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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams-asws

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CHAPTER 105 – SUPPLICATIONS OF EID AL-FITR AND ADDITIONAL ETIQIETTES OF ITS SALAT AND ITS SERMON

1- الْإِقْبَالُ، رَوَى مُحَمَّدُ بْنُ أَبِي قُرَّةَ فِي كِتَابِهِ بِإِسْنَادِهِ إِلَى أَبِي عَمْرٍو مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ نَصْرٍ السُّكَّرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ أَبَا بَكْرٍ أَحْمَدَ بْنَ مُحَمَّدِ بْنِ عُثْمَانَ الْبَغْدَادِيَّ رَحِمَهُ اللَّهُ أَنْ يُخْرِجَ إِلَيَّ دُعَاءَ شَهْرِ رَمَضَانَ الَّذِي كَانَ عَمُّهُ الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عُثْمَانَ بْنِ سَعِيدٍ الْعَمْرِيُّ- رَضِيَ اللَّهُ عَنْهُ وَ أَرْضَاهُ يَدْعُو بِهِ فَأَخْرَجَ إِلَيَّ دَفْتَراً مُجَلَّداً بِأَحْمَرَ فِيهِ أَدْعِيَةُ شَهْرِ رَمَضَانَ مِنْ جُمْلَتِهَا الدُّعَاءُ بَعْدَ صَلَاةِ الْفَجْرِ يَوْمَ الْفِطْرِ-

(The book) 'Al Iqbal' – It is reported by Muhammad Bin Abu Qurrah in his book, by his chain to Abu Amro Muhammad Bin Muhammad Bin Nasr Al Sukary, may Allah-azwj be Satisfied with him.

He said, 'I asked Abu Bakr Ahmad Bin Muhammad Bin Usman Al-Baghdadi, may Allah-azwj Mercy him to bring out a supplication of the month of Ramazan has emerged to me which his uncle the Sheykh Abu Ja'far Muhammad Bin Usman Bin Saeed Al-Amry, may Allah-azwj be Satisfied with him and may he Satisfy Him-azwj, was supplicating with. He brought out a register to me bound in red cover wherein were supplications of the month of Ramazan. From its total is the supplication after Salat Al-Fajr on the day of (Eid) Al-Fitr: -

اللَّهُمَّ إِنِّي تَوَجَّهْتُ إِلَيْكَ بِمُحَمَّدٍ أَمَامِي وَ عَلِيٍّ وَ جَعْفَرٍ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ أَئِمَّتِي عَنْ يَسَارِي أَسْتَتِرُ بِهِمْ مِنْ عَذَابِكَ وَ أَتَقَرَّبُ إِلَيْكَ زُلْفَى- لَا أَجِدُ أَحَداً أَقْرَبَ إِلَيْكَ مِنْهُمْ فَهُمْ أَئِمَّتِي فَآمِنْ بِهِمْ خَوْفِي مِنْ عِقَابِكَ وَ سَخَطِكَ وَ أَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

'O Allah-azwj! I divert to You-azwj through Muhammad-saww as my Imam-saww, and Ali-asws, and Ja'far-asws my supporters, and my Imams-asws on my right and on my left. I take cover by them-asws from Your-azwj Punishment and I draw closer to You-azwj in nearness. I cannot find anyone more closer to You-azwj than them-asws. They-asws are my Imams-asws, so Secure my fear by them-asws from Your-azwj Punishment and Your-azwj Wrath, and Admit me by Your-azwj Mercy among Your-azwj righteous servants!

أَصْبَحْتُ بِاللَّهِ مُؤْمِناً مُخْلِصاً عَلَى دِينِ مُحَمَّدٍ وَ سُنَّتِهِ وَ عَلَى دِينِ عَلِيٍّ وَ سُنَّتِهِ وَ عَلَى دِينِ الْأَوْصِيَاءِ وَ سُنَّتِهِمْ آمَنْتُ بِسِرِّهِمْ وَ عَلَانِيَتِهِمْ وَ أَرْغَبُ إِلَى اللَّهِ فِيمَا رَغِبَ فِيهِ مُحَمَّدٌ وَ عَلِيٌّ- وَ الْأَوْصِيَاءُ

I have come to a morning believing in Allah-azwj, sincerely upon the religion of Muhammad-saww and his-saww Sunnah, and upon the religion of Ali-asws and his-asws Sunnah, and upon the religion of successors-asws and their-asws Sunnah! I believe in their-asws secrets and their-asws announcements, and I am desirous to Allah-azwj regarding what Muhammad-saww and Ali-asws and the successors-asws had desired!

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ لَا عِزَّةَ وَ لَا مَنَعَةَ وَ لَا سُلْطَانَ إِلَّا لِلَّهِ الْوَاحِدِ الْقَهَّارِ الْعَزِيزِ الْجَبَّارِ- تَوَكَّلْتُ عَلَى اللَّهِ- وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بالِغُ أَمْرِهِ

And there is neither any might nor strength except with Allah-azwj, nor Power, nor Prevention, nor Authority except for Allah-azwj the One, the Subduer, the Mighty, the Compeller! I rely upon Allah-azwj, and the one who relies upon Allah-azwj, He-azwj will Suffice him. Allah-azwj will Accomplish His-azwj Command!

اللَّهُمَّ إِنِّي أُرِيدُكَ فَأَرِدْنِي وَ أَطْلُبُ مَا عِنْدَكَ فَيَسِّرْهُ لِي وَ اقْضِ لِي حَوَائِجِي فَإِنَّكَ قُلْتَ فِي كِتَابِكَ وَ قَوْلُكَ الْحَقُّ- شَهْرُ رَمَضانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدىً لِلنَّاسِ وَ بَيِّناتٍ مِنَ الْهُدى وَ الْفُرْقانِ فَعَظَّمْتَ حُرْمَةَ شَهْرِ رَمَضَانَ بِمَا أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ

O Allah[-azwj]! I intend You[-azwj] so Intend me, and I seek what is in Your[-azwj] Possession so Ease my needs for me, for You[-azwj] Said in Your[-azwj] Book, and Your[-azwj] Word is the Truth: ***The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people, and clear evidence from the Guidance and the Furqan; [2:185]***. You[-azwj] Magnified Sanctity of the month of Ramazan with what You[-azwj] Revealed in it from the Quran.

وَ خَصَصْتَهُ وَ عَظَّمْتَهِ بِتَصْيِيرِكَ فِيهِ لَيْلَةَ الْقَدْرِ فَقُلْتَ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ- تَنَزَّلُ الْمَلائِكَةُ وَ الرُّوحُ فِيها بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ- سَلامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

And You Specialised it, and Magnified it by Your[-azwj] Making Laylat Al-Qadr to be in it. You[-azwj] Said: ***Surely, We Revealed it during the Night of Pre-determination [97:1] And what make you realise what the Night of Pre-determination is? [97:2] The Night of Pre-determination is better than a thousand months [97:3] The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] Salam! It is such until emergence of the dawn [97:5]***.

اللَّهُمَّ وَ هَذِهِ أَيَّامُ شَهْرِ رَمَضَانَ قَدِ انْقَضَتْ وَ لَيَالِيهِ قَدْ تَصَرَّمَتْ وَ قَدْ صِرْتُ مِنْهُ يَا إِلَهِي إِلَى مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي وَ أَحْصَى لِعَدَدِهِ مِنْ عَدَدِي

O Allah[-azwj], and these days of the month of Ramazan have passed and its nights have expired. O my God[-azwj]! I have come from it to what You[-azwj] are more Knowing with than me, and more Counting of its numbers than my numbering.

فَأَسْأَلُكَ يَا إِلَهِي بِمَا سَأَلَكَ بِهِ عِبَادُكَ الصَّالِحُونَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ وَ أَنْ تَتَقَبَّلَ مِنِّي مَا تَقَرَّبْتُ بِهِ إِلَيْكَ وَ تَتَفَضَّلَ عَلَيَّ بِتَضْعِيفِ عَمَلِي وَ قَبُولِ تَقَرُّبِي وَ قُرُبَاتِي وَ اسْتِجَابَةِ دُعَائِي وَ هَبْ لِي مِنْكَ عِتْقَ رَقَبَتِي مِنَ النَّارِ

I ask You[-azwj], O my God[-azwj], for what Your[-azwj] righteous servants have asked for, to Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww] and People[-asws] of his[-saww] Household, and to Accept from me what I can draw closer to You[-azwj] with, and to Grace upon me multiplication of my works and Accept my drawing closer and my offering, and Answer my supplication, and Gift to me from You[-azwj] liberation of my neck from the Hellfire!

وَ مُنَّ عَلَيَّ بِالْفَوْزِ بِالْجَنَّةِ وَ الْأَمْنَ يَوْمَ الْخَوْفِ مِنْ كُلِّ فَزَعٍ وَ مِنْ كُلِّ هَوْلٍ أَعْدَدْتَهُ لِيَوْمِ الْقِيَامَةِ أَعُوذُ بِحُرْمَةِ وَجْهِكَ الْكَرِيمِ وَ حُرْمَةِ نَبِيِّكَ وَ حُرْمَةِ الصَّالِحِينَ

And Confer upon me the success with the Paradise, and the security on the Day of fear from every panic, and from every horror You[-azwj] have Prepared for the Day of Qiyamah, by the Sanctity of Your[-azwj] Benevolent Face, and sanctity of Your[-azwj] Prophet[-saww], and sanctity of the righteous ones!

أَنْ يَنْصَرِمَ هَذَا الْيَوْمُ وَ لَكَ قِبَلِي تَبِعَةٌ تُرِيدُ أَنْ تُؤَاخِذَنِي بِهَا أَوْ ذَنْبٌ تُرِيدُ أَنْ تُقَايِسَنِي بِهِ وَ تُشْقِيَنِي وَ تَفْضَحَنِي بِهِ أَوْ خَطِيئَةٌ تُرِيدُ أَنْ تُقَايِسَنِي بِهَا وَ تَقْتَصَّهَا مِنِّي لَمْ تَغْفِرْهَا لِي وَ أَسْأَلُكَ بِحُرْمَةِ وَجْهِكَ الْكَرِيمِ الْفَعَّالِ لِمَا يُرِيدُ الَّذِي يَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ لَا إِلَهَ إِلَّا هُوَ

If this day passes by and there is a liability of mine for You-azwj, You-azwj Wand to Seize me with, or a sin You-azwj Want to Compare me with or Make me miserable and Exposing me with it, or a wrong-doing You-azwj Want to Compare me with it, and Retaliate it from me not having Forgiven it for me yet, and I ask You-azwj by the Sanctity of Your-azwj Benevolent Face, the Doer of whatever He-azwj Wants, Who Says for something: "Be!" So, it comes into being. There is no god except He-azwj!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ إِنْ كُنْتَ رَضِيتَ عَنِّي فِي هَذَا الشَّهْرِ أَنْ تَزِيدَنِي فِيمَا بَقِيَ مِنْ عُمُرِي رِضًا وَ إِنْ كُنْتَ لَمْ تَرْضَ عَنِّي فِي هَذَا الشَّهْرِ فَمِنَ الْآنَ فَارْضَ عَنِّي السَّاعَةَ السَّاعَةَ السَّاعَةَ وَ اجْعَلْنِي فِي هَذِهِ السَّاعَةِ وَ فِي هَذَا الْمَجْلِسِ مِنْ عُتَقَائِكَ مِنَ النَّارِ وَ طُلَقَائِكَ مِنْ جَهَنَّمَ وَ سُعَدَاءِ خَلْقِكَ بِمَغْفِرَتِكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! I ask You-azwj by there is no god except You-azwj! If You-azwj are Satisfied with me in this month, Increase me in Satisfaction in what remains of my life, and if You-azwj are not Satisfied with me in this month, so from now be Satisfied with me now! Now! Now, and Make me in this moment and in this sitting to be from Your-azwj liberated ones from the Hellfire, and Your-azwj freed ones from Hell, and fortunate ones of Your-azwj creatures by Your-azwj Forgiveness and Your-azwj Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ وَجْهِكَ الْكَرِيمِ أَنْ تَجْعَلَ شَهْرِيَ هَذَا خَيْرَ شَهْرِ رَمَضَانَ عَبَدْتُكَ فِيهِ وَ صُمْتُهُ لَكَ وَ تَقَرَّبْتُ بِهِ إِلَيْكَ مُنْذُ أَسْكَنْتَنِي الْأَرْضَ أَعْظَمَهُ أَجْراً وَ أَتَمَّهُ نِعْمَةً وَ أَعَمَّهُ عَافِيَةً وَ أَوْسَعَهُ رِزْقاً وَ أَفْضَلَهُ عِتْقاً مِنَ النَّارِ وَ أَوْجَبَهُ رَحْمَةً وَ أَعْظَمَهُ مَغْفِرَةً وَ أَكْمَلَهُ رِضْوَاناً وَ أَقْرَبَهُ إِلَى مَا تُحِبُّ وَ تَرْضَى

O Allah-azwj! I ask You-azwj by the Sanctity of Your-azwj Benevolent Face, to Make this month of mine as best month of Ramazan I have worshipped You-azwj in, and fasted for You-azwj, and drawn closer with to You-azwj since You-azwj Settled me in the earth, as mightiest of Rewards, and most complete of bounties, and most generalised of it in well-being, and vastest of sustenance, and best of it in liberation from the Hellfire, and most obliging of Mercy, and mightiest of it in Forgiveness, and most perfect of it in satisfaction and closest of it to what You-azwj Love and are Satisfied with!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ شَهْرِ رَمَضَانٍ صُمْتُهُ لَكَ وَ ارْزُقْنِي الْعَوْدَ ثُمَّ الْعَوْدَ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا وَ حَتَّى تُخْرِجَنِي مِنَ الدُّنْيَا سَالِماً وَ أَنْتَ عَنِّي رَاضٍ وَ أَنَا لَكَ مَرْضِيٌّ

O Allah-azwj! Do not Make it as last month of Ramazan I have fasted for You-azwj and Grace me the repeat, then the repeat until You-azwj are Satisfied, and after the Satisfaction, and until You-azwj Extract me from the world safely while You-azwj are Satisfied with me, and I am satisfied with You-azwj!

اللَّهُمَّ اجْعَلْ فِيمَا تَقْضِي وَ تُقَدِّرُ مِنَ الْأَمْرِ الْمَحْتُومِ الَّذِي لَا يُرَدُّ وَ لَا يُبَدَّلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ فِي هَذَا الْعَامِ وَ فِي كُلِّ عَامٍ الْمَبْرُورِ حَجُّهُمُ الْمَشْكُورِ سَعْيُهُمُ الْمَغْفُورِ ذُنُوبُهُمُ الْمُتَقَبَّلِ عَنْهُمْ مَنَاسِكُهُمُ الْمُعَافَيْنَ عَلَى أَسْفَارِهِمُ الْمُقْبِلِينَ عَلَى نُسُكِهِمُ الْمَحْفُوظِينَ فِي أَنْفُسِهِمْ وَ أَمْوَالِهِمْ وَ ذَرَارِيِّهِمْ وَ كُلِّ مَا أَنْعَمْتَ بِهِ عَلَيْهِمْ

O Allah-azwj! Make among what You-azwj Decree and Determine from the Ordained matters which can neither be returned nor replaces, by Writing me as being from pilgrims of Your-azwj Sacred House in this year and in every year, their Hajj being Accepted, their striving Appreciated, their sins Forgiven, their rituals Accepted from them, Granted well-being in their

journeys coming to perform their rituals, the Protected regarding their selves, and their wealth, and their offspring, and all what has been Favoured with upon them!

اللَّهُمَّ اقْبَلْنِي مِنْ مَجْلِسِي هَذَا فِي شَهْرِي هَذَا فِي يَوْمِي هَذَا فِي سَاعَتِي هَذِهِ مُفْلِحاً مُنْجِحاً مُسْتَجَاباً لِي مَغْفُوراً ذَنْبِي مُعَافًى مِنَ النَّارِ وَ مُعْتَقاً مِنْهَا عِتْقاً لَا رِقَّ بَعْدَهُ أَبَداً وَ لَا رَهْبَةَ يَا رَبَّ الْأَرْبَابِ

O Allah-azwj! Accept me from this sitting of mine, in this month of mine, in this day of mine, in this time of mine as successful, prosperous, Responded to me, my sins Forgiven, Pardoned from the Hellfire, and liberated from it with such liberated there being no servitude after it, ever nor any fear, O Lord-azwj of the lords!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ فِيمَا شِئْتَ وَ أَرَدْتَ وَ قَضَيْتَ وَ قَدَّرْتَ وَ حَتَمْتَ وَ أَنْفَذْتَ أَنْ تُطِيلَ عُمُرِي وَ تُنْسِئَ فِي أَجَلِي وَ أَنْ تُقَوِّيَ ضَعْفِي وَ أَنْ تُغْنِيَ فَقْرِي وَ أَنْ تَجْبُرَ فَاقَتِي وَ أَنْ تَرْحَمَ مَسْكَنَتِي وَ أَنْ تُعِزَّ ذُلِّي وَ أَنْ تَرْفَعَ ضَعَتِي وَ أَنْ تُغْنِيَ عَائِلَتِي وَ أَنْ تُؤْنِسَ وَحْشَتِي وَ أَنْ تُكْثِرَ قِلَّتِي وَ أَنْ تُدِرَّ رِزْقِي فِي عَافِيَةٍ وَ يُسْرٍ وَ خَفْضٍ

O Allah-azwj! I ask You-azwj to Make in what You-azwj Desired, and Wanted, and Decreed, and Determined, and Ordained, and Accomplished, to prolong my lifespan and Postpone (end of) my term, and to Strengthen my weakness, and to Enrich my poverty, and to Block my destitution, and to Mercy my neediness, and to Honour my humiliation, and to Raise my lowliness, and to Enrich my dependants, and to Comfort my loneliness, and to Multiply my scarcity, and to Flow my sustenance in well-being and ease and Protection.

وَ أَنْ تَكْفِيَنِي مَا أَهَمَّنِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي وَ لَا تَكِلَنِي إِلَى نَفْسِي فَأَعْجِزَ عَنْهَا وَ لَا إِلَى النَّاسِ فَيَرْفُضُونِي وَ أَنْ تُعَافِيَنِي فِي دِينِي وَ بَدَنِي وَ جَسَدِي وَ رُوحِي وَ وُلْدِي وَ أَهْلِي وَ أَهْلِ مَوَدَّتِي وَ إِخْوَانِي وَ جِيرَانِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ

And Suffice me of what worries me from matters of my world and my Hereafter, and do not Allocate me to myself so I would be frustrated from it, nor to the people so they would reject me, and Grant me well-being in my religion, and my body, and my physique, and my soul, and my children, and my family, and people of my cordiality, and my brethren, and my neighbours from the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and the dead!

وَ أَنْ تَمُنَّ عَلَيَّ بِالْأَمْنِ وَ الْإِيمَانِ مَا أَبْقَيْتَنِي فَإِنَّكَ وَلِيِّي وَ مَوْلَايَ وَ ثِقَتِي وَ رَجَائِي وَ مَعْدِنُ مَسْأَلَتِي وَ مَوْضِعُ شَكْوَايَ وَ مُنْتَهَى رَغْبَتِي فَلَا تُخَيِّبْنِي فِي رَجَائِي يَا سَيِّدِي وَ مَوْلَايَ وَ لَا تُبْطِلْ طَمَعِي وَ رَجَائِي

And Confer upon me with the Security, and the Eman for as long as You-azwj Cause me to remain, for You-azwj are my Guardian and my Master, and my trust and my hope, and mine of my requests and place of my complaint, and end-point of my desires, so do not disappoint me regarding my hopes, O my Chief, and my Master, and do not Nullify my eagerness and my hopes!

فَقَدْ تَوَجَّهْتُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ قَدَّمْتُهُمْ إِلَيْكَ أَمَامِي وَ أَمَامَ حَاجَتِي وَ طَلِبَتِي وَ تَضَرُّعِي وَ مَسْأَلَتِي فَاجْعَلْنِي بِهِمْ وَجِيهاً فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ فَإِنَّكَ مَنَنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ فَاخْتِمْ لِي بِهِمُ السَّعَادَةَ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

I am diverting to You[-azwj] through Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww] and am advancing them to You[-azwj] in front of me and in front of my needs and my requests, and my beseeching, and my asking, therefore Make me through them[-asws] a face (of honour) in the world and the Hereafter, and from the ones of Proximity, for You[-azwj] have Conferred upon me with having recognised them[-asws], so End for me with being fortunate with them[-asws], You[-azwj] are Able upon all things!'

زِيَادَةٌ فِيهِ مَنَنْتَ عَلَيَّ بِهِمْ فَاخْتِمْ لِي بِالسَّعَادَةِ وَ السَّلَامَةِ وَ الْأَمْنِ وَ الْإِيمَانِ وَ الْمَغْفِرَةِ وَ الرِّضْوَانِ وَ السَّعَادَةِ وَ الْحِفْظِ يَا اللَّهُ أَنْتَ لِكُلِّ حَاجَةٍ لَنَا فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَافِنَا وَ لَا تُسَلِّطْ عَلَيْنَا أَحَداً مِنْ خَلْقِكَ لَا طَاقَةَ لَنَا بِهِ

There is an addition in it: 'You [-azwj] Conferred upon me with them[-asws], so End for me with being fortunate, and safety, and the security, and the Eman, and the Forgiveness, and the Satisfaction, and the happiness, and the Protection! O Allah[-azwj]! You[-azwj] are for every need of ours, so Send Salawaat upon Muhammad[-saww] and his[-saww] Progeny[-asws], and Pardon us and do not Let anyone from Your[-azwj] creatures to prevail upon us there being no endurance for us with him!

وَ اكْفِنَا كُلَّ أَمْرٍ مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ وَ تَحَنَّنْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

And Suffice us of every matter from matters of the world and the Hereafter, O with the Majesty and the Benevolence! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], as best of what You[-azwj] have Sent and Blessed and Mercied and Saluted upon Ibrahim[-as] and Progeny of Ibrahim[-as], You[-azwj] are Praised, Glorified!''[1]

2- الْإِقْبَالُ، قَالَ رَوَيْنَا بِإِسْنَادِنَا إِلَى الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْغُسْلُ يَوْمَ الْفِطْرِ سُنَّةٌ.

(The book) 'Al Iqbal' – He said, 'We are reporting by our chains to Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Abdullah Bin Sinan,

'From Abu Abdullah[-asws] having said: 'The bathing on the day of (Eid) Al-Fitr is Sunnah''.[2]

ذِكْرُ مَا يُقَالُ عِنْدَ الْغُسْلِ رَوَاهُ مُحَمَّدُ بْنُ أَبِي قُرَّةَ بِإِسْنَادِهِ إِلَى أَبِي عَنْبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةُ الْعِيدِ يَوْمَ الْفِطْرِ أَنْ تَغْتَسِلَ مِنْ نَهَرٍ فَإِنْ لَمْ يَكُنْ نَهَرٌ فَلِ أَنْتَ بِنَفْسِكَ اسْتِقَاءَ الْمَاءِ بِتَخَشُّعٍ وَ لْيَكُنْ غُسْلُكَ تَحْتَ الظِّلَالِ أَوْ تَحْتَ حَائِطٍ وَ تَسَتَّرْ بِجُهْدِكَ

Mention of what is said during the bathing – It is reported by Muhammad Bin Abu Qurrah, by his chain to Abu Anbasa,

'From Abu Abdullah[-asws] having said: 'The Eid Salat on the day of Al-Fitr – You should bathe in a river. If there does not happen to be a river then let it be yourself drawing the water with humbleness, and let your washing be beneath the shade or beneath a wall, and you should conceal your efforts.

[1] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 1
[2] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 2 a

فَإِذَا هَمَمْتَ بِذَلِكَ فَقُلِ- اللَّهُمَّ إِيمَاناً بِكَ وَ تَصْدِيقاً بِكِتَابِكَ وَ اتِّبَاعَ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ ص ثُمَّ سَمِّ وَ اغْتَسِلْ فَإِذَا فَرَغْتَ مِنَ الْغُسْلِ فَقُلِ اللَّهُمَّ اجْعَلْهُ كَفَّارَةً لِذُنُوبِي وَ طَهِّرْ دِينِي اللَّهُمَّ أَذْهِبْ عَنِّي الدَّنَسَ.

When you think of that, then say, 'O Allah[-azwj]! Believing in You[-azwj] and ratifying Your[-azwj] Book, and following Sunnah of Your[-azwj] Prophet[-saww] Muhammad[-saww]!' Then Name (Bismillah) and wash. When you are free from the washing, then say, 'O Allah[-azwj]! Make it an atonement for my sins and a purification of my religion! O Allah[-azwj]! Remove the filth from me!''[3]

ثُمَّ ادْعُ عِنْدَ التَّهَيُّؤِ لِلْخُرُوجِ إِلَى صَلَاةِ الْعِيدِ فَقُلْ مَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ قَدَّسَ اللَّهُ رُوحَهُ بِإِسْنَادِهِ إِلَى أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ادْعُ فِي الْجُمُعَةِ وَ الْعِيدَيْنِ إِذَا تَهَيَّأْتَ لِلْخُرُوجِ-

Then supplicate during the preparation for the going out to the Eid Salat. Say what we are reporting by our chain to Haroun Bin Musa Al-Tal'akbury, may Allah[-azwj] Sanctify his soul, to Abu Hamza Al-Sumaly, from Abu Ja'far[-asws] having said: 'Supplicate during the Friday and the Eid(s) when you prepare for the going out: -

اللَّهُمَّ مَنْ تَهَيَّأَ فِي هَذَا الْيَوْمِ أَوْ تَعَبَّأَ أَوْ أَعَدَّ وَ اسْتَعَدَّ لِوِفَادَةٍ إِلَى مَخْلُوقٍ رَجَاءَ رِفْدِهِ وَ جَائِزَتِهِ وَ نَوَافِلِهِ فَإِلَيْكَ يَا سَيِّدِي كَانَتْ وِفَادَتِي وَ تَهْيِئَتِي وَ إِعْدَادِي وَ اسْتِعْدَادِي رَجَاءَ رِفْدِكَ وَ جَوَائِزِكَ وَ نَوَافِلِكَ

'O Allah[-azwj]! There is one who prepares, or makes arrangements, or gets ready, or equips for going to a created being hoping for his rewards, and his awards, and his gifts, so to You[-azwj], O my Master, would be my preparation, and my readiness, and my equipping hoping for You[-azwj] Rewards, and Your[-azwj] Awards, and Your[-azwj] Gifts!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ وَصِيِّ رَسُولِكَ وَ صَلِّ يَا رَبِّ عَلَى أَئِمَّةِ الْمُؤْمِنِينَ- الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيٍّ وَ مُحَمَّدٍ وَ تُسَمِّيهِمْ إِلَى آخِرِهِمْ حَتَّى تَنْتَهِيَ إِلَى صَاحِبِ الزَّمَانِ ع

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww], Your[-azwj] servant and Your[-azwj] Rasool[-saww], and Your[-azwj] Choice from Your[-azwj] creatures, and upon Amir Al-Momineen[-asws], and successor[-asws] of Your[-azwj] Rasool[-saww], and O Lord[-azwj], Send Salawaat upon Imams[-asws] of the Momineen, Al-Hassan[-asws], and Al-Husayn[-asws], and Ali[-asws], and Muhammad[-asws]' – and name them[-asws] up to their last until you end up to Master[-ajfj] of the Time.

وَ قُلِ اللَّهُمَّ افْتَحْ لَهُ فَتْحاً يَسِيراً وَ انْصُرْهُ نَصْراً عَزِيزاً

And say, 'O Allah[-azwj]! Grant victory to him[-saww], and easy victory, and Help him[-saww] a mighty Help!

اللَّهُمَّ أَظْهِرْ بِهِ دِينَكَ وَ سُنَّةَ رَسُولِكَ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ

O Allah[-azwj]! Cause Your[-azwj] religion to prevail by him[-saww] and Sunnah of Your[-azwj] Rasool[-saww] until nothing from the truth is hidden fearing anyone of the creatures!

[3] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 2 b

اللَّهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعِزُّ بِهَا الْإِسْلَامَ وَ أَهْلَهُ وَ تُذِلُّ بِهَا النِّفَاقَ وَ أَهْلَهُ وَ تَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ وَ الْقَادَةِ إِلَى سَبِيلِكَ وَ تَرْزُقُنَا بِهَا كَرَامَةَ الدُّنْيَا وَ الْآخِرَةِ

O Allah-azwj! We are desirous to You-azwj regarding an honourable government Al-Islam and its people can be strengthened with, and humiliated the hypocrisy and its people by it, and Make us in it from the callers to obedience to You-azwj, and the guides to Your-azwj way, and Grace us by it honour of the world and the Hereafter!

اللَّهُمَّ مَا أَنْكَرْنَا مِنْ حَقٍّ فَعَرِّفْنَاهُ وَ مَا قَصُرْنَا عَنْهُ فَبَلِّغْنَاهُ

O Allah-azwj! Whatever we have denied from a right, Make us recognise it, and whatever were are deficient from, Make us reach it!'

وَ تَدْعُو اللَّهَ لَهُ وَ عَلَى عَدُوِّهِ وَ تَسْأَلُ حَاجَتَكَ وَ يَكُونُ آخِرُ كَلَامِكَ اللَّهُمَّ اسْتَجِبْ لَنَا اللَّهُمَّ اجْعَلْنَا مِمَّنْ يُذَكَّرُ فَيَذْكُرُ.

And supplicate to Allah-azwj for him-saww and against his-saww enemies, and ask your Need, and last of your speech should be, 'O Allah-azwj! Respond to us! O Allah-azwj! Make us from the ones who are remembered, so they remember You-azwj!''[4]

ثُمَّ قُلْ مَا رَوَيْنَا بِإِسْنَادِنَا إِلَى الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ادْعُ فِي الْعِيدَيْنِ وَ الْجُمُعَةِ إِذَا تَهَيَّأْتَ لِلْخُرُوجِ بِهَذَا الدُّعَاءِ وَ قُلِ اللَّهُمَّ مَنْ تَهَيَّأَ فِي هَذَا الْيَوْمِ إِلَى آخِرِ مَا سَبَقَ فِي أَدْعِيَةِ الْجُمُعَةِ.

Then say what we are reporting by our chain to Al-Hassan Bin Mahboub, from Malik Bin Atiya, from Abu Hamza Al Sumali,

'From Abu Ja'far-asws having said: 'Supplicate with this supplication during the Eid(s) and the Friday when you are preparing to go out, and say, 'O Allah-azwj! There is one who prepares' – up to end of what has preceded in supplications of the Friday''.[5]

3- الْإِقْبَالُ، رَوَيْنَا بِإِسْنَادِنَا إِلَى أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادِهِ إِلَى جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كُنْتُ بِالْمَدِينَةِ وَ قَدْ وَلَاهَا مَرْوَانُ بْنُ الْحَكَمِ مِنْ قِبَلِ يَزِيدَ بْنِ مُعَاوِيَةَ وَ كَانَ شَهْرَ رَمَضَانَ فَلَمَّا كَانَ فِي آخِرِ لَيْلَةٍ مِنْهُ أَمَرَ مُنَادِيَهُ أَنْ يُنَادِيَ فِي النَّاسِ بِالْخُرُوجِ إِلَى الْبَقِيعِ لِصَلَاةِ الْعِيدِ

(The book) 'Al Iqbal' – We are reporting by our chain to Abu Muhammad Haroun Bin Musa Al Tal'akbury, may Allah-azwj be Satisfied with him, by his chain to Jabir Bin Yazeed Al Jufy,

'From Jabir Bin Abdullah Al-Ansari-ra who said, 'I was at Al-Medina and Marwan Bin Al-Hakam was its governor, from before Yazeed Bin Muawiya-la, and it was a month of Ramazan. When it was in end of a night from it, he ordered his caller to call out among the people with going out to Al-Baqie for Salat of the Eid.

[4] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 2 c
[5] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 2 d

فَغَدَوْتُ مِنْ مَنْزِلِي أُرِيدُ إِلَى سَيِّدِي عَلِيِّ بْنِ الْحُسَيْنِ ع غَلَساً فَمَا مَرَرْتُ بِسِكَّةٍ مِنْ سِكَكِ الْمَدِينَةِ إِلَّا لَقِيتُ أَهْلَهَا خَارِجِينَ إِلَى الْبَقِيعِ فَيَقُولُونَ إِلَى أَيْنَ تُرِيدُ يَا جَابِرُ

I[-ra] went from my house intending to go to my Chief Ali[-asws] Bin Al-Husayn[-asws] at twilight. I[-ra] did not pass by any market from markets of Al-Medina except I met its people going out to Al-Baqie. They said, 'Where are you intending, O Jabir[-ra]?'

فَأَقُولُ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص حَتَّى أَتَيْتُ الْمَسْجِدَ فَدَخَلْتُهُ فَمَا وَجَدْتُ فِيهِ إِلَّا سَيِّدِي عَلِيَّ بْنَ الْحُسَيْنِ ع قَائِماً يُصَلِّي صَلَاةَ الْفَجْرِ وَحْدَهُ فَوَقَفْتُ وَ صَلَّيْتُ بِصَلَاتِهِ

I[-ra] said, 'To Masjid of Rasool-Allah[-saww]!', until I[-ra] came to the Masjid. I[-ra] entered it. I[-ra] did not see anyone in it except my Chief Ali[-asws] Bin Al-Husayn[-asws], standing, praying Salat Al-Fajr, alone. I[-ra] paused and prayed along with his[-asws] Salat.

فَلَمَّا أَنْ فَرَغَ مِنْ صَلَاتِهِ سَجَدَ سَجْدَةَ الشُّكْرِ ثُمَّ إِنَّهُ جَلَسَ يَدْعُو وَ جَعَلْتُ أُؤَمِّنُ عَلَى دُعَائِهِ فَمَا أَتَى إِلَى آخِرِ دُعَائِهِ حَتَّى بَزَغَتِ الشَّمْسُ فَوَثَبَ قَائِماً عَلَى قَدَمَيْهِ تُجَاهَ الْقِبْلَةِ وَ تُجَاهَ قَبْرِ رَسُولِ اللَّهِ ص-

When he[-asws] was free from his[-asws] Salat, he[-asws] performed a Sajdah of thanks, then he[-asws] sat supplicating, and I[-ra] kept on saying 'Ameen' to his[-asws] supplication. He[-asws] had not come to end of his[-asws] supplication until the sun emerged (dawn). He[-asws] leapt up standing upon his[-asws] feet facing the Qiblah and facing the grave of Rasool-Allah[-saww].

ثُمَّ إِنَّهُ رَفَعَ يَدَيْهِ حَتَّى صَارَتَا بِإِزَاءِ وَجْهِهِ وَ قَالَ

Then he[-asws] raised his[-asws] hands until they came to be parallel to his[-asws] face, and he[-asws] said:

إِلَهِي وَ سَيِّدِي أَنْتَ فَطَرْتَنِي وَ ابْتَدَأْتَ خَلْقِي- لَا لِحَاجَةٍ مِنْكَ إِلَيَّ بَلْ تَفَضُّلًا مِنْكَ عَلَيَّ وَ قَدَّرْتَ لِي أَجَلًا وَ رِزْقاً لَا أَتَعَدَّاهُمَا وَ لَا يَنْقُصُنِي أَحَدٌ مِنْهُمَا شَيْئاً وَ كَنَفْتَنِي مِنْكَ بِأَنْوَاعِ النِّعَمِ وَ الْكِفَايَةِ طِفْلًا وَ نَاشِئاً مِنْ غَيْرِ عَمَلٍ عَمِلْتُهُ فَعَلِمْتَهُ مِنِّي فَجَازَيْتَنِي عَلَيْهِ بَلْ كَانَ ذَلِكَ مِنْكَ تَطَوُّلًا عَلَيَّ وَ امْتِنَاناً

'My God[-azwj] and my Chief! You[-azwj] are my Originator and Initiator of my creation, not because of any need on your[-azwj] part, but rather a Grace from You[-azwj] towards me and You[-azwj] Determined for me a term and sustenance, neither transgressing these nor reducing me anyone of these, and You[-azwj] Bestowed me from You[-azwj] with a variety of bounties, and Sufficiency when a child and an adolescent, from without any work I had done, You[-azwj] Know from me, so You[-azwj] Rewarded me upon it. But, that was from You[-azwj] as Leniency and Conferment!

فَلَمَّا بَلَغْتَ بِي أَجَلَ الْكِتَابِ مِنْ عِلْمِكَ وَ وَفَّقْتَنِي لِمَعْرِفَةِ وَحْدَانِيَّتِكَ وَ الْإِقْرَارِ بِرُبُوبِيَّتِكَ فَوَحَّدْتُكَ مُخْلِصاً لَمْ أَدْعُ لَكَ شَرِيكاً فِي مُلْكِكَ وَ لَا مُعِيناً عَلَى قُدْرَتِكَ وَ لَمْ أَنْسُبْ إِلَيْكَ صَاحِبَةً وَ لَا وَلَداً-

When the Prescribed term from You[-azwj] Knowledge reaches with me, and You[-azwj] Harmonise me to recognise Your[-azwj] Oneness and the acceptance of Your[-azwj] Lordship[-azwj], so I should worship You[-azwj] sincerely, not claiming there being an associate for You[-azwj] in Your[-azwj] Kingdom nor any assistant upon Your[-azwj] Power, and do not attribute to You[-azwj], neither a female companion nor a son!

فَلَمَّا بَلَغَتْ بِي تَنَاهِيَ الرَّحْمَةِ مِنْكَ عَلَيَّ مَنَنْتَ بِمَنْ هَدَيْتَنِي بِهِ مِنَ الضَّلَالَةِ وَ اسْتَنْقَذْتَنِي بِهِ مِنَ الْهَلَكَةِ وَ اسْتَخْلَصْتَنِي بِهِ مِنَ الْحَيْرَةِ وَ فَكَكْتَنِي بِهِ مِنَ الْجَهَالَةِ وَ هُوَ حَبِيبُكَ وَ نَبِيُّكَ مُحَمَّدٌ ص أَزْلَفُ خَلْقِكَ عِنْدَكَ وَ أَكْرَمُهُمْ مَنْزِلَةً لَدَيْكَ

When then Mercy from You[-azwj] reached the ultimate point with me, You[-azwj] Conferred me with the one whom You[-azwj] Guided me by him[-saww] from the straying, and You[-azwj] Saved me by him[-saww] from the destruction, and You[-azwj] Rescued me by him from the confusion, and Freed me by him[-saww] from the ignorance, and he[-saww] is Your[-azwj] Beloved and Your[-azwj] Prophet[-saww], Muhammad[-saww], the closest of the created beings with You[-azwj] and their most honourable of status in front of You[-azwj]!

فَشَهِدْتُ مَعَهُ بِالْوَحْدَانِيَّةِ وَ أَقْرَرْتُ لَكَ بِالرُّبُوبِيَّةِ وَ لَهُ بِالرِّسَالَةِ وَ أَوْجَبْتَ لَهُ عَلَيَّ الطَّاعَةَ فَأَطَعْتُهُ كَمَا أَمَرْتَ وَ صَدَّقْتُهُ فِيمَا حَتَمْتَ وَ خَصَصْتَهُ بِالْكِتَابِ الْمُنْزَلِ عَلَيْهِ وَ السَّبْعِ الْمَثَانِي الموحات [الْمُوحَاةِ] إِلَيْهِ وَ سَمَّيْتَهُ الْقُرْآنَ وَ أَكْنَيْتَهُ الْفُرْقَانَ الْعَظِيمَ

I have testified with him[-saww] with the Oneness (for You[-azwj]), and have acknowledged for You[-azwj] with the Lordship[-azwj], and for him[-saww] with the Messenger-ship, and obligated upon me the obedience for him[-saww]. So, I obeyed him[-saww] just as You[-azwj] had Commanded, and ratified him[-saww] regarding what You[-azwj] Ordained and Specialised him with Revealing the Book upon him[-saww], and the seven doubles (Sab'a Al-Masany) Revealed to him[-saww], and You[-azwj] Named is as the 'Quran', and Titled is as the 'Magnificent Furqan'!

فَقُلْتَ جَلَّ اسْمُكَ- وَ لَقَدْ آتَيْناكَ سَبْعاً مِنَ الْمَثانِي وَ الْقُرْآنَ الْعَظِيمَ

You[-azwj], Majestic is Your[-azwj] Name, Said: ***And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]***.

وَ قُلْتَ جَلَّ قَوْلُكَ لَهُ حِينَ اخْتَصَصْتَهُ بِمَا سَمَّيْتَهُ مِنَ الْأَسْمَاءِ- طه ما أَنْزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى

And You[-azwj], Majestic are Your[-azwj] Words, Said: when You[-azwj] Particularised him[-saww] with what You[-azwj] Named him[-saww] from the Names: ***Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]***.

وَ قُلْتَ عَزَّ قَوْلُكَ يس وَ الْقُرْآنِ الْحَكِيمِ

And You[-azwj], Mighty are Your[-azwj] Words, Said: ***By the Wise Quran [36:2]***.

وَ قُلْتَ تَقَدَّسَتْ أَسْمَاؤُكَ ص وَ الْقُرْآنِ ذِي الذِّكْرِ

And You[-azwj], Holy are Your[-azwj] Names, Said: ***Saad! By the Quran with the Zikr [38:1]***.

وَ قُلْتَ عَظُمَتْ آلَاؤُكَ ق وَ الْقُرْآنِ الْمَجِيدِ

And You[-azwj], Mighty are Your[-azwj] Favours, Said: ***Qaf! By the Glorious Quran [50:1]***.

فَخَصَصْتَهُ أَنْ جَعَلْتَهُ قَسَمَكَ حِينَ أَسْمَيْتَهُ وَ قَرَنْتَ الْقُرْآنَ مَعَهُ فَمَا فِي كِتَابِكَ مِنْ شَاهِدِ قَسَمٍ وَ الْقُرْآنُ مُرْدَفٌ بِهِ إِلَّا وَ هُوَ اسْمُهُ وَ ذَلِكَ شَرَفٌ شَرَّفْتَهُ بِهِ وَ فَضْلٌ بَعَثْتَهُ إِلَيْهِ تَعْجِزُ الْأَلْسُنُ وَ الْأَفْهَامُ عَنْ عِلْمِ وَصْفِ مُرَادِكَ بِهِ وَ تَكِلُّ عَنْ عِلْمِ ثَنَائِكَ عَلَيْهِ

You-azwj Specified him-saww by Making him-saww Your-azwj Swear when You-azwj Named him-saww and Paired the Quran with him-saww. There is no testimony of swear in Your-azwj Book and the Quran is paired with it except and it is his-saww name, and that is a nobility You-azwj Ennobled him-saww with it, and Grace You-azwj had Sent to him-saww. The tongues and the understandings are unable from knowing description of Your-azwj Purpose with it, and are deficient from knowing Your-azwj Praise upon him-saww!

فَقُلْتَ عَزَّ جَلَالُكَ فِي تَأْكِيدِ الْكِتَابِ وَ قَبُولِ مَا جَاءَ فِيهِ- هذا كِتابُنا يَنْطِقُ عَلَيْكُمْ بِالْحَقِ

You-azwj, Mighty is Your-azwj Majesty, Said in Emphasising the Book and Accepting what he-saww had come with: ***This is Our Book, speaking to you with the Truth. [45:29]***.

وَ قُلْتَ عَزَّيْتَ وَ جَلَّيْتَ [عَزَزْتَ وَ جَلَلْتَ] ما فَرَّطْنا فِي الْكِتابِ مِنْ شَيْءٍ

And You-azwj, Mighty are You-azwj and Majestic, Said: ***We have not neglected in the Book of anything; [6:38]***.

وَ قُلْتَ تَبَارَكْتَ وَ تَعَالَيْتَ فِي عَامَّةِ ابْتِدَائِهِ- الر تِلْكَ آياتُ الْكِتابِ الْحَكِيمِ- الر كِتابٌ أُحْكِمَتْ آياتُهُ ثُمَّ فُصِّلَتْ- الر تِلْكَ آياتُ الْكِتابِ الْمُبِينِ- المر تِلْكَ آياتُ الْكِتابِ- الر كِتابٌ أَنْزَلْناهُ إِلَيْكَ- الر تِلْكَ آياتُ الْكِتابِ وَ الم ذلِكَ الْكِتابُ لا رَيْبَ فِيهِ

And You-azwj, Blessed are You-azwj and Exalted, Said in generality of Your-azwj beginnings: ***Alif Lam Ra; these are Verses of the Book of the Wise [10:1]***; ***Alif Lam Ra; a Book, its Verses are Perfected, then are Detailed, [11:1]***; ***Alif Lam Ra. These are the Verses of the Clarifying Book [12:1]***; ***Alif Lam Meem Ra. These are Verses of the Book; [13:1]***; ***Alif Lam Ra. A Book We Revealed to you, [14:1]***; ***Alif Lam Ra. These are the Verses of the Book [15:1]***; ***Alif Lam Meem [2:1] That is the Book. There is no doubt in it [2:2]***.

وَ فِي أَمْثَالِهَا مِنَ السُّوَرِ وَ الطَّوَاسِينِ وَ الْحَوَامِيمِ فِي كُلِّ ذَلِكَ ثَنَّيْتَ بِالْكِتَابِ مَعَ الْقَسَمِ الَّذِي هُوَ اسْمُ مَنِ اخْتَصَصْتَهُ لِوَحْيِكَ وَ اسْتَوْدَعْتَهُ سِرَّ غَيْبِكَ

And similar to it from the Chapters, and 'Al-Tawaseen' (Beginning with 'Ta Seen'), and 'Al-Hawameem' (Beginning with 'Ha Meem'), in all that You-azwj Seconded with the Book with the Swear which it is a name of the one You-azwj Specialised for Your-azwj Revelation and Entrusted him-saww with secrets of Your-azwj unseen matters.

فَأَوْضَحَ لَنَا مِنْهُ شُرُوطَ فَرَائِضِكَ وَ أَبَانَ لَنَا عَنْ وَاضِحِ سُنَّتِكَ وَ أَفْصَحَ لَنَا عَنِ الْحَلَالِ وَ الْحَرَامِ وَ أَنَارَ لَنَا مُدْلَهِمَّاتِ الظَّلَامِ وَ جَنَّبَنَا رُكُوبَ الْآثَامِ وَ أَلْزَمَنَا الطَّاعَةَ وَ وَعَدَنَا مِنْ بَعْدِهَا الشَّفَاعَةَ

From it, he-saww clarified for us conditions of Your-azwj obligations, and explained to us about Your-azwj clear Sunnah, and clarified for us about the Permissible and the Prohibited, and irradiated for us the guiding lights in the darkness, and kept us aside from the sins, and necessitated us the obedience, and promised us the intercession after it.

فَكُنْتُ مِمَّنْ أَطَاعَ أَمْرَهُ وَ أَجَابَ دَعْوَتَهُ وَ اسْتَمْسَكَ بِحَبْلِهِ فَأَقَمْتُ الصَّلَاةَ وَ آتَيْتُ الزَّكَاةَ وَ الْتَزَمْتُ الصِّيَامَ الَّذِي جَعَلْتَهُ حَقّاً فَقُلْتَ جَلَّ اسْمُكَ- كُتِبَ عَلَيْكُمُ الصِّيامُ كَما كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ

I was from the one who obeyed his-saww instructions, and answered his-saww call, and held on to his-saww rope. I established the Salat, and gave the Zakat, and necessitated the fasts which You-azwj Made is a right. You-azwj, Majestic is Your-azwj Name, Said: ***Fasting is Prescribed upon you just as it was Prescribed upon those ones from before you, perhaps you may be fearing [2:183]***.

ثُمَّ إِنَّكَ أَبَنْتَهُ فَقُلْتَ عَزَّيْتَ وَ جَلَّيْتَ- شَهْرُ رَمَضانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ وَ قُلْتَ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

Then You-azwj Explained it. You-azwj, Mighty are You-azwj and Majestic, Said: ***The Month of Ramazan is that in which the Quran was Revealed, [2:185]***, and You-azwj Said: ***therefore whoever of you is present in the Month, so let him Fast during it, [2:185]***.

وَ رَغَّبْتَ فِي الْحَجِّ بَعْدَ إِذْ فَرَضْتَهُ إِلَى بَيْتِكَ الَّذِي حَرَّمْتَهُ فَقُلْتَ جَلَّ اسْمُكَ- وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا

And You-azwj Incited Desire regarding the Hajj after having Obligated it, to Your-azwj House which You-azwj Sanctified. You-azwj, Majestic is Your-azwj Name, Said: ***And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; [3:97]***.

وَ قُلْتَ عَزَّيْتَ وَ جَلَّيْتَ- وَ أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجالًا وَ عَلى كُلِّ ضامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ- لِيَشْهَدُوا مَنافِعَ لَهُمْ وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُوماتٍ عَلى ما رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعامِ

And You-azwj, Mighty are You-azwj and Majestic: ***And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27] So they would witness the benefits for them, and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle. [22:28]***.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَنِي مِنَ الَّذِينَ يَسْتَطِيعُونَ إِلَيْهِ سَبِيلًا وَ مِنَ الرِّجَالِ الَّذِينَ يَأْتُونَهُ لِيَشْهَدُوا مَنافِعَ لَهُمْ وَ لِيُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاهُمْ

O Allah-azwj! I ask You-azwj to Make me from those who are capable of a way to it, and from the men, those who will be coming to it to witness benefits for them, and to exclaim Greatness of Allah-azwj upon what He-azwj has Guided them!

وَ أَعِنِّي اللَّهُمَّ عَلَى جِهَادِ عَدُوِّكَ فِي سَبِيلِكَ مَعَ وَلِيِّكَ- كَمَا قُلْتَ جَلَّ قَوْلُكَ- إِنَّ اللَّهَ اشْتَرى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقاتِلُونَ فِي سَبِيلِ اللَّهِ وَ قُلْتَ جَلَّتْ أَسْمَاؤُكَ- وَ لَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجاهِدِينَ مِنْكُمْ وَ الصَّابِرِينَ وَ نَبْلُوَا أَخْبارَكُمْ

And O Allah-azwj! Assist me upon 'Jihad', fighting against Your-azwj enemies in Your-azwj way along with Your-azwj friend(s) just as You-azwj, Majestic are Your-azwj Words, Said: ***Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, [9:111]***; and You-azwj Said: ***And We will Test you until We Make known the striving ones from you and the patient ones, and We Test your affairs [47:31]***.

اللَّهُمَّ فَأَرِنِي ذَلِكَ السَّبِيلَ حَتَّى أُقَاتِلَ فِيهِ بِنَفْسِي وَ مَالِي طَلَبَ رِضَاكَ فَأَكُونَ مِنَ الْفَائِزِينَ إِلَهِي أَيْنَ الْمَفَرُّ عَنْكَ فَلَا يَسَعُنِي بَعْدَ ذَلِكَ إِلَّا حِلْمُكَ فَكُنْ بِي رَءُوفاً رَحِيماً وَ اقْبَلْنِي وَ تَقَبَّلْ مِنِّي وَ أَعْظِمْ لِي فِيهِ بَرَكَةَ الْمَغْفِرَةِ وَ مَثُوبَةَ الْأَجْرِ

O Allah-azwj! Show me that way until I fight in it with myself and my wealth, seeking Your-azwj Satisfaction, so I would be from the successful ones. My God-azwj! Where is the escaped from You-azwj? Nothing befits me except Your-azwj Forbearance, so be Kind, Merciful with me, and Accept me and Accept from me, and Magnify Blessings of the Forgiveness for me in it, and Rewards of the recompense!

وَ أَرِنِي صِحَّةَ التَّصْدِيقِ بِمَا سَأَلْتُ وَ إِنْ أَنْتَ عَمَّرْتَنِي إِلَى عَامٍ مِثْلِهِ وَ لَمْ تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي فَأَعِنِّي بِالتَّوْفِيقِ عَلَى بُلُوغِ رِضَاكَ

And Show me correctness of the ratification with what I ask, and if You-azwj were to Let me live to a year like it and do not Make it last of the pacts from me, Assist me with the inclination upon reaching Your-azwj Satisfaction!

وَ أَشْرِكْنِي يَا إِلَهِي فِي هَذَا الْيَوْمِ فِي جَمِيعِ دُعَاءٍ مَنْ أَجَبْتَهُ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ أَشْرِكْهُمْ فِي دُعَائِي إِذَا أَجَبْتَنِي فِي مَقَامِي هَذَا بَيْنَ يَدَيْكَ فَإِنِّي رَاغِبٌ إِلَيْكَ لِي وَ لَهُمْ وَ عَائِذٌ بِكَ لِي وَ لَهُمْ فَاسْتَجِبْ لِي يَا أَرْحَمَ الرَّاحِمِينَ.

And Participate me, O my God-azwj, in this day in the entirety supplication, one You-azwj have Responded to, from the believing men and the believing women, and Participate in my supplication, when You-azwj Respond to me in this position of mine in front of You-azwj, for me and for them, for I am desirous to You-azwj, I seek Refuge with You-azwj for me and for them, so Respond to me, O most Merciful of the merciful ones!''[6]

4- الْإِقْبَالُ، وَ الْبَلَدُ الْأَمِينُ، وَ الْجُنَّةُ، جُنَّةُ الْأَمَانِ قَالَ قَالَ: اسْتَفْتِحْ خُرُوجَكَ بِهَذَا الدُّعَاءِ إِلَى أَنْ تَدْخُلَ مَعَ الْإِمَامِ فِي الصَّلَاةِ فَإِنْ فَاتَكَ مِنْهُ شَيْءٌ فَاقْضِهِ بَعْدَ الصَّلَاةِ-

(The book) 'Al Iqbal', and 'Al Balad Al Ameen', and 'Junnat Al Amaan' –

He said, 'He said: 'Begin your going out with this supplication until you enter to be with the prayer leader in the Salat. If you miss something from it, then fulfil it after the Salat: -

اللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ إِلَيْكَ فَوَّضْتُ أَمْرِي وَ عَلَيْكَ تَوَكَّلْتُ اللَّهُ أَكْبَرُ كَمَا هَدَانَا اللَّهُ أَكْبَرُ إِلَهَنَا وَ مَوْلَانَا اللَّهُ أَكْبَرُ عَلَى مَا أَوْلَانَا وَ حُسْنِ مَا أَبْلَانَا

'O Allah-azwj! I divert my face to You-azwj, and delegate my affairs to You-azwj, and I have relied upon You-azwj! Allah-azwj is Greatest just as He-azwj has Guided us! Allah-azwj is Greatest, our God and our Master! Allah-azwj is Greatest upon what He-azwj has Granted us, and excellence of what He-azwj has Tried us!

اللَّهُ أَكْبَرُ وَلِيُّنَا الَّذِي اجْتَبَانَا اللَّهُ أَكْبَرُ رَبُّنَا الَّذِي بَرَأَنَا اللَّهُ أَكْبَرُ الَّذِي أَنْشَأَنَا اللَّهُ أَكْبَرُ الَّذِي بِقُدْرَتِهِ هَدَانَا اللَّهُ أَكْبَرُ الَّذِي خَلَقَنَا فَسَوَّانَا اللَّهُ أَكْبَرُ الَّذِي بِدِينِهِ حَبَانَا اللَّهُ أَكْبَرُ الَّذِي مِنْ فِتْنَتِهِ عَافَانَا

Allah-azwj is Greatest, our Guardian Who has Selected us! Allah-azwj is Greatest, our Lord-azwj Who Fored us! Allah-azwj is Greatest, Who Created us! Allah-azwj is Greatest Who Guided us by His-azwj Power! Allah-azwj is Greatest Who Created us and Fashioned us! Allah-azwj is Greatest,

[6] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 3

Who Loved us through His[-azwj] religion! Allah[-azwj] is Greatest, Who Granted us well-being from His[-azwj] Trials!

اللَّهُ أَكْبَرُ الَّذِي بِالْإِسْلَامِ اصْطَفَانَا اللَّهُ أَكْبَرُ الَّذِي فَضَّلَنَا بِالْإِسْلَامِ عَلَى مَنْ سِوَانَا اللَّهُ أَكْبَرُ وَ أَكْبَرُ سُلْطَاناً اللَّهُ أَكْبَرُ وَ أَعْلَى بُرْهَاناً اللَّهُ أَكْبَرُ وَ أَجَلُّ سُبْحَاناً اللَّهُ أَكْبَرُ وَ أَقْدَمُ إِحْسَاناً اللَّهُ أَكْبَرُ وَ أَعَزُّ أَرْكَاناً

Allah[-azwj] is Greatest Who Chose us with Al-Islam! Allah[-azwj] is Greatest, Who Graced us with Al-Islam over the ones besides us! Allah[-azwj] is Greatest, and greatest in Authority! Allah[-azwj] is Greatest, and is most Exalted in Proof! Allah[-azwj] is Greatest and most Majestic of Glory! Allah[-azwj] is Greatest is most ancient of Favours! Allah[-azwj] is Greatest and Mightiest of Pillars!

اللَّهُ أَكْبَرُ وَ أَعْلَى مَكَاناً اللَّهُ أَكْبَرُ وَ أَسْنَى شَأْناً اللَّهُ أَكْبَرُ نَاصِرُ مَنِ اسْتَنْصَرَ اللَّهُ أَكْبَرُ ذُو الْمَغْفِرَةِ لِمَنِ اسْتَغْفَرَ اللَّهُ أَكْبَرُ الَّذِي خَلَقَ وَ صَوَّرَ اللَّهُ أَكْبَرُ أَمَاتَ وَ أَقْبَرَ اللَّهُ أَكْبَرُ الَّذِي إِذَا شَاءَ أَنْشَرَ

Allah[-azwj] is Greatest and most Exalted in Position! Allah[-azwj] is Greatest and highest of Glory! Allah[-azwj] is Greatest Helper of the ones seeking help! Allah[-azwj] is Greatest with the Forgiveness for the one seeking Forgiveness! Allah[-azwj] is Greatest Who Created and Imaged! Allah[-azwj] is Greatest, Who Causes to die and be buried! Allah[-azwj] is Greatest Who, whenever He[-azwj] so Desires, will Resurrect!

اللَّهُ أَكْبَرُ وَ أَعْلَى وَ أَكْبَرُ اللَّهُ أَكْبَرُ وَ أَقْدَسُ مِنْ كُلِّ شَيْءٍ وَ أَطْهَرُ اللَّهُ أَكْبَرُ رَبُّ الْخَلْقِ وَ الْبَرِّ وَ الْبَحْرِ اللَّهُ أَكْبَرُ كَمَا يُحِبُّ رَبُّنَا أَنْ يُكَبَّرَ

Allah[-azwj] is Greatest and most Exalted and Greatest! Allah[-azwj] is Greatest and Holier than all things and Purer! Allah[-azwj] is Greatest, Lord[-azwj] of the creatures, and the land and the sea! Allah[-azwj] is Greatest just as He[-azwj], our Lord[-azwj], Loves for His[-azwj] Greatness to be exclaimed!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ صَفِيِّكَ وَ نَجِيبِكَ وَ أَمِينِكَ وَ حَبِيبِكَ وَ صَفْوَتِكَ مِنْ خَلْقِكَ وَ خَلِيلِكَ وَ خَاصَّتِكَ وَ خِيَرَتِكَ مِنْ بَرِيَّتِكَ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww], Your[-azwj] servant, and Your[-azwj] Rasool[-saww], and Your[-azwj] Prophet[-saww], and Your[-azwj] Ambassador, and Your[-azwj] Captain, and Your[-azwj] Trustee, and Your[-azwj] Beloved, and Your[-azwj] Elite from Your[-azwj] creatures, and Your[-azwj] friend, and Your[-azwj] special, and Your[-azwj] Choice from Your[-azwj] Created beings!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ الَّذِي هَدَيْتَنَا بِهِ مِنَ الضَّلَالَةِ وَ عَلَّمْتَنَا بِهِ مِنَ الْجَهَالَةِ وَ بَصَّرْتَنَا بِهِ مِنَ الْعَمَى وَ أَقَمْتَنَا بِهِ عَلَى الْمَحَجَّةِ الْعُظْمَى وَ سَبِيلِ التَّقْوَى وَ كَمَا أَرْشَدْتَنَا وَ أَخْرَجْتَنَا بِهِ مِنَ الْغَمَرَاتِ إِلَى جَمِيعِ الْخَيْرَاتِ وَ أَنْقَذْتَنَا بِهِ مِنْ شَفَا جُرُفِ الْهُلَكَاتِ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww], Your[-azwj] servant, and Your[-azwj] Rasool[-saww] Who You[-azwj] Guided us from the straying through him[-saww], and Taught us from the ignorance through him[-saww], and Made us insightful from the blindness through him[-saww], and Paused upon the mighty manifesto and the way of piety through him[-saww], and just as You[-azwj] Guided us and Extracted us from the immersions to entirety of the goodness through him[-saww], and Save us from verge of destructions through him[-saww]!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ وَ أَكْمَلَ وَ أَشْرَفَ وَ أَكْبَرَ وَ أَطْهَرَ وَ أَطْيَبَ وَ أَتَمَّ وَ أَعَمَّ وَ أَزْكَى وَ أَنْمَى وَ أَحْسَنَ وَ أَجْمَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنَ الْعَالَمِينَ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], the most superior, and most perfect, and noblest, and greatest, and purest, and best, and most complete, and most general, and purest, and the most enhanced, and most excellent, and most beautiful of what You[-azwj] have Sent upon anyone from the worlds!

اللَّهُمَّ شَرِّفْ بُنْيَانَهُ وَ عَظِّمْ بُرْهَانَهُ وَ أَعْلِ مَكَانَهُ وَ كَرِّمْ فِي الْقِيَامَةِ مَقَامَهُ وَ عَظِّمْ عَلَى رُءُوسِ الْخَلَائِقِ حَالَهُ

O Allah[-azwj]! Ennoble his[-saww] foundation, and Magnify his[-saww] proof, and Raise his[-saww] position, and Honour his[-saww] position during the Qiyamah, and Magnify his[-saww] state over heads of the creatures!

اللَّهُمَّ اجْعَلْ مُحَمَّداً وَ آلَ مُحَمَّدٍ يَوْمَ الْقِيَامَةِ أَقْرَبَ الْخَلْقِ مِنْكَ مَنْزِلَةً وَ أَعْلَاهُمْ مِنْكَ مَكَاناً وَ أَفْسَحَهُمْ لَدَيْكَ مَنْزِلَةً وَ مَجْلِساً وَ أَعْظَمَهُمْ عِنْدَكَ شَرَفاً وَ أَرْفَعَهُمْ مَنْزِلًا

O Allah[-azwj]! On the Day of Qiyamah Make Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], closest of the Created beings of status from You[-azwj], and their most exalted in position from You[-azwj], and their most spacious of them of status and seat with You[-azwj], and their mightiest of nobility in Your[-azwj] Presence, and their highest in rank!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ الْأَئِمَّةِ الْمُهْتَدِينَ وَ الْحُجَجِ عَلَى خَلْقِكَ وَ الْأَدِلَّاءِ عَلَى سَبِيلِكَ وَ الْبَابِ الَّذِي مِنْهُ تُؤْتَى وَ التَّرَاجِمَةِ لِوَحْيِكَ كَمَا سَنُّوا سُنَّتَكَ النَّاطِقِينَ بِحِكْمَتِكَ وَ الشُّهَدَاءِ عَلَى خَلْقِكَ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] and the Guided Imams[-asws], and the Divine Authorities upon Your[-azwj] creatures, and the pointers to You[-azwj] way and the door from which You[-azwj] can be accessed, and the interpreters of Your[-azwj] Revelation, just as they[-asws] had enacted Your[-azwj] Sunnah, the speaker with Your[-azwj] Wisdom, and the witnesses upon Your[-azwj] creatures!

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ الْمُنْتَظِرِ أَمْرَكَ الْمُنْتَظِرِ لِفَرَجِ أَوْلِيَائِكَ

O Allah[-azwj]! Send Salawaat upon Your[-azwj] Guardian[-asws], the one awaiting Your[-azwj] Command, the one awaiting for the relief of Your[-azwj] friends!

اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَ ارْتُقْ بِهِ الْفَتْقَ وَ أَمِتْ بِهِ الْجَوْرَ وَ أَظْهِرْ بِهِ الْعَدْلَ وَ زَيِّنْ بِطُولِ بَقَائِهِ الْأَرْضَ وَ أَيِّدْهُ بِنَصْرِكَ وَ انْصُرْهُ بِالرُّعْبِ وَ قَوِّ نَاصِرَهُمْ وَ اخْذُلْ خَاذِلَهُمْ وَ دَمْدِمْ عَلَى مَنْ نَصَبَ لَهُمْ وَ دَمِّرْ عَلَى مَنْ غَشَّهُمْ وَ اقْصِمْ بِهِمْ رُءُوسَ الضَّلَالَةِ وَ شَارِعَةَ الْبِدَعِ وَ مُمِيتَةَ السُّنَّةِ وَ الْمُتَعَزِّزِينَ بِالْبَاطِلِ

O Allah[-azwj]! Heal the rift through him[-saww], Uplift the veils of ignorance, Bring an end to oppression, Establish justice, Beautify the earth with its prolonged existence, support it with Your[-azwj] victory, Aid it with awe, Strengthen its supporters, Humiliate its enemies, Subdue those who have plotted against it, Destroy those who have deceived it, Shatter the heads of misguidance, the paths of innovation, and the means of obliterating the Sunnah, and the ones strengthening the falsehood!

وَ أَعِزَّ بِهِمُ الْمُؤْمِنِينَ وَ أَذِلَّ بِهِمُ الْكَافِرِينَ وَ الْمُنَافِقِينَ وَ جَمِيعَ الْمُلْحِدِينَ وَ الْمُخَالِفِينَ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا يَا أَرْحَمَ الرَّاحِمِينَ

And Empower the Momineen through them-asws, and Humiliate the Kafirs and the hypocrites through them-asws and entirety of the Atheists and the adversaries, in easts of the earth and its wests, O most Merciful of the Merciful ones!

اللَّهُمَّ فَصَلِّ عَلَى جَمِيعِ الْمُرْسَلِينَ وَ النَّبِيِّينَ الَّذِينَ بَلَّغُوا عَنْكَ الْهُدَى وَ اعْتَقَدُوا لَكَ الْمَوَاثِيقَ بِالطَّاعَةِ وَ دَعَوُا الْعِبَادَ إِلَيْكَ بِالنَّصِيحَةِ وَ صَبَرُوا عَلَى مَا لَقُوا مِنَ الْأَذَى وَ التَّكْذِيبِ فِي جَنْبِكَ

O Allah-azwj! Send Salawaat upon entirety of the Messengers-as and the Prophets-as, those who delivered the Guidance on Your-azwj behalf, and they-asws bound the Covenants for You-azwj with the obedience, and they-asws called the servants to You-azwj with the good advice, and they-asws were patient upon what harm they-asws faced, and the belying in Your-azwj Side!

اللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَيْهِمْ وَ عَلَى ذَرَارِيِّهِمْ وَ أَهْلِ بُيُوتَاتِهِمْ وَ أَزْوَاجِهِمُ الطَّاهِرَاتِ وَ جَمِيعِ أَشْيَاعِهِمْ وَ أَتْبَاعِهِمْ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ وَ السَّلَامُ عَلَيْهِمْ جَمِيعاً فِي هَذِهِ السَّاعَةِ وَ فِي هَذَا الْيَوْمِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah-azwj, and Send Salawaat upon Muhammad-saww and upon them-asws and upon their-asws offspring, and people of their-asws households, and their-asws pure wives, and entirety of their-asws adherents and their-asws followers, from the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and the death, and the Greetings upon them-asws all in this time, and in this day, and Mercy of Allah-azwj and His-azwj Blessings!

اللَّهُمَّ اخْصُصْ أَهْلَ بَيْتِ نَبِيِّنَا مُحَمَّدٍ الْمُبَارَكِينَ السَّامِعِينَ الْمُطِيعِينَ لَكَ الَّذِينَ أَذْهَبْتَ عَنْهُمُ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً بِأَفْضَلِ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

O Allah-azwj! Particularise People-asws of the Household of Your-azwj Prophet-saww Muhammad-saww, the Blessed, the listeners the obedient to You-azwj, those whom You-azwj Kept the uncleanness away from them-asws and Purified them-asws a Purification, with most superior of Your-azwj Salawaat and most enhanced of Your-azwj Blessings, and the Greetings be upon him-saww and upon them-asws, and Mercy of Allah-azwj and His-azwj Blessings!''[7]

الْمُتَهَجِّدُ، مِثْلَهُ إِلَّا أَنَّهُ لَيْسَ فِيهِ فَإِنْ فَاتَكَ إِلَى آخِرِهِ.

(The book) 'Al-Mutahajjid' – similar to it, except there isn't in it, 'If you miss something from it' – up to its end''.[8]

5- الْمُتَهَجِّدُ، وَ الْبَلَدُ الْأَمِينُ، وَ الْجُنَّةُ، جُنَّةُ الْأَمَانِ فَإِذَا تَوَجَّهْتَ إِلَى الْمُصَلَّى فَادْعُ بِهَذَا الدُّعَاءِ-

(The books) 'Al Mutahajjid', and 'Al Balad Al Ameen', and 'Junnat Al Amaan' –

[7] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 4 a
[8] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 4 b

‘When you head to the praying place, then supplicate with this supplication: -

اللَّهُمَّ مَنْ تَهَيَّأَ وَ تَعَبَّأَ وَ أَعَدَّ وَ اسْتَعَدَّ لِوِفَادَةٍ إِلَى مَخْلُوقٍ رَجَاءَ رِفْدِهِ وَ طَلَبَ جَوَائِزِهِ وَ فَوَاضِلِهِ وَ نَوَافِلِهِ فَإِلَيْكَ يَا سَيِّدِي وِفَادَتِي وَ تَهْيِئَتِي وَ تَعْبِئَتِي وَ إِعْدَادِي وَ اسْتِعْدَادِي وَ رَجَاءَ رِفْدِكَ وَ جَوَائِزِكَ وَ نَوَافِلِكَ

‘O Allah[azwj]! There is one who prepares, or makes arrangements, or gets ready, or equips for going to a created being hoping for his rewards, and his awards, and his gifts, so to You[azwj], O my Master, would be my preparation, and my readiness, and my equipping hoping for You[azwj] Rewards, and Your[azwj] Awards, and Your[azwj] Gifts!

فَلَا تُخَيِّبِ الْيَوْمَ رَجَائِي يَا مَوْلَايَ يَا مَنْ لَا يَخِيبُ عَلَيْهِ سَائِلٌ وَ لَا يَنْقُصُهُ نَائِلٌ إِنِّي لَمْ آتِكَ الْيَوْمَ بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ وَ لَا شَفَاعَةِ مَخْلُوقٍ رَجَوْتُهُ وَ لَكِنْ أَتَيْتُكَ مُقِرّاً بِالظُّلْمِ وَ الْإِسَاءَةِ عَلَى نَفْسِي وَ لَا حُجَّةَ لِي وَ لَا عُذْرَ

Do not disappoint my hopes today O my Master, O One Who no beggar to Him[azwj] is disappointed, nor is any achiever reduced! I have not come to You[azwj] today with a righteous deeds having forwarded it, nor intercession of a created being I am hoping to, but I have come to You[azwj] acknowledging the injustices and the evil deeds upon myself, and there is no argument for me nor any excuse.

فَأَسْأَلُكَ يَا رَبِّ أَنْ تُعْطِيَنِي مَسْأَلَتِي وَ تَقْلِبَنِي بِرَغْبَتِي وَ لَا تَرُدَّنِي مَحْبُوهاً وَ لَا خَائِباً-

I ask You[azwj], O Lord[azwj], to Grant me my request and to Turn me in my desires and not Return me unanswered nor disappointed!

يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ أَرْجُوكَ لِلْعَظِيمِ أَسْأَلُكَ يَا عَظِيمُ أَنْ تَغْفِرَ لِيَ الْعَظِيمَ لَا إِلَهَ إِلَّا أَنْتَ

O Mighty! O Mighty! O Mighty! I am hoping to You[azwj] for the mighty matters! I ask You[azwj], O Mighty, to Forgive the mighty sins for me. There is no god except You[azwj]!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنِي خَيْرَ هَذَا الْيَوْمِ الَّذِي شَرَّفْتَهُ وَ عَظَّمْتَهُ وَ تَغْسِلُنِي فِيهِ مِنْ جَمِيعِ ذُنُوبِي وَ خَطَايَايَ وَ زِدْنِي مِنْ فَضْلِكَ إِنَّكَ أَنْتَ الْوَهَّابُ.

O Allah[azwj]! Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], and Grace me goodness of this day which You[azwj] have Ennobled it, and Magnify it, and Wash me in it from entirety of my sins and my wrong-doings, and Increase me from Your[azwj] Grace, surely You[azwj] are the Bestower!’’[9]

6- الْإِقْبَالُ، رَوَيْنَا بِإِسْنَادِنَا إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: فَإِذَا قُمْتَ لِلصَّلَاةِ مُسْتَقْبِلَ الْقِبْلَةِ فَكَبِّرْ وَ قُلِ- اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدَيْكَ هَارِبٌ مِنْكَ إِلَيْكَ أَتَيْتُكَ وَافِداً إِلَيْكَ تَائِباً مِنْ ذُنُوبِي إِلَيْكَ زَائِراً لَكَ وَ حَقُّ الزَّائِرِ عَلَى الْمَزُورِ التُّحْفَةُ فَاجْعَلْ تُحْفَتِي مِنْكَ وَ تُحْفَتَكَ لِي رِضَاكَ وَ الْجَنَّةَ

(The book) ‘Al Iqbal’ –

‘We are reporting with our chain to Abu Abdullah[asws] having said: ‘When you stand for the Salat facing the Qiblah, exclaim Takbeer and say, ‘O Allah[azwj]! I am Your[azwj] servant and son

[9] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 5

of Your-azwj servant, fleeing from You-azwj to You-azwj! I have come to You-azwj repenting to You-azwj from my sins, a visitor to You-azwj, and there is a right of the visitor upon the visited of the gift, therefore Make my gift from You-azwj and Your-azwj Gift to me be Your-azwj Satisfaction and the Paradise!

اللَّهُمَّ إِنَّكَ عَظَّمْتَ حُرْمَةَ شَهْرِ رَمَضَانَ ثُمَّ أَنْزَلْتَ فِيهِ الْقُرْآنَ أَيْ رَبِّ وَ جَعَلْتَ فِيهِ لَيْلَةً خَيْراً مِنْ أَلْفِ شَهْرٍ ثُمَّ مَنَنْتَ عَلَيَّ بِصِيَامِهِ وَ قِيَامِهِ فِيمَا مَنَنْتَ عَلَيَّ فَتَمِّمْ عَلَيَّ مَنَّكَ وَ رَحْمَتَكَ

O Allah-azwj! Then You-azwj Magnified sanctity of the month of Ramazan, then You-azwj Sent down the Quran in it! Yes Lord-azwj, and You-azwj Made in it Laylat Al-Qadr as being better than a thousand months, then You-azwj Conferred upon me with its fasting and its standing (for Salat) among what You-azwj Conferred upon me, so Complete upon me Your-azwj Conferment and Your-azwj Mercy!

أَيْ رَبِّ إِنَّ لَكَ فِيهِ عُتَقَاءَ فَإِنْ كُنْتُ مِمَّنْ أَعْتَقْتَنِي فِيهِ فَتَمِّمْ عَلَيَّ وَ لَا تَرُدَّنِي فِي ذَنْبٍ مَا أَبْقَيْتَنِي وَ إِنْ لَمْ تَكُنْ فَعَلْتَ يَا رَبِّ لِضَعْفِ عَمَلٍ أَوْ لِعِظَمِ ذَنْبٍ فَبِكَرَمِكَ وَ فَضْلِكَ وَ رَحَمَاتِكَ

Yes Lord-azwj! There are liberated ones for You-azwj during it, so if I have been from the ones You-azwj will be Liberating me during it, then Complete upon me and do not Let me return into sin for as long as You-azwj Cause me to remain, and if You-azwj are not going to be doing so due to my weak deeds, or major sins, then by You-azwj Benevolence, and Your-azwj Grace, and Your Mercy!

وَ كِتَابِكَ الَّذِي أَنْزَلْتَ فِي شَهْرِ رَمَضَانَ- لَيْلَةَ الْقَدْرِ وَ مَا أَنْزَلْتَ فِيهَا وَ حُرْمَةَ مَنْ عَظَّمْتَ فِيهَا وَ بِمُحَمَّدٍ وَ عَلِيٍّ عَلَيْهِمَا سَلَامُكَ وَ صَلَوَاتُكَ

And Your-azwj Book which You-azwj Sent down in the month of Ramazan, on Laylat Al-Qadr, and what You-azwj Revealed in it, and Sanctity of the one You-azwj have Magnified in it, and by Muhammad-saww and Ali-asws, may Your-azwj Greeting and Your-azwj Salawaat be upon them-asws!

وَ بِكَ يَا اللَّهُ أَتَوَجَّهُ إِلَيْكَ وَ بِمُحَمَّدٍ وَ مَنْ بَعْدَهُ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَتَوَجَّهُ بِكُمْ إِلَى اللَّهِ يَا اللَّهُ أَعْتِقْنِي فِيمَنْ أَعْتَقْتَ السَّاعَةَ بِمُحَمَّدٍ ص.

And with You-azwj, O Allah-azwj, I divert to You-azwj, and by Muhammad-saww and the ones-asws after him-saww, may the Salawaat of Allah-azwj be upon him-saww and upon them-asws! I divert with you-asws all to Allah-azwj! O Allah-azwj! Liberate me right now among the ones You-azwj Liberate through Muhammad-saww!''[10]

7- الْإِقْبَالُ، وَ زَوَائِدُ الْفَوَائِدِ، الدُّعَاءُ بَعْدَ صَلَاةِ الْعِيدِ- اللَّهُمَّ إِنِّي سَأَلْتُكَ أَنْ تَرْزُقَنِي صِيَامَ شَهْرِ رَمَضَانَ وَ أَنْ تُحْسِنَ مَعُونَتِي عَلَيْهِ وَ أَنْ تُبْلِغَنِي اسْتِتْمَامَهُ وَ فِطْرَهُ وَ أَنْ تَمُنَّ عَلَيَّ فِي ذَلِكَ بِعِبَادَتِكَ وَ حُسْنِ مَعُونَتِكَ وَ تَسْهِيلِ أَسْبَابِ تَوْفِيقِكَ

(The books) 'Al Iqbal' and 'Wazaid Al Fawaid' –

'The supplication after the Eid Salat – 'O Allah-azwj! I had asked You-azwj to Grace me fasting the month of Ramazan and to Improve my Assistance upon it, and to Make me reach its

[10] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 6

completion and its Fitra (breaking fast), and to Confer upon me during that with worshipping You-azwj, and Your-azwj goodly Assistance, and Ease causes of Your-azwj Inclination.

فَأَجَبْتَنِي وَ أَحْسَنْتَ مَعُونَتِي عَلَيْهِ وَ فَعَلْتَ ذَلِكَ بِي وَ عَرَّفْتَنِي حُسْنَ صَنِيعِكَ وَ كَرِيمَ إِجَابَتِكَ فَلَكَ الْحَمْدُ عَلَى مَا رَزَقْتَنِي مِنْ ذَلِكَ وَ عَلَى مَا أَعْطَيْتَنِي مِنْهُ

You-azwj Answered me and Improved Assisting me upon it, and You-azwj Did that with me and Made me recognise Your-azwj excellent Craftsmanship, and Your-azwj Benevolent Response! For You-azwj is the Praise upon what You-azwj have Grace me from that, and upon what You-azwj have Granted me from it!

اللَّهُمَّ وَ هَذَا يَوْمٌ عَظَّمْتَ قَدْرَهُ وَ كَرَّمْتَ حَالَهُ وَ شَرَّفْتَ حُرْمَتَهُ وَ جَعَلْتَهُ عِيداً لِلْمُسْلِمِينَ وَ أَمَرْتَ عِبَادَكَ أَنْ يَبْرُزُوا لَكَ فِيهِ لِتُوَفِّيَ كُلُّ نَفْسٍ مَا عَمِلَتْ وَ ثَوَابَ مَا قَدَّمَتْ وَ لِتَفَضَّلَ عَلَى أَهْلِ النَّقْصِ فِي الْعِبَادَةِ وَ التَّقْصِيرِ فِي الِاجْتِهَادِ فِي أَدَاءِ الْفَرِيضَةِ بِمَا لَا يَمْلِكُهُ غَيْرُكَ وَ لَا يَقْدِرُ عَلَيْهِ سِوَاكَ

O Allah-azwj, and this day, You-azwj have Magnified its worth, and Honoured its state, and Ennobled its sanctity, and Made it an Eid for the Muslims, and You-azwj Commanded Your-azwj servants to come out to You-azwj during it in order for every soul to come for what it has worked, and Rewards for what it had sent ahead, and for You-azwj to Grace upon the people deficient in the worship and the deficiency in the striving in fulfilling the obligations with what no one can control apart from You-azwj, nor is able upon it besides You-azwj!

اللَّهُمَّ وَ قَدْ وَافَاكَ فِي هَذَا الْيَوْمِ فِي هَذَا الْمَقَامِ مَنْ عَمِلَ لَكَ عَمَلًا قَلَّ ذَلِكَ الْعَمَلُ أَوْ كَثُرَ كُلُّهُمْ يَطْلُبُ أَجْرَ مَا عَمِلَ وَ يَسْأَلُ الزِّيَادَةَ مِنْ فَضْلِكَ فِي ثَوَابِ صَوْمِهِ لَكَ وَ عِبَادَتِهِ إِيَّاكَ عَلَى حَسَبِ مَا قُلْتَ- يَسْئَلُهُ مَنْ فِي السَّماواتِ وَ الْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

O Allah-azwj, and they have come to You-azwj during this day, in this place, ones who have done work for You-azwj, be that little or a lot, each of them seeking Recompense of what he has done and asking for the increase from Your-azwj Grace in Rewards of his fasting for You-azwj and his worship to You-azwj, based upon what You-azwj have Said: ***Everyone in the skies and the earth asks Him. Every day He is in Splendour [55:29]***.

اللَّهُمَّ وَ أَنَا عَبْدُكَ الْعَارِفُ بِمَا أَلْزَمْتَنِي وَ الْمُقِرُّ بِمَا أَمَرْتَنِي الْمُعْتَرِفُ بِنَقْصِ عَمَلِي وَ التَّقْصِيرِ فِي اجْتِهَادِي وَ الْمُخِلُّ بِفَرْضِكَ عَلَيَّ وَ التَّارِكُ لِمَا ضَمِنْتُ لَكَ عَلَى نَفْسِي

O Allah-azwj, and I am Your-azwj servant, having recognised what You-azwj have Necessitated me with, accepting with what You-azwj have Commanded me, acknowledging with the deficiency of my deeds, and the reduction in my striving, and disobedient with Your-azwj obligations upon me, and neglected what I had guaranteed to You-azwj upon myself!

اللَّهُمَّ وَ قَدْ صُمْتُ فَشُبْتُ صَوْمِي لَكَ فِي أَحْوَالِ الْخَطَاءِ وَ الْعَمْدِ وَ النِّسْيَانِ وَ الذِّكْرِ وَ الْحِفْظِ بِأَشْيَاءَ نَطَقَ بِهَا لِسَانِي أَوْ رَأَتْهَا عَيْنِي وَ هَوَتْهَا نَفْسِي وَ مَالَ إِلَيْهَا هَوَايَ وَ أَحَبَّهَا قَلْبِي أَوِ اشْتَهَتْهَا رُوحِي أَوْ بَسَطْتُ إِلَيْهَا يَدِي أَوْ سَعَيْتُ إِلَيْهَا بِرِجْلِي مِنْ حَلَالِكَ الْمُبَاحِ بِأَمْرِكَ إِلَى حَرَامِكَ الْمَحْظُورِ بِنَهْيِكَ

O Allah-azwj, and I fasted and dedicated my fasts to You-azwj in situations of errors, and the deliberate, and the forgetfulness, and the remembrance, and preservation of the things my tongue has spoken with, or my eyes have seen, and my soul has imagined, and my whims have inclined to, and my heart has loved, or my soul has desires, or my hand have extended to, or my legs have strived to it, from Your-azwj Permissible(s), the Legalised by Your-azwj Command, to Your-azwj Prohibition, the Cautioned by Your-azwj Forbidding!

اللَّهُمَّ وَ كُلُّ مَا كَانَ مِنِّي مُحْصًى عَلَيَّ غَيْرُ مُخِلٍّ بِقَلِيلٍ وَ لَا كَثِيرٍ وَ لَا صَغِيرٍ وَ لَا كَبِيرٍ

O Allah[-azwj], and all what has happened from me, Count upon me without being meticulous, neither with little nor more, nor small nor big!

اللَّهُمَّ وَ قَدْ بَرَزْتُ إِلَيْكَ وَ خَلَوْتُ بِكَ لِأَعْتَرِفَ لَكَ بِنَقْصِ عَمَلِي وَ تَقْصِيرِي فِيمَا يَلْزَمُنِي وَ أَسْأَلُكَ الْعَوْدَ عَلَيَّ بِالْمَغْفِرَةِ وَ الْعَائِدَةِ الْحَسَنَةِ عَلَيَّ بِأَحْسَنِ رَجَائِي وَ أَفْضَلِ أَمَلِي وَ أَكْمَلِ طَمَعِي فِي رِضْوَانِكَ

O Allah[-azwj], and I have come out to You[-azwj] and isolated with You[-azwj] to acknowledge to You[-azwj] with deficiency of my actions and my falling short regarding what You[-azwj] have Necessitated me, and I ask You[-azwj] for the Repeating unto me with the Forgiveness and the excellent Aid upon me with my good hopes, and best of my works, and most perfect of my eagerness regarding Your[-azwj] Satisfaction!

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي كُلَّ نَقْصٍ وَ كُلَّ تَقْصِيرٍ وَ إِسَاءَةٍ وَ كُلَّ تَفْرِيطٍ وَ كُلَّ جَهْلٍ وَ كُلَّ عَمْدٍ وَ كُلَّ خَطَاءٍ دَخَلَ عَلَيَّ فِي شَهْرِي هَذَا وَ فِي صَوْمِي لَهُ وَ فِي فَرْضِكَ عَلَيَّ وَ هَبْهُ لِي وَ تَصَدَّقْ بِهِ عَلَيَّ وَ تَجَاوَزْ لِي عَنْهُ يَا غَايَةَ كُلِّ رَغْبَةٍ وَ يَا مُنْتَهَى كُلِّ مَسْأَلَةٍ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Forgive for me every defect and every deficiency and wrongdoing, and every excess, and every ignorance, and every deliberate, and every mistake entered upon me during this month of mine, and in my fasting of it, and regarding Your[-azwj] obligation upon me, and Grant to me and Donate with it upon me, and Overlook it from me, O Peak of every desire, and O Ultimate of every request!

وَ اقْبَلْنِي مِنْ وَجْهِي هَذَا وَ قَدْ عَظَّمْتَ فِيهِ جَائِزَتِي وَ أَجْزَلْتَ فِيهِ عَطِيَّتِي وَ كَرَّمْتَ فِيهِ حِبَائِي وَ تَفَضَّلْتَ عَلَيَّ بِأَفْضَلِ مِنْ رَغْبَتِي وَ أَعْظَمِ مِنْ مَسْأَلَتِي:

And Accept me from this aspect of mine and You[-azwj] have Magnified my Rewards in it, and have Made my Grants plentiful in it, and Honoured my Gifts in it, and Graced upon me with best of my desires, and mighty ones from my requests!

يَا إِلَهِي يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِكَ شَيْءٌ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي ذُنُوبِي الْعَمْدَ مِنْهَا وَ الْخَطَاءَ فِي هَذَا الْيَوْمِ وَ فِي هَذِهِ السَّاعَةِ

O my God[-azwj]! O Allah[-azwj]! O Allah[-azwj]! O Allah[-azwj]! O Allah[-azwj]! O Allah[-azwj] Who, there isn't anything like You[-azwj], and Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Forgive my sins for me, the deliberate (ones) from these and the mistakes, during this day and at this time!

يَا رَبَّ كُلِّ شَيْءٍ وَ وَلِيَّهُ افْعَلْ ذَلِكَ بِي وَ تُبْ بِمَنِّكَ وَ فَضْلِكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ عَلَيَّ تَوْبَةً نَصُوحاً لَا أَشْقَى بَعْدَهَا أَبَداً

O Lord[-azwj] of everything and its Guardian! Do that with me and Turn with Your[-azwj] Conferment, and Your[-azwj] Grace, and Your[-azwj] Kindness, and Your[-azwj] Mercy upon me with sincere repentance, so I will not be miserable after it, ever!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَمْثَالُ الْعُلْيَا وَ الْأَسْمَاءُ الْحُسْنَى أَعُوذُ بِكَ مِنَ الشَّكِّ بَعْدَ الْيَقِينِ وَ الْكُفْرِ بَعْدَ الْإِيمَانِ

O Allah[azwj]! O Allah[azwj]! O Allah[azwj]! O Allah[azwj]! O Allah[azwj]! O Allah[azwj]! O Allah[azwj]! For You[azwj] are the lofty examples, and the excellent Names! I seek Refuge with You[azwj] from the doubt after the certainty, and the Kufr after the Eman!

يَا إِلَهِي اغْفِرْ لِي يَا إِلَهِي تَفَضَّلْ عَلَيَّ يَا إِلَهِي تُبْ عَلَيَّ يَا إِلَهِي ارْحَمْنِي يَا إِلَهِي ارْحَمْ فَقْرِي يَا إِلَهِي ارْحَمْ ذُلِّي يَا إِلَهِي ارْحَمْ مَسْكَنَتِي يَا إِلَهِي ارْحَمْ عَبْرَتِي يَا إِلَهِي لَا تُخَيِّبْنِي وَ أَنَا أَدْعُوكَ وَ لَا تُعَذِّبْنِي وَ أَنَا أَرْجُوكَ

O my God[azwj], Forgive for me! O my God[azwj], Grace upon me! O my God[azwj], Turn to me! O my God[azwj], Mercy me! O my God[azwj], Mercy my poverty! O my God[azwj], Mercy my disgrace! O my Grace, Mercy my neediness! O my God[azwj], Mercy my tears! O my God[azwj], do not disappoint me, and I am supplicating to You[azwj] nor Punish me and I am hoping to You[azwj]!

وَ أَنَا أَسْتَغْفِرُكَ اللَّهُمَّ إِنَّكَ قُلْتَ لِنَبِيِّكَ عَلَيْهِ وَ آلِهِ السَّلَامُ- وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

And O Allah[azwj], I seek Refuge with You[azwj], to You[azwj]! You[azwj] Said to Your[azwj] Prophet[saww], may the Greeting be upon him[saww] and his[saww] Progeny[asws]: ***And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]***.

أَسْتَغْفِرُكَ يَا رَبِّ وَ أَتُوبُ إِلَيْكَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ مِنْ جَمِيعِ ذُنُوبِي كُلِّهَا مَا تَعَمَّدْتُ مِنْهَا وَ مَا أَخْطَأْتُ وَ مَا حَفِظْتُ وَ مَا نَسِيتُ

I seek Your[azwj] Forgiveness O Lord[azwj] and I repent to you[azwj]! I seek Forgiveness of Allah[azwj]! I seek Forgiveness of Allah[azwj] from entirety of my sins, all of them, whatever I have deliberated from these and what I have erred, and what I have memorised and what I have forgotten!

اللَّهُمَّ إِنَّكَ قُلْتَ لِنَبِيِّكَ عَلَيْهِ وَ آلِهِ الصَّلَاةُ وَ السَّلَامُ- وَ إِذا سَأَلَكَ عِبادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذا دَعانِ فَلْيَسْتَجِيبُوا لِي وَ لْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

O Allah[azwj]! You[azwj] Said to Your[azwj] Prophet[saww], may the Salawaat be upon him[saww] and his[saww] Progeny[asws], and the Greeting: ***And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186]***.

اللَّهُمَّ إِنِّي أَدْعُوكَ كَمَا أَمَرْتَنِي فَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي إِنَّكَ لا تُخْلِفُ الْمِيعادَ

O Allah[azwj]! I supplicate to You[azwj] just as You[azwj] have Commanded me so You[azwj] would Respond to me just as You[azwj] have Promised me, ***surely You do not break the Promise' [3:194]***.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَوْصِيَاءِ الْمَرْضِيِّينَ بِأَفْضَلِ صَلَوَاتِكَ وَ بَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَ أَدْخِلْنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَهُمْ فِيهِ وَ أَخْرِجْنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَهُمْ مِنْهُ فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah[azwj]! Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], the successors[asws], the ones satisfactory, with best of Your[azwj] Salawaat, and Bless upon them with best of Your[azwj] Blessings, and Insert me into every good You[azwj] have Inserted them[asws]

into, and Extract me from every evil You-azwj have Extracted them-asws from, in the world and the Hereafter, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ عِتْقاً بَتْلًا لَا رِقَّ بَعْدَهُ أَبَداً وَ لَا حَرَقَ بِالنَّارِ وَ لَا ذُلَّ وَ لَا وَحْشَةَ وَ لَا رُعْبَ وَ لَا رَوْعَةَ وَ لَا فَزِعَةَ وَ لَا رَهْبَةَ بِالنَّارِ وَ مُنَّ عَلَيَّ بِالْجَنَّةِ بِأَفْضَلِ حُظُوظِ أَهْلِهَا وَ أَشْرَفِ كَرَامَاتِهِمْ وَ أَجْزَلِ عَطَايَاكَ لَهُمْ وَ أَفْضَلِ جَوَائِزِكَ إِيَّاهُمْ وَ خَيْرِ حِبَائِكَ لَهُمْ-

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Liberate my neck from the Hellfire, such a liberation there being no servitude after it, ever, nor burning by the Hellfire, nor disgrace, nor loneliness, nor dread, nor fear, nor panic, nor fearfulness of the Hellfire, and Confer upon me with the Paradise with best of shares of its people, and noblest of their honours, and abundance of Your-azwj Award to them, and best of Your-azwj Recompensing them, and best of Your-azwj Gifts to them!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اقْلِبْنِي مِنْ مَجْلِسِي هَذَا وَ مِنْ مَخْرَجِي هَذَا وَ لَمْ تُبْقِ فِيمَا بَيْنِي وَ بَيْنَ أَحَدٍ مِنْ خَلْقِكَ ذَنْباً إِلَّا غَفَرْتَهُ وَ لَا خَطِيئَةً إِلَّا مَحَوْتَهَا وَ لَا عَثْرَةً إِلَّا أَقَلْتَهَا وَ لَا فَاضِحَةً إِلَّا صَفَحْتَ عَنْهَا وَ لَا جَرِيرَةً إِلَّا خَلَصْتَ مِنْهَا وَ لَا سَيِّئَةً إِلَّا وَهَبْتَهَا لِي وَ لَا كُرْبَةً إِلَّا وَ قَدْ خَلَّصْتَنِي مِنْهَا وَ لَا دَيْناً إِلَّا قَضَيْتَهُ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Turn me in this sitting of mine and from my outlet of mine, and regarding what is between me and anyone of Your-azwj creatures, do not let any sin to remain except Forgive it, nor any offence except Delete it, nor any stumble except Uproot it, nor any scandal except Pardon it, nor any crime except Finish from it, nor any evil deed except Gift it to me, nor any distress except Remove it except and Finish me from it, nor any debt except Pay it off!

وَ لَا عَائِلَةً إِلَّا أَغْنَيْتَهَا وَ لَا فَاقَةً إِلَّا سَدَدْتَهَا وَ لَا عُرْياً إِلَّا كَسَوْتَهُ وَ لَا مَرَضاً إِلَّا شَفَيْتَهُ وَ لَا سُقْماً إِلَّا دَاوَيْتَهُ وَ لَا هَمّاً إِلَّا فَرَّجْتَهُ وَ لَا غَمّاً إِلَّا أَذْهَبْتَهُ وَ لَا خَوْفاً إِلَّا آمَنْتَهُ وَ لَا عُسْراً إِلَّا يَسَّرْتَهُ وَ لَا ضَعْفاً إِلَّا قَوَّيْتَهُ وَ لَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ إِلَّا قَضَيْتَهَا عَلَى أَفْضَلِ الْأَمَلِ وَ أَحْسَنِ الرَّجَاءِ وَ أَكْمَلِ الطَّمَعِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Nor any dependency except Enrich it, nor any destitution except Block it, nor any nakedness except Clothe it, nor any sickness except Heal it, nor any sickness except Cure it, nor any worry except Relieve it, nor any sadness except Remove it, nor any fear except Secure it, nor any difficulty except Ease it, nor any weakness except Strengthen it, nor any need from needs of the world and the Hereafter except Fulfil it upon best of the wishes and excellent satisfaction and perfect eagerness. You-azwj are Able upon all things!

اللَّهُمَّ إِنَّكَ أَمَرْتَنِي بِالدُّعَاءِ وَ دَلَلْتَنِي عَلَيْهِ فَسَأَلْتُكَ وَ وَعَدْتَنِي الْإِجَابَةَ فَتَنَجَّزْتَ بِوَعْدِكَ وَ أَنْتَ الصَّادِقُ الْقَوْلِ الْوَفِيُّ الْعَهْدِ

O Allah-azwj! You-azwj had Commanded me with the supplicating and Pointed me upon it, so I ask You-azwj, and You-azwj Promised me the Response, so I accomplished with Your-azwj Promised, and You-azwj are Truthful of the Word, the Loyal with the Pact!

اللَّهُمَّ وَ قَدْ قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ قُلْتَ وَ سْئَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كانَ بِكُمْ رَحِيماً وَ قُلْتَ وَعْدَ الصِّدْقِ الَّذِي كانُوا يُوعَدُونَ

O Allah[azwj], and You[azwj] have Said: ***"Supplicate to Me, I will Answer you. [40:60]***; and You[azwj] Said: ***and ask Allah from His Grace. [4:32] Allah was always Merciful with you all [4:29]***; and You[azwj] Said: ***being the Truthful Promise which they were Promised [46:16]***.

اللَّهُمَّ وَ أَنَا أَدْعُوكَ كَمَا أَمَرْتَنِي مُتَنَجِّزاً لِوَعْدِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي كُلَّ مَا وَعَدْتَنِي وَ كُلَّ أُمْنِيَّتِي وَ كُلَّ سُوءٍ لِي وَ كُلَّ هَمِّي وَ كُلَّ نَهْمَتِي وَ كُلَّ هَوَايَ وَ كُلَّ مَحَبَّتِي

(My) Allah[azwj], and I am supplicating to You[azwj] just as You[azwj] have Commanded me to achieve Your[azwj] Promise. Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], and Grant me all what You[azwj] have Promised me and all of my wishes; and (removal of) every evil of mine, and every worry, and every hunger, and every personal desire, and (wrongful) love!

وَ اجْعَلْ ذَلِكَ كُلَّهُ سَائِحاً فِي حَلَالِكَ ثَابِتاً فِي طَاعَتِكَ مُتَرَدِّداً فِي مَرْضَاتِكَ مُتَصَرِّفاً فِيمَا دَعَوْتَ إِلَيْهِ غَيْرَ مَصْرُوفٍ مِنْهُ قَلِيلًا وَ لَا كَثِيراً فِي شَيْءٍ مِنْ مَعَاصِيكَ وَ لَا فِي مُخَالَفَةٍ لِأَمْرِكَ إِلَهَ الْحَقِّ رَبَّ الْعَالَمِينَ

And Make that, all of it affirmed in the bounds of Your[azwj] Permissible in Your[azwj] obedience, wavering in Your[azwj] Satisfaction, spent in what You[azwj] have Called to, nor turning away from it, neither little nor more in anything from disobedience to You[azwj], nor in opposition to Your[azwj] Command! God[azwj] of the Truth, Lord[azwj] of the worlds!

اللَّهُمَّ وَ كَمَا وَفَّقْتَنِي لِدُعَائِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ وَفِّقْ لِي إِجَابَتَكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah[azwj], and just as You[azwj] are Harmonising me to supplicate to You[azwj], so Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], and Harmonise me to Your[azwj] Response, You[azwj] are Able upon all things!

اللَّهُمَّ مَنْ تَهَيَّأَ أَوْ تَعَبَّأَ أَوْ أَعَدَّ أَوِ اسْتَعَدَّ لِوِفَادَةٍ إِلَى مَخْلُوقٍ رَجَاءَ رِفْدِهِ وَ جَوَائِزِهِ وَ نَوَافِلِهِ وَ فَرَائِضِهِ وَ عَطَايَاهُ فَإِلَيْكَ يَا سَيِّدِي كَانَتْ تَهْيِئَتِي وَ تَعْبِئَتِي وَ إِعْدَادِي وَ اسْتِعْدَادِي رَجَاءَ رِفْدِكَ وَ جَوَائِزِكَ وَ فَوَاضِلِكَ وَ نَوَافِلِكَ وَ عَطَايَاكَ

O Allah[azwj]! There is one who prepares, or makes arrangements, or gets ready, or equips for going to a created being hoping for his provisions, and his rewards, and his optional and his obligations and his awards, so to You[azwj], O my Master, would be my pursuit, and my preparation, and my readiness, and my equipping hoping for You[azwj] Provisions, and Your[azwj] Rewards, and Your[azwj] Merits, and Your[azwj] Gifts, and Your[azwj] Awards!

وَ قَدْ غَدَوْتُ إِلَى عِيدٍ مِنْ أَعْيَادِ أُمَّةِ مُحَمَّدٍ ص وَ لَمْ آتِكَ الْيَوْمَ بِعَمَلٍ صَالِحٍ أَثِقُ بِهِ قَدَّمْتُهُ وَ لَا تَوَجَّهْتُ بِمَخْلُوقٍ رَجَوْتُهُ وَ لَكِنِّي أَتَيْتُكَ خَاضِعاً مُقِرّاً بِذُنُوبِي وَ إِسَاءَتِي إِلَى نَفْسِي وَ لَا حُجَّةَ لِي وَ لَا عُذْرَ لِي

And I have come out to an Eid from festivals of the community of Muhammad[saww], and I have not come to You[azwj] today with any righteous deed I can trust with nor have I diverted to any created being hoping to him, but I have come to You[azwj] humbly, acknowledging my sins and my evil deeds to myself, and there is no argument for me nor is there any excuse for me!

أَتَيْتُكَ أَرْجُو أَعْظَمَ عَفْوِكَ الَّذِي عَفَوْتَ بِهِ عَنِ الْخَاطِئِينَ وَ أَنْتَ الَّذِي غَفَرْتَ لَهُمْ عَظِيمَ جُرْمِهِمْ وَ لَمْ يَمْنَعْكَ طُولُ عُكُوفِهِمْ عَلَى عَظِيمِ جُرْمِهِمْ أَنْ عُدْتَ عَلَيْهِمْ بِالرَّحْمَةِ

I have come to You-azwj for Your-azwj Mighty Pardon which You-azwj have Pardoned the sinners with, and You-azwj are the One Who Forgave for them their mighty crimes and the length of their devotion upon their mighty crimes did not Prevent You-azwj from Repeated the Mercy upon them!

فَيَا مَنْ رَحْمَتُهُ وَاسِعَةٌ وَ فَضْلُهُ عَظِيمٌ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عُدْ عَلَيَّ بِرَحْمَتِكَ وَ امْنُنْ عَلَيَّ بِعَفْوِكَ وَ عَافِيَتِكَ وَ تَعَطَّفْ عَلَيَّ بِفَضْلِكَ وَ أَوْسِعْ عَلَيَّ رِزْقَكَ

O One Whose Mercy is vast, and His-azwj Grace is Mighty! O Mighty! O Mighty! O Mighty! O Benevolent! O Benevolent! O Benevolent! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Repeat unto me with Your-azwj Mercy and Confer upon me with Your-azwj Pardon and Your-azwj well-being, and be Compassionate upon me with Your-azwj Grace, and Expand Your-azwj sustenance upon me!

يَا رَبِّ إِنَّهُ لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ وَ لَا يَرُدُّ سَخَطَكَ إِلَّا عَفْوُكَ وَ لَا يُجِيرُ مِنْ عِقَابِكَ إِلَّا رَحْمَتُكَ وَ لَا يُنْجِينِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ

O Lord-azwj! Nothing can return Your-azwj Wrath except Your-azwj Forbearance, nor can Your-azwj Annoyance be returned except by Your-azwj Pardon, nor is there any shelter from Your-azwj Punishment except Your-azwj Mercy, nor is there any rescue from You-azwj except the beseeching to You-azwj!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ هَبْ لِي يَا إِلَهِي فَرَجاً بِالْقُدْرَةِ الَّتِي بِهَا تُحْيِي أَمْوَاتَ الْعِبَادِ وَ بِهَا تَنْشُرُ مَيْتَ الْبِلَادِ وَ لَا تُهْلِكْنِي يَا إِلَهِي غَمّاً حَتَّى تَسْتَجِيبَ لِي وَ تُعَرِّفَنِي الْإِجَابَةَ فِي دُعَائِي وَ أَذِقْنِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهَى أَجَلِي وَ لَا تُشْمِتْ بِي عَدُوِّي وَ لَا تُسَلِّطْهُ عَلَيَّ وَ لَا تُمَكِّنْهُ مِنْ عُنُقِي

Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and O God-azwj, Gift to me a relief by the Power by which You-azwj Revive the dead servants, and by it You-azwj Grow the dead lands! O my God-azwj, and do not Destroy me with sorrow until You-azwj Respond to me and Introduce the Response to me regarding my supplication and Make me taste the food of well-being up to the end of my term, and do not let my enemy gloat with me nor let them prevail upon me, nor Enable him upon my neck!

يَا رَبِّ إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي وَ إِنْ وَضَعْتَنِي فَمَنِ الَّذِي يَرْفَعُنِي وَ مَنْ ذَا الَّذِي يَرْحَمُنِي إِنْ عَذَّبْتَنِي وَ مَنْ ذَا الَّذِي يُعَذِّبُنِي إِنْ رَحِمْتَنِي

O Lord-azwj! If You-azwj were to Raise me, then who is the one who can drop me; and if You-azwj were to drop me, then who is the one who can raise me? And who is the one who can mercy me if You-azwj were to Punish me; and who is the one who can punish me if You-azwj were to Mercy me?

وَ مَنْ ذَا الَّذِي يُكْرِمُنِي إِنْ أَهَنْتَنِي وَ مَنْ ذَا الَّذِي يُهِينُنِي إِنْ أَكْرَمْتَنِي وَ إِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَعْرِضُ لَكَ فِي عَبْدِكَ أَوْ يَسْأَلُكَ عَنْ أَمْرِهِ

And who is the one who can honour me if You-azwj were to Humiliate me; and who is the one who can humiliate me if You-azwj were to Honour me? And if You-azwj were to Destroy me, then

who is the one who can object to You-azwj regarding Your-azwj servant, or ask You-azwj about his affair?

وَ قَدْ عَلِمْتُ يَا إِلَهِي أَنَّهُ لَيْسَ فِي حُكْمِكَ جَوْرٌ وَ لَا فِي عُقُوبَتِكَ عَجَلَةٌ وَ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ وَ إِنَّمَا يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ وَ قَدْ تَعَالَيْتَ عَنْ ذَلِكَ سَيِّدِي عُلُوّاً كَبِيراً

And I have Known, O my God-azwj, there isn't any tyranny in Your-azwj Judgment, nor is there hastiness in Your-azwj Punishment, and rather he makes haste the one who fears missing the opportunity, and rather he is needy to the injustice, the one who is weak, and You-azwj are Exalted from that, my Chief, Lofty, Great!

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنِي لِلْبَلَاءِ غَرَضاً وَ لَا لِنَقِمَتِكَ نَصَباً وَ مَهِّلْنِي وَ نَفِّسْنِي وَ أَقِلْ عَثْرَتِي وَ ارْحَمْ تَضَرُّعِي وَ لَا تُتْبِعْنِي بِبَلَاءٍ عَلَى أَثَرِ بَلَاءٍ فَقَدْ تَرَى ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ تَضَرُّعِي إِلَيْكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and do not Make me a target for the afflictions, nor a set up for Your-azwj Vengeance, and Respite me and Relieve me, and Uproot my stumbles, and Mercy my beseeching, and do not Pursue me with an affliction upon tracks of an affliction, for You-azwj can see my weakness, and scarcity of my means, and my beseeching to You-azwj!

أَعُوذُ بِكَ الْيَوْمَ مِنْ غَضَبِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَعِذْنِي وَ أَسْتَجِيرُ بِكَ مِنْ سَخَطِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَجِرْنِي

I seek Refuge with You-azwj today from Your-azwj Wrath, so Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Refuge me, and I seek shelter with You-azwj from Your-azwj Annoyance, so Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and Shelter me!

وَ أَسْتَرْحِمُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْنِي وَ أَسْتَهْدِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اهْدِنِي وَ أَسْتَنْصِرُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انْصُرْنِي

And I seek Your-azwj Mercy, so Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and Mercy me! And I seek Your-azwj Guidance, so Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Guide me! And I seek Your-azwj Help, so Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Help me!

وَ أَسْتَكْفِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْفِنِي وَ أَسْتَرْزِقُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَغْنِنِي وَ أَسْتَعْصِمُكَ فِيمَا بَقِيَ مِنْ عُمُرِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْصِمْنِي

And I seek Your-azwj Sufficing, so Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Suffice me! And I seek Your-azwj sustenance, so Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Enrich me! And I seek Your-azwj Fortification in whatever remains of my lifespan, so Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Fortify me!

وَ أَسْتَغْفِرُكَ لِمَا سَلَفَ مِنْ ذُنُوبِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي فَإِنِّي لَنْ أَعُودَ لِشَيْءٍ كَرِهْتَهُ إِنْ شِئْتَ ذَلِكَ يَا رَبِّ يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

And I seek Your-azwj Forgiveness for what has passed from my sins, so Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Forgive me, for I will never return to anything You-azwj Dislike, if You-azwj so Desire that! O Lord-azwj! O Affectionate! O Bestower! O with the Majesty and the Benevolence!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْتَجِبْ لِي جَمِيعَ مَا سَأَلْتُكَ وَ طَلَبْتُهُ مِنْكَ وَ رَغِبْتُ فِيهِ إِلَيْكَ وَ قَدِّرْهُ وَ أَرِدْهُ وَ اقْضِهِ وَ أَمْضِهِ وَ خِرْ لِي فِيمَا تَقْضِي مِنْهُ وَ تَفَضَّلْ عَلَيَّ بِهِ

Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and Respond to me entirety of what I am requesting You-azwj and seeking from You-azwj, and being desirous regarding it to You-azwj, and Determine it, and Will it, and Fulfil it, and Accomplish it, and Choose for me among what You-azwj Fulfil from it, and Grace upon me with it!

وَ أَسْعِدْنِي بِمَا تُعْطِينِي مِنْهُ وَ زِدْنِي مِنْ فَضْلِكَ وَ سَعَةِ مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ وَ صِلْ ذَلِكَ كُلَّهُ بِخَيْرِ الْآخِرَةِ وَ نَعِيمِهَا يَا أَرْحَمَ الرَّاحِمِينَ إِلَهَ الْحَقِّ رَبَّ الْعَالَمِينَ

And Make me happy with what You-azwj Give me from it, and Increase me from Your-azwj Grace, and Expand what is with You-azwj, for You-azwj are Capacious, Benevolent, and Connect all of that with goodness of the Hereafter and its bounties, O most Merciful of the merciful ones, God-azwj of the Truth, Lord-azwj of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لَهُمْ فَتْحاً يَسِيراً وَ اجْعَلْ لَهُمْ مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Grant victory to them-asws, an easy victory, and Make for them-asws from Yourself-azwj, a persistent helper!

اللَّهُمَّ انْصُرْ بِهِ دِينَكَ وَ سُنَّةَ نَبِيِّكَ عَلَيْهِ وَ آلِهِ السَّلَامُ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ

O Allah-azwj! Help Your-azwj religion by him-ajfj, and Sunnah of Your-azwj Prophet-saww, may the greeting be upon him-saww and his-saww Progeny-asws, until nothing from the truth is hidden fearing anyone of the creatures!

اللَّهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعِزُّ بِهَا الْإِسْلَامَ وَ أَهْلَهُ وَ تُذِلُّ بِهَا النِّفَاقَ وَ أَهْلَهُ وَ تَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ وَ الْقَادَةِ إِلَى سَبِيلِكَ وَ تَرْزُقُنَا بِهَا كَرَامَةَ الدُّنْيَا وَ الْآخِرَةِ

O Allah-azwj! We are desirous to You-azwj regarding the honour government Al-Islam and its people can be strengthened by it, and the hypocrisy and its people can be humiliated by it, and Make us in it from the callers to Your-azwj obedience, and the guides to Your-azwj way, and Grace us by it honour of the world and the Hereafter!

اللَّهُمَّ مَا أَنْكَرْنَا مِنَ الْحَقِّ فَعَرِّفْنَاهُ وَ مَا قَصُرْنَا عَنْهُ فَبَلِّغْنَاهُ

O Allah[-azwj]! Whatever we deny from the truth, Introduce it to us, and whatever we are deficient from, Make us reach it!

اللَّهُمَّ وَ اسْتَجِبْ لَنَا وَ اجْعَلْنَا مِمَّنْ يَتَذَكَّرُ فَتَنْفَعُهُ الذِّكْرَى

O Allah[-azwj], and Respond to us and Make us from the ones who do Zikr, for the Zikr benefits him!

اللَّهُمَّ وَ قَدْ غَدَوْتُ إِلَى عِيدٍ مِنْ أَعْيَادِ أُمَّةِ مُحَمَّدٍ ص وَ لَمْ أَثِقْ بِغَيْرِكَ وَ لَمْ آتِكَ بِعَمَلٍ صَالِحٍ أَثِقُ بِهِ وَ لَا تَوَجَّهْتُ بِمَخْلُوقٍ رَجَوْتُهُ

O Allah[-azwj], and I have come out to an Eid from festivals of community of Muhammad[-saww] and I did not trust others, and did not come to You[-azwj] with any righteous deed I can be trusting with, nor have I diverted to any created being, hoping to him!

اللَّهُمَّ بَارِكْ لَنَا فِي عِيدِنَا هَذَا كَمَا هَدَيْتَنَا لَهُ وَ رَزَقْتَنَا وَ أَعِنَّا عَلَيْهِ

O Allah[-azwj]! Bless for us in this Eid of our, just as You[-azwj] have Guided us to it, and Graced us, and Assisted us upon it!

اللَّهُمَّ تَقَبَّلْ مِنَّا مَا أُدِّيَتْ عَنَّا فِيهِ مِنْ حَقٍّ وَ مَا قُضِيَتْ عَنَّا فِيهِ مِنْ فَرِيضَةٍ وَ مَا اتَّبَعْنَا فِيهِ مِنْ سُنَّةٍ وَ مَا تَنَفَّلْنَا فِيهِ مِنْ نَافِلَةٍ وَ مَا أَذِنْتَ لَنَا فِيهِ مِنْ تَطَوُّعٍ وَ مَا تَقَرَّبْنَا إِلَيْكَ مِنْ نُسُكٍ وَ مَا اسْتَعْمَلْنَا فِيهِ مِنَ الطَّاعَةِ وَ مَا رَزَقْتَنَا فِيهِ مِنَ الْعَافِيَةِ وَ الْعِبَادَةِ

O Allah[-azwj]! Accept from us what rights You[-azwj] have Fulfilled about us, and what obligations You[-azwj] have Decreed about us during it, and whatever Sunnah we have followed during it, and whatever we have volunteered with from the optional Salat, and whatever You[-azwj] have Permitted for us during it of the extra acts of worship, and whatever rituals we have offered to You[-azwj], and whatever obedience we have utilised during it, and whatever You[-azwj] have Graced us during it, from the well-being and the worship!

اللَّهُمَّ تَقَبَّلْ مِنَّا ذَلِكَ كُلَّهُ زَاكِياً كَافِياً يَا أَرْحَمَ الرَّاحِمِينَ

O Allah[-azwj]! Accept from us all of that as pure, sufficient, O most Merciful of the merciful ones!

اللَّهُمَّ لا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ لَا تُذِلَّنَا بَعْدَ إِذْ أَعْزَزْتَنَا وَ لَا تُضِلَّنَا بَعْدَ إِذْ وَفَّقْتَنَا وَ لَا شُهِّنَا بَعْدَ إِذْ أَكْرَمْتَنَا وَ لَا تُفْقِرْنَا بَعْدَ إِذْ أَغْنَيْتَنَا وَ لَا تَمْنَعْنَا بَعْدَ إِذْ أَعْطَيْتَنَا وَ لَا تَحْرِمْنَا بَعْدَ إِذْ رَزَقْتَنَا وَ لَا تُغَيِّرْ شَيْئاً مِنْ نِعَمِكَ عَلَيْنَا وَ لَا إِحْسَانِكَ إِلَيْنَا لِشَيْءٍ كَانَ مِنَّا وَ لَا لِمَا هُوَ كَائِنٌ

O Allah[-azwj]! Do not let our hearts to deviate after having Guided us, nor let us be humiliated after You[-azwj] have Honoured us, nor let us stray after You[-azwj] have Harmonised us, nor let us be disgraced after having Honoured us, nor let us be impoverished after having Enriched us, nor Prevent us after having Given us, nor Deprive us after having Graced us, nor Change anything from Your[-azwj] bounties upon us, nor Your[-azwj] Favours to us for anything having happened from us, nor for what is to happen.

فَإِنَّ فِي كَرَمِكَ وَ عَفْوِكَ وَ فَضْلِكَ سَعَةً لِمَغْفِرَتِكَ ذُنُوبَنَا بِرَحْمَتِكَ فَأَعْتِقْ رِقَابَنَا مِنَ النَّارِ بِلَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ

Surely, in Your-azwj Benevolence, and Your-azwj Pardon, and Your-azwj Grace there is vastness for You-azwj to Forgive our sins by Your-azwj Mercy. Liberate our necks from the Hellfire, by 'There is no god except You-azwj', O there is no god except You-azwj!

أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ إِنْ كُنْتَ رَضِيتَ عَنِّي فِي هَذَا الشَّهْرِ أَنْ تَزْدَادَ عَنِّي رِضًا لَا سَخَطَ بَعْدَهُ أَبَداً عَلَيَّ وَ إِنْ كُنْتَ لَمْ تَرْضَ عَنِّي

I ask You-azwj by Your-azwj Benevolent Face, if You-azwj were Satisfied with me during this month, to Increase for me such Satisfaction there will be no Annoyance upon me after it, ever, and even if You-azwj were not Satisfied with me!

وَ أَعُوذُ بِكَ مِنْ ذَلِكَ فَمِنَ الْآنَ فَارْضَ عَنِّي رِضًا لَا سَخَطَ بَعْدَهُ أَبَداً عَلَيَّ وَ ارْحَمْنِي رَحْمَةً لَا تُعَذِّبْنِي بَعْدَهَا أَبَداً وَ أَسْعِدْنِي سَعَادَةً لَا أَشْقَى بَعْدَهَا أَبَداً وَ أَغْنِنِي غِنًى لَا فَقْرَ بَعْدَهُ أَبَداً

And I seek Refuge with You-azwj from that, so from now on, be Satisfied with me, there being no Annoyance upon me after it, ever, and Mercy me with such Mercy, You-azwj will not Punish me after it, ever, and Make me happy with such happiness, I will not be miserable after it, ever, and Enrich me with such richness, there will be poverty after it, ever!

وَ اجْعَلْ أَفْضَلَ جَائِزَتِكَ لِي الْيَوْمَ فَكَاكَ رَقَبَتِي مِنَ النَّارِ وَ أَعْطِنِي مِنَ الْجَنَّةِ مَا أَنْتَ أَهْلُهُ وَ إِنْ كُنْتَ بَلَّغْتَنَا بِهِ لَيْلَةَ الْقَدْرِ وَ إِلَّا فَأَخِّرْ آجَالَنَا إِلَى قَابِلٍ حَتَّى تُبَلِّغَنَاهُ فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ

And Make Your-azwj best Rewards for me today being Your-azwj Liberating my neck from the Hellfire, and Give me from the Paradise what You-azwj are rightful of, and if You-azwj had Cause us to reach Laylat Al-Qadr (then fine), or else Delay our deaths up to the next year until we reach it in ease from You-azwj and well-being, O most Merciful of the merciful ones!

وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنَّا لِشَهْرِ رَمَضَانَ وَ أَعْطِ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مَا سَأَلْتُكَ لِنَفْسِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ:

And do not Make is last of the pacts from us for the month of Ramazan, and Give to entirety of the believing men and the believing women what I have asked You-azwj for myself, by Your-azwj Mercy, O most Merciful of the merciful ones!

ما شاءَ اللَّهُ لا قُوَّةَ إِلَّا بِاللَّهِ– حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً

Whatever Allah-azwj Desires, there, is no strength except by Allah-azwj! Allah-azwj Suffices us and is the best Protector, and may Allah-azwj Send Salawaat upon best of His-azwj creatures, Muhammad-saww and his-saww Progeny-asws, and abundant Greetings!

اللَّهُمَّ إِنَّكَ تَرَى وَ لَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى فَالِقُ الْحَبِّ وَ النَّوَى تَعْلَمُ السِّرَّ وَ أَخْفَى فَلَكَ الْحَمْدُ يَا رَبَّ الْعَالَمِينَ وَ لَكَ الْحَمْدُ فِي أَعْلَى عِلِّيِّينَ وَ لَكَ الْحَمْدُ فِي النُّورِ وَ لَكَ الْحَمْدُ فِي الظِّلِّ وَ الْحَرُورِ وَ لَكَ الْحَمْدُ فِي الْغُدُوِّ وَ الْآصَالِ وَ لَكَ الْحَمْدُ فِي الْأَزْمَانِ وَ الْأَحْوَالِ وَ لَكَ الْحَمْدُ فِي قَفْرِ أَرْضِكَ وَ لَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ

O Allah-azwj! Surely You-azwj can Seen and cannot be seen, and You-azwj are with the exalted scenario, Splitter of the seed and the kernel! You-azwj Know the secrets and the hidden matters! For You-azwj is the Praise, O Lord-azwj of the worlds, and for You-azwj is the Praise in the

high Illiyeen, and for You[-azwj] is the Praise in the Noor, and for You[-azwj] is the Praise in the shade and the heat, and for You[-azwj] is the Praise in the morning and the evening, and for You[-azwj] is the Praise in the times and the situations, and for You[-azwj] is the Praise in Your[-azwj] desert land, and for You[-azwj] is the Praise in all situations!

إِلَهِي صَلَّيْنَا خَمْسَنَا وَ حَصَّنَّا فُرُوجَنَا وَ صُمْنَا شَهْرَنَا وَ أَطَعْنَاكَ رَبَّنَا وَ أَدَّيْنَا زَكَاةَ رُءُوسِنَا طَيِّبَةً بِهَا نُفُوسُنَا وَ خَرَجْنَا إِلَيْكَ لِأَخْذِ جَوَائِزِنَا

My God[-azwj]! We have prayed our five (daily Salats), and we fortified our private parts, and we have fasted our month, and we can come to You[-azwj], our Lord[-azwj], and we have paid our Zakat of our heads feeling good with it in our souls, and we have come out to You[-azwj] to take our Rewards!

فَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُخَيِّبْنَا وَ امْنُنْ عَلَيْنَا بِالتَّوْبَةِ وَ الْمَغْفِرَةِ وَ لَا تَرُدَّنَا عَلَى عَقِبِنَا وَ لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنَّا وَ ارْزُقْنَا صِيَامَهُ وَ قِيَامَهُ أَبَداً مَا أَبْقَيْتَنَا وَ امْنُنْ عَلَيْنَا بِالْجَنَّةِ وَ نَجِّنَا مِنَ النَّارِ وَ زَوِّجْنَا مِنَ الْحُورِ الْعِينِ آمِينَ رَبَّ الْعَالَمِينَ- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad and do not Disappoint us, and Confer upon us with the Turning with Mercy and the Forgiveness, and do not Return us upon our heels, and do not let our hearts to deviate after having Guided us, and do not Make it as last of the pacts from us, and Grace us its fasts and its standing (for Salat), for ever, for as long as You[-azwj] Keep us alive, and confer upon us with the Paradise, and Rescue us from the Hellfire, and get us married to the Maiden Hourie! Ameen, Lord[-azwj] of the worlds! Surely, You[-azwj] are Able upon all things!

وَ صَلَّى اللَّهُ عَلَى خِيَرَتِهِ مِنْ خَلْقِهِ- مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيماً.

And may Allah[-azwj] Send Salawaat upon His[-azwj] Choice from His[-azwj] creatures, Muhammad[-saww] the Prophet[-saww] and his[-saww] Progeny[-asws], the goodly, the Pure, and abundant Greetings!''[11]

بيان: وَ رُوِيَ عَنِ الْبَاقِرِ وَ الصَّادِقِ ع أَنَّ السِّرَّ مَا أَخْفَيْتَهُ فِي نَفْسِكَ وَ أَخْفَى مَا خَطَرَ بِبَالِكَ ثُمَّ أُنْسِيتَهُ.

Explanation (Ahadeeth only) – *And it is reported from Al-Baqir[-asws] and Al-Sadiq[-asws]: 'The secret is what you hide within yourself, and the hidden is what occurs in your mind, then you forget it''.*

وَ قُلْ مَا رَوَيْنَا بِإِسْنَادِنَا إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا فَرَغْتَ مِنْ دُعَاءِ الْعِيدِ الْمَذْكُورِ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ- سَيِّدِي سَيِّدِي كَمْ مِنْ عَتِيقٍ لَكَ فَاجْعَلْنِي مِمَّنْ أَعْتَقْتَ

And say what we are reporting by our chains to Abu Abdullah[-asws] having said: 'When you are free from the mentioned supplication of the Eid, place your right cheek upon the ground and say, 'My Chief! My Chief! However, many liberations there are for You[-azwj], Make me from the liberated ones!

سَيِّدِي سَيِّدِي وَ كَمْ مِنْ ذَنْبٍ قَدْ غَفَرْتَ فَاجْعَلْ ذَنْبِي فِيمَا غَفَرْتَ

[11] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 7

My Chief! My Chief, and however many sins You-azwj are Forgiving, Make my sins to be among what You-azwj Forgive!

سَيِّدِي سَيِّدِي كَمْ مِنْ حَاجَةٍ قَدْ قَضَيْتَ فَاجْعَلْ حَاجَتِي فِيمَا قَضَيْتَ

My Chief! My Chief! However, many needs You-azwj Fulfil, Make my deeds to be among what You-azwj Fulfil!

سَيِّدِي سَيِّدِي وَ كَمْ مِنْ كُرْبَةٍ قَدْ كَشَفْتَ فَاجْعَلْ كُرْبَتِي فِيمَا كَشَفْتَ

My Chief! My Chief, and however many distresses You-azwj Relieve, Make my distress to be among what You-azwj Remove!

سَيِّدِي سَيِّدِي وَ كَمْ مِنْ مُسْتَغِيثٍ قَدْ أَغَثْتَ فَاجْعَلْنِي فِيمَنْ أَغَثْتَ

My Chief! My Chief, and however many help seekers You-azwj are Helping, Make me among the ones You-azwj Help!

سَيِّدِي سَيِّدِي كَمْ مِنْ دَعْوَةٍ قَدْ أَجَبْتَ فَاجْعَلْ دَعْوَتِي فِيمَا أَجَبْتَ

My Chief! My Chief! However, many supplications You-azwj Answer, Make my supplications to be among what You-azwj Answer!

سَيِّدِي سَيِّدِي وَ ارْحَمْ سُجُودِي فِي السَّاجِدِينَ وَ ارْحَمْ عَبْرَتِي فِي الْمُسْتَعْبِرِينَ وَ ارْحَمْ تَضَرُّعِي فِيمَنْ تَضَرَّعَ مِنَ الْمُتَضَرِّعِينَ

My Chief! My Chief, and Mercy my Sajdah among the prostrators, and Mercy my tears among the crying ones, and Mercy my beseeching among the beseeching from the beseeching ones!

سَيِّدِي سَيِّدِي وَ كَمْ مِنْ فَقْرٍ قَدْ أَغْنَيْتَ فَاجْعَلْ فَقْرِي فِيمَا أَغْنَيْتَ

My Chief! My Chief, and however many poor ones You-azwj have Enriched, Make my poverty among what You-azwj Enrich!

سَيِّدِي سَيِّدِي ارْحَمْ دَعْوَتِي فِي الدَّاعِينَ

My Chief! My Chief! Mercy my supplication among the beseechers!

سَيِّدِي وَ إِلَهِي أَسَأْتُ وَ ظَلَمْتُ وَ عَمِلْتُ سُوءاً وَ اعْتَرَفْتُ بِذَنْبِي وَ بِئْسَ مَا عَمِلْتُ فَاغْفِرْ لِي يَا مَوْلَايَ أَيْ كَرِيمُ أَيْ عَزِيزُ أَيْ جَمِيلُ-

My Chief and my God-azwj! I have been evil, and have been unjust, and I have done evil deeds, and I acknowledge my sins, and evil of what I have done, so Forgive me, O my Master! Yes, O Benevolent! Yes, O Mighty! Yes, O Beautiful!'

فَإِذَا فَرَغْتَ وَ انْصَرَفْتَ رَفَعْتَ يَدَيْكَ ثُمَّ تَقُولُ مَا تَقْدِرُ عَلَيْهِ وَ سَلَّمْتَ عَلَى النَّبِيِّ ص وَ حَمِدْتَ اللَّهَ تَبَارَكَ وَ تَعَالَى وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

When You-azwj are free and leave, raise your hands, then praise Your-azwj Lord-azwj, then say whatever you are able upon, and greet unto the Prophet-azwj, and praise Allah-azwj Blessed and Exalted, and the Praise is for Allah-azwj, Lord-azwj of the worlds!''

8- الْمُتَهَجِّدُ، رَوَى أَبُو مِخْنَفٍ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ عَنْ أَبِيهِ أَنَّ عَلِيّاً ع كَانَ يَخْطُبُ يَوْمَ الْفِطْرِ فَيَقُولُ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ جَعَلَ الظُّلُماتِ وَ النُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ- لَا أُشْرِكُ بِاللَّهِ شَيْئاً وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيّاً

(The book) 'Al Mutahajjid' – It is reported by Abu Mikhnaf, from Jundab Bin Abdullah Al Azdy, from his father,

'Ali-asws was addressing on the day of (Eid) Al-Fitr. He-asws said: '***The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord [6:1]***. I-asws do not associate anything with Allah-azwj nor do I-asws take any Guardian besides Him-azwj.

وَ الْحَمْدُ لِلَّهِ الَّذِي لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ لَهُ الْحَمْدُ فِي الْآخِرَةِ وَ هُوَ الْحَكِيمُ الْخَبِيرُ- يَعْلَمُ ما يَلِجُ فِي الْأَرْضِ وَ ما يَخْرُجُ مِنْها وَ ما يَنْزِلُ مِنَ السَّماءِ وَ ما يَعْرُجُ فِيها وَ هُوَ الرَّحِيمُ الْغَفُورُ كَذَلِكَ اللَّهُ رَبُّنَا جَلَّ ثَنَاؤُهُ- لَا أَمَدَ لَهُ وَ لَا غَايَةَ لَهُ وَ لَا نِهَايَةَ وَ لا إِلهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

And ***The Praise is for Allah Who, for Him is whatever is in the skies and whatever is in the earth, and for him is the Praise in the Hereafter, and He is the Wise, the Aware [34:1] He Knows what enters into the earth and what comes out from it, and what descends from the sky and what ascends to it, and He is the Merciful, the Forgiving [34:2]***. Like that is our Lord-azwj. There is neither any term for Him-azwj, nor peak for Him-azwj, nor end-point, and there is no god except He-azwj. To Him-azwj is the destination!

وَ الْحَمْدُ لِلَّهِ الَّذِي يُمْسِكُ السَّماءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُفٌ رَحِيمٌ اللَّهُمَّ ارْحَمْنَا بِرَحْمَتِكَ وَ أَعْمِمْنَا بِعَافِيَتِكَ وَ أَمْدِدْنَا بِعِصْمَتِكَ وَ لَا تُخْلِنَا مِنْ رَحْمَتِكَ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

And the Praise is for Allah-azwj Who ***Withholds the sky from falling upon the earth, except by His Permission? Surely Allah, with the people, is Kind, Merciful [22:65]***. O Allah-azwj! Mercy us with Your-azwj Mercy, and Generalise us with Your-azwj well-being, and Provide us Your-azwj Protection, and do not Vacate us from Your-azwj Mercy! Surely You-azwj are the Forgiving, the Merciful!

وَ الْحَمْدُ لِلَّهِ لَا مَقْنُوطاً مِنْ رَحْمَتِهِ وَ لَا مَخْلُوّاً مِنْ نِعْمَتِهِ وَ لَا مُؤْيَساً مِنْ رَوْحِهِ وَ لَا مُسْتَنْكَفاً عَنْ عِبَادَتِهِ الَّذِي بِكَلِمَتِهِ قَامَتِ السَّمَاوَاتُ السَّبْعُ وَ قَرَّتِ الْأَرَضُونَ السَّبْعُ وَ ثَبَتَتِ الْجِبَالُ الرَّوَاسِي وَ جَرَتِ الرِّيَاحُ اللَّوَاقِحُ وَ سَارَتْ فِي جَوِّ السَّمَاءِ السَّحَابُ وَ قَامَتْ عَلَى حُدُودِهَا الْبِحَارُ

And the Praise is for Allah-azwj! There is no despondency from His-azwj Mercy, nor any vacating from His-azwj bounty, nor any despairing from His-azwj Mercy, nor disdain from worshipping Him-azwj. The One Who, by His-azwj Word Established the seven skies, and Settled the seven earths, and Affirmed the lofty mountains, and Flowed the fertilising winds, and Floated the clouds in atmosphere of the sky, and Established the oceans upon their limits!

فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ إِلَهٌ قَاهِرٌ قَادِرٌ ذَلَّ لَهُ الْمُتَعَزِّزُونَ وَ تَصَاءَلَ لَهُ الْمُتَكَبِّرُونَ وَ دَانَ طَوْعاً وَ كُرْهاً لَهُ الْعَالَمُونَ

Blessed is Allah[-azwj], Lord[-azwj] of the worlds, a God[-azwj] Who is Able! The mighty are humiliated to Him[-azwj] and the arrogant are debased to Him[-azwj], and the worlds submit to Him[-azwj] willingly and unwillingly!

نَحْمَدُهُ بِمَا حَمِدَ بِهِ نَفْسَهُ وَ كَمَا هُوَ أَهْلُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ يَعْلَمُ مَا تُخْفِي النُّفُوسُ وَ مَا تُجِنُّ الْبِحَارُ وَ مَا تُوَارِي الْأَسْرَابُ وَ ما تَغِيضُ الْأَرْحامُ وَ ما تَزْدادُ وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدارٍ

We Praise him with what He[-azwj] has Praised Himself[-azwj] with, and just as He[-azwj] is rightful of; and we seek His[-azwj] Assistance and we seek His[-azwj] Forgiveness, and we testify that there is no god except Allah[-azwj] Alone, there is no associate for Him[-azwj]! He[-azwj] Knows what the souls hide and what the oceans are shielding, and what the chests conceal, ***and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence [13:8]***.

لَا تَوَارَى مِنْهُ ظُلْمَةٌ وَ لَا تَغِيبُ عَنْهُ غَائِبَةٌ وَ ما تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُها وَ لا حَبَّةٍ فِي ظُلُماتِ الْأَرْضِ وَ لا رَطْبٍ وَ لا يابِسٍ إِلَّا فِي كِتابٍ مُبِينٍ وَ يَعْلَمُ مَا يَعْمَلُ الْعَامِلُونَ وَ إِلَى أَيِّ مُنْقَلَبٍ يَنْقَلِبُونَ وَ نَسْتَهْدِي اللَّهَ بِالْهُدَى وَ نَعُوذُ بِهِ مِنَ الضَّلَالِ وَ الرَّدَى

Neither is darkness concealed from Him[-azwj] nor is an absentee hidden from Him[-azwj], ***and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]***; and He[-azwj] Knows what the workers work, and to which turning they are turning; and we seek Guidance of Allah[-azwj] for the guidance, and we seek Refuge with Him[-azwj] from the straying and the regress!

وَ نَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ نَبِيُّهُ وَ رَسُولُهُ إِلَى النَّاسِ كَافَّةً وَ أَمِينُهُ عَلَى وَحْيِهِ وَ أَنَّهُ بَلَّغَ رِسَالَةَ رَبِّهِ وَ جَاهَدَ فِي اللَّهِ الْمُدْبِرِينَ عَنْهُ وَ عَبَدَهُ حَتَّى أَتَاهُ الْيَقِينُ ص

And we testify that Muhammad[-saww] is His[-azwj] servant and His[-azwj] Prophet[-saww], and His[-azwj] Rasool[-saww] to all the people, and His[-azwj] trustee upon His[-azwj] Revelation, and he[-saww] delivered the Message of his[-saww] Lord[-azwj], and fought for the Sake of Allah[-azwj] the one who had turned away from Him[-azwj], and he[-saww] worshipped Him[-azwj] until the certainty (death) came to him[-saww]!

أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي لَا تَبْرَحُ مِنْهُ نِعْمَةٌ وَ لَا تُفْقَدُ لَهُ رَحْمَةٌ وَ لَا يَسْتَغْنِي عَنْهُ الْعِبَادُ وَ لَا تَجْزِي أَنْعُمَهُ الْأَعْمَالُ الَّذِي رَغَّبَ فِي الْآخِرَةِ وَ زَهَّدَ فِي الدُّنْيَا وَ حَذَّرَ الْمَعَاصِيَ

I advise you all, servants of Allah[-azwj], with fearing Allah[-azwj] Who you do not depart from bounties, nor do you lost Mercy of His[-azwj], nor are the servants needless of Him[-azwj], nor can His[-azwj] bounties be recompensed by the deeds which are desirous regarding the Hereafter, and ascetic in the world, and being cautious of the acts of disobedience!

وَ تَعَزَّزَ بِالْبَقَاءِ وَ تَفَرَّدَ بِالْعِزِّ وَ الْبَهَاءِ وَ جَعَلَ الْمَوْتَ غَايَةَ الْمَخْلُوقِينَ وَ سَبِيلَ الْمَاضِينَ فَهُوَ مَعْقُودٌ بِنَوَاصِي الْخَلْقِ كُلِّهِمْ حَتْمٌ فِي رِقَابِهِمْ لَا يُعْجِزُهُ لُحُوقُ الْهَارِبِ وَ لَا يَفُوتُهُ نَاءٍ وَ لَا آئِبٌ يَهْدِمُ كُلَّ لَذَّةٍ وَ يُزِيلُ كُلَّ بَهْجَةٍ وَ يَقْشَعُ كُلَّ نِعْمَةٍ

And He[-azwj] is Strong with the remaining, and Individual with the Mighty and the Splendour, and He[-azwj] Made the death as an end-point of the created beings and way of the past ones. It is inevitably tied with the forelocks of the creatures, all of them, in their necks! It is not

incapable of catching the fleer, neither a goer nor a comer can elude it. It demolished every pleasure, and removes every joy and uproots every bounty!

عِبَادَ اللَّهِ إِنَّ الدُّنْيَا دَارٌ رَضِيَ اللَّهُ لِأَهْلِهَا الْفَنَاءَ وَ قَدَّرَ عَلَيْهِمْ بِهَا الْجَلَاءَ فَكُلُّ مَا فِيهَا نَافِدٌ وَ كُلُّ مَنْ يَسْلُكُهَا بَائِدٌ وَ هِيَ مَعَ ذَلِكَ حُلْوَةٌ خَضِرَةٌ رَائِقَةٌ نَضِرَةٌ قَدْ زُيِّنَتْ لِلطَّالِبِ وَ لَاطَتْ بِقَلْبِ الرَّاغِبِ يُطَيِّبُهَا الطَّامِعُ وَ يَحْتَوِيهَا الْوَجِلُ الْخَائِفُ

Servants of Allah-azwj! The world is a house Allah-azwj is Satisfied for its people for the annihilation, and He-azwj Determined with the departure upon them. Thus, all what is in it is to deplete and all the ones who traverse it will be distanced, and along that it is sweet, green, fragrant, fresh! It has been adorned for the seeker and it embraces the heart of the desirous. The greedy one finds it as good and the fearful takes it as a shelter.

فَارْتَحِلُوا رَحِمَكُمُ اللَّهُ مِنْهَا بِأَحْسَنِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ وَ لَا تَطْلُبُوا مِنْهَا سِوَى الْبُلْغَةِ وَ كُونُوا فِيهَا كَسَفْرٍ نَزَلُوا مَنْزِلًا فَتَمَتَّعُوا مِنْهُ بِأَدْنَى ظِلٍّ ثُمَّ ارْتَحَلُوا لِشَأْنِهِمْ-

May Allah-azwj Mercy you all! Depart from it with most excellent of what provisions there are in your presence, and do not seek from it apart from the sufficient, and be in it like travellers having descended at a pausing stop for rest. So, they enjoy from it with the least shade, then they depart for their destinations!

وَ لَا تَمُدُّوا أَعْيُنَكُمْ فِيهَا إِلَى مَا مُتِّعَ بِهِ الْمُتْرَفُونَ وَ أَضِرُّوا فِيهَا بِأَنْفُسِكُمْ فَإِنَّ ذَلِكَ أَخَفُّ لِلْحِسَابِ وَ أَقْرَبُ مِنَ النَّجَاةِ أَلَا وَ إِنَّ الدُّنْيَا قَدْ تَنَكَّرَتْ وَ أَدْبَرَتْ وَ آذَنَتْ بِوَدَاعٍ أَلَا وَ إِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَ أَشْرَفَتْ وَ نَادَتْ بِاطِّلَاعٍ أَلَا وَ إِنَّ الْمِضْمَارَ الْيَوْمَ وَ غَداً السِّبَاقُ أَلَا وَ إِنَّ السُّبْقَةَ الْجَنَّةُ وَ الْغَايَةَ النَّارُ

And do not extend your necks in it to what the extravagant and enjoying with and harming yourselves in it, for that will be lightest for the Reckoning, and closest from the salvation! Indeed, and the world is disguising itself and is turning around and has proclaimed the farewell! Indeed, and the Hereafter is coming forwards and is overlooking, and is calling out with the emergence! Indeed, and the racecourse is today and tomorrow is the winning! Indeed, and the win is the Paradise and the ultimate failure is the Hellfire!

أَ فَلَا تَائِبٌ مِنْ خَطِيئَتِهِ قَبْلَ هُجُومِ مَنِيَّتِهِ أَ وَ لَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ فَقْرِهِ وَ بُؤْسِهِ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِمَّنْ يَخَافُهُ وَ يَرْجُو ثَوَابَهُ

Is there no repentant from his sins before onslaught of his death, or is there no one to work for himself before the day of his poverty and his destitution? May Allah-azwj Make us and you all from the ones fearing Him-azwj and hoping for His-azwj Rewards!

أَلَا وَ إِنَّ هَذَا الْيَوْمَ يَوْمٌ جَعَلَهُ اللَّهُ عِيداً وَ جَعَلَكُمْ لَهُ أَهْلًا فَاذْكُرُوا اللَّهَ يَذْكُرْكُمْ وَ كَبِّرُوهُ وَ عَظِّمُوهُ وَ سَبِّحُوهُ وَ مَجِّدُوهُ وَ ادْعُوهُ يَسْتَجِبْ لَكُمْ وَ اسْتَغْفِرُوهُ يَغْفِرْ لَكُمْ وَ تَضَرَّعُوا وَ ابْتَهِلُوا وَ تُوبُوا وَ أَنِيبُوا

Indeed, and this day is a day Allah-azwj has Made it an Eid (festival), and Made you all as rightful for it, therefore mention Allah-azwj, He-azwj will Mention you, and exclaim His-azwj Greatness, and revere Him-azwj, and glorify Him, and praise Him-azwj, and supplicate to Him-azwj, He-azwj will Respond to you, and seek His-azwj Forgiveness, He-azwj will Forgive you, and beseech, and plead, and repent, and be penitent!

وَ أَدُّوا فِطْرَتَكُمْ فَإِنَّهَا سُنَّةُ نَبِيِّكُمْ وَ فَرِيضَةٌ وَاجِبَةٌ مِنْ رَبِّكُمْ فَلْيُخْرِجْهَا كُلُّ امْرِئٍ مِنْكُمْ عَنْ نَفْسِهِ وَ عَنْ عِيَالِهِ كُلِّهِمْ ذَكَرِهِمْ وَ أُنْثَاهُمْ صَغِيرِهِمْ وَ كَبِيرِهِمْ وَ حُرِّهِمْ وَ مَمْلُوكِهِمْ يُخْرِجُ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ نِصْفَ صَاعٍ مِنْ بُرٍّ- مِنْ طِيبِ كَسْبِهِ طَيِّبَةً بِذَلِكَ نَفْسُهُ

And pay your Fitra (Zakat) for it is a Sunnah of Your-azwj Prophet-saww and an obligatory Imposition from Your-azwj Lord-azwj! Let every person from you extract it for himself, and on behalf of his dependants, all of them, their males and their females, their young and their old, and their free and their slaves. Each one of them should extract a Sa'a (3.24kg) of barley, or Sa'a of dates, of half a Sa'a of wheat, from his goodly earning, making his soul good with that.

عِبَادَ اللَّهِ وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوى وَ تَرَاحَمُوا وَ تَعَاطَفُوا وَ أَدُّوا فَرَائِضَ اللَّهِ عَلَيْكُمْ فِيمَا أَمَرَكُمْ بِهِ مِنْ إِقَامَةِ الصَّلَوَاتِ الْمَكْتُوبَاتِ وَ أَدَاءِ الزَّكَوَاتِ وَ صِيَامِ شَهْرِ رَمَضَانَ وَ حَجِّ الْبَيْتِ الْحَرَامِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْإِحْسَانِ إِلَى نِسَائِكُمْ وَ مَا مَلَكَتْ أَيْمَانُكُمْ

Servants of Allah-azwj, and assist each other upon the righteous acts and the piety, and be merciful and compassionate to each other, and fulfil Obligations of Allah-azwj upon you, regarding what He-azwj has Commanded you with, from establishing the Prescribed Salat(s), and paying the Zakat, and fasting the month of Ramazan, and Hajj of the Sacred House, and enjoining the acts of kindness and forbidding from the evil, and being good to your womenfolk, and whatever your right hands possess!

وَ اتَّقُوا اللَّهَ فِيمَا نَهَاكُمْ عَنْهُ وَ أَطِيعُوهُ فِي اجْتِنَابِ قَذْفِ الْمُحْصَنَاتِ وَ إِتْيَانِ الْفَوَاحِشِ وَ شُرْبِ الْخَمْرِ وَ بَخْسِ الْمِكْيَالِ وَ نَقْصِ الْمِيزَانِ وَ شَهَادَةِ الزُّورِ وَ الْفِرَارِ مِنَ الزَّحْفِ

And fear Allah-azwj regarding what He-azwj has Prohibited you from, and obey Him-azwj in shunning slandering the married women, and committing immoralities, and drinking the wine, and underestimating the measures, and being deficient in the scale, and the false testimony, and the fleeing from the battle march!

عَصَمَنَا اللَّهُ وَ إِيَّاكُمْ بِالتَّقْوى وَ جَعَلَ الْآخِرَةَ خَيْراً لَنَا وَ لَكُمْ مِنْ هَذِهِ الدُّنْيَا إِنَّ أَحْسَنَ الْحَدِيثِ وَ أَبْلَغَ الْمَوْعِظَةِ كَلَامُ اللَّهِ تَعَالَى

May Allah-azwj Protect us and you all with the piety, and Make the Hereafter better for us and for you all than this world. The most excellent Hadeeth and the most eloquent of the preaching is the Speech of Allah-azwj the Exalted!

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ- قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى آخِرِهَا

I seek Refuge with Allah-azwj from the Pelted Satan-la! In the Name of Allah-azwj the Beneficent, the Merciful! ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed)' – up to its end.

ثُمَّ جَلَسَ وَ قَامَ وَ قَالَ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ وَ نَسْتَهْدِيهِ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا-

Then he-asws sat down, and stood up and said: 'The Praise is for Allah-azwj! We praise Him-azwj, and we seek His-azwj Assistance, and we seek His-azwj Forgiveness, and we seek His-azwj Guidance, and we believe in Him-azwj, and we rely upon Him-azwj, and we seek refuge with Allah-azwj from evil of ourselves, and from evil deeds of our works!

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَ مَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِداً وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ ذَكَرَ بَاقِيَ الْخُطْبَةِ الْقَصِيرَةِ فِي يَوْمِ الْجُمُعَةِ.

One whom Allah Guides, so he is the rightly Guided, and one who He Lets to stray, so you will never find there being a guardian (or) a guide for him [18:17]; and I testify that there is no god except Allah[-azwj] Alone, there is no associate for Him[-azwj], and I testify that Muhammad[-saww] is His[-azwj] servant and His[-azwj] Rasool[-saww'] – and he mentioned remained of the short sermon during the day of Friday''.[12]

توضيح وَ فِي نَهْجِ الْبَلَاغَةِ هَكَذَا الْحَمْدُ لِلَّهِ غَيْرَ مَقْنُوطٍ مِنْ رَحْمَتِهِ وَ لَا مَخْلُوٍّ مِنْ نِعْمَتِهِ وَ لَا مَأْيُوسٍ مِنْ مَغْفِرَتِهِ وَ لَا مُسْتَنْكِفٍ عَنْ عِبَادَتِهِ الَّذِي لَا تَبْرَحُ مِنْهُ رَحْمَةٌ وَ لَا تُفْقَدُ لَهُ نِعْمَةٌ.

Clarification (Ahadeeth only) – *And in (the book) 'Nahj Al-Balagah' it is like this: 'The Praise is for Allah[-azwj] there is no despair from His[-azwj] Mercy, nor is there any deprivation from His[-azwj] Favours, nor is there any despair from His[-azwj] Forgiveness, nor any disapproval from worshipping Him[-azwj] which there is neither any termination of Mercy from Him[-azwj] nor any missing out from a Favour of His[-azwj]''.*

وَ فِي الْفَقِيهِ هَكَذَا وَ الْحَمْدُ لِلَّهِ الَّذِي لَا مَقْنُوطٌ مِنْ رَحْمَتِهِ وَ لَا مَخْلُوٌّ مِنْ نِعْمَتِهِ وَ لَا مُؤْيَسٌ مِنْ رَوْحِهِ وَ لَا مُسْتَنْكِفٌ عَنْ عِبَادَتِهِ.

And in (the book) 'Al Faqeeh' it is like this: 'And the Praise is for Allah[-azwj] Who, there is neither despondency from His[-azwj] Mercy nor any vacating from His[-azwj] bounties, nor despair from His[-azwj] Comfort, nor disdain from worshipping Him[-azwj]!''

وَ فِي الْفَقِيهِ بِأَحْسَنِ مَا بِحَضْرَتِكُمْ وَ لَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْقَلِيلِ وَ لَا تَسْأَلُوا مِنْهَا فَوْقَ الْكَفَافِ وَ ارْضَوْا مِنْهَا بِالْيَسِيرِ وَ لَا تَمُدُّنَّ أَعْيُنَكُمْ مِنْهَا إِلَى مَا مُتِّعَ الْمُتْرَفُونَ بِهِ وَ اسْتَهِينُوا بِهَا وَ لَا تُوَطِّنُوهَا وَ أَضِرُّوا بِأَنْفُسِكُمْ فِيهَا وَ إِيَّاكُمْ وَ التَّنَعُّمَ وَ التَّلَهِّيَ وَ الْفَاكِهَاتِ

And in (the book) 'Al-Faqeeh' – *'With the most excellent of what is in your presence, and do not seek from it more than the little, and do not ask from it above the sufficient, and be satisfied from it with the little, and do not extend your necks from it to what the extravagant ones are enjoying with, and take lightly with it, and do not make it your homeland and harm yourselves in it, and beware of indulgence, and the distraction, and the excessive enjoyment!'*

وَ فِي بَعْضِ النُّسَخِ وَ الْفُكَاهَاتِ فَإِنَّ فِي ذَلِكَ غَفْلَةً وَ اغْتِرَاراً أَلَا إِنَّ الدُّنْيَا.

And in one of the copies: 'And the amusements, for there is heedlessness in that and deception. Indeed, the world''

وَ فِي النَّهْجِ وَ لَا تَسْأَلُوا فِيهَا فَوْقَ الْكَفَافِ وَ لَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ.

And in (the book) 'Al-Nahj' – 'And do not ask in it above the sufficient, and do not seek from it more than the sufficient (the necessity)''.

[12] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 8

في النهج أما بعد فإن الدنيا قد أدبرت و آذنت بوداع و إن الآخرة قد أقبلت و أشرفت باطلاع.

In (the book) 'Al-Nahj' – 'As for after, the world is turning around and has proclaimed the farewell, while the Hereafter is coming forward and is being sudden with the notification''.

و في الفقيه ألا إن الدنيا قد تنكرت و أدبرت و احلولت و في بعض النسخ و احلوت و آذنت بوداع ألا و إن الآخرة قد رحلت فأقبلت و أشرفت و آذنت باطلاع.

And in (the book) 'Al-Faqeeh' – *'Indeed, the world is disguising itself, and turning back and around'. And in one of the copies, 'And is turning around and has proclaimed with the farewell. Indeed, and the Hereafter has departed and is coming forwards, and it emerging and has proclaimed with the notification''*.

قَالَ ع لَيْسَ بَيْنَ أَحَدِكُمْ وَ بَيْنَ الْجَنَّةِ وَ النَّارِ إِلَّا الْمَوْتُ.

He-asws said: 'There isn't anything between one of you and the Paradise, except the death''.

باب 106 أدعية عيد الأضحى و بعض آداب صلاته و خطبها

CHAPTER 106 – SUPPLICATIONS OF EID AL AZHA, AND SOME ETIQUETTES OF ITS SALAT AND ITS SERMON

1- الْإِقْبَالُ، وَ زَوَائِدُ الْفَوَائِدِ، الدُّعَاءُ فِي يَوْمِ النَّحْرِ تُبَكِّرُ يَوْمَ النَّحْرِ فَتَغْتَسِلُ وَ تَلْبَسُ أَنْظَفَ ثَوْبٍ لَكَ وَ تَقُولُ عِنْدَ ذَلِكَ- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ اللَّهُمَّ إِنَّا نَسْتَفْتِحُ الثَّنَاءَ بِحَمْدِكَ وَ نَسْتَدْعِي الصَّوَابَ بِمَنِّكَ فَاسْمَعْ يَا سَمِيعُ

(The book) 'Al-Iqbal', and 'Zawaid Al-Fawaid' –

'The supplication during the day of sacrifice – 'You should wake up early morning on the day of sacrifice and bathe, and wear cleanest of your clothes, and say during that, 'In the Name of Allah-azwj the Beneficent, the Merciful! O Allah-azwj! We begin with extolling of Your-azwj Praise, and we supplicate for the correctness by Your-azwj Conferment, so listen, O Listener!

فَكَمْ يَا إِلَهِي مِنْ كُرْبَةٍ قَدْ فَرَّجْتَهَا وَ هُمُومٍ قَدْ كَشَفْتَهَا فَلَكَ الْحَمْدُ وَ كَمْ يَا إِلَهِي مِنْ دَعْوَةٍ قَدْ أَجَبْتَهَا فَلَكَ الْحَمْدُ وَ كَمْ يَا إِلَهِي مِنْ بَلِيَّةٍ قَدْ صَرَفْتَهَا فَلَكَ الْحَمْدُ وَ كَمْ يَا إِلَهِي مِنْ رَحْمَةٍ قَدْ نَشَرْتَهَا فَلَكَ الْحَمْدُ

O my God-azwj! How many distressed You-azwj have Relieved and worries You-azwj have Removed! For You-azwj is the Praise. And O my God-azwj! How many supplications You-azwj have Answered! For You-azwj is the Praise! And O my God-azwj! How many afflictions You-azwj have Turned away! For You-azwj is the Praise! And O my God-azwj! How many Mercies have You-azwj Sprinkled! For You-azwj is the Praise!

وَ كَمْ يَا إِلَهِي مِنْ عَثْرَةٍ قَدْ أَقَلْتَهَا فَلَكَ الْحَمْدُ وَ كَمْ يَا إِلَهِي مِنْ عَبْرَةٍ قَدْ رَحِمْتَهَا فَلَكَ الْحَمْدُ وَ كَمْ يَا إِلَهِي مِنْ نِعْمَةٍ قَدْ أَسْبَغْتَهَا فَلَكَ الْحَمْدُ وَ كَمْ يَا إِلَهِي مِنْ مِحْنَةٍ قَدْ أَزَلْتَهَا فَلَكَ الْحَمْدُ وَ كَمْ يَا إِلَهِي مِنْ حَلْقَةٍ ضَيِّقَةٍ قَدْ فَكَكْتَهَا فَلَكَ الْحَمْدُ

And O my God-azwj! How many stumble You-azwj have Uprooted! For You-azwj is the Praise! And O my God-azwj! How many tears You-azwj have Mercied! For You-azwj is the Praise! And O my God-azwj! How many bounties You-azwj have Poured! For You-azwj is the Praise! And O my God-azwj! How many Trials You-azwj have Averted! For You-azwj is the Praise! And O my God-azwj! How many narrow circles You-azwj have Broken! For You-azwj is the Praise!

سُبْحَانَكَ لَمْ تَزَلْ عَالِماً كَامِلًا أَوَّلًا آخِراً بَاطِناً ظَاهِراً مَلِكاً عَظِيماً أَزَلِيّاً قَدِيماً عَزِيزاً حَكِيماً رَءُوفاً رَحِيماً جَوَاداً كَرِيماً وَاسِعاً سَمِيعاً بَصِيراً لَطِيفاً خَبِيراً عَلِيّاً كَبِيراً عَلِيماً قَدِيراً-

Glory be to You-azwj! You-azwj did not cease to be the Perfect Knower, First, Last, Hidden, Apparent, King, Magnificent, Eternal, Ancient, Mighty, Wise, Kind, Merciful, Generous, Benevolent, Capacious, Hearing, Seeing, Compassionate, Informed, Exalted, Great, All-Knowing, Able!

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ تَعَالَيْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ وَ أَنْتَ التَّوَّابُ الرَّحِيمُ

There is no god except You-azwj! Glory be to You-azwj, and Exalted are You-azwj! I seek Your-azwj Forgiveness and I repent to You-azwj, and You-azwj are the Oft-turning (with Mercy)!

اللَّهُمَّ إِنِّي أَشْهَدُ بِحَقِيقَةِ إِيمَانِي وَ عَقْدِ عَزَائِمِي وَ إِيقَانِي وَ حَقَّائِقِ ظُنُونِي وَ مَجَارِي سُيُولِ مَدَامِعِي وَ مَسَاغِ مَطْعَمِي وَ لَذَّةِ مَشْرَبِي وَ مَشَامِي وَ لَفْظِي وَ قِيَامِي وَ قُعُودِي وَ مَنَامِي وَ رُكُوعِي وَ سُجُودِي وَ بَشَرِي وَ عَصَبِي وَ قَصَبِي وَ لَحْمِي وَ دَمِي وَ مُخِّي وَ عِظَامِي وَ مَا احْتَوَتْ عَلَيْهِ شَرَاسِيفُ أَضْلَاعِي وَ مَا أَطْبَقَتْ عَلَيْهِ شَفَتَايَ وَ مَا أَقَلَّتِ الْأَرْضُ مِنْ قَدَمِي

O Allah-azwj! I testify by reality of my Eman, and the firmness of my determination, and my certainty, and realities of my thoughts, and flow of my tears, and occupation of my food, and delight of my drink, and my tastes, and my words, and my standing, and my sitting, and my sleep, and my bowing, and my prostration, and my skin, and my nerves, and my bones, and what my ribs enclose, and what my lips cover, and what the earth carries beneath my feet!

إِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ إِلَهاً وَاحِداً أَحَداً فَرْداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ وَ كَيْفَ لَا أَشْهَدُ لَكَ بِذَلِكَ يَا سَيِّدِي وَ مَوْلَايَ وَ أَنْتَ خَلَقْتَنِي بَشَراً سَوِيّاً وَ لَمْ أَكُنْ شَيْئاً مَذْكُوراً

Surely, You-azwj are Allah-azwj! There is no god except You-azwj Alone! There is no associate for You-azwj, One God-azwj, First, Individual, neither having taken a female companion nor a son, and not begotten, not begetting, and no one is a match for Him-azwj, and how can I not testify for You-azwj with that, O my Chief and my Master, and You-azwj Created me as a well-proportioned 'بَشَراً' person and I did not exist as anything worthy of mention!

وَ كُنْتَ يَا مَوْلَايَ عَنْ خَلْقِي غَنِيّاً وَ رَبَّيْتَنِي طِفْلًا صَغِيراً وَ هَدَيْتَنِي لِلْإِسْلَامِ كَبِيراً وَ لَوْ لَا رَحْمَتُكَ إِيَّايَ لَكُنْتُ مِنَ الْهَالِكِينَ

O my Master, and You-azwj were needless of creating me, and You-azwj Nourished me when young and Guided me to Al-Islam when old, and had it not been for Your-azwj being Merciful to me I would have been from the destroyed ones!

نَعَمْ فَلَا إِلَهَ إِلَّا اللَّهُ كَلِمَةُ حَقٍّ مَنْ قَالَهَا سَعِدَ وَ عَزَّ وَ مَنِ اسْتَكْبَرَ عَنْهَا شَقِيَ وَ ذَلَّ وَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ كَلِمَةٌ خَفِيفَةٌ عَلَى اللِّسَانِ ثَقِيلَةٌ فِي الْمِيزَانِ بِهَا رِضَى الرَّحْمَنِ وَ سَخَطُ الشَّيْطَانِ

Yes, so there is no god except Allah-azwj, being a truthful word. One who says it is fortunate and honourable, and one who denies it is wretched and humiliated, and there is no god except Allah-azwj Alone, there is no associate for Him-azwj, being a word light upon the tongues, heavy upon the scale. The Beneficent is Satisfied by it and the Satan is annoyed!

وَ الْحَمْدُ لِلَّهِ أَضْعَافَ مَا حَمِدَهُ جَمِيعُ خَلْقِهِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ كَمَا يُحِبُّ رَبُّنَا اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَ يَرْضَى أَنْ يُحْمَدَ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِ رَبِّنَا وَ عِزِّ جَلَالِهِ وَ عِظَمِ رُبُوبِيَّتِهِ وَ مِدَادِ كَلِمَاتِهِ وَ كَمَا هُوَ أَهْلُهُ

And the Praise is for Allah-azwj, additional to what entirety of His-azwj creatures praise, from the former ones and the latter ones, and just as our Lord-azwj Allah-azwj Loves. There is no god except He-azwj, and He-azwj is Satisfied to be praised, and just as it is befitting for the Benevolence of His-azwj Face, and Mighty of His-azwj Majesty and Magnificence of His-azwj Lordship, and extent of His-azwj Words, and just as He-azwj is rightful of!

وَ سُبْحَانَ اللَّهِ أَضْعَافَ مَا سَبَّحَهُ جَمِيعُ خَلْقِهِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ كَمَا يُحِبُّ رَبُّنَا اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَ يَرْضَى أَنْ يُسَبَّحَ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِ رَبِّنَا وَ عِزِّ جَلَالِهِ وَ عِظَمِ رُبُوبِيَّتِهِ وَ مِدَادِ كَلِمَاتِهِ وَ كَمَا هُوَ أَهْلُهُ

And Glory be to Allah-azwj additional to what entirety of His-azwj creatures glorify Him-azwj, from the former ones and the Hereafter, and just as He-azwj our Lord-azwj Allah-azwj Loves! There is no god except He-azwj and is Satisfied with to be glorified, and just as is befitting for Benevolence of His-azwj Face, our Lord-azwj, and Might of His-azwj Majestic, and Magnificence of His-azwj Lordship and except of His-azwj Words and just as He-azwj is rightful of!

وَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهاً وَاحِداً أَحَداً فَرْداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ أَضْعَافَ مَا هَلَّلَهُ جَمِيعُ خَلْقِهِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ كَمَا يُحِبُّ رَبُّنَا اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَ يَرْضَى أَنْ يُهَلَّلَ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِ رَبِّنَا وَ عِزِّ جَلَالِهِ وَ عِظَمِ رُبُوبِيَّتِهِ وَ مِدَادِ كَلِمَاتِهِ وَ كَمَا هُوَ أَهْلُهُ

And there is no god except Allah-azwj Alone, there is no associate for Him-azwj! One God-azwj, First, Individual, Solid, neither having taken a female companion nor a son, and does not beget and is not begotten, and no one is a match for Him-azwj, additional to what entirety of His-azwj creatures extol His-azwj Oneness, from the former ones and the latter ones, and just as He-azwj our Lord-azwj Allah-azwj Loves. There is no god except he-azwj, and He-azwj is Satisfied to be extolled, and just as is befitting for the Benevolence of His-azwj Face, our Lord-azwj, and Might of His-azwj Majesty, and Magnificence of His-azwj Lordship, and extent of His-azwj Words, and just as He-azwj is rightful of!

وَ اللَّهُ أَكْبَرُ أَضْعَافَ مَا كَبَّرَهُ جَمِيعُ خَلْقِهِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ كَمَا يُحِبُّ رَبُّنَا اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَ يَرْضَى أَنْ يُكَبَّرَ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِ رَبِّنَا وَ عِزِّ جَلَالِهِ وَ عِظَمِ رُبُوبِيَّتِهِ وَ مِدَادِ كَلِمَاتِهِ وَ كَمَا هُوَ أَهْلُهُ

And Allah-azwj is Greatest, additional to what entirety of His-azwj creatures exclaim His-azwj Greatness, from the former ones and the latter ones, and just as He-azwj our Lord-azwj Allah-azwj Loves. There is no god except He-azwj and is Satisfied to be exclaimed, and just as is befitting for Benevolence of His-azwj Face, our Lord-azwj, and Might of His-azwj Majesty, and Magnificence of His-azwj Lordship, and extent of His-azwj Words, and just as He-azwj is rightful of!

وَ أَسْتَغْفِرُ اللَّهَ الَّذِي لا إِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ غَفَّارُ الذُّنُوبِ وَ أَتُوبُ إِلَيْهِ وَ أَسْأَلُهُ أَنْ يَتُوبَ عَلَيَّ أَضْعَافَ مَا اسْتَغْفَرَهُ جَمِيعُ خَلْقِهِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ كَمَا يُحِبُّ رَبُّنَا اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَ يَرْضَى أَنْ يَسْتَغْفِرَ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِ رَبِّنَا وَ عِزِّ جَلَالِهِ وَ عِظَمِ رُبُوبِيَّتِهِ وَ مِدَادِ كَلِمَاتِهِ وَ كَمَا هُوَ أَهْلُهُ

And I seek Forgiveness of Allah-azwj Who, there is no god except He-azwj the Living, the Eternal, Forgiver of the sins, and I repent to Him-azwj, and I ask Him-azwj to Turn (with Mercy) to me, additional to what entirety of His-azwj creatures seek His-azwj Forgiveness, from the former ones and the latter ones, and just as He-azwj our Lord-azwj Allah-azwj Loves. There is no god except He-azwj, and He-azwj is Satisfied to be sought Forgiveness from, and just as is befitting for the Benevolence of His-azwj Face, our Lord-azwj, and Might of His-azwj Majesty, and Magnificence of His-azwj Lordship and extent of His-azwj Words, and just as He-azwj is rightful of!

اللَّهُمَّ يَا اللَّهُ يَا رَبِّ يَا رَحْمَانُ يَا رَحِيمُ يَا مَلِكُ يَا قُدُّوسُ يَا سَلَامُ يَا مُؤْمِنُ يَا مُهَيْمِنُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا كَبِيرُ يَا خَالِقُ يَا بَارِئُ يَا مُصَوِّرُ يَا حَكِيمُ يَا خَبِيرُ يَا سَمِيعُ يَا بَصِيرُ يَا عَالِمُ يَا عَلِيمُ يَا جَوَادُ يَا كَرِيمُ يَا حَلِيمُ يَا قَدِيمُ يَا غَنِيُّ يَا عَظِيمُ يَا مُتَعَالِي يَا عَالِي يَا مُحِيطُ يَا رَءُوفُ يَا غَفُورُ يَا وَدُودُ يَا شَكُورُ يَا جَلِيلُ

O Allah-azwj, O Allah-azwj, O Lord-azwj, O Beneficent, O Merciful, O King, O Holy, O Granter of Peace, O Granter of faith, O Granter of Security, O Forceful, O Proudest, O Great, O Creator, O Shaper, O Fashioner, O Wise, O Informed, O Hearing, O Seeing, O Knower, O All-Knowing,

O Generous, O Benevolent, O Forbearing, O Ancient, O Needless, O Mighty, O the most Exalted, O Encompassing, O Kind, O Forgiver, O Affectionate, O Appreciative, O Majestic!

يَا جَمِيلُ يَا حَمِيدُ يَا مُحِيدُ يَا مُبْدِئُ يَا مُعِيدُ يَا فَعَّالًا لِمَا يُرِيدُ يَا بَاعِثُ يَا وَارِثُ يَا قَدِيرُ يَا مُقْتَدِرُ يَا صَمَدُ يَا قَاهِرُ يَا تَوَّابُ يَا بَارُّ يَا قَوِيُّ يَا بَدِيعُ يَا وَكِيلُ يَا كَفِيلُ يَا قَرِيبُ يَا مُجِيبُ يَا أَوَّلُ يَا رَازِقُ يَا مُنِيرُ يَا وَلِيُّ يَا هَادِي يَا نَاصِرُ يَا وَاسِعُ يَا مُحْيِي يَا مُمِيتُ يَا قَابِضُ يَا بَاسِطُ يَا قَائِمُ يَا شَهِيدُ يَا رَقِيبُ يَا حَبِيبُ

O Beautiful, O Praised, O Glorified, O Initiator, O Repeater, O Doer of whatever He-azwj Wants, O Resurrector, O Inheritor, O Able, O Powerful, O Solid, O Subduer, O Oft-turning, O Righteous, O Strong, O Initiator, O Protector, O Guarantor, O Nearby, O Responder, O First, O Sustainer, O Irradiator, O Guardian, O Guide, O Helper, O Capacious, O Reviver, O Causer of death, O Seizer, O Extender, O Establisher, O Witness, O Watcher, O Beloved!

يَا مَالِكُ يَا نُورُ يَا رَفِيعُ يَا مَوْلَى يَا ظَاهِرُ يَا بَاطِنُ يَا أَوَّلُ يَا آخِرُ يَا طَاهِرُ يَا مُطَهِّرُ يَا لَطِيفُ يَا حَفِيُّ يَا خَالِقُ يَا مَلِيكُ يَا فَتَّاحُ يَا عَلَّامُ يَا شَاكِرُ يَا أَحَدُ يَا غَفَّارُ يَا ذَا الطَّوْلِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا مُسْتَعَانُ يَا غَالِبُ يَا مُغِيثُ يَا مَحْمُودُ يَا مَعْبُودُ يَا مُحْسِنُ يَا مُجْمِلُ يَا فَرْدُ يَا حَنَّانُ يَا مَنَّانُ يَا قَدِيمَ الْإِحْسَانِ

O Owner, O Light, O Lofty, O Master, O Apparent, O Hidden, O First, O Last, O Pure, O Purifier, O Gentle, O Encompasser, O Creator, O Kind, O Opener, O Knower, O Appreciative, O One, O Forgiver, O with the Leniency, O with the Might, O Aider, O with the Majesty and the Benevolence, O Assister, O Overcome, O Helper, O Praised, O Favourer, O Whole, O Individual, O Affectional, O Benefactor, O Ancient of the Favours!

أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ وَ بِحَقِّ أَسْمَائِكَ كُلِّهَا مَا عَلِمْتُ مِنْهَا وَ مَا لَمْ أَعْلَمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ نَبِيِّكَ وَ رَسُولِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ وَ عَلَى آلِ مُحَمَّدٍ الطَّيِّبِينَ الْأَخْيَارِ الطَّاهِرِينَ الْأَبْرَارِ وَ أَنْ تُفَرِّجَ عَنِّي كُلَّ غَمٍّ وَ هَمٍّ وَ كَرْبٍ وَ ضُرٍّ وَ ضِيقٍ أَنَا فِيهِ

I ask You-azwj by the right of these names, and by the rights of Your-azwj Names, all of them, what I know from these and I don't know, to Send Salawaat upon Muhammad-saww Your-azwj Prophet-saww, and Your-azwj Rasool-saww, and Your-azwj Choice from Your-azwj creatures, and upon Progeny-asws of Muhammad-saww, the goodly, the best, the pure, the righteous, and to Relieve from me every sadness, and worry, and stress, and harm, and constriction I am in!

وَ تُوَسِّعَ عَلَيَّ فِي رِزْقِي أَبَداً مَا أَحْيَيْتَنِي وَ تُبَلِّغَنِي أَمَلِي سَرِيعاً عَاجِلًا وَ تَكْبِتَ أَعْدَائِي وَ حُسَّادِي وَ ذَوِي التَّعَزُّزِ عَلَيَّ وَ الظُّلْمِ لِي وَ التَّعَدِّي عَلَيَّ وَ تَنْصُرَنِي عَلَيْهِمْ بِرَحْمَتِكَ وَ تَكْفِيَنِي أَمْرَهُمْ بِعِزَّتِكَ وَ تَجْعَلَنِي الظَّاهِرَ عَلَيْهِمْ بِقُدْرَتِكَ وَ غَالِبَ مَشِيَّتِكَ يَا أَرْحَمَ الرَّاحِمِينَ آمِينَ رَبَّ الْعَالَمِينَ

And Expand upon me in my sustenance for ever, for as long as You-azwj Keep me alive, and Make me reach my wishes quickly, immediately, and Repress my enemies and ones envying me, and those with upper hand upon me, and the oppressors to me, and the transgressors upon me, and Help me against them by Your-azwj Mercy, and Suffice me of their matters by Your-azwj Mighty, and Make me victorious upon them by Your-azwj Power and the overcomer, by Your-azwj Desire, O most Merciful of the merciful ones! Ameen, Lord-azwj of the worlds!

وَ صَلَّى اللَّهُ وَ مَلَائِكَتُهُ وَ أَنْبِيَاؤُهُ وَ رُسُلُهُ وَ الصَّالِحُونَ مِنْ عِبَادِهِ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيماً كَثِيراً وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ-

And may Salawaat of Allah-azwj and His-azwj Angels, and His-azwj Prophets-as and His-azwj Messengers-as and the righteous ones from His-azwj servants be upon Muhammad-saww, Last of the Prophets-saww, and upon People-asws of His-azwj Household, the goodly, the Pure, and abundant Greetings, and Allah-azwj is Sufficient for us and is the best Protector!'

وَ تَقُولُ إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ تُرِيدُ الْمُصَلَّى- بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ- الْحَمْدُ لِلَّهِ الَّذِي هَدانا لِهذا وَ ما كُنَّا لِنَهْتَدِيَ لَوْ لا أَنْ هَدانَا اللَّهُ لَقَدْ جاءَتْ رُسُلُ رَبِّنا بِالْحَقِ

And you should say when you go out from your house intending the praying place – 'In the Name of Allah-azwj, and by Allah-azwj! Allah-azwj is Greatest, there is no god except Allah-azwj, and Allah-azwj is Greatest, Allah-azwj is Greatest, Allah-azwj is Greatest! And for Allah-azwj is the Praise, ***'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. Messengers of our Lord had come with the Truth'. [7:43]***!

اللَّهُمَّ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا كهيعص يَا نُورَ كُلِّ نُورٍ يَا مُدَبِّرَ الْأُمُورِ يَا اللَّهُ يَا أَوَّلَ الْأَوَّلِينَ وَ يَا آخِرَ الْآخِرِينَ وَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا رَحْمَانُ يَا رَحِيمُ يَا جَوَادُ يَا كَرِيمُ يَا سَمِيعُ يَا عَلِيمُ

O Allah-azwj! O Allah-azwj, O Allah-azwj, O Allah-azwj! O ***Kaf Ha Ya Ayn Suad [19:1]***! O Light of all lights, O Manager of the affairs, O Allah-azwj, of First of the first ones, O Last of the last ones, and O Guardian of the believers, O most Merciful of the merciful ones, O Beneficent, O Merciful, O Generous, O Benevolent, O Hearing, O Knower!

اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُزِيلُ النِّعَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُنْزِلُ النِّقَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَأْخُذُ بِالْكَظْمِ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُحِلُّ السَّقَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ

Forgive the sins for me which decline the bounties, and Forgive for me the sins which bring down the scourges, and Forgive for me the sins which Seize with the restraint, and Forgive for me the sins which release the illnesses, and Forgive for me the sins which tear down the Protection, and Forgive for me the sins which bring down the afflictions.

وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُورِثُ الشَّقَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَكْشِفُ الْغِطَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُمْسِكُ غَيْثَ السَّمَاءِ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُكَدِّرُ الصَّفَا

And Forgive for me the sins which inherit the misery, and Forgive for me the sins which return the supplication, and Forgive for me the sins which cut off the hopes, and Forgive for me the sins which remove the covering, and Forgive for me the sins which withhold rains of the sky, and Forgive for me the sins which dirty the clear!

وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي أَتَيْتَهَا تَعَمُّداً أَوْ خَطَأً إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبٌ الْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِ رَبِّنَا وَ عِزِّ جَلَالِهِ

And Forgive for me the sins which I have committed deliberately or mistakenly, surely You-azwj are Hearing, Nearby, Responding. The Praise is for Allah-azwj just as is befitting for Benevolence of His-azwj Face, our Lord-azwj, and Might of His-azwj Majesty!

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ إِنِّي أَعْهَدُ إِلَيْكَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا وَ أُشْهِدُكَ أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَ لَكَ الْحَمْدُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj, Originator of the skies and the earth, Knower of the unseen and the seen! O with the Majesty and the Benevolence! I give a pact to You-azwj in this life of the world, and I Keep You-azwj as Witness that I testify that there is no god except Allah-azwj Alone, there is no associate for You! For You-azwj is the Kingdom, and for You-azwj is the Praise, and You-azwj are Able upon all things!

وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُكَ وَ رَسُولُكَ ص وَ أَشْهَدُ أَنَّ وَعْدَكَ حَقٌّ وَ أَنَّ لِقَاءَكَ حَقٌّ- وَ أَنَّ السَّاعَةَ آتِيَةٌ لا رَيْبَ فِيها وَ أَنَّكَ تَبْعَثُ مَنْ فِي الْقُبُورِ وَ أُشْهِدُكَ أَنَّكَ إِنْ تَكِلْنِي إِلَى نَفْسِي تَكِلْنِي إِلَى ضِعَةٍ وَ عَوْرَةٍ وَ ذَنْبٍ وَ خَطِيئَةٍ وَ إِنِّي لَا أَثِقُ إِلَّا بِرَحْمَتِكَ

And I testify that Muhammad-saww is Your-azwj servant and Your-azwj Rasool-saww, and I testify that Your-azwj Promise is true, and Your-azwj meeting is true, and that the House is coming, there is no doubt in it, and You-azwj will be Resurrecting ones in the graves, and Keep You-azwj as witness that if You-azwj were to Allocate me to myself You-azwj will be Allocating me to waste, and defects, and sins, and errors, and I do not trust except with Your-azwj Mercy!

فَاجْعَلْ لِي عِنْدَكَ عَهْداً تُؤَدِّيهِ إِلَى يَوْمَ أَلْقَاكَ- إِنَّكَ لا تُخْلِفُ الْمِيعادَ وَ اغْفِرْ لِي ذُنُوبِي كُلَّهَا صَغِيرَهَا وَ كَبِيرَهَا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَ تُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ-

Therefore, Make for me a Pact in Your-azwj Presence I will be fulfilling it up to the day I meet You-azwj, surely You-azwj do not Break the Promises, and Forgive for me my sins, all of them, their small ones and their big, surely, no one Forgives the sins except You-azwj, and Turn to me (with Mercy), surely You-azwj are the Oft-turning, the Merciful!'

وَ تَقُولُ وَ أَنْتَ فِي الطَّرِيقِ- بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ- لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنا هذا وَ ما كُنَّا لَهُ مُقْرِنِينَ- وَ إِنَّا إِلى رَبِّنا لَمُنْقَلِبُونَ

And you should say while you are in the road, 'In the Name of Allah-azwj, and by Allah-azwj, Allah-azwj is Greatest, Allah-azwj is Greatest, there is no god except Allah-azwj, and Allah-azwj is Greatest, Allah-azwj is Greatest, and for Allah-azwj is the Praise! The Praise is for Allah-azwj ***Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***.

بِسْمِ اللَّهِ مَخْرَجِي وَ بِإِذْنِهِ خَرَجْتُ وَ مَرْضَاتَهُ اتَّبَعْتُ وَ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ فَوَّضْتُ أَمْرِي وَ هُوَ حَسْبِي وَ نِعْمَ الْوَكِيلُ تَوَكَّلْتُ عَلَى الْإِلَهِ الْأَكْبَرِ تَوَكُّلَ مُفَوِّضٍ إِلَيْهِ

In the Name of Allah-azwj is my going out, and by His-azwj Permission I have come out, and His-azwj Satisfaction I have pursued, and upon Him-azwj I have relied, and to Him-azwj I have delegated my affairs, and He-azwj is Sufficient for me and is the best Protector! I have relied upon the God-azwj, the Greatest, reliance of the one delegating to Him-azwj!

اللَّهُمَّ يَا اللَّهُ يَا رَحْمَانُ يَا عَلِيُّ يَا عَظِيمُ يَا أَحَدُ يَا صَمَدُ يَا فَرْدُ يَا رَحِيمُ يَا وَتْرُ يَا سَمِيعُ يَا عَلِيمُ يَا عَالِمُ يَا كَبِيرُ يَا مُتَكَبِّرُ يَا جَلِيلُ يَا جَمِيلُ يَا حَلِيمُ يَا كَرِيمُ يَا قَوِيُّ يَا وَفِيُّ يَا عَزِيزُ يَا مُكَوِّنُ يَا حَنَّانُ يَا مَنَّانُ يَا مُؤْمِنُ يَا مُهَيْمِنُ يَا عَزِيزُ يَا جَبَّارُ يَا قَدِيمُ

O Allah-azwj, O Allah-azwj, O Beneficent, O Exalted, O Magnificent, O One, O Solid, O individual, O Merciful, O Single, O Hearing, O All-Knowing, O Knower, O Great, O Proudest, O Majestic, O beautiful, O Forbearing, O Benevolent, O Strong, O Saviour, O Mighty, O Bringer into being, O Affectionate, O Benefactor, O Granter of faith, O Granter of security, O Mighty, O Forceful, O Ancient!

يَا مُتَعَالِي يَا مُعِينُ يَا تَوَّابُ يَا وَهَّابُ يَا بَاعِثُ يَا وَارِثُ يَا حَمِيدُ يَا مَجِيدُ يَا مَعْبُودُ يَا مَوْجُودُ يَا ظَاهِرُ يَا بَاطِنُ يَا طَاهِرُ يَا مُطَهِّرُ يَا مَكْنُونُ يَا مَخْزُونُ يَا أَوَّلُ يَا آخِرُ يَا حَيُّ يَا قَيُّومُ يَا شَامِخُ يَا وَاسِعُ يَا سَلَامُ يَا رَفِيعُ يَا مُرْتَفِعُ يَا نُورُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا ذَا الْعِزَّةِ وَ السُّلْطَانِ

O Able, O most Exalted, O Aider, O Oft-turning, O Benefactor, O Resurrector, O inheritor, O praised, O glorified, O worshipped, O Existing, O Apparent, O Hidden, O Pure, P Purifier, O Concealed, O Treasured, O First, O Last, O living, O Eternal, O Peak, O Capacious, O Granter of Peace, O High, O Lofty, O light, O with the Majesty and the Benevolent, O with the Mighty and the Authority!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّجَ عَنِّي كُلَّ هَمٍّ وَ غَمٍّ وَ كَرْبٍ أَنَا فِيهِ وَ تَقْضِيَ جَمِيعَ حَوَائِجِي وَ تُبْلِغَنِي غَايَةَ أَمَلِي وَ تَكْبِتَ أَعْدَائِي وَ حُسَّادِي وَ تَكْفِيَنِي أَمْرَ كُلِّ مُؤْذٍ لِي سَرِيعاً عَاجِلًا- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

I ask You-azwj to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww to Relieve from me every worry and sorrow and distress I am in, and Fulfil entirety of my needs, and Make me reach peak of my wishes, and Repress my enemies and ones envying me, and Suffice me of matters of every one harmful to me, quickly and hastily, surely You-azwj are Able upon all things!'

فَإِذَا دَخَلْتَ إِلَى الْمُصَلَّى وَ جَلَسْتَ فِي الْمَوْضِعِ الَّذِي تُصَلِّي فِيهِ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ يَا واسع [وَاسِعاً] لَا يُضَيَّقُ وَ يَا حَسَناً عَائِدَتُهُ يَا مُلْبِساً فَضْلَ رَحْمَتِهِ

When you enter to the praying place and are seated in the place which you are praying Salat in, you should say, 'Allah-azwj is Greatest, Allah-azwj is Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest, Allah-azwj is Greatest, and for Allah-azwj is the Praise, O most Capacious who does not constrict, and O excellent of His-azwj Repeating, O Coverer by Grace of His-azwj Mercy!

يَا مُهَاباً لِشِدَّةِ سُلْطَانِهِ يَا رَاحِماً بِكُلِّ مَكَانٍ ضَرِيرٍ أَصَابَهُ الضُّرُّ فَخَرَجَ إِلَيْكَ مُسْتَغِيثاً بِكَ هَائِباً لَكَ يَقُولُ رَبِّ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَلِمَغْفِرَتِكَ خَرَجْتُ إِلَيْكَ أَسْتَجِيرُ بِكَ فِي خُرُوجِي مِمَّا أَخَافُ وَ أَحْذَرُ وَ بِعِزِّ جَلَالِكَ أَسْتَجِيرُ مِنْ كُلِّ سُوءٍ وَ مَكْرُوهٍ وَ مَحْذُورٍ

O One awed to due to intensity of His-azwj Authority, O Merciful in all places to the harmed whom the harm afflicts, so he comes out to You-azwj crying for help with You-azwj, awed to You-azwj saying, 'Lord-azwj! I have worked evil and have been unjust to myself!' I have come out for Your-azwj Forgiveness seeking shelter with You-azwj in my emergence from what I fear and am be cautious of, and by Might of Your-azwj Majesty I seek shelter from every evil and abhorrence, and hazard!

وَ بِاسْمِكَ الَّذِي تَسَمَّيْتَ بِهِ وَ جَعَلْتَهُ مَعَ قُوَّتِكَ وَ مَعَ قُدْرَتِكَ وَ مَعَ سُلْطَانِكَ وَ صَيَّرْتَهُ فِي قَبْضَتِكَ وَ نَوَّرْتَهُ بِكَلِمَاتِكَ وَ أَلْبَسْتَهُ وَقَارَهَا مِنْكَ-

And by Your-azwj Name which You-azwj have Named (Yourself-azwj) with, and Made it with Your-azwj Strength, and with Your-azwj Power, and with Your-azwj Authority, and Caused it to be in Your-azwj Grip, and Irradiated it by Your-azwj Words, and Clothed it with Dignity from You-azwj!

يَا اللَّهُ أَطْلُبُ إِلَيْكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَمْحُوَ عَنِّي كُلَّ كَبِيرَةٍ أَتَيْتُهَا وَ كُلَّ خَطِيئَةٍ ارْتَكَبْتُهَا وَ كُلَّ سَيِّئَةٍ اكْتَسَبْتُهَا وَ كُلَّ سُوءٍ وَ مَكْرُوهٍ وَ مَخُوفٍ وَ مَحْذُورٍ أَرْهَبُ وَ كُلَّ ضِيقٍ أَنَا فِيهِ فَإِنِّي آمَنْتُ بِكَ لَا إِلَهَ إِلَّا أَنْتَ

O Allah-azwj! I seek to You-azwj to Send Salawaat upon Muhammad-saww and Progeny-asws and to Delete from me every major sin I have committed, and every wrongdoing I have perpetrated, and every evil deed I have earned, and every evil and abhorrence, and feared and hazard I am fearful of, and every constriction I am in, for I have believed in You-azwj. There is no god except You-azwj!

وَ بِاسْمِكَ الَّذِي فِيهِ تَفْسِيرُ الْأُمُورِ كُلِّهَا هَذَا اعْتِرَافِي فَلَا تَخْذُلْنِي وَ هَبْ لِي عَافِيَةً شَامِلَةً كَافِيَةً وَ نَجِّنِي مِنْ كُلِّ أَمْرٍ عَظِيمٍ وَ مَكْرُوهٍ جَسِيمٍ هَلَكْتُ فَتَلَافَنِي بِحَقِّ حُقُوقِكَ كُلِّهَا يَا كَرِيمُ

And by Your-azwj Name in which is interpretation of all the affairs! This is my acknowledgment, so do not Abandon me and Gift to me all inclusive well-being, wholesome, and Rescue me from every mighty matter and immense abhorrence. I am getting destroyed so Rescue me by the right of Your-azwj rights, all of them, O Benevolent!

يَا رَبِّ بِحَقِّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ- عَبْدِكَ شَدِيدِ حَيَائِهِ مِنْ تَعَرُّضِهِ لِرَحْمَتِكَ لِإِصْرَارِهِ عَلَى مَا نَهَيْتَ عَنْهُ مِنَ الذَّنْبِ الْعَظِيمِ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ

O Lord-azwj! By the right of Muhammad-saww son-saww of Abdullah-as, Your-azwj servant, with intensity of his modesty from his exposing to Your-azwj Mercy for his persistence upon what You-azwj Prohibited from, from the might sin! O Mighty! O Mighty! O Mighty!

مَا أَتَيْتُ بِهِ لَا يَعْلَمُهُ غَيْرُكَ قَدْ شَمِتَ بِي فِيهِ الْقَرِيبُ وَ الْبَعِيدُ وَ أَسْلَمَنِي فِيهِ الْعَدُوُّ وَ الْحَبِيبُ وَ أَلْقَيْتُ بِيَدِي إِلَيْكَ طَمَعاً لِأَمْرٍ وَاحِدٍ وَ طَمَعِي ذَلِكَ فِي رَحْمَتِكَ فَارْحَمْنِي يَا ذَا الرَّحْمَةِ الْوَاسِعَةِ وَ تَلَافَنِي بِالْمَغْفِرَةِ مِنَ الذُّنُوبِ

What I have come with, no one know apart from You-azwj! The near one and the far one has gloated with me regarding it, and the enemy and the beloved has submitted me in it, and I have cast my hands towards You-azwj eager for one matter, and my eagerness regarding Your-azwj Mercy. So, Mercy me, O with the vast Mercy, and Rescue me with the Forgiveness from the sins!

إِنِّي أَسْأَلُكَ بِعِزِّ ذَلِكَ الِاسْمِ الَّذِي مَلَأَ كُلَّ شَيْءٍ دُونَكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- وَ أَنْ تَرْحَمَنِي بِاسْتِجَارَتِي بِكَ إِلَيْكَ بِاسْمِكَ هَذَا يَا رَحِيمُ أَتَيْتُ هَذَا الْمُصَلَّى تَائِباً مِمَّا اقْتَرَفْتُ فَاغْفِرْ لِي تَبِعَتَهُ وَ عَافِنِي مِنِ اتِّبَاعِهِ بَعْدَ مَقَامِي يَا كَرِيمُ يَا رَحْمَانُ يَا رَحِيمُ آمِينَ يَا رَبَّ الْعَالَمِينَ

I ask You-azwj by the Might of that Name which fills all things apart from You-azwj, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Mercy due to my seeking shelter with You-azwj, to You-azwj, by this Name of Yours-azwj, O Merciful! I have come to this praying place repenting from what I have acknowledged, therefore Forgive its consequences for me and Grant me well-being from following it after my standing, O Benevolent, O Beneficent, O Merciful! Ameen, O Lord-azwj of the worlds!

اللَّهُمَّ يَا مَحَلَّ النور [كُنُوزِ] أَهْلِ الْغِنَى وَ يَا مُغْنِيَ أَهْلِ الْفَاقَةِ بِسَعَةِ تِلْكَ الْكُنُوزِ بِالْعِيَادَةِ عَلَيْهِمْ وَ النَّظَرِ لَهُمْ يَا اللَّهُ لَا يُسَمَّى غَيْرُكَ إِلَهاً إِنَّمَا الْآلِهَةُ كُلُّهَا مَعْبُودَةٌ بِالْفِرْيَةِ عَلَيْكَ وَ الْكَذِبِ لَا إِلَهَ إِلَّا أَنْتَ

O Allah-azwj! O Place of the treasures of the rich people, and O Enricher of the destitute people by the vastness of these treasures by the Repeating upon them and the Consideration for them! O Allah-azwj, no one can be named as God apart from You-azwj. But rather, the gods, all of them are being worshipped with the fabrications upon You-azwj and the lies! There is no god except You-azwj!

يَا سَارَّ الْفُقَرَاءِ يَا كَاشِفَ الضُّرِّ يَا جَابِرَ الْكَسِيرِ يَا عَالِمَ السَّرَائِرِ وَ الضَّمَائِرِ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ ارْحَمْ هَرَبِي إِلَيْكَ مِنْ فَقْرِي

O Reliever of the poor, O Remover of the harm, O Healer of the broken, O Knower of the secrets and the consciences! Send Salawaat upon Muhammad-saww and upon Progeny-asws of Muhammad-saww, and Mercy my fleeing to You-azwj from my poverty!

أَسْأَلُكَ بِاسْمِكَ الْحَالِّ فِي غِنَاكَ الَّذِي لَا يَفْتَقِرُ ذَاكِرُهُ أَبَداً أَنْ تُعِيذَنِي مِنْ لُزُومِ فَقْرٍ أَنْسَى بِهِ الدِّينَ أَوْ بِسُوءِ غِنًى أَفْتَتِنُ بِهِ عَنِ الطَّاعَةِ

I ask You-azwj by Your-azwj Name, for the situation in Your-azwj richness which its mentioner does not become impoverished ever, to Shelter me from constraints of poverty which make one forget the religion, or with evil of richness by which I would be tempted with away from the obedience!

بِحَقِّ نُورِ أَسْمَائِكَ كُلِّهَا أَطْلُبُ إِلَيْكَ مِنْ رِزْقِكَ مَا تُوَسِّعُ بِهِ عَلَيَّ وَ تَكُفَّنِي بِهِ عَنْ مَعَاصِيكَ وَ تَعْصِمُنِي فِي دِينِي لَا أَجِدُ لِي غَيْرَكَ مَقَادِيرُ الْأَرْزَاقِ عِنْدَكَ فَانْفَعْنِي مِنْ قُدْرَتِكَ بِي فِيهَا بِمَا يَنْزِعُ مَا نَزَلَ بِي مِنَ الْفَقْرِ يَا غَنِيُّ يَا قَوِيُّ يَا مَتِينُ يَا مُمْتَنّاً عَلَى أَهْلِ الصَّبْرِ بِالدَّعَةِ الَّتِي أَدْخَلْتَهَا عَلَيْهِمْ بِطَاعَتِكَ–

By the right of the light of Your-azwj Names, all of them! I seek to You-azwj from Your-azwj sustenance what You-azwj can Expand upon me and Suffice me with it from disobeying You-azwj, and Fortify me in my religion! I cannot find for myself apart from You-azwj having the reins of sustenance with You-azwj, therefore Benefit me from Your-azwj Determination with me in it with what would snatch away whatever poverty befalls upon me! O Rich, O Invincible, O Preventer upon the patient people with the supplication which I have entered upon them by obeying You-azwj!

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ قَدْ فَدَحَتْنِي الْمِحَنُ وَ أَفْنَتْنِي وَ أَعْيَتْنِي الْمَسَالِكُ لِلرَّوْحِ مِنْهَا وَ اضْطَرَّنِي إِلَيْكَ الطَّمَعُ فِيهَا مَعَ حُسْنِ الرَّجَاءِ لَكَ فِيهَا فَهَرَبْتُ بِنَفْسِي إِلَيْكَ وَ انْقَطَعْتُ إِلَيْكَ بِضُرِّي وَ رَجَوْتُكَ لِدُعَائِي

There is neither might nor strength except by You-azwj! The Trials have exhausted me and consumed me, and the ways for soul has worn me down from it and made me desperate to it, the greed regarding it along with the good hopes to You-azwj in it. So, I have fled with myself to You-azwj have cut off (from others) to You-azwj by my harm, and have hoped to You-azwj for my supplication!

أَنْتَ مَالِكِي فَأَغْنِنِي وَ اجْبُرْ مُصِيبَتِي بِجَلَاءِ كَرْبِهَا وَ إِدْخَالِكَ الصَّبْرَ عَلَيَّ فِيهَا فَإِنَّكَ إِنْ خُلْتَ بَيْنِي وَ بَيْنَ مَا أَنَا فِيهِ هَلَكْتُ وَ لَا صَبْرَ لِي يَا ذَا الِاسْمِ الْجَامِعِ الَّذِي فِيهِ عَظْمُ الشُّئُونُ كُلُّهَا بِحَقِّكَ يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَغْنِنِي بِأَنْ تُفَرِّجَ عَنِّي يَا كَرِيمُ.

You-azwj are my Owner, so Enrich me and Remove my difficulties by removal of its distress and Your-azwj Inserting the patience upon me in it. You-azwj, if it has formed a barrier between me and what I am in, I am destroyed and there is no patience for me! O with the Comprehensive Name in which is a collection of the great matters, all of them by Your-azwj right! O my Chief! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Assist me by Relieving from me, O Benevolent!''[13]

2- الْإِقْبَالُ، أَخْبَرَنَا جَمَاعَةٌ قَدْ ذَكَرْنَا بَعْضَ أَسْمَائِهِمْ فِي الْجُزْءِ الْأَوَّلِ مِنَ الْمُهِمَّاتِ بِطُرُقِهِمُ الْمَرْضِيَّاتِ إِلَى الْمَشَايِخِ الْمُعَظَّمِينَ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ وَ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ وَ جَعْفَرِ بْنِ قُولَوَيْهِ وَ أَبِي جَعْفَرٍ الطُّوسِيِّ وَ غَيْرِهِمْ بِإِسْنَادِهِمْ جَمِيعاً إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ الْمُتَّفَقِ عَلَى ثِقَتِهِ وَ فَضْلِهِ وَ عَدَالَتِهِ بِإِسْنَادِهِ فِيهِ إِلَى

(The book) 'Al Iqbal' – We are informed by a group, we have mentioned some of their names in the first volume from the important ones by their satisfactory paths to the revered elders, Muhammad Bin Muhammad Bin Al Numan and Al Husayn Bin Ubeydullah, and Ja'far Bin Qawlawiyah, and Abu Ja'far Al Tusi and other by their entire chains to Sa'ad Bin Abdullah from the book 'Fazl Al Dua', there is consensus upon its reliability and its merit and its fairness, by his chain in it to,

أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةُ الْعِيدَيْنِ تُكَبِّرُ فِيهِمَا اثْنَيْ عَشْرَةَ تَكْبِيرَةً سَبْعَ تَكْبِيرَاتٍ فِي الْأُولَى وَ خَمْسَ تَكْبِيرَاتٍ فِي الثَّانِيَةِ

'Abu Abdullah-asws said: 'Salat of the two Eid(s), you should exclaim Takbeer in these, twelve exclamation, seven exclamations in the first (Cycle) and five Takbeers in the second.

تُكَبِّرُ بِاسْتِفْتَاحِ الصَّلَاةِ ثُمَّ تَقْرَأُ الْحَمْدَ وَ سُورَةَ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ثُمَّ تُكَبِّرُ فَتَقُولُ اللَّهُ أَكْبَرُ أَهْلَ الْكِبْرِيَاءِ وَ الْعَظَمَةِ وَ الْجَلَالِ وَ الْقُدْرَةِ وَ السُّلْطَانِ وَ الْعِزَّةِ وَ الْمَغْفِرَةِ وَ الرَّحْمَةِ

You should exclaim Takbeer at beginning of the Salat, the recite Surah Al Hamd and Surah Al A'ala, then exclaim Takbeer saying, 'Allah-azwj is Greatest, rightful of the Greatness and the Magnificent, and the Majesty, and the Power, and the Authority, and the Might, and the Forgiveness, and the Mercy!

اللَّهُ أَكْبَرُ أَوَّلُ كُلِّ شَيْءٍ وَ آخِرُ كُلِّ شَيْءٍ وَ بَدِيعُ كُلِّ شَيْءٍ وَ مُنْتَهَاهُ وَ عَالِمُ كُلِّ شَيْءٍ وَ مُنْتَهَاهُ اللَّهُ أَكْبَرُ مُدَبِّرُ الْأُمُورِ بَاعِثُ مَنْ فِي الْقُبُورِ قَابِلُ الْأَعْمَالِ مُبْدِئُ الْخَفِيَّاتِ مُعْلِنُ السَّرَائِرِ وَ مُصَيِّرُ كُلِّ شَيْءٍ وَ مَرَدُّهُ إِلَيْهِ

Allah-azwj is Greatness! First of all things, and last of all things, and Initiator of every thing and its ultimate, and Knower of every thing and its ultimate! Allah-azwj is Greatest, Manager of the affairs, Resurrector from the graves, Accepter of the deeds, Manifester of the hidden matters, Announcer of the secrets, and Destination of every thing and return of it!

اللَّهُ أَكْبَرُ عَظِيمُ الْمَلَكُوتِ شَدِيدُ الْجَبَرُوتِ حَيٌّ لَا يَمُوتُ اللَّهُ أَكْبَرُ دَائِمٌ لَا يَزُولُ- إِذا قَضى أَمْراً فَإِنَّما يَقُولُ لَهُ كُنْ فَيَكُونُ

Allah-azwj is Greatest, Mighty of the Domains, Intense of the force, Living, not dying! Allah-azwj is Greatest, permanent, not to decline, whenever He-azwj Decrees a matter, rather He-azwj Says to it: "Be!" So, it comes into being.

[13] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 106 H 1

ثُمَّ تُكَبِّرُ وَ تَرْكَعُ وَ تَسْجُدُ سَجْدَتَيْنِ فَذَلِكَ سَبْعُ تَكْبِيرَاتٍ أَوَّلُهَا اسْتِفْتَاحُ الصَّلَاةِ وَ آخِرُهَا تَكْبِيرَةُ الرُّكُوعِ وَ تَقُولُ فِي رُكُوعِكَ خَشَعَ قَلْبِي وَ سَمْعِي وَ بَصَرِي وَ شَعْرِي وَ بَشَرِي وَ مَا أَقَلَّتِ الْأَرْضُ مِنِّي لِلَّهِ رَبِّ الْعَالَمِينَ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ

Then exclaim Takbeer and perform Ruk'u and Sajdah, two prostrations. So that is seven Takbeers, their first being beginning the Salat and their last is Takbeer of the Ruk'u, and you should be saying in your Ruk'u, 'I have humbled my heart, and my hearing, and my sight, and my hair, and my skin, and whatever the earth carries from me, for the Sake of Allah-azwj Lord-azwj of the worlds! Glory be to my Lord-azwj the Magnificent and with His-azwj Praise' – seven times.

فَإِنْ أَحْبَبْتَ أَنْ تَزِيدَ فَرُدَّ مَا شِئْتَ ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ وَ تَعْتَدِلُ وَ تُقِيمُ صُلْبَكَ وَ تَقُولُ الْحَمْدُ لِلَّهِ وَ الْحَوْلُ وَ الْعَظَمَةُ وَ الْقُوَّةُ وَ الْعِزَّةُ وَ السُّلْطَانُ وَ الْمُلْكُ وَ الْجَبَرُوتُ وَ الْكِبْرِيَاءُ وَ ما سَكَنَ فِي اللَّيْلِ وَ النَّهارِ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ-

If you like to increase, then repeat for as long as you desire to, then raise your head from the Ruk'u and even them and straighten your back and say, 'The Praise is for Allah-azwj, and the Might, and the Magnificence, and the Strength, and the Honour, and the Authority, and the Kingdom, and the Force, and the Greatness, and what dwells in the night and the day, for Allah-azwj Lord-azwj of the worlds, there being no associate for Him-azwj!'

ثُمَّ تَسْجُدُ وَ تَقُولُ فِي سُجُودِكَ- سَجَدَ وَجْهِيَ الْبَالِي الْفَانِي الْخَاطِئُ الْمُذْنِبُ لِوَجْهِكَ الْبَاقِي الدَّائِمِ الْعَزِيزِ الْحَكِيمِ غَيْرَ مُسْتَنْكِفٍ وَ لَا مُسْتَكْبِرٍ وَ لَا مُسْتَعْظِمٍ وَ لَا مُتَجَبِّرٍ بَلْ بَائِسٌ فَقِيرٌ خَائِفٌ مُسْتَجِيرٌ عَبْدٌ ذَلِيلٌ مَهِينٌ حَقِيرٌ سُبْحَانَكَ وَ بِحَمْدِكَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ-

Then prostrate and say in your Sajdah, 'I am prostrating my decaying face, the perishing, the wrongdoer, the sinner, to Your-azwj Face, the remaining, the permanent, the Mighty, the Wise, neither being arrogant, nor disdainful, nor mighty, nor haughty, but as a destitute, poor, fearful seeking shelter, a humble slave, weak, insignificant! Glory be to You-azwj and with Your-azwj Praise, I seek Your-azwj Forgiveness and repent to You-azwj!'

ثُمَّ تُسَبِّحُ وَ تَرْفَعُ رَأْسَكَ وَ تَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ لَا تَقْطَعْ بِي عَنْ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الدُّنْيَا وَ الْآخِرَةِ وَ اجْعَلْنِي مَعَهُمْ وَ فِيهِمْ وَ فِي زُمْرَتِهِمْ وَ مِنَ الْمُقَرَّبِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ-

The glorify and raise your head and say, 'O Allah-azwj! Send Salawaat upon Muhammad-saww, and Ali-asws, and (Syeda) Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws, and the Imams-asws, and Forgive me and Mercy me, and do not Cut me off from Muhammad-saww and Progeny-asws of the Muhammad-saww, in the world and the Hereafter, and Make me to be with them-asws, and among them-asws, and in their-asws group, and from the ones of Proximity, O Lord-azwj of the worlds!'

ثُمَّ تَسْجُدُ الثَّانِيَةَ وَ تَقُولُ مِثْلَ الَّذِي قُلْتَ فِي الْأُولَى فَإِذَا نَهَضْتَ فِي الثَّانِيَةِ تَقُولُ- بَرِئْتُ إِلَى اللَّهِ مِنَ الْحَوْلِ وَ الْقُوَّةِ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ-

Then perform the second Sajdah and say similar to which you had said in the first. When you get up in the second (Cycle), say, 'I have vindicated before Allah-azwj of power and strength, there being neither might nor strength except with Allah-azwj!'

ثُمَّ تَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ سُورَةَ الشَّمْسِ وَ ضُحاها ثُمَّ تُكَبِّرُ وَ تَقُولُ اللَّهُ أَكْبَرُ خَشَعَتْ لَكَ يَا رَبِّ الْأَصْوَاتُ وَ عَنَتْ لَكَ الْوُجُوهُ وَ حَارَتْ مِنْ دُونِكَ الْأَبْصَارُ

Then recite Surah Al Fatiha and Surah Al Shams, then exclaim Takbeer and say, 'Allah[-azwj] is Greatest! The voices are humbled to You[-azwj] O Lord[-azwj], and the faces are inclining to You[-azwj], and the sights are bewildered from below You[-azwj]!

اللَّهُ أَكْبَرُ كَلَّتِ الْأَلْسُنُ عَنْ صِفَةِ عَظَمَتِكَ وَ النَّوَاصِي كُلُّهَا بِيَدِكَ وَ مَقَادِيرُ الْأُمُورِ كُلُّهَا إِلَيْكَ- لَا يَقْضِي فِيهَا غَيْرُكَ وَ لَا يَتِمُّ شَيْءٌ مِنْهَا دُونَكَ

Allah[-azwj] is Greatest! The tongues are lacking from describing Your[-azwj] Magnificence, and all the forelocks are in Your[-azwj] Hand, and the reins of all the affairs are up to You[-azwj]! Neither can anyone decree in it apart from You[-azwj], nor can anything from these complete besides you[-azwj]!

اللَّهُ أَكْبَرُ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمُكَ وَ قَهَرَ كُلَّ شَيْءٍ عِزُّكَ وَ نَفَذَ فِي كُلِّ شَيْءٍ أَمْرُكَ وَ قَامَ كُلُّ شَيْءٍ بِكَ

Allah[-azwj] is Greatest! Your[-azwj] Knowledge Encompasses all things, and Your[-azwj] Might Subdues all things, and Your[-azwj] Command Implements all things, and all things stand by You[-azwj]!

اللَّهُ أَكْبَرُ تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ ذَلَّ كُلُّ شَيْءٍ لِعِزِّكَ وَ اسْتَسْلَمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ وَ خَضَعَ كُلُّ شَيْءٍ لِمُلْكِكَ اللَّهُ أَكْبَرُ-

Allah[-azwj] is Greatest! Allah[-azwj] things humble to Your[-azwj] Magnificence, and all things are humble to Your[-azwj] Might, and all things submit to Your[-azwj] Power, and all things humble to Your[-azwj] Kingdom! Allah[-azwj] is Greatest!'

ثُمَّ تُكَبِّرُ وَ تَقُولُ وَ أَنْتَ رَاكِعٌ مِثْلَ مَا قُلْتَ فِي رُكُوعِكَ الْأَوَّلِ وَ كَذَلِكَ فِي السُّجُودِ وَ مَا قُلْتَ فِي الرَّكْعَةِ الْأُولَى ثُمَّ تَتَشَهَّدُ بِمَا تَتَشَهَّدُ بِهِ فِي سَائِرِ الصَّلَوَاتِ فَإِذَا فَرَغْتَ دَعَوْتَ بِمَا أَحْبَبْتَ لِلدِّينِ وَ الدُّنْيَا.

Then exclaim Takbeer and say while you are performing Ruk'u, similar to what you said in your first Ruk'u, and like that in the Sajdah and what you said in the first Cycle. Then perform Tashahhud with it in rest of the Salat(s). When you are free, supplicate with whatever you like, for the religion and the world!''[14]

بيان: أَقُولُ ثُمَّ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ وَ مِنْ غَيْرِ هَذِهِ الرِّوَايَةِ فَإِذَا فَرَغْتَ مِنْ صَلَاةِ عِيدِ الْأَضْحَى فَادْعُ بِهَذَا الدُّعَاءِ

Explanation (Hadeeth only) – *I (Majlisi) am saying, 'Then the Seyyid, may Allah[-azwj] be Pleased with him, said, 'And from other than this report (in Al-Iqbal): 'When you are free from Salat of Eid Al Azha, supplicate with this supplication: -*

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ- لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ- لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ- لَا إِلَهَ إِلَّا اللَّهُ إِلَهاً وَاحِداً وَ نَحْنُ لَهُ مُسْلِمُونَ-

'Allah[-azwj] is Greatest! Allah[-azwj] is Greatest! There is no god except Allah[-azwj], and Allah[-azwj] is Greatest! Allah[-azwj] is Greatest, and for Allah[-azwj] is the Praise! There is no god except Allah[-azwj]

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the Forbearing, the Benevolent! There is no god except the Exalted, the Magnificent! There is no god except Allah-azwj, One God-azwj, and we are submitting to Him-azwj!

لَا إِلَهَ إِلَّا اللَّهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ وَ لَوْ كَرِهَ الْكَافِرُونَ- لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَ رَبُّ آبَائِنَا الْأَوَّلِينَ- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ أَعَزَّ جُنْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no god except Allah-azwj! We do not worship except Him-azwj, and even though the Kafirs may be averse! There is no god except Allah-azwj our Lord-azwj and Lord-azwj of our fathers, the former ones! There is no god except Allah-azwj Alone, Alone! He-azwj Accomplishes His-azwj Promise, and Helps His-azwj servant, and Strengthens His-azwj army, and Defeats the confederates Alone!

فَ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهَ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

For Him-azwj is the Kingdom, and for Him-azwj is the Praise, and He-azwj is Able upon all things! Glory be to Allah-azwj every time something glorifies Him-azwj, and just as Allah-azwj Loves to be glorified, and just as is befitting for Honour of His-azwj Face, and Might of His-azwj Majesty!

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

And Allah-azwj is Greatest every time something exclaims Greatness of Allah-azwj, and just as Allah-azwj Loves His-azwj Greatness to be exclaimed, and just as is befitting for Honour of His-azwj Face, and Might of His-azwj Majesty!

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

And the Praise is for Allah-azwj every time something praises Him-azwj, and just as Allah-azwj Loves to be praised, and just as is befitting for Honour of His-azwj Face, and Might of His-azwj Majesty!

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

And there is no god except Allah-azwj every time something extols Oneness of Allah-azwj, and just as Allah-azwj Loves His-azwj Oneness to be extolled, and just as is befitting for Honour of His-azwj Face and Might of His-azwj Majesty!

وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ عَدَدَ الشَّفْعِ وَ الْوَتْرِ وَ عَدَدَ كُلِّ نِعْمَةٍ أَنْعَمَهَا اللَّهُ عَلَيَّ وَ عَلَى أَحَدٍ مِنْ خَلْقِهِ مِمَّنْ كَانَ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

And Glory be to Allah-azwj and the Praise is for Allah-azwj, the number of the even and the odd, and number of every bounty Allah-azwj have Favoured upon me, and upon anyone of His-azwj creatures, from the ones who had existed or will exist up to the Day of Qiyamah!

أُعِيذُ نَفْسِي وَ دِينِي وَ سَمْعِي وَ بَصَرِي وَ جَسَدِي وَ جَمِيعَ جَوَارِحِي وَ مَا أَقَلَّتِ الْأَرْضُ مِنِّي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ جَمِيعَ مَنْ تَشْمَلُهُ عِنَايَتِي وَ جَمِيعَ مَا رَزَقْتَنِي يَا رَبِّ وَ كُلَّ مَنْ يَعْنِينِي أَمْرُهُ بِاللَّهِ الَّذِي لا إِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ- لا تَأْخُذُهُ سِنَةٌ وَ لا نَوْمٌ لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَ ما خَلْفَهُمْ وَ لا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِما شاءَ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ وَ لا يَؤُدُهُ حِفْظُهُما وَ هُوَ الْعَلِيُّ الْعَظِيمُ-

I seek Refuge for myself, and my religion, and my hearing, and my sight, and my body, and entirety of my limbs, and whatever the earth carries from me, and my family, and my wealth, and my children, and entirety of the ones my care includes, and entirety of You-azwj have Graced me, O Lord-azwj, and all the ones whose matter concerns me, with Allah-azwj Who: ***there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]***.

قُلْ لَوْ كانَ الْبَحْرُ مِداداً لِكَلِماتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِماتُ رَبِّي وَ لَوْ جِئْنا بِمِثْلِهِ مَدَداً-

Say: 'If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink' [18:109].

قُلْ إِنَّما أَنَا بَشَرٌ مِثْلُكُمْ يُوحى إِلَيَّ أَنَّما إِلهُكُمْ إِلهٌ واحِدٌ فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً وَ لا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً-

Say: 'But rather, I am a human being like you. He Reveals unto me. But rather, your God is One God. So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110].

وَ الصَّافَّاتِ صَفًّا فَالزَّاجِراتِ زَجْراً- فَالتَّالِياتِ ذِكْراً إِنَّ إِلهَكُمْ لَواحِدٌ- رَبُّ السَّماواتِ وَ الْأَرْضِ وَ ما بَيْنَهُما وَ رَبُّ الْمَشارِقِ- إِنَّا زَيَّنَّا السَّماءَ الدُّنْيا بِزِينَةٍ الْكَواكِبِ-

By the ones lined out in rows [37:1] And the rebuking (Angels) rebuking [37:2] And the reciters of the Zikr [37:3] Surely, your God is One [37:4] Lord of the skies and the earth and what is between them, and Lord of the Easts [37:5] Surely, We Adorned the sky of the world with an adornment of the planets [37:6].

وَ حِفْظاً مِنْ كُلِّ شَيْطانٍ مارِدٍ- لا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلى وَ يُقْذَفُونَ مِنْ كُلِّ جانِبٍ دُحُوراً وَ لَهُمْ عَذابٌ واصِبٌ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهابٌ ثاقِبٌ- فَاسْتَفْتِهِمْ أَ هُمْ أَشَدُّ خَلْقاً أَمْ مَنْ خَلَقْنا إِنَّا خَلَقْناهُمْ مِنْ طِينٍ لازِبٍ-

And a protection from every rebellious Satan [37:7] They cannot listen to the exalted assembly and they are being pelted at from every side [37:8] Being repelled, and for them is an eternal Punishment [37:9] Except (for the) one who violates the caution, so there pursues him a shooting star [37:10] So ask them, are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11].

سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ- وَ سَلامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ-

Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].

يا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطارِ السَّماواتِ وَ الْأَرْضِ فَانْفُذُوا لا تَنْفُذُونَ إِلَّا بِسُلْطانٍ- فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ- يُرْسَلُ عَلَيْكُما شُواظٌ مِنْ نارٍ وَ نُحاسٌ فَلا تَنْتَصِرانِ- فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ-

O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33] So, which of the Favours of your Lord with you two belie? [55:34] Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35] So, which of the Favours of your Lord with you two belie? [55:34].

لَوْ أَنْزَلْنا هذَا الْقُرْآنَ عَلى جَبَلٍ لَرَأَيْتَهُ خاشِعاً مُتَصَدِّعاً مِنْ خَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثالُ نَضْرِبُها لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ- هُوَ اللَّهُ الَّذِي لا إِلهَ إِلَّا هُوَ عالِمُ الْغَيْبِ وَ الشَّهادَةِ هُوَ الرَّحْمنُ الرَّحِيمُ- هُوَ اللَّهُ الَّذِي لا إِلهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحانَ اللَّهِ عَمَّا يُشْرِكُونَ- هُوَ اللَّهُ الْخالِقُ الْبارِئُ الْمُصَوِّرُ لَهُ الْأَسْماءُ الْحُسْنى يُسَبِّحُ لَهُ ما فِي السَّماواتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ-

Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21] He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22] He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23] He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24].

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ- وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ-

Say: 'He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ ما خَلَقَ- وَ مِنْ شَرِّ غاسِقٍ إِذا وَقَبَ- وَ مِنْ شَرِّ النَّفَّاثاتِ فِي الْعُقَدِ- وَ مِنْ شَرِّ حاسِدٍ إِذا حَسَدَ-

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

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ- إِلهِ النَّاسِ مِنْ شَرِّ الْوَسْواسِ الْخَنَّاسِ- الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ:

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

اللَّهُمَّ إِنَّكَ تَرَى وَ لَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى وَ إِلَيْكَ الرُّجْعَى وَ الْمُنْتَهَى وَ لَكَ الْآخِرَةُ وَ الْأُولَى

O Allah[-azwj]! You[-azwj] can Seen and cannot be seen, and You[-azwj] are with the exalted scenario, and to You[-azwj] is the return and the end-point, and for You[-azwj] is the Hereafter and the former (world)!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَذِلَّ أَوْ نُخْزَى

O Allah[-azwj]! We seek Refuge with You[-azwj] from being humiliated or disgraced!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ آلِهِ بِأَفْضَلِ صَلَوَاتِكَ وَ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ مَا وَلَدَا وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ وَ الْأَهْلِ وَ الْقَرَابَاتِ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww], Your[-azwj] servant and Your[-azwj] Rasool[-saww], and his[-saww] Progeny[-asws], with best of Your[-azwj] Salawaat, and Forgive for me and for my parents and what they begot, and for entirety of the believing men and the believing women, and the Muslim me and the Muslim women, the living from them and the dead, and the family members and the relatives!

أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لِجَمِيعِ ظُلْمِي وَ جُرْمِي وَ ذُنُوبِي وَ إِسْرَافِي عَلَى نَفْسِي وَ أَتُوبُ إِلَيْكَ

I seek Forgiveness of Allah[-azwj] Who, there is no god except He[-azwj] the Living, the Eternal, for entirety of my injustices, and my crimes, and my sins, and my extravagances, and I repent to You[-azwj]!

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً وَ فِي سَمْعِي نُوراً وَ فِي بَصَـــرِي نُوراً وَ مِنْ بَيْنِ يَدَيَّ نُوراً وَ مِنْ خَلْفِي نُوراً وَ مِنْ فَوْقِي نُوراً وَ مِنْ تَحْتِي نُوراً وَ أَعْظِمْ لِيَ النُّورَ وَ اجْعَلْ لِي نُوراً أَمْشِي بِهِ فِي النَّاسِ وَ لَا تَحْرِمْنِي نُورَكَ يَوْمَ أَلْقَاكَ–

O Allah[-azwj]! Make Noor to be in my heart, and Noor in my hearing, and Noor in my sight, and Noor in front of me, and Noor from behind me, and Noor from above me, and Noor from beneath me, and Magnify the Noor form, and Make Noor for me I can walk with among the people, and do not Deprive me of Your[-azwj] Noor on the Day I meet You[-azwj]!

إِنَّ فِي خَلْقِ السَّماواتِ وَ الْأَرْضِ وَ اخْتِلافِ اللَّيْلِ وَ النَّهارِ لَآياتٍ لِأُولِي الْأَلْبابِ– الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَ قُعُوداً وَ عَلى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّماواتِ وَ الْأَرْضِ رَبَّنا ما خَلَقْتَ هذا باطِلًا سُبْحانَكَ فَقِنا عَذابَ النَّارِ– رَبَّنا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَ ما لِلظَّالِمِينَ مِنْ أَنْصارٍ–

In the Creation of the skies and the earth and the alternation of the night and the day there are Signs for the ones of understanding [3:190] Those who are recalling Allah standing and sitting and (lying) on their sides and are thinking regarding the Creation of the skies and the earth: 'Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191] Our Lord! The one whom you enter into the Fire so You have Disgraced him, and for the unjust there will not be anyone from the helpers [3:192].

رَبَّنا إِنَّنا سَمِعْنا مُنادِياً يُنادِي لِلْإِيمانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنا فَاغْفِرْ لَنا ذُنُوبَنا وَ كَفِّرْ عَنَّا سَيِّئاتِنا وَ تَوَفَّنا مَعَ الْأَبْرارِ– رَبَّنا وَ آتِنا ما وَعَدْتَنا عَلى رُسُلِكَ وَ لا تُخْزِنا يَوْمَ الْقِيامَةِ إِنَّكَ لا تُخْلِفُ الْمِيعادَ

Our Lord! We heard a caller calling to the Eman: 'Believe in your Lord!' So we believed. Our Lord! Forgive our sins for us and Cover our evil deeds from us and Cause us to die with the righteous ones [3:193] Our Lord! And Grant us what You Promised us by Your Rasools and do not Disgrace on the Day of Resurrection; surely You do not break the Promise' [3:194].

سُبْحَانَ رَبِّ الصَّبَاحِ الصَّالِحِ فَالِقِ الْإِصْبَاحِ وَ جَاعِلِ اللَّيْلِ سَكَناً وَ الشَّمْسِ وَ الْقَمَرِ حُسْبَاناً

Glorious is Lord[-azwj] of the morning, the Righteous, Splitter of the morning, and Maker of the night for tranquillity, and the sun and the moon for calculations!

اللَّهُمَّ اجْعَلْ أَوَّلَ يَوْمِي هَذَا صَلَاحاً وَ أَوْسَطَهُ فَلَاحاً وَ آخِرَهُ نَجَاحاً

O Allah[-azwj]! Make the beginning of this day of mine as righteous, and its middle as success, and its end as profitable!

اللَّهُمَّ مَنْ أَصْبَحَ وَ حَاجَتُهُ إِلَى مَخْلُوقٍ وَ طَلِبَتُهُ إِلَيْهِ فَإِنَّ حَاجَتِي وَ طَلِبَتِي إِلَيْكَ لَا شَرِيكَ لَكَ- اللَّهُ لا إِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ- لا تَأْخُذُهُ سِنَةٌ وَ لا نَوْمٌ لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَ ما خَلْفَهُمْ وَ لا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِما شاءَ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ وَ لا يَؤُدُهُ حِفْظُهُما وَ هُوَ الْعَلِيُّ الْعَظِيمُ-

*O Allah[-azwj]! There is one who comes to a morning and his need is to a created being and his seeking is to him, but my need and my seeking is to You[-azwj]. There is no associate for You[-azwj]! Allah[-azwj], **there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]**.*

لا إِكْراهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ يُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقى- لَا انْفِصامَ لَها وَ اللَّهُ سَمِيعٌ عَلِيمٌ-

***There is no compulsion in the Religion; the right way has been clarified from the error. Therefore the one who disbelieves in the tyrant and believes in Allah, so he has grasped the most trustworthy handhold, there would be no breaking for it; and Allah is Hearing, Knowing [2:256]**.*

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أَوْلِياؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُماتِ أُولئِكَ أَصْحابُ النَّارِ هُمْ فِيها خالِدُونَ-

***Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness; these are the inmates of the Fire; they would be in it eternally [2:257]**.*

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ-

***In the Name of Allah the Beneficent, the Merciful [1:1]. Say: 'He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]**.*

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ- قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ ما خَلَقَ- وَ مِنْ شَرِّ غاسِقٍ إِذا وَقَبَ وَ مِنْ شَرِّ النَّفَّاثاتِ فِي الْعُقَدِ- وَ مِنْ شَرِّ حاسِدٍ إِذا حَسَدَ-

***In the Name of Allah the Beneficent, the Merciful [1:1]. Say: 'I seek Refuge with Lord of Al-Falaq [113:1] From evil of what He Created [113:2] And from evil of darkness when it spreads [113:3] And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5]**.*

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ- قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ- إِلهِ النَّاسِ مِنْ شَرِّ الْوَسْواسِ الْخَنَّاسِ- الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ-

In the Name of Allah the Beneficent, the Merciful [1:1]. Say: 'I seek Refuge with Lord of the people [114:1] King of the people [114:2] God of the people [114:3] From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6].

سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ- وَ سَلامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ

Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا دُعِيتَ بِهَا عَلَى مَغَالِقِ أَبْوَابِ السَّمَاءِ لِلْفَتْحِ انْفَتَحَتْ وَ أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا دُعِيتَ بِهَا عَلَى مَضَايِقِ الْأَرَضِينَ لِلْفَرَجِ انْفَرَجَتْ وَ أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا دُعِيتَ بِهَا عَلَى الْبَأْسَاءِ وَ الضَّرَّاءِ لِلْكَشْفِ تَكَشَّفَتْ

O Allah-azwj! I ask You-azwj by Your-azwj Names which when supplicated with upon the closed doors of the sky for the opening, they are opened, and I ask You-azwj by Your-azwj Names which when supplicated with upon the narrow lands for the relief, they are burst open, and I ask You-azwj by Your-azwj Name which when supplicated with upon the adversities and the harms for the removal they are removed!

وَ أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا دُعِيتَ بِهَا عَلَى أَبْوَابِ الْعُسْرِ تَيَسَّرَتْ وَ أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا دُعِيتَ بِهَا عَلَى الْأَمْوَاتِ لِلنُّشُورِ انْتَشَرَتْ

And I ask You-azwj by Your-azwj Name which when supplicated with upon the doors of difficulties, they are eased, and I ask You-azwj by Your-azwj Names which when supplicated with upon the deceased for the Resurrection, they are Resurrected!

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَرِّفَنِي بَرَكَةَ هَذَا الْيَوْمِ وَ يُمْنَهُ وَ تَرْزُقَنِي خَيْرَهُ وَ تَصْرِفَ عَنِّي شَرَّهُ وَ تَكْتُبَنِي فِيهِ مِنْ خِيَارِ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حَجُّهُمُ الْمَشْكُورِ سَعْيُهُمُ الْمَغْفُورِ ذُنُوبُهُمُ الْمُكَفَّرِ عَنْهُمْ سَيِّئَاتُهُمْ

Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Introduced me to Blessings of this day, and its Conferment, and to Grace me its goodness, and Turn evil away from me, and to Write me in it from the best pilgrims to Your-azwj Sacred House, their Hajj being accomplished, their striving being Appreciated, their sins having been Forgiven, their evils deeds atoned from them!

وَ أَنْ تُوَسِّعَ عَلَيَّ فِي رِزْقِي وَ تَقْضِيَ عَنِّي دَيْنِي وَ تُؤَدِّيَ عَنِّي أَمَانَتِي وَ تَكْشِفَ عَنِّي ضُرِّي وَ تُفَرِّجَ عَنِّي هَمِّي وَ غَمِّي وَ كَرْبِي وَ تُبَلِّغَنِي أَمَلِي وَ تُعْطِيَنِي سُؤْلِي وَ مَسْأَلَتِي وَ تَزِيدَنِي فَوْقَ رَغْبَتِي وَ تُوصِلَنِي إِلَى بُغْيَتِي سَرِيعاً عَاجِلًا- وَ تَخَيَّرَ لِي وَ تَخْتَارَ لِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And Expand upon me in my sustenance, and Payback my debts on my behalf, and Fulfil my entrustments on my behalf, and Remove my harm from me, and Relieve from me in my worries, and my sorrows, and my distresses, and Make me reach my wishes, and Grant me my requests and my asking, and Increase me above my desires, and Make me arrive to my seeking quickly, hastily, and Choose for me and Select for me, by Your-azwj Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- وَ اجْعَلِ اسْمِي فِي هَذَا الْيَوْمِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ هَبْ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يَذْهَبُ بِالشَّكِّ عَنِّي وَ آتِنِي فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنِي عَذَابَ النَّارِ.

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make my name in this day among the fortunate, and my soul with the martyrs, and my favour in the Illiyeen, and my evil deeds Forgiven, and Grant to me certainty to give glad tidings to my heart with it, and Eman removing the doubts away from me, and Give me good deeds in the world and good deeds in the Hereafter, and Save me from Punishment of the Fire!''

3- الْإِقْبَالُ، وَ تَدْعُو أَيْضاً فِي يَوْمِ عِيدِ الْأَضْحَى فَتَقُولُ- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

(The book) 'Al Iqbal' –

'And you should supplicate as well during the day of Eid Al-Azha saying, 'Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest, and for Allah-azwj is the Praise!

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِعِزِّ سُلْطَانِكَ وَ جَلَالِ وَجْهِكَ- لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ وَ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah-azwj our Lord-azwj! For You-azwj is the Praise just as is befitting for the Might of Your-azwj Authority and Majesty of Your-azwj Face! There is no god except You-azwj the Forbearing, the Benevolent, and Glorious is Allah-azwj Lord-azwj of the seven skies and Lord-azwj of the Magnificent Throne, and the Praise is for Allah-azwj Lord-azwj of the worlds!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ- الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَ لا نَوْمٌ- لَا إِلَهَ إِلَّا اللَّهُ إِلهاً واحِداً لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ- يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ- وَ هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! I ask You-azwj by Your-azwj Name, ***In the Name of Allah the Beneficent, the Merciful [1:1]***, ***the Living, the Eternal; neither does slumber seize Him nor does sleep [2:255]***. There is no god except Allah-azwj, One God-azwj! For Him-azwj is the Kingdom and for Him-azwj is the Praise. He-azwj Causes to live and die, and He-azwj is Alive and does not die. The good is in His-azwj Hand, and He-azwj is Able upon all things!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِاسْمِكَ الْعَظِيمِ وَ جَدِّكَ الْأَعْلَى وَ بِكَلِمَاتِكَ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ

O Allah-azwj! I ask You-azwj by the seat of honour from Your-azwj Throne, and the ultimate Mercy from Your-azwj Book, and by Your-azwj Magnificent Name, and Your-azwj Exalted Majesty, and by Your-azwj complete Words which neither a righteous nor immoral can surpass!

وَ أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ الَّذِي لا إِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الْمُحْيِي الْمُمِيتُ الْغَفُورُ الْوَدُودُ- ذُو الْعَرْشِ الْمَجِيدُ الْفَعَّالُ لِمَا يُرِيدُ الْحَيُّ الْقَيُّومُ الَّذِي لَا يَمُوتُ

And I ask You-azwj by Your-azwj Name, ***In the Name of Allah the Beneficent, the Merciful [1:1]*** Who there is no god except He-azwj, the Living, the Eternal, the Causer of life and death, the

Forgiver, the Affectional, with the Glorious Throne, the Doer of whatever He-azwj Wants, the Living, the Eternal Who does not die!

قُدُّوسٌ قُدُّوسٌ تَبَارَكْتَ وَ تَعَالَيْتَ خَالِقُ مَا يُرَى وَ مَا لَا يُرَى فَإِنَّكَ بَدِيعٌ لَمْ يَكُنْ قَبْلَكَ شَيْءٌ وَ سَمِيعٌ لَمْ يَكُنْ دُونَكَ شَيْءٌ وَ رَفِيعٌ لَمْ يَكُنْ فَوْقَكَ شَيْءٌ

Holy! Holy! Blessed are You-azwj and Exalted! Creator of what is seen and what is not seen. You-azwj are Initiator so there did not exist anything before You-azwj, and Hearing, there did not exist anything besides You-azwj, and Lofty, there did not exist anything above You-azwj!

أَسْأَلُكَ بِاسْمِكَ الْمَخْزُونِ الْمَكْنُونِ وَ بِاسْمِكَ التَّامِّ النُّورِ وَ بِاسْمِكَ الطُّهْرِ الطَّاهِرِ وَ بِاسْمِكَ الَّذِي إِذَا سُئِلْتَ بِهِ أَعْطَيْتَ وَ إِذَا دُعِيتَ بِهِ أَجَبْتَ وَ إِذَا سُمِّيتَ بِهِ رَضِيتَ

I ask You-azwj by Your-azwj Name, the Treasured, the Hidden, and by Your-azwj Name, the Complete Noor, and by Your-azwj Name the Pure, the Purifier, and by Your-azwj Name which when asked with it is Given, and when supplicated with, is Responded, and when Name with, You-azwj are Satisfied!

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَرْحَمَنِي وَ تَرْحَمَ وَالِدَيَّ وَ مَا وَلَدَا وَ الْمُؤْمِنِينَ وَ الْمُؤْمِناتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِماتِ وَ الْقانِتِينَ وَ الْقانِتاتِ- وَ الذَّاكِرِينَ اللَّهَ كَثِيراً وَ الذَّاكِراتِ

Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Mercy me and Mercy my parents and what they beget, and the believing men and the believing women, and the Muslim men and the Muslim women, and the obedient men and the obedient women, and the ones men doing Zikr of Allah-azwj a lot, and the women doing Zikr (a lot)!

وَ أَنْ تُفَرِّجَ عَنِّي هَمِّي وَ غَمِّي وَ كَرْبِي وَ ضِيقَ صَدْرِي وَ تَقْضِيَ عَنِّي دُيُونِي وَ تُؤَدِّيَ عَنِّي أَمَانَتِي وَ تُوصِلَنِي إِلَى بُغْيَتِي وَ تُسَهِّلَ لِي مَحَبَّتِي وَ تُيَسِّرَ لِي إِرَادَتِي سَرِيعاً عَاجِلًا إِنَّكَ قَرِيبٌ مُجِيبٌ

And Relieve from me my worries, and my sorrows, and my distress, and constriction of my chest, and Pay off my debts on my behalf, and Fulfil my entrustment on my behalf, and Connect me to my seeking, and Ease for me my loves, and Ease for me my wants, quickly, hastily, You-azwj are nearby, Responding!

اللَّهُمَّ اشْرَحْ صَدْرِي لِلْإِسْلَامِ وَ زَيِّنِّي بِالْإِيمَانِ وَ أَلْبِسْنِي التَّقْوَى وَ قِنِي عَذَابَ النَّارِ

O Allah-azwj! Expand my chest for Al-Islam, and Adorn me with the Eman, and Clothe me the piety, and Save me from Punishment of the Hellfire!

اللَّهُمَّ رَبَّ النُّجُومِ السَّائِرَةِ وَ رَبَّ الْبِحَارِ الْجَارِيَةِ وَ رَبَّ الدُّنْيَا وَ الْآخِرَةِ- مالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشاءُ وَ تُعِزُّ مَنْ تَشاءُ وَ تُذِلُّ مَنْ تَشاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! Lord-azwj of the moving stars, and Lord-azwj of the flowing oceans, and Lord-azwj of the world and the Hereafter! ***Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour***

the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].

رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا تُعْطِي مِنْهُمَا مَا تَشَاءُ وَ تَمْنَعُ مِنْهُمَا مَا تَشَاءُ اقْضِ عَنِّي دَيْنِي وَ فَرِّجْ عَنِّي كُلَّ هَمٍّ وَ بَلَاءٍ إِنَّكَ سَمِيعُ الدُّعَاءِ فَعَّالٌ لِمَا تَشَاءُ قَرِيبٌ مُجِيبٌ

Beneficent of the world and the Hereafter and its Mercier! You-azwj Give from these whatever You-azwj Desire and You-azwj Prevent from these whatever You-azwj Desire! Pay off my debts on my behalf, and Relieve from me every worry and affliction! You-azwj are Listener of the supplication, Doer of whatever You-azwj Desire, nearby, Responder!

اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ الْأَشْيَاءِ إِلَيَّ وَ اجْعَلْ أَخْوَفَ الْأَشْيَاءِ عِنْدِي خَوْفَكَ وَ ارْزُقْنِي الشَّوْقَ إِلَى لِقَائِكَ وَ أَقْرِرْ عَيْنَيَّ بِعِبَادَتِكَ-

O Allah-azwj! Make Your-azwj Love to be the most beloved of things to me, and Make the scariest of things in my view to be fearing You-azwj, and Grace me the yearning to meet You-azwj, and Delight my eyes by worshipping You-azwj!

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهاً وَاحِداً أَحَداً فَرْداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ-

There is no god except Allah-azwj Alone, there is no associate for Him-azwj, One God-azwj, First, Individual, Solid, neither having taken a female companion nor a son, and ***He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]***.

لَا إِلَهَ إِلَّا اللَّهُ أَخْتِمُ بِهَا عَمَلِي- لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ خُرُوجِ نَفْسِي- لَا إِلَهَ إِلَّا اللَّهُ أَسْكُنُ بِهَا قَبْرِي- لَا إِلَهَ إِلَّا اللَّهُ أَلْقَى بِهَا رَبِّي

There is no god except Allah-azwj! End my deeds with it! There is no god except Allah-azwj, during the exit of my soul! There is no god except Allah-azwj, I settle in my grave with it. There is no god except Allah-azwj, I meet my Lord-azwj with it!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْداً عَلَى حَمْدٍ وَ لِكُلِّ أَسْمَائِكَ حَمْدٌ وَ فِي كُلِّ شَيْءٍ لَكَ حَمْدٌ وَ كُلُّ شَيْءٍ لَكَ عَبْدٌ

O Allah-azwj! For You-azwj is the Praise! Praise upon Praise, and Praise for each of Your-azwj Names, and in all things, there is Praise for You-azwj, and every thing is a slave to You-azwj!

اللَّهُمَّ لَكَ الْحَمْدُ حَمْداً عَلَى حَمْدٍ حَمْداً دَائِماً أَبَداً خَالِداً لِخُلُودِكَ وَ زِنَةَ عَرْشِكَ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِكَ وَ عِزِّ جَلَالِكَ وَ عِظَمِ رُبُوبِيَّتِكَ وَ كَمَا أَنْتَ أَهْلُهُ

O Allah-azwj! For You-azwj is the Praise! Praise upon Praise, constant Praise, for ever, eternal for Your-azwj being Eternal, and weight of Your-azwj Throne and just as is befitting for Honour of Your-azwj Face, and Might of Your-azwj Majesty, and Magnificence of Your-azwj Lordship, and just as You-azwj are rightful of!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى الْبَأْسَاءِ وَ لَكَ الْحَمْدُ عَلَى الضَّرَّاءِ حَمْداً يُوَافِي نِعَمَكَ وَ يُكَافِي مَزِيدَكَ:

O Allah-azwj! For You-azwj is the Praise upon the adversities, and for You-azwj is the Praise upon the harms, Praise fulfilling Your-azwj bounties and suffice Your-azwj Increase!

اللَّهُمَّ أَنْتَ نُورُ السَّماواتِ وَ الْأَرْضِ وَ ضِيَاءُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَلِكُ السَّمَاوَاتِ وَ الْأَرْضِ أَنْتَ ذُو الْعِزِّ وَ الْفَضْلِ وَ الْعَظَمَةِ وَ الْكِبْرِيَاءِ وَ الْقُدْرَةِ عَلَى خَلْقِكَ

O Allah-azwj! You-azwj are Noor of the skies and the earth, and illumination of the skies and the earth, and King of the skies and the earth! You-azwj are with the Might, and the Grace, and the Magnificence, and the Greatness, and the Power upon Your creation!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ يَا اللَّهُ أَسْأَلُكَ بِأَسْمَائِكَ يَا قَدِيمُ يَا قَدِيرُ يَا دَائِمُ يَا فَرْدُ يَا وَتْرُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

O Allah-azwj! I ask You-azwj by Your-azwj Names, all of them! O Allah-azwj! O Allah-azwj! O Allah-azwj! There is no god except You-azwj! O Allah-azwj! I ask You-azwj by Your-azwj Names, O Ancient, O Able, O Permanent, O Individual, O Single, O First, O Solid, O One Who ***does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]***!

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا نُورَ كُلِّ شَيْءٍ وَ هُدَى كُلِّ شَيْءٍ وَ مَالِكَ كُلِّ شَيْءٍ وَ مُنْتَهَى كُلِّ شَيْءٍ وَ مُمِيتَ كُلِّ شَيْءٍ وَ مُحْيِيَ كُلِّ شَيْءٍ وَ خَالِقَ كُلِّ شَيْءٍ أَنْتَ الْخَالِقُ الْبَارِئُ لَكَ الْبَقَاءُ وَ يَفْنَى كُلُّ شَيْءٍ

O Allah-azwj! I ask You-azwj, O Noor of all things, and Guidance of all things, and Owner of all things, and Ultimate of all things, and Causer of death of all things, and Causer of life of all things, and Creator of all things! You-azwj are the Creator, the Maker! For You-azwj is the remain and all things will perish!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا مَعَ اسْمِكَ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ نُورِكَ الْقَدِيمِ وَ عَفْوِكَ الْعَظِيمِ- لَا إِلَهَ إِلَّا أَنْتَ يَا كَرِيمُ

O Allah-azwj! I ask You-azwj by Your-azwj Names, all of them, along with Your-azwj Magnificent Name, Lord-azwj of the Magnificent Throne! There is no god except You-azwj! I ask You-azwj by Your-azwj Honourable Face, and Your-azwj Ancient Noor, and Your-azwj Mighty Pardon! There is no god except You-azwj, O Benevolent!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ وَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ النُّورَ الَّذِي أَضَاءَ كُلَّ شَيْءٍ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ الظُّلْمَةَ الَّتِي أَطْبَقْتَ عَلَى كُلِّ شَيْءٍ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ الْخَلْقَ وَ بِهِ تُمِيتُ الْخَلْقَ بِهِ بِهِ بِهِ

O Allah-azwj! I ask You-azwj by, 'There is no god except You-azwj', and by Your-azwj Name by which You-azwj Created Light which illuminates all things, and I ask You-azwj by Your-azwj name by which You-azwj Created the darkness which is layered upon all things, and I ask You-azwj by Your-azwj Name which You-azwj Created the creations, and by it You-azwj cause the creatures to die, by it, by it, by it!

أَسْأَلُكَ يَا جَمِيلُ يَا حَيُّ يَا قَيُّومُ يَا بَاعِثُ يَا وَارِثُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الَّذِي خَلَقْتَ بِهِ الْعَرْشَ الْعَظِيمَ فَإِنَّكَ خَلَقْتَهُ بِاسْمِكَ الْعَظِيمِ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي طَوَّقْتَ بِهِ حَمَلَةَ الْعَرْشِ حِينَ حَمَّلْتَهُمْ

I ask You-azwj, O Beautiful, O Living, O Eternal, O Resurrector, O Inheritor, O with the Majesty and the Benevolence! I ask You-azwj by Your-azwj Magnificent Name by which You-azwj Created

the Magnificent Throne, for You-azwj have Created it by Your-azwj Magnificent Name, and I ask You-azwj by Your-azwj Name which You-azwj Collared bearers of the Throne with it when You-azwj Loaded them!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ أَحَطْتَ الْأَرْضَ فَإِنَّهُ اسْمُكَ يَا اللَّهُ يَا رَبِّ يَا رَبِّ يَا رَبِّ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ الْمَلَائِكَةَ الْخَارِجِينَ مِنَ الْأَقْطَارِ فَإِنَّكَ خَلَقْتَهُمْ بِاسْمِكَ الْعَزِيزِ يَا قَرِيبُ يَا مُجِيبُ يَا بَاعِثُ يَا وَارِثُ

And I ask You-azwj by Your-azwj Name by which You-azwj Encompassed the earth, for it is Your-azwj Name, O Allah-azwj, O Lord-azwj, O Lord-azwj, O Lord-azwj! I ask You-azwj by Your-azwj Name by which You-azwj Created the Angels emerging from the horizons for You-azwj had Created them by Your-azwj Mighty Name, O Nearby, O Responder, O Resurrector, O Inheritor!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّجَ عَنِّي كُلَّ هَمٍّ وَ غَمٍّ وَ كَرْبٍ وَ ضُرٍّ وَ ضِيقٍ أَنَا فِيهِ وَ أَنْ تَسْتَنْقِذَنِي مِنْ وَرْطَتِي وَ تُخَلِّصَنِي مِنْ مِحْنَتِي وَ أَنْ تُبْلِغَنِي أَمَلِي سَرِيعاً عَاجِلًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You-azwj to Send Salawaat upon Muhammad-saww and upon Progeny-asws of Muhammad-saww, and to Relieve from me every worry, and sorrow, and distress, and harm, and constriction I am in, and to Rescue me from my predicament, and to Finish me from my Trial, and to Make me reach my wishes quickly, hastily, by Your-azwj Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ يَا اللَّهُ يَا قَدِيمَ الْإِحْسَانِ يَا دَائِمَ الْمَعْرُوفِ يَا مَنْ لَا يَشْغَلُهُ سَمْعٌ عَنْ سَمْعٍ وَ لَا يُغَلِّطُهُ وَ لَا يُضْجِرُهُ إِلْحَاحُ الْمُلِحِّينَ وَ لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ وَ لَا تَتَعَاظَمُهُ الْحَوَائِجُ

O Allah-azwj, O Allah-azwj, O Ancient of the Favours, O constant of the acts of Kindness, O One Who Hearing from a speaker does not pre-occupy Him-azwj nor does the persistence of an insisting one wear Him-azwj down, nor does any concern pre-occupy Him-azwj from a concern, nor are the needs too great for Him-azwj!

يَا مُطْلِقَ الْإِطْلَاقِ يَا مُدِرَّ الْأَرْزَاقِ يَا فَتَّاحَ الْأَغْلَاقِ يَا مُنْقِذَ مَنْ فِي الْوَثَاقِ يَا وَاحِدُ يَا رَزَّاقُ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ اقْضِ لِي جَمِيعَ حَوَائِجِي وَ اكْشِفْ ضُرِّي فَإِنَّهُ لَا يَكْشِفُهُ أَحَدٌ سِوَاكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ

O Absolutely unrestricted, O Provider of the sustenance, O Opener of the locks, O Rescuer of the ones in distress! O One, O Sustainer! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Decree for me entirety of my needs, and Remove my harm, surely no one can remove the harm apart from You-azwj, O most Merciful of the merciful ones!

قَدْ أَكْدَى الطَّلَبُ وَ أَعْيَتِ الْحِيَلُ إِلَّا عِنْدَكَ وَ سُدَّتِ الْمَذَاهِبُ وَ ضَاقَتِ الطُّرُقُ إِلَّا إِلَيْكَ وَ خَابَتِ الثِّقَةُ وَ اخْتُلِفَ الظَّنُّ إِلَّا بِكَ وَ تَصَرَّمَتِ الْأَشْيَاءُ وَ كَذَبَتِ الْعِدَاتُ إِلَّا عِدَتَكَ

The seeking is futile, and the means are failing except with You-azwj, and the paths are blocked and the roads are narrowed except to You-azwj, and the confidence is disappointed, and the thoughts have differed except with You-azwj and the things have become difficult, and the norms have been belied except Your-azwj Norms!

اللَّهُمَّ وَ إِنِّي أَجِدُ سُبُلَ الْمَطَالِبِ إِلَيْكَ مُشْرَعَةً وَ مَنَاهِلَ الرَّجَاءِ إِلَيْكَ مُتْرَعَةً وَ الِاسْتِعَانَةَ بِفَضْلِكَ لِمَنِ ائْتَمَّ بِكَ مُبَاحَةً وَ أَبْوَابَ الدُّعَاءِ لِمَنْ دَعَاكَ مُفَتَّحَةً

O Allah-azwj, I find the paths of aspirations to You-azwj open, and the springs of hope towards You-azwj abundant. Seeking help through Your-azwj Grace is permissible for the one who seeks refuge in You-azwj, and the doors of supplication are open for the one who calls upon You-azwj!

وَ أَعْلَمُ أَنَّكَ لِدَاعِيكَ بِمَوْضِعِ إِجَابَةٍ وَ لِلصَّارِخِ إِلَيْكَ بِمَرْصَدِ إِغَاثَةٍ وَ أَنَّ الْقَاصِدَ إِلَيْكَ قَرِيبُ الْمَسَافَةِ وَ مُنَاجَاةَ الرَّاحِلِ إِلَيْكَ غَيْرُ مَحْجُوبَةٍ عَنْ أَسْمَاعِكَ وَ أَنَّ اللَّهْفَ إِلَى جُودِكَ وَ الرِّضَا بِعِدَتِكَ وَ الِاسْتِغَاثَةَ بِفَضْلِكَ عِوَضٌ عَنْ مَنْعِ الْبَاخِلِينَ وَ خَلَفٌ مِنْ خَتْلِ الْمُوَارِبِينَ

And I know that You-azwj are in a position to answer the supplicant, and for the one who cries out to You-azwj, there is a station of rescue. I know that the one who seeks You-azwj is close in proximity, and the one who privately confides in You-azwj is not hidden from Your-azwj Hearing. The yearning for Your-azwj Generosity, contentment with Your-azwj Decree, and seeking help through Your-azwj Grace are alternatives to the deprivation of the miserly and a refuge for those facing difficulties!

اللَّهُمَّ وَ إِنِّي أَقْصِدُكَ بِطَلِبَتِي وَ أَتَوَجَّهُ إِلَيْكَ بِمَسْأَلَتِي وَ أُحْضِرُكَ رَغْبَتِي وَ أَجْعَلُ بِكَ اسْتِغَاثَتِي وَ بِدُعَائِكَ تَحَرُّمِي مِنْ غَيْرِ اسْتِحْقَاقٍ مِنِّي لِاسْتِمَاعِكَ-

O Allah-azwj, I direct my request to You-azwj, and I turn to You-azwj with my plea. I present to You-azwj my desire, and I make seeking Your-azwj help my refuge. Through Your-azwj supplication, I seek sanctity without it being deserving from me, for the sake of being heard by You-azwj!

لَا اسْتِيجَابٍ لِإِجَابَتِكَ عَنْ بَسْطِ يَدٍ إِلَى طَاعَتِكَ أَوْ قَبْضِ يَدٍ مِنْ مَعَاصِيكَ وَ لَا اتِّعَاظٍ مِنِّي لِزَجْرِكَ وَ لَا إِحْجَامٍ عَنْ نَهْيِكَ إِلَّا لَجْأً إِلَى تَوْحِيدِكَ وَ مَعْرِفَتِكَ بِمَعْرِفَتِي أَنْ لَا رَبَّ لِي غَيْرُكَ وَ لَا قُوَّةَ وَ لَا اسْتِعَانَةَ إِلَّا بِكَ إِذْ تَقُولُ يَا إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ لِمُسْرِفِي عِبَادِكَ- لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

There is no response to Your-azwj Response except by extending my hand in obedience to You-azwj, or retracting my hand from Your-azwj disobedience. I do not resist Your-azwj Reprimand, nor do I refrain from Your-azwj Prohibition, except by resorting to Your-azwj Oneness and recognising that I have no lord other than You-azwj, and there is no power and no aid except through You-azwj, when You-azwj, O my God-azwj, and my Chief, and my Master, Said to Your-azwj extravagant servants: ***'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]***.

وَ تَقُولَ لَهُمْ إِفْهَاماً وَ مَوْعِظَةً وَ تَكْرَاراً- وَ مَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ فَارْحَمْنَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ اكْشِفْ ضُرِّي وَ نَحِيبِي إِلَيْكَ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And You-azwj Said to them to Make them understand, and as Preaching, and Reiteration: ***and who Forgives the sins except Allah? [3:135]***. So, Mercy us with Your-azwj Mercy, O most Merciful of the merciful ones, and Remove my harm and my wailing to You-azwj, surely You-azwj are the All-knowing, the All-Knowing!

اللَّهُمَّ يَا رَبِّ تَكْذِيباً لِمَنْ أَشْرَكَ بِكَ وَ رَدّاً عَلَى مَنْ جَعَلَ الْحَمْدَ لِغَيْرِكَ تَبَارَكْتَ وَ تَعَالَيْتَ عُلُوّاً كَبِيراً بَلْ أَنْتَ اللَّهُ لَكَ الْحَمْدُ رَبَّ الْعَالَمِينَ أَنْتَ اللَّهُ الْعَزِيزُ الْحَكِيمُ أَنْتَ اللَّهُ الْعَلِيمُ الْحَلِيمُ أَنْتَ اللَّهُ الْغَفُورُ الرَّحِيمُ

O Allah-azwj, O Lord-azwj, belying to the one who associates with You-azwj, and rebuttal upon the one who makes the praise for others! Blessed are You-azwj and Exalted, Lofty, Great! But, You-azwj are Allah-azwj! For You-azwj is the Praise, Lord-azwj of the worlds! You-azwj are Allah-azwj the Mighty, the Wise. You-azwj are Allah-azwj, the All-Knowing, the Forbearing! You-azwj are Allah-azwj the Forgiving, the Merciful!

أَنْتَ اللَّهُ مَلِكُ يَوْمِ الدِّينِ أَنْتَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَ إِلَيْكَ يَعُودُ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ اللَّهُ الْخَالِقُ عَالِمُ السِّرِّ وَ أَخْفَى-

You-azwj are Allah-azwj, King of the Day of religion (Qiyamah)! You-azwj are Allah-azwj Creator of all things, and to You-azwj is the return! You-azwj are Allah-azwj Who there is no god except You-azwj! You-azwj are Allah-azwj the Creator, Knower of the secrets and hidden matters!

لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ الْفَرْدُ الصَّمَدُ لَمْ تَلِدْ وَ لَمْ تُولَدْ وَ لَمْ يَكُنْ لَكَ كُفُواً أَحَدٌ

There is no god except You-azwj the One, the First, the Individual, the Solid! You-azwj do not beget and were not begotten, and no one is a match for You-azwj!

اللَّهُمَّ إِنَّكَ حَيٌّ لَا تَمُوتُ وَ خَالِقٌ لَا تُغْلَبُ وَ بَصِيرٌ لَا تَرْتَابُ وَ سَمِيعٌ لَا تَشُكُّ وَ صَادِقٌ لَا تَكْذِبُ وَ قَاهِرٌ لَا تُقْهَرُ وَ بَدِيءٌ لَا تَتَغَيَّرُ وَ قَرِيبٌ لَا تَبْعُدُ وَ قَادِرٌ لَا تُضَادُّ وَ غَافِرٌ لَا تَظْلِمُ وَ صَمَدٌ لَا تُطْعَمُ وَ قَيُّومٌ لَا تَنَامُ وَ مُجِيبٌ لَا تَسْأَمُ وَ جَبَّارٌ لَا تَكَلَّمُ وَ عَظِيمٌ لَا تُرَامُ وَ عَالِمٌ لَا تُعَلَّمُ

O Allah-azwj! You-azwj are Living and will not be dying, and Creator not to be overcome, and Seeing not suspicious, and Hearing not doubting, and Truthful not lying, and Subduer not being subdued, and Initiator nor changing, and Near not far, and Able not opposed, and Forgiver nor unjust, and Persistent not eating, and Eternal not sleeping, and Responder not getting weary, and Forceful not talking, and Magnificent not breached, and Knower nor being taught!

وَ قَوِيٌّ لَا تَضْعُفُ وَ وَفِيٌّ لَا تُخْلِفُ وَ عَدْلٌ لَا تَحِيفُ وَ غَنِيٌّ لَا تَفْتَقِرُ وَ كَبِيرٌ لَا تُغَادِرُ وَ حَكِيمٌ لَا تَجُورُ وَ مُمْتَنِعٌ لَا تُمَانَعُ وَ مَعْرُوفٌ لَا تُنْكَرُ وَ وَكِيلٌ لَا تُخْفَى وَ غَالِبٌ لَا تُغْلَبُ وَ بَرٌّ لَا تُسْتَأْمَرُ-

And Strong nor weakened, and Loyal not disloyal, Just not unjust, and Rich not to be impoverished, and Great not betrayed, and Wise not tyrannous, and Preventer not prevented, and known not denied, and Reliable not hidden, and Prevailing not prevailed, and Righteous not neglectful!

وَ فَرْدٌ لَا تُشَاوِرُ وَ وَهَّابٌ لَا تَمَلُّ وَ وَاسِعٌ لَا تَذْهَلُ وَ جَوَادٌ لَا تَبْخَلُ وَ عَزِيزٌ لَا تُغْلَبُ وَ حَافِظٌ لَا تَغْفُلُ وَ قَائِمٌ لَا تَنَامُ وَ مُحْتَجِبٌ لَا تَزُولُ وَ دَائِمٌ لَا تَفْنَى وَ بَاقٍ لَا تَبْلَى وَ وَاحِدٌ لَا شَبِيهَ لَكَ وَ مُقْتَدِرٌ لَا تُنَازَعُ

And Individual nor consulting, and Bestower not getting fed up, and Capacious not bewildered, and Generous not being stingy, and Mighty not overcome, and Preserver not heedless, and Eternal not sleeping, and Veiled nor declining, and Permanent not perishing, and Remaining not decaying, and One there being no resemblance for You-azwj, and Powerful not contended with!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ- لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ- بَدِيعُ السَّماواتِ وَ الْأَرْضِ- ذُو الْجَلالِ وَ الْإِكْرامِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَنْ تُبْلِغَنِي غَايَةَ أَمَلِي وَ أَبْعَدَ أُمْنِيَّتِي وَ أَقْصَى أُرْجِيَّتِي وَ تَكْشِفَ ضُرِّي فَإِنَّهُ لَا يَكْشِفُهُ أَحَدٌ سِوَاكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! I ask You-azwj by the Praise being for You-azwj! There is no god except You-azwj the Affectional, the Bestower, Initiator of the skies and the earth, with the Majesty and the Benevolence, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Make me reach peak of my wishes, and Extend furthest of my hopes, and utmost of my aspirations, and Remove my harm, for no one can removed it apart from You-azwj, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا نُورَ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ يَا عِمَادَ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ يَا قَيُّومَ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ يَا جَمَالَ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ يَا زَيْنَ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرَضِينَ

O Allah-azwj! I ask You-azwj, O Light of the skies and the earths, and O Pillar of the skies and the earths, and O Establisher of the skies and the earths, and O Beauty of the skies and the earth, and O Adornment of the skies and the earths, and O Initiator of the skies and the earths!

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا صَرِيخَ الْمُسْتَصْرِخِينَ يَا غِيَاثَ الْمُسْتَغِيثِينَ يَا مُنْتَهَى رَغْبَةِ الْعَابِدِينَ يَا منفس [مُنَفِّساً] عَنِ الْمَكْرُوبِينَ يَا مفرج [مُفَرِّجاً] عَنِ الْمَغْمُومِينَ يَا كَاشِفَ الضُّرِّ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا إِلَهَ الْعَالَمِينَ مَنْزُولٌ بِكَ كُلُّ حَاجَةٍ

O with the Majesty and the Benevolence, O Listener to the ones crying out, O Helper of the ones crying out for help, O Ultimate desire of the worshippers, O Reliever of the distressed ones, O Reliever from the sorrowful, O Remover of the harm, O Responder to supplications of the desperate! O most Merciful of the merciful ones, O God-azwj of the worlds! Every need descends with You-azwj (to be fulfilled)!

يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا نُورَ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ مَا بَيْنَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ يَا رَبِّ يَا رَبِّ يَا رَبِّ

O Affectionate! O Bestower! O with the Majesty and the Benevolence! O Noor of the skies and the earths and whatever is between these, and Lord-azwj of the Magnificent Throne! O Lord-azwj, O Lord-azwj, O Lord-azwj!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ النُّورِ الْمُشْرِقِ الْحَيِّ الْبَاقِي الدَّائِمِ وَ بِوَجْهِكَ الْقُدُّوسِ الَّذِي أَشْرَقَتْ لَهُ السَّمَاوَاتُ وَ الْأَرَضُونَ وَ انْفَلَقَتْ بِهِ الظُّلُمَاتُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّجَ عَنِّي كُلَّ هَمٍّ وَ غَمٍّ وَ كَرْبٍ وَ ضُرٍّ وَ ضِيقٍ أَنَا فِيهِ وَ أَنْ تَرْحَمَنِي وَ تَرْحَمَ وَالِدَيَّ وَ مَا وَلَدَا وَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! I ask You-azwj by Your-azwj Honourable Face, the Shining Noor, the Living, the Remaining, the Permanent, and by Your-azwj Holy Face which the skies, and the earths shine for, and the darkness is split by it, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Relieve from me every worry, and sadness, and stress, and harm, and constriction I am in, and to Mercy me and Mercy my parents and what they beget, and the believing men and the believing women, and the Muslim men and the Muslim women, the living from them and the dead, You-azwj are Able upon all things, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَا تَرَاهُ الْعُيُونُ وَ لَا تُخَالِطُهُ الظُّنُونُ وَ لَا تَصِفُهُ الْوَاصِفُونَ وَ لَا تَعْتَرِيهِ الْحَوَادِثُ وَ لَا تَغْشَاهُ الدَّوَائِرُ

O Allah-azwj! I ask You-azwj, O One Whom neither can the eyes see Him-azwj, nor can the thoughts mingle Him-azwj, nor can the describers describe Him-azwj, and nor do the newly-occurring events straiten Him-azwj, nor do the ages overwhelm Him-azwj!

تَعْلَمُ مَثَاقِيلَ الْجِبَالِ وَ مَكَايِيلَ الْبِحَارِ وَ عَدَدَ قَطْرِ الْأَمْطَارِ وَ وَرَقَ الْأَشْجَارِ وَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ وَ أَشْرَقَ عَلَيْهِ النَّهَارُ وَ لَا يُوَارِي مِنْكَ سَمَاءٌ سَمَاءً وَ لَا أَرْضٌ أَرْضاً وَ لَا جَبَلٌ مَا فِي وغده [وَعْرِهِ] وَ لَا بَحْرٌ مَا فِي قَعْرِهِ أَنْ تَجْعَلَ خَيْرَ عُمُرِي آخِرَهُ وَ خَيْرَ عَمَلِي خَوَاتِمَهُ وَ خَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

You-azwj Know weights of the mountains, and measurements of the oceans, and number of the drops of rains, and leaves of the trees, and what the night shades upon and the days shine upon, and no sky covers a sky from You-azwj, nor an earth from an earth, nor a mountain what is in its interior, nor an ocean what is in its depths, and Make best of my lifespan being its end, and best of my deeds being its ending, and best of my days being the day I meet You-azwj! You-azwj are Able upon all things!

اللَّهُمَّ فُلَّ عَنِّي حَدَّ مَنْ نَصَبَ لِي حَدَّهُ وَ أَطْفِ عَنِّي نَارَ مَنْ شَبَّ لِي نَارَهُ وَ اكْفِنِي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ اعْصِمْنِي بِالسَّكِينَةِ وَ الْوَقَارِ وَ أَدْخِلْنِي فِي دِرْعِكَ الْحَصِينَةِ وَ أَدْخِلْنِي بِرَحْمَتِكَ فِي سِتْرِكَ الْوَاقِي يَا مَنْ لَا يَكْفِي مِنْهُ شَيْءٌ اكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Remove on my behalf sharpness of the one setting up sharpness to me, and Extinguish on my behalf fire of the one who has ignited its flames to me, and Suffice me the worries of the one who enters worries upon me, and Protect me with the tranquillity and the dignity, and Enter me into Your-azwj Fortified Shield, and Enter me into Your-azwj Saving curtain by Your-azwj Mercy, O One nothing can suffice from Him-azwj! Suffice me of what worries me, from matters of my world and my Hereafter, O most Merciful of the merciful ones!

يَا حَقِيقُ يَا شَفِيقُ يَا رُكْنِيَ الْوَثِيقُ أَخْرِجْنِي مِنْ حَلَقِ الْمَضِيقِ إِلَى فَرَجٍ مِنْكَ قَرِيبٍ وَ لَا تَحْمِلْنِي يَا عَزِيزُ بِحَقِّ عِزَّتِكَ مَا لَا أُطِيقُ أَنْتَ اللَّهُ سَيِّدِي وَ مَوْلَايَ الْمَلِكُ الْحَقُّ الْحَقِيقُ يَا مُشْرِفَ الْبُرْهَانِ يَا قَوِيَّ الْأَرْكَانِ يَا مَنْ وَجْهُهُ فِي هَذَا الْمَكَانِ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اكْفِنِي بِكِفَايَتِكَ الَّتِي لَا تُرَامُ

O Reality, O Compassionate, O my steadfast support! Extract me from the constriction of distress to a near relief from You-azwj and do not burden me, O Mighty One, by the right of Your-azwj might, beyond what I can bear. You-azwj are Allah-azwj, my Master and Protector, the True King, the Real, the One who controls the evident proofs, the Mighty in Authority. O One Whose Face is in this place, guard me with Your-azwj Ever-watchful eye, and suffice me with Your-azwj All-sufficient Power that cannot be breached!

اللَّهُمَّ لَا أَهْلِكُ وَ أَنْتَ الرَّجَاءُ فَارْحَمْنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! I cannot be destroyed while You-azwj are the hope, therefore Mercy me, O most Merciful of the Merciful ones!

اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الشَّفْعِ وَ الْوَتْرِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ الْبَيْتِ الْمَعْمُورِ وَ رَبَّ التَّوْرَاةِ وَ الْإِنْجِيلِ وَ رَبَّ الْقُرْآنِ الْعَظِيمِ

O Allah-azwj, Lord-azwj of the Magnificent Noor, and Lord-azwj of the even and the odd, and Lord-azwj of the swelling ocean, and the Oft-Frequented House (Bayt Al-Mamour), and Lord-azwj of the Torah and the Evangel and the Psalms, and Lord-azwj of the Magnificent Quran!

أَنْتَ اللَّهُ إِلَهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرَضِينَ- لَا إِلَهَ فِيهِمَا غَيْرُكَ وَ لَا مَعْبُودَ سِوَاكَ وَ أَنْتَ جَبَّارُ مَنْ فِي السَّمَاوَاتِ وَ جَبَّارُ مَنْ فِي الْأَرْضِ- لَا جَبَّارَ فِيهِمَا غَيْرُكَ وَ أَنْتَ مَلِكُ مَنْ فِي السَّمَاءِ وَ مَلِكُ مَنْ فِي الْأَرْضِ- لَا مَلِكَ فِيهِمَا غَيْرُكَ

You-azwj are Allah-azwj, God-azwj of the ones in the skies and the earths! There is no God-azwj in these apart from You-azwj nor any Deity besides You-azwj, and You-azwj are Force of the ones in the skies and Force of the ones in the earth, there being no Force in these apart from You-azwj, and there isn't any King of the ones in the sky and Kind of ones in the earth, nor King in these two apart from You-azwj!

أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ وَ مُلْكِكَ الْقَدِيمِ وَ بِاسْمِكَ الَّذِي صَلَحَ بِهِ الْأَوَّلُونَ وَ بِهِ صَلَحَ الْآخِرُونَ يَا حَيُّ قَبْلَ كُلِّ حَيٍّ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَنْ تَصْلُحَ لِي شَأْنِي كُلَّهُ وَ أَنْ تَجْعَلَ عَمَلِي فِي الْمَرْفُوعِ الْمُتَقَبَّلِ

I ask You-azwj by Your-azwj Magnificent Name and Your-azwj Ancient Kingdom, and by Your-azwj Name which the former ones were rectified by it and the latter ones will be rectified by it! O Living before every living being! O Alive! There is no god except You-azwj! I ask You-azwj to Send Salawaat upon Muhammad-saww and upon Progeny-asws of the Muhammad-saww, and to Rectify my affairs for me, all of them, and to Make my deed among the Raised, the Accepted!

وَ هَبْ لِي مَا وَهَبْتَ لِأَوْلِيَائِكَ وَ أَهْلِ طَاعَتِكَ فَإِنِّي مُؤْمِنٌ بِكَ مُتَوَكِّلٌ عَلَيْكَ مُنِيبٌ إِلَيْكَ مَصِيرِي إِلَيْكَ أَنْتَ الْحَنَّانُ الْمَنَّانُ تُعْطِي الْخَيْرَ مَنْ تَشَاءُ وَ تَصْرِفُهُ عَمَّنْ تَشَاءُ فَتَوَفَّنِي عَلَى دِينِ مُحَمَّدٍ ص وَ سُنَّتِهِ وَ هَبْ لِي مَا وَهَبْتَ لِعِبَادِكَ الصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ:

And Gift to me what You-azwj had Gifted to Your-azwj friends and people obedient to You-azwj, for I am a believer in You-azwj, relying upon You-azwj, penitent to You-azwj! My destination is to You-azwj! You-azwj are the Affectionate, the Bestower,! You-azwj Give the good to the one You-azwj Desire to, and You-azwj it away from the one You-azwj Desire to! Harmonise me upon the religion of Muhammad-saww and his-saww Sunnah, and Gift to me what You-azwj had Gifted to Your-azwj righteous servants, O most Merciful of the merciful ones!

اللَّهُمَّ مالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشاءُ وَ تُعِزُّ مَنْ تَشاءُ وَ تُذِلُّ مَنْ تَشاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ-

'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].

تُولِجُ اللَّيْلَ فِي النَّهارِ وَ تُولِجُ النَّهارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشاءُ بِغَيْرِ حِسابٍ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا تُعْطِي مِنْهُمَا مَا تَشَاءُ وَ تَمْنَعُ مِنْهُمَا مَا تَشَاءُ- بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Beneficent of the world and the Hereafter and their Mercier! You-azwj Give from these whatever You-azwj Desire and Prevent from these whatever You-azwj Desire! ***In Your Hand is the good; surely, You are Able upon everything [3:26]***.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ ضَجِيعاً وَ مِنَ الشَّرِّ وَلُوعاً

O Allah-azwj! I seek refuge with You-azwj from the hunger making one lie down, and from evil of satiation!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ فَإِنَّهَا بِئْسَ الْمَصِيرُ وَ أَعُوذُ بِكَ مِنَ الْفَقْرِ فَإِنَّهُ بِئْسَ الضَّجِيعُ وَ أَعُوذُ بِكَ مِنَ الشَّيْطَانِ فَإِنَّهُ بِئْسَ الْقَرِينُ وَ أَصْبَحْتُ وَ رَبِّي مَحْمُودٌ أَصْبَحْتُ لَا أَدْعُو مَعَ اللَّهِ إِلَهاً وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيّاً وَ لَا أُشْرِكُ بِهِ شَيْئاً

O Allah-azwj! I seek Refuge with You-azwj from the Fire, for it is an evil destination, and I seek refuge with You-azwj from the poverty for it is an evil bed, and I seek Refuge with You-azwj from the Satan-la for he-la is the evil pair, and I come to the morning and my Lord-azwj is Praised! I come to the morning not supplicating to any god with Allah-azwj, not taking any guardian besides Him-azwj, not do I associate anything with Him-azwj!

اللَّهُمَّ يَا نُورَ السَّمَاوَاتِ وَ الْأَرْضِ وَ يَا جَمَالَ السَّمَاوَاتِ وَ الْأَرْضِ وَ يَا حَامِلَ السَّمَاوَاتِ وَ الْأَرْضِ وَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ يَا صَرِيخَ الْمُسْتَصْرِخِينَ وَ يَا غِيَاثَ الْمُسْتَغِيثِينَ وَ يَا مُنْتَهَى رَغْبَةِ الْعَابِدِينَ

O Allah-azwj! O Noor of the skies and the earth, and O Beauty of the skies and the earth, and O Carrier of the skies and the earth, and O with the Majesty and the Benevolent, and O Listener to the ones crying out, and O Helper of the ones crying out for help, and O Ultimate desire of the worshippers!

يَا مُفَرِّجاً عَنِ الْمَغْمُومِينَ وَ يَا مروج [مُرَوِّحاً] عَنِ الْمَكْرُوبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا كَاشِفَ السُّوءِ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا إِلَهَ الْعَالَمِينَ مَنْزُولٌ بِكَ كُلُّ حَاجَةٍ أَنْزَلْتُ بِكَ الْيَوْمَ حَاجَتِي

O Reliever of the sorrowful, and O Comforter of the distressed, and O most Merciful of the merciful ones, and O Remover of the evil, and O Responder to supplication of the desperate ones, and O God-azwj of the worlds! Every need descends with You-azwj (to be fulfilled)! Today I have descended my needs with You-azwj!

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

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

فَأَسْأَلُكَ بِحَقِّكَ عَلَى خَلْقِكَ وَ بِكُلِّ حَقٍّ هُوَ لَكَ وَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَ نُورَ بَصَرِي وَ جَلَاءَ حُزْنِي وَ ذَهَابَ هَمِّي وَ غَمِّي وَ أَنْ تَقْضِيَ لِي كُلَّ حَاجَةٍ مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You[-azwj] by Your[-azwj] Right upon Your[-azwj] creatures, and by every Right which is for You[-azwj], and by every Name You[-azwj] have Named Yourself[-azwj] with, or You[-azwj] Revealed it in Your[-azwj] Book, or Taught it to anyone of Your[-azwj] creatures, or You[-azwj] Preferred it in the knowledge of the hidden matters in Your[-azwj] Possession, to Make the Quran a nourishment of my heart, and Irradiate my sight, and Negate my grief, and Remove my worries and my sadness, and to Fulfil every need for me from needs of the world and the Hereafter, by Your[-azwj] Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ إِسْرَافِي فِي أَمْرِي وَ قِنِي عَذَابَ الْقَبْرِ

O Allah[-azwj]! Forgive my sins for me, and my extravagance in my affairs, and Save me from punishment of the grave!

اللَّهُمَّ يَسِّرْنِي لِلْيُسْرَى وَ جَنِّبْنِي الْعُسْرَى

O Allah[-azwj]! Ease my difficulties for me and Keep my difficulties aside!

اللَّهُمَّ اعْصِمْنِي بِدِينِكَ وَ طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ

O Allah[-azwj]! Fortify me with Your[-azwj] religion, and obedience to You[-azwj] and obedience to Your[-azwj] Rasool[-saww]!

اللَّهُمَّ أَعِذْنِي مِنْ عَذَابِ الْقَبْرِ

O Allah[-azwj]! Shelter me from punishment of the grave!

اللَّهُمَّ أَمَرْتَنِي أَنْ أَدْعُوَكَ فَإِنِّي أَدْعُوكَ أَنْ تَغْفِرَ لِي وَ تَرْحَمَنِي وَ تَقِيَنِي عَذَابَ النَّارِ

O Allah[-azwj]! You[-azwj] Commanded me to supplicate to You[-azwj] so I am supplicating to You[-azwj] to Forgive (my sins) for me, and Mercy me, and Save me from punishment of the Hellfire!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ وَ عَذَابِ الْقَبْرِ وَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

O Allah[-azwj]! I seek Refuge with You[-azwj] from Fitna of the living and the dead, and punishment of the grave, and from Fitna of the Messiah the Dajjal[-la]!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كُتُبِكَ أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

O Allah[-azwj]! I ask You[-azwj] by every Name You[-azwj] have Named Yourself[-azwj] with, or Revealed it in Your[-azwj] Books, or Taught it to anyone of Your[-azwj] creatures, or Preferred with it in Knowledge of the hidden matters in Your[-azwj] Possession!

وَ أَسْأَلُكَ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ صَلَحَ بِهِ أَمْرُ الدُّنْيَا وَ الْآخِرَةِ وَ أَسْأَلُكَ يَا اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ الْفَرْدُ الصَّمَدُ الَّذِي لَمْ تَلِدْ وَ لَمْ تُولَدْ وَ لَمْ تَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ لَمْ يَكُنْ لَكَ كُفُواً أَحَدٌ

And I ask You[-azwj] by the by the Noor of Your[-azwj] Face which the darkness shines for, and the matters of the world and the Hereafter are rectified by it, and I ask You[-azwj], O Allah[-azwj] Who there is no god except You[-azwj], that You[-azwj] are Allah[-azwj] Who there is no god except You[-azwj], the One, the First, the Individual, the Persistent, Who does not beget and is not begotten, and did not take a female companion nor a son, and not is a match for Him[-azwj]!

وَ أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرَضِينَ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الَّذِي لَا شَيْءَ أَعْظَمُ مِنْهُ وَ لَا أَجَلُّ مِنْهُ وَ لَا أَكْبَرُ مِنْهُ

And I ask You[-azwj] with, for You[-azwj] is the Praise! There is no god except You[-azwj] the Bestower, Initiator of the skies and the earths, with the Majesty and the Benevolence; and I ask You[-azwj] by Your[-azwj] Magnificent Name, the most Magnificent which there is nothing more magnificent than it, nor most majestic than it, nor greater than it!

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَنْ تُعْطِيَ مُحَمَّداً الْوَسِيلَةَ وَ أَنْ تَجْزِيَ مُحَمَّداً عَنْ أُمَّتِهِ أَحْسَنَ مَا تَجْزِي نَبِيّاً عَنْ أُمَّتِهِ وَ أَنْ تَجْعَلَنَا فِي زُمْرَتِهِ وَ أَنْ تَسْقِيَنَا بِكَأْسِهِ إِنَّكَ وَلِيُّ ذَلِكَ وَ الْقَادِرُ عَلَيْهِ

Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of the Muhammad[-saww], among the former ones and the latter ones, and to Give Muhammad[-saww] the means, and to Reward Muhammad[-saww] on behalf of his[-saww] community, most excellent of what You[-azwj] Recompense any Prophet[-saww] on behalf of his[-as] community, and to Make us among his[-saww] group, and to Quench us with his[-saww] cup! You[-azwj] are in Charge of that and the Able upon it!

اللَّهُمَّ عَافِنِي أَبَداً مَا أَبْقَيْتَنِي وَ آتِنِي فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنِي بِرَحْمَتِكَ عَذَابَ النَّارِ يَا أَرْحَمَ الرَّاحِمِينَ آمِينَ رَبَّ الْعَالَمِينَ

O Allah[-azwj]! Grant me well-being for ever, for as long as You[-azwj] Cause me to remain, and Give me goodness in the world and goodness in the Hereafter, and Save me from punishment of the Hellfire by Your[-azwj] Mercy, O most Merciful of the merciful ones! Ameen, Lord[-azwj] of the worlds!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيماً وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ-

And may Allah[-azwj] Send Salawaat upon Muhammad[-saww], last of the Prophets[-as], and upon his[-saww] Progeny[-asws], the goodly, the Pure, and abundant Greetings, and Allah[-azwj] Suffices us and is the best Protector!'

وَ إِذَا نَهَضْتَ مِنْ مُصَلَّاكَ فَقُلْ- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

And when you get up from your prayer mat, then say, 'Allah[-azwj] is Greatest! Allah[-azwj] is Greatest! There is no god except Allah[-azwj], and Allah[-azwj] is Greatest, and for Allah[-azwj] is the Praise!'

وَ إِذَا انْصَرَفْتَ إِلَى مَنْزِلَكَ فَدَخَلْتَهُ تَقُولُ- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ- لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

And when you leave to go to your house and you enter it, you should say, 'In the Name of Allah[-azwj] the Beneficent, the Merciful, and by Allah[-azwj]! Allah[-azwj] is Greatest, Allah[-azwj] is

Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest, and for Allah-azwj is the Praise!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ الرَّفِيعَةِ الْجَلِيلَةِ الْكَرِيمَةِ الْحَسَنَةِ الْجَمِيلَةِ يَا حَمِيدُ يَا اللَّهُ يَا اللَّهُ يَا جَلِيلُ يَا عَظِيمُ يَا كَرِيمُ يَا قَادِرُ يَا وَارِثُ يَا عَزِيزُ يَا فَرْدُ يَا وَتْرُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

O Allah-azwj! I ask You-azwj by Your-azwj Names, the Lofty, the Majestic, the Honourable, the Excellent, the Beautiful, O Allah-azwj, O Allah-azwj, O Majestic, O Magnificent, O Benevolent, O Able, O Inheritor, O Mighty, O Individual, O Single, O Allah-azwj, O Beneficent, O Merciful, O Allah-azwj, O Allah-azwj!

أَسْأَلُكَ بِأَسْمَائِكَ وَ مُنْتَهَاهَا الَّتِي مَحَلُّهَا فِي نَفْسِكَ مِمَّا لَمْ تُسَمِّ بِهِ أَحَداً غَيْرَكَ

I ask You-azwj by Your-azwj Names and their ultimate which their place is within Yourself-azwj from what no one is named with apart from You-azwj!

وَ أَسْأَلُكَ بِمَا لَا يَرَاهُ وَ لَا يَعْلَمُهُ مِنْ أَسْمَائِكَ غَيْرُكَ يَا اللَّهُ وَ أَسْأَلُكَ بِكُلِّ مَا نَسَبْتَ إِلَيْهِ نَفْسَكَ مِمَّا تُحِبُّهُ يَا اللَّهُ وَ أَسْأَلُكَ بِجُمْلَةِ مَسَائِلِكَ يَا اللَّهُ

And I ask You-azwj with what no one has seen nor knows from Your-azwj Names apart from You-azwj, O Allah-azwj, and I ask You-azwj by all what You-azwj Attributed to it Yourself-azwj from what You-azwj Love, O Allah-azwj, and I ask You-azwj by the whole of asking You-azwj, O Allah-azwj!

وَ أَسْأَلُكَ بِكُلِّ مَسْأَلَةٍ أَوْجَبْتَهَا حَتَّى انْتَهَى بِهَا إِلَى اسْمِكَ الْعَظِيمِ الْأَعْظَمِ يَا اللَّهُ وَ أَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى كُلِّهَا يَا اللَّهُ وَ أَسْأَلُكَ بِكُلِّ اسْمٍ أَوْجَبْتَهُ حَتَّى انْتَهَى إِلَى اسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْكَبِيرِ الْأَكْبَرِ الْعَلِيِّ الْأَعْلَى يَا اللَّهُ

And I ask You-azwj by every request obligating it until I end up with it to Your-azwj Magnificent Name, O Allah-azwj, and I ask You by your-azwj most excellent Names, all of them, O Allah-azwj, and I ask You-azwj by every Name obligating it until I end to Your-azwj Magnificent Name, the Great, the Great, the Exalted, the most Exalted, O Allah-azwj!

وَ أَسْأَلُكَ بِاسْمِكَ الْكَامِلِ الَّذِي فَضَّلْتَهُ عَلَى جَمِيعِ مَنْ يُسَمَّى بِهِ أَحَدٌ غَيْرَكَ الَّذِي هُوَ فِي عِلْمِ الْغَيْبِ عِنْدَكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا صَمَدُ يَا رَحْمَانُ

And I ask You-azwj by Your-azwj Perfect Name which You-azwj Merited upon entirety of the ones named with it anyone apart from You-azwj, which it is in the knowledge of the hidden matters in Your-azwj Possession! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Persistent! O Beneficent!

أَدْعُوكَ وَ أَسْأَلُكَ بِكُلِّ مَا أَنْتَ فِيهِ مِمَّا لَا أَعْلَمُهُ فَأَسْأَلُكَ بِهِ يَا اللَّهُ وَ أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ وَ بِحَقِّ تَفْسِيرِهَا فَإِنَّهُ لَا يَعْلَمُ تَفْسِيرَهَا غَيْرُكَ يَا اللَّهُ

I supplicate to You-azwj and I ask You-azwj by all what You-azwj are in from what I don't know, so I ask You-azwj by it! O Allah-azwj, and I ask You-azwj by the right of these Name, and by the right of their interpretation, for no one knows their interpretation apart from You-azwj, O Allah-azwj!

وَ أَسْأَلُكَ بِمَا لَا أَعْلَمُ بِهِ وَ بِمَا لَوْ عَلِمْتُهُ لَسَأَلْتُكَ بِهِ وَ بِكُلِّ اسْمٍ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

And I ask You-azwj with that I don't know with, and with what if I had known it, I would have asked You-azwj by it, and by every Name You-azwj have Preferred with in the knowledge of the hidden matters in Your-azwj Possession!

يَا اللَّهُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَنْ تَغْفِرَ لَنَا وَ تَرْحَمَنَا وَ تُوجِبَ لَنَا رِضْوَانَكَ وَ الْجَنَّةَ وَ تَرْزُقَنَا مِنْ فَضْلِكَ الْكَثِيرِ الْوَاسِعِ وَ تَجْعَلَ لَنَا مِنْ أَمْرِنَا فَرَجاً إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! Send Salawaat upon Muhammad-saww, Your-azwj servant and Your-azwj Rasool-saww, and to Forgive us, and Mercy us, and Obligate Your-azwj Satisfaction for us, and the Paradise, and Grace us from Your-azwj Grace, the lot, the capacious, and Make a relief for us from our affairs, You-azwj are Able upon all things!

اللَّهُمَّ لَكَ الْحَمْدُ لَا هَادِيَ لِمَنْ أَضْلَلْتَ وَ لَا مُضِلَّ لِمَنْ هَدَيْتَ وَ لَا مَانِعَ لِمَا أَعْطَيْتَ وَ لَا مُعْطِيَ لِمَا مَنَعْتَ وَ لَا مُؤَخِّرَ لِمَا قَدَّمْتَ وَ لَا مُقَدِّمَ لِمَا أَخَّرْتَ وَ لَا قَابِضَ لِمَا بَسَطْتَ وَ لَا بَاسِطَ لِمَا قَبَضْتَ

O Allah-azwj! For You-azwj is the Praise! There is no guide for the one You-azwj let to stray, nor any strayer for the You-azwj have Guided, nor any preventer for what You-azwj have Given nor any giver for what You-azwj have Prevented, nor any delayer for what You-azwj have Advanced nor any advancer for what You-azwj have Delayed, nor any seizer for what You-azwj have Extended nor any extender for what You-azwj have Seized!

اللَّهُمَّ ابْسُطْ عَلَيْنَا بَرَكَاتِكَ وَ فَضْلِكَ وَ رَحْمَتِكَ وَ رِزْقِكَ

O Allah-azwj! Extend upon us, by Your-azwj Blessings, and Your-azwj Grace, and Your-azwj Mercy, and Your-azwj sustenance!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْغِنَى يَوْمَ الْعَيْلَةِ وَ الْأَمْنَ يَوْمَ الْخَوْفِ وَ أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَزُولُ وَ لَا يَحُولُ

O Allah-azwj! I ask You-azwj for riches on the day of destitution, and the security on the day of fear; and I ask You-azwj for the ever-lasting bounties which neither decline nor change!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ مُحَمَّدٌ عَبْدُكَ وَ رَسُولُكَ ع مِنَ الْخَيْرِ كُلِّهِ وَ أَسْتَجِيرُ بِكَ مِمَّا اسْتَجَارَ بِكَ مِنْهُ مُحَمَّدٌ عَبْدُكَ وَ رَسُولُكَ مِنَ الشَّرِّ كُلِّهِ

O Allah-azwj! I ask You-azwj with what was asked by Muhammad-azwj, Your-azwj servant and Your-azwj Rasool-saww, from the goodness, all of it, and I seek shelter with You-azwj from what was sought shelter from by Muhammad-saww, Your-azwj servant and Your-azwj Rasool-saww, from all the mortals!

اللَّهُمَّ أَنْتَ رَبِّي فَيَسِّرْ لِي أَمْرِي وَ وَفِّقْنِي فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ وَ ادْفَعْ عَنِّي السُّوءَ كُلَّهُ وَ اكْفِنَا شَرَّ كُلِّ ذِي شَرٍّ آمِينَ رَبَّ الْعَالَمِينَ

O Allah-azwj! You-azwj are my Lord-azwj, so Ease my affairs, and Harmonise me in Ease from You-azwj and well-being, and Repel the evil from me, all of it, and Suffice us evil of every one with evil! Ameen, Lord-azwj of the worlds!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الَّذِي بِهِ قِوَامُ الدِّينِ وَ بِاسْمِكَ الَّذِي قَامَتْ بِهِ السَّمَاوَاتُ وَ الْأَرَضُونَ وَ بِاسْمِكَ الَّذِي تُحْيِي بِهِ الْمَوْتَى وَ بِاسْمِكَ الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ وَ إِذَا سُئِلْتَ بِهِ أَعْطَيْتَ وَ بِالتَّوْرَاةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْقُرْآنِ الْعَظِيمِ-

O Allah[-azwj]! I ask You[-azwj] by Your[-azwj] Magnificent Name by which the religion stands, and by Your[-azwj] Name by which the skies and the earths stand, and by Your[-azwj] Name by which You[-azwj] Revive the dead, and by Your[-azwj] Name which when it is supplicated with, it is Answered, and when it is requested with, it is Given, and by the Torah, and the Evangel, and the Psalms, and the Magnificent Quran!

رَبِّ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ أَنْ تُعْتِقَنِي مِنَ النَّارِ عِتْقاً ثَابِتاً لَا أَعُودُ لِإِثْمٍ بَعْدَهُ أَبَداً

Lord[-azwj] of Jibraeel[-as], and Mikaeel[-as], and Israfeel[-as]! Liberate me from the Hellfire by such an affirmed liberation, I will not return to sinning after it, ever!

اللَّهُمَّ اذْكُرْنِي بِرَحْمَتِكَ وَ لَا تَذْكُرْنِي بِخَطِيئَتِي وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ وَ اجْعَلْ دُعَائِي وَ عَمَلِي خَالِصاً لَكَ وَ اجْعَلْ ثَوَابَ مَنْطِقِي وَ مَجْلِسِي رِضَاكَ عَنِّي وَ اجْعَلْ ثَوَابِي مِنْ ذَلِكَ الْجَنَّةَ بِقُدْرَتِكَ وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ

O Allah[-azwj]! Remember me with Your[-azwj] Mercy and do not Remember me with my sins, and Increase me from Your[-azwj] Grace! I am desirous to You[-azwj], and Make my supplication and my actions to be sincerely to You[-azwj], and Make Rewards of my speaking and my sitting, Your[-azwj] being Satisfied with me, and Make my Rewards of that to be the Paradise by Your[-azwj] Power, and Increase me from Your[-azwj] Grace! I am desirous to You[-azwj]!

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَعْلَنْتُ وَ مَا أَسْرَرْتُ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah[-azwj]! Forgive for me that I have sent ahead, and what I have delayed, and what I have announced, and what I have kept secret, and what You[-azwj] are more Knowing with than me! You[-azwj] are Able upon all things!

اللَّهُمَّ وَ مَا كَانَ مِنْ خَيْرٍ فَارْزُقْنِي الْمُدَاوَمَةَ عَلَيْهِ وَ الزِّيَادَةَ مِنْهُ حَتَّى تُبْلِغَنِي بِذَلِكَ جَسِيمَ الْخَيْرِ عِنْدَكَ وَ تَجْعَلَهُ لِكُلِّ خَيْرٍ تَبَعاً وَ نَجَاةً مِنْ كُلِّ تَبِعَةٍ

O Allah[-azwj], and whatever has happened from goodness, Grace me the constancy upon it and the increase from it until You[-azwj] Make me reach by that the immense goodness in Your[-azwj] Presence, and Make it a follow-up for every good, and salvation from every pursuant!

اللَّهُمَّ ارْزُقْنِي الصَّوْمَ وَ الصَّلَاةَ وَ الْحَجَّ وَ الْعُمْرَةَ وَ صِلَةَ الرَّحِمِ وَ عَظِّمْ وَ وَسِّعْ رِزْقِي وَ رِزْقَ عِيَالِي أَنْتَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ اللَّهُ بَعْدَ كُلِّ شَيْءٍ- سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ- وَ سَلامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ

O Allah[-azwj]! Grace me the fasting, and the Salat, and the Hajj, and the Umrah, and connecting the kinship, and Magnify and Expand my sustenance, and sustenance of my dependants! You[-azwj] Allah[-azwj] were before all things, and You[-azwj] Allah[-azwj] will be after all things! ***Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]***.

اللَّهُمَّ أَعْطِنِي أَشْرَفَ الْعَطِيَّةِ وَ أَجْزِلْنِي مِنْ جَهْدِ الْبَلَاءِ وَ اجْعَلْنِي مِنْ خَيْرِ الْبَرِيَّةِ وَ أَعِذْنِي مِنْ عَذَابِكَ الْوَاقِعِ وَ ارْزُقْنِي مِنْ رِزْقِكَ الْوَاسِعِ آمِينَ رَبَّ الْعَالَمِينَ

O Allah-azwj! Grant me noblest of the awards, and Recompense me from struggles of the afflictions, and Make me from the good created beings, and Shelter me from Your-azwj Punishment to befall, and Grace me from Your-azwj vast sustenance, Ameen, Lord-azwj of the worlds!

اللَّهُمَّ إِنِّي أَدْعُوكَ دُعَاءَ عَبْدٍ قَدِ اشْتَدَّتْ فَاقَتُهُ وَ ضَعُفَتْ قُوَّتُهُ دُعَاءَ مَنْ لَيْسَ لَهُ رَبٌّ غَيْرُكَ وَ لَا إِلَهَ إِلَّا أَنْتَ وَ لَا مَفْزَعَ إِلَّا إِلَيْكَ وَ لَا مُسْتَغَاثَ إِلَّا بِكَ وَ لَا ثِقَةَ لَهُ غَيْرُكَ وَ لَا حَوْلَ لَهُ وَ لَا قُوَّةَ إِلَّا بِكَ

O Allah-azwj! I supplicate to You-azwj a supplication of a slave whose destitution has intensified, and his strength has weakened, a supplication of the one who doesn't have a lord apart from You-azwj, and there is no god except You-azwj, nor any panicking except to You-azwj, nor any crying for help except to You-azwj, nor any trust for him apart from You-azwj, nor any might for him nor strength except with You-azwj!

أَدْعُوكَ يَا خَيْرَ مَنْ دُعِيَ وَ يَا خَيْرَ مَنْ أَجَابَ وَ يَا خَيْرَ مَنْ تُضُرِّعَ إِلَيْهِ يَا خَيْرَ مَنْ سُئِلَ وَ يَا خَيْرَ مَنْ أَعْطَى وَ يَا خَيْرَ مَنْ رُغِبَ إِلَيْهِ أَدْعُوكَ يَا خَيْرَ مَنْ رُفِعَتْ إِلَيْهِ الْأَيْدِي

I supplicate to You-azwj, O best of the ones supplicated to, and O best of the ones who Respond, and O best of the ones beseeched to! O best of the one asked to, and O best of the ones to Give, and O best of the ones desired to! I supplication to You-azwj, O best of the one the hands are raised to!

وَ أَدْعُوكَ يَا ذَا الْقُوَّةِ وَ الْقُدْرَةِ وَ أَدْعُوكَ يَا ذَا الْعِزَّةِ وَ الْجَلَالِ وَ أَدْعُوكَ يَا ذَا الْبَهْجَةِ وَ الْجَمَالِ وَ أَدْعُوكَ يَا ذَا الْمُلْكِ وَ السُّلْطَانِ وَ أَدْعُوكَ يَا رَبَّ الْأَرْبَابِ وَ أَدْعُوكَ يَا سَيِّدَ السَّادَاتِ وَ أَدْعُوكَ بِلَا إِلَهَ إِلَّا أَنْتَ

And I supplicate to You-azwj, O with the Strength and the Power! And I supplicate to You-azwj, O with the Might and the Majesty! And I supplicate to You-azwj, O with the Splendour and the Beauty! And I supplicate to You-azwj, O with the Kingdom and the Authority! And I supplicate to You-azwj, O Lord-azwj of the lords! And I supplication to You-azwj, O Chief of the chiefs! And I supplicate to You-azwj with, 'There is no god except You-azwj!

وَ أَدْعُوكَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا دَيَّانَ الدِّينِ وَ يَا قَائِماً بِالْقِسْطِ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاظِرِينَ يَا قَرِيبُ يَا مُجِيبُ

And I supplicate to You-azwj, O most Judicial of the Judges, and O Judge of the religion, and O Standing with the fairness! O Merciful! O Merciful! O Merciful! O most Merciful of the merciful ones, and O most Hearing of the hearing ones, and O most Seeing of the beholders! O Nearby, O Responding!

أَسْأَلُكَ بِحَقِّ حَمَلَةِ عَرْشِكَ وَ بِحَقِّ الْمَلَائِكَةِ وَ بِحَقِّ الرَّاكِعِينَ وَ السَّاجِدِينَ لَكَ وَ بِحَقِّ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ الصَّالِحِينَ وَ بِحَقِّ السَّائِلِينَ وَ الْمَحْرُومِينَ وَ بِحَقِّكَ الْعَظِيمِ وَ بِحَقِّكَ عَلَى خَلْقِكَ أَجْمَعِينَ وَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ- عالِمُ الْغَيْبِ وَ الشَّهادَةِ الرَّحْمنُ الرَّحِيمُ

I ask You-azwj by the right of bearers of Your-azwj Throne, and by right of the Angles, and by right of the Ruk'u performers, and the Sajdah performers, and by right of the Prophets-as, and the martyrs, and the truthful, and the righteous, and by right of the beggars and the deprived,

and by Your-azwj Right the Magnificent, and by Your-azwj Right upon Your-azwj creatures in their entirety, and by surely You-azwj are Allah-azwj, there is no god except You-azwj, Knower of the unseen and the seen, the Beneficent, the Merciful!

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَنْ تُعْتِقَنِي مِنَ النَّارِ وَ تَغْفِرَ لِي وَ تَرْحَمَنِي يَا رَحْمَانُ وَ تُفَرِّجَ عَنِّي هَمِّي وَ غَمِّي وَ كَرْبِي وَ ضِيقَ صَدْرِي وَ تَكْشِفَ ضُرِّي وَ تُيَسِّرَ لِي أَمْرِي وَ تُبَلِّغَنِي غَايَةَ أَمَلِي سَرِيعاً عَاجِلًا إِنَّكَ قَرِيبٌ مُجِيبٌ

Send Salawaat upon Muhammad-saww and upon Progeny-asws of Muhammad-saww, and to Liberate me from the Hellfire, and to Forgive (sins) for me and Mercy me, O Beneficent, and Relieve from me my worries, and my sorrows, and my distress, and constriction of my chest, and Remove my harm, and Ease my matters for me, and Make me reach peak of my aspiration, quickly, hastily! You-azwj are nearby, Responding!

اللَّهُمَّ إِنِّي أَذْكُرُ ذُنُوبِي وَ أَعْتَرِفُ بِخَطَايَايَ وَ سُوءَ عَمَلِي وَ إِسْرَافِي عَلَى نَفْسِي وَ ظُلْمِي قَبْلَ اللِّقَاءِ وَ قَبْلَ أَنْ يُؤْخَذَ بِكَظَمِي وَ اعْتَرَفْتُ أَنِّي مَأْخُوذٌ بِذُنُوبِي وَ بِخَطَايَايَ وَ مُجَازًى بِكَسْبِي وَ مُحَاسَبٌ بِعَمَلِي

O Allah-azwj! I mention my sins, and I acknowledge my wrongdoings, and my evil actions, and my extravagance upon myself, and my injustices before the meeting, and before I am seized by my anger, and I have acknowledged that I will be Seized for my sins and my wrongdoings, and Rewarded for my earning, and Reckoned for my actions.

فَاسْتَعَفَّتْ مِنْهُنَّ نَفْسِي وَ وَجِلَ مِنْهُنَّ قَلْبِي وَ وَهَنَ مِنْهُنَّ عَظْمِي وَ سَهِرَتْ مِنْهُنَّ عَيْنِي وَ بَكَتْ حَتَّى بَلَّ الدُّمُوعُ خَدِّي وَ ضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحُبَتْ

So, my soul recoiled from these, and my heart trembled from these, and my bones weakened from these, and my eyes stayed awake at night from these and cried until the tears wetted my cheeks, and the earth was narrowed upon me with what I feared!

رَبِّ فَأَوْسِعْ عَلَى ذُنُوبِي بِرَحْمَتِكَ وَ عَلَى خَطَايَايَ بِمَغْفِرَتِكَ وَ عَلَى سُوءِ عَمَلِي بِعَفْوِكَ وَ عَلَى إِسَاءَتِي بِحِلْمِكَ وَ عَلَى إِسْرَافِي عَلَى نَفْسِي وَ ظُلْمِي بِهَا بِتَجَاوُزِكَ

Lord-azwj! Be Capacious upon me with Your-azwj Mercy upon my sins, and upon my wrongdoings with Your-azwj Forgiveness, and upon my evil actions by Your-azwj Pardon, and upon my evil deeds with Your-azwj Leniency, and upon my extravagance upon myself, and injustices with it, by Your-azwj Overlooking!

اللَّهُمَّ تَفَضَّلْ عَلَيَّ بِحِلْمِكَ وَ عُدْ عَلَيَّ بِعَفْوِكَ وَ ارْزُقْنِي مِنْ فَضْلِكَ وَ اسْتَعْمِلْنِي بِمَحَابِّكَ مِنَ الْأَعْمَالِ الصَّالِحَةِ الَّتِي تُحِبُّ وَ تَرْضَى وَ تَقَبَّلْهَا فِيمَا يُرْفَعُ إِلَيْكَ مِنَ الْأَعْمَالِ الصَّالِحَةِ الَّتِي تُرْضِيكَ عَنِّي حَتَّى تَجْعَلَنِي رَفِيقاً لِإِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ نَبِيِّنَا مُحَمَّدٍ ص وَ عَلَى جَمِيعِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ الْأَئِمَّةِ الصَّادِقِينَ

O Allah-azwj! Grace upon me with Your-azwj Leniency, and Repeat upon me with Your-azwj Pardon, and Sustain me from Your-azwj Grace, and Utilise me with Your-azwj Love of the righteous deeds which You-azwj Love and are Satisfied with, and Accept these among what is raised to You-azwj from the righteous deeds which You-azwj are Satisfied with me until You-azwj Make me a friend to Ibrahim-as, and Is'haq-as, and Yaqoub-as, and our Prophet-saww

Muhammad[saww], and upon entirety of the Prophets[as], and the Messengers[as] and the martyrs, and the righteous, and the truthful Imams[asws]!

رَبِّ قَدْ أَمِنَتْ نَفْسِي مِنْ عَذَابِكَ وَ رَضِيَتْ مِنْ ثَوَابِكَ وَ اطْمَأَنَّتْ إِلَى دَارِكَ دَارِ السَّلَامِ الَّتِي لَا يَمَسَّنِي فِيهَا نَصَبٌ وَ لَا لُغُوبٌ

I have secured myself from Your[azwj] Punishment, and am satisfied from Your[azwj] Rewards, and am reassured to Your[azwj] House, the House of Peace in which neither toil nor fatigue will touch me!

اللَّهُمَّ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تُؤْمِنِّي مَكْرَكَ وَ لَا تَصْرِفْ عَنِّي وَجْهَكَ وَ لَا تَزِلْ عَنِّي خَيْرَكَ وَ لَا تَكْشِفْ عَنِّي سِتْرَكَ وَ لَا تُلْهِنِي عَنْ ذِكْرِكَ وَ لَا تَجْعَلْ عِبَادَتِي لِغَيْرِكَ وَ لَا تَحْرِمْنِي ثَوَابَكَ وَ لَا تَحُلْ بَيْنِي وَ بَيْنَ الْمَسَاجِدِ الَّتِي يَذْكُرُ فِيهَا اسْمَكَ

O Allah[azwj]! Do not let me forget Your[azwj] Zikr, nor let me feel safe from Your[azwj] Plan, nor Turn Your[azwj] Face away from me, nor Decline Your[azwj] goodness away from me, nor Remove Your[azwj] curtain from me, and do not let me be distracted from Your[azwj] Zikr, nor Make my worship to be for others, nor Deprive me Your[azwj] Rewards, and do not let there be a barrier between me and the Masjids in which Your Name is mentioned!

وَ لَا تَجْعَلْنِي مِنَ الْغَافِلِينَ عَنْ ذِكْرِكَ وَ اسْمِكَ وَ لَا تَحْرِمْنِي الْعَمَلَ بِطَاعَتِكَ وَ اجْعَلْنِي وَجِلًا مِنْ عَذَابِكَ وَ خَائِفاً مِنْ عِقَابِكَ وَ اجْعَلْ عَيْنِي بَاكِيَةً لِخَشْيَتِكَ وَ اجْعَلْنِي أُحِبُّكَ وَ أُحِبُّ مَنْ يُحِبُّكَ وَ اجْعَلْنِي أَسْجُدُ فِي مَوَاطِنِ صِدْقٍ تُرْضِيكَ عَنِّي- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ:

And do not Make me from the ones heedless from Your[azwj] Zikr and Your[azwj] Name, and do not Deprive me of working in Your[azwj] obedience, and Make me tremble from Your[azwj] Punishment, and fearful from Your[azwj] Vengeance, and Make my eyes to cry at fearing You[azwj] and Make me Love You[azwj], and love the ones loving You[azwj], and Make me prostrate in places of truth You[azwj] are Satisfied with me! You[azwj] are Able upon all things!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ سَيِّئَاتِ عَمَلِي وَ مِنَ النَّدَمِ وَ السَّدَمِ وَ مِنَ الْحَرَقِ وَ الْغَرَقِ وَ مِنَ الْأَشَرِ وَ الْبَطَرِ وَ مِنْ غَلَبَةِ الْعَدُوِّ وَ مِنْ غَلَبَةِ الدَّيْنِ وَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَآبَةِ الْمَرَضِ وَ مِنْ سُوءِ الْمُنْقَلَبِ وَ مِنَ الْإِصْرَارِ عَلَى الْفَوَاحِشِ ما ظَهَرَ مِنْها وَ ما بَطَنَ وَ مِنْ جَهْدِ الْبَلَاءِ وَ مِنْ عَمَلٍ لَا تُحِبُّ وَ لَا تَرْضَى وَ أَسْأَلُكَ الْهُدَى وَ أَعُوذُ بِكَ مِنَ الضَّلَالَةِ وَ الرَّدَى

O Allah[azwj]! I seek Refuge with You[azwj] from the evil of my soul, and from evilness of my actions, and from the regret and remorse, and from burning and the drowning, and from the evil and the falsehood, and from prevail by the enemies and from being overwhelmed by the debts, and from hardships of the travelling, and discomfort of the illness, and from the evil transfer, and from the persistence upon the immoralities, whatever is apparent from it and whatever is hidden, and from struggles of the affliction, and from a deed You[azwj] neither Like nor are Satisfied with! And I ask You[azwj] for the Guidance and seek Refuge from the straying and the regress!

اللَّهُمَّ إِنِّي كُنْتُ عَمِياً فَبَصَّرْتَنِي وَ ضَعِيفاً فَقَوَّيْتَنِي وَ جَاهِلًا فَعَلَّمْتَنِي وَ عَائِلًا فَآوَيْتَنِي وَ يَتِيماً فَكَفَّلْتَنِي وَ فَقِيراً فَأَغْنَيْتَنِي وَ وَحِيداً فَكَثَّرْتَنِي ثُمَّ عَلَّمْتَنِي الْقُرْآنَ وَ هَدَيْتَنِي لِلصَّلَاةِ وَ الصِّيَامِ فَلَكَ الْحَمْدُ عَلَى نَعْمَائِكَ عِنْدِي

O Allah[azwj]! If I am blind then Make me see, and if I am weak then Strengthen me, and if ignorant then Teach me, and if destitute then Shelter me, and if an orphan then Take my

responsibility, and if poor then Enrich me, and if along then Multiply me, then Teach me the Quran and Guide me to the Salat and the fasting! For You-azwj is the Praise upon Your-azwj bounties with me!

فَأَسْأَلُكَ يَا رَبِّ أَنْ تُدَارِكَنِي سَعَةُ رَحْمَتِكَ الَّتِي سَبَقَتْ غَضَبَكَ وَ حِلْمُكَ وَ عَفْوُكَ وَ مَغْفِرَتُكَ يَا خَيْرَ الْغَافِرِينَ

I ask You-azwj, O Lord-azwj, to Make me realise vastness of Your-azwj Mercy which precedes Your-azwj Wrath, and Your-azwj Forbearance, and Your-azwj Pardon, and Your Forgiveness, O Best of the forgivers!

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَ طَهِّرْ قَلْبِي وَ اشْرَحْ صَدْرِي وَ أَعِنِّي عَلَى مَا عَلَّمْتَنِي وَ فَرِّجْ هَمِّي وَ اصْرِفْنِي عَنْ كُلِّ مَكْرُوهٍ وَ اصْرِفِ الْأَسْوَاءَ وَ الْمَكَارِهَ عَنِّي وَ تَقَبَّلْ مِنِّي حَسَنَاتِي وَ تَجَاوَزْ عَنْ سَيِّئَاتِي فِي أَصْحابِ الْجَنَّةِ وَعْدَ الصِّدْقِ الَّذِي كانُوا يُوعَدُونَ

O Allah-azwj! Forgive my sins for me, and Purify my heart, and Expand my chest, and Assist me upon what You-azwj have Taught me, and Relieve my worries, and Turn me away from every abhorrence, and Turn the evils and the abhorrence's away from me, and Accept my good deeds from me and Overlook from my evil deeds, ***(They would be the) dwellers of the Paradise, being the Truthful Promise which they were Promised [46:16]***.

وَ أَسْأَلُكَ يَا رَبِّ أَنْ تُحَبِّبَ إِلَيَّ مَا أَحْبَبْتَ وَ تُبَغِّضَ إِلَيَّ مَا كَرِهْتَ وَ تُحَبِّبَ إِلَيَّ رِضْوَانَكَ وَ تُبَغِّضَ إِلَيَّ مُخَالَفَتَكَ وَ عِصْيَانَكَ وَ تَسْتَعْمِلَنِي فِي الْبَاقِيَاتِ الصَّالِحَاتِ الَّتِي هِيَ خَيْرٌ ثَواباً وَ خَيْرٌ مَرَدًّا

And I ask You-azwj, O Lord-azwj to Make beloved to me what You-azwj Love, and to be hateful to me what You-azwj Dislike, and to Make beloved to me Your-azwj Satisfaction and hateful to me opposing You-azwj and disobeying You-azwj, and to Utilise me in the ever-lasting righteous deeds which are of best Rewards and best return!

اللَّهُمَّ أَلْهِمْنِي شُكْرَكَ وَ عَلِّمْنِي حُكْمَكَ وَ فَقِّهْنِي فِي دِينِكَ وَ وَفِّقْنِي لِعِبَادَتِكَ- وَ هَبْ لِي حُسْنَ الظَّنِّ بِكَ

O Allah-azwj! Inspire me to thank You-azwj, and Teach me Your-azwj Rulings, and Make me understand me Your-azwj religion, and Harmonise me to worship You-azwj, and Grant to me to have goodly thoughts with You-azwj!

وَ ارْزُقْنِي اجْتِنَابَ سَخَطِكَ وَ التَّسْلِيمَ لِقَضَائِكَ وَ الْمَعْرِفَةَ بِحَقِّكَ وَ الْعَمَلَ بِطَاعَتِكَ وَ تَفْوِيضَ أُمُورِي كُلَّهَا إِلَيْكَ وَ الِاعْتِصَامَ بِكَ وَ التَّوَكُّلَ عَلَيْكَ وَ الثِّقَةَ وَ الِاسْتِعَانَةَ بِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

And Grace me to stay away from Your-azwj Wrath and to submit to Your-azwj Decrees, and the recognition of Your-azwj Rights, and working in Your-azwj obedience, and to delegate all my affairs to You-azwj, and holding tightly with You-azwj, and the relying upon You-azwj, and the trusting, and seeking the Assistance with You-azwj, and there is neither might nor strength except with Allah-azwj! Whatever Allah-azwj Desires, happens, and whatever He-azwj does not Desire, does not happen!

اللَّهُمَّ إِنِّي أُشْهِدُكَ وَ أُشْهِدُ الْمَلَائِكَةَ وَ حَمَلَةَ الْعَرْشِ وَ جَمِيعَ خَلْقِكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّداً عَبْدُكَ وَ رَسُولُكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ سُبْحَانَ اللَّهِ الْعَلِيِّ الْأَعْلَى سُبْحَانَ اللَّهِ وَ تَعَالَى

O Allah[-azwj]! I keep You[-azwj] as Witness, and keep witnesses the Angels, and bearers of the Throne, and entirety of Your[-azwj] creatures that You[-azwj] are Allah[-azwj]! There is no god except You[-azwj] Alone. There is no associate for You[-azwj], and that Muhammad[-saww] is Your[-azwj] servant and Your[-azwj] Rasool[-saww], and there is neither might nor strength except with You[-azwj]! Glorious is Allah[-azwj] the most Exalted! Glorious is Allah[-azwj] and Exalted!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَ أَعْطِهِ الْوَسِيلَةَ وَ الرِّفْعَةَ وَ الْفَضِيلَةَ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] the Prophet[-saww], the 'Ummy', and Grant him[-saww] the means, and the loftiness, and the merit!

اللَّهُمَّ انْفَعْنَا بِمَا عَلَّمْتَنَا إِنَّكَ سَمِيعُ الدُّعَاءِ

O Allah[-azwj]! Benefit us with what You[-azwj] have Taught us, You[-azwj] are Listener of the supplication!

اللَّهُمَّ إِلَيْكَ رُفِعَتِ الْأَيْدِي وَ أَفْضَتِ الْقُلُوبُ وَ خَضَعَتِ الرِّقَابُ وَ عَنَتِ الْوُجُوهُ- وَ خَشَعَتِ الْأَصْوَاتُ وَ دَعَتِ الْأَلْسُنُ

O Allah[-azwj]! To You[-azwj] the hands are raised, and the hearts are poured out, and the necks are humbled, and the faces are inclined, and the voices are silenced, and the tongues are supplication!

اللَّهُمَّ فَأَنْتَ الْحَلِيمُ فَلَا تَجْهَلُ وَ أَنْتَ الْجَوَادُ فَلَا تَبْخَلُ وَ أَنْتَ الْعَدْلُ فَلَا تَظْلِمُ وَ أَنْتَ الْحَكِيمُ فَلَا تَجُورُ وَ أَنْتَ الْمَنِيعُ فَلَا تُرَامُ وَ أَنْتَ الرَّفِيعُ فَلَا تُرَى وَ أَنْتَ الْعَزِيزُ فَلَا تُسْتَذَلُّ وَ أَنْتَ الْغَنِيُّ فَلَا تَفْتَقِرُ وَ أَنْتَ الدَّائِمُ غَيْرُ الْغَافِلِ

O Allah[-azwj]! You[-azwj] are the Forbearing, so You[-azwj] do not Ignore, and You[-azwj] are the Generous, so Your[-azwj] are not stingy, and You[-azwj] are the Just so You[-azwj] are not unjust, and You[-azwj] are the Wise so You[-azwj] are not tyrannous, and Your[-azwj], and You[-azwj] are the Invincible so You[-azwj] are not breached, and You[-azwj] are the Lofty so You[-azwj] cannot be seen, and You[-azwj] are the Mighty so You[-azwj] cannot be humiliated, and You[-azwj] are the Rich and cannot be impoverished, and You[-azwj] are the Permanently without heedlessness!

أَحَطْتَ بِكُلِّ شَيْءٍ عِلْماً وَ أَحْصَيْتَ كُلَّ شَيْءٍ وَ أَنْتَ الْبَدِيعُ قَبْلَ كُلِّ شَيْءٍ وَ الدَّائِمُ بَعْدَ كُلِّ شَيْءٍ وَ أَنْتَ خَالِقُ مَا يُرَى وَ مَا لَا عدا يُرَى عَلِمْتَ كُلَّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ وَ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَ أَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَ أَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ وَ أَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ

You[-azwj] Encompass all things in Knowledge, and You[-azwj] Enumerate all things, and You[-azwj] are the Initiator before all things, and the Permanent after all things, and You[-azwj] are Creator of what is see and what cannot be counted unseen! You[-azwj] Know all things without being taught, and You[-azwj] are the First so there wasn't anything before You[-azwj], and Your[-azwj] are the Last, so there wouldn't be anything after You[-azwj], and You[-azwj] are the Hidden, so there isn't anything below You[-azwj], and You[-azwj] are the Apparent so there isn't anything above You[-azwj]!

يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ يَفْعَلُ مَا يُرِيدُ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاظِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ بِلَا إِلَهَ إِلَّا أَنْتَ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ آمِينَ

O One Who is closer to me than the jugular vein! O One Who is with the exalted scenario! O One Who Does whatever He-azwj Wants to! O Most Hearing of the hearing ones, and O most Seeing of the beholders, and O Quickest of the reckoners, and O most Merciful of the merciful ones, with there is no god except You-azwj! You-azwj are Able upon all things! Ameen!

أَصْبَحْتُ رَاضِياً بِفِطْرَةِ الْإِسْلَامِ وَ كَلِمَةِ الْإِخْلَاصِ وَ سُنَّةِ نَبِيِّنَا مُحَمَّدٍ ص وَ مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفاً وَ ما أَنَا مِنَ الْمُشْرِكِينَ رَضِيتُ بِاللَّهِ رَبّاً وَ بِالْإِسْلَامِ دِيناً وَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً نَبِيّاً

I have come to the morning satisfied with the nature of Islam, and the sincere word, and Sunnah of our Prophet-saww Muhammad-saww, and nation of our father-as Ibrahim-as, upright and I am not from the Polytheists! I am satisfied with Allah-azwj as Lord-azwj, and with Al-Islam as religion, and with Muhammad-saww, may the Salawaat of Allah-azwj be upon him-saww and his-saww Progeny-asws and abundant Greetings, as Prophet-saww!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي لا إِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ- الَّذِي لا تَأْخُذُهُ سِنَةٌ وَ لا نَوْمٌ الَّذِي مَلَأَ السَّمَاوَاتِ وَ الْأَرْضَ

O Allah-azwj! I ask You-azwj by Your-azwj Name: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, and I ask You-azwj by Your-azwj Name which there is no god except He-azwj, the Living, the Eternal Who is neither seized by slumber nor sleep, Who Fills the skies and the earth!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي عَنَتْ لَهُ الْوُجُوهُ وَ خَشَعَتْ لَهُ الْأَصْوَاتُ وَ خَضَعَتْ لَهُ الرِّقَابُ وَ ذَلَّتْ لَهُ الْخَلَائِقُ وَ وَجِلَتْ مِنْ خَشْيَتِهِ الْقُلُوبُ أَنْ تَغْفِرَ لِي وَ تَرْحَمَنِي وَ تَدْفَعَ عَنِّي كُلَّ سُوءٍ وَ مَكْرُوهٍ وَ أَنْ تُصْلِحَ لِي أَمْرِي كُلَّهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي فِي شَيْءٍ مِنْ أُمُورِي وَ لَا إِلَى أَحَدٍ مِنْ خَلْقِكَ طَرْفَةَ عَيْنٍ أَبَداً وَ لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ

And I ask You-azwj, by Your Name which the faces incline to, and the voices are silenced to, and the necks are humbled to, and the creatures submit to, and the hearts tremble from fearing Him-azwj, to Forgive for me and Mercy me, and Repel from me every evil and abhorrence, and to Rectify my affairs for me, all of them, and do not Allocate me to myself regarding anything from my affairs, nor to anyone of Your-azwj creatures for the blink of an eye, ever, neither less than that nor more!

وَ لَا تَنْزِعْ مِنِّي صَالِحاً أَعْطَيْتَنِيهِ وَ لَا تُعِدْنِي فِي سُوءٍ اسْتَنْقَذْتَنِي مِنْهُ وَ لَا تُشْمِتْ بِي عَدُوّاً وَ لَا حَاسِداً وَ لَا تَجْعَلْنِي مِنَ الْمُفْسِدِينَ وَ اجْعَلْنِي مِنْ أَهْلِ طَاعَتِكَ وَ أَوْلِيَائِكَ حَتَّى تَتَوَفَّانِي إِلَى جَنَّتِكَ وَ رَحْمَتِكَ

And do not Snatch from me righteous of what You-azwj have Given, nor Leave me in evil You-azwj have Saved me from, nor let an enemy to gloat with me nor an envier, nor Make me from the corrupt, and Make me from the people obeying You-azwj and Your-azwj friends until You-azwj Cause me to die to Your-azwj Paradise and Your-azwj Mercy!

اللَّهُمَّ يَا ذَا النَّعْمَاءِ السَّابِغَةِ وَ يَا ذَا الْحُجَجِ الْبَالِغَةِ وَ يَا ذَا الرَّحْمَةِ الْوَاسِعَةِ وَ يَا ذَا الْمَغْفِرَةِ النَّافِعَةِ وَ ذَا الْكَلِمَةِ الْبَاقِيَةِ وَ يَا ذَا الْحَمْدِ الْفَاضِلِ وَ ذَا الْعَطَاءِ الْجَزِيلِ وَ يَا ذَا الْفَضْلِ الْجَمِيلِ وَ يَا ذَا الْإِحْسَانِ الْجَلِيلِ يَا مَنْ يُدْرِكُ الْأَبْصارَ وَ لا تُدْرِكُهُ الْأَبْصارُ- وَ هُوَ اللَّطِيفُ الْخَبِيرُ

O Allah-azwj! O with the plentiful bounties, and O with the conclusive Arguments, and O with the vast mercy, and O with the beneficial Forgiveness, and with the ever-lasting Word, and O

with the meritorious Praise, and with the plentiful Awards, and O with the beautiful Grace, and O with the Majestic Favours, O One Who Realises the sights and the sights cannot realise Him[azwj], and He[azwj] is the Subtle, the Informed!

أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ وَ السَّلَامَةَ وَ الْإِسْلَامَ وَ الْيَقِينَ وَ الشُّكْرَ وَ الصَّبْرَ وَ الصِّدْقَ وَ الْعَافِيَةَ وَ الْمُعَافَاةَ وَ الْوَرَعَ عَنْ مَحَارِمِكَ وَ الثِّقَةَ بِطَوْلِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

I ask You[azwj] for the security and the Eman, and the safety and Al-Islam, and the certainty and the appreciation, and the patience and the truthfulness, and the well-being and the pardoning, and the devoutness from Your[azwj] Prohibitions, and the trusting with Your[azwj] Leniency by Your[azwj] Mercy, O most Merciful of the merciful ones! You[azwj] are Able upon all things!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْخَيْرَ وَ الْعِفَّةَ وَ حُسْنَ الْخُلُقِ وَ الرِّضَا بِالْقَضَاءِ وَ الْقَدَرِ سُبْحَانَكَ فِي السَّمَاءِ عَرْشُكَ وَ سُبْحَانَكَ فِي الْأَرْضِ سُلْطَانُكَ وَ سُبْحَانَكَ فِي الْبَرِّ وَ الْبَحْرِ سَبِيلُكَ وَ سُبْحَانَكَ فِي الْجَنَّةِ رَحْمَتُكَ وَ سُبْحَانَكَ فِي النَّارِ غَضَبُكَ وَ سُبْحَانَكَ فِي الْجَحِيمِ سَخَطُكَ-

O Allah[azwj]! I ask You[azwj] for the goodness, and the chastity, and the good manners, and the satisfaction with the Decree and the Pre-determination! Glory be to You[azwj] in the sky of Your[azwj] Throne, and Glory be to You[azwj] in the earth of Your[azwj] Authority, and Glory be to You[azwj] in the land and the sea of Your[azwj] Way, and Glory be to You[azwj] in the Paradise of Your[azwj] Mercy, and Glory be to You[azwj] in the Fire of Your[azwj] Wrath, and Glory be to You[azwj] in the Blazing Fire of Your[azwj] Annoyance!

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ لَا شَرِيكَ لَكَ لَكَ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ سُبْحَانَكَ أَنْتَ الرَّبُّ وَ إِلَيْكَ الْمَعَادُ سُبْحَانَكَ يَا ذَا الْمُلْكِ وَ الْمَلَكُوتِ

There is no god except You[azwj]! Glory be to You[azwj]! There is no associate for You[azwj]! For You[azwj] is Kingdom of the skies and the earth! Glory be to You[azwj]! You[azwj] are the Lord[azwj] and to You[azwj] is the return! Glory be to You[azwj] O with the Kingdom and the Domains!

سُبْحَانَكَ يَا ذَا الْعِزَّةِ وَ الْجَبَرُوتِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَهُ وَ تَعَالَى سُبْحَانَ الْمَلِكِ الْجَبَّارِ سُبْحَانَ الْوَاحِدِ الْقَهَّارِ سُبْحَانَ الْعَزِيزِ الْغَفَّارِ سُبْحَانَ الْكَبِيرِ الْمُتَعَالِ سُبْحَانَكَ وَ بِحَمْدِكَ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ وَ لَا إِلَهَ غَيْرُكَ-

Glory be to You[azwj]! O with the Might and the Force! Glorious the Living Who does not die! Glorious is the King, the Holy! Glorious is Lord[azwj] of the Angels and the Spirit! Glorious is my Lord[azwj] the most Exalted! Glorious is He[azwj] and Exalted! Glorious is the King, the Forceful, Glorious is the One, the Subduer! Glorious is the Mighty, the Forgiver! Glorious is the Great, the Exalted! Glory be to You[azwj] and with Your[azwj] Praise! Blessed is Your[azwj] Name and Exalted is Your[azwj] Glory, and there is no god other than You[azwj]!

اللَّهُمَّ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ لَكَ خَضَعْتُ وَ إِلَيْكَ خَشَعْتُ فَاغْفِرْ لِي مَا قَدَّمْتُ مِنْ ذُنُوبِي وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ إِنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ

O Allah[azwj]! I have submitted to You[azwj], and have believed in You[azwj], and have relied upon You[azwj], and have humbled to You[azwj], and to You[azwj] I have been fearful, therefore Forgive

for me whatever of my sins I have sent ahead, and whatever I have delayed (yet to commit), and what I have kept secret and what I have announced! Surely, You-azwj are Allah-azwj, there is no god except You-azwj!'

اللَّهُمَّ لَكَ الْحَمْدُ وَ أَنْتَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَ وَعْدُكَ الْحَقُّ وَ قَوْلُكَ الْحَقُّ وَ لِقَاؤُكَ حَقٌّ وَ الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ وَ السَّاعَةُ حَقٌّ

O Allah-azwj! For You-azwj is the Praise and You-azwj are Noor of the skies and the earth and the ones in these! You-azwj are the Truth, and Your-azwj Promise is the Truth, and Your-azwj Word is the Truth, and meeting You-azwj is true, and the Paradise is true, and the Hellfire is true, and the Hour is true!

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبَّ السَّبْعِ الْمَثَانِي وَ رَبَّ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ عِزْرَائِيلَ وَ رَبَّ مُحَمَّدٍ ص خَاتَمَ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِمْ وَ سَلَّمَ

O Allah-azwj! Lord-azwj of the seven skies and whatever is within these, and whatever is between these, and Lord-azwj of the seven doubles (Masaany), and Lord-azwj of the Magnificent Quran, and Lord-azwj of Jibraeel-as, and Mikaeel-as, and Israfeel-as, and Izraeel-as, and Lord-azwj of Muhammad-saww last of the Prophets-as! may Allah-azwj Send Salawaat upon him-saww and Greetings!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي بِهَا تَقُومُ السَّمَاءُ وَ بِهَا تَقُومُ الْأَرْضُ وَ بِهَا تَرْزُقُ الْبَهَائِمَ وَ بِهَا تُفَرِّقُ الْمُجْتَمِعَ وَ تَجْمَعُ الْمُتَفَرِّقَ وَ بِهَا أَحْصَيْتَ عَدَدَ الرِّمَالِ وَ وَرَقَ الْأَشْجَارِ وَ كَيْلَ الْبِحَارِ وَ قَطْرَ الْأَمْطَارِ وَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ وَ أَشْرَقَ عَلَيْهِ النَّهَارُ

O Allah-azwj! I ask you-azwj by Your-azwj Names by which You-azwj Establish the sky, and by it You-azwj Establish the earth, and by it You-azwj Sustain the beasts, and by it Your-azwj Separate the united and Unite the separate, and by it You-azwj Enumerate number of the grains of sand, and leaves of the trees, and measurement of the oceans, and drops of the rains, and what the night shades upon, and the days shine upon!

أَسْأَلُكَ بِذَلِكَ كُلِّهِ أَنْ تَرْحَمَنِي مِنَ النَّارِ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You-azwj by that, all of it, to Mercy me from the Hellfire, O most Merciful of the merciful ones!

اللَّهُمَّ أَنْتَ الْعَظِيمُ تَمُنُّ بِالْعَظِيمِ وَ تُعْطِي الْجَزِيلَ وَ تَعْفُو عَنِ الْكَثِيرِ وَ تُضَاعِفُ الْقَلِيلَ وَ تَفْعَلُ مَا تُرِيدُ

O Allah-azwj! You-azwj are the Magnificent Conferring with the mighty (Rewards), and You-azwj Give the plentiful, and You-azwj Pardon a lot, and You-azwj Multiply the little and Do whatever You-azwj Want!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَمْلَأَ قَلْبِي مِنْ خَشْيَتِكَ وَ تَلْبَسَ وَجْهِي مِنْ نُورِكَ وَ أَنْ تَغْمُرَنِي فِي رَحْمَتِكَ وَ أَنْ تُلْقِيَ عَلَيَّ مَحَبَّتَكَ وَ أَنْ تَبْلُغَ بِي جَسِيمَ الْخَيْرِ عِنْدَكَ

O Allah-azwj! I ask You-azwj to Fill my heart from fearfulness from You-azwj, and to Clothe my face from Your-azwj Noor, and to Immerse me in Your-azwj Mercy, and to Cast Your-azwj Love upon me, and to Make me reach the immense goodness in Your-azwj Presence!

وَ أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ وَ أَسْأَلُكَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ ص وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى نَبِيِّكَ عِيسَى ع وَ بِكُلِّ حَرْفٍ سَبَّحَكَ بِهِ مَلَكٌ مِنْ مَلَائِكَتِكَ أَوْ نَبِيٌّ مِنْ أَنْبِيَائِكَ أَوْ رَسُولٌ مِنْ رُسُلِكَ فَاسْتَجَبْتَ لَهُ دَعْوَتَهُ أَنْ تُفَرِّجَ عَنِّي هَمِّي وَ غَمِّي وَ كَرْبِي وَ ضِيقَ صَدْرِي وَ مَا تَخَيَّرْتَ بِهِ فِي أَمْرِي

And I ask You[-azwj] by Your[-azwj] Magnificent Name; and I ask You[-azwj] by every letter You[-azwj] Revealed unto Your[-azwj] Prophet[-saww] Muhammad[-saww], and by every letter You[-azwj] Revealed upon Your Prophet[-as] Isa[-as], and by every letter You[-azwj] have been Glorified with by an Angel from Your[-azwj] Angels, or a Prophet[-as] from Your[-azwj] Prophets[-as], or a Messenger[-as] from Your[-azwj] Messengers[-as], so You[-azwj] Answered his[-saww] supplication! Relieve from my worries, and my sorrows, and my distress, and constriction of my chest, and whatever You[-azwj] have Chosen with it in my affairs!

يَا مَوْضِعَ كُلِّ شَكْوَى وَ يَا شَاهِدَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ حَاجَةٍ وَ يَا عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا كَاشِفَ كُلِّ بَلِيَّةٍ وَ يَا خَلِيلَ إِبْرَاهِيمَ وَ يَا نَجِيَّ مُوسَى وَ يَا مُصْطَفِيَ مُحَمَّدٍ ص-

O Place of every complaint, and O Witness of every whisper, and O Ultimate of every need, and O Knower of every hidden matter, and O Remover of every affliction, and O Friend of Ibrahim[-as], and O Whisperer to Musa[-as], and O Chooser of Muhammad[-saww]!

أَدْعُوكَ دُعَاءَ مَنِ اشْتَدَّتْ فَاقَتُهُ وَ ضَعُفَتْ قُوَّتُهُ وَ قَلَّتْ حِيلَتُهُ وَ أَدْعُوكَ دُعَاءَ مَنْ لَا يَجِدُ لِكَشْفِ مَا هُوَ فِيهِ غَيْرَكَ أَنْ تَغْفِرَ لِي يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَقْرَبَ الْمُجِيبِينَ وَ يَا رَءُوفُ يَا رَحِيمُ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرَضِينَ

I supplicate to You[-azwj] with a supplication of the one whose destitution has intensified, and his strength has weakened, and his means are scarce, and I supplicate to You[-azwj] a supplication of the one cannot find for removal of what predicament he is in, apart from You[-azwj], for Forgive (my sins) for me, O most Hearing of the hearing ones, and O most Merciful of the merciful ones, and O closest of the Responders, and O Kind, O Merciful, O Initiator of the skies and the earths!

اغْفِرْ لِي ذَنْبِي وَ أَعْتِقْنِي مِنَ النَّارِ يَا مَنْ تَلَطَّفَ بِي فِي صَغِيرِ حَوَائِجِي وَ كَبِيرِهَا إِنْ وَكَّلْتَنِي بِهَا إِلَى نَفْسِي طَرْفَةَ عَيْنٍ عَجَزْتُ عَنْهَا فَأَدْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ يَا اللَّهُ وَ لَا تُنَاقِشْنِي فِي الْحِسَابِ

Forgive my sins for me and Liberate me from the Hellfire! O One who is Compassionate with me regarding my small needs and their big ones! If You[-azwj] were to Allocate me with these to myself for the blink of an eye, I would be unable from it, so Admit me into the Paradise by Your[-azwj] Mercy, O Allah[-azwj], and do not Investigate me during the Reckoning!

اللَّهُمَّ مَا كَانَ لِأَحَدٍ مِنْ خَلْقِكَ عِنْدِي مِنْ مَظْلِمَةٍ فِي عِرْضٍ أَوْ مَالٍ أَوْ غَيْرِهِ فَاغْفِرْ ذَلِكَ فِيمَا بَيْنِي وَ بَيْنَكَ وَ أَرْضِ عِبَادَكَ عَنِّي بِمَا شِئْتَ مِنْ فَضْلِكَ وَ خَزَائِنِكَ

O Allah[-azwj]! Whatever grievances were to be with me from Your[-azwj] creatures, regarding honour, or wealth, or something else, Forgive that regarding what is between me and You[-azwj], and Honour Your[-azwj] servants on my behalf with whatever You[-azwj] Desire from Your[-azwj] Grace and Your[-azwj] Rewards!

اللَّهُمَّ افْتَحْ لِي بَابَ الْخَيْرِ وَ يَسِّرْ لِي أَمْرَهُ

O Allah-azwj! Open for me the door of goodness and Ease its matter for me!

اللَّهُمَّ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي لِي فِيهِ الْفَرَجُ وَ الْعَافِيَةُ

O Allah-azwj! Open for me the door of the Command in which is the relief for me and the well-being!

اللَّهُمَّ افْتَحْ لِي بَابَهُ وَ يَسِّرْ لِي سَبِيلَهُ وَ سَهِّلْ لِي مَخْرَجَهُ

O Allah-azwj! Open for me its door and Ease its way for me and Ease its outlet for me!

اللَّهُمَّ أَيُّمَا أَحَدٌ مِنْ خَلْقِكَ أَرَادَنِي بِسُوءٍ فَإِنِّي أَدْرَأُ بِكَ فِي نَحْرِهِ وَ أَعُوذُ بِكَ مِنْ شَرِّهِ وَ سَطْوَتِهِ وَ غَضَبِهِ وَ بَادِرَتِهِ فَخُذْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِ رَأْسِهِ وَ مِنْ تَحْتِ قَدَمَيْهِ وَ امْنَعْهُ أَنْ يُوصَلَ إِلَيَّ أَبَداً سُوءاً

O Allah-azwj! Whoever from Your-azwj creatures intends me with evil, so I shield with You-azwj in his throat, and I seek refuge with You-azwj from his evil, and his whip, and his anger, and his actions, therefore Seize him from his front, and from behind him, and on his right, and on his left, and from above his head, and from under his feet, and Prevent him from arriving to me with evil, for ever!

اللَّهُمَّ اجْعَلْنِي فِي حِصْنِكَ وَ جِوَارِكَ وَ كَنَفِكَ عَزَّ جَارُكَ وَ جَلَّ ثَنَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ

O Allah-azwj! Make me to be in Your-azwj Fortress, and Your-azwj Shelter, and Your-azwj Canopy! Mighty is Your-azwj Shelter, and Majestic is Your-azwj Praise, and there is no god other than You-azwj!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ كُلِّ سُوءٍ زَحْزَحَ بَيْنِي وَ بَيْنَكَ أَوْ بَاعَدَ بَيْنِي وَ بَيْنَكَ أَوْ صُرِفَ بِهِ عَنِّي وَجْهُكَ الْكَرِيمُ

O Allah-azwj! I seek Refuge with You-azwj from every evil shifting between me and You-azwj, or distancing between me and You-azwj, or Turning Your-azwj Honourable Face away from me due to it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَحُولَ خَطِيئَتِي وَ جُرْمِي بَيْنِي وَ بَيْنَكَ

O Allah-azwj! I seek Refuge with You-azwj from my wrongdoings and my crimes to be a barrier between me and You-azwj!

اللَّهُمَّ وَفِّقْنِي لِكُلِّ شَيْءٍ يُرْضِيكَ عَنِّي وَ يُقَرِّبُنِي إِلَيْكَ وَ ارْفَعْ دَرَجَتِي وَ عَظِّمْ شَأْنِي وَ أَحْسِنْ مَثْوَايَ وَ ثَبِّتْنِي بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ وَفِّقْنِي لِكُلِّ مَقَامٍ مَحْمُودٍ تُحِبُّ أَنْ تُدْعَى فِيهِ بِأَسْمَائِكَ أَوْ تُسْأَلَ فِيهِ مِنْ عَطَايَاكَ

O Allah-azwj! Harmonise me to every thing Satisfying You-azwj with me, and drawing me closer to You-azwj, and Raise my rank, and Magnify my Splendour, and Make my abode excellent, and Affirm me with the firm Word in life of the world and in the Hereafter, and Harmonise me to every praise-worthy position You-azwj Love to be supplicated to in it with Your-azwj Names or to be asked in for Your-azwj Awards!

رَبِّ لَا تَكْشِفْ عَنِّي سِتْرَكَ وَ لَا تُبْدِ عَوْرَتِي لِأَحَدٍ مِنْ خَلْقِكَ

Lord[-azwj]! Do not Remove Your[-azwj] Curtain from me, nor Reveal my defects to anyone of Your[-azwj] creatures!

اللَّهُمَّ اجْعَلِ الْيَقِينَ فِي قَلْبِي وَ النُّورَ فِي بَصَرِي وَ الصِّحَّةَ فِي بَدَنِي وَ النَّصِيحَةَ فِي صَدْرِي وَ ذِكْرَكَ بِاللَّيْلِ وَ النَّهَارِ عَلَى لِسَانِي وَ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَ ارْزُقْنِي مِنْ بَرَكَاتِكَ وَ اسْتَعْمِلْنِي بِطَاعَتِكَ وَ اجْعَلْ رَغْبَتِي إِلَيْكَ فِيمَا عِنْدَكَ وَ تَوَفَّنِي عَلَى سُنَّتِكَ

O Allah[-azwj]! Make the certainty to be in my heart, and the Noor in my sight, and the health in my body, and the good advice in my chest, and Your[-azwj] Zikr at night and day to be upon my tongue, and Expand upon me from Your[-azwj] Grace, and Grace me from Your[-azwj] Blessings, and Utilise me in Your[-azwj] obedience, and Make my desire to You[-azwj] be regarding what is with You[-azwj], and Cause me to die upon Your[-azwj] Sunnah!

وَ لَا تَكِلْنِي إِلَى غَيْرِكَ وَ لَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي يَا صَرِيخَ الْمَكْرُوبِينَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ فَرِّجْ هَمِّي وَ غَمِّي وَ حُزْنِي كَمَا كَشَفْتَ عَنْ رَسُولِكَ هَمَّهُ وَ غَمَّهُ وَ حُزْنَهُ وَ كَفَيْتَهُ هَوْلَ عَدُوِّهِ فَاكْفِنِي كُلَّ هَوْلٍ وَ فِتْنَةٍ وَ سُقْمٍ حَتَّى تُبْلِغَنِي رَحْمَتَكَ

And do not Allocate me to others, nor let my heart deviate after You[-azwj] having Guided it, O Listener of the distressed, O Responder to supplications of the desperate! Relieve my worries, and my sorrows, and my grief just as You[-azwj] had Relieved from Your[-azwj] Rasool[-saww] of his[-saww] worries, and his[-saww] sorrows, and his[-saww] grief, and Sufficed him[-saww] of might of his[-saww] enemies! Suffice me of every might, and Fitna, and illness until You[-azwj] Make me reach Your[-azwj] Mercy!

اللَّهُمَّ هَذَا مَكَانُ الْبَائِسِ الْفَقِيرِ وَ الْخَائِفِ الْمُسْتَجِيرِ وَ الْهَالِكِ الْفَرِقِ وَ الْمُشْفِقِ الْوَجِلِ وَ مَنْ يُقِرُّ بِخَطِيئَتِهِ وَ يَعْتَرِفُ بِذَنْبِهِ وَ يَتُوبُ إِلَى رَبِّهِ

O Allah[-azwj]! This is the place of the destitute, the poor, the fearful, the shelter seeker, and the one on verge of the destruction, and one who accepts his wrongdoings, and acknowledge his sins, and is repenting to his Lord[-azwj]!

اللَّهُمَّ فَقَدْ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَعْلَمُ سِرِّي وَ إِعْلَانِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي

O Allah[-azwj]! You[-azwj] are Seeing my place, and Hearing my speech, and You[-azwj] Know my secrets and my announcements, and nothing from my affairs is hidden unto You[-azwj]!

أَسْأَلُكَ بِأَنَّكَ وَلِيُّ التَّقْدِيرِ وَ مُمْضِي الْمَقَادِيرِ سُؤَالَ مَنْ أَسَاءَ وَ اقْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ وَ أَسْأَلُكَ أَنْ تَغْفِرَ لِي مَا مَضَى فِي عِلْمِكَ وَ شَهِدَتْهُ حَفَظَتُكَ وَ أَحْصَتْهُ مَلَائِكَتُكَ

I ask You[-azwj] because You[-azwj] are in Charge of the destiny, and Accomplisher of the Determinations, begging by the one who has done evil, and committed sins, and acknowledges; and I ask You[-azwj] to Forgive for me what has passed in Your[-azwj] Knowledge, and Your[-azwj] Recorders have witnessed it, and Your Angels have counted it!

وَ أَسْأَلُكَ أَنْ تَتَجَاوَزَ عَنِّي وَ تَرْحَمَنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ تُصَلِّيَ عَلَى مُحَمَّدٍ النَّبِيِّ وَ عَلَى أَهْلِ بَيْتِهِ صَلَّى اللَّهُ عَلَيْهِمْ وَ سَلَّمَ

And I ask You-azwj to Overlook from me and Mercy me with Your-azwj Mercy, O most Merciful of the merciful ones, and to Send Salawaat upon Muhammad-saww the Prophet-saww, and upon People-asws of his-saww Household! May Allah-azwj Send Salawaat upon them-asws and Greetings!

اللَّهُمَّ يَا نُورَ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ يَا زَيْنَ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ يَا مُغِيثَ الْمُسْتَغِيثِينَ وَ يَا صَرِيخَ الْمُسْتَصْرِخِينَ وَ يَا مُنْتَهَى رَغْبَةِ الْعَابِدِينَ وَ يَا مفرج [مُفَرِّجاً] عَنِ الْمَغْمُومِينَ وَ يَا كَاشِفَ كَرْبِ الْمَكْرُوبِينَ وَ يَا خَيْرَ الْغَافِرِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا إِلَهَ الْعَالَمِينَ

O Allah-azwj! O Noor of the skies and the earths, and O Adorner of the skies and the earths, and O with the Majesty and the Benevolence, and O Helper of the ones seeking help, and O listener to the ones crying out, and O Ultimate desire of the worshippers, and O Reliever from the sorrowful, and O Remover of stress of the distressed, and O Best of the forgivers, and O most Merciful of the merciful ones, and O Responder to supplication of the desperate, and O God-azwj of the worlds!

أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ يَا حَنَّانُ يَا مَنَّانُ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا حَيُّ يَا قَيُّومُ أَسْأَلُكَ أَنْ تُعْتِقَنِي مِنَ النَّارِ:

I ask You-azwj with, 'For You-azwj is the Praise'! There is no god except You-azwj, O Affectionate, O Bestower, O Initiator of the skies and the earth, O with the Majesty and the Benevolence, O Living, O Eternal! I ask You-azwj to Liberate me from the Hellfire!

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ الْخَيْرَاتِ وَ وَفِّقْنَا لِمَا يَكْسِبُنَا الْحَسَنَاتِ وَ جَنِّبْنَا السَّيِّئَاتِ وَ ادْفَعْ عَنَّا الْمَكْرُوهَاتِ وَ قِنَا الْمَحْوفَاتِ إِنَّكَ مُنْتَهَى الرَّغَبَاتِ وَ مُجِيبُ الدَّعَوَاتِ وَ قَاضِي الْحَاجَاتِ وَ كَاشِفُ الْكُرُبَاتِ وَ فَارِجُ الْهَمِّ وَ كَاشِفُ الْغَمِّ وَ رَحْمَانُ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمُهُمَا

O Allah-azwj! Open for me the doors of goodness, and Harmonise us to what we earn of the good deeds, and Keep us aside from the evil deeds, and Repel from us the abhorrence's, and Save us from the scary things! You-azwj Ultimate of the desires, and Responder of the supplication, and Fulfiller of the needs, and Remover of the distresses, and Reliever of the worries, and Remover of the sadness, and Beneficent of the world and the Hereafter and its Mercier!

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ ارْحَمْنِي فِي حَيَاتِي وَ مَمَاتِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ

O Allah-azwj! Forgive my sins for me, and Mercy me during my lifetime and in my death, such a Mercy making me needless by it from mercy of the ones apart from You-azwj!

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَا عَبْدُكَ آمَنْتُ بِكَ مُخْلِصاً لَكَ دِينِي أُصْبِحُ وَ أُمْسِي عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ

O Allah-azwj! You-azwj are my Lord-azwj! There is no god except You-azwj and I am Your-azwj servant! I believe in You-azwj being sincere to You-azwj of my religion! I come to morning and evening being upon Your-azwj Pact, and Your-azwj Promise whatever I am capable of!

أَسْأَلُكَ التَّوْبَةَ مِنْ سَيِّئَاتِ عَمَلِي وَ أَسْتَغْفِرُكَ لِذُنُوبِيَ الَّتِي لَا يَغْفِرُهَا إِلَّا أَنْتَ

I ask You-azwj for the Turning from my evil actions, and I seek Your-azwj Forgiveness for my sins which no one can Forgive these except You-azwj!

اللَّهُمَّ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى تَرَى وَ لَا تُرَى أَعُوذُ بِكَ أَنْ أَضِلَّ فَأَشْقَى أَوْ أُذَلَّ فَأَخْزَى وَ أَعُوذُ بِكَ أَنْ آتِيَ مَا لَا تَرْضَى

O Allah[-azwj]! You[-azwj] are with the exalted scenario. You[-azwj] See and cannot be seen! I seek Refuge with You[-azwj] from straying so I would be wretched, or from straying others so I would be disgraced, and I seek Refuge with You[-azwj] committing what You[-azwj] are not Pleased with!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِاسْمِكَ الْأَعْظَمِ وَ جَدِّكَ الْأَعْلَى وَ كَلِمَاتِكَ التَّامَّاتِ-

O Allah[-azwj]! I ask You[-azwj] for the seat of honour from Your[-azwj] Throne, and the ultimate Mercy from Your[-azwj] Book, and by Your[-azwj] Magnificent Name, and Your Exalted Glory, and Your[-azwj] Complete Words!

اللَّهُمَّ مالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشاءُ وَ تُعِزُّ مَنْ تَشاءُ وَ تُذِلُّ مَنْ تَشاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ-

'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].

تُولِجُ اللَّيْلَ فِي النَّهارِ وَ تُولِجُ النَّهارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشاءُ بِغَيْرِ حِسابٍ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَنْ تَغْفِرَ لِي جَمِيعَ ذُنُوبِي وَ تَقْضِيَ لِي جَمِيعَ حَوَائِجِي صَغِيرَهَا وَ كَبِيرَهَا مَا أَسْرَرْتُ مِنْهَا وَ مَا أَعْلَنْتُ وَ تُسَهِّلَ لِي مَحْيَايَ وَ تُيَسِّرَ لِي أُمُورِي وَ تَكْشِفَ ضُرِّي وَ تَكْبِتَ أَعْدَائِي وَ تَكْفِيَنِي شَرَّ حُسَّادِي وَ شَرَّ كُلِّ ذِي شَرٍّ

I ask You[-azwj] to Send Salawaat upon Muhammad[-saww] and upon Progeny[-asws] of Muhammad[-saww] and to Forgive for me entirety of my sins, and Fulfil for me entirety of my needs, their small ones and their big, whatever I have kept secret from these and whatever I have announced, and Ease my life for me and Ease my affairs for me, and Remove my harm, and Repress my enemies, and Suffice me of evil of my enviers, and evil of every one with evil!

وَ تُؤْتِيَنِي فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ تَقِيَنِي بِرَحْمَتِكَ عَذَابَ النَّارِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا مَالِكَ يَوْمِ الدِّينِ آمِينَ رَبَّ الْعَالَمِينَ

And Give me goodness in the world and goodness in the Hereafter, and Save me by Your[-azwj] Mercy from punishment of the Hellfire by Your[-azwj] Mercy, O most Merciful of the merciful ones, and O most Hearing of the hearing ones, and O Owner of the Day of religion (Qiyamah)! Ameen, Lord[-azwj] of the worlds!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى آلِهِ الطَّيِّبِينَ وَ سَلَّمَ تَسْلِيماً كَثِيراً وَ لَا حَوْلَ وَ لَا قُوَّةَ لِي وَ لَا حِيلَةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ مَا شَاءَ اللَّهُ كَانَ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

And may Allah-azwj Send Salawaat upon Muhammad-saww, last of the Prophets, and upon his-saww goodly Progeny-asws, and abundant Greetings, and there is neither might nor strength for me, nor means except with Allah-azwj the Exalted, the Magnificent, and whatever Allah-azwj Desires happens! Allah-azwj Suffices us and is the best Protector!''[15]

4- الْمُتَهَجِّدُ، رَوَى أَبُو مِخْنَفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ أَنَّ عَلِيّاً ع خَطَبَ يَوْمَ الْأَضْحَى فَكَبَّرَ فَقَالَ- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

(The book) 'Al Mutahajjid' – It is reported by Abu Mikhnaf, from Abdul Rahman Bin Jundab, from his father,

'Ali-asws addressed on the day of (Eid) Al-Azha. He-asws exclaimed Takbeer, so he-asws said: 'Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest! Allah-azwj is Greatest, and for Allah-azwj is the Praise!

الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا وَ لَهُ الشُّكْرُ عَلَى مَا أَبْلَانَا وَ الْحَمْدُ لِلَّهِ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ اللَّهُ أَكْبَرُ زِنَةَ عَرْشِهِ وَ رِضَى نَفْسِهِ وَ مِدَادَ كَلِمَاتِهِ وَ عَدَدَ قَطْرِ سَمَاوَاتِهِ وَ نُطَفِ بُحُورِهِ-

The Praise is for Allah-azwj upon what He-azwj has Guided us, and for Him-azwj is the thanks upon what He-azwj has Tried us, and the Praise is for Allah-azwj upon what He-azwj has Graced us, from beasts of the cattle! Allah-azwj is Greatest, weight of His-azwj Throne, and Satisfaction of Himself-azwj, and extent of His-azwj Words, and number of drops of His-azwj skies, and trickles of His-azwj oceans!

لَهُ الْأَسْمَاءُ الْحُسْنى وَ لَهُ الْحَمْدُ فِي الْآخِرَةِ وَ الْأُولَى حَتَّى يَرْضَى وَ بَعْدَ الرِّضَا إِنَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ

For Him-azwj are the most excellent Names, and for Him-azwj is the Praise in the Hereafter and the former (world) until He-azwj is Satisfied, and after the Satisfaction, surely, He-azwj is the Exalted, the Great!

اللَّهُ أَكْبَرُ كَبِيراً مُتَكَبِّراً وَ إِلَهاً عَزِيزاً مُتَعَزِّزاً وَ رَحِيماً عَطُوفاً مُتَحَنِّناً يَقْبَلُ التَّوْبَةَ وَ يُقِيلُ الْعَثْرَةَ وَ يَعْفُو بَعْدَ الْقُدْرَةِ وَ لَا يَقْنَطُ مِنْ رَحْمَةِ اللَّهِ إِلَّا الْقَوْمُ الضَّالُّونَ

Allah-azwj is Greatest, Great, most Proud, and Mighty God-azwj, Forceful, and Merciful, Compassionate, Affectionate! He-azwj Accepts the repentance, and Uproots the stumbles, and Pardons after the Power, and no one despairs from the Mercy of Allah-azwj except the unjust people!

اللَّهُ أَكْبَرُ كَبِيراً وَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً وَ سُبْحَانَ اللَّهِ بُكْرَةً وَ أَصِيلًا وَ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ وَ نَسْتَهْدِيهِ

Allah-azwj is Greatest, Great, and there is no god except Allah-azwj Purely, and Glory be to Allah-azwj Morning and evening, and the Praise is for Allah-azwj! We Praise him, and we seek His-azwj Assistance, and we seek His-azwj Forgiveness, and we seek His-azwj Guidance!

[15] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 106 H 3

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ- مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ فَقَدْ اهْتَدَى وَ فازَ فَوْزاً عَظِيماً وَ مَنْ يَعْصِهِمَا فَقَدْ ضَلَّ ضَلالًا بَعِيداً

And I testify that there is no god except Allah[-azwj] Alone, there is no associate for Him[-azwj], and Muhammad[-saww] is His[-azwj] servant and His[-azwj] Rasool[-saww]! One who obeys Allah[-azwj] and His[-azwj] Rasool[-saww], he is Guided and succeeded with a mighty success, and one who disobeys them has strayed a far straying!

أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ كَثْرَةِ ذِكْرِ الْمَوْتِ وَ أُحَذِّرُكُمُ الدُّنْيَا الَّتِي لَمْ يُمَتَّعْ بِهَا أَحَدٌ قَبْلَكُمْ وَ لَا تَبْقَى لِأَحَدٍ بَعْدَكُمْ فَسَبِيلُ مَنْ فِيهَا سَبِيلُ الْمَاضِينَ مِنْ أَهْلِهَا

I[-asws] advise you, servants of Allah[-azwj], with fearing Allah[-azwj] and frequently remembering the death, and I[-asws] caution you of the world which no one before you has fully enjoyed with it nor will it remain for anyone after you all! Thus, the way of the ones in it is the way of the past ones from its people!

أَلَا وَ إِنَّهَا قَدْ تَصَرَّمَتْ وَ آذَنَتْ بِانْقِضَاءٍ وَ تَنَكَّرَ مَعْرُوفُهَا وَ أَصْبَحَتْ مُدْبِرَةً مُوَلِّيَةً فَهِيَ تَهْتِفُ بِالْفَنَاءِ وَ تَصْرُخُ بِالْمَوْتِ قَدْ أَمَرَّ مِنْهَا مَا كَانَ حُلْواً وَ كَدِرَ مِنْهَا مَا كَانَ صَفْواً فَلَمْ يَبْقَ مِنْهَا إِلَّا شُفَافَةٌ كَشُفَافَةِ الْإِنَاءِ وَ جُرْعَةٌ كَجُرْعَةِ الْإِدَاوَةِ لَوْ تَمَزَّزَهَا الصَّدْيَانُ لَمْ تَنْقَعْ غُلَّتَهُ

Indeed, and it has become rugged and has proclaimed with expiry, and its goodness is disguised, and it has become turning back, so it is calling with the annihilation and shrieking with the death. It has become bitter from it what had been sweet, and turbid from it what had been clear. So, there does not remain from it except remnants like remnants of the vessel, and a gulp like the gulp of a container. If two camels were to drink it, it would not even moisten their throats!

فَأَزْمِعُوا عِبَادَ اللَّهِ عَلَى الرَّحِيلِ عَنْهَا وَ أَجْمِعُوا مُتَارَكَتَهَا فَمَا مِنْ حَيٍّ يَطْمَعُ فِي بَقَاءٍ وَ لَا نَفْسٍ إِلَّا وَ قَدْ أَذْعَنَتْ لِلْمَنُونِ وَ لَا يَغْلِبَنَّكُمُ الْأَمَلُ وَ لَا يَطُلْ عَلَيْكُمُ الْأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ وَ لَا تَغْتَرُّوا بِالْمُنَى وَ خُدَعِ الشَّيْطَانِ وَ تَسْوِيفِهِ فَإِنَّ الشَّيْطَانَ عَدُوُّكُمْ حَرِيصٌ عَلَى إِهْلَاكِكُمْ

Servants of Allah[-azwj]! Be determined upon the departing from it and gather its provisions! There is no living being having been greedy in remaining nor a soul except and it has surrendered to the deaths, and do not let the aspirations overwhelm you nor let the terms seem prolonged to you for your hearts will harden, and do not be deluded by the wishes and deceptions of Satan[-la] and his[-la] insinuation, for the Satan[-la] is your enemy, eager upon destroying you all!

تَعَبَّدُوا اللَّهَ عِبَادَ اللَّهِ أَيَّامَ الْحَيَاةِ فَوَ اللَّهِ لَوْ حَنَنْتُمْ حَنِينَ الْوَالِهِ الْمِعْجَالِ وَ دَعَوْتُمْ دُعَاءَ الْحَمَامِ وَ جَأَرْتُمْ جُؤَارَ مُتَبَتِّلِي الرُّهْبَانِ وَ خَرَجْتُمْ إِلَى اللَّهِ مِنَ الْأَمْوَالِ وَ الْأَوْلَادِ الْتِمَاسَ الْقُرْبَةِ إِلَيْهِ فِي ارْتِفَاعِ دَرَجَةٍ عِنْدَهُ وَ غُفْرَانِ سَيِّئَةٍ أَحْصَتْهَا كَتَبَتُهُ وَ حَفِظَتْهَا رُسُلُهُ لَكَانَ قَلِيلًا فِيمَا تَرْجُونَ مِنْ ثَوَابِهِ وَ تَخْشَوْنَ مِنْ عِقَابِهِ

Servants of Allah[-azwj]! Worship Allah[-azwj] in the days of the lifetime, for by Allah[-azwj], even if you were to yearn the yearning of the desperate one being hasty, and you were to supplicate like cooing of the pigeons, and be in the vicinity of the afflicted ascetics, and you extract to Allah[-azwj] from the wealth and the children seeking the nearness to Him[-azwj] in raising ranks in His[-azwj] Presence, and Forgiveness of evil deeds enumerated in His[-azwj] Books, and His[-azwj]

Messengers-as have preserved, it would be little compared to what you are hoping for from His-azwj Rewards and fearing from His-azwj Punishments!

وَ تَاللَّهِ لَوِ ائْتَمَّتْ قُلُوبُكُمُ انْمِيَاثاً وَ سَالَتْ مِنْ رَهْبَةِ اللَّهِ عُيُونُكُمْ دَماً ثُمَّ عُمِّرْتُمْ عُمُرَ الدُّنْيَا عَلَى أَفْضَلِ اجْتِهَادٍ وَ عَمَلٍ مَا جَزَتْ أَعْمَالُكُمْ حَقَّ نِعْمَةِ اللَّهِ عَلَيْكُمْ وَ لَا اسْتَحْقَقْتُمُ الْجَنَّةَ بِسِوَى رَحْمَةِ اللَّهِ وَ مَنِّهِ عَلَيْكُمْ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الْمُقْسِطِينَ التَّائِبِينَ الْأَوَّابِينَ

And by Allah-azwj! Even if your hearts were to soften and your eyes were to shed tears out of awe of Allah-azwj, and then you were to live the entire life with the best of efforts and deeds, your actions would not be sufficient to truly earn the bounties of Allah-azwj upon you, and you would not deserve the Paradise except by the Mercy and His-azwj Conferment upon you! May Allah-azwj Make us and you all from the equitable ones, the repentant, the penitent!

أَلَا وَ إِنَّ هَذَا الْيَوْمَ يَوْمٌ حُرْمَتُهُ عَظِيمَةٌ وَ بَرَكَتَهُ مَأْمُولَةٌ وَ الْمَغْفِرَةُ فِيهِ مَرْجُوَّةٌ فَأَكْثِرُوا ذِكْرَ اللَّهِ وَ تَعَرَّضُوا لِثَوَابِهِ بِالتَّوْبَةِ وَ الْإِنَابَةِ وَ الْخُضُوعِ وَ التَّضَرُّعِ فَإِنَّهُ يَقْبَلُ التَّوْبَةَ عَنْ عِبادِهِ وَ يَعْفُوا عَنِ السَّيِّئاتِ وَ هُوَ الرَّحِيمُ الْوَدُودُ

Indeed, and this day is a day of mighty sanctity and Blessings are wished for, and the Forgives is hoped for during it, therefore frequent the Zikr of Allah-azwj and be exposed to His-azwj Rewards with the repentance and the turning, and the humility, and the beseeching, for He-azwj Accepts the repentance from His-azwj servant and Pardons the evil deed, and He-azwj is the Merciful, the Affectionate!

وَ مَنْ ضَحَّى مِنْكُمْ فَلْيُضَحِّ بِجَذَعٍ مِنَ الضَّأْنِ وَ لَا يُجْزِي عَنْهُ جَذَعٌ مِنَ الْمَعْزِ وَ مِنْ تَمَامِ الْأُضْحِيَّةِ اسْتِشْرَافُ أُذُنِهَا وَ سَلَامَةُ عَيْنِهَا فَإِذَا سَلِمَتِ الْأُذُنُ وَ الْعَيْنُ سَلِمَتِ الْأُضْحِيَّةُ وَ تَمَّتْ وَ إِنْ كَانَتْ عَضْبَاءَ الْقَرْنِ تَجُرُّ رِجْلَيْهَا إِلَى الْمَنْسِكِ-

And one from you who offers a sacrifice, let him sacrifice a young (seven months old) from the sheep and it will not suffice him a young from the goat, and from the complete offerings is its protruding ears and soundness of its eyes. When the ears and the eyes are sound, the sacrificial offering is sound and complete, and even if it has been of sharp horns dragging its feet to the ritual.

وَ إِذَا ضَحَّيْتُمْ فَكُلُوا مِنْهَا وَ أَطْعِمُوا وَ ادَّخِرُوا وَ احْمَدُوا اللَّهَ عَلَى مَا رَزَقَكُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ- وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ أَحْسِنُوا الْعِبَادَةَ وَ أَقِيمُوا الشَّهَادَةَ بِالْقِسْطِ وَ ارْغَبُوا فِيمَا كَتَبَ اللَّهُ لَكُمْ وَ أَدُّوا مَا افْتَرَضَ اللَّهُ عَلَيْكُمْ مِنَ الْحَجِّ وَ الصِّيَامِ وَ الصَّلَاةِ وَ الزَّكَاةِ وَ مَعَالِمِ الْإِيمَانِ

And when you have offered a sacrifice, then eat from it and feed others, and save, and Praise Allah-azwj upon what He-azwj has Graced you from beast of the cattle, and establish the Salat and give the Zakat, and improve the worship, and establish the testimony with the fairness, and be desirous regarding what Allah-azwj has Written for you all, and fulfil what Allah-azwj has Obligated upon you all, from the Hajj, and the fasting, and the Salat and the Zakat and the signs of Eman!

فَإِنَّ ثَوَابَ اللَّهِ عَظِيمٌ وَ خَيْرَهُ جَسِيمٌ وَ أْمُرُوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ وَ أَعِينُوا الضَّعِيفَ وَ انْصُرُوا الْمَظْلُومَ وَ خُذُوا فَوْقَ يَدِ الظَّالِمِ أَوِ الْمُرِيبِ وَ أَحْسِنُوا إِلَى نِسَائِكُمْ وَ مَا مَلَكَتْ أَيْمَانُكُمْ وَ اصْدُقُوا الْحَدِيثَ وَ أَدُّوا الْأَمَانَةَ-

The Rewards of Allah-azwj are mighty, and His-azwj goodness is immense, and instruct with the acts of kindness and forbid from the evil, and assist the weak, and help the oppressed, and

take above the hand of an oppressor or the suspicious, and be good to your womenfolk, and what your right hands possess, and be truthful of the narration, and pay back the entrustments!

وَ أَوْفُوا بِالْعَهْدِ وَ كُونُوا قَوَّامِينَ بِالْقِسْطِ وَ أَوْفُوا الْمِكْيالَ وَ الْمِيزانَ- وَ جاهِدُوا فِي سَبِيلِ اللَّهِ حَقَّ جِهادِهِ وَ فَلا تَغُرَّنَّكُمُ الْحَياةُ الدُّنْيا وَ لا يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ إِنَّ أَبْلَغَ الْمَوْعِظَةِ وَ أَحْسَنَ الْقَصَصِ كَلَامُ اللَّهِ-

And be loyal with the Covenant and be standing with the fairness, and fulfil the measure and the scale (weight), and fight in the way of Allah-azwj as is the right of fighting, ***therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver (Iblees) in respect of Allah [35:5]***. Surely, the most conclusive of the preaching and most excellent of the stories is the Speech of Allah-azwj!'

ثُمَّ تَعَوَّذَ وَ قَرَأَ سُورَةَ الْإِخْلَاصِ وَ جَلَسَ كَالرَّائِدِ الْعَجْلَانِ ثُمَّ نَهَضَ فَقَالَ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَهْدِيهِ وَ نَسْتَغْفِرُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ-

Then he-asws sought refuge and recited Surah Al Ikhlas (Al Tawheed) and sat like rider of a young camel. Then he-asws got up and said: 'The Praise is for Allah-azwj! We praise Him-azwj, and seek His-azwj Assistance, and seek His-azwj Guidance, and we seek His-azwj Forgiveness, and we believe in Him-azwj and we rely upon Him-azwj!''

وَ ذَكَرَ بَاقِيَ الْخُطْبَةِ الْقَصِيرَةِ نَحْواً مِنْ خُطْبَةِ الْجُمُعَةِ.

Then he mentioned the short sermon approximate to the Friday sermon''.[16]

تبيين وَ فِي النَّهْجِ أَلَا وَ إِنَّ الدُّنْيَا قَدْ تَصَرَّمَتْ وَ آذَنَتْ بِوَدَاعٍ وَ تَنَكَّرَ مَعْرُوفُهَا وَ أَدْبَرَتْ حَذَّاءَ فَهِيَ تَحْفِزُ بِالْفَنَاءِ سُكَّانَهَا وَ تَحْدُو بِالْمَوْتِ جِيرَانَهَا.

Clarification (Ahadeeth only) – *And in (the book) 'Al-Nahj': 'Indeed, and surely the world is folding up and has proclaimed the termination, and it's acts of kindness are being denied, and it is turning back speedily. It is driving its dwellers to the annihilation and guiding its neighbours to the death!''*

وَ فِي الْفَقِيهِ أَ لَا تَرَوْنَ أَنَّهَا قَدْ تَصَرَّمَتْ وَ آذَنَتْ بِانْقِضَاءٍ وَ تَنَكَّرَ مَعْرُوفُهَا وَ أَدْبَرَتْ حَذَّاءَ فَهِيَ تُخْبِرُ بِالْفَنَاءِ وَ سَاكِنُهَا يُحْدَى بِالْمَوْتِ فَقَدْ أَمَرَّ مِنْهَا مَا كَانَ حُلْواً وَ كَدِرَ مِنْهَا مَا كَانَ صَفْواً فَلَمْ يَبْقَ مِنْهَا إِلَّا سَمَلَةٌ كَسَمَلَةِ الْإِدَاوَةِ وَ جُرْعَةٌ كَجُرْعَةِ الْإِنَاءِ لَوْ تَمَزَّزَهَا الصَّدْيَانُ لَمْ تَنْقَعْ غُلَّتَهُ.

And in (the book) 'Al-Faqeeh' – Indeed! Are you not seeking it is turning back and has proclaimed with the expiry, and disguised its kindness, and turned around speedily, so it is informing of the annihilation and its dwellers are being guided by the death. It has turned bitter what had been sweet, and turbid from it what had been clear. So, there does not remain from it except remnants like remnants of the vessel, and a gulp like the gulp of a container. If two camels were to drink it, it would not even moisten their throats!

وَ فِي الْفَقِيهِ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ بِرَحْمَتِهِ مِنَ التَّائِبِينَ الْعَابِدِينَ وَ إِنَّ هَذَا يَوْمٌ إِلَى قَوْلِهِ فَأَكْثِرُوا ذِكْرَ اللَّهِ تَعَالَى وَ اسْتَغْفِرُوهُ وَ تُوبُوا إِلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

[16] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 106 H 4

And in (the book) 'Al-Faqeeh' – May Allah-azwj Make us and you all, by His-azwj Mercy, from the repentant, the worshippers, and this day' – up to his-asws words: 'Therefore frequent Zikr of Allah-azwj the Exalted and seek His-azwj Forgiveness and repent to Him-azwj, surely He-azwj is the Oft-Turning, the Merciful!

وَ مَنْ ضَحَّى مِنْكُمْ بِجَذَعٍ مِنَ الْمَعْزِ فَإِنَّهُ لَا يُجْزِي عَنْهُ وَ الْجَذَعُ مِنَ الضَّأْنِ يُجْزِي وَ مِنْ تَمَامِ الْأُضْحِيَّةِ اسْتِشْرَافُ عَيْنِهَا وَ أُذُنِهَا وَ إِذَا سَلِمَتِ الْعَيْنُ وَ الْأُذُنُ تَمَّتِ الْأُضْحِيَّةُ وَ إِنْ كَانَ عَضْبَاءَ الْقَرْنِ أَوْ تَجُرُّ بِرِجْلِهَا إِلَى الْمَنْسَكِ فَلَا تُجْزِي وَ إِذَا ضَحَّيْتُمْ فَكُلُوا وَ أَطْعِمُوا وَ أَهْدُوا وَ احْمَدُوا اللَّهَ عَلَى مَا رَزَقَكُمْ.

And one from you who offers a sacrifice a young from the goat, it will not suffice from it, and the young (seven months old) from the sheep does suffice, and from the complete offerings is its protruding eyes and ears, and when the eyes and the ears are sound, the sacrificial offering is sound and complete, and if it was of broken horn or dragging its feet to the ritual, it does not suffice; and when you have sacrificed, then eat and feed others, and gift, and praise Allah-azwj upon what He-azwj has Graced you all!''

وَ فِي النَّهْجِ وَ مِنْ تَمَامِ الْأُضْحِيَّةِ اسْتِشْرَافُ أُذُنِهَا وَ سَلَامَةُ عَيْنِهَا فَإِذَا سَلِمَتِ الْأُذُنُ وَ الْعَيْنُ سَلِمَتِ الْأُضْحِيَّةُ وَ تَمَّتْ وَ لَوْ كَانَتْ عَضْبَاءَ الْقَرْنِ تَجُرُّ رِجْلَهَا إِلَى الْمَنْسِكِ.

And in (the book) 'Al-Nahj': 'And from completeness of the sacrificial animal is the erectness of its ears, and soundness of its eyes. When the ears and the eyes are sound, the sacrificial animal is sound and complete, even if its horn were to be broken or it were to drag its legs to the ritual sacrifice''.

باب 107 عمل ليلتي العيدين و يومهما و فضلهما و التكبيرات فيهما و في أيام التشريق

CHAPTER 107 – ACTS OF WORSHIP ON THE NIGHTS OF EID(S), AND ITS DAYS, AND ITS MERIT, AND THE EXCLAMATIONS OF TAKBEER IN THESE, AND DURING THE DAYS OF AL-TASHREEQ (11th to 13th ZILHAJJ)

الآيات البقرة وَ لِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ

The Verses – (Surah) Al Baqarah: ***for you to exclaim the Greatness of Allah upon what He has Guided you, [2:185]***.

و قال تعالى فَإِذا قَضَيْتُمْ مَناسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آباءَكُمْ أَوْ أَشَدَّ ذِكْراً

And the Exalted Said: ***So when you have fulfilled your rituals, then mention Allah as you mentioned your forefathers, or with a more intense mentioning. [2:200]***.

و قال سبحانه وَ اذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُوداتٍ

And the Glorious Said: ***And mention Allah during the numbered days; [2:203]***.

الحج وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُوماتٍ عَلى ما رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعامِ

(Surah) Al Hajj: ***and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle. [22:28]***.

و قال تعالى كَذلِكَ سَخَّرَها لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ

And the Exalted Said: ***Like that, We Subjected these for you, for you to exclaim the Greatness of Allah upon what We Guided you, [22:37]***.

الأعلى قَدْ أَفْلَحَ مَنْ تَزَكَّى- وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى.

(Surah) Al A'la: ***He has succeeded, the one who purifies himself [87:14] And does Zikr of a Name of his Lord, so he sends Salawat [87:15]***.

تفسير قَالَ أَبُو عَبْدِ اللَّهِ ع التَّكْبِيرُ بِمِنًى عَقِيبَ خَمْسَ عَشْرَةَ صَلَاةً أَوَّلُهَا الظُّهْرُ مِنْ يَوْمِ النَّحْرِ يَقُولُ اللَّهُ أَكْبَرُ.

Interpretation (Ahadeeth only) – *Abu Abdullah-asws said: 'The Takbeer at Mina is a follow-up of fifteen Salat(s). Their first is Al-Zohr from the day of the sacrifice. He should say, 'Allah-azwj is the Greatest!''*

1- الْإِقْبَالُ، رُوِيَ أَنَّهُ يَغْتَسِلُ قَبْلَ الْغُرُوبِ مِنْ لَيْلَةِ الْفِطْرِ إِذَا عَلِمَ أَنَّهَا لَيْلَةُ الْعِيدِ وَ رُوِيَ أَنَّهُ يَغْتَسِلُ أَوَاخِرَ لَيْلَةِ الْعِيدِ.

(The book) ‘Al-Iqbal’ – It is reported that he should bathe before Al-Maghrib from the night of (Eid) Al-Fitr when he knows that it is the night of Eid. And it is reported that he should bathe at the end of the night of Eid’’.[17]

وَ مِنْهُ رُوِيَ بِإِسْنَادٍ مُتَّصِلٍ إِلَى الْحَسَنِ بْنِ رَاشِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْمَغْفِرَةَ تَنْزِلُ عَلَى مَنْ صَامَ شَهْرَ رَمَضَانَ لَيْلَةَ الْقَدْرِ

And from him, it is reported by a chain connected to Al-Hassan Bin Rashid who said,

‘I said to Abu Abdullah[-asws], ‘The people are saying that the Forgiveness descends upon the one who fasts the month of Ramazan, on Laylat Al-Qadr’.

فَقَالَ يَا حَسَنُ إِنَّ الْقَارِ يَجَارَ إِنَّمَا يُعْطَى أَجْرَهُ عِنْدَ فَرَاغِهِ مِنْ ذَلِكَ لَيْلَةَ الْعِيدِ

He[-asws] said: ‘O Hassan! But rather, the worker is given his wages at his being free from that, on the night of Eid’.

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا يَنْبَغِي لَنَا أَنْ نَفْعَلَ فِيهَا

O said, ‘May I be sacrificed for you[-asws]! So what is appropriate for us to do during it?’

قَالَ إِذَا غَرَبَتِ الشَّمْسُ فَاغْتَسِلْ فَإِذَا صَلَّيْتَ الْمَغْرِبَ وَ الْأَرْبَعَ الَّتِي بَعْدَهَا فَارْفَعْ يَدَيْكَ وَ قُلْ يَا ذَا الْمَنِّ وَ الطَّوْلِ يَا ذَا الْجُودِ يَا مُصْطَفِيَ مُحَمَّدٍ وَ نَاصِرَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي كُلَّ ذَنْبٍ أَحْصَيْتَهُ وَ هُوَ عِنْدَكَ فِي كِتَابٍ مُبِينٍ-

He[-asws] said: ‘When the sun sets, bathe. When you have prayed Al-Maghrib and the four (Cycles) which are after it, then raise your hands and say, ‘O One with the Conferment and the Leniency! O One with the Generosity! O Chooser of Muhammad[-saww] and his[-saww] Helper! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Forgive for me every sin You[-azwj] have counted and it is with You[-azwj] in the Clarifying Book!’

ثُمَّ تَخِرُّ سَاجِداً وَ تَقُولُ مِائَةَ مَرَّةٍ أَتُوبُ إِلَى اللَّهِ وَ أَنْتَ سَاجِدٌ ثُمَّ تَسْأَلُ حَاجَتَكَ فَإِنَّهَا تُقْضَى إِنْ شَاءَ اللَّهُ تَعَالَى.

Then fall into prostration and say one hundred times, ‘I repent to Allah[-azwj]!’, while you are in Sajdah. Then ask your need, it shall be fulfilled, if Allah[-azwj] the Exalted so Desires!’’[18]

الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ نَحْوَهُ إِلَى قَوْلِهِ فَإِذَا صَلَّيْتَ ثَلَاثَ رَكَعَاتٍ الْمَغْرِبَ فَارْفَعْ يَدَيْكَ وَ قُلْ يَا ذَا الطَّوْلِ يَا ذَا الْحَوْلِ يَا ذَا الْجُودِ إِلَى قَوْلِهِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ- إِلَى قَوْلِهِ أَحْصَيْتَهُ عَلَيَّ وَ نَسِيتُهُ وَ هُوَ إِلَى قَوْلِهِ وَ أَنْتَ سَاجِدٌ وَ سَلْ حَوَائِجَكَ.

(The book) ‘Al Ilal’ – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Al Sayyari, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid,

Approximate to it up to his[-asws] words: ‘When you have prayed three Cycles of Al-Maghrib, then raise your hands and say, ‘O with the Leniency! O with the Might! O with the Generosity!’ – up to his[-asws] words: ‘Send Salawaat upon Muhammad[-saww] and People[-asws] of his[-saww]

[17] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 1 a
[18] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 1 b

Household' – up to his-asws words: 'You-azwj have Counted upon me and I have forgotten it, and it is' – up to his-asws words: 'While you are in Sajdah, and ask your needs''.[19]

بيان: وَ الدُّعَاءُ فِي الْكَافِي هَكَذَا يَا ذَا الْمَنِّ وَ الطَّوْلِ يَا ذَا الْجُودِ يَا مُصْطَفِياً مُحَمَّداً وَ نَاصِرَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ أَحْصَيْتَهُ عَلَيَّ وَ نَسِيتُهُ وَ هُوَ عِنْدَكَ فِي كِتَابِكَ.

Explanation (Ahadeeth only) – *And the supplication in (the book) 'Al-Kafi' is like this: 'O with the Conferment and the Leniency! O with the Generosity! O Chooser of Muhammad-saww and his-saww Helper! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws and Forgive for me every sin I have sinned, You-azwj have Counted upon me and I have forgotten it, and it is with You-azwj in Your-azwj Book''*.

وَ فِي الْفَقِيهِ يَا ذَا الطَّوْلِ يَا ذَا الْحَوْلِ يَا مُصْطَفِيَ مُحَمَّدٍ وَ نَاصِرَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَ نَسِيتُهُ أَنَا وَ هُوَ عِنْدَكَ فِي كِتَابٍ مُبِينٍ.

And in (the book) 'Al-Faqeeh' – O with the Leniency! O with the Might! O Chooser of Muhammad-saww and his-saww Helper! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Forgive for me every sin I have sinned and forgotten it, and it is with You-azwj in a Clarifying Book!''

2- الْإِقْبَالُ، رَوَيْنَا بِإِسْنَادِنَا إِلَى هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادِهِ إِلَى مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي الْفِطْرِ تَكْبِيراً

(The book) 'Al Iqbal' – We are reporting by our chains to Haroun Bin Musa Al Tal'akbury, may Allah-azwj be Satisfied with him, by his chain to Muawiya Bin Ammar who said,

'I heard Abu Abdullah-asws saying: 'In (Eid) Al-Fitr there is Takbeer'.

قُلْتُ مَتَى

I said, 'When?'

قَالَ فِي الْمَغْرِبِ لَيْلَةَ الْفِطْرِ وَ الْعِشَاءِ وَ صَلَاةِ الْفَجْرِ وَ صَلَاةِ الْعِيدِ ثُمَّ يَنْقَطِعُ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى- وَ لِتُكْمِلُوا الْعِدَّةَ وَ لِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ وَ التَّكْبِيرُ أَنْ يَقُولَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ عَلَى مَا هَدَانَا.

He-asws said: 'During Al-Maghrib on the night of (Eid) Al-Fitr, and Al-Isha, and Salat Al-Fajr, and Salat of Eid. Then it is terminated, and it is Word of Allah-azwj the Exalted: ***for you to exclaim the Greatness of Allah upon what We Guided you, [22:37]***; and the Takbeer is that he should say, 'Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest! Allah-azwj is Greatest, and for Allah-azwj is the Praise upon what He-azwj has Guided us!''[20]

[19] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 1 c
[20] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 2

3- الْمُتَهَجِّدُ، يُسْتَحَبُّ التَّكْبِيرُ عَقِيبَ أَرْبَعِ صَلَاةٍ يَقُولُ- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ وَ الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا وَ لَهُ الشُّكْرُ عَلَى مَا أَوْلَانَا.

(The book) 'Al-Mutahajjid' –

'The Takbeer is recommended as follow-up of four Salat(s). He should say, 'Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest! Allah-azwj is Greatest, and for Allah-azwj is the Praise, and the Praise is for Allah-azwj upon what he has Guided of us, and for him is the thanks upon what He-azwj has Bestowed us''.[21]

بيان: فَرَوَى الصَّدُوقُ فِي مَبَاحِثِ الْحَجِّ أَنَّ عَلِيّاً ع كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ فِي عِيدِ الْأَضْحَى اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

Explanation (Hadeeth only) – *It is reported by Al-Sadouq in 'Mubahis Al-Hajj' that Ali-asws was saying in end of every Salat in Eid Al-Azha: 'Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest, and for Allah-azwj is the Praise''.*

4- تُحَفُ الْعُقُولِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: غُسْلُ الْأَعْيَادِ طَهُورٌ لِمَنْ أَرَادَ طَلَبَ الْحَوَائِجِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ وَ اتِّبَاعَ السُّنَّةِ.

(The book) 'Tuhaf Al Uqoul' –

'From Amir Al-Momineen-asws having said: 'Bathing of the Eid(s) is a purifier for the one who wants to seek the needs in front of Allah-azwj Mighty and Majestic, and follow the Sunnah''.[22]

5- نِهَايَةُ الْعَلَّامَةِ، كَانَ النَّبِيُّ ص يَخْرُجُ يَوْمَ الْفِطْرِ وَ الْأَضْحَى رَافِعاً صَوْتَهُ بِالتَّكْبِيرِ.

(The book) 'Nihayat Al Allama' –

'The Prophet-saww used to go out on the day of (Eid) Al-Fitr and (Eid) Al-Azha raising his-saww voice with the Takbeer''.[23]

6- الْمُنْتَهَى، رُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ خَرَجَ يَوْمَ الْعِيدِ فَلَمْ يَزَلْ يُكَبِّرُ حَتَّى انْتَهَى إِلَى الْجَبَّانَةِ.

(The book) 'Al Muntaha' –

'It is reported from Ali-asws, he-asws went out on the day of Eid. He-asws did not cease to exclaim Takbeer until he-asws ended up to Al-Jabbana (graveyard)''.[24]

7- الْإِقْبَالُ، عَنِ الْحَارِثِ الْأَعْوَرِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يُصَلِّي لَيْلَةَ الْفِطْرِ بَعْدَ الْمَغْرِبِ وَ نَافِلَتِهَا رَكْعَتَيْنِ يَقْرَأُ فِي الْأُولَى فَاتِحَةَ الْكِتَابِ وَ مِائَةَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً ثُمَّ يَقْنُتُ وَ يَرْكَعُ وَ يَسْجُدُ وَ يُسَلِّمُ

(The book) 'Al Iqbal' – from Al Haris Al Awr –

[21] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 3
[22] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 4
[23] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 5
[24] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 6

‘Amir Al-Momineen-asws was praying Salat on the night of (Eid) of Al-Fitr after Al-Maghrib, and its optional of two Cycles, reciting in the first Surah Al Fatiha, and one hundred times Surah Al Tawheed, and in the second Surah Al Fatiha and Surah Al Tawheed once! Then he-asws performed Qunout, and performed Ruk’u and Sajdah, and Salaam.

ثُمَّ يَخِرُّ لِلَّهِ سَاجِداً وَ يَقُولُ فِي سُجُودِهِ أَتُوبُ إِلَى اللَّهِ مِائَةَ مَرَّةٍ ثُمَّ يَقُولُ وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَفْعَلُهَا أَحَدٌ فَيَسْأَلَ اللَّهَ تَعَالَى شَيْئاً إِلَّا أَعْطَاهُ وَ لَوْ أَتَى مِنَ الذُّنُوبِ مِثْلَ رَمْلِ عَالِجٍ.

The he-asws fell in Sajdah to Allah-azwj and said in his-asws Sajdah: ‘I-asws repent to Allah-azwj’, one hundred times. Then he-asws said: ‘By the One in Whose Hand is my-asws soul! No one who does it will ask Allah-azwj the Exalted for anything except He-azwj will Give it, and even if he has committed from the sins like grains of sand of a desert’’.[25]

وَ مِنْهُ بِإِسْنَادِهِ إِلَى هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادِهِ إِلَى غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يُحْيِي لَيْلَةَ عِيدِ الْفِطْرِ بِصَلَاةٍ حَتَّى يُصْبِحَ وَ يَبِيتُ لَيْلَةَ الْفِطْرِ فِي الْمَسْجِدِ وَ يَقُولُ يَا بُنَيَّ مَا هِيَ بِدُونِ لَيْلَةٍ يَعْنِي لَيْلَةَ الْقَدْرِ.

And from him, by his chain to Haroun Bin Musa Al Tal’akbury, may Allah-azwj be Pleased with him, to Giyas Bin Ibrahim,

‘From Ja’far-asws Bin Muhammad-asws, from his-asws father-asws having said: ‘Ali-asws Bin Al-Husayn-asws revived the night of Eid Al-Fitr with Salat until morning, and he-asws spent the night of Al-Fitr in the Masjid and said: ‘O my-asws son-asws! It is not without a night’ – meaning Laylat Al-Qadr’’.[26]

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ الْأَزْمِنَةِ لِمُحَمَّدِ بْنِ عِمْرَانَ الْمَرْزُبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ يَزِيدَ النَّحْوِيِّ قَالَ: خَرَجَ الْحَسَنُ بْنُ عَلِيٍّ ع فِي يَوْمِ الْفِطْرِ وَ النَّاسُ يَضْحَكُونَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ شَهْرَ رَمَضَانَ مِضْمَاراً لِخَلْقِهِ يَسْتَبِقُونَ فِيهِ إِلَى طَاعَتِهِ فَسَبَقَ قَوْمٌ فَفَازُوا وَ تَخَلَّفَ آخَرُونَ فَخَابُوا

And from him, copying from the book ‘Al Azmina’ of Muhammad Bin Imran Al Marzubani, from Abdullah Bin Ja’far Bin Muhammad Bin Yazeed Al Nahwy who said,

‘Al-Hassan-asws Bin Ali-asws went out during the day of (Eid) Al-Fitr and the people were laughing. He-asws said: ‘Allah-azwj Mighty and Majestic Made the month of Ramazan as a racecourse for His-azwj creatures to be competing in it to His-azwj obedience. A people competed and they succeeded, and the others lagged behind so they were disappointed!

وَ الْعَجَبُ مِنَ الضَّاحِكِ فِي هَذَا الْيَوْمِ الَّذِي يَفُوزُ فِيهِ الْمُحْسِنُونَ وَ يَخْسَرُ فِيهِ الْمُبْطِلُونَ وَ اللَّهِ لَوْ كُشِفَ الْغِطَاءُ لَشُغِلَ مُحْسِنٌ بِإِحْسَانِهِ وَ مُسِيءٌ بِإِسَاءَتِهِ عَنْ تَرْجِيلِ شَعْرٍ وَ تَصْقِيلِ ثَوْبٍ.

And the wonder is from the one laughing during this day, the good doers are succeeding in it and the falsifiers are incurring loss during it, and if the covering were to be removed, the good doer will too pre-occupied with his good deeds and the evil doer with his evil deeds from moving a hair and smoothing a cloth’’.[27]

[25] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 7 a
[26] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 7 b
[27] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 7 c

8- الْإِقْبَالُ، رَوَيْنَا بِإِسْنَادِنَا إِلَى الشَّيْخِ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادِهِ عَنِ الْحَارِثِ الْأَعْوَرِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يُصَلِّي لَيْلَةَ الْفِطْرِ رَكْعَتَيْنِ يَقْرَأُ فِي الْأُولَى فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَاحِدَةً ثُمَّ يَرْكَعُ وَ يَسْجُدُ فَإِذَا سَلَّمَ خَرَّ سَاجِداً وَ يَقُولُ فِي سُجُودِهِ- أَتُوبُ إِلَى اللَّهِ مِائَةَ مَرَّةٍ ثُمَّ يَقُولُ-

(The book) 'Al Iqbal' – We are reporting by our chains to the Sheykh Abu Muhammad Haroun Bin Musa Al Tal'akbury, may Allah-azwj be Satisfied with him, by his chain from Al Haris Al Awr,

'Amir Al-Momineen-asws was praying two Cycles of Salat on the night of (Eid) Al-Fitr, reciting in the first Surah Al Fatiha, and Surah Al Tawheed a thousand times, and in the second Surah Al Fatiha, and Surah Al Tawheed once. Then he-asws performed Ruk'u, and Sajdah! When he-asws had performed Salaam, he-asws fell prostrate and said in his-asws Sajdah: 'I repent to Allah-azwj', one hundred times.

يَا ذَا الْمَنِّ وَ الْجُودِ يَا ذَا الْمَنِّ وَ الطَّوْلِ يَا مُصْطَفِيَ مُحَمَّدٍ ص صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ افْعَلْ بِي كَذَا وَ كَذَا-

O with the Conferment and the Generosity! O with the Conferment and the Leniency! O Chooser of Muhammad-saww! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Do such and such with me!'

فَإِذَا رَفَعَ رَأْسَهُ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ ثُمَّ يَقُولُ وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَفْعَلُهَا أَحَدٌ يَسْأَلُ اللَّهَ تَعَالَى شَيْئاً إِلَّا أَعْطَاهُ فَلَوْ أَتَاهُ مِنَ الذُّنُوبِ بِعَدَدِ رَمْلِ عَالِجٍ غَفَرَ اللَّهُ تَعَالَى لَهُ.

When he-asws raised his-asws head, he-asws faced towards us with his-asws face, then he-asws said: 'By the One in Whose Hand is my-asws soul! No one doing it will ask Allah-azwj the Exalted for anything except He-azwj will Give it. Even if he had committed from the sins the number of grains of sand of a desert, Allah-azwj the Exalted will Forgive these for him''.[28]

وَ مِنْ ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ أَبِي قُرَّةَ فِي كِتَابِ عَمَلِ شَهْرِ رَمَضَانَ بِإِسْنَادِهِ إِلَى الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ صَلَّى لَيْلَةَ الْفِطْرِ رَكْعَتَيْنِ يَقْرَأُ فِي الْأُولَى الْحَمْدَ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَاحِدَةً لَمْ يَسْأَلِ اللَّهَ شَيْئاً إِلَّا أَعْطَاهُ-

And from that is what is reported by Muhammad Bin Abu Qurrah in the book 'Amal Shahr Ramazan', by his chain to Al-Hassan Bin Rashid,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said: 'One who prays two Cycles Salat on Laylat Al-Qadr, reciting in the first Surah Al Fatiha, and Surah Al Tawheed a thousand times, and in the second Surah Al Hamd, and Surah Al Tawheed once, will not ask Allah-azwj for anything except He-azwj will Give it''.

الدُّعَاءُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ يَا رَحِيمُ يَا اللَّهُ يَا مَلِكُ يَا اللَّهُ يَا قُدُّوسُ يَا اللَّهُ يَا سَلَامُ يَا اللَّهُ يَا مُؤْمِنُ يَا اللَّهُ يَا مُهَيْمِنُ يَا اللَّهُ يَا عَزِيزُ يَا اللَّهُ يَا جَبَّارُ يَا اللَّهُ يَا مُتَكَبِّرُ يَا اللَّهُ يَا خَالِقُ

The supplication (following it): 'O Allah-azwj! O Allah-azwj! O Allah-azwj! O Beneficent! O Allah-azwj! O Merciful! O Allah-azwj! O King! O Allah-azwj! O Holy! O Allah-azwj! O Granter of Peace! O

[28] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 8 a

Allah-azwj! O Granter of Security! O Allah-azwj! O Overseer! O Allah-azwj! O Mighty! O Allah-azwj! O Forceful! O Allah-azwj! O Supreme! O Allah-azwj! O Creator!

يَا اللَّهُ يَا بَارِئُ يَا اللَّهُ يَا مُصَوِّرُ يَا اللَّهُ يَا عَالِمُ يَا اللَّهُ يَا عَظِيمُ يَا اللَّهُ يَا كَرِيمُ يَا اللَّهُ يَا حَلِيمُ يَا اللَّهُ يَا حَكِيمُ يَا اللَّهُ يَا سَمِيعُ يَا اللَّهُ يَا بَصِيرُ يَا اللَّهُ يَا قَرِيبُ يَا اللَّهُ يَا مُجِيبُ يَا اللَّهُ يَا جَوَادُ يَا اللَّهُ يَا وَاحِدُ يَا اللَّهُ يَا وَلِيُّ يَا اللَّهُ يَا وَفِيُّ

O Allah-azwj! O Maker! O Allah-azwj! O Fashioner! O Allah-azwj! O Knower! O Allah-azwj! O Magnificent! O Allah-azwj! O Benevolent! O Allah-azwj! O Forbearing! O Allah-azwj! O Wise! O Allah-azwj! O Hearing! O Allah-azwj! O Seeing! O Allah-azwj! O Near! O Allah-azwj! O Responder! O Allah-azwj! O Generous! O Allah-azwj! O Guardian! O Allah-azwj! O Loyal!

يَا اللَّهُ يَا مَوْلَى يَا اللَّهُ يَا قَاضِي يَا اللَّهُ يَا سَرِيعُ يَا اللَّهُ يَا شَدِيدُ يَا اللَّهُ يَا رَءُوفُ يَا اللَّهُ يَا رَقِيبُ يَا اللَّهُ يَا مُجِيبُ يَا اللَّهُ يَا جَوَادُ يَا اللَّهُ يَا مَاجِدُ يَا اللَّهُ يَا حَفِيظُ يَا اللَّهُ يَا مُحِيطُ يَا اللَّهُ يَا سَيِّدَ السَّادَاتِ يَا اللَّهُ يَا أَوَّلُ يَا اللَّهُ يَا آخِرُ

O Allah-azwj! O Master! O Allah-azwj! O Decreer! O Allah-azwj! O Swift! O Allah-azwj! O Intense! O Allah-azwj! O Kind! O Allah-azwj! O Watcher! O Allah-azwj! O Responder! O Allah-azwj! O Generous! O Allah-azwj! O Glorious! O Allah-azwj! O Preserver! O Allah-azwj! O Encompasser! O Allah-azwj! O Chief of the Chiefs! O Allah-azwj! O First! O Allah-azwj! O Last!

يَا اللَّهُ يَا ظَاهِرُ يَا اللَّهُ يَا بَاطِنُ يَا اللَّهُ يَا فَاخِرُ يَا اللَّهُ يَا قَاهِرُ يَا اللَّهُ يَا رَبَّاهْ يَا اللَّهُ يَا رَبَّاهْ يَا اللَّهُ يَا رَبَّاهْ يَا اللَّهُ يَا رَبَّاهْ يَا اللَّهُ يَا وَدُودُ يَا اللَّهُ يَا نُورُ يَا اللَّهُ يَا دَافِعُ

O Allah-azwj! O Apparent! O Allah-azwj! O Apparent! O Allah-azwj! O Hidden! O Allah-azwj! O Pride-worthy! O Allah-azwj! O Able! O Allah-azwj! O Subduer! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Affectionate! O Allah-azwj! O Noor! O Allah-azwj! O Defender!

يَا اللَّهُ يَا مَانِعُ يَا اللَّهُ يَا رَافِعُ يَا اللَّهُ يَا فَاتِحُ يَا اللَّهُ يَا نَفَّاعُ يَا اللَّهُ يَا مُغِيثُ يَا اللَّهُ يَا جَلِيلُ يَا اللَّهُ يَا جَمِيلُ يَا اللَّهُ يَا شَهِيدُ يَا اللَّهُ يَا شَاهِدُ يَا اللَّهُ يَا حَبِيبُ يَا اللَّهُ يَا فَاطِرُ يَا اللَّهُ يَا مُطَهِّرُ يَا اللَّهُ يَا مَالِكُ يَا اللَّهُ يَا مُقْتَدِرُ

O Allah-azwj! O Preventer! O Allah-azwj! O Lofty! O Allah-azwj! O Victor! O Allah-azwj! O Beneficial! O Allah-azwj! O Helper! O Allah-azwj! O Majestic! O Allah-azwj! O Majestic! O Allah-azwj! O Beautiful! O Allah-azwj! O Testifier! O Allah-azwj! O Witness! O Allah-azwj! O Beloved! O Allah-azwj! O Originator! O Allah-azwj! O Purifier! O Allah-azwj! O Master! O Allah-azwj! O Omnipotent!

يَا اللَّهُ يَا قَابِضُ يَا اللَّهُ يَا بَاسِطُ يَا اللَّهُ يَا مُحْيِي يَا اللَّهُ يَا مُمِيتُ يَا اللَّهُ يَا بَاعِثُ يَا اللَّهُ يَا وَارِثُ يَا اللَّهُ يَا مُعْطِي يَا اللَّهُ يَا مُفْضِلُ يَا اللَّهُ يَا مُنْعِمُ يَا اللَّهُ يَا حَقُّ يَا اللَّهُ يَا مُبِينُ يَا اللَّهُ يَا طَبِيبُ يَا اللَّهُ يَا مُحْسِنُ يَا اللَّهُ يَا مُجْمِلُ

O Allah-azwj! O Seizer! O Allah-azwj! O Extender! O Allah-azwj! O Causer of life! O Allah-azwj! O Causer of death! O Allah-azwj! Resurrector! O Allah-azwj! O Inheritor! O Allah-azwj! O Giver! O Allah-azwj! O Meritor! O Allah-azwj! O Bestower! O Allah-azwj! O True! O Allah-azwj! O Manifest! O Allah-azwj! O Healer! O Allah-azwj! O Favourer! O Allah-azwj! O Whole!

يَا اللَّهُ يَا مُبْدِئُ يَا اللَّهُ يَا مُعِيدُ يَا اللَّهُ يَا بَارِئُ يَا اللَّهُ يَا بَدِيعُ يَا اللَّهُ يَا هَادِي يَا اللَّهُ يَا كَافِي يَا اللَّهُ يَا شَافِي يَا اللَّهُ يَا عَلِيُّ يَا اللَّهُ يَا حَنَّانُ يَا اللَّهُ يَا مَنَّانُ يَا اللَّهُ يَا ذَا الطَّوْلِ يَا اللَّهُ يَا مُتَعَالِي يَا اللَّهُ يَا عَدْلُ يَا اللَّهُ يَا ذَا الْمَعَارِجِ

O Allah-azwj! O Initiator! O Allah-azwj! O Repeater! O Allah-azwj! O Maker! O Allah-azwj! O Originator! O Allah-azwj! O Guide! O Allah-azwj! O Sufficer! O Allah-azwj! O Curer! O Allah-azwj! O Exalted! O Allah-azwj! O Affectionate! O Allah-azwj! O Bestower! O Allah-azwj! O with the Leniency! O Allah-azwj! O most Exalted! O Allah-azwj! O Just! O Allah-azwj! O with the ways of ascent!

يَا اللَّهُ يَا صَادِقُ يَا اللَّهُ يَا دَيَّانُ يَا اللَّهُ يَا بَاقِي يَا اللَّهُ يَا ذَا الْجَلَالِ يَا اللَّهُ يَا ذَا الْإِكْرَامِ يَا اللَّهُ يَا مَعْبُودُ يَا اللَّهُ يَا مَحْمُودُ يَا اللَّهُ يَا صَانِعُ يَا اللَّهُ يَا مُعِينُ يَا اللَّهُ يَا مُكَوِّنُ يَا اللَّهُ يَا فَعَّالُ يَا اللَّهُ يَا لَطِيفُ يَا اللَّهُ يَا خَبِيرُ

O Allah-azwj! O Truthful! O Allah-azwj! O Judge! O Allah-azwj! O Remaining! O Allah-azwj! O with the Majesty! O Allah-azwj! O with the Benevolence! O Allah-azwj! O worshipped! O Allah-azwj! O most Praised! O Allah-azwj! O Crafter! O Allah-azwj! O Aider! O Allah-azwj! O Bringer into existence! O Allah-azwj! O Doer! O Allah-azwj! O Subtle! O Allah-azwj! O Informed!

يَا اللَّهُ يَا غَفُورُ يَا اللَّهُ يَا شَكُورُ يَا اللَّهُ يَا نُورُ يَا اللَّهُ يَا حَنَّانُ يَا اللَّهُ يَا قَدِيرُ يَا اللَّهُ يَا رَبَّاهْ يَا اللَّهُ يَا رَبَّاهْ يَا اللَّهُ يَا رَبَّاهْ يَا اللَّهُ يَا رَبَّاهْ يَا اللَّهُ يَا رَبَّاهْ يَا اللَّهُ يَا رَبَّاهْ

O Allah-azwj! O Forgiver! O Allah-azwj! O Thankful! O Allah-azwj! O Noor! O Allah-azwj! O Affectionate! O Allah-azwj! O Able! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَمُنَّ عَلَيَّ بِرِضَاكَ وَ تَعْفُوَ عَنِّي بِحِلْمِكَ وَ تُوَسِّعَ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ الطَّيِّبِ مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ فَإِنِّي عَبْدُكَ لَيْسَ لِي أَحَدٌ سِوَاكَ وَ لَا أَجِدُ أَحَداً أَسْأَلُهُ غَيْرَكَ يَا أَرْحَمَ الرَّاحِمِينَ- ما شاءَ اللَّهُ لا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ-

I ask You-azwj to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Confer upon me with Your-azwj Satisfaction, and Pardon me by Your-azwj Leniency, and Expand upon me from Your-azwj sustenance, the Permissible, the good, from where I am anticipating and from where I am not anticipating, for I am Your-azwj servant. There isn't anyone for me besides You-azwj nor can I find anyone to ask apart from You-azwj, O most Merciful of the merciful ones! Whatever Allah-azwj Desires, happens. There is no strength except by Allah-azwj the Exalted, the Magnificent!'

ثُمَّ تَسْجُدُ وَ تَقُولُ يَا اللَّهُ يَا اللَّهُ يَا رَبِّ يَا اللَّهُ يَا رَبِّ يَا اللَّهُ يَا رَبِّ يَا اللَّهُ يَا اللَّهُ يَا مُنْزِلَ الْبَرَكَاتِ بِكَ تَنْزِلُ كُلُّ حَاجَةٍ

Then do Sajdah and say, 'O Allah-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Lord-azwj! O Allah-azwj! O Allah-azwj! O Descender of the Blessings, every need descends with You-azwj!

أَسْأَلُكَ بِكُلِّ اسْمٍ فِي مَخْزُونِ الْغَيْبِ عِنْدَكَ وَ الْأَسْمَاءِ الْمَشْهُورَاتِ عِنْدَكَ الْمَكْتُوبَةِ عَلَى سُرَادِقِ عَرْشِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَقْبَلَ مِنِّي شَهْرَ رَمَضَانَ وَ تَكْتُبَنِي فِي الْوَافِدِينَ إِلَى بَيْتِكَ الْحَرَامِ وَ تَصْفَحَ لِي مِنَ الذُّنُوبِ الْعِظَامِ وَ تَسْتَخْرِجَ لِي يَا رَبِّ كُنُوزَكَ يَا رَحْمَانُ.

I ask You-azwj by every Name Treasured in the hidden with You-azwj, and the well-known Names with You-azwj, the Inscribed upon pavilions of Your-azwj Throne, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and to Accept from me the month of

Ramazan, and Write me among the delegates to Your-azwj Sacred House, and Forgive for me from the major sins, and Bring out to me, O Lord-azwj, Your-azwj treasures, O Beneficent!''[29]

الْمُتَهَجِّدُ، وَ الْإِخْتِيَارُ، وَ الْجُنَّةُ، جُنَّةُ الْأَمَانِ قَالُوا بَعْدَ ذِكْرِ الصَّلَاةِ يُسْتَحَبُّ أَنْ تَدْعُوَ بَعْدَ الرَّكْعَتَيْنِ بِهَذَا الدُّعَاءِ وَ ذَكَرُوا نَحْوَهُ.

(The book) 'Al-Mutahajjid', and 'Al-Ikhtiyar', and 'Junnat Al-Amaan' – They said after mention of the Salat, 'It is recommended to supplicate after the two Cycles with this supplication', and they mentioned approximate to it''.[30]

9- الْإِقْبَالُ، رُوِيَ أَنَّ مَنْ صَلَّى لَيْلَةَ الْفِطْرِ أَرْبَعَ عَشْرَةَ رَكْعَةً وَ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ ثَلَاثَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ أَعْطَاهُ اللَّهُ بِكُلِّ رَكْعَةٍ عِبَادَةَ أَرْبَعِينَ سَنَةً وَ عِبَادَةَ كُلِّ مَنْ صَامَ وَ صَلَّى فِي هَذَا الشَّهْرِ وَ ذَكَرَ فَضْلًا عَظِيماً.

(The book) 'Al Iqbal' –

'It is reported that the one who prays fourteen Cycles of Salat on the night of (Eid) Al-Fitr, and reciting in the first Cycle Surah Al Hamd and Ayat Al Kursy, and thirteen times Surah Al Tawheed, Allah-azwj will Give him for each Cycle, worship of forty years, and worship of every one fasting and praying in this month', and mentioned a mighty merit''.[31]

0- جَمَالُ الْأُسْبُوعِ، قَالَ: صَلَاةُ الْحَاجَةِ لَيْلَةَ الْجُمُعَةِ وَ لَيْلَةَ عِيدِ الْأَضْحَى رَكْعَتَيْنِ تَقْرَأُ فَاتِحَةَ الْكِتَابِ إِلَى إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ وَ تُكَرِّرُ ذَلِكَ مِائَةَ مَرَّةٍ وَ تُتِمُّ الْحَمْدَ ثُمَّ تَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَتَيْ مَرَّةٍ فِي كُلِّ رَكْعَةٍ ثُمَّ تُسَلِّمُ وَ تَقُولُ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعِينَ مَرَّةً وَ تَسْجُدُ وَ تَقُولُ مِائَتَيْ مَرَّةٍ يَا رَبِّ يَا رَبِّ وَ تَسْأَلُ كُلَّ حَاجَةٍ.

(The book) 'Jamaal Al Usbou' –

'He said, 'Salat of the needs on the night of Friday and night of Eid Al-Azha is of two Cycles. You should recite Surah Al Fatiha up to: ***And You do we seek Assistance (from) [1:5]***, and repeat that one hundred times, and complete Surah Al Hamd. Then recite Surah Al Tawheed two hundred times in each Cycle, then perform Salaam and say, 'There is neither might nor strength except with Allah-azwj the Exalted, the Magnificent', seventy times, and perform Sajdah and say two hundred times, 'O Lord-azwj! O Lord-azwj!', and ask every need''.[32]

11- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع كَانَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ أَنْ يَخْرُجَ إِلَى الْمُصَلَّى يَوْمَ الْفِطْرِ كَانَ يُفْطِرُ عَلَى تَمَرَاتٍ أَوْ زَبِيبَاتٍ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa-asws Bin Ja'far-asws, from his-asws forefathers-asws having said: 'Ali-asws said: 'It was so, whenever Rasool-Allah-saww wanted to go out to the praying place on the day of (Eid) Al-Fitr, he-saww would break fast upon dates or raisins''.[33]

[29] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 8 b
[30] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 8 c
[31] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 9
[32] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 10
[33] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 11

12- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ الْغَضَائِرِيِّ عَنْ هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَقُولُ يُعْجِبُنِي أَنْ يُفَرِّغَ الرَّجُلُ نَفْسَهُ فِي السَّنَةِ أَرْبَعَ لَيَالٍ- لَيْلَةَ الْفِطْرِ وَ لَيْلَةَ الْأَضْحَى وَ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ وَ أَوَّلَ لَيْلَةٍ مِنْ رَجَبٍ.

(The book) 'Majaalis' of the Sheykh, from Al-Husayn Bin Ubeydullah Al Gazairy, from Haroun Bin Musa Al Tal'akbury, from Muhammad Bin Muhammad Bin Al Ash'as, from Musa Bin Ismail

Son of Musa[-asws] Bin Ja'far[-asws], from his father[-asws], from his grandfather[-asws], from his[-asws] father Ja'far Bin Muhammad[-asws] having said: 'Ali Bin Abu Talib[-asws] had said: 'It fascinates me if the man were to free himself (for worship) four nights during the year – the night of (Eid) Al-Fitr, and the night of (Eid) Al-Azha, and the night of the middle of Shaban, and the first night of Rajab''.[34]

13- مَجَالِسُ الشَّيْخِ، عَنِ الْحَسَنِ بْنِ الْقَاسِمِ الْمُحَمَّدِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ رَبَاحٍ عَنْ عَمِّهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ سُلَيْمَانَ بْنِ حَيَّانَ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظُهَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ الْيَشْكُرِيِّ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيٍّ ع قَالَ: إِنِ اسْتَطَعْتَ أَنْ تُحَافِظَ عَلَى لَيْلَةِ الْفِطْرِ وَ لَيْلَةِ النَّحْرِ وَ أَوَّلِ لَيْلَةٍ مِنَ الْمُحَرَّمِ وَ لَيْلَةِ عَاشُورَاءَ وَ أَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ وَ لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ فَافْعَلْ وَ أَكْثِرْ فِيهِنَّ مِنَ الدُّعَاءِ وَ الصَّلَاةِ وَ تِلَاوَةِ الْقُرْآنِ.

(The book) 'Majalis' of the Sheykh – from Al-Hassan Bin Al Qasim Al Muhammady, from Muhammad Bin Ali Bin Al Fazl, from Muhammad Bin Muhammad Bin Razzah, from his uncle Ali Bin Muhammad, from Ibrahim Bin Suleyman Bin Hayyan, from Ibrahim Bin Al Hakam Bin Zuheyr, from Abdul Rahman Al Yashkuri, from Abu Is'haq, from Al Haris Bin Abdullah,

'From Ali[-asws] having said: 'If you are capable of preserving upon the night of (Eid) Al-Fitr, and the night of sacrifice, and the first night of Muharram, and the night of Ashura, and the night of Rajab, and the night of the middle of Shaban, then do so, and frequent in these from the supplication, and the Salat, and recitation of the Quran''.[35]

14- مَجْمَعُ الْبَيَانِ، رُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ خَرَجَ فِي يَوْمِ عِيدٍ فَرَأَى نَاساً يُصَلُّونَ فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ شَهِدْنَا نَبِيَّ اللَّهِ فِي مِثْلِ هَذَا الْيَوْمِ فَلَمْ يَكُنْ أَحَدٌ يُصَلِّي قَبْلَ الْعِيدِ أَوْ قَالَ النَّبِيُّ

(The book) 'Majma Al Bayan' –

'It is reported from Ali[-asws], he[-asws] went out during a day of Eid. He[-asws] saw some people praying Salat. He[-asws] said: 'O you people! We have witnessed the Prophet[-saww] of Allah[-azwj] in a day similar to this. There did not happen to be anyone who had prayed before the Eid', or the Prophet[-saww] said (so)'.

فَقَالَ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَ لَا تَنْهَى أَنْ يُصَلُّوا قَبْلَ خُرُوجِ الْإِمَامِ

A man said, 'O Amir Al-Momineen[-asws]! Why don't you[-asws] forbid them from praying before the prayer leader comes out?'

[34] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 12
[35] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 13

فَقَالَ لَا أُرِيدُ أَنْ أَنْهَى عَبْداً إِذَا صَلَّى وَ لَكِنَّا نُحَدِّثُهُمْ بِمَا شَهِدْنَا مِنَ النَّبِيِّ ص أَوْ كَمَا قَالَ.

He[-asws] said: 'I[-asws] don't want to forbid a servant when he is praying Salat, but we should narrate to them with what we have witnessed from the Prophet[-saww], or just as he[-saww] had said''.[36]

15- الْهِدَايَةُ، قَالَ الصَّادِقُ ع مَنْ فَاتَهُ التَّكْبِيرُ أَوْ نَسِيَهُ فَلْيُكَبِّرْ حِينَ يَذْكُرُ

(The book) 'Al-Hidaya' –

'Al-Sadiq[-asws] said: 'One who misses the Takbeer or forgets it, let him exclaim Takbeer when he does remember it'.

وَ قَالَ الصَّادِقُ ع لَيْلَةُ الْفِطْرِ- اللَّيْلَةُ الَّتِي يَسْتَوْفِي فِيهَا الْأَجِيرُ أَجْرَهُ وَ التَّكْبِيرُ أَيَّامَ التَّشْرِيقِ بِالْأَمْصَارِ فِي عَشْرِ صَلَوَاتٍ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الْغَدَاةِ فِي الْيَوْمِ الثَّالِثِ

And Al-Sadiq[-asws] said: 'Night of (Eid) Al-Fitr is the night in which the worker is fulfilled his recompense, and the Takbeer in the days of Al-Tashreeq (11th to 13th Zilhajj) with the cities in ten Salat(s), from Salat Al-Zohr on the day of the sacrifice up to the morning Salat during the third day.

لِأَنَّهُ إِذَا نَفَرَ النَّاسُ مِنْ مِنًى فِي النَّفْرِ الْأَوَّلِ وَجَبَ عَلَى أَهْلِ الْأَمْصَارِ قَطْعُ التَّكْبِيرِ وَ التَّكْبِيرُ فِي خَمْسَ عَشْرَةَ صَلَاةً مِنْ صَلَاةِ الظُّهْرِ مِنْ يَوْمِ النَّحْرِ إِلَى صَلَاةِ الْغَدَاةِ فِي الْيَوْمِ الرَّابِعِ وَ مَنْ فَاتَهُ فَلْيُعِدْ

(This is) because, when the people disperse from during the first dispersal, it is obligatory upon people of the cities to terminate the Takbeer, and the Takbeer is in fifteen Salat(s) from Salat Al-Zohr on the day of the sacrifice up to the morning Salat during the fourth day; and one who misses it, let him repeat'.

وَ يُقَالُ التَّكْبِيرُ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثُ مَرَّاتٍ.

And it is said, 'The Takbeer is during end of every Salat, three times''.[37]

16- الْإِقْبَالُ، رَوَى ابْنُ أَبِي قُرَّةَ بِإِسْنَادِهِ عَنِ الرَّجُلِ ع قَالَ: كُلْ تَمَرَاتٍ يَوْمَ الْفِطْرِ فَإِنْ حَضَرَكَ قَوْمٌ مِنَ الْمُؤْمِنِينَ فَأَطْعِمْهُمْ مِثْلَ ذَلِكَ.

(The book) 'Iqbal' – It is reported by Ibn Qurrah by his chain,

'From the man (Imam[-asws]) having said: 'Eat dates on the day of (Eid) Al-Fitr. If a group of Momineen present, feed them similar to that''.[38]

[36] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 14
[37] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 15
[38] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 16

17- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- التَّكْبِيرُ فِي أَيَّامِ التَّشْرِيقِ فِي دُبُرِ الصَّلَوَاتِ

(The book) 'Al Khisaal' – from Muhammad Bin Al-Hassan, from Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahiyar, from Hammad Bin Isa, from Hareez, from Zurara who said,

'I said to Abu Abdullah-asws, 'The Takbeer during the days of Al-Tashreeq (11th to 13th Zilhajj) in the end of the Salat(s)'.

قَالَ التَّكْبِيرُ بِمِنًى فِي دُبُرِ خَمْسَ عَشْرَةَ صَلَاةً وَ بِالْأَمْصَارِ فِي دُبُرِ عَشْرِ صَلَوَاتٍ وَ أَوَّلُ التَّكْبِيرِ فِي دُبُرِ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ- لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ-

He-asws said: 'The Takbeer at Mina in the end of fifteen Salat(s), and with the cities in end of fifteen Salat(s), and the first Takbeer is in end of Salat Al-Zohr on the day of the sacrifice. You should say, 'Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj and Allah-azwj is Greatest! Allah-azwj is Greatest and for Allah-azwj is the Praise! Allah-azwj is Greatest upon what He-azwj has Guided us, and Allah-azwj is Greatest upon what He-azwj has Graced us from the beasts, the cattle!'

وَ إِنَّمَا جُعِلَ فِي سَائِرِ الْأَمْصَارِ فِي دُبُرِ عَشْرِ صَلَوَاتٍ التَّكْبِيرُ أَنَّهُ إِذَا نَفَرَ النَّاسُ فِي النَّفْرِ الْأَوَّلِ أَمْسَكَ أَهْلُ الْأَمْصَارِ عَنِ التَّكْبِيرِ وَ كَبَّرَ أَهْلُ مِنًى مَا دَامُوا بِمِنًى إِلَى النَّفْرِ الْأَخِيرِ.

And rather, the Takbeer is made to be in the end of fifteen Salat(s) in the (other) cities because when the people disperse in the first dispersal, the people of the cities withhold from the Takbeer, and people of Mina exclaim Takbeer for as long as they are in Mina up to the other dispersal''.[39]

18- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ كُلِّهِمْ عَنْ حَمَّادِ بْنِ عِيسَى مِثْلَهُ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, and Ali Bin Ismail, all of them from Hammad Bin Isa – similar to it''.[40]

19- الْمُقْنِعَةُ، قَالَ الصَّادِقُ ع التَّكْبِيرُ لِأَهْلِ مِنًى فِي خَمْسَ عَشْرَةَ صَلَاةً أَوَّلُهَا الظُّهْرُ مِنْ يَوْمِ النَّحْرِ وَ آخِرُهَا الْغَدَاةُ مِنْ يَوْمِ الرَّابِعِ وَ هُوَ لِأَهْلِ الْأَمْصَارِ كُلِّهَا فِي عَشْرِ صَلَوَاتٍ أَوَّلُهَا الظُّهْرُ مِنْ يَوْمِ النَّحْرِ وَ آخِرُهَا الْغَدَاةُ مِنْ يَوْمِ الثَّالِثِ.

(The book) 'Al Muqnie' –

'Al-Sadiq-asws said: 'The Takbeer of the people of Mina is in fifteen Salat(s). The first of these is Al-Zohr from the day of the sacrifice, and its last is the morning on the fourth day, and it is in ten Salat(s) for people of the (other) cities. The first of these is Al-Zohr on the day of the sacrifice and its last is he morning of the third day''.[41]

[39] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 17
[40] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 18
[41] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 19

20- الْخِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ التَّاجِرِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ حَمَّادِ بْنِ عِيسَى وَ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ التَّكْبِيرِ فِي أَيَّامِ التَّشْرِيقِ لِأَهْلِ الْأَمْصَارِ فَقَالَ يَوْمَ النَّحْرِ صَلَاةَ الظُّهْرِ إِلَى انْقِضَاءِ عَشْرِ صَلَوَاتٍ وَ لِأَهْلِ مِنًى فِي خَمْسَ عَشْرَةَ صَلَاةً فَإِنْ أَقَامَ إِلَى الظُّهْرِ وَ الْعَصْرِ كَبَّرَ.

(The book) 'Al Khisaal' – from his father, from Muhammad Bin Yahya, from Al-Husayn Bin Is'haq Al Tajir, from Ali Bin Mahziyar, from Hammad Bin Isa, and Fazalat, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah-asws about the Takbeer during the days of Al-Tashreeq (11th to 13th Zilhajj) for people of the cities (other than Mina). He-asws said: 'The day of sacrifice Salat Al-Zohr up to termination of ten Salat(s), and for people of Mina is in fifteen Salat(s). If he stands to Al-Zohr and Al-Asr, he should exclaim Takbeer''.[42]

21- السَّرَائِرُ، نَقْلًا مِنْ نَوَادِرِ الْبَزَنْطِيِّ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُكَبِّرُ أَيَّامَ التَّشْرِيقِ عِنْدَ كُلِّ صَلَاةٍ

(The book) 'Al Saraair', copying from 'Nawadir' of Al Bazanty, from Al A'ala, from Muhammad in Muslim,

'From Abu Abdullah-asws having said: 'There is Takbeer in the days of Al-Tashreeq (11th to 13th Zilhajj) at every Salat'.

قُلْتُ لَهُ كَمْ

I said to him-asws, 'How many?'

قَالَ كَمْ شِئْتَ إِنَّهُ لَيْسَ بِمَفْرُوضٍ.

He-asws said: 'However many you desire. It is no obligatory''.[43]

بيان: رَوَاهُ الْكُلَيْنِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنِ التَّكْبِيرِ بَعْدَ كُلِّ صَلَاةٍ فَقَالَ كَمْ شِئْتَ إِنَّهُ لَيْسَ شَيْءٌ مُوَقَّتٌ يَعْنِي فِي الْكَلَامِ.

Explanation (Ahadeeth only) – *It is reported by Al-Kulayni (Al-Kafi) – from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan, from Al A'ala, from Muhammad Bin Muslim, from one of the two (5th or 6th Imam-asws), he said, 'I asked him-asws about the Takbeer after every Salat. He-asws said: 'However many you desire. It isn't something fixed' - meaning in the speech''.*

22- الْإِقْبَالُ، رَوَيْنَا بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ عَنِ الْمُفِيدِ وَ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ وَ أَحْمَدَ بْنِ عُبْدُونٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ النَّحْوِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبِي سِنَانٍ عَنْ أَبَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ زَارَ الْحُسَيْنَ ع لَيْلَةً مِنْ ثَلَاثٍ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

(The book) 'Al Iqbal' – We are reporting by our chains to my grandfather Abu Ja'far Al Tusi, from Al Mufeed, and Al-Husayn Bin Ubeydullah and Ahmad Bin Ubdoun, from Muhammad Bin Ahmad Bin Dawood Al Qummi, from

[42] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 20
[43] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 21

Muhammad Bin Muhammad Al Nahwy, from Ali Bin Muhammad, from Al-Husayn Bin Al-Hassan Bin Abu Sinan, from Aban,

'From Abu Abdullah-asws having said: 'One who visits Al-Husayn-asws on one night from three, Allah-azwj will Forgive for him whatever sins he has sent ahead and whatever he has delayed (yet to commit)'.

قَالَ قُلْتُ وَ أَيُّ اللَّيَالِي فَذَكَرَ لَيَالِيَ الْأَضْحَى.

He (the narrator) said, 'I said, 'And which nights?' He-asws mention the night of Al-Azha''.[44]

بيان: لعل المراد بليالي الأضحى ليلة العيد و ليلتان بعدها.

Explanation – *Perhaps the intent is the night of Al-Azha, the night of Eid and two nights after it*.

23- تَفْسِيرُ الْإِمَامِ ع، قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ عَزَّ وَ جَلَّ خِيَاراً مِنْ كُلِّ مَا خَلَقَهُ فَأَمَّا خِيَارُهُ مِنَ اللَّيَالِي فَلَيَالِي الْجُمَعِ وَ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ وَ لَيْلَةُ الْقَدْرِ وَ لَيْلَتَا الْعِيدَيْنِ وَ أَمَّا خِيَارُهُ مِنَ الْأَيَّامِ فَأَيَّامُ الْجُمَعِ وَ الْأَعْيَادِ.

Tafseer of the Imam (Hassan Al-Askari-asws) – He-asws said: 'Rasool-Allah-saww said: 'For Allah-azwj Mighty and Majestic there are Choices from all what He-azwj has Creator. As for His-azwj Choice from the nights – the night of Friday, and the night in the middle of Shaban, and Laylat Al-Qadr, and two nights of the Eid(s); and as for His-azwj Choice from the days – the days of the Friday and the Eid(s)!''[45]

24- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالَقَانِيِّ عَنِ ابْنِ عُقْدَةَ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ قَالَ: قَالَ الصَّادِقُ ع لِبَعْضِ أَصْحَابِهِ إِذَا كَانَ لَيْلَةُ الْفِطْرِ فَصَلِّ الْمَغْرِبَ ثَلَاثاً ثُمَّ اسْجُدْ وَ قُلْ فِي سُجُودِكَ يَا ذَا الطَّوْلِ يَا ذَا الْحَوْلِ يَا مُصْطَفِيَ مُحَمَّدٍ وَ نَاصِرَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَ نَسِيتُهُ وَ هُوَ عِنْدَكَ فِي كِتَابٍ مُبِينٍ-

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ibn Uqdah, from Al Munzir Bin Muhammad, from Ismail Bin Abdullah Al Kufi, from his father, from Abdullah Bin Al Fazl who said,

'Al-Sadiq-asws said to one of his-asws companions: 'Whenever it is the night of (Eid) Al-Fitr, pray Al-Maghrib, three (Cycles), then perform Sajdah and say in your Sajdah, 'O with the Leniency! O with the Might! O Chooser of Muhammad-saww and his-saww Helper! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Forgive for me every sin I have sinned and forgotten it, and it is with You-azwj in the Clarifying Book!'

ثُمَّ تَقُولُ مِائَةَ مَرَّةٍ أَتُوبُ إِلَى اللَّهِ وَ كَبِّرْ بَعْدَ الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ وَ صَلَاةِ الْغَدَاةِ وَ صَلَاةِ الْعِيدِ كَمَا تُكَبِّرُ أَيَّامَ التَّشْرِيقِ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ الْحَمْدُ لِلَّهِ عَلَى مَا أَبْلَانَا-

Then say one hundred times, 'I repent to Allah-azwj', and exclaim Takbeer after Al-Maghrib and Al-Isha the last, and the morning Salat, and the Eid Salat just as You-azwj exclaim Takbeer in the days of Al-Tashreeq (11th to 13th Zilhajj) saying, 'Allah-azwj is Greatest! Allah-azwj is Greatest!

[44] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 22
[45] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 23

There is no god except Allah-azwj and Allah-azwj is Greatest! Allah-azwj is Greatest, and for Allah-azwj is the Praise! Allah-azwj is Greatest upon what He-azwj has Guided us, and the Praise is for Allah-azwj upon what He-azwj has Bestowed us!''

وَ لَا تَقُلْ فِيهِ وَ رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّ ذَلِكَ فِي أَيَّامِ التَّشْرِيقِ.

And do not say in it, 'And Graced us from the beasts, the cattle', for that is during the days of Al-Tashreeq''.[46]

25- الْخِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَآبَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْإِيَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ أَبَانِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: مَا مِنْ عَمَلٍ أَفْضَلَ يَوْمَ النَّحْرِ مِنْ دَمٍ مَسْفُوكٍ أَوْ مَشْيٍ فِي بِرِّ الْوَالِدَيْنِ أَوْ ذِي رَحِمٍ قَاطِعٍ يَأْخُذُ عَلَيْهِ بِالْفَضْلِ

(The book) 'Al Khisaal' – from his father, from Ali Bin Al-Husayn Al Sa'adabady, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ahmad Al Iyadi, from Abdullah Bin Muhammad, from Amro Bin Shimr, from Aban Bin Muhammad Bin Muhammad,

Son of Ali-asws who said, 'There is no act of worship superior on the day of sacrifice than blood spilt (sacrificial animal), or walking regarding righteousness of the parents, or for someone with kinship cut off, taking upon it with the Grace.

وَ يَبْدَأُهُ بِالسَّلَامِ أَوْ رَجُلٍ أَطْعَمَ مِنْ صَالِحِ نُسُكِهِ وَ دَعَا إِلَى بَقِيَّتِهَا جِيرَانَهُ مِنَ الْيَتَامَى وَ أَهْلِ الْمَسْكَنَةِ وَ الْمَمْلُوكِ وَ تَعَاهَدَ الْأُسَرَاءَ.

And he should begin with the greeting, or a man feeding from his righteous ritual, and inviting his neighbours from the orphans, to its remainder, and the poor people, and the slaves, and provide to the needy''.[47]

26- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: كَانَ يُعْجِبُهُ أَنْ يُفَرِّغَ الرَّجُلُ نَفْسَهُ أَرْبَعَ لَيَالٍ مِنَ السَّنَةِ- أَوَّلَ لَيْلَةٍ مِنْ رَجَبٍ وَ لَيْلَةَ النَّحْرِ وَ لَيْلَةَ الْفِطْرِ وَ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ.

(The book) 'Qurb Al Isnad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Al-Sadiq-asws, from his-asws father-asws, from Ali-asws having said: 'It used to fascinate him-asws the man freeing himself for four nights from the year – the first night of Rajab, and the night of sacrifice, and the night of Al-Fitr, and the night of middle of Shaban''.[48]

27- الْخِصَالُ، عَنْ سِتَّةٍ مِنْ مَشَايِخِهِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ تَمِيمِ بْنِ بُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: التَّكْبِيرُ فِي الْعِيدَيْنِ وَاجِبٌ أَمَّا فِي الْفِطْرِ فَفِي خَمْسِ صَلَوَاتٍ يُبْتَدَأُ بِهِ مِنْ صَلَاةِ الْمَغْرِبِ لَيْلَةَ الْفِطْرِ إِلَى صَلَاةِ الْعَصْرِ مِنْ يَوْمِ الْفِطْرِ وَ هُوَ أَنْ يُقَالَ

(The book) 'Al Khisaal' – from six of his elders, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

[46] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 24
[47] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 25
[48] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 26

‘From Al-Sadiq-asws having said: ‘The Takbeer during the Eid(s) is obligatory. As for in (Eid) Al-Fitr, it is in five Salat(s), he should begin with it from Al-Maghrib Salat the night of Al-Fitr to Al-Asr Salat from the day of Al-Fitr, and it is him saying:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ الْحَمْدُ لِلَّهِ عَلَى مَا أَبْلَانَا– لِقَوْلِهِ عَزَّ وَ جَلَ وَ لِتُكْمِلُوا الْعِدَّةَ وَ لِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ

‘Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest! Allah-azwj is Greatest and for Allah-azwj is the Praise! Allah-azwj is Greatest upon what He-azwj Guided us, and the Praise is for Allah-azwj upon what He-azwj has Bestowed us!’ due to His-azwj Words, Mighty and Majestic: ***Like that, We Subjected these for you, for you to exclaim the Greatness of Allah upon what We Guided you, [22:37]***.

وَ فِي الْأَضْحَى بِالْأَمْصَارِ فِي دُبُرِ عَشْرِ صَلَوَاتٍ يُبْتَدَأُ بِهِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الْغَدَاةِ يَوْمَ الثَّالِثِ وَ بِمِنًى دُبُرَ خَمْسَ عَشْرَةَ صَلَاةً يُبْتَدَأُ بِهِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الْغَدَاةِ يَوْمَ الرَّابِعِ وَ يُزَادُ فِي هَذَا التَّكْبِيرِ– وَ اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ.

And in (Eid) Al-Azha at the cities (other than Mina) in end of ten Salat(s), he should begin with it from Al-Zohr Salat on the day of sacrifice up to the morning Salat on the third day, and at Mina at the end of fifteen Salat(s). He should begin with it from Al-Zohr Salat on the day of sacrifice up to the morning Salat on the fourth day, and he can increase is this (with) this Takbeer, ‘And Allah-azwj is Greatest what He-azwj has Grace us from beasts, the cattle’’.[49]

28– الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ فِيمَا كَتَبَ الرِّضَا ع لِلْمَأْمُونِ قَالَ التَّكْبِيرُ فِي الْعِيدَيْنِ وَاجِبٌ فِي الْفِطْرِ فِي دُبُرِ خَمْسِ صَلَوَاتٍ وَ يُبْدَأُ بِهِ فِي دُبُرِ صَلَاةِ الْمَغْرِبِ لَيْلَةَ الْفِطْرِ وَ فِي الْأَضْحَى فِي دُبُرِ عَشْرِ صَلَوَاتٍ يُبْدَأُ بِهِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ وَ بِمِنًى فِي دُبُرِ خَمْسَ عَشْرَةَ صَلَاةً.

(The book) ‘Al Uyoun’ – from Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan –

‘Among what Al-Reza-asws wrote for Al-Mamoun, he-asws said: ‘The Takbeer in the two Eid(s) is obligatory – in Al-Fitr in the end of five Salat(s), and he should begin with it in end of Al-Maghrib on the night of Al-Fitr; and in Al-Azha in end of ten Salat(s), he should begin with it from Al-Zohr Salat on the day of the sacrifice, and at Mina in end of fifteen Salat(s)’’.[50]

29– قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ التَّكْبِيرِ أَيَّامَ التَّشْرِيقِ هَلْ يَرْفَعُ فِيهِ الْيَدَيْنِ أَمْ لَا

(The books) ‘Qurb Al Isnaad’ and ‘Kitab Al Masaail, by their chains,

‘From Ali son of Ja’far-asws, from his brother-asws, he said, ‘I asked him-asws about the Takbeer in the days of Al-Tashreeq, ‘Does one have to raise the hands during it, or not?’

قَالَ يَرْفَعُ يَدَهُ شَيْئاً أَوْ يُحَرِّكُهَا

[49] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 27
[50] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 28

He-asws said: ‘He should raise his hands by something, or move them’.

وَ سَأَلْتُهُ عَنِ التَّكْبِيرِ أَيَّامَ التَّشْرِيقِ أَ وَاجِبٌ هُوَ

And I asked him-asws about the Takbeer in the days of Al-Tashreeq, ‘Is it obligatory?’

قَالَ يُسْتَحَبُّ فَإِنْ نَسِيَ فَلَيْسَ عَلَيْهِ شَيْءٌ

He-asws said: ‘It is recommended. If he forgets, there is nothing upon him’.

وَ سَأَلْتُهُ عَنْ رَجُلٍ يَدْخُلُ مَعَ الْإِمَامِ وَ قَدْ سَبَقَهُ بِرَكْعَةٍ فَيُكَبِّرُ الْإِمَامُ إِذَا سَلَّمَ أَيَّامَ التَّشْرِيقِ كَيْفَ يَصْنَعُ الرَّجُلُ

And I asked him-asws about a man entering (the Salat) with the prayer leader, and he had preceded him by one Cycle, so the prayer leader exclaims Takbeer when he performs Salaam, in the days of Al-Tashreeq, ‘How should the man deal with it?’

قَالَ يَقُومُ فَيَقْضِي مَا فَاتَهُ مِنَ الصَّلَاةِ فَإِذَا فَرَغَ كَبَّرَ

He-asws said: ‘He should stand and fulfil what he had missed from the Salat. When he is free, he should exclaim Takbeer’.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَحْدَهُ أَيَّامَ التَّشْرِيقِ هَلْ عَلَيْهِ تَكْبِيرٌ

And I asked him-asws about the man who prays Salat alone in the days of Al-Tashreeq, ‘Is it upon him to exclaim Takbeer?’

قَالَ نَعَمْ وَ إِنْ نَسِيَ فَلَا بَأْسَ

He-asws said: ‘Yes, and if he forgets, there is no problem’.

وَ سَأَلْتُهُ عَنِ الْقَوْلِ فِي أَيَّامِ التَّشْرِيقِ مَا هُوَ

And I asked him-asws about the word during the days of Al-Tashreeq, ‘What is it?’

قَالَ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ-

He-asws said: ‘You should say, ‘Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj and Allah-azwj is Greatest! Allah-azwj is Greatest and for Allah-azwj is the Praise! Allah-azwj is Greatest upon what He-azwj has Guided us! Allah-azwj is Greatest upon what He-azwj has Graced us from beasts, the cattle!’’

وَ سَأَلْتُهُ عَنِ النِّسَاءِ هَلْ عَلَيْهِنَّ التَّكْبِيرُ أَيَّامَ التَّشْرِيقِ

And I asked him-asws about the women, ‘Is the Takbeer upon them in the days of Al-Tashreeq?’

قَالَ نَعَمْ وَ لَا يَجْهَرْنَ بِهِ.

He-asws said: ‘Yes, and he should not be loud with it’’.[51]

30- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ التَّكْبِيرِ فِي أَيَّامِ التَّشْرِيقِ

(The book) ‘Kitab Al-Masaail’ of Ali son of Ja’far-asws, from his brother-asws Musa-asws, he said, ‘I asked him-asws about the Takbeer during the days of Al-Tashreeq.

قَالَ يَوْمَ النَّحْرِ صَلَاةَ الْأُولَى إِلَى آخِرِ أَيَّامِ التَّشْرِيقِ مِنْ صَلَاةِ الْعَصْرِ يُكَبِّرُ يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ-

He-asws said: ‘On the day of the sacrifice, the first Salat up to its last on the days of Al-Tashreeq is from Salat Al-Asr, he should exclaim Takbeer saying, ‘Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj and Allah-azwj is Greatest, and for Allah-azwj is the Praise! Allah-azwj is Greatest upon what He-azwj has Guided us! Allah-azwj is Greatest upon what He-azwj has Graced us, from beasts, the cattle’’.

وَ سَأَلْتُهُ عَنْ نَوَافِلِ أَيَّامِ التَّشْرِيقِ هَلْ فِيهَا تَكْبِيرٌ

And I asked him-asws about optional (Salat) in the days of Al-Tashreeq, ‘Is there Takbeer in it?’

قَالَ نَعَمْ وَ إِنْ نَسِيَ فَلَا بَأْسَ.

He-asws said: ‘Yes, and if he forgets, there is no problem’’.[52]

31- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي صَالِحٍ عَنْ سَعْدِ بْنِ سَعِيدٍ عَنْ أَبِي ظَبْيَةَ عَنْ ثَوْرِ بْنِ وَبَرَةَ عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ص عَنْ جَبْرَئِيلَ عَنْ إِسْرَافِيلَ عَنْ رَبِّهِ تَبَارَكَ وَ تَعَالَى أَنَّهُ قَالَ: مَنْ صَلَّى لَيْلَةَ الْفِطْرِ عَشْرَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ وَ يَقُولُ فِي رُكُوعِهِ وَ سُجُودِهِ- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ-

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Ibrahim, from Haroun Bin Muhammad, from Ahmad Bin Humeyd, from Abu Abdullah, from Abu Salih, from Sa’ad Bin Saeed, from Abu Zayba, from Sows Bin Qabr, from Al Rabie Bin Khuseym, from Abdullah Bin Masoud,

‘From the Prophet-saww, from Jibraeel-as, from Israfeel-as, from his-as Lord-azwj Blessed and Exalted having Said: “One who prays ten Cycles Salat on the night of (Eid) Al-Fitr, reciting in each Cycle with Surah Al Fatiha, and Al Tawheed ten times, and he should say in his Ruk’u and his Sajdah, ‘Glory be to Allah-azwj, and the Praise is for Allah-azwj, and there is no god except Allah-azwj, and Allah-azwj is Greatest!’

ثُمَّ يَتَشَهَّدُ وَ يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ فَإِذَا فَرَغَ مِنْهَا قَالَ أَلْفَ مَرَّةٍ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ ثُمَّ يَسْجُدُ

[51] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 29
[52] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 30

Then he should perform Tashahhud and Salaam between every two Cycles. When he is free from it, he should say a thousand times, 'I seek Forgiveness of Allah-azwj and I repent to Him-azwj!'

وَ يَقُولُ فِي سُجُودِهِ- يَا حَيُّ يَا قَيُّومُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا يَا أَرْحَمَ الرَّاحِمِينَ يَا إِلَهَ الْأَوَّلِينَ وَ الْآخِرِينَ اغْفِرْ لِي ذُنُوبِي وَ تَقَبَّلْ صَوْمِي وَ صَلَاتِي وَ قِيَامِي-

And he should say in his Sajdah, 'O Living, O Eternal, O with the Majesty and the Benevolence, O Beneficent of the world and the Hereafter and their Mercier, O most Merciful of the merciful ones! O God-azwj of the former ones and the latter ones! Forgive my sins for me and Accept my fasts and my Salat and my standing!'

فَقَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً إِنَّهُ لَا يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ حَتَّى يَغْفِرَ اللَّهُ لَهُ وَ يَتَقَبَّلَ مِنْهُ شَهْرَ رَمَضَانَ وَ يَتَجَاوَزَ عَنْ ذُنُوبِهِ وَ إِنْ كَانَ قَدْ أَذْنَبَ سَبْعِينَ ذَنْباً كُلُّ ذَنْبٍ مِنْهُ أَعْظَمُ مِنْ ذُنُوبِ جَمِيعِ الْعِبَادِ

Rasool-Allah-saww said: 'By the One Who Sent me with the truth as a Prophet-saww! He will not raise his head from the Sajdah until Allah-azwj will Forgive (his sins) for him, and Accept from him (worship of) the month of Ramazan, and Overlook from his sins, and even if he had sinned seventy sins, each sin from it being major, from sins of entirety of the servants!'

قُلْتُ يَا جَبْرَئِيلُ أَ يَتَقَبَّلُ مِنْهُ خَاصَّةً شَهْرَ رَمَضَانَ أَوْ مِنْ جَمِيعِ عِبَادِهِ فِي بِلَادِهِ

I-saww said, 'O Jibraeel-as! Will it be Accepted from him in particular the month of Ramazan, or from entirety of His-azwj servants in his city?'

قَالَ نَعَمْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً يَا مُحَمَّدُ إِنَّ مِنْ كَرَامَتِهِ عَلَى اللَّهِ وَ عِظَمِ مَنْزِلَتِهِ يَتَقَبَّلُ مِنْهُ وَ مِنْهُمْ وَ يَقْبَلُ مِنْ جَمِيعِ الْمُوَحِّدِينَ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ صَلَاتَهُمْ وَ صِيَامَهُمْ وَ يَغْفِرُ لَهُمْ ذُنُوبَهُمْ وَ يَسْتَجِيبُ دُعَاءَهُمْ بَعْدَ مَا يُحْيُونَهُ

He-as said: 'Yes! By the One Who Sent you-saww with the truth as a Prophet-saww! O Muhammad-saww! It is from his prestige to Allah-azwj and magnificence of his status, He-azwj will Accept from him and from them, and He-azwj will Accept from entirety of the Unitarians in what is between the east and the west, their Salat(s) and their fasts, and Forgive their sins for them, and Answer them supplications after their having revived it!'

وَ الَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ مَنْ صَلَّى هَذِهِ الصَّلَوَاتِ وَ اسْتَغْفَرَ هَذَا الِاسْتِغْفَارَ يَتَقَبَّلُ اللَّهُ صَلَاتَهُ وَ صِيَامَهُ وَ قِيَامَهُ وَ يَغْفِرُ لَهُ وَ يَسْتَجِيبُ دُعَاءَهُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ فِي كِتَابِهِ- وَ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ-

By the One-azwj Who Send me with the truth! One who prays these Salat(s) and seeks Forgiveness with this seeking of Forgiveness, Allah-azwj will Accept his Salat, and his fasts, and his standing, and Forgive (sins) for him, and Answer his supplication, because Allah-azwj Mighty and Majestic Said in His-azwj Book: ***And seek Forgiveness of your Lord repenting to Him, surely my Lord is Merciful, Affectionate [11:90]***!

وَ قَالَ وَ الَّذِينَ إِذا فَعَلُوا فاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَ مَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ-

And Said: ***And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah and asking Forgiveness for their sins - and who Forgives the sins except Allah? [3:135]***.

وَ قَالَ وَ اسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ-

And Said: ***And seek Forgiveness of Allah, surely He is Forgiving, Merciful [73:20]***.

وَ قَالَ وَ اسْتَغْفِرْهُ إِنَّهُ كانَ تَوَّاباً

And Said: ***Then Glorify with Praise of your Lord and seek His Forgiveness, He was always oft-returning (to Mercy) [110:3]***.

وَ قَالَ النَّبِيُّ ص- هَذِهِ هَدِيَّةٌ لِي وَ لِأُمَّتِي خَاصَّةً مِنَ الرِّجَالِ وَ النِّسَاءِ وَ لَمْ يُعْطِهَا أَحَداً مِنَ الْأَنْبِيَاءِ الَّذِينَ كَانُوا قَبْلِي وَ لَا غَيْرِهِمْ.

And the Prophet[-saww] said: 'This is a gift for me[-saww] and for my[-saww] community especially from the men and the women, and it has not been Given to anyone from the Prophets[-as], those who were before me[-saww], nor others''.[53]

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ عَنْ سَخْتَوَيْهِ بْنِ شَبِيبٍ عَنْ عَاصِمٍ عَنْ إِسْمَاعِيلَ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ يُصَلِّي لَيْلَةَ الْعِيدِ سِتَّ رَكَعَاتٍ إِلَّا شُفِّعَ فِي أَهْلِ بَيْتِهِ كُلِّهِمْ وَ إِنْ كَانُوا قَدْ وَجَبَتْ لَهُمُ النَّارُ

And from him, from Muhammad Bin Ibrahim, form Ahmad Bin Ja'far, from Ismail Bin Al Fazl, from Sakhtawiya Bin Shabeeb, from Aasim, from Ismail, from Suleyman Al Taymi, from Abu Usman Al Nahdy,

'From Salman Al Farsi[-ra], may Allah[-azwj] have Mercy him[-ra], said, 'Rasool-Allah[-saww] said: 'There is no servant who prays six Cycles on the Eid Salat except he would intercede regarding his family members, all of them, and even if the Hellfire had been obligated for them'.

قَالُوا وَ لِمَ ذَاكَ يَا رَسُولَ اللَّهِ-

They said, 'And why is that so, O Rasool-Allah[-saww]?'

قَالَ لِأَنَّ الْمُحْسِنَ لَا يَحْتَاجُ إِلَى الشَّفَاعَةِ إِنَّمَا الشَّفَاعَةُ لِكُلِّ هَالِكٍ

He (s.aw.) said: 'Because the good doer is not needy to the intercession. But rather, the intercession is for every destroyed one!'

قَالَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ تَقْرَأُ فِي كُلِّ رَكْعَةٍ خَمْسَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ.

[53] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 31 a

He-asws said: 'Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws recited in every Cycle, Surah Al Tawheed five times''.[54]

الإقبال، مثل الخبرين معا مع اختصار و روى الأول من كتاب الكافي غير الكليني أيضا.

(The book) 'Al-Iqbal', similar to the two Ahadeeth together, along with the brevity, and the first from the book 'Al-Kafi' has been reported by other than Al-Kulayni also.[55]

32- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ بَكْرٍ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ مُصْعَبٍ عَنْ حَمَّادٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحْيَا لَيْلَةَ الْعِيدِ لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Ibrahim, from Ismail Bin Muhammad, from Muhammad Bin Suleyman, from Muhammad Bin Bakr Al Farsi, from Muhammad Bin Mus'ab, from Hammad, from Sabit, from Anas (well known fabricator) who said,

'Rasool-Allah-saww said: 'One who revives (stays awake worshipping) on the night of Eid, his heart will no die the hearts will did''.[56]

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ عُثْمَانَ عَنِ ابْنِ بُكَيْرٍ عَنِ الْمُفَضَّلِ بْنِ فَضَالَةَ عَنْ عِيسَى بْنِ إِبْرَاهِيمَ عَنْ سَلَمَةَ بْنِ سُلَيْمَانَ عَنْ مَرْوَانَ بْنِ سَالِمٍ عَنِ ابْنِ كُرْدُوسٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحْيَا لَيْلَةَ الْعِيدِ وَ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ.

And from him, from Muhammad Bin Ibrahim, from Muhammad Bin Abdullah, from Yahya Bin Usman, from Ibn Bukeyr, from Al Mufazzal Bin Fazalat, from Isa Bin Ibrahim, from Salama Bin Suleyman, from Marwan Bin Salim, from Ibn Kurdous, from his father who said,

'Rasool-Allah-saww said: 'One who revives (stays awake worshipping) the night of Eid, and night of the middle of Shaban, his heart will not die on the day the hearts will die''.[57]

33- فِقْهُ الرِّضَا ع، قَالَ أَكْثِرُوا مِنْ ذِكْرِ اللَّهِ جَلَّ وَ عَزَّ وَ الصَّلَاةِ عَلَى رَسُولِهِ ص فِي لَيْلَةِ الْفِطْرِ فَإِنَّهُ لَيْلَةٌ يُوَفَّى فِيهَا الْأَجِيرُ أَجْرَهُ.

(The book) 'Fiqh Al-Reza-asws', he-asws said: 'Frequent from Zikr of Allah-azwj Majestic and Mighty, and the Salawaat upon His-azwj Rasool-saww, for it is a night the worker is fulfilled his wages (Rewards)''.[58]

وَ أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ جَلَّ وَ عَزَّ وَ عَلَا يُعْتِقُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ سِتَّ مِائَةَ أَلْفِ عَتِيقٍ مِنَ النَّارِ فَإِذَا كَانَ الْعَشْرُ الْأَوَاخِرُ أَعْتَقَ كُلَّ لَيْلَةٍ مِنْهُ مِثْلَ مَا أَعْتَقَ فِي الْعِشْرِينَ الْمَاضِيَةِ فَإِذَا كَانَ لَيْلَةُ الْفِطْرِ أَعْتَقَ مِنَ النَّارِ مِثْلَ مَا أَعْتَقَ فِي سَائِرِ الشَّهْرِ

It is reported from the Scholar-asws having said: 'Allah-azwj Majestic and Mighty and Exalted, Liberates in first night of a month of Ramazan six hundred thousand slaves from the Hellfire. When it is the ten last (nights), He-azwj Liberates every night of it similar to what He-azwj had

[54] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 31 b
[55] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 31 c
[56] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 32 a
[57] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 32 b
[58] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 33 a

Liberated in the past twenty. When it is the night of Al-Fitr, He-azwj Liberates from the Hellfire similar to what He-azwj had Liberated in rest of the month.

وَ اجْتَهِدُوا فِي لَيْلَةِ الْفِطْرِ فِي الدُّعَاءِ وَ السَّهَرِ وَ صَلُّوا رَكْعَتَيْنِ تَقْرَءُونَ فِي الرَّكْعَةِ الْأُولَى- بِأُمِّ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ وَ فِي الثَّانِيَةِ مَرَّةً وَاحِدَةً

And strive during the night of Al-Fitr in the supplicating and holding vigil, and pray two Cycles Salat reciting in the first Cycle Surah Al Fatiha, and Surah Al Tawheed a thousand times, and in the second, one time'.

وَ قَدْ رُوِيَ أَرْبَعَ رَكَعَاتٍ فِي كُلِّ رَكْعَةٍ مِائَةَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ

And it has been reported, four Cycles, reciting Surah Al Tawheed one hundred times in each Cycle.

وَ قَالَ ع إِذَا كَانَ لَيْلَةُ الْفِطْرِ صَلَّيْتَ الْمَغْرِبَ ثَلَاثاً وَ سَجَدْتَ وَ قُلْتَ يَا ذَا الطَّوْلِ وَ يَا ذَا الْجُودِ وَ يَا ذَا الْحَوْلِ يَا مُصْطَفِيَ مُحَمَّدٍ وَ نَاصِرَهُ صَلِّ يَا اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ وَ سَلِّمْ وَ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ نَسِيتُهُ وَ هُوَ عِنْدَكَ فِي كِتَابٍ مُبِينٍ-

And he-asws said: 'When it was the night of Laylat Al Qadr, I-asws prayed Al-Maghrib three (Cycles) and did Sajdah, and I-asws said: 'O with the Leniency, and O with the Generosity, and O with the Might! O Chooser of Muhammad-saww and his-saww Helper! O Allah-azwj! Send Salawaat upon Muhammad-saww and upon his-saww Progeny-asws, and Greetings, and Forgive every sin for me I have sinned I have forgotten and it is with You-azwj in a Clarifying Book!'

ثُمَّ تَقُولُ مِائَةَ مَرَّةٍ أَتُوبُ إِلَى اللَّهِ وَ كَبِّرْ بَعْدَ الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ وَ الْغَدَاةِ وَ لِصَلَاةِ الْعِيدِ وَ الظُّهْرِ وَ الْعَصْرِ كَمَا تُكَبِّرُ أَيَّامَ التَّشْرِيقِ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ- لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ الْحَمْدُ لِلَّهِ عَلَى مَا أَوْلَانَا وَ أَبْلَانَا وَ الْحَمْدُ لِلَّهِ بُكْرَةً وَ أَصِيلًا-

Then you should say one hundred times, 'I repent to Allah-azwj', and exclaim Takbeer after Al-Maghrib and Al-Isha the last, and the morning, and for the Eid Salat, and Al-Zohr, and Al-Asr just as you had exclaimed in the days of Al-Tashreeq. You should say, 'Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj and Allah-azwj is Greatest! Allah-azwj is Greatest upon what He-azwj Guided us, and the Praise is for Allah-azwj upon what He-azwj Bestowed us, and the Praise is for Allah-azwj morning and evening!'

وَ الَّذِي يُسْتَحَبُّ الْإِفْطَارُ عَلَيْهِ يَوْمَ الْفِطْرِ الزَّبِيبُ وَ التَّمْرُ وَ أَرْوِي عَنِ الْعَالِمِ ع الْإِفْطَارُ عَلَى السُّكَّرِ

And that which is recommended is breaking the fast upon it on the day of Al-Fitr with the raisins and the dates, and it is recommended from the Scholar-asws to break the fast upon the sugar.

And it is reported, the best of what one can break fast upon is clay of the grave of Al-Husayn-asws.

وَ رُوِيَ أَفْضَلُ مَا يُفْطَرُ عَلَيْهِ طِينُ قَبْرِ الْحُسَيْنِ ع- وَ رُوِيَ أَنَّ لِلْفِطْرِ تَشْرِيقاً كَتَشْرِيقِ الْأَضْحَى فَيُسْتَحَبُّ فِيهِ الذَّبِيحَةُ كَمَا يُسْتَحَبُّ فِي الْأَضْحَى وَ عَلَيْكُمْ بِالتَّكْبِيرِ يَوْمَ الْعِيدِ وَ ابْعُدُوا إِلَى مَوَاضِعِ الصَّلَاةِ وَ الْبُرُوزِ إِلَى تَحْتِ السَّمَاءِ وَ الْوُقُوفِ تَحْتَهَا إِلَى وَقْتِ الْفَرَاغِ مِنَ الصَّلَاةِ وَ الدُّعَاءِ.

And it is reported that for Al-Fitr there are (days of) Tashreeq like (days of) Tashreeq of Al-Azha, so the sacrificial offering is recommended in it just as it is recommended in Al-Azha; and upon you is with exclaiming the Takbeer on the day of Eid, and go out to the place of Salat and go out to beneath the (open) sky, and the standing beneath it up to the time of being free from the Salat and the supplication''.[59]

بيان: الأضحية في الفطر غريب لم أجده في غير هذا الخبر و لم أر قائلا به.

Explanation – *The sacrificial offering in (Eid) Al-Fitr is strange, and I did not find in other than this report, and I have not seen anyone speaking with it*.

34- الْعَيَّاشِيُّ، عَنْ سَعِيدٍ النَّقَّاشِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ: إِنَّ فِي الْفِطْرِ لَتَكْبِيراً وَ لَكِنَّهُ مَسْتُورٌ يُكَبِّرُ فِي الْمَغْرِبِ لَيْلَةَ الْفِطْرِ وَ فِي الْعَتَمَةِ وَ الْفَجْرِ وَ فِي صَلَاةِ الْعِيدِ وَ هُوَ قَوْلُ اللَّهِ وَ لِتُكْمِلُوا الْعِدَّةَ وَ لِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ-

Al Ayyashi, from Saeed Al Naqqash who said,

'I heard Abu Abdullah[-asws], he[-asws] said: 'In (Eid) Al-Fitr there is Takbeer, but it is concealed. He should exclaim Takbeer in Al-Maghrib on the night of (Eid) Al-Fitr, and in Al-Atma (Isha), and Al-Fajr, and in the Eid Salat, and it is Word of Allah[-azwj]: ***for you to exclaim the Greatness of Allah upon what He has Guided you, and perhaps you would be thanking [2:185]***.

وَ التَّكْبِيرُ أَنْ تَقُولَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ- لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ-

And the Takbeer is, you should be saying, 'Allah[-azwj] is Greatest! Allah[-azwj] is Greatest! There is no god except Allah[-azwj] and Allah[-azwj] is Greatest, and for Allah[-azwj] is the Praise!'

قَالَ فِي رِوَايَةِ أَبِي عَمْرٍو التَّكْبِيرُ الْأَخِيرُ أَرْبَعُ مَرَّاتٍ.

He[-asws] said in a report by Abu Amro: 'The Takbeer at the end is four times''.[60]

وَ مِنْهُ عَنْ سَعِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي الْفِطْرِ تَكْبِيراً

And from him, from Saeed,

'From Abu Abdullah[-asws] having said: 'In (Eid) Al-Fitr there is Takbeer!'

قَالَ قُلْتُ مَا تَكْبِيرٌ إِلَّا فِي يَوْمِ النَّحْرِ

He (the narrator) said, 'I said, 'There is no Takbeer except on the day of the sacrifice!'

قَالَ فِيهِ تَكْبِيرٌ وَ لَكِنَّهُ مَسْنُونٌ فِي الْمَغْرِبِ وَ الْعِشَاءِ وَ الْفَجْرِ وَ الظُّهْرِ وَ الْعَصْرِ وَ رَكْعَتَيِ الْعِيدِ.

[59] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 33 b
[60] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 34 a

He-asws said: 'There is Takbeer in it, but it is enacted in Al-Maghrib, and Al-Isha, and Al-Fajr, and Al-Asr, and two Cycle Salat of Eid''.[61]

[61] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 107 H 34 b

باب 108 النوادر

CHAPTER 108 – THE MISCELLANEOUS

1- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الْحَسَنِ بْنِ مُتَيِّلٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ لَطِيفٍ عَنِ الصَّادِقِ ع قَالَ: لَمَّا ضُرِبَ الْحُسَيْنُ بْنُ عَلِيٍّ ع ثُمَّ ابْتُدِرَ لِيُقْطَعَ رَأْسُهُ نَادَى مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ تَبَارَكَ وَ تَعَالَى مِنْ بُطْنَانِ الْعَرْشِ فَقَالَ أَلَا أَيَّتُهَا الْأُمَّةُ الْمُتَحَيِّرَةُ الظَّالِمَةُ بَعْدَ نَبِيِّهَا لَا وَفَّقَكُمُ اللَّهُ لِأَضْحًى وَ لَا فِطْرٍ

(The book) 'Majalis' of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al-Hassan Bin Mateel, from Yaqoub Bin Yazeed, from Al-Hassan Bin Fazzal, from Muhammad Bin Suleyman Al Daylami, from Abdullah Bin Lateef,

'From Al-Sadiq-asws having said: 'When Al-Husayn-asws Bin Ali-asws was struck, then there was a rush to cut off his-asws head, a caller called out from the direction of the Lord-azwj of Mighty Blessed and Exalted from interior of the Throne. He said: 'Indeed, O you community of the bewildered, the oppressors after its Prophet-saww! May Allah-azwj not Harmonise you, neither to (Eid) Al-Azha nor (Eid) Al-Fitr!'

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا جَرَمَ وَ اللَّهِ مَا وُفِّقُوا وَ لَا يُوَفَّقُونَ أَبَداً حَتَّى يَقُومَ ثَائِرُ الْحُسَيْنِ.

He (the narrator) said, 'Then Abu Abdullah-asws said: 'No doubt, by Allah-azwj, they will not harmonise, nor will they be harmonising ever until the retaliator of Al-Husayn-asws rises!''[62]

2- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنِ الْكُلَيْنِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ لَطِيفٍ عَنْ رَزِينٍ عَنِ الصَّادِقِ ع مِثْلَهُ.

(The book) 'Al Ilal' – from Ali Bin Ahmad, from Al Kulayni, from Ali Bin Muhammad, from the one who mention it, from Muhammad Bin Suleyman, from Abdullah Bin Lateef, from Razeyn,

'From Al-Sadiq-asws – similar to it''.[63]

بيان: حمله الأكثر على أن المعنى أنه يشتبه الهلال فلا يوفقون لأعمال الفطر و الأضحى في اليوم الواقعي فلا بد من حمله على الغالب أو على أن الاشتباه يقع أكثر مما سبق و الذي يخطر بالبال أن المراد أنهم لا يوفقون لإدراك الفطر و الأضحى مع إمام الحق

Explanation - *The most plausible interpretation is that there is doubt regarding the sighting of the crescent moon, so they are unable to perform the acts of Eid al-Fitr and Eid al-Adha on the actual day. Therefore, it must be attributed to the likelihood that the confusion occurs more often than not. What comes to mind is that they are unable to determine the timing of Eid al-Fitr and Eid al-Adha with the true Imam-asws.*

إذ العيد إنما جعل ليفوز الناس بخدمة الإمام ع و يتعظوا بمواعظه و يسمعوا منه أحكام دينهم فبعد ذلك لم يظهر إمام على المخالفين و لم يوفقوا لإيقاع صلاة العيد مع إمام إما لاستيلاء المخالفين أو غيبة إمام المؤمنين و هو أظهر و لا يحتاج إلى تكلف.

[62] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 108 H 1
[63] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 108 H 2

The purpose of the Eid is to enable people to benefit from the guidance of the true Imam-asws, to be admonished by his sermons, and to hear the religious rulings from him. After that, no Imam appeared for those who opposed him, and they were unable to establish the Eid prayer with the Imam-asws, either due to the opposition taking control or the absence of the Imam-asws of the believers. He is more apparent and does not require any effort.

3- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: يَا عَبْدَ اللَّهِ مَا مِنْ عِيدٍ لِلْمُسْلِمِينَ أَضْحًى وَ لَا فِطْرٍ إِلَّا وَ هُوَ يَتَجَدَّدُ فِيهِ لِآلِ مُحَمَّدٍ ص حُزْنٌ

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hassan, from Amro Bin Usman, from Hanan Bin Sadeyr, from Abdullah Bin Dinar,

'From Abu Ja'far-asws, he (the narrator) said, 'He-asws said: 'O Abdullah! There is none from an Eid of the Muslims, neither Azha nor Fitr, except and during it the grief of Progeny-asws of Muhammad-saww is renewed during it!'

قُلْتُ فَلِمَ

I said, 'Why?'

قَالَ لِأَنَّهُمْ يَرَوْنَ حَقَّهُمْ فِي يَدِ غَيْرِهِمْ.

He-asws said: 'Because they-asws are seeing their-asws rights being in the hands of others''.[64]

بيان: حزنهم ع ليس لحب الجاه و الرئاسة بل للشفقة على الأمة حيث يرون الناس في الحيرة و الضلالة و لا يمكنهم هدايتهم أو لأنه يفوت عنهم بعض الأمور الذي أمروا به اضطرارا

Explanation - *Their-asws sadness is not due to the love of power and leadership but rather out of compassion for the community. They-asws see people in confusion and misguidance, and they cannot guide them either because they-asws are not in a position to do so or because some matters that they have been commanded to address are neglected*.

و هذا مما يوجب الحزن و إن كان ثوابهم في تلك الحال أكثر كما أن من فاتته صلاة الليل لنوم أو عذر يتحسر لذلك مع أنه يثاب بهذه الحسرة أكثر من ثواب أصل الفعل و الأول أظهر و ربما يؤيد ما ذكرنا في الخبر الأول.

This, in itself, necessitates sorrow, even though their reward in such a situation is greater. It is akin to someone who misses the night Salat due to sleep or a valid excuse. They lament this despite being Rewarded more for the regret than for the initial act. The latter is more apparent, and perhaps it supports what we mentioned in the first statement.

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Al Ashary, from Al Sayyari, from Muhammad Bin Ismail Al Razy,

[64] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 108 H 3

4- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الْعَامَّةِ فَإِنَّهُ قَدْ رُوِيَ أَنَّهُمْ لَا يُوَفَّقُونَ لِصَوْمٍ

'From Abu Ja'far[-asws] the 2nd, he (the narrator) said, 'I said, 'May I be sacrificed for you[-asws]! What are you[-asws] saying regarding the general Muslims? It is been reported that they will never be harmonising for fasting (on the correct day)!'

فَقَالَ لِي أَمَا إِنَّهُمْ قَدْ أُجِيبَتْ دَعْوَةُ الْمَلَكِ فِيهِمْ

He[-asws] said to me: 'But they are such because the supplication of the Angel has been Answered regarding them'.

قَالَ قُلْتُ وَ كَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ

He (the narrator) said, 'I said, 'And how is that so? May I be sacrificed for you[-asws]!'

قَالَ إِنَّ النَّاسَ لَمَّا قَتَلُوا الْحُسَيْنَ بْنَ عَلِيٍّ ع- أَمَرَ اللَّهُ عَزَّ وَ جَلَّ مَلَكاً يُنَادِي أَيَّتُهَا الْأُمَّةُ الظَّالِمَةُ الْقَاتِلَةُ عِتْرَةَ نَبِيِّهَا- لَا وَفَّقَكُمُ اللَّهُ لِصَوْمٍ وَ لَا فِطْرٍ.

He[-asws] said: 'When the people killed Al-Husayn[-asws] Bin Ali[-asws], Allah[-azwj] Mighty and Majestic Commanded an Angel to call out: 'O you community of oppressors, the killers of family of its Prophet[-saww]! May Allah[-azwj] neither Harmonise you to fasting (sighting the crescent) nor breaking (Eid Al-Fitr)!''[65]

وَ فِي حَدِيثٍ آخَرَ لِفِطْرٍ وَ لَا أَضْحًى.

And in another Hadeeth: 'Neither to (Eid) Al-Fitr nor (Eid) Al-Azha''.

بيان: هذا الخبر لا ينافي ما ذكرنا في الخبر الأول لأن الصوم أيضا مع الإمام الظاهر أكمل و أفضل و منه ع يؤخذ أحكامه و آدابه و تقام معه الفرائض المكملة له

Explanation - *This news does not contradict what we mentioned in the first report, as fasting with the apparent Imam[-asws] is more complete and superior. From him[-asws], the rules and etiquettes of fasting are derived, and the complementary obligations are performed with him[-asws].*

و العامة لعدم الولاية لا يصح منهم الصوم و يفطرون قبل محله على المشهور و يوقعون ما يفسده غالبا و هذا أنسب بالعموم المستفاد من النكرة في سياق النفي.

And (as for) the general Muslims, due to their lack of Wilayah, their fasting is not valid. They break their fast before its proper time, as is commonly known, and they often engage in actions that invalidate it. Generally, this is more suitable in the context of negation.

5- نَهْجُ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ الْأَعْيَادِ إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبِلَ اللَّهُ تَعَالَى صِيَامَهُ وَ شَكَرَ قِيَامَهُ وَ كُلُّ يَوْمٍ لَا يُعْصَى اللَّهُ فِيهِ فَهُوَ يَوْمُ عِيدٍ.

[65] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 108 H 4

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen-asws said regarding one of the Eid(s): 'But rather it is an Eid for the one whom Allah-azwj has Accepted his fasts, and Appreciated his standing (in Salat), and every day in which we do not disobey Allah-azwj, to it is a day of Eid''.[66]

[66] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 108 H 5

باب 109 صلاة الكسوف و الخسوف و الزلزلة و الآيات

CHAPTER 109 – SALAT OF THE SOLAR ECLIPSE, AND THE LUNAR ECLIPSE, AND THE EARTHQUAKE, AND THE SIGNS

الآيات الحج يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

The Verses – (Surah) Al Hajj: ***O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1]***.

الطور وَ إِنْ يَرَوْا كِسْفاً مِنَ السَّماءِ ساقِطاً يَقُولُوا سَحابٌ مَرْكُومٌ

(Surah) Al Tour: ***And if they should see pieces of the sky falling down, they would be saying: 'Piled up clouds' [52:44]***.

الزلزال إِذا زُلْزِلَتِ الْأَرْضُ زِلْزالَها.

(Surah) Al Zilzal: ***When the earth is shaken with its earthquake [99:1]***.

تفسير رَوَى الْبَرْقِيُّ وَ الْمُفِيدُ بِسَنَدَيْهِمَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ هَلْ يُكْرَهُ الْجِمَاعُ فِي وَقْتٍ مِنَ الْأَوْقَاتِ وَ إِنْ كَانَ حَلَالًا

Interpretation (Ahadeeth only) – *It is reported by Al-Barqy and Al-Mufeed, by their chains from Abdul Rahman Bin Salim, from his father, 'From Abu Ja'far-asws, he (the narrator) said, 'I said to him-asws, 'Is having sex disliked during any time from the timings, and even if it was Permissible?'*

قَالَ نَعَمْ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ مِنْ مَغِيبِ الشَّمْسِ إِلَى مَغِيبِ الشَّفَقِ وَ فِي الْيَوْمِ الَّذِي تَنْكَسِفُ فِيهِ الشَّمْسُ وَ فِي اللَّيْلَةِ الَّتِي يَنْكَسِفُ فِيهَا الْقَمَرُ وَ فِي الْيَوْمِ وَ اللَّيْلَةِ الَّتِي تَكُونُ فِيهَا الرِّيحُ السَّوْدَاءُ وَ الرِّيحُ الْحَمْرَاءُ وَ الرِّيحُ الصَّفْرَاءُ وَ فِي الْيَوْمِ وَ اللَّيْلَةِ الَّتِي تَكُونُ فِيهَا الزَّلْزَلَةُ

He-asws said: 'Yes, what is between the emergence of dawn up to emergence of the sun, and from disappearance of the sun up to disappearance of the twilight, and during the day which there is a sun eclipse in it, and during the night in which there is a moon eclipse in it, and during the day and the night in which there happens to be the black wind and the red wind and the yellow wind, and during the day and the night in which there happens to be an earthquake.

وَ لَقَدْ بَاتَ رَسُولُ اللَّهِ ص عِنْدَ بَعْضِ نِسَائِهِ فِي لَيْلَةٍ انْكَسَفَ فِيهَا الْقَمَرُ فَلَمْ يَكُنْ فِي تِلْكَ اللَّيْلَةِ مَا يَكُونُ مِنْهُ فِي غَيْرِهَا حَتَّى أَصْبَحَ فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ- أَ لِبُغْضٍ هَذَا مِنْكَ فِي هَذِهِ اللَّيْلَةِ

And Rasool-Allah-saww had spent a night with one of his-saww wives during a night in which the moon was eclipsed. So, there did not happen from him-saww what would happen from him-saww in other (nights) until morning. She said to him-saww, 'O Rasool-Allah-saww! Is it due to hatred of this from you-saww during this night?'

قَالَ لَا وَ لَكِنْ هَذِهِ الْآيَةُ ظَهَرَتْ فِي هَذِهِ اللَّيْلَةِ فَكَرِهْتُ أَنْ أَتَلَذَّذَ وَ أَلْهُوَ فِيهَا وَ قَدْ عَيَّرَ اللَّهُ تَعَالَى أَقْوَاماً فِي كِتَابِهِ فَقَالَ وَ إِنْ يَرَوْا كِسْفاً مِنَ السَّماءِ ساقِطاً يَقُولُوا سَحابٌ مَرْكُومٌ- فَذَرْهُمْ يَخُوضُوا وَ يَلْعَبُوا- حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

He-saww said: 'No, but this sign appeared during this night, so I-saww disliked to derive pleasure and play in it, and Allah-azwj the Exalted has Faulted some people in His-azwj Book. He-azwj Said: ***And if they should see pieces of the sky falling down, they would be saying: 'Piled up clouds' [52:44] So leave them*** *– engaging in vanities and playing -* ***until they meet their Day in which they would be fainting [52:45]****'*.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع وَ ايْمُ اللَّهِ لَا يُجَامِعُ أَحَدٌ فَيُرْزَقُ وَلَداً فَيَرَى فِي وَلَدِهِ ذَلِكَ مَا يُحِبُّ.

Then Abu Ja'far-asws said: 'And I-asws swear by Allah-azwj! No one will have sex and is Graced a child, so he will see in that child of his what he loves!''

1- كِتَابُ الْمَسَائِلِ، وَ قُرْبُ الْإِسْنَادِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْكُسُوفِ مَا حَدُّهُ

(The books) 'Kitab Al-Masaail', and 'Qurb Al-Isnaad', by their chains from Ali son of Ja'far-asws, from his brother-asws Musa-asws, he said, 'I asked him-asws about Salat of the eclipse, 'What is its limit?'

قَالَ مَتَى أَحَبَّ وَ يَقْرَأُ مَا أَحَبَّ غَيْرَ أَنَّهُ يَقْرَأُ وَ يَرْكَعُ أَرْبَعَ رَكَعَاتٍ ثُمَّ يَسْجُدُ فِي الْخَامِسَةِ ثُمَّ يَقُومُ فَيَفْعَلُ مِثْلَ ذَلِكَ

He-asws said: 'Whenever he likes, and recite whatever he likes, apart from he should recite and perform Ruk'u, four Ruk'u(s), then he should perform Sajdah in the fifth, then stand and say similar to that'.

قَالَ وَ سَأَلْتُهُ عَنِ الْقِرَاءَةِ فِي صَلَاةِ الْكُسُوفِ قَالَ تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ فَإِذَا خَتَمْتَ سُورَةً وَ قَرَأْتَ فِي أُخْرَى فَاقْرَأْ بِفَاتِحَةِ الْكِتَابِ وَ إِنْ قَرَأْتَ سُورَةً فِي رَكْعَتَيْنِ أَوْ ثَلَاثَةٍ فَلَا تَقْرَأْ بِفَاتِحَةِ الْكِتَابِ حَتَّى تَخْتِمَ السُّورَةَ وَ لَا تَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فِي شَيْءٍ مِنْ رُكُوعِكَ إِلَّا الرَّكْعَةَ الَّتِي تَسْجُدُ فِيهَا-

He said, 'And I asked him about the recitation in Salat of the solar eclipse. He-asws said: 'Recite in each Cycle with Surah Al Fatiha. When you end a Surah (Chapter) and recite another, then recite Surah Al Fatiha, and if you recite a Surah in the two Cycles, or three, do not recite Surah Al Fatiha until you end the Surah, and do not say, 'Allah-azwj Listens to the one praising Him-azwj', in anything from your Ruk'u(s), except the Ruk'u in which you perform Sajdah'.

قَالَ وَ سَأَلْتُهُ عَنْ صَلَاةِ الْكُسُوفِ هَلْ عَلَى مَنْ تَرَكَهَا قَضَاءٌ

He said, 'And I asked him-asws about Salat of the solar eclipse, 'Is there fulfilment (Qaza) upon the one who neglects it?'

قَالَ إِذَا فَاتَتْكَ فَلَيْسَ عَلَيْكَ فِيهَا قَضَاءٌ.

He-asws said: 'When you miss it, there isn't any fulfilment (Qaza) upon you regarding it''.[67]

[67] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 1 a

السَّرَائِرُ، نَقْلًا مِنْ جَامِعِ الْبَزَنْطِيِّ عَنِ الرِّضَا ع مِثْلَ الْأَسْئِلَةِ وَ الْأَجْوِبَةِ الثَّلَاثَةِ سَوَاءً إِلَّا أَنَّ فِيهِ إِذَا خَتَمْتَ سُورَةً وَ بَدَأْتَ فِي أُخْرَى وَ فِي كِتَابِ الْمَسَائِلِ بَعْدَ قَوْلِهِ وَ يَقْرَأُ وَ يَرْكَعُ وَ يَقْرَأُ وَ يَرْكَعُ وَ يَقْرَأُ وَ يَرْكَعُ.

(The book) 'Al Saraair' – Copying from 'Jamie' of Al Bazanty,

'From Al-Reza-asws, similar to the three questions and answers, same, except in it is: 'When you end a Surah and change into another', and in 'Kitab Al-Masaail', after his-asws words: 'And he should recited and perform Ruk'u, and recite and perform Ruk'u, and recite and perform Ruk'u''.[68]

2- الْمُقْنِعُ، إِذَا احْتَرَقَ الْقُرْصُ كُلُّهُ فَصَلِّهَا فِي جَمَاعَةٍ وَ إِنِ احْتَرَقَ بَعْضُهُ فَصَلِّهَا فُرَادَى.

(The book) 'Al Muqnie' –

'If the entire disc (sun) is eclipsed, pray it in congregation, and if part of it is eclipsed, pray it individually''.[69]

بيان: رَوَى الشَّيْخُ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا انْكَسَفَتِ الشَّمْسُ وَ الْقَمَرُ فَإِنَّهُ يَنْبَغِي لِلنَّاسِ أَنْ يَفْزَعُوا إِلَى إِمَامٍ لِيُصَلِّيَ بِهِمْ وَ أَيُّهُمَا كُسِفَ بَعْضُهُ فَإِنَّهُ يُجْزِي الرَّجُلَ أَنْ يُصَلِّيَ وَحْدَهُ.

Explanation – *It is reported by the Sheykh, from Ibn Abu Yafour, 'From Abu Abdullah-asws having said: 'When the sun and the moon are eclipsed, it is befitting for the people that they panic to a prayer leader for him to pray with them, and whichever of the two gets eclipsed partly, it suffice the man to pray alone''.*

3- الْعِلَلُ، وَ الْمَجَالِسُ لِلصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوَيْهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عِيسَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنَّ ذَا الْقَرْنَيْنِ لَمَّا انْتَهَى إِلَى السَّدِّ جَاوَزَهُ فَدَخَلَ فِي الظُّلُمَاتِ فَإِذَا هُوَ بِمَلَكٍ قَائِمٍ عَلَى جَبَلٍ طُولُهُ خَمْسُ مِائَةِ ذِرَاعٍ فَقَالَ لَهُ الْمَلَكُ يَا ذَا الْقَرْنَيْنِ أَ مَا كَانَ خَلْفَكَ مَسْلَكٌ

(The books) 'Al Ilal', and 'Al Majaalis' of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Isa Bin Muhammad, from Ali Bin Mahziyar, from Abdullah Bin Umar, from Abdullah Bin Hammad,

'From Abu Abdullah Ja'far Bin Muhammad-asws having said: 'When Zulqarnain-as ended to the dam, he-as went beyond it into the darkness. There he-as was with an Angel standing upon a mountain. His height was of five hundred cubits. The Angel said to him-as, 'O Zulqarnain-as! Wasn't there any pathway behind you-as?'

فَقَالَ لَهُ ذُو الْقَرْنَيْنِ مَنْ أَنْتَ

Zulqarnain-as said to him: 'Who are you?'

[68] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 1 b
[69] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 2

قَالَ أَنَا مَلَكٌ مِنْ مَلَائِكَةِ الرَّحْمَنِ مُوَكَّلٌ بِهَذَا الْجَبَلِ فَلَيْسَ مِنْ جَبَلٍ خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا وَ لَهُ عِرْقٌ إِلَى هَذَا الْجَبَلِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَ أَنْ يُزَلْزِلَ مَدِينَةً أَوْحَى إِلَيَّ فَزَلْزَلْتُهَا.

He said, ‘I am an Angel from Angels of the Beneficent allocated with this mountain. There isn’t any mountain Allah-azwj Mighty and Majestic has Created except and there is a vein for it to this mountain. Whenever Allah-azwj Mighty and Majestic Wants to Shake a city, He-azwj Reveals to me, so I shake it’’.[70]

4- الْمَجَالِسُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ قَالَ قَالَ الصَّادِقُ ع إِنَّ الصَّاعِقَةَ لَا تُصِيبُ ذَاكِراً لِلَّهِ عَزَّ وَ جَلَ.

(The book) ‘Al Majaalis’, by the previous chain, he said,

‘Al-Sadiq-asws said: ‘The thunderbolt does not hit one doing Zikr of Allah-azwj Mighty and Majestic’’.[71]

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ السُّكَّرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْجَوْهَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: إِنَّ الزَّلَازِلَ وَ الْكُسُوفَيْنِ وَ الرِّيَاحَ الْهَائِلَةَ مِنْ عَلَامَاتِ السَّاعَةِ فَإِذَا رَأَيْتُمْ شَيْئاً مِنْ ذَلِكَ فَتَذَكَّرُوا قِيَامَ الْقِيَامَةِ وَ افْزَعُوا إِلَى مَسَاجِدِكُمْ.

And from him, from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukkary, from Muhammad Bin Zakariya Al Jowhary, from Ja’far Bin Muhammad Bin Umarah, from his father,

‘From Al-Sadiq-asws, from his-asws father-asws having said: ‘The earthquake and the two eclipses, and the enormous winds are from signs of the Hour. Whenever you see something from that, recall establishment of the Day of Qiyamah and panic to your Masjid(s)’’.[72]

5- الْخِصَالُ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا فَشَتْ أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ إِذَا فَشَى الزِّنَا ظَهَرَتِ الزَّلَازِلُ فَإِذَا أُمْسِكَتِ الزَّكَاةُ هَلَكَتِ الْمَاشِيَةُ وَ إِذَا جَارَ الْحُكَّامُ فِي الْقَضَاءِ أُمْسِكَ الْقَطْرُ مِنَ السَّمَاءِ وَ إِذَا خُفِرَتِ الذِّمَّةُ نُصِرَ الْمُشْرِكُونَ عَلَى الْمُسْلِمِينَ.

(The book) ‘Al Khisaal’ – from Ja’far Bin Ali, from his grandfather Al-Hassan Bin Ali, from Ali Bin Hassan, from his uncle Abdul Rahman,

‘From Abu Abdullah-asws having said: ‘When four (matters) are widespread, four will appear. When the adultery is widespread the earthquakes will appear. When the Zakat is withheld the livelihoods will be destroyed, and when the rulers are tyrannous in the decrees the drops (rain) will be withheld, and when guarantees (by the Muslim government responsibility of the non-Muslims) is violated, the Polytheists will be victorious over the Muslims’’.[73]

وَ مِنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَرْبَعَةُ صَلَوَاتٍ يُصَلِّيهَا الرَّجُلُ فِي كُلِّ سَاعَةٍ صَلَاةٌ فَاتَتْكَ فَمَتَى ذَكَرْتَهَا أَدَّيْتَهَا وَ صَلَاةُ رَكْعَتَيْ طَوَافِ الْفَرِيضَةِ وَ صَلَاةُ الْكُسُوفِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ هَؤُلَاءِ يُصَلِّيهِنَّ الرَّجُلُ فِي السَّاعَاتِ كُلِّهَا.

[70] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 3
[71] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 4 a
[72] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 4 b
[73] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 5 a

And from him, from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareez, from Zurara who said,

'Abu Ja'far-asws said: 'Four Salat(s) the man can pray in all times – A Salat he has missed out so whenever he remembers it, he can fulfil it; and a Salat of two Cycles of the obligatory Tawaaf, and Salat of the eclipse, and the Salat upon the deceased. These, the man can pray in all the timings''.[74]

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ مَعاً عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الدَّبُورِ وَ الصَّبَا وَ قُلْتُ لَهُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ

And from him, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Saffar, from Al Abbas Bin Marouf, from Al-Hassan Bin Mahboub, from Ali Bin Ri'ab and Hisham Bin Salim, both together from Abu Baseer who said,

'I asked Abu Ja'far-asws about the four winds, Al-Shimal (northern), and Al-Junoub (southern), and Al-Dabour, and Al-Saba, and I said to him-asws, 'The people are mentioning that Al-Shimal is from the Paradise, and Al-Junoub is from the Hellfire!'

فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا

For Allah-azwj Mighty and Majestic there are armies of winds He-azwj Punishes by these the ones He-azwj so Desires to, from the ones who disobey Him-azwj, and for each wind from these there is an Angel allocated with it. Whenever Allah-azwj Mighty and Majestic Wants to Punish a people with a type of the Punishment, He-azwj Reveals to the Angel allocated with that type of wind which He-azwj Wants to Punish them with'.

قَالَ فَيَأْمُرُهَا الْمَلَكُ فَتَهِيجُ كَمَا يَهِيجُ الأسف المغصب [الْأَسَدُ الْمُغْضَبُ] وَ لِكُلِّ رِيحٍ مِنْهَا اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ عَزَّ وَ جَلَّ- كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ-

He-asws said: 'So the Angel orders it, so it clamours like the angry lions, and for every wind from these there is a name. Have you not heard Words of Mighty and Majestic: ***(People of) Ad belied, so how was My Punishment and Warning? [54:18]***'.

وَ ذَكَرَ رِيَاحاً فِي الْعَذَابِ ثُمَّ قَالَ فالريح [فَرِيحُ] الشَّمَالِ وَ رِيحُ الصَّبَا وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ أَيْضاً تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

And he-asws mentioned the winds of Punishment, then said: 'The Al-Shimal wind, and Al-Saba wind, and Al-Junoub wind, and Al-Dabour wind also are added to the Angel allocated with it''.[75]

[74] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 5 b
[75] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 5 c

وَ مِنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْغُسْلُ فِي سَبْعَةَ عَشَرَ مَوْطِناً إِلَى أَنْ قَالَ وَ غُسْلُ الْكُسُوفِ إِذَا احْتَرَقَ الْقُرْصُ كُلُّهُ فَاسْتَيْقَظْتَ وَ لَمْ تُصَلِّ فَاغْتَسِلْ وَ اقْضِ الصَّلَاةَ.

And from him, from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareez, from Muhammad Bin Muslim,

'From Abu Ja'far-asws having said: 'The bathing is in seventeen places' – up to he-asws said: 'Bathing of the eclipse when the entire disc (of the sun) is eclipsed, so wake up and do not pray Salat. (First) bathe and fulfil the Salat''.[76]

6- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْأَرْضَ فَأَمَرَ الْحُوتَ فَحَمَلَتْهَا فَقَالَتْ حَمَلْتُهَا بِقُوَّتِي فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ حُوتاً قَدْرَ شِبْرٍ فَدَخَلَتْ فِي مَنْخِرِهَا فَاضْطَرَبَتْ أَرْبَعِينَ صَبَاحاً فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُزَلْزِلَ أَرْضاً تَرَاءَتْ لَهَا تِلْكَ الْحُوتُ الصَّغِيرَةُ فَزَلْزَلَتِ الْأَرْضُ فَرَقاً.

(The book) 'Al Ilal' – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya, from Yaqoub Bin Yazeed, from one of his companions, from Muhammad Bin Sinan, from the one who mentioned it,

'From Abu Abdullah-asws having said: 'Allah-azwj Mighty and Majestic Created the earth and Commanded the whale to carry it. It said, 'I am carrying it by my strength!' So, Allah-azwj Mighty and Majestic Sent a fish the measurement of a palm's width. It entered into its nostrils. It was restless for forty mornings. Whenever Allah-azwj Mighty and Majestic Wants to Shake the earth, that small fish appears to it, so the earth shakes, splitting apart''.[77]

7- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ رَفَعَهُ إِلَى أَحَدِهِمْ ع أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ الْحُوتَ بِحَمْلِ الْأَرْضِ وَ كُلُّ بَلْدَةٍ مِنَ الْبُلْدَانِ عَلَى فَلْسٍ مِنْ فُلُوسِهِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُزَلْزِلَ أَرْضاً أَمَرَ الْحُوتَ أَنْ يُحَرِّكَ ذَلِكَ الْفَلْسَ فَيُحَرِّكُهُ وَ لَوْ رُفِعَ الْفَلْسُ لَانْقَلَبَتِ الْأَرْضُ بِإِذْنِ اللَّهِ.

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar,

'Raising it to one of them-asws: 'Allah-azwj Blessed and Exalted Commanded the fish to carry the earth and every city from the cities upon a scale from its scales. Whenever Allah-azwj Mighty and Majestic Wants to shake the earth, He-azwj Commands the fist to move that scale, so it moves it, and it the scale is raised, the earth would overturn, by the Permission of Allah-azwj!''[78]

8- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقْرَأُ- إِنَّ اللَّهَ يُمْسِكُ السَّماواتِ وَ الْأَرْضَ أَنْ تَزُولا وَ لَئِنْ زالَتا إِنْ أَمْسَكَهُما مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كانَ حَلِيماً غَفُوراً يَقُولُهَا عِنْدَ الزَّلْزَلَةِ وَ يَقُولُ وَ يُمْسِكُ السَّماءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُفٌ رَحِيمٌ.

(The book) 'Al Ilal' – from Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Muhammad Bin Ahmad Bin Yahya Al Ashary, from Al Haysam Bin Abu Masrouq Al Nahdy, from one of our companions, raising it, said,

[76] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 5 d
[77] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 6
[78] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 7

‘Amir Al-Momineen-asws had recited: ***Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving’ [35:41]***, saying it during the earthquake; and he-asws said: ***and He Withholds the sky from falling upon the earth, except by His Permission? Surely Allah, with the people, is Kind, Merciful [22:65]***’’.[79]

وَ مِنْهُ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ع وَ شَكَوْتُ إِلَيْهِ كَثْرَةَ الزَّلَازِلِ فِي الْأَهْوَازِ وَ قُلْتُ تَرَى لَنَا التَّحَوُّلَ عَنْهَا

And from him, by the previous chain from Al Ashari, from Muhammad Bin Isa, from Ali Bin Mahziyar who said,

‘I wrote to Abu Ja’far-asws and complained to him-asws of the frequent earthquakes in Al-Ahvaz, and I said, ‘Do you-asws view for us to transfer away from it?’

فَكَتَبَ لَا تَتَحَوَّلْ عَنْهَا وَ صُومُوا الْأَرْبِعَاءَ وَ الْخَمِيسَ وَ الْجُمُعَةَ وَ اغْتَسِلُوا وَ طَهِّرُوا ثِيَابَكُمْ وَ أَبْرِزُوا يَوْمَ الْجُمُعَةِ وَ ادْعُوا اللَّهَ فَإِنَّهُ يَرْفَعُ عَنْكُمْ

He-asws wrote: ‘Do not transfer away from it, and fast the Wednesday, and the Thursday, and the Friday, and bathes and clean your clothes, and go out on the day of Friday and supplicate to Allah-azwj, for He-azwj will Raise it from you all’.

قَالَ فَفَعَلْنَا فَأُمْسِكَتِ الزَّلَازِلُ

He said, ‘We did it, and the earthquakes withheld’.

قَالَ وَ مَنْ كَانَ مِنْكُمْ مُذْنِبٌ فَيَتُوبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ دَعَا لَهُمْ بِخَيْرٍ.

He-asws said: ‘And the one from you who was a sinner, he should repent to Allah-azwj Mighty and Majestic, and supplicate for them for goodness’’.[80]

وَ مِنْهُ بِالْإِسْنَادِ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الزَّلْزَلَةِ مَا هِيَ

And from him by the chain from Al Ashary, from Ibrahim Bin Is’haq, from Muhammad Bin Suleyman Al Daylami who said,

‘I asked Abu Abdullah-asws about the earthquake, ‘What is it?’

قَالَ آيَةٌ

He-asws said: ‘A sign!’

قُلْتُ وَ مَا سَبَبُهَا

I said, ‘And what it its cause?’

[79] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 8 a
[80] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 8 b

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَكَّلَ بِعُرُوقِ الْأَرْضِ مَلَكاً فَإِذَا أَرَادَ أَنْ يُزَلْزِلَ أَرْضاً أَوْحَى إِلَى ذَلِكَ الْمَلَكِ أَنْ حَرِّكْ عُرُوقَ كَذَا وَ كَذَا

He-asws said: 'Allah-azwj Blessed and Exalted has Allocated an Angel with veins of the earth. When He-azwj Wants to Shake a land, He-azwj Reveals to that Angel to stir such and such vein'.

قَالَ فَيُحَرِّكُ ذَلِكَ الْمَلَكُ عُرُوقَ تِلْكَ الْأَرْضِ الَّتِي أَمَرَهُ اللَّهُ فَتَتَحَرَّكُ بِأَهْلِهَا

He-asws said: 'So that Angel stirs a vein of that land which Allah-azwj which Allah-azwj had Commanded him, so is moves with its inhabitants'.

قَالَ قُلْتُ فَإِذَا كَانَ ذَلِكَ فَمَا أَصْنَعُ

He (the narrator) said, 'I said, 'When that were to happen, what should I do?'

قَالَ صَلِّ صَلَاةَ الْكُسُوفِ فَإِذَا فَرَغْتَ خَرَرْتَ سَاجِداً وَ تَقُولُ فِي سُجُودِكَ يَا مَنْ يُمْسِكُ السَّماواتِ وَ الْأَرْضَ أَنْ تَزُولا وَ لَئِنْ زالَتا إِنْ أَمْسَكَهُما مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كانَ حَلِيماً غَفُوراً أَمْسِكْ عَنَّا السُّوءَ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ.

He-asws said: 'Pray Salat of the eclipse. When you are free, fall into Sajdah and say in your Sajdah, 'O One Who ***Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving' [35:41]***! Withhold the evil from us, You-azwj are Able upon all things!''[81]

9- الْعِلَلُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْبَزَنْطِيِّ عَنْ رَوْحِ بْنِ صَالِحٍ عَنْ هَارُونَ بْنِ خَارِجَةَ رَفَعَهُ عَنْ فَاطِمَةَ ع قَالَتْ أَصَابَ النَّاسَ زَلْزَلَةٌ عَلَى عَهْدِ أَبِي بَكْرٍ وَ فَزِعَ النَّاسُ إِلَى أَبِي بَكْرٍ وَ عُمَرَ فَوَجَدُوهُمَا قَدْ خَرَجَا فَزِعَيْنِ إِلَى عَلِيٍّ ع- فَتَبِعَهُمَا النَّاسُ إِلَى أَنِ انْتَهَوْا إِلَى بَابِ عَلِيٍّ ع

(The book) 'Al Ilal' – By the previous chain from Al Ashari, from Abu Abdullah Al Razy, from Al Bazanty, from Rawh Bin Salih, from Haroun Bin Kharjah,

'Raising it from (Syeda) Fatima-asws, she-asws said: 'The people were hit by an earthquake in the era of Abu Bakr, and the people panicked to Abu Bakr and Umar. They found them both to have gone out in panic. The people pursued them until they ended to the door of Ali-asws.

فَخَرَجَ إِلَيْهِمْ عَلِيٌّ ع غَيْرَ مُكْتَرِثٍ لِمَا هُمْ فِيهِ فَمَضَى وَ اتَّبَعَهُ النَّاسُ حَتَّى انْتَهَى إِلَى تَلْعَةٍ فَقَعَدَ عَلَيْهَا وَ قَعَدُوا حَوْلَهُ وَ هُمْ يَنْظُرُونَ إِلَى حِيطَانِ الْمَدِينَةِ تَرْتَجُّ جَائِيَةً وَ ذَاهِبَةً

Ali-asws came out to them without caring (being indifferent) to what they were in. He-asws went, and the people followed him-asws until he-asws ended to a hill. He-asws sat upon it and they sat around him-asws, and they were looking at the walls of Medina trembling, coming and going.

فَقَالَ لَهُمْ عَلِيٌّ ع كَأَنَّكُمْ قَدْ هَالَكُمْ مَا تَرَوْنَ

Ali-asws said to them: 'It is as if you are terrified at what you are seeing'.

[81] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 8 c

قَالُوا وَ كَيْفَ لَا يَهُولُنَا وَ لَمْ نَرَ مِثْلَهَا قَطُّ

They said, ‘And how can we not be terrified and we have not seen the like of it, at all!’’

قَالَتْ فَحَرَّكَ شَفَتَيْهِ ثُمَّ ضَرَبَ الْأَرْضَ بِيَدِهِ ثُمَّ قَالَ مَا لَكِ اسْكُنِي فَسَكَنَتْ

She[-asws] said: ‘He[-asws] moved his[-asws] lips, then struck the ground with his[-asws] hand, then said: ‘What is the matter with you? Calm down!’ It calmed down.

قَالَ لَهُمْ فَعَجِبُوا مِنْ ذَلِكَ أَكْثَرَ مِنْ تَعَجُّبِهِمْ أَوَّلًا حَيْثُ خَرَجَ إِلَيْهِمْ فَإِنَّكُمْ قَدْ عَجِبْتُمْ مِنْ صُنْعِي

They were astounded from that more than their first astonishment when he[-asws] had come out to them. He[-asws] said to them: ‘You[-asws] are astonished from my[-asws] actions?’

قَالُوا نَعَمْ

They said, ‘Yes’.

فَقَالَ أَنَا الرَّجُلُ الَّذِي قَالَ اللَّهُ- إِذا زُلْزِلَتِ الْأَرْضُ زِلْزالَها- وَ أَخْرَجَتِ الْأَرْضُ أَثْقالَها- وَ قالَ الْإِنْسانُ ما لَها فَأَنَا الْإِنْسَانُ الَّذِي يَقُولُ لَهَا مَا لَكِ-

He[-asws] said: ‘I[-asws] am the man Allah[-azwj] Said: ***When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human being says, ‘What is the matter with it?’ [99:3]***, so I[-asws] am that man who would be saying to it: ‘What is the matter with you?’

يَوْمَئِذٍ تُحَدِّثُ أَخْبارَها إِيَّايَ تُحَدِّثُ.

On that day she shall tell her news [99:4], it is to me[-asws] it would be narrating its news’’.[82]

10- الْعِلَلُ، وَ الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عُبْدُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ فِيمَا رَوَاهُ مِنَ الْعِلَلِ عَنِ الرِّضَا ع فَإِنْ قَالَ لِمَ جُعِلَتْ لِلْكُسُوفِ صَلَاةٌ

(The books) ‘Al Ilal’ and ‘Al Uyoun’ – From Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan among what he reported from ‘Al Ilal’,

‘From Al-Reza[-asws] in argumentation: ‘Why has a Salat made to be for the eclipse?’

قِيلَ لِأَنَّهُ آيَةٌ مِنْ آيَاتِ اللَّهِ عَزَّ وَ جَلَّ- لَا يُدْرَى أَ لِرَحْمَةٍ ظَهَرَتْ أَمْ لِعَذَابٍ فَأَحَبَّ النَّبِيُّ ص أَنْ يَفْزَعَ أُمَّتُهُ إِلَى خَالِقِهَا وَ رَاحِمِهَا عِنْدَ ذَلِكَ لِيَصْرِفَ عَنْهُمْ شَرَّهَا وَ يَقِيَهُمْ مَكْرُوهَهَا كَمَا صَرَفَ عَنْ قَوْمِ يُونُسَ حِينَ تَضَرَّعُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ

It will be said, ‘Because it is a sign from the signs of Allah[-azwj] Mighty and Majestic. It is not known whether it has appeared for Mercy or for Punishment, so the Prophet[-saww] loved it for his[-saww] community to panic to its Creator and its Mercier during that for its evil to be turned

[82] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 9

away from them and He-azwj would Save them from its abhorrence just as He-azwj had Turned it way from the people of Musa-as when they had beseeched to Allah-azwj Mighty and Majestic'.

فَإِنْ قَالَ فَلِمَ جُعِلَتْ عَشْرَ رَكَعَاتٍ

If he says, 'Why has it been made as ten Cycles (of Salat)?'

قِيلَ لِأَنَّ الصَّلَاةَ الَّتِي نَزَلَ فَرْضُهَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ مَا فِي الْيَوْمِ وَ اللَّيْلَةِ فَإِنَّمَا هِيَ عَشْرُ رَكَعَاتٍ فَجُمِعَتْ تِلْكَ الرَّكَعَاتُ هَاهُنَا وَ إِنَّمَا جُعِلَ فِيهَا السُّجُودُ لِأَنَّهُ لَا يَكُونُ صَلَاةٌ فِيهَا رُكُوعٌ إِلَّا وَ فِيهَا سُجُودٌ وَ لِأَنْ يَخْتِمُوا صَلَاتَهُمْ أَيْضاً بِالسُّجُودِ وَ الْخُضُوعِ

It will be said: 'Because the Salat is which its obligation has descended from the sky to the earth and what is in the day and the night, rather it was ten Cycles (two Cycles each five times a day). So, these Cycles have been gathered over here, and rather the Sajdah has been made to be in it because there cannot be a Salat wherein is Ruk'u except that there is Sajdah in it, and because their Salat will end as well with the Sajdah.

وَ إِنَّمَا جُعِلَتْ أَرْبَعَ سَجَدَاتٍ لِأَنَّ كُلَّ صَلَاةٍ نَقَصَ سُجُودُهَا مِنْ أَرْبَعِ سَجَدَاتٍ لَا تَكُونُ صَلَاةً لِأَنَّ أَقَلَّ الْفَرْضِ مِنَ السُّجُودِ فِي الصَّلَاةِ- لَا يَكُونُ إِلَّا عَلَى أَرْبَعِ سَجَدَاتٍ

And rather four Sajdah(s) have been made because every Salat its Sajdah(s) are less than four Sajdah(s) cannot be a Salat, because it is the least obligatory from the Sajdah(s) in the Salat cannot be except upon four Sajdah(s)'.

فَإِنْ قَالَ فَلِمَ لَمْ يُجْعَلْ بَدَلَ الرُّكُوعِ سُجُوداً

If he says, 'Why has the Sajdah not been made to be instead of the Ruk'u?'

قِيلَ لِأَنَّ الصَّلَاةَ قَائِماً أَفْضَلُ مِنَ الصَّلَاةِ قَاعِداً وَ لِأَنَّ الْقَائِمَ يَرَى الْكُسُوفَ وَ الِانْجِلَاءَ وَ السَّاجِدُ لَا يَرَى

It will be said, 'Because the Salat prayed standing is better than the Salat prayed sitting, and because the standing one can see the eclipse and the clearance, while the one in Sajdah cannot see'.

فَإِنْ قَالَ فَلِمَ غُيِّرَتْ عَنْ أَصْلِ الصَّلَاةِ الَّتِي افْتَرَضَهَا اللَّهُ

If he says, 'Why has it been changed from the original Salat which Allah-azwj had Obligated (of two Cycles)?'

قِيلَ لِأَنَّهُ صَلَّى لِعِلَّةِ تَغَيُّرِ أَمْرٍ مِنَ الْأُمُورِ وَ هُوَ الْكُسُوفُ فَلَمَّا تَغَيَّرَتِ الْعِلَّةُ تَغَيَّرَ الْمَعْلُولُ.

It will be said, 'Because he-saww prayed for the reason of a change of a matter from the matters, and it is the eclipse. When the cause changed, the effect changed''.[83]

[83] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 10

11- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنِ الْحَكَمِ بْنِ الْمُسْتَنِيرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ مِنَ الْأَوْقَاتِ الَّتِي قَدَّرَهَا اللَّهُ لِلنَّاسِ مِمَّا يَحْتَاجُونَ إِلَيْهِ الْبَحْرَ الَّذِي خَلَقَهَا اللَّهُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ إِنَّ اللَّهَ قَدَّرَ فِيهِ مَجَارِيَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ الْكَوَاكِبِ ثُمَّ قَدَّرَ ذَلِكَ كُلَّهُ عَلَى الْفَلَكِ ثُمَّ وَكَّلَ بِالْفَلَكِ مَلَكاً مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يُدِيرُونَ الْفَلَكَ

Tafseer Ali Bin Ibrahim – from Al-Hassan Bin Mahboub, from Abdullah Bin Yasaar, from Marouf Bin Kharbouz, from Al Hakam Bin Al Mustansir,

'From Ali[asws] Bin Al-Husayn[asws] having said: 'From the timings which Allah[azwj] has Determined for the people from what they would be needy to is the ocean which Allah[azwj] Created it between the sky and the earth, and Allah[azwj] Determined in it flow of the sun and the moon and the stars and the planets. Then He[azwj] Determined all of that upon the orbits, then Allocated an Angel with the sky, having seventy thousand Angels rotating the orbits.

فَإِذَا دَارَتِ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْكَوَاكِبُ مَعَهُ فَنَزَلَتْ فِي مَنَازِلِهَا الَّتِي قَدَّرَهَا اللَّهُ فِيهَا لِيَوْمِهَا وَ لَيْلَتِهَا وَ إِذَا كَثُرَتْ ذُنُوبُ الْعِبَادِ وَ أَرَادَ اللَّهُ أَنْ يَسْتَعْتِبَهُمْ بِآيَةٍ مِنْ آيَاتِهِ أَمَرَ الْمَلَكَ الْمُوَكَّلَ بِالْفَلَكِ أَنْ يُزِيلَ الْفَلَكَ الَّذِي عَلَيْهِ مَجَارِي الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ الْكَوَاكِبِ فَيَأْمُرُ الْمَلَكُ أُولَئِكَ السَّبْعِينَ الْأَلْفَ مَلَكٍ أَنْ يُزِيلُوا الْفَلَكَ عَنْ مَجَارِيهِ

So then the sun, and the moon, and the stars and the planets rotate with it and descend in their stages which Allah[azwj] has Determined in it for their days and their nights; and when sins of the servants are a lot and Allah[azwj] Wants to Reprimand them with a sign from His[azwj] signs, Commands the Angel allocated with the orbits to move the orbits upon which is the flow of the sun, and the moon, and the stars and the planets. So, the Angel orders those seventy thousand Angels to move the orbits from its flow'.

قَالَ فَيُزِيلُونَهُ فَتَصِيرُ الشَّمْسُ فِي ذَلِكَ الْبَحْرِ الَّذِي يَجْرِي الْفَلَكُ فِيهِ فَيُطْمَسُ حَرُّهَا وَ يُغَيَّرُ لَوْنُهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُعَظِّمَ الْآيَةَ طُمِسَتِ الشَّمْسُ فِي الْبَحْرِ عَلَى مَا يُحِبُّ اللَّهُ أَنْ يُخَوِّفَ خَلْقَهُ بِالْآيَةِ فَذَلِكَ عِنْدَهُ شِدَّةُ انْكِسَافِ الشَّمْسِ وَ كَذَلِكَ يُفْعَلُ بِالْقَمَرِ

He[asws] said: 'So they move it, and the sun comes to be in that ocean which the orbits are flowing in, so it blots its heat and changes its colour. When Allah[azwj] Wants to Magnify the sign, the sun blots in the ocean based upon what Allah[azwj] Loves to Scare His[azwj] creatures with the sign. During it, that is eclipse of the sun, and like that He[azwj] Does with the moon.

فَإِذَا أَرَادَ اللَّهُ أَنْ يُخْرِجَهُمَا وَ يَرُدَّهُمَا إِلَى مَجْرَاهُمَا أَمَرَ الْمَلَكَ الْمُوَكَّلَ بِالْفَلَكِ أَنْ يَرُدَّ الشَّمْسَ إِلَى مَجْرَاهَا فَيَرُدُّ الْمَلَكُ الْفَلَكَ إِلَى مَجْرَاهُ فَيَخْرُجُ مِنَ الْمَاءِ وَ هِيَ كَدِرَةٌ وَ الْقَمَرُ مِثْلُ ذَلِكَ

When Allah[azwj] Wants to Extract them and Return them to their flows, He[azwj] Commands the Angel allocated with the orbit to return the sun to its flow. So, the Angel returns the orbit to its flow, and it comes out from the water, and it is turbid, and the moon is similar to that.

ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع- إِنَّهُ لَا يَفْزَعُ لَهُمَا وَ لَا يَرْهَبُ إِلَّا مَنْ كَانَ مِنْ شِيعَتِنَا فَإِذَا كَانَ ذَلِكَ فَافْزَعُوا إِلَى اللَّهِ تَعَالَى وَ رَاجِعُوا.

Then Ali[asws] Bin Al-Husayn[asws] said: 'Surely no one would panic to these two (eclipses) nor dread except the one who was from our[asws] Shias. Whenever that happens, then panic to Allah[azwj] the Exalted and review (your lives)''.[84]

12- الْمَحَاسِنُ، عَنْ أَبِي سُمَيْنَةَ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ لَمَّا قُبِضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص جَرَتْ فِي مَوْتِهِ ثَلَاثُ سُنَنٍ أَمَّا وَاحِدَةٌ فَإِنَّهُ لَمَّا قُبِضَ انْكَسَفَتِ الشَّمْسُ فَقَالَ النَّاسُ إِنَّمَا انْكَسَفَتِ الشَّمْسُ لِمَوْتِ ابْنِ رَسُولِ اللَّهِ ص-

(The book) 'Al Mahasin' – from Abu Sumeyna, from Muhammad Bin Aslam, from Al-Husayn Bin Khalid who said,

'I heard Abu Al-Hassan Musa[asws] Bin Ja'far[asws] saying: 'When Ibrahim[as] son[as] of Rasool-Allah[saww] passed away, three Sunnahs flowed during his[as] death. As for one, when he[as] passed away the sun eclipsed, so the people said, 'But rather sun eclipsed at the death of the son[as] of Rasool-Allah[saww]!'

فَصَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ كُسُوفَ الشَّمْسِ وَ الْقَمَرِ آيَتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِهِ مُطِيعَانِ لَهُ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَ لَا لِحَيَاتِهِ فَإِذَا انْكَسَفَا أَوْ أَحَدُهُمَا صَلُّوا

Rasool-Allah[saww] ascended the pulpit. He[saww] praised Allah[azwj] and extolled upon Him[azwj], then said: 'O you people! Eclipse of the sun and the moon are two signs from the signs of Allah[azwj] flowing by His[azwj] Command, obedient to Him[azwj]! They do not get eclipsed at the death of anyone nor for his life! So, when they are eclipsed, or one of them is, pray Salat!'

ثُمَّ نَزَلَ مِنَ الْمِنْبَرِ فَصَلَّى بِالنَّاسِ صَلَاةَ الْكُسُوفِ.

Then he[saww] descended from the pulpit and prayed Salat with the people, Salat of the eclipse''.[85]

13- فِقْهُ الرِّضَا، قَالَ ع اعْلَمْ يَرْحَمُكَ اللَّهُ أَنَّ صَلَاةَ الْكُسُوفِ فِي عَشْرِ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ تَفْتَتِحُ الصَّلَاةَ بِتَكْبِيرَةٍ وَاحِدَةٍ ثُمَّ تَقْرَأُ فَاتِحَةً وَ سُوَراً طِوَالًا وَ طَوِّلْ فِي الْقِرَاءَةِ وَ الرُّكُوعِ وَ السُّجُودِ مَا قَدَرْتَ

(The book) 'Fiqh Al-Reza[asws]' – He[asws] said: 'May Allah[azwj] Mercy you! Know that Salat of the eclipse is of ten Cycles with four Sajdah(s). You[azwj] begin the Salat with one Takbeer, then recited Surah Al Fatiha and a long Surah and prolong in the recitation, and the Ruk'u and the Sajdah whatever you are able to.

فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ رَكَعْتَ ثُمَّ رَفَعْتَ رَأْسَكَ بِتَكْبِيرٍ وَ لَا تَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ تَفْعَلُ ذَلِكَ خَمْسَ مَرَّاتٍ ثُمَّ تَسْجُدُ سَجْدَتَيْنِ ثُمَّ تَقُومُ فَتَصْنَعُ مِثْلَ مَا صَنَعْتَ فِي الرَّكْعَةِ الْأُولَى وَ لَا تَقْرَأُ سُورَةَ الْحَمْدِ إِلَّا إِذَا انْقَضَتِ السُّورَةُ

When you are free from the recitation, perform Ruk'u, then raise your head with a Takbeer, and do not say, 'Allah[azwj] Listens to the one praising Him[azwj]', doing that five times. Then perform two Sajdah(s), then stand. Do like that what you have done in the first Cycle and do not recite Surah Al Ham except when you have completed the Surah.

[84] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 11
[85] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 12

فَإِذَا بَدَأْتَ بِالسُّورَةِ بَدَأْتَ بِالْحَمْدِ وَ تَقْنُتُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَ تَقُولُ فِي الْقُنُوتِ- أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّماواتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْجِبالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ وَ كَثِيرٌ حَقَّ عَلَيْهِ الْعَذابُ

When you begin with the Surah(s), begin with Al Hamd, and perform Qunout between every two Cycles, and say in your Qunout, '***Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people, and many are such that the Punishment is deserving upon them? [22:18]***.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ اللَّهُمَّ لَا تُعَذِّبْنَا بِعَذَابِكَ وَ لَا تَسْخَطْ بِسَخَطِكَ عَلَيْنَا وَ لَا تُهْلِكْنَا بِغَضَبِكَ وَ لَا تَأْخُذْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا وَ اعْفُ عَنَّا وَ اغْفِرْ لَنَا وَ اصْرِفْ عَنَّا الْبَلَاءَ يَا ذَا الْمَنِّ وَ الطَّوْلِ-

O Allah-azwj! Send Salawaat upon Muhammad-saww and upon Progeny-asws of Muhammad-saww! O Allah-azwj! Do no Punish us with Your-azwj Punishment, nor be Annoyed be Your-azwj Annoyed upon us, and do not Destroy us with Your-azwj Wrath, and do not Seize us with what the foolish ones from us have done! Pardon us, and Forgive us, and Turn the afflictions away from us, O with the Conferment and the Leniency!'

وَ لَا تَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ إِلَّا فِي الرَّكْعَةِ الَّتِي تُرِيدُ أَنْ تَسْجُدَ فِيهَا وَ تُطَوِّلُ الصَّلَاةَ حَتَّى تَنْجَلِيَ وَ إِنِ انْجَلَى وَ أَنْتَ فِي الصَّلَاةِ فَخَفِّفْ وَ إِنْ صَلَّيْتَ وَ بَعْدُ لَمْ يَنْجَلِ فَعَلَيْكَ الْإِعَادَةُ أَوِ الدُّعَاءُ وَ الثَّنَاءُ عَلَى اللَّهِ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ

And do not say, 'Allah-azwj Listens to the one praising Him-azwj', except in the Cycle which you want to do Sajdah in, and prolong the Salat until it (eclipse) is cleared, and if it does clear while you are in the Salat, then lighten, and if you have prayed and it has not cleared yet, upon You-azwj is the repeating, or the supplicating and the extolling praise upon Allah-azwj while you are facing the Qiblah!

وَ إِنْ عَلِمْتَ بِالْكُسُوفِ فَلَمْ يَتَيَسَّرْ لَكَ الصَّلَاةُ فَاقْضِ مَتَى مَا شِئْتَ فَإِنْ أَنْتَ لَمْ تَعْلَمْ بِالْكُسُوفِ فِي وَقْتِهِ ثُمَّ عَلِمْتَ بَعْدُ فَلَا شَيْءَ عَلَيْكَ وَ لَا قَضَاءَ

And if you know of the eclipse but the Salat is not easy for you, then fulfil whenever you like. If you don't know of the eclipse during its time, then you come to know afterwards, there is nothing upon you, nor fulfilment (Qaza).

وَ صَلَاةُ كُسُوفِ الشَّمْسِ وَ الْقَمَرِ وَاحِدٌ فَافْزَعْ إِلَى اللَّهِ تَعَالَى عِنْدَ الْكُسُوفِ فَإِنَّهَا مِنْ عَلَامَاتِ الْبَلَاءِ وَ لَا تُصَلِّيهَا فِي وَقْتِ الْفَرِيضَةِ حَتَّى تُصَلِّيَ الْفَرِيضَةَ

And Salat of eclipse of the sun and the moon is one, so panic to Allah-azwj the Exalted during the eclipse for it is from the signs of calamity and do not pray it in the time of the Obligatory Salat until (after) you have prayed the Obligatory Salat.

فَإِذَا كُنْتَ فِيهَا وَ دَخَلَ عَلَيْكَ وَقْتُ الْفَرِيضَةِ فَاقْطَعْهَا وَ صَلِّ الْفَرِيضَةَ ثُمَّ ابْنِ عَلَى مَا صَلَّيْتَ مِنْ صَلَاةِ الْكُسُوفِ

When you were to be in it and time of the obligatory Salat enters upon you, terminated it and pray the Obligatory Salat, then build upon what you had prayed from the eclipse Salat.

فَإِذَا انْكَسَفَ الْقَمَرُ وَ لَمْ يَبْقَ عَلَيْكَ مِنَ اللَّيْلِ قَدْرُ مَا تُصَلِّي فِيهِ صَلَاةَ اللَّيْلِ وَ صَلَاةَ الْكُسُوفِ فَصَلِّ صَلَاةَ الْكُسُوفِ وَ أَخِّرْ صَلَاةَ اللَّيْلِ ثُمَّ اقْضِهَا بَعْدَ ذَلِكَ

When the moon is eclipsed and there does not remain upon you of the night, a measurement of what you can pray the night Salat and the eclipse Salat, pray the eclipse Salat and delay the night Salat, then fulfil it after that.

وَ إِذَا احْتَرَقَ الْقُرْصُ كُلُّهُ فَاغْتَسِلْ وَ إِنِ انْكَسَفَتِ الشَّمْسُ أَوِ الْقَمَرُ وَ لَمْ تَعْلَمْ بِهِ فَعَلَيْكَ أَنْ تُصَلِّيَهُمَا إِذَا عَلِمْتَ فَإِنْ تَرَكْتَهَا مُتَعَمِّداً حَتَّى تُصْبِحَ فَاغْتَسِلْ وَ صَلِّ

And when the whole disc (of the sun) is eclipsed, bathe, and if the sun or the moon is eclipsed and you don't know of it, upon you is to pray these when you do know. If you neglect it deliberately until morning, then bathe and pray.

وَ إِنْ لَمْ تَحْتَرِقِ الْقُرْصُ فَاقْضِهَا وَ لَا تَغْتَسِلْ وَ إِذَا هَبَّتْ رِيحٌ صَفْرَاءُ أَوْ سَوْدَاءُ أَوْ حَمْرَاءُ فَصَلِّ لَهَا صَلَاةَ الْكُسُوفِ وَ كَذَلِكَ إِذَا زُلْزِلَتِ الْأَرْضُ فَصَلِّ صَلَاةَ الْكُسُوفِ

And if the (whole) disc is not eclipsed, then fulfil it and do not bathe; and when the wind blows, yellow or black or red, then pray to it Salat of the eclipse, and like that when the earth shakes, so pray Salat of the eclipse.

فَإِذَا فَرَغْتَ فَاسْجُدْ وَ قُلْ- يَا مَنْ يُمْسِكُ السَّماواتِ وَ الْأَرْضَ أَنْ تَزُولا وَ لَئِنْ زالَتا إِنْ أَمْسَكَهُما مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كانَ حَلِيماً غَفُوراً يَا مَنْ يُمْسِكُ السَّماءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ أَمْسِكْ عَنَّا السَّقَمَ وَ الْمَرَضَ وَ جَمِيعَ أَنْوَاعِ الْبَلَاءِ-

When you are free, perform Sajdah and say, 'O One Who ***Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving' [35:41]***! O One Who ***Withholds the sky from falling upon the earth, except by His Permission? [22:65]***! Withhold from us the diseases and the illnesses, and entirety of types of the afflictions!'

وَ إِذَا كَثُرَتِ الزَّلَازِلُ فَصُمِ الْأَرْبِعَاءَ وَ الْخَمِيسَ وَ الْجُمُعَةَ وَ تُبْ إِلَى اللَّهِ وَ رَاجِعْ وَ أَشِرْ عَلَى إِخْوَانِكَ بِذَلِكَ فَإِنَّهَا تَسْكُنُ بِإِذْنِ اللَّهِ تَعَالَى.

And when the earthquakes are a lot, fast the Wednesday, and the Thursday, and the Friday, and repent to Allah-azwj and return, and indicate upon your brethren with that for it shall calm down, by the Permission of Allah-azwj!''[86]

بيان: وَ فِي حَسَنَةِ زُرَارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع كُلُّ أَخَاوِيفِ السَّمَاءِ مِنْ ظُلْمَةٍ أَوْ رِيحٍ أَوْ فَزَعٍ فَصَلِّ لَهُ صَلَاةَ الْكُسُوفِ حَتَّى يَسْكُنَ.

Explanation (Hadeeth only) – *And in a good (Hadeeth) by Zurara and Muhammad Bin Muslim, from Abu Ja'far-asws: 'Every scary matter of the sky, from darkness, or wind, or panic, pray for it the eclipse Salat until it settles''*.

[86] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 13

رُوِيَ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا وَقَعَ الْكُسُوفُ أَوْ بَعْضُ هَذِهِ الْآيَاتِ صَلَّيْتَهَا مَا لَمْ تَتَخَوَّفْ أَنْ يَذْهَبَ وَقْتُ الْفَرِيضَةِ فَإِنْ تَخَوَّفْتَ فَابْدَأْ بِالْفَرِيضَةِ وَ اقْطَعْ مَا كُنْتَ فِيهِ مِنْ صَلَاةِ الْكُسُوفِ فَإِذَا فَرَغْتَ مِنَ الْفَرِيضَةِ فَارْجِعْ إِلَى حَيْثُ كُنْتَ قَطَعْتَ وَ احْتَسِبْ بِمَا مَضَى.

It is reported in the correct (Hadeeth) from Muhammad Bin Muslim and Bureyd Bin Muawiya, from Abu Ja'far-asws and Abu Abdullah-asws having said: 'When the eclipse occurs, or some of these signs, pray it for as long as you don't fear that time of the obligatory Salat will not be gone. If you fear so, then begin with the obligatory and terminate what you were in from the eclipse Salat. When you are free from the obligatory, then return to where you had cut off from, and count with what had passed''.

14- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع إِنَّ رَسُولَ اللَّهِ ص صَلَّى صَلَاةَ الْكُسُوفِ بِالنَّاسِ فَقَرَأَ سُورَةَ الْحَجِّ ثُمَّ رَكَعَ قَدْرَ الْقِرَاءَةِ ثُمَّ رَفَعَ صُلْبَهُ فَقَرَأَ قَدْرَ الرُّكُوعِ ثُمَّ رَكَعَ مَرَّةً أُخْرَى ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ سَجَدَ قَدْرَ الرُّكُوعِ

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa-asws Bin Ja'far-asws, from his-asws forefathers-asws having said: 'Ali-asws said: 'Rasool-Allah-saww pray the eclipse Salat with the people. He-saww recited Surah Al Hajj, then performed Ruk'u a measurement of the recitation, then he-saww raised his-saww back. He-saww recited a measurement of the Ruk'u. Then he-saww did Ruk'u once again, then raised his-saww head, then did Sajdah a measurement of the Ruk'u.

ثُمَّ رَفَعَ رَأْسَهُ فَدَعَا بَيْنَ السَّجْدَتَيْنِ عَلَى قَدْرِ السُّجُودِ ثُمَّ سَجَدَ الْأُخْرَى ثُمَّ قَامَ فَقَرَأَ سُورَةَ الرُّومِ ثُمَّ رَكَعَ قَدْرَ الْقِرَاءَةِ ثُمَّ رَفَعَ صُلْبَهُ فَقَرَأَ قَدْرَ الرُّكُوعِ ثُمَّ رَكَعَ قَدْرَ الْقِرَاءَةِ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ سَجَدَ سَجْدَتَيْنِ

Then he-saww raised his-saww head and supplicated between the two Sajdah(s) upon a measurement of the Sajdah, then did another Sajdah, then stood up and recited Surah Al Roum. Then he-saww did Ruk'u a measurement of the recitation, then raised his-saww back. He-saww recited a measurement of the Ruk'u, then did Ruk'u a measurement of the recitation. Then he-saww raised his-saww head, then did Sajdah, two Sajdah(s).

فَكَانَ فَرَاغُهُ حَيْثُ تَجَلَّتِ الشَّمْسُ فَمَضَتِ السُّنَّةُ أَنَّ صَلَاةَ الْكُسُوفِ رَكْعَتَانِ فِيهِمَا أَرْبَعُ رَكَعَاتٍ وَ أَرْبَعُ سَجَدَاتٍ.

So, his-saww being free was when the sun was released (from eclipse). So, the Sunnah was accomplished that Salat of the eclipse is of two Cycles there being two Ruk'u(s) and two Sajdah(s) in it''.[87]

15- مُسَكِّنُ الْفُؤَادِ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ قَالَ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص فَقَالَ النَّاسُ انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ بْنِ النَّبِيِّ ص-

(The book) 'Musakkin Al Fawaid' – from Muhammad Bin Labeyd who said,

'The sun was eclipsed on the day Ibrahim-asws, son-asws of Rasool-Allah-saww passed away. The people said, 'It is eclipsed at the death of Ibrahim-asws, son-asws of the Prophet-saww!'

[87] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 14

فَخَرَجَ رَسُولُ اللَّهِ ص حِينَ سَمِعَ ذَلِكَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَ الْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ- لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَ لَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْزَعُوا إِلَى الْمَسَاجِدِ الْخَبَرَ.

Rasool-Allah-azwj came out when he-saww heard that. He-saww praised Allah-azwj and extolled upon Him-azwj, the said: 'As for after, O you people! The sun and the moon are two signs from the signs of Allah-azwj! They do not get eclipsed at the death of anyone nor for his life! Whenever you see that, then panic to the Masjid(s)!' – the Hadeeth''.[88]

16- الْهِدَايَةُ، إِذَا انْكَسَفَ الْقَمَرُ أَوْ الشَّمْسُ أَوْ زُلْزِلَتِ الْأَرْضُ أَوْ هَبَّتْ رِيحٌ صَفْرَاءُ أَوْ سَوْدَاءُ أَوْ حَمْرَاءُ فَصَلُّوا عَشْرَ رَكَعَاتٍ وَ أَرْبَعَ سَجَدَاتٍ بِتَسْلِيمَةٍ وَاحِدَةٍ وَ اقْرَءُوا فِي كُلِّ رَكْعَةٍ فَإِنْ بَعَّضْتُمُ السُّورَةَ فِي رَكْعَةٍ فَلَا تَقْرَءُوا فِي ثَانِيهَا الْحَمْدَ وَ اقْرَءُوا السُّورَةَ مِنَ الْمَوْضِعِ الَّذِي بَلَغْتُمْ وَ مَتَى أَتْمَمْتُمْ سُورَةً فِي رَكْعَةٍ فَاقْرَءُوا فِي الرَّكْعَةِ الْأُخْرَى الْحَمْدَ

(The book) 'Al Hidaya' –

'When the moon or the sun is eclipsed, or the earth shakes, or the wind blows, be it yellow, or black, or red, then pray ten Cycles Salat and four Sajdah(s) with one Salaam, and recited in each Cycle. If you recited part of the Surah in a Cycle, then do not recite Surah Al Ham in its second, and recite the Surah from the place you had reached, and when you complete a Surah in a Cycle, then recite (Surah) Al Hamd in the next Cycle.

وَ مَنْ فَاتَتْهُ فَعَلَيْهِ أَنْ يَقْضِيَهَا لِأَنَّهَا مِنْ صِغَارِ الْفَرَائِضِ وَ لَا يُقَالُ فِيهَا سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ إِلَّا فِي الرَّكْعَةِ الْخَامِسَةِ وَ الْعَاشِرَةِ وَ لَا تَسْجُدْ إِلَّا فِي الْخَامِسَةِ وَ الْعَاشِرَةِ وَ الْقُنُوتُ فِي كُلِّ رَكْعَتَيْنِ بَعْدَ الْقِرَاءَةِ وَ قَبْلَ الرُّكُوعِ

And on who misses it, upon him is to fulfil it, because it is from the small obligation, nor should it be said in it, 'Allah-azwj Listens to the one praises Him-azwj', except in the fifth Cycle, and the tenth, and do not do Sajdah except in the fifth and the tenth, and the Qunout is in every Cycle after the recitation and before the Ruk'u'.

وَ رُوِيَ أَنَّ الْقُنُوتَ فِيهَا فِي الْخَامِسَةِ وَ الْعَاشِرَةِ.

And it is reported that the Qunout in it is in the fifth and the tenth (Cycle)''.[89]

17- الْمُقْنِعَةُ، رُوِيَ عَنِ الصَّادِقِينَ ع أَنَّ اللَّهَ إِذَا أَرَادَ تَخْوِيفَ عِبَادِهِ وَ تَجْدِيدَ الزَّجْرِ لِخَلْقِهِ كَسَفَ الشَّمْسَ وَ خَسَفَ الْقَمَرَ فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْزَعُوا إِلَى اللَّهِ تَعَالَى بِالصَّلَاةِ.

(The book) 'Al Muqnie' –

'It is reported from the two truthful ones (5th and 6th Imam-asws): 'When Allah-azwj Wants to Scare His-azwj servants and Renew the Rebuke to His-azwj creatures, He-azwj Eclipses the sun and Eclipses the moon. When you see that, then panic to Allah-azwj the Exalted with the Salat''.[90]

[88] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 15
[89] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 16
[90] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 17 a

قَالَ وَ رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: صَلَاةُ الْكُسُوفِ فَرِيضَةٌ.

He said, 'And it is reported from Rasool-Allah-saww having said: 'Salat of the eclipse is an obligation''.[91]

وَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الشَّمْسَ وَ الْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَ لَا لِحَيَاةِ أَحَدٍ وَ لَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَبَادِرُوا إِلَى مَسَاجِدِكُمْ لِلصَّلَاةِ.

And he said, 'Rasool-Allah-saww said: 'The sun and the moon do not get eclipsed at the death of anyone nor for the life of anyone, but these are two signs of Allah-azwj from the signs of Allah-azwj. So when you see that, rush to your Masjid(s) for the Salat''.[92]

18- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ النِّسَاءِ هَلْ عَلَى مَنْ عَرَفَ مِنْهُنَّ صَلَاةَ النَّافِلَةِ وَ صَلَاةَ اللَّيْلِ وَ الزَّوَالِ وَ الْكُسُوفِ مَا عَلَى الرِّجَالِ قَالَ نَعَمْ.

(The book) 'Qurb Al Isnaad' – by the chain,

'From Ali son of Ja'far-asws, from his brother-asws Musa-asws, he said, 'I asked him-asws about the women, 'It is upon the one from them who knows the optional Salat and the night Salat, and the midday Salat, and the eclipse what is upon the men?' He-asws said: 'Yes''.[93]

وَ مِنْهُ عَنْ عَلِيِّ بْنِ الْفَضْلِ الْوَاسِطِيِّ قَالَ: كَتَبْتُ إِلَى الرِّضَا ع- كُسِفَتِ الشَّمْسُ أَوِ الْقَمَرُ وَ أَنَا رَاكِبٌ لَا أَقْدِرُ عَلَى النُّزُولِ

And from him, from Ali Bin Al Fazl Al Wasity who said,

'I wrote to Al-Reza-asws, 'The sun or the moon gets eclipsed while I am riding, not be able upon the descending (from the riding animal)'.

قَالَ فَكَتَبَ إِلَيَّ صَلِّ عَلَى مَرْكَبِكَ الَّذِي أَنْتَ عَلَيْهِ.

He (the narrator) said, 'He-asws wrote to me: 'Pray upon the ride which you are upon''.[94]

19- الْمُقْنِعَةُ، رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ صَلَّى بِالْكُوفَةِ صَلَاةَ الْكُسُوفِ فَقَرَأَ فِيهَا بِالْكَهْفِ وَ الْأَنْبِيَاءِ وَ رَدَّدَهَا خَمْسَ مَرَّاتٍ وَ أَطَالَ فِي رُكُوعِهَا حَتَّى سَالَ الْعَرَقُ عَلَى أَقْدَامِ مَنْ كَانَ مَعَهُ وَ غُشِيَ عَلَى كَثِيرٍ مِنْهُمْ.

(The book) 'Al Muqnie' –

'It is reported from Amir Al-Momineen-asws, he-asws prayed Salat at Al-Kufa, the eclipse Salat. He-asws recited in it with (Surahs) Al-Kahf, and Al-Anbiya, repeating these five times, and he-asws

[91] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 17 b
[92] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 17 c
[93] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 18 a
[94] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 18 b

prolonged in its Ruk'u to the extent the sweat flowed upon the feet of the one who was with him-asws, and there was unconsciousness upon many of them''.[95]

20- الْعُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ يَحْيَى جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ قَالَ الرِّضَا ع جَاءَتْ رِيحٌ وَ أَنَا سَاجِدٌ فَجَعَلَ كُلُّ إِنْسَانٍ يَطْلُبُ مَوْضِعاً وَ أَنَا سَاجِدٌ مُلِحٌّ فِي الدُّعَاءِ لِرَبِّي عَزَّ وَ جَلَّ حَتَّى سَكَنَتْ.

(The book) 'Al Uyoun' – from his father, from Sa'ad Bin Abdullah and Muhammad Bin Yahya, both together from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Suleyman Al Ja'fary who said,

'Al-Reza-asws said: 'A wind came while I-asws was in Sajdah, so every person went on to seek a place, and I-asws was in Sajdah, persisting in the supplication to my-asws Lord-azwj Mighty and Majestic until it settled''.[96]

21- دَعَائِمُ الْإِسْلَامِ، رُوِّينَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: انْكَسَفَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ص وَ عِنْدَهُ جَبْرَئِيلُ فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا جَبْرَئِيلُ مَا هَذَا

(The book) 'Da'aim Al Islam' –

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws, from Ali-asws having said: 'The moon eclipsed in the era of Rasool-Allah-saww while Jibraeel-as was with him-saww. Rasool-Allah-saww said to him-as: 'O Jibraeel-as, what is this?'

فَقَالَ جَبْرَئِيلُ أَمَا إِنَّهُ أَطْوَعُ لِلَّهِ مِنْكُمْ إِنَّهُ لَمْ يَعْصِ رَبَّهُ قَطُّ مُذْ خَلَقَهُ وَ هَذِهِ آيَةٌ وَ عِبْرَةٌ

Jibraeel-as said: 'But, it is more obedient to Allah-azwj than you (Muslims) are! It has not disobeyed its Lord-azwj at all since He-azwj Created it, and this is a sign and a lesson'.

فَقَالَ رَسُولُ اللَّهِ ص فَمَا ذَا يَنْبَغِي عِنْدَهَا وَ مَا أَفْضَلُ مَا يَكُونُ مِنَ الْعَمَلِ إِذَا كَانَتْ

Rasool-Allah-saww said: 'So what is befitting during it, and what is best of what can happen, from the acts of worship, when it happens?'

قَالَ الصَّلَاةُ وَ قِرَاءَةُ الْقُرْآنِ.

He-as said: 'The Salat and recitation of the Quran''.[97]

قَالَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع كَانَ رَسُولُ اللَّهِ ص إِذَا انْكَسَفَتِ الشَّمْسُ أَوِ الْقَمَرُ قَالَ لِلنَّاسِ اسْعَوْا إِلَى مَسْجِدِكُمْ.

Abu Abdullah Ja'far Bin Muhammad-asws said: 'Whenever the sun or the moon eclipsed, Rasool-Allah-saww said to the people: 'Strive to go to your Masjid(s)!''[98]

[95] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 19
[96] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 20
[97] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 a
[98] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 b

وَ عَنْهُ ع أَنَّهُ قَالَ: صَلَاةُ الْكُسُوفِ فِي الشَّمْسِ وَ الْقَمَرِ وَ عِنْدَ الْآيَاتِ وَاحِدَةٌ وَ هِيَ عَشْرُ رَكَعَاتٍ وَ أَرْبَعُ سَجَدَاتٍ يَفْتَتِحُ الصَّلَاةَ بِتَكْبِيرَةٍ وَ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ وَ سُورَةٍ طَوِيلَةٍ وَ يَجْهَرُ فِيهَا بِالْقِرَاءَةِ

And from him[-asws] having said: 'Salat of the eclipse of the sun and the moon, and during one of the signs, and it is of ten Cycles and four Sajdah(s), begin the Salat with a Takbeer, and recite Surah Al Fatiha and a long Surah and being loud in it with the recitation.

ثُمَّ يَرْكَعُ فَيَلْبَثُ رَاكِعاً مِثْلَ مَا قَرَأَ ثُمَّ يَرْفَعُ رَأْسَهُ وَ يَقُولُ عِنْدَ رَفْعِهِ اللَّهُ أَكْبَرُ ثُمَّ يَقْرَأُ كَذَلِكَ بِفَاتِحَةِ الْكِتَابِ وَ سُورَةٍ طَوِيلَةٍ فَإِذَا فَرَغَ مِنْهَا قَنَتَ

Then he should perform Ruk'u, remaining in Ruk'u similar to what he had raised, then he should raise his head and say during his raising, 'Allah[-azwj] is Greatest!' Then he should recite like that with Surah Al Fatiha and a long Surah. When he is free from it, he should perform Qunout.

ثُمَّ كَبَّرَ وَ رَكَعَ الثَّانِيَةَ فَأَقَامَ رَاكِعاً بِقَدْرِ مَا قَرَأَ ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ اللَّهُ أَكْبَرُ ثُمَّ قَرَأَ بِفَاتِحَةِ الْكِتَابِ وَ سُورَةٍ طَوِيلَةٍ

Then he should exclaim Takbeer and perform the second Ruk'u. He should stay in Ruk'u a measurement of what he had recited, then raise his head and said, 'Allah[-azwj] is Greatest!' Then recited Surah Al Fatiha and a long Surah.

ثُمَّ كَبَّرَ وَ رَكَعَ الثَّالِثَةَ فَأَقَامَ رَاكِعاً مِثْلَ مَا قَرَأَ ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ اللَّهُ أَكْبَرُ ثُمَّ قَرَأَ فَاتِحَةَ الْكِتَابِ وَ سُورَةً طَوِيلَةً

Then he should exclaim Takbeer and perform the third Ruk'u, staying in Ruk'u similar to what he had recited, then raise his head and say, 'Allah[-azwj] is Greatest!' Then he should recite Surah Al Fatiha and a long Surah.

فَإِذَا فَرَغَ مِنْهَا قَنَتَ وَ رَكَعَ الرَّابِعَةَ فَأَقَامَ رَاكِعاً بِقَدْرِ مَا قَرَأَ ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ اللَّهُ أَكْبَرُ ثُمَّ قَرَأَ بِفَاتِحَةِ الْكِتَابِ وَ سُورَةٍ طَوِيلَةٍ

When he is free from it, he should perform Qunout and the fourth Ruk'u a measurement of what he had recited, then raise his head and say, 'Allah[-azwj] is Greatest!', then recite Surah Al Fatiha and a long Surah.

فَإِذَا فَرَغَ مِنْهَا كَبَّرَ وَ رَكَعَ الْخَامِسَةَ فَأَقَامَ مِثْلَ مَا قَرَأَ فَإِذَا رَفَعَ رَأْسَهُ مِنْهَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ يُكَبِّرُ وَ يَسْجُدُ فَيُقِيمُ سَاجِداً مِثْلَ مَا رَكَعَ ثُمَّ يَرْفَعُ رَأْسَهُ وَ يُكَبِّرُ

When he is free from it, he should exclaim Takbeer and perform the fifth Ruk'u, staying similar to what he had recited. When he raises his head from it, he should say, 'Allah[-azwj] Listens to the one who praises Him[-azwj]', then exclaim Takbeer and do Sajdah, staying in Sajdah similar to what he was in Ruk'u, the raise his head and exclaim Takbeer.

فَيَجْلِسُ شَيْئاً بَيْنَ السَّجْدَتَيْنِ يَدْعُو ثُمَّ يُكَبِّرُ وَ يَسْجُدُ سَجْدَةً ثَانِيَةً يُقِيمُ فِيهَا سَاجِداً مِثْلَ مَا أَقَامَ فِي الْأُولَى

He should be seated for a while between the two Sajdah(s), supplicating, then exclaim Takbeer and perform Sajdah, the second Sajdah, staying in it prostrating similar to what he had stayed in the first.

ثُمَّ يَنْهَضُ قَائِماً وَ يُكَبِّرُ وَ يُصَلِّي أُخْرَى عَلَى نَحْوِ الْأُولَى يَرْكَعُ فِيهَا خَمْسَ رَكَعَاتٍ وَ يَسْجُدُ سَجْدَتَيْنِ وَ يَتَشَهَّدُ تَشَهُّداً طَوِيلًا وَ يُسَلِّمُ وَ الْقُنُوتُ بَعْدَ كُلِّ رَكْعَتَيْنِ كَمَا ذَكَرْنَا فِي الثَّانِيَةِ وَ الرَّابِعَةِ وَ السَّادِسَةِ وَ الثَّامِنَةِ وَ الْعَاشِرَةِ وَ لَا يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ إِلَّا فِي الرَّكْعَتَيْنِ اللَّتَيْنِ يَسْجُدُ مِنْهُمَا وَ مَا سِوَى ذَلِكَ يُكَبِّرُ كَمَا ذَكَرْنَا

Then he should get up standing and exclaim Takbeer, and pray another (Cycle) upon approximately the first, performing Ruk'u in it, five Ruk'u(s), and do two Sajdah(s), and testify one long Tashahhud, and Salaam, and Qunout after every two Cycles just as we[-asws] mentioned in the second, and the fourth, and the sixth, and the eight, and the tenth, and not say, 'Allah[-azwj] Listens to the one who praises Him[-azwj] except in the two Cycles, those he had done Sajdah in, and whatever is besides that exclaiming Takbeer just as we mentioned'.

فَهَذَا مَعْنَى قَوْلِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي صَلَوَاتِ الْكُسُوفِ فِي رِوَايَاتٍ شَتَّى عَنْهُ ع حَذَفْنَا ذِكْرَهَا اخْتِصَاراً وَ إِنْ قَرَأَ فِي صَلَاةِ الْكُسُوفِ بِطِوَالِ الْمُفَصَّلِ وَ رَتَّلَ الْقِرَاءَةَ فَذَلِكَ أَحْسَنُ وَ إِنْ قَرَأَ بِغَيْرِ ذَلِكَ فَلَيْسَ فِيهِ تَوْقِيتٌ لَا يُجْزِي غَيْرُهُ.

So, this is the meaning of words of Abu Abdullah Ja'far Bin Muhammad[-asws] regarding the eclipse Salat, and in the various reports from him[-asws]. We have deleted its mention for brevity, and reciting in the eclipse with long Surah(s), and be distinct in the recitation. So, what is better, and if he recites other than that so there is neither any timing nor does anything else suffice it''.[99]

وَ قَدْ رُوِّينَا عَنْ عَلِيٍّ ع أَنَّهُ قَرَأَ فِي الْكُسُوفِ بِسُورَةٍ مِنَ الْمَثَانِي وَ سُورَةِ الْكَهْفِ وَ سُورَةِ الرُّومِ وَ سُورَةِ يس وَ سُورَةِ وَ الشَّمْسِ وَ ضُحاها.

And we are reporting from Ali[-asws], he[-asws] recited in the in the eclipse (Salat) with a Surah from 'Al-Masaany', and Surah Al Kahf, and Surah Al Roum, and Surah Yaseen, and Surah Al Shams''.[100]

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ رَخَّصَ فِي تَبْعِيضِ السُّورَةِ فِي صَلَاةِ الْكُسُوفِ وَ ذَلِكَ أَنْ يَقْرَأَ بِبَعْضِ السُّورَةِ ثُمَّ يَرْكَعَ ثُمَّ يَرْجِعَ إِلَى الْمَوْضِعِ الَّذِي وَقَفَ عَلَيْهِ فَيَقْرَأَ مِنْهُ

And from Ja'far[-asws] Bin Muhammad[-asws], he[-asws] allowed in part recitation of the Surah in the eclipse Salat, and that is he should recite with a part Surah, then perform Ruk'u, then return to the place which he had paused upon, so he should recited from it.

وَ قَالَ ع إِنْ بَعَّضَ السُّورَةَ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ إِلَّا فِي أَوَّلِهَا وَ لَأَنْ يَقْرَأَ بِسُورَةٍ فِي كُلِّ رَكْعَةٍ أَفْضَلُ.

And he[-asws] said: 'If he is part recitation of the Surah, he should not recite Surah Al Fatiha except in its beginning, and if he were to recite with (a whole) Surah in each Cycle it is better''.[101]

وَ رُوِّينَا عَنْ عَلِيٍّ ع أَنَّهُ صَلَّى صَلَاةَ الْكُسُوفِ فَانْصَرَفَ قَبْلَ أَنْ يَنْجَلِيَ فَجَلَسَ فِي مُصَلَّاهُ يَدْعُو وَ يَذْكُرُ اللَّهَ وَ جَلَسَ النَّاسُ كَذَلِكَ يَدْعُونَ وَ يَذْكُرُونَ حَتَّى انْجَلَتْ.

[99] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 c
[100] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 d
[101] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 e

And we are reporting from Ali[asws], he[asws] prayed the eclipse Salat. He[asws] finished before it had cleared. He[asws] (remained) seated in his[asws] prayer mat supplicating and doing Zikr of Allah[azwj], and the people were seated like that, supplicating and doing Zikr until it had cleared''.[102]

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ فِيمَنْ وَقَفَ فِي صَلَاةِ الْكُسُوفِ حَتَّى دَخَلَ عَلَيْهِ وَقْتُ الصَّلَاةِ قَالَ يُؤَخِّرُهَا وَ يَمْضِي فِي صَلَاةِ الْكُسُوفِ حَتَّى تَصِيرَ إِلَى آخِرِ الْوَقْتِ فَإِنْ خَافَ فَوَاتَ الْوَقْتِ قَطَعَهَا وَ صَلَّى الْفَرِيضَةَ وَ كَذَلِكَ إِذَا انْكَسَفَتِ الشَّمْسُ أَوِ انْكَسَفَ الْقَمَرُ فِي وَقْتِ صَلَاةِ فَرِيضَةٍ بَدَأَ بِصَلَاةِ الْفَرِيضَةِ قَبْلَ صَلَاةِ الْكُسُوفِ.

And from Ja'far[asws] Bin Muhammad[asws], he[asws] said regarding the one who stands in the eclipse Salat until the time of the (obligatory) Salat enters upon him, he[asws] said: 'He should delay it and continue in the eclipse Salat until he comes to end of the time. If he fears missing the timing, he should terminate it and pray the obligatory; and like that is when the sun eclipses, of the sun eclipses during time of the obligatory Salat. He should begin with the obligatory before praying the eclipse Salat''.[103]

وَ عَنْهُ ع أَنَّهُ سُئِلَ عَنِ الْكُسُوفِ يَحْدُثُ بَعْدَ الْعَصْرِ أَوْ فِي وَقْتٍ يُكْرَهُ فِيهِ الصَّلَاةُ قَالَ يُصَلِّي فِي أَيِّ وَقْتٍ كَانَ الْكُسُوفُ.

And from him[asws], he[asws] was asked about the eclipse occurring after Al-Asr, or during a time in which the Salat is disliked. He[asws] said: 'He should pray Salat in whichever time the eclipse happens''.[104]

وَ عَنْهُ ع أَنَّهُ سُئِلَ عَنْ كُسُوفٍ أَصَابَ قَوْماً وَ هُمْ فِي سَفَرٍ فَلَمْ يُصَلُّوا لَهُ قَالَ كَانَ يَنْبَغِي لَهُمْ أَنْ يُصَلُّوا.

And from him[asws], he[asws] was asked about an eclipse afflicting a group of people while they are in a journey so they do not pray for it. He[asws] said: 'It is befitting for them to pray Salat''.[105]

وَ عَنْهُ ع أَنَّهُ قَالَ: يُصَلِّي فِي الرَّجْفَةِ وَ الزَّلْزَلَةِ وَ الرِّيحِ الْعَظِيمَةِ وَ الْآيَةِ تَحْدُثُ وَ مَا كَانَ مِثْلَ ذَلِكَ كَمَا يُصَلِّي فِي صَلَاةِ كُسُوفِ الشَّمْسِ وَ الْقَمَرِ سَوَاءً.

And from him[asws] having said: 'He should pray during the tremors and the earthquake, and the mighty wind, and the signs occurring, and what has happened like that, just as he pray in the Salat of eclipse of the sun and the moon, is the same''.[106]

وَ عَنْهُ ع أَنَّهُ قَالَ: الصَّلَاةُ فِي كُسُوفِ الشَّمْسِ وَ الْقَمَرِ وَاحِدَةٌ إِلَّا أَنَّ الصَّلَاةَ فِي كُسُوفِ الشَّمْسِ أَطْوَلُ.

And from him[asws] having said: 'The Salat during eclipse of the sun and the moon is one (same), except that the Salat during eclipse of the sun is longer''.[107]

وَ عَنْهُ ع أَنَّهُ سُئِلَ عَنِ الْكُسُوفِ وَ الرَّجُلُ نَائِمٌ أَوْ لَمْ يَدْرِ بِهِ أَوِ اشْتَغَلَ عَنِ الصَّلَاةِ فِي وَقْتِهِ هَلْ عَلَيْهِ أَنْ يَقْضِيَهَا

[102] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 f
[103] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 g
[104] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 h
[105] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 i
[106] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 j
[107] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 k

And from him-asws, he-asws was asked about the eclipse while the man is sleeping, or he does not know of it, or is too pre-occupied from the Salat during its time, 'Is it upon him to fulfil it?'

قَالَ لَا قَضَاءَ فِي ذَلِكَ وَ إِنَّمَا الصَّلَاةُ فِي وَقْتِهِ فَإِذَا انْجَلَى لَمْ تَكُنْ صَلَاةٌ.

He-asws said: 'There is no fulfilment regarding that, and rather Salat is during it. When it clears, the Salat cannot happen''.[108]

وَ عَنْهُ ع أَنَّهُ سُئِلَ عَنْ صَلَاةِ الْكُسُوفِ أَيْنَ تَكُونُ

And from him-asws, he-asws was asked about the eclipse Salat, 'Where can it happen?'

قَالَ مَا أُحِبُّ إِلَّا أَنْ تُصَلَّى فِي الْبَرَازِ لِيُطِيلَ الْمُصَلِّي الصَّلَاةَ عَلَى قَدْرِ طُولِ الْكُسُوفِ وَ السُّنَّةُ أَنْ يُصَلَّى فِي الْمَسْجِدِ إِذَا صَلَّوْا فِي جَمَاعَةٍ.

He-asws said: 'I-asws don't like except if you were to pray Salat in the open space to prolong the Salat in the prayer mat upon a measurement of length of the eclipse, and the Sunnah is that he should pray Salat in the Masjid when they pray in congregation''.[109]

[108] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 l
[109] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 109 H 21 m

أبواب الصلوات المنسوبة إلى المكرمين و ما يهدى إليهم و إلى سائر المؤمنين

CHAPTERS ON THE SALAT(S) ATTRIBUTED TO THE HONOURABLE ONES AND WHAT IS GIFTED TO THEM AND TO REST OF THE MOMINEEN

باب 110 صلاة النبي و الأئمة ع

CHAPTER 110 – SALAT OF THE PROPHET-as AND THE IMAMS-asws

صلاة النبي ص

SALAT OF THE PROPHET-saww

1- جَمَالُ الْأُسْبُوعِ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِيهِ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يُونُسَ عَنْ هِشَامٍ عَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ جَعْفَرٍ ع فَقَالَ أَيْنَ أَنْتَ عَنْ صَلَاةِ النَّبِيِّ ص- فَعَسَى رَسُولُ اللَّهِ ص لَمْ يُصَلِّ صَلَاةَ جَعْفَرٍ وَ لَعَلَّ جَعْفَراً لَمْ يُصَلِّ صَلَاةَ رَسُولِ اللَّهِ ص قَطُّ

(The book) 'Jamal Al Usbou' – by his chain from Muhammad Bin Haroun, from his father Haroun Bin Musa, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yunus, from Hisham,

'From Al-Reza-asws, he (the narrator) said, 'I asked him-asws about Salat of Ja'far-asws (Bin Abu Talib-asws). He-asws said: 'Where are you from Salat of the Prophet-saww? Perhaps Rasool-Allah-saww did not pray (like) the Salat of Ja'far-as, and perhaps Ja'far-as did not pray Salat of Rasool-Allah-saww, at all!'

فَقُلْتُ عَلِّمْنِيهَا

I said, 'Teach it to us!'

قَالَ تُصَلِّي رَكْعَتَيْنِ تَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرْكَعُ فَتَقْرَأُهَا خَمْسَ عَشْرَةَ مَرَّةً وَ خَمْسَ عَشْرَةَ مَرَّةً إِذَا اسْتَوَيْتَ قَائِماً وَ خَمْسَ عَشْرَةَ مَرَّةً إِذَا سَجَدْتَ وَ خَمْسَ عَشْرَةَ مَرَّةً إِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ وَ خَمْسَ عَشْرَةَ مَرَّةً فِي السَّجْدَةِ الثَّانِيَةِ وَ خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَنْهَضَ إِلَى الرَّكْعَةِ الْأُخْرَى

He-asws said: 'You should recite two Cycles reciting in each Cycle Surah Al Fatiha, and Surah Al Qadr fifteen times, then perform Ruk'u reciting in it fifteen times, and fifteen times when you stand straight, and fifteen times when you do sajdah, and fifteen times when you raise your head from the Sajdah, and fifteen times in the second Sajdah, and fifteen times before you get up to the next Cycle.

ثُمَّ تَقُومُ إِلَى الثَّانِيَةِ فَتَفْعَلُ كَمَا فَعَلْتَ فِي الرَّكْعَةِ الْأُولَى ثُمَّ تَنْصَرِفُ وَ لَيْسَ بَيْنَكَ وَ بَيْنَ اللَّهِ تَعَالَى ذَنْبٌ إِلَّا وَ قَدْ غُفِرَ لَكَ وَ تُعْطَى جَمِيعَ مَا سَأَلْتَ

Then you stand to the second (Cycle) and do just as you have done in the first Cycle. Then leave, and there wouldn't be any sin between you and Allah-azwj the Exalted except and it would been Forgiven for you, and you will be Given entirety of what you had asked for.

وَ الدُّعَاءُ بَعْدَهَا- لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَ رَبُّ آبَائِنَا الْأَوَّلِينَ- لَا إِلَهَ إِلَّا اللَّهُ إِلَهاً وَاحِداً وَ نَحْنُ لَهُ مُسْلِمُونَ- لَا إِلَهَ إِلَّا اللَّهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْكَافِرُونَ-

And the supplication after it is, 'There is no god except Allah-azwj, our Lord-azwj and Lord-azwj of our fathers, the former ones! There is no god except Allah-azwj, One God-azwj, and we are submitters to Him-azwj! There is no god except Allah-azwj! We do not worship except Him-azwj, being sincere to Him-azwj in the religion, and even if the Kafirs are averse to it!

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ أَعَزَّ جُنْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ فَ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ- وَ هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

There is no god except Allah-azwj Alone, Alone! He-azwj Fulfils His-azwj Promises and Helps His-azwj servants, and Strengthens His-azwj army, and Defeated the confederates Alone! For Him-azwj is the Kingdom and for Him-azwj is the Praise, and He-azwj is Able upon all things!

اللَّهُمَّ أَنْتَ نُورُ السَّماواتِ وَ الْأَرْضِ وَ مَنْ فِيهِنَّ فَلَكَ الْحَمْدُ وَ أَنْتَ قَيَّامُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَنْ فِيهِنَّ فَلَكَ الْحَمْدُ وَ أَنْتَ الْحَقُّ وَ وَعْدُكَ الْحَقُّ وَ إِنْجَازُكَ حَقٌّ وَ الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ

O Allah-azwj! You-azwj are Noor of the skies and the earth and the ones in these. For You-azwj is the Praise, and You-azwj are Established of the skies and the earth and the ones in these. For You-azwj is the Praise, and You-azwj are the truth, and Your-azwj Promise is the truth, and Your-azwj Fulfilment (of Promise) is true, and the Paradise is true, and the Hellfire is true!

اللَّهُمَّ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ خَاصَمْتُ وَ إِلَيْكَ حَاكَمْتُ يَا رَبِّ يَا رَبِّ يَا رَبِّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ أَعْلَنْتُ

O Allah-azwj! I have submitted to You-azwj, and have believed in You-azwj, and have relied upon You-azwj, and have contended for Your-azwj Sake, and come for Judgment to You-azwj! O Lord-azwj! O Lord-azwj! O Lord-azwj! Forgive for me what I have sent ahead, and what I have delayed, and what I have kept secret and announced!

أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ تُبْ عَلَيَّ- إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

You-azwj are my God-azwj! There is no god except You-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Forgive (sins) for me, and Mercy me, and Turn to me, surely You-azwj are the Oft-Turning, the Merciful!''[110]

صلاة أمير المؤمنين ع

SALAT OF AMIR AL-MOMINEEN -asws

2- مجالس الصدوق، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ بِمِائَتَيْ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ رَكْعَةٍ خَمْسِينَ مَرَّةً لَمْ يَنْفَتِلْ وَ بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ ذَنْبٌ إِلَّا غَفَرَ لَهُ.

[110] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 1

(The book) ‘Majaalis’ of Al Sadouq – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Musanna Al Hannat, from Abu Baseer,

‘From Abu Abdullah-asws having said: ‘One who prays four Cycles with reciting Surah Al Tawheed two hundred times, fifty times in every Cycle, will not finish and there will be any sin between him and Allah-azwj Mighty and Majestic, except He-azwj will Forgive for him’’.[111]

3- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسِينَ مَرَّةً لَمْ يَنْفَتِلْ وَ بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ ذَنْبٌ إِلَّا غَفَرَ لَهُ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Sa’dan Bin Muslim, from Abdullah Bin Sinan,

‘From Abu Abdullah-asws, he (the narrator) said, ‘I heard him-asws saying: ‘One who prays four Cycles, reciting in each Cycle Surah Al Tawheed fifty times, will not finish and there will be any sin between him and Allah-azwj Mighty and Majestic, except He-azwj would Forgive for him’’.[112]

4- الْعَيَّاشِيُّ، عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي كُلِّ رَكْعَةٍ خَمْسِينَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ كَانَتْ صَلَاةَ فَاطِمَةَ ع وَ هِيَ صَلَاةُ الْأَوَّابِينَ.

(The book) ‘Al Ayyashi’ – from Hisham Bin Salim,

‘From Abu Abdullah-asws having said: ‘One who prays four Cycles, reciting in each Cycle Surah Al Tawheed fifty times, it would be Salat of (Syeda) Fatima-asws for him, and it is Salat of the penitent ones’’.[113]

5- الْمُتَهَجِّدُ، وَ الْجَمَالُ، رُوِيَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ صَلَّى مِنْكُمْ أَرْبَعَ رَكَعَاتٍ صَلَاةَ أَمِيرِ الْمُؤْمِنِينَ ع خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ وَ قُضِيَتْ حَوَائِجُهُ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَ خَمْسِينَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا فَرَغَ مِنْهَا دَعَا بِهَذَا الدُّعَاءِ وَ هُوَ تَسْبِيحُهُ ع-

(The books) ‘Al Mutahajjid’, and ‘Al Jamal’ –

‘It is reported from Al-Sadiq Ja’far-asws Bin Muhammad-asws having said: ‘One from you who prays four Cycles Salat of Amir Al-Momineen-asws will emerge from his sins like the day his mother had given him birth, and his needs will be fulfilled. He should recite in the first Cycle Surah Al Hamd once, and Surah Al Tawheed fifty times. When he is free from it, he should supplicate with this supplication, and it is his-asws glorification: -

سُبْحَانَ مَنْ لَا تَبِيدُ مَعَالِمُهُ سُبْحَانَ مَنْ لَا تَنْقُصُ خَزَائِنُهُ سُبْحَانَ مَنْ لَا اضْمِحْلَالَ لِفَخْرِهِ سُبْحَانَ مَنْ لَا يَنْفَدُ مَا عِنْدَهُ سُبْحَانَ مَنْ لَا انْقِطَاعَ لِمُدَّتِهِ سُبْحَانَ مَنْ لَا يُشَارِكُ أَحَداً فِي أَمْرِهِ سُبْحَانَ مَنْ لَا إِلَهَ غَيْرُهُ

‘Glory be to the One whose signs do not disappear! Glory be to the one Whose treasures do not reduce! Glory be to the One Who there is no diminishing to His-azwj Pride! Glory be to the One there is no depletion of what is with Him-azwj! Glory be to the One there is no termination

[111] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 2
[112] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 3
[113] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 4

to His-azwj period! Glory be to the One Who does not participate anyone in His-azwj Commands! Glory be to the One there is no god apart from Him-azwj!'

وَ يَدْعُو بَعْدَ ذَلِكَ فَيَقُولُ يَا مَنْ عَفَا عَنِ السَّيِّئَاتِ وَ لَمْ يُجَازِ بِهَا ارْحَمْ عَبْدَكَ يَا اللَّهُ يَا اللَّهُ نَفْسِي نَفْسِي أَنَا عَبْدُكَ يَا سَيِّدَاهْ أَنَا عَبْدُكَ بَيْنَ يَدَيْكَ يَا رَبَّاهْ بِكَ يَا إِلَهِي بِكَيْنُونَتِكَ يَا أَمَلَاهْ يَا رَحْمَانَاهْ يَا غِيَاثَاهْ يَا غَايَتَاهْ

And he should supplicate after that saying, 'O One Who Pardons from the evil deeds and does not Recompense (Retaliate) with it! Mercy Your-azwj servant, O Allah-azwj! O Allah-azwj! My soul! My soul! I am Your-azwj servant O Chief! I am Your-azwj servant in front of You-azwj! O Lord-azwj by You-azwj! O my God-azwj, by Your-azwj Bringing into being! O his wishes! O his Beneficent! O his Helper! O his Peak!

عَبْدَكَ عَبْدَكَ لَا حِيلَةَ لَهُ يَا مُنْتَهَى رَغْبَتَاهْ يَا مُجْرِيَ الدَّمِ فِي عُرُوقِي عَبْدَكَ يَا سَيِّدَاهْ يَا مَالِكَاهْ أَيَا هُوَ أَيَا هُوَ أَيَا هُوَ يَا رَبَّاهْ عَبْدَكَ لَا حِيلَةَ لِي وَ لَا غِنَى بِي عَنْ نَفْسِي وَ لَا أَسْتَطِيعُ لَهَا ضَرّاً وَ لَا نَفْعاً وَ لَا أَجِدُ مَنْ أُصَانِعُهُ تَقَطَّعَتْ أَسْبَابُ الْخَدَائِعِ عَنِّي وَ اضْمَحَلَّ كُلُّ مَظْنُونٍ عَنِّي

Your-azwj servant! Your-azwj servant! There are no means for him. O Ultimate of his desires! O Flower of the blood in my veins! Your-azwj servant! O his Chief! O his Owner! Oh He-azwj! Oh He-azwj! Oh He-azwj! O his Lord-azwj! Your-azwj servant, there are no means for him nor is there needlessness with me from myself, nor am I capable for it of harm nor benefit, nor can I find anyone who can make it. The causes of deception are severed from me, and every thought has diminished from me!

أَفْرَدَنِي الدَّهْرُ إِلَيْكَ فَقُمْتُ بَيْنَ يَدَيْكَ هَذَا الْمَقَامَ يَا إِلَهِي بِعِلْمِكَ هَذَا كَانَ كُلُّهُ فَكَيْفَ أَنْتَ صَانِعٌ بِي وَ لَيْتَ شِعْرِي كَيْفَ تَقُولُ لِدُعَائِي أَ تَقُولُ نَعَمْ أَمْ تَقُولُ لَا

The times have singled me to You-azwj, so I stood in front of You-azwj in this position, O my God-azwj. All this has happened with Your-azwj Knowledge. So how will You-azwj Deal with me and I don't know how You-azwj will be Saying to my supplication. Will You-azwj Say, "Yes!", or will You-azwj Say: "No!"

فَإِنْ قُلْتَ لَا فَيَا وَيْلِي يَا وَيْلِي يَا وَيْلِي يَا عَوْلِي يَا عَوْلِي يَا عَوْلِي يَا شِقْوَتِي يَا شِقْوَتِي يَا شِقْوَتِي يَا ذُلِّي يَا ذُلِّي يَا ذُلِّي إِلَى مَنْ وَ مِمَّنْ أَوْ عِنْدَ مَنْ أَوْ كَيْفَ أَوْ مَا ذَا أَوْ إِلَى أَيِّ شَيْءٍ أَلْجَأُ وَ مَنْ أَرْجُو وَ مَنْ يَجُودُ عَلَيَّ بِفَضْلِهِ حِينَ تَرْفِضُنِي يَا وَاسِعَ الْمَغْفِرَةِ

If You-azwj were to Say: "No!", O my doom! O my doom! O my doom! O my Support! O my Support! O my Support! O my yearning! O my yearning! O my Yearning! O my disgrace! O my disgrace! O my disgrace! To whom, and from who, or with whom, or how, or what, or to which thing should I shelter, and who shall I hope to, and who will be generous upon me with his grace when You-azwj Reject me, O Capacious of the Forgiveness!

وَ إِنْ قُلْتَ نَعَمْ كَمَا هُوَ الظَّنُّ بِكَ وَ الرَّجَاءُ لَكَ فَطُوبَى لِي أَنَا السَّعِيدُ وَ أَنَا الْمَسْعُودُ فَطُوبَى لِي وَ أَنَا الْمَرْحُومُ يَا مُتَرَحِّمُ يَا مُتَرَئِّفُ يَا مُتَعَطِّفُ يَا مُتَجَبِّرُ يَا مُتَمَلِّكُ يَا مُقْسِطُ- لَا عَمَلَ لِي مَعَ نَجَاحِ حَاجَتِي

And if You-azwj were to Say: "Yes!", just as is my thought with You-azwj and the hope to You-azwj, so beatitude be to me! I am the fortunate, and I am the happy. Beatitude be to me, and I am

the Mercied! O Mercier, O Kind, O Compassionate, O Forceful, O Sovereign, O Equitable! There is no deed for me with being successful with my needs!

أَسْأَلُكَ بِاسْمِكَ الَّذِي جَعَلْتَهُ فِي مَكْنُونِ غَيْبِكَ وَ اسْتَقَرَّ عِنْدَكَ وَ لَا يَخْرُجُ مِنْكَ إِلَى شَيْءٍ سِوَاكَ

I ask You-azwj by Your-azwj Name which You-azwj Made it to be in the hidden of your unseen matters, and Settled with You-azwj, and does not emerge from You-azwj to anything besides You-azwj!

أَسْأَلُكَ بِهِ وَ بِكَ وَ بِهِ فَإِنَّهُ أَجَلُّ وَ أَشْرَفُ أَسْمَائِكَ- لَا شَيْءَ لِي غَيْرُ هَذَا وَ لَا أَحَدَ أَعْوَدُ عَلَيَّ مِنْكَ يَا كَيْنُونُ يَا مُكَوِّنُ يَا مَنْ عَرَّفَنِي نَفْسَهُ يَا مَنْ أَمَرَنِي بِطَاعَتِهِ يَا مَنْ نَهَانِي عَنْ مَعْصِيَتِهِ وَ يَا مَدْعُوُّ وَ يَا مَسْئُولُ

I ask You-azwj by it, and by You-azwj, and by it, for it is the most Majestic, and Noblest of Your-azwj Names! There is nothing for me apart from this, nor can I find anyone more Affectionate upon me than You-azwj! O Being! O bringer into existence! O One Who Introduced me to Himself-azwj! O One Who Commanded me with obeying Him-azwj! O One Who Prohibited me from disobeying Him-azwj, and O supplicated, and O asked!

يَا مَطْلُوباً إِلَيْهِ رَفَضْتُ وَصِيَّتَكَ الَّتِي أَوْصَيْتَنِي بِهَا وَ لَمْ أُطِعْكَ وَ لَوْ أَطَعْتُكَ فِيمَا أَمَرْتَنِي لَكَفَيْتَنِي مَا قُمْتُ إِلَيْكَ فِيهِ وَ أَنَا مَعَ مَعْصِيَتِي لَكَ رَاجٍ فَلَا تَحُلْ بَيْنِي وَ بَيْنَ مَا رَجَوْتُ يَا مُتَرَحِّمُ لِي أَعِذْنِي مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ كُلِّ جِهَاتِ الْإِحَاطَةِ بِي

O One Sought to! I rejected Your-azwj Advice which You-azwj had Advised me with and did not obey You-azwj, and had I obeyed You-azwj regarding what You-azwj have Commanded me, You-azwj would have Sufficed me for what I am standing for to You-azwj, and I, along with my disobedience to You-azwj, am to You-azwj. Do not Form a barrier between me and what I have hoped for, O One Merciful to me! Shelter me from my front, and from behind me, and from above me, and from under me, and from every direction I am surrounded with!

اللَّهُمَّ بِمُحَمَّدٍ سَيِّدِي وَ بِعَلِيٍّ وَلِيِّي وَ بِالْأَئِمَّةِ الرَّاشِدِينَ ع اجْعَلْ عَلَيْنَا صَلَوَاتِكَ وَ رَأْفَتَكَ وَ رَحْمَتَكَ وَ أَوْسِعْ عَلَيْنَا مِنْ رِزْقِكَ وَ اقْضِ عَنَّا الدَّيْنَ وَ جَمِيعَ حَوَائِجِنَا يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ-

O Allah-azwj! By Muhammad-saww my chief, and by Ali-asws my guardian, and by the rightful guiding Imams-asws! Make Your-azwj Salawaat upon us, and Your-azwj Kindness, and Your-azwj Mercy, and Expand upon us from Your-azwj sustenance, and Fulfil the debts on our behalf and entirety of our needs! O Allah-azwj! O Allah-azwj! O Allah-azwj! You-azwj are Able upon all things!'

ثُمَّ قَالَ ع مَنْ صَلَّى هَذِهِ الصَّلَاةَ وَ دَعَا بِهَذَا الدُّعَاءِ انْفَتَلَ وَ لَمْ يَبْقَ بَيْنَهُ وَ بَيْنَ اللَّهِ تَعَالَى ذَنْبٌ إِلَّا غَفَرَ لَهُ

Then he-asws said: 'One who prays this Salat and supplicates with this supplication, (when he) finishes and there will not remain any sin between him and Allah-azwj the Exalted, except and He-azwj will Forgive it for him!'

دُعَاءٌ آخَرُ عَقِيبَهَا- الْحَمْدُ لِلَّهِ خَالِقِ الْخَلْقِ بِغَيْرِ مَنْصَبَةٍ الْمَوْصُوفِ بِغَيْرِ غَايَةِ الْمَعْرُوفِ بِغَيْرِ تَحْدِيدٍ

Another supplication as its follow-up – 'The Praise is for Allah-azwj, Creator of the creation without being fatigued, the described as being without a peak, the well-known as being without limitations!

الْحَمْدُ لِلَّهِ الْحَيِّ بِغَيْرِ شَبِيهٍ وَ لَا ضِدَّ لَهُ وَ لَا نِدَّ لَهُ

The Praise is for Allah-azwj the Living without are resemblance, nor is there any opposite for Him-azwj, nor is there a rival for Him-azwj!

الْحَمْدُ لِلَّهِ الَّذِي لَا تُقْضَى خَزَائِنُهُ وَ لَا تَبِيدُ مَعَالِمُهُ

The Praise is for Allah-azwj Whose treasure will not be depleted, nor will His-azwj Signs perish!

الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ مَعَهُ ذَلِكَ اللَّهُ الَّذِي لَبِسَ الْبَهْجَةَ وَ الْجَمَالَ وَ تَرَدَّى بِالنُّورِ وَ الْوَقَارِ ذَلِكَ اللَّهُ الَّذِي يَرَى أَثَرَ النَّمْلَةِ فِي الصَّفَا وَ يَسْمَعُ وَقْعَ الطَّيْرِ فِي الْهَوَاءِ ذَلِكَ اللَّهُ الَّذِي هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ

The Praise is for Allah-azwj Who, there is no god with Him-azwj! That is Allah-azwj Who Wears the Glory and the Beauty, and Robes with the Noor and the dignity! That is Allah-azwj Who Sees tracks of the ants in the solid rock, and Hears the birds falling in the air! That is Allah-azwj Who is like this and no one else is like that!

سُبْحَانَهُ سُبْحَانَ مَنْ هُوَ قَيُّومٌ لَا يَنَامُ وَ مَلِكٌ لَا يُضَامُ وَ عَزِيزٌ لَا يُرَامُ وَ بَصِيرٌ لَا يَرْتَابُ وَ سَمِيعٌ لَا يَتَكَلَّفُ وَ مُحْتَجِبٌ لَا يُرَى وَ صَمَدٌ لَا يُطْعَمُ وَ حَيٌّ لَا يَمُوتُ

Glorious! Glorious is the One who is Awake Who does not sleep, and a King who cannot be violated, and Mighty Who cannot be Cracked, and Insightful Who does not hesitate, and Hearing nor Encumbered, and Veiled Who cannot be seen, and Solid Who does not feed, and Living Who will not be dying!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي أَطْفَأْتَ بِهِ كُلَّ نُورٍ وَ هُوَ حَيٌّ خَلَقْتَهُ

O Allah-azwj! I ask You-azwj by Your-azwj Name by which You-azwj Extinguish every light, and it is a living being You-azwj Created!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ عَرْشَكَ الَّذِي لَا يَعْلَمُ مَا هُوَ إِلَّا أَنْتَ

And I ask You-azwj by Your-azwj Name by which You-azwj Created Your-azwj Throne. No one known what it is except You-azwj!

وَ أَسْأَلُكَ بِنُورِ وَجْهِكَ الْعَظِيمِ

And I ask You-azwj by the Noor of Your-azwj Magnificent Face!

وَ أَسْأَلُكَ بِنُورِ اسْمِكَ الَّذِي خَلَقْتَ بِهِ نُورَ حِجَابِكَ النُّورَ

And I ask You-azwj by Noor of Your-azwj Name, 'Al-Noor' by which You-azwj Created Noor of Your-azwj veils!

وَ أَسْأَلُكَ يَا اللَّهُ بِاسْمِكَ الَّذِي تَضَعْضَعَ بِهِ سُكَّانُ سَمَاوَاتِكَ وَ أَرْضِكَ وَ اسْتَقَرَّ بِهِ عَرْشُكَ وَ تُطْوَى بِهِ سَمَاؤُكَ وَ تُبَدَّلُ بِهِ أَرْضُكَ وَ تُقِيمُ بِهِ الْقِيَامَةَ يَا اللَّهُ

And I ask You-azwj O Allah-azwj by Your-azwj Name by which You-azwj Humbled dwellers of Your-azwj skies and Your-azwj earth, and by it You-azwj Settled Your-azwj Throne, and by You-azwj will be Folding Your-azwj skies, and by it You-azwj will Replace Your-azwj earth, and by it You-azwj will be Establishing the (Day of) Qiyamah, O Allah-azwj!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَقْضِي بِهِ مَا تَشَاءُ بِذَلِكَ الِاسْمِ

And I ask You-azwj by Your-azwj Name by which You-azwj Decree whatever You-azwj Desire, with that Name!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي هُوَ نُورٌ مِنْ نُورٍ وَ نُورٌ مَعَ نُورٍ وَ نُورٌ فَوْقَ كُلِّ نُورٍ وَ نُورٌ يُضِيءُ بِهِ كُلُّ ظُلْمَةٍ وَ نُورٌ عَلَى كُلِّ نُورٍ وَ نُورٌ فِي نُورٍ يَا اللَّهُ يَذْهَبُ بِهِ الظُّلَمُ وَ بِاسْمِكَ الْمَكْتُوبِ عَلَى جَبْهَةِ إِسْرَافِيلَ وَ بِقُوَّةِ ذَلِكَ الِاسْمِ الَّذِي يَنْفُخُ إِسْرَافِيلُ فِي الصُّورِ

And I ask You-azwj by Your-azwj Name which it is Noor from Noor, and Noor with Noor, and Noor above all Noor, and Noor which all darkness is illuminated by it, and Noor upon all Noor, and Noor in Noor! O Allah-azwj! Remove the injustice by it, and by Your-azwj Name Inscribed upon forehead of Israfeel-as, and by Strength of that Name which Israfeel-as will be blowing into the Trumpet!

وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ عَلَى رَاحَةِ رِضْوَانَ خَازِنِ الْجِنَانِ

And I ask You-azwj by Your Name Inscribed upon the palm of Rizwaan, treasurer of the Gardens!

وَ أَسْأَلُكَ بِاسْمِكَ الزَّكِيِّ الطَّاهِرِ الْمَكْتُوبِ فِي كُنْهِ حُجُبِكَ الْمَخْزُونِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ عَلَى سِدْرَةِ الْمُنْتَهَى

And I ask You-azwj by Your-azwj Name the Pure, the clean, the Inscribed in the essence of Your-azwj veils, the treasured in knowledge of the unseen with You-azwj, at Sidrat Al-Muntaha (the ultimate point)!

أَسْأَلُكَ بِهِ يَا اللَّهُ

I ask You-azwj by it, O Allah-azwj!

وَ أَسْأَلُكَ يَا اللَّهُ بِكَ

And I ask You-azwj, O Allah-azwj, by You-azwj!

وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ عَلَى سُرَادِقِ السَّرَائِرِ وَ أَدْعُوكَ بِهَذِهِ الْأَسْمَاءِ بِأَنَّ لَكَ الْحَمْدَ- لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ سُبْحَانَكَ أَنْتَ النُّورُ التَّامُّ الْبَارُّ الرَّحِيمُ وَ الْمُعِيدُ الْكَبِيرُ الْمُتَعَالِ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ وَ نُورُهُنَّ وَ قَوَّامُهُنَّ

And I ask You-azwj by Your-azwj Name Inscribed upon beds of the pavilions, and I supplicate to You-azwj by these Names! For You-azwj is the Praise! There is no god except You-azwj! Glory be to You-azwj! Glory be to You-azwj, You-azwj are the complete Noor, the Fashioner, the Merciful, the Repeated, the Great, the Exalted, Initiator of the skies and the earth and their Noor and their Establisher!

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا حَنَّانُ يَا مَنَّانُ نُورَ النُّورِ دَائِمٌ قُدُّوسٌ اللَّهُ الْقُدُّوسُ الْقَيُّومُ حَيٌّ لَا يَمُوتُ مُدَبِّرُ الْأُمُورِ فَرْدٌ وَتْرٌ حَقٌّ قَدِيمٌ

O with the Majestic and the Benevolence, O Affectionate, O Benefactor, Light of the lights, Permanent, Holy! Allah-azwj is the Holy, the Eternally living nor dying, Manager of the affairs, Individual, Single, Right, Ancient!

وَ أَسْأَلُكَ بِنُورِ وَجْهِكَ الَّذِي تَجَلَّيْتَ بِهِ لِمُوسَى عَلَى الْجَبَلِ فَجَعَلْتَهُ دَكّاً وَ خَرَّ مُوسى صَعِقاً فَمَنَنْتَ بِهِ عَلَيْهِ وَ أَحْيَيْتَهُ بَعْدَ الْمَوْتِ بِذَلِكَ الِاسْمِ

And I ask You-azwj by Noor of Your-azwj Face which You-azwj Flashed to Musa-as with on the mountain, so He-azwj Made it as rubble, and Musa-as fell down unconscious. You-azwj Conferred with it upon him-as and Revived him-as after the death by that Name!

وَ أَسْأَلُكَ يَا اللَّهُ بِاسْمِكَ الَّذِي كَتَبْتَهُ عَلَى عَرْشِكَ وَ اسْتَقَرَّ بِذَلِكَ الِاسْمِ

And I ask You-azwj, O Allah-azwj, by Your-azwj Name which You-azwj Inscribed upon Your-azwj Throne, and Settled with that Name!

وَ أَسْأَلُكَ يَا اللَّهُ يَا قُدُّوسُ يَا قُدُّوسُ يَا قُدُّوسُ

And I ask You-azwj, O Allah-azwj, O Holy, O Holy!

وَ أَسْأَلُكَ بِأَنَّكَ قُدُّوسٌ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

And I ask You-azwj by You-azwj, Holy, O Allah-azwj, O Allah-azwj, O Allah-azwj!

أَسْأَلُكَ بِاسْمِكَ الَّذِي يَمْشِي بِهِ عَلَى طَلَلِ الْمَاءِ كَمَا يَمْشِي بِهِ عَلَى جَدَدِ الْأَرْضِ يَا اللَّهُ

I ask You-azwj by Your-azwj Name which one can walk with it upon surface of the water just as one walks with it upon pathways of the earth, O Allah-azwj!

وَ أَسْأَلُكَ بِهِ وَ بِاسْمِكَ الَّذِي أَجْرَيْتَ بِهِ الْفُلْكَ فَجَعَلْتَهُ مَعَالِمَ شَمْسِكَ وَ قَمَرِكَ وَ كَتَبْتَ اسْمَكَ عَلَيْهِ وَ بِأَنَّكَ لَا إِلَهَ إِلَّا أَنْتَ تُسْأَلُ فَتُجِيبُ فَأَنَا أَسْأَلُكَ بِهِ يَا اللَّهُ وَ بِاسْمِكَ الَّذِي هُوَ نُورٌ:

And I ask You-azwj by it and by Your-azwj Name which You-azwj Flowed by it, so You-azwj Made it a landmark of Your-azwj sun and Your-azwj moon, and You-azwj Wrote Your-azwj Name upon it, and by that there is no god except You-azwj! You-azwj are asked, so You-azwj Respond, so I hereby ask You-azwj, O Allah-azwj, and by Your-azwj Name which it is Noor!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَقَمْتَ بِهِ عَرْشَكَ وَ كُرْسِيَّكَ فِي الْهَوَاءِ وَ بِاسْمِكَ الَّذِي بِهِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ وَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ الْفِرْدَوْسَ

And I ask You-azwj by Your-azwj Name by which You-azwj Established Your-azwj Throne and Your-azwj Chair in the air, and by Your-azwj Name by which Your-azwj Mercy precedes Your-azwj Wrath, and by Your-azwj Name by which You-azwj Created Al-Firdows!

وَ أَسْأَلُكَ بِاسْمِكَ وَ بِأَنَّكَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ بِاسْمِكَ الْمَكْتُوبِ فِي دَارِ السَّلَامِ وَ بِاسْمِكَ يَا اللَّهُ الطَّاهِرِ الْمُطَهَّرِ الْمُقَدَّسِ النُّورِ الْمُصْطَفَى الَّذِي اصْطَفَيْتَهُ لِنَفْسِكَ بِهِ

And I ask You-azwj by Your-azwj Name, and that You-azwj are the Granter of Peace, and the Peace is from You-azwj, and by Your-azwj Name Inscribed in the House of Peace, and by Your-azwj Name, O Allah-azwj, the Pure, the Purifier, the Holy, the Light, the Chosen which You-azwj Chose it for Yourself-azwj!

أَسْأَلُكَ يَا اللَّهُ وَ بِنُورِ وَجْهِكَ الْمُنِيرِ وَ أَسْأَلُكَ يَا اللَّهُ بِاسْمِكَ الَّذِي يُمْشَى بِهِ فِي الظُّلَمِ وَ يُمْشَى بِهِ فِي أَبْرَاجِ السَّمَاءِ

I Ask You-azwj, O Allah-azwj, and by Noor of Your-azwj radiant Face, and I ask You-azwj, O Allah-azwj, by Your-azwj Name by which one walks with it in the darkness and walks with it in constellations of the sky!

وَ أَسْأَلُكَ يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ بِاسْمِكَ الَّذِي كَتَبْتَهُ عَلَى حِجَابِ عَرْشِكَ

And I ask You-azwj, O Allah-azwj Who, there isn't anything like Him-azwj, by Your-azwj Name which You-azwj Inscribed upon veils of Your-azwj Throne!

وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ الْأَعَزِّ الْأَجَلِّ الْأَكْبَرِ الْأَعْظَمِ الَّذِي تُحِبُّهُ وَ تَرْضَى عَمَّنْ دَعَاكَ بِهِ وَ تُجِيبُ دَعْوَتَهُ وَ لَا تَحْرِمُ سَائِلَكَ بِهِ بِذَلِكَ الِاسْمِ

And I ask You-azwj by Your-azwj Name the Inscribed, the Mightiest, the most Majestic, the Greatest, the most Magnificent which You-azwj Love and are Satisfied with, and Your-azwj are Satisfied with the one who supplicates by it, and You-azwj Answer his supplication and You-azwj do not Deprive Your-azwj beggar by it, due to that Name!

وَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ طَيِّبٌ مُبَارَكٌ فِي التَّوْرَاةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ وَ بِكُلِّ اسْمٍ هُوَ لَكَ فِي اللَّوْحِ الْمَحْفُوظِ

And I ask You-azwj by every Name which it for You-azwj, Good, Blessed, in the Torah, and the Evangel, and the Psalms, and the Furqan, and by every Name which is for You-azwj in the Guarded Tablet!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَصْغَرُ حَرْفٍ مِنْهُ أَعْظَمُ مِنَ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ الْجِبَالِ وَ مِنْ كُلِّ شَيْءٍ خَلَقْتَهُ

And I ask You-azwj by Your-azwj Name which is the smallest letter of it is mightier than the skies and the earths, and the mountains, and all things You-azwj have Created!

وَ أَسْأَلُكَ بِكُلِّ اسْمٍ اصْطَفَيْتَهُ مِنْ عِلْمِكَ لِنَفْسِكَ وَ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

And I ask You-azwj by every Name You-azwj have Chosen for Yourself-azwj from Your-azwj Knowledge, and You-azwj Preferred it in the knowledge of the unseen in Your-azwj Possession!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي كَانَ دَعَاكَ بِهِ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتابِ فَأَجَبْتَهُ بِذَلِكَ الِاسْمِ أَدْعُوكَ

And I ask You[-azwj] by Your[-azwj] Name which was supplicated with by the one with whom is knowledge of the Book, so You[-azwj] Answered him due to that Name!

وَ أَسْأَلُكَ بِهِ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ حَمَلَةُ عَرْشِكَ فَاسْتَقَرَّتْ أَقْدَامُهُمْ وَ حَمَّلْتَهُمْ عَرْشَكَ بِذَلِكَ الِاسْمِ يَا اللَّهُ الَّذِي لَا يَعْلَمُهُ مَلَكٌ مُقَرَّبٌ وَ لَا حَامِلُ عَرْشِكَ وَ لَا كُرْسِيِّكَ إِلَّا مَنْ عَلَّمْتَهُ ذَلِكَ

And I ask You[-azwj] by it, and I ask You[-azwj] by Your[-azwj] Name which bearers of Your[-azwj] Throne supplicated with so their feet settled and You[-azwj] Loaded them Your[-azwj] Throne with that Name, O Allah[-azwj] which is neither known by an Angel of Proximity, nor a bearer of Your[-azwj] Throne, nor Your[-azwj] Chair except You[-azwj] Taught him that!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ مُحَمَّدٌ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ الطَّاهِرِينَ الطَّيِّبِينَ الْأَخْيَارِ وَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ

And I ask You[-azwj] by Your[-azwj] Name which was supplicated with by Muhammad[-saww], may Your[-azwj] Salawaat be upon him[-saww] and his[-saww] Progeny[-asws], the pure, the goodly, the best, and by the right of Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], may Your[-azwj] Salawaat upon them[-asws] all!

وَ اقْضِ حَاجَتِي وَ امْنُنْ عَلَيَّ بِالْمَغْفِرَةِ وَ الرَّحْمَةِ وَ الرِّزْقِ الْحَلَالِ الطَّيِّبِ الْوَاسِعِ وَ الصِّحَّةِ وَ الْعَافِيَةِ وَ السَّلَامَةِ فِي نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ إِخْوَانِي وَ عَشِيرَتِي إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

And Fulfil my need, and Confer upon me with the Forgiveness, and the Mercy, and the Permissible sustenance, the goodly, the vast, and the health and the well-being, and the safety regarding myself, and my religion, and my family, and my wealth, and my children, and my brethren, and my clan, You[-azwj] are Able upon all things!

الْحَمْدُ لِلَّهِ عَلَى حِلْمِهِ بَعْدَ عِلْمِهِ الْحَمْدُ لِلَّهِ عَلَى عَفْوِهِ بَعْدَ قُدْرَتِهِ الْحَمْدُ لِلَّهِ الْقَادِرِ بِقُدْرَتِهِ عَلَى كُلِّ قُدْرَةٍ وَ لَا يَقْدِرُ أَحَدٌ قُدْرَتَهُ

The Praise is for Allah[-azwj] upon His[-azwj] Forbearance after His[-azwj] Knowledge! The Praise is for Allah[-azwj] upon His[-azwj] Pardon after His[-azwj] Power! The Praise is for Allah[-azwj] the Able by His[-azwj] Ability upon every ability, and no one is able with His[-azwj] Ability!

الْحَمْدُ لِلَّهِ بَاسِطِ الْيَدَيْنِ بِالرَّحْمَةِ- الْحَمْدُ لِلَّهِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ- وَ هُوَ عَلِيمٌ بِذاتِ الصُّدُورِ وَ الْحَمْدُ لِلَّهِ خَالِقِ الْخَلْقِ وَ قَاسِمِ الرِّزْقِ

The Praise is for Allah[-azwj] Extending His[-azwj] Hands with the Mercy! The Praise is for Allah[-azwj] Knower of the unseen and the seen, and He[-azwj] is Knower of contents of the chests! And the Praise is for Allah[-azwj] Creator of the creation and Distributor of the sustenance!

الْحَمْدُ لِلَّهِ الْخَالِقِ لِمَا يُرَى الْحَمْدُ لِلَّهِ عَلَّامِ الْغُيُوبِ الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا الْحَمْدُ لِلَّهِ عَلَى جَمِيعِ نَعْمَائِهِ الْحَمْدُ لِلَّهِ عَلَى جَمِيعِ بَلَائِهِ عَلَى خَلْقِهِ بِقُدْرَتِهِ-

The Praise is for Allah[-azwj] the Creator of what is seen! The Praise is for Allah[-azwj] Knower of the unseen! The Praise is for Allah[-azwj] with entirety of His[-azwj] Praises, all of them! The Praise is for Allah[-azwj] upon entirety of His[-azwj] bounties! The Praise is for Allah[-azwj] upon entirety of His[-azwj] afflictions upon His[-azwj] creatures with His[-azwj] Power!

لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ الْأَوَّلِ كَانَ قَبْلَ كُلِّ شَيْءٍ وَ عَلِمَ كُلَّ شَيْءٍ بِعِلْمِهِ وَ أَنْفَذَ كُلَّ شَيْءٍ بَصَراً وَ عَلِمَ كُلَّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ

Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]. The First Who was before all things, and He[-azwj] Knows all things by His[-azwj] Knowledge, and Implements all things by Sight, and Knows all things without being taught!

الْحَمْدُ لِلَّهِ الْإِلَهِ الْقُدُّوسِ- يُسَبِّحُ لَهُ ما فِي السَّماواتِ وَ الْأَرْضِ طَائِعِينَ غَيْرَ مَكْرُوهَيْنِ وَ كُلُّ شَيْءٍ يُسَبِّحُ بِحَمْدِهِ وَ لَكِنْ لَا يَفْقَهُونَ تَسْبِيحَهُمْ

The Praise is for Allah[-azwj], the God[-azwj], the Holy! There glorify to Him[-azwj] whatever is in the skies and the earth, willingly of unwillingly, and all things glorify with His[-azwj] Praise, but their glorification is not being understood!

إِلَهِي عَلِمْتَ كُلَّ شَيْءٍ وَ قَدَّرْتَ كُلَّ شَيْءٍ وَ هَدَيْتَ كُلَّ شَيْءٍ وَ دَعَوْتَ كُلَّ شَيْءٍ إِلَى جَلَالِكَ وَ جَلَالِ وَجْهِكَ وَ عَظِيمِ مُلْكِكَ وَ تَعْظِيمِ سُلْطَانِكَ وَ قَدِيمِ أَزَلِيَّتِكَ وَ رُبُوبِيَّتِكَ

My God[-azwj]! You have Known all things, and Determined all things, and Guided all things, and Called all things to Your[-azwj] Majesty and Majesty of Your[-azwj] Face, and Magnificent of Your[-azwj] Kingdom, and reverence of Your[-azwj] Authority, and ancientness of Your[-azwj] eternality and Your[-azwj] Lordship!

لَكَ الثَّنَاءُ بِجَمِيعِ مَا يَنْبَغِي لَكَ أَنْ يُثْنَى بِهِ عَلَيْكَ مِنَ الْمَحَامِدِ وَ الثَّنَاءِ وَ التَّقْدِيسِ وَ التَّهْلِيلِ سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَلْهُو سُبْحَانَكَ مَنْ هُوَ قَائِمٌ لَا يَسْهُو نُورُ كُلِّ نُورٍ وَ هَادِي كُلِّ شَيْءٍ

For You[-azwj] is the Praise with entirety of what is befitting for You[-azwj] to be praised with upon You[-azwj], from the praising, and the extolling, and the Holiness, and the Oneness! Glorious is the One who is Permanently not distracted! Glorious is the One Who is eternally not omitting! Light of all lights, and Guide of all things!

سُبْحَانَ أَهْلِ الْكِبْرِيَاءِ وَ أَهْلِ التَّعْظِيمِ وَ الثَّنَاءِ الْحَسَنِ تَبَارَكْتَ إِلَهِي فَاسْتَوَيْتَ عَلَى كُرْسِيِّ الْعِزِّ وَ قَدْ عَلِمْتَ مَا تَحْتَ الثَّرَى وَ مَا فَوْقَهُ وَ مَا عَلَيْهِ وَ مَا يَخْرُجُ مِنْهُ وَ مَا يَخْرُجُ شَيْءٌ مِنْ عِلْمِكَ

Glorious, rightful of the Greatness, and rightful of the reverence and the excellent praise! Blessed is my God[-azwj]! He[-azwj] Evened upon the Chair of Honour and Knows what is beneath the soil, and what is above it, and what is upon it, and what emerges from it, and nothing comes out from Your[-azwj] Knowledge!

سُبْحَانَكَ مَا أَحْسَنَ بَلَاءَكَ وَ لَكَ الْحَمْدُ مَا أَظْهَرَ نَعْمَاءَكَ وَ لَكَ الشُّكْرُ مَا أَكْبَرَ عَظَمَتَكَ

Glory be to You[-azwj]! How excellent are Your[-azwj] afflictions; and for You[-azwj] is the Praise, how apparent are Your[-azwj] bounties; and for You[-azwj] is the thanks, how Great is Your[-azwj] Magnificence!

إِلَهِي اغْفِرْ لِلْمُذْنِبِينَ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ تَجَاوَزْ عَنِ الْخَاطِئِينَ فَإِنَّهُمْ قَصُرُوا وَ لَمْ يَعْلَمُوا وَ ضَمِنُوا لَكَ عَلَى أَنْفُسِهِمْ وَ لَمْ يَفُوا وَ اتَّكَلُوا عَلَى أَنَّكَ أَكْرَمُ الْأَكْرَمِينَ فَتَّاحُ الْخَيْرَاتِ إِلَهُ مَنْ فِي الْأَرَضِينَ وَ السَّمَاوَاتِ وَ أَنَّكَ دَيَّانُ يَوْمِ الدِّينِ

My God[-azwj]! Forgive (sins) for the sinners from the believing men and the believing women, and Overlook from the wrongdoers, for they are deficient and do not know, and they guaranteed upon themselves and were not loyal, and they relied upon You[-azwj] being most Benevolent of the benevolent ones, Opener of the goodness, God[-azwj] of the ones in the earths and the skies, and You[-azwj] are Judge on the Day of religion (Qiyamah)!

وَ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ أَهْلِي وَ إِخْوَانِي وَ ارْزُقْنِي رِزْقاً وَاسِعاً طَيِّباً هَنِيئاً مَرِيئاً سَرِيعاً حَلَالًا إِنَّكَ خَيْرُ الرَّازِقِينَ.

And Forgive for me and for my parents, and my family and my brethren, and Grace me sustenance which is vast, good, welcoming, pleasant, quick, Permissible, You[-azwj] are best of the sustainers!''[114]

6- الْمُتَهَجِّدُ، وَ الْجَمَالُ، صَلَاةٌ أُخْرَى لِعَلِيٍّ ع تُصَلِّي يَوْمَ الْجُمُعَةِ فَأَوَّلُ مَا تَبْدَأُ بِهِ أَنْ تَقُولَ عِنْدَ وُضُوئِكَ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ وَ أَكْرَمِ الْأَسْمَاءِ وَ أَشْرَفِ الْأَسْمَاءِ

(The books) 'Al Mutahajjid', and 'Al Jamaal' –

'Another Salat of Ali[-asws] to be prayed on the day of Friday. The first of what you should begin with is you should say during your Wud'u, 'In the Name of Allah[-azwj]! In the Name of Allah[-azwj]! In the Name of Allah[-azwj], best of the Names, and most honourable of the Names, and noblest of the Names!

بِسْمِ اللَّهِ الْقَاهِرِ لِمَنْ فِي الْأَرْضِ وَ السَّمَاءِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا قَلْبِي بِالْإِيمَانِ وَ رَزَقَنِي الْإِسْلَامَ

In the Name of Allah[-azwj] the Subduer of the ones in the earth and the sky! The Praise is for Allah[-azwj] Who Made all living beings from the water! The Praise is for Allah[-azwj] Who Revived my heart with the Eman, and Graced me Al-Islam!

اللَّهُمَّ تُبْ عَلَيَّ وَ طَهِّرْنِي وَ اقْضِ لِي بِالْحُسْنَى فِي عَافِيَةٍ وَ فِي عَاقِبَةِ أَمْرِي وَ جَمِيعِهِ وَ أَرِنِي كُلَّ الَّذِي أُحِبُّ فِي الْعَاجِلَةِ وَ الْآجِلَةِ وَ افْتَحْ لِي أَبْوَابَ الْخَيْرَاتِ مِنْ عِنْدِكَ يَا سَمِيعَ الدُّعَاءِ-

O Allah[-azwj]! Turn to me and Purify me, and Decree for me with the excellence in well-being, and in end-result of my affairs, and its entirety, and Show all which I love in the current and the future, and Open for me the doors of goodness from You[-azwj], O Hearer of the supplication!'

ثُمَّ امْضِ إِلَى الْمَسْجِدِ وَ قُلْ حِينَ تَدْخُلُهُ قَبْلَ أَنْ تَسْتَفْتِحَ الصَّلَاةَ- يَسْئَلُهُ مَنْ فِي السَّماواتِ وَ الْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ-

Then go to the Masjid and say when you enter it before you begin the Salat, '***Everyone in the skies and the earth asks Him. Every day He is in Splendour [55:29]***.

[114] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 5

اللَّهُمَّ اجْعَلْ مِنْ شَأْنَكِ شَأْنَ حَاجَتِي وَ اقْضِ فِي شَأْنِكَ لِي حَاجَتِي وَ حَاجَتِي إِلَيْكَ اللَّهُمَّ الْعِتْقُ مِنَ النَّارِ وَ أَنْ تُقْبِلَ عَلَيَّ بِوَجْهِكَ الْكَرِيمِ-

O Allah-azwj! Make from Your-azwj Splendour, splendour of my needs, and Decree in Your-azwj Splendour regarding my needs for me, and my neediness to You-azwj, O Allah-azwj, for the liberation from the Hellfire, and Face to me with Your-azwj Benevolent Face!'

ثُمَّ اجْعَلْ رَاحَتَيْكَ مِمَّا يَلِي السَّمَاءَ وَ قُلِ- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ مُقَدَّساً مُعَظَّماً مُوَقَّراً الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيراً

Then make your palms from what follows the sky and say, 'Allah-azwj is Greatest! Allah-azwj is Greatest! Allah-azwj is Greatest! Holy, Revered, Dignified! ***'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111]***.

اللَّهُ أَكْبَرُ أَهْلَ الْكِبْرِيَاءِ وَ الْحَمْدِ وَ الثَّنَاءِ وَ التَّقْدِيسِ وَ الْمَجْدِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ- لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

Allah-azwj is Greatest, rightful of the Greatness and the Praise, and the extolling, and the Holiness, and the Glory, and there is no god except Allah-azwj, and Allah-azwj is Greatest, ***He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]***.

اللَّهُ أَكْبَرُ لَا شَرِيكَ لَهُ فِي تَكْبِيرِي بَلْ مُخْلِصاً أَقُولُ وَ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَعُوذُ مِنَ الشَّيْطَانِ الرَّجِيمِ-

Allah-azwj is Greatest! There is no associate for Him-azwj in my exclamation of Takbeer, but I am saying sincerely, and by Allah-azwj the Exalted, the Magnificent, I seek Refuge from the Pelted Satan-la!'

وَ أَمْكِنْ قَدَمَيْكَ مِنَ الْأَرْضِ وَ أَلْصِقْ إِحْدَاهُمَا بِالْأُخْرَى وَ إِيَّاكَ وَ الِالْتِفَاتَ وَ حَدِيثَ النَّفْسِ وَ اقْرَأْ فِي الرَّكْعَةِ الْأُولَى الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الم تَنْزِيلُ السَّجْدَةَ وَ إِنْ أَحْبَبْتَ بِغَيْرِ ذَلِكَ مِنَ الْقُرْآنِ مِمَّا تَيَسَّرَ

And stabilise your feet on the ground and adhere one of these with the other, and beware of turning around and discussing with yourself, and recite in the first Cycle, Surahs Al Fatiha, and Al Tawheed, and Al Sajdah, and if you like with other than that from the Quran from what is easy.

وَ اقْرَأْ فِي الثَّانِيَةِ سُورَةَ يس وَ فِي الثَّالِثَةِ حم دُخَانٍ وَ فِي الرَّابِعَةِ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ- وَ إِنْ أَحْبَبْتَ بِغَيْرِ ذَلِكَ مِنَ الْقُرْآنِ فَمَا تَيَسَّرَ مِنْهُ فَإِذَا قَضَيْتَ الْقِرَاءَةَ فِي الرَّكْعَةِ الْأُولَى فَقُلْ قَبْلَ أَنْ تَرْكَعَ وَ أَنْتَ قَائِمٌ خَمْسَ عَشْرَةَ مَرَّةً-

And recite in the second (Cycle) Surah Yaseen, and in the third Surah Dukhan, and in the four Surah Al Mulk, and if you like with other than that from the Quran what is easier than it. When you have finished the recitation in the first Cycle, then say before you perform Ruk'u while you are standing, fifteen times: -

لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ وَ تَبَارَكَ اللَّهُ وَ تَعَالَى اللَّهُ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ لَا مَلْجَأَ وَ لَا مَنْجَى مِنَ اللَّهِ إِلَّا إِلَيْهِ سُبْحَانَ اللَّهِ وَ اللَّهُ أَكْبَرُ وَ لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ الشَّفْعِ وَ الْوَتْرِ وَ الرَّمْلِ وَ الْقَطْرِ وَ عَدَدَ كَلِمَاتِ رَبِّيَ الطَّيِّبَاتِ التَّامَّاتِ الْمُبَارَكَاتِ-

'There is no god except Allah[-azwj] and Allah[-azwj] is Greatest, and the Praise is for Allah[-azwj], and Glory be to Allah[-azwj] and with His[-azwj] Praise, and Blessed is Allah[-azwj] and Exalted is Allah[-azwj]! Whatever Allah[-azwj] so Desires, and there is neither might nor strength except with Allah[-azwj], nor any shelter nor rescue from Allah[-azwj] except to Him[-azwj]! Glory be to Allah[-azwj], and Allah[-azwj] is Greatest, and there is no god except Allah[-azwj] the number of the even and the odd, and the grains of sand, and the drops of rain, and number of Words of my Lord[-azwj], the goodly, the complete, the Blessed!'

ثُمَّ ارْفَعْ يَدَيْكَ حِيَالَ مَنْكِبَيْكَ ثُمَّ كَبِّرْ وَ ارْكَعْ وَ قُلْ وَ أَنْتَ رَاكِعٌ عَشْراً ثُمَّ ارْفَعْ رَأْسَكَ مِنْ رُكُوعِكَ فَقُلْهُ وَ أَنْتَ قَائِمٌ عَشْراً ثُمَّ كَبِّرْ وَ اسْجُدْ وَ قُلْ هَذَا الْكَلَامَ وَ أَنْتَ سَاجِدٌ عَشْراً ثُمَّ ارْفَعْ رَأْسَكَ مِنْ سُجُودِكَ فَقُلْهُ وَ أَنْتَ جَالِسٌ عَشْراً ثُمَّ اسْجُدِ الثَّانِيَةَ فَقُلْ فِي سُجُودِكَ عَشْراً ثُمَّ انْهَضْ إِلَى الثَّانِيَةِ فَقُلْ قَبْلَ أَنْ تَقْرَأَ عَشْراً ثُمَّ تَفْعَلُ كَمَا صَنَعْتَ فِي الْأَوَّلَةِ تَقُولُ-

Then raise your hands parallel to your shoulders, then exclaim Takbeer and perform Ruk'u, and say ten times while you are in Ruk'u, then raise your head from your Ruk'u and say it while you are standing, ten times. Then exclaim Takbeer and do Sajdah and say this speech ten times while you are in Sajdah, the raise your head from your Sajdah and say it ten times while you are seated. Then do the second Sajdah and say it ten times in your Sajdah, then get up to the second (Cycle) and say it ten times before you recite, then to just as you had done in the first (Cycle) saying: -

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ مِثْلَ الْكَلَامِ الْأَوَّلِ وَ لْيَكُنْ تَشَهُّدُكَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ وَ الْأُخْرَيَيْنِ وَ تَقُولُ

'Allah[-azwj] is Greatest! Allah[-azwj] is Greatest! Allah[-azwj] is Greatest!', like the first speech, and let your Tashahhud be in the first two Cycles and the last two, and you should say: -

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي وَجَّهْتُ إِلَيْكَ بِصَلَاتِي مُخْلِصاً لَكَ لَا شَرِيكَ لَكَ سُبْحَانَكَ وَ بِحَمْدِكَ كَذَبَ الْعَادِلُونَ بِكَ التَّحِيَّاتُ وَ الصَّلَاةُ لِلَّهِ

'In the Name of Allah[-azwj]! O Allah[-azwj]! I divert to You[-azwj] with my Salat being sincere to You[-azwj]! There is no associate for You[-azwj]! Glory be to You[-azwj] and with Your[-azwj]! The ones equating with You[-azwj] are lying! The Salutations and the Salat are for Allah[-azwj]!

اللَّهُمَّ اجْعَلْهَا صَلَاةً طَاهِرَةً مِنَ الرِّيَاءِ وَ اجْعَلْهَا زَاكِيَةً لِي عِنْدَكَ وَ تَقَبَّلْهَا مِنِّي يَا وَلِيَّ الْمُؤْمِنِينَ

O Allah[-azwj]! Make it a Salat pure from the showing off, and Make it purified for me in Your[-azwj] Presence, and Accept it from me, O Guardian of the Momineen!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى جَمِيعِ أَنْبِيَائِكَ وَ اخْصُصْ مُحَمَّداً وَ آلَ مُحَمَّدٍ مِنْ صَلَوَاتِكَ بِأَفْضَلِهَا وَ سَلِّمْ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ اخْصُصْ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ مِنْ سَلَامِكَ بِأَتَمِّهِ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and upon entirety of Your[-azwj] Prophets[-as], and Specialise Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww] from Your[-azwj] Salawaat(s), with their best! And Greet unto Your[-azwj] Angels

of Proximity, and Specialise Jibraeel[-as], and Mikaeel[-as], and Israfeel[-as], from Your[-azwj] Greetings, with its most developed!

ثُمَّ صَلِّ عَلَى عِبَادِكَ الصَّالِحِينَ وَ اخْصُصْ أَوْلِيَاءَكَ الْمُخْلَصِينَ مِنْ سَلَامِكَ بِأَدْوَمِهِ وَ بَارِكْ عَلَيْهِمْ وَ عَلَيَّ وَ عَلَى وَالِدَيَّ مَعَهُمْ وَ عَلَى الْمُؤْمِنِينَ-

Then Send Salawaat upon You[-azwj] righteous servants, and Specialise Your[-azwj] sincere friends from Your[-azwj] Greeting, its constant, and Bless upon them and upon me, and upon my parents along with them, and upon the Momineen!'

ثُمَّ سَلِّمْ وَ قُلْ بَعْدَ التَّسْلِيمِ- اللَّهُمَّ إِنِّي أُشْهِدُكَ وَ كَفَى بِكَ شَهِيداً وَ أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ رَبِّي وَ أَنَّ رَسُولَكَ مُحَمَّداً ص نَبِيِّي وَ أَنَّ الدِّينَ الَّذِي شَرَعْتَ لَهُ دِينِي وَ أَنَ الْكِتَابَ الَّذِي أَنْزَلْتَ عَلَيْهِ إِمَامِي

Then perform Salaam and say after the Salaam, 'O Allah[-azwj]! I keep You[-azwj] as Witness and suffice with You[-azwj] as Witness, and I testify that You[-asws], Allah[-azwj], are my Lord[-azwj], and Your[-azwj] Rasool[-saww] Muhammad[-saww] is my Prophet[-saww], and the religion which You[-azwj] had Legislated for him[-saww] is my religion, and the Book which Revealed upon him[-saww] is my Imam!

وَ أَشْهَدُ أَنَّ قَوْلَكَ حَقٌّ وَ أَنَّ قَضَاءَكَ حَقٌّ وَ أَنَّ عَطَاءَكَ عَدْلٌ وَ أَنَّ جَنَّتَكَ حَقٌّ وَ أَنَّ نَارَكَ حَقٌّ وَ أَنَّكَ تُمِيتُ الْأَحْيَاءَ وَ تُحْيِي الْمَوْتَى وَ أَنَّكَ تَبْعَثُ مَنْ فِي الْقُبُورِ وَ أَنَّكَ جامِعُ النَّاسِ لِيَوْمٍ لا رَيْبَ فِيهِ- لَا تُغَادِرُ مِنْهُمْ أَحَداً وَ أَنَّكَ لَا تُخْلِفُ الْمِيعَادَ

And I testify that Your[-azwj] Words are true, and Your[-azwj] Decrees are true, and Your[-asws] Awards are just, and Your[-azwj] Paradise is true, and Your[-azwj] Hellfire is true, and You[-azwj] will Cause the living beings to die, and You[-azwj] will Revive the death, and You[-azwj] will Resurrect ones in the graves, and You[-azwj] will Gather the people for a Day, there is no doubt in it, not leaving out anyone of them, and surely You[-azwj] do not Break the Promises!

اللَّهُمَّ إِنِّي أُشْهِدُكَ وَ كَفَى بِكَ شَهِيداً فَاشْهَدْ لِي يَا رَبِّ فَإِنَّكَ أَنْتَ الْمُنْعِمُ عَلَيَّ لَا غَيْرُكَ وَ أَنْتَ مَوْلَايَ

O Allah[-azwj]! I keep You[-azwj] as Witness and suffice with You[-azwj] as Witness, therefore be Witness for me, O Lord[-azwj], surely You[-azwj] are the Bestower upon me not anyone else, and You[-azwj] are my Master!

اللَّهُمَّ بِأَنْعُمِكَ تَتِمُّ الصَّالِحَاتُ

O Allah[-azwj]! By Your[-azwj] bounties the righteous things are completed!

اللَّهُمَّ اغْفِرْ لِي مَغْفِرَةً عَزْماً لَا تُغَادِرُ لِي ذَنْباً وَ لَا أَرْتَكِبُ بِعَوْنِكَ لِي بَعْدَهَا مُحَرَّماً وَ عَافِنِي مُعَافَاةً لَا بَلْوَى بَعْدَهَا أَبَداً

O Allah[-azwj]! Forgive for me such a determined Forgiveness, not leaving out any sin for me, nor will I indulge in any Prohibition after it with Your[-azwj] Assistance, and Pardon me with such a Pardon, there will not be any calamity after it, ever!

اللَّهُمَّ وَ اهْدِنِي هُدًى لَا أَضِلُّ بَعْدَهُ أَبَداً وَ انْفَعْنِي بِمَا عَلَّمْتَنِي وَ اجْعَلْهُ حُجَّةً لِي وَ لَا تَجْعَلْهُ حُجَّةً عَلَيَّ وَ ارْزُقْنِي حَلَالًا مُبَلِّغاً وَ رَضِّنِي بِهِ وَ تُبْ عَلَيَّ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

O Allah[-azwj], and Guide me with such a Guidance, I will not stray after it, ever, and Benefit me with what You[-azwj] Taught me, and Make it an argument for me and do not Make it an argument against me, and Grace me Permissible, extensive, and Turn to me! O Allah[-azwj]! O Allah[-azwj]! O Allah[-azwj]!

يَا رَحْمَانُ يَا رَحِيمُ اهْدِنِي وَ ارْحَمْنِي مِنَ النَّارِ وَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَ أَبْلِغْ مُحَمَّداً ص عَنِّي تَحِيَّةً كَثِيرَةً طَيِّبَةً مُبَارَكَةً وَ سَلَاماً آمِينَ آمِينَ رَبَّ الْعَالَمِينَ.

O Beneficent! O Merciful! Guide me and Mercy me from the Hellfire, and Guide me to what I am differing in from the truth by Your[-azwj] Permission. Surely, You[-azwj] Guide the one You[-azwj] so Desire, to a straight path, and Fortify me from the Pelted Satan[-la], and Deliver to Muhammad[-azwj] on my behalf, a lot of salutations, good, Blessed, and Greetings! Ameen! Ameen! Lord[-azwj] of the worlds!''[115]

صلاة فاطمة ع

SALAT OF (SYEDA) FATIMA[-asws]

7- الْمُتَهَجِّدُ، صَلَاةُ الطَّاهِرَةِ فَاطِمَةَ ع هُمَا رَكْعَتَانِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ مِائَةَ مَرَّةٍ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ مِائَةَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا سَلَّمْتَ سَبَّحْتَ تَسْبِيحَ الزَّهْرَاءِ ع-

(The book) 'Al Mutahajjid' –

'Salat of the pure (Syeda) Fatima[-asws], these are two Cycles, reciting in the first Surah(s) Al Hamd, and Surah Al Qadr one hundred times, and in the second Surah(s) Al Hamd, and Al Tawheed one hundred times. When you have performed Salaam, glorify with the glorification (Tasbeeh) of Al-Zahra[-asws].

ثُمَّ تَقُولُ سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ سُبْحَانَ ذِي الْجَلَالِ الْبَاذِخِ الْعَظِيمِ سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ سُبْحَانَ مَنْ لَبِسَ الْبَهْجَةَ وَ الْجَمَالَ سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَ الْوَقَارِ سُبْحَانَ مَنْ يَرَى أَثَرَ النَّمْلِ فِي الصَّفَا سُبْحَانَ مَنْ يَرَى وَقْعَ الطَّيْرِ فِي الْهَوَاءِ سُبْحَانَ مَنْ هُوَ هَكَذَا لَا هَكَذَا غَيْرُهُ-

Then say, 'Glorious is the one with the Might, the Exalted, the Sublime! Glorious s the One with the Splendid Majesty, the Magnificent! Glorious is the One with the pride-worthy Kingdom, the ancient! Glorious is the One Who Wears the Glory and the Beauty! Glorious is the One Who Robes with the Noor and the Dignity! Glorious is the One Who Sees tracks of the ant in the solid rock! Glorious is the One Who Sees falling of the bird in the air! Glorious is the One Who is like that and there is no one else like this!'

وَ يَنْبَغِي لِمَنْ صَلَّى هَذِهِ الصَّلَاةَ وَ فَرَغَ مِنَ التَّسْبِيحِ أَنْ يَكْشِفَ رُكْبَتَيْهِ وَ ذِرَاعَيْهِ وَ يُبَاشِرَ بِجَمِيعِ مَسَاجِدِهِ الْأَرْضَ بِغَيْرِ حَاجِزٍ يَحْجُزُ بَيْنَهُ وَ بَيْنَهَا وَ يَدْعُوَ وَ يَسْأَلَ حَاجَتَهُ وَ مَا شَاءَ مِنَ الدُّعَاءِ وَ يَقُولَ وَ هُوَ سَاجِدٌ

And it is befitting for the one prays this Salat and is free from the glorification, the he uncovers his knees and his forearms and bare entirety of his prostration limbs to the ground without there being any barrier veiling between him and its, and he should supplicate and ask his

[115] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 6

need(s), and whatever he desires from the supplication, and he should say while he is in Sajdah,

يَا مَنْ لَيْسَ غَيْرُهُ رَبٌّ يُدْعَى يَا مَنْ لَيْسَ فَوْقَهُ إِلَهٌ يُخْشَى يَا مَنْ لَيْسَ دُونَهُ مَلِكٌ يُتَّقَى يَا مَنْ لَيْسَ لَهُ وَزِيرٌ يُؤْتَى يَا مَنْ لَيْسَ لَهُ حَاجِبٌ يُرْشَى

'O One Who there isn't any lord other than Him-azwj to be supplicating to! O One Who there isn't any god above Him-azwj to be feared! O One-azwj Who there isn't any king besides Him-azwj to fear! O One Who there isn't any minister for Him-azwj for access! O One Who there isn't any guard for Him-azwj to bribe!

يَا مَنْ لَيْسَ لَهُ بَوَّابٌ يُغْشَى يَا مَنْ لَا يَزْدَادُ عَلَى كَثْرَةِ السُّؤَالِ إِلَّا كَرَماً وَ جُوداً وَ عَلَى كَثْرَةِ الذُّنُوبِ إِلَّا عَفْواً وَ صَفْحاً صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا.

O One Who there isn't any doorman for him to overcome! O One Who is not increased upon the frequency of the asking except in Benevolence and Generosity, and upon frequency of the sins except in Pardoning and Excusing! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Do such and such for me!''[116]

8- جَمَالُ الْأُسْبُوعِ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ حَبَشِيٍّ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ لِأُمِّي فَاطِمَةَ ع رَكْعَتَانِ تُصَلِّيهِمَا عَلَّمَهَا جَبْرَئِيلُ ع فَإِذَا سَلَّمَتْ سَبَّحَتِ التَّسْبِيحَ وَ هُوَ سُبْحَانَ اللَّهِ ذِي الْعِزِّ الشَّامِخِ إِلَى قَوْلِهِ لَا هَكَذَا غَيْرُهُ

(The book) 'Jamaal Al Usbou' – by his chain from Muhammad Bin Haroun, from Muhammad Bin Bashir, from Ali Bin Habashy, from Al Ayyash Bin Muhammad, from his father Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah-asws having said: 'For my-asws mother-asws (Syeda) Fatima-asws there were two Cycles of Salat she-asws was praying these. Jibraeel-as had taught her-asws. When she-asws had performed Salaam, she-asws did glorified the glorification, and it is: ''Glorious is the one with the Might, the Exalted, the Sublime!' – up to her-asws words: 'There is no one like that apart from Him-azwj'.

ثُمَّ قَالَ السَّيِّدُ وَ قَدْ رُوِيَ أَنَّهُ يَقُولُ تَسْبِيحَهَا الْمَنْقُولَ بِعَقِبِ كُلِّ فَرِيضَةٍ ثُمَّ صَلِّ عَلَى النَّبِيِّ وَ آلِهِ ص مِائَةَ مَرَّةٍ.

Then the Seyyid said, 'And it has been reported that he-asws said: 'Her-asws glorification is transmitted as a follow-up (act of worship) of every obligatory Salat. Then send Salawaat upon the Prophet-saww and his-saww Progeny-asws one hundred times''.[117]

بيان: أقول روى السيد علي بن الحسين بن باقي ره في مصباحه بعد ذكر فاطمة ع وجدت في بعض كتب أصحابنا رحمهم الله مَا هَذَا صُورَتُهُ بِإِسْنَادٍ مُتَّصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أُمِّهِ فَاطِمَةَ ع

Explanation – *I (Majlisi) am saying, 'It is reported by the Seyyid Ali Bin Al-Husayn Bin Baqy in his 'Misbah' after mention of (Syeda) Fatima-asws, 'I found in one of the books of our companions, may Allah-azwj Mercy them, what this is its outline, by a chain connected from*

[116] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 7
[117] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 8

Abdullah Bin Al-Hassan, from his father, from his grandfather Al-Husayn-asws Bin Ali-asws, from his-asws mother-asws (Syeda) Fatima-asws.

قَالَتْ قَالَ لِي رَسُولُ اللَّهِ ص يَا فَاطِمَةُ أَ لَا أُعَلِّمُكِ دُعَاءً لَا يَدْعُو بِهِ أَحَدٌ إِلَّا اسْتُجِيبَ لَهُ وَ لَا يَعْمَلُ فِي صَاحِبِهِ سِحْرٌ وَ لَا شَيْءٌ وَ لَا يَعْرِضُ لَهُ شَيْطَانٌ وَ لَا تُرَدُّ لَهُ دَعْوَةٌ وَ تُقْضَى حَوَائِجُهُ كُلُّهَا الَّتِي يَرْغَبُ إِلَى اللَّهِ فِيهَا عَاجِلُهَا وَ آجِلُهَا

She-asws said: 'Rasool-Allah-azwj said to me-asws: 'O Fatima-asws! Shall I-saww teach you-asws a supplication, no one will supplicate with it except it will be Answered for him, and neither will sorcery will work in its supplicater, nor will Satan-la present to him, nor will a supplication of his will be Returned (unanswered), and all of his need will be Fulfilled which he has desired to Allah-azwj in it, its current and its future'.

قُلْتُ أَجَلْ يَا أَبَتِ لِهَذَا وَ اللَّهِ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَ مَا فِيهَا

I-asws said: 'Yes, O father-saww! By Allah-azwj, for this is more beloved to me-asws than the world and whatever is in it!'

ذَكَرَهُ بَعْدَ صَلَاةِ الزَّهْرَاءِ ع مُصَنِّفُ الْكِتَابِ الَّذِي وَجَدْتُهُ فِيهِ قَالَ تَقُولِينَ يَا اللَّهُ يَا أَعَزَّ مَذْكُورٍ وَ أَقْدَمَهُ قِدَماً فِي الْعِزِّ وَ الْجَبَرُوتِ يَا اللَّهُ يَا رَحِيمَ كُلِّ مُتَرَحِّمٍ وَ مَفْزَعَ كُلِّ مَلْهُوفٍ يَا اللَّهُ يَا رَاحِمَ كُلِّ حَزِينٍ يَشْكُو بَثَّهُ وَ حُزْنَهُ إِلَيْهِ

The author of the book mentioned after Salat of Al-Zahra-asws which he had found in it. He-saww said: 'You-asws should say: 'O Allah-azwj! O Mightiest of the mentioned, and Oldest of the old in the Honour and the Force! O Allah-azwj! O Merciful of every mercied one, and shelter of every distressed! O Allah-azwj! O Mercier of every grieving one complaining of his sadness and his grief to Him-azwj!

يَا اللَّهُ يَا خَيْرَ مَنْ طُلِبَ الْمَعْرُوفُ مِنْهُ وَ أَسْرَعَهُ إِعْطَاءً يَا اللَّهُ يَا مَنْ تَخَافُ الْمَلَائِكَةُ الْمُتَوَقِّدَةُ بِالنُّورِ مِنْهُ أَسْأَلُكَ بِالْأَسْمَاءِ الَّتِي يَدْعُوكَ بِهَا حَمَلَةُ عَرْشِكَ وَ يُسَبِّحُونَ بِهَا شَفَقَةً مِنْ خَوْفِ عَذَابِكَ وَ بِالْأَسْمَاءِ الَّتِي يَدْعُوكَ بِهَا جَبْرَئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ إِلَّا أَجَبْتَنِي وَ كَشَفْتَ كُرْبَتِي

O Allah-azwj! O Best of the one the act of kindness is sought from, and Swiftest of the givers! O Allah-azwj! O One feared by Angels Ignited by the Noor from Him-azwj! I ask You-azwj by the Names which bearers of Your-azwj Throne supplicate to You-azwj with and they are glorifying with it, fearing from fear of Your-azwj Punishment, and by the Names which was supplicated with by Jibraeel-as, and Mikaeel-as, and Israfeel-as, only Answer me and Remove my distress!

يَا إِلَهِي وَ سَتَرْتَ ذُنُوبِي يَا مَنْ يَأْمُرُ بِالصَّيْحَةِ فِي خَلْقِهِ فَإِذا هُمْ بِالسَّاهِرَةِ أَسْأَلُكَ بِذَلِكَ الِاسْمِ الَّذِي تُحْيِي بِهِ الْعِظَامَ وَ هِيَ رَمِيمٌ أَنْ تُحْيِيَ قَلْبِي وَ تَشْرَحَ صَدْرِي وَ تُصْلِحَ شَأْنِي

*O my God-azwj! You-azwj Concealed my sins, O One Who Commanded with glorification among His-azwj creatures, **So, then they would be at Al-Sahira [79:14]**! I ask You-azwj by that Name which You-azwj Revive the bones with and these have decayed, to Revive my heart and Expand my chest and Rectify my affairs!*

يَا مَنْ خَصَّ نَفْسَهُ بِالْبَقَاءِ وَ خَلَقَ لِبَرِيَّتِهِ الْمَوْتَ وَ الْحَيَاةَ يَا مَنْ فِعْلُهُ قَوْلٌ وَ قَوْلُهُ أَمْرٌ وَ أَمْرُهُ مَاضٍ عَلَى مَا يَشَاءُ

O One Who Specialised Himself with the remaining and Created the death and the life for His-azwj Created beings! O One Whose Actions are His-azwj Words, and His-azwj Word is a Command, and His-azwj Command is Implemented upon whatever He-azwj so Desires!

وَ أَسْـأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهَا خَلِيلُكَ حِينَ أُلْقِيَ فِي النَّارِ فَاسْـتَجَبْتَ لَهُ وَ قُلْتَ- يا نارُ كُونِي بَرْداً وَ سَـلاماً عَلى إِبْراهِيمَ وَ بِالاسْـمِ الَّذِي دَعَا بِهِ مُوسَى مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ فَاسْتَجَبْتَ لَهُ دُعَاءَهُ

*And I ask You-azwj by Your-azwj Name which Your-azwj friend has supplicated to You-azwj with when he-as was cast into the fire, so You-azwj Responded to him-as and Said: **We said: "O fire! Become cool and safe upon Ibrahim!" [21:69]**, and by the Name which was supplicated with by Musa-as from the right side of (mount) Al-Tour, so You-azwj Responded to his-as supplication!*

وَ بِالاسْمِ الَّذِي كَشَفْتَ بِهِ عَنْ أَيُّوبَ الضُّرَّ وَ ثَبَّتَ عَلَى دَاوُدَ وَ سَخَّرْتَ لِسُلَيْمَانَ الرِّيحَ تَجْرِي بِأَمْرِهِ وَ الشَّيَاطِينَ وَ عَلَّمْتَهُ مَنْطِقَ الطَّيْرِ وَ بِالاسْمِ الَّذِي وَهَبْتَ لِزَكَرِيَّا يَحْيَى وَ خَلَقْتَ بِهِ عِيسَى مِنْ رُوحِ الْقُدُسِ مِنْ غَيْرِ أَبٍ

And by the Name by which You-azwj Removed the harm from Ayoub-as, and Turned to Dawood-as, and Subdued for Suleyman-as the wind flowing by his-as orders and the Satan(s), and You-azwj Taught him-as the speech of birds; and by the Name which You-azwj Gifted Yahya-as to Zakariya, and You-azwj Created by it Isa-as from the Holy Spirit, from without a father!

وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ الْعَرْشَ وَ الْكُرْسِيَّ وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ الرُّوحَانِيِّينَ وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ الْجِنَّ وَ الْإِنْسَ وَ بِالاسْمِ الَّذِي خَلَقْتَ بِهِ جَمِيعَ الْخَلْقِ وَ جَمِيعَ مَا أَرَدْتَ مِنْ شَيْءٍ وَ بِالاسْمِ الَّذِي قَدَرْتَ بِهِ عَلَى كُلِّ شَيْءٍ

And by the Name by which You-azwj Created the Throne and the Chair, and by the Name by which You-azwj Created the spiritual beings; and by the Name by which You-azwj Created the Jinn and the humans, and by the Name by which You-azwj Created entirety of the creation and entirety of the things You-azwj Want, and by the Name by which You-azwj Determined upon all things!

أَسْأَلُكَ بِهَذِهِ الْأَسْمَاءِ لَمَّا أَعْطَيْتَنِي وَ قَضَيْتَ بِهَا حَوَائِجِي فَإِنَّهُ يُقَالُ لَكِ يَا فَاطِمَةُ نَعَمْ نَعَمْ.

I ask You-azwj by these Names for what You-azwj have Granted me and Decreed my needs by it!' – for it will be said to you-asws, O Fatima-asws: "Yes! Yes!"'

9- الْمُتَهَجِّدُ، وَ غَيْرُهُ، صَلَاةٌ أُخْرَى لَهَا صَلَوَاتُ اللَّهِ عَلَيْهَا تُصَلَّى لِلْأَمْرِ الْمَخُوفِ رَوَى إِبْرَاهِيمُ بْنُ عُمَرَ الصَّنْعَانِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِلْأَمْرِ الْمَخُوفِ الْعَظِيمِ تُصَلِّي رَكْعَتَيْنِ وَ هِيَ الَّتِي كَانَتِ الزَّهْرَاءُ ع تُصَلِّيهَا تَقْرَأُ فِي الْأَوَّلَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسِينَ مَرَّةً وَ فِي الثَّانِيَةِ مِثْلَ ذَلِكَ فَإِذَا سَلَّمْتَ صَلَّيْتَ عَلَى النَّبِيِّ ص ثُمَّ تَرْفَعُ يَدَيْكَ وَ تَقُولُ-

(The book) 'Al-Mutahajjid' and others, there is another Salat for her-asws, may the Salawaat of Allah-azwj be upon her-asws, to be prayed for the distressing matters. It is reported by Ibrahim Bin Umar Al-San'any, from Abu Abdullah-asws having said: 'For the mighty scary matter you should pray two Cycles Salat, these are which Al-Zahra-as had done. She-asws prayed these reciting in the first Surah Al Hamd, and fifty times Surah Al Tawheed, and like that in the second. When she-asws had done Salaam, she-asws sent Salawaat upon the Prophet-as, then raised her-asws hand and said: -

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِهِمْ وَ أَتَوَسَّلُ إِلَيْكَ بِحَقِّهِمُ الَّذِي لَا يَعْلَمُ كُنْهَهُ سِوَاكَ وَ بِحَقِّ مَنْ حَقُّهُ عِنْدَكَ عَظِيمٌ وَ بِأَسْمَائِكَ الْحُسْنَى وَ كَلِمَاتِكَ التَّامَّاتِ الَّتِي أَمَرْتَنِي أَنْ أَدْعُوَكَ بِهَا

'O Allah[azwj]! I divert to You[azwj] by them[asws], and seek means to You[azwj] by their[asws] rights which no one knows its essence apart from You[azwj], and by the right of the one whose right is mighty in Your[azwj] Presence, and by Your[azwj] excellent Name and Your[azwj] complete Phrases which You[azwj] had Commanded me to supplicate to You[azwj] with it!

وَ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الَّذِي أَمَرْتَ إِبْرَاهِيمَ ع أَنْ يَدْعُوَ بِهِ الطَّيْرَ فَأَجَابَتْهُ وَ بِاسْمِكَ الْعَظِيمِ الَّذِي قُلْتَ لِلنَّارِ- كُونِي بَرْداً وَ سَلاماً عَلى إِبْراهِيمَ فَكَانَتْ

And I ask You[azwj] by Your[azwj] Mighty Name which You[azwj] had Commanded Ibrahim[as] to call the birds by it, so You[azwj] Responded to him[saww]; and by Your[azwj] Mighty Name which You[azwj] Said to the fire: ***"O fire! Become cool and safe upon Ibrahim!" [21:69]***, so it became such.

وَ بِأَحَبِّ أَسْمَائِكَ إِلَيْكَ وَ أَشْرَفِهَا عِنْدَكَ وَ أَعْظَمِهَا لَدَيْكَ وَ أَسْرَعِهَا إِجَابَةً وَ أَنْجَحِهَا طَلِبَةً وَ بِمَا أَنْتَ أَهْلُهُ وَ مُسْتَحِقُّهُ وَ مُسْتَوْجِبُهُ وَ أَتَوَسَّلُ إِلَيْكَ وَ أَرْغَبُ إِلَيْكَ وَ أَتَصَدَّقُ مِنْكَ

And by the Name most beloved to You[azwj], and its noblest in Your[azwj] Presence, and its Mightiest with You[azwj], and its swiftest in Response, and its most successful of seeking, and; and with what You[azwj] are its rightful, and its deserving, and its obliging; and I seek means to You[azwj], and desire to You[azwj], and asking for charity from You[azwj]!

وَ أَسْتَغْفِرُكَ وَ أَسْتَمْنِحُكَ وَ أَتَضَرَّعُ إِلَيْكَ وَ أَخْضَعُ بَيْنَ يَدَيْكَ وَ أَخْشَعُ لَكَ وَ أُقِرُّ لَكَ بِسُوءِ صَنِيعَتِي وَ أَتَمَلَّقُ وَ أُلِحُّ عَلَيْكَ

And I seek Your[azwj] Forgiveness, and beg You[azwj], and beseech to You[azwj], and humble in front of You[azwj], and am fearful to You[azwj], and acknowledge to You[azwj] with my evil dealings, and I flatter and insist upon You[azwj]!

وَ أَسْأَلُكَ بِكُتُبِكَ الَّتِي أَنْزَلْتَهَا عَلَى أَنْبِيَائِكَ وَ رُسُلِكَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ مِنَ التَّوْرَاةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ الْعَظِيمِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَإِنَّ فِيهَا اسْمَكَ الْأَعْظَمَ وَ بِمَا فِيهَا مِنْ أَسْمَائِكَ الْعُظْمَى أَتَقَرَّبُ إِلَيْكَ

And I ask You[azwj] by Your[azwj] Books which You[azwj] had Revealed unto Your[azwj] Prophets[as] and Your[azwj] Messengers[as], may Your[azwj] Salawaat upon them all, from the Torah, and the Evangel, and the Mighty Quran, from their first to their last, for therein is Your[azwj] most Magnificent Name, and with what is therein from Your[azwj] Magnificent Name I can draw closer to You[azwj]!

وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُفَرِّجَ عَنْ مُحَمَّدٍ وَ آلِهِ- وَ تَجْعَلَ فَرَجِي مَقْرُوناً بِفَرَجِهِمْ وَ تُقَدِّمَهُمْ فِي كُلِّ خَيْرٍ وَ تَبْدَأَ بِهِمْ فِيهِ وَ تُفَتِّحَ أَبْوَابَ السَّمَاءِ لِدُعَائِي فِي هَذَا الْيَوْمِ وَ تَأْذَنَ فِي هَذَا الْيَوْمِ وَ هَذِهِ اللَّيْلَةِ بِفَرَجِي وَ إِعْطَائِي سُؤْلِي فِي الدُّنْيَا وَ الْآخِرَةِ

And I ask You[azwj] to Send Salawaat upon Muhammad[saww] and his[saww] Progeny[asws], and to Relieve from Muhammad[saww] and his[saww] Progeny[asws], and Make my relief paired with their[asws] relief, and Advance them in every goodness and Begin with them[asws] regarding it, and Open doors of the sky for my supplication in this day, and Permit me in this day and this night by my relief, and Grant me my request in the world and the Hereafter!

فَقَدْ مَسَّنِي الْفَقْرُ وَ نَالَنِي الضُّرُّ وَ سَلَّمَتْنِي الْخَصَاصَةُ وَ أَلْجَأَتْنِي الْحَاجَةُ وَ تَوَسَّمْتُ بِالذِّلَّةِ وَ غَلَبَتْنِي الْمَسْكَنَةُ وَ حَقَّتْ عَلَيَّ الْكَلِمَةُ وَ أَحَاطَتْ بِيَ الْخَطِيئَةُ-

The poverty has touched me, and the harm has attained me, and wretchedness has yielded me, and the need has come to me, and I have been expanded with the humiliation, and the neediness has overwhelmed me, and the Words has been proven true upon me, and the mistakes have surrounded me!

وَ هَذَا الْوَقْتُ الَّذِي وَعَدْتَ أَوْلِيَاءَكَ فِيهِ الْإِجَابَةَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ امْسَحْ مَا بِي بِيَمِينِكَ الشَّافِيَةِ وَ انْظُرْ إِلَيَّ بِعَيْنِكَ الرَّاحِمَةِ وَ أَدْخِلْنِي فِي رَحْمَتِكَ الْوَاسِعَةِ

And this is the time in which You[-azwj] have Promised the Response to Your[-azwj] friends, so Send Salawaat upon Muhammad[-saww] and his[-saww] Progeny[-asws], and Wipe away what is with me with Your[-azwj] Healing right Hand, and Look at me with Your[-azwj] Eye of Mercy, and Enter me into Your[-azwj] vast Mercy!

وَ أَقْبِلْ إِلَيَّ بِوَجْهِكَ الَّذِي إِذَا أَقْبَلْتَ بِهِ عَلَى أَسِيرٍ فَكَكْتَهُ وَ عَلَى ضَالٍّ هَدَيْتَهُ وَ عَلَى حَائِرٍ أَدَّيْتَهُ وَ عَلَى مُقْتِرٍ أَغْنَيْتَهُ وَ عَلَى ضَعِيفٍ قَوَّيْتَهُ وَ عَلَى خَائِفٍ أَمِنْتَهُ وَ لَا تُخَلِّنِي لِقَاءَ عَدُوِّكَ وَ عَدُوِّي

And Turn to me with Your[-azwj] Face which whenever You[-azwj] Turn with it to a captive, You[-azwj] Release him, and upon a straying one, You[-azwj] Guide him, and upon the straying, You[-azwj] Lead him, and upon a poor, You[-azwj] Enrich him, and upon a weak, You[-azwj] Strengthen him, and upon a fearful, You[-azwj] Secure him, and do not Leave me to face Your[-azwj] enemy and my enemy alone!

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا مَنْ لَا يَعْلَمُ كَيْفَ هُوَ وَ حَيْثُ هُوَ وَ قُدْرَتَهُ إِلَّا هُوَ يَا مَنْ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ

O with the Majesty and the Benevolence! O One who is not known how He[-azwj] is, and where He[-azwj] is, and His[-azwj] Power except He[-azwj]! O One who Blocks the air with the sky, and Pressed the earth upon the water, and Chose for Himself[-azwj] the most excellent Names!

يَا مَنْ سَمَّى نَفْسَهُ بِالاسْمِ الَّذِي بِهِ يَقْضِي حَاجَةَ كُلِّ طَالِبٍ يَدْعُوهُ بِهِ وَ أَسْأَلُكَ بِذَلِكَ الِاسْمِ فَلَا شَفِيعَ أَقْوَى لِي مِنْهُ وَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O One Who Named Himself[-azwj] with the Name by Which He[-azwj] Fulfils the needs of every seeker supplicating with it, and I ask You[-azwj] by that Name, so there is no Interceder stronger for me than You[-azwj], and by the right of Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww]!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَنْ تَقْضِيَ لِي حَوَائِجِي وَ تُسْمِعَ مُحَمَّداً وَ عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيّاً وَ مُحَمَّداً وَ جَعْفَراً وَ مُوسَى وَ عَلِيّاً وَ مُحَمَّداً وَ عَلِيّاً وَ الْحَسَنَ وَ الْحُجَّةَ صَلَوَاتُكَ عَلَيْهِمْ وَ بَرَكَاتُكَ وَ رَحْمَتُكَ

I ask You[-azwj] to Send Salawaat upon Muhammad[-saww], and to Fulfil my needs for me, and (name) Muhammad[-saww], and Ali[-asws], and (Syeda) Fatima[-asws], and Al-Hassan[-asws], and Al-Husayn[-asws], and Ali[-asws], and Muhammad[-asws], and Ja'far[-asws], and Musa[-asws], and Ali[-asws], and Muhammad[-asws], and Ali[-asws], and Al-Hujjat[-ajfj], may Your[-azwj] Salawaat be upon them[-asws], and Your[-azwj] Blessings, and Your[-azwj] Mercy!

صَوْتِي فَيَشْفَعُوا لِي إِلَيْكَ وَ تُشَفِّعَهُمْ فِيَّ وَ لَا تَرُدَّنِي خَائِباً بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا يَا كَرِيمُ.

(Mercy) my voice, so they[-asws] would intercede to You[-azwj] for me, and You[-azwj] let them[-asws] intercede regarding me, and do not Return me disappointed by the right of 'There is no god except You[-azwj]', and by the right of Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Do such and such with/for me, O Benevolent!''[118]

10- جَمَالُ الْأُسْبُوعِ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ عُمَرَ بْنِ الْمُفَضَّلِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ الْغَزَّالِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الصَّنْعَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ إِلَى قَوْلِهِ فَإِذَا سَلَّمْتَ صَلَّيْتَ عَلَى النَّبِيِّ ص مِائَةَ مَرَّةٍ.

(The book) 'Jamal Al Usbou' – By his chain from Muhammad Bin Wahban, from Umar Bin Al Mufazzal, from Is'haq Bin Muhammad Bin Marwan Al Gazzal, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al San'any,

'From Abu Abdullah[-asws], similar to it up to his[-asws] words: 'When (Syeda) she[-asws] performed Salaam, she[-asws] sent Salawaat upon the Prophet[-saww] one hundred times''.[119]

ثُمَّ قَالَ السَّيِّدُ ره صَلَاةٌ أُخْرَى لَهَا صَلَوَاتُ اللَّهِ عَلَيْهَا حَدَّثَ عَلِيُّ بْنُ مُحَمَّدٍ الْعَلَوِيُّ الرَّازِيُّ وَ أَبُو الْفَرَجِ مُحَمَّدُ بْنُ مُوسَى الْقَزْوِينِيُّ وَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ سِنَانٍ الزَّاهِرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ

Then the Seyyid said, 'There is another Salat of hers[-asws], may the Salawaat of Allah[-azwj] upon her[-asws], narrated by Ali Bin Muhammad Al-Alawy Al-Razi, and Abu Al-Faraj Muhammad Bin Musa Al-Qazwiny, and Ahmad Bin Muhammad Bin Ubeydullah, altogether from Muhammad Bin Ahmad Bin Sinan Al-Zahiry, from his father, from his grandfather Muhammad Bin Sinan, from Al-Mufazzal Bin Umar,

عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: كَانَ لِأُمِّي فَاطِمَةَ ع صَلَاةٌ تُصَلِّيهَا عَلَّمَهَا جَبْرَئِيلُ ع رَكْعَتَانِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ مَرَّةً وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ مِائَةَ مَرَّةٍ وَ فِي الثَّانِيَةِ الْحَمْدَ مَرَّةً وَ مِائَةَ مَرَّةٍ قُلْ هُوَ اللَّهُ

'For Abu Abdullah Al-Sadiq[-asws] having said: 'There was another Salat for my[-asws] mother[-asws] Fatima[-asws] she[-asws] used to pray it, Jibraeel[-as] had taught her[-asws], of two Cycles. She[-asws] recited in the first (Cycle) once, and Surah Al Qadr one hundred times, and in the second Surah Al Hamd once, and Surah Al Tawheed one hundred times.

فَإِذَا سَلَّمْتَ سَبَّحْتَ تَسْبِيحَ الطَّاهِرَةِ ع وَ هُوَ التَّسْبِيحُ الَّذِي تَقَدَّمَ وَ تَكْشِفُ عَنْ رُكْبَتَيْكَ وَ ذِرَاعَيْكَ عَلَى الْمُصَلَّى وَ تَدْعُو بِهَذَا الدُّعَاءِ وَ تَسْأَلُ حَاجَتَكَ تُعْطَهَا إِنْ شَاءَ اللَّهُ الدُّعَاءُ

When she[-asws] had performed Salaam, she[-asws] glorified with glorification (Tasbeeh) of Al-Tahira[-asws], and it is the Tasbeeh which you should go ahead and uncover from your knees and your forearms upon the prayer mat, and supplicate with this supplication, and ask your need, you will be Granted it, if Allah[-azwj] so Desires.

[118] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 9
[119] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 10 a

تَرْفَعُ يَدَيْكَ بَعْدَ الصَّلَاةِ عَلَى النَّبِيِّ ص- وَ تَقُولُ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِهِمْ وَ أَسْأَلُكَ بِحَقِّكَ الْعَظِيمِ الَّذِي لَا يَعْلَمُ كُنْهَهُ سِوَاكَ- إِلَى آخِرِ الدُّعَاءِ.

You should raise your hands after the Salawaat upon the Prophet-saww and say, 'O Allah-azwj! I divert to You-azwj through them-asws, and I ask You-azwj by Your-azwj Mighty right which no one knows its essence apart from You-azwj' – up to end of the supplication''.[120]

11- جَمَالُ الْأُسْبُوعِ، ذَكَرَ صَلَاةَ مَوْلَانَا الْحَسَنِ بْنِ مَوْلَانَا عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي يَوْمِ الْجُمُعَةِ وَ هِيَ أَرْبَعُ رَكَعَاتٍ مِثْلُ صَلَاةِ أَمِيرِ الْمُؤْمِنِينَ ع- صَلَاةٌ أُخْرَى لِلْحَسَنِ ع يَوْمَ الْجُمُعَةِ وَ هِيَ أَرْبَعُ رَكَعَاتٍ كُلُّ رَكْعَةٍ بِالْحَمْدِ مَرَّةً وَ الْإِخْلَاصُ خَمْسٌ وَ عِشْرُونَ مَرَّةً

(The book) 'Jamal Al Usbou' –

'He mentioned a Salat of our Master Al-Hassan-asws son-asws of our Master Ali-asws Bin Abu Talib-asws during the day of Friday, and it is of four Cycles similar to the Salat of Amir Al-Momineen-asws, there is another Salat of Al-Hassan-asws on the day of Friday, and it is of four Cycles, each Cycle with Surah Al Hamd once and Surah Al Ikhlas fifteen times.

دُعَاءُ الْحَسَنِ ع- اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ

Supplication of Al-Hassan-asws: 'O Allah-azwj! I draw closer to You-azwj by Your-azwj Generosity, and Your-azwj Benevolence, and I draw closer to You-azwj through Muhammad-saww Your-azwj servant and Your-azwj Rasool-saww, and I draw closer to You-azwj through Your-azwj Angels of Proximity and Your-azwj Prophets-as and Your-azwj Messengers-as!

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ عَلَى آلِ مُحَمَّدٍ وَ أَنْ تُقِيلَنِي عَثْرَتِي وَ تَسْتُرَ عَلَيَّ ذُنُوبِي وَ تَغْفِرَهَا لِي وَ تَقْضِيَ لِي حَوَائِجِي وَ لَا تُعَذِّبَنِي بِقَبِيحٍ كَانَ مِنِّي فَإِنَّ عَفْوَكَ وَ جُودَكَ يَسَعُنِي إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ-.

Send Salawaat upon Muhammad-saww Your-azwj servant and Your-azwj Rasool-saww, and upon Progeny-asws of Muhammad-asws, and to Uproot my stumbles, and Cover my sins upon me, and Forgive these for me, and Fulfil my needs for me, and do not Punish me for the ugliness what has happened from me, for Your-azwj Pardon, and Your-azwj Generosity is capacious for me. You-azwj are Able upon all things!''[121]

صَلَاةُ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَرْبَعُ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْفَاتِحَةَ خَمْسِينَ مَرَّةً وَ الْإِخْلَاصَ خَمْسِينَ مَرَّةً وَ إِذَا رَكَعْتَ فِي كُلِّ رَكْعَةٍ تَقْرَأُ الْفَاتِحَةَ عَشْراً وَ الْإِخْلَاصَ عَشْراً وَ كَذَلِكَ إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ وَ كَذَلِكَ فِي كُلِّ سَجْدَةٍ وَ بَيْنَ كُلِّ سَجْدَتَيْنِ

Salat of Al-Husayn-asws Bin Ali-asws, may the Salawaat of Allah-azwj be upon them-asws both, is of four Cycles, reciting in each Cycle Surah Al Fatiha fifty times, and Surah Al Ikhlaas fifty times; and when you perform Ruk'u in each Cycle, you should recite Surah Al Fatiha ten times, and Surah Al Ikhlas ten times, and like that when you raise your head from the Ruk'u, and like that in each Sajdah, and between every two Sajdah(s).

فَإِذَا سَلَّمْتَ فَادْعُ بِهَذَا الدُّعَاءِ- اللَّهُمَّ أَنْتَ الَّذِي اسْتَجَبْتَ لِآدَمَ وَ حَوَّاءَ إِذْ قالا رَبَّنا ظَلَمْنا أَنْفُسَنا وَ إِنْ لَمْ تَغْفِرْ لَنا وَ تَرْحَمْنا لَنَكُونَنَّ مِنَ الْخاسِرِينَ

[120] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 10 b
[121] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 a

When you have performed, supplicate with this supplication – 'O Allah[azwj]! You[azwj] are the One Who Responded to Adam[as] and Hawwa[as] when ***They said: 'Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers' [7:23]***!

وَ نَادَاكَ نُوحٌ فَاسْتَجَبْتَ لَهُ وَ نَجَّيْتَهُ وَ أَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ وَ أَطْفَأْتَ نَارَ نُمْرُودَ عَنْ خَلِيلِكَ إِبْرَاهِيمَ فَجَعَلْتَهَا بَرْداً وَ سَلَاماً

And Noah[as] called out to You[azwj] so You[azwj] Responded to Him[azwj] and Rescued him[as] and his[as] people, from the mighty distress, and You[azwj] Extinguished the fire of Nimrod[la] from Your[azwj] friend Ibrahim, so You[azwj] Made it cool and safe!

وَ أَنْتَ الَّذِي اسْتَجَبْتَ لِأَيُّوبَ إِذْ نَادَى رَبِ مَسَّنِيَ الضُّرُّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ فَكَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَ آتَيْتَهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدَكَ وَ ذِكْرى لِأُولِي الْأَلْبابِ

And You[azwj] are the One Who Responded to Ayoub[as] when he[as] called out to his[as] Lord[azwj]: ***'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83]***, so You[azwj] Removed whatever harm which was with him[as] and ***Gave him (back) his family and the like of them along with them, [21:84]***, being a Mercy from You[azwj], and a reminder for the ones of understanding!

وَ أَنْتَ الَّذِي اسْتَجَبْتَ لِذِي النُّونِ حِينَ نَادَاكَ فِي الظُّلُماتِ أَنْ لا إِلهَ إِلَّا أَنْتَ سُبْحانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَنَجَّيْتَهُ مِنَ الْغَمِّ

And You[azwj] are the One who Responded to one with the whale (Yunus[as]) when, ***and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]***, so You[azwj] Rescued him[as] from the sorrow!

وَ أَنْتَ الَّذِي اسْتَجَبْتَ لِمُوسَى وَ هَارُونَ دَعْوَتَهُمَا حِينَ قُلْتَ قَدْ أُجِيبَتْ دَعْوَتُكُما فَاسْتَقِيما وَ غَرَّقْتَ فِرْعَوْنَ وَ قَوْمَهُ وَ غَفَرْتَ لِدَاوُدَ ذَنْبَهُ وَ تُبْتَ عَلَيْهِ رَحْمَةً مِنْكَ وَ ذِكْرى

And You[azwj] are the One Who Responded to Musa[as] and Haroun[as] of their[as] supplications whereby You[azwj] Said: ***"I have Accepted the supplication of both of you, therefore be steadfast" [10:89]***, and You[azwj] Drowned Pharaoh[la] and his[la] people, and Forgave for Dawood[as] his[as] sin (mistake), and Turned to him[as] with Mercy from You[azwj] and Remembrance!

وَ فَدَيْتَ إِسْمَاعِيلَ بِذِبْحٍ عَظِيمٍ بَعْدَ مَا أَسْلَمَ وَ تَلَّهُ لِلْجَبِينِ فَنَادَيْتَهُ بِالْفَرَجِ وَ الرُّوحِ

And You[azwj] Ransomed Ismail[as] with a mighty sacrifice after he[as] had submitted ***and he laid him down of the forehead [37:103]***, and he[as] called out to You[azwj] for the relief and the comfort!

وَ أَنْتَ الَّذِي نَادَاكَ زَكَرِيَّا نِدَاءً خَفِيّاً فَ قالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَ اشْتَعَلَ الرَّأْسُ شَيْباً وَ لَمْ أَكُنْ بِدُعائِكَ رَبِّ شَقِيًّا وَ قُلْتَ يَدْعُونَنا رَغَباً وَ رَهَباً وَ كانُوا لَنا خاشِعِينَ

And You[azwj] are the One Who Zakariya[as] had called out to fearing, so ***He said: 'My Lord! Surely the bones have weakened from me, and the head shines with grey hair, and I have not been***

unfortunate in my supplication You, Lord!' [19:4], and You[-azwj] Said: ***They and supplicating to Us, hoping and fearing, and they were humble to Us [21:90]***!

وَ أَنْتَ الَّذِي اسْتَجَبْتَ لِلَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لِتَزِيدَهُمْ مِنْ فَضْلِكَ فَلَا تَجْعَلْنِي مِنْ أَهْوَنِ الدَّاعِينَ لَكَ وَ الرَّاغِبِينَ إِلَيْكَ وَ اسْتَجِبْ لِي كَمَا اسْتَجَبْتَ لَهُمْ بِحَقِّهِمْ عَلَيْكَ

And You[-azwj] are the One Who Responded to those who believed and had done righteous deeds to Increase them from Your[-azwj] Grace, so do not Make me from lesser supplicaters to You[-azwj], and ones desiring to You[-azwj], and Respond to me just as You[-azwj] had Responded to them due to their rights upon You[-azwj]!

فَطَهِّرْنِي بِتَطْهِيرِكَ وَ تَقَبَّلْ صَلَاتِي وَ دُعَائِي بِقَبُولِ حَسَنٍ وَ طَيِّبْ بَقِيَّةَ حَيَاتِي وَ طَيِّبْ وَفَاتِي وَ اخْلُفْنِي فِيمَنْ أَخْلُفُ وَ احْفَظْنِي يَا رَبِّ بِدُعَائِي وَ اجْعَلْ ذُرِّيَّتِي ذُرِّيَّةً طَيِّبَةً تَحُوطُهَا بِحِيَاطَتِكَ بِكُلِّ مَا حُطْتَ بِهِ ذُرِّيَّةَ أَحَدٍ مِنْ أَوْلِيَائِكَ وَ أَهْلِ طَاعَتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Purify me with Your[-azwj] Purification, and Accept my Salat and my supplication with excellent Acceptance, and Make good remainder of my life, and Make good my expiry, and Choose for me among the one I leave behind, and Make my offspring to be good offspring Surrounding them with Your[-azwj] Surrounding with all what You[-azwj] had Surrounded the offspring of anyone of Your[-azwj] friend and people obeying You[-azwj], by Your[-azwj] Mercy, O most Merciful of the merciful ones!

يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ رَقِيبٌ وَ لِكُلِّ دَاعٍ مِنْ خَلْقِكَ مُجِيبٌ وَ مِنْ كُلِّ سَائِلٍ قَرِيبٌ

O One Who is a Watcher over all things, and a Responder to every supplicater from Your[-azwj] creatures, and near to every beggar!

أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ- وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ وَ بِكُلِّ اسْمٍ رَفَعْتَ بِهِ سَمَاءَكَ وَ فَرَشْتَ بِهِ أَرْضَكَ وَ أَرْسَيْتَ بِهِ الْجِبَالَ وَ أَجْرَيْتَ بِهِ الْمَاءَ وَ سَخَّرْتَ بِهِ السَّحَابَ وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ وَ اللَّيْلَ وَ النَّهَارَ وَ خَلَقْتَ الْخَلَائِقَ كُلَّهَا

I ask you[-azwj], O there is no god except You[-azwj], the Living, the Eternal, the First, the Solid Who ***does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]***, and with every Name You[-azwj] Raised Your[-azwj] sky with, and Spread Your[-azwj] earth with, and Set up the mountains with, and Flowed the water with, and Subdued by it the clouds, and the sun, and the moon, and the stars, and the night and the day, and Created the creatures, all of them!

أَسْأَلُكَ بِعَظَمَةِ وَجْهِكَ الْعَظِيمِ الَّذِي أَشْرَقَتْ لَهُ السَّمَاوَاتُ وَ الْأَرْضُ فَأَضَاءَتْ بِهِ الظُّلُمَاتُ إِلَّا صَلَّيْتَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ كَفَيْتَنِي أَمْرَ مَعَاشِي وَ مَعَادِي وَ أَصْلَحْتَ لِي شَأْنِي كُلَّهُ وَ لَمْ تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَ أَصْلَحْتَ أَمْرِي وَ أَمْرَ عِيَالِي وَ كَفَيْتَنِي هَمَّهُمْ وَ أَغْنَيْتَنِي وَ إِيَّاهُمْ مِنْ كَنْزِكَ وَ خَزَائِنِكَ

I ask You[-azwj] by Magnificence of Your[-azwj] Face, the Magnificence which skies and the earth shone for, and the darkness(es) were illuminated by it! Please Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Suffice me the matters of my life and my Hereafter, and Rectify for me the affairs, all of them, and do not Allocate me to myself for the blink of an eye, and Rectify my affairs and affairs of my dependants, and Suffice me of their worries, and Enrich me and them from Your[-azwj] Hoards and Your[-azwj] Treasures!

وَ سَعَةِ فَضْلِكَ الَّذِي لَا يَنْفَدُ أَبَداً وَ أَثْبِتْ فِي قَلْبِي يَنَابِيعَ الْحِكْمَةِ الَّتِي تَنْفَعُنِي بِهَا وَ تَنْفَعُ بِهَا مَنِ ارْتَضَيْتَ مِنْ عِبَادِكَ وَ اجْعَلْ لِي مِنَ الْمُتَّقِينَ فِي آخِرِ الزَّمَانِ إِمَاماً كَمَا جَعَلْتَ إِبْرَاهِيمَ الْخَلِيلَ إِمَاماً

And Expand Your-azwj Grace which will not deplete, ever, and Affirm in my heart the springs of wisdom which You-azwj can Benefit me with, and You-azwj had benefitted the ones You-azwj were Satisfied with from Your-azwj servants, and Make for me an Imam-ajfj from the pious ones in the end of times just as You-azwj had Made Ibrahim-as the friend as an Imam-as!

فَإِنَّ بِتَوْفِيقِكَ يَفُوزُ الْفَائِزُونَ وَ يَتُوبُ التَّائِبُونَ وَ يَعْبُدُكَ الْعَابِدُونَ وَ بِتَسْدِيدِكَ يَصْلُحُ الصَّالِحُونَ الْمُحْسِنُونَ الْمُخْبِتُونَ الْعَابِدُونَ لَكَ الْخَائِفُونَ مِنْكَ وَ بِإِرْشَادِكَ نَجَا النَّاجُونَ مِنْ نَارِكَ وَ أَشْفَقَ مِنْهَا الْمُشْفِقُونَ مِنْ خَلْقِكَ وَ بِخِذْلَانِكَ خَسِرَ الْمُبْطِلُونَ وَ هَلَكَ الظَّالِمُونَ وَ غَفَلَ الْغَافِلُونَ

Surely it is by Your-azwj Inclination the successful ones succeed, and the penitent ones repent, and the worshippers worship You-azwj, and by Your-azwj Correction are rectified, the righteous ones, and the good doers, and the obedient ones, the ones worshipping You-azwj, the ones fearful from You-azwj, and it is by Your-azwj Guidance the rescued ones attains salvation from the Hellfire, and the fearful ones from Your-azwj creatures fear from, and by Your-azwj Abandonment the falsifiers incur loss, and the oppressors are destroyed, and the heedless ones are heedless!

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا فَأَنْتَ وَلِيُّهَا وَ مَوْلَاهَا وَ أَنْتَ خَيْرُ مَنْ زَكَّاهَا

O Allah-azwj! Give my soul its piety for You-azwj are its Guardian and its Master, and You are best of the ones to Purify it!

اللَّهُمَّ بَيِّنْ لَهَا هُدَاهَا وَ أَلْهِمْهَا تَقْوَاهَا وَ بَشِّرْهَا بِرَحْمَتِكَ حِينَ تَتَوَفَّاهَا وَ نَزِّلْهَا مِنَ الْجِنَانِ عُلْيَاهَا وَ طَيِّبْ وَفَاتَهَا وَ مَحْيَاهَا وَ أَكْرِمْ مُنْقَلَبَهَا وَ مَثْوَاهَا وَ مُسْتَقَرَّهَا وَ مَأْوَاهَا فَأَنْتَ وَلِيُّهَا وَ مَوْلَاهَا-.

O Allah-azwj! Explains its guidance to it, and Inspire it its piety, and Give it its glad tidings by Your-azwj Mercy when You-azwj Cause it to die, and Descend it in the Gardens, from its lofty ones, Make good its death and its life, and Make honourable its transfer, and its abode, and its settlement, and its Hereafter, for You-azwj are its Guardian and its Master!'[122]

صَلَاةُ الْإِمَامِ زَيْنِ الْعَابِدِينَ ع أَرْبَعُ رَكَعَاتٍ كُلُّ رَكْعَةٍ بِالْفَاتِحَةِ مَرَّةً وَ الْإِخْلَاصِ مِائَةَ مَرَّةٍ

Salat of the Imam-asws Zain Al-Abideen-asws – Four Cycles, each Cycles with Surah Al Fatiha once, and Al Ikhlas one hundred times.

دُعَاءُ سَيِّدِنَا زَيْنِ الْعَابِدِينَ ع- يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الرَّجَاءِ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّنَا وَ سَيِّدَنَا وَ مَوْلَانَا يَا غَايَةَ رَغْبَتِنَا أَسْأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ-.

A supplication of our Chief Zayn Al-Abideen-asws – 'O One Who Reveals the beautiful and Covers the ugliness! O One Who does not Seize for the offence and does not Tear the veil! O

[122] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 b

Mighty of the Pardon! O Excellent of the Overlooking! O vast of the Forgiveness! O Extender of the Hands with the Mercy! O Companion of every whisper! O Ultimate of every complaint! O Benevolent of the Forgiveness! O Mighty of the hopes! O Initiator with the bounties before they are deserved! O our Lord[-azwj] and our Chief and our Master! O Peak of our desires! I ask You[-azwj], O Allah[-azwj], to Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww]!''[123]

صَلَاةُ الْبَاقِرِ ع رَكْعَتَانِ كُلُّ رَكْعَةٍ بِالْحَمْدِ مَرَّةً وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ مِائَةَ مَرَّةٍ

Salat of Al-Baqir[-asws] – Two Cycles, each Cycle with Surah Al Hamd once, and 'Glory be to Allah[-azwj], and the Praise is for Allah[-azwj], and there is no god except Allah[-azwj], and Allah[-azwj] is Greatest!', one hundred times.

دُعَاءُ الْبَاقِرِ ع- اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا حَلِيمُ ذُو أَنَاةٍ غَفُورٌ وَدُودٌ أَنْ تَتَجَاوَزَ عَنْ سَيِّئَاتِي وَ مَا عِنْدِي بِحُسْنِ مَا عِنْدَكَ وَ أَنْ تُعْطِيَنِي مِنْ عَطَائِكَ مَا يَسَعُنِي وَ تُلْهِمَنِي فِيمَا أَعْطَيْتَنِي الْعَمَلَ فِيهِ بِطَاعَتِكَ وَ طَاعَةِ رَسُولِكَ وَ أَنْ تُعْطِيَنِي عَنْ عَفْوِكَ مَا أَسْتَوْجِبُ بِهِ كَرَامَتَكَ

Supplication of Al-Baqir[-asws] – 'O Allah[-azwj]! I ask you[-azwj] O Lenient with Patience, Forgiver, Affectionate! Overlook my evil deeds and whatever is with me with Excellence with what is with You[-azwj], and Grant me from Your[-azwj] Awards what would suffice me, and Inspire me regarding what You[-azwj] Grant me, to be working in it in Your[-azwj] obedience and obedience of Your[-azwj] Rasool[-saww], and to Grant me from Your[-azwj] Pardon what I would be obligated Your[-azwj] Benevolence by it!

اللَّهُمَّ أَعْطِنِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ فَإِنَّمَا أَنَا بِكَ وَ لَمْ أُصِبْ خَيْراً قَطُّ إِلَّا مِنْكَ يَا أَبْصَرَ الْأَبْصَرِينَ وَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا جَارَ الْمُسْتَجِيرِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ-.

O Allah[-azwj]! Give me what You[-azwj] are rightful of and do not Deal with me what I am rightful of, for rather I am with You[-azwj] and did not achieve any goodness at all except from You[-azwj], O most insightful of the insightful ones, and O most Hearing of the hearing ones, and O Wisest of the wise ones, and O Shelter of the shelter-seekers, and O Responder to supplications of the desperate! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww]!''[124]

صَلَاةُ الصَّادِقِ ع رَكْعَتَيْنِ كُلَّ رَكْعَةٍ بِالْفَاتِحَةِ مَرَّةً وَ شَهِدَ اللَّهُ مِائَةَ مَرَّةٍ

Salat of Al-Sadiq[-asws] – Two Cycles, each Cycle with Surah Al Fatiha once, and ***Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]***, one hundred times.

دُعَاءُ الصَّادِقِ ع- يَا صَانِعَ كُلِّ مَصْنُوعٍ وَ يَا جَابِرَ كُلِّ كَسِيرٍ وَ يَا حَاضِرَ كُلِّ مَلَإٍ وَ يَا شَاهِدَ كُلِّ نَجْوَى وَ يَا عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا شَاهِدُ غَيْرَ غَائِبٍ وَ غَالِبُ غَيْرَ مَغْلُوبٍ وَ يَا قَرِيبُ غَيْرَ بَعِيدٍ وَ يَا مُونِسَ كُلِّ وَحِيدٍ وَ يَا حَيُّ مُحْيِيَ الْمَوْتَى وَ مُمِيتَ الْأَحْيَاءِ الْقَائِمُ عَلى كُلِّ نَفْسٍ بِما كَسَبَتْ وَ يَا حَيُّ حِينَ لَا حَيَّ لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ-.

[123] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 c
[124] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 d

Supplication of Al-Sadiq[asws] – ‘O Maker of every made, and O Mender of every broken, and O Present in all assemblies, and O Witness of every whisper, and O Knower of every hidden matter, and O Present not absent, and Overcomer not overcome, and O near not far, and O Comforter of every lonely, and O Living Reviver of the death and Causer of death to the living, the Standing upon every soul with what it has earned, and O Living when there was nothing living! There is no god except You[azwj]! Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww]!’’[125]

صَلَاةُ الْكَاظِمِ ع رَكْعَتَيْنِ كُلَّ رَكْعَةٍ بِالْفَاتِحَةِ مَرَّةً وَ الْإِخْلَاصِ اثْنَيْ عَشْرَةَ مَرَّةً

Salat of Al-Kazim[asws] – Two Cycles, each Cycle with Surah Al Fatiha, and Surah Al Ikhlas twelve times.

دُعَاءُ مُوسَى بْنِ جَعْفَرٍ ع- إِلَهِي خَشَعَتِ الْأَصْوَاتُ لَكَ وَ ضَلَّتِ الْأَحْلَامُ فِيكَ وَ وَجِلَ كُلُّ شَيْءٍ مِنْكَ وَ هَرَبَ كُلُّ شَيْءٍ إِلَيْكَ وَ ضَاقَتِ الْأَشْيَاءُ دُونَكَ وَ مَلَأَ كُلَّ شَيْءٍ نُورُكَ

Supplication of Al-Kazim[asws] – ‘My God[azwj]! The voices are fearful to You[azwj], and the imaginations regarding You[azwj] have strayed, and all things tremble from You[azwj], and all things flee to You[azwj], and the things are constricted below You[azwj], and Your[azwj] Noor fills all things!

فَأَنْتَ الرَّفِيعُ فِي جَلَالِكَ وَ أَنْتَ الْبَهِيُّ فِي جَمَالِكَ وَ أَنْتَ الْعَظِيمُ فِي قُدْرَتِكَ وَ أَنْتَ الَّذِي لَا يَئُودُكَ شَيْءٌ يَا مُنْزِلَ نِعْمَتِي يَا مُفَرِّجَ كُرْبَتِي وَ يَا قَاضِيَ حَاجَتِي أَعْطِنِي مَسْأَلَتِي بِلَا إِلَهَ إِلَّا أَنْتَ

You[azwj] are Lofty in Your[azwj] Majesty, and You[azwj] are the Splendid in Your[azwj] Beauty, and You[azwj] are the Mighty in Your[azwj] Power, and Your[azwj] are the One Who nothing resembles You[azwj]! O Descender of my bounties! O Reliever of my distress, and O Fulfiller of my needs! Grant me my request with, ‘There is no god except You[azwj]!’

آمَنْتُ بِكَ مُخْلِصاً لَكَ دِينِي أَصْبَحْتُ عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ أَبُوءُ لَكَ بِالنِّعْمَةِ وَ أَسْتَغْفِرُكَ مِنَ الذُّنُوبِ الَّتِي لَا يَغْفِرُهَا غَيْرُكَ يَا مَنْ هُوَ فِي عُلُوِّهِ دَانٍ وَ فِي دُنُوِّهِ عَالٍ وَ فِي إِشْرَاقِهِ مُنِيرٌ وَ فِي سُلْطَانِهِ قَوِيٌّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ-.

I have believed in You[azwj] sincerely! For You[azwj] is my religion. I have come to a morning being upon Your[azwj] Covenant and Your[azwj] Promise whatever I am capable of, acknowledging to You[azwj] the bounties, and I seek Your[azwj] Forgiveness from the sins which no one other than You[azwj] can Forgive! O One Who is near in His[azwj] Exaltedness and is Exalted in His[azwj] nearness, and Radiant in His[azwj] Nobility, and Strong in His[azwj] Authority! Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww]!’’[126]

صَلَاةُ الرِّضَا ع سِتُّ رَكَعَاتٍ كُلُّ رَكْعَةٍ بِالْفَاتِحَةِ مَرَّةً وَ هَلْ أَتى عَلَى الْإِنْسانِ عَشْرَ مَرَّاتٍ

[125] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 e
[126] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 f

Salat of Al-Reza[asws] – Six Cycles, each Cycle with Surah Al Fatiha once, and Surah Al Dahr ten times.

دُعَاءُ عَلِيِّ بْنِ مُوسَى ع- يَا صَاحِبِي فِي شِدَّتِي وَ يَا وَلِيِّي فِي نِعْمَتِي وَ يَا إِلَهِي وَ إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ يَا رَبَ كهيعص وَ يس وَ الْقُرْآنِ الْحَكِيمِ

Supplication of Ali[asws] Bin Musa[asws] – 'O my Companion in my adversity, and O my Guardian in my bounties, and O my God[azwj] and God[azwj] of Ibrahim[as], and Is'haq[as], and Yaqoub[as]! O Lord[azwj] of ***Kaf Ha Ya Ayn Suad [19:1]*** and ***Ya Seen [36:1] By the Wise Quran [36:2]***!

أَسْأَلُكَ يَا أَحْسَنَ مَنْ سُئِلَ وَ يَا خَيْرَ مَنْ دُعِيَ وَ يَا أَجْوَدَ مَنْ أَعْطَى وَ يَا خَيْرَ مرتجى أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ-.

I ask You[azwj], O most Excellent of the ones asked, and O Best of the ones supplicated to, and O most Generous of the ones giving, and O Best of the ones hoped to! I ask You[azwj] to Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww]!''[127]

صَلَاةُ الْجَوَادِ ع رَكْعَتَيْنِ كُلُّ رَكْعَةٍ بِالْفَاتِحَةِ مَرَّةً وَ الْإِخْلَاصِ سَبْعِينَ مَرَّةً

Salat of Al-Jawad[asws] – Two Cycles, each Cycles with Surah Al Fatiha once, and Surah Al Ikhlas seventy times.

دُعَاءُ مُحَمَّدِ بْنِ عَلِيٍّ ع- اللَّهُمَّ رَبَّ الْأَرْوَاحِ الْفَانِيَةِ وَ الْأَجْسَادِ الْبَالِيَةِ أَسْأَلُكَ بِطَاعَةِ الْأَرْوَاحِ الرَّاجِعَةِ إِلَى أَحِبَّائِهَا وَ بِطَاعَةِ الْأَجْسَادِ الْمُلْتَئِمَةِ بِعُرُوقِهَا وَ بِكَلِمَتِكَ النَّافِذَةِ بَيْنَهُمْ وَ أَخْذِكَ الْحَقَّ مِنْهُمْ وَ الْخَلَائِقُ بَيْنَ يَدَيْكَ يَنْتَظِرُونَ فَصْلَ قَضَائِكَ وَ يَرْجُونَ رَحْمَتَكَ وَ يَخَافُونَ عِقَابَكَ

Supplication of Muhammad[asws] Bin Ali[asws] – 'O Allah[azwj]! Lord[azwj] of the perishable souls and the decaying souls! I ask You[azwj] by the obedience of the souls returning to their beloved ones, and by obedience of the bodies healed by their veins, and by Your[azwj] Words Implemented between them, and Your[azwj] Seizing the truth from them, and the creatures in front of You[azwj] awaiting connection of Your[azwj] Decrees, and hoping for Your[azwj] Mercy, and fearing Your[azwj] Punishment!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلِ النُّورَ فِي بَصَرِي وَ الْيَقِينَ فِي قَلْبِي وَ ذِكْرَكَ بِاللَّيْلِ وَ النَّهَارِ عَلَى لِسَانِي وَ عَمَلًا صَالِحاً فَارْزُقْنِي-.

Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], and Make the Noor in my sight, and the certainty in my heart, and Your[azwj] Zikr at night and the day to be upon my tongues, and righteous deeds, so Grace me!''[128]

صَلَاةُ عَلِيِّ بْنِ مُحَمَّدٍ ع رَكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى الْفَاتِحَةَ وَ يس وَ فِي الثَّانِيَةِ الْحَمْدَ وَ الرَّحْمَنَ

Salat of Ali[asws] Bin Muhammad[asws] – Two Cycles, reciting in the first Surah Al Fatiha and Surah Yaseen, and in the second Surah Al Hamd and Surah Al Rahman.

[127] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 g
[128] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 h

دُعَاءُ عَلِيِّ بْنِ مُحَمَّدٍ الْهَادِي ع- يَا بَارُّ يَا وَصُولُ يَا شَاهِدَ كُلِّ غَائِبٍ وَ يَا قَرِيبُ غَيْرَ بَعِيدٍ وَ يَا غَالِبُ غَيْرَ مَغْلُوبٍ وَ يَا مَنْ لَا يَعْلَمُ كَيْفَ هُوَ إِلَّا هُوَ يَا مَنْ لَا تُبْلَغُ قُدْرَتُهُ

Supplication of Ali-asws Bin Muhammad Al-Hadi-asws – 'O Ultimate Source, O Witness of every absent one, O Near One not far, O Prevailer not overpowered, O One who Knows how He-azwj is but He-azwj Alone, O One Whose Power cannot be reached!

أَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ الْمَكْنُونِ الْمَخْزُونِ الْمَكْتُومِ عَمَّنْ شِئْتَ الطَّاهِرِ الْمُطَهَّرِ الْمُقَدَّسِ النُّورِ التَّامِّ الْحَيِّ الْقَيُّومِ الْعَظِيمِ نُورِ السَّمَاوَاتِ وَ نُورِ الْأَرَضِينَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ الْعَظِيمِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ-.

I ask You-azwj, O Allah-azwj by Your-azwj Name, the hidden, the treasured, the concealed, beyond whom You-azwj Desire, the Pure, the Purifier, the Holy, the Complete Light, the Living, the Sustainer, the Mighty. The Light of the skies and the light of the earth, the Knower of the unseen and the seen, the Great, the Supreme, the Magnificent. Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww!''[129]

صَلَاةُ الْحَسَنِ بْنِ عَلِيٍّ ع أَرْبَعُ رَكَعَاتٍ الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِالْحَمْدِ مَرَّةً وَ إِذا زُلْزِلَتِ الْأَرْضُ خَمْسَ عَشْرَةَ مَرَّةً وَ فِي الْأَخِيرَتَيْنِ كُلِّ رَكْعَةٍ بِالْحَمْدِ مَرَّةً وَ الْإِخْلَاصِ خَمْسَ عَشْرَةَ مَرَّةً

Salat of Al-Hassan-asws Bin Ali-asws – Four Cycles, the first two Cycles with Surah Al Hamd once, and Surah Al Zilzal fifteen times; and in the last two Cycles, each Cycle with Surah Al Hamd once, and Surah Al Ikhlas fifteen times.

دُعَاءُ الْحَسَنِ بْنِ عَلِيٍّ ع- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْبَدِيءُ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ الْحَيُّ الْقَيُّومُ وَ لَا إِلَهَ إِلَّا أَنْتَ الَّذِي لَا يُذِلُّكَ شَيْءٌ وَ أَنْتَ كُلَّ يَوْمٍ فِي شَأْنٍ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ مَا يُرَى وَ مَا لَا يُرَى الْعَالِمُ بِكُلِّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ

Supplication of Al-Hassan-asws Bin Ali-asws – 'O Allah-azwj! I ask You-azwj by, for You-azwj is the Praise! There is no god except You-azwj, the Beginning before all things, and You-azwj are the Living, the Eternal, and there is no god except You-azwj Whom nothing humiliates, and You-azwj are in Splendour every day! There is no god except You-azwj, Creator of what is seen and what is not seen, the Knower of all things without being taught!

أَسْأَلُكَ بِآلَائِكَ وَ نَعْمَائِكَ بِأَنَّكَ اللَّهُ الرَّبُّ الْوَاحِدُ- لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ

I ask You-azwj by Your-azwj Favours and Your-azwj bounties, that You-azwj are Allah-azwj, the Lord-azwj, the One! There is no god except You-azwj the Beneficent, the Merciful!

وَ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَتْرُ الْفَرْدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ- وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

And I ask You-azwj by, You-azwj are the Single, the Individual, the First, the Solid Who ***does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]***.

[129] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 i

وَ أَسْأَلُكَ بِأَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ اللَّطِيفُ الْخَبِيرُ الْقَائِمُ عَلى كُلِّ نَفْسٍ بِما كَسَبَتْ الرَّقِيبُ الْحَفِيظُ

And I ask You-azwj by, You-azwj are Allah-azwj! There is no god except You-azwj the Subtle, the Informed, the Standing upon every soul with what is has earned, the Watcher, the Protector!

وَ أَسْأَلُكَ بِأَنَّكَ اللَّهُ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ الْآخِرُ بَعْدَ كُلِّ شَيْءٍ وَ الْبَاطِنُ دُونَ كُلِّ شَيْءٍ الضَّارُّ النَّافِعُ الْحَكِيمُ الْعَلِيمُ

And I ask You-azwj by, You-azwj are Allah-azwj, the First before all things, and the Laster after all things, and the Hidden besides all things, the Harmer, the Benefiter, the Wise, the All-Knowing!

وَ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ الْبَاعِثُ الْوَارِثُ الْحَنَّانُ الْمَنَّانُ- بَدِيعُ السَّماواتِ وَ الْأَرْضِ ذُو الْجَلالِ وَ الْإِكْرامِ وَ ذُو الطَّوْلِ وَ ذُو الْعِزَّةِ وَ ذُو السُّلْطَانِ-

And I ask You-azwj by surely You-azwj are Allah-azwj! There is no god except You-azwj the Living, the Eternal, the Resurrector, the Inheritor, the Affectionate, the Bestower, Initiator of the skies and the earth, with the Majesty and the Benevolence, and with the Leniency, and with the Might, and with the Authority!

لَا إِلَهَ إِلَّا أَنْتَ أَحَطْتَ بِكُلِّ شَيْءٍ عِلْماً وَ أَحْصَيْتَ كُلَّ شَيْءٍ عَدَداً صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ-.

There is no god except You-azwj! You-azwj Encompass all things in Knowledge, and Enumerate all things in number! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww!''[130]

صَلَاةُ الْحُجَّةِ الْقَائِمِ ع رَكْعَتَيْنِ تَقْرَأُ فِي كُلِّ رَكْعَةٍ إِلَى إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ثُمَّ تَقُولُ مِائَةَ مَرَّةٍ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ثُمَّ تُتِمُّ قِرَاءَةَ الْفَاتِحَةِ وَ تَقْرَأُ بَعْدَهَا الْإِخْلَاصَ مَرَّةً وَاحِدَةً وَ تَدْعُو عَقِيبَهَا فَتَقُولُ-

Salat of Al-Hujjat-ajfj Al-Qaim-ajfj – Two cycles, reciting in each Cycle (Surah Al Hamd) up to: ***(It is) You we worship [1:5] And You do we seek Assistance (from) [1:5]***, then say one hundred times: ***(It is) You we worship [1:5] And You do we seek Assistance (from) [1:5]***, then complete reciting Surah Al Fatiha, and recite Surah Al Ikhlas after it once, and supplicate as its follow-up saying: -

اللَّهُمَّ عَظُمَ الْبَلَاءُ وَ بَرِحَ الْخَفَاءُ وَ انْكَشَفَ الْغِطَاءُ وَ ضَاقَتِ الْأَرْضُ بِمَا وَسِعَتِ السَّمَاءُ وَ إِلَيْكَ يَا رَبِّ الْمُشْتَكَى وَ عَلَيْكَ الْمُعَوَّلُ فِي الشِّدَّةِ وَ الرَّخَاءِ

'O Allah-azwj! Mighty is the calamity, and the concealment has prolonged, and the covering is removed, and the earth is constricted with what the sky is vast with, and to You-azwj O Lord-azwj is the complaint, and upon You-azwj is the reliance during the adversity and the prosperity!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الَّذِينَ أَمَرْتَنَا بِطَاعَتِهِمْ وَ عَجِّلِ اللَّهُمَّ فَرَجَهُمْ بِقَائِمِهِمْ وَ أَظْهِرْ إِعْزَازَهُ

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O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], those You[-azwj] have Commanded us with obeying them, and O Allah[-azwj], Hasten their[-asws] relief by their[-asws] Qaim[-ajfj], and Reveal his[-ajfj] might!

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ اكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ انْصُرَانِي فَإِنَّكُمَا نَاصِرَايَ

O Muhammad[-saww], O Ali[-asws], Of Ali[-asws], O Muhammad[-saww]! Suffice me for you[-azwj] are both sufficient for me! O Muhammad[-saww], O Ali[-asws], O Ali[-asws], O Muhammad[-saww]! Help me for you[-asws] are both my helpers!

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ احْفَظَانِي فَإِنَّكُمَا حَافِظَايَ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ ثَلَاثَ مَرَّاتٍ الْغَوْثَ الْغَوْثَ الْغَوْثَ أَدْرِكْنِي أَدْرِكْنِي أَدْرِكْنِي الْأَمَانَ الْأَمَانَ الْأَمَانَ.

O Muhammad[-saww], O Ali[-asws], O Ali[-asws], O Muhammad[-saww]! Protect me, for you[-asws] are both my protectors! O my Master[-ajfj], O Master of the Time! (three times). The help, the help the help! Rescue me, rescue me, rescue me! The safety, the safety, the safety!''[131]

12- دَعَوَاتُ الرَّاوَنْدِيِّ، ذَكَرَ صَلَاةَ النَّبِيِّ وَ الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ كَمَا مَرَّ إِلَّا أَنَّهُ قَالَ صَلَاةُ الْحَسَنِ وَ الْحُسَيْنِ ع رَكْعَتَانِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْفَاتِحَةَ مَرَّةً وَ الْإِخْلَاصَ خَمْساً وَ عِشْرِينَ مَرَّةً

(The book) 'Dawaat' of Al Rawandy –

'He mentioned Salat of the Prophet[-saww] and the Imams[-asws], may the Salawaat of Allah[-azwj] be upon them[-asws] just as has already passed, except that he said, 'Salat of Al-Hassan[-asws] and Al-Husayn[-asws] is of two Cycle, reciting in each Cycle Surah Al Fatiha once, and Surah Al Ikhlas twenty-five times'.

وَ قَالَ صَلَاةُ زَيْنِ الْعَابِدِينَ ع رَكْعَتَانِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَ آيَةَ الْكُرْسِيِّ مِائَةَ مَرَّةٍ

And he said, 'Salat of Zayn Al Abideen[-asws] is of two Cycles, reciting in each Cycle Surah Al Hamd once, and Ayat Al Kursy one hundred times'.

وَ نَسَبَ صَلَاةَ الصَّادِقِ إِلَى الْبَاقِرِ ع وَ قَالَ صَلَاةُ الصَّادِقِ أَرْبَعُ رَكَعَاتٍ فِي كُلِّ رَكْعَةٍ الْحَمْدُ مَرَّةً وَ مِائَةَ مَرَّةٍ التَّسْبِيحَاتُ الْأَرْبَعُ

And he attributed Salat of Al Sadiq[-asws] to Al Baqir[-asws] and said: 'Salat of Al Sadiq[-asws] is of four Cycles, in each Cycle is Surah Al Hamd once, and one hundred the four glorifications (Glory be to Allah[-azwj], and the Praise is for Allah[-azwj], and there is no god except Allah[-azwj], and Allah[-azwj] is Greatest!)'.

وَ قَالَ صَلَاةُ النَّقِيِّ ع رَكْعَاتٌ فِي كُلِّ رَكْعَةٍ الْحَمْدُ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَرْبَعَ مَرَّاتٍ

And he said, 'Salat of Al-Naqi[-asws] is of two Cycles, in each Cycle is Surah Al Hamd once, and Al Tawheed four times'.

[131] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 11 k

وَ نَسَبَ صَلَاةَ الْجَوَادِ إِلَى الْهَادِي ع وَ قَالَ صَلَاةُ الْعَسْكَرِيِّ رَكْعَتَانِ فِي كُلِّ مِنْهُمَا الْحَمْدُ مَرَّةً وَ الْإِخْلَاصُ مِائَةَ مَرَّةٍ

And he attributed Salat of Al-Jawad[-asws] to Al-Hadi[-asws] and said, 'Salat of Al-Askari[-asws] is of two Cycles, in each Cycle of these is Surah Al Hamd once, and Surah Al Ikhlas one hundred times'.

وَ قَالَ صَلَاةُ الْمَهْدِيِّ ع رَكْعَتَانِ فِي كُلِّ رَكْعَةٍ الْحَمْدُ مَرَّةً وَ مِائَةَ مَرَّةٍ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

And he said, 'Salat of Al Mahdi[-ajfj] is of two Cycles, in each Cycle is Surah Al Hamd once, and ***(It is) You we worship [1:5] And You do we seek Assistance (from) [1:5]***'.

ثُمَّ قَالَ وَ يُصَلِّي عَلَى النَّبِيِّ ص مِائَةَ مَرَّةٍ بَعْدَ كُلِّ صَلَاةٍ مِنْ هَذِهِ الصَّلَوَاتِ ثُمَّ يَسْأَلُ اللَّهَ حَاجَتَهُ.

Then he said, 'And he should send Salawaat upon the Prophet[-saww] one hundred times after every Salat from these Salat(s), then ask Allah[-azwj] for his need''.[132]

[132] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 110 H 12

باب 111 فضل صلاة جعفر بن أبي طالب ع و صفتها و أحكامها

CHAPTER 111 – MERIT OF SALAT OF JA'FAR BIN ABU TALIB-as, AND ITS DESCRIPTION AND ITS RULINGS

1- جَمَالُ الْأُسْبُوعِ، رَوَيْنَا بِإِسْنَادِنَا عَنْ عِدَّةِ طُرُقٍ إِلَى أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ حَمْزَةَ الْعَلَوِيِّ عَنْ أَبِيهِ وَ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ حَدَّثَنَا الرِّضَا عَلِيُّ بْنُ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ ع أَنَّ رَجُلًا سَأَلَ أَبَاهُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ صَلَاةِ التَّسْبِيحِ فَقَالَ تِلْكَ الْحَبْوَةُ حَدَّثَنِي أَبِي عَنْ جَدِّي عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ

(The book) 'Jamal al Usbou' – We are reporting by our chains from a number of ways to Abu Al Mufazzal Muhammad Bin Abdullah, from Abdullah Bin Al Husayn Bin Ibrahim, from Ali Bin Muhammad Bin Hamza Al Alawy, from his father and Abu Hashim Al Ja'fary who said,

'It is narrated to us by Al-Reza Ali Bin Musa-asws, from his-asws father-asws Musa Bin Ja'far-asws, a man had asked his-asws father Ja'far-asws Bin Muhammad-asws about Salat of the glorification (Al-Tasbeeh). He-asws said: 'That is the favourite! My-asws father-asws narrated to me-asws by my-asws father-asws, from my-asws grandfather Ali-asws Bin Al Husayn-asws who said:

لَمَّا قَدِمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ مِنْ أَرْضِ الْحَبَشَةِ تَلَقَّاهُ رَسُولُ اللَّهِ ص عَلَى غَلْوَةٍ مِنْ مغرسه [مُعَرَّسِهِ] بِخَيْبَرَ فَلَمَّا رَآهُ جَعْفَرٌ أَسْرَعَ إِلَيْهِ هَرْوَلَةً فَاعْتَنَقَهُ رَسُولُ اللَّهِ ص وَ حَادَثَهُ شَيْئاً ثُمَّ رَكِبَ الْعَضْبَاءَ وَ أَرْدَفَهُ

'When Ja'far-asws Bin Abu Talib-asws arrived from the land of Ethiopia, Rasool-Allah-saww welcomed him-as at a stone's throw from his-saww base camp at Khyber. When Ja'far-asws saw him-saww, he-asws quickened to him-saww sprinting. Rasool-Allah-saww hugged him-as and narrated something to him-asws, then he-saww rode Al-Asba'a (the mule) and made him-as sit behind.

فَلَمَّا انْبَعَثَتْ بِهِمَا الرَّاحِلَةُ أَقْبَلَ عَلَيْهِ فَقَالَ يَا جَعْفَرُ يَا أَخِي أَ لَا أَحْبُوكَ أَ لَا أُعْطِيكَ أَ لَا أَصْطَفِيكَ

When the riding animal went with them, he-saww faced to him-as. He-saww said: 'O Ja'far-as, O my-saww brother-as! Did I-saww not gift to you-as? Did I-saww not give to you-as? Did I not choose you-as?''

قَالَ فَظَنَّ النَّاسُ أَنَّهُ يُعْطِي جَعْفَراً عَظِيماً مِنَ الْمَالِ

He-asws said: 'The people thought that he-saww had given Ja'far-as immense amount of wealth'.

قَالَ وَ ذَلِكَ لَمَّا فَتَحَ اللَّهُ عَلَى نَبِيِّهِ خَيْبَرَ وَ غَنَّمَهُ أَرْضَهَا وَ أَمْوَالَهَا وَ أَهْلَهَا

He-asws said: 'And what was when Allah-azwj had Granted victory to His-azwj Prophet-saww at Khyber and he-saww acquired its land, and its wealth, and its people.

فَقَالَ جَعْفَرٌ بَلَى فِدَاكَ أَبِي وَ أُمِّي فَعَلَّمَهُ صَلَاةَ التَّسْبِيحِ

Ja'far-as said, 'Yes, may my-as father-as and my-as mother-as be sacrificed for you-saww!' He-saww taught him-as Salat Al-Tasbeeh (glorification)'.

قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقِ ع وَ صِفَتُهَا أَنَّهَا أَرْبَعُ رَكَعَاتٍ بِتَشَهُّدَيْنِ وَ تَسْلِيمَتَيْنِ فَإِذَا أَرَادَ امْرُؤٌ أَنْ يُصَلِّيَهَا فَلْيَتَوَجَّهْ فَلْيَقْرَأْ فِي الرَّكْعَةِ الْأُولَى- سُورَةَ الْحَمْدِ وَ إِذا زُلْزِلَتِ وَ فِي الرَّكْعَةِ الثَّانِيَةِ سُورَةَ الْحَمْدِ وَ وَ الْعادِياتِ وَ يَقْرَأُ فِي الرَّكْعَةِ الثَّالِثَةِ- الْحَمْدَ وَ إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ- وَ فِي الرَّابِعَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

Abu Abdullah-asws Al-Sadiq-asws said: 'And its description, it is of four Cycle with two Tashahhud(s), and two Salaam(s). When a person intends to pray it, let him concentrate, and let him recite in the first Cycle Surah Al Hamd and Surah Al Zilzaal, and in the second Cycle Surah Al Hamd and Surah Al Adiyaat, and recite in the third Cycle Surah Al Hamd and Surah Al Fat'h, and in the fourth Surah Al Hamd and Surah Al Tawheed.

فَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ فِي كُلِّ رَكْعَةٍ فَلْيَقُلْ قَبْلَ الرُّكُوعِ خَمْسَ عَشْرَةَ مَرَّةً- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ يقل [يَقُولُ] ذَلِكَ فِي رُكُوعِهِ عَشْراً وَ إِذَا اسْتَوَى مِنَ الرُّكُوعِ قَائِماً قَالَهَا عَشْراً

When he is free from the recitation in every Cycle, let him say fifteen times before the Ruk'u, 'Glory be to Allah-azwj, and the Praise is for Allah-azwj, and there is no god except Allah-azwj, and Allah-azwj is Greatest', and he should say that in his Ruk'u ten times, and then stand upright from the Ruk'u, saying it ten times.

فَإِذَا سَجَدَ قَالَهَا عَشْراً فَإِذَا جَلَسَ بَيْنَ السَّجْدَتَيْنِ قَالَهَا عَشْراً فَإِذَا سَجَدَ الثَّانِيَةَ قَالَهَا عَشْراً فَإِذَا جَلَسَ لِيَقُومَ قَالَهَا قَبْلَ أَنْ يَقُومَ عَشْراً يَفْعَلُ ذَلِكَ فِي الْأَرْبَعِ رَكَعَاتٍ يَكُونُ ثَلَاثَمِائَةِ دَفْعَةٍ تَكُونُ أَلْفاً وَ مِائَتَيْ تَسْبِيحَةٍ.

When he performs Sajdah, she should say it ten time. When he is seated between the two Sajdah(s), he should say it ten times. When he does the second Sajdah, he should say it ten times. When he sits in order to stand, she should say it ten times before he stands. He should do that in the four Cycles so it would be three hundred times, making is a total of one thousand two hundred repetitions''.[133]

2- الْجَمَالُ، الْقَوْلُ فِي آخِرِ سَجْدَةٍ مِنْهَا حَدَّثَ أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى التَّلَّعُكْبَرِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابَوَيْهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى بْنِ عِمْرَانَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ الْأَهْوَازِيِّ عَنْ مَالِكِ بْنِ أَشْيَمَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبَانٍ

(The book) 'Al Jamal' – The word in the last Sajdah from it is narrated by Abu Muhammad Haroun Bin Musa Al Tal'akbury, may Allah-azwj be Satisfied with him, from Ali Bin Al Husayn Bin Babuwayh, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Bin Imran, from Ahmad Bin Al Husayn Bin Saeed Al Ahwazy, from Malik Bin Asheym, from Al-Hassan Bin Mahboub, from Aban,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقُولُ فِي آخِرِ رَكْعَةٍ مِنْ صَلَاةِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع- سُبْحَانَ اللَّهِ الْوَاحِدِ الْأَحَدِ سُبْحَانَ اللَّهِ الْأَحَدِ الصَّمَدِ سُبْحَانَ اللَّهِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ- وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

'From Abu Abdullah-asws having said: 'He should recite in last Cycle of the Salat of Ja'far-asws Bin Abu Talib-asws, 'Glory be to Allah-azwj the One, the First! Glory be to Allah-azwj the First, the Solid! Glory be to Allah-azwj Who ***does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]***.

[133] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 1

سُبْحَانَ اللَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً سُبْحَانَ مَنْ لَبِسَ الْعِزَّ وَ الْوَقَارَ سُبْحَانَ مَنْ تَعَطَّفَ بِالْمَجْدِ وَ تَكَرَّمَ بِهِ سُبْحَانَ مَنْ أَحْصَى كُلَّ شَيْءٍ عِلْمُهُ سُبْحَانَ ذِي الْفَضْلِ وَ الطَّوْلِ سُبْحَانَ ذِي الْمَنِّ وَ النِّعَمِ

Glory be to Allah-azwj Who neither Took a female companion nor a son! Glory be to the One Wears the Honour and the Dignity! Glory be to the One who is revered by the Glory and is Honoured by it! Glory be to the One Who Enumerates all things in His-azwj Knowledge! Glorious is the One with the Grace and the Leniency! Glorious be to the One with the Conferment and the bounties!

سُبْحَانَ ذِي الْقُدْرَةِ وَ الْأَمْرِ سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزِّ وَ الْجَبَرُوتِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ مَنْ سَبَّحَتْ لَهُ السَّمَاءُ بِأَكْنَافِهَا سُبْحَانَ مَنْ سَبَّحَ لَهُ الْأَرَضُونَ وَ مَنْ عَلَيْهَا سُبْحَانَ مَنْ سَبَّحَتْ لَهُ الطَّيْرُ فِي أَوْكَارِهَا

Glory be to the One with the Power and the Command! Glory be to the One with the Kingdom and the Domains! Glory be to the One with the Might and the Force! Glory be to the One Who does not die! Glory be to the One the sky glorifies by its covering! Glory be to the One glorified to by the earths and the ones upon it! Glory be to the One Glorified to by the birds in their nests!

سُبْحَانَ مَنْ سَبَّحَتْ لَهُ السِّبَاعُ فِي آجَامِهَا سُبْحَانَ مَنْ سَبَّحَتْ لَهُ حِيتَانُ الْبَحْرِ وَ هَوَامُّهُ سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ سُبْحَانَ مَنْ أَحْصَى كُلَّ شَيْءٍ عِلْمُهُ يَا ذَا النِّعْمَةِ وَ الطَّوْلِ يَا ذَا الْمَنِّ وَ الْفَضْلِ يَا ذَا الْقُوَّةِ وَ الْكَرَمِ

Glory be to the One glorified to by the wild animals in their languages! Glory be to the One glorified to by the fishes in the ocean and its creatures! Glory be to the One the glorification is not appropriate except for Him-azwj! Glory be to the One Who Enumerates all things in His-azwj Knowledge! O with the bounties and the Leniency! O with the Conferment and the Grace! O with the Strength and the Benevolence!

أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِاسْمِكَ الْأَعْظَمِ الْأَعْلَى وَ كَلِمَاتِكَ التَّامَّاتِ كُلِّهَا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

I ask You-azwj by the seat of honour from Your-azwj Throne, and the ultimate Mercy from Your-azwj Book, and by Your-azwj Name, the most Magnificent, the most Exalted, and Your-azwj complete Words, all of them, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Do such and such with me!''[134]

3- الْجَمَالُ، الدُّعَاءُ بَعْدَ صَلَاةِ جَعْفَرٍ ع وَ يُعْرَفُ بِصَلَاةِ التَّسْبِيحِ حَدَّثَ أَبُو الْمُفَضَّلِ عَنْ حَمْزَةَ بْنِ الْقَاسِمِ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ الْعَبَّاسِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع- وَ هُوَ يُصَلِّي صَلَاةَ جَعْفَرٍ ع عِنْدَ ارْتِفَاعِ النَّهَارِ يَوْمَ الْجُمُعَةِ فَلَمْ أُصَلِّ خَلْفَهُ حَتَّى فَرَغَ ثُمَّ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ قَالَ-

(The book) 'The supplication after Salat of Ja'far-as, and it is known as 'Salat Al Tasbeeh', narrated by Abu Al Mufazzal, from Hamza Bin Al Qasim Al Alawy, from Al-Hassan Bin Muhammad Bin Jamhour, from his father, from Al-Hassan Bin Al Qasim Al Abbasy who said,

[134] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 2

‘I entered to see Abu Al-Hassan Musa[-asws] Bin Ja’far[-asws] and he[-asws] was pray Salat of Ja’far[-asws] at rising of the day on the day of Friday. I did not pray behind him[-asws] until he[-asws] raised his hands towards the sky, then said: -

يَا مَنْ لَا يَخْفَى عَلَيْهِ اللُّغَاتُ وَ لَا تَتَشَابَهُ عَلَيْهِ الْأَصْوَاتُ وَ يَا مَنْ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ يَا مَنْ لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ يَا مُدَبِّرَ الْأُمُورِ يَا بَاعِثَ مَنْ فِي الْقُبُورِ يَا مُحْيِيَ الْعِظَامِ وَ هِيَ رَمِيمٌ يَا بَطَّاشُ يَا ذَا الْبَطْشِ الشَّدِيدِ يَا فَعَّالًا لِمَا يُرِيدُ يَا رَازِقَ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

‘O One the languages are not hidden (unknown) unto Him[-azwj] nor are the voices confusing to Him[-azwj], and O One Who is in a state of Glory every day! O One Whom a matter does not pre-occupy Him[-azwj] from a (another) matter! O Manager of the affairs! O Resurrector of ones in the graves! O Reviver of the bone and these have decayed! O with the Severe Prowess! O Does of whatever He[-azwj] Wants! O One Who Graces ones He[-azwj] so Desires without measure!

يَا رَزَّاقَ الْجَنِينِ وَ الطِّفْلِ الصَّغِيرِ وَ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ وَ يَا جَابِرَ الْعَظْمِ الْكَسِيرِ يَا مُدْرِكَ الْهَارِبِينَ وَ يَا غَايَةَ الطَّالِبِينَ يَا مَنْ يَعْلَمُ مَا فِي الضَّمِيرِ وَ مَا تُكِنُّ الصُّدُورُ يَا رَبَّ الْأَرْبَابِ وَ سَيِّدَ السَّادَاتِ وَ إِلَهَ الْآلِهَةِ وَ جَبَّارَ الْجَبَابِرَةِ وَ مَلِكَ الدُّنْيَا وَ الْآخِرَةِ وَ يَا مُجْرِيَ الْمَاءِ فِي النَّبَاتِ وَ يَا مُكَوِّنَ طَعْمِ الثِّمَارِ

O Sustainer of the foetus and the small child, and O Mercier of the elderly, and O Mender of the broken bones! O Catcher of the fleers, and O peak of the seekers! O One Who Knows what is in the consciences, and what the chests conceal! O Lord[-azwj] of the lords, and Chief of the chiefs, and God[-azwj] of the (false) gods, and Compeller of the tyrants, and King of the world and the Hereafter, and O Flower of the water in the plants, and O Creator of the taste of the fruits!

أَسْأَلُكَ بِاسْمِكَ الَّذِي اشْتَقَقْتَهُ مِنْ عَظَمَتِكَ وَ أَسْأَلُكَ بِعَظَمَتِكَ الَّتِي اشْتَقَقْتَهَا مِنْ كِبْرِيَائِكَ وَ أَسْأَلُكَ بِكِبْرِيَائِكَ الَّتِي اشْتَقَقْتَهَا مِنْ كَيْنُونِيَّتِكَ وَ أَسْأَلُكَ بِكَيْنُونِيَّتِكَ الَّتِي اشْتَقَقْتَهَا مِنْ جُودِكَ

I ask You[-azwj] by Your[-azwj] Name which You[-azwj] Derived from Your[-azwj] Magnificence, and I ask You[-azwj] by Your[-azwj] Magnificence which You[-azwj] Derived from Your[-azwj] Greatness, and I ask You[-azwj] by Your[-azwj] Greatness which You[-azwj] Derived from Your[-azwj] Being, and I ask You[-azwj] by Your[-azwj] Being which You[-azwj] Derived from Your[-azwj] Generosity!

وَ أَسْأَلُكَ بِجُودِكَ الَّذِي اشْتَقَقْتَهُ مِنْ عِزِّكَ وَ أَسْأَلُكَ بِعِزِّكَ الَّذِي اشْتَقَقْتَهُ مِنْ كَرَمِكَ وَ أَسْأَلُكَ بِكَرَمِكَ الَّذِي اشْتَقَقْتَهُ مِنْ رَحْمَتِكَ وَ أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي اشْتَقَقْتَهَا مِنْ رَأْفَتِكَ

And I ask You[-azwj] by Your[-azwj] generosity which You[-azwj] Derived from Your Might, and I ask You[-azwj] by Your[-azwj] Might which You[-azwj] Derived from Your[-azwj] Benevolence, and I ask You[-azwj] by Your[-azwj] Benevolence which You[-azwj] Derived from Your[-azwj] Mercy, and I ask You[-azwj] by Your[-azwj] Mercy which You[-azwj] Derived from Your[-azwj] Kindness!

وَ أَسْأَلُكَ بِرَأْفَتِكَ الَّتِي اشْتَقَقْتَهَا مِنْ حِلْمِكَ وَ أَسْأَلُكَ بِحِلْمِكَ الَّذِي اشْتَقَقْتَهُ مِنْ لُطْفِكَ وَ أَسْأَلُكَ بِلُطْفِكَ الَّذِي اشْتَقَقْتَهُ مِنْ قُدْرَتِكَ وَ أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا وَ أَسْأَلُكَ بِاسْمِكَ الْمُهَيْمِنِ الْعَزِيزِ الْقَدِيرِ عَلَى مَا تَشَاءُ مِنْ أَمْرِكَ

And I ask You[-azwj] by Your[-azwj] Kindness which You[-azwj] Derived from Your[-azwj] Leniency, and I ask You[-azwj] by Your[-azwj] Leniency which You[-azwj] Derived from Your[-azwj] Compassion, and I ask You[-azwj] by Your[-azwj] Compassion which You[-azwj] Derived from Your[-azwj] Power, and I ask You[-azwj]

by Your Names, all of them, and I ask You[-azwj] by Your[-azwj] Name, 'The Preserver of Safety', 'the Mighty, the Able upon whatever You[-azwj] Desire from Your[-azwj] matters!

يَا مَنْ سَمَكَ السَّمَاءَ بِغَيْرِ عَمَدٍ وَ أَقَامَ الْأَرْضَ بِغَيْرِ سَنَدٍ وَ خَلَقَ الْخَلْقَ مِنْ غَيْرِ حَاجَةٍ بِهِ إِلَيْهِمْ إِلَّا إِفَاضَةً لِإِحْسَانِهِ وَ نِعَمِهِ وَ إِبَانَةً لِحِكْمَتِهِ وَ إِظْهَاراً لِقُدْرَتِهِ

O One Who Roofed the sky without pillars, and Established the earth without support, and Created the creatures without there being a need with Him[-azwj] to them, except as bestowment of His[-azwj] Favours and His[-azwj] bounties, and manifestation of His[-azwj] Wisdom, and Demonstration of His[-azwj] Power!

أَشْهَدُ يَا سَيِّدِي أَنَّكَ لَمْ تَأْنَسْ بِابْتِدَاعِهِمْ لِأَجْلِ وَحْشَةٍ بِتَفَرُّدِكَ وَ لَمْ تَسْتَعِنْ بِغَيْرِكَ عَلَى شَيْءٍ مِنْ أَمْرِكَ

I testify, O my Chief, You[-azwj] were not comforted by Initiating them for the reason of loneliness due to Your[-azwj] being Individual, and did not seek assistance with others upon anything of Your[-azwj] matters!

أَسْأَلُكَ بِغِنَاكَ عَنْ خَلْقِكَ وَ بِحَاجَتِهِمْ إِلَيْكَ وَ بِفَقْرِهِمْ وَ فَاقَتِهِمْ إِلَيْكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ خِيَرَتِكَ مِنْ خَلْقِكَ وَ أَهْلِ بَيْتِهِ الطَّيِّبِينَ الْأَئِمَّةِ الرَّاشِدِينَ وَ أَنْ تَجْعَلَ لِعَبْدِكَ الذَّلِيلِ بَيْنَ يَدَيْكَ مِنْ أَمْرِهِ فَرَجاً وَ مَخْرَجاً

I ask You[-azwj] by Your[-azwj] needlessness from Your[-azwj] creatures and of their being needy to You[-azwj], and with their poverty and their destitution to You[-azwj], to Send Salawaat upon Muhammad[-saww], Your[-azwj] Choice from Your[-azwj] creatures, and People[-asws] of his[-saww] Household, the goodly, the rightly guiding Imams[-asws], and to Make the evidence for Your[-azwj] servant in front of You[-azwj], a relief from his affairs and an outlet!

يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْزُقْنِي الْخَوْفَ مِنْكَ وَ الْخَشْيَةَ لَكَ أَيَّامَ حَيَاتِي سَيِّدِي ارْحَمْ عَبْدَكَ الْأَسِيرَ بَيْنَ يَدَيْكَ سَيِّدِي ارْحَمْ عَبْدَكَ الْمُرْتَهَنَ بِعَمَلِهِ

O my Chief! Send Salawaat upon Muhammad[-saww] and his[-saww] Progeny[-asws], and Grace me the fearing from You[-azwj], and fearfulness to You[-azwj] in the days of my lifetime! Mercy Your[-azwj] servant, the captive in front of You[-azwj]! Mercy Your[-azwj] servant the pledged with his actions!

يَا سَيِّدِي أَنْقِذْ عَبْدَكَ الْغَرِيقَ فِي بَحْرِ الْخَطَايَا يَا سَيِّدِي ارْحَمْ عَبْدَكَ الْمُقِرَّ بِذَنْبِهِ وَ جُرْأَتِهِ عَلَيْكَ يَا سَيِّدِي الْوَيْلُ قَدْ حَلَّ بِي إِنْ لَمْ تَرْحَمْنِي

O my Chief, Save Your[-azwj] servant from drowning in the ocean of sins! O my Chief, Mercy Your[-azwj] servant acknowledging with his sins and his crimes to You[-azwj]! O my Chief, the woe will be released with me if You[-azwj] don't Mercy me!

يَا سَيِّدِي هَذَا مَقَامُ الْمُسْتَجِيرِ بِعَفْوِكَ مِنْ عُقُوبَتِكَ هَذَا مَقَامُ الْمِسْكِينِ الْمُسْتَكِينِ هَذَا مَقَامُ الْفَقِيرِ الْبَائِسِ الْحَقِيرِ الْمُحْتَاجِ إِلَى مَلِكٍ كَرِيمٍ رَحِيمٍ يَا وَيْلَتَا مَا أَغْفَلَنِي عَمَّا يُرَادُ مِنِّي

O my Chief, this is the position of the shelter with Your[-azwj] Pardon from Your[-azwj] Punishment! This is the position of the needy, seeking dependence! This is the position of the poor, the destitute, the insignificant, the needy to a Benevolent Merciful King! O woe! How heedless I am from what He[-azwj] Wants from me!

يَا سَيِّدِي هَذَا مَقَامُ الْمُذْنِبِ الْمُسْتَجِيرِ بِعَفْوِكَ مِنْ عُقُوبَتِكَ هَذَا مَقَامُ مَنِ انْقَطَعَتْ حِيلَتُهُ وَ خَابَ رَجَاؤُهُ إِلَّا مِنْكَ هَذَا مَقَامُ الْعَانِي الْأَسِيرِ هَذَا مَقَامُ الطَّرِيدِ الشَّرِيدِ يَا سَيِّدِي أَقِلْنِي عَثَرَاتِي يَا مُقِيلَ الْعَثَرَاتِ

O my Chief, this is the position of the sinner, the shelter-seeker with Your-azwj Pardon from Your-azwj Punishment! This is the position of the one whose means are cut off and his hopes are disappointed except from You-azwj! This is the position of the suffering captive! This is the position of the displaced, the exiled! O my Chief, Uproot my stumbles, O Uprooter of the stumbles!

يَا سَيِّدِي أَعْطِنِي سُؤْلِي سَيِّدِي ارْحَمْ بَدَنِيَ الضَّعِيفَ وَ جِلْدِيَ الرَّقِيقَ الَّذِي لَا قُوَّةَ لَهُ عَلَى حَرِّ النَّارِ يَا سَيِّدِي ارْحَمْنِي فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ بَيْنَ يَدَيْكَ وَ فِي قَبْضَتِكَ- لَا طَاقَةَ لِي بِالْخُرُوجِ مِنْ سُلْطَانِكَ

O my Chief, Grant me my request! My Chief, Mercy my body the weak, and my skin the delicate which there is no strength for it upon heat of the Hellfire! O my Chief, Mercy me for I am Your-azwj servant and son of Your-azwj servant and son of Your-azwj maid (standing) in from of You-azwj and in Your-azwj Grip! There is no endurance for me for exiting from Your-azwj Authority!

سَيِّدِي وَ كَيْفَ لِي بِالنَّجَاةِ وَ لَا تُصَابُ إِلَّا لَدَيْكَ وَ كَيْفَ لِي بِالرَّحْمَةِ وَ لَا تُصَابُ إِلَّا مِنْ عِنْدِكَ يَا إِلَهَ الْأَنْبِيَاءِ وَ وَلِيَّ الْأَتْقِيَاءِ وَ بَدِيعَ مَزِيدِ الْكَرَامَةِ

My Chief, and how can there be salvation for me and it cannot be achieved except from You-azwj and how can there be Mercy for me and it cannot be achieved except from You-azwj! O God-azwj of the Prophets-as and Guardian of the pious, and Initiator of the additional Benevolence!

إِلَيْكَ قَصَدْتُ وَ بِكَ أَنْزَلْتُ حَاجَتِي وَ إِلَيْكَ شَكَوْتُ إِسْرَافِي عَلَى نَفْسِي وَ بِكَ أَسْتَغِيثُ فَأَغِثْنِي وَ أَنْقِذْنِي بِرَحْمَتِكَ مِمَّا اجْتَرَأْتُ عَلَيْكَ

To You-azwj I have aimed, and with You-azwj I have descended my need, and to You-azwj I have complained of my extravagance upon my own self, and with You-azwj I seek Help, so Help me, and Save me by Your-azwj Mercy, from what I have been audacious upon You-azwj!

يَا سَيِّدِي يَا وَيْلَتَا أَيْنَ أَهْرُبُ مِمَّنِ الْخَلَائِقُ كُلُّهُمْ فِي قَبْضَتِهِ وَ النَّوَاصِي كُلُّهَا بِيَدِهِ يَا سَيِّدِي مِنْكَ هَرَبْتُ إِلَيْكَ وَ وَقَفْتُ بَيْنَ يَدَيْكَ مُتَضَرِّعاً إِلَيْكَ رَاجِياً لِمَا لَدَيْكَ

O my Chief! O woe, where can I flee from the One, all of the creatures are in His-azwj Grip, and all the forelocks are in His-azwj Hand! O my Chief! I have fled from You-azwj to You-azwj, and have stood in front of You-azwj beseeching to You-azwj, hopeful of what is with You-azwj!

يَا إِلَهِي وَ سَيِّدِي حَاجَتِي حَاجَتِي الَّتِي إِنْ أَعْطَيْتَنِيهَا لَمْ يَضُرَّنِي مَا مَنَعْتَنِي وَ إِنْ مَنَعْتَنِيهَا لَمْ يَنْفَعْنِي مَا أَعْطَيْتَنِي أَسْأَلُكَ فَكَاكَ رَقَبَتِي مِنَ النَّارِ

O my God-azwj, and my Chief! My needs, my needs are which if You-azwj were to Grant these, it will not harm me what You-azwj Prevent me, and if You-azwj were to Prevent these, it is not benefit me what You-azwj Give me! I ask You-azwj to Liberate my neck from the Hellfire!

سَيِّدِي قَدْ عَلِمْتُ وَ أَيْقَنْتُ بِأَنَّكَ إِلَهُ الْخَلْقِ الَّذِي لَا سَمِيَّ لَهُ وَ لَا شَرِيكَ لَهُ يَا سَيِّدِي وَ أَنَا عَبْدُكَ مُقِرٌّ لَكَ بِوَحْدَانِيَّتِكَ وَ بِوُجُودِ رُبُوبِيَّتِكَ أَنْتَ اللَّهُ الَّذِي خَلَقْتَ خَلْقَكَ بِلَا مِثَالٍ وَ لَا تَعَبٍ وَ لَا نَصَبٍ أَنْتَ الْمَعْبُودُ وَ بَاطِلٌ كُلُّ مَعْبُودٍ غَيْرُكَ

My Chief! I have known and am certain that You[-azwj] are God[-azwj] of the creation Who there is neither an equal for Him[-azwj] nor an associate for Him[-azwj]! O my Chief, and I am Your[-azwj] servant acknowledging to You[-azwj] with Your[-azwj] Oneness, and with existence of Your[-azwj] Lordship! You[-azwj] are Allah[-azwj] Who You[-azwj] Created Your[-azwj] creation without any (prior) example, nor fatigue, nor toil! You[-azwj] are the Deity and all deities are false apart from You[-azwj]!

أَسْأَلُكَ بِاسْمِكَ الَّذِي تَحْشُرُ بِهِ الْمَوْتَى إِلَى الْمَحْشَرِ يَا مَنْ لَا يَقْدِرُ عَلَى ذَلِكَ أَحَدٌ غَيْرُهُ

I ask You[-azwj] by Your[-azwj] Name Which You[-azwj] will be Gathering the dead by it to the plains of gathering! O One no one is able upon that apart from Him[-azwj]!

أَسْأَلُكَ بِاسْمِكَ الَّذِي تُحْيِي بِهِ الْعِظَامَ وَ هِيَ رَمِيمٌ أَنْ تَغْفِرَ لِي وَ تَرْحَمَنِي وَ تُعَافِيَنِي وَ تُعْطِيَنِي وَ تَكْفِيَنِي مَا أَهَمَّنِي أَشْهَدُ أَنَّهُ لَا يَقْدِرُ عَلَى ذَلِكَ أَحَدٌ غَيْرُكَ

I ask You[-azwj] by Your[-azwj] Name which You[-azwj] Revive the bones by it and these are decayed, to Forgive (sins) for me, and Mercy me, and Pardon me, and Grant me, and Suffice me of what is worrying me! I testify that no one is able upon that apart from You[-azwj]!

أَيَا مَنْ أَمْرُهُ إِذا أَرادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ أَيَا مَنْ أَحاطَ بِكُلِّ شَيْءٍ عِلْماً وَ أَحْصى كُلَّ شَيْءٍ عَدَداً

O One Whose Command is, ***whenever He Intends a thing, Says to it: "Be!", so it comes into being [36:82]***! O One Who Encompasses all things in Knowledge, and ***He Counts the number of all things [72:28]***.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ خَاصَّتِكَ وَ خَالِصَتِكَ وَ صَفِيِّكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ وَ أَمِينِكَ عَلَى وَحْيِكَ وَ مَوْضِعِ سِرِّكَ وَ رَسُولِكَ الَّذِي أَرْسَلْتَهُ إِلَى عِبَادِكَ وَ جَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ وَ نُوراً اسْتَضَاءَ بِهِ الْمُؤْمِنُونَ فَبَشَّرَ بِالْجَزِيلِ مِنْ ثَوَابِكَ وَ أَنْذَرَ بِالْأَلِيمِ مِنْ عِقَابِكَ

I ask You[-azwj] to Send Salawaat upon Muhammad[-saww], Your[-azwj] servant, and Your[-azwj] Rasool[-saww], and Your[-azwj] Prophet[-as], and Your[-azwj] Special, and Your[-azwj] Pure, and Your[-azwj] Elite, and Your[-azwj] Choice from Your[-azwj] creatures, and Your[-azwj] Trustee upon Your[-azwj] Revelation, and place of Your[-azwj] Secrets, and Your[-azwj] Messenger whom You[-azwj] Send to Your[-azwj] servants and Made him[-saww] are mercy for the worlds, and light the Momineen can be illuminated with. He[-saww] gave glad tiding of the plentifulness of Your[-azwj] Rewards and warned of the pain of Your[-azwj] Punishment!

اللَّهُمَّ فَصَلِّ عَلَيْهِ بِكُلِّ فَضِيلَةٍ مِنْ فَضَائِلِهِ وَ بِكُلِّ مَنْقَبَةٍ مِنْ مَنَاقِبِهِ وَ بِكُلِّ حَالٍ مِنْ حَالاتِهِ وَ بِكُلِّ مَوْقِفٍ مِنْ مَوَاقِفِهِ صَلَاةً تُكْرِمُ بِهَا وَجْهَهُ وَ أَعْطِهِ الدَّرَجَةَ وَ الْوَسِيلَةَ وَ الرِّفْعَةَ وَ الْفَضِيلَةَ

O Allah[-azwj]! Send Salawaat upon him[-saww] with every merit from his[-saww] merits, and with every virtue from his[-saww] virtues, and with every situation from his[-saww] situations, and with every pausing from his[-saww] pausing(s), a Salawaat honouring his[-saww] face by it, and Give him[-saww] the rank, and the means, and the loftiness, and the merit!

اللَّهُمَّ شَرِّفْ فِي الْقِيَامَةِ مَقَامَهُ وَ عَظِّمْ بُنْيَانَهُ وَ أَعْلِ دَرَجَتَهُ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَ أَعْطِهِ سُؤْلَهُ وَ ارْفَعْهُ فِي الْفَضِيلَةِ إِلَى غَايَتِهَا

O Allah-azwj! Ennoble his-saww position in (the Day of) Qiyamah, and Magnify his-saww foundation, and Exalt his-saww rank, and Accept his-saww intercession regarding his-saww community, and Grant him-saww his-saww request, and Raise him-saww in the merit to its peak!

اللَّهُمَّ صَلِّ عَلَى أَهْلِ بَيْتِهِ أَئِمَّةِ الْهُدَى وَ مَصَابِيحِ الدُّجَى وَ أُمَنَائِكَ فِي خَلْقِكَ وَ أَصْفِيَائِكَ مِنْ عِبَادِكَ وَ حُجَجِكَ فِي أَرْضِكَ وَ مَنَارِكَ فِي بِلَادِكَ

O Allah-azwj! Send Salawaat upon People-asws of his-saww Household, the Imams-asws of guidance, and lamps for the darkness, and Your-azwj Trustees among Your-azwj creatures, and Your-azwj Elites from Your-azwj servants, and Your-azwj Divine Authorities in Your-azwj earth, and Your-azwj Minarets in Your-azwj cities!

الصَّابِرِينَ عَلَى بَلَائِكَ الطَّالِبِينَ رِضَاكَ الْمُوفِينَ بِوَعْدِكَ غَيْرِ شَاكِّينَ فِيكَ وَ لَا جَاحِدِينَ عِبَادَتَكَ وَ أَوْلِيَاءَكَ وَ سَلَائِلِ أَوْلِيَائِكَ وَ خُزَّانِ عِلْمِكَ الَّذِينَ جَعَلْتَهُمْ مَفَاتِيحَ الْهُدَى وَ نُورَ مَصَابِيحِ الدُّجَى صَلَوَاتُكَ عَلَيْهِمْ وَ رَحْمَتُكَ وَ رِضْوَانُكَ

The ones patient upon Your-azwj afflictions, the seekers of Your-azwj Satisfaction, the loyal with Your-azwj Promise, not doubting in You-azwj, nor rejecting worshipping You-azwj, and Your-azwj Saints and descendants of Your-azwj Saints, and treasurers of Your-azwj Knowledge, those whom You-azwj have Made them-asws as the keys of guidance, and light of lamps in the darkness! May Your-azwj Salawaat be upon them-asws, and Your-azwj Mercy and Your-azwj Satisfaction!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى مَنَارِكَ فِي عِبَادِكَ الدَّاعِي إِلَيْكَ بِإِذْنِكَ الْقَائِمِ بِأَمْرِكَ الْمُؤَدِّي عَنْ رَسُولِكَ عَلَيْهِ وَ آلِهِ السَّلَامُ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and upon You-azwj Minarets among Your-azwj servants, the callers to You-azwj with Your-azwj Permission, the ones standing with Your-azwj Commands, the performers on behalf of Your-azwj Rasool-saww, may the greetings be upon him-saww and his-saww Progeny-asws!

اللَّهُمَّ إِذَا أَظْهَرْتَهُ فَأَنْجِزْ لَهُ مَا وَعَدْتَهُ وَ سُقْ إِلَيْهِ أَصْحَابَهُ وَ انْصُرْهُ وَ قَوِّ نَاصِرِيهِ وَ بَلِّغْهُ أَفْضَلَ أَمَلِهِ وَ أَعْطِهِ سُؤْلَهُ

O Allah-azwj! When You-azwj have Revealed him-ajfj, then Fulfil for him-ajfj what You-azwj Promised him-ajfj, and Usher to him-ajfj his-ajfj companions and his-ajfj helpers, and Strengthen his-ajfj helpers, and Make him-ajfj reach the best of his-ajfj aspirations, and Grant him-ajfj his-ajfj request!

وَ جَدِّدْ بِهِ عَنْ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ بَعْدَ الذُّلِّ الَّذِي قَدْ نَزَلَ بِهِمْ بَعْدَ نَبِيِّكَ فَصَارُوا مَقْتُولِينَ مَطْرُودِينَ مُشَرَّدِينَ خَائِفِينَ غَيْرَ آمِنِينَ لَقُوا فِي جَنْبِكَ ابْتِغَاءَ مَرْضَاتِكَ وَ طَاعَتِكَ الْأَذَى وَ التَّكْذِيبَ فَصَبَرُوا عَلَى مَا أَصَابَهُمْ فِيكَ رَاضِينَ بِذَلِكَ مُسْلِمِينَ لَكَ فِي جَمِيعِ مَا وَرَدَ عَلَيْهِمْ وَ مَا يَرِدُ إِلَيْهِمْ

And Renew through him-ajfj on behalf of Muhammad-saww and People-asws of his-saww Household, after the humiliation which had befallen with them-asws after Your-azwj Prophet-saww, so they-asws became killed, exiled, displaced, insecurity they faced regarding Your-azwj Side seeking Your-azwj Satisfaction and obedience to You-azwj, the harm and the belying. They-asws were patient upon what had afflicted them-asws regarding You-azwj, satisfied with that, submitting to You-azwj in entirety of what had arrived to them-asws and what had been referred to them-asws!

اللَّهُمَّ عَجِّلْ فَرَجَ قَائِمِهِمْ بِأَمْرِكَ وَ انْصُرْهُ وَ انْصُرْ بِهِ دِينَكَ الَّذِي غُيِّرَ وَ بُدِّلَ وَ جَدِّدْ بِهِ مَا امْتَحَى مِنْهُ وَ بُدِّلَ بَعْدَ نَبِيِّكَ ص-

O Allah-azwj! Hasten relief of their-asws Qaim-ajfj (rising one) with Your-azwj Command, and Help him-ajfj and Help Your-azwj religion by him-ajfj which has been changed, and replaced, and Renew by him-ajfj what has been erased from it and replaced, after Your-azwj Prophet-saww!

اللَّهُمَّ صَلِّ عَلَى جَمِيعِ النَّبِيِّينَ وَ الْمُرْسَلِينَ الَّذِينَ بَلَغُوا عَنْكَ الْهُدَى وَ اعْتَقَدُوا لَكَ الْمَوَاثِيقَ بِالطَّاعَةِ

O Allah-azwj! Send Salawat upon entirety of the Prophets-as and the Messengers-as, those who delivered the guidance on Your-azwj Guidance, and they believing in the Covenants with the obedience!

اللَّهُمَّ صَلِّ عَلَيْهِمْ وَ عَلَى أَرْوَاحِهِمْ وَ أَجْسَادِهِمْ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah-azwj! Send Salawaat upon them-asws, and upon their-asws souls and their-asws bodies, and the Greetings upon them-asws, and Mercy of Allah-azwj and His-azwj Blessings!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أُولِي الْعَزْمِ مِنْ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ عِبَادِكَ الصَّالِحِينَ أَجْمَعِينَ وَ أَعْطِنِي سُؤْلِي فِي دُنْيَايَ وَ آخِرَتِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and upon the Angels of Proximity, and the Determined ones from Your-azwj Prophets-as, the Messengers-as, and Your-azwj righteous servants in their entirety, and Grant me my requests in my world and my Hereafter, O most Merciful of the merciful ones!

اللَّهُمَّ كُلَّمَا دَعَوْتُكَ لِنَفْسِي لِعَاجِلِ الدُّنْيَا وَ آجِلِ الْآخِرَةِ فَأَعْطِهِ جَمِيعَ أَهْلِي وَ إِخْوَانِي فِيكَ وَ جَمِيعَ شِيعَةِ آلِ مُحَمَّدٍ الْمُسْتَضْعَفِينَ فِي أَرْضِكَ بَيْنَ عِبَادِكَ الْخَائِفِينَ مِنْكَ الَّذِينَ صَبَرُوا عَلَى الْأَذَى وَ التَّكْذِيبِ فِيكَ وَ فِي رَسُولِكَ وَ أَهْلِ بَيْتِهِ ع أَفْضَلَ مَا يَأْمُلُونَ وَ اكْفِهِمْ مَا أَهَمَّهُمْ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! All what I am supplicating to You-azwj for myself for the current world and the future Hereafter, Give it to my entire family members, and my brethren for Your-azwj Sake, and entirety of Shias of Progeny-asws of Muhammad-saww, and the ones weakened in Your-azwj earth between Your-azwj servants, the ones fearing from You-azwj, those who were patient upon the harm and the belying for Your-azwj Sake and for the sake of Your-azwj Rasool-saww and People-asws of his-saww Household, the best of what they-asws were wishing for, and Suffice them-asws of what worries them-asws, O most Merciful of the merciful ones!

اللَّهُمَّ اجْزِهِمْ عَنَّا جَنَّاتِ النَّعِيمِ وَ اجْمَعْ بَيْنَنَا وَ بَيْنَهُمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ:

O Allah-azwj! Reward them-asws on our behalf the Gardens of bliss, and Gather between us and them-asws by Your-azwj Mercy, O most Merciful of the merciful ones!'

دُعَاءٌ آخَرُ زِيَادَةً فِي هَذَا الدُّعَاءِ- اللَّهُمَّ إِنِّي أَسْأَلُكَ تَوْفِيقَ أَهْلِ الْهُدَى وَ أَعْمَالَ أَهْلِ التَّقْوَى وَ مُنَاصَحَةَ أَهْلِ التَّوْبَةِ وَ عَزْمَ أَهْلِ الصَّبْرِ وَ حَذَرَ أَهْلِ الْخَشْيَةِ وَ طَلَبَ أَهْلِ الرَّغْبَةِ وَ عِرْفَانَ أَهْلِ الْعِلْمِ وَ فِقْهَ أَهْلِ الْوَرَعِ

Another supplication, there is addition in this supplication – 'O Allah-azwj! I ask You-azwj inclination of the guided people, and deeds of the pious people, and advice of the repentant people, and determination of the patient people, and cautious of the fearful people, and seeking by the desirous people, and gnosis of the knowledgeable people, and understanding of the devout people –

حَتَّى أَخَافَكَ اللَّهُمَّ مَخَافَةً تَحْجُزُنِي عَنْ مَعَاصِيكَ وَ حَتَّى أَعْمَلَ بِطَاعَتِكَ عَمَلًا أَسْتَحِقُّ بِهِ كَرِيمَ كَرَامَتِكَ وَ حَتَّى أُنَاصِحَكَ فِي التَّوْبَةِ خَوْفاً لَكَ وَ حَتَّى أُخْلِصَ لَكَ فِي النَّصِيحَةِ حُبّاً لَكَ وَ حَتَّى أَتَوَكَّلَ عَلَيْكَ فِي الْأُمُورِ كُلِّهَا بِحُسْنِ ظَنِّي بِكَ

Until I fear You-azwj, O Allah-azwj, fear keeping me aside from disobeying You-azwj, and until I act in Your-azwj obedience, deeds deserving by it the benevolence of Your-azwj Benevolence, and until I take Your-azwj advice regarding the repentance, fearing You-azwj, and until I am sincere to You-azwj in the advice in love for You-azwj, and until I rely upon You-azwj in the matters, all of them, with my good thoughts with You-azwj!

سُبْحَانَ خَالِقِ النُّورِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَفَضَّلْ عَلَيَّ فِي أُمُورِي كُلِّهَا بِمَا لَا يَمْلِكُهُ غَيْرُكَ وَ لَا يَقِفُ عَلَيْهِ سِوَاكَ وَ اسْمَعْ نِدَائِي وَ أَجِبْ دُعَائِي وَ اجْعَلْهُ مِنْ شَأْنِكَ فَإِنَّهُ عَلَيْكَ يَسِيرٌ وَ هُوَ عِنْدِي عَظِيمٌ يَا أَرْحَمَ الرَّاحِمِينَ.

Glorious is Creator of the Noor! Glorious is Allah-azwj and with His-azwj Praise! O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Grace upon me in my affairs, all of them, with what no one apart from You-azwj controls, nor stand upon it besides You-azwj; and hear my supplication, and Respond to my supplication, and Make it from Your-azwj Glory for it is easy upon You, and in my view it is mighty, O most Merciful of the merciful ones!''[135]

الْمُتَهَجِّدُ، فَإِذَا فَرَغْتَ مِنَ الصَّلَاةِ عَقَّبْتَ بَعْدَهَا فَسَبَّحْتَ تَسْبِيحَ الزَّهْرَاءِ ع ثُمَّ تَدْعُو بِهَذَا الدُّعَاءِ- يَا مَنْ لَا تَخْفَى إِلَى آخِرِ الدُّعَاءَيْنِ.

(The book) 'Al-Mutahajjid' – 'When you are free from the Salat, you should follow-up after it by glorifying the glorification (Tasbeeh) of Al-Zahra-asws, then supplicate with this supplication, O One, there is nothing hidden' – up to end of the two supplications''.[136]

4- الْمُتَهَجِّدُ، وَ الْجَمَالُ، وَ الْبَلَدُ، وَ الْجُنَّةُ، جُنَّةُ الْأَمَانِ رَوَى الْمُفَضَّلُ بْنُ عُمَرَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يُصَلِّي صَلَاةَ جَعْفَرٍ وَ رَفَعَ يَدَيْهِ وَ دَعَا بِهَذَا الدُّعَاءِ-

(The books) 'Al Mutahajjid', and 'Al Jamal', and 'Al Balad', and 'Junnat Al Amaan' – It is reported by Al Mufazzal Bin Umar who said,

'I saw Abu Abdullah-asws praying the Salat of Ja'far-as, and he-asws raised his-asws hands, and he-asws supplicated with this supplication: -

يَا رَبِّ يَا رَبِّ حَتَّى انْقَطَعَ النَّفَسُ يَا رَبَّاهْ يَا رَبَّاهْ حَتَّى انْقَطَعَ النَّفَسُ رَبِّ رَبِّ حَتَّى انْقَطَعَ النَّفَسُ يَا اللَّهُ يَا اللَّهُ حَتَّى انْقَطَعَ النَّفَسُ يَا رَحِيمُ يَا رَحِيمُ حَتَّى انْقَطَعَ النَّفَسُ يَا رَحْمَانُ يَا رَحْمَانُ سَبْعَ مَرَّاتٍ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعَ مَرَّاتٍ

[135] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 3
[136] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 3

‘O Lord[azwj]! O Lord[azwj]!’ - until the breath was cut - ‘O Lord[azwj]! O Lord[azwj]! – until the breath was cut – ‘Lord[azwj]! Lord[azwj]!’ – until the breath was cut – ‘O Allah[azwj]! O Allah[azwj]’ – until the breath was cut – ‘O Merciful! O Merciful!’ – until the breath was cut – ‘O Beneficent! O Beneficent!’ – seven times – ‘O most Merciful of the merciful ones! O most Merciful of the merciful ones! – seven times.

ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَفْتَتِحُ الْقَوْلَ بِحَمْدِكَ وَ أَنْطِقُ بِالثَّنَاءِ عَلَيْكَ وَ أُمَجِّدُكَ وَ لَا غَايَةَ لِمَدْحِكَ وَ أُثْنِي عَلَيْكَ وَ مَنْ يَبْلُغُ غَايَةَ ثَنَائِكَ وَ أَمَدَ مَجْدِكَ وَ أَنَّى لِخَلِيقَتِكَ كُنْهُ مَعْرِفَةِ مَجْدِكَ وَ أَيُّ زَمَنٍ لَمْ تَكُنْ مَمْدُوحاً بِفَضْلِكَ مَوْصُوفاً بِمَجْدِكَ عَوَّاداً عَلَى الْمُذْنِبِينَ الْمُؤْمِنِينَ بِحِلْمِكَ

Then he[asws] said: ‘O Allah[azwj]! I begin the word with Your[azwj] Praise, and speak with the praising upon You[azwj], and I Glorify You[azwj] and there is no peak to Your[azwj] Praise, and I extol upon You[azwj], and who can reach the peak of Your[azwj] Praise? And I glorify You[azwj] and how can it be for Your[azwj] creatures to recognise essence of Your[azwj] Glory? And in which time are You[azwj] not being praised for Your[azwj] Grace, described with Your[azwj] Glory, Turning to the sinners, the Momineen, with Your[azwj] Leniency?

تَخَلَّفَ سُكَّانُ أَرْضِكَ عَنْ طَاعَتِكَ فَكُنْتَ عَلَيْهِمْ عَطُوفاً بِجُودِكَ جَوَاداً بِفَضْلِكَ عَوَّاداً بِكَرَمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ ذُو الْجَلَالِ وَ الْإِكْرَامِ-

The dwellers of Your[azwj] earth had turned back from obeying You[azwj] and You[azwj] were Compassionate upon them due to Your[azwj] Generous, Generous with Your[azwj] Grace, Turning with Your[azwj] Benevolence! O there is no god except You[azwj], the Affectionate with the Majesty and the Benevolence!’

وَ قَالَ لِي يَا مُفَضَّلُ إِذَا كَانَتْ لَكَ حَاجَةٌ مُهِمَّةٌ فَصَلِّ هَذِهِ الصَّلَاةَ وَ ادْعُ بِهَذَا الدُّعَاءِ وَ سَلْ حَوَائِجَكَ يَقْضِ اللَّهُ حَاجَتَكَ إِنْ شَاءَ اللَّهُ وَ بِهِ الثِّقَةُ.

And He[asws] said to me: ‘O Mufazzal! When there happens to be an important need for you, then pray this Salat and supplicate with this supplication, and ask your needs. Allah[azwj] will Fulfil your need if Allah[azwj] so Desires, and with Him[azwj] is the trust!’’[137]

5- الْمُتَهَجِّدُ، وَ الْجَمَالُ، دُعَاءٌ آخَرُ بَعْدَ هَذِهِ الصَّلَاةِ سُبْحَانَ مَنْ لَبِسَ الْعِزَّ وَ تَرَدَّى بِهِ سُبْحَانَ مَنْ تَعَطَّفَ بِالْمَجْدِ وَ تَكَرَّمَ بِهِ سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ جَلَّ جَلَالُهُ سُبْحَانَ مَنْ أَحْصَى كُلَّ شَيْءٍ بِعِلْمِهِ وَ خَلَقَهُ بِقُدْرَتِهِ سُبْحَانَ ذِي الْمَنِّ وَ النِّعَمِ سُبْحَانَ ذِي الْقُدْرَةِ وَ الْكَرَمِ

(The book) ‘Al Mutahajjid’, and ‘Al Jamal’ –

‘Another supplication after this Salat – ‘Glorious is the One Who Wears the Might and is Robed by it! Glorious is the One Compassionate with the Glory and is Honoured by it! Glorious is the One, the Glorification is not appropriate except for Him[azwj], Majestic is His[azwj] Majesty! Glorious is the One Who Enumerates all things with His[azwj] Knowledge, and His[azwj] creation with His[azwj] Power! Glorious is the One with the Conferment and the bounties! Glorious is the One with the Power and the Benevolence!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِاسْمِكَ الْأَعْظَمِ وَ كَلِمَاتِكَ التَّامَّاتِ الَّتِي تَمَّتْ صِدْقاً وَ عَدْلًا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ وَ أَنْ تَجْمَعَ لِي خَيْرَ الدُّنْيَا وَ الْآخِرَةِ بَعْدَ عُمُرٍ طَوِيلٍ

[137] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 4

O Allah[-azwj]! I ask You[-azwj] for the seat of honour from Your[-azwj] Throne, and the ultimate Mercy from Your[-azwj] Book, and by Your[-azwj] most Magnificent Name, and Your[-azwj] complete Word which is completely true and just, to Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], the goodly, the pure, and to Gather for me good of the world and the Hereafter after a long life!

اللَّهُمَّ أَنْتَ الْحَيُّ الْقَيُّومُ الْعَلِيُّ الْعَظِيمُ الْخَالِقُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ الْبَدِيءُ الْبَدِيعُ لَكَ الْكَرَمُ وَ لَكَ الْمَجْدُ وَ لَكَ الْمَنُّ وَ لَكَ الْجُودُ وَ لَكَ الْأَمْرُ وَحْدَكَ لَا شَرِيكَ لَكَ

O Allah[-azwj]! You[-azwj] are the Living, the Eternal, the Exalted, the Magnificent, the Creator, the Sustainer, the Causer of life, the Cause of death, the Initiator, the Repeater! For You[-azwj] is the Benevolence, and for You[-azwj] is the Praise, and for You[-azwj] is the Conferment, and for You[-azwj] is the Generosity, and for You[-azwj] is the Command Alone, there is no associate for You[-azwj]!

يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ- وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ يَا أَهْلَ التَّقْوَى وَ أَهْلَ الْمَغْفِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ يَا عَفُوُّ يَا غَفُورُ يَا وَدُودُ يَا شَكُورُ أَنْتَ أَبَرُّ بِي مِنْ أَبِي وَ أُمِّي وَ أَرْحَمُ بِي مِنْ نَفْسِي وَ مِنَ النَّاسِ أَجْمَعِينَ يَا كَرِيمُ يَا جَوَادُ

O One, O First, O Solid, O One Who ***does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]***. O rightful to be feared and rightful of Forgiving! O most Merciful of the merciful ones! O Pardoner, O Forgiver, O Cordial, O Appreciative! You[-azwj] are Kinder with me than my father and my mother, and more Merciful with me than myself, and the entirety people, O Benevolent, O Generous!

اللَّهُمَّ إِنِّي صَلَّيْتُ هَذِهِ الصَّلَاةَ ابْتِغَاءَ مَرْضَاتِكَ وَ طَلَبَ نَائِلِكَ وَ مَعْرُوفِكَ وَ رَجَاءَ رِفْدِكَ وَ جَائِزَتِكَ وَ عَظِيمِ عَفْوِكَ وَ قَدِيمِ غُفْرَانِكَ

O Allah[-azwj]! I have prayed this Salat seeking Your[-azwj] Satisfaction, and seeking Your[-azwj] Gifts, and Your[-azwj] Kindness, and hoping for Your[-azwj] Gifts and Your[-azwj] Rewards, and Your[-azwj] Mighty Pardon, and Your[-azwj] Ancient Forgiveness!

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْفَعْهَا لِي فِي عِلِّيِّينَ وَ تَقَبَّلْهَا مِنِّي وَ اجْعَلْ نَائِلَكَ وَ مَعْرُوفَكَ وَ رَجَاءَ مَا أَرْجُو مِنْكَ فَكَاكَ رَقَبَتِي مِنَ النَّارِ وَ الْفَوْزَ بِالْجَنَّةِ وَ مَا جَمَعَتْ مِنْ أَنْوَاعِ النَّعِيمِ وَ مِنْ حُسْنِ الْحُورِ الْعِينِ

O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww] and Raise it for me in the Illiyeen, and Accept it from me, and Make Your[-azwj] Gifts and Your[-azwj] Kindness, and Hope of what I am hoping from You[-azwj] Liberation of my neck from the Hellfire, and success with the Paradise, and what You[-azwj] have Gathered from variety of bounties, and from beautiful Maiden Houries!

وَ اجْعَلْ جَائِزَتِي مِنْكَ الْعِتْقَ مِنَ النَّارِ وَ غُفْرَانَ ذُنُوبِي وَ ذُنُوبَ وَالِدَيَّ وَ مَا وَلَدَا وَ جَمِيعِ إِخْوَانِي وَ أَخَوَاتِيَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ وَ أَنْ تَسْتَجِيبَ دُعَائِي وَ ارْحَمْ صَرْخَتِي وَ نِدَائِي وَ لَا تَرُدَّنِي خَائِباً خَاسِراً وَ اقْلِبْنِي مُنْجِحاً مُفْلِحاً مَرْحُوماً مُسْتَجَاباً دُعَائِي مَغْفُوراً لِي يَا أَرْحَمَ الرَّاحِمِينَ

And Make my Rewards from You[-azwj] be the liberation from the Hellfire, and Forgiveness of my sins and sins of my parents, and what they beget, and entirety of my brother and my sisters, the believing men and the believing women, and the Muslim men and the Muslim

women, the living ones from them and the dead, and to Respond to my supplication and Mercy my cry and my call, and do not Return me disappointed, in loss, and Turn me as profitable, successful, Mercied, my supplication Answered, (sins) Forgiven for me, O most Merciful of the merciful ones!

يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ قَدْ عَظُمَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوُ مِنْكَ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا نَفَّاحاً بِالْخَيْرَاتِ يَا مُعْطِيَ الْمَسْئُولَاتِ يَا فَكَّاكَ الرِّقَابِ مِنَ النَّارِ

O Mighty! O Mighty! O Mighty! The sins from Your-azwj servant are mighty, so Make excellent the Pardon from You-azwj, O Excellent of the Overlooking, O Capacious of the Mercy, O Extender of the Hands with the Mercy, O Bestower of the good things, O Granter of the requests, O Liberator of the necks from the Hellfire!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فُكَّ رَقَبَتِي مِنَ النَّارِ وَ أَعْطِنِي سُؤْلِي وَ اسْتَجِبْ دُعَائِي وَ ارْحَمْ صَرْخَتِي وَ تَضَرُّعِي وَ نِدَائِي وَ اقْضِ لِي حَوَائِجِي كُلَّهَا لِدُنْيَايَ وَ آخِرَتِي وَ دِينِي مَا ذَكَرْتُ مِنْهَا وَ مَا لَمْ أَذْكُرْ وَ اجْعَلْ فِي ذَلِكَ الْخِيَرَةَ وَ لَا تَرُدَّنِي خَائِباً خَاسِراً وَ اقْلِبْنِي مُفْلِحاً مُنْجِحاً مُسْتَجَاباً لِي دُعَائِي مَغْفُوراً لِي مَرْحُوماً يَا أَرْحَمَ الرَّاحِمِينَ

Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Liberate my neck from the Hellfire, and Grant me my request, and Answer my supplication, and Mercy my cry and my call, and Fulfil my needs for me, all of them, for my world and my Hereafter and my religion, whatever I remember from these and whatever I don't remember, and Make the goodness be in that, and do not Return me disappointed, in loss, and Turn me successful, profitable, my supplication Answered for me, my sins Forgiven for me, Mercied, O most Merciful of the merciful ones!

يَا مُحَمَّدُ يَا أَبَا الْقَاسِمِ يَا رَسُولَ اللَّهِ يَا عَلِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا عَبْدُكُمَا وَ مَوْلَاكُمَا غَيْرُ مُسْتَنْكِفٍ وَ لَا مُسْتَكْبِرٍ بَلْ خَاضِعٌ ذَلِيلٌ عَبْدٌ مُقِرٌّ مُتَمَسِّكٌ بِحَبْلِكُمَا مُعْتَصِمٌ مِنْ ذُنُوبِي بِوَلَايَتِكُمَا

O Muhammad-saww, O Abul Qasim-saww, O Rasool-Allah-saww, O Ali-asws, O Amir Al-Momineen-asws! I am a servant of you-asws both! I am a slave of you-asws both, neither disdainful nor arrogant, but humble, disgraced, a servant acknowledging, adhering with both your-asws ropes, protected from my sins by both your-asws Wilayah!

أَتَضَرَّعُ إِلَى اللَّهِ تَعَالَى بِكُمَا وَ أَتَوَسَّلُ إِلَى اللَّهِ بِكُمَا وَ أُقَدِّمُكُمَا بَيْنَ حَوَائِجِي إِلَى اللَّهِ جَلَّ وَ عَزَّ فَاشْفَعَا لِي فِي فَكَاكِ رَقَبَتِي مِنَ النَّارِ وَ غُفْرَانِ ذُنُوبِي وَ إِجَابَةِ دُعَائِي

I beseech to Allah-azwj the Exalted through you-asws both, and I seek means to Allah-azwj through you-asws both, and I forward both of you-asws between my needs to Allah-azwj Majestic and Mighty. Intercede for me in liberation of my neck from the Hellfire, and Forgiveness of my sins, and Answering my supplication!

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَقَبَّلْ دُعَائِي وَ اغْفِرْ لِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Accept my supplication, and Forgive (sins) for me, O most Merciful of the merciful ones!'

دُعَاءٌ آخَرُ عَقِيبَهَا يَا نُورِي فِي كُلِّ ظُلْمَةٍ وَ يَا أُنْسِي فِي كُلِّ وَحْشَةٍ وَ يَا ثِقَتِي فِي كُلِّ شِدَّةٍ وَ يَا رَجَائِي فِي كُلِّ كُرْبَةٍ وَ يَا دَلِيلِي فِي الضَّلَالَةِ إِذَا انْقَطَعَتْ دَلَالَةُ الْأَدِلَّاءِ فَإِنَّ دَلَالَتَكَ لَا تَنْقَطِعُ عِنْدَ كُلِّ خَيْرٍ وَ لَا يَضِلُّ مَنْ هَدَيْتَ

Another supplication as its follow-up – 'O Light in every darkness, and O Comforter in every loneliness, and O my trust in every adversity, and O my hope in every distress, and O my Pointer in every straying when the pointers of the pointing ones are cut off, for Your-azwj Pointing does not cut off during every good, nor does he stray the one You-azwj Guided!

أَنْعَمْتَ عَلَيَّ فَأَسْبَغْتَ وَ رَزَقْتَنِي فَوَفَّرْتَ وَ عَوَّدْتَنِي فَأَحْسَنْتَ وَ أَعْطَيْتَنِي فَأَجْزَلْتَ بِلَا اسْتِحْقَاقٍ مِنِّي لِذَلِكَ بِفِعْلٍ وَ لَكِنِ ابْتِدَاءً مِنْكَ بِكَرَمِكَ وَ جُودِكَ وَ أَنْفَقْتُ رِزْقَكَ فِي مَعَاصِيكَ وَ تَقَوَّيْتُ بِنِعْمَتِكَ عَلَى سَخَطِكَ وَ أَفْنَيْتُ عُمُرِي فِيمَا لَا تُحِبُّ

You-azwj Bestowed upon me so I was poured upon, and You-azwj Graced me so I was in abundance, and You-azwj Turned to me so I anticipated, and You-azwj Granted me so I was in plentifulness without deserving of that due to any deed from me, but as Initiation from You-azwj by Your-azwj Benevolence, and Your-azwj Generous, and I spent Your-azwj sustenance in disobedience to You-azwj, and I was strengthened by Your-azwj bounties upon incurrence of Your-azwj Wrath, and I finished my life in what You-azwj don't Love!

وَ لَمْ يَمْنَعْكَ جُرْأَتِي عَلَيْكَ وَ رُكُوبِي مَا نَهَيْتَنِي عَنْهُ وَ دُخُولِي فِيمَا حَرَّمْتَ عَلَيَّ أَنْ عُدْتَ عَلَيَّ بِفَضْلِكَ وَ أَظْهَرْتَ مِنِّي الْجَمِيلَ وَ سَتَرْتَ عَلَيَّ الْقَبِيحَ وَ لَمْ يَمْنَعْنِي عَوْدُكَ عَلَيَّ بِفَضْلِكَ أَنْ عُدْتُ فِي مَعَاصِيكَ

And my audacity upon You-azwj, and my indulgence in what You-azwj have Prohibited me from, and my entering into what You-azwj have Forbidden unto me did not Prevent You-azwj to Repeat unto me with Your-azwj Grace, and You-azwj Revealed the beautiful from me and Covered the ugliness upon me, and Your-azwj Repeating upon me with Your-azwj Grace did not prevent me from returning into disobeying You-azwj!

فَأَنْتَ الْعَوَّادُ بِالْفَضْلِ وَ أَنَا الْعَوَّادُ بِالْمَعَاصِي فَيَا أَكْرَمَ مَنْ أُقِرَّ لَهُ بِذَنْبٍ وَ أَعَزَّ مَنْ خُضِعَ لَهُ بِذُلٍّ لِكَرَمِكَ

You-azwj are the Repeater with the Grace and I am the repeater with the acts of disobedience! O most Benevolent of the one I can acknowledge to with a sin, and Mightiest of the ones I can humble to with humiliation for Your-azwj Benevolence!

أَقْرَرْتُ بِذَنْبِي وَ لِعِزِّكَ خَضَعْتُ بِذُلِّي فَمَا أَنْتَ صَانِعٌ بِي فِي كَرَمِكَ بِإِقْرَارِي بِذَنْبِي وَ عِزِّكَ وَ خُضُوعِي بِذُلِّي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ.

I acknowledge with my sins and I humble to Your-azwj Might with my humiliation! So, what will You-azwj Do with me in Your-azwj Benevolence due to my acknowledgment with my sins, and Your-azwj Might and my humbleness with humility! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Do with me what You-azwj are rightful of, O most Merciful of the Merciful ones!''[138]

[138] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 5

6- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع قَدِمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ع- فَتَلَقَّاهُ رَسُولُ اللَّهِ ص وَ قَبَّلَ بَيْنَ عَيْنَيْهِ فَلَمَّا جَلَسَا قَالَ رَسُولُ اللَّهِ ص لَهُ أَ لَا أُعْطِيكَ أَ لَا أَمْنَحُكَ أَ لَا أَحْبُوكَ

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa[-asws] Bin Ja'far[-asws], from his[-asws] forefathers[-asws] having said: 'Ali[-asws] said: 'Ja'far[-asws] Bin Abu Talib[-asws] arrived. Rasool-Allah[-saww] met him[-as] and kissed between his[-as] eyes. When he[-as] was seated, Rasool-Allah[-saww] said to him[-as]: 'Did I[-saww] not grant you[-as]? Did I[-saww] not give you[-as]? Do I not love you[-as]?'

قَالَ بَلَى يَا رَسُولَ اللَّهِ

He[-as] said, 'Yes, O Rasool-Allah[-saww]!'

فَقَالَ تُصَلِّي أَرْبَعَ رَكَعَاتٍ فِي كُلِّ رَكْعَةٍ سُورَةَ الْحَمْدِ وَ سُورَةً ثُمَّ تَقُولُ- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ- خَمْسَ عَشْرَةَ مَرَّةً

He[-saww] said: 'You[-as] should pray four Cycles Salat, in each Cycle with Surah Al Hamd and a (another) Surah. Then you should say, 'Glory be to Allah[-azwj], and the Praise is for Allah[-azwj], and there is no god except Allah[-azwj] and Allah[-azwj] is Greatest!', fifteen times.

ثُمَّ تَرْكَعُ فَتَقُولُ هَذَا التَّسْبِيحَ عَشْراً ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُ عَشْرَ مَرَّاتٍ ثُمَّ تَسْجُدُ فَتَقُولُ عَشْرَ مَرَّاتٍ ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُ عَشْرَ مَرَّاتٍ ثُمَّ تَقُومُ إِلَى الرَّكْعَةِ الثَّانِيَةِ فَتَفْعَلُ مِثْلَ ذَلِكَ فَذَلِكَ خَمْسٌ وَ سَبْعُونَ مَرَّةً فِي كُلِّ رَكْعَةٍ

Then do Ruk'u saying this glorification ten times, the raise your head, say ten times, then do Sajdah, say ten times, then raise your head, say ten times. Then stand to the second Cycle and do like that, so that would be seventy-five times in each Cycle.

فَإِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا كُلَّ يَوْمٍ فَافْعَلْ فَإِنْ لَمْ تَسْتَطِعْ فَفِي كُلِّ جُمُعَةٍ فَإِنْ لَمْ تَسْتَطِعْ فَفِي كُلِّ شَهْرٍ فَإِنْ لَمْ تَسْتَطِعْ فَفِي كُلِّ سَنَةٍ فَإِنْ لَمْ تَسْتَطِعْ فَفِي عُمُرِكَ مَرَّةً فَإِذَا فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ ذَنْبَكَ صَغِيرَهُ وَ كَبِيرَهُ قَدِيمَهُ وَ حَدِيثَهُ خَطَأَهُ وَ عَمْدَهُ.

If you are capable of praying it every day, do so, and if you are not capable, then during every Friday. If you are not capable, then during every month. If you are not capable, then during every year. If you are not capable, then once in your lifetime. When you do that, Allah[-azwj] will Forgive your sins, their small and their bid, their old and their new, its erroneous and its deliberate''.[139]

قَالَ قَالَ مُحَمَّدُ بْنُ الْأَشْعَثِ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عِمْرَانَ عَنْ عَاصِمِ بْنِ عَلِيِّ بْنِ عَاصِمٍ عَنْ أَبِي مَعْشَرٍ الْمَدَنِيِّ عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِجَعْفَرٍ ع مِثْلَ ذَلِكَ.

He said, 'Muhammad Bin Al Ash'as said, 'It is narrated to us by Abu Imran, from Aasim Bin Ali Bin Aasim, from Abu Ma'shar Al Madany, from Muhammad Bin Ka'ab who said, - 'Rasool-Allah[-saww] said to Ja'far[-asws]' – similar to that''.[140]

[139] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 6 a
[140] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 6 b

وَ قَالَ ابْنُ عِمْرَانَ حَدَّثَنَا إِسْحَاقُ بْنُ إِسْرَائِيلَ عَنْ مُوسَى بْنِ عَبْدِ الْعَزِيزِ عَنِ الْحَكَمِ بْنِ أَبَانٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِلْعَبَّاسِ مِثْلَهُ.

And Ibn Imran said, 'It is narrated to us by Is'haq Bin Israeel, from Musa Bin Abdul Aziz, from Al-Hakam Bin Aban, from Ibn Abbas, 'Rasool-Allah-saww said to Al-Abbas', similar to it''.[141]

7- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع أَيُّ شَيْءٍ لِمَنْ صَلَّى صَلَاةَ جَعْفَرٍ

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Ali Bin Asbat, from Ibrahim Bin Abu Al Bilad who said,

'I said to Abu Al-Hassan-asws, 'Which thing (Reward) is there for the one who prays the Salat of Ja'far-asws?'

قَالَ لَوْ كَانَ عَلَيْهِ مِثْلُ رَمْلِ عَالِجٍ وَ زَبَدِ الْبَحْرِ ذُنُوباً لَغَفَرَهَا اللَّهُ

He-asws said: 'Even if there were to be upon sins him like grains of sand of a desert, and foam of the sea, Allah-azwj would Forgive these!'

قُلْتُ هَذِهِ لَنَا

I said, 'This is for us (Shias)?'

قَالَ فَلِمَنْ هِيَ إِلَّا لَكُمْ خَاصَّةً

He-asws said: 'For whom is it except for you (Shias) in particular?''

قَالَ قُلْتُ فَأَيَّ شَيْءٍ يَقْرَأُ فِيهَا أَعْتَرِضُ الْقُرْآنَ

He (the narrator) said, 'I said, 'So which thing should he recite in it, objection of the Quran?'

قَالَ لَا اقْرَأْ فِيهَا إِذا زُلْزِلَتِ وَ إِذا جاءَ نَصْرُ اللَّهِ- وَ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

He-asws said: 'He should not recite in it Surah(s) Al Zilzaal, and Al Nasr, and Al Qadr, and Al Tawheed''.[142]

8- الْمُتَهَجِّدُ، إِذَا كَانَ فِي آخِرِ سَجْدَةٍ مِنَ الرَّكْعَةِ الرَّابِعَةِ يَعْنِي فِي صَلَاةِ جَعْفَرٍ قَالَ بَعْدَ التَّسْبِيحِ- سُبْحَانَ مَنْ لَبِسَ الْعِزَّ وَ الْوَقَارَ سُبْحَانَ مَنْ تَعَطَّفَ بِالْمَجْدِ وَ تَكَرَّمَ بِهِ سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ

(The book) 'Al Mutahajjid' –

'When he was in the last Sajdah of the fourth Cycle, meaning in Salat of Ja'far-asws, he said after the glorification, 'Glorious is the One Who Wears the Might and the Dignity! Glorious is

[141] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 6 c
[142] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 7

the One Who is Compassionate with the Glory and is Honoured by it! Glorious is the One the Glorification is not appropriate except for Him-azwj!

سُبْحَانَ مَنْ أَحْصَى كُلَّ شَيْءٍ عِلْمُهُ سُبْحَانَ ذِي الْمَنِّ وَ النِّعَمِ سُبْحَانَ ذِي الْقُدْرَةِ وَ الْكَرَمِ سُبْحَانَ ذِي الْعِزَّةِ وَ الْفَضْلِ سُبْحَانَ ذِي الْقُوَّةِ وَ الطَّوْلِ

Glorious is the One Who Enumerates all things in His-azwj Knowledge! Glorious is the One with the Conferment and the bounties! Glorious is the One with the Power and the Benevolence! Glorious is the One with the Might and the Grace! Glorious is the One with the Strength and the Leniency!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِاسْمِكَ الْأَعْظَمِ وَ كَلِمَاتِكَ التَّامَّةِ الَّتِي تَمَّتْ صِدْقاً وَ عَدْلًا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ- وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

O Allah-azwj! I ask You-azwj for the seat of honour from Your-azwj Throne, and the ultimate Mercy from Your-azwj Book, and by Your-azwj most Magnificent Name, and Your-azwj complete Words which are completely true and just, to Send Salawaat upon Muhammad-saww and People-asws of his-saww Household, and to Do such and such with me!''[143]

9- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ ذَكَرَهُ عَمَّنْ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْمَدَائِنِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع- أَ لَا أُعَلِّمُكَ شَيْئاً تَقُولُهُ فِي صَلَاةِ جَعْفَرٍ ع

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Al Qasim, mentioning it from the one who narrated it, from Abu Saeed Al Madainy who said,

'Abu Abdullah-asws said to me: 'Shall I teach you something you can recite in Salat of Ja'far-as?'

فَقُلْتُ بَلَى

I said, 'Yes'.

فَقَالَ إِذَا كُنْتَ فِي آخِرِ سَجْدَةٍ مِنَ الْأَرْبَعِ رَكَعَاتٍ فَقُلْ إِذَا فَرَغْتَ مِنْ تَسْبِيحِكَ- سُبْحَانَ مَنْ لَبِسَ الْعِزَّ وَ الْوَقَارَ- إِلَى قَوْلِهِ سُبْحَانَ ذِي الْقُدْرَةِ وَ الْأَمْرِ اللَّهُمَّ إِنِّي أَسْأَلُكَ إِلَى آخِرِ الدُّعَاءِ.

He-asws said: 'When you were to be in the last Sajdah of the four Cycles, then say when you are free from your glorification, 'Glorious is the One Wearing the Might and the Dignity' – up to his-asws words – 'Glorious is the One with the Power and the Command! O Allah-azwj! I ask You-azwj' – up to end of the supplication''.[144]

10- الْإِحْتِجَاجُ، بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيِّ أَنَّهُ كَتَبَ إِلَى الْحُجَّةِ الْقَائِمِ ع- يَسْأَلُهُ عَنْ صَلَاةِ جَعْفَرِ بْنِ أَبِي طَالِبٍ- فِي أَيِّ أَوْقَاتِهَا أَفْضَلُ أَنْ تُصَلَّى فِيهِ وَ هَلْ فِيهَا قُنُوتٌ وَ إِنْ كَانَ فَفِي أَيِّ رَكْعَةٍ مِنْهَا

(The book) 'Al Ihtijaj' –

[143] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 8
[144] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 9

By his chain to Muhammad Bin Abdullah Bin Ja'far Al-Himeyri. He wrote to Al-Hujjah[-ajfj] Al-Qaim[-ajfj], asking him[-ajfj] about Salat of Ja'far[-asws] Bin Abu Talib[-asws], 'Which of its timing is superior to be praying in, and is there a Qunout in it, and if it was then in which Cycle from it?'

فَأَجَابَ ع أَفْضَلُ أَوْقَاتِهَا صَدْرُ النَّهَارِ مِنْ يَوْمِ الْجُمُعَةِ ثُمَّ فِي أَيِّ الْأَيَّامِ شِئْتَ وَ أَيِّ وَقْتٍ صَلَّيْتَهَا مِنْ لَيْلٍ أَوْ نَهَارٍ فَهُوَ جَائِزٌ وَ الْقُنُوتُ فِيهَا مَرَّتَانِ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ فِي الرَّابِعَةِ بَعْدَ الرُّكُوعِ

He[-ajfj] answered: 'The best of its timings is middle of the day of the day of Friday, then in whichever of the days you so desire, and in whichever time you pray it, from night or day, it is allowed, and the Qunout in it is twice, in the second Cycle before the Ruk'u and in the fourth after the Ruk'u!'

وَ سَأَلَهُ عَنْ صَلَاةِ الْجَعْفَرِ إِذَا سَهَا عَنِ التَّسْبِيحِ فِي قِيَامٍ أَوْ قُعُودٍ أَوْ رُكُوعٍ أَوْ سُجُودٍ وَ ذَكَرَهُ فِي حَالَةٍ أُخْرَى قَدْ صَارَ فِيهَا مِنْ هَذِهِ الصَّلَاةِ هَلْ يُعِيدُ مَا فَاتَهُ مِنْ ذَلِكَ التَّسْبِيحِ فِي الْحَالَةِ الَّتِي ذَكَرَهَا أَمْ يَتَجَاوَزُ فِي صَلَاتِهِ

And he asked him[-ajfj] about Salat of Ja'far[-as] when he makes an omission from the glorification during standing, or sitting, or bowing, or prostrating, and he remembers it while being in another state he had come to be from this Salat. Should he repeat what he had missed out from that glorification in the state which he remembered it, or should be overlook in his Salat?'

فَأَجَابَ ع إِذَا سَهَا فِي حَالَةٍ مِنْ ذَلِكَ ثُمَّ ذَكَرَ فِي حَالَةٍ أُخْرَى قَضَى مَا فَاتَهُ فِي الْحَالَةِ الَّتِي ذَكَرَ

He[-ajfj]: 'When he omits during a state from that, then he remembers while being in another state, he should fulfil what he had missed out during the state in which he remembers!'

وَ سَأَلَهُ عَنْ صَلَاةِ جَعْفَرٍ فِي السَّفَرِ هَلْ يَجُوزُ أَنْ تُصَلَّى أَمْ لَا

And he asked him[-ajfj] about Salat of Ja'far[-as] during the journey, 'It is allowed to pray (Salat of Ja'far[-as]) or not?'

فَأَجَابَ ع يَجُوزُ ذَلِكَ.

He[-ajfj] answered: 'That is allowed''.[145]

بيان: رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ قَالَ: كَتَبْتُ إِلَى الرَّجُلِ الصَّالِحِ ع- مَا تَقُولُ فِي صَلَاةِ التَّسْبِيحِ فِي الْمَحْمِلِ فَكَتَبَ إِذَا كُنْتَ مُسَافِراً فَصَلِّ.

Explanation (Hadeeth only) – *It is reported by the Sheykh in the correct from Ali Bin Suleyman who said, 'I wrote to the righteous man (Imam[-asws]), 'What are you[-asws] saying regarding Salat Al-Tasbeeh in the carriage?' He[-asws] wrote: 'When you were to be travelling, pray!''*

[145] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 10

11- الْهِدَايَةُ، قَالَ الصَّادِقُ ع لَمَّا قَدِمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ع مِنَ الْحَبَشَةِ كَانَ النَّبِيُّ ص قَدْ فَتَحَ خَيْبَرَ فَلَمَّا دَخَلَ إِلَيْهِ قَامَ إِلَيْهِ وَ اسْتَقْبَلَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ مَا أَدْرِي بِأَيِّهِمَا أَنَا أَشَدُّ فَرَحاً- بِفَتْحِ خَيْبَرَ أَمْ بِقُدُومِ جَعْفَرٍ

(The book) 'Al Hidaya' –

'Al-Sadiq[-asws] said: 'When Ja'far[-asws] Bin Abu Talib[-asws] arrived from Ethiopia, the Prophet[-saww] had already conquered Khyber. When he[-as] entered to see him[-saww], he[-saww] stood up to him[-as] and welcomed him[-as] and kissed between his[-as] eyes, then said: 'I[-saww] don't know with which of the two I[-saww] are more intensely joyful with, the conquest of Khyber or arrival of Ja'far[-as]!'

ثُمَّ قَالَ يَا جَعْفَرُ أَ لَا أَحْبُوكَ أَ لَا أُعْطِيكَ أَ لَا أَمْنَحُكَ

Then he[-saww] said: 'O Ja'far[-as]! Shall I[-saww] gift to You[-as]! Shall I[-saww] give you[-as]? Shall I grant you[-as]?'

قَالَ بَلَى يَا رَسُولَ اللَّهِ

He[-as] said: 'Yes, O Rasool-Allah[-saww]!

قَالَ صَلِّ أَرْبَعَ رَكَعَاتٍ فِي كُلِّ يَوْمٍ فَإِنْ لَمْ تُطِقْ فَفِي كُلِّ شَهْرٍ فَإِنْ لَمْ تُطِقْ فَفِي كُلِّ سَنَةٍ فَإِنْ لَمْ تُطِقْ فَفِي كُلِّ عُمُرِكَ مَرَّةً فَإِنَّكَ إِنْ صَلَّيْتَهَا مَحَا اللَّهُ ذُنُوبَكَ وَ لَوْ كَانَتْ مِثْلَ رَمْلِ عَالِجٍ وَ زَبَدِ الْبَحْرِ

He[-saww] said: 'Pray four cycles (Salat) during every day. If you[-as] cannot endure, then during every month. If you[-as] cannot endure, then during every year. If you[-as] cannot endure, then once during your[-as] whole life, for if you[-as] were to pray it, Allah[-azwj] will delete your[-as] sins and even if there were to be like grains of sand in a desert, and foam of the sea!'

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ ص فَمَنْ صَلَّى هَذِهِ الصَّلَاةَ لَهُ مِنَ الثَّوَابِ مَا لِجَعْفَرٍ

It was said to him[-saww], 'O Rasool-Allah[-saww]! The one who prays this Salat, would there be for him from the Rewards what there are for Ja'far[-as]?'

قَالَ نَعَمْ وَ صِفَتُهَا أَنْ تُسَبِّحَ فِي قِيَامِكَ خَمْسَ عَشْرَةَ مَرَّةً بَعْدَ الْقِرَاءَةِ تَقُولُ- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ إِذَا رَكَعْتَ قُلْتَهَا عَشْراً فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ قُلْتَهَا عَشْراً فَإِذَا سَجَدْتَ قُلْتَهَا عَشْراً فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ قُلْتَهَا عَشْراً فَإِذَا سَجَدْتَ قُلْتَهَا عَشْراً فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السَّجْدَةِ قُلْتَهَا عَشْراً

He[-saww] said: 'Yes, and its description is that you should glorify during your standing fifteen times after the recitation, saying, 'Glory be to Allah[-azwj] and the Praise is for Allah[-azwj], and there is no god except Allah[-azwj], and Allah[-azwj] is Greatest!', and when you do Ruk'u say it ten times. When you raise your head from the Ruk'u, say it ten times. When you do Sajdah, say it ten times. When you raise your head from the Sajdah, say it ten times. When you raise your head from the Sajdah say it ten times. When you do (second) Sajdah say it ten times. When you raise your head from the Sajdah say it ten times.

ثُمَّ نَهَضْتَ إِلَى الثَّانِيَةِ بِغَيْرِ تَكْبِيرٍ فَصَلَّيْتَهَا مِثْلَ مَا وَصَفْتُ وَ تَقْنُتُ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ بَعْدَ التَّسْبِيحِ وَ تَتَشَهَّدُ وَ تُسَلِّمُ ثُمَّ تَقُومُ فَتُصَلِّي رَكْعَتَيْنِ مِثْلَهُمَا

Then get up to the second (Cycle) without exclaiming Takbeer. Pray it like what I[saww] have described and perform Qunout in the second (Cycle) before the Ruk'u and after the glorification and Tashahhud and Salaam. Then stand to pray the (other) two Cycles like these'.

وَ قَالَ الصَّادِقُ ع- إِنْ كُنْتَ مُسْتَعْجِلًا فَصَلِّهَا مُجَرَّدَةً ثُمَّ اقْضِ التَّسْبِيحَ

And Al-Sadiq[asws]: 'If you are in a hurry, then pray it in abstracts, then fulfil the glorification'.

وَ رُوِيَ أَنَّهُ قَالَ إِنْ شِئْتَ حَسَبْتَهَا مِنْ نَوَافِلِ اللَّيْلِ وَ إِنْ شِئْتَ حَسَبْتَهَا مِنْ نَوَافِلِ النَّهَارِ يُحْسَبُ لَكَ فِي نَوَافِلِكَ وَ تُحْسَبُ لَكَ فِي صَلَاةِ جَعْفَرٍ ع وَ جُمْلَةُ التَّسْبِيحِ فِيهَا أَلْفٌ وَ مِائَتَا تَسْبِيحَةٍ فِي كُلِّ رَكْعَةٍ ثَلَاثُمِائَةِ تَسْبِيحَةٍ

And it is reported that he[asws] said: 'If you like you can reckon it as being from the optional Salat of the night, and if you like you can reckon it as being from optional Salat of the day, it will be counted for you among your optional Salat(s), and counted for you in Salat of Ja'far[as], and the total of the glorifications in it is one thousand and two hundred glorifications, three hundred glorifications in each Cycle.

وَ تَقُولُ فِي آخِرِ كُلِّ رَكْعَةٍ مِنْ صَلَاةِ جَعْفَرٍ ع- يَا مَنْ لَبِسَ الْعِزَّ وَ الْوَقَارَ يَا مَنْ تَعَطَّفَ بِالْمَجْدِ وَ تَكَرَّمَ بِهِ يَا مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ يَا مَنْ أَحْصَى كُلَّ شَيْءٍ عِلْمُهُ يَا ذَا النِّعْمَةِ وَ الطَّوْلِ يَا ذَا الْمَنِّ وَ الْفَضْلِ يَا ذَا الْقُدْرَةِ وَ الْكَرَمِ

And you should say in end of each Cycle from Salat of Ja'far[as], 'O One Wearing the Might and the Dignity! O One Compassionate with the Glory and is Honoured by it! O One the glorification is not appropriate except for Him[azwj]! O One Who Enumerates all things in His[azwj] Knowledge! O with the bounties and the Leniency! O One with the Conferment and the Grace! O One with the Power and the Benevolence!

أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِاسْمِكَ الْأَعْظَمِ الْأَعْلَى وَ كَلِمَاتِكَ التَّامَّاتِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا-

I ask You[azwj] for the seat of honour from Your[azwj] Throne, and the ultimate Mercy from Your[azwj] Book, and by Your[azwj] most Magnificent Name, the most Exalted, and Your[azwj] Complete Words, to Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], and to Do such and such with me!'

وَ تَقْرَأُ فِي صَلَاةِ جَعْفَرٍ فِي أَوَّلِ الرَّكْعَةِ الْحَمْدَ وَ وَ الْعَادِيَاتِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ إِذا زُلْزِلَتِ وَ فِي الثَّالِثَةِ الْحَمْدَ وَ إِذا جاءَ نَصْرُ اللَّهِ- وَ فِي الرَّابِعَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنْ شِئْتَ صَلَّيْتَهَا كُلَّهَا بِالْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And you should recite in Salat of Ja'far in the first Cycle, Surah(s) Al Hamd and Al Aadiyaat, and in the second Al Hamd and Al Zilzaal, and in the third Al Hamd and Al Nasr, and in the fourth Al Hamd and Al Tawheed; and if you like you can pray all of it with Al Hamd and Al Tawheed''.[146]

[146] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 11 a

الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ مَحْبُوبٍ رَفَعَهُ قَالَ قَالَ: تَقُولُ فِي آخِرِ رَكْعَةٍ مِنْ صَلَاةِ جَعْفَرٍ- يَا مَنْ لَبِسَ الْعِزَّ وَ الْوَقَارَ إِلَى آخِرِ الدُّعَاءِ.

(The book) 'Al Kafi' – from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub raising it, said,

'He-asws said: 'You should say in the last Cycle from the Salat of Ja'far-as: 'O One Wearing the Might and the Dignity' – up to end of the supplication''.[147]

12- أَرْبَعِينُ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ السَّيِّدِ الْمُرْتَضَى عَنِ الشَّيْخِ الْمُفِيدِ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بُطَّةَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ بِسْطَامَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع فَأَتَى رَجُلٌ فَقَالَ جُعِلْتُ فِدَاكَ إِنِّي رَجُلٌ مِنْ أَهْلِ الْجَبَلِ وَ رُبَّمَا لَقِيتُ رَجُلًا مِنْ إِخْوَانِي فَالْتَزَمْتُهُ فَيَعِيبُ عَلَيَّ بَعْضُ النَّاسِ وَ يَقُولُونَ هَذِهِ مِنْ فِعْلِ الْأَعَاجِمِ وَ أَهْلِ الشِّرْكِ

(The book) 'Arbaeen Al Shaheed' – by his chain from Seyyid Al Murtaza, from the Sheykh Al Mufeed, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Ja'far Bin Buttah, from Ahmad Bin Abu Abdullah Al Barqy, from Fazala, from Al Husayn Bin Usman, from Ibn Bistam who said,

'I was in the presence of Abu Abdullah Ja'far Bin Muhammad Al-Sadiq-asws. A man came and said, 'May I be sacrificed for you-asws! I am a man from the mountain people and sometimes I meet a man from my brethren so I hug him. Some of the people fault upon me and they say, 'This is from the deeds of the Persians and the Polytheist people!'

فَقَالَ ع وَ لِمَ ذَاكَ فَقَدِ الْتَزَمَ رَسُولُ اللَّهِ ص جَعْفَراً وَ قَبَّلَ بَيْنَ عَيْنَيْهِ

He-asws said: 'And why is that so? Rasool-Allah-saww had hugged Ja'far-as and kissed between his eyes!'

فَقَالَ لَهُ الرَّجُلُ كَيْفَ هَذَا

The man said to him-asws, 'How was this?'

فَقَالَ إِنَّهُ يَوْمَ افْتَتَحَ خَيْبَرَ أَتَاهُ بَشِيرٌ فَقَالَ هَذَا جَعْفَرٌ قَدْ جَاءَ

He-asws said: 'It was on the day of the conquest of Khyber. A giver of glad tidings came to him-saww. He said: 'This is Ja'far-asws coming!'

فَقَالَ رَسُولُ اللَّهِ ص بِأَيِّهِمَا أَنَا أَشَدُّ فَرَحاً بِقُدُومِ جَعْفَرٍ أَوْ بِفَتْحِ خَيْبَرَ

Rasool-Allah-saww said: 'With which of the two am I-saww more intensely joyful, with arrival of Ja'far-as or conquest of Khyber!'

فَلَمْ يَلْبَثْ أَنْ قَدِمَ جَعْفَرٌ فَالْتَزَمَهُ رَسُولُ اللَّهِ ص وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ جَلَسَ النَّاسِ كَأَنَّمَا عَلَى رُءُوسِهِمُ الطَّيْرُ فَقَالَ رَسُولُ اللَّهِ ص ابْتِدَاءً مِنْهُ يَا جَعْفَرُ

[147] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 11 b

It was not long before Ja'far[as] arrived. Rasool-Allah[saww] hugged him[as] and kissed what is between his[as] eyes, and the people sat down as if the birds were upon their heads. Rasool-Allah[saww] said initiating from him[saww]: 'O Ja'far[as]!'

قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ

He[as] said, 'At your[saww] service, O Rasool-Allah[saww]!'

فَقَالَ رَسُولُ اللَّهِ ص أَ لَا أَمْنَحُكَ أَ لَا أَحْبُوكَ أَ لَا أُعْطِيكَ

Rasool-Allah[saww] said: 'Shall I[saww] grant you[as]? Shall I[saww] gift you[as]? Shall I[saww] give you[as]?'

فَقَالَ لَهُ جَعْفَرٌ بَلَى يَا رَسُولَ اللَّهِ فَظَنَّ النَّاسُ أَنَّهُ سَيُعْطِيهِ ذَهَباً أَوْ فِضَّةً

Ja'far[as] said to him[saww], 'Yes, O Rasool-Allah[saww]!' The people thought he[saww] would be giving him[as] gold or silver.

فَقَالَ إِنِّي أُعْطِيكَ شَيْئاً إِنْ أَنْتَ صَنَعْتَهُ كُلَّ يَوْمٍ كَانَ خَيْراً لَكَ مِنَ الدُّنْيَا وَ مَا فِيهَا وَ إِنْ أَنْتَ صَنَعْتَهُ بَيْنَ كُلِّ يَوْمَيْنِ غُفِرَ لَكَ مَا بَيْنَهُمَا أَوْ كُلَّ جُمُعَةٍ أَوْ كُلَّ شَهْرٍ أَوْ كُلَّ سَنَةٍ غُفِرَ لَكَ مَا بَيْنَهُمَا

He[saww] said: 'I[saww] am giving you[as] something, if you[as] were to do it every day, it would be better for you[as] than the world and whatever is in it, and if you[as] were to do it between every two days, it will be Forgiven for you[as] whatever is between the two, or every Friday, or every month, or every year, it would be Forgiven for you[saww] whatever is between the two''.

قَالَ ثُمَّ قَالَ صَلِّ أَرْبَعَ رَكَعَاتٍ تُكَبِّرُ ثُمَّ تَقْرَأُ فَإِذَا فَرَغْتَ قُلْتَ- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً

He[asws] said: 'Then he[saww] said: 'Pray two Cycles exclaiming Takbeer, then recite when you[as] are free, saying, 'Glory be to Allah[azwj], and the Praise is for Allah[azwj], and there is no god except Allah[azwj], and Allah[azwj] is Greatest!', fifteen times.

فَإِذَا رَكَعْتَ قُلْتَهَا عَشْراً فَإِذَا رَفَعْتَ رَأْسَكَ قُلْتَهَا عَشْراً فَإِذَا سَجَدْتَ قُلْتَهَا عَشْراً وَ إِذَا رَفَعْتَ رَأْسَكَ قُلْتَهَا عَشْراً وَ إِذَا سَجَدْتَ قُلْتَهَا عَشْراً وَ إِذَا رَفَعْتَ رَأْسَكَ قُلْتَهَا عَشْراً وَ أَنْتَ قَاعِدٌ قَبْلَ أَنْ تَقُومَ فَذَلِكَ خَمْسٌ وَ سَبْعُونَ تَسْبِيحَةً فِي كُلِّ رَكْعَةٍ فَذَلِكَ ثَلَاثُمِائَةِ تَسْبِيحَةٍ فِي أَرْبَعِ رَكَعَاتٍ

When you[as] perform Ruk'u, say it ten times. When you[as] raise your[as] head, say it ten times. When you[as] glorify, say it ten times, and when you[as] raise your[as] head, say it ten times, and when you[as] do Sajdah, say it ten times, and when you[as] raise your[as] head say it ten times while you[as] are seated before you[as] stand! That is seventy-five glorifications in each Cycle, so that would be three hundred glorifications in four Cycles'.

فَقَالَ لَهُ أَ بِاللَّيْلِ أُصَلِّيهَا أَمْ بِالنَّهَارِ

He[as] said to him[asws], 'Should I[as] pray it at night or at daytime?'

فَقَالَ لَا وَ لَكِنْ تُصَلِّيهَا مِنْ صَلَاتِكَ الَّتِي كُنْتَ تُصَلِّي قَبْلَ ذَلِكَ.

He-saww said: 'No, but you-as should pray it from your-as Salat which you-as had prayed before that''.[148]

13- فِقْهُ الرِّضَا، قَالَ ع عَلَيْكَ بِصَلَاةِ جَعْفَرِ بْنِ أَبِي طَالِبٍ فَإِنَّ فِيهَا فَضْلًا كَثِيراً

(The book) 'Fiqh Al-Reza-asws' – He-asws said: 'Upon you all is with (praying) the Salat of Ja'far Bin Abu Talib-as, for therein are a lot of merits!'

وَ قَدْ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ مَنْ صَلَّى صَلَاةَ جَعْفَرٍ كُلَّ يَوْمٍ لَا يُكْتَبُ عَلَيْهِ السَّيِّئَاتُ وَ يُكْتَبُ لَهُ بِكُلِّ تَسْبِيحَةٍ فِيهَا حَسَنَةٌ وَ يُرْفَعُ لَهُ دَرَجَةٌ فِي الْجَنَّةِ فَإِنْ لَمْ يُطِقْ كُلَّ يَوْمٍ فَفِي كُلِّ جُمُعَةٍ وَ إِنْ لَمْ يُطِقْ فَفِي كُلِّ شَهْرٍ وَ إِنْ لَمْ يُطِقْ فَفِي كُلِّ سَنَةٍ

And it has been reported by Abu Baseer, from Abu Abdullah-asws: 'The one who prays Salat of Ja'far-as every day, the evil deeds will not be written upon him, and a good deed will be written for him with every glorification in it, and a rank will be raised for him in the Paradise! If he cannot endure every day, then during every Friday, and if he cannot endure, then during every month, and if he cannot endure, then during every year.

فَإِنَّكَ إِنْ صَلَّيْتَهَا مُحِيَ عَنْكَ ذُنُوبُكَ وَ لَوْ كَانَ مِثْلَ رَمْلِ عَالِجٍ أَوْ مِثْلَ زَبَدِ الْبَحْرِ وَ صَلِّ أَيَّ وَقْتٍ شِئْتَ مِنْ لَيْلٍ أَوْ نَهَارٍ مَا لَمْ يَكُنْ فِي وَقْتِ فَرِيضَةٍ وَ إِنْ شِئْتَ حَسَبْتَهَا مِنْ نَوَافِلِكَ وَ إِنْ كُنْتَ مُسْتَعْجِلًا صَلَّيْتَ مُجَرَّدَةً ثُمَّ قَضَيْتَ التَّسْبِيحَ

You, if you were to pray it, your sins will be deleted from you, and even if these were to be like grains of sand in a dessert, or like foam of the sea, and it can be prayed whichever time you so desire to, from a night or day, for as long as it does not happen to be during time of obligatory (Salat), and if you like you can reckon it as being from your optional Salat(s), and if you were in a hurry, you can pray it bare (without glorifications), then you can fulfil the glorifications!

فَإِذَا أَرَدْتَ أَنْ تُصَلِّيَ فَافْتَتِحِ الصَّلَاةَ بِتَكْبِيرَةٍ وَاحِدَةٍ ثُمَّ تَقْرَأُ فِي أَوَّلِهَا فَاتِحَةَ الْكِتَابِ وَ الْعَادِيَاتِ وَ فِي الثَّانِيَةِ إِذا زُلْزِلَتِ وَ فِي الثَّالِثَةِ إِذا جاءَ نَصْرُ اللَّهِ وَ فِي الرَّابِعَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنْ نَسِيتَ التَّسْبِيحَ فِي رُكُوعِكَ أَوْ فِي سُجُودِكَ أَوْ فِي قِيَامِكَ فَاقْضِ حَيْثُ ذَكَرْتَ عَلَى أَيِّ حَالَةٍ تَكُونُ تَقُولُ بَعْدَ الْقِرَاءَةِ-

When you want to pray, then begin the Salat with one Takbeer, then recite in its first |Cycle Surah(s) Al Fatiha and Al Adiyaat, and in the second Al Zilzaal, and in the third Al Nasr, and in the fourth Al Tawheed, and if you were to forget the glorification in your Ruk'u, or in your Sajdah, or in your standing, then fulfil whenever you remember, upon whichever state you happen to be, saying after the recitation: -

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً وَ تَقُولُ فِي رُكُوعِكَ عَشْرَ مَرَّاتٍ وَ إِذَا اسْتَوَيْتَ قَائِماً عَشْرَ مَرَّاتٍ وَ فِي سُجُودِكَ وَ بَيْنَ السَّجْدَتَيْنِ عَشْراً وَ إِذَا رَفَعْتَ رَأْسَكَ تَقُولُ عَشْراً قَبْلَ أَنْ تَنْهَضَ فَذَلِكَ خَمْسٌ وَ سَبْعُونَ مَرَّةً

'Glory be to Allah-azwj, and the Praise is for Allah-azwj, and there is no god except Allah-azwj and Allah-azwj is Greatest', fifteen times, and say in your Ruk'u ten times, and when you are standing upright, ten times, and in your Sajdah, and between the two Sajdah(s) ten times, and when you raise your head saying ten times before you get up. So that is seventy-five times.

[148] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 12

ثُمَّ تَقُومُ فِي الثَّانِيَةِ وَ تَصْنَعُ مِثْلَ ذَلِكَ ثُمَّ تَتَشَهَّدُ وَ تُسَلِّمُ فَقَدْ مَضَى لَكَ رَكْعَتَانِ ثُمَّ تَقُومُ تُصَلِّي رَكْعَتَيْنِ آخِرَتَيْنِ عَلَى مَا وَصَفْتُ لَكَ فَيَكُونُ التَّسْبِيحُ وَ التَّهْلِيلُ وَ التَّحْمِيدُ وَ التَّكْبِيرُ فِي أَرْبَعِ رَكَعَاتٍ أَلْفَ مَرَّةٍ وَ مِائَتَيْ مَرَّةٍ

Then stand in the second (Cycle) and do like that, then perform Tashahhud and Salaam, for two Cycles have passed for you. Then stand to pray the next two Cycles based upon what I[-asws] have described to you. So, the Glorification, and the exclamation of Oneness, and the Praise and the exclamation of Takbeer in the four Cycles would be one thousand two hundred times.

تُصَلِّي بِهَا مَتَى مَا شِئْتَ وَ مَتَى مَا خِفْتَ عَلَيْكَ فَإِنَّ فِي ذَلِكَ فَضْلًا كَثِيراً فَإِذَا فَرَغْتَ تَدْعُو بِهَذَا الدُّعَاءِ-

You can pray it whenever you desire, and whenever there is fear upon you, for there are a lot of merits in that. When you are free, you should supplicate with this supplication: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ مَا سَأَلَكَ بِهِ مُحَمَّدٌ وَ آلُهُ- وَ أَسْتَعِيذُ بِكَ مِنْ كُلِّ مَا اسْتَعَاذَ مِنْهُ مُحَمَّدٌ وَ آلُهُ

'O Allah[-azwj]! I ask You[-azwj] from all what was asked with by Muhammad[-saww] his[-saww] Progeny[-asws], and I seek Refuge with You[-azwj] from all what was sought Refuge with by Muhammad[-saww] and his[-saww] Progeny[-asws]!

اللَّهُمَّ أَعْطِنِي مِنْ كُلِّ خَيْرٍ خَيْراً وَ اصْرِفْ عَنِّي كُلَّ مَا قَضَيْتَ مِنْ شَرٍّ أَوْ فِتْنَةٍ وَ اغْفِرْ لِي مَا تَعْلَمُ مِنِّي وَ مَا قَدْ أَحْصَيْتَ عَلَيَّ مِنْ ذُنُوبِي وَ اقْضِ حَوَائِجِي مَا لَكَ فِيهِ رِضًا وَ لِيَ فِيهِ صَلَاحٌ

O Allah[-azwj]! Grant me good from every good, and Turn away from me all what You[-azwj] have Decreed from evil, or Fitna, and Forgive for me what You[-azwj] Know from me, and what You[-azwj] have Enumerated upon me of my sins, and Fulfil my needs what there is Satisfaction for You[-azwj] in it, and there is corrections for me in it!

يَا ذَا الْمَنِّ وَ الْفَضْلِ وَسِّعْ عَلَيَّ فِي الرِّزْقِ وَ الْأَجَلِ وَ اكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي- إِنَّكَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O with the Affection and the Grace! Expand upon me in the sustenance, and the lifespan, and Suffice me of what worries me from matters of my world and my Hereafter, surely, You[-azwj] are Able upon all things!''[149]

14- الْمُقْنِعُ، اعْلَمْ أَنَّ رَسُولَ اللَّهِ ص لَمَّا افْتَتَحَ خَيْبَرَ أَتَاهُ الْبَشِيرُ بِقُدُومِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع- فَقَالَ مَا أَدْرِي بِأَيِّهِمَا أَنَا أَشَدُّ فَرَحاً أَ بِقُدُومِ جَعْفَرٍ أَمْ بِفَتْحِ خَيْبَرَ

(The book) 'Al Muqnie' –

'Know that when Rasool-Allah[-saww] conquered Khyber, the glad tidings came to him[-saww] of the arrival of Ja'far[-asws] Bin Abu Talib[-asws]. He[-saww] said: 'I[-saww] don't know with which of the two I[-saww] are more intensely joyful, is it with the arrival of Ja'far[-asws] or with the conquest of Khyber?'

[149] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 13

فَلَمْ يَلْبَثْ أَنْ دَخَلَ جَعْفَرٌ فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ ص وَ الْتَزَمَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ جَلَسَ النَّاسُ حَوْلَهُ ثُمَّ قَالَ ابْتِدَاءً مِنْهُ يَا جَعْفَرُ

It was not long before Ja'far[-asws] entered. Rasool-Allah[-saww] stood up to him[-as] and hugged him[-asws] and kissed what is between his[-asws] eyes, and the people sat around him[-saww]. Then he[-saww] said initiating from him[-saww]: 'O Ja'far[-as]!'

قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ ص

He[-as] said: 'Here I[-as] am, O Rasool-Allah[-saww]!'

قَالَ أَ لَا أَمْنَحُكَ أَ لَا أَحْبُوكَ أَ لَا أُعْطِيكَ

He[-saww] said: 'Shall I[-saww] grant you[-as]! Shall I[-saww] gift you[-as]! Shall I[-saww] give you[-as]?'

فَقَالَ جَعْفَرٌ بَلَى يَا رَسُولَ اللَّهِ

Ja'far[-as] said: 'Yes, O Rasool-Allah[-saww]!'

فَظَنَّ النَّاسُ أَنَّهُ يُعْطِيهِ ذَهَباً أَوْ وَرِقاً فَقَالَ إِنِّي أُعْطِيكَ شَيْئاً إِنْ صَنَعْتَهُ كُلَّ يَوْمٍ كَانَ خَيْراً لَكَ مِنَ الدُّنْيَا وَ مَا فِيهَا وَ إِنْ صَنَعْتَهُ بَيْنَ يَوْمَيْنِ غُفِرَ لَكَ مَا بَيْنَهُمَا أَوْ كُلَّ جُمُعَةٍ أَوْ كُلَّ شَهْرٍ أَوْ كُلَّ سَنَةٍ غُفِرَ لَكَ مَا بَيْنَهُمَا وَ لَوْ كَانَ عَلَيْكَ مِنَ الذُّنُوبِ مِثْلُ عَدَدِ النُّجُومِ وَ مِثْلُ وَرَقِ الشَّجَرِ وَ مِثْلُ عَدَدِ الرَّمْلِ لَغَفَرَهَا اللَّهُ لَكَ وَ لَوْ كُنْتَ فَارّاً مِنَ الزَّحْفِ

The people thought that he[-saww] will give him[-as] gold or silver. He[-saww] said: 'I[-saww] am giving you[-as] something, if you were to do it every day it would be better for you[-as] than the world and whatever is in it, and if you do it in between two days, it would be Forgiven for you[-as] whatever is between the two, or every Friday, or every month, or every year, it would be Forgiven for you[-saww] whatever is between the two, and even if there were to be sins upon you like the number of stars, and like leaves of the tree, and like number of grains of sand, Allah[-azwj] will Forgive these for you, and even if you had fled from the battle march!

صَلِّ أَرْبَعَ رَكَعَاتٍ تَبْدَأُ فَتُكَبِّرُ ثُمَّ تَقْرَأُ فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فَقُلْ- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً

Pray four Cycles beginning with an exclamation of Takbeer, then recite. When you are free from the recitation, say, 'Glory be for Allah[-azwj], and the Praise is for Allah[-azwj], and there is no god except Allah[-azwj], and Allah[-azwj] is Greatest!', fifteen times.

فَإِذَا رَكَعْتَ فَقُلْهَا عَشْراً فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ فَقُلْهَا عَشْراً فَإِذَا سَجَدْتَ فَقُلْهَا عَشْراً فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ فَقُلْهَا عَشْراً فَإِذَا سَجَدْتَ ثَانِياً فَقُلْهَا عَشْراً فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ الثَّانِي فَقُلْهَا عَشْراً وَ أَنْتَ جَالِسٌ قَبْلَ أَنْ تَقُومَ فَذَلِكَ خَمْسٌ وَ سَبْعُونَ تَسْبِيحَةً وَ تَحْمِيدَةً وَ تَكْبِيرَةً وَ تَهْلِيلَةً فِي كُلِّ رَكْعَةٍ ثَلَاثُمِائَةٍ فِي أَرْبَعِ رَكَعَاتٍ فَذَلِكَ أَلْفٌ وَ مِائَتَانِ وَ تَقْرَأُ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ

When you do Ruk'u, say it ten times. When you raise your head from the Ruk'u say it ten times. When you do Sajdah, say it ten times. When you raise your head from the Sajdah, say it ten times. When you do the second Sajdah, say it ten times. When you raise your head from the Sajdah, say it ten times while you are seated before you stand. So that is seventy-five glorifications, and praises, and Takbeer(s), and extollations of Oneness, being three hundred

in four Cycles, so that is one thousand and two hundred, and recite in these two (Cycles) Surah Al Tawheed'.

وَ رُوِيَ اقْرَأْ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ جَعْفَرٍ- بِالْحَمْدِ وَ إِذا زُلْزِلَتِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ وَ الْعادِياتِ ضَبْحاً وَ فِي الثَّالِثَةِ الْحَمْدَ وَ إِذا جاءَ نَصْرُ اللَّهِ- وَ فِي الرَّابِعَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنْ كُنْتَ مُسْتَعْجِلًا فَصَلِّهَا مُجَرَّدَةً أَرْبَعَ رَكَعَاتٍ ثُمَّ اقْضِ التَّسْبِيحَ.

And it is reported, 'Recite in the first Cycle of the Salat of Ja'far[-as] with (Surah) Al Hamd and Al Zilzaal, and in the second Al Hamd and Al Adiyaat, and in the third Al Hamd and Al Nasr, and in the fourth Al Hamd and Al Tawheed; and if you were in a hurry, pray it bare (without Tasbeeh), four Cycles, then fulfil the Tasbeeh''.[150]

فوائد وَ رَوَى الصَّدُوقُ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ رَيَّانَ قَالَ: كَتَبْتُ إِلَى الْمَاضِي الْأَخِيرِ ع- أَسْأَلُهُ عَنْ رَجُلٍ صَلَّى مِنْ صَلَاةِ جَعْفَرٍ رَكْعَتَيْنِ ثُمَّ تُعَجِّلُهُ عَنِ الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ حَاجَةٌ أَوْ يَقْطَعُ ذَلِكَ لِحَادِثٍ يَحْدُثُ أَ يَجُوزُ لَهُ أَنْ يُتِمَّهَا إِذَا فَرَغَ مِنْ حَاجَتِهِ وَ إِنْ قَامَ مِنْ مَجْلِسِهِ أَمْ لَا يَحْتَسِبُ بِذَلِكَ إِلَّا أَنْ يَسْتَأْنِفَ الصَّلَاةَ وَ يُصَلِّيَ الْأَرْبَعَ الرَّكَعَاتِ كُلَّهَا فِي مَقَامٍ وَاحِدٍ

Benefit (Hadeeth only) -And it is reported by Al Sadouq in the correct (Hadeeth), from Ali Bin Rayyan who said, 'I wrote to Al Maazy the last (7th Imam[-asws]), asking him[-asws] about a man who prayed two Cycles from the Salat of Ja'far[-as], then a need made him hasty from the other two Cycles, or he cut that due to an event breaking Wud'u, 'Is it allowed for him to complete it when he is free from his need and to stand from his seat, or not count with that except if he renews the Salat and prays the four Cycles in one place?'

فَكَتَبَ ع بَلْ إِنْ قَطَعَهُ عَنْ ذَلِكَ أَمْرٌ لَا بُدَّ مِنْهُ فَلْيَقْطَعْ ثُمَّ لْيَرْجِعْ فَلْيَبْنِ عَلَى مَا بَقِيَ مِنْهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

He[-asws] wrote: 'But, if he has to cut it from that matter, there being no escape from it, let him cut, then return and build upon what had remained from it, if Allah[-azwj] so Desires''.[151]

[150] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 14
[151] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 111 H 15

CHAPTER 112 – THE SALAT(S) WHICH ARE GIFTED TO THE PROPHET-saww AND THE IMAMS-asws, MAY THE SALAWAAT OF ALLAH-azwj BE UPON THEM-asws ALL, AND REST OF THE DECEASED OF THE MOMINEEN

1- جَمَالُ الْأُسْبُوعِ، حَدَّثَ أَبُو مُحَمَّدٍ الصَّيْمَرِيُّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ بِإِسْنَادٍ رَفَعَهُ إِلَيْهِمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: مَنْ جَعَلَ ثَوَابَ صَلَاتِهِ لِرَسُولِ اللَّهِ وَ أَمِيرِ الْمُؤْمِنِينَ- وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ سَلَّمَ أَضْعَفَ اللَّهُ لَهُ ثَوَابَ صَلَاتِهِ أَضْعَافاً مُضَاعَفَةً حَتَّى يَنْقَطِعَ النَّفَسُ

(The book) 'Jamal Al Usbou' – It is narrated by Abu Muhammad Al Saymari, from Ahmad Bin Abdullah Al Bajaly,

'By a chain raising to them-asws, may the Salawaat of Allah-azwj upon them-asws having said: 'One who makes Rewards of his Salat to be for Rasool-Allah-saww and Amir Al-Momineen-asws and the successors-asws from after him-asws, may the Salawaat of Allah-azwj be upon them-asws and Greetings, Allah-azwj will Multiply Rewards of his Salat for him, many multiple until his soul is cut (at death).

وَ يُقَالُ لَهُ قَبْلَ أَنْ يَخْرُجَ رُوحُهُ عَنْ جَسَدِهِ يَا فُلَانُ هَدِيَّتُكَ إِلَيْنَا وَ أَلْطَافُكَ لَنَا هَذَا يَوْمُ مُجَازَاتِكَ وَ مُكَافَاتِكَ فَطِبْ نَفْساً وَ قَرَّ عَيْناً بِمَا أَعَدَّ اللَّهُ لَكَ وَ هَنِيئاً لَكَ بِمَا صِرْتَ إِلَيْهِ

And it will be said to him before the exit of his souls from his body, 'O so and so! You had gifted to us-asws and your compassion to us-asws! This is the day of your Rewards and your reciprocation, so make your soul feel good and delight your eye with what Allah-azwj has Prepared for You-azwj, and welcome to you with what you have come to'.

قَالَ كَيْفَ يُهْدِي صَلَاتَهُ وَ يَقُولُ

He said, 'How can he gift his Salat and say?'

قَالَ يَنْوِي ثَوَابَ صَلَاتِهِ لِرَسُولِ اللَّهِ ص- وَ إِنْ أَمْكَنَهُ أَنْ يَزِيدَ عَلَى صَلَاةِ الْخَمْسِينَ شَيْئاً وَ لَوْ رَكْعَتَيْنِ فِي كُلِّ يَوْمٍ وَ يُهْدِيهَا إِلَى وَاحِدٍ مِنْهُمْ

He-asws said: 'He should intend his Salat for Rasool-Allah-saww, and he is able to increase something upon the fifty Salat(s), and even if two Cycle during every day, and gift it to one of them-asws.

يَفْتَتِحُ الصَّلَاةَ فِي الرَّكْعَةِ الْأُولَى مِثْلَ افْتِتَاحِ صَلَاةِ الْفَرِيضَةِ بِسَبْعِ تَكْبِيرَاتٍ أَوْ ثَلَاثِ مَرَّاتٍ أَوْ مَرَّةٍ فِي كُلِّ رَكْعَةٍ وَ يَقُولُ بَعْدَ تَسْبِيحِ الرُّكُوعِ وَ السُّجُودِ ثَلَاثَ مَرَّاتٍ- صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ فِي كُلِّ رَكْعَةٍ

He should begin the Salat in the first Salat like beginning the obligatory Salat with seven exclamations of Takbeer(s), or three times, or once in each Cycle, and he should say after glorification of the Ruk'u and the Sajdah three times, 'May Allah-azwj Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, the goodly, the pure', in each Cycle.

فَإِذَا شَهِدَ وَ سَلَّمَ قَالَ- اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ أَبْلِغْهُمْ مِنِّي أَفْضَلَ التَّحِيَّةِ وَ السَّلَامِ

When he performs Tashahhud and Salaam, he should say, 'O Allah-azwj! You-azwj are the 'Salaam' (Granter of peace), and from You-azwj is the Salaam (peace), O with the Majesty and the Benevolence! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-azwj, the goodly, the pure, the best! Deliver to them-asws from me, best of the salutations and the greetings!

اللَّهُمَّ إِنَّ هَذِهِ الرَّكَعَاتِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ نَبِيِّكَ وَ رَسُولِكَ- مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ

O Allah-azwj! These Cycles of Salat are a gift to Your-azwj servant, and Your-azwj Prophet-saww, and Your-azwj Rasool-saww, Muhammad-saww Bin Abdullah-asws, last of the Prophets-as, and Chief of the Messengers-as!

اللَّهُمَّ فَتَقَبَّلْهَا مِنِّي وَ أَبْلِغْهُ إِيَّاهُ عَنِّي وَ أَثِبْنِي عَلَيْهَا أَفْضَلَ أَمَلِي وَ رَجَائِي فِيكَ وَ فِي نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ- وَ وَصِيِّ نَبِيِّكَ وَ فَاطِمَةَ الزَّهْرَاءِ ابْنَةِ نَبِيِّكَ- وَ الْحَسَنِ وَ الْحُسَيْنِ سِبْطَيْ نَبِيِّكَ وَ أَوْلِيَائِكَ مِنْ وُلْدِ الْحُسَيْنِ ع يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ-

O Allah-azwj! Accept it from me and Deliver to him-saww on my behalf, and Affirm me upon it the best of my aspirations and my hopes in You-azwj and in Your-azwj Prophets-as, may Your-azwj Salawaat be upon him-saww and his-saww Progeny-asws, and successor-asws of Your-azwj Prophet-saww and (Syeda) Fatima Al-Zahra-asws, daughter-asws of Your-azwj Prophet-saww, and Al-Hassan-asws and Al-Husayn-asws two grandsons-asws of Your-azwj Prophet-saww, and Your-azwj Guardians-asws from the sons-asws of Al-Husayn-asws! O Guardian of the Momineen! O Guardian of the Momineen! O Guardian of the Momineen!'

مَا يُهْدِيهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع يُدْعَى بِالدُّعَاءِ إِلَى قَوْلِكَ اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ عَمِّ نَبِيِّكَ وَ وَصِيِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع-

What he should gift to Amir Al-Momineen Ali-asws – He should supplicate with the supplication up to his words, 'O Allah-azwj! These two Cycles of Salat are a gift from me to Your-azwj servant, and Your-azwj Guardian-asws, and cousin of Your-azwj Prophet-saww, and his-saww successor-asws Amir Al-Momineen Ali-asws Bin Abu Talib-asws.

اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَ أَبْلِغْهُ إِيَّاهُمَا عَنِّي وَ أَثِبْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَ رَجَائِي فِيكَ وَ فِي نَبِيِّكَ وَ وَصِيِّ نَبِيِّكَ وَ فَاطِمَةَ الزَّهْرَاءِ ابْنَةِ نَبِيِّكَ وَ الْحَسَنِ وَ الْحُسَيْنِ سِبْطَيْ نَبِيِّكَ وَ أَوْلِيَائِكَ مِنْ وُلْدِ الْحُسَيْنِ ع يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ-

O Allah-azwj! Accept these two (Cycles of Salat) from me and Deliver it to them-asws both on my behalf, and Affirm me upon them-asws best of my aspiration and my hopes in You-azwj and in Your-azwj Prophet-saww and successor-asws of Your-azwj Prophet-saww, and (Syeda) Fatima Al-Zahra-asws daughter-asws of Your-azwj Prophet-saww, and Al-Hassan-asws and Al-Husayn-asws grandsons of Your-azwj Prophet-saww, and Your-azwj Guardians-asws from the sons-asws of Al-Husayn-asws! O Guardian of the Momineen! O Guardian of the Momineen! O Guardian of the Momineen!'

مَا تهديه [يُهْدِيهِ] إِلَى فَاطِمَةَ ع يَقُولُ- اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى الطَّاهِرَةِ الْمُطَهَّرَةِ الطَّيِّبَةِ الزَّكِيَّةِ فَاطِمَةَ بِنْتِ نَبِيِّكَ-

What he should gift to (Syeda) Fatima-asws. He should say, 'O Allah-azwj! These two Cycles of Salat are a gift from me to the Pure, the Purified, the Good, the Virtuous daughter-asws of Your-azwj Prophet-saww!

اللَّهُمَّ فَتَقَبَّلْهَا مِنِّي وَ أَبْلِغْهُمَا إِيَّاهَا عَنِّي وَ أَثِبْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَ رَجَائِي فِيكَ وَ فِي نَبِيِّكَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ وَ وَصِيِّ نَبِيِّكَ- وَ الطَّيِّبَةِ الطَّاهِرَةِ فَاطِمَةَ بِنْتِ نَبِيِّكَ- وَ الْحَسَنِ وَ الْحُسَيْنِ سِبْطَيْ نَبِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ-

O Allah-azwj! Accept it from me and Deliver these two (Cycles of Salat) to her-asws on my behalf, and Affirm me upon these best of my aspirations and my hopes in You-azwj and in Your-azwj Prophet-saww, may the Salawaat of Allah-azwj upon him-saww and his-saww Progeny-asws, and successor-asws Your-azwj Prophet-saww, and the goodly, the Pure Fatima-asws daughter-asws of Your-azwj Prophet-saww, and Al-Hassan-asws and Al-Husayn-asws two grandsons-asws of Your-azwj Prophet-saww! O Guardian of the Momineen! O Guardian of the Momineen! O Guardian of the Momineen!'

مَا يُهْدِيهِ إِلَى الْحَسَنِ ع- اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ ابْنِ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ الْحَسَنِ بْنِ عَلِيٍّ الرضا ع

What he should gift to Al-Hassan-asws – 'O Allah-azwj! These two Cycles of Salat are a gift from me to Your-azwj servant, and son-asws of Your-azwj servant, and Your-azwj Guardian-asws, and son-asws of Your-azwj Guardian Al-Hassan-asws Bin Ali Al-Reza-asws.

اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَ أَبْلِغْهُ إِيَّاهُمَا وَ أَثِبْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَ رَجَائِي فِيكَ وَ فِي نَبِيِّكَ وَ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ ثَلَاثاً

O Allah-azwj! Accept these two (Cycles of Salat) from me and deliver these to him-asws, and Affirm me upon these the best of my aspiration and my hopes in You-azwj and in Your-azwj Prophet-saww, and Your-azwj Guardian-asws and son-asws of Your-azwj Guardian-asws! O Guardian of the Momineen! O Guardian of the Momineen! O Guardian of the Momineen!'

مَا يُهْدِيهِ إِلَى الْحُسَيْنِ ع- اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ ابْنِ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ الطَّيِّبِ الطَّاهِرِ الزَّكِيِّ الرَّضِيِّ- الْحُسَيْنِ بْنِ عَلِيٍّ المجتبى- وَ تَأْتِي بِالدُّعَاءِ إِلَى آخِرِهِ يَا وَلِيَّ الْمُؤْمِنِينَ ثَلَاثاً

What he should gift to Al-Husayn-asws – 'O Allah-azwj! These two Cycles of Salat are a gift from me to Your-azwj servant, and son-asws of Your-azwj servant, and Your-azwj Guardian-asws and son-asws of Your-azwj Guardian-asws, grandson of Your-azwj Prophet-saww, the goodly, the Pure, the Virtuous, the satisfied, Al-Husayn-asws Bin Ali-asws, the Selected', and he should recite the supplication to its end, 'O Guardian of the Momineen!' - thrice.

مَا يُهْدِيهِ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع- اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ ابْنِ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ زَيْنِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ- وَ يَأْتِي بِالدُّعَاءِ إِلَى آخِرِهِ يَا وَلِيَّ الْمُؤْمِنِينَ ثَلَاثاً

What he should gift to Ali-asws Bin Al-Husayn-asws – 'O Allah-azwj! These two Cycles of Salat are a gift from me to Your-azwj servant, and son-asws Your-azwj servant, and Your-azwj Guardian-asws and son-asws of Your-azwj Guardian-asws grandson-asws of Your-azwj Prophet-saww, Zayn Al-Abideen Ali-asws Bin Al-Husayn-asws, may the greetings be upon them-asws both', and he should come with the supplication up to its end, O Guardian of the Momineen!' - thrice.

مَا يُهْدِيهِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ع- اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ ابْنِ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَلَمِكَ- وَ تَأْتِي بِالدُّعَاءِ إِلَى آخِرِهِ يَا وَلِيَّ الْمُؤْمِنِينَ ثَلَاثاً

What he should gift to Muhammad[-asws] Bin Ali[-asws] – ‘O Allah[-azwj]! These two Cycles are a gift from me to Your[-azwj] servant and son[-asws] of Your[-azwj] servant, and Your[-azwj] Guardian[-asws] and son[-asws] of Your[-azwj] Guardian[-asws] grandson[-asws] of Your[-azwj] Prophet[-saww], Muhammad[-asws] Bin Ali[-asws], the expounder of Your[-azwj] Knowledge!’, and he should come with the supplication up to its end, ‘O Guardian of the Momineen!’ - thrice.

مَا يُهْدِيهِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع- اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ ابْنِ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع وَ يَقُولُ الدُّعَاءَ إِلَى آخِرِهِ يَا وَلِيَّ الْمُؤْمِنِينَ ثَلَاثاً

What he should gift to Ja’far[-asws] Bin Muhammad[-asws] – ‘O Allah[-azwj]! These two Cycles of Salat are a gift from me to Your[-azwj] servant, and Your[-azwj] Guardian[-asws] and son[-asws] of Your[-azwj] Guardian[-asws] grandson[-asws] of Your[-azwj] Prophet[-saww], Ja’far[-asws] Bin Muhammad Al-Sadiq[-asws]’, and he should say the supplication up to its end, ‘O Guardian of the Momineen!’ - thrice.

مَا يُهْدِيهِ إِلَى مُوسَى بْنِ جَعْفَرٍ ع- اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ ابْنِ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ مُوسَى بْنِ جَعْفَرٍ ع وَارِثِ عِلْمِ النَّبِيِّينَ- وَ الدُّعَاءَ إِلَى آخِرِهِ يَا وَلِيَّ الْمُؤْمِنِينَ ثَلَاثاً

What he should gift to Musa[-asws] Bin Ja’far[-asws] – ‘O Allah[-azwj]! These two Cycles are a gift from me to Your[-azwj] servant and son[-asws] of Your[-azwj] servant, and Your[-azwj] Guardian[-asws] and son[-asws] of Your[-azwj] Guardian[-asws] grandson[-asws] of Your[-azwj] Prophet[-saww], Musa[-asws] Bin Ja’far[-asws], inheritor of knowledge of the Prophets[-as]’, and the supplication up to its end, ‘O Guardian of the Momineen!’ - thrice.

مَا يُهْدِيهِ إِلَى الرِّضَا عَلِيِّ بْنِ مُوسَى ع- اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ ابْنِ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ- عَلِيِّ بْنِ مُوسَى الرِّضَا ابْنِ الْمَرْضِيِّينَ عَلَيْهِمُ السَّلَامُ- وَ الدُّعَاءَ إِلَى آخِرِهِ يَا وَلِيَّ الْمُؤْمِنِينَ ثَلَاثاً

What he should gift to Al-Reza Ali[-asws] Bin Musa[-asws] – ‘O Allah[-azwj]! These two Cycles are a gift from me to Your[-azwj] servant and son[-asws] of Your[-azwj] servant, and Your[-azwj] Guardian[-asws] and son[-asws] of Your[-azwj] Guardian[-asws] grandson[-asws] of Your[-azwj] Prophet[-saww], Ali[-asws] Bin Musa Al-Reza[-asws] son[-asws] of the two satisfied ones, may the greetings be upon them[-asws]’ – and the supplication up to its end, ‘O Guardian of the Momineen!’ - thrice.

مَا يُهْدِيهِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ع- وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ عَلِيٍّ ع- مِثْلُ ذَلِكَ حَتَّى يَصِلَ إِلَى صَاحِبِ الزَّمَانِ ع- فَادْعُ بِالدُّعَاءِ إِلَى قَوْلِكَ- اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ ابْنِ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ فِي أَرْضِكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ يَا وَلِيَّ الْمُؤْمِنِينَ ثَلَاثاً.

What he should gift to Muhammad[-asws] Bin Ali[-asws], and Ali[-asws] Bin Muhammad[-asws], and Al-Hassan[-asws] Bin Ali[-asws], similar to that until he connects to Master of the Time[-ajfj]. He should supplicate the supplication up to his words, ‘O Allah[-azwj]! These two Cycles are a gift from me to Your[-azwj] servant and son[-asws] of Your[-azwj] servant, and Your[-azwj] Guardian[-asws] and son[-asws] of

Your-azwj Guardian-asws grandson-asws of Your-azwj Prophet-saww in Your-azwj earth, and Your-azwj Divine Authority upon Your-azwj creatures, O Guardian of the Momineen! (thrice)''.[152]

قَالَ السَّيِّدُ قُدِّسَ سِرُّهُ وَ أَخْبَرَنِي الشَّيْخُ حُسَيْنُ بْنُ أَحْمَدَ السُّورَاوِيُّ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ الطَّبَرِيِّ عَنْ أَبِي عَلِيٍّ ابْنِ شَيْخِ الطَّائِفَةِ عَنْ وَالِدِهِ وَ أَخْبَرَنِي عَلِيُّ بْنُ يَحْيَى الْخَنَّاطُ عَنْ عَرَبِيِّ بْنِ مُسَافِرٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَبِي عَلِيٍّ عَنْ وَالِدِهِ فِي مِصْبَاحِهِ الْكَبِيرِ مَا هَذَا لَفْظُهُ

The Seyyid, may his soul be sanctified, said, 'And it is informed to me by the Sheykh Husayn Bin Ahmad Al Sowrawy, from Muhammad Bin Abu Al Qasim Al Tabari, from Abu Ali Ibn Shekh Al Taifa, from his father, and it is informed to me by Ali Bin Yahya Al Hannat, from Araby Bin Musafir, from Muhammad Bin Abu Al Qasim, from Abu Ali, from his father in his 'Misbah Al Kabeer', these are its wordings: -

صَلَاةُ الْهَدِيَّةِ ثَمَانِي رَكَعَاتٍ رُوِيَ عَنْهُمْ ع أَنَّهُ يُصَلِّي الْعَبْدُ فِي يَوْمِ الْجُمُعَةِ ثَمَانِيَ رَكَعَاتٍ أَرْبَعاً يُهْدِي إِلَى رَسُولِ اللَّهِ ص وَ أَرْبَعاً يُهْدِي إِلَى فَاطِمَةَ ع- وَ يَوْمَ السَّبْتِ أَرْبَعَ رَكَعَاتٍ يُهْدِي إِلَى أَمِيرِ الْمُؤْمِنِينَ ع ثُمَّ كَذَلِكَ كُلَّ يَوْمٍ إِلَى وَاحِدٍ مِنَ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ إِلَى يَوْمِ الْخَمِيسِ أَرْبَعَ رَكَعَاتٍ يُهْدِي إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع-

'Salat Al-Hadiya' is of eight Cycles reported from them-asws: 'The servant should pray eight Cycles during the day of Friday. He should gift four to Rasool-Allah-saww and gift four to (Syeda) Fatima-asws, and four Cycles on the day of Saturday gifting to Amir Al-Momineen-asws. Then like that every day to one of the Imams-asws, may the greetings be upon them-asws, up to the day of Thursday four Cycle gifting to Ja'far-asws Bin Muhammad Al-Sadiq-asws.

ثُمَّ يَوْمَ الْجُمُعَةِ أَيْضاً ثَمَانِيَ رَكَعَاتٍ أَرْبَعاً يُهْدِي إِلَى رَسُولِ اللَّهِ ص- وَ أَرْبَعَ رَكَعَاتٍ يُهْدِي إِلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ ثُمَّ يَوْمَ السَّبْتِ أَرْبَعَ رَكَعَاتٍ يُهْدِي إِلَى مُوسَى بْنِ جَعْفَرٍ ع- ثُمَّ كَذَلِكَ إِلَى يَوْمِ الْخَمِيسِ أَرْبَعَ رَكَعَاتٍ يُهْدِي إِلَى صَاحِبِ الزَّمَانِ ع-

Then eight Cycles on the day of Friday as well, for gifting to Rasool-Allah-saww and four Cycles gifting to (Syeda) Fatima-asws, may the greetings be upon her-asws. Then four Cycles on the day of Saturday to Musa-asws Bin Ja'far-asws, then like that up to the day of Thursday four Cycles gifting to Master of the Time-ajfj.

الدُّعَاءَ بَيْنَ كُلِّ رَكْعَتَيْنِ- اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَعُودُ السَّلَامُ حَيِّنَا رَبَّنَا مِنْكَ بِالسَّلَامِ

The supplication between every two Cycles – 'O Allah-azwj! You-azwj are the Salaam (Granter of peace), and from You-azwj is the Salaam (peace), and the Salaam (peace) returns to You-azwj, so our Lord-azwj, Bestow us the peace from You-azwj!

اللَّهُمَّ إِنَّ هَذِهِ الرَّكَعَاتِ هَدِيَّةٌ مِنِّي إِلَى فُلَانِ بْنِ فُلَانٍ بْنِ فُلَانٍ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَلِّغْهُ إِيَّاهَا وَ أَعْطِنِي أَفْضَلَ أَمَلِي وَ رَجَائِي فِيكَ وَ فِي رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ وَ فِيهِ وَ تَدْعُو بِمَا أَحْبَبْتَ إِنْ شَاءَ اللَّهُ تَعَالَى.

O Allah-azwj! These two Cycles (of Salat) are a gift from me to so and so, son of so and so. Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Deliver these to him and Grant me best of my aspirations and my hopes in You-azwj and in Your-azwj Rasool-saww, may

[152] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 112 H 1 a

Your-azwj Salawaat be upon him-saww and his-saww Progeny-asws!' – and supplicate with whatever you like, if Allah-azwj the Exalted so Desires!''[153]

2- دَعَوَاتُ الرَّاوَنْدِيِّ، قَالُوا عَلَيْهِمُ السَّلَامُ إِنَّهُ يُصَلِّي الْعَبْدُ يَوْمَ الْجُمُعَةِ ثَمَانِيَ رَكَعَاتٍ.

(The book) 'Dawaat' of Al Rawandy –

'They-asws, may the greeting be upon them-asws, said: 'The servant should pray eight Cycles (of Salat of gift) on the day of Friday''.[154]

3- فَلَاحُ السَّائِلِ، رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَفَنْتُمْ مَيِّتَكُمْ وَ فَرَغْتُمْ مِنْ دَفْنِهِ فَلْيَقُمْ وَارِثُهُ أَوْ قَرَابَتُهُ أَوْ صَدِيقُهُ مِنْ جَانِبِ الْقَبْرِ وَ يُصَلِّي رَكْعَتَيْنِ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى فَاتِحَةَ الْكِتَابِ مَرَّةً وَ الْمُعَوِّذَتَيْنِ مَرَّةً

(The book) 'Falah Al Saail' –

'It is reported from Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'When you have dealt with your deceased and are free from burying him, let his inheritor, or his relative, or his friend stand by a side of the grace and pray two Cycles (Salat) reciting in the first Cycle Surah Al Fatiha once, and Al Mawazateyn once'.

سَقَطَ مِنَ الْأَصْلِ وَصْفُ الرَّكْعَةِ الثَّانِيَةِ فَيَقْرَأُهَا بِالْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ إِنْ شَاءَ فَإِنَّهُمَا مِنْ مُهِمَّاتِ مَا يَقْرَأُ فِي النَّوَافِلِ وَ يَرْكَعُ وَ يَسْجُدُ وَ يَقُولُ فِي سُجُودِهِ- سُبْحَانَ مَنْ تَعَزَّزَ بِالْقُدْرَةِ وَ قَهَرَ عِبَادَهُ بِالْمَوْتِ-

The description of the second Cycle has been dropped from the original – 'He should recite it with Surah Al Hamd and Al Tawheed and Al Zilzaal if he so desires, for these two are from the important ones what is to be recited in the optional (Salat), and he should perform Ruk'u and Sajdah, and he should say in his Sajdah, 'Glorious is the One Mighty with the Power, and He-azwj Subdues His-azwj servants with the death!'

ثُمَّ يُسَلِّمُ وَ يَرْجِعُ إِلَى الْقَبْرِ وَ يَقُولُ يَا فُلَانَ بْنَ فُلَانَةَ هَذِهِ لَكَ وَ لِأَصْحَابِكَ

Then he should perform Salaat and return to the grace and say, 'O son and so, son of so and so! These are for you and for your companions!'

فَإِنَّ اللَّهَ يَرْفَعُ عَنْهُ عَذَابَ الْقَبْرِ وَ ضِيقَهُ وَ لَوْ سَأَلَ رَبَّهُ أَنْ يَغْفِرَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ حَيِّهِمْ وَ مَيِّتِهِمُ اسْتَجَابَ اللَّهُ دُعَاءَهُ فِيهِمْ

Allah-azwj will Raise from him punishment of the grave and its compression, and if he were to ask his Lord-azwj to Forgive the believing men and the believing women, and the Muslim men and the Muslim women, their living ones and their dead, Allah-azwj will Answer his supplication regarding them!

وَ يَقُولُ اللَّهُ تَعَالَى لِصَاحِبِهِ يَا فُلَانُ بْنَ فُلَانٍ كُنْ قَرِيرَ الْعَيْنِ قَدْ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لَكَ وَ يُعْطِي الْمُصَلِّيَ بِكُلِّ حَرْفٍ أَلْفَ حَسَنَةٍ وَ تُمْحَى عَنْهُ أَلْفُ سَيِّئَةٍ

[153] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 112 H 1 b
[154] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 112 H 2

And Allah-azwj the Exalted Says to its companion (supplicater): "O so and so, son of son and so! Be delighted of the eyes for Allah-azwj Mighty and Majestic has Forgiven for you!", and the praying one will be Given a thousand good deeds for every letter, and a thousand evil deeds will be deleted from him!

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَعَالَى صَفّاً مِنَ الْمَلَائِكَةِ يُشَيِّعُونَهُ إِلَى بَابِ الْجَنَّةِ فَإِذَا دَخَلَ الْجَنَّةَ اسْتَقْبَلَهُ سَبْعُونَ أَلْفَ أَلْفِ مَلَكٍ مَعَ كُلِّ مَلَكٍ طَبَقٌ مِنْ نُورٍ مُغَطًّى بِمِنْدِيلٍ مِنْ إِسْتَبْرَقٍ وَ فِي يَدِ كُلِّ مَلَكٍ كُوزٌ مِنْ نُورٍ فِيهِ مَاءُ السَّلْسَبِيلِ فَيَأْكُلُ مِنَ الطَّبَقِ وَ يَشْرَبُ مِنَ الْمَاءِ وَ رِضْوَانُ اللَّهِ أَكْبَرُ.

When it will be the Day of Qiyamah, Allah-azwj the Exalted will Send a row of Angels to escort him to the door of Paradise. When he enters the Paradise, seventy million Angels will welcome him, with every Angel will be a tray of light covered by a towel of brocade, and in the hand of every Angel will be a pitcher of light wherein would be water of Al Salsabeel. He will east from the tray and drink from the water, and Satisfaction of Allah-azwj is greater!''[155]

4- فَلَاحُ السَّائِلِ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَأْتِي عَلَى الْمَيِّتِ سَاعَةٌ أَشَدُّ مِنْ أَوَّلِ لَيْلَةٍ فَارْحَمُوا مَوْتَاكُمْ بِالصَّدَقَةِ فَإِنْ لَمْ تَجِدُوا فَلْيُصَلِّ أَحَدُكُمْ رَكْعَتَيْنِ

(The book) 'Falah Al Saail' –

'From Huzeyfa Bin Al-Yaman-ra who said, 'Rasool-Allah-saww said: 'There will not come upon the decease a time severer than the first night, so send mercy upon your deceased with donating the charity. If you cannot find (money), then let one of you pray two Cycles (Salat).

يَقْرَأُ فِي الْأُولَى بِفَاتِحَةِ الْكِتَابِ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّتَيْنِ وَ فِي الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ مَرَّةً وَ أَلْهَاكُمُ التَّكَاثُرُ عَشْرَ مَرَّاتٍ وَ يُسَلِّمُ وَ يَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ابْعَثْ ثَوَابَهُمَا إِلَى قَبْرِ ذَلِكَ الْمَيِّتِ فُلَانِ بْنِ فُلَانٍ-

He should recite the first (Cycle) with Surah Al Fatiha once, and Al Tawheed twice, and in the second with Surah Al Fatiha once and Al Takasur ten times, and he should perform Salaam and say, 'O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Send its Rewards to the grave of that deceased, so and so, son of so and so!'

فَيَبْعَثُ اللَّهُ مِنْ سَاعَتِهِ أَلْفَ مَلَكٍ إِلَى قَبْرِهِ مَعَ كُلِّ مَلَكٍ ثَوْبٌ وَ حُلَّةٌ وَ يُوَسَّعُ فِي قَبْرِهِ مِنَ الضِّيقِ إِلَى يَوْمِ يُنْفَخُ فِي الصُّورِ وَ يُعْطَى الْمُصَلِّي بِعَدَدِ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ حَسَنَاتٍ وَ تُرْفَعُ لَهُ أَرْبَعُونَ دَرَجَةً.

Allah-azwj Will immediately Send a thousand Angels to his grave, with every Angel will be a garment and ornament, and there will be an expansion in his grace from the constriction up to the day it shall be blown into the Trumpet, and the praying one will be Given good deed of the number of what the sun had emerged upon, and forty ranks will be raised for him''.[156]

5- وَ مِنْهُمَا صَلَاةُ هَدِيَّةِ الْمَيِّتِ رَكْعَتَانِ فِي الْأُولَى الْحَمْدُ وَ آيَةُ الْكُرْسِيِّ وَ فِي الثَّانِيَةِ الْحَمْدُ وَ الْقَدْرُ عَشْراً فَإِذَا سَلَّمَ قَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ابْعَثْ ثَوَابَهُمَا إِلَى قَبْرِ فُلَانٍ.

[155] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 112 H 3
[156] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 112 H 4

And from them both – ‘Salat Hadiya Al-Mayyit’ is of two Cycles. In the first is Surah Al Hamd and Ayat Al Kursy, and in the second is Surah Al Hamd, and Al Qadr ten times. When he performs Salat he should say, ‘O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Send its Rewards to the grave of so and so!’’[157]

6- الْبَلَدُ، وَ رَأَيْتُ فِي بَعْضِ كُتُبِ أَصْحَابِنَا أَنَّهُ يَقْرَأُ فِي الْأُولَى بَعْدَ الْفَاتِحَةِ آيَةَ الْكُرْسِيِّ مَرَّةً وَ التَّوْحِيدَ مَرَّتَيْنِ وَ فِي الثَّانِيَةِ بَعْدَ الْحَمْدِ التَّكَاثُرَ عَشْراً وَ نَقَلْتُهَا عَنْ وَالِدِي قُدِّسَ سِرُّهُ.

(The book) ‘Al Balad’ –

‘And I saw in one of the books of our companions, he should recite in the first (Cycle) after Surah Al Fatiha, Ayat Al Kursy once, and Al Tawheed twice, and in the second (Cycle) after Surah Al Hamd, Al Takasur ten times, and I am transmitting it from my father, may his soul be sanctified’’.[158]

وَ رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يُصَلِّي عَنْ وَلَدِهِ فِي كُلِّ لَيْلَةٍ رَكْعَتَيْنِ وَ عَنْ وَالِدَيْهِ فِي كُلِّ يَوْمٍ رَكْعَتَيْنِ قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ صَارَ لِلْوَلَدِ اللَّيْلُ

And it is reported by the Sheykh in the correct (Hadeeth in ‘Al Tahzeeb), from Umar Bin Yazeed who said,

‘Abu Abdullah-asws was praying one behalf of his-asws son two Cycles Salat during every night, and two Cycles on behalf of his-asws parents-asws during every day. I said, ‘May I be sacrificed for you-asws! How come the night came to be for the son?’

قَالَ لِأَنَّ الْفِرَاشَ لِلْوَلَدِ

He-asws said: ‘Because the bed is for the child’.

قَالَ وَ كَانَ يَقْرَأُ فِيهِمَا إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ- وَ رَوَاهُ الرَّاوَنْدِيُّ فِي دَعَوَاتِهِ مُرْسَلًا عَنْهُ ع.

He (the narrator) said, ‘And he-asws was reciting in these (Surah(s)) Al Zilzaal and Al Kawser. And Al Rawandy has reported it in his ‘Dawaat’ with an unbroken chain from him-asws’’.[159]

7- الْمَكَارِمُ، صَلَاةُ الْوَالِدِ لِوَلَدِهِ أَرْبَعُ رَكَعَاتٍ يَقْرَأُ فِي الْأُولَى الْحَمْدَ مَرَّةً وَ عَشْرَ مَرَّاتٍ رَبَّنا وَ اجْعَلْنا مُسْلِمَيْنِ لَكَ وَ مِنْ ذُرِّيَّتِنا أُمَّةً مُسْلِمَةً لَكَ وَ أَرِنا مَناسِكَنا وَ تُبْ عَلَيْنا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

(The book) ‘Al Makarim’ –

‘Salat of the parent for his child is of four Cycle, reciting in the first Surah Al Hamd once and ten times: ***Our Lord! And Make us both submissive to You, and from our offspring a community submitting to You, and Show us our rituals and Turn to us, surely You are the Oft-turning, the Merciful [2:128]***.

[157] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 112 H 5
[158] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 112 H 6 a
[159] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 112 H 6 b

وَ فِي الثَّانِيَةِ الْحَمْدَ مَرَّةً وَ عَشْرَ مَرَّاتٍ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلاةِ وَ مِنْ ذُرِّيَّتِي رَبَّنا وَ تَقَبَّلْ دُعاءِ- رَبَّنَا اغْفِرْ لِي وَ لِوالِدَيَّ وَ لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسابُ

And in the second (Cycle), Surah Al Hamd once, and ten times: ***Lord! Make me the establisher of the Salat and from my offspring (too). Our Lord, and Accept my supplication [14:40] Our Lord! Forgive me and my parents and the Momineen on the Day the Reckoning would be established would be when the reckoning would be established [14:41]***.

وَ فِي الثَّالِثَةِ الْحَمْدَ مَرَّةً وَ عَشْرَ مَرَّاتٍ رَبَّنا هَبْ لَنا مِنْ أَزْواجِنا وَ ذُرِّيَّاتِنا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنا لِلْمُتَّقِينَ إِماماً

And in the third Cycle, Surah Al Hamd once, and ten times: ***'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]***.

وَ فِي الرَّابِعَةِ الْحَمْدَ مَرَّةً وَ عَشْرَ مَرَّاتٍ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلى والِدَيَّ وَ أَنْ أَعْمَلَ صالِحاً تَرْضاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَ إِنِّي مِنَ الْمُسْلِمِينَ

And in the fourth (Cycle) Surah Al Hamd once, and ten time: ***'Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. I repent to You and I am from the submitters' [46:15]***.

فَإِذَا سَلَّمَ قَالَ عَشْراً رَبَّنا هَبْ لَنا الْآيَةَ

When he performs Salaam, he should say ten times, ''***Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]***'.

صَلَاةُ الْوَلَدِ لِوَالِدَيْهِ رَكْعَتَانِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ- وَ عَشْرَ مَرَّاتٍ رَبَّنَا اغْفِرْ لِي وَ لِوالِدَيَّ وَ لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسابُ

Salat of the son for his parents – Recite the first (Cycle) with Surah Al Fatiha, and ten times: ***Our Lord! Forgive me and my parents and the Momineen on the Day the Reckoning would be established would be when the reckoning would be established [14:41]***.

وَ فِي الثَّانِيَةِ الْفَاتِحَةَ وَ عَشْرَ مَرَّاتٍ رَبِّ اغْفِرْ لِي وَ لِوالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِيَ مُؤْمِناً وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِناتِ

And in the second (Cycle) Surah Al Fatiha, and ten times: ***My Lord! Forgive me and my parents and one who entered into my house being a Momin, and (forgive) the Momineen and the Mominaat, [71:28]***.

فَإِذَا سَلَّمَ يَقُولُ عَشْرَ مَرَّاتٍ رَبِّ ارْحَمْهُما كَما رَبَّيانِي صَغِيراً

When he performs Salaam he should say ten times: ***'Lord! Mercy them just as they nourished me (when I was) little' [17:24]***''.

صَلَاةٌ أُخْرَى رَكْعَتَانِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ عِشْرِينَ مَرَّةً رَبِّ ارْحَمْهُما كَما رَبَّيانِي صَغِيراً فَإِذَا فَرَغَ سَجَدَ وَ يَقُولُهَا عَشَرَةً أُخْرَى.

Another Salat – 'Two Cycles, reciting in each Cycle Surah Al Fatiha once, and twenty times: ***'Lord! Mercy them just as they nourished me (when I was) little' [17:24]***!' When he is free, he should do Sajdah and say it ten times again''.[160]

[160] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 112 H 7

أبواب الاستخارات و فضلها و كيفياتها و صلواتها و دعواتها

CHAPTERS ON ISTIKHARA (SEEKING ALLAH-azwj'S CHOICE)

AND ITS MERITS, AND ITS METHOD, AND ITS SALAT, AND ITS SUPPLICATION

باب 113 ما ورد في الحث على الاستخارة و الترغيب فيها و الرضا و التسليم بعدها

CHAPTER 113 – WHAT HAS BEEN REFERRED REGARDING THE ENCOURAGEMENT UPON THE ISTIKHARA, AND THE INCITEMENT IN IT, AND THE SATISFACTION AND THE SUBMISSION AFTER IT

1- فَتْحُ الْأَبْوَابِ، لِلسَّيِّدِ الْجَلِيلِ عَلِيِّ بْنِ طَاوُسٍ وَ الْمُقْنِعَةُ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: يَقُولُ اللَّهُ عَزَّ وَ جَلَّ مِنْ شَقَاءِ عَبْدِي أَنْ يَعْمَلَ الْأَعْمَالَ وَ لَا يَسْتَخِيرَ بِي.

(The book) 'Fat'h Al Abwaab' of the majestic Seyyid Ali Bin Tawous, and 'Al Muqnie',

'From Al-Sadiq-asws having said: 'Allah-azwj Mighty and Majestic Said: "From wretchedness of My-azwj servant is that he does the works and does not seek My-azwj Choice (Istikhara)!"'[161]

2- الْمَحَاسِنُ، عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ.

(The book) 'Al Mahasin' – from the one who mentioned it, from Abu Abdullah-asws – similar to it.[162]

وَ مِنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُضَارِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ دَخَلَ فِي أَمْرٍ بِغَيْرِ اسْتِخَارَةٍ ثُمَّ ابْتُلِيَ لَمْ يُؤْجَرْ.

And from him, from Ibn Mahboub, from Ibn Ri'ab, from Ibn Muskan, from Muhammad Bin Muzarib who said,

'Abu Abdullah-asws said: 'One who enters into a matter without Istikhara then is afflicted, will not be Rewarded''.[163]

الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقْطِينِيِّ وَ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَنْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ

(The book) 'Al Mahasin' – from Muhammad Bin Isa Al Yaqteeny and Usman Bin Isa, from the one who mentioned it, from one of his companions who said,

'I said to Abu Abdullah-asws, 'Who is the most prestigious of people to Allah-azwj?'

قَالَ أَكْثَرُهُمْ ذِكْراً لِلَّهِ وَ أَعْمَلُهُمْ بِطَاعَتِهِ

[161] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 1
[162] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 2 a
[163] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 2 b

He-asws said: 'Their most frequenting Zikr of Allah-azwj and their most (hard) working in obedience to Him-azwj'.

قُلْتُ فَمَنْ أَبْغَضُ الْخَلْقِ إِلَى اللَّهِ

I said, 'Who is the most hateful of the creatures to Allah-azwj?'

قَالَ مَنْ يَتَّهِمُ اللَّهَ

He-asws said: 'One who accuses Allah-azwj!'

قُلْتُ وَ أَحَدٌ يَتَّهِمُ اللَّهَ

I said, 'And does anyone accuse Allah-azwj?'

قَالَ نَعَمْ مَنِ اسْتَخَارَ اللَّهَ فَجَاءَتْهُ الْخِيَرَةُ بِمَا يَكْرَهُ فَسَخِطَ فَذَلِكَ يَتَّهِمُ اللَّهَ.

He-asws said: 'Yes, one who seeks Choice of Allah-azwj, so it comes as good with what he dislikes, so he is angered. That is the one accusing Allah-azwj''.[164]

كِتَابُ الْغَايَاتِ، عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَنْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ وَ ذَكَرَ نَحْوَهُ.

(The book) 'Kitab Al Gayaat' – from Al Qasim Bin Al Waleed who said,

'I said to Abu Abdullah-asws, 'Who is the most prestigious of the people to Allah-azwj?' – and mentioned similar to it''.[165]

الْمَكَارِمُ، عَنْ عُثْمَانَ بْنِ عِيسَى مِثْلَهُ إِلَى قَوْلِهِ فَسَخِطَ ذَلِكَ فَهُوَ الْمُتَّهِمُ لِلَّهِ.

(The book) 'Al-Makarim' – from Usman Bin Isa, similar to it up to his-asws words: 'So he gets angered. That one, he is the accuser of Allah-azwj''.[166]

3- الفتح، فتح الأبواب عَنْ شَيْخِهِ مُحَمَّدِ بْنِ نَمَا وَ أَسْعَدَ بْنِ عَبْدِ الْقَاهِرِ عَنْ عَلِيِّ بْنِ سَعِيدٍ الرَّاوَنْدِيِّ عَنْ وَالِدِهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ شَيْخِ الطَّائِفَةِ قَالَ أَخْبَرَنِي جَمَاعَةٌ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ يَعْقُوبَ بْنِ يَزِيدَ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ دَخَلَ فِي أَمْرٍ بِغَيْرِ اسْتِخَارَةٍ ثُمَّ ابْتُلِيَ لَمْ يُؤْجَرْ.

(The book) 'Fat'h Al Abwaab – from his elder Muhammad Bin Nama and As'ad Bin Abdul Qahir, from Ali Bin Saeed Al Rawandy, from his father, from Muhammad Bin Ali Al Halby, from Sheykh Al Taifa who said, 'A group informed me from Al Sadouq, from his father, from Sa'ad, from Ibrahim Bin Hashim, and Yaqoub Bin Yazeed, and Muhammad Bin Al Husayn Bin Abu Al Khattab, altogether from Ibn Abu Umeys, from Safwan, from Ibn Muskan who said,

[164] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 2 c
[165] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 2 d
[166] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 2 e

‘Abu Abdullah-asws said: ‘One who enters into a matter without Istikhara, then is afflicted, will not be Rewarded’’.[167]

وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ شَيْخِ الطَّائِفَةِ عَنِ ابْنِ أَبِي جِيدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أُبَالِي إِذَا اسْتَخَرْتُ اللَّهَ عَلَى أَيِّ طَرَفَيْ وَقَعْتُ وَ كَانَ أَبِي يُعَلِّمُنِي الِاسْتِخَارَةَ كَمَا يُعَلِّمُنِي السُّوَرَ مِنَ الْقُرْآنِ.

And by the previous chain from Sheykh Al Taaifa, from Ibn Abu Jiyid, from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Fazzal, from Abdullah Bin Maymoun Al Qaddah,

‘From Abu Abdullah-asws having said: ‘I-asws don’t care when I-asws have sought the Choice of Allah-azwj, upon which of the two ends it falls (yes or no), and my-asws father-asws taught me-asws the Istikhara just as he-asws taught me the Chapters of the Quran’’.[168]

4- الفتح، فتح الأبواب قَالَ وَجَدْتُ فِي أَصْلِ الْعَبْدِ الصَّالِحِ الْمُتَّفَقِ عَلَيْهِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رِبْعِيٍّ عَنِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا اسْتَخَارَ اللَّهَ عَزَّ وَ جَلَّ عَبْدٌ مُؤْمِنٌ إِلَّا خَارَ لَهُ وَ إِنْ وَقَعَ مَا يَكْرَهُ.

(The book) ‘Al Fat’h Al Abwaab’ – He said, ‘I found in the original of the righteous servant, there is a concurrence upon it by Muhammad Bin Abu Umeyr, may Allah-azwj be Satisfied with him, from Rabie, from Al Mufazzal who said,

‘I heard Abu Abdullah-asws saying: ‘No Momin servant will seek the Choice of Allah-azwj Mighty and Majestic except He-azwj will Choose for him, and even if falls on what he dislikes’’.[169]

وَ مِنْهُ نَقْلًا عَنِ الْحُمَيْدِيِّ فِي كِتَابِ الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ص يُعَلِّمُنَا الِاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّوَرَ مِنَ الْقُرْآنِ.

And from him, transmitting from Al Humeydi in the book ‘Al Jam’a Bayn Al Sahiheyn’ (Bukhari and Muslim), from Jabir Bin Abdullah who said,

‘The Prophet-as had taught us the Istikhara in all the affairs, just as he-saww taught us Chapters of the Quran’’.[170] (Non-Shia source)

وَ مِنْهُ مَا رَوَاهُ بِإِسْنَادِهِ إِلَى جَدِّهِ أَبِي جَعْفَرٍ الطُّوسِيِّ فِيمَا رَوَاهُ إِلَى أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عُقْدَةَ فِي كِتَابِ تَسْمِيَةِ الْمَشَايِخِ عَنْ شِهَابِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يَعْلَى عَنْ إِدْرِيسَ بْنِ مُحَمَّدِ بْنِ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: كُنَّا نَتَعَلَّمُ الِاسْتِخَارَةَ كَمَا نَتَعَلَّمُ السُّورَةَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ.

And from him, what is reported by his chain to his grandfather Abu Ja’far Al Tusi, among what he reported to Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Uqdah in the book ‘Tasmiyat Al Mashayekh’, from Shihab Bin Muhammad Bin Ali, from Jaf’ar Bin Muhammad Bin Ya’la, from Idrees Bin Muhammad Bin Yahya Bin Abdullah Bin Al Hassan, from his father, from Idrees Bin Abdullah Bin Al Hassan,

[167] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 3 a
[168] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 3 b
[169] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 4 a
[170] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 4 b

‘From Ja’far-asws Bin Muhammad-asws, from his-asws father-asws having said: ‘We-asws used to learn the Istikhara just as we-asws learned the Chapters from the Book of Allah-azwj Mighty and Majestic’’.[171]

وَ مِنْهُ مِنَ الْكِتَابِ الْمَذْكُورِ لِابْنِ عُقْدَةَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا نَتَعَلَّمُ الِاسْتِخَارَةَ كَمَا نَتَعَلَّمُ السُّورَةَ مِنَ الْقُرْآنِ

And from him, from the mentioned book of Ibn Uqdah, by his chain,

‘From Abu Abdullah-asws having said: ‘We-asws used to learn the Istikhara just as we-asws learned the Chapters of the Quran’.

ثُمَّ قَالَ مَا أُبَالِي إِذَا اسْتَخَرْتُ اللَّهَ عَلَى أَيِّ جَنْبَيَّ وَقَعْتُ.

Then he-asws said: ‘I-asws don’t care, when I-asws seek the Choice of Allah-azwj, which of the two sides it occurs (yes or no)’’.[172]

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ الدُّعَاءِ لِسَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقُولُ قَالَ اللَّهُ مَنْ لَمْ يَرْضَ بِقَضَائِي وَ يَشْكُرْ نَعْمَائِي وَ يَصْبِرْ عَلَى بَلَائِي فَلْيَطْلُبْ رَبّاً سِوَايَ غَيْرِي وَ مَنْ رَضِيَ بِقَضَائِي وَ شَكَرَ نَعْمَائِي وَ صَبَرَ عَلَى بَلَائِي كَتَبْتُهُ فِي الصِّدِّيقِينَ عِنْدِي

And from him, transmitting from ‘Kitab Al Du’a’ of Saeed Bin Abdullah,

‘From Abu Abdullah-asws, he-asws had said: ‘Allah-azwj Said: “One who is not satisfied with My-azwj Decree, and thanking for My-azwj bounties, and being patient upon My-azwj afflictions, let him seek a lord other than Me-azwj; and one who is satisfied with My-azwj Decree, and thanks for My-azwj bounties, and is patient upon My-azwj afflictions, I-azwj will Write him among the truthful ones in My-azwj Presence!”

وَ كَانَ يَقُولُ ع مَنِ اسْتَخَارَ اللَّهَ فِي أَمْرِهِ فَعَمِلَ أَحَدَ الْأَمْرَيْنِ فَعَرَضَ فِي قَلْبِهِ شَيْءٌ فَقَدِ اتَّهَمَ اللَّهَ فِي قَضَائِهِ.

And he-asws had said: ‘One who seeks the Choice of Allah-azwj in his affairs so he works one of the two matters, but there is an objection of something in his heart, so he has accused Allah-azwj regarding His-azwj Decree’’.[173]

وَ مِنْهُ نَقْلًا مِنَ الْكِتَابِ الْمَذْكُورِ لِسَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَنْزَلَ اللَّهُ أَنَّ مِنْ شَقَاءِ عَبْدِي أَنْ يَعْمَلَ الْأَعْمَالَ وَ لَا يَسْتَخِيرَنِي.

And from him, transmitting from the mentioned book of Sa’ad Bin Abdullah, from Al Husayn Bin Saeed, from Usman Bin Isa, from one of his companions,

‘From Abu Abdullah-asws having said: ‘Allah-azwj Revealed: “It is from wretchedness of My-azwj servants if he does the works and does not seek My-azwj Choice!”’[174]

[171] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 4 c
[172] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 4 d
[173] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 4 e
[174] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 4 f

5- مَجَالِسُ الشَّيْخِ، عَنِ الْمُفِيدِ عَنْ عَلِيِّ بْنِ خَالِدٍ الْمَرَاغِيِّ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ الْعِجْلِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ فَقَالَ لِي وَ هُوَ يُوصِينِي يَا عَلِيُّ مَا خَارَ مَنِ اسْتَخَارَ وَ لَا نَدِمَ مَنِ اسْتَشَارَ الْحَدِيثَ.

(The book) 'Majalis' of the Sheykh, from Al Mufeed, from Ali Bin Khalid Al Maraghy, from Muhammad Bin Al Fayz Al Ijaly, from his father, from Abdul Azeem Al Hasany, from Muhammad Bin,

'Ali[-asws] Bin Musa[-asws], from his[-asws] forefathers[-asws], from Amir Al-Momineen[-asws] having said: 'Rasool-Allah[-saww] sent me[-asws] to Al-Yemen. He[-saww] said to me[-asws] while he[-saww] was advising me[-asws]: 'O Ali[-asws]! He will not be confused, the one who does Istikhara, nor will he regret, the one who consults' – the Hadeeth''.[175]

[175] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 113 H 4 g

باب 114 الاستخارة بالرقاع

CHAPTER 114 – THE ISTIKHARA WITH THE NOTES

1- مَكَارِمُ الْأَخْلَاقِ، قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَيَابَةَ خَرَجْتُ سَنَةً إِلَى مَكَّةَ وَ مَتَاعِي بَزٌّ قَدْ كَسَدَ عَلَيَّ

(The book) 'Makarim Al Akhlaq' –

'Abdul Rahman Bin Siyabah said, 'One year I went out to Makkah and my merchandise of linen had stagnated upon me (not sold)'.

قَالَ فَأَشَارَ عَلَيَّ أَصْحَابُنَا أَنْ أَبْعَثَهُ إِلَى مِصْرَ وَ لَا أَرُدَّهُ إِلَى الْكُوفَةِ أَوْ إِلَى الْيَمَنِ فَاخْتَلَفَ عَلَيَّ آرَاؤُهُمْ فَدَخَلْتُ عَلَى الْعَبْدِ الصَّالِحِ بَعْدَ النَّفْرِ بِيَوْمٍ وَ نَحْنُ بِمَكَّةَ فَأَخْبَرْتُهُ بِمَا أَشَارَ بِهِ أَصْحَابُنَا وَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَمَا تَرَى حَتَّى أَنْتَهِيَ إِلَى مَا تَأْمُرُنِي

He said, 'Our companions consulted to me that I should dispatch it to Egypt and not return it to Al-Kufa or to Al-Yemen. Their opinions differed upon me, so I entered to see Al-Abd Al-Salih (7th Imam-asws) one day after the going, and we were at Makkah. I informed him-asws with what our companions had consulted with and I said to him-asws, 'May I be sacrificed for you-asws! What is your-asws view, until I end up to what you-asws are instructing me with?'

فَقَالَ لِي سَاهِمْ بَيْنَ مِصْرَ وَ الْيَمَنِ ثُمَّ فَوِّضْ فِي ذَلِكَ أَمْرَكَ إِلَى اللَّهِ فَأَيُّ بَلَدٍ خَرَجَ سَهْمُهَا عَنِ الْأَسْهُمِ فَابْعَثْ مَتَاعَكَ إِلَيْهَا

He-asws said to me: 'Cast of a lot between Egypt and Al-Yemen, then delegate regarding that matter of yours to Allah-azwj, so whichever city its lot comes out from the lots, dispatch your merchandise to it!'

قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ أُسَاهِمُ

I said, 'May I be sacrificed for you-asws! How shall I cast lots?'

قَالَ اكْتُبْ فِي رُقْعَةٍ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ- عالِمُ الْغَيْبِ وَ الشَّهادَةِ أَنْتَ الْعَالِمُ وَ أَنَا الْمُتَعَلِّمُ فَانْظُرْ لِي فِي أَيِّ الْأَمْرَيْنِ خَيْرٌ لِي حَتَّى أَتَوَكَّلَ عَلَيْكَ فِيهِ وَ أَعْمَلَ بِهِ ثُمَّ اكْتُبْ مِصْراً إِنْ شَاءَ اللَّهُ

He-asws said: 'Write in a notepaper, 'In the Name of Allah-azwj the Beneficent, the Merciful! O Allah-azwj! You-azwj are Allah-azwj. There is no god except You-azwj, Knower of the unseen and the seen! You-azwj are the Knower and I am (from) the learners, so Consider for me into whichever of the two matters is better for me until I rely upon You-azwj regarding it and I act work with it'. Then write 'Egypt', if Allah-azwj so Desires'.

ثُمَّ اكْتُبْ رُقْعَةً أُخْرَى مِثْلَ مَا فِي الرُّقْعَةِ الْأُولَى شَيْئاً شَيْئاً ثُمَّ اكْتُبِ الْيَمَنَ إِنْ شَاءَ اللَّهُ ثُمَّ اكْتُبْ رُقْعَةً أُخْرَى مِثْلَ مَا فِي الرُّقْعَتَيْنِ شَيْئاً شَيْئاً ثُمَّ اكْتُبْ بِحَبْسِ الْمَتَاعِ وَ لَا يُبْعَثُ إِلَى بَلَدٍ مِنْهُمَا

Then write another note similar to what is in the first notepaper, thing by thing. Then write, 'Al-Yemen', if Allah-azwj so Desires. Then write another note similar to what is in the two notes, thing by thing. Then write, 'Withhold the merchandise and not to dispatch to any city from the two.

ثُمَّ اجْمَعِ الرِّقَاعَ وَ ادْفَعْهُنَّ إِلَى بَعْضِ أَصْحَابِكَ فَلْيَسْتُرْهَا عَنْكَ ثُمَّ أَدْخِلْ يَدَكَ فَخُذْ رُقْعَةً مِنَ الثَّلَاثِ رِقَاعٍ فَأَيُّهَا وَقَعَتْ فِي يَدِكَ فَتَوَكَّلْ عَلَى اللَّهِ وَ اعْمَلْ بِهَا بِمَا فِيهَا إِنْ شَاءَ اللَّهُ.

Then gather the notes and give them to one of our companions. Let him conceal these from you. Then insert your hand and take a note from the three notes, so whichever of these falls in your hand, rely upon Allah-azwj and work with it with whatever is in it, if Allah-azwj so Desires''.[176]

2- الْإِحْتِجَاجُ، قَالَ: كَتَبَ الْحِمْيَرِيُّ إِلَى الْقَائِمِ ع يَسْأَلُهُ عَنِ الرَّجُلِ تَعْرِضُ لَهُ حَاجَةٌ مِمَّا لَا يَدْرِي أَنْ يَفْعَلَهَا أَمْ لَا فَيَأْخُذُ خَاتَمَيْنِ فَيَكْتُبُ فِي أَحَدِهِمَا نَعَمِ افْعَلْ وَ فِي الْآخَرِ لَا تَفْعَلْ

(The book) 'Al Ihtijaj' –

He said, 'Al-Himeyri wrote to Al-Qaim-ajfj asking him-ajfj about the man, there presents to him a need from what he does not know whether he should do it or not, so he takes two rings. He writes in one of them, 'Yes, do it', and in the other, 'Do not do it'.

فَيَسْتَخِيرُ اللَّهَ مِرَاراً ثُمَّ يَرَى فِيهِمَا فَيُخْرِجُ أَحَدَهُمَا فَيَعْمَلُ بِمَا يَخْرُجُ فَهَلْ يَجُوزُ ذَلِكَ أَمْ لَا وَ الْعَامِلُ بِهِ وَ التَّارِكُ لَهُ هُوَ مِثْلُ الِاسْتِخَارَةِ أَمْ هُوَ سِوَى ذَلِكَ

He consults Allah-azwj repeatedly then looks into them. He extracts one of them and works with what has emerged. Is that allowed or nor, and the working with it, and the neglecter of it is like the Istikhara or is he besides that?'

فَأَجَابَ ع الَّذِي سَنَّهُ الْعَالِمُ ع فِي هَذِهِ الِاسْتِخَارَةُ بِالرِّقَاعِ وَ الصَّلَاةِ.

He-ajfj answered: 'That which the Scholar-asws had done regarding this is the Istikhara with the notes and the Salat''.[177]

3- الفتح، فتح الأبواب قَالَ: رَأَيْتُ مِنْ طَرِيقِ الْجُمْهُورِ مَا هَذَا لَفْظُهُ- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ- عَنْ قَتَادَةَ أَنَّ ابْنَ مَسْعُودٍ كَانَ يَقُولُ فِي الِاسْتِخَارَةِ- اللَّهُمَّ إِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ

(The book) 'Fat'h Al Abwaab' –

He said, 'I saw from the ways of the general Muslims what its wording it this – 'In the Name of Allah-azwj the Beneficent, the Merciful! It is narrated to us by Abdul Razzaq, from Ma'mar, from Qatadah that Ibn Masoud had said regarding the Istikhara, 'O Allah-azwj! You-azwj Know and I don't know, and You-azwj are Able and I am not able, and You-azwj are Knower of the unseen!

اللَّهُمَّ إِنَّ عِلْمَكَ بِمَا يَكُونُ كَعِلْمِكَ بِمَا كَانَ

[176] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 1
[177] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 2

O Allah[-azwj]! You[-azwj] Knowledge with what is to happen is like Your[-azwj] Knowledge with what has happened!

اللَّهُمَّ إِنِّي قَدْ عَزَمْتُ عَلَى كَذَا وَ كَذَا فَإِنْ كَانَ لِي فِيهِ خِيَرَةٌ لِلدِّينِ وَ الدُّنْيَا وَ الْعَاجِلِ وَ الْآجِلِ فَيَسِّرْهُ وَ سَهِّلْهُ وَ وَفِّقْنِي لَهُ وَ وَفِّقْهُ لِي وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَامْنَعْنِي مِنْهُ كَيْفَ شِئْتَ-

O Allah[-azwj]! I have determined upon such and such. If there was goodness in it for me for the religion and the world, and the current and the future, Facilitate it and Make it easy and Harmonise me to it and Harmonise it to me, and if it were to be other than that, Prevent me from it however You[-azwj] so Desire!'

ثُمَّ يَسْجُدُ وَ يَقُولُ مِائَةَ مَرَّةٍ وَ مَرَّةً- اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ خِيَرَةً فِي عَافِيَةٍ-

Then do Sajdah and say one hundred and one times, 'O Allah[-azwj]! I seek Your[-azwj] Choice by Your[-azwj] Mercy, goodness in well-being!'

وَ يَكْتُبُ سِتَّ رِقَاعٍ فِي ثَلَاثٍ مِنْهَا خِيَرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانٍ افْعَلْ عَلَى اسْمِ اللَّهِ وَ عَوْنِهِ وَ فِي ثَلَاثٍ مِنْهَا خِيَرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانٍ لَا تَفْعَلْ

And write six notes. In three of these, 'Choice from Allah[-azwj] the Mighty, the Wise for so and so, son of so and so, do it upon the Name of Allah[-azwj] and His[-azwj] Assistance'; and in three of these, 'Choice from Allah[-azwj] the Mighty, the Wise for so and so, son of so and so, 'Do not do it'.

وَ الْخِيَرَةُ فِيمَا يَقْضِي اللَّهُ وَ يَكُونُ تَحْتَ السَّجَّادَةِ فَإِذَا فَرَغْتَ مِنَ الصَّلَاةِ وَ الدُّعَاءِ مَدَدْتَ يَدَكَ إِلَى الرِّقَاعِ فَأَخَذْتَ وَاحِدَةً مِنْهَا فَمَا خَرَجَ فِيهِ فَاعْمَلْ عَلَى الْأَكْثَرِ إِنْ شَاءَ اللَّهُ وَ هُوَ حَسْبِي.

And the goodness is in what Allah[-azwj] Decrees, and keep it beneath the prayer mat. When you are free from the Salat and the supplication, extend your hand to the notes and take one of these. Whatever emerges in it, act upon the most, if Allah[-azwj] so Desires, and He[-azwj] Suffices me''.[178] (Not a Hadeeth)

4- الفتح، فتح الأبواب وَجَدْتُ فِي كِتَابِ بَعْضِ الْمُخَالِفِينَ اسْمُهُ مَحْمُودُ بْنُ أَبِي سَعِيدِ بْنِ طَاهِرٍ السِّجْزِيُّ عَنِ الصَّدْرِ الْإِمَامِ رُكْنِ الدِّينِ عَنْ عَبْدِ الْأَوَّلِ بْنِ عِيسَى بْنِ شُعَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ الْمُظَفَّرِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَمَّوَيْهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ عَنْ قُتَيْبَةَ بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْمَوَالِي عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ

(The book) 'Fat'h Al Abwaab' – I found in the book of one of the adversaries, his name is Madmoud Bin Abu Saeed Bi Tahir Al Sajzy, from Al Sadr, the Imam Rukn Al Deen, from Abdul Awwal Bin Isa Bin Shueyn, from Abdul Rahman Bin Muhammad Bin Al Muzaffar, from Abdullah Bin Ahmad Bin Hamawiya, from Muhammad Bin Muhammad Bin Yusuf, from Muhammad Bin Ismail Al Bukhari, from Quteyba Bin Saeed, from Abdul Rahman Bin Abu Al Mawaly, from Muhammad Bin Al Munkadir,

[178] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 3

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعَلِّمُنَا الِاسْتِخَارَةَ فِي الْأُمُورِ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لْيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ أَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ أَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ فَأَنْتَ عَلَّامُ الْغُيُوبِ

'From Jabir Bin Abdullah[-ra], May Allah[-azwj] be Satisfied with him[-ra], said, 'Rasool-Allah[-saww] had taught us the Istikhara in matters just as he[-saww] taught us the Chapters of the Quran. He[-saww] said: 'Whenever one of you is worried with the matter, let him pray two Cycles of Salat other than the obligatory, then let him say, 'O Allah[-azwj]! I seek Your[-azwj] Choice with Your[-azwj] Knowledge, and I seek Your[-azwj] Determination by Your[-azwj] Powers, and I ask You[-azwj] from Your[-azwj] Mighty Grace, for You[-azwj] are Able and I am not able, and You[-azwj] Know and I don't know, for You[-azwj] are Knower of the unseen!

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَ آجِلِهِ فَاقْدِرْهُ لِي وَ يَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَ آجِلِهِ فَاصْرِفْهُ عَنِّي وَ اصْرِفْنِي عَنْهُ وَ اقْدِرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ

O Allah[-azwj]! If You[-azwj] Know that this matter is good for me in my religion and my life and end-result of my affairs' (or said) 'In current of my affairs and its future, then Determine it for me and Facilitate is for me, then Bless for me in it; and if You[-azwj] Know that this matter is evil for me in my religion and my life and end-result of my affairs' (or said) 'In current of my affairs and its future, Turn it away from me and Turn me away from it, and Determine the goodness for me wherever it may be, then Make be to be satisfied with it!''

وَ قَالَ بَعْضُ الْمَشَايِخِ رَحِمَهُمُ اللَّهُ إِنَّهُ لَمَّا صَلَّى هَذِهِ الصَّلَاةَ وَ دَعَا بِهَذَا الدُّعَاءِ يَقْطَعُ بَعْدَ ذَلِكَ كَاغَذَةً سِتَّ رِقَاعٍ يَكْتُبُ فِي ثَلَاثَةٍ مِنْهَا افْعَلْ وَ فِي ثَلَاثَةٍ مِنْهَا لَا تَفْعَلْ ثُمَّ يَخْلِطُ بَعْضَهَا بِبَعْضٍ وَ يَجْعَلُهَا فِي كُمِّهِ ثُمَّ يُخْرِجُ ثَلَاثَةً مِنْهَا وَاحِدَةً بَعْدَ أُخْرَى

And one of the elders, may Allah[-azwj] Mercy them, said, 'When he has prayed this Salat and has supplicated with this supplication, after that he should cut paper of six notes, writing in three of these, 'Do it', and in three of these, 'Don't do it'. Then he should mix these with each other and make these to be in his sleeve. Then he should extract three from these, one after another.

فَإِنْ وَجَدَ فِيهَا كُلِّهَا افْعَلْ أَقْدَمَ عَلَى ذَلِكَ الْأَمْرِ طَيِّبَ الْقَلْبِ وَ إِنْ وَجَدَ فِي اثْنَتَيْنِ مِنْهَا افْعَلْ وَ فِي وَاحِدَةٍ لَا تَفْعَلْ فَلَا بَأْسَ بِالْإِقْدَامِ عَلَى ذَلِكَ الْأَمْرِ لَكِنَّهُ دُونَ الْأَوَّلِ وَ إِنْ وَجَدَ فِي كُلِّهَا لَا تَفْعَلْ فَلْيَحْذَرْ عَنِ الْإِقْدَامِ عَلَى ذَلِكَ الْأَمْرِ وَ إِنْ وَجَدَ فِي اثْنَتَيْنِ مِنْهَا لَا تَفْعَلْ فَالْحَذَرُ أَوْلَى فَلِلْأَكْثَرِ حُكْمُ الْكُلِّ.

If he finds in all of these, 'Do it', he should go ahead upon that matter with a good heart; and if he find in two of these, 'Do it', and in one of these, 'Don't do it', there is no problem with going ahead upon that matter, but it is below the first (situation); and if he finds in all of these, 'Don't do it', let him be cautious from going ahead upon that matter; and if he find in two of these, 'Don't do it', let him be cautious firstly. For the most is ruling of the whole''.[179]

قَالَ وَ مِنَ الدَّعَوَاتِ الَّتِي وَرَدَتْ فِي الِاسْتِخَارَةِ قَوْلُهُ ص اللَّهُمَّ خِرْ لِي وَ اخْتَرْ لِي.

[179] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 4 a

He said, ‘And from supplications which have been referred regarding the Istikhara are his-saww words: ‘O Allah-azwj! Choose for me and Select for me!’’[180]

وَ بَلَغَنِي عَنْ بَعْضِ الْعُلَمَاءِ فِي كَيْفِيَّةِ الِاسْتِخَارَةِ أَنَّهُ قَالَ: يَكْتُبُ ثَلَاثَ رِقَاعٍ فِي كُلِّ رُقْعَةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خِيَرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ افْعَلْ وَ فِي ثَلَاثٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خِيَرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لَا تَفْعَلْ وَ تَضَعُ الرِّقَاعَ تَحْتَ السَّجَّادَةِ

And it has reached me from one of the scholars regarding the method of Istikhara, he said, ‘Write three notes, in each note, ‘In the Name of Allah-azwj the Beneficent, the Merciful! A choice from Allah-azwj the Mighty and Wise, do it!’ And in (other) three, ‘In the Name of Allah-azwj the Beneficent, the Merciful! Choice of Allah-azwj the Mighty, the Wise, don’t do it!’, and place the notes beneath the prayer mat.

ثُمَّ تُصَلِّي رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَ سُورَةَ الْإِخْلَاصِ ثَلَاثاً ثُمَّ تُسَلِّمُ وَ تَقُولُ- اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ إِلَى آخِرِهِ ثُمَّ تَسْجُدُ وَ تَقُولُ مِائَةَ مَرَّةٍ أَسْتَخِيرُ اللَّهَ الْعَظِيمَ-

Then pray two Cycles, in each Cycle with Surah Al Fatiha, and Surah Al Ikhlaas three times, then perform Salaam and say, ‘O Allah-azwj! I seek Your-azwj Choice with Your-azwj Choice with Your-azwj Knowledge’ – up to its end, and say one hundred times, ‘I seek the Choice of Allah-azwj the Exalted, the Magnificent!’

ثُمَّ تَرْفَعُ رَأْسَكَ وَ تُخْرِجُ الرِّقَاعَ خَمْسَةً وَ تَتْرُكُ وَاحِدَةً فَإِنْ كَانَ فِي ثَلَاثَةٍ افْعَلْ فَاقْصِدْهُ فَالصَّلَاحُ فِيهِ وَ إِنْ كَانَ فِي ثَلَاثَةٍ لَا تَفْعَلْ فَأَمْسِكْ فَإِنَّ الْخِيَرَةَ فِيهِ إِنْ شَاءَ اللَّهُ.

Then raise your head and extract five notes and leave one. It in three were to be, ‘Do it’, then aim for it, for the betterment is in it, and if it were to be ‘Don’t do it’, in three, then withhold, for the goodness is in it, if Allah-azwj so Desires’’.[181]

وَ مِنْهُ ذَكَرَ شَيْخُنَا الْمُفِيدُ فِي الرِّسَالَةِ الْغَرِيَّةِ مَا هَذَا لَفْظُهُ بَابُ صَلَاةِ الِاسْتِخَارَةِ وَ إِذَا عَرَضَ لِلْعَبْدِ الْمُؤْمِنِ أَمْرَانِ فِيمَا يَخْطُرُ بِبَالِهِ مِنْ مَصَالِحِهِ فِي أَمْرِ دُنْيَاهُ كَسَفَرِهِ وَ إِقَامَتِهِ وَ مَعِيشَتِهِ فِي صُنُوفٍ يَعْرِضُ لَهُ الْفِكْرُ فِيهَا أَوْ عِنْدَ نِكَاحٍ وَ تَزْكِهِ وَ ابْتِيَاعِ أَمَةٍ أَوْ عَبْدٍ وَ نَحْوِ ذَلِكَ فَمِنَ السُّنَّةِ أَنْ لَا يَهْجُمَ عَلَى أَحَدِ الْأَمْرَيْنِ وَ لْيَتَوَقَّ حَتَّى يَسْتَخِيرَ اللَّهَ عَزَّ وَ جَلَّ

And from him –

‘Our Sheykh Al-Mufeed mentioned in ‘Al-Risalah Al-Ghariyya’ what this is its wording in chapter of Salat of Al-Istikhara, ‘And when two matters present to the Momin servant regarding what occurs in his mid of his betterment regarding a matter of his world, like his journey and his stay, and his livelihood among a variety of the thoughts presenting to him regarding it, and at getting married or leaving it, and following a maid or a slave and approximate to that, it is from the Sunnah that he should not storm upon any one of the two maters, and let him anticipate until he seeks the Choice of Allah-azwj Mighty and Majestic.

[180] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 4 b
[181] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 4 c

فَإِذَا اسْتَخَارَهُ عَزَمَ عَلَى مَا خَطَرَ بِبَالِهِ عَلَى الْأَقْوَى فِي نَفْسِهِ فَإِنْ سَاوَتْ ظُنُونُهُ فِيهِ تَوَكَّلَ عَلَى اللَّهِ تَعَالَى وَ فَعَلَ مَا يَتَّفِقُ لَهُ مِنْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْضِي لَهُ بِالْخَيْرِ إِنْ شَاءَ اللَّهُ تَعَالَى

When he seeks His-azwj Choice, he should determine upon what occurs in his mind upon the strongest within himself. If his thoughts are the same regarding it, he should rely upon Allah-azwj the Exalted, and he should do what there is consensus for it from him, for Allah-azwj Mighty and Majestic will Decree for him with the good, if Allah-azwj the Exalted so Desires.

وَ لَا يَنْبَغِي لِلْإِنْسَانِ أَنْ يَسْتَخِيرَ اللَّهَ فِي فِعْلِ شَيْءٍ نَهَاهُ عَنْهُ وَ لَا حَاجَةَ بِهِ فِي اسْتِخَارَةٍ لِأَدَاءِ فَرْضٍ وَ إِنَّمَا الِاسْتِخَارَةُ فِي الْمُبَاحِ وَ تَرْكِ نَفْلٍ إِلَى نَفْلٍ لَا يُمْكِنُهُ الْجَمْعُ بَيْنَهُمَا كَالْجِهَادِ وَ الْحَجِّ تَطَوُّعاً أَوِ السَّفَرِ لِزِيَارَةِ مَشْهَدٍ دُونَ مَشْهَدٍ أَوْ صِلَةِ أَخٍ مُؤْمِنٍ وَ صِلَةِ غَيْرِهِ بِمِثْلِ مَا يُرِيدُ صِلَةَ الْآخَرِ بِهِ وَ نَحْوِ ذَلِكَ

And it is not befitting for the person if he seeks the Choice of Allah-azwj in doing something he has been Prohibited from and there is no need for him in doing Istikhara to fulfil an obligation, and rather the Istikhara is regarding the legalised and leaving an optional to an (another) optional he is not able to gather between the two, like the Jihad and the voluntary Hajj, or the journey to visit a Shrine besides (another) Shrine, or helping a Momin brother and helping someone else with similar to what he intends to help another with it, and approximate to that.

وَ لِلِاسْتِخَارَةِ صَلَاةٌ مُوَظَّفَةٌ مَسْنُونَةٌ وَ هِيَ رَكْعَتَانِ يَقْرَأُ الْإِنْسَانُ فِي إِحْدَاهُمَا فَاتِحَةَ الْكِتَابِ وَ سُورَةً مَعَهَا وَ يَقْرَأُ فِي الثَّانِيَةِ الْفَاتِحَةَ وَ سُورَةً مَعَهَا وَ يَقْنُتُ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ فَإِذَا تَشَهَّدَ وَ سَلَّمَ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى مُحَمَّدٍ ص

And for the Istikhara there is a specific and recommended Salat, and it is of two Cycles, the person should recite in one of these with Surah Al Fatiha and (another) Surah with it, and recite in the second Surah Al Fatiha and (another) Surah with it, and he should perform Qunout in the second before the Ruk'u. When he has performed Tashahhud and Salaam, he should praise Allah-azwj and extol upon Him-azwj, and send Salawaat upon Muhammad-saww!

وَ قَالَ- اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ قُدْرَتِكَ وَ أَسْتَخِيرُكَ بِعِزَّتِكَ وَ أَسْأَلُكَ مِنْ فَضْلِكَ فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ

And he should say, 'O Allah-azwj! I seek Your-azwj Choice with Your-azwj Knowledge and Your-azwj Determination, and I seek Your-azwj Choice with Your-azwj Might, and I ask You-azwj from Your-azwj Grace for You-azwj are Able and I am not able, and You-azwj Know and I don't know, and You-azwj are Knower of the unseen!

اللَّهُمَّ إِنْ كَانَ هَذَا الْأَمْرُ الَّذِي عَرَضَ لِي خَيْراً فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَيَسِّرْهُ لِي وَ بَارِكْ لِي فِيهِ وَ أَعِنِّي عَلَيْهِ وَ إِنْ كَانَ شَرّاً لِي فَاصْرِفْهُ عَنِّي وَ اقْضِ لِيَ الْخَيْرَ حَيْثُ كَانَ وَ رَضِّنِي بِهِ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ-

O Allah-azwj! If this matter which has presented to me were to be good regarding my religion and my world and my Hereafter, then Facilitate it for me and Bless for me in it and Assist me upon it; and if it was evil for me, then Turn it away from me and Decree the good for me wherever it may be, and Make me to be satisfied with it until I do not love the hastening of what You-azwj have Delayed, nor delaying of what You-azwj have Hastened!'

وَ إِنْ شَاءَ قَالَ اللَّهُمَّ خِرْ لِي فِي مَا عَرَضَ لِي مِنْ أَمْرِ كَذَا وَ كَذَا وَ اقْضِ لِي بِالْخِيَرَةِ فِيمَا وَفَّقْتَنِي لَهُ مِنْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

And if he desires he says, ‘O Allah-azwj! Choose for me regarding what has presented to me from such and such matter, and Decree for me with the goodness in what You-azwj Harmonise me to from it, by Your-azwj Mercy, O most Merciful of the merciful ones!’’[182]

5- الفتح، فتح الأبواب عَنْ مُحَمَّدِ بْنِ نَمَا وَ أَسْعَدَ بْنِ عَبْدِ الْقَاهِرِ عَنْ عَلِيِّ بْنِ سَعِيدٍ الرَّاوَنْدِيِّ عَنْ وَالِدِهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحْسِنٍ الْحَلَبِيِّ عَنِ الشَّيْخِ أَبِي جَعْفَرٍ الطُّوسِيِّ عَنِ الْمُفِيدِ عَنِ ابْنِ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ أَمْراً فَخُذْ سِتَّ رِقَاعٍ فَاكْتُبْ فِي ثَلَاثٍ مِنْهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خِيَرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانَةَ افْعَلْ وَ فِي ثَلَاثٍ مِنْهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خِيَرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانَةَ لَا تَفْعَلْ

(The book) ‘Fat’h Al Abwaab – from Muhammad Bin Nama and As’ad Bin Abdul Qahir, from Ali Bin Saeed Al Rawandy, from his father, from Muhammad Bin Ali Bin Muhsin Al Haly, from the Sheykh Abu Ja’far Al Tusi, from Al Mufeed, from Ibn Qawlawiya, from Al Kulayni, from someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Al Basry, from Al Qasim Bin Abdul Rahman Al Hashimy, from Haroun Bin Kharjah,

‘From Abu Abdullah-asws having said: ‘Whenever you intend a matter, take six notes, write in three of these, ‘In the Name of Allah-azwj the Beneficent, the Merciful! A Choice from Allah-azwj the Mighty, the Wise, for so and so, son of so and so, do it!’ And in (the other) three of these, ‘In the Name of Allah-azwj the Beneficent, the Merciful! A Choice from Allah-azwj the Mighty, the Wise, for so and so, son of so and so, don’t do it!’

ثُمَّ ضَعْهَا تَحْتَ مُصَلَّاكَ ثُمَّ صَلِّ رَكْعَتَيْنِ فَإِذَا فَرَغْتَ فَاسْجُدْ سَجْدَةً وَ قُلْ مِائَةَ مَرَّةٍ أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ خِيَرَةً فِي عَافِيَةٍ

Then place these under your prayer mat, then pray two Cycle. When you are free, do a Sajdah and say one hundred times, ‘I seek Choice of Allah-azwj by His-azwj Mercy, goodness in well-being!’

ثُمَّ اسْتَوِ جَالِساً وَ قُلِ- اللَّهُمَّ خِرْ لِي وَ اخْتَرْ لِي فِي جَمِيعِ أُمُورِي فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ-

Then sit upright and say, ‘O Allah-azwj! Choose for me and Select for me in entirety of my affairs in Ease from You-azwj and well-being’.

ثُمَّ اضْرِبْ بِيَدِكَ إِلَى الرِّقَاعِ فَشَوِّشْهَا وَ أَخْرِجْ وَاحِدَةً وَاحِدَةً فَإِنْ خَرَجَ ثَلَاثٌ مُتَوَالِيَاتٌ افْعَلْ فَافْعَلِ الْأَمْرَ الَّذِي تُرِيدُهُ وَ إِنْ خَرَجَ ثَلَاثٌ مُتَوَالِيَاتٌ لَا تَفْعَلْ فَلَا تَفْعَلْهُ وَ إِنْ خَرَجَتْ وَاحِدَةٌ افْعَلْ وَ الْأُخْرَى لَا تَفْعَلْ فَأَخْرِجْ مِنَ الرِّقَاعِ إِلَى خَمْسٍ فَانْظُرْ أَكْثَرَهَا فَاعْمَلْ بِهِ وَ دَعِ السَّادِسَةَ لَا يُحْتَاجُ إِلَيْهَا.

Then strike your hand towards the notes and mingle these and extract one by one. If three come out consecutively, ‘Do it’, then do the matter which you intended; and if three come out consecutively, ‘Don’t do it’, then do not do it; and if one emerges as ‘Do it’, and the other, ‘Don’t do it’, then extract up to five from the notes, look at their majority and work with it, and leave the sixth, there is no need for it’’.[183]

[182] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 4 d
[183] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 5

6- الفتح، فتح الأبواب قَالَ وَجَدْتُ رِوَايَةً أُخْرَى بِالرِّقَاعِ ذَكَرَ مَنْ نَقَلْتُهَا مِنْ كِتَابِهِ أَنَّهَا مَنْقُولَةٌ عَنِ الْكَرَاجُكِيِّ وَ هَذَا لَفْظُ مَا وَقَفْتُ عَلَيْهِ مِنْهَا هَارُونُ بْنُ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِذَا أَرَدْتَ أَمْراً فَخُذْ سِتَّ رِقَاعٍ فَاكْتُبْ فِي ثَلَاثٍ مِنْهَا- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ خِيَرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ وَ يُرْوَى الْعَلِيِّ الْكَرِيمِ لِفُلَانِ بْنِ فُلَانٍ افْعَلْ كَذَا إِنْ شَاءَ اللَّهُ وَ اذْكُرِ اسْمَكَ وَ مَا تُرِيدُ فِعْلَهُ

(The book) 'Fat'h Al Abwaab' – He said, 'I found another report with the notes mentioned by the one who transmitted it from his book, it is transmitted from Al Karajaky, and this wording is what was paused upon from it by Haroun Bin Hammad,

'From Abu Abdullah Al-Sadiq[-asws] having said: 'Whenever you intend a matter, take six notes. Write in three of these, 'In the Name of Allah[-azwj] the Beneficent, the Merciful! Choice of Allah[-azwj] the Mighty, the Wise, (and it is reported 'The Exalted the Benevolent') for so and so, son of so and so, do such and such, if Allah[-azwj] so Desires', and mention your name and what you want to do.

وَ فِي ثَلَاثٍ مِنْهُنَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ خِيَرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانٍ- لَا تَفْعَلْ كَذَا إِنْ شَاءَ اللَّهُ

And in three of these, 'In the Name of Allah[-azwj] the Beneficent, the Merciful! Choice of Allah[-azwj] the Mighty, the Wise, for so and so, son of so and so, don't do such and such, if Allah[-azwj] so Desires!'

وَ تُصَلِّي أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ خَمْسِينَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ وَ ثَلَاثَ مَرَّاتٍ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ وَ تَدَعُ الرِّقَاعَ تَحْتَ سَجَّادَتِكَ وَ تَقُولُ- بِقُدْرَتِكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ

And you should pray four Cycles Salat reciting in each Cycle Surah Al Tawheed fifty times, and Surah Al Qadr three times, and leave the notes beneath your prostration tablet and say, 'By Your[-azwj] Power You[-azwj] Know and I don't know, and You[-azwj] are Able and I am not able, and You[-azwj] are Knower of the unseen!

اللَّهُمَّ بِكَ فَلَا شَيْءَ أَعْلَمُ مِنْكَ صَلِّ عَلَى آدَمَ صَفْوَتِكَ وَ مُحَمَّدٍ خِيَرَتِكَ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَ مَنْ بَيْنَهُمْ مِنْ نَبِيٍّ وَ صِدِّيقٍ وَ شَهِيدٍ وَ عَبْدٍ صَالِحٍ وَ وَلِيٍّ مُخْلَصٍ وَ مَلَائِكَتِكَ أَجْمَعِينَ

O Allah[-azwj]! by You[-azwj], there is nothing more knowing than You[-azwj]! Send Salawaat upon Adam[-as] Your[-azwj] Elite, and Muhammad[-saww] Your[-azwj] Choice, and People[-asws] of his[-saww] Household, the pure, and from between them[-asws], from a Prophet[-as], and a truthful, and a martyr, and a righteous servant, and a sincere friend, and all Your[-azwj] Angels!

إِنْ كَانَ مَا عَزَمْتُ عَلَيْهِ مِنَ الدُّخُولِ فِي سَفَرِي إِلَى بَلَدِ كَذَا وَ كَذَا خِيَرَةً لِي فِي الْبَدْوِ وَ الْعَاقِبَةِ وَ رِزْقٍ تُيَسِّرُ لِي مِنْهُ فَسَهِّلْهُ وَ لَا تُعَسِّرْهُ وَ خِرْ لِي فِيهِ وَ إِنْ كَانَ غَيْرُهُ فَاصْرِفْهُ عَنِّي وَ بَدِّلْنِي مِنْهُ بِمَا هُوَ خَيْرٌ مِنْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

If what I have Determined upon from my entering into my journey to such and such city is good for me regarding the outcome and the well-being and sustenance, Facilitate it for me from it, and Ease it and do not Make it difficult, and Choose for me regarding it; and if it was other, then Turn it away from me and Replace me from it with what it better than it, by Your[-azwj] Mercy, o most Merciful of the merciful ones!'

ثُمَّ تَقُولُ سَبْعِينَ مَرَّةً خِيَرَةٌ مِنَ اللَّهِ الْعَلِيِّ الْكَرِيمِ فَإِذَا فَرَغْتَ مِنْ ذَلِكَ عَفَّرْتَ خَدَّكَ وَ دَعَوْتَ اللَّهَ وَ سَأَلْتَهُ مَا تُرِيدُ

Then say seventy times, ‘Choice from Allah-azwj the Exalted, the Benevolent!’ When you are free from that, rub your cheek (in the ground) and supplicate to Allah-azwj and ask Him-azwj for what you want’.

قَالَ وَ فِي رِوَايَةٍ أُخْرَى ثُمَّ ذَكَرَ فِي أَخْذِ الرِّقَاعِ نَحْوَ مَا تَقَدَّمَ فِي الرِّوَايَتَيْنِ الْأُولَيَيْنِ.

He said, ‘And in another report, then he mentioned in taking the notes approximately to what has preceded in the first two reports’’.[184]

7- الفتح، فتح الأبواب قَالَ: وَ مِمَّا وَجَدْتُ مِنْ طَرَائِفِ الِاسْتِخَارَاتِ أَنَّنِي طَلَبَنِي بَعْضُ أَبْنَاءِ الدُّنْيَا وَ أَنَا بِالْجَانِبِ الْغَرْبِيِّ مِنْ بَغْدَادَ فَبَقِيتُ اثْنَيْنِ وَ عِشْرِينَ يَوْماً أَسْتَخِيرُ اللَّهَ جَلَّ جَلَالُهُ كُلَّ يَوْمٍ فِي أَنْ أَلْقَاهُ فِي ذَلِكَ الْيَوْمِ فَتَأْتِي الِاسْتِخَارَةُ لَا تَفْعَلْ فِي أَرْبَعِ رِقَاعٍ أَوْ فِي ثَلَاثٍ مُتَوَالِيَاتٍ مَا اخْتُلِفَتْ فِي الْمَنْعِ مُدَّةُ اثْنَيْنِ وَ عِشْرِينَ يَوْماً وَ ظَهَرَ لِي حَقِيقَةُ سَعَادَتِي بِتِلْكَ الِاسْتِخَارَاتِ فَهَلْ هَذَا مِنْ غَيْرِ عَالِمِ الْخَفِيَّاتِ

(The book) ‘Fat’h Al Abwaab’ –

‘He said, ‘And from what I found from oddities of the Istikhara(s), one of the sons of the world sought me and I was in the western side of Baghdad. I remained for twelve days seeking the Choice of Allah-azwj Majestic is His-azwj Majesty every day to meet him during that day. The Istikhara came not to do so in four notes, (or in three consecutive (notes), for as long as it differed regarding the prevention for a period of twenty-two days, and the reality of my happiness was apparent to me with these Istikhara(s). So, is this from other than the knowledge of the hidden matters?

وَ مِمَّا وَجَدْتُ مِنْ عَجَائِبِ الِاسْتِخَارَاتِ أَنَّنِي أَذْكُرُ أَنَّنِي وَصَلْتُ الْحِلَّةَ فِي بَعْضِ الْأَوْقَاتِ الَّتِي كُنْتُ مُقِيماً بِدَارِ السَّلَامِ فَأَشَارَ بَعْضُ الْأَقْوَامِ بِلِقَاءِ بَعْضِ أَبْنَاءِ الدُّنْيَا مِنْ وُلَاةِ الْبِلَادِ الْحِلِّيَّةِ فَأَقَمْتُ بِالْحِلَّةِ لِشُغُلٍ كَانَ لِي شَهْراً فَكُنْتُ كُلَّ يَوْمٍ أَسْتَصْلِحُهُ لِلِقَائِهِ أَسْتَخِيرُ اللَّهَ جَلَّ جَلَالُهُ أَوَّلَ النَّهَارِ وَ آخِرَهُ فِي لِقَائِهِ فِي ذَلِكَ الْوَقْتِ فَتَأْتِي الِاسْتِخَارَةُ لَا تَفْعَلْ

And from what I found from the marvels of Istikhara(s), I remember I arrived at Al-Hilla in one of the timings which I was staying at the house of peace. I consulted with one of the people with meeting one of the sons of the world from governors of the city of Al-Hilla. I stayed at Al-Hilla for a month for an occupation which was for me. Every day I used seek betterment to meet him. I sought the Choice of Allah-azwj, Majestic is His-azwj Majesty at beginning of the day and its end regarding meeting him during that time. The Istikhara came, not to do so.

فَتَكَمَّلْتُ نَحْوَ خَمْسِينَ اسْتِخَارَةً فِي مُدَّةِ إِقَامَتِي كُلِّهَا لَا تَفْعَلْ فَهَلْ يَبْقَى مَعَ هَذَا عِنْدِي رَيْبٌ لَوْ كُنْتُ لَا أَعْلَمُ حَالَ الِاسْتِخَارَةِ أَنَّ هَذَا صَادِرٌ عَنِ اللَّهِ جَلَّ جَلَالُهُ الْعَالِمِ بِمَصْلَحَتِي هَذَا مَعَ مَا ظَهَرَ بِذَلِكَ مِنْ سَعَادَتِي وَ هَلْ يَقْبَلُ الْعَقْلُ أَنْ يَسْتَخِيرَ الْإِنْسَانُ خَمْسِينَ اسْتِخَارَةً تَطْلُعُ كُلُّهَا اتِّفَاقاً لَا تَفْعَلْ

I completed approximately fifty Istikhara(s) in the period of my stay, all of it, ‘Don’t do it. With this, does there remain any doubt in my view, if I had not known the state of the Istikhara, that this has emanated from Allah-azwj, Majestic is His-azwj Majesty, the Knower of my betterment? This, with what is apparent with that of my happiness, and can the intellect accept that if the person seeks the Choice (of Allah-azwj), fifty Istikhara(s), all of these emerge co-incidentally, ‘Don’t do it’.

[184] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 6

وَ مِمَّا وَجَدْتُ مِنْ عَجَائِبِ الِاسْتِخَارَاتِ أَنِّي قَدْ بَلَغْتُ مِنَ الْعُمُرِ نَحْوَ ثَلَاثٍ وَ خَمْسِينَ سَنَةً وَ لَمْ أَزَلْ أَسْتَخِيرُ مُذْ عَرَفْتُ حَقِيقَةَ الِاسْتِخَارَاتِ وَ مَا وَقَعَ أَبَداً فِيهَا خَلَلٌ وَ لَا مَا أَكْرَهُ وَ لَا مَا يُخَالِفُ السَّعَادَاتِ وَ الْعِنَايَاتِ فَأَنَا فِيهَا كَمَا قَالَ بَعْضُهُمْ-

And from what I found from the marvels of the Istikhara(s) which I have reached from the age of about fifty-years and I have not ceased to do Istikhara since I recognised the reality of the Istikhara(s), and there have not occurred any interference in it, ever, nor what I dislike, nor what opposes the happiness and cares. Thus, regarding it, I am just as one of them said (in a poem): -

قُلْتُ لِلْعَاذِلِ لَمَّا جَاءَنِي- مِنْ طَرِيقِ النُّصْحِ يُبْدِي وَ يُعِيدُ-
أَيُّهَا النَّاصِحُ لِي فِي زَعْمِهِ- لَا تُرِدْ نُصْحاً لِمَنْ لَيْسَ يُرِيدُ-
فَالَّذِي أَنْتَ لَهُ مُسْتَقْبِحٌ- مَا عَلَى اسْتِحْسَانِهِ عِنْدِي مَزِيدٌ-
وَ إِذَا نَحْنُ تَبَايَنَّا كَذَا- فَاسْتِمَاعُ الْعَذْلِ شَيْءٌ لَا يُفِيدُ.

'*I said to the adviser when he came to me from the way of good advice, 'Begin and repeat, O you adviser to me in his assumptions. Do not offer advice to the one doesn't want it, for he is the one you are ugly to him, there is no increase in his favours with me, and when we disagree like this, then listening intently to the censure is something that does not benefit*''.[185]

وَ مِنْهُ قَالَ أَخْبَرَنِي شَيْخِي الْفَقِيهُ مُحَمَّدُ بْنُ نَمَا وَ الشَّيْخُ أَسْعَدُ بْنُ عَبْدِ الْقَاهِرِ الْأَصْفَهَانِيُّ بِإِسْنَادِهِمَا عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ: خَرَجْتُ إِلَى مَكَّةَ وَ مَعِي مَتَاعٌ كَثِيرٌ فَكَسَدَ عَلَيْنَا فَقَالَ بَعْضُ أَصْحَابِنَا ابْعَثْ بِهِ إِلَى الْيَمَنِ وَ بَعْضُ أَصْحَابِنَا ابْعَثْ بِهِ إِلَى مِصْرَ فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ ع

And from him, he said, 'My two elders, the jurist Muhammad Bin Nama and the Sheykh As'ad Bin Abdul Qahir Al Asfahany informed me by their chains, from Al Hassan Bin Mahboub, from Ali Bin Riab, from Abdul Rahman Bin Sayaba who said,

'I went out to Makkah and there was a lot of merchandise with me. It stagnated upon us (could not sell). One of our companions said, 'Send it to Al-Yemen!', and one of companions said, 'Send it to Egypt!' I mentioned that to Abu Abdullah-asws.

فَقَالَ لِي سَاهِمْ بَيْنَ مِصْرَ وَ الْيَمَنِ ثُمَّ فَوِّضْ أَمْرَكَ إِلَى اللَّهِ فَأَيُّ الْبَلَدَيْنِ خَرَجَ اسْمُهُ فِي السَّهْمِ فَابْعَثْ إِلَيْهِ مَتَاعَكَ

He-asws said: 'Cast lots between Egypt and Al-Yamen, then delegate your affair to Allah-azwj! Whichever name of the two cities emerges, send your merchandise to it'.

فَقُلْتُ كَيْفَ أُسَاهِمُ

I said, 'How shall I cast lots?'

قَالَ اكْتُبْ فِي رُقْعَةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّهُ لَا إِلَهَ إِلَّا أَنْتَ عالِمُ الْغَيْبِ وَ الشَّهادَةِ أَنْتَ الْعالِمُ وَ أَنَا الْمُتَعَلِّمُ فَانْظُرْ فِي أَيِّ الْأَمْرَيْنِ خَيْرٌ لِي حَتَّى أَتَوَكَّلَ عَلَيْكَ فِيهِ فَأَعْمَلَ بِهِ

[185] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 7 a

He-asws said: 'Write in a notepaper, 'In the Name of Allah-azwj the Beneficent, the Merciful! Surely there is no god except You-azwj, Knower of the unseen and the seen! You-azwj are the Knower and I am the learner, so Look into whichever of the two matters is better for me until I rely upon You-azwj regarding it, so I can work with it'.

ثُمَّ اكْتُبْ مِصْراً إِنْ شَاءَ اللَّهُ ثُمَّ اكْتُبْ فِي رُقْعَةٍ أُخْرَى مِثْلَ ذَلِكَ ثُمَّ اكْتُبِ الْيَمَنَ إِنْ شَاءَ اللَّهُ ثُمَّ اكْتُبْ فِي رُقْعَةٍ أُخْرَى مِثْلَ ذَلِكَ ثُمَّ اكْتُبْ يُحْبَسُ إِنْ شَاءَ اللَّهُ وَ لَا يُبْعَثُ بِهِ إِلَى بَلْدَةٍ مِنْهَا-

Then write, 'Egypt, if Allah-azwj so Desires!' Then write in another notepaper similar to that, then write 'Al Yemen if Allah-azwj so Desires!' Then write in another notepaper similar to that, then write, 'Withhold, if Allah-azwj so Desires and do not send it to any city from these'.

ثُمَّ اجْمَعِ الرِّقَاعَ فَادْفَعْهَا إِلَى مَنْ يَسْتُرُهَا عَنْكَ ثُمَّ أَدْخِلْ يَدَكَ فَخُذْ رُقْعَةً مِنَ الثَّلَاثِ رِقَاعٍ فَأَيُّهَا وَقَعَتْ فِي يَدِكَ فَتَوَكَّلْ عَلَى اللَّهِ فَاعْمَلْ بِمَا فِيهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

Then gather the notes and hand it to the one who can conceal these from you. Then insert your hand and take one note from the three notes. Whichever falls in your hand, rely upon Allah-azwj and work with whatever is in it, if Allah-azwj the Exalted so Desires''.[186]

8- الفتح، فتح الأبواب قَالَ وَجَدْتُ رِوَايَةً عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَحَدِهِمَا ع فِي الْمُسَاهَمَةِ تَكْتُبُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ- اللَّهُمَّ فاطِرَ السَّماواتِ وَ الْأَرْضِ عالِمَ الْغَيْبِ وَ الشَّهادَةِ الرَّحْمنُ الرَّحِيمُ- أَنْتَ تَحْكُمُ بَيْنَ عِبادِكَ فِي ما كانُوا فِيهِ يَخْتَلِفُونَ

(The book) 'Fat'h Al Abwaab' – 'He said, 'I found a report from Amro Bin Abu Al Muqaddam,

'From one of the two (5th or 6th Imam-asws) regarding casting of the lots: 'Write, 'In the Name of Allah-azwj the Beneficent, the Merciful! ***'O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! [39:46]***. The Beneficent, the Merciful! ***You will Judge between Your servants regarding what they were differing in' [39:46]***!

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُخْرِجَ لِي خِيَرَةً فِي دِينِي وَ دُنْيَايَ وَ عَاقِبَةِ أَمْرِي وَ آجِلِهِ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

I ask You-azwj by the right of Muhammad-saww and Progeny-asws of Muhammad-saww to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Extract for me goodness in my religion and my world, and end-result of my affairs and its immediate, You-azwj are Able upon all things! Whatever Allah-azwj Desires, happens. There is neither might nor strength except with Allah-azwj! May Allah-azwj Send Salawaat upon Muhammad-saww and his-saww Progeny-asws!'

ثُمَّ تَكْتُبُ مَا تُرِيدُ فِي رُقْعَتَيْنِ وَ يَكُونُ الثَّالِثُ غُفْلًا ثُمَّ تُجِيلُ السِّهَامَ فَأَيُّهُمَا خَرَجَ عَمِلْتَ عَلَيْهِ وَ لَا تُخَالِفُ فَمَنْ خَالَفَ لَمْ يُصْنَعْ لَهُ وَ إِنْ خَرَجَ الْغُفْلُ رَمَيْتَ بِهِ.

[186] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 7 b

Then write whatever you want in the two notes, and the third should be left blank. Then cast the lots. Whichever emerges, work upon it and do not oppose. The one who opposes, it will not be done for him (will not succeed), and if the blank emerges, throw it (do as you wish)''.[187]

[187] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 114 H 8

باب 3 الاستخارة بالبنادق

CHAPTER 115 – THE ISTIKHARA WITH THE SHELLS

1- مَجْمُوعُ الدَّعَوَاتِ، وَ الْفَتْحُ، فَتْحُ الْأَبْوَابِ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى قَالَ: أَرَادَ بَعْضُ أَوْلِيَائِنَا الْخُرُوجَ لِلتِّجَارَةِ فَقَالَ- لَا أَخْرُجُ حَتَّى آتِيَ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَأُسَلِّمَ عَلَيْهِ فَأَسْتَشِيرَهُ فِي أَمْرِي هَذَا وَ أَسْأَلَهُ الدُّعَاءَ لِي

(The book) 'Majmou Al Dawaat', and 'Fat'h Al Abwaab' –

'It is reported by Ahmad Bin Muhammad Bin Yahya who said, 'One of our friends intended to go out for the trading. He said, 'I will not go out until I go to Ja'far[-asws] Bin Muhammad[-asws] and greet unto him[-asws] and consult him[-asws] regarding this matter of mine, and asking him[-asws] to supplicate for me!'

قَالَ فَأَتَاهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ- إِنِّي عَزَمْتُ عَلَى الْخُرُوجِ لِلتِّجَارَةِ وَ إِنِّي آلَيْتُ عَلَى نَفْسِي أَنْ لَا أَخْرُجَ حَتَّى أَلْقَاكَ وَ أَسْتَشِيرَكَ وَ أَسْأَلَكَ الدُّعَاءَ لِي

He (the narrator) said, 'He went to him[-asws]. He said, 'O son[-asws] of Rasool-Allah[-saww]! I have determined upon going out for the trading, and I have sworn upon myself that I will not go out until I meet you[-asws] and consult you[-asws], and ask you[-asws] to supplicate for me!'

قَالَ فَدَعَا لَهُ وَ قَالَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ عَلَيْكَ بِصِدْقِ اللِّسَانِ فِي حَدِيثِكَ وَ لَا تَكْتُمْ عَيْباً يَكُونُ فِي تِجَارَتِكَ وَ لَا تَغْبِنِ الْمُسْتَرْسِلَ فَإِنَّ غَبْنَهُ رِبًا وَ لَا تَرْضَ لِلنَّاسِ إِلَّا مَا تَرْضَاهُ لِنَفْسِكَ وَ أَعْطِ الْحَقَّ وَ خُذْهُ وَ لَا تَخَفْ وَ لَا تَحْزَنْ

He (the narrator) said, 'He[-asws] supplicated for him and he[-asws], may the Salawaat and the greetings be upon him[-asws], said: 'Upon you is to be with the truthful tongue in your narration and do not conceal any defect being in your trade, and do not embezzle the sender for embezzling him is usury, and do not be satisfied with the people except what you are satisfied for yourself, and give the right and take it, and neither fear nor grieve!

فَإِنَّ التَّاجِرَ الصَّدُوقَ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ يَوْمَ الْقِيَامَةِ وَ اجْتَنِبِ الْحَلْفَ فَإِنَّ الْيَمِينَ الْفَاجِرَ تُورِثُ صَاحِبَهَا النَّارَ وَ التَّاجِرُ فَاجِرٌ إِلَّا مَنْ أَعْطَى الْحَقَّ وَ أَخَذَهُ

Surely, the truthful trader will be at the dining table of the honourable, the righteous on the Day of Qiyamah, and shun the oath for the immoral swearing inherits its committer the Hellfire, and the trader is immoral except the one who gives the right and takes it.

وَ إِذَا عَزَمْتَ عَلَى السَّفَرِ أَوْ حَاجَةٍ مُهِمَّةٍ فَأَكْثِرِ الدُّعَاءَ وَ الِاسْتِخَارَةَ فَإِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ- أَنَّ رَسُولَ اللَّهِ ص كَانَ يُعَلِّمُ أَصْحَابَهُ الِاسْتِخَارَةَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ وَ إِنَّا لَنَعْمَلُ ذَلِكَ مَتَى هَمَمْنَا بِأَمْرٍ وَ نَتَّخِذُ رِقَاعاً لِلِاسْتِخَارَةِ فَمَا خَرَجَ لَنَا عَمِلْنَا عَلَيْهِ أَحْبَبْنَا ذَلِكَ أَمْ كَرِهْنَا

And when you determine upon the journey or an important need, then frequent the supplication and the Istikhara, for my[-asws] father[-asws] narrated to me[-asws] from his[-asws] father[-asws] from his[-asws] grandfather[-asws] that Rasool-Allah[-saww] had taught his[-saww] companions the Istikhara just as he[-saww] had taught them the Chapters of the Quran, and we[-asws] utilise that whenever we[-asws] are worried with a matter, and we[-asws] take notes for the Istikhara. Whatever emerges for us[-asws], we[-asws] work upon it, whether we[-asws] like that or dislike!'

فَقَالَ الرَّجُلُ يَا مَوْلَايَ فَعَلِّمْنِي كَيْفَ أَعْمَلُ

The man said, 'O my Master-asws! Teach me how I should be doing it'.

فَقَالَ إِذَا أَرَدْتَ ذَلِكَ فَأَسْبِغِ الْوُضُوءَ وَ صَلِّ رَكْعَتَيْنِ تَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ فَإِذَا سَلَّمْتَ فَارْفَعْ يَدَيْكَ بِالدُّعَاءِ وَ قُلْ فِي دُعَائِكَ-

He-asws said: 'When you intend that, perfect the Wud'u and pray two Cycles Salat, reciting in each Cycle Surah Al Hamd, and Surah Al Tawheed one hundred times. When you have performed Salaam, raise your hands in the supplication and say in your supplication: -

يَا كَاشِفَ الْكَرْبِ وَ مُفَرِّجَ الْهَمِّ وَ مُذْهِبَ الْغَمِّ وَ مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا مَنْ يَفْزَعُ الْخَلْقُ إِلَيْهِ فِي حَوَائِجِهِمْ وَ مُهِمَّاتِهِمْ وَ أُمُورِهِمْ وَ يَتَّكِلُونَ عَلَيْهِ أَمَرْتَ بِالدُّعَاءِ وَ ضَمِنْتَ الْإِجَابَةَ

'O Remover of the distress and Reliever of the worries and Remover of the sadness, and Initiator of the bounties before they are deserved! O One Whom the creatures panic to regarding their needs and their worries and their matters, and they are relying upon Him-azwj! You-saww have Commanded with the supplication and have Guaranteed the Response!

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ابْدَأْ بِهِمْ فِي كُلِّ أَمْرِي وَ أَفْرِجْ هَمِّي وَ نَفِّسْ كَرْبِي وَ أَذْهِبْ غَمِّي وَ اكْشِفْ لِي عَنِ الْأَمْرِ الَّذِي قَدِ الْتَبَسَ عَلَيَّ وَ خِرْ لِي فِي جَمِيعِ أُمُورِي خِيَرَةً فِي عَافِيَةٍ فَإِنِّي أَسْتَخِيرُكَ اللَّهُمَّ بِعِلْمِكَ وَ أَسْتَقْدِرُكَ بِقُدْرَتِكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and Begin with them-asws in all of my affairs, and Relieve my worries, and Remove my distress, and Remove my sadness and Uncover for me from the matter which is confusing upon me, and Choose for me in entirety of my affairs goodness in well-being, for I seek Your-azwj Choice, O Allah-azwj with Your-azwj Knowledge, and I seek Your-azwj Determination by Your-azwj Determination!

وَ أَسْأَلُكَ مِنْ فَضْلِكَ وَ أَلْجَأُ إِلَيْكَ فِي كُلِّ أُمُورِي وَ أَبْرَأُ مِنَ الْحَوْلِ وَ الْقُوَّةِ إِلَّا بِكَ وَ أَتَوَكَّلُ عَلَيْكَ وَ أَنْتَ حَسْبِي وَ نِعْمَ الْوَكِيلُ

And I ask You-azwj from Your-azwj Grace and shelter to You-azwj regarding all of my affairs and I disavow from the might and the strength except with You-azwj, and I rely upon You-azwj, and You-azwj are sufficient for me and are the best Protector!

اللَّهُمَّ فَافْتَحْ لِي أَبْوَابَ رِزْقِكَ وَ سَهِّلْهَا لِي وَ يَسِّرْ لِي جَمِيعَ أُمُورِي فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ

O Allah-azwj! Open for me doors of Your-azwj sustenance and Facilitate to me and Ease for me entirety of my affairs, for You-azwj are Able and I am not able, and You-azwj Know and I don't know, and You-azwj are Knower of the unseen!

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ وَ تُسَمِّي مَا عَزَمْتَ عَلَيْهِ وَ أَرَدْتَهُ هُوَ خَيْرٌ لِي فِي دِينِي وَ دُنْيَايَ وَ مَعَاشِي وَ مَعَادِي وَ عَاقِبَةِ أُمُورِي فَقَدِّرْهُ لِي وَ عَجِّلْهُ عَلَيَّ وَ سَهِّلْهُ وَ يَسِّرْهُ وَ بَارِكْ لِي فِيهِ

O Allah-azwj! If You-azwj Know that this matter (and specify what you are determining upon and intending) is good for me regarding my religion and my world, and my life and my Hereafter

and end-result of my affairs, Determine it for me and Hasten it upon me, and Facilitate it and Ease it, and Bless for me in it!

وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ غَيْرُ نَافِعٍ لِي فِي الْعَاجِلِ وَ الْآجِلِ بَلْ هُوَ شَرٌّ عَلَيَّ فَاصْرِفْهُ عَنِّي وَ اصْرِفْنِي عَنْهُ كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ وَ قَدِّرْ لِيَ الْخَيْرَ حَيْثُ كَانَ وَ أَيْنَ كَانَ وَ رَضِّنِي يَا رَبِّ بِقَضَائِكَ وَ بَارِكْ لِي فِي قَدَرِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ وَ هُوَ عَلَيْكَ يَسِيرٌ-

And if You[-azwj] Know that it is non-beneficial for me in the current and the future, but it is evil upon me, Turn it away from me and Turn me away from it however You[-azwj] Desire to and whenever You[-azwj] Desire, and Determine the good for me whenever it may be and wherever it may be, and Make me be satisfied, O Lord[-azwj], with Your[-azwj] Decree, and Bless for me in Your[-azwj] Determination until I don't love hastening of what You[-azwj] have Delayed nor delaying of what You[-azwj] have Hastened, You[-azwj] are Able upon all things and it is Easy upon You[-azwj]!'

ثُمَّ أَكْثِرِ الصَّلَاةَ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ يَكُونُ مَعَكَ ثَلَاثُ رِقَاعٍ قَدِ اتَّخَذْتَهَا فِي قَدْرٍ وَاحِدٍ وَ هَيْئَةٍ وَاحِدَةٍ وَ اكْتُبْ فِي رُقْعَتَيْنِ مِنْهَا اللَّهُمَّ فَاطِرَ السَّماواتِ وَ الْأَرْضِ عالِمَ الْغَيْبِ وَ الشَّهادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبادِكَ فِي ما كانُوا فِيهِ يَخْتَلِفُونَ-

Then frequent the Salawaat upon Muhammad[-saww] the Prophet[-saww] and his[-saww] Progeny[-asws], may the Salawaat of Allah[-azwj] be upon them[-asws] all, and there should be three notepapers with you for you to be taking in one measurement, and one appearance, and write in two notepapers from these: ***'O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You will Judge between Your servants regarding what they were differing in' [39:46]***!

اللَّهُمَّ إِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَمْضِي وَ لَا أُمْضِي وَ أَنْتَ عَلَّامُ الْغُيُوبِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَخْرِجْ لِي أَحَبَّ السَّهْمَيْنِ إِلَيْكَ وَ أَخْيَرَهُمَا لِي فِي دِينِي وَ دُنْيَايَ وَ عَاقِبَةِ أَمْرِي- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ وَ هُوَ عَلَيْكَ سَهْلٌ يَسِيرٌ-

O Allah[-azwj]! You[-azwj] Know and I don't know, and You[-azwj] are Able and I am not able, and You[-azwj] Accomplish and I do not accomplish, and You[-azwj] are Knower of the unseen matters! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Extract for me the most Beloved to You[-azwj] of the two lots, and Choose it for me regarding my religion, and my world, and end-result of my affairs, You[-azwj] are Able upon all things, and it is very easy upon You[-azwj]!'

وَ تَكْتُبُ فِي ظَهْرِ إِحْدَى الرُّقْعَتَيْنِ افْعَلْ وَ عَلَى ظَهْرِ الْأُخْرَى لَا تَفْعَلْ وَ تَكْتُبُ عَلَى الرُّقْعَةِ الثَّالِثَةِ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اسْتَعَنْتُ بِاللَّهِ وَ تَوَكَّلْتُ عَلَيْهِ وَ هُوَ حَسْبِي وَ نِعْمَ الْوَكِيلُ تَوَكَّلْتُ فِي جَمِيعِ أُمُورِي عَلَى اللَّهِ الْحَيِّ الَّذِي لَا يَمُوتُ وَ اعْتَصَمْتُ بِذِي الْعِزَّةِ وَ الْجَبَرُوتِ وَ تَحَصَّنْتُ بِذِي الْحَوْلِ وَ الطَّوْلِ وَ الْمَلَكُوتِ-

And write in the surface of one of the two notepapers, 'Do it', and upon the surface of another, 'Don't do it'. And write upon the third note, 'There is neither might nor strength except with Allah[-azwj] the Exalted, the Magnificent! I seek Assistance with Allah[-azwj] and rely upon Him[-azwj], and He[-azwj] Sufficient for me and is the best Protector! In entirety of my affairs I have relied upon Allah[-azwj] the Living Who does not die, and I hold on to the One with the Might and the Force, and I fortify with the One with the Might, and the Leniency, and the Domains!

وَ سَلامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ-

And greetings be upon the Messengers[-as], and the Praise is for Allah[-azwj] Lord[-azwj] of the worlds, and may Allah[-azwj] Send Salawaat upon Muhammad[-saww] and his[-saww] Progeny[-asws], the Pure!'

ثُمَّ تَتْرُكُ ظَهْرَ هَذِهِ الرُّقْعَةِ أَبْيَضَ وَ لَا تَكْتُبْ عَلَيْهِ شَيْئاً وَ تَطْوِي الثَّلَاثَ رِقَاعٍ طَيّاً شَدِيداً عَلَى صُورَةٍ وَاحِدَةٍ وَ تَجْعَلُ فِي ثَلَاثِ بَنَادِقِ شَمْعٍ أَوْ طِينٍ عَلَى هَيْئَةٍ وَاحِدَةٍ بِوَزْنٍ وَاحِدٍ وَ ادْفَعْهَا إِلَى مَنْ تَثِقُ بِهِ وَ تَأْمُرُهُ أَنْ يَذْكُرَ اللَّهَ وَ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ يَطْرَحَهَا إِلَى كُمِّهِ وَ يُدْخِلَ يَدَهُ الْيُمْنَى فَيُجِيلَهَا فِي كُمِّهِ وَ يَأْخُذَ مِنْهَا وَاحِدَةً مِنْ غَيْرِ أَنْ يَنْظُرَ إِلَى شَيْءٍ مِنَ الْبَنَادِقِ وَ لَا يَتَعَمَّدَ وَاحِدَةً بِعَيْنِهَا وَ لَكِنْ أَيُّ وَاحِدَةٍ وَقَعَتْ عَلَيْهَا يَدُهُ مِنَ الثَّلَاثِ أَخْرَجَهَا

Then leave the surface of this notepaper white and do not write anything upon it, and fold the three notepapers with tight folding upon one image, and make wax or clay to be in three shells upon one appearance, with one weight and hand these to the one you trust with, and instruct him to do Zikr of Allah[-azwj] and send Salawaat upon Muhammad[-saww] and his[-saww] Progeny[-asws], and to drop these in his sleeve, and he should insert his right hand and make it to be inside his sleeve and take one from it, from without looking into anything from the shells, nor deliberating to one exactly, but whichever from the three his hand falls upon, he should extract it.

فَإِذَا أَخْرَجَهَا أَخَذْتَهَا مِنْهُ وَ أَنْتَ تَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ وَ لِلَّهِ الْخِيَرَةُ فِيمَا خَرَجَ لَكَ ثُمَّ فُضَّهَا وَ اقْرَأْهَا وَ اعْمَلْ بِمَا يَخْرُجُ عَلَى ظَهْرِهَا

When he extracts it, you should take it from him while you are doing Zikr of Allah[-azwj] Mighty and Majestic, and for Allah[-azwj] is the Choice in whatever emerges to you. Then open it and read it and work with whatever has come out upon its back.

وَ إِنْ لَمْ يَحْضُرْكَ مَنْ تَثِقُ بِهِ طَرَحْتَهَا أَنْتَ إِلَى كُمِّكَ وَ أَجَلْتَهَا بِيَدِكَ وَ فَعَلْتَ كَمَا وَصَفْتُ لَكَ فَإِنْ كَانَ عَلَى ظَهْرِهَا افْعَلْ فَافْعَلْ وَ امْضِ لِمَا أَرَدْتَ فَإِنَّهُ يَكُونُ لَكَ فِيهِ إِذَا فَعَلْتَهُ الْخِيَرَةُ إِنْ شَاءَ اللَّهُ تَعَالَى

And if someone you trust is not present with you, you drop it into your own sleeve and make it to be in your hand, and do just as I[-asws] have described to you. It upon its surface were to be, 'Do it', then do so and accomplish what you want, for when you do it, it would be the goodness for you, if Allah[-azwj] the Exalted so Desires!

وَ إِنْ كَانَ عَلَى ظَهْرِهَا لَا تَفْعَلْ فَإِيَّاكَ أَنْ تَفْعَلَهُ أَوْ تُخَالِفَ فَإِنَّكَ إِنْ خَالَفْتَ لَقِيتَ عَنَتاً وَ إِنْ تَمَّ لَمْ تَكُنْ لَكَ فِيهِ الْخِيَرَةُ

And if upon its surface were to be, 'Don't do it', then beware of doing it or opposing, for if you oppose, you will face a flaw, and even if it completes there will not be good for you in it.

وَ إِنْ خَرَجَتِ الرُّقْعَةُ الَّتِي لَمْ يُكْتَبْ عَلَى ظَهْرِهَا شَيْءٌ فَتَوَقَّفْ إِلَى أَنْ تَحْضُرَ صَلَاةٌ مَفْرُوضَةٌ ثُمَّ قُمْ فَصَلِّ رَكْعَتَيْنِ كَمَا وَصَفْتُ لَكَ ثُمَّ صَلِّ الصَّلَاةَ الْمَفْرُوضَةَ أَوْ صَلِّهِمَا بَعْدَ الْفَرْضِ مَا لَمْ تَكُنِ الْفَجْرَ وَ الْعَصْرَ فَأَمَّا الْفَجْرُ فَعَلَيْكَ بَعْدَهَا بِالدُّعَاءِ إِلَى أَنْ تَبْسُطَ الشَّمْسُ ثُمَّ صَلِّهِمَا وَ أَمَّا الْعَصْرُ فَصَلِّهِمَا قَبْلَهَا

And if the notepaper which nothing had been written upon its surface were to emerge, then pause until the obligatory Salat presents, then stand and pray two Cycles Salat just as I[-asws] have described to you, then pray the obligatory Salat, or pray it after the obligatory for as long as it does not happen to be Al-Fajr and Al-Asr. As for Al-Fajr, upon you is with the supplication

after it up to spreading of the sun, then pray it, and as for Al-Asr, pray these two (Salat(s)) before it.

ثُمَّ ادْعُ اللَّهَ عَزَّ وَ جَلَّ بِالْخِيَرَةِ كَمَا ذَكَرْتُ لَكَ وَ أَعِدَّ الرِّقَاعَ وَ اعْمَلْ بِحَسَبِ مَا يَخْرُجُ لَكَ وَ كُلَّمَا خَرَجَتِ الرُّقْعَةُ الَّتِي لَيْسَ فِيهَا شَيْءٌ مَكْتُوبٌ عَلَى ظَهْرِهَا فَتَوَقَّفْ إِلَى صَلَاةٍ مَكْتُوبَةٍ كَمَا أَمَرْتُكَ إِلَى أَنْ يَخْرُجَ لَكَ مَا تَعْمَلُ عَلَيْهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then supplicate to Allah[-azwj] Mighty and Majestic with the goodness just as I[-asws] have mentioned to you, and prepare the notepapers and work in accordance with what emerges for you, and every time the note which doesn't have anything written upon its surface emerges, pause up to the Prescribed Salat just as I[-asws] have instructed you until there emerges to you that you can work upon, if Allah[-azwj] the Exalted so Desires!''[188]

2- الفتح، فتح الأبواب عَنْ مُحَمَّدِ بْنِ نَمَا وَ أَسْعَدَ بْنِ عَبْدِ الْقَاهِرِ بِإِسْنَادِهِمَا إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْهُمْ ع قَالَ لِبَعْضِ أَصْحَابِهِ وَ قَدْ سَأَلَهُ عَنِ الْأَمْرِ يَكُونُ يَمْضِي فِيهِ وَ لَا يَجِدُ أَحَداً يُشَاوِرُهُ فَكَيْفَ يَصْنَعُ

(The book) 'Fat'h Al Abwaab' – from Muhammad Bin Nama and As'ad Bin Abdul Qahir by both their chains to Muhammad Bin Yaqoub Al Kulayni, from Ali Bin Muhammad raising it,

'From them[-asws], he[-asws] said to one of his[-asws] companions, and he had asked him[-asws] about the matter he happens to continue in it and he cannot find anyone he can consult, 'How should he deal with it?'

قَالَ شَاوِرْ رَبَّكَ

He[-asws] said: 'Consult your Lord[-azwj]!'

قَالَ فَقَالَ لَهُ كَيْفَ

He (the narrator) said, 'He said to him[-asws], 'How?'

قَالَ انْوِ الْحَاجَةَ فِي نَفْسِكَ وَ اكْتُبْ رُقْعَتَيْنِ فِي وَاحِدَةٍ لَا وَ فِي وَاحِدَةٍ نَعَمْ وَ اجْعَلْهُمَا فِي بُنْدُقَتَيْنِ مِنْ طِينٍ ثُمَّ صَلِّ رَكْعَتَيْنِ وَ اجْعَلْهُمَا تَحْتَ ذَيْلِكَ وَ قُلْ يَا اللَّهُ إِنِّي أُشَاوِرُكَ فِي أَمْرِي هَذَا وَ أَنْتَ خَيْرُ مُسْتَشَارٍ وَ مُشِيرٍ فَأَشِرْ عَلَيَّ بِمَا فِيهِ صَلَاحٌ وَ حُسْنُ عَاقِبَةٍ-

He[-asws] said: 'Intend the need within yourself, and write to notes, in one, 'No', and in one, 'Yes', and make these to be in two shells of clay. Then pray two Cycles Salat and make these to be beneath you and say, 'O Allah[-azwj]! I consult You[-azwj] regarding this matter of mine and You[-azwj] are the Best Consultant and Indicator, so Indicate to me with what is betterment in it and good end-result!'

ثُمَّ أَدْخِلْ يَدَكَ فَإِنْ كَانَ فِيهَا نَعَمْ فَافْعَلْ وَ إِنْ كَانَ فِيهَا لَا لَا تَفْعَلْ هَكَذَا تُشَاوِرُ رَبَّكَ.

[188] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 115 H 1

Then insert your hand. If there were to be, 'Yes' in it, do it, and if there were to be 'No' in it, do not do it. That is how you consult your Lord-azwj!''[189]

3- الفتح، فتح الأبواب قَالَ: وَجَدْتُ فِي كِتَابٍ عَتِيقٍ فِيهِ دَعَوَاتٌ وَ رِوَايَاتٌ مِنْ طَرِيقِ أَصْحَابِنَا تَغَمَّدَهُمُ اللَّهُ جَلَّ جَلَالُهُ بِالرَّحَمَاتِ مَا هَذَا لَفْظُهُ

(The book) 'Fat'h Al Abwaab' –

'He said, 'I found in an ancient book having supplications in it and reports from ways of our companions, may Allah-azwj, Majestic is His-azwj Majesty, Shield them with the Mercies, what this is its wording: -

تَكْتُبُ فِي رُقْعَتَيْنِ فِي كُلِّ وَاحِدَةٍ- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ خِيَرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِعَبْدِهِ فُلَانِ بْنِ فُلَانٍ وَ تَذْكُرُ حَاجَتَكَ وَ تَقُولُ فِي آخِرِهَا أَفْعَلُ يَا مَوْلَايَ وَ فِي الْأُخْرَى أَتَوَقَّفُ يَا مَوْلَايَ

'You should write in in two notepapers, in each one, 'In the Name of Allah-azwj the Beneficent, the Merciful! Choice from Allah-azwj the Mighty, the Wise to His-azwj servant so and so!' – and mention your need and say in it's end, 'I shall do so, O my Master-azwj', and in another, 'I shall pause, O my Master-azwj!'

وَ اجْعَلْ كُلَّ وَاحِدَةٍ مِنَ الرِّقَاعِ فِي بُنْدُقَةٍ مِنْ طِينٍ وَ تَقْرَأُ عَلَيْهَا الْحَمْدَ سَبْعَ مَرَّاتٍ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ سَبْعَ مَرَّاتٍ وَ سُورَةَ الضُّحَى سَبْعَ مَرَّاتٍ وَ تَطْرَحُ الْبُنْدُقَتَيْنِ فِي إِنَاءٍ فِيهِ مَاءٌ بَيْنَ يَدَيْكَ فَأَيُّهُمَا انْبَعَثَ [انْبَثَقَتْ] قَبْلَ الْأُخْرَى فَخُذْهَا وَ اعْمَلْ بِهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

And make each one of the two notes in a shell of clay and recite upon it Surah Al Hamd seven times, and Surah Al Falaq seven times, and Surah Al Zoha seven times, and drop the two shells in a container having water in it, in front of you. Whichever of the two splits before the other, take it and work with it, if Allah-azwj the Exalted so Desires!''[190]

4- الفتح، فتح الأبواب قَالَ: وَجَدْتُ بِخَطِّ الشَّيْخِ عَلِيِّ بْنِ يَحْيَى الْخَنَّاطِ- وَ لَنَا مِنْهُ إِجَازَةٌ بِكُلِّ مَا يَرْوِيهِ مَا هَذَا لَفْظُهُ

(The book) 'Fat'h Al Abwaab' –

'He said, 'I found in handwriting of the Sheykh Ali Bin Yahya Al-Hannaat, and there is permission for us for all what he has reported, what this is its wording: -

اسْتِخَارَةُ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع وَ هِيَ أَنْ تُضْمِرَ مَا شِئْتَ وَ تَكْتُبَ هَذِهِ الِاسْتِخَارَةَ وَ تَجْعَلَهَا فِي رُقْعَتَيْنِ وَ تَجْعَلَهُمَا فِي مِثْلِ الْبُنْدُقِ وَ يَكُونُ بِالْمِيزَانِ وَ تَضَعَهُمَا فِي إِنَاءٍ فِيهِ مَاءٌ وَ يَكُونُ عَلَى ظَهْرِ إِحْدَاهُمَا افْعَلْ وَ الْأُخْرَى لَا تَفْعَلْ وَ هَذِهِ كِتَابَتُهَا مَا شَاءَ اللَّهُ كَانَ-

'Istikhara of our Master-asws Amir Al-Momineen-asws, and it is, 'You should think about what you desire and write this Istikhara and make it to be in two notepapers and make these to be in like the shell, and be with the scale and place them in a container having water in it, and it would be (written) upon the surface of one of them, 'Do it', and the other, 'Don't do it', and this is its writing. Whatever Allah-azwj Desires, happens!

[189] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 115 H 2
[190] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 115 H 3

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ خِيَارَ مَنْ فَوَّضَ إِلَيْكَ أَمْرَهُ وَ أَسْلَمَ إِلَيْكَ نَفْسَهُ وَ اسْتَسْلَمَ إِلَيْكَ فِي أَمْرِهِ وَ خَلَا لَكَ وَجْهُهُ وَ تَوَكَّلَ عَلَيْكَ فِيمَا نَزَلَ بِهِ

O Allah-azwj! I am seeking Your-azwj Choice, choice of the one delegating his affairs to You-azwj and submits himself to You-azwj, and yields to You-azwj regarding his affairs, and faces to You-azwj Alone, and relies upon You-azwj regarding what has befallen with him!

اللَّهُمَّ خِرْ لِي وَ لَا تَخِرْ عَلَيَّ وَ كُنْ لِي وَ لَا تَكُنْ عَلَيَّ وَ انْصُرْنِي وَ لَا تَنْصُرْ عَلَيَّ وَ أَعِنِّي وَ لَا تُعِنْ عَلَيَّ وَ أَمْكِنِّي وَ لَا تُمْكِنْ مِنِّي وَ اهْدِنِي إِلَى الْخَيْرِ وَ لَا تُضِلَّنِي وَ أَرْضِنِي بِقَضَائِكَ وَ بَارِكْ لِي فِي قَدَرِكَ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! Choose for me and do not Choose against me, and Be for me and do not Be against me, and Help me and do not Help against me, and Assist me and do not Assist against me, and Enable me and do not let (anyone be) enabled from me, and Guide me to the good and do not stray me, and Make me to be satisfied with Your-azwj Decree, and Bless for me in Your-azwj Determination. Surely, You-azwj Do whatever You-azwj Desire and Judge whatever You-azwj Want, and You-azwj are Able upon all things!

اللَّهُمَّ إِنْ كَانَتِ الْخِيَرَةُ فِي أَمْرِي هَذَا فِي دِينِي وَ دُنْيَايَ وَ عَاقِبَةِ أَمْرِي فَسَهِّلْهُ لِي وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي يَا أَرْحَمَ الرَّاحِمِينَ- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ-

O Allah-azwj! If the goodness regarding this matter of mine were to be in my religion and my world and end-result of my affairs, Facilitate it for me; and if it were to be other than that, Turn it away from me, O most Merciful of the merciful ones, You-azwj are Able upon all things!'

فَأَيُّهُمَا طَلَعَ عَلَى وَجْهِ الْمَاءِ فَافْعَلْ بِهِ وَ لَا تُخَالِفْهُ إِنْ شَاءَ اللَّهُ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

Whichever of the two floats upon the water (first) work with it and do not oppose it, if Allah-azwj so Desires, and Allah-azwj is Sufficient for us and is the Best Protector!''[191]

5- الفتح، فتح الأبواب قَالَ: رَأَيْتُ بِخَطِّي عَلَى الْمِصْبَاحِ وَ مَا أَذْكُرُ الْآنَ مَنْ رَوَاهُ لِي وَ لَا مِنْ أَيْنَ نَقَلْتُهُ مَا هَذَا لَفْظُهُ

(The book) 'Fat'h Al Abwaab' –

'He said, 'I saw in my handwriting (kept) upon the lamp, and I don't remember now who had reported it to me nor from what I had copied it, what its wording is this: -

الِاسْتِخَارَةُ الْمِصْرِيَّةُ عَنْ مَوْلَانَا الْحُجَّةِ صَاحِبِ الزَّمَانِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ يَكْتُبُ فِي رُقْعَتَيْنِ خِيَرَةٌ مِنَ اللَّهِ وَ رَسُولِهِ لِفُلَانِ بْنِ فُلَانَةَ وَ يَكْتُبُ فِي إِحْدَاهُمَا افْعَلْ وَ فِي الْأُخْرَى لَا تَفْعَلْ وَ يَتْرُكُ فِي بُنْدُقَتَيْنِ مِنْ طِينٍ وَ يَرْمِي فِي قَدَحٍ فِيهِ مَاءٌ ثُمَّ يَتَطَهَّرُ وَ يُصَلِّي رَكْعَتَيْنِ وَ يَدْعُو عَقِيبَهُمَا-

'The Egyptian Istikhara from our Master-ajfj Al-Hujjah-ajfj Master of the Time, may the Salawaat and the greetings be upon him-ajfj – 'Write in two notepapers, 'Choice from Allah-azwj and His-azwj Rasool-saww for so and so, son of so and so!', and write in one of the two, 'Do it', and in the other, 'Don't do it', and leave in two shells of clay and throw them in a mug having water in it, then purify (perform Wud'u) and pray two Cycles, and supplicate in their follow-up: -

[191] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 115 H 4

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ خِيَارَ مَنْ فَوَّضَ إِلَيْكَ أَمْرَهُ وَ أَسْلَمَ إِلَيْكَ نَفْسَهُ وَ تَوَكَّلَ عَلَيْكَ فِي أَمْرِهِ وَ اسْتَسْلَمَ بِكَ فِيمَا نَزَلَ بِهِ أَمْرُهُ

O Allah-azwj! I seek Your-azwj Choice, choice by the one who has delegated his affairs to You-azwj, and submits himself to You-azwj, and relies upon You-azwj regarding his affairs, and submits to You-azwj regarding what has befallen with him of his affair.

اللَّهُمَّ خِرْ لِي وَ لَا تُخِرْ عَلَيَّ وَ أَعِنِّي وَ لَا تُعِنْ عَلَيَّ وَ مَكِّنِّي وَ لَا تُمَكِّنْ مِنِّي وَ اهْدِنِي لِلْخَيْرِ وَ لَا تُضِلَّنِي وَ أَرْضِنِي بِقَضَائِكَ وَ بَارِكْ لِي فِي قَدَرِكَ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تُعْطِي مَا تُرِيدُ

O Allah-azwj! Choose for me and do not Choose against me, and Assist me and do not Assist against me, and Enable me and do not enable (someone else) from me, and Guide me to the good and do not let me stray, and Make me satisfied with Your-azwj Decree, and Bless for me in Your-azwj Determination. You-azwj Do whatever You-azwj Desire and Give whatever You-azwj Want to!

اللَّهُمَّ إِنْ كَانَتِ الْخِيَرَةُ لِي فِي أَمْرِي هَذَا وَ هُوَ كَذَا وَ كَذَا فَمَكِّنِّي مِنْهُ وَ أَقْدِرْنِي عَلَيْهِ وَ أْمُرْنِي بِفِعْلِهِ وَ أَوْضِحْ لِي طَرِيقَ الْهِدَايَةِ إِلَيْهِ

O Allah-azwj! If the good in this matter of mine, and it is such and such, were to be good, then Enable me from it and Make me able upon it, and Command me to do it, and Clarify to me the path of guidance to it!

وَ إِنْ كَانَ اللَّهُمَّ غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي إِلَى الَّذِي هُوَ خَيْرٌ لِي مِنْهُ فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ يَا أَرْحَمَ الرَّاحِمِينَ-

And, O Allah-azwj, if it was other than that, Turn it away from me to what which is better for me than it, for You-azwj are Able and I am not able, and You-azwj Know and I don't know, and You-azwj are Knower of the unseen, O most Merciful of the merciful ones!'

ثُمَّ تَسْجُدُ سَجْدَةً وَ تَقُولُ فِيهَا أَسْتَخِيرُ اللَّهَ خِيَرَةً فِي عَافِيَةٍ مِائَةَ مَرَّةٍ ثُمَّ تَرْفَعُ رَأْسَكَ وَ تَتَوَقَّعُ الْبَنَادِقَ فَإِذَا خَرَجَتِ الرُّقْعَةُ مِنَ الْمَاءِ فَاعْمَلْ بِمُقْتَضَاهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

Then perform a Sajdah and say in it, 'I seek Choice of Allah-azwj, goodness in well-being' – one hundred times. Then raise your head and anticipate the shells. When the notepaper emerges from the water, work with it accordingly, if Allah-azwj the Exalted so Desires!''[192]

6- الفتح، فتح الأبواب قَالَ وَجَدْتُ عَنِ الْكَرَاجُكِيِّ رَحِمَهُ اللَّهُ قَالَ: وَ قَدْ جَاءَتْ رِوَايَةٌ أَنْ تَجْعَلَ رِقَاعَ الِاسْتِخَارَةِ اثْنَتَيْنِ فِي إِحْدَاهُمَا افْعَلْ وَ فِي الْأُخْرَى لَا تَفْعَلْ وَ تَسْتُرُهُمَا عَنْ عَيْنِكَ وَ تُصَلِّي صَلَوَاتِكَ وَ تَسْأَلُ اللَّهَ الْخِيَرَةَ فِي أَمْرِكَ ثُمَّ تَأْخُذُ مِنْهُمَا وَاحِدَةً فَتَعْمَلُ بِمَا فِيهَا.

(The book) 'Fat'h Al Abwaab – He said, 'I found it from Al Karajuky, may Allah-saww Mercy him, he said,

'And a report has come to make the notepapers of the Istikhara as two, in one of them, 'Do it', and in the other, 'Don't do it', and conceal them from your eyes, and pray your Salat and

[192] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 115 H 5

ask Allah-azwj for the Choice regarding your matter. Then take one of these and work with whatever is in it''.[193]

[193] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 115 H 6

CHAPTER 116 – THE ISTIKHARA AND THE DIVINATION WITH THE GLORIOUS QURAN

1- الفتح، فتح الأبواب ذَكَرَ الشَّيْخُ الْإِمَامُ الْخَطِيبُ الْمُسْتَغْفِرِيُّ بِسَمَرْقَنْدَ فِي دَعَوَاتِهِ إِذَا أَرَدْتَ أَنْ تَتَفَأَّلَ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَاقْرَأْ سُورَةَ الْإِخْلَاصِ ثَلَاثَ مَرَّاتٍ ثُمَّ صَلِّ عَلَى النَّبِيِّ وَ آلِهِ ثَلَاثاً ثُمَّ قُلِ اللَّهُمَّ تَفَأَّلْتُ بِكِتَابِكَ وَ تَوَكَّلْتُ عَلَيْكَ فَأَرِنِي مِنْ كِتَابِكَ مَا هُوَ مَكْتُومٌ مِنْ سِرِّكَ الْمَكْنُونِ فِي غَيْبِكَ-

(The book) 'Fat'h Al Abwaab' –

'It is mentioned by the Sheykh, the imam, the preacher Al-Mustaghfiry at Samarqand in his 'Dawaat', 'If you refer to the Book of Allah-azwj Mighty and Majestic, then recite Surah Al Ikhlaas three times, then send Salawaat upon the Prophet-saww and his-saww Progeny-asws thrice, then say, 'O Allah-azwj! I am taking divination with Your-azwj Book and have relied upon You-azwj, so Show me from Your-azwj Book what is hidden from Your-azwj Secrets hidden in the unseen!'

ثُمَّ افْتَحِ الْجَامِعَ وَ خُذِ الْفَأْلَ مِنَ الْخَطِّ الْأَوَّلِ فِي الْجَانِبِ الْأَوَّلِ مِنْ غَيْرِ أَنْ تَعُدَّ الْأَوْرَاقَ وَ الْخُطُوطَ كَذَا أَوْرَدَ مُسْنَداً إِلَى رَسُولِ اللَّهِ ص.

Then open the whole (Quran) and take the reference from the first line in the first side from without counting the pages and the lines. Like that it is attributed to Rasool-Allah-saww''.[194]

2- الفتح، فتح الأبواب وَجَدْتُ فِي بَعْضِ كُتُبِ أَصْحَابِنَا صِفَةَ الْقُرْعَةِ فِي الْمُصْحَفِ يُصَلِّي صَلَاةَ جَعْفَرٍ فَإِذَا فَرَغَ مِنْهَا دَعَا بِدُعَائِهَا ثُمَّ يَأْخُذُ الْمُصْحَفَ ثُمَّ يَنْوِي فَرَجَ آلِ مُحَمَّدٍ بَدْءاً وَ عَوْداً

(The book) 'Fat'h Al Abwaab' –

'I found in one of the books of our companions description of drawing the lots in the Parchment (Quran). He should pray the Salat of Ja'far-as. When he is free from it, he should supplicate with its supplication, then take the Quran, then intend relief of Progeny-asws of Muhammad-saww, beginning and repeating.

ثُمَّ يَقُولُ اللَّهُمَّ إِنْ كَانَ فِي قَضَائِكَ وَ قَدَرِكَ أَنْ تُفَرِّجَ عَنْ وَلِيِّكَ وَ حُجَّتِكَ فِي خَلْقِكَ فِي عَامِنَا هَذَا أَوْ فِي شَهْرِنَا هَذَا فَأَخْرِجْ لَنَا رَأْسَ آيَةٍ مِنْ كِتَابِكَ نَسْتَدِلُّ بِهَا عَلَى ذَلِكَ-

Then he should say, 'O Allah-azwj! If it was in Your-azwj Decree and Your-azwj Pre-determination to Relieve Your-azwj Guardian-ajfj and Your-azwj Divine Authority among Your-azwj creatures in this year of ours, or in this month of ours, then Extract for us the top Verse from Your-azwj Book we can be pointed with upon that!'

ثُمَّ يَعُدُّ سَبْعَ وَرَقَاتٍ وَ يَعُدُّ عَشْرَ أَسْطُرٍ مِنْ ظَهْرِ الْوَرَقَةِ السَّابِعَةِ وَ يَنْظُرُ مَا يَأْتِيهِ فِي الْحَادِيَ عَشَرَ مِنَ السُّطُورِ ثُمَّ يُعِيدُ الْفِعْلَ ثَانِياً لِنَفْسِهِ فَإِنَّهُ يُبَيِّنُ حَاجَتَهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

[194] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 116 H 1

Then he should count seven pages and after ten lines from the surface of the seventh page and look at what comes in the eleventh line, then repeats the divination secondly for himself. His need will be clarified, if Allah-azwj the Exalted so Desires''.[195]

بيان: بدءا و عودا لعل المعنى في الحال و في الرجعة أو ينوي ذلك مكررا و قيل أي أول مرة و فيما يفعل ثانيا و هو بعيد و فيه دلالة ما على جواز التفؤل بالمصحف لاستعلام الأحوال.

Explanation – *'Beginning and repeating' – Perhaps the meaning it is in the current and the future, or he should intend that repeatedly; and it is said, the first time and in what he does a second time, and it is a repeat, and in it is evidence of what is allowed upon the divining with the Quran for inquiring about the situations*.

3- الْمَكَارِمُ، صَلَاةٌ لِلْقُرْعَةِ فِي الْمُصْحَفِ يُصَلِّي صَلَاةَ جَعْفَرٍ إِلَى آخِرِ الْخَبَرِ.

(The book) 'Al Makarim' –

'Salat for drawing lots in the Parchment (Quran) – 'He should pray Salat of Ja'far-as' – up to the end of it''.[196]

4- الفتح، فتح الأبواب قَالَ حَدَّثَنِي بَدْرُ بْنُ يَعْقُوبَ الْمُقْرِي الْأَعْجَمِيُّ رِضْوَانُ اللَّهِ عَلَيْهِ بِمَشْهَدِ الْكَاظِمِ ع فِي صِفَةِ الْفَأْلِ فِي الْمُصْحَفِ بِثَلَاثِ رِوَايَاتٍ مِنْ غَيْرِ صَلَاةٍ

(The book) 'Fat'h Al Abwaab' –

'He said, 'It is narrated to me by Badr Bin Yaqoub Al-Muqry Al A'jamy, may Allah-azwj be Satisfied with him, at the Shrine of Al-Kazim-asws in description of the divination in the Quran, by three reports from without there being a Salat.

فَقَالَ: تَأْخُذُ الْمُصْحَفَ وَ تَدْعُو بِمَا مَعْنَاهُ فَتَقُولُ- اللَّهُمَّ إِنْ كَانَ فِي قَضَائِكَ وَ قَدَرِكَ أَنْ تَمُنَّ عَلَى أُمَّةِ نَبِيِّكَ بِظُهُورِ وَلِيِّكَ وَ ابْنِ بِنْتِ نَبِيِّكَ فَعَجِّلْ ذَلِكَ وَ سَهِّلْهُ وَ يَسِّرْهُ وَ تَحَمَّلْهُ وَ أَخْرِجْ لِي آيَةً أَسْتَدِلُّ بِهَا عَلَى أَمْرٍ فَآتَمِرَ أَوْ نَهْيٍ فَأَنْتَهِيَ أَوْ مَا تُرِيدُ الْفَأْلَ فِيهِ فِي عَافِيَةٍ-

He said, 'Take the Quran and supplicate with what its meaning is. You should say, 'O Allah-azwj! If it was in Your-azwj Decree and Your-azwj Pre-determination to Confer upon the community of Your-azwj Prophet-saww with the appearance of Your-azwj Guardian-ajfj, and son-ajfj of daughter-asws of Your-azwj Prophet-saww, Hasten that in Facilitating it and Easing it, and Carry it and Extract for me a Verse I can be indicated by it upon a matter so I can implement it, or Prohibition so I can desist, or whatever You-azwj Want the divination regarding, in well-being!'

ثُمَّ تَعُدُّ سَبْعَ أَوْرَاقٍ ثُمَّ تَعُدُّ فِي الْوِجْهَةِ الثَّانِيَةِ مِنَ الْوَرَقَةِ السَّابِعَةِ سِتَّةَ أَسْطُرٍ وَ تَفَأَّلُ بِمَا يَكُونُ فِي السَّطْرِ السَّابِعِ.

Then count seven pages, then count in the second aspect six lines from the seventh page, and predict with what would be happening, in the seventh line''.[197] (Not a Hadeeth)

[195] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 116 H 2
[196] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 116 H 3
[197] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 116 H 4 a

وَ قَالَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَدْعُو بِالدُّعَاءِ ثُمَّ يَفْتَحُ الْمُصْحَفَ الشَّرِيفَ وَ يَعُدُّ سَبْعَ قَوَائِمَ وَ يَعُدُّ مَا فِي الْوِجْهَةِ الثَّانِيَةِ مِنَ الْوَرَقَةِ السَّابِعَةِ وَ مَا فِي الْوِجْهَةِ الْأَوَّلَةِ مِنَ الْوَرَقَةِ الثَّامِنَةِ مِنْ لَفْظِ اسْمِ اللَّهِ جَلَّ جَلَالُهُ

And he said in another report, 'He should begin with the supplication then open the Noble Quran, and count seven lists (lines) and count what is in the second face from the seventh page, and what is in the first face from the eight pages from the expressions of the Name of Allah-azwj, Majestic is His-azwj Majesty.

ثُمَّ يَعُدُّ قَوَائِمَ بِعَدَدِ اسْمِ اللَّهِ ثُمَّ يَعُدُّ مِنَ الْوِجْهَةِ الثَّانِيَةِ مِنَ الْقَائِمَةِ الَّتِي يَنْتَهِي الْعَدَدُ إِلَيْهَا وَ مِنْ غَيْرِهَا مِمَّا يَأْتِي بِعَدَدِهَا سُطُوراً بِعَدَدِ اسْمِ لَفْظِ اللَّهِ جَلَّ جَلَالُهُ وَ يَتَفَأَّلُ بِآخِرِ سَطْرٍ مِنْ ذَلِكَ.

Then count lists (lines) the number of Names of Allah-azwj. Then count from the second face from the line which the number ends to, and from others from what the number of lines comes to with the number of Names expressing Allah-azwj, Majestic is His-azwj Majesty, and predict with the last line from that''.[198] (Not a Hadeeth)

وَ قَالَ فِي الرِّوَايَةِ الثَّالِثَةِ أَنَّهُ إِذَا دَعَا بِالدُّعَاءِ عَدَّ ثَمَانِيَ قَوَائِمَ ثُمَّ يَعُدُّ فِي الْوِجْهَةِ الْأُولَى مِنَ الْوَرَقَةِ الثَّامِنَةِ أَحَدَ عَشَرَ سَطْراً وَ يَتَفَأَّلُ بِمَا فِي السَّطْرِ الْحَادِيَ عَشَرَ وَ هَذَا مَا سَمَّيْنَاهُ فِي الْفَأْلِ بِالْمُصْحَفِ الشَّرِيفِ قَدْ نَقَلْنَاهُ كَمَا حَكَيْنَاهُ.

And he said in the third report – 'When he supplicates with the supplication, he should count eight lines, then count in the first face from the eight page, eleven lines, and predict with what is in the eleventh line, and this is what we have named it in the divination with the Noble Quran. We are transmitting it just as we have narrated it''.[199] (Not a Hadeeth)

أقول: وَ ذَكَرَ الرِّوَايَةَ الثَّالِثَةَ مِنْ كِتَابِ أَبِي الْقَاسِمِ بْنِ قُولَوَيْهِ قَالَ رَوَى بَعْضُ أَصْحَابِنَا قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَكَانَ إِذَا صَلَّى الْفَجْرَ لَمْ يَتَكَلَّمْ حَتَّى تَطْلُعَ الشَّمْسُ فَجَاءُوهُ يَوْمَ وُلِدَ فِيهِ زَيْدٌ فَبَشَّرُوهُ بِهِ بَعْدَ صَلَاةِ الْفَجْرِ-

I (Majlisi) am saying, 'And the third report is mentioned from the book of Abu Al Qasim Bin Qawlawiya who said, 'It is reported by one of our companions who said, 'I was in the presence of Ali Bin Al-Husayn-asws. It so happened when he-asws had prayed Al Fajr Salat he-asws did not talk until the sun emerged. They came to him on the day Zayd was born in. They gave him-asws his good news after Salat Al-Fajr'.

قَالَ فَالْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ أَيَّ شَيْءٍ تَرَوْنَ أَنْ أُسَمِّيَ هَذَا الْمَوْلُودَ

He (the narrator) said, 'He-asws turned to his-asws companions. He-asws said: 'Which thing (name) are you viewing that I-asws should name this new-born with?''

قَالَ فَقَالَ كُلُّ رَجُلٍ سَمِّهِ كَذَا سَمِّهِ كَذَا قَالَ فَقَالَ يَا غُلَامُ عَلَيَّ بِالْمُصْحَفِ

He (the narrator) said, 'Each man said, 'Name him such and such! Name him such and such!' He-asws said: 'O boy! To me-asws with the Quran!''

[198] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 116 H 4 b
[199] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 116 H 4 c

قَالَ فَجَاءُوا بِالْمُصْحَفِ فَوَضَعَهُ عَلَى حَجْرِهِ

He (the narrator) said, 'They came to him[asws] with the Quran. He[asws] placed it upon his[asws] lap'.

قَالَ ثُمَّ فَتَحَهُ فَنَظَرَ إِلَى أَوَّلِ حَرْفٍ مِنَ الْوَرَقَةِ وَ إِذَا فِيهِ وَ فَضَّلَ اللَّهُ الْمُجاهِدِينَ عَلَى الْقاعِدِينَ أَجْراً عَظِيماً

He (the narrator) said, 'Then he[asws] opened it and looked at the first sentence from the page, and in it was: ***and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95]***'.

قَالَ ثُمَّ طَبَّقَهُ ثُمَّ فَتَحَهُ ثَلَاثاً فَنَظَرَ فَإِذَا فِي أَوَّلِ الْوَرَقَةِ- إِنَّ اللَّهَ اشْتَرى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَعْداً عَلَيْهِ حَقًّا فِي التَّوْراةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ وَ مَنْ أَوْفى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بايَعْتُمْ بِهِ وَ ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

He (the narrator) said, 'Then he[asws] closed it, then opened it thrice. He[asws] looked, and in the first page was: ***Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him in the Torah, and the Evangel and the Quran; and who would be more loyal with his promise than Allah? Therefore receive glad tidings with your sale, which you have sold for, and that, it is the mighty achievement [9:111]***.

ثُمَّ قَالَ هُوَ وَ اللَّهِ زَيْدٌ هُوَ وَ اللَّهِ زَيْدٌ فَسُمِّيَ زَيْداً.

Then he[asws] said: 'By Allah[azwj]! He is 'Zayd', by Allah[azwj], he is 'Zayd'!' So he[asws] named him as 'Zayd'''.[200]

بيان لعله ع لما كان علم أن الشهيد من أولاده في الجهاد اسمه زيد و الآيتان دلتا على أنه يقاتل و يستشهد فسماه زيدا و فيه أيضا إيماء بجواز استعلام الأحوال من القرآن.

Explanation – *Perhaps he[asws], when he[asws] had known that the martyr from his[asws] sons in the Jihad, his name would be 'Zayd', and the two Verses pointed upon that he would fight and be martyred, so he[asws] named him as 'Zayd', and in it also is an indication of the permission of inquiring the situations from the Quran*.

5- كِتَابُ الْغَايَاتِ، لِجَعْفَرٍ الْقُمِّيِّ صَاحِبِ كِتَابِ الْعَرُوسِ وَ الْمَكَارِمِ عَنْ أَبِي عَلِيٍّ الْيَسَعِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أُرِيدُ الشَّيْءَ فَأَسْتَخِيرُ اللَّهَ فِيهِ فَلَا يَفِي وَ لِيَ فِيهِ الرَّأْيُ أَفْعَلُهُ أَوْ أَدَعُهُ

(The book) 'Kitab Al Gayaat' of Ja'far Al Qummi, author of the book 'Al Arous Wa Al Makarim', from Abu Ali Al Yas'a Bin Abdullah Al Qummi who said,

[200] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 116 H 4 d

‘I said to Abu Abdullah, ‘I intend the thing so I seek the Choice of Allah-azwj regarding it, and it is unsatisfactory, and there is the opinion for me regarding it. Shall I do it or leave it (Istikhara)?’

فَقَالَ انْظُرْ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَإِنَّ الشَّيْطَانَ أَبْعَدُ مَا يَكُونُ مِنَ الْإِنْسَانِ إِذَا قَامَ إِلَى الصَّلَاةِ أَيُّ شَيْءٍ يَقَعُ فِي قَلْبِكَ فَخُذْ بِهِ وَ افْتَحِ الْمُصْحَفَ فَانْظُرْ إِلَى أَوَّلِ مَا تَرَى فِيهِ فَخُذْ بِهِ إِنْ شَاءَ اللَّهُ.

He-asws said: ‘Look when you stand to the Salat the Satan-la is as far as can be from the person when he stands to the Salat, whichever thing occurs in your heart, take with it, and open the Quran and looking at the first of what you see in it, take with it, if Allah-azwj so Desires!’’[201]

بيان: وَ لَا يُنَافِيهِ مَا رَوَاهُ الْكُلَيْنِيُّ بِسَنَدٍ فِيهِ ضَعْفٌ وَ إِرْسَالٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَتَفَأَّلْ بِالْقُرْآنِ.

Explanation (Ahadeeth only) – *And it is not negated by what is reported by Al-Kulayni by a chain having weakness in it, and connecting from Abu Abdullah-asws having said: ‘Do not take divination with the Quran’’.*

أَقُولُ وَ رَوَى لِي بَعْضُ الثِّقَاتِ عَنِ الشَّيْخِ الْفَاضِلِ الشَّيْخِ جَعْفَرٍ الْبَحْرَيْنِيِّ رَحِمَهُ اللَّهُ أَنَّهُ رَأَى فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا الْإِمَامِيَّةِ أَنَّهُ رَوَى مُرْسَلًا عَنِ الصَّادِقِ ع قَالَ: مَا لِأَحَدِكُمْ إِذَا ضَاقَ بِالْأَمْرِ ذَرْعاً أَنْ لَا يَتَنَاوَلَ الْمُصْحَفَ بِيَدِهِ عَازِماً عَلَى أَمْرٍ يَقْتَضِيهِ مِنْ عِنْدِ اللَّهِ

I (Majlisi) am saying, ‘And it is reported to me by one of the trusted ones, from the meritorious Sheykh, the Sheykh Ja’far Al Bahraini, may Allah-azwj Mercy him, he was in one of the compilations of our Imamites companions that it is reported connecting from Al-Sadiq-asws having said: ‘What is the matter with one of you when he is constricted with the stressful matter that he does not take the Quran in his hand determined upon a matter to be Fulfilled from the Presence of Allah-azwj?

ثُمَّ يَقْرَأَ فَاتِحَةَ الْكِتَابِ ثَلَاثاً وَ الْإِخْلَاصَ ثَلَاثاً وَ آيَةَ الْكُرْسِيِّ ثَلَاثاً وَ عِنْدَهُ مَفَاتِحُ الْغَيْبِ ثَلَاثاً وَ الْقَدْرَ ثَلَاثاً وَ الْجَحْدَ ثَلَاثاً وَ الْمُعَوِّذَتَيْنِ ثَلَاثاً ثَلَاثاً وَ يَتَوَجَّهَ بِالْقُرْآنِ قَائِلًا-

*Then he should recite Surah Al Fatiha thrice, and Surah Al Ikhlaas thrice, and Ayat Al Kursy thrice, and (the Verse): **with Him are the keys of the unseen [6:59]** thrice, and Surah Al Qadr thrice, and Surah Al Jahad (Al Kafiroun) thrice, and Surah(s) Al Mawazateyn thrice, and he should concentrate with the Quran saying: -*

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِالْقُرْآنِ الْعَظِيمِ مِنْ فَاتِحَتِهِ إِلَى خَاتِمَتِهِ وَ فِيهِ اسْمُكَ الْأَكْبَرُ وَ كَلِمَاتُكَ التَّامَّاتُ يَا سَامِعَ كُلِّ صَوْتٍ وَ يَا جَامِعَ كُلِّ فَوْتٍ وَ يَا بَارِئَ النُّفُوسِ بَعْدَ الْمَوْتِ يَا مَنْ لَا تَغْشَاهُ الظُّلُمَاتُ وَ لَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ

‘O Allah-azwj! I divert to You-azwj with the Magnificent Quran from its beginning to its end, and in it is Your Greatest Name, and Your-azwj complete words! O Listener of every voice, and O Gatherer of every loss, and O Shaper of every soul after the death! O One is neither overwhelmed by the darkness nor are the voices confusing upon Him-azwj!

[201] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 116 H 5

أَسْأَلُكَ أَنْ تُخِيرَ لِي بِمَا أَشْكَلَ عَلَيَّ بِهِ فَإِنَّكَ عَالِمٌ بِكُلِّ مَعْلُومٍ غَيْرُ مُعَلَّمٍ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ- وَ عَلِي بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ الْبَاقِرِ وَ جَعْفَرٍ الصَّادِقِ- وَ مُوسَى الْكَاظِمِ وَ عَلِيٍّ الرِّضَا وَ مُحَمَّدٍ الْجَوَادِ وَ عَلِيٍّ الْهَادِي وَ الْحَسَنِ الْعَسْكَرِيِّ- وَ الْخَلَفِ الْحُجَّةِ مِنْ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

I ask You[-azwj] to Choose for me with what is problematic upon me for You[-azwj] are Knower of all what is known without being taught, by the right of Muhammad[-saww], and Ali[-asws], and (Syeda) Fatima[-asws], and Al-Hassan[-asws], and Al-Husayn[-asws], and Ali[-asws] Bin Al-Husayn[-asws], and Muhammad[-asws] Al-Baqir[-asws], and Ja'far[-asws] Al-Sadiq[-asws], and Musa Al-Kazim[-asws], and Ali Al-Reza[-asws], and Muhammad Al-Jawad[-asws], and Ali Al-Hadi[-asws], and Al-Hassan Al-Askari[-asws], and the replacement Divine Authority from Progeny[-asws] of Muhammad[-saww], may the greeting be upon him[-ajfj]!'

ثُمَّ تَفْتَحُ الْمُصْحَفَ وَ تَعُدُّ الْجَلَالاتِ الَّتِي فِي الصَّفْحَةِ الْيُمْنَى ثُمَّ تَعُدُّ بِقَدْرِهَا أَوْرَاقاً ثُمَّ تَعُدُّ بِعَدَدِهَا أَسْطُراً مِنَ الصَّفْحَةِ الْيُسْرَى ثُمَّ تَنْظُرُ آخِرَ سَطْرٍ تَجِدُهُ كَالْوَحْيِ فِيمَا تُرِيدُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then open the Quran and count the Majestic ones (Allah[-azwj]'s Names) which are in the right hand page, then count pages in accordance with it, then count after it its number of lines from the left page, then look at the last time, you will find it being like the Revelation regarding what you want, if Allah[-azwj] the Exalted''.

وَ وَجَدْتُ بِخَطِّ جَدِّ شَيْخِنَا الْبَهَائِيِّ الشَّيْخِ شَمْسِ الدِّينِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحَسَنِ الْجُبَاعِيِّ قَدَّسَ اللَّهُ أَرْوَاحَهُمْ نَقْلًا مِنْ خَطِّ الشَّهِيدِ نَوَّرَ اللَّهُ ضَرِيحَهُ نَقْلًا مِنْ خَطِّ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ زِيَادٍ قَالَ أَخْبَرَنَا الشَّيْخُ الْأَوْحَدُ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ إِجَازَةً عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامِ بْنِ سُهَيْلٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْمُؤَدِّبِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَيْفٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ:

And I found in the glorious handwriting of our honourable Sheykh Sham Al Deen Muhammad Bin Ali Bin Al-Hassan Al-Jubaie, may Allah[-azwj] Sanctify their souls, transmitting from the handwriting of the martyr, may Allah[-azwj] Irradiate his shrine, transmitting from the handwriting of Muhammad Bin Ahmad Al-Husayn Bin Ali Bin Ziyad who said, 'We are informed by the Sheykh Al Awhad Muhammad Bin Al-Hassan Al-Tusi, permitting from Al-Husayn Bin Ubeydullah, from Abu Muhammad Haroun Bin Musa Al Tal'akbury, from Muhammad Bin Hammam Bin Suheyl, from Muhammad Bin Ja'far al Muwaddib, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from Usman Bin Isa, from Sayf, from Al Mufazzal Bin Umar who said,

بَيْنَمَا نَحْنُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ تَذَاكَرْنَا أُمَّ الْكِتَابِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ جَعَلَنِيَ اللَّهُ فِدَاكَ إِنَّا رُبَّمَا هَمَمْنَا بِالْحَاجَةِ فَنَتَنَاوَلُ الْمُصْحَفَ فَنَتَفَكَّرُ فِي الْحَاجَةِ الَّتِي نُرِيدُهَا ثُمَّ نَفْتَحُ فِي أَوَّلِ الْوَقْتِ فَنَسْتَدِلُّ بِذَلِكَ عَلَى حَاجَتِنَا

'While we were in the presence of Abu Abdullah[-asws] when we mentioned 'Mother of the Book'. A man from the group said, 'May Allah[-azwj] Make me sacrificed for you[-asws]! Sometimes we are worried by the need so we take the Quran and ponder regarding the need which we want. Then we open in the first time and we take evidence with that upon our needs!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ تُحْسِنُونَ وَ اللَّهِ مَا تُحْسِنُونَ

Abu Abdullah-asws said: 'And you are trying to do good, (but) by Allah-azwj, you are not doing good (well)!'

قُلْتُ جُعِلْتُ فِدَاكَ وَ كَيْفَ نَصْنَعُ

I said, 'May I be sacrificed for you-asws, and how should we be doing (it)?'

قَالَ إِذَا كَانَ لِأَحَدِكُمْ حَاجَةٌ وَ هَمَّ بِهَا فَلْيُصَلِّ صَلَاةَ جَعْفَرٍ وَ لْيَدْعُ بِدُعَائِهَا فَإِذَا فَرَغَ مِنْ ذَلِكَ فَلْيَأْخُذِ الْمُصْحَفَ ثُمَّ يَنْوِ فَرَجَ آلِ مُحَمَّدٍ بَدْءاً وَ عَوْداً ثُمَّ يَقُولُ اللَّهُمَّ إِنْ كَانَ فِي قَضَائِكَ وَ قَدَرِكَ أَنْ تُفَرِّجَ عَنْ وَلِيِّكَ وَ حُجَّتِكَ فِي خَلْقِكَ فِي عَامِنَا هَذَا أَوْ فِي شَهْرِنَا هَذَا فَأَخْرِجْ لَنَا آيَةً مِنْ كِتَابِكَ نَسْتَدِلُّ بِهَا عَلَى ذَلِكَ

He-asws said: 'Whenever there were to be a need for one of you and he is worried with it, let him pray the Salat of Ja'far-as and let him supplicate with its supplications. When he is free from that, let him take the Quran, then intend the relief of Progeny-asws of Muhammad-asws, beginning and repeating, then he should say, 'O Allah-azwj! If it was from Your-azwj Decree and Your-azwj Pre-determination to Relieve from Your-azwj Guardian-ajfj and Your-azwj Divine Authority among Your-azwj creatures in this year of ours, or in this month of our, then Extract a Verse for us from Your-azwj Book we can be pointed by it upon that!'

ثُمَّ يَعُدُّ سَبْعَ وَرَقَاتٍ وَ يَعُدُّ عَشَرَةَ أَسْطُرٍ مِنْ خَلْفِ الْوَرَقَةِ السَّابِعَةِ وَ يَنْظُرُ مَا يَأْتِيهِ فِي الْأَحَدَ عَشَرَ مِنَ السُّطُورِ فَإِنَّهُ يُبَيِّنُ لَكَ حَاجَتَكَ ثُمَّ تُعِيدُ الْفِعْلَ ثَانِيَةً لِنَفْسِكَ.

Then count seven pages, and count seven lines from behind the seventh pages and look at what comes in the eleventh line from the lines, for your need will be clarified to you. Then repeat the same divination secondly for yourself''.

رُوِيَ عَنِ الصَّادِقِ ع قَالَ: إِذَا أَرَدْتَ الِاسْتِخَارَةَ مِنَ الْكِتَابِ الْعَزِيزِ فَقُلْ بَعْدَ الْبَسْمَلَةِ إِنْ كَانَ فِي قَضَائِكَ وَ قَدَرِكَ أَنْ تَمُنَّ عَلَى شِيعَةِ آلِ مُحَمَّدٍ بِفَرَجِ وَلِيِّكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ فَأَخْرِجْ إِلَيْنَا آيَةً مِنْ كِتَابِكَ نَسْتَدِلُّ بِهَا عَلَى ذَلِكَ

It is reported from Al-Sadiq-asws having said: 'Whenever you intend the Istikhara from the Mighty Book, say after the 'Bismillah', 'If it was in Your-azwj Decree and Your-azwj Pre-determination to Confer upon Shias of Progeny-asws of Muhammad-saww with Relief of Your-azwj Guardian-ajfj and Your-azwj Divine Authority upon Your-azwj creatures, then Extract for us a Verse from Your-azwj Book we can be pointed with upon that!'

ثُمَّ تَفْتَحُ الْمُصْحَفَ وَ تَعُدُّ سِتَّ وَرَقَاتٍ وَ مِنَ السَّابِعَةِ سِتَّةَ أَسْطُرٍ وَ تَنْظُرُ مَا فِيهِ.

Then open the Quran and count six pages, and six lines from the seventh, and look at what is in it''.

بيان الظاهر أنه سقط منه ثم تعيد الفعل لنفسك.

Explanation – The apparent is that it has been dropped from it, 'Then repeat the divination for yourself'.

باب 117 الاستخارة بالسبحة و الحصا

CHAPTER 117 – THE ISTIKHARA WITH THE ROSARY AND THE PEBBLES

1- الفتح، فتح الأبواب وَجَدْتُ بِخَطِّ أَخِي الصَّالِحِ الرَّضِيِّ الْآوِيِّ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ ضَاعَفَ اللَّهُ سَعَادَتَهُ وَ شَرَّفَ خَاتِمَتَهُ مَا هَذَا لَفْظُهُ عَنِ الصَّادِقِ ع مَنْ أَرَادَ أَنْ يَسْتَخِيرَ اللَّهَ قَالَ فَلْيَقْرَأِ الْحَمْدَ عَشْرَ مَرَّاتٍ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ وَ أَسْتَشِيرُكَ لِحُسْنِ ظَنِّي بِكَ فِي الْمَأْمُولِ وَ الْمَحْذُورِ

(The book) 'Fat'h Al Abwaab' – I found in the handwriting of my brother the righteous, the contented, the shelter, Muhammad Bin Muhammad Al-Husayn, may Allah-azwj Multiply his happiness and Ennoble his ending, what its wording is –

'From Al-Sadiq-asws: 'One who wants to seek the Choice of Allah-azwj, let him recite Surah Al Hamd ten times, then say, 'O Allah-azwj! I seek Your-azwj Choice due to Your-azwj Knowledge with end-result of the matters, and I seek Your-azwj Consultation due to my goodly thoughts with You-azwj in the aspirations and the cautions!

اللَّهُمَّ إِنْ كَانَ أَمْرِي هَذَا مِمَّا نِيطَتْ بِالْبَرَكَةِ أَعْجَازُهُ وَ بَوَادِيهِ وَ حُفَّتْ بِالْكَرَامَةِ أَيَّامُهُ وَ لَيَالِيهِ فَخِرْ لِي فِيهِ بِخِيَرَةٍ تَرُدُّ شَمُوسَهُ ذُلُولًا وَ تَقْعُصُ أَيَّامَهُ سُرُوراً

O Allah-azwj! If this matter of mine was from what its difficulties and its beginning is surrounded with the Blessings, and its days and its nights filled with the honours, Choose to me in it with goodness, Returning its sun with brightness and passing its days in happiness!

يَا اللَّهُ فَإِمَّا أَمْرٌ فَآتَمِرَ وَ إِمَّا نَهْيٌ فَأَنْتَهِيَ

O Allah-azwj! Either Command so I implement, or Prohibit so I desist!

اللَّهُمَّ خِرْ لِي بِرَحْمَتِكَ خِيَرَةً فِي عَافِيَةٍ ثَلَاثَ مَرَّاتٍ ثُمَّ يَأْخُذُ كَفّاً مِنَ الْحَصَى أَوْ سُبْحَتِهِ.

O Allah-azwj! Choose for me by Your-azwj Mercy, goodness in well-being' – three times. Then take a handful of pebbles or a rosary''.[202]

2- مِنْهَاجُ الصَّلَاحِ، نَوْعٌ آخَرُ مِنَ الِاسْتِخَارَةِ رَوَيْتُهُ عَنْ وَالِدِيَ الْفَقِيهِ سَدِيدِ الدِّينِ يُوسُفَ بْنِ عَلِيِّ بْنِ الْمُطَهَّرِ رَحِمَهُ اللَّهُ تَعَالَى عَنِ السَّيِّدِ رَضِيِّ الدِّينِ مُحَمَّدٍ الْآوِيِّ عَنْ صَاحِبِ الزَّمَانِ ع وَ هُوَ أَنْ يَقْرَأَ فَاتِحَةَ الْكِتَابِ عَشْرَ مَرَّاتٍ وَ أَقَلَّ مِنْهُ ثَلَاثَ مَرَّاتٍ وَ الْأَدْوَنَ مِنْهُ مَرَّةً ثُمَّ يَقْرَأَ إِنَّا أَنْزَلْنَاهُ عَشْرَ مَرَّاتٍ ثُمَّ يَقُولَ هَذَا الدُّعَاءَ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ- وَ سَاقَ الدُّعَاءَ كَمَا مَرَّ إِلَى قَوْلِهِ- اللَّهُمَّ إِنْ كَانَ الْأَمْرُ الْفُلَانِيُّ مِمَّا قَدْ نِيطَتْ- إِلَى قَوْلِهِ فَخِرْ لِي فِيهِ خِيَرَةً إِلَى قَوْلِهِ مَسْرُوراً

(The book) 'Minhaj' – Another type of Istikhara is reported from my father, the jurist, guide of the religion Yusuf Bin Ali Bin Al Mutahhar, may Allah-azwj Mercy him, from the Seyyid Razi Al Deen Muhammad Al Aawy,

'From Master of the Time-ajfj, and it is: 'He should recite Surah Al Fatima ten times, and the least from it is three times, and less than it is once, then he should recite Surah Al Qadr ten

[202] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 117 H 1

times, the he should say this supplication three times, ‘O Allah-azwj! I seek Your-azwj Choice’ – and he continued the supplication like what has passed up to his-ajfj words: ‘If the matter of so and so is from what is intended’ – up to his-ajfj words: ‘Choose for me goodness in it’ – up to his-ajfj words: ‘Happiness’.

اللَّهُمَّ إِمَّا أَمْرٌ فَآتَمِرُ أَوْ نَهْيٌ فَأَنْتَهِي اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ خِيَرَةً فِي عَافِيَةٍ-

O Allah-azwj! Ether Command so I implement it, or Prohibit so I desist! O Allah-azwj! I seek Your-azwj Choice by Your-azwj Mercy, goodness in well-being!’

ثُمَّ يَقْبِضُ عَلَى قِطْعَةٍ مِنَ السُّبْحَةِ وَ يُضْمِرُ حَاجَتَهُ وَ يُخْرِجُ إِنْ كَانَ عَدَدُ تِلْكَ الْقِطْعَةِ زَوْجاً فَهُوَ افْعَلْ وَ إِنْ كَانَ فَرْداً لَا تَفْعَلْ أَوْ بِالْعَكْسِ.

Then he should grab a piece of the rosary and think of his need and extract. It the number of that piece (bead) was even, it is, ‘Do it’, and if it was individual (odd), ‘Don’t do it’, or vice Versa’’.[203]

3- وَ رَوَيْتُ عَنِ السَّيِّدِ السَّعِيدِ رَضِيِّ الدِّينِ عَلِيِّ بْنِ مُوسَى بْنِ طَاوُسٍ وَ كَانَ أَعْبَدَ مَنْ رَأَيْنَاهُ مِنْ أَهْلِ زَمَانِهِ مَا ذَكَرَهُ فِي كِتَابِ الِاسْتِخَارَاتِ قَالَ: وَجَدْتُ بِخَطِّ أَخِيَ الصَّالِحِ الرَّضِيِّ إِلَى قَوْلِهِ عَشْرَ مَرَّاتٍ ثُمَّ يَقُولُ وَ ذَكَرَ الدُّعَاءَ إِلَّا أَنَّهُ قَالَ فِيهِ عَقِيبَ وَ الْمَحْذُورِ- اللَّهُمَّ إِنْ كَانَ أَمْرِي هَذَا مِمَّا قَدْ نِيطَتْ وَ عُقِّبَتْ سُرُوراً يَا اللَّهُ إِمَّا أَمْرٌ إِلَى قَوْلِهِ مِنَ الْحَصَا أَوْ سُبْحَتِهِ.

And it is reported from the Seyyid Al Saeed Razi Al Deen Ali Bin Musa Bin Tawoos, and he was the most worshipping of the ones we have seen from people of his era, what he mentioned in the book ‘Al Istikharaat’.

He said, ‘I found in the handwriting of my brother, the righteous, the contented’ – up to his-ajfj words: ‘Ten times. Then he should say’, and he mentioned the supplication, except that he said in it a follow-up and the caution, ‘O Allah-azwj! If this matter of mine was from what is Intended and consequence is happiness, O Allah-azwj, either Command’ – up to his-ajfj words: ‘From the pebbles or rosary’’.[204]

4- أَقُولُ سَمِعْتُ وَالِدِي ره يَرْوِي عَنْ شَيْخِهِ الْبَهَائِيِّ نَوَّرَ اللَّهُ ضَرِيحَهُ أَنَّهُ كَانَ يَقُولُ سَمِعْنَا مُذَاكَرَةً عَنْ مَشَايِخِنَا عَنِ الْقَائِمِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي الِاسْتِخَارَةِ بِالسُّبْحَةِ أَنَّهُ يَأْخُذُهَا وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَيْهِمْ ثَلَاثَ مَرَّاتٍ وَ يَقْبِضُ عَلَى السُّبْحَةِ وَ يَعُدُّ اثْنَتَيْنِ اثْنَتَيْنِ فَإِنْ بَقِيَتْ وَاحِدَةٌ فَهُوَ افْعَلْ وَ إِنْ بَقِيَتْ اثْنَتَانِ فَهُوَ لَا تَفْعَلْ.

I (Majlisi) am saying, ‘I heard my father reporting from his Sheykh Al Bahaie, may Allah-azwj Irradiate his shrine, he had said,

‘We heard a discussion from our elders, from Al-Qaim-ajfj, may the Salawaat of Allah-azwj be upon him-ajfj regarding the Istikhara with the rosary. He should take it and send Salawaat upon the Prophet-saww and his-saww Progeny-asws, may the Salawaat of Allah-azwj be upon him-saww and upon them-asws, three times, and he should grab upon the rosary and count two, by two. If there remains one, it is, ‘Do it’, and if there remains two it is, ‘Don’t do it’’.[205]

[203] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 117 H 2
[204] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 117 H 3
[205] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 117 H 4

5- وَ وَجَدْتُ فِي مُؤَلَّفَاتِ أَصْحَابِنَا نَقْلًا مِنْ كِتَابِ السَّعَادَاتِ مَرْوِيّاً عَنِ الصَّادِقِ ع قَالَ: يَقْرَأُ الْحَمْدَ مَرَّةً وَ الْإِخْلَاصَ ثَلَاثاً وَ يُصَلِّي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ خَمْسَ عَشْرَةَ مَرَّةً

And I found in compilations of our companions transmitting from 'Kitab Al Sa'adaat' reporting from Al-Sadiq[-asws] having said: 'He should recite Surah Al Hamd once, and Surah Al Ikhlaas thrice, and he should send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww] fifteen times.

ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْحُسَيْنِ وَ جَدِّهِ وَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ وَ الْأَئِمَّةِ مِنْ ذُرِّيَّتِهِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِيَ الْخِيَرَةَ فِي هَذِهِ السُّبْحَةِ وَ أَنْ تُرِيَنِي مَا هُوَ الْأَصْلَحُ لِي فِي الدِّينِ وَ الدُّنْيَا

Then he should say, 'O Allah[-azwj]! I ask You[-azwj] by the right of Al-Husayn, and his[-asws] grandfather[-asws], and his[-asws] father[-asws], and his[-asws] brother[-asws], and the Imams[-asws] from his[-asws] offspring, to Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and to Make the Choice in this rosary, and to Show me what is best for me in the religion and the world!

اللَّهُمَّ إِنْ كَانَ الْأَصْلَحُ فِي دِينِي وَ دُنْيَايَ وَ عَاجِلِ أَمْرِي وَ آجِلِهِ فِعْلَ مَا أَنَا عَازِمٌ عَلَيْهِ فَأْمُرْنِي وَ إِلَّا فَانْهَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ-

O Allah[-azwj]! If it was the betterment in my religion and my world, and current of my affairs and its future, to do what I have determined upon, Command me, or else Forbid me, You[-azwj] are Able upon all things!'

ثُمَّ يُقْبِضُ قَبْضَةً مِنَ السُّبْحَةِ وَ يَعُدُّهَا وَ يَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ- إِلَى آخِرِ الْقَبْضَةِ فَإِنْ كَانَتِ الْأَخِيرَةُ سُبْحَانَ اللَّهِ فَهُوَ مُخَيَّرٌ بَيْنَ الْفِعْلِ وَ التَّرْكِ وَ إِنْ كَانَ الْحَمْدُ لِلَّهِ فَهُوَ أَمْرٌ وَ إِنْ كَانَ لَا إِلَهَ إِلَّا اللَّهُ فَهُوَ نَهْيٌ.

Then he should grab a handful from the rosary and count it and say, 'Glory be to Allah[-azwj] and the Praise is for Allah[-azwj], and there is no god except Allah[-azwj]' – up to end of the handful. If the last (bead) was at 'Glory be to Allah[-azwj]', it is a choice between the doing and the leaving; and if it was at 'The Praise be to Allah[-azwj]', it is a Command, and if it was at 'There is no god except Allah[-azwj]', it is a Prohibition''.[206]

6- وَ رُوِيَ أَيْضاً عَنِ الشَّيْخِ يُوسُفَ بْنِ الْحُسَيْنِ أَنَّهُ وَجَدَ بِخَطِّ الشَّهِيدِ السَّعِيدِ مُحَمَّدِ بْنِ مَكِّيٍّ قَدَّسَ اللَّهُ رُوحَهُ قَالَ: تَقْرَأُ إِنَّا أَنْزَلْنَاهُ عَشْرَ مَرَّاتٍ ثُمَّ تَدْعُو بِهَذَا الدُّعَاءِ- اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ وَ أَسْتَشِيرُكَ لِحُسْنِ ظَنِّي بِكَ فِي الْمَأْمُولِ وَ الْمَحْذُورِ

And it is reported as well from the Sheykh Yusuf Bin Al-Husayn, he found in the handwriting of the Sheykh Al Saeed Muhammad Bin Makky, may Allah[-azwj] Sanctify his soul.

He said, 'You should recite Surah Al Qadr ten times, then supplicate with this supplication: - 'O Allah[-azwj]! I seek Your[-azwj] Choice due to Your[-azwj] Knowledge with end-result of the affairs, and I seek Your[-azwj] Consultation due to my goodly thoughts with You[-azwj], in the aspiration and the cautions!

[206] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 117 H 5

اللَّهُمَّ إِنْ كَانَ الْأَمْرُ الَّذِي عَزَمْتُ عَلَيْهِ مِمَّا قَدْ نِيطَتِ الْبَرَكَةُ بِأَعْجَازِهِ وَ بَوَادِيهِ وَ حُفَّتْ بِالْكَرَامَةِ أَيَّامُهُ وَ لَيَالِيهِ فَأَسْأَلُكَ بِمُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيٍّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ عَلِيٍّ وَ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُجَّةِ الْقَائِمِ ع أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَيْهِمْ أَجْمَعِينَ وَ أَنْ تَخِيرَ لِي خِيَرَةً تَرُدُّ شَمُوسَهُ ذَلُولًا وَ تُقَيِّضَ أَيَّامَهُ سُرُوراً

O Allah[-azwj]! If this matter of mine was from what its difficulties and its beginning is surrounded with the Blessings, and its days and its nights filled with the honours, I ask You[-azwj] by Muhammad[-saww], and Ali[-asws], and Fatima[-asws], and Al-Hassan[-asws], and Al-Husayn[-asws], and Ali[-asws], and Muhammad[-asws], and Ja'far[-asws], and Musa[-asws], and Ali[-asws], and Muhammad[-asws], and Ali[-asws], and Al-Hassan[-asws], and the Divine Authority Al Qaim[-ajfj], to Send Salawaat upon Muhammad[-saww] and upon them[-asws] all and to Choose for me a choice returning its sun with brightness and passing its days in happiness!

اللَّهُمَّ إِنْ كَانَ أَمْراً فَاجْعَلْهُ فِي قَبْضَةِ الْفَرْدِ وَ إِنْ كَانَ نَهْياً فَاجْعَلْهُ فِي قَبْضَةِ الزَّوْجِ- ثُمَّ تَقْبِضُ عَلَى السُّبْحَةِ وَ تَعْمَلُ عَلَى مَا يَخْرُجُ.

O Allah[-azwj]! If it was a Command, then Make it in grabbing, the individual (one), and if it was a Prohibition, Make it in grabbing, the pair (two)!' Then grab upon the rosary and act upon whatever emerges''.[207] (Not a Hadeeth)

7- أَقُولُ وَ وَجَدْتُ بِخَطِّ الشَّيْخِ الْجَلِيلِ مُحَمَّدِ بْنِ عَلِيٍّ الْجُبَاعِيِّ جَدِّ شَيْخِنَا الْبَهَائِيِّ قَدَّسَ اللَّهُ رُوحَهُمَا أَنَّهُ نَقَلَ مِنْ خَطِّ السَّعِيدِ الشَّهِيدِ مُحَمَّدِ بْنِ مَكِّيٍّ نَوَّرَ اللَّهُ ضَرِيحَهُ هَكَذَا طَرِيقُ الِاسْتِخَارَةِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ سَبْعَ مَرَّاتٍ وَ بَعْدَهُ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاظِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ الزَّوْجُ وَ الْفَرْدُ.

I (Majlisi) am saying, 'And I found in the handwriting of the majestic Sheykh Muhammad Bin Ali Al Jubaie grandfather of our Sheykh Al Bahaie, may Allah[-azwj] Sanctify his soul, he copied from the handwriting of the fortunate, the martyr, Muhammad Bin Makky, may Allah[-azwj] Irradiate his shrine, like this –

'Method of the Istikhara – The Salawaat upon Muhammad[-saww] and his[-saww] Progeny[-asws] seven times, and after it, 'O most Listening of the listeners, and O most Seeing of the beholders, and O Quickest of the reckoners, and O most Merciful of the merciful ones, and O most Judicial of the judges! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww]' – then the pair (two) and the individual (one)''.[208]

[207] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 117 H 6
[208] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 117 H 7

باب 118 الاستخارة بالاستشارة

CHAPTER 118 – THE ISTIKHARA BY THE CONSULTATION

1- الْمُقْنِعَةُ، وَ الْفَتْحُ، فَتْحُ الْأَبْوَابِ نَقْلًا مِنْهُ عَنِ الصَّادِقِ ع قَالَ: إِذَا أَرَادَ أَحَدُكُمْ أَمْراً فَلَا يُشَاوِرْ فِيهِ أَحَداً حَتَّى يَبْدَأَ فَيُشَاوِرَ اللَّهَ عَزَّ وَ جَلَّ

(The books) 'Al Muqnie', and 'Fat'h Al Abwaab' –

Transmitting from him, from Al-Sadiq[-asws] having said: 'Whenever one of you intends a matter and he should not consult anyone regarding it until he begins with consulting Allah[-azwj] Mighty and Majestic!'

فَقِيلَ لَهُ مَا مُشَاوَرَةُ اللَّهِ عَزَّ وَ جَلَّ

It was said to him[-asws], 'What is consultation of Allah[-azwj] Mighty and Majestic?'

قَالَ يَسْتَخِيرُ اللَّهَ فِيهِ أَوَّلًا ثُمَّ يُشَاوِرُ فِيهِ فَإِنَّهُ إِذَا بَدَأَ بِاللَّهِ أَجْرَى اللَّهُ لَهُ الْخِيَرَ عَلَى لِسَانِ مَنْ شَاءَ مِنَ الْخَلْقِ.

He[-asws] said: 'He should seek the Choice of Allah[-azwj] regarding it first, then should consult regarding it. When he begins with Allah[-azwj], Allah[-azwj] will Flow the goodness for him upon the tongue of the one He[-azwj] so Desires to, from the people!''[209]

2- الفتح، فتح الأبواب بِإِسْنَادِهِ عَنْ جَدِّهِ شَيْخِ الطَّائِفَةِ ره بِإِسْنَادِهِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَادَ أَحَدُكُمْ أَمْراً فَلَا يَسْتَأْمِرْ أَحَداً حَتَّى يُشَاوِرَ اللَّهَ تَبَارَكَ وَ تَعَالَى فِيهِ

(The book) 'Fat'h Al Abwaab' – By his chain from his grandfather Sheykh Al Taaifa, by his chain from Haroun Bin Kharjah,

'From Abu Abdullah[-asws] having said: 'Whenever one of you intends a matter, he should not seek instruction of anyone until he has consulted Allah[-azwj] Blessed and Exalted regarding it'.

We said, 'And how can we consult?'

قُلْنَا وَ كَيْفَ يُشَاوِرُ قَالَ يَسْتَخِيرُ اللَّهَ فِيهِ أَوَّلًا ثُمَّ يُشَاوِرُ فِيهِ فَإِذَا بَدَأَ بِاللَّهِ أَجْرَى اللَّهُ الْخِيَرَةَ عَلَى لِسَانِ مَنْ أَحَبَّ مِنَ الْخَلْقِ.

He[-asws] said: 'He should seek the Choice of Allah[-azwj] regarding it first, the consult regarding it. When he begins with Allah[-azwj], Allah[-azwj] will Flow the Choice upon the tongue of the one He[-azwj] Loves from the people''.[210]

3- الفتح، فتح الأبواب رَوَى سَعْدُ بْنُ عَبْدِ اللَّهِ فِي كِتَابِ الدُّعَاءِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَشْتَرِيَ أَوْ يَبِيعَ أَوْ يَدْخُلَ فِي أَمْرٍ فَلْيَبْتَدِئْ بِاللَّهِ وَ يَسْأَلْهُ

[209] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 1
[210] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 2

(The book) ‘Fat’h Al Abwaab’ – It is reported by Sa’ad Bin Abdullah in ‘Kitab Al Dua’, from Al-Husayn Bin Ali, from Ahmad Bin Hilal, from Usman Bin Is’haq Bin Ammar who said,

‘Abu Abdullah-asws said: ‘Whenever one of you intends to buy or sell or enter into a matter, let him begin with Allah-azwj and ask Him-azwj!’

قَالَ قُلْتُ فَمَا يَقُولُ

He (the narrator) said, ‘I said, ‘What should he say?’

قَالَ يَقُولُ- اللَّهُمَّ إِنِّي أُرِيدُ كَذَا وَ كَذَا فَإِنْ كَانَ خَيْراً لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ عَاجِلِ أَمْرِي وَ آجِلِهِ فَيَسِّرْهُ لِي وَ إِنْ كَانَ شَرّاً فِي دِينِي وَ دُنْيَايَ فَاصْرِفْهُ عَنِّي رَبِّ اعْزِمْ لِي عَلَى رُشْدِي وَ إِنْ كَرِهَتْهُ وَ أَبَتْهُ نَفْسِي-

He-asws said: ‘He should say, ‘O Allah-azwj! I intend such and such. If it was good for me in my religion and my world and my Hereafter, and current of my affairs and its future, Facilitate it for me, and if it was evil regarding my religion and my world, Turn it away from me! Lord-azwj! Determine for me upon my rightful guidance, and even if I dislike it and my soul refuses!’

ثُمَّ يَسْتَشِيرُ عَشَرَةً مِنَ الْمُؤْمِنِينَ فَإِنْ لَمْ يَقْدِرْ عَلَى عَشَرَةٍ وَ لَمْ يُصِبْ إِلَّا خَمْسَةً فَيَسْتَشِيرُ خَمْسَةً مَرَّتَيْنِ فَإِنْ لَمْ يُصِبْ إِلَّا رَجُلَيْنِ فَلْيَسْتَشِرْهُمَا خَمْسَ مَرَّاتٍ فَإِنْ لَمْ يُصِبْ إِلَّا رَجُلًا وَاحِداً فَلْيَسْتَشِرْهُ عَشْرَ مَرَّاتٍ.

Then consult ten from the Momineen. If he is not able upon ten and you cannot achieve except five, consult five twice. If you cannot achieve except two men, let him consult them both five times. If he cannot achieve except one man, let him consult him ten times’’.[211]

4- الْمَكَارِمُ، قَالَ الصَّادِقُ ع إِذَا أَرَدْتَ أَمْراً فَلَا تُشَاوِرْ فِيهِ أَحَداً حَتَّى تُشَاوِرَ رَبَّكَ

(The book) ‘Al Makarim’ –

‘Al-Sadiq-asws said: ‘Whenever you intend a matter, do not consult anyone until you have consulted your Lord-azwj!’

قَالَ قُلْتُ وَ كَيْفَ أُشَاوِرُ رَبِّي

He (the narrator) said, ‘I said, ‘And do I consult my Lord-azwj?’

قَالَ تَقُولُ أَسْتَخِيرُ اللَّهَ مِائَةَ مَرَّةٍ ثُمَّ تُشَاوِرُ النَّاسَ فَإِنَّ اللَّهَ يُجْرِي لَكَ الْخِيَرَةَ عَلَى لِسَانِ مَنْ أَحَبَ.

He-asws said: ‘You should say, ‘I seek the Choice of Allah-azwj!’, one hundred times, then consult the people, for Allah-azwj will Flow the Choice for you upon the tong of the one He-azwj Loves’’.[212]

[211] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 3
[212] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 4 a

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ الْمَحَاسِنِ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمَشُورَةَ لَا تَكُونُ إِلَّا بِحُدُودِهَا الْأَرْبَعَةِ فَمَنْ عَرَفَهَا بِحُدُودِهَا وَ إِلَّا كَانَتْ مَضَرَّتُهَا عَلَى الْمُسْتَشِيرِ أَكْثَرَ مِنْ مَنْفَعَتِهَا

And from him, transmitting from the book 'Al Mahasin', from Al Halby,

'From Abu Abdullah-asws having said: 'The consultation cannot happen except within its four limits. The one who recognises it with its limits (fine) or else its harm will be more upon the seeker of consultation than its benefit!

فَأَوَّلُهَا أَنْ يَكُونَ الَّذِي تُشَاوِرُهُ عَاقِلًا وَ الثَّانِيَةُ أَنْ يَكُونَ حُرّاً مُتَدَيِّناً وَ الثَّالِثَةُ أَنْ يَكُونَ صَدِيقاً مُوَاخِياً وَ الرَّابِعَةُ أَنْ تُطْلِعَهُ عَلَى سِرِّكَ فَيَكُونَ عِلْمُهُ بِهِ كَعِلْمِكَ ثُمَّ يُسِرَّ ذَلِكَ وَ يَكْتُمَهُ

The first of it is, the one whom you consult should be an intellectual, and the second is that he should be free, religious; and the third is he should be a friendly brother; and the fourth is that you are notifying him upon your secret so it would be in his knowledge like your knowledge, then he should keep that secret and conceal it.

فَإِنَّهُ إِذَا كَانَ عَاقِلًا انْتَفَعْتَ بِمَشُورَتِهِ وَ إِذَا كَانَ حُرّاً مُتَدَيِّناً أَجْهَدَ نَفْسَهُ فِي النَّصِيحَةِ لَكَ وَ إِذَا كَانَ صَدِيقاً مُوَاخِياً كَتَمَ سِرَّكَ إِذَا أَطْلَعْتَهُ عَلَيْهِ وَ إِذَا أَطْلَعْتَهُ عَلَى سِرِّكَ فَكَانَ عِلْمُهُ كَعِلْمِكَ تَمَّتِ الْمَشُورَةُ وَ كَمَلَتِ النَّصِيحَةُ.

Surely, if he was an intellectual you will benefit with his consultancy; and if he was a free, religious, he will strive himself in the good advice for you; and if he was a friendly brother, he will conceal your secret when you notify him upon it, and when you notify him upon your secret, his knowledge (of it) would be like your knowledge, the consultation would be complete and the advice would be perfect''.[213]

وَ مِنْهُ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْمَشُورَةَ مَحْدُودَةٌ فَمَنْ لَمْ يَعْرِفْهَا بِحُدُودِهَا كَانَ ضَرَرُهَا عَلَيْهِ أَكْثَرَ مِنْ نَفْعِهَا وَ سَاقَ الْحَدِيثَ نَحْواً مِمَّا مَرَّ إِلَى قَوْلِهِ وَ إِذَا أَطْلَعْتَهُ عَلَى سِرِّكَ فَكَانَ عِلْمُهُ بِهِ كَعِلْمِكَ بِهِ أَجْهَدَ نَفْسَهُ فِي النَّصِيحَةِ وَ كَمَلَتِ الْمَشُورَةُ.

And from him, from Yahya Bin Imran Al Halby who said,

'Abu Abdullah-asws said: 'The consultation has limitations. The one who does not recognise it with its limits, its harm upon him would be more than its benefits' – and he continued the Hadeeth approximately to what has passed, up to his-asws words: 'And when you notify him upon your secret, his knowledge with it would be like your knowledge with it. He will strive himself in the good advice and the consultation would be perfect''.[214]

5- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: اسْتَشِرِ الْعَاقِلَ مِنَ الرِّجَالِ الْوَرِعَ فَإِنَّهُ لَا يَأْمُرُ إِلَّا بِخَيْرٍ وَ إِيَّاكَ وَ الْخِلَافَ فَإِنَّ خِلَافَ الْوَرِعِ الْعَاقِلِ مَفْسَدَةٌ فِي الدِّينِ وَ الدُّنْيَا.

(The book) 'Al Makarim' –

[213] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 4 b
[214] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 4 c

‘From Al-Sadiq[asws] having said: ‘Consult the intellectual from the men, the devout (pious), for he will not instruct except with good, and beware of opposing, for opposing the devout intellectual is a corruption in the religion and the world’’.[215]

وَ عَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مُشَاوَرَةُ الْعَاقِلِ النَّاصِحِ يُمْنٌ وَ رُشْدٌ وَ تَوْفِيقٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا أَشَارَ عَلَيْكَ النَّاصِحُ الْعَاقِلُ فَإِيَّاكَ وَ الْخِلَافَ فَإِنَّ فِي ذَلِكَ الْعَطَبَ.

And from him[asws] having said: ‘Rasool-Allah[saww] said: ‘Consultation by the intellectual adviser is a Conferment, and Guidance, and Inclination from Allah[azwj] Mighty and Majestic. When the intellectual adviser gives you consultation, because of opposing, for there will be damage in that’’.[216]

وَ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ: كُنَّا عِنْدَ الرِّضَا ع وَ ذَكَرْنَا أَبَاهُ فَقَالَ كَانَ عَقْلُهُ لَا يُوَازَى بِهِ الْعُقُولُ وَ رُبَّمَا شَاوَرَ الْأَسْوَدَ مِنْ سُودَانِهِ فَقِيلَ لَهُ تُشَاوِرُ مِثْلَ هَذَا

And from Al-Hassan Bin Al Jahm who said,

‘We were in the presence of Al Reza[asws] and we mentioned his[asws] father[asws]. He[asws] said: ‘His[asws] intellect was such, there is no parallel with the (other) intellects, and sometimes he[asws] would consult the black man from his[asws] Sudanese (slaves). It was said to him[asws], ‘You[asws] are consulting the likes of this one!’

فَقَالَ إِنَّ اللَّهَ تَعَالَى رُبَّمَا فَتَحَ عَلَى لِسَانِهِ

He[asws] said: ‘Perhaps Allah[azwj] the Exalted might Open (good advice) upon his tongue’’.

قَالَ فَكَانُوا رُبَّمَا أَشَارُوا عَلَيْهِ بِالشَّيْءِ فَيَعْمَلُ بِهِ مِنَ الضَّيْعَةِ وَ الْبُسْتَانِ.

He[asws] said: ‘Sometimes they would give consultation to him[asws] with the thing, from the estate and the orchard, and he[asws] would work with it’’.[217]

وَ عَنِ الصَّادِقِ ع قَالَ: قِيلَ لِرَسُولِ اللَّهِ ص مَا الْحَزْمُ قَالَ مُشَاوَرَةُ ذَوِي الرَّأْيِ وَ اتِّبَاعُهُمْ.

And from Al-Sadiq[asws] having said: ‘It was said to Rasool-Allah[saww], ‘What is the resoluteness?’ He[saww] said: ‘Consulting the ones with the view and following them’’.[218]

وَ عَنْهُ ع وَ فِيمَا أَوْصَى ص بِهِ عَلِيّاً ع قَالَ- لَا مُظَاهَرَةَ أَوْثَقُ مِنَ الْمُشَاوَرَةِ وَ لَا عَقْلَ كَالتَّدْبِيرِ.

And from him[asws], ‘Among what Ali[asws] advised with, he[asws] said: ‘There is no demonstration more reliable than the consultation, nor intellect like the management (good planning)’’.[219]

[215] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 5 a
[216] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 5 b
[217] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 5 c
[218] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 5 d
[219] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 5 e

وَ عَنْهُ ع قَالَ: إِظْهَارُ الشَّيْءِ قَبْلَ أَنْ يَسْتَحْكِمَ مَفْسَدَةٌ لَهُ.

And from him-asws having said: 'Revealing something before it is established is a spoiler for it''.[220]

6- الْعُيُونُ، بِثَلَاثَةِ أَسَانِيدَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ قَوْمٍ كَانَتْ لَهُ مَشُورَةٌ فَحَضَرَ مَعَهُمْ مَنِ اسْمُهُ مُحَمَّدٌ أَوْ حَامِدٌ أَوْ مَحْمُودٌ أَوْ أَحْمَدُ فَأَدْخَلُوهُ مَعَهُمْ فِي مَشُورَتِهِمْ إِلَّا خِيرَ لَهُمْ.

(The book) 'Al Uyoun' –

'By the three chains from Al Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'There is none from a group having consultation for it, so there presents with them someone whose name is either 'Muhammad', or 'Hamid', or 'Mahmoud', or 'Ahmad', so they include him with them in their consultation, except it would be better for them''.[221]

وَ قَدْ رَوَى الصَّادِقُ ع إِيَّاكُمْ وَ مُشَاوَرَةَ النِّسَاءِ فَإِنَّ فِيهِنَّ الضَّعْفَ وَ الْوَهْنَ وَ الْعَجْزَ وَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ إِذَا أَرَادَ الْحَرْبَ دَعَا نِسَاءَهُ فَاسْتَشَارَهُنَّ ثُمَّ خَالَفَهُنَّ.

And it has been reported Al-Sadiq-asws (said): 'Beware of consulting the women, for in them is the weakness, and the vulnerability, and the incapacity; and Rasool-Allah-saww, may the Salawaat of Allah-azwj be upon him-as and his-saww Progeny-asws, whenever he-saww intended the war, would call his-saww women (wives), so he-saww would consult them, then oppose them''.[222]

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامٍ لَهُ اتَّقُوا شِرَارَ النِّسَاءِ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ وَ إِنْ أَمَرْنَكُمْ بِالْمَعْرُوفِ فَخَالِفُوهُنَّ لِكَيْلَا يَطْمَعْنَ مِنْكُمْ فِي الْمُنْكَرِ.

And Amir Al-Momineen-asws said in a speech of his-asws: 'Fear the evil women, and be upon caution from their good ones, and if they were to instruct you with the act of kindness, oppose them lest they covet from you regarding the evil''.[223]

[220] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 5 f
[221] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 5 g
[222] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 5 h
[223] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 118 H 5 i

باب 119 الاستخارة بالدعاء فقط من غير استعمال عمل يظهر به الخير أو استشارة أحد ثم العمل بما يقع في قلبه أو انتظار ما يرد عليه من الله عز و جل

CHAPTER 119 – THE ISTIKHARA WITH THE SUPPLICATION ONLY, FROM WITHOUT UTILISING THE DEED REVEALING THE GOOD BY IT, OR CONSULTING ANYONE THEN WORKING WITH WHAT OCCURS IN HIS HEART, OR AWAITING WHAT IS REFERRED TO HIM FROM ALLAH-azwj MIGHTY AND MAJESTIC

1- الفتح، فتح الأبواب عَنْ مُحَمَّدِ بْنِ نَمَا وَ أَسْعَدَ بْنِ عَبْدِ الْقَاهِرِ بِإِسْنَادِهِمَا إِلَى شَيْخِ الطَّائِفَةِ بِإِسْنَادِهِ إِلَى الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي الِاسْتِخَارَةِ تُعَظِّمُ اللَّهَ وَ تُمَجِّدُهُ وَ تُحَمِّدُهُ وَ تُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ ص

(The book) 'Fat'h Al Abwaab' – From Muhammad Bin Nama and As'ad Bin Abdul Qahir, by their chains to Sheykh Al Taaifa, by his chain to Al-Hassan Bin Mahboub, from Abu Ayoub Al Khazaz, from Ibn Muskan, from Ibn Abu Yafour who said,

'I heard Abu Abdullah-asws saying in the Istikhara, revering Allah-azwj: 'You should be glorifying Him-azwj, and praising Him-azwj, and send Salawaat upon the Prophet-saww and his-saww Progeny-asws.

ثُمَّ تَقُولُ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ

Then you should say, 'O Allah-azwj! I ask You-azwj because You-azwj are Knower of the unseen and the seen, the Beneficent, the Merciful, and You-azwj are Knower of the unseen. I seek the Choice of Allah-azwj by His-azwj Mercy!'

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع- إِنْ كَانَ الْأَمْرُ شَدِيداً تَخَافُ فِيهِ قُلْتَهُ مِائَةَ مَرَّةٍ وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَثَلَاثُ مَرَّاتٍ.

Then Abu Abdullah-asws said: 'If the matter was severe you are fearing regarding it, you should say one hundred times, and if it was other than that, three times''.[224]

وَ مِنْهُ بِالْإِسْنَادِ إِلَى الشَّيْخِ بِإِسْنَادِهِ إِلَى هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنِ اسْتَخَارَ اللَّهَ مَرَّةً وَاحِدَةً وَ هُوَ رَاضٍ بِهِ خَارَ اللَّهُ لَهُ حَتْماً.

And from him, by the chain to the sheykh by his chain to Haroun Bin Kharjah,

'From Abu Abdullah-asws having said: 'One who seeks the Choice of Allah-azwj once and he is satisfied with it, Allah-azwj will Choose for him definitely!''[225]

وَ مِنْهُ قَالَ رَوَى سَعْدُ بْنُ عَبْدِ اللَّهِ فِي كِتَابِ الدُّعَاءِ عَنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنِ اسْتَخَارَ اللَّهَ تَبَارَكَ وَ تَعَالَى مَرَّةً وَاحِدَةً وَ هُوَ رَاضٍ بِمَا صَنَعَ اللَّهُ بِهِ خَارَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ حَتْماً.

And from him, he said, 'It is reported by Sa'ad Bin Abdullah in 'Kitab Al Dua', from Al-Husayn, from Usman Bin Isa, from Haroun Bin Kharjah who said,

[224] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 1 a
[225] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 1 b

‘I heard Abu Abdullah-asws saying: ‘One who seeks the Choice of Allah-azwj Blessed and Exalted once and he is satisfied with what Allah-azwj Does with him, Allah-azwj Blessed and Exalted will definitely Choose for him’’.[226]

2- الفتح، فتح الأبواب نَقْلًا مِنْ كِتَابِ الدُّعَاءِ لِسَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدٍ الطَّيَّارِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَغَنِي أَنَّكَ قُلْتَ مَا اسْتَخَارَ اللَّهَ عَبْدٌ فِي أَمْرِهِ مِائَةَ مَرَّةٍ إِلَّا قَذَفَهُ بِخَيْرِ الْأَمْرَيْنِ

(The book) ‘Fat’h Al Abwaab’ – Copying from ‘Kitab Al Dua’ of Sa’ad Bin Abdullah, from Muhammad Bin Ismail Bin Isa, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Al Tayyar who said,

‘I said to Abu Abdullah-asws, ‘It has reached me that you-asws had said, ‘No servant will seek the Choice of Allah-azwj (saying) one hundred times regarding his matter except He-azwj will Cast to him with better of the two matters’!’

فَقَالَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَسْتَخِيرُ اللَّهَ فِي أَمْرٍ يُرِيدُهُ مَرَّةً وَاحِدَةً إِلَّا قَذَفَهُ بِخَيْرِ الْأَمْرَيْنِ.

He-asws said: ‘There is no Momin servant seeking the Choice of Allah-azwj regarding a matter, intending it once, except Allah-azwj will Cast to him better of the two matters’’.[227]

وَ مِنْهُ قَالَ وَجَدْتُ فِي أَصْلٍ عَتِيقٍ مِنْ أُصُولِ أَصْحَابِنَا مَا هَذَا لَفْظُهُ وَ جَاءَ بِالِاسْتِخَارَةِ فِي الْأَمْرِ الَّذِي تَهْوَى أَنْ تَفْعَلَهُ- اللَّهُمَّ وَفِّقْ لِي كَذَا وَ كَذَا وَ اجْعَلْ لِي فِيهِ الْخِيَرَةَ فِي عَافِيَةٍ تَقُولُ مَا شِئْتَ مِنْ مَرَّةٍ

And from him who said, ‘I found in original of ancient text from original of our companions what its wording it his: -

‘And it has come with the Istikhara regarding the matter which you desire to do, ‘O Allah-azwj! Harmonise such and such for me and Make the goodness in it for me in outcome!’ You can say it whatever number of times you like.

وَ إِذَا كَانَ مِمَّا تُحِبُّ أَنْ يَعْزِمَ لَكَ عَلَى أَصْلَحِهِ قُلْتُ اللَّهُمَّ وَفِّقْ لِي فِيهِ الْخِيَرَةَ فِي عَافِيَةٍ- فَإِنَّ فِي قَوْلِ مَنْ يَقُولُ بِعِلْمِكَ إِنَّ فِي عِلْمِ اللَّهِ الْخَيْرَ وَ الشَّرَّ.

And it happens from what you like to be determined for you upon its betterment, you say, ‘O Allah-azwj! Harmonise for me the goodness in it in outcome!’ It is in the word one says, ‘With Your-azwj Knowledge’. Surely in the Knowledge of Allah-azwj is the good and the evil’’.[228]

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ نَمَا وَ أَسْعَدَ بْنِ عَبْدِ الْقَاهِرِ بِإِسْنَادِهِمَا إِلَى ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الِاسْتِخَارَةُ فِي كُلِّ رَكْعَةٍ مِنَ الزَّوَالِ.

And from him, from Muhammad Bin Nama, and As’ad Bin Abdul Qahir, by their chains to Ibn Mahboub, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far-asws having said: ‘The Istikhara is in every Cycle of the midday Salat’’.[229]

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[226] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 1 c
[227] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 2 a
[228] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 2 b
[229] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 2 c

3- الْمَكَارِمُ، رَوَى حَمَّادُ بْنُ عُثْمَانَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ فِي الِاسْتِخَارَةِ أَنْ يَسْتَخِيرَ اللَّهَ الرَّجُلُ فِي آخِرِ سَجْدَةٍ مِائَةَ مَرَّةٍ وَ مَرَّةً وَ يَحْمَدَ اللَّهَ وَ يُصَلِّيَ عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ يَسْتَخِيرَ اللَّهَ خَمْسِينَ مَرَّةً ثُمَّ يَحْمَدَ اللَّهَ تَعَالَى وَ يُصَلِّيَ عَلَى النَّبِيِّ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ وَ يُتِمَّ الْمِائَةَ وَ الْوَاحِدَةَ أَيْضاً.

(The book) 'Al Makarim' – It is reported by Hammad Bin Usman,

'From Al-Sadiq[-asws] having said regarding the Istikhara: 'The man should seek the Choice of Allah[-azwj] (saying) in the last Sajdah one hundred and one times, and he should praise Allah[-azwj] and send Salawaat upon the Prophet[-saww] and his[-saww] Progeny[-asws], then he should seek the Choice of Allah[-azwj] (saying) fifty times, then praise Allah[-azwj] the Exalted and send Salawaat upon the Prophet[-saww] and his[-saww] Progeny[-asws]. May Allah[-azwj] Send Salawaat upon him[-saww] and upon them[-asws] and he should complete the one hundred and one as well''.[230]

4- الْفَتْحُ، فَتْحُ الْأَبْوَابِ بِإِسْنَادِهِ إِلَى جَدِّهِ شَيْخِ الطَّائِفَةِ بِإِسْنَادِهِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الِاسْتِخَارَةِ فَقَالَ اسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً فِي آخِرِ سَجْدَةٍ مِنْ رَكْعَتَيِ الْفَجْرِ تَحْمَدُ اللَّهَ وَ تُمَجِّدُهُ وَ تُثْنِي عَلَى النَّبِيِّ وَ عَلَى أَهْلِ بَيْتِهِ ثُمَّ تَسْتَخِيرُ اللَّهَ تَمَامَ الْمِائَةِ مَرَّةٍ وَ مَرَّةً.

(The book) 'Fat'h Al Abwaab – By his chain to his grandfather Sheykh Al Taaifa, by his chain from Hammad Bin Usman who said,

'I asked Abu Abdullah[-asws] about the Istikhara. He[-asws] said: 'Seek the Choice of Allah[-azwj] (saying) one hundred and one times in last Sajdah of the two Cycles of Al-Fajr, praising Allah[-azwj] and glorifying Him[-azwj], and extolling upon the Prophets[-as] and upon People[-asws] of his[-saww] Household. Then seek the Choice of Allah[-azwj], (saying) the complete one hundred and one times''.[231]

5- الْمَكَارِمُ، وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُصَلِّي رَكْعَتَيْنِ وَ يَقُولُ فِي دُبُرِهِمَا أَسْتَخِيرُ اللَّهَ مِائَةَ مَرَّةٍ

(The book) 'Al Makarim' –

'Amir Al-Momineen[-asws] used to pray two Cycles and say in the end of it, 'I seek the Choice of Allah[-azwj]', one hundred times.

ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي قَدْ هَمَمْتُ بِأَمْرٍ قَدْ عَلِمْتَهُ فَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ خَيْرٌ لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَيَسِّرْهُ لِي وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَاصْرِفْهُ عَنِّي كَرِهَتْ نَفْسِي ذَلِكَ أَمْ أَحَبَّتْ فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ ثُمَّ يَعْزِمُ.

Then he[-asws] said: 'O Allah[-azwj]! I am worried with a matter You[-azwj] Know of. If You[-azwj] Know it is good for me in my religion and my world and my Hereafter, Facilitate it for me, and if You[-azwj] Know it is evil for me in my religion and my world and my Hereafter, Turn it away from me, whether my soul dislikes that or loves, for You[-azwj] Know and I don't know, and You[-azwj] are Knower of the unseen!' Then he[-asws] determined''.[232]

وَ رُوِيَ أَنَّ رَجُلًا جَاءَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي رُبَّمَا رَكِبْتُ الْحَاجَةَ فَأَنْدَمُ

[230] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 3
[231] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 4
[232] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 5 a

And it is reported that a man came to Abu Abdullah[asws]. He said to him[asws], 'May I be sacrificed for you[asws]! Sometimes I indulge in the need, then I regret'.

فَقَالَ لَهُ أَيْنَ أَنْتَ عَنِ الِاسْتِخَارَةِ

He[asws] said to him: 'Where are you from the Istikhara?'

فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ فَكَيْفَ الِاسْتِخَارَةُ

The man said, 'May I be sacrificed for you[asws]! How is the Istikhara (done)?'

فَقَالَ إِذَا صَلَّيْتَ صَلَاةَ الْفَجْرِ فَقُلْ بَعْدَ أَنْ تَرْفَعَ يَدَيْكَ حِذَاءَ وَجْهِكَ- اللَّهُمَّ إِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خِرْ لِي فِي جَمِيعِ مَا عَزَمْتُ بِهِ مِنْ أُمُورِي خِيَارَ بَرَكَةٍ وَ عَافِيَةٍ.

He[asws] said: 'When you have prayed Al-Fajr Salat, say after you raise your hands parallel to your face, 'O Allah[azwj]! You[azwj] Know and I don't know, and You[azwj] are Knower of the unseen, so Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww]! Choose for me in entirety of what I have determined with from my affairs, a Choice of Blessings and end-result!''[233]

6- الفتح، فتح الأبواب نَقْلًا مِنْ أَصْلِ كِتَابِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الْأَمْرِ يَطْلُبُهُ الطَّالِبُ مِنْ رَبِّهِ قَالَ يَتَصَدَّقُ فِي يَوْمِهِ عَلَى سِتِّينَ مِسْكِيناً عَلَى كُلِّ مِسْكِينٍ صَاعٌ بِصَاعِ النَّبِيِّ ص- فَإِذَا كَانَ اللَّيْلُ فَلْيَغْتَسِلْ فِي ثُلُثِ اللَّيْلِ الْبَاقِي وَ يَلْبَسُ أَدْنَى مَا يَلْبَسُ مَنْ يَعُولُ مِنَ الثِّيَابِ إِلَّا أَنَّ عَلَيْهِ فِي تِلْكَ الثِّيَابِ إِزَاراً

(The book) 'Fat'h Al Abwaab' – Copying from the original book of Al-Husayn Bin Saeed, from Fazalat, from Muawiya Bin Wahb, from Zurara,

'From Abu Abdullah[asws] regarding the Command the seeker seeks from his Lord[azwj]. He[asws] said: 'He should donate charity during his day upon sixty poor ones, upon every poor a Sa'a, by Sa'a of the Prophet[saww] (of wheat etc.). When it is the night, let him bathe in the remaining third of the night and wear the least of what he wears, the one who can afford from the clothes, except that upon him, among those clothes, should be a waist wrapper.

ثُمَّ يُصَلِّي رَكْعَتَيْنِ فَإِذَا وَضَعَ جَبْهَتَهُ فِي الرَّكْعَةِ الْأَخِيرَةِ لِلسُّجُودِ هَلَّلَ اللَّهَ وَ عَظَّمَهُ وَ مَجَّدَهُ وَ ذَكَرَ ذُنُوبَهُ فَأَقَرَّ بِمَا يَعْرِفُ مِنْهَا وَ يُسَمِّي ثُمَّ يَرْفَعُ رَأْسَهُ

Then he should pray two Cycles. When he places his forehead in the last Cycle for the Sajdah, he should extol Oneness of Allah[azwj], and revere Him[azwj], and glorify Him[azwj], and mention his sins and acknowledges with what he knows from these and specify. Then he should raise his head.

فَإِذَا وَضَعَ رَأْسَهُ فِي السَّجْدَةِ الثَّانِيَةِ اسْتَخَارَ اللَّهَ مِائَةَ مَرَّةٍ يَقُولُ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ- ثُمَّ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ بِمَا يَشَاءُ وَ يَسْأَلُهُ إِيَّاهُ وَ كُلَّمَا سَجَدَ فَلْيُفْضِ بِرُكْبَتَيْهِ إِلَى الْأَرْضِ يَرْفَعُ الْإِزَارَ حَتَّى يَكْشِفَهُمَا وَ يَجْعَلَ الْإِزَارَ مِنْ خَلْفِهِ بَيْنَ أَلْيَتَيْهِ وَ بَاطِنِ سَاقَيْهِ.

[233] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 5 b

When he places his head in the second Sajdah, he should seek the Choice of Allah-azwj one hundred times saying, O Allah-azwj, I seek Your-azwj Choice!' Then he should supplicate to Allah-azwj Mighty and Majestic with whatever he so desires and ask Him-azwj for it, and every time he does Sajdah, let him spread his knees to the ground raising the waist wrapper until he uncovers them both and makes the wrapper from behind him between his buttocks and inside his legs''.[234]

بيان: الظاهر أنه يلبس الإزار عوضا عن السراويل ليمكنه الإفضاء بركبتيه إلى الأرض.

Explanation – *The apparent is that he should wear the wrapper (loin cloth) instead of the trouser for him to be able to spread his knees to the ground*.

7- الْمَكَارِمُ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا عَزَمَ بِحَجٍّ أَوْ عُمْرَةٍ أَوْ عِتْقٍ أَوْ شِرًى أَوْ بَيْعٍ تَطَهَّرَ وَ صَلَّى رَكْعَتَيِ الِاسْتِخَارَةِ وَ قَرَأَ فِيهِمَا سُورَةَ الرَّحْمَنِ وَ سُورَةَ الْحَشْرِ فَإِذَا فَرَغَ مِنَ الرَّكْعَتَيْنِ اسْتَخَارَ اللَّهَ مِائَتَيْ مَرَّةٍ ثُمَّ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ

(The book) 'Al Makarim' –

'From Abu Ja'far-asws having said: 'It was so, whenever Ali-asws Bin Al-Husayn-asws determined a Hajj, or an Umrah, or liberating (a slave), or buying, or selling, he-asws cleansed and prayed two Cycles Salat of the Istikhara, and recited in these Surah Al Rahman and Surah Al Hashr. When he-asws was free from the two Cycles, he-asws sought the Choice of Allah-azwj (saying) two hundred times. Then he recited Surah(s) Al Tawheed and Al Mawazateyn.

ثُمَّ قَالَ اللَّهُمَّ إِنِّي قَدْ هَمَمْتُ بِأَمْرٍ قَدْ عَلِمْتَهُ فَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ خَيْرٌ لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَاقْدِرْهُ لِي وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَاصْرِفْهُ عَنِّي

Then he-asws said: 'O Allah-azwj! I am worried with a matter which You-azwj Know of. If You-azwj Know it being good for me in my religion and my world and my Hereafter, Determine it for me, and if You-azwj Know it is evil for me in my religion and my world and my Hereafter, Turn it away from me!

رَبِّ اعْزِمْ لِي عَلَى رُشْدِي وَ إِنْ كَرِهَتْ أَوْ أَحَبَّتْ ذَلِكَ نَفْسِي بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ ثُمَّ يَمْضِي وَ يَعْزِمُ.

Lord-azwj! Determine for upon my guidance and even if my soul dislikes or like that. In the Name of Allah-azwj the Beneficent, the Merciful! Whatever Allah-azwj Desires. There is neither might nor strength except with Allah-azwj! Allah-azwj Suffice me and is the best Protector!' Then continue and determine''.[235]

الْفَتْحُ، فَتْحُ الْأَبْوَابِ نَقْلًا مِنْ كِتَابِ بَعْضِ الْمُخَالِفِينَ عَنْهُ ع مِثْلَهُ إِلَّا أَنَّهُ لَيْسَ فِيهِ قِرَاءَةُ قُلْ هُوَ اللَّهُ وَ الْمُعَوِّذَتَيْنِ.

[234] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 6
[235] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 7 a

(The book) ‘Fat’h Al-Abwaab’ – Copying from the book of one of the adversaries, from him-asws similar to it except there isn’t in it recitation of Surah(s) Al Tawheed and Al Mawazateyn’’.[236] (non-Shia source)

8- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع وَ قُلْتُ قَدْ أَرَدْتُ مِصْراً فَأَرْكَبُ بَحْراً أَوْ بَرّاً

Tafseer Ali Bin Ibrahim – From his father, from Ali Bin Asbaat who said,

‘I entered to see Al Reza-asws. I said, ‘I have intended (to go to) Egypt, shall I sail the sea or go by land?’

فَقَالَ لَا عَلَيْكَ أَنْ تَأْتِيَ مَسْجِدَ رَسُولِ اللَّهِ ص- وَ تُصَلِّيَ رَكْعَتَيْنِ وَ تَسْتَخِيرَ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً فَإِذَا عَزَمْتَ عَلَى شَيْءٍ وَ رَكِبْتَ الْبَرَّ فَإِذَا اسْتَوَيْتَ عَلَى رَاحِلَتِكَ فَقُلْ- سُبْحانَ اللَّهِ الَّذِي سَخَّرَ لَنا هذا وَ ما كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلى رَبِّنا لَمُنْقَلِبُونَ.

He-asws said: ‘No! Upon you is to go to Masjid of Rasool-Allah-saww and pray two Cycles and seek the Choice of Allah-azwj (saying) one hundred and one times. When you have determined upon something and you go by land, sit even upon your ride and say, ‘***‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]***’’.[237]

9- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَسْبَاطٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ فَتُصَلِّي رَكْعَتَيْنِ فِي غَيْرِ وَقْتِ فَرِيضَةٍ ثُمَّ تَسْتَخِيرُ اللَّهَ مِائَةَ مَرَّةٍ فَإِنْ خَرَجَ لَكَ عَلَى الْبَحْرِ فَقُلْ الْخَبَرَ.

(The book) ‘Qurb Al Isnaad’ – From Ahmad Bin Muhammad Bin Isa, from Asbaat,

‘Similar to it, except that in it is, ‘You should pray two Cycles (Salat) in other than the timing of the obligatory (Salat), then seek Choice of Allah-azwj (saying) one hundred times. If it emerges for you upon ‘the sea’, say’ – the Hadeeth’’.[238]

وَ مِنْهُ عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا اسْتَخَارَ اللَّهَ عَزَّ وَ جَلَّ عَبْدٌ فِي أَمْرٍ قَطُّ مِائَةَ مَرَّةً يَقِفُ عِنْدَ رَأْسِ الْحُسَيْنِ ع فَيَحْمَدُ اللَّهَ وَ يُهَلِّلُهُ وَ يُسَبِّحُهُ وَ يُمَجِّدُهُ وَ يُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ إِلَّا رَمَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِخَيْرِ الْأَمْرَيْنِ.

And from him, from Al Sindy Bin Muhammad, from Safwan Al Jammal,

‘From Abu Abdullah-asws having said: ‘A servant will not seek the Choice of Allah-azwj Mighty and Majestic regarding a matter at all, (saying) one hundred times pausing by the head of Al-Husayn-asws, praising Allah-azwj, and extolling His-azwj Oneness, and praising Him-azwj and glorifying Him-azwj, and extolling praise upon Him-azwj with what He-azwj is rightful of, except Allah-azwj Blessed and Exalted will Cast to him better of the two matters’’.[239]

[236] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 7 b
[237] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 8
[238] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 9 a
[239] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 9 b

قَالَ وَ سَمِعْتُهُ يَقُولُ فِي الِاسْتِخَارَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِلْمِكَ وَ أَسْتَخِيرُكَ بِعِزَّتِكَ وَ أَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ وَ أَنْتَ أَعْلَمُ بِعَوَاقِبِ الْأُمُورِ إِنْ كَانَ هَذَا الْأَمْرُ خَيْراً لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَيَسِّرْهُ لِي وَ بَارِكْ لِي فِيهِ وَ إِنْ كَانَ شَرّاً فَاصْرِفْهُ عَنِّي وَ اقْضِ لِيَ الْخَيْرَ حَيْثُ كَانَ وَ رَضِّنِي بِهِ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ.

He said, 'And I heard him[asws] saying in the Istikhara: 'O Allah[azwj]! I ask You[azwj] with Your[azwj] Knowledge, and I seek Your[azwj] Choice with Your[azwj] Mighty, and I ask You from Your[azwj] Mighty Grace, and You[azwj] are Knower of end-result of the matters. It this matter was good for me in my religion and my world and my Hereafter, Facilitate it for me and Bless for me in it, and if it was evil, Turn it away from me and Decree the good for me wherever it may be, and Make me to be satisfied with it until I don't like hastening of what You[azwj] have Delayed nor delaying of what You[azwj] has Hastened''.[240]

الفتح، فتح الأبواب رَوَى سَعْدُ بْنُ عَبْدِ اللَّهِ الْمُجْمَعَ عَلَى الِاعْتِمَادِ عَلَيْهِ فِي كِتَابِ الْأَدْعِيَةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَّالِ وَ ذَكَرَ مِثْلَهُ إِلَّا أَنَّ فِيهِ يَقِفُ عِنْدَ رَأْسِ الْحُسَيْنِ إِلَى قَوْلِهِ إِلَّا رَمَاهُ اللَّهُ بِخَيْرِ الْأَمْرَيْنِ

(The book) 'Fat'h Al Abwaab' – It is reported by Sa'ad Bin Abdullah Al Mujmie, upon the reliance upon him in 'Kitab Al Ad'iya', from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Safwan Al Jammal,

'And he mentioned similar to it except that in it is, 'He should pause by the head of Al-Husayn[asws]' – up to his[asws] words: 'Except Allah[azwj] will Cast to him with better of the two matters'.

قَالَ يَقُولُ فِي الِاسْتِخَارَةِ- اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِزَّتِكَ- إِلَى قَوْلِهِ وَ بَارِكْ لِي فِيهِ وَ أَعِنِّي عَلَيْهِ إِلَى قَوْلِهِ وَ اقْضِ لِي بِالْخَيْرِ حَيْثُ مَا كَانَ إِلَى آخِرِ الدُّعَاءِ.

He[asws] said: 'He should say in the Istikhara, 'O Allah[azwj]! I seek Your[azwj] Choice by Your[azwj] Might' – up to his[asws] words: 'And Bless for me in it, and Assist me upon it' – up to his[asws] words: 'And Decree for me with the goodness where it may be' – up to end of the supplication''.[241]

10- قُرْبُ الْإِسْنَادِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: أَتَاهُ رَجُلٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أُرِيدُ وَجْهَ كَذَا وَ كَذَا فَعَلِّمْنِي اسْتِخَارَةً إِنْ كَانَ ذَلِكَ الْوَجْهُ خِيَرَةً أَنْ يُيَسِّرَهُ اللَّهُ لِي وَ إِنْ كَانَ شَرّاً صَرَفَهُ اللَّهُ عَنِّي

(The book) 'Qurb Al Isnaad' – By his chain,

'From Ali son of Ja'far[asws], from his brother[asws], he said, 'A man came to him[asws]. He said to him[asws], 'May I be sacrificed for you[asws]! I intend to head towards such and such (place). Teach me an Istikhara, if that direction was good, Allah[azwj] would Ease it for me, and if it was evil, Allah[azwj] would Turn it away from me'.

فَقَالَ لَهُ وَ تُحِبُّ أَنْ تَخْرُجَ فِي ذَلِكَ الْوَجْهِ

He[asws] said to him: 'And would you like to go out in that direction?'

[240] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 9 c
[241] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 9 d

قَالَ لَهُ الرَّجُلُ نَعَمْ

The man said to him-asws, ‘Yes’.

قَالَ قُلِ- اللَّهُمَّ قَدِّرْ لِي كَذَا وَ كَذَا وَ اجْعَلْهُ خَيْراً لِي فَإِنَّكَ تَقْدِرُ عَلَى ذَلِكَ.

He-asws said: ‘Say, ‘O Allah-azwj! Determine such and such for me, and Make it to be good for me, for You-azwj are Able upon that’’.[242]

11- مَجَالِسُ الشَّيْخِ وَ وَلَدِهِ، عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْهَاشِمِيِّ عَنْ عِيسَى بْنِ أَحْمَدَ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع عَنْ آبَائِهِ عَنِ الصَّادِقِ ع قَالَ: إِذَا عَرَضَتْ لِأَحَدِكُمْ حَاجَةٌ فَلْيَسْتَشِرِ اللَّهَ رَبَّهُ فَإِنْ أَشَارَ عَلَيْهِ اتَّبَعَ وَ إِنْ لَمْ يُشِرْ عَلَيْهِ تَوَقَّفَ

(The book) ‘Majaalis’ of the Sheykh and his son, from Abu Muhammad Al Fahham, from Muhammad Bin Ahmad Al Hashimy, from Isa Bin Ahmad Al Manouri, from an uncle of his father,

‘From Abu Al-Hassan Al-Askari-asws, from his-asws forefathers-asws, from Al-Sadiq-asws having said: ‘Whenever a need presents to one of you, let him consult Allah-azwj, his Lord-azwj. If He-azwj Indicates to him, he should follow, and if He-azwj does not indicate to him, he should pause’.

قَالَ فَقَالَ يَا سَيِّدِي وَ كَيْفَ أَعْلَمُ ذَلِكَ

He (the narrator) said, ‘He said, ‘O my Master-asws, and how do I know that?’

قَالَ تَسْجُدُ عَقِيبَ الْمَكْتُوبَةِ وَ تَقُولُ اللَّهُمَّ خِرْ لِي مِائَةَ مَرَّةٍ ثُمَّ تَتَوَسَّلُ بِنَا وَ تُصَلِّي عَلَيْنَا وَ تَسْتَشْفِعُ بِنَا ثُمَّ تَنْظُرُ مَا يُلْهِمُكَ تَفْعَلُهُ وَ هُوَ الَّذِي أَشَارَ عَلَيْكَ بِهِ.

He-asws said: ‘Perform Sajdah as follow-up of the Prescribed (Salat) and say, ‘O Allah-azwj, Choose for me!’, one hundred times. Then seek means through us-asws and send Salawaat upon us-asws, and seek intercession by us-asws, then look at what you have been inspired with, do it, and it is which you have been indicated with!’’[243]

12- وَ مِنْهُمَا، بِهَذَا الْإِسْنَادِ عَنِ الصَّادِقِ ع قَالَ: اسْتِخَارَةُ الْبَاقِرِ ع اللَّهُمَّ إِنَّ خِيَرَتَكَ تُنِيلُ الرَّغَائِبَ وَ تُجْزِلُ الْمَوَاهِبَ وَ تُغْنِمُ الْمَطَالِبَ وَ تُطَيِّبُ الْمَكَاسِبَ وَ تَهْدِي إِلَى أَحْمَدِ الْعَوَاقِبِ وَ تَقِي مَحْذُورَ النَّوَائِبِ

And from them both, by this chain,

‘From Al-Sadiq-asws having said: ‘Istikhara of Al-Baqir-asws – ‘O Allah-azwj! Your-azwj Choice achieves the desires and the plentiful gifts, and the purposes are gained, and the earnings are good, and You-azwj Guide to the most praise-worthy outcomes, and Protect against the hazardous consequences!

[242] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 10
[243] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 11

اللَّهُمَّ يَا مَالِكَ الْمُلُوكِ أَسْتَخِيرُكَ فِيمَا عَزَمَ رَأْيِي عَلَيْهِ وَ قَادَنِي يَا مَوْلَايَ إِلَيْهِ فَسَهِّلْ مِنْ ذَلِكَ مَا تَوَعَّرَ وَ يَسِّرْ مِنْهُ مَا تَعَسَّرَ وَ اكْفِنِي فِي اسْتِخَارَتِيَ الْمُهِمَّ وَ ادْفَعْ عَنِّي كُلَّ مُلِمٍّ وَ اجْعَلْ عَاقِبَةَ أَمْرِي غُنْماً وَ مَحْذُورَهُ سِلْماً وَ بُعْدَهُ قُرْباً وَ جَدْبَهُ خِصْباً

O Allah-azwj! O King of the kings! I seek Your-azwj Choice in what my opinion is determined upon and has guided me to it. O my Master-azwj! Facilitate from that what is difficult and Ease from it what is hard, and Suffice me in my Istikhara of the important matters, and Repel from me every harm, and Make end-result of my affairs to be gainful, and its hazardous to be safe, and its remote to be near, and its path to be fertile!

أَعْطِنِي يَا رَبِّ لِوَاءَ الظَّفَرِ فِيمَا اسْتَخَرْتُكَ فِيهِ وَ قَرِّرِ الْإِنْعَامَ فِيمَا دَعَوْتُكَ لَهُ وَ مُنَّ عَلَيَّ بِالْإِفْضَالِ فِيمَا رَجَوْتُكَ فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ.

O Lord-azwj! Grant me the flag of victory regarding what I am seeking Your-azwj Choice in, and delightful bounties in what I am supplicating for, and Confer upon me with the best of what I am hoping to You-azwj for, for You-azwj Know and I don't know, and You-azwj are Able and I am not able, and You-azwj are Knower of the unseen!''[244]

13- فِقْهُ الرِّضَا، قَالَ ع إِذَا أَرَدْتَ أَمْراً فَصَلِّ رَكْعَتَيْنِ وَ اسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً وَ مَا عَزَمَ لَكَ فَافْعَلْ وَ قُلْ فِي دُعَائِكَ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ- لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ

(The book) 'Fiqh Al-Reza-asws' – 'Whenever you intend a matter, pray two Cycles Salat and seek the Choice of Allah-azwj (saying) one hundred and one times, and whatever is Determined for you, do it and say in your-azwj supplication, 'There is no god except Allah-azwj the Exalted, the Magnificent! There is no god except Allah-azwj the Forbearing, the Benevolent!

رَبِّ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ خِرْ لِي فِي أَمْرِ كَذَا وَ كَذَا لِلدُّنْيَا وَ الْآخِرَةِ خِيَرَةً مِنْ عِنْدِكَ مَا لَكَ فِيهِ رِضًا وَ لِي فِيهِ صَلَاحٌ فِي خَيْرٍ وَ عَافِيَةٍ يَا ذَا الْمَنِّ وَ الطَّوْلِ.

Lord-azwj! By the right of Muhammad-saww and Ali-asws! Choose for me regarding such and such matter for the world and the Hereafter, being a Choice from You-azwj, what there is Satisfaction for You-azwj in it, and betterment in it for me, in goodness and well-being! O with the Conferment and the Leniency!''[245]

14- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنِ اسْتَخَارَ اللَّهَ تَعَالَى فَلْيُوتِرْ.

(The book) 'Al Mahasin', from Al Nawafily who said,

'Rasool-Allah-saww said: 'One who seeks the Choice of Allah-azwj the Exalted, let him do it once''.[246]

وَ مِنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ الْأَحْمَرِ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي إِذَا أَرَادَ الِاسْتِخَارَةَ فِي الْأَمْرِ تَوَضَّأَ وَ صَلَّى رَكْعَتَيْنِ وَ إِنْ كَانَتِ الْخَادِمَةُ لَتُكَلِّمُهُ فَيَقُولُ سُبْحَانَ اللَّهِ وَ لَا يَتَكَلَّمُ حَتَّى يَفْرُغَ.

[244] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 12
[245] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 13
[246] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 14 a

And from him, from Ali Bin Al Hakam, from Aban Al Ahmar, from Shihab Bin Abd Rabbih,

‘From Abu Abdullah-asws having said: ‘It was so, whenever my-asws father-asws intended the Istikhara regarding a matter, he-asws performed Wud’u and pray two Cycles Salat, and if a maid were to speak to him-asws, he-asws would say: ‘Glory be to Allah-azwj!’, and he-asws would not talk (to anyone) until he-asws was free’’.[247]

وَ مِنْهُ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ لِيَجْعَلْ أَحَدُكُمْ مَكَانَ قَوْلِهِ- اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ أَسْتَقْدِرُكَ بِقُدْرَتِكَ- اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ وَ أَسْتَقْدِرُكَ الْخَيْرَ بِقُدْرَتِكَ عَلَيْهِ-

And from him, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘I heard Ja’far-asws Bin Muhammad-asws saying: ‘Let everyone of you make in place of his words, ‘O Allah-azwj! I seek Your-azwj Choice due to Your-azwj Knowledge, and I you’re your-azwj Determination with Your-azwj Ability! O Allah-azwj! I seek Your-azwj Choice due to Your-azwj Mercy, and I seek Your-azwj Determination of the good due to Your-azwj Ability upon it!’

وَ ذَلِكَ لِأَنَّ فِي قَوْلِكَ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ أَسْتَقْدِرُكَ بِقُدْرَتِكَ الْخَيْرَ وَ الشَّرَّ فَإِذَا اشْتَرَطْتَ فِي قَوْلِكَ كَانَ لَكَ شَرْطُكَ إِنِ اسْتُجِيبَ لَكَ

And that is because in your words, ‘O Allah-azwj! I seek Your-azwj Choice due to Your-azwj Knowledge, and I seek Your-azwj Determination with Your-azwj Determination of the good and the evil’, when you have stipulated in your words, it would be for you, your condition that it is Answered for you.

وَ لَكِنْ قُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ وَ أَسْتَقْدِرُكَ الْخَيْرَ بِقُدْرَتِكَ عَلَيْهِ لِأَنَّكَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ

But say, ‘O Allah-azwj! I seek Your-azwj Choice due to Your-azwj Mercy, and I seek Your-azwj Determination of the good due to Your-azwj Ability upon it, because You-azwj are Knower of the unseen and the seen, the Beneficent, the Merciful!

فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

I ask You-azwj to Send Salawaat upon Muhammad-saww the Prophet-saww and his-saww Progeny-asws, just as You-azwj had Send upon Ibrahim-as and Progeny of Ibrahim-as, You-azwj Praised, Glorified!

اللَّهُمَّ إِنْ كَانَ هَذَا الْأَمْرُ الَّذِي أُرِيدُهُ خَيْراً لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَيَسِّرْهُ لِي وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي وَ اصْرِفْنِي عَنْهُ.

O Allah-azwj! If this matter which I intend, were to be good for me in my religion and my world and my Hereafter, Ease it for me, and if it was other than that, Turn it away from me, and Turn me away from it’’.[248]

وَ مِنْهُ بِهَذَا الْإِسْنَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ كَانَ بَعْضُ آبَائِي ع يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ وَ بِيَدِكَ الْخَيْرُ كُلُّهُ

[247] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 14 b
[248] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 14 c

And from him, by this chain from Ja'far-asws Bin Muhammad-asws having said: 'One of my-asws forefathers-asws had said: 'O Allah-azwj! For You-azwj is the Praise and in Your-azwj Hand is the good, all of it!

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ وَ أَسْتَقْدِرُكَ الْخَيْرَ بِقُدْرَتِكَ عَلَيْهِ لِأَنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ

O Allah-azwj! I seek Your-azwj Choice by Your-azwj Mercy, and I seek Your-azwj Determination of the good by Your-azwj Ability upon it, because You-azwj are Able and I am not able, and You-azwj Know and I don't know, and You-azwj are Knower of the unseen!

اللَّهُمَّ فَمَا كَانَ مِنْ أَمْرٍ هُوَ أَقْرَبُ مِنْ طَاعَتِكَ وَ أَبْعَدُ مِنْ مَعْصِيَتِكَ وَ أَرْضَى لِنَفْسِكَ وَ أَقْضَى لِحَقِّكَ فَيَسِّرْهُ لِي وَ يَسِّرْنِي لَهُ وَ مَا كَانَ مِنْ غَيْرِ ذَلِكَ فَاصْرِفْهُ عَنِّي وَ اصْرِفْنِي عَنْهُ فَإِنَّكَ لَطِيفٌ لِذَلِكَ وَ الْقَادِرُ عَلَيْهِ.

O Allah-azwj! Whatever from the matter were to be closest from Your-azwj obedience and remotest from Your-azwj disobedience, and Satisfactory for Yourself-saww, and most fulfilling of Your-azwj rights, Facilitate it for me and Facilitate me for it, and whatever were to be from other than that, Turn it away from me and Turn me away from it! Surely You-azwj are the Compassionate for that and the Able upon it!''[249]

15- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا هَمَّ بِأَمْرِ حَجٍّ أَوْ عُمْرَةٍ أَوْ بَيْعٍ أَوْ شِرَاءٍ أَوْ عِتْقٍ تَطَهَّرَ ثُمَّ صَلَّى رَكْعَتَيْنِ لِلِاسْتِخَارَةِ فَقَرَأَ فِيهِمَا سُورَةَ الْحَشْرِ وَ الرَّحْمَنِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

(The book) 'Al Mahasin' – from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'It was so, whenever Ali-asws Bin Al-Husayn-asws thought of a matter, be it Hajj, or Umrah, or selling, or buying, or liberating (a slave), he-asws would purify, then pray two Cycles Salat of the Istikhara. He-asws would recite in it the Surah(s) Al Hashr, and Al Rahman, and Al Mawazateyn, and Al Tawheed.

ثُمَّ قَالَ اللَّهُمَّ إِنْ كَانَ كَذَا وَ كَذَا خَيْراً لِي فِي دِينِي وَ خَيْراً لِي فِي دُنْيَايَ وَ آخِرَتِي وَ عَاجِلِ أَمْرِي وَ آجِلِهِ فَيَسِّرْهُ لِي رَبِّ اعْزِمْ عَلَى رُشْدِي وَ إِنْ كَرِهَتْ ذَلِكَ وَ أَبَتْهُ نَفْسِي.

Then he-asws said: 'O Allah-azwj! If such and such was better for me in my religion and better for me in my world and my Hereafter, and in my future life, Facilitate it for me! Lord-azwj! Determine upon Guiding me and even if I dislike that and my soul refuses!''[250]

وَ بِالْإِسْنَادِ إِلَى الشَّيْخِ عَنِ ابْنِ أَبِي جَيِّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى مِثْلَهُ إِلَّا أَنَّهُ لَمْ يَقُلْ فِيهِ إِنَّهُ يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ.

And by the chain to the Sheykh, from Ibn Abu Jeyyid, from Muhammad Bin Al-Hassan, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Usman Bin Isa,

[249] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 14 d
[250] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 15 a

‘Similar to it, except he[asws] did not say in it, ‘He[asws] recited Surah Al Tawheed’’.[251]

16- الْمَحَاسِنُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَمَّنْ قَالَ لَهُ أَبُو جَعْفَرٍ ع إِنِّي إِذَا أَرَدْتُ الِاسْتِخَارَةَ فِي الْأَمْرِ الْعَظِيمِ اسْتَخَرْتُ اللَّهَ مِائَةَ مَرَّةٍ وَ إِنْ كَانَ شِرَى رَأْسٍ أَوْ شِبْهِهِ اسْتَخَرْتُهُ ثَلَاثَ مَرَّاتٍ فِي مَقْعَدٍ

(The book) ‘Al Mahasin’ – From a number of our companions, from Ali Bin Asbat,

‘From the one Abu Ja’far[asws] said to him: ‘Whenever I[asws] intend the Istikhara regarding a mighty matter, I seek the Choice of Allah[azwj] one hundred times (saying), and even if it was burying a head (slave), or resembling it, I[asws] would (say), ‘I[asws] am seeking His[azwj] Choice’, three times in one sitting.

أَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ إِنْ كُنْتَ تَعْلَمُ أَنَّ كَذَا وَ كَذَا خَيْرٌ لِي فَخِرْهُ لِي وَ يَسِّرْهُ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَاصْرِفْهُ عَنِّي إِلَى مَا هُوَ خَيْرٌ لِي وَ رَضِّنِي فِي ذَلِكَ بِقَضَائِكَ فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَقْضِي وَ لَا أَقْضِي إِنَّكَ عَلَّامُ الْغُيُوبِ.

I[asws] say: ‘O Allah[azwj]! I ask You[azwj] because You[azwj] are Knower of the unseen and the seen! If You[azwj] have Known that such and such was good for me, Choose it for me and Facilitate it, and if You[azwj] have Known that it is evil for me in my religion and my world and my Hereafter, Turn it away from it to what is better for me, and Make me to be satisfied regarding that by Your[azwj] Decree, for You[azwj] Know and I don’t know, and You[azwj] are Able and I am not able, and You[azwj] Decree and I do not decree! You[azwj] are Knower of the unseen (hidden matters)!’’[252]

وَ مِنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: تَقُولُ فِي الِاسْتِخَارَةِ أَسْتَخِيرُ اللَّهَ وَ أَسْتَقْدِرُ اللَّهَ وَ أَتَوَكَّلُ عَلَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَرَدْتُ أَمْراً فَأَسْأَلُ إِلَهِي إِنْ كَانَ ذَلِكَ لَهُ رِضًا أَنْ يَقْضِيَ لِي حَاجَتِي وَ إِنْ كَانَ لَهُ سَخَطاً أَنْ يَصْرِفَنِي عَنْهُ وَ أَنْ يُوَفِّقَنِي لِرِضَاهُ.

And from him, from a number of our companions, from Ali Bin Asbat, raising it to,

‘Abu Abdullah[asws] said: ‘You should say in the Istikhara, ‘I seek the choice of Allah[azwj] and I seek the Determination of Allah[azwj], and I rely upon Allah[azwj], and there is neither might nor strength except with Allah[azwj]! I have intended a matter, so I ask my God[azwj], if that was Satisfactory for Him[azwj], He[azwj] should fulfil my need for me, and if was Unsatisfactory for Him[azwj], He[azwj] should Turn me away from it and Harmonise me to His[azwj] Satisfaction!’’[253]

17- الفتح، فتح الأبواب بِإِسْنَادِهِ عَنْ شَيْخِ الطَّائِفَةِ عَنِ ابْنِ أَبِي جِيدٍ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَسَأَلْتُهُ عَنِ الْخُرُوجِ فِي الْبَرِّ وَ الْبَحْرِ إِلَى مِصْرَ فَقَالَ لِيَ ائْتِ مَسْجِدَ رَسُولِ اللَّهِ ص فِي غَيْرِ وَقْتِ صَلَاةٍ فَصَلِّ رَكْعَتَيْنِ وَ اسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً فَانْظُرْ مَا ذَا يَقْضِي اللَّهُ.

(The book) ‘Fat’h Al Abwaab’ – by his chain from Sheykh Al Taaifa, from Ibn Abu Jeyyid, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ali Bin Asbaat who said,

‘I entered to see Abu Al-Hassan Al-Reza[asws]. I asked him[asws] about the going upon in the land and the sea to Egypt. He[asws] said: ‘Go to the Masjid of Rasool-Allah[azwj] in other than the timing

[251] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 15 b
[252] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 16 a
[253] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 16 b

of Salat. Pray two Cycles Salat and seek the Choice of Allah-azwj (saying) one hundred and one times. Then look at what Allah-azwj has Decreed''.[254]

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ سَعْدِ بْنِ عَبْدِ اللَّهِ فِي الْأَدْعِيَةِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: كَتَبَ أَبُو جَعْفَرٍ الثَّانِي ع إِلَى إِبْرَاهِيمَ بْنِ شَيْبَةَ- فَهِمْتُ مَا اسْتَأْمَرْتَ فِيهِ مِنْ ضَيْعَتِكَ الَّتِي تَعَرَّضَ لَكَ السُّلْطَانُ فِيهَا فَاسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ خِيَرَةً فِي عَافِيَةٍ فَإِنِ احْلَوْلَى بِقَلْبِكَ بَعْدَ الِاسْتِخَارَةِ بَيْعُهَا فَبِعْهَا وَ اسْتَبْدِلْ غَيْرَهَا إِنْ شَاءَ اللَّهُ تَعَالَى وَ لَا تَتَكَلَّمْ بَيْنَ أَضْعَافِ الِاسْتِخَارَةِ حَتَّى تُتِمَّ الْمِائَةَ إِنْ شَاءَ اللَّهُ.

And from him, copying from the book of Sa'ad Bin Abdullah regarding the supplications, from Ali Bin Mahziyar who said,

'Abu Ja'far-asws the 2nd wrote to Ibrahim Bin Shayba: 'I-asws have understood what instructions you are seeking for, about your estate which the ruler has objected to you. Seek the Choice of Allah-azwj (saying) one hundred times, a Choice in well-being. If it occurs in your heart after the Istikhara to sell it, sell it and replace it with another, if Allah-azwj so Desires, and do not talk between the Istikhara until you complete the hundred, if Allah-azwj so Desires!''[255]

18- الفتح، فتح الأبواب بِإِسْنَادِهِ الصَّحِيحِ إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ فِيمَا صَنَّفَهُ مِنْ كِتَابِ رَسَائِلِ الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِيمَا يَخْتَصُّ بِمَوْلَانَا الْجَوَادِ ع فَقَالَ: وَ مِنْ كِتَابٍ إِلَى عَلِيِّ بْنِ أَسْبَاطٍ-

(The book) 'Fat'h Al Abwaab' –

By his correct chain to Muhammad Bin Yaqoub Al-Kulayni among what he authored, from the book 'Rasaail Al-Aimma-asws', may the Salawaat of Allah-azwj be upon them-asws, regarding what he specified with our Master-asws Al-Jawad-asws. He said, 'And from the letter to Ali Bin Asbaat:

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ فَهِمْتُ مَا ذَكَرْتَ مِنْ أَمْرِ بَنَاتِكَ وَ أَنَّكَ لَا تَجِدُ أَحَداً مِثْلَكَ فَلَا تُفَكِّرْ فِي ذَلِكَ رَحِمَكَ اللَّهُ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَ دِينَهُ فَزَوِّجُوهُ وَ إِنْ لَا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ فَسادٌ كَبِيرٌ

'In the Name of Allah-azwj the Beneficent, the Merciful! And I-asws have understood what you mentioned from the matter of your daughters, and you will not find anyone like you, so do not worry regarding that, may Allah-azwj Mercy you, for Rasool-Allah-saww said: 'When someone comes to you and you are satisfied with his manners and his religion, marry (your daughter) to him, and if you don't do so, ***Fitna (strife) would occur in the land and a great mischief [8:73]***.

وَ فَهِمْتُ مَا اسْتَأْمَرْتَ فِيهِ مِنْ أَمْرِ ضَيْعَتَيْكَ اللَّتَيْنِ تَعَرَّضَ لَكَ السُّلْطَانُ فِيهِمَا فَاسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ خِيَرَةً فِي عَافِيَةٍ فَإِذَا احْلَوْلَى فِي قَلْبِكَ بَعْدَ الِاسْتِخَارَةِ فَبِعْهُمَا وَ اسْتَبْدِلْ غَيْرَهُمَا إِنْ شَاءَ اللَّهُ وَ لْتَكُنِ الِاسْتِخَارَةُ بَعْدَ صَلَاتِكَ رَكْعَتَيْنِ وَ لَا تُكَلِّمْ أَحَداً بَيْنَ أَضْعَافِ الِاسْتِخَارَةِ حَتَّى تُتِمَّ مِائَةَ مَرَّةٍ.

And I-asws have understood what instructions you are seeking regarding it, from the matter of your two estates which the ruler has objected to you regarding these. Seek the Choice of Allah-azwj (saying) one hundred times, a choice in well-being. When it occurs in your heart after the Istikhara, sell these and replace with others, if Allah-azwj so Desires, and let the Istikhara

[254] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 17 a
[255] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 17 b

be after your Salat of two Cycles, and do not talk to anyone between the Istikhara until you complete one hundred times''.[256]

الفتح، فتح الأبواب قَالَ قَالَ الْحُمَيْدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ رُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ص يُعَلِّمُنَا الِاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّوَرَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لْيَقُلِ

(The book) 'Fat'h Al-Abwaab' – He said, 'Al-Hueydi said in 'Al-Jam'a Bayn Al-Sahiheyn', it is reported from Jabir Bin Abdullah[-ra] having said: 'The Prophet[-saww] has taught us the Istikhara in all of the matters just as he[-saww] taught us Chapters of the Quran. He[-saww] said: 'Whenever one of you thinks of a matter, let him pray two Cycles Salat, from other than the obligatory, then let him say: -

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ أَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ أَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ

'O Allah[-azwj]! I seek Your[-azwj] Choice due to Your[-azwj] Knowledge, and I seek Your[-azwj] Determination, and I ask You[-azwj] from Your[-azwj] Mighty Grace, for You[-azwj] are Able and I am not able, and You[-azwj] Know and I don't know, and You[-azwj] are Knower of the unseen!

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا خَيْرٌ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَ آجِلِهِ فَاقْدِرْهُ لِي وَ يَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ

O Allah[-azwj]! If You[-azwj] have Known that this is good for me in my religion, and my livelihood, and outcome of my affairs' – or said: 'Current of my affairs and its future, then Determine it for me, and Facilitate it for me, then Bless for me in it!

اللَّهُمَّ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي فَاصْرِفْهُ عَنِّي وَ اصْرِفْنِي عَنْهُ وَ اقْدِرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ

O Allah[-azwj], and if You[-azwj] have Known that this matter is evil for me in my religion and my livelihood and outcome of my affairs' – or said: 'Current of my affairs and its future, then Turn it away from me and Turn me away from it, and Determine the goodness for me wherever it may be, then Make me to be satisfied with it!''

قَالَ وَ يُسَمِّي حَاجَتَهُ.

He (Jabir) said, 'And he should specify his need''.[257]

19- الفتح، فتح الأبواب نَقْلًا مِنْ فِرْدَوْسِ الْأَخْبَارِ أَنَّ النَّبِيَّ ص قَالَ: يَا أَنَسُ إِذَا هَمَمْتَ بِأَمْرٍ فَاسْتَخِرْ رَبَّكَ فِيهِ سَبْعَ مَرَّاتٍ ثُمَّ انْظُرْ إِلَى الَّذِي يَسْبِقُ إِلَى قَلْبِكَ فَإِنَّ الْخِيَرَةَ فِيهِ يَعْنِي افْعَلْ ذَلِكَ.

(The book) 'Fat'h Al Abwaab' – Copying from 'Firdows Al Akhbar' –

'The Prophet[-saww] said: 'O Anas (a well-known fabricator)! Whenever you are worried about a matter, seek the Choice of your Lord[-azwj] regarding it (saying) seven times, then look at that

[256] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 18 a
[257] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 18 b

which precedes to your heart, for the goodness is in it, meaning in doing that''.[258] (a Non-Shia source)

وَ مِنْهُ نَقْلًا عَنْ كِتَابِ بَعْضِ الْمُخَالِفِينَ فِي وَصَايَا النَّبِيِّ ص لِعَلِيٍّ ع يَا عَلِيُّ إِذَا أَرَدْتَ فَاسْتَخِرْ رَبَّكَ ثُمَّ ارْضَ مَا يُخَيِّرُ لَكَ تَسْعَدْ فِي الدُّنْيَا وَ الْآخِرَةِ.

And from him, copying from the book of one of the adversaries,

'Among the advice by the Prophet-saww to Ali-asws: 'O Ali-asws! Whenever you-asws intend (something), seek the Choice of your-asws Lord-azwj, then be satisfied with whatever He-azwj Chooses for you-asws, you-asws will be fortunate (happy) in the world and the Hereafter!''[259] (a non-Shia source)

مِنْهُ نَقْلًا عَنْ كِتَابِ بَعْضِ الْمُخَالِفِينَ أَنَّهُ قَالَ: بَلَغَنِي عَنْ بَعْضِ الْعُلَمَاءِ قَالَ مَنْ أَرَادَ أَمْراً فَلَا يُشَاوِرْ أَحَداً حَتَّى يُشَاوِرَ اللَّهَ فِيهِ بِأَنْ يَسْتَخِيرَ اللَّهَ أَوَّلًا ثُمَّ يُشَاوِرَ فِيهِ فَإِنَّهُ إِذَا بَدَأَ بِاللَّهِ أَجْرَى لَهُ الْخِيَرَةَ عَلَى لِسَانِ مَنْ شَاءَ مِنَ الْخَلْقِ

From him, copying from a book of one of the adversaries, he said, 'It has reached me from one of the scholars. He said, 'One who intends a matter, he should not consult anyone until he has consulted Allah-azwj regarding it. He should seek the Choice of Allah-azwj first, then he should consult (others) regarding it, for when he begins with Allah-azwj, the Choice (of Allah-azwj) will flow upon the tongue of the one He-azwj so Desires from the people.

ثُمَّ لْيُصَلِّ رَكْعَتَيْنِ- بِ قُلْ يا أَيُّهَا الْكافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ لْيَحْمَدِ اللَّهَ وَ لْيُثْنِ عَلَيْهِ وَ لْيُصَلِّ عَلَى النَّبِيِّ وَ آلِهِ ص وَ يَقُولُ- اللَّهُمَّ إِنْ كَانَ هَذَا الْأَمْرُ خَيْراً لِي فِي دِينِي وَ دُنْيَايَ فَيَسِّرْهُ لِي وَ قَدِّرْهُ لِي وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي- فَإِذَا فَعَلَ هَكَذَا اسْتَجَابَ اللَّهُ دُعَاءَهُ.

Then let him pray two Cycles Salat with Surah(s) Al Kafiroun and Al Tawheed. Then let him praise Allah-azwj and extol upon Him-azwj, and let him send Salawaat upon the Prophet-saww and his-saww Progeny-asws and say, 'O Allah-azwj! If this matter was good for me in my religion and my world, Facilitate it for me and Determine it for me, and if it was other than that, Turn it away from me!' When he does like that, Allah-azwj will Answer his supplication''.[260] (a non-Shia source)

قَالَ: وَ رَأَيْتُ أَيْضاً أَنَّهُ يَقُولُ فِي آخِرِ رَكْعَةٍ مِنْ صَلَاةِ اللَّيْلِ وَ هُوَ سَاجِدٌ مِائَةَ مَرَّةٍ أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ

He said, 'And I saw also him-asws saying one hundred times in the last Cycle of the night Salat while he as in Sajdah, 'I seek the Choice of Allah-azwj by His-azwj Mercy!'

وَ قِيلَ بَلْ يَسْتَخِيرُهُ فِي آخِرِ سَجْدَةٍ مِنْ رَكْعَتَيِ الْفَجْرِ مِائَةَ مَرَّةٍ وَ يَحْمَدُ اللَّهَ وَ يُثْنِي عَلَيْهِ وَ يُصَلِّي عَلَى النَّبِيِّ ص وَ يُتِمُّ الْمِائَةَ وَ الْوَاحِدَةَ وَ يَقُولُ

And it is said, 'But he-asws sought His-azwj Choice in the last Sajdah of Al Fajr Salat one hundred times, and he-asws praised Allah-azwj and extolled upon Him-azwj, and he-asws sent Salawaat upon the Prophet-saww, and he-asws completed the one hundred and one, and he-asws said: -

[258] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 19 a
[259] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 19 b
[260] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 19 c

اللَّهُمَّ يَا أَبْصَرَ النَّاظِرِينَ وَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خِرْ لِي فِي كَذَا

'O Allah-azwj! O most Seeing of the beholders, and O most Hearing of the listeners, and Quickest of the reckoners, and O most Merciful of the merciful ones! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Choose for me regarding such and such!'

وَ قُلْ أَيْضاً لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ- لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ رَبِّ بِحُرْمَةِ مُحَمَّدٍ وَ آلِهِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ خِرْ لِي فِي كَذَا فِي الدُّنْيَا وَ الْآخِرَةِ خِيَرَةً فِي عَافِيَةٍ.

And say as well, 'There is no god except Allah-azwj the Exalted, the Magnificent! There is no god except Allah-azwj the Forbearing, the Benevolent! Lord-azwj, by the sanctity of Muhammad-saww and Progeny-asws! Send Salawaat upon Muhammad-saww and Progeny-asws, and Choose for me regarding such and such in the world and the Hereafter, goodness in outcome!''[261]

وَ مِنْهُ بِالْإِسْنَادِ إِلَى شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ عَنِ ابْنِ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صَلِّ رَكْعَتَيْنِ وَ اسْتَخِرِ اللَّهَ فَوَ اللَّهِ مَا اسْتَخَارَ اللَّهَ مُسْلِمٌ إِلَّا خَارَ اللَّهُ لَهُ الْبَتَّةَ.

And from him, by the chain to Sheykh Al Taaifa, from Al Mufeed, from Ibn Qawlawiya, from Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bin Khalid, from Al Nazr Bin Suweyd, from Yahya Al Halby , from Amro Bin Hureys who said,

'Abu Abdullah-asws said: 'Pray two Cycles Salat and seek the Choice of Allah-azwj. No Muslim will seek the Choice of Allah-azwj except Allah-azwj will Definitely Choose for him!''[262]

20- الفتح، فتح الأبواب بِالْإِسْنَادِ إِلَى الشَّيْخِ عَنِ ابْنِ أَبِي جِيدٍ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ قَالَ وَ رَوَاهُ حُمَيْدُ بْنُ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ سُلَيْمَانَ عَنْ جَابِرٍ عَنِ الْإِمَامِ الْبَاقِرِ ع أَنَّهُ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع- إِذَا هَمَّ بِحَجٍّ أَوْ عُمْرَةٍ أَوْ بَيْعٍ أَوْ شِرَاءٍ أَوْ عِتْقٍ أَوْ غَيْرِ ذَلِكَ تَطَهَّرَ ثُمَّ صَلَّى رَكْعَتَيْنِ لِلِاسْتِخَارَةِ يَقْرَأُ فِيهِمَا بَعْدَ الْفَاتِحَةِ سُورَةَ الْحَشْرِ وَ الرَّحْمَنِ ثُمَّ يَقْرَأُ بَعْدَهَا الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

(The book) 'Fat'h Al Abwaab' – By the chain to the sheykh, from Ibn Abu Jeyyid, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Najran, from Al Mufazzal Bin Salih, from Jabir who said, 'And it is reported by Humeyd Bin Ziyad, from Ibrahim Bin Suleyman, from Jabir,

'From the Imam Al-Baqir-asws having said: 'It was so, whenever Ali-asws Bin Al-Husayn-asws Zayn Al-Abideen-asws considered going to Hajj, or Umrah, or selling, or buying, of liberating (a slave), or other than that, he-asws purified, then prayed two Cycles of the Istikhara reciting in these after Surah Al Fatiha, Surah Al Hashr, and Surah Al Rahman. Then he-asws recited Surah(s) Mawazateyn and Surah Al Tawheed after it.

[261] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 19 d
[262] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 19 e

يَفْعَلُ هَذَا فِي كُلِّ رَكْعَةٍ فَإِذَا فَرَغَ مِنْهَا قَالَ بَعْدَ التَّسْلِيمِ وَ هُوَ جَالِسٌ- اللَّهُمَّ إِنْ كَانَ كَذَا وَ كَذَا خَيْراً لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ عَاجِلِ أَمْرِي وَ آجِلِهِ فَيَسِّرْهُ لِي عَلَى أَحْسَنِ الْوُجُوهِ وَ أَكْمَلِهَا

He-asws did this in each Cycle. When he was free from it, he said after the Salaam while he-asws was seated: 'O Allah-azwj! If such and such (matter) was good for me in my religion and my world and my Hereafter, and current of my lifetime and its future, Facilitate it for me upon the most excellent of the aspects and their most perfect!

اللَّهُمَّ وَ إِنْ كَانَ شَرّاً لِي فِي دِينِي وَ دُنْيَايَ وَ عَاجِلِ أَمْرِي وَ آجِلِهِ فَاصْرِفْهُ عَنِّي رَبِّ اعْزِمْ لِي عَلَى رُشْدِي وَ إِنْ كَرِهَتْهُ نَفْسِي.

O Allah-azwj, and if it was evil for me in my religion and my world, and current of my lifetime and its future, Turn it away from me! Lord-azwj, Determine for me upon my guidance and even if my soul dislikes it!''[263]

الْمُتَهَجِّدُ، رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا هَمَّ بِأَمْرِ حَجٍّ إِلَى قَوْلِهِ ثُمَّ يَقْرَأُ الْمُعَوِّذَتَيْنِ ثُمَّ يَقُولُ اللَّهُمَّ إِلَى قَوْلِهِ وَ دُنْيَايَ وَ آخِرَتِي فِي الْمَوْضِعَيْنِ وَ أَجَلِّهَا مَكَانَ أَكْمَلِهَا- وَ فِي آخِرِهِ وَ إِنْ كَرِهَتْ ذَلِكَ وَ أَبَتْهُ نَفْسِي.

(The book) 'Al Mutahajjid' – It is reported by Jabir,

'From Abu Ja'far-asws having said: 'It was so, whenever Ali-asws Bin Al-Husayn-asws was worried by a matter, going to Hajj' – up to his-asws words – 'Then he-asws recited Surah(s) al Mawazateyn, then he-asws said: 'O Allah-azwj' – up to his-asws words: 'My world and my Hereafter' in the two places of, 'Its most majestic', in place of, 'Its most perfect', and in its end, 'And even if I dislike that and my soul refuses''.[264]

21- الفتح، فتح الأبواب عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ شَاذَانَ عَنْ أَحْمَدَ بْنِ يَعْقُوبَ الْأَصْفَهَانِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَصْفَهَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ الثَّقَفِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ يُونُسَ الْيَمَانِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْأَصْبَحِيِّ وَ سُلَيْمَانَ بْنِ عُمَرَ الْأَصْبَحِيِّ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ عَلِيٌّ ع إِنَّهُ كَانَ لِرَسُولِ اللَّهِ ص سِرٌّ قَلَّمَا عُثِرَ عَلَيْهِ وَ كَانَ يَقُولُ وَ أَنَا أَقُولُ لَعْنَةُ اللَّهِ وَ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ صَالِحِي خَلْقِهِ عَلَى مُفْشِي سِرِّ رَسُولِ اللَّهِ ص إِلَى غَيْرِ ثِقَةٍ فَاكْتُمُوا سِرَّ رَسُولِ اللَّهِ ص

(The book) 'Fat'h Al Abwaab' – from Al-Hassan Bin Ahmad Bin Ibrahim Bin Shazan, from Ahmad Bin Yaqoub Al Asfahany, from Ahmad Bin Ali Al Asfahany, from Ibrahim Bin Muhammad Bin Saeed Al Saqafy, from Ahmad Bin Muhammad Bin Umar Bin Yunus Al Yamani, from Muhammad Bin Ibrahim Al Asbahy, and Suleyman Bin Umar Al Asbahy, both said,

'It is narrate to us by Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, from Ali-asws Bin Al-Husayn-asws having said: 'Ali-asws said: 'There was a secret for Rasool-Allah-saww. Rarely does one stumble upon it, and he-saww had said and I-asws am saying, may the Curse of Allah-azwj, and His-azwj Angels, and His-azwj Prophets-as, and His-azwj Messengers-as, and His-azwj righteous creatures, be upon exposers of secrets of Rasool-Allah-azwj to the un-trustworthy, therefore conceal the secret of Rasool-Allah-saww!

[263] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 19 f
[264] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 20

سَمِعْتُهُ يَقُولُ يَا عَلِيَّ بْنَ أَبِي طَالِبٍ إِنِّي وَ اللَّهِ مَا أُحَدِّثُكَ إِلَّا عَلَى مَا سَمِعَتْهُ أُذُنَايَ وَ وَعَى قَلْبِي وَ نَظَرَ بَصَرِي إِنْ لَمْ يَكُنْ مِنَ اللَّهِ فَمِنْ رَسُولِهِ يَعْنِي جَبْرَئِيلَ ع

I[-asws] heard him[-saww] saying: 'O Ali[-asws] Bin Abu Talib[-asws]! By Allah[-azwj], I[-saww] am not narrating to you[-asws] except based upon what my[-saww] ears have heard, and my[-saww] heart retained, and my eyes have seen! If it does not happen from Allah[-azwj], it is from His[-azwj] Rasool[-saww], meaning Jibraeel[-as].

فَإِيَّاكَ يَا عَلِيُّ أَنْ تُضِيعَ سِرِّي فَإِنِّي قَدْ دَعَوْتُ اللَّهَ أَنْ يُذِيقَ مَنْ أَضَاعَ سِرِّي هَذَا حَرَّ جَهَنَّمَ

O Ali[-asws]! Beware of wasting my[-saww] secret for I[-saww] have supplicated to Allah[-azwj] to Make the one wastes my[-saww] secrets, to taste the heat of Hell!'

ثُمَّ قَالَ يَا عَلِيُّ إِنْ كَثِيراً مِنَ النَّاسِ وَ إِنْ قَلَّ تَعَبُّدُهُمْ إِذَا عَمِلُوا مَا أَقُولُ كَانُوا فِي أَشَدِّ الْعَنَاءِ وَ أَفْضَلِ الِاجْتِهَادِ وَ لَوْ لَا طُغَاةُ هَذِهِ الْأُمَّةِ لَبَيَّنْتُ هَذَا السِّرَّ وَ لَكِنِّي عَلِمْتُ أَنَّ الدِّينَ إِذاً يَضِيعُ فَأَحْبَبْتُ أَنْ لَا يَنْتَهِيَ ذَلِكَ إِلَّا إِلَى ثِقَةٍ

Then he[-saww] said: 'O Ali[-asws]! If most of the people, and even if their number is little, when they do what I[-saww] am saying, they would be in severe exhaustion, and best of the struggles, and had it not been for aggressors of this community, I[-saww] would have clarified this secret, but I[-saww] know that the religion will be wasted, I[-saww] would love it if that does not end except to a trustworthy one.

إِنِّي لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فُتِحَ لِي بَصَرِي إِلَى فُرْجَةٍ فِي الْعَرْشِ تَفُورُ كَمَا يَفُورُ الْقِدْرُ فَلَمَّا أَرَدْتُ الِانْصِرَافَ أُقْعِدْتُ عِنْدَ تِلْكَ الْفُرْجَةِ ثُمَّ نُودِيتُ يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّكَ أَكْرَمُ خَلْقِهِ عَلَيْهِ

I[-saww], when there was an ascension with me[-saww] to the seventh sky, my[-saww] sight was opened for me to a gap in the Throne, boiling like what the cauldron boils. When I[-asws] intended to leave, I[-saww] was seated by that gap, then I[-saww] was called out: 'O Muhammad[-saww]! Your[-saww] Lord[-azwj] Conveys the Greetings to You[-azwj] and Says to you[-saww]: "You[-saww] are the most honourable of His[-azwj] creatures to Him[-azwj]!"

وَ عِنْدَهُ عِلْمٌ قَدْ زَوَاهُ يَعْنِي خَزَنَهُ عَنْ جَمِيعِ الْأَنْبِيَاءِ وَ جَمِيعِ أُمَمِهِمْ غَيْرَكَ وَ غَيْرَ أُمَّتِكَ لِمَنِ ارْتَضَيْتَ لِلَّهِ مِنْهُمْ أَنْ يَنْشُرَهُ لِمَنْ بَعْدَهُ لِمَنِ ارْتَضَى اللَّهُ مِنْهُمْ أَنَّهُ لَا يُصِيبُهُمْ بَعْدَ مَا يَقُولُونَهُ ذَنْبٌ كَانَ قَبْلَهُ وَ لَا مَخَافَةُ مَا يَأْتِي مِنْ بَعْدِهِ وَ لِذَلِكَ آمُرُكَ بِكِتْمَانِهِ لِئَلَّا يَقُولُ الْعَامِلُونَ حَسْبُنَا هَذَا مِنَ الطَّاعَةِ

And with Him[-azwj] there is Knowledge which He[-azwj] has Impeded, meaning Treasured it from entirety of the Prophets[-as] and entirety of their[-as] communities apart from you[-asws], and other than your[-saww] community for the one from them you[-saww] are pleased with for the Sake of Allah[-azwj], to publicise for the ones after him for the ones from them Allah[-azwj] is Satisfied with, that after what they are saying, no sin which was before it will afflict them nor fear of what will be committing from after it! And for that reason, I[-azwj] am instructing you[-saww] to conceal it lest the workers say, 'This suffices us from the obedience'!"

يَقُولُ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ الطَّاوُسُ ثُمَّ ذَكَرَ فِي جُمْلَةِ أَسْرَارِ هَذَا الدُّعَاءِ مَا هَذَا لَفْظُهُ

Ali son of Musa[asws] Bin Ja'far[asws] Bin Muhammad[asws], Al Tawous said, 'Then He[azwj] mentioned all secrets of this supplication what its wording is: -

يَا مُحَمَّدُ وَ مَنْ هَمَّ بِأَمْرَيْنِ فَأَحَبَّ أَنْ أَخْتَارَ لَهُ أَرْضَاهُمَا لِي فَأُلْزِمَهُ إِيَّاهُ فَلْيَقُلْ حِينَ يُرِيدُ ذَلِكَ- اللَّهُمَّ اخْتَرْ لِي بِعِلْمِكَ وَ وَفِّقْنِي بِعِلْمِكَ لِرِضَاكَ وَ مَحَبَّتِكَ

'O Muhammad[saww], and the one who thinks of two matters and he loves for Me[azwj] to Choose for him their most Satisfactory to Me[azwj] so I[azwj] would Necessitate it to him, let him say intending that, 'O Allah[azwj]! Choose for me by Your[azwj] Knowledge and Harmonise me with Your[azwj] Knowledge to Your[azwj] Satisfaction and Your[azwj] Love!

اللَّهُمَّ اخْتَرْ لِي بِقُدْرَتِكَ وَ جَنِّبْنِي بِقُدْرَتِكَ مَقْتَكَ وَ سَخَطَكَ

O Allah[azwj]! Choose for me by Your[azwj] Determination and Keep me aside from Your[azwj] Hatred and Your[azwj] Annoyance by Your[azwj] Determination!

اللَّهُمَّ اخْتَرْ لِي فِيمَا أُرِيدُ مِنْ هَذَيْنِ الْأَمْرَيْنِ وَ تُسَمِّيهِمَا أَسَرَّهُمَا إِلَيَّ وَ أَحَبَّهُمَا إِلَيْكَ وَ أَقْرَبَهُمَا مِنْكَ وَ أَرْضَاهُمَا لَكَ

O Allah[azwj]! Choose for me regarding what I intend from these two matters and (specify them) the most cheerful of the two to me, and the most Beloved of the two to You[azwj], and the closest from You[azwj], and the most Satisfactory of the two to You[azwj]!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْقُدْرَةِ الَّتِي زَوَيْتَ بِهَا عِلْمَ الْأَشْيَاءِ كُلِّهَا عَنْ جَمِيعِ خَلْقِكَ فَإِنَّكَ عَالِمٌ بِهَوَايَ وَ سَرِيرَتِي وَ عَلَانِيَتِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اسْفَعْ بِنَاصِيَتِي إِلَى مَا تَرَاهُ لَكَ رِضًا فِيمَا اسْتَخَرْتُكَ فِيهِ حَتَّى تُلْزِمَنِي مِنْ ذَلِكَ أَمْراً أَرْضَى فِيهِ بِحُكْمِكَ وَ أَتَّكِلُ فِيهِ عَلَى قَضَائِكَ وَ أَكْتَفِي فِيهِ بِقُدْرَتِكَ

O Allah[azwj]! I ask You[azwj] by the Power which You[azwj] have Impeded knowledge of the things, all of them, from entirety of Your[azwj] creatures, for You[azwj] are a Knower of my desires and my secrets and my announcements. Send Salawaat upon Muhammad[saww] and his[saww] Progeny[asws], and Turn me by my forelock to what You[azwj] View as being Satisfactory to You[azwj] regarding what I am seeking Your[azwj] Choice until You[azwj] Necessitate me from that matter being satisfied regarding it with Your[azwj] Judgment, and I relying in it upon Your[azwj] Decree, and I suffice in it with Your[azwj] Determination!

وَ لَا تَقْلِبْنِي وَ هَوَايَ لِهَوَاكَ مُخَالِفاً وَ لَا بِمَا أُرِيدُ لِمَا تُرِيدُ مُجَانِباً اغْلِبْ بِقُدْرَتِكَ الَّتِي تَقْضِي بِهَا مَا أَحْبَبْتَ عَلَى مَنْ أَحْبَبْتُ هَوَاكَ هَوَايَ وَ يَسِّرْنِي لِلْيُسْرَى الَّتِي تَرْضَى بِهَا عَنْ صَاحِبِهَا وَ لَا تَخْذُلْنِي بَعْدَ تَفْوِيضِي إِلَيْكَ أَمْرِي بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ

And do not Turn me and my desires to oppose Your[azwj] Desire, nor with what I want to be opposite to what You[azwj] Want! Overcome by Your[azwj] Desire upon my desire, by Your[azwj] Power which You[azwj] Decree with what You[azwj] Love upon the one You[azwj] Love, and Facilitate me to the ease which You[azwj] are Satisfied with from its performer, and do not Abandon me after my delegating my affairs to You[azwj] by Your[azwj] Mercy which is inclusive of all things!

اللَّهُمَّ أَوْقِعْ خِيَرَتَكَ فِي قَلْبِي وَ افْتَحْ قَلْبِي لِلُزُومِهَا يَا كَرِيمُ آمِينَ رَبَّ الْعَالَمِينَ- فَإِنَّهُ إِذَا قَالَ ذَلِكَ اخْتَرْتُ لَهُ مَنَافِعَهُ فِي الْعَاجِلِ وَ الْآجِلِ.

O Allah-azwj! Cause Your-azwj Choice to occur in my heart and Open my heart for necessitating it, O Benevolent! Ameen, Lord-azwj of the worlds!' – When he says that, I-azwj shall Choose for him his benefit in the current and the future!"'[265]

22- الفتح، فتح الأبواب عَنْ مُحَمَّدِ بْنِ نَمَا وَ الشَّيْخِ أَسْعَدَ بْنِ عَبْدِ الْقَاهِرِ بِإِسْنَادِهِمَا إِلَى أَبِي جَعْفَرٍ الطُّوسِيِّ عَنِ التَّلَّعُكْبَرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ الْمُظَفَّرِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ شَلَقَانَ الْمِصْرِيِّ عَنْ عَلِيِّ بْنِ النُّعْمَانِ الْأَعْلَمِ عَنْ عُمَيْرِ بْنِ الْمُتَوَكِّلِ بْنِ هَارُونَ الْبَلْخِيِّ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ زَيْدٍ

(The book) 'Fat'h Al Abwaab' – From Muhammad Bin Nama, and Sheykh As'ad Bin Abdul Qahir, by their chains to Abu Ja'far Al Tusi, from Al Tal'akburi, from Al-Hassan Bin Muhammad Bin Yahya Al Alawy, from Muhammad Bin Al Muzaffar, from his father, from Muhammad Bin Shalqan Al Misry, from Ali Bin Al Numan Al A'alam, from Umey Bin Al Mutawakkil Bin Haroun Al Balkhy, from his father, from Yahya Bin Zayd,

وَ عَنْ مَوْلَانَا جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع فِيمَا رَوَيَاهُ مِنْ أَدْعِيَةِ الصَّحِيفَةِ عَنْ زَيْنِ الْعَابِدِينَ ع مِنْ نُسْخَةٍ تَارِيخُ كِتَابَتِهَا سَنَةُ خَمْسَ عَشْرَةَ وَ أَرْبَعِ مِائَةٍ قَالَ وَ كَانَ مِنْ دُعَائِهِ ع فِي الِاسْتِخَارَةِ

'And from our Master-asws Ja'far Bin Muhammad Al-Sadiq-asws among what is reported from 'Ad'iyat Al Saheefa' from Zayn Al Abideen-asws, from a copy, the date of its writing is the year four hundred and fifteen. He said, 'And it was from his-asws supplication regarding the Istikhara: -

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اقْضِ لِي بِالْخِيَرَةِ وَ أَلْهِمْنَا مَعْرِفَةَ الِاخْتِيَارِ وَ اجْعَلْ لَنَا ذَرِيعَةً إِلَى الرِّضَا بِمَا قَضَيْتَ وَ التَّسْلِيمِ لِمَا حَكَمْتَ وَ أَزِحْ عَنَّا رَيْبَ أَهْلِ الِارْتِيَابِ وَ أَيِّدْنَا بِيَقِينِ الْمُخْلَصِينَ

'O Allah-azwj! I seek Your-azwj Choice with Your-azwj Knowledge, so Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Decree for me with the Choice and Inspire to recognise the Choice, and Make a pretext to the satisfaction with what You-azwj have Decreed, and the submission to what You-azwj have Judged, and Remove from us doubts of the doubtful people, and Assist us with certainty of the sincere ones!

وَ لَا تَسُمْنَا عَجْزَ الْمَعْرِفَةِ عَمَّا تَخَيَّرْتَ فَنَغْمِطَ قَدْرَكَ وَ نَكْرَهَ مَوَاضِعَ قَضَائِكَ وَ نَجْنَحَ إِلَى الَّتِي هِيَ أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ وَ أَقْرَبُ مِنْ ضَرَرِ الْعَافِيَةِ حَبِّبْ إِلَيْنَا مَا نَكْرَهُ مِنْ قَضَائِكَ

And do let us fall into the incapability of the recognition of what You-azwj have Chosen so we would criticise You-azwj Determination and dislike the placement of Your-azwj Decree, and we would incline to what this is further from the goodly outcome and closer to the harm. The well-being is more beloved to us that what we dislike from Your-azwj Decree!

وَ سَهِّلْ عَلَيْنَا مَا تستصعب [نَسْتَصْعِبُ] مِنْ حُكْمِكَ وَ أَلْهِمْنَا الِانْقِيَادَ لِمَا أَوْرَدْتَ عَلَيْنَا مِنْ مَشِيَّتِكَ فَلَا نَكْرَهُ مَا أَحْبَبْتَ وَ لَا نَتَخَيَّرُ مَا كَرِهْتَ وَ احْتِمْ لَنَا بِالَّتِي هِيَ أَحْسَنُ وَ أَحْمَدُ عَاقِبَةً وَ أَكْرَمُ مَصِيراً إِنَّكَ تُفِيدُ الْكَرِيمَةَ وَ تُعْطِي الْحَسَنَةَ وَ تَفْعَلُ مَا تُرِيدُ.

And Ease upon us what we find difficult from Your-azwj Judgment, and Inspire us the be led to what You-azwj have Referred to us of Your-azwj Desire so we will not dislike what You-azwj Love, nor would be chose what You-azwj Dislike, and End for us with that which is most excellent and

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of most praiseworthy outcome and the most honourable destiny. Surely, You-azwj Benefit by the Benevolence and Grant the excellence and Do whatever You-azwj Want!''[266]

23- الفتح، فتح الأبواب ذَكَرَ الشَّيْخُ الْفَاضِلُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ فِي كِتَابٍ لَهُ فِي الْعَمَلِ مَا هَذَا لَفْظُهُ دُعَاءُ الِاسْتِخَارَةِ عَنِ الصَّادِقِ ع تَقُولُهُ بَعْدَ فَرَاغِكَ مِنْ صَلَاةِ الِاسْتِخَارَةِ تَقُولُ-

(The book) 'Fat'h Al Abwaab' – The meritorious Sheykh Muhammad Bin Ali Bin Muhammad mentioned in a book of his regarding the act of worship, its wording it this,

'A supplication of the Istikhara from Al-Sadiq-asws, you should say after your being free from Salat of the Istikhara, saying: -

اللَّهُمَّ إِنَّكَ خَلَقْتَ أَقْوَاماً يَلْجَئُونَ إِلَى مَطَالِعِ النُّجُومِ لِأَوْقَاتِ حَرَكَاتِهِمْ وَ سُكُونِهِمْ وَ تَصَرُّفِهِمْ وَ عَقْدِهِمْ وَ حَلِّهِمْ وَ خَلَقْتَنِي أَبْرَأُ إِلَيْكَ مِنَ اللَّجَإِ إِلَيْهَا وَ مِنْ طَلَبِ الِاخْتِيَارَاتِ بِهَا وَ أَتَيَقَّنُ أَنَّكَ لَمْ تُطْلِعْ أَحَداً عَلَى غَيْبِكَ فِي مَوَاقِعِهَا وَ لَمْ تُسَهِّلْ لَهُ السَّبِيلَ إِلَى تَحْصِيلِ أَفَاعِيلِهَا

'O Allah-azwj! You-azwj have Created people resorting to emergence of the stars for the timings of their movements, and their stillness, and (for) their dealings, and their contracts, and their releases, and You-azwj Created me. I disavow to You-azwj from taking shelter to it and from seeking the choices by it (astrology), and I am certain that You-azwj do not Notify anyone upon Your-azwj hidden matters regarding their timings, and You-azwj do not Facilitate the way to achieve its actions!

وَ أَنَّكَ قَادِرٌ عَلَى نَقْلِهَا فِي مَدَارَاتِهَا فِي مَسِيرِهَا عَنِ السُّعُودِ الْعَامَّةِ وَ الْخَاصَّةِ إِلَى النُّحُوسِ وَ مِنَ النُّحُوسِ الشَّامِلَةِ وَ الْمُفْرَدَةِ إِلَى السُّعُودِ لِأَنَّكَ تَمْحُو مَا تَشَاءُ وَ تُثْبِتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ وَ لِأَنَّهَا خَلْقٌ مِنْ خَلْقِكَ وَ صَنْعَةٌ مِنْ صَنِيعِكَ

And You-azwj are Able upon Transferring these (stars) in their arrangement in their travels from the fortunate outcome, and the special to the inauspicious, and from the inclusive inauspicious and the individual to the fortunate, because You-azwj can Delete whatever You-azwj Desire and Affirm, and in Your-azwj Possession is Mother of the Book, and because these are a creation from Your-azwj creations and a Making from Your-azwj Craft!

وَ مَا أَسْعَدَتْ مَنِ اعْتَمَدَ عَلَى مَخْلُوقٍ مِثْلِهِ وَ اسْتَمَدَّ الِاخْتِيَارَ لِنَفْسِهِ وَ هُمْ أُولَئِكَ وَ لَا أَشْقَيْتَ مَنِ اعْتَمَدَ عَلَى الْخَالِقِ الَّذِي أَنْتَ هُوَ- لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ

And how can he be fortunate, one who relies upon a created being like himself, and depends on the choice for himself, and they are like them, and he cannot be miserable, the one who relies upon the Creator. You-azwj are He-azwj! There is no god except You-azwj Alone, there is no associate for You-azwj!

وَ أَسْأَلُكَ بِمَا تَمْلِكُهُ وَ تَقْدِرُ عَلَيْهِ وَ أَنْتَ بِهِ مَلِيٌّ وَ عَنْهُ غَنِيٌّ وَ إِلَيْهِ غَيْرُ مُحْتَاجٍ وَ بِهِ غَيْرُ مُكْتَرِثٍ مِنَ الْخِيَرَةِ الْجَامِعَةِ لِلسَّلَامَةِ وَ الْعَافِيَةِ وَ الْغَنِيمَةِ لِعَبْدِكَ مِنْ حَدَثِ الدُّنْيَا الَّتِي إِلَيْكَ فِيهَا ضَرُورَتُهُ لِمَعَاشِهِ وَ مِنْ خَيْرَاتِ الْآخِرَةِ الَّتِي عَلَيْكَ فِيهَا مُعَوَّلُهُ وَ أَنَا هُوَ عَبْدُكَ

And I ask You-azwj due to what You-azwj Control and are Able upon, and You-azwj are limitless with it and are needless from it and not needy to it, and You-azwj are not uncaring from the

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total goodness for the safety and the well-being, and the gain for Your-azwj servant from occurrences of the world which, to You-azwj regarding it is necessary for his life, and from goodness of the Hereafter which his reliance is upon You-azwj, and I am he, Your-azwj servant!

اللَّهُمَّ فَتَوَلَّ يَا مَوْلَايَ اخْتِيَارَ خَيْرِ الْأَوْقَاتِ لِحَرَكَتِي وَ سُكُونِي وَ نَقْضِي وَ إِبْرَامِي وَ سَيْرِي وَ حُلُولِي وَ عَقْدِي وَ حَلِّي وَ اشْدُدْ بِتَوْفِيقِكَ عَزْمِي وَ سَدِّدْ فِيهِ رَأْيِي وَ اقْذِفْهُ فِي فُؤَادِي حَتَّى لَا يَتَأَخَّرَ وَ لَا يَتَقَدَّمَ وَقْتُهُ عَنِّي

O Allah-azwj! Take Charge, my Master-azwj, of the best timing of my movement, and my stillness, and my decisions, and my contracts, and my journeys, and my arrivals, and my resolutions, and my releases. Strengthen my determination with Your-azwj Guidance, and Direct my view regarding it, and cast it into my heart so that it neither lags nor advances in its timing for me.

وَ أَبْرِمْ مِنْ قُدْرَتِكَ كُلَّ نَحْسٍ يَعْرِضُ بِحَاجِزٍ حَتْمٍ مِنْ قَضَائِكَ يَحُولُ بَيْنِي وَ بَيْنَهُ وَ يُبَاعِدُهُ مِنِّي وَ يُبَاعِدُنِي مِنْهُ فِي دِينِي وَ نَفْسِي وَ مَالِي وَ وُلْدِي وَ إِخْوَانِي وَ أَعِذْنِي بِهِ مِنَ الْأَوْلَادِ وَ الْأَمْوَالِ وَ الْبَهَائِمِ وَ الْأَعْرَاضِ وَ مَا أَحْضُرُهُ وَ مَا أَغِيبُ عَنْهُ وَ مَا أَسْتَصْحِبُهُ وَ مَا أُخَلِّفُهُ:

Eliminate, by Your-azwj Power, every misfortune that approaches with an inevitable obstacle from Your -azwj Decree, which stands between me and it, keeping it distant from me, and me distant from it, in my religion, and myself, and my wealth, and my offspring, and my brothers, and secure me from it with regards to the children, and the wealth, and the livestock, and the honour, what I am present for, absent from, and what I accompany, and what I leave behind.

وَ حَصِّنِّي مِنْ كُلِّ ذَلِكَ بِعِيَاذِكَ مِنَ الْآفَاتِ وَ الْعَاهَاتِ وَ الْبَلِيَّاتِ وَ مِنَ التَّغْيِيرِ وَ التَّبْدِيلِ وَ النَّقِمَاتِ وَ الْمَثُلَاتِ وَ مِنْ كَلِمَتِكَ الْخَالِقَةِ وَ مِنْ جَمِيعِ الْمَخْلُوقَاتِ وَ مِنْ سُوءِ الْقَضَاءِ وَ مِنْ دَرَكِ الشَّقَاءِ وَ مِنْ شَمَاتَةِ الْأَعْدَاءِ وَ مِنَ الْخَطَايَا وَ الزَّلَلِ فِي قَوْلِي وَ فِعْلِي

And Fortify me from all that by Your-azwj Refuge from the calamities, and the disabilities, and the afflictions, and from the changes, and the replacements, and the scourges, and the sufferings, and from the destructive words, and from entirety of the created being, and from evil of the Decree, and from facing the misery, and from gloating by the enemies, and from the wrongdoings, and the slips in my words and my actions!

وَ مَلِّكْنِي الصَّوَابَ فِيهِمَا بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْحَلِيمِ الْكَرِيمِ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْعَظِيمِ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ حِرْزِي وَ عَسْكَرِي بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ سُلْطَانِي وَ مَقْدُرَتِي بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عِزِّي وَ مَنَعَتِي

And Grant me the control regarding these (words and actions) with, there is neither any might nor strength except with Allah-azwj the Exalted, the Magnificent, with there is neither any might nor strength except with Allah-azwj the Forbearing, the Benevolent, with there is neither any might nor strength except with Allah-azwj the Mighty, the Magnificent, with there is neither any might nor strength except with Allah-azwj my Guardian and my Guard, with there is neither any might nor strength except with Allah-azwj my Authority and my Determiner, with there is neither might nor strength except with Allah-azwj, the Mighty, the Preventer!

اللَّهُمَّ أَنْتَ الْعَالِمُ بِجَوَائِلِ فِكْرِي وَ جَوَائِسِ صَدْرِي وَ مَا يَتَرَجَّحُ فِي الْإِقْدَامِ عَلَيْهِ وَ الْإِحْجَامِ عَنْهُ مَكْنُونُ ضَمِيرِي وَ سِرِّي وَ أَنَا فِيهِ بَيْنَ حَالَيْنِ خَيْرٍ أَرْجُوهُ وَ شَرٍّ أَتَّقِيهِ وَ سَهْوٍ يُحِيطُ بِي وَ دِينٍ أَحُوطُهُ

O Allah-azwj! You-azwj the Knower with intricacies of my thoughts, and the contents of my chest, and what the feet advance towards, and what my hidden consciences and my secrets refrain from, and I am in between two states – goodness I am hoping for and evil I am fearing from, and with omissions surrounding me and a religion I surround.

فَإِنْ أَصَابَنِي الْخِيَرَةُ الَّتِي أَنْتَ خَالِقُهَا لِتَهَبَهَا لِي لَا حَاجَةَ بِكَ إِلَيْهَا بَلْ بِجُودٍ مِنْكَ عَلَيَّ بِهَا غَنِمْتُ وَ سَلِمْتُ وَ إِنْ أَخْطَأَتْنِي حَسَرْتُ وَ عَطِبْتُ

If I were to attain the goodness which You-azwj are its Creator, Bestow it to me. There is no need for You-azwj to it, but due to Generosity from You-azwj upon me with it, a booty, and safety, and even of regret and flaws make me err!

اللَّهُمَّ فَأَرْشِدْنِي مِنْهُ إِلَى مَرْضَاتِكَ وَ طَاعَتِكَ وَ أَسْعِدْنِي فِيهِ بِتَوْفِيقِكَ وَ عِصْمَتِكَ وَ اقْضِ بِالْخِيَرِ وَ الْعَافِيَةِ وَ السَّلَامَةِ التَّامَّاتِ الشَّامِلَةِ الدَّائِمَةِ فِيهِ حَتْمَ أَقْضِيَتِكَ وَ نَافِذَ عَزْمِكَ وَ مَشِيَّتِكَ

O Allah-azwj! Guide me from it to Your-azwj Satisfaction and obedience to You-azwj, and Make me fortunate in it by Your-azwj Inclination and Your-azwj Protection, and Decree with the goodness and the well-being and the safety, the complete, the inclusive, the permanent in which is the Ordainment of Your-azwj Decree and implementation of Your-azwj Determination and Your-azwj Desire!

وَ إِنِّي أَبْرَأُ إِلَيْكَ مِنَ الْعِلْمِ بِالْأَوْفَقِ مِنْ مَبَادِيهِ وَ عَوَاقِبِهِ وَ فَوَاتِحِهِ وَ مَسَالِمِهِ وَ مَعَاطِبِهِ وَ مِنَ الْقُدْرَةِ عَلَيْهِ وَ أُقِرُّ أَنَّهُ لَا عَالِمَ وَ لَا قَادِرَ عَلَى سَدَادِهِ سِوَاكَ

And I disassociate myself to You-azwj from having knowledge of the intricacies of its beginnings, and its outcomes, and its openings, and its pathways, and its consequences, and from having the capability to control it. I acknowledge that there is neither any knower nor anyone able upon Directing it apart from You-azwj!

فَأَنَا أَسْتَهْدِيكَ وَ أَسْتَعِينُكَ وَ أَسْتَقْضِيكَ وَ أَسْتَكْفِيكَ وَ أَدْعُوكَ وَ أَرْجُوكَ وَ مَا تَاهَ مَنِ اسْتَهْدَاكَ وَ لَا ضَلَّ مَنِ اسْتَفْتَاكَ وَ لَا ذُهِيَ مَنِ اسْتَكْفَاكَ وَ لَا حَالَ مَنْ دَعَاكَ وَ لَا أُخْفِقَ مَنْ رَجَاكَ فَكُنْ لِي عِنْدَ أَحْسَنِ ظُنُونِي وَ آمَالِي فِيكَ

So, I seek Your-azwj Guidance, and Your-azwj Assistance, and I seek Your-azwj Decisions, and I seek Your-azwj Sufficing, and I supplicate to You-azwj, and hope to You-azwj, and he cannot go astray one who seeks Your-azwj Guidance, nor can he stray the one who seeks Your-azwj Verdict, nor does he fail one who seeks Your-azwj Sufficing, nor is he disappoint one who supplicates to You-azwj, nor will he lose one who hopes to You-azwj. Therefore, Be for me in accordance to my excellent thoughts and my aspirations regarding You-azwj!

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ اسْتَنْهَضْتُ لِمُهِمِّي هَذَا وَ لِكُلِّ مُهِمٍّ

O with the Majesty and the Benevolence! You are Able upon all things, and I have got up to this important matter of mine and for every important matter!

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ-

I seek Refuge with Allah-azwj, the All-hearing, the All-knowing, from the Pelted Satan-la! ***In the Name of Allah the Beneficent, the Merciful [1:1]***!'

وَ تَقْرَأُ وَ تَقُولُ- الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ الرَّحْمنِ الرَّحِيمِ- مالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ- اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ- صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ-

And you should recite and say: ***All Praise is for Allah the Lord of the Worlds [1:2] The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4] (It is) You we worship And You do we seek Assistance (from) [1:5] Guide us to be on the Straight Path [1:6] The path of those You have Bestowed Bounties upon other than of those You are Wrathful upon nor of the straying ones [1:7]***!

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ- إِلهِ النَّاسِ مِنْ شَرِّ الْوَسْواسِ الْخَنَّاسِ- الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ- مِنَ الْجِنَّةِ وَ النَّاسِ-

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

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ ما خَلَقَ- وَ مِنْ شَرِّ غاسِقٍ إِذا وَقَبَ- وَ مِنْ شَرِّ النَّفَّاثاتِ فِي الْعُقَدِ- وَ مِنْ شَرِّ حاسِدٍ إِذا حَسَدَ-

Say: 'I seek Refuge with Lord of Al-Falaq [113:1] From evil of what He Created [113:2] And from evil of darkness when it spreads [113:3] And from evil of an envier when he envies [113:5].

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ- لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

Say: 'He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].

وَ تَقْرَأُ سُورَةَ تَبارَكَ الَّذِي بِيَدِهِ الْمُلْكُ إِلَى آخِرِهَا ثُمَّ قُلْ وَ إِذا قَرَأْتَ الْقُرْآنَ جَعَلْنا بَيْنَكَ وَ بَيْنَ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ حِجاباً مَسْتُوراً وَ جَعَلْنا عَلى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذانِهِمْ وَقْراً وَ إِذا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلى أَدْبارِهِمْ نُفُوراً-

And you should recite ***Blessed is the One in Whose Hand is the Kingdom [67:1]*** (Surah Al-Mulk) up to its end, then say: ***And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45] And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]***.

أُولئِكَ هُمُ الْغافِلُونَ- أَ فَرَأَيْتَ مَنِ اتَّخَذَ إِلهَهُ هَواهُ وَ أَضَلَّهُ اللَّهُ عَلى عِلْمٍ وَ خَتَمَ عَلى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلى بَصَرِهِ غِشاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَ فَلا تَذَكَّرُونَ-

These ones, they are the heedless ones [7:179] So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23].

وَ مَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآياتِ رَبِّهِ فَأَعْرَضَ عَنْها وَ نَسِيَ ما قَدَّمَتْ يَداهُ إِنَّا جَعَلْنا عَلى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذانِهِمْ وَقْراً وَ إِنْ تَدْعُهُمْ إِلَى الْهُدى فَلَنْ يَهْتَدُوا إِذاً أَبَداً-

And who is more unjust than one is reminded of the Signs of his Lord, but he turns away from it and forgets what his hands have sent ahead? Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57].

الَّذِينَ قالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزادَهُمْ إِيماناً وَ قالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ- فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوانَ اللَّهِ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ-

Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173]. So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174].

فَاضْرِبْ لَهُمْ طَرِيقاً فِي الْبَحْرِ يَبَساً- لا تَخافُ دَرَكاً وَ لا تَخْشى- لا تَخافا إِنَّنِي مَعَكُما أَسْمَعُ وَ أَرى

And strike a dry pathway or them in the sea. Do not fear of being overtaken, nor be scared" [20:77] He said: "Do not fear! I am with you both. I hear and I See" [20:46].

وَ اسْتَنْهَضْتُ لِمُهِمِّي هَذَا وَ لِكُلِّ مُهِمٍّ أَسْمَاءَ اللَّهِ الْعِظَامَ وَ كَلِمَاتِهِ التَّوَامَّ وَ فَوَاتِحَ سُوَرِ الْقُرْآنِ وَ خَوَاتِيمَهَا وَ مُحْكَمَاتِهَا وَ قَوَارِعَهَا وَ كُلَّ عُوذَةٍ تَعَوَّذَ بِهَا نَبِيٌّ أَوْ صِدِّيقٌ

I have arisen to this important matter of mine, and for every important matter in the Magnificent Names of Allah[-azwj], and His[-azwj] complete Words, and the beginnings of the Chapters of the Quran and their endings, and their Decisive, and its calamities, and every amulet sought refuge with by a Prophet[-as], or a truthful one!

حم شَاهَتِ الْوُجُوهُ وُجُوهُ أَعْدَائِي فَهُمْ لا يُبْصِرُونَ وَ حَسْبِيَ اللَّهُ ثِقَةً وَ عُدَّةً وَ نِعْمَ الْوَكِيلُ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ وَ صَلَوَاتُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ رَسُولِهِ وَ آلِهِ الطَّاهِرِينَ.

Ha Meem [42:1]! May the faces be humiliated, faces of my enemies, so they will not be seeing, and Allah[-azwj] Suffices me as Trustee and a Weapon, and is the best Protector! And the Praise is for Allah[-azwj], Lord[-azwj] of the worlds, and may His[-azwj] Salawaat be upon our Chief Muhammad[-saww], His[-azwj] Rasool[-saww] and his[-saww] Progeny[-asws], the Pure!''[267]

24- الفتح فتح الأبواب بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ هَارُونَ التَّلَّعُكْبَرِيِّ عَنْ هِبَةِ اللَّهِ بْنِ سَلَامَةَ الْمُقْرِي عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ الْبُزُورِيِّ قَالَ أَخْبَرَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا ع قَالَ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ قَالَ سَمِعْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ ع يَقُولُ مَنْ دَعَا بِهَذَا الدُّعَاءِ لَمْ يَرَ فِي عَاقِبَةِ أَمْرِهِ إِلَّا مَا يُحِبُّ وَ هُوَ

(The book) 'Fat'h Al Abwaab' – By his chain, from Muhammad Bin Haroun Al Tal'akbury, from Hibbatullah Bin Salama Al Muqry, from Ibrahim Bin Ahmad Al Bazoury who said,

[267] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 23

‘We are informed by Ali[-asws] Bin Musa Al-Reza[-asws] having said: ‘I[-asws] heard my[-asws] father Musa[-asws] Bin Ja’far[-asws] who said: ‘I[-asws] heard my[-asws] father[-asws] Ja’far Bin Muhammad Al-Sadiq[-asws] saying: ‘One who will not see in outcome of his matter except what he loves, and it is: -

اللَّهُمَّ إِنَّ خِيَرَتَكَ تُنِيلُ الرَّغَائِبَ وَ تُجْزِلُ الْمَوَاهِبَ وَ تُطَيِّبُ الْمَكَاسِبَ وَ تُغَنِّمُ الْمَطَالِبَ وَ تَهْدِي إِلَى أَحْمَدِ الْعَوَاقِبِ وَ تَقِي مِنْ مَحْذُورِ النَّوَائِبِ

‘O Allah[-azwj]! Your[-azwj] Choice achieves the desires and makes the gifts plentiful, and makes the earnings good, and gains the purposes, and You[-azwj] Guide to the most praiseworthy outcomes and Save from the hazardous pitfalls!

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ فِيمَا عَقَدَ عَلَيْهِ رَأْيِي وَ قَادَنِي إِلَيْهِ هَوَايَ فَأَسْأَلُكَ يَا رَبِّ أَنْ تُسَهِّلَ لِي مِنْ ذَلِكَ مَا تَعَسَّرَ وَ أَنْ تُعَجِّلَ مِنْ ذَلِكَ مَا تَيَسَّرَ وَ أَنْ تُعْطِيَنِي يَا رَبِّ الظَّفَرَ فِيمَا اسْتَخَرْتُكَ فِيهِ وَ عَوْناً بِالْإِنْعَامِ فِيمَا دَعَوْتُكَ وَ أَنْ تَجْعَلَ يَا رَبِّ بُعْدَهُ قُرْباً وَ خَوْفَهُ أَمْناً وَ مَحْذُورَهُ سِلْماً فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ

O Allah[-azwj]! I seek Your[-azwj] Choice regarding what my opinions has tied upon, and my desires have guided me to it, so I ask You[-azwj], O Lord[-azwj], to Ease for me from that what is difficult, and to Hasten from that what is easy, and to Grant me, O Lord[-azwj], the victory in what I am seeking Your[-azwj] Choice in, and Assistance with the bounties regarding what I am supplicating to You[-azwj], and O Lord[-azwj], Make its far to be near, and its fear to be security, and its hazard to be safe, for You[-azwj] Know and I don’t know, and You[-azwj] are Able and I am not able, and You[-azwj] are Know of the unseen!

اللَّهُمَّ إِنْ يَكُنْ هَذَا الْأَمْرُ خَيْراً لِي فِي عَاجِلِ الدُّنْيَا وَ آجِلِ الْآخِرَةِ فَسَهِّلْهُ لِي وَ يَسِّرْهُ عَلَيَّ وَ إِنْ لَمْ يَكُنْ فَاصْرِفْهُ عَنِّي وَ اقْدِرْ لِي فِيهِ الْخِيَرَةَ- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah[-azwj]! If this matter happens to be good for me in the current world and the future Hereafter, Facilitate it for me and Ease it upon me, and if it does not happen to be so, Turn it away from me and Determine the good for me in it, You[-azwj] are Able upon all things, O most Merciful of the merciful ones!’’[268]

25- الفتح، فتح الأبواب دُعَاءُ مَوْلَانَا الْمَهْدِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ فِي الِاسْتِخَارَاتِ وَ هُوَ آخِرُ مَا خَرَجَ مِنْ مُقَدَّسِ حَضْرَتِهِ أَيَّامَ الْوِكَالاتِ

(The book) ‘Fat’h Al-Abwaab’ – A supplication of our Master[-ajfj] Al-Mahdi[-ajfj], may the Salawaat of Allah[-azwj] be upon him[-ajfj] and upon his[-ajfj] forefathers, the Pure, regarding the Istikhara(s), and it is another what has emerged from his[-ajfj] Holy presence in the days of the representatives.

رَوَى مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ فِي كِتَابِ جَامِعٍ لَهُ مَا هَذَا لَفْظُهُ اسْتِخَارَةُ الْأَسْمَاءِ الَّتِي عَلَيْهَا الْعَمَلُ وَ يَدْعُو بِهَا فِي صَلَاةِ الْحَاجَةِ وَ غَيْرِهَا ذَكَرَ أَبُو دُلَفَ مُحَمَّدُ بْنُ الْمُظَفَّرِ رَحِمَهُ اللَّهُ أَنَّهَا آخِرُ مَا خَرَجَ

It is reported by Muhammad Bin Ali Bin Muhammad in the book ‘Jamie’ of his what this is its wording, ‘Istikhara of the Names upon which is the action and to be supplicated with in ‘Salat

[268] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 24

Al-Haajat' and others, mentioned by Abu Zulaf Muhammad Bin Al-Muzaffer, may Allah-azwj Mercy him, it is last of what emerged: -

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي عَزَمْتَ بِهِ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ فَقُلْتَ لَهُمَا ائْتِيا طَوْعاً أَوْ كَرْهاً قالَتا أَتَيْنا طائِعِينَ وَ بِاسْمِكَ الَّذِي عَزَمْتَ بِهِ عَلَى عَصَا مُوسَى- فَإِذا هِيَ تَلْقَفُ ما يَأْفِكُونَ

'In the Name of Allah-azwj the Beneficent, the Merciful! O Allah-azwj! I ask You-azwj by Your-azwj Name which You-azwj Determined with upon the skies and the earth, so You-azwj Said to the two: ***"Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11]***, and by Your-azwj Name which You-azwj Determined with upon the staff of Musa-as: ***Then Musa cast down his staff and it swallowed up what they were faking [26:45]***!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي صَرَفْتَ بِهِ قُلُوبَ السَّحَرَةِ إِلَيْكَ حَتَّى قالُوا آمَنَّا بِرَبِّ الْعالَمِينَ رَبِّ مُوسى وَ هارُونَ أَنْتَ اللَّهُ رَبُّ الْعَالَمِينَ

And I ask You-azwj by Your-azwj Name by which You-azwj Turned hearts of the magicians towards You-azwj until they said: ***They said, 'We believe in the Lord of the Worlds! [26:47] Lord of Musa and Haroun!' [26:48]***!

وَ أَسْأَلُكَ بِالْقُدْرَةِ الَّتِي تُبْلِي بِهَا كُلَّ جَدِيدٍ وَ تُجَدِّدُ بِهَا كُلَّ بَالٍ

And I ask You-azwj by the Power by which You-azwj Decay the new and Renew every decayed by it!

وَ أَسْأَلُكَ بِكُلِّ حَقٍّ هُوَ لَكَ وَ بِكُلِّ حَقٍّ جَعَلْتَهُ عَلَيْكَ إِنْ كَانَ هَذَا الْأَمْرُ خَيْراً لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تُسَلِّمَ عَلَيْهِمْ تَسْلِيماً وَ تُهَيِّئَهُ وَ تُسَهِّلَهُ عَلَيَّ وَ تَلْطُفَ لِي فِيهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You-azwj by every right which is for You-azwj and by every right You-azwj have Made it upon You-azwj! If this matter was good for me in my religion and my world and my Hereafter, Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and Greet unto them-asws abundant Greetings and Salutations, and Facilitate it upon me, and Be Compassionate to me regarding it, O most Merciful of the merciful ones!

وَ إِنْ كَانَ شَرّاً لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تُسَلِّمَ عَلَيْهِمْ تَسْلِيماً وَ أَنْ تَصْرِفَهُ عَنِّي بِمَا شِئْتَ وَ كَيْفَ شِئْتَ وَ تُرْضِيَنِي بِقَضَائِكَ وَ تُبَارِكَ لِي فِي قَدَرِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ شَيْءٍ أَخَّرْتَهُ وَ لَا تَأْخِيرَ شَيْءٍ عَجَّلْتَهُ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا عَلِيُّ يَا عَظِيمُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ.

And if it was evil for me in my religion and my world and my Hereafter, Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Greet unto them abundant Greetings, and Turn it away from me with whatever You-azwj Desire, and however You-azwj Desire, and Make me be satisfied with Your-azwj Decree, and Bless for me in Your-azwj Determination until I don't love hastening of anything You-azwj have Delayed, nor delaying of anything You-azwj has Hastened, for there is neither might nor strength except with Allah-azwj, O Ali-asws, O Magnificent, O with the Majesty and the Benevolence!''[269]

[269] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 25 a

وَ مِنْهُ بِالْإِسْنَادِ إِلَى الشَّيْخِ الطُّوسِيِّ عَنِ الْمُفِيدِ وَ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ الْغَضَائِرِيِّ مَعاً عَنِ الصَّدُوقِ عَنْ وَالِدِهِ فِيمَا كَتَبَ فِي رِسَالَتِهِ إِلَى وَلَدِهِ

And from him, by the chain to the Sheykh Al-Tusi, from Al-Mufeed and Al-Husayyn Bin Ubeydullah Al-Gazairy, both together from Al-Sadouq, from his father among what he wrote in his correspondence to his son.

قَالَ: إِذَا أَرَدْتَ أَمْراً فَصَلِّ رَكْعَتَيْنِ وَ اسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً فَمَا عَزَمَ لَكَ فَافْعَلْ وَ قُلْ فِي دُعَائِكَ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ- لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ رَبِّ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ خِرْ لِي فِي كَذَا وَ كَذَا لِلدُّنْيَا وَ الْآخِرَةِ خِيَرَةً مِنْكَ فِي عَافِيَةٍ.

He said, 'Whenever you intend a matter, pray two Cycles Salat and seek the Choice of Allah-azwj (saying) one hundred and one times. Whatever is determined for you, do it, and say in your supplication, 'There is no god except Allah-azwj the Exalted, the Magnificent! There is no god except Allah-azwj the Forbearing, the Benevolent! Lord-azwj, by the right of Muhammad-saww and Progeny-asws of Muhammad-saww! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Choose for me such and such for the world and the Hereafter, being a Choice from You-azwj in well-being!''[270] (Not a Hadeeth)

الْمُقْنِعَةُ، مِثْلَهُ إِلَّا أَنَّهُ قَالَ فَإِذَا سَلَّمْتَ سَجَدْتَ وَ قُلْتَ أَسْتَخِيرُ اللَّهَ مِائَةَ مَرَّةٍ ثُمَّ ذَكَرَ الدُّعَاءَ.

(The book) 'Al-Muqnie' – Similar to it except that he said, 'When you have performed Salat, do Sajdah and say, 'I seek the Choice of Allah-azwj', one hundred times', then he mentioned the supplication''.[271]

26- الْفَتْحُ، فتح الأبواب بِالْإِسْنَادِ عَنِ الْكُلَيْنِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ رُبَّمَا أَرَدْتُ الْأَمْرَ يَفْرُقُ مِنِّي فَرِيقَانِ أَحَدُهُمَا يَأْمُرُنِي وَ الْآخَرُ يَنْهَانِي

(The book) 'Fat'h Al Abwaab' – by the chain from Al Kulayni, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Is'haq Bin Ammar,

'From Abu Abdullah-asws, he (the narrator) said, 'I said to him-asws, 'Sometimes I intend the matter, it creates division within me of two factions. One of these instructs me and the other ones forbids me!'

قَالَ فَقَالَ إِذَا كُنْتَ كَذَلِكَ فَصَلِّ رَكْعَتَيْنِ وَ اسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً ثُمَّ انْظُرْ أَحْزَمَ الْأَمْرَيْنِ لَكَ فَافْعَلْهُ فَإِنَّ الْخِيَرَةَ فِيهِ إِنْ شَاءَ اللَّهُ تَعَالَى وَ لْتَكُنِ اسْتِخَارَتُكَ فِي عَافِيَةٍ فَإِنَّهُ رُبَّمَا خِيرَ لِلرَّجُلِ فِي قَطْعِ يَدِهِ وَ مَوْتِ وَلَدِهِ وَ ذَهَابِ مَالِهِ

He (the narrator) said, 'He-asws said: 'Whenever you were to be like that, pray two Cycles (Salat) and seek the choice of Allah-azwj (saying) one hundred times. Then look at the two matters, the most resolute for you, do it, for the Choice will be regarding it, if Allah-azwj the Exalted so Desires, and let your Istikhara be in well-being for sometimes goodness for the man is in his hand being cut, and death of his child, and depletion of his wealth''.[272]

[270] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 25 a
[271] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 25 b
[272] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 26 a

قَالَ وَ رَوَى جَدِّي أَبُو جَعْفَرٍ الطُّوسِيُّ هَذِهِ الرِّوَايَةَ بِهَذَا الْإِسْنَادِ فِي تَهْذِيبِ الْأَحْكَامِ عَنِ الْكُلَيْنِيِ.

He (the narrator) said, 'And it is reported by my grandfather Abu Ja'far Al Tusi, this reported by this chain in (the book) 'Tahzeeb Al-Ahkaam', from Al-Kulayni''.[273]

الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ خَلَفِ بْنِ حَمَّادٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ فَفَرَقَ نَفْسِي عَلَى فِرْقَتَيْنِ إِحْدَاهُمَا تَأْمُرُنِي وَ الْأُخْرَى تَنْهَانِي إِلَى قَوْلِهِ ثُمَّ انْظُرْ أَحْزَمَ الْأَمْرَيْنِ.

(The book) 'Al Mahasin' – from Muhammad Bin Isa, from Khalaf Bin Hammad – similar to it except in it is, 'My soul gets divided upon two factions, one of them instructs me and the other forbids me' – ending up to his-asws words: 'Then looks at the most determined of the two matters''.[274]

27- الفتح، فتح الأبواب رَأَيْتُ فِي كِتَابِ أَصْلِ الشَّيْخِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ الْمُجْمَعِ عَلَى عِلْمِهِ وَ صَلَاحِهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْقَسْرِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الِاسْتِخَارَةِ قَالَ فَقَالَ اسْتَخِرِ اللَّهَ عَزَّ وَ جَلَّ فِي آخِرِ رَكْعَةٍ مِنْ صَلَاةِ اللَّيْلِ وَ أَنْتَ سَاجِدٌ مِائَةَ مَرَّةٍ وَ مَرَّةً

(The book) 'Fat'h Al Abwaab' – I saw in the original book of the Sheykh Muhammad Bin Abu Umeyr, there is consensus upon his knowledge and his righteousness, from Muhammad Bin Khalid Al Qasry who said,

'I asked Abu Abdullah-asws about the Istikhara. He-asws said: 'You should say, 'I seek the choice of Allah-azwj Mighty and Majestic' in the last Cycle of the night Salat while you are in Sajdah, one hundred and one times'.

قَالَ قُلْتُ كَيْفَ أَقُولُ

He (the narrator) said, 'I said, 'How should I be saying?'

قَالَ تَقُولُ أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ.

He-asws said: 'You should say, 'I seek the choice of Allah-azwj by His-azwj Mercy! I seek the choice of Allah-azwj by His-azwj Mercy!''[275]

وَ مِنْهُ بِإِسْنَادِهِ إِلَى جَدِّهِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودٍ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَزَّازِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ خَلَفٍ الْقُشَيْرِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الِاسْتِخَارَةِ فَقَالَ اسْتَخِرِ اللَّهَ تَعَالَى فِي آخِرِ رَكْعَةٍ مِنْ صَلَاةِ اللَّيْلِ وَ أَنْتَ سَاجِدٌ مِائَةَ مَرَّةٍ

And from him, by his chain to his grandfather, from Abu Ja'far, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Masoud Al Ayyashi, from his father, from Ahmad Bin Abu Abdullah Al Bazzaz, from Ja'far Bin Muhammad Bin Khalaf Al Qusheyri who said,

'I asked Abu Abdullah-asws about the Istikhara. He-asws said: 'Seek the Choice of Allah-azwj the Exalted in the last Cycle of the night Salat while you are in Sajdah one hundred times!'

قَالَ قُلْتُ كَيْفَ أَقُولُ

[273] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 26 b
[274] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 26 c
[275] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 27 a

He (the narrator) said, ‘I said, ‘How shall I be saying?’

قَالَ تَقُولُ أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ.

He[asws] said: ‘You should say, ‘I seek the choice of Allah[azwj] by His[azwj] Mercy! I seek the choice of Allah[azwj] by His[azwj] Mercy!’’[276]

28- الفتح، فتح الأبواب بِإِسْنَادِهِ إِلَى جَدِّهِ إِلَى الْحَسَنِ بْنِ مَحْبُوبٍ وَ ابْنِ أَبِي عُمَيْرٍ مَعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبُو جَعْفَرٍ ع يَقُولُ مَا اسْتَخَارَ اللَّهَ عَبْدٌ قَطُّ مِائَةَ مَرَّةٍ إِلَّا رُمِيَ بِخَيْرِ الْأَمْرَيْنِ يَقُولُ اللَّهُمَّ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ إِنْ كَانَ أَمْرُ كَذَا وَ كَذَا خَيْراً لِأَمْرِ دُنْيَايَ وَ آخِرَتِي وَ عَاجِلِ أَمْرِي وَ آجِلِهِ فَيَسِّرْهُ لِي وَ افْتَحْ لِي بَابَهُ وَ رَضِّنِي فِيهِ بِقَضَائِكَ.

(The book) ‘Fat’h Al Abwaab’ – by his chain to his grandfather to Al-Hassan Bin Mahboub, and Ibn Abu Umeyr, both together from Muawiya Bin Ammar,

‘From Abu Abdullah[asws] having said: ‘Abu Ja’far[asws] had said: ‘No servant will seek the Choice of Allah[azwj] one hundred times at all except He[azwj] will Cast best of the two matters. He should say, ‘O Allah[azwj], Knower of the unseen and the seen! If such and such matter was good for the affairs of my world and my Hereafter, and current of my life and its future, Facilitate it for me and Open its door for me, and Make me to be satisfied with Your[azwj] Decree regarding it!’’[277]

وَ مِنْهُ بِالْإِسْنَادِ إِلَى جَدِّهِ بِإِسْنَادِهِ إِلَى الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِذَا أَرَدْتُ الْأَمْرَ وَ أَرَدْتُ أَنْ أَسْتَخِيرَ رَبِّي كَيْفَ أَقُولُ

And from him by the chain to his grandfather with his chain to Al-Hassan Bin Ali Bin Qaza, from Hammad Bin Isa, from Hareez, from Zurara who said,

‘I said to Abu Ja’far[asws], ‘When I intend the matter and want to seek the Choice of my Lord[azwj], how should I be saying?’

قَالَ إِذَا أَرَدْتَ ذَلِكَ فَصُمِ الثَّلَاثَاءَ وَ الْأَرْبِعَاءَ وَ الْخَمِيسَ ثُمَّ صَلِّ يَوْمَ الْجُمُعَةِ فِي مَكَانٍ نَظِيفٍ فَتَشَهَّدْ ثُمَّ قُلْ وَ أَنْتَ تَنْظُرُ إِلَى السَّمَاءِ-

He[asws] said: ‘Whenever you intend that, fast the Tuesday, and the Wednesday, and the Thursday, then pray on the day of Friday in a clean place. He should perform Tashahhud, then say while you are looking towards the sky: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ أَنْتَ عَالِمُ الْغَيْبِ إِنْ كَانَ هَذَا الْأَمْرُ خَيْراً لِي فِيمَا أَحَاطَ بِهِ عِلْمُكَ فَيَسِّرْهُ لِي وَ بَارِكْ فِيهِ وَ افْتَحْ لِي بِهِ

‘O Allah[azwj]! I ask You[azwj] because You[azwj] are Knower of the unseen and the seen, the Beneficent, the Merciful! You[azwj] are Knower of the unseen! If this matter was better for me regarding what Your[azwj] Knowledge Encompasses with, Facilitate it for me, and Bless in it, and Open it for me!

[276] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 27 b
[277] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 28 a

وَ إِنْ كَانَ ذَلِكَ شَرّاً لِي فِيمَا أَحَاطَ بِهِ عِلْمُكَ فَاصْرِفْهُ عَنِّي بِمَا تَعْلَمُ فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَقْضِي وَ لَا أَقْضِي وَ أَنْتَ عَلَّامُ الْغُيُوبِ يَقُولُهَا مِائَةَ مَرَّةٍ.

And if that was evil for me regarding what Your[-azwj] Knowledge Encompasses with, Turn it away from me with what You[-azwj] Know, for You[-azwj] Know and I don't know, and You[-azwj] are Able and I am not able, and You[-azwj] Decree and I don't decree, and You[-azwj] are Knower of the unseen!' – saying it one hundred times''.[278]

وَ مِنْهُ بِإِسْنَادِهِ إِلَى الصَّدُوقِ فِي كِتَابِ عُيُونِ أَخْبَارِ الرِّضَا بِإِسْنَادِهِ عَنِ الصَّادِقِ ع أَنَّهُ يَسْجُدُ عَقِيبَ الْمَكْتُوبَةِ وَ يَقُولُ- اللَّهُمَّ خِرْ لِي مِائَةَ مَرَّةٍ

And from him, by his chain to Al-Sadouq in the book 'Uyoun Akhbar Al-Reza[-asws], from Al-Sadiq[-asws]: 'He should do Sajdah as follow-up of the Prescribed (Salat) and say, 'O Allah[-azwj]! Choose for me!', one hundred times.

ثُمَّ يَتَوَسَّلُ بِالنَّبِيِّ وَ الْأَئِمَّةِ ع وَ يُصَلِّي عَلَيْهِمْ وَ يَسْتَشْفِعُ بِهِمْ وَ يَنْظُرُ مَا يُلْهِمُهُ اللَّهُ فَيَفْعَلُ فَإِنَّ ذَلِكَ مِنَ اللَّهِ تَعَالَى.

Then he should (supplicate through the) intersession of the Prophet[-saww] and the Imams[-asws], and he should send Salawaat upon them and seek intercession with them[-asws], and he should look at what Allah[-azwj] Inspires him, so he should do it, for that is from Allah[-azwj] the Exalted!''[279]

وَ مِنْهُ قَالَ قُدِّسَ سِرُّهُ وَ مِمَّا يُنَبِّهُ عَلَى أَنَّ حَدِيثَ الِاسْتِخَارَةِ قَدْ كَانَ مَشْهُوراً مَعْرُوفاً وَ بَيْنَ الشِّيعَةِ مَأْلُوفاً مَا رَوَيْنَاهُ بِإِسْنَادِنَا الْمُتَقَدِّمِ فِي طُرُقِنَا إِلَى مَا رَوَاهُ جَدِّي أَبُو جَعْفَرٍ الطُّوسِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيِّ فِيمَا رَوَاهُ فِي كِتَابِ الدَّلَائِلِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ الْيَسَعِ قَالَ: كُنْتُ مُجَاوِراً بِمَكَّةَ فَصِرْتُ إِلَى الْمَدِينَةِ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَأَرَدْتُ أَنْ أَسْأَلَهُ عَنْ كِسْوَةٍ يَكْسُونِيهَا فَلَمْ يَقْضِ لِي أَنْ أَسْأَلَهُ حَتَّى وَدَّعْتُهُ وَ أَرَدْتُ الْخُرُوجَ فَقُلْتُ أَكْتُبُ إِلَيْهِ وَ أَسْأَلُهُ

And from him, he, may his soul be sanctified, said, and from what he informed upon, 'The Hadeeth of Istikhara which is famous, well-known, and compile between the Shias is what we are reporting by our previous chain in our ways to what is reported by my grandfather Abu Ja'far Al Tusi, may Allah[-azwj] be Satisfied with him, from Abu Al Abbas Abdullah Bin Ja'far Al Himeyri among what he reported in 'Kitab Al Daleel', from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sahl Bin Yas'a who said,

'I was in the vicinity of Makkah. I came to Al-Medina and entered to see Abu Ja'far[-asws]. I wanted to ask him[-asws] about a cloth he[-asws] can clothe me with, but it was not decreed that I ask Him[-azwj] until I bade him[-asws] farewell and intended to go out. I said (within myself), 'I shall write to him[-asws] and ask him[-asws]''.

قَالَ فَكَتَبْتُ الْكِتَابَ وَ صِرْتُ إِلَى مَسْجِدِ الرَّسُولِ ص- عَلَى أَنْ أُصَلِّيَ رَكْعَتَيْنِ وَ أَسْتَخِيرَ اللَّهَ مِائَةَ مَرَّةٍ فَإِنْ وَقَعَ فِي قَلْبِي أَنْ أَبْعَثَ إِلَيْهِ بِالْكِتَابِ بَعَثْتُهُ وَ إِلَّا خَرَقْتُهُ

He (the narrator) said, 'I wrote the letter and came to Masjid of the Rasool[-saww] based upon that I shall pray two Cycles Salat and seek the Choice of Allah[-azwj] one hundred times. If it occurs in my heart to send the letter to him[-asws], I shall send it, or else I shall tear it'.

[278] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 28 b
[279] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 28 c

قَالَ فَوَقَعَ فِي قَلْبِي أَنْ لَا أَبْعَثَ فِيهِ فَخَرَقْتُ الْكِتَابَ وَ خَرَجْتُ مِنَ الْمَدِينَةِ فَبَيْنَا أَنَا كَذَلِكَ إِذْ رَأَيْتُ رَسُولًا مَعَهُ ثِيَابٌ فِي مِنْدِيلٍ يَتَخَلَّلُ الْقَطَرَاتُ وَ يَسْأَلُ عَنْ مُحَمَّدِ بْنِ سَهْلٍ الْقُمِّيِّ حَتَّى انْتَهَى إِلَيَّ وَ قَالَ مَوْلَاكَ بَعَثَ إِلَيْكَ بِهَذَا وَ إِذَا مُلَاءَتَانِ

He (the narrator) said, ‘It occurred in my heart not to send it, so I tore the letter and went out from Al Medina. While I was like that when I saw a messenger. With him was a cloth (wrapped) in a towel dripping drops, and he asked about Muhammad Bin Sahl Al-Qummi until he ended to me and said, ‘Your Master-asws has sent this to you!’ – and these were two sheets’.

قَالَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى فَقَضَى أَنِّي غَسَّلْتُهُ حِينَ مَاتَ وَ كَفَّنْتُهُ فِيهِمَا.

Ahmad Bin Muhammad Bin Isa said, ‘He decreed that I should wash him when he dies and enshroud him in these’’.[280]

29- الفتح، فتح الأبواب بِإِسْنَادِهِ إِلَى جَدِّهِ الشَّيْخِ أَبِي جَعْفَرٍ بِإِسْنَادِهِ إِلَى الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا اسْتَخَارَ اللَّهَ عَبْدٌ قَطُّ فِي أَمْرٍ مِائَةَ مَرَّةٍ عِنْدَ رَأْسِ الْحُسَيْنِ ع فَيَحْمَدُ اللَّهَ وَ يُثْنِي عَلَيْهِ إِلَّا رَمَاهُ اللَّهُ بِخَيْرِ الْأَمْرَيْنِ.

(The book) ‘Fat’h Al Abwaab’ – by his chain to his grandfather the Sheykh Abu Ja’far, by his chain to Al-Hassan Bin Ali Bin Fazzal, from Safwan Al Jammal,

‘From Abu Abdullah-asws having said: ‘No servant will seek the Choice of Allah-azwj regarding a matter, one hundred times by the head of Al-Husayn-azwj, praising Allah-azwj and extolling upon Him-azwj, except Allah-azwj will Cast to him better of the two matters’’.[281]

وَ مِنْهُ قَالَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَدِّي فِي كِتَابِ الْمَبْسُوطِ إِذَا أَرَادَ أَمْراً مِنَ الْأُمُورِ لِدِينِهِ أَوْ دُنْيَاهُ يُسْتَحَبُّ لَهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا مَا شَاءَ وَ يَقْنُتُ فِي الثَّانِيَةِ فَإِذَا سَلَّمَ دَعَا بِمَا أَرَادَ وَ يَسْجُدُ وَ يَسْتَخِيرُ اللَّهَ فِي سُجُودِهِ مِائَةَ مَرَّةٍ وَ يَقُولُ أَسْتَخِيرُ اللَّهَ فِي جَمِيعِ أُمُورِي ثُمَّ يَمْضِي فِي حَاجَتِهِ.

And from, he, may Allah-azwj be Satisfied with him, said, ‘My grandfather said in the book ‘Al Mabsout’ –

‘Whenever he intends a matter from the matters of his religion or his world, it is recommended for him to pray two Cycles Salat, reciting in these whatever he so desires to, and perform Qunout in the second. When he has performed Salaam, he should supplicated with whatever he wants and do Sajdah, and seek the Choice of Allah-azwj in his Sajdah one hundred times saying, ‘I seek the Choice of Allah-azwj in entirety of my affairs’, then he should continue in his needs’’.[282]

30- الْمُتَهَجِّدُ، رَوَى الْحَسَنُ بْنُ عَلِيِّ بْنِ فَضَّالٍ قَالَ: سَأَلَ الْحَسَنُ بْنُ جَهْمٍ أَبَا الْحَسَنِ ع لِابْنِ أَسْبَاطٍ فَقَالَ لَهُ مَا تَرَى لَهُ وَ ابْنُ أَسْبَاطٍ حَاضِرٌ وَ نَحْنُ جَمِيعاً يَرْكَبُ الْبَحْرَ أَوِ الْبَرَّ إِلَى مِصْرَ وَ أَخْبَرَهُ بِخَبَرِ طَرِيقِ الْبَرِّ

(The book) ‘Al Mutahajjid’ – It is reported by Al-Hassan Bin Ali Bin Fazzal who said,

[280] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 28 d
[281] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 29 a
[282] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 29 b

‘Al-Hassan Bin Jahm asked Abu Al-Hassan-asws for Ibn Asbaat. He said to him-asws, ‘What is your-asws view for him?’, and Ibn Asbaat was present and we were all sailing the sea or land to Egypt, and he-asws informed him-asws with news of way of the sea.

فَقَالَ فَأْتِ الْمَسْجِدَ فِي غَيْرِ وَقْتِ صَلَاةٍ فَرِيضَةٍ فَصَلِّ رَكْعَتَيْنِ وَ اسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ ثُمَّ انْظُرْ أَيُّ شَيْءٍ يَقَعُ فِي قَلْبِكَ فَاعْمَلْ بِهِ

‘He-asws said: ‘Go to the Masjid in other than the time of the Obligatory Salat, pray two Cycles and seek the Choice of Allah-azwj (saying) one hundred times, then look at which thing occurs in your heart, work with it’.

فَقَالَ لَهُ الْحَسَنُ بْنُ الْجَهْمِ الْبَرُّ أَحَبُّ إِلَيَّ لَهُ

Al-Hassan Bin Al-Jahm said to him, ‘The land is more beloved to me for it’.

قَالَ ع وَ إِلَيَّ.

He-asws said: ‘And to me-asws!’’[283]

31- الْمَكَارِمُ، وَ الْفَقِيهُ، عَنْ نَاجِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ إِذَا أَرَادَ شِرَى شَيْءٍ مِنَ الْعَبْدِ وَ الدَّابَّةِ أَوِ الْحَاجَةَ الْخَفِيفَةَ أَوِ الشَّيْءَ الْيَسِيرَ اسْتَخَارَ اللَّهَ عَزَّ وَ جَلَّ فِيهِ سَبْعَ مَرَّاتٍ فَإِنْ كَانَ أَمْراً جَسِيماً اسْتَخَارَ اللَّهَ فِيهِ مِائَةَ مَرَّةٍ.

(The book) ‘Al Makarim’, and ‘Al Faqeeh’ – From Najie,

‘From Abu Abdullah-asws, whenever he wanted to buy something, the slave, or the animal, or the light need, of the easy thing, he-asws would seek the Choice of Allah-azwj Mighty and Majestic seven times regarding it. If it was an immensely large matter, he-asws would seek the Choice of Allah-azwj (saying) one hundred times’’.[284]

32- الْبَلَدُ الْأَمِينُ، رُوِيَ عَنِ الرِّضَا ع وَ هُوَ مِنْ أَدْعِيَةِ الْوَسَائِلِ إِلَى الْمَسَائِلِ اللَّهُمَّ إِنِّ خِيَرَتَكَ فِيمَا أَسْتَخِيرُكَ فِيهِ تُنِيلُ الرَّغَائِبَ وَ تُجْزِلُ الْمَوَاهِبَ وَ تُغْنِمُ الْمَطَالِبَ وَ تُطَيِّبُ الْمَكَاسِبَ وَ تَهْدِي إِلَى أَجْمَلِ الْمَذَاهِبِ وَ تَسُوقُ إِلَى أَحْمَدِ الْعَوَاقِبِ وَ تَقِي مَخُوفَ النَّوَائِبِ

(The book) ‘Al Balad Al Ameen’ – It is reported from Al-Reza-asws, and it is from supplications of (the book) ‘Al Wasaail Ila Al Masaail’ –

‘O Allah-azwj! Your-azwj Choice regarding what I am seeking Your-azwj Choice in achieves the desires, and multiply the bounties, and gain the purposes, and makes good the earnings, and guides to the most beautiful doctrines, and ushers to the most praise-worthy of the outcomes, and saves from the scary afflictions!

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ فِيمَا عَزَمَ رَأْيِي عَلَيْهِ وَ قَادَنِي عَقْلِي إِلَيْهِ فَسَهِّلِ اللَّهُمَّ مِنْهُ مَا تَوَعَّرَ وَ يَسِّرْ مِنْهُ مَا تَعَسَّرَ وَ اكْفِنِي فِيهِ الْمُهِمَّ وَ ادْفَعْ عَنِّي كُلَّ مُلِمٍّ وَ اجْعَلْ رَبِّ عَوَاقِبَهُ غُنْماً وَ خَوْفَهُ سِلْماً وَ بُعْدَهُ قُرْباً وَ جَدْبَهُ خِصْباً

O Allah-azwj, I seek Your-azwj Choice regarding what my opinion has determined upon, and my intellect has guided me to it, O Allah-azwj Facilitate from it what is hard, and Ease from it what

[283] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 30
[284] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 31

is difficult, and Suffice me of the worries in it, and Repel from me every adversity, and Lord[azwj], Make its outcome gainful, and its scary secured, and its far to be near, and its bareness as fertile.

وَ أَرْسِلِ اللَّهُمَّ إِجَابَتِي وَ أَنْجِحْ طَلِبَتِي وَ اقْضِ حَاجَتِي وَ اقْطَعْ عَوَائِقَهَا وَ امْنَعْ بَوَائِقَهَا وَ أَعْطِنِي اللَّهُمَّ لِوَاءَ الظَّفَرِ فِيمَا اسْتَخَرْتُكَ وَ وُفُورَ الْغُنْمِ فِيمَا دَعَوْتُكَ وَ عَوَائِدَ الْإِفْضَالِ فِيمَا رَجَوْتُكَ

And O Allah[azwj], Send forth my response, Grant success to my request, Fulfil my need, Remove its obstacles, Prevent its hindrances, and Bestow upon me, O Allah[azwj], the banner of victory in what I seek Your[azwj] Guidance for, and the abundance of gains in what I invoke You[azwj] for, and the returns of Blessings in what I am hoping from You[azwj]!

وَ اقْرِنْهُ اللَّهُمَّ بِالنَّجَاحِ وَ حِطَّهُ بِالصَّلَاحِ وَ أَرِنِي أَسْبَابَ الْخِيَرَةِ وَاضِحَةً وَ أَعْلَامَ غُنْمِهَا لَائِحَةً وَ اشْدُدْ حُنَاقَ تَعَسُّرِهَا وَ انْعَشْ صَرِيعَ تَيَسُّرِهَا

And O Allah[azwj], Couple it with success and Surround it with righteousness. Show me the clear ways of goodness, and Display the signs of its gains, and Tighten the difficulties of its challenges, and Enliven the ease of its accomplishments!

وَ بَيِّنِ اللَّهُمَّ مُلْتَبَسَهَا وَ أَطْلِقْ مُحْتَبَسَهَا وَ مَكِّنْ أُسَّهَا حَتَّى تَكُونَ خِيَرَةً مُقْبِلَةً بِالْغُنْمِ مُزِيلَةً لِلْغُرْمِ عَاجِلَةَ النَّفْعِ بَاقِيَةَ الصُّنْعِ إِنَّكَ وَلِيُّ الْمَزِيدِ مُبْتَدِئٌ بِالْجُودِ.

O Allah[azwj], Clarify what is confusing about it, and Release what is restricted, and Empower its efforts until it becomes a profitable endeavour, removing adversity swiftly with lasting benefits. Surely You[azwj] are in Charge of the increase, Initiator of the Generosity!''[285]

33- الفتح، فتح الأبواب نَقْلًا مِنْ كِتَابِ سَعْدِ بْنِ عَبْدِ اللَّهِ الثِّقَةِ عَنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي الْجَهْمِ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا اسْتَخَارَ اللَّهَ عَبْدٌ سَبْعِينَ مَرَّةً بِهَذِهِ الِاسْتِخَارَةِ إِلَّا رَمَاهُ اللَّهُ بِالْخَيْرِ يَقُولُ يَا أَبْصَرَ النَّاظِرِينَ وَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ خِرْ لِي فِي كَذَا وَ كَذَا.

(The book) 'Fat'h Al Abwaab' – Copying from the book of Sa'ad Bin Abdullah Al Siqqa, from Al-Husayn, from Muhammad Bin Khalid, from Abu Al Jahm, from Muawiya Bin Maysara who said,

'Abu Abdullah[asws] said: 'No servant will seek the Choice of Allah[azwj] (saying) seventy times with this Istikhara except Allah[azwj] will Cast to him the goodness. He should say, 'O most Seeing of the beholders, and O most Listening of the listeners, and O Swiftest of the reckoners, and O most Merciful of the merciful ones! Send Salawaat upon Muhammad[saww] and upon People[asws] of his[saww] Household, and Choose for me regarding such and such!''[286]

الْمُتَهَجِّدُ، وَ الْفَقِيهُ، وَ التَّهْذِيبُ، عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ مِثْلَهُ وَ زَادُوا بَعْدَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ فِيهَا وَ أَهْلِ بَيْتِهِ.

(The book) 'Al Mutahajjid', and 'Al Faqeeh', and 'Al Tahzeeb', from Muawiya Bin Maysara – similar to it, and they increased after: 'Merciful ones, and O most Judicial of the judges', and in it is, 'And People[asws] of his[saww] Household''.[287]

[285] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 32
[286] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 33 a
[287] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 33 b

الْمَكَارِمُ، عَنْ مُعَاوِيَةَ مِثْلَ الْأَخِيرِ وَ زَادَ فِي آخِرِهِ ثُمَّ اسْجُدْ سَجْدَةً تَقُولُ فِيهَا مِائَةَ مَرَّةٍ- أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ أَسْتَقْدِرُ اللَّهَ فِي عَافِيَةٍ بِقُدْرَتِهِ- ثُمَّ ائْتِ حَاجَتَكَ فَإِنَّهَا خِيرَةٌ لَكَ عَلَى كُلِّ حَالٍ وَ لَا تَتَّهِمْ رَبَّكَ فِيمَا تَتَصَرَّفُ فِيهِ.

(The book) 'Al Makarim' – from Muawiya – similar to the last one, and there is an increase in its end: 'Then perform a Sajdah saying in it one hundred times, 'I seek the Choice of Allah-azwj by His-azwj Mercy! I seek the Determination of Allah-azwj in well-being by His-azwj Determination!' Then ask for your need, for it will be better for you upon all situations, and do not accuse your Lord-azwj regarding what is Turned away from you''.[288]

34- الفتح، فتح الأبواب عَنْ شَيْخَيْهِ الْفَقِيهَيْنِ مُحَمَّدِ بْنِ نَمَا وَ أَسْعَدَ بْنِ عَبْدِ الْقَاهِرِ بِإِسْنَادِهِمَا الْمُتَقَدِّمِ إِلَى شَيْخِ الطَّائِفَةِ بِإِسْنَادِهِ إِلَى الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا أُمِرْنَا بِالْخُرُوجِ إِلَى الشَّامِ فَقُلْتُ اللَّهُمَّ إِنْ كَانَ هَذَا الْوَجْهُ الَّذِي هَمَمْتُ بِهِ خَيْراً لِي فِي دِينِي وَ دُنْيَايَ وَ عَاقِبَةِ أَمْرِي وَ لِجَمِيعِ الْمُسْلِمِينَ فَيَسِّرْهُ لِي وَ بَارِكْ لِي

(The book) 'Fat'h Al Abwaab' – from his two Sheykhs, the two jurists, Muhammad Bin Nama and As'ad Bin Abdul Qahir, by their previous chains to Sheykh Al Taaifa, by his chain to Al-Hassan Bin Mahboub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

'From Abu Abdullah-asws, he said: 'We were ordered to go out to Syria, so I said: 'O Allah-azwj! If this direction which I am worried with were to be better for me regarding my religion and my world, and outcome of my affairs and for entirety of the Muslims, Facilitate it for me and Bless for me in it!

فِيهِ وَ إِنْ كَانَ ذَلِكَ شَرّاً لِي فَاصْرِفْهُ عَنِّي إِلَى مَا هُوَ خَيْرٌ لِي فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ أَسْتَخِيرُ اللَّهَ وَ يَقُولُ ذَلِكَ مِائَةَ مَرَّةٍ

And if that was evil for me, Turn it away from me to what is better for me. Surely, You-azwj Know and I don't know, and You-azwj are Able and I am not able, and You-azwj are Knower of the unseen! I seek the Choice of Allah-azwj!', and he should say that one hundred times'.

قَالَ وَ أَخَذْتُ حَصَاةً وَ وَضَعْتُهَا عَلَى نَعْلِي حَتَّى أَتْمَمْتُهَا فَقُلْتُ أَ لَيْسَ إِنَّمَا يَقُولُ هَذَا الدُّعَاءَ مَرَّةً وَاحِدَةً وَ يَقُولُ مِائَةَ مَرَّةٍ أَسْتَخِيرُ اللَّهَ

He said: 'And I took some pebbles and placed these upon my slippers until I completed it. I said, 'Shouldn't he be saying this supplication one times, and saying one hundred times, 'I seek the Choice of Allah-azwj?'

قَالَ هَكَذَا قُلْتُ مِائَةَ مَرَّةٍ وَ مَرَّةً هَذَا الدُّعَاءَ

He said: 'That is how you should say one hundred and one times, this supplication'.

قَالَ فَصَرَفَ ذَلِكَ الْوَجْهَ عَنِّي وَ خَرَجْتُ بِذَلِكَ الْجِهَازِ إِلَى مَكَّةَ وَ يَقُولُهَا فِي الْأَمْرِ الْعَظِيمِ مِائَةَ مَرَّةٍ وَ مَرَّةً وَ فِي الْأَمْرِ الدُّونِ عَشْرَ مَرَّاتٍ.

He said, 'That direction was turned away from me and due to that I went out to Al Hijaz to Makkah, and he should be saying it one hundred and one times regarding the mighty matter,

[288] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 33 c

and in the lower matter, ten times''.[289] (unclear recording. Cannot figure out who is saying what)

35- الْمُتَهَجِّدُ، وَ الْمَكَارِمُ، وَ الْجُنَّةُ، جنة الأمان رَوَى مُرَازِمٌ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَرَادَ أَحَدُكُمْ شَيْئاً فَلْيُصَلِّ رَكْعَتَيْنِ وَ لْيَحْمَدِ اللَّهَ وَ لْيُثْنِ عَلَيْهِ وَ يُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ- وَ يَقُولُ اللَّهُمَّ إِنْ كَانَ هَذَا الْأَمْرُ خَيْراً لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَيَسِّرْهُ لِي وَ قَدِّرْهُ وَ إِنْ كَانَ عَلَى غَيْرِ ذَلِكَ فَاصْرِفْهُ عَنِّي-

(The book) 'Al Mutahajjid', and 'Al Makarim', and 'Junnat Al Amaan' – It is reported by Murazim who said,

'Abu Abdullah-asws said: 'Whenever one of you intends something, let him pray two Cycles Salat and let him praise Allah-azwj and let him extol upon Him-azwj, and he should send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and he should say, 'O Allah-azwj! If this matter was good for me in my religion, and my world, and my Hereafter, Facilitate it for me and Determine it, and if it was other than that, Turn it away from me!'

فَسَأَلْتُهُ عَنْ أَيِّ شَيْءٍ أَقْرَأُ فِيهِمَا فَقَالَ ع اقْرَأْ فِيهِمَا مَا شِئْتَ وَ إِنْ شِئْتَ قَرَأْتَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يا أَيُّهَا الْكافِرُونَ.

I asked him-asws about which thing I should be reciting in it. He-asws said: 'Recite in these whatever you desire to, and if you like, you can recite (Surah) Al Tawheed, and (Surah) Al Kafiroun!''[290]

36- الْمَكَارِمُ، عَنْ عُمَرَ بْنِ حُرَيْثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صَلِّ رَكْعَتَيْنِ وَ اسْتَخِرِ اللَّهَ فَوَ اللَّهِ مَا اسْتَخَارَ اللَّهَ تَعَالَى مُسْلِمٌ إِلَّا خَارَ اللَّهُ لَهُ الْبَتَّةَ.

(The book) 'Al Makarim' – from Umar Bin Hureys who said,

'Abu Abdullah-asws said: 'Pray two Cycles Salat and seek the Choice of Allah-azwj. By Allah-azwj! No Muslim will seek the Choice of Allah-azwj the Exalted except Allah-azwj will Definitely Choose for him''.[291]

37- الْمُهَذَّبُ، لِابْنِ الْبَرَّاجِ صَلَاةُ الِاسْتِخَارَةِ رَكْعَتَانِ يُصَلِّيهِمَا مَنْ أَرَادَ صَلَاتَهُمَا كَمَا يُصَلِّي غَيْرَهُمَا مِنَ النَّوَافِلِ فَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ فِي الرَّكْعَةِ الثَّانِيَةِ قَنَتَ قَبْلَ الرُّكُوعِ ثُمَّ يَرْكَعُ وَ يَقُولُ فِي سُجُودِهِ أَسْتَخِيرُ اللَّهَ مِائَةَ مَرَّةٍ

(The book) 'Al Muhazzib' of Ibn Al Barraj –

'Salat of the Istikhara is of two Cycles. One who wants to pray these should pray just as he prays others from the optional Salat(s). When he is free from the recitation in the second Cycle, he should perform Qunout before the Ruk'u, then he should do Ruk'u and say in his Sajdah, 'I seek the Choice of Allah-azwj!' – one hundred times.

فَإِذَا أَكْمَلَ الْمِائَةَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ- لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ رَبِّ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خِرْ لِي فِي كَذَا وَ كَذَا- وَ يَذْكُرُ حَاجَتَهُ الَّتِي قَصَدَ هَذِهِ الصَّلَاةَ لِأَجْلِهَا

When he completes the one hundred, he should say, 'There is no god except Allah-azwj the Forbearing, the Benevolent! There is no god except Allah-azwj the Exalted, the Magnificent.

[289] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 34
[290] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 35
[291] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 36

Lord-azwj, by the right of Muhammad-saww and Progeny-asws of Muhammad-saww, Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Choose for me regarding such and such!' – and he should mention his need which he had aimed this Salat for its reason'.

وَ قَدْ وَرَدَ فِي صَلَاةِ الِاسْتِخَارَةِ وُجُوهٌ غَيْرُ مَا ذَكَرْنَاهُ وَ الْوَجْهُ الَّذِي ذَكَرْنَاهُ هَاهُنَا مِنْ أَحْسَنِهَا.

And another aspect has been referred regarding Salat of the Istikhara, and the aspect which we have mentioned over here is from its best''.[292]

38- أَقُولُ وَ رَأَيْتُ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا نَقْلًا مِنْ كِتَابِ رَوْضَةِ النَّفْسِ فِي الْعِبَادَاتِ الْخَمْسِ أَنَّهُ قَالَ: فَصْلٌ فِي الِاسْتِخَارَاتِ ثُمَّ قَالَ وَ قَدْ وَرَدَ فِي الْعَمَلِ بِهَا وُجُوهٌ مُخْتَلِفَةٌ مِنْ أَحْسَنِهَا أَنْ تَغْتَسِلَ ثُمَّ تُصَلِّيَ رَكْعَتَيْنِ تَقْرَأُ فِيهِمَا مَا أَحْبَبْتَ فَإِذَا فَرَغْتَ مِنْهُمَا قُلْتَ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ أَسْتَخِيرُكَ بِعِزَّتِكَ وَ أَسْتَخِيرُكَ بِقُدْرَتِكَ

I (Majlisi) am saying, 'And I saw in one of the compilation of our companions, copying from the book 'Rowzat Al Nafs', regarding the five worships.

'He said detailing regarding the Istikhara(s), the said, 'And it has been referred regarding the acts of worship with its different aspects. From its most excellent is that you should bathe, then pray two Cycles Salat reciting in these whatever you like. When you are free from it, say, 'O Allah-azwj! I seek Your-azwj Choice by Your-azwj Knowledge, and I seek Your-azwj Choice by Your-azwj Might, and I seek Your-azwj Choice by Your-azwj Determination!

وَ أَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ إِنْ كَانَ هَذَا الْأَمْرُ الَّذِي أُرِيدُهُ خَيْراً فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ خَيْراً لِي فِيمَا يَنْبَغِي فِيهِ خَيْرٌ وَ أَنْتَ أَعْلَمُ بِعَوَاقِبِهِ مِنِّي فَيَسِّرْهُ لِي وَ بَارِكْ لِي فِيهِ وَ أَعِنِّي عَلَيْهِ

And I ask You-azwj from Your-azwj Mighty Grace, for You-azwj are Able and I am not able, and You-azwj Know and I don't know, and You-azwj are Knower of the unseen! If this matter which I intend was good regarding my religion and my world and my Hereafter, and better for me regarding what is befitting being good for me in it, and You-azwj are more Knowing of its outcome than I am, Facilitate it for me, and Bless for me in it, and Assist me upon it!

وَ إِنْ كَانَ شَرّاً لِي فَاصْرِفْهُ عَنِّي وَ قَيِّضْ لِيَ الْخَيْرَ حَيْثُ كَانَ وَ أَرْضِنِي بِهِ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ.

And if it was evil for me, Turn it away from me and Ordain the good for me wherever it may be, and Make me to be satisfied with it until I don't love hastening of what You-azwj have Delayed, nor delaying of what You-azwj have Hastened!''[293]

39- مِصْبَاحُ ابْنِ الْبَاقِي، رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مَا شَاءَ اللَّهُ كَانَ- اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ خِيَارَ مَنْ فَوَّضَ إِلَيْكَ أَمْرَهُ وَ أَسْلَمَ إِلَيْكَ نَفْسَهُ وَ اسْتَسْلَمَ إِلَيْكَ فِي أَمْرِهِ وَ خَلَا لَكَ وَجْهُهُ وَ تَوَكَّلَ عَلَيْكَ فِيمَا نَزَلَ بِهِ

(The book) 'Misbah Ibn Al Baqi' – It is reported,

[292] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 37
[293] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 38

‘From Amir Al-Momineen-asws: ‘Whatever Allah-azwj Desires happens! O Allah-azwj! I seek Your-azwj Choice, and Choice for the one who has delegated his affairs to You-azwj, and submitted himself to You-azwj, and submitted his affairs to You-azwj, and vacated his face to You-azwj, and relies upon You-azwj regarding what befalls with him!

اللَّهُمَّ خِرْ لِي وَ لَا تَخِرْ عَلَيَّ وَ كُنْ لِي وَ لَا تَكُنْ عَلَيَّ وَ انْصُرْنِي وَ لَا تَنْصُرْ عَلَيَّ وَ أَعِنِّي وَ لَا تُعِنْ عَلَيَّ وَ أَمْكِنِّي وَ لَا تُمَكِّنْ مِنِّي وَ اهْدِنِي إِلَى الْخَيْرِ وَ لَا تُضِلَّنِي وَ أَرْضِنِي بِقَضَائِكَ وَ بَارِكْ لِي فِي قَدَرِكَ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! Choose for me and do not Choose against me, and Be for me and do not Be against me, and Help me and do not Help against me, and Assist me and do not Assist against me, and Enable me and do not Enable (others) from me, and Guide me to the good and do not Let me stray, and Make be to be satisfied with Your-azwj Decree, and Bless for me in Your-azwj Determination! Surely You Do whatever You-azwj Desire to, and You-azwj Judge whatever You-azwj Want, and You-azwj are Able upon all things!

اللَّهُمَّ إِنْ كَانَ الْخِيَرَةُ فِي أَمْرِي هَذَا فِي دِينِي وَ دُنْيَايَ وَ عَاقِبَةِ أَمْرِي فَسَهِّلْهُ لِي وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي يَا أَرْحَمَ الرَّاحِمِينَ- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

O Allah-azwj! If in this matter is the goodness regarding my religion and my world and outcome of my affairs, Facilitate it for me, and if it was other than that, Turn it away from me, O most Merciful of the merciful ones! You-azwj are Able upon all things, and Allah-azwj is Sufficient for us and is the best Protector!’’[294]

[294] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 119 H 39

باب 8 النوادر

CHAPTER 120 – THE MISCELLANEOUS

1- الْفَتْحُ، فتح الأبواب قَالَ قُدِّسَ سِرُّهُ اعْلَمْ أَنِّي مَا وَجَدْتُ حَدِيثاً صَرِيحاً أَنَّ الْإِنْسَانَ يَسْتَخِيرُهُ لِسِوَاهُ لَكِنْ وَجَدْتُ أَحَادِيثَ كَثِيرَةً تَتَضَمَّنُ الْحَثَّ عَلَى قَضَائِهِ حَوَائِجَ الْإِخْوَانِ مِنَ اللَّهِ جَلَّ جَلَالُهُ بِالدَّعَوَاتِ وَ سَائِرِ التَّوَسُّلَاتِ حَتَّى رَأَيْتُ فِي الْأَخْبَارِ مِنْ فَوَائِدِ الدُّعَاءِ لِلْإِخْوَانِ مَا لَا أَحْتَاجُ إِلَى ذِكْرِهِ الْآنَ لِظُهُورِهِ بَيْنَ الْأَعْيَانِ

(The book) 'Fatah Al Abwaab' –

He, may his soul be sanctified, said, 'Know that I have not found any explicit Hadeeth that the person would seek His-azwj Choice for others, but I found many Ahadeeth including the urging upon his fulfilling needs of the others from Allah-azwj, Majestic is His-azwj Majesty, with the supplications and rest of the means, to the extent that I was in the reports from benefits of the supplications for the brethren what there is no need for me to mention it now due to it being apparent between the people.

وَ الِاسْتِخَارَاتُ عَلَى سَائِرِ الرِّوَايَاتِ هِيَ مِنْ جُمْلَةِ الْحَاجَاتِ وَ مِنْ جُمْلَةِ الدَّعَوَاتِ وَ اسْتِخَارَةُ الْإِنْسَانِ عَنْ غَيْرِهِ دَاخِلَةٌ فِي عُمُومِ الْأَخْبَارِ الْوَارِدَةِ بِمَا ذَكَرْنَاهُ لِأَنَّ الْإِنْسَانَ إِذَا كَلَّفَهُ غَيْرُهُ مِنَ الْإِخْوَانِ الِاسْتِخَارَةَ فِي بَعْضِ الْحَاجَاتِ فَقَدْ صَارَتِ الْحَاجَةُ لِلَّذِي يُبَاشِرُ الِاسْتِخَارَاتِ فَيَسْتَخِيرُ لِنَفْسِهِ وَ لِلَّذِي يُكَلِّفُهُ الِاسْتِخَارَةَ

And seeking the Istikhara according to rest of the reports is from all the needs and all the supplication. When a person is entrusted with seeking guidance for others, it falls under the general category of reports we have mentioned. This is because when someone assigns to his brother the task of seeking Istikhara for certain matters, the need arises for the person directly involved in the Istikhara to seek the Choice for himself and for the one who has been tasked with the Istikhara.

أَمَّا اسْتِخَارَتُهُ لِنَفْسِهِ بِأَنَّهُ هَلِ الْمَصْلَحَةُ لِلَّذِي يُبَاشِرُ الِاسْتِخَارَةَ فِي الْفِعْلِ لِمَنْ يُكَلِّفُهُ الِاسْتِخَارَةَ وَ هَلِ الْمَصْلَحَةُ لِلَّذِي يُكَلِّفُهُ الِاسْتِخَارَةَ فِي الْفِعْلِ أَوِ التَّرْكِ وَ هَذَا مِمَّا يَدْخُلُ تَحْتَ عُمُومِ الرِّوَايَاتِ بِالِاسْتِخَارَاتِ وَ بِقَضَاءِ الْحَاجَاتِ وَ مَا يَتَوَقَّفُ هَذَا عَلَى شَيْءٍ يَخْتَصُّ بِهِ فِي الرِّوَايَاتِ.

As for seeking Choice for oneself, it involves assessing whether the benefit lies in the one directly performing the Istikhara. This includes determining whether the benefit is for the one assigning the Istikhara in terms of action or abstention. This falls within the general scope of the narrations related to Istikhara and fulfilment of the needs. The specific details depend on matters that are mentioned in the reports!''[295] (Not a Hadeeth)

[295] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 120 H 1

أبواب الصلوات التي يتوصل بها إلى حصول المقاصد و الحاجات سوى ما مر في أبواب الجمعة و الاستخارات

CHAPTER ON THE SALAT(S) WHICH ONE CAN SEEK MEANS WITH TO ACHIEVE THE AIMS AND THE NEEDS BESIDES WHAT HAS PASSED IN CHAPTERS ON THE FRIDAY AND THE ISTIKHARA(S)

باب 121 صلاة الاستسقاء و آدابها و خطبها و أدعيتها

CHAPTER 121 – SALAT OF ISTISQA (FOR RAIN) AND ITS METHOD AND ITS SERMON AND ITS SUPPLICATIONS

الآيات البقرة وَ إِذِ اسْتَسْقى مُوسى لِقَوْمِهِ

The Verses – (Surah) Al Baqarah: ***And when Musa prayed for the rain for his people, [2:60]***.

المائدة وَ لَوْ أَنَّهُمْ أَقامُوا التَّوْراةَ وَ الْإِنْجِيلَ وَ ما أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ

(Surah) Al Maidah: ***And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord, they would have eaten from their above and from beneath their legs. [5:66]***.

الأعراف وَ لَوْ أَنَّ أَهْلَ الْقُرى آمَنُوا وَ اتَّقَوْا لَفَتَحْنا عَلَيْهِمْ بَرَكاتٍ مِنَ السَّماءِ وَ الْأَرْضِ وَ لكِنْ كَذَّبُوا فَأَخَذْناهُمْ بِما كانُوا يَكْسِبُونَ

(Surah) Al Araaf: ***And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96]***.

حمعسق وَ هُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ ما قَنَطُوا وَ يَنْشُرُ رَحْمَتَهُ وَ هُوَ الْوَلِيُّ الْحَمِيدُ

(Surah Al Shura): ***And He is the One Who Sends the rain from after their despair, and He Spreads His Mercy, and He is the Guardian, the Praise One [42:28]***.

نوح فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كانَ غَفَّاراً– يُرْسِلِ السَّماءَ عَلَيْكُمْ مِدْراراً وَ يُمْدِدْكُمْ بِأَمْوالٍ وَ بَنِينَ وَ يَجْعَلْ لَكُمْ جَنَّاتٍ وَ يَجْعَلْ لَكُمْ أَنْهاراً

(Surah) Al Nuh[-as]: ***So I said: 'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]***.

الجن وَ أَنْ لَوِ اسْتَقامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْناهُمْ ماءً غَدَقاً.

(Surah) Al Jinn: ***And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]***.

1- دَعَائِمُ الْإِسْلَامِ، رُوِّينَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص خَرَجَ إِلَى الْمُصَلَّى فَاسْتَسْقَى.

'We are reporting from Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws]: 'Rasool-Allah[saww] went out to the prayer mat and prayed for rain''.[296]

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا يَكُونُ الِاسْتِسْقَاءُ إِلَّا فِي بَرَازٍ مِنَ الْأَرْضِ يَخْرُجُ الْإِمَامُ فِي سَكِينَةٍ وَ وَقَارٍ وَ خُشُوعٍ وَ مَسْأَلَةٍ وَ يَبْرُزُ مَعَهُ النَّاسُ فَيَسْتَسْقِي لَهُمْ-

And from Ja'far[asws] Bin Muhammad[asws] having said: 'The praying for rain does not take place except in open space from the land. The imam (prayer leader) should go out in tranquillity and dignity, and humbleness, and the asking, and the people should go out with him, and he would pray for rain for them'.

قَالَ وَ صَلَاةُ الِاسْتِسْقَاءِ كَصَلَاةِ الْعِيدَيْنِ يُصَلِّي الْإِمَامُ رَكْعَتَيْنِ يُكَبِّرُ فِيهِمَا كَمَا يُكَبِّرُ فِي صَلَاةِ الْعِيدَيْنِ ثُمَّ يَرْقَى الْمِنْبَرَ فَإِذَا اسْتَوَى عَلَيْهِ جَلَسَ جِلْسَةً خَفِيفَةً ثُمَّ قَامَ فَحَوَّلَ رِدَاءَهُ فَجَعَلَ مَا عَلَى عَاتِقِهِ الْأَيْمَنِ مِنْهُ عَلَى عَاتِقِهِ الْأَيْسَرِ وَ مَا عَلَى عَاتِقِهِ الْأَيْسَرِ عَلَى عَاتِقِهِ الْأَيْمَنِ كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع وَ هِيَ مِنَ السُّنَّةِ

He[asws] said: 'And Salat Al-Istisqa (praying for rain) is like Salat of the two Eid(s). The prayer leader would pray two Cycles, exclaiming Takbeer in these just as he exclaims in Salat of the Eid(s). Then he should ascend the pulpit. When he sits evenly upon it, he should sit a light sitting, then stand the overturn his robe (inside out), making what is upon his right shoulder from it to be upon the left shoulder, and what is upon his left shoulder to be upon his right shoulder. Like that was done by Rasool-Allah[saww] and Ali[asws], and it is from the Sunnah.

ثُمَّ يُكَبِّرُ اللَّهَ رَافِعاً صَوْتَهُ وَ يَحْمَدُهُ بِمَا هُوَ أَهْلُهُ وَ يُسَبِّحُهُ وَ يُثْنِي عَلَيْهِ وَ يَجْتَهِدُ فِي الدُّعَاءِ وَ يُكْثِرُ مِنَ التَّسْبِيحِ وَ التَّهْلِيلِ وَ التَّكْبِيرِ مِثْلَ مَا يَفْعَلُ فِي صَلَاةِ الْعِيدَيْنِ

Then he should exclaim Greatness of Allah[azwj] raising his voice, and praise Him[azwj] with what He[azwj] is rightful of, and glorify Him[azwj] and extol upon Him[azwj], and he should strive in the supplication and frequent from the glorifying, and extolling the Oneness, and exclaiming the Greatness similar to what he had done in Salat of the Eid(s).

ثُمَّ يَسْتَسْقِي وَ يُكَبِّرُ بَعْضَ التَّكْبِيرِ مُسْتَقْبِلَ الْقِبْلَةِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ يَخْطُبُ وَ يَعِظُ النَّاسَ.

Then he should seek to be quenched (pray for rain) and exclaim one of the Takbeer(s) facing the Qiblah, and on his right and on his left, and he should address and preach to the people''.[297]

وَ عَنْهُ ع أَنَّهُ قَالَ: وَ يُسْتَحَبُّ أَنْ يَكُونَ الْخُرُوجُ إِلَى الِاسْتِسْقَاءِ يَوْمَ الْإِثْنَيْنِ وَ يُخْرَجُ الْمِنْبَرُ كَمَا يُخْرَجُ لِلْعِيدَيْنِ وَ لَيْسَ فِيهَا أَذَانٌ وَ لَا إِقَامَةٌ.

[296] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 1 a
[297] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 1 b

And from him[asws] having said: 'And it is recommended that his going out to pray for rain should be on the day of Monday, and he should bring out the pulpit just as he brings out for the Eid(s) (it was the customary practice), and there is neither any Azaan in it nor Iqama''.[298]

2- الْمُتَهَجِّدُ، وَ التَّهْذِيبُ، وَ الْفَقِيهُ، وَ اللَّفْظُ لِلْمُتَهَجِّدِ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع خَطَبَ بِهَذِهِ الْخُطْبَةِ فِي صَلَاةِ الِاسْتِسْقَاءِ فَقَالَ- الْحَمْدُ لِلَّهِ سَابِغِ النِّعَمِ وَ مُفَرِّجِ الْهَمِّ وَ بَارِئِ النَّسَمِ الَّذِي جَعَلَ السَّمَاوَاتِ الْمُرْسَاةَ عِمَاداً- وَ الْجِبالَ أَوْتاداً وَ الْأَرْضَ لِلْعِبَادِ مِهَاداً وَ مَلَائِكَتَهُ عَلَى أَرْجَائِهَا وَ حَمَلَةَ عَرْشِهِ عَلَى أَمْطَائِهَا وَ أَقَامَ بِعِزَّتِهِ أَرْكَانَ الْعَرْشِ وَ أَشْرَقَ بِضَوْئِهِ شُعَاعَ الشَّمْسِ وَ أَطْفَأَ بِشُعَاعِهِ ظُلْمَةَ الْغَطْشِ وَ فَجَّرَ الْأَرْضَ عُيُوناً وَ الْقَمَرَ نُوراً وَ النُّجُومَ بُهُوراً

(The book) 'Al Mutahajjid', and 'Al Tahzeeb', and 'Al Faqeeh', and the wording is of 'Al Mutahajjid' –

'It is reported that Amir Al-Momineen[asws] addressed with this sermon in Salat Al-Istisqa. He[asws] said: 'The Praise is for Allah[azwj], Giver of abundant bounties, and Reliever of the worries, and Maker of the person, the One Who Made the skies with anchored pillars, and the mountains as pegs, and the earth as a cradle for the servants, and Angels surrounding its extremities, and bearers of His[azwj] Throne upon its sides, and He[azwj] Established Pillars of His[azwj] Throne by His[azwj] Might, and rays of the sun shone by its illumination, and Extinguished the pitch darkness with its rays, and Burst springs of the earth, and the moon as light and the stars as brilliance!

ثُمَّ عَلَا فَتَمَكَّنَ وَ خَلَقَ فَأَتْقَنَ وَ أَقَامَ فَتَهَيْمَنَ فَخَضَعَتْ لَهُ نَخْوَةُ الْمُسْتَكْبِرِ وَ طَلَبَتْ إِلَيْهِ خَلَّةُ الْمُتَمَسْكِنِ

Then He[azwj] Exalted so was Enabled and Created, so was precise, and Established so was Dominant. The pride of the arrogant was humbled to Him[azwj], and seclusion of the adherents emerged to Him[azwj]!

اللَّهُمَّ فَبِدَرَجَتِكَ الرَّفِيعَةِ وَ مَحَلَّتِكَ الْمَنِيعَةِ وَ فَضْلِكَ الْبَالِغِ وَ سَبِيلِكَ الْوَاسِعِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا دَانَ لَكَ وَ دَعَا إِلَى عِبَادَتِكَ وَ وَفَى بِعُهُودِكَ وَ أَنْفَذَ أَحْكَامَكَ وَ اتَّبَعَ أَعْلَامَكَ عَبْدِكَ وَ نَبِيِّكَ وَ أَمِينِكَ عَلَى عَهْدِكَ إِلَى عِبَادِكَ الْقَائِمِ بِأَحْكَامِكَ وَ مُؤَيِّدِ مَنْ أَطَاعَكَ وَ قَاطِعِ عُذْرِ مَنْ عَصَاكَ

O Allah[azwj]! By Your[azwj] Lofty Rank, and Your[azwj] Invincible Place, and Your[azwj] extensive Grace, and Your vast way, I[asws] You[azwj] to Send Salawaat upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], just as they[asws] came close to You[azwj] and called to Your[azwj] worship, and were loyal with Your[azwj] Covenant, and implemented Your[azwj] Rulings, and followed standards of Your[azwj] servants and Your[azwj] Prophet[saww] and Your[azwj] Trustee upon Your[azwj] Covenant to Your[azwj] servants, the ones standing with Your[azwj] Judgments, and supporters of the ones obeying You[azwj], and cut off excuses of the one disobeying You[azwj]!

اللَّهُمَّ فَاجْعَلْ مُحَمَّداً أَجْزَلَ مَنْ جَعَلْتَ لَهُ نَصِيباً مِنْ رَحْمَتِكَ وَ أَنْضَرَ مَنْ أَشْرَقَ وَجْهُهُ لِسِجَالِ عَطِيَّتِكَ وَ أَقْرَبَ الْأَنْبِيَاءِ زُلْفَةً يَوْمَ الْقِيَامَةِ عِنْدَكَ وَ أَوْفَرَهُمْ حَظّاً مِنْ رِضْوَانِكَ وَ أَكْثَرَهُمْ صُفُوفَ أُمَّةٍ فِي جِنَانِكَ كَمَا لَمْ يَسْجُدْ لِلْأَحْجَارِ وَ لَمْ يَعْتَكِفْ لِلْأَشْجَارِ وَ لَمْ يَسْتَحِلَّ السِّبَا وَ لَمْ يَشْرَبِ الدِّمَاءَ

O Allah[azwj]! Make Muhammad[saww] as with the most plentiful of the ones You[azwj] Make a share for him from Your[azwj] Mercy, and freshest of the ones whose face will shine due to radiance of Your[azwj] Awards, and closest of the Prophets[as] in Your[azwj] Presence on the Day of Qiyamah, and their largest of portions from Your[azwj] Satisfaction, and their most rows of community in

[298] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 1 c

Your-azwj Gardens, just as he-saww did not prostrate to the stones, and did not devote to the trees, and did not legalise the intoxicants, and did not drink the bloods!

اللَّهُمَّ خَرَجْنَا إِلَيْكَ حِينَ فَاجَأَتْنَا الْمَضَايِقُ الْوَعْرَةُ وَ أَلْجَأَتْنَا الْمَحَابِسُ الْعَسِرَةُ وَ عَضَّتْنَا عَلَائِقُ الشَّيْنِ فَتَأَلَّبَتْ عَلَيْنَا لَوَاحِقُ الْمَيْنِ وَ اعْتَكَرَتْ عَلَيْنَا حَدَابِيرُ السِّنِينَ وَ أَخْلَفَتْنَا مَخَايِلُ الْجَوْدِ وَ اسْتَطْمَأْنَا لِصَوَارِخِ الْقَوْدِ فَكُنْتَ رَجَاءَ الْمُبْتَئِسِ وَ الثِّقَةَ لِلْمُلْتَمِسِ نَدْعُوكَ حِينَ قَنَطَ الْأَنَامُ وَ مُنِعَ الْغَمَامُ وَ هَلَكَ السَّوَامُ

O Allah-azwj! We are coming out to You-azwj at a time when the difficult passages surprised us, and the narrow paths sought refuge for us, and the fangs of adversity bit us, and the calamities of misfortune afflicted us. The calamities of the years overpowered us, and the hardships of life became severe upon us. The arrows of hardship targeted us, and the difficulties of fate became intense. We turn to You-azwj as our hope when people despair, and the clouds of grief prevail, and hopes are shattered!

يَا حَيُّ يَا قَيُّومُ عَدَدَ الشَّجَرِ وَ النُّجُومِ وَ الْمَلَائِكَةِ الصُّفُوفِ وَ الْعَنَانِ الْمَعْكُوفِ وَ أَنْ لَا تَرُدَّنَا خَائِبِينَ وَ لَا تُؤَاخِذَنَا بِأَعْمَالِنَا وَ لَا تُحَاصَّنَا بِذُنُوبِنَا وَ انْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ الْمُثْبِقِ وَ النَّبَاتِ الْمُونِقِ وَ امْنُنْ عَلَى عِبَادِكَ بِتَنْوِيعِ الثَّمَرَةِ وَ أَحْيِ بِلَادَكَ بِبُلُوغِ الزَّهَرَةِ

O Living, O Eternal, by the number of trees and stars, by the rows of angels, and the pillars of the Throne! Do not let us be disappointed, do not hold us accountable for our deeds, and do not Shield us with our sins. Bestow Your-azwj Mercy upon us through the clouds that bring forth abundant rain, the verdant plants, and shower Your-azwj Blessings upon Your-azwj servants with a variety of fruits. Revive Your lands with the blossoming of flowers.

وَ أَشْهِدْ مَلَائِكَتَكَ الْكِرَامَ السَّفَرَةَ سُقْيَا مِنْكَ نَافِعَةً دَائِمَةً غُزْرُهَا وَاسِعاً دَرُّهَا سَحَاباً وَابِلًا سَرِيعاً عَاجِلًا تُحْيِي بِهِ مَا قَدْ مَاتَ وَ تَرُدُّ بِهِ مَا قَدْ فَاتَ وَ تُخْرِجُ بِهِ مَا هُوَ آتٍ

I bear witness to Your-azwj noble angels who travel swiftly, a beneficial downpour from You-azwj overflowing with abundant and wide-ranging blessings, like swiftly flowing clouds and a prompt, rapid rainfall. Through it, Bring life to what has died, Restore what has been missed, and Bring forth what is yet to come!

اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مُمْرِعاً طَبَقاً مُجَلْجِلًا مُتَتَابِعاً خُفُوقُهُ مُنْبَجِسَةً بُرُوقُهُ مُرْتَجِسَةً هُمُوعُهُ وَ سَيْبُهُ مُسْتَدِرٌّ وَ صَوْبُهُ مُسْبَطِرٌّ- لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُوماً وَ بَرْدَهُ عَلَيْنَا حُسُوماً وَ ضَوْأَهُ عَلَيْنَا رُجُوماً وَ مَاءَهُ أُجَاجاً وَ نَبَاتَهُ رَمَاداً رِمْدِداً

O Allah-azwj! Grant us a beneficial, saturating rain, covering, rolling, and continuous, with its clouds dense, its lightning striking, its thunder resonating, its tumultuous noise, and its downpour cascading. Let its direction be widespread, its spread abundant, and its showers intense. Do not make its shadow harmful to us, its cold severe, its lightning a source of harm, its water overwhelming, and its vegetation barren and sparse!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ الشِّرْكِ وَ هَوَادِيهِ وَ الظُّلْمِ وَ دَوَاهِيهِ وَ الْفَقْرِ وَ دَوَاعِيهِ يَا مُعْطِيَ الْخَيْرَاتِ مِنْ أَمَاكِنِهَا وَ مُرْسِلَ الْبَرَكَاتِ مِنْ مَعَادِنِهَا مِنْكَ الْغَيْثُ الْمُغِيثُ وَ أَنْتَ الْغِيَاثُ الْمُسْتَغَاثُ وَ نَحْنُ الْخَاطِئُونَ مِنْ أَهْلِ الذُّنُوبِ وَ أَنْتَ الْمُسْتَغْفَرُ الْغَفَّارُ نَسْتَغْفِرُكَ لِلْجَهَالَاتِ مِنْ ذُنُوبِنَا وَ نَتُوبُ إِلَيْكَ مِنْ عَوَامِّ خَطَايَانَا

O Allah-azwj! We seek Refuge in You-azwj from associating partners with You-azwj and those who promote it, from injustice and its perpetrators, and from poverty and its causes. You-azwj are

the Giver of all good things from their sources and the Sender of bounties from their mines. You-azwj are the Provider of relieving rain, and we seek Your-azwj Help, as we are the wrongdoers among the people of sins. You-azwj are the Forgiver, the Oft-Forgiving. We seek Your-azwj Forgiveness for our ignorant mistakes, and we repent to You-azwj from the errors of our misguided ways!

اللَّهُمَّ فَأَرْسِلْ عَلَيْنَا دِيمَةً مِدْرَاراً وَ اسْقِنَا الْغَيْثَ وَاكِفاً مِغْزَاراً غَيْثاً وَاسِعاً وَ بَرَكَةً مِنَ الْوَابِلِ نَافِعَةً يُدَافِعُ الْوَدْقُ بِالْوَدْقِ دِفَاعاً وَ يَتْلُو الْقَطْرُ مِنْهُ الْقَطْرَ غَيْرَ خُلَّبٍ بَرْقُهُ وَ لَا مُكَذَّبٍ رَعْدُهُ وَ لَا عَاصِفَةٍ جَنَائِبُهُ

O Allah-azwj! Send upon us a continuous and abundant rain, quenching the earth's thirst and bringing blessings. Grant us a beneficial, widespread rainfall that defends against drought, with its lightning bright and its thunder true, not deceptive. May it be a source of life, flowing in rivulets, irrigating the land, and flourishing the crops. Let its brightness be like the lightning, and its sound like true thunder, not a deceptive storm. May it be a gentle breeze that nourishes and revives, bringing prosperity and goodness to its sides!

بَلْ رِيّاً يَعُصُّ بِالرِّيِّ رَبَابُهُ وَ فَاضَ فَانْصَاعَ بِهِ سَحَابُهُ وَ جَرَى آثَارُ هَيْدَبِهِ جَنَابَهُ سُقْيَا مِنْكَ مُحْيِيَةً مُرْوِيَةً مُحَفَّلَةً مُتَّصِلَةً زَاكِياً نَبْتُهَا نَامِياً زَرْعُهَا نَاضِراً عُودُهَا مُمْرِعَةً آثَارُهَا جَارِيَةً بِالْخِصْبِ وَ الْخَيْرِ عَلَى أَهْلِهَا تَنْعَشُ بِهَا الضَّعِيفَ مِنْ عِبَادِكَ

But a wind that rustles with its breeze, and its clouds gather and flow in response to it. The traces of its downpour run along its sides, being a Blessing from You-azwj, giving life and quenching thirst. It is a gathering, connected and pure, refreshing and revitalising, nurturing and flourishing. Its plants thrive and its crops are fresh. Its branches are fruitful, and its traces flow abundantly with fertility and goodness. May it bring life and prosperity to its people, especially those who are in need among Your-azwj servants!

وَ تُحْيِي بِهَا الْمَيِّتَ مِنْ بِلَادِكَ وَ تُنْعِمُ بِهَا الْمَبْسُوطَ مِنْ رِزْقِكَ وَ تُخْرِجُ بِهَا الْمَخْزُونَ مِنْ رَحْمَتِكَ وَ تَعُمُّ بِهَا مَنْ نَاءَ مِنْ خَلْقِكَ حَتَّى يُخْصِبَ لِإِمْرَاعِهَا الْمُجْدِبُونَ وَ يَحْيَا بِبَرَكَتِهَا الْمُسْنِتُونَ وَ تَتْرَعَ بِالْقِيعَانِ غُدْرَانُهَا

And through it, You-azwj Revive the dead from Your-azwj lands, Bestow Your-azwj sustenance upon the prosperous, bring forth the stored Blessings from Your-azwj Mercy, and Spread it over those in need among Your-azwj creatures. Thus, it enriches the barren lands, brings life to the desolate, and grants prosperity to those seeking its Blessings. May the grateful ones thrive by its grace, and may the content ones live by its blessings. Let its showers flow abundantly over the valleys, quenching the thirst of the land!

وَ تُورِقَ ذُرَى الْآكَامِ رَجَوَاتُهَا وَ يَدْهَامَّ بِذُرَى الْآكَامِ شَجَرُهَا وَ تَسْتَحِقَّ عَلَيْنَا بَعْدَ الْيَأْسِ شُكْراً مِنَّةً مِنْ مَنِّكَ مُجَلِّلَةً وَ نِعْمَةً مِنْ نِعَمِكَ مُتَّصِلَةً عَلَى بَرِيَّتِكَ الْمُرْمِلَةِ وَ بِلَادِكَ الْمُعْرَنَّةِ وَ بَهَائِمِكَ الْمُعْمَلَةِ وَ وَحْشِكَ الْمُهْمَلَةِ

And it causes the seeds of the plains to sprout, with its trees flourishing from the seeds of the plains. It deserves from us, after despair, gratitude and acknowledgment, as a Favour from Your-azwj bounty, glorified and Blessed, and a blessing from Your-azwj continuous Blessings upon Your-azwj well-cultivated lands, fortified regions, domesticated animals, and neglected wilderness!

اللَّهُمَّ مِنْكَ الرَّجَاؤُنَا وَ إِلَيْكَ مَآبُنَا فَلَا تَحْبِسْهُ عَنَّا لِتَبَطُّئِكَ سَرَائِرَنَا وَ لَا تُؤَاخِذْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا فَإِنَّكَ تُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَ تَنْشُرُ رَحْمَتَكَ وَ أَنْتَ الْوَلِيُّ الْحَمِيدُ

O Allah-azwj! Our refuge is in You-azwj, and our return is to You-azwj, so do not withhold from us Your-azwj Blessings, hiding our secrets, and do not hold us accountable for the foolish actions of some among us. Indeed, You-azwj Send down the rain after they despair, and You-azwj Spread Your-azwj Mercy, and You-azwj are the Guardian, the Praiseworthy!'

ثُمَّ بَكَى ع فَقَالَ سَيِّدِي صَاحَتْ جِبَالُنَا وَ اغْبَرَّتْ أَرْضُنَا وَ هَامَتْ دَوَابُّنَا وَ قَنَطَ نَاسٌ مِنَّا وَ تَاهَتِ الْبَهَائِمُ وَ تَحَيَّرَتْ فِي مَرَاتِعِهَا وَ عَجَّتْ عَجِيجَ الثَّكْلَى عَلَى أَوْلَادِهَا وَ مَلَّتِ الدَّوَرَانَ فِي مَرَاتِعِهَا حِينَ حَبَسْتَ عَنْهَا قَطْرَ السَّمَاءِ فَدَقَّ لِذَلِكَ عَظْمُهَا وَ ذَهَبَ لَحْمُهَا وَ ذَابَ شَحْمُهَا وَ انْقَطَعَ دَرُّهَا

Then he-asws wept. He-asws said: 'O my-asws Master! Our mountains are drying, our lands are barren, our animals are distressed, some of us have lost hope, and the beasts have gone astray. The livestock are confused in their pastures, the camels bellow for their young, and the herds wander aimlessly as you have withheld the drops of rain from the sky. Thus, their bones have weakened, their flesh has disappeared, their fat has melted, and their udders have dried up.

اللَّهُمَّ ارْحَمْ أَنِينَ الْآنَّةِ وَ حَنِينَ الْحَانَّةِ ارْحَمْ تَحَيُّرَهَا فِي مَرَاتِعِهَا وَ أَنِينَهَا فِي مَرَابِضِهَا يَا كَرِيمُ.

O Allah-azwj! Mercy the groans of the distressed and the lamentations of the mournful. Mercy their bewilderment in their pastures and their moans in their enclosures, O Benevolent!''[299]

2- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْمُفَسِّرِ عَنْ يُوسُفَ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَيَّارٍ عَنْ أَبَوَيْهِمَا عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنِ الرِّضَا ع فِي حَدِيثٍ طَوِيلٍ إِنَّ الْمَطَرَ احْتَبَسَ فَقَالَ لَهُ الْمَأْمُونُ لَوْ دَعَوْتَ اللَّهَ عَزَّ وَ جَلَّ

(The book) 'Al Uyoun' – From Muhammad Bin Al Qasim Al Mufassir, from Yusuf Bin Ziyad and Ali Bin Muhammad Bin Sayyar, from their fathers,

'From Abu Muhammad Al-Askari-asws, from his-asws forefathers-asws, from Al-Reza-asws in a lengthy Hadeeth: 'The rains were withheld, so Al-Mamoun said to him-asws, 'If You-azwj could supplicate to Allah-azwj Mighty and Majestic!'

فَقَالَ لَهُ الرِّضَا ع نَعَمْ

Al-Reza-asws said to him: 'Yes'.

فَقَالَ وَ مَتَى تَفْعَلُ ذَلِكَ وَ كَانَ يَوْمَ الْجُمُعَةِ

He said, 'And when will you do that?' – and it was the day of Friday.

فَقَالَ يَوْمَ الْإِثْنَيْنِ فَإِنَّ رَسُولَ اللَّهِ ص أَتَانِي الْبَارِحَةَ فِي مَنَامِي وَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا بُنَيَّ انْظُرْ يَوْمَ الْإِثْنَيْنِ وَ ابْرُزْ إِلَى الصَّحْرَاءِ وَ اسْتَسْقِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَسْقِيهِمْ إِلَى أَنْ قَالَ فَلَمَّا كَانَ يَوْمُ الْإِثْنَيْنِ خَرَجَ إِلَى الصَّحْرَاءِ وَ مَعَهُ الْخَلَائِقُ الْخَبَرَ.

[299] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 2 a

He-asws said: 'The day of Monday, for Rasool-Allah-saww came to me-asws last night in my-asws dream and Amir Al-Momineen-asws was with him-saww. He-saww said: 'O my-saww son-asws! Look on the day of Monday and go out to the desert and pray for the rain, for Allah-azwj Mighty and Majestic will be Quenching them' – up to he-asws said: 'When it was the day of Monday, he-asws went out to the desert and the people were with him-asws' – the Hadeeth''.[300]

3- نَهْجُ الْبَلَاغَةِ، وَ مِنْ خُطَبِهِ ع فِي الِاسْتِسْقَاءِ أَلَا وَ إِنَّ الْأَرْضَ الَّتِي تُقِلُّكُمْ وَ السَّمَاءَ الَّتِي تُظِلُّكُمْ مُطِيعَتَانِ لِرَبِّكُمْ وَ مَا أَصْبَحَتَا تَجُودَانِ لَكُمْ بِبَرَكَتِهِمَا تَوَجُّعاً لَكُمْ وَ لَا زُلْفَةً إِلَيْكُمْ وَ لَا لِخَيْرٍ تَرْجُوَانِهِ مِنْكُمْ وَ لَكِنْ أُمِرَتَا بِمَنَافِعِكُمْ فَأَطَاعَتَا وَ أُقِيمَتَا عَلَى حُدُودِ مَصَالِحِكُمْ فَقَامَتَا

(The book) 'Nahj Al Balagah' –

And from a sermon of his (Amir Al-Momineen-asws) regarding praying for the rain: 'Indeed! And surely the earth which is carrying you all and the sky which is shading you are both obedient to their Lord-azwj, and they have not become feeling pity for you with their Blessings nor to draw closer to you, nor for any good they are hoping for from you, but they have been Commanded with benefitting you, so they are obeying, and to be standing upon limits of your betterment, so they are standing.

إِنَّ اللَّهَ يَبْتَلِي عِبَادَهُ عِنْدَ الْأَعْمَالِ السَّيِّئَةِ بِنَقْصِ الثَّمَرَاتِ وَ حَبْسِ الْبَرَكَاتِ وَ إِغْلَاقِ خَزَائِنِ الْخَيْرَاتِ لِيَتُوبَ تَائِبٌ وَ يُقْلِعَ مُقْلِعٌ وَ يَتَذَكَّرَ مُتَذَكِّرٌ وَ يَزْدَجِرَ مُزْدَجِرٌ

Surely, Allah-azwj Tries His-azwj servants at the evil deed by Reducing the fruits, and withholding the Blessings, and Closing the doors of the treasures of goodness for a penitent to be repenting, and a turner to turn back, and a minding one to be reminded, and a deterring one to be deterred.

وَ قَدْ جَعَلَ اللَّهُ سُبْحَانَهُ الِاسْتِغْفَارَ سَبَباً لِدُرُورِ الرِّزْقِ وَ رَحْمَةِ الْخَلْقِ فَقَالَ سُبْحَانَهُ- اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كانَ غَفَّاراً يُرْسِلِ السَّماءَ عَلَيْكُمْ مِدْراراً وَ يُمْدِدْكُمْ بِأَمْوالٍ وَ بَنِينَ وَ يَجْعَلْ لَكُمْ جَنَّاتٍ وَ يَجْعَلْ لَكُمْ أَنْهاراً

And Allah-azwj the Glorious has Made seeking of the Forgiveness to roll down the sustenance and Mercy of the people. The Glorious Said: ***Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]***.

فَرَحِمَ اللَّهُ امْرَأً اسْتَقْبَلَ تَوْبَتَهُ وَ اسْتَقَالَ خَطِيئَتَهُ وَ بَادَرَ مَنِيَّتَهُ

May Allah-azwj have Mercy on a person who accepts to repent and renounces his sin, and rushes to his death.

اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ مِنْ تَحْتِ الْأَسْتَارِ وَ الْأَكْنَانِ وَ بَعْدَ عَجِيجِ الْبَهَائِمِ وَ الْوِلْدَانِ رَاغِبِينَ فِي رَحْمَتِكَ وَ رَاجِينَ فَضْلَ نِعْمَتِكَ وَ خَائِفِينَ مِنْ عَذَابِكَ وَ نِقْمَتِكَ-

[300] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 2 b

O Allah-azwj! We have come out to You-azwj from beneath the curtains and the roofs, and after the clamour of animals and children desirous regarding Your-azwj Mercy and hoping for the Grace of Your-azwj bounties and fearing from Your-azwj Punishment and Your-azwj Scourge.

اللَّهُمَّ فَاسْقِنَا غَيْثَكَ وَ لَا تَجْعَلْنَا مِنَ الْقَانِطِينَ وَ لَا تُهْلِكْنَا بِالسِّنِينَ وَ لَا تُؤَاخِذْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Quench us Your-azwj rain and do not Make us to be from the despairing ones, nor Destroy us with the years (of drought), and do not Seize us due to what the foolish ones from us have done, O most Merciful of the merciful ones!

اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ نَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ حِينَ أَلْجَأَتْنَا الْمَضَايِقُ الْوَعْرَةُ وَ أَجَاءَتْنَا الْمَقَاحِطُ الْمُجْدِبَةُ وَ أَعْيَتْنَا الْمَطَالِبُ الْمُتَعَسِّرَةُ وَ تَلَاحَمَتْ عَلَيْنَا الْفِتَنُ [الْمَسْتَصْعَبَةُ] الْمُسْتَصْعِبَةُ

O Allah-azwj! We have come out to You-azwj. We complain to You-azwj of what is not hidden from You-azwj when the constriction of the difficulties have made us seek shelter, and the dryness of the drought has made us hungry, and difficulties of seeking has exhausted us, and the very difficult tribulations have been consistent upon us.

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَلَّا تَرُدَّنَا خَائِبِينَ وَ لَا تَقْلِبَنَا وَاجِمِينَ وَ لَا تُخَاطِبَنَا بِذُنُوبِنَا وَ لَا تُقَايِسَنَا بِأَعْمَالِنَا

O Allah-azwj! We ask You-azwj not to Return us disappointed, nor Turn us away in intense grief, nor Address us for our sins, nor Measure us with our deeds.

اللَّهُمَّ انْشُرْ عَلَيْنَا غَيْثَكَ وَ بَرَكَتَكَ وَ رِزْقَكَ وَ رَحْمَتَكَ وَ اسْقِنَا سُقْيَا نَاقِعَةً مُرْوِيَةً مُعْشِبَةً تُنْبِتُ بِهَا مَا قَدْ فَاتَ وَ تُحْيِي بِهَا مَا قَدْ مَاتَ نَافِعَةَ الْحَيَا كَثِيرَةَ الْمُجْتَنَى تُرْوِي بِهَا الْقِيعَانَ وَ تُسِيلُ الْبُطْنَانَ وَ تَسْتَوْرِقُ الْأَشْجَارَ وَ تُرْخِصُ الْأَسْعَارَ إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ

O Allah-azwj! Spread upon us Your-azwj rains, and Your-azwj Blessings, and Your-azwj sustenance, and Your-azwj Mercy, and Quench us a soaking, saturating herbage which grows what has been lost, and revive by it what has died, benefiting the life, plentiful fruits, irrigating the plains, and flowing the rivers, and foliating the trees, and reducing the prices (of food), You-azwj are surely Able upon whatever You-azwj so Desire!''[301]

4- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع مَضَتِ السُّنَّةُ فِي الِاسْتِسْقَاءِ أَنْ يَقُومَ الْإِمَامُ فَيُصَلِّيَ رَكْعَتَيْنِ ثُمَّ يَبْسُطَ يَدَهُ وَ لْيَدْعُ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa-asws Bin Ja'far-asws, from his-asws forefathers-asws having said: 'Ali-asws said: 'The Sunnah has flowed regarding praying for the rain, that the prayer leader should stand and pray two Cycles, then extend his hands and let him supplicate''.[302]

[301] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 3
[302] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 4 a

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيٌّ ع إِنَّ رَسُولَ اللَّهِ ص دَعَا بِهَذَا الدُّعَاءِ فِي الِاسْتِسْقَاءِ- اللَّهُمَّ انْشُرْ عَلَيْنَا رَحْمَتَكَ بِالْغَيْثِ الْعَمِيقِ وَ السَّحَابِ الْفَتِيقِ وَ مُنَّ عَلَى عِبَادِكَ بِيُنُوعِ الثَّمَرَةِ وَ أَحْيِ بِلَادَكَ بِبُلُوغِ الزَّهَرَةِ

And by this chain, he-asws said: 'Ali-asws said: 'Rasool-Allah-saww had supplicated with this supplication during praying for the rain: 'O Allah-azwj! Spread upon us Your-azwj Mercy with the deep rains, and the swift clouds, and Conferment upon Your-azwj servants with a variety of fruits reviving Your-azwj lands with blossoming ripeness!

وَ أُشْهِدُ مَلَائِكَتَكَ الْكِرَامَ السَّفَرَةَ بِسَقْيٍ مِنْكَ نَافِعَةً دَائِمَةً غزرة [غُزْرُهُ] وَاسِعَةً دررة [دِرَرُهُ] وَابِلًا سَرِيعاً وَحِيّاً مَرِيعاً تُحْيِي بِهِ مَا قَدْ مَاتَ وَ تَرُدُّ بِهِ مَا قَدْ فَاتَ وَ تُخْرِجُ بِهِ مَا هُوَ آتٍ وَ تُوَسِّعُ لَنَا فِي الْأَقْوَاتِ سَحَاباً مُتَرَاكِماً هَنِيئاً مَرِيئاً طَبَقاً دَفْقاً غَيْرَ مُضِرٍّ وَدْقُهُ وَ لَا خُلَّبٍ بَرْقُهُ

And I keep as witnesses Your-azwj honourable Angels, the travellers, with Quenching from You-azwj which is beneficial, constant, invigorating, expansive, torrential, swift downpour, pleasance, reviving by it what has died, and returning by it what has been lost, and extract by it what is to come, and Expand for us in the timings accumulation of clouds, wholesome, pleasant, delightful, not harmful with its drizzles, its lightning not damaging!

اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مَرِيعاً مُمْرِعاً عَرِيضاً وَاسِعاً غَزِيراً تَرُدُّ بِهِ النَّهِيضَ وَ تَجْبُرُ بِهِ الْمَهِيضَ

O Allah-azwj! Quench us a rainfall that is reviving, refreshing, abundant, and extensive, pouring down heavily to replenish the pastures and mend the broken!

اللَّهُمَّ اسْقِنَا سَقْياً تُسِيلُ مِنْهُ الرِّحَابَ وَ تَمْلَأُ بِهِ الْجِبَابَ وَ تُفَجِّرُ بِهِ الْأَنْهَارَ وَ تُنْبِتُ بِهِ الْأَشْجَارَ وَ تُرْخِصُ بِهِ الْأَسْعَارَ فِي جَمِيعِ الْأَمْصَارِ وَ تَنْعَشُ بِهِ الْبَهَائِمَ وَ الْخَلْقَ وَ تُنْبِتُ بِهِ الزَّرْعَ وَ تُدِرُّ بِهِ الضَّرْعَ وَ تَزِيدُنَا قُوَّةً إِلَى قُوَّتِنَا

O Allah-azwj! Quench us a rainfall that flows abundantly in open fields, and fills the valleys, and causes the rivers to burst forth, and nurtures the growth of trees, and allows livestock and creatures to thrive, and brings prosperity to all regions, and refreshes animals and people, and cultivates crops, and sustains the pastures, and increases our strength beyond our current capability!

اللَّهُمَّ لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُوماً وَ لَا تَجْعَلْ بَرْدَهُ عَلَيْنَا حُسُوماً وَ لَا تَجْعَلْ صَعْقَهُ عَلَيْنَا رُجُوماً وَ لَا تَجْعَلْ مَاءَهُ بَيْنَنَا أُجَاجاً اللَّهُمَّ ارْزُقْنَا مِنْ بَرَكَاتِ السَّمَاوَاتِ وَ الْأَرْضِ.

O Allah-azwj! Do not Make its shade harmful to us, nor its coldness harsh upon us, nor its lightning a source of stones falling upon us. O Allah-azwj! Provide us with the Blessings of the skies and the earth!''[303]

5- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنِ التَّلَّعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ الْحِمْيَرِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الطَّيَالِسِيِّ عَنْ زُرَيْقٍ الْخُلْقَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْماً أَتَوُا النَّبِيَّ ص فَقَالُوا يَا رَسُولَ اللَّهِ ص- إِنَّ بِلَادَنَا قَدْ قُحِطَتْ وَ تَأَخَّرَ عَنَّا الْمَطَرُ وَ تَوَاتَرَتْ عَلَيْنَا السِّنُونُ فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُرْسِلَ السَّمَاءَ عَلَيْنَا

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(The book) 'Majaalis' of the Sheykh – from Al-Husayn Bin Abdullah Bin Ibrahim, from Al Tal'ukbary, from Muhammad Bin Hammam, from Abdullah Al Himeyri, from Muhammad Bin Khalid Al Tayalisy, from Zureyq Al Khulqany,

'From Abu Abdullah[asws] having said: 'A group came to the Prophet[saww]. They said, 'O Rasool-Allah[saww]! Our lands are in drought and the rains have been delayed from us, and years (of drought) have been consecutive upon us, so supplicate to Allah[azwj] Mighty and Majestic to Send the sky (with rain) upon us!'

فَأَمَرَ رَسُولُ اللَّهِ ص بِالْمِنْبَرِ فَأُخْرِجَ وَ اجْتَمَعَ النَّاسُ فَصَعِدَ الْمِنْبَرَ وَ دَعَا وَ أَمَرَ النَّاسَ أَنْ يُؤَمِّنُوا فَلَمْ يَلْبَثْ أَنْ هَبَطَ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ ص أَخْبِرِ النَّاسَ أَنَّ رَبَّكَ قَدْ وَعَدَهُمْ أَنَّهُمْ يُمْطَرُونَ يَوْمَ كَذَا وَ كَذَا فِي سَاعَةِ كَذَا وَ كَذَا

Rasool-Allah[saww] instructed for the pulpit, so it was brought out, and the people gathered. He[saww] ascended the pulpit and supplicated and instructed the people to be saying, 'Ameen'. It was not long before Jibraeel[as] descended. He[as] said: 'O Muhammad[saww]! Inform the people that You[azwj] Lord[azwj] is Promising them that they would be rained upon on such and such day, in such and such time!'

قَالَ فَلَمْ يَزَلِ النَّاسُ يَتَلَوَّمُونَ ذَلِكَ الْيَوْمَ وَ تِلْكَ السَّاعَةَ حَتَّى إِذَا كَانَتْ تِلْكَ السَّاعَةُ أَهَاجَ اللَّهُ رِيحاً فَأَثَارَتْ سَحَاباً وَ جَلَّلَتِ السَّمَاءَ وَ أَرْخَتْ عَزَالِيَهَا

He[asws] said: 'The people did not cease to be wishing for that day and that time until when it was that time, Allah[azwj] Caused a wind to blow stirring the clouds, and the sky was adorned, and it let down its downpour.

فَجَاءَ أُولَئِكَ النَّفَرُ بِأَعْيَانِهِمْ إِلَى النَّبِيِّ ص- فَقَالُوا يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَكُفَّ عَنَّا السَّمَاءَ فَإِنَّا قَدْ كِدْنَا أَنْ نُغْرَقَ

Those persons (group) came with their nobles to the Prophet[saww]. They said, 'O Rasool-Allah[saww]! Supplicate to Allah[azwj] to Stop the sky from us, for we are almost drowning!

فَاجْتَمَعَ النَّاسُ وَ دَعَا النَّبِيُّ ص وَ أَمَرَهُمْ أَنْ يُؤَمِّنُوا فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ أَسْمِعْنَا فَإِنَّ كُلَّ مَا تَقُولُ لَيْسَ نَسْمَعُ

The people gathered, and the Prophet[saww] supplicated, and he[saww] instructed them to be saying, 'Ameen'. A man said to him[saww], 'O Rasool-Allah[saww]! Make us hear for we haven't heard all what you[saww] have said!'

فَقَالَ قُولُوا اللَّهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا اللَّهُمَّ صُبَّهَا فِي بُطُونِ الْأَوْدِيَةِ وَ مَنَابِتِ الشِّيحِ وَ حَيْثُ يَرْعَى أَهْلُ الْوَبَرِ اللَّهُمَّ اجْعَلْهُ رَحْمَةً وَ لَا تَجْعَلْهُ عَذَاباً.

He[saww] said: 'Say, 'O Allah[azwj], around us and not upon us! O Allah[azwj], Pour it in interior of the valleys, and base of the mountains, and wherever the virtuous people graze (their livestock)! O Allah[azwj], Make it a Mercy and do not Make it a Punishment!''[304]

وَ بِهَذَا الْإِسْنَادِ عَنْ زُرَيْقٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا بَرَقَتْ قَطُّ فِي ظُلْمَةِ لَيْلٍ وَ لَا ضَوْءِ نَهَارٍ إِلَّا وَ هِيَ مَاطِرَةٌ.

And by this chain from Zureyq,

[304] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 5 a

‘From Abu Abdullah-asws having said: ‘No lightning has flashed at all in darkness of a night nor in brightness of a day except and it is (accompanied with) rainfall’’.[305]

6- نَهْجُ الْبَلَاغَةِ، قَالَ ع فِي دُعَاءٍ اسْتَسْقَى بِهِ اللَّهُمَّ اسْقِنَا ذُلُلَ السَّحَابِ دُونَ صِعَابِهَا.

(The book) ‘Nahj Al Balagah’ –

He-asws said: ‘In a supplication of praying for rain: ‘O Allah-azwj! Quench us (from) the humble clouds rather than its difficult ones!’’[306]

7- نَهْجُ الْبَلَاغَةِ، وَ مِنْ خُطْبَةٍ لَهُ ع فِي الِاسْتِسْقَاءِ اللَّهُمَّ قَدِ انْصَاحَتْ جِبَالُنَا وَ اغْبَرَّتْ أَرْضُنَا وَ هَامَتْ دَوَابُّنَا وَ تَحَيَّرَتْ فِي مَرَابِضِهَا وَ عَجَّتْ عَجِيجَ الثَّكَالَى عَلَى أَوْلَادِهَا وَ مَلَّتِ التَّرَدُّدَ فِي مَرَاتِعِهَا وَ الْحَنِينَ إِلَى مَوَارِدِهَا

(The book) ‘Nahj Al Balagah’ –

‘And from a sermon of his-asws regarding praying for the rain: ‘O Allah-azwj! Our mountains have dried up, and our land is dusty, and our animals are upon their faces and are bewildered in their enclosures and are clamouring at the top of their voices of the bereaved upon their young ones, and they are going in their pastures and yearning is to their watering places.

اللَّهُمَّ فَارْحَمْ أَنِينَ الْآنَّةِ وَ حَنِينَ الْحَانَّةِ

O Allah-azwj! Have Mercy on the bleating of the sheep and the groaning of the camels.

اللَّهُمَّ فَارْحَمْ حَيْرَتَهَا فِي مَذَاهِبِهَا وَ أَنِينَهَا فِي مَوَالِجِهَا

O Allah-azwj! Have Mercy on their bewilderment in their going and their groaning in their shelters.

اللَّهُمَّ خَرَجْنَا إِلَيْكَ حِينَ اعْتَكَرَتْ عَلَيْنَا حَدَابِيرُ السِّنِينَ وَ أَخْلَفَتْنَا مَخَايِيلُ الْجُودِ فَكُنْتَ الرَّجَاءَ لِلْمُبْتَئِسِ وَ الْبَلَاغَ لِلْمُلْتَمِسِ نَدْعُوكَ حِينَ قَنَطَ الْأَنَامُ وَ مُنِعَ الْغَمَامُ وَ هَلَكَ السَّوَامُ

O Allah-azwj! We have come out to You-azwj when the stacking of the years have darkened upon us, and the imaginations of the rain-laden clouds have left us behind. You-azwj are the hope of the afflicted ones and the Sufficer of the seekers. We are calling You-azwj when the cattle have despaired, and the clouds have prevented, and the beasts have perished.

أَلَّا تُؤَاخِذَنَا بِأَعْمَالِنَا وَ لَا تَأْخُذَنَا بِذُنُوبِنَا وَ انْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ الْمُنْبَعِقِ وَ الرَّبِيعِ الْمُغْدِقِ النَّبَاتِ الْمُونِقِ سَحّاً وَابِلًا تُحْيِي بِهِ مَا قَدْ مَاتَ وَ تَرُدُّ بِهِ مَا قَدْ فَاتَ

[305] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 5 b
[306] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 6

Neither Seize us for our deeds nor Seize us for our sins, and Spread Your-azwj Mercy upon us with the rain-bearing clouds, and an amazing spring, and the blossoming vegetation, and a torrential downpour reviving by it what has died, and returning by it what has been lost.

اللَّهُمَّ سُقْيا مِنْكَ مُحْيِيَةً مُرْوِيَةً تَامَّةً عَامَّةً طَيِّبَةً مُبَارَكَةً هَنِيئَةً [مَرِيئَةً] مَرِيعَةً زَاكِياً نَبْتُهَا نَامِراً فَرْعُهَا نَاضِراً وَرَقُهَا تُنْعِشُ بِهَا الضَّعِيفَ مِنْ عِبَادِكَ وَ تُحْيِي بِهَا الْمَيِّتَ مِنْ بِلَادِكَ

O Allah-azwj! Quench from You-azwj and life-giving saturation, complete, general, good, Blessed, welcoming, pleasurable, pure, growing fruit on its branches, green leaves, re-invigorating Your-azwj weak servants and reviving by it the dead (land) from your cities.

اللَّهُمَّ سُقْيا مِنْكَ تُعْشِبُ بِهَا نِجَادُنَا وَ تَجْرِي بِهَا وِهَادُنَا وَ يُخْصِبُ بِهَا جَنَابُنَا وَ تُقْبِلُ بِهَا ثِمَارُنَا وَ تَعِيشُ بِهَا مَوَاشِينَا وَ تَنْدَى بِهَا أَقَاصِينَا وَ تَسْتَعِينُ بِهَا ضَوَاحِينَا مِنْ بَرَكَاتِكَ الْوَاسِعَةِ وَ عَطَايَاكَ الْجَزِيلَةِ عَلَى بَرِيَّتِكَ الْمُرْمِلَةِ وَ وَحْشِكَ الْمُهْمَلَةِ

O Allah-azwj! Quench from You-azwj, our highlands can live by it and our lowlands can be flowing with our rivers, and our sides can be green by it, and our fruits can come forth by it, and our livestock can live by it, and our outskirts can be watered by it, and our dry areas can be assisted by it from Your-azwj capacious Blessings and Your-azwj plentiful awards upon Your-azwj poor citizens and Your-azwj neglected beasts.

وَ أَنْزِلْ عَلَيْنَا سَمَاءً مُخْضِلَةً مِدْرَاراً هَاطِلَةً يُدَافِعُ الْوَدْقُ مِنْهَا الْوَدْقَ وَ يَخْفِزُ الْقَطْرُ مِنْهَا الْقَطْرَ غَيْرَ حُلَّبٍ بَرْقُهَا وَ لَا جَهَامٍ عَارِضُهَا وَ لَا قَزَعٍ رَبَابُهَا وَ لَا شَفَّانٍ ذِهَابُهَا حَتَّى يُخْصِبَ لِإِمْرَاعِهَا الْمُجْدِبُونَ وَ يَحْيَا بِبَرَكَتِهَا الْمُسْتَنِيتُونَ فَإِنَّكَ تُنْزِلُ الْغَيْثَ مِنْ بَعْدِ ما قَنَطُوا وَ تَنْشُرُ رَحْمَتَكَ وَ أَنْتَ الْوَلِيُّ الْحَمِيدُ

And Send down upon us the wet sky, downpour of rain, the drenching from it pushing the drenching, and the drop from it clashing with the drop, it's lightning without deception, nor by the dry clouds, nor white clouds, nor of little rain, until the famine-stricken can be surviving, and can live by its abundant Blessings, for You-azwj Send down the rain from after their having despaired, and You-azwj Spread Your-azwj Mercy, and You-azwj are the Guardian, the Praise-worthy!''[307]

8- الْهِدَايَةُ، صَلَاةُ الِاسْتِسْقَاءِ مِثْلُ صَلَاةِ الْعِيدَيْنِ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَضَتِ السُّنَّةُ أَنْ لَا يُسْتَسْقَى إِلَّا بِالْبَرَارِي حَيْثُ يَنْظُرُ النَّاسُ إِلَى السَّمَاءِ وَ لَا يُسْتَسْقَى فِي الْمَسَاجِدِ إِلَّا بِمَكَّةَ

(The book) 'Al Hidaya' –

'Salat Al-Istisqa is like Salat of the Eid(s); and Amir Al-Momineen-asws said: 'The Sunnah has passed that one should not pray for rain except in the open plains whereby the people can look at the sky, and do not pray for rain in the Masjid except in Makkah!'

وَ سُئِلَ الصَّادِقُ ع عَنْ تَحْوِيلِ النَّبِيِّ ص رِدَاءَهُ إِذَا اسْتَسْقَى قَالَ عَلَامَةٌ بَيْنَهُ وَ بَيْنَ أَصْحَابِهِ تُحَوِّلُ الْجَدْبَ خِصْباً.

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And Al-Sadiq[asws] was asked about the Prophet[saww] having overturned his[saww] robe when he[saww] prayed for rain. He[asws] said: 'A sign between him[saww] and his[saww] companions is transforming of the aridness into fertility''.[308]

9- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ وَهْبِ بْنِ وَهْبٍ الْقُرَشِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: اجْتَمَعَ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَوْمٌ فَشَكَوْا إِلَيْهِ قِلَّةَ الْمَطَرِ وَ قَالُوا يَا أَبَا الْحَسَنِ ادْعُ لَنَا بِدَعَوَاتٍ فِي الِاسْتِسْقَاءِ

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari Wahb Bin Wahb Al Qureyshi,

'From Al-Sadiq[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'A group gathered in the presence of Ali[asws] Bin Abu Talib[asws]. They complained to him[asws] of scarcity of rains and they said, 'O Abu Al-Hassan[asws]! Supplicate for us with supplication praying for the rain!'

قَالَ فَدَعَا عَلِيٌّ ع الْحَسَنَ وَ الْحُسَيْنَ- فَقَالَ لِلْحَسَنِ ع ادْعُ لَنَا بِدَعَوَاتٍ فِي الِاسْتِسْقَاءِ

He[asws] said: 'Ali[asws] called Al-Hassan[asws] and Al-Husayn[asws]. He[asws] said to Al-Hassan[asws]: 'Supplicate for us with supplications for the rain!'

فَقَالَ الْحَسَنُ ع اللَّهُمَّ هَيِّجْ لَنَا السَّحَابَ تُفَتِّحِ الْأَبْوَابَ بِمَاءٍ عُبَابٍ وَ رَبَابٍ بِانْصِبَابٍ وَ إِسْكَابٍ- يَا وَهَّابُ اسْقِنَا مُغْدِقَةً مُونِقَةً فَتِّحْ أَغْلَاقَهَا وَ يَسِّرْ أَطْبَاقَهَا وَ عَجِّلْ سِيَاقَهَا بِالْأَنْدِيَةِ فِي بُطُونِ الْأَوْدِيَةِ بِصَوْبِ الْمَاءِ

Al-Hassan[asws] said: 'O Allah[azwj]! Stir the clouds for us to open the doors with the water, abundant and pouring with torrents and downpours! O Bestower! Grant us abundant, nourishing rain. Open the locks of the clouds, Ease the unfolding of their layers, and Hasten the flow through the valleys with the containers, towards the water!

يَا فَعَّالُ اسْقِنَا مَطَراً قَطْراً طَلًّا مُطِلًّا مُطَبِّقاً طَبَقاً عَامّاً مِعَمّاً دَهْماً بُهْماً رَجْماً رَشّاً مُرِشّاً وَاسِعاً كَافِياً عَاجِلًا طَيِّباً مُبَارَكاً سُلَاطِحاً بُلَاطِحاً يُنَاطِحُ الْأَبَاطِحَ مُغْدَوْدِقاً مُطْبَوْبِقاً مُغْرَوْرِقاً وَ اسْقِ سَهْلَنَا وَ جَبَلَنَا وَ بَدْوَنَا وَ حَضَرَنَا حَتَّى تُرَخِّصَ بِهِ أَسْعَارَنَا وَ تُبَارِكَ لَنَا فِي صَاعِنَا وَ مُدِّنَا أَرِنَا الرِّزْقَ مَوْجُوداً وَ الْغَلَاءَ مَفْقُوداً آمِينَ رَبَّ الْعَالَمِينَ-

O Doer! Quench us rain, drop by drop, pure, abundant, widespread, covering, continuous, overwhelming, pouring, wide, sufficient, swift, pleasant, blessed, showering, abundant, abundant, gushing, and grant rain to our plains, mountains, deserts, and urban areas until our prices are eased, and bless us in our measures and cities. Show us provision available and scarcity absent. Ameen, Lord[azwj] of the worlds!'

ثُمَّ قَالَ لِلْحُسَيْنِ ع ادْعُ

Then he[asws] said to Al-Husayn[asws]: 'Supplicate!'

فَقَالَ الْحُسَيْنُ ع- اللَّهُمَّ يَا مُعْطِيَ الْخَيْرَاتِ مِنْ مَنَاهِلِهَا وَ مُنْزِلَ الرَّحَمَاتِ مِنْ مَعَادِنِهَا وَ مُجْرِيَ الْبَرَكَاتِ عَلَى أَهْلِهَا مِنْكَ الْغَيْثُ الْمُغِيثُ وَ أَنْتَ الْغِيَاثُ الْمُسْتَغَاثُ وَ نَحْنُ الْخَاطِئُونَ وَ أَهْلُ الذُّنُوبِ وَ أَنْتَ الْمُسْتَغْفَرُ الْغَفَّارُ لَا إِلَهَ إِلَّا أَنْتَ

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Al-Husayn[asws] said: 'O Allah[azwj]! O Giver of good from its sources, and Sender of Mercy from its mines, and Dispenser of blessings upon its people. From You[azwj] comes the rain, the Reliever. You[azwj] are the One to seek help from, and we are the wrongdoers, the people of sins, and You[azwj] are the Forgiver, the Most Forgiving! There is no god except You[azwj]!

اللَّهُمَّ أَرْسِلِ السَّمَاءَ عَلَيْنَا لِجِينِهَا مِدْرَاراً وَ اسْقِنَا الْغَيْثَ وَاكِفاً مِغْزَاراً غَيْثاً مُغِيثاً وَاسِعاً مُتَّسَعاً مَرِيّاً مُمْرِعاً غَدِقاً مُغْدِقاً غيلانا [غَيْدَاقاً] سَحّاً سَحْسَاحاً بَحّاً بَحَاحاً سَائِلًا مسلا [مُسِيلًا] عَامّاً وَدْقاً مِطْفَاحاً يَدْفَعُ الْوَدْقَ بِالْوَدْقِ دِفَاعاً

O Allah[azwj]! Send down rain upon us in abundance, continuously, and grant us beneficial and sufficient rainfall, a relieving and wide-spreading rain, refreshing and abundant, pouring and plentiful, overflowing and generous, copious and flowing, steady and constant, gentle and soaking, covering the land. Let it be a rain that washes away impurities, quenches the thirst of the earth, and brings life to the dead. May it be a rain that removes hardship!

وَ يَتْلُو الْقَطْرُ مِنْهُ قَطْراً غَيْرَ خُلَّبٍ بَرْقُهُ وَ لَا مُكَذَّبٍ رَعْدُهُ تَنْعَشُ بِهِ الضَّعِيفَ مِنْ عِبَادِكَ وَ تُحْيِي بِهِ الْمَيِّتَ مِنْ بِلَادِكَ وَ تَسْتَحِقُّ بِهِ عَلَيْنَا مِنْ مَنِّكَ آمِينَ رَبَّ الْعَالَمِينَ-

And from it, the rain falls drop by drop, with its lightning not denied, and its thunder not rejected. By it, the weak among Your[azwj] servants are invigorated, and the dead in Your[azwj] lands are revived. May we be deserving of Your[azwj] bounties through it. Ameen, Lord[azwj] of the worlds!'

فَمَا فَرَغَا مِنْ دُعَائِهِمَا حَتَّى صَبَّ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمُ السَّمَاءَ صَبّاً

He[asws] was not even free from his[asws] supplication until Allah[azwj] Blessed and Exalted Poured the sky (rain) upon them with a downpour'.

قَالَ فَقِيلَ لِسَلْمَانَ يَا أَبَا عَبْدِ اللَّهِ أَ عُلِّمَا هَذَا الدُّعَاءَ

He[asws] said: 'It was said to Salman[ra], 'O Abu Abdullah! Teach (me) this supplication!'

فَقَالَ وَيْحَكُمْ أَيْنَ أَنْتُمْ عَنْ حَدِيثِ رَسُولِ اللَّهِ ص حَيْثُ يَقُولُ إِنَّ اللَّهَ أَجْرَى عَلَى أَلْسُنِ أَهْلِ بَيْتِي مَصَابِيحَ الْحِكْمَةِ.

He[ra] said, 'Woe be to you all! Where are you from the Hadeeth of Rasool-Allah[saww] whereby he[saww] said: 'Allah[azwj] Flows lamps of wisdom upon tongues of People[asws] of my[saww] Household?''[309]

10- أَقُولُ ذَكَرَ الزَّمَخْشَرِيُّ فِي الْفَائِقِ خُطْبَةً قَصِيرَةً فِي الِاسْتِسْقَاءِ عَنِ النَّبِيِّ ص أَحْبَبْتُ إِيرَادَهَا وَ ضَمَّهَا إِلَى تِلْكَ الْخُطَبِ قَالَ: خَرَجَ النَّبِيُّ ص لِلِاسْتِسْقَاءِ فَتَقَدَّمَ فَصَلَّى بِهِمْ رَكْعَتَيْنِ يَجْهَرُ فِيهِمَا بِالْقِرَاءَةِ وَ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَ الِاسْتِسْقَاءِ فِي الرَّكْعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَ فِي الرَّكْعَةِ الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَ هَلْ أَتاكَ حَدِيثُ الْغاشِيَةِ

I (Majlisi) am saying, 'Al-Zamakhshari mentioned in 'Al-Faiq' a short sermon regarding praying for the rain, from the Prophet[saww], I loved to refer it and added it to that sermon. He said, 'The Prophet[saww] went out to pray for the rain. He[saww] went ahead and prayed two Cycles

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with them being loud in these with the recitation, and he-saww used to recite in the Eid(s) and praying for the rain, in the first Cycle Surah Al Fatiha and Surah Al A'ala, and in the second Cycle Surah Al Fatiha and Surah Al Ghashia.

فَلَمَّا قَضَى صَلَاتَهُ اسْتَقْبَلَ الْقَوْمَ بِوَجْهِهِ وَ قَلَّبَ رِدَاءَهُ ثُمَّ جَثَا عَلَى رُكْبَتَيْهِ وَ رَفَعَ يَدَيْهِ وَ كَبَّرَ تَكْبِيرَةً قَبْلَ أَنْ يَسْتَسْقِيَ

When he-saww had fulfilled the Salat, he-saww faced the people with his-saww face and overturned his-saww robe the knelt upon his-saww knees and raised his-saww hands and exclaimed a Takbeer before he-saww prayed for rain.

ثُمَّ قَالَ اللَّهُمَّ اسْقِنَا وَ أَغِثْنَا اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً وَحَيّاً رَبِيعاً وَجْداً طَبَقاً غَدَقاً مُغْدِقاً مُونِقاً عَامّاً هَنِيئاً مَرِيئاً مَرِيعاً وَابِلًا سَابِلًا مُسْبِلًا مُجَلِّلًا دَيْماً دِرَراً نَافِعاً غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ رَائِثٍ غَيْثاً تُحْيِي بِهِ الْبِلَادَ وَ تُغِيثُ بِهِ الْعِبَادَ وَ تَجْعَلُهُ بَلَاغاً لِلْحَاضِرِ مِنَّا وَ الْبَادِ–

Then he-saww said: 'O Allah-azwj! Quench us and Help us! O Allah-azwj! Quench us a beneficial, reviving, and life-giving rain, a spring season with abundant and evenly spread showers, pouring down generously, covering the lands with plentiful and life-nourishing rain, continuous and abundant, a widespread and fruitful rain. Bestow upon us a blessed, pleasant, and abundant rain, flowing abundantly and continuously, with a gentle and constant flow, adorned and glorious. A continuous rain, bringing forth valuable treasures, beneficial and not harmful, quick in its impact, without harm. A rain that enlivens the lands, aids the people, and becomes a means of goodness. Make it a clear sign for those present and absent among us!

اللَّهُمَّ أَنْزِلْ عَلَيْنَا بِأَرْضِنَا زِينَتَهَا وَ أَنْزِلْ عَلَيْنَا فِي أَرْضِنَا سَكَنَهَا

O Allah-azwj! Send down upon us at out lands, its adornments, and Send down upon us in our land, its dwellers!

اللَّهُمَّ أَنْزِلْ عَلَيْنَا مِنَ السَّماءِ ماءً طَهُوراً فَأَحْيِ بِهِ بَلْدَةً مَيْتاً وَ اسْقِهِ مِمَّا خَلَقْتَ لَنَا أَنْعاماً وَ أَناسِيَّ كَثِيراً.

O Allah-azwj! Send down upon us from the sky, clean water to revive by it a dead land and Quench it from what You-azwj have Created for us, cattle and a lot of people!''[310]

11- مجَالِسُ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَمَا إِنَّهُ لَيْسَ مِنْ سَنَةٍ أَقَلَّ مَطَراً مِنْ سَنَةٍ وَ لَكِنَّ اللَّهَ يَضَعُهُ حَيْثُ يَشَاءُ إِنَّ اللَّهَ جَلَّ جَلَالُهُ إِذَا عَمِلَ قَوْمٌ بِالْمَعَاصِي صَرَفَ عَنْهُمْ مَا كَانَ قَدَّرَ لَهُمْ مِنَ الْمَطَرِ فِي تِلْكَ السَّنَةِ إِلَى غَيْرِهِمْ وَ إِلَى الْفَيَافِي وَ الْبِحَارِ وَ الْجِبَالِ

(The book) 'Majaalis' of Al Sadouq – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al Sumali,

'From Abu Ja'far-asws having said: 'But, it isn't from a year of less rain than a year, but Allah-azwj Places it wherever He-azwj so Desires. Allah-azwj, Majestic is His-azwj Majesty, whenever a people work with the disobedience, Turns away from them what He-azwj had Pre-determined for them

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of the rain during that year towards others and to the deserts, and the oceans, and the mountains.

وَ إِنَّ اللَّهَ لَيُعَذِّبُ الْجُعَلَ فِي جُحْرِهَا بِحَبْسِ الْمَطَرِ مِنَ الْأَرْضِ الَّتِي هِيَ بِمَحَلَّتِهَا لِخَطَايَا مَنْ بِحَضْرَتِهَا وَ قَدْ جَعَلَ اللَّهُ لَهَا السَّبِيلَ إِلَى مَسْلَكٍ سِوَى مَحَلَّةِ أَهْلِ الْمَعَاصِي

And indeed, Allah -azwj Punishes the inhabitants of a valley by withholding rain from the land that is within its boundaries, due to the sins committed by those who reside in it. However, Allah-azwj has Provided it with an alternative path other than the course of the disobedient people'.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَاعْتَبِرُوا يا أُولِي الْأَبْصارِ.

Then Abu Ja'far-asws said: 'So, reflect, O people of insight! ***therefore take a lesson, O the ones with the insight! [59:2]***''.[311]

ثُمَّ قَالَ وَجَدْنَا فِي كِتَابِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَثُرَ الزِّنَا كَثُرَ مَوْتُ الْفَجْأَةِ وَ إِذَا طُفِّفَ الْمِكْيَالُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَاتِهَا مِنَ الزَّرْعِ وَ الثِّمَارِ وَ الْمَعَادِنِ كُلِّهَا

Then he-asws said, 'We found in the book of Ali-asws. He-asws said: 'Rasool-Allah-saww said: 'When the adultery becomes a lot, sudden death will be a lot, and when the scales are under-weighed Allah-azwj will Seize them with the years (of drought) and the famine, and when the Zakat is prevented, the earth will prevent its Blessings, from the vegetation and the fruits and the resources, all of them!

وَ إِذَا جَارُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ وَ إِذَا نَقَضُوا الْعُهُودَ سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قُطِعَتِ الْأَرْحَامُ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ

And when they are tyrannous in the decisions, they will assist each other upon the injustice, and when they break the agreements, Allah-azwj will Cause their enemies to prevail upon them, and when the kinship is cut off, the wealth will be made to be in hands of the evil people.

وَ إِذَا لَمْ يَأْمُرُوا بِمَعْرُوفٍ وَ لَمْ يَنْهَوْا عَنْ مُنْكَرٍ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَّطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو عِنْدَ ذَلِكَ خِيَارُهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And when they do not instruct each other with the acts of kindness and do not forbid each other from evil, and do not follow the good people from People-asws of my-saww Household, Allah-azwj will Cause their evil ones to prevail upon them. Their good ones will supplicate during that but it will not be Answered for them!''[312]

12- الْمَجَالِسُ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَاذَوَيْهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْدَلِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ مُطَرِّفٍ عَنْ مِسْمَعٍ عَنِ ابْنِ نُبَاتَةَ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا غَضِبَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى أُمَّةٍ وَ لَمْ يُنْزِلْ بِهَا الْعَذَابَ غَلَتْ أَسْعَارُهَا وَ قَصُرَتْ أَعْمَارُهَا وَ لَمْ تَرْبَحْ تُجَّارُهَا وَ لَمْ تَزْكُ ثِمَارُهَا وَ لَمْ تَغْزُرْ أَنْهَارُهَا وَ حُبِسَ عَنْهَا أَمْطَارُهَا وَ سُلِّطَ عَلَيْهَا شِرَارُهَا.

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(The book) 'Al Majaalis' – from Ali Bin Al-Hassan Bin Shazawiya, from Muhammad Bin Abdullah Bin Ja'far, from his father, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Ali Bin Al Hakam, from Mandal Bin Ali, from Muhammad Bin Mutarraf, from Misma, from Ibn Nubata,

'From Ali[asws] having said: 'Rasool-Allah[saww] said: 'Whenever Allah[azwj] Blessed and Exalted is Angered upon a community and He[azwj] does not Send down the Punishment with it, its prices become expensive (inflation), and its lifespans are shortened, and their traders do not make profits, and its fruits do not ripen, and its rivers do not flow abundantly, and its rains are withheld from it, and its evil ones prevail upon it''.[313]

13- مجَالِسُ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ عَنِ الصَّادِقِ ع مِثْلَهُ وَ قَدْ مَرَّ بِأَسَانِيدَ فِي بَابِ الذُّنُوبِ.

(The book) 'Majaalis' of the sheykh – from his father, from Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibrahim Bin Ziyad,

'From Al-Sadiq[asws] – similar to it, and it has passed by its chain in the chapter on sins''.[314]

14- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُكَبِّرُ فِي الْعِيدَيْنِ وَ الِاسْتِسْقَاءِ فِي الْأُولَى سَبْعاً وَ فِي الثَّانِيَةِ خَمْساً وَ يُصَلِّي قَبْلَ الْخُطْبَةِ وَ يَجْهَرُ بِالْقِرَاءَةِ.

(The book) 'Qurb Al Isnaad' – from Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Al-Sadiq[asws], from his[asws] father[asws], from Ali[asws], having said: 'Rasool-Allah[saww] used to exclaim Takbeer in (Salat of) the Eid(s) and praying for the rain, seven times in the first and five times in the second, and he[saww] prayed before the sermon and was aloud with the recitation''.[315]

وَ مِنْهُ عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: مَضَتِ السُّنَّةُ أَنَّهُ لَا يُسْتَسْقَى إِلَّا بِالْبَرَارِي حَيْثُ يَنْظُرُ النَّاسُ إِلَى السَّمَاءِ وَ لَا يُسْتَسْقَى فِي الْمَسَاجِدِ إِلَّا بِمَكَّةَ.

And from him, from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Al-Sadiq[asws], from his[asws] father[asws], from Ali[asws] having said: 'The Sunnah flowed that there is no praying for the rain except in the open plains whereby the people can look at the sky, and there is no praying for the rain in the Masjid except at Makkah''.[316]

وَ مِنْهُ بِهَذَا الْإِسْنَادِ عَنْ عَلِيٍّ ع قَالَ: يُكْرَهُ الْكَلَامُ يَوْمَ الْجُمُعَةِ وَ الْإِمَامُ يَخْطُبُ وَ فِي الْفِطْرِ وَ الْأَضْحَى وَ الِاسْتِسْقَاءِ.

And from him, by this chain,

[313] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 12
[314] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 13
[315] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 14 a
[316] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 14 b

‘From Ali[-asws] having said: ‘The talking is disliked on the day of Friday while the prayer leader is addressing, and in (Eid) Al-Fitr and (Eid) Al-Azha, and praying for the rain’’.[317]

15- مجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ قُولَوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ يَاسِرٍ عَنِ الرِّضَا ع قَالَ: إِذَا كَذَبَ الْوُلَاةُ حُبِسَ الْمَطَرُ وَ إِذَا جَارَ السُّلْطَانُ هَانَتِ الدَّوْلَةُ وَ إِذَا حُبِسَتِ الزَّكَاةُ مَاتَتِ الْمَوَاشِي.

(The book) ‘Majaalis’ of Ibn Al Sheykh – from his father, from Al Mufeed, from Ja’far Bin Muhammad Bin Qawlawiya, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Yasser,

‘From Al-Reza[-asws]: ‘When the rulers are liars the rains will be withheld, and when the ruler is tyrannous the government will weaken, and when the Zakat is withheld the livestock will die’’.[318]

16- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ أَنَسِ بْنِ عِيَاضٍ اللَّيْثِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا اسْتَسْقَى يَنْظُرُ إِلَى السَّمَاءِ وَ يُحَوِّلُ رِدَاءَهُ عَنْ يَمِينِهِ إِلَى يَسَارِهِ وَ عَنْ يَسَارِهِ إِلَى يَمِينِهِ

(The book) ‘Al Ilal’ – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Abdullah Bin Al Salt, from Anas Bin Iyaz Al Laysi,

‘From Ja’far[-asws] Bin Muhammad[-asws], from his[-asws] father[-asws]: ‘Whenever Rasool-Allah[-saww] prayed for rain, he[-saww] looked at the sky and overturned his[-saww] robe, from his[-saww] right to his[-saww] left, and from his[-saww] left to his[-saww] right’.

قَالَ قُلْتُ لَهُ مَا مَعْنَى ذَلِكَ

He (the narrator) said, ‘I said to him[-asws], ‘What is the meaning of that?’

قَالَ عَلَامَةٌ بَيْنَهُ وَ بَيْنَ أَصْحَابِهِ تُحَوِّلُ الْجَدْبَ خِصْباً.

He[-asws] said: ‘A sign between him[-saww] and his[-saww] companions of transformation of the aridity to fertility’’.[319]

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوَيْهِ عَنْ عُمَرَ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ لِأَيِّ عِلَّةٍ حَوَّلَ رَسُولُ اللَّهِ ص فِي صَلَاةِ الِاسْتِسْقَاءِ رِدَاءَهُ الَّذِي عَلَى يَمِينِهِ عَلَى يَسَارِهِ وَ الَّذِي عَلَى يَسَارِهِ عَلَى يَمِينِهِ

And from him, from Muhammad Bin Ali Majaylawiya, from Umar, from Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from his, from Ibn Abu Umeyr, from the one who mentioned it,

‘From Abu Abdullah[-asws], he (the narrator) said, ‘I asked him[-asws], ‘For which reason did Rasool-Allah[-saww], during Salat of praying for the rain, overturn his[-saww] robe, that which was upon his[-saww] right to be upon his[-saww] left, and that which was upon his[-saww] left to be upon his[-saww] right?’

[317] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 14 c
[318] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 15
[319] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 16 a

قَالَ أَرَادَ بِذَلِكَ تَحَوُّلَ الْجَدْبِ خِصْباً.

He-asws said: 'He-saww intended by that the transformation of the aridity into fertility''.[320]

17- مَجَالِسُ ابْنِ الشَّيْخِ، عَنِ الْمُفِيدِ عَنْ عَلِيِّ بْنِ بِلَالٍ عَنِ النُّعْمَانِ بْنِ أَحْمَدَ الْقَاضِي عَنْ إِبْرَاهِيمَ بْنِ عَرَفَةَ عَنْ أَحْمَدَ بْنِ رُشَيْدِ بْنِ خُثَيْمٍ الْهِلَالِيِّ عَنْ عَمِّهِ سَعِيدٍ عَنْ مُسْلِمٍ الْغَلَابِيِّ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ص فَقَالَ وَ اللَّهِ يَا رَسُولَ اللَّهِ لَقَدْ أَتَيْنَاكَ وَ مَا لَنَا بَعِيرٌ يَئِطُّ وَ لَا غَنَمٌ يَغِطُّ

(The book) 'Majaalis' of Ibn Al Sheykh – from Al Mufeed, from Ali Bin Bilal, from Al Numan Bin Ahmad Al Qazy, from Ibrahim Bin Arafah, from Ahmad Bin Rusheyd Bin Huseym Al Hilaly, from his uncle Saeed, from Muslim Al Galaby who said,

'A Bedouin came to the Prophet-saww. He said, 'By Allah-azwj, O Rasool-Allah-saww! I have come to you-saww and there is neither a camel for us which grumbles nor any sheep that grazes!'

ثُمَّ أَنْشَأَ يَقُولُ-

أَتَيْنَاكَ يَا خَيْرَ الْبَرِيَّةِ كُلِّهَا- لِتَرْحَمَنَا مِمَّا لَقِينَا مِنَ الْأَزْلِ-
أَتَيْنَاكَ وَ الْعَذْرَاءُ يَدْمَى لَبَانُهَا- وَ قَدْ شُغِلَتْ أُمُّ الْبَنِينَ عَنِ الطِّفْلِ-
وَ أَلْقَى بِكَفَّيْهِ الْفَتَى اسْتِكَانَةً- مِنَ الْجُوعِ ضَعْفاً لَا يُمِرُّ وَ لَا يُحْلِي-
وَ لَا شَيْءَ مِمَّا يَأْكُلُ النَّاسُ عِنْدَنَا- سِوَى الْحَنْظَلِ الْعَامِيِّ وَ الْعِلْهِزِ الْفَسْلِ-
وَ لَيْسَ لَنَا إِلَّا إِلَيْكَ فِرَارُنَا- وَ أَيْنَ فِرَارُ النَّاسِ إِلَّا إِلَى الرُّسْلِ

Then he prosed (a poem) saying, '*We have come to you, O best of all created being, that you-saww may have mercy on us for what we have encountered from ancient times. We have come to you, and the virgin's cheek bleeds, while the mother of children is preoccupied with the infant, and the youth extends his hands humbly, weak from hunger, neither passing nor satisfying, and nothing of what people eat is with us, except for the coarse barley and the dried dates, and we have no refuge except to you, and where is the refuge of people except with the Messengers-as?*'

فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ إِنَّ هَذَا الْأَعْرَابِيَّ يَشْكُو قِلَّةَ الْمَطَرِ وَ قَحْطاً شَدِيداً ثُمَّ قَامَ يَجُرُّ رِدَاءَهُ حَتَّى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ فَكَانَ فِيمَا حَمِدَهُ بِهِ أَنْ قَالَ- الْحَمْدُ لِلَّهِ الَّذِي عَلَا فِي السَّمَاءِ فَكَانَ عَالِياً وَ فِي الْأَرْضِ قَرِيباً دَانِياً أَقْرَبَ إِلَيْنَا مِنْ حَبْلِ الْوَرِيدِ-

Rasool-Allah-saww said to his-saww companions: 'This Bedouin is complaining of scarcity of the rains and severe drought'. Then he-saww stood up dragging his-saww robe until he-saww ascended the pulpit. He-saww praised Allah-azwj and extolled upon Him-azwj. It was among what he-saww praised Him-azwj with: 'The Praise is for Allah-azwj Who is Exalted in the sky! He-saww was Exalted and in the earth near, close, closer than the jugular vein!'

وَ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ قَالَ- اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مَرِيئاً مَرِيعاً غَدَقاً طَبَقاً عَاجِلًا غَيْرَ رَائِثٍ نَافِعاً غَيْرَ ضَارٍّ تَمْلَأُ بِهِ الضَّرْعَ وَ تُنْبِتُ بِهِ الزَّرْعَ وَ تُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا-

[320] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 16 b

And he[saww] raised his[saww] hands towards the sky and said: 'O Allah[azwj]! Quench us a beneficial, reviving, pleasant, and abundant rain, pouring down generously and evenly, quick in its impact, without harm, filling the pastures, nurturing the crops, and bringing life back to the earth after its death!'

فَمَا رَدَّ يَدَهُ إِلَى نَحْرِهِ حَتَّى أَحْدَقَ السَّحَابُ بِالْمَدِينَةِ كَالْإِكْلِيلِ وَ أَلْقَتِ السَّمَاءُ بِأَرْوَاقِهَا وَ جَاءَ أَهْلُ الْبِطَاحِ يَصِيحُونَ يَا رَسُولَ اللَّهِ الْغَرَقَ الْغَرَقَ

His[saww] hand not even returned to his[saww] throat until the clouds gathered over the city like a crown, and the sky poured down its raindrops. The people of the lowlands came shouting, 'O Rasool-Allah[saww]! The drowning! The drowning!'

فَقَالَ رَسُولُ اللَّهِ اللَّهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا-

Rasool-Allah[saww] said: 'O Allah[azwj], around us and not upon us!'

فَانْجَابَ السَّحَابُ عَنِ السَّمَاءِ فَضَحِكَ رَسُولُ اللَّهِ ص وَ قَالَ لِلَّهِ دَرُّ أَبِي طَالِبٍ لَوْ كَانَ حَيّاً لَقَرَّتْ عَيْنَاهُ مَنْ يُنْشِدُنَا قَوْلَهُ

The cloud moved away from the sky. Rasool-Allah[saww] chuckled and said: 'For Allah[azwj] is the abundance (generosity) of Abu Talib[as]! Had he[as] been alive, his[as] would have been delighted! Who can recite his[as] words to us?'

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ عَسَى أَرَدْتَ يَا رَسُولَ اللَّهِ-

وَ مَا حَمَلَتْ مِنْ نَاقَةٍ فَوْقَ ظَهْرِهَا- أَبَرَّ وَ أَوْفَى ذِمَّةً مِنْ مُحَمَّدٍ

Umar Bin Al-Khattab stood up. He said, 'Perhaps Rasool-Allah[saww] meant, '*No she-camel has carried above its back anyone more righteous and more loyal of responsibility than Muhammad[saww]!*'

فَقَالَ رَسُولُ اللَّهِ ص لَيْسَ هَذَا مِنْ قَوْلِ أَبِي طَالِبٍ هَذَا مِنْ قَوْلِ حَسَّانَ بْنِ ثَابِتٍ

Rasool-Allah[saww] said: 'This isn't from the words of Abu Talib[saww]. This is from the words of Hassan Bin Sabit!'

فَقَامَ عَلِيٌّ ع فَقَالَ كَأَنَّكَ أَرَدْتَ يَا رَسُولَ اللَّهِ-

وَ أَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ- رَبِيعُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ-
تَلُوذُ بِهِ الْهُلَّاكُ مِنْ آلِ هَاشِمٍ- فَهُمْ عِنْدَهُ فِي نِعْمَةٍ وَ فَوَاضِلِ-
كَذَبْتُمْ وَ بَيْتِ اللَّهِ يُبْزَى مُحَمَّدٌ- وَ لَمَّا نُقَاتِلْ- وَ لَمَّا نُطَاعِنْ دُونَهُ وَ نُقَاتِلِ-
وَ نُسْلِمُهُ حَتَّى نُصَرَّعَ حَوْلَهُ- وَ نَذْهَلَ عَنْ أَبْنَائِنَا وَ الْحَلَائِلِ

Ali[asws] stood up. He[asws] said: '*O Rasool-Allah[saww]! It is as if you[saww] meant: 'And his face is as radiant as the clouds seek to be refreshed. The spring for orphans and a sanctuary for widows. In him, the perishing find refuge from the family of Hashim[as], so they are with him in bounties and graces. You lied, and the House of Allah[azwj] supported Muhammad[saww], when spears were*

drawn against him, and we fought. We submit to him until we perished around him-saww, and we turn away from our sons and inheritors!'

فَقَالَ رَسُولُ اللَّهِ ص أَجَلْ

Rasool-Allah-saww said: 'Yes!'

فَقَامَ رَجُلٌ مِنْ بَنِي كِنَانَةَ فَقَالَ-

لَكَ الْحَمْدُ وَ الْحَمْدُ مِمَّنْ شَكَرَ- سُقِينَا بِوَجْهِ النَّبِيِّ الْمَطَرَ-
دَعَا اللَّهَ خَالِقَهُ دَعْوَةً- وَ أُشْخِصَ مِنْهُ إِلَيْهِ الْبَصَرُ-
فَلَمْ يَكُ إِلَّا كَإِلْقَا الرِّدَا- وَ أَسْرَعَ حَتَّى أَتَانَا الدُّرَرُ-
دُفَاقُ الْعَزَائِلِ جَمُّ الْبُعَاقِ- أَغَاثَ بِهِ اللَّهُ عُلْيَا مُضَرَ-
فَكَانَ كَمَا قَالَهُ عَمُّهُ- أَبُو طَالِبٍ ذَا رُوَاءٍ أَغَرَّ
بِهِ اللَّهُ يَسْقِي صَيُّوبَ الْغَمَامِ- فَهَذَا الْعِيَانُ وَ ذَاكَ الْخَبَرُ

A man from the clan of Kananah stood up. He said (a poem), '*The praise is for you-saww, and praise be from the grateful. We have been Quenched with the rain through the face of the Prophet-saww. He-saww supplicated to Allah-azwj, his-saww Creator, and the gaze was directed from him-saww to Him-azwj! There was nothing but the casting of a cloak, and swiftly, the pearls came to us. The fragrance of troubles gathered in abundance, Allah-azwj Helped by it, allaying the distress. It happened just as his-saww uncle-as Abu Talib-as had described it, the one with a radiant countenance. Due to him-as Allah-azwj Quenched thirst of the clouds. So this is the reality and that is the news!*'

فَقَالَ رَسُولُ اللَّهِ ص يَا كِنَانِيُّ بَوَّأَكَ اللَّهُ بِكُلِّ بَيْتٍ قُلْتَهُ بَيْتاً فِي الْجَنَّةِ.

Rasool-Allah-saww said: 'O Kinany! May Allah-azwj Grant you for every couplet you have said, a house in the Paradise''.[321]

18- فِقْهُ الرِّضَا، قَالَ ع اعْلَمْ يَرْحَمُكَ اللَّهُ أَنَّ صَلَاةَ الِاسْتِسْقَاءِ رَكْعَتَانِ بِلَا أَذَانٍ وَ لَا إِقَامَةٍ يَخْرُجُ الْإِمَامُ يَبْرُزُ إِلَى مَا تَحْتَ السَّمَاءِ وَ يُخْرِجُ الْمِنْبَرَ وَ المؤذنين [الْمُؤَذِّنُونَ] أَمَامَهُ فَيُصَلِّي بِالنَّاسِ رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ وَ يَصْعَدُ الْمِنْبَرَ

(The book) 'Fiqh Al-Reza-asws' – He-asws said: 'Know, may Allah-azwj Mercy you! The Salat Al Istisqa (praying for the rain) is of two Cycles, without an Azaan or an Iqama. The prayer leader should go out to what is beneath the open sky and he should bring out the pulpit and two proclaimers in front of him. He should pray two Cycles with the people, then perform Salaam and ascend the pulpit.

فَيُقَلِّبُ رِدَاءَهُ الَّذِي عَلَى يَمِينِهِ عَلَى يَسَارِهِ وَ الَّذِي عَلَى يَسَارِهِ عَلَى يَمِينِهِ مَرَّةً وَاحِدَةً ثُمَّ يُحَوِّلُ وَجْهَهُ إِلَى الْقِبْلَةِ فَيُكَبِّرُ مِائَةَ تَكْبِيرَةٍ يَرْفَعُ بِهَا صَوْتَهُ ثُمَّ يَلْتَفِتُ عَنْ يَمِينِهِ وَ يَسَارِهِ إِلَى النَّاسِ فَيُهَلِّلُ مِائَةَ مَرَّةٍ رَافِعاً صَوْتَهُ ثُمَّ يَرْفَعُ يَدَيْهِ إِلَى السَّمَاءِ فَيَدْعُو اللَّهَ وَ يَقُولُ-

[321] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 17

He should overturn his robe which is upon his right to be upon his left, and that which is upon his left to be upon his right, once. Then he should turn his face towards the Qiblah and exclaim Takbeer one hundred exclamations, raising his voice with it. Then he should turn to his right and to his left to the people. He should extol Oneness (of Allah-azwj) one hundred times raising his voice. Then he should raise his hands towards the sky and supplicated to Allah-azwj and say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ

O Allah-azwj! Send Salawaat upon Muhammad-saww and upon Progeny-asws of Muhammad-saww!

اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مُجَلِّلًا طَبَقاً مُطْبِقاً جَلَلًا مُونِقاً رَاجِباً غَدَقاً مُغْدِقاً طَيِّباً مُبَارَكاً هَاطِلًا مُهْطِلًا مُتَهَاطِلًا رَغَداً هَنِيئاً مَرِيئاً دَائِماً رَوِيّاً سَرِيعاً عَامّاً مُسِيلًا نَافِعاً غَيْرَ ضَارٍّ تُحْيِي بِهِ الْعِبَادَ وَ الْبِلَادَ وَ تُنْبِتُ بِهِ الزَّرْعَ وَ النَّبَاتَ وَ تَجْعَلُ فِيهِ بَلَاغاً لِلْحَاضِرِ مِنَّا وَ الْبَادِ

O Allah-azwj! Quench us a beneficial, reviving, and abundant rain, flowing down in layers, covering the ground, adorned, continuous, abundant, fragrant, blessed, pouring down generously and continuously. A rain that brings goodness, joy, perpetual, satisfying, swift, widespread, beneficial, without harm. With it, revive Your-azwj servants and the lands, causing crops and plants to grow. Make it a clear sign for those present and absent among us!

اللَّهُمَّ أَنْزِلْ عَلَيْنَا مِنْ بَرَكَاتِ سَمَائِكَ مَاءً طَهُوراً وَ أَنْبِتْ لَنَا مِنْ بَرَكَاتِ أَرْضِكَ نَبَاتاً مَسْقِيّاً وَ تَسْقِيهِ مِمَّا خَلَقْتَ أَنْعاماً وَ أَنَاسِيَّ كَثِيراً

O Allah-azwj! Send down upon us from Blessings of Your-azwj sky, clean water, and let plants be quenched, it would quench from what You-azwj Created, cattle and a lot of people!

اللَّهُمَّ ارْحَمْنَا بِالْمَشَايِخِ رُكَّعاً وَ الصِّبْيَانِ رُضَّعاً وَ الْبَهَائِمِ رُتَّعاً وَ الشُّبَّانِ خُضَّعاً-

O Allah-azwj! Mercy us with the elderly in humility, and the young children in nursing, and the beasts in grazing, and the youth in obedience!'

قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَدْعُو عِنْدَ الِاسْتِسْقَاءِ بِهَذَا الدُّعَاءِ يَقُولُ يَا مُغِيثَنَا يَا مُعِينَنَا عَلَى دِينِنَا وَ دُنْيَانَا بِالَّذِي تَنْشُرُ عَلَيْنَا مِنَ الرِّزْقِ نَزَلَ بِنَا عَظِيمٌ لَا يَقْدِرُ عَلَى تَفْرِيجِهِ غَيْرُ مُنْزِلِهِ عَجِّلْ عَلَى الْعِبَادِ فَرَجَهُ فَقَدْ أَشْرَفَتِ الْأَبْدَانُ عَلَى الْهَلَاكِ فَإِذَا هَلَكَتِ الْأَبْدَانُ هَلَكَتِ الدِّينُ

He-asws said: 'And Amir Al-Momineen-saww was supplicating during praying for the rain with this supplication saying: 'O our Helper, O our Supporter, concerning our religion and our worldly affairs, by the provision that You-azwj unfold upon us, a great calamity has befallen us that none except its Sender can relieve. Hasten to your servants its relief, for the bodies are on the verge of destruction! When the bodies are destroyed, the religion is destroyed.

يَا دَيَّانَ الْعِبَادِ وَ مُقَدِّرَ أُمُورِهِمْ بِمَقَادِيرِ أَرْزَاقِهِمْ- لَا تَحُلْ بَيْنَنَا وَ بَيْنَ رِزْقِكَ وَ مَا أَصْبَحْنَا فِيهِ مِنْ كَرَامَتِكَ مُعْتَرِفِينَ بِهِ قَدْ أُصِيبَ مَنْ لَا ذَنْبَ لَهُ مِنْ خَلْقِكَ بِذُنُوبِنَا ارْحَمْنَا بِمَنْ جَعَلْتَهُ أَهْلًا لِاسْتِجَابَةِ دُعَائِهِ حِينَ سَأَلَكَ

O Knower of the affairs of the servants and Determiner of their provisions! Do not let anything come between us and Your-azwj sustenance. What we have witnessed this morning of Your-azwj generosity, we acknowledge it. Those without fault from Your-azwj creation have been afflicted due to our sins. Have Mercy on us through the one whom You-azwj have Made worthy of having his supplications answered when he asked You-azwj!

يَا رَحِيمُ لَا تَحْبِسْ عَنَّا مَا فِي السَّمَاءِ وَ انْشُرْ عَلَيْنَا نِعَمَكَ وَ عُدْ عَلَيْنَا بِرَحْمَتِكَ وَ ابْسُطْ عَلَيْنَا كَنَفَكَ وَ عُدْ عَلَيْنَا بِقَبُولِكَ وَ اسْقِنَا الْغَيْثَ وَ لَا تَجْعَلْنَا مِنَ الْقَانِطِينَ وَ لَا تُهْلِكْنَا بِالسِّنِينَ وَ لَا تُؤَاخِذْنَا بِمَا فَعَلَ الْمُبْطِلُونَ وَ عَافِنَا

O Merciful! Do not Withhold from us what is in the sky, and Spread Your-azwj bounties upon us, and Repeat upon us with Your-azwj Mercy, and Extend Your-azwj Canopy upon us, and Repeat upon us with Your-azwj Words and Quench us the rain and do not Make us from the despondent nor Destroy us with the years (of drought) and do not Seize us with what the falsifiers have done!

يَا رَبِّ مِنَ النَّقِمَةِ فِي الدِّينِ وَ شَمَاتَةِ الْقَوْمِ الْكَافِرِينَ يَا ذَا النَّفْعِ وَ النَّصْرِ إِنَّكَ إِنْ أَحْبَبْتَنَا فَبِجُودِكَ وَ كَرَمِكَ وَ لِإِتْمَامِ مَا بِنَا مِنْ نَعْمَائِكَ وَ إِنْ تَرْدُدْنَا فَبِجِنَايَتِنَا عَلَى أَنْفُسِنَا فَاعْفُ عَنَّا قَبْلَ أَنْ تَصْرِفَنَا وَ أَقِلْنَا وَ اقْلِبْنَا بِإِنْجَاحِ الْحَاجَةِ يَا اللَّهُ.

And Pardon us O Lord-azwj, from the downfall in the religion, and gloating by the Kafir people! O With the benefit and the harm! If You-azwj were to Love us it would be due to Your-azwj Generosity and Your-azwj Benevolence and completion of what is with us of Your-azwj bounties, and if You-azwj were to Return us is would be due to our ugliness upon ourselves, therefore Pardon us before You-azwj us away and Uproot us, and Overturn us with success of the needs, O Allah-azwj!''[322]

19- الْمَكَارِمُ، فِي الرَّعْدِ وَ الصَّوَاعِقِ قَالَ: إِذَا سَمِعْتَ صَوْتَ الرَّعْدِ وَ رَأَيْتَ الصَّوَاعِقَ فَقُلِ- اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَ لَا تُهْلِكْنَا بِعَذَابِكَ وَ عَافِنَا قَبْلَ ذَلِكَ-

(The book) 'Al Majarim' –

'Regarding the thunder and the bolts of lightning, he-asws said: 'Whenever you hear the sound of thunder and see the thunderbolt, then say, 'O Allah-azwj! Do not Kill us with Your-azwj Angel, and do not Destroy us with Your-azwj Punishment, and Pardon us before that!

وَ فِي الْمَطَرِ إِذَا أَمْطَرَتِ السَّمَاءُ فَقُلْ صَبّاً هَنِيئاً.

And regarding the rains: 'Whenever the sky rains, say, 'Pour pleasantly!''[323]

عَنِ الصَّادِقِ ع قَالَ: إِذَا هَبَّتِ الرِّيَاحُ فَأَكْثِرْ مِنَ التَّكْبِيرِ وَ قُلِ- اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا هَاجَتْ بِهِ الرِّيَاحُ وَ خَيْرَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا

From Al-Sadiq-asws having said: 'When the winds blow, frequent from exclaiming the Takbeer, and say, 'O Allah-azwj! I ask You-azwj good of what the winds have stirred with, and good of what is in it, and I seek Refuge with You-azwj from its evil and evil of what is in it!

اللَّهُمَّ اجْعَلْهَا عَلَيْنَا رَحْمَةً وَ عَلَى الْكَافِرِينَ عَذَاباً وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

[322] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 18
[323] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 19 a

O Allah-azwj! Make it a Mercy upon us and a Punishment upon the Kafirs! And may Allah-azwj Send Salawaat upon Muhammad-saww and his-saww Progeny-asws''.[324]

20- أَعْلَامُ الدِّينِ، قَالَ الصَّـــادِقُ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَعَالَى يَبْتَلِي عِبَادَهُ عِنْدَ ظُهُورِ الْأَعْمَالِ السَّـــيِّئَةِ بِنَقْصِ الثَّمَرَاتِ وَ حَبْسِ الْبَرَكَاتِ وَ إِغْلَاقِ خَزَائِنِ الْخَيْرَاتِ لِيَتُوبَ تَائِبٌ وَ يُقْلِعَ مُقْلِعٌ وَ يَتَذَكَّرَ مُتَذَكِّرٌ وَ يَزْدَجِرَ مُزْدَجِرٌ وَ قَدْ جَعَلَ اللَّهُ تَعَالَى الِاسْتِغْفَارَ سَبَباً لِدُرُورِ الْأَرْزَاقِ وَ رَحْمَةِ الْخَلْقِ

(The book) 'A'lam Al Deen –

'Al-Sadiq-asws said: 'Amir Al-Momineen-asws said: 'Allah-azwj the Exalted Tries His-azwj servant at the appearance of the evil deed by Reducing the fruits, and Withholding the Blessings, and Locking the treasures of the goodness, so the penitent will repent, and the reducer can reduce, and the mindful can heed, and the rebuked can be rebuked, and Allah-azwj the Exalted has Made seeking the Forgiveness as a cause for the rolling of the sustenance(s) and Mercy of the creation!

فَقَالَ سُبْحَانَهُ- اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كانَ غَفَّاراً- يُرْسِلِ السَّماءَ عَلَيْكُمْ مِدْراراً- وَ يُمْدِدْكُمْ بِأَمْوالٍ وَ بَنِينَ وَ يَجْعَلْ لَكُمْ جَنَّاتٍ وَ يَجْعَلْ لَكُمْ أَنْهاراً

The Glorious Said: ***'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]***.

فَرَحِمَ اللَّهُ عَبْداً قَدَّمَ تَوْبَتَهُ وَ اسْـتَقَالَ عَثْرَتَهُ وَ ذَكَرَ خَطِيئَتَهُ وَ حَذِرَ مَنِيَّتَهُ فَإِنَّ أَجَلَهُ مَسْـتُورٌ عَنْهُ وَ أَمَلَهُ خَادِعٌ لَهُ وَ الشَّـيْطَانُ مُوَكَّلٌ بِهِ يُزَيِّنُ لَهُ الْمَعْصِـيَةَ لِيَرْكَبَهَا وَ يُمَنِّيهِ التَّوْبَةَ لِيُسَوِّفَهَا حَتَّى تَهْجُمَ عَلَيْهِ مَنِيَّتُهُ أَغْفَلَ مَا يَكُونُ عَنْهَا

May Allah-azwj Mercy on a servant who has presented his repentance, acknowledged his mistake, and took heed of his faults. For indeed, the appointed time of his death is concealed from him, and his hope deceives him. The Satan-la is assigned to him, adorning disobedience to entice him, and making him postpone repentance until his death approaches, catching him off guard at the most heedless moment as can be from it!

فَيَا لَهَا حَسْرَةً عَلَى ذِي غَفْلَةٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةً وَ أَنْ تُؤَدِّيَهُ أَيَّامُهُ إِلَى شَقْوَةٍ نَسْأَلُ اللَّهَ سُبْحَانَهُ أَنْ يَجْعَلَنَا وَ إِيَّاكُمْ مِمَّنْ لَا تُبْطِرُهُ نِعْمَةٌ وَ لَا تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نَدَامَةٌ وَ لَا نَقِمَةٌ.

O what a lot is regret of one who is in heedlessness, as his lifetime becomes a testimony against him leading his days to misery. We ask Allah-azwj the Glorious to Make us and you among those whom Blessings do not come to an end and for whom there is no regret or retaliation after death!''[325]

21- مِشْكَاةُ الْأَنْوَارِ، نَقْلًا مِنْ مَحَاسِنِ الْبَرْقِيِّ عَنِ الْبَاقِرِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسُ خِصَالٍ إِنْ أَدْرَكْتُمُوهَا فَتَعَوَّذُوا بِاللَّهِ مِنَ النَّارِ

(The book) 'Mishkat Al Anwaar' – Copying from (the book) 'Mahaasin' of Al Barqy,

[324] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 19 b
[325] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 20

‘From Al-Baqir-asws having said: ‘Rasool-Allah-saww said: ‘Give characteristics, if you were to come across these, seek Refuge from the Hellfire: -

لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا ظَهَرَ فِيهِمُ الطَّاعُونُ وَ الْأَوْجَاعُ الَّتِي لَمْ تَكُنْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا

The immoralities will not appear among a people at all to the extent that they are being openly with it, except there will appear among them, the plagues and the pains (illnesses) which did not exist among their ancestors, those who have passed!

وَ لَمْ يَنْقُصُوا الْمِكْيَالَ وَ الْمِيزَانَ إِلَّا أُخِذُوا بِالسِّنِينَ وَ شِدَّةِ الْمَئُونَةِ وَ جَوْرِ السُّلْطَانِ

And they will not reduce (under-measure) the measurements and (under-weigh) the scales except they will be Seized with the years (of drought) and hardship of the livelihood, and tyranny of the ruler!

وَ لَمْ يُمْنَعِ الزَّكَاةُ إِلَّا مُنِعَ الْقَطْرُ مِنَ السَّمَاءِ فَلَوْ لَا الْبَهَائِمُ لَمْ يُمْطَرُوا

And Zakat will not be prevented except the drops from the sky will be Prevented. Had it not been for the beasts they would not be rained upon!

وَ لَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَ عَهْدَ رَسُولِهِ إِلَّا سَلَّطَ عَلَيْهِمْ عَدُوَّهُمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ

And they will not break the Covenant of Allah-azwj and covenant of His-azwj Rasool-saww except their enemies will prevail upon them, and they will take some of what is in their hands!

وَ لَمْ يَحْكُمُوا بِغَيْرِ مَا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ بَأْسَهُمْ بَيْنَهُمْ.

And they will not make decisions with other than what Allah-azwj has Revealed except conflicts will be Made to be between them!’’[326]

22- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهِلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

(The book) ‘Qurb Al Isnaad’ – from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah-asws having said: ‘Rasool-Allah-saww said: ‘Do not indicate to the rain, nor to the crescent, for Allah-azwj Dislikes that’’.[327]

بيان: يحتمل أن يكون المراد الإشارة على وجه التعجب كما يقال ما أحسن هذا الهلال و ما أغزر هذا المطر فإنه ينبغي أن يشتغل عندهما بالذكر و الدعاء أو المراد الإشارة و التوجه إليهما حالة الدعاء بل ينبغي أن يستقبل القبلة و يدعو و قد مر الكلام فيه.

Explanation - *It is possible that the intention of ‘Indicating’ is to express amazement, as is commonly said, ‘How beautiful is this crescent, and how abundant is this rain!’ It is fitting for*

[326] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 21
[327] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 22

one to engage in Zikr and supplication upon witnessing them. Alternatively, the intention could be to point and turn towards them during supplication. In fact, it is recommended to face the Qiblah and supplicate, and the discussion has passed on this matter.

23- مَعَانِي الْأَخْبَارِ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمَدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ثَلَاثَةٌ مِنْ عَمَلِ الْجَاهِلِيَّةِ الْفَخْرُ بِالْأَنْسَابِ وَ الطَّعْنُ بِالْأَحْسَابِ وَ الِاسْتِسْقَاءُ بِالْأَنْوَاءِ.

(The book) 'Ma'any Al Akhbar' – from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from his father,

'From Abu Ja'far-asws having said: 'Three are from the actions of the pre-Islamic period – the priding with the lineages, and the insulting (others) with the (their) lineages, and praying for the rain with the variety of stars''.[328]

توضيح فِي رِوَايَةِ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ فِي أَثَرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ فَلَمَّا انْصَرَفَ اسْتَقْبَلَ النَّاسَ فَقَالَ هَلْ تَدْرُونَ مَا ذَا قَالَ رَبُّكُمْ

Clarification (Hadeeth only) – *Rasool-Allah-saww prayed Salat with us, the morning Salat, at Al Hudaybiya in tracks of sky (rain) from the night. When he-saww finished, he-saww faced the people. He-saww said: 'Do you know what Your-azwj Lord-azwj is Saying?'*

قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

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

قَالَ قَالَ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَ كَافِرٌ بِالْكَوْكَبِ وَ كَافِرٌ بِي وَ مُؤْمِنٌ بِالْكَوْكَبِ مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَ رَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي وَ كَافِرٌ بِالْكَوْكَبِ وَ أَمَّا مَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَ كَذَا فَذَاكَ كَافِرٌ بِي وَ مُؤْمِنٌ بِالْكَوْكَبِ.

He-saww said: 'He-azwj Says: "From My-azwj servants they come to a morning believing in Me-azwj and disbelieving the planets (astrology), and disbelieving Me-azwj and believing in the planets. One who says, 'It has rained upon me by the Grace of Allah-azwj and His-azwj Mercy', so that is a believer in Me-azwj and a disbeliever in the planets, and one who says, 'It has rained on us due to such and such star/planet, so that is a disbeliever in Me-azwj and a believer in the planets!"'

24- الْمُقْنِعَةُ، لِلْمُفِيدِ وَ الْمُهَذَّبُ، لِابْنِ الْبَرَّاجِ قَالَ فِي الِاسْتِسْقَاءِ بَعْدَ الصَّلَاةِ وَ الْخُطْبَةِ وَ التَّسْبِيحَاتِ ثُمَّ حَوَّلَ وَجْهَهُ إِلَى الْقِبْلَةِ فَدَعَا وَ دَعَا النَّاسُ مَعَهُ فَقَالَ- اللَّهُمَّ رَبَّ الْأَرْبَابِ وَ مُعْتِقَ الرِّقَابِ وَ مُنْشِئَ السَّحَابِ وَ مُنْزِلَ الْقَطْرِ مِنَ السَّمَاءِ وَ مُحْيِيَ الْأَرْضِ بَعْدَ مَوْتِهَا

(The books) 'Al Muqnie' of Al Mufeed, and 'Al Muhazzab' of Ibn Al Barraj –

'He said regarding praying for the rain, after the Salat and the sermon and the glorifications, 'Then he-asws turned his-asws face towards the Qiblah. He-asws supplicated and the people supplicated with him. He-asws said: 'O Allah-azwj! Lord-azwj of the lords, and Liberator of the

[328] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 23

necks, and Grower of the clouds, and Descended of the drops from the sky, and Reviver of the land after its death!

يَا فَالِقَ الْحَبِّ وَ النَّوَى وَ يَا مُخْرِجَ الزَّرْعِ وَ النَّبَاتِ وَ مُحْيِيَ الْأَمْوَاتِ وَ جَامِعَ الشَّتَاتِ اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً غَدَقاً مُغْدِقاً هَنِيئاً مَرِيئاً تُنْبِتُ بِهِ الزَّرْعَ وَ تُدِرُّ بِهِ الضَّرْعَ وَ تُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ تَسْقِي بِهِ مِمَّا خَلَقْتَ أَنْعاماً وَ أَناسِيَّ كَثِيراً.

O Splitter of the seed and the kernel, and O Extractor of the vegetation and the plants, and Reviver of the dead and Gatherer of the varieties! O Allah[-azwj]! Quench us with a beneficial, abundant, delightful rain that nurtures the crops, replenishes the pastures, revives the earth after its death, and quenching by it from what You[-azwj] have Created, livestock and a lot of people!''[329]

25- الْبَلَدُ الْأَمِينُ، وَ جُنَّةُ الْأَمَانِ، أَفْضَلُ الْقُنُوتِ فِي صَلَاةِ الِاسْتِسْقَاءِ مَا رُوِيَ عَنِ النَّبِيِّ ص وَ هُوَ-

(The books) 'Al Balad Al Ameen' and 'Junnat Al Amaan' –

'The best Qunout (supplication) in Salat of praying for the rain is what is reported from the Prophet[-saww], and it is: -

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الرَّحْمَنُ الرَّحِيمُ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ أَسْأَلُهُ أَنْ يَتُوبَ عَلَيَّ تَوْبَةَ عَبْدٍ ذَلِيلٍ خَاضِعٍ فَقِيرٍ بَائِسٍ مِسْكِينٍ مُسْتَكِينٍ- لَا يَمْلِكُ لِنَفْسِهِ نَفْعاً وَ لَا ضَرّاً وَ لَا مَوْتاً وَ لَا حَيَاةً وَ لَا نُشُوراً

'I seek Forgiveness of Allah[-azwj] Who, there is no god except He[-azwj], the Living, the Eternal, the Beneficent, the Merciful, with the Majesty and the Benevolence, and I ask Him[-azwj] to Turn (with Mercy) unto me, for repentance of a disgraceful servant, humble, poor, destitute, needy, and incapable. He can neither control benefit for himself nor harm, nor death nor life, nor Resurrection!

اللَّهُمَّ مُعْتِقَ الرِّقَابِ وَ رَبَّ الْأَرْبَابِ وَ مُنْشِئَ السَّحَابِ وَ مُنْزِلَ الْقَطْرِ مِنَ السَّمَاءِ إِلَى الْأَرْضِ بَعْدَ مَوْتِهَا فَالِقَ الْحَبِّ وَ النَّوَى وَ مُخْرِجَ النَّبَاتِ وَ جَامِعَ الشَّتَاتِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْقِنَا غَيْثاً مُغِيثاً غَدَقاً مُغْدِقاً هَنِيئاً مَرِيئاً تُنْبِتُ بِهِ الزَّرْعَ وَ تُدِرُّ بِهِ الضَّرْعَ وَ تُحْيِي بِهِ مِمَّا خَلَقْتَ أَنْعاماً وَ أَناسِيَّ كَثِيراً

O Allah[-azwj], Liberator of the necks, and Lord[-azwj] of the lords, and Grower of the clouds, and Descender of the drops from the sky to the earth after its death, Splitter of the seed and the kernel, and Extractor of the vegetation, and Gatherer of the dispersed! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Quench us with beneficial, delightful rain nurturing the crops and replenishing the pastures, and reviving by it from what You[-azwj] have Created, livestock and a lot of people!

اللَّهُمَّ اسْقِ عِبَادَكَ وَ بَهَائِمَكَ وَ انْشُرْ رَحْمَتَكَ وَ أَحْيِ بِلَادَكَ الْمَيْتَةَ.

[329] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 24

O Allah-azwj! Quench Your-azwj servants and Your-azwj animals, and Spread Your-azwj Mercy and Revive Your-azwj dead lands!''[330]

26- الْبَلَدُ الْأَمِينُ، قَالَ: يُسْتَحَبُّ الْخُرُوجُ بِسَكِينَةٍ خَاشِعاً مُتَبَذِّلًا مُتَنَظِّفاً لَا مُتَطَيِّباً

(The book) 'Al Balad Al Ameen' –

'He said, 'It is recommended to go out with tranquillity, fearfully, humbly, clean, not perfumed'.

ثُمَّ قَالَ مُتَبَذِّلًا أَيْ لَابِسَ الْبِذْلَةِ وَ هِيَ مَا يُتَّهَنُ مِنَ الثِّيَابِ دُونَ ثِيَابِ الصَّوْنِ وَ التَّجَمُّلِ لِأَنَّهُ يَوْمُ خُشُوعٍ وَ اسْتِكَانَةٍ لَا يَوْمُ سُرُورٍ وَ زِينَةٍ فَلِهَذَا لَا يَتَطَيَّبُ بَلْ يَتَنَظَّفُ مِنَ الرَّوَائِحِ الْكَرِيهَةِ الَّتِي تُؤْذِي مُجَاوِرَهُ وَ تَمْنَعُهُ مِنَ الْإِقْبَالِ عَلَى الْخُشُوعِ وَ التَّوَجُّهِ إِلَيْهِ تَعَالَى.

Then he-asws said: 'Being humble means wearing a simple garment, which is what is chosen from clothing, excluding luxurious and adorned clothing. This is because it is a day of humility and submission, not a day of joy and decoration. Therefore, one should not use perfume but instead should clean oneself from unpleasant odours that may disturb others and hinder one from focusing on humility and turning to Him-azwj, the Exalted!''[331]

[330] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 25
[331] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 121 H 26

باب 122 صلاة الحاجة و دفع العلل و الأمراض في سائر الأوقات

CHAPTER 122 – SALAT OF THE NEEDS, AND REPELLING THE ILLNESSES AND THE DISEASES IN REST OF THE TIMINGS

الآيات البقرة وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلاةِ.

The Verses – (Surah) Al Baqarah: ***And seek Assistance through the patience and the Salat, [2:45]***.

تفسير قال الطبرسي ره روي عن أئمتنا ع– أن المراد بالصبر الصوم و كان النبي ص إذا حزنه أمر استعان بالصلاة و الصوم

Interpretation – *Al-Tabarsee said, 'It is reported from our Imams-asws that the intend with 'the patience' is the fasting, and the Prophet-saww was such that whenever a matter grieved him-saww, he-saww sought assistance with the Salat and the fasting'*.

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَا يَمْنَعُ أَحَدَكُمْ إِذَا دَخَلَ عَلَيْهِ غَمٌّ مِنْ غُمُومِ الدُّنْيَا أَنْ يَتَوَضَّأَ فَيَدْخُلَ الْمَسْجِدَ فَيَرْكَعَ رَكْعَتَيْنِ يَدْعُو اللَّهَ فِيهِمَا أَ مَا سَمِعْتَ اللَّهَ يَقُولُ وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلاةِ.

*And it is reported from Al-Sadiq-asws having said: 'What prevents (every) one of you, when sadness from sorrows of the world enters upon him, from performing Wud'u, and he enters the Masjid and performs two Cycles of Salat, supplicating to Allah-azwj in these? Have you not heard Allah-azwj Saying: **And seek Assistance through the patience and the Salat, [2:45]***.

1- مجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَآبَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِذَا قَامَ الْعَبْدُ نِصْفَ اللَّيْلِ بَيْنَ يَدَيْ رَبِّهِ جَلَّ جَلَالُهُ فَصَلَّى لَهُ أَرْبَعَ رَكَعَاتٍ فِي جَوْفِ اللَّيْلِ الْمُظْلِمِ ثُمَّ يَسْجُدُ سَجْدَةَ الشُّكْرِ بَعْدَ فَرَاغِهِ فَقَالَ مَا شَاءَ اللَّهُ مَا شَاءَ اللَّهُ مِائَةَ مَرَّةٍ نَادَاهُ اللَّهُ جَلَّ جَلَالُهُ مِنْ فَوْقِهِ

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Sa'adabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Abdul Rahman Bin Salim, from Al Mufazzal,

'From Abu Abdullah Al-Sadiq-asws having said: 'When the servant stands in front of his Lord-azwj, Majestic is His-azwj Majesty, in middle of the night, so he prays four Cycles Salat to Him-azwj in middle of the dark night, then he performs a Sajdah of thanks after his being free, so he says, 'Whatever Allah-azwj Desires! Whatever Allah-azwj Desires!', one hundred times, Allah-azwj, Majestic is His-azwj Majesty, Calls out from above him:

عَبْدِي إِلَى كَمْ تَقُولُ مَا شَاءَ اللَّهُ مَا شَاءَ اللَّهُ أَنَا رَبُّكَ وَ إِلَيَّ الْمَشِيَّةُ وَ قَدْ شِئْتُ قَضَاءَ حَاجَتِكَ فَسَلْنِي مَا شِئْتَ.

"My-azwj servant! How many times you have said, 'Whatever Allah-azwj Desires! Whatever Allah-azwj Desires!'? I-azwj am your Lord-azwj and the Desire is up to Me-azwj, and I-azwj have Desired Fulfilling your needs, so ask Me-azwj whatever you desire to!"'[332]

[332] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 1

2- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ قَالَ: سَمِعْتُ جَعْفَراً ع يُمْلِي عَلَى بَعْضِ التُّجَّارِ مِنْ أَهْلِ الْكُوفَةِ فِي طَلَبِ الرِّزْقِ فَقَالَ لَهُ صَلِّ رَكْعَتَيْنِ مَتَى شِئْتَ فَإِذَا فَرَغْتَ مِنَ التَّشَهُّدِ قُلْتَ تَوَجَّهْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ بِلَا حَوْلٍ مِنِّي وَ لَا قُوَّةٍ وَ لَكِنْ بِحَوْلِكَ يَا رَبِّ وَ قُوَّتِكَ

(The book) 'Qurb Al Isnaad' – From Haroun Bin Muslim, from Mas'ada who said,

'I heard Ja'far-asws dictating upon one of the traders from the people of Al-Kufa regarding seeking the sustenance. He-asws said to him: 'Pray two Cycles Salat whenever you desire to. When you are free from performing the Tashahhud, say, 'I diver, by the Might of Allah-azwj and His-azwj Strength, without there being any might from me nor strength, but by Your-azwj Might, O Lord-azwj and Your-azwj Strength!

أَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَ الْقُوَّةِ إِلَّا مَا قَوَّيْتَنِي

I disassociate to You-azwj from the might and the strength except what You-azwj have Strengthened me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بَرَكَةَ هَذَا الْيَوْمِ وَ أَسْأَلُكَ بَرَكَةَ أَهْلِهِ وَ أَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ فَضْلِكَ رِزْقاً وَاسِعاً حَلَالًا طَيِّباً مُبَارَكاً تَسُوقُهُ إِلَيَّ فِي عَافِيَةٍ بِحَوْلِكَ وَ قُوَّتِكَ وَ أَنَا خَافِضٌ فِي عَافِيَةٍ يَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

O Allah-azwj! I ask You-azwj for Blessings of this day, and I ask You-azwj for Blessings of its people, and I ask You-azwj to Grace me from Your-azwj Grace a vast sustenance, Permissible, good, Blessed, Ushering it to me in well-being by Your-azwj Might and Your-azwj Strength, and I am in a state of well-being!' – saying that three times''.[333]

3- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ السُّكَّرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْجَوْهَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرٍ الْجُعْفِيِّ عَنِ الْبَاقِرِ ع قَالَ: إِذَا كَانَتْ لِلْمَرْأَةِ عَلَى اللَّهِ حَاجَةٌ صَعِدَتْ فَوْقَ بَيْتِهَا وَ صَلَّتْ رَكْعَتَيْنِ وَ كَشَفَتْ رَأْسَهَا إِلَى السَّمَاءِ فَإِنَّهَا إِذَا فَعَلَتْ ذَلِكَ اسْتَجَابَ اللَّهُ لَهَا وَ لَمْ يُخَيِّبْهَا.

(The book) 'Al Khisaal' – from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukari, from Muhammad Bin Zakariya Al Jowhari, from Ja'far Bin Muhammad Bin Umara, from his father, from Jabir Al Jufy,

'From Al-Baqir-asws having said: 'When there were to be a need for a woman to Allah-azwj, she should ascend above her house and pray two Cycles Salat and uncover her head to the sky. When she does that, Allah-azwj will Answer (her supplication) for her and will not disappoint her!''[334]

4- الْعُيُونُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمَدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ بْنِ صَالِحٍ قَالَ حَدَّثَنِي صَاحِبُ الْفَضْلِ بْنِ رَبِيعٍ قَالَ: كُنْتُ ذَاتَ لَيْلَةٍ فِي فِرَاشِي مَعَ بَعْضِ جَوَارِيَّ فَلَمَّا كَانَ فِي نِصْفِ اللَّيْلِ سَمِعْتُ حَرَكَةَ بَابِ الْمَقْصُورَةِ فَرَاعَنِي ذَلِكَ فَقَالَتِ الْجَارِيَةُ لَعَلَّ هَذَا مِنَ الرِّيحِ

(The book) 'Al Uyoun' – from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Ubeydullah Bin Salih who said, 'It is narrated to me by a companion of Al Fazl Bin Rabie who said,

[333] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 2
[334] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 3

‘One night I was in my bed with one of my slave girls. When it was middle of the night I heard a movement at the cabin door. That alarmed me. The slave girl said, ‘This is from the wind!’

فَلَمْ يَمْضِ إِلَّا يَسِيرٌ حَتَّى رَأَيْتُ بَابَ الْبَيْتِ الَّذِي كُنْتُ فِيهِ قَدْ فُتِحَ وَ إِذَا هُوَ مَسْرُورٌ الْكَبِيرُ قَدْ دَخَلَ عَلَيَّ فَقَالَ لِي أَجِبْ وَ لَمْ يُسَلِّمْ عَلَيَّ

Time did not pass except a little until I saw door of the room which I was in, was opened, and there he as, Masrour Al-Kabeer (guard of the caliph) having entered to see me. He said to me, ‘Answer (to the caliph)!’, and he did not even greet unto me.

فَيَئِسْتُ مِنْ نَفْسِي وَ قُلْتُ هَذَا مَسْرُورٌ وَ دَخَلَ إِلَيَّ بِلَا إِذْنٍ وَ لَمْ يُسَلِّمْ مَا هُوَ إِلَّا الْقَتْلُ وَ كُنْتُ جُنُباً فَلَمْ أَجْسُرْ أَنْ أَسْأَلَهُ إِنْظَارِي حَتَّى أَغْتَسِلَ

I despaired from myself and say (to myself), ‘This is Masrour and he has entered to see me without permission, and he did not even greet! This is not except the killing!’, and I was with sexual impurity, but I did not have the courage to ask him to wait for me until I wash.

فَقَالَتْ لِي الْجَارِيَةُ لَمَّا رَأَتْ تَحَيُّرِي وَ تَبَلُّدِي ثِقْ بِاللَّهِ عَزَّ وَ جَلَّ وَ انْهَضْ فَنَهَضْتُ وَ لَبِسْتُ ثِيَابِي وَ خَرَجْتُ مَعَهُ حَتَّى أَتَيْتُ الدَّارَ فَسَلَّمْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ فِي مَرْقَدِهِ فَرَدَّ عَلَيَّ السَّلَامَ فَسَقَطْتُ

The slave girl said to me when she saw my bewilderment and my changes (of colour), ‘Trust in Allah-azwj Mighty and Majestic, and get up!’ I got up and wore my clothes and went out with him until I came to the house. I greeted unto commander of the faithful, and he was in his resting place. He returned the greeting unto me. I fell down.

فَقَالَ تَدَاخَلَكَ رُعْبٌ قُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَتَرَكَنِي سَاعَةً حَتَّى سَكَنْتُ ثُمَّ قَالَ لِي صِرْ إِلَى حَبْسِنَا فَأَخْرِجْ مُوسَى بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ ادْفَعْ إِلَيْهِ ثَلَاثِينَ أَلْفَ دِرْهَمٍ وَ احْلَعْ عَلَيْهِ خَمْسَ خِلَعٍ وَ احْمِلْهُ عَلَى ثَلَاثَةِ مَرَاكِبَ وَ خَيِّرْهُ بَيْنَ الْمُقَامِ مَعَنَا وَ الرَّحِيلِ عَنَّا إِلَى أَيِّ بَلَدٍ أَرَادَ وَ أَحَبَّ

He said, ‘Has the dread entered you?’ I said, ‘Yes, commander of the faithful!’ He left me for a while until I calmed down, then he said to me, ‘Go to our prison and bring out Musa-asws Bin Ja’far-asws Bin Muhammad-asws, and hand thirty thousand Dirhams to him-asws, and give to him five load of garments and carry it upon three boats, and give him-asws a choice between the staying with us or the departing from us to whichever city he-asws wants and likes to!’

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ تَأْمُرُ بِإِطْلَاقِ مُوسَى بْنِ جَعْفَرٍ- فَكَرَّرْتُ ذَلِكَ عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَقَالَ نَعَمْ وَيْلَكَ أَ تُرِيدُ أَنْ أَنْكُثَ الْعَهْدَ

I said, ‘O commander of the faithful! Are you ordering for the release of Musa-asws Bin Ja’far-asws?’ I reiterated that to him three times. He said, ‘Yes, woe be to you! Do you want me to break the pact?’

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الْعَهْدُ

I said, ‘O commander of the faithful, and what pact?’

قَالَ بَيْنَا أَنَا فِي مَرْقَدِي هَذَا إِذْ سَاوَرَنِي أَسْوَدُ مَا رَأَيْتُ مِنَ السُّودَانِ أَعْظَمَ مِنْهُ فَقَعَدَ عَلَى صَدْرِي وَ قَبَضَ عَلَى حَلْقِي وَ قَالَ لِي حَبَسْتَ مُوسَى بْنَ جَعْفَرٍ ظَالِماً لَهُ

He said, ‘While I was in this resting place of mine when a black snake encircled me. I have not seen any black snake larger than it. It sat upon my chest and gripped upon my throat and said to me, ‘You have imprisoned Musa[-asws] Bin Ja’far[-asws] being unjust to him[-asws]?’

فَقُلْتُ فَأَنَا أُطْلِقُهُ وَ أَهَبُ لَهُ وَ أَخْلَعُ عَلَيْهِ فَأَخَذَ عَلَيَّ عَهْدَ اللَّهِ عَزَّ وَ جَلَّ وَ مِيثَاقَهُ وَ قَامَ عَنْ صَدْرِي وَ قَدْ كَادَتْ نَفْسِي تَخْرُجُ

I said, ‘I shall release him[-asws] and gift to him[-asws], and give garments to him[-asws]!’ It took upon me a pact (vow) of Allah[-azwj] Mighty and Majestic and His[-azwj] Covenant, and it stood from my chest and my soul had almost come out!’

فَخَرَجْتُ مِنْ عِنْدِهِ وَ وَافَيْتُ مُوسَى بْنَ جَعْفَرٍ ع وَ هُوَ فِي حَبْسِهِ فَرَأَيْتُهُ قَائِماً يُصَلِّي فَجَلَسْتُ حَتَّى سَلَّمَ ثُمَّ أَبْلَغْتُهُ سَلَامَ أَمِيرِ الْمُؤْمِنِينَ وَ أَعْلَمْتُهُ بِالَّذِي أَمَرَنِي بِهِ فِي أَمْرِهِ وَ أَنِّي قَدْ أَحْضَرْتُ مَا وَصَلَهُ بِهِ

I went out from his presence and came to Musa[-asws] Bin Ja’far[-asws], and he[-asws] was in his prison. I saw him[-asws] standing, praying. So, I sat down until he[-asws] had performed Salaam, then I delivered to him[-asws] greetings of commander of the faithful and let him[-asws] know of that which he had ordered me with regarding his[-asws] matter, and I presented what he had sent with me.

فَقَالَ إِنْ كُنْتَ أُمِرْتَ بِشَيْءٍ غَيْرِ هَذَا فَافْعَلْهُ

He[-asws] said: ‘If you have been ordered with anything other than this, do it!’

فَقُلْتُ لَا وَ حَقِّ جَدِّكَ رَسُولِ اللَّهِ ص مَا أُمِرْتُ إِلَّا بِهَذَا

I said, ‘No, by the right of your[-asws] grandfather[-saww] Rasool-Allah[-saww]! I have not been ordered except with this!’

فَقَالَ لِي لَا حَاجَةَ لِي فِي الْخِلَعِ وَ الْحُمْلَانِ وَ الْمَالِ إِذَا كَانَتْ فِيهِ حُقُوقُ الْأُمَّةِ

He[-asws] said: ‘There is no need for me regarding the garments and the gifts and the money, when in it are (usurped) rights of the community!’

فَقُلْتُ نَاشَدْتُكَ بِاللَّهِ أَنْ تَرُدَّهُ فَيَغْتَاظَ

I said, ‘I adjure you[-asws] with Allah[-azwj] not to return it, for he will be enraged!’

فَقَالَ اعْمَلْ بِهِ مَا أَحْبَبْتَ وَ أَخَذْتُ بِيَدِهِ ع وَ أَخْرَجْتُهُ مِنَ السِّجْنِ ثُمَّ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص- أَخْبِرْنِي بِالسَّبَبِ الَّذِي نِلْتَ بِهِ هَذِهِ الْكَرَامَةَ مِنْ هَذَا الرَّجُلِ فَقَدْ وَجَبَ حَقِّي عَلَيْكَ لِبِشَارَتِي إِيَّاكَ وَ لِمَا أَجْرَاهُ اللَّهُ عَلَى يَدِي مِنْ هَذَا الْأَمْرِ

He[-asws] said: ‘Work with whatever you like!’, and I grabbed his[-asws] hand and brought him[-asws] out from the prison. Then I said to him[-asws], ‘O son[-asws] of Rasool-Allah[-saww]! Inform me with the cause by which you[-asws] have attained this prestige from this man, for my right has been obligated upon you[-asws] due to my bringing glad tidings to You[-azwj], and due to what has Allah[-azwj] Flowed of this matter upon my hands?’

فَقَالَ ع رَأَيْتُ النَّبِيَّ لَيْلَةَ الْأَرْبِعَاءِ فِي النَّوْمِ فَقَالَ لِي يَا مُوسَى أَنْتَ مَحْبُوسٌ مَظْلُومٌ فَكَرَّرَ ذَلِكَ عَلَيَّ ثَلَاثاً ثُمَّ قَالَ وَ إِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتاعٌ إِلى حِينٍ

He[-asws] said: 'I[-asws] saw the Prophet[-saww] in the dream last night. He[-saww] said to me[-asws]: 'You[-asws] have been imprisoned unjustly!' He[-saww] repeated that upon me thrice. Then he[-saww] said: '***And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111]***.

أَصْبِحْ غَداً صَائِماً وَ أَتْبِعْهُ بِصِيَامِ الْخَمِيسِ وَ الْجُمُعَةِ فَإِذَا كَانَ وَقْتُ الْإِفْطَارِ فَصَلِّ اثْنَيْ عَشْرَةَ رَكْعَةً تَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ وَ اثْنَيْ عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا صَلَّيْتَ مِنْهَا أَرْبَعَ رَكَعَاتٍ فَاسْجُدْ

When you[-asws] wake up in the morning, fast and followed it with fasting the Thursday and the Friday. When it is time of breaking the fast, pray twelve Cycles Salat, reciting in each Cycle Surah Al Hamd, and Surah Al Tawheed twelve times. When you have prayed four Cycle from these, perform Sajdah.

ثُمَّ قُلْ- يَا سَابِقَ الْفَوْتِ يَا سَامِعَ كُلِّ صَوْتٍ- يَا مُحْيِيَ الْعِظَامِ وَ هِيَ رَمِيمٌ بَعْدَ الْمَوْتِ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ وَ أَنْ تُعَجِّلَ لِيَ الْفَرَجَ مِمَّا أَنَا فِيهِ-

Then say, 'O Preceder to the lost! O Listener of every voice! O Reviver of the bones and (although) these have decayed after the death! I ask You[-azwj] by Your[-azwj] Magnificent Name, the most Magnificent, to Send Salawaat upon Muhammad[-saww] Your[-azwj] servant and Your[-azwj] Rasool[-saww], and upon People of his[-saww] Household, the goodly, and to Make the relief for me from what (predicament) I am in!'

فَفَعَلْتُ فَكَانَ الَّذِي رَأَيْتَ.

I[-asws] did so, and it happened, that which you saw''.[335]

5- الْعُيُونُ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْمُكَتِّبِ وَ حَمْزَةَ الْعَلَوِيِّ وَ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ جَمِيعاً عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ الْهَرَوِيِّ قَالَ وَ حَدَّثَنَا جَعْفَرُ بْنُ نُعَيْمِ بْنِ شَاذَانَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْهَرَوِيِّ قَالَ:

(The book) 'Al Uyoun' – from Ali Bin Abdullah Al Warraq, and Al-Husayn Bin Ibrahim Al Mukattib, and Haza Al Alawy, and Ahmad Bin Ziyad Al Hamdany, altogether from Ali Bin Ibrahim, from his father, from Abdullah Bin Salih Al Harwy who said, 'And it is narrated to us by Ja'far Bin Nueym Bin Shazan, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Al Harwy who said,

رُفِعَ إِلَى الْمَأْمُونِ أَنَّ الرِّضَا ع يَقْعُدُ مَجَالِسَ الْكَلَامِ وَ النَّاسُ يُفْتَتَنُونَ بِعِلْمِهِ فَأَمَرَ مُحَمَّدَ بْنَ عَمْرٍو الطُّوسِيَّ حَاجِبَ الْمَأْمُونِ فَطَرَدَ النَّاسَ عَنْ مَجْلِسِهِ وَ أَحْضَرَهُ

'It was raised to Al-Mamoun (the caliph) that Al-Raza[-asws] was sitting in gatherings of speech and the people are being fascinated by his[-asws] knowledge, so he ordered Muhammad Bin Amro Al-Tusi, guard of Al-Mamoun, to expel the people from his[-asws] gathering and present him[-asws].

[335] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 4

فَلَمَّا نَظَرَ إِلَيْهِ الْمَأْمُونُ زَبَرَهُ وَ اسْتَخَفَّ بِهِ فَخَرَجَ أَبُو الْحَسَنِ ع مِنْ عِنْدِهِ مُغْضَباً وَ هُوَ يُدَمْدِمُ شَفَتَيْهِ وَ يَقُولُ وَ حَقِّ الْمُرْتَضَى وَ سَيِّدَةِ النِّسَاءِ- لَأَسْتَنْزِلَنَّ مِنْ حَوْلِ اللَّهِ عَزَّ وَ جَلَّ بِدُعَائِي عَلَيْهِ مَا يَكُونُ سَبَباً لِطَرْدِ كِلَابِ أَهْلِ هَذِهِ الْكُورَةِ إِيَّاهُ وَ اسْتِخْفَافِهِمْ بِهِ وَ بِخَاصَّتِهِ وَ عَامَّتِهِ

When Al-Mamoun looked at him[-asws], scolded him[-asws] and took lightly with him[-asws]. Abu Al-Hassan[-asws] went out from his presence angrily and he[-asws] was murmuring with his[-asws] lips and saying: 'By the right of Al-Murtaza (Ali[-asws]) and Chieftess of the women (Syeda Fatima[-asws])! There shall descend from the Horrors of Allah[-azwj] Mighty and Majestic due to my[-asws] supplicating against him, what would be a cause for expelling dogs of the people of this town from him, and them being lightly with him and with his special ones and his general ones!'

ثُمَّ إِنَّهُ ع انْصَرَفَ إِلَى مَرْكَزِهِ وَ اسْتَحْضَرَ الْمِيضَاةَ وَ تَوَضَّأَ وَ صَلَّى رَكْعَتَيْنِ وَ قَنَتَ فِي الثَّانِيَةِ فَقَالَ اللَّهُمَّ يَا ذَا الْقُدْرَةِ الْجَامِعَةِ وَ الرَّحْمَةِ الْوَاسِعَةِ وَ الْمِنَنِ الْمُتَتَابِعَةِ وَ الْآلَاءِ الْمُتَوَالِيَةِ وَ الْأَيَادِي الْجَمِيلَةِ وَ الْمَوَاهِبِ الْجَزِيلَةِ يَا مَنْ لَا يُوصَفُ بِتَمْثِيلٍ وَ لَا يُمَثَّلُ بِنَظِيرٍ وَ لَا يُغْلَبُ بِظَهِيرٍ

Then he[-asws] left to go to his[-asws] centre and sought the watering can to be presented and performed Wud'u and prayed two Cycles Salat and performed Qunout in the second saying, 'O Allah[-azwj]! O with the comprehensive Power, and the vast Mercy, and the continuous Conferment, and the consecutive Favours, and the beautiful Hands (Support), and the plentiful gifts! O One Who cannot be describe by an example, nor can He[-azwj] be resembled by a peer, nor overcome by an opponent!

يَا مَنْ خَلَقَ فَرَزَقَ وَ أَلْهَمَ فَأَنْطَقَ وَ ابْتَدَعَ فَشَرَعَ وَ عَلَا فَارْتَفَعَ وَ قَدَّرَ فَأَحْسَنَ وَ صَوَّرَ فَأَتْقَنَ وَ احْتَجَّ فَأَبْلَغَ وَ أَنْعَمَ فَأَسْبَغَ وَ أَعْطَى فَأَجْزَلَ

O One Who Created so He[-azwj] Sustained, and Inspired so He[-azwj] Spoke, and Initiated so He[-azwj] Began, and Elated so is Lofty, and Determines so was excellent, and Images so was precise, and Argued so was conclusive, and Bestowed so was abundant, and Gave so was plentiful!

يَا مَنْ سَمَا فِي الْعِزِّ فَفَاتَ خَوَاطِرَ الْأَبْصَارِ وَ دَنَا فِي اللُّطْفِ فَجَازَ هَوَاجِسَ الْأَفْكَارِ يَا مَنْ تَفَرَّدَ بِالْمُلْكِ فَلَا نِدَّ لَهُ فِي مَلَكُوتِ سُلْطَانِهِ وَ تَوَحَّدَ بِالْكِبْرِيَاءِ فَلَا ضِدَّ لَهُ فِي جَبَرُوتِ شَأْنِهِ

O One Who Ascended in Glory surpassing the thoughts of vision, and drew near in kindness, surpassing the depths of thoughts. O You[-azwj] Who is Individual with the Kingdom. There is no rival for Him in Domains of His[-azwj] Authority, and is One with the Greatness so there is no opponent for Him[-azwj] in the Force of His[-azwj] State of Glory!

يَا مَنْ حَارَتْ فِي كِبْرِيَاءِ هَيْبَتِهِ دَقَائِقُ لَطَائِفِ الْأَوْهَامِ وَ حَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ خَطَائِفُ أَبْصَارِ الْأَنَامِ يَا عَالِمَ خَطَرَاتِ قُلُوبِ الْعَالَمِينَ وَ شَاهِدَ لَحَظَاتِ أَبْصَارِ النَّاظِرِينَ

O One Who in Greatness of His[-azwj] Prestige Confound the delicate, subtle perceptions, and are at a loss to realise His[-azwj] Magnificence by fluttering visions of the people! O Knower of occurrences of the hearts of the worlds, and Witness of momentary glances of the beholders!

يَا مَنْ عَنَتِ الْوُجُوهُ لِهَيْبَتِهِ وَ خَضَعَتِ الرِّقَابُ لِجَلَالَتِهِ وَ وَجِلَتِ الْقُلُوبُ مِنْ خِيفَتِهِ وَ ارْتَعَدَتِ الْفَرَائِصُ مِنْ فَرَقِهِ يَا بَدِيءُ يَا بَدِيعُ يَا قَوِيُّ يَا مَنِيعُ يَا عَلِيُّ يَا رَفِيعُ صَلِّ عَلَى مَنْ شَرَّفْتَ الصَّلَاةَ بِالصَّلَاةِ عَلَيْهِ

O One the faces bow to His-azwj Awe, and the necks are humbled to His-azwj Majesty, and the hearts palpitate from fearing Him-azwj, and the limbs tremble from His-azwj Presence! O Initiator! O Initiator! O Strong! O Invincible! O Exalted! O Lofty! Send Salawat upon the one whom You-azwj Ennobled with the Salawaat upon him-saww!

انْتَقِمْ لِي مِمَّنْ ظَلَمَنِي وَ اسْتَخَفَّ بِي وَ طَرَدَ الشِّيعَةَ عَنْ بَابِي وَ أَذِقْهُ مَرَارَةَ الذُّلِّ وَ الْهَوَانِ كَمَا أَذَاقَنِيهِمَا وَ اجْعَلْهُ طَرِيدَ الْأَرْجَاسِ وَ شَرِيدَ الْأَنْجَاسِ–

Avenge for me-asws from the ones being unjust to me-asws, and are expelling the Shias from my-asws door, and Make him taste the bitterness of disgrace and the weakness just as he made me-asws taste it, and Make him a target of the disdain and a prey of the filth!'

قَالَ أَبُو الصَّلْتِ عَبْدُ السَّلَامِ بْنُ صَالِحٍ الْهَرَوِيُّ– فَمَا اسْتَتَمَّ مَوْلَايَ ع دُعَاءَهُ حَتَّى وَقَعَتِ الرَّجْفَةُ فِي الْمَدِينَةِ وَ ارْتَفَعَتِ الزَّعْقَةُ وَ الضَّجَّةُ إِلَى آخِرِ مَا مَرَّ فِي أَبْوَابِ تَارِيخِهِ ع.

Abu Al-Salt Abdul Salam Bin Salih Al-Harwy said, 'My Master-asws had not even completed his-asws supplication until the earthquake occurred in Al-Medina and the thunder arose, and the clamour' – up to end of what has passed in chapters of his-asws history''.[336]

6– مَجَالِسُ الشَّيْخِ وَ ابْنِهِ، عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْهَاشِمِيِّ الْمَنْصُورِيِّ عَنْ سَهْلِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَطَرٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى سَيِّدِنَا الصَّادِقِ ع فَقَالَ لَهُ يَا سَيِّدِي أَشْكُو إِلَيْكَ دَيْناً رَكِبَنِي وَ سُلْطَاناً غَشَمَنِي وَ أُرِيدُ أَنْ تُعَلِّمَنِي دُعَاءً أَغْتَنِمُ بِهِ غَنِيمَةً أَقْضِي بِهَا دَيْنِي وَ أَكْفِي بِهَا ظُلْمَ سُلْطَانِي

(The book) 'Al Majaalis' of the Sheykh and his son – from Abu Muhammad Al Fahham, from Muhammad Bin Ahmad Al Hashimy Al Mansoury, from Sahl Bin Yaqoub Bin Is'haq, from Al-Hassan Bin Abdullah Bin Matar, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'A man came to our Chief Al-Sadiq-asws. He said to him-asws, 'O my Chief! I complain to You-azwj of debt which has burdened me and a ruler having overwhelmed me, and I want you-asws to teach me a supplication I can gain such gains I can pay off my debts by it and suffice by for the injustice of my ruler!'

فَقَالَ إِذَا جَنَّكَ اللَّيْلُ فَصَلِّ رَكْعَتَيْنِ اقْرَأْ فِي الرَّكْعَةِ الْأُولَى مِنْهُمَا الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ فِي الرَّكْعَةِ الثَّانِيَةِ الْحَمْدَ وَ آخِرَ الْحَشْرِ– لَوْ أَنْزَلْنا هذَا الْقُرْآنَ عَلى جَبَلٍ إِلَى خَاتِمَةِ السُّورَةِ

He-asws said: 'When the night shields, pray two Cycles Salat, reciting in the first Cycle of these Surah Al Hamd and Ayat Al Kursy, and in the second Cycle Surah Al Hamd and end of Surah Al Hashr, ***Had We Revealed this Quran unto a mountain, [59:21]*** – up to end of the Chapter.

ثُمَّ خُذِ الْمُصْحَفَ فَدَعْهُ عَلَى رَأْسِكَ وَ قُلْ بِهَذَا الْقُرْآنِ وَ بِحَقِّ مَنْ أَرْسَلْتَهُ وَ بِحَقِّ كُلِّ مُؤْمِنٍ فِيهِ وَ بِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدَ أَعْرَفُ بِحَقِّكَ مِنْكَ بِكَ يَا اللَّهُ عَشْرَ مَرَّاتٍ

Then take the Quran and leave it upon your head and say, 'By this Quran, and by the right of the one Who brought it, and by the right of every one believing in it, and by Your-azwj right

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upon them, for there is none more recognising of Your-azwj rights than You-azwj! By You-azwj. O Allah-azwj', ten times'.

ثُمَّ تَقُولُ يَا مُحَمَّدُ عَشْرَ مَرَّاتٍ يَا فَاطِمَةُ عَشْرَ مَرَّاتٍ يَا حَسَنُ عَشْرَ مَرَّاتٍ يَا حُسَيْنُ عَشْرَ مَرَّاتٍ يَا عَلِيَّ بْنَ الْحُسَيْنِ عَشْرَ مَرَّاتٍ يَا مُحَمَّدَ بْنَ عَلِيٍّ عَشْرَ مَرَّاتٍ يَا جَعْفَرَ بْنَ مُحَمَّدٍ عَشْرَ مَرَّاتٍ يَا مُوسَى بْنَ جَعْفَرٍ عَشْرَ مَرَّاتٍ يَا عَلِيَّ بْنَ مُوسَى عَشْرَ مَرَّاتٍ يَا مُحَمَّدَ بْنَ عَلِيٍّ عَشْراً يَا عَلِيَّ بْنَ مُحَمَّدٍ عَشْراً يَا حَسَنَ بْنَ عَلِيٍّ عَشْراً ثُمَّ بِالْحُجَّةِ عَشْراً ثُمَّ تَسْأَلُ حَاجَتَكَ

Then you should say, 'O Muhammad-saww', ten times, 'O Fatima-asws', ten times, 'O Hassan-asws', ten times, O Husayn-asws', ten times, 'O Ali-asws Bin Al-Husayn-asws', ten times, 'O Muhamad-asws Bin Ali-asws', ten times, 'O Ja'far-asws Bin Muhammad-asws', ten times, O Musa-asws Bin Ja'far-asws', ten times, 'O Ali-asws Bin Musa-asws', ten times, 'O Muhammad-asws Bin Ali', ten times, 'O Ali-asws Bin Muhammad-asws', ten times, 'O Hassan-asws Bin Ali-asws', ten times. Then, 'By the Divine Authority-ajfj', ten times. Then ask your need'.

قَالَ فَمَضَى الرَّجُلُ فَعَادَ إِلَيْهِ بَعْدَ مَدِيدَةٍ قَدْ قَضَى دَيْنَهُ وَ صَلَحَ بِهِ سُلْطَانُهُ وَ عَظُمَ يَسَارُهُ.

He (the narrator) said, 'The man went. He returned to him after some period. His debt had been paid off, and his ruler was good with him, and his status had magnified''.[337]

7- مِنْهُمَا، عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمُقْرِي عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِبْرَاهِيمَ عَنْ صَبَّاحٍ الْحَذَّاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ فَلْيَقْصِدْ إِلَى مَسْجِدِ الْكُوفَةِ لِيُسْبِغْ وُضُوءَهُ وَ لْيُصَلِّ فِي الْمَسْجِدِ رَكْعَتَيْنِ يَقْرَأُ فِي كُلِّ وَاحِدَةٍ مِنْهُمَا فَاتِحَةَ الْكِتَابِ وَ سَبْعَ سُوَرٍ مَعَهَا وَ هِيَ الْمُعَوِّذَتَانِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يا أَيُّهَا الْكافِرُونَ وَ إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ- وَ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ

From them, from Al Mufeed, from Muhammad Bin Al-Husayn Al Muqry, from Ibn Uqdah, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Abdul Rahman Bin Ibrahim, from Sabbah Al Haza'a who said,

'Abu Abdullah-asws said: 'O who were to have a need for him to Allah-azwj, let him aim to Masjid Al-Kufa. Let him perfect his Wud'u and let him pray two Cycles in the Masjid, reciting in each one of these Surah Al Fatiha and a Surah with it, and it is Al Mawazateyn seven times, and Surah al Tawheed, and Surah Al Kafiroun, and Surah Al Fat'h, and Surah Al A'ala, and Surah Al Qadr.

فَإِذَا فَرَغَ مِنَ الرَّكْعَتَيْنِ وَ تَشَهَّدَ وَ سَلَّمَ وَ سَأَلَ اللَّهَ حَاجَتَهُ فَإِنَّهَا تُقْضَى بِعَوْنِ اللَّهِ إِنْ شَاءَ اللَّهُ.

When he is free from the two Cycles of Salat, and Tashahhud and Salaam, he should ask Allah-azwj for his need for it will be Fulfilled by the Assistance of Allah-azwj, if Allah-azwj so Desires''.[338]

8- الْمَحَاسِنُ، عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحِ بْنِ حَيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكْعَتَيْنِ فَأَتَمَّ رُكُوعَهُمَا وَ سُجُودَهُمَا ثُمَّ جَلَسَ فَأَثْنَى عَلَى اللَّهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ سَأَلَ حَاجَتَهُ فَقَدْ طَلَبَ الْخَيْرَ فِي مَظَانِّهِ وَ مَنْ طَلَبَ الْخَيْرَ فِي مَظَانِّهِ لَمْ يَخِبْ.

[337] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 6
[338] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 7

(The book) ‘Al Mahasin’ – from Ibn Mahboub, from Al-Hassan Bin Salih Bin Hayy who said,

‘I heard Abu Abdullah-asws saying: ‘One who performs Wud’u, so he is does excellent Wud’u, then prays two Cycles Salat so he completes their Ruk’u and their Sajdah, then he sits to praise upon Allah-azwj and sends Salawaat upon Rasool-Allah-saww, then asks his need, so he has sought good in its proper way, and the one who seeks the good in its proper way will not be disappointed’’.[339]

9- السَّرَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَتْ عَلَيْهِ امْرَأَةٌ فَذَكَرَتْ أَنَّهَا تَرَكَتِ ابْنَهَا بِالْمِلْحَفَةِ عَلَى وَجْهِهِ مَيِّتاً قَالَ لَهَا لَعَلَّهُ لَمْ يَمُتْ فَقُومِي فَاذْهَبِي إِلَى بَيْتِكِ وَ اغْتَسِلِي وَ صَلِّي رَكْعَتَيْنِ وَ ادْعِي وَ قُولِي يَا مَنْ وَهَبَهُ لِي وَ لَمْ يَكُ شَيْئاً جَدِّدْ لِي هِبَتَهُ- ثُمَّ حَرِّكِيهِ وَ لَا تُخْبِرِي بِذَلِكِ أَحَداً

(The book) ‘Al Saraair’ – from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel Bin Darraj who said,

‘I was in the presence of Abu Abdullah-asws when a woman entered to see him-asws. She had left her son with the wrapping upon his face, dead. He-asws said to her: ‘Perhaps he has not died, so arise and go to your son, and wash and pray two Cycles Salat, and supplicate and say, ‘O One Who Gifted to me and there does not happen to be anything to renew His-azwj Gift!’, and do not inform anyone with that!’

قَالَ فَفَعَلَتْ فَجَاءَتْ فَحَرَّكَتْهُ فَإِذَا هُوَ قَدْ بَكَى.

He (the narrator) said, ‘She did so. She came and moved him, there he was, crying!’’[340]

10- الْعَيَّاشِيُّ، عَنْ مِسْمَعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مِسْمَعُ مَا يَمْنَعُ أَحَدَكُمْ إِذَا دَخَلَ عَلَيْهِ غَمٌّ مِنْ غُمُومِ الدُّنْيَا أَنْ يَتَوَضَّأَ ثُمَّ يَدْخُلَ مَسْجِدَهُ فَيَرْكَعَ رَكْعَتَيْنِ فَيَدْعُوَ اللَّهَ فِيهِمَا أَ مَا سَمِعْتَ اللَّهَ يَقُولُ- وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلاةِ.

Al Ayyashi – from Misma’a who said,

‘Abu Abdullah-asws said: ‘O Misma’a! What prevents one of you when sadness from sorrows of the world enter upon him, from performing Wud’u, the he enters his Masjid so he performs two Cycles Salat, so he should supplicate to Allah-azwj in it? Have you not heard Allah-azwj Saying: ***And seek Assistance through the patience and the Salat, [2:45]***’’.[341]

وَ مِنْهُ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ سُورَةَ الْأَنْعَامِ نَزَلَتْ جُمْلَةً وَ شَيَّعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حِينَ أُنْزِلَتْ عَلَى رَسُولِ اللَّهِ ص فَعَظِّمُوهَا وَ بَجِّلُوهَا فَإِنَّ اسْمَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِيهَا فِي سَبْعِينَ مَوْضِعاً وَ لَوْ يَعْلَمُ النَّاسُ مَا فِي قِرَاءَتِهَا مِنَ الْفَضْلِ مَا تَرَكُوهَا

And from him, from Abu Baseer who said,

‘I heard Abu Abdullah-asws saying: ‘Surah Al Anaam was Revealed as a whole and seventy thousand Angels escorted it when it was Revealed unto Rasool-Allah-saww. They revered it and

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[340] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 9
[341] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 10 a

venerated it, for the Name of Allah-azwj Blessed and Exalted is in it in seventy places, and had the people known what merits there are in its recitation, they would not neglect it!'

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ كَانَ لَهُ إِلَى اللَّهِ حَاجَةٌ يُرِيدُ قَضَاءَهَا فَلْيُصَلِّ أَرْبَعَ رَكَعَاتٍ بِفَاتِحَةِ الْكِتَابِ وَ الْأَنْعَامِ وَ لْيَقُلْ فِي صَلَاتِهِ إِذَا فَرَغَ مِنَ الْقِرَاءَةِ-

Then Abu Abdullah-asws said: 'One who were to have a need to Allah-azwj he wants it fulfilled, let him pray four Cycles Salat with Surah Al Fatiha and Surah Al Anaam, and let him say in his Salat when he is free from the recitation: -

يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا أَعْظَمَ مِنْ كُلِّ عَظِيمٍ يَا سَمِيعَ الدُّعَاءِ يَا مَنْ لَا تُغَيِّرُهُ الْأَيَّامُ وَ اللَّيَالِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ ضَعْفِي وَ فَقْرِي وَ فَاقَتِي وَ مَسْكَنَتِي فَإِنَّكَ أَعْلَمُ بِهَا مِنِّي وَ أَنْتَ أَعْلَمُ بِحَاجَتِي

'O Benevolent! O Benevolent! O Benevolent! O Mighty! O Mighty! O Mighty! O Mightier than every mighty one! O Listener of the supplication! O One the day and the nights do not change! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and Mercy my weakness, and my poverty, and my destitution, and my neediness, for You-azwj are more Knowing with it than me, and You-azwj are more Knowing of my needs!

يَا مَنْ رَحِمَ الشَّيْخَ يَعْقُوبَ حِينَ رَدَّ عَلَيْهِ يُوسُفَ قُرَّةَ عَيْنِهِ يَا مَنْ رَحِمَ أَيُّوبَ بَعْدَ حُلُولِ بَلَائِهِ يَا مَنْ رَحِمَ مُحَمَّداً ص مِنَ الْيُتْمِ وَ آوَاهُ وَ نَصَرَهُ عَلَى جَبَابِرَةِ قُرَيْشٍ وَ طَوَاغِيتِهَا وَ أَمْكَنَهُ مِنْهُمْ

O One Who Mercies the old Yaqoub-as when He-azwj Returned Yusuf-as to him-as, delighting his-as eyes! O One Who Mercied Ayoub-as after permeation of his-as afflictions! O One Who Mercied Muhammad-saww from orphan-hood and Sheltered him-as, and Helped him-asws against tyrants of Quraysh and its oppressors and Enabled him-as over them!

يَا مُغِيثُ يَا مُغِيثُ يَا مُغِيثُ يَقُولُهُ مِرَاراً فَوَ الَّذِي نَفْسِي بِيَدِهِ لَوْ دَعَوْتَ بِهَا بَعْدَ مَا تُصَلِّي هَذِهِ الصَّلَاةَ فِي دُبُرِ هَذِهِ السُّورَةِ ثُمَّ سَأَلْتَ اللَّهَ جَمِيعَ حَوَائِجِكَ مَا بَخِلَ عَلَيْكَ وَ لَأَعْطَاكَ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

O Helper! O Helper! O Helper!' – saying it repeatedly. By the One in Whose Hand is my-asws soul! If you were to supplicate with it after having prayed this Salat in the end of this Surah, then you ask Allah-azwj entirety of your needs, He-azwj will not be Stingy upon you and will be Given that, if Allah-azwj so Desires!''[342]

وَ مِنْهُ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: إِذَا كَانَتْ لَكَ حَاجَةٌ فَاقْرَأِ الْمَثَانِيَ وَ سُورَةً أُخْرَى وَ صَلِّ رَكْعَتَيْنِ وَ ادْعُ اللَّهَ

And from him, from Abu Bakr Al Hazramy,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws said: 'When there was a need for you, recites Al Masaany (Surah Al Fatiha) and another Surah, and pray two Cycles Salat and supplicate to Allah-azwj!'

قُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا الْمَثَانِي

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I said, ‘May Allah-azwj Keep you-asws well, and what is Al Masaany?’

فَقَالَ فَاتِحَةُ الْكِتَابِ.

He-asws said: ‘Opening of the Book (Surah Al Fatiha)’’.[343]

11- كِتَابُ الدَّلَائِلِ لِلطَّبَرِيِّ، وَ فَتْحِ الْأَبْوَابِ، نَقْلًا مِنْهُ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ قَالَ حَدَّثَنِي أَبُو الْحَسَنِ بْنُ أَبِي الْبَغْلِ الْكَاتِبُ قَالَ: تَقَلَّدْتُ عَمَلًا مِنْ أَبِي مَنْصُورِ بْنِ الصَّالِحَانِ وَ جَرَى بَيْنِي وَ بَيْنَهُ مَا أَوْجَبَ اسْتِتَارِي فَطَلَبَنِي وَ أَخَافَنِي فَمَكَثْتُ مُسْتَتِراً خَائِفاً ثُمَّ قَصَدْتُ مَقَابِرَ قُرَيْشٍ لَيْلَةَ الْجُمُعَةِ وَ اعْتَمَدْتُ الْمَبِيتَ هُنَاكَ لِلدُّعَاءِ وَ الْمَسْأَلَةِ وَ كَانَتْ لَيْلَةَ رِيحٍ وَ مَطَرٍ

(The book) ‘Kitab Al Dalaail’ of Al Tabari, and ‘Fat’h Al Abwaab’ – copying from him, from Muhammad Bin Haroun Bin Musa Al Tal’ukbary who said, ‘It is narrated to me by Abu Al-Hassan Bin Abu Al Bagly the scribe who said,

‘I was tasked some work from Abu Mansour Bin Al-Salihaan there flowed between me and him what obligated my concealment, and he frightened me so I remained in concealment, fearful. Then I aimed to go to graveyard of Quraysh on the night of Friday and deliberated spending the night over there for the supplicating and the requesting, and it was a windy, rainy night.

فَسَأَلْتُ ابْنَ جَعْفَرٍ الْقَيِّمَ أَنْ يُغْلِقَ الْأَبْوَابَ وَ أَنْ يَجْتَهِدَ فِي خَلْوَةِ الْمَوْضِعِ لِأَخْلُوَ بِمَا أُرِيدُهُ مِنَ الدُّعَاءِ وَ الْمَسْأَلَةِ وَ آمَنَ مِنْ دُخُولِ إِنْسَانٍ مِمَّا لَمْ آمَنْهُ وَ خِفْتُ مِنْ لِقَائِي لَهُ فَفَعَلَ وَ قَفَّلَ الْأَبْوَابَ وَ انْتَصَفَ اللَّيْلُ وَ وَرَدَ مِنَ الرِّيحِ وَ الْمَطَرِ مَا قَطَعَ النَّاسَ عَنِ الْمَوْضِعِ وَ مَكَثْتُ أَدْعُو وَ أَزُورُ وَ أُصَلِّي

I ask Ibn Ja’far the custodian (of the Holy shrine) to close the doors, and I made efforts in a private place in order to be alone with what I wanted, from the supplicating and the requesting and to be safe from any person entering, from the one I did not feel safe from and feared from my meeting him, and locked the doors; and midnight came and the wind and the rain arrived what cut the people off from the place. I remained supplicating and reciting Ziyarat, and praying Salat.

فَبَيْنَا أَنَا كَذَلِكَ إِذْ سَمِعْتُ وَطْأً عِنْدَ مَوْلَانَا مُوسَى ع- وَ إِذَا رَجُلٌ يَزُورُ فَسَلَّمَ عَلَى آدَمَ وَ أُولِي الْعَزْمِ ع- ثُمَّ الْأَئِمَّةِ وَاحِداً وَاحِداً إِلَى أَنِ انْتَهَى إِلَى صَاحِبِ الزَّمَانِ ع فَلَمْ يَذْكُرْهُ فَعَجِبْتُ مِنْ ذَلِكَ وَ قُلْتُ لَعَلَّهُ نَسِيَ أَوْ لَمْ يَعْرِفْ أَوْ هَذَا مَذْهَبٌ لِهَذَا الرَّجُلِ

While I was like that when I heard footsteps in the presence of our Master-asws Musa-asws (at the Shrine), and there was a man performing Ziyarat. He greeted unto Adam-as and the Determined ones (from the Prophets-as, then the Imams-asws one by one, until he ended to Master of the Time-ajfj, but did not mention him-ajfj. I was surprised from that and said (to myself), ‘Perhaps he has forgotten or does not know or this is a doctrine of this man’.

فَلَمَّا فَرَغَ مِنْ زِيَارَتِهِ صَلَّى رَكْعَتَيْنِ وَ أَقْبَلَ إِلَى مَوْلَانَا أَبِي جَعْفَرٍ ع- فَزَارَ مِثْلَ الزِّيَارَةِ وَ ذَلِكَ السَّلَامِ وَ صَلَّى رَكْعَتَيْنِ وَ أَنَا خَائِفٌ مِنْهُ إِذْ لَمْ أَعْرِفْهُ وَ رَأَيْتُهُ شَابّاً تَامّاً مِنَ الرِّجَالِ عَلَيْهِ ثِيَابٌ بَيَاضٌ وَ عِمَامَةٌ مُحَنَّكٌ بِهَا بِذُؤَابَةٍ وَ رِدَاؤُهُ عَلَى كَتِفِهِ مُسْبَلٌ

When he was free from (recitation) of his Ziyarat, he prayed two Cycles Salat and turned towards our Master Abu Ja’far-asws. He (recited) Ziyarat like the Ziyarat and that greetings, and he prayed two Cycles Salat, and I was fearful from him when I did not know him, and I saw

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him as a complete youth from the men, having white clothes upon him and a turban he had wrapped his chin with, and his robe was upon his shoulders cast down.

فَقَالَ لِي يَا أَبَا الْحَسَنِ بْنَ أَبِي الْبَغْلِ أَيْنَ أَنْتَ عَنْ دُعَاءِ الْفَرَجِ

He said to me, ‘O Abu Al-Hassan Bin Abu Al-Bagl! Where are you from supplication of the relief (Dua Al Faraj)?’

فَقُلْتُ وَ مَا هُوَ يَا سَيِّدِي

I said, ‘And what is it my chief?’

فَقَالَ تُصَلِّي رَكْعَتَيْنِ وَ تَقُولُ- يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ يَا عَظِيمَ الْمَنِّ يَا كَرِيمَ الصَّفْحِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا مُنْتَهَى كُلِّ نَجْوَى يَا غَايَةَ كُلِّ شَكْوَى يَا عَوْنَ كُلِّ مُسْتَعِينٍ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا

He said, ‘You should pray two Cycles Salat and say, ‘O One Who Reveals the beautiful and Conceals the ugly! O One who does not Seize for the offence and does not Tear the curtain! O Mighty of the Conferment! O Benevolent of the Pardon! O Excellent of the Overlooking! O vast of the Forgiveness! O Extender of the Hands with the Mercy! O Ultimate of every whisper! O Peak of every complaint! O Assister of every one seeking assistance! O Initiator with the bounties before they being deserved!

يَا رَبَّاهْ عَشْرَ مَرَّاتٍ يَا سَيِّدَاهْ عَشْرَ مَرَّاتٍ يَا مَوْلَاهْ عَشْرَ مَرَّاتٍ يَا غَايَتَاهْ عَشْرَ مَرَّاتٍ يَا مُنْتَهَى غَايَةِ رَغْبَتَاهْ عَشْرَ مَرَّاتٍ أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ ع إِلَّا مَا كَشَفْتَ كَرْبِي- وَ نَفَّسْتَ هَمِّي وَ فَرَّجْتَ غَمِّي وَ أَصْلَحْتَ حَالِي-

O Lord[azwj]! (ten times) O Chief! (ten times)! O Master! (ten times) O Peak! (ten times) O Ultimate Peak of desires! (ten times) I ask You[azwj] by the right of these Names and by the right of Muhammad[saww] and his[saww] Pure Progeny[asws], please Remove my distress, and Relieve my worries, and Relieve my sadness, and Rectify my situation!’

وَ تَدْعُو بَعْدَ ذَلِكَ بِمَا شِئْتَ وَ تَسْأَلُ حَاجَتَكَ ثُمَّ تَضَعُ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ تَقُولُ مِائَةَ مَرَّةٍ فِي سُجُودِكَ يَا مُحَمَّدُ يَا عَلِيُّ- يَا عَلِيُّ يَا مُحَمَّدُ اكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ وَ انْصُرَانِي فَإِنَّكُمَا نَاصِرَايَ-

And you should supplicate after that with whatever you desire and ask Your[azwj] need, then place your right cheek upon the ground and say one hundred times in your Sajdah, ‘O Muhammad[saww], O Ali[asws]! O Ali[asws], O Muhammad[saww]! Suffice me, for both of you[asws] are sufficient for me, and help me, for both of you[asws] are my helpers!’

وَ تَضَعُ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ تَقُولُ مِائَةَ مَرَّةٍ أَدْرِكْنِي وَ تُكَرِّرُهَا كَثِيراً وَ تَقُولُ الْغَوْثَ الْغَوْثَ الْغَوْثَ حَتَّى يَنْقَطِعَ النَّفَسُ وَ تَرْفَعُ رَأْسَكَ فَإِنَّ اللَّهَ بِكَرَمِهِ يَقْضِي حَاجَتَكَ إِنْ شَاءَ اللَّهُ

And place your right cheek upon the ground and say one hundred times, ‘Realise me!’, and repeating it many times, and say, ‘The help! The help! The help!’, until the breath is cut, and raise your head, for Allah[azwj] will Fulfil your need by His[azwj] Benevolent, if Allah[azwj] so Desires!’

فَلَمَّا اشْتَغَلْتُ بِالصَّلَاةِ وَ الدُّعَاءِ خَرَجَ فَلَمَّا فَرَغْتُ خَرَجْتُ إِلَى ابْنِ جَعْفَرٍ لِأَسْأَلَهُ عَنِ الرَّجُلِ وَ كَيْفَ دَخَلَ فَرَأَيْتُ الْأَبْوَابَ عَلَى حَالِهَا مُغْلَقَةً مُقْفَلَةً فَعَجِبْتُ مِنْ ذَلِكَ وَ قُلْتُ لَعَلَّهُ بَابٌ هَاهُنَا وَ لَمْ أَعْلَمْ

When I was pre-occupied with the Salat and the supplication, he went out. When I was free, I went out to Ibn Ja'far to ask him about the man and how had he entered. I saw the doors being upon their state, closed, locked. I was surprised from that, and I said (to myself), 'Perhaps there is a door over here and I did not know.

فَأَنْبَهْتُ ابْنَ جَعْفَرٍ الْقَيِّمَ فَخَرَجَ إِلَى عِنْدِي مِنْ بَيْتِ الزَّيْتِ فَسَأَلْتُهُ عَنِ الرَّجُلِ وَ دُخُولِهِ فَقَالَ الْأَبْوَابُ مُقْفَلَةٌ كَمَا تَرَى مَا فَتَحْتُهَا فَحَدَّثْتُهُ بِالْحَدِيثِ

I awakened Ibn Ja'far the custodian (of the Holy Shrine). He came out to my presence from the oil room. I ask him about the man and his entry. He said, 'The doors are locked like what you see. I have not opened these'. I narrated to him the narration.

فَقَالَ هَذَا مَوْلَانَا صَاحِبُ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ قَدْ شَاهَدْتُهُ دَفَعَاتٍ فِي مِثْلِ هَذِهِ اللَّيْلَةِ عِنْدَ خُلُوِّهَا مِنَ النَّاسِ

He said, 'This is our Master-ajfj, Master of the Time-ajfj, may the Salawaat of Allah-azwj be upon him-ajfj, and I have witnessed him-ajfj at times in the likes of this night during it being vacant from the people!'

فَتَأَسَّفْتُ عَلَى مَا فَاتَنِي مِنْهُ وَ خَرَجْتُ عِنْدَ قُرْبِ الْفَجْرِ وَ قَصَدْتُ الْكَرْخَ إِلَى الْمَوْضِعِ الَّذِي كُنْتُ مُسْتَتِراً فِيهِ فَمَا أَضْحَى النَّهَارَ إِلَّا وَ أَصْحَابُ ابْنِ الصَّالِحَانِ يَلْتَمِسُونَ لِقَائِي وَ يَسْأَلُونَ عَنِّي أَصْدِقَائِي وَ مَعَهُمْ أَمَانٌ مِنَ الْوَزِيرِ وَ رُقْعَةٌ بِخَطِّهِ فِيهَا كُلُّ جَمِيلٍ

I regretted upon what was lost by me from him-ajfj and I went out close to the dawn and aimed for Al-Karkh to the place which I had concealed in. The day had not brightened except and companions of Ibn Al-Salihan were seeking to meet me and asking my friends about me, and with them was an amnesty from the minister, and a not in his handwriting wherein was all beautiful.

فَحَضَرْتُ مَعَ ثِقَةٍ مِنْ أَصْدِقَائِي عِنْدَهُ فَقَامَ وَ الْتَزَمَنِي وَ عَامَلَنِي بِمَا لَمْ أَعْهَدْهُ مِنْهُ وَ قَالَ انْتَهَتْ بِكَ الْحَالُ إِلَى أَنْ تَشْكُوَنِي إِلَى صَاحِبِ الزَّمَانِ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ

I presented with my trusted friends in his presence. He stood up and hugged me and treated me with what I had not experienced from him, and he said, 'I ended up with you to the situation that you had to complain of me to Master of the Time-ajfj! May the Salawaat of Allah-azwj and His-azwj Greeting be upon him-ajfj'.

فَقُلْتُ قَدْ كَانَ مِنِّي دُعَاءٌ وَ مَسْأَلَةٌ

I said, 'There has happened from me a supplication and a request'.

فَقَالَ وَيْحَكَ رَأَيْتُ الْبَارِحَةَ مَوْلَايَ صَاحِبَ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي النَّوْمِ يَعْنِي لَيْلَةَ الْجُمُعَةِ وَ هُوَ يَأْمُرُنِي بِكُلِّ جَمِيلٍ وَ يَجْفُو عَلَيَّ فِي ذَلِكَ جَفْوَةً خِفْتُهَا

He said, 'Alas! I saw last night my Master-ajfj, Master of the Time-ajfj, may the Salawaat of Allah-azwj be upon him-ajfj, in the dream, meaning the night of Thursday, and he-ajfj instructed

me with every beautiful matter, and he-asws embarrassed me in that with an embarrassment I feared'.

فَقُلْتُ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّهُمُ الْحَقُّ وَ مُنْتَهَى الْحَقِّ رَأَيْتُ الْبَارِحَةَ مَوْلَانَا فِي الْيَقَظَةِ وَ قَالَ كَذَا وَ كَذَا وَ شَرَحْتُ مَا رَأَيْتُهُ فِي الْمَشْهَدِ فَعَجِبَ مِنْ ذَلِكَ وَ جَرَتْ مِنْهُ أُمُورٌ عِظَامٌ حِسَانٌ فِي هَذَا الْمَعْنَى وَ بَلَغْتُ مِنْهُ غَايَةَ مَا لَمْ أَظُنَّهُ بِبَرَكَةِ مَوْلَانَا صَلَوَاتُ اللَّهِ عَلَيْهِ.

I said, 'There is no god except Allah-azwj! I testify they-asws are the truth and the ultimate truth! I saw our Master-ajfj yesterday in the wakefulness and he-ajfj said such and such', and I commented what I had seen in the Shrine. He was surprised from that and significant excellent matters emanated from him in this meaning, and I reached from him at a peak what I had not even thought of, by the Blessings of our Master-ajfj, may the Salawaat of Allah-azwj be upon him-ajfj''.[344]

12- الْمُتَهَجِّدُ، وَ الْمَكَارِمُ، وَ غَيْرُهُمَا، لِلْحَاجَةِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ أَحَدَكُمْ إِذَا مَرِضَ دَعَا الطَّبِيبَ وَ أَعْطَاهُ وَ إِذَا كَانَتْ لَهُ حَاجَةٌ رَشَا الْبَوَّابَ وَ أَعْطَاهُ وَ لَوْ أَنَّ أَحَدَكُمْ إِذَا فَدَحَهُ أَمْرٌ فَزِعَ إِلَى اللَّهِ تَعَالَى وَ تَطَهَّرَ وَ تَصَدَّقَ بِصَدَقَةٍ قَلَّتْ أَوْ كَثُرَتْ فَدَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ

(The book) 'Al Mutahajjid', and 'Al Makarim' and others, for the need, from Sama'at Bin Mihran,

'From Abu Abdullah-asws having said: 'Whenever one of you fall sick, he calls the doctor and he will give him (medicine), and when there was a need for him, he sprinkles the doorman with gifts, and he is given it (access), and if one of you, when a matter burdens him, he should panic to Allah-azwj the Exalted and purify, and donate charity, be it little or a lot. He should enter the Masjid and pray two Cycles Salat.

فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ أَهْلِ بَيْتِهِ ثُمَّ قَالَ- اللَّهُمَّ إِنْ عَافَيْتَنِي مِمَّا أَخَافُ مِنْ كَذَا وَ كَذَا- إِلَّا آتَاهُ اللَّهُ ذَلِكَ وَ هُوَ الْيَمِينُ الْوَاجِبَةُ وَ مَا جَعَلَ اللَّهُ عَلَيْهِ فِي الشُّكْرِ.

He should praise Allah-azwj and extol upon Him-azwj and send Salawaat upon the Prophet-saww and People-asws of his-saww Household, then should say, 'O Allah-azwj! If You-azwj Grant me well-being from what I fear of such and such!' – Allah-azwj will Grant him that, and it is the obligatory oath, and what Allah-azwj has Made upon him regarding the thanking''.[345]

13- الْمَكَارِمُ، صَلَاةٌ أُخْرَى إِذَا انْتَصَفَ اللَّيْلُ فَاغْتَسِلْ وَ صَلِّ رَكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى فَاتِحَةَ الْكِتَابِ وَ سُورَةَ الْإِخْلَاصِ خَمْسَ مِائَةِ مَرَّةٍ وَ فِي الثَّانِيَةِ مِثْلَهَا وَ حِينَ تَفْرُغُ مِنَ الْقِرَاءَةِ فِي الثَّانِيَةِ تَقْرَأُ آخِرَ الْحَشْرِ وَ سِتَّ آيَاتٍ مِنْ أَوَّلِ الْحَدِيدِ وَ قُلْ بَعْدَ ذَلِكَ وَ أَنْتَ قَائِمٌ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ أَلْفَ مَرَّةٍ

(The book) 'Al Makarim' –

'Another Salat – When it is midnight, wash and pray two Cycles Salat, reciting in the first Surah Al Fatiha, and Surah Al Ikhlaas five times, and in the second similar to it, and when you are free from the recitation in the second you should recite end of Surah Al Hashr and six Verses from beginning of Surah Al Hadeed, and say after that while you are standing, '***(It is) You we worship and You do we seek Assistance (from) [1:5]***, a thousand times.

[344] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 11
[345] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 12

ثُمَّ تَرْكَعُ وَ تَسْجُدُ وَ تَتَشَهَّدُ وَ تُثْنِي عَلَى اللَّهِ فَإِنْ قُضِيَتِ الْحَاجَةُ وَ إِلَّا فَفِي الثَّانِيَةِ وَ إِلَّا فَفِي الثَّالِثَةِ.

Then perform Ruk'u, and Sajdah, and Tashahhud, and praise upon Allah-azwj. If the need is fulfilled, (fine), or else in the second, or else in the third''.[346]

صَلَاةٌ أُخْرَى عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: إِذَا فَدَحَكَ أَمْرٌ عَظِيمٌ فَتَصَدَّقْ فِي نَهَارِكَ عَلَى سِتِّينَ مِسْكِيناً عَلَى كُلِّ مِسْكِينٍ نِصْفَ صَاعٍ بِصَاعِ النَّبِيِّ ص مِنْ تَمْرٍ أَوْ بُرٍّ أَوْ شَعِيرٍ

Another Salat from Musa-asws Bin Ja'far-asws having said: 'When a mighty matter weighs you down, give charity during your day upon sixty poor ones, upon each poor half a Sa'a (1 kg approx.), by the Sa'at (unit of measurement) of the Prophet-saww, from dates, or wheat or barley.

فَإِذَا كَانَ بِاللَّيْلِ اغْتَسَلْتَ فِي ثُلُثِ اللَّيْلِ الْأَخِيرِ ثُمَّ لَبِسْتَ أَدْنَى مَا يَلْبَسُ مَنْ تَعُولُ مِنَ الثِّيَابِ إِلَّا أَنَّ عَلَيْكَ فِي تِلْكَ الثِّيَابِ إِزَاراً ثُمَّ تُصَلِّي رَكْعَتَيْنِ تَقْرَأُ فِيهِمَا بِالتَّوْحِيدِ وَ قُلْ يا أَيُّهَا الْكافِرُونَ

When it is night, was in the last third of the night, then wear lowest of what one provides from the clothing, except that upon you among those clothes, should be the loincloth. Then pray two Cycles Salat reciting in these with Surah Al Tawheed and Surah Al Kafiroun.

فَإِذَا وَضَعْتَ جَبِينَكَ فِي الرَّكْعَةِ الْأَخِيرَةِ لِلسُّجُودِ هَلَّلْتَ اللَّهَ وَ قَدَّسْتَهُ وَ عَظَّمْتَهُ وَ مَجَّدْتَهُ ثُمَّ ذَكَرْتَ ذُنُوبَكَ وَ أَقْرَرْتَ بِمَا تَعْرِفُ مِنْهَا مُسَمًّى وَ مَا لَا تَعْرِفُ أَقْرَرْتَ بِهِ جُمْلَةً ثُمَّ رَفَعْتَ رَأْسَكَ

When you place your forehead for the Sajdah in the last Cycle, extol Oneness of Allah-azwj, and Sanctify Him-azwj, and glorify Him-azwj, then remember your sins and acknowledge with what you know from these, specifying, and what you don't know, acknowledge with it all. Then raise your head.

فَإِذَا وَضَعْتَ جَبْهَتَكَ فِي السَّجْدَةِ الثَّانِيَةِ اسْتَخَرْتَ اللَّهَ مِائَةَ مَرَّةٍ تَقُولُ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ-

When you place your forehead in the second Sajdah, seek the Choice of Allah-azwj one hundred times saying, 'I seek Your-azwj Choice by Your-azwj Knowledge!'

ثُمَّ تَدْعُو اللَّهَ بِمَا شِئْتَ مِنْ أَسْمَائِهِ وَ تَقُولُ- يَا كَائِنُ قَبْلَ كُلِّ شَيْءٍ وَ يَا مُكَوِّنَ كُلِّ شَيْءٍ يَا كَائِنُ بَعْدَ كُلِّ شَيْءٍ افْعَلْ بِي كَذَا وَ كَذَا وَ أَعْطِنِي كَذَا وَ كَذَا-

Then he should supplicate to Allah-azwj with whatever you desire from His-azwj Names and say, 'O Existing before all things, and O Creator of all things! O Existing after all things! Do such and such with me and Give me such and such!'

وَ كُلَّمَا اسْتَخَرْتَ فَأَفْضِ بِرُكْبَتَيْكَ إِلَى الْأَرْضِ وَ تَرْفَعُ الْإِزَارَ حَتَّى تَكْشِفَ الْإِزَارَ مِنْ خَلْفِكَ بَيْنَ أليتك [أَلْيَتَيْكَ] وَ بَاطِنِ سَاقَيْكَ فَإِنِّي أَرْجُو أَنْ تُقْضَى حَاجَتُكَ إِنْ شَاءَ اللَّهُ وَ ابْدَأْ بِالصَّلَاةِ عَلَى النَّبِيِّ وَ أَهْلِ بَيْتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

[346] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 13 a

And whenever you pray, spread your knees to the ground and lift the garment until you reveal the garment from behind you, (the area) between your buttocks and the soles of your legs, for I will I hope that your needs will be fulfilled, Allah-azwj willing, and begin to pray for the Prophet and his family, may Allah-azwj's prayers be upon them all.[347]

14- الْمَكَارِمُ، صَلَاةُ الْحَاجَةِ عَنِ الرِّضَا ع قَالَ: إِذَا حَزَنَكَ أَمْرٌ شَدِيدٌ فَصَلِّ رَكْعَتَيْنِ تَقْرَأُ فِي إِحْدَاهُمَا الْفَاتِحَةَ وَ آيَةَ الْكُرْسِيِّ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ثُمَّ خُذِ الْمُصْحَفَ وَ ارْفَعْهُ فَوْقَ رَأْسِكَ وَ قُلِ

(The book) 'Al Makarim' –

'Salat Al-Hajaat (the need), from Al Reza-asws: 'When a severe matter grieves you, pray two Cycles Salat, reciting in one of these Surah Al Fatiha and Ayat Al Kursy, and in the second, Surah Al Hamd and Surah Al Qadr. The take the Quran and raise it above your head and say,

اللَّهُمَّ بِحَقِّ مَنْ أَرْسَلْتَهُ إِلَى خَلْقِكَ وَ حَقِّ كُلِّ آيَةٍ فِيهِ وَ بِحَقِّ كُلِّ مَنْ مَدَحْتَهُ فِيهِ عَلَيْكَ وَ بِحَقِّكَ عَلَيْهِ وَ لَا نَعْرِفُ أَحَداً أَعْرَفَ بِحَقِّكَ مِنْكَ يَا سَيِّدِي

'O Allah-azwj! By the right of the one You-azwj Sent to Your-azwj creatures, and right of every Verse in it, and by the right upon You-azwj of every one You-azwj have Praised in it, and by Your-azwj right upon him, and we do not know anyone more Recognises of Your-azwj rights than You-azwj, O my Chief!

يَا اللَّهُ عَشْرَ مَرَّاتٍ بِحَقِّ مُحَمَّدٍ عَشْراً بِحَقِّ عَلِيٍّ عَشْراً بِحَقِّ فَاطِمَةَ عَشْراً بِحَقِّ إِمَامٍ بَعْدَهُ كُلَّ إِمَامٍ تَعُدُّهُ عَشْراً حَتَّى تَنْتَهِيَ إِلَى إِمَامِ حَقِّ الَّذِي هُوَ إِمَامُ زَمَانِكَ فَإِنَّكَ لَا تَقُومُ مِنْ مَقَامِكَ حَتَّى يَقْضِيَ اللَّهُ حَاجَتَكَ.

O Allah-azwj! (ten times), By the right of Muhammad-saww (ten times), By the right of Ali-azwj (ten times), By the right of (Syeda) Fatima-asws (ten times), By the right of' (the Imam-asws after him-asws, (counting each Imam-asws ten times until you end up to the rightful Imam-asws who is the Imam-asws of your times, so you will not stand from your place until Allah-azwj will Fulfil your need!''[348]

15- الْمُتَهَجِّدُ، وَ الْمَكَارِمُ، وَ غَيْرُهُمَا، صَلَاةٌ أُخْرَى وَ رَوَى مُقَاتِلُ ابْنُ مُقَاتِلٍ قَالَ: قُلْتُ لِلرِّضَا ع جُعِلْتُ فِدَاكَ عَلِّمْنِي دُعَاءً لِقَضَاءِ الْحَوَائِجِ

(The books) 'Al Mutahajjid', and 'Al Makarim' and others, there is another Salat, and it is reported by Muqatil Ibn Muqatil who said,

'I said to Al-Reza-asws, 'May I be sacrificed for you-asws! Teach me a supplication for fulfilment of the needs!'

فَقَالَ إِذَا كَانَتْ لَكَ حَاجَةٌ إِلَى اللَّهِ مُهِمَّةٌ فَاغْتَسِلْ وَ الْبَسْ أَنْظَفَ ثِيَابِكَ وَ شَمَّ شَيْئاً مِنَ الطِّيبِ ثُمَّ ابْرُزْ تَحْتَ السَّمَاءِ فَصَلِّ رَكْعَتَيْنِ تَفْتَحُ الصَّلَاةَ فَتَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً

He said, 'When there were to be an important need for you to Allah-azwj, wash and wear cleanest of your clothes, and smell something from the perfume. Then go out beneath the

[347] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 13 b
[348] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 14

open sky and pray two Cycles. Begin the Salat by reciting Surah Al Fatiha, and Surah Al Tawheed fifteen times.

ثُمَّ تَرْكَعُ وَ تَقْرَأُ خَمْسَ عَشْرَةَ عَلَى مِثْلِ صَلَاةِ التَّسْبِيحِ غَيْرَ أَنَّ الْقِرَاءَةَ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَسْجُدُ وَ تَقُولُ فِي سُجُودِكَ- اللَّهُمَّ إِنَّ كُلَّ مَعْبُودٍ مِنْ لَدُنْ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ فَهُوَ بَاطِلٌ سِوَاكَ فَإِنَّكَ أَنْتَ اللَّهُ الْحَقُّ الْمُبِينُ اقْضِ لِي حَاجَةَ كَذَا وَ كَذَا السَّاعَةَ السَّاعَةَ وَ تُلِحُّ فِيمَا أَرَدْتَ.

Then perform Ruk'u and recite fifteen times upon similar to Salat Al Tasbeeh (Glorification), other than the recitation of fifteen times. Then perform Sajdah and say in your Sajdah, 'O Allah-azwj! Every deity besides You-azwj, from Your-azwj Throne to the settlement of Your-azwj earth, is false. Surely You-azwj are Allah-azwj, the Manifest Truth! Fulfil such and such need for me, now, now!', and insist in what you want''.[349]

16- الْمَكَارِمُ، صَلَاةُ الْعَفْوِ إِذَا أَحْسَسْتَ مِنْ نَفْسِكَ بِفَتْرَةٍ فَلَا تَدَعْ عِنْدَ ذَلِكَ صَلَاةَ الْعَفْوِ وَ هِيَ رَكْعَتَانِ بِالْحَمْدِ وَ إِنَّا أَنْزَلْنَاهُ مَرَّةً وَاحِدَةً فِي كُلِّ رَكْعَةٍ وَ تَقُولُ بَعْدَ الْقِرَاءَةِ رَبِّ عَفْوَكَ عَفْوَكَ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرْكَعُ وَ تَقُولُ بَعْدَ ذَلِكَ عَشْراً وَ تُتِمُّ الصَّلَاةَ كَمِثْلِ صَلَاةِ جَعْفَرٍ.

(The book) 'Al Makarim' –

'Salat Al-Afw (the Pardon) – 'When you sense a gap within yourself, during that do not leave Salat Al-Afw, and it is of two Cycles, with Surah Al Hamad, and Al Qadr once in each Cycle, saying after the recitation, 'Lord-azwj! Your-azwj Pardon! Your-azwj Pardon!', fifteen times. Then do Ruk'u and say after that ten times, and complete the Salat like Salat of Ja'far-as''.[350]

17- الْمَكَارِمُ، صَلَاةٌ لِحَدِيثِ النَّفْسِ عَنِ الصَّادِقِ ع قَالَ: لَيْسَ مِنْ مُؤْمِنٍ يَمُرُّ عَلَيْهِ أَرْبَعُونَ صَبَاحاً إِلَّا حَدَّثَ نَفْسَهُ فَلْيُصَلِّ رَكْعَتَيْنِ وَ لْيَسْتَعِذْ بِاللَّهِ مِنْ ذَلِكَ.

(The book) 'Al Makarim' –

'Salat Hadees Al Nafs (self discussion), from Al-Sadiq-asws having said: 'Then isn't any Momin, forty mornings pass by him except he discusses with himself. Let him pray two Cycles Salat, and let him seek Refuge with Allah-azwj from that''.[351]

بيان: المراد بحديث النفس الوساوس الشيطانية في العقائد و القضاء و القدر و الخطورات التي يوجب التكلم بها الكفر.

Explanation – *The intent with discussing with the self are the Satanic insinuations regarding the beliefs, and the Decree, and the Pre-determination, and the thoughts which lead to talk the Kufr due to it*.

18- الْمَكَارِمُ، صَلَاةُ الِاسْتِغْفَارِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِذَا رَأَيْتَ فِي مَعَاشِكَ ضِيقاً وَ فِي أَمْرِكَ الْتِيَاثاً فَأَنْزِلْ حَاجَتَكَ بِاللَّهِ تَعَالَى وَ جَلَّ وَ لَا تَدَعْ صَلَاةَ الِاسْتِغْفَارِ وَ هِيَ رَكْعَتَانِ تَفْتَتِحُ الصَّلَاةَ وَ تَقْرَأُ الْحَمْدَ وَ إِنَّا أَنْزَلْنَاهُ مَرَّةً وَاحِدَةً فِي كُلِّ رَكْعَةٍ

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[350] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 16
[351] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 17

‘Salat Al-Istigfaar (the Forgiveness), from the Prophet-saww having said: ‘When you see constriction in your livelihood and hardship in your affairs, descend your need with Allah-azwj the Exalted and Majestic, and do not leave Salat Al Istigfar, and it is of two Cycles. You begin the Salat and recite (Surah) Al Hamd, and Surah Al Qadr once, in each Cycle.

ثُمَّ تَقُولُ بَعْدَ الْقِرَاءَةِ أَسْتَغْفِرُ اللَّهَ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرْكَعُ فَتَقْرَأُهَا عَشْراً عَلَى هَيْئَةِ صَلَاةِ جَعْفَرٍ يُصْلِحُ اللَّهُ لَكَ شَأْنَكَ كُلَّهُ إِنْ شَاءَ اللَّهُ.

Then you should say after the recitation, ‘I seek Forgiveness of Allah-azwj’, fifteen times. Then perform Ruk’u, and recite it ten times upon the form of Salat of Ja’far-as. Allah-azwj will Rectify your affairs for you, all of it, if Allah-azwj so Desires’’.[352]

19- الْمَكَارِمُ، صَلَاةُ الْكِفَايَةِ عَنِ الصَّادِقِ ع قَالَ: تُصَلِّي رَكْعَتَيْنِ وَ تُسَلِّمُ وَ تَسْجُدُ وَ تُثْنِي عَلَى اللَّهِ تَعَالَى وَ تَحْمَدُهُ وَ تُصَلِّي عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ وَ تَقُولُ- يَا مُحَمَّدُ يَا جَبْرَئِيلُ يَا جَبْرَئِيلُ يَا مُحَمَّدُ اكْفِيَانِي مِمَّا أَنَا فِيهِ فَإِنَّكُمَا كَافِيَانِ احْفَظَانِي بِإِذْنِ اللَّهِ فَإِنَّكُمَا حَافِظَانِ مِائَةَ مَرَّةٍ.

(The book) ‘Al Makarim’ –

‘Salat Al-Kifaya’ (the sufficiency), from Al-Sadiq-asws having said: ‘You should pray two Cycles Salat, and perform Salaam, and do Sajdah, and extol upon Allah-azwj the Exalted, and praise Him-azwj, and send Salawaat upon the Prophet-saww Muhammad-saww and his-saww Progeny-asws, and say, ‘O Muhammad-saww, O Jibraeel-as! O Jibraeel-as, O Muhammad-saww! Suffice me from (predicament) I am in, for both of you are sufficient! Protect me by the Permission of Allah-azwj, and both of you are protectors’ – one hundred times’’.[353]

صَلَاةٌ لِمَنْ أَصَابَهُ هَمٌّ أَوْ غَمٌّ أَوْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ عَنِ الرِّضَا ع قَالَ: يُصَلِّي رَكْعَتَيْنِ يَقْرَأُ فِي كُلِّ وَاحِدَةٍ مِنْهُمَا الْحَمْدَ مَرَّةً وَ إِنَّا أَنْزَلْنَاهُ ثَلَاثَ عَشْرَةَ مَرَّةً

Salat for the one afflicted by worries or sadness or there were to be a need for him to Allah-azwj, from Al-Reza-asws having said: ‘He should pray two Cycles Salat, reciting in each of these Surah Al Hamd once, and Surah Al Qadr thirteen times.

فَإِذَا فَرَغَ سَجَدَ وَ قَالَ اللَّهُمَّ يَا فَارِجَ الْهَمِّ وَ كَاشِفَ الْغَمِّ وَ مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ يَا رَحْمَانَ الدُّنْيَا وَ رَحِيمَ الْآخِرَةِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْنِي رَحْمَةً تُطْفِئُ بِهَا عَنِّي غَضَبَكَ وَ سَخَطَكَ وَ تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ-

When he is free, he should do Sajdah and say, ‘O Allah-azwj! O Reliever of the worries and Remover of the sadness, and Responder to supplication of the desperate ones! O Beneficent of the world and Merciful of the Hereafter! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Mercy me with such Mercy, extinguishing by it Your-azwj Wrath and Your-azwj Annoyance from me, and Making me needless by it from Mercy of the ones besides You-azwj!’

ثُمَّ يُلْصِقُ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ وَ يَقُولُ- يَا مُذِلَّ كُلِّ جَبَّارٍ عَنِيدٍ وَ مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ حَقِّكَ بَلَغَ الْمَجْهُودُ مِنِّي فِي أَمْرِ كَذَا فَفَرِّجْ عَنِّي-

[352] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 18
[353] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 a

Then he should adhere his right cheek with the ground and say, 'O Humiliator of every obstinate tyrant, and Honourer of every humiliation one! By Your-azwj right, I have reached exhaustion regarding such and such matter, so Relieve from me!'

ثُمَّ يُلْصِقُ خَدَّهُ الْأَيْسَرَ بِالْأَرْضِ وَ يَقُولُ مِثْلَ ذَلِكَ ثُمَّ يَعُودُ إِلَى سُجُودِهِ وَ يَقُولُ مِثْلَ ذَلِكَ فَإِنَّ اللَّهَ سُبْحَانَهُ يُفَرِّجُ غَمَّهُ وَ يَقْضِي حَاجَتَهُ.

Then he should adhere his left cheek with the ground and say like that. Then he should return to his Sajdah and say like that, for Allah-azwj the Glorious will Relieve his sadness and Fulfil his need''.[354]

صَلَاةُ الْفَرَجِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: تُصَلِّي رَكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَاحِدَةً ثُمَّ تَتَشَهَّدُ وَ تُسَلِّمُ وَ تَدْعُو بِدُعَاءِ الْفَرَجِ وَ تَقُولُ

Salat Al-Farj (the relief), from Amir Al-Momineen-asws having said: 'You should pray two cycles, reciting in the first Surah Al Hamd, and Surah Al Tawheed a thousand times, and in the second Surah Al Ham and Surah Al Tawheed once, then perform Tashahhud and Salaam, and supplication with supplication of the relief and say,

اللَّهُمَّ يَا مَنْ لَا تَرَاهُ الْعُيُونُ وَ لَا تُخَالِطُهُ الظُّنُونُ يَا مَنْ لَا يَصِفُهُ الْوَاصِفُونَ يَا مَنْ لَا تُغَيِّرُهُ الدُّهُورُ يَا مَنْ لَا يَخْشَى الدَّوَائِرَ يَا مَنْ لَا يَذُوقُ الْمَوْتَ يَا مَنْ لَا يَخْشَى الْفَوْتَ يَا مَنْ لَا تَضُرُّهُ الذُّنُوبُ وَ لَا تَنْقُصُهُ الْمَغْفِرَةُ

'O Allah-azwj! O One Whom the eyes cannot see nor can the thoughts comprehend Him-azwj! O One Whom the describers cannot describe! O One the times do not change Him-azwj! O One Who does not fear the eras! O One Who does not taste the death! O One Who does not fear the lost! O One the sins (of the servants) do not harm Him-azwj nor does the Forgiveness reduce Him-azwj!

يَا مَنْ يَعْلَمُ مَثَاقِيلَ الْجِبَالِ وَ كَيْلَ الْبُحُورِ وَ عَدَدَ الْأَمْطَارِ وَ وَرَقِ الْأَشْجَارِ وَ دَبِيبَ الذَّرِّ وَ لَا يُوَارِي مِنْهُ سَمَاءٌ سَمَاءً وَ لَا أَرْضٌ أَرْضاً وَ لَا بَحْرٌ مَا فِي قَعْرِهِ وَ لَا جَبَلٌ مَا فِي وَعْرِهِ- يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ ما تُخْفِي الصُّدُورُ وَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ وَ أَشْرَقَ عَنْهُ النَّهَارُ

O One Who Know the weight of mountains, and measure of the oceans, and number of raindrops, and leaves of the tress, and the crawling of the particles (ants etc.), and a sky does not cover (block) Him-azwj from a sky, nor an earth from an earth, nor an ocean what is in its depths, nor a mountain and what is in its interior! He-azwj Knows treachery of the eyes and what the chests conceal, and what the night darkens upon, and the day brightens from!

أَسْأَلُكَ بِاسْمِكَ الْمَخْزُونِ الْمَكْنُونِ الَّذِي فِي عِلْمِ الْغَيْبِ عِنْدَكَ وَ اخْتَصَصْتَ بِهِ لِنَفْسِكَ وَ اشْتَقَقْتَ مِنْهُ اسْمَكَ فَإِنَّكَ أَنْتَ اللَّهُ- لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ وَحْدَكَ وَحْدَكَ لَا شَرِيكَ لَكَ الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ وَ إِذَا سُئِلْتَ بِهِ أَعْطَيْتَ

I ask You-azwj by Your-azwj Hidden Name which is in knowledge of the unseen in Your-azwj Possession, and You-azwj have Particularised it for Yourself-azwj, and Derived Your-azwj Name from it! Surely You-azwj are Allah-azwj! There is no god except You-azwj Alone, Alone, Alone! There

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is no associate for You-azwj, (the Name) which when supplicated with, is Answered, and when asked with, is Given!

وَ أَسْأَلُكَ بِحَقِّ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ بِحَقِّ حَمَلَةِ الْعَرْشِ وَ بِحَقِّ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ بِحَقِّ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ بِحَقِّ مُحَمَّدٍ وَ عِتْرَتِهِ صَلَوَاتُكَ عَلَيْهِمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ خَيْرَ عُمُرِي آخِرَهُ وَ خَيْرَ أَعْمَالِي خَوَاتِيمَهَا

And I ask You-azwj by the right of Your-azwj Prophets-as, the Messengers-as, and by the right of bearers of the Throne, and by the right of Your-azwj Angels of Proximity, and by the right of Jibraeel-as, and Mikaeel-as, and Israfeel-as, and by the right of Muhammad-saww and his-saww Family-asws, may Your-azwj Salawaat be upon them-asws, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Make best of my lifetime be its end, and best of the actions be their endings!

وَ أَسْأَلُكَ مَغْفِرَتَكَ وَ رِضْوَانَكَ يَا أَرْحَمَ الرَّاحِمِينَ-

And I ask You-azwj for Your-azwj Forgiveness and Your-azwj Satisfaction, O most Merciful of the merciful ones!''[355]

صَلَاةُ الْمَكْرُوبِ تُصَلِّي رَكْعَتَيْنِ وَ تَأْخُذُ الْمُصْحَفَ فَتَرْفَعُهُ إِلَى اللَّهِ تَعَالَى وَ تَقُولُ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمَا فِيهِ وَ فِيهِ اسْمُكَ الْأَكْبَرُ وَ أَسْمَاؤُكَ الْحُسْنَى وَ مَا بِهِ تُخَافُ وَ تُرْجَى

Salat Al-Makroub (the distressed) – 'You should pray two Cycles Salat and take the Quran and raise it to Allah-azwj the Exalted and say, 'O Allah-azwj! I diver to You-azwj with whatever is in it, and in it is Your-azwj Greatest Name, and Your-azwj most excellent Names, and what one fears with and hopes for!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقْضِيَ حَاجَتِي وَ تُسَمِّيهَا-

I ask You-azwj to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Fulfil my needs!', and specify these''.

صَلَاةُ الِاسْتِغَاثَةِ بِالْبَتُولِ ع- تُصَلِّي رَكْعَتَيْنِ ثُمَّ تَسْجُدُ وَ تَقُولُ يَا فَاطِمَةُ مِائَةَ مَرَّةٍ ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ مِثْلَ ذَلِكَ وَ تَضَعُ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ تَقُولُ مِثْلَهُ ثُمَّ اسْجُدْ وَ قُلْ ذَلِكَ مِائَةً وَ عَشْرَ دَفَعَاتٍ وَ قُلْ يَا آمِناً مِنْ كُلِّ شَيْءٍ وَ كُلُّ شَيْءٍ مِنْكَ خَائِفٌ حَذِرٌ

Salat Al-Istighasa Bil Batoul-asws (crying out for help to Syeda Fatima-asws) – You should pray two Cycles, the do Sajdah and say, 'O (Syeda) Fatima-asws', one hundred times, the place your right cheek upon the ground and say like that, and place your left cheek upon the ground and say like it, then do Sajdah and say that one hundred and ten times, and say, 'O safety from all things and all things are fearful from You-azwj, cautious!'

أَسْأَلُكَ بِأَمْنِكَ مِنْ كُلِّ شَيْءٍ وَ خَوْفِ كُلِّ شَيْءٍ مِنْكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعْطِيَنِي أَمَاناً لِنَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي حَتَّى لَا أَخَافَ أَحَداً وَ لَا أَحْذَرَ مِنْ شَيْءٍ أَبَداً- إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ-

[355] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 c

I ask You[-azwj] by Your[-azwj] safety from all things, and fear of all things from you[-asws], to send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and to give me safety for myself, and my family, and my wealth, and my children until I do not fear anyone nor be cautious of anything, ever, surely You[-azwj] are Able upon all things!''[356]

صَلَاةُ الِاسْتِغَاثَةِ إِذَا هَمَمْتَ بِالنَّوْمِ فِي اللَّيْلِ فَضَعْ عِنْدَ رَأْسِكَ إِنَاءً نَظِيفاً فِيهِ مَاءٌ طَاهِرٌ وَ غَطِّهِ بِخِرْقَةٍ نَظِيفَةٍ فَإِذَا انْتَبَهْتَ لِصَلَاتِكَ فِي آخِرِ اللَّيْلِ فَاشْرَبْ مِنَ الْمَاءِ ثَلَاثَ جُرَعٍ ثُمَّ تَوَضَّأْ بِبَاقِيهِ وَ تَوَجَّهْ إِلَى الْقِبْلَةِ وَ أَذِّنْ وَ أَقِمْ وَ صَلِّ رَكْعَتَيْنِ تَقْرَأُ فِيهِمَا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

Salat Al-Istigasa (crying out for help), when you are worried with the sleep during the night – Place by your head a clean container wherein is water and cover it with a clean cloth. When you wake up for your Salat in end of the night, drink from the water, three gulps, then perform Wud'u with rest of its, and divert towards the Qiblah and proclaim Azaan and Iqama, and pray two Cycles of Salat reciting in these whatever is easy from the Quran.

فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ قُلْتَ فِي الرُّكُوعِ- يَا غِيَاثَ الْمُسْتَغِيثِينَ خَمْساً وَ عِشْرِينَ مَرَّةً ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُ مِثْلَ ذَلِكَ وَ تَسْجُدُ وَ تَقُولُ مِثْلَ ذَلِكَ ثُمَّ تَجْلِسُ وَ تَقُولُهُ وَ تَسْجُدُ وَ تَقُولُهُ وَ تَجْلِسُ وَ تَقُولُهُ وَ تَنْهَضُ إِلَى الثَّانِيَةِ وَ تَفْعَلُ كَفِعْلِكَ فِي الْأُولَى وَ تُسَلِّمُ وَ قَدْ أُكْمِلَتْ ثَلَاثُ مِائَةِ مَرَّةً مَا تَقُولُهُ

When you are free from the recitation, you should say in the Ruk'u, 'O Helper of the seekers of help!', twenty-five times. Then raise your head and say similar to that, and do Sajdah and say similar to that, then be seated and say it, and do Sajdah and say it, and be seated and say it, and get up to the second (Cycle) and do like your actions in the first, and perform Salaam, and you would have completed saying it three hundred times.

وَ تَرْفَعُ رَأْسَكَ إِلَى السَّمَاءِ وَ تَقُولُ ثَلَاثِينَ مَرَّةً مِنَ الْعَبْدِ الذَّلِيلِ إِلَى الْمَوْلَى الْجَلِيلِ وَ تَذْكُرُ حَاجَتَكَ فَإِنَّ الْإِجَابَةَ تُسْرِعُ بِإِذْنِ اللَّهِ-

And raise your head towards the sky and say thirty times, 'From the humble servant to the Majestic Master', and mentioned your need, for the Response will be quick by the Permission of Allah[-azwj]!''[357]

صَلَاةُ الْغِيَاثِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا كَانَتْ لِأَحَدِكُمُ اسْتِغَاثَةٌ إِلَى اللَّهِ تَعَالَى فَلْيُصَلِّ رَكْعَتَيْنِ ثُمَّ يَسْجُدُ وَ يَقُولُ- يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ يَا عَلِيُّ يَا سَيِّدَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِكُمَا أَسْتَغِيثُ إِلَى اللَّهِ تَعَالَى

Salat Al-Giyas (crying out for help), from Abu Abdullah[-asws] having said: 'When there were to be crying for help to Allah[-azwj] the Exalted, for one of you, so let him pray two Cycles Salat, then do Sajdah and say, 'O Muhammad[-saww], O Rasool-Allah[-saww]! O Ali[-asws], O Chief of the believing men and the believing women! I cry to Allah[-azwj] the Exalted for Help through both of you[-asws]!

يَا مُحَمَّدُ يَا عَلِيُّ أَسْتَغِيثُ بِكُمَا يَا غَوْثَاهُ بِاللَّهِ وَ بِمُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ تَعُدُّ الْأَئِمَّةَ ع بِكُمْ أَتَوَسَّلُ إِلَى اللَّهِ عَزَّ وَ جَلَّ- فَإِنَّكَ تُغَاثُ مِنْ سَاعَتِكَ بِإِذْنِ اللَّهِ تَعَالَى

O Muhammad[-asws], O Ali[-asws]! I cry out for help with both of you[-asws]! O help by Allah[-azwj], and by Muhammad[-saww], and Ali[-asws], and (Syeda) Fatima[-asws]! (and count the Imams[-asws]). I seek

[356] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 d
[357] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 e

means to Allah-azwj Mighty and Majestic through you-asws all, for You-azwj help the ones immediately by the Permission of Allah-azwj the Exalted!’’[358]

صَلَاةُ الضُّرِّ وَ الْفَقْرِ تُصَلِّي رَكْعَتَيْنِ تُحْسِنُهُمَا وَ تَسْجُدُ وَ تَقُولُ- يَا مَاجِدُ يَا وَاحِدُ يَا أَحَدُ يَا كَرِيمُ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ يَا رَسُولَ اللَّهِ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّي وَ رَبِّكَ وَ رَبِّ كُلِّ شَيْءٍ

Salat Al-Zarr Wa Al Faqr (Harm and the poverty) – You should pray two Cycles Salat, being excellent in these, and perform Sajdah and say, ‘O Glorious! O One! O First! O Benevolent! I divert to You-azwj through Your-azwj Prophet-saww, the Prophet-saww of Mercy, O Rasool-Allah-saww! I divert through you-saww to Allah-azwj, my Lord-azwj and your-saww Lord-azwj, and Lord-azwj of all things!

أَسْأَلُكَ يَا اللَّهُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

I ask You-azwj, O Allah-azwj, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww!

وَ أَسْأَلُكَ أَنْ تَنْفَحَنِي نَفْحَةً مِنْ نَفَحَاتِكَ فَتْحاً يَسِيراً وَ رِزْقاً وَاسِعاً أَلُمُّ بِهِ شَعْثِي وَ أَقْضِي بِهِ دَيْنِي وَ أَسْتَعِينُ بِهِ عَلَى عِيَالِي-

And I ask You-azwj to Grant to me a Gift from Your-azwj Gifts, an easy victory, and vast sustenance smoothing my scruffiness by it, and pay off my debts by it, and I can be assisted by it upon my dependants!’’[359]

صَلَاةُ الِاسْتِعْدَاءِ عَنِ الصَّادِقِ ع- تُسْبِغُ الْوُضُوءَ أَيَّ وَقْتٍ أَحْبَبْتَ ثُمَّ تُصَلِّي رَكْعَتَيْنِ تُتِمُّ رُكُوعَهُمَا وَ سُجُودَهُمَا فَإِذَا فَرَغْتَ مَرَّغْتَ خَدَّيْكَ عَلَى الْأَرْضِ وَ قُلْتَ يَا رَبَّاهْ حَتَّى يَنْقَطِعَ النَّفَسُ

Salat Al-Istigasa (crying out for help), from Al-Sadiq-asws – Perfect the Wud’u, whichever time you like, then pray two Cycles Salat completing their Ruk’u(s) and their Sajdah(s). When you are free, rub your cheeks upon the ground and say, ‘O Lord-azwj!’, until the breath is cut.

ثُمَّ قُلْ يَا مَنْ أَهْلَكَ عاداً الْأُولى وَ ثَمُودَ فَما أَبْقى- وَ قَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كانُوا هُمْ أَظْلَمَ وَ أَطْغى- وَ الْمُؤْتَفِكَةَ أَهْوى فَغَشَّاها ما غَشَّى

Then say, ‘O One Who ***Destroyed (people of) Aad, the former ones [53:50] And Samood, so they did not remain [53:51] And the people of Nuh before; surely they were most unjust and most inordinate [53:52] And the overthrown cities He Overthrew [53:53] So there overcame these what overcame [53:54]***.

إِنْ كَانَ فُلَانُ بْنُ فُلَانٍ ظَالِماً فِيمَا ارْتَكَبَنِي بِهِ فَاجْعَلْ عَلَيْهِ مِنْكَ وَعْداً وَ لَا تَجْعَلْ لَهُ فِي حِلْمِكَ نَصِيباً يَا أَقْرَبَ الْأَقْرَبِينَ-

[358] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 f
[359] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 g

If so and so, son of so and so has been unjust in what he has done to me, them Make a Promise from You-azwj to be upon him, and do not Make a share for him in Your-azwj Leniency, O Nearest of the near ones!''[360]

صَلَاةُ الظُّلَامَةِ تُفِيضُ عَلَيْكَ الْمَاءَ ثُمَّ تُصَلِّي رَكْعَتَيْنِ وَ تَرْفَعُ رَأْسَكَ إِلَى السَّمَاءِ وَ تَبْسُطُ يَدَيْكَ وَ تَقُولُ- اللَّهُمَّ رَبَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَهْلِكْ عَدُوَّهُمْ

Salat Al-Zulama (the darkness) – Pour the water upon you, then pray two Cycles Salat and raise your head towards the sky and extend your hands and say, 'O Allah-azwj! Lord-azwj of Muhammad-saww! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and Destroy their-asws enemies!

اللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ قَدْ ظَلَمَنِي وَ لَا أَجِدُ مَنْ أَصُولُ بِهِ غَيْرَكَ فَاسْتَوْفِ مِنْهُ ظُلَامَتِي السَّاعَةَ السَّاعَةَ بِحَقِّ مَنْ جَعَلْتَ لَهُ عَلَيْكَ حَقّاً وَ بِحَقِّكَ عَلَيْهِمْ إِلَّا فَعَلْتَ ذَلِكَ يَا مَخُوفَ الْأَحْكَامِ وَ الْأَخْذِ يَا مَرْهُوبَ الْبَطْشِ يَا مَالِكَ الْفَضْلِ-

O Allah-azwj! So and so, son of so and so has been unjust to me and I cannot find anyone to help apart from You-azwj. Settle my grievance from him, now, now, by the right of the one You-azwj have Made a right for him upon You-azwj, and by Your-azwj right upon them, please do that, O Whose Judgments and Seizures are feared! O Whose Power is awed from! O Controller of the Grace!''[361]

صَلَاةُ الِانْتِصَارِ مِنَ الظَّالِمِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِذَا طَلَبْتَ بِمَظْلِمَةٍ فَلَا تَدْعُ عَلَى صَاحِبِكَ فَإِنَّ الرَّجُلَ يَكُونُ مَظْلُوماً فَلَا يَزَالُ يَدْعُو حَتَّى يَكُونَ ظَالِماً وَ لَكِنْ إِذَا ظُلِمْتَ فَاغْتَسِلْ وَ صَلِّ رَكْعَتَيْنِ فِي مَوْضِعٍ لَا يَحْجُبُكَ عَنِ السَّمَاءِ

Salat Al-Intisar Min Al-Zalim (triumphing from the oppressor), from Abu Abdullah-asws having said: 'When you seek a grievance, do not supplicate against your companions, for the man could be oppressed so he does not cease supplicating until he becomes the oppressor, but, when you are oppressed, wash and pray two Cycles Salat in a place you are not veiled from the sky.

ثُمَّ قُلِ- اللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ ظَلَمَنِي وَ لَيْسَ لِي أَحَدٌ أَصُولُ بِهِ غَيْرَكَ فَاسْتَوْفِ لِي ظُلَامَتِيَ السَّاعَةَ السَّاعَةَ بِالِاسْمِ الَّذِي سَأَلَكَ بِهِ الْمُضْطَرُّ فَكَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَ مَكَّنْتَ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَسْتَوْفِيَ لِي ظُلَامَتِيَ السَّاعَةَ السَّاعَةَ فَإِنَّكَ لَا تَلْبَثُ حَتَّى تَرَى مَا تُحِبُّ.

Then say, 'O Allah-azwj! So and so, son of so and so has oppressed me and there isn't anyone for me I can seek help with apart from You-azwj. Settle my grievance for me now, now, by the Name which the restless one (Al-Qaim-ajfj) will ask You-azwj with, so You-azwj will Remove harm what would be with him-ajfj, and You-azwj will Enable for him-ajfj in the earth, and Make him-ajfj Your-azwj Caliph upon Your-azwj creatures, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Settle my grievance for me now, now!' – for you, it will not be long until you see what you like''.[362]

[360] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 h
[361] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 i
[362] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 j

صَلَاةٌ أُخْرَى عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّ رَجُلًا كَانَ يُؤْذِينِي فَقَالَ ادْعُ عَلَيْهِ

Another Salat from Yunus Bin Ammar who said, 'I complained to Abu Abdullah-asws of a man who used to hurt me. He-asws said: 'Supplicate against him!'

قُلْتُ دَعَوْتُ عَلَيْهِ

I said, 'You-asws supplicate against him'.

قَالَ لَيْسَ هَكَذَا وَ لَكِنْ أَقْلِعْ عَنِ الذُّنُوبِ وَ صُمْ وَ صَلِّ وَ تَصَدَّقْ فَإِذَا كَانَ آخِرُ اللَّيْلِ فَأَسْبِغِ الْوُضُوءَ ثُمَّ قُمْ فَصَلِّ رَكْعَتَيْنِ ثُمَّ قُلْ وَ أَنْتَ سَاجِدٌ اللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ قَدْ آذَانِي اللَّهُمَّ أَسْقِمْ بَدَنَهُ وَ اقْطَعْ أَثَرَهُ وَ انْقُصْ أَجَلَهُ وَ عَجِّلْ ذَلِكَ فِي عَامِهِ هَذَا-

He-asws said: 'Not like this, but uproot from the sins and fast, and pray Salat, and give charity. When it is end of the night, perfect the Wud'u, then stand and pray two Cycles, then say while you are in Sajdah, 'O Allah-azwj! So and so, son of so and so has harmed me. O Allah-azwj! Make his body sick, and Cut off hits effects, and terminate his term, and Hasten that in this year of his'.

قَالَ فَفَعَلْتُ فَمَا لَبِثْتُ أَنْ هَلَكَ.

He (the narrator) said, 'I did so. It was not long before he died''.[363]

صَلَاةُ الْعُسْرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع إِذَا عَسُرَ عَلَيْكَ أَمْرٌ فَصَلِّ عِنْدَ الزَّوَالِ رَكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا فَتَحْنا لَكَ فَتْحاً مُبِيناً إِلَى قَوْلِهِ وَ يَنْصُرَكَ اللَّهُ نَصْراً عَزِيزاً وَ فِي الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ وَ قَدْ جُرِّبَ.

Salat Al-Usra (the hardship), from Abu Abdullah-asws: 'When a matter is hard upon you, pray two Cycles Salat at midday, reciting in the first with Surah Al Fatiha, and Surah Al Tawheed, and ***Surely, We Opened for you a clear victory [48:1]*** – up to His-azwj Words: ***And Allah will Help you with a Mighty Help [48:3]***, and in the second with Surah Al Gatiha, and Surah Al Tawheed, and Surah Al Nashr' – and it has been tried (experienced)''.[364]

صَلَاةٌ فِي الْمُهِمَّاتِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع تُصَلِّي أَرْبَعَ رَكَعَاتٍ تُحْسِنُ قُنُوتَهُنَّ وَ أَرْكَانَهُنَّ تَقْرَأُ فِي الْأُولَى الْحَمْدَ مَرَّةً وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ سَبْعَ مَرَّاتٍ وَ فِي الثَّانِيَةِ الْحَمْدَ مَرَّةً وَ قَوْلَهُ ما شاءَ اللَّهُ لا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مالًا وَ وَلَداً سَبْعَ مَرَّاتٍ

Salat regarding the important matters, from Al-Husayn-asws Bin Ali-asws: 'You should pray four Cycles Salat being excellent in its Qunout and its elements, reciting in the first Surah Al Hamd once, and, 'Allah-azwj suffices us and is the best Protector' – seven times; and in the second Surah Al Hamd once, and His-azwj Words: ***'Whatever Allah so Desires, there is no Strength except by Allah!' Surely, you view that I am lesser than you in wealth and children [18:39]***, seven times.

[363] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 j
[364] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 k

وَ فِي الثَّالِثَةِ الْحَمْدَ مَرَّةً وَ قَوْلَهُ- لا إِلهَ إِلَّا أَنْتَ سُبْحانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ سَبْعَ مَرَّاتٍ وَ فِي الرَّابِعَةِ الْحَمْدَ مَرَّةً- وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبادِ سَبْعَ مَرَّاتٍ ثُمَّ يَسْأَلُ حَاجَتَهُ

And in the third, Surah Al Hamd once, and His-azwj Words: ***'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]***, seven times; and in the fourth, Surah Al Hamd once, ***and I entrust my matters to Allah, surely Allah Sees the servants' [40:44]***, seven times'. Then he should ask his need''.[365]

صَلَاةٌ لِمَنْ أَصَابَتْهُ مُصِيبَةٌ تُصَلِّي أَرْبَعَ رَكَعَاتٍ بِفَاتِحَةِ الْكِتَابِ مَرَّةً وَ الْإِخْلَاصِ سَبْعَ مَرَّاتٍ وَ آيَةَ الْكُرْسِيِّ مَرَّةً فَإِذَا سَلَّمَ يَقُولُ- صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَ آلِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ- ثُمَّ يُسَبِّحُ وَ يُحَمِّدُ وَ يُهَلِّلُ وَ يُكَبِّرُ فَيُعْطِيهِ اللَّهُ مَا وَعَدَ.

Salat for the one afflicted with a calamity – Pray four Cycles Salat with Surah Al Fatiha once, and Surah Al Ikhlaas seven times, and Ayat Al Kursy once. When he has performed Salaam, he should say, 'May Allah-azwj Send Salawaat upon Muhammad-saww, the Prophet-saww, the Ummy, and his-saww Progeny-asws, and the Greetings be upon him-asws and them-asws'. Then he should glorify, and praise, and extol Oneness, and exclaim Takbeer. Allah-azwj will Give him what He-azwj has Promised!''[366]

صَلَاةُ الرِّزْقِ عَنِ النَّبِيِّ ص عَنْ جَبْرَئِيلَ ع يُصَلِّي رَكْعَتَيْنِ يَقْرَأُ فِي الْأُولَى الْحَمْدَ مَرَّةً وَ إِنَّا أَعْطَيْناكَ ثَلَاثَ مَرَّاتٍ وَ فِي الثَّانِيَةِ الْحَمْدَ مَرَّةً وَ الْمُعَوِّذَتَيْنِ كُلَّ وَاحِدَةٍ ثَلَاثَ مَرَّاتٍ-

Salat Al-Rizq (sustenance), from the Prophet-saww, from Jibraeel-as: 'He should pray two Cycles Salat, reciting in the first Surah Al Hamd once, and Surah Al Kawser three times, and in the second Surah Al Hamd once, and Al Mawazateyn, each one three times''.[367]

صَلَاةُ الْغُنْيَةِ رَكْعَتَانِ فِي كُلِّ رَكْعَةٍ الْفَاتِحَةُ وَ عَشْرَ مَرَّاتٍ قُلِ اللَّهُمَّ مالِكَ الْمُلْكِ الْآيَةَ- فَإِذَا سَلَّمَ يَقُولُ عَشْراً رَبِّ اغْفِرْ وَ ارْحَمْ وَ أَنْتَ خَيْرُ الرَّاحِمِينَ- وَ عَشْرَ مَرَّاتٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- ثُمَّ يَسْجُدُ وَ يَقُولُ رَبِّ اغْفِرْ لِي وَ هَبْ لِي مُلْكاً لا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ-

Salat Al-Gunya (self-sufficiency) – Two Cycles, in each cycle Surah Al Fatiha, and the Verse: ***Say: 'O Allah, Master of the Kingdom! [3:26]***, ten times. When he has performed Salaam, he should say ten times, 'Lord-azwj! Forgive and Mercy, and You-azwj are best of the merciful ones'; and ten times, 'O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww!' The do Sajdah and say, ***'Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower' [38:35]***''.[368]

صَلَاةٌ أُخْرَى رَكْعَتَانِ فِي كُلِّ رَكْعَةٍ فَاتِحَةُ الْكِتَابِ وَ خَمْسَ عَشْرَةَ مَرَّةً سُورَةُ قُرَيْشٍ- وَ بَعْدَ التَّسْلِيمِ يُصَلِّي عَشْرَ مَرَّاتٍ عَلَى النَّبِيِّ وَ آلِهِ- ثُمَّ يَسْجُدُ وَ يَقُولُ عَشْرَ مَرَّاتٍ اللَّهُمَّ أَغْنِنِي بِفَضْلِكَ عَنْ خَلْقِكَ-

Another Salat – Two cycles, in each Cycle Surah Al Fatiha, and Surah Quraysh fifteen times, and after the Salaam he should send Salawaat ten times upon the Prophet-saww and his-saww

[365] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 l
[366] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 m
[367] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 n
[368] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 o

Progeny-asws. Then he should do Sajdah and say ten times, 'O Allah-azwj! Make me needless from Your-azwj creatures, by Your-azwj Grace!''[369]

صَلَاةُ الدَّيْنِ أَرْبَعُ رَكَعَاتٍ يَقْرَأُ فِي الْأُولَى الْحَمْدَ مَرَّةً وَ الْمُعَوِّذَتَيْنِ عَشْرَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ عَشْرَ مَرَّاتٍ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ قُلْ يا أَيُّهَا الْكافِرُونَ عَشْرَ مَرَّاتٍ وَ آمَنَ الرَّسُولُ عَشْرَ مَرَّاتٍ

Salat Al-Deyn (the debts) – Four Cycles, reciting in the first Surah Al Hamd once, and Al Mawazateyn ten times, and Al Tawheed ten times; and in the second Surah Al Hamd and Ayat Al Kursy, and Surah Al Kafiroun ten times, and ***(Allah Said): "The Rasool believes [2:285]***, the Verse, ten times.

فَإِذَا سَلَّمَ سَبَّحَ كَمَا هُوَ مُثْبَتٌ وَ فِي الرَّكْعَةِ الثَّالِثَةِ الْحَمْدَ مَرَّةً وَ أَلْهاكُمُ التَّكاثُرُ ثَلَاثَ مَرَّاتٍ وَ الْعَصْرِ ثَلَاثَ مَرَّاتٍ وَ إِنَّا أَعْطَيْناكَ ثَلَاثَ مَرَّاتٍ وَ فِي الرَّكْعَةِ الرَّابِعَةِ الْحَمْدَ مَرَّةً وَ إِنَّا أَنْزَلْناهُ ثَلَاثَ مَرَّاتٍ وَ إِذا زُلْزِلَتِ ثَلَاثَ مَرَّاتٍ فَإِذَا سَلَّمَ سَجَدَ وَ يَقُولُ فِي سُجُودِهِ كَمَا هُوَ مُثْبَتٌ.

When he has performed Salaam, he should glorify just as it is affirmed; and in the third (Cycle) Surah Al Hamd once, and Surah Al Takasur three times, and Surah Al Asr three times, and Surah Al Kawser three times; and in the fourth (Cycle), Surah Al Hamd once, and Surah Al Qadr three times, and Surah Al Zilzaal three times. When he has performed Salaam, he should do Sajad and say in his Sajdah just as it is affirmed''.[370]

بيان: كما هو مثبت أي كما هو مقرر في سائر الصلوات من تسبيح الزهراء ع في الأول و من أدعية سجود الشكر في الثاني أو كان مذكورا في الرواية فأسقطه المصنف أو الرواة اختصارا.

Explanation – *'Just as it is affirmed', i.e. just as is established in rest of the Salat(s) of Glorification (Tasbeeh) Al-Zahra-asws firstly, and supplications of thanking secondly, or it was mentioned in the report, but the author or the reporters dropped it for brevity*.

20- الْمَكَارِمُ، صَلَاةٌ أُخْرَى لِلدَّيْنِ أَرْبَعُ رَكَعَاتٍ يَقْرَأُ فِي الْأُولَى فَاتِحَةَ الْكِتَابِ مَرَّةً وَ الْفَلَقَ عَشْرَ مَرَّاتٍ وَ فِي الثَّانِيَةِ الْفَاتِحَةَ مَرَّةً وَ قُلْ يا أَيُّهَا الْكافِرُونَ عَشْرَ مَرَّاتٍ وَ آيَةَ الْكُرْسِيِّ عَشْرَ مَرَّاتٍ وَ آمَنَ الرَّسُولُ إِلَى آخِرِهِ عَشْرَ مَرَّاتٍ

(The book) 'Al-Makarim' – Another Salat for the debts – Four Cycles, he should recite in the first Surah Al Fatiha once, and Surah Al Falaq ten times, and in the second Surah Al Fatiha once, and Surah Al Kafiroun ten times, and Ayat Al Kursy ten times, and ***(Allah Said): "The Rasool [2:285]*** up to its end, ten times.

فَإِذَا سَلَّمَ فِي الرَّكْعَتَيْنِ يَقُولُ عَشْرَ مَرَّاتٍ سُبْحَانَ اللَّهِ أَبَدَ الْأَبَدِ سُبْحَانَ اللَّهِ الْوَاحِدِ الْأَحَدِ سُبْحَانَ اللَّهِ الْفَرْدِ الصَّمَدِ سُبْحَانَ اللَّهِ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ الْمُتَفَرِّدِ بِلَا صَاحِبَةٍ وَ لَا وَلَدٍ-

When he performs Salat in the two Cycles, he should say ten times, 'Glory be to Allah-azwj for ever and ever! Glory be to Allah-azwj the One, the First! Glory be to Allah-azwj the Individual, the Last! Glory be to Allah-azwj Who Raised the skies without pillars, the Individual without a female companion nor a son!'

[369] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 p
[370] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 19 q

وَ فِي الثَّالِثَةِ الْفَاتِحَةَ مَرَّةً وَ أَلْهَاكُمُ ثَلَاثَ مَرَّاتٍ وَ فِي الرَّابِعَةِ الْفَاتِحَةَ مَرَّةً وَ إِنَّا أَنْزَلْنَاهُ وَ إِذا زُلْزِلَتِ ثَلَاثَ مَرَّاتٍ فَإِذَا فَرَغَ سَجَدَ وَ يَقُولُ فِي سُجُودِهِ سَبْعَ مَرَّاتٍ- اللَّهُمَّ إِنِّي أَسْأَلُكَ التَّيْسِيرَ فِي كُلِّ عَسِيرٍ فَإِنَّ تَيْسِيرَ الْعَسِيرِ عَلَيْكَ يَسِيرٌ-

And in the third, Surah Al Fatiha once, and Surah Al Takasur three times; and in the fourth Surah Al Fatiha once, and Surah Al Zilzaal three times. When he is free, he should do Sajdah and say in his Sajdah seven times, 'O Allah-azwj! I ask You-azwj for the ease in every difficulty, for Easing the difficulty is easy upon You-azwj!'

ثُمَّ يَرْفَعُ رَأْسَهُ وَ يَقُولُ عَشْرَ مَرَّاتٍ- فَلِلَّهِ الْحَمْدُ رَبِّ السَّماواتِ وَ رَبِّ الْأَرْضِ رَبِّ الْعالَمِينَ- وَ لَهُ الْكِبْرِياءُ فِي السَّماواتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ.

Then he should raise his head and he should say ten times, ***So, for Allah is the Praise, Lord of the skies and Lord of the earth, Lord of the worlds [45:36] And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise [45:37]***''.[371]

صَلَاةُ الْجَائِعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ جَائِعاً فَصَلَّى رَكْعَتَيْنِ وَ قَالَ رَبِّ أَطْعِمْنِي فَإِنِّي جَائِعٌ- أَطْعَمَهُ اللَّهُ مِنْ سَاعَتِهِ.

Salat Al-Jaie (the hungry) – from Abu Abdullah-asws having said: 'One who was hungry, let him pray two Cycles Salat and say, 'Lord-azwj! Feed me, for I am hungry!', Allah-azwj will Feed him immediately''.[372]

وَ عَنْهُ ع قَالَ: جَاءَتْ فَاطِمَةُ ع إِلَى النَّبِيِّ ص فَشَكَتِ الْجُوعَ فَقَالَ لَهَا قُولِي يَا مُشْبِعَ الْجَوْعَةِ وَ يَا رَافِعَ الْوَضَعَةِ- لَا تُجِعْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ وَ أَمَرَهَا أَنْ تَدْعُوَ بِهِ-

And from him-asws having said: '(Syeda) Fatima-asws came to the Prophet-saww. She-asws complained of the hunger. He-saww said to her-asws: 'Say, 'O Satisfier of the hunger, and O Raiser of the dropped! Do not let (Syeda) Fatima-asws, daughter-asws of Muhammad-saww be hungry!''[373]

صَلَاةٌ فِي اسْتِجْلَابِ الرِّزْقِ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ- إِنِّي ذُو عِيَالٍ كَثِيرٍ وَ عَلَيَّ دَيْنٌ قَدِ اشْتَدَّ حَالِي فَعَلِّمْنِي دُعَاءً أَدْعُو اللَّهَ عَزَّ وَ جَلَّ بِهِ يَرْزُقُنِي مَا أَقْضِي بِهِ دَيْنِي وَ أَسْتَعِينُ بِهِ عَلَى عِيَالِي

Salat for attracting the sustenance – A man came to the Prophet-saww. He said, 'O Rasool-Allah-saww! I am with a lot of dependants and there is debt upon me. And situation is severe, so teach me a supplication I can supplicate to Allah-azwj Mighty and Majestic with, He-azwj would Grace me what I can pay off my debts with and I can be assisted by it upon my dependants!'

فَقَالَ رَسُولُ اللَّهِ ص يَا عَبْدَ اللَّهِ تَوَضَّأْ وَ أَسْبِغْ وُضُوءَكَ ثُمَّ صَلِّ رَكْعَتَيْنِ تُتِمُّ الرُّكُوعَ وَ السُّجُودَ ثُمَّ قُلْ يَا مَاجِدُ يَا وَاجِدُ يَا كَرِيمُ أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ ص نَبِيِّكَ نَبِيِّ الرَّحْمَةِ

Rasool-Allah-saww said: 'O servant of Allah-azwj! Perform Wud'u and perfect your Wud'u, then pray two Cycles Salat, completing the Ruk'u and the Sajdah, then say, 'O Glorious! O One! O

[371] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 20 a
[372] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 20 b
[373] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 20 c

Benevolent! I divert to You-azwj through Muhammad-saww Your-azwj Prophet-saww, the Prophet-saww of Mercy!

يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّي وَ رَبِّكَ وَ رَبِّ كُلِّ شَيْءٍ وَ أَسْأَلُهُ أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَسْأَلُكَ نَفْحَةً كَرِيمَةً مِنْ نَفَحَاتِكَ فَتْحاً يَسِيراً وَ رِزْقاً وَاسِعاً أَلُمُّ بِهِ شَعْثِي وَ أَقْضِي بِهِ دَيْنِي وَ أَسْتَعِينُ بِهِ عَلَى عِيَالِي.

O Muhammad-saww! O Rasool-Allah-saww! I divert to through you-saww to Allah-azwj, my Lord-azwj and your-saww Lord-azwj, and Lord-azwj of all things, and I ask You-azwj to Send Salawaat upon Muhammad-saww and upon People-asws of his-saww Household, and I ask You-azwj for honourable gift from Your-azwj Gifts, an easy victory, and vast sustenance I can smoothen my scruffiness my it and pay off my debts with it, and can be assisted by it upon my dependants!''[374]

صَلَاةٌ أُخْرَى لِلْحَاجَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا مَضَى ثُلُثُ اللَّيْلِ فَقُمْ وَ صَلِّ رَكْعَتَيْنِ- بِسُورَةِ الْمُلْكِ وَ تَنْزِيلُ السَّجْدَةِ ثُمَّ ادْعُهُ وَ قُلْ يَا رَبِّ قَدْ نَامَتِ الْعُيُونُ وَ غَارَتِ النُّجُومُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُكَ سِنَةٌ وَ لَا نَوْمٌ

Another Salat for the needs, from Abu Abdullah-asws having said: 'When a third of the night has passed, arise and pray two Cycles Salat with Surah Al Mulk and Surah Al Sajdah, then supplicate to Him-azwj and say, 'O Lord-azwj! The eyes are sleeping and the stars have disappeared, and You-azwj are the Living, the Eternal. Neither does the slumber seize You-azwj nor sleep.

لَنْ يُوَارِيَ عَنْكَ لَيْلٌ دَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا بَحْرٌ لُجِّيٌّ وَ لَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ يَا صَرِيخَ الْأَبْرَارِ وَ غِيَاثَ الْمُسْتَغِيثِينَ بِرَحْمَتِكَ أَسْتَغِيثُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اقْضِ لِي حَاجَةَ كَذَا وَ كَذَا وَ لَا تَرُدَّنِي خَائِباً وَ لَا مَحْرُوماً يَا أَرْحَمَ الرَّاحِمِينَ- فَإِنَّهَا فِي قَضَاءِ الْحَاجَاتِ كَالْأَخْذِ بِالْيَدِ.

Nothing is hidden from You-azwj, neither a dark night, nor a sky adorned with stars, nor a land with cradles, nor a tumultuous sea, nor layers of darkness, one above the other. O Sustainer of the righteous! O Helper of those who seek help! I seek refuge in Your-azwj Mercy! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Fulfil such and such need for me, and do not return me disappointed, nor deprived, O most Merciful of the merciful ones' – for, in fulfilment of the needs, it is like taking someone by the hand''.[375]

21- الْمَكَارِمُ، صَلَاةُ الشِّدَّةِ قَالَ الْكَاظِمُ ع تُصَلِّي مَا بَدَا لَكَ فَإِذَا فَرَغْتَ فَأَلْصِقْ خَدَّكَ بِالْأَرْضِ وَ قُلْ يَا قُوَّةَ كُلِّ ضَعِيفٍ يَا مُذِلَّ كُلِّ جَبَّارٍ قَدْ وَ حَقِّكَ بَلَغَ الْخَوْفُ مِجْهُودِي فَفَرِّجْ عَنِّي ثَلَاثَ مَرَّاتٍ

(The book) 'Al Makarim' –

'Salat Al-Shiddat (Adversity) – Al-Kazim-asws said: 'You should pray Salat whatever comes to you. When you are free, adhere your cheek with the ground and say, 'O Strength of every weak one! O Humiliator of every tyrant! By Your-azwj right! The fear has reached to such an extent, it has exhausted me, so Relieve from me!' – three times.

[374] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 20 d
[375] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 20 e

ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ- يَا مُذِلَّ كُلِّ جَبَّارٍ يَا مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ حَقِّكَ أَعْيَا صَبْرِي فَفَرِّجْ عَنِّي ثَلَاثَ مَرَّاتٍ

Then place your right cheek upon the ground and say, 'O Humiliator of every tyrant! O Honourer of every humiliated! By Your-azwj right! My patience has run out, so relieve from me!' – three times.

ثُمَّ تُقَلِّبُ خَدَّكَ الْأَيْسَرَ وَ تَقُولُ مِثْلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ تَضَعُ جَبْهَتَكَ عَلَى الْأَرْضِ وَ تَقُولُ- أَشْهَدُ أَنَّ كُلَّ مَعْبُودٍ مِنْ دُونِ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ بَاطِلٌ إِلَّا وَجْهَكَ تَعْلَمُ كُرْبَتِي فَفَرِّجْ عَنِّي ثَلَاثَ مَرَّاتٍ

Then turn your left cheek and say similar to that, three times. Then place your forehead upon the ground and say, 'I testify that every deity from below Your-azwj Throne to the bottom of Your-azwj earth is false except Your-azwj Face. Relieve from me!' – three times.

ثُمَّ اجْلِسْ وَ أَنْتَ مُتَرَسِّلٌ وَ قُلِ اللَّهُمَّ أَنْتَ الْحَيُّ الْقَيُّومُ الْعَلِيُّ الْعَظِيمُ الْخَالِقُ الْبَارِئُ الْمُحْيِي الْمُمِيتُ الْبَدِيءُ الْبَدِيعُ لَكَ الْكَرَمُ وَ لَكَ الْحَمْدُ وَ لَكَ الْمَنُّ وَ لَكَ الْجُودُ وَحْدَكَ وَحْدَكَ لَا شَرِيكَ لَكَ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ كَذَلِكَ اللَّهُ رَبِّي ثَلَاثَ مَرَّاتٍ

Then be seated while you are relaxed, and say, 'O Allah-azwj! You-azwj are the Living, the Eternal, the Exalted, the Magnificent, the Creator, the Maker, the Reviver, the Causer of death, the Initiator, the Repeater! For You-azwj is the Benevolent, and for You-azwj is the Praise, and for You-azwj is the Conferment, and for You-azwj is the Generosity Alone, Alone! There is no associate for You-azwj! O One, O First, O Solid, O ***He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]***. Like that is my Lord-azwj!' – three times.

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الصَّادِقِينَ وَ افْعَلْ بِي كَذَا وَ كَذَا.

Send Salawaat upon Muhammad-saww and Progeny-asws, the truthful ones, and Do such and such for me!''[376]

22- الْمَكَارِمُ، صَلَاةُ الْمَظْلُومِ تُصَلِّي رَكْعَتَيْنِ بِمَا شِئْتَ مِنَ الْقُرْآنِ وَ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ مَا قَدَرْتَ عَلَيْهِ ثُمَّ تَقُولُ اللَّهُمَّ إِنَّ لَكَ يَوْماً تَنْتَقِمُ فِيهِ لِلْمَظْلُومِ مِنَ الظَّالِمِ لَكِنْ هَلَعِي وَ جَزَعِي لَا يُبْلِغَانِ بِيَ الصَّبْرَ عَلَى أَنَاتِكَ وَ حِلْمِكَ

(The book) 'Al Makarim' –

Salat Al-Mazloum (the oppressed) – You should pray two Cycles Salat with whatever you desire from the Quran, and send Salawaat upon Muhammad-saww and his-saww Progeny-asws whatever you are able upon, then say, 'O Allah-azwj! There is a Day for You-azwj to Take Revenge for the oppressed during it, from the oppressor, but my fear and my panic do not let me reach the patience upon Your-azwj Tribulations and Your-azwj Forbearance!

وَ قَدْ عَلِمْتَ أَنَّ فُلَاناً ظَلَمَنِي وَ اعْتَدَى عَلَيَّ بِقُوَّتِهِ عَلَى ضَعْفِي فَأَسْأَلُكَ يَا رَبَّ الْعِزَّةِ وَ قَاصِمَ الْجَبَابِرَةِ وَ نَاصِرَ الْمَظْلُومِينَ أَنْ تُرِيَهُ قُدْرَتَكَ أَقْسَمْتُ عَلَيْكَ يَا رَبَّ الْعِزَّةِ السَّاعَةَ السَّاعَةَ.

[376] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 21

And You[-azwj] Know that so and so has oppressed me, and has transgressed upon me with his strength upon my weakness. So, I ask You[-azwj], O Lord[-azwj] of the Might and Breaker of the tyrants and Helper of the oppressed, to Show him Your[-azwj] Power! I swear upon You[-azwj], O the Lord[-azwj] of Might! Now, now!''[377]

صَلَاةٌ أُخْرَى مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ يَرْفَعُهُ قَالَ: قُلْتُ لَهُ ع إِنَّ فُلَاناً ظَالِمٌ لِي

Another Salat – Muhammad Bin Al-Hassan Al-Saffar, raising it, said, 'I said to him[-asws], 'So and so is being unjust to me!'

فَقَالَ أَسْبِغِ الْوُضُوءَ وَ صَلِّ رَكْعَتَيْنِ وَ أَثْنِ عَلَى اللَّهِ تَعَالَى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ثُمَّ قُلِ اللَّهُمَّ إِنَّ فُلَاناً ظَلَمَنِي وَ بَغَى عَلَيَّ فَأَبْلِهِ بِفَقْرٍ لَا تَجْبُرُهُ وَ بِسُوءٍ لَا تَسْتُرُهُ-

He[-asws] said: 'Perfect the Wud'u and pray two Cycles and praise upon Allah[-azwj] the Exalted, and send Salawaat upon Muhammad[-saww] and his[-saww] Progeny[-asws], then say, 'O Allah[-azwj]! So and so has oppressed me and has rebelled against me, so Afflict him with poverty which cannot be amended and with evil which cannot be concealed!'

قَالَ فَفَعَلْتُ فَأَصَابَهُ الْوَضَحُ.

He (the narrator) said, 'I did so', and he achieved the clearness''.[378]

وَ فِي خَبَرٍ آخَرَ قَالَ ع مَا مِنْ مُؤْمِنٍ ظُلِمَ فَتَوَضَّأَ وَ صَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ- اللَّهُمَّ إِنِّي مَظْلُومٌ فَانْتَصِرْ وَ سَكَتَ إِلَّا عَجَّلَ اللَّهُ لَهُ النَّصْرَ.

And in another Hadeeth, he[-asws] said: 'There is none from a Momin oppressed, so he performs Wud'u and prays two Cycles Salat, then says, 'O Allah[-azwj]! I am oppressed, so Help!', and he is silent, except Allah[-azwj] will Hasten the Help to him''.[379]

23- الْمَكَارِمُ، صَلَاةٌ لِلْمُهِمَّاتِ رُوِيَ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ إِذَا حَزَنَهُ أَمْرٌ يَلْبَسُ أَنْظَفَ ثِيَابِهِ وَ أَسْبَغَ الْوُضُوءَ وَ صَعِدَ أَعْلَى سُطُوحِهِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ إِذا زُلْزِلَتِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ إِذا جاءَ نَصْرُ اللَّهِ- وَ فِي الثَّالِثَةِ الْحَمْدَ وَ قُلْ يا أَيُّهَا الْكافِرُونَ- وَ فِي الرَّابِعَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

(The book) 'Al Makarim' –

Salat for the important matters – It is reported that Ali[-asws] Bin Al-Husayn[-asws], whenever a matter grieved him[-asws], he[-asws] wore cleanest of his[-asws] clothes and perfected the Wud'u, and ascended to the top of his[-asws] roof. He[-asws] prayed four Cycles Salat, reciting in the first Surah Al Hamd and Al Zilzaal; and in the second Surah Al Hamd and Al Nasr; and in the third Surah Al Hamd and Al Kafiroun; and in the fourth Surah Al Hamd and Al Tawheed.

[377] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 22 a
[378] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 22 b
[379] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 22 c

ثُمَّ يَرْفَعُ يَدَيْهِ إِلَى السَّمَاءِ وَ يَقُولُ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا دُعِيتَ بِهَا عَلَى أَبْوَابِ السَّمَاءِ لِلْفَتْحِ انْفَتَحَتْ وَ إِذَا دُعِيتَ بِهَا عَلَى مَضَايِقِ الْأَرَضِينَ لِلْفَرَجِ انْفَرَجَتْ

Then he[-asws] raised his[-asws] hands towards the sky and said, 'O Allah[-azwj]! I ask You[-azwj] by Your[-azwj] Name which whenever supplicated with at doors of the sky to be opened, they are opened, and when it is supplicated with upon the constrictions of the earths for the relief, they are cleft asunder!

وَ أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا دُعِيتَ بِهَا عَلَى أَبْوَابِ الْعُسْرِ لِلْيُسْرِ تَيَسَّرَتْ وَ أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا دُعِيتَ بِهَا عَلَى الْقُبُورِ تَنَشَّرَتْ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اقْلِبْنِي بِقَضَاءِ حَاجَتِي-

And I ask You[-azwj] by Your[-azwj] Names which when supplicated with at the doors of difficulty to be eased, they are eased; and I ask you[-azwj] by Your[-azwj] Names which when supplicated with upon the graves, these are split open! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Turn to me by Fulfilling my needs!'

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذاً وَ اللَّهِ لَا يَزُولَ قَدَمُهُ حَتَّى تُقْضَى حَاجَتُهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Ali[-asws] Bin Al-Husayn[-asws] said: 'Then, by Allah[-azwj]! His feet will not have moved until his need would be fulfilled, of Allah[-azwj] the Exalted so Desires!''[380]

صَلَاةٌ أُخْرَى عَنِ الصَّادِقِ ع قَالَ: تُصَلِّي رَكْعَتَيْنِ كَيْفَ شِئْتَ ثُمَّ تَقُولُ- اللَّهُمَّ أَثْبِتْ رَجَاءَكَ فِي قَلْبِي وَ اقْطَعْ رَجَاءَ مَنْ سِوَاكَ عَنِّي- لَا أَرْجُو إِلَّا إِيَّاكَ وَ لَا أَثِقُ إِلَّا بِكَ.

Another Salat from Al-Sadiq[-asws] having said: 'You should pray two Cycles Salat however you desire, then say, 'O Allah[-azwj]! Affirm Your[-azwj] hopes in my heart and Cut-off from me hopes of the ones apart from You[-azwj]! I do not hope except to You[-azwj] not trust except with You[-azwj]!''[381]

صَلَاةُ طَلَبِ الْوَلَدِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا أَرَدْتَ الْوَلَدَ فَتَوَضَّأْ وُضُوءاً سَابِغاً وَ صَلِّ رَكْعَتَيْنِ وَ حَسِّنْهُمَا وَ اسْجُدْ بَعْدَهُمَا سَجْدَةً وَ قُلْ أَسْتَغْفِرُ اللَّهَ إِحْدَى وَ سَبْعِينَ مَرَّةً

Salat of seeking the child – from Amir Al-Momineen[-asws] having said: 'When you want the child, perform Wud'u and pray two Cycles Salat and make it excellent, and do Sajdah after it a Sajdah and say, 'I seek Forgiveness of Allah[-azwj]', seventy-one times.

ثُمَّ تَغْشَى امْرَأَتَكَ وَ قُلِ اللَّهُمَّ إِنْ تَرْزُقْنِي وَلَداً لَأُسَمِّيَنَّهُ بِاسْمِ نَبِيِّكَ ع- فَإِنَّ اللَّهَ يَفْعَلُ ذَلِكَ

Then go to your wife and say, 'O Allah[-azwj]! Grace me a child to I can name him with the name of Your[-azwj] Prophet[-saww]!' Allah[-azwj] will Do that.

[380] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 23 a
[381] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 23 b

فَإِنِّي أَمَرْتُكَ بِالطَّهُورِ وَ قَالَ اللَّهُ تَعَالَى وَ يُحِبُّ الْمُتَطَهِّرِينَ وَ أَمَرْتُكَ بِالصَّلَاةِ وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ إِذَا رَآهُ سَاجِداً وَ رَاكِعاً

I[-asws] instruct you with the cleanliness, and Allah[-azwj] the Exalted Said: '***and He Loves the cleaning ones [2:222]***; and I[-asws] instruct you with (praying) the Salat, and I heard Rasool-Allah[-saww] saying: 'The closest of what the servant can be from his Lord[-azwj] is when He[-azwj] Sees him in Sajdah and Ruk'u'.

وَ أَمَرْتُكَ بِالِاسْتِغْفَارِ وَ قَالَ اللَّهُ تَعَالَى اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كانَ غَفَّاراً- يُرْسِلِ السَّماءَ عَلَيْكُمْ مِدْراراً- وَ يُمْدِدْكُمْ بِأَمْوالٍ وَ بَنِينَ

And I[-asws] instruct you with seeking the Forgiveness, and Allah[-azwj] the Exalted Said: ***'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]***.

وَ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ص- إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فَأَمَرْتُكَ أَنْ تَزِيدَ عَلَى السَّبْعِينَ.

And Allah[-azwj] the Exalted Said to His[-azwj] Prophet[-saww]: ***even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80]***. I[-asws] instruct you to increase upon the seventy''.[382]

صَلَاةٌ لِلْخَوْفِ مِنْ ظَالِمٍ قَالَ: اغْتَسِلْ وَ صَلِّ رَكْعَتَيْنِ وَ اكْشِفْ عَنْ رُكْبَتَيْكَ وَ اجْعَلْهُمَا مِمَّا يَلِي الْمُصَلَّى وَ قُلْ مِائَةَ مَرَّةٍ- يَا حَيُّ يَا قَيُّومُ يَا حَيُّ يَا قَيُّومُ يَا لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَغِيثُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَغِثْنِي السَّاعَةَ السَّاعَةَ

Salat for the fear from an oppressor – He said, 'Wash and pray two Cycle and uncover from your knees and make these from what follows the prayer mat and say one hundred times, 'O Living, O Eternal! O Living, O Eternal! O there is no god except You[-azwj]! I cry for help for Your[-azwj] Mercy. Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww] and Help me, now, now!'

فَإِذَا فَرَغْتَ مِنْ ذَلِكَ فَقُلْ- أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَلْطُفَ لِي وَ أَنْ تَغْلِبَ لِي وَ أَنْ تَمْكُرَ لِي وَ أَنْ تَخْدَعَ لِي وَ أَنْ تَكِيدَ لِي وَ أَنْ تَكْفِيَنِي مَئُونَةَ فُلَانٍ بِلَا مَئُونَةٍ- فَإِنَّ هَذَا كَانَ دُعَاءَ النَّبِيِّ ص يَوْمَ أُحُدٍ.

When you are free from that, say, 'I ask You[-azwj] to Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and be Compassionate to me, and to Overcome for me, and to Plan for me, and to Deceive for me, and to Strategize for me, and to Suffice me against resources of so and so without any resources (being for me)' – This was a supplication of the Prophet[-saww] on the day of (battle of) Ohad''.[383]

24- الْمَكَارِمُ، صَلَاةٌ لِلذَّكَاءِ وَ جَوْدَةِ الْحِفْظِ عَنْ سَدِيرٍ يَرْفَعُهُ إِلَى الصَّادِقَيْنِ ع قَالَ: تَكْتُبُ بِزَعْفَرَانٍ الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ إِنَّا أَنْزَلْناهُ- وَ يس وَ الْوَاقِعَةَ وَ سَبِّحِ وَ تَبَارَكَ- وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ فِي إِنَاءٍ نَظِيفٍ ثُمَّ تَغْسِلُ ذَلِكَ بِمَاءِ زَمْزَمَ أَوْ بِمَاءِ الْمَطَرِ أَوْ بِمَاءٍ نَظِيفٍ

[382] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 23 c
[383] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 23 d

(The book) ‘Al-Makarim’ –

Salat for the intelligence and excellence of the memorisation – from Sadeyr raising it to the two truthful ones (5th and 6th Imam-asws) having said: ‘Write with Saffron Surah Al Hamd and Ayat Al Kursy, and Surah(s.) Al Qadr, and Yaseen, and Al Waqia, and Saba, and Al Mulk, and Al Tawheed, and Al Mawazateyn in a clean container. Then wash that with water of Zamzam or rain water or clean water.

ثُمَّ تُلْقِي عَلَيْهِ مِثْقَالَيْنِ لُبَاناً وَ عَشَرَةَ مَثَاقِيلَ سُكَّراً وَ عَشَرَةَ مَثَاقِيلَ عَسَلًا ثُمَّ يُوضَعُ تَحْتَ السَّمَاءِ وَ تُوضَعُ عَلَى رَأْسِهِ حَدِيدَةٌ ثُمَّ تُصَلِّي آخِرَ اللَّيْلِ رَكْعَتَيْنِ تَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسِينَ مَرَّةً

Then cast two ‘Misqal(s)’ (one Misqal – 4.5 grams) of milk, and ten Misqal(s) of sugar, and ten Misqal(s) of honey, then place beneath the open sky and place iron upon its top, then pray two Cycles Salat at end of the night, reciting in each Cycle Surah Al Hamd and Surah Al Tawheed fifty times.

فَإِذَا فَرَغْتَ مِنْ صَلَاتِكَ شَرِبْتَ الْمَاءَ عَلَى مَا وَصَفْتُهُ فَإِنَّهُ جَيِّدٌ مُجَرَّبٌ لِلْحِفْظِ إِنْ شَاءَ اللَّهُ.

When you are free from your Salat, drink the water upon what I-asws have described, for it is excellent, experienced for the memorisation, if Allah-azwj so Desires!’’[384]

25- الْمَكَارِمُ، صَلَاةُ الضَّالَّةِ وَ دُعَاؤُهَا رَوَى جَابِرٌ الْأَنْصَارِيُ أَنَّ النَّبِيَّ ص- عَلَّمَ عَلِيّاً ع وَ فَاطِمَةَ ع هَذَا الدُّعَاءَ وَ قَالَ لَهُمَا إِنْ نَزَلَتْ بِكُمَا مُصِيبَةٌ أَوْ خِفْتُمَا جَوْرَ السُّلْطَانِ أَوْ ضَلَّتْ لَكُمَا ضَالَّةٌ فَأَحْسِنَا الْوُضُوءَ وَ صَلِّيَا رَكْعَتَيْنِ وَ ارْفَعَا أَيْدِيَكُمَا إِلَى السَّمَاءِ وَ قُولَا

(The book) ‘Al Makarim’ –

Salat Al-Zalla (lost property) – And it’s supplication is reported by Jabir Al-Ansari-ra, ‘The Prophet-saww taught Ali-asws, and (Syeda) Fatima-asws this supplication and said to them-asws: ‘If a calamity were to befall with you-asws both, or you-asws fear tyranny of the ruler, or a property of yours is lost, then perform excellent Wud’u and pray two Cycles Salat, and raise your-asws hands towards the sky and say: -

يَا عَالِمَ الْغَيْبِ وَ السَّرَائِرِ يَا مُطَاعُ يَا عَلِيمُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا هَازِمَ الْأَحْزَابِ لِمُحَمَّدٍ يَا كَائِدَ فِرْعَوْنَ لِمُوسَى يَا مُنَجِّيَ عِيسَى مِنْ أَيْدِي الظَّلَمَةِ يَا مُخَلِّصَ قَوْمِ نُوحٍ مِنَ الْغَرَقِ يَا رَاحِمَ عَبْدِهِ يَعْقُوبَ يَا كَاشِفَ ضُرِّ أَيُّوبَ يَا مُنَجِّيَ ذِي النُّونِ مِنَ الظُّلُمَاتِ

‘O Knower of the unseen and the secrets! O Obeyed! O Knower! O Allah-azwj! O Allah-azwj! O Allah-azwj! O Defeater of the confederates for Muhammad-saww! O Planner against Pharaoh-la for Musa-as! O Rescuer of Isa-as from hands of the oppressors! O Rescuer of the people of Noah-as from the drowning! O Mercier of His-azwj servant Yaqoub-as! O Remover of the harm of Ayoub-as! O Rescuer of Zul Noun (Yunus-as) from the darkness(es)!

يَا فَاعِلَ كُلِّ خَيْرٍ يَا دَالًّا عَلَى كُلِّ خَيْرٍ يَا آمِراً بِكُلِّ خَيْرٍ يَا خَالِقَ الْخَيْرِ وَ يَا أَهْلَ الْخَيْرِ أَنْتَ اللَّهُ رَغِبْتُ إِلَيْكَ فِيمَا قَدْ عَلِمْتَ وَ أَنْتَ عَلَّامُ الْغُيُوبِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- ثُمَّ اسْأَلَا الْحَاجَةَ تُجَابَا إِنْ شَاءَ اللَّهُ تَعَالَى-

[384] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 24

O Doer of every good! O Pointed upon every good! O Commander of every good! O Creator of every good, and O rightful of the good! You[-azwj] are Allah[-azwj]! I am desirous to You[-azwj] regarding what You[-azwj] Know, and You[-azwj] are Knower of the unseen! I ask You[-azwj] to Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww]!' – then ask the need, you[-asws] will be Answered, if Allah[-azwj] the Exalted so Desires!''[385]

صَلَاةٌ لِلشِّفَاءِ مِنْ كُلِّ عِلَّةٍ خُصُوصاً السِّلْعَةَ تَصُومُ ثَلَاثَةَ أَيَّامٍ وَ تَغْتَسِلُ فِي الْيَوْمِ الثَّالِثِ عِنْدَ الزَّوَالِ وَ ابْرُزْ لِرَبِّكَ وَ لْيَكُنْ مَعَكَ خِرْقَةٌ نَظِيفَةٌ وَ صَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِيهِنَّ مَا تَيَسَّرَ مِنَ الْقُرْآنِ وَ احْضَعْ بِجُهْدِكَ

Salat for the healing from every illness, in particular the (external) tumour – You should fast three days and wash during the third day at midday, and go out (in open plains) to your Lord[-azwj], and let there be a clean cloth with you, and pray four Cycles Salat reciting in these whatever is easy from the Quran, and be humble with your efforts.

فَإِذَا فَرَغْتَ مِنْ صَلَاتِكَ فَأَلْقِ ثِيَابَكَ وَ ائْتَزِرْ بِالْخِرْقَةِ وَ أَلْصِقْ خَدَّكَ الْأَيْمَنَ بِالْأَرْضِ ثُمَّ قُلْ يَا وَاحِدُ يَا مَاجِدُ يَا كَرِيمُ يَا حَنَّانُ يَا قَرِيبُ يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ

When you are free from your Salat, cast your cloth and wrap yourself with the cloth and adhere your right cheek with the ground. Then say, 'O One, O Glorious, O Benevolent, O Affectionate, O Near, O Responder, O most Merciful of the Merciful ones!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْشِفْ مَا بِي مِنْ ضُرٍّ وَ مَعَرَّةٍ وَ أَلْبِسْنِي الْعَافِيَةَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ امْنُنْ عَلَيَّ بِتَمَامِ النِّعْمَةِ وَ أَذْهِبْ مَا بِي فَإِنَّهُ قَدْ آذَانِي وَ غَمَّنِي.

Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww] and Remove what is with me of the harm and distress, and Clothe me the well-being in the world and the Hereafter, and Confer upon me with the complete bounties, and Remove what is with me, for it has hurt me and saddened me''.

وَ قَالَ الصَّادِقُ ع إِنَّهُ لَا يَنْفَعُكَ حَتَّى تَتَيَقَّنَ أَنَّهُ يَنْفَعُكَ فَتَبْرَأُ مِنْهَا.

And Al-Sadiq[-asws] said: 'It will not benefit you until you are certain that it will benefit you, so you will be cured from it''. [386]

26- الْمَكَارِمُ، صَلَاةٌ لِجَمِيعِ الْأَمْرَاضِ رَوَاهَا أَبُو أُمَامَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: تَكْتُبُ فِي إِنَاءٍ نَظِيفٍ بِزَعْفَرَانٍ ثُمَّ تَغْسِلُ- أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ وَ أَسْمَائِهِ كُلِّهَا عَامَّةً مِنْ شَرِّ السَّامَّةِ وَ الْهَامَّةِ وَ الْعَيْنِ اللَّامَّةِ- وَ مِنْ شَرِّ حاسِدٍ إِذا حَسَدَ- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ وَ سُورَةَ الْإِخْلَاصِ وَ الْمُعَوِّذَتَيْنِ وَ ثَلَاثَ آيَاتٍ مِنْ سُورَةِ الْبَقَرَةِ قَوْلَهُ تَعَالَى وَ إِلهُكُمْ إِلهٌ واحِدٌ إِلَى قَوْلِهِ يَعْقِلُونَ

(The book) 'Al Makarim' –

Salat for all the illnesses, it is reported by Abu Umama, from the Prophet[-saww] having said: 'You should write in a clean container with saffron, 'I seek Refuge with the complete Words of Allah[-azwj], and all of His[-azwj] Names in general from evil of the toxins, and the vermin, and the

[385] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 25 a
[386] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 25 b

evil eye, and from evil of the envier when he envies. In the Name of Allah-azwj the Beneficent, the Merciful. The Praise is for Allah-azwj Lord-azwj of the worlds; and Surah Al Ikhlaas, and Al Mawazateyn, and three Verses from Surah Al Baqarah, His-azwj Words, the Exalted: ***And your God is one God! [2:163]*** – up to His-azwj Words: ***understanding [2:164]***.

وَ آيَةَ الْكُرْسِيِّ وَ آمَنَ الرَّسُولُ إِلَى آخِرِ السُّورَةِ وَ عَشْرَ آيَاتٍ مِنْ سُورَةِ آلِ عِمْرَانَ مِنْ أَوَّلِهَا وَ عَشْراً مِنْ آخِرِهَا- إِنَّ فِي خَلْقِ السَّماواتِ وَ الْأَرْضِ وَ أَوَّلَ آيَةٍ مِنَ النِّسَاءِ وَ أَوَّلَ آيَةٍ مِنَ الْمَائِدَةِ وَ أَوَّلَ آيَةٍ مِنَ الْأَنْعَامِ وَ أَوَّلَ آيَةٍ مِنَ الْأَعْرَافِ

And Ayat Al Kursy, and ***(Allah Said): "The Rasool [2:285]*** up to end of the Chapter, and ten Verses from Surah Aal-e-Imran from its beginning, and ten from its end, ***regarding the Creation of the skies and the earth: [3:191]***, and the first Verse from Surah Al Nisaa, and the first Verse from Surah Al Maaidah, and the first Verse from Surah Al Anaam, and the first Verse from Al A'raaf!

وَ قَوْلَهُ تَعَالَى إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ إِلَى قَوْلِهِ رَبُّ الْعالَمِينَ- قالَ مُوسى ما جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ الْآيَةَ- وَ أَلْقِ ما فِي يَمِينِكَ تَلْقَفْ ما صَنَعُوا إِلَى قَوْلِهِ حَيْثُ أَتى وَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ

And Words of the Exalted: ***Surely, your Lord is Allah Who Created*** – up to His-azwj Words - ***Lord of the worlds [7:54] Musa said to them: 'What you have come with is the sorcery; surely Allah would be Invalidating it; [10:81]*** – the Verse; ***And cast what is in your right hand, it shall devour what they made up!*** – up to His-azwj Words: ***wherever he comes from" [20:69]***, and ten Verses from beginning of Surah Al Safaat.

ثُمَّ تَغْسِلُهُ ثَلَاثَ مَرَّاتٍ وَ تَتَوَضَّأُ وُضُوءَ الصَّلَاةِ وَ تَحْسُو مِنْهُ ثَلَاثَ حَسَوَاتٍ وَ تَمْسَحُ بِهِ وَجْهَكَ وَ سَائِرَ جَسَدِكَ ثُمَّ تُصَلِّي رَكْعَتَيْنِ وَ تَسْتَشْفِي اللَّهَ تَفْعَلُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ

Then wash it three times and perform Wud'u of the Salat and take three scoops of it and wipe your face with it and rest of your body, then pray two Cycles Salat and seek the Healing of Allah-azwj. Do that for three days'.

قَالَ حَسَّانُ قَدْ جَرَّبْنَاهُ فَوَجَدْنَاهُ يَنْفَعُ بِإِذْنِ اللَّهِ.

Hassan said, 'We have tried it and found it beneficial, by the Permission of Allah-azwj''.[387]

27- الْمَكَارِمُ، صَلَاةُ الْمَرِيضِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَرِضْتُ مَرَضاً شَدِيداً حَتَّى يَئِسُوا مِنِّي فَدَخَلَ عَلَيَّ أَبُو عَبْدِ اللَّهِ ع فَرَأَى جَزَعَ أُمِّي عَلَيَّ

(The book) 'Al Makarim' –

Salat of the sick, from Ismail Bin Muhammad, from Abdullah Bin Ali-asws Bin Al-Husayn-asws, said, 'I fell sick with severe illness to the extent that they despaired from me. Abu Abdullah-asws entered to see me. He saw panic of my mother upon me.

[387] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 26

فَقَالَ لَهَا تَوَضَّئِي وَ صَلِّي رَكْعَتَيْنِ وَ قُولِي فِي سُجُودِكِ- اللَّهُمَّ أَنْتَ وَهَبْتَهُ لِي وَ لَمْ يَكُ شَيْئاً فَهَبْهُ لِي هِبَةً جَدِيدَةً-

He[-asws] said to her: 'Perform Wud'u and pray two Cycles Salat and say in your Sajdah, 'O Allah[-azwj]! You[-azwj] had Gifted him to me and he was not anything, so Gift him to be anew!'

فَفَعَلَتْ فَأَصْبَحَتْ وَ قَدْ صَنَعَتْ هَرِيسَةً فَأَكَلْتُ مِنْهَا مَعَ الْقَوْمِ.

She did so. I woke up in the morning and she had cooked Hareys, and I ate from it with the people''.[388]

صَلَاةُ الْحُمَّى مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ يَرْفَعُهُ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا مَحْمُومٌ فَقَالَ لِي مَا لِي أَرَاكَ مُنْقَبِضاً

Salat for the fever – Muhammad Bin Al-Hassan Al-Saffar raised, he said, 'I entered to see Abu Abdullah[-asws] and I was with fever. He[-asws] said to me: 'What is the matter I[-asws] see you gripped (in illness)?'

فَقُلْتُ جُعِلْتُ فِدَاكَ حُمَّى أَصَابَتْنِي

I said, 'May I be sacrificed for you[-asws], fever has afflicted me!'

فَقَالَ إِذَا حُمَّ أَحَدُكُمْ فَلْيَدْخُلِ الْبَيْتَ وَحْدَهُ وَ يُصَلِّي رَكْعَتَيْنِ وَ يَضَعُ خَدَّهُ الْأَيْمَنَ عَلَى الْأَرْضِ وَ يَقُولُ- يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ عَشْرَ مَرَّاتٍ- أَتَشَفَّعُ بِكِ إِلَى اللَّهِ فِيمَا نَزَلَ بِي- فَإِنَّهُ يَبْرَأُ إِنْ شَاءَ اللَّهُ-

He[-asws] said: 'Whenever one of you has fever, let him enter the room along and pray two Cycles Salat, and place his right cheek upon the ground and say, 'O Fatima[-asws] daughter[-asws] of Muhammad[-saww]!' (ten times). I seek intercession to Allah[-azwj] regarding what has befallen me', for he shall be cured, if Allah[-azwj] so Desires.

صَلَاةُ الْحُمَّى رَكْعَتَيْنِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ سُورَةَ الْفَاتِحَةِ ثَلَاثَ مَرَّاتٍ وَ قَوْلَهُ تَعَالَى أَلا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبارَكَ اللَّهُ رَبُّ الْعالَمِينَ

Salat of the fever is of two Cycles, reciting in each Cycle Surah Al Fatiha three times, and Words of the Exalted: ***Blessed is Allah, Lord of the worlds [7:54]***'.

الدُّعَاءُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ اللَّهُمَّ أَتَشَفَّعُ بِنَبِيِّكَ مُحَمَّدٍ ص يَا مُحَمَّدُ أَتَشَفَّعُ بِكَ عَلَى رَبِّي فِي قَضَاءِ حَاجَتِي وَ هُوَ شِفَاءُ هَذَا الْمَرِيضِ

The supplication – 'In the Name of Allah[-azwj] the Beneficent, the Merciful! O Allah[-azwj], I seek intercession by Your[-azwj] Prophet[-saww] Muhammad[-saww]! O Muhammad[-saww], I seek intercession by you[-saww] to my Lord[-azwj] in fulfilment of my needs, and it is healing of this sick one!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا حَيُّ يَا قَيُّومُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ بِرَحْمَتِكَ نَسْتَغِيثُ- الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ- ذلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَ رَحْمَةٌ- يَكْتُبُ وَ يَغْسِلُ لِيَشْرَبَ الْمَحْمُومُ-

O Allah[-azwj]! O Allah[-azwj]! O Allah[-azwj]! O Beneficent! O Merciful! O Living! O Eternal! O with the Majesty and the Benevolence! We seek Assistance with Your[-azwj] Mercy! ***For now, Allah has***

[388] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 27 a

Lightened from you and Knows that among you there are weak ones. [8:66] That is a Lightening from your Lord and a Mercy. [2:178]'. He should write and wash for the feverish one to drink''.[389]

صَلَاةٌ لِلصُّدَاعِ رَكْعَتَيْنِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ الْإِخْلَاصَ ثَلَاثَ مَرَّاتٍ وَ قَوْلَهُ تَعَالَى رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَ اشْتَعَلَ الرَّأْسُ شَيْباً وَ لَمْ أَكُنْ بِدُعائِكَ رَبِّ شَقِيًّا

Salat for the headache – Two Cycles, reciting in each Cycle Surah Al Fatiha once, and Al Ikhlaas three times, and Words of the Exalted: ***'My Lord! Surely the bones have weakened from me, and the head shines with grey hair, and I have not been unfortunate in my supplication You, Lord!' [19:4]***''.[390]

صَلَاةٌ لِوَجَعِ الْعَيْنِ رَكْعَتَيْنِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَ قُلْ يا أَيُّهَا الْكافِرُونَ ثَلَاثَ مَرَّاتٍ وَ قَوْلَهُ تَعَالَى وَ عِنْدَهُ مَفاتِحُ الْغَيْبِ لا يَعْلَمُها الْآيَةَ.

Salat for eye pain – Two Cycles, recite in each Cycle Surah Fatiha, and Surah Al Kafiroun three times, and Words of the Exalted: ***And with Him are the keys of the unseen - none knows it [6:59]***''.[391]

صَلَاةٌ لِلْأَعْمَى أَبُو حَمْزَةَ الثُّمَالِيُّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَرَّ أَعْمَى عَلَى رَسُولِ اللَّهِ ص فَقَالَ النَّبِيُّ- تَشْتَهِي أَنْ يَرُدَّ اللَّهُ عَلَيْكَ بَصَرَكَ

Salat for the blindness – Abu Hamza Al Sumali, from Abu Ja'far[-asws] having said: 'A blind man passed by Rasool-Allah[-saww]. The Prophet[-saww] said: 'Would you like Allah[-azwj] to Return your sight to you?'

قَالَ نَعَمْ

He said, 'Yes'.

فَقَالَ لَهُ تَوَضَّأْ وَ أَسْبِغِ الْوُضُوءَ ثُمَّ صَلِّ رَكْعَتَيْنِ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَرْغَبُ إِلَيْكَ وَ أَتَوَجَّهُ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّي وَ رَبِّكَ أَنْ يَرُدَّ عَلَيَّ بَصَرِي-

He[-saww] said to him: 'Perform Wud'u and perfect the Wud'u, then pray two Cycles Salat and say, 'O Allah[-azwj]! I ask You[-azwj] and am desirous to You[-azwj], and I divert through Your[-azwj] Prophet[-saww], the Prophet[-saww] of Mercy! O Muhammad[-saww]! I divert through you[-saww] to Allah[-azwj], my Lord[-azwj] and your[-saww] Lord[-azwj], to return my sight to me!''

قَالَ فَمَا قَامَ ص حَتَّى رَجَعَ الْأَعْمَى وَ قَدْ رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ.

He[-asws] said: 'He[-saww] had not even stood upon until the blind man return, and Allah[-azwj] had Returned his sight to him''.[392]

[389] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 27 b
[390] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 27 c
[391] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 27 d
[392] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 27 e

28- الْمَكَارِمُ، قَالَ رَسُولُ اللَّهِ ص لِسَلْمَانَ- يَا سَلْمَانُ اشكمت درد قُمْ فَصَلِّ فَإِنَّ فِي الصَّلَاةِ شِفَاءً-

(The book) 'Al Makarim' –

'Rasool-Allah[-saww] said to Salman[-ra]: 'O Salman[-ra]! If you[-ra] are suffering from pain, arise and pray Salat, for there is healing in the Salat''.[393]

صَلَاةٌ لِوَجَعِ الرَّقَبَةِ تُصَلِّي رَكْعَتَيْنِ تَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَ إِذا زُلْزِلَتِ ثَلَاثَ مَرَّاتٍ-

Salat for neck pain – Pray two Cycles, reciting in each Cycle, Surah Al Hamd once, and Al Zilzaal three times''.[394]

صَلَاةٌ لِوَجَعِ الصَّدْرِ أَرْبَعُ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَ بَعْدَهَا فِي الْأُولَى أَ لَمْ نَشْرَحْ مَرَّةً وَ فِي الثَّانِيَةِ الْإِخْلَاصَ ثَلَاثَ مَرَّاتٍ وَ فِي الثَّالِثَةِ الضُّحَى مَرَّةً وَ فِي الرَّابِعَةِ يَعْلَمُ خائِنَةَ الْأَعْيُنِ وَ ما تُخْفِي الصُّدُورُ

Salat for chest pain – Four Cycles reciting in each Cycle Surah Al Hamd once, and after in in the first, Surah Al Inshirah once, and in the second Surah Al Ikhlaas three times, and in the third Surah Al Zoha once, and in the fourth, ***He Knows the treachery of the eyes and what the chests conceal [40:19]***''.[395]

صَلَاةٌ لِلْقُولَنْجِ رَكْعَتَيْنِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَ قَوْلَهُ تَعَالَى فَفَتَحْنا أَبْوابَ السَّماءِ بِماءٍ مُنْهَمِرٍ-

Salat for the colon (pain) – Two Cycles, recite in each Cycle Surah Al Hamd once, and Words of the Exalted: ***So We Opened the gates of the sky with water pouring out [54:11]***''.[396]

صَلَاةٌ لِوَجَعِ الرِّجْلِ رَكْعَتَيْنِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَ قَوْلَهُ سُبْحَانَهُ آمَنَ الرَّسُولُ تَمَامَ الْبَقَرَةِ-

Salat for the leg pain – Two Cycles, reciting in each Cycle Surah Al Hamd once, and Words of the Glorious: ***(Allah Said): "The Rasool [2:285]*** to complete Surah Al Baqarah''.[397]

صَلَاةُ اللَّقْوَةِ تُصَلِّي رَكْعَتَيْنِ وَ تَضَعُ يَدَكَ عَلَى وَجْهِكَ وَ تَسْتَشْفِعُ إِلَى اللَّهِ تَعَالَى بِرَسُولِهِ مُحَمَّدٍ ص وَ تَقُولُ بِسْمِ اللَّهِ أُخَرِّجُ عَلَيْكَ يَا وَجَعُ مِنْ عَيْنِ إِنْسٍ أَوْ عَيْنِ جِنٍ أُخَرِّجُ عَلَيْكَ بِالَّذِي اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ كَلَّمَ مُوسَى تَكْلِيماً وَ خَلَقَ عِيسَى مِنْ رُوحِ الْقُدُسِ لَمَّا هَدَأْتَ وَ طَفِئْتَ كَمَا طَفِئَتْ نَارُ إِبْرَاهِيمَ بِإِذْنِ اللَّهِ- وَ تَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

Salat for the facial paralysis – Pray two cycles Salat and place your hand upon your face and seek intercession to Allah[-azwj] the Exalted through His[-azwj] Rasool[-saww] Muhammad[-saww], and say, 'In the Name of Allah[-azwj]! I seek Refuge upon you, O pain, from (evil) eye of a human or (evil) eye of a Jinn. I seek Refuge upon you by the One[-azwj] Who Took Ibrahim[-as] as a friend, and Spoke to Musa[-as] in conversation, and Created Isa[-as] from the Holy Spirit please Subside

[393] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 28 a
[394] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 28 b
[395] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 28 c
[396] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 28 d
[397] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 28 e

and Extinguish it, just as You[-azwj] had Extinguished the fire of Ibrahim[-as], by the Permission of Allah[-azwj]' – and you say that three times''.[398]

29- الْمَكَارِمُ، صَلَاةٌ لِرَدِّ الْآبِقِ تُصَلِّي رَكْعَتَيْنِ وَ يَقْرَأُ بَعْدَ الْحَمْدِ مِنْ أَوَّلِ سُورَةِ الْحَدِيدِ أَرْبَعَ آيَاتٍ وَ آخِرَ سُورَةِ الْحَشْرِ- لَوْ أَنْزَلْنا هذَا الْقُرْآنَ إِلَى آخِرِ السُّورَةِ وَ يَقُولُ يَا مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ اجْعَلِ الدُّنْيَا عَلَى فُلَانٍ أَضْيَقَ مِنْ مَسْكِ جَمَلٍ حَتَّى تَرُدَّهُ عَلَيَ.

(The book) 'Al Makarim' –

Salat to return the absconder – Pray two Cycles and recited after Surah Al Hamd, four Verses from beginning of Surah Al Hadeed, and end of Surah Al Hashr: ***Had We Revealed this Quran unto a mountain, [59:21]*** – up to end of the Surah, and say, 'O One Who is Like this, and no one else is like that! Make the world to be constricted upon so and so than the rim (skin) of a camel until You[-azwj] Return him to me!''[399]

30- الْمَكَارِمُ، صَلَاةٌ لِرَدِّ الضَّالَّةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع تُصَلِّي رَكْعَتَيْنِ تَقْرَأُ فِيهِمَا يس- وَ تَقُولُ بَعْدَ فَرَاغِكَ مِنْهُمَا رَافِعاً يَدَكَ إِلَى السَّمَاءِ- اللَّهُمَّ رَادَّ الضَّالَّةِ وَ الْهَادِيَ مِنَ الضَّلَالَةِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْفَظْ عَلَيَّ ضَالَّتِي وَ ارْدُدْهَا إِلَيَّ سَالِمَةً يَا أَرْحَمَ الرَّاحِمِينَ فَإِنَّهَا مِنْ فَضْلِكَ وَ عَطَائِكَ

(The book) 'Al-Makarim' – Salat for return of the lost property, from Amir Al-Momineen[-asws]: 'You should pray two Cycles Salat, reciting in these (Surah) Yaseen, and saying after your being free from these, while raising your hands towards the sky, 'O Allah[-azwj]! Returner of the lost property and the Guide of the lost (straying) one! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Preserve my lost property for me and Return it to me safely, O most Merciful of the merciful ones, for it is from You[-azwj] Grace and Your[-azwj] Awards!

يَا عِبَادَ اللَّهِ فِي الْأَرْضِ وَ يَا سَيَّارَةَ اللَّهِ فِي الْأَرْضِ رُدُّوا عَلَيَّ ضَالَّتِي فَإِنَّهَا مِنْ فَضْلِ اللَّهِ وَ عَطَائِهِ.

O servants of Allah[-azwj] in the earth, and O travellers of Allah[-azwj] in the earth! Return my lost property to me, for it is from the Grace of Allah[-azwj] and His[-azwj] Awards!''[400]

31- كَشْفُ الْغُمَّةِ، مِنْ كِتَابِ مَعَالِمِ الْعِتْرَةِ لِلْجَنَابِذِيِّ قَالَ أَبُو حَمْزَةَ الثُّمَالِيُّ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كَانَ أَبِي يَقُولُ لِوُلْدِهِ يَا بَنِيَّ إِذَا أَصَابَتْكُمْ مُصِيبَةٌ مِنَ الدُّنْيَا أَوْ نَزَلَتْ بِكُمْ فَاقَةٌ فَلْيَتَوَضَّأِ الرَّجُلُ فَيُحْسِنُ وَضُوءَهُ وَ لْيُصَلِّ أَرْبَعَ رَكَعَاتٍ أَوْ رَكْعَتَيْنِ فَإِذَا انْصَرَفَ مِنْ صَلَاتِهِ فَلْيَقُلْ

(The book) 'Kashf Al Ghumma', from the book 'Ma'alim Al Itrat' of Al Janabizy –

'Abu Hamza Al-Sumali said, 'We are informed by Muhammad[-asws] Bin Ali[-asws] Bin Al-Husayn[-asws] having said: 'My[-asws] father[-asws] had said to his[-asws] son: 'O my[-asws] son! Whenever a calamity of the world afflicts you or destitution befalls with you, let the man perform Wud'u, and make his Wud'u excellent, and let him pray four Cycles, or two Cycles Salat. When he is free from his Salat, let him say: -

[398] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 28 f
[399] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 29
[400] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 30

يَا مَوْضِعَ كُلِّ شَكْوَى يَا سَامِعَ كُلِّ نَجْوَى يَا شَافِيَ كُلِّ بَلَاءٍ وَ يَا عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا كَاشِفَ مَا يَشَاءُ مِنْ بَلِيَّةٍ يَا نَجِيَّ مُوسَى يَا مُصْطَفِيَ مُحَمَّدٍ يَا خَلِيلَ إِبْرَاهِيمَ

'O place of every complains! O Listener of every whisper! O Healer of every affliction, and O Knower of every hidden matter, and O Remover of whatever affliction He[-azwj] so Desires! O Rescuer of Musa[-as]! O Chooser of Muhammad[-saww]! O Friend of Ibrahim[-as]!

أَدْعُوكَ دُعَاءَ مَنِ اشْتَدَّتْ فَاقَتُهُ وَ ضَعُفَتْ قُوَّتُهُ وَ قَلَّتْ حِيلَتُهُ دُعَاءَ الْغَرِيبِ الْغَرِيقِ الْفَقِيرِ الَّذِي لَا يَجِدُ لِكَشْفِ مَا هُوَ فِيهِ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ- لا إِلهَ إِلَّا أَنْتَ سُبْحانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ-

I supplicate to You[-azwj] a supplication by the one whose destitution has intensified, and his strength has weakened, and his means is supplication of the drowning one, the poor who cannot find for removal of what (predicament) he is in except You[-azwj], O most Merciful of the merciful ones! ***'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]***'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع- لَا يَدْعُو بِهَا رَجُلٌ أَصَابَهُ بَلَاءٌ إِلَّا فَرَّجَ اللَّهُ عَنْهُ.

Ali[-asws] Bin Al-Husayn[-asws] said: 'No man afflicted by an affliction will supplicate with it except Allah[-azwj] will Relieve him from it''.[401]

الدَّعَوَاتُ لِلرَّاوَنْدِيِّ، عَنِ الثُّمَالِيِ مِثْلَهُ إِلَى قَوْلِهِ وَ يَا كَاشِفَ مَا يَشَاءُ مِنْ بَلِيَّةٍ يَا خَلِيلَ إِبْرَاهِيمَ وَ يَا نَجِيَّ مُوسَى وَ يَا صَفِيَّ آدَمَ وَ يَا مُصْطَفِيَ مُحَمَّدٍ أَدْعُوكَ دُعَاءَ مَنِ اشْتَدَّتْ فَاقَتُهُ وَ قَلَّتْ حِيلَتُهُ دُعَاءَ الْغَرِيبِ الْمُضْطَرِّ الَّذِي لَا يَجِدُ لِكَشْفِ مَا هُوَ فِيهِ إِلَّا إِيَّاكَ يَا أَرْحَمَ الرَّاحِمِينَ.

(The book) 'Al Dawaat' of Al Rawandy –

'From Al-Sumali, similar to it up to his[-asws] words: 'And O Remover of whatever affliction He[-azwj] so Desires to! O Friend of Ibrahim[-as], and O Rescuer of Musa[-as], and O Purifier of Adam[-saww], and O Chooser of Muhammad[-saww]! I supplicate to You[-azwj] a supplication by one whose destitution has intensified, and his means are scarce. A supplication of the drowning one, the desperate who cannot find for removal of what (predicament) he is in except You[-azwj], O most Merciful of the merciful ones!''[402]

32- الدَّعَوَاتُ لِلرَّاوَنْدِيِّ، رُوِيَ أَنَّ زَيْنَ الْعَابِدِينَ ع مَرَّ بِرَجُلٍ وَ هُوَ قَاعِدٌ عَلَى بَابِ رَجُلٍ فَقَالَ لَهُ مَا يُقْعِدُكَ عَلَى بَابِ هَذَا الْمُتْرَفِ الْجَبَّارِ

(The book) 'Al Dawaat' of Al Rawandy –

'It is reported that Zayn Al-Abideen[-asws] passed by a man and he was seated at the door of a man. He[-asws] said to him: 'What makes you sit at the door of this wealthy tyrant?'

فَقَالَ الْبَلَاءُ

[401] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 31 a
[402] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 31 b

He said, ‘The affliction’.

فَقَالَ قُمْ فَأُرْشِدَكَ إِلَى بَابِ خَيْرٍ مِنْ بَابِهِ وَ إِلَى رَبٍّ خَيْرٍ لَكَ مِنْهُ

He[-asws] said: ‘Arise, for I[-asws] shall guide you to a door of someone better that his door, and to a lord better than him!’

فَأَخَذَ بِيَدِهِ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ مَسْجِدِ النَّبِيِّ ص- ثُمَّ قَالَ اسْتَقْبِلِ الْقِبْلَةَ فَصَلِّ رَكْعَتَيْنِ ثُمَّ ارْفَعْ يَدَيْكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَأَثْنِ عَلَيْهِ وَ صَلِّ عَلَى رَسُولِهِ ثُمَّ ادْعُ بِآخِرِ الْحَشْرِ وَ سِتِّ آيَاتٍ مِنْ أَوَّلِ الْحَدِيدِ وَ بِالْآيَتَيْنِ اللَّتَيْنِ فِي آلِ عِمْرَانَ ثُمَّ سَلِ اللَّهَ فَإِنَّكَ لَا تَسْأَلُ شَيْئاً إِلَّا أَعْطَاكَ.

He[-asws] grabbed his hand until he[-asws] ended to the Masjid, Masjid of the Prophet[-saww], then said: ‘Face the Qiblah and pray two Cycles Salat. Then raise your hands to Allah[-azwj] Mighty and Majestic. Praise upon Him[-azwj] and send Salawaat upon His[-azwj] Rasool[-saww], then supplicate with ending of Surah Al Hashr, and six Verses from beginning of Surah Al Hadeeth, and with the two Verses which are in Surah Aal-e-Imran (3:18 & 3:26), then ask Allah[-azwj], for you will not ask for anything except He[-azwj] will Give you!’’[403]

33- الدَّعَوَاتُ، وَ رُوِيَ عَنِ الْأَئِمَّةِ ع إِذَا حَزَبَكَ أَمْرٌ فَصَلِّ رَكْعَتَيْنِ تَقْرَأُ فِي الرَّكْعَةِ الْأُولَى الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ إِنَّا أَنْزَلْنَاهُ ثُمَّ خُذِ الْمُصْحَفَ وَ ارْفَعْهُ فَوْقَ رَأْسِكَ وَ قُلِ اللَّهُمَّ أَسْأَلُكَ بِحَقِّ مَا أَرْسَلْتَهُ إِلَى خَلْقِكَ وَ بِحَقِّ كُلِّ آيَةٍ هِيَ لَكَ فِي الْقُرْآنِ وَ بِحَقِّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مَدَحْتَهُمَا فِي الْقُرْآنِ وَ لَا أَحَدَ أَعْرَفُ بِحَقِّكَ مِنْكَ-

(The book) ‘Al Dawaat’ of Al Rawandy –

‘And it is reported from the Imams[-asws]: ‘When a matter grieves you, pray two Cycles, reciting in the first Cycle Surah Al Hamd, and Ayat Al Kursy, and in the second Surah Al Hamd and Surah Al Zilzaal. Then take the Quran and raising it about your head and say, ‘O Allah[-azwj]! I ask You[-azwj] by the right of whom You[-azwj] have Sent to Your[-azwj] creatures, and by the right of every Verse in the Quran, and by the right of every believing man and believing woman You[-azwj] have Praise in the Quran, and there is no one more Knowing of Your[-azwj] rights than You[-azwj] are!’

وَ تَقُولُ يَا سَيِّدِي يَا اللَّهُ عَشْراً بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْراً- بِحَقِّ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ ع عَشْراً

And you should say, ‘O my Master, O Allah[-azwj]!’, ten times. ‘By the right of Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww]’, ten times. ‘By the right of Ali Amir Al-Momineen[-asws]!’, ten times.

ثُمَّ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ نَبِيِّكَ الْمُصْطَفَى وَ بِحَقِّ وَلِيِّكَ وَ وَصِيِّ رَسُولِكَ الْمُرْتَضَى وَ بِحَقِّ الزَّهْرَاءِ مَرْيَمَ الْكُبْرَى سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ بِحَقِّ الْحَسَنِ وَ الْحُسَيْنِ سِبْطَيْ نَبِيِّ الْهُدَى وَ رَضِيعَيْ ثَدْيِ التُّقَى وَ بِحَقِّ زَيْنِ الْعَابِدِينَ وَ قُرَّةِ عَيْنِ النَّاظِرِينَ

Then you should say, ‘O Allah[-azwj]! I ask You[-azwj] by the right of Your[-azwj] Prophet[-azwj], the Chosen one, and by the right of Your[-azwj] Guardian[-asws] and successor[-asws] of Your[-azwj] Rasool[-saww], the Nominated one, and by the right of Al-Zahra[-asws] the Great, Chieftess of women of the worlds, and by the right of Al-Hassan[-asws] and Al-Husayn[-asws] two grandsons[-asws] of the Prophet[-saww] of

[403] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 32

guidance, nourished by the pious breasts, and by the right of Zayn Al-Abideen-asws and delight of the eyes of the beholders!

وَ بِحَقِّ بَاقِرِ عِلْمِ النَّبِيِّينَ وَ الْخَلَفِ مِنْ آلِ يس وَ بِحَقِّ الرَّاضِي مِنَ الْمَرْضِيِّينَ وَ بِحَقِّ الْخَيِّرِ مِنَ الْخَيِّرِينَ- وَ بِحَقِّ الصَّابِرِ مِنَ الصَّابِرِينَ وَ بِحَقِّ التَّقِيِّ وَ السَّجَّادِ الْأَصْغَرِ وَ بِبُكَائِهِ لَيْلَةَ الْمُقَامِ بِالسَّهَرِ وَ بِحَقِّ الزَّكِيَّةِ وَ الرُّوحِ الطَّيِّبَةِ سَمِيِّ نَبِيِّكَ وَ الْمُظْهِرِ لِدِينِكَ

And by the right of Expounder of knowledge of the Prophets-as and the replacement from Family of Yaseen, and by the right of the satisfactory from the satisfactory ones, and by the right of the best of the two best ones, and by the right of the patient one from the patient ones, and by the right of the pious and the smaller of the prostrators, and by his-asws crying at night standing at pre-dawn, and by the right of the Pure, and the good spirit, named as Your-azwj Prophet-saww, the restless for Your-azwj religion!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّهِمْ وَ حُرْمَتِهِمْ عَلَيْكَ إِلَّا قَضَيْتَ بِهِمْ حَوَائِجِي وَ تَذْكُرُ مَا شِئْتَ

O Allah-azwj! I ask You-azwj by their-asws rights and their sanctities to You-azwj, Please Fulfil my needs through them-asws!' – and mention whatever you desire.

وَ كَانَ زَيْنُ الْعَابِدِينَ ع إِذَا كَرَبَهُ أَمْرٌ لَبِسَ ثَوْبَيْنِ مِنْ أَغْلَظِ ثِيَابِهِ وَ أَخْشَنِهِمَا ثُمَّ يَرْكَعُ فِي آخِرِ اللَّيْلِ رَكْعَتَيْنِ حَتَّى إِذَا كَانَ فِي آخِرِ سَجْدَةٍ مِنَ الرَّكْعَتَيْنِ سَبَّحَ لِلَّهِ مِائَةَ مَرَّةٍ وَ حَمِدَ اللَّهَ مِائَةَ مَرَّةٍ ثُمَّ يَعْتَرِفُ بِالذُّنُوبِ فِي سُجُودِهِ يَدْعُو وَ يُفْضِي بِرُكْبَتَيْهِ إِلَى الْأَرْضِ فِي سُجُودِهِ.

And Zayn Al-Abideen-asws, whenever a matter distressed him, wore two clothes from coarsest of his-asws clothes and roughened these. Then he performed two Cycles Salat in end of the night until when he-asws was in last Sajadah of the two Cycles, he-asws glorified Allah-azwj one hundred times, and praised Allah-azwj one hundred times. Then he-asws acknowledged with the sins in his-asws Sajdah supplicating and spread his-asws knees in the ground in his Sajdah''.[404]

34- الْبَلَدُ الْأَمِينُ، نَقْلًا مِنْ كِتَابِ الْأَغْسَالِ لِأَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيَّاشٍ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ تَعَالَى مُهِمَّةٌ يُرِيدُ قَضَاءَهَا فَلْيَغْتَسِلْ وَ لْيَلْبَسْ أَنْظَفَ ثِيَابِهِ وَ يَصْعَدْ إِلَى سَطْحِهِ وَ يُصَلِّي رَكْعَتَيْنِ ثُمَّ يَسْجُدُ وَ يُثْنِي عَلَى اللَّهِ وَ يَقُولُ-

(The book) 'Al Balad Al Ameen' – copying from the book 'Al Agsaal' of Ahmad Bin Muhammad Bin Ayyash, by his chain,

'From Al-Sadiq-asws having said: 'O who were to have an important need for him to Allah-azwj the Exalted he was it fulfilled, let him wash and let him wear cleaners of his clothes, and he should ascend to his roof and pray two Cycles Salat. Then he should do Sajdah and praise upon Allah-azwj and say: -

يَا جَبْرَئِيلُ يَا مُحَمَّدُ يَا جَبْرَئِيلُ يَا مُحَمَّدُ أَنْتُمَا كَافِيَانِ فَاكْفِيَانِي وَ أَنْتُمَا حَافِظَانِ فَاحْفَظَانِي وَ أَنْتُمَا كَالِئَانِ فَاكْلَئَانِي مِائَةَ مَرَّةٍ

'O Jibraeel-saww, O Muhammad-saww! O Jibraeel-as, O Muhammad-saww! You-asws are both sufficient, so suffice me, and you-asws are both protectors, so protect me, and you-asws are both shelters, so shelter me!' – one hundred times.

[404] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 33

ثُمَّ قَالَ الصَّادِقُ ع- حَقٌّ عَلَى اللَّهِ تَعَالَى أَنْ لَا يَقُولَ ذَلِكَ أَحَدٌ إِلَّا قَضَى اللَّهُ حَاجَتَهُ.

Then Al-Sadiq[-asws] said: 'There is a right upon Allah[-azwj] the Exalted that no one will be saying that except Allah[-azwj] will Fulfil his need''.[405]

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ الْوَسَائِلِ إِلَى الْمَسَائِلِ تَأْلِيفِ الْمُعِينِ أَحْمَدِ بْنِ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ أَنَّ الصَّادِقَ ع قَالَ: عَلَيْكُمْ بِسُورَةِ الْأَنْعَامِ فَإِنَّ فِيهَا اسْمَ اللَّهِ تَعَالَى فِي سَبْعِينَ مَوْضِعاً فَمَنْ كَانَتْ لَهُ إِلَى اللَّهِ تَعَالَى حَاجَةٌ فَلْيُصَلِّ أَرْبَعَ رَكَعَاتٍ بِالْحَمْدِ وَ الْأَنْعَامِ وَ لْيَقُلْ إِذَا سَلَّمَ-

And from him, copying from the book 'Al Wasaail Ila Al Masaail' compiled by Al Mueen Ahmad Bin Ali Bin Ahmad Bin Ali Bin Ahmad Bin Al-Husayn Bin Muhammad Bin Al Qasim,

'Al-Sadiq[-asws] said: 'Upon you all with (reciting) Surah Al Anaam for therein is Name of Allah[-azwj] the Exalted in seventy places. The one who were to have a need for him to Allah[-azwj] the Exalted, let him pray four Cycles Salat with Surah Al Hamd, and Al Anaam, and let him say when he performs Salaam:

يَا كَرِيمُ يَا كَرِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا أَعْظَمَ مِنْ كُلِّ عَظِيمٍ يَا سَمِيعَ الدُّعَاءِ يَا مَنْ لَا تُغَيِّرُهُ الْأَيَّامُ وَ اللَّيَالِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ ضَعْفِي وَ فَقْرِي وَ فَاقَتِي وَ مَسْكَنَتِي وَ مَسْأَلَتِي فَإِنَّكَ أَعْلَمُ بِحَاجَتِي

'O Benevolent! O Benevolent! O Mighty! O Mighty! O Mightier than every mighty one! O Listener of the supplication! O One the days and the nights do not change! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Mercy my weakness and my poverty and my destitution, and my neediness, and my begging, for You[-azwj] are more Knowing with my needs!

يَا مَنْ رَحِمَ الشَّيْخَ الْكَبِيرَ حَتَّى رَدَّ عَلَيْهِ يُوسُفَ وَ أَقَرَّ عَيْنَهُ يَا مَنْ رَحِمَ أَيُّوبَ بَعْدَ طُولِ بَلَائِهِ يَا مَنْ رَحِمَ مُحَمَّداً ص وَ فِي الْيُتْمِ آوَاهُ وَ نَصَرَهُ عَلَى جَبَابِرَةِ قُرَيْشٍ وَ طَوَاغِيتِهَا وَ أَمْكَنَهُ مِنْهُمْ يَا مُغِيثُ يَا مُغِيثُ-

O One Who Mercied the aged of (Yaqoub[-as]) until He[-azwj] Returned Yusuf[-as] to him[-as] and Delighted his[-as] eyes! O One Who Mercied Ayoub[-as] after his[-as] lengthy affliction! O One Who Mercied Muhammad[-saww] in the orphan-hood Sheltering him[-saww], and Helped him[-saww] against tyrants of Quraysh and their oppressors and Enabled him[-saww] upon them. O Helper! O Helper!'

فَوَ الَّذِي نَفْسِي بِيَدِهِ لَوْ دَعَوْتَ بِهَا بَعْدَ مَا تُصَلِّي هَذِهِ الصَّلَاةَ عَلَى جَمِيعِ حَوَائِجِكَ لَقَضَاهَا اللَّهُ تَعَالَى.

By the One in Whose Hand is my soul! Even if you were to supplicate with it after having prayed this Salat, upon entirety of your needs, Allah[-azwj] the Exalted would Fulfil these!''[406]

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ الْأَغْسَالِ أَيْضاً بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: مَنْ نَزَلَ بِهِ كَرْبٌ فَلْيَغْتَسِلْ وَ لْيُصَلِّ رَكْعَتَيْنِ ثُمَّ يَضْطَجِعُ وَ يَضَعُ خَدَّهُ الْأَيْمَنَ عَلَى يَدِهِ الْيُمْنَى وَ يَقُولُ يَا مُعِزَّ كُلِّ ذَلِيلٍ وَ مُذِلَّ كُلِّ عَزِيزٍ وَ حَقِّكَ لَقَدْ شَقَّ عَلَيَّ كَذَا وَ كَذَا- وَ يُسَمِّي مَا نَزَلَ بِهِ يُكْشَفُ كَرْبُهُ إِنْ شَاءَ اللَّهُ.

[405] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 34 a
[406] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 34 b

And from him, copying from the book 'Al Agsaal' as well, by his chain,

'From Al-Sadiq-asws having said: 'One whom the distress descends with, let him wash and let him pray two Cycles Salat. Then he should lie down and place his right cheek upon his right hand and say, 'O Honourer of every humiliated, and Humiliator of every honourable! By Your-azwj right, such and such thing is harsh upon me!', and he should specify what has befallen with him, his distress will be Removed, if Allah-azwj so Desires''.[407]

35- الْبَلَدُ الْأَمِينُ، عَنِ الصَّادِقِ ع مَنْ كَانَتْ لَهُ حَاجَةٌ فَلْيَقُمْ جَوْفَ اللَّيْلِ وَ لْيَغْتَسِلْ وَ لْيَلْبَسْ أَطْهَرَ ثِيَابِهِ وَ لْيَأْخُذْ قُلَّةً جَدِيدَةً مَلْأَى مِنْ مَاءٍ وَ يَقْرَأُ عَلَيْهَا الْقَدْرَ عَشْراً ثُمَّ يَرُشُّ حَوْلَ مَسْجِدِهِ وَ مَوْضِعِ سُجُودِهِ

(The book) 'Al Balad Al Ameen' –

'From Al-Sadiq-asws: 'One who were to have a need for him, let him arise in middle of the night, and let him wash, and let him wear cleanest of his clothes, and let him take a container filled with water and recite upon it, Surah Al Qadr ten times, then sprinkle it around his praying place and place of his Sajdah.

ثُمَّ يُصَلِّي رَكْعَتَيْنِ بِالْحَمْدِ وَ الْقَدْرِ فِيهِمَا جَمِيعاً ثُمَّ يَسْأَلُ حَاجَتَهُ فَإِنَّهُ حَرِيٌّ أَنْ تُقْضَى إِنْ شَاءَ اللَّهُ تَعَالَى.

Then he should pray two Cycles with Surah Al Hamd and Al Qadr in both of these, then he should ask Allah-azwj his need, for it should be fulfilled, if Allah-azwj the Exalted Desires!''[408]

36- طِبُّ الْأَئِمَّةِ، عَنْ مُحَمَّدِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عُلَيْمٍ الثَّقَفِيِّ عَنْ عَمَّارِ بْنِ عِيسَى الْكِلَابِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَا إِلَيْهِ رَجُلٌ مِنَ الشِّيعَةِ سِلْعَةً ظَهَرَتْ بِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع صُمْ ثَلَاثَةَ أَيَّامٍ ثُمَّ اغْتَسِلْ فِي الْيَوْمِ الرَّابِعِ عِنْدَ زَوَالِ الشَّمْسِ وَ ابْرُزْ لِرَبِّكَ وَ لْيَكُنْ مَعَكَ خِرْقَةٌ نَظِيفَةٌ

(The book) 'Tibb Al Aimma-asws' – from Muhammad Bin Aamir, from Muhammad Bin Uleym Al Saqafy, from Ammar Bin Isa Al Kilaby, from Abdullah Bin Sinan,

'From Abu Abdullah-asws having said: 'A man from the Shias complained to him-asws of a tumour which had appeared with him. Abu Abdullah-asws said: 'Fast for three days, then was during the fourth day at decline of the sun (midday), and go out (in open space) to your Lord-azwj, and let there be a clean cloth with you.

فَصَلِّ أَرْبَعَ رَكَعَاتٍ وَ اقْرَأْ فِيهَا مَا تَيَسَّرَ مِنَ الْقُرْآنِ وَ اخْضَعْ بِخُهْدِكَ فَإِذَا فَرَغْتَ مِنْ صَلَاتِكَ فَأَلْقِ ثِيَابَكَ وَ ائْتَزِرْ بِالْخِرْقَةِ وَ أَلْزِقْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ ثُمَّ قُلْ بِابْتِهَالٍ وَ تَضَرُّعٍ وَ خُشُوعٍ-

Pray four Cycles Salat and recite in it whatever is easy from the Quran and humble yourself. When you are free from your Salat, cast your cloth and wrap it as a waist cloth and adhere your right cheek upon the ground, then say with the pleading, and beseeching, and fearfulness: -

[407] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 34 c
[408] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 35

يَا وَاحِدُ يَا أَحَدُ يَا كَرِيمُ يَا جَبَّارُ يَا قَرِيبُ يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْشِفْ مَا بِي مِنْ مَرَضٍ وَ أَلْبِسْنِي الْعَافِيَةَ الْكَافِيَةَ الشَّافِيَةَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ امْنُنْ عَلَيَّ بِتَمَامِ النِّعْمَةِ وَ أَذْهِبْ مَا بِي فَقَدْ آذَانِي وَ غَمَّنِي-

'O One! O First! O Benevolent! O Forceful! O Near! O Responder! O most Merciful of the merciful ones! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww], and Remove what illness there is with me, and Clothe me the well-being, sufficient healing in the world and the Hereafter, and Confer upon me with the complete bounties, and Remove what (illness) is with me, for it is hurting me and has saddened me!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع- وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُكَ حَتَّى لَا يُخَالِجَ فِي قَلْبِكَ خِلَافُهُ وَ تَعْلَمُ أَنَّهُ يَنْفَعُكَ

Abu Abdullah[-asws] said to him: 'And known that it will not benefit you until there is no contradiction of it in your heart, and know (with certainty) that it will benefit you!'

قَالَ فَفَعَلَ الرَّجُلُ مَا أَمَرَ بِهِ جَعْفَرٌ الصَّادِقُ ع فَعُوفِيَ مِنْهَا.

He (the narrator) said, 'The man did what Ja'far Al-Sadiq[-asws] had instructed with, and he recovered from it''.[409]

37- الذِّكْرَى، رَوَى الصَّدُوقُ أَنَّ رَجُلًا كَانَ بَيْنَهُ وَ بَيْنَ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ خُصُومَةٌ ذَاتُ خَطَرٍ عَظِيمٍ فَدَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَذَكَرَ لَهُ ذَلِكَ

(The book) 'Al Zikra' – It is reported by Al Sadouq,

'There was a man, a (land) dispute took place between him and a man from the people of Al-Medina with mighty seriousness. He entered to see Abu Abdullah[-asws]. He mentioned that to him[-asws].

فَقَالَ إِذَا أَرَدْتَ الْغُدُوَّ فَصَلِّ بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ رَكْعَتَيْنِ أَوْ أَرْبَعاً وَ إِنْ شِئْتَ فِي بَيْتِكَ وَ اسْأَلِ اللَّهَ أَنْ يُعِينَكَ وَ خُذْ شَيْئاً نَفِيساً فَتَصَدَّقْ بِهِ عَلَى أَوَّلِ مِسْكِينٍ تَلْقَاهُ

He[-asws] said: 'Whenever you want to depart early morning, pray two Cycles Salat between the grave (of Rasool-Allah[-saww]) and the pulpit, or four Cycles, and if you like, in your house, and ask Allah[-azwj] to Assist you, and take something precious and give charity with it upon the first poor (beggar) you meet'.

قَالَ فَفَعَلْتُ مَا أَمَرَنِي بِهِ فَقُضِيَ لِي وَ رَدَّ اللَّهُ عَلَيَّ أَرْضِي.

He (the narrator) said, 'I did what he[-asws] had instructed me with, and it was judged for me, and Allah[-azwj] Returned my land to me''.[410]

[409] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 36
[410] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 122 H 37

باب 123 الصلاة و الدعاء لمن أراد أن يرى شيئا في منامه

CHAPTER 123 – THE SALAT AND THE SUPPLICATION FOR ONE WHO WANTS TO SEE SOMETHING IN HIS DREAM

1- الْمَكَارِمُ، رُوِيَ أَنَّ مَنْ عَرَضَ لَهُ مُهِمٌّ وَ أَرَادَ أَنْ يَعْرِفَ وَجْهَ الْحِيلَةِ فِيهِ فَيَنْبَغِي أَنْ يَقْرَأَ حِينَ يَأْخُذُ مَضْجَعَهُ هَاتَيْنِ السُّورَتَيْنِ كُلَّ وَاحِدَةٍ سَبْعَ مَرَّاتٍ وَ الشَّمْسِ وَ ضُحاها وَ اللَّيْلِ إِذا يَغْشى فَإِنَّهُ يَرَى شَخْصاً يَأْتِيهِ وَ يُعَلِّمُهُ وَجْهَ الْحِيلَةِ فِيهِ وَ النَّجَاةِ مِنْهُ.

(The book) 'Al Makarim' –

It is reported that the one an important matter presents to him and he wants to recognise the to resolve it, he should recite these two Chapters when he takes to his resting place, each one seven times, Surah(s) Al Shams and Al Layl, for he will see a person come to him and teach him the means to resolve, and the salvation from it''.[411]

2- مَجْمُوعُ الدَّعَوَاتِ، لِمُحَمَّدِ بْنِ هَارُونَ قَالَ: مِمَّا رُوِيَ عَنْ أَهْلِ الْبَيْتِ ع إِذَا أَرَدْتَ أَنْ تَرَى فِي مَنَامِكَ مَا تَحْتَاجُ إِلَيْهِ وَ يُفَسَّرَ لَكَ ذَلِكَ فَاكْتُبْ عَلَى كَفِّكَ الْأَيْمَنِ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ- وَ آيَةَ الْكُرْسِيِّ خَمْسَ مَرَّاتٍ وَ أَنْتَ طَاهِرٌ وَ تَقُولُ أَهِيّاً شَرَاهِيًّا أَرِنِي فِي مَنَامِي كَذَا وَ كَذَا

'Majmou Al Dawaat' of Muhammad Bin Haroun who said,

'From what is reported from People[-asws] of the Household: 'Whenever you want to see in your dream what you are needy to and that to be interpreted for you, write upon your right palm Surah Al Hamd and Al Mawazateyn, and Surah al Tawheed, and Surah Al Qadr, and Ayat Al Kursy five times, and you should be clean and say, 'O Living, O Eternal! Show me such and such in my dream!'

وَ تَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ سَادَتِي وَ مَوَالِيَّ وَ أَرِنِي ذَلِكَ بِقُدْرَتِكَ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ-

And you should say, 'O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] and Progeny[-asws], my Chiefs and my Masters[-asws], and Show me that by Your[-azwj] Power, You[-azwj] are Able upon all things!'

وَ إِذَا نِمْتَ عَلَى طُهْرٍ فِي ثَوْبٍ طَاهِرٍ عَلَى فِرَاشٍ طَاهِرٍ وَ قَرَأْتَ وَ الشَّمْسِ وَ ضُحاها وَ اللَّيْلِ إِذا يَغْشى- وَ التِّينِ وَ الزَّيْتُونِ سَبْعاً سَبْعاً ثُمَّ قُلْ بَعْدَ ذَلِكَ- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي مِنْ أَمْرِي فَرَجاً وَ مَخْرَجاً-

And when you seek upon cleanliness in clean clothes upon a clean bed and you recite Surah(s) Al Shams, and Al Layl, and Teen, then say after that, 'O Allah[-azwj]! Send Salawaat upon Muhammad[-saww] and Progeny[-asws] of Muhammad[-saww] and Make a relief to be for me in my affairs and an outlet!'

[411] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 123 H 1

فَإِنَّهُ يُقَالُ لَكَ فِي مَنَامِكَ مَا تَعْمَلُ عَلَيْهِ وَ تَفْعَلُ ذَلِكَ سَبْعَ مَرَّاتٍ مُتَوَالِيَاتٍ فَإِنَّهُ يَأْتِيكَ فِي مَنَامِكَ آتٍ فِي أَوَّلِ لَيْلَةٍ أَوْ الثَّانِيَةِ أَوِ الْخَامِسَةِ أَوِ السَّابِعَةِ فَيَقُولُ لَكَ الْمَخْرَجُ مِنْ هَذَا كَذَا وَ كَذَا.

It shall be said to you in your dream what you can work upon; and do that seven times consecutively, for a comer shall come in your dream, either in the first night, or second, or fifth, or seventh. He will say to you, 'The outlet from this is such and such!''[412]

3- مَجْمُوعُ الدَّعَوَاتِ، مَنْ أَرَادَ أَنْ يَرَى النَّبِيَّ ص فِي مَنَامِهِ فَلْيَقُمْ لَيْلَةَ الْجُمُعَةِ فَيُصَلِّي الْمَغْرِبَ ثُمَّ يَدُومُ عَلَى الصَّلَاةِ إِلَى أَنْ يُصَلِّيَ الْعَتَمَةَ وَ لَا يُكَلِّمَ أَحَداً ثُمَّ يُصَلِّيَ وَ يُسَلِّمَ فِي رَكْعَتَيْنِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَاحِدَةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ

(The book) 'Majmou Al Dawaat' –

'One who wants to see the Prophet-saww in his dream, let him stand the night of Friday and pray Al-Maghrib Salat, then be constantly upon the Salat upon he prays Al Atma (Al-Isha), and not talk to anyone. Then he should pray and perform Salaam in two Cycles, reciting in each Cycle Surah Al Hamd once, and Al Tawheed three times.

فَإِذَا فَرَغَ مِنْ صَلَاتِهِ انْصَرَفَ ثُمَّ صَلَّى رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ مَرَّةً وَاحِدَةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ سَبْعَ مَرَّاتٍ وَ يَسْجُدُ بَعْدَ تَسْلِيمٍ وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ سَبْعَ مَرَّاتٍ وَ يَقُولُ-

When he is free from his Salat, he should leave, then pray two Cycles reciting in these with Surah Al Fatiha once, and Al Tawheed seven times, and he should do Sajdah after the Salat and send Salawaat upon the Prophet-saww and his-saww Progeny-asws seven times, and he should say: -

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ سَبْعَ مَرَّاتٍ ثُمَّ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ وَ يَسْتَوِي جَالِساً وَ يَرْفَعُ يَدَيْهِ وَ يَقُولُ يَا حَيُّ يَا قَيُّومُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا إِلَهَ الْأَوَّلِينَ وَ الْآخِرِينَ يَا رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا يَا رَبِّ يَا رَبِّ-

'Glory be to Allah-azwj, and the Praise is for Allah-azwj, and there is no god except Allah-azwj, and Allah-azwj is Greatest, and there is neither might not strength except with Allah-azwj!', seven times. Then he should raise his head from the Sajdah and sit up straight and raise his hand and say, 'O Living! O Eternal! O with the Majesty and the Benevolence! O God of the former ones and the latter ones! O Beneficent of the world and the Hereafter and their Mercier! O Lord-azwj! O Lord-azwj!'

ثُمَّ يَقُومُ رَافِعاً يَدَيْهِ وَ يَقُولُ يَا رَبِّ ثَلَاثاً يَا عَظِيمَ الْجَلَالِ ثَلَاثاً يَا بَدِيعَ الْكَمَالِ يَا كَرِيمَ الْفَعَالِ يَا كَثِيرَ النَّوَالِ يَا دَائِمَ الْإِفْضَالِ يَا كَبِيرُ يَا مُتَعَالِ يَا أَوَّلُ بِلَا مِثَالٍ يَا قَيُّومُ بِغَيْرِ زَوَالٍ يَا وَاحِدُ بِلَا انْتِقَالٍ يَا شَدِيدَ الْمِحَالِ يَا رَازِقَ الْخَلَائِقِ عَلَى كُلِّ حَالٍ أَرِنِي وَجْهَ حَبِيبِي وَ حَبِيبِكَ مُحَمَّدٍ ص فِي مَنَامِي يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ-

Then he should stand raising his hands and say, 'O Lord-azwj!', three times, 'O Mighty of the Majesty!', three times, 'O the Perfect Initiator, O Benevolent, O Plentiful of the giving, O Permanent of the Graces, O Great, O Exalted, O First without example, O Eternal without decline, O One without transfer, O Severe of the Might, O Sustainer of the creation upon all

[412] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 123 H 2

situations! Show me the face of my beloved and Your-azwj Beloved, Muhammad-saww, in my dream! O with the Majesty and the Benevolence!'

ثُمَّ يَنَامُ فِي فِرَاشِهِ وَ غَيْرِهِ وَ هُوَ مُسْتَقْبِلُ الْقِبْلَةِ عَلَى يَمِينِهِ وَ يَلْزَمُ الصَّلَاةَ عَلَى نَبِيِّهِ ص حَتَّى يَذْهَبَ بِهِ النَّوْمُ فَإِنَّهُ يَرَاهُ ص فِي مَنَامِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then he should sleep in his bed and elsewhere wand he should be facing the Qiblah upon his right, and keep sending Salawaat upon his Prophet-saww until the sleep takes him away, for he shall see him-saww in his dream, if Allah-azwj the Exalted so Desires!''[413]

4- الْإِخْتِصَاصُ، لِلْمُفِيدِ قَالَ حَدَّثَ أَبُو الْفَرَجِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ رَجُلٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي الْمَغْرَاءِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: سَمِعْتُهُ يَقُولُ مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ وَ أَرَادَ أَنْ يَرَانَا وَ أَنْ يَعْرِفَ مَوْضِعَهُ فَلْيَغْتَسِلْ ثَلَاثَةَ لَيَالٍ يُنَاجِي بِنَا فَإِنَّهُ يَرَانَا وَ يُغْفَرُ لَهُ بِنَا وَ لَا يَخْفَى عَلَيْهِ مَوْضِعُهُ

(The book) 'Al Ikhtisas' of Al Mufeed, he said, 'It is narrated by Abu Al Faraj, from Sahl Bin Ziyad, from a man, from Abdullah Bin Jabalah, from Abu Al Magra,

'From Musa-asws Bin Ja'far-asws, he (the narrator) said, 'I heard him-asws saying, 'One who were to have a need for him to Allah-azwj and he wants to see us-asws and recognise his place, let him wash for three night whispering to us-asws, for he shall see us, and (his sins) will be Forgiven for him due to us-asws, and his place would not be hidden from him'.

قُلْتُ سَيِّدِي فَإِنَّ رَجُلًا رَآكَ فِي مَنَامِهِ وَ هُوَ يَشْرَبُ النَّبِيذَ

I said, 'My Chief! If a man were to see you in his dream and he has drunk *Al-Nabeez*?'

قَالَ لَيْسَ النَّبِيذُ يُفْسِدُ عَلَيْهِ دِينَهُ إِنَّمَا يُفْسِدُ عَلَيْهِ تَرْكُنَا وَ تَخَلُّفُهُ عَنَّا الْخَبَرَ.

He-asws said: 'The *Nabeez* isn't going to spoil his religion upon him. But what corrupts it is his neglecting us-asws and staying behind from us-asws' – the Hadeeth''.[414]

[413] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 123 H 3
[414] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 123 H 4

CHAPTER 124 – MISCELLANEOUS SALAT, AND IT IS THE LAST CHAPTER OF THE BOOK

1- دَعَوَاتُ الرَّاوَنْدِيِّ، كَانَ أَبُو جَعْفَرٍ الثَّانِي ع إِذَا دَخَلَ شَهْرٌ جَدِيدٌ يُصَلِّي أَوَّلَ يَوْمٍ مِنْهُ رَكْعَتَيْنِ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ لِكُلِّ يَوْمٍ إِلَى آخِرِهِ مَرَّةً وَ فِي الرَّكْعَةِ الْأُخْرَى الْحَمْدَ مَرَّةً وَ إِنَّا أَنْزَلْنَاهُ مِثْلَ ذَلِكَ وَ يَتَصَدَّقُ بِمَا يُسَهِّلُ يَشْتَرِي بِهِ سَلَامَةَ ذَلِكَ الشَّهْرِ كُلِّهِ.

(The book) 'Dawaat' of Al Rawandy –

'Abu Ja'far[-asws] the 2nd was such, whenever a new month entered, he[-asws] would pray two Cycles Salat in the first day of it, reciting in the first Cycle Surah Al Hamd, and Surah Al Tawheed for every day up to its end, once, and in the next Cycle Surah Al Hamd once, and Al Qadr similar to that, and he should donate in charity with what is easy, buying with is safety of that month, all of it''.[415]

2- الدَّعَوَاتُ، عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ كَانَ يُصَلِّي صَلَاةَ الْغَدَاةِ ثُمَّ يَثْبُتُ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يَقُومُ فَيُصَلِّي صَلَاةً طَوِيلَةً ثُمَّ يَرْقُدُ رَقْدَةً ثُمَّ يَسْتَيْقِظُ فَيَدْعُو بِالسِّوَاكِ فَيَسْتَنُّ ثُمَّ يَدْعُو بِالْغَدَاءِ.

(The book) 'Al Dawaat' –

'From Zayn Al-Abideen[-asws], he[-asws] used to pray the morning Salat then stay affirmed in his[-asws] prayer mat until the sun emerged. Then he[-asws] would stand and pray a lengthy Salat, then he would lie down to rest, then he[-asws] would wake up and call for the toothbrush and brush his[-asws] teeth, then he[-asws] would call for the breakfast''.[416]

3- كِتَابُ صِفِّينَ، لِنَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ شِمْرٍ وَ عُمَرَ بْنِ سَعْدٍ وَ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ عَنِ الْحَارِثِ بْنِ كَعْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ أَبِي الْكَنُودِ قَالَ: لَمَّا أَرَادَ عَلِيٌّ ع الشُّخُوصَ مِنَ النُّخَيْلَةِ قَامَ فِي النَّاسِ وَ خَطَبَهُمْ وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ فَخَرَجَ ع حَتَّى إِذَا جَازَ الْكُوفَةَ صَلَّى رَكْعَتَيْنِ.

(The book) 'Kita Siffeen' of Nasr Bin Muzahim, from Amro Bin Shimr, and Umar Bin Sa'ad, Muhammad Bin Ubeydullah, from a man from Al Ansaar, from Al Haris Bin Ka'ab, from Abdullah Bin Ubeyd Abu Al Kanoud who said,

'When Ali[-asws] wanted to go from Al-Nukheyla, he[-asws] stood among the people and addressed them', and he continued the Hadeeth up to his words, 'He[-asws] went out until when he[-asws] had surpassed Al-Kufa, he[-asws] prayed two Cycles Salat''.[417]

قَالَ نَصْرٌ وَ حَدَّثَنِي إِسْرَائِيلُ بْنُ يُونُسَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّ عَلِيّاً صَلَّى بَيْنَ الْقَنْطَرَةِ وَ الْجِسْرِ رَكْعَتَيْنِ.

Nasr said, 'And it is narrated to me by Israeel Bin Yunus, from Abu Is'haq Al Shabie, from Abdul Rahman Bin Yazeed,

[415] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 1
[416] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 2
[417] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 3 a

‘Ali[-asws] prayed two Cycles Salat between the archway and the bridge’’.[418]

4- نهج، نهج البلاغة وَ الرَّاوَنْدِيُّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَهَمَّنِي ذَنْبٌ أُمْهِلْتُ بَعْدَهُ حَتَّى أُصَلِّيَ رَكْعَتَيْنِ.

(The book) ‘Nahj Al Balagah’, and ‘Al Rawandy’ –

‘Amir Al-Momineen[-asws] said: ‘‘A sin (matter) does not worry me[-asws], if I[-asws] were to be Respited after it until I[-asws] pray two Cycles Salat.’’[419]

5- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَذْنَبَ ذَنْباً فَأَشْفَقَ مِنْهُ فَلْيُسْبِغِ الْوُضُوءَ ثُمَّ لْيَخْرُجْ إِلَى الْبَرَازِ مِنَ الْأَرْضِ حَيْثُ لَا يَرَاهُ أَحَدٌ فَيُصَلِّي رَكْعَتَيْنِ ثُمَّ يَقُولُ- اللَّهُمَّ اغْفِرْ لِي ذَنْبَ كَذَا وَ كَذَا فَإِنَّهُ كَفَّارَةٌ لَهُ.

(The book) ‘Da’aim Al Islam’ –

‘From Ali[-asws] having said: ‘Rasool-Allah[-saww] said: ‘One who commits a sin and he fears from it, let him perfect the Wud’u, then let him go out to the open space from the earth whereby no one can see him. Let him pray two Cycles, then say, ‘O Allah[-azwj]! Forgive such and such sin of mine’, it would be an atonement for him’’.[420]

6- الدُّرُوعُ الْوَاقِيَةُ، عَنِ الصَّادِقِ ع قَالَ: مَنْ صَلَّى أَوَّلَ لَيْلَةٍ مِنَ الشَّهْرِ رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا بِسُورَةِ الْأَنْعَامِ بَعْدَ الْحَمْدِ وَ سَأَلَ اللَّهَ أَنْ يَكْفِيَهُ كُلَّ خَوْفٍ وَ وَجَعٍ آمَنَهُ اللَّهُ فِي ذَلِكَ الشَّهْرِ مِمَّا يَكْرَهُ.

(The book) ‘Al Durou Al Waqia’ –

‘From Al-Sadiq[-asws] having said: ‘One who prays two Cycles Salat the first night of the month reciting in these with Surah Al Anaam after Surah Al Hamd, and ask Allah[-azwj] to Suffice him of every fear and pain, Allah[-azwj] will Secure him in that month from what he dislikes’’.[421]

7- كِتَابُ الزُّهْدِ، لِلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَبِي ضَرَبَ غُلَاماً لَهُ قَرْعَةً وَاحِدَةً بِسَوْطٍ وَ كَانَ بَعَثَهُ فِي حَاجَةٍ فَأَبْطَأَ عَلَيْهِ فَبَكَى الْغُلَامُ وَ قَالَ يَا عَلِيَّ بْنَ الْحُسَيْنِ تَبْعَثُنِي فِي حَاجَتِكَ ثُمَّ تَضْرِبُنِي

(The book) ‘Kitab Al Zohad’ of Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhari, from Ali Bin Abu Hamza Al Batainy, from Abu Baseer,

‘From Abu Ja’far[-asws] having said: ‘My[-asws] father[-asws] struck a boy (slave) of his[-asws], one lash with a whip, and he[-asws] had sent him regarding a need, but he delayed upon it. The biy (slave) cried and said, ‘O Ali[-asws] Bin Al-Husayn[-asws]! You[-asws] sent me regarding your[-asws] need, then you[-asws] struck me!’

قَالَ فَبَكَى أَبِي وَ قَالَ يَا بُنَيَّ اذْهَبْ إِلَى قَبْرِ رَسُولِ اللَّهِ ص فَصَلِّ رَكْعَتَيْنِ ثُمَّ قُلِ- اللَّهُمَّ اغْفِرْ لِعَلِيِّ بْنِ الْحُسَيْنِ خَطِيئَتَهُ يَوْمَ الدِّينِ-

[418] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 3 b
[419] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 4
[420] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 5
[421] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 6

He-asws said: 'My-asws father-asws cried and said: 'O my-asws son! Go to the grave of Rasool-Allah-saww and pray two Cycles Salat, then say, 'O Allah-azwj! Forgive Ali-asws Bin Al-Husayn-asws of his-asws mistake on the Day of religion (Qiyamah)!'

ثُمَّ قَالَ لِلْغُلَامِ اذْهَبْ فَأَنْتَ حُرٌّ لِوَجْهِ اللَّهِ.

Then he-asws said to the boy (slave): 'Go, for you are hereby free for the Face of Allah-azwj!''[422]

8- دَعَوَاتُ الرَّاوَنْدِيِّ، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَعْطَى مَا فِي بَيْتِ الْمَالِ أَمَرَ فَكُنِسَ ثُمَّ صَلَّى فِيهِ ثُمَّ يَدْعُو فَيَقُولُ فِي دُعَائِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ذَنْبٍ يُخْبِطُ الْعَمَلَ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يُعَجِّلُ النِّقَمَ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يَمْنَعُ الدُّعَاءَ

(The book) 'Dawaat' of Al Rawandy –

He said, 'It was so, whenever Amir Al-Momineen-asws gave what was in the public treasury, he-asws ordered it to be swept clean, then he-asws prayed in it, then supplicated saying in his-asws supplication: 'O Allah-azwj! I seek Refuge with You-azwj from a sin nullifying the deed, and I seek Refuge with You-azwj from a sin hastening the Vengeance, and I seek Refuge with You-azwj from a sin Preventing the supplication (from being Answered)!

وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يَمْنَعُ التَّوْبَةَ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يَهْتِكُ الْعِصْمَةَ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يُورِثُ النَّدَمَ وَ أَعُوذُ بِكَ مِنْ ذَنْبٍ يَحْبِسُ الْقِسَمَ.

And I seek refuge with You-azwj from a sin preventing the repentance (from being Accepted), and I seek Refuge with You-azwj from a sin cracking the protection, and I seek Refuge with You-azwj from a sin inheriting the regret, and I seek Refuge from a sin withholding the distribution (of sustenance)!''[423]

9- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَمْرِو بْنِ حَمَّادِ بْنِ طَلْحَةَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ بْنِ غَزْوَانَ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ عَنْ مُجَمِّعٍ أَنَّ عَلِيّاً ع كَانَ يَكْنُسُ بَيْتَ الْمَالِ كُلَّ يَوْمِ جُمُعَةٍ ثُمَّ يَنْضَحُهُ بِالْمَاءِ ثُمَّ يُصَلِّي فِيهِ رَكْعَتَيْنِ ثُمَّ يَقُولُ تَشْهَدَانِ لِي يَوْمَ الْقِيَامَةِ.

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, from Amro Bin Hammad Bin Talha, from Muhammad Bin Al Fuzeyl Bin Qzawan, from Abu Hayyan Al Taymi, from Mijma'a,

'Ali-asws used to sweep the public treasury with the water every day of Friday, then he-asws would pray two Cycles Salat in it, then he-asws said: 'Be witness for me on the Day of Qiyamah!''[424]

وَ عَنْ عَمْرِو بْنِ عَلِيٍّ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي حَيَّانَ عَنْ مُجَمِّعٍ أَنَّ عَلِيّاً ع كَانَ يَنْضَحُ بَيْتَ الْمَالِ ثُمَّ يَتَنَفَّلُ فِيهِ وَ يَقُولُ اشْهَدْ لِي يَوْمَ الْقِيَامَةِ.

And from Amro Bin Ali, from Yahya Bin Saeed, from Abu Hayyan, from Mijmaie,

'Ali-asws used to spray the public treasury (with water), then he-asws prayed optional Salat in it and say, 'Be witness for me on the Day of Qiyamah!''[425]

[422] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 7
[423] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 8
[424] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 9 a
[425] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 9 b

10- مُسَكِّنُ الْفُؤَادِ، لِلشَّهِيدِ الثَّانِي رَحِمَهُ اللَّهُ عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَّامٍ أَنَّ النَّبِيَّ ص كَانَ إِذَا نَزَلَ بِأَهْلِهِ شِدَّةٌ أَمَرَهُمْ بِالصَّلَاةِ ثُمَّ قَرَأَ وَ أْمُرْ أَهْلَكَ بِالصَّلاةِ وَ اصْطَبِرْ عَلَيْها.

(The book) 'Musakkin Al Fawaid' of Al Shaheed Al Sany, may Allah[-azwj] Mercy him, from Yusuf Bin Abdullah Bin Salam,

'The Prophet[-saww] was such, whenever an adversity befell his[-saww] family members, he[-saww] instructed them with (praying) the Salat, then he[-saww] recited: ***And enjoin your family with the Salat and be constant upon it. [20:132]***''.[426]

وَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ نُعِيَ إِلَيْهِ أَخُوهُ قُثَمُ وَ هُوَ فِي سَفَرٍ فَاسْتَرْجَعَ ثُمَّ تَنَحَّى عَنِ الطَّرِيقِ فَأَنَاخَ فَصَلَّى رَكْعَتَيْنِ أَطَالَ فِيهِمَا الْجُلُوسَ ثُمَّ قَامَ يَمْشِي إِلَى رَاحِلَتِهِ وَ هُوَ يَقُولُ- اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلاةِ وَ إِنَّها لَكَبِيرَةٌ إِلَّا عَلَى الْخاشِعِينَ.

And from Ibn Abbas, he was given news of death of his brother Qusam while he was in a journey. He said, 'We are for Allah[-azwj] and are returning to Him[-azwj]', then he stepped aside from the road, knelt his camel and prayed two cycles Salat, prolonging the sitting in these. Then he stood up to his riding animal and he was saying, '***And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45]***''.[427] (Not a Hadeeth)

وَ عَنْهُ أَيْضاً أَنَّهُ كَانَ إِذَا أُصِيبَ بِمُصِيبَةٍ قَامَ فَتَوَضَّأَ وَ صَلَّى رَكْعَتَيْنِ وَ قَالَ- اللَّهُمَّ قَدْ فَعَلْتُ مَا أَمَرْتَنَا فَأَنْجِزْ لَنَا مَا وَعَدْتَنَا.

And from (Ibn Abbas) him as well, whenever he was afflicted by a difficulty, he stood up, performed Wud'u and prayed two Cycles Salat, and said, 'O Allah[-azwj]! I have done what You[-azwj] have Commanded us, for Fulfil for us what You[-azwj] have Promised us!''[428]

11- أَعْلَامُ الدِّينِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَطَعَ ثَوْباً جَدِيداً وَ قَرَأَ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ سِتّاً وَ ثَلَاثِينَ مَرَّةً فَإِذَا بَلَغَ تَنَزَّلُ الْمَلائِكَةُ رَشَّ عَلَيْهِ مَاءً رَشّاً خَفِيفاً ثُمَّ صَلَّى رَكْعَتَيْنِ وَ دَعَا بَعْدَهُمَا

(The book) 'A'laam Al Wara' –

'From Abu Abdullah[-asws] having said: 'One who cuts out a new cloth and recites Surah Al Qadr thirty-six times, so when he reaches (the Verse): ***The Angels and the Spirit descend [97:4]***, he should sprinkle water upon it, a light sprinkle, then he should pray two Cycles Salat and supplicate after these.

فَقَالَ فِي دُعَائِهِ- الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الزِّيَاشِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ وَ أُوَارِي بِهِ عَوْرَتِي وَ أُصَلِّي بِهِ لِرَبِّي- أَكَلَ فِي سَعَةٍ حَتَّى يَبْلَى ذَلِكَ الثَّوْبُ.

He should say in his supplication, 'The Praise is for Allah[-azwj] Who Graced me from the elegance what I can beautify with among the people, and cover my nakedness with it, and I can pray with it to my Lord[-azwj]!', he would eat in vastness until that cloth decays''.[429]

[426] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 10 a
[427] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 10 b
[428] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 10 c
[429] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 11

12- الْبَلَدُ الْأَمِينُ، صَلَاةُ السَّفَرِ رَكْعَتَانِ يَقْرَأُ فِيهِمَا مَا شَاءَ

(The book) 'Al Balad Al Ameen' –

'Salat of the journey – Two Cycles, he should recite in these whatever he desires.

صَلَاةُ النُّزُولِ عَنْ ظَهْرِ الدَّابَّةِ لِلِاسْتِرَاحَةِ رَكْعَتَانِ وَ يَقْرَأُ بَعْدَهُمَا رَبِّ أَنْزِلْنِي مُنْزَلًا مُبارَكاً وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ لَيُرْزَقُ خَيْرَ الْمَكَانِ وَ يُدْفَعُ عَنْهُ شَرُّهُ

Salat of descending from the back of the riding animal for the resting is of two Cycles, and he should recite after these: ***And say: 'Lord! Disembark me in a Blessed landing, and you are the best of the Landers' [23:29]***, in order to be Graced the best place and its evil would be repelled from him.

وَ صَلَاةُ الِارْتِحَالِ رَكْعَتَانِ وَ يَدْعُو اللَّهَ بِالْحِفْظِ وَ الْكِلَاءَةِ وَ يُوَدِّعُ الْمَوْضِعَ وَ أَهْلَهُ فَإِنَّ لِكُلِّ مَوْضِعٍ أَهْلًا مِنَ الْمَلَائِكَةِ يَقُولُ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْحَافِظِينَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ- وَ قَالَهُ الْمُفِيدُ فِي مَزَارِهِ

And Salat of the departures is of two Cycles, and he should supplicate to Allah-azwj for the protection and the guarding, and he should bid farewell to the place and its inhabitants, for every place there are inhabitants from the Angels. He should say, 'The greetings be upon the Angels of Allah-azwj, the protectors! The greetings be upon us and upon the righteous servants of Allah-azwj and Mercy of Allah-azwj and His-azwj Blessings!' And Al-Mufeed says it in his (book) 'Mazaar'.

وَ صَلَاةُ التَّوْبَةِ رَكْعَتَانِ بَعْدَ الْغُسْلِ.

And Salat of the repentance is of two Cycles after the washing''.[430]

13- الْمُتَهَجِّدُ، وَ الْمَكَارِمُ، وَ غَيْرُهُمَا، رَوَى هَارُونُ بْنُ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ فِي صَلَاةِ الشُّكْرِ إِذَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ بِنِعْمَةٍ فَصَلِّ رَكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ تَقْرَأُ فِي الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَ قُلْ يا أَيُّهَا الْكافِرُونَ

(The book) 'Al Mutahajjid', and 'Al Mukarim', and others – It is reported by Haroun Bin Kharjah,

'From Abu Abdullah-asws having said regarding the Salat of thanks: 'When Allah-azwj Mighty and Majestic Favours upon you with a bounty, pray two Cycles Salat, reciting in the first with Surah Al Fatiha, and Surah Al Tawheed, and recite in the second with Surah Al Fatiha and Surah Al Kafiroun.

وَ تَقُولُ فِي الرَّكْعَةِ الْأُولَى فِي رُكُوعِكَ وَ سُجُودِكَ- الْحَمْدُ لِلَّهِ شُكْراً شُكْراً وَ حَمْداً

And you should say in the first Cycle in your Ruk'u and your Sajdah, 'The Praise is for Allah-azwj! Thanks, thanks, and praise!'

وَ تَقُولُ فِي الرَّكْعَةِ الثَّانِيَةِ فِي رُكُوعِكَ وَ سُجُودِكَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَجَابَ دُعَائِي وَ أَعْطَانِي مَسْأَلَتِي.

[430] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 12

And you should say in the second Cycle in your Ruk'u and your Sajdah, 'The Praise is for Allah-azwj Who Answers my supplication and Grants me my request!''[431]

14- دَعَوَاتُ الرَّاوَنْدِيِّ، عَنْهُمْ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ فِي رُكُوعِ الْأُولَى وَ سُجُودِهَا تَقُولُ- الْحَمْدُ لِلَّهِ شُكْراً شُكْراً وَ حَمْداً حَمْداً سَبْعَ مَرَّاتٍ

(The book) 'Dawaat' of Al Rawandy –

'From them-asws – similar to it, except he-asws said: 'In the first Ruk'u and its Sajdah you should say, 'The Praise is for Allah-azwj, thanks, thanks, and praise, praise!', seven times.

وَ فِي نُسَخِ الْمَكَارِمِ وَ الرَّاوَنْدِيِّ وَ أَعْطَانِي مَسْأَلَتِي وَ قَضَى حَاجَتِي.

And in a copy of (the book) Al-Makarim and Al Rawandy, 'And Grant me my request and Fulfil my need!''[432]

15- رِسَالَةُ عَدَمِ مُضَايَقَةِ الْفَوَائِتِ، لِلسَّيِّدِ بْنِ عَلِيِّ بْنِ طَاوُسٍ ره قَالَ رَوَى حَسَنُ بْنُ الْحَسَنِ بْنِ خَلَفٍ الْكَاشْغَرِيُّ فِي كِتَابِ زَادِ الْعَابِدِينَ عَنْ مَنْصُورِ بْنِ بَهْرَامَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ الْأَنْصَارِيِّ عَنْ شُرَيْحِ بْنِ عَبْدِ الْكَرِيمِ وَ غَيْرِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَاحِبِ كِتَابِ الْعَرُوسِ عَنْ غُنْدَرٍ عَنْ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ خِلَاسٍ

(The book) 'Risalat Adam Muzaiqa Al Fawait' of the Seyyid Bin Ali Bin Tawoos. He said, 'It is reported by Hassan Bin Al-Hassan Bin Khalaf Al Kashgary in the book 'Zaad Al-Abideen', from Mansour Bin Bahram, from Muhammad Bin Muhammad Bin Al Ash'as Al Ansari, from Shureyh Bin Abdul Kareem and others, from Ja'far Bin Muhammad author of the book Al Urous, from Gundar, from Abu Uwah, from Qatadah, from Khilas,

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ تَرَكَ الصَّلَاةَ فِي جَهَالَتِهِ ثُمَّ نَدِمَ لَا يَدْرِي كَمْ تَرَكَ فَلْيُصَلِّ لَيْلَةَ الْإِثْنَيْنِ خَمْسِينَ رَكْعَةً بِفَاتِحَةِ الْكِتَابِ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً

'From Ali-asws Bin Abu Talib-asws having said: 'I-asws heard Rasool-Allah-saww saying: 'One who neglects the Salat in his ignorance, then he regrets not knowing how many he has neglected, let him pray fifty-one Cycles of Salat on the night of Monday with Surah Al Fatiha once, and Surah Al Tawheed once.

فَإِذَا فَرَغَ مِنَ الصَّلَاةِ اسْتَغْفَرَ اللَّهَ مِائَةَ مَرَّةٍ جَعَلَ اللَّهُ ذَلِكَ كَفَّارَةَ صَلَاتِهِ وَ لَوْ تَرَكَ صَلَاةَ مِائَةِ سَنَةٍ لَا يُحَاسِبُ اللَّهُ الْعَبْدَ الَّذِي صَلَّى هَذِهِ الصَّلَاةَ

When he is free from the Salat, he should seek Forgiveness of Allah-azwj one hundred times, Allah-azwj will Make than an atonement of his (missed) Salats, and even if he had neglected Salat of a hundred years, Allah-azwj will not Reckon the servant who has prayed this Salat.

ثُمَّ إِنَّ لَهُ عِنْدَ اللَّهِ بِكُلِّ رَكْعَةٍ وَ لِكُلِّ آيَةٍ قَرَأَهَا عِبَادَةَ سَنَةٍ وَ بِكُلِّ حَرْفٍ نُوراً عَلَى الصِّرَاطِ وَ ايْمُ اللَّهِ إِنَّهُ لَا يَقْدِرُ عَلَى هَذَا إِلَّا مُؤْمِنٌ مِنْ أَهْلِ الْجَنَّةِ

Then, for him, in the Presence of Allah-azwj, for every Cycle and for every Verse he had recited, worship of a year, and for every letter would be light upon the Bridge; and I-asws swear by Allah-azwj, no one will be able upon this except a Momin from the people of Paradise!

[431] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 13
[432] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 14

فَمَنْ فَعَلَ اسْتَغْفَرَتْ لَهُ الْمَلَائِكَةُ وَ سُمِّيَ فِي السَّمَاوَاتِ صِدِّيقَ اللَّهِ فِي الْأَرْضِ وَ كَانَ مَوْتُهُ مَوْتَ الشُّهَدَاءِ وَ كَانَ فِي الشُّهَدَاءِ رَفِيقَ الْخَضِرِ ع.

The one who does so, the Angels will seek Forgiveness for him, and he would be named in the skies as a friend of Allah-azwj in the earth, and his death would be death of the martyrs, and he would be among the martyrs, a friend of Al-Khizr-as!''[433]

16- مِشْكَاةُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمَحَاسِنِ عَنْ أَخِي حَمَّادِ بْنِ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَ عِنْدَهُ أَخُوهُ حُسْنُ بْنُ الْحَسَنِ فَذَكَرْنَا أَبَا عَبْدِ اللَّهِ ع فَنَالَ مِنْهُ فَقُمْتُ مِنْ ذَلِكَ الْمَجْلِسِ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع لَيْلًا فَدَخَلْتُ عَلَيْهِ وَ هُوَ فِي فِرَاشِهِ قَدْ أَخَذَ الشِّعَارَ فَخَبَّرْتُهُ بِالْمَجْلِسِ الَّذِي كُنَّا فِيهِ وَ مَا يَقُولُ حَسَنٌ

(The book) 'Mishkat Al Anwaar' – Copying from the book 'Al Mahasin', from a brother of Hammad Bin Bashir who said,

'I was in the presence of Abdullah Bin Al-Hassan, and in his presence was his brother Husn Bin Al-Hassan. We mentioned Abu Abdullah-asws. He talked badly of him-asws. I stood up from that gather and came to Abu Abdullah-asws at night. I entered to see him-asws and he-asws was in his-asws bed, having taken the blanket. I informed him-asws of the gathering which we were in and what Hassan had said.

فَقَالَ يَا جَارِيَةُ ضَعِي لِي مَاءً فَأُتِيَ بِهِ فَتَوَضَّأَ وَ قَامَ فِي مَسْجِدِ بَيْتِهِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ يَا رَبِّ إِنَّ فُلَاناً أَتَانِي بِالَّذِي أَتَانِي عَنِ الْحَسَنِ وَ هُوَ يَظْلِمُنِي وَ قَدْ غَفَرْتُ لَهُ فَلَا تَأْخُذْهُ وَ لَا تُقَايِسْهُ يَا رَبِّ

He-asws said 'O maid, place the water for me-asws so I can perform Wud'u with it!', and he-asws stood in the praying place of his-asws house and prayed two Cycles Salat. Then he-asws said: 'O Lord-azwj! So and so has come to me-asws with that which has come from Al-Hassan, and he has been unjust to me-asws, and I-asws have Forgiven him, so do not Seize him nor be Harsh to him, O Lord-azwj!'

قَالَ فَلَمْ يَزَلْ يُلِحُّ فِي الدُّعَاءِ عَلَى رَبِّهِ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ انْصَرِفْ رَحِمَكَ اللَّهُ فَانْصَرَفْتُ ثُمَّ زَارَهُ بَعْدَ ذَلِكَ.

He (the narrator) said, 'He-asws did not cease insisting in the supplication to his-asws Lord-azwj. Then he-asws turned to me, he-asws said: 'Leave, may Allah-azwj Mercy you!'. So, I left, then I visited him-asws after that''.[434]

وَ مِنْهُ عَنْ حَمَّادٍ اللَّحَّامِ قَالَ: أَتَى رَجُلٌ أَبَا عَبْدِ اللَّهِ ع فَقَالَ إِنَّ فُلَاناً ابْنَ عَمِّكَ ذَكَرَكَ فَمَا تَرَكَ شَيْئاً مِنَ الْوَقِيعَةِ وَ الشَّتِيمَةِ إِلَّا قَالَهُ فِيكَ

And from him, from Hammad Al Lahaam who said,

'A man came to Abu Abdullah-asws. He said, 'So and so, son of your-asws uncle mentioned you. He did not leave out anything from the bad talk and the insults except he said it regarding you-asws!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِلْجَارِيَةِ ايتِينِي بِوَضُوءٍ فَتَوَضَّأَ وَ دَخَلَ

[433] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 15
[434] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 16 a

Abu Abdullah-asws said to the maid: 'Bring to me the Wud'u water!' He-asws performed Wud'u and entered (the room).

فَقُلْتُ فِي نَفْسِي يَدْعُو عَلَيْهِ

I said within myself, 'He-asws is supplicating against him!'

فَصَلَّى رَكْعَتَيْنِ فَقَالَ- يَا رَبِّ هُوَ حَقِّي قَدْ وَهَبْتُهُ لَهُ وَ أَنْتَ أَجْوَدُ مِنِّي وَ أَكْرَمُ فَهَبْهُ لِي وَ لَا تُؤَاخِذْهُ بِي وَ لَا تُقَايِسْهُ-

He-asws prayed two Cycles Salat. He-asws said: 'O Lord-azwj! It is my-asws right I-asws have gifted it to him, and You-azwj are more Generous than me-asws and more Benevolent, so Gift it to me and do not Seize him for me-asws nor be Harsh to him!'

ثُمَّ رَقَّ فَلَمْ يَزَلْ يَدْعُو فَجَعَلْتُ أَتَعَجَّبُ.

Then he-asws softened and did not cease supplicating. I went on to be astounded!''[435]

17- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ رَفَعَهُ قَالَ: نَظَرَ أَبُو عَبْدِ اللَّهِ ع إِلَى رَجُلٍ قَدْ خَرَجَ مِنَ الْحَمَّامِ مَخْضُوبَ الْيَدَيْنِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَ يَسُرُّكَ أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ خَلَقَ يَدَيْكَ هَكَذَا

(The book) 'Ma'any Al Akhbaar' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, raising it, said,

'Abu Abdullah-asws looked at a man who had come out from the bathhouse with dyed hands. Abu Abdullah-asws said: 'Would it make you happen if Allah-azwj Mighty and Majestic would have Created your hands like that?'

قَالَ لَا وَ اللَّهِ وَ إِنَّمَا فَعَلْتُ ذَلِكَ لِأَنَّهُ بَلَغَنِي عَنْكُمْ أَنَّهُ مَنْ دَخَلَ الْحَمَّامَ فَلْيُرَ عَلَيْهِ أَثَرُهُ يَعْنِي الْحِنَّاءَ

He said, 'No, by Allah-saww, and rather I have done that because it reached me from you (Imams-asws) that the one who enters the bathhouse, let its effect be seen upon him, meaning the Henna!'

فَقَالَ لَيْسَ حَيْثُ ذَهَبْتَ مَعْنَى ذَلِكَ إِذَا خَرَجَ أَحَدُكُمْ مِنَ الْحَمَّامِ وَ قَدْ سَلِمَ فَلْيُصَلِّ رَكْعَتَيْنِ شُكْراً

He-asws said: 'The meaning of that isn't where you are going with it. Whenever one of you comes out from the bathhouse and he is safe, let him pray two Cycles Salat of thanks'.

قَالَ سَعْدٌ- وَ أَخْبَرَنِي أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ رَوَاهُ نُوحُ بْنُ شُعَيْبٍ رَفَعَهُ قَالَ فَلْيَحْمَدِ اللَّهَ عَزَّ وَ جَلَ.

Sa'ad (the narrator) said, 'And Ahmad son of Abu Abdullah-asws informed me, and it is reported by Nuh Bin Shueyb raising it, said, 'Let him praise Allah-azwj Mighty and Majestic''.[436]

[435] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 16 b
[436] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 17

18- مجَالِسُ ابْنِ الشَّيْخِ، عَنْ وَالِدِهِ عَنْ هِلَالِ بْنِ مُحَمَّدٍ الْحَفَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدِّعْبِلِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: أَتَى أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَصْحَابَ الْقُمُصِ فَسَاوَمَ شَيْخاً مِنْهُمْ فَقَالَ يَا شَيْخُ بِعْنِي قَمِيصاً بِثَلَاثَةِ دَرَاهِمَ

(The book) 'Majalis' of Ibn Al Sheykh, from his father, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobali, from his father,

'From Al-Reza[asws], from his[asws] forefathers[asws], from Al-Husayn[asws] Bin Ali[asws] having said: 'Amir Al-Momineen[asws], may the Salawaat of Allah[azwj] be upon him[asws], came to companions (sellers) of the shirts. He[asws] bargained with an old man from them. He[asws] said: 'O Sheykh! Sell to me[asws] a shirt for three Dirhams!'

فَقَالَ الشَّيْخُ حُبّاً وَ كَرَامَةً

The Sheykh said, 'I would love to and it is a prestige!'

فَاشْتَرَى مِنْهُ قَمِيصاً بِثَلَاثَةِ دَرَاهِمَ فَلَبِسَهُ مَا بَيْنَ الرُّسْغَيْنِ إِلَى الْكَعْبَيْنِ وَ أَتَى الْمَسْجِدَ فَصَلَّى فِيهِ رَكْعَتَيْنِ ثُمَّ قَالَ- الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيَاشِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ وَ أُؤَدِّي فِيهِ فَرِيضَتِي وَ أَسْتُرُ فِيهِ عَوْرَتِي-

He[asws] bought a shirt from him for three Dirhams. He[asws] wore it what is between the writs to the angles and came to the Masjid. He[asws] prayed two Cycles Salat in it, then said: 'The Praise is for Allah[azwj] Who Grace me[asws] from the elegance what I[asws] can beautify with among the people, and fulfil my obligations in it, and cover my[asws] nakedness in it!'

فَقَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَ عَنْكَ نَرْوِي هَذَا أَوْ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص-

A man said to him[asws], 'O Amir Al-Momineen[asws]! Can we report this from you[asws], or is it something you[asws] heard from Rasool-Allah[saww]?'

قَالَ بَلْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص- سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ عِنْدَ الْكِسْوَةِ.

He[asws] said: 'But it is something I[asws] heard from Rasool-Allah[saww]! I[asws] heard Rasool-Allah[saww] saying that at the wearing''.[437]

19- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى بَيْنَ الْجُمُعَتَيْنِ خَمْسَ مِائَةِ صَلَاةٍ فَلَهُ عِنْدَ اللَّهِ مَا يَتَمَنَّى مِنَ الْخَيْرِ.

(The book) 'Al Mahasin' – From Al Nowfali, from Al Sakuni,

'From Al-Sadiq[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'One who prayed five hundred Salat(s) between the two Fridays, for him would be whatever good he wishes for, in the Presence of Allah[azwj]!''[438]

[437] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 18
[438] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 19

20- فِقْهُ الرِّضَا ع، إِذَا أَرَدْتَ التَّزْوِيجَ فَاسْتَخِرْ وَ امْضِ ثُمَّ صَلِّ رَكْعَتَيْنِ وَ ارْفَعْ يَدَيْكَ وَ قُلِ اللَّهُمَّ إِنِّي أُرِيدُ التَّزْوِيجَ فَسَهِّلْ لِي مِنَ النِّسَاءِ أَحْسَنَهُنَّ خُلُقاً وَ خَلْقاً وَ أَعَفَّهُنَّ فَرْجاً وَ أَحْفَظَهُنَّ نَفْساً فِيَّ وَ فِي مَالِي وَ أَكْمَلَهُنَّ جَمَالًا وَ أَكْثَرَهُنَّ أَوْلَاداً.

(The book) 'Fiqh Al-Reza[-asws]' – Whenever you want to get married, seek Istikhara and continue, then pray two Cycles Salat and raise your hands and say, 'O Allah[-azwj]! I intend the marriage, so Facilitate it for me from the women, their most excellent in manners and physique, and their most chase of private parts, and their most protective of herself regarding me and regarding my wealth, and their most perfect in beauty, and their most in having children''.[439]

21- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا كَسَا اللَّهُ عَزَّ وَ جَلَّ مُؤْمِناً ثَوْباً جَدِيداً فَلْيَتَوَضَّأْ وَ لْيُصَلِّ رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا أُمَّ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

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

'From Abu Abdullah[-asws], from his[-asws] forefathers[-asws] having said: 'Amir Al-Momineen[-asws]: 'Whenever Allah[-azwj] Mighty and Majestic Clothes a Momin with a new cloth, let him perform Wud'u and let him pray two Cycles, reciting in these Surah Al Fatiha, and Ayat Al Kursy, and Surah Al Tawheed, and Surah Al Qadr.

ثُمَّ لْيَحْمَدِ اللَّهَ الَّذِي سَتَرَ عَوْرَتَهُ وَ زَيَّنَهُ فِي النَّاسِ وَ لْيُكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهُ لَا يَعْصِي اللَّهَ فِيهِ وَ لَهُ بِكُلِّ سِلْكٍ فِيهِ مَلَكٌ يُقَدِّسُ لَهُ وَ يَسْتَغْفِرُ وَ يَتَرَحَّمُ عَلَيْهِ.

Then let him praise Allah[-azwj] Who has Covered his nakedness and Adorned him among the people, and let him frequent from the words, 'There is neither might nor strength except with Allah[-azwj]', for he will not disobey Allah[-azwj] while being in it, and for every thread in it, for him would be an Angel extolling Holiness of Allah[-azwj] for him, and seeking Forgiveness, and invoking Mercy upon him''.[440]

[439] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 20
[440] Bihar Al-Anwaar V 88 – The Book of Salat – Ch 124 H 21