

Prayers of the Final Prophet


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*Please recite one Surah
Fateha as a hadiya for the
Holy 14 Ma'sumeen
(peace be upon all of them)*

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In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

The more science and technology advances, the greater the need for the implementation of the teachings of Divinely sent prophets throughout human societies, as science and technology provide only machines and instruments – they do not provide the means to prevent their misuse by humans. The rise in murders, felonies, cases of individual and corporate corruption and other crimes clearly point to this fact.

If morality, which forms a significant part of the teachings of the Divinely appointed prophets does not prevail and govern over human society, not only will the advanced science and technology fail to ensure human peace and prosperity, but they will actually add to the problems and miseries.

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Indeed, the only factor which can halter man's restive soul and control his stormy instincts and passions, permitting him to utilize science and technology for prosperity and success in life is morality, which originates in faith in Allāh (God).

The moral teachings and precepts of the Divinely ordained prophets and their own moral conduct are the best means of leading humanity to their ideal life. It goes without saying that in both the personal and social life, the observance of moral principles is required of everyone - however this requirement is much greater for those who must lead societies and guide the people, since:

First: The one who is the instructor of society must himself be a model of supreme moral behaviour and excellent human characteristics so that he may be able to wipe out moral decay from the people's hearts and minds. Obviously if he himself is lacking in morality, he will fail to lead the people to the path of humanity and virtue.

Secondly: The responsibility of leading the human society is so great and crucial that no one can successfully perform it unless he himself has perfect morals.

For this reason, Allāh (God) selected His prophets from amongst those who possessed exalted spirits, great tolerance, extraordinary patience, and other excellent moral characteristics. It was with the weapon of morality that the Divinely commissioned prophets overturned the debased societies which were plunged in corruption and through which they led the ignorant people who had gone astray, back to the path of virtue and salvation.

In the Noble Qur'an, Allāh ﷻ has addressed the Prophet Muḥammad ﷺ: *“Thus it is due to the mercy from Allāh that you deal with the people gently, and had you been rough and hard-hearted, they would certainly have dispersed from around you.”* (3:159)

The sublime celestial morals of the Prophet Muḥammad ﷺ brought about the waves of the revolution of Islām - first in the 'Arabian society and afterwards throughout the world.

In the light of this all-embracing spiritual and intellectual resurrection, dispersion turned into unity; unchastity into chastity and virtue; idleness into hard work and industry; selfishness to altruism; and ‘Arab arrogance to modesty and affection. Men and women were trained to become models of good moral behaviour and to possess altruistic manners. Indeed, the morals of the Prophet ﷺ were so sublime and praiseworthy that Allāh ﷻ has regarded them as great by saying: “*And truly you (Muḥammad) possess great morals.*” (68:4)

The Noble Prophet of Islām ﷺ possessed the magnificent status of prophecy and Divinely-granted leadership - but his manners in dealing with the people and his way of life were so simple and gentle that when he was among the people and a newcomer wanted to know about him, he had to ask, “*Which one of you is the Prophet?*”

The Prophet ﷺ treated everyone with great respect and considered nobility and honour to be owing to faith, piety, and good

behaviour. He was not interested in wealth or status, nor did he revere anybody for his riches or position.

The Noble Prophet ﷺ never attempted to retaliate against the insults nor did he disrespect anyone – rather, he forgave people's mistakes or their misconduct. His reaction to the torment and disregard of the ignorant people was forgiveness and tolerance.

The Prophet of Islām ﷺ was fond of scent and spent more money on buying perfume than on food. In addition, he used to brush his teeth frequently and washed his blessed hands both before and after meals.

Whenever the Messenger of Allāh ﷺ was about to leave his house, he would look into a mirror or into water to ensure he looked presentable - he always left home with a clean, pleasant appearance.

The final Prophet of Allāh ﷺ had a great love for ritual prayers such that during the night, he would get up several times, brush his teeth, and then offer the most devoted prayers. He would stand worshipping Allāh ﷻ, talking sincerely to the Almighty Creator for such a long period that his legs became swollen!

The Noble Prophet ﷺ took lessons from watching the sky, moon, sun, and every other thing in nature - and these phenomena attracted him to their Creator more than to themselves.

In short, the Noble Prophet of Islam ﷺ was a perfect model of all excellent virtues and sublime human qualities!

This booklet begins by quoting a selection of hadith on the appearance of the Noble Prophet of Islam ﷺ as conveyed by his family and companions and continues with a summary of the supplications which the Noble Prophet of Islam ﷺ used on a regular basis in his life.

May Allāh's greetings be upon the one who was the selected Prophet and the best of pious human beings and may the greetings of the Angels be upon the faithful.

May the Almighty Allāh (God) help all of us to follow the blessed footsteps of the Noble Prophet ﷺ, whose path is sure to lead us into eternal salvation and Paradise. ●


THE CHARACTER AND MORAL TRAITS OF THE NOBLE PROPHET ﷺ

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

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

He had a no hair on his chest, the soles of his feet were curved in the middle, lines were visible around the flesh near his backbone, he had long eyelashes, a thick beard, a full moustache, a mixture of black and white hair, a perfectly formed mouth and nose, fine white separated teeth, lank hair, a line of very small hair from the middle of his chest to his navel and a proportionate body. His stomach was aligned with his chest. He had a wide chest. His neck was beautiful like an image of pure silver.

His had extended fingers; the heels of his feet were bony and empty of flesh. He had a short chin. His forehead was slightly inclined to the front, his thighs were fleshy and muscular, and there was a slight swelling in his flank. His limbs were firm. He was of average height, neither too tall nor too short. He had curly hair not open

falling hair. His face was neither skinny nor fleshy and its color was not as white as the white of the eyes. He had large joints. There was no hair on his stomach or chest except for a line of hair extending from his upper chest down to his navel. He had a large upper back. White hair was seen on the sides of his  head next to his ears (as a result of old age).

His hands were like the hands of a perfume seller – always scented with perfume. He had wide palms. The bones of his arms and legs were proportionately long. When he was happy and joyful his face was like a shiny mirror. He walked inclining forward¹, with a humble gait. He would rush ahead of the people to perform good deeds. When he walked, he would raise his feet as if he was descending a declivity. When he smiled, his teeth would shine when exposed briefly, before being covered by the lips.

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

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the scent of his perspiration was better than the most excellent musk. He had the seal of prophethood between his shoulders.²

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

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

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

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

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

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

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

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

9. al-Barā' ibn 'Āzib: His hair reached up to his shoulders.¹⁰
10. Anas: He had hair descending behind his ears up to the earlobes.¹¹
11. 'Ā'isha: His hair extended beyond the earlobes but not up to the shoulders.¹²
12. In Qiṣaṣ al-Anbiyā': There would be no place from which the Noble Prophet ﷺ passed but that all who would pass from there would know that he had been there from the scent of his fragrant sweat. He would not pass by a stone or tree except that it would prostrate before him.¹³
13. From al-Saffār in Baṣā'ir al-Darajāt: Narrated from Zurārah from Abī Ja'far عليه السلام that the Noble Prophet ﷺ said: Verily we, the prophets, sleep with our eyes but not with our hearts and we see what is behind us with the same clarity as what we see in front of us.¹⁴
14. From al-Qutb in al-Kharā'ij wa al-Jarā'ih: From his ﷺ miracles which have been confirmed by numerous sources, and disbelievers

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and believers have acknowledged it, was the seal of prophethood on the hair that had accumulated between his shoulders.¹⁵

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

16. From al-Kulayni in al-Kāfi: Narrated from ‘Alī ibn Muḥammad al-Nawfalī from Abī al-Ḥasan عليه السلام, he said: I mentioned to him about (good) voice. He said: When ‘Alī ibn al-Ḥusayn عليه السلام used to recite (the Qur’ān) and a person would pass by, he would swoon because of the beauty of his voice; and if the Imām manifests any of this, the people would not be able to bear its beauty. I said: Did the Noble Prophet ﷺ not lead the people in prayer, raising his voice in recitation of the Qur’ān? He عليه السلام said: He would recite in a way that was bearable for the people behind him.¹⁷

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

17. From al-Ṣadūq in Ma‘āni al-Akḥbār: By way of Ibn Abī Hālah al-Tamimī from al-Ḥasan ibn ‘Alī عليه السلام and (in another narration) by way of al-Riḍā from his fathers, from ‘Alī ibn al-Ḥusayn, from Ḥusayn ibn ‘Alī عليه السلام and also (in yet another narration) by way of a

man from the lineage of Abī Hālah from his father, from al-Ḥasan ibn ‘Alī عليه السلام who said: I asked my maternal uncle, Hind ibn Abī Hālah – who always used to talk about the Noble Prophet ﷺ – to describe for me something about him so that I may increase my love for him. So he said:

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

His beard was short and thick; his cheeks were smooth and wide. He had a broad mouth with clear separated teeth. He had fine hair

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

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

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

He ﷺ then said: Describe to me his speech. He replied: He ﷺ was afflicted with continued sadness, always deep in thought and never at ease. He was silent for long periods of time. He never talked unnecessarily. He started his speech and ended it with great eloquence. His discourse was relevant and concise, without superfluity and not lacking the necessary details. He was soft-spoken and never rude or insulting. He would consider blessings to be great even if they were small, never complaining about them. However, he neither criticized nor praised what he tasted (or ate).

The world and its disappointments never made him angry. But when someone's rights were usurped, he would become so angry that nobody would recognize him and nothing would stand in his way until he had helped him (get back his rights). When he pointed to something he pointed to it with his whole hand and when he was surprised he turned his hand upside-down. When he talked he

would join his hands together, and would tap the back of his left thumb with his right palm. When he became angry he turned his face away and when he was annoyed he looked down. His laughter was manifested by a smile and (when he smiled) his teeth were seen to be like hailstones.

al-Ṣadūq عليه السلام said: Up to this point it has been the narration of Qāsim ibn al-Munī‘ from Ismā’il ibn Muḥammad ibn Iṣḥāq ibn Ja‘far ibn Muḥammad and the rest, up to the end, is the narration of ‘Abd al-Raḥmān ...

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

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

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

from anyone anything other than this. They would come in seeking (knowledge and wisdom) and they would not disperse until they had received it and they would leave as guides (for others).

I asked him about the conduct of the Noble Prophet ﷺ outside the home – how was it? He ﷺ replied: The Prophet of Allāh ﷺ would remain silent except when it was necessary for him to speak, and he would be affable with the people and would not alienate them. He would honor the honorable of every community and would make them in charge of their affairs. He would be careful with the people and would be cautious not to be impolite or turn away from them, frowning. He would seek to know about the condition of his companions and he would ask the people about the condition of others (like their relatives or neighbors). He used to admire the good deed and encourage it while censuring the evil action and discouraged it. He was unwaveringly moderate in his affairs. He was never unmindful (toward the people) out of fear of their becoming negligent and deviating (from the right path). He would never fall short of the truth and would never overstep it.

Those who were near him were from the best of the people. The best from among them, in his view, was the one who gave more advice and guidance to the Muslims and the ones who were of greater status in his eyes were those who were more caring and helpful to them.

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

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

I said: How was his interaction with those who were in his company? He ﷺ said: He was always cheerful, easygoing, approachable and soft-spoken. He was never rude or harsh. He never laughed loudly, never uttered obscenities, never looked for faults in people and never flattered anyone. He ignored that which was not liked by him in such a manner that it would neither cause despair nor make one feel hopeless. He kept three things away from himself: arguing, being loquacious and talking about things that did not concern him. He also stayed away from three things related to people, namely: he would never rebuke anyone, never reproach

him and never look for his slip-ups or faults. He would not speak except that for which he hoped to be rewarded by Allāh ﷻ. When he spoke, those who were sitting with him were mesmerized and motionless and silent with awe – as though there were birds perched on their heads. When he became silent they spoke. They never debated in his presence; when one would speak, the others would listen to him until he had finished and they would take turns to speak in his presence. He would laugh when they laughed and express surprise when they expressed surprise. He used to be patient with the incivility of the outsider in his questioning and speech, even if his companions objected. He would say: “If you see a person in need then assist him.” He would not accept praise except from one who was sincere in his professing himself a Muslim. He never interrupted anyone’s talk until he had exceeded the limits, in which case he would interject by asking him to desist or by standing up.

He said: I then asked him ﷺ about the silence of the Noble Prophet ﷺ so he ﷺ said: His silence was based on four things:

forbearance, caution, consideration and contemplation. As for (his silence in) consideration, this was in order to look and listen to everyone equally. As for contemplation, it was about what remains and what perishes. He had a perfect balance of forbearance and patience. Nothing would enrage him or upset him. He was cautious in four things: in his performing a good deed so that others would emulate him, in his abandoning evil so that others would also reject it, in his struggling to make the best decisions for reforming his community, and in his performing that which secures the good of this world and the next.¹⁸

Note: It is also narrated it in Makārim al-Akhlāq¹⁹ quoting from the book of Muḥammad ibn Ishāq ibn Ibrāhīm al-Talqānī with in his narration from those whom he deemed trustworthy, from al-Ḥasan and al-Ḥusayn عليهما السلام.

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

18. In Makārim al-Akhlāq, al-Ṭabarsī narrates from Anas ibn Mālik who said: The Noble Prophet ﷺ had a white complexion like the color of a pearl, and he inclined forward when he walked; and neither the scent of musk nor of ambergris would be better than his scent; and neither the feel of silk brocade not that of (pure) silk would be softer to touch than the hand of the Noble Prophet ﷺ.²¹

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

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

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

22. In al-Maḥāsin: From ‘Abdallāh ibn al-Faḍl al-Nawfalī, from his father, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ said: Allāh created the intellect and said to it: Retreat! So it retreated. Then He said to it: Advance! So it advanced. Then He ﷺ said: I have not created anything more dear to Myself than you. Allāh gave Muḥammad ﷺ ninety-nine parts (of it) and divided the remaining one part among the rest of His servants.²⁵

23. From al-Shaykh al-Ṭūsī in al-Tahdhīb: In his narration from Iṣḥāq ibn Ja‘far, from his brother Mūsā, from his forefathers, from ‘Alī عليه السلام who said: I heard the Prophet ﷺ saying: “I was sent with the most noble and refined character.”²⁶

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

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

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

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

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

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

28. In al-Kāfī: Narrated from Hafs ibn Ghiyāth who said: Abū ‘Abdillāh عليه السلام said (to me): “O Hafs, verily the one who was patient had little patience and the one who was impatient had little impatience.” Then he said: “You must be patient in all your affairs, for Allāh ﷻ send Muḥammad ﷺ and commanded him to be patient and gentle and He said: ‘And be patient with what they say, and keep away from them in a graceful manner. Leave me to deal with the deniers, the opulent, and give them a little respite.’³² and He said: ‘Repel [evil] with what is best. [If you do so,] behold, he

between whom and you was enmity, will be as though he were a sympathetic friend. But none is granted it except those who are patient, and none is granted it except the greatly endowed.³³ So he was patient until they defamed him and accused him of grave transgressions and this made him distressed. So Allāh revealed to him: ‘Certainly We know that you become upset because of what they say. So celebrate the praise of your Lord and be among those who prostrate.’³⁴ Then they called him a liar and accused him, and he became sad by this. So Allāh revealed: ‘We certainly know that what they say grieves you. Yet it is not you that they deny, but it is God’s signs that the wrongdoers impugn. Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them. Nothing can change the words of God, and there have certainly come to you some of the accounts of the apostles ...’³⁵ So the Noble Prophet ﷺ prescribed patience for himself, but they exceeded the limits and when he mentioned Allāh ﷻ they called him a liar. So he ﷺ said: “I have been patient with regards to myself, my family and my reputation, but I do not have patience when it comes to the remembrance of

my Lord.” So Allāh ﷻ revealed: ‘So be patient with what they say ...’³⁶ so he remained patient at all times. Then the glad tidings of Imāmah was given to his progeny and they were described as having patience, and Allāh ﷻ said: ‘And amongst them We appointed Imāms who guide [the people] by Our command, when they had been patient and had conviction in Our signs.’³⁷ At this point the Noble Prophet ﷺ said: “Patience is to faith as a head is to the body” and he thanked Allāh for this great blessing, so Allāh revealed: “ ...and your Lord’s best word [of promise] was fulfilled for the Children of Israel because of their patience, and We destroyed what Pharaoh and his people had built and what they used to erect.”³⁸ Upon which the Noble Prophet ﷺ said: “It is glad tidings and a (promise of) vengeance.” And Allāh had made it permissible for him to fight the polytheists, and Allāh ﷻ revealed: ‘Kill the polytheists wherever you find them, capture them and besiege them and lie in wait for them at every ambush’³⁹ and ‘And kill them wherever you confront them’⁴⁰. So Allāh slew them at the hands of the Noble Prophet ﷺ and his dear companions and He gave him the reward for his patience in addition to the treasures

that were reserved for him in the hereafter. Therefore, the one who is patient and persevering, and leaves his accounting to Allāh, will not leave this world until Allāh has pleased him by vanquishing his enemies in addition to the rewards that he will get in the hereafter.”⁴¹

29. In Ma‘āni al-Akhbār: In his narration from Aḥmad ibn Abī ‘Abdillāh from his father in a ḥadīth attributed to the Noble Prophet ﷺ that he said: Jibrā’īl عليه السلام came and said: “O Prophet of Allāh! Allāh has sent me to you with a gift which He has not given to anyone before you.” The Noble Prophet ﷺ said: “What is it?” Jibrā’īl said: “It is patience; and something better than it.” He said: “And what is that?” Jibrā’īl said: “It is pleasure; and something better than it.” He asked: “And what is that?” Jibrā’īl said: “It is abstinence; and that which is better than it.” He said: “What is it?” Jibrā’īl said: “It is sincerity; and better than that.” He said: “And what is it?” Jibrā’īl said: “It is certainty; and better than it.” The Noble Prophet ﷺ said: I said: “What is that O Jibrā’īl!” He said: “The way to attain all of them is to trust in Allāh ﷻ.”

I said: “O Jibrā’īl! What is the meaning of trusting in Allāh?” He said: “Knowing that the creation can neither cause harm nor benefit and can neither give nor withhold (anything), and having no hope (of getting anything) from the creation. When the servant reaches this state, he does not do anything save for Allāh, and he does not desire nor fear anyone but Allāh and he does not set his hopes on anyone except Allāh. This is the meaning of trusting in Allāh.”

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

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

I said: “And what is the meaning of pleasure?” Jibrā’īl said: “It means that one should never be displeased with his Master,

whether he gets (the comforts) of the world or not, and not to be pleased with one's few good deeds."

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

I said: "O Jibrā'il! And what is the meaning of sincerity?" He said: "A sincere person is one who does not ask for anything from people until he obtains it (himself) and whenever he obtains it, he is pleased with it. If something extra remains with him, he gives it in the way of Allāh. By not asking for anything from others, he has shown that he is truly a servant of Allāh. If he obtains what he

wants, he becomes happy, and he is pleased with Allāh, and Allāh ﷻ the Almighty is pleased with him. When he gives from it in the way of Allāh, he has reached the stage of fully relying on his Lord.”


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

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

31. In al-Kāfi: Narrated from Muḥammad ibn Muslim who said: I heard Aba Ja‘far عليه السلام mentioning that an angel came to the Noble Prophet ﷺ and said: “Allāh has given you the choice between being a humble servant or a wealthy king.” So he looked at Jibrā‘īl عليه السلام who made a sign with his hand to him to choose humility. So he said: “(I choose to be) a humble servant messenger.” So the sent angel said: “Even if (you choose to be a king) it will in no way reduce your status in front of your Lord.” He عليه السلام said: And he had the keys to the treasures of the earth.⁴⁴

32. In Nahj al-Balāghah: He عليه السلام said: “So follow your Prophet, the noble, the pure ... He took the least (share) from this world and did not take a full glance at it. Of all the people of the world, he was the least sated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allāh, the Glorified, hated a thing, he too hated it; that Allāh held a thing low, he too held it low; that Allāh held a thing small, he too held it small. If we love what Allāh and His Prophet hate and hold great what Allāh and His Prophet hold small that would be

enough isolation from Allāh and transgression of His commandments. The Noble Prophet used to eat on the ground, and sat like a slave. He repaired his shoes with his own hands and patched his clothes with his own hands. He would ride on an unsaddled donkey and would seat someone behind him. If there was a curtain on his door with pictures on it, he would say to one of his wives: “O so-and-so! Take it away out of my sight because if I look at it I recall the world and its allurements.” Thus, he distanced his heart from this world and removed its remembrance from his mind. He wished that its allurements should remain hidden from his eyes so that he should not take wealth from it, nor regard it a place of stay and hope to live in it. Consequently he removed it from his mind, distanced it from his heart and kept it hidden from his eyes, just as he who hates a thing would hate to look at it or to hear about it.⁴⁵

33. In al-Kāfī: Narrated from Ṭalha ibn Zayd from Abī ‘Abdillāh  who said: There was nothing in this world that pleased the

Noble Prophet ﷺ more than remaining hungry and fearing Allāh.⁴⁶

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

34. From al-Ṭabarsī in al-Iḥtijāj: From Mūsā ibn Ja‘far, from his father, from his fathers, from Ḥusayn ibn ‘Alī عليه السلام, in a lengthy narrative mentioning the condition of the Noble Prophet ﷺ: He would cry out of the fear of Allāh until his prayer mat would become wet (from his tears) – despite not having committed any sin.⁴⁸

35. In al-Manāqib: He ﷺ would cry until he became unconscious. Someone asked him: “Has Allāh not forgiven all your sins, of past and future?” He replied: “Should I not be a thankful servant?” And this was the same condition of ‘Alī ibn Abī Ṭālib عليه السلام, his successor, when he worshipped.⁴⁹

36. From al-Daylamī in al-Irshād: It is narrated that a sound of weeping, like the sound of boiling from a cooking-pot would be

heard from Prophet Ibrāhīm عليه السلام when he prayed – out of fear of Allāh ﷻ and the Noble Prophet ﷺ was the same.⁵⁰

37. From Shaykh Abī al-Fattuḥ in his Tafsīr: From Abī Sa‘īd al-Khudrī who said: When the verse ‘Remember God with frequent remembrance’⁵¹ was revealed, the Noble Prophet ﷺ became so engrossed in the remembrance of Allāh that the infidels said he had become insane.⁵²

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

39. Also: Narrated from Ṭalha ibn Zayd from Abī ‘Abdillāh عليه السلام: The Noble Prophet ﷺ never used to stand up from a gathering,

even when almost everyone had departed, until he had sought repentance from Allāh ﷻ twenty-five times.⁵⁴

40. In Makārim al-Akhlāq, quoting from the book al-Nubuwwah: From Amīr al-Mu'minīn ؑ who, when describing the Noble Prophet ﷺ would say: He was the most openhanded, the most valiant, the most truthful, the most loyal in fulfilling his obligation, the most soft-hearted and the most noble of all people. When a person saw him for the first time he was awed by his presence and when one mingled with him he would (immediately) love him. I have never seen anyone like him ﷺ before him nor after him.⁵⁵

41. From al-Shaykh al-Ṭūsī in al-Amālī: Narrated from Muḥammad ibn 'Alī ibn al-Ḥusayn ibn Zayd ibn 'Alī from al-Riḍā from his fathers ؑ who said: The Noble Prophet ﷺ said: You must adopt an honorable character, for Allāh ﷻ has sent me with it. From the honorable character is for one to show forgiveness to the one who wrongs him, to give the one who deprives him, to keep contact

with the one who cuts him off and to visit the sick one who does not visit him (when he is sick).⁵⁶

42. In al-Kāfi: From ‘Isā ibn ‘Abdillāh ibn ‘Umar ibn ‘Alī from his father عليه السلام who said: It was from the attestation of the Noble Prophet ﷺ to say: No, and I seek forgiveness from Allāh.⁵⁷

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

44. In al-Kāfi: Narrated from Muḥammad ibn ‘Arafah from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ said (to his companions): “Should I not inform you of the one from among you who is most similar to me?” They said: “Yes, O Prophet of Allāh!” He said: “The one with the best character from you, the most soft-hearted towards the people, the most beneficent to his relatives, the most intense in his love for his brothers in faith, the most patient with regards to the truth, the one who represses his

anger the most, the most forgiving and the most intense in his upholding justice, in pleasure and anger.⁵⁹

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

46. Also: He said: And he ﷺ was the most generous of all men. Neither a dinār nor a dirham was left with him in the evening. If night fell and he had something extra and did not find anyone to give it to, he did not return to his home until he was able to give it to the one who needed it. He did not take from what was given to him by Allāh except his annual provisions, from the dates and barley that were easiest for him to get, and he gave the rest in the way of Allāh. He was not asked for a thing but that he gave it. Then (after giving away the excess) he returned to his annual provisions and preferred to give from it. Even when it was possible that he would require it before the end of the year if nothing (else) was to come to him ... he would enforce the truth, even if it meant a loss for himself or his companions ... he would walk alone among his enemies, without a bodyguard ... he was not moved by

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

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

48. Also: He said: When he ﷺ rejoiced and was pleased, he was the best of the pleased ones. If he preached, he preached seriously; if he

got angry - and he never got angry except for the sake of Allāh - nothing could withstand his anger. This was how he was in all his affairs. When some difficulty came upon him, he entrusted it to Allāh and renounced his (own) strength and power, and sought guidance from Allāh.⁶³

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

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

Notes for Section One

¹ This is indicative of strength. (Tr.)

² Manāqib Āle Abī Ṭālib 1:155, Fayḍ al-Qādir 5:76-79, Wa'sāil al-Wusul Ila Shamā'il al-Rasul: 37-47

³ Manāqib Āle Abī Ṭālib 1:157

⁴ Manāqib Āle Abī Ṭālib 1:157, Fayḍ al-Qādir 5:80

⁵ Manāqib Āle Abī Ṭālib 1:158

⁶ Ibid.

⁷ Ibid.

⁸ al-Faqih 1:122, Manāqib Āle Abī Ṭālib 1:158

⁹ Manāqib Āle Abī Ṭālib 1:158, Biḥār al-Anwār 16:191

¹⁰ Manāqib Āle Abī Ṭālib 1:158

¹¹ Ibid.

¹² al-Faqih 1:129, Manāqib Āle Abī Ṭālib 1:158

¹³ Biḥār al-Anwār 16:172 quoting from Qiṣaṣ al-Anbiyā': 287, Makārim al-Akhlāq: 24

¹⁴ Baṣā'ir al-Darajāt: 420, no. 8

¹⁵ al-Kharā'ij wal-Jarā'ih 1:32, no. 29, Biḥār al-Anwār 16:174, Kamāl al-Dīn wa Tamām al-Ni'mah 1:165, and in the book of 'Abd al-Mālik: 99

¹⁶ Manāqib Āle Abī Ṭālib 1:124, more about this is narrated in al-Kharā'ij: 221

- ¹⁷ al-Kāfi 2:615, and al-Ṭabarsī has narrated the same thing in al-Ihtijāj: 204
- ¹⁸ Ma‘āni al-Akhbār: 83, ‘Uyūn Akhbār al-Riḍā, 1:246, al-Sīrah al-Nabawīyah of Ibn Kathīr 2:601
- ¹⁹ Makārim al-Akhlāq: 11
- ²⁰ Biḥār al-Anwār 16:161
- ²¹ Makārim al-Akhlāq: 24, ‘Awārif al-Ma‘ārif: 224
- ²² Makārim al-Akhlāq: 19, Majma‘ al-Bayān 5:69 – Sūrat al-Tawbah (9)
- ²³ Iḥyā ‘Ulum al-Dīn 2:367
- ²⁴ Manāqib Āle Abī Ṭālib 1:125, Makārim al-Akhlāq: 24
- ²⁵ al-Maḥāsīn: 192, no. 8
- ²⁶ We did not find this in al-Taḥdhīb, but we found it in Amālī al-Shaykh al-Ṭūsī 2:209, al-Fiqh al-Riḍā: 353, Mishkāt al-Anwār: 243, ‘Awārif al-Ma‘ārif: 211
- ²⁷ al-Faqih 3:554
- ²⁸ Ma‘āni al-Akhbār: 191, al-Khisāl: 431, Tuḥf al-‘Uqūl: 362, al-Kāfi 2:56 (and in it is ‘He distinguished His prophets), Amālī al-Ṣadūq: 184
- ²⁹ Makārim al-Akhlāq: 19
- ³⁰ Makārim al-Akhlāq: 18, Nahj al-Balāghah: 520, Kashf al-Ghummah 1:9
- ³¹ Makārim al-Akhlāq: 17
- ³² Sūrat al-Muzammil (73): 10-11
- ³³ Sūrat al-Fuṣṣilat (41): 34-35

³⁴ Sūrat al-Ḥijr (15): 97-98

³⁵ Sūrat al-An‘ām (6): 33-34

³⁶ Sūrat Qāf (50): 39

³⁷ Sūrat al-Sajdah (32): 24

³⁸ Sūrat al-A‘rāf (7): 137

³⁹ Sūrat al-Tawbah (9): 5

⁴⁰ Sūrat al-Baqarah (2): 191, Sūrat al-Nisā (4): 91

⁴¹ al-Kāfi 2:88

⁴² Ma‘āni al-Akhbār: 260, ‘Uddat al-Dā‘i: 94

⁴³ al-Uṣūl al-Sittata ‘Ashar: 37, Makārim al-Akhlāq: 24, al-Kāfi 8:131, Jāmi‘ al-Akhbār: 295, Amālī al-Ṭūsī 2:144, Biḥār al-Anwār 16:283 and 70: 318

⁴⁴ al-Kāfi 2:122 and 8:131, Amālī al-Ṣadūq: 365, Biḥār al-Anwār 18:334

⁴⁵ Nahj al-Balāghah: 227 Sermon 160, Makārim al-Akhlāq: 9, Biḥār al-Anwār 16:285

⁴⁶ al-Kāfi 2:129

⁴⁷ Ibid., 8:129

⁴⁸ al-Iḥtijāj: 223 - in the debate of Imam ‘Ali عليه السلام with the Jews.

⁴⁹ al-Mustadrak 11:247, Irshād al-Qulūb: 91, and we did not find it in al-Manāqib.

⁵⁰ Irshād al-Qulūb: 105, ‘Uddat al-Dā‘i: 137

⁵¹ Sūrat al-Aḥzāb (33): 41

⁵² Rawḥul Jinān wa Rūḥul Jinān (Tafsir of Abi al-Fattuh al-Rāzi) 1:375 – Sūrat al-Baqarah: 147

⁵³ al-Kāfi 2:438, ‘Uddat al-Dā‘i: 250

⁵⁴ al-Kāfi 2:504, ‘Uddat al-Dā‘i: 250

⁵⁵ Makārim al-Akhlāq: 18, Biḥār al-Anwār 16:194 Section 8 Hadith no. 33

⁵⁶ Amālī al-Shaykh al-Ṭūsī 2:92

⁵⁷ al-Kāfi 7:463

⁵⁸ Makārim al-Akhlāq: 19

⁵⁹ al-Kāfi 2:240, Tuḥf al-‘Uqūl: 48

⁶⁰ Iḥyā’ ‘Ulūm al-Dīn 2:387

⁶¹ Iḥyā’ ‘Ulūm al-Dīn 2:360, al-Manāqib 1:145, al-Maḥajjat al-Bayḍā’ 4:123

⁶² Iḥyā’ ‘Ulūm al-Dīn 2:369

⁶³ Ibid. - The author has an explanation on this hadith, refer to al-Mizān 6:311 – Sūrat al-Mā’idah (5): 116-120

⁶⁴ al-Kāfi 2:85

Prayers of the Final Prophet

1. GENERAL SUPPLICATIONS

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

اللَّهُمَّ بِكَ اِنْتَشَرْتُ وَ اِلَيْكَ تَوَجَّهْتُ وَ بِكَ اِعْتَصَمْتُ اَنْتَ ثِقَتِي
وَ رَجَائِي. اللَّهُمَّ اكْفِنِي مَا اَهَمَّنِي وَ مَا لَا اَهْتَمُّ لَهُ وَ مَا اَنْتَ اَعْلَمُ بِهِ
مِي. اللَّهُمَّ زَوِّدْنِي التَّقْوَى وَ اغْفِرْ لِي وَ وَجِّهْنِي اِلَى الْخَيْرِ حَيْثُ مَا
تَوَجَّهْتُ.

O Allāh! by Your Will (and Mercy) have I embarked on this journey, and to You have I turned, and with You do I

seek refuge. You are my Confidant and my Hope. O Allāh! Suffice for me that which is important for me and that which I do not give importance to but You know more of than me. O Allāh! Endow me with taqwā and forgive me, and turn me towards good wherever I turn – then he would leave.¹

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

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَتَيْتُكَ عَبْدٌ وَسَاجِدٌ وَرَبُّنَا حَامِدٌ وَصَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

There is no god but Allāh. He is one - without any partner. His is the kingdom and for Him is all praise and He has

power over all things. (We come to Him) returning, worshipping, prostrating and praising our Lord. Allāh has made true His promise and helped His servant and vanquished the (enemy) factions. ²

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

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

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُورِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي النَّاسِ .

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

3. In al-Kāfi: In his narration from Ibn al-Qaddāh from Abi ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ went to bed he would say:

اللَّهُمَّ بِسْمِكَ أَحْيَا وَبِسْمِكَ أَمُوتُ .

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

and when he awoke he would say:

أَلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ التُّشُورُ .

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

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

4. In al-Kāfi: In his narration from Muḥammad ibn Marwān who said: Abū ‘Abdillāh عليه السلام said: “Should I not tell you what the Noble Prophet ﷺ used to say when retiring to bed?” I said: “Yes.” He said: “He ﷺ would recite Ayat al-Kursi⁶ and then he would say:

بِسْمِ اللَّهِ. آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِإِطَاعَتِهِ. اللَّهُمَّ احْفَظْنِي فِي
مَنَامِي وَنِي يَقْظَتِي.

In the name of Allāh, I believe in Allāh and disbelieve in the false gods. O Allāh protect me in my sleep and when I am awake.²⁷

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

هُوَ اللَّهُ الَّذِي لَا شَرِيكَ لَهُ.

He is Allāh – the one who has no partner.

and when he stood for prayer he would say:

الْحَمْدُ لِلَّهِ نُورِ السَّمَوَاتِ وَالْأَرْضِ وَالْحَمْدُ لِلَّهِ قَيُّومِ السَّمَوَاتِ وَالْأَرْضِ وَالْحَمْدُ لِلَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ. أَنْتَ

الْحَقُّ وَ قَوْلِكَ الْحَقُّ وَلِقَائِكَ الْحَقُّ وَ الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ وَ السَّاعَةُ
 حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنِيبُ
 وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ. فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ
 وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ. أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ.

All praise is due to Allāh, the Light of the heavens and the earth and the Sustainer of the heavens and the earth. All praise is for Allāh, the Lord of the heavens and the earth and all therein. You are the Truth and Your words are true, the return to You is true, Paradise is true, Hell is true and the Appointed Time is true. O Allāh! To You have I submitted and in You do I believe. In You do I put my trust and to You do I turn. With Your strength do I fight my enemies and from You do I seek justice. Please forgive my sins, of past and present, those I have done in hiding

and those done openly. You are my God - there is no god but You - then he would brush his teeth before performing ablution.⁸

6. In al-Kāfi: In his narration from Muḥammad ibn Marwān who said: Abū ‘Abdillāh عليه السلام said: “Should I not tell you what the Noble Prophet ﷺ used to say when retiring to bed?” I said: “Yes.” He said: “He ﷺ would recite Ayat al-Kursī⁹ and then he would say:

بِسْمِ اللَّهِ. آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِأَطَاغُوتِ. اللَّهُمَّ احْفَظْنِي فِي
مَنَامِي وَفِي يَقَظَتِي.

In the name of Allāh, I believe in Allāh and disbelieve in the false gods. O Allāh protect me in my sleep and when I am awake.”¹⁰

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبًّا وَمِنْ مَالٍ يَكُونُ عَلَيَّ
ضِيَاعًا وَمِنْ زَوْجَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيئَتِي.

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

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

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْهُ أَجَا بِنُ نُوبِنَا وَجَعَلَهُ عَذْبًا فَرَاتَانَا يَنْعَمَتِيهِ.

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

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

اللَّهُمَّ لَكَ الْحَمْدُ أَطْعَمْتَ وَسَقَيْتَ وَأَمْرَوَيْتَ فَلَكَ الْحَمْدُ غَيْرَ
مَكْفُورٍ وَلَا مُودَّعٍ وَلَا مُسْتَعْنَى عَنْكَ.

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

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

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا.

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

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

أَلْحَمْدُ لِلَّهِ عَلَى مَا أَخْرَجَ مِنِّي مِنَ الْأَذَى فِي يُسْرٍ وَعَافِيَةٍ.

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

12. From Shahīd al-Thāni in Musakkin al-Fu‘ād: From ‘Alī عليه السلام: When the Noble Prophet ﷺ gave condolence he would say:

أَجْرَكُمْ اللَّهُ وَرَحْمَتُهُ.

May Allāh recompense you and have mercy on you
And when he congratulated someone he would say:

بَارِكْ اللَّهُ لَكُمْ وَبَارِكْ اللَّهُ عَلَيْكُمْ

May Allāh bless you and keep you blessed.¹⁶

13. In al-Majālis of Shaykh al-Ṭūsī: In his narration from al-Hārith from ‘Alī عليه السلام who said: When the Noble Prophet ﷺ visited a sick person he would say:

أَذْهِبِ الْبَأْسَ رَبَّ الْبَأْسِ وَاشْفِ أَنْتَ الشَّافِي لِاشْفَائِي إِلَّا أَنْتَ.

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

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

اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَأَنْصُرْنِي
عَلَى مَنْ ظَلَمَنِي وَأَهْرِبْنِي فِيهِ ثَأْرِي.

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

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

بِسْمِ اللَّهِ الْكَبِيرِ. أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِدْتِي نَعَارٍ وَمِنْ شَرِّ
حَرِّ النَّارِ.

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

16. In Majmu‘at Warrām: Whenever the Noble Prophet ﷺ was saddened by something, he would take recourse in fasting and prayer.²⁰

17. al-Shahīd al-Thāni in Musakkin al-Fu‘ād: Whenever an affliction befell the Noble Prophet ﷺ, he would stand, perform ablution, pray two rak‘ahs and say:

اللَّهُمَّ قَدْ فَعَلْتُ مَا أَمَرْتَنَا فَأَجِزْ لَنَا مَا وَعَدْتَنَا.

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

18. Also: In his narration from ‘Umar ibn Udhaynah who said: I saw Abā ‘Abdillāh عليه السلام throw dust over the dead body (in the grave). He held the dust in his hand for some time and then threw

it and he never threw more than three handfuls. So I asked him about this. He replied: “O ‘Umar! I was saying:

إِيمَانًا وَتَصَدِيقًا بِبِعْتِكَ هَذَا مَا وَعَدَ اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا.

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

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

وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفاً مُسْلِماً وَمَا
 أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
 الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اَللّٰهُمَّ
 اجْعَلْنِي مِنَ الْمُسْلِمِينَ. اَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ
 الرَّجِيمِ. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ.

I have turned myself wholly towards the One who originated the heavens and the earth and I am not from the polytheists. Verily my prayer and my sacrifice and my life and my death are for Allāh, the Lord of the Universe – He has no partner; and this is what I was commanded and I am from those who submit. O Allāh! Place me among those who submit. I seek refuge with Allāh from the accursed Shaytan. In the name of Allāh, the All-beneficent

the All-merciful... and then recite (Sūrah) al-Ḥamd.²³ Pg.

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20. In al-‘Uyūn: From Yāsir al-Khādīm and from Rayyān ibn Ṣalt and others from those who narrated it from Abī al-Ḥasan al-Riḍā عليه السلام in a ḥadīth: When the (day of) ‘eid came, Ma‘mun sent for al-Riḍā عليه السلام asking him to ride to the ‘eid prayer and give the sermon ... and when Ma‘mun insisted, he عليه السلام said: O Amīr al-Mu‘minīn²⁴, if you excuse me from this it will be more pleasing to me, and if you do not excuse me then I will come out for the ‘eid prayer as the Prophet of Allāh ﷺ came out and as Amīr al-Mu‘minīn ‘Alī ibn Abī Tālib عليه السلام came out ... so at sunrise al-Riḍā performed ghusl and wore a white turban made of cotton, placing one end of it on his chest and another end between his shoulders and said to all his slaves: “Do as I have done.” Then he took a short staff in his hand and came out and we were with him. He عليه السلام was barefoot, having rolled-up his trousers up to half the shank. When he stood and we walked in front of him, he raised his head toward

the heavens and recited the takbīr four times ... and when he came to the door he stopped briefly and said:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، عَلَى مَا هَدَانَا، اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا
 مِنْ بِهِيمَةِ الْأَنْعَامِ، وَالْحَمْدُ لِلَّهِ عَلَى مَا أَلْبَانَا.

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

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

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

اللَّهُمَّ اسْقِ عِبَادَكَ وَبِهَائِمَكَ، وَأَنْشُرْ رَحْمَتَكَ، وَأَحْيِي بِلَادَكَ
الْمَيِّتَةَ.

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

And he would repeat it three times.²⁶

22. In ‘Awārif al-Ma‘ārif: Amīr al-Mu‘minīn عليه السلام narrated that the
Noble Prophet ﷺ used to say in his sajdah:

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي
خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

O Allāh! I have prostrated before You, and believed in You
and submitted myself to You. My face has prostrated to the
One who created it and fashioned it, giving it (the power

of) hearing and sight; so blessed is Allāh the best of Creators.²⁷

23. In the book al-Ghārāt of al-Thaqafī: From ‘Ubāyah who said: Amīr al-Mu’minīn عليه السلام wrote to Muḥammad ibn Abī Bakr: Observe your rukū‘... and when the Noble Prophet ﷺ stood from the rukū‘ he said:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ لَكَ الْحَمْدُ مِلْءَ سَمَوَاتِكَ، وَمِلْءَ
أَرْضِكَ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ.

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

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

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَجِرْنِي وَعَافِنِي إِنَّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ
فَقِيرٌ. تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

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

25. al-Ṣadūq in Fadhā'il al-Ash'hur: In his narration from 'Abdillāh ibn Mas'ud, from the Noble Prophet ﷺ who said: I swear by the One who sent me with the Truth - Jibra'il informed me from Isrāfil, from his Lord the Almighty that He ﷻ said: The one who prays on the last night of the month of Ramaḍān ten rak'ahs, reciting in every rak'ah 'Fātiḥat al-Kitāb' (Sūrah al-Ḥamd) once and 'Qul Huwallāhu Aḥad' (Sūrah al-Ikhlās) ten times and reciting in his rukū' and his sujūd ten times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

‘Subhānallāhi wal Ḥamdu Lillāhi wa Lā Ilāha Illallāhu Wallāhu Akbar’ and recites the tashahhud and salām after every two rak‘ahs. And when he completes the last of the ten rak‘ahs, after the salām he recites: ‘Astaghfirullāh’ one thousand times after which he goes into sajdah and says:

يَا حَيُّ يَا قَيُّوْمُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ
وَرَحِيمَهُمَا، يَا أَرْحَمَ الرَّاحِمِينَ، يَا إِلَهَ الْأَوَّلِينَ وَالْآخِرِينَ، إِغْفِرْ
لَنَا ذُنُوبَنَا، وَتَقَبَّلْ مِنَّا صَلَاتَنَا وَصِيَامَنَا وَقِيَامَنَا.

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

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

26. From al-Qutb in al-Da'awāt: From the Noble Prophet ﷺ who said: Jibra'il instructed me to recite the Qur'ān while standing, and to glorify Allāh while in the state of rukū', and to praise Him while in sajdah and to supplicate to him while sitting.³¹

27. From Aḥmad ibn al-Fahd in 'Uddat al-Dā'i: The Noble Prophet ﷺ would raise his hands when he invoked and supplicated (to Allāh) just as a beggar does when seeking food.³²

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

2. HIS DU'Ā WHEN HE LOOKED IN THE MIRROR

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

أَلْحَمْدُ لِلَّهِ الَّذِي أَكْمَلَ خَلْقِي، وَأَحْسَنَ صُورَتِي، وَزَانَ مِيَّ مَاشَانَ
مِنْ غَيْرِي، وَهَدَانِي لِلْإِسْلَامِ، وَمَنَّ عَلَيَّ بِالنُّبُوَّةِ.

Praise be to Allāh who created me perfectly, and made handsome my face, and made graceful from me what he made disgraceful from others, and guided me to Islām, and blessed me with prophethood.³⁴

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

أَلْحَمْدُ لِلَّهِ الَّذِي أَحْسَنَ خَلْقِي وَخُلُقِي، وَزَانَ مِيَّ مَاشَانَ مِنْ
غَيْرِي.

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

3. HIS DU‘Ā WHEN SITTING ON HIS MOUNT

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

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا
لَمُنْقَلِبُونَ. اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ وَمِنَ
الْعَمَلِ مَا تَرْضَىٰ. اَللّٰهُمَّ هِدِنَا سَفَرِنَا وَاَطِرِ عَنَّا بَعْدَهُ. اَللّٰهُمَّ
اَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْاَهْلِ. اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ
مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوْءِ الْمُنْتَظَرِ فِي الْاَهْلِ وَالْمَالِ.

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

And when he returned, he said:

أَتُّبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

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

4. HIS DU‘Ā IN THE NIGHT WHILE TRAVELLING

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

أَرْضُ رَبِّي وَرَبُّكَ اللَّهُ. أَعُوذُ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا يَدُبُّ
عَلَيْكَ وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ
الْبَلَدِ وَوَالِدِهِ وَمَا وَلَدَ.

O Earth! My Lord and your Lord is Allāh. I seek refuge from your evil and the evil of what is (living) on you and the evil of what walks upon you. And I seek refuge with Allāh from every lurking predator and from the snake and the scorpion and from the inhabitants of the place - from them and their young.³⁷

5. HIS DU‘Ā WHEN HE WORE NEW CLOTHES

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

أَلْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا يُؤَارِي عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي النَّاسِ .

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

33. Also: When he ﷺ took off his clothes, he would take them off from his left side first; and it was his practice that when he wore new clothes he would praise Allāh and then call a poor beggar in order to give him his old clothes. Then he would say: “There is not a Muslim who clothes a (needy) Muslim with his worn clothes – and none clothes him but Allāh ﷻ – but that he is under the guardianship, protection and blessing of Allāh as long as the clothes are on the body of the needy person, whether he is alive or dead.”³⁹

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

اللَّهُمَّ بِكَ اسْتَتَرْتُ وَإِلَيْكَ تَوَجَّهْتُ وَبِكَ اعْتَصَمْتُ وَعَلَيْكَ
 تَوَكَّلْتُ. اللَّهُمَّ أَنْتَ ثِقَتِي وَأَنْتَ رَجَائِي. اللَّهُمَّ اكْفِنِي مَا أَهَمَّنِي وَمَا
 لَا أَهْتَمُّ بِهِ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ
 غَيْرُكَ. اللَّهُمَّ زَوِّدْنِي التَّقْوَىٰ وَاغْفِرْ لِي ذُنُوبِي وَوَجِّهْنِي لِلْخَيْرِ حَيْثُ مَا
 تَوَجَّهْتُ.

O Allāh! By You have I covered myself and to You have I turned and with You have I sought protection and upon You have I put my trust. O Allāh! You are my Reliance and You are my Hope. O Allāh! Suffice for me that which concerns me and that which I do not give importance to and what You know more about than me. Revered is the

one who is close to You, exalted is Your Glory and there is no god other than You. O Allāh! Grant me the provisions of taqwa and forgive my sin and turn me towards good wherever I turn.

Then he would proceed to what he needed to do.⁴⁰

6. HIS DU'Ā WHEN HE STOOD UP FROM WHERE HE WAS SITTING

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

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ.

Praise be to You O Allāh And by Your Glory! I Bear witness that there is no god but You. I seek repentance from You and I turn to You.⁴¹

7. HIS DU‘Ā WHEN ENTERING AND LEAVING THE MASJID

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

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

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

And when he used to leave he would say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رِزْقِكَ.

O Allāh! Open for me the doors of Your Sustenance.⁴²

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

بِسْمِ اللَّهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفُرْ لِي ذُنُوبِي وَافْتَحْ
لِي أَبْوَابَ رَحْمَتِكَ.

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

And when he came out he would say:

بِسْمِ اللَّهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفُرْ لِي ذُنُوبِي وَافْتَحْ
لِي أَبْوَابَ فَضْلِكَ.

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

8. HIS DU‘Ā WHEN HE RETIRED TO HIS BED

38. In al-Makārim: When he ﷺ retired to his bed, he would lie down on his right side and place his right hand under his right cheek, then he would say:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

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

39. Also: He ﷺ had different types of supplications that he would recite when he laid down to sleep... and when he was about to sleep he would say:

بِسْمِ اللَّهِ أَمُوتُ وَأَحْيَا وَإِلَى اللَّهِ الْمَصِيرُ. اللَّهُمَّ آمِنْ رَوْعَتِي وَاسْتُرْ
عَوْرَتِي وَأَدْرِ عَنِّي أَمَانَتِي.

In the name of Allāh do I die and live and to Allāh is the return. O Allāh! Dispel my fears and hide my faults and (help me to) return what has been entrusted to me.⁴⁵

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

9. HIS DU'Ā WHEN THE TABLE-SPREAD IS LAID OUT

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

سُبْحَانَكَ اللَّهُمَّ مَا أَحْسَنَ مَا تَبَعَلَيْنَا، سُبْحَانَكَ مَا أَكْثَرَ مَا تُعْطِينَا،
 سُبْحَانَكَ مَا أَكْثَرَ مَا تُعَافِينَا. اللَّهُمَّ أَوْسِعْ عَلَيْنَا وَعَلَى فَقَرَاءِ
 الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

Glory be to You O Allāh! How wonderful is that which You have tested us with. Glory be to You, how plentiful is that which You have given us. Glory be to You, how plentiful is that which You have bestowed on us. O Allāh! Increase for us (our sustenance) and for the poor believing men and women and (for the poor) Muslim men and women.⁴⁷

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

بِسْمِ اللَّهِ. اللَّهُمَّ اجْعَلْهَا زِعْمَةً مَشْكُورَةً تَصِلُ بِهَا زِعْمَةُ الْجَنَّةِ.

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

10. HIS DU‘Ā WHEN HE TOUCHED THE FOOD

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

بِسْمِ اللَّهِ، بَارِكْ لَنَا فِي مَا رَزَقْتَنَا وَعَلَيْكَ خَلْفُهُ.

In the name of Allāh, (O Allāh!) bless for us from what you have given us of sustenance and upon You do we rely for its replenishment.⁴⁹

11. HIS DU‘Ā WHEN THE TABLE-SPREAD WAS PICKED UP

44. In al-Kāfi: Narrated from Ibrāhīm ibn Mahzam from someone from Abī Ja‘far عليه السلام who said: When the table-spread was picked up, the Noble Prophet ﷺ said:

اللَّهُمَّ أَكْثَرْتَ وَأَطْبَيْتَ وَبَارَكْتَ فَأَشْبَعْتَ وَأَرْوَيْتَ. الْحَمْدُ لِلَّهِ
الَّذِي يُطْعِمُ وَلَا يُطْعَمُ.

O Allāh! You have increased Your bounties and made them good and blessed, thereby making us satiated and quenched. All praise be to Allāh, The One who nourishes and is not nourished.⁵⁰

12. HIS DU‘Ā WHEN EATING AND DRINKING MILK

45. In al-Kāfi: Narrated from ‘Abdullāh ibn Sulaymān from Abi Ja‘far عليه السلام who said: The Noble Prophet ﷺ would not eat any food nor drink any beverage but that he would say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَبْدِلْنَا بِهِ خَيْرًا مِنْهُ.

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

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

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

O Allāh! Bless it for us and increase it for us.⁵¹

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

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

اللَّهُمَّ لَكَ الْحَمْدُ أَطْعَمْتَ وَأَسْقَيْتَ وَرَوَيْتَ. فَلَكَ الْحَمْدُ غَيْرِ
مَكْفُورٍ وَلَا مُودَعٍ وَلَا مُسْتَعْنَى عَنْكَ.

O Allāh! Praise be to You. You have nourished and quenched and satisfied (us), so to You be praise - praise without ingratitude and without leave and without (seeking) independence from You.⁵³

13. HIS DU‘Ā WHEN HE SAW FRESH FRUIT

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

اللَّهُمَّ كَمَا أَرَيْتَنَا أَوْهَانًا فِي عَافِيَةٍ فَأَرِنَا آخِرَهَا فِي عَافِيَةٍ

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

14. HIS DU‘Ā WHEN HE ENTERED THE WASHROOM

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرَّجْسِ النَّجِسِ الْحَبِيثِ الْمُحْبَثِ
الشَّيْطَانِ، اللَّهُمَّ أَمْطِ عَنِّي الْأَذَى وَأَعِزَّنِي مِنَ الشَّيْطَانِ الرَّجِيمِ .

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

And when he sat to relieve himself he said:

اللَّهُمَّ أَذْهَبْ عَنِّي الْقَذَى وَالْأَذَى، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ .

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

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

اللَّهُمَّ كَمَا أَطَعَمْتَنِيهِ طَيِّبًا فِي عَافِيَةٍ فَأَخْرِجْهُ مِنِّي خَبِيثًا فِي عَافِيَةٍ.

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

And when he ﷺ entered the toilet he would say:

الْحَمْدُ لِلَّهِ الْحَافِظِ الْمُؤَدِّي.

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

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

الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَ عَنِّي أَذَاهُ، وَأَبْقَى فِيَّ قُوَّتَهُ، فَيَا هَذَا مِنْ نِعْمَةٍ لَا يُقَدِّرُ الْقَادِرُونَ قَدْرَهَا.

Praise be to Allāh, the One who removed from me its filth and left in me its strength. What a (great) blessing it is –

the real value of which cannot be fully appreciated by anyone.⁵⁵

15. HIS DU‘Ā WHEN HE PASSED BY THE GRAVES

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

السَّلَامُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمِ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ
لَاحِقُونَ.

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

16. HIS DU‘Ā WHEN VISITING THE GRAVES

50. From Ibn Qūlawayh in al-Kāmil: In his narration from Safwān al-Jammāl who said: I heard Abā ‘Abdillāh عليه السلام saying: The Noble

Prophet ﷺ used to come away from the people with some of his companions every Thursday evening and go to the graveyard of Baqi in Madīnah and say three times:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ.

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

رَحِمَكُمُ اللَّهُ.

May Allāh have mercy on you.⁵⁷

17. HIS DU‘Ā IN THE EVENT OF SOMETHING PLEASING OR DISTRESSING COMING UPON HIM

51. In al-Kāfi: Narrated from al-Muthannā al-Hannāṭ from Abī ‘Abdillāh عليه السلام who said: When something pleasing befell the Noble Prophet ﷺ he said:

أَلْحَمْدُ لِلَّهِ عَلَى هَذِهِ التَّعَمَّةِ.

Praise be to Allāh for this blessing.

And when something distressing befell him he said:

أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Praise be to Allāh in every situation.⁵⁸

18. HIS DU‘Ā WHEN HE SAW WHAT HE LIKED

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

أَلْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

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

19. HIS DHIKR WHEN HE HEARD THE ADHĀN

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

حَيِّ عَلَى الصَّلَاةِ، حَيِّ عَلَى الْفَلَاحِ، حَيِّ عَلَى خَيْرِ الْعَمَلِ.

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

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

There is no power and no might but by (the will of) Allāh.
And when the call to prayer was completed, he said:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ أَعْطِ مُحَمَّدًا سُؤْلَهُ
 يَوْمَ الْقِيَامَةِ وَبَلِّغْهُ الدَّرَجَةَ الْوَسِيلَةَ مِنَ الْجَنَّةِ وَتَقَبَّلْ شَفَاعَتَهُ فِي
 أُمَّتِهِ.

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

20. HIS DHIKR AT THE END OF THE MAGHRIB PRAYER

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

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

‘Our Lord! Make not our hearts deviate after You have guided us aright and bestow Your mercy on us, indeed You are the All-Munificent’.⁶¹

21. HIS ZIKR AND DU‘Ā IN THE QUNUT OF THE WITR PRAYER

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

هَذَا مَقَامُ الْعَاذِ بِكَ مِنَ النَّارِ .

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

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

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيمَنْ
 تَوَلَّيْتَ وَ بَارِكْ لِي فِي مَا أَعْطَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا
 يُقْضَى عَلَيْكَ سُبْحَانَكَ رَبِّ الْبَيْتِ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ وَ أُؤْمِنُ
 بِكَ وَ أَتَوَكَّلُ عَلَيْكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ يَا رَحِيمُ .

O Allāh! Guide me as those whom You have guided, and grant me well-being as those whom You have granted well-being, and take care of my affair as those whose affairs You have taken care of, and bless me in what You grant me, and protect me from the evil of what You have decreed, verily You decree and nothing is decreed upon You. Glory be to You O Lord of the House! I seek forgiveness from You and turn to You, and I seek refuge with You and rely on You,

and there is no power or might but by Your will, O Most Merciful!⁶³

22. HIS DU‘Ā WHEN OPENING THE FAST

57. In al-Kāfi: Narrated from al-Sakuni from Ja‘far from his forefathers عليه السلام: Whenever the Noble Prophet ﷺ opened his fast, he would say:

اللَّهُمَّ لَكَ صُومْنَا وَعَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا . ذَهَبَ الظَّمَأُ وَ
ابْتَلَّتِ العُرُونُ وَبَقِيَ الأَجْرُ .

O Allāh! For You have we fasted, and with Your sustenance have we opened our fast, so accept it from us. The thirst has gone and the canals have become full and (only) the reward (for fasting) remains.⁶⁴

23. HIS DU‘Ā AFTER THE PRAYER

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

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَذْهَبْ عَنِّي الْهَمَّ وَالْحُزْنَ.

In the name of Allāh, there is no god but He, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allāh! Send You blessings on Muḥammad and the progeny of Muḥammad and take away from me all distress and sorrow.⁶⁵

59. In al-Kāfi: Narrated from Muḥammad ibn al-Faraj who said: Abū Ja‘far ibn al-Riḍā عليه السلام wrote to me: ... And when the Noble Prophet ﷺ had completed his prayer, he would say:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،
وَأَسْرَأِي عَلَى أَمْرِي (نَفْسِي) وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ أَنْتَ
الْمُقَدِّمُ وَالْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ بَعْلَمِكَ الْغَيْبِ وَبِقُدْرَتِكَ عَلَى
الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْرَ أَلِي فَأَحْيِنِي، وَتَوَفَّنِي إِذَا عَلِمْتَ
الْوَفَاةَ خَيْرَ أَلِي. اللَّهُمَّ إِنَِّّي أَسْأَلُكَ خَشْيَتَكَ فِي السِّرِّ وَالْعَلَانِيَةِ،
وَكَلِمَةَ الْحَقِّ فِي الْعُضْبِ وَالرِّضَا، وَالْقُصْدَ فِي الْفَقْرِ وَالْغِنَى.
وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُدُ، وَقُدْرَةً عَيْنٍ لَا يَنْقُطُ. وَأَسْأَلُكَ الرِّضَا

بِالْقَضَاءِ، وَبَرَكَاتِ الْمَوْتِ بَعْدَ الْعَيْشِ، وَبَرَدِ الْعَيْشِ بَعْدَ الْمَوْتِ،
 وَوَلَدَةَ النَّظَرِ إِلَى وَجْهِكَ، وَشَوْقاً إِلَى مُرُؤِيَّتِكَ وَلِقَائِكَ، مِنْ غَيْرِ
 صَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ. اللَّهُمَّ زَيْنًا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا
 هُدَاةً مُهْدِيَيْنِ. اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ
 عَزِيمَةَ الرَّشَادِ، وَالثَّبَاتِ فِي الْأَمْرِ وَالرُّشْدِ. وَأَسْأَلُكَ شُكْرَ
 نِعْمِكَ، وَحُسْنَ عَافِيَتِكَ، وَأَدَاءَ حَقِّكَ. وَأَسْأَلُكَ يَا رَبِّ قَلْباً
 سَلِيماً، وَلِسَاناً صَادِقاً، وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمُ وَأَسْأَلُكَ خَيْرَ مَا تَعَلَّمُ،
 وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمُ، فَإِنَّكَ تَعَلَّمُ وَلَا نَعْلَمُ، وَأَنْتَ عَلَّامُ
 الْغُيُوبِ.

O Allāh! Forgive me for my actions of the past and future, those done in secret and in the open; and my extravagance in my affairs and that which You are more aware of than me. O Allāh! You are The Beginning and The End, there is no god but You; by Your Knowledge of the unseen and by Your Power over all the creatures, if You know that life is better for me then make me live and if death is better for me cause me to die. O Allāh! I ask for the ability to fear You in private and in public, and to speak the truth in anger and happiness, and to be moderate in poverty and wealth; and I ask You for blessings that do not get diminished, and light of my eyes that does not cease; and I ask You to make me pleased with what has been decreed, and grant me the blessing of death after life, and the ease of life after death, and the delight of witnessing Your presence, and the longing for seeing You and meeting You, without any difficult trials and misguiding temptations. O Allāh! Adorn us with the embellishment of faith and make us rightly guided guides. O Allāh! Guide us as those whom

You have guided. O Allāh! I ask You for the will to follow the right way and remain steadfast, and I ask You to help me give thanks for Your bounties and the good health You have given me, and to fulfill my obligations to You. And I ask You, O Lord, for an untainted heart and a truthful tongue, and I seek forgiveness for what You know (of my faults), and I ask You for the best of what You know (to be good for me); and I seek refuge with You from the evil of what You know, for surely You know and we do not know, and You are the Knower of the unseen.⁶⁶

24. HIS DU‘Ā AFTER THE NĀFILAH OF THE FAJR PRAYER

60. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad from his fathers from ‘Alī عليه السلام that when the Noble Prophet ﷺ had prayed two rak‘ahs before the morning prayer, he laid down on his right side and placed his right hand under his right cheek, then said:

إِسْتَمَسَكْتُ بِعُرْوَةِ اللَّهِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا، وَاسْتَعَصَمْتُ
 بِجِبْلِ اللَّهِ الْمَتِينِ. أَعُوذُ بِاللَّهِ مِنْ فَوْرَةِ الْعَرَبِ وَالْعَجَمِ، وَأَعُوذُ بِاللَّهِ
 مِنْ شَرِّ شَيْطَانِ الْإِنْسِ وَالْجِنِّ. تَوَكَّلْتُ عَلَى اللَّهِ، طَلَبْتُ حَاجَتِي
 مِنَ اللَّهِ، حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
 الْعَظِيمِ.

I have laid hold of the firmest handle of Allāh which shall not break off and I have clung to the strong rope of Allāh. I seek refuge with Allāh from the outbursts of the Arab and the non-Arab, and I seek refuge with Allāh from the evil of the devils from the man and jinn. I trust in Allāh. I seek the fulfillment of my needs from Allāh. Allāh is enough for me and He is the best Procurator, there is no power or might but by (the will of) Allāh the Sublime, the Mighty.⁶⁷

25. HIS DU‘Ā AFTER THE FAJR PRAYER

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

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي جَعَلْتَهُ لِي عِصْمَةً. اللَّهُمَّ أَصْلِحْ لِي
 دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي. اللَّهُمَّ أَصْلِحْ لِي آخِرَتِي الَّتِي جَعَلْتَ
 إِلَيْهَا مَرْجِعِي. اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ
 بِعَفْوِكَ مِنْ زِقْمَتِكَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ لَا مَانِعَ لَنَا أَنْ تُعْطَيْتَ وَلَا
 مُعْطِي لَنَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

O Allāh! Set right for me the religion that You have made a safeguard for me [three times]. O Allāh! Set right for me

this world that You have made me live in [three times]. O Allāh! Set right for me my hereafter that you have made my place of return [three times]. O Allāh! I seek refuge with Your pleasure from Your ire and I seek refuge with Your forgiveness from Your wrath [three times]. O Allāh! I seek refuge with You – nobody can deny to the one whom You have given, and nobody can give to the one whom You have denied, and nobody’s efforts come to fruition without You.⁶⁸

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

اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَأَرِنِي
تَأْرِي مِنِّي عَدُوِّي.

O Allāh! Grant me the use of my hearing and sight and let them stay with me till my death and show me the destruction of my enemies.⁶⁹

26. HIS DHIKR AFTER THE FAJR PRAYER

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

27. HIS DU‘Ā AFTER THE DHUHR PRAYER

64. From Sayyid Ibn Ṭāwūs in al-Iqbāl: Narrated from al-Hādī from his fathers from Abī ‘Abdillāh from Amīr al-Mu‘minīn عليه السلام from the Noble Prophet ﷺ: From among his supplications after the Dhuhr Prayer was:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ
وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ.
اللَّهُمَّ لَا تَدْعُ لِي ذَنْباً إِلَّا غَفَرْتَهُ، وَلَا هَمّاً إِلَّا فَرَّجْتَهُ، وَلَا كَرْباً إِلَّا
كَشَفْتَهُ، وَلَا سَقْماً إِلَّا شَفَيْتَهُ، وَلَا عَيْباً إِلَّا سَتَرْتَهُ، وَلَا رِزْقاً إِلَّا
بَسَطْتَهُ، وَلَا خَوْفاً إِلَّا أَمَنْتَهُ، (وَلَا دَيْناً إِلَّا قَضَيْتَهُ) وَلَا سُوءاً إِلَّا
صَرَفْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضاً وَبِي فِيهَا صَلَاحٌ إِلَّا قَضَيْتَهَا، يَا
أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبَّ الْعَالَمِينَ.

There is no god But Allāh, the Great, the Clement. There is no god but Allāh, the Lord of the throne of Grace. All

praise is for Allāh, the Lord of the worlds. O Allāh! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O Allāh! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You heal it, any defect but that You conceal it, any sustenance but that You increase it, any fear but that You protect (me) from it, any evil but that You repel it, and any of my needs in which is Your pleasure and which is beneficial for me, but that You grant it; O Most Merciful! Grant me my supplication, Lord of the Universe.⁷¹

28. HIS DU‘Ā IN HIS SUJUD (PROSTRATION)

65. In al-Biḥār: Narrated from ‘Abdillāh ibn Sinān from Abi ‘Abdillāh عليه السلام that when the Noble Prophet ﷺ put his face (on the earth) for sujud, he would say:

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ دُنُوبِي وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي،
فَاغْفِرْ لِي دُنُوبِي يَا حَيًّا لَا يَمُوتُ.

O Allāh! Your forgiveness is greater than my sins and I am more hopeful of Your mercy than of my actions, so forgive my sins O Living who never dies!⁷²

29. HIS DU‘Ā WHEN HE WANTED TO LEAVE (AFTER COMPLETING) HIS PRAYER

66. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad from his fathers from ‘Alī عليه السلام, that when the Noble Prophet ﷺ wanted to leave (after completing) the prayer, he passed his right hand over his forehead then said:

اللَّهُمَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. اللَّهُمَّ
أُذْهِبْ عَنَّا الْهَمَّ وَالْحُزْنَ وَالْفِتْنَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ.

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

And he said: There is not one from my Ummah who does this but that Allāh ﷻ will give him what he has asked for.⁷³

30. HIS DU‘Ā AFTER THE PRAYER

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَقَلْبٍ لَا يَخْشَعُ وَنَفْسٍ لَا تَشْبَعُ
وَدُعَاءٍ لَا يُسْمَعُ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَوْلِ الْأَرْبَعِ.

O Allāh! I seek refuge with You from the knowledge that does not benefit, and the heart that does not fear (You), and the soul that does not become satisfied, and the

supplication that is not heard. O Allāh! I seek refuge with You from these four things.⁷⁴

31. HIS ṢALĀH AND DU‘Ā AT THE BEGINNING OF THE NEW YEAR

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

اللَّهُمَّ أَنْتَ الْإِلَهُ الْقَدِيمُ، وَهَذِهِ سَنَةٌ جَدِيدَةٌ، فَأَسْأَلُكَ فِيهَا
 الْعِصْمَةَ مِنَ الشَّيْطَانِ، وَالْقُوَّةَ عَلَى هَذِهِ النَّفْسِ الْأَمَّارَةِ بِالسُّوءِ،
 وَالِإِسْتِغَالَ بِمَا يُقَرِّبُنِي إِلَيْكَ، يَا كَرِيمُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا

عِمَادَ مَنْ لَا عِمَادَ لَهُ، يَا ذَخِيرَةَ مَنْ لَا ذَخِيرَةَ لَهُ، يَا حِرْزَ مَنْ لَا حِرْزَ
 لَهُ، يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ، يَا سِدَّ مَنْ لَا سِدَّ لَهُ، يَا كَنْزَ مَنْ لَا كَنْزَ
 لَهُ، يَا حَسَنَ الْبَلَاءِ يَا عَظِيمَ الرَّجَاءِ، يَا عِزَّ الضُّعْفَاءِ، يَا مُنْقِذَ
 الْعَرَقِ، يَا مُنْجِي الْهَلْكَى، يَا مُنْعِمَ، يَا مُجْمِلَ، يَا مُفْضِلَ، يَا مُحْسِنَ،
 أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ، وَتُورُ النَّهَارِ، وَضَوْءُ الْقَمَرِ،
 وَشُعَاعُ الشَّمْسِ، وَدَوِيُّ الْمَاءِ، وَحَفِيفُ الشَّجَرِ، يَا اللَّهُ لَا شَرِيكَ
 لَكَ. اَللّٰهُمَّ اجْعَلْنَا خَيْرًا مِّمَّا يَظُنُّونَ، وَاعْفِرْ لَنَا مَا لَا يَعْلَمُونَ،
 حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ، آمَنَّا

بِهِ، كُلُّ مِنْ عِنْدِ رَبِّنَا، وَمَا يَدْعُرُ إِلَّا أُولُو الْأَبَابِ، رَبَّنَا لَا تُزِغْ
 قُلُوبَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

O Allāh! You are the Eternal Lord, and this is a new year, so I ask that You grant me protection from Shaitan, and control over this voluptuous self that incites towards evil, and being occupied in that which would bring me closer to You, O Most Kind! O Lord of Might and Majesty! O Supporter of the one who has no supporter, O Protector of the one who has no protector, O Guardian of the one who has no guardian, O Helper of the one who has no helper, O Assister of the one who has no assister, O Reinforcement of the one who has no reinforcement, O Granter of gracious gifts, O Source of great hope, O Esteem of the weak, O Rescuer of the drowning, O Savior of the devastated, O Benefactor, O Beautifier, O Granter of excellence, O Bestower; You are the One to whom prostrate

the darkness of night and the light of day, the brightness of the moon and rays of the sun, the sound of (gushing) water and the rustling of the trees; O Allāh! You have no partner. O Allāh! Make us the best of what they conjecture (about us) and forgive us that which they do not know (of our faults). Allāh is enough for me – there is no god but He; in Him do I trust and He is the Lord of the Exalted Throne. We believe in it - everything is from our Lord, and none takes admonition except those who possess intellect. Our Lord! Make not our hearts deviate and bestow Your mercy on us, indeed You are All-Munificent.⁷⁵

32. HIS DU'Ā ON THE NIGHT OF FIFTEENTH OF SHA'BĀN

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

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ
 طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ رِضْوَانَكَ، وَمِنَ الْيَقِينِ مَا يَهْدُنَا عَلَيْكَ بِهِ
 مُصِيبَاتِ الدُّنْيَا. اللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا
 أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا،
 وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ
 الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا،
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allāh! Grant us as much fear of You as would prevent us from Your disobedience, and as much obedience as would make us attain Your pleasure, and as much certainty as would make bearable for us the tribulations of this world.

O Allāh! Grant us the use of our hearing, sight and strength in the life You have given us, and let it remain with us until we die, and avenge those who have oppressed us, and help us against those who have become our enemies, and do not keep tribulations for us in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not make sovereign upon us one who has no mercy on us, by Your Mercy O Most Merciful of mercifuls.⁷⁶

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

أَصْبَحْتُ إِلَيْكَ فَقِيرًا خَائِفًا مُسْتَجِيرًا فَلَا تُبَدِّلْ إِيَّامِي وَلَا تُعَيِّرْ
جِسْمِي وَلَا تُجْتَهِدْ بِلَايِي وَاعْفُرْ لِي.

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

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

سَجَدَ لَكَ سَوَادِي وَخِيَالِي وَأَمِنَ بِذَلِكَ فُؤَادِي. هَذِهِ يَدَايِ بِيَمَا
جَنَيْتُ عَلَى نَفْسِي، يَا عَظِيمُ تُرَجِي لِكُلِّ عَظِيمٍ إِيَّامِي وَاعْفُرْ لِي ذَنْبِي
الْعَظِيمَ فَإِنَّهُ لَا يَعْفِرُ الذَّنْبَ الْعَظِيمَ إِلَّا الْعَظِيمُ.

My body and mind have prostrated to You, and by this has my heart gained faith. These are my hands with which I

have oppressed my soul, O Greatest upon whom is the greatest hope, forgive my greatest sin, for none forgives the greatest sin but the Greatest.

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

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

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

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

اللَّهُمَّ إِنِّي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ السَّمَاوَاتُ وَالْأَرْضُ،
 وَقَشَعَتْ بِهِ الظُّلُمَاتُ، وَصَلَحَ بِهِ أَمْرُ الْأَوَّلِينَ وَالْآخِرِينَ، أَنْ يَجِلَّ
 عَلَيَّ غَضَبُكَ أَوْ يُنْزَلَ عَلَيَّ سَخَطُكَ. أَعُوذُ مِنْ زَوَالِ نِعْمَتِكَ وَفَجَاءَةِ
 نِقْمَتِكَ وَتَحْوِيلِ عَاقِبَتِكَ وَجَمِيعِ سَخَطِكَ. لَكَ الْعُتْبَى فِيمَا
 اسْتَطَعْتُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

O Allāh! I seek refuge with the light of Your presence by which the heavens and the earth radiate, and by which the darkness dispels, and through which the affairs of the first and last improve; and (I seek refuge) from Your anger covering me and Your wrath coming upon me. I seek refuge from the reduction of Your bounties, and the suddenness of Your retribution, and the cessation of the well-being You have granted, and all Your displeasure. You

admonish me for what I have the ability to perform and there is no power or might but by Your will.

She continued: “When I saw this from him, I left him and proceeded towards home as a feeling of restlessness came upon me. Then the Noble Prophet ﷺ followed me and said: “Why are you uneasy?” I said: “I was with you O Prophet of Allāh.” He said: “Do you know what night this is? This is the night of the middle of Sha‘bān. In it are the actions determined, and the sustenance divided, and the life spans fixed; and Allāh forgives all but the polytheist or the open enemy, or one who has severed ties with his close family, or the one who consumes intoxicants, or the one who insists on sinning, or the (frolicsome) poet or fortune-teller.”⁷⁷

33. HIS DU‘Ā UPON SEEING THE NEW-MOON

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

بِسْمِ اللَّهِ، اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَ
 الْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ.

In the name of Allāh. O Allāh! Make it come upon us with harmony and faith, peace and submission (to You). My Lord and your Lord is Allāh.⁷⁸

34. HIS DU‘Ā UPON SEEING THE NEW-MOON OF THE MONTH OF RAMADHĀN

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

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالْعَافِيَةِ
 الْمَجَلَّةِ، وَدِفَاعِ الْأَسْقَامِ، وَالْعَوْنِ عَلَى الصَّلَاةِ وَالصِّيَامِ وَتِلَاوَةِ
 الْقُرْآنِ. اللَّهُمَّ سَلِّمْنَا لَشَهْرِ رَمَضَانَ، وَتُسَلِّمُهُ مِنَّا، وَسَلِّمْنَا فِيهِ،
 حَتَّى يَنْقُضِي عَنَّا شَهْرُ رَمَضَانَ وَقَدْ عَفَوْتَ عَنَّا وَعَفَرْتَ لَنَا
 وَرَحِمْتَنَا.

O Allāh! Make it come upon us with harmony and faith, peace and submission, well-being and protection from maladies, and help in prayer and fasting and reciting the Qur'ān. O Allāh! Make us turn to the month of Ramaḍān and make it receive us, and make us submissive in it, until the month of Ramaḍān ends while You have pardoned and forgiven us and had mercy on us.⁷⁹

35. HIS DAILY DHIKR

73. In al-Kāfi: Narrated from Abī al-Ḥasan al-Anbārī from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ used to praise Allāh three hundred and sixty times a day, the (same as the) number of canals in the body, saying:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ.

Many praises be to Allāh – Lord of the Universe - in all conditions.⁸⁰

74. Also: Narrated from Ya‘qub ibn Shu‘aib who said: I heard Abā ‘Abdillāh عليه السلام saying: The Noble Prophet ﷺ said: Verily there are three hundred and sixty canals in the human body, out of which a hundred and eighty are flowing and a hundred and eighty are stationary. If the flowing canal becomes stationary, it does not grow and if the stationary canal begins to flow, it does not grow. And the Noble Prophet ﷺ said:

أَلْحَمْدُ لِلَّهِ كَثِيرًا عَلَى كُلِّ حَالٍ.

Many praises be to Allāh in all conditions.

...three hundred and sixty times when he woke up in the morning and (again) when night fell.⁸¹

75. From Shaykh Ṭūsī in al-Majālis and al-Akḥbār: Narrated from Sariyya ibn Ya‘qub from his father, from al-Ṣādiq, from his fathers عليه السلام in a ḥadīth: When the Noble Prophet ﷺ woke up in the morning, as the sun rose, he would say:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا أَطَّيْبًا عَلَى كُلِّ حَالٍ.

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

And he would express his gratitude (to Him) three hundred and sixty times.⁸²

36. HIS ZHIKR IN THE MORNING AND EVENING

76. From al-Qutb al-Rāwandi: It is narrated that when ‘Alī ibn al-Husayn عليه السلام was taken to Yazīd, he wanted to kill him so he made the Imām stand in front of him and spoke to him, trying to get a response that would give him an excuse to kill him. And the Imām عليه السلام would answer him, and while he spoke he had small prayer-beads⁸³ in his hand which he was turning with his fingers as he was speaking. So Yazīd said to him: “I am speaking to you and you are replying me while turning the prayer-beads in your hand with your fingers, so how is that permissible?” He عليه السلام said: “My father narrated to me from my grandfather that when he had finished praying the morning prayer he would not talk until he had taken his prayer-beads in his hand and said:

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَسْبِحُكَ وَأُجِدُّكَ وَأُحْمَدُكَ وَأُهَلِّلُكَ بِعَدْرِ مَا
أُدِيرُ بِهِ سُبْحَتِي.

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

...and he would take the prayer-beads and start to turn them as he spoke whatever he wished to speak, other than reciting dhikr, and he said that turning the prayer-beads would be counted (as recitation of dhikr) and would act as a protection until he retired to his bed (at night) and when he retired to his bed, he would say something similar to what he had said (in the morning) and would place his prayer-beads under his pillow and it would thus be counted (as dhikr) from one time to another – so I did this to follow in the footsteps of my grandfather.” Yazīd said – repeating time and again: “None from among you do I address but that he replies me with that by which his success is seen,” and he withdrew from his intention to kill him and ordered that he be unshackled.⁸⁴

37. HIS REMEDY FOR HEADACHE

77. In Tibb al-A’immah: From Aḥmad ibn Ziyād from Fadhālah from Ismā‘īl ibn Ziyād from Abī ‘Abdillāh عليه السلام who said:

Whenever the Noble Prophet ﷺ was afflicted with sluggishness or a headache, he would extend his hands and recite Sūrah al-Fātiḥah and the Mu'awwadhatayn⁸⁵ and he would be relieved from that which afflicted him.⁸⁶

38. HIS SEEKING PROTECTION FROM FEVER AND OTHER AILMENTS

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

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

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

39. HIS INVOCATION FOR PROTECTION FROM FEVER

79. From Tibb al-A'immaḥ: Narrated from 'Amr Dhi Qurrah and Tha'labah al-Jammāl who said: We heard Amīr al-Mu'minīn عليه السلام

saying: A severe fever came upon the Noble Prophet ﷺ so Jibra'il came to him and recited the following invocation:

بِسْمِ اللَّهِ أُرْقِيكَ، بِسْمِ اللَّهِ أَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ، وَاللَّهُ
شَافِيكَ، بِسْمِ اللَّهِ خُذْهَا فَلْتَهَيِّبِكَ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
وَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ، وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ، لَتَبَّبَ أَنْ
يَأْذِنَ اللَّهُ عَزَّ وَجَلَّ.

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

Then the Prophet ﷺ stood up (cured) from that which had tied him down and he said: “O Jibra’il! This is indeed a great invocation!” He replied: “It is from a treasure in the seven heavens.”⁸⁸

40. HIS INVOCATION FOR PROTECTION FROM MAGIC

80. In al-Biḥār: From Ibn ‘Abbās who said: Lubaid ibn A’sam cast a spell on the Prophet ﷺ and then put it in the well belonging to Banī Zurayq. So the Prophet ﷺ fell ill and while he was asleep two angels came to him, one sat next to his head while the other next to his legs and they informed him of this (magic) and said: “The spell is in the well of Dharwān, inside a spadix of a palm tree under a rock at the bottom of the well.” The Prophet ﷺ woke up and sent ‘Alī (عليه السلام), Zubayr and ‘Ammār (to remove the spell). They removed the water from the well and raised the rock and removed the spadix. In it were a few hairs of the Noble Prophet ﷺ along with some broken teeth from his comb, which had been tied in eleven knots with a needle. Then these two Sūrahs (Sūrah al-Falaq and al-Nās) were revealed. The Noble Prophet ﷺ started reciting the two

Sūrahs and with the recitation of each āyah, one of the knots opened up, and after all the knots were undone, the Prophet ﷺ looked like someone who had just had a huge burden lifted from him, and Jibra'īl started saying:

بِسْمِ اللَّهِ أُرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَاسِدٍ وَعَيْنٍ وَاللَّهُ
يَشْفِيكَ.

In the name of Allāh I protect you from all things that harm you – from the jealous one and the evil eye – and may Allāh cure you.⁸⁹

41. ANOTHER ONE OF HIS INVOCATIONS

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

بِسْمِ اللَّهِ الشَّافِي، بِسْمِ اللَّهِ الْكَافِي، بِسْمِ اللَّهِ الْمُعَافِي، بِسْمِ اللَّهِ
الَّذِي لَا يُضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ
الْعَلِيمُ.

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

Then he said: “Eat in the name of Allāh,” and the Noble Prophet ﷺ ate and they all ate until they were satisfied, and it (the poisoned meat) did not harm them in the least.⁹⁰

42. HIS DU‘Ā WHEN DISTRESSED OR TROUBLED

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

يَا حَيُّ يَا قَيُّوْمُ، يَا حَيًّا لَا يَمُوتُ، يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ، كَاشَفَ الْهَمِّ،
 مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ. أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ
 الْمَنَّانُ، بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ، رَحْمَنَ
 الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا، رَبِّ ارْحَمْنِي رَحْمَةً تُغْنِيَنِي بِهَا عَنِ
 رَحْمَةِ مَنْ سِوَاكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

○ Ever-living! ○ Ever-lasting! ○ Ever-living who never dies! ○ Ever-living there is no god but You. Remover of the troubles! Answerer of the calls of the desperate! I ask You,

as all praise is due to You – there is no god but You – O Bestower of Favors! Originator of the heavens and the earth! Lord of Might and Glory! The Beneficent in this world and the next and the Merciful in them both! O Lord! Bless me with the mercy that would make me free from needing mercy from other than You, O Most Merciful of the mercifuls.

The Noble Prophet ﷺ said: “Whoever, from among the Muslims, recites this du‘ā three times is guaranteed to get what he asks for except if it (what he asks for) is a sin or if he has broken off ties with his close relatives.”⁹¹

43. HIS DU‘Ā FOR MEMORIZING THE NOBLE QUR’ĀN

83. In Qurb al-Isnād: From Mas’adah ibn Sadaqah: I was told by Ja‘far from his fathers عليه السلام that the following was one of the supplications of the Noble Prophet ﷺ:

اللَّهُمَّ ارْحَمْنِي بِتَرْكِ مَعَاصِيكَ مَا أَبْقَيْتَنِي، وَارْزُقْنِي حُسْنَ النَّظَرِ
 فِيمَا يُرْضِيكَ عَنِّي، وَالزِّمَّ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي،
 وَاجْعَلْنِي أَتْلُوهُ عَلَى التَّحْوِيلِ الَّذِي يُرْضِيكَ عَنِّي. اللَّهُمَّ نَوِّرْ بِكِتَابِكَ
 بَصْرِي، وَأَشْرَحْ بِهِ صَدْرِي، وَفَرِّحْ بِهِ قَلْبِي، وَأَطْلِقْ بِهِ لِسَانِي،
 وَاسْتَعْمَلْ بِهِ بَدَنِي، وَقَوِّنِي عَلَى ذَلِكَ، فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

O Allāh! Bless me with the ability to keep away from Your disobedience for the rest of my life; and grant me the ability to see the good in what pleases You, and make my heart memorize Your book as You have taught me; and enable me to recite it in the way that pleases You. O Allāh! Illuminate my sight by You book, and expand by it my chest, and gratify by it my heart, and make eloquent my speech by it, and make my body work by it and strengthen

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

44. HIS COVERING

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

﴿ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا. وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوِ اعْلَى أَدْبَارِهِمْ نُفُورًا ﴾ اللَّهُمَّ
 بِمَا وَارَتْ الْحُجُبِ مِنْ جَلَالِكَ وَبِجَمَالِكَ، وَبِمَا أَطَافَ بِهِ الْعُرْشِ مِنْ
 بَهَاءِ كَمَالِكَ، وَبِمَعَاوِدِ الْعِزِّ مِنْ عَرْشِكَ، وَبِمَا تُحِيطُ بِهِ قُدْرَتِكَ مِنْ
 مَلَكُوتِ سُلْطَانِكَ، يَا مَنْ لَا رَادَّ لِأَمْرِهِ وَلَا مَعْقِبَ لِحُكْمِهِ، إِضْرِبْ
 بَيْنِي وَبَيْنَ أَعْدَائِي بِسِتْرِكَ الَّذِي لَا تُفَرِّقُهُ الْعَوَاصِفُ مِنَ الرِّيَّاحِ،

وَلَا تَقْطَعُ الْبَوَاتِرُ مِنَ الصِّفَاحِ، وَلَا تَنْقُدُهُ عَوَامِلُ الرِّمَاحِ، حُلَّ يَا
شَدِيدَ الْبَطْشِ بَيْنِي وَبَيْنَ مَنْ يَرْمِينِي بِخَوَافِقِهِ، وَمَنْ تَسْرَى إِلَيَّ
طَوَارِقُهُ، وَفَرَجَ عَنِّي كُلَّ هَمٍّ وَعَمٍّ، يَا فَارِجَ هَمِّ يَعْقُوبَ فَرَجَ عَنِّي،
يَا كَاشِفَ ضُرِّ أَيُّوبَ إِكْشِفْ ضُرِّي، وَاعْلِبْ لِي مِنْ غَلْبِنِي، يَا غَالِبًا
غَيْرَ مَغْلُوبٍ. ﴿ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا
وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ﴾ ﴿ فَأَيُّدْنَا الَّذِينَ
آمَنُوا عَلَىٰ عُدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴾

‘We have cast veils over their hearts lest they understand it and a heaviness in their ears’⁹³ ‘And when you remember your Lord alone, in the Qur’ān, they turn their backs in aversion’⁹⁴ O Allāh! By that which your Might and Majesty

have covered, and by that which have been engulfed by the perfection of your Sovereignty, and by the honor that comes forth from your Infinite Knowledge, and by that which is encompassed by your Dominion; O One whose command cannot be overruled and whose ruling cannot be overturned! Place between myself and my enemies a covering that cannot be removed even by strong winds, nor can it be cut by sharp blades, nor can spears pierce it. O One whose Might is great! Guard me from the one who has taken aim at me with his arrows and the one who makes me the target of his strikes; and remove from me every sorrow and hardship. O remover of the sorrows of Ya'qub! Remove my sorrows; O Eliminator of the hardships of Ayyub! Eliminate my hardships; and defeat for me the one who has defeated me, O Defeater who cannot be defeated. 'And Allāh turned back the unbelievers in their rage; they did not obtain any advantage, and Allāh sufficed the believers in their fight and Allāh is Strong and Mighty'⁹⁵

‘Then We aided those who believed against their enemy and they became the ones who prevailed.’^{96 and 97}

45. HIS DU‘Ā IN THE MORNING

85. In al-Kāfi: In his narration from al-Fadhil ibn Abī Qurrah from Abī ‘Abdillāh عليه السلام who said: Three sentences were recited by all the prophets, one after the other, from Adam عليه السلام until they came down to the Noble Prophet ﷺ. Every morning he would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا تُبَشِّرُ بِهِ قَلْبِي، وَيَقِينًا حَتَّى أَعْلَمُ أَنَّكَ لَا
يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي، وَرَحْمَةً بِمَا قَسَمْتَ لِي.

O Allāh! I ask You for faith which gives joy to my heart, and certitude so that I may know that nothing befalls me except that which You have destined for me, and make me pleased with that which you have apportioned for me.⁹⁸

86. In al-Khisāl: The Noble Prophet ﷺ taught ‘Alī عليه السلام the du‘ā which Jibra‘il brought from Allāh ﷻ and instructed the Prophet to recite in times of hardships and troubles:

يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ، وَيَا حِرْزَ مَنْ لَا حِرْزَ لَهُ، وَيَا دُخْرَ مَنْ لَا دُخْرَ
لَهُ، وَيَا سِنْدَ مَنْ لَا سِنْدَ لَهُ، وَيَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ، وَيَا كَرِيمَ
الْعَفْوِ، وَيَا حَسَنَ الْبَلَاءِ، وَيَا عَظِيمَ الرَّجَاءِ، وَيَا عَوْنَ الضُّعْفَاءِ، وَيَا
مُنْقِذَ الْعَرَقِ، وَيَا مُنْجِيَ الْهَلْكَى، يَا مُحْسِنُ، يَا مُجْمِلُ، يَا مُنْعِمُ، يَا
مُفْضِلُ، أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ، وَنَوْمُ النَّهَارِ وَضَوْءُ
الْقَمَرِ، وَشُعَاعُ الشَّمْسِ، وَدَوْبِيُّ الْمَاءِ، وَخَفِيفُ الشَّجَرِ، يَا اللَّهُ، يَا

اللَّهُ، يَا اللَّهُ، أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ. ثُمَّ تَقُولُ: اللَّهُمَّ افْعَلْ بِي
كَذَا وَكَذَا...

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

Then you say: “O Allāh! Grant me such and such,” and you will not stand up from where you are sitting but that your supplication will be answered if Allāh wills.⁹⁹

46. HIS INVOCATION

87. In al-Muhaj: In his narration from Abī Baṣīr and Muḥammad ibn Muslim who said: Ja‘far ibn Muḥammad al-Ṣādiq عليه السلام narrated to us from his father, from his fathers, from Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib عليه السلام, who said: The Noble Prophet ﷺ would invoke (Allāh ﷻ) for (the safety of) al-Ḥasan and al-Ḥusayn عليهما السلام with this, and he would order his companions to recite it, and it is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. أُعِيدُ نَفْسِي وَدِينِي وَأَهْلِي وَمَالِي
 وَوَالِدِي وَخَوَاتِيمَ عَمَلِي وَمَا رَزَقَنِي رَبِّي وَخَوَّلَنِي بِعِزَّةِ اللَّهِ وَعَظْمَةِ
 اللَّهِ وَجَبْرُوتِ اللَّهِ وَسُلْطَانِ اللَّهِ وَرَحْمَةِ اللَّهِ وَرَأْفَةِ اللَّهِ وَعُفْرَانِ

اللَّهُ وَتُؤْتِي اللَّهُ وَقُدْرَةَ اللَّهِ وَبِآلَاءِ اللَّهِ وَبِصُنْعِ اللَّهِ وَبِأَرْكَانِ اللَّهِ
 وَبِجَمْعِ اللَّهِ عَزَّ وَجَلَّ وَبِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَقُدْرَةَ اللَّهِ
 عَلَى مَا يَشَاءُ، مِنْ شَرِّ السَّمَاءِ وَالْهَامَّةِ، وَمِنْ شَرِّ الْجِنِّ وَالْإِنْسِ،
 وَمِنْ شَرِّ مَا دَبَّ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يُخْرُجُ مِنْهَا، وَمِنْ شَرِّ مَا يَنْزِلُ
 مِنَ السَّمَاءِ، وَمَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ كُلِّ دَابَّةٍ رَيْبِي أَحَدٌ بِنَاصِيَتَيْهَا،
 إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَلَا حَوْلَ
 وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ.

In the name of Allāh the Beneficent the Merciful. I place myself, my religion, my family, my wealth, my children, the results of my actions and that which my Lord has bestowed on me, under the protection of the Respect,

Grandeur, Majesty, Munificence, Mercy, Kindness, Forgiveness, Power, Might and Bounty of Allāh; By the support of Allāh ﷻ, the prophet of Allāh ﷺ and the Power of Allāh over whatever He wills, from the evil of the poisonous and non-poisonous creatures, from the evil of jinn and man, from the evil of that which moves on the earth, from the evil of that which comes out from it, from the evil that descends from the sky and ascends in it and from the evil of every creature that my Lord holds by its forelock, surely my Lord is on the straight path and He has power over all things; and there is no might and no power but that of Allāh the Sublime the Mighty – and blessings of Allāh be on our master Muḥammad and his progeny.¹⁰⁰

47. HIS INVOCATION WHEN IN DIFFICULTY OR GREAT DISTRESS

88. In the book al-Mujtabā of Ibn Ṭāwūs: In his narration from Jābir who said: When something distressed the Noble Prophet ﷺ, or if the disbelievers troubled him very much, he clasped his hand

and said: “Get restricted (then) get relieved.” Then he faced the Qibla and raised his hands and said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.
 اللَّهُمَّ إِنَّا لَكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اللَّهُمَّ كُفِّ بِأَسِ الَّذِينَ كَفَرُوا
 فَإِنَّكَ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا.

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

... and by Allāh, before he opened his hand his problem would be solved.¹⁰¹

48. HIS DU‘Ā WHEN SOMETHING MADE HIM SAD

89. In al-Biḥār: In a ḥadīth from al-Ṣādiq عليه السلام who said: Whenever something troubled the Noble Prophet ﷺ, he would recite the following du‘ā – and they called it du‘ā al-faraj :


اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ، وَاكْفُنِي بِرُكْنِكَ الَّذِي لَا
يُرَامُ، وَارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ، وَلَا أَهْلِكَ وَأَنْتَ رَجَائِي، فَكَمْ مِنْ
نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَهَا شُكْرِي، وَكَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي قَلَّ
لَكَ بِهَا صَبْرِي، فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرِمْنِي، وَيَا
مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يُغْذِلْنِي، وَيَا مَنْ رَأَى عَلَى الْخَطَايَا
فَلَمْ يَقْضَحْنِي، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ. اللَّهُمَّ
أَعِيْنِي عَلَى دِينِي بِالْدُنْيَا، وَعَلَى الْآخِرَةِ بِالتَّقْوَى، وَاحْفَظْنِي فِيمَا

غَبْتُ عَنْهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي فِيمَا حَضَرْتُهُ، يَا مَنْ لَا تَضُرُّهُ
الدُّرُوبُ، وَلَا تَنْقُضُهُ الْمَغْفِرَةَ، هَبْ لِي مَا لَا يَنْقُضُكَ، وَاعْفُرْ لِي مَا لَا
يُضُرُّكَ، إِنَّكَ رَبُّ وَهَّابٌ. أَسْأَلُكَ فَرَجاً قَرِيباً، وَصَدِيراً جَمِيلاً،
وَرِزْقاً وَاسِعاً، وَالْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ، وَشُكْرَ الْعَافِيَةِ.

O Allāh! Protect me by Your watchfulness that does not become weary, guard me with Your support which cannot be defeated, have mercy on me by Your power over me, and do not destroy (me) while I rely on You. How many blessings have You bestowed upon me for which my gratitude has come up short, and how many trials have you tested me with where my patience for Your sake was inadequate? O One for whose blessings my gratitude has come up short but He has not deprived me! O One in whose trials my patience has been inadequate but He has

not abandoned me! O One who has seen my mistakes but has not dishonored me! I ask You to send Your blessings on Muḥammad and the progeny of Muḥammad. O Allāh! Make this world a means for my religion, and piety a means for the hereafter. Protect me from that which is hidden from me and do not leave me on my own in the face of what is in front of me. O One who is not harmed by sins and does not lose anything by granting forgiveness! Grant me that from which You lose nothing and forgive me that which does not harm You! You are a Generous Lord. I ask You for a near deliverance, a graceful patience, abundant sustenance, well-being in the face of all trials and gratitude for all your blessings.¹⁰²

49. HIS DU‘Ā WHEN HE SAW THE NEW MOON

90. In al-‘Uyūn: From Dārim ibn Qabīṣah from ‘Alī ibn Mūsā al-Riḍā, from his fathers, from ‘Alī عليه السلام who said: When the Prophet of Allāh  saw the new moon he would say:

أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمُتَصَرِّفُ فِي مَلَكُوتِ الْجَبَرُوتِ
 بِالتَّقْدِيرِ! رَبِّي وَرَبُّكَ اللهُ. اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْإِيمَانِ
 وَالسَّلَامَةِ وَالْإِحْسَانِ، وَكَمَا بَلَّغْتَنَا أَوَّلَهُ فَبَلِّغْنَا آخِرَهُ. وَاجْعَلْهُ
 شَهْرًا مُبَارَكًا تَمْحُو فِيهِ السَّيِّئَاتِ وَتَرْفَعُ لَنَا فِيهِ الدَّرَجَاتِ، يَا
 عَظِيمَ الْخَيْرَاتِ.

O Obedient creature - the untiring, fast-moving heavenly body that rotates by the Will of Allāh! My Lord and your Lord is Allāh. O Allāh! Make the new moon come upon us with tranquility and faith, and peace and goodness. As You have made us pass the beginning of it, make us pass the end of it. And make it a blessed month wherein You wipe off the evil deeds and elevate our status, O Great Bestower of goodly things.¹⁰³

50. HIS DU‘Ā AT THE TIME OF THE NEW MOON OF RAJAB AND OTHER MONTHS

91. In al-Iqbāl: The du‘ā for the new moon of Rajab as found in al-Da‘awāt: The Noble Prophet ﷺ used to say:

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي
وَرَبُّكَ اللَّهُ عَزَّ وَجَلَّ.

O Allāh! Make it (the new moon) come upon us with tranquility and faith, and peace and submission (to Your will). My Lord and Your Lord is Allāh ﷻ.¹⁰⁴

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

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبَلِّغْنَا شَهْرَ رَمَضَانَ، وَأَعِنَّا عَلَى
الصِّيَامِ وَالْقِيَامِ وَحِفْظِ اللِّسَانِ وَغَضِّ البَصَرِ، وَلَا تَجْعَلْ حَظَّنَا مِنْهُ
الجُوعَ وَالْعَطَشَ.

O Allāh! Bless us in Rajab and Sha‘bān and make us reach the month of Ramaḍān; and help us to fast and establish prayers and control the tongue and lower the gaze, and do not make our only share in it hunger and thirst.¹⁰⁵

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

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ شَهْرَ كَذَا وَجَاءَ بِشَهْرٍ كَذَا.

Praise be to Allāh who make such-and-such month to pass and brought such-and-such month.¹⁰⁶

51. HIS DU‘Ā AFTER THE DHUHR PRAYER

94. In Falāḥ al-Sā’il: In his narration from Muḥammad ibn Abī ‘Abdillāh ibn Muḥammad al-Tamīm, from Abī al-Ḥasan ‘Alī ibn Muḥammad, from his father, from his fathers, from Abī ‘Abdillāh, from Amīr al-Mu’minīn عليه السلام about the Noble Prophet ﷺ, he said: His du‘ā after the Dhuhur prayer was:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ .
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ ،
 وَعَزَائِمِ مَغْفِرَتِكَ ، وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ .
 اللَّهُمَّ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ ، وَلَا سُقْمًا إِلَّا
 شَفَيْتَهُ ، وَلَا عَيْبًا إِلَّا سَتَرْتَهُ ، وَلَا مِرْزَقًا إِلَّا بَسَطْتَهُ ، وَلَا خَوْفًا إِلَّا

أَمْنَتُهُ، وَلَا سُوءَ إِلَّا صَرَفْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا وَبِي صَلَاحٌ إِلَّا
قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ، أَمِينَ رَبَّ الْعَالَمِينَ.

There is no god but Allāh, the Great, the Clement. There is no god but Allāh, the Lord of the throne of Grace. All praise is for Allāh, the Lord of the worlds. O Allāh! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O Allāh! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You heal it, any defect but that You conceal it, any sustenance but that You increase it, any fear but that You protect (me) from it, any evil but that You repel it, and any of my needs in which is Your pleasure and which is beneficial for me, but that You grant it; O Most Merciful! Grant me my supplication, Lord of the Universe.¹⁰⁷

52. HIS DU‘Ā AFTER EVERY TWO RAK‘AHS OF THE NĀFILAH OF DHUHR

95. In Falāḥ al-Sā’il: In his narration from Fatimah bint al-Ḥasan, from her father al-Ḥasan ibn ‘Alī عليه السلام who said: The Noble Prophet ﷺ used to recite this du‘ā between every two rak‘ahs of the nāfilah of Dhuh:r:

اللَّهُمَّ أَنْتَ أَكْرَمُ مَا بِي، وَأَكْرَمُ مَرْوِي، وَخَيْرُهُ مَنْ طَلَبْتُ إِلَيْهِ
 الْحَاجَاتِ، وَأَجْوَدُ مَنْ أَعْطَى، وَأَرْحَمُ مَنْ اسْتَرْحَمَ، وَأَمْرَأْتُ مَنْ
 عَفَا، وَأَعَزُّ مَنْ اعْتَمَدَ عَلَيْهِ. اللَّهُمَّ بِي إِلَيْكَ فَاقَةٌ، وَبِي إِلَيْكَ
 حَاجَاتٌ، وَلَكَ عِنْدِي طَلِبَاتٌ، مِنْ ذُنُوبٍ أَنَا بِهَا مُرْتَمِنٌ قَدْ أَوْقَرْتُ
 ظَهْرِي وَأَوْبَقْتَنِي، وَإِلَّا تَرَحَّمْ بِي وَتَغْفِرْ لِي أَكُنْ مِنَ الْخَاسِرِينَ. اللَّهُمَّ
 اعْتَمَدْتُكَ فِيهَا تَائِباً إِلَيْكَ، فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَاعْفِرْ لِي ذُنُوبِي

كُلُّهَا قَدِيمَهَا وَحَدِيثَهَا سِرِّهَا وَعَلَانِيَتَهَا، خَطَأَهَا وَعَمْدَهَا،
 صَغِيرَهَا وَكَبِيرَهَا، وَكُلَّ ذَنْبٍ أَدْنَبْتُهُ وَأَنَا مُذْنِبُهُ، مُغْفِرَةٌ جَزْمًا، لَا
 تُعَادِرُ ذَنْبًا وَاحِدًا، وَلَا أَكْتَسِبُ بَعْدَهَا مُحَرَّمًا أَبَدًا، وَاقْبَلْ مِنِّي
 الْيَسِيرَ مِنْ طَاعَتِكَ وَتَجَاوِزِي عَنِ الْكَبِيرِ مِنْ مَعْصِيَتِكَ، يَا عَظِيمُ
 إِنَّهُ لَا يَغْفِرُ الْعَظِيمَ إِلَّا الْعَظِيمُ، يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
 كُلِّ يَوْمٍ هُوَ فِي شَأْنٍ، يَا مَنْ هُوَ كُلُّ يَوْمٍ فِي شَأْنٍ، صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَاجْعَلْ لِي فِي شَأْنِكَ شَأْنَ حَاجَتِي، وَحَاجَتِي هِيَ فَكَاكَ رَقَبَتِي
 مِنَ النَّارِ، وَالْأَمَانُ مِنْ سَخَطِكَ، وَالْقَوْرُ بِرِضْوَانِكَ وَجَنَّتِكَ،
 وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَامْنُنْ بِذَلِكَ عَلَيَّ وَبِكُلِّ مَا فِيهِ

صَلاحي. أَسْأَلُكَ بِبُورِكَ السَّاطِعِ فِي الظُّلُمَاتِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَلَا تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ وَارْتَبْ لِي عِتْقاً مِنَ النَّارِ مَبْتُولاً، وَاجْعَلْنِي مِنَ الْمُنِيبِينَ إِلَيْكَ التَّابِعِينَ لِأَمْرِكَ، الْمُخْبِتِينَ الَّذِينَ إِذَا دُكِرَتْ وَجِلَتْ قُلُوبُهُمْ، وَالْمُسْتَكْمِلِينَ مَنَاسِكَهُمْ، وَالصَّابِرِينَ فِي الْبَلَاءِ، وَالشَّاكِرِينَ فِي الرَّخَاءِ، وَالْمُطِيعِينَ لِأَمْرِكَ فِيمَا أَمَرْتَهُمْ بِهِ، وَالْمُقِيمِينَ الصَّلَاةَ، وَالْمُؤْتِينَ الزَّكَاةَ، وَالْمُتَوَكِّلِينَ عَلَيْكَ. اللَّهُمَّ أَضْعِفْنِي يَا كَرِيمُ كَرَامَتِكَ وَأَجْزِلْ لِي عَطِيَّتَكَ وَالْقُضَيْلَةَ لَدَيْكَ وَالرَّاحَةَ مِنْكَ، وَالْوَسِيلَةَ إِلَيْكَ وَالْمَنْزِلَةَ عِنْدَكَ مَا تَكْفِينِي بِهِ كُلَّ

هَوًى دُونَ الْجَنَّةِ وَتُظِلَّنِي فِي ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ،
 وَتُعْظِمَ نُورِي، وَتُعْطِيَنِي كِتَابِي بِيَمِينِي، وَتُضْعِفَ حَسَنَاتِي،
 وَتُحْشِرَنِي فِي أَفْضَلِ الْوَافِدِينَ إِلَيْكَ مِنَ الْمُتَّقِينَ، وَتُسَكِّنَنِي فِي
 عِلِّيِّينَ، وَاجْعَلْنِي مِمَّنْ تَنْظُرُ إِلَيْهِ بِوَجْهِكَ الْكَرِيمِ، وَتَتَوَفَّانِي وَأَنْتَ
 عَيِّي رَاضٍ، وَالْحَقُّنِي بِعِبَادِكَ الصَّالِحِينَ. أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ، وَأَقْلِبْنِي بِذَلِكَ كُلِّهِ مُفْلِحاً مُنْجِحاً قَدْ غَفَرْتَ لِي خَطَايَايَ
 وَدُنُوبِي كُلَّهَا، وَكَفَّرْتَ عَيِّي سَيِّئَاتِي، وَحَطَّطْتَ عَيِّي وَرُزْمِي، شَفِّعْتَنِي
 فِي جَمِيعِ حَوَائِجِي فِي الدُّنْيَا وَالْآخِرَةِ فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ. أَللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَلَا تَخْلُطْ بِشَيْءٍ مِنْ عَمَلِي وَلَا يَمَانَةٍ تَقَرَّرْتُ بِهِ

إِلَيْكَ بَرِيَاءً وَلَا سُمْعَةً وَلَا أَشْرًا وَلَا بَطْرًا، وَاجْعَلْنِي مِنَ الْحَاشِعِينَ
لَكَ. اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاعْطِنِي السَّعَةَ فِي رِزْقِي،
وَالصِّحَّةَ فِي جِسْمِي، وَالْقُوَّةَ فِي بَدَنِي عَلَى طَاعَتِكَ وَعِبَادَتِكَ،
وَاعْطِنِي مِنْ رَحْمَتِكَ وَرِضْوَانِكَ وَعَافِيَتِكَ مَا تُسَلِّمُنِي بِهِ مِنْ كُلِّ
بَلَاءٍ الْآخِرَةِ وَالدُّنْيَا، وَارْزُقْنِي الرَّهْبَةَ مِنْكَ، وَالرَّغْبَةَ إِلَيْكَ،
وَالْحُشُوعَ لَكَ، وَالْوَقَارَ وَالْحَيَاءَ مِنْكَ، وَالتَّعْظِيمَ لِذِكْرِكَ،
وَالتَّقْدِيرَ لِجَدِّكَ أَيَّامَ حَيَاتِي حَتَّى تَتَوَقَّأَنِي وَأَنْتَ عَيِّي رَاضٍ.
اَللّٰهُمَّ وَأَسْأَلُكَ السَّعَةَ وَالِدَّعَةَ، وَالْأَمْنَ وَالْكَفَايَةَ، وَالسَّلَامَةَ
وَالصِّحَّةَ، وَالْقُنُوعَ وَالْعِصْمَةَ، وَالهُدَى وَالرَّحْمَةَ، وَالْعَفْوَ وَالْعَافِيَةَ،

وَالْيَقِينِ وَالْمَغْفِرَةِ، وَالشُّكْرِ وَالرِّضَا وَالصَّبْرَ، وَالْعِلْمَ وَالصِّدْقَ،
وَالِإِبْرَءَ وَالْتَّقْوَى، وَالْحِلْمَ وَالْتَّوَّاضِعَ وَالْيُسْرَ وَالْتَّوْفِيقَ. أَللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ، وَاعْصِمْ بِذَلِكَ أَهْلَ بَيْتِي وَقُرْبَاتِي وَإِخْوَانِي فِيكَ
وَمَنْ أَحَبَّبْتُ وَأَحَبَّبْتَنِي فِيكَ أَوْ وَلَيْتُهُ وَوَلَدَنِي مِنْ جَمِيعِ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ. وَأَسْأَلُكَ يَا رَبِّ حَسْنَ الظَّنِّ
بِكَ وَالصِّدْقَ فِي التَّوَكُّلِ عَلَيْكَ، وَأَعُوذُ بِكَ يَا رَبِّ أَنْ تَبْتَلِيَنِي
بِإِدْبَارَةِ تَحْمَلِي ضُرُورَتِهَا عَلَى التَّعَوُّتِ بِشَيْءٍ مِنْ مَعَاصِيكَ،
وَأَعُوذُ بِكَ يَا رَبِّ أَنْ أَكُونَ فِي حَالِ عُسْرٍ أَوْ يُسْرٍ أَظُنُّ أَنَّ مَعَاصِيكَ
أَنْجِحُ فِي طَلِبَتِي مِنْ طَاعَتِكَ، وَأَعُوذُ بِكَ مِنْ تَكْلُفِ مَا لَمْ تُقَدِّرْ لِي فِيهِ

رِزْقاً، وَمَا قَدَّرْت لِي مِنْ رِزْقٍ، فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَآتِنِي بِهِ فِي
 يُسْرٍ مِنْكَ وَعَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allāh! You are the most Noble One who is approached, the most Magnanimous who is visited, the best One from whom fulfillment of desires is sought, the most Generous in giving, the most Merciful of those who show mercy, the most Compassionate of those who forgive and the most Glorious of those who are relied upon. O Allāh! I am needy of You, I have desires that I wish You to fulfill and I have an obligation to You because of the sins that have broken my back and debased me, and if You don't have mercy on me and forgive me I will surely be from the losers. O Allāh! I rely on You and turn to You, so send Your blessings on Muḥammad and his progeny, and forgive all my sins, of past and present, (those done) in secret and in the open, by mistake or on purpose, small

and great, and all the sins that I have performed and I am a perpetrator of – a forgiving that wipes off completely, not leaving a single sin; and after which I will never perform that which is prohibited. And accept my little good acts of worship while overlooking my great disobedience of Your commands. O Great One! None can forgive the great (sins) except the Great One. All those who are in the heavens and earth ask from Him; every moment He is in a state of Glory. O One who is in a state of Glory every day! Send blessings on Muḥammad and his progeny, and place my desire in Your Glory, and my desire is freedom from the fire of hell, safety from Your wrath and prosperity with Your pleasure and Your paradise; and bless Muḥammad and the progeny of Muḥammad, and grant me by this whatever is good for me. I ask You by Your light that radiates in the darkness, that you bless Muḥammad and the progeny of Muḥammad and do not separate me from them in this world and the hereafter, indeed You have power over all things. O Allāh! Destine for me freedom

from the fire of hell once and for all, and make me from among those who are repentant, those who follow your commandments, the humble ones whose hearts tremble with fear when You are mentioned, those who have completed their Noble rites, the ones who are patient in the face of trials, the ones who are thankful when in comfort, the ones who obey Your commandments in whatever You command them, the ones who establish the prayer, pay the poor-rate and those who put their trust in You. O Allāh! Double for me, O Munificent, Your Munificence, and make abundant for me your blessings, virtues and comforts, and intermediaries to You and a status before You and make this enough for me in the face of all terrors; apart from paradise. And shade me with the shade of Your Power on the day when there will be no shade but Yours; and make my light bright, and give my book to me in my right hand, and multiply my good deeds, and raise me among the best groups of the pious ones, and make me stay among the lofty ones, and make

me from those whom You look at with Your Graciousness, and take my soul while You are pleased with me and make me join Your good servants. O Allāh! Bless Muḥammad and the progeny of Muḥammad, and transform me with success and prosperity, having forgiven all my mistakes and sins, and wiped off my evil deeds, and removed my burden, and having granted all my needs in this world and the hereafter, in comfort and health. O Allāh! Bless Muḥammad and his progeny and do not mix any of my actions, with which I sought to become close to You, with the intention of being seen or heard by people thereby becoming proud and arrogant, and make me from among those who are submissive to You. O Allāh! Bless Muḥammad and his progeny, and grant me abundance in my sustenance, and good health in my body, and physical strength with which I can worship and obey You; and bestow on me from Your Mercy, Pleasure and Well-Being, that which will keep me safe from all the trials of the hereafter and this world; and grant me fear of You,

inclination towards You, submission to You, dignity and bashfulness from You, respect for Your remembrance, sanctity for Your Magnificence – all the days of my life, until You take my soul while You are pleased with me. O Allāh! I ask you for abundance and equanimity, security and sufficiency, soundness and health, contentment and modesty, guidance and mercy, forgiveness and well-being, certitude and pardon, gratitude and pleasure and patience, knowledge and truth, goodness and piety, clemency and humility, ease and inspiration (to do good). O Allāh! Bless Muḥammad and his progeny, and protect, by this, my family, close relatives, my brothers in faith and the ones whom I love and who love me for Your sake, from all the believing men and women. And I ask You, my Lord, to make me think positively of You and for the ability to trust You entirely; and I seek protection with You from any trial you test me with which I am unable to bear and thus turn to sin; and I seek protection with You, my Lord, from ever –whether in difficulty or ease – thinking that sinning

will be more beneficial for my cause than obeying You; and I seek protection with You from exceeding the limits with regards to the sustenance which You have not destined for me and the sustenance which You have destined for me; so send Your blessings on Muḥammad and his progeny and give me of it in ease and well-being, O Most Merciful of mercifuls.¹⁰⁸

53. HIS DU‘Ā AFTER THE FAJR PRAYER

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ
وَالْجُبْنِ، وَصَلْعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ، وَبَوَاطِرِ الْأَيْمِ وَالْغَفْلَةِ، وَالذَّلَّةِ
وَالْقَسْوَةِ، وَالْعَيْلَةِ وَالْمُسْكِنَةِ. وَأَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ

قَلْبٍ لَا يَخْشَعُ، وَمِنْ عَيْنٍ لَا تَدْمَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ صَلَاةٍ لَا
 تَنْفَعُ (تُرْفَعُ)، وَأَعُوذُ بِكَ مِنْ إِمْرَأَةٍ تُشِيبُنِي قَبْلَ أَوَانِ مَشِيئِي،
 وَأَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبًّا، وَأَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ
 عَدَابًا، وَأَعُوذُ بِكَ مِنْ صَاحِبٍ خَدِيعَةٍ، إِنْ رَأَى حَسَنَةً دَفَنَهَا، وَإِنْ
 رَأَى سَيِّئَةً أَفْشَاهَا. اللَّهُمَّ لَا تَجْعَلْ لِفَاجِرٍ عَلَيَّ (عِنْدِي) يَدًا وَلَا
 مَنَّةً.

O Allāh! I seek protection with You from grief and sorrow, weakness and laziness, miserliness and cowardice, turning away from the truth and idle talk of men, wasting time and negligence, vileness and cruelty, destitution and poverty. And I seek protection with You from the self that never gets satisfied, the heart that does not humble itself, the eye

that does not shed tears, the supplication that is not heard, the prayer that does not benefit. And I seek protection with You from a woman who makes me old before my time, and I seek protection with You from a son who subjugates me, and I seek protection with You from wealth that is a torment for me, and I seek protection from the deceiver who conceals any good that he sees and propagates any evil that he sees. O Allāh! Do not let an insolent one ever do me a favor and do not make him expect anything from me.¹⁰⁹

54. HIS DU‘Ā ON THE FIRST NIGHT OF RAMADHAN

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

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِكَ أَيُّهَا الشَّهْرُ الْمُبَارَكُ، أَللَّهُمَّ فَقَوِّنَا
 عَلَى صِيَامِنَا وَقِيَامِنَا وَتَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ. أَللَّهُمَّ أَنْتَ الْوَاحِدُ فَلَا وَلَدَ لَكَ، وَأَنْتَ الصَّمَدُ فَلَا شِبْهَ
 لَكَ، وَأَنْتَ الْعَزِيزُ فَلَا يُعْزُكَ شَيْءٌ، وَأَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ، وَأَنْتَ
 الْمَوْلَى وَأَنَا الْعَبْدُ، وَأَنْتَ الْعَفْوُ وَأَنَا الْمُدْزِبُ، وَأَنْتَ الرَّحِيمُ وَأَنَا
 الْمُخْطِئُ، وَأَنْتَ الْخَالِقُ وَأَنَا الْمَخْلُوقُ، وَأَنْتَ الْحَيُّ وَأَنَا الْمَيِّتُ.
 أَسْأَلُكَ بِرَحْمَتِكَ أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَتَجَاوِزَ عَنِّي، إِنَّكَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ.

All praise is for Allāh, the One who honored me by you O Blessed Month. O Allāh! Make us successful in our fasts

and prayers, and keep us steadfast and help us against the disbelievers. O Allāh! You are the One and has no son; and You are the Unique whom none is similar to; and You are the Mighty and nothing makes You mighty. You are the Wealthy and I am the poor; You are the Master and I am the slave; You are the Forgiving and I am the sinner; You are the Merciful and I am at fault; You are the Creator and I am the creation; You are Living and I am dead; I beseech You, out of Your Mercy, to forgive me and have mercy on me and overlook my sins, surely You have power over all things.¹¹⁰

55. HIS DU‘Ā IN THE MORNING AND EVENING

98. In the Tafsīr of ‘Alī ibn Ibrāhīm: In his narration from Hāshim ibn Sālim from Abī ‘Abdillāh عليه السلام, in the ḥadīth of Me’rāj: The Noble Prophet ﷺ said: “O Allāh! You have granted excellence to Your Prophets so grant it to me.” So Allāh ﷻ said: “I give you two sentences from under My Throne:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَنجَأَ مِنْكَ إِلَّا إِلَيْكَ.

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

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

اللَّهُمَّ إِنَّ ظُلْمِي أَصْبَحَ مُسْتَجِيرًا بِعَفْوِكَ، وَدُنُوبِي أَصْبَحَ مُسْتَجِيرًا
بِمَغْفِرَتِكَ، وَدُلِّي أَصْبَحَ مُسْتَجِيرًا بِعِزَّتِكَ، وَفَقْرِي أَصْبَحَ مُسْتَجِيرًا
بِعِزَّتِكَ، وَوَجْهِي الْبَائِي الْفَائِي أَصْبَحَ مُسْتَجِيرًا بِوَجْهِكَ الدَّائِمِ
الْبَاقِي الَّذِي لَا يَفْنَى.

O Allāh! My oppression has sought refuge in Your Forgiveness, and my sin has sought refuge in Your Pardon, my lowliness has sought refuge with Your Greatness, my

poverty has sought refuge in Your Wealth, my transient existence has sought refuge in Your Everlasting Existence that never perishes.

... and I say this in the evening also.”¹¹¹

56. HIS DU‘Ā AT SUNRISE

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

اللَّهُمَّ أَمْسِي ظُلْمِي مُسْتَجِيرًا بِعَفْوِكَ، وَأَمْسَتْ دُنُوبِي مُسْتَجِيرًا
بِمَغْفِرَتِكَ، وَأَمْسِي خَوْفِي مُسْتَجِيرًا بِأَمْنِكَ، وَأَمْسِي ضَعْفِي
مُسْتَجِيرًا بِقُوَّتِكَ، وَأَمْسِي وَجْهِي الْبَائِي الْفَاقِي مُسْتَجِيرًا بِوَجْهِكَ

الدَّائِمِ الْبَاقِي، أَلْبَسَنِي عَافِيَتَكَ، وَعَشَّنِي بِرَحْمَتِكَ، وَجَلَّلَنِي
 كَرَامَتَكَ، وَقَنِي شَرَّ خَلْقِكَ مِنَ الْجِنِّ وَالْإِنْسِ يَا اللَّهُ يَا رَحْمَنُ يَا
 رَحِيمُ .

O Allāh! The day has come while my oppression has sought refuge in Your Forgiveness, and my sins have sought refuge in Your Pardon, my fear has sought refuge in Your Security, my weakness has sought refuge in Your Strength and my transient existence has sought refuge in Your Everlasting Existence. Grant me well-being, and cover me with Your Mercy, and honor me with Your Nobleness, and keep me safe from the evil of Your creation, from the jinn and man. O Allāh! O Compassionate! O Merciful!¹¹²

57. FROM HIS COMMON SUPPLICATIONS

100. In al-Biḥār, from Da'awāt al-Rāwandi: From the supplications of the Noble Prophet ﷺ was:

يَا مَنْ أَظْهَرَ الْجُمَيْلَ وَسَتَرَ الْقَبِيحَ، يَا مَنْ لَمْ يَهْتِكِ السِّتْرَ وَلَمْ
يُؤَاخِذْ بِالْجُرَيْرَةِ، يَا عَظِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ
الْمَغْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا صَاحِبَ كُلِّ نَجْوَى، وَمُنْتَهَى
كُلِّ شَكْوَى، يَا مُقِيلَ الْعَثَرَاتِ، يَا كَرِيمَ الصَّفْحِ، يَا عَظِيمَ الْمَنِّ،
يَا مُبْتَدِئًا بِالْبَعْمِ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّاهُ، يَا سَيِّدَاهُ، يَا أَمْلَأَهُ، يَا
غَايَةَ رَغْبَتَاهُ. أَسْأَلُكَ بِكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ، وَأَنْ

تَقْضِي لِي حَوَائِجَ آخِرَتِي وَدُنْيَايَ، وَتَفْعَلُ بِي كَذَا وَكَذَا، وَتُصَلِّيَ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

○ One who reveals the beautiful (deeds) and conceals the ugly (actions)! ○ One who did not expose the secret and did not punish the offence! ○ Most Forgiving! ○ Best Excuser! ○ Great Pardoner! ○ One whose hands are open with mercy! ○ Hearer of all whisperings! ○ One to whom all complaints are made! ○ Most Excellent in forgiving! ○ Great Bestower of bounties! ○ Giver of blessings before they are deserved! ○ Lord! ○ Master! ○ Guardian! ○ Goal of (my) desires! I Beseech You, O Allāh! Not to disfigure me with the fire of hell, and to fulfill my desires of the hereafter and this world, and do such-and-such for me... and send Your Blessings on Muḥammad and the progeny of Muḥammad.¹¹³

101. Shaykh al-Mufid in al-Amālī: From Jābir al-Ju‘fi, from Abi Ja‘far Muḥammad ibn ‘Alī عليه السلام, from Jābir ibn ‘Abdillāh Ansāri, from the Prophet of Allāh ﷺ who said in a ḥadīth: Jibra‘il said: “O Muḥammad! Say at all times:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Praise be to Allāh, Lord of the universe.”¹¹⁴

102. In al-Muhaj: From the supplications of the Noble Prophet ﷺ is the du‘ā al-faraj:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ، يَا
 مَنْ عَلَا فَقَهَرَ، وَيَا مَنْ بَطَنَ فَخَبَرَ، وَيَا مَنْ مَلَكَ فَقَدَرَ، وَيَا مَنْ عُبِدَ
 فَشَكَرَ، وَيَا مَنْ عَصِيَ فَغَفَرَ، يَا مَنْ لَا يُحِيطُ بِهِ الْفِكْرُ، يَا مَنْ لَا
 يُدْرِكُهُ بَصَرٌ، وَيَا مَنْ لَا يَخْفَى عَلَيْهِ أَمْرٌ^{١٥}، يَا عَالِي الْمَكَانِ، يَا شَدِيدَ

الْأَمْرُ كَانَ، يَا مُنْزِلَ الْقُرْآنِ، يَا مُبَدِّلَ الرَّمَانِ، يَا قَابِلَ الْقُرْبَانَ، يَا
 نَزِيرَ الْبُؤْهَانِ يَا عَظِيمَ الشَّأْنِ، يَا ذَا الْمُنِّ وَالْإِحْسَانِ، وَيَا ذَا الْعِزِّ
 وَالسُّلْطَانِ، يَا رَحِيمُ يَا رَحْمَنُ، يَا رَبَّ الْأَمْرَبَابِ، يَا تَوَّابُ يَا
 وَهَّابُ، يَا مُعْتِقَ الرِّقَابِ، يَا مُنْشِئَ السَّحَابِ، يَا مَنْ حَيْثُ مَا دُعِيَ
 أَجَابَ، يَا مُرْخِصَ الْأَسْعَارِ، يَا مُنْزِلَ الْأَمْطَارِ، يَا مُنْبِتَ الْأَشْجَارِ
 فِي الْأَرْضِ الْقَفَّارِ، يَا مُخْرِجَ النَّبَاتِ، يَا مُحْيِيَ الْأَمْوَاتِ، يَا مُقِيلَ
 الْعَثْرَاتِ، يَا كَاشِفَ الْكُرْبَاتِ، يَا مَنْ لَا تَضْجُرُهُ الْأَصْوَاتُ، وَلَا
 تُشَبِّهُهُ عَلَيْهِ اللَّغَاتُ، وَلَا تَغْشَاهُ الظُّلْمَاتُ، يَا مُعْطِيَ السُّؤْلَاتِ، يَا
 وَلِيَّ الْحَسَنَاتِ، يَا دَافِعَ الْبَلِيَّاتِ، يَا قَابِلَ الصَّدَقَاتِ، يَا قَابِلَ

التَّوْبَاتِ، يَا عَالِمَ الْحَقِيَّاتِ، يَا مُجِيبَ الدَّعَوَاتِ، يَا رَافِعَ الدَّرَجَاتِ،
 يَا قَاضِيَ الْحَاجَاتِ، يَا رَاحِمَ الْعَبْرَاتِ، يَا مُنْجِحَ الطَّلِبَاتِ، يَا مُنْزِلَ
 الْبَرَكَاتِ، يَا جَامِعَ الشُّعَبَاتِ، يَا رَادَّ مَا كَانَ قَاتٍ، يَا جَمَالَ الْأَرْضِينَ
 وَالسَّمَوَاتِ، يَا سَائِعَ النَّعْمِ، يَا كَاشِفَ الْأَلَمِ، يَا شَافِيَ السَّقَمِ، يَا
 مَعْدِنَ الْجُودِ وَالكَرَمِ، يَا أَجْوَدَ الْأَجْوَدِينَ، يَا أَكْرَمَ الْأَكْرَمِينَ، يَا
 أَسْمَعَ السَّامِعِينَ، يَا أَبْصَرَ النَّاطِلِينَ، يَا أَرْحَمَ الرَّاحِمِينَ، يَا أَقْرَبَ
 الْأَقْرَبِينَ، يَا إِلَهَ الْعَالَمِينَ، يَا غِيَاثَ الْمُسْتَغِيثِينَ، يَا جَارَ
 الْمُسْتَجِيرِينَ، يَا مُتَجَاوِزاً عَنِ الْمُسِيئِينَ، يَا مَنْ لَا يَعْجَلُ عَلَى
 الْخَاطِئِينَ، يَا فَكَاتَ الْمَأْسُورِينَ، يَا مُفَرِّجَ غَمِّ الْمُغْمُومِينَ، يَا جَامِعَ

الْمُتَفَرِّقِينَ، يَا مُدْرِكَ الْهَارِبِينَ، يَا غَايَةَ الطَّالِبِينَ، يَا صَاحِبَ كُلِّ
 غَرِيبٍ، يَا مُوْنِسَ كُلِّ وَحِيدٍ، يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ، يَا رَازِقَ
 الطِّفْلِ الصَّغِيرِ، يَا جَابِرَ الْعُظْمِ الْكَسِيرِ، يَا عِصْمَةَ الْخَائِفِ
 الْمُسْتَجِيرِ، يَا مَنْ لَهُ التَّدْبِيرُ وَإِلَيْهِ التَّقْدِيرُ، يَا مَنْ الْعَسِيرُ عَلَيْهِ
 سَهْلٌ يَسِيرٌ، يَا مَنْ هُوَ بِكُلِّ شَيْءٍ خَبِيرٌ، يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ، يَا خَالِقَ السَّمَاءِ وَالْقَمَرِ الْمُنِيرِ، يَا فَالِقَ الْإِصْبَاحِ، يَا مُرْسِلَ
 الرِّيَّاحِ، يَا بَاعِثَ الْأَرْوَاحِ، يَا ذَا الْجُودِ وَالسَّمَّاحِ، يَا مَنْ بِيَدِهِ كُلُّ
 مِفْتَاحٍ، يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ، يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ، يَا دُخْرَ مَنْ لَا
 دُخْرَ لَهُ، يَا عِزَّ مَنْ لَا عِزَّ لَهُ، يَا كَنْزَ مَنْ لَا كَنْزَ لَهُ، يَا حِرْزَ مَنْ لَا حِرْزَ

لَهُ، يَا عَوْنٌ مَنْ لَاعَوْنَ لَهُ، يَا مُرْكَنٌ مَنْ لَامُرْكَنَ لَهُ، يَا غِيَاثَ مَنْ لَأَغِيَاثَ لَهُ، يَا عَظِيمَ الْمَنِّ، يَا كَرِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمُغْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا مُبْتَدِئاً بِاللَّعْمِ قَبْلَ اسْتِحْقَاقِهَا، يَا ذَا الْحُجَّةِ الْبَالِغَةِ، يَا ذَا الْمُلْكِ وَالْمَلَكُوتِ، يَا ذَا الْعِزِّ وَالْجَبْرُوتِ، يَا مَنْ هُوَ حَيٌّ لَا يَمُوتُ. أَسْأَلُكَ بِعِلْمِكَ الْغُيُوبِ، وَبِمَعْرِفَتِكَ مَا فِي صَمَائِرِ الْقُلُوبِ، وَبِكُلِّ اسْمٍ هُوَ لَكَ اصْطَفَيْتَهُ لِنَفْسِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابٍ مِنْ كُتُبِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، وَبِأَسْمَائِكَ الْحُسْنَى كُلِّهَا حَتَّى انْتَهَى إِلَى اسْمِكَ الْعَظِيمِ الْأَعْظَمِ الَّذِي فَضَّلْتَهُ عَلَى جَمِيعِ أَسْمَائِكَ. أَسْأَلُكَ بِهِ،

أَسْأَلُكَ بِهِ، أَسْأَلُكَ بِهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَأَنْ تُيَسِّرَ لِي مِنْ
 أَمْرِي مَا أَخَافُ عُسْرَهُ، وَتُقَرِّجَ عَنِّي الْهَمَّ وَالْغَمَّ وَالْكَرْبَ، وَمَا
 صَاقَ بِهِ صَدْرِي، وَعَيْلَ بِهِ صَبْرِي، فَإِنَّهُ لَا يَقْدِرُ عَلَيَّ فَرْجِي
 سِوَاكَ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ، يَا أَهْلَ التَّقْوَى وَأَهْلَ الْمُغْفِرَةِ، يَا
 مَنْ لَا يَكْشِفُ الْكَرْبَ غَيْرُهُ، وَلَا يُجَلِّي الْحُزْنَ سِوَاهُ، وَلَا يُفْرِجُ عَنِّي
 إِلَّا هُوَ، إِفْنِي شَرَّ نَفْسِي خَاصَّةً، وَشَرَّ النَّاسِ عَامَّةً، وَأَصْلِحْ لِي شَأْنِي
 كُلَّهُ، وَأَصْلِحْ أُمُورِي، وَأَقْضِ لِي حَوَائِجِي، وَاجْعَلْ لِي مِنْ أَمْرِي
 فَرْجًا وَمَخْرَجًا، فَإِنَّكَ تَعْلَمُ وَلَا أَعْلَمُ، وَتُقَدِّرُ وَلَا أَقْدِرُ، وَأَنْتَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

In the name of Allāh, the Compassionate, the Merciful. O Allāh! I beseech You. O Allāh! O Allāh! O Allāh! O He who is exalted and dominates! O He who is hidden and aware! O He who is the master and exercises power! O He who is worshipped and rewards! O He who is disobeyed and forgives! O He who is not comprehended by thought! O He who is not perceived by vision! O He from whom no trace remains hidden! O Lofty placed! O Firm in support! O Revealer of the Qur'ān! O Shifter of time! O Acceptor of sacrifices! O Clear in proof! O Excellent in glory! O Possessor of graciousness and benevolence! O Possessor of might and force! O Merciful! O Compassionate! O Lord of lords! O Forgiver! O Bestower! O Remover of shackles! O Raiser of clouds! O He who replies whenever He is called! O Reducer of costs! O Sender of rain! O Grower of trees in barren land! O Bringer out of plants (from the ground)! O Giver of life to the dead! O He who annuls slips! O Remover of troubles! O He who does not get annoyed by the sounds (of those who call upon Him), nor are words

ever indistinct for Him, nor does darkness cover Him. O Bestower of requests! O Sponsorer of good! O Repeller of adversities! O Acceptor of charity! O Acceptor of repentance! O Knower of the hidden! O Answerer of supplications! O Exalter in rank! O Provider of all needs! O Merciful on those who shed tears! O Fulfiller of entreaties! O Sender of blessings! O Gatherer of all scattered things! O He who brings back what has passed away! O Beautifier of the earth and the heavens! O Ample in blessings! O Remover of pain! O Healer of sickness! O Source of generosity and munificence! O Most Munificent of the munificent! O Most Generous of the generous! O Most Hearing of the hearers! O Most Seeing of the seers! O Most Merciful of the merciful! O Closest of the close! O Lord of the universe! O Helper of those who seek help! O Protector of those who seek protection! O Excuser of those who are at fault! O He who does not hurry in punishing the wrongdoers! O Freer of captives! O Reliever of sorrows of the sorrowful! O Gatherer of those who have separated!

○ One who watches over runaways! ○ Goal of the seekers!
○ Companion of every stranger! ○ Confidant of every
lonely person! ○ Merciful to the old man! ○ Provider for
the small child! ○ Setter of broken bones! ○ Safeguard of
the fearful seeker of protection! ○ He who governs and
determines! ○ He for whom the difficult is simple and
easy! ○ He who is aware of all things! ○ He who has power
over all things! ○ Creator of the heavens and the shining
moon! ○ Cleaver of the dawn! ○ Sender of winds! ○
Dispatcher of the spirits! ○ He who possesses munificence
and forbearance! ○ He in whose hands are all the keys! ○
Support for the one who has no support! ○ Protector of
the one with no protector! ○ Provider of the one with no
provisions! ○ Mighty for the one who has no might! ○
Treasure for the one who has no treasure! ○ Sanctuary for
the one who has no sanctuary! ○ Helper of the one with
no helper! ○ Foundation for the one with no foundation!
○ Provider of aid for the one with no aid! ○ Giver of great
hope! ○ Munificent in forgiving! ○ Best acceptor of

excuses! O Great pardoner! O One whose hands are open with mercy! O Giver of blessings before they are deserved! O Possessor of the indisputable proof! O Owner of the kingdom and sovereignty! O Possessor of might and power! O He who is living and will never die! I beseech You by Your knowledge of the unseen, and by Your understanding of what is in the depths of the hearts, and by every name that You have chosen for Yourself or have sent down in a book from among Your books or have hidden in Your unseen knowledge; and by all Your beautiful names until arriving at Your Most High and Lofty Name which You have exalted over all Your other names. I beseech You by it! I beseech You by it! I beseech You by it! That You send blessings on Muḥammad and the progeny of Muḥammad, and that You make easy for me that which I fear to be difficult, and that You relieve me of grief, sorrow and troubles, and whatever makes me distressed or weakens my patience, for surely there is none who has the power to relieve me other than You; and deal

with me in a manner that befits You, O worthy of Fear and worthy of (granting) Pardon! O One other than whom none can resolve difficulties and none can remove sorrow, and none can deliver me but He! Save me from the evil of my self in particular and from the evil of people in general; and set right all my issues and set right all my matters, and fulfill my desires, and grant me an escape and a deliverance from my situation; for surely You know and I do not know, and You have power and I have no power, and You have power over all things – by Your Mercy O Most Merciful of mercifuls.¹¹⁵

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

اللَّهُمَّ اجْعَلْنِي صَبُورًا، وَاجْعَلْنِي شَكُورًا، وَاجْعَلْنِي فِي أَمَانِكَ.

O Allāh! Make me patient, and make me thankful, and keep me in Your protection.¹¹⁶

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

اللَّهُمَّ اقسِمُ لَنَا مِنْ خَشِيَّتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا يُهَوِّنُ عَلَيْنَا مِنْ مَصَائِبِ الدُّنْيَا، وَمَتَّبِعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا. اللَّهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُسْتَشْتكى وَأَنْتَ الْمُسْتَعَانُ، وَفِيمَا عِنْدَكَ مِنَ الرَّغْبَةِ وَلَدَيْكَ غَايَةُ الطَّلِبَةِ. اللَّهُمَّ آمِنِ رَوْعَتِي وَاسْتُرْ عَوْرَتِي. اللَّهُمَّ أَصْلِحْ دِينَنَا الَّذِي هُوَ عِصْمَةُ أَمْرِنَا، وَأَصْلِحْ لَنَا دُنْيَانَا الَّتِي فِيهَا مَعَاشِنَا، وَأَصْلِحْ آخِرَتَنَا الَّتِي إِلَيْهَا مُنْقَلِبُنَا وَاجْعَلِ الْحَيَاةَ زِيَادَةً لَنَا فِي

كُلِّ خَيْرٍ، وَالْوَفَاةَ رَاحَةً لَنَا مِنْ كُلِّ سُوءٍ. اللَّهُمَّ إِنَّا نَسْأَلُكَ مُوجِبَاتِ
 رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ
 إِثْمٍ، يَا مَوْضِعَ كُلِّ شَكْوَى، وَشَاهِدَ كُلِّ نَجْوَى، وَكَاشِفَ كُلِّ بَلْوَى،
 فَإِنَّكَ تَرَى وَلَا تُرَى، وَأَنْتَ بِالْمَنْظَرِ الْأَعْلَى. أَسْأَلُكَ الْجَنَّةَ وَمَا
 يُقَرِّبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يُقَرِّبُ إِلَيْهَا
 مِنْ قَوْلٍ أَوْ فِعْلٍ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْخَيْرِ بِرِضْوَانِكَ وَالْجَنَّةَ،
 وَأَعُوذُ بِكَ مِنْ شَرِّ الشَّرِّ سَخَطِكَ وَالنَّارِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا
 تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، فَإِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ.

O Allah apportion for us from Your fear that which would remove us from Your disobedience, and (apportion for us)

from Your obedience that which would get us to paradise, and from certitude that which would ease the troubles of this world; and grant us the continued use of our hearing and sight, and help us against our enemies, and do not make this world our greatest concern, and do not give mastery over us to those who have no mercy on us. O Allāh! All praise be to You. To You does the complainer refer and You are the Helper; You have what is desired and with You lies the end of all wishes. O Allāh! Calm my fear and hide my faults. O Allāh! Make right our religion which is the protection for our affairs, and make right our world for it is the place wherein we live, and make right our hereafter for it is our eventual destination; and make the life (in this world) more for us in every good, and make death a relief for us from every evil. O Allāh! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O One to whom all complain! O Witness of all secret communications! O

Reliever of all troubles! Verily You see but cannot be seen, and You are in the highest viewpoint; I beg You for paradise and whatever brings me closer to it from words and actions, and I seek Your protection from the hellfire and whatever brings me closer to it from words and actions. O Allāh! I beseech You for the best of Your good pleasure and paradise, and I seek Your protection from the worst of Your wrath and the hellfire. O Allāh! I ask for the good that You know and seek protection from the evil that You know, for verily You are the knower of the unseen.¹¹⁷

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سُوءِ الْقَضَاءِ وَسُوءِ الْقَدَرِ، وَسُوءِ الْمُنْظَرِ فِي
الْأَهْلِ وَالْمَالِ وَالْوَالِدِ.

O Allāh! I seek Your protection from a bad fate and a bad destiny and a look that is harmful to my family, property and children.¹¹⁸

26. Also: From his ﷺ supplications:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غِنَى يُطْغِيَنِي، وَفَقْرٍ يُنْسِيَنِي، وَهَوًى يُرْدِيَنِي، وَعَمَلٍ يُجْزِيَنِي، وَجَارٍ يُؤْذِيَنِي.

O Allāh! I seek Your protection from wealth that causes me to transgress, and from poverty that makes me forget (Your bounties), and from the desire that ruins me, and from the action that disgraces me and from the neighbor who disturbs me.¹¹⁹

106. Also: From his ﷺ supplications:

اللَّهُمَّ اجْعَلْنَا مَشْغُولِينَ بِأَمْرِكَ، آمِنِينَ بِوَعْدِكَ، آيِسِينَ مِنْ
 خَلْقِكَ، آنِسِينَ بِكَ، مُسْتَوْحِشِينَ مِنْ غَيْرِكَ، رَاغِبِينَ
 بِقَضَائِكَ، صَابِرِينَ عَلَى بَلَائِكَ، شَاكِرِينَ عَلَى نِعْمَائِكَ،
 مُتَلَذِّذِينَ بِذِكْرِكَ، فَرِحِينَ بِكِتَابِكَ، مُنَاجِينَ إِيَّاكَ أَنَاءَ اللَّيْلِ
 وَأَطْرَافِ النَّهَارِ، مُسْتَعِدِّينَ لِلْمَوْتِ، مُشْتَاقِينَ إِلَى لِقَائِكَ،
 مُبْغِضِينَ لِلدُّنْيَا، مُحِبِّينَ لِلْآخِرَةِ، وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ، وَلَا
 تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

O Allāh! Make us occupied in following Your commandments, trust in Your promise, lose hope in Your creation, become close with You, feel repelled by other than You, are pleased with Your decree, patient with Your

trials, thankful for Your blessings, enjoy Your remembrance, are happy with Your book, whisper to You in the darkness of the night and the light of day, are ready for death, crave for meeting with You, hate this world and love the hereafter; and grant us what You have promised us by Your prophets and do not disgrace us on the Day of Resurrection, surely You do not break Your promises.¹²⁰

107. In al-Kāfī: In his narration from Aḥmad ibn Muḥammad ibn Khālīd which he attributed to one of the infallibles who said: Jibra'il عليه السلام came to the Noble Prophet ﷺ and said to him: “Your Lord says to you: If you wish to worship me in the day and night as I am worthy of being worshipped, then raise your hands to me and say:

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَا
مُنْتَهَى لَهُ دُونَ عِلْمِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَا أَمَدَ لَهُ دُونَ مَشِيئَتِكَ،

وَلَكَ الْحَمْدُ حَمْدًا لَا جَزَاءَ لِقَائِهِ إِلَّا رِضَاكَ. اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ
 وَلَكَ الْأَمْنُ كُلُّهُ، وَلَكَ الْفَخْرُ كُلُّهُ، وَلَكَ الْبَهَاءُ كُلُّهُ، وَلَكَ التُّمُّ كُلُّهُ،
 وَلَكَ الْعِزَّةُ كُلُّهَا، وَلَكَ الْجَبُّوتُ كُلُّهَا، وَلَكَ الْعِظَمَةُ كُلُّهَا، وَلَكَ
 الدُّنْيَا كُلُّهَا، وَلَكَ الْآخِرَةُ كُلُّهَا، وَلَكَ اللَّيْلُ وَالتَّهَامُ كُلُّهُ، وَلَكَ
 الخَلْقُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ، عَلَانِيَتُهُ
 وَسِرُّهُ. اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا أَبَدًا، أَنْتَ حَسَنُ الْبَلَاءِ، جَلِيلُ
 التَّنَائِ، سَابِغُ التَّبَعْمَاءِ، عَدْلُ الْقَضَاءِ، جَزِيلُ الْعَطَاءِ، حَسَنُ الْآلَاءِ،
 إِلَهٌ مَنْ فِي الْأَرْضِ وَإِلَهُ مَنْ فِي السَّمَاءِ. اللَّهُمَّ لَكَ الْحَمْدُ فِي السَّبْعِ
 الشِّدَارِ، وَلَكَ الْحَمْدُ فِي الْأَرْضِ الْمِهَادِ، وَلَكَ الْحَمْدُ طَائِقَةَ الْعِيَادِ،

وَلَكَ الْحَمْدُ سَعَةَ الْبِلَادِ، وَلَكَ الْحَمْدُ فِي الْجِبَالِ الْأَوْتَادِ، وَلَكَ الْحَمْدُ
 فِي اللَّيْلِ إِذَا يَغْشَى، وَلَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّى، وَلَكَ الْحَمْدُ فِي
 الْآخِرَةِ وَالْأُولَى، وَلَكَ الْحَمْدُ فِي الْمُنَانِي وَالْقُرْآنِ الْعَظِيمِ. وَسُبْحَانَ
 اللَّهِ وَبِحَمْدِهِ وَالْأَرْضِ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتِ
 مَطْوِيَّاتٍ بِيَمِينِهِ، سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ، سُبْحَانَ اللَّهِ
 وَبِحَمْدِهِ، كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ. سُبْحَانَكَ رَبَّنَا وَتَعَالَيْتَ
 وَتَبَارَكْتَ وَتَقَدَّسْتَ، خَلَقْتَ كُلَّ شَيْءٍ بِقُدْرَتِكَ، وَقَهَرْتَ كُلَّ
 شَيْءٍ بِعِزَّتِكَ، وَعُلُوتَ فَوْقَ كُلِّ شَيْءٍ بِإِزْفَاعِكَ، وَعَلَبْتَ كُلَّ شَيْءٍ
 بِقُوَّتِكَ، وَابْتَدَعْتَ كُلَّ شَيْءٍ بِحِكْمَتِكَ وَعِلْمِكَ، وَبَعَثْتَ الرَّسُلَ

بِكُتُبِكَ، وَهَدَيْتَ الصَّالِحِينَ بِإِذْنِكَ، وَأَيَّدْتَ الْمُؤْمِنِينَ بِنَصْرِكَ،
 وَفَهَّرْتَ الْخَلْقَ بِسُلْطَانِكَ، لَا إِلَهَ إِلَّا أَنْتَ، وَحَدَاكَ لَا شَرِيكَ لَكَ،
 لَا نَعْبُدُ غَيْرَكَ، وَلَا نَسْأَلُ إِلَّا إِيَّاكَ، وَلَا نَرْغِبُ إِلَّا إِلَيْكَ، أَنْتَ
 مَوْضِعُ شُكْرِنَا، وَهُدًى رَغْبَتِنَا، وَإِلَهْنَا وَمَلِكُنَا.

O Allāh! All praise be to You – praise which is eternal with Your Everlastingness. All praise be to You – praise that is unending but by Your knowledge. All praise be to You – praise that has no limit in duration but by Your will. All praise be to You – praise that gives no reward to its utterer apart from Your pleasure. O Allāh! All praise is for You, and all graciousness is from You, and all pride is Yours, and all magnificence is Yours, and all light is Yours, and all respect is Yours, and all power is Yours, and all might is Yours, and the whole world is Yours, and the whole

hereafter is Yours, and all the nights and days are Yours, and all creation is Yours, and in Your hand is all good, and to You return all affairs, open or secret. O Allāh! All praise is for You – an everlasting praise. You are the Best Tester, the Most Praiseworthy, Ample in blessings, Just in passing decrees, Most Generous in giving, the Best Bestower of bounties, Lord of all who are in the earth, and Lord of all in the heavens.

O Allāh! All praise is for You in the seven years of hardship, and for You is all praise in the wide expanse of the earth, and all praise is for You as much as the ability of the servants, and all praise is for You up to the limits of the land, and all praise is for You in the mountains that act as pegs, and all praise is for You in the night when it draws a veil, and all praise is for You in the day when it shines in brightness, and all praise is for You in the hereafter and the former, and all praise is for You in the Seven Oft-repeated Verses and the Glorious Qur'ān. Glory and praise be to

Allāh; and the whole earth will be in His grip on the Day of Resurrection and the heavens will be rolled up in His right hand. Glory be to Him, and far is He above the partners they ascribe to Him; Glory and praise be to Allāh, all things will perish except He.

Glory be to You our Lord, the Sublime, the Divine, the Noble; You created everything with Your power, and You overpower everything by Your might, and You have risen above everything with Your exaltedness, and You have conquered everything with Your strength, and You originated everything with Your wisdom and knowledge, and You sent the prophets with Your books, and You guided the righteous with Your permission, and You helped the believers with Your divine succor, and You ruled over the creation with Your sovereignty. There is no god but You - alone without any partner; we do not worship anyone other than You, and we do not ask anyone but You, and we do not desire anything but closeness to

You. You are the One to whom we complain, and You are the goal of our desires, and our Lord and our Master.¹²¹

108. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad from his fathers from ‘Alī عليه السلام who said: When the tablecloth was laid in front of the Noble Prophet ﷺ he would say:

اللَّهُمَّ اجْعَلْهَا نِعْمَةً مَحْضُورَةً مَشْكُورَةً مَوْضُوعَةً بِالْجَنَّةِ.

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

109. In ‘Awārif al-Ma‘ārif: From al-‘Irbās ibn Sāriyah who said: The Noble Prophet ﷺ used to supplicate:

اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي وَسَمْعِي وَبَصْرِي وَأَهْلِي
وَمَالِي وَمِنْ الْمَاءِ الْبَارِدِ.

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

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رِبَاءً، وَمِنْ مَالٍ يَكُونُ عَلَيَّ ضِياعاً، وَمِنْ زَوْجَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيئَتِي، وَمِنْ خَلِيلٍ مَا كَرِهَ عَيْنَاهُ تَرَانِي وَقَلْبُهُ يَرَعَانِي، إِنْ رَأَى خَيْراً دَفَنَهُ، وَإِنْ رَأَى شَرًّا أَدَاعَهُ، وَأَعُوذُ بِكَ مِنْ وَجَعِ الْبَطْنِ.

O Allāh! I seek Your protection from a son who subjugates me, and from wealth that is the cause of my ruin, and from the wife who makes me old before my time, and from the conspiring friend whose eyes see me but his heart envies me - if he sees any good (action from me) he conceals it

and if he sees any bad he spreads it; and I seek Your protection from the pain of the stomach.¹²⁴

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ، أَوْ أُضِلَّ فِي هُدَاكَ، أَوْ أُذَلَّ
 فِي عِزِّكَ، أَوْ أُضَامَ فِي سُلْطَانِكَ، أَوْ أُضْطَهَدَ وَالْأَمْرُ إِلَيْكَ. اللَّهُمَّ
 إِنِّي أَعُوذُ بِكَ أَنْ أَقُولَ زُورًا، أَوْ أَعْمَشِي فُجُورًا، أَوْ أَكُونَ بِكَ
 مَعْرُورًا.

O Allāh! I seek Your protection from becoming poor in Your Wealth, or going astray in Your Guidance, or becoming abased in Your Exaltedness, or getting treated unjustly in Your Dominion, or being persecuted while all affairs return to You. O Allāh! I seek Your protection from speaking lies, or being immoral, or being arrogant in front of You.¹²⁵

58. HIS VEIL

112. In al-Biḥār from al-Kharā'ij: It is narrated that the Noble Prophet ﷺ used to pray in front of the Ḥajr al-Aswad, facing the Ka'bah and facing Bayt al-Maqdis; and he would not be seen until he had completed his prayer, and would be veiled by the verse:

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
حِجَابًا مَسْتُورًا﴾

And when you recite the Qur'ān we place between you and those who do not believe a hidden barrier¹²⁶ and the verse:

﴿أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ﴾

These are they on whose hearts Allāh has set a seal¹²⁷ and the verse:

﴿وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا﴾

And We have put coverings on their hearts and deafness in their ears lest they understand¹²⁸ and:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ

سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً﴾

Have you then considered him who takes his lowly desire for his god, Allāh has left him astray having knowledge and has set a seal on his hearing and his heart and has put a cover on his sight.^{129 130}

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، شَجَرَةَ التُّمُودِ وَمَوْضِعَ الرِّسَالَةِ
 ... وَهَذَا شَهْرُ نَبِيِّكَ سَيِّدِ مُرْسَلِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، شَعْبَانَ
 الَّذِي حَقَّقْتَهُ مِنْكَ بِالرَّحْمَةِ وَالرِّضْوَانِ، الَّذِي كَانَ رَسُولُكَ
 صَلَوَاتِكَ عَلَيْهِ وَآلِهِ يَدُؤُا فِي صِيَامِهِ وَقِيَامِهِ فِي لَيَالِيهِ وَأَيَّامِهِ بُحُوعاً
 لَكَ فِي إِكْرَامِهِ وَإِعْظَامِهِ إِلَى مُحَلِّ حَمَامِهِ. اللَّهُمَّ فَأَعِنَّا عَلَى
 الْإِسْتِثْنَانِ بِسُنَّتِهِ فِيهِ وَنَيْلِ الشَّفَاعَةِ لَدَيْهِ...

O Allah! Bless Muḥammad and the progeny of Muḥammad, the evergreen tree of prophethood, the destination of the Divine Message... and this is the month of Your prophet, master of Your messengers, salutations be upon him and his progeny - Sha‘bān, (the month) that You have surrounded with mercy and pleasure; the month in

which Your messenger would be untiring in his fasting and prayers, in its nights and days, subjugating himself in front of You in his glorification and extolment until he passed away. O Allāh! Help us to act upon his sunnah in this month and to receive his intercession...¹³¹

114. In the Kashkul of Shaykh Bahāi: In the writing of my father, may he be blessed: ‘Atā’ was questioned about the meaning of the saying of the Noble Prophet ﷺ: “The best du‘ā is my du‘ā and the du‘ā of the prophets before me, and it is:

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

There is no god but Allāh, alone, alone, alone, having no partners, His is the kingdom and for Him is all praise, He

gives life and death; He is living and will not die, by His hand is all good and He has power over all things.”

Then he said: This is not a du‘ā (as such), rather it is glorification and praise.¹³²

59. HIS DU‘Ā WHEN BURNING INCENSE

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

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ. اللَّهُمَّ طِيبْ عُرْفَنَا، وَزَكِّ
 رَوَائِحَنَا، وَأَحْسِنْ مُنْقَلَبَنَا، وَاجْعَلِ التَّقْوَى زَادَنَا، وَالْجَنَّةَ مَعَادَنَا،
 وَلَا تُفَرِّقْ بَيْنَنَا وَبَيْنَ عَافِيَتِنَا إِيَّانَا وَكَرَامَتِنَا لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ.

All praise is due to Allāh, the One by whose blessing all virtues are complete. O Allāh! Make our scent pleasant, and increase our fragrance, and make good the place of our return, and make piety our provision, and paradise our final destination, and do not separate from us our well-being and Your bounties, surely You have power over all things.¹³³

60. HIS DAILY DHIKR

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

اللَّهُمَّ اغْفِرْ لَنَا مَا أَخْطَأْنَا وَمَا تَعَمَّدْنَا وَمَا أَسْرَرْنَا وَمَا أَنْتَ أَعْلَمُ بِهِ
مِنَّا، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.

O Allāh! Forgive us for what we did by mistake and what we did on purpose, and what we concealed and what You

know more of than us, You are the Foremost and You are the Last, there is no god but You.¹³⁴

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

اللَّهُمَّ مُقَلِّبِ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

O Allāh - the Transformer of hearts! Make my heart steadfast on Your religion.

I said: “O Prophet of Allāh! And are hearts transformed?” He said: “Yes. Allāh did not create any human being but that his heart was between two fingers from the fingers of Allāh, so if He willed he would make it upright and if He willed he would make it deviate.”¹³⁵

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

سُبْحَانَ مَنْهُ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ.

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

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

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكُنَا بَعْدَ آيَاتِكَ، وَعَافِنَا قَبْلَ ذَلِكَ.

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

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ.

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

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

اللَّهُمَّ نَاشِئاً نَافِعاً.

O Allāh! Make it a beneficial cloud.¹³⁸

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

اللَّهُمَّ اجْعَلْهَا رِيحاً حَافِئاً وَلَا تَجْعَلْهَا رِيحاً.

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

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

اللَّهُمَّ إِنَّكَ تَرَى وَلَا تُرَى، وَأَنْتَ بِالْمُنْظَرِ الْأَعْلَى، وَأَنْتَ إِلَيْكَ
 الْمُنْتَهَى وَالرُّجْعَى، وَأَنْتَ لَكَ الْآخِرَةُ وَالْأُولَى، وَأَنْتَ لَكَ الْمَمَاتَ
 وَالْمَحْيَا، رَبِّ أَعُوذُ بِكَ أَنْ أُذِلَّ وَأُخْزَى.

O Allāh! You see but cannot be seen, and You are at the highest viewpoint, and to You is the final destination and return, and Yours are the end and the beginning, and Yours are the place of death and life. O Lord! I seek Your protection from being disrespected and disgraced.”¹⁴⁰

Notes for Section Two

¹ Makārim al-Akhlāq: 246

² ‘Awārif al-Ma‘ārif: 129

³ Mahajjat al-Bayḍā’ 4:75

⁴ al-Kāfi 2:539

⁵ al-Faqih 1:480, Makārim al-Akhlāq: 39

⁶ Sūrat al-Baqarah (2): 255-257

⁷ al-Kāfi 2:536

⁸ Makārim al-Akhlāq: 292

⁹ Sūrat al-Baqarah (2): 255-257

¹⁰ al-Kāfi 2:536

¹¹ Makārim al-Akhlāq: 203

¹² We did not find it in al-Irshād, but we found it in al-Wasā’il 17:204

¹³ Iqbāl al-A‘māl: 116

¹⁴ Sunan Abī Dāwud 3:366

¹⁵ al-Kāfi 3:69

¹⁶ Musakkin al-Fu‘ād: 108

¹⁷ Amāli al-Ṭūsī 2:252

¹⁸ Ṭibb al-A‘immah: 83

¹⁹ Makārim al-Akhlāq: 401

²⁰ Majmu‘at Warrām: 255

²¹ Musakkin al-Fu‘ād: 56

²² Sūrat al-Aḥzāb (33): 22

²³ al-Ihtijāj: 486

²⁴ This title is rightfully reserved for Imam ‘Alī عليه السلام but Imam al-Riḍā عليه السلام had to use this title for Ma‘mun as a form of dissimulation.

²⁵ ‘Uyūn Akhbar al-Riḍā 2:149

²⁶ al-Faqih 1:527

²⁷ ‘Awārif al-Ma’ārif: 284

²⁸ al-Gharāt 1:246

²⁹ Bihār al-Anwār 85:137

³⁰ Fadhā’il al-Ash’hur al-Thalāthah: 134-135

³¹ al-Da‘awāt: 47, al-Mustadrak 4:427

³² ‘Uddat al-Dā‘i: 196

³³ Amāli al-Ṭūsī 2:198 (It has not been narrated here from al-Ḥusain عليه السلام), Makārim al-Akhlāq: 267, Majmu‘at Warrām: 320

³⁴ al-Ja‘fariyāt: 186

³⁵ Tafsīr Rūḥ al-Jinān 1:26, and al-Nūri has mentioned it in al-Mustadrak 5:307

³⁶ ‘Awālī al-La’ālī 1:145, al-Mustadrak 8:137, Majma‘ al-Bayān 9:41 – Sūrat al-Zukhruf, Biḥār al-Anwār 76:293

³⁷ ‘Awālī al-La’ālī 1:156

³⁸ Makārim al-Akhlāq: 36, Da’āim al-Islām 2:157, Kashf al-Ghummah 1:164

³⁹ Makārim al-Akhlāq: 36

⁴⁰ Ibid.

⁴¹ Iḥyā’ ‘Ulūm al-Dīn 2:367

⁴² Amālī al-Ṭūsī 2:209

⁴³ Dalā’il al-Imāmah: 7, Biḥār al-Anwār 83:23, al-Mustadrak 3:394

⁴⁴ Makārim al-Akhlāq: 38, al-Mustadrak 5:36

⁴⁵ Makārim al-Akhlāq: 38

⁴⁶ Makārim al-Akhlāq: 38, al-Kāfī 2:536

⁴⁷ al-Kāfī 6:293

⁴⁸ Makārim al-Akhlāq: 27

⁴⁹ Makārim al-Akhlāq: 27 and 143

⁵⁰ al-Kāfī 6:294, al-Maḥāsīn: 436

⁵¹ al-Kāfī 6:336, ‘Uyūn Akhbār al-Riḍā 2:38

⁵² al-Maḥāsīn: 437

⁵³ Iqbāl al-A‘māl: 116

⁵⁴ Amālī al-Ṣadūq: 219

⁵⁵ al-Faqīh 1:23 and 25

⁵⁶ Kāmil al-Ziyārāt: 322, al-Faqīh 1:179

⁵⁷ Kāmil al-Ziyārāt: 320, Biḥār al-Anwār 102:296

⁵⁸ al-Kāfi 2:97, something similar to it is mentioned in al-Amālī al-Ṭūsī 1:49

⁵⁹ Makārim al-Akhlāq: 19

⁶⁰ Da'aim al-Islām 1:145, Fayḍ al-Qādir 5:143

⁶¹ al-Ja'fariyāt: 41, Sūrat Āle 'Imrān (3): 8

⁶² al-Faqīh 1:489, Tafsīr al-'Ayyāshi 1:165 – Sūrat Āle 'Imrān (3)

⁶³ al-Faqīh 1:487, Biḥār al-Anwār 87:205

⁶⁴ al-Kāfi 4:95, Tahdhib al-Aḥkām 4:200, al-Faqīh 2:106, Makārim al-Akhlāq: 27, al-Ja'fariyāt: 60, Fayḍ al-Qādir 5:107

⁶⁵ al-Nūrī quotes it in al-Mustadrak 5:52

⁶⁶ al-Kāfi 2:548, Biḥār al-Anwār 86:2

⁶⁷ al-Ja'fariyāt: 34, al-Mustadrak 5:106

⁶⁸ Amālī al-Ṭūsī 1:158, Biḥār al-Anwār 86: 134

⁶⁹ al-Majlisi quotes it from Biḥār al-Anwār 86: 130

⁷⁰ Iqbāl al-A'māl: 320, Biḥār al-Anwār 35:289

⁷¹ We did not find it in al-Iqbāl but it has been narrated in Falāḥ al-Sā'il: 171, al-Mustadrak 5:94

⁷² Biḥār al-Anwār 86: 217

⁷³ al-Ja‘fariyyāt: 40

⁷⁴ Kanz al-Fawā‘id 1:385, Biḥār al-Anwār 86:18

⁷⁵ Iqbāl al-A‘māl: 553

⁷⁶ Ibid., 699-700

⁷⁷ Ibid., 702

⁷⁸ Amālī al-Ṭūsī 2:109

⁷⁹ Iqbāl al-A‘māl: 17, al-Kāfī 4:70, al-Faqih 2:100, Tahdhīb al-Aḥkām 4:196

⁸⁰ al-Kāfī 2:503

⁸¹ Ibid.

⁸² Amālī al-Ṭūsī 2:210, Majmu‘at Warrām: 322, Biḥār al-Anwār 86:266 and 93:216

⁸³ What is commonly referred to as *Tasbiḥ* in Persian , Urdu etc. (Tr.)

⁸⁴ al-Da‘awāt:61, al-Mustadrak 5:124

⁸⁵ Sūrat al-Nās (114) and Sūrat al-Falaq (113). (Tr.)

⁸⁶ Tibb al-A‘immah ﷺ: 39, Biḥār al-Anwār 7:95 and al-Ja‘fariyyāt: 216

⁸⁷ al-Da‘awāt: 208 and Biḥār al-Anwār 95:31

⁸⁸ Tibb al-A‘immah ﷺ: 37, Biḥār al-Anwār 95:20, Qurb al-Isnād: 46, al-Kāfī 8:109

⁸⁹ Biḥār al-Anwār 95:129, Makārim al-Akhlāq: 413

⁹⁰ Biḥār al-Anwār 95:144, The Tafsīr attributed to Imam al-‘Askari ﷺ: 178

- ⁹¹ Amāli al-Ṭūsī 2:125
- ⁹² Qurb al-Isnād:4, Biḥār al-Anwār 95:341
- ⁹³ Sūrat al-An‘ām (6): 25
- ⁹⁴ Sūrat al-Isrā’ (17): 46
- ⁹⁵ Sūrat al-Aḥzāb (33): 25
- ⁹⁶ Sūrat al-Ṣaff (61): 14
- ⁹⁷ Muḥaj al-Da‘awāt: 296
- ⁹⁸ al-Kāfi 2:524, Biḥār al-Anwār 86:289
- ⁹⁹ al-Khisāl 2:510
- ¹⁰⁰ Muḥaj al-Da‘awāt: 10
- ¹⁰¹ al-Mujtabā: 2
- ¹⁰² Biḥār al-Anwār 95:197
- ¹⁰³ ‘Uyūn Akhbār al-Riḍā 2:70
- ¹⁰⁴ Iqbāl al-A‘māl: 627-628, Biḥār al-Anwār 98:376
- ¹⁰⁵ Iqbāl al-A‘māl: 628, Biḥār al-Anwār 98:376
- ¹⁰⁶ Ibid.
- ¹⁰⁷ Falāḥ al-Sā’il: 171-172
- ¹⁰⁸ Ibid., 138-1401
- ¹⁰⁹ al-Faqih 1:335, Biḥār al-Anwār 86:186

¹¹⁰ al-Mustadrak 7:446, Biḥār al-Anwār 98:74, Iqbāl al-A‘mal: 63

¹¹¹ Tafsīr al-Qummī 2:11, Biḥār al-Anwār 86:238 and 18:329

¹¹² Muḥāsabat al-Nafs: 30

¹¹³ Biḥār al-Anwār 95:164

¹¹⁴ Amālī al-Shaykh al-Mufid: 347

¹¹⁵ Muḥaj al-Da‘awāt: 90

¹¹⁶ Ibid., 70

¹¹⁷ al-Irshād al-Daylamī: 82

¹¹⁸ Jāmi‘ al-Akḥbār: 132

¹¹⁹ Ibid.

¹²⁰ Ibid.

¹²¹ al-Kāfī 2:571

¹²² al-Ja‘fariyāt: 216

¹²³ ‘Awārif al-Ma‘ārif: 454

¹²⁴ al-Faqih 3:558

¹²⁵ Muḥaj al-Da‘awāt: 102

¹²⁶ Sūrat al-Isrā’ (17): 45

¹²⁷ Sūrat al-Naḥl (16): 108, Sūrat Muḥammad (47):16

¹²⁸ Sūrat al-Isrā’ (17): 46

¹²⁹ Sūrat al-Jāthiyah (45): 23

¹³⁰ Biḥār al-Anwār 95:218

¹³¹ Ibid., 687

¹³² al-Kashkūl 2:209

¹³³ Biḥār al-Anwār 76:143

¹³⁴ Ibid.

¹³⁵ al-Durr al-Manthūr 2:8 – Sūrat Āle ‘Imrān (3)

¹³⁶ Majma‘ al-Bayān 6:283, Biḥār al-Anwār 59:356

¹³⁷ Majma‘ al-Bayān 6:283, Biḥār al-Anwār 59:357

¹³⁸ Amāli al-Ṭūsī 1:128

¹³⁹ Biḥār al-Anwār 60:17

¹⁴⁰ Muhaj al-Da‘awāt: 172, Biḥār al-Anwār 94:268

