

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

Supplications after Salat:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الدُّعَاءُ بَعْدَ الْفَرِيضَةِ أَفْضَلُ مِنَ الصَّلَاةِ تَتَقَالًا .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The supplication after the Obligatory (*Salāt*) is superior than the *Salāt* prayed voluntarily'.¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ (عَلَيْهَا السَّلَام) قَبْلَ أَنْ يَنْتَهِيَ رِجْلَيْهِ مِنْ صَلَاةِ الْفَرِيضَةِ غَفَرَ اللَّهُ لَهُ وَ يُبَدَأُ بِالتَّكْبِيرِ .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'The one who Glorifies with the Glorification (*Tasbeeh*) of Fatima Al-Zahra^{asws} before bending his legs from the Obligatory *Salāt*, Allah^{azwj} would Forgive (his sins) for him, and let him begin with the exclamation of *Takbir*'.²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا شَكَّكَتَ فِي تَسْبِيحِ فَاطِمَةَ الزَّهْرَاءِ (عَلَيْهَا السَّلَام) فَأَعِدْ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, raising it, said,

'Abu Abdullah^{asws} said: 'When you have a doubt in the Glorification (*Tasbeeh*) of Syeda Fatima Al-Zahra^{asws}, so repeat'.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنِ الْحَيْثَرِيِّ عَنِ الْحُسَيْنِ بْنِ ثَوْبَانَ وَ أَبِي سَلَمَةَ السَّرَّاجِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ هُوَ يُلْعَنُ فِي ذُبْرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةَ مِنَ الرِّجَالِ وَ أَرْبَعًا مِنَ النِّسَاءِ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ مُعَاوِيَةُ وَ يُسَمِّيهِمْ وَ فُلَانُهُ وَ فُلَانُهُ وَ هِنْدٌ وَ أُمُّ الْحَكَمِ أَخْتُ مُعَاوِيَةَ .

¹ Al Kafi V 3 – The Book of Salāt CH 32 H 5

² Al Kafi V 3 – The Book of Salāt CH 32 H 6

³ Al Kafi V 3 – The Book of Salāt CH 32 H 11

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Al Khaybari, from Al Husayn Bin Suweyr, and Abu Salma Al Sarraj who both said,

‘We heard Abu Abdullah^{asws}, and he^{asws} was sending ‘Laan’ (asking for Allah^{azwj}’s wrath) at the end of every Prescribed (*Salāt*), on four from the men and four from the women. So and so, and so and so, and so and so, and Muawiya’, (and he^{asws} named them), ‘And so and so woman, and so and so woman, and Hinda, and Umm Al-Hakam - the sister of Muawiya’.⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ابْنُ الرِّضَا (عَلَيْهِ السَّلَام)
هَذَا الدُّعَاءَ وَ عَلَّمَنِيهِ وَ قَالَ مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلَّا تيسَّرَتْ لَهُ وَ كَفَاهُ اللَّهُ مَا أَهَمَّهُ

A number of our companions, from sahl Bin Ziyad, from one of our companions, from Muhammad Bin Al Faraj who said,

‘Abu Ja’far Ibn Al-Reza^{asws} wrote to me with this supplication, and taught it and said: ‘The one who says this at the end of Al-Fajr *Salāt*, would not seek a need except it would be Eased for him, and Allah^{azwj} would Suffice him for what worries him –

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ
بَصِيرٌ بِالْعِبَادِ

‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and *Salawāt* be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and I delegate my matters to Allah^{azwj}, that Allah^{azwj} is All-seeing with his servants.

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْغَمِّ وَ كَذَلِكَ نُنْجِي
الْمُؤْمِنِينَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسَّ مِنْهُمْ شَيْءٌ

[40:45] So Allah Saved him from the evil of what they planned [21:87] There is no god but You, Glory be to You; surely I am from the unjust ones [21:88] So We Answered him and Delivered him from the grief and thus do We Deliver the Believers [3:173] Allah is Sufficient for us and most excellent is the Protector [3:174] So they returned with Favour from Allah and (His) Grace, no evil touched them

⁴ Al Kafi V 3 – The Book of Salāt CH 32 H 10

مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ لَا مَا شَاءَ
النَّاسُ مَا شَاءَ اللَّهُ وَ إِن كَرِهَ النَّاسُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ الْخَالِقُ
مِنَ الْمَخْلُوقِينَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ الَّذِي لَمْ يَزَلْ حَسْبِيَ مُنْذُ
قَطُّ حَسْبِيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Whatever Allah^{azwj} so Desires. There is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent, not what the people desire. Whatever Allah^{azwj} so Desires and even if the people dislike it. Sufficient for me is the Lord^{azwj} from the lords. Sufficient for me is the Creator from the created beings. Sufficient for me is the Sustainer from the sustained beings. Sufficient for me is the One Who will not cease to be. Sufficient for me since ever. Sufficient for me is Allah^{azwj}, Who, there is no god except Allah^{azwj}. He^{azwj} is upon Whom I rely, and He^{azwj} is the Lord^{azwj} of the Magnificent Throne’.

و قَالَ إِذَا أَنْصَرَفْتَ مِنْ صَلَاةٍ مَكْتُوبَةٍ فَقُلْ

And he^{asws} said: ‘When you finish from the Prescribed *Salāt*, so say,

رَضِيتُ بِاللَّهِ رَبًّا وَ بِمُحَمَّدٍ نَبِيًّا وَ بِالْإِسْلَامِ دِينًا وَ بِالْقُرْآنِ كِتَابًا وَ بِفُلَانٍ وَ
فُلَانٍ أَيْمَةً اللَّهُمَّ وَلِيُّكَ فُلَانٌ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ
وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ وَ اْمُدِّدْ لَهُ فِي عُمْرِهِ وَ اجْعَلْهُ الْقَائِمَ
بِأَمْرِكَ وَ الْمُتَّصِرَ لِدِينِكَ

‘I am pleased with Allah^{azwj} as Lord^{azwj}, and with Muhammad^{saww} as Prophet^{saww}, and with Al-Islam as Religion, and with Al-Quran as a Book, and with so and so, and so and so as Imams^{asws}. O Allah^{azwj}! So and so is a Guardian^{asws} of Yours^{azwj}, therefore Protect him from in front of him^{asws}, and from behind him^{asws}, and from his^{asws} right, and from his^{asws} left, and from above him^{asws}, and from beneath him^{asws}, and Extend for him^{asws} in his^{asws} life-span, and Make him^{asws} as the Rising One^{asws} with Your^{azwj} Command, and the helper for Your^{azwj} Religion.

وَأَرِهَ مَا يُحِبُّ وَ مَا تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَ ذُرِّيَّتِهِ وَ فِي أَهْلِهِ وَ مَالِهِ وَ فِي
شِيعَتِهِ وَ فِي عَدُوِّهِ وَ أَرِهَهُمْ مِنْهُ مَا يَحْذَرُونَ وَ أَرِهَ فِيهِمْ مَا يُحِبُّ وَ تَقَرُّ بِهِ عَيْنُهُ
وَ اشْفِ صُدُورَنَا وَ صُدُورَ قَوْمِ مُؤْمِنِينَ

And Show him what he^{asws} loves and what his^{asws} eyes would be delighted with, in himself^{asws}, and his^{asws} offspring, and in his^{asws} family, and his^{asws} wealth, and in his^{asws} Shias, and in his^{asws} enemies, and Show them from him^{asws} what they are bearing, and Show him^{asws} in them what he^{asws} loves, and what his^{asws} eyes would be delighted with, and Heal our chests and the chests of the group of *Momineen*'.

قَالَ وَ كَانَ النَّبِيُّ (صلى الله عليه وآله) يَقُولُ إِذَا فَرَغَ مِنْ صَلَاتِهِ

He^{asws} said: 'And the Prophet^{saww} was saying whenever he^{saww} was free from his^{saww} *Salāt*:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ إِسْرَافِي عَلَى نَفْسِي وَ مَا
أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ بِعِلْمِكَ الْغَيْبِ وَ
بِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي فَأُحْيِنِي وَ تَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا
لِي

'O Allah^{azwj}! Forgive for me^{saww} the sins (of my^{saww} Shias), whatever has preceded, and whatever is delayed, and whatever was in secret, and whatever was in public, and whatever was extravagance upon myself^{saww} and what You^{azwj} are more Knowing with than I^{saww} am. O Allah^{azwj}! You^{azwj} are the Preceding One^{azwj} and I^{saww} am the following one. There is no god except for You^{azwj}. You^{azwj}, with Your^{azwj} Knowledge of the unseen and by Your^{azwj} Power upon Your^{azwj} creatures in their entirety Know the life which is better for me^{saww}, therefore Cause me^{saww} to live and Cause me^{saww} to die when You^{azwj} Know of a (manner of) dying which is better for me^{saww}.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي السِّرِّ وَالْعَلَانِيَةِ وَكَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرَّضَا وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَقُرَّةَ عَيْنٍ لَا يَنْقُطُ وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَبَرَكَاتِ الْمَوْتِ بَعْدَ الْعَيْشِ وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةَ الْمَنْظَرِ إِلَى وَجْهِكَ وَشَوْقًا إِلَى رُؤْيَيْكَ وَلِقَائِكَ مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مَضِلَّةٍ

O Allah^{azwj}! I^{saww} ask You^{azwj} for being fearful of You^{azwj} during the privacy and publicly, and of (speaking the) word of truth during the anger, and the pleasure, and the moderation during the poverty and the riches. And I^{saww} ask You^{azwj} of bliss which does not run out, and a delight of the eyes which does not get cut-off. And I^{saww} ask You^{azwj} of the pleasure with the Ordainment and Blessings of the death after the life, and the coolness of the life after the death, and the pleasure of the looking at Your^{azwj} Face, and desire to see You^{azwj} and meet You^{azwj}, from without being harmed by a harm nor a misleading strife.

اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مَهْدِيِّينَ اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَزِيمَةَ الرَّشَادِ وَالثَّبَاتِ فِي الْأَمْرِ وَالرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عَافِيَتِكَ وَأَدَاءَ حَقِّكَ وَأَسْأَلُكَ يَا رَبِّ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ وَأَسْأَلُكَ خَيْرَ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ فَإِنَّكَ تَعْلَمُ وَلَا نَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ .

O Allah^{azwj}! Adorn us with the adornment of the *Eman*, and Make us to be calm Guided ones. O Allah^{azwj}! Guide us to be among the ones You^{azwj} Guided. O Allah^{azwj}! I^{saww} ask You^{azwj} of the Determination of righteous reasoning, and the steadfastness in the matters and the reasoning. And I^{saww} ask You^{azwj} for thanking for Your^{azwj} Bounties, and goodness of Your^{azwj} health, and paying Your^{azwj} right. And I^{saww} ask You^{azwj}, O Lord^{azwj}, for the sound heart, and a truthful tongue, and seeking Forgiveness to what You^{azwj} Know of. And I^{saww} ask You^{azwj} of the best of what You^{azwj} Know of and I^{saww} seek Refuge with You^{azwj} from the evil of what You^{azwj} Know, for You^{azwj} Know what we do not know, and You^{azwj} are the Knower of the unseen”.⁵

⁵ Al Kafi V 2 – The Book Of Supplication CH 52 H 6