

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 before and after Salat:

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا افْتَتَحْتَ الصَّلَاةَ فَارْفَعْ كَفَّيْكَ ثُمَّ ابْسُطْهُمَا بَسْطًا ثُمَّ كَبِّرْ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ قُلْ

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu' Umayr from Hammad ibn 'Uthman from al-Halabi who has said the following:

"Abu 'Abd Allah^{asws} has said: Initiate Salat by raising your hands and by opening them, then saying **three times, 'Allah^{azwj} is great** and then say,

اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاعْفُرْ
لِي ذَنْبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ تُكَبِّرُ تَكْبِيرَتَيْنِ ثُمَّ قُلْ لَبَّيْكَ وَ
سَعْدَيْكَ وَ الْخَيْرُ فِي يَدَيْكَ وَ الشَّرُّ لَيْسَ إِلَيْكَ وَ الْمَهْدِيُّ مِنْ هَدَيْتَ لَا
مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ سُبْحَانَكَ وَ حَنَانِكَ تَبَارَكَتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبَّ
الْبَيْتِ ثُمَّ تُكَبِّرُ تَكْبِيرَتَيْنِ ثُمَّ تَقُولُ وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ
الْأَرْضَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ
صَلَائِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ
أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ ثُمَّ تَعَوَّذُ مِنَ الشَّيْطَانِ الرَّجِيمِ.

'O Allah^{azwj}, You are the True owner. No one other than You^{azwj} Deserves to be worshipped. You^{azwj} are Free of all defects. I have wronged myself so forgive my sins; no one other than You^{azwj} is Able to forgive sins.' Then say two times, 'Allah^{azwj} is Great.' Then say, '(O Allah^{azwj}), here I am to obey Your Command and I am pleading help from You^{azwj} (to accomplish my duty); all good is in Your^{azwj} Hands and evil has no way toward You^{azwj}. Guided are those whom You^{azwj} have Granted guidance. There is no place of refuge other

than You^{azwj}. You^{azwj} are free of all defects and Compassionate, the most Blessed, the most High. You^{azwj} are free of all defects and You are the Lord of the House.' **Then say two times, 'Allah^{azwj} is Great.'** Then say. 'I have turned my face toward the One^{azwj} who has Created the skies and the earth. You^{azwj} have knowledge of the unseen and the seen. I am humble before and submitted to the will of Allah^{azwj} and I am not one of the pagans. My Salat, my practices, my life and my death are all for the sake of Allah^{azwj}, Cherisher of the worlds. He^{azwj} has no partner. I am commanded to speak as such and I am from the Muslims.' Then seek refuge with Allah^{azwj} against Satan, who is subject to stoning

ثُمَّ اقْرَأْ فَاتِحَةَ الْكِتَابِ

Then read al-Fatihah."

Invocations Before/After Salat:

ثُمَّ سَنَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) التَّوَاتُلَ أَرْبَعًا وَ ثَلَاثِينَ رُكْعَةً مِثْلِي الرِّبَاطَةِ فَأَجَازَ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذَلِكَ وَ الرِّبَاطَةُ وَ النَّافِلَةُ إِحْدَى وَ خَمْسُونَ رُكْعَةً مِنْهَا رُكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِسًا تُعَدُّ بِرُكْعَةِ مَكَانِ الْوُتْرِ

Then Rasool-Allah^{saww} made a Sunnah of the optional (*Salāt*) of thirty four Cycles, twice the like of the Obligatory. So Allah^{azwj} Mighty and Majestic Allowed that for him^{saww}. And the Obligatory and the optional are fifty-one (51) Cycles (in 24 hours)– from these are two Cycles after the (fall of) darkness, seated, counted as one Cycle in place of Al-Witr.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَرْبَعُ رُكْعَاتٍ بَعْدَ الْمَغْرِبِ لَا تَدْعُهُنَّ فِي خَضَرٍ وَ لَا سَفَرٍ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabiy from al-Harith ibn al-Mughirah who has said:

'Abu 'Abd Allah^{asws} has said: **'There are four Rakaat after al-Maghrib. You must not omit them, regardless of being on a journey or while at home.'**²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ مَنْ قَالَ هَذَا الْقَوْلَ كَانَ مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِذَا قَامَ قَبْلَ أَنْ يَسْتَفْتَحَ الصَّلَاةَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Amir Al-Momineen^{asws} was saying: 'The one who says these words would be with Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, when he stands before beginning the Salat,

¹ Al Kafi V 1 – The Book Of Divine Authority CH 52 H 4

² Al-Kafi, vol.3, section Salat

اَللّٰهُمَّ اِنِّيْ اَتُوْجَّهٗ اِلَيْكَ بِمُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ وَّ اُقَدِّمُهُمْ بَيْنَ يَدَيَّ صَلَاتِيْ وَ اَتَقَرَّبُ بِهٖمْ اِلَيْكَ فَاجْعَلْنِيْ بِهٖمْ وَجِيْهًا فِي الدُّنْيَا وَ الْاٰخِرَةِ وَ مِنْ الْمُقَرَّبِيْنَ مَنْنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ فَاخْتِمْ لِيْ بِطَاعَتِهِمْ وَ مَعْرِفَتِهِمْ وَ وَلَايَتِهِمْ فَاِنَّهَا السَّعَادَةُ وَ اخْتِمْ لِيْ بِهَا فَاِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

'O Allah^{azwj}! I divert towards You^{azwj} by Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and I^{asws} advance them^{asws} in front of me in my *Salat*, and I come closer by them^{asws} to You^{azwj}, therefore Make me, by them^{asws}, to be dignified in the world and the Hereafter, and to be from the ones of Proximity. You^{azwj} have Favoured upon me with their^{asws} recognition, therefore Conclude me to be in their^{asws} obedience, and their^{asws} recognition, and their^{asws} *Wilayah*, for it is the happiness, and Conclude me to be with it, for You^{azwj} are Able upon everything'.

ثُمَّ تُصَلِّيْ فَاِذَا اَنْصَرَفْتَ قُلْتَ.

Then you should pray *Salat*. So when you finish, say,

اَللّٰهُمَّ اجْعَلْنِيْ مَعَ مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ فِيْ كُلِّ عَافِيَةٍ وَ بَلَاءٍ وَ اجْعَلْنِيْ مَعَ مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ فِيْ كُلِّ مَثْوًى وَ مُنْقَلَبٍ اَللّٰهُمَّ اجْعَلْ مَحْيَايَ مَحْيَاهُمْ وَ مَمَاتِيْ مَمَاتَهُمْ وَ اجْعَلْنِيْ مَعَهُمْ فِي الْمَوَاطِنِ كُلِّهَا وَ لَا تُفَرِّقْ بَيْنِيْ وَ بَيْنَهُمْ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

'O Allah^{azwj}! Make me to be with Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} in every well-being and affliction, and Make me to be with Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} in every lodgement and transfer. O Allah^{azwj}! Make my life to be (like) their^{asws} living, and my death to be (like) their^{asws} passing away, and Make me to be with them^{asws} in all the places, and not do Make a separation to be between me and them^{asws}. You^{azwj} are Able upon everything'.³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ تَقُولُ قَبْلَ دُخُولِكَ فِي الصَّلَاةِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, raising it, said,

³ Al Kafi V 2 – The Book Of Supplication CH 51 H 1

‘You should be saying before your entry into the *Salat*,

اَللّٰهُمَّ اِنِّيْ اُقَدِّمُ مُحَمَّدًا نَبِيَّكَ (صلى الله عليه وآله) بَيْنَ يَدَيَّ حَاجَتِيْ وَ
اَتُوِّجِّهُ بِهٖ اِلَيْكَ فِي طَلَبَتِيْ فَاجْعَلْنِيْ بِهٖم وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنْ
الْمُقَرَّبِيْنَ اَللّٰهُمَّ اجْعَلْ صَلَاتِيْ بِهٖم مُّتَقَبَّلَةً وَ ذَنْبِيْ بِهٖم مَغْفُوْرًا وَ دُعَائِيْ بِهٖم
مُسْتَجَابًا يَا اَرْحَمَ الرَّاحِمِيْنَ

‘O Allah^{azwj}! I give the lead to Muhammad^{saww} Your^{azwj} Prophet^{saww} to be in front of my need, and I divert by him^{saww} to You^{azwj} regarding my seeking, therefore Make me to be dignified by them^{asws} in the world and the Hereafter, and to be from the ones of Proximity. O Allah^{azwj}! Make my *Salat* to be Acceptable due to them^{asws}, and my sins to be Forgiven due to them^{asws}, and my supplication to be Answered due to them^{asws}, O Most Merciful of the merciful ones!’⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ابْنُ الرِّضَا (عليه السلام)
بِهَذَا الدُّعَاءِ وَ عَلَّمَنِيهِ وَ قَالَ مَنْ قَالَ فِي ذُبُرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلَّا تيسَّرَتْ لَهُ وَ كَفَاهُ اللَّهُ مَا أَهَمُّهُ

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 أَفَوِّضُ 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 سَيِّئَاتٍ مَا مَكُرُوا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْعَمِّ وَ كَذَلِكَ نُنْجِي
الْمُؤْمِنِيْنَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَّمْ يَمَسَّ مِنْهُمْ شَيْءٌ

⁴ Al Kafi V 2 – The Book Of Supplication CH 51 H 2

[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

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 انْصَرَفْتَ 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 عُمُرِهِ وَ اجْعَلْهُ الْقَائِمَ
بَأَمْرِكَ 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.

وَأَرِهِ مَا يُحِبُّ وَ مَا تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَ ذُرِّيَّتِهِ وَ فِي أَهْلِهِ وَ مَالِهِ وَ فِي
شِيعَتِهِ وَ فِي عَدُوِّهِ وَ أَرِهِمْ مِنْهُ مَا يَحْذَرُونَ وَ أَرِهِ فِيهِمْ مَا يُحِبُّ وَ تَقَرُّ بِهِ عَيْنُهُ
وَ أَشْفِ 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 وَالرِّضَا 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

Invocation After Zohr Salāt:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) يَقُولُ إِذَا فَرَغَ مِنَ الزَّوَالِ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَكَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ بِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Al Narqy, from Isa Bin Abdullah Al Qummy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was saying whenever he^{asws} was free from the noon time (Zohr Salāt): ‘O Allah^{azwj}! I^{asws} come closer to You^{azwj} by Your^{azwj} Generosity and Your^{azwj} Benevolence, and I^{asws} come closer to You^{azwj} by Muhammad^{saww} Your^{azwj} servant and Your^{azwj} Rasool^{saww}, and I^{asws} come closer to You^{azwj} by Your^{azwj} Angels of Proximity, and Your^{azwj} Prophets^{as}, the Mursileen, and By You^{azwj}.

اللَّهُمَّ أَنْتَ الْغَنِيُّ عَنِّي وَ بِي الْفَاقَةُ إِلَيْكَ أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ إِلَيْكَ أَقْلَتَنِي عَثْرَتِي وَ سَتَرْتَ عَلَيَّ ذُنُوبِي فَاقْضِ لِي الْيَوْمَ حَاجَتِي وَ لَا تُعَذِّبْنِي بِقَبِيحِ مَا تَعْلَمُ مِنِّي بَلْ عَفْوُكَ وَ جُودُكَ يَسْغُنِي

O Allah^{azwj}! You^{azwj} are the One Needless from me, and with me is the need (requirement) to You^{azwj}. You^{azwj} are the rich and I am the poor to You^{azwj}. You^{azwj} Discharge my traces (of errors), and Veil my sins upon me. So Fulfil my needs for me today and do not Punish me with ugliness what You^{azwj} are more Knowing of than I am. But, Amplify upon me, Your^{azwj} Pardon and Your^{azwj} generosity’.

قَالَ ثُمَّ يَخْرُ سَاجِدًا وَ يَقُولُ.

He^{asws} said: ‘Then he^{asws} would perform Sajdah and he^{asws} would be saying:

يَا أَهْلَ التَّقْوَى وَ يَا أَهْلَ الْمَغْفِرَةِ يَا بَرُّ يَا رَحِيمُ أَنْتَ أَبَرُّ بِي مِنْ أَبِي وَ أُمِّي وَ مِنْ جَمِيعِ الْخَلَائِقِ اقْبَلْنِي بِقَضَاءِ حَاجَتِي مُجَاباً دُعَائِي مَرْحُوماً صَوْتِي قَدْ كَشَفْتَ أَنْوَاعَ الْبَلَايَا عَنِّي

‘O the One rightful to be feared, and O the One rightful for the Forgiveness, O Righteous, O Merciful! You^{azwj} are more Righteous with me than my father and my mother, and from the

entirety of the creatures. Accept me by Fulfilling my need by Answering my supplication, Merciful upon my voice as You^{azwj} have Removed a variety of the afflictions from me”.⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صَلَّيْتَ الْمَغْرِبَ فَأَمِّرْ يَدَكَ عَلَى جَبْهَتِكَ وَ قُلْ. ثَلَاثَ مَرَّاتٍ

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Saeed Bin Yasaar who said,

'Abu Abdullah^{asws} said: 'Whenever you prays Al-Maghrib *Salāt*, so pass your hand upon your face and say,

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ
أَذْهِبْ عَنِّي الْهَمَّ وَ الْغَمَّ وَ الْحَزْنَ

'In the Name of Allah^{azwj} Who, there is no god except Him, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allah^{azwj}! Remove from me, the worries, and the gloom, and the grief', three times'.⁷

عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ مِنْ دُعَاءِ أَبِي (عليه السلام) فِي الْأَمْرِ يَخْذُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ زَكِّ عَمَلِي وَ يَسِّرْ مُنْقَلَبِي وَ اهْدِ قَلْبِي وَ آمِنْ خَوْفِي وَ عَافِنِي فِي عُمْرِي كُلِّهِ وَ ثَبِّتْ حُجَّتِي وَ اغْفِرْ خَطَايَايَ وَ بَيِّضْ وَجْهِي وَ اعْصِمْنِي فِي دِينِي وَ سَهِّلْ مَطْلَبِي وَ وَسِّعْ عَلَيَّ فِي رِزْقِي فَإِنِّي ضَعِيفٌ وَ تَجَاوَزُ عَنْ سَيِّئِ مَا عِنْدِي بِحُسْنِ مَا عِنْدَكَ وَ لَا تَفْجَعْ بِنَفْسِي وَ لَا تَفْجَعْ لِي حَمِيمًا

From him, from a number of our companions,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'It was from the supplications of my^{asws} father^{asws} regarding the newly-occurring matters: 'O Allah^{azwj}! Send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Forgive (my sins) for me, and Be Merciful to me, and Purify my deeds, and Ease my return, and Guide my heart, and Secure my fear, and Grant me good health in my life-time, all of it, and Affirm my proofs, and Forgive my mistakes, and Whiten my face, and Safeguard me in my Religion, and Ease my seeking (for livelihood), and Expand upon me regarding my sustenance for I am weak, and Overlook from my evil deeds what are with me by the Goodness with what is with You^{azwj}, and do not Grieve me for myself nor Grieve me for my intimate friends.

وَ هَبْ لِي يَا إِلَهِي لِحَظَةً مِنْ لِحَظَاتِكَ تَكْشِفُ بِهَا عَنِّي جَمِيعَ مَا بِهِ ابْتَلَيْتَنِي وَ تَرُدُّ بِهَا عَلَيَّ مَا هُوَ أَحْسَنُ عَادَاتِكَ عِنْدِي فَقَدْ ضَعُفْتُ قُوَّتِي وَ قَلَّتْ حِيلَتِي وَ انْقَطَعَ مِنْ خَلْقِكَ رَجَائِي وَ لَمْ يَبْقَ إِلَّا رَجَاؤُكَ وَ تَوَكَّلْتُ عَلَيْكَ وَ قُدِّرْتُكَ عَلَيَّ

⁶ Al Kafi V 2 – The Book Of Supplication CH 52 H 1 (545: ص: 2، ج: 2) (الكافي (ط - الإسلامية)، ج 2، ص: 545)

⁷ Al Kafi V 2 – The Book Of Supplication CH 52 H 10

And Grant me, O my God, an opportunity from Your^{azwj} Opportunities Removing with it from me the entirety of what I am afflicted with, and Return upon me what is better Ways with me, for my strength has weakened, and my reasons are scarce, and my hopes from You^{azwj} creatures are cut off, and there does not remain except hoping in You^{azwj}, and reliance upon You^{azwj} and Your^{azwj} Power upon me.

يَا رَبِّ أَنْ تَرْحَمَنِي وَتُعَافِيَنِي كَقُدْرَتِكَ عَلَيَّ أَنْ تُعَذِّبَنِي وَتَبْتَلِيَنِي إِلَهِي ذِكْرُ عَوَائِدِكَ يُؤْنِسُنِي وَالرَّجَاءُ لِإِنْعَامِكَ يُقَوِّينِي وَلَمْ أَخْلُ مِنْ نِعَمِكَ مُنْذُ خَلَقْتَنِي وَأَنْتَ رَبِّي وَسَيِّدِي وَمَفْرَعِي وَمَلْجَأِي وَالْحَافِظُ لِي وَالذَّابُّ عَنِّي وَالرَّحِيمُ بِي وَالْمُتَكَفِّلُ بِرِزْقِي

O Lord^{azwj}! If You^{azwj} are Merciful to me and Grant good health to me, is like Your^{azwj} Power upon me if You^{azwj} were to Punish me and Afflict me. My God! Mentioning Your^{azwj} Rewards comforts me, and the hoping for Your^{azwj} Bounties strengthens me, and I have not been isolated from Your^{azwj} Bounties since the day You^{azwj} Created me, and You^{azwj} are my Lord^{azwj}, and my Master, and my Defender, and my Shelter, and the Protector for me, and the Lenient to me, and the Merciful with me, and the Guarantor of my sustenance.

وَ فِي فَضَائِكَ وَ قُدْرَتِكَ كُلُّ مَا أَنَا فِيهِ فَلْيَكُنْ يَا سَيِّدِي وَ مُؤَلَايَ فِيمَا فَضَيْتَ وَ قَدَّرْتَ وَ حَتَمْتَ تَعَجِيلُ خَلَاصِي مِمَّا أَنَا فِيهِ جَمِيعِهِ وَ الْعَافِيَةُ لِي فَإِنِّي لَا أَجِدُ لِدَفْعِ ذَلِكَ أَحَدًا غَيْرَكَ وَ لَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ

And in Your^{azwj} Ordainment and Your^{azwj} Power is everything what I am in, therefore let it happen to be, O my Chief and my Master, regarding what You^{azwj} Judge, and You^{azwj} Ordain, and You^{azwj} Finalise, hasten my finishing from what I am in, the entirety of it, and the good health for me, for I cannot find anyone to repel that apart from You^{azwj}, nor do I rely with regards to it upon anyone except You^{azwj}.

فَكُنْ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ وَ رَحَائِي لَكَ وَ ارْحَمْ تَضَرُّعِي وَ اسْتِكَائِي وَ ضَعْفَ زُكْنِي وَ امْنُنْ بِذَلِكَ عَلَيَّ وَ عَلَى كُلِّ دَاعٍ دَعَاكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ .

Therefore be, O the One with the Majesty and the Benevolence, during the goodness of my thoughts with You^{azwj}, my hope for you, and be Merciful on my desperation and my dependence, and the weakness of my (body) parts, and Favour with that upon me and upon every illness, Your^{azwj} Cure, O Most Merciful of the merciful ones, and Send *Salawāt* upon Muhammads^{asws} and his^{saww} Progeny^{asws}.⁸

عَلَيَّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَغْبَرٍ عَنْ بِشْرِ بْنِ مَسْلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَقُولُ مَا أَبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْإِنْسُ وَ الْجِنُّ

Ali Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Ayn, from Bishr Bin Maslama,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'I^{asws} don't care, when I^{asws} say these words, if (all) the human beings and the Jinn were to gather against me^{asws}.'

⁸ Al Kafi V 2 – The Book Of Supplication CH 55 H 8

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ
(صلى الله عليه وآله) اَللّٰهُمَّ اِلَيْكَ اَسَلَمْتُ نَفْسِي وَ اِلَيْكَ وَجَّهْتُ وَجْهِي
وَ اِلَيْكَ اَلْجَأْتُ ظَهْرِي وَ اِلَيْكَ فَوَّضْتُ اَمْرِي

اَللّٰهُمَّ احْفَظْنِي بِحِفْظِ الْاِيْمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ
شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ قِبَلِي وَ اَدْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ
لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ .

‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and from Allah^{azwj}, and to Allah^{azwj}, and in the
Way of Allah^{azwj}, and upon the Religion of Rasool-Allah^{saww}! O Allah^{azwj}! To You^{azwj} I submit
myself, and to You^{azwj} I divert my face, and to You^{azwj} I seek my backing, and to You^{azwj} I
delegate my affairs.

O Allah^{azwj}! Protect me by the protection of the *Eman* from in front of me, and from behind
me, and from my right, and from my left, and from above me, and from beneath me, and
from my face, and Repel from me by Your^{azwj} Might and Your^{azwj} Strength, for there is
neither Mighty nor Strength except with You^{azwj}.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr – similar to it.⁹

(For more Ahadith on supplications see, Al-Kafi, Vol. 3, -

<https://www.hubeali.com/alkafivol3/>)

⁹ Al Kafi V 2 – The Book Of Supplication CH 55 H 10