

This dua'a contains the articles of faith. Every faithful must recite this dua'a regularly to drive away Shaytan, and to remain firm in the true faith. A dying faithful, in the last moments of life, should recite this dua'a, or , if it is not possible, ask someone else to read it aloud for him or her, so as not to be misled by doubts which may come into the mind, or not to be depressed emotionally, because these forces together with the misleading suggestions of Shaytan, more often than not, in the last hour of life, make man die a death of an infidel or hypocrite

In the Name of Allah, the All-beneficent, the All-merciful.	bismi allāhi alrrahmāni alrrahīmi	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
“Allah bears witness that there is no god but He,	shahida allāhu annahū lā ilāha illā huwa	(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
and (so do) the angels and those possessed of knowledge,	walmalā'ikatu wa ulū al`ilmi	وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
maintaining His creation with justice;	qā'imān bilqisṭi	قَائِمًا بِالْقِسْطِ
there is no god but He, the Mighty, the Wise.	lā ilāha illā huwa al`azīzu alḥakīmu	لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
Surely, the (true) religion with Allah is Islam.”	inna alddīna `inda allāhi al- islāmu	إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
I am the slave—feeble, sinful,	wa anā al`abdu alqḍā`ifu almudhnibu	وَأَنَا الْعَبْدُ الضَّعِيفُ الْمَذْنُوبُ
disobedient, needy, and ignoble—	al`āṣī almuḥtāju alḥaqīru	الْعَاصِي الْمُحْتَاجُ الْحَقِيرُ
I testify to my Benefactor, Creator,	ash-hadu limun`imī wa khāliqī	أَشْهَدُ لِمُنْعِمِي وَخَالِقِي
Provider of me with my sustenance, and my Honorer,	wa rāziqī wa mukrimī	وَرَازِقِي وَمُكْرِمِي
as same as He has testified to Himself	kamā shahida lidhātihī	كَمَا شَهِدَ لِدَاَتِهِ
and the angels have testified to Him	wa shahidat lahū almalā'ikatu	وَشَهِدَتْ لَهُ الْمَلَائِكَةُ
so have those possessed with knowledge amongst His servants	wa ulū al`ilmi min `ibādihī	وَأُولُو الْعِلْمِ مِنْ عِبَادِهِ
that there is no god save Him	bi-annahū lā ilāha illā huwa	بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ
the Lord of bounties, favors,	dhū alnni`ami wal-iḥṣāni	ذُو النِّعَمِ وَالْإِحْسَانِ
generosity, and kindness.	walkarami wal-imtināni	وَالْكَرَمِ وَالْإِمْتِنَانِ
He is Omnipotent, Eternal,	qādirun azaliyyun	قَادِرٌ أَزَلِيٌّ
All-knowing, Everlasting,	`ālimun abadiyyun	عَالِمٌ أَبَدِيٌّ
Ever-living, One and Only,	ḥayyun aḥadiyyun	حَيٌّ أَحَدِيٌّ
Self-existent, Endless,	mawjūdun sarmadiyyun	مَوْجُودٌ سَرْمَدِيٌّ
All-hearing, All-Seeing,	samī`un baṣīrun	سَمِيعٌ بَصِيرٌ
Willing, Discriminating,	murīdun kārihun	مُرِيدٌ كَارِهٌ

All-aware, and eternally  
Besought of all.

mudrikun şamadiyyun

مُدْرِكٌ صَمَدِيٌّ

He is worthy of all these  
attributes,

yastaḥiqqu hādhihī alşşifāti

يَسْتَحِقُّ هَذِهِ الصِّفَاتُ

and He, characterized by all  
these sublime attributes,

wa huwa `alā mā huwa `alayhi  
fi `izzi şifātihī

وَهُوَ عَلَىٰ مَا هُوَ عَلَيْهِ فِي عِزِّ

صِفَاتِهِ

was All-powerful prior to the  
existence of might and power,

kāna qawīyyan qabla wujūdi  
alqudrati walquwwati

كَانَ قَوِيًّا قَبْلَ وُجُودِ الْقُدْرَةِ وَالْقُوَّةِ

and All-knowing before the  
origination of knowledge and  
reason.

wa kāna `alīman qabla ijādi  
al`ilmi wal`illati

وَكَانَ عَلِيمًا قَبْلَ إِيجَادِ الْعِلْمِ

وَالْعِلَّةِ

He has been always Authority  
when there was neither  
sovereignty nor wealth.

lam yazal sultānan idh  
lā mamlakata wa lā māla

لَمْ يَزَلْ سُلْطَانًا إِذْ لَا مَمْلَكَةَ وَلَا

مَالَ

He has been always Glorious  
under all circumstances.

wa lam yazal subḥānan  
`alā jamī`i al-aḥwāli

وَلَمْ يَزَلْ سُبْحَانًا عَلَىٰ جَمِيعِ

الْأَحْوَالِ

His Being is before all  
precedence in the pre-eternity of  
sempiternity.

wujūduhū qabla alqabli fi azali  
al-āzāli

وُجُودُهُ قَبْلَ الْقَبْلِ فِي اِزْلِ الْأَزَالِ

His Remaining will be after all  
endings without any extinction or  
disappearance.

wa baqā'uhū ba`da alba`di  
min ghayri intiqālin wa  
lā zawālin

وَبَقَاؤُهُ بَعْدَ الْبَعْدِ مِنْ غَيْرِ انْتِقَالٍ

وَلَا زَوَالٍ

He is self-Sufficient at the  
beginning and at the end

ghaniyyun fi al-awwali wal-  
ākhirī

غَنِيٌّ فِي الْأَوَّلِ وَالْآخِرِ

and All-independent inwardly  
and outwardly.

mustaghniin fi albāṭini  
walzzāhiri

مُسْتَعْنٍ فِي الْبَاطِنِ وَالظَّاهِرِ

There is no injustice in His  
judgment,

lā jawra fi qadiyyatihī

لَا جَوْرَ فِي قَضِيَّتِهِ

nor is there unfairness in His  
management,

wa lā mayla fi mashī'atihī

وَلَا مَيْلَ فِي مَشِيَّتِهِ

nor is there unfairness in His  
administration,

wa lā zulma fi taqdīrihī

وَلَا ظُلْمَ فِي تَقْدِيرِهِ

nor is there any escape from His  
sovereignty,

wa lā mahraba min ḥukūmatihī

وَلَا مَهْرَبَ مِنْ حُكُومَتِهِ

nor is there any shelter against  
His firm grip,

wa lā malja'a min saṭawātihī

وَلَا مَلْجَأَ مِنْ سَطَوَاتِهِ

nor is there any salvation from  
His punishment.

wa lā manjan min naqimātihī

وَلَا مَنجَىٰ مِنْ نَقِمَاتِهِ

His mercy overtakes His Wrath.

sabaqat raḥmatuhū ghaḍabahū

سَبَقَتْ رَحْمَتُهُ غَضَبَهُ

None can escape Him when He  
summons.

wa lā yafūtuhū aḥadun  
idhā ṭalabahū

وَلَا يَفُوتُهُ أَحَدٌ إِذَا طَلَبَهُ

He covers all logics for His  
obligatory decrees,

azāḥa al`ilala fi alttaklīfi

أَزَاحَ الْعِلَلَ فِي التَّكْلِيفِ

treats absolutely equally the weak and the noble,

wa sawwā alttawfīqa bayna alqda`īfi walshsharīfi

وَسَوَّىٰ التَّوْفِيقَ بَيْنَ الضَّعِيفِ  
وَالشَّرِيفِ

makes capable to carry out His commands,

makkana adā'a alma'mūri

مَكَّنَ اِدَاءَ اَلْمَامُورِ

and makes easy to abstain from His prohibitions.

wa sahhala sabīla ijtinābi almaḥẓūri

وَسَهَّلَ سَبِيلَ اجْتِنَابِ اَلْمَحْظُورِ  
لَمْ يُكَلِّفِ الطَّاعَةَ اِلَّا دُونَ اَلْوُسْعِ  
وَالطَّاقَةِ

He does not make obedience a burden but according to one's real capacity.

lam yukallif alṭṭā`ata illā dūna alwus`i walṭṭāqati

All glory be to Him! How manifest His generosity is!

subḥānahū mā abyana karamahū

سُبْحَانَهُ مَا ابْيَنَ كَرَمَهُ

How sublime His standing is!

wa a`lā sha'nahū

وَاعْلَىٰ شَانَهُ

All glory be to Him! How magnificent to seek Him is!

subḥānahū mā ajalla naylahū

سُبْحَانَهُ مَا اجَلَّ نَيْلَهُ

How splendid His favors are!

wa a`ẓama iḥsānahū

وَاعْظَمَ اِحْسَانَهُ

He has sent the Prophets in order to show His justice,

ba`atha al-anbiyā'a liyubayyina`adlahū

بَعَثَ اَلْاَنْبِيَاءَ لِيُبَيِّنَ عَدْلَهُ

and appointed successors [for the Prophets] in order to make known His munificence and grace.

wa naṣaba al-awṣyā'a liyuẓhira ṭawlahū wa faḍlahū

وَتَصَبَّ اَلْاَوْصِيَاءَ لِيُظْهِرَ طَوْلَهُ  
وَفَضْلَهُ

He has made us of the community of the Chief of Prophets,

wa ja`alanā min ummati sayyidi al-anbyā'i

وَجَعَلَنَا مِنْ اُمَّةٍ سَيِّدِ اَلْاَنْبِيَاءِ

the most favorable of His saints,

wa khayri al-awliyā'i

وَخَيْرِ اَلْاَوْلِيَاءِ

the best of His elite ones,

wa afḍali al-aṣfiyā'i

وَافْضَلِ اَلْاَصْفِيَاءِ

and the most sublime of the pure ones;

wa a`lā al-azkiyā'i

وَاعْلَىٰ اَلْاَزْكِيَاءِ

that is Muḥammad, may Allah send blessings and benedictions upon him and his Household.

muḥammadin ṣallā allāhu `alayhi wa ālihī wa sallama

مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

We thus believe in him, in all that to which he has called us,

āmannā bihī wa bimā da`ānā ilayhi

آمَنَّا بِهِ وَبِمَا دَعَانَا اِلَيْهِ

in the Qur'ān which He revealed to him,

wa bilqur'āni alladhī anzalahū `alayhi

وَبِالْقُرْآنِ الَّذِي اَنْزَلَهُ عَلَيْهِ

and in his Successor whom he appointed on the Ghadīr Day

wa biwaṣiyyihī alladhī naṣabahū yawma alghadīri

وَبِوَصِيَّتِهِ الَّذِي نَصَبَهُ يَوْمَ اَلْغَدِيرِ

and to whom he referred by saying, "This is `Alī."

wa ashāra ilayhi biqawlihī hādhā `aliyyun

وَاشَارَ اِلَيْهِ بِقَوْلِهِ: "هَذَا عَلِيٌّ"

I also bear witness that the Imams—the pious

wa ash-hadu anna al-a'immata al-abrāra

وَاشْهَدُ اَنَّ اَلْاِئِمَّةَ اَلْاَبْرَارَ

and benign vicegerents [of Allah]	walkhulafā'a al-akhyāra	وَالْخُلَفَاءَ الْأَخْيَارَ
after the Chosen Prophet are:	ba`da alrrasūli almukhtāri	بَعْدَ الرَّسُولِ الْمُخْتَارِ
`Alī, the subduer of the infidels.	`aliyyun qāmi`u alkuffāri	عَلِيٌّ قَامِعُ الْكُفَّارِ
Following him is the chief of his sons, al-Ḥasan, the son of `Alī.	wa min ba`dihī sayyidu awlādihi alḥasanu ibnu `aliyyin	وَمِنْ بَعْدِهِ سَيِّدُ أَوْلَادِهِ الْحَسَنُ بْنُ عَلِيٍّ
Then comes his brother, the grandson and seeker of Allah's pleasure; al-Ḥusayn.	thumma akhūhu alassibṭu alttābi`u limarḍati allāhi alḥusaynu	ثُمَّ أَخُوهُ السَّبِطُ التَّابِعُ لِمَرْضَاةِ اللَّهِ الْحُسَيْنُ
Then comes `Alī, the [distinctive] worshipper [of Allah].	thumma al`ābidu `aliyyun	ثُمَّ الْعَابِدُ عَلِيٌّ
Then comes the Cleaver (of knowledge), Muḥammad.	thumma albāqiru muḥammadun	ثُمَّ الْبَاقِرُ مُحَمَّدٌ
Then comes the veracious Ja`far.	thumma alṣṣādiqu ja`farun	ثُمَّ الصَّادِقُ جَعْفَرٌ
Then comes the suppressor of rage, Mūsā.	thumma alkāzimu mūsā	ثُمَّ الْكَازِمُ مُوسَى
Then comes the pleased, `Alī.	thumma alrriḍā `aliyyun	ثُمَّ الرِّضَا عَلِيٌّ
Then comes the pious, Muḥammad.	thumma alttaqiyyu muḥammadun	ثُمَّ التَّقِيُّ مُحَمَّدٌ
Then comes the refined, `Alī.	thumma alnnaqiyyu `aliyyun	ثُمَّ النَّقِيُّ عَلِيٌّ
Then comes the pure resident of `Askar, al-Ḥasan.	thumma alzzakiyyu al`askariyyu alḥasanu	ثُمَّ الزَّكِيُّ الْعَسْكَرِيُّ الْحَسَنُ
Then comes the Argument, Successor, Assumer,	thumma alḥujjatu alxhalafu alqā'imu	ثُمَّ الْحُجَّةُ الْخَلْفُ الْقَائِمُ
Awaited, Well-guided, and Expected	almuntazaru almahdiyyu almurjā	الْمُنْتَظَرُ الْمَهْدِيُّ الْمُرْجَى
on account of whose existence, this world is kept in existence,	alladhī bibaqā'ihī baqiyat alldunyā	الَّذِي بِبَقَائِهِ بَقِيَتْ الدُّنْيَا
on account of whose blessing, the created beings are provided sustenance,	wa biyumnihī ruziqa alwarā	وَبِيْمْنِهِ رُزِقَ الْوَرَى
and on account of whose existence, the earth and the sky are kept in firmness.	wa biwujūdihi thabat al-arḍu walssamā'u	وَبِوَجُودِهِ ثَبَتَتِ الْأَرْضُ وَالسَّمَاءُ
Through him, Allah shall fill the earth with equity and justice	wa bihī yamla'u allāhu al-arḍa qiṣṭan wa `adlan	وَبِهِ يَمَلَأُ اللَّهُ الْأَرْضَ قِسْطًا وَعَدْلًا
after it will be filled with inequity and injustice.	ba`damā muli'at zulman wa jawran	بَعْدَ مَا مَلَأَتْ ظُلْمًا وَجَوْرًا
I also bear witness that their words are decisive arguments,	wa ash-hadu anna aqwālahum ḥujjatun	وَأَشْهَدُ أَنَّ أَقْوَالَهُمْ حُجَّةٌ
to comply with their orders is obligatory,	wa imtithālahum farīḍatun	وَأَمْتِثَالَهُمْ فَرِيضَةٌ

the obedience to them is commissioned [by Allah],	wa tā`atahum mafrūdatun	وَطَاعَتَهُمْ مَفْرُوضَةٌ
to love them is necessary and pre-ordained,	wa mawaddatahum lāzimatun maqdiyyatun	وَمَوَدَّتَهُمْ لَازِمَةٌ مَقْضِيَّةٌ
and to pattern after them will definitely achieve salvation,	wal-iqtidā'a bihim munjiyatun	وَالْإِقْتِدَاءُ بِهِمْ مُنْجِيَةٌ
but to oppose them will definitely bring about destruction.	wa mukhālafatahum murdiyatun	وَمُخَالَفَتَهُمْ مُرْدِيَةٌ
They are, moreover, the chiefs of all the inhabitants of Paradise,	wa hum sādātu ahli aljannati ajma`īna	وَهُمْ سَادَاتُ أَهْلِ الْجَنَّةِ أَجْمَعِينَ
the interceders on the Judgment Day,	wa shufa`ā'u yawmi alddīni	وَشُفَعَاءُ يَوْمِ الدِّينِ
and, undoubtedly, the leaders of the inhabitants of the earth,	wa a'immatu ahli al-arḍi `alā alyaqīni	وَأئِمَّةُ أَهْلِ الْأَرْضِ عَلَى الْيَقِينِ
and the best of the satisfied Successors [of the Prophets].	wa afḍalu al-awṣyā'i almarḍiyyīna	وَأَفْضَلُ الْأَوْصِيَاءِ الْمَرْضِيِّينَ
I also bear witness that death is certain,	wa ash-hadu anna almawta ḥaqqun	وَأَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ
the interrogation by Munkar and Nakir in the grave is certain,	wa musā'alata alqabri ḥaqqun	وَمُسْأَلَةَ مَنْكِرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ
the raising of the dead is certain,	walba`tha ḥaqqun	وَالْبَعْثَ حَقٌّ
the final assemblage is certain,	walnnushūra ḥaqqun	وَالنُّشُورَ حَقٌّ
the Discriminating Bridge is certain,	walṣsirāṭa ḥaqqun	وَالصِّرَاطَ حَقٌّ
the Scales [of deeds] is certain,	walmīzāna ḥaqqun	وَالْمِيزَانَ حَقٌّ
the calling into account is certain,	walḥisāba ḥaqqun	وَالْحِسَابَ حَقٌّ
the record book [of deeds] is certain,	walkitāba ḥaqqun	وَالكِتَابَ حَقٌّ
Paradise is certain,	waljannata ḥaqqun	وَالْجَنَّةَ حَقٌّ
Hellfire is certain,	walnnāra ḥaqqun	وَالنَّارَ حَقٌّ
the Hour [of resurrection] will certainly come, without any dispute,	wa anna alssā`ata ātiyatun lā rayba fihā	وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا
and Allah shall raise up those who are in graves.	wa anna allāha yab`athu man fī alqubūri	وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ
O Allah, in Your favor do I put my hope,	allāhumma faḍluka rajā'ī	اللَّهُمَّ فَضْلِكَ رَجَائِي
Your generosity and mercy do I expect confidently,	wa karamuka wa raḥmatuka amalī	وَكَرَمِكَ وَرَحْمَتِكَ أَمَلِي
I have no single deed by which I deserve Paradise,	lā `amala lī astahiqqu bihī aljannata	لَا عَمَلٍ لِي اسْتَحِقُّ بِهِ الْجَنَّةَ

nor do I have any act of obedience [to You] due to which I deserve Your pleasure;

wa lā ṭā`ata lī astawjibu  
bihā alrridwāna

except that I believe in Your Oneness and Your Justice

illā annī i`taqadtu tawhīdaka  
wa `adlaka

and I hope for Your benevolence and Your favor.

wartajaytu ihsānaka wa  
faḍlaka

I thus seek the Prophet and his Household, Your most-beloved ones, to intercede for me before You;

wa tashaffa`tu ilayka  
bilnabiyyi wa ālihī min  
aḥibbatika

and You are verily the most Generous of all those who treat generously

wa anta akramu al-akramīna

and the most Merciful of all those who show mercy.

wa arḥamu alrrāḥimīna

May Allah send blessings to Our Prophet, Muḥammad

wa ṣallā allāhu  
`alā nabiyyinā muḥammadin

and upon all of his Household,

wa ālihī ajma`īna

the pure and immaculate,

alṭṭayyibīna alṭṭāhirīna

and send upon them many many benedictions.

wa sallama taslīman kathīran  
kathīran

There is no might and no power except with Allah, the All-high, the All-great.

wa lā ḥawla wa lā quwwata  
illā billāhi al`aliyyi al`azīmi

O Allah! O most Merciful of all those who show mercy,

allāhumma yā arḥama  
alrrāḥimīna

I am depositing with You this faith of mine and my firmness on this belief;

innī awda`tuka yaqīnī  
hādhā wa thabāta dīnī

and You are the ever-best of all those who keep deposits.

wa anta khayru mustawda`in

You have commanded us to keep safe deposits that are put with us;

wa qad amartanā biḥifzi  
alwadā`i

so, (please) keep for me this deposit to give it back to me at the time of my death

faruddahū `alayya waqta  
ḥuḍūri mawtī

and at the time of the interrogation of Munkar and Nakir;

wa `inda musā'alati munkarin  
wa nakirin

[I beseech You] in the name of Your mercy; O most Merciful of all those who show mercy.

birahmatika yā arḥama  
alrrāḥimīna

وَلَا طَاعَةَ لِي اسْتَوْجِبُ بِهَا

الرِّضْوَانَ

إِلَّا أَنِّي أَعْتَقَدْتُ تَوْحِيدَكَ وَعَدَدَكَ

وَأَرْتَجِيْتُ إِحْسَانَكَ وَقَضْلَكَ

وَتَشَفَّعْتُ إِلَيْكَ بِالنَّبِيِّ وَآلِهِ مِنْ

أَحِبَّتِكَ

وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ

وَأَرْحَمُ الرَّاحِمِينَ

وَصَلَّى اللَّهُ عَلَيَّ نَبِيِّنَا مُحَمَّدٍ

وَآلِهِ أَجْمَعِينَ

الطَّيِّبِينَ الطَّاهِرِينَ

وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ

الْعَظِيمِ

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ

إِنِّي أودَعْتُكَ يَقِينِي هَذَا وَثَبَاتَ

دِينِي

وَأَنْتَ خَيْرُ مُسْتَوْدَعٍ

وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ

فَرُدَّهُ عَلَيَّ وَقْتَ حُضُورِ مَوْتِي

وَعِنْدَ مُسْأَلَةِ مُنْكَرٍ وَنَكِيرٍ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Many authentically reported supplications have comprised the following statement:

O Allah, I seek Your protection against deviation at the hour of death.

allāhumma innī a`ūdhu bika mina al`adīlati `inda almawti

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ  
الْعَدِيلَةِ عِنْدَ الْمَوْتِ

Deviation at the hour of death stands for shifting from the right to the wrong at the hour of death. To explain, Satan attends at the hour of death in order to deceive the moribund and suggest evil to him in order to make him doubt about his religion. If Satan succeeds, he will pull out faith from the heart of the dying person. To avoid that, many supplications have comprised statements of seeking Almighty Allah's protection against deviation at death. Fakhr al-Muḥaqqiqīn says, "To escape deviation at the hour of death, one should bethink the proofs of creed in which he believes, as well as the five principles of the religion with all of their irrefutable evidences, with absolute sincerity and purity and should then trust them with Almighty Allah beseeching Him for giving them back at the hour of dying. This can be done by saying the following prayer:

O Allah, O most Merciful of all those who show mercy,

allāhumma yā arḥama alrrāḥimīna

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ

I am depositing with You this faith of mine and my firmness on this belief;

innī qad awda` tuka yaqīnī hādhā wa thabāta dīnī

إِنِّي أُوَدَعْتُكَ يَقِينِي هَذَا  
وَتَبَاتَ دِينِي

and You are the ever-best of all those who keep deposits.

wa anta khayru mustawda`in

وَأَنْتَ خَيْرُ مُسْتَوْدَعٍ

You have commanded us to keep safe deposits that are put with us;

wa qad amartanā biḥifẓi alwadā`i`i

وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ

so, (please) keep for me this deposit to give it back to me at the time of my death

faruddahū `alayya waqta ḥuḍūri mawtī

فَرُدَّهُ عَلَيَّ وَقْتِ حُضُورِ مَوْتِي

According to the view of Fakhr al-Muḥaqqiqīn, *Du`ā' al-`Adīlah* along with calling its contents in one's mind grants security against the danger of deviation at the hour of death. The question whether this supplication has been reported from the Holy Imams, peace be upon them, or has been composed by a certain scholar is controversial. Concerning this, our master Ḥājj Mīrzā Ḥusayn al-Nūrī, a master Ḥadīthist and well-versed in the reports of the Holy Imams, peace be upon them, says that *Du`ā' al-`Adīlah* has been composed by some scholars since it cannot be found in the famous books of Ḥadīth.

A similar prayer is Hifz emaan:-

It is also worth mentioning that Shaykh al-Tūsī has narrated that Muḥammad ibn Sulaymān al-Daylamī said to Imam Ja`far al-Ṣādiq (`a) "Your adherents say that Faith is of two sections; one is steady and the other depository. So, please teach me a supplication that makes my faith perfect and saves it from removal."

Imam al-Ṣādiq (`a) hence taught him to say the following prayer after each obligatory prayer:

I have submitted to Allah being my Lord,

raḍītu billāhi rabban

رَضِيتُ بِاللَّهِ رَبًّا

to Muḥammad—may Allah send blessings to him and his Household—being [my] Prophet,

wa bimūḥammadin ṣallā allāhu `alayhi wa ālihī nabiyyan

وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
نَبِيًّا

to Islam being my religion,

wa bil-islāmi dīnan

وَبِالْإِسْلَامِ دِينًا

to the Qur`ān being my book,

wa bilqur`āni kitāban

وَبِالْقُرْآنِ كِتَابًا

to the Ka`bah being my direction,	wa bilka`bati qiblata	وَبِالْكَعْبَةِ قِبْلَةً
to `Alī being my guardian and leader,	wa bi`aliyyin waliyyan wa imāman	وَبِعَلِيٍِّّ وَوَلِيًّا وَإِمَامًا
to al-Ḥasan, al-Ḥusayn,	wa bilḥasani walḥusayni	وَبِالْحَسَنِ وَالْحُسَيْنِ
`Alī ibn al-Ḥusayn, Muḥammad ibn `Alī,	wa `aliyyi bni alḥusayni wa muḥammadi bni `aliyyin	وَعَلِيَّ بْنِ الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ
Ja`far ibn Muḥammad, Mūsā ibn Ja`far,	wa ja`fari bni muḥammadin wa mūsā ibni ja`farin	وَجَعْفَرَ بْنِ مُحَمَّدٍ وَمُوسَى بْنَ جَعْفَرٍ
`Alī ibn Mūsā, Muḥammad ibn `Alī,	wa `aliyyi bni mūsā wa muḥammadi bni `aliyyin	وَعَلِيَّ بْنِ مُوسَى وَمُحَمَّدِ بْنِ عَلِيٍّ
`Alī ibn Muḥammad, al-Ḥasan ibn `Alī,	wa `aliyyi bni muḥammadin walḥasani bni `aliyyin	وَعَلِيَّ بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِيٍّ
and the Argument [of Allah] and the son of al-Ḥasan,	walḥujjati bni alḥasani	وَالْحُجَّةَ بْنَ الْحَسَنِ
Allah's blessings be upon them, being my leaders.	ṣalawātu allāhi `alayhim a'immatan	صَلَوَاتُ اللَّهِ عَلَيْهِمْ أئِمَّةً
O Allah, I submit to them as my leaders;	allāhumma innī raḍītu bihim a'immatan	اللَّهُمَّ إِنِّي رَضِيتُ بِهِمْ أئِمَّةً
so, make me accepted in their sight.	fa-arḍanī lahum	فَا رَضِنِي لَهُمْ
Verily, You have power over all things.	innaka `alā kulli shay'in qadīrun	إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ