HAAJAAT - Fulfillment of Desires

Duas from Mafatih / Baqiyatus salehat -Brief prayers for this world & next world & prayer for Settling the Needs

1) In al-Rawandi’s book of al-Da`awat, it is reported that Imam Zayn al-Aideen (`a) passed by a man sitting at the doorstep of another man’s house. “What for are you sitting at the door of this lavish tyrant?” the Imam (`a) asked. “It is because of ordeal,” the man answered. “Stand up,” the Imam (`a) said, “I will guide you to a door better than this tyrant’s door and to a Lord who is better than this man.” Hence, the Imam (`a) took the man from the hand to the Holy Prophet’s Mosque where he instructed him to turn his face towards the kiblah direction, offer a two-unit prayer, raise the hands towards Almighty Allah to praise Him, invoke His blessings upon the Holy Prophet and his Household, & recite the last verses of Surah al-Hashr (No. 59), the first six verses of Surah al-`Ad`ad (No. 57), and the two verses in Surah Al-`Imran (either verses 81-19 according to al-Rawandi, or 26-27 according to al-Majlisi), and then ask for the personal needs. Any prayer that is said in this situation will be definitely granted.

2) Imam `Ali Amir al-Mu'minin (`a) said, “If you need something to be settled, you may go for seeking it on early Thursdays and you may recite the last verses of Surah Al-`Imran, Ayah al-Kursi, Surah al-Qadr, and Surah al-Fatihah before you leave your house, because these holy verses and Surahs contribute to solving all the needs for this life and the life to come.”

3) A Prayer for Settling Urgent Needs

You may offer a four-unit prayer with precise Qunut and other pillars (i.e. genuflection, prostration, and the other parts of prayers). In the first unit, you may recite Surah al-Fatihah one time and repeat the following verses seventy times:

Allah is sufficient for us and He is the most excellent Protector. hasbuna allahu wa ni` ma alwakil

In the second unit, you may recite Surah al-Fatihah once and the following verse seven times:

It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children. ma sha'a allahu la quwwata illa billaahi in tarani ana aqalla minka malan wa waladan

In the third unit, you may recite Surah al-Fatihah once and the following verse seven times:

There is no god but You, glory be to You; surely I have been of the wrong. la ilaha illa anta subhanaka inni kuntu min alzzaalimina

In the fourth unit, you may recite Surah al-Fatihah once and the following verse seven times:

And I entrust my affair to Allah. Surely, Allah sees the servants. wa ufawwudu amri ila allahi inna allaha basirun bil`ibadi

You may then mention your need.
4. Imam al-Sadiq (') is reported to have said: When you face a difficulty, you may offer a two-unit prayer at midday. In the first unit, you may recite Surah al-Fatihah, Surah al-Tawhid, and the first three verses of Surah al-Fath (No. 48):

Surely, We have given to you a clear victor,
that Allah may forgive your community their past faults and those to follow
and complete His favor to you
and keep you on a right way,
and that Allah might help you with a mighty help.

In the second unit, you may recite Surah al-Fatihah, Surah al-Tawhid, and Surah al-Inshirah (or al-Sharh No. 94). This prayer has been personally experienced.

5. PRAYER FOR SETTLING THE NEEDS

The following is quoted from the book of Makarim al-Akhlaq:

At midnight, you may bathe yourself and offer a two-unit prayer. In both units, you should recite Surah al-Fatihah once and repeat Surah al-Tawhid five hundred times. After repeating this Surah in the second unit, you may recite the last verses of Surah al-Hashr:

Had We sent down this Qur'an on a mountain...
You may then recite the first six verses of Surah al-hadid. While standing up, you may then repeat the following holy verse one thousand times:

You do we serve and You do we beseech for help.
You may then accomplish your prayer and praise Almighty Allah.

If your need is not settled, you may repeat this prayer. If it is still not settled, you may repeat it once more and your need will be settled, Allah willing.

6. ANOTHER PRAYER FOR SETTLING THE NEEDS

The trustworthy Shaykh al-Kulayni, may Allah have mercy upon him, reports in his book of al-Kafi that 'Abd al-Rahim al-Qasim said: I once visited Imam al-Sadiq (') and said, "May Allah accept me as ransom for you! I have invented a formula of supplicatory prayer." The Imam (') answered, "Save me from your inventions! Whenever a disaster befalls you, you should have recourse to the Messenger of Allah and offer a two-unit prayer and dedicate it to him, peace be upon him and his Household."
"How can I do that?" I asked. The Imam (sa) answered, "You should bathe yourself and offer a two-unit prayer, beginning it with the prefatory part of obligatory prayers and say the tashahhud statement of obligatory prayers. When you finish saying the tashahhud and taslim statements, you should say the following:

O Allah, You are the (source of) peace;
from You does peace come;
and to You does peace return.

O Allah, (please) send blessings upon Muhammad and the Household of Muhammad, convey my greetings to the soul of Muhammad and the souls of the veracious Imams, and convey to me their response of my greetings.

Peace and Allah’s mercy and blessings be upon them.

O Allah, these two units of prayer are present from me to Allah’s Messenger, peace and greetings of Allah be upon him and his Household. So, (please) decide Your reward to be that You grant me what I have hoped and expected from You and Your Messenger.

O Guardian of the believers.

You may then prostrate and repeat the following forty times:

O Ever-living! O Self-Subsisting!
O Ever-living One Who never dies!
O Ever-living One; there is no god save You!
O Lord of majesty and honoring!
O most Merciful of all those who show mercy.

You may then put your right cheek on the ground and repeat the aforesaid supplication forty times. You may then put your left cheek on the ground and repeat the supplication more forty times.
HAAJAAT - Fulfillment of Desires

You may then raise your head from prostration, extend your hands (towards the sky) and repeat the supplication forty times. You may then pull your hands to your neck, point out with your forefinger, and repeat the supplication forty times. You may then hold your beard with your left hand and weep, or try to weep, and say the following:

O Muhammad! O Allah’s Messenger!
I complain to Allah and to you about my need

and I complain to your Household, the rightly guided, about my need,

and through you all I turn my face towards Allah to grant me my need.

You should then prostrate and repeat the following word as much as one breath can take:

You may then say the following:

Please, send blessings upon Muhammad and the Household of Muhammad, and...

You may now mention your need. If you do so, Imam al-Sadiq (‘a) added, I guarantee that Allah the Almighty and Majestic will settle your need before you leave your place.

7. In al-Balad al-Amēn, al-Kaf`amē states: For urgent needs, the following words may be written on a sheet of paper and then thrown in (current) water:

In the Name of Allah; the All-beneficent, the All-merciful.
From the submissive servant
to the All-majestic Lord.
O Lord: Harm has afflicted me,
and You are the most Merciful of the merciful.
In the name of Muhammad and his Household, (please) bless Muhammad and his Household,
take off my distress and relieve me from my grief,
out of Your mercy, O most Merciful of all those who show mercy.

وَآَمِنَ ﻋَلَى ﻣَهْدِهِ وَهُمْ ﺗَأْكُذُفُونَ ﻏَنْيَةً ﻟَمْ ﺑَرْﺣَمُهُمْ بِolicitud de la palabra
Sayyid ibn Tawus, in his book of *al-Mazar*, Chapter: Rites of al-Kufah Mosque, after mentioning the recommended acts at Imam ʿAlī’s Niche (mihrab), has mentioned a special prayer for settling the needs to be offered there. This prayer consists of four units, each two alone; i.e. the *taslīm* statement is uttered after each two units. In the first unit, Surah al-Fatihah is recited once and Surah al-Tawḥīd is repeated ten times. In the second unit, Surah al-Fatihah is recited once and Surah al-Tawḥīd is repeated twenty-one times. In the third unit, Surah al-Fatihah is recited once and Surah al-Tawḥīd is repeated thirty-one times. In the fourth unit, Surah al-Fatihah is recited once and Surah al-Tawḥīd is repeated forty-one times. Upon uttering the *taslīm* statement and saying the glorification statements, you may do the following:

1. Recite Surah al-Tawḥīd fifty-one times,
2. Recite the imploration for forgiveness (i.e. *istighfar*) fifty times: 

   I pray Allah for forgiveness. 

   astaghfiru allahu

3. invoke blessings upon the Holy Prophet and his Household (i.e. *Salawat*) fifty times: 

   O Allah, (please) send blessings upon Muhammad and the Household of Muhammad,

   allahumma šalli `ala muhammadin wa ali muhammadin

4. repeat the following statement fifty times: 

   There is neither might nor power except with Allah.

   la ḥawla wa la quwwata illa billah

and (5) say the following supplication: 

O Allah Who stops His power (to punish) from His creatures, Who possesses His authority through it, and Who has full power over all existent beings through what He possesses! While all others disappoint those who put hope in them, he who puts hope in You is pleased and never disappointed.

I beseech You in the name of all items that please You, all things in which You are present, all things in which You like to be mentioned, and in Your Name, O Allah, for there is nothing to be equal to

O Allah Who stops His power (to punish) from His creatures, Who possesses His authority through it, and Who has full power over all existent beings through what He possesses! While all others disappoint those who put hope in them, he who puts hope in You is pleased and never disappointed.

I beseech You in the name of all items that please You, all things in which You are present, all things in which You like to be mentioned, and in Your Name, O Allah, for there is nothing to be equal to

Ya allahu almani` u qudratahu khalqahu

wa'lamaliku biha sultanahu

wa'lamutasallitu bima fi yadayhi `ala kulli mawjudin

wa ghayruka yakhību raja`u rajihı

wa rajika masrurun la yakhību

as'aluka bikulli ridan laka

wa bikulli shay`in anta fihi

wa bikulli shay`in tuhibbu an tudhkara bihi

wa bika ya allahu

falaysa ya` duluka shay`un
HAAJAAT - Fulfillment of Desires

You, (please) send blessings upon Muhammad and the Household of Muhammad, safeguard me, my sons, my wife, and my possessions, safeguard me with Your safeguarding, and settle my need, which is...

an tusailiya `ala muhammadin wa ali muhammadin
wa tahfaani wa waldii wa ahlii wa mali
wa tahfaani bihifika
wa an taqdiya hajati fi...

ANOTHER PRAYER FOR SETTLING THE NEEDS

It is reported that one who has a request to be granted by Almighty Allah may offer a four-unit prayer, reciting Surah al-Fatihah and Surah al-An`am (No. 6) in each unit. Upon accomplishment, one may say the following supplication:

O All-generous! O All-generous! O All-generous!
O All-great! O All-great! O All-great!
O Greater than all great ones!
O Hearer of prayers!
O Unaffected by nights and days!
(Please) send blessings upon Muhammad and his Household and have mercy on my feebleness, neediness, destitution, and poverty, because You know them better than I do and You know my need better than I do.
O He Who had mercy upon Jacob, the old man, when He returned Joseph, the delight of his eyes, to him!
O He Who had mercy upon Job after a long time of tribulation!
O He Who had mercy upon Muhammad, Allah’s peace and blessings be upon him, Who gave shelter to him against orphanhood, Who gave him victory against the tyrants and despots of Quraysh

ya karimu ya karimu ya karimu
ya `azimu ya `azimu ya `azimu
ya a` zama min kulli `azimin
ya sami`a aldu`a`i
ya man la tughayyiruhu allayali wal-ayyamu
salii `ala muhammadin wa alihi
warham da`fi wa faqri
wa faqati wa maskanati
fa`innaka a` lamu biha minni
wa anta a` lamu bihajati
ya man rahima alshhaykha ya`quba
hina radda `alayhi yusufa qurrata `aynhi
ya man rahima ayyuba ba`da `uli bala`hi
ya man rahima muhammadan
shalla allahu `alayhi wa alihi
wa min alyutmi awahu
wa nasarahu `ala jababirati qurayshin wa tawaghitha

يا كريم يا كريم يا كريم
يا عظيم يا عظيم يا عظيم
يا عظيم من كل عظيم
يا سميع الدعاء
يا من لا تغييره الاليالي وآلا يام
صل على مرحمة وآله
وأرحم ضعفي وفقري
واقفتي ومسكنتي
فإنك اعلم بيها مني
وانت اعلم بحاجتي
يا من رحيم الشيخ يعقوب
حين رذى عليه يوسف فرث عينيه
يا من رحيم يا يوب تشد طول بلايه
يا من رحيم محمدا
صل الله عليه وآله وسلم
ومن أليهم أواه
وتصره على جيابريل قرين
وطوقينهيا
and Who gave him control over them!
O Bringer of aid! O Bringer of aid!
O Bringer of aid!…

One may repeat the last statement frequently and then ask Almighty Allah for one’s need, for Almighty Allah will grant so.

ANOTHER PRAYER FOR SETTLING THE NEEDS

Sayyid Ibn Tawus, may Allah have mercy upon him, has reported the following: At Friday nights and the night before the ‘Ad al-A`ha Day (i.e. the tenth of Dhu’l-‘Ijjah), you may offer a two-unit prayer. In each unit, recite Surah al-Fatihah, but when you reach the following verse, you should repeated it one hundred times:

You do we serve and You do we beseech for help.

You may then recite the next verses of Surah al-Fatihah and then recite Surah al-Tawhid two hundred times. Upon accomplishment of the prayer, you may repeat the following statement seventy times:

You may then prostrate and repeat the following word of supplication two hundred times:

Then, you may pray Almighty Allah for whatever you want, and all your requests will be granted, Allah willing.

ANOTHER PRAYER FOR SETTLING THE NEEDS

This prayer has been reported by a big number of scholars, such as Shaykh al-Mufid, al-Tusi, Sayyid Ibn Tawus, and many others, from Imam al-Sadiq (`a). However, according to the report of Sayyid Ibn Tawus, the way of offering this prayer is as follows:

When you have an urgent need and you wish Almighty Allah to grant it for you, you may observe fasting on three successive days; Wednesday, Thursday, and Friday. On Friday, you may bathe yourself, dress yourself with a new, clean costume, go up to the highest point in your house, and offer a two-unit prayer. Then, you may raise your hands towards the sky and say the following supplication:

O Allah, I have resided in Your court due to my full acquaintance with Your Oneness, Self-independence, and that there is none to settle my need save You.

I have known, O my Lord,
HAAJAAT - Fulfillment of Desires

that whenever Your graces are poured down on me in hoards, my need to You becomes more urgent.
I have been inflicted by the distress of...

You should now mention your problem and then keep on, saying:

About relieving me from this distress, You have full knowledge and You need no direction and You are Limitless and You do not have to think about it. I therefore beseech You in the name of Your Name that You put on the mountains; so, they were carried away from the roots, You put on the heavens; so, they were rent asunder, on the stars; so, they were spread, and on the earth; so, it was made a vast expanse. I also beseech You in the name of the Right that You deposited with Muhammad, may Allah bless him and his Household, and with `Al¢, al-°asan, al-°usayn, `Al¢, Muhammad, Ja`far, Musa, `Al¢, Muhammad, `Al¢, al-°asan, and the Argument, peace be upon them, [I beseech You] t0 send blessings upon Muhammad and his Household, settle my need for me, make easy what is difficult in it, and save me from the intricate part of it. If you do, then all praise be to You.
If you do it not, then all praise be to You, because You are neither biased in Your judgment, nor accused in Your decree, nor prejudicing in Your justice.

You may then put your face on the ground and say the following supplication:

O Allah, Jonah the son of Amittai, Your servant, prayed to You from the belly of the big fish and he is Your servant, and You responded to him; and I am Your servant too; so, (please) respond to me.

Imam al-Sadiq (‘a) said, “Many times, I had many needs to be settled by Almighty Allah. I therefore said this supplication and came back having my need settled for me.”

ETIQUETTES OF PRAYING FOR SETTLING THE NEEDS

In Jamal al-Usbu’, Sayyid Ibn Tawus has mentioned an essay regarding the etiquettes of praying for granting one’s requests, which can be summed up as follows:

While trying to beseech the All-knowing Lord to grant you your request, you must be at the most modest manner. When you intend to present yourself before a human king to ask him for granting you a request, you naturally try to attain his pleasure through all possible means and efforts. Likewise, you must exert all possible efforts to attain the pleasure of the Almighty and All-majestic Lord when you want Him to grant you your request. Thus, do not beseech Him in a way less earnest than appealing from human kings; lest, you will fail to win your request because you have been of the scoffers. How is it then reasonable that you care for the pleasure of the All-majestic Lord less than your care for winning the pleasure of human kings who are no more than slaves of the Master of the Worlds? Such being the case, you will be regarded as belittling, scoffing, disdaining, and deriding the grandeur of the All-majestic Lord, and, as a result, you will never win your request no matter how many prayers you would offer and how many days you would fast.

Moreover, when you fast on a day or offer a prayer for purpose of winning your request from Almighty God, you must not behave as if you are testing Him; rather, you must have full confidence of His response. As a rule, we, human beings, try others only when we are suspicious about their ability to do what they are tried to do. About those who suspect Him, Almighty Allah says, “…the entertainers of evil thoughts about Allah. On them is the evil turn. (48/6)”

Significantly, when you beseech the Lord for granting your request, you must have full confidence in His all-encompassing mercy, His all-inclusive magnanimity, and His fulfillment of all of His promises.

When you turn your face towards the most generous of all human beings to ask him for an insignificant thing, you will most certainly be sure that he will grant you that thing after you have asked it from him in the most appropriate way. Similarly, you must be surer that Almighty Allah Who is the All-generous and the most generous of all those who act generously that He will grant you your request, which is, in His sight and as compared to His omnipotence, less insignificant than all insignificant things. Hence, beware that you put confidence in any mortal more than you do with Almighty Allah.

It is also advisable that when you offer a prayer and fast on a day for purpose of winning your request from God, you must arrange your worldly requests according to their importance. In fact, the most important of all your requests, no matter...
how urgent they be, are the requests of the one under whose shade you are living and whose hospitality you are
experiencing; namely, the Patron of the Age, Imam al-Mahd¢, may Allah’s blessings be upon him.

Then come your requests with regard to your religious faith. Only then do come your personal requests involved.

To explain, when you intend to beseech Almighty Allah to save you from perdition, you may observe fasting with
the intention of praying Him to grant you this very request. In fact, you should have known that winning Almighty Allah’s
amnesty, pleasure, acceptance, and approval is more important than being saved from perdition, because you will
eventually perish whether you like it or not, but if you miss Almighty Allah’s majesty, pleasure, and acceptance, you will
lose this worldly life and the eternal life thus exposing yourself to unbearable and unimaginable misfortunes.

Similarly, as I have advised you to give the requests of the Patron of the Age priority to your personal requests, I only
meant to inform you that the survival of this world and the survival of its inhabitants are contingent upon the existence
of the Patron in this world. Hence, how is it reasonable to give precedence to your personal requests over the requests of
the one without whom you do not live a single moment?

Let it be known to you that the Patron of the Age is in no need for your implorations for him; rather, if you do what I have
just advised you to do, you will then have fulfilled your pledge towards him.

Finally, it is highly recommended to commence your supplicatory prayers with invoking Almighty Allah’s blessings upon
the Holy Infallibles (‘a).

CHAPTER TEN  BRIEF SUPPLICATORY PRAYERS FOR THIS-WORLDLY AND
HEREAFTER REQUESTS

Although they are numerous, I will mention only thirty prayers for this-worldly and otherworldly requests:

First: Imam al-Sadiq (‘a) is reported to have advised of saying this supplicatory prayer:

O Allah, (please) make me fear You as if I can see You.

Make me happy to act piously towards You.

Do not distress me by granting me activity to commit acts of disobedience to You.

Choose for me through Your decree.

Bless me through Your determination

so that I will not long for delaying that which You would hasten
or hastening that which You have delayed.

And (please) make my richness in my conscience

and make me find enjoyment in my hearing and sight.
HAAJAAT - Fulfillment of Desires

**First:**

- Make them sound until I am inherited.
- Grant me victory over him who wrongs me,
- make me see signs of Your power in him, O my Lord,
- and make Your favors to be the delight of my eye.

- Wasurni `ala man zalaman
- Wa arini fihi qudratakata ya rabbi
- Wa aqirra bifadlika `ayni

**Second:** Imam al-Sadiq (`a) is also reported to have advised of saying this supplicatory prayer:

- Allahumma a`inn `ala hawli yawmi alqiyamati
- Wa akhrijn min alddunya saliman
- Wakfin ma`unat `iyal
- Wa ma`unata alnnasi

- Wa adkhiln `ibadika al¥¥alih¢na

**Third:** This supplicatory prayer wards off sinning and brings about all this-worldly and otherworldly requests overall:

- Bismillahi alrrahman alrrah¢mi
- Ya man azhra aljamila
- Wa satara alqabiha
- Ya karima al` afwi
- Ya hasana alttajawuzi
- Ya wasi`a almaghfirati
- Wa ya basita alyadayni bilrrahmati
- Ya sahiba kulli najwa
- Wa ya muntaha kulli shakwa
O He Who is generous in condoning!

O He Who is great in favoring!

O He Who takes the initiative in enduing with all favors before they are deserved!

O my Lord! O my Master! O my Cherisher!

O my utmost hope! O my aide!

(Please) send blessings upon Muhammad and the Household of Muhammad

and I beseech You not to put me in Hellfire.

**Fourth:** Imam al-Sadiq (‘a) is reported to have said this supplicatory prayer:

---

You are my trust in all hard times,

You are my hope in all ordeals,

and You alone are my reliance and support in every matter that afflicts me.

Too many are the agonies, which the heart is too weak to undergo, which all stratagems fail to manage, in which the friend and the stranger disappoint, at which the enemy gloat, and in which I lose any way out, but when I referred them to You and complained about them to You, abandoning all others than You, You have relieved, removed, and saved me from it.

So, You are the patron of all graces, the One Who stands for all requests, and the utmost of all desires.

So, very much praise be to You

---

يا كريم الصلاح
يا غنيم المهن
يا مستندي كل نعمة قبل
استحقاقها
يا رباح يا سيداها يا مولاه
يا غياثاها يا غياثاء
صل على محفه وآلل محمند
وا سل لك ان لا تجعلني في النار
انت تفخي في كل كربه
وا نت رجائي في كل شدة
وا نت لي في كل مر نزل بي ثقة لوعده
كم من كرب يضفع عنه الفواد وتقفل فيه الجيلة
ويحل عنده القرب والبعيد ويشمت به العدو
وتعيني فيه ألا مور
ا نزلت بك وسكنته إنك راغبة فيه عن سواك
فمرجحته وكشفته وقفته
فأنت ولي كل نعمة وصاحب كل حاجه
ومستهى كل رغبة وملك الحمد كبراأ
and abundant gratitude be to You. wa laka almannu faḍilān

This is the supplicatory prayer the Holy Prophet (ﷺ) said on the days of the Battle of Badr and the Battle of the Allies (i.e. al-Ahzab). The chief of martyrs; namely, Imam al-OTHaymīn (‘a), also said this supplicatory prayer in Karbala’ on the ‘Al-‘shura’ Day.

Furthermore, two more supplicatory prayers were said by Imam al-OTHaymīn (‘a) on that day. The first one is the supplicatory prayer he taught to his son Imam Zayn al-OTHubaylīn (‘a) when he embraced him to his chest while blood was gushing from his body. Used in urgent cases, intense grief, harsh times, and difficult matters, the supplicatory prayer intended is as follows:

In the name of Yasān and the Qur’an full of wisdom and in the name of Taha and the Great Qur’an (I beseech You). O He Who has power to grant the requests of the beseechers! O He Who knows what is in the inner selves! O He Who alleviates the agonized ones! O He Who relieves the distressed ones! O He Who is merciful to the old ones! O He Who provides the little babies with sustenance! O He Who does not require explanation! (Please) bless Muhammad and the Household of Muhammad and…

One may now submit his requests.

Fifth: Imam al-Sadiq (‘a) is reported to have raised his hands towards the sky and said this supplicatory prayer:

O my Lord, never relegate me to myself even for a winking of an eye, less than that, or more than that.

Sixth: Imam al-Sadiq (‘a) is also reported to have advised of saying this prayer:

(Please) have mercy upon me against what I am too feeble to do and what I am too impatient to stand.

Seventh: Imam al-Sadiq (‘a) is also reported to have advised of saying this supplicatory prayer:
Allah, I beseech You in the name of Your majesty, beauty, and generosity to...

One may now submit his requests.

**Eighth:** Faṭṭāl ibn Yunus has reported that Imam al-Ka‟im (‘a) advised him to repeat this supplicatory prayer very much:

O Allah, (please) do not make me of the unfixed-hearted and do not make me feel not negligent.

To explain, the first statement is a prayer for not including with those whose faith is as irregular as loans, which means that faith is not fixed in their hearts. However, the statement may also stand for a prayer for not including with those whom are relegated to themselves and Allah the Almighty has no interference in their affairs, just like a horse whose rein is thrown freely on its wither and is left to graze uncontrollably.

The second statement is a prayer for not including with those who feel themselves to have carried out their duties towards their Lord flawlessly. In fact, one must always feel that he cannot carry out his duties towards his Lord fully whatever efforts he would exert.

**Ninth:** Imam al-Baqir (‘a) is reported to have said: Almighty Allah has forgiven a Bedouin man for two words he said in his supplicatory prayer. These two words are as follows:

O Allah, if You punish me, then this befits me, but if You forgive me, then it befits You.
**Tenth:** Dawud al-Raqqâ has said: Whenever he insisted in prayers, Imam al-Sadiq (‘a) would pray Almighty Allah in the name of the Five Persons: the Holy Prophet, Imam ‘Alî, Lady Faṣımah, Imam al-‘asān, and Imam al-‘usayn, peace be upon them.

**Eleventh:** Yazîd al-Sa’igh is reported to have said: I asked Imam al-Sadiq (‘a) to pray Almighty Allah for our good. He therefore said:

O Allah, (please) endue them with truthfulness in speech, fulfillment of trusts, and constant attendance to prayers.

Therefore, O Allah, do it to them.

**Twelfth:** Say this supplicatory prayer, which Imam ‘Alî Amîr al-Mu’mînîn (‘a) used to say:

O Allah, endue me with reliance on You, entrusting (all my affairs) with You, satisfaction with Your decree, and submission to Your ordinance so that I would not long for hastening what You delay and delaying what You hasten.

**Thirteenth:** It is reported that Archangel Gabriel came to the Holy Prophet (¥) and conveyed to him the following message from Almighty Allah: If you want to worship Me a whole night and a whole day perfectly, you may raise your hands towards Me and say this supplicatory prayer:

O Allah, all praise be to You that is as eternal as You are. All praise be to You that never ends save Your knowledge (about it). All praise be to You
that has no limit save when You will.

All praise be to You
the recompense of whose sayer is nothing save Your pleasure.
O Allah, all praise entirely be to You,
all gratitude entirely is Yours,
all pride entirely is Yours,
all splendor entirely is Yours,
the whole light entirely is Yours,
all mightiness entirely is Yours,
all grandeur entirely is Yours,
all greatness entirely is Yours,
the whole world entirely is Yours,
the whole Hereafter entirely is Yours,
all nights and all days entirely are Yours,
all creation entirely is Yours,
the good entirely is in Your hand,
and all affairs entirely are returned to You,
both the open and the hidden.
O Allah, all praise eternally be to You.

You are the sympathetic in ordeals,
the lofty in praiseworthiness,
the abundant in bestowals,
the just in decreeing,
the opulent in donation,
the excellent in graces,
the god in the earth,
HAAJAAT - Fulfillment of Desires

and the god in the heavens.

O Allah, all praise in the seven strong skies be to You,

all praise in the plain lands be to You,

all praise that is as much as the scope of the servants be to You,

all praise that is as extensive as lands be to You,

all praise in the mountains that are as projections be to You,

all praise in the night when it draws a veil be to You,

all praise in the daylight when it shines in brightness be to You,

all praise in the last and the first be to You,

and all praise in the oft-repeated verses and the Great Qur’an be to You.

All glory be to Allah and in praise of Him.

The whole earth shall be in His grip on the Resurrection Day

and the heavens rolled up in His right hand.

Glory be to Him and may He be exalted above what they associate with Him.

All glory be to Allah and in praise of Him.

Everything is perishable except His Face.

Glory be to You, O our Lord, exalted be You,

blessed be You, and holy be You.

You have created all things by Your omnipotence,

predominated over all things by Your almightiness,

towered above all things by Your elevation,

overcome all things by Your power,

and the god in the heavens.

O Allah, all praise in the seven strong skies be to You,

all praise in the plain lands be to You,

all praise that is as much as the scope of the servants be to You,

all praise that is as extensive as lands be to You,

all praise in the mountains that are as projections be to You,

all praise in the night when it draws a veil be to You,

all praise in the daylight when it shines in brightness be to You,

all praise in the last and the first be to You,

and all praise in the oft-repeated verses and the Great Qur’an be to You.

All glory be to Allah and in praise of Him.

The whole earth shall be in His grip on the Resurrection Day

and the heavens rolled up in His right hand.

Glory be to Him and may He be exalted above what they associate with Him.

All glory be to Allah and in praise of Him.

Everything is perishable except His Face.

Glory be to You, O our Lord, exalted be You,

blessed be You, and holy be You.

You have created all things by Your omnipotence,

predominated over all things by Your almightiness,

towered above all things by Your elevation,

overcome all things by Your power,
fashioned all things by Your wisdom and knowledge,

sent the messengers with Your Books,
guided the righteous ones by Your permission,
aided the believers by Your victory,
and overpowered all the creatures by Your authority.

There is no god save You;
You are one and only and there is no associate with You.
We serve none but You,
we beseech none but You,
and we desire for none but You.
You are the target of our complaints,
the utmost of our desires,
the God, and the Master of us.

Fourteenth: It is reported that a man came to Imam `Al¢ Amqr al-Mu'min¢n (`a) and complained about the delay in response of his prayers.

"Have you tried the swift-responded prayer?" Imam `Al¢ (`a) asked.

"What prayer do you mean?" asked the man.

Imam `Al¢ (`a) thus taught him to say this supplicatory prayer:

O Allah, I beseech You in the name of Your Name; the great, the greatest, the most majestic, the noblest, the hoarded, the hidden, the brilliant, the true, the manifest demonstration, which is light with light,
light out of light,  
and light by which all darkness is shone  
and all hardships,  
all rebellious devils,  
and all obstinate transgressors are unraveled.  

Neither a land can bear it  
nor can any sky hold it.  
Through it, all fearful ones attain security  
and sorceries of all sorcerers,  
oppressions of all oppressors,  
and envy of all envious ones are counteracted.  
Because of its greatness, all lands and oceans split  
and all arks stand stable  
when the angel pronounces it;  
so, waves will no more have any effect on these arks.  
It is Your Name; the greatest, the greatest,  
the most majestic, the most majestic,  
the grandest light,  
which You have used for Yourself  
and by which You have prevailed on Your Throne.  
I turn my face towards You in the name of Muhammad and his Household  
and beseech You in the name of You and them
You may now submit your requests.

**Fifteenth:** 'Amr ibn Abi'l-Miqdam has reported the following: Imam al-Sadiq (‘a) dictated this supplicatory prayer, which achieves benefits for this world and the other world: After praising and thanking Almighty Allah, you may say this:

O Allah, You are Allah; there is no god save You, the Forbearing, the All-generous.

O Allah, You are Allah; there is no god save You, the Almighty, the All-wise.

O Allah, You are Allah; there is no god save You, the One, the Supreme.

O Allah, You are Allah; there is no god save You, the Master, the Compeller.

O Allah, You are Allah; there is no god save You, the All-merciful, the Forgiver.

O Allah, You are Allah; there is no god save You, the Mighty in prowess.

O Allah, You are Allah; there is no god save You, the Great, the High Exalted.

O Allah, You are Allah; there is no god save You, the Hearing, the Seeing.

O Allah, You are Allah; there is no god save You, the Impregnable, the Omnipotent.

O Allah, You are Allah; there is no god save You, the Forgiver, the Ready to appreciate.

O Allah, You are Allah; there is no god save You, the Praiseworthy, the All-glorious.

O Allah, You are Allah; there is no god save You, the Self-sufficient, the
Praiseworthy.

You are Allah; there is no god save You, the Forgiver, the Loving.
wa anta allahu la ilaha illa anta alghafuru alwadudu

You are Allah; there is no god save You, the All-tender, the All-favorer.
wa anta allahu la ilaha illa anta alhannanu almannanu

You are Allah; there is no god save You, the Forbearing, the Requiter.
wa anta allahu la ilaha illa anta alhal¢mu alddayyanu

You are Allah; there is no god save You, the All-magnanimous, the Glorious.
wa anta allahu la ilaha illa anta aljawadu almajidu

You are Allah; there is no god save You, the One, the One and Only.
wa anta allahu la ilaha illa anta alwahidu al-ahadu

You are Allah; there is no god save You, the Unseen, the Witness.
wa anta allahu la ilaha illa anta algha'ibu alshshahidu

You are Allah; there is no god save You, the Evident, the Immanent.
wa anta allahu la ilaha illa anta alzzahiru alba§inu

You are Allah; there is no god save You; You have knowledge of all things.
tamm nuruka fahadayta

Perfect is Your brilliance; so, You have guided (to the true guidance).
wa basatta yadaka fa'a`ta ya ta

Open is Your hand; so, You have given (liberally).
rabbana wajhuka akramu alwujahi

Our Lord, Your Face is the noblest of all faces,
wa `atiyyatuka afдалu al`ataya wa ahna`uha

Your side is the best of all sides,
tuṭa` u rabbana fatashkuru

and Your donations are the most favorable and most pleasant of all donations.
wa tu`sa rabbana fataghfiru liman shi`ta

Our Lord, when You are obeyed, You thank
wuṣtatu` mūra khayru aljihati

and when You, our Lord, is disobeyed, You forgive whomever
wuṣṭatun fīṣṣal ghanīyata wa hāna ha

You wish.
tujibu almuṣṭarrīna

You respond to the distressed,
HAJAAT - Fulfillment of Desires

relieve from evil, wa takshifu alssu'a
accept repentance, wa taqbalu alttawbata
and pardon the sins, wa ta`fu `an alhdhunubi
Your bestowals are too abundant to be recompensed, la tujaza ayadika
Your graces are too many to be counted, wa la tuhşa ni` amuka
and You are too praised to be expressed by any statement.
O Allah, (please) bless Muhammad and the Household of Muhammad, wa la yablughu midhataka qawlu qa' ilin
hasten their relief, comfort, wa la yablughu midhataka qawlu qa' ilin
rest, and pleasure, wa la yablughu midhataka qawlu qa' ilin
make me taste the flavor of their relief, wa la yablughu midhataka qawlu qa' ilin
annihilate their jinn and human enemies, wa la yablughu midhataka qawlu qa' ilin
grant us good in this world wa fi al akhirati hasanatan
and good in the Hereafter, wa fi al akhirati hasanatan
and protect us against the chastisement of fire.
Include us with those upon whom no fear shall come nor shall they grieve. waj` alna min alladhina la khawfun `alayhim wa la hum yahzanuna
Include me with those who have acted patiently, waj` alni min alladhina sabaru
and on their Lord do they rely.
Confirm me with the sure word, wa `ala rabbihim yatawakkaluna
in this worldly life and in the Hereafter, wa thabbitni bilqawli althhabiti
Bless me in my lifetime, in my death, fi alhayati alndunya wa fi alakhirati
on the Situation, in the Resurrection, wa barik li fi almahya walmamati
and in the Resettling of account, in the Scale, walmawqifi walnuushuri
and at the horrors of the Resurrection Day, walhisabi walmizani
keep me safe on the Discriminating Bridge, and make me pass it safely.
Provide me with useful knowledge, wa ahwali yawmi alqiymati
and You are too praised to be expressed by any statement.
O Allah, (please) bless Muhammad and the Household of Muhammad, wa la yablughu midhataka qawlu qa' ilin
hasten their relief, comfort, wa la yablughu midhataka qawlu qa' ilin
rest, and pleasure, wa la yablughu midhataka qawlu qa' ilin
make me taste the flavor of their relief, wa la yablughu midhataka qawlu qa' ilin
annihilate their jinn and human enemies, wa la yablughu midhataka qawlu qa' ilin
grant us good in this world wa fi al akhirati hasanatan
and good in the Hereafter, wa fi al akhirati hasanatan
and protect us against the chastisement of fire.
Include us with those upon whom no fear shall come nor shall they grieve. waj` alna min alladhina la khawfun `alayhim wa la hum yahzanuna
Include me with those who have acted patiently, waj` alni min alladhina sabaru
and on their Lord do they rely.
Confirm me with the sure word, wa `ala rabbihim yatawakkaluna
in this worldly life and in the Hereafter, wa thabbitni bilqawli althhabiti
Bless me in my lifetime, in my death, fi alhayati alndunya wa fi alakhirati
on the Situation, in the Resurrection, wa barik li fi almahya walmamati
and in the Resettling of account, in the Scale, walmawqifi walnuushuri
and at the horrors of the Resurrection Day, walhisabi walmizani
keep me safe on the Discriminating Bridge, and make me pass it safely.
Provide me with useful knowledge, wa ahwali yawmi alqiymati
and You are too praised to be expressed by any statement.
O Allah, (please) bless Muhammad and the Household of Muhammad, wa la yablughu midhataka qawlu qa' ilin
hasten their relief, comfort, wa la yablughu midhataka qawlu qa' ilin
rest, and pleasure, wa la yablughu midhataka qawlu qa' ilin
make me taste the flavor of their relief, wa la yablughu midhataka qawlu qa' ilin
annihilate their jinn and human enemies, wa la yablughu midhataka qawlu qa' ilin
grant us good in this world wa fi al akhirati hasanatan
and good in the Hereafter, wa fi al akhirati hasanatan
and protect us against the chastisement of fire.
Include us with those upon whom no fear shall come nor shall they grieve. waj` alna min alladhina la khawfun `alayhim wa la hum yahzanuna
Include me with those who have acted patiently, waj` alni min alladhina sabaru
and on their Lord do they rely.
Confirm me with the sure word, wa `ala rabbihim yatawakkaluna
in this worldly life and in the Hereafter, wa thabbitni bilqawli althhabiti
Bless me in my lifetime, in my death, fi alhayati alndunya wa fi alakhirati
on the Situation, in the Resurrection, wa barik li fi almahya walmamati
and in the Resettling of account, in the Scale, walmawqifi walnuushuri
and at the horrors of the Resurrection Day, walhisabi walmizani
keep me safe on the Discriminating Bridge, and make me pass it safely.
Provide me with useful knowledge, wa ahwali yawmi alqiymati
and You are too praised to be expressed by any statement.
O Allah, (please) bless Muhammad and the Household of Muhammad, wa la yablughu midhataka qawlu qa' ilin
hasten their relief, comfort, wa la yablughu midhataka qawlu qa' ilin
rest, and pleasure, wa la yablughu midhataka qawlu qa' ilin
make me taste the flavor of their relief, wa la yablughu midhataka qawlu qa' ilin
annihilate their jinn and human enemies, wa la yablughu midhataka qawlu qa' ilin
grant us good in this world wa fi al akhirati hasanatan
and good in the Hereafter, wa fi al akhirati hasanatan
and protect us against the chastisement of fire.
Include us with those upon whom no fear shall come nor shall they grieve. waj` alna min alladhina la khawfun `alayhim wa la hum yahzanuna
Include me with those who have acted patiently, waj` alni min alladhina sabaru
and on their Lord do they rely.
Confirm me with the sure word, wa `ala rabbihim yatawakkaluna
in this worldly life and in the Hereafter, wa thabbitni bilqawli althhabiti
Bless me in my lifetime, in my death, fi alhayati alndunya wa fi alakhirati
on the Situation, in the Resurrection, wa barik li fi almahya walmamati
and in the Resettling of account, in the Scale, walmawqifi walnuushuri
and at the horrors of the Resurrection Day, walhisabi walmizani
keep me safe on the Discriminating Bridge, and make me pass it safely.
Provide me with useful knowledge, wa ahwali yawmi alqiymati
and You are too praised to be expressed by any statement.
O Allah, (please) bless Muhammad and the Household of Muhammad, wa la yablughu midhataka qawlu qa' ilin
hasten their relief, comfort, wa la yablughu midhataka qawlu qa' ilin
rest, and pleasure, wa la yablughu midhataka qawlu qa' ilin
make me taste the flavor of their relief, wa la yablughu midhataka qawlu qa' ilin
annihilate their jinn and human enemies, wa la yablughu midhataka qawlu qa' ilin
grant us good in this world wa fi al akhirati hasanatan
and good in the Hereafter, wa fi al akhirati hasanatan
and protect us against the chastisement of fire.
Include us with those upon whom no fear shall come nor shall they grieve. waj` alna min alladhina la khawfun `alayhim wa la hum yahzanuna
Include me with those who have acted patiently, waj` alni min alladhina sabaru
and on their Lord do they rely.
Confirm me with the sure word, wa `ala rabbihim yatawakkaluna
in this worldly life and in the Hereafter, wa thabbitni bilqawli althhabiti
Bless me in my lifetime, in my death, fi alhayati alndunya wa fi alakhirati
on the Situation, in the Resurrection, wa barik li fi almahya walmamati
and in the Resettling of account, in the Scale, walmawqifi walnuushuri
and at the horrors of the Resurrection Day, walhisabi walmizani
keep me safe on the Discriminating Bridge, and make me pass it safely.
Provide me with useful knowledge, wa ahwali yawmi alqiymati
true certitude, piety, righteousness, devoutness, fear of You, and dread of You due to which I attain a nearer step towards You and I avoid any remoter step from You. Endear me (to people) and do not make the others incur the hatred of me. Take care of me and do not disappoint me. Grant me a part of the whole welfare of this world and the Hereafter, including what I know and what I do not. Save me from the whole evil altogether, including what I know and what I do not.

Sixteenth: Mu‘awiyah ibn `Ammar has reported that he once asked Imam al-Sadiq (‘a) to teach him exclusively a special supplicatory prayer. The Imam (‘a) therefore taught him to say this:

O One! O Glorious!
O One and Only! O Eternally besought of all!
O He Who begets not nor is He begotten
and none is like Him!
O Almighty! O All-generous! O All-tender!
O Hearer of prayers!
O most magnanimous of all those who may donate
and best of all those who may give!
O Allah! O Allah! O Allah!
You have said, “And Noah did certainly call upon Us, and most excellent answerer of prayer We are.”

وَيَقِينًا صَادِقًا
وَتَقُوَّمْ بَرًا وَوَرَعاً
وَحوَافًا مِّنَكَ وَفَرَقًا
يَبْلُغُنِّي مِّنَكَ رَقَفًا
وَلَا يَتَاعُدْنِي عَنْكَ
وَحِينِّي وَلَا تَبَغِّضْنِي
وَوَرَعَانِ وَتُقَيْنَانِ ¥اديقان
true certitude, piety, righteousness, devoutness, fear of You, and dread of You due to which I attain a nearer step towards You and I avoid any remoter step from You. Endear me (to people) and do not make the others incur the hatred of me. Take care of me and do not disappoint me. Grant me a part of the whole welfare of this world and the Hereafter, including what I know and what I do not. Save me from the whole evil altogether, including what I know and what I do not.

وَلَا يَتَاعُدْنِي عَنْكَ
وَحِينِّي وَلَا تَبَغِّضْنِي
وَوَرَعَانِ وَتُقَيْنَانِ ¥اديقان

O One! O Glorious!
O One and Only! O Eternally besought of all!
O He Who begets not nor is He begotten
and none is like Him!
O Almighty! O All-generous! O All-tender!
O Hearer of prayers!
O most magnanimous of all those who may donate
and best of all those who may give!
O Allah! O Allah! O Allah!
You have said, “And Noah did certainly call upon Us, and most excellent answerer of prayer We are.”

وَلَا يَتَاعُدْنِي عَنْكَ
وَحِينِّي وَلَا تَبَغِّضْنِي
وَوَرَعَانِ وَتُقَيْنَانِ ¥اديقان

O One! O Glorious!
O One and Only! O Eternally besought of all!
O He Who begets not nor is He begotten
and none is like Him!
O Almighty! O All-generous! O All-tender!
O Hearer of prayers!
O most magnanimous of all those who may donate
and best of all those who may give!
O Allah! O Allah! O Allah!
You have said, “And Noah did certainly call upon Us, and most excellent answerer of prayer We are.”

وَلَا يَتَاعُدْنِي عَنْكَ
وَحِينِّي وَلَا تَبَغِّضْنِي
وَوَرَعَانِ وَتُقَيْنَانِ ¥اديقان

O One! O Glorious!
O One and Only! O Eternally besought of all!
O He Who begets not nor is He begotten
and none is like Him!
O Almighty! O All-generous! O All-tender!
O Hearer of prayers!
O most magnanimous of all those who may donate
and best of all those who may give!
O Allah! O Allah! O Allah!
You have said, “And Noah did certainly call upon Us, and most excellent answerer of prayer We are.”

وَلَا يَتَاعُدْنِي عَنْكَ
وَحِينِّي وَلَا تَبَغِّضْنِي
وَوَرَعَانِ وَتُقَيْنَانِ ¥اديقان

O One! O Glorious!
O One and Only! O Eternally besought of all!
O He Who begets not nor is He begotten
and none is like Him!
O Almighty! O All-generous! O All-tender!
O Hearer of prayers!
O most magnanimous of all those who may donate
and best of all those who may give!
O Allah! O Allah! O Allah!
You have said, “And Noah did certainly call upon Us, and most excellent answerer of prayer We are.”

الْحَاجَاتُ، ﺖَﻗُوَّمُ بَرًا وَوَرَعاً، ﻭَيَقِينًا صَادِقًا.
Commenting on this sentence, Imam al-Sadiq (ʻa) said, “Upon hearing this verse, the Holy Prophet (ﷺ) used to say:

Yes indeed! Most excellent answerer of prayer You are. Most excellent besought One You are! Most excellent prayed One You are! I beseech You in the name of the brilliance of Your Face, I beseech You in the name of Your almightiness, omnipotence, and grandeur, and I beseech You in the name of Your sovereign power, Your invulnerable armor, Your wholeness, all of Your supports, in the name of Muhammad, and in the name of the successors after Muhammad to bless Muhammad and the Household of Muhammad and to…

You may now submit your requests.

Seventeenth: A man from al-Kufah city, named Abu-Ja`far, is reported to have asked Imam al-Sadiq (ʻa) to teach him a supplicatory prayer to say. The Imam (ʻa) thus taught him to say this:

O He Whom alone I hope for all good things!

(Please) bless Muhammad and the Household of Muhammad,
give me, for I pray You, the whole welfare of this world

and the whole welfare of the Hereafter.

Verily, all that which You give is unblemished.

(Please do) increase Your favors upon me, O All-generous!

Eighteenth: Imam al-Baqir (‘a) is reported to have instructed his brother, `Abdullah ibn `Al¢, to say this supplicatory prayer:

O Allah, (please) certify my expectation (of Your mercy) without disappointment, do not entice any enemy or envious one against me, and safeguard me in my standing up, sitting, waking, and sleeping.

O Allah, (please) forgive me, have mercy on me, guide me to Your straightest path, guard me against the heat of Hellfire, release me from debts and sinning, and make me of the best creatures.

Nineteenth: The following supplicatory prayer is reported to be the supplication of insistence:

O Allah, Lord of the seven skies and whatever is between them, Lord of the Great Throne, Lord of Gabriel, Michael, and Seraph, Lord of the Great Qur'an, and Lord of Muhammad the Seal of the Prophets, I beseech You in the name of that by which the sky subsists erect,
the earth subsists, wa bihī taqumu al-ardu
the assemblage is scattered, wa bihī tufarriqu bayna aljamʿi
the scattering thing is assembled, wa bihī tajmaʿu `u bayna almutafarriqi
You have given the living (`creatures) sustenance, wa bihī tarzuqu al-ahyaʿa
and You have counted the number of the pebbles, wa bihī aḥsayta `adada alrrimali
the weight of the mountains, wa wazna aljibali
and the measure of the waters of oceans… wa kayla albuhuri

You may now invoke Almighty Allah’s blessings upon the Holy Prophet and his Household and submit your requests, preferably insistently.

Twentieth: Ibn Abī-Ya`fur, the prominent and trustworthy narrator, is reported to have said that Imam al-Sadiq (ʿa) used to say this supplicatory prayer:

O Allah, (please) fill in my heart allahumma imlaʿ qalbī
with love for You, hubban laka
fear of You, wa khashyatan minka
belief, faith in You, wa taṣdiqan wa ʿimanan bika
dread of You, and longing for You. wa faraqa minka wa shawqan ilayka

O Lord of majesty and honor! ya dha aljalali wal-ikrami
O Allah, endear to myself my allahumma habbib ilayya
meeting with You, liqaʿaka
amass the best of mercy and wajʿ al ʿli li qaʿaʿika khayra
blessings for me in my meeting alrrahmati walbarakati
with You,

add me to the righteous ones, wa alhiqni bilsalihina
do not delay me with the evil ones, wa la tuʾakkhirni maʿa al-ashrari
include me with the past righteous ones, wa alhiqni biṣalihi man madā
line up me with the current wajʿ alni maʿa ʿalihī man baqiya
righteous ones, wa khudh bi sabila ałṣalihina
lead me to the path of the righteous ones, wa aʿinni `ala nafsi
help me against myself wa la bihī taqumu al-ardu

just as You help the righteous ones against themselves, and do not let me return to a wicked thing from which You have saved me,

O Lord of the worlds!

O Allah, I beseech You for faith that does not stop until I meet You. As long as You grant me lifetime and when You cause me to die, (please do) connect me to that faith and resurrect me carrying it.

Release my heart from showing off, seeking for reputation, and suspicion in the affairs of Your religion.

O Allah, grant me victory in attaining the faith You please, capability to serve You, discernment of Your creation, and two folds of Your mercy. And (please) make my face glitter on account of Your light, make me desire for nothing but that which You hold, and when I die, make me die following Your Path on the faith You please and carrying the principles of Your Prophet.

O Allah, I pray Your protection against laziness, senility, cowardice, stinginess, inattentiveness, brutality, spiritlessness, and poverty. I also pray Your protection against having unsatisfied self, fearless heart, unanswered supplications,

just as You help the righteous ones against themselves, and do not let me return to a wicked thing from which You have saved me,

O Lord of the worlds!

O Allah, I beseech You for faith that does not stop until I meet You. As long as You grant me lifetime and when You cause me to die, (please do) connect me to that faith and resurrect me carrying it.

Release my heart from showing off, seeking for reputation, and suspicion in the affairs of Your religion.

O Allah, grant me victory in attaining the faith You please, capability to serve You, discernment of Your creation, and two folds of Your mercy. And (please) make my face glitter on account of Your light, make me desire for nothing but that which You hold, and when I die, make me die following Your Path on the faith You please and carrying the principles of Your Prophet.

O Allah, I pray Your protection against laziness, senility, cowardice, stinginess, inattentiveness, brutality, spiritlessness, and poverty. I also pray Your protection against having unsatisfied self, fearless heart, unanswered supplications,
and futile prayers.

I also pray You to guard myself, my family members, and my progeny against Satan the accursed.

O Allah, none can ever save me against You and I can never find any shelter against You. So, (please) do not disappoint me, do not let me lead myself to perdition, and do not make me deserve chastisement.

I beseech You for steadfastness on Your religion, giving credence to Your Book, and following Your Messenger.

O Allah, (please) refer to me with Your mercy but do not refer to me with my sin. Accept from me and increase Your favors to me, for I desire for You.

O Allah, (please) make the reward for my utterance and the reward of my sessions to be Your pleasure with me, cause my deed and my prayers to be purely intended for You, make Paradise to be my reward, out of Your mercy, grant me all what I have asked You for entirely, and endue me with even more favors, for I desire for none save You.

O Allah, all stars sink and all eyes sleep while You are the Ever-living, the Self-subsisting.
Verily, no still night, no sky displaying the zodiacal signs, no widely expansive land, no vast abysmal ocean, no depths of darkness one above another—none of these can ever hide itself or anyone from You.

You cover any of Your beings that You wish with mercy.

You know the stealthy looks and that which the breasts conceal. I bear witness for what You have borne witness for Yourself and what Your angels and possessors of knowledge have witnessed for You; there is no god save You; You are the Almighty, the All-wise.

If one who has not borne witness for what You have borne witness for Yourself and what Your angels and the possessors of knowledge have borne witness for You, then (please) register my testimony instead of his testimony.

O Allah, You are the peace and the source of peace.

I beseech You, O Lord of majesty and honor, to release me from the Fire.

Shaykh al-Tusč, in Mi¥bah al-Mutahajjid, has referred to the above-mentioned supplicatory prayer to be said immediately after the fourth unit of the Night Prayer. As for al-Majlis¢ (the compiler of Bihar al-Anwar), he reported Imam al-Sadiq (`a) to have recommended saying this prayer in the one-unit al-Witr Prayer (which is performed after the eight-unit Night Prayer and the two-unit al-Shaf` Prayer at the early dawn).

Twenty-first: The following supplicatory prayer is reportedly ascribed to Abu-Dharr. About it, Archangel Gabriel is reported to have said to the Holy Prophet (¥), “This supplicatory prayer is well known by the inhabitants of the heavens:”

O Allah, I beseech You for security, true faith,
HAAJAAT - Fulfillment of Desires

Page 30

Fulfillment of Desires

ال حاجات

In the Name of Allah; the All-beneficent, the All-merciful. I bear witness that there is no god save Allah, One and Only and having no associate.

I also bear witness that Muhammad is His servant and messenger. I believe in Allah, in all of His messengers, and in all what has been revealed to all of the messengers.

(I believe that) the promise of Allah is true, His meeting is true, Allah is always true, the messengers have conveyed, and all praise be to Allah the Lord of the worlds. All glory be to Allah whenever a thing glorifies Allah and as exactly as Allah likes to be glorified. All praise be to Allah whenever a thing praises Allah and as exactly as Allah likes to be praised.

There is no god save Allah whenever a thing professes that there is no god save Allah.
and exactly as Allah likes to be professed that there is no god save Him. Allah is the Most Great whenever a thing professes that Allah is the Most Great.

O Allah, I beseech You for the keys to the good as well as its seals, its abundant quantities, its advantages, its blessings, the scope that I know about it, and the scope that is too much for me to retain. O Allah, (please) make clear for me the elements of recognizing it (i.e. the good), open before me the doors to it, cover me with the blessings of Your mercy, bestow upon me with protection against divergence from Your religion, and purify my heart from suspicion.

(Please) do not make my heart to be preoccupied by my worldly affairs and my transient livelihood against the everlasting reward in my other world; rather, (please) make my heart to be occupied by retaining that which You do not accept to be ignored. And (please) make my tongue subservient to mentioning all virtuous items, purify my heart from ostentation, and do not allow ostentation to flow in my organs; rather, make all my deeds to be purely intended for Your sake.

وَكمًا يُحبّ اللَّهُ اَلَّذِيُّ نَيْهَلَلَّ
وَاللَّهُ اَكْبَرُ كُلُّمَا كَبَرَ اللَّهُ شَيْءً
وَكمَا يُحبّ اللَّهُ اَلَّذِيُّ نَيْهَلَلَّ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْحُبُّ
وَحَوَائِجُهُ وَسَوَابِقَهُ وَقَوَائِدُهُ وَبَرَكَاتُهُ وَمَا بَلَغَ عَلَمَهُ عَلَيمٍ
وَمَا قَصَرَ عَنِ إِحْصَاءِ حَفْظِي اللَّهُمَّ أَنْهَجْيِ لِي اِسْبَابَ مَعْرُوفِيَّ
وَافْتَحْ لِي اِلْبَابَةُ وَعَشَّرْنِي بَرَكَاتٍ رَحمَتِكَ وَمَنْ علِي بِعَصْمَةٍ عَنْ الْإِزَالَةِ عَنْ دِينِكَ وَظُهْرُ قَلْبِي مِنْ أَلْشَكْ وَلَا تَشْغَلُ قَلْبِي بِذُنُوبِي وَعَاجِلْ مَعَاشِي عَنِ أَجْلِ نَوَابِ أَخْرَتِي وَأَشْغَلُ قَلْبِي بِحِفْظِي مَا لَا تَقْبَلَ مِنْيَ جَهلُهُ وَدَّلْ لِكَلِّ حُبِّ لِسَانِي وَظُهْرُ قَلْبِي مِنْ أَلْرَيْنِ وَلَا تَجْرِهِ فِي مَفَاصِي وَأَجِّلْ عَمُلِي خَالِصَةً لِكَ
O Allah, I pray Your protection against the evil
and all sorts of indecencies;
those of them which are apparent,
those which are concealed, and
those which are committed inattentively,
as well as whatever Satan the accursed
and the obstinate ruling authority want me to commit;
i.e. things that Your knowledge has encompassed.
You positively have the power to dispel all that from me.
O Allah, I pray Your protection against the striking of jinn and human beings
as well as against their violent commotions, calamities, conspiracies,
and the fields used by the wicked jinn and human beings.
I also pray Your protection lest I am led astray from my religion and thus my result will be worthless in the Hereafter,
or they (i.e. the wicked jinn and human beings) may cause damage to my livelihood,
or they may inflict me with tribulation
that I can neither tolerate nor stand patiently.
So, O my God, I please You not to make me suffer from such things;
lest, they may stand against remembering You
or take my entire attention against serving You.
Yet, it is You Who can protect, guard,
defend, and preserve me from all that.
I beseech You, O Allah, for luxury in my life as long as You keep me alive;
such life by which I can be strong enough to obey You,
to attain Your pleasure,
and to guarantee my eternal other life in the morrow.
(Please) do not provide me with sustenance due to which I may become inordinate
and do not test me on poverty by which I may be miserable and straitened;
rather, (please) grant me abundant share in my otherworldly life and expansive, pleasant, and enjoyable living in my worldly life.
Do not cause this world to be like prison for me and do not cause my departure from it to be grief for me; rather, protect me against its charms and decide my deeds in it to be acceptable and my efforts in it to be praiseworthy.
O Allah, thwart whoever desires evil for me with similar evil, frustrate whoever intends to deceive me, dispel from me the grief caused to me by any one, plot against whoever wants to plot against me, for You are the best of planners, and gouge out on behalf of me the eyes of the disbelievers, the wrongdoers, the tyrants, and the envious ones.
O Allah, (please) descend on me tranquility from You,
dress me Your invulnerable armor,
wa albisnī dir`aka alhaṣnata
wahfażnī bisitrika alwaqī
da wa jallilnī `afiyataka
alnnafi`ata
wa şaddiq qawlī wa fī alī
wa barik lī fī waladī wa ahlī wa malī

O Allah, (please) forgive me all that, O most merciful of all those who show mercy.

O Allah, as for whatever I have done in advance, whatever I have put off,
whatsoever I have committed inattentively or deliberately,
whatever I have neglected, and whatsoever I have done openly or secretly,
(please) forgive me all that.

O Allah, (please) expand my sustenance for me,
increase my lifetime,
for the little deed,
pardons the many sins,
and He is the Forgiving, the All-merciful,
(please) forgive my sins
whose pleasure has gone but whose consequences are still liable.

Twenty-third: Muhammad ibn Muslim is reported to have quoted Imam al-Baqir (`a) as advising of saying this supplicatory prayer:

O Allah, (please) expand my sustenance for me,
increase my lifetime,
for the little deed,
pardons the many sins,
and He is the Forgiving, the All-merciful,
(please) forgive my sins
whose pleasure has gone but whose consequences are still liable.

Twenty-fourth: Imam al-Sadiq (`a) is reported to have used to said this supplicatory prayer:

O He Who accepts gratefully the little deed,
pardons the many sins,
and He is the Forgiving, the All-merciful,
(please) forgive my sins
whose pleasure has gone but whose consequences are still liable.

Twenty-fifth: Imam al-Sadiq (`a) is also reported to have used to said this supplicatory prayer:
O Light! O All-holy!  ya nuru ya quddusu
O Foremost of all first things!  ya awwala al-awwalina
O Last of all last things!  wa ya akhirina al-akhirina
O All-beneficent! O All-merciful!  ya rahmanu ya rhamimu
(Please) forgive me those sins that alter blessings!  ighfar liya aldhdhunuba allati
tughayyiru alnni`ama
Forgive me those sins that make fall punishments!  waghfir liya aldhdhunuba allati
tuhilli alnniqama
Forgive me those sins that tear apart safeguards!  waghfir liya aldhdhunuba allati
tahtiku al`isama
Forgive me those sins that draw down tribulations!  waghfir liya aldhdhunuba allati
tunzilu albala'a
Forgive me those sins that give ascendancy to the enemies!  waghfir liya aldhdhunuba allati
tud¢lu al-a`da'a
Forgive me those sins that hasten extinction!  waghfir liya aldhdhunuba allati
tu`ajjilu al`i¥ama
Forgive me those sins that cut off hope!  waghfir liya aldhdhunuba allati
taqta`u alarraja'a
Forgive me those sins that darken atmospheres!  waghfir liya aldhdhunuba allati
tuzlimu alhawa'a
Forgive me those sins that uncover the covering!  waghfir liya aldhdhunuba allati
takshifu alghi§a'a
Forgive me those sins that cause prayers to be rejected!  waghfir liya aldhdhunuba allati
taruddu alddu`a'a
Forgive me those sins that preclude the water of the sky.  waghfir liya aldhdhunuba allati
taruddu ghaytha alsamma'i

**Twenty-sixth:** This supplicatory prayer is also reported from Imam Ja`far al-Sadiq (`a):

O my means in my agonies!  ya `uddat¢ fi kurbat¢
O my companion in my hardships!  wa ya sahibi fi shiddat¢
O my benefactor in my amenities!  wa ya waliiyi fi ni`mati
O my aide in my desires!  wa ya ghiyathi fi raghatati

Imam al-Sadiq (`a) added: This is the supplicatory prayer of Imam `Al¢ Am¢r al-Mu'min¢n (`a):
O Allah, You have recorded that which we leave behind, known all news, and come to know all secrets; You have thus intervened between our hearts and us. So, for You, a secret is not secret and hearts are unbosomed before You. Your order for a thing when You intend it, is only that You say to it, “Be,” and it is. So, (please) in the name of Your mercy, tell the obedience to You to enter all of my organs and not to leave them until I meet You. And, in the name of Your mercy, tell the disobedience to You to depart all of my organs and not to come close to me until I meet You. And (please) provide me from the worldly sustenance, but induce me to renounce the world, and do not turn it away from me while I have a desire in it, O All-beneficent!

**Twenty-seventh:** ‘Alî ibn Ibrahim has reported on the authority of his father on the authority of Ibn Mahbub on the authority of ‘Ala’ ibn Ruzayn on the authority of ‘Abd al-Rahman ibn Sayyabah who said: Imam al-Sadiq (‘a) gave me this supplicatory prayer:

All praise be to Allah; the Patron of praise and its worthiest, utmost, and center. Sincere is he who professes of His Oneness,
truly guided is he who serves Him, wahtada man `abadahu
triumphant is he who obeys Him, wa faza man ata`ahu
and secured is he who takes shelter with Him. wa amina almu`tašimu bih
O Allah, O Lord of magnanimity, glory, allahhumma ya dha aljudi
excellent extolment, and praise, walmajdi
I beseech You the beseeching of one who subjugated his neck to You, walththana'i aljamili walhamdi
made himself subordinate to You, as'aluka mas'ala man
covered his face with soil for You, wa raghera laka anfahu
humiliated himself to You, wa `affara laka wajhahu
shed his tears for fear of You, wa fađat min khawfika
sobbed for You, wa taraddadat `abratuhu
and confessed of his sins; wa `tarafa laka bidhunubih
one whose wrongdoing exposed him before You wa fađahat-hu `indaka
and whose crime disgraced him before You; wa shanat-hu `indaka
therefore, his power diminished, fada`ufat `inda dhalika
his stratagem failed, wa qallat hilatuhu
the ways of his trickeries broke down, waŋqata`at `anhu asbabu
all of his wrong things vanished, khada`i`i`i`hi
and his sins compelled him to present himself in a humiliating situation in Your Presence, wa alja`at-hu dhunubuhu ila
to submit himself to You, dhulli maqamih bayna yadayka
and to implore You earnestly. wa khuđu`ihi ladayka
I thus beseech You the beseeching of such one, wabthihalihi ilayka
desire for You the same desiring of him, as'aluka allahumma su'ala
humiliate myself before You just as he does, man huwa bimanzilatihi
arghabu ilayka karaghatihi
wa ataďarра`u ilayka
katadarru`ihi
wa`tarafa laka wajhahu
wa fađat min khawfika
dum u`uhu
wa fađahat-hu `indaka
kahati`atuhu
wa shanat-hu `indaka
jariratuhu
fađa`ufat `inda dhalika
quwwatuhu
wa qallat hilatuhu
waŋqata`at `anhu asbabu
khada`i`i`i`hi
wa alja`at-hu dhunubuhu ila
dhulli maqamih bayna yadayka
wa khuđu`ihi ladayka
wabthihalihi ilayka
as'aluka allahumma su'ala
man huwa bimanzilatihi
arghabu ilayka karaghatihi
wa ataďarра`u ilayka
katadarru`ihi
wa`tarafa laka wajhahu
wa fađat min khawfika
dum u`uhu
wa fađahat-hu `indaka
kahati`atuhu
wa shanat-hu `indaka
jariratuhu
fađa`ufat `inda dhalika
quwwatuhu
wa qallat hilatuhu
waŋqata`at `anhu asbabu
khada`i`i`i`hi
wa alja`at-hu dhunubuhu ila
dhulli maqamih bayna yadayka
wa khuđu`ihi ladayka
wabthihalihi ilayka
as'aluka allahumma su'ala
man huwa bimanzilatihi
arghabu ilayka karaghatihi
wa ataďarра`u ilayka
katadarru`ihi
wa`tarafa laka wajhahu
wa fađat min khawfika
dum u`uhu
wa fađahat-hu `indaka
kahati`atuhu
wa shanat-hu `indaka
jariratuhu
fađa`ufat `inda dhalika
quwwatuhu
wa qallat hilatuhu
waŋqata`at `anhu asbabu
khada`i`i`i`hi
wa alja`at-hu dhunubuhu ila
dhulli maqamih bayna yadayka
wa khuđu`ihi ladayka
wabthihalihi ilayka
as'aluka allahumma su'ala
man huwa bimanzilatihi
arghabu ilayka karaghatihi
wa ataďarра`u ilayka
katadarru`ihi
wa`tarafa laka wajhahu
wa fađat min khawfika
dum u`uhu
wa fađahat-hu `indaka
kahati`atuhu
wa shanat-hu `indaka
jariratuhu
fađa`ufat `inda dhalika
quwwatuhu
wa qallat hilatuhu
waŋqata`at `anhu asbabu
khada`i`i`i`hi
wa alja`at-hu dhunubuhu ila
dhulli maqamih bayna yadayka
wa khuđu`ihi ladayka
wabthihalihi ilayka
as'aluka allahumma su'ala
man huwa bimanzilatihi
arghabu ilayka karaghatihi
wa ataďarра`u ilayka
katadarru`ihi
and implore You as earnestly as he does.

O Allah, (please) have mercy upon the humiliation in my words, the meekness of my situation and condition, and the subjugating of my neck to You.

I beseech You, O Allah, for guidance against deviation, insight against blindness, and orthodoxy against heterodoxy.

I also beseech You, O Allah, for the most of praise in situations of luxurious wellbeing, the comeliest patience in misfortunes, the best gratitude in situations of thanking, and submission in seditious situations.

I also beseech You for capability to obey You, incapability to disobey You, resorting to You from You, seeking nearness to You, O my Lord, so that Your pleasure is obtained, and inspection of whatever pleases You with me although it may irate Your creatures, for purpose of winning Your pleasure.

O my Lord, whom will I hope if You do not have mercy upon me? Who will grant me graces if You put me aside? Whose pardon will benefit me if You punish me? Whose donations will I expect if You deprive me? Who can honor me if You dishonor me? Whose humiliation will I care for if You honor me?
O my Lord, how awful my deed is!
wa aqba`ha `amali

How hideous my acts are!
rabbi wa ma ahsana bala'aka `indii

How hard my heart is!
wa aqsa qalbi

How procrastinative my hope is!
wa atwala amali

How short my lifetime is!
wa aqshara ajali

How daring I am to disobey my Creator!
wa ajra'ani `ala `isyani man khalaqani

O my Lord, but how excellent Your favors to me are
rabbi wa ma ahsana bala'aka

and how manifest Your graces on me are!
akhurat `ala `iyyani man

Your blessings to me have been too many to be counted by me,
wa qalla minniya alshshukru

but my thanks to You have been too little if compared to what You have given me.
and how grave my sins are if compared to my worthless form
fi kathrati dhunubii

I therefore have despised Your blessings,
and shifted from fear and dread of You to heedless amusement.

exposed myself to punishments,
and devoted to ignorance after knowledge,

neglected remembering You,
and deviated from justice to injustice,

entered to ignorance after knowledge,
passed over virtue to sinning,

and shifted from fear and dread of You to heedless amusement.

How little and scarce my good deeds are
fi aqallaha

if compared to my numerous sins
wa a`zamah `ala qadri

and how grave my sins are if compared to my worthless form
wa a`zamah `ala qadri

and my powerless support!
wa da`fi ruknii

O my Lord, how optimistic my hope is if compared to my fleeting lifetime!
rabbi wa ma atwala amali fi qisari ajali

How fleeing my lifetime is if compared to my long hope!
wa aqshara ajali fi bu`di amali

How hideous my hidden self is if compared to my open manners!
wa ma aqba`ha sarirati fi `alaniyati
O my Lord, I lack any argument if I try to provide a pretext, I am unexcused if I try to apologize, and I have no gratitude in all what has been donated and bestowed to me unless You help me show gratitude to You for what You have endued me with.

O my Lord, the scale of my deeds in the morrow shall be really light if You do not give preponderance to it, my tongue will slip terribly if You do not make it firm, and my face will be blackened totally, if You do not whiten it.

O my Lord, what should I do about my past sins that have demolished my posts?

O my Lord, how is it reasonable for me to seek the worldly lusts and weep for my failure in gaining them, while I should better weep with intense regret for my disobedience to You and my violation of Your commands?

O my Lord, when the worldly seductive matters called upon me, I responded to them without delay and I inclined to them obediently, but when the affairs of the Hereafter called upon me, I slowed down and lagged in responding to them and in hurrying towards them unlike my hurrying in responding to the seductive matters of this world along with its extinct ruins, dying chaff,
HAAJAAT - Fulfillment of Desires

and vanishing mirage.

O my Lord, You have fascinated me, filled me with desire, claimed against me with my servitude to You, and guaranteed my sustenance;

therefore, I felt secured from You, slowed down despite Your stimulating, neglected paying attention to Your guaranteed sustenance, and undervalued Your claim.

O Allah, (please) change my security from You in this world into fear (of You) and transform my slowing down into yearning for You and my undervaluing of Your claim into dread of You.

Then, (please) make me satisfied with the sustenance You have decided for me.

O All-generous, I beseech You in the name of Your Great Name to endue me with Your pleasure at situations that stimulate Your wrath, to grant me relief at situations of agonies, to grant me light in darkness, and to grant me insight when seditious matters come to assimilate themselves to the truth. O Allah, (please) make Your protection of me against my wrongdoings to be invulnerable, my ranks in the gardens of Paradise to be elevated, all of my deeds to be admitted, and the rewards for my good deeds to be multiplied and increasingly doubled.

I pray Your protection against all seditious matters,
both the apparent and the hidden, against licentious food and drink, against the evil of whatever I know and against the evil of what I do not know. I also pray Your protection against that I may exchange knowledge for ignorance, forbearance for alienation, justice for bias, piety for rupture of relations, tolerance for impatience, true guidance for deviation, and belief for disbelief.

In fact, this supplicatory prayer comprises highly considerable contents. Its reporter is 'Abd al-Rahman in Sayyabah whom was given a noteworthy advice by Imam al-Sadiq ('a). Let us now refer to this event:

`Abd al-Rahman ibn Sayyabah: When my father died, one of his friends came to us and knocked the door. When I opened the door, he expressed his sympathy to me and then asked whether my father had left any financial inheritance with us. When I answered in the negative, the man handed me over a bag of one thousand dirhams and advised me to keep them up, use them in commerce, and gain my living from their profits. Rejoicing at this, I hurried to my mother and informed her about what had just happened. Later on, I went to one of my father's friends and asked him to teach me what kind of business I would do with the money. He therefore advised me to trade in a sort of fine cloth. He also purchased a quantity of this cloth and I chose a shop to work in. In fact, Almighty Allah provided me with very much profit in this business. In the season of the hajj pilgrimage, I intended to go on hajj. I therefore informed my mother about this intention of mine and she advised me to give back the amount of money to its owner. When I did, the man became very happy as if I would donate him the money for nothing. Nevertheless, he offered to me more money, but I thanked him and informed that I would go on the hajj pilgrimage. I then left for Makkah and then returned to al-Mad¢nah. With a group of people, I intended to visit Imam al-Sadiq ('a) who used to permit all people to visit him at that time. Within the group that visited the Imam ('a), I sat in the last raw, since I was young. People began to ask the Imam ('a), he would answer them all, and they would then leave. When a few people only remained, the Imam ('a) pointed to me to come close to him. "Do you need anything?" asked the Imam ('a). "May Allah accept me as ransom for you! I am `Abd al-Rahman the son of Sayyabah," answered I. The Imam ('a) asked about my father and I told him that he had died. Expressing sympathy to me, the Imam ('a) asked, "Did he leave any financial inheritance with you?" "No, he did not," answered I. "How could you then afford this journey of hajj pilgrimage?" asked the Imam ('a). I then told him about the story of these dirhams. Interrupting me, the Imam ('a) asked, "What have you done with these dirhams before you came on hajj pilgrimage?" I answered that I had given back the amount to its owner. "Well done," said the Imam ('a), "May I advise you of something?" "Yes, you may," answered I. He thus said, "If you adhere to telling the truth and fulfilling your trusts, you will have a binding share in the properties of all people."

To explain, the Imam ('a) advised this man to keep up telling the truth in all of his words, to avoid telling lies, to fulfill his promises, to give back the debts to their owners in their limited times, to avoid devouring the others' dues wrongfully. If one does all that to people, they will give him whenever you ask. If he does so, he will be as if he has a share in their properties.
Back to the event, ‘Abd al-Rahman added: As I committed myself with this advice of Imam al-Sadiq (‘a), I gained so many profits that the religious tax of which was three hundred thousand dirhams one year.

According to another tradition, the aforementioned supplicatory prayer is ascribed to Imam ‘Al¢ ibn al-°usayn Zayn al-°abid¢n (‘a). However, it ends up with this sentence:

(Please) respond, O Lord of the worlds.

آمين رَبَّ عَالَمِينَ

Twenty-eighth: Ibn Mahbub is reported to have said: Imam al-Sadiq (‘a) taught a man this supplicatory prayer to say it in his supplications:

O Allah, I beseech You for Your mercy that cannot be obtained from You except through Your pleasure, for departure from all acts of disobedience to You, for entering into all that which achieves Your pleasure, for redemption from all troubles, and for a way out from every grave matter that I have committed deliberately, I have committed wrongly, or I have committed owing to an evil inspiration of Satan.

I beseech You for fear (of You) by which You stop me at the limits of Your pleasure and by which You strew about all lusts that come to my mind because of my whims or because of the slips of my personal view that violates the bounds of what You have deemed lawful.

I beseech You, O Allah, to lead me to take in the best of what You know, to shun the evil of all what You know, and to avoid committing a wrongdoing from whence I know
HAAJAAT - Fulfillment of Desires

and from whence I do not know.

I beseech You for expansion in my sustenance, abstinence with the minimum necessary sustenance, finding a way out from all seditious matters with clear demonstration, hitting the mark in all arguments, telling the truth under all circumstances, treating all people fairly whether for my good or the otherwise, acting humbly in giving people fairness against myself in all situations of dissatisfaction or satisfaction, eschewing any amount of transgression, be it grave or insignificance and be it in words or in deeds, winning Your blessings perfectly in all things, and showing You gratitude for all such blessings so that You will be pleased with me and even beyond Your pleasure.

I also beseech You to lead me to the best of all matters that have more than one option, in the easiest way of all matters, but not in a difficult manner.

O All-generous! O All-generous! O All-generous! (Please) open before me the door to attain the matters that achieve my wellbeing and my relief, open before me the door to all such matters, and make easy for me to find a way out against the opposite.

As for any one of Your creatures whom You have given power over me,
(please) take away from me his hearing, sight, tongue (i.e. word), and hand (i.e. deed), and take him away from his right side, his left side, his back, and his front, and stop him lest he may pass evil on me. Strong is he who is in Your vicinity, glorious is Your praise, and there is no god but You.

You are my Lord and I am Your servant. You are my hope in all hard times, in You alone I put my trust in all ordeals, and You alone are my reliance and support in every matter that afflicts me.

Too many are the agonies, which the heart is too weak to undergo, which all stratagems fail to manage, at which the enemy gloat, and in which I lose any way out, but when I referred them to You and complained about them to You, abandoning all others than You, You have relieved and saved me from them. So, You are the patron of all graces, the One Who stands for all requests, and the utmost of all desires. So, very much praise be to You and abundant gratitude be to You.
O Allah, I beseech You for the words of those who turn constantly to You and for their deeds, the light of the prophets and their honesty, the salvation of the strivers and their rewards, the gratitude of the chosen ones and their advice, the deed of the rememberers and their certitude, the faith of the scholars and their knowledgeability, the worship of the dutiful ones and their modesty, the wisdom of the well-versed scholars and their way, the fear of the pious ones and their desires, the belief of the believers and their trust (in You), and the hope of the good-doers and their devoutness.

O Allah, I beseech You for the reward of the thankful ones, the rank of the ones drawn near to You, and the companionship of the prophets.

O Allah, I beseech You for the fear of those who act for Your sake constantly, the submission of those who worship You, the certitude of those who put their trusts in You, and the reliance on You of those who believe in You.

O Allah, about my request, You know it well and You do not need to be informed about it and You are fully competent to grant it and it does not require You to exert any effort.
It is You Whom is never disturbed by any suppliant; and Whose kingdom is never decreased owing to donations; and You are too praised to be expressed by any statement. You are as exactly as You describe Yourself but more elevated than what we say about You.

O Allah, (please) grant me close relief, great reward, and nice covering.

O Allah, You do know that although I have wronged myself and violated it excessively, I have never claimed that You have a contrary, a peer, a wife, or a son.

O He Who is never confused by requests! O He Who is never preoccupied by a thing against another thing, a hearing against another hearing, or a sight against another sight! O Who is never annoyed by the insistence of the earnest petitioners, I beseech You to grant me relief at this very moment from whence I expect and from whence I do not.

Verily, You give life to bones when they have rotted away. You verily have power over all things. O He to Whom I rarely turned thankful; yet, He did not deprive me,
against Whom I committed grand sins; yet, He did not disclose me, Who saw me insisting on disobeying Him; yet, He did not encountered me, and Who created me for the purpose He has created me for, but I committed things purposed for other than the aim for which He has created me.

You are the most excellent Lord, my Master, but You have found me the most miserable servant. Most excellent interter You are, my Lord, but You have found me the most miserable intended one.

I, Your servant and the son of Your two servants,
am before You;
You can do to me whatever You want.
O Allah, all sounds have calmed down,
all motions have been standstill,
and every lover has withdrawn with his beloved; so, I am withdrawing with You, my most beloved;
therefore, make the reward of my withdrawing with You this night to be release from Hellfire.

O He above Whose description, there is no knowledgeable one may enjoy a description!
O He against Whom, there is no creature to prevent itself!
O Foremost before all things!
O Everlasting after all things!
O He Who has no starting point!
O He Who has no final point!
O most perfect of all described things!

وَعَظَمْتُ حَمِيمَتَيْنِي ُفَلَمْ يُفْضَحِي
وَرَأَيْتُ عَلَى الْمُعَاصِي فَلَمْ يَجْهَنْي
وَخَلَقْتُ لِلْذِي خُلِقْنِي لَهُ
فَصَنَعْتُ عِبْرَ الْذِي خُلِقْنِي لَهُ
فِيْمَ ُأَمْوَلَيْ ُنُسْتَ يَا سَيْدِي
وَيَتَسَعُ ُأَلْبَدُ الذَا َوَجَدْتَنِي
وَيَتَعَمُّ الْتَّالِبُ ُنُسْ ْيَا رَبْي
وَيَتَعَمُّ ُمُتْلَبُيْ َلَيْثَيْنِي
عَبْدُكَ أَبْنِ عُبَيْدَكَ أَبْنَ اِبْنَكَ
يَبِينَ يَذِيكَ
ما شَنَّتَ صَنَّعَتْ لِي
أَلْلَهُمُ ِهِذَا تَأَلَّا صَوَاتٌ
وَسْكَنَّتَ الْحَرَكَاتَ
وَخَلَّتَ كَلْ ُحَبْيَ بِحِبْيَهِ
وَخَلَّتَ بَيِّ نُ أَنْتَ َلَالْخَمْوَبَيْنِ
فَأَجْعِلْ خَلَوْبَيْنِ مِنْكَ الْلِّيْلَةِ الْيَتِنَّ
مِنْ أَلْتَارٍ
يَا مَنْ لَيْسَ لِتَعَالَمْ قُوَّةُ صِفَةٌ
يَا مَنْ لَيْسَ ْمَلَحْوُقَ ذَوْنَهَا مَنْعَةٌ
يَا وَلَا ْقَبْلَ كُلٍّ شَيْءٍ
وَيَا أَخْرَ ْبَعْدَ كُلٍّ شَيْءٍ
يَا مَنْ لَيْسَ لَهُ عَنْصَرٌ
وَيَا مَنْ لَيْسَ لَآخِرِهِ فَنَاءٌ
وَيَا ْكُمْلَ مَنْعَوْنَ
O most liberal of all donors!

O He Who understands all languages used for praying Him!

O He Whose pardon is eternal,

Whose grip is strong,

and Whose kingdom is straight!

I beseech You in the name of Your Name that You have used in Your speaking with Moses.

O Allah! O All-beneficent! O All-merciful!

O He Who has guided me to Himself and humiliated my heart by testifying to Him, I beseech You for security and faith.

O He Who understands all languages used for praying Him!

O He Whose pardon is eternal,

Whose grip is strong,

and Whose kingdom is straight!

I beseech You in the name of Your Name that You have used in Your speaking with Moses.

O Allah! O All-beneficent! O All-merciful!

O He save Whom there is no god!

O Allah, You are verily the eternally besought of all.

I beseech You to bless Muhammad and the Household of Muhammad and to allow me to Paradise out of Your mercy.

Thirtieth: Yunus is reported to have asked Imam al-Riça (`a) for a brief supplicatory prayer; so, the Imam (`a) taught him to say this:

O He Who has guided me to Himself and humiliated my heart by testifying to Him, I beseech You for security and faith.