

RAMADAN

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The Excellence of the Holy Month of Ramadhan

Shaikh Saduq relates from an authentic source that Imam Raza (A.S.) related from his ancestors, who related it from Ameerul Momineen Ali bin Abi Talib (A.S.) that latter said that one day, the Prophet of Allah delivered the following sermon to them:

'O' People! the Month of Allah (Ramazan has approached you with His mercies and blessings.

This is the month that is the best of all the month in the estimation of Allah. Its days are best among the days; its nights are best among the nights. Its hours are best among the hours.

This is a month in which you have been invited by Him. You have been, in this month, selected as the recipients of the honours from Allah, the Merciful.

In this holy month, when you breathe, it has the thawab (heavenly reward) of Tasbeeh) (The praise of Allah on rosary beads), and your sleep has the thawab of worship.

Your good deeds are accepted, in this month. So are your invocations. Therefore, you must invoke your Lord in right earnest, with hearts that are free from sins and evils, that Allah may bless you observe fast, in this month, and to recite the Holy Quran.

Verily I the person, who may not receive the mercy and benevolence of Allah in this month must be very very unfortunate having the end as bad (in the Hereafter), While fasting, remember the hunger and thirst of tomorrow in Qiyamat. Give alms to the poor and the needy, Pay respects to your elders. Have pity on your youngers and be kind towards your relatives and kinsmen. Guard your tongues against unworthy words, and your eyes from such scenes that are not worth seeing (forbidden) and your ears from such sounds that should no heard by you.

Be kind to orphans so that when your children become orphans they also be treated with kindness. Do invoke that Allah may forgive your sins. Do raise your hands at the time of Namaz (Prayers) as it is the best time for asking His mercy. When we invoke at such times, we are answered by Him, when we call Him, He responds, and when we' ask for anything it is accepted by Him.

O' People! you have made your conscience the slave of your desires, make it free, by invoking Him for forgiveness Your back is breaking under the heavy load of your sins, so prostrate before Him for long intervals and make it lighter.

Do understand it fully well that Allah has promised in the name of His Majesty and Honour that He will not take to task such people who offer Namaz in this month, and perform 'sajda' (prostration) and will guard their bodies against the Fire of Hell, on the Day of Judgment.

O' People! if anybody amongst you arranges for the ' Iftar' (food for ending of fast at sunset) of any believer, then, Allah will give him the reward as if he has set free a slave. He will forgive his minor sins.

Then the companions of the Prophet (S.A.) submitted:

" But everybody amongst us did not have the means to do so." The Prophet told them:

"Keep yourself away from the fire of Hell, by inviting for if tar, though it may consist of only half a date or simply with water if you have nothing else. O' People! anybody who may cultivate good manners, in this month will walk over the 'Sirat' (Bridge) in 'Qiyamat', though his feet may be shaking.

Anybody who make take light work from his servants. (Male or female), in this month Allah will make easy his accounting on the Day of Judgment. Anybody who does not tease others, in this month, Allah will keep him safe from His wrath in Qiyamat. Anybody, who respects and treats an orphan with kindness in this month, Allah shall look at him with dignity in Qiyamat. Anybody who treats well his kinsmen, in this month, Allah will bestow His mercy on him in Qiyamat while anybody who maltreats his kinsmen, in this month. Allah will keep him away from His Mercy, in Qiyamat.

Whoever offers Sunnat (Recommended) prayers in this month Allah will give him a certificate of freedom from Hell. Whosoever, offers one 'Wajib' Namaz in this month, for him the Angels will write the rewards of 70 such prayers, that were offered by him in any other month.

Whosoever recites repeatedly 'Salaat-o-salaam' on me, Allah will keep the scales of his deeds heavy, when in Qiyamat the scales of others will be tending towards lightness, Whosoever recites, in this month, only one 'ayat' (verse of the Holy Quran) he will be rewarded in a manner as if he had recited the full Quran, in other months.

O' People! the Gates of Paradise remain opened in this month. Do invoke that the gates may not be closed on you; while the Gates of the Hell are closed, do invoke Allah that these gates may never be opened.

The Commander of the Faithful [ALI (A.S.)] said that he got up and said, "O' the Prophet of Allah (S.A.) What is the best deed in this month?" He (S.A.) replied, " O' Abul Hasan! abstaining from the matters forbidden by Allah, the Majestic, the Glorified, is the best deed in this month. "Then he (the Prophet) (S.A.) wept.

Ali (A.S.) asked, "O' the Messenger of Allah! What makes you weep?" He (S.A.) replied, "O' Ali (A.S.) I weep for what they will do with you in this month. As if I am with you, and you are offering prayers to your Lord, when the worst of the foregone, and those who are yet to come, a brother of the person who slew the camel of Samood has come and gives you a (sword) blow on your head, which reddens your beard." The Commander of the Faithful said.

Ali (A.S.) asked "O' the Prophet of Allah, will that be for the safety of my Faith" He (S.A.) replied, "Yes, it will be with the safety of your Faith O' Ali (A.S.) whoever kills you has killed me; whoever bears enmity to you is my enemy; whoever abuses you has abused me; because, indeed you are to me like my own self; your soul is from my soul;

your nature is from my nature; Indeed Allah the Holiest and the Greatest, created me and you too; He chose me and you too; He selected me for Prophethood and selected you for Imamah; whoever denies your Imamah, has denied my Prophethood. O' Ali (A.S.) you are my successor, father of my children, my son-in-law, and my Khalifa over my (Ummat) people, both

during my life and after my death. Your order is my order, your 'No is my No.'

I swear by Him who made me the Prophet and made me the best of the people, indeed you are the Proof of Allah for His creatures, His Trustee of His Secrets, and the guardian of His slaves.

The Philosophy Of Fasting in The Month Of Ramadan

Why Muslims follow a purely lunar calendar for fasting?

Normally the fast should not affect the daily avocations, and it should not be a pretext for neglecting normal duties. Islam never approves, much less demands, of keeping vigil during the whole night and passing the following day in sleep and indolence. Fast means a greater effort to perform all the usual duties and something else, more prayers and more charity, and all this in the absence of food and drink.

THE REASON WHY MUSLIMS FOLLOW A PURELY LUNAR CALENDAR IN THE MATTER OF FASTING

Jews, Christians and Hindus have a solar year, either directly or a lunar year with intercalation, so that the time of fasting always falls in the same season. Muslims follow a purely lunar calendar, and consequently their month of fasting, Ramazan. Rotates gradually in all the seasons of the year.

Sense Of Fasting (Spiritual aspects)

Experience shows that a blind man has generally a stronger memory, and certain of his senses are more developed than those of an ordinary man who has sight. In other words, if certain faculties are not utilized. They may strengthen some other faculties. Similar is the relation between the body and the soul. In weakening the body there is strengthening of the soul (spirit), even as the pruning of the branches of a tree procures more flowers and more fruit.

When an individual fasts, his conscience pricks him in the face of evil deeds, and he is more able to resist temptations. Further, the fast makes him think of God more, develops his inclination for charity, makes him taste the sweetness of obedience to the Lord.

MATERIAL ASPECTS

Students learn for several months continuously, then they get a summer vacation. Employees work for six days of the week, the seventh day being a holiday for leisure and rest. Men expend mental and physical energy the whole day, whereafter the repose of sleep renovates their faculties for the next day.

Even machines and tools require relaxation, and we observe this for motor cars, aeroplanes, locomotives, etc, is it, therefore, not reasonable to think that the stomach and the digestive organs also require rest? In fact modern medicine has also reached the same conclusion, and a large number of doctors in Switzerland, Germany, etc., prescribe, for various chronic diseases, forced hunger and thirst for longer or shorter periods according to the exigencies of the sickness and the physical capacities of the sick person.

They have also found that various glands secrete certain acids in the stomach on account of hunger and thirst and that these acids kill many a germ which produce different diseases. Statistics have also shown that several digestive and other diseases are less abundant among people who have the habit of fasting every year.

We know that man requires a change of climate, air and water from time to time, Patients recovering from illness are sent away for convalescence to a place other than their habitual living place. The more fortunate among the Westerners pass a month of summer vacation outside their home. In other words, it is necessary to change the normal habits from time to time. This is also a kind of rest.

We see, for instance that cultivators use their fields alternately and give 'rest' to the soil. Continuity being harmful, Islam has forbidden fasting during the whole year, even for those who want spiritual benefits thereby. Experience has also shown that if one fasts forever, it becomes a habit, and a second nature, and does not profit by it as does he who fasts with intervals. In fact, if one fasts more than 40 days consecutively, it becomes a habit; and if one fasts for less than a month it has not much effect.

To terminate this discussion, those who fast on medical prescription or even under compulsion as a discipline, do get the material benefits inherent in fasting; but there being no intention of a spiritual search, they do not benefit thereby spiritually. Muslims fast with the intention of complying with the command of Allah. They therefore have its reward for their piety, while not losing the physical and materials benefits of the fasting.

In short, from whichever point of view one may study the Muslim way of fasting, it compares favourably with its counterparts in other civilizations. In fact, if it is day in Switzerland it will be night in America, and vice-versa. Every 1,000 miles East or West makes the difference of about one hour.

The Prophet is reported to have said at breaking the fast: "O' Allah for You have I fasted, in you have I believed, and with You nourishment do I break the fast. Accept it from me O' Lord!"

THE FAST

Those people who have not a deep insight into human nature and do not look at both the spiritual and material aspect often have the morbid mental state to object to the injunctions of Religion. Among them are those who pass taunting remarks against fasting. They say what sort of worship is this to starve from morning till evening.

If we think over the philosophy of worship and understand in the light of the Quranic verse that our existence is meant for worship and existence is based on eating and drinking, therefore it also has a bearing on worship.

Then we shall realize that just as sometimes talking is worship and some time keeping silence, in the same way some times eating will be worship and some times abstaining from it. Both these aspects are some times prescribed by the physical physician and some times by the spiritual one, Accordingly Allah sent this message to us through the spiritual Physician [Prophet Mohammad (S.A.).

Fasting has been ordained to you as it was ordained to those before you so that you guard yourself (against evil). In this holy verse:

(i) 'has been ordained' shows 'Fasting is incumbent'.

(ii) 'As it was ordained on those before you' indicates 'Fasting dates back to the beginning of mankind'.

(iii) 'So that you may guard yourself against evil' means fasting will make you pious. Now if we consider over the different phases of piety, the advantages of fasting will be clear. Man has three instincts:

(i) Quwwate Shahwania (Faculty of Lust) By this instinct a man nourishes his body and produces children. If it exceeds its limit concerning diet, it makes him greedy and gluttonous. It may make the blood impure or a man may fall a permanent prey to dyspepsia and so on. The excess of this very instinct in sexual sphere causes many internal and external diseases which can not be enumerated here.

(ii) Quwwate Ghazabania (Faculty of a version and acquirement): By this a man seeks his advantages and wards off his disadvantages. If this instinct is not kept within proper bounds, a man either becomes a coward or quarrelsome. All these aspects are against 'piety' and to end the obligation of fast with piety shows that the observer of fast becomes pious, the natural conclusion of which is that his instincts are moderate. Neither he is gluttonous nor quarrelsome. Accordingly the Holy Prophet (S.A.) and the Infallible Imams (A.S.) have mentioned these attributes of fasting.

The Holy Prophet (Mohammad) (S.A.)

The Commander of the Faithful [ALI (A.S.)] says that a party of the Jews came to the Prophet (S.A.) The most learned among them put a few questions, one of which was: 'What is the good to your people in that Allah has enjoined fast on them and that, too only for thirty days (excluding nights) whereas the other people had to fast for more than thirty days?'

The Prophet (S.A.) replied: "When Adam ate of that tree the fruit remained ill his stomach for thirty days. So Allah enjoined upon his progeny to remain hungry and thirsty for that period, and the permission to eat in the night is Allah's grace. Adam also had to fast for so many days and Allah enjoined those fasts upon my people."

Then the Prophet (S.A.) recited this verse: Fasting has been ordained to you as it was ordained to those before you so that you may guard yourself against evil (and that too) for counted days'.

The Jew savant said, Mohammad, You are right. Now tell me what is the reward for a person who observes those fasts." The Prophet replied: " Allah will characterize the believer who keeps the fasts in Ramazan to please Allah, with seven traits:

(i) If he has partaken of the forbidden food, it will be excreted after being digested.

(ii) He will not be deprived of the mercy of Allah.

(iii) He will share the compensation of his father's (Adam) fault,

(iv) Allah will grant him relief in his agony of death.

(v) The observer of fast will not feel hungry and thirsty On the Day of Judgment.

(vi) Allah will grant him deliverance from Hell fire on the day of Resurrection.

(vii) He will satisfy him with the sacred diet of Paradise.

The Jew said:

"Mohammad, you are right."

The Commander of the Faithful (ALI) (A.S.)

There is a sermon in Nahjul Balagha, in which the Commander of the Faithful has stated a few symbols of the obligations of the Religion of the Prophet (S.A.) Among them is this reason of the obligation of fasting:

"Fasting was enjoined so that the sincerity of the righteous may come to light."

It is known that the righteous believes:

- (i) Allah is our Creator and Lord.
- (ii) He is Just and Wise.
- (iii) He governs both our body and soul.
- (iv) Any worship prescribed by Him for the two (body and soul) will be justified.

It is evident that if there were no physical worship the four aforesaid articles of Faith would remain concealed and the righteous and the evil doer would not be differentiated. Allah has provided an opportunity for the manifestation of these beliefs by enjoining the bodily worship. Therefore those who observe fast and offer prayers thereby demonstrate their beliefs which are inner states and invisible.

Fasting thoroughly tries the righteous and shows that the observer of fast is humble. It reminds him of the hunger and thirst of the destitute and he deals with them according to the Religion of Mohammad (S.A.)

If his soul is more purified, his vision reaches upto Day of Resurrection and is imbued with the idea of hunger and thirst on that day Fasting, therefore, is all the more sweet to him because the 'Sharey' (exponent of the religion) has said that to be hungry and thirsty here, by the Order of Allah will save a person from the hunger and thirst on the Day of Judgment.

Imam Ja'far Sadiq (A.S.) The Truthful

When asked by Hisham, son of Hakam, about the philosophy of fasting he replied that Allah enjoined Fasting so that the rich and the poor may be equal. The rich never experience hunger that they may show mercy to the poor. The rich provide everything for themselves because of their wealth. Allah desired that His servants may be equal on this occasion and the rich may also feel hunger and suffer pain. He, therefore, enjoined fasting that the rich may be kind to the destitute and merciful to the hungry.

IMAM RAZA {A.S.}

Mohammad, son of Senan, narrates that Imam Raza {A.S.} gave this reason for fasting that the observer of fast may feel the pain {pangs} of hunger and thirst, and prove himself meek, humble, worthy of reward, hopeful and patient before Allah, and this trouble here may remind him of the hardships of the Hereafter. By getting rid of the evil desires a man's self learns a lesson in this world and expects the blessing of the Hereafter.

The observer of fast sees through the circumstances of the needy and the destitute in this world as well as in the Hereafter. (The people who starve during (fast) will be rich in the Hereafter and those who do not observe fast and enjoy riches in the world, will face poverty in the Hereafter. The observer of fast finds out this subtle point.

These sayings of the Ma'soomeen (the Infallible) elucidate that the evil desires are crushed in fasting. The temper becomes moderate. It makes the rich attend to the poor for whom the Fasting Month (Ramazan) and the other months make no difference in starvation. The rich become humane and extend their helping hands towards the needy and the destitute.

In view of these sayings how ridiculous is the conduct of an observer of fast to pick up a quarrel with anyone during fasting. In the heart of his hearts he is angry with Allah that He ordered him to be hungry and thirsty, But being helpless before Him he is ready to avenge on His slaves.

Fasting, however, cures the stomach. All the ancient and modern physicians hold that most diseases are caused by the upset stomach which is cured by starvation. The religion of Allah has fixed one month in a year for fasting if a man fasts regularly, his stomach becomes healthy for the whole year. If so much starvation does not suffice for some stomachs, mustahabbi (desirable) fasts have been suggested at different times in the whole year.

The very fact that fasting is incumbent during Ramazan indicates that the conduct of men during this month should be different from that in the rest of the year. During the eleven months a man is free to eat and drink whenever he likes, whereas in the month of Ramzan he is forbidden to do so in the day time. People tell lies, back-bite, gamble and do similar things.

Religion forbids those things but they do not nullify any worship. But if these sins are committed, during the day of Ramazan, to the extent prohibited in fasting, the fast will be null. Similarly people quarrel all the year round, but it is strictly forbidden in fasting and sometimes this conduct nullifies the fast.

In view of these things it is evident that the observer of fast is to be pious and is to abstain from these things strictly while fasting because they are against piety, and if piety is nullified the fast will be null and void.

In the light of the Quranic verse and the aforesaid savings of the Masoomeen (A.S.) (the Infallibles)"a Muslim as the opportunity to mend his character, purify his soul, eradicate the defects of his temperament and attain the temperance which is desired by Islam and which is responsible for both the spiritual and physical health of mankind.

The moderation of the Quwwa-e Shahwania and Quwwa-e Ghazabania effect the spiritual power: Reason controls these powers and makes them to do those things which please Allah and which the Quranic Verse 'so that you may guard yourself against evil, implies.

A lot can be written on this topic but a thinking person can clearly grasp the ways and means mentioned in this article. As thinking is a human characteristic and it is treated as worship, so the other aspects of this topic are left to the readers so that they may reap the benefit of the worship of thinking as well.

Fasting For Fitness

Well-being: Aside from the spiritual value of fasting, there are Physical rewards that come to you by your not eating for a short time. These rewards are reaped not only by the over plump person, but by anyone who fasts.

The general well-being of a person on a fast has been noted by physicians. Many a doctor advises fasting for a patient tussling with gout, heart disease, skin disorder, general intemperance to food and drink, or excessive smoking.

Brain Benefit: Fasting is good for mental discipline, and it effects spiritual uplift. The brain benefits greatly. If you are doing heavy study, preparing for a speech, or otherwise engaging in deep concentration, you do well to fast, Fasting sharpens your mind and makes you alert and sensitive to mental effort. You concentrate more readily if your stomach is empty and not drawing blood from the brain to digest food.

Many a public speaker knows well that eating before speaking reduces mental acuity and cuts down on the force of speech. They fast before an important speech and eat later. They know the brain benefits by a fast.

Digestive Distress Relieved: Other organs that are relieved by a fast are the digestive organs. The stomach, liver pancreas, and intestines often are overworked. When the digestion is given a vacation, eating becomes a greater joy.

Rejuvenator and Skin Freshener: Fasting has been called a great restorer of youth and prolonger of life. This idea stems from the fact that people who fast acquire a clearer skin, a rosier tint to their cheeks, and a more youthful complexion than they had before.

People troubled with skin disorders such as psoriasis, acne, or recurrent skin infection are often advised by their physicians to eliminate sweets and fats from their diet. How much better to eliminate all foods for a time periodically, and let the skin pores have a chance to cleans themselves and be free from the effects of too many sweets and fats.

Boon to Smokers: For anyone trying to stop smoking or drinking, a fast can be a boon to the body. By stopping tobacco, alcohol, and food intake for a time, a person helps the body return to normal.

Once the body is "Scrubbed clean" inside, the smoker and drinker feels so alive and alert that he does not have any desire to return to his unwise habits.

A more nearly normal appetite follows a fast, and simple foods are enjoyed with greater relish. Heavy use of condiments-pepper, spices mustard, and catsup, is no longer needed to make. Food appetizing.

Rests Hearts: If you are a heart patient you will find that a fast takes a load off your heart and your circulation. If you have been short of breath, a fast improves your breathing and, by elimination of salt and water from the body, reduces tissue edema. This condition may make it Possible for you to sleep easier and with fewer pillows.

Side Effects: Some minor discomforts are noted at time during fasting. The person who fast may be subject to headaches; if so, he needs the fast. Other side effects of fasting, such as a feeling of weakness, palpitation of the heart, and drowsiness late in the afternoon, usually minor, disappear with a little rest.

If the person who wants to improve his diet by cutting out meat, highly seasoned gravy, rich cake, and sugary preserves goes on a fast, he hurries the process of changing. After eating heavily of these foods for some time

he cannot immediately enjoy a plain, wholesome diet. His taste is so perverted that he cannot enjoy good fruit, whole-grain bread, and vegetables.

Such a fast proves of more benefit than medicine, for the abused stomach finds the rest it has long needed. Genuine hunger can be satisfied with a plain, nutritious diet.

For spiritual uplift, try a fast. You will find that it draws you closer to Allah in prayer. It makes you character stronger by the self discipline and humble experience of denying yourself food. The double benefit is your feeling of well-being, with a clearer eye. sharper brain, springier step. and greater efficiency for your work. It has often been said.

"The man eager for success has the lean, hungry look". A bit of starvation can give you that eagerness in a hurry.

Try a fast for spiritual and physical fitness

Sighting of the Moon

It is obligatory to see the first night moon of the holy month of Ramadhan. After seeing the first night moon turn towards Qiblah, raise your hands and recite:

رَبِّي وَ رَبُّكَ اللَّهُ رَبُّ الْعَالَمِينَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْمُسَارَعَةِ إِلَى مَا تُحِبُّ وَ تَرْضَى اللَّهُمَّ بَارِكْ لَنَا فِي شَهْرِنَا هَذَا وَ ارزُقْنَا خَيْرَهُ وَ عَوْنَهُ وَ اصْرِفْ عَنَّا ضُرَّهُ وَ شَرَّهُ وَ بَلَاءَهُ وَ فِتْنَتَهُ

Translation: My Lord and your Lord is Allah, the Lord of the worlds. O Allah for us let this month be a period of peace, faith, safety and total submission to Thy will; make us walk apace swiftly to that which Thou likes and approves. O Allah pour out much blessings on us in this month, make available for us its generous good and assistance, and keep us safe from the harm, evil, misfortune and mischief that may try to trap us in this month.

Du' Al Iftitah

Taught : BY IMAM-E-ASR (A.S.)

It is reported from authentic Sources that Imam-e-Asr (A.S.) wrote to his Shias to recite this Du' in this month, as angels listen to this Doa recited in this month and seek forgiveness for the reciter. This Excellent Du'a is as under:

Translation of the Du'a

O Allah, I begin the glorification with praise of Thee; Thou, from Thy bounties, gives out freely the truth and salvation; I know for certain that Thou art the most merciful in disposition of forgiveness and mercy, [but] very exacting at the time of giving exemplary punishment and chastisement to wrongdoers, the Omnipotent in the domain of absolute power and might.

O Allah, Thou has given me permission to invoke Thee and beseech Thee, so listen, O Hearer, to my words of praise, and give a favourable reply to my supplication, and minimize my falling into misery, O the often-forgiving.

O my Allah, many a trouble Thou hath removed; many a sorrow hath Thou dispelled; many a misery hath Thou mitigated; and at all times Thou spreadeth out mercy, and cutteth short the tightening circles of misfortunes.

All praise be to Allah, Who has not taken unto Himself a wife, nor a son, and Who has no partner in sovereignty, nor any protecting friend through dependence. Magnify Him with all magnificence.

All praise be to Allah, with full gratitude for all his bounties.

All praise be to Allah, Who has no opposition to His rule, nor any challenge to His commands.

All praise be to Allah, Who has no counsel to meddle with His operation of creation, nor is there anything similar to Him in His greatness.

All praise be to Allah, Whose commandments operate in Creation; His glory is evident through love and kindness.

His distinct overflowing generosity is freely available through His unlimited bestowals which do not exhaust His resources, and He does not swell the numerous benefits except because of generosity and kindness. Verily He is mighty, generous.

O Allah, I ask for some from much, in the midst of my very many needs for which I entirely depend on Thee, and, since eternity, Thou art able to do without it but for me it is a titanic effort and for Thee is very easy and simple.

O Allah, truly, when Thou pardon my sins, overlook my mistakes, take a lenient view of my disorderly conduct, cover up my foul actions, show consideration in spite of my many transgressions committed willfully or negligently, I am tempted to ask for that which I do not deserve, from Thee Who, through Thy mercy, gives me the daily bread provides me with that which is suitable for me, through Thy control; and distinguishes me with a favourable reply to my requests.

So I persist in calling out, believing in Thee, and I invoke Thee, talking familiarly, not afraid, nor shy, but assured of Thy love and kindness whenever I turn to Thee A temporary setback, and I, out of ignorance, begin

to despair, although perhaps slowing down may be a blessing in disguise. because Thou alone knows [all] the consequences. I know no generous master who is more accommodating to dissatisfied servants that Thou art to me.

O Lord, Thou giveth an invitation but I turn it down. Thou becometh familiar with me but I do not care for Thee. Thou loveth me but I do not correspond to Thee as if Thou are overreaching me. Yet Thou doth not abstain from bestowing favours and blessings on me from Thy mercy and generosity so have mercy on Thy ignorant servant Verily Thou art generous and kind.

Praise be To Allah the owner of sovereignty, Who sets the course of the skies and the stars controls the winds, causes the daybreak, and administers authority, the Lord of the worlds.

Praise be to Allah for His indulgence in the wake of His all-awareness.

Praise be to Allah for His amnesty ensuing from His omnipotence.

Praise be To Allah for the respite He allows In spite of provocation.

He is able to do what He wills.

Praise be to Allah, the creator of all the created beings, Who makes sustenance freely available, starts the day, the owner of glory, might, favours, and bounties, Who is far away, invisible, and nearest, so near that He is fully aware of the whispered secrets, the Blessed, the Praised. Praise be to Allah, Who has no equal to challenge Him, nor is there an image comparable to Him, nor a helper to assist Him.

He tames the powerful by His force, and disgraced are the terrible before His greatness; so He, through His power, fulfils that which He wills. Praise be to Allah, Who gives answer to me whenever I call Him; covers up my shortcomings yet I disobey Him; gives me the largest part of the bounties yet I want more. Many favours He has sanctioned; many terrible dangers He has averted; and many blossoming joys he has made available for me. Therefore, I sing His praises and recite His glorifications.

Praise be to Allah. None can disclose anything hidden by Him; none can shut the doors kept open by Him; no one who makes a request is sent away disappointed by Him; and no one who looks long and attentively is deluded in his hopes.

Praise be to Allah, Who gives protection to the frightened; comes to the help of the upright; promotes the cause of the weak and the enslaved; annihilates the autocrats; destroys rulers and appoints the 'awaited savours' in their place.

Praise be to Allah, Who breaks everything belonging to the oppressors; puts an end to the tyrants; watches over the fugitives; brings assistance to those who cry out for help; meets and clears up the demands of the needy beseechers; supports the faithful.

Praise be to Allah. In his awe-inspiring fear the heavens and its dwellers tremble and shiver; the earth and its inhabitants shake and quiver; the oceans and all that floats and swims in its waters flow together in excitement and tumult.

Praise be to Allah, Who has guided us to this. We could not truly have been led aright if Allah had not guided us.

Praise be to Allah, Who creates but is not created; gives subsistence but needs no provisions; gives food to eat but takes no nourishment; makes the living dead and brings the dead to life; and He is the everliving, there is no death for Him; in His hands is all the good.

And He is able to do all things. O Allah, send blessings on Muhammad, Thy servant, Messenger, confidant, friend, beloved intimate, mercy unto all the created beings, bearer of Thy sacraments, quotient of Thy messengers, the most superior, the exquisite, the most handsome, the most perfect, the upright, the more prospering, the more pleasant, the thoroughly purified, the sublime; who has more and better blessings, advantages, mercies, affections and salutations than Thou made available to any one of Thy servants, prophets, messengers, friends, and those honoured by Thee from among Thy created being.

O Allah send blessings on 'Ali the Leader of the Faithful, the successor to the Messenger of the Lord of the worlds, Thy servant, Thy beloved representative, brother of Thy Messenger, Thy decisive argument over mankind, Thy most important sign, the great news from Thee.

O Allah, send blessings on the truthful pure Fatima, the chosen leader of the women of the worlds.

O Allah, send blessings on the sons of 'the mercy unto the worlds', the leaders and guides, the Imams al-Hasan and al-Husayn, the leaders of the dwellers of Paradise.

O Allah, send blessings on the Leaders of the Muslims, 'Ali ibn al-Husayn, Muhammad ibn 'Ali, Jafar ibn Muhammad, Musa ibn Jafar, 'Ali ibn Musa, Muhammad ibn 'Ali, 'Ali ibn Muhammad, al-Hasan ibn 'Ali, and his son, the rightly guided Guide, Thy decisive argument over Thy servants, Thy trustworthy confidant on Thy earth; blessings, numerous, and for ever.

O Allah, send blessings on the Custodian of thy commandments, the vigilant Guardian, the reliable Patron, the awaited Justice, surrounded by Thy favourite angels, assisted by the Holy Spirit.

O Lord of the worlds. O Allah, send him to call the people unto Thy Book for establishing Thy religion, and make him succeed in the earth, as Thou caused those who were before him to succeed, and establish for him his faith which Thou has approved for him, and give him in exchange safety after fear. He serves Thee.

He ascribes nothing as partner unto Thee.

O Allah, give him power and authority, and through him strengthen the people. Give him the necessary assistance, and through him support the people, and make him prevail over allya final decisive victory, and delegate him Thy controlling authority.

O Allah, give currency to Thy religion, and the way of life of Thy Prophet, through him till nothing which is just and genuine is kept concealed from any human being.

O Allah, we ardently desire that in [his] kind, just, and fair era, Thou should reactivate Islam and stimulate its followers, and humble and humiliate the imposters and their double-dealing, and include us among those who invite people unto Thy obedience, and lead them to Thy approved path, and give us the good of this world and the world to come.

O Allah, let us bear out and hold up that which Thou maketh known to us as the truth, and let us be fully aware of that which we fall short of doing.

O Allah, through him, set in order our disorder; gather and unite our flock; stitch together our sundered separation; turn our want and poverty into sufficiency; lift us up from our degradation; free us from our misery; pull us out from our debts; help us to get out from the ditch of cares and sorrows; fill the gap created by confusion among us; let our difficulties be easy to deal with; refine our substance and style; untie our ropes and straps;

let our efforts succeed well and secure success; make us fulfill our promises; give answers to our prayers; listen to our requests; cause us to obtain the good of this world and the hereafter; give us much and more than our expectations, O the best of givers and bestowers; and cleanse our hearts, unburden our emotions from hate and anger, and, in the event of dispute in the matter of truth, show us the right path.

Verily, Thou guides whoever Thou will to the right path. Let us, through him, get the better of Thy enemies and our opponents, O True God. Be it so. O Allah, we feel uneasy about and are disturbed by the departure of our Prophet, Thy blessings be on him and on his family, the absence of our guardian-friend, too many enemies, our numerical scarcity, widespread disorder, and the vicissitudes of time.

So send blessings on Muhammad and on his family, and help us to overcome this state of affairs at once.

Disperse the ominous clouds hanging over our heads; lend a helping hand to achieve success; bring in the rule of justice and fair play; make us bright, free from grief; and take care of us. Through Thy mercy, O most Merciful.

(Before day break) Sahari (Recommended Acts and Supplications)

(1) The Holy Prophet had advised the faithful to get up in the early morning, before daybreak, and eat something prior to the time the fast begins.

(2) It is highly desirable to make the following "Niyat" say, or pass it through his mind: "I keep fast, which is obligatory, to seek nearness to Allah".

(3) Recite Sourah Al-Qadr.

(4) Imam Muhammad bin Ali Al-Baqir used to recite the following duá at Sahari. This Dua has been narrated by Imam Reza (a.s.):

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ بَهَائِكَ بِأَجْمَلِهِ وَكُلُّ بَهَائِكَ بِهَيْبَةِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِبَهَائِكَ كُلِّهِ، اللَّهُمَّ
إِنِّي أَسْأَلُكَ مِنْ جَمَالِكَ بِأَجْمَلِهِ وَكُلُّ جَمَالِكَ جَمِيلِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِجَمَالِكَ كُلِّهِ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ جَلَالِكَ بِأَجْمَلِهِ وَكُلُّ جَلَالِكَ جَلِيلِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ كُلِّهِ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ عَظَمَتِكَ بِأَعْظَمِهَا وَكُلُّ عَظَمَتِكَ عَظِيمَةُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِعَظَمَتِكَ كُلِّهَا، اللَّهُمَّ
إِنِّي أَسْأَلُكَ مِنْ نُورِكَ بِأَنْوَرِهِ وَكُلُّ نُورِكَ نَبِيرِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِنُورِكَ كُلِّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ رَحْمَتِكَ بِأَوْسَعِهَا وَكُلُّ رَحْمَتِكَ وَاسِعَةُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ كُلِّهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ كِلِمَاتِكَ بِأَتْمَمِهَا وَكُلُّ كِلِمَاتِكَ تَامَّةُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِكِلِمَاتِكَ كُلِّهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ كَمَالِكَ بِأَكْمَلِهِ وَكُلُّ كَمَالِكَ كَامِلِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِكَمَالِكَ كُلِّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ أَسْمَائِكَ بِأَكْبَرِهَا وَكُلُّ أَسْمَائِكَ كَبِيرَةُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ عِزَّتِكَ بِأَعَزِّهَا وَكُلُّ عِزَّتِكَ عَزِيْزَةُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ كُلِّهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
مَشِيئَتِكَ بِأَمْضَاهَا وَكُلُّ مَشِيئَتِكَ مَاضِيَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَشِيئَتِكَ كُلِّهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
قُدْرَتِكَ بِالْقُدْرَةِ الَّتِي اسْتَطَلَّتْ بِهَا عَلَى كُلِّ شَيْءٍ وَكُلُّ قُدْرَتِكَ مُسْتَطِيلَةٌ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ عِلْمِكَ بِأَنْفَعِهِ وَكُلُّ عِلْمِكَ نَافِعُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِعِلْمِكَ كُلِّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
قَوْلِكَ بِأَرْضَاهُ وَكُلُّ قَوْلِكَ رَضِيٌّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقَوْلِكَ كُلِّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
مَسَائِلِكَ بِأَحَبِّهَا إِلَيْكَ وَكُلُّهَا إِلَيْكَ حَبِيْبَةُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِمَسَائِلِكَ كُلِّهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ شَرَفِكَ بِأَشْرَفِهِ وَكُلُّ شَرَفِكَ شَرِيفُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِشَرَفِكَ كُلِّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
سُلْطَانِكَ بِأَدْوَمِهِ وَكُلُّ سُلْطَانِكَ دَائِمُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِسُلْطَانِكَ كُلِّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
مُلْكِكَ بِأَفْخَرِهِ وَكُلُّ مُلْكِكَ فَاحِزُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِمُلْكِكَ كُلِّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ غُلُوْكَ
بِأَعْلَاهُ وَكُلُّ غُلُوْكَ عَالِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِغُلُوْكَ كُلِّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مَنِّكَ بِأَقْدَمِهِ
وَكُلُّ مَنِّكَ قَائِمُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِمَنِّكَ كُلِّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ آيَاتِكَ بِأَكْرَمِهَا وَكُلُّ
آيَاتِكَ كَرِيْمَةُ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِآيَاتِكَ كُلِّهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا أَنْتَ فِيهِ مِنَ الشَّانِ

وَالْجَبْرُوتِ وَأَسْأَلُكَ بِكُلِّ شَيْءٍ وَحَدِّهِ وَجَبْرُوتٍ وَحَدِّهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا تُجِيبُنِي حِينَ أَسْأَلُكَ فَأَجِبْنِي يَا اللَّهُ.

(5) Having finished reciting this Duá ask God for whatever wishes you have.

It is mentioned in "Misbah", on the authority of Abu Hamza Thamaalee, that Imam Ali Zainul Abedeen bin Husain bin Ali used to recite the following Du'a on the night at the time of Sahari:

إِلَهِي لَا تُؤَدِّبْنِي بِعُقُوبَتِكَ وَلَا تَمْكُرْ بِي فِي حِيلَتِكَ، مِنْ أَيْنَ لِي الْخَيْرُ يَا رَبِّ وَلَا يُوجَدُ إِلَّا مِنْ عِنْدِكَ؟ وَمِنْ أَيْنَ لِي النِّجَاهُ وَلَا تُسْتَطَاعُ إِلَّا بِكَ؟ لَا الَّذِي أَحْسَنَ اسْتَعْنَى عَنْ عَوْنِكَ وَرَحْمَتِكَ وَلَا الَّذِي أَسَاءَ وَإِجْتَرَاءَ عَلَيْكَ وَلَمْ يُرْضِكَ خَرَجَ عَنْ قُدْرَتِكَ يَا رَبِّ يَا رَبِّ... حَتَّى يَنْقَطِعَ النَّفْسَ، بِكَ عَرَفْتُكَ وَأَنْتَ دَلَلْتَنِي عَلَيْكَ وَدَعَوْتَنِي إِلَيْكَ وَلَوْلَا أَنْتَ لَمْ أَدْرِ مَا أَنْتَ .

الْحَمْدُ لِلَّهِ الَّذِي أَدْعُوهُ فَيُجِيبُنِي وَإِنْ كُنْتُ بَطِيئاً حِينَ يَدْعُونِي، وَالْحَمْدُ لِلَّهِ الَّذِي أَسْأَلُهُ فَيُعْطِينِي وَإِنْ كُنْتُ بَخِيلاً حِينَ يَسْتَفْرِضُنِي، وَالْحَمْدُ لِلَّهِ الَّذِي أَنْادِيهِ كُلَّمَا شِئْتُ لِحَاجَتِي وَأَخْلُو بِهِ حَيْثُ شِئْتُ لِسِرِّي بَعِيرٍ شَفِيعٍ فَيَقْضِي لِي حَاجَتِي الْحَمْدُ لِلَّهِ الَّذِي لَا أَدْعُو غَيْرَهُ وَلَوْ دَعَوْتُ غَيْرَهُ لَمْ يَسْتَجِبْ لِي دُعَائِي، وَالْحَمْدُ لِلَّهِ الَّذِي لَا أَرْجُو غَيْرَهُ وَلَوْ رَجَوْتُ غَيْرَهُ لَأَخْلَفَ رَجَائِي، وَالْحَمْدُ لِلَّهِ الَّذِي وَكَلَنِي إِلَيْهِ فَأَكْرَمَنِي وَلَمْ يَكِلْنِي إِلَى النَّاسِ فَيُهَيِّنُونِي، وَالْحَمْدُ لِلَّهِ الَّذِي تَحَبَّبَ إِلَيَّ وَهُوَ غَنِيٌّ عَنِّي وَالْحَمْدُ لِلَّهِ الَّذِي يَخْلُمُ عَنِّي حَتَّى كَأَنِّي لَا ذَنْبَ لِي ؛ فَرِيَّ أَحْمَدُ شَيْءٍ عِنْدِي وَأَحَقُّ بِحَمْدِي .

اللَّهُمَّ إِنِّي أَجِدُ سُئُلَ الْمَطَالِبِ إِلَيْكَ مُشْرَعَةً وَمَنَاهِلَ الرَّجَاءِ إِلَيْكَ مُشْرَعَةً وَالِاسْتِعَانَةَ بِفَضْلِكَ لِمَنْ أَمَلَكَ مَبَاخَةَ وَأَبْوَابَ الدُّعَاءِ إِلَيْكَ لِلصَّارِحِينَ مَفْتُوحَةً، وَأَعْلَمُ أَنَّكَ لِلرَّاجِي بِمَوْضِعِ إِجَابَةٍ وَلِلْمُتَهَوِّفِينَ بِمَرْصَدٍ إِغَانَةٍ، وَأَنَّ فِي اللَّهْفِ إِلَى جُودِكَ وَالرِّضَا بِفَضَائِكَ عَوْضًا مِنْ مَنَعِ الْبَاحِلِينَ وَمَنْدُوحَةً عَمَّا فِي أَيْدِي الْمُسْتَأْتِرِينَ وَأَنَّ الرَّاحِلَ إِلَيْكَ قَرِيبُ الْمَسَافَةِ، وَأَنَّكَ لَا تَحْتَجِبُ عَنْ خَلْقِكَ إِلَّا أَنْ تَحْبُبَهُمُ الْأَعْمَالَ دُونَكَ، وَقَدْ قَصَدْتُ إِلَيْكَ بِطَلِبَتِي وَتَوَجَّهْتُ إِلَيْكَ بِحَاجَتِي وَجَعَلْتُ بِكَ اسْتِعَانَتِي وَبَدْعَائِكَ تَوَسُّلِي مِنْ غَيْرِ اسْتِحْقَاقٍ لِاسْتِمَاعِكَ مِنِّي، وَلَا اسْتِيحَابٍ لِعَفْوِكَ عَنِّي بَلْ لِنَفْقَتِي بِكَرَمِكَ وَسُكُونِي إِلَى صِدْقِ وَعْدِكَ وَجَائِي إِلَى الْإِيمَانِ بِتَوْجِيدِكَ وَيَقِينِي بِمَعْرِفَتِكَ مِنِّي أَنْ لَا رَبَّ لِي غَيْرُكَ وَلَا إِلَهَ إِلَّا أَنْتَ وَحَدِّكَ لَا شَرِيكَ لَكَ .

اللَّهُمَّ أَنْتَ الْقَائِلُ وَقَوْلُكَ حَقٌّ وَوَعْدُكَ صِدْقٌ : وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً، وَلَيْسَ مِنْ صِفَاتِكَ يَا سَيِّدِي أَنْ تَأْمُرَ بِالسُّؤَالِ وَتَمْنَعُ الْعَطِيَّةَ، وَأَنْتَ الْمَنَّانُ بِالْعَطِيَّاتِ عَلَى أَهْلِ مَمْلَكَتِكَ وَالْعَائِدُ عَلَيْهِمْ بِتَحَنُّنٍ رَأْفَتِكَ . إِلَهِي رَبِّتَنِي فِي نِعْمِكَ وَإِحْسَانِكَ صَغِيرًا وَنَوَّهْتَ بِاسْمِي كَبِيراً، فَيَأْمَنُ رَبَّانِي فِي الدُّنْيَا بِإِحْسَانِهِ وَتَفَضُّلِهِ وَنِعْمِهِ وَأَشَارَ لِي فِي الْآخِرَةِ إِلَى

عَفْوِهِ وَكَرَمِهِ مَعْرِفَتِي، يَا مَوْلَايَ دَلِيلِي عَلَيَّكَ وَحَيِّي لَكَ شَفِيعِي إِلَيْكَ وَأَنَا وَاثِقٌ مِنْ دَلِيلِي
بِدَلَالَتِكَ وَسَاكِنٌ مِنْ شَفِيعِي إِلَى شَفَاعَتِكَ، أَدْعُوكَ يَا سَيِّدِي بِلِسَانٍ قَدْ أَحْرَسَهُ ذَنْبُهُ رَبِّ
أُنَاجِيكَ بِقَلْبٍ قَدْ أَوْبَقَهُ جُرْمُهُ، أَدْعُوكَ يَا رَبِّ رَاهِباً رَاجِحاً رَاجِحاً خَائِفاً إِذَا رَأَيْتُ مَوْلَايَ ذُنُوبِي
فَرَعْتُ وَإِذَا رَأَيْتُ كَرَمَكَ طَمَعْتُ، فَإِنَّ عَفْوَتَ فَخَيْرٍ رَاحِمٍ وَإِنْ عَدَبْتَ فَعَيْرٌ ظَالِمٌ. حُجَّتِي
يَا اللَّهَ فِي جُرْأَتِي عَلَى مُسْأَلَتِكَ مَعَ إِتْيَانِي مَا تَكْرَهُ جُودَكَ وَكَرَمَكَ وَعَدَّتِي فِي شِدَّتِي مَعَ قَلَّةِ
حَيَاتِي رَأْفَتِكَ وَرَحْمَتِكَ وَقَدْ رَجَوْتُ أَنْ لَا تُحَيِّبَ بَيْنَ ذَيْنِ وَذَيْنِ مُنْتَبِي، فَحَقَّقْ رَجَائِي وَاسْمَعْ
دُعَائِي يَا خَيْرَ مَنْ دَعَاهُ دَاعٍ وَأَفْضَلَ مَنْ رَجَاهُ رَاجِحٌ. عَظَّمَ يَا سَيِّدِي أَمَلِي وَسَاءَ عَمَلِي فَأَعْطِنِي
مِنْ عَفْوِكَ بِمِقْدَارِ أَمَلِي وَلَا تُؤَاخِذْنِي بِأَسْوَأِ عَمَلِي فَإِنَّ كَرَمَكَ يَجِلُّ عَنِ مُجَازَاةِ الْمَذْنِبِينَ
وَحِلْمَكَ يَكْبُرُ عَنِ مُكَافَاةِ الْمُقْصِرِينَ، وَأَنَا يَا سَيِّدِي عَائِدٌ بِفَضْلِكَ هَارِبٌ مِنْكَ إِلَيْكَ مُتَنَحِّزٌ
مَا وَعَدْتَ مِنَ الصَّفْحِ عَمَّنْ أَحْسَنَ بِكَ ظَنًّا وَمَا أَنَا يَا رَبِّ وَمَا خَطَرِي؟! هَبْنِي بِفَضْلِكَ
وَتَصَدَّقْ عَلَيَّ بِعَفْوِكَ أَيُّ رَبِّ، جَلَّلَنِي بِسِتْرِكَ وَاعْفُ عَن تَوْبِيحِي بِكَرَمِ وَجْهِكَ، فَلَوْ اطَّلَعَ
الْيَوْمَ عَلَى ذَنْبِي غَيْرَكَ مَا فَعَلْتَهُ وَلَوْ خِفْتُ تَعْجِيلَ الْعُقُوبَةِ لَاجْتِنَبْتُهُ لَا لَأَنَّكَ أَهْوَنُ النَّاطِرِينَ
وَأَخْفُ الْمُطَّلَعِينَ بَلْ لَأَنَّكَ يَا رَبِّ خَيْرُ السَّاتِرِينَ وَأَحْكَمُ الْحَاكِمِينَ وَأَكْرَمُ الْأَكْرَمِينَ، سَتَّارُ
الْعُيُوبِ عَقَّارُ الذُّنُوبِ عِلَامُ الْعُيُوبِ تَسْتُرُ الذَّنْبَ بِكَرَمِكَ وَتُؤَخِّرُ الْعُقُوبَةَ بِحِلْمِكَ، فَلَكَ
الْحَمْدُ عَلَى حِلْمِكَ بَعْدَ عِلْمِكَ وَعَلَى عَفْوِكَ بَعْدَ قَدْرَتِكَ. وَيَحْمِلُنِي وَيُجَرُّونِي عَلَى مَعْصِيَتِكَ
حِلْمُكَ عَنِّي، وَيَدْعُونِي إِلَى قَلَّةِ الْحَيَاءِ سِتْرُكَ عَلَيَّ، وَيُسْرِعُونِي إِلَى التَّوْبِ عَلَى مَحَارِمِكَ مَعْرِفَتِي
بِسَعَةِ رَحْمَتِكَ وَعَظِيمِ عَفْوِكَ، يَا حَلِيمٌ يَا كَرِيمٌ يَا حَيُّ يَا قَيُّومٌ يَا غَافِرَ الذَّنْبِ يَا قَابِلَ التَّوْبِ يَا عَظِيمَ
الْمَنْ يَا قَدِيمَ الْإِحْسَانِ أَيْنَ سِتْرُكَ الْجَمِيلِ؟ أَيْنَ عَفْوُكَ الْجَلِيلِ؟ أَيْنَ فَرْجُكَ الْقَرِيبِ؟ أَيْنَ غِيَاثُكَ
السَّرِيعِ؟ أَيْنَ رَحْمَتِكَ الْوَاسِعَةِ؟ أَيْنَ عَطَايَاكَ الْفَاضِلَةَ؟ أَيْنَ مَوَاهِبِكَ الْهَبِيبَةَ؟ أَيْنَ صَنَائِعُكَ
السَّنِيَّةِ؟ أَيْنَ فَضْلِكَ الْعَظِيمِ؟ أَيْنَ مَنَّكَ الْجَسِيمِ؟ أَيْنَ إِحْسَانُكَ الْقَدِيمِ؟ أَيْنَ كَرَمُكَ يَا كَرِيمٌ؟ بِهِ
فَاسْتَنْقَذْتَنِي وَبِرَحْمَتِكَ فَخَلَّصْتَنِي يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضِلُ، لَسْتُ أَتَكَلُّ فِي النَّجَاةِ مِنْ
عِقَابِكَ عَلَى أَعْمَالِنَا بَلْ بِفَضْلِكَ عَلَيْنَا لِأَنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْفُورَةِ تُبَدِّئُ بِالْإِحْسَانِ نِعْمًا
وَتَعْفُو عَنِ الذَّنْبِ كَرَمًا، فَمَا نَدْرِي مَا نَشْكُرُ أَجْمِيلَ مَا نَشْكُرُ أَمْ قَبِيحَ مَا تَسْتُرُ أَمْ عَظِيمَ مَا
أَبْلَيْتَ وَأَوْلَيْتَ أَمْ كَثِيرَ مَا مِنْهُ نُحْيَتَ وَعَافَيْتَ؟ يَا حَبِيبَ مَنْ تَحَبَّبَ إِلَيْكَ وَيَأْتِرُهُ عَيْنَ مَنْ لَادَ
بِكَ وَانْقَطَعَ إِلَيْكَ. أَنْتَ الْمُحْسِنُ وَنَحْنُ الْمَسِيئُونَ، فَتَجَاوَزْ يَا رَبِّ عَن قَبِيحِ مَا عِنْدَنَا بِجَمِيلِ مَا
عِنْدَكَ، وَأَيُّ جَهْلِ يَا رَبِّ لَا يَسَعُهُ جُودُكَ وَأَيُّ زَمَانٍ أَطُولُ مِنْ أَنْتَاكَ؟ وَمَا قَدَّرَ أَعْمَالِنَا فِي
جَنْبِ نِعْمِكَ وَكَيْفَ نَسْتَكْفِرُ أَعْمَالًا نُقَابِلُ بِهَا كَرَمَكَ بَلْ كَيْفَ يَضِيقُ عَلَى الْمَذْنِبِينَ
مَا وَسِعَهُمْ مِنْ رَحْمَتِكَ؟! !

يا واسع المعفرة يا باسط اليدين بالرحمة فوعزتك يا سيدي لو نهزتي ما برحت من بابك ولا كفت عن تملقك لما انتهى إلي من المعرفة بجودك وكرمك، وأنت الفاعل لما تشاء تُعذب من تشاء بما تشاء كيف تشاء وترحم من تشاء بما تشاء كيف تشاء، لا تسأل عن فعلك ولا تُنزع في ملكك ولا تُشارك في أمرك ولا تُضاد في حكمك ولا يعرض عليك أحد في تدبيرك، لك الخلق والأمر تبارك الله رب العالمين .

يارب هذا مقام من لاذ بك واستحار بكرمك وألف إحسانك ونعمك وأنت الجواد الذي لا يضيق عفوكم ولا ينقص فضلك ولا تقل رحمته، وقد توثقنا منك بالصفيح القديم والفضل العظيم والرحمة الواسعة أفترك يارب تخلف ظنوننا أو تُحبب آمالنا؟ كلا، يا كريم فليس هذا ظننا بك ولا هذا فيك طمعنا، يارب إن لنا فيك أملاً طويلاً كثيراً إن لنا فيك رجاءاً عظيماً عصيناك ونحن نرجو أن تستر علينا ودعونا ونحن نرجو أن تستجيب لنا فحقق رجائنا، مولانا فقد علمنا ما نستوجب بأعمالنا ولكن علمك فينا وعلمنا بأنك لا تصرفنا عنك حننا على الرغبة إليك ، وإن كنا غير مستوجبين لرحمتك فأنت أهل أن تجود علينا وعلى المذنبين بفضل سعتك، فامنن علينا بما أنت أهلُه وجد علينا فإننا محتاجون إلى نيلك يا عمار بنورك اهتدينا وبفضلك استعينا وبنعمتك أصبحنا وأمسينا. ذنوبنا بين يديك نستغفرك اللهم منها ونثوب إليك، تتحبب إلينا بالنعم وتعارضك بالذنوب خيرك إلينا نازل وشرفنا إليك صاعد ولم يزل ولا يزال ملك كريم يأتيك عنا بعمل فيبج فلا يمنحك ذلك من أن تحوطنا بنعمك وتتفضل علينا بالائتلاف، فسبحانك ما أحلمك وأعظمك وأكرمك مبدئاً ومعيداً، تقدست أسماؤك وجل ثناؤك وكرم صنائعك وفعالك. أنت إلهي أوسع فضلاً وأعظم حلماً من أن تقايسني بفعلتي وخطيئتي، فالعفو العفو سيدي سيدي سيدي اللهم اشغلنا بذكرك وأعدنا من سخطك وأجزنا من عذابك وأرزقنا من مواهبك وأنعم علينا من فضلك وأرزقنا حج بيتك وزيارة قبر نبيك صلواتك ورحمتك ومغفرتك ورضوانك عليه وعلى أهل بيته إنك قريب مجيب، وأرزقنا عملاً بطاعتك وتوفناً على ملتك وسنة نبيك صلى الله عليه وآله .

اللهم اغفر لي ولوالدي وأرحمهما كما ربياني صغيراً، اجزهما بالإحسان إحساناً وبالسيئات عُقرانا، اللهم اغفر للمؤمنين والمؤمنات الأحياء منهم والأموات وتابع بيننا وبينهم بالخيرات، اللهم اغفر لحينا وميتنا وشاهديننا وغائبنا وذاكرنا وأثنا صغیرنا وكبيرنا حُرنا ومملوكنا. كذب العادلون بالله وصلوا ضلالاً بعيداً وحسروا خسراً مبيناً .

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحْتِمِ لِي بِخَيْرٍ وَأَكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِي،
وَلَا تُسَلِّطْ عَلَيَّ مَنْ لَا يَرْحَمُنِي وَاجْعَلْ عَلَيَّ مِنْكَ وَاقِيَّةً بَاقِيَةً وَلَا تَسْلُبْنِي صَالِحَ مَا أَنْعَمْتَ بِهِ
عَلَيَّ، وَارْزُقْنِي مِنْ فَضْلِكَ رِزْقاً وَاسِعاً حَلَالاً طَيِّباً. اللَّهُمَّ احْرُسْنِي بِحِرَاسَتِكَ وَاحْفَظْنِي بِحِفْظِكَ
وَاطْلُبْنِي بِكَلَامِكَ وَارْزُقْنِي حَجَّ بَيْتِكَ الْحَرَامِ فِي عَامِنَا هَذَا وَفِي كُلِّ عَامٍ وَزِيَارَةَ قَبْرِ نَبِيِّكَ وَالْأُمَّةِ
عَلَيْهِمُ السَّلَامُ، وَلَا تُخْلِبْنِي يَا رَبِّ مِنْ تِلْكَ الْمَشَاهِدِ الشَّرِيفَةِ وَالْمَوَاقِفِ الْكَرِيمَةِ. اللَّهُمَّ تُبَّ عَلَيَّ
حَتَّى لَا أَعْصِيكَ وَأَلْهَمْنِي الْحَيْرَ وَالْعَمَلَ بِهِ وَخَشْيَتَكَ بِاللَّيْلِ وَالنَّهَارِ مَا أَبْقَيْتَنِي يَا رَبَّ الْعَالَمِينَ.
اللَّهُمَّ إِنِّي كُلَّمَا قُلْتُ قَدْ تَهَيَّأْتُ وَتَعَبَّأْتُ وَقُمْتُ لِلصَّلَاةِ بَيْنَ يَدَيْكَ وَنَاجَيْتُكَ أَلْقَيْتَ عَلَيَّ
نُعَاساً إِذَا أَنَا صَلَّيْتُ وَسَلَبْتَنِي مُنَاجَاتَكَ إِذَا أَنَا نَاجَيْتُ، مَا لِي كُلَّمَا قُلْتُ قَدْ صَلَّحْتُ سَرِيرَتِي
وَقُرْبُ مِنْ مَجَالِسِ التَّوَابِينَ بِمَجْلِسِي عَرَضْتَ لِي بِنَيْتِهِ أَرَأَيْتَ قَدِمِي وَحَالَتَ بَيْنِي وَبَيْنَ خِدْمَتِكَ،
سَيِّدِي لَعَلَّكَ عَنْ بَابِكَ طَرَدْتَنِي وَعَنْ خِدْمَتِكَ نَحَيْتَنِي، أَوْ لَعَلَّكَ رَأَيْتَنِي مُسْتَحْفِفاً بِحَقِّكَ
فَأَقْصَيْتَنِي، أَوْ لَعَلَّكَ رَأَيْتَنِي مُعْرِضاً عَنْكَ فَقَلَيْتَنِي، أَوْ لَعَلَّكَ وَجَدْتَنِي فِي مَقَامِ الْكَادِبِينَ
فَرَفَضْتَنِي، أَوْ لَعَلَّكَ رَأَيْتَنِي غَيْرَ شَاكِرٍ لِنِعْمَاتِكَ فَحَرَمْتَنِي، أَوْ لَعَلَّكَ فَقَدْتَنِي مِنْ مَجَالِسِ الْعُلَمَاءِ
فَخَذَلْتَنِي، أَوْ لَعَلَّكَ رَأَيْتَنِي فِي الْغَافِلِينَ فَمِنْ رَحْمَتِكَ آيَسْتَنِي، أَوْ لَعَلَّكَ رَأَيْتَنِي آلِفُ مَجَالِسِ
الْبَطَالِينَ فَبَنَيْتَنِي وَيَنَنَهُمْ خَلَيْتَنِي، أَوْ لَعَلَّكَ لَمْ تُحِبَّ أَنْ تَسْمَعَ دُعَائِي فَبَاعَدْتَنِي، أَوْ لَعَلَّكَ بِجُرْمِي
وَحِرْيَتِي كَافَيْتَنِي، أَوْ لَعَلَّكَ بِقَلَّةِ حَيَاتِي مِنْكَ جَارَيْتَنِي؟ فَإِنَّ عَقُوتَ يَا رَبِّ فَطَالَمَا عَقُوتَ عَنْ
الْمُدْنِينَ قَبْلِي لِأَنَّ كَرَمَكَ أَيُّ رَبِّ يَجِلُّ عَنْ مُكَافَاةِ الْمُعْصِرِينَ، وَأَنَا عَائِدٌ بِفَضْلِكَ هَارِبٌ مِنْكَ
إِلَيْكَ مُتَنَحِّزٌ مَا وَعَدْتَ مِنَ الصَّفْحِ عَمَّنْ أَحْسَنَ بِكَ ظَنّاً .

إِلَهِي أَنْتَ أَوْسَعُ فَضْلاً وَأَعْظَمُ حِلْماً مِنْ أَنْ تُقَاسِمَنِي بِعَمَلِي أَوْ أَنْ تَسْتَرِلَنِي بِخَطِيئَتِي وَمَا
أَنَا يَا سَيِّدِي وَمَا خَطْرِي؟ هَبْنِي بِفَضْلِكَ سَيِّدِي وَتَصَدَّقْ عَلَيَّ بِعَفْوِكَ وَجَلِّلْنِي بِسِتْرِكَ وَاعْفُ
عَنْ تَوْبِيحِي بِكَرَمِ وَجْهِكَ. سَيِّدِي أَنَا الصَّغِيرُ الَّذِي رَبَّيْتَهُ وَأَنَا الْجَاهِلُ الَّذِي عَلَّمْتَهُ وَأَنَا
الضَّالُّ الَّذِي هَدَيْتَهُ وَأَنَا الْوَضِيعُ الَّذِي رَفَعْتَهُ وَأَنَا الْخَائِفُ الَّذِي أَمَنْتَهُ وَالْجَائِعُ الَّذِي أَشْبَعْتَهُ
وَالْعَطْشَانُ الَّذِي أَرْوَيْتَهُ وَالْعَارِي الَّذِي كَسَوْتَهُ وَالْفَقِيرُ الَّذِي أَعْنَيْتَهُ وَالضَّعِيفُ الَّذِي قَوَّيْتَهُ
وَالذَّلِيلُ الَّذِي أَعَزَّزْتَهُ وَالسَّقِيمُ الَّذِي شَفَيْتَهُ وَالسَّائِلُ الَّذِي أَعْطَيْتَهُ وَالْمُدْنِبُ الَّذِي سَتَرْتَهُ
وَالخَاطِئُ الَّذِي أَفْلَتَهُ، وَأَنَا الْقَلِيلُ الَّذِي كَثَّرْتَهُ وَالْمُسْتَضْعَفُ الَّذِي نَصَرْتَهُ وَأَنَا الطَّرِيدُ الَّذِي
أَوْيْتَهُ، أَنَا يَا رَبِّ الَّذِي لَمْ أَسْتَحِمْ فِي الْخَلَاءِ وَلَمْ أُرَاقِبْكَ فِي الْمَلَأِ أَنَا صَاحِبُ الدَّوَاهِي
الْعُظْمَى، أَنَا الَّذِي عَلَى سَيِّدِهِ اجْتَرَى، أَنَا الَّذِي عَصَيْتُ جَبَّارَ السَّمَاءِ، أَنَا الَّذِي أَعْطَيْتُ
عَلَيَّ مَعَاصِي الْجَلِيلِ الرُّشَا، أَنَا الَّذِي حِينَ بُشِّرْتُ بِهَا خَرَجْتُ إِلَيْهَا أَسْعَى. أَنَا الَّذِي أَمَهَلْتَنِي
فَمَا ارْعَوَيْتُ وَسَتَرْتَ عَلَيَّ فَمَا اسْتَحْيَيْتُ وَعَمِلْتُ بِالْمَعَاصِي فَتَعَدَّيْتُ وَأَسْقَطْتَنِي مِنْ عَيْنِكَ

فَمَا بَالِيْتُ، فَبِحِلْمِكَ أَمَهَلْتَنِي وَبِسِرِّكَ سَتَرْتَنِي حَتَّى كَأَنَّكَ أَعْمَلْتَنِي وَمِنْ عُثُوبَاتِ الْمَعَاصِي جَبَبْتَنِي، حَتَّى كَأَنَّكَ اسْتَحْيَيْتَنِي .

إِلَهِي لَمْ أَغْصِكَ حِينَ عَصَيْتُكَ وَأَنَا بِرُؤُوسِيَّتِكَ جَاحِدٌ وَلَا بِأَمْرِكَ مُسْتَخْفٌ وَلَا لِعُقُوبَتِكَ مُتَعَرِّضٌ وَلَا لَوَعِيدِكَ مُتَهَاوٍ، لَكِنَّ خَطِيئَةَ عَرَضْتُ وَسَوَّلْتُ لِي نَفْسِي وَعَلْبَنِي هَوَايَ وَأَعَانِي عَلَيْهَا شِفْوَتِي وَعَرَبِي سِرُّكَ الْمُرْحَى عَلَيَّ، فَقَدْ عَصَيْتُكَ وَخَالَفْتُكَ بِجُهْدِي ؛ فَالآنَ مِنْ عَذَابِكَ مَنْ يَسْتَنْقِذُنِي وَمِنْ أَيْدِي الْخُصَمَاءِ عَدَاً مَنْ يُخَلِّصُنِي وَيَجْبِلُ مَنْ أَتَّصِلُ إِنْ أَنْتَ قَطَعْتَ حَبْلَكَ عَنِّي؟ فَوَاسُواْنَا عَلَى مَا أَحْصَى كِتَابُكَ مِنْ عَمَلِي الَّذِي لَوْلَا مَا أَرْجُو مِنْ كَرَمِكَ وَسَعَةِ رَحْمَتِكَ وَنَهْيِكَ إِيَّايَ عَنِ الْفُتُوحِ لَفَنَطْتُ عِنْدَمَا أَتَدَكَّرُهَا، يَا خَيْرَ مَنْ دَعَاهُ دَاعٍ وَأَفْضَلَ مَنْ رَجَاهُ رَاجِحٌ، اللَّهُمَّ بِذِمَّةِ الْإِسْلَامِ أَتُوسَّلُ إِلَيْكَ وَبِحُرْمَةِ الْقُرْآنِ أَعْتَمِدُ عَلَيْكَ، وَبِحُبِّي النَّبِيِّ الْأُمِّيِّ الْقُرَشِيِّ الْهَاشِمِيِّ الْعَرَبِيِّ التَّهَامِيِّ الْمَكِّيِّ الْمَدِينِيِّ أَرْجُو الرِّزْقَةَ لَدَيْكَ، فَلَا تُوحِشِ اسْتِنْسَانَ إِيْمَانِي وَلَا تَجْعَلْ ثَوَابِي ثَوَابَ مَنْ عَبَدَ سِوَاكَ، فَإِنَّ قَوْمًا آمَنُوا بِاللَّسْتَنِيهِمْ لِيَحْقُقُوا بِهِ دِمَائَهُمْ فَأَدْرَكُوا مَا أَمَلُوا وَإِنَّا آمَنَّا بِكَ بِاللَّسْتِنَا وَقُلُوبُنَا لَتَعْفُو عَنَّا، فَأَدْرِكْنَا مَا أَمَلْنَا وَتَبَّتْ رَجَائِكَ فِي صُدُورِنَا، وَلَا تُزِعْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ .

فَوَعَرَّتِكَ لَوْ أَنْتَهَرْتَنِي مَا بَرِحْتُ مِنْ بَابِكَ وَلَا كَفَمْتُ عَنْ تَمَلُّقِكَ لِمَا أُلْهِمَ قَلْبِي مِنَ الْمَعْرِفَةِ بِكَرَمِكَ وَسَعَةِ رَحْمَتِكَ. إِيَّايَ مَنْ يَذْهَبُ الْعَبْدُ إِلَّا إِلَى مَوْلَاهُ وَإِلَى مَنْ يَلْتَجِي الْمَخْلُوقُ إِلَّا إِلَى خَالِقِهِ؟ إِلَهِي لَوْ قَرَنْتَنِي بِالْأَصْفَادِ وَمَنْعْتَنِي سَيْبِكَ مِنْ بَيْنِ الْأَشْهَادِ وَدَلَلْتَ عَلَيَّ فَضَائِحِي عُيُونَ الْعِبَادِ وَأَمَرْتَ بِي إِلَى النَّارِ وَخَلَّتْ بَيْنِي وَبَيْنَ الْأَبْرَارِ مَا قَطَعْتُ رَجَائِي مِنْكَ، وَمَا صَرَفْتُ تَأْمِيلِي لِلْعَفْوِ عَنكَ وَلَا خَرَجَ حُبُّكَ مِنْ قَلْبِي. أَنَا لَا أُنْسِي أَبَادِيكَ عِنْدِي وَسِرُّكَ عَلَيَّ فِي دَارِ الدُّنْيَا، سَيِّدِي أَخْرَجَ حُبَّ الدُّنْيَا مِنْ قَلْبِي وَاجْمَعَ بَيْنِي وَبَيْنَ الْمُصْطَفَى وَآلِهِ خَيْرَتِكَ مِنْ خَلْقِكَ وَحَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَأَنْفَلَنِي إِلَى دَرَجَةِ التَّوْبَةِ إِلَيْكَ وَأَعِنِّي بِالْبُكَاءِ عَلَيَّ نَفْسِي فَقَدْ أَفْنَيْتُ بِالتَّسْوِيفِ وَالْأَمَالِ عُمْرِي، وَقَدْ نَزَلَتْ مَنَزَلَةَ الْإِسْرِيَّ مِنْ خَيْرِي فَمَنْ يَكُونُ أَسْوَأَ حَالاً مِنِّي إِنْ أَنَا ثَقُلْتُ عَلَيَّ مِثْلَ حَالِي إِلَى قَبْرِي لَمْ أَمَهِّدْهُ لِرَفْدَتِي وَلَمْ أَفْرُشْهُ بِالْعَمَلِ الصَّالِحِ لِصَجْعَتِي، وَمَالِي لَا أَبْكِي وَلَا أَذْرِي إِلَى مَا يَكُونُ مَصِيرِي وَأَرَى نَفْسِي تُخَادِعُنِي وَأَيَّامِي تُخَاتِلُنِي، وَقَدْ خَفَمْتُ عِنْدَ رَأْسِي أَجْنِحَةَ الْمَوْتِ، فَمَا لِي لَا أَبْكِي؟! أَبْكِي لِحُرُوجِ نَفْسِي أَبْكِي لِظُلْمَةِ قَبْرِي أَبْكِي لِضَيْقِ قَلْبِي أَبْكِي لِسُؤَالِ مُنْكَرٍ وَنَكِيرٍ إِيَّايَ أَبْكِي لِحُرُوجِي مِنْ قَبْرِي عُرْيَاناً ذَلِيلاً حَامِلاً ثِقَلِي عَلَى ظَهْرِي، أَنْظُرْ مَرَّةً عَن يَمِينِي وَأُخْرَى عَن شِمَالِي إِذِ الْخَلَائِقُ فِي شَأْنٍ غَيْرِ شَأْنِي لِكُلِّ امْرئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُعْنِيهِ، وَجُوهٌ يَوْمَئِذٍ مُسْفَرَةٌ مُسْفَرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتْرَةٌ وَذَلَّةٌ، سَيِّدِي عَلَيْكَ مُعْوَلِي وَمُعْتَمِدِي وَرَجَائِي وَتَوَكُّلِي

وَبِرَحْمَتِكَ تَعَلَّقِي تَصِيبُ بِرَحْمَتِكَ مَنْ تَشَاءُ وَتَهْدِي بِكَرَامَتِكَ مَنْ تُحِبُّ، فَلَكَ الْحَمْدُ عَلَى مَا نَقَّيْتَ مِنَ الشُّرْكِ قَلْبِي، وَلَكَ الْحَمْدُ عَلَى بَسْطِ لِسَانِي أَفْبَلِسَانِي هَذَا الْكَالَ أَشْكُرُكَ أَمْ بِغَايَةِ جُهْدِي فِي عَمَلِي أَرْضِيكَ وَمَا قَدَّرَ لِسَانِي يَارَبِّ فِي جَنْبِ شُكْرِكَ وَمَا قَدَّرَ عَمَلِي فِي جَنْبِ نِعْمِكَ وَإِحْسَانِكَ؟ إلهي إِنَّ جُودَكَ بَسَطَ أَمَلِي وَشُكْرَكَ قَبْلَ عَمَلِي .

سَيِّدِي إِلَيْكَ رَغْبَتِي وَإِلَيْكَ رَهْبَتِي وَإِلَيْكَ تَأْمِيلِي وَقَدْ سَاقَنِي إِلَيْكَ أَمَلِي وَعَلَيْكَ يَاوَاحِدِي عَكَفْتُ هَمِّي وَفِيمَا عِنْدَكَ انْبَسَطَتْ رَغْبَتِي وَلَكَ خَالِصُ رَجَائِي وَخَوْفِي وَبِكَ أَنْسَتْ مَحَبَّتِي وَإِلَيْكَ أَلْقَيْتُ بِيَدِي وَبِحَبْلِ طَاعَتِكَ مَدَدْتُ رَهْبَتِي، يَا مَوْلَايَ بِذِكْرِكَ عَاشَ قَلْبِي وَمِنْ جَانِبِكَ بَرَدْتُ أَلَمَ الْخَوْفِ عَنِّي يَا مَوْلَايَ وَيَا مَوْلَايَ وَيَا مُنْتَهَى سُؤْلِي فَارْقُ بَيْنِي وَبَيْنَ ذَنْبِي الْمَانِعِ لِي مِنْ لُزُومِ طَاعَتِكَ، فَإِنَّمَا أَسْأَلُكَ لِغَدِيمِ الرَّجَاءِ فِيكَ وَعَظِيمِ الطَّمَعِ مِنْكَ الَّذِي أَوْجَبْتَهُ عَلَيَّ نَفْسِكَ مِنَ الرَّافَةِ وَالرَّهْمَةِ، فَالْأَمْرُ لَكَ وَحَدُّكَ لِشَرِيكَ لَكَ وَالخَلْقُ كُلُّهُمْ عِيَالُكَ وَفِي قَبْضَتِكَ وَكُلُّ شَيْءٍ خَاضِعٌ لَكَ، تَبَارَكْتَ يَا رَبَّ الْعَالَمِينَ إلهي اِرْحَمْنِي إِذَا انْقَطَعَتْ حُجَّتِي وَكَلَّ عَنْ جَوَابِكَ لِسَانِي وَطَاشَ عِنْدَ سُؤْلِكَ إِتَائِي لِي، يَا عَظِيمَ رَجَائِي لَا تُخَيِّبْنِي إِذَا اشْتَدَّتْ فَاقَتِي وَلَا تَزِدَّنِي لِجَهْلِي وَلَا تُنْغِصْنِي لِقَلَّةِ صَبْرِي. أَعْطِنِي لِقَفْرِي وَارْحَمْنِي لِضَعْفِي سَيِّدِي عَلَيَّكَ مُعْتَمِدِي وَمُعْوَلِي وَرَجَائِي وَتَوَكُّلِي وَبِرَحْمَتِكَ تَعَلَّقِي وَبِفَنَائِكَ أَحْطُ رَحْلِي وَبِجُودِكَ أَقْصِدُ طَلِبَتِي وَبِكَرَمِكَ أَيُّ رَبِّ اسْتَفْتَحُ دُعَائِي وَلَدَيْكَ أَرْجُو فَاقَتِي وَبِعْنَاكَ أَجْبُرُ عَيْلَتِي وَتَحْتَ ظِلِّ عَفْوِكَ قِيَامِي وَإِلَى جُودِكَ وَكَرَمِكَ أَرْفَعُ بَصْرِي وَإِلَى مَعْرُوفِكَ أُسِيمُ نَظْرِي، فَلَا تُخْرِفْنِي بِالنَّارِ وَأَنْتَ مَوْضِعُ أَمَلِي وَلَا تُسَكِّبْنِي الْهَوَايَةَ فَإِنَّكَ فَرُّهُ عَيْنِي، يَا سَيِّدِي لَا تُكْذِبْ طَلْبِي بِإِحْسَانِكَ وَمَعْرُوفِكَ فَإِنَّكَ تَفْتِي، وَلَا تَحْرِمْنِي ثَوَابَكَ فَإِنَّكَ الْعَارِفُ بِقَفْرِي. إلهي إِنْ كَانَ قَدْ دَنَا أَجْلِي وَلَمْ يُفَرِّئِي مِنْكَ عَمَلِي فَقَدْ جَعَلْتُ الْإِعْتِرَافَ إِلَيْكَ بِذَنْبِي وَسَائِلَ عِلَلِي، إلهي إِنْ عَفَوْتَ فَمَنْ أَوْلَى مِنْكَ بِالْعَفْوِ وَإِنْ عَدَّبْتَ فَمَنْ أَعْدَلُ مِنْكَ فِي الْحُكْمِ .

إِرْحَمْ فِي هَذِهِ الدُّنْيَا عُزْرَتِي وَعِنْدَ الْمَوْتِ كُرْبَتِي وَفِي الْقَبْرِ وَحْدَتِي وَفِي اللَّحْدِ وَحْشَتِي وَإِذَا تُشِرْتُ لِلْحِسَابِ بَيِّنَ يَدَيْكَ ذُلَّ مَوْقِفِي، وَاعْفِرْ لِي مَا خَفِيَ عَلَيَّ الْإِدْمِيْنَ مِنْ عَمَلِي وَأَدِمْ لِي مَا بِهِ سَتَرْتَنِي وَارْحَمْنِي صَرِيحاً عَلَى الْفِرَاشِ تُقَلِّبُنِي أَيْدِي أِحْسَتِي، وَتَفْضُلْ عَلَيَّ مَمْدُوداً عَلَى الْمُعْتَسِلِ يُقَلِّبُنِي صَالِحِ جِيرَتِي، وَتَحْنَنَّ عَلَيَّ مَحْمُولاً قَدْ تَنَاوَلَ الْأَقْرِبَاءُ أَطْرَافَ جَنَازَتِي، وَجُدْ عَلَيَّ مَنْقُولاً قَدْ نَزَلَتْ بِكَ وَحِيداً فِي حُفْرَتِي، وَارْحَمْ فِي ذَلِكَ الْبَيْتِ الْجَدِيدِ عُزْرَتِي حَتَّى لَا أَسْتَأْسِسَ بِعَيْرِكَ. يَا سَيِّدِي أَنْ وَكَلْتَنِي إِلَى نَفْسِي هَلَكْتُ سَيِّدِي فِيمَنْ اسْتَعِيثُ إِنْ لَمْ تُقَلِّبْنِي عَثْرَتِي فِإِلَى مَنْ أَفْرَعُ إِنْ فَغَدْتُ عِنَايَتَكَ فِي ضَجْعَتِي وَإِلَى مَنْ أَلْتَجِي إِنْ لَمْ تُنْفَسْ كُرْبَتِي؟ سَيِّدِي مَنْ لِي وَمَنْ يَرْحَمُنِي إِنْ لَمْ تَرْحَمْنِي وَفَضْلَ مَنْ أُوْمَلُ إِنْ عَدِمْتُ فَضْلَكَ يَوْمَ فَاقَتِي وَإِلَى مَنْ الْفِرَارُ مِنْ

الدُّنُوبِ إِذَا انْقَضَى أَجَلِي، سَيِّدِي لِاتْعَذِّبْنِي وَأَنَا أَرْجُوكَ إِلَهِي حَقَّقْ رَجَائِي وَأَمِنْ خَوْفِي فَإِنَّ كَثْرَةَ دُنُوبِي لَا أَرْجُو فِيهَا إِلَّا عَفْوَكَ، سَيِّدِي أَنَا أَسْأَلُكَ مَا لَأَسْتَحِقُّ وَأَنْتَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ، فَاعْفِرْ لِي وَأَلْبَسْنِي مِنْ نَظْرِكَ ثَوْباً يُعْطِي عَلَيَّ التَّبِعَاتِ وَتَغْفِرُهَا لِي وَلَا أَطَالِبُ بِهَا إِنَّكَ دُوٌّ مِّنْ قَلْبِي وَصَفْحٌ عَظِيمٌ وَتَجَاوُزٌ كَرِيمٌ. إِلَهِي أَنْتَ الَّذِي تُفِيضُ سَيِّئَكَ عَلَيَّ مَنْ لَا يَسْأَلُكَ وَعَلَى الْجَاهِلِينَ بِرُبُوبِيَّتِكَ، فَكَيْفَ سَيِّدِي بِمَنْ سَأَلَكَ وَأَيَقِنَنَّ أَنَّ الْخَلْقَ لَكَ وَالْأَمْرَ إِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ يَا رَبَّ الْعَالَمِينَ، سَيِّدِي عَبْدُكَ بِبَابِكَ أَقَامْتَهُ الْخِصَاصَةَ بَيْنَ يَدَيْكَ يَقْرَعُ بَابَ إِحْسَانِكَ بِدُعَائِهِ ، فَلَا تُعْرِضْ بِيُوجْهِكَ الْكَرِيمِ عَنِّي وَأَقْبَلْ مِنِّي مَا أَقُولُ فَقَدْ دَعَوْتُ بِهَذَا الدُّعَاءِ وَأَنَا أَرْجُو أَنْ لَا تُرَدِّدَنِي مَعْرِفَةً مِنِّي بِرَأْفَتِكَ وَرَحْمَتِكَ. إِلَهِي أَنْتَ الَّذِي لَا يُخْفِيكَ سَائِلٌ وَلَا يَنْفُصُكَ نَائِلٌ أَنْتَ كَمَا تَقُولُ وَفَوْقَ مَا نَقُولُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ صَبْرًا جَمِيلًا وَفَرَجًا قَرِيبًا وَقَوْلًا صَادِقًا وَأَجْرًا عَظِيمًا، أَسْأَلُكَ يَا رَبَّ مِنَ الْخَيْرِ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، أَسْأَلُكَ اللَّهُمَّ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عِبَادُكَ الصَّالِحُونَ يَا خَيْرَ مَنْ سُئِلَ وَأَجْوَدَ مَنْ أُعْطِيَ أَعْطِي سُؤْلِي فِي نَفْسِي وَأَهْلِي وَوَالِدَيْ وَوُلْدِي وَأَهْلِي خِزَانَتِي وَإِخْوَانِي فِيكَ، وَأَزْعُدْ عَيْشِي وَأَطْهَرْ مُرُوتِي وَأَصْلِحْ جَمِيعَ أَحْوَالِي وَاجْعَلْنِي بِمَنْ أَطَلَّتْ عُمُرُهُ وَحَسُنَتْ عَمَلُهُ وَأَتَمَّتْ عَلَيْهِ نِعْمَتُكَ وَرَضِيتَ عَنْهُ وَأَحْيَيْتَهُ حَيَاةً طَيِّبَةً فِي أَدْوَمِ الشُّرُورِ وَأَسْبَغَ الْكِرَامَةَ وَأَتَمَّ الْعَيْشَ، إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَلَا يَفْعَلُ مَا يَشَاءُ غَيْرُكَ. اللَّهُمَّ خُصِّنِي مِنْكَ بِخَاصَّةِ ذِكْرِكَ وَلَا تَجْعَلْ شَيْئًا مِمَّا أَتَقَرَّبُ بِهِ فِي إِيَّاءِ اللَّيْلِ وَأَطْرَافِ النَّهَارِ رِيَاءً وَلَا سُمْعَةً وَلَا أَشْرًا وَلَا بَطْرًا، وَاجْعَلْنِي لَكَ مِنَ الْخَاشِعِينَ .

اللَّهُمَّ أَعْطِنِي السَّعَةَ فِي الرِّزْقِ وَالْأَمْنَ فِي الْوَطْنِ وَقُرَّةَ الْعَيْنِ فِي الْأَهْلِ وَالْمَالِ وَالْوَالِدِ وَالْمَقَامِ فِي نِعْمِكَ عِنْدِي وَالصِّحَّةَ فِي الْجِسْمِ وَالْقُوَّةَ فِي الْبَدَنِ وَالسَّلَامَةَ فِي الدِّينِ وَاسْتَعْمِلْنِي بِطَاعَتِكَ وَطَاعَةَ رَسُولِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَدًا مَا اسْتَعْمَرْتَنِي، وَاجْعَلْنِي مِنْ أَوْفَرِ عِبَادِكَ نَصِيبًا فِي كُلِّ خَيْرٍ أَنْزَلْتَهُ وَتُنزِلُهُ فِي شَهْرِ رَمَضَانَ فِي لَيْلَةِ الْقَدْرِ وَمَا أَنْتَ مُنْزِلُهُ فِي كُلِّ سَنَةٍ مِنْ رَحْمَةٍ تَنْشُرُهَا وَعَافِيَةٍ تُلْبَسُهَا وَبَلِيَّةٍ تَدْفَعُهَا وَحَسَنَاتٍ تَتَقَبَّلُهَا وَسَيِّئَاتٍ تَتَجَاوَزُ عَنْهَا، وَارزُقْنِي حَجَّ بَيْتِكَ الْحَرَامِ فِي عَامِنَا هَذَا وَفِي كُلِّ عَامٍ، وَارزُقْنِي رِزْقًا وَاسِعًا مِنْ فَضْلِكَ الْوَاسِعِ وَأَصْرِفْ عَنِّي يَا سَيِّدِي الْأَسْوَاءِ وَأَقْضِ عَنِّي الدَّيْنَ وَالظُّلُمَاتِ حَتَّى لَا أَتَأَذَى بِشَيْءٍ مِنْهُ وَخُذْ عَنِّي بِأَسْمَاعِ وَأَبْصَارِ أَعْدَائِي وَحُسَادِي وَالْبَاغِينَ عَلَيَّ، وَأَنْصُرْنِي عَلَيْهِمْ وَأَقِرَّ عَيْنِي وَفَرِّحْ قَلْبِي، وَاجْعَلْ لِي مِنْ هَمِّي وَكَرْبِي فَرَجًا وَمَخْرَجًا وَاجْعَلْ مَنْ أَرَادَنِي بِسُوءٍ مِنْ جَمِيعِ خَلْقِكَ تَحْتَ قَدَمِي، وَاكْفِنِي شَرَّ الشَّيْطَانِ وَشَرَّ السُّلْطَانِ وَسَيِّئَاتِ عَمَلِي وَطَهِّرْنِي مِنَ الدُّنُوبِ كُلِّهَا وَاجْرِنِي مِنَ النَّارِ بِعَفْوِكَ وَأَدْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ وَرَوْحِي مِنَ الْحُورِ الْعِينِ بِفَضْلِكَ وَالْحِفْنِي بِأَوْلِيَائِكَ الصَّالِحِينَ مُحَمَّدٍ وَآلِهِ الْأَبْرَارِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ صَلَوَاتِكَ عَلَيْهِمْ وَعَلَى أَجْسَادِهِمْ وَأَرْوَاحِهِمْ وَرَحْمَتِهِ

الله وَبَرَكَاتُهُ. إلهي وَسَيِّدِي وَعَزَّتِكَ وَجَلَالِكَ لَعْنُ طَالِبَتِي بِذُنُوبِي لِأَطَالِبَتِكَ بِعَمُوكَ وَلَعْنُ طَالِبَتِي
بِلُؤْمِي لِأَطَالِبَتِكَ بِكَرَمِكَ وَلَعْنُ أَدْخَلَتِي النَّارَ لِأَخْبَرَتِ أَهْلَ النَّارِ بِحُجِّي لَكَ. إلهي وَسَيِّدِي إِنَّ
كُنْتُ لَا تَغْفُرُ إِلَّا لِأَوْلِيَايَكَ وَأَهْلِ طَاعَتِكَ فَإِلَى مَنْ يَنْفِرُ الْمَذْيُونُ؟ وَإِنْ كُنْتُ لَا تُكْرِمُ إِلَّا
أَهْلَ الْوَفَاءِ بِكَ فِيمَنْ يَسْتَعِيثُ الْمَسِيئُونَ؟ إلهي إِنَّ أَدْخَلَتِي النَّارَ فَفِي ذَلِكَ سُرُورٌ عَدُوَّكَ، وَإِنْ
أَدْخَلَتِي الْجَنَّةَ فَفِي ذَلِكَ سُرُورٌ نَبِيَّكَ وَأَنَا وَاللهُ أَعْلَمُ أَنَّ سُرُورَ نَبِيِّكَ أَحَبُّ إِلَيْكَ مِنْ سُرُورِ
عَدُوَّكَ .

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَمَلَأَ قَلْبِي حُبًّا لَكَ وَخَشْيَةً مِنْكَ وَتَصَدِّيقًا بِكِتَابِكَ وَإِيمَانًا بِكَ وَفَرَقًا
مِنْكَ وَشَوْقًا إِلَيْكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ حَبِّبْ إِلَيَّ لِقَاكَ وَأَحْبِبْ لِقَائِي وَاجْعَلْ لِي فِي لِقَائِكَ
الرَّاحَةَ وَالْفَرَجَ وَالْكَرَامَةَ. اللَّهُمَّ أَلْحِفْنِي بِصَالِحٍ مِنْ مَضَى وَاجْعَلْنِي مِنْ صَالِحٍ مَنْ بَقِيَ. وَخُذْ بِي
سَبِيلَ الصَّالِحِينَ وَأَعِنِّي عَلَى نَفْسِي بِمَا تُعِينُ بِهِ الصَّالِحِينَ عَلَى أَنْفُسِهِمْ وَأَخْتِمْ عَمَلِي بِأَحْسَنِهِ
وَاجْعَلْ ثَوَابِي مِنْهُ الْجَنَّةَ بِرَحْمَتِكَ، وَأَعِنِّي عَلَى صَالِحٍ مَا أُعْطَيْتَنِي وَتَبَّتْ يَارَبِّ وَلَا تَرُدَّنِي فِي سُوءِ
اسْتَنْفَذْتَنِي مِنْهُ يَارَبَّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا لَا أَجَلَ لَهُ دُونَ لِقَائِكَ، أَحْسِنِي مَا
أَحْسَيْتَنِي عَلَيْهِ وَتَوَفَّنِي إِذَا تَوَفَّيْتَنِي عَلَيْهِ وَابْعَثْنِي إِذَا بَعَثْتَنِي عَلَيْهِ وَابْرِي قَلْبِي مِنَ الرِّيَاءِ وَالشُّكِّ
وَالسُّمْعَةِ فِي دِينِكَ حَتَّى يَكُونَ عَمَلِي خَالِصًا لَكَ. اللَّهُمَّ أَعْطِنِي بَصِيرَةً فِي دِينِكَ وَفَهْمًا فِي
حُكْمِكَ وَفَقْهًا فِي عِلْمِكَ وَكِفْلَيْنِ مِنْ رَحْمَتِكَ وَوَرَعًا يَحْجُرُنِي عَنْ مَعَاصِيكَ وَبَيِّضْ وَجْهِي
بِنُورِكَ وَاجْعَلْ رَغْبَتِي فِيْمَا عِنْدَكَ وَتَوَفَّنِي فِي سَبِيلِكَ وَعَلَى مِلَّةِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْفَشْلِ وَالْهَمِّ وَالْجُبْنِ وَالْبُخْلِ وَالْعَقْلَةِ وَالْفَسْوَةِ وَالْمَسْكَنَةِ وَالْفَقْرِ
وَالفَاقَةِ وَكُلِّ بَلِيَّةٍ وَالْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَأَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَقْنَعُ وَبَطْنٍ لَا
يَشْبَعُ وَقَلْبٍ لَا يَخْشَعُ وَدُعَاءٍ لَا يُسْمَعُ وَعَمَلٍ لَا يُنْفَعُ، وَأَعُوذُ بِكَ يَارَبِّ عَلَى نَفْسِي وَدِينِي
وَمَالِي وَعَلَى جَمِيعِ مَارَزَقْتَنِي مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. اللَّهُمَّ إِنَّهُ لَا يُجِيرُنِي
مِنْكَ أَحَدٌ وَلَا أَجِدُ مِنْ دُونِكَ مُلْتَحِدًا فَلَا تَجْعَلْ نَفْسِي فِي شَيْءٍ مِنْ عَذَابِكَ وَلَا تَرُدَّنِي بِهَلَكَةٍ
وَلَا تَرُدَّنِي بِعَذَابٍ أَلِيمٍ، اللَّهُمَّ تَقَبَّلْ مِنِّي وَأَعِلْ ذِكْرِي وَارْفَعْ دَرَجَتِي وَحُطِّ وَرِي وَلَا تُذْكَرُنِي
بِخَطِيئَتِي وَاجْعَلْ ثَوَابَ مَجْلِسِي وَثَوَابَ مَنْطِقِي وَثَوَابَ دُعَائِي رِضَاكَ وَالْجَنَّةَ وَأَعْطِنِي يَارَبِّ
جَمِيعَ مَا سَأَلْتُكَ وَرَدَّنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ يَارَبَّ الْعَالَمِينَ .

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ فِي كِتَابِكَ أَنْ نَعْمُو ظَلَمْنَا وَقَدْ ظَلَمْنَا أَنْفُسَنَا فَاعْفُ عَنَّا فَإِنَّكَ
أَوْلَى بِذَلِكَ مِنَّا وَأَمَرْتَنَا أَنْ لَا نَرُدَّ سَائِلًا عَنْ أَبْوَابِنَا وَقَدْ جِئْتُكَ سَائِلًا فَلَا تَرُدَّنِي إِلَّا بِقَضَاءِ
حَاجَتِي، وَأَمَرْتَنَا بِالْإِحْسَانِ إِلَى مَا مَلَكَتْ أَيْمَانُنَا وَنَحْنُ أَرْقَاؤُكَ فَاعْتِقْ رِقَابَنَا مِنَ النَّارِ بِامْفَرَعِي
عِنْدَ كُرْبَتِي وَيَاعُوْثِي عِنْدَ شِدَّتِي إِلَيْكَ فَرِعْتُ وَبِكَ اسْتَعْتْتُ وَلُدْتُ لَا أَلُودُ بِسِوَاكَ وَلَا أَطْلُبُ

الْفَرَجِ إِلَّا مِنْكَ فَأَعْنِنِي وَفَرِّجْ عَنِّي يَا مَنْ يُمْكُ الْأَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ أَقْبَلْ مِنِّي الْيَسِيرَ وَاعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الرَّحِيمُ الْعَفُورُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا تُبَاشِرُ بِهِ قَلْبِي وَيَقِينًا حَتَّى أَعْلَمَ أَنَّهُ لَنْ يُصِيبَنِي إِلَّا مَا كَتَبْتَ لِي وَرَضْتَنِي مِنَ الْعَيْشِ بِمَا قَسَمْتَ لِي يَا أَرْحَمَ الرَّاحِمِينَ.

(6) Also, Shaikh Tusi says that the following Dua (supplication) can be recited at Sahari time:

يَا عُدَّتِي فِي كُرْبَتِي وَيَا صَاحِبِي فِي شِدَّتِي وَيَا وَاوَلِيِّي فِي نِعْمَتِي وَيَا غَايَتِي فِي رَغْبَتِي أَنْتَ السَّاتِرُ عَوْرَتِي وَالْمُؤَمِّنُ رُوعِي وَالْمَقْبِلُ عَثْرَتِي فَأَعْفِرْ لِي خَطِيئَتِي. اللَّهُمَّ إِنِّي أَسْأَلُكَ خُشُوعَ الْإِيمَانِ قَبْلَ خُشُوعِ الدُّلِّ فِي النَّارِ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ، يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا مَنْ يُعْطِي مَنْ سَأَلَهُ مُخْتَنًا مِنْهُ وَرَحْمَةً وَيَبْتَدِي بِالْحَيْرِ مَنْ لَمْ يَسْأَلْهُ تَفَضُّلاً مِنْهُ وَكِرَامًا، بِكَرَمِكَ الدَّائِمِ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَهَبْ لِي رَحْمَةً وَاسِعَةً جَامِعَةً أُبْلَغُ بِهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِمَا تُبْتِ إِيَّاكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ وَأَسْتَغْفِرُكَ لِكُلِّ خَيْرٍ أَرَدْتُ بِهِ وَجَهَكَ فَخَالَطَنِي فِيهِ مَا لَيْسَ لَكَ، اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفُ عَن ظُلْمِي وَجُرْمِي بِحِلْمِكَ وَجُودِكَ يَا كَرِيمُ، يَا مَنْ لَا يَجِيبُ سَائِلُهُ وَلَا يَنْقُدُ نَائِلُهُ يَا مَنْ عَلَا فَلَاشِي فَوْقَهُ وَدَنَا فَلَاشِيءَ دُونَهُ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْنِي يَا فَالِقَ الْبَحْرِ لِمُوسَى اللَّيْلَةَ اللَّيْلَةَ السَّاعَةَ السَّاعَةَ السَّاعَةَ، اللَّهُمَّ طَهَّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكُذْبِ وَعَيْنِي مِنَ الْخِيَانَةِ، فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، يَا رَبَّ هَذَا مَقَامِ الْعَائِدِ بِكَ مِنَ النَّارِ، هَذَا مَقَامِ الْمُسْتَجِيرِ بِكَ مِنَ النَّارِ، هَذَا مَقَامِ الْمُسْتَعِيثِ بِكَ مِنَ النَّارِ هَذَا مَقَامِ الْهَارِبِ إِيَّاكَ مِنَ النَّارِ، هَذَا مَقَامُ مَنْ يَبُوءُ لَكَ بِخَطِيئَتِهِ وَيَعْتَرِفُ بِذَنْبِهِ وَيَتُوبُ إِلَى رَبِّهِ، هَذَا مَقَامُ الْبَائِسِ الْفَقِيرِ هَذَا مَقَامُ الْخَائِفِ الْمُسْتَجِيرِ، هَذَا مَقَامُ الْمَخْزُونِ الْمَكْرُوبِ هَذَا مَقَامُ الْمُغْمُومِ الْمُهْمُومِ هَذَا مَقَامُ الْعَرِيبِ الْعَرِيقِ هَذَا مَقَامُ الْمُسْتَوْحِشِ الْفَرِيقِ، هَذَا مَقَامُ مَنْ لَا يَجِدُ لِدَنْبِهِ غَافِرًا غَيْرَكَ وَلَا لِضَعْفِهِ مُقَوِّيًا إِلَّا أَنْتَ وَلَا لِهَمِّهِ مُفَرِّجًا سِوَاكَ، يَا اللَّهُ يَا كَرِيمُ لَا تَحْرِقْ وَجْهِي بِالنَّارِ بَعْدَ سُجُودِي لَكَ وَتَعْفِيرِي بِعَيْزِ مَنْ مَنِّي عَلَيْكَ بَلْ لَكَ الْحَمْدُ وَالْمُنُّ وَالتَّفَضُّلُ عَلَيَّ اِرْحَمْ أَيُّ رَبِّ أَيُّ رَبِّ أَيُّ رَبِّ - حَتَّى يَنْقَطِعَ النَّفْسُ - ضَعْفِي وَقَلَّةِ حِيلَتِي وَرَفَّةِ جِلْدِي وَتَبَدُّدِ أَوْصَالِي وَتَنَاقُزِ لَحْمِي وَجَسَدِي وَوَحْدَتِي وَوَحْشَتِي فِي قَبْرِي وَجَزَعِي مِنْ صَغِيرِ الْبَلَاءِ، أَسْأَلُكَ يَا رَبُّ قُوَّةَ الْعَيْنِ وَالْإِعْتِبَاطَ يَوْمَ الْحِسْرَةِ وَالتَّوَدُّدَ. بِيَضِّ وَجْهِي يَا رَبَّ يَوْمَ تَسْوَدُ الْوُجُوهُ آمَنِي مِنَ الْفَرَجِ الْأَكْبَرِ أَسْأَلُكَ الْبُشْرَى يَوْمَ تُثَقَّلُ الْقُلُوبُ وَالْأَبْصَارُ وَالبُشْرَى عِنْدَ فِرَاقِ الدُّنْيَا.

الحمد لله الذي أَرْجُوهُ عَوْنًا فِي حَيَاتِي وَأَعِدُّهُ دُخْرًا لِيَوْمِ فَاقِي الْحَمْدُ لِلَّهِ الَّذِي أَدْعُوهُ وَلَا أَدْعُو غَيْرَهُ وَلَوْ دَعَوْتُ غَيْرَهُ لَحَيَّبَ دُعَائِي الْحَمْدُ لِلَّهِ الَّذِي أَرْجُوهُ وَلَا أَرْجُو غَيْرَهُ وَلَوْ رَجَوْتُ

غَيْرُهُ لِأَخْلَفَ رَجَائِي الْحَمْدُ لِلَّهِ الْمُنْعِمِ الْمُحْسِنِ الْمَجْمِلِ الْمُفْضِلِ ذِي الْجَلَالِ وَالْإِكْرَامِ وَلِيُّ كُلِّ نِعْمَةٍ وَصَاحِبِ كُلِّ حَسَنَةٍ وَمُنْتَهَى كُلِّ رَغْبَةٍ وَقَاضِي كُلِّ حَاجَةٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنِي الْيَقِينَ وَحُسْنَ الظَّنِّ بِكَ وَأَثْبِتْ رَجَائِكَ فِي قَلْبِي واقْطَعْ رَجَائِي عَمَّنْ سِوَاكَ حَتَّى لَا أَرْجُو غَيْرَكَ وَلَا أَتَقَى إِلَّا بِكَ، يَا لَطِيفاً لِمَا يَشَاءُ اأَطْفُ لِي فِي جَمِيعِ أَحْوَالِي بِمَا تُحِبُّ وَتَرْضَى، يَا رَبِّ إِنِّي ضَعِيفٌ عَلَى النَّارِ فَلَا تُعَذِّبْنِي بِالنَّارِ يَا رَبِّ ارْحَمْ دُعَائِي وَتَضَرُّعِي وَخَوْفِي وَذُلِّي وَمَسْكَنَتِي وَتَعْوِذِي وَتَلْوِيزِي، يَا رَبِّ إِنِّي ضَعِيفٌ عَنِ الدُّنْيَا وَأَنْتَ وَاسِعٌ كَرِيمٌ. أَسْأَلُكَ يَا رَبِّ بِقُوَّتِكَ عَلَى ذَلِكَ وَقُدْرَتِكَ عَلَيْهِ وَغِنَاكَ عَنْهُ وَحَاجَتِي إِلَيْهِ أَنْ تَرْزُقَنِي فِي عَامِي هَذَا وَشَهْرِي هَذَا وَيَوْمِي هَذَا وَسَاعَتِي هَذِهِ رِزْقاً تُغْنِينِي بِهِ عَنِ تَكْلِيفِ مَا فِي أَيْدِي النَّاسِ مِنْ رِزْقِكَ الْحَلَالِ الطَّيِّبِ، أَيُّ رَبِّ مِنْكَ أَطْلُبُ وَإِلَيْكَ أَرْعَبُ وَإِيَّاكَ أَرْجُو وَأَنْتَ أَهْلُ ذَلِكَ لَا أَرْجُو غَيْرَكَ وَلَا أَتَقَى إِلَّا بِكَ يَا أَرْحَمَ الرَّاحِمِينَ، أَيُّ رَبِّ ظَلَمْتُ نَفْسِي فَأَغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي يَا سَامِعَ كُلِّ صَوْتٍ وَيَا جَامِعَ كُلِّ فَوْتٍ وَيَا بَارِي النُّفُوسِ بَعْدَ الْمَوْتِ، يَا مَنْ لَا تَعْشَاهُ الظُّلُمَاتُ وَلَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ وَلَا يَشْعَلُهُ شَيْءٌ عَنِ شَيْءٍ أَعْطَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَفْضَلَ مَا سَأَلَكَ وَأَفْضَلَ مَا سَأَلْتَهُ وَأَفْضَلَ مَا أَنْتَ مَسْئُولٌ لَهُ إِلَى يَوْمِ الْقِيَامَةِ، وَهَبْ لِي الْعَافِيَةَ حَتَّى تُهَيِّئَنِي الْمَعِيشَةَ وَاخْتِمْ لِي بِخَيْرٍ حَتَّى لَا تَضُرَّنِي الذُّنُوبُ، اللَّهُمَّ رَضِّنِي بِمَا قَسَمْتَ لِي حَتَّى لَا أَسْأَلَ أَحَداً شَيْئاً، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْتَحْ لِي خَزَائِنَ رَحْمَتِكَ وَارْحَمْنِي رَحْمَةً لَا تُعَذِّبُنِي بَعْدَهَا أَبَداً فِي الدُّنْيَا وَالْآخِرَةِ وَارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ رِزْقاً حَلالاً طَيِّباً لَا تُفْقِرُنِي إِلَى أَحَدٍ بَعْدَهُ سِوَاكَ ؛ تَزِيدُنِي بِذَلِكَ شُكْراً وَإِلَيْكَ فَاقَةً وَفَقْراً وَبِكَ عَمَّنْ سِوَاكَ غِنًى وَتَعَفُّفاً، يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضَلُ يَا مَلِيكُ يَا مُفْتَدِرُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْنِي الْمَهْمَ كُلَّهُ واقْضِ لِي بِالْحُسْنَى وَبَارِكْ فِي جَمِيعِ أُمُورِي واقْضِ لِي جَمِيعَ حَوَائِجِي اللَّهُمَّ سِّرْ لِي مَا أَخَافُ تَعْسِيرَهُ فَإِنَّ تَيْسِيرَ مَا أَخَافُ تَعْسِيرَهُ عَلَيْكَ سَهْلٌ يَسِيرٌ، وَسَهْلٌ لِي مَا أَخَافُ خُزُونَتَهُ وَنَفْسٌ عَنِّي مَا أَخَافُ ضَيْقَهُ وَكُفٌّ عَنِّي مَا أَخَافُ هَمَّهُ واقْضِ عَنِّي مَا أَخَافُ بَلِيَّتَهُ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ ائِمْلْ قَلْبِي حُبّاً لَكَ وَخَشْيَةً مِنْكَ وَتَصَدِيقاً لَكَ وَإِيماناً بِكَ وَفَرَقاً مِنْكَ وَشَوْفاً إِلَيْكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ إِنَّ لَكَ حَقُوقاً فَتَصَدَّقْ بِهَا عَلَيَّ وَلِلنَّاسِ قِيبَلِي تَبِعَاتٌ فَتَحْمَلْهَا عَنِّي وَقَدْ أُوجِبْتَ لِكُلِّ ضَيْفٍ قِرَى وَأَنَا ضَيْفُكَ فَاجْعَلْ قِرَايَ اللَّيْلَةَ الْجَنَّةَ يَا وَهَّابَ الْجَنَّةِ يَا وَهَّابَ الْمُعْفِرَةِ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

(7) The following Short Duá mentioned in "Iqbal" is also for recitation at Sahari time:

يَا مُفْرَعِي عِنْدَ كُرْبَتِي وَيَا عَوْثِي عِنْدَ شِدَّتِي، إِلَيْكَ فَرَعْتُ وَبِكَ اسْتَعْتْتُ وَبِكَ لُدْتُ لَا أَلُودُ
بِسِوَاكَ وَلَا أَطْلُبُ الْفَرَجَ إِلَّا مِنْكَ ؛ فَأَعْنِي وَفَرِّجْ عَنِّي يَا مَنْ يَقْبَلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ
اقْبَلْ مِنِّي الْبَسِيرَ وَأَعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا تُبَاشِرُ بِهِ
قَلْبِي وَيَقِينًا حَتَّى أَعْلَمَ أَنَّهُ لَنْ يُصِيبَنِي إِلَّا مَا كَتَبْتَ لِي وَرَضِي مِنِ الْعَيْشِ بِمَا قَسَمْتَ لِي يَا أَرْحَمَ
الرَّاحِمِينَ. يَا عُدَّتِي فِي كُرْبَتِي وَيَا صَاحِبِي فِي شِدَّتِي وَيَا وَلِيَّيَ فِي نِعْمَتِي وَيَا غَايَتِي فِي رِعْبَتِي أَنْتَ
السَّائِرُ عَوْرَتِي وَالْمُؤْمِنُ رَوْعَتِي وَالْمَقِيلُ عَثْرَتِي، فَأَعْفِرْ لِي خَطِيئَتِي يَا أَرْحَمَ الرَّاحِمِينَ.

And know that the theologians have said that if niyyat (intention) for fast is made after Sahari, it is better. However, one can do niyyat from the beginning of night until the end. A person's mere knowledge that he will observe fast tomorrow and shall stay from things that invalidate fast would be sufficient.

And know also that Namaz Tahajjud (night prayer) is highly recommended

Iftar (Breaking of Fast) Prayers and Supplications

Iftar (breaking of fast) can be done preferably with water, milk or dates.

At the time of Iftaar:

(1) Recite the following Dua:

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ وَعَلَيْكَ تَوَكَّلْتُ

{O my Allah, for Thee, I fast, and with the food Thou gives me I break the fast, and I rely on thee. }

(2) Amirul Momeneen Ali Iba Abi Talib (a.s.) used to recite the following du""a before Iftaar.

بِسْمِ اللَّهِ اللَّهُمَّ لَكَ صُمْنَا وَعَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

{In the name of Allah, O Allah, for Thee we fast, and with the food Thou give us we break the fast, an obligation we fulfill, and Thou art Hearer, Knower. }

(iii) While taking the first mouthful recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا وَاسِعَ الْمَغْفِرَةِ اغْفِرْ لِي

{In the name of Allah, the Beneficent, the Merciful, O He whose indulgence is boundless, forgive me. }

(2) Recite Sura-e Al-Qadr.

(3) Give alms in the name of Allah.

Every night do the following A'maal

(I) It is desirable to recite Sura-e Alqadr 1000 times.

(II) Recite Soorah al Dukhaan 100 times.

(III) Recite:

اللَّهُمَّ رَبَّ شَهْرِ رَمَضَانَ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ وَافْتَرَضْتَ عَلَى عِبَادِكَ فِيهِ الصِّيَامَ، صَلِّ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنِي حَجَّ بَيْتِكَ الْحَرَامِ فِي عَامِي هَذَا وَفِي كُلِّ عَامٍ وَاغْفِرْ لِي تِلْكَ
الدُّنُوبَ الْعِظَامَ فَإِنَّهُ لَا يَعْفُرُهَا غَيْرُكَ يَا رَحْمَنُ يَا عَلَامُ.

{O Allah, the Lord, (this is) the month of Ramadhan, in it Thou, revealed the Holy Quran, and in it made obligatory "fasting" upon Thy servants, send blessings on Muhammad and on the children of Muhammad, and provide us with the means to go to Thy Sacred House for "Hajj this year and every year; and in this month forgive my grave sins, verily, other than Thee, no one can liberate (me) from its consequences, O Beneficent O Omniscient.}
(IV) Recite Du""a-e Iftitah on every night of the month of Ramadhan:

It is reported from authentic Sources that Imam-e-Asr (A.S.) wrote to his Shias to recite this Du? in this month, as angels listen to this Doa recited in this month and seek forgiveness for the reciter. This Excellent Du""a is as under:

اللَّهُمَّ إِنِّي أَسْتَغِيحُ النَّوَاءَ بِحَمْدِكَ وَأَنْتَ مُسَدِّدٌ لِلصَّوَابِ بِمَنْكَ وَأَيَقِنْتُ أَنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ فِي مَوْضِعِ العَفْوِ وَالرَّحْمَةِ، وَأَشَدُّ المعَاقِبِينَ فِي مَوْضِعِ النَّكَالِ وَالتَّقِيمَةِ، وَأَعْظَمُ المَتَحَرِّينَ فِي مَوْضِعِ الكِبْرِيَاءِ وَالعِظَمَةِ. اللَّهُمَّ أَذْنْتُ لِي فِي دُعَائِكَ وَمَسْأَلَتِكَ فَاسْمِعْ يَا سَمِيعُ مَدْحِي وَأَجِبْ يَا رَحِيمُ دَعْوَتِي وَأَقِلْ يَا عَفُورُ عَثْرَتِي، فَكَمْ يَا إِلَهِي مِنْ كُرْبَةٍ قَدْ فَرَجْتَهَا وَهُمُومٍ قَدْ كَشَفْتَهَا وَعَثْرَةٍ قَدْ أَقْلَنْتَهَا وَرَحْمَةٍ قَدْ نَشَرْتَهَا وَحَلَقَةٍ بَلَاٍ قَدْ فَكَّكْتَهَا، الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وُلْدًا وَلَا يَكُنْ لَهُ شَرِيكٌ فِي المَلِكِ وَلَا يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبَّرَهُ تَكْبِيرًا، الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا عَلَى جَمِيعِ نِعَمِهِ كُلِّهَا، الْحَمْدُ لِلَّهِ الَّذِي لَا مُضَادَّ لَهُ فِي مُلْكِهِ وَلَا مُنَازِعَ لَهُ فِي أَمْرِهِ، الْحَمْدُ لِلَّهِ الَّذِي لَا شَرِيكَ لَهُ فِي خَلْقِهِ وَلَا شَبِيهَ لَهُ فِي عِظَمَتِهِ، الْحَمْدُ لِلَّهِ الْفَاشِي فِي الخَلْقِ أَمْرُهُ وَحَمْدُهُ الظَّاهِرِ بِالكَرَمِ بِحُدُودِ البَاسِطِ بِالجُودِ يَدُهُ، الَّذِي لَا تَنْقُصُ خِرَاتِنُهُ وَلَا يَزِيدُهُ كَثْرَةُ العَطَاءِ إِلَّا جُودًا وَكَرَمًا إِنَّهُ هُوَ العَزِيزُ الوَهَّابُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ قَلِيلًا مِنْ كَثِيرٍ مَعَ حَاجَةٍ بِي إِلَيْهِ عَظِيمَةٍ وَغِنَاكَ عَنْهُ قَدِيمٌ وَهُوَ عِنْدِي كَثِيرٌ وَهُوَ عَلَيْكَ سَهْلٌ يَسِيرٌ اللَّهُمَّ إِنَّ عَمُوكَ عَنْ ذَنْبِي وَتَجَاوُزَكَ عَنْ خَطِيئَتِي وَصَفْحَكَ عَنْ ظُلْمِي وَسِتْرَكَ عَلَيَّ قَبِيحِ عَمَلِي وَحِلْمَكَ عَنْ كَثِيرِ جُرْمِي، عِنْدَمَا كَانَ مِنْ خَطَايَا وَعَمْدِي أَطْمَعَنِي فِي أَنْ أَسْأَلُكَ مَا لَا اسْتَوْجِبُهُ مِنْكَ الَّذِي رَزَقْتَنِي مِنْ رَحْمَتِكَ وَأَرْزَيْتَنِي مِنْ قُدْرَتِكَ وَعَرَفْتَنِي مِنْ إِجَابَتِكَ، فَصِرْتُ أَدْعُوكَ آمِنًا وَأَسْأَلُكَ مُسْتَأْنَسًا لِاحْتَائِفًا وَلَا وَجَلًا مُدِلًّا عَلَيْكَ فِيمَا فَصَدْتُ فِيهِ إِلَيْكَ، فَإِنْ أَنْبَاءَ عَنِّي عَثَبْتُ بِجَهْلِي عَلَيْكَ وَلَعَلَّ الَّذِي أَنْبَاءَ عَنِّي هُوَ خَيْرٌ لِي لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ، فَلَمْ أَرِ مَوْلًى كَرِيمًا أَصْبَرَ عَلَيَّ عَبْدٌ لَيْمٍ مِنْكَ عَلَيَّ يَا رَبِّ. إِنَّكَ تَدْعُونِي فَأُوَلِّيْ عَنكَ وَتَتَحَبَّبُ إِلَيَّ فَأَتَبَعُضُ إِلَيْكَ وَتَتَوَدَّدُ إِلَيَّ فَلَا أَقْبَلُ مِنْكَ كَأَنَّ لِي التَّطَوُّلَ عَلَيْكَ، فَلَمْ يَمْنَعَكَ ذَلِكَ مِنَ الرَّحْمَةِ لِي وَالإِحْسَانِ إِلَيَّ وَالتَّفَضُّلِ عَلَيَّ بِجُودِكَ وَكَرَمِكَ فَأَرْحَمُ عَبْدَكَ الجَاهِلِ وَجُدْ عَلَيْهِ بِفَضْلِ إِحْسَانِكَ إِنَّكَ جَوَادٌ كَرِيمٌ. الْحَمْدُ لِلَّهِ مَالِكِ المَلِكِ مُجْرِي الفُلُكِ مُسَخِّرِ الرِّيَاحِ فَالِقِ الإِصْبَاحِ دَبَّانِ الدِّينِ رَبِّ العَالَمِينَ، الْحَمْدُ لِلَّهِ عَلَيَّ حِلْمِهِ بَعْدَ عِلْمِهِ وَالحَمْدُ لِلَّهِ عَلَيَّ عَمُورِهِ بَعْدَ قُدْرَتِهِ

وَالْحَمْدُ لِلَّهِ عَلَى طَوْلِ أَنْاتِهِ فِي غَضَبِهِ وَهُوَ قَادِرٌ عَلَى مَا يُرِيدُ، الْحَمْدُ لِلَّهِ خَالِقِ الْخَلْقِ بَاسِطِ
الرِّزْقِ فَالِقِ الْإِصْبَاحِ ذِي الْجَلَالِ وَالْإِكْرَامِ وَالْفَضْلِ وَالْإِنْعَامِ الَّذِي بَعْدَ فَلَا يُرَى وَقَرَّبَ فَشْهَدَ
التَّحْوَى تَبَارَكَ وَتَعَالَى، الْحَمْدُ لِلَّهِ الَّذِي لَيْسَ لَهُ مُنَازَعٌ يُعَادِلُهُ وَلَا شَيْبَةٌ يُشَاكِلُهُ وَلَا ظَهِيرٌ
يُعَايِدُهُ، فَهَرَّ بِعِزَّتِهِ الْأَعَزَّاءَ وَتَوَاضَعَ لِعِظَمَتِهِ الْعُظْمَاءَ فَبَلَغَ بِقُدْرَتِهِ مَا يَشَاءُ، الْحَمْدُ لِلَّهِ الَّذِي
يُجِيبُنِي حِينَ أَنَادِيهِ وَيَسْتُرُّ عَلَيَّ كُلَّ عَوْرَةٍ وَأَنَا أَعْصِيهِ وَيُعْظِمُ النِّعْمَةَ عَلَيَّ فَلَا أُجَازِيهِ، فَكَمْ
مِنْ مَوْهَبَةٍ هَبِيئَةً قَدْ أَعْطَانِي وَعَظِيمَةٍ مَخُوفَةً قَدْ كَفَانِي وَبَهْجَةٍ مَوْنَقَةً قَدْ أَرَانِي، فَأُنِّي عَلَيْهِ
حَامِداً وَأَذْكُرُهُ مُسَبِّحاً. الْحَمْدُ لِلَّهِ الَّذِي لَا يُهْتَكُ حِجَابُهُ وَلَا يُغْلَقُ بَابُهُ وَلَا يُرَدُّ سَائِلُهُ وَلَا
يُحْيَبُ أَمَلُهُ، الْحَمْدُ لِلَّهِ الَّذِي يُؤْمِنُ الْخَائِفِينَ وَيُنَجِّي الصَّالِحِينَ وَيَرْفَعُ الْمِسْتَضْعِفِينَ وَيَضَعُ
الْمِسْتَكْبِرِينَ وَيُهْلِكُ مُلُوكاً وَيَسْتَخْلِفُ آخَرِينَ، الْحَمْدُ لِلَّهِ قَاصِمِ الْجَبَّارِينَ مُبِيرِ الظَّالِمِينَ مُدْرِكِ
الْهَارِبِينَ نِكَالِ الظَّالِمِينَ صَرِيحِ الْمُسْتَصْرِحِينَ مَوْضِعِ حَاجَاتِ الطَّالِبِينَ مُعْتَمِدِ الْمُؤْمِنِينَ، الْحَمْدُ
لِلَّهِ الَّذِي مِنْ خَشْيَتِهِ تَرَعَدُ السَّمَاءُ وَسُكَّأَتْهَا وَتَرَجُّفُ الْأَرْضُ وَعُغْمَاؤُهَا وَمَوْجُ الْبِحَارِ وَمَنْ
يَسْبِخُ فِي عَمْرَاتِهَا، الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ، الْحَمْدُ لِلَّهِ
الَّذِي يَخْلُقُ وَلَمْ يَخْلُقْ وَيَرْزُقْ وَلَا يَرْزُقْ وَيُطْعِمُ وَلَا يُطْعَمُ وَيُمِيتُ الْأَحْيَاءَ وَيُحْيِي الْمَوْتَى وَهُوَ حَيٌّ
لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَأَمِينِكَ
وَصَفِيِّكَ وَحَبِيبِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ وَحَافِظِ سِرِّكَ وَمُبَلِّغِ رِسَالَتِكَ أَفْضَلَ وَأَحْسَنَ وَأَجْمَلَ
وَأَكْمَلَ وَأَرْكَى وَأَتَمَّى وَأَطْيَبَ وَأَطْهَرَ وَأَسْنَى وَأَكْثَرَ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ وَتَحَنَّنْتَ وَسَلَّمْتَ
عَلَى أَحَدٍ مِنْ عِبَادِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ وَصَفْوَتِكَ وَأَهْلِ الْكِرَامَةِ عَلَيْكَ مِنْ خَلْقِكَ، اللَّهُمَّ
وَصَلِّ عَلَى عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَوَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ عَبْدِكَ وَوَلِيِّكَ وَأَخِي رَسُولِكَ
وَحُجَّتِكَ عَلَى خَلْقِكَ وَأَتِيكَ الْكُبْرَى وَالتَّبَأَ الْعَظِيمِ، وَصَلِّ عَلَى الصِّدِّيقَةِ الطَّاهِرَةِ فَاطِمَةَ
سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَصَلِّ عَلَى سِبْطِي الرَّحْمَةِ وَإِمَامِي الْهُدَى الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيِ شَبَابِ
أَهْلِ الْجَنَّةِ، وَصَلِّ عَلَى أئِمَّةِ الْمُسْلِمِينَ عَلِيِّ بْنِ الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ وَجَعْفَرِ بْنِ مُحَمَّدٍ
وَمُوسَى بْنِ جَعْفَرٍ وَعَلِيِّ بْنِ مُوسَى وَمُحَمَّدِ بْنِ عَلِيٍّ وَعَلِيِّ بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِيٍّ وَالْحَلْفِ
الْهَادِي الْمَهْدِي، حُجَجِكَ عَلَى عِبَادِكَ وَأَمْنَائِكَ فِي بِلَادِكَ صَلَاةً كَثِيرَةً دَائِمَةً، اللَّهُمَّ وَصَلِّ
عَلَى وَلِيِّ أَمْرِكَ الْقَائِمِ الْمُؤَمَّلِ وَالْعَدْلِ الْمُنْتَظَرِ وَحُفَّتِهِ بِمَلَايِكَتِكَ الْمُقَرَّبِينَ وَأَيَّدِهِ بِرُوحِ الْفُدْسِ يَارَبَّ
الْعَالَمِينَ، اللَّهُمَّ اجْعَلْهُ الدَّاعِيَ إِلَى كِتَابِكَ وَالْقَائِمَ بِدِينِكَ اسْتَخْلِفْهُ فِي الْأَرْضِ كَمَا
اسْتَخْلَفْتَ الَّذِينَ مِنْ قَبْلِهِ مَكَانَ لَهُ دِينُهُ الَّذِي ارْتَضَيْتَهُ لَهُ أَبَدَلُهُ مِنْ بَعْدِ خَوْفِهِ أَمْنَا بِعَبْدِكَ
لَا يُشْرِكُ بِكَ شَيْئاً، اللَّهُمَّ أَعِزَّهُ وَأَعِزِّزْ بِهِ وَأَنْصُرْهُ وَأَنْصُرْ بِهِ وَأَنْصُرْهُ نَصراً عَزِيْزاً وَافْتَحْ لَهُ فَتْحاً
يَسِيراً وَاجْعَلْ لَهُ مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً، اللَّهُمَّ أَطْهَرْ بِهِ دِينَكَ وَسُنَّةَ نَبِيِّكَ حَتَّى لَا يَسْتَخْفِي

بِشَيْءٍ مِّنَ الْحَقِّ مَخَافَةً أَحَدٍ مِّنَ الْخَلْقِ اللَّهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةِ كَرِيمَةٍ تُعَزُّ بِهَا الْإِسْلَامَ
وَأَهْلَهُ وَتُذِلُّ بِهَا التَّفَاقَ وَأَهْلَهُ، وَتَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ وَالْقَادَةِ إِلَى سَبِيلِكَ وَتَرْزُقُنَا
بِهَا كِرَامَةَ الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ مَا عَرَفْنَا مِنَ الْحَقِّ فَحَمَلْنَاهُ وَمَا قَصَرْنَا عَنْهُ فَبَلَّغْنَا، اللَّهُمَّ
أَلْمَمْ بِهِ شَعْنَنَا وَأَشْعَبْ بِهِ صَدَعْنَا وَأَرْتِقْ بِهِ فَتَقْنَا وَكَثِّرْ بِهِ قَلْتَنَا وَأَعَزِّزْ بِهِ ذَلَّتْنَا وَأَغْنِ بِهِ عَائِلَانَا
وَأَقْضِ بِهِ عَن مَّعْرَمِنَا وَاجْبُرْ بِهِ فَقْرَنَا وَسُدِّ بِهِ خَلَّتْنَا وَيَسِّرْ بِهِ عُسْرَنَا وَبَيِّضْ بِهِ وُجُوهَنَا وَقُلِّكْ بِهِ
أَسْرَنَا وَانْجِحْ بِهِ طَلِبَتَنَا وَأَنْجِزْ بِهِ مَوَاعِيدَنَا وَاسْتَجِبْ بِهِ دَعْوَتَنَا وَاعْطِنَا بِهِ سُؤْلَنَا وَبَلِّغْنَا بِهِ مَن
الدُّنْيَا وَالْآخِرَةِ آمَالَنَا وَاعْطِنَا بِهِ فَوْقَ رَغْبَتِنَا، يَا خَيْرَ الْمَسْئُولِينَ وَأَوْسَعَ الْمُعْطِينَ اشْفِ بِهِ
صُدُورَنَا وَأَذْهَبْ بِهِ غَيْظَ قُلُوبِنَا وَاهْدِنَا بِهِ لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ
تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ، وَأَنْصُرْنَا بِهِ عَلَى عَدُوِّكَ وَعَدُوْنَا إِلَهَ الْحَقِّ آمِينَ. اللَّهُمَّ إِنَّا نَشْكُو
إِلَيْكَ فَقَدْ نَبَيْْنَا صَلَوَاتِكَ عَلَيْهِ وَآلِهِ وَغَيْبَتِهِ وَبَيْنَا وَكَثْرَةَ عَدُوْنَا وَقِلَّةَ عَدَدِنَا وَشِدَّةَ الْفِتَنِ بِنَا
وَتَظَاهَرَ الرِّمَانَ عَلَيْنَا، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِنَا عَلَى ذَلِكَ بِفَتْحٍ مِنْكَ تُعَجِّلُهُ وَبِصُرِّ تَكْشِفُهُ
وَنَصْرِ نُعِزُّهُ وَسُلْطَانٍ حَقٌّ تَظْهَرُهُ وَرَحْمَةٍ مِنْكَ تُجَلِّلُنَاهَا وَعَافِيَةٍ مِنْكَ تُبَلِّسُنَاهَا بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ.

Translation of the Dua

O Allah, I begin the glorification with praise of Thee; Thou, from Thy bounties, gives out freely the truth and salvation; I know for certain that Thou art the most merciful in disposition of forgiveness and mercy, [but] very exacting at the time of giving exemplary punishment and chastisement to wrongdoers, the Omnipotent in the domain of absolute power and might.

O Allah, Thou has given me permission to invoke Thee and beseech Thee, so listen, O Hearer, to my words of praise, and give a favourable reply to my supplication, and minimize my falling into misery, O the often-forgiving.

O my Allah, many a trouble Thou hath removed; many a sorrow hath Thou dispelled; many a misery hath Thou mitigated; and at all times Thou spreadeth out mercy, and cutteth short the tightening circles of misfortunes.

All praise be to Allah, Who has not taken unto Himself a wife, nor a son, and Who has no partner in sovereignty, nor any protecting friend through dependence. Magnify Him with all magnificence.

All praise be to Allah, with full gratitude for all his bounties.

All praise be to Allah, Who has no opposition to His rule, nor any challenge to His commands.

All praise be to Allah, Who has no counsel to meddle with His operation of creation, nor is there anything similar to Him in His greatness.

All praise be to Allah, Whose commandments operate in Creation; His glory is evident through love and kindness.

His distinct overflowing generosity is freely available through His unlimited bestowals which do not exhaust His resources, and He does not

swell the numerous benefits except because of generosity and kindness. Verily He is mighty, generous.

O Allah, I ask for some from much, in the midst of my very many needs for which I entirely depend on Thee, and, since eternity, Thou art able to do without it but for me it is a titanic effort and for Thee is very easy and simple.

O Allah, truly, when Thou pardon my sins, overlook my mistakes, take a lenient view of my disorderly conduct, cover up my foul actions, show consideration in spite of my many transgressions committed willfully or negligently, I am tempted to ask for that which I do not deserve, from Thee Who, through Thy mercy, gives me the daily bread provides me with that which is suitable for me, through Thy control; and distinguishes me with a favourable reply to my requests.

So I persist in calling out, believing in Thee, and I invoke Thee, talking familiarly, not afraid, nor shy, but assured of Thy love and kindness whenever I turn to Thee A temporary setback, and I, out of ignorance, begin to despair, although perhaps slowing down may be a blessing in disguise. because Thou alone knows [all] the consequences. I know no generous master who is more accommodating to dissatisfied servants that Thou art to me.

O Lord, Thou giveth an invitation but I turn it down. Thou becometh familiar with me but I do not care for Thee. Thou loveth me but I do not correspond to Thee as if Thou are overreaching me. Yet Thou doth not abstain from bestowing favours and blessings on me from Thy mercy and generosity so have mercy on Thy ignorant servant Verily Thou art generous and kind.

Praise be To Allah the owner of sovereignty, Who sets the course of the skies and the stars controls the winds, causes the daybreak, and administers authority, the Lord of the worlds.

Praise be to Allah for His indulgence in the wake of His all-awareness.

Praise be to Allah for His amnesty ensuing from His omnipotence.

Praise be To Allah for the respite He allows In spite of provocation.

He is able to do what He wills.

Praise be to Allah, the creator of all the created beings, Who makes sustenance freely available, starts the day, the owner of glory, might, favours, and bounties, Who is far away, invisible, and nearest, so near that He is fully aware of the whispered secrets, the Blessed, the Praised. Praise be to Allah, Who has no equal to challenge Him, nor is there an image comparable to Him, nor a helper to assist Him.

He tames the powerful by His force, and disgraced are the terrible before His greatness; so He, through His power, fulfils that which He wills.

Praise be to Allah, Who gives answer to me whenever I call Him; covers up my shortcomings yet I disobey Him; gives me the largest part of the bounties yet I want more. Many favours He has sanctioned; many terrible dangers He has averted; and many blossoming joys he has made available for me. Therefore, I sing His praises and recite His glorifications.

Praise be to Allah. None can disclose anything hidden by Him; none can shut the doors kept open by Him; no one who makes a request is sent away

disappointed by Him; and no one who looks long and attentively is deluded in his hopes.

Praise be to Allah, Who gives protection to the frightened; comes to the help of the upright; promotes the cause of the weak and the enslaved; annihilates the autocrats; destroys rulers and appoints the ""awaited savours"" in their place.

Praise be to Allah, Who breaks everything belonging to the oppressors; puts an end to the tyrants; watches over the fugitives; brings assistance to those who cry out for help; meets and clears up the demands of the needy beseechers; supports the faithful.

Praise be to Allah. In his awe-inspiring fear the heavens and its dwellers tremble and shiver; the earth and its inhabitants shake and quiver; the oceans and all that floats and swims in its waters flow together in excitement and tumult.

Praise be to Allah, Who has guided us to this. We could not truly have been led aright if Allah had not guided us.

Praise be to Allah, Who creates but is not created; gives subsistence but needs no provisions; gives food to eat but takes no nourishment; makes the living dead and brings the dead to life; and He is the everliving, there is no death for Him; in His hands is all the good.

And He is able to do all things. O Allah, send blessings on Muhammad, Thy servant, Messenger, confidant, friend, beloved intimate, mercy unto all the created beings, bearer of Thy sacraments, quotient of Thy messengers, the most superior, the exquisite, the most handsome, the most perfect, the upright, the more prospering, the more pleasant, the thoroughly purified, the sublime; who has more and better blessings, advantages, mercies, affections and salutations than Thou made available to any one of Thy servants, prophets, messengers, friends, and those honoured by Thee from among Thy created being.

O Allah send blessings on ""Ali the Leader of the Faithful, the successor to the Messenger of the Lord of the worlds, Thy servant, Thy beloved representative, brother of Thy Messenger, Thy decisive argument over mankind, Thy most important sign, the great news from Thee.

O Allah, send blessings on the truthful pure Fatima, the chosen leader of the women of the worlds.

O Allah, send blessings on the sons of ""the mercy unto the worlds"", the leaders and guides, the Imams al-Hasan and al-Husayn, the leaders of the dwellers of Paradise.

O Allah, send blessings on the Leaders of the Muslims, Ali ibn al-Husayn, Muhammad ibn Ali, Jafar ibn Muhammad, Musa ibn Jafar, Ali ibn Musa, Muhammad ibn""Ali, ""Ali ibn Muhammad, al-Hasan ibn""Ali, and his son, the rightly guided Guide, Thy decisive argument over Thy servants, Thy trustworthy confidant on Thy earth; blessings, numerous, and for ever.

O Allah, send blessings on the Custodian of thy commandments, the vigilant Guardian, the reliable Patron, the awaited Justice, surrounded by Thy favourite angels, assisted by the Holy Spirit.

O Lord of the worlds. O Allah, send him to call the people unto Thy Book for establishing Thy religion, and make him succeed in the earth, as

Thou caused those who were before him to succeed, and establish for him his faith which Thou has approved for him, and give him in exchange safety after fear. He serves Thee.

He ascribes nothing as partner unto Thee.

O Allah, give him power and authority, and through him strengthen the people. Give him the necessary assistance, and through him support the people, and make him prevail over allya final decisive victory, and delegate him Thy controlling authority.

O Allah, give currency to Thy religion, and the way of life of Thy Prophet, through him till nothing which is just and genuine is kept concealed from any human being.

O Allah, we ardently desire that in [his] kind, just, and fair era, Thou should reactivate Islam and stimulate its followers, and humble and humiliate the imposters and their double-dealing, and include us among those who invite people unto Thy obedience, and lead them to Thy approved path, and give us the good of this world and the world to come.

O Allah, let us bear out and hold up that which Thou maketh known to us as the truth, and let us be fully aware of that which we fall short of doing.

O Allah, through him, set in order our disorder; gather and unite our flock; stitch together our sundered separation; turn our want and poverty into sufficiency; lift us up from our degradation; free us from our misery; pull us out from our debts; help us to get out from the ditch of cares and sorrows; fill the gap created by confusion among us; let our difficulties be easy to deal with; refine our substance and style; untie our ropes and straps;

let our efforts succeed well and secure success; make us fulfill our promises; give answers to our prayers; listen to our requests; cause us to obtain the good of this world and the hereafter; give us much and more than our expectations, O the best of givers and bestowers; and cleanse our hearts, unburden our emotions from hate and anger, and, in the event of dispute in the matter of truth, show us the right path.

Verily, Thou guides whoever Thou will to the right path. Let us, through him, get the better of Thy enemies and our opponents, O True God. Be it so. O Allah, we feel uneasy about and are disturbed by the departure of our Prophet, Thy blessings be on him and on his family, the absence of our guardian-friend, too many enemies, our numerical scarcity, widespread disorder, and the vicissitudes of time.

So send blessings on Muhammad and on his family, and help us to overcome this state of affairs at once.

Disperse the ominous clouds hanging over our heads; lend a helping hand to achieve success; bring in the rule of justice and fair play; make us bright, free from grief; and take care of us. Through Thy mercy, O most Merciful.

The following dua has also been recommended to be recited on every night:

اللَّهُمَّ بِرَحْمَتِكَ فِي الصَّالِحِينَ فَأَدْخِلْنَا وَفِي عَالِيَيْنَا فَأَرْفَعْنَا وَبِكَأْسٍ مِنْ مَعِينٍ مِنْ عَيْنٍ سَلْسَبِيلٍ
فَأَسْقِنَا وَمِنَ الْحُورِ الْعِينِ بِرَحْمَتِكَ فَزَوِّجْنَا وَمِنَ الْوِلْدَانِ الْمُخَلَّدِينَ كَأَنَّهُمْ لَوْلُؤُا مَكْنُونُونَ فَأَخْدِمْنَا

وَمِنْ ثَمَارِ الْجَنَّةِ وَالْحُومِ الطَّيْرِ فَأَطْعِمْنَا وَمِنْ ثِيَابِ السُّنْدُسِ وَالْحَرِيرِ وَالْأَسْتَبْرَقِ فَأَلْبِسْنَا، وَكَيْلَةَ الْقَدْرِ وَحَجَّ بَيْتِكَ الْحَرَامِ وَقَتْلًا فِي سَبِيلِكَ فَوْقَ لَنَا وَصَالِحِ الدُّعَاءِ وَالْمَسْأَلَةِ فَاسْتَجِبْ لَنَا ، وَإِذَا جَمَعْتَ الْأَوْلِيَيْنِ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ فَأَرْحَمْنَا وَبِرَاءَةً مِنَ النَّارِ فَارْتَبْنَا لَنَا وَفِي جَهَنَّمَ فَلَا تَعْلُنَا وَفِي عَذَابِكَ وَهَوَانِكَ فَلَا تَبْتَلِنَا وَمِنَ الرَّقُومِ وَالضَّرِيعِ فَلَا تُطْعِمْنَا وَمَعَ الشَّيَاطِينِ فَلَا تَجْعَلْنَا وَفِي النَّارِ عَلَى وُجُوهِنَا فَلَا تَكْتُبْنَا وَمِنْ ثِيَابِ النَّارِ وَسَرَائِلِ الْقَطِرَانِ فَلَا تُلْبِسْنَا وَمِنْ كُلِّ سُوءٍ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ فَانْحَنَا.

Imam Jaa'far Al-Saadiq (a.s.) advised the faithfuls to recite the following du'a every night:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ فِيمَا تَقْضِي وَتُقَدِّرُ مِنَ الْأَمْرِ الْمُحْتُمِ فِي الْأَمْرِ الْحَكِيمِ مِنَ الْقَضَاءِ الَّذِي لَا يُرَدُّ وَلَا يُبَدَّلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمُبْرُورِ حَاجَّهُمُ الْمُشْكُورِ سَعْيُهُمُ الْمُعْمُورُ ذُنُوبُهُمُ الْمَكْفُورِ عَنْ سَيِّئَاتِهِمْ، وَأَنْ تَجْعَلَ فِيمَا تَقْضِي وَتُقَدِّرُ أَنْ تُطِيلَ عُمْرِي فِي خَيْرٍ وَعَافِيَةٍ وَتُوسِّعَ فِي رِزْقِي وَتَجْعَلَنِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَلَا تَسْتَبْدِلْ بِي غَيْرِي. إلهي وَقَفَ السَّائِلُونَ بِبَابِكَ، وَوَلَدَ الْفُقَرَاءُ بِجَنَابِكَ وَوَقَفَتْ سَفِينَةُ الْمَسَاكِينِ عَلَى سَاحِلِ بَحْرِ جُودِكَ وَكَرَمِكَ يَرْجُونَ الْجَوَارِ إِلَى سَاحَةِ رَحْمَتِكَ وَنِعْمَتِكَ. إلهي إِنْ كُنْتَ لَا تَرْحَمُ فِي هَذَا الشَّهْرِ الشَّرِيفِ إِلَّا مَنْ أَخْلَصَ لَكَ فِي صِيَامِهِ وَقِيَامِهِ فَمَنْ لِلْمُذْنِبِ الْمُقْصِرِ إِذَا عَرِقَ فِي بَحْرِ ذُنُوبِهِ وَأَتَامِهِ؟ إلهي إِنْ كُنْتَ لَا تَرْحَمُ إِلَّا الْمَطِيعِينَ فَمَنْ لِلْعَاصِينَ؟ وَإِنْ كُنْتَ لَا تَقْبَلُ إِلَّا مِنَ الْعَامِلِينَ فَمَنْ لِلْمُقْصِرِينَ؟ إلهي رَبِّحِ الصَّائِمُونَ، وَفَارِزِ الْقَائِمُونَ، وَنَجِّ الْمَخْلُصُونَ، وَنَحْنُ عَيْدُكَ الْمَذْبُوثُونَ. فَارْحَمْنَا بِرَحْمَتِكَ، وَاعْتِقْنَا مِنَ النَّارِ بِعَفْوِكَ، وَاعْفِرْ لَنَا ذُنُوبَنَا بِرَحْمَتِكَ. يَا أَرْحَمَ الرَّاحِمِينَ.

It is mentioned in "Anees al-Saaleheen" that the following du'a may be recited every night:

أَعُوذُ بِجَلَالِ وَجْهِكَ الْكَرِيمِ أَنْ يَنْقُضِي عَنِّي شَهْرَ رَمَضَانَ أَوْ يَطْلُعَ الْفَجْرُ مِنْ لَيْلَتِي هَذِهِ
وَلَكَ قِبَلِي تَبَعَةٌ أَوْ ذَنْبٌ تُعَذِّبُنِي عَلَيْهِ

Shaikh Kaf"ami says in his book "Baladul Amin" that it is mustahab to pray two Rak"at prayers every night. In every Rak"at after the recitation of Surah al-Fatihah recite surah al-Ikhlās 3 times. After the Salaam say:

سُبْحَانَ مَنْ هُوَ حَفِيظٌ لَا يَعْفَلُ سُبْحَانَ مَنْ هُوَ رَحِيمٌ لَا يَعْجَلُ سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَسْهُو سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَلْهُو.

Thereafter recite 7 times:

سُبْحَانَكَ سُبْحَانَكَ سُبْحَانَكَ يَا عَظِيمُ اعْفِرْ لِي الذَّنْبَ الْعَظِيمَ.

Say ten times Salwat.

In every optional prayer prayed in the night always recite Surah Al-Fatihah.

A'maal for Laylatul Qadr

The A'maal of Shab-e-Qadr (19th, 21st & 23rd of Ramadan)

Shab-e-Qadr is the night, which is the best night among the nights of the whole year. The "A'maal" (religious performances) of this night are better than the A'maal of 1000 months. In this night the divine Annual Decree is passed. The Angels and Roohul Ameen (A highly dignified Angel) descend on this earth, in that night. These call on the Imam of the time, and what is ordained (by Allah) for everybody is presented before the Imam.

The common A'maals are: -

1. To take a bath. Allama Majlisi says, "It is better to take a bath before sunset so that the night prayers may be performed after bath".
2. To offer two Raqats of Namaz, in every Raqat offer Surat-al-Hamd, and Surat-al-Tauhid/ Sure Ikhlaas (Kulhowallah) seven times, and after finishing the prayer 70 times recite: "Astagferullaah Rabbi Wa atoobo elaihe" i.e., "I seek pardon from God and ask for penitence from Him".
3. The Holy Qur'an should be opened and placed in front, then one should recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنَزَّلِ وَمَا فِيهِ وَفِيهِ اسْمُكَ الْأَكْبَرُ وَ أَسْمَاؤُكَ الْحُسْنَىٰ وَ مَا يُخَافُ وَ يُرْجَىٰ أَنْ تَجْعَلَنِي مِنْ عُمَّتَائِكَ مِنَ النَّارِ

Translation: O Allah treat me as one of those who are free from Hell, in the name of this Holy Book sent by Thee, whatever there be in the Book. Including Ism-e-A'azam and Asmaa-e-Husnaa and the things to be dreaded, the things that may be expected and desired, like blessings of Jannat. Do forgive through the grace of this book.

(SALAWAT-After this he may beg from Allah whatever he wants).

He should place the Holy Qur'an on his head and say,

اللَّهُمَّ بِحَقِّ هَذَا الْقُرْآنِ وَ بِحَقِّ مَنْ أَرْسَلْتَهُ بِهِ وَ بِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ وَ بِحَقِّكَ عَلَيْهِمْ
فَلَا أَحَدٌ أَعْرَفُ بِحَقِّكَ مِنْكَ

Translation: O Allah! I appeal to Thee in the name of this Qur'an and the Rooh that was sent along with it, and in the name of the Momin (believer) whose praise is contained in this Book and Tine obligation that is on them. No one else recognizes the right and truth more than Thee (SALAWAT-After this he should repeat 10 times each):

BEKA YA ALLAH'HO (S.W.T.) بِكَ يَا اللَّهُ Ten times

BE MOHAMMADIN (S.A.W.) بِمُحَمَّدٍ Ten times

BE ALIYYIN (A.S.) بِعَلِيِّ Ten times

BE FATEMATA (A.S.) بِفَاطِمَةَ Ten times

BIL HASANE (A.S.) بِالْحَسَنِ Ten times

BIL HUSAINE (A.S.) بِالْحُسَيْنِ Ten times

BE ALIY IBN IL HUSAIN (A.S.) بِالْحُسَيْنِ Ten times

BE MOHAMMED IBN ALIYYIN (A.S.) بِمُحَمَّدِ بْنِ عَلِيٍّ Ten times

BE JA'FAR IBN MOHAMMEDIN (A.S.) بِجَعْفَرِ بْنِ مُحَمَّدٍ Ten times

BE MOOSA IBN JA'FAR (A.S.) بِمُوسَى بْنِ جَعْفَرٍ Ten times

BE ALI IBN MOOSA (A.S.) بِعَلِيِّ بْنِ مُوسَى Ten times

BE MOHAMMED IBN ALIYYIN (A.S.) بِمُحَمَّدِ بْنِ عَلِيٍّ Ten times

BE ALI IBN MOHAMMED (A.S.) بِعَلِيِّ بْنِ مُحَمَّدٍ Ten times

BIL HASAN IBN ALIYYIN (A.S.) بِالْحَسَنِ بْنِ عَلِيٍّ Ten times

BIL HOJJATIL QAEM (A.S.) بِالْحُجَّةِ Ten times

5. To recite the Ziarat of Imam Hussain (A.S.). According to Hadis, during Shab-e-Qadr an angel proclaims from the Arsh (Throne) on the Seventh sky, "Allah the Benevolent forgives him, whosoever performs the Ziarat of the grave of Imam-e-Hussain (A.S.)."

6. One should keep himself awake throughout these three nights. The vigil during these nights carries great Sawab (heavenly reward). 7. To offer 100 Raq'ats of Namaz. It has been highly recommended. It is better to recite (after Surat-al-Hamd) 10 times the Surat-al-Tauhid/ Sure Ikhlāas (Kulhwallah). And also to read the following dua in the state of Roku'or Sojud:

اللَّهُمَّ إِنِّي أَمْسَيْتُ لَكَ عَبْدًا دَاخِرًا لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا وَلَا أَصْرِفُ عَنْهَا سُوءًا أَشْهَدُ بِذَلِكَ عَلَى نَفْسِي وَأَعْتَرِفُ لَكَ بِضَعْفِ قُوَّتِي وَقِلَّةِ حِيلَتِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْجِزْ لِي مَا وَعَدْتَنِي وَجَمِّعْ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنَ الْمَغْفِرَةِ فِي هَذِهِ اللَّيْلَةِ وَأَتِمِّمْ عَلَيَّ مَا آتَيْتَنِي فَإِنِّي عَبْدُكَ الْمَسْكِينُ الْمُسْتَكِينُ الضَّعِيفُ الْفَقِيرُ الْمَهِينُ اللَّهُمَّ لَا تَجْعَلَنِي نَاسِيًا لِذِكْرِكَ فِيمَا أَوْلَيْتَنِي وَلَا [عَافِلًا] لِإِحْسَانِكَ فِيمَا أَعْطَيْتَنِي وَلَا آيسًا مِنْ إِجَابَتِكَ وَإِنْ أَبْطَأَتْ عَنِّي فِي سَرَاءٍ [كُنْتُ] أَوْ ضَرَاءٍ أَوْ شِدَّةٍ أَوْ رَحَاءٍ أَوْ عَافِيَةٍ أَوْ بَلَاءٍ أَوْ بُؤْسٍ أَوْ نَعْمَاءٍ
إِنَّكَ سَمِيعُ الدُّعَاءِ

8. Recite: "Astagferullaah Rabbi Wa atoobo elaihe" 100 times.

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

(i.e., "I seek pardon from God and ask for penitence from Him").

9. Recite: "Allaahummal'an qatalatal Ameeril Momeneen" 100 times, (specially recommended for the 19th night of Ramadhan).

اللَّهُمَّ الْعَن قَتَلَةَ أَمِيرِ الْمُؤْمِنِينَ

(i.e., "O Allah! Thy malison upon the assassin of Ameerul Moineneen Ali ibne Abi Talib").

10. Then it is recommended to recite the following Dua,

يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ شَيْءٍ ثُمَّ خَلَقَ كُلَّ شَيْءٍ ثُمَّ يَبْقَى وَ يَفْنَى كُلُّ شَيْءٍ يَا ذَا الَّذِي
لَيْسَ كَمِثْلِهِ شَيْءٌ وَيَا ذَا الَّذِي لَيْسَ فِي السَّمَاوَاتِ الْعُلَى وَ لَا فِي الْأَرْضِينَ السُّفْلَى وَ لَا
فَوْقَهُنَّ وَ لَا تَحْتَهُنَّ وَ لَا بَيْنَهُنَّ إِلَهٌ يُعْبَدُ غَيْرُهُ لَكَ الْحَمْدُ حَمْدًا لَا يَقْوَى عَلَى إِحْصَائِهِ إِلَّا
أَنْتَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا إِلَّا أَنْتَ.

Translation: O One Who was before everything and then brought everything into existence. He will remain while all else will be destroyed. O the One sole and solitary excepting Whom there is none else in the high heavens or low earths or above and below them, or in between them who is worth worshipping.

Only Thou art the deity and none else deserves to be worshipped. Thou only deserves the praise which cannot be encompassed but by Thee. Therefore bestow Peace and Blessings on Muhammad (S.A.W.) and Aal-e-Muhammad (A.S.) such as no body else has the power to encompass. The following Du'a has been narrated from Imam Ja'afar Sadiq (a.s.) and is recommended to be read on every night of the month of Ramadhan specially on the 19th:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ فِيمَا تَقْضِي وَ تُقَدِّرُ مِنَ الْأَمْرِ الْمَحْتُمِ فِي الْأَمْرِ الْحَكِيمِ مِنَ
الْقَضَاءِ الَّذِي لَا يَرُدُّ وَ لَا يُبَدَّلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حَجَّتُهُمُ الْمَشْكُورِ
سَعْيُهُمُ الْمَغْفُورِ ذُنُوبُهُمُ الْمَكْفَرِ عَنْ سَيِّئَاتِهِمْ [عَنْهُمْ سَيِّئَاتِهِمْ] وَ أَنْ تَجْعَلَ فِيمَا تَقْضِي وَ
تُقَدِّرُ أَنْ تُطِيلَ عُمُرِي فِي خَيْرٍ وَ عَافِيَةٍ وَ تُوسِّعَ فِي رِزْقِي وَ تَجْعَلَنِي مِمَّنْ تَنْتَصِرُ بِهِ لِذِينِكَ وَ لَا
تَسْتَبْدِلُ بِي غَيْرِي.

Translation:

O Allah, while taking decisions and rendering possible things and events decisively and determining a rational and sensible course of affairs in the Night of Qadr (which cannot be changed or bypassed), write my name in the list of those pilgrims of Thy Sacred House whose pilgrimage receive Thy approval, whose efforts are appreciated, whose sins are forgiven, whose wrongdoings are overlooked; and, while taking decisions and rendering possible things and events, make possible for me a long life and enough means of livelihood, and fulfill (mention your legitimate desires). Dua'a for 21st Ramadhan (1)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اقسِمِ لِي حِلْمًا يَسُدُّ عَنِّي بَابَ الْجَهْلِ وَ هُدًى تَمُنُّ بِهِ
عَلَيَّ مِنْ كُلِّ ضَلَالَةٍ وَ غِنًى تَسُدُّ بِهِ عَنِّي بَابَ كُلِّ فَقْرٍ وَ قُوَّةً تَرُدُّ بِهَا عَنِّي كُلَّ ضَعْفٍ وَ عِزًّا
تُكْرِمُنِي بِهِ عَنْ كُلِّ ذُلٍّ وَ رِفْعَةً تَرْفَعُنِي بِهَا عَنْ كُلِّ ضَعْفَةٍ وَ أَمْنًا تَرُدُّ بِهِ عَنِّي كُلَّ خَوْفٍ وَ عَافِيَةً
تَسْتُرُنِي بِهَا عَنْ كُلِّ بَلَاءٍ وَ عِلْمًا تَفْتَحُ لِي بِهِ كُلَّ بَيْتَيْنِ وَ يَقِينًا تُذْهِبُ بِهِ عَنِّي كُلَّ شَكٍّ وَ
دُعَاءً تَبْسُطُ لِي بِهِ الْإِجَابَةَ فِي هَذِهِ اللَّيْلَةِ وَ فِي هَذِهِ السَّاعَةِ السَّاعَةِ السَّاعَةِ يَا كَرِيمُ وَ

خَوْفًا تَنْشُرُ [تُيسِّرُ] لِي بِهِ كُلَّ رَحْمَةٍ وَ عِصْمَةٍ تَحُولُ بِهَا بَيْنِي وَ بَيْنَ الدُّنُوبِ حَتَّى أَفْلِحَ بِهَا عِنْدَ
الْمَعْصُومِينَ عِنْدَكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Translation:

O Allah send blessings on Muhammad and on the children of Muhammad, and inculcate maturity (of thought and action) in me so that it stops me at the gate of ignorance; help me with guidance to cut off all links with every type of waywardness; let me have enough means to barricade the gaps of poverty, give me strength to avert weakness; raise me to noble heights to abstain from anything low and mean; let me reach higher regions to leave behind humiliation; take me to peaceful sanctuary to remain safe from all terrors;

cover me with safety to shield from the impact of all calamities; open my mind with knowledge to cultivate sure belief; let me be certain of the indubitable truth to dispel all doubts; stimulate me to make use of prayer to draw Thy attention for fulfillment (of my desires) in this night, (in fact) at this very moment. O Generous Giver; put fear (of the consequences of breaking Thy laws) in my heart to deserve (Thy) all-embracing mercy; preserve incorruptible integrity in me so that it puts a barrier between me and wrongdoing till I reach the sanctuary of all (14) Infallibles, to be presented before Thee for obtaining Thy mercy, O the Most Merciful.

Dua (2) for 21st Ramadhan

يا مُولِجَ اللَّيْلِ فِي النَّهَارِ وَ مُولِجَ النَّهَارِ فِي اللَّيْلِ وَ مُخْرِجَ الْحَيِّ مِنَ الْمَيِّتِ وَ مُخْرِجَ الْمَيِّتِ مِنَ الْحَيِّ يَا رازِقَ مَنْ يَشَاءُ بِعَبْرِ حَسَابٍ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ يَا رَحِيمُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْأَلَاءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَعْفُورَةً وَ أَنْ تَهَبَ لِي يَقِينًا تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَانًا يُدْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْفِيقَ لِمَا وَقَّعْتَ لَهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ دَعَاى شَبِ بِيَسْتِ وَ دَوْمِ يَا سَالِحَ النَّهَارِ مِنَ اللَّيْلِ فَإِذَا نَحْنُ مُظْلَمُونَ وَ مُجْرَى الشَّمْسِ لِمُسْتَقَرَّهَا بِتَقْدِيرِكَ يَا عَزِيزُ يَا عَلِيمُ وَ مُقَدِّرَ الْقَمَرِ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ يَا نُورَ كُلِّ نُورٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ وَ وَلِيَّ كُلِّ نِعْمَةٍ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ يَا قُدُّوسُ يَا أَحَدُ يَا وَاحِدُ يَا فَزُدُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْأَلَاءُ

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ [عَلَى] أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَعْفُورَةً وَ أَنْ تَهَبَ لِي يَقِينًا تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَانًا يُدْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْفِيقَ لِمَا وَقَّعْتَ لَهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ دَعَاى شَبِ بِيَسْتِ وَ سَوْمِ يَا رَبِّ لَيْلَةَ الْقَدْرِ وَ جَاعِلَهَا خَيْرًا مِنْ أَلْفِ شَهْرٍ وَ رَبِّ اللَّيْلِ وَ النَّهَارِ وَ الْجِبَالِ وَ الْبِحَارِ وَ الظُّلَمِ وَ الْأَنْوَارِ وَ الْأَرْضِ وَ السَّمَاءِ يَا بَارِيُّ يَا مُصَوِّرُ يَا حَنَّانُ يَا مَنَّانُ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ يَا قَيُّومُ يَا اللَّهُ يَا بَدِيعُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْأَلَاءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَعْفُورَةً وَ أَنْ تَهَبَ لِي يَقِينًا تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَانًا يُدْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَقَّعْتَ لَهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

Translation:

O (One) who causes the night to pass into the day, and the day to pass into the night. O (One) who brings forth the living from the dead, and brings forth the dead from the living. O the Provider of sustenance for whoever He pleases, without measure. O Allah, O Beneficent, O Allah, O Merciful. O

Allah, O Allah, O Allah, You have the most beautiful names, the highest examples, the grandeur, the bounties. I beseech You to, bless Muhammad and the family of Muhammad, and place my name, in this night, among the fortunate, and my soul among the martyrs, let my good deeds be (written) in the 'Illiyin (Book of the virtuous), and my evil deeds be forgiven. (And I beseech You to) grant me a certainty which gives joy to my heart, and a faith which drives doubt away from me, and make me pleased with what You have granted me. (And I beseech You to) Give us good in this world, and good in the Hereafter, and save us from the punishment of the burning fire.(HQ 2:201) (And I beseech You to) grant me in it (Laylatul Qadr) Your remembrance, and Your gratitude, and desire for (pleasing) You, turning (to You for repentance), and success, for all that You have granted Muhammad and his family, peace be on him and on them.

Dua'a for 23rd Ramadhan (1)

يَا رَبَّ لَيْلَةَ الْقَدْرِ وَ جَاعِلَهَا خَيْرًا مِنْ أَلْفِ شَهْرٍ وَ رَبَّ اللَّيْلِ وَ النَّهَارِ وَ الْجِبَالِ وَ الْبِحَارِ
وَ الظُّلْمِ وَ الْأَنْوَارِ وَ الْأَرْضِ وَ السَّمَاءِ يَا بَارِيَّ يَا مُصَوِّرُ يَا حَنَّانُ يَا مَنَّانُ يَا اللَّهُ يَا رَحْمَانُ يَا
اللَّهُ يَا قَيُّوْمُ يَا اللَّهُ يَا بَدِيعُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ
الْكِبْرِيَاءُ وَ الْآلَاءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي
السُّعْدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عَلِيِّينَ وَ إِسَاءَتِي مَعْمُورَةً وَ أَنْ تَهَبَ لِي يَقِينًا
تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَانًا يُدْهِبُ الشُّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ
فِي الْآخِرَةِ حَسَنَةً وَ فَنَا عَذَابَ النَّارِ الْحَرِيقِ وَ ائْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ
الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ.

Translation:

O Lord of Laylatul Qadr (night of power), who has made it better than a thousand months. O Lord of the night and the day, of the mountains and the seas, of darkness and light, and the earth and the sky. O the Originator, the Designer, The Affectionate, the Gracious. O Allah, the Beneficent, O Allah, the Everlasting, O Allah, O (the) Maker, O Allah, O Allah, O Allah, You have the most beautiful names, the highest examples, the grandeur, the bounties.

I beseech You to, bless Muhammad and the family of Muhammad, and place my name, in this night, among the fortunate, and my soul among the martyrs, let my good deeds be (written) in the 'Illiyin (Book of the virtuous), and my evil deeds be forgiven. (And I beseech You to) grant me a certainty which gives joy to my heart, and a faith which drives doubt away from me, and make me pleased with what You have granted me. (And I beseech You to) Give us good in this world, and good in the Hereafter, and save us from the punishment of the burning fire. (HQ 2:201) (And I beseech You to) grant me in it (Laylatul Qadr) Your remembrance, and Your gratitude, and desire for (pleasing) You, turning (to You for repentance), and success, for all that You have granted Muhammad and his family, peace be on him and on them.

The following Du'a's also recommended to be recited on the 21st night of the month of Ramadhan.

يَا بَاطِنًا فِي ظُهُورِهِ وَ يَا ظَاهِرًا فِي بُطُونِهِ وَ يَا بَاطِنًا لَيْسَ يُحْفَى وَ يَا ظَاهِرًا لَيْسَ يُرَى يَا
مَوْصُوفًا لَا يَبْلُغُ بِكَيْفُونَتِهِ مَوْصُوفٌ وَ لَا حَدٌّ مَحْدُودٌ وَ يَا غَائِبًا [غَائِبٌ] غَيْرَ مَمْقُودٍ وَ يَا
شَاهِدًا [شَاهِدٌ] غَيْرَ مَشْهُودٍ يُطَلَّبُ فَيَصَابُ وَ لَا يَحُلُو [لَمْ يَحُلْ] مِنْهُ السَّمَاوَاتُ وَ الْأَرْضُ وَ
مَا بَيْنَهُمَا طَرْفَةَ [طَرْفَةً] عَيْنٍ لَا يُدْرِكُ بِكَيْفٍ [بِكَيْفٍ] وَ لَا يُؤَيَّنُ بِأَيِّنٍ [بِأَيِّنٍ] وَ لَا يَحِثُّ
[يَحِثُّ] أَنْتَ نُورُ النُّورِ وَ رَبُّ الْأَرْبَابِ أَحْطَّتْ بِجَمِيعِ الْأُمُورِ سُبْحَانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ
هُوَ السَّمِيعُ الْبَصِيرُ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ

Translation:

O intrinsic Fundamental (Secret) evident in His exposed intelligible expression (manifest), and O Rational Exposition (Manifest) leading to His genuine quintessential (secret). O Innate Unseeable but not unintelligible. O Expressive exposition but not seeable. O He who is distinguished by qualities but no description points out His Being, nor any definition defines Him. O He who is transcendental but not missing. O He who is present but not perceivable! No sooner He is longed for (remembered) He reaches to pay attention.

At no time, even for a flash of the eyelids (lesser than that), the heavens and the earth and that which is between them is empty of His presence. There is no way to know how is He, nor find out where is He, nor say why is He. Thou art the Light of every light, and the Lord of the lords, Thou controls every aspect of all phenomena. Glory be to He like unto whom there is nothing. He is Hearing, Seeing. Glory be to He who is "just like that", and is not "just like that" anyone other than He.

Miscellaneous Recommend Du'as for the month of Ramadhan

The Holy Prophet (pbuh) had advised the faithfuls to recite the following du'a after every obligatory Salaat to obtain Allah's mercy.

O Allah, let peace and tranquillity prevail over the people buried in the graves! O Allah, let the have-nots get rid of scarcity! O Allah, let the hungry be able to eat their fill! O Allah provide clothes to the mortals in tatters! O Allah, enable all debtors pay back the debts! O Allah, cheer up every heart-broken! O Allah, let every wayfarer return to his home! O Allah set free every detained captive! O Allah let every trouble maker see the right path in the common interest of the Muslims! O Allah make the sick get well! O Allah, fill the yawning gaps of destitution through Thy unlimited resources! O Allah, make better our deteriorating condition with the help of Thy free bounties and benefits! O Allah free us from the burden of debts and poverty! Verily, Thou are able to do all things.

Imam Ja'far bin Muhammad al-Sadiq (a.s.) and Imam Musa bin Ja'far al-Kaazim (a.s.) had advised the faithfuls to recite the following Du'as after every obligatory salaah:

O Allah, give me enough means so that I may go to Thy Holy House for pilgrimage this year and every year till I live in ease and comfort bestowed upon me by Thee; do not deny me these opportunities of visiting the venerable places and calling upon the resting abode of Thy Prophet (Thy blessings be on him and on his children), and in the matter of all the needs of this world and the hereafter continue to do good for me. O Allah, I request you to take a decisive decision regarding my affairs in the night of "Qadr", a decision that cannot be reversed, nor can be changed, which includes me among the pilgrims of the "Sacred House" their dutiful pilgrimage receiving Thy approval, their efforts acknowledged their mistakes forgiven, their sins atoned for; and in the course of it make it possible that I live long in ease and comfort, pay back my debts and settle the money obligations. So be it, O the Lord of the worlds.

The following dua has also been advised by the Imams. It is recommended that this Du'a be recited after every obligatory prayer.

O the High, O the Great, O the Forgiver, O the Merciful, Thou are the Lord of the lords, Thee, and Thou hears and sees everything. This is the month Thou has made great, exalted, distinguished, rendered superior over all other months, and this is the month in which Thou has made fasting obligatory for me, and this is the month of Ramazan in which Thou sent down the Holy Quran, guidance for the mankind, which has clear signs to show the right path and set apart truth from falsehood; and Thou celebrated it with the "Night of Qadr" a night better than a thousand months. So, O the Owner of favours and benefits whom none can oblige, have mercy on me by cutting off my drift towards the hellfire and direct me unto the Paradise, O the Most Merciful.

Du'a Faraj

(Du'a for the reappearance of the Imam of the Time (a.s.))

O Allah, be for Your representative the Hujjat (proof), son of Al-Hasan, Your blessings be on him and his forefathers in this hour and in every hour, a guardian, a protector, a leader, a helper, a proof, and an eye until You make him live on the earth, in obedience (to You), and cause him to live in it for a long time.