



In the Name of God

the All-Compassionate, the Most Merciful

○ Allah, Bliss Mohammad, and the Household of Mohammad

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Supplications for Sustenance And Livelihood

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Introduction

Man is a multi-dimensional creature made up of soul and body. If all his efforts are directed towards material and worldly goals, he will gradually reach a state of neediness, discontent and unhappiness just like the many well to do people in the world that are not satisfied with their lives and are without peace of mind. Happiness is a lost treasure in today's short lived material world with prosperity for some and poverty for others.

The two main factors for this have to do with:

1. Not practicing or understanding the correct religiously approved style and method of spirituality and giving Allah a very small place in our lives.
2. Not paying attention to the legitimacy of our earnings and the value of halal income.

Spirituality, belief and remembrance of Allah extinguish the flames of sins. It can be said that happiness is a kind of wealth. In this respect, the Holy Prophet ^(PBUH&HF) said:

“Whoever would like to be the richest of people, their faith in what is in the hands (possession) of Allah should be stronger than their faith in what is in the hands of the people.

* * * * *

Contentment is man's biggest wealth. Imam Ali ^(PBUH) said: **“No one is better of then a**

contented man.” One who is not happy with what Allah has blessed and determined for him, willingly or unwillingly his eyes will lust for the wealth of others and eventually he will stretch out his hands towards what is theirs, resulting in his disgrace and leading towards discomfort and worry. So the best path is the path of contentment with whatever Allah has determined. We should ask of Allah in the manner Imam Sajjad ^(PBUH) has taught us to ask:

“O Lord, help me to be content with what You have provided for me. It should also be said that all of Allah’s creatures have an allocated sustenance and none will remain without their allotted share. In Surah Hud in the Holy Quran, Allah says: **There is no creature on earth except that its sustenance is with Allah.**

However, we should not forget that Allah's providing does not mean one will have his sustenance delivered to his home or come down from the sky. What Allah has provided for his creatures is here on this earth and one must strive and struggle and be as constructive as possible to acquire it, with complete faith in Allah.

So what will increase ones wealth? What are the factors involved in increasing one's sustenance? Is it an abundance of halal sustenance along with happiness and contentment in this world and the hereafter that we are after? By taking a closer look at the verses of the Holy Quran and the sayings of the Infallible Saints ^(PBUT) we can discover the factors involved for increasing one's wealth,

such as:

1. Piety and keeping away from sins are of the most important factors. In Surah Talaq, God says: **“And anyone who is pious, Allah will make a way for him and provide for him from where he could not have imagined and one who puts his faith in Allah, Allah will suffice him. Surely Allah is able to carry out his orders and has appointed for everything a weight and measure.”**
2. Repentance and seeking forgiveness increases one’s sustenance and brings down Allah’s mercy.
3. Keeping the family ties.
4. Keeping your house clean.
5. Returning the trusts to their owners.
6. Starting your work day early in the morning.

The reasons for reduction of one’s Sustenance:

1. Being ungrateful of Allah's bounties.
2. Sins
3. Eating in a state of Janabah (while impure)
4. Disrespecting a piece of bread.
5. Leaving cob webs in one's home.
6. Lying
7. Listening to unlawful music.
8. Cutting off family ties.

* * * * *

This book 'Duas (Supplications) for wealth and prosperity' is one of the most complete and reliable books currently available on this topic. Containing exclusive and special duas from the Infallible Imams ^(PBUH) relating to this important subject is being presented to the believing men and women. Supplications for the expansion of provisions, paying off debt, asking Allah for help in meeting obligations

and a significant Supplication of repentance from Imam Ali ^(PBUH) are some of the many duas in this book. Lastly, a few other important points should be mentioned regarding the use of this book. The English translation of these supplications, have been translated with great consideration to its Farsi translation. A basic meaning of the original Arabic text has only been provided and in no way does complete justice to the original meaning of the Infallible Saints ^(PBUT) of Allah. We strongly recommend and encourage all believers who are not able to make use of the Arabic text, to learn reading and understanding Arabic to whatever extent possible. With a little time and effort one can succeed in reading and understanding Arabic. Recitation of these beautiful and blessed duas in Arabic and understanding

there meaning will without a doubt bring a special new blessing into one's life.

Lastly, we gift this humble work to our blessed Imam Mahdi ^(PBUH), the present Hujjah of Allah upon the earth.

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Supplications of the Holy Prophet^(PBUH&HF)

1

Allah said to his Prophet Mohammad^(PBUH&HF)
on the Night of Ascension (Laylatul-Miraj):

O Mohammad, one who wants relief from poverty, should bring me down in it (beseech me, ask me for help) and should say:

يَا مَحَلَّ كُنُوزِ أَهْلِ الْغِنَى وَيَا مُغْنِيَ أَهْلِ الْفَقَاةِ مِنْ سَعَةِ
تِلْكَ الْكُنُوزِ بِالْعَائِدَةِ إِلَيْهِمْ وَالتَّنْظِرِ لَهُمْ يَا اللَّهُ لَا يَسْمَى غَيْرُكَ
إِلَهًا إِنَّمَا الْإِلَٰهُةُ كُلُّهَا مَعْبُودَةٌ دُونَكَ بِالْفِرْيَةِ وَالْكَذِبِ لَا
إِلَهَ إِلَّا أَنْتَ يَا سَادَّ الْفَقْرِ وَيَا جَابِرَ الْكَسْرِ وَيَا كَاشِفَ الضَّرِّ
وَيَا عَالِمَ السَّرَائِرِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْحَمْ هَرَبِي إِلَيْكَ
مِنْ فَقْرِي أَسْأَلُكَ بِاسْمِكَ الْحَالِ فِي غِنَاكَ الَّذِي لَا يَفْقَرُ
ذَاكِرُهُ أَبَدًا أَنْ تُعِيدَنِي مِنْ لُزُومِ فَقْرٍ أَنْسَى بِهِ الدِّينَ أَوْ

بِسُوءِ غِنَى أَفْتَتَنَ بِهِ عَنِ الطَّاعَةِ بِحَقِّ نُورِ أَسْمَائِكَ كُلِّهَا
أَظْلُبُ إِلَيْكَ مِنْ رِزْقِكَ كَفَافاً لِلدُّنْيَا تَعَصُّمُ بِهِ الدِّينَ لَا
أَجِدُ لِي غَيْرَكَ مَقَادِيرُ الْأَرْزَاقِ عِنْدَكَ فَانْفَعْنِي مِنْ قُدْرَتِكَ
فِيهَا بِمَا تَنْزِعُ بِهِ مَا نَزَلَ بِي مِنَ الْفَقْرِ يَا غَنِيَّ يَا مُجِيبُ.

O Source of the treasures of the wealthy people.
O Enricher of the needy people from the
abundance of these beneficial treasures by
(Your) returning to them and looking at them
(kindly). O Allah, none can be called god
other than You. Surely any deity, all of them,
other than You, are worshipped based on lie
and deceit. There is no god but You. O Shield
from poverty. O Restorer of the broken. O
Remover of pain and suffering. O Knower of
the secrets. Send blessings upon Mohammad
and his Household and have mercy upon my
fleeing to You from my poverty. I ask You
by Your name which is positioned in Your
self-sufficiency, that which anyone who

remembers it, shall never face poverty, to give me refuge from being afflicted with a poverty that makes me neglect (my) religion, or from an evil wealth by which I would be turned away from (Your) obedience. By the right of the light of all Your Names, I ask You of Your sustenance, enough for this world, to protect my faith as I find for myself (to give support) none but You, while the amounts of sustenance are with You. So benefit me from Your power in the amount of Your sustenance by which shall remove the poverty which has come down upon me. O the Self-sufficient. O the Responder.

Therefore, when he (a servant of mine) says this (recite this supplication) I remove poverty from his heart and cover him with richness, and make him of the contented ones.¹

1. Bihar Al-Anwar 92/310.

2

Allah the Almighty said to his Prophet (PBUH&HF) on the night of ascension (Miraj): O Mohammad, anyone from Your nation who is obsessed with worries of being under debt, should bring me down in it and should say:

يَا مُبْتَلَى الْفَرِيقَيْنِ أَهْلَ الْفَقْرِ وَأَهْلَ الْغِنَى وَجَازِيَهُمْ بِالصَّبْرِ فِي
الَّذِي ابْتَلَيْتَهُمْ بِهِ وَيَا مُزَيِّنَ حُبِّ الْمَالِ عِنْدَ عِبَادِهِ وَمُلْهِمَ
الْأَنْفُسِ الشُّحَّ وَالسَّخَاءَ وَيَا فَاطِرَ الْخَلْقِ عَلَى الْفِظَازَةِ وَاللِّينِ
غَمَّيْ دَيْنَ فُلَانٍ بِنِ فُلَانٍ وَفَضَّحْنِي بِمَنِّهِ عَلَيَّ بِهِ وَأَعْيَانِي
بَابُ طَلِبَتِهِ إِلَّا مِنْكَ يَا خَيْرَ مَطْلُوبٍ إِلَيْهِ الْخَوَائِجُ يَا مُفْرِجَ
الْأَهَاوِيلِ فَرِّجْ هَمِّي وَأَهَاوِيلِي فِي الَّذِي لَزِمَنِي مِنْ دَيْنِ فُلَانٍ
بِتَيْسِيرِكُهُ لِي مِنْ رِزْقِكَ فَاقْضِهِ يَا قَدِيرُ وَلَا تُهَيِّ بِتَأَخُّرِ آدَائِهِ

وَلَا تَضْيِيقِهِ عَلَيَّ وَيَسِّرْ لِي أَدَاءَهُ فَإِنِّي بِهِ مُسْتَرْقٍ فَافْكُكْ رِقِّي
مِنْ سَعَتِكَ الَّتِي لَا تَبِيدُ وَلَا تَغِيضُ أَبَدًا.

O Examiner of both the needy and the rich people, and their Rewarder on account of their endurance in what You have afflicted them with. O Adorner of love of property for his servants and Inspirer of the souls with stinginess and generosity, O Creator of the creatures based on roughness and gentleness, my debt to so and so has upset me and by his reproaching, he has disgraced me and I am unable to ask for support except from You. O Best-Besought for all needs. O Reliever of all terrors, (please) open for me my sadness and fears (give me sadness and fear relief) in what has overcome me on account of my debt to so and so (name the lender) by easing accessibility to Your sustenance. So, pay off this debt O all

Powerful, and do not humiliate me by the delay of paying it back, nor by restricting it on me, and make paying it off easy for me, for I am enslaved by this (debt), so free my enslavement from Your abundance which never perishes and never decreases.¹



1. Bihar Al-Anwar 92/320.

3

O, Mohammad! If some people from among Your Ummah [i.e. Islamic nation] is afflicted by famine, for I punish the sinners with drought and shortness of crops, therefore, they should seek refuge in Me collectively and their oppressors have should turn to me and recite (this Supplication):

يَا مُعِينَنَا عَلَى دِينِنَا يَا حَيَّاهُ أَنْفُسَنَا بِالَّذِي نَشَرَّ عَلَيْنَا مِنْ رِزْقِهِ نَزَلَ بِنَا أَمْرٌ عَظِيمٌ لَا يَقْدِرُ عَلَى تَفْرِيجِهِ عَنَّا غَيْرُ مُنْزِلِهِ
يَا مُنْزِلُهُ عَجَزَ الْعِبَادُ عَنْ فَرَجِهِ فَقَدْ أَشْرَفَتِ الْأَبْدَانُ عَلَى الْهَلَاكِ وَإِذَا هَلَكَتِ الْأَبْدَانُ هَلَكَ الدِّينُ يَا دَيَّانَ الْعِبَادِ
وَمُدَبِّرَ أُمُورِهِمْ بِتَقْدِيرِ أَرْزَاقِهِمْ لَا تَحُولَنَّ بَيْنَنَا وَبَيْنَ رِزْقِكَ وَهَيِّئْنَا مَا أَصْبَحْنَا فِيهِ مِنْ كَرَامَتِكَ لَكَ مُتَعَرِّضِينَ

قَدْ أُصِيبَ مَنْ لَا ذَنْبَ لَهُ مِنْ خَلْقِكَ بِذُنُوبِنَا فَارْحَمْنَا بِمَنْ
جَعَلْتَهُ أَهْلًا لِذَلِكَ حِينَ تُسْأَلُ بِهِ يَا رَحِيمُ لَا تَحْبِسْ عَنْ
أَهْلِ الْأَرْضِ مَا فِي السَّمَاءِ وَانْشُرْ عَلَيْنَا رَحْمَتَكَ وَابْسُطْ عَلَيْنَا
كَفْفَكَ وَعُدَّ عَلَيْنَا بِقَبُولِكَ وَعَافِنَا مِنَ الْفِتْنَةِ فِي الدِّينِ وَالْدُّنْيَا
وَسَمَاتَةِ الْقَوْمِ الْكَافِرِينَ يَا ذَا النِّفْعِ وَالضَّرِّ إِنَّكَ إِنْ أَنْجَيْتَنَا فَبِلَا
تَقْدِيرٍ مِنَّا لِأَعْمَالٍ حَسَنَةٍ وَلَكِنْ لِإِثْمَامٍ مَا بَنَا مِنَ الرَّحْمَةِ
وَالْتِعَمَةِ وَإِنْ رَدَدْتَنَا فَبِلَا ظُلْمٍ مِنْكَ لَنَا وَلَكِنْ بِجِنَايَتِنَا
فَاعْفُ عَنَّا قَبْلَ انْصِرَافِنَا وَأَقْلِبْنَا بِإِيجَابِ الْحَاجَةِ يَا عَظِيمُ.

O our Helper with our faith, by His keeping our souls alive, through the spreading of His provisions upon us. Truly a great issue (affliction) has descended upon us that none can remove or withhold except its descender. O Sender of it, Your weak servants are unable to find its relief. Their bodies are in danger of deterioration and whenever health and wellbeing are lost, so does faith. O Supreme-

Judge between Your servants and the Manager of their affairs, by providing their livelihood according to appropriate measure. Do not place a barrier between us and Your bounties and make relish what we have turned into of Your munificence us through Your greatness exposed for You. Indeed, on account of our sins, innocent creatures of Yours have fallen into difficulty, thus, have mercy upon us for the sake of the one You deem worthy at the time of questioning, O Merciful. Do not hold back Your bounties in the skies from reaching Your creatures upon the earth and spread Your mercy upon us. Cover us with Your protection and turn towards us through Your acceptance, and save us from corruption in our faith and our worldly affairs and from the ridicule of the disbelievers. O owner of benefit and loss, surely if You save us, it is due to Your mercy and blessings and not on account of our good deeds.

And if You turn us away it is on account of our past sins and You have not wronged us or done injustice. So forgive us before our loosing hope and accept and answer our prayers. O Exalted.¹



1. Bihar Al-Anwar 92/314.

4

This supplication is for settling accounts with those whose rights have been abused (for having wronged other) that His Holiness Jibraeil taught the Holy Prophet ^(PBUH&HF) saying: O Mohammad, anyone who has taken the right of another and cannot compensate the one wronged should read this supplication so that Allah forgives him and compensates the one wronged on his behalf.

يَا نُورَ السَّمَاوَاتِ وَالْأَرْضِ وَيَا غَوْثَ الْمُسْتَغِيثِينَ وَيَا جَارَ
الْمُسْتَجِيرِينَ أَنْتَ الْمُنْزِلُ بِكَ كُلُّ حَاجَةٍ اسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ مِنْ مَظَالِمَ كَثِيرَةٍ لِعِبَادِكَ قَبْلِي. اَللّٰهُمَّ
فَإِنَّمَا عَبْدٌ مِنْ عَبِيدِكَ أَوْ أَمَةٌ مِنْ إِمَائِكَ كَانَتْ لَهُ قَبْلِي

مَظْلَمَةً ظَلَمْتُهَا إِيَّاهُ فِي نَفْسِهِ أَوْ فِي عِرْضِهِ أَوْ فِي مَالِهِ أَوْ
 فِي أَهْلِهِ وَوَلَدِهِ أَوْ غِيْبَةً أَغْتَبْتُهَا بِهَا أَوْ تَحَامُلٌ عَلَيْهِ بِمِثْلِ
 أَوْ هَوًى أَوْ أَنْفَقَةٍ أَوْ حِمِيَّةٍ أَوْ رِيَاءٍ أَوْ عَصَبِيَّةٍ غَائِبًا كَانَ
 أَوْ شَاهِدًا وَحَيًّا كَانَ أَوْ مَيِّتًا فَقَصُرَتْ يَدِي وَضَاقَ
 وَسْعِي عَنْ رَدِّهَا إِلَيْهِ وَالتَّحَلُّلِ مِنْهُ. فَاسْأَلْكَ يَا مَنْ يَمْلِكُ
 الْحَاجَاتِ وَهِيَ مُسْتَجِيبَةٌ بِمَشِئَتِهِ وَمُسْرِعَةٌ إِلَى إِرَادَتِهِ أَنْ
 تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُرْضِيَهُ عَنِّي بِمَا شِئْتَ
 مِنْ خَزَائِنِ رَحْمَتِكَ ثُمَّ هَبْهَا لِي مِنْ لَدُنْكَ إِنَّهُ لَا تَنْقُصُكَ
 الْمَغْفِرَةُ وَلَا تَضُرُّكَ الْمَوْهَبَةُ. رَبِّ اكْرِمْنِي بِرَحْمَتِكَ
 وَلَا تُهِنِّي بِذُنُوبِي إِنَّكَ وَاسِعُ الْمَغْفِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

O Light of the heavens and the earth. O Helper
 of those who ask for help. O Refuge of those
 who seek shelter. All requests are directed
 to You. I seek Your forgiveness and I return
 (repent) to You for the many right violations
 that have reached Your servants from me. O
 Allah, whichever male or female servant of

Yours whom against them a wrongdoing that I have committed, whether in their own selves, their honor, their possession, their family, their children, a backbiting I have done, a suspicion I have harbored, a bias I have shown towards them out of personal inclination, or whim, or hatred, or showing off, or hidden prejudice, whether he/she is absent or present, alive or deceased, if my hand falls short, and my efforts are restricted in compensating it to them and seeking absolution from it, then I ask You, O Possessor of all needs, who responds according to His will and hastens to fulfill His desire, to bless upon Mohammad and his Household and make him/her satisfied on my behalf through which ever of the treasures of Your mercy You will, and then grant me this compensation as gift upon me as forgiveness does reduce nothing from You and gifting does harm You none. My Lord, honor me through

..... Your mercy and disgrace me not because
of my sins. Surely You are Abundant in
forgiveness, O Most Merciful of the merciful.¹



1. Jannat Al-Iman 388.

5

Imam Sadiq ^(PBUH) said: The Holy Prophet ^(PBUH&HF) had taught this supplication:

يَا رَازِقَ الْمُقْلِينَ يَا رَاحِمَ الْمَسَاكِينِ يَا وَلِيَّ الْمُؤْمِنِينَ يَا
ذَا الْقُوَّةِ الْمَتِينَ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَارْزُقْنِي وَعَافِنِي
وَاصْفِنِي مَا أَهْمَنِي.

O Provider of the needy, O Merciful to the stranded traveler (Miskeen), O Guardian of the believers, O Possessor of enduring strength, bless Mohammad and His Family, provide [sustenance] for me, grant me well-being, and suffice me from all that makes me concerned.¹



1. Al-Kafi 2/552.

6

Ismail Ibn Abdul Khaliqh says: A man from among the companions of the Holy Prophet (PBUH&HF) was absent for a long time. Then he came and, on his return, the Holy Prophet (PBUH&HF) asked him what had caused him to come late. The man answered: sickness and poverty. The Holy Prophet (PBUH&HF) asked: Don't you want me teach you a supplication that will keep sickness and poverty away from you? The man said: Yes, O Prophet of Allah. The Holy Prophet (PBUH&HF) said: say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ تَوَكَّلْتُ عَلَى الْحَيِّ
الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ
وَكَبَّرَهُ تَكْبِيرًا.

There is no strength and power except with Allah, the Most High, the Most Great. I put my trust in the Ever-Living, the One who never dies and “absolute praise be to Allah, who has neither begotten a son nor has a partner in His kingdom; nor has He need of any one to protect Him from ignominy. So extol Him by extolling His majesty”.

It didn't take a long time that the man returned to the Prophet ^(PBUH&HF) saying that God took the poverty and ailment away from him. ¹



1. Al-Kafi 2/551.

7

The Holy Prophet (PBUH&HF) had said: There is no servants of Allah that has been inflicted with poverty, sudden difficulty or sickness and read this supplication except that Allah blesses him the best of this world and the hereafter.

يَا حَيُّ يَا قَيُّوْمُ يَا وَاحِدُ يَا مَجِيْدُ يَا بَرُّ يَا كَرِيْمُ يَا رَحِيْمُ يَا غَنِيُّ
تَمِّمْ عَلَيْنَا نِعْمَتَكَ وَهَبْ لَنَا كَرَامَتَكَ وَالْبِسْنَا عَافِيَتَكَ.

O Living, O Sustainer, O One [Unique], O Glorious, O Good-Doer O Generous [to all before they ask], O Compassionate, O Rich, complete Your blessings upon us, and grant us Your nobility, and clothe us with Your well-being.¹

1. Bihar Al-Anwar 92/194.

8

Imam Baqhir ^(PBUH) had said: A man came to the Holy Prophet ^(PBUH&HF) and said: O Prophet of Allah I am a large family and I'm in debt. My situation has become very bad. Teach me a supplication that I may call out to Allah with, so that I receive sufficient means to pay off my debt and meet the needs of my family. The Holy Prophet ^(PBUH&HF) said: O servant of Allah get complete and proper wudhu (ablution) and with full attention perform a two-unit prayer with the best of bowing and prostrations and after prayer say:

يَا مَاجِدُ يَا وَاحِدُ يَا كَرِيمُ أَتَوَجَّهُ إِلَيْكَ يَا مُحَمَّدُ نَبِيَّكَ
نَبِيَّ الرَّحْمَةِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ

رَبِّكَ وَرَبِّ كُلِّ شَيْءٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ
وَأَسْأَلُكَ نَفْحَةً مِنْ نَفْحَاتِكَ وَفَتْحاً يَسِيراً وَرِزْقاً وَاسِعاً اللَّهُ بِهِ
شَعْنِي وَأَقْضِي بِهِ دَيْنِي وَأَسْتَعِينُ بِهِ عَلَى عِيَالِي.

O Glorious, O One [Unique], O Generous,
I turn to You through Your Prophet
Mohammad, the Prophet of Mercy. O
Mohammad, O Messenger of Allah, I turn
by you (with your intercession) to Allah,
your Lord and the Lord of everything, to
send blessings upon Mohammad and his
Household. And I ask You for a breath
of Your breaths, and an easy victory, and
abundant provision, which I will use to settle
my debts and seek help for my family.¹



1. Al-Kafi 3/473.

9

The Holy Prophet ^(PBUH&HF) taught the verses 26 and 27 of Sura Imran named the verses of Mulk to Ma'az Ibn Jabal and said: If a believer who is upset or in difficulty or under debt reads this verse and supplication, Allah will remove his grief, take him out of difficulty and provide for his debt.

Verse 26 and 27 of Surah Imran then this supplication:

يَا رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا تُعْطِي مِنْهُمَا مَا تَشَاءُ
وَتَمْنَعُ مِنْهُمَا مَا تَشَاءُ أَقْضِ عَنِّي دَيْنِي وَفَرِّجْ هَمِّي.

O Most Compassionate of the world and the hereafter, and Most Merciful of both, You grant from them as You will, and You

· withhold from them what You will, [please]
settle my debts and relieve my worries.

If one recites the above and is in debt to the extent of the earth covered in gold, Allah will settle his debt.¹



1. Mustadrak Al-Wasa'il 13/290.

10

Imam Sadiq ^(PBUH) said: A man came to the Holy Prophet and said: O Prophet of Allah, I have been overcome by a debt and compulsive obsession (, doubt, uncertainty & confusion of mind) in my heart. (Give me a remedy for this.) The Holy Prophet said: Say:

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ
صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ
وَلِيٌّ مِنَ الذَّلِيلِ وَكَبَّرَهُ تَكْبِيرًا.

I put my trust in the Ever-Living Who does not die. “Absolute praise be to Allah, who has neither begotten a son nor has a partner in His kingdom; nor has He need of any one to protect Him from ignominy. So extol Him by

extolling His majesty”.

Imam Sadiq ^(PBUH) said: One day after some time the man happened to pass by the Holy Prophet ^(PBUH&HF). The Holy Prophet ^(PBUH&HF) called out to him and asked: What happened? The man answered: O Prophet^(PBUH&HF) of Allah. I have continued to carry out what you instructed me and Allah has settled my debt and removed the compulsive obsession from my heart.¹



1. Al-Kafi2/554.

11

Abu Huraira said: Her Holiness Fatimah^(PBUH) came to her father the Holy Prophet ^(PBUH&HF) and requested him to provide her with a house-maid. The Holy Prophet ^(PBUH&HF) said: What you are asking for is not with me. Her Holiness Fatimah ^(PBUH) returned back home. After some time, the Holy Prophet ^(PBUH&HF) came to Her Holiness Fatimah ^(PBUH) and asked: Which do you prefer; that which you had asked for or something else that has good in it and is better than what you asked for? Imam Ali ^(PBUH) said to Her Holiness Fatimah ^(PBUH) to ask for that which has good in it and is better than what she asked for.

Her Holiness Fatimah (PBUH) said the same. The Holy Prophet then taught her this supplication:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ
كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ أَنْتَ الْأَوَّلُ
فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ
الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ
اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.

O Allah, Lord of the seven heavens and Lord of the great Throne, our Lord and the Lord of everything, Revealer of the Torah, the Gospel, and the Great Quran. You are the First, so there is nothing before You, and You are the Last, so there is nothing after You. You are the Manifest, so there is nothing above You, and You are the Hidden, so there is nothing beyond You. Settle our debts and free us (enrich us) from poverty.¹

1. Sunan Ibn Majah, number 3821.

Supplications of Imam Ali (PBUH)

12

Supplication of the Commander of the Faithfull, Ali Ibn Abi Talib (PBUH), which he gave to a person asking for wealth and prosperity.

اَللّٰهُمَّ كَمَا صُنْتَ وَجْهِيْ عَنِ السُّجُوْدِ لِغَيْرِكَ فَصُنْ وَجْهِيْ
عَنْ مَسْأَلَةِ غَيْرِكَ .

O Allah, just as You have protected my face from prostrating to anyone other than You, protect my face (my dignity) from asking from anyone other than You.¹



1. Sharh Nahjul-Balaghah 20/320.

13

Imam Redha ^(PBUH) from his forefather Imam Sajjad^(PBUH), from his father Imam Hossein ^(PBUH), narrates that: One day I was sitting with my father, His Holiness Ali ^(PBUH), when an Arab man entered and said: O Commander of the faithful, I am a family man with little worldly possessions. Imam ^(PBUH) said: O my Arab brother, why do you not repent so that your situation improves? The man replied: O Commander of the faithful, I repent a lot but my situation does not change. Imam ^(PBUH) said: Allah has said: **“ask for forgiveness from your Lord because he is the oft forgiving.”** **“He sends his blessings upon us from the sky and he**

helps you with your possessions and children and opens the doors of his sustenance for you.” Imam ^(PBUH) then said: I will teach you a Supplication for repentance that you should carry out at the time of your sleep so that Allah increases your wealth. Imam Ali ^(PBUH) wrote down this Supplication and gave it to the Arab man and said: When you lay down in bed, read this Supplication and cry if you can, and if you cannot cry, put yourself in a state as you are crying. Imam Hossein ^(PBUH) said that one year later the Arab man came to Imam Ali ^(PBUH) and said: O Commander of the Faithful, Allah has completed his favor upon me to the extent that I have no more place to keep my animals. Imam Ali ^(PBUH) said: O Arab brother, I swear by Allah who rightly appointed Mohammad ^(PBUH&HF) to Prophethood, none will read this Supplication

but that Allah will forgive his sins, and fulfill his legitimate needs and by the blessing of this Supplication of repentance his wealth and children will increase.

The Supplication is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ قَوِيَ عَلَيْهِ بَدَنِي
بِعَافِيَّتِكَ أَوْ نَالَتُهُ قُدْرَتِي بِفَضْلِ نِعْمَتِكَ أَوْ بَسَطْتُ إِلَيْهِ
يَدِي بِسَائِغِ رِزْقِكَ أَوْ اتَّكَلْتُ فِيهِ عِنْدَ خَوْفِي مِنْهُ عَلَى أَنَايِكَ
أَوْ احْتَجَبْتُ فِيهِ مِنَ النَّاسِ بِسِرِّكَ أَوْ وَثَقْتُ مِنْ سَطَوَتِكَ
عَلَيَّ فِيهِ بِحِلْمِكَ أَوْ عَوَّلْتُ فِيهِ عَلَى كَرَمِ عَفْوِكَ.

In the name of Allah, the Most Gracious,
the Most Merciful.

1. O Allah, I seek forgiveness from You for every sin that my body has committed by Your well-being, or that my ability has reached that sin using Your grace, or that I have extended

my hand to it with the abundance of Your sustenance, or that I have relied on it when I feared it over Your patience, or that I have concealed it from people with Your covering, or that I have trusted in Your power over me in it with Your forbearance, or that I have relied on in it with generosity of Your forgiveness.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ خُفْتُ فِيهِ أَمَانَتِي أَوْ
نَجَسْتُ بِفِعْلِهِ نَفْسِي أَوْ احْتَضَبْتُ بِهِ عَلَى بَدَنِي أَوْ قَدَّمْتُ فِيهِ
لَذَّتِي أَوْ اثَرْتُ فِيهِ شَهَوَاتِي أَوْ سَعَيْتُ فِيهِ لِغَيْرِي أَوْ اسْتَعْوَيْتُ
إِلَيْهِ مَنْ تَبِعَنِي أَوْ كَايَدْتُ فِيهِ مَنْ مَنَعَنِي أَوْ قَهَرْتُ عَلَيْهِ
مَنْ عَادَانِي أَوْ غَلَبْتُ عَلَيْهِ بِفَضْلِ حِيلَتِي أَوْ أَحَلْتُ عَلَيْكَ
مَوْلَايَ فَلَمْ تَغْلِبْنِي عَلَى فِعْلِي إِذْ كُنْتُ كَارِهًا لِمَعْصِيَتِي
فَحَلُمْتَ عَنِّي لَكِنْ سَبَقَ عِلْمُكَ فِيَّ بِفِعْلِي ذَلِكَ لَمْ تُدْخِلْنِي يَا
رَبِّ فِيهِ جَبْرًا وَلَمْ تَحْمِلْنِي عَلَيْهِ قَهْرًا وَلَمْ تَظْلِمْنِي فِيهِ شَيْئًا
فَأَسْتَغْفِرُكَ لَهُ وَلِجَمِيعِ ذُنُوبِي.

2. O Allah, I seek forgiveness from You for every sin in which I betrayed my trust, or in which I defiled my soul by committing it, or in which I stored fire-woods against my body (I forced my body to do it), or in which I indulged my desires, or in which I preferred my lusts, or in which I strived for others, or in which I sought to deceive those who followed me, or in which I ensnared those who prevented me, or in which I conquered those who opposed me, or I defeated the one who was hostile to me, or overcame it with the help of my stratagem, or in which I (tried| to) to deceive You, O my Master, and You did not prevail over me for my (bad) deed, while You disliked my disobedience, so You pardoned me, but Your knowledge preceded my action in it, so You did not force me, O Lord, into it by compulsion, nor did You oppress me in it in any way, so I seek Your forgiveness for it and for all my sins.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ تُبْتُ إِلَيْكَ مِنْهُ وَأَقْدَمْتُ
عَلَيْ فِعْلِهِ فَاسْتَحْيَيْتُ مِنْكَ وَأَنَا عَلَيْهِ وَرَهْبَتُكَ وَأَنَا فِيهِ
تَعَاطَيْتُهُ وَعُدْتُ إِلَيْهِ.

3. O Allah, I seek Your forgiveness for every sin I repented to You of and hastened to commit, then felt ashamed before You while I was upon it, and feared You while I was engaged in it, and returned to it.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ كَتَبْتَهُ عَلَيَّ بِسَبَبِ خَيْرٍ
أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطَنِي فِيهِ سِوَاكَ وَشَارَكَ فِعْلِي مَا
لَا يَخْلُصُ لَكَ أَوْ وَجَبَ عَلَيَّ مَا أَرَدْتُ بِهِ سِوَاكَ وَكَثِيرٌ مِنْ فِعْلِي
مَا يَكُونُ كَذَلِكَ.

4. O Allah, I seek Your forgiveness for every sin I committed that You wrote upon me due to a good deed I intended for Your sake, but then others than You mixed in it and shared my deed which was exclusively for You, or

obligated upon me to intend it for someone else, and much of my actions turned out to be like that.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ تَوَرَّكَ عَلَيَّ بِسَبَبِ عَهْدٍ
عَاهَدْتُكَ عَلَيْهِ أَوْ عَقْدٍ عَقَدْتُهُ لَكَ أَوْ ذِمَّةٍ وَاثَّقْتُ بِهَا مِنْ
أَجْلِكَ لِأَحَدٍ مِنْ خَلْقِكَ ثُمَّ نَقَضْتُ ذَلِكَ مِنْ غَيْرِ ضَرُورَةٍ
لَزِمْتَنِي فِيهِ بَلِ اسْتَزَلَّنِي عَنِ الْوَفَاءِ بِهِ الْأَسْرُ وَمَنَعَنِي عَنْ
رِعَايَتِهِ الْبَصَرُ.

5. O Allah, I seek Your forgiveness for every sin that has overwhelmed me due to a covenant I made with You or a pact I confirmed for You, or a protection I trusted in because of You for someone from Your creation, then I broke that without necessity, it bound me, but rather the evil made me slip from fulfilling it, and my disloyalty prevented me from taking care of it.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ رَهَبْتُ فِيهِ مِنْ عِبَادِكَ
وَحِخْتُ فِيهِ غَيْرَكَ وَأَسْتَحْيِيْتُ فِيهِ مِنْ خَلْقِكَ ثُمَّ أَفْضَيْتُ
بِهِ فِعْلِي إِلَيْكَ.

6. O Allah, I seek Your forgiveness for every sin I feared in it from Your servants, and was afraid in it from other than You, and felt ashamed in it from Your creation, then I carried out that action to You.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ أَقْدَمْتُ عَلَيْهِ وَأَنَا مُسْتَيَقِنٌ
أَنَّكَ تُعَاقِبُ عَلَى ارْتِكَابِهِ فَارْتَكَبْتُهُ.

7. O Allah, I seek Your forgiveness for every sin I committed while being certain that You punish for it, but I committed it.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ قَدَّمْتُ فِيهِ شَهْوَتِي عَلَى
طَاعَتِكَ وَانْتَرْتُ مَحَبَّتِي عَلَى أَمْرِكَ وَأَرْضَيْتُ فِيهِ نَفْسِي
بِسَخَطِكَ وَقَدْ نَهَيْتَنِي عَنْهُ بِنَهْيِكَ وَتَقَدَّمْتُ إِلَى فِيهِ
بِإِعْذَارِكَ وَاحْتَجَجْتُ عَلَى فِيهِ بِوَعِيدِكَ.

8. O Allah, I seek Your forgiveness for every sin I advanced in it my lusts over Your obedience, and I followed my love instead of Your command, and I pleased myself in it instead of Your displeasure, while verily You prohibited me from it with Your prohibition, and you presented excuses to me in it, and You argued against me in it with Your warning.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ عَلِمْتُهُ مِنْ نَفْسِي أَوْ ذَهَلْتُهُ
أَوْ نَسِيتُهُ أَوْ تَعَمَّدْتُهُ أَوْ أَخْطَأْتُهُ مِمَّا لَا أَشْكُ أَنَّكَ سَائِلِي
عَنْهُ وَأَنَّ نَفْسِي مُرْتَهَنَةٌ بِهِ لَدَيْكَ وَإِنْ كُنْتُ قَدْ نَسِيتُهُ أَوْ
غَفَلْتُ نَفْسِي عَنْهُ.

9. O Allah, I seek Your forgiveness for every sin I committed while I knew it myself [it is a sin], or mistakenly, or forgot, or intentionally, or mistakenly, which I have no doubt that You will question me about, and my soul is ransomed by it to You. Even if I have forgotten it or my soul has neglected it.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ وَاجَهْتُكَ بِهِ وَقَدْ أَيَقَنْتُ أَنَّكَ
تَرَانِي وَأَغْفَلْتُ أَنْ أَتُوبَ إِلَيْكَ مِنْهُ أَوْ نَسِيتُ أَنْ أَتُوبَ إِلَيْكَ
مِنْهُ أَوْ نَسِيتُ أَنْ أَسْتَغْفِرَكَ لَهُ.

10. O Allah, I seek Your forgiveness for every sin I have faced You with, and I was sure that verily You see me, and I have neglected to repent from it to You, or I have forgotten to repent from it to You, or I have forgotten to seek Your forgiveness for it.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ دَخَلْتُ فِيهِ وَأَحْسَنْتُ ظَنِّي
بِكَ أَنْ لَا تُعَذِّبَنِي عَلَيْهِ وَأَنَّكَ تَكْفِينِي مِنْهُ.

11. O Allah, I seek Your forgiveness for every sin I have entered into and I have had good thoughts that You will not punish me for it, and that You will suffice me from it.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَوْجَبْتُ بِهِ مِنْكَ رَدَّ الدُّعَاءِ
وَحَرَمَانَ الْإِجَابَةِ وَخَيْبَةَ الطَّمَعِ وَانْفِسَاخَ الرَّجَاءِ.

12. O Allah, I seek Your forgiveness for every sin I have committed that has caused my supplication to be rejected, and to be deprived of answer, and my expectations to be disappointed, and my hopes to be dashed.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُعَقِّبُ الْحَسْرَةَ وَيُورِثُ التَّوَدُّعَ
وَيَحْبِسُ الرِّزْقَ وَيَرُدُّ الدُّعَاءَ.

13. O Allah, I seek Your forgiveness for every sin that leads to regret, and begets remorse, and withholds sustenance, and rejects supplications.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُورِثُ الْأَسْقَامَ وَيُعَقِّبُ
الضَّيَاءَ وَيُوجِبُ النِّقَمَ وَيَكُونُ آخِرُهُ حَسْرَةً وَتَوَدُّعًا.

14. O Allah, I seek Your forgiveness for every sin that brings illness, and follows disputes, and brings vengeance, and ends in regret and remorse.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَدَحْتُهُ بِلِسَانِي أَوْ هَشَّتْ
إِلَيْهِ نَفْسِي أَوْ اكْتَسَبْتُهُ بِيَدِي وَهُوَ عِنْدَكَ قَبِيحٌ تُعَاقِبُ
عَلَى مِثْلِهِ وَتَمَقِّتُ مِنْ عَمَلِهِ.

15. O Allah, I seek Your forgiveness for every sin I have praised with my tongue, or my soul has inclined towards, or I have earned with my hand, while it was ugly in Your sight which You punish for the like of it, and detest its doer.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ خَلَوْتُ بِهِ فِي لَيْلٍ أَوْ نَهَارٍ
حَيْثُ لَا يَرَانِي أَحَدٌ مِنْ خَلْقِكَ فَمِلْتُ فِيهِ مِنْ تَرْكِهِ بِخَوْفِكَ
إِلَى اِزْتِكَابِهِ بِحُسْنِ الظَّنِّ بِكَ فَسَوَّلْتُ لِي نَفْسِي الْأَقْدَامَ
عَلَيْهِ فَوَاقَعْتُهُ وَأَنَا عَارِفٌ بِمَعْصِيَتِكَ لَكَ فِيهِ.

16. O Allah, I seek Your forgiveness for every sin I committed in which I was alone, whether by night or by day, where none of Your creation saw me, so I indulged in it from

leaving it out of fear of You to committing it with good intentions towards You. My soul then urged me to proceed with it, and I committed it while fully aware of my disobedience to You.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَقَلَّلْتُهُ أَوْ اسْتَصَغَرْتُهُ أَوْ اسْتَغْظَمْتُهُ وَتَوَرَّطْتُ فِيهِ.

17. O Allah, I seek Your forgiveness for every sin I committed arrogantly, belittling it, or magnifying it, and got involved in it.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَالَتْ فِيهِ عَلَى أَحَدٍ مِنْ بَرِيَّتِكَ أَوْ زَيْنَتْهُ لِنَفْسِي أَوْ أَوَمَّاتُ بِهِ إِلَى غَيْرِي وَدَلَلْتُ عَلَيْهِ سِوَايَ أَوْ أَصْرَرْتُ عَلَيْهِ بِعَمْدِي أَوْ أَقَمْتُ عَلَيْهِ بِحِيلَتِي.

18. O Allah, I seek Your forgiveness for every sin I committed that I filled with against any of Your righteous servants, adorned it for myself, or directed it towards someone else,

- insinuated towards it to others, or insisted on it intentionally, or established it by my cunning.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَعَنْتُ عَلَيْهِ بِحِيلَتِي بِشَيْءٍ مِمَّا يُرَادُ بِهِ وَجْهُكَ أَوْ يُسْتَظْهَرُ بِمِثْلِهِ عَلَى طَاعَتِكَ أَوْ يُتَقَرَّبُ بِمِثْلِهِ إِلَيْكَ وَوَارَيْتُ عَنِ النَّاسِ وَلَبَسْتُ فِيهِ كَأَنِّي أُرِيدُكَ بِحِيلَتِي وَالْمُرَادُ بِهِ مَعْصِيَتِكَ وَالْهَوَى فِيهِ مُتَصَرِّفٌ عَلَى غَيْرِ طَاعَتِكَ.

19. O Allah, I seek Your forgiveness for every sin I sought assistance in through my cunning, using something that is sought for Your sake or displayed for Your obedience or approached with to get closer to You, while hiding it from people, and I pretended in it as if I wanted to deceive You by my cunning, while the intention behind it was disobedience to You, and the whim [my whim] was acting upon in it other than Your obedience.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ كَتَبْتَهُ عَلَيَّ بِسَبَبِ عُجْبٍ
كَأَنَّ بِنَفْسِي أَوْ رِيَاءٍ أَوْ سُمْعَةٍ أَوْ خِيَلَاءٍ أَوْ فَرَحٍ أَوْ مَرَجٍ أَوْ أَشْرٍ

أَوْ بَطْرٍ أَوْ حَقْدٍ أَوْ حَمِيَّةٍ أَوْ غَضَبٍ أَوْ رِضَىٍّ أَوْ شُجٍّ أَوْ بُخْلٍ أَوْ ظُلْمٍ
أَوْ خِيَانَةٍ أَوْ سَرِقَةٍ أَوْ كَذِبٍ أَوْ لَهْوٍ أَوْ لَعِبٍ أَوْ تَوَعٍّ مِنْ أَنْوَاعِ مَا
يُكْسِبُ بِمِثْلِهِ الذُّنُوبُ وَيَكُونُ بِاجْتِرَاحِهِ الْعَطْبُ .

20. O Allah, I seek Your forgiveness for every sin You recorded against me due to vanity, whether it was due to pride, showing off, reputation, imagination, joy, cheer, evil, arrogance, grudge, zeal, anger, satisfaction, greed, stinginess, injustice, betrayal, theft, lying, amusement, play, or any kind of sin that earns similar sins and results in corruption by its emergence.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ سَبَقَ فِي عِلْمِكَ أَنِّي فَاعِلُهُ
فَدَخَلْتُ فِيهِ بِشَهْوَتِي وَاجْتَرَحْتُهُ بِإِرَادَتِي وَقَارَضْتُهُ بِمَحَبَّتِي
وَلَذَّتِي وَمَسِيئَتِي وَشِئْنَتُهُ إِذَا شِئْتَ أَنْ أَشَاءَهُ وَأَرَدْتُهُ إِذَا أَرَدْتَ
أَنْ أُرِيدَهُ فَعَمِلْتُهُ إِذْ كَانَ فِي قَدِيمِ تَقْدِيرِكَ وَنَافِذِ عِلْمِكَ
أَنِّي فَاعِلُهُ لَمْ تُدْخِلْنِي فِيهِ جَبْرًا وَلَمْ تَحْمِلْنِي عَلَيْهِ قَهْرًا وَلَمْ

تَظْلِمَنِي فِيهِ شَيْئاً فَاسْتَغْفِرُكَ لَهُ وَلِكُلِّ ذَنْبٍ جَرَى بِهِ عِلْمُكَ
عَلَيَّ وَفِيَّ إِلَى آخِرِ عُمْرِي.

21. O Allah, indeed I seek Your forgiveness for every sin I have committed, knowing that I did it, entering it with my desire (any sort of lusts), planning it with my will, committing it out of my love, pleasure, will, and I willed it when You willed me to will it, and I wanted it when You wanted me to want it, therefore, I did it as it was in Your ancient decree and effective knowledge, that indeed I will do it, while you didn't make me to do it by compulsion, nor did You force me on it by coercion, nor did You wrong me in it in any way, so I seek Your forgiveness for it and for every sin that Your knowledge has encompassed about me and are in me (reach me) until the end of my life.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَلَ بِسَخَطِي فِيهِ عَنْ رِضَاكَ
وَمَالَتْ نَفْسِي إِلَى رِضَاكَ فَسَخَطْتُهُ أَوْ رَهَبْتُ فِيهِ سِوَاكَ أَوْ
عَادَيْتُ فِيهِ أَوْلِيَاءَكَ أَوْ وَالَيْتُ فِيهِ أَعْدَاءَكَ أَوْ اخْتَرْتُهُمْ عَلَى
أَصْفِيَائِكَ أَوْ خَذَلْتُ فِيهِ أَحِبَّاءَكَ أَوْ قَصَّرْتُ فِيهِ عَنْ رِضَاكَ
يَا خَيْرَ الْغَافِرِينَ.

22. O Allah, indeed I seek Your forgiveness for every sin that has led to Your displeasure with me instead of Your approval, and my soul has inclined towards Your approval, so I displeased it, or I feared someone other than You in it, or I opposed Your friends (divine saints, Aowliya), or I sided with Your enemies, or I chose them over Your sincere ones, or I let down Your loved ones, or I fell short of Your approval, O Best of Forgivers.

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ تُبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ
وَأَسْتَغْفِرُكَ لِمَا أَعْطَيْتُكَ مِنْ نَفْسِي ثُمَّ لَمْ أَفِ بِهِ وَأَسْتَغْفِرُكَ

لِلنِّعْمَةِ الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ فَقَوِّتْ بِهَا عَلَيَّ مَعْصِيَتِكَ
وَأَسْتَغْفِرُكَ لِكُلِّ خَيْرٍ أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطَنِي مَا لَيْسَ لَكَ.

23. O Allah, indeed I seek Your forgiveness for every sin I repented to You from, then I returned to it, and I seek Your forgiveness for what I gave You from my soul, then I did not fulfill it, and seek Your forgiveness for the blessing with which You blessed me, through which I became strong in disobeying You, and I seek Your forgiveness for every good I sought to please You with but mixed with what is not for You.

وَأَسْتَغْفِرُكَ لِمَا دَعَانِي إِلَيْهِ الرُّخْصُ فِيمَا اسْتَبَهَ عَلَيَّ مِمَّا
هُوَ عِنْدَكَ حَرَامٌ وَأَسْتَغْفِرُكَ لِلذُّنُوبِ الَّتِي لَا يَعْلَمُهَا غَيْرُكَ
وَلَا يَطَّلِعُ عَلَيْهَا سِوَاكَ وَلَا يَحْتَمِلُهَا إِلَّا حِلْمُكَ وَلَا يَسْعُهَا إِلَّا
عَفْوُكَ وَأَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ مِنْ مَظَالِمَ كَثِيرَةٍ لِعِبَادِكَ
قَبْلِي يَا رَبِّ فَلَمْ أَسْتَطِعْ رَدَّهَا عَلَيْهِمْ وَتَحْلِيلَهَا مِنْهُمْ أَوْ شَهْدُوا

فَاسْتَحْيَيْتُ مِنْ اسْتِحْلَالِهِمْ وَالطَّلَبِ إِلَيْهِمْ وَإِعْلَامِهِمْ ذَلِكَ
وَأَنْتَ الْقَادِرُ عَلَى أَنْ تَسْتَوْهِبَنِي مِنْهُمْ وَتَرْضِيَهُمْ عَنِّي كَيْفَ
شِئْتَ وَيَمَا شِئْتَ يَا أَرْحَمَ الرَّاحِمِينَ وَأَحْكَمَ الْحَاكِمِينَ
وَحَيْرَ الْغَافِرِينَ.

24. And I seek Your forgiveness for what the allowances led me to, of what was doubtful to me from those which are forbidden in Your view. and I seek Your forgiveness for the sins that no one knows except You, that no one else sees except You, that no one can bear except Your forbearance, that no one can pardon except Your pardon. And I seek Your forgiveness and I repent to You from the numerous wrongdoings to Your servants which I am responsible for, O Lord, for I could not avenge them or ask them for pardon, or they were available but I felt ashamed of to apologize and asking them out and informing

them, while You are Capable of shielding me from them and pleasing them with me however You will and in whatever way You wish, O Most Merciful of the merciful, the Best of judges, the Best of forgivers.

اللَّهُمَّ إِنَّ اسْتِغْفَارِي إِيَّاكَ مَعَ الْإِصْرَارِ لَوْمْ وَتَرْكِي الْإِسْتِغْفَارَ
مَعَ مَعْرِفَتِي بِسَعَةِ جُودِكَ وَرَحْمَتِكَ عَجْزٌ فَكَمْ تَتَحَبَّبُ إِلَيَّ
يَا رَبِّ وَأَنْتَ الْغَنِيُّ عَنِّي وَكَمْ أَتَبَغَّضُ إِلَيْكَ وَأَنَا الْفَقِيرُ إِلَيْكَ
وَالِي رَحْمَتِكَ فَيَا مَنْ وَعَدَ فَوْفًا وَأَوْعَدَ فَعَفَا إِغْفِرْ لِي خَطَايَايَ
وَاعْفُ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ .

25. O Allah, indeed my seeking forgiveness from You persistently is commendable, and my abandoning seeking forgiveness despite my knowledge of the vastness of Your generosity and mercy is a weakness. How much do You love me, O Lord, while You are Self-Sufficient from me, and how much do I show aversion towards You while

I am in need of You and Your mercy. So, O He Who promises and fulfills and threatens but forgives, forgive my mistakes, pardon, and have mercy, and You are the best of the merciful.¹



1. Sahifa Alawiyah Thaniyah 21.

14

Imam Redha ^(PBUH) narrates from his forefathers^(PBUH), from Imam Hossein ^(PBUH), that an Arab man came to Imam Ali ^(PBUH) and complained of poverty and hopelessness. Imam Ali ^(PBUH) said: O Arab man, repent. Allah says: **“Ask Allah for forgiveness, for He is the most forgiving.”** He will send His blessings from the heavens and help you with wealth and children and give you heavenly gardens and rivers.” The Arab man said: I repent a lot but my wealth does not increase. Imam Ali ^(PBUH) said: Maybe you do not repent correctly. The Arab man said: O Leader of the faithful, teach me. Imam Ali^(PBUH)

said: O Arab man, when you are laying down and ready to sleep say:

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ قَوِيَ عَلَيْهِ بَدَنِي بِعَافِيَتِكَ
أَوْ نَالَهُ قُدْرَتِي بِفَضْلِ نِعْمَتِكَ أَوْ بَسَطْتُ إِلَيْهِ يَدِي بِسَابِغِ
رِزْقِكَ أَوْ اتَّكَلْتُ فِيهِ عِنْدَ خَوْفِي مِنْهُ عَلَى أَنَاتِكَ أَوْ وَثِقْتُ
فِيهِ بِحِلْمِكَ أَوْ عَوَّلْتُ فِيهِ عَلَى كَرِيمِ عَفْوِكَ . اللَّهُمَّ إِنِّي
أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ خُئْتُ فِيهِ أَمَانَتِي أَوْ تَجَسَّسْتُ بِفِعْلِهِ
نَفْسِي أَوْ احْتَطَبْتُ بِهِ عَلَى بَدَنِي أَوْ قَدَّمْتُ فِيهِ لَذَنِي أَوْ أَثَرْتُ
فِيهِ شَهَوْتِي أَوْ سَعَيْتُ فِيهِ لِغَيْرِي أَوْ اسْتَعْوَيْتُ إِلَيْهِ مَنْ تَبِعَنِي
أَوْ غَلَبْتُ عَلَيْهِ بِفَضْلِ حِيلَتِي أَوْ أَحَلْتُ عَلَيْكَ فِيهِ مَوْلَايَ
فَلَمْ تَغْلِبْنِي عَلَى فِعْلِي إِذْ كُنْتَ كَارِهَا لِمَعْصِيَتِي لَكِنْ
سَبَقَ عِلْمُكَ بِفِعْلِي فَحُلِمْتَ عَنِّي لَمْ تُدْخِلْنِي فِيهِ جَبْرًا وَلَمْ
تَحْمِلْنِي عَلَيْهِ قَهْرًا وَلَمْ تَظْلِمْنِي فِيهِ شَيْئًا

O Allah, I seek forgiveness from You for every sin that my body has committed by Your well-being, or that my ability has reached that

sin using Your grace, or that I have extended my hand to it with the abundance of Your sustenance, or that I have relied on it when I feared it over Your patience, or that I have concealed it from people with Your covering, or that I have trusted in Your power over me in it with Your forbearance, or that I have relied on in it with generosity of Your pardon. O Allah, I seek forgiveness from You for every sin in which I betrayed my trust, or in which I defiled my soul by committing it, or in which I stored fire-woods against my body (I forced my body to do it), or in which I indulged my desires, or in which I preferred my lusts, or in which I strived for others, or in which I sought to deceive those who followed me, or overcame it with the help of my stratagem, or in which I (tried| to) to deceive You, my Master, and You did not prevail over me for my (bad) deed, while You disliked my

disobedience, but Your knowledge preceded my action in it, so You did not force me, O Lord, into it by compulsion, nor did You oppress me in it in any way

O Arab man, cry and if you cannot cry put yourself into a state of crying. Imam Hossein ^(PBUH) said: This Arab man came back to us one year later and said: O leader of the faithful, my wealth has increased so much that I have no place for my animals and no place to keep my provisions.¹



1. Sahifa Alawiyah Thaniyah 22.

15

Imam Ali's (PBUH) supplication, [to ask for wealth and prosperity].

اللَّهُمَّ صُنْ وَجْهِي بِالْيَسَارِ وَلَا تَبْذُلْ جَاهِي بِالِاقْتَارِ فَاسْتَرْزُقْ
طَالِبِي رِزْقَكَ وَأَسْتَعِظْ شِرَارَ خَلْقِكَ وَأَبْتَلِي بِحَمْدٍ مَنْ
أَعْطَانِي وَأَقْتَتِنْ بِذِمِّ مَنْ مَنَعَنِي وَأَنْتَ مِنْ وَرَاءَ ذَلِكَ كُلِّهِ
وَلِيُّ الْإِعْطَاءِ وَالْمَنْعِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah, protect my face [my dignity] with easiness [wealth in life] and do not disgrace my dignity by being in need, lest I ask sustenance from the seeker of Your sustenance, and lest I seek mercy from the evil of Your creation, and engage myself in praising those who give to me, and be tempted in abusing those who

· do not give to me, [since] Indeed, You are
Mighty over all things.¹



1. Nahjul-Balaghah 347.

★16

Sayyed Ibn Tawus said: There is a supplication from the Leader of the Faithful^(PBUH) that should be worn around one's neck. The Leader of the Faithful ^(PBUH) said: Anyone who's means are straitened and the doors of its attainment are closed, this Supplication should be written on deer skin or another animal skin and should be hung around the neck or should be kept in one's garment, always with and never separating from the person. Allah will increase his wealth and will open a door to his provisions from where he could not have imagined and expand it. This is the supplication:

اللَّهُمَّ لَا طَاقَةَ لِفُلَانٍ بِنِ فُلَانٍ بِالْجُهْدِ وَلَا صَبْرَ لَهُ عَلَى الْبَلَاءِ
وَلَا قُوَّةَ لَهُ عَلَى الْفَقْرِ وَالْفَاقَةِ. اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَلَا تَحْظُرْ عَلَى فُلَانٍ بِنِ فُلَانٍ رِزْقَكَ وَلَا تَقْشُرْ عَلَيْهِ سَعَةَ
مَا عِنْدَكَ وَلَا تَحْرِمْهُ فَضْلَكَ وَلَا تَحْسُمْهُ مِنْ جَزِيلِ قِسْمِكَ
وَلَا تَكِلْهُ إِلَى خَلْقِكَ وَلَا إِلَى نَفْسِهِ فَيَعْجَزَ عَنْهَا وَيَضْعَفَ عَنْ
الْقِيَامِ فِيمَا يُصْلِحُهُ وَيُصْلِحَ مَا قَبْلَهُ بَلْ تَنْفَرِدْ بِلَمِّ شَعْتِهِ
وَتَوَلَّى كِفَايَتِهِ وَانْظُرْ إِلَيْهِ فِي جَمِيعِ أُمُورِهِ إِنَّكَ إِنْ وَكَلْتَهُ إِلَى
خَلْقِكَ لَمْ يَنْفَعُوهُ وَإِنْ أَلْبَأْتَهُ إِلَى أَقْرَبَائِهِ حَرَمُوهُ وَإِنْ أَعْطُوهُ
أَعْطُوهُ قَلِيلًا نَكِدًا وَإِنْ مَنَعُوهُ مَنَعُوهُ كَثِيرًا وَإِنْ بَخَلُوا بَخَلُوا
وَهُمْ لِلْبُخْلِ أَهْلٌ. اللَّهُمَّ أَغْنِ فُلَانًا بِنِ فُلَانٍ مِنْ فَضْلِكَ
وَلَا تُخْلِهِ مِنْهُ فَإِنَّهُ مُضْطَرٌّ إِلَيْكَ فَقِيرٌ إِلَى مَا فِي يَدِكَ وَأَنْتَ غَنِيٌّ
عَنْهُ وَأَنْتَ بِهِ خَيْرٌ عَلِيمٌ «وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ
اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا». «إِنَّ مَعَ الْعُسْرِ يُسْرًا». «وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ
مِنْ حَيْثُ لَا يَحْتَسِبُ»

O Allah, there is neither capability for so-and-so son of so-and-so through effort, nor patience for him in adversity, nor power for him over poverty and need. O Allah, bestow blessings upon Mohammad and the family of Mohammad, and do not restrict so-and-so son of so-and-so from Your sustenance, nor limit his abundance from what is with You, nor deprive him of Your grace, nor determine for him from Your abundant provision, nor entrust him to Your creation or to himself, such that he becomes incapable and weak, unable to fulfill what is good for him and rectify what has passed. Rather, You singularly manage his affairs, take care of his sufficiency, and oversee him in all his matters. If indeed You delegate him to Your creation, they cannot benefit him, and if he turns to his relatives, they will deprive him. If they give him, they give him

reluctantly, and if they withhold from him, they withhold abundantly, and if they are miserly, they are indeed miserly, and they are people inclined to miserliness. O Allah, enrich so-and-so son of so-and-so from Your bounty, and do not exclude him from it, for he is compelled to You, poor in what is in Your hands, while You are rich without need of him, and You are knowledgeable about him. **“And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent. Indeed, with hardship will be ease. Indeed, with hardship will be ease. And whoever fears Allah - He will make for him a way out and provide for him from where he does not expect.”**¹

1. Muhaj al-Dawaat 126.

17

Supplication from Imam Ali (PBUH) for paying off debts. (This is also narrated to be a supplication from the Prophet Jesus (PBUH)).

اللَّهُمَّ يَا فَارِجَ الْهَمِّ وَمُنْقِسَ الْغَمِّ وَمُذْهِبَ الْأَحْزَانِ وَمُجِيبَ
دَعْوَةِ الْمُضْطَرِّينَ يَا رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا أَنْتَ
رَحْمَانِي وَرَحْمَانُ كُلِّ شَيْءٍ فَارْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ
رَحْمَةِ مَنْ سِوَاكَ وَتَقْضِي بِهَا عَنِّي الدَّيْنَ كُلَّهُ .

O Allah, O Reliever of distress, O Dispeller of grief, O You who removes sorrows, O You who responds to the call of the desperate. O Most Merciful of this world and the Hereafter, and the Merciful in both, You are my Merciful One and the Merciful One of all things. So have mercy on me with a mercy

- ː that will suffice me from the mercy of others besides You, and settle all my debts with it.¹



1. Sahifah Alawiyah 63.

18

Imam Ali ^(PBUH) said: I mentioned to the Holy Prophet ^(PBUH&HF) about a debt I had. He said: O Ali, say:

اللَّهُمَّ أَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ.

O Allah, make me rich through Your lawful means, away from Your forbidden, and by Your grace from anyone else.

The Holy Prophet ^(PBUH&HF) then said: Even if you had a debt to the extent of the mountain of Sabir Allah would settle it. (Sabir/Sabr/Saber is a the highest mountain in Yemen).¹



1. Amali Sheikh Saduq 388.

Supplications of Imam Sajjad (PBUH)

19

Supplication for the expansion of sustenance and prosperity narrated by Imam Sajjad (PBUH).

اللَّهُمَّ سَأَلْتُ عِبَادَكَ قَرْضاً مِمَّا تَفَضَّلْتَ بِهِ عَلَيْهِمْ وَضَمِنْتَ لَهُمْ مِنْهُ خَلْفاً وَوَعَدْتَهُمْ عَلَيْهِ وَعِداً حَسَناً فَبَخِلُوا عَنْكَ فَكَيْفَ يَمَنْ هُوَ دُونَكَ إِذَا سَأَلَهُمْ فَالْوَيْلُ لِمَنْ كَانَتْ حَاجَتُهُ إِلَيْهِمْ فَأَعُوذُ بِكَ يَا سَيِّدِي أَنْ تَكِلَنِي إِلَى أَحَدٍ مِنْهُمْ فَإِنَّهُمْ لَوَيَمْلِكُونَ خَزَائِنَ رَحْمَتِكَ لَأَمْسَكُوا خَشْيَةَ الْإِنْفَاقِ بِمَا وَصَفْتَهُمْ: وَكَانَ الْإِنْسَانُ قَتُوراً.

O Allah, you have asked your servants for a loan of what you have favored them with, and you have guaranteed them a return on it and promised them a good promise, so they

were stingy towards You. So how will it be for those who are lower than You when they ask them? Woe to the one whose need is to them. Therefore, I seek refuge in You, O my Master, lest You entrust me to any of them, for if they had control over the treasures of Your mercy, they would hold them back for fear of giving away to others [as charity work], as You have described them: **‘And man is ever niggardly.’**

اللَّهُمَّ اقْذِفْ فِي قُلُوبِ عِبَادِكَ مَحَبَّتِي وَضَمِّنِ السَّمَاوَاتِ
وَالْأَرْضِ رِزْقِي وَالْقِي الرُّعْبَ فِي قُلُوبِ أَعْدَائِكَ مِنِّي وَأَنْسِنِي
بِرَحْمَتِكَ وَأَتِمِّمْ عَلَيَّ نِعَمَتَكَ وَاجْعَلْهَا مَوْصُولَةً بِكَرَامَتِكَ
إِيَّايَ وَأَوْزِعْنِي شُكْرَكَ وَأَوْجِبْ لِي الْمَزِيدَ مِنْ لَدُنْكَ وَلَا تُنْسِنِي
وَلَا تَجْعَلْنِي مِنَ الْغَافِلِينَ أَحِبَّنِي وَحَبَّبْنِي وَحَبَّبْ إِلَيَّ مَا تُحِبُّ مِنْ
الْقَوْلِ وَالْعَمَلِ حَتَّى أَدْخُلَ فِيهِ بِلَذَّةٍ وَأَخْرُجَ مِنْهُ بِنَشَاطٍ وَأَدْعُوكَ
فِيهِ بِنَظَرِكَ مِنِّي إِلَيْهِ لَا أَدْرِكُ بِهِ مَا عِنْدَكَ مِنْ فَضْلِكَ الَّذِي

مَنْنْتَ بِهِ عَلَى أَوْلِيَائِكَ وَأَنَالَ بِهِ طَاعَتَكَ إِنَّكَ قَرِيبٌ مُجِيبٌ.

O Allah, cast into the hearts of Your servants my love, and ensure my sustenance in the heavens and the earth, instill fear in the hearts of my enemies from me, and comfort me with Your mercy. Perfect Your blessings upon me, and make it connected with Your honor towards me. Distribute Your thanks to me [to be thankful to You], and grant me more from Your bounty, and do not make me forgetful, nor among the heedless. Love me, make me beloved, and make beloved to me what You love of speech and action, until I enter it with pleasure and leave it with vigor. I call upon You by Your look upon it through me, so that I may attain through it what You have of Your grace, which You have bestowed upon Your friends (custodians), and through it they achieve Your obedience. Indeed, You are Near, Responsive.

رَبِّ إِنَّكَ عَوَّدْتَنِي عَافِيَتَكَ وَغَذَوْتَنِي بِنِعْمَتِكَ وَتَعَمَّدْتَنِي
بِرَحْمَتِكَ تَغْدُو وَتَرُوحُ بِفَضْلِ ابْتِدَائِكَ لِأَعْرِفُ غَيْرَهَا
وَرَضِيتَ مِنِّي بِمَا أَسَدَيْتَ إِلَيَّ أَنْ أَحْمَدَكَ بِهَا شُكْرًا مِنِّي
عَلَيْهَا فَضَعُفَ شُكْرِي لِقِلَّةِ جُهْدِي فَاْمُنْ عَلَيَّ بِحَمْدِكَ
كَمَا ابْتَدَأْتَنِي بِنِعْمَتِكَ فَبِهَا تَتِمُّ الصَّالِحَاتُ فَلَا تَنْزِعْ مِنِّي
مَا عَوَّدْتَنِي مِنْ رَحْمَتِكَ فَأَكُونُ مِنَ الْقَانِطِينَ فَإِنَّهُ لَا يَقْنُطُ
مِنْ رَحْمَتِكَ إِلَّا الضَّالُّونَ.

O my Lord, You have restored my health, nourished me with Your blessings, and enveloped me with Your mercy which I know of no other. And you are satisfied with me for what you have done to me, so that I may praise you with it out of gratitude on my part for it, and my gratitude has weakened due to the little effort I exert. So bestow upon me Your praise as You initiated me with Your blessings, so through which righteous deeds

are completed. Therefore, do not deprive me of the mercy You have restored upon me, lest I become among the despairing. Indeed, none despairs of Your mercy except the disbelieving.

رَبِّ إِنَّكَ قُلْتَ: وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ وَقَوْلُكَ الْحَقُّ
وَأَتَّبَعْتَ ذَلِكَ مِنْكَ بِالْيَمِينِ لِأَكُونَ مِنَ الْمُوقِنِينَ فَقُلْتَ: فَوَ
رَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ فَعَلِمْتُ
ذَلِكَ عَلِمَ مَنْ لَمْ يَتَنَفَّعْ بِعِلْمِهِ حِينَ أَصْبَحْتُ وَأَمْسَيْتُ وَأَنَا
مُهْتَمٌّ بَعْدَ ضَمَانِكَ لِي وَحَلْفِكَ لِي عَلَيْهِ هَمًّا أَنْسَانِي ذِكْرَكَ
فِي نَهَارِي وَنَفَى عَنِّي التَّوَمَّ فِي لَيْلِي فَصَارَ الْفَقْرُ مُمَثَّلًا بَيْنَ
عَيْنَيَّ وَمَلَاقِلِي أَقُولُ مِنْ أَتَيْنَ وَإِلَى أَتَيْنَ وَكَيْفَ أَحْتَالُ وَمَنْ
لِي وَمَا أَصْنَعُ وَمِنْ أَتَيْنَ أَطْلُبُ وَأَيْنَ أَذْهَبُ وَمَنْ يَعُودُ عَلَيَّ
أَخَافُ شِمَاتَةَ الْأَعْدَاءِ وَأَكْرَهُ حُزْنَ الْأَصْدِقَاءِ فَقَدْ اسْتَحْذَرَ
الشَّيْطَانُ عَلَيَّ إِنْ لَمْ تُدَارِكْنِي مِنْكَ بِرَحْمَةٍ تُلْقِي بِهَا فِي نَفْسِي
الْغِنَى وَأَقْوَى بِهَا عَلَى أَمْرِ الْآخِرَةِ وَالْدُّنْيَا. فَارْضَنِي يَا مَوْلَايَ

بِوَعْدِكَ كَيْ أَوْفِيَ بِعَهْدِكَ وَأَوْسَعَ عَلَيَّ مِنْ رِزْقِكَ وَاجْعَلْنِي
مِنَ الْعَامِلِينَ بِطَاعَتِكَ حَتَّى أَلْقَاكَ سَيِّدِي وَأَنَا مِنَ الْمُتَّقِينَ.

My Lord, You have said: **“And in the heaven is your provision and whatever you are promised.”** And Your word is true, and You followed that from You by a oath [swear], so that I would be among the certain believers. You said: **“So, by the Lord of the heavens and the earth, indeed, it is the Truth - just as [sure as] it is that you are speaking.”** So, I have known that with the knowledge of one who did not benefit from his knowledge when I wake up and when I enter the night, while I am concerned after Your guarantee for me and Your oath to me, a concern that makes me forget Your remembrance during my day, and keeps my sleep away from me during my night, therefore, poverty became apparent between my eyes, and has filled my heart. I

say: from where, and to where, and how do I seek, and who is for me, and what shall I do, and from where do I ask, and where do I go, and who will return to me? I fear the ridicule of enemies and detest the sadness of friends. Satan will indeed take hold of me if You do not protect me with a mercy to cast into my soul richness and strengthen me with it for the affairs of the Hereafter and the world. Please me, O my Master, with your promise so that I may fulfill your covenant, widen upon me of Your sustenance, and make me among those who work in obedience to you until I meet you, my Lord, while I am among the pious ones.

اللَّهُمَّ اغْفِرْ لِي وَأَنْتَ خَيْرُ الْغَافِرِينَ وَارْحَمْنِي وَأَنْتَ خَيْرُ
الرَّاحِمِينَ وَاعْفُ عَنِّي وَأَنْتَ خَيْرُ الْعَافِينَ وَارْزُقْنِي وَأَنْتَ خَيْرُ
الرَّازِقِينَ وَأَفْضَلُ عَلَيَّ وَأَنْتَ خَيْرُ الْمُفْضِلِينَ وَتَوَفَّنِي مُسْلِمًا
وَالْحَقِّنِي بِالصَّالِحِينَ وَلَا تُخْزِنِي يَوْمَ الْقِيَامَةِ يَوْمَ يُبْعَثُونَ يَوْمَ

لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ يَا وَلِيَّ الْمُؤْمِنِينَ.

O Allah, forgive me, for You are the best of forgivers, have mercy on me, for You are the best of the merciful, pardon me, for You are the best of those who pardon, provide for me, for You are the best of providers, favor me, for You are the best of those who show favor, **and make me die as a Muslim and join me with the righteous ones, and do not disgrace me on the Day of Resurrection - the day they will be resurrected, a day when neither wealth nor sons will avail,** O guardian of the believers.

اللَّهُمَّ إِنَّهُ لَا عِلْمَ لِي بِمَوْضِعِ رِزْقِي وَإِنَّمَا أَطْلُبُهُ بِخَطَرَاتٍ تَحْطُرُ عَلَى قَلْبِي فَأَجُولُ فِي طَلَبِهِ فِي الْبُلْدَانِ وَأَنَا مِمَّا أَحَاوِلُ طَالِبٌ كَالْحَيْرَانِ لَا أَدْرِي فِي سَهْلٍ أَوْ فِي جَبَلٍ أَوْ فِي أَرْضٍ أَوْ فِي سَمَاءٍ أَوْ فِي بَحْرٍ أَوْ فِي بَرٍّ وَعَلَى يَدَيَّ مَنْ هُوَ مِنْ قَبْلِ مَنْ وَقَدْ عَلِمْتُ أَنَّ عِلْمَ ذَلِكَ كُلِّهِ عِنْدَكَ وَأَنَّ أَسْبَابَهُ بِيَدِكَ وَأَنْتَ الَّذِي

تَقْسِمُهُ بِطُفِكَ وَتُسَيِّبُهُ بِرَحْمَتِكَ فَاجْعَلْ رِزْقَكَ لِي وَاسِعاً
وَمَطْلَبَهُ سَهْلاً وَمَاخِذَهُ قَرِيباً وَلَا تُعْنِنِي بِطَلَبِ مَا لَمْ تُقَدِّرْ لِي
فِيهِ رِزْقاً فَإِنَّكَ غَنِيٌّ عَنْ عَذَابِي وَأَنَا إِلَى رَحْمَتِكَ فَقِيرٌ فَجُدْ عَلَيَّ
بِفَضْلِكَ يَا مَوْلَايَ إِنَّكَ ذُو فَضْلٍ عَظِيمٍ.

O Allah, indeed, I have no knowledge of where my sustenance is, and I seek it with thoughts that cross my heart, so I roam seeking it in lands, feeling like a lost one, not knowing if it is in a plain, a mountain, on land, in the sky, in the sea, on land or at sea, and in whose hands it is, and from which direction, yet I surely know that all knowledge of that is with You, and its means are in your hands, and You distribute it with Your kindness and cause it with Your mercy. So make Your sustenance to me ample, its pursuit easy, and its source near, and do not make me weak in seeking what you have not destined as sustenance for

me, for You are rich from punishing me, while I am poor to Your mercy, so bestow upon me with your grace, O my Master, for **“indeed, You are the Owner of great grace.”**¹



1. Bihar Al-Anwar 92/298.

20

Supplication of Imam Sajjad (PBUH) when means are straightened.

اللَّهُمَّ إِنَّكَ ابْتَلَيْتَنَا فِي أَرْزَاقِنَا بِسُوءِ الظَّنِّ وَفِي آجَالِنَا بِطُولِ
الْأَمَلِ حَتَّى اتَّمَسْنَا أَرْزَاقَكَ مِنْ عِنْدِ الْمَرْزُوقِينَ وَطَمِعْنَا
بِأَمَالِنَا فِي أَعْمَارِ الْمُعَمَّرِينَ. فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ
لَنَا يَقِيناً صَادِقاً تَكْفِيئاً بِهِ مِنْ مَوْنَةِ الطَّلَبِ وَالْهِمْنَا ثِقَةً
خَالِصَةً تُعْفِينَا بِهَا مِنْ شِدَّةِ النَّصَبِ وَاجْعَلْ مَا صَرَّحْتَ بِهِ
مِنْ عِدَّتِكَ فِي وَحْيِكَ وَأَتَّبَعْتَهُ مِنْ قَسَمِكَ فِي كِتَابِكَ قَاطِعاً
لِاهْتِمَامِنَا بِالرِّزْقِ الَّذِي تَكَفَّلْتَ بِهِ وَحَسْماً لِلِاسْتِغَالِ بِمَا
ضَمِمْتَ الْكِفَايَةَ لَهُ فَقُلْتَ وَقَوْلُكَ الْحَقُّ الْأَصْدَقُ وَأَقْسَمْتَ
وَقَسَمُكَ الْأَبْرُّ الْأَوْفَى: وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ. ثُمَّ
قُلْتَ: فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ).

O Allah, indeed You have tested us in our sustenance with negative assumptions, and in our lifespan with prolonged hope, until we begged Your provisions from the hands of those who are provided (of those who they themselves are needy), and craved in our expectations, the life-spans of the long-lived! Thus, send blessings upon Mohammad and his family, and grant us a true certainty that is sufficient for us from the anxiety of seeking, and inspire us with a pure confidence that will relieve us from the severity of hardship. Make what You have declared of Your promise in Your revelation and You have followed it by Your oath in Your book, cutting off our concern regarding the sustenance You have made Yourself responsible for, and as a resolution to not be preoccupied with what You have ensured sufficiency for. You have said, and Your saying is the Truth, and You have

sworn, and Your oath is the most fulfilling.

“And in the heaven is your provision and whatever you are promised.” Then You stated: **“so by the Lord of Heaven and Earth, it is the Truth just the same as you speak!”**¹



1. Sahifah Sajjadiyah, supplication 29.

21

Supplication of Imam Sajjad (PBUH) for paying off debts.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِي الْعَافِيَةَ مِنْ دَيْنٍ تَخْلُقُ بِهِ
وَجْهِي وَيَحَارِفِيهِ ذَهْنِي وَيَتَشَعَّبُ لَهُ فِكْرِي وَيَطُولُ بِمُمارَسَتِهِ
شُغْلِي وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمِّ الدَّيْنِ وَفِكْرِهِ وَشُغْلِ الدَّيْنِ
وَسَهَرِهِ. فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِزَّنِي مِنْهُ وَأَسْتَجِيرُ بِكَ
يَا رَبِّ مِنْ ذِلَّتِهِ فِي الْحَيَاةِ وَمِنْ تَبَعْتِهِ بَعْدَ الْوَفَاةِ فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَجِرْنِي مِنْهُ بِوُسْعٍ فَاضِلٍ أَوْ كَفَافٍ وَاصِلٍ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْجُبْنِي عَنِ السَّرَفِ وَالْإِزْدِيَادِ
وَقَوِّمْنِي بِالْبَذْلِ وَالْإِقْتِصَادِ وَعَلِّمْنِي حُسْنَ التَّقْدِيرِ وَاقْبِضْنِي
بِلُطْفِكَ عَنِ التَّبَذِيرِ وَأَجِرْ مِنْ أَسْبَابِ الْحَلَالِ أَرْزَاقِي وَوَجِّهْ فِي
أَبْوَابِ الْبِرِّ انْفَاقِي وَازْوِعْنِي مِنَ الْمَالِ مَا يُحْدِثُ لِي مَخِيلَةً

أَوْ تَأْذِيًّا إِلَى بَغْيٍ أَوْ مَا أَتَعَقَّبُ مِنْهُ طُغْيَانًا. اللَّهُمَّ حَبِّبْ إِلَيَّ
صُحْبَةَ الْفُقَرَاءِ وَأَعِنِّي عَلَى صُحْبَتِهِمْ بِمُحْسِنِ الصَّبْرِ وَمَا زَوَّيْتَ
عَنِّي مِنْ مَتَاعِ الدُّنْيَا الْفَانِيَةِ فَادْخِرْهُ لِي فِي خَزَائِنِكَ الْبَاقِيَةِ
وَأَجْعَلْ مَا خَوَّلْتَنِي مِنْ حُطَامِهَا وَعَجَّلْتَ لِي مِنْ مَتَاعِهَا بُلْغَةً
إِلَى حِوَارِكَ وَوُصْلَةً إِلَى قُرْبِكَ وَذَرِيعَةً إِلَى جَنَّتِكَ إِنَّكَ ذُو
الْفَضْلِ الْعَظِيمِ وَأَنْتَ الْجَوَادُ الْكَرِيمُ.

O Allah, bless Mohammad and his Household and release me from a debt which distorts my face (makes me lose my dignity), confuses my mind, disrupts my thinking, and prolongs my occupation with attending to it! And I seek refuge in You, O my Lord, from the worries of debt, its thoughts, from the distraction and sleeplessness caused by debt; So, bless Mohammad and his family, protect me from it, and I seek refuge in You, O Lord, from its humiliation in life and its consequences after death. So bless Mohammad and his Household

and give me sanctuary from it through a bountiful plenty or a continually arriving sufficiency! O Allah, bless Mohammad and his Household prevent me from extravagance and excess, put me on the course of generous spending and moderation, teach me excellent distribution, and gently prevent me from wastefulness, and send me my provisions through lawful means, direct my spending toward the gateways of devotion, and keep away from me wealth that might lead to imagining or committing transgressions or drag me in its heels to rebellion! O Allah, make me love the companionship of the poor and help me be their companion with excellent patience! Whenever You take away from me the goods of this perishing world, store them for me in Your abiding treasures! Make this world's broken pieces which You have conferred upon me and its

goods which You have quickly granted to me a way to reach Your neighborhood, a means of reaching Your vicinity, connecting with You, and a way to Your paradise. Indeed, You are of Immense Grace, and You are the most Generous and The Absolute-Munificent.¹



1. Sahifah Sajjadiyah, supplication 30.

22

Supplication of Imam Sajjad (PBUH) when looking at the wealthy people.

الْحَمْدُ لِلَّهِ رَضِيَ بِحُكْمِ اللَّهِ شَهِدْتُ أَنَّ اللَّهَ قَسَمَ مَعَاشَ
عِبَادِهِ بِالْعَدْلِ وَأَخَذَ عَلَى جَمِيعِ خَلْقِهِ بِالْفَضْلِ. اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَقْتِئِي بِمَا أُعْطِيَتْهُمْ وَلَا تَقْتِئُهُمْ بِمَا
مَنْعْتَنِي فَأَحْسُدَ خَلْقَكَ وَأَغْمَطَ حُكْمَكَ. اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَطَيِّبْ بِقَضَائِكَ نَفْسِي وَوَسِّعْ بِمَوَاقِعِ حُكْمِكَ
صَدْرِي وَهَبْ لِي الثِّقَةَ لِأَقِرَّ مَعَهَا بِأَنَّ قَضَاءَكَ لَمْ يَجْرِ
إِلَّا بِالْخَيْرَةِ وَاجْعَلْ شُكْرِي لَكَ عَلَى مَا زَوَيْتَ عَنِّي أَوْفَرَ مِنْ
شُكْرِي إِيَّاكَ عَلَى مَا خَوَّلْتَنِي وَأَعْصَمَنِي مِنْ أَنْ أَظُنَّ بِذِي
عَدَمٍ خَسَاسَةً أَوْ أَظُنَّ بِصَاحِبِ ثَرَوَةٍ فَضْلاً فَإِنَّ الشَّرِيفَ
مَنْ شَرَفَتْهُ طَاعَتُكَ وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ فَصَلِّ عَلَى

مُحَمَّدٍ وَآلِهِ وَمَتَّعْنَا بِشُرُوءٍ لَا تَنْفَدُ وَأَيَّدْنَا بِعِزٍّ لَا يُفْقَدُ وَاسْرَحْنَا
فِي مُلْكِكَ الْآبَدِ إِنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ تَلِدْ وَلَمْ
تُولَدْ وَلَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ.

Absolute-Praise be to Allah, content with the judgment of Allah, I bear witness that Allah has distributed the livelihood of His servants with justice and has taken over all His creation with grace. O Allah, bless Mohammad and his family, do not test me with what you have given them, and do not test them with what you have deprived me of, lest I envy your creation and resent your judgment. O Allah, bless Mohammad and his family, make me content with Your decrees, expand my heart with acceptance of Your judgment, grant me the confidence to accept that Your decree is nothing but goodness, and make my gratitude to You for what You have concealed from me greater than my gratitude to You for

what You have revealed to me. Protect me from thinking poorly of someone lacking, or thinking highly of someone wealthy, for the noble are those honored by Your obedience, and the mighty are those strengthened by Your worship. So bless Mohammad and his family, let us enjoy an endless abundance, support us with an unending honor, and let us roam freely in the kingdom of everlastingness, for You are the One, the Eternal, the Absolute, who begets not, nor was begotten, and there is none comparable unto You.¹



1. Sahifah Sajjadiyah, supplication 35.

23

The late Majlisi narrates from Imam Sajjad (PBUH) that Imam (PBUH) said: When the first of the month is a Monday, read Sura Waqiah once, the next day twice, the third thrice, and so on until the fourteenth of the month, reading it fourteen times and on each Thursday reading the following Supplication.

For expanding one's sustenance, making easy the difficult tasks and paying off debts, this is a tested and reliable Supplication and it should be hidden from the foolish people.

يَا مَاجِدُ يَا وَاحِدُ يَا جَوَادُ يَا حَلِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا كَرِيمُ
أَسْأَلُكَ تُخَفَّةً مِنْ تُخَفِكَ تَلُمُ بِهَا شَعْيِي وَتَقْضِي بِهَا دَيْنِي
وَتُصْلِحُ بِهَا شَأْنِي بِرَحْمَتِكَ يَا سَيِّدِي. اَللّٰهُمَّ اِنْ كَانَ رِزْقِي فِي

السَّمَاءِ فَأَنْزِلْهُ وَإِنْ كَانَ فِي الْأَرْضِ فَأَخْرِجْهُ وَإِنْ كَانَ بَعِيداً
فَقَرِّبْهُ وَإِنْ كَانَ قَرِيباً فَيَسِّرْهُ وَإِنْ كَانَ قَلِيلاً فَكَثِّرْهُ وَإِنْ
كَانَ كَثِيراً فَبَارِكْ لِي فِيهِ وَأَرْسِلْهُ عَلَى أَيْدِي خِيَارِ خَلْقِكَ
وَلَا تُخَوِّجْنِي إِلَى شِرَارِ خَلْقِكَ وَإِنْ لَمْ يَكُنْ فَكُونْهُ بِكَيْنُونِيَّتِكَ
وَوَحْدَانِيَّتِكَ. اللَّهُمَّ انْقُلْهُ إِلَيَّ حَيْثُ أَكُونُ وَلَا تَنْقُلْنِي إِلَيْهِ
حَيْثُ يَكُونُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. يَا حَيُّ يَا قَيُّوْمُ يَا وَاحِدُ
يَا مَجِيدُ يَا بَرُّ يَا رَحِيمُ يَا غَنِيَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَتَمِّمْ عَلَيْنَا نِعْمَتِكَ وَهَبْنَا كَرَامَتَكَ وَالْبِسْنَا عَافِيَتَكَ.

O Honorable, O Unique, O Generous, O
Forbearing, O Affectionate, O Bestower,
O Magnanimous, I ask you for a gift from
your gifts to comb my hair with it, settle my
debt with it, and rectify my affairs with it,
by Your mercy, O my Master. O Allah, if my
sustenance is in the sky, bring it down, and if
it is in the earth, bring it out, and if it is far,
bring it near, and if it is near, make it easy,
and if it is little, increase it, and if it is much,

bless it for me, and send it to me through the
 best of Your creatures, and do not make me
 in need of the worst of Your creatures, If it is
 little then make it more and if it is more then
 make it fruitful and let it reach me through
 Your good and pious servants and make me
 needless of anything from Your bad servants
 and if this sustenance does not exist, create it
 through Your being and oneness, a creation. O
 Allah, send it to me wherever I may be and
 send me not to it, for You are the powerful over
 everything. O Living, O Self-subsisting, O the
 Single, O the Exalted, O the doer of good, O
 the Compassionate, O the Self-sufficient, send
 blessings upon Mohammad and his House
 hold and complete Your favor upon us and
 through Your kindness let us attain success
 and garb us in the garment of good health.¹

1. Al-Sie'ah-wa- Al-Rizq page 59.

Supplications of Imam Baqir (PBUH)

24

Imam Baqir (PBUH) said to Zaid Shahham: When wanting to ask for wealth and prosperity, after your compulsory prayers go into prostration and recite this supplication:

يَا خَيْرَ الْمَسْئُولِينَ وَيَا خَيْرَ الْمُعْطِينَ ارْزُقْنِي وَارْزُقْ عِيَالِي مِنْ
فَضْلِكَ الْوَاسِعِ فَإِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ .

O the Best of those asked of. O the Best of givers. Bless me and my family with Your widespread bounties because You are the Owner of great favors.¹



1. Al-Kafi 2/551.

25

Moammad Ibn Khalid narrates from Imam Kazim ^(PBUH) that, Imam Baqir ^(PBUH) looked at a man who was reciting this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رِزْقِكَ الْحَلَالِ.

O Allah, I ask You of Your lawful (Halal) sustenance.

Imam ^(PBUH) said: You are asking for the food of the Prophets ^(PBUT). Instead say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقاً حَلَالاً وَاسِعاً طَيِّباً مِنْ رِزْقِكَ.

O Allah, I ask You a sustenance which is abundant, pure, and lawful from Your sustenance.¹

1. Al-Kafi 2/552.

26

Imam Sadiq ^(PBUH) said: My father recited this Supplication:

اللَّهُمَّ الْبِسْنِي الْعَافِيَةَ حَتَّى تَهْنِئَنِي الْمَعِيشَةَ وَارْزُقْنِي مِنْ
فَضْلِكَ مَا تُغْنِينِي بِهِ عَنْ سَائِرِ خَلْقِكَ وَلَا أَشْتَغِلُ عَنْ
طَاعَتِكَ بِبَشَرٍ سِوَاكَ.

O Allah, clothe me in well-being until I am satisfied with my livelihood, and provide me from Your grace that which will make me independent of others among Your creation, and do not let me be preoccupied with the obedience to You by someone else besides You.¹

1. Bihar Al-Anwar 92/351.

27

Supplication of Imam Baqir (PBUH) for thanks-giving when lawful sustenance was received.

الْحَمْدُ لِلَّهِ الَّذِي نَعْمَتُهُ تَغْدُو عَلَيْنَا وَتَرُوحُ وَنَظِلُّ نَهَاراً وَنَبِيتُ فِيهَا لَيْلاً فَنُصْبِحُ فِيهَا بِرَحْمَتِهِ مُسْلِمِينَ وَنُمْسِي فِيهَا بِمَنِّهِ مُؤْمِنِينَ مِنَ الْبَلَوَى مُعَافِينَ الْحَمْدُ لِلَّهِ الْمُنْعِمِ الْمُفْضِلِ الْمُحْسِنِ الْمُجْمِلِ ذِي الْجَلَالِ وَالْإِكْرَامِ ذِي الْفَوَاضِلِ وَالنِّعَمِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْذُلْنَا عِنْدَ شِدَّةٍ وَلَمْ يَفْضَحْنَا عِنْدَ سَرِيرَةٍ وَلَمْ يُسَلِّمْنا بِجَرِيرَةٍ.

Absolute-Praise be to Allah, Whose blessings come to us in the morning and in the evening, and we remain in them day and night. We wake up in them as Muslims by His mercy, and we enter into night in them as believers by His

favor, safe from afflictions. Absolute-Praise be to Allah, the Bestower, the Most Generous, the Most Kind, the Most Beautiful, the Possessor of Majesty and Generosity, the One with virtues and blessings. Absolute-Praise be to Allah, Who does not forsake us during hardship, does not expose us during secret faults, and does not punish us for a crime. ¹



1. Bihar Al-Anwar 90/209.

Supplications of Imam Sadiq (PBUH)

28

Imam Sadiq (PBUH) said: When you want to start your day with a particular goal in mind and have requested Allah for your desires, then after compulsory prayer read a two-unit prayer and after bearing witness and salutations (tashahhud and salams) say:

اللَّهُمَّ إِنِّي غَدَوْتُ أَلْتَمِسُ مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي فَأَرْزُقْنِي
رِزْقًا حَلَالًا طَيِّبًا وَأَعْطِنِي فِيْمَا رَزَقْتَنِي الْعَافِيَةَ.

O Allah, I have come in the morning seeking Your grace as You have commanded me, so grant me lawful and pure sustenance and grant me well-being in what You have provided me.

Read this supplication three times and then read another two-unit prayer and after salutations say three times as follows:

يَحُولُ اللَّهُ وَقُوَّتِهِ غَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ وَلَكِنْ بِحَوْلِكَ يَا
رَبِّ وَقُوَّتِكَ وَأُتِرْتُ إِلَيْكَ مِنَ الْحَوْلِ وَالْقُوَّةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ بَرَكَةَ
هَذَا الْيَوْمِ وَبَرَكَةَ أَهْلِهِ وَأَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ فَضْلِكَ رِزْقًا وَاسِعًا
طَيِّبًا حَلَالًا تَسُوِّقُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ وَأَنَا خَافِضٌ فِي عَافِيَّتِكَ.

By the power of Allah and His strength, I have come in the morning without any power or strength from myself, but by Your power, O Lord, and Your strength. I seek refuge in You from power and strength. O Allah, I ask You for the blessings of this day and the blessings of its people, and I ask You to provide me with abundant, pure, and lawful sustenance that You lead to me by Your power and strength, while I am in Your protection.¹

1. Al-Kafi 3/475.

29

Imam Sadiq^(PBUH) said: One who is in search for his sustenance (and does not put his trust in Allah) is written down as one who errors. His Holiness Daniel ^(PBUH) lived during the reign of a tyrant king who imprisoned him in a well along with wild animals. The animals did not come close to His Holiness Daniel but he was not able to get out of the well. Allah inspired one of his Prophets ^(PBUH&HF) to take food to His Holiness Daniel ^(PBUH). The Prophet asked: ‘Where is Daniel.’ Allah answered: Exit the town and you will find a hyena walking ahead of you. Follow it as it will lead you to Daniel. The hyena led him to His Holiness Daniel

and with a rope and bucket he sent food down for His Holiness Daniel. It was then that His Holiness Daniel recited the following supplication:

الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ وَالْحَمْدُ لِلَّهِ الَّذِي لَا يُخَيِّبُ مَنْ دَعَاهُ. الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْحَمْدُ لِلَّهِ الَّذِي مَنْ وَثِقَ بِهِ لَمْ يَكِلْهُ إِلَى غَيْرِهِ. الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالْإِحْسَانِ إِحْسَانًا وَبِالصَّبْرِ نَجَاءً.

Absolute-Praise be to Allah, Who does not forget those who remember Him, and praise be to Allah, Who does not disappoint those who call upon Him. Absolute-Praise be to Allah, Who is sufficient for those who trust in Him, and Absolute-Praise be to Allah, Who does not leave those who rely on Him to others. Absolute-Praise be to Allah, Who rewards kindness with kindness and patience with salvation.

Imam Sadiq ^(PBUH) then said: Indeed, Allah has decreed that the provisions of the righteous shall be from where they do not expect, and does not accept that his friends be associated with a tyrant government.¹



1. Amali Sheikh Saduq 300.

30

Imam Sadiq ^(PBUH) said: One who recites this Supplication of repentance 400 times each day for two consecutive months, will receive a wealth of treasure.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ
بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ مِنْ جَمِيعِ ظُلْمِي وَجُرْمِي وَإِسْرَافِي
عَلَى نَفْسِي وَأَتُوبُ إِلَيْهِ.

I seek forgiveness from Allah, there is no god but He, the Most Merciful, the Compassionate, the Ever-Living, the Sustainer of all that exists, the Originator of the heavens and the earth, from all my injustices, sins, and excesses against my soul, and I repent to Him.¹

1. Janat Al-Iman 63.

31

A man came to Imam Sadiq^(PBUH) and said: O my Master, I have come to complain to you about a heavy burden of debt and a tyrant king who is doing extreme injustice to me. Imam Sadiq^(PBUH) said: When the night is overcome with darkness, read two-unit prayer. In the first unit read surah Al-Hamd and Ayatul-Kursi and in the second unit read surah Al-Hamd and the last part of surah Al-Hashr (from verse 21 until the end). Then after prayer place the Holy Quran on your head and say:

بِحَقِّ هَذَا الْقُرْآنِ وَبِحَقِّ مَنْ أَرْسَلْتَهُ بِهِ وَبِحَقِّ كُلِّ مُؤْمِنٍ
مَدَحْتَهُ فِيهِ وَبِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدٌ أَعْرِفُ بِحَقِّكَ مِنْكَ

By the right of this Quran, and by the right

of the one you have sent with it, and by the right of every believer you have praised in it, and by Your right over them, while no one knows Your right better than You.

Then say each line ten times:

By You O Allah – Bika Ya Allaho «بِكَ يَا اللَّهُ»

O Mohammad – Ya Mohammado «يَا مُحَمَّدُ»

O Ali - Ya Alio «يَا عَلِيُّ»

O Fatimah- Ya Fatimahtu «يَا فَاطِمَةُ»

O Hassan - Ya Hassano «يَا حَسَنُ»

O Hossein - Ya Hosseino «يَا حُسَيْنُ»

O Ali Ibn Hossein – Ya Ali
Ibnal Hussaini «يَا عَلِيُّ بْنُ الْحُسَيْنِ»

O Mohammad Ibn Ali - Ya Mohammad Ibn
Ali-yin «يَا مُحَمَّدَ بْنَ عَلِيٍّ»

O Ja'far Ibn Mohammad - Ya Ja'far Ibn
Mohammadin «يَا جَعْفَرَ بْنَ مُحَمَّدٍ»

O Musa Ibn Ja'far - Ya Moosa Ibn Ja'farin
«يَا مُوسَى بْنَ جَعْفَرٍ»

«يَا عَلِيُّ بْنَ

مُوسَى

O Mohammad Ibn Ali – Ya Mohammad Ibn

Ali-yin «يَا مُحَمَّدَ بْنَ عَلِيٍّ

O Ali Ibn Mohammad - Ya Ali Ibn
M o h a m m a d i n

«يَا عَلِيَّ بْنَ مُحَمَّدٍ»

O Hassan Ibn Ali – Ya Hassan Ibn Ali-yin

«يَا حَسَنَ بْنَ عَلِيٍّ»

O Hujjah -Ya Hujjatu «يَا الْحُجَّةُ»

Then ask Allah for what you desire.

The narrator says that man left and after some time returned to Imam^(PBUH). His debt was cleared, his problems with the king were solved and he was rich.¹



1. Amali Sheikh Saduq 292.

32

Supplication of Imam Sadiq (PBUH):

اللَّهُمَّ إِنْ كَانَ رِزْقِي فِي السَّمَاءِ فَأَنْزِلْهُ وَإِنْ كَانَ
فِي الْأَرْضِ فَأُظْهِرْهُ وَإِنْ كَانَ بَعِيداً فَقَرِّبْهُ وَإِنْ
كَانَ قَرِيباً فَأَعْطِنِيهِ وَإِنْ كَانَ قَدْ أُعْطِيتْنِيهِ
فَبَارِكْ لِي فِيهِ وَجَنِّبْنِي عَلَيْهِ الْمَعَاصِيَ وَالرَّدَى.

O Allah, if my sustenance is in the heavens, then send it down; and if it is on the earth, then reveal it; and if it is far, then bring it near; and if it is near, then grant it to me; and if you have already granted it to me, then bless me in it and keep me away from disobedience and misguidance.¹

1. Makarim Al-Akhlaq 348.

33

Muawiya Ibn Ammar relates: I asked Imam Sadiq^(PBUH) for a supplication for wealth and prosperity. Imam^(PBUH) taught me a supplication that was better than any supplication I had ever seen for attracting wealth. Imam Sadiq^(PBUH) taught me to say:

اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ الْحَلَالِ الطَّيِّبِ رِزْقاً وَاسِعاً
حَلالاً طَيِّباً بَلَغاً لِلدُّنْيَا وَالْآخِرَةِ صَباً صَباً هَنِئاً مَرِيئاً مِنْ
غَيْرِ كَدٍّ وَلَا مَمْنٍ مِنْ أَحَدٍ خَلَقَكَ إِلَّا سَعَةً مِنْ فَضْلِكَ الْوَاسِعِ
فَإِنَّكَ قُلْتَ: (وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ) فَمِنْ فَضْلِكَ أَسْأَلُ وَمِنْ
عَطِيَّتِكَ أَسْأَلُ وَمِنْ يَدِكَ الْمَلَأَى أَسْأَلُ.

: O Allah, provide me with abundant, lawful, and pure sustenance, plentiful and delightful

for this world and the hereafter, easily and happily, without reproach or harm from any of your creation, as a bounty from your abundant grace. For you have said: “**And ask Allah of His bounty.**” So, of your bounty I ask, and of your gifts I ask, and of the wealth in your hands I ask.¹



1. Al-Kafi 2/550.

34

Supplication of Imam Sadiq ^(PBUH) for sustenance:

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَسْأَلُكَ بِحَقِّ مَنْ حَقُّهُ عَلَيْكَ عَظِيمٌ أَنْ
تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَرْزُقَنِي الْعَمَلَ بِمَا عَلَّمْتَنِي
مِنْ مَعْرِفَةِ حَقِّكَ وَأَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَ مِنْ رِزْقِكَ.

O Allah, O Allah, O Allah, I ask You by the right of those whose right is great upon You, to send blessings upon Mohammad and the family of Mohammad, and to grant me the ability to act according to what You have taught me of Your knowledge, and to bestow upon me that which You have prohibited me of Your sustenance.¹

1. Uddat Al-Daei 276.

35

One of the followers of Imam Sadiq^(PBUH) narrates that Imam^(PBUH) had told him: O so and so, do you not go to work in the morning? Do you not pass the great Masjid of Kufa on the way? I replied: Yes. Imam^(PBUH) said: Perform four-unit prayer there and then recite:

غَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ غَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ وَلَكِنْ
بِحَوْلِكَ يَا رَبِّ وَقُوَّتِكَ أَسْأَلُكَ بَرَكَةَ هَذَا الْيَوْمِ وَبَرَكَةَ أَهْلِهِ
وَأَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ فَضْلِكَ حَلَالًا طَيِّبًا تَسُوقُهُ إِلَيَّ بِحَوْلِكَ
وَقُوَّتِكَ وَأَنَا خَافِضٌ فِي عَافِيَّتِكَ.

I have come in the morning by the power of Allah and His strength, without any power and strength of my own, but by Your power,

O Lord, and Your strength. I ask for the blessings of this day and the blessings of its people, and I ask You to provide me with lawful and pure sustenance that You guide to me by Your power and strength, while I am in Your protection.¹



1. Al-Kafi 3/475.

36

Masa'ada Ibn Sadaqa said: I heard from Imam Sadiq^(PBUH) an instruction to one of the traders in the bazaar of Kufa, when asking for prosperity and wealth from Allah. They would write it down. Imam ^(PBUH) said: Read a two-unit prayer whenever you like and then recite this Supplication three times:

تَوَجَّهْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ بِلَا حَوْلَ مِنِّي وَلَا قُوَّةَ وَلَكِنْ بِحَوْلِكَ
يَا رَبِّ وَقُوَّتِكَ أَزِيدُكَ أَيْدِيَّ مِنَ الْحَوْلِ وَالْقُوَّةِ إِلَّا مَا قَوَّيْتَنِي. اللَّهُمَّ
إِنِّي أَسْأَلُكَ بَرَكَاتَ هَذَا الْيَوْمِ وَأَسْأَلُكَ بَرَكَاتَ أَهْلِهِ وَأَسْأَلُكَ أَنْ
تَرْزُقَنِي مِنْ فَضْلِكَ رِزْقاً وَاسِعاً حَلالاً طَيِّباً مُبَارَكاً تَسُوقُهُ إِلَيَّ
فِي عَافِيَةٍ بِحَوْلِكَ وَقُوَّتِكَ وَأَنَا خَافِضٌ فِي عَافِيَةٍ .

I turned my attention to Allah's power and strength without any power or strength from me, but by Your power, O Lord, and Your strength. There is no power except with what You have empowered me. O Allah, I ask You for the blessings of this day, and I ask You for the blessings of its people, and I ask You to grant me abundant, lawful, pure, and blessed sustenance that You guide to me in well-being by Your power and strength, while I am descending in well-being (healthy).¹



1. Bihar Al-Anwar 92/293.

37

Imam Sadiq ^(PBUH) said to one of his followers and friends: Whenever you want to go to your place of work, first start by going to the Masjid and performing a two-unit prayer and then say:

عَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ وَغَدَوْتُ بِلَا حَوْلَ مِنِّي وَلَا قُوَّةَ بَلْ
بِحَوْلِكَ وَقُوَّتِكَ يَا رَبِّ. اللَّهُمَّ إِنِّي عَبْدُكَ الْتَمِسُ مِنْ فَضْلِكَ
كَمَا أَمَرْتَنِي فَيَسِّرْ لِي ذَلِكَ وَأَنَا خَافِضٌ فِي عَافِيَتِكَ.

I have come in the morning by the power of Allah and His strength, without any power or strength of my own, but by Your strength and power, O Lord. O Allah, I am indeed Your servant, seeking from Your grace as You have commanded me, so make it easy for me, while I am in Your protection.¹

1. Al-Kafi 3/474.

38

Abu Basheer said: I said to Imam Sadiq ^(PBUH) that my sustenance has been delayed and it is coming very slowly. Imam ^(PBUH) got upset and told me to say:

اللَّهُمَّ إِنَّكَ تَكْفَلْتُ بِرِزْقِي وَرِزْقِ كُلِّ دَابَّةٍ يَا خَيْرَ مَدْعُوٍّ يَا
خَيْرَ مَنْ أُعْطِيَ وَيَا خَيْرَ مَنْ سُئِلَ وَيَا أَفْضَلَ مُرْتَجًى أَفْعَلْ لِي
كَذَا وَكَذَا.

O Allah, indeed You have taken charge of my sustenance and the sustenance of every living creature. O Best of those who are called upon, O Best of those who provide, O Best of those who are asked, O Best of those who are hoped for, do such and such for me...¹

1. Al-Kafi 2/551.

39

Imam Sadiq ^(PBUH) said: One who is hungry in need of food should perform ablution [wudhu] and perform a two-unit prayer and then say:

يَا رَبِّ إِنِّي جَائِعٌ فَأَطْعِمْنِي.

O Lord, indeed, I am hungry, so feed me. ¹



1. Al-Kafi 3/475.

40

Abu Baseer said: I requested Imam Sadiq ^(PBUH) for a supplication for wealth and prosperity. Imam Sadiq ^(PBUH) then taught me a supplication that whenever I recite it, I become free of need. Imam ^(PBUH) said: after night prayer, recite this supplication in a state of prostration:

يَا خَيْرَ مَدْعُوٍّ وَيَا خَيْرَ مَسْئُولٍ وَيَا أَوْسَعَ مَنْ أَعْطَى وَيَا خَيْرَ
مُرْتَجَى ارْزُقْنِي وَأَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ وَسَبِّحْ لِي رِزْقاً مِنْ قَبْلِكَ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Best of those who are called upon, O Best of those who are asked, O Most Generous of those who give, O Best of those who are hoped for, provide for me and expand for me from Your sustenance, and make easy for

: me to seek it from You. Indeed, You are very powerful over all things. ¹



1. Al-Kafi 2/551.

41

Imam Sadiq ^(PBUH) had said: Do not give up performing the recommended two-unit prayer after Esha prayer because it increases one's sustenance. In the first unit recite surah Al-Hamd and Ayatul-Kursi and surah Kafiroon and in the second unit surah Al-Hamd and 13 times surah Towheed. After prayer raise your hands and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَا تَرَاهُ الْعُيُونُ وَلَا تَخْلُطُهُ الظُّنُونُ
وَلَا يَصِفُهُ الْوَاصِفُونَ يَا مَنْ لَا تُغَيِّرُهُ الدُّهُورُ وَلَا تُبْلِيهِ الْأَزْمَنَةُ
وَلَا تُحِيلُهُ الْأُمُورُ يَا مَنْ لَا يَذُوقُ الْمَوْتَ وَلَا يَخَافُ الْفَوْتَ يَا مَنْ
لَا تُضِرُّهُ الذُّنُوبُ وَلَا تَنْقُصُهُ الْمَغْفِرَةُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ
لِي مَا لَا يَنْقُصُكَ وَاعْفِرْ لِي مَا لَا يَضُرُّكَ وَافْعَلْ بِي كَذَا وَكَذَا.

O Allah, Indeed I ask You, O One whom the eyes cannot see, whom suspicions cannot reach, and whom describers cannot describe, O One whom eras cannot change, whom times cannot affect, and whom affairs cannot divert. O One who does not taste death, who does not fear loss, whom sins do not harm, and whom forgiveness does not diminish. Send blessings upon Mohammad and his family, and grant me what does not decrease You, forgive me what does not harm You, and deal with me in such and such a way...

Then ask for your needs. Imam ^(PBUH) added that whoever performs this prayer, Allah will make for him a house in the heavens.¹



1. Falah Al-Sa'il 258.

42

Obayd Ibn Zurarah said: I was beside Imam Sadiq ^(PBUH) when a man from among his Shias came and complained of poverty, saying his traveling to the cities in search of his sustenance has made his situation worse. Imam Sadiq ^(PBUH) said: Having performed Esha prayer, recite this supplication with calmness:

اللَّهُمَّ إِنَّهُ لَيْسَ لِي عِلْمٌ بِمَوْضِعِ رِزْقِي وَإِنَّمَا أَطْلُبُهُ بِخَطَرَاتٍ
تَخْطُرُ عَلَى قَلْبِي فَأَجُولُ فِي طَلَبِهِ الْبُلْدَانَ فَأَنَا فِيْمَا أَنَا طَالِبٌ
كَالْحَيْرَانِ لَا أَدْرِي أَيْ فِي سَهْلٍ هُوَ أَمْ فِي جَبَلٍ أَمْ فِي أَرْضٍ أَمْ
فِي سَمَاءٍ أَمْ فِي بَرٍّ أَمْ فِي بَحْرٍ وَعَلَى يَدَيَّ مَنْ وَمِنْ قَبْلِ مَنْ؟
وَقَدْ عَلِمْتُ أَنَّ عِلْمَهُ عِنْدَكَ وَأَسْبَابُهُ بِيَدِكَ وَأَنْتَ تَقْسِمُهُ
بِلُطْفِكَ وَتُسَبِّبُهُ بِرَحْمَتِكَ . اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَأَجْعَلْ يَا رَبِّ رِزْقَكَ لِي وَاسِعاً وَمَطْلَبَهُ سَهْلاً وَمَأْخَذَهُ قَرِيباً
وَلَا تُعَنِّتْنِي بِطَلَبِ مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقاً فَإِنَّكَ غَنِيٌّ عَنْ
عَذَابِي وَأَنَا فَقِيرٌ إِلَى رَحْمَتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَجُدْ عَلَى عَبْدِكَ بِفَضْلِكَ إِنَّكَ ذُو فَضْلٍ عَظِيمٍ.

O Allah, indeed, I have no knowledge of where my sustenance is, and I seek it with thoughts that cross my heart, so I roam seeking it in lands, feeling like a lost one, not knowing if it is in a plain, a mountain, on land, in the sky, in the sea, on land or at sea, and in whose hands it is, and from which direction, yet I surely know that all knowledge of that is with You, and its means are in your hands, and You distribute it with Your kindness and cause it with Your mercy. O Allah, bless Mohammad and his household and make Your sustenance to me ample, its pursuit easy, and its source near, and do not

make me weak in seeking what you have not destined as sustenance for me, for You are rich from punishing me, while I am poor to Your mercy, so bestow upon me with your grace, O my Master, for **“indeed, You are the Owner of great grace.”**

Obayd Ibn Zurarah said: it was not long before my poverty was removed and my sustenance increased.¹



1. Falah Al-Sa'il 256.

43

A man came to Imam Sadiq ^(PBUH) and complained of poverty and little money for business after having a large amount of money for business in the past. Now whatever work he tries his hand at, life becomes more difficult. Imam ^(PBUH) said: Go to the grave of the Prophet ^(PBUH&HF) and perform two-unit prayer between the Prophet's pulpit and grave (the place of prayer of the Holy Prophet ^(PBUH&HF)) and then say 100 times:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ وَقُدْرَتِكَ وَبِعِزَّتِكَ وَمَا أَحَاطَ بِهِ
عِلْمُكَ أَنْ تُيَسِّرَ لِي مِنَ التِّجَارَةِ أَوْسَعَهَا رِزْقاً وَأَعَمَّهَا فَضْلاً
وَحَيْرَهَا عَاقِبَةً.

O Allah, I ask You by Your power, Your strength, Your honor, and what Your knowledge encompasses, to make trade easy for me, the most abundant in sustenance, the most encompassing in favor, and the best in outcome and end.

That man said I carried out the Imams instructions after which all my works became fruitful.¹



1. Wasa'il Al-Shi'a 8/122.

44

Imam Sadiq ^(PBUH) said to one of his friends: O so and so! Do you not go in search of sustenance each morning? Do you not go to the great Mosque of Kufa? The man replied: Yes. Imam ^(PBUH) said: Perform two-unit prayer there and say:

إِلٰهِي إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ
الْأَشْيَاءِ إِلَيْكَ لَمْ أَتَّخِذْ لَكَ وَلَدًا وَلَمْ أَدْعُ لَكَ شَرِيكَاً وَقَدْ
عَصَيْتُكَ فِي أَشْيَاءَ كَثِيرَةٍ عَلَى غَيْرِ وَجْهِ الْمُكَابَرَةِ لَكَ وَلَا
الِاسْتِكْبَارِ عَنْ عِبَادَتِكَ وَلَا الْجُحُودِ لِرُبُوبِيَّتِكَ وَلَا الْخُرُوجِ
عَنِ الْعُبُودِيَّةِ لَكَ وَلَكِنْ اتَّبَعْتُ هَوَايَ وَأَزَلَّنِي الشَّيْطَانُ
بَعْدَ الْحُجَّةِ وَالْبَيَانِ فَإِنْ تُعَذِّبْنِي فَيَذْنُوبِي غَيْرُ ظَالِمٍ أَنْتَ
لِي وَإِنْ تَعْفُ عَنِّي وَتَرْحَمْنِي فَبِحُجُودِكَ وَكَرَمِكَ يَا كَرِيمُ.

My God, if I have disobeyed You, then I have obeyed You in the most beloved of things to You. I have not attributed a child for You, nor have I associated partners with You. I have disobeyed You in many things without arrogance towards You, nor as disobedient in worshiping You, nor denial of Your Lordship, nor departure from servitude to You. But I followed my desires, and Satan led me astray after the evidence and clarification. If You punish me, it is not unjust for my sins, You are not unjust to me. And if You forgive me and have mercy on me, it is by Your generosity and nobility, O Magnanimous One.

And also say:

عَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ عَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ وَلَكِنْ
بِحَوْلِ اللَّهِ وَقُوَّتِهِ يَا رَبِّ أَسْأَلُكَ بَرَكَתَ هَذَا الْبَيْتِ وَبَرَكَתَ أَهْلِهِ
وَأَسْأَلُكَ أَنْ تَرْزُقَنِي رِزْقًا حَلَالًا طَيِّبًا تَسْوِقُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ
وَأَنَا خَافِضٌ فِي عَافِيَّتِكَ.

I have come in the morning by the power of Allah and His strength, without any power or strength of my own, but by Your power, O Lord, and Your strength. I ask for the blessings of this day and the blessings of its people, and I ask You to provide me with lawful and pure sustenance that You guide to me by Your power and strength, while I am in Your protection.¹



1. Bihar Al-Anwar 97/414.

45

Imam Sadiq ^(PBUH) said one who says:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ
وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبَّرَهُ تَكْبِيرًا.

There is no strength and power except with Allah, the Most High, the Most Great. I put my trust in the Ever-Living, the One who never dies and **“absolute praise be to Allah, who has neither begotten a son nor has a partner in His kingdom; nor has He need of any one to protect Him from ignominy. So extol Him by extolling His majesty”**.¹

1. Bihar Al-Anwar 92/19.

46

Ibn Tayyar said: I said to Imam Jafar Sadiq (PBUH) that I was wealthy but have become poor. Imam (PBUH) said: Do you have a store in the bazaar? I said: Yes, but I have abandoned it. Imam (PBUH) said: When you return to Kufa sweep your store and sit in it and when you want to leave the bazaar read two or four rakat salat and say:

تَوَجَّهْتُ بِلاَ حَوْلٍ مِنِّي وَلَا قُوَّةَ وَلَكِنْ بِحَوْلِكَ وَقُوَّتِكَ أَبْرَأُ إِلَيْكَ
مِنَ الْحَوْلِ وَالْقُوَّةِ إِلَّا بِكَ فَأَنْتَ حَوْلِي وَمِنْكَ قُوَّتِي. اللَّهُمَّ
فَارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ رِزْقاً كَثِيراً طَيِّباً وَأَنَا خَافِضٌ فِي
عَافِيَتِكَ فَإِنَّهُ لَا يَمْلِكُهَا أَحَدٌ غَيْرُكَ.

I turn my attention to You without any strength and power of my own, but with Your strength

and power. I disassociate from need of any power and strength except Yours, for You are my power and from You I find my strength. O Allah, provide for me from Your abundant grace a sustenance which is plentiful, pure, and let it reach me while I am still in good health, for surely no one owns that but You.

Ibn Tayyar said: I did as I was instructed and then wanted to leave when suddenly I feared that the government authorities might come and ask for tax and I had no money to give. Just then a trader came to my store with goods and merchandise and asked if I would rent out half of my house to him. I agreed and he rented half my house but paid me equal to the value of the whole house.¹

1. Al-Kafi 3/474.

47

Abdullah Ibn Fadhl Hashimi said: I said to Imam Sadiq ^(PBUH) that I have the responsibility of a large debt and I am a family man and do not have the strength to go for Hajj. Teach me a supplication that I can call out to Allah with. Imam Sadiq ^(PBUH) said: After every obligatory prayer say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَقْضِ عَنِّي دَيْنَ الدُّنْيَا
وَدَيْنَ الْآخِرَةِ .

O Allah send blessings upon Mohammad and the Household of Mohammad and settle my debts of this world and the hereafter.

I asked: I know what my worldly debt is but

what is my debt of my hereafter? Imam ^(PBUH)
said: The debt of the next world is Hajj.¹



1. Bihar Al-Anwar 92/301.

48

Muyassar Ibn Abdul-Aziz said: I was with Imam Sadiq ^(PBUH) when one of his followers entered and said: May I be your sacrifice. I am poor and in need. Imam ^(PBUH) said: Wait till Wednesday and fast on that day. Then continue it on Thursdays and Friday so that it becomes three consecutive days of fasting. On Friday afternoon go to your roof top or a desert where no one can see you and read the Ziarat of the Holy Prophet ^(PBUH&HF) and a two-unit prayer for him. Then while sitting on the ground just as you do during prayers, facing qibla, hold your right hand over your left and say:

اللَّهُمَّ أَنْتَ أَنْتَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ وَخَابَتِ الْأُمَالُ إِلَّا فِيكَ
يَا ثِقَةَ مَنْ لَا ثِقَةَ لَهُ لَا ثِقَةَ لِي غَيْرُكَ اجْعَلْ لِي مِنْ أَمْرِي فَرَجاً
وَمَخْرَجاً وَارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَمِنْ حَيْثُ لَا أَحْتَسِبُ .

O Allah, you are the only hope when all hopes are detached except from You, and all aspirations are disappointed except in You. O the Trust of the one who has no other to trust in except You, there is no trust for me except in You. Grant me relief and a way out from my affairs, and provide for me from where I expect, and from where I do not anticipate.

Then go into prostration and say:

يَا مُعِيتُ اجْعَلْ لِي رِزْقاً مِنْ فَضْلِكَ .

O Helper, grant me sustenance from Your grace.

You will not enter into Saturday but having received new sustenance.¹

1. Misbah Al-Mutahajjid 329.

49

Walid Ibn Sabih said: I complained to Imam Sadiq ^(PBUH) about debts I owed to me by some people. Imam ^(PBUH) said say:

اللَّهُمَّ لِحَظَّةٍ مِنْ لَحَظَاتِكَ تَيْسِّرْ عَلَيَّ غُرْمَائِي بِهَا الْقَضَاءُ
وَتَيْسِّرْ لِي بِهَا الْإِقْتِضَاءَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah, a moment from Your moments by which You make it easy for me my debts be paid [by the people] and facilitate for me the fulfillment through it, **for indeed, You are Powerful over all things.**¹



1. Al-Kafi 2/554.

50

Abdullah Ibn Sanan said: I once informed Imam Sadiq ^(PBUH) about my state of affairs: Imam ^(PBUH) said: Should I teach you a supplication that whenever you read it, Allah will take care of your debts and make you happy and pleased. I said: I am badly in need of that. Imama Sadiq ^(PBUH) said: after morning prayer say:

تَوَكَّلْتُ عَلَى الْحَيِّ الْقَيُّومِ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ
يَتَّخِذْ وَلِداً وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ
مِنَ الذَّلِيلِ وَكَبَّرَهُ تَكْبِيرًا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُؤْسِ وَالْفَقْرِ
وَمِنْ غَلَبَةِ الدَّيْنِ وَالسَّقَمِ وَأَسْأَلُكَ أَنْ تُعِينَنِي عَلَى أَدَاءِ حَقِّكَ
إِلَيْكَ وَإِلَى النَّاسِ.

I rely on the Ever-Living, the Sustainer of [all] existence, **“who never dies. And Absolute-Praise be to Allah, who has not taken a son and has no partner in [His] dominion, nor [does He need] a protector out of weakness. Glorify Him with great glorification.”** O Allah, I seek refuge in You from the torment of the grave, from poverty, from the domination of debt, and from illness. I ask You to help me fulfill Your rights towards You and towards people.¹



1. Bihar Al-Anwar 92/302.

Supplications of Imam Kazim (PBUH)

51

It has been narrated that a man complained to Imam Kazim (PBUH) regarding a debt he was responsible for. Imam (PBUH) told him: Read lots of salat (and gave him some other instructions) and said, whenever you fall into debt say:

اللَّهُمَّ أَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَنْ فَضْلِ
مَنْ سِوَاكَ.

O Allah, make me rich through Your lawful means, away from Your forbidden, and by Your grace from anyone else

For we have heard the Holy Prophet (PBUH&HF) say that even if one has a debt the size of

mount Sayd, Allah will settle it. (Mount Sayd is a mountain in Yemen that is unmatched). It has also been said that one should do lots of repentance and recite surah Al-Qadr.¹



1. Bihar Al-Anwar 92/301.

52

Hilqam Ibn Abi Hilqam said: I went to Imam Kazim ^(PBUH) and said: May I be your sacrifice. Teach me an all-encompassing short supplication for this world and the hereafter. Imam ^(PBUH) said: After morning prayers till the sun rises say:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَسْأَلُهُ مِنْ فَضْلِهِ .

Glory be to Allah and praise be to Him. I seek forgiveness from Allah and ask Him for His grace.

Hilqam said: My situation was worse than every member of my family. Then suddenly I received an inheritance from a man I did not know I was related to and now my state is

better than any member of my family. This was only possible due to that supplication taught to me by that pure servant of Allah Musa Ibn Jaffar ^(PBUH).¹



1. Makarim Al-Akhlaq 283.

53

Supplication from Imam Kazim (PBUH) for one's sustenance.

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَسْأَلُكَ بِحَقِّ مَنْ حَقُّهُ عَلَيْكَ عَظِيمٌ أَنْ
تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَرْزُقَنِي الْعَمَلَ بِمَا عَلَّمْتَنِي
مِنْ مَعْرِفَةِ حَقِّكَ وَأَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَ مِنْ رِزْقِكَ.

O Allah, O Allah, O Allah, I ask You by the right of those whose right is great upon You, to send blessings upon Mohammad and the family of Mohammad, and to grant me the ability to act according to what You have taught me of Your knowledge, and to bestow upon me that which You have prohibited me of Your sustenance. ¹

1. Al-Kafi 2/553.

54

Musa Ibn Baqir said: Imam Kazim (PBUH) wrote this Supplication for me:

اللَّهُمَّ ارْزُدْ إِلَى جَمِيعِ خَلْقِكَ مَطَالِمَهُمُ الَّتِي قَبْلِي صَغِيرَهَا
وَكَبِيرَهَا فِي يُسْرِ مِنْكَ وَعَافِيَةٍ وَمَا لَمْ تَبْلُغْهُ قُوَّتِي وَلَمْ تَسْعُهُ
ذَاتُ يَدَيَّ وَلَمْ يَقَوْ عَلَ بَدَنِي وَتَقْيِنِي وَنَفْسِي فَأَدِّهِ عَنِّي مِنْ
جَزِيلِ مَا عِنْدَكَ مِنْ فَضْلِكَ ثُمَّ لَا تَخْلُفْ عَلَيَّ مِنْهُ شَيْئاً
تَقْضِيهِ مِنْ حَسَنَاتِي يَا أَرْحَمَ الرَّاحِمِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ الدِّينَ
كَمَا شُرِعَ وَأَنَّ الْإِسْلَامَ كَمَا وُصِفَ وَأَنَّ الْكِتَابَ كَمَا
أُنْزِلَ وَأَنَّ الْقَوْلَ كَمَا حَدَّثَ وَأَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ذَكَرَ
اللَّهُ مُحَمَّدًا وَأَهْلَ بَيْتِهِ بِخَيْرٍ وَحَيَّا مُحَمَّدًا وَأَهْلَ بَيْتِهِ بِالسَّلَامِ.

O Allah, return to all your creatures their rights that are upon me, both the small and

the large, in a way that is easy and beneficial for me, beyond my strength, beyond the reach of my hands, beyond the power of my body, my certainty, and my soul. Remove from me, in abundance, what You have of Your grace, then do not leave me anything of it that you decide from my good deeds. O Most Merciful of the merciful. I bear witness that there is no god but Allah alone, without partner, and I bear witness that Mohammad is His servant and messenger, that the religion as legislated, Islam as described, the Book as revealed, the saying as narrated, and that Allah is the Clear Truth, mentioning Allah, Mohammad, and his family with the best mention, and greeting Mohammad and his family with peace.¹



1. Al-Kafi 2/555.

55

It is narrated from Hossein Ibn Khalid the he said: I fell into a 300,000 dinar or dirham debt in Baghdad at a time I was already in debt for 400,000. Those who owed me money would not pay me back so that I could settle my debts. The time for Hajj arrived and I tried to quietly leave Baghdad to go and see Imam Musa Al-Kazim ^(PBUH), but was not successful. So, I wrote to Imam Kazim ^(PBUH) explaining my situation. Imam ^(PBUH) wrote back on the side of my letter: After every obligatory prayer, recite this supplication three times:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَرْحَمَنِي
بِلا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا
أَنْتَ أَنْ تَرْضَى [تَرْضَى] عَنِّي بِلا إِلَهَ إِلَّا أَنْتَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ

يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَغْفِرَ لِي بِلَا إِلَهَ إِلَّا أَنْتَ.

O Allah, surely, I ask You, there is no god but You, by the right of there is no god but You, to have mercy on me, there is no god but You. O Allah, surely, I ask You, there is no god but You, by the right of there is no god but You, to be pleased with me [to make others pleased from me], there is no god but You. O Allah, surely, I ask You, there is no god but You, by the right of there is no god but You, to forgive me, there is no god but You.

Imam ^(PBUH) added: Your wishes will be answered by Allah. Hossein said: I recited this supplication regularly and I swear by Allah that in less than four months I paid off all my debts, collected what was owed to me and had 100,000 dirhams remaining for myself.¹

1. Makarim Al-Akhlaq 347.

56

Supplication of Imam Kazim (PBUH) for paying off debts:

اَللّٰهُمَّ يَا فَارِجَ الْهَمِّ وَيَا كَاشِفَ الْغَمِّ وَمُجِيبَ الْمُضْطَرِّ يَا
رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ تَرْحَمُنَا فَارْحَمْنَا بِرَحْمَةٍ تُغْنِينَا
بِهَا عَنْ رَحْمَةٍ مِّنْ سِوَاكَ. اَللّٰهُمَّ اقْضِ عَنِّي الدَّيْنَ وَأَعْنِنِي
مِنَ الْفَقْرِ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ «وَلَقَدْ صَرَفْنَا فِي
هَذَا الْقُرْآنِ لِيَذْكُرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا». إِلَهِي أَنْتَ
الَّذِي قُلْتَ: «قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ
كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا» فَيَا مَنْ يَمْلِكُ كَشْفَ
الضَّرِّ عَنَّا وَتَحْوِيلَهُ إِكْشِفْ مَا بِي .

O Allah, the Reliever of worries and the
Remover of grief, the Responder to the
desperate. O Most Merciful of the world

and the hereafter, You only have mercy on us, so have mercy on us with a mercy that will suffice us from the mercy of anyone but You. O Allah, settle my debts and free me from poverty, for there is no power except with Allah, the Most High, the Almighty. **“And We have certainly diversified in this Quran for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.”** My God, You are the one who said: **“Say, “Call upon those you claim [as deities] besides Him, for they do not possess the [ability for] removal of adversity from you, nor [for its] transfer.”** So, O the One who has the power to remove adversity from us and to transfer it, remove what is afflicting me.”¹

1. Alkalamal Tayaba 28.

Supplications of Imam Redha ^(PBUH)

✦ 57

Ahmad Ibn Mohammad Ibn Abi Nasr said: I said to Imam Redha ^(PBUH): May I be your sacrifice! Pray to Allah for me, that halal wealth becomes my share. Imam ^(PBUH) said: Do you know what halal wealth is? I said: That which is attained through halal means. Imam Redha ^(PBUH) said that Ali ibn Hossein [Imam Sajjad], peace be upon them, used to say: “Halal is the food [sustenance] of the Chosen ones.” Then said: Instead Say:

أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ.

[O Allah] I ask You for plentiful sustenance.¹

1. Wasa'il Al-Shi'a 7/122.

58

Imam Redha (PBUH) recited this Supplication:

يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ يَا مَنْ لِكُلِّ مَسْأَلَةٍ مِنْكَ سَمْعٌ
حَاضِرٌ وَجَوَابٌ عَتِيدٌ وَلِكُلِّ صَامِتٍ مِنْكَ عِلْمٌ بَاطِنٌ مُحِيطٌ
أَسْأَلُكَ بِمَوَاعِيدِكَ الصَّادِقَةِ وَأَيَادِيكَ الْفَاضِلَةِ وَرَحْمَتِكَ
الْوَاسِعَةِ وَسُلْطَانِكَ الْقَاهِرِ وَمُلْكِكَ الدَّائِمِ وَكَلِمَاتِكَ
التَّامَّاتِ يَا مَنْ لَا تَنْفَعُهُ طَاعَةُ الْمُطِيعِينَ وَلَا تَضُرُّهُ مَعْصِيَةُ
الْعَاصِينَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنِي وَأَعْطِنِي فِيمَا
تَرَزُقُنِي الْعَافِيَةَ مِنْ فَضْلِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

O You Who possesses the needs of those who ask, O You in Whom every question has a present hearing and a ready answer, and for every silent one, there is a hidden knowledge and encompassing awareness from You. I ask

You by Your true promises, Your noble means,
 Your vast mercy, Your prevailing authority,
 Your everlasting dominion, and Your perfect
 words, O You whom the obedience of the
 obedient does not benefit, and the disobedience
 of the disobedient does not harm. Bless
 Mohammad and the family of Mohammad,
 and grant me sustenance and give me in what
 You granted me, well-being by Your grace, O
 Most Merciful of the merciful.¹



1. Bihar Al-Anwar 83/58.

Supplications of Imam Jawad (PBUH)

59

It has been narrated by Imam Jawad (PBUH) that a man came to Imam Redha (PBUH) and said: O son of the Prophet of Allah. I have many children and a large debt has put me into difficulty. Teach me a supplication that I can read so that I am blessed with provisions. Imam Redha (PBUH) said: O servant of Allah perform a perfect ablution (wudhu) and then read a two-unit prayer with full concentration and then say:

يَا مَاجِدُ يَا كَرِيمُ يَا وَاحِدُ يَا كَرِيمُ أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ
نَبِيِّكَ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي أَتَوَجَّهُ بِكَ إِلَى

اللَّهُ رَبِّكَ وَرَبِّ كُلِّ شَيْءٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ
بَيْتِهِ وَأَسْأَلُكَ نَفْحَةً مِنْ نَفْحَاتِكَ وَفَتْحاً يَسِيراً وَرِزْقاً وَاسِعاً
أَلِّمُ بِهِ شَعْيِي وَأَقْضِي بِهِ دَيْنِي وَأَسْتَعِينُ بِهِ عَلَى عِيَالِي.

O Glorious, O One [Unique], O Generous, I turn to You through Your Prophet Mohammad, the Prophet of Mercy. O Mohammad, O Messenger of Allah, I turn by you (with your intercession) to Allah, your Lord and the Lord of all things, to send blessings upon Mohammad and his Household. And I ask You for a breath of Your breaths, and an easy victory, and abundant provision, which I will use to settle my debts and seek help for my family.¹



1. Tahdheeb Al-Ahkam 3/311.

60

Ismael Ibn Sahl said: I wrote a letter to Imam Jawad (PBUH) regarding a large debt I was responsible for. In response His Holiness Imam (PBUH) wrote:

أَكْثِرْ مِنَ الْإِسْتِغْفَارِ وَرَطِّبْ لِسَانَكَ بِقِرَاءَةِ إِنَّا أَنْزَلْنَاهُ.

Increase in seeking forgiveness and moisten your tongue by reciting **“Indeed, We have sent it down...”** [Surah Al-Qadr].¹



1. Wasa'il Al-Shi'a 17/463.

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