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

In the Name of Allah, the All-beneficent, the All-merciful.

"Allah bears witness that there is no god but He,
and (so do) the angels and those possessed of knowledge,
maintaining His creation with justice;
there is no god but He, the Mighty, the Wise.
Surely, the (true) religion with Allah is Islam."

I am the slave—feeble, sinful, disobedient, needy, and ignoble—
I testify to my Benefactor, Creator,
Provider of me with my sustenance, and my Honorer,
as same as He has testified to Himself
and the angels have testified to Him
so have those possessed with knowledge amongst His servants
that there is no god save Him
the Lord of bounties, favors, generosity, and kindness.
He is Omnipotent, Eternal,
All-knowing, Everlasting,
Ever-living, One and Only,
Self-existent, Endless,
All-hearing, All-seeing,
Willing, Discriminating,

In the Name of Allah, the All-beneficent, the All-merciful.

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Self-existent, Endless,
All-hearing, All-seeing,
Willing, Discriminating,
All-aware, and eternally Besought of all.
He is worthy of all these attributes,
and He, characterized by all these sublime attributes,
was All-powerful prior to the existence of might and power,
and All-knowing before the origination of knowledge and reason.

He has been always Authority when there was neither sovereignty nor wealth.
He has been always Glorious under all circumstances.

His Being is before all precedence in the pre-eternity of sempiternity.
His Remaining will be after all endings without any extinction or disappearance.

He is self-Sufficient at the beginning and at the end and All-independent inwardly and outwardly.
There is no injustice in His judgment, nor is there unfairness in His management, nor is there unfairness in His administration,
nor is there any escape from His sovereignty, nor is there any shelter against His firm grip, nor is there any salvation from His punishment.

His mercy overtakes His Wrath.
None can escape Him when He summons.

He covers all logics for His obligatory decrees,
treats absolutely equally the weak and the noble, wa sawwā altawfiqa bayna aldda `ifi walshsharifi
makes capable to carry out His commands, makkana adā`a alma’müri
and makes easy to abstain from His prohibitions. wa sahhalıa ājinab almahzûri
He does not make obedience a burden but according to one's real capacity. lam yukallif al-ttā`ata illā dûna alwus`i waļtţaqati
All glory be to Him! How manifest His generosity is! subhānāhū mā abyana karamahū
How sublime His standing is! wa a`lā sha`nāhū
All glory be to Him! How magnificent to seek Him is! subhānāhū mā aţalā naylahū
How splendid His favors are! wa a`zama iḥsānāhū
He has sent the Prophets in order to show His justice, ba`atha al-anbiyā`a liyubayyina `adlahū
and appointed successors [for the Prophets] in order to make known His munificence and grace. wa naşaba al-awsyā`a liyuzhira tawlahū wa faḍlahū
He has made us of the community of the Chief of Prophets, wa ja`alanā min ummati sayyidī al-anbyā`i
the most favorable of His saints, wa khayri al-awilīyā`i
the best of His elite ones, wa afdali al-aşfiyā`i
and the most sublime of the pure ones; wa a`lā al-azkiyā`i
that is Muḥammad, may Allah send blessings and benedictions upon him and his Household. muḥammadin sallā allāhu `alayhi wa `alîhi wa sallāma
We thus believe in him, in all that to which he has called us, āmannā bihi wa bimā da`ân ālaihi
in the Qur'ān which He revealed to him, wa bilqur'āni alladhī anzalahū `alaihi
and in his Successor whom he appointed on the Ghadir Day wa biwaśiyihi alladhī nasbahū yawma alghadīr
and to whom he referred by saying, “This is `Alî.” wa ashāra ilaihi biqawlihi hâdhā `alaiyyun
I also bear witness that the Imams—the pious wa ash-hadu anna al-a`immata al-abrâra
would be a sufficient proof of the truth of these words, and they are a sufficient guide, and a sufficient authority, and a sufficient witness of the truth of the speech of Alī, may Allah send His blessings and His salutations upon him.
and benign vicegerents [of Allah] after the Chosen Prophet are: ‘Ali, the subduer of the infidels.

Following him is the chief of his sons, al-Hasan, the son of ‘Ali.

Then comes his brother, the grandson and seeker of Allah’s pleasure; al-Hasan.

Then comes ‘Ali, the [distinctive] worshipper [of Allah].

Then comes the Cleaver (of knowledge), Muhammammad.

Then comes the veracious Ja`far.

Then comes the suppressor of rage, Musa.

Then comes the pleased, ‘Ali.

Then comes the pious, Muhammammad.

Then comes the refined, ‘Ali.

Then comes the pure resident of Askar, al-Hasan.

Then comes the Argument, Successor, Assumer, Awaited, Well-guided, and Expected

on account of whose existence, this world is kept in existence, on account of whose blessing, the created beings are provided sustenance, and on account of whose existence, the earth and the sky are kept in firmness.

Through him, Allah shall fill the earth with equity and justice after it will be filled with inequity and injustice.

I also bear witness that their words are decisive arguments, to comply with their orders is obligatory,
the obedience to them is commissioned [by Allah],
to love them is necessary and pre-ordained,
and to pattern after them will definitely achieve salvation,
but to oppose them will definitely bring about destruction.
They are, moreover, the chiefs of all the inhabitants of Paradise,
the interceders on the Judgment Day,
and, undoubtedly, the leaders of the inhabitants of the earth,
and the best of the satisfied Successors [of the Prophets].
I also bear witness that death is certain,
the interrogation by Munkar and Nakir in the grave is certain,
the raising of the dead is certain,
the final assemblage is certain,
the Discriminating Bridge is certain,
the Scales [of deeds] is certain,
the calling into account is certain,
the record book [of deeds] is certain,
Paradise is certain,
Hellfire is certain,
the Hour [of resurrection] will certainly come, without any dispute,
and Allah shall raise up those who are in graves.
O Allah, in Your favor do I put my hope,
Your generosity and mercy do I expect confidently,
I have no single deed by which I deserve Paradise,
nor do I have any act of obedience [to You] due to which I deserve Your pleasure;

except that I believe in Your Oneness and Your Justice
and I hope for Your benevolence and Your favor.

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

and You are verily the most Generous of all those who treat generously
and the most Merciful of all those who show mercy.

May Allah send blessings to Our Prophet, Muḥammad

and upon all of his Household, the pure and immaculate,

and send upon them many many benedictions.

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

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

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

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

You have commanded us to keep safe deposits that are put with us;
so, (please) keep for me this deposit to give it back to me at the time of my death
and at the time of the interrogation of Munkar and Nakir;
[I beseech You] in the name of Your mercy; O most Merciful of all those who show mercy.

Many authentically reported supplications have comprised the following statement:
O Allah, I seek Your protection against deviation at the hour of death.

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

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

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

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

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

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

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

A similar prayer is Hifz emaan:-

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

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

I have submitted to Allah being my Lord,

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

to Islam being my religion,

to the Qur’an being my book,
to the Ka`bah being my direction,
to `Alî being my guardian and leader,
to al-Hasan, al-Husayn,
`Alî ibn al-Hasayn, Muhammed ibn `Alî,
Ja`far ibn Muhammad, Musa ibn Ja`far,
`Alî ibn Musa, Muhammad ibn `Alî,
`Alî ibn Muhammad, al-Hasan ibn `Alî,
and the Argument [of Allah] and the son of al-Hasan,
Allah’s blessings be upon them, being my leaders.
O Allah, I submit to them as my leaders;
so, make me accepted in their sight.
Verily, You have power over all things.
wa bilka`bati qiblatan
wa bi`aliyyin waliyyan wa imam
wa bilhasani walhusayni
wa`aliyi bni alhusayni wa muhammad bni `aliyyin
wa ja`fari bni muhammadin wa musa ibn ja`farin
wa`aliyi bni musa wa muhammad bni `aliyyin
wa`aliyi bni muhammadin walhasani bni `aliyyin
salawatu allahi `alayhim a`immatan
allahumma inni raditu bihim a`immatan
fa-arđani lahumm
innaka `ala kulli shay`in qadirun

وَ bữaَ الكَبْرِ قِبْلَةً
وَ بَيْعَتِي وَلِيّاً وَ إِمَامًا
وَ بَيْلَهَةُ وَالْحَسَنُ وَالْحَسَنُ
وَ عَلِيّ بنَ الْحَسَنِ وَ مُحَمَّدٌ بنٍ
عَلِيّ
وَ جَعْفَرٌ بنَ مُحَمَّدٍ وَ مُوسَى بنٍ
جَعْفَر
وَ عَلِيّ بنَ مُوسَى وَ مُحَمَّدٌ بنٍ
عَلِيّ
وَ عَلِيّ بنَ مُحَمَّدٍ وَ الْحَسَنُ بنٍ
عَلِيّ
وَ الْحَجْةُ بنَ الْحَسَنِ
صَلْواتَ اللَّهِ عَلَيْهِمْ أَ نَمَىُ
اللَّهُمَّ اِنِّي رضيت بهم أَ نمَى
فَ رَضِيَ اللهُ مِنْهُمْ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ