

الْحَكَمَةِ

تألِيف

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بِلِلْأَغْرِيْثَانِيِّ

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AL-KĀFI

BY

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IBN ISHĀQ AL-KULAYNĪ AR-RĀZĪ**

Translated by:

Tāhir Rīdā Ja‘far

Volume Two

AL-UŞŪL

6) THE BOOK OF SUPPLICATION

7) THE BOOK OF THE MERIT OF THE QURAN

8) THE BOOK OF INTERACTION

W O F I S

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... عن هشام بن سالم و حماد بن عثمان و غيره قالوا: سمعنا أبا عبد الله عليه السلام يقول:
حديثي حديث أبي و حديث أبي حديث جدي و حديث جدي
حديث الحسين و حديث الحسين حديث الحسن و حديث
الحسن حديث أمير المؤمنين و حديث أمير المؤمنين حديث
رسول الله ﷺ و حديث رسول الله ﷺ قول الله عز وجل.

(الكافي: ج ١، ص ٥١)

... from Hishām ibn Sālim and Hammād ibn ‘Uthmān and others,
said: We heard Abū ‘Abdillāh ('a.s.) saying:

*My Tradition is the Tradition of my father;
and the Tradition of my father is the Tradition of my grandfather;
and the Tradition of my grandfather is the Tradition of al-Husayn;
and the Tradition of al-Husayn is the Tradition of al-Hasan;
and the Tradition of al-Hasan is the Tradition of Amīru
l-Mu'minīn ('a.s.);
and the Tradition of Amīru l-Mu'minīn is the Tradition of the
Messenger of Allāh (s.a.'a.w.a.);
and the Tradition of the Messenger of Allāh (s.a. 'a.w.a.) is the
Word of Allāh, to Whom belong Might and Majesty.*

(al-Kāfī, vol.1, p.51.)

*In the Name of Allāh
The All-Compassionate, The All-Merciful*

*Praise belongs to Allāh, the Lord of all Being;
the All-Compassionate, the All-Merciful;
the Master of the Day of Judgement.
Thee only we serve; and to Thee alone we pray
for succour.*

*Guide us in the straight path,
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

*O' Allāh! Send your blessings to the head of
your messengers and the last of
your prophets,
Muhammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِنَّكَ عَبْدُهُ وَإِنَّكَ دَنْتَعَيْنَ
أَهْدَنَا الْقَرَاطُ الْمُسْتَقِيمَ حِلَاطُ الدِّينِ
أَفْتَعَلَيْهِمْ عَنِ الْمُعْصَوْبِ عَلَيْهِمْ
وَلَا أَضَالَّهُمْ

اللَّهُمَّ صَلِّ عَلَى
سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَاكَ
مُحَمَّدٍ وَآلِهِ الظَّاهِرِيِّينَ
وَصَرِّلْ عَلَى هُجُّ الْأَنْسَاءِ وَالثَّرَكَلِينَ

الصّلاة علی النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

النبي الاعظم ﷺ جواباً على سؤالهم: كيف نصلّي عليك؟ قال:

قولوا:

اللَّهُمَّ صَلِّ علٰى مُحَمَّدٍ وآلِ مُحَمَّدٍ

سنن ابی داود ج 1 ص 224

Benediction upon the Prophet (s)

The Holy Prophet replies to their question: “How can we invoke blessings on you?” He replied:

Say:

*O' Allāh! Send blessings on Muhammad
and the Household of Muhammad.*

Ibn Dāwūd, as-Sunan, vol. 1, p. 224

CONTENTS

	Page
A Chronological List of the Fourteen Infallibles, the Holy Prophet, his Daughter and the Twelve Holy Imāms.....	xvi
Transliteration	xvii
Caution.....	xix
List of Technical Terms and Special Signs used in the Traditions	xx
Introduction to the Second Volume of <i>Uṣūl al-Kāfi</i>	xxi

6) THE BOOK OF SUPPLICATION:

1. Chapter on: The Merit of Supplication and its Recommendation.....	845
2. Chapter on: Supplication is the Weapon of A Believer	849
3. Chapter on: Supplication Averts Tribulation and [Divine] Decree	851
4. Chapter on: Supplication is the Cure for Every Ailment	854
5. Chapter on: He who Supplicates is Answered	854
6. Chapter on: The Inspiration to Supplicate.....	855

7. Chapter on: Taking the Initiative in Supplication	856
8. Chapter on: Certitude in Supplication.....	858
9. Chapter on: Zeal and Devotion in Supplication	859
10. Chapter on: Supplicating Beseechingly and Awaiting [Response]	861
11. Chapter on: Describing One's Needs in the Supplication	863
12. Chapter on: Supplication in Secret.....	864
13. Chapter on: Specific Times and States in Which There is Hope that Supplications are Accepted.....	865
14. Chapter on: Desire, Awe, Entreaty, Devotion, Invocation, Seeking Refuge and Pleading.....	869
15. Chapter on: Weeping	872
16. Chapter on: Praising Allāh Before Supplicating	877
17. Chapter on: Congregating for Supplication	882
18. Chapter on: Inclusiveness in Supplication	884
19. Chapter on: When the Answer to One's Supplication is Delayed.....	884
20. Chapter on: Sending Blessings and Salutations Upon the Prophet Muḥammad and His Household ('a.s.).....	889
21. Chapter on: The Remembrance of Allāh that is Required in Every Gathering.....	898
22. Chapter on: Remembering Allāh Often.....	903
23. Chapter on: Thunderbolts Never Strike One Who Remembers Allāh Often	906
24. Chapter on: Occupying Oneself with the Remembrance of Allāh, to Whom belong Might and Majesty	907
25. Chapter on: Remembering Allāh, to Whom belong Might and Majesty in Secret	908
26. Chapter on: Remembering Allāh Among the Negligent	910
27. Chapter on: Praise and Veneration	911
28. Chapter on: Seeking Forgiveness	914
29. Chapter on: Glorification, Attestation and Exaltation.....	916

30. Chapter on: Supplicating for One's Brothers in Their Absence	919
31. Chapter on: He Whose Supplication is Answered.....	922
32. Chapter on: He Whose Supplication is not Answered	925
33. Chapter on: Supplicating Against the Enemy	928
34. Chapter on: Invoking Malediction	931
35. Chapter on: How the Lord, Blessed and Exalted is He, Glorifies Himself.....	935
36. Chapter on: One Who Testifies that There is No God but Allāh	938
37. Chapter on: One Who Says 'There is No God but Allāh and Allāh is Great'	939
38. Chapter on: One Who Says 'There is No God but Allāh Alone, Alone, Alone'	940
39. Chapter on: One Who Says Ten Times: 'There is No God But Allāh Alone, Without Any Partner'.....	940
40. Chapter on: One Who Says: 'I Testify that There is No God But Allāh Alone, Without Any Partner, and that Muḥammad is His Servant and His Messenger'	942
41. Chapter on: One Who Says Ten Times Daily: 'I Testify that There is No God But Allāh Alone, Without Any Partner, (The One True Independent Lord Who Took Neither Spouse nor Son)'.....	943
42. Chapter on: One Who Says 'O Allāh, O Allāh' Ten Times	944
43. Chapter on: One Who Says 'There is No God But Allāh, Truly and Surely'	944
44. Chapter on: One Who Says: 'O Lord, O Lord'	945
45. Chapter on: One Who Says with [Complete] Sincerity: 'There is No God But Allāh'	946
46. Chapter on: One Who Says: 'As Allāh Wills; There is No Might or Power Save By Allāh'.....	947

47. Chapter on: One Who Says: ‘I Seek Forgiveness from Allāh, Other than Whom There is No Deity, the Living, the Eternal, (Possessor of Majesty and Munificence, and I Turn to Him)’	949
48. Chapter on: What to Say in the Morning and Evening	950
49. Chapter on: Supplication to be Recited Before Sleeping and Upon Waking	975
50. Chapter on: Supplication to be Recited When going out of the House.....	984
51. Chapter on: Supplication to be Recited Before Prayer	991
52. Chapter on: Supplications to be Recited After the Prayers	994
53. Chapter on: Supplication for Sustenance	1004
54. Chapter on: Supplication for [Repayment of] Debt	1011
55. Chapter on: Supplication for [Removal of] Hardship, Worry, Sadness and Fear	1014
56. Chapter on: Supplication for [Curing] Sickness and Malady....	1030
57. Chapter on: Seeking Refuge and Protection	1039
58. Chapter on: Supplication When Reciting the Qur’ān	1048
59. Chapter on: Supplication for Memorization of the Qur’ān..	1052
60. Chapter on: Short Supplications for All Worldly and Other Worldly Needs	1055

7) THE BOOK OF THE MERIT OF THE QURAN:

1. Chapter on: The Book on the Merit of the Qur’ān.....	1093
2. Chapter on: The Excellence of the Bearer of the Qur’ān.....	1105
3. Chapter on: He Who Takes Pains to Learn the Qur’ān	1112
4. Chapter on: One Who Memorizes the Qur’ān and Then Forgets It.....	1113
5. Chapter on: Reading the Qur’ān	1117
6. Chapter on: Houses in Which the Qur’ān is Read	1118
7. Chapter on: The Reward for Reading the Qur’ān	1120
8. Chapter on: Reading the Qur’ān from the Text (<i>al-Muṣḥaf</i>)	1125

9. Chapter on: Reciting the Qur'ān with a Beautiful Voice	1127
10. Chapter on: One Who Acts Overwhelmed When the Qur'ān is Recited.....	1131
11. Chapter on: The Amount of Time in Which the Qur'ān is Read and Completed	1132
12. Chapter [on how] The Qur'ān is Taken Up Just as It was Sent Down	1136
13. Chapter on: The Excellence of the Qur'ān.....	1137
14. Chapter on: Uncommon Narrations	1151

8) THE BOOK OF SOCIAL INTERACTION:

1. Chapter on: Social Interactions of the Necessary.....	1165
2. Chapter on: Civil Social Interaction.....	1168
3. Chapter on: Those Whom One Must Befriend and Accompany.....	1170
4. Chapter on: One Whose Company and Friendship is Detested	1173
5. Chapter on: Being Affectionate and Caring with the People ...	1179
6. Chapter on: Informing a Brother of One's Love for Him	1181
7. Chapter on: Offering Greetings of Peace	1182
8. Chapter on: Those Who Must Initiate Greetings of Peace...	1187
9. Chapter [on how] The Greeting or Reply of One Person from A Group is Sufficient	1189
10. Chapter on: Offering Greetings to Women	1190
11. Chapter on: Offering Greetings to People of Other Faiths...	1191
12. Chapter on: Correspondence with non-Muslim Citizens (<i>Ahlu 'dh-Dhimmah</i>)	1196
13. Chapter on: Turning a Blind Eye.....	1197
14. Chapter on: Uncommon Traditions	1198
15. Chapter on: Sneezing and Praying for One Who Sneezes ...	1200
16. Chapter on: The Duty of Honoring the Elderly Muslim	1211
17. Chapter on: Showing Deference to the Noble.....	1213

18. Chapter on: The Right of a Newcomer	1214
19. Chapter [on how] Meetings Are Trusts	1215
20. Chapter on: Private Conversations	1216
21. Chapter on: Manner of Sitting.....	1217
22. Chapter on: Reclining and Leaning on One's Legs.....	1220
23. Chapter on: Jest and Laughter.....	1222
24. Chapter on: The Right of Neighbors	1227
25. Chapter on: Boundaries of One's Neighborhood	1234
26. Chapter on: Virtuous Companionship and the Right of One's Travel Companion.....	1235
27. Chapter on: Written Correspondence	1237
28. Chapter on: Uncommon Narrations	1238
29. Chapter	1241
30. Chapter on: Forbidding the Burning of Written Paper.....	1243

- 1) A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES: THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS
- 2) TRANSLITERATION
- 3) CAUTION
- 4) LIST OF TECHNICAL TERMS AND SPECIAL SIGNS USED IN THE TRADITIONS.

APPENDIX 'A'
A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES
THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS

NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agnomen (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by Means of	Place of Burial
1.	The Last Prophet of Allāh.	Abu 'l-Qāsim (Ahmad) (al-Muṣṭafā)	Muhammad 'Abdullah,	Rasūl 'llāh, Nabiyyu 'llāh, an-Nabīyy, Khāṭamu n-Nabīyyin	17 th Rabi' I, in the Year of Elephant, (25/8/570 AD).	28 th Safar, 11 AH, (25/5/632 AD).		Natural	Holy Madinah, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles.	Umm Abīhā	Fātimah	Muhammad	az-Zahrā', as-Siddiqah, al-Batul, Sayyidatu n-Nisā'.	20 th Jumādā II, in the fifth year after the declaration of the Prophethood, (2/1/615 AD).	3 rd Jumādā II, 11 AH, (26/8/632 AD).	Injured	Holy Madinah, Saudi Arabia.
3.	1 st Imām	Abu 'l-Hasan, Abu 'l-Hasanayn, Abū Turāb.	‘Alī	Abū Tālib	Amīr al-Mu'mīnīn, al-Wāsiyy, al-Murtadā, (Haydar).	13 th Rajab, 10 years before the declaration of the Prophethood, (25/5/600 AD).	Struck on 19 th Ramadān (25 th January); died on 21 st Ramadān 40 AH, (27/1/661 AD).	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq. (al-Gharīyy).
4.	2 nd Imām	Abū Muḥammad	al-Ḥasan	‘Alī	al-Mujtabā, as-Sibṭ (al-Akbar).	15 th Ramadān, 3 AH, (1/3/625 AD).	7 th Ṣafar, 50 AH, (6/3/670 AD).	Poison	Holy Madinah, Saudi Arabia.
5.	3 rd Imām	Abū 'Abdillāh	al-Ḥusayn	‘Alī	Sayyidu 'sh-Shuhadā', as-Sibṭ (al-Asghar).	3 rd Sha'bān, 4 AH, (8/1/626 AD).	10 th Muḥarram, 61 AH, (10/10/680 AD).	Sword – in the Battle of ‘Āshūrā'.	Holy Karbalā' (at-Ṭaff), Iraq.
6.	4 th Imām	Abū Muḥammad	‘Alī	al-Ḥusayn	Zaynu l-‘Ābidīn, Sayyidu s-Sajīdīn, as-Sajīdā.	5 th Sha'bān, 38 AH, (6/1/639 AD).	25 th Muḥarram, 94/95 AH, (31/10/712 or 20/10/713 AD).	Poison	Holy Madinah, Saudi Arabia.

7.	5 th Imām	Abū Ja‘far	Muhammad	‘Alī	al-Baqīr	3 rd Ṣafar, 57 AH, (16/12/676 AD).	7 th Dhu 1-Hijjah, 114 AH, (28/1/733 AD).	Poison	Holy Madinah, Saudi Arabia.
8.	6 th Imām	Abū ‘Abdillāh, Abū Muīṣā.	Ja‘far	Muhammad	aṣ-Ṣādiq	17 th Rabi‘ I, 83 AH, (20/4/702 AD).	25 th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Madinah, Saudi Arabia.
9.	7 th Imām	Abu 1-Ḥasan (<i>al-Awwāl</i> = The First), Abū Ibārahīm.	Muṣā	Ja‘far	al-Kāẓim, al-Abdu ‘ṣ-Ṣāliḥ, al-‘Ālim.	7 th Ṣafar, 129 AH, (28/10/746 AD).	25 th Rajab, 183 AH, (1/9/799 AD).	Poison	Holy al-Kāẓimiyyah, Iraq.
10.	8 th Imām	Abu 1-Hasan (<i>ath-Thānī</i> = The Second).	‘Alī	Muṣā	ar-Ridā	11 th Dhu 1-qı‘dah, 148 AH, (29/12/765 AD).	17 th Ṣafar, 203 AH, (24/8/818 AD).	Poison	Holy Mashhad, (Tis – Khurāsān), Iran.
11.	9 th Imām	Abū Ja‘far (<i>ath-Thānī</i> = The Second).	Muhammad	‘Alī	aṭ-Taqī, al-Jawād.	10 th Rajab, 195 AH, (8/4/811 AD).	30 th Dhu 1-qı‘dah, 220 AH, (25/11/833 AD).	Poison	Holy Kāẓimiyyah, Iraq.
12.	10 th Imām	Abu 1-Hasan (<i>ath-Thānī</i> = The Third).	‘Alī	Muhammad	aṇ-Naqī, al-Hādī.	2 nd Rajab, 212 AH, (27/9/827 AD).	3 rd Rajab, 254 AH, (28/6/868 AD).	Poison	Holy Samarrā’ (Surrā-ma-n-rā')
13.	11 th Imām	Abū Muhammad	al-Ḥasan	‘Alī	al-Askarī	8 th Rabi‘ II, 232 AH, (3/12/846 AD).	8 th Rabi‘ I, 260 AH, (1/1/874 AD).	Poison	Holy Samarrā’, Iraq.
14.	12 th Imām	Abu 1-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qāim, al-Hujjah, al-Ghāib, Ṣāḥibu ‘z-Zanān, Ṣāḥibu 1-Amī, al-Muntazar.	15 th Sha‘bān, 255 AH, (29/7/869 AD).	Still alive, but in occultation.	— — —	— — —

TRANSLITERATION

Symbol	Transliteration	Symbol	Transliteration
ء	,	ڭ	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	ه	h
ح	h	و	w
خ	kh	ي	y
د	d	ة	ah, at (construct state)
ذ	dh		
ر	r	ال	article al- and 'l
ز	z		(even before the antepalalatals)
س	s		
ش	sh	<u>Long Vowels</u>	
ص	ṣ	ا	ā
ض	ḍ	و	ū
ط	ṭ	ي	ī
ظ	ẓ		
ع	'	<u>Short Vowels</u>	
غ	gh	ا	a
ف	f	و	u
ق	q	ي	i

CAUTION

I – Wherever the author (*al-Kulaynī*) says in the book of *al-Kāft* "A group of our associated", quoting from Ahmad ibn Muḥammad ibn ‘Īsā, the Group here means the following five persons: -

1. Abū Ja‘far Muḥammad ibn Yaḥyā al-‘Atṭār al-Qummī;
2. ‘Alī ibn Mūsā ibn Ja‘far al-Kamandānī;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummī;
4. Abū ‘Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash‘arī al-Qummī; and
5. Abu 'l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummī.

II – Wherever the author (*al-Kulaynī*) says in the book of *al-Kāft* "A group of our associates", quoting from Aḥmad ibn Muḥammad ibn Khālid al-Barqī, the Group here means the following four persons:-

1. Abu 'l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummī;
2. Muḥammad ibn ‘Abdillāh ibn Udhaynah;
3. Aḥmad ibn ‘Abdillāh ibn Umayyah; and
4. ‘Alī ibn al-Ḥusayn as-Sa‘d-Ābādī.

III – Wherever the author (*al-Kulaynī*) says in the the book of *al-Kāft* "A group of our associates", quoting from Sahl ibn Ziyād, the Group here means the following four person:-

1. Abu 'l-Ḥasan ‘Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzī, who is renowned with ‘Allān al-Kulaynī;
2. Abu 'l-Ḥusayn Muḥammad ibn Abī ‘Abdillāh Ja‘far ibn Muḥammad ibn ‘Awn al-Asadī al-Kūfī, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aş-Şaffār al-Qummī; and
4. Muḥammad ibn ‘Aqīl al-Kulaynī.

IV – Wherever the author (*al-Kulaynī*) says in the book of *al-Kāft* "A Group of our associates", quoting from Ja‘far ibn Muḥammad who quoted from al-Ḥasan ibn ‘Alī ibn Faḍḍāl, one of them is, Abū ‘Abdillāh al-Ḥusayn ibn Muḥammad ibn ‘Imrān ibn Abī Bakr al-Ash‘arī al-Qummī.

* * * * *

LIST OF
Technical terms and special signs used in the Traditions

- أَخْبَرَنَا – اَنْبَأَنَا = that is: "informed us" or "told us".
- رَوَى = that is: "narrated to us".
- حَدَّثَنَا = that is: "related" or "reported to us".
- رَفَعَهُ – يَرْفَعُهُ = that is: a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.
- (–) عن = (–) = that is: "quoted from", signified by the signs (–).
- مَرْسَلٌ – اَرْسَلَهُ = that is: quoting (a Tradition) from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
- * = that is: starting of a new chain of narration.
- صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ = that is: peace and blessing of Allāh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).
- عَلَيْهِ/عَلَيْهَا السَّلَامُ = that is: peace be upon him/her (p.b.u.h.).
- عَلَيْهِمْ/عَلَيْهِمَا السَّلَامُ = that is: peace be upon them (p.b.u.t.).

* * * * *

INTRODUCTION

INTRODUCTION TO THE SECOND VOLUME OF *UŞÜL AL-KĀFĪ*

Our infinite thanks are due to the Beneficent Allāh that after a painful delay that took place in the translation and publication of another part of *Uşūl* from the book of *al-Kāfī*, now, by the Grace of the Almighty Allāh, this Organization has seriously decided to expedite the work of translation and publication of the second volume of the book.

Though we lost the services of most of the scholarly group who worked in the translation of the first volume, nevertheless, we have been able – by the Help of the Almighty Allāh – to acquire valuable resources with renewed scholarly control. This has given us the initiative for rapid progress of the work.

The question of morality is one of the most important issues of the day. Whenever forces of materialism indulge in excesses, the necessity to work in the field of morality becomes more obvious and urgent. Materialism leads to oppression, humiliation, degradation of human character and increases social insecurity. Fortunately, this second volume of *Uşūl al-Kāfī* generally deals with morality and a part of it deals with supplication and the Holy Qur'ān.

According to undeniable *Hadīthu 'th-Thaqalayn* and most of the indisputable narrations from the Shī'ah and the Sunnī that the Holy Qur'ān and the Household of the Holy Prophet (*Ahlu 'l-Bayt*), peace be upon them, are the Two Inseparable Entities, each perfect in itself, reflecting the others. Thus, it is necessary that we should hold fast to these Two Inseparable Ones so that we remain safe from getting astray.

This collection of *al-Kāfi* is the teachings of the *Ahlu 'l-Bayt* ('a.s.), and they should be thought along with the Holy Qur'ān for the quidance of the *ummah*.

Finally, we implore upon Allāh to affect our work purely for His pleasure, and to help us to complete this work, which we have started. May Allāh guide us in this step which we have taken and in the future steps, for He is the best Master and the best Helper.

World Organization for Islamic Services
(W.O.F.I.S.)

17/3/1441
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Tehran – Iran.

USŪL AL-KĀFĪ

كتاب الدعاء

The Book of
SUPPLICATION

- ١ -

بَابُ فَضْلِ الدُّعَاءِ وَالْحَثِّ عَلَيْهِ

١/٣٠٦٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِيهِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ قَالَ: هُوَ الدُّعَاءُ وَ أَفْضَلُ الْعِبَادَةِ الدُّعَاءُ قُلْتُ إِنَّ إِبْرَاهِيمَ لَأَوَّلُهُ حَلِيمٌ قَالَ: الْأَوَّلُ هُوَ الدُّعَاءُ.

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- ١ -

Chapter on The Merit of Supplication and Its Recommendation

3060–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ‘Isā (–) Ḥarīz (–) Zurārah that Abū Ja‘far (‘a.s.) said:

“Indeed, Allāh, to Whom belong Might and Majesty, says: *Surely those who are too proud to worship Me shall soon enter Hell abased* [Qur. 40:60].” “He [‘a.s.] said: ‘This refers to supplication, and the best form of worship is supplication.’ I asked: ‘[The Qur’ān states that] verily Ibrāhīm was most plaintive and forbearing [Qur. 9:114], [what does this mean]?’ He [‘a.s.] said: ‘Plaintive here means that he would supplicate often.’”

٢٠٦١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَابْنِ مَحْبُوبٍ جَيِّعاً عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ:

قُلْتُ لِأَبِي جَعْفَرِ عَلَيْهِ الْأَكْثَرُ أَيُّ الْعِبَادَةِ أَفْضَلُ فَقَالَ مَا مِنْ شَيْءٍ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ يُسْأَلُ وَيُطْلَبَ مِمَّا عِنْدَهُ وَمَا أَحَدُ أَبْغَضَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ يَسْتَكْبِرُ عَنِ عِبَادَتِهِ وَلَا يَسْأَلُ مَا عِنْدَهُ.

٢٠٦٢ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مُيَسِّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَكْثَرُ قَالَ:

قَالَ لِي: يَا مُيَسِّرُ ادْعُ وَلَا تَقْلُ إِنَّ الْأَمْرَ قَدْ فُرِغَ مِنْهُ إِنَّ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مَنْزِلَةً لَا تُنَالُ إِلَّا بِمَسْأَلَةٍ وَلَوْ أَنَّ عَبْدًا سَدَّ فَاهُ وَلَمْ يَسْأَلْ لَمْ يُعْطَ شَيْئًا فَسَلْ تُعْطَ يَا مُيَسِّرُ إِنَّهُ لَيْسَ مِنْ بَابِ يُقْرَعُ إِلَّا يُوْشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ.

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3061-2. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad (-) Muḥammad ibn Ismā‘īl and Ibnu Maḥbūb, both of them (-) Ḥannān ibn Saदīr that his father said:

“I asked Abū Ja‘far (‘a.s.): ‘Which is the best form of worship?’ He [‘a.s.] replied: ‘There is nothing better in the sight of Allāh, to Whom belong Might and Majesty, than being asked and implored for that which is with Him, and none is more hated in the sight of Allāh, to Whom belong Might and Majesty, than the one who is too proud to worship Him and does not beg from Him.’”

3062-3. Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn ‘Abdi ‘l-Jabbār (-) Ṣafwān that Muyassir ibn ‘Abdi ‘l-‘Azīz said:

“Abū ‘Abdillāh (‘a.s.) said to me: ‘O Muyassir, supplicate [to Allāh] and do not say that the matter has already been decided. Indeed there is a station with Allāh, to Whom belong Might and Majesty, that cannot be attained except through supplication and invocation, and if a servant shuts his mouth and does not beg, he will not be granted anything [of it]. So, ask and you shall receive! O Muyassir, there is no door that is knocked [incessantly] but that it will eventually be opened for the one who knocks.’”

٤/٣٠٦٣ - حميد بن زياد عن الحشاب عن ابن بقاح عن معاذ عن عمرو بن جعيم عن أبي عبد الله عليهما السلام قال:

من لم يسأل الله عز وجل من فضله فقد افتقر.

٥/٣٠٦٤ - علي بن إبراهيم عن أبيه عن حماد بن عيسى عن أبي عبد الله عليهما السلام قال: سمعته يقول أدع ولا تقل قد فرغ من الأمر فإن الدعاء هو العبادة إن الله عز وجل يقول إن الذين يستكرون عن عبادي سيدخلون جهنم داخرين وقال أدعوني أستجب لكم.

٦/٣٠٦٥ - أبو علي الأشعري عن محمد بن عبد الجبار عن ابن أبي نجران عن سيف التمار قال:

سمعت أبا عبد الله عليهما السلام يقول: عليكم بالدعاء فإنكم لا تقربون بمثله ولا تترکوا صغيراً لصغرها أن تدعوا بها إن صاحب الصغار هو صاحب الكبار.

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3063–4. Ḥamīd ibn Ziyād (–) al-Khashshāb (–) Ibn Baqqāh (–) Ma‘ādh (–) ‘Amr ibn Jamī‘ that Abū ‘Abdillāh (‘a.s.) said:

“He who does not ask Allāh, to Whom belong Might and Majesty, from His grace has indeed become destitute.”

3064–5. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ‘Isā (–) Abū ‘Abdillāh (‘a.s.):

“I heard him [‘a.s.] say: ‘Supplicate and do not say: “The matter has been decided”, for indeed supplication is worship. Allāh, to Whom belong Might and Majesty, says: *Surely those who are too proud to worship Me shall soon enter Hell abased*, and He says: *Call Me and I will hear you*, [Qur. 40:60].’”

3065–6. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ibn Abī Najrān that Sayf at-Tammār said:

“I heard Abū ‘Abdillāh (‘a.s.) say: ‘Supplicate [to Allāh], for indeed nothing can bring you closer [to Him] than supplication. Do not abandon supplicating for anything small because of its triviality, for indeed He Who grants great things is also the One Who grants small things.’”

- ٧- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنِ النَّضْرِ
بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِيهِ عَنْ رَجُلٍ قَالَ:
قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : الدُّعَاءُ هُوَ الْعِبَادَةُ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنِ عِبَادَتِي الْآيَةُ ادْعُ اللَّهَ عَزَّ وَ جَلَّ وَ لَا تَقْلُ إِنَّ الْأَمْرَ قَدْ فَرَغَ مِنْهُ قَالَ زُرَارَةُ إِنَّمَا يَعْنِي لَا
يَمْنَعُكَ إِيمَانُكَ بِالْقَضَاءِ وَ الْقُدْرَةِ أَنْ تُبَالِعَ بِالْدُعَاءِ وَ تَجْتَهِدَ فِيهِ أَوْ كَمَا قَالَ .
- ٨- عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي الْأَرْضِ الدُّعَاءُ وَ أَفْضَلُ
الْعِبَادَةِ الْعَفَافُ قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ رَجُلًا دَعَاءً .

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3066–7. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn ‘Isā (–) al-Husayn ibn Sa‘īd (–) an-Nadr ibn Suwayd (–) al-Qāsim ibn Sulaymān (–) ‘Ubayd ibn Zurārah (–) his father that a man said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Supplication is the worship about which Allāh, to Whom belong Might and Majesty, says: *Surely those who are too proud to worship Me...* [Qur. 40:60]. So, supplicate to Allāh and do not say that the matter had been ordained.’” Zurārah said: “This means that your belief in divine decree should not prevent you from sincerely and continually supplicating [to Allāh].” Or [he said] something of similar purport.

3067–8. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’minīn (‘a.s.) said: ‘The most beloved of deeds on earth in the sight of Allāh, to Whom belong Might and Majesty, is supplication, and the best worship is virtuous modesty.’” He [‘a.s.] added: “And Amīr al-Mu’minīn (‘a.s.) was a person who would supplicate often.”

- ٢ -

بَابُ أَنَّ الدُّعَاءَ سِلَاحُ الْمُؤْمِنِ

١/٣٠٦٨ - عِدَّةٌ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَئْوَبَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهُ تَعَالَى وَسَلَّمَ قَالَ:

فَالَّذِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَ عَمُودُ الدِّينِ وَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ.

٢/٣٠٦٩ - وَ بِهَذَا الإِسْنَادِ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ اللَّهُ تَعَالَى وَسَلَّمَ: الدُّعَاءُ مَفَاتِيحُ النَّجَاحِ وَ مَقَالِيدُ الْفَلَاحِ وَ خَيْرُ الدُّعَاءِ مَا صَدَرَ عَنْ صَدْرِ نَقِيٍّ وَ قَلْبٍ تَقِيٍّ وَ فِي الْمُنَاجَاةِ سَبَبُ النَّجَاهِ وَ بِالْإِخْلَاصِ يَكُونُ الْخَلَاصُ فَإِذَا اشْتَدَّ الْفَزَعُ فَإِلَى اللَّهِ الْمَفْزعُ.

٣/٣٠٧٠ - وَ بِإِسْنَادِهِ قَالَ:

قَالَ أَبُو هُرَيْرَةَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَ لَا أَدُلُّكُمْ عَلَى سِلَاحٍ يُنْجِيُّكُمْ مِّنْ أَعْدَائِكُمْ وَ يُدْرِكُ أَرْزَاقَكُمْ قَالُوا بَلَى قَالَ تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ وَ النَّهَارِ إِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ.

- ٢ -

Chapter on Supplication is the Weapon of A Believer

3068–1. A group of our co-sectarians (–) Ahmad ibn Muhammad ibn Khālid (–) his father (–) Fadālah ibn Ayyūb (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Supplication is the weapon of a believer, the pillar of faith and the light of the heavens and the earth.’”

3069–2. By the same chain of transmission [Abū ‘Abdillāh (‘a.s.)] said:

“Amīr al-Mu’minīn (‘a.s.) said: ‘Supplication is the key to success and the passkey to prosperity. The best supplication is one that emanates from a virtuous bosom and a pious heart. In silent prayers there is a means of [attaining] salvation and through sincerity there is deliverance; so whenever fear becomes overwhelming, one should seek refuge with Allāh.’”

3070–3. Through his chain of transmission said:

“The Prophet (ṣ) said: ‘Should I not show you a weapon that can save you from your enemies and increase your sustenance?’ They said: ‘Yes!’ He [ṣ] said: ‘Supplicate to your Lord by night and day, for indeed supplication is the weapon of a believer.’”

٤/٣٠٧١ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلٍ بْنِ زَيَادٍ عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيِّلَةً : الْدُّعَاءُ تُرْسُ الْمُؤْمِنِ وَ مَتَى تُكْثِرُ قَرْعَ الْبَابِ يُفْتَحُ لَكَ.

٥/٣٠٧٢ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الرَّضَا عَلِيِّلَةَ أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ :

عَلَيْكُمْ بِسِلَامٍ الْأَنْبِيَاءُ فَقِيلَ وَ مَا سِلَامُ الْأَنْبِيَاءِ قَالَ الدُّعَاءُ .

٦/٣٠٧٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيْرَةِ عَنْ أَبِي سَعِيدِ الْبَجَلِيِّ قَالَ :

قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّلَةً : إِنَّ الدُّعَاءَ أَنْفَدُ مِنَ السِّنَانِ .

٧/٣٠٧٤ - عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ :

الْدُّعَاءُ أَنْفَدُ مِنَ السِّنَانِ الْحَدِيدِ .

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3071–4. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’minīn (‘a.s.) said: ‘Supplication is the shield of a believer; and whenever you repeatedly knock on the door, it will [eventually] be opened for you.’”

3072–5. A group of our co-sectarians (–) Ahmad ibn Muḥammad (–) Ibn Faḍdāl (–) some of our co-sectarians that ar-Ridā (‘a.s.) used to tell his companions:

“You should take up the weapon of the Prophets.” Someone asked: “What is the weapon of the Prophets?” He [‘a.s.] said: “Supplication.”

3073–6. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Abdullāh ibni ‘l-Mughīrah that Abū Sa‘īd al-Bajalī said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Supplication is more effective than a spear.’”

3074–7. From him (–) his father (–) Ibni Abī ‘Umayr (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

“Supplication is more effective than a spearhead made of iron.”

- ٣ -

بَابُ أَنَّ الدُّعَاءَ يَرْدُ الْبَلَاءَ وَالْقَضَاءَ

١/٣٠٧٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُهُ يَقُولُ: إِنَّ الدُّعَاءَ يَرْدُ الْقَضَاءَ يَنْفَضُضُ كَمَا يُنْفَضِضُ السِّلْكُ وَ قَدْ أَبْرَمَ إِبْرَامًا.

٢/٣٠٧٦ - عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّاً يَقُولُ:

إِنَّ الدُّعَاءَ يَرْدُ مَا قَدْ فُدِرَ وَ مَا لَمْ يُقْدَرْ قُلْتُ وَ مَا قَدْ فُدِرَ عَرْفَتُهُ فَمَا لَمْ يُقْدَرْ قَالَ حَتَّى لَا يَكُونَ.

٣/٣٠٧٧ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ بِسْطَامَ الرَّيَّاَتِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

إِنَّ الدُّعَاءَ يَرْدُ الْقَضَاءَ وَ قَدْ نَزَلَ مِنَ السَّمَاءِ وَ قَدْ أَبْرَمَ إِبْرَامًا.

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Chapter on Supplication Averts Tribulation and [Divine] Decree

3075–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr that Ḥammād ibn ‘Uthmān said:

“I heard him [‘a.s.] saying: ‘Verily supplication averts divine decree and causes it to unravel just as a thread unravels after it had been securely fastened.’”

3076–2. From him (–) his father (–) Ibn Abī ‘Umayr (–) Hishām ibn Sālim that ‘Amr ibn Yazīd said:

“I heard Aba ‘l-Ḥasan (‘a.s.) saying: ‘Verily, supplication averts that which has been decreed and that which has not been decreed.’ I asked: ‘I understand [what is meant by] that which has been decreed but what about that which has not been decreed?’ He replied: ‘So that it does not get decreed.’”

3077–3. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ṣafwān (–) Bisṭām az-Zayyāt that Abū ‘Abdillāh (‘a.s.) said:

“Verily supplication averts divine decree even if it has descended from the heavens or has already been decided.”

٤/٣٠٧٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِ هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنِ الرِّضَا عَلِيِّلَ قَالَ:

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلِيِّلَ : إِنَّ الدُّعَاءَ وَ الْبَلَاءَ لَيَتَرَاقِفَانِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ الدُّعَاءَ لَيَرُدُّ الْبَلَاءَ وَ قَدْ أُبْرِمَ إِبْرَاماً.

٥/٣٠٧٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَبِيهِ الْحَسَنِ عَلِيِّلَ قَالَ :

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلِيِّلَ يَقُولُ : الدُّعَاءُ يَدْفَعُ الْبَلَاءَ التَّازِلَ وَ مَا لَمْ يَنْزُلْ .

٦/٣٠٨٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِيهِ جَعْفَرٍ عَلِيِّلَ قَالَ :

قَالَ لِي أَلَا أَدْلُكَ عَلَى شَيْءٍ لَمْ يَسْتَشِنْ فِيهِ رَسُولُ اللَّهِ ﷺ قُلْتُ بَلَى قَالَ : الدُّعَاءُ يَرُدُّ الْقَضَاءَ وَ قَدْ أُبْرِمَ إِبْرَاماً وَ ضَمَّ أَصَابِعَهُ .

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3078–4. Muḥammad ibn Yahyā (–) Muḥammad ibn ‘Īsā (–) Abū Hammām Ismā‘il ibn Hammām that ar-Riḍā (‘a.s.) said:

“Alī ibni ‘l-Husayn (‘a.s.) said: ‘Indeed, supplication and tribulation are linked to each other until the Day of Resurrection. Verily supplication averts tribulation even if it has been decreed.’”

3079–5. A group of our co-sectarians (–) Sahl ibn Ziyād (–) al-Hasan ibn ‘Alī al-Washshā’ that Abu ‘l-Hasan (‘a.s.) said:

“Alī ibni ‘l-Husayn (‘a.s.) used to say: ‘Supplication repels the tribulation that has descended and [even] that which has not yet come down.’”

3080–6. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ‘Īsā (–) Ḥarīz (–) Zurārah that Abū Ja‘far (‘a.s.) said to me:

“Should I not inform you of that about which the Messenger of Allāh (ṣ) never made any exception?” I said: “Yes!” He [‘a.s.] said: “Supplication; for it averts divine decree even after it has been decided [thus] – then he joined his fingers together.”

٧٣٠٨١ - الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ :

الدُّعَاءُ يَرْدُ القَضَاءَ بَعْدَ مَا أُبْرِمَ إِبْرَاماً فَأَكْثَرُ مِنَ الدُّعَاءِ فَإِنَّهُ مُفْتَاحُ كُلِّ رَحْمَةٍ وَ نَجَاحُ كُلِّ حَاجَةٍ وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِالدُّعَاءِ وَ إِنَّهُ لَيْسَ بَابٌ يُكْثَرُ قَرْعَهُ إِلَّا يُؤْشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ.

٧٣٠٨٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادٍ قَالَ : قَالَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ : عَلَيْكُمْ بِالدُّعَاءِ فَإِنَّ الدُّعَاءَ لِلَّهِ وَ الظَّلْبُ إِلَى اللَّهِ يَرْدُ الْبَلَاءَ وَ قَدْ قُرِرَ وَ قُضِيَ وَ لَمْ يَبْقَ إِلَّا إِمْضَاوَهُ فَإِذَا دُعِيَ اللَّهُ عَزَّ وَ جَلَّ وَ سُئِلَ صُرْفُ الْبَلَاءُ صَرَفَهُ .

٧٣٠٨٣ - الحُسَيْنُ بْنُ مُحَمَّدٍ رَفِعَهُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَدْفَعُ بِالدُّعَاءِ الْأُمْرَ الَّذِي عَلِمَهُ أَنْ يُدْعَى لَهُ فَيَسْتَحِيْبُ وَ لَوْ لَا مَا وُقِقَ الْعَبْدُ مِنْ ذَلِكَ الدُّعَاءِ لَأَصَابَهُ مِنْهُ مَا يَجْتَهُ مِنْ جَدِيدِ الْأَرْضِ .

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3081–7. al-Husayn ibn Muhammad (–) Mu‘allā ibn Muhammad (–) al-Washshā’ that ‘Abdullāh ibn Sinān said:

“I heard Abā ‘Abdilāh (‘a.s.) saying: ‘Supplication averts divine decree [even] after it has been decided, so supplicate often, for indeed it is the key to every mercy and the [means to] fulfillment of every need. Nothing of what is with Allāh, to Whom belong Might and Majesty, can be attained except through supplication, and there is no door that is repeatedly knocked but that it is eventually opened for the seeker.’”

3082–8. Muḥammad ibn Yahyā (–) Alḥmad ibn Muḥammad ibn ‘Isā (–) Ibn Maḥbūb that Abū Wallād said:

“Abu ‘l-Ḥasan Mūsā (‘a.s.) said: ‘You should supplicate [often], for indeed supplication to Allāh and imploring Allāh averts tribulation even after it has been determined and decreed, with nothing but its final endorsement remaining – so if Allāh, to Whom belong Might and Majesty, is implored and begged, He averts the tribulation completely.’”

3083–9. al-Husayn ibn Muhammad, *rafa’ahu*, that Ishāq ibn ‘Ammār said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Verily Allāh, to Whom belong Might and Majesty, averts the matter that He knows one will supplicate for by answering the supplication. And if it were not for the supplication of the servant, he would have been afflicted by it to the extent of being uprooted from the face of the earth.’”

- ٤ -

بَابُ أَنَّ الدُّعَاءَ شِفَاءً مِنْ كُلِّ دَاءٍ

١/٣٠٨٤ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمِيرٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ عَنْ عَلَاءِ بْنِ كَامِلٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلِيَّاً : عَلَيْكَ بِالدُّعَاءِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

- ٥ -

بَابُ أَنَّ مَنْ دَعَا اسْتُجِيبَ لَهُ

١/٣٠٨٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً : قَالَ: الدُّعَاءُ كَهْفُ الْإِجَابَةِ كَمَا أَنَّ السَّحَابَ كَهْفُ الْمَطَرِ .

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**Chapter on
Supplication is the Cure for Every Ailment**

3084-1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Asbāt ibn Sālim that ‘Alā’ ibn Kāmil said:

“Abū ‘Abdillāh (‘a.s.) said to me: ‘You should [always] supplicate, for indeed it is a cure for every ailment.’”

- ٥ -

**Chapter on
He who Supplicates is Answered**

3085-1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) al-Hasan ibn ‘Alī (–) ‘Abdullāh ibn Maymūn al-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“Supplication is the medium for acceptance just as clouds are the medium for rain.”

٢٠٨٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ: مَا أَبْرَزَ عَبْدُ يَدَهُ إِلَى اللَّهِ الْعَزِيزِ الْجَبَّارِ إِلَّا اسْتَحْيَا اللَّهُ عَزَّ وَجَلَّ أَنْ يَرُدَّهَا صِفْرًا حَتَّى يَبْعَلَ فِيهَا مِنْ فَضْلِ رَبِّهِ مَا يَشَاءُ فَإِذَا دَعَا أَحَدُكُمْ فَلَا يَرُدُّ يَدَهُ حَتَّى يَمْسَحَ عَلَى وَجْهِهِ وَرَأْسِهِ.

- ٦ -

بَابُ إِلْهَامِ الدُّعَاءِ

٢٠٨٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنْ هِشَامِ بْنِ سَالِمَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّلَةَ: هَلْ تَعْرُفُونَ طُولَ الْبَلَاءِ مِنْ قِصْرِهِ قُلْنَا لَا قَالَ: إِذَا أُلْهِمَ أَحَدُكُمُ الدُّعَاءَ عِنْدَ الْبَلَاءِ فَاعْلَمُوا أَنَّ الْبَلَاءَ قَصِيرٌ.

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3086-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja‘far ibn Muḥammad al-Ash‘arī (-) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“A servant never raises his hands to Allāh, the Mighty and the Glorious, but that Allāh, to Whom belong Might and Majesty, feels ashamed to turn him away empty – handed, thus He places in them of His Grace and Mercy as He wills. So, when one of you supplicates, he should not withdraw his hands until after having wiped his face and head [first].”

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Chapter on

The Inspiration to Supplicate

3087-1. ‘Alī ibn Ibrāhīm (-) his father (-) Ibni Abī ‘Umayr that Hishām ibn Sālim said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Do you know how to tell whether a tribulation will be long or short?’ We said: ‘No.’ He said: ‘When one of you is inspired to supplicate during a tribulation, then know that the tribulation will be short.’”

٢٠٨٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادٍ قَالَ: قَالَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ: مَا مِنْ بَلَاءٍ يَنْزَلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيَقُلُّ لَهُمُ اللَّهُ أَعَزُّ وَجَلُّ الدُّعَاءِ إِلَّا كَانَ كَشْفُ ذَلِكَ الْبَلَاءِ وَشِيكًا وَ مَا مِنْ بَلَاءٍ يَنْزَلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُمْسِكُ عَنِ الدُّعَاءِ إِلَّا كَانَ ذَلِكَ الْبَلَاءُ طَرِيقًا فَإِذَا نَزَلَ الْبَلَاءُ فَعَلَيْكُمْ بِالدُّعَاءِ وَ التَّضَرُّعِ إِلَى اللَّهِ أَعَزُّ وَ جَلُّ.

-٧-

بَابُ التَّقْدِيمِ فِي الدُّعَاءِ

٢٠٨٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ تَقْدَمَ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَ قَالَتِ الْمَلَائِكَةُ صَوْتٌ مَعْرُوفٌ وَ

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3088-2. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Ibn Maḥbūb that Abū Wallād said:

“Abu ‘l-Hasan Mūsā (‘a.s.) said: ‘There is no tribulation that descends upon a believing servant wherein he is inspired by Allāh, to Whom belong Might and Majesty, to supplicate, but that the tribulation is soon removed. And there is no tribulation that descends upon a believing servant wherein he withholds [himself] from supplication but that the tribulation is prolonged. So, whenever tribulation descends, you must supplicate and beseech Allāh, to Whom belong Might and Majesty.’”

- 7 -

Chapter on Taking the Initiative in Supplication

3089-1. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Alī ibni ‘l-Hakam (-) Hishām ibn Sālim that Abū ‘Abdillāh (‘a.s.) said:

“One who takes the initiative in supplication receives a response when tribulation descends and the angels say that his voice is known to them, so

لَمْ يُحْجَبْ عَنِ السَّمَاءِ وَ مَنْ لَمْ يَتَقدَّمْ فِي الدُّعَاءِ لَمْ يُسْتَحْبَ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَ قَالَتِ الْمَلَائِكَةُ إِنَّ ذَا الصَّوْتَ لَا نَعْرِفُهُ.

٢٠٩٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ ابْنِ سِنَانٍ عَنْ عَبْنَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنُ:

مَنْ تَحَوَّفَ مِنْ بَلَاءٍ يُصْبِيْهُ فَتَقَدَّمَ فِيهِ بِالْدُعَاءِ لَمْ يُرِهِ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ الْبَلَاءُ أَبْدًا.

٢٠٩١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنُ:

إِنَّ الدُّعَاءَ فِي الرَّخَاءِ يَسْتَخْرُجُ الْحَوَائِجَ فِي الْبَلَاءِ.

٢٠٩٢ - عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنُ: مَنْ سَرَّهُ أَنْ يُسْتَحْجَبَ لَهُ فِي الشِّدَّةِ فَلَيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.

٢٠٩٣ - عَنْهُ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ بْنِ يَحْيَى عَنْ رَجُلٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ غَوَّاصِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنُ:

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it is not veiled from the heavens. But one who does not take the initiative in supplication does not receive a response when tribulation descends, and the angels say: ‘This is a voice that we do not recognize.’”

3090–2. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ‘Isā (–) Ibn Sinān (–) ‘Anbasah that Abū ‘Abdillāh (*a.s.*) said:

“One who is afraid of a tribulation befalling him and takes the initiative to supplicate [to Allāh], Allāh, to Whom belong Might and Majesty, will never make him face that tribulation.”

3091–3. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) Ismā‘il ibn Mihrān (–) Maṇṣūr ibn Yūnus (–) Hārūn ibn Khārijah that Abū ‘Abdillāh (*a.s.*) said:

“Verily, supplication in times of ease alleviates needs in times of tribulation.”

3092–4. From him (–) ‘Uthmān ibn ‘Isā that Samā‘ah said:

“Abū ‘Abdillāh (*a.s.*) said: ‘One who wishes to have his supplication answered in times of hardship should supplication often during times of ease.’”

3093–5. From him (–) his father (–) ‘Ubaydullāh ibn Yahyā (–) a man (–) ‘Abdu ‘l-Ḥamīd ibn Ghawwāṣ at-Ṭā’ī (–) Muḥammad ibn Muslim that Abū ‘Abdillāh (*a.s.*) said:

كَانَ جَدِّي يَقُولُ تَقَدَّمُوا فِي الدُّعَاءِ إِنَّ الْعَبْدَ إِذَا كَانَ دَعَاءً فَنَزَلَ بِهِ الْبَلَاءُ فَدَعَا قِيلَ صَوْتٌ مَعْرُوفٌ وَإِذَا لَمْ يَكُنْ دَعَاءً فَنَزَلَ بِهِ بَلَاءً فَدَعَا قِيلَ أَيْنَ كُثُنَتْ قَبْلَ الْيَوْمِ.

٦/٣٠٩٤ - الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلِيِّاً قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلِيِّاً يَقُولُ: الدُّعَاءُ بَعْدَ مَا يَنْزَلُ الْبَلَاءُ لَا يُنْتَفَعُ بِهِ.

-٨-

باب اليقين في الدعاء

١/٣٠٩٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانِ الْفَرَّاءِ عَمَّنْ حَدَّهُ عَنْ أَبِي عبد الله عَلِيِّاً قَالَ: إِذَا دَعَوْتَ فَظْنَ أَنَّ حَاجَتَكَ بِالْبَابِ.

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"My grand-father used to say: 'Take the initiative in supplication for indeed when a servant supplicates often, if a tribulation befalls him and he supplicates [to his Lord], it is said: "This is a recognized voice," but if he does not supplicate often, when he supplicates due to a tribulation that befalls him, it is said: "Where were you before this day?"'"

3094-6. al-Husayn ibn Muhammad (-) Mu‘allā ibn Muhammad (-) al-Washshā', one who informed him, that Abu ‘l-Hasan, I, ('a.s.) said:

"Alī ibni ‘l-Husayn ('a.s.) used to say: 'The supplication that is made [only] after tribulation has descended lacks benefit.'"

- 8 -

Chapter on Certitude in Supplication

3095-1. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Sulaym al-Farrā', one who informed him, that Abū 'Abdillāh, peace be upon him, said: "When you supplicate, regard your needs as having arrived at the door."

- ٩ -

بَابُ الْإِقْبَالِ عَلَى الدُّعَاءِ

١/٣٠٩٦ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرُو قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَسْتَجِيبُ دُعَاءً بِظَهِيرَ قُلْبٍ سَاهٍ فَإِذَا دَعَوْتَ فَأَقْبِلَ بِقَلْبِكُ ثُمَّ اسْتَيْقِنْ بِالْجَاهَةِ.

٢/٣٠٩٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : لَا يَقْبِلُ اللَّهُ عَزَّ وَ جَلَّ دُعَاءَ قُلْبٍ لَاهٍ وَ كَانَ عَلَيْهِ عَلَيْهِ السَّلَامُ يَقُولُ إِذَا دَعَاهُمْ أَحَدُكُمْ لِلْمَيْتِ فَلَا يَدْعُوهُ لَهُ وَ قَلْبُهُ لَاهٍ عَنْهُ وَ لَكِنْ لِيَجْتَهِدْ لَهُ فِي الدُّعَاءِ.

٣/٣٠٩٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ الْفَرَاءِ عَمِنْ ذَكْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Chapter on Zeal and Devotion in Supplication

3096–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibni Abī ‘Umayr (–) Sayf ibn ‘Amīrah that Sulaymān ibn ‘Amr said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘Verily, Allāh, to Whom belong Might and Majesty, does not answer the supplication made with an inattentive heart, so when you supplicate, do so while your heart is attentive and devoted; then be certain of its acceptance.’”

3097–2. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’minīn, may the blessings of Allāh be upon him, said: ‘Allāh, to Whom belong Might and Majesty, does not accept the supplication of a negligent heart.’ And ‘Alī (‘a.s.) used to say: ‘If any of you supplicates for the deceased, he should not do so while his heart is negligent; rather, he should strive to supplicate with devotion.’”

3098–3. Muḥammad ibn Yāḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) some of his co-sectarians (–) Sayf ibn ‘Amīrah (–) Sulaym al-Farrā’, who-ever mentioned it [to him] that Abū ‘Abdillāh (‘a.s.) said:

إِذَا دَعَوْتَ فَأَقْبِلَ بِقُلْبِكَ وَ ظَنَ حَاجَتَكَ بِالْبَابِ.

٤/٣٠٩٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمْنَ ذَكْرُهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَسْتَجِيبُ دُعَاءً بَظْهَرِ قُلْبٍ قَاسٍ.

٥/٣١٠٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

لَمَّا اسْتَسْقَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ سُقِيَ النَّاسُ حَتَّى قَالُوا إِنَّهُ الْغَرْقُ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ وَ رَدَهَا اللَّهُمَّ حَوَالِيْنَا وَ لَا عَلَيْنَا قَالَ فَتَفَرَّقَ السَّحَابُ فَقَالُوا يَا رَسُولَ اللَّهِ اسْتَسْقَيْتَ لَنَا فَلَمْ نُسْقَ ثُمَّ اسْتَسْقَيْتَ لَنَا فَسُقِيْنَا قَالَ إِنِّي دَعَوْتُ وَ لَيْسَ لِي في ذَلِكَ نِيَّةٌ ثُمَّ دَعَوْتُ وَ لَيْسَ لِي في ذَلِكَ نِيَّةٌ.

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“When you supplicate, do so with attentiveness and devotion; then assume that what you seek has arrived at the door.”

3099–4. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) Ismā‘il ibn Mihrān (–) Sayf ibn ‘Amīrah, whoever mentioned I [to him] that Abū ‘Abdillāh (‘a.s.) said:

“Verilly, Allāh, to Whom belong Might and Majesty, does not answer the supplication made by a hard heart.”

3100–5. ‘Alī ibn Ibrāhīm (–) his father (–) Ibñ Abī ‘Umayr (–) Hishām ibni ‘l-Hakam that Abū ‘Abdillāh (‘a.s.) said:

“When the Messenger of Allāh, may the blessing of Allāh be upon him and his Household, prayed for rain, it rained so much that the people said: ‘It is a deluge!’ So, the Messenger of Allāh (ṣ) raised his hands and said: ‘O Allāh! Let it rain around us, not on us,’ and the clouds dispersed. The people said: ‘O Messenger of Allāh, you sought rain for us the first time but it did not rain, then you prayed for rain again and it rained [why is this]?’ He [ṣ.] replied: ‘I supplicated [the first time] while I had not made a firm intention, then I supplicated [the second time] after having made a firm intention.’”

- ١٠ -

بَابُ الْإِلْحَاحِ فِي الدُّعَاءِ وَ التَّلْبِثِ

- ١/٣١٠١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِينَ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عَطِيَّةَ عَنْ عَبْدِ الرَّحْمَنِ الطَّوَّبِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّاً : إِنَّ الْعَبْدَ إِذَا دَعَا لَمْ يَزَلْ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي حَاجَتِهِ مَا لَمْ يَسْتَعْجِلْ . مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِينَ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عَطِيَّةَ عَنْ عَبْدِ الرَّحْمَنِ الطَّوَّبِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً مِثْلُهُ .
- ٢/٣١٠٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ أَبِينَ أَبِي عُمَيْرٍ عَنْ هَشَامَ بْنِ سَالِمٍ وَ حَفْصَ بْنِ الْبَخْتَرِيِّ وَ عَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ: إِنَّ الْعَبْدَ إِذَا عَجَلَ فَقَامَ لِحَاجَتِهِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَمَا يَعْلَمُ عَبْدِي أَنِّي أَنَا اللَّهُ الَّذِي أَقْضِي الْحَوَائِجَ .

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- 10 -

Chapter on Supplicating Beseechingly and Awaiting [Response]

3101-1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibni Abī ‘Umār (–) Ḥusayn ibn ‘Atīyyah that ‘Abdu ‘l-‘Azīz at-Tawīl said:

Abū ‘Abdillāh (‘a.s.) said: ‘When the servant supplicates, Allāh, blessed and exalted, is in [the process of] fulfilling his needs as long as he does not make haste.’”

* Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Ibni Abī ‘Umār (–) Ḥusayn ibn ‘Atīyyah (–) ‘Abdu ‘l-‘Azīz at-Tawīl that Abū ‘Abdillāh (‘a.s.) said: Something similar [as above].

3102-2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā,* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibni Abī ‘Umār (–) Hishām ibn Sālim and Ḥafṣ ibni ‘l-Bakhtār and others that Abū ‘Abdillāh (‘a.s.) said:

“When a servant makes haste in supplicating before proceeding to his need, Allāh, blessed and exalted is He, says: ‘Does My servant not know that I am the Lord Who fulfills the needs [of the servants]?’”

٣١٠٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْوَلِيدِ بْنِ عُقْبَةَ الْمَخْرِيِّ قَالَ:

سَمِعْتُ أَبَا جَعْفَرَ عَلِيَّاً يَقُولُ: وَاللَّهِ لَا يُلْحُ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ فِي حَاجَتِهِ إِلَّا قَضَاهَا لَهُ.

٣١٠٤ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَجَّاجِ عَنْ حَسَّانَ عَنْ أَبِي الصَّبَاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ كَرِهُ الْحَاجَ النَّاسِ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَأَحَبُّ ذَلِكَ لِنَفْسِهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يُسْأَلَ وَيُطْلَبَ مَا عِنْدَهُ.

٣١٠٥ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلِيَّاً قَالَ:

لَا وَاللَّهِ لَا يُلْحُ عَبْدٌ عَلَى اللَّهِ عَزَّ وَجَلَّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ.

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3103–3. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad (–) Ibn Abī ‘Umayr (–) Sayf ibn ‘Amīrah (–) Muḥammad ibn Marwān that al-Walīd ibn ‘Uqbah al-Hijrī said:

“I heard Abā Ja‘far (‘a.s.) saying: ‘By Allāh! Whenever a believing servant beseeches Allāh, to Whom belong Might and Majesty, for his need, He fulfills it for him.’”

3104–4. From him (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) al-Ḥajjāl (–) Ḥassān (–) Abu ‘ṣ-ṣabbāḥ that Abū ‘Abdillāh (‘a.s.) said:

“Verily, Allāh, to Whom belong Might and Majesty, dislikes people to beseech one another for their needs while He likes them to turn to Him. Indeed, Allāh, to Whom belong Might and Majesty, loves to be begged and implored for that which is with Him.”

3105–5. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Husayn al-Aḥmasī (–) a man that Abā Ja‘far, peace be upon him, said:

“Indeed, by Allāh, no servant beseeches Allāh, to Whom belong Might and Majesty, but that Allāh grants him [his need].”

٦/٣١٠٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَحْمَ اللَّهِ عَبْدًا طَلَبَ مِنَ اللَّهِ عَزَّ وَجَلَّ حَاجَةً فَأَلْحَنَ فِي الدُّعَاءِ اسْتُحِبِّ لَهُ أَوْ لَمْ يُسْتَجِبْ لَهُ وَتَلَاهُ الْآيَةُ وَأَدْعُوا رَبِّي عَسَى أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيقًا.

- ١١ -

بَابُ تَسْمِيَةِ الْحَاجَةِ فِي الدُّعَاءِ

٧/٣١٠٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمْيَرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْفَرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَاهُ وَلَكِنَّهُ يُحِبُّ أَنْ تُبَثَّ إِلَيْهِ الْحَوَائِجُ فَإِذَا دَعَوْتَ فَسَمِّ حَاجَتَكَ.

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3106–6. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘May Allāh have mercy on the servant who seeks his need from Allāh, to Whom belong Might and Majesty, and supplicates beseechingly, whether his supplication is answered or not,’ and he [ṣ] recited the verse: *And I will call upon my Lord and trust that I shall not remain unblessed in supplicating to my Lord*, [Qur. 19:48].”

- ١١ -

Chapter on Describing One’s Needs in the Supplication

3107–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Abū ‘Abdillāh al-Farrā’ that Abū ‘Abdillāh (‘a.s.) said:

“Verily Allāh, blessed and exalted, knows what the servant needs when he supplicates to Him, but He likes the [servant’s] needs to be laid out before Him, so when you supplicate, describe your needs.”

وَ فِي حَدِيثٍ آخَرَ قَالَ:

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَعْلَمُ حَاجَتَكَ وَ مَا تُرِيدُ وَ لَكِنْ يُحِبُّ أَنْ تُبَثِّ إِلَيْهِ الْحَوَائِجُ.

- ١٢ -

بَابُ إِخْفَاءِ الدُّعَاءِ

١٣١٠٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلِ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ:

دَعْوَةُ الْعَبْدِ سِرًا دَعْوَةً وَاحِدَةً تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً.

وَ فِي رِوَايَةِ أُخْرَى دَعْوَةً تُخْفِيهَا أَفْضَلُ عِنْدَ اللَّهِ مِنْ سَبْعِينَ دَعْوَةً تُظْهِرُهَا.

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* And in another Tradition: He [‘a.s.] said: “Verily Allāh, to Whom belong Might and Majesty, knows your need and what you want [from Him], but He likes the needs to be laid out before Him.”

- 12 - Chapter on Supplication in Secret

3108-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Abū Hammām Ismā‘il ibn Hammām that Abu ‘l-Hasan ar-Ridā, peace be upon him said:

“When a servant supplicates in secret, every single supplication of his is equivalent to seventy supplications made openly.”

* In another narration: “The supplication done in secret is better in the sight of Allāh than seventy supplications made openly.”

- ١٣ -

بَابُ الْأَوْقَاتِ وَالْحَالَاتِ الَّتِي تُرْجِحُ فِيهَا الْإِجَابَةُ

- ١/٣١٠٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ زَيْدِ الشَّحَامِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : اطْلُبُوا الدُّعَاءَ فِي أَرْبَعِ سَاعَاتٍ عِنْدُ هُبُوبِ الرِّياحِ وَ زَوَالِ الْأَفْيَاءِ وَ نُزُولِ الْقَطْرِ وَ أَوَّلِ قَطْرَةٍ مِنْ دَمِ الْقَتِيلِ الْمُؤْمِنِ فَإِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ عِنْدَ هَذِهِ الْأَشْيَاءِ.
- ٢/٣١١٠ - عَنْهُ عَنْ أَبِيهِ وَ عَيْرِهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ فَضْلِ الْبَقْبَاقِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنٍ فِي الْوَتْرِ وَ بَعْدَ الْفَجْرِ وَ بَعْدَ الظُّهُرِ وَ بَعْدَ الْمَغْرِبِ.

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Chapter on Specific Times and States in Which There is Hope that Supplications are Accepted

3109–1. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) Yaḥyā ibn Ibrāhīm ibn Abī ‘l-Bilād (–) his father that Zayd ash-Shāḥhām said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Seek your needs by supplicating at four times: During the blowing of the winds, the disappearance of shadows, the downpour of rain, and when the first drop of a believing martyr’s blood is spilt, for indeed the doors of heaven are opened during these occurrences.’”

3110–2. From him (–) his father and others (–) al-Qāsim ibn ‘Urwah that Abu ‘l-‘Abbās Faḍl al-Baqbāq said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Supplications are answered in four moments: During the night prayer (*al-witr*), after dawn, afternoon and after sunset [prayers].’”

- ٣١١١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنِ التَّوْفِيقِ عَنِ السَّكُونِيِّ عَنْ أَيِّ عَبْدِ اللَّهِ عَلَيْهِ الْمَسْنُوسِ قَالَ:
- قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْمَسْنُوسُ : اغْتَسِلُوا الدُّعَاءَ عِنْدَ أَرْبَعٍ عِنْدَ قِرَاءَةِ الْقُرْآنِ وَعِنْدَ الْأَذَانِ وَعِنْدَ نُزُولِ الْغَيْثِ وَعِنْدَ النِّقَاءِ الصَّفَّيْنِ لِلشَّهَادَةِ .
- ٣١١٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنِ ابْنِ أَيِّ عَمِيرٍ عَنْ حَمِيلِ بْنِ دَرَّاجٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءِ عَنْ أَيِّ جَعْفَرٍ عَلَيْهِ الْمَسْنُوسِ قَالَ:
- كَانَ أَيِّ إِذَا كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ طَلَبَهَا فِي هَذِهِ السَّاعَةِ يَعْنِي زَوَالَ الشَّمْسِ .
- ٣١١٣ - عَنْهُ عَنْ أَيِّهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَيِّ بَصِيرٍ عَنْ أَيِّ عَبْدِ اللَّهِ عَلَيْهِ الْمَسْنُوسِ قَالَ:
- إِذَا رَقَّ أَحَدُكُمْ فَلَيْدُعْ فَإِنَّ الْقُلْبَ لَا يَرْقُ حَتَّى يَخْلُصَ .
- ٣١١٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَةَ عَنْ أَيِّ عَبْدِ اللَّهِ عَلَيْهِ الْمَسْنُوسِ قَالَ:

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3111-3. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’minīn (‘a.s.) said: ‘Take advantage of supplication during four situations: When the Qur’ān is being recited, during the call to prayer, while it is raining and when two contingents clash [in battle] for martyrdom.’”

3112-4. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Jamīl ibn Darrāj (–) ‘Abdullāh ibn ‘Aṭā’ that Abū Ja‘far (‘a.s.) said:

“When my father wanted to seek his needs from Allāh, he would do so at this time – meaning when the sun crossed the meridian.”

3113-5. From him (–) his father (–) Ḥammād ibn ‘Isā (–) Ḥusayn ibni ‘l-Mukhtār (–) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said:

“When your heart becomes soft, supplicate [to your Lord], for indeed the heart does not soften except when it is sincere.”

3114-6. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Sharīf ibn Sābiq (–) al-Faḍl ibn Abī Qurrah that Abū ‘Abdillāh (‘a.s.) said:

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حَيْرٌ وَقْتٌ دَعَوْتُمُ اللَّهَ عَزَّ وَجَلَّ فِيهِ الْأَسْحَارُ وَ تَلَاهُ هَذِهِ الْأَيَّةُ فِي قَوْنِ يَعْقُوبَ عَلَيْهِ السَّلَامُ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي وَ قَالَ أَخْرُهُمْ إِلَى السَّحْرِ .

٧- ٣١٥ - الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : كَانَ أَبِي إِذَا طَلَبَ الْحَاجَةَ طَلَبَهَا عِنْدَ زَوَالِ الشَّمْسِ فَإِذَا أَرَادَ ذَلِكَ قَدْمَ شَيْئًا فَتَصَدَّقَ بِهِ وَ شَمَّ شَيْئًا مِنْ طِيبٍ وَ رَاحَ إِلَى الْمَسْجِدِ وَ دَعَا فِي حَاجَتِهِ بِمَا شَاءَ اللَّهُ .

٨- ٣١٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلَيِّ بْنِ حَدِيدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : إِذَا اقْشَرَ جِلْدُكَ وَ دَمَعَتْ عَيْنَاكَ فَدُونَكَ دُونَكَ فَقَدْ قُصِدَ قَصْدُكَ .

قالَ وَ رَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلِ السَّرَّاجِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ سَعِيدِ مِثْلُهُ .

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“The Messenger of Allāh (ṣ) said: ‘The best time in which you can supplicate to Allāh, to Whom belong Might and Majesty, is before dawn,’ then he [‘a.s.] recited the verse in which Ya‘qūb is quoted as having said: *I shall plead with my Lord to forgive you* [Qur. 12:98] and said: ‘He postponed it (the supplication) until predawn.’”

3115-7. al-Husayn ibn Muḥammad (-) Aḥmad ibn Iṣhāq (-) Sa‘dān ibn Muslim (-) Mu‘āwiyah ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

“Whenever my father wanted to supplicate, he would do so after the sun had crossed the meridian. He would first give something in charity, then apply some perfume and go to the *masjid* where he would supplicate to Allāh and ask for his needs.”

3116-8. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) ‘Alī ibn Ḥadīd, *rāfa‘ahu* to Abū ‘Abdillāh (‘a.s.) that he said:

“When your skin quivers and your eyes are filled with tears, then take hold of the opportunity, for your needs are close to being fulfilled!”

* He said: “And something similar was narrated by Muḥammad ibn Ismā‘il (-) Abū Ismā‘il as-Sarrāj Muḥammad ibn Abī Ḥamzah (-) Sa‘īd.”

٩- عنْهُ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلَىٰ بْنِ أَبِي حَمْزَةَ عَنْ صَنْدَلٍ عَنْ أَبِي الصَّبَاحِ الْكَتَانِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا سَلَامٌ قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ مِنْ عِبَادِهِ الْمُؤْمِنِينَ كُلَّ عَبْدٍ دَعَاهُ فَعَلَيْكُمْ بِالدُّعَاءِ فِي السَّحرِ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهَا سَاعَةٌ تُفَتَّحُ فِيهَا أَبْوَابُ السَّمَاءِ وَ تُقْسَمُ فِيهَا الْأَرْزَاقُ وَ تُنْقَضُ فِيهَا الْحَوَاجُجُ الْعَظَامُ.

١٠- عَلَىٰ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذِيَّنَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِمَا يَقُولُ: إِنَّ فِي اللَّيْلِ لَسَاعَةً مَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ ثُمَّ يُصَلِّي وَ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِيهَا إِلَّا اسْتَجَابَ لَهُ فِي كُلِّ لَيْلَةٍ قُلْتُ أَصْلَحَكَ اللَّهُ وَ أَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ قَالَ:

إِذَا مَضَى نِصْفُ اللَّيْلِ وَ هِيَ السُّدُسُ الْأَوَّلُ مِنْ أَوَّلِ النِّصْفِ.

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3117-9. From him (-) al-Jāmūrānī (-) al-Hasan ibn ‘Alī ibn Abī Hamzah (-) Sandal (-) Abu ‘ṣ-ṣabbāḥ al-Kinānī that Abū Ja‘far (‘a.s.) said:

“Verily from among all His believing servants, Allāh, to Whom belong Might and Majesty, loves those who supplicate often, so supplicate from predawn until the sun has risen, for indeed this is the time when the doors of the heavens are opened, the sustenance is apportioned and great needs are fulfilled.”

3118-10. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr that ‘Amr ibn Udhaynah said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘Verily there is a time in the night when no believing servant stands up to pray and supplicate to Allāh, to Whom belong Might and Majesty, but that his supplication is answered on every night [that he does this].’ I said: ‘May Allāh elevate you! What time of night is this?’ He [‘a.s.] replied: ‘When half the night has passed – it is the first one – sixth of the beginning of the second half [of the night].’”

- ١٤ -

**بَابُ الرَّغْبَةِ وَ الرَّهْبَةِ وَ التَّضَرُّعِ
وَ التَّبَّلُ وَ الْإِبْتَهَالِ وَ الْاسْتِعَاذَةِ وَ الْمَسْأَلَةِ**

- ١/٣١١٩ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادٍ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ
بْنِ عَمِيرَةَ عَنْ أَبِي إِسْحَاقٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:
الرَّغْبَةُ أَنْ تَسْتَقْبِلَ بِيَطْنَ كَفَيْكَ إِلَى السَّمَاءِ وَ الرَّهْبَةُ أَنْ تَجْعَلَ ظَهَرَ كَفَيْكَ إِلَى السَّمَاءِ وَ
قَوْلُهُ وَ تَبَيَّلُ إِلَيْهِ تَبَيَّلًا قَالَ الدُّعَاءُ بِإِاصْبَعٍ وَاحِدَةٍ تُشَيِّرُ بِهَا وَ التَّضَرُّعُ تُشَيِّرُ بِإِاصْبَعَيْكَ وَ
تُخْرِسُهُمَا وَ الْإِبْتَهَالُ رُفْعُ الْيَدَيْنِ وَ تَمْدُهُمَا وَ ذَلِكَ عِنْدَ الدَّمْعَةِ ثُمَّ ادْعُ.
٢/٣١٢٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَئْوَبَ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ
قَالَ:

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- 14 -

Chapter on

**Desire, Awe, Entreaty, Devotion, Invocation,
Seeking Refuge and Pleading**

3119–1. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) Ismā‘il ibn Mihrān (–) Sayf ibn ‘Amīrah (–) Abū Ishaq that Abū ‘Abdillāh (‘a.s.) said:

“Desire is for one to raise his palms towards the heavens whereas awe is in making the back of one’s hands face the heavens. The verse: *And devote yourself to Him completely* [Qur. 73:8], refers to supplicating with one finger with which you make gestures, whereas entreaty is pointing with two fingers and moving them around. Invocation is [done] by raising both hands and extending them outwards with tears flowing [from your eyes] and then supplicating.”

3120–2. ‘Alī ibn Ibrāhīm (–) his father (–) Ibñ Abī ‘Umayr (–) Abū Ayyūb that Muḥammad ibn Muslim said:

“I asked Abā Ja‘far (‘a.s.) about the verse wherein Allāh, to Whom belong Might and Majesty, says: *They neither humbled themselves to their Lord, nor did they entreat [Him for mercy]*, [Qur. 23:76]. He [‘a.s.] said:

سَأَلَتْ أَبَا جَعْفَرَ عَلَيْهِ الْمُبَشَّرُونَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَا اسْتَكَانُوا لِرِبِّهِمْ وَمَا يَتَضَرَّرُونَ فَقَالَ:
الإِسْتِكَانَةُ هُوَ الْخُضُوعُ وَالتَّضَرُّعُ هُوَ رُفْعُ الْيَدَيْنِ وَالتَّضَرُّعُ بِهِمَا.

٣١٢١ - ٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيسَى عَنْ مُحَمَّدٍ بْنِ خَالِدٍ وَالْحُسَينِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْخَلِيلِيِّ عَنْ أَبِي خَالِدٍ عَنْ مَرْوُكِ بَيَّاعَ الْلُّؤْلُؤِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُبَشَّرُونَ قَالَ:

ذَكَرَ الرَّغْبَةَ وَأَبْرَزَ بَاطِنَ رَاحْتِيهِ إِلَى السَّمَاءِ وَهَكَذَا الرَّهْبَةُ وَجَعَلَ ظَهَرَ كَفَيْهِ إِلَى السَّمَاءِ وَهَكَذَا التَّضَرُّعُ وَحَرَّكَ أَصَابِعَهُ يَمِينًا وَشَمَالًا وَهَكَذَا التَّبَتُّلُ وَيَرْفَعُ أَصَابِعَهُ مَرَّةً وَيَضَعُهَا مَرَّةً وَهَكَذَا الْإِبْتِهَالُ وَمَدَ يَدَهُ تَلْقَاءَ وَجْهِهِ إِلَى الْقِبْلَةِ وَلَا يَبْتَهِلُ حَتَّى تَجْرِيَ الدَّمْعَةُ.

٣١٢٢ - ٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْمُبَشَّرُونَ يَقُولُ مَرَّ بِي رَجُلٌ وَأَنَا أَدْعُو فِي صَلَاتِي بِيَسَارِي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ يَبِيمِينِكَ فَقُلْتُ يَا عَبْدَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَقَّاً عَلَى هَذِهِ كَحِقَّهِ عَلَى هَذِهِ وَقَالَ

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‘Humbleness means submission and entreaty means raising both hands and imploring [Allāh] with them.’’

3121-3. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Muḥammad ibn Khālid* and al-Ḥusayn ibn Sa‘īd, both of them (-) an-Naḍr ibn Suwayd (-) Yahyā al-Halabī (-) Abū Khālid (-) Marwak Bayyā‘ al-Lu’lu’, whoever mentioned it [to him] said:

“Abū ‘Abdillāh (‘a.s.) mentioned ‘desire’ and opened up his palms towards the heavens. Then he described ‘awe’ and made the back of his hands face upwards. Then he spoke of ‘entreaty’ and pointed his fingers right and left. Then he illustrated ‘devotion’ by raising his fingers and lowering them repeatedly. He then showed [us] ‘invocation’ and extended his hand in front of his face towards the *qiblah*, and [said that] invocation is not done until tears flow.”

3122-4. A group of our co-sectarians (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) Faḍālāh (-) al-‘Alā’ that Muḥammad ibn Muslim said:

“I heard Abū ‘Abdillāh (‘a.s.) saying: ‘A man passed by while I was supplicating in my prayer with my left hand. He said: “O Abū ‘Abdillāh, [why were you not supplicating] with your right hand?” I said: “O servant

الرَّغْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ بَاطِنَهُمَا وَ الرَّغْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ ظَهَرَهُمَا وَ التَّضَرُّعُ تُحْرِكُ السَّبَابَةَ الْيُمْنَى يَمِينًا وَ شَمَالًا وَ التَّبَتُّلُ تُحْرِكُ السَّبَابَةَ الْيُسْرَى شَرْقَهُمَا فِي السَّمَاءِ رِسْلًا وَ تَضَعُهَا وَ الْإِبْتِهَالُ تَبْسُطُ يَدَيْكَ وَ ذِرَاعَيْكَ إِلَى السَّمَاءِ وَ الْإِبْتِهَالُ حِينَ تَرِي أَسْبَابَ الْبَكَاءِ.

٥/٣١٢٣ - عَنْ أَبِيهِ أَوْ عَيْرِهِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ: سَأَلْتُهُ عَنِ الدُّعَاءِ وَ رَفِعَ الْيَدَيْنِ فَقَالَ عَلَى أَرْبَعَةِ أَوْجِهِ أَمَّا التَّعَوُّذُ فَتَسْتَقْبِلُ الْقِبْلَةَ بِيَمَانِكَ وَ أَمَّا الدُّعَاءُ فِي الرِّزْقِ فَتَبْسُطُ كَفَيْنِكَ وَ تُفْضِي بِيَمَانِهِمَا إِلَى السَّمَاءِ وَ أَمَّا التَّبَتُّلُ فَإِيمَاءُ يَاصِبِعَكَ السَّبَابَةَ وَ أَمَّا الْإِبْتِهَالُ فَرُفْعُ يَدَيْكَ تُحَاوِرُ بِهِمَا رَأْسَكَ وَ دُعَاءُ التَّضَرُّعِ أَنْ تُحْرِكَ يَاصِبِعَكَ السَّبَابَةَ مِمَّا يَلِي وَ جَهَكَ وَ هُوَ دُعَاءُ الْخِفَةِ.

٦/٣١٢٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ أَبِي مُحْبُوبٍ عَنْ أَبِي أَبْيَوبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرَ عَلِيَّاً عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ قَالَ

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of Allāh, verily Allāh, blessed and exalted, has a right over this [left] one just as He has over this [right] one.”” And he [‘a.s.] said: ‘Desire is expressed by opening your hands and raising your palms whereas awe is shown by raising the back of your hands. Entreaty is by moving the right index finger right and left whereas devotion is expressed by moving the left index finger by raising it upwards and then lowering it. Invocation is done by raising your hands and arms towards the heavens, and one should invoke [Allāh only] when he is about to weep.””

3123–5. From him (–) his father or someone else (–) Hārūn ibn Khārijah (–) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said [when]:

“I asked him about supplication and raising the hands: ‘It is done in four ways: When seeking refuge, one must turn towards the *qiblah* with his palms open, and when supplicating for sustenance one should open his hands and raise his palms towards the sky. When expressing devotion, one should gesture with his forefinger and when invoking, one has to raise his hands until they are above his head. Supplicating entreatingly is done by moving your fore-finger next to your face – and this is the supplication of the fearful.’”

3124–6. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Maḥbūb (–) Abū Ayyūb that Muḥammad ibn Muslim said:

“I asked Abā Ja‘far (‘a.s.) about the verse wherein Allāh, to Whom belong Might and Majesty, says: *They neither humbled themselves to their*

الاستكانة هي الخضوع والتضارع رفع اليدين والتضارع بعما.

٧/٣١٢٥ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَارَةَ قَالَا قُلْنَا لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ الْمَسَأَةُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى قَالَ تَبَسُّطُ كَفَيْكَ قُلْنَا كَيْفَ الْإِسْتِعَاذَةُ قَالَ تُفْضِي بِكَفَيْكَ وَ التَّبَلُّ الْإِيمَاءُ بِالْإِصْبَعِ وَ التَّضَارَعُ تَحْرِيكُ الْإِصْبَعِ وَ الْإِبْتِهَالُ أَنْ تَمَدَّ يَدَيْكَ جَيْعاً.

- ١٥ -

بَابُ الْبَكَاءِ

١/٣١٢٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Lord, nor did they entreat [Him for mercy], [Qur. 23:76]. He [‘a.s.] said: ‘Humbleness means submission and entreaty means raising both hands and imploring [Allāh] with them.’”

3125-7. ‘Alī ibn Ibrāhīm (-) his father (-) Hammād (-) Ḥarīz that Muḥammad ibn Muslim and Zurārah said:

“We asked Abū ‘Abdillāh (‘a.s.): ‘How should we ask from Allāh, blessed and exalted?’ He [‘a.s.] replied: ‘By opening [and raising] your hands.’ We said: ‘How should we seek refuge [from Him]?’ He [‘a.s.] said: ‘By extending your palms [outwards]. And expressing devotion is through gesturing with your finger, and entreaty is through moving your fingers, and invocation is by extending both your hands.’”

- ١٥ - Chapter on Weeping

3126-1. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Maṇṣūr ibn Yūnus (-) Muḥammad ibn Marwān that Abū ‘Abdillāh (‘a.s.) said:

مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا الدُّمُوعُ فِيَنَ الْقَطْرَةِ تُطْفَى بِحَارًا مِنْ نَارٍ فَإِذَا اغْرُورَقَتِ الْعَيْنُ بِمَا يَهْدِي لَمْ يَرْهُقْ وَجْهًا قَتْرٌ وَ لَا ذِلَّةٌ فَإِذَا فَاضَتْ حَرَقَةُ اللَّهِ عَلَى النَّارِ وَ لَوْ أَنَّ بَكِيًّا بَكَى فِي أُمَّةٍ لَرَحِمُوا.

٢/٣١٢٧ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَبِنِ فَضَالٍ عَنْ أَبِي جَيْلَةَ وَ مَنْصُورٍ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَا مِنْ عَيْنٍ إِلَّا وَ هِيَ بَاكِيَّةٌ يَوْمَ الْقِيَامَةِ إِلَّا عَيْنًا بَكَتْ مِنْ حَوْفِ اللَّهِ وَ مَا اغْرُورَقَتِ عَيْنٌ بِمَا يَهْدِي مِنْ خَشْيَةِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا حَرَقَ اللَّهُ عَزَّ وَ جَلَّ سَائِرَ جَسَدِهِ عَلَى النَّارِ وَ لَا فَاضَتْ عَلَى حَدِيدِهِ فَرَهَقَ ذَلِكَ الْوَجْهَ قَتْرٌ وَ لَا ذِلَّةٌ وَ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا الدَّمْعَةُ فِيَنَ اللَّهِ عَزَّ وَ جَلَّ يُطْفَى بِالْيَسِيرِ مِنْهَا الْبِحَارُ مِنَ النَّارِ فَلَوْ أَنَّ عَبْدًا بَكَى فِي أُمَّةٍ لَرَحِمَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الْأُمَّةَ بِيُكَاءِ ذَلِكَ الْعَبْدِ.

٣/٣١٢٨ - عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُنْتَنَى الْحَاطِطِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

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“Everything has a weight and measure except tears, for indeed a single teardrop can extinguish a sea of fire. So, when the eye is brimming with tears, neither darkness nor shame will cover one’s face, and when the tears flow [on the face], Allāh forbids the Fire to touch it. And indeed, if a weeper wept for the community, they would be shown mercy.”

3127-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Faddāl (-) Abū Jamīlah and Mansūr ibn Yūnus (-) Muḥammad ibn Marwān that Abū ‘Abdillāh (‘a.s.) said:

“There is no eye but that it will weep on the Day of Judgment except the eye that wept out of fear of Allāh. No one’s eye brims with tears out of fear of Allāh, to Whom belong Might and Majesty, but that Allāh protects the rest of his body from the Fire, nor does the face of one whose tears flow upon his cheeks ever experience disgrace or shame. Everything has a weight and measure except tears, for indeed Allāh, to Whom belong Might and Majesty, extinguishes seas of fire with a few teardrops. Hence, if a servant weeps for his community, Allāh, to Whom belong Might and Majesty, will show mercy to that community because of the weeping of that servant.”

3128-3. From him (-) ‘Abdu ‘r-Rahmān ibn Abī Najrān (-) Muthannā al-Hannāt (-) Abū Ḥamzah that Abū Ja‘far (‘a.s.) said:

مَا مِنْ قَطْرٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ قَطْرٍ دُمُوعٍ فِي سَوَادِ اللَّيلِ مَخَافَةً مِنَ اللَّهِ لَا يُرَادُ بِهَا غَيْرُهُ.

٤/٣١٢٩ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عَمِيرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ صَالِحِ بْنِ رَزِينَ وَ مُحَمَّدِ بْنِ مَرْوَانَ وَ غَيْرِهِمَا عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلِيَّ اللَّيْلَ قَالَ: كُلُّ عَيْنٍ بَاكِيَّةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَةَ عَيْنٍ غُضْتَ عَنْ حَارَمِ اللَّهِ وَ عَيْنٌ سَهِرتْ فِي طَاعَةِ اللَّهِ وَ عَيْنٌ بَكَتْ فِي جَوْفِ اللَّيلِ مِنْ خَشْيَةِ اللَّهِ.

٥/٣١٣٠ - أَبْنُ أَبِيهِ عَمِيرٍ عَنْ جَيْلِ بْنِ دَرَاجٍ وَ دُرُسْتَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلِيَّ اللَّيْلَ يَقُولُ: مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا الدُّمُوعُ فَإِنَّ الْقَطْرَةَ مِنْهَا تُطْفِئُ بَحَارًا مِنَ النَّارِ فَإِذَا اغْرَوْرَقَتِ الْعَيْنُ بِمَايَهَا لَمْ يَرْهُقْ وَجْهُهُ قَتْرٌ وَ لَا ذَلَّةٌ فَإِذَا فَاضَتْ حَرَمَةُ اللَّهِ عَلَى النَّارِ وَ لَوْ أَنَّ بَاكِيًّا بَكَى فِي أُمَّةٍ لَمْ يُمُوا.

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“There is no drop move beloved in the sight of Allāh, to Whom belong Might and Majesty, than the teardrop that falls in the darkness of night for no other purpose than the fear of Allāh alone.”

3129-4. ‘Alī ibn Ibrāhīm (–) his father (–) Ibni Abī ‘Umayr (–) Mānsūr ibn Yūnus (–) Shāliḥ ibn Razīn and Muḥammad ibn Marwān and others that Abū ‘Abdillāh (‘a.s.) said:

“All eyes will be weeping on the Day of Judgment except three: The eye that looked away from the things that were forbidden by Allāh, the eye that remained awake in the worship of Allāh and the eye that wept in the dark-ness of the night out of the fear of Allāh.”

3130-5. Ibni Abī ‘Umayr (–) Jamīl ibn Darrāj and Durust that Muḥammad ibn Marwān said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘Everything has a weight and measure except tears, for indeed a single teardrop can extinguish seas of fire. So, when the eye is brimming with tears, one’s face will never be disgraced or shamed, and when the tears begin to flow, Allāh forbids it to the Fire; and verily if a weeper wept for his community, they would be shown mercy.’”

٦/٣١٣١ - ابن أبي عمّير عن رجُلٍ مِنْ أَصْحَابِهِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّاً أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مُوسَى عَلِيَّاً أَنَّ عِبَادِي لَمْ يَتَقَرَّبُوا إِلَيَّ بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْ ثَلَاثٍ خَصَّاً قَالَ مُوسَى يَا رَبِّ وَ مَا هُنَّ قَالَ يَا مُوسَى الرُّهْدُ فِي الدُّنْيَا وَ الْوَرْعُ عَنِ الْمَعَاصِي وَ النُّكَاءُ مِنْ حَشْيَتِي قَالَ مُوسَى يَا رَبِّ فَمَا لَمْنَ صَنَعَ ذَا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى أَمَّا الرَّاهِدُونَ فِي الدُّنْيَا فَفِي الْجَنَّةِ وَ أَمَّا الْبُكَاءُونَ مِنْ حَشْيَتِي فَفِي الرُّفِيعِ الْأَعْلَى لَا يُشَارِكُهُمْ أَحَدٌ وَ أَمَّا الْوَرَعُونَ عَنِ الْمَعَاصِي فَإِنِّي أُفِيشُ النَّاسَ وَ لَا أُفِتَشُهُمْ.

٧/٣١٣٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلِيَّاً أَكُونُ أَذْعُو فَأَشْتَهِي الْبُكَاءَ وَ لَا يَجِئُنِي وَ رُبَّمَا ذَكَرْتُ بَعْضَ مَنْ ماتَ مِنْ أَهْلِي فَأَرْقُ وَ أَبْكِي فَهَلْ يَجُوزُ ذَلِكَ فَقَالَ نَعَمْ فَتَذَكَّرُهُمْ فَإِذَا رَفَقْتَ فَابْنَكَ وَ ادْعُ رَبَّكَ تَبَارَكَ وَ تَعَالَى .

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3131–6. Ibn Abī ‘Umāyr (–) a man from his co-sectarians said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Allāh revealed to Mūsā (‘a.s.): “My servants do not seek nearness to me with anything more beloved to Me than three traits.” Mūsā (‘a.s.) asked: “O Lord, what are they?”’ Allāh, to Whom belong Might and Majesty revealed to him: “O Mūsā, they are abstemiousness in the world, keeping away from sins and weeping out of fear of Me.” Mūsā (‘a.s.) asked: ‘O Lord, what reward awaits those who act upon this?’ So, Allāh revealed: “O Mūsā, as for those who have no interest in the material pleasures of the world, they shall dwell in Paradise. As for those who weep out of fear of Me, they shall be in the loftiest station which none other will share with them. And as for those who keep away from sins, I will not scrutinize their deeds the way I scrutinize the deeds of the people.”””

3132–7. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) ‘Uthmān ibn ‘Isā that Ishāq ibn ‘Ammār said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘I supplicate and yearn to cry but the tears do not come! Sometimes I recall those family members of mine who have passed away so my heart becomes sad and I weep. Is this [kind of weeping while supplicating] permissible?’ He [‘a.s.] said: ‘Yes; so remember them and when your heart softens, weep and supplicate to your Lord, blessed and exalted.’””

- ٨/٣١٣٣ - مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَنْبَسَةَ الْعَابِدِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ لَمْ تَكُنْ بِكَ بُكَاءً فَتَبَاكَ.
- ٩/٣١٣٤ - عَنْهُ عَنْ ابْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَعِيدِ بْنِ يَسَارِ بَيَّاعِ السَّابِرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي أَتَبَاكِ فِي الدُّعَاءِ وَ لَيْسَ لِي بُكَاءٌ قَالَ نَعَمْ وَ لَوْ مِثْلَ رَأْسِ الذَّبَابِ.
- ١٠/٣١٣٥ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِأَبِي بَصِيرٍ إِنْ خَفْتَ أَمْرًا يَكُونُ أَوْ حَاجَةً تُرِيدُهَا فَابْدُأْ بِاللَّهِ وَ مَجْدَهُ وَ أَئْنَ عَلَيْهِ كَمَا هُوَ أَهْلُهُ وَ صَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلِّمَ وَ سُلْ حَاجَتَكَ وَ تَبَاكَ وَ لَوْ مِثْلَ رَأْسِ الذَّبَابِ إِنَّ أَبِي عَلَيْهِ السَّلَامَ كَانَ يَقُولُ: إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ مِنَ الرَّبِّ عَزَّ وَ جَلَّ وَ هُوَ سَاجِدٌ بِكِ.

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3133–8. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) al-Ḥasan ibn Maḥbūb that ‘Anbasah al-‘Ābid said:

“Abū ‘Abdillāh (‘a.s.) said: ‘If you find yourself unable to weep, then make yourself weep.’”

3134–9. From him (–) Ibn Faḍḍāl (–) Yūnus ibn Ya‘qūb that Sa‘īd ibn Yasār Bayyā‘ as-Sābirī said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘I make myself weep while supplicating while I do not really feel like weeping [– is this permissible]?’ He [‘a.s.] replied: ‘Yes; even if it is a tear as small as the head of a fly.’”

3135–10. From him (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam that ‘Alī ibn Abī Ḥamzah said:

“Abū ‘Abdillāh (‘a.s.) said to Abū Baṣir: ‘If you are afraid of something happening or have a need that you wish to be fulfilled, then start [your supplication] by glorifying Allāh and praising Him the way He ought to be praised. Then send blessings and salutations on the Prophet (s) [and his family] before asking for your need while you weep – even if it be a tear as small as the head of a fly. Verily, my father (‘a.s.) used to say: ‘Indeed the servant is closest to the Lord, to Whom belong Might and Majesty, when he is weeping in prostration.’”

١١/٣١٣٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ الْبَجْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنْ لَمْ يَحْمِلْكَ الْبُكَاءَ فَتَبَاكَ فَإِنْ خَرَجَ مِنْكَ مِثْلُ رَأْسِ الذَّبَابِ فَبَخْ بَخْ.

- ١٦ -

بَابُ الشَّنَاءِ قَبْلَ الدُّعَاءِ

١/٣١٣٧ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِيَّا كُمْ إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَسْأَلَ مِنْ رَبِّهِ شَيْئًا مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ حَتَّى يَبْدأَ بِالشَّنَاءِ عَلَى اللَّهِ عَزَّ وَجَلَّ وَالْمَدْحِ لَهُ وَالصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَسْأَلُ اللَّهَ حَوَائِجَهُ.

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3136–11. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Abdullāh ibni ‘l-Mughīrah (–) Ismā‘il al-Bajalī that Abū ‘Abdillāh (‘a.s.) said:

“If tears do not come to you then make yourself cry. Then, if you shed a single tear the size of a fly’s head, kudos to you!”

– 16 – Chapter on Praising Allāh Before Supplicating

3137–1. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ṣafwān ibn Yahyā that al-Hārith ibni ‘l-Mughīrah said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘Beware, if any of you wishes to ask his Lord for any of his worldly or other worldly needs, he must start by glorifying Allāh, to Whom belong Might and Majesty, praising Him, and sending blessings upon the Prophet (ṣ) before asking for his needs.’”

٢- ٣١٣٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ :

قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّلًا إِنَّ فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمِدْحَةَ قَبْلَ الْمَسْأَلَةِ فَإِذَا دَعَوْتَ اللَّهَ عَزَّ وَجَلَّ فَمَجَدُهُ قُلْتُ كَيْفَ أُمْجِدُهُ قَالَ تَقُولُ يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا فَعَالًا لِمَا يُرِيدُ يَا مَنْ يَحْكُلُ بَيْنَ الْمَرْءَ وَقَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ هُوَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

٣- ٣١٣٩ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ سِنَانٍ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ : إِنَّمَا هِيَ الْمِدْحَةُ ثُمَّ الشَّنَاءُ ثُمَّ الْإِقْرَارُ بِالذَّنْبِ ثُمَّ الْمَسْأَلَةُ إِنَّهُ وَاللَّهُ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلَّا بِالْإِقْرَارِ .

٤- ٣١٤٠ - وَعَنْهُ عَنْ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا مِثْلُهُ إِلَّا أَنَّهُ قَالَ ثُمَّ الشَّنَاءُ ثُمَّ الْاعْتِرَافُ بِالذَّنْبِ .

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3138-2. Muhammad ibn Yahyā (-) Ahmad ibn Muhammad ibn ‘Isā (-) Ibn Faddāl (-) Ibn Bukayr that Muhammad ibn Muslim said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Verily in the Book of Amīr al-Mu’minīn (‘a.s.) [it is written]: “Praise comes before supplication; so whenever you supplicate to Allāh, to Whom belong Might and Majesty, glorify Him.”’ I said: ‘How should I glorify Him?’ He [‘a.s.] said: ‘You should say: “O He Who is closer to me than my jugular vein, O He Who does as He wills, O He Who intervenes between a man and his heart, O He Who is at the loftiest position, O He Whom there is none like Him.”’”

3139-3. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) his father (-) Ibn Sīnān (-) Mu‘āwiyah ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

“Indeed it(supplication) is glorification, then praise, then acknowledging one’s sin and then asking for one’s need. By Allāh, a servant cannot come out of sin except through acknowledging it.”

3140-4. And from him (-) Ibn Faddāl (-) Tha‘labah (-) Mu‘āwiyah ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

Something similar to the previous statement, except that he [‘a.s.] said: “then praise, then admitting one’s sin...”

٤١- الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَىٰ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ إِذَا أَرَدْتَ أَنْ تَدْعُوَ فَمَجِيدَ اللَّهِ عَزَّ وَ جَلَّ وَ احْمَدُهُ وَ سَيِّحُهُ وَ هَلِّهُ وَ أَئْنِ عَلَيْهِ وَ صَلَّى عَلَىٰ مُحَمَّدٍ النَّبِيِّ وَ آلِهِ ثُمَّ سَلْ تُعْطَ.

٤٢- أَبُو عَلَيِّيَ الأَشْعَرِيُّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفَوَانَ عَنْ عِيسَى بْنِ الْقَاسِمِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ إِذَا طَلَبَ أَحَدُكُمُ الْحَاجَةَ فَلَيْسَ عَلَىٰ رِبِّهِ وَ لَيْمَدْحُهُ فَإِنَّ الرَّجُلَ إِذَا طَلَبَ الْحَاجَةَ مِنَ السُّلْطَانِ هَيَّا لَهُ مِنَ الْكَلَامِ أَخْسَنَ مَا يَقْدِرُ عَلَيْهِ فَإِذَا طَلَبُتُمُ الْحَاجَةَ فَمَجِيدُوا اللَّهَ الْعَزِيزَ الْجَبَارَ وَ امْدُحُوهُ وَ اثْنُوا عَلَيْهِ تَقُولُ يَا أَجَوَدُ مَنْ أَعْطَى وَ يَا خَيْرُ مَنْ سُئِلَ يَا أَرْحَمُ مَنِ اسْتَرْحَمَ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُوْلَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ يَا مَنْ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا يَا مَنْ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ وَ يَقْضِي مَا أَحَبَّ يَا مَنْ يَحْكُمُ بَيْنَ الْمَرْءَ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ يَا سَمِيعُ يَا

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3141-5. al-Husayn ibn Muhammad (-) Mu‘allā ibn Muhammad (-) al-Hasan ibn ‘Alī (-) Ḥammād ibn ‘Uthmān that al-Ḥārith ibni ‘l-Mughīrah said:

“Abū ‘Abdillāh (‘a.s.) said: ‘When you want to supplicate, then glorify Allāh, to Whom belong Might and Majesty, and praise Him, extol Him, testify to His Oneness and exalt Him. Then send blessings to the Prophet Muhammad (ṣ) and his family before asking [for what you need] and it shall be granted.’”

3142-6. Abū ‘Alī al-Ash‘arī (-) Muhammād ibn ‘Abdi ‘l-Jabbār (-) Ṣafwān that Ḥasan ibn al-Qāsim said:

“Abū ‘Abdillāh (‘a.s.) said: ‘If any of you has a need that he wishes to seek [from Allāh], then let him glorify his Lord and praise Him, for when a man seeks his need from the king, he prepares the best possible speech for him. So, when you ask for your need, then extol Allāh, the Mighty and the Glorious, and praise and glorify Him. [To do this,] say: “O most generous of those who give, O most worthy of those who are asked, O most merciful of those whose mercy is sought, O One, O Eternal, O He Who did not beget nor was He begotten, nor has He any equal, O He Who took neither wife nor child, O He Who does as He wills, orders whatever He wishes and decrees whatever He likes, O He Who intervenes between a man and his heart, O He Who is at the loftiest position, O He Whom there

بَصِيرٌ وَ أَكْثَرٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ أَسْمَاءَ اللَّهِ كَثِيرَةٌ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ قُلِ اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ مَا أَكْفُ بِهِ وَجْهِي وَ أُؤْدِي بِهِ عَنْ أَمَانِتِي وَ أَصِلُّ بِهِ رَحْمِي وَ يَكُونُ عَوْنَانِ لِي فِي الْحَجَّ وَ الْعُمْرَةِ وَ قَالَ إِنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ فَقَالَ رَسُولُ اللَّهِ ﷺ عَاجِلَ الْعَبْدِ رَبِّهِ وَ جَاءَ آخَرُ فَصَلَّى رُكْعَتَيْنِ ثُمَّ أَثْنَى عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ سَلْ تُعْطَ.

٧/٣١٤٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحُكْمَ عَنْ أَبِي كَهْمَسٍ قَالَ: سَمِعْتُ أَبَا عَبْدَ اللَّهِ عَلِيِّبَنْ يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ فَابْتَدَأَ قَبْلَ الثَّنَاءِ عَلَى اللَّهِ وَ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ عَاجِلَ الْعَبْدِ رَبِّهِ ثُمَّ دَخَلَ آخَرُ فَصَلَّى وَ أَثْنَى عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ سَلْ تُعْطَهُ

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is none like Him, O Listener, O Seer..." and [then] mention many names of Allāh, to Whom belong Might and Majesty, for indeed there are many [beautiful] names of Allāh. Then send blessings upon Muḥammad (ṣ) and his progeny and say: "O Allāh, increase my lawful sustenance such that I may thereby preserve my dignity, repay my debts, keep ties with my kin; and with which I may embark on *hajj* and *'umrah*." He ['a.s.] then said: 'A man once entered the *masjid* and offered two *rak'ahs* of prayer before asking Allāh [for his need], to Whom belong Might and Majesty, so the the Messenger of Allāh (ṣ) said: "The servant made haste with his Lord." Then another man came and offered two *rak'ahs* of prayer after which he praised Allāh, to Whom belong Might and Majesty, and sent blessings upon the Prophet [and his family], so the Messenger of Allāh (ṣ) said [to him]: "Ask [Allāh] and you shall receive."'''

3143-7. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) ‘Alī ibni ‘l-Hakam that Abū Kahmas said:

"I heard Abā ‘Abdillāh ('a.s.) saying: 'A man entered the *masjid* and began supplicating before having praised Allāh and sent blessings on the Prophet (ṣ), so the Messenger of Allāh (ṣ) said: "The servant has been hasty with his Lord." Then another man entered and offered prayers, praised Allāh, to Whom belong Might and Majesty, and sent blessings upon the Prophet (ṣ), so the Messenger of Allāh (ṣ) said [to him]: "Ask and you shall receive."'

ثُمَّ قَالَ إِنَّ فِي كِتَابِ عَلَيِّ عَلَيْكُمَا إِنَّ الشَّنَاءَ عَلَى اللَّهِ وَ الصَّلَاةَ عَلَى رَسُولِهِ قَبْلَ الْمَسْأَلَةِ وَ إِنَّ أَحَدَكُمْ لَيَأْتِي الرَّجُلَ يَطْلُبُ الْحَاجَةَ فَيَحْبُّ أَنْ يَقُولَ لَهُ خَيْرًا قَبْلَ أَنْ يَسْأَلَهُ حَاجَتَهُ.

٣١٤٤ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَمْنَ حَدَّثَهُ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ آيَتَانِ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ أَطْلُبُهُمَا فَلَا أَجِدُهُمَا قَالَ وَ مَا هُمَا قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ ادْعُونِي أَسْتَجِبْ لَكُمْ فَنَدْعُوهُ وَ لَا نَرِى إِجَابَةً قَالَ أَفَتَرْسِي اللَّهَ عَزَّ وَ جَلَّ أَخْلَفَ وَ عَدَهُ قُلْتُ لَا قَالَ فَمِمَّ ذَلِكَ قُلْتُ لَا أَدْرِي قَالَ لَكِي أُخْبِرُكَ مِنْ أَطَاعَ اللَّهَ عَزَّ وَ جَلَّ فِيمَا أَمْرَهُ ثُمَّ دَعَاهُ مِنْ جِهَةِ الدُّعَاءِ أَجَابَهُ قُلْتُ وَ مَا جِهَةُ الدُّعَاءِ قَالَ تَبَدَّأْ فَتَحْمُدُ اللَّهَ وَ تَدْكُرُ نِعَمَهُ عِنْدَكَ ثُمَّ تَشْكُرُهُ ثُمَّ تُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تَذَكُّرُ ذُنُوبَكَ فَتَقْرُبُ إِلَيْهِ ثُمَّ تَسْتَعِيذُ مِنْهَا فَهَذَا جِهَةُ الدُّعَاءِ ثُمَّ قَالَ وَ مَا الْأَيْةُ الْآخِرِيُّ قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَنْفَقْتُمْ

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Then he [‘a.s.] said: ‘Indeed it is written in the Book of ‘Alī (‘a.s.): “Verily the praise of Allāh and salutations to His Messenger must precede [any] supplication. Surely, when a man comes to anyone asking for something, he would like the person to speak good [of him] before asking for his need.””

3144-8. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Uthmān ibn ‘Isā, whoever narrated it [to him] that Abū ‘Abdillāh (‘a.s.) said [when]:

“I said [to him]: ‘There are two verses in the Book of Allāh, to Whom belong Might and Majesty, that I seek but am unable to acquire.’ He [‘a.s.] asked: ‘Which verses are these?’ I said: ‘The one wherein Allāh, to Whom belong Might and Majesty, says: *Call Me and I will answer you* [Qur. 40:60]. We call Him yet receive no answer.’ He [‘a.s.] said: ‘Do you think that Allāh, to Whom belong Might and Majesty, would break His promise?’” I said: ‘No.’ He [‘a.s.] said: ‘Then why does this happen?’ I said: ‘I don’t know?’ He [‘a.s.] said: ‘But I shall inform you about it. One who obeys Allāh, to Whom belong Might and Majesty, in what He has commanded and then calls Him by supplicating to Him, He responds to that person.’ I said: ‘And how does one call Him through supplication?’ He [‘a.s.] said: ‘By starting with glorifying Allāh, recalling His blessings and thanking Him [for them]; then sends blessings upon the Prophet (ṣ) before recalling and acknowledging his sins and seeking refuge from them. This is how one approaches Allāh through supplication.’ Then he [‘a.s.] asked: ‘What was the second verse?’ I said: ‘It is the verse wherein Allāh, to Whom belong Might and Majesty, says: *Whatever you spend [in alms], He*

مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ وَ إِنِّي أَنْفِقُ وَ لَا أَرِي خَلْفًا قَالَ أَفْتَرِي اللَّهُ عَزَّ وَ جَلَّ أَخْلَفَ وَعْدَهُ قُلْتُ لَا أَدْرِي قَالَ لَوْ أَنَّ أَحَدَكُمْ أَكْتَسَبَ الْمَالَ مِنْ حِلِّهِ وَ أَنْفَقَهُ فِي حِلِّهِ لَمْ يُنْفِقْ دِرْهَمًا إِلَّا أَخْلَفَ عَلَيْهِ.

٩/٣١٤٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيٍّ بْنِ أَسْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ دَعْوَتُهُ فَلِيُطْبِ مَكْسَبَهُ.

- ١٧ -

بَابُ الْاجْتِمَاعِ فِي الدُّعَاءِ

١/٣١٤٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ دُرُستَ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي خَالِدٍ قَالَ:

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will repay it, and He is the best of providers [Qur. 34:49]. I spend [in alms] yet I do not see any repayment.' He [‘a.s.] said: 'Do you think that Allāh, to Whom belong Might and Majesty, would break His promise?' I said: 'No.' He (‘a.s.) said: 'Then why does this happen?' I said: 'I do not know.' He [‘a.s.] said: 'If anyone among you earned wealth lawfully and spent it [in charity] lawfully, he would not spend a single *dirham* but that it would be repaid to him.'"

3145–9. A group of our co-sectarians (–) Sahl ibn Ziyād (–) ‘Alī ibn Asbāt, whoever mentioned it [to him] that Abū ‘Abdillāh (‘a.s.) said:

"Whoever would like his supplication to be answered should ensure that his livelihood is lawful."

- ١٧ -

Chapter on Congregating for Supplication

3146–1. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Alī ibn Ma‘bad (–) ‘Ubaydullāh ibn ‘Abdillāh al-Wāsiṭī (–) Durust ibn Abī Manṣūr that Abū Khālid said:

قال أبو عبد الله عليه السلام ما من رهط أربعين رجلا اجتمعوا فدعوا الله عز وجل في أمر إلا استجاب الله لهم فإن لم يكُنوا أربعين فأربعة يدعون الله عز وجل عشر مرات إلا استجاب الله لهم فإن لم يكُنوا أربعة فواحد يدعوه الله أربعين مرّة فيستحب لله العزيز الجبار له.

٢٣٤٧ - عدة من أصحابنا عن أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلَيٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قال:

ما اجتمع أربعة رهط قط على أمر واحد فدعوا الله إلا تفرقوا عن إجابة.

٢٣٤٨ - عنه عن الحجاج عن ثعلبة عن علي بن عقبة عن رجل عن أبي عبد الله عليه السلام قال: كان أبي عليه السلام إذا حزنه أمر جم النساء والصبيان ثم دعا وأمنوا.

٣١٤٩ - علي بن إبراهيم عن أبيه عن التوفيقي عن السكوني عن أبي عبد الله عليه السلام قال: الداعي والمؤمن في الأجر شريكان.

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"Abū 'Abdillāh ('a.s.) said: 'Whenever a group of forty people congregate and supplicate to Allāh, to Whom belong Might and Majesty, for something, Allāh answers their supplication. If forty are not there, then if four individuals supplicate to Allāh, to Whom belong Might and Majesty, ten times, Allāh answers their supplication. If [even] four people are not available, then if one person supplicates to Allāh forty times, Allāh, the Mighty and Glorious, answers his supplication.'"

3147-2. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) Muḥammad ibn 'Alī (-) Yūnus ibn Ya'qūb (-) 'Abdu l-A'lā that Abū 'Abdillāh ('a.s.) said:

"A group of four individuals never congregate upon a single matter for which they supplicate to Allāh, but that their supplication is answered before they disperse."

3148-3. From him (-) al-Hajjāl (-) Tha'labah (-) 'Alī ibn Uqbah (-) a man, that Abū 'Abdillāh ('a.s.) said:

"Whenever something made my father ('a.s.) sad, he would gather the womenfolk and the children [of the family], then he would supplicate and they would [all] say 'Āmīn!'."

3149-4. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The supplicant and the one who says: 'Āmīn' are both partners in reward."

- ١٨ -

بَابُ الْعُمُومِ فِي الدُّعَاءِ

١/٣١٥٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَاهُمْ فَلِيُعْمَلْ فَإِنَّهُ أَوْجَبُ لِلِّدْعَاءِ.

- ١٩ -

بَابُ مَنْ أَبْطَأَتْ عَلَيْهِ الْإِجَابَةُ

١/٣١٥١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلِيَّاً: جُعِلْتُ فِدَاكَ إِنِّي قَدْ سَأَلْتُ اللَّهَ حَاجَةً مُنْذُ كَذَا وَ كَذَا سَنَةً وَ

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- 18 -

Chapter on Inclusiveness in Supplication

3150–1. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said: “The Messenger of Allāh (ṣ) said: ‘When any of you supplicates, let his supplication be inclusive [and for all believers] as this surely makes the supplication more likely to be answered.’”

- 19 -

Chapter on

When the Answer to One’s Supplication is Delayed

3151–1. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā that Ahmād ibn Muḥammad ibn Abī Naṣr said:

“I said to Abu ‘l-Hasan (‘a.s.): ‘May I be made your ransom! I have been asking Allāh for my need since such and such year and the delay in

فَدَخَلَ قَلْبِي مِنْ إِبْطَائِهَا شَيْءٌ فَقَالَ يَا أَحْمَدُ إِيَّاكَ وَ الشَّيْطَانَ أَنْ يَكُونَ لَهُ عَيْنِكَ سَبِيلٌ
 حَتَّى يُقْنَطَ إِنَّ أَبَا جَعْفَرَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ حَاجَةً
 فَيُؤْخِرُ عَنْهُ تَعْجِيلَ إِجَابَتِهِ حُبَّاً لِصَوْتِهِ وَ اسْتِمَاعَ نَحْيِهِ ثُمَّ قَالَ وَ اللَّهِ مَا أَخْرَ اللَّهُ عَزَّ وَ جَلَّ
 عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ الدُّنْيَا حَيْرٌ لَهُمْ مَمَّا عَجَلَ لَهُمْ فِيهَا وَ أَيُّ شَيْءٍ الدُّنْيَا إِنَّ
 أَبَا جَعْفَرَ عَلِيَّاً كَانَ يَقُولُ: يَبْغِي الْمُؤْمِنُ أَنْ يَكُونَ دُعاوَةً فِي الرَّحَاءِ نَحْوًا مِنْ دُعَائِهِ فِي
 الشِّدَّةِ لَيْسَ إِذَا أُعْطِيَ فَتَرَ فَلَا تَمَلَّ الدُّعَاءَ فَإِنَّهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِمَكَانٍ وَ عَلَيْكَ بِالصَّبْرِ
 وَ طَلَبِ الْحَالَلِ وَ صِلَةِ الرَّحْمِ وَ إِيَّاكَ وَ مُكَاشَفَةِ النَّاسِ فَإِنَّ أَهْلَ الْبَيْتِ نَصِلُّ مِنْ قَطْعَنَا وَ
 نُحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْنَا فَنَرِسِي وَ اللَّهُ فِي ذَلِكَ الْعَاقِبَةُ الْحَسَنَةُ إِنْ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا
 إِذَا سَأَلَ فَأُعْطِيَ طَلَبَ غَيْرِ الذِّي سَأَلَ وَ صَغَرَتِ النِّعْمَةُ فِي عَيْنِهِ فَلَا يَشْعُرُ مِنْ شَيْءٍ وَ
 إِذَا كَثُرَتِ النِّعْمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرِ الْحُقُوقِ الَّتِي تَجْبُ عَلَيْهِ وَ مَا يُخَافُ مِنَ

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response has caused something [of doubt] to enter my heart.' He [‘a.s.] said: 'O Ahmād, beware of giving Satan a way [into your heart] by which he may dishearten you. Verily Abū Ja‘far (‘a.s.) used to say: "Sometimes a believer asks Allāh, to Whom belong Might and Majesty, for his need but it is not fulfilled for him quickly because Allāh loves his voice and hearing his lamentation." Then he [‘a.s.] said: 'By Allāh, Allāh, to Whom belong Might and Majesty, does not delay granting the believers what they ask for of this world but that it is better for them than if He were to quickly grant it to them – and what is this world after all? Indeed Abū Ja‘far (‘a.s.) would say: "It behooves a believer that his supplication in times of ease should be similar to his supplication in times of hardship, and when he is granted what he seeks, he should not become weary of supplication for indeed it has an important place in front of Allāh, to Whom belong Might and Majesty. You must remain patient, seek that which is lawful, and keep ties with you near of kin. Beware of making enmity with people, for we, the *Ahlu 'l-bayt*, establish ties with those who cut us off and do good to those who wrong us. By Allāh, in this we see a good end. Indeed, when the possessor of blessings in this world seeks something and it is granted, he seeks something else and the blessing he [already] has, becomes small in his estimation, so he is never satisfied by anything. And when the blessings multiply, the believer is in danger of not fulfilling the

الفِتْنَةَ فِيهَا أَخْرِيْنِي عَنْكَ لَوْ أَنِي قُلْتُ لَكَ قَوْلًا أَكُنْتَ تَتَقَبَّلُ بِهِ مِنِي فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِذَا لَمْ أَتِقْ بِقَوْلِكَ فَمِنْ أَثْقَ وَأَنْتَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ قَالَ فَكُنْ بِاللَّهِ أَوْثَقْ فَإِنَّكَ عَلَى مَوْعِدِ مِنَ اللَّهِ أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ: وَإِذَا سَأَلْتَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أَجِيبُ دُعْوَةَ الدَّاعِ إِذَا دَعَانِ وَقَالَ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ وَقَالَ وَاللَّهِ يَعْدُكُمْ مَعْفَرَةً مِنْهُ وَفَضْلًا فَكُنْ بِاللَّهِ عَزَّ وَجَلَّ أَوْثَقْ مِنْكَ بِعِيْرِهِ وَلَا تَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا حَيْرَانَةً مَغْفُورُ لَكُمْ.

٢-٣١٥٢ - عَنْ أَحْمَادَ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ الصَّيْقَلِ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَيْلَةَ رَبِّيَا دَعَا الرَّجُلُ بِالدُّعَاءِ فَاسْتُجِيبَ لَهُ ثُمَّ أَخْرَ ذَلِكَ إِلَى حِينِ قَالَ فَقَالَ نَعَمْ قُلْتُ وَلَمْ ذَاكَ لِيَزْدَادَ مِنَ الدُّعَاءِ قَالَ نَعَمْ.

٣-٣١٥٣ - عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ أَبِي هِلَالِ الْمَدَائِنِيِّ عَنْ حَدِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَيْلَةَ قَالَ:

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rights that are obligatory upon him or of the trials they may bring.” Tell me about yourself – if I told you something, would you believe me?” I said: ‘May I be made your ransom! If I did not believe in you then in whom would I believe? You are the Proof of Allāh over His creation.’ He [‘a.s.] said: ‘Then rely more upon Allāh, for indeed Allāh has made a promise to you. Has Allāh, to Whom belong Might and Majesty, not said: *When My servants ask you about Me, [tell them that] I am indeed near: I answer the supplicant’s call when he calls Me* [Qur. 2:186], and: *do not despair of the mercy of Allāh* [ibid., 39:53] and: *But Allāh promises you His forgiveness and grace* [ibid., 2:268]? So, rely upon Allāh, to Whom belong Might and Majesty, more than you rely on anyone else, and do not allow anything but goodness into your heart, for thus will you attain forgiveness.””

3152-2. From him (-) Ahmād (-) ‘Alī ibnī ‘l-Hakam that Mañṣūr aş-Sayqal said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘It is possible that a person may supplicate and his supplication is answered, yet its fulfillment is delayed for some time?’ He [‘a.s.] said: ‘Yes.’ I asked: ‘Why is that? Is it so that he should supplicate more?’ He [‘a.s.] said: ‘Yes.’”

3153-3. ‘Alī ibn Ibrāhīm (-) his father (-) Ibñ Abī ‘Umāyr (-) Ishāq ibn Abī Hilāl al-Madā’iñi (-) Ḥadīd that Abū ‘Abdillāh, peace be upon him, said:

إِنَّ الْعَبْدَ لَيَدْعُو فَيُقُولُ اللَّهُ عَزَّ وَ جَلَّ لِلْمُلْكَيْنِ قَدِ اسْتَجَبْتُ لَهُ وَ لَكِنِ احْبَسْوُهُ بِحَاجَتِهِ فَإِنِّي أُحِبُّ أَنْ أَسْمَعَ صَوْنَهُ وَ إِنَّ الْعَبْدَ لَيَدْعُو فَيُقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَجِلُوا لَهُ حَاجَتَهُ فَإِنِّي أُغِضُّ صَوْنَهُ.

٤/٣١٥٤ - ابْنُ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ صَاحِبِ السَّابِرِيِّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ يُسْتَجَابُ لِلرَّجُلِ الدُّعَاءُ ثُمَّ يُؤَخَّرُ قَالَ نَعَمْ عِشْرِينَ سَنَةً.

٥/٣١٥٥ - ابْنُ أَبِي عُمَيْرٍ عَنْ هَشَامَ بْنِ سَالِمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَدْ أُجِيبَتْ دَعْوَتُكُمَا وَ بَيْنَ أَخْدِ فِرْعَوْنَ أَرْبَعِينَ عَامًا.

٦/٣١٥٦ - ابْنُ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ الْمُؤْمِنَ لَيَدْعُو فَيُؤَخَّرُ إِجَابَتُهُ إِلَى يَوْمِ الْجُمُوعَةِ.

٧/٣١٥٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيْرَةِ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ:

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“Verily at times a servant supplicates and Allāh, to Whom belong Might and Majesty, tells the two angels: ‘I have accepted it, but withhold his need [for some time], for I love to hear his voice.’ At other times a servant supplicates and Allāh, blessed and exalted is He, says: ‘Hasten for him his need, for I hate [to hear] his voice.””

3154-4. Ibn Abī ‘Umayr (-) Sulaymān Ṣāḥibū ‘s-Sābirī that Ishāq ibn ‘Ammār said:

“I asked Abū ‘Abdillāh, peace be upon him: ‘Is it possible that a person’s supplication is answered yet its fulfillment is delayed?’ He [‘a.s.’] said: ‘Yes, even for [up to] twenty years.’””

3155-5. Ibn Abī ‘Umayr (-) Hishām ibn Sālim that Abū ‘Abdillāh (‘a.s.’) said:

“There was a period of forty years between when Allāh said [to Mūsā and Hārūn (‘a.s.’)]: ‘Your supplication has been granted,’ [Qur. 10:89] and Fir‘awn was seized.””

3156-6. Ibn Abī ‘Umayr (-) Ibrāhīm ibn ‘Abdi ‘l-Hamīd that Abū Baṣīr said:

“I heard Abā ‘Abdillāh (‘a.s.’) saying: ‘At times a believer supplicates but his answer is postponed to [the next] Friday.’””

3157-7. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) ‘Abdullāh ibni ‘l-Mughīrah that more than one of our co-sectarians said:

قال أبو عبد الله عليه السلام : إن العبد الولي لله يدعُو الله عز وجل في الأمر ينوبه فيقول للملك الموكِل به أقض لعبدِي حاجته ولا تُعجلُها فإني أشتَهِي أن أسمع نداءه وصوته وإن العبد الغدو لله ليُدْعُوا الله عز وجل في الأمر ينوبه فيقال للملك الموكِل به أقض لعبدِي حاجته وعجلُها فإني أكره أن أسمع نداءه وصوته قال فيقول الناس ما أعطي هذا إلا لكرامته ولا منع هذا إلا لهوانه.

٣١٥٨ - محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن حبوب عن هشام بن سالم عن أبي بصير عن أبي عبد الله عليه السلام قال :

لا يزال المؤمن بخير ورجاء رحمة من الله عز وجل ما لم يستغجل فيفتنَه ويترك الدعاء قُلْتُ له كيف يستغجل قال يقول قد دعوت مئذكذا وكذا وما أرى الإجابة.

٣١٥٩ - الحسين بن محمد عن أحمد بن إسحاق عن سعدان بن سليم عن إسحاق بن عمار عن أبي عبد الله عليه السلام قال :

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“Abū ‘Abdillāh (‘a.s.) said: ‘Indeed the servant who is a friend of Allāh supplicates to Allāh, to Whom belong Might and Majesty, about a matter that afflicts him, so He says to the angel who guards him: “Fulfill My servant’s need, but do not hasten it, for indeed I like to hear his cries and his voice.” And when the servant who is an enemy of Allāh supplicates to Allāh, to Whom belong Might and Majesty, about a matter that afflicts him, He tells the angel that guards him: “Fulfill My servant’s need and hasten it, for indeed I dislike hearing his cries and his voice.”’”

“He [‘a.s.] then said: ‘Yet [despite this] the people say: “So-and-so was not granted [his need] except due to his nobleness and so-and-so was not deprived [of his need] except due to his ignobility.”’”

3158-8. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) Ibn Maḥbūb (-) Hishām ibn Sālim (-) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said:

“The believer continues in goodness and has hope in the mercy of Allāh, to Whom belong Might and Majesty, as long as he does not seek to hasten [the fulfillment of his desires], thereby becoming disheartened and abandoning supplication.” “I asked: ‘How does one seek to hasten [the fulfillment of his desires]?’ He [‘a.s.] said: ‘By saying: ‘I have been supplicating since such and such time but have not received any response.’’’”

3159-9. al-Husayn ibn Muḥammad (-) Ahmād ibn Ishāq (-) Sa‘dān ibn Muslim (-) Ishāq ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

إِنَّ الْمُؤْمِنَ لَيَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِي حَاجَتِهِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَخْرُوا إِجَابَتُهُ شَوْقًا إِلَى صَوْتِهِ وَ دُعَائِهِ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ عَبْدِي دَعَوْتِي فَأَخْرَثُ إِجَابَتَكَ وَ ثَوَابُكَ كَذَا وَ كَذَا وَ دَعَوْتِي فِي كَذَا وَ كَذَا فَأَخْرَثُ إِجَابَتَكَ وَ ثَوَابُكَ كَذَا وَ كَذَا قَالَ فَيَتَمَّنِي الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجِبْ لَهُ دَعْوَةُ فِي الدُّنْيَا مِمَّا يَرِي مِنْ حُسْنِ الثَّوَابِ.

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بَابُ الصَّلَاةِ عَلَى النَّبِيِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ

١/٣١٦٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ هِشَامٍ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا يَزَالُ الدُّعَاءُ مَحْجُوبًا حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

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"It may happen that a believer supplicates to Allāh, to Whom belong Might and Majesty, for his need, yet Allāh, to Whom belong Might and Majesty, commands his response to be delayed out of His love for his voice and his supplication. Then, on the Day of Resurrection, Allāh, to Whom belong Might and Majesty, will say: 'O My servant, you supplicated to Me and I delayed your response, so your reward [for that] is such and such. And you supplicated to Me for such and such but I delayed in responding to you, so your reward is such and such.'" Then he ['a.s.] said: "When the believer sees this, he will wish that none of his supplications in this world were answered, because of the great reward he receives."

- 20 -

Chapter on Sending Blessings and Salutations Upon the Prophet Muḥammad and His Household ('a.s.)

3160–1. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr (–) Hishām ibn Sālim that Abū 'Abdillāh, peace be upon him, said:

"The supplication [one makes] remains veiled until salutations are sent upon Muḥammad and the Household of Muḥammad."

- ٢- عنْ أَبِيهِ عَنِ التَّوْقِلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ: مَنْ دَعَا وَلَمْ يَذْكُرِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُفِفَ الدُّعَاءُ عَلَى رَأْسِهِ فَإِذَا ذَكَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُفِعَ الدُّعَاءُ.
- ٣- أَبُو عَلَيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَجْعَلُ لَكَ ثُلَثَ صَلَواتٍ لَا بَلْ أَجْعَلُ لَكَ نِصْفَ صَلَواتٍ لَا بَلْ أَجْعَلُهَا كُلَّهَا لَكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تُكْفِي مَعْوَنَةَ الدُّنْيَا وَالْآخِرَةِ.
- ٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيِّفِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي بَصِيرِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلِيِّلًا مَا مَعْنَى أَجْعَلُ صَلَواتِي كُلَّهَا لَكَ فَقَالَ يُقَدِّمُهُ بَيْنَ يَدَيِّكُ كُلَّ حَاجَةٍ فَلَا يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا حَتَّى يَبْدأَ بِالْأَبْيَضِ فَيُصَلِّي عَلَيْهِ ثُمَّ يَسْأَلُ اللَّهَ حَوَائِجَهُ.

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3161–2. From him (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“Whoever supplicates and does not mention the Prophet (ṣ), his supplication flutters above his head but when he mentions the Prophet (ṣ), his supplication ascends [to the heavens].”

3162–3. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Safwān (–) Abū Usāmah, Zayd ash-Shahhām (–) Muḥammad ibn Muslim that Abū ‘Abdillāh (‘a.s.) said:

“A man came to the Prophet (ṣ) and said: ‘O Messenger of Allāh, I reserve a third of my prayers [and supplications] for you; rather, I reserve half of my prayers for you; rather, I reserve them all for you!’ So, the Prophet (ṣ) said: ‘Then that will suffice you as a provision in this world and the next.’”

3163–4. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam (–) Sayf (–) Abū Usāmah that Abū Baṣīr said:

“I asked Abū ‘Abdillāh (‘a.s.): ‘What is the meaning of [the phrase]: “I reserve all my prayers for you”?’ He [‘a.s.] said: ‘For one to put it before all his needs such that he does not ask Allāh, to Whom belong Might and Majesty, for anything until he has first sent blessings upon the Prophet (ṣ), and then he asks Allāh for his need.’”

٥/٣٦٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلٍ بْنِ زِيَادٍ عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْعَلُونِي كَفَدَحِ الرَّاكِبَ يَمْلُأُ قَدَحَهُ فَيُشَرِّبُهُ إِذَا شَاءَ اجْعَلُونِي فِي أَوَّلِ الدُّعَاءِ وَفِي آخِرِهِ وَفِي وَسْطِهِ.

٦/٣٦٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَمْهَدٍ بْنِ مُحَمَّدٍ بْنِ حَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلَيِّيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ وَ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

قَالَ إِذَا ذُكِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكْثُرُوا الصَّلَاةَ عَلَيْهِ فَإِنَّهُ مِنْ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ أَلْفَ صَلَاةً فِي الْفِ صَفِّ مِنَ الْمَلَائِكَةِ وَ لَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَهُ اللَّهُ إِلَّا صَلَّى عَلَى الْعَبْدِ لِصَلَاةِ اللَّهِ عَلَيْهِ وَ صَلَاةِ مَلَائِكَتِهِ فَمَنْ لَمْ يَرْغُبْ فِي هَذَا فَهُوَ جَاهِلٌ مَعْرُورٌ قَدْ بَرِئَ اللَّهُ مِنْهُ وَ رَسُولُهُ وَ أَهْلُ بَيْتِهِ.

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3164–5. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Do not consider me to be like the drinking bowl of the traveler, for indeed the traveler fills his bowl and drinks from it whenever he wishes. Rather, remember me in the beginning of your supplication, in the end and [even] in the middle.’”

3165–6. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) Ismā‘il ibn Mihrān (–) al-Ḥasan ibn ‘Alī ibn Abī Hamzah (–) his father* and Ḥusayn ibn Abi ‘l-‘Alā’ (–) Abū Baṣir that Abū ‘Abdillāh (‘a.s.) said:

“When the Prophet (ṣ) is mentioned, increase your salutations upon him, for indeed whoever sends blessings upon the Prophet (ṣ) once, Allāh sends a thousand salutations upon him in a thousand ranks of the angels, and there is nothing among the creations of Allāh but that it sends salutation upon the servant because [of the fact that] Allāh and His angels send blessings upon him. So, whoever does not desire this, then he is indeed an ignorant, deluded individual who is repudiated by Allāh, His Messenger and his Household.”

٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى اللَّهُ عَلَيْهِ وَمَلَائِكَتُهُ وَمَنْ شَاءَ فَلْيُقْرِئْ وَمَنْ شَاءَ فَلْيُكْثِرْ.

٨- عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي تَذَهَّبُ بِالْفِقَاقِ.

٩- أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَانٍ عَنْ أَبِي عِمْرَانَ الْأَزْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

مَنْ قَالَ يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ فَضِيَّثْ لَهُ مِائَةُ حَاجَةٍ ثَلَاثُونَ لِلْدُّنْيَا وَالْبَاقِي لِلآخِرَةِ.

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ جَيِّعاً عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

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3166-7. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja‘far ibn Muḥammad al-Ash‘arī (-) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh ('a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘He who sends blessings upon me, Allāh and His angels send blessings upon him. So, whoever wishes to do a little [of this] may do so and whoever wishes to do a lot [of this] may do so.’”

3167-8. ‘Alī ibn Ibrāhīm (-) his father (-) Ibnu Abī ‘Umayr (-) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh ('a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Sending blessings upon me and my Household drives away hypocrisy.’”

3168-9. Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn Ḥassān (-) Abū ‘Imrān al-Azdī (-) ‘Abdullāh ibni ‘l-Hakam (-) Mu‘āwiyah ibn ‘Ammār that Abū ‘Abdillāh ('a.s.) said:

“Whoever says: ‘O Lord, send blessings upon Muḥammad and the Household of Muḥammad’ a hundred times, a hundred needs of his are fulfilled – thirty of this world and the rest of the Hereafter.”

3169-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) ‘Alī ibni ‘l-Hakam and ‘Abdu ‘r-Raḥmān ibn Abī Najrān, both of them (-) Safwān al-Jammāl that Abū ‘Abdillāh ('a.s.) said:

كُلُّ دُعَاءٍ يُدْعَى إِلَيْهِ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَحْجُوبٌ عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.
١١/٣١٧٠ - عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنَ يَقُولُ :

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَجْعَلْ نِصْفَ صَلَواتِي لَكَ قَالَ نَعَمْ ثُمَّ قَالَ أَجْعَلْ صَلَواتِي كُلَّهَا لَكَ قَالَ نَعَمْ فَلَمَّا مَضَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفِيَ هُمُ الدُّنْيَا وَ الْآخِرَةِ.

١٢/٣١٧١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ قَالَ :
قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنَ إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جَعَلْتُ ثُلُثَ صَلَواتِي لَكَ فَقَالَ لَهُ خَيْرًا فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جَعَلْتُ نِصْفَ صَلَواتِي لَكَ فَقَالَ لَهُ ذَاكَ أَفْضَلُ فَقَالَ إِنِّي جَعَلْتُ كُلَّ صَلَواتِي لَكَ فَقَالَ إِذَا يَكْفِيَكَ اللَّهُ عَزَّ وَ جَلَّ مَا أَهَمَكَ مِنْ أَمْرِ دُنْيَاكَ وَ آخِرَتِكَ فَقَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ كَيْفَ يَجْعَلُ صَلَاتَهُ لَهُ فَقَالَ أَبُو عَبْدِ

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“Every supplication to Allāh, to Whom belong Might and Majesty, is veiled from the heavens until blessings are sent upon Muhammad and the Household of Muhammad.”

3170–11. From him (–) Ahmad ibn Muhammad (–) ‘Alī ibn ‘l-Hakam (–) Sayf ibn ‘Amīrah that Abū Bakr al-Hadrāmī said:

“Related to me someone who heard Abā ‘Abdillāh (‘a.s.) saying: ‘A man came to the Messenger of Allāh (ṣ) and said: “[May] I reserve half of my prayers [and supplications] for you?”’ He [ṣ] replied: “Yes.” Then he said: “[May] I reserve all my prayers for you?”’ He [ṣ] said: “Yes.” When that man had left, the Messenger of Allāh (ṣ) said: “He has found that which will suffice him against the hardships of this world and the next.”””

3171–12. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr that Murāzim said:
“Abū ‘Abdillāh (‘a.s.) said: ‘A man once came to the Messenger of Allāh (ṣ) and said: “O Messenger of Allāh, I have reserved a third of my prayers [and supplications] for you.”’ He [ṣ] said: “That is good.” Then the man said: “O Messenger of Allāh, I have reserved half of my prayers for you.”’ He [ṣ] said: “That is better.” Then he said: “I have reserved all my prayers for you.”’ He [ṣ] said: “Allāh, to Whom belong Might and Majesty, will make that suffice you in all matters that concern you in this world and the next.”’ Someone asked him [‘a.s.]: ‘May Allāh elevate you! How did he reserve all his prayers for him?’ Abū ‘Abdillāh (‘a.s.) replied: ‘He never

الله عَلَيْهِ السَّلَامُ لَا يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ شَيْئًا إِلَّا بَدَأَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

١٣٢/٣١٧٢ - ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْفُعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّهَا تَذَهَّبُ بِالنِّفَاقِ .

١٤٠/٣١٧٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ فَرُوحَ مَوْلَى آلِ طَلْحَةَ قَالَ :

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا إِسْحَاقَ بْنَ فَرُوحَ مَنْ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرًا صَلَّى اللَّهُ عَلَيْهِ وَمَلَائِكَتُهُ مِائَةً مَرَّةً وَمَنْ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مِائَةً مَرَّةً صَلَّى اللَّهُ عَلَيْهِ وَمَلَائِكَتُهُ أَلْفًا أَمَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ هُوَ الذِّي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجُكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا .

١٥٠/٣١٧٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ :

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asked Allāh, to Whom belong Might and Majesty, for anything but that he first sent blessings upon Muḥammad and his Household.””

3172–13. Ibn Abī ‘Umayr (–) ‘Abdullāh ibn Sinān that he said:

“I heard Abū ‘Abdillāh (‘a.s.) saying: ‘The Messenger of Allāh (ṣ) said: “Raise your voices when sending blessings upon me, for indeed it drives away hypocrisy.”””

3173–14. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Ya‘qūb ibn ‘Abdillāh that Ishāq ibn Farrūkh *mawlā* Āl Ṭalhā said:

“Abū ‘Abdillāh (‘a.s.) said: ‘O Ishāq ibn Farrūkh, whoever sends blessings upon Muḥammad and the Household of Muḥammad ten times, Allāh and His angels send blessings upon him a hundred times, and whoever sends blessings upon Muḥammad and the Household of Muḥammad a hundred times, Allāh and His angels send blessings upon him a thousand times. Have you not heard the Word of Allāh, to Whom belong Might and Majesty, says: *It is He who blesses you, and His angels, to bring you forth from darkness into the light, and He is most merciful to the believers [Qur. 33:43]?*’””

3174–15. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr Abū Ayyūb Muḥammad ibn Muslim that one of them (‘a.s.) said:

مَا فِي الْمِيزَانِ شَيْءٌ أَثْقَلَ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَإِنَّ الرَّجُلَ لَتُوَضَّعُ أَعْمَالُهُ فِي الْمِيزَانِ تَمْكِيلٌ بِهِ فَيُخْرِجُ فَاللهُ وَسَلَامُهُ الصَّلَاةَ عَلَيْهِ فَيَضُعُهَا فِي مِيزَانِهِ فَيَرْجُحُ بِهِ.

١٦/٣١٧٥ - عَلَيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنْ رِجَالِهِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّبْنِ أَبِي دَعْوَةِ مَنْ كَانَتْ لَهُ إِلَيْهِ اللَّهِ عَزَّ وَجَلَ حَاجَةٌ فَلْيَبْذُلْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ ثُمَّ يَسْأَلُ حَاجَتَهُ ثُمَّ يَخْتِمُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فَإِنَّ اللَّهَ عَزَّ وَجَلَ أَكْرَمُ مِنْ أَنْ يَقْبِلَ الطَّرَقَيْنِ وَيَدْعُ الْوَسْطَ إِذَا كَانَتِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ لَا تُحْجَبُ عَنْهُ.

١٧/٣١٧٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ مُحَسِّنٍ بْنِ أَحْمَادَ عَنْ أَبَانِ الْأَحْمَرِ

عَنْ عَبْدِ السَّلَامِ بْنِ نُعَيْمٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلِيَّبْنِ أَبِي دَعْوَةِ إِنِّي دَخَلْتُ الْبَيْتَ وَلَمْ يَخْضُرْنِي شَيْءٌ مِنَ الدُّعَاءِ إِلَّا الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فَقَالَ أَمَا إِنَّهُ لَمْ يَخْرُجْ أَحَدٌ بِأَفْضَلِ مِمَّا خَرَجْتَ بِهِ.

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“There is nothing more weightier on the scales than [sending] blessings upon Muḥammad and the Household of Muḥammad, and indeed when a person’s [good] deeds will be placed on the scales and will be too light [in weight], the blessings he sent [upon the Prophet (ṣ)] will be brought and placed upon the scales, and it will tilt [due to its weight].”

3175–16. ‘Alī ibn Muḥammad (–) Ibn Jamhūr (–) his father that his men said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Whoever has a need that he wishes Allāh to fulfill should start by sending blessings upon Muḥammad and his Household (‘a.s.) before asking for his need. Then he should end by [once again] sending blessings upon Muḥammad and the Household of Muḥammad, for indeed Allāh, to Whom belong Might and Majesty, is so generous that He would not accept both ends [of the supplication] yet reject what is in between. When blessings are sent upon Muḥammad and the Household of Muḥammad, the supplication is never veiled [from the heavens].’”

3176–17. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Muhsin ibn Ahmād (–) Abān al-Āḥmar that ‘Abdu ‘s-Salām ibn Nu‘aym said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘I entered the house but could not think of any supplication in that instant except sending salutations upon Muḥammad and the Household of Muḥammad.’ He [‘a.s.] said: ‘Indeed, no one could have come up with a better supplication than what you made.’”

١٨/٣١٧٧ - عَلَيْهِ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَينِ عَنْ عَلَيِّ بْنِ الرَّيَانِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدِّهْقَانِ قَالَ:

دَخَلْتُ عَلَى أَبِي الْحَسِنِ الرِّضا عَلَيْهِ السَّلَامُ فَقَالَ لِي مَا مَعْنِي قَوْلِهِ وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى قُلْتُ كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ قَامَ فَصَلَّى فَقَالَ لِي لَقَدْ كَلَفَ اللَّهُ عَزَّ وَ جَلَّ هَذَا شَطَطاً فَقُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ هُوَ فَقَالَ كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ.

١٩/٣١٧٨ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلَيِّ عَنْ مُفَضْلِ بْنِ صَالِحِ الْأَسْدِيِّ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا صَلَّى أَحَدُكُمْ وَلَمْ يَذْكُرِ النَّبِيَّ وَآلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاتِهِ يُسْلِكُ بِصَلَاتِهِ غَيْرَ سَبِيلِ الْجَنَّةِ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ذُكِرَتْ عِنْدُهُ فَلَمْ يُصَلِّ عَلَيَّ دَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ ذُكِرَتْ عِنْدُهُ فَنَسِيَ الصَّلَاةَ عَلَيَّ خُطِئَ بِهِ طَرِيقُ الْجَنَّةِ.

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3177–18. ‘Alī ibn Muḥammad (–) Ahmād ibnī ‘l-Ḥusayn (–) ‘Alī ibnī ‘r-Rayyān that ‘Ubaydullāh ibn ‘Abdillāh ad-Dihqān said:

“I went to Abu ‘l-Hasan ar-Ridā (‘a.s.), and he asked me: ‘What is the meaning of the verse: *And who mentions the name of his Lord, and [so he] prays* [Qur. 87:15]?’ I said: ‘Whenever one mentions the name of his Lord, he stands up and prays.’ He [‘a.s.] said: ‘Then [if this was the meaning] Allāh, to Whom belong Might and Majesty, would have placed an undue burden [on the believers].’ I said: ‘May I be made your ransom! Then how is it [to be understood]?’ He [‘a.s.] said: ‘Whenever one mentions the name of his Lord, he should send blessings upon Muḥammad and his Household.’”

3178–19. From him (–) Muḥammad ibn ‘Alī (–) Muṣṭafād al-Ṣāliḥ al-Asadī (–) Muḥammad ibn Hārūn that Abū ‘Abdillāh (‘a.s.) said:

“If any of you prays but does not send blessings upon the Prophet [and his Household] (s) in his prayer, he is taken by that prayer towards a path other than the path of Paradise. The Messenger of Allāh (s) said: ‘Whoever does not send blessings upon me when I am mentioned in his presence shall enter the Fire and will be repudiated by Allāh.’ He (s) also said: ‘Whoever forgets to send blessings upon me when I am mentioned in his presence shall lose his way to Paradise.’”

- ٢٠/٣١٧٩ - أبو علّي الأشعري عن الحسين بن علي عن عبيس بن هشام عن ثابت عن أبي بصير عن أبي عبد الله عليهما السلام قال: قال رسول الله ﷺ من ذكرت عنده فنسى أن يصلّي على خطأ الله به طريق الجنة.
- ٢١/٣١٨٠ - عدّة من أصحابنا عن سهل بن زياد عن جعفر بن محمد عن ابن القراح عن أبي عبد الله عليهما السلام قال: سمع أبي رجلاً متعلقاً بالبيت وهو يقول: اللهم صل على محمد فقال له أبي يا عبد الله لا تبتُرّنا لاتظلمونا حَنَّا قُل اللهم صل على محمد و أهله بيته.

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3179–20. Abū ‘Alī al-Ash‘arī (–) al-Husayn ibn ‘Alī (–) ‘Isā ibn Hishām (–) Thābit (–) Abū Baṣir that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (s) said: ‘Whoever forgets to send blessings upon me when I am mentioned in his presence, Allāh will make him lose the way to Paradise.’”

3180–21. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad (–) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“My father heard a man who recited the following as he clung to the Ka‘bah: ‘O Allāh, send blessings upon Muḥammad.’ So, my father said to him: ‘O servant of Allāh, do not leave it incomplete and do not deprive us of our right! Say: ‘O Allāh, send blessings upon Muḥammad and his Household.’””

- ٢١ -

بَابُ مَا يَجِبُ مِنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ فِي كُلِّ مَجْلِسٍ

١/٣١٨١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادٍ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَادٍ عَنْ رِبِيعِي بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ الْهُذَلِيِّ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّاً مَا مِنْ مَجْلِسٍ يَجْتَمِعُ فِيهِ أَبْرَارٌ وَ فُجَارٌ فَيَقُولُونَ عَلَى عَغْرِي ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا كَانَ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ.

٢/٣١٨٢ - حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَعَاعَةَ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِيهِ بَصِيرٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلِيِّاً قَالَ: مَا اجْتَمَعَ فِي مَجْلِسٍ قَوْمٌ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ لَمْ يَذْكُرُوا إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ ثُمَّ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلِيِّاً إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ وَ ذِكْرِ عَدُوِّنَا مِنْ ذِكْرِ الشَّيْطَانِ.

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- 21 -

Chapter on The Remembrance of Allāh that is Required in Every Gathering

3181-1. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) his father (-) Khalaf ibn Ḥammād (-) Rabī‘ ibn ‘Abdillāh ibni ‘l-Jārūd al-Hudhalī that al-Fuḍayl ibn Yasār said:

“Abū ‘Abdillāh (‘a.s.) said: ‘There is no gathering attended by righteous and wicked people who then disperse without having remembered Allāh but that it will be a source of regret for them on the Day of Resurrection.’”

3182-2. Ḥamīd ibn Ziyād (-) al-Ḥasan ibn Muḥammad ibn Samā‘ah (-) Wahīb ibn Ḥafṣ (-) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said:

“There is no group that congregates in a gathering where Allāh, to Whom belong Might and Majesty, is not remembered and we (the *Ahlu l-bayt*) are not remembered but that this gathering will be a source of regret for them on the Day of Resurrection.” Then he [‘a.s.] said: “Abū Ja‘far (‘a.s.) said: ‘Verily our remembrance is from the remembrance of Allāh and remembering our enemies (with fondness) is from the remembrance of Satan.’”

٣١٨٣ - وَ يَاسِنَادِهِ قَالَ :

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ الْكَلَامُ مِنْ أَرَادَ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوَّلَ فَلَيُقْلَلُ إِذَا أَرَادَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

٣١٨٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ عَيسَى عَنْ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْكَلَامُ قَالَ مَكْتُوبٌ فِي التَّوْرَاةِ الَّتِي لَمْ تُعَيَّنْ أَنَّ مُوسَى عَلَيْهِ الْكَلَامُ سَأَلَ رَبَّهُ فَقَالَ يَا رَبِّ أَقْرِبْ أَنْتَ مِنِّي فَأُنَاجِيْكَ أَمْ بَعِيدْ فَأَنَادِيْكَ فَأُوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى أَنَا جَلِيلُ مَنْ ذَكَرْتُنِي فَقَالَ مُوسَى فَمَنْ فِي سِرْكَ يَوْمَ لَا سِرْرَ إِلَّا سِرْكَ فَقَالَ الَّذِينَ يَذْكُرُونَنِي فَأَذْكُرْهُمْ وَ يَتَحَبَّوْنِي فَأَحْبِبْهُمْ فَأَوْلَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ الْأَرْضِ بِسُوءٍ ذَكَرْتُهُمْ فَدَفَعْتُ عَنْهُمْ بَعْمَلِهِمْ .

٣١٨٥ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُسَيْنِ

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3183-3. Through his chain of transmission said:

“Abū Ja‘far (‘a.s.) said: ‘Whoever wishes to be given (reward in) complete measure should recite the following when he stands up to leave (a gathering): *Your Lord, the Lord of Glory, is far above what they attribute to Him; and peace be upon the messengers, and all praise be to Allāh, Lord of the worlds.* [Qur., 37:180-2]’”

3184-4. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) Ibnu Maḥbūb (-) ‘Abdullāh ibn Sinān (-) Abū Ḥamzah ath-Thūmālī that Abū Ja‘far (‘a.s.) said:

“It is written in the unchanged Torah that Mūsā (‘a.s.) asked his Lord: ‘O Lord! Are You nearby so that I may whisper to You, or are You far away such that I should call out to You?’ So, Allāh, to Whom belong Might and Majesty, revealed to him: ‘O Mūsā, I am with the one who remembers Me.’ Mūsā (‘a.s.) asked: ‘Who is in Your shelter on the Day when there shall be no shelter but Yours?’ He replied: ‘Those who remember Me so I remember them, and those who love each other for My sake so I love them. They are the ones whom I remember when I wish to afflict the people on earth with a calamity and hence I ward off [the calamity] from the people because of them.’”

3185-5. Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn ‘Abdi ‘l-Jabbār (-)

بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ فَلَمْ يَذْكُرُوا اسْمَ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يُصْلُوْا عَلَى نَبِيِّهِمْ إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً وَ وَبَالًا عَلَيْهِمْ.

٦/٣١٨٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلٍ بْنِ زِيَادٍ عَنِ ابْنِ حَمْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ الْحَلَّاجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ لَا بَأْسَ بِذِكْرِ اللَّهِ وَ أَنْتَ تَبُولُ فَإِنَّ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ حَسْنٌ عَلَى كُلِّ حَالٍ فَلَا تَسْأَمْ مِنْ ذِكْرِ اللَّهِ.

٧/٣١٨٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ مُوسَى عَلِيِّلًا يَا مُوسَى عَلِيِّلًا لَا تَفْرُحْ بِكُثْرَةِ الْمَالِ وَ لَا تَدْعَ دِكْرِي عَلَى كُلِّ حَالٍ فَإِنَّ كَثْرَةَ الْمَالِ تُسَيِّي الذُّنُوبَ وَ إِنَّ تَرَكَ دِكْرِي يُقْسِي الْقُلُوبَ.

٨/٣١٨٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ حَمْبُوبٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلِيِّلًا قَالَ:

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Şafwān ibn Yahyā (-) Ḥusayn ibn Zayd that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (s) said: ‘There is no group that congregates in a gathering wherein they do not mention the name of Allāh, to Whom belong Might and Majesty, and do not send blessings upon their Prophet, but that this gathering will be a source of regret and harm for them [on the Day of Resurrection].’”

3186–6. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) Ibn Ri’āb (-) al-Ḥalabī that Abū ‘Abdillāh (‘a.s.) said:

“There is nothing wrong in remembering Allāh while you are relieving yourself, for indeed remembering Allāh, to Whom belong Might and Majesty, is good in every situation. So, never tire of remembering Allāh.”

3187–7. ‘Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“Allāh, to Whom belong Might and Majesty, revealed to Mūsā (‘a.s.): ‘O Mūsā, do not be pleased with abundant wealth, and do not abandon My remembrance in any state. For indeed abundance of wealth make one forget his sins and abandoning My remembrance causes the hearts to become hard.’”

3188–8. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) Ibn Maḥbūb (-) ‘Abdullāh ibn Sinān (-) Abū Hamzah that Abū Ja‘far (‘a.s.) said:

مَكْتُوبٌ فِي التُّورَاةِ الَّتِي لَمْ تُعِيرَ أَنَّ مُوسَى سَأَلَ رَبَّهُ فَقَالَ إِلَهِي إِنَّهُ يَأْتِي عَلَيَّ مَجَالِسٌ أَعْرُكُ وَأَجْلُكُ أَنَّ أَذْكُرَكَ فِيهَا فَقَالَ يَا مُوسَى إِنَّ ذِكْرِي حَسَنٌ عَلَى كُلِّ حَالٍ.

- ٩/٣١٨٩ عَدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَمَّنْ ذَكَرُهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُؤْمَنُونَ قَالَ:

قالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى أَكْثَرُ دِكْرِي بِاللَّيْلِ وَ النَّهَارِ وَ كُنْ عِنْدَ دِكْرِي خَاسِعًا وَ عِنْدَ بَلَاءِي صَابِرًا وَ اطْمَئِنَّ عِنْدَ دِكْرِي وَ اعْبُدْنِي وَ لَا تُشْرِكُ بِي شَيْئًا إِلَيَّ الْمَصِيرُ يَا مُوسَى

-١٠/٣١٩٠ و ياسناده عَنْ أَبِي عَمْرٍونَ أَنَّ اللَّهَ عَلَىٰ سَلَامٌ قَالَ:

قالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى اجْعُلْ لِسَانَكَ مِنْ وَرَاءِ قَلْبِكَ تَسْلِمٌ وَ أَكْثُرُ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ وَ لَا تَتَّبِعْ الْخَاطِيئَةَ فِي مَعْدِنَهَا فَتَنَدَّمْ فَإِنَّ الْخَاطِيئَةَ مَوْعِدُ أَهْلِ النَّارِ.

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"It is written in the unchanged Torah that Mūsā [‘a.s.] asked his Lord: 'My Lord, there are certain places wherein I consider You too great and glorious to be remembered [so what should I do?].' He [s.w.t.] said: 'O Mūsā, remembering Me is good in every situation.'"

3189-9. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Ibn Faḍdāl (-) some of his co-sectarians, whoever mentioned it [to him] that Abū ‘Abdillāh (*a.s.*) said:

“Allāh, to Whom belong Might and Majesty, said to Mūsā [‘a.s.]: ‘Increase My remembrance during the night and day; be humble when you remember Me, patient in the face of My trials, and take assurance in My remembrance. Worship Me and do not ascribe anything as a partner to Me; to Me is the return. O Mūsā, make Me your asset and place your treasure of lasting righteous deeds with Me.’”

^{3190–10}. Through his chain of transmission that Abū ‘Abdillāh (*‘a.s.*) said:

"Allāh, to Whom belong Might and Majesty, said to Mūsā [‘a.s.]: 'Put your tongue behind your heart and you will be safe. Increase your remembrance of Me by night and day, and do not follow the sin to its source [in gatherings of the wicked] otherwise you will regret it, for indeed [the gathering of] sin is the rendezvous of the people of Fire.'"'

١١/٣١٩١ - وَ يَإِسْنَادِهِ قَالَ فِيمَا نَاجَى اللَّهُ بِهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ يَا مُوسَى لَا تَنْسِنِي عَلَى كُلِّ حَالٍ فَإِنَّ نِسْيَانِي يُمِيتُ الْقُلُبَ.

١٢/٣١٩٢ - عَنْهُ عَنِ ابْنِ فَضَالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرِ الدَّهَانِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ اذْكُرْنِي فِي مَلَأٍ أَذْكُرْكَ فِي مَلَأٍ خَيْرٍ مِنْ مَلَئِكَتِكَ.

١٣/٣١٩٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرُهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ ذَكَرَنِي فِي مَلَأٍ مِنَ النَّاسِ ذَكَرْتُهُ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ.

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3191–11. Through his chain of transmission said:

“Among the things that Allāh communicated to Mūsā (‘a.s.) was: He [s.w.t.] said: ‘O Mūsā, do not forget Me in any situation, for forgetting Me results in hardening of the heart.’”

3192–12. From him (–) Ibn Faddāl (–) Ghālib ibn ‘Uthmān (–) Bashīr ibn ad-Dahhān that Abū ‘Abdillāh (‘a.s.) said:

“Allāh, to Whom belong Might and Majesty, said: ‘O son of Adam, remember Me in an assembly and I shall remember you in an assembly that is greater than your assembly.’”

3193–13. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Ibn Maḥbūb, whoever mentioned it [to him] that Abū ‘Abdillāh (‘a.s.) said:

“Allāh, to Whom belong Might and Majesty, said: ‘Whoever remembers Me in an assembly of people, I shall remember him in an assembly of angels.’”

-٤٢-

بَابُ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ كَثِيرًا

١/٣١٩٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ أَبِي دِينَارٍ قَالَ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ إِلَّا الْذِكْرُ فَلَيْسَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ الْفَرَائِضَ فَمَنْ أَدَاهُنَّ فَهُوَ حَدُّهُنَّ وَ شَهْرُ رَمَضَانَ فَمَنْ صَامَهُ فَهُوَ حَدُّهُ وَ الْحَجَّ فَمَنْ حَجَّ فَهُوَ حَدُّهُ إِلَّا الذِكْرُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ وَ لَمْ يَجْعَلْ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ ثُمَّ تَلَّاهُ هَذِهِ الْآيَةُ يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمُوا اللَّهَ ذِكْرًا كَثِيرًا وَ سَيِّحُوهُ بُكْرَةً وَ أَصِيلًا فَقَالَ لَمْ يَجْعَلْ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ قَالَ وَ كَانَ أَبِي عَلِيِّبْنِ أَبِي دِينَارٍ كَثِيرَ الذِكْرِ لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَ إِنَّهُ لَيَذْكُرُ اللَّهَ وَ أَكُلُّ مَعَهُ الطَّعَامَ وَ إِنَّهُ لَيَذْكُرُ

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- 22 -

Chapter on Remembering Allāh Often

3194-1. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja‘far ibn Muḥammad al-Ash‘arī (-) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh ('a.s.) said:

“There is nothing but that it has a limit where it ends, except the remembrance of Allāh, for it has not limits. Allāh, to Whom belong Might and Majesty, has made certain actions obligatory, so whoever performs them has fulfilled his obligation. [For example] the month of Ramaḍān, whoever fasts in it fulfills his obligation, and the *hajj*, whoever goes for pilgrimage [once] has fulfilled his obligation. However, remembrance [of Allāh] is an exception. Verily, Allāh, to Whom belong Might and Majesty, is not pleased with a little of it¹ and has not placed any limit on it.” Then he ['a.s.] recited the verse: *O you who believe, remember Allāh frequently, and glorify Him morning and evening*, [Qur., 33:41-42].

He ['a.s.] continued: “Allāh, to Whom belong Might and Majesty, did not place any limits on it.” And he ['a.s.] said: “My father ('a.s.) used to frequently remember Allāh. I saw him remembering Allāh when I walked with him, when I ate with him, and even when he spoke to the people, it would

1. As opposed to other righteous actions where we are told that even if one performs a little, Allāh is pleased with him. (*tr.*)

الله وَ لَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَ مَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ وَ كُنْتُ أَرِي لِسَانَهُ لَارِقاً بِحَنَكِهِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ كَانَ يَجْمِعُنَا فِيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَ يَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا وَ مَنْ كَانَ لَا يَقْرَأُ مِنَّا أَمْرَهُ بِالذِّكْرِ وَ الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَ يُذْكُرُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ تَكْثُرُ بَرَكَتُهُ وَ تَحْضُرُ الْمَلَائِكَةُ وَ تَهْجُرُ الشَّيَاطِينُ وَ يُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا يُضِيءُ الْكَوْكَبُ الدُّرِّيُّ لِأَهْلِ الْأَرْضِ وَ الْبَيْتُ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَ لَا يُذْكُرُ اللَّهُ فِيهِ تَقْلُبُ بَرَكَتُهُ وَ تَهْجُرُهُ الْمَلَائِكَةُ وَ تَحْضُرُهُ الشَّيَاطِينُ وَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ أَلَا خَيْرٌ لِمَنْ يَعْمَلُ كُلُّكُمْ لَكُمْ أَرْفَعُهَا فِي دَرَجَاتِكُمْ وَ أَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَ خَيْرٌ لَكُمْ مِنَ الدِّينَارِ وَ الدِّرْهَمِ وَ خَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْنَا عَدُوكُمْ فَتَقْتُلُوهُمْ وَ يَقْتُلُوكُمْ فَقَالُوا بَلِي فَقَالَ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ كَثِيرًا ثُمَّ قَالَ جَاءَ رَجُلٌ إِلَيَّ النَّبِيِّ ﷺ فَقَالَ مَنْ خَيْرٌ أَهْلُ الْمَسْجِدِ فَقَالَ أَكْثَرُهُمْ لِلَّهِ ذِكْرًا وَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أُعْطِيَ لِسَانًا ذَاكِرًا فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا

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not distract him from the remembrance of Allāh. I would see his tongue move inside his mouth as he said: ‘There is no god but Allāh’. He would gather us together and instruct us to remember Allāh until the sun rose. He would instruct those of us who knew how to recite [the Qur’ān] to recite it and those who did not were told to remember Allāh [and glorify Him].

“The house wherein the Qur’ān is recited and Allāh, to Whom belong Might and Majesty, is remembered gets greater blessings and is visited by angels; devils flee from it and it shines for the inhabitants of the heavens just like a glittering star shines for the people on earth. As for the house wherein the Qur’ān is not recited and Allāh is not remembered, its blessings are reduced, angels keep away and devils visit it. Indeed, the Messenger of Allāh (ṣ) said: ‘Should I not inform you about the action that is best for you – that which will raise your level and purify you in front of your King; that which is better for you than all the *dīnārs* and *dirhams* and better for you than facing your enemy in battle and vanquishing them?’ They said: ‘Yes!’ So, he [‘a.s.] said: ‘Remembering Allāh, to Whom belong Might and Majesty, frequently.’”

Then he [‘a.s.] said: “A man came to the Prophet (ṣ) and asked: ‘Who is the best of those who attend the *masjid*?’ He (ṣ) replied: ‘The one who remembers Allāh the most.’ And the Messenger of Allāh (ṣ) said: ‘Whoever is granted a remembering tongue has been granted the good of this world and the Hereafter.’ And regarding the verse: *Do not grant a favour seeking*

وَ الْآخِرَةِ وَ قَالَ فِي قَوْلِهِ تَعَالَى وَ لَا تَمُنْ تَسْتَكِثِرُ قَالَ لَا تَسْتَكِثِرْ مَا عَمِلْتَ مِنْ حَيْرَ اللَّهِ.

٢- ٣١٩٥ - حُمَيْدُ بْنُ زَيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّاً قَالَ شِيعَتْنَا الَّذِينَ إِذَا حَلَوْا ذَكْرُوا اللَّهَ كَثِيرًا.

٣- ٣١٩٦ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْحَسَنِ بْنِ عَلَيٍّ الْوَشَاءِ عَنْ دَاؤِدَ بْنِ سِرْخَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّاً قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَكْثَرِ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ أَحَبَّهُ اللَّهُ وَ مَنْ ذَكَرَ اللَّهَ كَثِيرًا كُتِبَتْ لَهُ بَرَاءَةٌ بَرَاءَةٌ مِنَ النَّارِ وَ بَرَاءَةٌ مِنَ النِّفَاقِ.

٤- ٣١٩٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلَيٍّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ بَكْرٍ بْنِ أَبِي بَكْرٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّاً قَالَ تَسْبِيحُ فَاطِمَةَ الرَّهْرَاءِ عَلِيِّاً مِنَ الذِّكْرِ الْكَثِيرِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ اذْكُرُوا اللَّهَ ذَكْرًا كَثِيرًا. عَنْهُ عَنْ عَلَيٍّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ وَ مَنْصُورِ بْنِ

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greater gain [Qur., 74:6], he [‘a.s.] said: ‘Never consider whatever good you do for the sake of Allāh to be too much.’”

3195–2. Ḥamīd ibn Ziyād (–) Ibn Samā‘ah (–) Wahīb ibn Ḥafṣ (–) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said:

“Our Shī‘ahs are those who remember Allāh frequently when they are alone.”

3196–3. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad* and a group of our co-sectarians (–) Aḥmad ibn Muḥammad, both of them (–) al-Ḥasan ibn ‘Alī al-Washshā’ (–) Dāwūd ibn Sarḥān that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Whoever increases his remembrance of Allāh, to Whom belong Might and Majesty, Allāh will love him; and whoever remembers Allāh frequently, two forms of deliverance are granted to him – deliverance from the Fire and deliverance from hypocrisy.’”

3197–4. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) ‘Alī ibni ‘l-Hakam (–) Sayf ibn ‘Amīrah (–) Bakr ibn Abī Bakr (–) Zurārah ibn A‘yan that Abū ‘Abdillāh (‘a.s.) said:

“The glorification (*tasbīh*) of Fāṭimah az-Zahrā’ (‘a.s.) is a form of ‘frequent remembrance’ which is mentioned in the verse wherein Allāh, to Whom belong Might and Majesty, says: *Remember Allāh frequently*, [Qur., 33:41].”

* The same Tradition narrated from ‘Alī ibni ‘l-Hakam (–) Sayf ibn

حَازِمٌ وَ سَعِيدٌ الْأَعْرَجُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُسْتَبْلَدُ مِثْلَهُ.

٤٥/٣١٩٨ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ دَاوُدَ الْحَمَارِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُسْتَبْلَدِ قَالَ مَنْ أَكْثَرَ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ أَظْلَهُ اللَّهُ فِي جَنَّتِهِ.

- ٤٣ -

بَابُ أَنَّ الصَّاعِقَةَ لَا تُصِيبُ ذَاكِرًا

٤١٩٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدٍ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَاحِ الْكَتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُسْتَبْلَدِ قَالَ يُؤْتُ الْمُؤْمِنُ بِكُلِّ مِيتَةٍ إِلَّا الصَّاعِقَةَ لَا تَأْخُذُهُ وَ هُوَ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ.

٤٢٠٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَدِينَةِ عَنْ بُرِيْدِ بْنِ مُعَاوِيَةَ

* * * * *

‘Amīrah (-) Abū Usāmah Zayd ash-Shahhām and Manṣūr ibn Hāzim and Sa‘īd al-A‘raj (-) Abū ‘Abdillāh (‘a.s.).

3198–5. al-Ḥusayn ibn Muhammad (-) Mu‘allā ibn Muḥammad* (-) al-Washshā’ (-) Dāwūd al-Ḥammār that Abū ‘Abdillāh (‘a.s.) said:

“Whoever remembers Allāh often, Allāh, to Whom belong Might and Majesty, will shade him in His paradise.”

- 23 -

Chapter

Thunderbolts Never Strike One Who Remembers Allāh Often

3199–1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Muḥammad ibn Ismā‘il (-) Muḥammad ibni ‘l-Fudayl (-) Abu ‘ṣ-Šabbāḥ al-Kinānī that Abū ‘Abdillāh (‘a.s.) said:

“The believer may die any kind of death except [death caused] by thunderbolt, for it can never strike him as he remembers Allāh, to Whom belong Might and Majesty.”

3200–2. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Ibn

الْعِجْلَيْ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الصَّوَاعِقَ لَا تُصِيبُ ذَاكِرًا قَالَ قُلْتُ وَمَا الذَاكِرُ قَالَ مَنْ قَرَأَ مِائَةً آيَةً.
٣٢٠١ - حُمَيْدُ بْنُ زِيَادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وُهَيْبٍ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ مِيَةِ الْمُؤْمِنِ قَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مِيَةٍ يَمُوتُ غَرَقًا وَ يَمُوتُ بِالْهَدْمِ وَ يُبَتَّلَى بِالصَّاعِقَةِ وَ لَا تُصِيبُ ذَاكِرَ اللَّهِ عَزَّ وَ جَلَّ.

- ٢٤ -

بَابُ الْإِشْتِغَالِ بِذِكْرِ اللَّهِ عَزَّ وَ جَلَّ

٣٢٠٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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Udhaynah that Burayd ibn Mu‘āwiyah al-‘Ijlī said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Verily thunderbolts do not harm the *oft-rememberer*’ I asked: ‘Who is the *oft-rememberer*? He [‘a.s.] replied: ‘One who recites a hundred verses [of the Qur’ān daily].’”

3201-3. Ḥamīd ibn Ziyād (-) al-Ḥasan ibn Muḥammad ibn Samā‘ah (-) Wahīb ibn Ḥafṣ that Abū Baṣīr said:

“I asked Abā ‘Abdillāh (‘a.s.) about the death of a believer. He [‘a.s.] said: ‘A believer may die any kind of death – he may drown, get buried under wreckage, be devoured by wild beasts or even get struck by a thunderbolt, but it (the thunderbolt) never harms one who frequently remembers Allāh, to Whom belong Might and Majesty.’”

- 24 -

Chapter on Occupying Oneself with the Remembrance of Allāh, to Whom belong Might and Majesty

3202-1. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Hishām ibn Sālim that Abū ‘Abdillāh (‘a.s.) said:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ شُغِلَ بِذِكْرِي عَنْ مَسَأْلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ مَنْ سَأَلَنِي .

٢٢٠٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَمْهَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ إِنَّ الْعَبْدَ لَيَكُونُ لَهُ الْحَاجَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَبْدُأُ بِالثَّنَاءِ عَلَى اللَّهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ حَتَّى يَنْسَى حَاجَتُهُ فَيَقْضِيهَا اللَّهُ لَهُ مِنْ غَيْرِ أَنْ يَسْأَلَهُ إِيَّاهَا .

-٢٥-

بَابُ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ فِي السِّرِّ

٤/٣٢٠٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَمْهَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبْنِ مُحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ :

* * * *

“Verily, Allāh, to Whom belong Might and Majesty, says: ‘Whoever becomes occupied by My remembrance instead of asking Me [for his needs], I shall grant him that which is better than what I give to the one who asks Me.’”

3203-2. A group of our co-sectarians (-) Ahmād ibn Muḥammad (-) Muḥammad ibn Ismā‘il (-) Maṇṣūr ibn Yūnus (-) Hārūn ibn Khārijah that Abū ‘Abdillāh (‘a.s.) said:

“Indeed a servant may need something from Allāh, to Whom belong Might and Majesty, so he begins [his supplication] by praising Allāh and sending salutations upon Muḥammad and the Household of Muḥammad [and does this] so much that he forgets his need; yet Allāh fulfills it for him without his having asked for it from Him.”

- 25 -

Chapter on Remembering Allāh, to Whom belong Might and Majesty in Secret

3204-1. Muḥammad ibn Yaḥyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) Ibn Maḥbūb (-) Ibrāhīm ibn Abi ‘l-Bilād, whoever mentioned it [to him] that Abū ‘Abdillāh (‘a.s.) said:

قالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ ذَكَرَنِي سِرًا ذَكَرُتُهُ عَلَانِيَةً.

٢٢٠٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرُو عَنْ أَبِي الْمَعْرَأِ الْخَاصَّ رَفِعَهُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْأَكْلَامُ مَنْ ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ فِي السِّرِّ فَقَدْ ذَكَرَ اللَّهَ كَثِيرًا إِنَّ الْمُنَافِقِينَ كَانُوا يَذْكُرُونَ اللَّهَ عَلَانِيَةً وَ لَا يَذْكُرُونَهُ فِي السِّرِّ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ يُرَاوُنُ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا.

٣٢٠٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ فَضَالٍ رَفِعَهُ قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ لِعِيسَى عَلَيْهِ الْأَكْلَامُ يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ اذْكُرْكَ فِي نَفْسِي وَ اذْكُرْنِي فِي مَلَئِكَ اذْكُرْكَ فِي مَلَأٍ خَيْرٌ مِنْ مَلَأِ الْأَدْمَيْنِ يَا عِيسَى أَلْنِي قَلْبَكَ وَ أَكْتُرْ دِكْرِي فِي الْخَلَوَاتِ وَ اعْلَمْ أَنَّ سُرُورِي أَنْ تُبَصِّرَ إِلَيَّ وَ كُنْ فِي ذَلِكَ حَيَاً وَ لَا تَكُنْ مَيِّسًا.

٣٢٠٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ حَارِثَةَ عَنْ أَحَدِهِمَا عَلَيْهِ الْأَكْلَامُ

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“Allāh, to Whom belong Might and Majesty, says: ‘Whoever remembers Me in secret, I remember him openly.’”

3205-2. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Ismā‘il ibn Mihrān (-) Sayf ibn ‘Amīrah (-) Sulaymān ibn ‘Amr (-) Abu ‘l-Maghra‘ al-Khaṣṣāf, *rafa‘ahu* said:

“Amī al-Mu’mīnīn (‘a.s.) said: ‘Whoever remembers Allāh in private has remembered Allāh abundantly. Verily, the hypocrites would remember Allāh in public but would not remember Him in private. Allāh, to Whom belong Might and Majesty, says [about them]: *They show off to the people and do not remember Allāh except a little*, [Qur., 4:142].’”

3206-3. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Ibn Faḍdāl *rafa‘ahu* said:

“Allāh, to Whom belong Might and Majesty, said to ‘Isā (‘a.s.): ‘O ‘Isā, remember Me silently and I shall remember you silently; remember me in your assembly and I shall remember you in an assembly that is better than the assembly of men. O ‘Isā, soften your heart for Me and increase your remembrance of Me in private. And know that I am pleased by your groveling to Me, so be attentive when you do this and do not be negligent.’”

3207-4. ‘Alī ibn Ibrāhīm (-) his father (-) Hammād (-) Ḥarīz (-) Zurārah that one of them (‘a.s.) said:

فَالَّذِي لَا يَكْتُبُ الْمَلْكُ إِلَّا مَا سَمِعَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اذْكُرْ رَبِّكَ فِي نَفْسِكَ تَضَرُّعاً وَ خِيفَةً فَلَا يَعْلَمُ ثَوَابَ ذَلِكَ الذِّكْرِ فِي نَفْسِ الرَّجُلِ غَيْرُ اللَّهِ عَزَّ وَ جَلَّ لِعَظَمَتِهِ.

- ٢٦ -

بَابُ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ فِي الْغَافِلِينَ

- ١/٣٢٠٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِيهِ عَنِ الدِّينِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الَّذِي كَرِهَ اللَّهُ عَزَّ وَ جَلَّ فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْمُحَارِبِينَ.
- ٢/٣٢٠٩ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاكِرُ اللَّهِ عَزَّ وَ جَلَّ فِي الْغَافِلِينَ كَالْمُقَاتِلِ عَنِ الْفَارِينَ وَ الْمُقَاتِلُ عَنِ الْفَارِينَ لَهُ الْجَنَّةُ.

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“The angel does not record except that which he hears, yet Allāh, to Whom belong Might and Majesty, says: *And remember your Lord within your heart beseechingly and reverentially*, [Qur., 7:205]; and no one knows the reward of this remembrance in the heart of a man except Allāh, to Whom belong all Might and Majesty, due to its greatness.”

– 26 – Chapter on Remembering Allāh Among the Negligent

3208-1. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) al-Husayn ibni ‘l-Mukhtār that Abū ‘Abdillāh (‘a.s.) said:

“One who remembers Allāh, to Whom belong Might and Majesty, among the negligent ones is like one who fights in battle against the enemy.”

3209-2. ‘Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘He who remembers Allāh, to Whom belong Might and Majesty, among the negligent people is like one who fights [in battle] while the rest flee; and one who remains fighting while the rest flee, is granted Paradise.’”

- ٢٧ -

بَأْبُ التَّحْمِيدِ وَالتَّمْجِيدِ

- ١/٣٢١٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي سَعِيدِ الْقَمَاطِ عَنِ الْمُفَضَّلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَعَلْتُ فِدَاكَ عَلَمِنِي دُعَاءً جَامِعاً فَقَالَ لِي أَحْمَدِ اللَّهُ فَإِنَّهُ لَا يَبْقَى أَحَدٌ يُصَلِّي إِلَّا دَعَا لَكَ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ.
- ٢/٣٢١١ - عَنْهُ عَنْ عَلَيِّي بْنِ الْحُسَيْنِ عَنْ سَيِّفِ بْنِ عَمِيرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَئُ الأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ فَقَالَ أَنْ تَحْمِدَهُ.
- ٣/٣٢١٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْحَسَنِ الْأَنْبَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْمَدُ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثَةَ مَرَّةٍ وَسِتِّينَ مَرَّةً عَدَدُ عُرُوقِ الْجَسَدِ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ.

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- 27 -

Chapter on Praise and Veneration

3210-1. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad (-) Abū Sa‘īd al-Qummāt that Mufaḍḍal said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘May I be made your ransom! Teach me a comprehensive supplication.’ He [‘a.s.] said: [Say:] *All praise be to Allāh*, for there is nobody who offers prayer but that he supplicates in your favour when he says: *Allāh listens to those who praise Him*.’”

3211-2. From him (-) ‘Alī ibni ‘l-Husayn (-) Sayf ibn ‘Amīrah that Muḥammad ibn Marwān said:

“I asked Abū ‘Abdillāh (‘a.s.) ‘Which of the actions is most beloved to Allāh, to Whom belong Might and Majesty?’ He [‘a.s.] replied: ‘That you should praise Him.’”

3212-3. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Amīrah (-) Abu ‘l-Hasan al-Anbārī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) used to praise Allāh three hundred and sixty times every day – the number of veins in the body. He would say: ‘All praise belongs to Allāh, Lord of the worlds; continuously, in all situations.’”

٤/٣٢١٣ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ حُمَيْدُ بْنُ زِيَادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيشَيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ فِي ابْنِ آدَمَ ثَلَاثَمِائَةً وَ سِتِّينَ عِرْفَةً مِنْهَا مِائَةً وَ ثَمَانُونَ مُتَحَرِّكَةً وَ مِنْهَا مِائَةً وَ ثَمَانُونَ سَاكِنَةً فَلَوْ سَكَنَ الْمُتَحَرِّكُ لَمْ يَنْمِ وَ لَوْ تَحَرَّكَ السَاكِنُ لَمْ يَنْمِ وَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ ثَلَاثَمِائَةً وَ سِتِّينَ مَرَّةً وَ إِذَا أَمْسَى قَالَ مِثْلَ ذَلِكَ .

٥/٣٢١٤ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَنْصُورٍ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ قَالَ حَدَّثَنِي أَبُو مَسْعُودٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : مَنْ قَالَ أَرْبَعَ مَرَّاتٍ إِذَا أَصْبَحَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَدْ أَدَى شُكْرَ يَوْمِهِ وَ مَنْ قَالَهَا إِذَا أَمْسَى فَقَدْ أَدَى شُكْرَ لَيْلَتِهِ .

٦/٣٢١٥ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ حَسَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِيهِ

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3213-4. ‘Alī ibn Ibrāhīm (–) his father* and Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad, both of them (–) Aḥmad ibnī ‘l-Ḥasan al-Maythamī that Ya‘qūb ibn Shu‘ayb said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘The Messenger of Allāh (ṣ) said: “Verily there are three hundred and sixty veins in the son of Adam, a hundred and eighty are in motion and a hundred and eighty are stationary. If the moving ones became still or the stationary ones began to move, he would not be able to sleep [due to intense pain or illness].” And every morning the Messenger of Allāh (ṣ) would say: “All praise belongs to Allāh, Lord of the worlds – abundant praise in all situations” three hundred and sixty times, and he did the same every evening.””

3214-5. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Maṇṣūr ibn ‘l-‘Abbās that Sa‘īd ibn Janāḥ said:

“Related to me Abū Mas‘ūd that Abū ‘Abdillāh (‘a.s.) said: ‘Whoever says: “All praise be to Allāh, Lord of the world” four times when he wakes up in the morning has fulfilled his thanksgiving for that day, and whoever says it in the evening has fulfilled his thanksgiving for that night.’”

3215-6. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Alī ibn Ḥassān (–) some of

عَبْدِ اللهِ عَلِيُّا قَالَ:

كُلُّ دُعَاءٍ لَا يَكُونُ قَبْلَهُ تَحْمِيدٌ فَهُوَ أَبْتَرُ إِنَّمَا التَّحْمِيدُ ثُمَّ الشَّنَاءُ قُلْتُ مَا أَذْرِي مَا يُبْزِي
مِنَ التَّحْمِيدِ وَ التَّمْجِيدِ قَالَ يَقُولُ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَ أَنْتَ الْآخِرُ
فَلَيْسَ بَعْدَكَ شَيْءٌ وَ أَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَ أَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ
وَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

٣٢١٦ - وَ بِهَذَا الإِسْنَادِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ عَلِيُّا مَا أَدْنَى مَا يُبْزِي مِنَ التَّحْمِيدِ قَالَ:
تَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَقَهَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقَدَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي بَطَنَ
فَخَبَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُبْيِتُ الْأَحْيَاءَ وَ يُحْيِي الْمَوْتَىٰ وَ هُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

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his co-sectarians that Abū ‘Abdillāh ('a.s.) said:

“Every supplication that is not preceded by praising [Allāh] is incomplete. Indeed there must be praise and then glorification [of Allāh before every supplication].” I said: “I do not know what is sufficient as praise and glorification.” He ['a.s.] said: “For one to say: ‘O Allāh, you are the first, there was none before You, and You are the last, there will be none after You. You are the supreme, there is nothing above You, and You are the hidden, there is nothing under You, and indeed You are the Mighty, the Wise.’”

3216–7. By the same chain of transmission said:

“I asked Abā ‘Abdillāh ('a.s.): ‘What is the minimum praise that is sufficient [when supplicating]?’ He ['a.s.] said: ‘To say: “All praise belongs to Allāh Who is exalted and thus dominates, and all praise belongs to Allāh Who possesses, and thus grants, and all praise belongs to Allāh Who is hidden and thus knows all, and all praise belongs to Allāh Who causes death to the living and grants life to the dead, and He has power over all things.”’”

- ٢٨ -

بَابُ الْاسْتِغْفَارِ

١/٣٢١٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ خَيْرُ الدُّعَاءِ الْاسْتِغْفَارُ.

٢/٣٢١٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِي حَمِيلَةَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ إِذَا أَكْثَرَ الْعَبْدُ مِنِ الْاسْتِغْفَارِ رُفِعَتْ صَحِيفَتُهُ وَ هِيَ تَنَلَّأُ.

٣/٣٢١٩ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَاسِرٍ عَنِ الرِّضَا عَلِيِّبْنِ عَلِيٍّ قَالَ مَثَلُ الْاسْتِغْفَارِ مَثَلُ وَرَقٍ عَلَى شَجَةٍ حُرَّكَ فَيَنَاثِرُ وَ الْمُسْتَغْفِرُ مِنْ ذَنْبٍ وَ يَفْعُلُهُ كَالْمُسْتَهْزِئِ بِرِبِّهِ.

٤/٣٢٢٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ :

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- 28 -

Chapter on Seeking Forgiveness

3217-1. ‘Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (s) said: ‘The best supplication is seeking forgiveness.’”

3218-2. A group of our co-sectarians (-) Ahmad ibn Muḥammad (-) Husayn ibn Sayf (-) Abū Jamīlāh that ‘Ubayd ibn Zurārah said:

“Abū ‘Abdillāh (‘a.s.) said: ‘When a servant seeks forgiveness frequently, his book of deeds is raised [to the heavens,] shining brightly.’”

3219-3. ‘Alī ibn Ibrāhīm [(-) his father] (-) Yāsir that ar-Riḍā (‘a.s.) said: “The similitude of seeking forgiveness is like a leaf on a tree, it falls when it is shaken. Whoever seeks forgiveness for a sin while still continuing it, is like one who mocks his Lord.”

3220-4. A group of our co-sectarians (-) Ahmad ibn Muḥammad ibn Khālid (-) his father (-) Muḥammad ibn Sinān (-) Ṭalḥah ibn Zayd that Abū ‘Abdillāh (‘a.s.) said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ كَانَ لَا يَقُومُ مِنْ مَجْلِسٍ وَ إِنْ خَفَّ حَتَّى يَسْتَغْفِرَ اللَّهُ عَزَّ وَ جَلَّ خَمْسًا وَ عِشْرِينَ مَرَّةً.

٥/٣٢٢١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَسْتَغْفِرُ اللَّهُ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً وَ يَتُوبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ سَبْعِينَ مَرَّةً قَالَ قُلْتُ كَانَ يَقُولُ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ قَالَ كَانَ يَقُولُ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً وَ يَقُولُ وَ أَتُوبُ إِلَى اللَّهِ وَ أَتُوبُ إِلَى اللَّهِ سَبْعِينَ مَرَّةً.

٦/٣٢٢٢ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: الْاسْتِغْفَارُ وَ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ خَيْرُ الْعِبَادَةِ قَالَ اللَّهُ الْعَزِيزُ الْجَبَارُ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لِذَنْبِكَ.

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"The Messenger of Allāh (ṣ) never stood up to leave a gathering, even when it was informal, until he had sought forgiveness from Allāh, to Whom belong Might and Majesty, twenty-five times."

3221-5. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Mu‘āwiya ibn ‘Ammār (–) Hāriθ ibn ‘l-Mughīrah that Abū ‘Abdillāh (‘a.s.) said:

"The Messenger of Allāh (ṣ) would seek forgiveness from Allāh, to Whom belong Might and Majesty, seventy times a day, and he would repent to Allāh, to Whom belong Might and Majesty, seventy times [daily]." I asked: "He (ṣ) used to say: 'I seek forgiveness from Allāh and turn repentant to him'?" He [‘a.s.] said: "He (ṣ) would say: 'I seek forgiveness from Allāh, I seek forgiveness from Allāh...' seventy times and 'I turn repentant to Allāh, I turn repentant to Allāh...' seventy times."

3222-6. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ṣafwān ibn Yaḥyā (–) Ḥusayn ibn Zayd that Abū ‘Abdillāh (‘a.s.) said:

"The Messenger of Allāh (ṣ) said: 'Seeking forgiveness and saying: "There is no god but Allāh" is the best worship. Allāh, to Whom belong Might and Majesty, says: *Know that there is no god but Allāh, and seek forgiveness for your sin*, [Qur., 47:19]'."

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بَابُ التَّسْبِيحِ وَ التَّهْلِيلِ وَ التَّكْبِيرِ

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- 29 -

Chapter on Glorification, Attestation and Exaltation

3223–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Hishām ibn Sālim and Abū Ayyūb al-Khazzāz, both of them, that Abū ‘Abdillāh (‘a.s.) said:

“Some poor people came to the Messenger of Allāh (ṣ) and said: ‘O Messenger of Allāh, the rich people have that which they may use to emancipate [slaves] while we do not, and they have the means to go for *hajj* while we do not, and they have the wealth to give in charity while we do not, and they have the resources to participate in battle while we do not.’ The Messenger of Allāh (ṣ) responded: ‘Whoever exalts Allāh, to Whom belong Might and Majesty, [by reciting *takbīr*] one hundred times, it is better [for him] than freeing a hundred slaves, and whoever glorifies Allāh [by reciting *tasbīh*] a hundred times, it is better than driving a hundred sacrificial camels [for the *hajj*], and whoever praises Allāh a hundred times, it is better than contributing a hundred horses, complete with saddles, reins and stirrups, in the way of Allāh. And whoever says ‘There is no god but Allāh’ one hundred times, he is the one who has performed the best action among the people that day, except for the one who does more than that.’”

فَعَادَ الْفُقَرَاءُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ بَلَغَ الْأَعْنِيَاءُ مَا قُلْتَ فَصَنَعُوهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ ذَلِكَ فَضْلُ اللَّهِ يُؤْمِنُهُ مَنْ يَشَاءُ.

٤/٣٢٢٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ حَمَادٍ عَنْ رِبِيعٍ عَنْ فُضَيْلٍ عَنْ أَحَدِهِمَا عَلَيَّا قَالَ سَمِعْتُهُ يَقُولُ: أَكْثَرُهُمْ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ فَإِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ.

٣/٣٢٢٥ - عَلَيِّ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيَّا قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيَّا: التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلأُ الْمِيزَانَ وَاللَّهُ أَكْبَرُ يَمْلأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ.

٤/٣٢٢٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ ضَرِئِسِ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيَّا قَالَ:

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When news of what the Prophet had said reached the rich people, they also began practicing it, so the poor people returned to the Prophet (*s*) and said: ‘O Messenger of Allāh, the rich people heard what you told us, so they also started practicing it!’ The Messenger of Allāh (*s*) responded: ‘*That is Allāh’s grace which He grants to whomever He wishes*, [Qur., 62:4].’”

3224–2. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Muḥammad ibn Sinān (–) Ḥammād (–) Rabi‘ that Fuḍayl said:

“I heard one of them (‘a.s.) saying: ‘Increase your recitation of the attestation (that there is no god but Allāh) and the exaltation (*takbīr*), for indeed there is nothing more loved by Allāh, to Whom belong Might and Majesty, than the attestation [of Allāh’s Oneness] and [His] exaltation.’”

3225–3. ‘Alī (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’mīnīn (‘a.s.) said: ‘Glorification is half of the scale, praising Allāh fills up the [entire] scale [of deeds], and [the reward for stating] “Allāh is great” fills up all the space between the heavens and the earth.’”

3226–4. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Ibn Maḥbūb (–) Mālik ibn ‘Atīyyah (–) Darīs al-Kunāsī that Abū Ja‘far (‘a.s.) said:

مَرَّ رَسُولُ اللَّهِ قَالَ اللَّهُ وَسَلَّمَ بِرَجُلٍ يَغْرِسُ غَرْسًا فِي حَائِطٍ لَهُ فَوَقَفَ لَهُ وَقَالَ أَلَا أَدْلُكَ عَلَى غَرْسٍ أَثْبَتَ أَصْلًا وَأَسْرَعَ إِيْنَاعًا وَأَطْبَقَ ثَمَرًا وَأَبْقَى قَالَ بَلَى فَدْنِي يَا رَسُولَ اللَّهِ فَقَالَ إِذَا أَصْبَحْتَ وَأَمْسَيْتَ فَقُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ فَإِنَّكَ إِنْ قُلْتُهُ بِكُلِّ تَسْبِيحةٍ عَشْرَ شَجَرَاتٍ فِي الْجَهَنَّمِ مِنْ أَنْوَاعِ الْفَاكِهَةِ وَهُنَّ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ قَالَ فَقَالَ الرَّجُلُ فَإِنِّي أُشَهِّدُكَ يَا رَسُولَ اللَّهِ أَنَّ حَائِطِي هَذَا صَدَقَةٌ مَقْبُوضَةٌ عَلَى فُقَرَاءِ الْمُسْلِمِينَ أَهْلِ الصَّدَقَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَاتٍ مِنَ الْقُرْآنِ فَأَمَّا مَنْ أُعْطِي وَأَنْقَى وَصَدَقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِيُسْتَرِي.

٣٢٢٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّبْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ اللَّهُ وَسَلَّمَ : خَيْرُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ.

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"The Messenger of Allāh (ṣ) passed by a man who was planting a sapling in his field so he stopped and said to him: 'Should I not show you a sapling that has firmer roots, matures quicker and has sweeter and more lasting fruits?' He said: 'Yes indeed, O Messenger of Allāh! Show it to me!' He [ṣ] said: 'Say the following every morning and evening: "Glory be to Allāh and praise belongs to Allāh, and there is no god but Allāh, and Allāh is great!" If you say this, for each time you glorify [Allāh], you will be rewarded ten trees in Paradise, with a variety of fruits which will remain fresh and lasting.' The man said: 'Then I make you my witness O Messenger of Allāh, that I give this field of mine as charity for the poor Muslims who are deserving of charity.' Thus Allāh, to Whom belong Might and Majesty, revealed the following verses of the Qur'ān: *As for him who gives and is Godwary, and confirms the best promise, We shall surely ease him into facility*, [Qur., 92:5-7].

3227-5. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh said: 'The best worship is saying: "There is no god but Allāh."'"

- ٣٠ -

بَابُ الدُّعَاءِ لِلْأَخْوَانِ بِظَهْرِ الْغَيْبِ

- ١/٣٢٢٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلِيِّلَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَوْشَكُ دَعْوَةٍ وَأَسْرَعُ إِحْجَابَةً دُعَاءُ الْمُرْءَ لِأَخِيهِ بِظَهْرِ الْغَيْبِ.
- ٢/٣٢٢٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْمُحَسَّنِ بْنِ حَبْرَوْبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: دُعَاءُ الْمُرْءَ لِأَخِيهِ بِظَهْرِ الْغَيْبِ يُدْرِرُ الرِّزْقَ وَيُدْفَعُ الْمَكْرُوهَ.
- ٣/٣٢٣٠ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّيَّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِعْرِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلِيِّلَ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَبَارَكَ وَتَعَالَى وَيَسْتَحِيْبُ الدِّينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَبَرِيدُهُمْ مِنْ فَضْلِهِ قَالَ:

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Chapter on Supplicating for One's Brothers in Their Absence

3228–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Abu ‘l-Maghrib (–) al-Fuḍayl ibn Yasār that Abū Ja‘far (‘a.s.) said:

“The closest supplication and that which is accepted quickest is the supplication of a person for his brother [in faith] in his absence.”

3229–2. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) al-Hasan ibn Maḥbūb (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

“A person’s supplication for his brother in his absence increases sustenance and repels adversity.”

3230–3. From him (–) Ahmād ibn Muḥammad (–) ‘Alī ibn ‘l-Hakam (–) Sayf ibn ‘Amīrah (–) ‘Amr ibn Shīmr (–) Jābir that Abū Ja‘far (‘a.s.) said about His Word, the Blessed, the Sublime: *And He answers those who have faith and do righteous deeds and enhances them out of His grace*, [Qur., 42:26]:

هُوَ الْمُؤْمِنُ يَدْعُو لِأَخِيهِ بَطْهَرِ الْغَيْبِ فَيَقُولُ لَهُ الْمَلَكُ آمِينَ وَ يَقُولُ اللَّهُ الْعَزِيزُ الْجَبَارُ وَ لَكَ مِثْلًا مَا سَأَلْتَ وَ قَدْ أُعْطِيْتَ مَا سَأَلْتَ بِحِكْمَةِ إِيَّاهُ.

٤/٣٢٣١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلَيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي خَالِدِ الْقَمَاطِ قَالَ: قَالَ أَبُو جَعْفَرٌ عَلَيْهِ أَسْرَعُ الدُّعَاءِ نُجُوحًا لِلإِجَابَةِ دُعَاءُ الْأَخِ لِأَخِيهِ بَطْهَرِ الْغَيْبِ يَبْدُأُ بِالدُّعَاءِ لِأَخِيهِ فَيَقُولُ لَهُ مَلَكُ مُوَكِّلٍ بِهِ آمِينَ وَ لَكَ مِثْلًا.

٥/٣٢٣٢ - عَلَيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ التَّمِيمِيِّ عَنْ حُسَيْنِ بْنِ عُلُوْنَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْرَعُ الدُّعَاءِ نُجُوحًا لِلإِجَابَةِ دُعَاءُ الْأَخِ لِأَخِيهِ بَطْهَرِ الْغَيْبِ يَبْدُأُ بِالدُّعَاءِ لِأَخِيهِ فَيَقُولُ لَهُ مَلَكُ مُوَكِّلٍ بِهِ آمِينَ وَ لَكَ مِثْلًا.

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“It refers to the believer who supplicates for his brother in his absence, so the angels say: ‘Āmīn’ [to his prayer], and Allāh, the Mighty and Dominant, says [to him] ‘You shall receive twice as much as what you have asked [for your brother], and you have been granted what you asked for because of your love for him.’”

3231–4. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Alī ibn Ma‘bad (–) ‘Abdullāh ibn ‘Abdillāh al-Wāsiṭī (–) Durust ibn Abī Mansūr that Abū Khālid al-Qammāt said:

“Abū Ja‘far (‘a.s.) said: ‘The supplication that is accepted and answered, the quickest is the supplication of a brother for his brother [in faith] in his absence. When he starts praying for his brother, his angel guardian says: “Āmīn”, and you get twice as much.’”

3232–5. ‘Alī ibn Muḥammad (–) Muḥammad ibn Sulaymān (–) Ismā‘il ibn Ibrāhīm (–) Ja‘far ibn Muḥammad at-Tamīmī (–) Ḥusayn ibn ‘Ilwān that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (s) said: ‘No believer prays for the believing men and women but that Allāh, to Whom belong Might and Majesty, recom-penses him by granting him the same as what he prayed for, from every believing man and woman who has ever lived, from the beginning of time until the Day of Resurrection. Indeed when a servant is ordered

الْقِيَامَةِ إِنَّ الْعَبْدَ لَيُؤْمِرُ بِهِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ فَيُسْحَبُ فَيُقُولُ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ يَا رَبِّ هَذَا الَّذِي كَانَ يَدْعُونَا فَشَفَعْنَا فِيهِ فَيُشَفِّعُهُمُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ فَيَنْجُو.

٦/٣٢٣٣ - عَلَيْهِ عَنْ أَبِيهِ قَالَ:

رَأَيْتُ عَبْدَ اللَّهِ بْنَ جُنْدَبٍ فِي الْمَوْقِفِ فَلَمَّا أَرَ مَوْقِفًا كَانَ أَحْسَنَ مِنْ مَوْقِفِهِ مَا زَالَ مَادًّا يَدِيهِ إِلَى السَّمَاءِ وَ دُمُوعُهُ تَسِيلُ عَلَى خَدَيْهِ حَتَّى تَبْلُغُ الْأَرْضَ فَلَمَّا صَدَرَ النَّاسُ قُلْتُ لَهُ يَا أَبَا مُحَمَّدَ مَا رَأَيْتُ مَوْقِفًا فَطُ أَحْسَنَ مِنْ مَوْقِفِكَ قَالَ وَ اللَّهِ مَا دَعَوْتُ إِلَّا لِإِخْرَاجِي وَ ذَلِكَ أَنَّ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ أَخْبَرَنِي أَنَّ مَنْ دَعَ أَخِيهِ بِظَهَرِ الْغَيْبِ نُودِي مِنَ الْعَرْشِ وَ لَكَ مِائَةُ أَلْفِ ضِعْفٍ فَكَرِهْتُ أَنْ أَدْعَ مِائَةَ الْأَلْفِ مَضْمُونَةً لِوَاحِدَةٍ لَا أَدْرِي تُسْتَجَابُ أَمْ لَا.

٧/٣٢٣٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلَيْهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ حَمِيعًا عَنْ أَبْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِيهِ عَبْيَدَةَ عَنْ ثُوَّابِرٍ قَالَ:

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into the Fire on the Day of Resurrection, and as he is being taken there, the believing men and women will say: "O Lord, this is the person who used to pray for us, so allow us to intercede on his behalf." Then Allāh, to Whom belong Might and Majesty, will allow them to intercede on his behalf and he will be saved [from the Fire]."

3233–6. ‘Alī that his father said:

"I saw ‘Abdullāh ibn Jundab in a [beautiful] state, and I had not seen a state better than his state. His hands were extended towards the heavens and tears flowed on his cheeks until they fell to the ground. So, when the people had left, I said to him: 'O Abā Muḥammad, I have never seen a state better than your state!' He said: 'By Allāh! I did not supplicate but for my brothers. This is because Aba ‘l-Ḥasan Mūsā ('a.s.) informed me that when someone prays for his brother in his absence, a call comes from the Divine Throne: "And for you is a hundred thousand times more [than this]!" So, I did not like to leave that which is guaranteed to be a hundred thousand times more for one [single supplication] which I am not sure will be accepted.'"

3234–7. A group of our co-sectarians (-) Sahl ibn Ziyād* and ‘Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb (-) Ibn Ri’āb (-) Abū ‘Ubaydah that Thuwayr said:

سَمِعْتُ عَلَيَّ بْنَ الْحُسَيْنِ عَلِيَّاً يَقُولُ: إِنَّ الْمُلَائِكَةَ إِذَا سَمِعُوا الْمُؤْمِنَ يَدْعُو لِأَخِيهِ الْمُؤْمِنِ بِظَهَرِ الْغَيْبِ أَوْ يَذْكُرُهُ بِخَيْرٍ فَالْمُؤْمِنَ يَأْتِي إِلَيْهِ تَدْعُوهُ لَهُ بِالْخَيْرِ وَ هُوَ غَايِبٌ عَنْكَ وَ تَدْكُرُهُ بِخَيْرٍ قَدْ أَعْطَاكَ اللَّهُ عَزَّ وَ جَلَّ مِثْلِي مَا سَأَلْتَ لَهُ وَ أَنْتَ عَلَيْكَ مِثْلِي مَا أَشَأْتَ عَلَيْهِ وَ لَكَ الْفَضْلُ عَلَيْهِ وَ إِذَا سَمِعُوهُ يَذْكُرُ أَخاهُ بِسُوءٍ وَ يَدْعُو عَلَيْهِ قَالُوا لَهُ بِعْسَ الْأَخْ أَنْتَ لِأَخِيكَ كُفَّ أَيْهَا الْمُسَئِّرُ عَلَى دُنْوِهِ وَ عَوْرَتِهِ وَ ارْبَعَ عَلَى نَفْسِكَ وَ احْمَدِ اللَّهَ الَّذِي سَرَّ عَلَيْكَ وَ اعْلَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْلَمُ بِعَيْنِهِ مِنْكَ.

- ٣١ -

بَابُ مَنْ تُسْتَجَابُ دَعْوَتُهُ

١/٣٢٣٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ:

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"I heard 'Alī ibni 'l-Husayn ('a.s.) saying: 'Verily when the angels hear a believer praying for his brother in faith in his absence, or mentioning him positively, they say: "What a good brother you are to your brother. You pray for him, seeking goodness, while he is not present near you and you mention him positively. So, Allāh, to Whom belong Might and Majesty, has given you twice as much as what you asked for him, and has praised you twice as much as you praised him, and you have been granted excellence over him." And when they hear him mentioning his brother negatively and praying against him, they say to him: "What an evil brother you are to your brother. Stop, O he whose [own] sins and faults remain concealed. Restrain yourself and praise Allāh for concealing them, and know that Allāh, to Whom belong Might and Majesty, knows His servant better than you do."'"'

- 31 -

Chapter on He Whose Supplication is Answered

3235-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn Khālid that 'Isā ibn 'Abdillāh al-Qummī said:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْبَشَارَةُ يَقُولُ: ثَلَاثَةٌ دَعَوْتُهُمْ مُسْتَحَاجَةً لِلْحَاجِ فَانْظُرُوا كَيْفَ تَخْلُفُونَهُ وَالْغَازِي فِي سَبِيلِ اللَّهِ فَانْظُرُوا كَيْفَ تَخْلُفُونَهُ وَالْمُرِيضُ فَلَا تُغَيِّبُوهُ وَلَا تُضْجِرُوهُ.

٢-٣٢٣٦ - الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلَيٍ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْبَشَارَةُ قَالَ:

كَانَ أَبِي عَلَيْهِ الْبَشَارَةُ يَقُولُ: حَمْسٌ دَعَوَاتٍ لَا يُحْجِبُنَّ عَنِ الرَّبِّ تَبَارِكُ وَتَعَالَى دَعْوَةُ الْإِمَامِ الْمُفْسِطِ وَدَعْوَةُ الْمَظْلُومِ يَقُولُ اللَّهُ عَزَّ وَجَلَ لَأَنْتَقِمَنَّ لَكَ وَلَوْ بَعْدَ حِينٍ وَدَعْوَةُ الْوَالِدِ الصَّالِحِ لِوَالِدِهِ وَدَعْوَةُ الْوَالِدِ الصَّالِحِ لِوَالِدِهِ وَدَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بِظَاهِرِ الْغَيْبِ فَيَقُولُ وَلَكَ مِثْلُهِ.

٣-٣٢٣٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْبَشَارَةُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِيَّاكمْ وَدَعْوَةُ الْمَظْلُومِ فَإِنَّهَا تُرْفَعُ فَوْقَ السَّحَابِ حَتَّى يَنْتَظِرَ اللَّهُ عَزَّ

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"I heard Abā 'Abdillāh saying: 'The supplication of three people is [always] answered: The pilgrim, so be careful in the way you treat his family and property [in his absence], the warrior in the way of Allāh, so be careful in the way you treat his family and property, and the sick person, so do not anger him and do not annoy him.'"

3236-2. al-Husayn ibn Muhammad al-Ash'arī (-) Mu'allā ibn Muhammad (-) Ḥasan ibn 'Alī al-Washshā (-) 'Abdullāh ibn Sinān that Abū 'Abdillāh ('a.s.) said:

"My father ('a.s.) used to say: 'Five supplications are never veiled from the Blessed and Exalted Lord: The supplication of a just leader; the supplication of the oppressed, to whom Allāh says: "I will most certainly avenge you, even if it be after a time"; the supplication of a righteous child for his parents; the supplication of a righteous parent for his [or her] child; [and] the supplication of a believer for his brother in his absence, to which Allāh says: "And you shall receive the same [as what you asked for your brother].'"'

3237-3. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (s) said: 'Beware of the supplication of the oppressed, for indeed it is raised above the clouds until Allāh, to Whom belong Might and Majesty, looks at it and says: "Raise it until I answer

وَ جَلَّ إِلَيْهَا فَيَقُولُ ارْفِعُوهَا حَتَّىٰ أَسْتَجِيبَ لَهُ وَ إِيَّاكُمْ وَ دَعْوَةُ الْوَالِدِ فِيْنَهَا أَحَدٌ مِنَ السَّيِّفِ.

٤/٣٢٣٨ - مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ:

كَانَ أَبِي يَقُولُ: أَتَقْوُ الظُّلْمَ فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعُدُ إِلَى السَّمَاءِ.

٥/٣٢٣٩ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ:

مَنْ قَدَّمَ أَرْبَعينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا أَسْتَجِيبَ لَهُ.

٦/٣٢٤٠ - مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ عَلَيِّ بْنِ التَّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ التَّهَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعةٌ لَا تُرْدُ لَهُمْ دَعْوَةٌ حَتَّىٰ تُفَتَّحَ لَهُمْ أَبْوَابُ السَّمَاءِ وَ تَصِيرَ إِلَى الْعَرْشِ الْوَالِدِ لِوَالِدِهِ وَ الْمَظْلُومُ عَلَىٰ مَنْ ظَلَمَهُ وَ الْمُعْتَمِرُ حَتَّىٰ يَرْجِعَ وَ الصَّائِمُ حَتَّىٰ يُفْطَرُ.

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it for him.” And beware of the supplication of the parent, for verily it is sharper than a sword.””

3238-4. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad (-) al-Husayn ibn Sa‘īd (-) his brother al-Hasan (-) Zur‘ah (-) Samā‘ah that Abū ‘Abdillāh (‘a.s.) said:

“My father (‘a.s.) used to say: ‘Be wary of oppression for indeed the supplication of the oppressed ascends to the heavens.’”

3239-5. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Hishām ibn Sālim that Abū ‘Abdillāh (‘a.s.) said:

“Whoever prays for forty believers before supplicating [for himself], his prayer is answered.”

3240-6. Muḥammad ibn Yahyā (-) Muḥammad ibni ‘l-Ḥusayn (-) ‘Alī ibni ‘n-Nu‘mān (-) ‘Abdullāh ibn Ṭalḥah an-Nahdī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘The supplications of four individuals are never rejected and the doors of the heavens are opened for them as they ascend to the Divine Throne: The [supplication of a] parent for his [or her] child, the [supplication of the] oppressed against his oppressor, the [supplication of a] pilgrim until he returns, and the[supplication of] one who is fasting until he opens his fast.’”

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّاً قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ شَيْءٌ أَسْرَعَ إِجَابَةً مِنْ دُعَوةَ غَايِبٍ لِغَايَبٍ.

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّاً قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعَا مُوسَى عَلِيِّاً وَأَمَنَ هَارُونُ عَلِيِّاً وَأَمَّتَ الْمَلَائِكَةُ عَلِيِّاً فَقَالَ اللَّهُ تَبارَكَ وَتَعَالَى قَدْ أُجِيبْتَ دَعْوَتُكُمَا فَاسْتَقِيمَا وَمَنْ غَرَّ فِي سَبِيلِ اللَّهِ اسْتُجِيبَ لَهُ كَمَا اسْتُجِيبَ لَكُمَا يَوْمَ الْقِيَامَةِ.

- ٣٢ -

بَابُ مَنْ لَا تُسْتَجَابُ دَعْوَتُهُ

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حُسَيْنِ بْنِ مُخْتَارٍ عَنِ الْوَلِيدِ

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3241-7. ‘Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Prophet (ṣ) said: ‘Nothing gets answered quicker than the supplication of one who is absent for the [brother who is] absent.’”

3242-8. ‘Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Mūsā (‘a.s.) supplicated and Hārūn (‘a.s.) said: “Āmīn!” and so did all the angels (‘a.s.). So, Allāh, the Blessed and the Exalted, said: ‘Your supplication has already been granted so be steadfast, [Qur., 10:89], and whoever fights in the way of Allāh, his supplication will be answered just as your supplication was answered, until the Day of Resurrection.’”

- 32 -

Chapter on He Whose Supplication is not Answered

3243-1. ‘Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn ‘Isā (-) Husayn

بْنِ صَبِّحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

صَحِّبُتُهُ بَيْنَ مَكَةَ وَ الْمَدِينَةِ فَجَاءَ سَائِلٌ فَأَمَرَ أَنْ يُعْطَى ثُمَّ جَاءَ آخَرُ فَأَمَرَ أَنْ يُعْطَى ثُمَّ جَاءَ آخَرُ فَأَمَرَ أَنْ يُعْطَى ثُمَّ جَاءَ الرَّابِعُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّاً يُشَبِّعُكَ اللَّهُ ثُمَّ التُّفَتَ إِلَيْنَا فَقَالَ أَمَا إِنَّ عِنْدَنَا مَا تُعْطِيهِ وَ لَكِنْ أَخْشَى أَنْ نُكُونَ كَأَحَدِ الثَّلَاثَةِ الَّذِينَ لَا يُسْتَجَابُ لَهُمْ دَعْوَةُ رَجُلٍ أَعْطَاهُ اللَّهُ مَا لَا فَإِنْفَقَهُ فِي غَيْرِ حَقِّهِ ثُمَّ قَالَ اللَّهُمَّ ارْزُقْنِي فَلَا يُسْتَجَابُ لَهُ وَ رَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ أَنْ يُرِيحَهُ مِنْهَا وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ امْرَكُهَا إِلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى جَارِهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ السَّبِيلَ إِلَى أَنْ يَتَحَوَّلَ عَنْ جِوارِهِ وَ يَبِيعَ دَارَهُ.

٤٤٢- ٢- أَبُو عَلَيِّ الْأَشْعَرِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ أَبْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

أَرْبَعَةٌ لَا تُسْتَجَابُ لَهُمْ دَعْوَةُ رَجُلٍ جَالِسٌ فِي بَيْتِهِ يَقُولُ اللَّهُمَّ ارْزُقْنِي فَيَقَالُ لَهُ أَلَمْ آمِرَكَ

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ibn Mukhtār that al-Walīd ibn Ṣabīḥ said:

"I accompanied Abū 'Abdillāh ('a.s.) between Makkah and Madīnah, and when a beggar came to him, he instructed that he should be given [some charity]. Then another one came and he instructed that he too should be given. Then yet another one came and again he instructed that he should be given. But when the fourth beggar came, Abū 'Abdillāh ('a.s.) said: 'May Allāh fulfill your need.' Then he turned to us and said: 'Indeed, we have that which we could give him but I am afraid of being one of the three people whose supplication is not answered: the man who has been given wealth by Allāh but he spends it where it ought not to be spent, then he says: "O Allāh, grant me sustenance," but his prayer is not answered; and the man who supplicates against his wife, that he should get relief from her, while Allāh has placed him in charge of her affair; and the man who supplicates against his neighbour, while Allāh, to Whom belong Might and Majesty, has given him the ability to move away from his neighbour and sell his house.'"

3244-2. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Abdi 'l-Jabbār (-) Ibn Faddāl (-) 'Abdullāh ibn Ibrāhīm (-) Ja'far ibn Ibrāhīm that Abū 'Abdillāh ('a.s.) said:

"The supplication of four individuals is never answered: the man who sits in his house [doing nothing] and says: 'O Allāh, grant me sustenance,'

بِالْطَّلَبِ وَ رَجُلٌ كَانَتْ لَهُ امْرَأَةٌ فَدَعَا عَلَيْهَا فَيُقَالُ لَهُ أَمْ لَمْ أَجْعَلْ أَمْرَكَاهَا إِلَيْكَ وَ رَجُلٌ كَانَ
لَهُ مَالٌ فَأَفْسَدَهُ فَيُقُولُ اللَّهُمَّ ارْزُقْنِي فَيُقَالُ لَهُ أَمْ لَمْ أَمْرَكَ بِالإِقْتِصَادِ أَمْ لَمْ أَمْرَكَ بِالإِصْلَاحِ ثُمَّ
قَالَ وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ كَانَ بَيْنَ ذَلِكَ قَواماً وَ رَجُلٌ كَانَ لَهُ مَالٌ
فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ فَيُقَالُ لَهُ أَمْ لَمْ أَمْرَكَ بِالشَّهَادَةِ.

مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ عِمْرَانَ بْنِ أَبِي عَاصِمٍ عَنْ أَبِي
عَبْدِ اللَّهِ عَلَيْهِ الْمُصَدَّقَ مِثْلُهُ.

٣٢٤٥ - الحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ
سِنَانٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُهُ يَقُولُ:

ثَلَاثَةٌ تُرْكُ عَلَيْهِمْ دَعْوَتُهُمْ رَجُلٌ رَّوْقَهُ اللَّهُ مَالًا فَانْفَقَهُ فِي غَيْرِ وَجْهِهِ ثُمَّ قَالَ يَا رَبِّ ارْزُقْنِي فَيُقَالُ
لَهُ أَمْ لَمْ أَرْزُقْكَ وَ رَجُلٌ دَعَا عَلَى امْرَأَتِهِ وَ هُوَ لَهَا ظَالِمٌ فَيُقَالُ لَهُ أَمْ لَمْ أَجْعَلْ أَمْرَهَا بِيَدِكَ وَ رَجُلٌ

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so it is said to him: ‘Did I not instruct you to seek it?’ And the man who has a wife whom he prays against, so it is said to him: ‘Did I not make you [the one] in charge of her affair?’ And the man who has wealth, but he squanders it and then says: ‘O Allāh, grant me wealth,’ so it is said to him: ‘Did I not instruct you to be moderate and did I not instruct you to adopt rectitude?’ [Then he recited:] *Those who, when spending, are neither wasteful nor tightfisted, and moderation lies between these [extremes]*, [Qur., 25:67]. And [finally] the man who has wealth but lends it away without [taking] any evidence, so it is said to him: ‘Did I not instruct you to take witnesses?’”

* A similar tradition has also been narrated by: Muḥammad ibn Yaḥyā (-) Ahmād ibn Muḥammad ‘Alī ibnī ‘l-Ḥakam (-) ‘Amr [or ‘Imrān] ibn Abī ‘Āsim (-) Abū ‘Abdillāh ('a.s.).

3245-3. al-Ḥusayn ibn Muḥammad al-Ash‘arī (-) Mu‘allā ibn Muḥammad (-) al-Washshā’ (-) ‘Abdullāh ibn Sinān that al-Walīd ibn Ṣabīh said:

“I heard him ['a.s.] saying: ‘The supplications of three [kinds of] people are rejected: The man who is granted wealth by Allāh but he spends it wrongly and then says: “O Lord, grant me wealth,” so it is said to him: ‘Did I not grant you wealth?’ And the man who prays against his wife while being unjust towards her, so it is said to him: “Did I not place her affair in your hands?” And the man who remains in his home and supplicates: “O

جلَسَ فِي بَيْتِهِ وَقَالَ يَا رَبِّ ارْزُقْنِي فَيُقَالُ لَهُ أَمْ لَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى طَلَبِ الرِّزْقِ.

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بَابُ الدُّعَاءِ عَلَى الْعُدُوِّ

١/٣٢٤٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:

شَكَوْتُ إِلَيْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَيْلَادُ حَارَأْ لِي وَمَا الْقَيْمِنْهُ قَالَ فَقَالَ لِي أَدْعُ عَلَيْهِ قَالَ فَفَعَلْتُ فَلَمْ أَرْ شَيْئًا فَعُدْتُ إِلَيْهِ فَشَكَوْتُ إِلَيْهِ فَقَالَ لِي أَدْعُ عَلَيْهِ قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ فَعَلْتُ فَلَمْ أَرْ شَيْئًا فَقَالَ كَيْفَ دَعَوْتَ عَلَيْهِ فَقُلْتُ إِذَا لَقِيْتُهُ دَعَوْتُ عَلَيْهِ قَالَ فَقَالَ أَدْعُ عَلَيْهِ إِذَا أَدْبَرَ وَإِذَا اسْتَدْبَرَ فَفَعَلْتُ فَلَمْ أَبْلُغْ حَتَّى أَرَأَيَ اللَّهَ مِنْهُ.

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Lord, grant me sustenance,” so it is said to him: “Did I not give you the means of seeking your sustenance?”””

- 33 -

Chapter on Supplicating Against the Enemy

3246–1. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Yahyā ibni ‘l-Mubārak (–) ‘Abdullāh ibn Jabalah that Ishāq ibn ‘Ammār said:

“I complained to Abū ‘Abdillāh (*a.s.*) about my neighbour and what he had done to me, so he said to me: ‘Supplicate against him.’ So, I did that but did not see any result, hence I returned to him and complained [again]. He [*a.s.*] said to me: ‘Supplicate against him.’ I responded: ‘May I be made your ransom! I have tried that but did not see any result.’ He [*a.s.*] asked: ‘How did you supplicate against him?’ I said: ‘When I meet him, I pray against him.’ He [*a.s.*] said: ‘Supplicate against him when he comes [towards you] and when he walks away [from you].’ So, I did this and in no time, Allāh granted me relief from him.”

٢٤٧ - وَ رُوِيَ عَنْ أَبِي الْحَسَنِ عَلِيِّ الْتَّمِيلِ قَالَ:

إِذَا دَعَا أَحَدُكُمْ عَلَى أَحَدٍ قَالَ: اللَّهُمَّ اطْرُقْهُ بِيَتَةً لَا أُخْتَ هَا وَ أَبْعِثْ حَرِيمَهُ.

٢٤٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَمْمَادِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكٍ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلِيِّ الْتَّمِيلِ: إِنَّ لِي جَارًا مِنْ قُرْيَشٍ مِنْ آلِ مُهْرِزٍ قَدْ نَوَاهُ بِاسْمِي وَ شَهَرِيْنِ كُلَّمَا مَرَرْتُ بِهِ قَالَ هَذَا الرَّافِضِيُّ يَحْمِلُ الْأَمْوَالَ إِلَى جَعْفَرٍ بْنِ مُحَمَّدٍ قَالَ فَقَالَ لِي فَادْعُ اللَّهَ عَلَيْهِ إِذَا كُنْتَ فِي صَلَاةِ اللَّيْلِ وَ أَنْتَ سَاجِدٌ فِي السَّجْدَةِ الْأُخِيرَةِ مِنَ الرُّكُعَتَيْنِ الْأُولَائِيْنِ فَاحْمِدِ اللَّهَ عَزَّ وَ جَلَّ وَ مَجِدُهُ وَ قُلِ اللَّهُمَّ إِنْ فُلَانَ بْنَ فُلَانٍ قَدْ شَهَرِيْنِ وَ نَوَاهُ بِي وَ غَاطَنِيْ وَ عَرَضَنِي لِلْمَكَارِ اللَّهُمَّ اضْرِبْهُ بِسَهْمٍ عَاجِلٍ تَشْغُلُهُ بِهِ عَيْنِ اللَّهِمَّ وَ قَرْبُ أَجَلِهِ وَ اقْطَعْ أَثْرُهُ وَ عَاجِلُ ذَلِكَ يَا رَبِّ السَّاعَةِ السَّاعَةَ قَالَ فَلَمَّا قَدِمْنَا الْكُوفَةَ قَدِمْنَا لَيْلًا فَسَأَلْتُ أَهْنَانَ

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3247–2. It has been narrated from Abu ‘l-Hasan (‘a.s.) that he said:

“When one of you wants to supplicate against anyone, he should say: ‘O Allāh, afflict him with a hardship that has no parallel, and permit the desecration of his refuge.’”

3248–3. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Alī ibni ‘l-Hakam (–) Mālik ibn ‘Aṭiyyah that Yūnus ibn ‘Ammār said:

“I said to Abū ‘Abdillāh (‘a.s.) ‘I have a neighbour from the Quraysh, from the tribe of Āl Muhriz, who calls out my name and ridicules me whenever I pass by, saying: ‘This is a Rāfiḍī. He gives wealth to Ja‘far ibn Muḥammad.’’’ He [‘a.s.] said to me: ‘Then supplicate to Allāh against him. When you offer the [mid-]night prayer, while in the state of prostration, in the last prostration of the second *rak‘ah* of the first two *rak‘ahs*, praise Allāh, to Whom belong Might and Majesty, and glorify Him. Then say: ‘O Allāh, verily so-and-so has ridiculed me and speaks negatively of me. He has angered me and exposed me to danger. O Allāh, strike him with a swift and piercing calamity that occupies him [and keeps him] away from me. O Allāh, bring his demise closer, cut off his legacy, and make that happen quickly O Lord; at this moment, at this moment!’’’

“When we returned to Kūfah, we entered [the city] at night, so I asked my family about him (my neighbour) saying: ‘What has so-and-so done?’

عَنْهُ قُلْتُ مَا فَعَلَ فُلَانٌ فَقَالُوا هُوَ مَرِيضٌ فَمَا انْقَضَى آخِرُ كَلَامِي حَتَّى سَمِعْتُ الصِّيَاحَ مِنْ مَنْزِلِهِ وَ قَالُوا قَدْ مَاتَ.

٤/٣٢٤٩ - أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلَيِّ بْنِ الْحَسَنِ التَّيْمِيِّ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمَ قَالَ:

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلِيَّاً فَقَالَ: لَهُ الْعَلَاءُ بْنُ كَامِلٍ إِنْ فُلَانًا يَفْعُلُ بِي وَ يَفْعُلُ فَإِنْ رَأَيْتَ أَنْ تَدْعُوَ اللَّهَ عَزَّ وَ جَلَّ فَقَالَ هَذَا ضَعْفٌ بِكَ قُلِ اللَّهُمَّ إِنَّكَ تَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ فَاكْفِنِي أَمْرَ فُلَانٍ بِمَا شِئْتَ وَ كَيْفَ شِئْتَ وَ مِنْ حَيْثُ شِئْتَ وَ أَنَّى شِئْتَ.

٥/٣٢٥٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَجْرَانَ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنِ الْمِسْمَاعِيِّ قَالَ:

لَمَّا قُتِلَ دَاؤُدُّ بْنُ عَلَيِّ الْمُعَلَّى بْنَ خُنَيْسٍ قَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّاً : لَأَدْعُونَ اللَّهَ عَلَى مَنْ قُتِلَ مَوْلَايَ وَ أَخَذَ مَالِي فَقَالَ لَهُ دَاؤُدُّ بْنُ عَلَيِّ إِنَّكَ لَتَهَدَّدُنِي بِدُعَائِكَ قَالَ حَمَادٌ قَالَ الْمِسْمَاعِيُّ

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They replied: ‘He is sick.’ And before my conversation [with them] had ended, I heard a loud cry from his house, and they said he had died.”

3249-4. Ahmad ibn Muhammad al-Kufi (-) ‘Alī ibni ‘l-Hasan at-Taymī (-) ‘Alī ibn Asbāt that Ya‘qūb ibn Sālim said:

“I was with Abū ‘Abdillāh (*a.s.*) when al-‘Alā’ ibn Kāmil said to him: ‘So-and-so always does this to me, so if you see fit, please pray to Allāh, to Whom belong Might and Majesty, [against him].’ He [*a.s.*] replied: ‘This has weakened you?1 Say: “O Allāh, you suffice for all things and nothing is sufficient without You, so suffice me in [ridding me of] the matter of so-and-so with whatever You wish, whichever way You wish, from whence You wish, and whenever You wish.””

3250-5. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad (-) Ibn Abī Najrān (-) Ḥammād ibn ‘Uthmān that al-Misma‘ī said:

“When Dāwūd ibn ‘Alī killed al-Mu‘allā ibn Khunays, Abū ‘Abdillāh (*a.s.*) said: ‘I will surely pray to Allāh against the one who killed my servant and usurped my wealth!’ Dāwūd ibn ‘Alī [heard this and] retorted

1. Or: ‘This is out of your weakness.’ (See: *Mir ’ātu l-‘uqūl*, vol.12, p.179.)

فَحَدَّثَنِي مُعْتَبٌ أَنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكُونَ لَمْ يَزَلْ لَيْلَةً رَاكِعاً وَ سَاجِداً فَلَمَّا كَانَ فِي السَّحرِ سَمِعَتْهُ يَقُولُ وَ هُوَ سَاجِدٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ الْقُوَّةَ وَ بِجَلَالِكَ الشَّدِيدَ الَّذِي كُلُّ خَلْقٍ لَهُ ذَلِيلٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تَأْخُذَهُ السَّاعَةَ السَّاعَةَ فَمَا رَفَعَ رَأْسَهُ حَتَّى سَمِعَنَا الصَّيْحَةَ فِي دَارِ دَاؤَدَ بْنِ عَلَيٍّ فَرَفَعَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكُونَ رَأْسَهُ وَ قَالَ إِنِّي دَعَوْتُ اللَّهَ بِدَعْوَةِ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ مَلِكًا فَضَرَبَ رَأْسَهُ بِمِرْزَبَةٍ مِنْ حَدِيدٍ انشَقَّتْ مِنْهَا مَثَانَتُهُ فَمَاتَ.

- ٣٤ -

بَابُ الْمُبَاهَلَةِ

١/٣٢٥١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي مَسْرُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكُونِ قَالَ:

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[mockingly], ‘Are you threatening me with your supplication?’” Hammād went on to narrate that al-Misma‘ī said: “Then Mu‘attab informed me that Abū ‘Abdillāh (‘a.s.) spent the night bowing and prostrating, and when it was the time of predawn, I heard him say while he was in prostration: ‘O Allāh, I ask You by Your mighty power, and by Your intense grandeur, before which each of Your creation is subservient, that You bless Muhammad and his Household, and that You take him, at this moment, at this moment!’ And before he had raised his head, we heard a cry from the house of Dāwūd ibn ‘Alī. Abū ‘Abdillāh (‘a.s.) then raised his head and said: ‘I supplicated to Allāh with a prayer and Allāh, to Whom belong Might and Majesty, sent to him an angel who struck his head with an iron rod thereby rupturing his bladder, so he died.’”

- 34 - Chapter on Invoking Malediction

3251–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Muḥammad ibn Ḥakīm that Abū Masrūq said:

قُلْتُ إِنَّا نُكَلِّمُ النَّاسَ فَنَحْتَجُ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَطْبِيعُوا اللَّهَ وَ أَطْبِيعُوا الرَّسُولَ وَ أُولَئِكُمْ مِنْكُمْ فَيَقُولُونَ نَزَلتْ فِي أُمَّرَاءِ السَّرَايَا فَنَحْتَجُ عَلَيْهِمْ بِقَوْلِهِ عَزَّ وَ جَلَّ إِنَّمَا وَلَيْكُمُ اللَّهُ وَ رَسُولُهُ إِلَى آخِرِ الْآيَةِ فَيَقُولُونَ نَزَلتْ فِي الْمُؤْمِنِينَ وَ نَحْتَجُ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمُوَدَّةَ فِي الْقُرْبَى فَيَقُولُونَ نَزَلتْ فِي قُرْبَى الْمُسْلِمِينَ قَالَ فَلَمْ أَدْعُ شَيْئًا مِمَّا حَضَرَنِي ذِكْرُهُ مِنْ هَذِهِ وَ شِبْهِهِ إِلَّا ذِكْرُهُ فَقَالَ لِي إِذَا كَانَ ذَلِكَ فَادْعُهُمْ إِلَى الْمُبَاهَلَةِ قُلْتُ وَ كَيْفَ أَصْنَعُ قَالَ أَصْلِحْ نَفْسَكَ ثَلَاثًا وَ أَظْهِهِ قَالَ وَ صُمْ وَ اغْتَسِلْ وَ ابْرُزْ أَنْتَ وَ هُوَ إِلَى الْجَبَانِ فَشَبَّكْ أَصَابِعَكَ مِنْ يَدِكَ الْيُمْنَى فِي أَصَابِعِهِ ثُمَّ أَنْصِفْهُ وَ ابْدَا بِنَفْسِكَ وَ قُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ عَالَمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقًّا وَ ادْعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا ثُمَّ رُدَّ الدَّعْوَةُ عَلَيْهِ فَقُلْ وَ إِنْ كَانَ فُلَانْ جَحَدَ حَقًّا وَ ادْعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ

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"I said to Abū 'Abdillāh ('a.s.): 'We speak to the people and use as evidence the verse wherein Allāh, to Whom belong Might and Majesty, says: *O you who have faith! Obey Allāh and obey the Apostle and those vested with authority among you,* [Qur., 4:59], but they say that it was revealed regarding the commanders of army contingents. Then, we use the verse where the Almighty says: *Your guardian is only Allāh, His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down,* [Qur., 5:55], as proof, but they say it was revealed regarding the believers. When we use the verse where Allāh, to Whom belong Might and Majesty, says: *Say: "I do not ask you any reward for it except love of [my] near relatives,"* [Qur., 42:23], they say it was sent down about the near relatives of the believers.'

"I mentioned all that I could remember about this and other similar [debates] and did not leave anything out. So, he ['a.s.] said to me: 'If this is the case, then invite them for an invoking of malediction [against the one who is wrong].' I asked: 'How do I do that?' He ['a.s.] said: 'Reform yourself for three [days],' and I think he said: '...and fast and bathe, then go out with him (your adversary) to an open plain. Entwine the fingers of your right hand with his fingers, then seek judgment and start by saying, "O Allāh, Lord of the seven heavens and Lord of the seven earths, Knower of the unseen and the seen, the Beneficent, the Merciful, if Abū Masrūq has rejected the truth and has claimed falsehood, then send down upon him a

حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا ثُمَّ قَالَ لِي فَإِنَّكَ لَا تَلْبِثُ أَنْ تَرَى ذَلِكَ فِيهِ فَوْ اللَّهِ مَا وَجَدْتُ خَلْقًا يُجِيبُنِي إِلَيْهِ.

٢-٣٢٥٢ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مَخْلُدٍ أَبِي الشُّكْرِ عَنْ أَبِي حَمْزَةَ التَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْمُبَارَكَةُ قَالَ: السَّاعَةُ الَّتِي تُبَاهِلُ فِيهَا مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ مَخْلُدٍ أَبِي الشُّكْرِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْمُبَارَكَةُ مِثْلُهُ.

٣-٣٢٥٣ أَحْمَدُ عَنْ بَعْضِ أَصْحَابِنَا فِي الْمُبَاهَلَةِ قَالَ:

تُشَبِّكُ أَصَابِعَكَ فِي أَصَابِعِهِ ثُمَّ تَقُولُ: اللَّهُمَّ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَ أَقَرَّ بِپَاطِلٍ فَأَصِبْهُ بِحُسْبَانٍ مِنَ السَّمَاءِ أَوْ بِعَذَابٍ مِنْ عِنْدِكَ وَ تُلَاعِنُهُ سَبْعِينَ مَرَّةً.

٤-٣٢٥٤ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ حَمْبُوبٍ عَنْ أَبِي الْعَبَّاسِ

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thunderbolt from the sky or a painful chastisement.”” Then he [‘a.s.] said to me: ‘You will surely see this happen to him in no time.’ By Allāh, I never found anyone who was ready to face me in such a malediction.”

3252-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ismā‘il ibn Mihrān (-) Mukhallad Abu ‘sh-Shukr (-) Abū Ḥamzah at-Thumālī that Abū Ja‘far (‘a.s.) said:

“The time in which malediction may be invoked is between dawn and sunrise.”

* A similar tradition has been narrated from: A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Muḥammad ibn Ismā‘il (-) Mukhallad Abu ‘sh-Shukr (-) Abū Ḥamzah (-) Abū Ja‘far (‘a.s.).

3253-3. Ahmad (-) some of our co-sectarians said regarding the invoking of malediction:

“You are to entwine your fingers with his fingers and then say: ‘O Allāh, if so-and-so has rejected the truth and accepted falsehood, then strike him with a thunderbolt from the sky or with a painful chastisement from You.’ Invoke this curse upon him seventy times.”

3254-4. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad ibn ‘Isā (-) Ibn Maḥbūb (-) Abu ‘l-‘Abbās that Abū ‘Abdillāh (‘a.s.) said regarding

عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّ الْمُسَلِّمِ فِي الْمُبَااهَةِ قَالَ:
 تُشَبِّكُ أَصَابِعَكَ فِي أَصَابِعِهِ ثُمَّ تَقُولُ: اللَّهُمَّ إِنْ كَانَ فُلَانْ جَحَدَ حَقًّا وَأَكَرَّ بِنَاطِلٍ فَأَصِبْهُ
 بِحُسْبَانٍ مِنَ السَّمَاءِ أَوْ بِعَذَابٍ مِنْ عِنْدِكَ وَتُلَاعِنْهُ سَبْعِينَ مَرَّةً.
 ٣٢٥٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةِ
 عَنْ بَعْضِ أَصْحَা�ِيهِ قَالَ:
 إِذَا جَحَدَ الرَّجُلُ الْحَقَّ فَإِنْ أَرَادَ أَنْ تُلَاعِنَهُ قُلْ: اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْأَرْضِينَ
 السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ إِنْ كَانَ فُلَانْ جَحَدَ الْحَقَّ وَكَفَرَ بِهِ فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ
 السَّمَاءِ أَوْ عَذَابًا أَلِيمًا.

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the invoking of malediction:

“You entwine your fingers with his fingers and then say: ‘O Allāh, if so-and-so has rejected the truth and accepted falsehood, then strike him with a thunderbolt from the sky or with a painful chastisement from You.’ Invoke this curse upon him seventy times.”

3255-5. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad (-) Muḥammad ibn ‘Abdī ‘l-Ḥamīd (-) Abū Jamīlah that some of his co-sectarians said:

“When a person rejects the truth and if you want to invoke a curse upon him, say: ‘O Allāh, Lord of the seven heavens, Lord of the seven earths, and Lord of the Great Throne! If so-and-so has rejected the truth and disbelieves it, then strike him with a thunderbolt from the sky or with a painful chastisement.’”

-٣٥-

بَابُ مَا يَمْجُدُ بِهِ الرَّبُّ تَبَارَكَ وَتَعَالَى نَفْسَهُ

١/٣٢٥٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

إِنَّ اللَّهَ عَزَّ وَجَلَّ ثَلَاثَ سَاعَاتٍ فِي الظَّهَارِ يُمْجَدُ فِيهِنَّ نَفْسَهُ فَأَوَّلُ سَاعَاتِ النَّهَارِ حِينَ تَكُونُ الشَّمْسُ هَذَا الْجَانِبُ يَعْنِي مِنَ الْمَشْرِقِ مِقْدَارَهَا مِنِ الْعَصْرِ يَعْنِي مِنَ الْمَغْرِبِ إِلَى الصَّلَاةِ الْأُولَى وَأَوَّلُ سَاعَاتِ اللَّيلِ فِي الثُّلُثِ الْبَاقِي مِنَ اللَّيلِ إِلَى أَنْ يَنْفَجِرَ الصُّبْحُ يَقُولُ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ إِنِّي أَنَا اللَّهُ الْعَلِيُّ الْعَظِيمُ إِنِّي أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ إِنِّي أَنَا اللَّهُ الْغَفُورُ الرَّحِيمُ إِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ إِنِّي أَنَا اللَّهُ مَالِكُ يَوْمِ الدِّينِ إِنِّي أَنَا اللَّهُ لَمْ أَرْزُلْ وَلَا أَرْزَلْ إِنِّي أَنَا اللَّهُ خَالِقُ الْخَيْرِ وَالشَّرِّ إِنِّي أَنَا اللَّهُ خَالِقُ الْجَنَّةِ وَالنَّارِ

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- 35 -

Chapter on How the Lord, Blessed and Exalted is He, Glorifies Himself

3256–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ṣafwān ibn Yaḥyā (–) Iṣhāq ibn ‘Ammār (–) some of his co-sectarians that Abū ‘Abdillāh (‘a.s.) said:

“Verily Allāh, to Whom belong Might and Majesty, has three moments during the night and three moments in the day when He glorifies Himself. The first moment of the day is when the distance of the sun from [the horizon on] this side, meaning to the east, is equal to that [of the sun] from [the horizon in] the afternoon, meaning to the west, up to the first prayer (i.e. the *dhuhur* prayer); and the first moment of the night is during the last third of the night until the break of dawn. He says: ‘Verily I am Allāh, Lord of the worlds. Verily I am Allāh, the Exalted, the Great. Verily I am Allāh, the Mighty, the Wise. Verily I am Allāh, the Forgiving, the Merciful. Verily I am Allāh, the Compassionate, the Merciful. Verily I am Allāh, Master of the Day of Judgment. Verily I am Allāh, the Pre-eternal and the Ever-eternal. Verily I am Allāh, the Creator of good and evil. Verily I am Allāh, the Creator of Paradise and Fire. Verily I am Allāh, the Originator

إِنِّي أَنَا اللَّهُ بَدِيءُ كُلَّ شَيْءٍ وَ إِلَيَّ يَعُودُ إِنِّي أَنَا اللَّهُ الْوَاحِدُ الصَّمَدُ إِنِّي أَنَا اللَّهُ عَالَمُ الْغَيْبِ
وَ الشَّهَادَةِ إِنِّي أَنَا اللَّهُ الْمَلِكُ الْقُدوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَمِّمُ الْعَزِيزُ الْجَبَارُ الْمُتَكَبِّرُ إِنِّي
أَنَا اللَّهُ الْحَالُقُ الْبَارِئُ الْمُصَوِّرُ لِي الْأَنْسَاءُ الْحُسْنَى إِنِّي أَنَا اللَّهُ الْكَبِيرُ الْمُتَعَالُ قَالَ ثُمَّ قَالَ أَبُو
عَبْدِ اللَّهِ عَلِيَّاً مِنْ عِنْدِهِ وَ الْكَبِيرِيَاءُ رِدَاؤُهُ فَمَنْ نَازَعَهُ شَيْئاً مِنْ ذَلِكَ أَكْبَهُ اللَّهُ فِي النَّارِ ثُمَّ
قَالَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَدْعُونَ بِهِنَّ مُفْبِلًا قُلْبُهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا قَضَى حَاجَتُهُ وَ لَوْ كَانَ
شَقِيقاً رَجَوْتُ أَنْ يُحَوِّلَ سَعِيداً.

٢٢٥٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ
عَنْ عَبْدِ اللَّهِ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:
إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُعَجِّدُ نَفْسَهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ فَمَنْ مَجَدَ اللَّهَ بِمَا مَجَدَ بِهِ
نَفْسَهُ ثُمَّ كَانَ فِي حَالٍ شِقْوَةٍ حَوَّلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى سَعَادَةٍ يَقُولُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

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of everything and to Me do they return. Verily I am Allāh, the One, the Independent. Verily I am Allāh, Knower of the unseen and the seen. Verily I am Allāh, the Sovereign, the Holy, the Granter of peace, the Securer, the Guardian, the Mighty, the Compeller, the Possessor of every greatness. Verily I am Allāh, the Creator, the Maker, the Fashioner, to Me belong all the beautiful names. Verily I am Allāh, the Great, the Sublime.””

Then Abū ‘Abdillāh (‘a.s.) said in his own words: “And majesty is His garb, so whoever contends with Him regarding any of it will be thrown by Allāh into the Fire.” Then he [‘a.s.] said: “There is no believing servant who supplicates through them (these beautiful names), with a heart that is attentive and turned towards Allāh, to Whom belong Might and Majesty, but that his needs are fulfilled – even if he is wretched, he will hopefully become prosperous.”

3257-2. A group of our co-sectarians (-) Ahmād ibn Muḥammad (-) Ibn Faḍḍāl (-) ‘Abdullāh ibn Buκayr (-) ‘Abdullāh ibn A‘yan that Abū ‘Abdillāh (‘a.s.) said:

“Verily Allāh, Blessed and Exalted is He, glorifies Himself thrice every day and night, so whoever glorifies Allāh in the way that He glorifies Himself, if he is in a state of wretchedness, Allāh, to Whom belong Might and Majesty, will change it to prosperity. He should say: ‘You are Allāh, there

رَبُّ الْعَالَمِينَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْعَلِيُّ
 الْكَبِيرُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ يَوْمِ الدِّينِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الرَّحِيمُ أَنْتَ
 اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْكَ بَدَأَ الْخَلْقَ وَ إِلَيْكَ يَعُودُ
 أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَرْلُ وَ لَا تَرَالُ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ حَالِقُ الْخَيْرِ وَ
 الشَّرِّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ حَالِقُ الْجُنَاحِ وَ النَّارِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَحَدُ صَمَدٍ لَمْ يَلِدْ
 وَ لَمْ يُوْلَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقَدُوسُ السَّلَامُ الْمُؤْمِنُ
 الْمُهَمَّمِ الْعَزِيزُ الْجَبَارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشَرِّكُونَ هُوَ اللَّهُ الْخَالقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
 الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ إِلَى آخِرِ السُّورَةِ
 أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ وَ الْكِبْرِيَاءُ رَدَأُوكَ.

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is no deity other than You, Lord of the worlds. You are Allāh, there is no deity other than You, the Beneficent, the Merciful. You are Allāh, there is not deity other than You, the Mighty, the Sublime, the Great. You are Allāh, there is no deity other than You, Master of the Day of Judgment. You are Allāh, there is no deity other than You, the Forgiving, the Merciful. You are Allāh, there is no deity other than You, the Mighty, the Wise. You are Allāh, there is no deity other than You, from You did creation originate and to You will it return. You are Allāh, there is no deity other than You, the Pre-eternal and the Ever-eternal. You are Allāh, there is no deity other than You, the Creator of good and evil. You are Allāh, there is no deity other than You, Creator of Paradise and Fire. You are Allāh, there is no deity other than You, One, Independent, *neither did He beget, nor was He begotten, nor is anyone comparable to Him*. You are Allāh, there is no deity other than You, *the Sovereign, the Holy, the Granter of peace, the Securer, the Guardian, the Mighty, the Compeller, the Possessor of every greatness; Glory be to Him, He is far above the partners they ascribe [to Him]. He is Allāh, the Creator, the Originator, the Fashioner; His are the most beautiful names. All that is in the heavens and earth glorify Him, and He is the Mighty, the Wise... [until the end of the sūrah]*. You are Allāh, there is no deity other than You, the Great, and majesty is Your garb.””

-٣٦-

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

١/٣٢٥٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلَيٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ عَلِيَّاً يَقُولُ:

مَا مِنْ شَيْءٍ أَعْظَمَ ثَوَابًا مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَعْدِلُهُ شَيْءٌ وَلَا يَسْرُكُهُ فِي الْأُمُورِ أَحَدٌ.

٢/٣٢٥٩ - عَنْهُ عَنِ الْفَضِيلِ بْنِ عَبْدِ الْوَهَابِ عَنْ إِسْحَاقَ بْنِ عُبَيْدِ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَافِيِّ رَفِعَهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ غُرِسَتْ لَهُ شَجَرَةٌ فِي الْجَنَّةِ مِنْ يَأْفُوتَهُ حَمْرَاءَ مَبْتُنَاهَا فِي مِسْكٍ أَبْيَضَ أَحْلَى مِنَ الْعَسْلِ وَأَشَدَّ بَيَاضًا مِنَ الثَّلْجِ وَأَطْيَبَ رِيحًا مِنَ

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- 36 -

Chapter on One Who Testifies that There is No God but Allāh

3258–1. A group of our co-sectarians (–) Ahmad ibn Muhammad (–) Muhamad ibn ‘Alī (–) Muhammad ibni ‘l-Fudayl that Abū Ḥamzah said:

“I heard Abā Ja‘far (‘a.s.) saying: ‘There is nothing that carries greater reward than testifying that there is no god but Allāh. Indeed, nothing can be equated with Allāh, to Whom belong Might and Majesty, and no one is His associate in His affairs.’”

3259–2. From him (–) al-Fudayl ibn ‘Abdi ‘l-Wahhāb (–) Ishāq ibn ‘Abdillāh (–) ‘Ubaydullāh ibni ‘l-Walīd al-Wṣṣāfī, *rafa‘ahu*, said:

“The Messenger of Allāh (ṣ) said: ‘Whoever says: “There is no god but Allāh”, a tree is planted for him in Paradise, from red ruby with roots that are in white musk, sweeter than honey, whiter than snow and more fragrant than musk. On it are fruits similar [in form] to the breasts of virgins, protruding from beneath seventy mantles.’”

And the Messenger of Allāh (ṣ) said: “The best worship is stating that there is no god but Allāh.”

الْمِسْنَكِ فِيهَا أَمْتَلُ ثُدِّيِ الْأَبْكَارِ تَغْلُو عَنْ سَبْعِينَ حُلَّةً وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْرُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَ قَالَ حَيْرُ الْعِبَادَةِ الْإِسْتَغْفَارُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِذَنْبِكَ.

-٣٧-

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

١/٣٢٦٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى رَفِعَهُ عَنْ حَرِيزٍ عَنْ يَعْقُوبَ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ بْنِ أَبِي طَالِبٍ قَالَ: ثُمَّنُ الْجَنَّةِ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

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And he [s] also said: “The best worship is seeking forgiveness, and that is based on the verse wherein Allāh, to Whom belong Might and Majesty, says: *Know that there is no god but Allāh, and seek forgiveness for your sin...* [Qur., 47:19].”

- 37 -

Chapter on One Who Says ‘There is No God but Allāh and Allāh is Great’

3260–1. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Isā, *rāfa‘ahu* (-) Ḥarīz (-) Ya‘qūb al-Qummī that Abū ‘Abdillāh ('a.s.) said:

“The price of Paradise is: ‘There is no god but Allāh, and Allāh is Great.’”

- ۳۸ -

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ

١- مُحَمَّد بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ النُّعْمَانِ عَمَّنْ ذَكَرَهُ عَنْ أَيِّ عَنْدَ اللَّهِ عَلَيْهِ الْبَلَاغُ قَالَ

قَالَ جَبْرِيلُ عَلَيْهِ لِرَسُولِ اللَّهِ قَالَ اللَّهُ عَلَيْهِ وَسَلَّمَ : طُوبَى لِمَنْ قَالَ مِنْ أُمَّتِكَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ.

-۳۹-

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ عَشْرًا

١- عَدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ عَمْرُو بْنِ عُثْمَانَ وَ عَلِيٌّ بْنُ إِبْرَاهِيمَ

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= 38 =

Chapter on One Who Says ‘There is No God but Allah Alone, Alone, Alone’

3261-1. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad (-) ‘Alī ibni ‘n-Nu’mān, whoever mentioned it [to him] that Abū ‘Abdillāh (*q.s.*) said:

"Jibril ('a.s.) said to the Messenger of Allāh (ṣ), 'Blessed is he from among your nation who says: 'There is no god but Allāh alone, alone, alone.'"'

- 39 -

Chapter on **One Who Says Ten Times: ‘There is No God But Allāh Alone, Without Any Partner’**

3262-1. A group of co-sectarians (-) Ahmād ibn Muḥammad (-)
‘Amr ibn ‘Uthmān* and ‘Alī ibn Ibrāhīm (-) his father, both of them (-)

عَنْ أَبِيهِ جَيْعَأً عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ لَيْثِ الْمُرَادِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَتْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: مَنْ قَالَ عَشْرَ مَرَّاتٍ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَ قَبْلَ غُرُونَهَا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لِلْمُلْكُ وَ لَهُ الْحَمْدُ يُحْبِي وَ يُمِيَّزُ وَ يُمِيزُ وَ يُحْبِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَانَتْ كَفَّارَةً لِذُنُوبِهِ ذَلِكَ الْيَوْمُ.

٢-٣٢٦٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى الْغَدَاءَ فَقَالَ قَبْلَ أَنْ يَنْفُضَ رُجْبَتِيهِ عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لِلْمُلْكُ وَ لَهُ الْحَمْدُ يُحْبِي وَ يُمِيَّزُ وَ يُمِيزُ وَ يُحْبِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ فِي الْمَغْرِبِ مِثْلَهَا لَمْ يَلْقَ اللَّهُ عَزَّ وَ جَلَّ عَبْدُ بَعْلَمْ أَفْضَلَ مِنْ عَمَلِهِ إِلَّا مَنْ جَاءَ بِمِثْلِ عَمَلِهِ.

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‘Abdullāh ibni ‘l-Mughīrah (–) Ibn Muskān (–) Abū Baṣīr Laythi ‘l-Murādī that ‘Abdu ‘l-Karīm ibn ‘Utbah said:

“I heard Abū ‘Abdillāh (‘a.s.) saying: ‘Whoever says ten times before the sun rises and sets: “There is no god but Allāh alone, without any partner; His is the Kingdom and to Him belongs praise; He gives life and causes death, He causes death and bestows life, and He is ever-living and does not die; in His hand is all good, and He has power over all things,” that is the atonement for his sins of the day.’”

3263-2. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā, whoever mentioned it [to him] (–) ‘Amr ibn Muḥammad that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (s) said: ‘Whoever offers the morning prayer and then, before getting up, says ten times: “There is no god but Allāh alone, without any partner; His is the Kingdom and to Him belongs praise; He gives life and causes death, He causes death and bestows life, and He is Ever-living and does not die; in His hand is all good, and He has power over all things,” and does the same after the evening prayer, no servant will meet Allāh, to Whom belong Might and Majesty, with any action better than his action, except for he who performs the same action.’”

- ٤٠ -

**بَأْ بُ مَنْ قَالَ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ**

٣٢٦٤ / عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عُمَيْرٍ عَنْ سَعِيدٍ عَنْ أَبِيهِ عُبَيْدَةَ الْحَذَّاءِ عَنْ
أَبِيهِ جَعْفَرٍ عَلَيْهِ الْكَفَافُ قَالَ :
مَنْ قَالَ : أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ
كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفَ حَسَنَةٍ .

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- 40 -

Chapter on

One Who Says: ‘I Testify that There is No God But Allāh Alone, Without Any Partner, and that Muhammad is His Servant and His Messenger’

3264-1. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Sa‘īd (-) Abū ‘Ubaydah al-Hadhdhā that Abū Ja‘far (‘a.s.) said:

“Whoever says: ‘I bear witness that there is no god but Allāh alone, without any partner, and I bear witness that Muhammad is His servant and His messenger,’ Allāh writes a million good deeds for him [in his book of deeds].”

- ٤١ -

بَابُ مَنْ قَالَ عَشْرَ مَرَاتٍ فِي كُلِّ يَوْمٍ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
 إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَخَذْ صَاحِبَةً وَلَا وَلَدًا

١/٣٢٦٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ
 بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:
 مَنْ قَالَ فِي كُلِّ يَوْمٍ عَشْرَ مَرَاتٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا
 أَحَدًا صَمَدًا لَمْ يَتَخَذْ صَاحِبَةً وَلَا وَلَدًا كَتَبَ اللَّهُ لَهُ خَمْسَةً وَ أَرْبَعِينَ أَلْفَ حَسَنَةً وَ مَحَا عَنْهُ
 خَمْسَةً وَ أَرْبَعِينَ أَلْفَ سَيِّئَةً وَ رَفَعَ لَهُ خَمْسَةً وَ أَرْبَعِينَ أَلْفَ دَرَجَةً وَ فِي رِوَايَةٍ أُخْرَى وَ كُنَّ
 لَهُ حِرْزاً فِي يَوْمِهِ مِنَ السُّلْطَانِ وَ الشَّيْطَانِ وَ لَمْ تُحْكَمْ بِهِ كَبِيرَةٌ مِنَ الذُّنُوبِ.

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- 41 -

Chapter on

One Who Says Ten Times Daily: ‘I Testify that There is No God But Allāh Alone, Without Any Partner, (The One True Independent Lord Who Took Neither Spouse nor Son)’

3265–1. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad* and ‘Alī ibn Ibrāhīm (-) his father (-) ‘Abdu ‘r-Rahmān ibn Abī Najrān (-) ‘Abdu ‘l-‘Azīz al-‘Abdī (-) ‘Amr ibn Yazīd that Abū ‘Abdillāh (‘a.s.) said:

“Whoever says ten times every day: ‘I bear witness that there is no god but Allāh alone, without any partner, the One True Independent Lord, Who has taken neither spouse nor son,’ Allāh writes forty-five thousand good deeds for him and effaces forty-five thousand evil deeds [from his book of deeds], and He raises him forty-five thousand levels.”

And in another narration: “...And this will be a protection for him on that day against the tyrant ruler and Satan, and he will not be engulfed by any of the grave sins.”

- ٤٢ -

بَابُ مَنْ قَالَ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ

١/٣٢٦٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَيُوبَ بْنِ الْحُرَّ أَخِي أَدَمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهُ عَلَيْهِ السَّلَامُ قَالَ: مَنْ قَالَ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ قِيلَ لَهُ تَبَيَّنَكَ مَا حَاجْتُكَ.

- ٤٣ -

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ حَقًا حَقًا

١/٣٢٦٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى الْأَرْمِينِيِّ عَنْ أَبِي عُمَرِّانَ الْخَرَّاطِ عَنِ الْأَوْرَاعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهُ عَلَيْهِ السَّلَامُ قَالَ:

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- 42 -

Chapter on One Who Says ‘O Allāh, O Allāh’ Ten Times

3266–1. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) his father (–) Ayyūb ibni ‘l-Hurr, brother of Udaym that Abū ‘Abdillāh (‘a.s.) said: “Whoever says: ‘O Allāh, O Allāh’ ten times, receives the response: ‘Here I am! What do you need?’”

- 43 -

Chapter on One Who Says ‘There is No God But Allāh, Truly and Surely’

3267–1. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Muḥammad ibn ‘Isā al-Armīnī (–) Abū ‘Imrān al-Kharrāt (–) al-Awzā‘ī that Abū ‘Abdillāh (‘a.s.) said:

مَنْ قَالَ فِي كُلِّ يَوْمٍ لَا إِلَهَ إِلَّا اللَّهُ حَقًا حَقًا لَا إِلَهَ إِلَّا اللَّهُ عَبْدِهِ وَ رَقًا لَا إِلَهَ إِلَّا اللَّهُ إِيمَانًا وَ صِدْقًا أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ وَ لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَدْخُلَ الْجَنَّةَ.

- ٤ -

بَابُ مَنْ قَالَ يَا رَبِّ يَا رَبِّ

١/٣٢٦٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَئْبُوبَ بْنِ الْحُرَّ أَخِي أَدَمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ: مَنْ قَالَ عَشْرَ مَرَّاتٍ يَا رَبِّ يَا رَبِّ قِيلَ لَهُ لَيْكَ مَا حَاجَتُكَ.

٢/٣٢٦٩ - أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدٍ بْنِ حُمَرَانَ قَالَ: مَرِضَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلِيِّلَةَ: قُلْ يَا رَبِّ يَا رَبِّ

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“Whoever says every day: ‘There is no god but Allāh, truly and surely. There is no god but Allāh, submissively and obediently. There is no god but Allāh, [I attest to this] with faith and conviction,’ Allāh will turn to him with His [merciful] countenance and will not turn away from him until he enters Paradise.”

- 44 -

Chapter on One Who Says: ‘O Lord, O Lord’

3268–1. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Muḥammad ibn ‘Īsā (–) Ayyūb ibni ‘l-Hurr, brother of Udaym that Abū ‘Abdillāh (‘a.s.) said:

“Whoever says: ‘O Lord, O Lord,’ ten times, he receives the reply, ‘I am Here! What do you need?’”

3269–2. Aḥmad ibn Muḥammad* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibn Abī ‘Umayr that Muḥammad ibn Ḥumrān said:

“Ismā‘il ibn Abī ‘Abdillāh (‘a.s.) fell ill, so Abū ‘Abdillāh (‘a.s.) told

عَشْرَ مَرَّاتٍ فَإِنْ مَنْ قَالَ ذَلِكَ نُودِيَ لَبَيْكَ مَا حَاجَتُكَ.
 ٣٢٧٠ - مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَاوِيَةَ عَنْ أَبِي
 بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:
 مَنْ قَالَ يَا رَبِّ يَا اللَّهُ يَا اللَّهُ حَتَّى يَنْقِطَعَ نَفْسُهُ قِيلَ لُّهُ لَبَيْكَ مَا حَاجَتُكَ.

- ٤٥ -

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا

١٣٢٧١ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَعِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ
 حَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي الْحَسَنِ السَّوَاقِ عَنْ أَبَانِ بْنِ تَغْلِبٍ عَنْ أَبِي
 عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

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him to say: ‘O Lord! O Lord!’ ten times, for verily whoever does this receives the reply: ‘I am Here! What do you need?’”

3270-3. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad (-) Muḥammad ibn ‘Īsā (-) Mu‘āwiyah (-) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said: “Whoever says: ‘O Lord! O Lord! O Allāh!...’ until his breath gets cut off [and he needs to take another breath], receives the reply, ‘I am Here! What do you need?’”

- 45 -

Chapter on
One Who Says with [Complete] Sincerity:
‘There is No God But Allāh’

3271-1. al-Ḥusayn ibn Muḥammad (-) Mu‘allā ibn Muḥammad* and a group of our co-sectarians (-) Aḥmad ibn Muḥammad, both of them (-) al-Washshā’ (-) Aḥmad ibn ‘Ā’idh (-) Abu ‘l-Hasan as-Sawwāq Abān ibn Tagħlib that Abū ‘Abdillāh (‘a.s.) said:

يَا أَبَانُ إِذَا قَدِمْتَ الْكُوفَةَ فَارْوِ هَذَا الْحَدِيثَ مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا وَجَبَتْ لَهُ الْجَنَّةُ قَالَ قُلْتُ لَهُ إِنَّهُ يَأْتِينِي مِنْ كُلِّ صِنْفٍ مِنَ الْأَصْنَافِ أَفَأَرْوَى لَهُمْ هَذَا الْحَدِيثَ قَالَ نَعَمْ يَا أَبَانَ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمِيعُ الَّهُ الْأَوَّلِينَ وَالآخِرِينَ فَتُشَلَّبُ لَا إِلَهَ إِلَّا اللَّهُ مِنْهُمْ إِلَّا مَنْ كَانَ عَلَى هَذَا الْأَمْرِ.

- ٤٦ -

بَابُ مَنْ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

١/٣٢٧٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ هِشَامٍ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ بْنِ أَبِي طَالِبٍ قَالَ: إِذَا دَعَا الرَّجُلُ فَقَالَ بَعْدَ مَا دَعَا مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ اللَّهُ عَزَّ وَ

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"O Abān, when you arrive at Kūfah, narrate the following tradition: 'Whoever bears witness that: there is no god but Allāh, with complete sincerity, Paradise becomes incumbent upon him.'" He said: "I asked him ['a.s.]': 'All kinds of people come to me; should I narrate this tradition to [all of] them?' He ['a.s.] said: 'Yes O Abān, for when the Day of Judgment comes and Allāh gathers the early and late generations, the declaration that: there is no god but Allāh, will be taken away from all except those who are upon this path.'"

- 46 -

Chapter on One Who Says: 'As Allāh Wills; There is No Might or Power Save By Allāh'

3272-1. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Alī ibni ‘l-Hakam (-) Hishām ibn Sālim that Abū ‘Abdillāh ('a.s.) said:

"When a man supplicates and after his supplication says: 'As Allāh wills; there is no might or power save by [the will of] Allāh,' Allāh, to Whom belong Might and Majesty, says: 'My servant has yielded and he

جَلَّ اسْتَبْسَلَ عَبْدِي وَ اسْتَسْلَمَ لِأَمْرِي اقْضُوا حَاجَتُهُ.

٢/٣٢٧٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّاً قَالَ سَمِعْتُهُ يَقُولُ: مَنْ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ سَبْعِينَ مَرَّةً صَرَفَ عَنْهُ سَبْعِينَ نَوْعًا مِنْ أَنواعِ الْبَلَاءِ أَيْسَرُ ذَلِكَ الْحُنْقُ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْحُنْقُ قَالَ لَا يَعْتَلُ بِالْجَنُونِ فَيُخْنَقَ.

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has submitted himself to My will, so fulfill his need.””

3273-2. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad (-) some of his co-sectarians that Jamīl said:

“I heard Abū ‘Abdillāh (‘a.s.) saying: ‘Whoever says: “As Allāh wills; there is no might or power save by [the will of] Allāh,” seventy times, seventy types of afflictions are repelled from him, the least of which is seizure.’” I said: “May I be made your ransom! What is seizure?” He [‘a.s.] said: “[It means] he will not be struck by epilepsy thereby causing him to choke.”¹

1. We can infer from the statement of the Imām [‘a.s.] that the choking caused by a mental illness being referred to here is in all likelihood a reference to epilepsy. (*tr.*)

- ٤٧ -

بَابُ مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الَّذِي
لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ ذُو الْجَلَالِ وَالْإِكْرَامِ
وَأَتُوْبُ إِلَيْهِ

١/٣٢٧٤ - مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَىٰ عَنْ عَبْدِ الصَّمَدِ عَنْ الْحُسَينِ بْنِ حَمَادٍ عَنْ أَبِي جَعْفَرٍ عَلِيِّبْنِ أَبِي طَالِبٍ قَالَ:
مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفُرِيقَةِ قَبْلَ أَنْ يَشْنَى رِجْلَيْهِ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُومُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَتُوْبُ إِلَيْهِ ثَلَاثَ مَرَاتٍ عَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ ذُنُوبُهُ وَلَوْ
كَانَتْ مِثْلَ زِيدِ الْبَحْرِ.

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- 47 -

Chapter on

One Who Says: ‘I Seek Forgiveness from Allāh, Other than Whom There is No Deity, the Living, the Eternal, (Possessor of Majesty and Munificence, and I Turn to Him)’

3274–1. Muḥammad ibn Yāḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) ‘Abdu ‘ṣ-ṣamad (–) al-Husayn ibn Ḥammād that Abū Ja‘far (‘a.s.) said:

“Whoever says: ‘I seek forgiveness from Allāh, other than Whom there is no deity, the Living, the Eternal, Possessor of Majesty and Munificence, and I turn to Him,’ thrice after every obligatory prayer, before moving his legs [to another position], Allāh, to Whom belong Might and Majesty, will forgive [all] his sins, even if they are like the froth of the sea.”

- ٤٨ -

بَابُ الْقَوْلِ عِنْدَ الْإِصْبَاحِ وَ الْإِمْسَاءِ

١/٣٢٧٥ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ غَالِبِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ لِلَّهِ تَبَارَكَ وَ تَعَالَى وَ ظِلَالُهُمْ بِالْعُذُولَةِ وَ الْأَصَالِ قَالَ: هُوَ الدُّعَاءُ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ عَرُوهَا وَ هِيَ سَاعَةُ إِجَابَةِ

٢/٣٢٧٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِيهِ جَيْلَةَ عَنْ جَابِرٍ عَنْ أَبِيهِ جَعْفَرٍ عَلَيْهِ لِلَّهِ تَبَارَكَ وَ تَعَالَى قَالَ:

إِنَّ إِبْلِيسَ عَلَيْهِ لَعْنَتُ اللَّهِ يَبْثُثُ جُنُودَ اللَّيلِ مِنْ حَيْثُ تَغِيبُ الشَّمْسُ وَ تَطْلُعُ فَأَكْثِرُوا ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ فِي هَاتَيْنِ السَّاعَتَيْنِ وَ تَعَوَّذُوا بِاللَّهِ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ عَوِذُوا صِغَارُكُمْ فِي تِلْكَ السَّاعَتَيْنِ فَإِنَّهُمَا سَاعَاتَا غَفْلَةٍ.

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Chapter on What to Say in the Morning and Evening

3275-1. ‘Alī ibn Ibrāhīm (-) his father (-) ‘Alī ibn Asbāt (-) Ghālib ibn ‘Abdillāh that Abū ‘Abdillāh ('a.s.) said about the Word of Allāh, to Whom belong Might and Majesty: ...and their shadows at sunrise and sunset [Qur., 13:15]:

“It refers to the supplication before sunrise and before sunset, and this is the time when supplications are answered.”

3276-2. A group of our co-sectarians (-) Ahmād ibn Muḥammad (-) Ibn Faddāl (-) Abū Jamīlah (-) Jābir that Abū Ja‘far ('a.s.) said:

“Verily Iblīs, may Allāh’s curses be upon him, sends out his army of the night from whence the sun sets and rises, so increase in your remembrance of Allāh, to Whom belong Might and Majesty, during these two times, and seek the refuge of Allāh from the evil of Iblīs and his minions, and protect your young ones during these two times, for indeed they are the two periods of negligence.”

٣٢٧٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَعِيفًا عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ رَبِّنِ صَاحِبِ الْأَنْفَاطِ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: مَنْ قَالَ اللَّهُمَّ إِنِّي أُشْهِدُكَ وَ أُشْهِدُ مَلَائِكَتَكَ الْمُقْرِبِينَ وَ حَمَلَةَ عَرْشِكَ الْمُضْطَفِينَ إِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ وَ أَنَّ فُلانَ بْنَ فُلانٍ إِمَامِيُّ وَ وَلِيَّيِّ وَ أَنَّ أَبَاهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ فُلانًا وَ فُلانًا حَتَّى يَنْتَهِي إِلَيْهِ أَئْمَانِي وَ أَوْيَائِي عَلَى ذَلِكَ أَحْيَا وَ عَلَيْهِ أَمْوَاتُ وَ عَلَيْهِ أُبَعِثُ يَوْمَ الْقِيَامَةِ وَ أَبْرُأُ مِنْ فُلانٍ وَ فُلانٍ وَ فُلانٍ فَإِنْ مَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ.

٣٢٧٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّاجِ وَ بَكْرٍ بْنِ مُحَمَّدٍ عَنْ أَبِي إِسْحَاقَ الشَّعِيرِيِّ عَنْ يَزِيدِ بْنِ كَلْثُومَةَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: تَقُولُ إِذَا أَصْبَحْتَ أَصْبَحْتُ بِاللَّهِ مُؤْمِنًا عَلَى دِينِ مُحَمَّدٍ وَ سُنْنَتِهِ وَ دِينِ عَلِيٍّ وَ سُنْنَتِهِ وَ

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3277-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā* and ‘Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Abī ‘Umayr (-) al-Hasan ibn ‘Atīyyah (-) Razīn [seller of rugs], that one of the two [Imāms, ‘a.s.] said:

“Whoever says: ‘O Allāh, I make You my witness, as well as Your elite angels and the chosen bearers of Your Throne, that You are Allāh, there is no god but You, the Beneficent, the Merciful. And that Muḥammad is Your servant and messenger, and so-and-so son of so-and-so is my Imām and my master, and his father, the Messenger of Allāh (ṣ), and ‘Alī and al-Hasan and al-Ḥusayn and so-and-so... (until you have listed the names of all the Imāms), are my Imāms and my masters. Upon this [belief] do I live and upon this will I die, and upon this will I be raised on the Day of Resurrection. And I disassociate myself from so-and-so and so-and-so.’ If he then dies that night, he will enter Paradise.”

3278-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥajjāl* and Bukayr ibn Muḥammad (-) Abū Ishāq ash-Sha‘īrī (-) Yazīd ibn Kalṭhamah that Abū ‘Abdillāh or Abū Ja‘far (‘a.s.) said:

“When you wake up in the morning, say: ‘I arise a believer in Allāh, upon the religion of Muḥammad and his *sunnah*, the religion of ‘Alī and

دِينِ الْأَوْصِيَاءِ وَ سُتُّهُمْ آمَنْتُ بِسِرِّهِمْ وَ عَلَانِتِهِمْ وَ شَاهِدِهِمْ وَ غَائِبِهِمْ وَ أَعُوذُ بِاللهِ مِمَّا اسْتَعَاذَ مِنْهُ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ عَلَيْهِ عَلَيْهِ وَ الْأَوْصِيَاءُ وَ أَرْغَبُ إِلَى اللهِ فِيمَا رَغَبُوا إِلَيْهِ وَ لَا حُوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ.

٣٢٧٩ - عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُوبَ إِبْرَاهِيمَ بْنِ عُثْمَانَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ :

قَالَ أَبُو عَبْدِ اللهِ عَلَيْهِ إِنَّ عَلِيًّا بْنَ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَصْبَحَ قَالَ أَبْتَدِئُ يَوْمِي هَذَا بَيْنَ يَدَيْ نِسَيَانِي وَ عَجَلَتِي بِسَمِّ اللَّهِ وَ مَا شَاءَ اللَّهُ فَإِذَا فَعَلَ ذَلِكَ الْعَبْدُ أَجْزَاهُ مِمَّا نَسِيَ فِي يَوْمِهِ.

٣٢٨٠ - عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ شَهَابٍ وَ سُلَيْمَانَ الْفَرِعَاءِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ قَالَ مَنْ قَالَ هَذَا حِينَ يُمْسِي حَفَّ بِجَنَاحٍ مِنْ أَجْنِحةِ جَبَرِيلَ عَلَيْهِ حَتَّى يُضْبَحَ أَسْتَوْدَعَ

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his *sunnah*, and the religion of the Legatees (i.e. the infallible Imāms) and their *sunnah*. I believe in their secrets and open declarations, when they are present or hidden; and I seek Allāh's refuge from that which the Messenger of Allāh (ṣ) sought refuge, as did ‘Alī (‘a.s.) and the Legatees; and I desire from Allāh that which they desired from Him, and there is no might or power except by [the will of] Allāh.””

3279–5. From him (–) Ahmad ibn Muḥammad (–) ‘Alī ibni ‘l-Hakam (–) Abū Ayyūb Ibrāhīm ibn ‘Uthmān al-Khazzāz that Muḥammad ibn Muslim said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Whenever ‘Alī ibni ‘l-Husayn, may the blessings of Allāh be upon them [both], woke up, he would say: “I start this day, before I forget and hasten to other affairs, with the name of Allāh, and whatever Allāh wills.” If a servant does this, he will be rewarded for what he may forget on that day.’”

3280–6. From him (–) Ahmad ibn Muḥammad* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibn Abī ‘Umayr (–) ‘Amr ibn Shahāb and Sulaym al-Farrā’ (–) a man that Abū ‘Abdillāh (‘a.s.) said:

“Whoever says the following three times when evening sets, shall be covered by a wing of Jibrīl (‘a.s.) until he wakes up in the morning: ‘I

اللهُ الْعَلِيُّ الْأَعْلَى الْجَلِيلُ الْعَظِيمُ نَفْسِي وَ مَنْ يَعْنِينِي أَمْرًا أَسْتَوْدُعُ اللَّهَ نَفْسِي الْمَرْوُوبَ
الْمَخْوَفُ الْمُتَضَعْضَعُ لِعَظَمَتِهِ كُلُّ شَيْءٍ ثَلَاثَ مَرَاتٍ.

٧- ٢٢٨١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو عَلَيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ
عَنِ الْحَجَّاجِ عَنْ عَلَيِّ بْنِ عُقْبَةَ وَ غَالِبِ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّ اللَّهِ قَالَ:
إِذَا أَمْسَيْتَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِنْدَ إِقْبَالِ لَيْلِكَ وَ إِدْبَارِ نَهَارِكَ وَ حُضُورِ صَلَواتِكَ وَ
أَصْوَاتِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْعُ بِمَا أَحْبَبْتَ.

٨- ٣٢٨٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ
الْقُدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّ اللَّهِ قَالَ:

مَا مِنْ يَوْمٍ يَأْتِي عَلَى ابْنِ آدَمَ إِلَّا قَالَ لَهُ ذَلِكَ الْيَوْمُ يَا ابْنَ آدَمَ أَنَا يَوْمٌ جَدِيدٌ وَ أَنَا عَلَيْكَ
شَهِيدٌ فَقُلْ فِي حَيْرَأَ وَ اعْمَلْ فِي حَيْرَأَ أَشْهَدُ لَكَ بِهِ يَوْمَ الْقِيَامَةِ فَإِنَّكَ لَنْ تَرَانِي بَعْدَهَا أَبَدًا
قَالَ وَ كَانَ عَلَيِّ عَلِيِّ اللَّهِ إِذَا أَمْسَى يَقُولُ: مَرْحَبًا بِاللَّيْلِ الْجَدِيدِ وَ الْكَاتِبُ الشَّهِيدِ أَكْتُبْ

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entrust Allāh, the Most High, the Exalted and the Most Powerful, with my soul and those whose responsibility I bear. I entrust my frightened and scared soul to Allāh, before Whose greatness all things are humbled.””

3281-7. Muḥammad ibn Yāḥyā (-) Aḥmad ibn Muḥammad* and Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn ‘Abdi ‘l-Jabbār (-) al-Hajjāl (-) ‘Alī ibn ‘Uqbah and Ghālib ibn ‘Uthmān, whoever mentioned it [to him] that Abū ‘Abdillāh, peace be upon him, said:

“When evening sets, say: ‘O Allāh, I ask you as Your night falls and Your day dawns, in the presence of Your blessings and the sounds of supplication to You, that You bless Muḥammad and the Household of Muḥammad...’ and then pray for whatever you wish.”

3282-8. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja‘far ibn Muḥammad al-Ash‘arī (-) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“No day dawns upon man but that it says to him: ‘O son of Ādām! I am a new day and I am a witness over you, so speak good words in me and do good deeds in me, and I shall testify to this for you on the Day of Resurrection. Surely, you will never see me again after this.’”

And he [‘a.s.] said: “Whenever evening set, ‘Alī (‘a.s.) used to say: ‘Welcome O new night, and the recording witness! Write, in the name of

عَلَى اسْمِ اللَّهِ ثُمَّ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ.

٩/٣٢٨٣ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ شِهَابِ بْنِ عَبْدِ الرَّبِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلِيَّاً يَقُولُ:

إِذَا تَعَيَّرَتِ الشَّمْسُ فَادْكُرْ اللَّهَ عَزَّ وَ جَلَّ وَ إِنْ كُنْتَ مَعَ قَوْمٍ يَشْغَلُونَكَ فَقُمْ وَ ادْعُ.

١٠/٣٢٨٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ

الْفَضْلِ بْنِ أَبِي قُرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

ثَلَاثَةٌ تَنَاسَخَهَا الْأُنْبِيَاءُ مِنْ آدَمَ عَلِيَّاً حَتَّى وَصَلَنَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَصْبَحَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا تُبَاشِرُ بِهِ قَلْبِي وَ يَقِينًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَ رَضِيَّ بِمَا قَسَمْتَ لِي.

وَ رَوَاهُ بَعْضُ أَصْحَابِنَا وَ زَادَ فِيهِ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخْرَجَ وَ لَا تَأْخِيرَ مَا عَجَّلَتْ يَا حَسْنِي يَا قَيْوُمُ بِرَحْمَتِكَ أَسْتَغْيِثُ أَصْلَحْ لِي شَأْنِي كُلَّهُ وَ لَا تَكْلِنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا

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Allāh...’ then he would remember [and glorify] Allāh, to Whom belong might and majesty.”

3283–9. ‘Alī ibn Ibrāhīm (–) his father (–) Shāliḥ ibni ‘s-Sindī (–) Ja‘far ibn Bashīr (–) ‘Abdullāh ibn Bukayr that Shāhāb ibn ‘Abd Rabbīh said:

“I heard Abā ‘Abdillāh, peace be upon him, saying: ‘When the sun shifts, remember Allāh, to Whom belong Might and Majesty, and if you are occupied by people in a gathering, then stand up [to leave] and supplicate [to Allāh].’”

3284–10. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) Sharīf ibn Sābiq (–) al-Fadl ibn Abī Qurrah that Abū ‘Abdillāh (‘a.s.) said:

“All the Prophets emulated Ādām (‘a.s.) in three things, until the time of the Messenger of Allāh (ṣ). Every morning he [ṣ] would say: ‘O Allāh, I ask you for faith that enlivens my heart, and certitude so that I know that nothing befalls me except that which You have ordained for me, and [that You] make me pleased with what You have apportioned for me.’”

“One of our companions narrated this and added: ‘...so that I do not wish to hasten that which You have delayed, nor to delay that which You have hastened. O Ever-Living, O All-Sustaining, to Your mercy do I appeal; reform all my affairs and never leave me alone even for the blinking of an

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

١١/٢٢٨٥ - وَرُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَابِ :

الْحَمْدُ لِلَّهِ الَّذِي أَصْبَحْنَا وَالْمُلْكُ لَهُ وَأَصْبَحْتُ عَبْدَكَ وَابْنَ عَبْدِكَ وَابْنَ أَمْتِكَ فِي قَبْضَتِكَ اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ رِزْقًا مِنْ حَيْثُ أَحْتَسِبُ وَمِنْ حَيْثُ لَا أَحْتَسِبُ وَاحْفَظْنِي مِنْ حَيْثُ أَحْتَفِظُ وَمِنْ حَيْثُ لَا أَحْتَفِظُ اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ وَلَا تَجْعَلْ لِي حَاجَةً إِلَى أَحَدٍ مِنْ خَلْقِكَ اللَّهُمَّ أَبْسِنِي الْعَافِيَةَ وَارْزُقْنِي عَلَيْهَا الشُّكْرَ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا اللَّهُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا مَالِكَ الْمُلْكِ وَرَبَّ الْأَرْبَابِ وَسَيِّدَ السَّادَاتِ وَيَا اللَّهُ يَا لَا إِلَهَ إِلَّا أَنْتَ اشْفِنِي بِشَفَائِكَ مِنْ كُلِّ دَاءٍ وَسُقْمٍ فَلَيْ بَرِّ عَبْدَكَ وَابْنُ عَبْدِكَ أَتَقْلُبُ فِي قَبْضَتِكَ.

١٢/٢٢٨٦ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلَيٍ رَفِعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّلَابِ :

أَنَّهُ كَانَ يَقُولُ: اللَّهُمَّ إِنِّي وَهَذَا النَّهَارَ حَلْقَانِ مِنْ خَلْقِكَ اللَّهُمَّ لَا تَبْتَلِنِي بِهِ وَلَا تَبْتَلِنِي بِي

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eye, and send blessings upon Muhammad and his Household.””

3285–11. And [it has been narrated] from Abū ‘Abdillāh (‘a.s.) that [he said]:

“All praise be to Allāh, to Whom belongs the Kingdom. I am Your servant and the son of Your servant and maid-servant, under Your control this day. O Allāh, grant me by Your grace [this day] sustenance from whence I reckon and from whence I reckon not, and protect me from whence I feel secure and from whence I do not. O Allāh, grant me sustenance by Your grace and do not make me needy of anyone among Your creation. O Allāh, cover me with well-being and grant me thankfulness for it, O One, O Only, O Absolute, O Allāh, Who neither begot nor was He begotten, and there is none like Him. O Allāh, O Most Merciful, O Beneficent, O Owner of the Kingdom, O Lord of lords and Master of masters, O Allāh, besides You there is no deity; cure me from all ailments and maladies with Your cure, for I am Your servant and the son of Your servant, subsisting under Your control.”

3286–12. From him (–) Muḥammad ibn ‘Alī, *rafa’ahu* to Amīr al-Mu’minīn (‘a.s.) that he used to say:

“O Allāh, I and this day are two of Your creations. O Allāh, do not make it a tribulation for me and do not make me a tribulation for it. O Allāh, do

اللَّهُمَّ وَ لَا تُرِهِ مِنِي جُرْجَةً عَلَى مَعَاصِيكَ وَ لَا رُجُوبًا لِمَحَارِمِكَ اللَّهُمَّ اصْرِفْ عَنِي الْأَزْلَ وَ الْأَوَّلَ وَ الْآتِلَوَى وَ سُوءَ الْقَضَاءِ وَ شَمَائِلَ الْأَعْدَاءِ وَ مَنْظَرَ السُّوءِ فِي نَفْسِي وَ مَا لِي قَالَ وَ مَا مِنْ عَبْدٍ يَقُولُ حِينَ يُمْسِي وَ يُصْبِحُ رَضِيَتُ بِاللَّهِ رَبِّا وَ بِالْإِسْلَامِ دِينًا وَ مُحَمَّدًا فَاللَّهُ وَ سَلَّمَ نَبِيًّا وَ بِالْقُرْآنِ بَلَاغًا وَ يَعْلَمِي إِمَاماً ثَلَاثَةِ إِلَّا كَانَ حَقًا عَلَى اللَّهِ الْعَزِيزِ الْجَبَارِ أَنْ يُرِضِيَهُ يَوْمَ الْقِيَامَةِ قَالَ: وَ كَانَ يَقُولُ عَلَيْهِ إِذَا أَمْسَى أَصْبَحْنَا لِلَّهِ شَاكِرِينَ وَ أَمْسَيْنَا لِلَّهِ حَامِدِينَ فَلَكَ الْحَمْدُ كَمَا أَمْسَيْنَا لَكَ مُسْلِمِينَ سَالِمِينَ قَالَ وَ إِذَا أَصْبَحَ قَالَ أَمْسَيْنَا لِلَّهِ شَاكِرِينَ وَ أَصْبَحْنَا لِلَّهِ حَامِدِينَ وَ الْحَمْدُ لِلَّهِ كَمَا أَصْبَحْنَا لَكَ مُسْلِمِينَ سَالِمِينَ.

١٣/٣٢٨٧ - عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ إِنْشَادٌ قَالَ: كَانَ أَبِي عَلَيْهِ إِنْشَادٌ يَقُولُ إِذَا أَصْبَحَ بِسْمِ اللَّهِ وَ إِلَيْهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ فَاللَّهُ وَ سَلَّمَ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ فَوَضَّتُ أَمْرِي وَ عَلَيْكَ تَوَكَّلْتُ يَا

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not show it any audacity from me in disobeying You or in doing that which You have forbidden. O Allāh, stave off from me hardships, straitened circumstances, afflictions, decreed calamities, my enemy's pleasure [at my suffering] and from witnessing any harm in myself or my possessions.”

He [‘a.s.] said: “No servant says the following thrice in the evening and morning: ‘I accept Allāh as my Lord, Islam as my religion, Muhammad (ṣ) as my Prophet, the Qur’ān as a [Divine] message, and ‘Alī (‘a.s.) as my Imām’, but that Allāh, the Mighty and the Dominant will rightfully please him on the Day of Resurrection.”

And He (‘a.s.) used to say in the evenings: “We passed the morning in gratitude to Allāh and pass the evening glorifying Allāh. So, glory be to You, as evening sets while we submit ourselves to You as believers.” And in the mornings he [‘a.s.] would say: “We passed the evening in gratitude to Allāh and pass the morning glorifying Allāh. So, glory be to Allāh as we rise in the morning while submitting ourselves to You as believers.”

3287–13. From him (–) ‘Uthmān ibn ‘Isā (–) Samā‘ah (–) Abū Baṣir that Abū ‘Abdillāh, peace be upon, said:

“My father (‘a.s.) would say every morning: ‘In the name of Allāh, and by Allāh, and to Allāh, and in the way of Allāh, and upon the path of the Messenger of Allāh (ṣ). O Allāh, I submit my soul to you and to You do I

رَبُّ الْعَالَمِينَ اللَّهُمَّ احْفَظِ الْإِيمَانَ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ شَمَائِيلِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ قِبْلِي لَا إِلَهَ إِلَّا أَنْتَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ نَسْأَلُكَ الْعَفْوَ وَ الْعَافِيَةَ مِنْ كُلِّ سُوءٍ وَ شَرٍّ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ ضَعْطَةِ الْقَبْرِ وَ مِنْ ضِيقِ الْقَبْرِ وَ أَعُوذُ بِكَ مِنْ سَطُوْاتِ اللَّيْلِ وَ النَّهَارِ اللَّهُمَّ رَبُّ الْمَسْعَرِ الْحَرَامِ وَ رَبُّ الْبَلْدِ الْحَرَامِ وَ رَبُّ الْحَلِّ وَ الْحَرَامِ أَبْلَغُ مُحَمَّداً وَ آلَ مُحَمَّدٍ عَنِ السَّلَامِ اللَّهُمَّ إِنِّي أَعُوذُ بِدِرْعِكَ الْحَصِينَةِ وَ أَعُوذُ بِجَمِيعِكَ أَنْ تُمْتَنِي غَرَقًا أَوْ حَرَقًا أَوْ شَرَقًا أَوْ قَوْدًا أَوْ صَبَرًا أَوْ مَسَمًا أَوْ تَرَكِيَا فِي بَيْرٍ أَوْ أَكِيلَ السَّبُّعَ أَوْ مَوْتَ الْفَجَاهَةِ أَوْ بِشَيْءٍ مِنْ مِيتَاتِ السَّوْءِ وَ لَكِنْ أَمْتَنِي عَلَى فِرَاشِي فِي طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ فَلَهُ وَسِلَّمَ مُصِيبًا لِلْحَقِّ غَيْرَ مُخْطَطٍ أَوْ فِي الصَّفِ الَّذِي نَعَثُمْ فِي كِتَابِكَ كَانُوكُمْ بُنْيَانٌ مَرْصُوصٌ أُعِيدُ نَفْسِي وَ وُلْدِي وَ مَا رَزَقَنِي رَبِّي بِقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ حَتَّى يَخْتِمُ السُّورَةَ وَ أُعِيدُ نَفْسِي وَ وُلْدِي وَ مَا رَزَقَنِي

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entrust my affair and in You do I trust, O Lord of the worlds. O Allāh, protect me and the faith I have, from the front, the rear, the right, the left, above, below and from before me. There is no god but You. There is no might or power but by [the will of] Allāh. We ask you for forgiveness and well-being, from every harm and evil in this world and the Hereafter. O Allāh, I seek refuge with You from the chastisement of the grave, from the squeezing in the grave, and from the narrowness of the grave. I seek refuge with You from the scourges of the day and night. O Allāh, Lord of the Holy Symbol, Lord of the Sacred City, Lord of that which is sacred and that which is not, convey to Muḥammad and the Household of Muḥammad my salutations.

“O Allāh, I seek refuge in Your shield and in Your assembly from death by drowning, burning, choking, retribution, being thrown from a great height, being poisoned, being cast into a well or eaten by wild animals, or any type of sudden or gruesome death. Rather, cause me to die upon my bed in Your service and in the service of Your Prophet (ṣ), as a person who is upon the right and has not strayed, or among the ranks that You have described in Your book as being: *like they were a compact structure* [Qur., 61:4]. I seek refuge for myself, my children and all that my Lord has granted me, through: *Say: ‘I seek refuge with the Lord of the daybreak...’* [until the end of the sūrah (Qur., 113)], and I seek refuge for myself, my

رَبِّي بِقُلْ أَعُوذُ بِرَبِّ النَّاسِ حَتَّى يَخْتَمِ السُّورَةُ وَيَقُولُ: الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ اللَّهُ وَالْحَمْدُ لِلَّهِ مِثْلًا مَا خَلَقَ اللَّهُ وَالْحَمْدُ لِلَّهِ مِلْءُ مَا خَلَقَ اللَّهُ وَالْحَمْدُ لِلَّهِ مِدَادُ كَلِمَاتِهِ وَالْحَمْدُ لِلَّهِ زِنَةً عَرْشِهِ وَالْحَمْدُ لِلَّهِ رِضا نَفْسِهِ وَلَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ وَلَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَالْأَرْضَينَ وَمَا بَيْنَهُمَا وَرَبِّ الْعَرْشِ الْعَظِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ دَرَكِ الشَّقَاءِ وَمِنْ شَهَادَةِ الْأَعْدَاءِ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْوَقْرِ وَأَعُوذُ بِكَ مِنْ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ وَيُصَلِّي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ.

١٤/٣٢٨٨ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيُّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلِيَّاً قَالَ:

مَا مِنْ عَبْدٍ يَقُولُ إِذَا أَصْبَحَ قَبْلَ طُلُوعِ الشَّمْسِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ كَيْرًا وَسُبْحَانَ اللَّهِ بُكْرَةً

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children and all that my Lord has granted me, through: Say: ‘*I seek refuge with the Lord of mankind ...*’ [until the end of the *sūrah* (Qur., 114)].”

“Then he [‘a.s.’] would say: ‘All praise belongs to Allāh, praise that is equal to the number of all that Allāh has created. All praise belongs to Allāh, praise that is equivalent to what Allāh has created. All praise belongs to Allāh, praise that fills all that Allāh created. All praise belongs to Allāh, to the extent of all His words. All praise belongs to Allāh, to the extent of the weight of His Throne. All praise belongs to Allāh, to the extent that He is pleased. There is no deity but Allāh, the Forbearing, the Bountiful. There is no deity but Allāh, the Most High, the Mighty. Glory be to Allāh, Lord of the heavens and earths, and what lies in between, and Lord of the Great Throne. O Allāh, I seek refuge with you from falling into wretchedness and from the joy of my enemies [at my failure]. I seek refuge with You from poverty and impairment, and I seek refuge with You from witnessing anything bad happen to my family, possessions and children.’ Then, he [‘a.s.’] would send blessings upon Muḥammad and the progeny of Muḥammad ten times.”

3288–14. A group of our co-sectarians (–) Sahl ibn Ziyād* and Ahmād ibn Muḥammad* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) al-Ḥasan ibn Maḥbūb (–) Mālik ibn ‘Atīyyah (–) Abū Ḥamzah ath-Thumālī that Abū Ja‘far (‘a.s.’) said:

“Whoever recites the following when he awakes before sunrise...:

وَأَصِيلًا وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ كَثِيرًا لَا شَرِيكَ لَهُ وَصَلَّى اللّهُ عَلَى مُحَمَّدٍ وَآلِهِ إِلَّا ابْنَتَرْهُنَّ مَلَكٌ وَجَعَلَهُنَّ فِي جَوْفِ جَنَاحِهِ وَصَعِدَ بِهِنَّ إِلَى السَّمَاءِ الْدُّنْيَا فَتَقُولُ الْمَلَائِكَةُ مَا مَعَكَ فَيَقُولُ مَعِي كَلِمَاتٌ قَالَهُنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَهِيَ كَذَا وَكَذَا فَيَقُولُونَ رَحْمَ اللّهِ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَغَفَرَ لَهُ قَالَ وَكُلُّمَا مَرَّ بِسَمَاءٍ قَالَ لِأَهْلِهَا مِثْلَ ذَلِكَ فَيَقُولُونَ رَحْمَ اللّهِ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَغَفَرَ لَهُ حَتَّى يَنْتَهِي بِهِنَّ إِلَى حَمْلَةِ الْعَرْشِ فَيَقُولُ لَهُمْ إِنَّ مَعِي كَلِمَاتٍ تَكَلَّمُ بِهِنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَهِيَ كَذَا وَكَذَا فَيَقُولُونَ رَحْمَ اللّهِ هَذَا الْعَبْدُ وَغَفَرَ لَهُ انْطَلَقْ بِهِنَّ إِلَى حَفْظَةِ كُنُوزِ مَقَالَةِ الْمُؤْمِنِينَ فَإِنَّ هَؤُلَاءِ كَلِمَاتُ الْكُنُوزِ حَتَّى تَكُبُّهُنَّ فِي دِيوَانِ الْكُنُوزِ.

١٥/٣٢٨٩ - ھَمِيدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ عَيْنِ وَاحِدٍ مِنْ أَصْحَابِهِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عِيسَى بْنِ عَبْدِ اللّهِ عَنْ أَبِي عَبْدِ اللّهِ عَلَيْهِ الْمَدْحُورَ قَالَ:

إِذَا أَصْبَحْتَ فَقْلُ اللّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ وَذَرْأَتْ وَبَرَأَتْ فِي بِلَادِكَ وَ

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'Allāh is great, Allāh is great, Allāh is great. Glory be to Allāh in the morning and evening and all praise belongs to Allāh, Lord of the worlds – a plentiful glorification and praise. He has no partner. And the blessings of Allāh be upon Muḥammad and his Household,' shall have an angel who hastens to take them (the praises) and place them in his wing before he ascends with them to the skies above. The other angels ask him: 'What are you carrying with you?' So, he replies: 'I have some words that were spoken by one of the believers. He said such-and-such.' They respond: 'May Allāh shower His mercy upon the one who spoke these words and forgive his sins.' He carries on until he arrives with them at the Throne of Allāh whereupon he says to the Bearers of the Throne: 'I have with me some words that were spoken by a believer and they are such-and-such.' They respond: 'May Allāh shower His mercy on this servant and forgive him. Take them to the Custodian of the Treasures of Believers' Speech so that he may record it in his register, for indeed these words are treasures.'"

3289–15. Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad ibn Samā‘ah (–) more than one among his co-sectarians (–) Abān ibn ‘Uthmān (–) ‘Isā ibn ‘Abdillāh that Abū ‘Abdillāh (‘a.s.) said:

"When you awake in the morning, say: 'O Allāh, I seek refuge with You from the evil in what You have created, multiplied and released in Your

عِبَادِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَ جَمَالِكَ وَ حِلْمِكَ وَ كَرْمِكَ كَذَا وَ كَذَا .

١٦/٣٢٩٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً أَنَّ عَلِيًّا قَالَ اللَّهُمَّ كَانَ يَقُولُ إِذَا أَصْبَحَ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُوسِ ثَلَاثًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ مِنْ تَحْوِيلِ عَاقِبَتِكَ وَ مِنْ فَجَأَةِ نَقْمَتِكَ وَ مِنْ دَرَكَ الشَّقَاءِ وَ مِنْ شَرِّ مَا سَبَقَ فِي اللَّيْلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَ شِدَّةِ قُوَّتِكَ وَ بِعَظِيمِ سُلْطَانِكَ وَ بِقُدْرَتِكَ عَلَى خَلْقِكَ ثُمَّ سَلْ حَاجَتَكَ .

١٧/٣٢٩١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنِ الْحُسَينِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ :

سَمِعْتُ أَبا عَبْدِ اللَّهِ عَلِيَّاً يَقُولُ وَ اذْكُرْ رَبِّكَ فِي نَفْسِكَ تَضَرِّعاً وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقُولِ عِنْدَ الْمَسَاءِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ يُحْبِي وَ يُمِيَّثُ وَ يُمِيَّثُ وَ يُحْبِي وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ قَالَ قُلْتُ بِيَدِهِ الْحَتَّىْرُ قَالَ إِنَّ بِيَدِهِ الْخَيْرِ

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land and among Your servants. O Allāh, I ask You by Your majesty, Your grace, Your clemency and Your bounty for such-and such...”

3290–16. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ‘Isā (–) ‘Abdullāh ibn Maymūn (–) Abū ‘Abdillāh (‘a.s.) that:

“In the mornings, ‘Alī, may the blessings of Allāh be upon him, used to say: ‘Glory be to Allāh, the King, the Most Holy [three times]. O Allāh! I seek refuge with You from the waning of Your blessings, the changing of the well-being You have bestowed, the suddenness of Your chastisement, from falling into wretchedness and from the evil that comes forth in the night. O Allāh! I ask You by the glory of Your kingdom, the strength of Your might, and the greatness of Your dominion, and Your power over Your creatures that You grant me...’ then ask for your need.”

3291–17. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād (–) al-Ḥusayn ibni ‘l-Mukhtār that al-‘Alā’ ibn Kāmil said:

“I heard Abā ‘Abdillāh (‘a.s.) saying in the evening: ‘And remember your Lord within your heart beseechingly and reverentially, without raising your voice’ [Qur., 7:205], and: ‘There is no deity but Allāh, alone, without any partner. His is the Kingdom and to Him belong all praise. He gives life and causes death, He causes death and gives life, and He has power over all things’. I said: ‘All good is in His hand.’ He [‘a.s.] responded: ‘Indeed

وَ لِكُنْ قُلْ كَمَا أَقُولُ لَكَ عَشْرَ مَرَّاتٍ وَ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ حِينَ تَطْلُعُ الشَّسْنُ وَ حِينَ تَغْرُبُ عَشْرَ مَرَّاتٍ.

١٨/٣٢٩٢ - عَلَيِّ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلِيَّاً قَالَ: يَقُولُ بَعْدَ الصُّبْحِ الْحَمْدُ لِلَّهِ رَبِّ الصَّبَاحِ الْحَمْدُ لِلَّهِ فَالْقِلْ الْإِصْبَاحِ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْيُسْرُ وَ الْعَافِيَةُ اللَّهُمَّ هَبِّئْ لِي سَبِيلَهُ وَ بَصِيرَنِي بِخْرَجَهُ اللَّهُمَّ إِنْ كُنْتَ قَضَيْتَ لِأَحَدٍ مِنْ خَلْقِكَ عَلَيَّ مَقْدُرَةً بِالشَّرِّ فَخُذْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شَمَائِلِهِ وَ مِنْ تَحْتِ قَدَمَيْهِ وَ مِنْ فَوْقِ رَأْسِهِ وَ أَكْفَنِيهِ بِمَا شِئْتَ وَ مِنْ حَيْثُ شِئْتَ وَ كَيْفَ شِئْتَ.

١٩/٣٢٩٣ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلِيَّاً قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ اللَّهُمَّ إِنِّي أَصْبَحْتُ فِي ذِمَّتِكَ وَ جِوَارِكَ اللَّهُمَّ إِنِّي أَسْتَوْدُعُكَ دِينِي وَ

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all good is in His hand, but say it the way I have taught you ten times. And [say:] “I seek refuge with Allāh, the All-Hearing, All-Knowing,” ten times when the sun rises and when it sets.””

3292–18. ‘Alī (–) his father (–) Ḥammād (–) Ḥarīz (–) Zurārah that Abū Ja‘far, peace be upon him, said:

“One should say after dawn: ‘All praise belongs to Allāh, Lord of the mornings. All praise belongs to Allāh, Who makes dawn break [thrice].’ [Then he should say:] ‘O Allāh, open for me the door of the affair that is easy and is accompanied by well-being. O Allāh, prepare for me its path and show me its doorway. O Allāh, if You have granted anyone among Your creation the ability to harm me, then seize him from the front, from the rear, from his right, from his left, from below his feet and from above his head, and suffice me against him in accordance with Your will and from whence You will and as You will.’”

3293–19. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Muḥammad ibn Ismā‘il (–) Abū Ismā‘il as-Sarrāj (–) al-Ḥusayn ibni ‘l-Mukhtār (–) a man that Abū Ja‘far (‘a.s.) said:

“Whoever says the following [when he awakes] in the morning...: ‘O Allāh, I start the day under Your protection and in Your presence. O Allāh,

نَفْسِي وَ دُنْيَايِ وَ آخِرِي وَ مَالِي وَ أَعُوذُ بِكَ يَا عَظِيمُ مِنْ شَرِّ خَلْقِكَ جَمِيعاً وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا يُبَلِّسُ بِهِ إِلَيْسُ وَ جُنُودُهُ إِذَا قَالَ هَذَا الْكَلَامُ لَمْ يَصُرُّ يَوْمَهُ ذَلِكَ شَيْءٌ وَ إِذَا أَمْسَى فَقَالَهُ لَمْ يَصُرُّ تُلْكَ اللَّيْلَةَ شَيْءٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

٢٠/٣٢٩٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ عَلَىٰ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَلَامُ قَالَ: إِذَا صَلَّيْتَ الْمَغْرِبَ وَ الْغَدَاءَ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعَ مَرَّاتٍ فَإِنَّهُ مَنْ قَالَهَا لَمْ يُصْبِهِ جُذَامٌ وَ لَا بَرْصٌ وَ لَا جُنُونٌ وَ لَا سُبُّونَ نَوْعًا مِنْ أَنْواعِ الْبَلَاءِ قَالَ وَ تَقُولُ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِرَبِّ الْأَصْبَاحِ مَرَّيْنِ الْحَمْدُ لِلَّهِ الَّذِي أَدْهَبَ اللَّيْلَ بِقُدْرَتِهِ وَ جَاءَ بِالنَّهَارِ بِرَحْمَتِهِ وَ نَحْنُ فِي عَافِيَةٍ وَ يَقْرُأُ آيَةُ الْكُرْسِيِّ وَ آخِرُ الْحَشْرِ وَ عَشْرَ آيَاتٍ مِنَ الصَّافَاتِ وَ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ

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I entrust my faith, my soul, my world, my Hereafter, my family and my possessions to You. I seek refuge with You, O Mighty One, from the evil in all Your creatures, and I seek refuge with You from the evil temptations of Iblīs and his minions,’ when he finishes saying this, nothing will harm him that day and when evening comes and he says the same thing, nothing will harm him that night, God-willing.”

3294-20. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn ‘Isā (-) al-Ḥusayn ibn Sa‘īd (-) ‘Uthmān ibn ‘Isā (-) ‘Alī ibn Abī Ḥamzah (-) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said:

“When you complete your sunset and morning prayers, say seven times: ‘In the name of Allāh, the Beneficent, the Merciful. There is no might or power but by [the will of] Allāh, the Most High, the Exalted.’ For indeed, whoever says this will be protected from leprosy, insanity and seventy other types of afflictions.”

He [‘a.s.] said: “And you should say twice in the morning and evening: ‘All praise belongs to the Lord of the mornings. All praise belongs to the breaker of the dawns.’ And: ‘All praise belongs to Allāh, Who made the night pass with His power and brought forth the day with His mercy, while we remain in good health.’ Then one should recite the verse of the Throne, the last verse of [sūrah] ‘al-Hashr’, ten verses of [sūrah] ‘as-Ṣāffāt’ and

عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَسُبْحَانَ اللَّهِ حِينَ تُسُونَ
وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ يُخْرُجُ الْحَيُّ
مِنَ الْمَيِّتِ وَ يُخْرُجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحيي الْأَرْضَ بَعْدَ مَوْتَهَا وَ كَذَلِكَ تُخْرِجُونَ سُبُّوحَ
قُدُّوسَ رَبِّ الْمَلَائِكَةِ وَ الرُّوحَ سَبَقْتُ رَحْمَتَكَ غَصْبَكَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِلَيْكَ عَمِلْتُ
سُوءًا وَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي وَ ارْحَمْنِي وَ ثُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ.

٢١/٣٢٩٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي

عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :

اللَّهُمَّ لَكَ الْحَمْدُ أَحْمَدُكَ وَ أَسْتَعِينُكَ وَ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ أَصْبَحْتُ عَلَى عَهْدِكَ وَ
وَعْدِكَ وَ أُوْمِنُ بِوَعْدِكَ وَ أُوْفِي بِعَهْدِكَ مَا اسْتَطَعْتُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَحْدَهُ لَا
شَرِيكَ لَهُ وَ أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَصْبَحْتُ عَلَى فِطْرَةِ الإِسْلَامِ وَ كَلِمَةِ الإِحْلَاقِ

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the following: ‘Glory be to your Lord, the Lord of Might, Who is far above what they attribute to Him. And peace be upon the Messengers, and all praise belongs to Allāh, Lord of the worlds, [Qur., 37:180-182]. So glorify Allāh in the evening and in the morning. To Him belongs all praise in the heavens and the earth, at nightfall and when you enter noontime. He brings forth the living from the dead, and brings forth the dead from the living, and revives the earth after its death. Likewise you [too] shall be raised [Qur., 30:17-19]. O Most Glorious, Most Holy, O Lord of the Angels and the Spirit. Your mercy precedes Your anger. There is no deity but You. Glory be to You. I have indeed done wrong and been unjust with myself, so forgive me, have mercy upon me and turn to me [with Your grace], indeed You are the Ever Returning, the Most Merciful.’”

3295-21. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Mu‘awiyah ibn ‘Ammār (-) Abū ‘Abdillāh (‘a.s.) that [he said]:

“O Allāh, all praise belongs to You. I praise You and seek Your help. You are my Lord and I am your servant. I have started this day upon Your covenant and promise, and I believe in Your promise and remain loyal to Your covenant as much as I can. There is no might or power except by [the will of] Allāh, alone, without any partner. And I bear witness that Muḥammad is His servant and His messenger. I begin my day upon the original path of

وَمَلَّةُ إِبْرَاهِيمَ وَدِينُ مُحَمَّدٍ عَلَى ذَلِكَ أَحْيَا وَأَمُوتُ إِنْ شَاءَ اللَّهُ اللَّهُمَّ أَحْيِنِي مَا أَحْيَيْتَنِي بِهِ
وَأَمْتَنِي إِذَا أَمْتَنِي عَلَى ذَلِكَ وَابْعَثْنِي إِذَا بَعْثَنِي عَلَى ذَلِكَ أَبْغِي بِذَلِكَ رِضْوَانَكَ وَاتِّبَاعَ
سَبِيلِكَ إِلَيْكَ أَجَاءُ ظَهُورِي وَإِلَيْكَ فَوَضَعْتُ أَمْرِي آلُ مُحَمَّدٍ أَئْمَتِي لَيْسَ لِي أَئِمَّةٌ غَيْرُهُمْ بِهِمْ
أَئْتُمْ وَإِيَّاهُمْ أَتَوْلَى وَهُمْ أَقْتَدِي اللَّهُمَّ اجْعَلْهُمْ أَوْلَائِيَ في الدُّنْيَا وَالْآخِرَةِ وَاجْعَلْنِي أُولَائِيَ
أَوْلَائِهِمْ وَأَعَادِي أَعْدَاءِهِمْ فِي الدُّنْيَا وَالْآخِرَةِ وَاحْتَفِظْنِي بِالصَّالِحِينَ وَآبَائِي مَعَهُمْ.

٢٢٩٦ - أَبُو عَلَيٰ الْأَشْعَرِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ عَمَّنْ ذَكَرَهُ عَنْ
أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُبَارَكَةُ قَالَ :

قُلْتُ لَهُ عَلِمْنِي شَيْئاً أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ فَقَالَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي يَفْعُلُ مَا
يَشَاءُ وَلَا يَفْعُلُ مَا يَشَاءُ غَيْرُهُ الْحَمْدُ لِلَّهِ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ
اللَّهُمَّ أَدْخِلْنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّداً وَآلَ مُحَمَّدٍ وَآخْرِجْنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ

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Islām (submission) with sincere faith, in the tradition of Ibrāhīm and religion of Muḥammad. Upon this do I live and upon this shall I die, God-willing. O Allāh, upon this [path] make me live for as long as You give me life, and upon it make me die when You cause my death, and upon it resurrect me when You resurrect me. Through this I wish to attain Your pleasure and follow Your path. To You do I turn for support and to You do I entrust my affair. The progeny of Muḥammad are my Imāms, I have no Imāms other than them. I follow their lead and consider them my leaders whose footsteps I follow. O Allāh, make them my guardians in this world and in the Here-after, and make me love their friends and despise their enemies in this world and the next, and join me with the righteous and [join] my forefathers with them.”

3296–22. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ṣafwān, whoever mentioned it [to him] that Abū ‘Abdillāh (‘a.s.) said [when]:

“I said to him: ‘Teach me something that I may recite when the day dawns and when night falls.’ He [‘a.s.] said: ‘Say: “All praise belongs to Allāh Who does as He wishes and no one other than Him can do as he wishes. All praise be to Allāh, the way Allāh loves to be praised. All praise be to Allāh, just as He is deserving of it. O Allāh, make me enter upon every good that you made Muḥammad and the Household of Muḥammad enter, and take me out of every evil that you took Muḥammad and the Household

مِنْهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

٢٣٦٩٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَادٍ الْكُوفِيِّ عَنْ عَمْرُو بْنِ مُضْعِبٍ عَنْ فُرَاتِ بْنِ الْأَحْتَفِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ بْنِ لَيْلَةَ قَالَ: مَهْمَا تَرْكَتِ مِنْ شَيْءٍ فَلَا تَرْكُنْ أَنْ تَقُولَ فِي كُلِّ صَبَاحٍ وَ مَسَاءَ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَسْتَغْفِرُكَ فِي هَذَا الصَّبَاحِ وَ فِي هَذَا الْيَوْمِ لِأَهْلِ رَحْمَتِكَ وَ أَبْرَأُ إِلَيْكَ مِنْ أَهْلِ لَعْنَتِكَ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَبْرَأُ إِلَيْكَ فِي هَذَا الْيَوْمِ وَ فِي هَذَا الصَّبَاحِ مِنْ نَحْنُ بَيْنَ ظَهَرَانِهِمْ مِنَ الْمُشْرِكِينَ وَ مِمَّا كَانُوا يَعْبُدُونَ إِنَّهُمْ كَانُوا قَوْمًا سُوءٍ فَاسِقِينَ اللَّهُمَّ اجْعَلْ مَا أَنْزَلْتَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الصَّبَاحِ وَ فِي هَذَا الْيَوْمِ بَرَكَةً عَلَى أُولَئِكَ وَ عِقَابًا عَلَى أَعْدَائِكَ اللَّهُمَّ وَالَّذِي مَنْ وَالَّذِي وَعَادِ مَنْ عَادَكَ اللَّهُمَّ اخْتِمْ لِي بِالْأَمْنِ وَ الْإِيمَانِ كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ اللَّهُمَّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا اللَّهُمَّ اغْفِرْ

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of Muḥammad out of it, and the blessing of Allāh be upon Muḥammad and the Household of Muḥammad.””

3297–23. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) ‘Abdu ‘r-Rahmān ibn Ḥammād al-Kūfī (–) ‘Amr ibn Muṣ‘ab (–) Furāt ibni ‘l-Aḥnaf that Abū ‘Abdillāh (‘a.s.) said:

“Of whatever you may abandon, never abandon saying the following every morning and evening: ‘O Allāh, I arise this morning and this day seeking forgiveness from you for those who deserve Your mercy, and I disavow those who deserve of Your censure. O Allāh, I arise absolving myself on this day and this morning, from those before us who were polytheists and from that which they used to worship, indeed they were an evil and profligate lot. O Allāh, make that which You send from the heavens to the earth on this morning and on this day a blessing for Your friends and a chastisement against Your enemies. O Allāh, be a friend to those who befriend You and be an enemy of those who have enmity towards You. O Allāh, cause me to start and end each day in security and faith. O Allāh, forgive me and my parents and be compassionate with them the way they nurtured me when I was small. O Allāh, forgive the believing men and women, and the Muslim men and women – those who are alive among them and those who have passed away. O Allāh, You know their place of

لِلْمُؤْمِنَاتِ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ اللَّهُمَّ إِنَّكَ تَعْلَمُ مُنْقَبِلَهُمْ وَ مَتَوَاهُمُ اللَّهُمَّ احْفَظْ إِمَامَ الْمُسْلِمِينَ بِحَفْظِ الإِيمَانِ وَ انْصُرْهُ نَصْرًا عَزِيزًا وَ افْتَحْ لَهُ فَتْحًا يَسِيرًا وَ اجْعَلْ لَهُ وَ لَنَا مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا اللَّهُمَّ اعْنُ فُلَانًا وَ فُلَانًا وَ الْفِرَقَ الْمُخْتَلِفةَ عَلَى رَسُولِكَ وَ وُلَاةِ الْأُمْرِ بَعْدَ رَسُولِكَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ وَ شَيْعَتِهِمْ وَ أَسْأَلُكَ الْزِيَادَةَ مِنْ فَضْلِكَ وَ الْإِقْرَارَ بِمَا جَاءَ مِنْ عِنْدِكَ وَ التَّشْبِيهَ لِأَمْرِكَ وَ الْمُحَاذِفَةَ عَلَى مَا أَمْرَتَ بِهِ لَا أَبْغِي بِهِ بَدَلًا وَ لَا أَشْتَرِي بِهِ ثَمَنًا قَلِيلًا اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ قِنِ شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ وَ لَا يَذْلِ مَنْ وَالَّذِي تَبَارَكَتْ وَ تَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ تَعَبَّلْ مِنِي دُعَائِي وَ مَا تَقْرَبَتْ بِهِ إِلَيْكَ مِنْ خَيْرٍ فَضَاعَفْهُ لِي أَضْعَافًا مُضَاعِفَةً كَثِيرَةً وَ آتَنَا مِنْ لَدُنْكَ رَحْمَةً وَ أَجْرًا عَظِيمًا رَبِّ مَا أَحْسَنَ مَا ابْتَلَيْتَنِي وَ أَعْظَمَ مَا أَعْطَيْتَنِي وَ أَطْوَلَ مَا عَافَيْتَنِي وَ أَكْثَرَ مَا سَرَّتْ عَلَيَّ فَلَكَ الْحَمْدُ يَا إِلَهِي كَثِيرًا طَيْبًا مُبَارِكًا

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movement and place of rest. O Allāh, protect the leader of the Muslims with the protection of faith, help him with a mighty help, grant him an easy victory, and grant him from Yourself powerful authority. O Allāh, withhold Your mercy from so-and-so and the groups that went against Your Prophet, those granted authority [by You] after Your Prophet, the Imāms after him and their followers. I ask You for more of Your bounty, certitude regarding what has come from You, submission to Your command and the ability to preserve Your ordinances; I do not wish to exchange this with anything or to trade it for a meagre sum. O Allāh, guide me along with those whom You have guided, and protect me from the evil of what You have decreed, for indeed You decree and nothing is decreed upon You, and no one whom You befriend is ever abased. Blessed and Exalted are You, glory be to You O Lord of the House. Accept from me my supplication and the good [deed] through which I seek Your proximity, and multiply it for me manifold. Grant us from Yourself mercy and a great reward. O Lord, how good is what You have tried me with and how great is that which You have bestowed upon me! How long is the well-being You have granted me and how many are the times You have hidden my faults! So, all praise be to You, praise, my Lord, that is plentiful, good, blessed, that fills the heavens and the earth and all that my Lord wills – just as He loves and is pleased

عَلَيْهِ مِلْءُ السَّمَاوَاتِ وَ مِلْءُ الْأَرْضِ وَ مِلْءُ مَا شَاءَ رَبِّي كَمَا يُحِبُّ وَ يَرْضَى وَ كَمَا يَنْبَغِي لِوَجْهِ رَبِّي ذِي الْجَلَالِ وَ الْإِكْرَامِ.

٢٤/٣٢٩٨ - عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلِيَّاً يَقُولُ:

مَنْ قَالَ مَا شَاءَ اللَّهُ كَانَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةَ مَرَّةٍ حِينَ يُصَلِّي الْفَجْرَ لَمْ يَرَ يَوْمَهُ ذَلِكَ شَيْئاً يَكْرَهُ.

٢٥/٣٢٩٩ - عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

مَنْ قَالَ فِي دُبْرِ صَلَاةِ الْفَجْرِ وَ دُبْرِ صَلَاةِ الْمَغْرِبِ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ سَبْعِينَ تَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَنُهَا الرِّيحُ وَ الْبَرَصُ وَ الْجَنُونُ وَ إِنْ كَانَ شَقِيقاً تُحْيِي مِنَ الشَّقَاءِ وَ كُتُبَ في السُّعَادَاءِ.

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with, and just as is deserving of the countenance of my Lord, the Possessor of majesty and munificence.””

3298–24. From him (–) Ismā‘īl ibn Mihrān that Ḥammād ibn ‘Uthmān said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘Whoever says: “What Allāh wills comes to pass. There is no might or power except by [the will of] Allāh, the Most High, the Great,” a hundred times when he offers the morning prayer, will not witness anything that he dislikes on that day.’”

3299–25. From him (–) Ismā‘īl ibn Mihrān (–) ‘Alī ibn Abī Ḥamzah (–) Abū Baṣīr that Abū ‘Abdillāh (‘a.s.) said:

“Whoever recites the following seven times after the morning prayer and the sunset prayer...: ‘In the name of Allāh, the Beneficent, the Merciful. There is no might or power except by Allāh, the Most High, the Great,’ Allāh, to Whom belong Might and Majesty, will stave off seventy types of afflictions from him, the least of which are fetidness, leprosy and insanity, and if he is from the wretched, he will be removed from the ranks of the wretched and placed among the prosperous.””

- ٢٦/٣٣٠٠ - وَ فِي رِوَايَةِ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ مِثْلُهِ إِلَّا أَنَّهُ قَالَ: أَهُونُهُ الْجُنُونُ وَ الْجُدَامُ وَ الْبَرَصُ وَ إِنْ كَانَ شَقِيقًا رَجُوتُ أَنْ يُحْكَمَ اللَّهُ عَزَّ وَ جَلَّ إِلَى السَّعَادَةِ.
- ٢٧/٣٣٠١ - عَنْهُ عَنِ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ عَلِيِّبْنِ عَلِيٍّ مِثْلُهِ إِلَّا أَنَّهُ قَالَ: يَقُولُهَا ثَلَاثَ مَرَّاتٍ حِينَ يُضْبِحُ وَ ثَلَاثَ مَرَّاتٍ حِينَ يُمْسِي لَمْ يَخْفِ شَيْطَانًا وَ لَا سُلْطَانًا وَ لَا بَرَصًا وَ لَا جُدَامًا وَ لَمْ يَقُلْ سَبْعَ مَرَّاتٍ قَالَ أَبُو الْحَسَنِ عَلِيِّبْنِ عَلِيٍّ وَ أَنَا أَفُولُهَا مِائَةً مَرَّةً.
- ٢٨/٣٣٠٢ - عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ قَالَ: إِذَا صَلَّيْتَ الْغَدَاءَ وَ الْمَغْرِبَ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعَ مَرَّاتٍ فَإِنَّهُ مَنْ قَالَهَا لَمْ يُصِبْهُ جُنُونٌ وَ لَا جُدَامٌ وَ لَا بَرَصٌ وَ لَا سَبْعُونَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ.
- ٢٩/٣٣٠٣ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَعْدِ بْنِ زَيْدٍ قَالَ:

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3300–26. And in the narration of Sa‘dān that Abū Baśīr reported a similar tradition from Abū ‘Abdillāh ('a.s.), only that he said:

“...The least of which are insanity and leprosy, and if he is a wretched person, it is hoped that Allāh, to Whom belong might and majesty, will turn him into a prosperous one.”

3301–27. From him (–) Ibnu Faḍḍal (–) al-Ḥasan ibn al-Jahm narrated the same thing from Abu ‘l-Ḥasan ('a.s.) [who narrated from Abū ‘Abdillāh ('a.s.)], except that he said:

“Whoever says it three times when the day dawns and three times when night falls, he will never [have cause to] fear any devil, or any tyrant, or any [disease like] leprosy.” And he did not say ‘seven times’. Abu ‘l-Ḥasan ('a.s.) [then] said: “And I [myself] say it one hundred times.”

3302–28. From him (–) ‘Uthmān ibn ‘Isā (–) Samā‘ah that Abū ‘Abdillāh ('a.s.) said:

“When you have offered your morning and sunset prayers, say: ‘In the name of Allāh, the Beneficent, the Merciful. There is no might or power except by [the will of] Allāh, the Most High, the Great,’ seven times. For indeed, whoever says this will not be afflicted by insanity, leprosy, nor seventy other types of ailments.”

3303–29. From him (–) Muḥammad ibn ‘Abdi ‘l-Ḥamīd that Sa‘d ibn Zayd said:

قالَ أَبُو الْحَسِنِ عَلَيْهِ السَّلَامُ إِذَا صَلَّيْتَ الْمَغْرِبَ فَلَا تَبْسُطْ رِجْلَكَ وَ لَا تُكَلِّمْ أَحَدًا حَتَّى تَقُولَ مِائَةً مَرَّةً بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ مِائَةً مَرَّةً في الْعُدَاءِ فَمَنْ قَاتَهَا دَفَعَ اللَّهُ عَنْهُ مِائَةً نَوْعٍ مِنْ أَنْوَاعِ الْبَلَاءِ أَدْنَى نَوْعٍ مِنْهَا الْبُرْصُ وَ الْجُذَامُ وَ الشَّيْطَانُ وَ السُّلْطَانُ.

٤ - ٣٣٠ - عَنْ أَبِي الْحَسِنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَادٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَعِثْتُ أَبَا الْحَسِنِ عَلَيْهِ السَّلَامُ يَقُولُ:

إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي عُرُوبِ وَ إِدْبَارٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ الْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَ لَا يُوَصِّفُ وَ يَعْلَمُ وَ لَا يُعْلَمُ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَ بِاسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا ذَرَأَ وَ مَا بَرَأَ وَ مِنْ شَرِّ مَا تَحْتَ التَّرَى وَ مِنْ شَرِّ مَا ظَهَرَ وَ مَا بَطَنَ وَ مِنْ شَرِّ مَا كَانَ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ أَبِي مَرَّةَ وَ مَا وَلَدَ وَ مِنْ شَرِّ الرَّئِسِيْسِ وَ مِنْ

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“Abu ‘l-Hasan (*a.s.*) said: ‘When you have completed your sunset prayer, do not change your position or speak to anyone until you have recited a hundred times: “In the name of Allāh, the Beneficent, the Merciful. There is no might or power but by [the will of] Allāh, the Most High, the Great.” And recite the same a hundred times after the morning prayer. Whoever does this, Allāh will stave off from him a hundred types of afflictions, the least of which are leprosy, the devil and the tyrant king.’”

3304-30. From him (–) ‘Abdu ‘r-Rahmān ibn Ḥammād that ‘Abdullāh ibn Ibrāhīm al-Ja‘farī said:

“I heard Aba ‘l-Hasan (*a.s.*) saying: ‘When night is about to fall and you see the sun in the west, about to set, then say: “In the name of Allāh, the Beneficent, the Merciful. All praise belongs to Allāh, Who never took a son and has no partner in His kingdom. All praise be to Allāh, Who describes and cannot be described, Who knows but cannot be known. *He knows the treacherous gazes and what is hidden in the hearts*, [Qur., 40:19]. I seek refuge with Allāh’s bountiful countenance and with Allāh’s great name, from the evil in what is created and released, from the evil that is under the earth, from the manifest and hidden evil, from the evil of the night and day, from the evil of Abū Murrah (Satan) and his offspring, from the evil of the beguiling corruptor,

شَرٌّ مَا وَصَفْتُ وَ مَا لَمْ أَصِفْ فَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ذَكَرَ أَنَّهَا أَمَانٌ مِنَ السَّيْءِ وَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ ذُرِّيَّتِهِ قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْبَشَارَ يَقُولُ إِذَا أَصْبَحَ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُوسِ ثَلَاثًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ مِنْ تَحْوِيلِ عَافِيَّتِكَ وَ مِنْ فَجَاهَةِ نِعْمَتِكَ وَ مِنْ دَرَكِ الشَّقَاءِ وَ مِنْ شَرِّ مَا سَبَقَ فِي الْكِتَابِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَ شِدَّةِ قُوَّتِكَ وَ بِعَظِيمِ سُلْطَانِكَ وَ بِقُدْرَاتِكَ عَلَى حَلْقِكَ.

٣١٣٥ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْبَشَارَ قَالَ :

إِنَّ الدُّعَاءَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا سُتَّةٌ وَاجِبَةٌ مَعَ طُلُوعِ الْفَجْرِ وَ الْمَغْرِبِ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمْتِي وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ يَبْدِئُ الْخَيْرَ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ وَ تَقُولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ

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and from the evil of what I have described and what I have nor described; for all praise belongs to Allāh, Lord of the worlds.” This is a security from seven [afflictions], and from the accursed Satan and his offspring.’

“He (‘a.s.) said: ‘Amīr al-Mu’minīn (‘a.s.) used to say in the mornings: “Glory be to Allāh, the King, the Most Holy [thrice].” [Then he would say:] “O Allāh, I seek refuge with You from the waning of Your blessings, change in the good health You have granted, the suddenness of Your chastisement, from falling into wretchedness, and from the evil that has previously befallen in the Book. O Allāh, I beg You by the glory of Your kingdom, the might of Your strength, the greatness of Your dominion and Your power over Your creation.””

3305-31. From him (-) Muḥammad ibn ‘Alī (-) ‘Abdu ‘r-Rahmān ibn Abī Hāshim (-) Abū Khadījah that Abū ‘Abdillāh (‘a.s.) said:

“Verily supplication before sunrise and sunset is an incumbent practice. At dawn and sunset, one should say ten times: ‘There is no deity but Allāh, alone, without any partner. His is the Kingdom and all praise belongs to Him. He gives life and causes death, He causes death and gives life, and He is ever-living and does not die. In His hand is all good and He has power over all things.’ Then he should say ten times: ‘I seek refuge with Allāh,

مِنْ هَمَرَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّي أَنْ يَحْضُرُونِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ عَشْرَ مَرَاتٍ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ فَإِنْ نَسِيَتْ قَضَيْتَ كَمَا تَقْضِي الصَّلَاةَ إِذَا نَسِيَتْهَا.

٣٢/٣٣٠٦ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلَيٍ عَنْ جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلْ أَسْتَعِيدُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ أَعُوذُ بِاللَّهِ أَنْ يَحْضُرُونِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ قَالَ فَقَالَ لَهُ رَجُلٌ مَفْرُوضٌ هُوَ قَالَ نَعَمْ مَفْرُوضٌ مَحْدُودٌ تَقُولُهُ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ عَشْرَ مَرَاتٍ فَإِنْ فَاتَكَ شَيْءٌ فَاقْضِيهِ مِنَ اللَّيْلِ وَ التَّهَارِ.

٣٣/٣٣٠٧ - عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ رَجُلٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ الْعَلَاءِ بْنِ كَامِلٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ مِنَ الدُّعَاءِ مَا يَنْبَغِي لِصَاحِبِهِ إِذَا نَسِيَهُ أَنْ يَقْضِيهِ يَقُولُ بَعْدَ

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the All-Hearing, the All-Knowing, from the whisperings of the devils and I seek Your refuge, O Lord, from their presence near me, indeed Allāh is All-Hearing, All-Knowing,’ before sunrise and sunset. If he forgets to do so, he should make up for it just as he makes up for the prayers that he forgets to perform.”

3306–32. From him (–) Muḥammad ibn ‘Alī (–) Abū Jamīlāh (–) Muḥam-mad ibn Marwān that Abū ‘Abdillāh (‘a.s.) said:

“Say: ‘I seek Allah’s refuge from the accursed Satan [and his minions], and I seek refuge with Allāh from their presence near me, indeed Allāh is All-Hearing, All-Knowing.’ And say: ‘There is no deity but Allāh, alone, without any partners. He gives life and causes death, and He has power over all things.’” A person asked him [‘a.s.]: “Is this incumbent?” He [‘a.s.] replied: “Yes, it is incumbent and prescribed. You should recite it ten times before sunrise and before sunset. If you miss any of it, then make up for the same during [any time in] the night or day.”

3307–33. From him (–) Ismā‘il ibn Mihrān (–) a man (–) Ishāq ibn ‘Ammār that al-‘Alā’ ibn Kāmil said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Surely, from among the supplications that one should make up for, if he forgets to recite it is what should be recited

الْغَدَاةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْبِي وَ يُمِيَّتُ وَ يُحْبِي
وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ كُلُّهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَاتٍ وَ يَقُولُ أَعُوذُ
بِاللَّهِ السَّمِيعِ الْعَلِيمِ عَشْرَ مَرَاتٍ فَإِذَا نَسِيَ مِنْ ذَلِكَ شَيْئًا كَانَ عَلَيْهِ قَضَاؤُهُ.

٣٤/٣٣٠٨ - عَنْ أَبْنَيِ الْمَحْبُوبِ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلَ أَبَا
جَعْفَرَ عَلَيْهِ السَّلَامُ عَنِ التَّسْبِيحِ فَقَالَ:

مَا عَلِمْتُ شَيْئًا مُوَظَّفًا غَيْرَ تَسْبِيحٍ فَاطِمَةَ عَ وَعَشْرَ مَرَاتٍ بَعْدَ الْفَجْرِ تَقُولُ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْبِي وَ يُمِيَّتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ
يُسَيِّحُ مَا شَاءَ تَطْوِعًا.

٣٥/٣٣٠٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ
بْنِ جَابِرٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ:

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ten times after the morning prayer: “There is no deity but Allāh, alone, without any partners. His is the Kingdom and all praise belongs to Him. He gives life and causes death, He causes death and gives life, and He is ever-living and does not die. In His hand is all good, and He has power over all things.” Then one should say: “I seek refuge with Allāh, the All-Hearing, the All-Knowing,” ten times. If he forgets to recite any of this, he must make up for it.””

3308–34. From him (–) Ibnu Maḥbūb (–) al-‘Alā’ ibn Razīn that Muḥammad ibn Muslim said:

“I asked Abā Ja‘far (‘a.s.) about the glorification [of Allāh that is recited after prayers], so he said: ‘I do not know of anything that is required to be recited except the glorification (*tasbīh*) of Fātimah (‘a.s.) and saying the following ten times after the dawn prayer: “There is no deity but Allāh, alone, without any partner. His is the Kingdom and to Him belong all praise. [He gives life and causes death], and He has power over all things.” Then he can recite any other voluntary glorification (*tasbīh*) that he wishes.’”

3309–35. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Muḥammad ibn Sinān (–) Ismā‘il ibn Jābir that Abū ‘Ubaydah al-Hadhdhā’ said:

قالَ أَبُو جَعْفَرَ عَلِيُّا : مَنْ قَالَ حِينَ يَطْلُعُ الْفَجْرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْبِي وَ يُبْغِي وَ يُبْغِي وَ يُحْبِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْثُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَاتٍ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرَ مَرَاتٍ وَ سَبْعَ حَمْسًا وَ ثَلَاثِينَ مَرَةً وَ هَلَّ خَمْسًا وَ ثَلَاثِينَ مَرَةً وَ حَمَدَ اللَّهَ خَمْسًا وَ ثَلَاثِينَ مَرَةً لَمْ يُكْتَبْ فِي ذَلِكَ الصَّبَاحِ مِنَ الْغَافِلِينَ وَ إِذَا قَالَهَا فِي الْمَسَاءِ لَمْ يُكْتَبْ فِي تِلْكَ اللَّيْلَةِ مِنَ الْغَافِلِينَ.

٣٦/٣٣١٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ كَتَبْتُ إِلَيْ أَبِي جَعْفَرِ الثَّانِي عَلِيِّا أَسْأَلُهُ أَنْ يُعْلَمَنِي دُعَاءً فَكَتَبَ إِلَيَّ تَقُولُ إِذَا أَصْبَحْتَ وَ أَفْسَيْتَ اللَّهَ اللَّهَ رَبِّ الرَّحْمَنِ الرَّحِيمِ لَا أُشْرِكُ بِهِ شَيْئًا وَ إِنْ زِدْتَ عَلَى ذَلِكَ فَهُوَ خَيْرٌ ثُمَّ تَدْعُ بِمَا بَدَا لَكَ فِي حَاجَتِكَ فَهُوَ لِكُلِّ شَيْءٍ يَأْذِنُ اللَّهُ تَعَالَى يَعْلَمُ اللَّهُ مَا يَشَاءُ.

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"Abū Ja'far ('a.s.) said: 'Whoever says the following ten times at sunrise: "There is no deity but Allāh, alone, without any partner; His is the Kingdom and to Him belongs all praise; He gives life and causes death, [He causes death and gives life], and He is ever-living and does not die. In His hand is all good and He has power over all things." And then sends blessings upon Muhammad and the Household of Muhammad ten times, followed by: "Glory be to Allāh" thirty-five times, "There is no god but Allāh" thirty-five times, and "All praise belongs to Allāh" thirty-five times, he will not be counted among the negligent ones on that morning, and if he recites the same in the evening, he will not be counted among the negligent ones that night.'"

3310–36. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad ibn 'Isā (-) al-Ḥusayn ibn Sa'īd that Muḥammad ibni 'l-Fuḍayl said:

"I wrote to Abū Ja'far, II, ('a.s.) asking him to teach me a supplication, so he wrote back saying: 'You should recite in the mornings and evenings: "Allāh! Allāh! Allāh! My Lord is Merciful and Beneficent. I do not ascribe any partners to Him." If you recite anything more than this then it is good. Then you should ask for anything that you need, for this [supplication] is [beneficial] for everything, with the permission of Allāh, the Most High. Indeed Allāh does as He wishes.'"

٣٧/٣٣١١ - الحسين بن محمد عن أَمْرِهِ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ دَاؤُدِ الرَّقِيقِ عَنْ أَبِيهِ عَبْدِ اللهِ عَلِيَّاً قَالَ:

لَا تَدْعُ أَنْ تَدْعُو بِهَذَا الدُّعَاءِ ثَلَاثَ مَرَّاتٍ إِذَا أَصْبَحْتَ وَثَلَاثَ مَرَّاتٍ إِذَا أَمْسَيْتَ اللَّهُمَّ اجْعَلْنِي فِي دِرْعِكَ الْحَصِيرَةِ الَّتِي تَجْعَلُ فِيهَا مَنْ تُرِيدُ فَإِنَّ أَبِي عَلِيَّاً كَانَ يَقُولُ هَذَا مِنَ الدُّعَاءِ الْمَخْرُونَ.

٣٨/٣٣١٢ - عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِيهِ سَعِيدِ الْمُكَارِي عَنْ أَبِيهِ حَمْزَةَ عَنْ أَبِيهِ جَعْفَرٍ عَلِيَّاً قَالَ:

قُلْتُ لَهُ مَا عَنِي بِقَوْلِهِ وَ إِبْرَاهِيمَ الَّذِي وَقَى قَالَ كَلِمَاتٍ بَالَّغَ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ وَ رَبِيْ مُحَمَّدٌ أَصْبَحْتُ لَا أُشْرِكُ بِاللَّهِ شَيْئًا وَ لَا أَدْعُو مَعَهُ إِلَهًا وَ لَا أَتَخْذُدُ مِنْ دُونِهِ وَلَيَّا ثَلَاثًا وَ إِذَا أَمْسَى قَالَهَا ثَلَاثًا قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ إِبْرَاهِيمَ الَّذِي وَقَى قُلْتُ فَمَا عَنِي بِقَوْلِهِ فِي نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا قَالَ كَلِمَاتٍ بَالَّغَ

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3311–37. al-Ḥusayn ibn Muḥammad (–) Ahmād ibn Iṣhāq (–) Sa‘dān (–) Dāwūd ar-Raqqī that Abū ‘Abdillāh (‘a.s.) said:

“Never stop reciting the following supplication thrice in the morning and thrice in the evening: ‘O Allāh, place me in your protective shield wherein You place those whom You wish.’ Indeed my father (‘a.s.) used to say that this is one of the treasured supplications.”

3312–38. ‘Alī ibn Muḥammad (–) some of his co-sectarians (–) Muḥam-mad ibn Sinān (–) Abū Sa‘id al-Makārī (–) Abū Ḥamzah that Abū Ja‘far (‘a.s.) said:

“I asked him: ‘What is meant by the verse wherein Allāh says: *And Ibrāhīm who fulfilled [his duty],* [Qur., 53:37]?’ He [‘a.s.] said: ‘Some words that he pronounced regularly.’ I asked: ‘What were these words?’ He [‘a.s.] said: ‘Whenever he woke up in the morning he would say the following thrice: “I awake and my Lord be praised. I awake without ascribing anything as a partner to Allāh, and I do not call upon any other god with Him, nor do I take any guardian besides Him.” And he said the same thing thrice in the evenings. Thus, Allāh, to Whom belong Might and Majesty, revealed in His book: *And Ibrāhīm who fulfilled [his duty],* [Qur., 53:37]. I asked: ‘What did He mean when He said about Nūh: *Indeed he was a grateful servant* [Qur., 17:3]?’ He [‘a.s.] replied: ‘Some words that he pronounced regularly.’ I asked: ‘What were these words?’ He [‘a.s.]

فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَتْ أُشْهِدُكَ مَا أَصْبَحَتْ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينِ أَوْ دُنْيَا فَإِنَّهَا مِنْكَ وَ حَدَّكَ لَا شَرِيكَ لَكَ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيرًا كَانَ يَقُولُهَا إِذَا أَصْبَحَ ثَلَاثًا وَ إِذَا أَمْسَى ثَلَاثًا قُلْتُ فَمَا عَنِي بِقَوْلِهِ فِي يَحْيَى وَ حَنَانًا مِنْ لَدُنَّا وَ رَجَاهَ قَالَ تَحْنَنَ اللَّهِ قَالَ قُلْتُ فَمَا بَلَغَ مِنْ تَحْنَنِ اللَّهِ عَلَيْهِ قَالَ كَانَ إِذَا قَالَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَبَيْكَ يَا يَحْيَى.

- ٤٩ -

بَابُ الدُّعَاءِ عِنْدَ النَّوْمِ وَ الْأَنْتِبَاهِ

١/٣٣١٣ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنُ مُحَمَّدٍ عَنْ أَخْمَدَ بْنِ إِسْحَاقَ حَمِيعاً عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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said: ‘Whenever he awoke in the morning he would say: “I wake up taking You as my witness that whatever I have awoken with of blessings and well-being in my religion or of this world – it is all from You alone, without and partner. So, all praise belongs to You for this, and plentiful gratitude.” He would say this thrice every morning and thrice every evening.’ I further asked: ‘What did He mean when He said about Yahyā: *And a compassion from us and a purity* [Qur., 19:13]?’ He [‘a.s.] answered: ‘The compassion of Allāh.’ I said: ‘What was the compassion of Allāh that reached him?’ He [‘a.s.] said: ‘Whenever he would say: “My Lord” Allāh, to Whom belong Might and Majesty would say: “I am here O Yahyā!”’”

- 49 -

Chapter on Supplication to be Recited Before Sleeping and Upon Waking

3313-1. ‘Alī ibn Ibrāhīm (–) his father* and al-Husayn ibn Muḥammad (–) Ahmad ibn Ishāq, both of them (–) Bakr ibn Muḥammad that Abū ‘Abdillāh (‘a.s.) said:

مَنْ قَالَ حِينَ يَأْخُذُ مَضْجَعَهُ ثَلَاثَ مَرَاتٍ الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَقَهَرَ وَالْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخَبَرَ وَالْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقَدَرَ وَالْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَىٰ وَيُمِيتُ الْأَحْيَاءِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ خَرَجَ مِنَ الدُّنْوَبِ كَهْيَةً يَوْمَ وَلَدَتُهُ أُمُّهُ.

٢-٣٣١٤ - مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَّفِعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَكْثَرُ قَالَ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلِيَقُلِ اللَّهُمَّ إِنِّي احْتَبَسْتُ نَفْسِي عِنْدَكَ فَاخْتَبِسْهَا فِي حَلَّ رِضْوَانِكَ وَمَغْفِرَتِكَ وَإِنْ رَدَدْتَهَا إِلَى بَدِينِ فَارِدُّهَا مُؤْمِنَةً عَارِفَةً بِحَقِّ أُولَئِكَ حَتَّى تَتَوَفَّهَا عَلَى ذَلِكَ.

٣-٣٣١٥ - حُمَيْدُ بْنُ زِيَادٍ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ يَحْيَىٰ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَكْثَرِ أَنَّهُ كَانَ يَقُولُ عِنْدَ مَنَامِهِ آمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالظَّاغُوتِ اللَّهُمَّ احْفَظْنِي فِي مَنَامِي وَ فِي يَقَظَتِي .

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“Whoever recites the following three times when he goes to bed comes out of sin and his state becomes like it was the day when his mother gave birth to him: ‘All praise belongs to Allāh Who is Exalted and hence dominates. All praise belongs to Allāh Who is Hidden and hence aware [of everything]. All praise belongs to Allāh Who is the Owner and hence has power [over everything]. All praise belongs to Allāh Who gives life to the dead and causes the living to die, and He has power over all things.’”

3314-2. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad, *rāfa‘ahu* to Abū ‘Abdillāh ('a.s.) that he said:

“When anyone among you goes to bed, he should say: ‘O Allāh, I put my soul in Your custody, so keep it in a place of Your pleasure and forgiveness. And if You return it [to my body], then return it as a believing soul that is cognizant of the rights of Your friends, until You finally take it [when I die, while it is] upon this belief.’”

3315-3. Ḥamīd ibn Ziyād (-) al-Ḥusayn ibn Muḥammad (-) more than one person (-) Abān ibn ‘Uthmān (-) Yahyā ibn Abī ‘l-‘Alā (-) Abū ‘Abdillāh ('a.s.) that he used to say when going to sleep:

“I believe in Allāh and reject the devil. O Allāh protect me while I sleep and when I am awake.”

٤/٣٣١٦ - عَلَيْيُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَحِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَلَا أَخْبِرُكُمْ بِمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ قُلْتُ بَلَى قَالَ كَانَ يَقْرَأُ آيَةَ الْكُرْسِيِّ وَ يَقُولُ بِسْمِ اللَّهِ أَمْنَتُ بِاللَّهِ وَ كَفَرْتُ بِالظَّاغُوتِ اللَّهُمَّ احْفَظْنِي فِي مَنَامِي وَ فِي يَقْظَتِي .

٥/٣٣١٧ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :

كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْإِحْتَلَامِ وَ مِنْ سُوءِ الْأَحْلَامِ وَ أَنْ يَلْعَبَ بِي الشَّيْطَانُ فِي الْيَقْظَةِ وَ الْمَنَامِ .

٦/٣٣١٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ حَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ حَمِيعاً عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : تَسْبِيْحُ فَاطِمَةَ النَّّهَرِ إِذَا أَحَذَّتَ مَضْجَعَكَ فَكَبَرَ اللَّهُ أَرْبَعاً وَ ثَلَاثِينَ وَ احْمَدْهُ ثَلَاثَةً

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3316-4. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Jamīl ibn Darrāj that Muḥammad ibn Marwān said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Should I not tell you what the Prophet (s) used to say when he went to bed?’ I said: ‘Yes.’ He [‘a.s.] said: ‘He would read the Verse of the Throne and then say: “In the name of Allāh, I believe in Allāh and reject the devil. O Allāh protect me while I sleep and when I am awake.”’”

3317-5. A group of our co-sectarians (–) Ahmad ibn Muḥammad (–) his father (–) ‘Abdullāh ibn Maymūn that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’mīnīn (‘a.s.) used to say: ‘O Allāh, I seek refuge with you from wet dreams and nightmares, and from Satan playing tricks on me while I am awake or asleep.’”

3318-6. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Muḥammad ibn Khālid and al-Ḥusayn ibn Sa‘īd, both of them (–) al-Qāsim ibn ‘Urwah (–) Hishām ibn Sālim that Abū ‘Abdillāh (‘a.s.) said:

“[Recite] the glorification (*tasbīh*) of Fāṭimah az-Zahrā” (‘a.s.) when you go to bed, saying: ‘Allāh is Great’ thirty-four times, ‘All praise be to Allāh’

وَ ثَلَاثِينَ وَ سَبْعَةً ثَلَاثَةً وَ ثَلَاثِينَ وَ تَقْرُأُ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ وَ عَشْرًا مِنْ آخِرِهَا.

٧/٣٣١٩ - عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَبِي بَوْ عَنْ دَاؤَدَ بْنِ فَرَقَدٍ عَنْ أَخِيهِ أَنَّ شِهَابَ بْنَ عَبْدِ رَبِّهِ سَأَلَهُ أَنْ يَسْأَلَ أَبَا عَبْدِ اللَّهِ عَلِيَّاً وَ قَالَ قُلْ لَهُ إِنَّ امْرَأَةَ تُفْزِعُنِي فِي الْمَنَامِ بِاللَّيْلِ فَقَالَ قُلْ لَهُ اجْعَلْ مِسْبَاحًا وَ كَبِيرَ اللَّهِ أَرْبِعاً وَ ثَلَاثِينَ تِكْبِيرَةً وَ سَبِيعَ اللَّهِ ثَلَاثَةً وَ ثَلَاثِينَ تَسْبِيحةً وَ احْمَدَ اللَّهِ ثَلَاثَةً وَ ثَلَاثِينَ وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْبِي وَ يُمِيِّثُ وَ يُحْبِي بِيَدِهِ الْخَيْرُ وَ لَهُ اخْتِلَافُ الْلَّيْلِ وَ النَّهَارِ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ.

٨/٣٣٢٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً أَنَّهُ أَتَاهُ أَبْنُ لَهُ نَيْلَةً فَقَالَ لَهُ يَا أَبَهُ أُرِيدُ أَنْ أَنَامَ فَقَالَ يَا بُنَيَّ قُلْ

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thirty-three times and ‘Glory be to Allāh’ thirty-three times. Then recite the Verse of the Throne, the *mu‘awwidhatayn* (*sūrah*: ‘an-Nās’ and ‘al-Falaq’), followed by the first ten and the last ten verses of *sūrah* ‘aṣ-Ṣāffāt’.”

3319–7. From him (–) Ahmād ibn Muḥammad (–) al-Ḥusayn ibn Sa‘īd (–) Faḍālah ibn Ayyūb (–) Dāwūd ibn Farqad (–) his brother that Shihāb ibn ‘Abd Rabbih requested him to ask Abā ‘Abdillāh (‘a.s.) the following:

“Say to him that there is a woman who terrifies me in my sleep at night.” He (‘a.s.) responded: “Tell him to place a rosary [near himself] and recite ‘Allāh is Great’ thirty-four times, ‘Glory be to Allāh’ thirty-three times and ‘All praise belongs to Allāh’ thirty-three times. Then he should say ten times: ‘There is no deity but Allāh, alone, without any partner. His is the Kingdom and to Him belongs all praise. He gives life and causes death, He causes death and gives life, and in His hand is all good. He controls the alternation of night and day and has power over all things.’”

3320–8. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) ‘Alī ibni ‘l-Hakam (–) Mu‘āwiya ibn Wahb (–) Abū ‘Abdillāh (‘a.s.) that one of his sons came to him at night and said:

“O father, I wish to go to sleep.” He [‘a.s.] said: “O my son, say: ‘I bear witness that there is no god but Allāh, and that Muḥammad (ṣ) is His

أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَ رَسُولُهُ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَعُوذُ بِعَفْوِ اللَّهِ وَ أَعُوذُ بِغُفرَانِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ مِنْ شَرِّ السَّامَةِ وَ الْهَمَةِ وَ مِنْ شَرِّ كُلِّ دَائِبٍ صَغِيرٍ أَوْ كَبِيرٍ بِلِيلٍ أَوْ نَهَارٍ وَ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجمِ وَ مِنْ شَرِّ الصَّوَاعِقِ وَ الْبُرْدِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ قَالَ مُعَاوِيَةُ فَيَقُولُ الصَّابِيُّ الطَّيِّبُ عِنْدَ ذِكْرِ النَّبِيِّ الْمُبَارِكِ قَالَ نَعَمْ يَا بُنَيَّ الطَّيِّبِ الْمُبَارِكِ.

٩/٣٣٢١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَা�ِيهِ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ : قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلِيَّاً : إِنِّي اسْتَطَعْتُ أَنْ لَا تَبِيَتْ لَيْلَةً حَتَّى تَعَوَّذَ بِأَحَدَ عَشَرَ حَرْفًا قُلْتُ أَخْبِرْنِي بِهَا قَالَ قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ وَ أَعُوذُ بِجَمَالِ اللَّهِ وَ أَعُوذُ بِدَفْعِ اللَّهِ وَ أَعُوذُ بِمَنْعِ اللَّهِ وَ أَعُوذُ بِمُلْكِ اللَّهِ وَ أَعُوذُ

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servant and messenger. I seek refuge with the greatness of Allāh, I seek refuge with the might of Allāh, I seek refuge with the power of Allāh, I seek refuge with the majesty of Allāh, I seek refuge with the authority of Allāh, indeed Allāh has power over all things. I seek refuge with the forgiveness of Allāh, I seek refuge with the clemency of Allāh, I seek refuge with the mercy of Allāh from the evil of every poisonous creature, whether its poison is lethal or not, and from the evil of every small and large animal, during the night or day, and from the evil of the wicked *jinn* and men, and from the wicked Arab and non-Arab, and from lightning flashes and the [freezing] cold. O Allāh, bless Muḥammad, Your servant and messenger.”” [The narrator, Mu‘āwiyah, continued:] “The boy would say: ‘the virtuous, the blessed’ whenever he mentioned the Prophet (ṣ), so the Imām (‘a.s.) said: ‘Yes my son, [indeed he was] the virtuous, the blessed.’”

3321-9. ‘Alī ibn Ibrāhīm (–) his father (–) some of his co-sectarians that Mufaddāl ibn ‘Amr said:

“Abū ‘Abdillāh (‘a.s.) said: ‘If possible, do not sleep at night until you have sought refuge with eleven letters.’ I asked: ‘Tell me about them.’ He [‘a.s.] said: [Say:] “I seek refuge with the might of Allāh, I seek refuge with the power of Allāh, I seek refuge with the majesty of Allāh, I seek refuge with the authority of Allāh, I seek refuge with the beauty of Allāh, I seek

بِوَجْهِ اللَّهِ وَأَعُوذُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ شَرِّ مَا خَلَقَ وَبَرَأً وَذَرَأً وَتَعَوَّذْ بِهِ كُلُّمَا شِئْتَ.

- ١٠/٣٣٢٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحَمَّدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدٍ

بْنِ حَمِيقَ قَالَ:

كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْمَدْحُورِ يَقُولُ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: بِسْمِ اللَّهِ وَضَعْتُ جَنِيَ الْأَيْمَنَ لِلَّهِ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا لِلَّهِ مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ.

- ١١/٣٣٢٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحَمَّدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ حُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضَرِ بْنِ سُوَيْدٍ عَنِ الْفَارِسِيِّ بْنِ سُلَيْمَانَ عَنْ جَرَاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَدْحُورِ قَالَ:

إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَيَقُولْ سُبْحَانَ رَبِّ النَّبِيِّنَ وَإِلَهِ الْمُرْسَلِينَ وَرَبِّ الْمُسْتَضْعَفِينَ وَالْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ يَقُولُ اللَّهُ عَزَّ وَجَلَّ صَدَقَ عَبْدِي وَشَكَرَ.

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refuge with the shield of Allāh, I seek refuge with the prevention of Allāh, I seek refuge with the assembly of Allāh, I seek refuge with the kingdom of Allāh, I seek refuge with the countenance of Allāh and I seek refuge with the Messenger of Allāh (ṣ), from the evil of what has been created, nurtured and released.” You may seek refuge like this whenever you wish.””

3322–10. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) ‘Uthmān ibn ‘Isā that Khālid ibn Najīh said:

“Abū ‘Abdillāh (‘a.s.) used to say: ‘When you retire to bed, say: “In the name of Allāh. I place my right side down for Allāh, upon the path of Ibrāhīm, the pure of faith, in submission to Allāh, and I am not among the polytheists.”””

3323–11. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Ḥusayn ibn Sa‘īd (–) an-Naḍr ibn Suwayd (–) al-Qāsim ibn Sulaymān (–) Jarrāḥ al-Madā’iñī that Abū ‘Abdillāh (‘a.s.) said:

“If any of you wakes up during the night, he should say: ‘Glory be to the Lord of the Prophets, the Master of the Messengers and the Caretaker of the helpless and oppressed. All praise belongs to Allāh Who gives life to the dead and has power over all things.’ [If you do this,] Allāh, to Whom belong Might and Majesty says: ‘My servant has spoken the truth and shown gratitude.’””

١٢/٣٣٢٤ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَيْهِهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَيِّي
جَعْفَرَ عَلَيْهِ الْبَشَّارَ قالَ:

إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي رَدَ عَلَيَ رُوحِي لِأَحْمَدَهُ وَ أَعْبُدُهُ فَإِذَا سَمِعْتَ
صَوْتَ الدِّيَكِ فَقُلْ: سُبُّوْحُ قُلُوْسُ رَبُ الْمَلَائِكَةِ وَ الرُّوحُ سَبَقْتُ رَحْمَتَكَ عَصَبَكَ لَا إِلَهَ إِلَّا
أَنْتَ وَ حَدَّكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَإِذَا قُمْتَ
فَانْظُرْ فِي آفَاقِ السَّمَاءِ وَ قُلِ اللَّهُمَّ لَا يُوَارِي مِنْكَ لَيْلَ دَاجَ وَ لَا سَمَاءً ذَاتُ أَبْرَاجَ وَ لَا أَرْضَ
ذَاتُ مِهَادٍ وَ لَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ وَ لَا بَحْرٌ لَجِيْ تَذَلْجُ بَيْنَ يَدَيِ الْمُدْلِجِ مِنْ خَلْقَكَ
تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ غَارِتُ النُّجُومُ وَ نَامَتِ الْعَيْنُ وَ أَنْتَ الْحَيُ الْقَيُومُ لَا
تَأْخُذُكَ سِنَةً وَ لَا نُوْمٌ سُبْحَانَ رَبِّ الْعَالَمِينَ وَ إِلَهُ الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.
١٣/٣٣٢٥ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ

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3324–12. ‘Alī ibn Ibrāhīm (–) his father (–) Hammād ibn ‘Isā (–) Ḥarīz (–) Zurārah that Abū Ja‘far (‘a.s.) said:

“If you wake up from your sleep in the night, say: ‘All praise belongs to Allāh Who returned my soul [to my body] so that I may praise and worship Him.’ When you hear the cry of the rooster, say: ‘O Glorified and Most Holy One, Lord of the Angels and the Spirit. Your mercy precedes Your wrath. There is no god but You, alone. I have done wrong and oppressed myself so please forgive me, for indeed there is none Who can forgive sins but You.’ Then, when you rise up, look at the horizon and say: ‘O Allāh, neither is the dark night hidden from You, nor the star-lit sky, nor the expansive earth, nor the darkness that covers darkness, nor the deep dark sea. You turn towards the one among Your creation who turns to you by night, and You know the [secret] treacherous gazes and what is hidden in the hearts. The stars are setting and the eyes are asleep, while You are the Ever-Living, the All-Sustaining, neither drowsiness nor sleep befalls You. Glory be to my Lord, the Lord of the worlds, the Master of the Messengers, and all praise belongs to Allāh, Lord of the worlds.’”

3325–13. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār* and Muḥammad ibn Ismā‘il (–) al-Fadl ibn Shādhān, both of them (–) Ṣafwān

الفَضْلُ بْنُ شَادَانَ حَجِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَاجَاجِ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا قَامَ أَخِرَ اللَّيْلِ يَرْفَعُ صَوْنَهُ حَتَّى يُسْمَعَ أَهْلَ الدَّارِ وَيَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى هَوْلِ الْمُطَلَّعِ وَوَسِعْ عَلَيَّ ضِيقَ الْمَضْبَغِ وَأَرْزُقْنِي خَيْرَ مَا قَبْلَ الْمَوْتِ وَأَرْزُقْنِي خَيْرَ مَا بَعْدَ الْمَوْتِ.

١٤/٣٣٢٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ رَعَفَهُ قَالَ تَقُولُ إِذَا أَرْدَتَ النَّوْمَ اللَّهُمَّ إِنْ أَمْسَكْتَ نَفْسِي فَارْجُمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا.

١٥/٣٣٢٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَينِ بْنِ سَعِيدٍ حَجِيعاً عَنِ التَّنْصِيرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَّيِّ عَنْ أَبِي أُسَامَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مَائَةَ مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ غُفرَانُهُ مَا عَمِلَ قَبْلَ ذَلِكَ خَمْسِينَ عَامًا وَقَالَ يَحْيَى فَسَأَلْتُ سَمَاعَةَ عَنْ ذَلِكَ فَقَالَ حَدَّثَنِي أَبُو بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ ذَلِكَ وَقَالَ يَا أَبَا مُحَمَّدٍ أَمَا إِنَّكَ إِنْ جَرِيْتَهُ وَجَدْتَهُ سَدِيدًا.

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ibn Yahyā that ‘Abdu ‘r-Rahmān ibni ‘l-Hajjāj said:

“Whenever Abū ‘Abdillāh (‘a.s.) woke up during the last part of the night, he would raise his voice, until those in the house could hear him, and say: ‘O Allāh, help me to bear the horror of the Day of Reckoning, and widen for me the narrowness of the grave, and grant me the best that precedes death and the best that comes after death.’”

3326–14. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) some of his co-sectarians, *rāfa‘ahu*, said:

“When you want to sleep, say: ‘O Allāh, if You take my soul, then have mercy on it, and if you send it [back], then protect it.’”

3327–15. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Muḥammad ibn Khālid and al-Ḥusayn ibn Sa‘id, both of them (–) an-Naḍr ibn Suwayd (–) Yahyā al-Ḥalabī that Abū Usāmah said:

“I heard Abā ‘Abdillāh (‘a.s.) say: ‘Whoever recites *sūrah* “al-Ikhlas” a hundred times when he goes to bed, his misdeeds of the past fifty years shall be forgiven.’” Yahyā said: “I asked Samā‘ah about this, so he said that Abū Baṣir related to him that he heard Abā ‘Abdillāh (‘a.s.) say this, and he said [to him]: ‘O Abā Muḥammad, if you were to try it, you would find it to be correct.’”

١٦ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ جَعْفَرِ
 بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ أَبِي
 كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: اللَّهُمَّ بِاسْمِكَ أَحْيِا وَبِاسْمِكَ أَمْوَاتُ فَإِذَا
 قَامَ مِنْ نَوْمِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَنِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ النُّشُورُ وَقَالَ:
 قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّبْنِ أَبِي كَانَ: مَنْ قَرَأَ عِنْدَ مَنَامِهِ آيَةَ الْكُرْسِيِّ ثَلَاثَ مَرَّاتٍ وَالْآيَةُ الَّتِي فِي آلِ عِمْرَانَ
 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَآيَةُ السُّخْرَةِ وَآيَةُ السَّجْدَةِ وَكُلُّ بِهِ شَيْطَانٌ يَحْفَظَانِهِ مِنْ
 مَرْكَةِ الشَّيَاطِينِ شَاءُوا أَوْ أَبْوَا وَمَعْهُمَا مِنَ اللَّهِ ثَلَاثُونَ مَلِكًا يَحْمَدُونَ اللَّهَ عَزَّ وَجَلَّ وَيُسَبِّحُونَهُ
 وَيُهَلِّلُونَهُ وَيُكَبِّرُونَهُ وَيَسْتَغْفِرُونَ لَهُ إِلَى أَنْ يَتَبَتَّهِ ذَلِكَ الْعَبْدُ مِنْ نَوْمِهِ وَثَوَابُ ذَلِكَ لَهُ.
 ١٧ - أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيِّ عَنْ حَمْدَانَ الْقَلَانِسِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانِ
 عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ حُدَيْعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ أَبِي كَانَ قَالَ:

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3328-16. A group of our co-sectarians (-) Sahl ibn Ziyād* and Ahmād ibn Muḥammad, both of them (-) Ja‘far ibn Muḥammad al-Ash‘arī (-) Ibnu ‘l-Oaddāh that Abū ‘Abdillāh (*‘a.s.*) said:

“When the Prophet (ﷺ) went to bed, he would say: ‘O Allāh, by Your name do I live and by Your name do I die.’ And when he woke up from his sleep, he would say: ‘All praise belongs to Allāh Who gave me life after making me die and before Him is the Resurrection.’” Abū ‘Abdillāh (‘a.s.) said: “Whoever recites the Verse of the Throne three times, the verse in *sūrah* ‘Āl ‘Imrān’ that starts with: *Allāh bears witness that there is no god except Him and [so do] the angels and those who possess knowledge*, the Verse of Subservience [Qur., 7:54], and the Verse of Prostration [Qur., 32:30], before he goes to sleep, two devils are assigned to guard him from the hordes of rebellious devils, whether they like it or not, and with them, thirty angels, praising Allāh, to Whom belong Might and Majesty, and glorifying Him, testifying to His Oneness, extolling His Greatness and praying for the forgiveness of that servant until he wakes up from his sleep, and the reward for all this is given to him.”

3329-17. Ahmād ibn Muḥammad al-Kūfī (-) Ḥamdān al-Qalānīsī (-) Muḥammad ibn ‘l-Walīd (-) Abān (-) ‘Āmir ibn ‘Abdillāh ibn Judhā‘ah that Abū ‘Abdillāh (‘a.s.) said:

مَا مِنْ أَحَدٍ يَقْرُأُ آخِرَ الْكَهْفِ عِنْدَ النَّوْمِ إِلَّا تَيَقَّظُ فِي السَّاعَةِ الَّتِي يُرِيدُ.

٣٣٣٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقِلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَرَادَ شَيْئًا مِنْ قِيَامِ اللَّيْلِ وَأَخْذَ مَضْجَعَهُ فَلِيَقُولْ بِسْمِ اللَّهِ اللَّهُمَّ لَا تُؤْمِنْنِي مَكْرُكَ وَلَا تُنْسِنِي ذِكْرَكَ وَلَا تَجْعَلْنِي مِنَ الْغَافِلِينَ أَقُومُ سَاعَةً كَذَا وَكَذَا إِلَّا وَكَلَّ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكًا يُنَبِّهُهُ تِلْكَ السَّاعَةَ.

- ٥٠ -

بَابُ الدُّعَاءِ إِذَا خَرَجَ الْإِنْسَانُ مِنْ مَنْزِلِهِ

١/٣٣٣١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيْوبَ الْخَازَّارِ عَنْ أَبِي حَمْزَةَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُحَرِّكُ شَفَتَيْهِ حِينَ أَرَادَ أَنْ يَخْرُجَ وَهُوَ قَائِمٌ عَلَى الْبَابِ فَقُلْتُ

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"No one reads the last verse of *sūrah 'al-Kahf'* when he goes to sleep but that he wakes up at the time that he intends to wake up."

3330–18. 'Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū 'Abdillāh (‘a.s.) said:

"The Prophet (ṣ) said: 'Whoever wishes to perform something of night worship, he should say the following when he goes to bed: "In the name of Allāh, O Allāh, do not make me feel secure from Your scheme, and do not allow me to neglect Your remembrance, and do not make me among the heedless. I shall awake at such-and-such time." [If he does this] Allāh, to Whom belong Might and Majesty, will appoint an angel to wake him up at that time.'"

- ٥٠ -

Chapter on Supplication to be Recited When Going Out of the House

٣٣٣١–١. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr (–) Abū Ayyūb al-Khazzāz that Abū Ḥamzah said:

"I saw Abā 'Abdillāh (‘a.s.) saying something, while he stood at the

إِنِّي رَأَيْتُكُ تُحَرِّكُ شَفَقَتِكَ حِينَ خَرَجْتَ فَهَلْ قُلْتَ شَيْئًا قَالَ نَعَمْ إِنَّ الْإِنْسَانَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ قَالَ حِينَ يُرِيدُ أَنْ يَخْرُجَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثَلَاثًا بِاللَّهِ أَخْرُجْ وَ بِاللَّهِ أَدْخُلْ وَ عَلَى اللَّهِ أَتَوْكِلُ ثَلَاثَ مَرَاتٍ لَّهُمَّ افْتَحْ لِي فِي وَجْهِي هَذَا بِخَيْرٍ وَ اخْتِمْ لِي بِخَيْرٍ وَ قِبِيلَ كُلِّ دَائِيَةٍ أَنْتَ آخِذُ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ لَمْ يَرِلْ فِي ضَمَانِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَرُدَّهُ اللَّهُ إِلَى الْمَكَانِ الَّذِي كَانَ فِيهِ مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيٍّ بْنِ الْحَكْمَ عَنْ أَبِي أَيُوبَ عَنْ أَبِي حَمْزَةِ مُثْلَهُ.

٢-٣٣٣٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيٍّ بْنِ الْحَكْمَ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ الْشَّمَالِيِّ قَالَ:

أَتَيْتُ بَابَ عَلِيِّ بْنِ الْحُسَيْنِ عَلِيِّلًا فَوَاقْفَتُهُ حِينَ خَرَجَ مِنَ الْبَابِ فَقَالَ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ وَ تَوَكَّلْتُ عَلَى اللَّهِ ثُمَّ قَالَ يَا أَبَا حَمْزَةَ إِنَّ الْعَبْدَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ عَرَضَ لَهُ الشَّيْطَانُ فَإِذَا قَالَ بِسْمِ اللَّهِ قَالَ الْمَلَكَانِ كُفِيَّتْ فَإِذَا قَالَ آمَنْتُ بِاللَّهِ قَالَا هُدِيَّتْ فَإِذَا قَالَ تَوَكَّلْتُ

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door, when he wanted to go out. I said [to him]: 'I saw your lips moving when you were about to go out. Did you recite anything?' He [‘a.s.] said: 'Yes. When a person leaves his house he should say just as he is about to go out: "Allāh is Great, Allāh is Great" three times; [then] "By Allāh do I leave and by Allāh do I return, and in Allāh do I trust" three times; [then] "O Allāh, let this commence before me in goodness and let it end for me in goodness. Protect me from the evil of all creatures: *whom You hold by their forelocks, indeed my Lord is on the straight path.*" Whoever does this will remain under the protection of Allāh, to Whom belong Might and Majesty, until Allāh returns him to the place from whence he left.'"

* Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) ‘Alī ibni ‘l-Ḥakam (-) Abū Ayyūb that Abū Ḥamzah also narrated something similar.

3332-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) ‘Alī ibni ‘l-Ḥakam (-) Mālik ibn ‘Aṭiyyah that Abū Ḥamzah ath-Ṯumālī said:

"I came to the door of ‘Alī ibni ‘l-Ḥusayn (‘a.s.) and met him when he was leaving the house. He said: 'In the name of Allāh. I believe in Allāh and trust in Allāh.' Then he [‘a.s.] said: 'O Abū Ḥamzah, when a servant leaves his house, Satan comes to him. So, when he says: "In the name of Allāh," two angels say: "This suffices you [against the Satan];" when he

عَلَى اللَّهِ قَالَا وُقِيتَ فِيَنْحَى الشَّيْطَانُ فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ كَيْفَ لَنَا بِمَنْ هُدِيَ وَكُفِيَ وَوُقِيتَ قَالَ ثُمَّ قَالَ اللَّهُمَّ إِنَّ عِرْضِي لَكَ الْيَوْمَ ثُمَّ قَالَ يَا أَبَا حَمْزَةَ إِنْ تَرْكَتَ النَّاسَ لَمْ يَتَرْكُوكَ وَإِنْ رَفَضْتَهُمْ لَمْ يَرْفُضُوكَ قُلْتُ فَمَا أَصْنَعُ قَالَ أَعْطِهِمْ مِنْ عِرْضِكَ لِيَوْمِ فَقْرَبَ وَفَاقْتَلَكَ.

٣٣٣٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادٍ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ أَبِي حَمْزَةَ قَالَ: اسْتَأْذَنْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ الْفَحْرَاجُ إِلَيَّ وَشَفَنَاهُ تَتَحرَّكَانِ فَقُلْتُ لَهُ فَقَالَ أَفَطَنْتَ لِذَلِكَ يَا ثُمَّالِيُّ قُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ قَالَ إِنِّي وَاللَّهِ تَكَلَّمُتُ بِكَلَامٍ مَا تَكَلَّمَ بِهِ أَحَدٌ قَطُّ إِلَّا كَفَاهُ اللَّهُ مَا أَهَمَّهُ مِنْ أَمْرٍ دُنْيَاً وَآخِرَتِهِ قَالَ قُلْتُ لَهُ أَخْبِرْنِي بِهِ قَالَ نَعَمْ مَنْ قَالَ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ بِسَمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَأَعُوذُ بِكَ مِنْ خَرْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ كَفَاهُ اللَّهُ مَا أَهَمَّهُ مِنْ أَمْرٍ دُنْيَاً وَآخِرَتِهِ.

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says: “I believe in Allāh,” they say: “You have been guided,” and when he says: “I trust in Allāh,” they say: “You are protected.” So, Satan laments and his minions say to each other: “How can we beguile one who is guided, safe-guarded and protected?” Then he [‘a.s.] said: ‘O Allāh, my dignity is in Your hands this day.’ He [‘a.s.] then said to me: ‘O Abū Ḥamzah, if you abandon the people, they will not abandon you and if you turn away from them, they will not turn away from you.’ I said: ‘Then what should I do?’ He [‘a.s.] said: ‘Give them of your dignity for the day when you face poverty and need.’”

3333-3. A group of our co-sectarians (-) Ahmad ibn Muḥammad (-) ‘Uthmān ibn ‘Isā that Abū Ḥamzah said:

“I sought permission to see Abū Ja‘far (‘a.s.), so he came out to meet me while his lips were moving. I asked him about it, so he said: ‘Did you notice that O Thumālī?’ I said: ‘Yes, may I be made your ransom!’ He said: ‘By Allāh, I was uttering words that have never been spoken by anyone but that Allāh suffices him in all matters that concern him, in this world and in the Hereafter.’ I said: ‘Inform me about them.’ He [‘a.s.] said: ‘Yes. Whoever says while coming out of his house: “In the name of Allāh. Allāh is sufficient for me. I trust in Allāh. O Allāh, I ask you for the best of outcomes in all my affairs, and I seek refuge with You from disgrace in this world and chastisement in the Hereafter,” Allāh will suffice him in all the affairs that concern him, of this world and the next.’”

٤/٣٣٣٤ - عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلِيِّ الْتَّالِبِ قَالَ: مَنْ قَالَ حِينَ يَنْرُجُ مِنْ بَابِ دَارِهِ: أَعُوذُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ مِنْ شَرِّ هَذَا الْيَوْمِ الْجَدِيدِ الَّذِي إِذَا غَابَتْ سَمْسُهُ لَمْ تَعُدْ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ غَيْرِي وَ مِنْ شَرِّ الشَّيَاطِينِ وَ مِنْ شَرِّ مَنْ نَصَبَ لِأَوْلَيَاءِ اللَّهِ وَ مِنْ شَرِّ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ السَّبَاعِ وَ الْهَوَامِ وَ مِنْ شَرِّ رُكُوبِ الْمُحَارِمِ كُلَّهَا أَجِيرُ نَفْسِي بِاللَّهِ مِنْ كُلِّ شَرٍ عَفَرَ اللَّهُ لَهُ وَ تَابَ عَلَيْهِ وَ كَفَاهُ الْهَمُّ وَ حَجَزَهُ عَنِ السُّوءِ وَ عَصَمَهُ مِنِ الشَّرِّ.

٥/٣٣٣٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّ الْتَّالِبِ قَالَ: إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقُلْ: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا خَرَجْتُ لَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ لَهُ اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَ أَنْكِمْ عَلَيَّ نِعْمَتَكَ وَ اسْتَعْمِلْنِي فِي طَاعَتِكَ وَ اجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ وَ تَوَفَّنِي عَلَى مِلْئَتِكَ وَ مِلْءَةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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3334-4. From him (-) ‘Alī ibn ‘l-Hakam (-) ‘Āsim ibn Ḥamīd (-) Abū Baṣīr that Abū Ja‘far ('a.s.) said:

“Whoever says the following as he exits from his house...: ‘I seek refuge with that which the angels of Allāh seek refuge, from evil on this new day – whose sun will never return once it sets; from the evil of my base soul, the evil of others, the evil of Satan, the evil of those who have hatred for the friends of Allāh, the evil of *jinn* and men, the evil of beasts of prey and poisonous creatures, and from the evil of falling into all types of sin. I place myself under the guardianship of Allāh, from every form of evil,’ Allāh will forgive him, turn to Him [with mercy], suffice him in what worries him, secure him from harm and safeguard him from evil.”

3335-5. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) Mu‘āwiyah ibn ‘Ammār that Abū ‘Abdillāh ('a.s.) said:

“When you come out of your house, say: ‘In the name of Allāh. I trust in Allāh. There is no might or power but by [the will of] Allāh. O Allāh, I ask you for the best of what I have come out for, and I seek refuge with You from the worst of what I have come out for. O Allāh, increase Your bounty upon me, and complete Your favor to me. Employ me in Your obedience, make me desire what is with You, and cause me to die upon Your path and the path of Your Prophet (s).’”

٦/٣٣٣٦ - عِدَّةٌ مِنْ أَصْحَابَنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلَيٰ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ قَالَ:

كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْمَيْلَادُ إِذَا خَرَجَ يَقُولُ: اللَّهُمَّ بِكَ خَرَجْتُ وَ لَكَ أَسْلَمْتُ وَ بِكَ آمَّتُ وَ عَلَيْكَ تَوَكَّلْتُ اللَّهُمَّ بَارِكْ لِي فِي يَوْمِي هَذَا وَ ارْزُقْنِي فَوْزًا وَ فَتْحًا وَ نَصْرًا وَ طَهْوَرًا وَ هُدًاهُ وَ بَرَكَتَهُ وَ اصْرِفْ عَنِّي شَرَّهُ وَ شَرَّ مَا فِيهِ بِسْمِ اللَّهِ وَ بِاللَّهِ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي قَدْ خَرَجْتُ فَبَارِكْ لِي فِي خُرُوجِي وَ انْفَعْنِي بِهِ قَالَ وَ إِذَا دَخَلَ فِي مَنْزِلِهِ قَالَ ذَلِكَ.

٧/٣٣٣٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الرِّضَا عَلَيْهِ الْمَيْلَادُ قَالَ:

كَانَ أَبِي عَلَيْهِ الْمَيْلَادُ إِذَا خَرَجَ مِنْ مَنْزِلِهِ قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَرَجْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ لَا بِحَوْلٍ مَّيْ وَ لَا قُوَّتِ بَلْ بِحَوْلِكَ وَ قُوَّتِكَ يَا رَبَّ مُتَعَرِّضاً لِرِزْقِكَ فَأَتَيْنِي بِهِ فِي عَافِيَةٍ.

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3336–6. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Muḥammad ibn ‘Alī (–) ‘Abdu ‘r-Rahmān ibn Abī Hāshim that Abū Khadījah said:

“When Abū ‘Abdillāh (‘a.s.) went out [of the house], he would say: ‘O Allāh, by You do I leave and to You do I submit. In You do I believe and in You do I trust. O Allāh, bless me this day and grant me in it success, victory, succor, purity, guidance and blessing. Stave off from me its evil and the evil that is in it. In the name of Allāh, and by Allāh, Allāh is Great, and all praise belongs to Allāh, Lord of the worlds. O Allāh, I have come out so bless me in my departure and make it beneficial for me.’ And when he entered his house he [also] said this.”

3337–7. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Muḥammad ibn Sinān that ar-Riḍā (‘a.s.) said:

“When my father (‘a.s.) used to come out of the house, he would say: ‘In the name of Allāh, the Beneficent, the Merciful. I go out by the might of Allāh and His power, not by any might from myself or any of my own power; rather, by Your might and power O Lord, seeking thereby Your sustenance, so grant it to me in well-being.’”

٨- عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ عَشْرَ مَرَّاتٍ لَمْ يَرُدْ فِي حِفْظِ اللَّهِ عَزَّ وَ جَلَّ وَ كَلَاءَتِهِ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ .

٩- عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَادِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْفَاسِمِ عَنْ صَبَّاحِ الْحَدَّاءِ قَالَ :

قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ : إِذَا أَرْدَتَ السَّفَرَ فَقُفِّ عَلَى بَابِ دَارِكَ وَ اقْرُأْ فَاتِحةَ الْكِتَابَ أَمَامَكَ وَ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَمَامَكَ وَ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ أَمَامَكَ وَ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ ثُمَّ قُلْ اللَّهُمَّ احْفَظْنِي وَ احْفَظْ مَا مَعِي وَ سَلِّمْنِي وَ سَلِّمْ مَا مَعِي وَ بَلِّغْنِي وَ بَلِّغْ مَا مَعِي بَلَاغًا حَسَنًا ثُمَّ قَالَ أَمَا مَا رَأَيْتَ الرَّجُلَ يُحْفَظُ وَ لَا يُحْفَظُ مَا مَعَهُ وَ يَسْلُمُ وَ لَا يَسْلُمُ مَا مَعَهُ وَ يَبْلُغُ وَ لَا يَبْلُغُ مَا مَعَهُ .

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3338–8. ‘Alī ibn Ibrāhīm (–) his father (–) Ibni Abī ‘Umayr (–) al-Hasan ibn ‘Atīyyah that ‘Amr ibn Yazīd said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Whoever recites *sūrah “Ikhlāṣ”* ten times when leaving his house shall remain under the protection of Allāh, to Whom belong Might and Majesty, and His guardianship, until he returns to his house.’”

3339–9. A group of our co-sectarians (–) Ahmad ibn Muḥammad (–) Mūsā ibn ‘l-Qāsim that Ṣabbāḥ al-Hadhdhā’ said:

“Abu ‘l-Hasan (‘a.s.) said: ‘When you want to go on a journey, stand at the door of your house and recite *sūrah “al-Fātiḥah”* facing in front, then facing your right side and then your left side. Then recite *sūrah “al-Ikhlāṣ”* facing in front, then facing your right side and then your left side. Then recite *sūrah “an-Nās”* and *sūrah “al-Falaq”* facing in front, then to your right and then your left. Then say: ‘O Allāh, protect me and protect that which is with me, keep me safe and keep that which is with me safe, make me and that which is with me arrive at my destination securely.’” Then he [‘a.s.] said: ‘Have you not seen that at times a person is protected yet that which is with him is not protected, and that he is safe but that which is with him is not, and that he arrives at his destination but that which is with him does not?’”

- ٤٠/٣٣٤٠ - حَمِيدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَيْنِ وَاحِدٍ عَنْ أَبَانٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ أَنَّهُ كَانَ إِذَا خَرَجَ مِنَ الْبَيْتِ قَالَ: بِسْمِ اللَّهِ خَرَجْتُ وَ عَلَى اللَّهِ تَوَكَّلْتُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.
- ٤١/٣٣٤١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ صَبَّاحِ الْحَدَّادِ عَنْ أَبِي الْحَسَنِ عَلَيْهِمَا السَّلَامُ قَالَ:
- يَا صَبَّاحُ لَوْ كَانَ الرَّجُلُ مِنْكُمْ إِذَا أَرَادَ سَفَرًا قَامَ عَلَى بَابِ دَارِهِ تِلْقَاءَ وَجْهِهِ الَّذِي يَتَوَجَّهُ لَهُ فَقَرَأَ الْحَمْدَ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ الْمُعْوَدَتَيْنِ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ قُلْ هُوَ اللَّهُ أَحَدُ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ آيَةُ الْكُرْسِيِّ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ ثُمَّ قَالَ اللَّهُمَّ احْفَظْنِي وَ احْفَظْ مَا مَعِي وَ سَلِّمْنِي وَ سَلِّمْ مَا مَعِي وَ بَلِّغْنِي وَ بَلِّغْ مَا مَعِي بِتَلَاقِكَ الْحَسَنِ الْجَمِيلِ لَحْفِظُهُ اللَّهُ وَ حَفِظْ مَا مَعَهُ وَ سَلَّمَ مَا مَعَهُ وَ بَلَّغَهُ وَ بَلَّغَ مَا مَعَهُ أَمَا

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3340–10. Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad (–) more than one person (–) Abān that Abū Ḥamzah said:

“When Abū Ja‘far (‘a.s.) came out of his house, he would say: ‘I leave in the name of Allāh, and in Allāh do I trust, and there is no might or power but by [the will of] Allāh.’”

3341–11. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Mūsā ibni ‘l-Qāsim (–) Ṣabbāḥ al-Hadhdhā’ that Abu ‘l-Hasan (‘a.s.) said:

“O Ṣabbāḥ, if anyone among you intends to travel and stands at the door of his house, and while facing the direction of his destination, recites *sūrah* “al-Ḥamd” facing in front, then facing his right and then his left, and then *sūrah* “an-Nās” and “al-Falaq” facing in front, then right and then left, and then *sūrah* “al-Ikhlaṣ” in front, to the right and to the left, then the Verse of the Throne in front, to his right and his left, and then says: ‘O Allāh, protect me and that which is with me, and keep me and that which is with me safe, and make me and that which is with me arrive securely at my destination, by Your graceful care,’ Allāh will surely protect and safeguard him and that which is with him, and will make him arrive his destination securely with his possessions. Have you not seen that at times a person is protected yet that which is with him is not protected, and that he arrives at his destination but what was with him does

رَأَيْتَ الرَّجُلَ يُحْفَظُ وَ لَا يُحْفَظُ مَا مَعَهُ وَ يَبْلُغُ وَ لَا يَبْلُغُ مَا مَعَهُ وَ يَسْلِمُ وَ لَا يَسْلِمُ مَا مَعَهُ.
١٢/٣٣٤٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ الْجَفَمِ
عَنْ أَبِي الْحَسَنِ عَلَيْهِ قَالَ:

إِذَا حَرَجْتَ مِنْ مَنْزِلَكَ فِي سَفَرٍ أَوْ حَضَرَ فَقْلَ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ
لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَتَلَقَاهُ الشَّيَاطِينُ فَتَنَصَّرُفُ وَ تَضْرِبُ الْمَلَائِكَةُ وُجُوهَهَا وَ تَقُولُ مَا
سَيِّلُكُمْ عَلَيْهِ وَ قَدْ سَمِّيَ اللَّهُ وَ آمَنَ بِهِ وَ تَوَكَّلَ عَلَيْهِ وَ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

- ٥١ -

بَابُ الدُّعَاءِ قَبْلَ الصَّلَاةِ

١/٣٣٤٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ بَعْضِ
أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ قَالَ:

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not, and that he is safe but what he had with him is not?"

3342-12. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad (-) Ibn Faddāl (-) al-Hasan ibni ‘l-Jahm that Abu ‘l-Hasan ('a.s.) said:

"When you leave your home, whether to travel or go out for a while, say: 'In the name of Allāh. I believe in Allāh and trust in Allāh. Whatever Allāh wills [shall come to pass]. There is no might or power save by [the will of] Allāh.' If one does this, the devils that approach him are chased away and the angels strike their faces saying: 'You cannot approach this person, he has taken Allāh's name and has believed and trusted in Him. And he has said that whatever Allāh wills shall come to pass and there is no might or power but by [the will of] Allāh.'"'

- ٥١ -

Chapter on Supplication to be Recited Before Prayer

3343-1. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) ‘Alī ibni ‘n-Nu‘mān (-) some of his co-sectarians that Abū ‘Abdillāh ('a.s.) said:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْحَسَنَةُ يَقُولُ: مَنْ قَالَ هَذَا الْقَوْلُ كَانَ مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ إِذَا قَامَ قَبْلَ أَنْ يَسْتَفْتَحَ الصَّلَاةَ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَقْدِمُهُمْ بَيْنَ يَدِي صَلَاتِي وَأَتَقَرَّبُ بِهِمْ إِلَيْكَ فَاجْعُلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُؤْرِثِينَ مَنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ فَاخْتِمْ لِي بِطَاعَتِهِمْ وَمَعْرِفَتِهِمْ وَلَا يَنْهَا السَّعَادَةُ وَاخْتِمْ لِي بِهِمَا فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثُمَّ تُصَلِّي فِي إِذَا انْصَرَفْتَ قُلْتَ اللَّهُمَّ اجْعَلْنِي مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ عَافِيَةٍ وَبَلَاءٍ وَاجْعَلْنِي مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ مُثْوَى وَمُنْقَلِبٍ اللَّهُمَّ اجْعَلْ مَحْيَايَي مَحْيَاهُمْ وَمَاتِي مَاتَهُمْ وَاجْعَلْنِي مَعَهُمْ فِي الْمَوَاطِنِ كُلِّهَا وَلَا تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

٤٣٤٤ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَمْهَدِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: تَقُولُ قَبْلَ دُخُولِكَ فِي الصَّلَاةِ اللَّهُمَّ إِنِّي أَقْدَمُ مُحَمَّدًا نَبِيًّاكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ يَدِي حَاجَتِي وَ

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“Amīr al-Mu’minīn (‘a.s.) used to say: ‘Whoever recites the following shall be with Muḥammad and the Household of Muḥammad [in Paradise]. When standing up, before commencing the prayer, you should say: ‘O Allāh, I turn to You, by Muḥammad and the Household of Muḥammad, and I place them before my prayer and seek nearness to You through them, so make me worthy through them in this world and in the Hereafter, and [include me] among the near ones. You have blessed me with their recognition, so bless me further with their obedience, cognizance, and love, for indeed this leads to prosperity, so grant it to me as You have power over all things.’ Then you should pray. Once you have completed your prayer, say: ‘O Allāh, place me with Muḥammad and the Household of Muḥammad in well-being and during trials, and place me with Muḥammad and the Household of Muḥammad in every place of settlement and return. O Allāh, make my life like their lives and my death like their deaths, and let me be with them in all circumstances, and do not separate me from them, indeed You have power over all things.’”

3344-2. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) some of our co-sectarians, *rāfa’ahu*, said:

“You should say before starting prayer: ‘O Allāh, verily I place [the mention of] Muḥammad (ṣ), Your Prophet, before my need, and I turn to

أَتَوَجَّهُ بِهِ إِلَيْكَ فِي طَلَبِي فَاجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقْرَبِينَ اللَّهُمَّ اجْعَلْ صَلَاتِي بِهِمْ مُتَقَبِّلَةً وَذَنْبِي بِهِمْ مَغْفُورًا وَدُعَائِي بِهِمْ مُسْتَجَابًا يَا أَرْحَمَ الرَّاحِمِينَ.

٣٣٤٥ - عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ شَفْوَانَ الْجَمَّارَ قَالَ:

شَهِدْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ قَبْلَ التَّكْبِيرِ وَقَالَ اللَّهُمَّ لَا تُؤْسِنْنِي مِنْ رُوحِكَ وَلَا تُقْنَطِنِي مِنْ رَحْمَتِكَ وَلَا تُؤْمِنِي مَكْرُكَ فَإِنَّهُ لَا يَأْمُنُ مَكْرُ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ قُلْتُ جُعِلْتُ فِدَاكَ مَا سَمِعْتُ بِهَدَا مِنْ أَحَدٍ قَبْلَكَ فَقَالَ إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ عِنْدَ اللَّهِ الْيَأسَ مِنْ رَوْحِ اللَّهِ وَالْقُنُوتَ مِنْ رَحْمَةِ اللَّهِ وَالْأَمْنَ مِنْ مَكْرِ اللَّهِ.

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ask You through him [and his Household], so make me worthy through them in this world and in the Hereafter, and [include me] among the near ones. O Allāh, through them accept my prayer, forgive my sin, and answer my supplication, O Most Merciful of the merciful.”

3345-3. From him (-) his father (-) ‘Abdullāh al-Qāsim that Ṣafwān al-Jammāl said:

“I witnessed Abā ‘Abdillāh (‘a.s.) facing the Qiblah, and before saying: ‘Allāh is Great’ to start the prayer, he said: ‘O Allāh, do not make me despair of Your compassion, do not make lose hope in Your mercy and do not make me feel safe from Your scheme: *for indeed no one feels secure from Allāh’s scheme except those who are losers* [Qur., 7:99].’ I said: ‘May I be made your ransom! I have never heard this from anyone before you.’ He [‘a.s.] said: ‘Verily, the gravest sins in the sight of Allāh are to despair of Allāh’s compassion, to lose hope in His mercy and to feel secure from His scheme.’”

- ٥٢ -

بَابُ الدُّعَاءِ فِي أَدْبَارِ الصَّلَاوَاتِ

١/٣٣٤٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمْمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَقُولُ إِذَا فَرَغَ مِنَ الرَّوْاْلِ: اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَ كَرْمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرِّبِينَ وَ أَنْبِيَاِكَ الْمُرْسَلِينَ وَ بِكَ اللَّهُمَّ أَنْتَ الْغَنِيُّ عَنِّي وَ بِيَ الْفَاقِهُ إِلَيْكَ أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ إِلَيْكَ أَقْلَلْتَنِي عَثْرَتِي وَ سَرَّتْ عَلَيَّ دُنْوِي فَأَقْضِ لِي الْيَوْمَ حَاجَتِي وَ لَا تُعَذِّبْنِي بِقَبِيحِ مَا تَعْلَمُ مِنِّي بَلْ عَفْوَكَ وَ جُودَكَ يَسْعَيْ قَالَ ثُمَّ يَخْرُجُ سَاجِداً وَ يَقُولُ يَا أَهْلَ التَّقْوَى وَ يَا أَهْلَ الْمَعْفَرَةِ يَا بَرُّ يَا رَحِيمُ أَنْتَ أَبُو بَنِي وَ أَمِّي وَ مِنْ جَمِيعِ الْخَلَائِقِ اقْبِلْنِي بِقَضَاءِ حَاجَتِي بُجَابًا دُعَائِي مَرْجُومًا صَوْتِي قَدْ كَشَفْتَ أَنْوَاعَ الْبَلَآْيَا عَنِّي.

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- 52 -

Chapter on Supplications to be Recited After the Prayers

3346-1. Muḥammad ibn Yaḥyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) Abū ‘Abdillāh al-Barqī (-) ‘Isā ibn ‘Abdillāh al-Qummī that Abū ‘Abdillāh ('a.s.) said:

“Amīr al-Mu’minīn, the blessings of Allāh be upon him, used to say, after completing his midday prayers: ‘O Allāh, I seek nearness to You by Your generosity and kindness, and I seek closeness to You through Muḥammad, Your servant and messenger, and I wish to become nearer to You though Your selected angels and Your chosen messengers, and through Yourself. O Allāh, You have no need of me and I am in utter need of You. You are needless while I am needy of You. You have overlooked my mistakes and hidden my sins, so grant my request this day and do not punish me for my ugly deeds that are known to You. Rather, let Your forgiveness and kindness encompass me.’ Then he would go into prostration and say: ‘O He Who is worthy of piety and forgiveness, O kind and merciful Lord, You are kinder to me than my father and mother, and all other creatures. Turn to me by fulfilling my needs, answering my supplications and having mercy on my cries, after having alleviated all types of tribulations from me.’”

٤٧- ٢/٣٣٤٧ - عَلَيْيُ بْنُ إِبْرَاهِيمَ عَنْ أَيِّهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ حَجِيْعًا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الصَّبَاحِ بْنِ سَيَّاْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ: مَنْ قَالَ إِذَا صَلَّى الْمَغْرِبَ ثَلَاثَ مَرَّاتٍ الْحَمْدُ لِلَّهِ الَّذِي يَفْعُلُ مَا يَشَاءُ وَ لَا يَفْعُلُ مَا يَشَاءُ غَيْرَهُ أَعْطِيَ خَيْرًا كَثِيرًا.

٤٨- ٣/٣٣٤٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفِعَهُ قَالَ يَقُولُ بَعْدَ الْعِشَاءِ يَبْدِئُكَ مَقَادِيرُ اللَّيْلِ وَ النَّهَارِ وَ مَقَادِيرُ الدُّنْيَا وَ الْآخِرَةِ وَ مَقَادِيرُ الْمَوْتِ وَ الْحَيَاةِ وَ مَقَادِيرُ الشَّمْسِ وَ الْقَمَرِ وَ مَقَادِيرُ النَّصْرِ وَ الْخَذْلَانِ وَ مَقَادِيرُ الْغَنَى وَ الْفَقْرِ اللَّهُمَّ بَارِكْ لِي فِي دِينِي وَ دُنْيَايِ وَ فِي جَسَدِي وَ أَهْلِي وَ وُلْدِي اللَّهُمَّ اذْرُ عَنِّي شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ الْجِنِّ وَ الْإِنْسِ وَ اجْعَلْ مُنْتَهِيَ إِلَيْ خَيْرَ دَائِمٍ وَ نَعِيمٍ لَا يَزُولُ.

٤٩- ٤/٣٣٤٩ - عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفِعَهُ قَالَ:

مَنْ قَالَ بَعْدَ كُلِّ صَلَاةٍ وَ هُوَ آخِذٌ بِلِحْيَتِهِ بِيَدِهِ الْيُمْنَى يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ ارْحُمْنِي مِنْ

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3347-2. ‘Alī ibn Ibrāhīm (-) his father* and Muḥammad ibn Ismā‘il (-) al-Faḍl ibn Shādhān, both of them (-) Ibn Abī ‘Umayr (-) Ibrāhīm ibn ‘Abdi ‘l-Hamīd (-) aş-Şabbāh ibn Siyābah that Abū ‘Abdillāh (‘a.s.) said:

“Whoever says the following after completing the sunset prayers shall be granted much good: ‘All praise belongs to Allāh Who does as He wishes, and no one but Him does as he wishes.’”

3348-3. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) his father, *rāfa‘ahu*, said:

“One should say after the sunset and nightfall prayers: ‘O Allāh, in Your hand are the measures of the night and day, the measures of this world and the Hereafter, the measures of death and life, the measures of the sun and moon, the measures of succor and desertion, and the measures of wealth and poverty. O Allāh, bless me in my religion and in this world, in my body, my family, and my children. O Allāh, repel from me the evil of the wicked Arab and non-Arab, of the *jinn* and men. Let my final return be to a place of perpetual goodness and never ending bounty.’”

3349-4. From him (-) some of his co-sectarians, *rāfa‘ahu*, said:

“Whoever recites the following after every prayer while holding his beard with his right hand...: ‘O Possessor of majesty and glory, keep me

النَّارِ ثَلَاثَ مَرَّاتٍ وَ يَدُهُ الْيُسْرَى مَرْفُوعَةُ وَ بَطْنُهَا إِلَى مَا يَلِي السَّمَاءَ ثُمَّ يَقُولُ أَجِرِنِي مِنَ الْعَذَابِ الْأَكْبَرِ ثَلَاثَ مَرَّاتٍ ثُمَّ يُؤْخِرُ يَدَهُ عَنْ لِحْيَتِهِ ثُمَّ يَرْفَعُ يَدَهُ وَ يَجْعَلُ بَطْنُهَا مِمَّا يَلِي السَّمَاءَ ثُمَّ يَقُولُ يَا عَزِيزُ يَا كَرِيمُ يَا رَحْمَانُ يَا رَحِيمُ وَ يَقْلِبُ يَدَهُ وَ يَجْعَلُ بُطُونَهُمَا مِمَّا يَلِي السَّمَاءَ ثُمَّ يَقُولُ أَجِرِنِي مِنَ الْعَذَابِ الْأَكْبَرِ ثَلَاثَ مَرَّاتٍ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ الْمَلَائِكَةِ وَ الرُّوحِ غُفرَانُهُ وَ رُضِيَ عَنْهُ وَ وُصِّلَ بِالاستغفارِ لَهُ حَتَّى يُوتَ جَمِيعُ الْخَلَاقِ إِلَّا الشَّقَلَيْنِ الْجِنِّ وَ الْإِنْسَ وَ قَالَ إِذَا فَرَغْتَ مِنْ تَشْهِيدِكَ فَارْفَعْ يَدَيْكَ وَ قُلْ اللَّهُمَّ اغْفِرْ لِي مَغْفِرَةً عَزْمًا جَزْمًا لَا تُغَادِرْ ذَنْبًا وَ لَا أَرْتَكِبْ بَعْدَهَا مُحْرَمًا أَبَدًا وَ عَافِيَ مُعَافَةً لَا بَلْوَى بَعْدَهَا أَبَدًا وَ اهْدِنِي هُدًى لَا أَضِلُّ بَعْدَهُ أَبَدًا وَ افْغِنِي يَا رَبِّ بِمَا عَلَمْتَنِي وَ اجْعَلْهُ لِي وَ لَا تَجْعَلْهُ عَلَيَّ وَ ارْزُقْنِي كَفَافًا وَ رَضْنِي بِهِ يَا رَبَّاهُ وَ تُبْ عَلَيَّ يَا اللهُ يَا اللهُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحِيمُ يَا رَحِيمُ ارْحَمْنِي مِنَ النَّارِ ذَاتِ السَّعِيرِ وَ ابْسُطْ عَلَيَّ مِنْ

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mercifully away from the fire,’ three times, and with his left hand raised and the palm facing upwards, ‘Save me from the painful chastisement,’ three times. Then he removes his hand from his beard and raising it, with the palm facing the sky, says: ‘O Most Powerful, O Most Generous, O Most Merciful, O Most Beneficent!’ He then changes the position of his hands and [while extending them] with palms facing upwards, says: ‘Save me from the painful chastisement’ three times, then: ‘Send blessings upon Muhammad and the progeny of Muhammad, and the Angels and the Spirit.’ [Whoever does this] will be forgiven and gain acceptance, and forgiveness will be sought for him continuously by all the creatures, except the *jinn* and men, until he dies.”

He [‘a.s.] also said: “When you complete your *tashahhud* [and *salām*, thereby ending your prayer], then raise your hands and say: ‘O Allāh, forgive me with a decisive and determined forgiveness, without leaving out any sin or misdeed, after which I never again commit any forbidden action. Grant me such well-being that I never face hardship after it and guide me with such guidance that I never go astray after it. O Lord, let me benefit from what You have taught me, and let it work for me, not against me. Grant me sufficiency and make me satisfied with it, O Lord. Turn to me O Allāh, O Allāh, O Allāh, O Most Merciful, O Most Merciful, O Most Merciful, O Beneficent, O Beneficent, O Beneficent, and save me by Your mercy from

سَعَةِ رِزْقَكَ وَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ يَإِذْنِكَ وَ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَ أَبْلِغْ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنِّي تَحِيَّةً كَثِيرَةً وَ سَلَامًاً وَ اهْدِنِي بِهُدَاكَ وَ أَغْنِنِي بِغُنَّاكَ وَ اجْعَلْنِي مِنْ أُولَئِكَ الْمُخْلصِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ آمِينَ قَالَ مَنْ قَالَ هَذَا بَعْدَ كُلِّ صَلَاةٍ رَدَ اللَّهُ عَلَيْهِ رُوحَهُ فِي قَبْرِهِ وَ كَانَ حَيَا مَرْزُوقًا نَاعِمًا مَسْرُورًا إِلَى يَوْمِ الْقِيَامَةِ.

٣٣٥ - ٥. عَنْ بَعْضِ أَصْحَابِهِ رَفِعَهُ قَالَ :

تَقُولُ بَعْدَ الْفَجْرِ : اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا مُنْتَهَى لَهُ دُونَ رِضاكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا أَمْدَ لَهُ دُونَ مَشِيشَكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا جَزَاءَ لِقَائِلِهِ إِلَّا رِضاكَ اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُسْتَشْكَى وَ أَنْتَ الْمُسْتَعَانُ اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ الْحَمْدُ لِلَّهِ بِحَمَادِهِ كُلُّهَا عَلَى نَعْمَائِهِ كُلُّهَا حَتَّى يَنْتَهِي الْحَمْدُ إِلَى حَيْثُ مَا يُحِبُّ رَبِّي وَ يَرْضِي وَ تَقُولُ بَعْدَ الْفَجْرِ قَبْلَ أَنْ تَتَكَلَّمَ الْحَمْدُ لِلَّهِ مِلْءَ الْمِيزَانِ وَ مُنْتَهَى الرِّضا وَ زِنَةٍ

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the flaming fire. Grant me increased sustenance, guide me in that which can take me astray from the truth by Your permission, protect me from the accursed Satan and convey to Muḥammad, the blessings of Allāh be upon him and his Household, my many salutations and greetings. Guide me with Your guidance and make me independent with Your riches, add me to the ranks of Your sincere friends and send blessings upon Muḥammad and the Progeny of Muḥammad, Āmīn.’ Whoever recites this after every prayer, Allāh shall return his soul in his grave [after he is buried] and he shall remain alive and sustained, blessed and happy, until the Day of Resurrection.”

3350-5. From him (-) some of his co-sectarians, *rafa’ahu*, said:

“You should say after the *Fajr* [prayer]: ‘O Allāh, all praise belongs to You, a praise that is everlasting like You; and all praise belongs to You, a praise that has no end other than Your pleasure; and all praise belongs to You, a praise that is limited only by Your will; and all praise belongs to You, praise for which there is no reward but Your pleasure. O Allāh, all praise be to You, to You are addressed all complaints, and help is sought from You. O Allāh, all praise belongs to You, praise that You are worthy of; all praise belongs to Allāh, by all His praiseworthy attributes, for all his blessings, until the praise reaches a degree that pleases my Lord.’ And after completing the *Fajr* [prayer], before talking to anyone, say: ‘All praise be to Allāh, to the

الْعَرْشِ وَ سُبْحَانَ اللَّهِ مِلْءَ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةُ الْعَرْشِ وَ اللَّهُ أَكْبَرُ مِلْءَ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةُ الْعَرْشِ وَ لَا إِلَهَ إِلَّا اللَّهُ مِلْءَ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةُ الْعَرْشِ تُعِيدُ ذَلِكَ أَرْبَعَ مَرَّاتٍ ثُمَّ تَقُولُ اللَّهُمَّ أَسْأَلُكَ مَسَالَةَ الْعَبْدِ الذَّلِيلِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَغْفِرْ لَنَا ذُنُوبَنَا وَ تَعْفِي لَنَا حَوَاجِنَانَا فِي الدُّنْيَا وَ الْآخِرَةِ فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ.

٦/٣٣٥١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدٍ بْنِ الْفَرْجِ قَالَ: كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ابْنُ الرِّضَا عَلَيْهِ الْمُؤْمِنَةُ بِمَدَا الدُّعَاءِ وَ عَلَمَنِيهِ وَ قَالَ: مَنْ قَالَ فِي دُبْرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلَّا تَسِيرَتْ لَهُ وَ كَفَاهُ اللَّهُ مَا أَهْمَهُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَأَفْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بِصِيرٍ بِالْعِبَادِ فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجِبْنَا لَهُ وَ نَجَّيْنَاهُ مِنِ الْغُمَّ وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ حَسْبُنَا اللَّهُ وَ نَعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةِ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمْسِسْهُمْ سُوءٌ

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degree that fills the Scales, attains [His] pleasure and matches the weight of the Throne. Glory be to Allāh, to the degree that fills the Scales, attains His pleasure and matches the weight of the Throne. Allāh is great, to the degree that fills the Scales, attains His pleasure and matches the weight of the Throne. There is no god but Allāh, to the degree that fills the Scales, attains His pleasure and matches the weight of the Throne.' You repeat this four times and then say: 'O Allāh, I ask as a humble servant, that You bless Muḥammad and the Household of Muḥammad, and that You forgive our sins and fulfill our needs in this world and in the Hereafter, with ease and well-being.'"

3351–6. A group of our co-sectarians (–) Sahl ibn Ziyād (–) some of his co-sectarians that Muḥammad ibni ‘l-Faraj said:

"Abū Ja‘far ibni ‘r-Ridā (‘a.s.) wrote to me, teaching me this supplication and saying: 'Whoever recites this after the *Fajr* prayer, he will never have any need but that it will be easily fulfilled and Allāh will suffice him for all that concerns him: "In the name of Allāh, and the blessings of Allāh be upon Muḥammad and his Household. *I entrust my affair to Allāh, indeed Allāh watches His servants. Thus Allāh saved him from their evil schemes,* [Qur., 40:44-45]. *There is no god except You! Glory be to You. I have indeed been among the wrongdoers! So We answered him and saved him from distress, and thus do We deliver the faithful,* [Qur., 21:87-88]. *Allāh is enough for us and the Best of Guardians. So they returned with Allāh's blessing and grace,*

مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَالِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ مَا شَاءَ اللَّهُ وَ إِنَّ كَرَهَ النَّاسُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ الدِّيْنِ لَمْ يَزِلْ حَسْبِيَ مُنْدُّ قُطُّ حَسْبِيَ اللَّهُ الدِّيْنِ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ قَالَ إِذَا أَنْصَرْتَ مِنْ صَلَاتِ مَكْتُوبَةٍ فَقُلْ رَضِيتُ بِاللَّهِ رَبِّيَا وَ بِمُحَمَّدٍ نَبِيَا وَ بِالْإِسْلَامِ دِينَا وَ بِالْقُرْآنِ كِتَابَا وَ بِفُلَانِ وَ فُلَانِ أَئِمَّةَ اللَّهُمَّ وَلِيُكَفِّرْ فُلَانْ فَاحْفَظْهُ مِنْ بَيْنِ يَدِيهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شَمَائِلِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ وَ امْدُدْ لَهُ فِي عُمُرِهِ وَ اجْعَلْهُ الْقَائِمَ بِأَمْرِكَ وَ الْمُنْتَصِرَ لِدِينِكَ وَ أَرِهِ مَا يُحِبُّ وَ مَا تَقْرُبُ بِهِ عَيْنِهِ فِي نَفْسِهِ وَ ذُرِّيَّتِهِ وَ فِي أَهْلِهِ وَ مَالِهِ وَ فِي شِيعَتِهِ وَ فِي عَدُوِّهِ وَ أَرِهِمْ مِنْهُ مَا يَحْذَرُونَ وَ أَرِهِمْ مِنْهُ مَا يُحِبُّ وَ تَقْرُبُ بِهِ عَيْنِهِ وَ اشْفِ صُدُورَنَا وَ صُدُورَ قَوْمٍ مُؤْمِنِينَ قَالَ وَ كَانَ النَّبِيُّ ﷺ

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untouched by any evil, [Qur., 3:173-4]. What Allāh wills [shall come to pass], there is no might or power but by [the will of] Allāh, the Most High, the Great. What Allāh wills [shall come to pass], not what the people will. What Allāh wills [shall come to pass] even if the people dislike it. The Lord is sufficient for me instead of all those who are nurtured, the Creator is sufficient for me instead of all those who are created, the Sustainer is sufficient for me instead of all those who are provided for. Sufficient is the One Who has always been sufficient for me; sufficient for me is Allāh, besides Whom there is no god, in Him do I trust and He is the Lord of the Great Throne.””

“He [‘a.s.] further said: ‘When you have completed an obligatory prayer, say: “I am pleased with Allāh as my Lord, with Muhammad as my Prophet, with Islam as my religion, with the Qur’ān as my book, and with so-and-so and so-and-so as my Imāms. O Allāh, so-and-so is Your chosen friend, so protect him from the front, from behind, from his right, from his left, from above and from below. Grant him a longer life, and make him the one who rises up with Your command and the defender of Your faith. Show him what he loves and what gives him joy regarding his soul, his progeny, his family, his possessions, his followers and his enemy. And show them (i.e. his enemies) of him what they are wary of, and show him what he desires and what gives him joy regarding them. Heal our hearts and the hearts of the faithful believers.””

يَقُولُ إِذَا فَرَغَ مِنْ صَلَاتِهِ اللَّهُمَّ أَغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخْرَجْتُ وَ مَا أَعْلَمْتُ
وَ إِسْرَافِي عَلَى نَفْسِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ أَنْتَ الْمُقْدِمُ وَ أَنْتَ الْمُؤَخِّرُ لَا إِلَهَ
إِلَّا أَنْتَ بِعِلْمِكَ الْغَيْبَ وَ بِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي فَأَخْبِنِي
وَ تَوْفِيقِي إِذَا عَلِمْتَ الْوفَاءَ خَيْرًا لِي اللَّهُمَّ إِنِّي أَسْأَلُكَ حَشْيَتَكَ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ كَلِمَةَ
الْحَقِّ فِي الْعَضْبِ وَ الرِّضَا وَ الْقَصْدِ فِي الْفَقْرِ وَ الْغَنَى وَ أَسْأَلُكَ تَعِيمًا لَا يَنْفَدُ وَ قُرَةً عَيْنِ
لَا يَنْقَطِعُ وَ أَسْأَلُكَ الرِّضا بِالْقَضَاءِ وَ بَرَكَةَ الْمَوْتِ بَعْدَ الْعَيْشِ وَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَ
لَذَّةَ الْمُنْتَظَرِ إِلَى وَجْهِكَ وَ شَوْقًا إِلَى رُؤُبِتَكَ وَ لِقَائِكَ مِنْ عَيْرِ ضَرَاءٍ مُضِرَّةٍ وَ لَا فِتْنَةَ مَضِلَّةٍ
اللَّهُمَّ زِينْنَا بِزِينَةِ الْإِيمَانِ وَ اجْعَلْنَا هُدَاةً مَهْدِيَّنَ اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ اللَّهُمَّ إِنِّي أَسْأَلُكَ
عَيْمَةَ الرَّشَادِ وَ التَّبَاتَ فِي الْأَمْرِ وَ الرُّشْدِ وَ أَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَ حُسْنَ عَافِيَتِكَ وَ أَدَاءَ
حَقِّكَ وَ أَسْأَلُكَ يَا رَبِّ قَلْبًا سَلِيمًا وَ لِسَانًا صَادِقًا وَ أَسْتَغْفِرُكَ لِمَا تَعَلَّمَ وَ أَسْأَلُكَ خَيْرَ

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"He ('a.s.) also said: 'When the Prophet (s) finished his prayers, he would say: "O Allāh, forgive me my past and future actions, what I have kept hidden and what I did openly, the excesses upon my soul and that about which You are more aware of than me. O Allāh, You are the one who precedes and succeeds, there is no god but You. By Your knowledge of the unseen and by Your power over all the creation, if You know that life is good for me then keep me alive, but make me die if You know that death would be better for me. O Allāh, I ask You to make me submissive before You, in secret and in open, and truthful in anger and in pleasure, and moderate in poverty and in wealth. I ask You for incessant blessings and never-ending joy. I ask You for satisfaction with [Your] decree, and the blessing of death after life, and the coolness of life after death, and the pleasure of beholding Your countenance, and a yearning for seeing You and meeting You, without any harm that causes injury or trial that leads to misguidance. O Allāh, adorn us with the ornament of faith and make us guided leaders. O Allāh, guide us along with those whom You have guided. O Allāh, I ask You for decisive right guidance, and steadfastness in following Your command and guidance. I ask You for gratitude for Your bounties, for the well-being You have granted me, and for the ability to fulfill Your right [upon me]. And I ask You, O Lord, for a sound heart and a truthful tongue. I seek forgiveness from You for what You know [of my

مَا تَعْلَمُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ فَإِنَّكَ تَعْلَمُ وَ لَا نَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ.
٧/٣٣٥٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلِيِّلًا يَقُولُ:

جَاءَ جَبْرِيلُ عَلِيِّلًا إِلَى يُوسُفَ وَ هُوَ فِي السِّجْنِ فَقَالَ لَهُ: يَا يُوسُفُ قُلْ فِي دُبْرِ كُلِّ صَلَاةٍ اللَّهُمَّ اجْعَلْ لِي فَرَجًا وَ مَخْرَجًا وَ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ.

٨/٣٣٥٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَمْنَ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ:

مَنْ قَالَ هَذِهِ الْكَلِمَاتِ عِنْدَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ حُفِظَ فِي نَفْسِهِ وَ دَارِهِ وَ مَالِهِ وَ وُلْدِهِ أُجِيرُ نَفْسِي وَ مَالِي وَ وُلْدِي وَ أَهْلِي وَ دَارِي وَ كُلُّ مَا هُوَ مِنْ بِاللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُوْلَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ وَ أُجِيرُ نَفْسِي وَ مَالِي وَ وُلْدِي وَ كُلُّ مَا هُوَ مِنْ

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deeds] and I ask You for the best of what You know. And I seek refuge with You from the evil that You know about, for indeed You know and we know not, and You are the great Knower of the unseen.”””

3352–7. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Ḥammād ibn ‘Uthmān that Sayf ibn ‘Amīrah said:

“I heard Abā ‘Abdillāh (‘a.s.) say: ‘Jibrīl (‘a.s.) came to Prophet Yūsuf [‘a.s.] while he was in prison and said to him: “O Yūsuf, recite after every prayer: O Allāh, make for me a means of relief and a way out [of this predicament], and grant me sustenance from whence I reckon and whence I reckon not.”””

3353–8. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Muḥammad ibn Abdi l-‘Azīz (–) Bakr ibn Muḥammad (–) whoever narrated it [to him] that Abū ‘Abdillāh (‘a.s.) said:

“Whoever says the following words during [the completion of] every obligatory prayer shall be protected along with his house, his wealth and his children: ‘I put my soul, my wealth, my children, my family, my house and all that belongs to me under the protection of Allāh, the One, the Only, the Absolute: *Who did not beget nor was He begotten, and there is none like Him*, [Qur., 112]. I place my soul, my wealth, my children, and all that is mine under the protection of: *the Lord of daybreak, from the evil in*

بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ إِلَى آخِرِهَا وَ بِرَبِّ النَّاسِ إِلَى آخِرِهَا وَ آيَةُ الْكُرْسِيِّ إِلَى آخِرِهَا.

٩/٣٣٥٤ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ قَالَ مَنْ قَالَ فِي دُبُرِ الْفَرِيضَةِ يَا مَنْ يَفْعُلُ مَا يَشَاءُ وَ لَا يَفْعُلُ مَا يَشَاءُ أَحَدٌ غَيْرُهُ ثَلَاثًا ثُمَّ سَأَلَ أَعْطَيَ مَا سَأَلَ.

١٠/٣٣٥٥ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحَمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : إِذَا صَلَّيْتَ الْمَعْرِبَ فَأَمَرْتَ يَدَكَ عَلَى جَهَنَّمَ وَ قُلْ بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ اذْهِبْ عَنِي الْفَمَ وَ الْغَمَ وَ الْحَزَنَ ثَلَاثَ مَرَّاتٍ .

١١/٣٣٥٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ الْجُعْفِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :

كُنْتُ كَثِيرًا مَا أَشْتَكِي عَيْنِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ: أَ لَا أُعْلَمُكَ

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what He has created...’ until the end of the sūrah [ibid.113), and ‘[under the protection of] the Lord of men...’ until the end of the sūrah [ibid.114), followed by the Verse of the Throne, until the end.”

3354–9. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr that Mu‘awiyah ibn ‘Ammār said:

“Whoever recites three times after every obligatory prayer: ‘O He Who does as He wishes and no one else besides Him does as he wishes,’ and then asks for something, he will be granted what he asks for.”

3355–10. al-Ḥusayn ibn Muḥammad (–) Aḥmad ibn Ishāq (–) Sa‘dān that Sa‘īd ibn Yasār said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Once you have completed your Maghrib prayer, pass your hand over your forehead and say: “In the name of Allāh, other than Whom there is no deity, Knower of the unseen and the seen... the Most Merciful, the Beneficent. O Allāh, take away from me all worry, sorrow and grief,” three times.’”

3356–11. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Muḥammad al-Ju‘fi (–) his father that he said:

“I would often complain about my eyes, and one day I complained about them to Abū ‘Abdillāh (‘a.s.). He [‘a.s.] said: ‘Should I not teach you a

دُعَاءُ لِدُنْيَاكَ وَ آخِرَتِكَ وَ بَلَاغًا لِوَجْعِ عَيْنِيكَ قُلْتُ بَلَى قَالَ تَقُولُ فِي دُبْرِ الْفَجْرِ وَ دُبْرِ الْمَغْرِبِ اللَّهُمَّ إِنِّي أَسأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْكَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلِ النُّورَ فِي بَصَرِي وَ الْبَصِيرَةَ فِي دِينِي وَ الْيَقِينَ فِي قَلْبِي وَ الْإِخْلَاصَ فِي عَمَلِي وَ السَّلَامَةَ فِي نَفْسِي وَ السَّعَةَ فِي رِزْقِي وَ الشُّكْرُ لَكَ أَبْدًا مَا أَبْيَثْتُ.

١٢٣٥٧ - عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنْ أَبْنِ أَبِي عُمَيْرٍ قَالَ حَدَّثَنِي أَبُو جَعْفَرِ الشَّامِيِّ قَالَ: حَدَّثَنِي رَجُلٌ بِالشَّامِ يُقَالُ لَهُ هَلْقَامٌ بْنُ أَبِي هَلْقَامٍ قَالَ أَتَيْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ الْمَسْكُنُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَلِمْنِي دُعَاءً جَامِعاً لِلدُّنْيَا وَالآخِرَةِ وَأُوجِزْ فَقَالَ قُلْ فِي دُبْرِ الْفَجْرِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَسْأَلُهُ مِنْ فَضْلِهِ قَالَ هَلْقَامٌ لَقَدْ كُنْتُ مِنْ أَسْوَأِ أَهْلِ بَيْتِي حَالًا فَمَا عَلِمْتُ حَتَّى أَتَانِي مِيرَاثٌ مِنْ قِبَلِ رَجُلٍ مَا طَنَنْتُ أَنَّ بَيْتِي وَبَيْتَهُ قَرَابَةً وَإِنِّي الْيَوْمَ لَمْنَ أَيْسَرَ أَهْلَ بَيْتِي وَمَا ذَلِكَ إِلَّا مَا عَلِمْنِي مَوْلَايَ الْعَبْدُ الصَّالِحُ عَلَيْهِ.

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suplication for your world and your Hereafter, and by which you may get relief from the pain in your eyes?" I said: 'Yes.' He said: 'Say after the *Fajr* and after the *Maghrib* prayers: "O Allāh, I ask You by the right of Muḥammad and the Household of Muḥammad upon You, bless Muḥammad and the Household of Muḥammad, and put light in my eyes, insight in my vision, certitude in my heart, sincerity in my actions, wellbeing in my soul, increase in my sustenance, and gratitude for You for as long as You grant me life."'"

3357-12. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr said: Narrated to me Abū Ja‘far ash-Shāmī saying: Narrated to me a man from ash-Shām called Hilqām ibn Hilqām saying:

“I came to Abā Ibrāhīm ('a.s.) and said: ‘May I be made your ransom! Teach me a comprehensive supplication that is good for this world and the Hereafter, and is short [at the same time].’ He ['a.s.] said: ‘Say after the *Fajr* prayer, until the sun rises: “Glory be to Allāh, the Great, and praise be to Him. I seek forgiveness from Allāh and ask Him out of His grace.”’”

Hilqām said: “I was in the worst situation [financially] among my entire family, and then I received an unexpected inheritance from someone whom I never thought was related to me, and today I am the most well off among my family members. This was all because of what my master al-‘Abdu ‘s-Sālih (‘a.s.) taught me.”

- ٥٣ -

بَابُ الدُّعَاءِ لِلرِّزْقِ

- ١/٣٣٥٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ خَالِدٍ وَالْحُسَينِ بْنِ سَعِيدٍ حَمِيعاً عَنِ الْقَاسِمِ بْنِ عَرْوَةَ عَنْ أَبِي حَمِيلَةَ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ قَالَ سَلَّتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنْ يُعْلَمَنِي دُعَاءً لِلرِّزْقِ فَعَلَمَنِي دُعَاءً مَا رَأَيْتُ أَجْلَبَ مِنْهُ لِلرِّزْقِ قَالَ قُلِ اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ الْحَلَالِ الطَّيِّبِ رِزْقًا وَاسِعًا حَلَالًا طَيِّبًا بَلَاغًا لِلْدُنْيَا وَالْآخِرَةِ صَبَّاً هَبِيبًا مَرِيبًا مِنْ غَيْرِ كَدِّ وَلَا مِنْ مِنْ أَحَدٍ خَلْقِكَ إِلَّا سَعَةً مِنْ فَضْلِكَ الْوَاسِعِ فَإِنَّكَ قُلْتَ وَسُئَلُوا اللَّهُ مِنْ فَضْلِهِ فَمِنْ فَضْلِكَ أَسْأَلُ وَمِنْ عَطِيشَكَ أَسْأَلُ وَمِنْ يَدِكَ الْمَلَائِي أَسْأَلُ .
- ٢/٣٣٥٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :

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- 53 -

Chapter on Supplication for Sustenance

3358–1. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Muḥammad ibn Khālid and al-Ḥusayn ibn Sa‘īd, both of them (–) al-Qāsim ibn ‘Urwā (–) Abū Jamilah that Mu‘āwiyah ibn ‘Ammār said:

“I asked Abā ‘Abdillāh (‘a.s.) to teach me a supplication for [increase in] sustenance, so he taught me a supplication that was more effective in increasing sustenance than anything else I have come across. He [‘a.s.] said: ‘Say: ‘O Allāh, grant me from Your limitless, sanctioned and good grace, sustenance that is plentiful, lawful and good, and that is sufficient for this world and the next, pouring forth, wholesome and gainful, without any toil or obligation from anyone among Your creation. Rather, from Your limitless grace, for indeed You have said: *And ask Allāh from His grace* [Qur.,4:32], so out of Your grace I ask You, and beg You from Your munificence, and seek from Your endless bounty.’””

3359–2. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Ibn Faddāl (–) Yūnus that Abū Baṣir said:

لَقَدِ اسْتَبْطَأْتُ الرِّزْقَ فَغَضِبَ ثُمَّ قَالَ لِي قُلْ: اللَّهُمَّ إِنَّكَ تَكْفُلُ بِرِزْقِي وَرِزْقِ كُلِّ دَائِيْةٍ يَا خَيْرَ مَدْعُوْ وَيَا خَيْرَ مَنْ أَعْطَى وَيَا خَيْرَ مَنْ سُئِلَ وَيَا أَفْضَلَ مُرْتَجِيْ فَعَلَ بِي كَذَا وَكَذَا.

٣٣٦٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ: أَبْطَأَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنْهُ ثُمَّ أَتَاهُ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ مَا أَبْطَأْتَ عَنِّيْ بِكَ عَنَّا فَقَالَ السُّقْمُ وَالْفَقْرُ فَقَالَ لَهُ أَفَلَا أَعْلَمُكَ دُعَاءً يَذْهَبُ اللَّهُ عَنْكَ بِالسُّقْمِ وَالْفَقْرِ قَالَ بَلَى يَا رَسُولَ اللهِ فَقَالَ 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 الذُّلِّ وَكَرِهٌ تَكْبِيرًا فَاللَّهُمَّ إِنِّي أَعُوذُ بِإِلَيْكَ يَا رَسُولَ اللهِ قَدْ أَذْهَبَ اللَّهُ عَنِّي السُّقْمَ وَالْفَقْرَ.

٣٣٦١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ

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"I said to Abū 'Abdillāh: 'I think my sustenance has been delayed.' He [‘a.s.] got angry and said to me: 'Say: "O Allāh, You have taken the responsibility of granting sustenance to me and to all creatures. O the best of the invoked, the best of the givers and the best of the beseeched, O the [One in Whom we have] greatest hope, do for me such-and-such."'"

3360-3. ‘Alī ibn Ibrāhīm (–) his father (–) Ibñ Abī ‘Umayr that Ismā‘il ibn ‘Abdi ‘l-Khāliq said:

"One of the companions of the Prophet (ṣ) was delayed and came to him late. The Messenger of Allāh (ṣ) asked him: 'What has kept you from us?' He replied: 'Sickness and poverty.' The Prophet (ṣ) said to him: 'Should I not teach you a supplication by which Allāh will remove your ailment and poverty?' He said: 'Yes indeed, O Messenger of Allāh.' He [ṣ] said: 'Say: "There is no might or power except by [the will of] Allāh, the Exalted, the Great. I put my trust in the Ever-living Who does not die, and all praise is due to Allāh, Who has neither taken a spouse nor a son, nor has He any partner in sovereignty, nor has He [taken] any ally out of weakness, and magnify Him with a magnification [worthy of Him].'"' He said: "It was not long before the same person returned to the Prophet (ṣ) and said: 'O Messenger of Allāh, verily Allāh has freed me from sickness and poverty.'"

3361-4. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ‘Isā (–) Ibrāhīm

زَيْدُ الشَّحَامِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْبَشَارَةُ قَالَ:

اَدْعُ فِي طَلَبِ الرِّزْقِ فِي الْمُكْتُوبَةِ وَأَنْتَ سَاجِدٌ يَا خَيْرَ الْمَسْؤُلِينَ وَ يَا خَيْرَ الْمُعْطِينَ اِرْزُقْنِي وَ اِرْزُقْ عِيَالِي مِنْ فَضْلِكَ الْوَاسِعِ فَإِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ.

٤٥/٣٣٦٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ حَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي بَصِيرٍ قَالَ:

شَكُوتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْبَشَارَةُ الْحَاجَةُ وَ سَأَلَتْهُ أَنْ يُعْلَمَنِي دُعَاءً فِي طَلَبِ الرِّزْقِ فَعَلَّمَنِي دُعَاءً مَا احْتَجَتُ مُنْذُ دَعَوْتُ بِهِ قَالَ قُلْ فِي دُبْرِ صَلَاةِ اللَّيْلِ وَ أَنْتَ سَاجِدٌ يَا خَيْرَ مَدْعُوٍّ وَ يَا خَيْرَ مَسْئُولٍ وَ يَا أَوْسَعَ مَنْ أَعْطَى وَ يَا خَيْرَ مُرْتَجِي اِرْزُقْنِي وَ أَوْسَعْ عَلَيَّ مِنْ رِزْقِكَ وَ سَبِّبْ لِي رِزْقًا مِنْ قِبِيلِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

٤٦/٣٣٦٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي دَاؤِدَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْبَشَارَةُ قَالَ:

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ibn ‘Amr al-Yamānī (–) Zayd ash-Shahhām that Abū Ja‘far (‘a.s.) said:

“Supplicate for sustenance in the obligatory prayers while you are in prostration [and say]: ‘O the best of those who are asked and the best of those Who give, grant me and my family sustenance from Your limitless grace, for indeed You are the dispenser of great bounty.’”

3362-5. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) al-Ḥusayn ibn Sa‘īd (–) Muḥammad ibn Khālid (–) al-Qāsim ibn ‘Urwah (–) Abū Jamīlah that Abū Baṣīr said:

“I complained to Abū ‘Abdillāh (‘a.s.) of indigence and asked him to teach me a supplication for seeking sustenance, so he taught me a supplication that freed me of indigence from the time I began supplicating with it. He [‘a.s.] said: ‘Say after every night prayer, while you are in the state of prostration: ‘O best One to be invoked, O best to be asked, O most bountiful giver, O best realizer of hopes, grant me sustenance, make Your sustenance plentiful for me and cause sustenance to come towards me from You, indeed You have power over all things.’”

3363-6. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Aḥmad ibn Muḥammad ibn Abī Dāwūd (–) Abū Ḥamzah that Abū Ja‘far (‘a.s.) said:

جاء رجل إلى النبي ﷺ ف قال: يا رسول الله إني ذُو عيالٍ وَ عَلَيَّ دِينٌ وَ قَدِ اشتدَتْ حالي فَعَلَمَنِي دُعاءً أذْعُو اللَّهَ عَزَّ وَ جَلَّ بِهِ لِيَرْزُقُنِي مَا أَقْضِي بِهِ دِينِي وَ أَسْتَعِنُ بِهِ عَلَى عِيالِي فَقَالَ رَسُولُ اللَّهِ ﷺ يا عَبْدَ اللَّهِ تَوَضَّأْ وَ أَسْبِغْ وُضُوئَكَ ثُمَّ صَلِّ رُكُعَتِينَ تُمْ الرُّكُوعَ وَ السُّجُودَ ثُمَّ قُلْ يَا مَاجِدُ يَا كَرِيمُ يَا دَائِمُ أَتَوَجَّهُ إِلَيْكَ مُحَمَّدُ نَبِيِّكَ نَبِيِّ الرَّحْمَةِ ﷺ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّ كُلِّ شَيْءٍ أَنْ تُصْلِيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَسْأَلُكَ نَفْحَةً كَرِيمَةً مِنْ نَفَحَاتِكَ وَ فَتَحًا يَسِيرًا وَ رِزْقًا وَاسِعًا أَلَمْ بِهِ شَغْيٍ وَ أَقْضِي بِهِ دِينِي وَ أَسْتَعِنُ بِهِ عَلَى عِيالِي.

٧- ٣٣٦٤ - محمد بن يحيى عن أَمْرَةِ بْنِ مُحَمَّدٍ عن أَبِي عَمِيرٍ عن أَبَانٍ عَنْ أَبِي سَعِيدِ الْمُكَارِيِّ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُؤْمِنُونَ قَالَ: عَلَمَ رَسُولُ اللَّهِ ﷺ هَذَا الدُّعَاءَ: يَا رَازِقَ الْمُقْلِبِينَ يَا رَاحِمَ الْمَسَاكِينِ يَا وَلِيَ الْمُؤْمِنِينَ يَا ذَا الْقُوَّةِ الْمُتِينِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ ارْزُقْنِي وَ عَافِنِي وَ اكْفِنِي مَا أَهْمَنِي.

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“A man came to the Prophet (ṣ) and said: ‘O Messenger of Allāh, I am a family man and have debts. My situation has become intolerable so teach me a supplication by which I may invoke Allāh, to Whom belong Might and Majesty, that He may grant me that with which I can repay my debts and provide for my family.’ The Messenger of Allāh (ṣ) said: ‘O servant of Allāh, perform ablution and do so in the best manner. Then offer two *rak‘ahs* of prayer with complete bowings and prostrations. After this, say: “O Praiseworthy, O One, O Noble, O Everlasting, I turn to You through Muhammad, Your Prophet of mercy (ṣ). O Muhammad, O Messenger of Allāh, I turn through you to Allāh, your Lord and my Lord, and the Lord of all things, that He bless Muhammad and his Household. And I ask You [O Allāh] for a generous gift from Your bounties, for easily acquired success and for plentiful sustenance with which I may gather my affairs, repay my debts and provide for my family.”’”

3364-7. Muhammad ibn Yahyā (-) Ahmad ibn Muhammad (-) Ibn Abī ‘Umayr (-) Abān (-) Abū Sa‘īd al-Makārī and other, that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) taught this supplication: ‘O He Who grants to the needy, O He Who shows mercy to the indigent, O Guardian of the believers, O Possessor of great power, send blessings upon Muhammad and his Household, and grant me sustenance and well-being, and suffice me in that which concerns me.’”

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعْمَرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ
قَالَ سَمِعْتُهُ يَقُولُ :

نَظَرَ أَبُو جَعْفَرَ عَلَيْهِ السَّلَامُ إِلَى رَجُلٍ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رِزْقِكَ الْحَلَالِ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ سَأَلْتُ قُوَّتَ النَّبِيِّنَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا حَلَالًا وَاسِعًا طَيِّبًا مِنْ رِزْقِكَ.

٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِلرِّضا عَلَيْهِ السَّلَامُ :

جُعِلْتُ فِدَاكَ ادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرْزُقَنِي الْحَلَالَ فَقَالَ أَتَدْرِي مَا الْحَلَالُ قُلْتُ الَّذِي عِنْدَنَا الْكَسْبُ الطَّيِّبُ فَقَالَ كَانَ عَلَيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ الْحَلَالُ هُوَ قُوَّتُ الْمُصْطَفَيْنَ ثُمَّ قَالَ قُلْ أَسْأَلُكَ مِنْ رِزْقَكَ الْوَاسِعِ.

١٠- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُفَضْلِ بْنِ مَرِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :
قُلِ اللَّهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي وَ امْدُدْ لِي فِي عُمُرِي وَ اجْعَلْ لِي مِنْ يَنْتَصِرُ بِهِ لِدِينِكَ وَ لَا تَسْتَبِدْ بِي غَيْرِي.

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3365–8. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad that Mu‘am-mar ibn Khallād heard Abu ‘l-Ḥasan (‘a.s.) say:

“Abū Ja‘far (‘a.s.) saw a man saying: ‘O Allāh, I seek from Your lawful sustenance,’ so he [‘a.s.] said to him: ‘You have asked for the provision of Prophets. Say [instead]: “O Allāh, I ask You for that which is lawful, plentiful and good from Your sustenance.”’”

3366–9. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid that Ahmād ibn Muḥammad ibn Abī Naṣr said:

“I said to ar-Ridā (‘a.s.) ‘May I be made your ransom! Pray to Allāh, to Whom belong Might and Majesty, to grant me lawful sustenance.’ He [‘a.s.] said: ‘Do you know what is lawful?’ I said: ‘That which we know to be rightfully earned.’ He [‘a.s.] said: “Alī ibnī ‘l-Ḥusayn (‘a.s.) used to say: “Lawful sustenance is the provision of the chosen ones.”’ Then he [‘a.s.] said: ‘Say: [O Allāh] I ask You from Your limitless bounty.’”

3367–10. From him (–) some of his co-sectarians (–) Mufaddal ibn Mazīd that Abū ‘Abdillāh (‘a.s.) said:

“Say: ‘O Allāh, increase my sustenance, prolong my life and make me among those who support Your religion and do not replace me with anyone else.’”

١١/٣٣٦٨ - عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ الْمُبَارَكَةُ دُعَاءً فِي الرِّزْقِ:

يَا اللَّهُ يَا اللَّهُ يَا أَسْلَكَ بِحِقْقَةِ مَنْ حَقَّهُ عَلَيْكَ عَظِيمٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَرْزُقَ الْعَمَلَ بِمَا عَلَمْتَنِي مِنْ مَعْرِفَةٍ حَقِّكَ وَأَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَ مِنْ رِزْقِكَ.

١٢/٣٣٦٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ عَنْ

يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُبَارَكَةُ: إِنَّا قَدِ اسْتَبْطَأْنَا الرِّزْقَ فَغَضِبَ ثُمَّ قَالَ قُلْ اللَّهُمَّ إِنَّكَ تَكَفَّلَ بِرِزْقِيْ وَرِزْقِ كُلِّ دَابَّةٍ فِيهَا خَيْرٌ مِنْ دُعِيَ وَيَا خَيْرَ مِنْ سُئِلَ وَيَا خَيْرَ مِنْ أَعْطَى وَيَا أَفْضَلَ مُرْتَجِيْ أَفْعَلْ بِي كَذَا وَكَذَا.

١٣/٣٣٧٠ - أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُبَارَكَةُ قَالَ:

كَانَ عَلَيُّ بْنُ الْمُحْسِنِ عَلَيْهِ الْمُبَارَكَةُ يَدْعُو هَذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الْمَعِيشَةِ مَعِيشَةً أَتَقَوَّى بِهَا عَلَى جَمِيعِ حَوَائِجِيْ وَأَتَوَصَّلُ بِهَا فِي الْحَيَاةِ إِلَى آخِرِيْتِيْ مِنْ غَيْرِ أَنْ تُنْزِفَنِي فِيهَا

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3368–11. From him that Abū Ibrāhīm ('a.s.) used to supplicate for sustenance thus:

"O Allāh, O Allāh, O Allāh, I ask You by the one whose right upon You is great, that You send blessings upon Muḥammad and the Household of Muḥammad, and that You grant me the ability to act upon what You have taught me of the cognizance of Your right, and that You bestow upon me that which You have withheld of Your sustenance."

3369–12. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Muḥammad ibn 'Abdi 'l-Ḥamīd al-'Aṭṭār (–) Yūnus ibn Ya'qūb that Abū Baṣīr said:

"I said to Abū 'Abdillāh ('a.s.): 'We find that our sustenance has been delayed,' so he got angry. Then he said: 'Say: "O Allāh, You have taken the responsibility of my sustenance and the sustenance of every creature, so O the best to be implored, O the best giver and O the best in Whom to have hope, do for me such-and-such.''"

3370–13. Abū Baṣīr that Abū 'Abdillāh ('a.s.) said:

"Alī ibni 'l-Ḥusayn ('a.s.) used to supplicate with the following supplication: 'O Allāh, I ask You for a good livelihood – a livelihood by which I can bear all my needs and by which I can connect my worldly life to my Hereafter, without making me overindulge in it such that I transgress,

فَأَطْغَى أَوْ تَقْتُرِ بِهَا عَلَيَّ فَأَشْفَقَى أَوْسَعَ عَلَيَّ مِنْ حَلَالٍ رِزْقَكَ وَ أَفْضَلَ عَلَيَّ مِنْ سَبِّبَ
فَضْلِكَ نِعْمَةً مِنْكَ سَابِعَةً وَ عَطَاءً غَيْرَ مَتُونٍ ثُمَّ لَا شَغْلَنِي عَنْ شُكْرِ نِعْمَتِكَ بِإِكْثَارِ مِنْهَا
تُلْهِينِي بِهُجْتُهُ وَ تَفْتِنِي زَهْرَاتُ زَهْرَتِهِ وَ لَا يَقْلَلُ عَلَيَّ مِنْهَا يَقْصُرُ بِعَمَلي كَدُهُ وَ يَمْلأُ
صَدْرِي هُمُّ أَعْطَنِي مِنْ ذَلِكَ يَا إِلَهِي غَنِّيَ عَنْ شِرَارِ حَلْقِكَ وَ بَلَاغًا أَنَّا بِهِ رِضْوانَكَ وَ
أَعُوذُ بِكَ يَا إِلَهِي مِنْ شَرِ الدُّنْيَا وَ شَرِّ مَا فِيهَا لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِجْنًا وَ لَا فِرَاقَهَا عَلَيَّ
حُرْنَا أَخْرُجْنِي مِنْ فِتْنَتِهَا مَرْضِيًّا عَنِي مَقْبُولاً فِيهَا عَمَلي إِلَى دَارِ الْحَيَاةِ وَ مَسَاكِنِ الْأَخْيَارِ
وَ أَبْدِلْنِي بِالدُّنْيَا الْفَانِيَةِ نَعِيمَ الدَّارِ الْبَاقِيَةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَرْذَلَهَا وَ زِلْزَلَهَا وَ سَطَوَاتِ
شَيَاطِينِهَا وَ سَلَاطِينِهَا وَ نَكَالَهَا وَ مِنْ بَغْيِ مَنْ بَغَى عَلَيَّ فِيهَا اللَّهُمَّ مَنْ كَادَنِي فَكِدْهُ وَ
مَنْ أَرَادَنِي فَأَرِدُهُ وَ فُلَّ عَيْنِي حَدَّ مَنْ نَصَبَ لِي حَدَّهُ وَ أَطْفَلَ عَيْنِي نَارًا مَنْ شَبَّ لِي وَقُودُهُ وَ

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nor depriving me of it such I become wretched. Rather, increase for me of Your lawful sustenance, and let Your abundant bounty flow to me, in the form of plentiful blessings from You and bestowals that are never cut off. Then do not occupy me from showing thanks for Your bounty due to its abundance, such that I become engrossed by its delights, and try me not with its beautiful sights nor by decreasing it for me thereby making my deeds fall short due to toil some work and a worried heart [and mind]. Grant me from it, O Lord, independence from the evil ones among Your creation, and a means by which I may attain Your pleasure. And I seek refuge with You, O Lord, from the evil of this world and the evil that is in it. Do not make this world a prison for me, and do not make departure from it a cause of grief for me. Take me out of its trials while You are pleased with me and have accepted my deeds, towards the abode of true life and the dwelling place of the virtuous. Exchange this perishing world for me with the bounty of the everlasting abode. O Allāh, I seek refuge with You from its constriction and quakes,¹ from the onslaught of its devils and kings and its torments, and from the injustice of one who wrongs me in it. O Allāh, whoever plots against me, plot against him, and whoever intends harm for me, intend it for him. Make blunt the sword of the one who has raised his sword against me, and extinguish for me the flame of the one who has ignited its fuel for

1. An allusion to the hardships and vicissitudes faced in life. (tr.)

أَكْفِنِي مُكْرَ الْمَكَرَةِ وَ أَفْقَأْ عَنِي عُيُونَ الْكُفَّارِ وَ أَكْفِنِي هُمْ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ ادْفَعَ عَنِي شَرَّ الْحَسَدَةِ وَ اغْصَنِي مِنْ ذَلِكَ بِالسَّكِينَةِ وَ الْبِسْنِي دِرْعَكَ الْحَصِينَةَ وَ اخْبَانِي فِي سِتْرَ الْوَاقِيِّ وَ أَصْلِحَ لِي حَالِي وَ صَدِيقُ قَوْلِي بِعَالِيٍّ وَ بَارِكْ لِي فِي أَهْلِيٍّ وَ مَالِيٍّ.

- ٥٤ -

بَابُ الدُّعَاءِ لِلَّدِينِ

١/٣٣٧١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ جَبِيلٍ بْنِ دَرَّاجٍ عَنْ وَلِيدٍ بْنِ صَبِيحٍ قَالَ: شَكُوتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلِيُّلَّاهِ دِينِي لِي عَلَى أُنَاسٍ فَقَالَ قُلِ اللَّهُمَّ لَحْظَةً مِنْ لَحَظَاتِكَ تَيَسِّرْ عَلَى غُرْمَائِي بِهَا الْقَضَاءَ وَ تَيَسِّرْ لِي بِهَا الْإِقْتَضَاءَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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me. Protect me from the schemes of the schemers and avert the eyes of the disbelievers from me. Suffice me against those who put worry in my heart, and fend off from me the evil of the jealous ones. Protect me from this with tranquility and cover me with Your impervious coat of mailand hide me in Your protective shelter. Improve my condition and make my actions affirm my words, and bless me in my family and wealth.””

- ٥٤ -

Chapter on Supplication for [Repayment of] Debt

3371-1. A group of our co-sectarians (-) Ahmād ibn Muḥammad and Sahl ibn Ziyād, both of them (-) Ibnu Maḥbūb (-) Jamīl ibn Darrāj that Walīd ibn Shabīh said:

“I complained to Abū ‘Abdillāh (‘a.s.) of the debts that people owed me [and were not repaying], so he said: ‘Say: “O Allāh, I seek the glance of Your merciful gaze by which my debtors may easily repay the debts and by which I can easily collect [from my debtors], indeed You have power over all things.”’”

٢- الحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيٰ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

أَتَيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ الْغَالِبُ عَلَيَّ الدِّينُ وَوَسْوَسَةُ الصَّدْرِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ: تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَخَذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِيرٌ تَكْبِيرًا قَالَ فَصَبَرَ الرَّجُلُ مَا شَاءَ اللَّهُ ثُمَّ مَرَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَتَّفَ بِهِ فَقَالَ مَا صَنَعْتَ فَقَالَ أَدْمَنْتُ مَا قُلْتَ لِي يَا رَسُولَ اللَّهِ فَقَضَى اللَّهُ دِينِي وَأَدْهَبَ وَسْوَسَةَ صَدْرِي.

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي مُسْكَانَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ لَقِيْتُ شِدَّةً مِنْ وَسْوَسَةِ الصَّدْرِ وَ

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3372-2. al-Husayn ibn Muḥammad al-Ash‘arī (-) Mu‘allā ibn Muḥammad (-) al-Hasan ibn ‘Alī al-Washshā’ (-) Hammād ibn ‘Uthmān that Abū ‘Abdillāh (‘a.s.) said:

“A man came to the Prophet (ṣ) and said: ‘O Prophet of Allāh, I have been encumbered with debts and suffer from anxiety.’ The Prophet (ṣ) said to him: ‘Say: “I put my trust in the Ever-living Who does not die, and all praise is due to Allāh, Who has neither taken a spouse nor a son, nor has He any partner in sovereignty, nor has He [taken] any ally out of weakness, and magnify Him with a magnification [worthy of Him].”’ So, the man remained patient for as long as Allāh willed. Then [one day] he passed by the Prophet, so he (ṣ) called him and asked: ‘What did you do [about your problem]?’ He replied: ‘I continually recited what you taught me, O Messenger of Allāh, and Allāh repaid my debts and removed the anxiety from my heart.’”

3373-3. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad (-) Muham-mad ibn Sinān (-) Ibn Muskān (-) Abū Ḥamzah ath-Thūmālī that Abū ‘Abdillāh (‘a.s.) said:

“A man came to the Prophet (ṣ) and said: ‘O Messenger of Allāh, I have met with great difficulty due to anxiety [that has overcome me], and I am a man burdened by debt, with a family [to provide for] and with needs.’ So,

أَنَّ رَجُلًا مَدِينٌ مُعِيلٌ مُحْوِجٌ فَقَالَ لَهُ كَرِّرْ هَذِهِ الْكَلِمَاتِ تَوَكِّلُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِيرٌ تَكْبِيرًا فَلَمْ يَلْبِسْ أَنْ جَاءَهُ فَقَالَ أَذْهَبْ اللَّهُ عَنِّي وَسُوسَةَ صَدَرِي وَفَضْيَ عَنِّي دَيْنِي وَوَسَعَ عَلَيَّ رِزْقِي .

٤-٤/٣٣٧٤ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيْرَةِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ كَانَ كَتَبَهُ لِي فِي قِرْطَاسٍ اللَّهُمَّ ارْدُدْ إِلَى جَمِيعِ خَلْقِكَ مَظَالِمُهُمُ الَّتِي قِبَلَتِي صَغِيرَهَا وَكَبِيرَهَا فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ وَمَا لَمْ تَبْلُغْهُ قُوَّتِي وَلَمْ تَسْعُهُ ذَاتِ يَدِي وَلَمْ يَقُوْ عَلَيْهِ بَدَنِي وَيَقِنِي وَنَفْسِي فَأَدَدِهِ عَنِّي مِنْ جَزِيلٍ 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 مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَنَّ الدِّينَ كَمَا شُرِعَ وَأَنَّ الإِسْلَامَ كَمَا وُصِّفَ وَأَنَّ

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he [s] said: ‘Repeat these words: “I put my trust in the Ever-living Who does not die; and all praise is due to Allāh, Who has neither taken a spouse nor a son, nor has He any partner in sovereignty, nor has He [taken] any ally out of weakness, and magnify Him with a magnification [worthy of Him].” Not long had passed before the man came [back] to him and said: ‘Allāh has removed all anxiety from my heart, and has repaid my debts and increased my sustenance.’”

3374-4. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Abdullāh ibni ‘l-Mughīrah (–) Mūsā ibn Bakr that Abū Ibrāhīm (‘a.s.) wrote on a paper:

“O Allāh, return to all Your creation their unfulfilled rights that are upon me, small and big, with ease and well-being from Yourself, and that which I do not have the strength to do myself, and in which my possessions fall short, and for which neither is my body strong enough nor is my conviction and my soul. Fulfill it on my behalf with the best that is with You of Your grace, and then do not leave anything of it upon me by which my good deeds may be diminished [on the Day of Judgment], O Most Merciful of those Who show mercy. I bear witness that there is no god but Allāh alone, with-out any partner, and I bear witness that Muhammad is His servant and messenger, and that the religion is as it was ordained [by Him], and that Islam is as it has been described, and that the Book is as it has been

الكتابَ كَمَا أُنْزِلَ وَ أَنَّ الْقَوْلَ كَمَا حُدِّثَ وَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ذَكَرَ اللَّهُ مُحَمَّداً وَ أَهْلَ بَيْتِهِ بِخَيْرٍ وَ حَيَا مُحَمَّداً وَ أَهْلَ بَيْتِهِ بِالسَّلَامِ.

- ٥٥ -

بَابُ الدُّعَاءِ لِلْكَرْبِ وَ الْهَمِ وَ الْحُزْنِ وَ الْخُوفِ

١/٣٣٧٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي إِسْمَاعِيلِ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْزَةَ قَالَ: قَالَ مُحَمَّدُ بْنُ عَلَيٍّ عَلَيْهِ الْمَيْلَةُ : يَا أَبَا حَمْزَةَ مَا لَكَ إِذَا أَتَى بِكَ أَمْرٌ تَخَافُهُ أَنْ لَا تَتَوَجَّهَ إِلَى بَعْضِ زَوَّاياَ بَيْتِكَ يَعْنِي الْقِبْلَةَ فَتُصْلِي رُكْعَيْنِ ثُمَّ تَقُولَ يَا أَبْصَرَ النَّاظِرِينَ وَ يَا أَنْفَعَ السَّامِعِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعِينَ مَرَّةً كُلُّمَا دَعَوْتَ بِهَذِهِ الْكَلِمَاتِ مَرَّةً سَأَلْتَ حَاجَةً.

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revealed, and the Speech is as it has been related, and that Allāh is the Clear Truth. Allāh has mentioned Muḥammad and his Household with goodness and has greeted Muḥammad and his Household with peace.”

- 55 -

Chapter on Supplication for [Removal of] Hardship, Worry, Sadness and Fear

3375–1. Muḥammad ibn Yahyā (–) Ahmad ibn Muḥammad (–) Muḥammad ibn Ismā‘īl ibn Bazīr (–) Abū Ismā‘īl as-Sarrāj (–) Ibn Muskān that Abū Ḥamzah said:

“Muḥammad ibn ‘Alī (‘a.s.) said: ‘O Abā Ḥamzah, whenever something you fear comes towards you, take to a corner of your house and face the Qiblah before offering two *rak’ahs* of prayer and then say: “O Most Watchful of the seers, O Most Listening of the hearers, O Quickest in accounting, O Most Merciful of the merciful,” seventy times, and each time you supplicate with these words, ask for your need.’”

٢- ٤٣٧٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْجَرَانَ عَنْ عَاصِمٍ بْنِ حُمَيْدٍ عَنْ ثَابِتٍ عَنْ أَسْمَاءَ قَالَتْ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: مَنْ أَصَابَهُ هُمُّ أَوْ غَمٌ أَوْ كَرْبٌ أَوْ بَلَاءٌ أَوْ لَوْاءٌ فَلْيَقُلِ اللَّهُ رَبِّيْ وَلَا أُشْرِكُ بِهِ شَيْئاً تَوَكَّلْتُ عَلَى الْحَمِيْرِ الَّذِي لَا يَمُوتُ.

٣- ٤٣٧٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِذَا نَزَلْتُ بِرَجْلِ نَازِلَةٍ أَوْ شَدِيدَةٍ أَوْ كَرَبَهُ أَمْرٌ فَلْيَكُشِفْ عَنْ رُكْبَتَيْهِ وَ ذِرَاعَيْهِ وَ لِيُلْصِقُهُمَا بِالْأَرْضِ وَ لِيُلْزِقُ جُوْجُوهَةَ بِالْأَرْضِ ثُمَّ لِيُدْعِ بِحَاجَتِهِ وَ هُوَ سَاجِدٌ.

٤- ٤٣٧٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ عَمَّارِ الدَّهَانِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَمَّا طَرَحَ إِخْوَةُ يُوسُفَ فِي الْجُبْنِ أَتَاهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ فَدَخَلَ عَلَيْهِ فَقَالَ يَا غُلَامُ مَا تَصْنَعُ هَاهُنَا فَقَالَ إِنَّ إِخْوَتِي الْقَوْنِيِّ فِي الْجُبْنِ قَالَ فَتُحِبُّ أَنْ تَخْرُجَ مِنْهُ فَقَالَ ذَاكَ إِلَى اللَّهِ

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3376-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) ‘Abdu ‘r-Rahmān ibn Najrān (-) ‘Āsim ibn Ḥamīd (-) Thābit that Asmā’ said:

“The Messenger of Allāh (s) said: ‘Whoever is afflicted by worry, sadness, hardship, tribulation or distress, let him say: “Allāh is my Lord and I do not ascribe anything as a partner to Him. I put my trust in the Ever-living Who does not die.”’”

3377-3. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Hishām ibn Sālim that Abū ‘Abdillāh (‘a.s.) said:

“When a tragedy or hardship befalls a person, or something causes him distress, he should uncover his knees and elbows, place them on the ground, and place his chest close to the earth, then he should supplicate for his need while he is prostrating.”

3378-4. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (-) al-Ḥasan ibn ‘Ammār ad-Dahān (-) Masma‘ that Abū ‘Abdillāh (‘a.s.) said:

“When Yūsuf’s brothers left him in the well, Jibrīl (‘a.s.) came to him and said: ‘O young lad, what are you doing here?’ He [‘a.s.] replied: ‘My brothers threw me in the well!’ He asked: ‘Do you wish to come out of it?’

عَزَّ وَ جَلَّ إِنْ شَاءَ أَخْرَجَنِي قَالَ فَقَالَ لَهُ إِنَّ اللَّهَ تَعَالَى يَقُولُ لَكَ ادْعُونِي بِهَذَا الدُّعَاءِ حَتَّى
أَخْرِجَنِكَ مِنَ الْجُبْنِ فَقَالَ لَهُ وَ مَا الدُّعَاءُ فَقَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ
إِلَّا أَنْتَ الْمَتَّاْنُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُصْلِيَ عَلَى مُحَمَّدٍ وَ آلِ
مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِي مِمَّا أَنَا فِيهِ فَرِجاً وَ مُخْرِجاً فَقَالَ ثُمَّ كَانَ مِنْ قِصْتِهِ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ.

٥/٣٣٧٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلِ
السَّرَّاجِ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ أَنَّ الدِّيَارَ دَعَاهُ أَبُو عَبْدِ اللَّهِ عَلِيِّلَةَ
عَلَى دَاؤِدَ بْنِ عَلَيٍّ حِينَ قَتَلَ الْمُعَلَّى بْنَ خُبَيْسٍ وَ أَخْدَمَ مَالَ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ اللَّهُمَّ إِنِّي
أَسْأَلُكَ بِنُورِكَ الدِّيَارَ لَا يُطْفَى وَ بِعَزَائِمِكَ الَّتِي لَا تُخْفَى وَ بِعِزَّكَ الدِّيَارَ لَا يَنْقُضِي وَ بِنَعْمَتِكَ
الَّتِي لَا تُحْصَى وَ بِسُلْطَانِكَ الدِّيَارَ كَفَفْتَ بِهِ فِرْعَوْنَ عَنْ مُوسَى عَلِيِّلَةَ .

٦/٣٣٨٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي

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Yūsuf replied: ‘That is in the hands of Allāh, to Whom belong Might and Majesty. If He wills, He will take me out of it.’ He [‘a.s.】 said: ‘Allāh, the Most High, says to you: “Supplicate to Me with this supplication so that I may take you out of the well.”’ He [‘a.s.】 asked: ‘What is the supplication?’ He [‘a.s.】 replied: ‘Say: “O Allāh, I ask You, for indeed all praise is due to You and there is no god other than You, the Benevolent, the Originator of the heavens and the earth, Lord of glory and honor. [I ask] that you bless Muhammad and the Household of Muhammad and that You give me relief and a way out of that in which I find myself.”’’’’ He [‘a.s.】 said: ‘Then the rest of his story is what Allāh has mentioned in His book.’’’

3379–5. Muhammad ibn Yahyā (–) Ahmad ibn Muhammad (–) Muham-mad ibn Ismā‘il (–) Abū Ismā‘il as-Sarrāj (–) Mu‘āwiyah ibn ‘Ammār:

The supplication that Abū ‘Abdillāh (‘a.s.) recited against Dāwūd ibn ‘Alī when he killed al-Mu‘allā ibn Khunays and took the property of Abū ‘Abdillāh (‘a.s.) [was]: “O Allāh! I ask You by Your light that does not get extinguished, and by Your firm will that is not hidden, and by Your might which does not lapse, and by Your blessings that cannot be counted, and by Your dominion by which You averted the evil of Fir‘awn from Mūsā (‘a.s.).”

3380–6. ‘Alī ibn Ibrāhīm (–) his father (–) some of his co-sectarians (–)

عَبْدِ اللهِ عَلَيْهِ الْمَسْكُنُ فِي الْحَمَّ قَالَ:

تَغْتَسِلُ وَ تُصَلِّي رُكْعَتَيْنِ وَ تَقُولُ يَا فَارِجَ الْهُمَّ وَ يَا كَافِشَ الْغُمَّ يَا رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا فَرِحَ هَبَّيِ وَ اكْشِفْ غَمَّيِ يَا اللَّهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُوَلَّدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ اعْصِمْيِ وَ طَهِرْيِ وَ اذْهَبْ بِيَلَيْتِي وَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ الْمُعَوَّذَيْنِ.

٧٣٨١ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادِ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ الْمَسْكُنُ قَالَ:

إِذَا حَفَتَ أَمْرًا فَقُلْ: اللَّهُمَّ إِنَّكَ لَا يَكْفِي مِنْكَ أَحَدٌ وَ أَنْتَ تَكْفِي مِنْ كُلِّ أَحَدٍ مِنْ خَلْقِكَ فَأَكْفِنِي كَذَا وَ كَذَا وَ فِي حَدِيثٍ آخَرَ قَالَ تَقُولُ يَا كَافِيَا مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ فِي السَّمَاوَاتِ وَ الْأَرْضِ أَكْفِنِي مَا أَهْمَنِي مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ وَ صَلَى اللهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ قَالَ أَبُو عَبْدِ اللهِ عَلَيْهِ الْمَسْكُنُ مَنْ دَخَلَ عَلَى سُلْطَانٍ يَهَا بُهْ فَلَيُقْلِلْ بِاللهِ

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Ismā‘il ibn Jābir that Abū ‘Abdillāh (‘a.s.) said:

“(For when a person is worried): ‘You should take a [ritual] bath and offer two *rak’ahs* of prayer before saying: “O Reliever of worries, O Remover of grief, O Most Merciful and Beneficent in this world and the Hereafter, relieve my worry and remove my sorrow. O Allāh, the One, the Only, the Self-sustaining who neither begot nor was He begotten, and there is none other like Him. Protect me, purify me and remove all that afflicts me.” Then recite the Verse of the Throne (*Ayatu ‘l-Kursī*) and the two *surahs* of “an-Nās” and “al-Falaq” (*al-mu’awwadhatayn*).””

3381–7. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Uthmān ibn Isā (–) Samā‘ah that Abū ‘Abdillāh (‘a.s.) said:

“When you are afraid of something say: ‘O Allāh, nobody suffices with-out You and You suffice for everyone among Your creation, so suffice for me [against] such-and-such.’”

* And in another tradition, he [‘a.s.] said: “You should say [when you are afraid]: ‘O He Who suffices for everything and nothing suffices without You in the heavens and the earth, suffice me in that which concerns me of the matters of this world and the Hereafter, and bless Muhammad and his Household.’”

And Abū ‘Abdillāh (‘a.s.) said: “Whoever goes before a king who

أَسْتَفْتُحُ وَ بِاللَّهِ أَسْتَنْجُحُ وَ بِمُحَمَّدٍ فَاللهُ وَ سَلَّمَ أَتَوْجَهُ اللَّهُمَّ ذَلِيلٌ لِي صُعُوبَتُهُ وَ سَهْلٌ لِي حُزُونَتُهُ فَإِنَّكَ تَمُحُونَ مَا تَشَاءُ وَ تُثْبِتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ وَ تَقُولُ أَيْضًا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ أَمْتَنَعْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ حَوْهُمْ وَ قُوَّتِهِمْ وَ أَمْتَنَعْ بِرِبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

- ٨/٣٣٨٢ - عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ:

كَانَ مِنْ دُعَاءِ أَبِي عَلَيْهِ الْكَفَافُ فِي الْأَمْرِ يَحْدُثُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ زِكِّ عَمَلي وَ يَسِّرْ مُنْقَلِي وَ اهْدِ قَلْبِي وَ آمِنْ حَوْفِي وَ عَافِي فِي عُمُرِي كُلِّهِ وَ ثَبِّتْ حُجَّتِي وَ اغْفِرْ حَطَّايَيِ وَ بَيْضَ وَجْهِي وَ اعْصِمْنِي فِي دِينِي وَ سَهِلْ مَطْلَبِي وَ وَسَعْ عَلَيَّ فِي رِزْقِي فَلَيْ ضَعِيفُ وَ تَحَاوِزُ عَنْ سَيِّئِ مَا عِنْدِي بِحُسْنِ مَا عِنْدَكَ وَ لَا تَفْجُعِنِي بِنَفْسِي وَ لَا تَفْجُعِنِي حَمِيمًا وَ هَبْ لِي يَا إِلَهِي لَحْظَةً مِنْ لَحَظَاتِكَ تَكْسِفْ بِهَا عَنِّي جَمِيعَ مَا بِهِ ابْتَلَيْتِنِي

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terrifies him should say: ‘By Allāh do I seek success and by Allāh do I seek victory, and through Muḥammad (ṣ) do I turn [to Allāh]. O Allāh, make his difficult nature bearable for me and make his harshness easy for me, for indeed You efface what You will and establish [what You will], and with You is the Mother of the Book.’ And you should also say: ‘Allah is sufficient for me. There is no god but Him. In Him have I put my trust and He is the Lord of the Great Throne. I seek protection with the might and power of Allāh against their might and power, and I seek protection with the Lord of the daybreak, from the evil of what He has created, and there is no might or power except by [the will of] Allāh.’”

3382-8. From him (-) a group of our co-sectarians, *rafa'ahu* to Abū 'Abdillāh ('a.s.) said:

“One of the supplications that my father ('a.s.) would recite when something transpired was: ‘O Allāh, bless Muḥammad and the Household of Muḥammad, and forgive me, have mercy upon me, make my actions pure and my return easy. Calm my heart and alleviate my fear. Give me well-being throughout my life, establish my argument, forgive my mistakes, brighten my face, protect me in my religion, make my aspiration easily attainable, and increase my sustenance, for indeed I am weak. Overlook the faults that I have by the good that You possess. Do not afflict me or anyone close to me

وَ تَرْدَدْ بِهَا عَلَيَّ مَا هُوَ أَحْسَنُ عَادَاتِكَ عِنْدِي فَقَدْ ضَعَفْتُ قُوَّتِي وَ قَلَّتْ حِيلَتِي وَ انْقَطَعَ مِنْ خَلْقِكَ رَجَائِي وَ لَمْ يَبْقَ إِلَّا رَجَاؤُكَ وَ شَوْكِلِي عَلَيْكَ وَ قُدْرَتِكَ عَلَيَّ يَا رَبِّ أَنْ تَرْحَمَنِي وَ تُعَافِيَنِي كَقُدْرَتِكَ عَلَيَّ أَنْ تُعَذِّنِي وَ تَبْلِئِنِي إِلَيْهِ ذِكْرُ عَوَادِكَ يُؤْنِسُنِي وَ الرَّجَاءُ لِإِنْعَامِكَ يُقَوِّيَنِي وَ لَمْ أَخْلُ مِنْ نِعَمِكَ مُنْذُ خَلْقَتِي وَ أَنْتَ رَبِّي وَ سَيِّدِي وَ مَغْرِيَ وَ مَلْجَعِي وَ الْحَافِظُ لِي وَ الدَّابُّ عَنِّي وَ الرَّحِيمُ بِي وَ الْمُتَكَفِّلُ بِرِزْقِي وَ فِي قَضَائِكَ وَ قُدْرَتِكَ كُلُّ مَا أَنَا فِيهِ فَلَيْكُنْ يَا سَيِّدِي وَ مَوْلَايِ فِيمَا قَضَيْتَ وَ قَدَرْتَ وَ حَتَّمْتَ تَعْجِيلَ خَلَاصِي إِمَّا أَنَا فِيهِ جَيِّعَهُ وَ الْعَافِيَةُ لِي فَإِنِّي لَا أَجِدُ لِدَفْعِ ذَلِكَ أَحَدًا غَيْرَكَ وَ لَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ فَكُنْ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ وَ رَجَائِي لَكَ وَ ارْحَمْ تَضَرُّعي وَ اسْتِكَانِي وَ ضَعْفَ رُكْنِي وَ امْنُنْ بِذَلِكَ عَلَيَّ وَ عَلَى كُلِّ دَاعَ دَعَاكَ يَا أَرْحَمَ الرَّاهِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

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with calamity, and grant me, O Lord, a glance from Your merciful glances, by which You may remove from me all the hardships You have tried me with, and restore all the best of Your bounties upon me. Indeed, my strength has weakened, my means have been reduced, and my hope in Your creation has been cut off. Nothing remains for me except my hope in You and my trust in You and Your power over me, O Lord. I ask that You show me mercy and grant me well-being just as You have the power to punish me and try me. O Lord, the remembrance of Your promises gives me comfort, and hope in Your blessings strengthens me. I have never been bereft of Your blessings from the time You created me. You are my Lord and my Master, the One in whom I take refuge and from whom I get support. You protect me and defend me. You are merciful to me and provide me with sustenance. All that I am in is the result of Your decree and You power. So, let there be in Your decree, my Lord and Master, a hastening of the end of this entire situation for me, and well-being for me. For indeed, I do not have anyone other than You to fend this off from me, and I do not rely upon anyone for that but You. So, O Possessor of Majesty and Honor, be to me as my best assumption of You and my hope in You. Have mercy on my entreaty and my submissiveness, and the weakness of my bones, and by this bless me and every supplicant who supplicates to You O Most Merciful of the merciful ones; and may Allāh bless Muhammad and his Household.””

٩/٣٣٨٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيٍّ بْنِ أَسْبَاطٍ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ بَعْضٍ مِنْ رَوَاهُ قَالَ:

قَالَ إِذَا أَحْزَنَكَ أَمْرٌ فَقُلْ فِي آخِرِ سُجُودِكَ: يَا جَبْرِيلُ يَا مُحَمَّدُ تُكَرِّرُ ذَلِكَ أَكْفِيَانِي مَا أَنَا فِيهِ فَإِنَّكُمَا كَافِيَانِ وَاحْفَظَانِي بِإِذْنِ اللَّهِ فَإِنَّكُمَا حَافِظَانِ.

١٠/٣٣٨٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَعْمَانَ عَنْ بَشْرِ بْنِ مَسْلِمَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَائِدِيَّ قَالَ:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلِيَّاً يَقُولُ: مَا أَبَلَيْ إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْأَنْسُ وَالْجِنُّ بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنْ اللَّهِ وَإِلَى اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ اللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَإِلَيْكَ وَجْهِي وَإِلَيْكَ أَجْلَاثُ ظَهُورِي وَإِلَيْكَ فَوَضَّتُ أَمْرِي اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيِّي وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شَمَائِلِي وَمِنْ فَوْقِي وَمِنْ تَحْتِي وَمِنْ قِبْلِي وَادْفَعْ عَنِّي بِحَوْلِكَ وَفُقُوتِكَ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

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3383–9. A group of our co-sectarians (–) Sahl ibn Ziyād (–) ‘Alī ibn Asbāt (–) Ismā‘il ibn Yasār (–) some who narrated it said:

“He [‘a.s.] said: ‘If any matter makes you sad, recite the following in your final prostration [of the prayer]: ‘O Jibrīl, O Muḥammad, O Jibrīl, O Muḥammad ... (repeat this many times) suffice me in what I am undergoing, for indeed the both of you are sufficient. And protect me by the permission of Allāh, for indeed you are both protectors.’”

3384–10. ‘Alī ibn Ibrāhīm (–) his father (–) Ibni Abī ‘Umayr (–) Muḥammad ibn A‘yan (–) Bashīr ibn Maslamah that Abū ‘Abdillāh (‘a.s.) said:

“‘Alī ibni ‘l-Ḥusayn (‘a.s.) used to say: ‘When I have recited the following words, I would not care [even] if all the *jinn* and men gather against me: ‘In the name of Allāh, and by Allāh, and from Allāh, and towards Allāh, and in the way of Allāh, and upon the path of the Messenger of Allāh (ṣ). O Allāh, I have submitted myself to You, and I have turned towards You. I have leaned upon You for support and I have left my affair in Your hands. O Allāh, protect me by safeguarding my faith from before me, behind me, from my right and my left, from above and below me, and from in front of me. Defend me by Your might and power, for indeed there is no might or power except by Your will.’”

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِنِ أَيِّ عُمَيْرٍ مِثْلُهُ.

١١/٣٣٨٥ - عَنْ أَبِيهِ عَنْ أَبِنِ أَيِّ عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ لَمَّا دَخَلَتْ عَلَى أَبِي جَعْفَرٍ بِالرَّيْدَةِ قَالَ فُلْتُ اللَّهُمَّ إِنَّكَ تَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ فَأَكْفِنِي بِمَا شِئْتَ وَ كَيْفَ شِئْتَ وَ مِنْ حَيْثُ شِئْتَ وَ أَنَّ شِئْتَ.

١٢/٣٣٨٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلَيٍّ عَنْ عَلَيٍّ بْنِ مُيَسِّرٍ قَالَ:

لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ عَلَى أَبِي جَعْفَرٍ أَقَامَ أَبُو جَعْفَرٍ مَوْلَى لَهُ عَلَى رَأْسِهِ وَ قَالَ لَهُ إِذَا دَخَلَ عَلَيَّ فَاضْرِبْ عُنْقَهُ فَلَمَّا دَخَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ نَظَرَ إِلَى أَبِي جَعْفَرٍ وَ أَسْرَ شَيْئًا فِيمَا بَيْنَهُ وَ بَيْنَ نَفْسِهِ لَا يَدْرِي مَا هُوَ ثُمَّ أَظْهَرَ يَا مَنْ يَكْفِي خَلْقَهُ كُلُّهُمْ وَ لَا يَكْفِيهِ أَحَدٌ أَكْفِنِي شَرَّ عَبْدِ اللَّهِ بْنِ عَلَيٍّ قَالَ فَصَارَ أَبُو جَعْفَرٍ لَا يُبَصِّرُ مَوْلَاهُ وَ صَارَ مَوْلَاهُ لَا يُبَصِّرُهُ فَقَالَ أَبُو جَعْفَرٍ يَا جَعْفَرَ بْنَ مُحَمَّدٍ لَقَدْ عَيَّنْتُكَ فِي هَذَا الْحَرَقَ فَانْصَرِفْ فَخَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ مِنْ عِنْدِهِ

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* Muhammad ibn Yahyā (-) Ahmad ibn Muhammad ibn ‘Isā that Ibn Abī ‘Umayr narrated the same [Tradition].

3385–11. From him (-) his father (-) Ibn Abī ‘Umayr that some of our co-sectarians said:

“Abū ‘Abdillāh (‘a.s.) said: ‘A man asked me: “What did you say when you went to meet Abū Ja‘far1 at ar-Rabadhah?” I replied, I said: “O Allāh, You are sufficient for everything and nothing suffices without You, so suffice me with what You wish, and as You wish, and from whence You wish, and however You wish.”””

3386–12. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad (-) al-Hasan ibn ‘Alī that ‘Alī ibn Muyassar said:

“When Abū ‘Abdillāh (‘a.s.) went to meet Abū Ja‘far, the latter made his slave stand ready saying: ‘When he enters to see me, strike his neck.’ However, when Abū ‘Abdillah (‘a.s.) entered, he looked at Abū Ja‘far and whispered something silently to himself, and it was not known what he said, then he recited audibly: ‘O He who suffices for all His creation, and no one suffices for Him, suffice me against the evil of ‘Abdullah ibn ‘Alī.’ At that moment, Abū Ja‘far could not see his slave and his slave could not see him.

1. In this tradition, Abū Ja‘far refers to the ‘Abbāsid Caliph Manṣūr ad-Dawānīqī. (tr.)

فَقَالَ أَبُو جَعْفَرٍ لِمَوْلَاهُ مَا مَنَعَكَ أَنْ تَفْعَلَ مَا أَمْرَتُكَ بِهِ فَقَالَ لَا وَاللَّهِ مَا أَبْصَرْتُهُ وَ لَقَدْ جَاءَ شَيْءٌ فَحَالَ بَيْنِي وَ بَيْنَهُ فَقَالَ لَهُ أَبُو جَعْفَرٍ وَاللَّهِ لَئِنْ حَدَثَتْ بِهِذَا الْحَدِيثِ أَحَدًا لَأَقْتُلَنَّكَ. ١٣/٣٣٨٧ - عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي أَلَا أُعْلِمُكَ دُعَاءً تَدْعُو بِهِ إِنَّا أَهْلَ الْبَيْتِ إِذَا كَرِبَنَا أَمْرٌ وَ تَخَوَّفْنَا مِنَ السُّلْطَانِ أَمْرًا لَا قِبْلَ لَنَا بِهِ نَدْعُو بِهِ قُلْتُ بَلَى يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ قَالَ قُلْ يَا كَائِنًا بَقِيلَ كُلِّ شَيْءٍ وَ يَا مُكَوَّنَ كُلِّ شَيْءٍ وَ يَا بَاقِي بَعْدَ كُلِّ شَيْءٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعُلْ بِي كَذَا وَ كَذَا.

١٤/٣٣٨٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ كَمِيعًا عَنْ عَلَيِّ بْنِ مَهْزِيَارَ قَالَ:

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Abū Ja‘far said: ‘O Ja‘far ibn Muhammad, we have bothered you on this hot day, so you may go back.’ So, Abū ‘Abdillāh (*a.s.*) left his presence. Abū Ja‘far then asked his slave: ‘What prevented you from doing what I had ordered you to do?’ He replied: ‘No, by Allāh, I could not see him, for indeed something came between me and him.’ Abū Ja‘far said to him: ‘By Allāh, if you tell anyone about this, I will surely have you killed!’”

3387–13. From him (–) Ahmad ibn Muhammad (–) ‘Amr ibn ‘Abdi ‘l-‘Azīz (–) Ahmad ibn Abī Dāwūd (–) ‘Abdullāh ibn ‘Abdi ‘r-Rahmān that Abū Ja‘far (*a.s.*) said to me:

“Should I not teach you a supplication by which you may supplicate [to Allāh]? When we, the *Ahlu l-bayt*, are distressed by any matter or fear some evil from the sultan, from which we have no escape, we supplicate with it.” I said: “Yes, may my father and mother be your ransom, O son of the Messenger of Allāh!” He [*a.s.*] said: “Say: ‘O He Who existed before all things, and O Creator of all things, and O He Who will remain after [the end of] all things, send blessings upon Muhammad and the Household of Muhammad, and do for me such-and-such.’”

3388–14. A group of our co-sectarians (–) Sahl ibn Ziyād* and Muhammad ibn Yahyā (–) Ahmad ibn Muhammad, both of them, that ‘Alī ibn Mahziyār said:

كَتَبَ مُحَمَّدُ بْنُ حَمْزَةَ الْغَنَوِيُّ إِلَيَّ يَسْأَلِي أَنَّ أَكْتُبَ إِلَيْ أَيِّ جَعْفَرٍ عَلَيْهِ فِي دُعَاءٍ يُعْلَمُ
يَرْجُو بِهِ الْفَرَجَ فَكَتَبَ إِلَيَّ أَمَا مَا سَأَلَ مُحَمَّدُ بْنُ حَمْزَةَ مِنْ تَعْلِيمِهِ دُعَاءً يَرْجُو بِهِ الْفَرَجَ فَقُلْ
لَهُ يَلْزُمُ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ أَكْفِي مَا أَهَمَّنِي مِمَّا أَنَا فِيهِ فَإِنِّي
أَرْجُو أَنْ يُكْفِي مَا هُوَ فِيهِ مِنَ الْعَمَّ إِنْ شَاءَ اللَّهُ تَعَالَى فَأَعْلَمُتُهُ ذَلِكَ فَمَا أَنَّى عَلَيْهِ إِلَّا قَلِيلٌ
حَتَّى حَرَجَ مِنَ الْحَبْسِ.

١٥/٣٣٨٩ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي حَمْزَةَ قَالَ:
سَعِيتُ عَلَيَّ بْنَ الْحُسَيْنِ عَلَيْهِ يَقُولُ لِابْنِهِ: يَا بُنَيَّ مَنْ أَصَابَهُ مِنْكُمْ مُصِيبَةٌ أَوْ نَزَّلْتُ بِهِ نَازِلَةٌ
فَلِيَوَضُّأْ وَ لِيُسْبِغِ الْوُضُوءَ ثُمَّ يُصَلِّي رَكْعَتَيْنِ أَوْ أَرْبَعَ رَكَعَاتٍ ثُمَّ يَقُولُ فِي آخِرِهِنَّ يَا مَوْضِعَ كُلِّ
شَكْوَى وَ يَا سَامِعَ كُلِّ نَجْوَى وَ شَاهِدَ كُلِّ مَلَأٍ وَ عَالَمَ كُلِّ خَفْيَةٍ وَ يَا دَافِعَ مَا يَشَاءُ مِنْ بَلِيَّةٍ
وَ يَا خَلِيلَ إِبْرَاهِيمَ وَ يَا نَجِيَّ مُوسَى وَ يَا مُصْطَفَى مُحَمَّدٍ فَلِلَّهِ وَسَلَامٌ أَدْعُوكَ دُعَاءً مَنِ اشْتَدَّ

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"Muhammad ibn Hamzah al-Ghanawī wrote to me asking that I write to Abū Ja'far ('a.s.) [on his behalf] for a supplication that he can teach him by which he can hope for relief [from his predicament]. He ['a.s.] wrote back to me saying: 'As for what Muhammad ibn Ḥamzah has asked regarding teaching him a supplication by which he may hope for relief, tell him that he should continually recite: "O He Who suffices for everything and without Whom nothing suffices, suffice for me in that which concerns me in my current situation," for I am confident that this will get him relief from his distress, if Allāh, the Most High wills.' So, I taught him this and not long after, he was freed from his confinement."

3389–15. 'Alī ibn Ibrāhīm (–) his father (–) some of his co-sectarians that Ibn Abī Ḥamzah said:

"I heard 'Alī ibni 'l-Ḥusayn, peace be upon [both of] them, saying to his son: 'O my son, whoever among you is afflicted by hardship, or a calamity descends upon him, should perform ablution in the best manner, then he should offer two *rak'ahs* of prayer, or four *rak'ahs*, and should say at the end: "O Receiver of all complaints, O Hearer of every whisper, Witness of every group and Knower of all that is hidden, O Averter of every tribulation that He wills, O Friend of Ibrāhīm, O He Who communicated privately with Mūsā, O He Who chose Muhammad (s), I invoke You

فَاقْتُهُ وَ قَلَّتْ حِيلَتُهُ وَ ضَعُفَتْ قُوَّتُهُ دُعَاءُ الْغَرِيقِ الْمُضْطَرِ الَّذِي لَا يَجِدُ لِكَشْفِ مَا هُوَ فِيهِ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ فَإِنَّهُ لَا يَدْعُونَ بِهِ أَحَدٌ إِلَّا كَشَفَ اللَّهُ عَنْهُ إِنْ شَاءَ اللَّهُ .
١٦/٣٣٩٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنْ ابْنِ أَخِي سَعِيدٍ عَنْ سَعِيدٍ بْنِ يَسَارَ قَالَ :

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلِيِّلَّا : يَدْخُلُنِي الْعَمُ فَقَالَ : أَكْثَرُ مِنْ أَنْ تَقُولَ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا فَإِذَا خَفْتَ وَسُوءَةً أَوْ حَدِيثَ نَفْسٍ فَقُلْ اللَّهُمَّ إِنِّي أَبْعُدُكَ وَ ابْنَ أَبْعُدُكَ وَ ابْنَ أَمْتَكَ نَاصِيَتِي بِيَدِكَ عَدْلٌ فِي حُكْمِكَ ماضٌ فِي قَضَاؤُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ الْقُرْآنَ نُورًا بَصَرِي وَ رَيْبَعَ قَلْبِي وَ جَلَاءَ حُزْنِي وَ ذَهَابَ هَيْقَانِي اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا .

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with the supplication of one whose indigence has become intense, whose recourse is lacking, and whose strength has weakened – the supplication of a drowning, distressed stranger, who has none other than You to remove his current predicament, O Most Merciful of those who show mercy.” Indeed, nobody supplicates with this [supplication] but that Allāh will remove his hardship, if Allāh wills.””

3390–16. ‘Alī ibn Ibrāhim (–) his father (–) Ibn Abī ‘Umayr (–) son of my brother Sa‘īd that Sa‘īd ibn Yasār said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘Grief overwhelms me.’ He [‘a.s.] said: ‘Say frequently: “Allāh, Allāh is my Lord, and I do not ascribe anything as a partner to Him.” And when you fear the whisperings and temptations of your soul say: “O Allāh, I am Your servant, the son of Your servant and Your maidservant. My forelock is in Your hand; Your judgment with regards to me is just; Your decree with respect to me shall come to pass. O Allāh, I beseech You with each of Your names that You have revealed in Your Book, or have taught to any one of Your creatures, or have kept exclusively to Yourself in Your hidden knowledge, to bless Muḥammad and the Household of Muḥammad, and to make the Qur’ān the light of my eyes, the spring of my heart, the scour of my grief and the remover of my worry. Allāh, Allāh is my Lord and I do not ascribe anything as partner to Him.””

١٧/٣٣٩١ - أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان عن العلاء بن رزين عن محمد بن مسلم عن أبي جعفر عليهما السلام قال:

كان دعاء النبي ﷺ ليلة الأحزاب يا صريح المكرهين و يا مجيب دعوة المضطرين و يا كاشف غممي اكثف عني غممي و همي و كري فإنك تعلم حالي و حال أصحابي و اكفي هول عدوبي.

١٨/٣٣٩٢ - عدّة من أصحابنا عن سهل بن زياد عن علي بن أسباط عن إبراهيم بن أبي إسرائيل عن الرضا عليهما السلام قال:

خرج بخارية لنا خنازير في عنيقها فأتاني آتٍ فقال يا علي قل لها فلتقل يا روف يا رحيم يا رب يا سيدى تكرر قال فقالته فادهبت الله عز وجل عنها قال و قال هذا الدعاء الذي دعا به جعفر بن سليمان.

١٩/٣٣٩٣ - محمد بن يحيى عن أحمد بن محمد عن الحسين قال:

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3391–17. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ṣafwān (–) al-‘Alā’ ibn Razīn (–) Muḥammad ibn Muslim that Abū Ja‘far (‘a.s.) said:

“The supplication of the Prophet (ṣ) on the eve of the Battle of the Confederates (*Ahzāb*) was: ‘O He to Whom the distressed call out, O He Who answers the call of the distraught, and O He Who removes anguish, remove from me all my anguish, worry and distress, for indeed You know my state and the state of my companions, so suffice me against the terror of my enemy.’”

3392–18. A group of our co-sectarians (–) Sahl ibn Ziyād (–) ‘Alī ibn Asbāṭ (–) Ibrāhīm ibn Abī Isrā’īl that ar-Ridā (‘a.s.) said:

“Sores had appeared on the neck of one of our maid-servants, so someone came to me and said: ‘O ‘Alī, tell her to say repeatedly: ‘O Compassionate! O Merciful! O Lord! O Master!’’’’ He [‘a.s.] said: “I told her to do this and Allāh, to Whom belong Might and Majesty, removed it from her.” He [‘a.s.] said: “And this is [also] the supplication with which Ja‘far ibn Sulaymān supplicated.”

3393–19. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad that al-Husayn said:

سَأَلْتُ أَبَا الْحَسِنِ عَلِيًّا دُعَاءً وَ أَنَا خَلْفُهُ فَقَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوْجُوهِكَ الْكَرِيمِ وَ اسْمَكَ الْعَظِيمِ وَ بِعِزَّتِكَ الَّتِي لَا تُرَامُ وَ بِقُدْرَتِكَ الَّتِي لَا يَمْتَنَعُ مِنْهَا شَيْءٌ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا قَالَ وَ كَتَبَ إِلَيَّ رُقْعَةً بِخَطِّهِ قُلْ يَا مَنْ عَلَا فَقَهَرَ وَ بَطَنَ فَخَبَرَ يَا مَنْ مَلَكَ فَقَدَرَ وَ يَا مَنْ يُحْيِي الْمَوْتَىٰ وَ هُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ صَلَّى عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ افْعُلْ بِي كَذَا وَ كَذَا ثُمَّ قُلْ يَا لَا إِلَهَ إِلَّا اللَّهُ إِلَّا اللَّهُ ارْحَمْنِي وَ كَتَبَ إِلَيَّ فِي رُقْعَةٍ أُخْرَى يَأْمُرِنِي أَنْ أَقُولَ اللَّهُمَّ ادْفِعْ عَنِي بِحَوْلِكَ وَ قُوَّتِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي يَوْمِي هَذَا وَ شَهْرِي هَذَا وَ عَامِي هَذَا بَرَكَاتِكَ فِيهَا وَ مَا يَنْزَلُ فِيهَا مِنْ عُقُوبَةٍ أَوْ مَكْرُوهٍ أَوْ بَلَاءٍ فَاصْرِفْهُ عَنِي وَ عَنْ وُلْدِي بِحَوْلِكَ وَ قُوَّتِكَ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ فَجَاهَةِ نَقِمَتِكَ وَ مِنْ شَرِّ كِتَابٍ قَدْ سَبَقَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ ذَبَابٍ أَنْتَ آخِذُ بِنَاصِيَتِهَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَ إِنَّ اللَّهَ قَدْ

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"I asked Aba 'l-Hasan ('a.s.) to supplicate while I was behind him. He ['a.s.] said: 'O Allāh, I ask You by Your honorable countenance, Your great name, Your glory that is beyond reach, and by Your power that nothing can withstand, that you do for me such-and-such.'" He said: "And he ['a.s.] sent me a note in his own handwriting saying: 'Say: "O He Who is Most High and thus dominates, and is Hidden thus aware, O He Who possesses and thus limits, O He Who gives life to the dead and has power over all things, send blessings upon Muhammad and the Household of Muhammad, and do such-and-such for me." Then say: "O Allāh besides whom there is no god, have mercy upon me, by the right of 'There is no god besides Allāh,' have mercy upon me.'

"And he ['a.s.] sent me another note in which he instructed me to say: 'O Allāh, defend me by Your might and power. O Allāh, I ask You on this day, in this month and in this year, for blessings, and that You avert from me and my children any of the punishment, tribulation or calamity that may descend, by Your might and power, for indeed You have power over all things. O Allāh, I seek refuge with You from the waning of Your blessings, change in the well-being You have granted, the suddenness of Your chastisement and the evil that has already been written. O Allāh, I seek refuge with You from the evil of my [carnal] soul, and from the evil of every creature whom You hold by its forelock, indeed You have power

أَحْاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا.

٢٠/٣٣٩٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُمَرَ بْنِ يَرِيدَ يَا حَيُّ يَا قَيْوُمْ يَا لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَغْفِرُكَ فَاكْفِنِي مَا أَهْمَنِي وَ لَا تَكْلِنِي إِلَى نَفْسِي تَقُولُهُ مِائَةَ مَرَّةً وَ أَنْتَ سَاجِدٌ.

٢١/٣٣٩٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِبْرَاهِيمَ بْنِ حَنَانِ عَنْ عَلِيٍّ بْنِ سَوْرَةَ عَنْ سَمَاعَةَ قَالَ :

قالَ لِي أَبُو الْحَسِينِ عَلِيُّا : إِذَا كَانَ لَكَ يَا سَمَاعَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ حَاجَةٌ فَقُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ فَإِنَّ هُمَا عِنْدَكَ شَأْنًا مِنَ الشَّأْنِ وَ قَدْرًا مِنَ الْقُدْرِ فَبِحَقِّ ذَلِكَ الشَّأْنِ وَ بِحَقِّ ذَلِكَ الْقُدْرِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا فَإِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَبْقَ مَلْكٌ مُقْرَبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ مُمْتَحَنٌ إِلَّا وَ هُوَ يَخْتَاجُ إِلَيْهِمَا فِي ذَلِكَ الْيَوْمِ.

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over all things. Indeed Allāh encompasses all things in knowledge and keeps count of everything.””

3394–20. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn Khālid (–) ‘Umar ibn Yazīd:

“O Ever-living, O Self-subsisting, O He other than Whom there is no god, I implore You through Your mercy, so suffice me in what worries me and do not leave me on my own.” Say this a hundred times while you are in prostration.”

3395–21. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) some of his co-sectarians (–) Ibrāhīm ibn Ḥanān (–) ‘Alī ibn Sūrah that Samā‘ah said:

“Abu ‘l-Ḥasan (‘a.s.) told me: ‘O Samā‘ah, if you have a need that you wish to ask from Allāh, to Whom belong Might and Majesty, then say: ‘O Allāh, I ask You by the right of Muḥammad and ‘Alī, for indeed they have a special status and position with You. So, by their status and position, I ask that you bless Muḥammad and the Household of Muḥammad, and that You do such-and-such for me.’” For indeed, on the Day of Judgment, there will remain no Archangel, nor any Prophet, nor any tried believer but that he will need them both on that day.””

٢٢/٣٣٩٦ - عَلَيْهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ وَالْعَلَاءِ بْنِ سَيَّاَةَ وَظَرِيفِ بْنِ نَاصِحٍ قَالَ لَمَّا بَعَثَ أَبُو الدَّوَانِيقَ إِلَى أَبِي عَبْدِ اللَّهِ عَلِيَّاً رَأَعَ يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ: اللَّهُمَّ إِنَّكَ حَفِظْتَ الْعُلَامَيْنِ بِصَالَحٍ أَبْوَيْهِمَا فَاحْفَظْنِي بِصَالَحٍ آبَائِي مُحَمَّدٍ وَعَلَيِّي وَالْحَسَنِ وَالْحُسَيْنِ وَعَلَيِّي بْنِ الْحُسَيْنِ وَمُحَمَّدٍ بْنِ عَلَيِّي اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نَحْرِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهِ ثُمَّ قَالَ لِلْجَمَالِ سِرْ فَلَمَّا اسْتَقْبَلَهُ الرَّبِيعُ بِبَابِ أَبِي الدَّوَانِيقِ قَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ مَا أَشَدَّ بَاطِنَهُ عَائِنَكَ لَقَدْ سَمِعْتُهُ يَقُولُ وَاللَّهِ لَا تَرْكُتُ لَهُمْ نَخْلًا إِلَّا عَقَرْتُهُ وَلَا مَالًا إِلَّا نَهَبْتُهُ وَلَا ذُرَيْةً إِلَّا سَبَيْتُهَا قَالَ فَهَمَسَ بِشَيْءٍ خَفِيٍّ وَحَرَكَ شَفَتَيْهِ فَلَمَّا دَخَلَ سَلَّمَ وَقَعَدَ فَرَكَ عَلِيَّاً ثُمَّ قَالَ أَمَا وَاللَّهِ لَقَدْ هَمَتْ أَنْ لَا أَتُرْكَ لَكَ نَخْلًا إِلَّا عَقَرْتُهُ وَلَا مَالًا إِلَّا أَخْدُتُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّاً يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ ابْتَلَى أَيُّوبَ فَصَبَرَ وَأَعْطَى دَاؤِدَ فَشَكَرَ

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3396–22. ‘Alī ibn Muḥammad (–) Ibrāhīm ibn Ishāq al-Aḥmar (–) Abu ‘l-Qāsim al-Kūfī (–) Muḥammad ibn Ismā‘il that Mu‘āwiyah ibn ‘Ammār and al-‘Alā’ ibn Sayābah and Zarīf ibn Nāṣīḥ said:

“When Abu ‘d-Dawānīq sent for Abū ‘Abdillāh (‘a.s.), he raised his hand towards the sky and then said: ‘O Allāh, You protected the two [orphan] boys because of the righteousness of their parents, so protect me due to the righteousness of my forefathers Muḥammad, ‘Alī, al-Ḥasan, al-Husayn, ‘Alī ibn al-Husayn and Muḥammad ibn ‘Alī. O Allāh, I pray that You repel him and I seek refuge with You from his evil.’ Then he said to the camel driver, ‘Proceed.’ And when ar-Rabī‘ came to meet him at the gate of Abi ‘d-Dawānīq, he said to him: ‘O Abā ‘Abdillāh, his hidden feelings against you are very intense. I heard him say: “By Allāh, I shall not leave a single date palm that belongs to them but that I uproot it, nor shall I leave any of their wealth but that I usurp it, nor shall I leave any of their progeny but that I take them captive.”’ Upon hearing this, he let out a weak whisper and moved his lips.

“When he entered, he offered greetings and sat down. His greeting was replied [by ad-Dawānīq] and he then said: ‘I have decided not to leave any of your date palms but that I uproot it, nor any wealth but that I seize it.’ Abū ‘Abdillāh (‘a.s.) said: ‘O Amīr al-Mu’mīnīn, Allāh tested Ayyūb and

وَ قَدْرَ يُوسُفَ فَغَفَرَ وَ أَنْتَ مِنْ ذَلِكَ النَّسْلِ وَ لَا يَأْتِي ذَلِكَ النَّسْلُ إِلَّا بِمَا يُشْهِدُهُ فَقَالَ صَدَقْتَ قَدْ عَفَوْتُ عَنْكُمْ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ لَمْ يَنْلِ مِنَ أَهْلَ الْبَيْتِ أَحَدٌ دَمًا إِلَّا سَلَبَهُ اللَّهُ مُلْكُهُ فَغَضِبَ لِذَلِكَ وَ اسْتَشَاطَ فَقَالَ عَلَى رِسْلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا الْمُلْكَ كَانَ فِي آلِ أَبِي سُفْيَانَ فَلَمَّا قُتِلَ يَزِيدُ حُسَيْنًا سَلَبَهُ اللَّهُ مُلْكُهُ فَوَرَثَهُ آلَ مَرْوَانَ فَلَمَّا قُتِلَ هِشَامٌ زَيْدًا سَلَبَهُ اللَّهُ مُلْكُهُ فَوَرَثَهُ مَرْوَانَ بْنَ مُحَمَّدٍ فَلَمَّا قُتِلَ مَرْوَانُ إِبْرَاهِيمَ سَلَبَهُ اللَّهُ مُلْكُهُ فَأَعْطَاهُمُوهُ فَقَالَ صَدَقْتَ هَاتِ أَرْفَعْ حَوَاجْجَكَ فَقَالَ إِلَيْنُ فَقَالَ هُوَ فِي يَدِكَ مَتَ شِئْتَ فَخَرَجَ فَقَالَ لَهُ الرَّبِيعُ قَدْ أَمْرَ لَكَ بِعَشَرَةِ آلَافِ دِرْهَمٍ قَالَ لَا حَاجَةَ لِي فِيهَا قَالَ إِلَيْنُ تُعْصِبُهُ فَخُذْهَا ثُمَّ تَصَدَّقْ بِهَا.

٢٣٩٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَعْيَنَ عَنْ قَيْسِ بْنِ سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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he remained patient; He blessed Dāwūd so he was grateful; He gave Yūsuf authority so he forgave [his brothers]. And you are from that very lineage, and nothing comes from that lineage except that which is similar [to what came before].’ He replied: ‘You have spoken the truth. I have pardoned you.’ Abū ‘Abdillāh (‘a.s.) said: ‘O Amīr al-Mu’minīn, nobody sheds the blood of the *Ahlu l-bayt* but that Allāh strips him of his kingship.’ Upon hearing this he (ad-Dawānīq) became angry and incensed. So, he [‘a.s.] said: ‘Just a moment, O Amīr al-Mu’minīn. This kingship was in the hands of the family of Abū Sufyān, but when Yazīd killed Ḥusayn, Allāh stripped him of his kingship. It was then inherited by the family of Marwān, but when Hishām killed Zayd, Allāh stripped him of his kingship. Then Marwān ibn Muḥammad inherited it. But when Marwān killed Ibrāhīm, Allāh stripped him of his kingship and gave it to you.’ ad-Dawānīq said: ‘You have spoken the truth. Tell me, what can I do for you.’ He replied: ‘Give me leave.’ He said: ‘You are free to leave whenever you wish.’ So, the Imām left, and ar-Rabī‘ said to him: ‘He has instructed that you be given ten thousand dirhams.’ He (‘a.s.) responded: ‘I have no need for it.’ He said: ‘By not taking it you will make him angry. Take it and give it away in charity.’”

3397–23. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Muḥammad ibn A‘yan (–) Qays ibn Salamah that Abū ‘Abdillāh (‘a.s.) said:

كَانَ عَلَيْيِ بْنُ الْحُسَيْنِ قَالَ اللَّهُمَّ إِنِّي أَقُولُ: مَا أَبْلَى إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْجِنُّ وَالْإِنْسُ بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنَ اللَّهِ وَإِلَيَّ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْلَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَإِلَيْكَ وَجَهْتُ وَجْهِي وَإِلَيْكَ أَجْأَثُ ظَهْرِي وَإِلَيْكَ فَوَضَعْتُ أَمْرِي اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شَمَائِلِي وَمِنْ فَوْقِي وَمِنْ تَحْتِي وَمِنْ قِبْلِي وَادْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

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بَابُ الدُّعَاءِ لِلْعِلْلِ وَالْأَمْرَاضِ

١/٣٣٩٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَابْنِ فَضَالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ كَانَ يَقُولُ عِنْدَ الْعِلْلَةِ:

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“Alī ibni ‘l-Husayn, may the blessings of Allāh be upon them both, used to say: ‘When I have spoken the following words, I do not care if all the *jinn* and men gather against me: “In the name of Allāh, and by Allāh, and from Allāh, and towards Allāh, and in the way of Allāh, and upon the path of the Messenger of Allāh (ṣ). O Allāh, I have submitted myself to You, and I have turned towards You. I have leaned upon You for support and I have left my affair in Your hands. O Allāh, protect me by safeguarding my faith from before me, behind me, from my right and my left, from above and below me, and from in front of me. Defend me by Your might and power, for indeed there is no might or power except by [the will of] Allāh.”””

- 56 -

Chapter on Suplication for [Curing] Sickness and Malady

3398–1. Muhammad ibn Yahyā (-) Ahmad ibn Muhammad ibn ‘Isā (-) ‘Adu ‘r-Rahmān ibn Abī Najrān and Ibn Faḍdāl (-) some of our co-sectarians that Abū ‘Abdillāh (‘a.s.) used to say when he was sick:

اللَّهُمَّ إِنَّكَ عَيْرَتَ أَفْوَامًا فَقُلْتَ قُلْ ادْعُوا الَّذِينَ رَعَيْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ
عَنْكُمْ وَ لَا تَحْوِي لَا فَيَا مَنْ لَا يَمْلِكُ كَشْفَ ضُرِّيِّ وَ لَا تَحْوِي لَهُ عَنِي أَحَدٌ غَيْرُهُ صَلَّى عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَكْشِفُ ضُرِّيِّ وَ حَوْنَهُ إِلَى مَنْ يَدْعُو مَعَكَ إِلَهًا آخَرَ لَا إِلَهَ غَيْرُكَ.
٢- ٣٣٩٩ - أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّزِّيْنِ بْنِ الْمُهَتَّدِي عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ
دَاؤَدَ بْنِ زُرْبَيْ قالَ :

مَرِضْتُ بِالْمَدِيْنَةِ مَرْضًا شَدِيدًا فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَكَتَبَ إِلَيَّ قَدْ بَلَغْنِي عِلْمُكَ
فَأَشْتَرَ صَاعًا مِنْ بُرْرٍ ثُمَّ أَسْتَلْقَ عَلَى قَفَاكَ وَأَنْثَرَهُ عَلَى صَدْرِكَ كَيْفَمَا انتَشَرَ وَ قُلِ اللَّهُمَّ إِنِّي
أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتَكَ بِهِ الْمُضْطَرُ كَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَ مَكْنَتَ لَهُ فِي الْأَرْضِ
وَ جَعَلْتُهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعَافِيَنِي مِنْ عِلْمِي ثُمَّ
أَسْتَوِ جَالِسًا وَاجْمَعِ الْبَرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقْسِمْهُ مُدَّاً مُدَّاً لِكُلِّ مِسْكِينٍ وَ قُلْ

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“O Allāh, You have rebuked some communities and said: *Say, ‘Invoke those whom you claim [to be gods] besides Him. They have no power to remove your distress nor to bring about any change [in your state]’* (Qur., 17:56). O He besides Whom none has the power to remove my distress or change my state, bless Muhammad and the Household of Muhammad and remove my distress, and transfer it to one who calls upon other gods besides You, [for] indeed there is no god but You.”

399-2. Ahmād ibn Muḥammad (-) ‘Abdu ‘l-‘Azīz ibni ‘l-Muhtadī (-) Yūnus ibn ‘Abdi ‘r-Rahmān that Dāwūd ibn Razīn said:

“I fell very sick in Madīnah and news of this reached Abā ‘Abdillāh (‘a.s.). So, he wrote to me saying: ‘News of your sickness has reached me. Buy a *ṣā’* (about three kilos) of wheat, then lie on your back and pour it on your chest however it can be poured, and say: “O Allāh, I ask You by Your name with which if a distressed person calls You, You relieve him of his distress, establish him in the land and make him a vicegerent over Your creation, that You bless Muhammad and the Household of Muhammad, and that You grant me well-being and recovery from my ailment.” Then sit up and collect the wheat from around you and say the same thing again. Then divide it *mudd* by *mudd* (each mudd is a quarter *ṣā’*) and give each to one poor person while again repeating what you had said.”” Dāwūd said:

مِثْلَ ذَلِكَ قَالَ دَاوُدَ فَفَعَلْتُ ذَلِكَ فَكَانَمَا نُشِطْتُ مِنْ عِقَالٍ وَ قَدْ فَعَلَهُ غَيْرُ وَاحِدٍ فَأَنْتَفَعَ بِهِ.
٣٤٠٣ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبْنِ أَبِيهِ عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ عَنْ أَبِيهِ
عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنُ قالَ:

اَشْتَكَى بَعْضُ وُلْدِهِ فَقَالَ يَا بُنَيَّ قُلِ اللَّهُمَّ اشْفِنِي بِشِفَائِكَ وَ دَاوِنِي بِدَوَائِكَ وَ عَافِنِي مِنْ
بَلَائِكَ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ.

٤٣٤١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ
عَنْ يُونُسَ بْنِ عَمَّارٍ قالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنُ جَعَلْتُ فِدَاكَ هَذَا الَّذِي قَدْ ظَهَرَ بِوْجُوهِي يَرْعُمُ النَّاسَ أَنَّ اللَّهَ عَزَّ
وَ جَلَّ لَمْ يَبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ فَقَالَ لِي لَا لَقْدَ كَانَ مُؤْمِنُ آلِ فِرْعَوْنَ مُكَنَّ الأَصَابِعَ
فَكَانَ يَقُولُ هَكَذَا وَ يَمْدُدُ يَدَهُ وَ يَقُولُ يَا قَوْمَ اتَّبِعُوا الْمُرْسَلِينَ قَالَ ثُمَّ قَالَ إِذَا كَانَ الثُّلُثُ
الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيَهَا فَإِذَا كُنْتَ فِي السُّجْدَةِ

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"I did this and it was as though I had been freed from fetters. And many others have also done it and benefitted from it."

3400-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) al-Husayn ibn Nu'aym that Abū 'Abdillāh ('a.s.) said:

"One of his children complained to him [of sickness], so he said: 'O my child, say: "O Allāh cure me with Your cure, heal me with Your remedy and restore me to health [by relieving me] from Your trial, for indeed I am Your servant and the son of Your servant.''"'

3401-4. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad (-) 'Alī ibnī 'l-Ḥakam (-) Mālik ibn 'Atiyah that Yūnus ibn 'Ammār said:

"I said to Abū 'Abdillāh ('a.s.): 'May I be made your ransom! This is what has appeared on my face. People think that Allāh, to Whom belong Might and Majesty, would never test any servant whom He cares for with such [a condition].' He ['a.s.] said to me: 'No. Indeed, the believer from the family of Fir'awn had fingers that receded into his palm and his finger-joints were visible, and he would speak like this, extending his hands as he said: "O people, follow the Messengers!"' Then he ['a.s.] said: 'During the beginning of the last third of the night, perform ablution and stand to

الْأَخِرَةِ مِنَ الرُّكُعَتَيْنِ الْأُولَيْنِ فَقُلْ وَ أَنْتَ سَاجِدٌ يَا عَلَيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ وَ يَا مُعْطِي الْحَيَّاتِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَاصْرِفْ عَنِي مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَأَذْهِبْ عَنِي هَذَا الْوَجَعَ وَسَمِّهِ فَإِنَّهُ قَدْ غَاظَنِي وَأَحْزَنِي وَأَلَحَّ فِي الدُّعَاءِ قَالَ فَمَا وَصَلَّتْ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِي كُلَّهُ.

٣٤٠٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا قَالَ: إِذَا رَأَيْتَ الرَّجُلَ مَرَّ بِهِ الْبَلَاءُ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَ فَضَّلَنِي عَلَيْكَ وَ عَلَى كَثِيرٍ مِنْ خَلْقٍ وَ لَا تُسْمِعُهُ.

٣٤٠٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ دَاؤُدَ بْنِ زُرْبَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا قَالَ:

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offer the prayer that you pray. Then, when you are in the last prostration of the first two *rak'ahs*, say while you prostrate: "O Most High, O Great, O Merciful, O Beneficent, O Hearer of supplications, O Bestower of bounties, bless Muhammad and the Household of Muhammad, and grant me the best of this world and the Hereafter as is befitting of You, and avert from me the evil of this world and the Hereafter as is befitting of You, and remove from me this pain – and specify it by name – for indeed it has vexed me and caused me sorrow!" And be persistent in your entreaty." He (the narrator) said: "I had not even reached Kūfah before Allāh removed it from me completely."

3402-5. 'Alī ibn Ibrāhīm (-) his father* and a group of our co-sectarians (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Ismā'īl, both of them (-) Hanān ibn Sadīr (-) his father that Abū Ja'far ('a.s.) said:

"When you see a person afflicted by some tribulation, then say: 'All praise belongs to Allāh, who granted me well-being from that which has afflicted you and has preferred me over you and over many of His creatures,' and do not let him hear it."

3403-6. Muḥammad ibn Yahyā (-) some of his co-sectarians (-) Muḥam-mad ibn Īsā (-) Dāwūd ibn Razīn that Abū 'Abdillāh ('a.s.) said:

تَضَعُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي فِيهِ الْوَجَعُ وَ تَقُولُ ثَلَاثَ مَرَاتٍ اللَّهُ اللَّهُ رَبِّي حَقًا لَا أُشْرِكُ
بِهِ شَيْئًا اللَّهُمَّ أَنْتَ هَا وَ لِكُلِّ عَظِيمَةٍ فَغَرِّجْهَا عَنِّي .

٤ - ٣٤٠ / ٧ - عَنْهُ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ دَاؤَدْ عَنْ مُفَضْلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ
لِلأَوْجَاعِ تَقُولُ :

بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لَّهُ فِي عِرْقٍ سَاكِنٍ وَ غَيْرِ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَ غَيْرِ
شَاكِرٍ وَ تَأْخُذُ لِحْيَتِكَ بِيَدِكَ الْيُمْنَى بَعْدَ صَلَاةٍ مَفْرُوضَةٍ وَ تَقُولُ اللَّهُمَّ فَرِّجْ عَنِّي كُبُرَتِي وَ
عَجَلْ عَافِيَتِي وَ اكْشِفْ ضُرِّي ثَلَاثَ مَرَاتٍ وَ احْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءً .
٨ - ٣٤٠ / ٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ

رَجُلٍ قَالَ :

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ فَشَكَوْتُ إِلَيْهِ وَجَعًا بِي فَقَالَ قُلْ : بِسْمِ اللَّهِ ثُمَّ امْسَحْ يَدَكَ
عَلَيْهِ وَ قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ

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“Put your hand on the place where there is pain and say three times, ‘Allāh, Allāh is my Lord in truth, and I do not ascribe anything as partner to Him. O Allāh, You are my recourse in this and in every great difficulty, so relieve me of it.’”

3404–7. From him (–) Muḥammad ibn ‘Īsā (–) Dāwūd (–) Mufaddal that Abū ‘Abdillāh (‘a.s.) said:

“For [alleviation of] pain say: ‘In the name of Allāh and by Allāh. How many blessings of Allāh are there in a vein, be it stationary or flowing and for the servant, be he grateful or ungrateful.’ Then take your beard in your right hand after an obligatory prayer and say three times: ‘O Allāh, relieve me of my distress, hasten my well-being and alleviate my anguish.’ And try to do this with tears and weeping.”

3405–8. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Ibrāhīm ibn ‘Abdi ‘l-Ḥamīd that a man said:

“I went to Abū ‘Abdillāh (‘a.s.) and complained to him of some pain I was suffering from. He [‘a.s.] said: ‘Say: “In the name of Allāh,” then wipe your hand over it while saying: “I seek refuge with the glory of Allāh, I seek refuge with the power of Allāh, I seek refuge with the majesty of Allāh, I

بِجَمِيعِ اللَّهِ وَأَعُوذُ بِرَسُولِ اللَّهِ وَأَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَحَدَرَ وَمِنْ شَرِّ مَا أَخَافُ عَلَى
نَفْسِي تَقُوْهَا سَعْيَ مَرَّاتٍ قَالَ فَفَعَلْتُ فَأَذَهَبَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهَا الْوَجْعَ عَيْ.

٩/٣٤٠٦ - مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ
سِنَانٍ عَنْ عَوْنٍ قَالَ:

أَمْرٌ يَدْكُ عَلَى مَوْضِعِ الْوَجْعِ ثُمَّ قُلْ بِسْمِ اللَّهِ وَبِاللَّهِ وَمُحَمَّدٌ رَسُولُ اللَّهِ ﷺ وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ امْسَحْ عَيْ مَا أَجْدُ ثُمَّ تُمْرِ يَدَكَ الْيُمْنَى وَتَمْسَحْ
مَوْضِعِ الْوَجْعِ ثَلَاثَ مَرَّاتٍ.

١٠/٣٤٠٧ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدٍ بْنِ أَخِي
غَرَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُؤْمَنَةُ قَالَ:

تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجْعِ ثُمَّ تَقُولُ بِسْمِ اللَّهِ وَبِاللَّهِ وَمُحَمَّدٌ رَسُولُ اللَّهِ ﷺ وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ امْسَحْ عَيْ مَا أَجْدُ وَتَمْسَحْ الْوَجْعَ ثَلَاثَ مَرَّاتٍ.

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seek refuge with the greatness of Allāh, I seek refuge with the gathering of Allāh, I seek refuge with the Messenger of Allāh, and I seek refuge with the names of Allāh from the evil that I am wary of and the evil that I fear coming over me.” You should say this seven times.” He [‘a.s.] said: ‘I did this and Allāh, to Whom belong Might and Majesty, removed my pain.’

3406–9. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) al-Washshā’ (–) ‘Abdullāh ibn Sinān that ‘Awn said:

“Pass your hand over the place that is paining and then say: ‘In the name of Allāh and by Allāh, and Muḥammad is the Messenger of Allāh (ṣ), and there is no might or power but by [the will of] Allāh, the Most High, the Great. O Allāh, relieve me of what [pain] I feel.’ Then pass your right hand and wipe over the area that is paining three times.”

3407–10. From him (–) Ahmād ibn Muḥammad (–) Ahmād ibn Muham-mad ibn Abī Naṣr (–) Muḥammad son of the brother Gharām (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

“Place your hand on the area that is paining and then say: ‘In the name of Allāh, and by Allāh, and Muḥammad is the Messenger of Allāh (ṣ), and there is no might or power but by [the will of] Allāh. O Allāh, wipe away from me that which I feel,’ and wipe the painful area three times.”

١١/٣٤٠٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمِّهِ بْنِ عُثْمَانَ عَنْ عَلَيِّ بْنِ عِيسَى عَنْ عَمِّهِ قَالَ قُلْتُ لَهُ عَلِّيُّنِي دُعَاءً أَدْعُو بِهِ لِوَجْهِ أَصَابَنِي قَالَ:

قُلْ وَأَنْتَ سَاجِدٌ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمُ يَا رَبَّ الْأَرْبَابِ وَإِلَهُ الْآلهَةِ وَيَا مَلِكَ الْمُلُوكِ وَيَا سَيِّدَ السَّادَةِ اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَسُقُمٍ فَإِنِّي عَبْدُكَ أَنْتَلَّبُ فِي قَبْضَتِكَ.

١٢/٣٤٠٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِ نَجْرَانَ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ:

إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَقُلْ أَعِيدُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَفَارٍ وَمِنْ شَرِّ حَرِّ النَّارِ سَبْعَ مَرَّاتٍ.

١٣/٣٤١٠ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ:

إِذَا اشْتَكَى الْإِنْسَانُ فَلْيَقُلْ بِسْمِ اللَّهِ وَبِاللَّهِ وَمُحَمَّدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعُوذُ بِعَرَّةِ اللَّهِ وَ

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3408–11. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Amr ibn ‘Uthmān (–) ‘Alī ibn ‘Isā that his uncle said:

“I said to him [‘a.s.’]: ‘Teach me a supplication by which I may supplicate for [the alleviation of] a pain that has afflicted me.’ He [‘a.s.’] said: ‘Say while you are in prostration: “O Allāh, O Merciful, O Beneficent, O Lord of lords and God of gods, O King of kings and Master of masters, heal me with Your cure from every ailment and malady, for indeed I am your servant and the alteration of my state is in Your control.”’”

3409–12. Muḥammad ibn Yāḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Ibn Abī Najrān (–) Ḥammād ibn ‘Isā (–) Ḥarīz (–) Zurārah that one of them, peace be upon them, said:

“When you visit a sick person say seven times: ‘I seek refuge for you with Allāh the Great, Lord of the Great Throne, from the evil of every inflamed vein and from the evil of the scorching heat of the Fire.’”

3410–13. From him (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Aḥmad ibn Muḥammad ibn Abī Naṣr (–) Abān ibn ‘Uthmān (–) ath-Thumālī that Abū Ja‘far (‘a.s.’) said:

“When a person complains of pain, let him say: ‘In the name of Allāh, and by Allāh, and Muḥammad is the Messenger of Allāh (ṣ). I seek refuge

أَعُوذُ بِقُدْرَةِ اللَّهِ عَلَى مَا يَشَاءُ مِنْ شَرٍّ مَا أَجِدُ.

١٤/٣٤١١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ عَلَى عَنْ هِشَامِ الْجَوَالِيقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :

يَا مُنْزِلَ الشِّفَاءِ وَمُذْهِبَ الدَّاءِ أَنْزَلْ عَلَى مَا يَبِي مِنْ دَاءٍ شِفَاءً.

١٥/٣٤١٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي إِسْحَاقِ صَاحِبِ الشَّعِيرِ عَنْ حُسَيْنِ الْخُرَاسَانِيِّ وَكَانَ حَبَّازًا قَالَ :

شَكْوُثُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَجَعًا يَقُولُ : إِذَا صَلَيْتَ فَضَعْ يَدَكَ مَوْضِعَ سُجُودِكَ ثُمَّ قُلْ بِسْمِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ لَهُ أَشْفِينِي يَا شَافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سُقْمًا شِفَاءً مِنْ كُلِّ دَاءٍ وَسُقْمٍ .

١٦/٣٤١٣ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ قَالَ :

مَرِضَ عَلَيِّ قَالَ اللَّهُمَّ فَاتَّاهُ رَسُولُ اللَّهِ قَالَ لَهُ قُلْ : اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ

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with the glory of Allāh, and I seek refuge with the power of Allāh over that which He wills, from the pain that I feel.””

3411–14. Muḥammad ibn Yaḥyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) al-Ḥasan ibn ‘Alī (–) Hishām al-Jawālīqī (–) Abū ‘Abdillāh (‘a.s.):

“O He Who sends down cures and removes ailments, send upon me the cure for what ails me.””

3412–15. Muḥammad ibn Yaḥyā (–) Mūsā ibni ‘l-Ḥasan (–) Muḥammad ibn ‘Isā (–) Abū Ishāq – barley seller – that Ḥusayn al-Khurāsānī, who was a baker, said:

“I complained to Abū ‘Abdillāh (‘a.s.) of some pain that I felt, so he said: ‘After completing your prayer, put your hand on the place of your prostration and say: “In the name of Allāh; [and] Muḥammad is the Messenger of Allāh (ṣ). Cure me O Healer! There is no cure save Your cure – a cure that leaves no trace of sickness, a cure from all ailments and maladies.”””

3413–16. ‘Alī ibn Ibrāhīm (–) his father (–) some of his co-sectarians (–) Abū Ḥamzah that Abū Ja‘far (‘a.s.) said:

“‘Alī, the blessings of Allāh be upon him, fell ill, so the Messenger of Allāh (ṣ)

عَافِيَتِكَ وَصَبِرًا عَلَى بَيْسِيَّكَ وَخُرُوجًا إِلَى رَحْمَتِكَ.

١٧/٣٤١٤ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَلَامُ أَنَّ النَّبِيَّ قَالَ يُسْتَرِّ بِهَا الدُّعَاءُ تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجْعِ وَتَقُولُ أَيُّهَا الْوَجْعُ اسْكُنْ بِسَكِينَةَ اللَّهِ وَقِرْبَوْقَارِ اللَّهِ وَأَنْجِزْ بِحَاجِزِ اللَّهِ وَاهْدِ بِهِدْدِ اللَّهِ أَعِذُكَ أَيُّهَا الْإِنْسَانُ بِمَا أَعَادَ اللَّهُ عَزَّ وَجَلَّ بِهِ عَرْشَهُ وَمَلَائِكَتُهُ يَوْمَ الرِّجْفَةِ وَالْزَّلَازِلِ تَقُولُ ذَلِكَ سَبْعَ مَرَاتٍ وَلَا أَقْلَ مِنَ الثَّلَاثِ.

١٨/٣٤١٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَمَّارِ بْنِ الْمُبَارَكِ عَنْ عَوْنَ بْنِ سَعْدِ مَوْلَى الْجَعْفَرِيِّ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَلَامُ قَالَ: تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجْعِ وَتَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْقُرْآنِ الْعَظِيمِ الَّذِي نَزَلَ بِهِ الرُّوحُ الْأَمِينُ وَهُوَ عِنْدَكَ فِي أُمِّ الْكِتَابِ عَلَيْهِ حَكِيمٌ أَنْ تَشْفِيَنِي بِشَفَائِكَ وَتُدَاوِيَنِي بِدَوَائِكَ وَتُعَافِيَنِي مِنْ بَلَائِكَ ثَلَاثَ مَرَاتٍ وَتُصْلِي عَلَى مُحَمَّدٍ وَآلِهِ.

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came to him and said: ‘Say: “O Allāh, I ask You for a quick recovery to good health, for patience in the face of Your trial, and an exit [from it] into Your mercy.”’”

3414-17. ‘Alī ibn Ibrāhīm (-) Hārūn ibn Muslim (-) Mas‘adah ibn Ṣadaqah (-) Abū ‘Abdillāh (‘a.s.) that:

“The Prophet (ṣ) used to seek a cure with the following supplication: Place your hands on the painful area and say: ‘O pain, get pacified by the tranquility of Allāh, placated by the reverence of Allāh, blocked by the barrier of Allāh, and calmed by the serenity of Allāh. I seek refuge for you O human being, with that by which Allāh, to Whom belong Might and Majesty, protected His Throne and His angels on the Day of the Shaking and Quakes.’ You should say this seven times, and not less than three times.”

3415-18. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) ‘Ammār ibni ‘l-Mubārak (-) ‘Awn ibn Sa‘d, *mawlā al-Ja‘farī*, (-) Mu‘āwiyah ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

“Place your hand on the painful area and say: ‘O Allāh, I ask You by the Glorious Qur’ān with which the Trusted Spirit descended, and which is with You in the Mother of the Book, exalted and wise, that You heal me with Your cure, and cure me with Your remedy, and restore me to health from Your trial.’ Say this three times and then send blessings upon Muḥammad and his Household.””

١٩/٣٤١٦ - أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَوْقِيِّ عَنْ عَلَيِّيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَرَّاَةَ عَنْ مُحَمَّدٍ بْنِ الْفَضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ: عَرَضَ بِي وَجْهٌ فِي رُكْبِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ الْأَسْمَاءُ الْمُبَارَكَاتُ فَقَالَ إِذَا أَنْتَ صَلَّيْتَ فَقُلْ يَا أَجْوَادَ مَنْ أَعْطَى وَ يَا حَيْرَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنْ اسْتُرْحَمَ ارْحَمْ ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ عَافِي مِنْ وَجْعِي قَالَ فَفَعَلْتُهُ فَعُوْفِيْتُ.

-٥٧-

بَابُ الْحِرْزِ وَ الْعُودَةِ

١/٣٤١٧ - مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَيْنِ وَاحِدٍ عَنْ أَبَانٍ عَنْ أَبْنَ الْمُنْذِرِ قَالَ: ذُكِرْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَسْمَاءُ الْمُبَارَكَاتُ فَقَالَ: أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِذَا قُلْتُمُوهُ لَمْ تَسْتَوْحِشُوا

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3416–19. Ahmad ibn Muhammad (–) al-‘Awfi (–) ‘Alī ibni ‘l-Husayn (–) Muhammad ibn ‘Abdillāh ibn Zurārah (–) Muhammad ibni ‘l-Fudayl that Abū Ḥamzah said:

“My knee started paining, so I complained about it to Abū Ja‘far (‘a.s.). He [‘a.s.] said: ‘When you have offered prayers, say: “O most generous of those who give, O best of those who are asked, O most merciful of those whose mercy is sought, have mercy upon my weakness and the paucity of my means, and relieve me of my pain.”’” He said: “I did this and I was cured.”

- 57 -

Chapter on Seeking Refuge and Protection

33417–1. Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad (–) more than one person (–) Abān that Ibn Mundhir said:

“Once, fear brought about by loneliness was mentioned in front of Abū ‘Abdillāh (‘a.s.), so he said: ‘Should I not inform you about something that will remove this kind of fear from you during the night and day if you

بِلَيْلٍ وَ لَا نَهَارٍ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ أَنَّهُ مَنْ يَتَوَكَّلُ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بِأَلْعَبِ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا اللَّهُمَّ اجْعُلْنِي فِي كَفِيلَكَ وَ فِي جَوَارِكَ وَ اجْعُلْنِي فِي أَمَانِكَ وَ فِي مَعِكَ فَقَالَ بَلَغْنَا أَنَّ رَجُلًا قَاتَلَ ثَلَاثَيْنَ سَنَةً وَ تَرَكَهَا لَيْلَةً فَلَسْعَتُهُ عَقْرُبٌ .

٢٤١٨ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِيهِ بَصِيرٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ الْمُصَاطِبُ قَالَ :

قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِعَفْوِ اللَّهِ وَ أَعُوذُ بِعَفْفَرَةِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ الَّذِي هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَعُوذُ بِكَرَمِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ مِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ وَ كُلِّ شَيْطَانٍ مَرِيدٍ وَ شَرِّ كُلِّ قَرِيبٍ أَوْ بَعِيدٍ أَوْ ضَعِيفٍ أَوْ شَدِيدٍ وَ مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ الْعَامَةِ وَ مِنْ شَرِّ كُلِّ ذَاهِبٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ بِلَيْلٍ أَوْ نَهَارٍ وَ مِنْ شَرِّ فُسَاقِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ .

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recite it? [Say:] “In the name of Allāh and by Allāh, I put my trust in Allāh and indeed whoever puts his trust in Allāh, He will suffice him. Indeed Allah carries through His command. Certainly Allāh has set a measure for every-thing [Qur., 65:3]. O Allāh, put me in Your aegis and in Your proximity, and put me in Your safety and protection.”” He said: “We heard that a man said this continuously for thirty years but he abandoned it for a single night and was stung by a scorpion [on that night].”

3418-2. ‘Alī ibn Ibrāhīm (-) his father (-) Muhsin ibn Aḥmad (-) Yūnus ibn Ya‘qūb (-) Abū Baṣir that Abū ‘Abdillāh (‘a.s.) said:

“Say: ‘I seek refuge with the glory of Allāh; I seek refuge with the might of Allāh; I seek refuge with the majesty of Allāh; I seek refuge with the greatness of Allāh; I seek refuge with the forgiveness of Allāh; I seek refuge with the clemency of Allāh; I seek refuge with the mercy of Allāh; I seek refuge with the authority of Allāh, who has power over all things; I seek refuge with the generosity of Allāh and I seek refuge with the assembly of Allāh, from the evil of every obdurate tyrant and every froward devil, and from the evil of all that is near or far or weak or strong, and from the evil of poisonous vermin, both lethal and non-lethal, and from epidemics, and from the evil of every creature, small or big, during the night or day, and from the evil of the wicked Arabs and non-Arabs, and from the evil of [all the] wicked jinn and men.’”

٣٤١٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْقَدَاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيِّلًا : رَقَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسَنًا وَ حُسَيْنًا فَقَالَ أُعِيدُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَاتِ وَ أَسْمَائِهِ الْحُسْنَى كُلُّهَا عَامَةً مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ مِنْ شَرِّ كُلِّ عَيْنٍ لَامَةٍ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ثُمَّ التَّفَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْنَا فَقَالَ هَكَذَا كَانَ يُعَوِّذُ إِبْرَاهِيمُ إِسْمَاعِيلَ وَ إِسْحَاقَ عَلِيِّلًا .

٣٤٢٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ بُكَيْرٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلِيِّلًا يَقُولُ: إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ وَ إِذْبَارٍ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَخَذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِيرٌ تَكْبِيرًا وَ الْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَ لَا يُوَصِّفُ وَ يَعْلَمُ وَ لَا يُعْلَمُ يَعْلَمُ حَائِثَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَ بِاسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا بَرَأَ وَ ذَرَأَ وَ مِنْ شَرِّ مَا تَحْتَ الشَّرْى وَ مِنْ شَرِّ مَا بَطَنَ وَ ظَهَرَ وَ

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3419-3. ‘Alī ibn Ibrāhīm (–) his father (–) some of his co-sectarians (–) al-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’minīn (‘a.s.) said: ‘The Prophet (ṣ) prayed for the protection of al-Hasan and al-Husayn (‘a.s.) by saying: “I seek refuge for the both of you with the perfect words of Allāh, and all His beautiful names, from the evil of all lethal and non-lethal poisonous creatures, from the stare of every evil eye, and from the evil of the envier when he envies.” Then the Prophet (ṣ) turned to us and said: “This is how Ibrāhīm (‘a.s.) used to pray for the protection of Ismā’īl and Ishāq (‘a.s.).””

3420-4. Muḥammad ibn Yahyā (–) Ahmad ibn Muḥammad ibn Bukayr that Sulaymān al-Ja‘farī said:

“I heard Abā ‘l-Ḥasan (‘a.s.) saying: ‘When evening comes and you see the sun setting over the horizon say: “In the name of Allāh and by Allāh, and all praise belongs to Allāh Who has taken neither spouse nor son, nor has He any partner in sovereignty, nor has He [taken] any ally out of weakness, and magnify Him with a magnification [worthy of Him]. And all praise is due to Allāh who describes but cannot be described, and knows but cannot be known. He knows the treachery of the eyes and what the breasts conceal. I seek refuge with the noble countenance of Allāh, and with Allāh’s great name, from the evil of what He has created and nurtured,

مِنْ شَرِّ مَا وَصَفْتُ وَ مَا لَمْ أَصِفْ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ذَكَرَ أَنَّهَا أَمَانٌ مِنْ كُلِّ سَيْعٍ وَ مِنْ الشَّيْطَانِ الرَّجِيمِ وَ ذُرِّيَّتِهِ وَ كُلِّ مَا عَضَّ أَوْ لَسَعَ وَ لَا يَخَافُ صَاحِبُهَا إِذَا تَكَلَّمَ بِهَا لِصَا وَ لَا غُولاً قَالَ قُلْتُ لَهُ إِنِّي صَاحِبُ صَيْدِ السَّبَعِ وَ أَنَا أَبِيتُ فِي اللَّيْلِ فِي الْحَرَابَاتِ وَ أَتَوْحَشُ فَقَالَ لِي قُلْ إِذَا دَخَلْتَ بِسْمِ اللَّهِ أَدْخُلْ وَ أَدْخُلْ رِجْلَكَ الْيُمْنَى وَ إِذَا خَرَجْتَ فَأَخْرِجْ رِجْلَكَ الْيُسْرَى وَ سَمَّ اللَّهُ فِإِنَّكَ لَا تَرَى مَكْرُوهًا.

٤٣٤٢١ - ٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلَىِّ بْنِ الْحَكَمِ عَنْ قُبَيْبَةَ الْأَعْشَى قَالَ عَلَّمَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْأَسْمَاءُ الْمُبَارَكَاتُ قَالَ:

قُلْ: بِسْمِ اللَّهِ الْجَلِيلِ أُعِيدُ فُلَانًا بِاللَّهِ الْعَظِيمِ مِنَ الْهَامَةِ وَ السَّامَةِ وَ الْلَّامَةِ وَ الْعَامَةِ وَ مِنَ الْجِنِّ وَ الْإِنْسِ وَ مِنَ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ نَفَّيْهِمْ وَ بَغْيَهِمْ وَ نَفْخَيْهِمْ وَ يَا يَاهُ الْكُرْسِيِّ ثُمَّ تَقْرُؤُهَا ثُمَّ تَعُولُ فِي التَّانِيَةِ بِسْمِ اللَّهِ أُعِيدُ فُلَانًا بِاللَّهِ الْجَلِيلِ حَتَّى تَأْتِيَ عَلَيْهِ.

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and from the evil that is under the earth, and from that which is apparent and [that which is] hidden, and from the evil of what I have described and what I have not described; and all praise is due to Allāh, Lord of the worlds.”” He [‘a.s.] said: ‘This is a [means of] protection from every beast of prey, from the accursed Satan and his spawn, and from all that bites or stings. The one who recites it has nothing to fear from thieves or ghouls.’” The narrator said: “I said to him: ‘I hunt beasts of prey and at night, I sleep in [abandoned] ruins and get frightened there alone.’ He [‘a.s.] said: ‘When you enter [such places], say: “I enter in the name of Allāh,” and then enter with your right leg first. And when you leave, step out with your left leg first and take the name of Allāh. If you do this you will face no evil.’”

3421-5. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) ‘Alī ibn ‘l-Hakam that Qutaybah al-A’shā said:

“Abū ‘Abdillāh (‘a.s.) taught me saying: ‘Say: “In the name of Allāh, the Sublime, I seek refuge for so-and-so with Allāh, the Great, from every lethal and non-lethal poisonous creature, and from the evil eye and plague, and from the *jinn* and men, from the Arabs and non-Arabs – from their sorcery, transgression and evil incantations, through the Verse of the Throne.” And then read the Verse of the Throne (*āyatu l-kursī*) before repeating [the supplication] for the second time saying: “In the name of Allāh, I seek refuge for so-and-so with Allāh, the Sublime...” until the end of the supplication.’”

٦- ٣٤٢٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِيهِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلِيِّاً : جَعَلْتُ فِدَاكَ إِنِّي أَخَافُ الْعَقَارِبَ فَقَالَ انْظُرْ إِلَى بَنَاتِ نَعْشِ الْكَوَاكِبِ التَّلَاثَةِ الْوُسْطَى مِنْهَا بِجَنِينِ كَوْكَبٍ صَغِيرٍ قَرِيبٍ مِنْهُ تُسَمِّيهِ الْعَرَبُ السَّهَّا وَ نَحْنُ نُسَمِّيهِ أَسْلَمَ أَحَدَ النَّظَرِ إِلَيْهِ كُلُّ لَيْلَةٍ وَ قُلْ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ رَبَّ أَسْلَمَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِلْ فَرَجَهُمْ وَسَلِّمْنَا قَالَ إِسْحَاقُ فَمَا تَرَكْتُهُ مُنْدُ دَهْرِيِّ إِلَّا مَرَّةً وَاحِدَةً فَضَرَبَتِي الْعَقْرُبُ.

٧- ٣٤٢٣ - أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِي حَيْلَةَ عَنْ سَعْدِ الْإِسْكَافِ قَالَ:

سَمِعْتُهُ يَقُولُ: مَنْ قَالَ هَذِهِ الْكَلِمَاتِ فَأَنَا ضَامِنٌ لَهُ أَلَا يُصِيبُهُ عَقْرُبٌ وَلَا هَامَةٌ حَتَّى يُصْبِحَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا ذَرَّ وَمِنْ شَرِّ مَا بَرَّ وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

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3422–6. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr that Ishāq ibn ‘Ammār said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘May I be made your ransom! I fear scorpions.’ He [‘a.s.] said: ‘Look at the middle three stars in the constellation of Ursā Minor, and next to them you will notice a small star that the Arabs call “as-Suhā” whereas we refer to it as “Aslam”. Gaze at it intently every night and say three times: “O Allāh, Lord of Aslam, bless Muḥammad and the Household of Muḥammad, hasten their relief and keep us safe.”’” Ishāq said: “I never stopped doing this throughout my life except once, and that was [the day] when a scorpion stung me.”

3423–7. Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Hasan (–) al-‘Abbās ibn ‘Āmir (–) Abū Jamīlah that Sa‘d al-Iskāf said:

“I heard him (‘a.s.) say: ‘Whoever says the following words, I guarantee that he will not be harmed by any scorpion or poisonous creature on that day: ‘I seek refuge with the perfect words of Allāh, which neither the righteous nor the wicked can evade, from the evil of what He has nurtured and the evil of what He has created, and from the evil of every creature that He holds by its forelock. Indeed my Lord is on a straight path.’’’ [Qur., 11:56]”

٣٤٢٤- ٨- مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ عَلَيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ اللَّهُ وَسَلَّمَ قَالَ:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ مَعَازِيهِ إِذَا شَكَوُا إِلَيْهِ الْبَرَاغِيثَ أَنَّهَا تُؤْذِيهِمْ فَقَالَ إِذَا أَحَدُكُمْ مَضْجَعَهُ فَلِيَقُلْ أَيْهَا الْأَسْوَدُ الْوَثَابُ الَّذِي لَا يُبَالِي غَلَقًا وَ لَا يَبَأُ عَرْمَتُ عَلَيْكَ بِأَمِ الْكِتَابِ أَلَا تُؤْذِنِي وَ أَصْحَابِي إِلَى أَنْ يَذْهَبَ اللَّيْلُ وَ يَجِيءَ الصُّبْحُ بِمَا جَاءَ وَ الَّذِي نَعْرِفُهُ إِلَى أَنْ يَئُوبَ الصُّبْحَ مَتَى مَا آبَ.

٣٤٢٥- ٩- عَلَيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ اللَّهُ وَسَلَّمَ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ اللَّهُ وَسَلَّمَ : إِذَا لَقِيْتَ السَّبُّعَ فَقُلْ أَعُوذُ بِرَبِّ دَانِيَالَ وَ الْجُبَّ مِنْ شَرِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ.

٣٤٢٦- ١٠- مُحَمَّدٌ بْنُ جَعْفَرٍ أَبُو الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ هَارُونَ أَنَّهُ كَتَبَ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ اللَّهُ وَسَلَّمَ عُوذَةً لِلرِّيَاحِ الَّتِي تَعْرِضُ

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3424-8. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad (-) ‘Alī ibni ‘l-Hakam (-) ‘Alī ibn Abī Ḥamzah that Abu ‘l-Ḥasan ('a.s.) said:

“The Messenger of Allāh (s) said, during one of his expeditions, when people complained to him of being irritated by fleas: ‘When any of you goes to bed, he should say: “O black leaper that does not care for any locks or doors, I swear to you by the Mother of the Book, that you not disturb me or my companions until the night ends and the day comes with what it brings.”’”

And in that which we know [of this narration, the last part states:] “... until the morning returns with whatever it brings.”

3425-9. ‘Alī ibn Muḥammad (-) Ibn Jamhūr (-) his father (-) Muḥammad ibn Sinān (-) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh ('a.s.) said:

“Amīr al-Mu’minīn ('a.s.) said: ‘If you come face to face with a wild beast say: “I seek refuge with the Lord of Daniel and the Den, from the evil of every predatory lion.”’”

3426-10. Muḥammad ibn Ja‘far, Abu ‘l-‘Abbās (-) Muḥammad ibn ‘Isā (-) Ṣalīḥ ibn Sa‘īd (-) Ibrāhīm ibn Muḥammad ibn Hārūn that he wrote to Abū Ja‘far ('a.s.) asking for a supplication for the protection of

لِلصَّبِيَّانِ فَكَتَبَ إِلَيْهِ بِخَطِّهِ بِجَاتِينِ الْمُوْذَبِينِ وَرَعَمَ صَالِحٍ أَنَّهُ أَنْقَدَهُمَا إِلَى إِبْرَاهِيمَ بِخَطِّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَكْبَرُ أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ أَشْهُدُ أَنَّ مُحَمَّداً رَسُولَ اللَّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا رَبَّ لِي إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا شَرِيكَ لَهُ سُبْحَانَ اللَّهِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَاءْ لَمْ يَكُنْ اللَّهُمَّ ذَا الْجَلَالِ وَالْإِكْرَامِ رَبُّ مُوسَى وَعِيسَى وَإِبْرَاهِيمَ الَّذِي وَفَّى إِلَهِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مَعَ مَا عَدَدْتَ مِنْ آيَاتِكَ وَبِعَظَمَتِكَ وَبِمَا سَأَلْتَ بِهِ النَّبِيُّونَ وَبِأَنْكَ رَبُّ النَّاسِ كُنْتَ قَبْلَ كُلِّ شَيْءٍ وَأَنْتَ بَعْدَ كُلِّ شَيْءٍ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُمْسِكُ بِهِ السَّمَاوَاتِ أَنْ تَقْعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ وَبِكَلِمَاتِكَ التَّامَاتِ الَّتِي تُحْكِي بِهِ الْمَوْتَىٰ أَنْ تُبَيِّنَ عَبْدَكَ فُلَانًا مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ إِلَيْهَا وَمَا يَخْرُجُ مِنَ الْأَرْضِ وَمَا يَلْجُ فِيهَا وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَكَتَبَ إِلَيْهِ أَيْضًا بِخَطِّهِ بِسْمِ اللَّهِ وَبِاللَّهِ وَإِلَى اللَّهِ وَ

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infants from evil winds. He ('a.s.) wrote back to him, in his own hand, with the following two supplications for protection (and Ṣāliḥ thought that the Imām had sent them through [his servant] Ibrāhīm):

“Allāh is Great! Allāh is Great! Allāh is Great! I bear witness that there is no god but Allāh. I bear witness that Muḥammad is the Messenger of Allāh. Allāh is Great! Allāh is Great! There is no god but Allāh, and I have no Lord but Allāh. His is the Kingdom and for Him is all praise. He has no partner. Glory be to Allāh. Whatever Allāh wills happens and whatever He does not will does not come to pass.

“O Allāh, Possessor of majesty and honor, Lord of Mūsā and ‘Isā, and Ibrāhīm who fulfilled his duty. God of Ibrāhīm, Ismā‘il, Ishāq, Ya‘qūb and the tribes. There is no god but You. Glory be to You with that which You enumerated of Your signs, and by Your greatness, and by that through which the Prophets beseech You, and by Your Lordship over the people. You were there before everything and You shall be there after everything. I ask You by Your name through which You keep the skies from falling on the earth except by Your permission, and by Your perfect words through which You give life to the dead, that you grant protection to Your servant so-and-so, from the evil of what descends from the sky and ascends towards it, and what comes out from the earth and bores into it. And salutations upon the Messengers, and all praise be to Allāh, Lord of the worlds.”

كَمَا شَاءَ اللَّهُ وَ أُعِيدُهُ بِعِزَّةِ اللَّهِ وَ جَبْرُوتِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ مَلْكُوتِ اللَّهِ هَذَا الْكِتَابُ مِنَ اللَّهِ شِفَاءً لِفُلَانٍ بْنِ فُلَانٍ ابْنِ عَبْدِكَ وَ ابْنِ أَمْتَكَ عَبْدَيِ اللَّهِ صَلَى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

١١/٣٤٢٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّاً : إِذَا لَقِيتَ السَّبْعَ فَاقْرُأْ فِي وَجْهِهِ آيَةَ الْكُرْسِيِّ وَ قُلْ لَهُ عَرَمْتُ عَلَيْكَ بِعِزَّةِ اللَّهِ وَ عَرَمْتَ مُحَمَّدًا فَلَمَّا وَسَأَلَهُ عَلِيَّ عَنْ مَنْ دَأْدَ عَلَيْهِ وَ عَزِيمَةَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلِيَّاً وَ الْأَئِمَّةِ الطَّاهِرِينَ مِنْ بَعْدِهِ فَإِنَّهُ يَنْصَرِفُ عَنْكَ إِنْ شَاءَ اللَّهُ قَالَ فَخَرَجْتُ فَإِذَا السَّبْعُ قَدِ اغْتَرَضَ فَعَرَمْتُ عَلَيْهِ وَ قُلْتُ لَهُ إِلَّا تَنْهَيْتَ عَنْ طَرِيقِنَا وَ لَمْ تُؤْذِنَا قَالَ فَنَظَرْتُ إِلَيْهِ قَدْ طَاطَأَ بِرَاسِهِ وَ أَدْخَلَ ذَنَبَهُ بَيْنَ رِجْلَيْهِ وَ انْصَرَفَ.

١٢/٣٤٢٨ - عَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْجَارُودِ عَنْ

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"He also wrote, in his own hand, [another supplication]: 'In the name of Allāh, and by Allāh, and to Allāh, and in accordance to the will of Allāh. I seek refuge for him with the glory of Allāh, the omnipotence of Allāh, the power of Allāh, and the heavenly dominion of Allāh. This writing is a cure from Allāh for so-and-so son of so-and-so son of Your servant and son of Your maidservant – two servants of Allāh. And may Allāh bless Muhammad and his Household.'"

3427–11. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) Muḥammad ibn ‘Alī (–) ‘Alī ibn Muḥammad that ‘Abdullāh ibn Yaḥyā al-Kāhilī said:

"Abū ‘Abdillāh ('a.s.) said: 'If you ever come face to face with a wild beast, recite the Verse of the Throne to its face and say to it: "I swear to you by the oath of Allāh, the oath of Muḥammad (ṣ), the oath of Sulaymān ibn Dāwūd ('a.s.), the oath of Amīr al-Mu'minīn, 'Alī ibn Abī Ṭālib ('a.s.), and the pure Imāms after him.' If you do this, the creature will turn away from you if Allāh wills." He said: "I left one day and came face to face with a wild beast and I swore [the way the Imām had taught me] and said to it: 'Move away from our path and do not harm us.'" He said: "I saw that it lowered its head and turned away with its tail between its legs."

3428–12. From him (–) Ja'far ibn Muḥammad (–) Yūnus (–) some of

أَبِي عَبْدِ اللَّهِ عَلِيُّلَّهِ قَالَ:

مَنْ قَالَ فِي دُبْرِ الْفَرِيضَةِ: أَسْتَوْدُعُ اللَّهَ الْعَظِيمَ الْجَلِيلَ نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ مَنْ يَعْنِينِي أَمْرُهُ وَ أَسْتَوْدُعُ اللَّهَ الْمَرْهُوبَ الْمَحْوُفَ الْمُتَضَعِّضَ لِعَظَمَتِهِ كُلُّ شَيْءٍ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ يَعْنِينِي أَمْرُهُ حُفَّ بِحَاجَةِ جَبْرِيلَ عَلِيُّلَّهِ وَ حُفِظَ فِي نَفْسِهِ وَ أَهْلِهِ وَ مَالِهِ.

١٣/٣٤٢٩ - عَنْ رَفِعَةِ قَالَ:

مَنْ بَاتَ فِي دَارٍ وَ بَيْتٍ وَ حَدَّهُ فَلَيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لِيُقْلِ اللَّهُمَّ آنِسٌ وَ حَشْتِيٌّ وَ آمِنٌ رَوْعَتِي وَ أَعْنِي عَلَىٰ وَ حَدَّتِي.

١٤/٣٤٣٠ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَادَ بْنِ النَّضِيرِ عَنْ عَمْرِو بْنِ شِعْرِيٍّ عَنْ يَزِيدَ بْنِ مُرَّةَ عَنْ بُكَيْرٍ قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَلَيُّ أَ لَا أُعْلَمُكَ

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our co-sectarians (-) Abu 'l-Jārūd that Abū 'Abdillāh ('a.s.) said:

"Whoever says the following after completing an obligatory prayer: 'I place my soul, my family, my children and all those whom I am responsible for in the hands of Allāh, the Great, the Sublime. And I leave Allāh, Who is feared and revered for His greatness by all things, in charge of my soul, my family, my wealth, my children and all those whom I am responsible for,' he shall be covered by the wing of Jibrīl ('a.s.) and will be protected along with his family and wealth."

3429–13. From him *rāfa'ahu*:

"Whoever sleeps alone in a house or in a dwelling should recite the Verse of the Throne and then say: 'O Allāh, calm my fear, make me feel safe and help me in the face of my loneliness.'"

3430–14. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Sālim (-) Aḥmad ibn an-Nadr (-) 'Amr ibn Shīmr (-) Yazīd ibn Murrah that Bukayr said:

"I heard Amīr al-Mu'minīn ('a.s.) saying: 'The Messenger of Allāh (ṣ) said to me: "O 'Alī, should I not teach you certain words [by which you can supplicate to Allāh]? When you fall into hardship or calamity, say: 'In the name of Allāh, the Beneficent, the Merciful. There is no might or power except by [the will of] Allāh, the Exalted, the Great.' By this, Allāh,

كَلِمَاتٍ إِذَا وَقَعْتَ فِي وَرْطَةٍ أَوْ بَلَيْةٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَصْرِفُ بِمَا عَنْكَ مَا يَشَاءُ مِنْ أَنواعِ الْبَلَاءِ.

- ٥٨ -

بَابُ الدُّعَاءِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

١/٣٤٣١ - قَالَ كَانَ أَبُو عَبْدِ اللَّهِ عَلِيًّا يَدْعُو عِنْدَ قِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَ اللَّهُمَّ رَبَّنَا
لَكَ الْحَمْدُ أَنْتَ الْمُتَوَحِّدُ بِالْقُدْرَةِ وَ السُّلْطَانُ الْمُتَبِّنِ وَ لَكَ الْحَمْدُ أَنْتَ الْمُتَعَالٍ بِالْعِزَّةِ وَ
الْكَبِيرِيَاءِ وَ فَوْقَ السَّمَاوَاتِ وَ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَ لَكَ الْحَمْدُ أَنْتَ الْمُكْتَفِي بِعِلْمِكَ وَ
الْمُحْتَاجُ إِلَيْكَ كُلُّ ذِي عِلْمٍ رَبَّنَا وَ لَكَ الْحَمْدُ يَا مُنْزِلَ الْآيَاتِ وَ الذِّكْرُ الْعَظِيمِ رَبَّنَا فَلَكَ
الْحَمْدُ بِمَا عَلَمْنَا مِنَ الْحِكْمَةِ وَ الْقُرْآنِ الْعَظِيمِ الْمُبِينِ اللَّهُمَّ أَنْتَ عَلَمْنَاهُ قَبْلَ رَغْبَتِنَا فِي

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to Whom belong might and majesty, will turn away from you whatever He wishes of the different kinds of tribulations.”””

- 58 -

Chapter on Supplication When Reciting the Qur’ān

3431-1. He [mursal = trasmitter] said:

“Abū ‘Abdillāh (‘a.s.) used to supplicate thus when reading the Book of Allāh, to Whom belong Might and Majesty: ‘O Allāh! Our Lord! All praise is due to You – You are the Only One with power and firm authority. And all praise is due to You – You are the Exalted with might and grandeur above the heavens and the Great Throne. Our Lord! All praise is due to You – You suffice with Your knowledge whereas all those who possess knowledge need You. Our Lord! All praise is due to You, O revealer of signs and the Great Reminder. Our Lord! All praise be to You for what You have taught us of wisdom and the Manifest, Glorious Qur’ān. O Allāh, You taught it to us before we sought to learn it and selected us before we sought to benefit from it. O Allāh, if this was a blessing from You and a bounty,

تَعْلِمُهُ وَ اخْتَصَصْنَا بِهِ قَبْلَ رَغْبَتِنَا بِنَفْعِهِ اللَّهُمَّ فَإِذَا كَانَ ذَلِكَ مَنَّا مِنْكَ وَ فَضْلًا وَ جُودًا وَ لُطْفًا بِنَا وَ رَحْمَةً لَنَا وَ امْتِنَانًا عَلَيْنَا مِنْ غَيْرِ حَوْلِنَا وَ لَا حِيلَتِنَا وَ لَا قُوَّتِنَا اللَّهُمَّ فَحَبِّبْ إِلَيْنَا حُسْنَ تِلَاقِهِ وَ حِفْظَ آيَاتِهِ وَ إِيمَانًا بِمُتَشَابِهِ وَ عَمَالًا بِمُحْكَمِهِ وَ سَبَبًا فِي تَأْوِيلِهِ وَ هُدًى فِي تَدْبِيرِهِ وَ بَصِيرَةً بِنُورِهِ اللَّهُمَّ وَ كَمَا أَنْزَلْتَهُ شِفَاءً لِأَوْلِيَّاَكَ وَ شَقَاءً عَلَى أَعْدَائِكَ وَ عَمَّى عَلَى أَهْلِ مَعْصِيَتِكَ وَ نُورًا لِأَهْلِ طَاعَتِكَ اللَّهُمَّ فَاجْعُلْ لَنَا حِصْنًا مِنْ عَذَابِكَ وَ حِرْزاً مِنْ غَضَبِكَ وَ حَاجِزاً عَنْ مَعْصِيَتِكَ وَ عِصْمَةً مِنْ سَخَطِكَ وَ دَلِيلًا عَلَى طَاعَتِكَ وَ نُورًا يَوْمَ نَلْقَاكَ نَسْتَضِيءُ بِهِ فِي حَلْقِكَ وَ نَجُوزُ بِهِ عَلَى صِرَاطِكَ وَ نَهْتَدِي بِهِ إِلَى جَنَّتِكَ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ الشِّقْوَةِ فِي حَمْلِهِ وَ الْعَمَى عَنْ عَمَلِهِ وَ الْجُوْرِ عَنْ حُكْمِهِ وَ الْعُلُوِّ عَنْ قَصْدِهِ وَ التَّقْصِيرِ دُونَ حَقِّهِ اللَّهُمَّ احْمِلْ عَنَّا ثُقُلَهُ وَ أَوْجِبْ لَنَا أَجْرَهُ وَ أُوْزِعَنَا شُكْرَهُ وَ اجْعَلْنَا نُرَاعِيهِ وَ نَحْفَظُهُ اللَّهُمَّ اجْعَلْنَا نَتَّبِعُ حَلَالَهُ وَ نَجْتَبِ حَرَامَهُ وَ نُقْيِمُ حُدُودَهُ وَ نُؤْدِي فَرَائِضَهُ

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a generosity, a kindness to us, a mercy upon us and a favour to us without our having strived or attempted [to acquire it] or exerted [any effort], then O Allāh make dear to us its beautiful recitation, the memorization of its verses, belief in its allegorical verses, action upon its clear verses, insight into its esoteric meanings, guidance in understanding its application and illumination from its light.

“O Allāh, just as You have revealed it to be a cure for Your friends, a misery for Your enemies, a blindness for the people who disobey You and a light for those who obey You, O Allāh make it [also] a fortress for us from Your chastisement, a sanctuary from Your wrath, a barrier from Your disobedience, a protection from Your anger, a guide towards Your obedience, and a light on the day we meet You by which we may be get illumination among Your creation, cross over Your bridge and get guidance to Your Paradise. O Allāh, we seek refuge with You from wretchedness in bearing it [without reading it], blindness from its knowledge, transgressing its commands, overstepping its limits and falling short of its rights. O Allāh, help us bear its heaviness, make us deserving of its reward, inspire us to be grateful for it, and make us care for it and preserve it. O Allāh, assist us to follow it in what it describes as lawful, eschew what it classifies as forbidden, establish its boundaries and fulfill its obligations.

اللَّهُمَّ ارْزُقْنَا حَلَوَةً فِي تِلَاقِهِ وَ نَشَاطًا فِي قِيَامِهِ وَ وَجْلًا فِي تَرْتِيلِهِ وَ قُوَّةً فِي اسْتِعْمَالِهِ فِي
أَنَاءِ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ اللَّهُمَّ وَ اسْفِنْنَا مِنَ التَّوْمِ بِالْيُسِيرِ وَ أَيْقَظْنَا فِي سَاعَةِ اللَّيْلِ مِنْ
رُقَادِ الرَّقِيدِينَ وَ نَتَهَمْنَا عِنْدَ الْأَحَابِينِ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ مِنْ سِنَةِ الْوَسْتَانِينَ اللَّهُمَّ
اجْعَلْ لِقْلُوبَنَا ذَكَارًا عِنْدَ عَجَائِبِهِ الَّتِي لَا تَنْقَضِي وَ لَذَادَةً عِنْدَ تَرْدِيدِهِ وَ عِبْرَةً عِنْدَ تَرْجِيعِهِ
وَ نَفْعًا بِيَنَا عِنْدَ اسْتِفْهَامِهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ تَخَلُّفِهِ فِي قُلُوبِنَا وَ تَوْسِيْدِهِ عِنْدَ رُقادِنَا وَ
نَبِيْدِهِ وَرَاءَ ظُهُورِنَا وَ نَعُوذُ بِكَ مِنْ قَسَاؤِهِ فُلُوبِنَا لِمَا بِهِ وَعَظَّنَا اللَّهُمَّ انْفَعْنَا بِمَا صَرَفْتَ فِيهِ
مِنَ الْآيَاتِ وَ ذَكَرْنَا بِمَا ضَرَبْتَ فِيهِ مِنَ الْمُثَلَّاتِ وَ كَفَرْ عَنَا بِتَأْوِيلِهِ السَّيِّئَاتِ وَ ضَاعَفْ لَنَا
بِهِ جَزَاءً فِي الْحَسَنَاتِ وَ ارْفَعْنَا بِهِ ثَوَابًا فِي الدَّرَجَاتِ وَ لَقَنَا بِهِ الْبُشْرَى بَعْدَ الْمَمَاتِ اللَّهُمَّ
اجْعَلْهُ لَنَا زَادًا تُقَوِّيْنَا بِهِ فِي الْمَوْقِفِ بَيْنَ يَدِيْكَ وَ طَرِيقًا وَاضْحِيًّا نَسْلُكُ بِهِ إِلَيْكَ وَ عِلْمًا
نَافِعًا نَشْكُرُ بِهِ نَعْمَاءَكَ وَ تَخَشُّعًا صَادِقًا نُسَبِّحُ بِهِ أَسْمَاءَكَ فَإِنَّكَ اخْتَدَّتَ بِهِ عَلَيْنَا حُجَّةً

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“O Allāh grant us joy in its recitation, energy in establishing it, fear [of You] in its recital and strength in employing it during the darkness of night and light of day. O Allāh, enable us to suffice with little sleep and wake us during the night from the slumber of the sleepers, and awaken us during the moments wherein supplication is accepted from the drowsiness of the somnolent. O Allāh, make our hearts astute in encountering its wonders that never cease, delighted when we repeat it, take lessons when we review it, and gain clear benefit when we seek its understanding. O Allāh, we seek refuge with You from its relegation in our hearts, from leaving it aside as we sleep and from casting it behind our backs. We seek refuge with You from the hardness of our hearts towards Your advice for us in it. O Allāh, benefit us with what You have stated in Your verses and remind us with what You have mentioned of parables, and through its interpretation, cover up our sins and multiply our reward; and raise our station through it, and receive us with glad tidings after we die. O Allāh, make it a provision that strengthens us as we stand before You, and a clear path that we can follow to reach You, and a beneficial knowledge by which we may express gratitude for Your blessings, and a true humility by which we may glorify Your names, for indeed You have taken it as a proof against us and have severed our excuse by it. You have made it such a blessing for us that our gratitude

فَطَعْتَ بِهِ عُذْرَنَا وَ اصْطَنَعْتَ بِهِ عِنْدَنَا نِعْمَةً فَقَصَرَ عَنْهَا شُكْرُنَا اللَّهُمَّ اجْعَلْنَاهُ لَنَا وَلِيَّاً يُشَبِّهُنَا مِنَ الرَّكِيلِ وَ دَلِيلًا يَهْدِنَا لِصَالِحِ الْعَمَلِ وَ عَوْنًا هَادِيًّا يُقَوِّنَا مِنَ الْمُيَلِ وَ عَوْنًا يُقَوِّنَا مِنَ الْمَمْلِ حَتَّى يَبْلُغَ بِنَا أَفْضَلَ الْأَمْلِ اللَّهُمَّ اجْعَلْنَاهُ لَنَا شَافِعًا يَوْمَ الْلِقَاءِ وَ سِلَاحًا يَوْمَ الْإِرْقَاءِ وَ حَجِيجًا يَوْمَ الْقِضَاءِ وَ ثُورًا يَوْمَ الظُّلْمَاءِ يَوْمًا لَا أَرْضَ وَ لَا سَمَاءَ يَوْمًا يُنْجِزِي كُلُّ سَاعَ إِمَامًا سَعَى اللَّهُمَّ اجْعَلْنَاهُ لَنَا رَيَّاً يَوْمَ الظُّلْمَاءِ وَ فَوْرًا يَوْمَ الْجَزَاءِ مِنْ نَارِ حَامِيَةِ قَلِيلَةِ الْبُقِيَا عَلَى مَنْ بِهَا اصْطَلَى وَ بِهَا تَلَظَّى اللَّهُمَّ اجْعَلْنَاهُ لَنَا بُرْهَانًا عَلَى رُءُوسِ الْمُلَائِكَةِ يَوْمًا يُجْمَعُ فِيهِ أَهْلُ الْأَرْضِ وَ أَهْلُ السَّمَاءِ اللَّهُمَّ ارْزُقْنَا مَنَازِلَ الشُّهَدَاءِ وَ عِيشَ السُّعَادَاءِ وَ مُرَاقِفَةَ الْأَئِمَّةِ إِنَّكَ سَمِيعُ الدُّعَاءِ.

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for it always falls short. O Allāh, make it a guardian for us that keeps us steadfast from lapses, a guide towards the best of actions, a guiding helper that protects us from straying and a supporter that strengthens us against ennui until it makes us attain the loftiest of [our] hopes.

“O Allāh, make it a intercessor for us on the Day of Meeting, and a weapon on the Day of Elevation, and a witness for us on the Day of Judgement, and a light on the Day of Darkness – the day when there is no earth and no sky, the day when every striver will be rewarded for what he strove. O Allāh, make it a quenching for us on the Day of Thirst, and a [means of] success for us on the Day of Recompense from the blazing Fire which has little compassion for those who burn in its inferno. O Allāh, make it an evidence for us before all the people on the day when the inhabitants of the earth and the heavens are gathered. O Allāh, grant us the station of the martyrs, the life of the felicitous, and the company of the Prophets – indeed You hear all supplications.”

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بَابُ الدُّعَاءِ فِي حِفْظِ الْقُرْآنِ

١/٣٤٣٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبَانِ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ: تَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ وَلَمْ يَسْأَلِ الْعِبَادُ مِثْلَكَ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَرَسُولِكَ وَإِبْرَاهِيمَ حَلِيلِكَ وَصَفِيفِكَ وَمُوسَى كَلِيمِكَ وَنَجِيِّكَ وَعِيسَى كَلِمَتِكَ وَرُوحِكَ وَأَسْأَلُكَ بِصُحْفِ إِبْرَاهِيمَ وَتَوْرَاهُ مُوسَى وَزَبُورِ دَاوُدَ وَإِنجِيلِ عِيسَى وَقُرْآنِ مُحَمَّدٍ فَلَهُ وَسَلَّمَ وَبِكُلِّ وَحْيٍ أَوْحَيْتَهُ وَفَضَاءِ أَمْضِيَّتَهُ وَحَقَّ قَضَيْتَهُ وَغَنِّيَّ أَعْنَيْتَهُ وَضَالَّ هَدَيْتَهُ وَسَأَلَّ أَعْطَيْتَهُ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى الْلَّيْلِ فَأَظَلَّمَ وَبِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى النَّهَارِ فَأَسْتَنَارَ وَبِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى الْأَرْضِ فَأَسْتَقَرَّتْ وَدَعَمْتَ بِهِ السَّمَاوَاتِ

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- 59 -

Chapter on Supplication for Memorization of the Qur'an

3432-1. A group of our sectarians (-) Ahmād ibn Muḥammad ibn Khālid, whoever mentioned it [to him] (-) ‘Abdullāh ibn Ṣinān (-) Abān ibn Taghlīb that Abū ‘Abdillāh ('a.s.) said:

“Say: ‘O Allāh, I beseech You, and none like You has ever been beseeched by the servants. I ask You by the right of Muḥammad, Your prophet and messenger, and Abraham, Your friend and chosen one, Moses, Your inter-locutor and the one who whispered to You, and Jesus, Your Word and Spirit. And I ask You by the scriptures of Abraham, the Torah of Moses, the Psalms of David, the Evangel of Jesus and the Qur'ān of Muḥammad (ṣ), and by every revelation that You have sent, every decree You have issued, every right You have ordained, every prosperous one whom You have enriched, every straying one whom You have guided, and every seeker whom You have given to. I ask You by Your name that You placed upon the night so it turned dark, upon the day so it became bright, and upon the earth so it settled, and by which You prop up the heavens so they remain up high, and which You placed upon the mountains so they

فَاسْتَقْلَلْتُ وَ وَضَعْتُهُ عَلَى الْجِبَالِ فَرَسَتُ وَ بِاسْمِكَ الَّذِي بَشَّثَ بِهِ الْأَرْزَاقَ وَ أَسْأَلَكَ بِاسْمِكَ الَّذِي تُحِبِّي بِهِ الْمَوْتَىٰ وَ أَسْأَلَكَ بِمَعَاقِدِ الْعِزَّةِ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ أَسْأَلَكَ أَنْ تُصْلِي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَرْزُقَنِي حِفْظَ الْقُرْآنِ وَ أَصْنَافَ الْعِلْمِ وَ أَنْ تُتَبَّعِهَا فِي قَلْبِي وَ سَمْعِي وَ بَصَرِي وَ أَنْ تُخَالِطَ بَهَا لَحْمِي وَ دَمِي وَ عِظَامِي وَ مُخِي وَ تُسْتَعْمِلَ بِهَا لَيْلِي وَ نَهَارِي بِرِحْمَتِكَ وَ قُدْرَتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ يَا حَسِينَ يَا قَيْوُمُ قَالَ وَ فِي حَدِيثٍ آخَرَ زِيَادَةً وَ أَسْأَلَكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عِبَادُكَ الَّذِينَ اسْتَجَبْتَ لَهُمْ وَ أَنْبَأْتُكَ فَغَفَرْتَ لَهُمْ وَ رَحْمَتْهُمْ وَ أَسْأَلَكَ بِكُلِّ اسْمٍ أَنْزَلْتُهُ فِي كُتُبِكَ وَ بِاسْمِكَ الَّذِي اسْتَقَرَّ بِهِ عَرْشُكَ وَ بِاسْمِكَ الْوَاحِدِ الْأَحَدِ الْفَرِيدِ الْوَتْرِ الْمُتَعَالِ الَّذِي يَمْلأُ الْأَرْكَانَ كُلَّهَا الطَّاهِرِ الْطَّهِيرِ الْمُبَارَكِ الْمُقَدَّسِ الْحَسِينِ الْقَيْوُمِ نُورِ السَّمَاوَاتِ وَ الْأَرْضِ الرَّحْمَنِ الرَّحِيمِ الْكَبِيرِ الْمُتَعَالِ وَ كِتَابِكَ الْمُنْزَلِ بِالْحَقِّ وَ كَلِمَاتِكَ التَّامَاتِ وَ نُورِكَ التَّامِ وَ بِعَظَمَتِكَ وَ أَرْكَانِكَ.

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remain unshakably firm, and by Your name through which You distribute sustenance. I ask You by Your name with which You bring the dead to life, and I ask You by the arches of glory on Your Throne and the pinnacle of mercy in Your Book. I ask that You bless Muhammad and the family of Muhammad, and that You grant me the memorization of the Qur'an and all types of knowledge [contained therein], and that You establish it in my heart, my hearing and my sight, and that you mix it with my flesh, my blood, my bones and my brain, such that You occupy my nights and days with it through Your mercy and power, for indeed there is no might or power except by Your will, O Ever-living, O All-sustaining.””

And in another tradition, the following is added: “And I ask You by the name through which Your servants supplicate to You and You respond to them, and by which Your prophets invoke You and You forgive them and show them mercy. I ask You by every name that You have revealed in Your books, and by Your name through which Your Throne stood in place, and by Your one, only, unique, single, lofty name which fills all up all the corners, the purifying, the pure, the blessed, the holy, the ever-living, the all-sustaining, the light of the heavens and earth, the merciful, the benevolent, the great, the exalted – and [by] Your Book that was revealed with truth, and Your perfect words, and Your perfect light, and by Your greatness and might.””

وَقَالَ فِي حَدِيثٍ آخَرَ: قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ أَرَادَ أَنْ يُوعِيَهُ اللَّهُ عَزَّ وَ جَلَّ الْقُرْآنَ وَ الْعِلْمَ فَلْيُكْتُبْ هَذَا الدُّعَاءَ فِي إِنَاءٍ نَظِيفٍ بَعْسَلَ مَادِيٍّ ثُمَّ يَغْسِلُهُ بِمَاءِ الْمَطَرِ قَبْلَ أَنْ يَمْسَسَ الْأَرْضَ وَ يَشْرُبُهُ ثَلَاثَةً أَيَّامٍ عَلَى الرِّيقِ فَإِنَّهُ يَحْفَظُ ذَلِكَ إِنْ شَاءَ اللَّهُ.

٢-٣٤٣٣ - عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى رَقَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : أَعْلَمُكَ دُعَاءً لَا تَنْسَى الْقُرْآنَ اللَّهُمَّ ارْحَمْنِي بِتَرَكِ مَعَاصِيكَ أَبَدًا مَا أَبْقَيْتَنِي وَ ارْحَمْنِي مِنْ تَكْلُفٍ مَا لَا يَعْنِينِي وَ ارْزُقْنِي حُسْنَ الْمُنْتَرِ فِيمَا يُرْضِيكَ عَنِي وَ الْرِّزْمَ قُلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَمْتَنِي وَ ارْزُقْنِي أَنْ أَتَلُوهُ عَلَى التَّحْوِيَّةِ الَّتِي يُرْضِيكَ عَنِي اللَّهُمَّ نُورِ بِكِتَابِكَ بَصَرِي وَ اشْرَحْ بِهِ صَدْرِي وَ فَرِّحْ بِهِ قَلْبِي وَ أَطْلُقْ بِهِ لِسَانِي وَ اسْتَعْمِلْ بِهِ بَدَنِي وَ قَوْنِي عَلَى ذَلِكَ وَ أَعِنِي عَلَيْهِ إِنَّهُ لَا مُعِينَ عَلَيْهِ إِلَّا أَنْتَ لَا إِلَهَ إِلَّا أَنْتَ. قَالَ: وَ رَوَاهُ بَعْضُ أَصْحَابِنَا عَنْ وَلِيدِ بْنِ صَبِيحٍ عَنْ حَفْصٍ الْأَعْوَرِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

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He said in another tradition, that the Messenger of Allāh (ṣ) said: “Whoever wishes that Allāh, to Whom belong Might and Majesty, should grant him understanding of the Qur’ān and its knowledge should write down this supplication in a clean vessel with white honey, then he should mix it with rainwater before it touches the ground, and then drink it for three days before breakfast, for then indeed he will memorize it if Allāh wills.”

3433-2. From him (–) his father (–) Ḥammād ibn ‘Isā, *rāfa‘ahu to Amīr al-Mu’mīnīn* (*a.s.*) said:

“The Messenger of Allāh (ṣ) said: ‘I will teach you a supplication so that you don’t forget the Qur’ān: “O Allāh, have mercy upon me by enabling me to abandon Your disobedience for as long as You make me remain [in this world], and have mercy upon me by keeping me away from that which does not concern me. Grant me the beauty of what pleases You from me, and bind my heart to the memorization of Your Book, just as You have granted me and taught me to recite it in the manner that pleases You. O Allāh, illuminate my sight with Your Book and expand my breast with it; make my heart rejoice by it, and make my tongue move with it; employ my body to work for it and strengthen me and help me in this, for indeed there is none who can help in this but You – there is no god but You.”’”

He said: “And this was [also] narrated by one of our companions from Walīd ibn Ṣabīḥ from Hafṣ al-A‘wār from Abū ‘Abdillāh (*a.s.*).”

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بَابُ دَعَوَاتِ مُوجَزَاتِ جَمِيعِ الْحَوَاجِ لِلْدُنْيَا وَ الْآخِرَةِ

- ١/٣٤٣٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ: قُلْ: اللَّهُمَّ اجْعُلْنِي أَخْشَاكَ كَائِنَ أَرَاكَ وَ أَسْعِدْنِي بِتَقْوَاكَ وَ لَا تُشْقِنِي بِشَطْرِي لِمَعَاصِيكَ وَ حِزْرِي فِي قَضَائِكَ وَ بَارِكْ لِي فِي قَدَرِكَ حَتَّى لَا أُحِبَّ تَأْخِيرًا مَا عَجَلْتَ وَ لَا تَعْجِيلَ مَا أَخَرَّتَ وَ اجْعَلْ غِنَايَ فِي نَفْسِي وَ مَتَعْنِي بِسَمْعِي وَ بَصَرِي وَ اجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَ انْصُرْنِي عَلَى مَنْ ظَلَمَنِي وَ أَرِنِي فِيهِ قُدْرَتَكَ يَا رَبِّ وَ أَفْرِ بِذَلِكَ عَيْنِي.
- ٢/٣٤٣٥ - أَبُو عَلَيِّ الْأَشْعَرِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ شَفَوَانَ بْنِ يَحْيَى عَنْ أَبِي سُلَيْمَانَ الْجَصَّاصِ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ:

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- 60 -

Chapter on Short Supplications for All Worldly and Other Worldly Needs

3434–1. A group of our co-sectarians (–) Ahmad ibn Muhammad ibn ‘Isā (–) Ismā‘il ibn Sahl (–) ‘Abdullāh ibn Jundab (–) his father that Abū ‘Abdillāh (‘a.s.) said:

“Say: ‘O Allāh, make me fear You as though I see You. Make me felicitous by being ever-conscious of You and do not cause me to become wretched by my active disobedience of You. Decree for me that which is good and bless me in what You determine for me, such that I neither desire a delay of what You have hastened nor a hastening of what You have delayed. Make me self-reliant and grant me the [continuous] benefit of my hearing and sight, and make these two faculties remain with me until death. Assist me against the one who oppresses me and manifest Your might against him, O Lord, thereby bringing me joy.’”

3435–2. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ṣafwān ibn Yaḥyā (–) Abū Sulaymān al-Jaṣṣāṣ that Ibrāhīm ibn Maymūn said:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلِيَّاً يَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى هُولِ يَوْمِ الْقِيَامَةِ وَأَخْرِجْنِي مِنَ الدُّنْيَا سَالِمًاً وَرَوَّجْنِي مِنَ الْحُورِ الْعَيْنِ وَأَكْفِنِي مَتُونَتِي وَمَعْوَنَةَ النَّاسِ وَأَذْخِلْنِي بِرَهْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ.

٣٤٣٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارةَ عَنْ أَبِيهِ جَعْفَرٍ عَلِيَّاً قَالَ:

قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ حَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَأَعُوذُ بِكَ مِنْ كُلِّ سُوءٍ أَحَاطَ بِهِ عِلْمُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَّتَكَ فِي أُمُورِي كُلُّهَا وَأَعُوذُ بِكَ مِنْ خَزْنِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ.

٣٤٣٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَمْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَعِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ حَمِيعًا عَنْ عَلِيٍّ بْنِ زِيَادٍ قَالَ:

كَتَبَ عَلِيُّ بْنُ بَصِيرٍ يَسْأَلُهُ أَنْ يَكْتُبَ لَهُ فِي أَسْفَلِ كِتَابِهِ دُعَاءً يُعْلَمُهُ إِيَّاهُ يَدْعُو بِهِ فَيُعَصَّمُ بِهِ مِنَ الذُّنُوبِ جَامِعاً لِلْدُّنْيَا وَالْآخِرَةِ فَكَتَبَ عَلِيَّاً بِخَطِّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَرَّ الْقَبِيحَ وَلَمْ يَهْتِكِ السِّرَّ عَنِّي يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوِزِ يَا وَاسِعَ

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"I heard Abū 'Abdillāh ('a.s.) saying: 'O Allāh, help me withstand the terror of the Day of Resurrection, take me from this world while I am sound [in faith], and marry me to the wide-eyed houris [of Paradise]. Suffice me in my needs, the needs of my family and the needs of all the people, and admit me, by Your mercy, into [the circle of] Your righteous servants.'"

3436-3. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) Ḥarīz (-) Zurārah that Abū Ja'far ('a.s.) said:

"Say: 'O Allāh, I ask You from all the good that Your knowledge encompasses, and I seek refuge with You from all the evil that Your knowledge encompasses. O Allāh, I ask You for well-being in all my affairs, and I seek refuge with You from disgrace in this world and chastisement in the Hereafter.'"

3437-4. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn 'Isā* and a group of our co-sectarians (-) Sahl ibn Ziyād, both of them, that 'Alī ibn Ziyād said:

"Alī ibn Baṣīr wrote to him asking that he write down, in the postscript to his letter, a supplication by which he could teach him how to invoke [Allāh] and be protected from all sins in this world and the next. So, he ('a.s.) wrote in his own hand: 'In the name of Allāh, the Beneficent, the Merciful. O He Who manifests the beautiful and hides the ugly, and

الْمَعْفُرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِ يَا مُبْدِئَ كُلِّ نِعْمَةٍ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهُ يَا سَيِّدَاهُ يَا مَوْلَاهُ يَا غِيَاثَاهُ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَسْأَلُكَ أَنْ لَا تَجْعَلَنِي فِي النَّارِ ثُمَّ تَسْأَلَ مَا بَدَأْتُكَ.

٥/٣٤٣٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ وَ أَبِي طَالِبٍ عَنْ بَكْرٍ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُصَافَّةُ قَالَ:

اللَّهُمَّ أَنْتَ ثِقَتي فِي كُلِّ كُرْبَةٍ وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَعُدَّةٌ كَمِّ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْفُؤَادُ وَتَقْلُ فِيهِ الْحِيلَةُ وَيَخْذُلُ عَنْهُ الْقَرِيبُ وَالْبَعِيدُ وَيَشْمَسُتُ بِهِ الْعَدُوُّ وَتَعْنَيِنِي فِيهِ الْأُمُورُ أَنْزَلْتَهُ بِكَ وَشَكَوْتُهُ إِلَيْكَ رَاغِبًاً فِيهِ عَمَّنْ سِواكَ فَفَرَّجْتُهُ وَكَشَفْتُهُ وَكَفَيْتَنِيهِ فَأَنْتَ وَلِي كُلِّ نِعْمَةٍ وَصَاحِبُ كُلِّ حَاجَةٍ وَمُنْتَهَى كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيرًا وَلَكَ الْمَنْ فَاضِلاً.

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has not rent the curtain that hides my faults. O Generous in forgiving, O Magnanimous in overlooking, O Benevolent in pardoning, O He Whose hands are open with mercy, O Knower of every whisper, O Recipient of every complaint, O He Who honorably pardons, O Provider of great favors, O Initiator of every blessing before they are deserved, O Lord, O Master, O Protector, O Rescuer, bless Muhammad and the Household of Muhammad, and I beseech You not to put me in the Fire ...’ then ask for whatever you desire.”

3438–5. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Abū ‘Abdillāh al-Barqī and Abū Ṭālib (–) Bakr ibn Muḥammad that Abū ‘Abdillāh (‘a.s.) said:

“O Allāh, You are my support in every hardship and You are my hope in every difficulty. You are the one I rely upon and depend on in all matters that befall me. How many hardships is the heart too weak to bear, and from which there is no means of escape, and in which one is abandoned by the close and distant ones, and which gives the enemy a reason to gloat, and which affects all my affairs! I brought them to You and complained of them [only] to You, turning away from all other than You, so You granted me relief and removed it from me, [thereby] sufficing me in it. Indeed, You are the custodian of every blessing, the fulfiller of every need, and the object of every desire, so plentiful praise be to You and abundant gratitude as well.”

٦/٣٤٣٩ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلِ اللَّهُمَّ إِنِّي أَسأَلُكَ بِجَلَالِكَ وَ جَمَالِكَ وَ كَرِمَكَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

٧/٣٤٤٠ - عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ لِي أَكْثَرُ مِنْ أَنْ تَقُولَ اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ وَ لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ فُلِتُ أَمَّا الْمُعَارِينَ فَقَدْ عَرَفْتُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ كُلُّ عَمَلٍ تَعْمَلُهُ تُرِيدُ بِهِ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ فَكُنْ فِيهِ مُفَضِّراً عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلُّهُمْ فِي أَعْمَالِهِمْ فِي مَا بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ مُفَضِّرُونَ.

٨/٣٤٤١ - عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَعْيَنَ قَالَ:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لَقَدْ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لِرَجُلٍ مِنْ أَهْلِ الْبَادِيَةِ بِكَلِمَتَيْنِ دَعَا بِهِمَا

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3439–6. From him (–) Ahmad ibn Muhammed (–) ‘Alī ibni ‘l-Hakam (–) Abān (–) ‘Isā ibn ‘Abdillāh al-Qummī that Abū ‘Abdillāh (‘a.s.) said:

“Say: ‘O Allāh, I ask You by Your glory, Your beauty and Your magnanimity, that You do for me such-and-such.’”

3440–7. From him (–) Ibn Mahbūb (–) al-Fadl ibn Yūnus that Abu ‘l-Hasan (‘a.s.) said:

“He said to me: ‘Say the following frequently: “O Allāh, do not place me among those of weak faith and do not take me out from [the feeling of] inadequacy.”’ I said: ‘As for “those of weak faith,” I understand what it means, but what does the phrase “do not take me out from inadequacy” mean?’ He [‘a.s.] replied: ‘For every action that you perform with the intention of seeking the pleasure of Allāh, to Whom belong Might and Majesty, you should feel a sense of inadequacy within yourself, for indeed all people are, in the actions they perform for Allāh, to Whom belong might and majesty, inadequate.’”

3441–8. From him (–) Ibn Mahbūb (–) Abān that ‘Abdu ‘r-Rahmān ibn A‘yan said:

“Abū Ja‘far (‘a.s.) said: ‘Verily Allāh, to Whom belong Might and Majesty, forgave a man among the bedouins because of two phrases of supplication that he uttered. He said: “O Allāh, if You punish me, then

فَاللَّهُمَّ إِنْ تُعَذِّبْنِي فَأَهْلِلْ لِذِلْكَ أَنَا وَ إِنْ تَغْفِرْ لِي فَأَهْلِلْ لِذِلْكَ أَنْتَ فَغَفِرَ اللَّهُ لَهُ .

٩/٣٤٤٢ - عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَمِّهِ عَنِ الرِّضا عَلَيْهِ الْكَفَافُ

قَالَ يَا مَنْ دَلَّنِي عَلَى نَفْسِهِ وَ ذَلَّ قَلْبِي بِتَصْدِيقِهِ أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ فِي الدُّنْيَا وَ الْآخِرَةِ .

١٠/٣٤٤٣ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبْنَ أَبِي عُمَيرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ قَالَ :

رَأَيْتُ عَلَيَّ بْنَ الْحُسَيْنِ عَلَيْهِ الْكَفَافُ فِي فِنَاءِ الْكَعْبَةِ فِي اللَّيْلِ وَ هُوَ يُصَلِّي فَأَطَالَ الْقِيَامَ حَتَّى جَعَلَ مَرَّةً يَتَوَكَّلُ عَلَى رِجْلِهِ الْيُمْنَى وَ مَرَّةً عَلَى رِجْلِهِ الْيُسْرَى ثُمَّ سَمِعْتُهُ يَقُولُ بِصَوْتٍ كَأَنَّهُ بَاكٍ يَا سَيِّدِي تُعَذِّبْنِي وَ حُبُّكَ فِي قَلْبِي أَمَا وَ عِزَّتُكَ لَئِنْ فَعَلْتَ لَتَجْمَعَنَّ بَيْنِي وَ بَيْنَ قَوْمٍ طَالَ مَا عَادَيْتُهُمْ فِيكَ .

١١/٣٤٤٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ دَاؤِدِ الرَّقِيقِ قَالَ :

إِنِّي كُنْتُ أَسْمَعُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ أَكْثَرَ مَا يُلْحُ بِهِ فِي الدُّعَاءِ عَلَى اللَّهِ بِحَقِّ الْحَمْسَةِ يَعْنِي

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indeed I am deserving of it, and if You forgive me, then indeed You are worthy of it,” so Allāh forgave him.””

3442–9. From him (–) Yaḥyā ibni ‘l-Mubārak (–) Ibrāhīm ibn Abi ‘l-Bilād (–) his uncle that ar-Riqā (‘a.s.) said:

“O He Who guided me towards Himself and humbled my heart through my conviction in Him, I ask You for peace and faith in this world and in the Hereafter.”

3443–10. ‘Alī ibn Ibrāhīm (–) his father (–) Ibñ Abī ‘Umayr (–) Muḥammad ibn Abī Ḥamzah that his father said:

“I saw ‘Alī ibni ‘l-Husayn (‘a.s.) in the courtyard of the Ka‘bah at night while he was praying. He prolonged his standing (*qiyām*) until he had to lean alternately on his right leg and then his left leg. Then I heard him say in a voice that sounded sorrowful: ‘O Master, will You punish me while Your love is in my heart? I swear by Your glory, if You do this You will be placing me with those whom I have long had enmity with for Your sake.’”

3444–11. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) ‘Amr ibn ‘Abdi ‘l-‘Azīz (–) some of our co-sectarians that Dāwūd ar-Raqqī said:

“I used to hear Abā ‘Abdillāh (‘a.s.) often supplicate to Allāh and

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ وَأَمِيرُ الْمُؤْمِنِينَ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ فَاللَّهُ عَلَيْهِ سَلَامٌ.

١٢/٣٤٤٥ - عَنْ أَبِيهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ أَيُوبَ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ:

عَلِمْنَا أَبُو عَبْدِ اللَّهِ عَلِيَّاً دُعَاءً وَأَمَرَنَا أَن نَدْعُوْهُ يَوْمَ الْجُمُعَةِ اللَّهُمَّ إِنِّي تَعَمَّدْتُ إِلَيْكَ بِحَاجَتِي وَأَنْزَلْتُ بِكَ الْيَوْمَ فَقْرِي وَمَسْكُنَتِي فَأَنَا الْيَوْمُ لِمَغْفِرَتِكَ أَرْجُجِي مِنْكِ لِعَمَلي وَلِمَغْفِرَتِكَ وَرَحْمَتِكَ أَوْسَعَ مِنْ ذُنُوبِي فَتَوَلَّ قَضَاءَ كُلِّ حَاجَةٍ هِيَ لِي بِقُدْرَتِكَ عَلَيْهَا وَتَسْيِيرَ ذَلِكَ عَلَيْكَ وَلِفَقْرِي إِلَيْكَ فَإِنِّي لَمْ أُصِبْ خَيْرًا فَطُّ إِلَّا مِنْكَ وَلَمْ يَصْرِفْ عَنِّي أَحَدٌ شَرًّا فَطُّ عَيْرُكَ وَلَيْسَ أَرْجُو لِآخِرِي وَذُنُبِيَّ سِوَاكَ وَلَا لِيَوْمٍ فَقْرِي وَيَوْمٍ يُفَرِّدُنِي النَّاسُ فِي حُفْرَتِي وَأَفْضِي إِلَيْكَ يَا رَبِّ بِفَقْرِي.

١٣/٣٤٤٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِيهِ عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ زَيْدٍ الصَّانِعِ قَالَ:

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implore Him by the right of ‘The Five’, meaning the Messenger of Allāh (ṣ), Amīr al-Mu’minīn, Fāṭimah, al-Hasan and al-Husayn, may the blessings of Allāh be upon them.”

3445–12. From him (–) Aḥmad ibn Muḥammad (–) ‘Alī ibn ‘l-Hakam (–) Abū Ayyūb that Ibrāhīm al-Karkhī said:

“Abū ‘Abdillāh (‘a.s.) taught us a supplication and instructed us to recite it on Fridays: ‘O Allāh, I have come to You with my need and have today brought before You my poverty and indigence. On this day, I have greater hope in Your forgiveness than I do in my own actions, and indeed Your forgiveness and mercy is more encompassing than my sins, so take charge over all my needs by Your power, since this is easy for You and I am [desparately] in need of You. Indeed, I have never received any good but from You, and nobody has averted any evil from me but You. I do not hope for anything in my Hereafter or in this world but from You, nor [do I have hope in anyone] for the day of my destitution and the day when people will abandon me in my grave, and I shall then be left to You, my Lord, with my poverty.’”

3446–13. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) al-Husayn ibn ‘Aṭiyyah that Zayd ibn ‘ṣ-ṣā’igh said:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلِيَّاً ادْعُ اللَّهَ لَنَا فَقَالَ اللَّهُمَّ ارْزُقْهُمْ صِدْقَ الْحَدِيثِ وَ أَدَاءَ الْأَمَانَةِ وَ الْمُحَافَظَةَ عَلَى الصَّلَوَاتِ اللَّهُمَّ إِنَّهُمْ أَحَقُّ خَلْقِكَ أَنْ تَفْعَلَهُ بِهِمْ اللَّهُمَّ وَ افْعُلْهُ بِهِمْ.

١٤٤٧ - عِدَّةٌ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِينِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلِيَّاً قَالَ:

كَانَ أَمِيرُ الْمُؤْمِنِينَ قَالَ اللَّهُمَّ يَقُولُ اللَّهُمَّ مُنَّ عَلَيَّ بِالتَّوْكِيلِ عَلَيْكَ وَ التَّغْوِيْضِ إِلَيْكَ وَ الرِّضا بِقَدْرِكَ وَ التَّسْلِيمِ لِأَمْرِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا رَبَّ الْعَالَمِينَ.

١٥٣٤٤٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سُحَيْمٍ عَنْ أَبِينِ أَبِي يَعْفُورٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلِيَّاً يَقُولُ وَ هُوَ رَافِعٌ يَدُهُ إِلَى السَّمَاءِ رَبِّ لَا تَكْلِي إِلَيْ نَفْسِي طَرَفَةَ عَيْنٍ أَبَدًا لَا أَقْلَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ قَالَ فَمَا كَانَ يَأْسِرُعَ مِنْ أَنْ تَحَدَّرَ الدَّمُوعُ مِنْ جَوانِبِ

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"I said to Abū 'Abdillāh ('a.s.): 'Pray to Allāh for us.' He responded [by reciting the following supplication]: 'O Allāh, grant them truthful speech, fulfillment of trust and preservation of prayers. O Allāh, they are the most deserving of Your creation of this, so do this for them O Allāh.'"

3447-14. A group of our co-sectarians (-) Sahl ibn Ziyād* and 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maħbūb (-) Abū Ḥamzah that 'Alī ibni 'l-Ḥusayn ('a.s.) said:

"Amīr al-Mu'minīn ('a.s.) used to say: 'O Allāh, bless me with complete trust in You, complete delegation of my affairs to You, satisfaction with Your decree and submission to Your command, such that I neither desire a hastening of what You have delayed nor a delay of what You have hastened, O Lord of the worlds!'"

3448-15. Muħammad ibn Yahyā (-) Alħmad ibn Muħammad (-) Muħam-mad ibn Sinān (-) Sujīm that Ibn Abī Ya'fūr said:

"I heard Abā 'Abdillāh ('a.s.) say the following with his hands raised towards the sky: 'O Lord, never leave me to myself for even the flicker of an eye, or even less than that or more than it.' As he said this, his tears trickled down so quickly that the sides of his beard became wet. Then he

لَحِسْبَهُ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِنَّ يُونُسَ بْنَ مَتَّى وَكَلَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى نَفْسِهِ أَقْلَ مِنْ طَرَفَةِ عَيْنٍ فَأَحْدَثَ ذَلِكَ الذَّنْبَ قُلْتُ فَبَغَعَ بِهِ كُفْرًا أَصْلَحَ اللَّهُ قَالَ لَا وَلَكِنَّ الْمَوْتَ عَلَى تِلْكَ الْحَالِ هَلَاقٌ.

١٦/٣٤٤٩ - عَدَدُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ رَّفَعَهُ قَالَ: أَتَى جَبْرِيلُ عَلَيْهِ الْكِتَابُ إِلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ إِنَّ رَبَّكَ يَقُولُ لَكَ إِذَا أَرَدْتَ أَنْ تَعْبُدَنِي يَوْمًا وَ لَيْلَةً حَقَّ عِبَادَتِي فَارْفَعْ يَدَيْكَ إِلَيَّ وَ قُلِّ اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ حُلُودِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا مُنْتَهَى لَهُ دُونَ عِلْمِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا أَمْدَ لَهُ دُونَ مَشِيقَتِكَ وَ لَكَ الْحَمْدُ حَمْدًا لَا جَرَاء لِقَائِلِهِ إِلَّا رِضَاكَ اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الْمُنْ كُلُّهُ وَ لَكَ الْفَخْرُ كُلُّهُ وَ لَكَ الْبَهَاء كُلُّهُ وَ لَكَ التُّورُ كُلُّهُ وَ لَكَ الْعِزَّةُ كُلُّهَا وَ لَكَ الْجَبَرُوتُ كُلُّهَا وَ لَكَ الْعَظَمَةُ كُلُّهَا وَ لَكَ الدُّنْيَا كُلُّهَا وَ لَكَ الْآخِرَةُ كُلُّهَا وَ لَكَ اللَّيْلُ وَ النَّهَارُ كُلُّهُ وَ لَكَ

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came towards me and said: ‘O Ibn Abī Ya‘fūr, Allāh, to Whom belong Might and Majesty, left Yūnus ibn Mattā to himself for less than the flicker of an eye so he made that mistake.’ I asked: ‘May Allāh keep you well, did he thereby disbelieve?’ He said: ‘No, but death in that state is ruin.’”

3449–16. A group of our co-sectarians (–) Ahmad ibn Muhammad ibn Khālid, *rāfa‘ah* said:

“Jibrīl (‘a.s.) came to the Prophet (ṣ) and said: ‘Your Lord says to you: ‘If you wish to worship Me during the day or night the way I deserve to be worshipped, then raise your hands to Me and say: ‘O Allāh, all praise belongs to You, a praise that is eternal just as You are eternal. All praise belongs to You, a praise that has no limit except Your knowledge. All praise belongs to You, a praise that has no limit but by Your will. All praise belongs to You, a praise for which the praiser is not rewarded [adequately] but by Your pleasure. O Allāh, all praise indeed belongs to You, and all favor comes from You, and all pride belongs to You, and all splendor is Yours, and all light belongs to You, and all glory belongs to You, and all grandeur belongs to You, and all greatness belongs to You. The entire world is Yours, the entire Hereafter is Yours, all the nights and days are Yours and the creation is all Yours. In Your hands is all good and to You

الْخَلْقُ كُلُّهُ وَ بِيَدِكَ الْحَيْرُ كُلُّهُ وَ إِلَيْكَ يَرْجُعُ الْأَمْرُ كُلُّهُ عَلَاتِيْتُهُ وَ سِرْرَةُ الْلَّهُمَّ لَكَ الْحَمْدُ حَمْدًا أَبَدًا أَنْتَ حَسَنُ الْبَلَاءِ جَلِيلُ الشَّنَاءِ سَايِغُ التَّعْمَاءِ عَدْلُ الْقَضَاءِ جَزِيلُ الْعَطَاءِ حَسَنُ الْأَلَاءِ إِلَهُ مَنْ فِي الْأَرْضِ وَ إِلَهُ مَنْ فِي السَّمَاءِ اللَّهُمَّ لَكَ الْحَمْدُ فِي السَّبْعِ الشِّدَادِ وَ لَكَ الْحَمْدُ فِي الْأَرْضِ الْمِهَادِ وَ لَكَ الْحَمْدُ طَاقَةُ الْعِبَادِ وَ لَكَ الْحَمْدُ سَعَةُ الْبِلَادِ وَ لَكَ الْحَمْدُ فِي الْجِبَالِ الْأَوْتَادِ وَ لَكَ الْحَمْدُ فِي الْلَّيْلِ إِذَا يَعْشَى وَ لَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّى وَ لَكَ الْحَمْدُ فِي الْآخِرَةِ وَ الْأُولَى وَ لَكَ الْحَمْدُ فِي الْمَثَانِي وَ الْقُرْآنِ الْعَظِيمِ وَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ وَ الْأَرْضُ جَيِّعاً قَبْضَتُهُ يَوْمُ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ سُبْحَانَكَ رَبَّنَا وَ تَعَالَيْتَ وَ تَبَارَكْتَ وَ تَقَدَّسْتَ خَلَقْتَ كُلَّ شَيْءٍ بِقُدْرَتِكَ وَ قَهَرْتَ كُلَّ شَيْءٍ بِعِزْزَتِكَ وَ عَلَوْتَ فَوْقَ كُلِّ شَيْءٍ بِإِرْتِفَاعِكَ وَ غَلَبْتَ كُلَّ شَيْءٍ بِقُوَّتِكَ وَ ابْتَدَعْتَ كُلَّ شَيْءٍ بِحِكْمَتِكَ وَ عِلْمِكَ

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return all matters, whether manifest or hidden.

“”O Allāh, all praise is forever Yours. You give the best trials, the most lofty praise, the most abundant blessings, the most just decrees, the most generous boons and the best bounties, O Lord of all on earth and Lord of all in heaven. O Allāh, all praise belongs to You in the seven lofty heavens, and all praise belongs to You in the cradling earth, and all praise belongs to You to the [extent of the] ability of the servants, and all praise belongs to You to the [extent of the] expanse of the lands, and all praise belongs to You in the mountains [that hold the earth] like pegs, and all praise belongs to You in the night when it envelopes [the earth], and all praise belongs to You in the day when it brightens, and all praise belongs to You in the world and in the Here-after, and all praise belongs to You in the oft-repeated verses (*mathānī*) and the Glorious Qur’ān. Glory be to Allāh and praise be to Him. The entire earth shall be in His grip on the Day of Resurrection and the heavens shall be rolled up in His right hand; immaculate is He and exalted above any partners that they ascribe [to Him]. Glory be to Allāh and praise be to Him, every-thing but His countenance shall perish.

“”Praise be to You, our Lord, Most Exalted, Blessed and Holy are You. You created everything with Your power and subdued everything with Your majesty. You are exalted above everything with Your loftiness and You over-power everything with Your might. You fashioned everything with

وَ بَعْثَتِ الرُّسُلَ بِكُتُبِكَ وَ هَدَيْتِ الصَّالِحِينَ بِإِذْنِكَ وَ أَيَّدْتِ الْمُؤْمِنِينَ بِنَصْرِكَ وَ قَهَرْتَ الْخَلْقَ بِسُلْطَانِكَ لَا إِلَهَ إِلَّا أَنْتَ وَ حَدَّكَ لَا شَرِيكَ لَكَ لَا تَعْبُدُ غَيْرَكَ وَ لَا نَسْأَلُ إِلَّا إِلَيْكَ وَ لَا نَرْغِبُ إِلَّا إِلَيْكَ أَنْتَ مَوْضِعُ شَكْوَانَا وَ مُنْتَهَى رَغْبَتِنَا وَ إِلَهُنَا وَ مَلِيكُنَا.

١٧/٣٤٥٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عَمِيرٍ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ابْنِيَّا مِنْهُ: يَا مُعاوِيَةً أَمَا عَلِمْتَ أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ فَشَكَّ الْإِبْطَاءَ عَلَيْهِ فِي الْجَوَابِ فِي دُعَائِهِ فَقَالَ لَهُ أَيْنَ أَنْتَ عَنِ الدُّعَاءِ السَّرِيعِ الْإِجَابَةِ فَقَالَ لَهُ الرَّجُلُ مَا هُوَ قَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْأَجَلِ الْأَكْرَمِ الْمَحْزُونِ الْمَكْتُونِ النُّورِ الْحَقِيقِ الْبُرْهَانِ الْمُبِينِ الَّذِي هُوَ نُورٌ مَعَ نُورٍ وَ نُورٌ مِنْ نُورٍ وَ نُورٌ فِي نُورٍ وَ نُورٌ عَلَى نُورٍ وَ نُورٌ فَوْقَ كُلِّ نُورٍ وَ نُورٌ يُضِيءُ بِهِ كُلُّ ظُلْمَةٍ وَ يُكْسِرُ بِهِ كُلُّ شِدَّةٍ وَ كُلُّ شَيْطَانٍ مَرِيدٍ وَ كُلُّ جَبَارٍ عَنِيدٍ لَا تَقْرُبْ بِهِ أَرْضٌ وَ لَا تَقْوُمْ بِهِ سَماءٌ وَ يَأْمُنُ

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Your wisdom and knowledge, and You sent messengers with You books. You guided the righteous by Your permission, assisted the believers with Your succor and reigned over the creation with Your sovereignty. There is no god but You, alone, without any partner. We do not worship anyone other than You, we do not beseech anyone but You and we do not desire closeness except to You. You are the one to whom we complain and You are our greatest desire. You are our Lord and our Master.””””

3450–17. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr that Mu‘āwiyah ibn ‘Ammār said:

“Abū ‘Abdillāh (‘a.s.) said, initiating the conversation himself: ‘O Mu‘āwiyah, do you not know that a man came to Amīr al-Mu’minīn and complained to him of a delay in the response to his supplication, so he [‘a.s.] said to him: “Why did you not use the supplication that evokes a quick response?” The man said: “What is that [supplication]?” He [‘a.s.] said: “Say: O Allāh, I beseech You by Your greatest and most lofty name, the noble, the treasured, the hidden, the light, the truth, the evident, the manifest, which is light with light, light from light, light within light, light upon light, light above all light and light that illuminates all darkness, and by which every hardship is shattered, as is every rebellious devil and every recalcitrant tyrant. Neither can the earth remain fixed nor can the

بِهِ كُلُّ خَائِفٍ وَ يَبْطُلُ بِهِ سِحْرُ كُلِّ سَاحِرٍ وَ بَعْدُ كُلِّ حَاسِدٍ وَ يَتَصَدَّعُ لِعَظَمَتِهِ الْبَرُّ وَ الْبَحْرُ وَ يَسْتَقْلُ بِهِ الْفُلُكُ حِينَ يَتَكَلَّمُ بِهِ الْمَلَكُ فَلَا يَكُونُ لِلْمَوْجِ عَلَيْهِ سَبِيلٌ وَ هُوَ أَسْمَكُ الْأَعْظَمِ الْأَعْظَمِ الْأَجْلُ الْأَجْلُ التُّورُ الْأَكْبَرُ الَّذِي سَمِيتَ بِهِ نَفْسَكَ وَ اسْتَوَيْتَ بِهِ عَلَى عَرْشِكَ وَ أَتَوْجَهَ إِلَيْكَ مُحَمَّدٌ وَ أَهْلَ بَيْتِهِ أَسْأَلُكَ بِكَ وَ يَهْمُ أَنْ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

١٨/٣٤٥١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَيِّهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَمْرُو بْنِ أَبِي الْمِقْدَامِ قَالَ:

أَمْلَى عَلَيَّ هَذَا الدُّعَاءُ أَبُو عَبْدِ اللَّهِ عَلِيِّلًا وَ هُوَ جَامِعُ الْدُّنْيَا وَ الْآخِرَةِ تَقُولُ بَعْدَ حَمْدِ اللَّهِ وَ الشَّتَاءِ عَلَيْهِ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْقَهَّارُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْجَبَّارُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحِيمُ الْغَفَّارُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ شَدِيدُ الْمِحَالِ

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sky remain propped if it is evoked. Through it every fearful one feels safe and the sorcery of every magician is neutralized, as is the transgression of every transgressor and the jealousy of every envier. Through its greatness the land and sea are parted, and when the angel mentions it, ships sail safely [on the ocean] without being affected by waves. It is indeed Your greatest of great names, the most majestic, the great light by which You have named Yourself and established Your authority upon the Throne. And I turn to You through Muhammad and his Household as I ask You, by Your right and theirs, that You bless Muhammad and the Household of Muhammad, and do for me such-and-such.””

3451–18. A group of our co-sectarians (–) Ahmad ibn Muhammad ibn Khālid (–) his father (–) Khalaf ibn Ḥammād that ‘Amr ibn Abi ‘l-Miqdām said:

“Abū ‘Abdillāh (‘a.s.) dictated the following supplication to me and it is beneficial for both this world and the Hereafter: ‘You should say after praising and glorifying Allāh:

“”O Allāh, You are Allāh, there is no god but You, the Kind, the Generous. You are Allāh, there is no god but You, the Mighty, the Wise. You are Allāh, there is no god but You, the One, the Supreme. You are Allāh, there is no god but You, the Sovereign, the Dominant. You are Allāh, there is no god but You, the Merciful, the Forgiving. You are Allāh, there is no god but

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْمُتَعَالِ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ السَّمِيعُ الْبَصِيرُ وَ
 أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَنِيعُ الْقَدِيرُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الشَّكُورُ وَ أَنْتَ
 اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَمِيدُ الْمَجِيدُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الرَّوُودُ وَ أَنْتَ اللَّهُ لَا
 إِلَهَ إِلَّا أَنْتَ الْحَنَانُ الْمَنَانُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْخَلِيلُ الدَّيَانُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
 أَنْتَ الْجَوَادُ الْمَاجِدُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
 الْغَائِبُ الشَّاهِدُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الظَّاهِرُ الْبَاطِنُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ بِكُلِّ
 شَيْءٍ عَلِيهِ تَمَّ نُورُكَ فَهَدَيْتَ وَ بَسَطْتَ يَدَكَ فَأَعْطَيْتَ رَبَّنَا وَجْهَكَ أَكْرَمُ الْوُبُوهُ وَ جِهَنَّمَ
 خَيْرُ الْجِهَاتِ وَ عَطَيْتَكَ أَفْضَلُ الْعَطَايَا وَ أَهْنَئْتَهَا تُطَاعَ رَبَّنَا فَتَشْكُرُ وَ تُعْصِي رَبَّنَا فَتَعْنَى
 لِمَنْ شِئْتَ تُجْبِيْ الْمُضْطَرِّينَ وَ تُكْشِفُ السُّوءَ وَ تَقْبِلُ التَّوْبَةَ وَ تَعْفُوْ عَنِ الدُّنُوبِ لَا
 تُحَارِي أَيَادِيكَ وَ لَا تُحْصِي نِعْمَكَ وَ لَا يَبْلُغُ مِدْحَثَكَ قَوْلُ قَائِلٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ

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You, Severe in retribution. You are Allāh, there is no god but You, the Great, the Exalted. You are Allāh, there is no god but You, the All-hearing, the All-seeing. You are Allāh, there is no god but You, the Defender, the Powerful. You are Allāh, there is no god but You, the Pardonning, the Grateful. You are Allāh, there is no god but You, the Praiseworthy, the Glorified. You are Allāh, there is no god but You, the Forgiving, the Affectionate. You are Allāh, there is no god but You, the Compassionate, the Benevolent. You are Allāh, there is no god but You, the Lenient, the Rewarding. You are Allāh, there is no god but You, the Generous, the Glorious. You are Allāh, there is no god but You, the One, the Only. You are Allāh, there is no god but You, the Unseen, the Ever-present. You are Allāh, there is no god but You, the Apparent, the Hidden. You are Allāh, there is no god but You, Knower of all things. Your light is perfect so You guided [us by it] and You extended Your hand thus bestowed [favor upon us]. Our Lord, Your countenance is the noblest countenance and Your direction is the best of directions. Your bestowal is the best of bestowals and the most pleasing. When You are obeyed, O Lord, You reward, and when You are disobeyed, O Lord, You forgive whomever You wish. You respond to the distressed and You remove their distress. You accept repentance and forgive sins. Your favors cannot be repaid, Your blessings cannot be counted and Your praise cannot be adequately expressed by words.

آلِ مُحَمَّدٍ وَ عَجَلْ فَرَجَهُمْ وَ رُوحَهُمْ وَ رَاحَتَهُمْ وَ سُرُورُهُمْ وَ أَدْفَنِي طَعْمَ فَرَجَهُمْ وَ أَهْلِكَ أَعْدَاءَهُمْ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَتَنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ وَ اجْعَلْنَا مِنَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزُنُونَ وَ اجْعَلْنَا مِنَ الَّذِينَ صَبَرُوا وَ عَلَى رِهْمِنَ يَتَوَكَّلُونَ وَ ثَبَّتَنِي بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ بَارِكْ لِي فِي الْمُحْيَا وَ الْمَمَاتِ وَ الْمَوْقِفِ وَ النُّشُورِ وَ الْحِسَابِ وَ الْمِيزَانِ وَ أَهْوَالِ يَوْمِ الْقِيَامَةِ وَ سَلِيمَنِي عَلَى الصِّرَاطِ وَ أَجِزْنِي عَلَيْهِ وَ ارْزُقْنِي عِلْمًا نَافِعًا وَ يَقِينًا صَادِقًا وَ تُقَىٰ وَ بِرًا وَ وَرَعًا وَ خَوْفًا مِنْكَ وَ فَرَقًا يُبَيِّنُ لِغِيَ مِنْكَ رُلْفَى وَ لَا يُبَيِّعُنِي عَنْكَ وَ أَحْبَبْنِي وَ لَا تُبَغْضُنِي وَ تَوَلَّنِي وَ لَا تَخْذُلَنِي وَ أَعْطِنِي مِنْ جَيْعِ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ أَجِزْنِي مِنَ السُّوءِ كُلَّهِ بِحَدَّا فِيهِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ.

٣٤٥٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَيِّهِ عَنْ فَضَالَةَ بْنِ أَيُوبَ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ قَالَ:

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“”O Allāh, bless Muḥammad and the Household of Muḥammad and hasten their relief, their comfort, their delight and their joy; let me taste their happiness, and destroy their enemies from the *jinn* and men. Grant us good in this world and good in the Hereafter, and save us from the chastisement of the Fire. Place us among those who shall have no fear nor shall they grieve, and place me in the company of those who remain patient and trust in their Lord. Fortify me with the immutable word in this world and in the Hereafter, and bless me in life, in death, in the station [of Judgment], the resurrection, the reckoning, the scale, and the terror of the Day of Resurrection. Keep me safe on the bridge (*shirāt*) and help me pass over it. Grant me beneficial knowledge, true certitude, God-consciousness, virtue, piety, fear and awe of You that enables me to reach closer to You and does not keep me away from You. Love me and do not despise me, turn towards me and do not abandon me, and give me from all the good of this world and the Hereafter, what I know of it and what I know not, and save me from all evil in its entirety, what I know of it and what I know not.””

3452–19. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) his father (–) Faḍālah ibn Ayyūb that Mu‘āwiyah ibn ‘Ammār said:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلِيِّ الشَّافِعِ أَلَا تَخْصُنِي بِدُعَاءٍ قَالَ بَلَى قَالَ قُلْ يَا وَاحِدُ يَا مَاجِدُ يَا أَحَدُ يَا
صَمَدُ يَا مَنْ لَمْ يَلِدْ وَلَمْ يُوَلَّدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ يَا عَزِيزُ يَا كَرِيمُ يَا حَنَانُ يَا مَنَانُ يَا سَامَعَ
الدَّعَوَاتِ يَا أَجْوَادَ مَنْ سُئِلَ وَ يَا خَيْرَ مَنْ أَعْطَى يَا اللَّهُ يَا اللَّهُ قُلْتُ وَ لَقَدْ نَادَانَا نُوحُ
فَلِعَمْ الْمُجِيبُونَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّ الشَّافِعِ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نَعَمْ لِعَمْ الْمُجِيبُ
أَنْتَ وَ نَعَمْ الْمَدْعُوُ وَ نَعَمْ الْمَسْئُولُ أَسْأَلُكَ بِنُورِ وَجْهِكَ وَ أَسْأَلُكَ بِعِزْنَكَ وَ قُدْرَتِكَ وَ
جَبَرُوتِكَ وَ أَسْأَلُكَ بِمَلْكُوتِكَ وَ دِرْعَكَ الْحَصِينَةَ وَ بِجَمِيعِكَ وَ أَرْكَانِكَ كُلُّهَا وَ بِحَقِّ مُحَمَّدٍ
وَ بِحَقِّ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ أَنْ تُصْلِيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.
— ٢٤٥٣ — عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حُسَيْنِ بْنِ عُمَارَةَ عَنْ حُسَيْنِ بْنِ أَبِي سَعِيدٍ
الْمُكَارِيِّ وَ جَهْمَ بْنِ أَبِي جَهْمَةَ عَنْ أَبِي جَعْفَرِ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ كَانَ يُعْرَفُ بِكُنْتِيهِ قَالَ:
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلِيِّ الشَّافِعِ عَلِمْنِي دُعَاءً أَدْعُو بِهِ فَقَالَ نَعَمْ قُلْ يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ وَ

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"I said to Abū 'Abdillāh ('a.s.): 'Will you not teach me a special supplication?' He ['a.s.] said: 'Yes. Say: "O One, O Glorious, O Only, O Eternal, O He Who neither begat nor was He begotten, and there is none other like Him. O Mighty, O Noble, O Compassionate, O Munificent, O Hearer of supplications, O Most Generous of those who are asked, O Best in giving, O Allāh, O Allāh, O Allāh.'"'

"I said: '[Allāh has said:] *Certainly Noah called out to Us, and how well We responded!* [Qur. 37:75].'" Then Abū 'Abdillāh ('a.s.) said: 'The Messenger of Allāh (s) used to say: "Yes. Indeed, You are the best responder, the best to be called and the best to be beseeched. I ask You by the light of Your countenance, and I ask You by Your glory, might and power, and I ask You by Your dominion and Your protective shield, and by Your legion and all Your appointees, and by the right of Muḥammad and the right of the legatees after Muḥammad, that You bless Muḥammad and the progeny of Muḥammad, and do for me such-and-such."'"

3453–20. From him (–) some of his co-sectarians (–) Ḥusayn ibn 'Umārah (–) Ḥusayn ibn Abī Sa'īd al-Makārī and Jahm ibn Abī Jahīmah that Abū Ja'far – a man from the inhabitants of Kūfah known by his *kunyah* – said:

"I said to Abū 'Abdillāh ('a.s.): 'Teach me a supplication with which I can invoke Allāh.' He ['a.s.] said: 'Yes. Say: "O He from Whom I hope

يَا مَنْ آمَنْتُ بِكَ عَنْدَ كُلِّ عَشْرَةِ وَ يَا مَنْ يُعْطِي بِالْقَلِيلِ الْكَثِيرَ يَا مَنْ أَعْطَى مَنْ سَأَلَهُ
حُكْمَهُ مِنْهُ وَ رَحْمَةً يَا مَنْ أَعْطَى مَنْ لَمْ يَسْأَلْهُ وَ لَمْ يَعْرِفْهُ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ أَعْطَيْنِي
بِمَسْأَلَتِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَ جَمِيعِ خَيْرِ الْآخِرَةِ فَإِنَّهُ غَيْرُ مَنْ قُوْصٍ مَا أَعْطَيْنِي وَ زِدْنِي
مِنْ سَعَةِ فَضْلِكَ يَا كَرِيمُ.

٢١/٣٤٥٤ - وَ عَنْهُ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ عَلِمَ أَحَادِيثَ عَبْدِ اللَّهِ بْنِ عَلِيٍّ هَذَا
الدُّعَاءُ اللَّهُمَّ ارْفِعْ ظَنِّي صَاعِدًا وَ لَا تُطْمِنْ فِي عَدُوًا وَ لَا حَاسِدًا وَ احْفَظْنِي فَائِمًا وَ قَاعِدًا
وَ يَقْظَانًا [يَقْظَانَ] وَ رَاقِدًا اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اهْدِنِي سَبِيلَكَ الْأَقْوَمَ وَ قِنِي حَرَّ
جَهَنَّمَ وَ احْطُطْ عَنِي الْمَغْرَمَ وَ الْمَأْمَمَ وَ اجْعَلْنِي مِنْ خَيْرِ خَيَارِ الْعَالَمِ.

٢٢/٣٤٥٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ
عِيسَى وَ هَارُونَ بْنِ خَارِجَةَ قَالَ:
سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ ارْحَمْنِي مِمَّا لَا طَاقَةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَيْهِ.

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for all goodness, O He from Whose anger I am safe at every instance of evil, O He Who gives abundance in return for very little, O He Who always bestows to whoever asks Him, out of kindness and mercy, O He Who bestows to one who neither asks Him nor knows Him, bless Muḥammad and the Household of Muḥammad, and avail me by my asking You, all the good of this world and all the good of the Hereafter. For indeed, whatever You give to me does not decrease [Your treasure], and increase for me Your abundant favors, O Generous One.”””

3454–21. And from him, *rāfa'ahu* to Abū Ja‘far ('a.s.) that he taught his brother ‘Abdullāh ibn ‘Alī the following supplication:

“O Allāh, elevate my thinking and do not allow any enemy to be covetous or jealous of me. Protect me when I am standing or sitting, awake or asleep. O Allāh, forgive me, have mercy on me, guide me to Your upright path, save me from the heat of Hellfire, unburden me of all my debts and misdeeds, and make me one among the most righteous in the world.”

3455–22. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad (-) al-Husayn ibn Sa‘īd that ‘Uthmān ibn ‘Isā and Hārun ibn Khārijah said:

“I heard Abā ‘Abdillāh ('a.s.) saying: ‘Have mercy upon me in what I have no strength or patience to bear.’”

٢٣/٣٤٥٦ - عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ ابْنِ سِنَانٍ عَنْ حَفْصٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ:

قُلْتُ لَهُ عَلِّيًّا دُعَاءً فَقَالَ فَأَيْنَ أَنْتَ عَنْ دُعَاءِ الْإِلْحَاجِ
فَقَالَ اللَّهُمَّ رَبَ السَّمَاوَاتِ السَّبْعِ وَ مَا بَيْنَهُنَّ وَ رَبَ الْعَرْشِ الْعَظِيمِ وَ رَبَ جَبَرِيلَ وَ
مِيكَائِيلَ وَ إِسْرَافِيلَ وَ رَبَ الْقُرْآنِ الْعَظِيمِ وَ رَبَ مُحَمَّدٍ حَاتَمَ النَّبِيِّنَ إِنِّي أَسْأَلُكَ بِالَّذِي تَقُومُ
بِهِ السَّمَاءُ وَ بِهِ تَقُومُ الْأَرْضُ وَ بِهِ تُفَرِّقُ بَيْنَ الْجَمْعِ وَ بِهِ تَجْمَعُ بَيْنَ الْمُتَفَرِّقِ وَ بِهِ تَرْزُقُ
الْأَحْيَاءَ وَ بِهِ أَخْصَيْتَ عَدَدَ الرِّسَالِ وَ وَزْنَ الْجِبَالِ وَ كَيْلَ الْبَحْرِ ثُمَّ تُصَلِّي عَلَى مُحَمَّدٍ وَ
آلِ مُحَمَّدٍ ثُمَّ تَسْأَلُهُ حَاجَتَكَ وَ أَلْحَ في الطَّلَبِ.

٢٤/٣٤٥٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ كَرَامٍ عَنْ ابْنِ أَبِي يَعْفُورٍ
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَكْثَرُ أَنَّهُ كَانَ يَقُولُ:
اللَّهُمَّ امْلأْ قَلْبِي حُبَّاً لَكَ وَ حَشْنِيَّةً مِنْكَ وَ تَصْدِيقًا وَ إِعْمَانًا بِكَ وَ فَرَقاً مِنْكَ وَ شَوْقًا

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3456–23. From him (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa‘īd (–) an-Naḍr ibn Suwayd (–) Ibn Sinān (–) Ḥafṣ that Muḥammad ibn Muslim said:

“I said to him [‘a.s.]: ‘Teach me a supplication.’ He [‘a.s.] replied: ‘What is your position on the Supplication of Importunity?’ I asked: ‘What is the Supplication of Importunity?’ He [‘a.s.] said: ‘Say: “O Allāh, Lord of the seven heavens and what lies between them, and Lord of the Great Throne; Lord of Jibrīl, Mīkā’il, and Isrāfil; Lord of the Glorious Qur’ān and Lord of Muḥammad, the Seal of Prophets, I ask You by that with which You hold the sky and the earth in place, and with which You separate what is joined and join what is separated, and by which You sustain the living, and by which You count the grains of sand, the weight of mountains and the volume of oceans.” Then send blessings upon Muḥammad and the Household of Muḥammad before asking for your need, and plead insistently as you ask.””

3457–24. ‘Alī ibn Ibrāhīm (–) his father (–) al-Ḥasan ibn ‘Alī (–) Karrām (–) Ibn Abī Ya‘fūr that Abū ‘Abdillāh (‘a.s.) used to say:

“O Allāh, fill my heart with love for You, fear of You, conviction and belief in You, awe of You and yearning for You, O Possessor of majesty and

إِلَيْكَ يَا ذَا الْجَلَالِ وَ الْأَكْرَامِ اللَّهُمَّ حَبِّبْ إِلَيَّ لِقَاءَكَ وَ اجْعَلْ لِي فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ وَ الْبَرَكَةِ وَ أَلْحِقْنِي بِالصَّالِحِينَ وَ لَا تُؤْخِرْنِي مَعَ الْأُشْرَارِ وَ أَلْحِقْنِي بِصَالِحٍ مِنْ مَضِيِّ وَ اجْعَلْنِي مَعَ صَالِحٍ مِنْ بَقِيَّ وَ خُذْ بِي سَيِّلَ الصَّالِحِينَ وَ أَعِنِّي عَلَى نَفْسِي بِمَا تُعِنِّنِي بِهِ الصَّالِحِينَ عَلَى أَنْفُسِهِمْ وَ لَا تَرْدِنِي فِي سُوءِ اسْتَنْدَانِي مِنْهُ يَا رَبَّ الْعَالَمِينَ أَسْأَلُكَ إِيمَانًاً لَا أَجَلَ لَكَ دُونَ لِقَائِكَ تُحِبِّنِي وَ تُمْتَنِّي عَلَيْهِ وَ تَبْعَثِنِي عَلَيْهِ إِذَا بَعَثْنِي وَ ابْرَأْ قُلْبِي مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشَّكِّ فِي دِينِكَ اللَّهُمَّ أَعْطِنِي نَصْرًا فِي دِينِكَ وَ قُوَّةً فِي عِبَادَاتِكَ وَ فَهْمًا فِي حَلْقَكَ وَ كَفْلَيْنِ مِنْ رَحْمَتِكَ وَ بَيْضَ وَجْهِي بِنُورِكَ وَ اجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ وَ تَوَفَّنِي فِي سَيِّلِكَ عَلَى مِلَّتِكَ وَ مِلَّةِ رَسُولِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْهُرْمَ وَ الْجُنُبِ وَ الْبُخْلِ وَ الْعَفْلَةِ وَ الْقَسْوَةِ وَ الْفُتَرَةِ وَ الْمَسْكَنَةِ وَ أَعُوذُ بِكَ يَا رَبِّ مِنْ نَفْسٍ لَا تَشْبِعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تَنْفَعُ وَ أَعِيدُ بِكَ نَفْسِي وَ أَهْلِي وَ ذُرْبَتِي

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honor. O Allāh, make meeting You beloved to me, and make Your meeting the greatest mercy and blessing, and unite me with the righteous. Do not leave me behind with the wicked and unite me with those of the past who were righteous, and place me among the righteous who remain. Guide me on the path of the righteous and help me overcome my [carnal] soul just as You help the righteous against their [carnal] souls, and do not turn me back to the evil that You rescued me from, O Lord of the worlds. I ask You for faith that does not lapse until I meet You, upon which You make me live and die and upon which You raise me when You resurrect me. Keep my heart free of pretension, affectation and doubt in Your religion.

“O Allāh, grant me success in [following] Your religion, strength in Your worship, understanding of Your creation and a double share of Your mercy. Brighten my face with Your light, make me desire that which is with You, and make me die upon Your path, on Your creed and the creed of Your Prophet. O Allāh, I seek refuge with You from laziness, decrepitude, cowardice, niggardliness, negligence, hardheartedness, lassitude and indigence. I seek refuge with You, O Lord, from the insatiable soul, the audacious heart, the unheard supplication, and the unascended prayer. I seek refuge with You for myself, my family and my progeny, from the accursed Satan. O Allāh, nobody can save me from You and I have no refuge

مِن الشَّيْطَانِ الرَّجِيمِ اللَّهُمَّ إِنَّهُ لَا يُجِيرُنِي مِنْكَ أَحَدٌ وَ لَا أَجِدُ مِنْ دُونِكَ مُلْتَحِداً فَلَا تَخْذُلْنِي
وَ لَا تُرْدِنِي فِي هَلْكَةٍ وَ لَا تُرْدِنِي بِعَذَابٍ أَسْأَلُكَ الشَّبَاتَ عَلَى دِينِكَ وَ التَّصْدِيقَ بِكِتابِكَ وَ
إِتَّبَاعَ رَسُولِكَ اللَّهُمَّ اذْكُرْنِي بِرَحْمَتِكَ وَ لَا تَذْكُرْنِي بِخَطِيئَتِي وَ تَقْبَلْ مِنِي وَ زِدْنِي مِنْ فَضْلِكَ
إِنِّي إِلَيْكَ راغِبٌ اللَّهُمَّ اجْعَلْ ثَوَابَ مَنْطَقِي وَ ثَوَابَ مُجْلِسِي رِضَاكَ عَنِي وَ اجْعَلْ عَمَلِي وَ
دُعَائِي خَالِصاً لَكَ وَ اجْعَلْ ثَوَابِي الْجَنَّةَ بِرَحْمَتِكَ وَ اجْعَلْ لِي جَمِيعَ مَا سَأَلْتُكَ وَ زِدْنِي مِنْ
فَضْلِكَ إِنِّي إِلَيْكَ راغِبٌ اللَّهُمَّ غَارَتِ التُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُومُ لَا يُوَارِي
مِنْكَ لَيْلٌ سَاجٌ وَ لَا سَمَاءً ذَاتُ أَبْرَاجٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا بَحْرٌ لُجِيٌّ وَ لَا ظُلُمَاتٌ
بَعْضُهَا فَوْقَ بَعْضٍ تُدْلِجُ الرَّحْمَةَ عَلَى مَنْ تَشَاءُ مِنْ حَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي
الصُّدُورُ أَشْهَدُ بِمَا شَهِدتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدتَ مَلَائِكَتَكَ وَ أُولُو الْعِلْمُ لَا إِلَهَ إِلَّا
أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ مَنْ لَمْ يَشْهُدْ بِمَا شَهِدتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدتَ مَلَائِكَتَكَ وَ

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besides You, so do not abandon me, do not cast me into perdition and do not chastise me. I ask You for steadfastness upon Your religion, conviction in Your Book, and obedience to Your Prophet. O Allāh, remember me with Your mercy and do not remember me with my sins, accept [my deeds] from me and increase Your bounty upon me, indeed I turn to You yearnfully. O Allāh, make the reward for my speech and my sitting [here] Your being pleased with me, and make my action and supplication sincere, and make my reward [for it] Paradise by Your mercy, and bring together for me all that I have asked You, and increase Your favor upon me, indeed I turn to You yearnfully.

“O Allāh, the stars have set and the eyes have fallen asleep, and You are the Ever-living, the All-sustaining. Neither does the darkness of night conceal anything from You nor does the starlit sky, the stretched out earth, the wavy sea, or darkness upon darkness. You bestow mercy to whomever You wish among Your creation. You know the betrayal of the glances and what is hidden in the hearts. I bear witness to that which You have testified for Yourself, and to which Your angels and the possessors of knowledge have testified: [that] there is no god but You, the Mighty, the Wise. And whoever does not bear witness to what You have testified to Yourself, and to which the angels and the possessors of knowledge have testified, then

أُولُو الْعِلْمِ فَأَكْتُبْ شَهَادَتِي مَكَانَ شَهَادَتِكَمُ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ أَسْأَلُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَنْ تَفْكُرْ رَقْبَتِي مِنَ النَّارِ.

٢٥/٣٤٥٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ بْنِ يَحْيَى الْحَنْثَعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْبَشَارَةُ قَالَ:

إِنَّ أَبَا ذَرِّ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعْهُ جَبْرِيلُ عَلَيْهِ الْكَلْمَىٰ وَقَدِ اسْتَخَالَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَهُمَا انْصَرَفَ عَنْهُمَا وَلَمْ يَقْطَعْ كَلَامَهُمَا فَقَالَ جَبْرِيلُ عَلَيْهِ الْكَلْمَىٰ يَا مُحَمَّدُ هَذَا أَبُو ذَرٍّ قَدْ مَرَّ بِنَا وَلَمْ يُسْلِمْ عَلَيْنَا أَمَا لَوْ سَلَّمَ لَرَدَدْنَا عَلَيْهِ يَا مُحَمَّدُ إِنَّ لَهُ دُعَاءً يَدْعُو بِهِ مَعْرُوفًا عِنْدَ أَهْلِ السَّمَاءِ فَسَلِّهُ عَنْهُ إِذَا عَرَجْتُ إِلَى السَّمَاءِ فَلَمَّا ارْفَعَ جَبْرِيلُ عَلَيْهِ الْكَلْمَىٰ جَاءَ أَبُو ذَرٍّ إِلَى التَّبَيِّ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مَنَعَكَ يَا أَبَا ذَرٍّ أَنْ تَكُونَ سَلَّمْتَ عَلَيْنَا حِينَ مَرَرْتَ بِنَا فَقَالَ ظنَّنْتُ يَا رَسُولَ اللَّهِ أَنَّ الذِّي كَانَ مَعَكَ دِحْيَةُ الْكَلْمَىٰ قَدْ اسْتَخَلَيْتُهُ لِبَعْضِ شَأْنِكَ فَقَالَ ذَاكَ جَبْرِيلُ عَلَيْهِ الْكَلْمَىٰ يَا أَبَا ذَرٍّ وَقَدْ قَالَ أَمَا لَوْ سَلَّمَ

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record my testimony in place of their testimony. O Allāh, You are Peace, and from You is peace. I ask You, O Possessor of majesty and honor, to free me from the Fire.”

3458–25. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Maḥbūb (–) Muḥammad ibn Yaḥyā al-Khath‘amī that Abū ‘Abdillāh (‘a.s.) said:

“Abū Dharr once came to the Messenger of Allāh (ṣ) while Jibrīl (‘a.s.) was with him in the form of Dihyata ‘l-Kalbī, and the Messenger of Allāh (ṣ) had secluded himself with him. When he saw them, he left and did not interrupt their conversation, so Jibrīl (‘a.s.) said: ‘O Muḥammad, Abū Dharr just passed by us and did not offer any greeting to us. Indeed, if he would have greeted us we would have replied his greeting. O Muḥammad, verily he has a supplication that he supplicates with which is well known to the inhabitants of heaven, so ask him about it once I have ascended to heaven.’ So, when Jibrīl had ascended, Abū Dharr came to the Prophet and the Messenger of Allāh (ṣ) said to him: ‘What prevented you, O Abū Dharr, from greeting us when you passed by?’ He said: ‘O Messenger of Allāh, I thought that you were with Dihyata ‘l-Kalbī, having a private conversation [and did not want to disturb you].’ He [ṣ] said: ‘That was Jibrīl (ṣ), O Abū Dharr, and he said [about you]: “Indeed, if he would have greeted us

عَلَيْنَا لَرَدَدْنَا عَلَيْهِ فَلَمَّا عَلِمَ أُبُودَرَ أَنَّهُ كَانَ جَبْرِيلَ عَلَيْهِ دَخَلَهُ مِنَ النَّدَامَةِ حَيْثُ لَمْ يُسْلِمْ عَلَيْهِ مَا شَاءَ اللَّهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا هَذَا الدُّعَاءُ الَّذِي تَدْعُونِ بِهِ فَقَدْ أَخْبَرَنِي جَبْرِيلُ عَلَيْهِ أَنَّ لَكَ دُعَاءً تَدْعُونِ بِهِ مَعْرُوفًا فِي السَّمَاوَاتِ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمْنَ وَالْإِيمَانَ بِكَ وَالتَّصْدِيقَ بِبَيِّنَكَ وَالْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَالشُّكْرِ عَلَى الْعَافِيَةِ وَالْغِنَى عَنْ شَرِّ النَّاسِ.

- ٢٦/٣٤٥٩ - عَلَيٌّ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ قَالَ: أَخَذْتُ هَذَا الدُّعَاءَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدٍ بْنِ عَلَيٍّ عَلَيْهِ أَبُو جَعْفَرٍ يُسَمِّيهِ الْجَامِعَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ آمَنْتُ بِاللَّهِ وَبِجَمِيعِ رُسُلِهِ وَبِجَمِيعِ مَا أَنْزَلَ بِهِ عَلَى جَمِيعِ الرُّسُلِ وَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلِقاءُ حَقٌّ وَصَدَقَ اللَّهُ وَبَلَغَ الْمُرْسَلُونَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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we would have replied his greeting.” When Abū Dharr learnt that it was actually Jibrīl (*a.s.*) he felt regret for not having offered greetings to him, to the extent that Allāh willed. The Messenger of Allāh (*s*) asked him: ‘What is the supplication that you supplicate with? Jibrīl (*a.s.*) told me that you have a supplication, with which you supplicate, that is well-known in the heavens.’ He said: ‘Yes, O Messenger of Allāh. I say: “O Allāh, I ask You for security and faith in You, conviction in Your Prophet, well-being from all trials [and tribulations], gratitude for the well-being [that You grant me] and independence from the wicked among the people.”’”

3459–26. ‘Alī (–) his father (–) Ibn Maḥbūb (–) Hishām ibn Sālim that Abū Ḥamzah said:

“I got the following supplication from Abū Ja‘far [Muhammad ibn ‘Alī] (*a.s.*), and Abū Ja‘far [*a.s.*] used to call it *al-Jāmi‘* (the *comprehensive* supplication): ‘In the name of Allāh, the Beneficent, the Merciful. I bear witness that there is no god but Allāh, alone, without any partner, and I bear witness that Muhammad is His servant and messenger. I believe in Allāh, in all His messengers and in all that He revealed to all His messengers. And [I believe] that Allāh’s promise is true, and His [final] meeting is true; indeed Allāh spoke the truth and the Messengers conveyed it, and all praise belongs to Allāh, Lord of the worlds. Glory be to Allāh with all

وَ سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهَ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُسَبِّحَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمَدَ اللَّهَ
 شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَلَ اللَّهَ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ
 يُهَلَّلَ وَ اللَّهُ أَكْبَرُ كُلَّمَا كَبَرَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُكَبِّرَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ
 الْخَيْرِ وَ حَوَالَيْمَةَ وَ سَوَابِعَهُ وَ فَوَائِدَهُ وَ بَرَكَاتِهِ وَ مَا بَلَغَ عِلْمَهُ عِلْمِي وَ مَا قَصَرَ عَنِ الْحَصَائِدِ
 حِفْظِي اللَّهُمَّ انْهَجْ إِلَيَّ أَسْبَابَ مَعْرِفَتِهِ وَ افْتَحْ لِي أَبْوَابَهُ وَ غَشِّنِي بِرَحْمَتِكَ وَ مُنْ
 عَلَيَّ بِعِصْمَةٍ عَنِ الْإِزَالَةِ عَنْ دِينِكَ وَ طَهِّرْ قَلْبِي مِنَ الشَّكِّ وَ لَا تَشْغُلْ قَلْبِي بِدُنْيَايَ وَ
 عَاجِلْ مَعَاشِي عَنْ آجِلِ ثَوَابِ أَخِرَتِي وَ اشْغُلْ قَلْبِي بِحَفْظِ مَا لَا تَقْبِلُ مِنِي جَهَلُهُ وَ ذَلِّلْ
 لِكُلِّ خَيْرٍ لِسَانِي وَ طَهِّرْ قَلْبِي مِنَ الرِّيَاءِ وَ لَا تُجْرِهِ فِي مَفَاصِلِي وَ اجْعَلْ عَمَلِي خَالِصًا لَكَ
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَ أَنْوَاعِ الْفَوَاحِشِ كُلُّهَا ظَاهِرَهَا وَ بَاطِنَهَا وَ غَفَلَاتُهَا وَ جَمِيعِ
 مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ وَ مَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَنِيدُ مِمَّا أَحْطَطَ عِلْمِهِ وَ أَنَّ

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that glorifies Him, and just as He wishes to be glorified. Praise be to Allāh with all that praises Him, and just as He wishes to be praised. [I testify that] there is no god but Allāh with all that testifies to His Oneness, just as He wishes the testimony to be. [I declare that] Allāh is Great with all that exalts Him, just as He wishes to be exalted.

“O Allāh, I ask You for all goodness, from its beginnings to its ends, its abundance, its benefits and its blessings, [both] that which my knowledge attains and that which my understanding falls short in reckoning. O Allāh, show me the paths towards cognizance of it, open for me its doors, cover me with the blessings of Your mercy, and favor me with protection against straying from Your religion. Purify my heart of doubt and do not occupy it with this world and its temporary life instead of the rewards of my next life in the Hereafter. Engage my heart with learning that which You do not allow me to remain ignorant of, make my tongue submit to every virtue, purify my heart from pretension and do not allow it to run through my joints; rather, make [all] my actions purely for Your sake.

“O Allāh, I seek refuge with You from evil and all types of vileness, apparent and hidden, its [resulting] heedlessness, and all that the accursed Satan urges me towards, or what the obdurate ruler wants me to do, which Your knowledge encompasses and [only] You have the power to avert from

الْقَادِرُ عَلَى صَرْفِهِ عَنِ الَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَ الْإِنْسِ وَ زَوَّابِهِمْ وَ مَكَايدِهِمْ وَ مَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَنْ أُسْتَرَلَ عَنْ دِينِي فَتَفْسُدَ عَلَيَّ أخِرِيَّتِي وَ أَنْ يَكُونَ ذَلِكَ مِنْهُمْ ضَرَرًا عَلَيَّ فِي مَعَاشِي أَوْ يَعْرُضُ بَلَاءً يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَى احْتِمَالِهِ فَلَا تَبْتَدِئْنِي يَا إِلَهِي بِمُقَاسَاتِهِ فَيَمْنَعُنِي ذَلِكَ عَنْ ذِكْرِكَ وَ يَشْغُلُنِي عَنْ عِبَادَتِكَ أَنْتَ الْعَاصِمُ الْمَانِعُ الدَّافِعُ الْوَاقِيُّ مِنْ ذَلِكَ كُلِّهِ أَسْأَلُكَ اللَّهُمَّ الرَّفَاهِيَّةَ فِي مَعِيشَتِي مَا أَبْقَيْتَنِي مَعِيشَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ وَ أَبْلُغُ بِهَا رِضْوَانَكَ وَ أَصِيرُ بِهَا إِلَى دَارِ الْحَيَاةِ غَدًا وَ لَا تَرْزُقْنِي رِزْقًا يُطْغِيَنِي وَ لَا تَبْتَلِنِي بِفَقْرٍ أَشَقَّيَ بِهِ مُضِيقًا عَلَيَّ أَعْطَنِي حَظًّا وَافِرًا فِي آخِرِيَّتِي وَ مَعَاشًا وَاسِعًا هَنِيَّبًا مَرِيَّبًا فِي دُنْيَايِّي وَ لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِجْنًا وَ لَا تَجْعَلْ فِرَاقَهَا عَلَيَّ حُرْنًا أَجْرِيَ مِنْ فِتْنَتِهَا وَ اجْعَلْ عَمَلِي فِيهَا مَقْبُولًا وَ سَعْيِي فِيهَا مَشْكُورًا اللَّهُمَّ وَ مَنْ أَرَادَنِي بِسُوءِ فَأَرِدُهُ بِمِثْلِهِ وَ مَنْ كَادَنِي فِيهَا فَكِدْهُ وَ اصْرِفْ عَنِي هَمَّ

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me. O Allāh, I seek refuge with You from unexpected visits of the evil and devious *jinn* and men and their machinations, and from encountering the wicked among the *jinn* and men, and from being led astray from my religion, thereby ruining my Hereafter, and from the loss that I face because of them in my livelihood or tribulation that befalls me from them which I have no strength or patience to bear. So, do not test me, O my Lord, with its hardship such that it prevents me from Your remembrance and occupies me from Your worship. You are the Protector, the Defender, the Savior, and the Guardian from all this.

“O Allāh, I ask You for a comfortable life, for as long as You allow me to live – a livelihood which strengthens me in Your obedience and by which I may attain Your pleasure, and through which I can proceed to the Abode of True Life tomorrow. And do not grant me livelihood that would make me transgress and do not try me with poverty that would make me wretched due to my straitened circumstances. Rather, grant me an abundant share in the Hereafter and a plentiful, abundant and blessed livelihood in this world, and do not make this world a prison for me, and do not make departure from it a cause of sorrow for me. Save me from its trials, make my actions in it acceptable [to You] and my endeavors in it appreciated.

“O Allāh, whoever intends evil for me, intend the same for him, and

مَنْ أَدْخَلَ عَلَيَّ هَمٌّ وَ امْكُرْ بِمَنْ مَكَرَ بِي فَإِنَّكَ خَيْرُ الْمَاكِرِينَ وَ افْقَأْ عَنِي عُيُونَ الْكُفَّارِ
الظَّلَّمَةِ وَ الطُّغَاهِ وَ الْحَسَدَةِ اللَّهُمَّ وَ أَنْزِلْ عَلَيَّ مِنْكَ السَّكِينَةَ وَ أَلْسِنِي دِرْعَكَ الْحَصِينَةَ وَ
احْفَظْنِي بِسِرْكَ الْوَاقِيِّ وَ جَلِّنِي عَافِيَتَكَ التَّافِعَةَ وَ صَدِقَ قَوْلِي وَ فَعَالِي وَ بَارِكْ لِي فِي وُلْدِي
وَ أَهْلِي وَ مَالِي اللَّهُمَّ مَا قَدَّمْتُ وَ مَا أَخْرَجْتُ وَ مَا أَغْفَلْتُ وَ مَا تَعْمَدْتُ وَ مَا تَوَانَيْتُ وَ
مَا أَعْلَمْتُ وَ مَا أَسْرَرْتُ فَاغْفِرْ لِي يَا أَرْحَمَ الرَّاحِمِينَ.

٢٧/٣٤٦٠ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ
بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلِيِّلَ قالَ:

قُلْ: اللَّهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي وَ امْدُدْ لِي فِي عُمُرِي وَ اغْفِرْ لِي ذَنْبِي وَ اجْعَلْنِي مِنْ تَنْتَصِرُ
بِهِ لِدِينِكَ وَ لَا تَسْبِدْ لِي غَيْرِي.

٢٨/٣٤٦١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يَعْقُوبَ بْنِ
شَعِيبٍ عَنْ أَبِي عَبْدِ اللهِ عَلِيِّلَ :

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whoever plots against me, plot against him. Avert from me the distress of the one who makes me distressed and the scheme of the one who schemes against me, for indeed You are the best of schemers. Turn away from me the gaze of the oppressive disbelievers, the rebels, and the envious. O Allāh, send down upon me tranquillity from You, cover me with Your protective coat of mail, guard me with Your defensive mantle and envelop me with Your felicitous well-being. Make true my words and deeds, bless me in my progeny, my family and my wealth. O Allāh, forgive me for what I did in the past, what I have done of late, what I did out of negligence, what I did intentionally, what I did carelessly, what I did openly and what I did in secret, O Most Merciful of those who show mercy.”

3460–27. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ṣafwān ibn Yaḥyā (–) al-‘Alā’ ibn Razīn (–) Muḥamad ibn Muslim that Abū Ja‘far (‘a.s.) said:

“Say: ‘O Allāh, increase my sustenance, prolong my life, forgive my sins, and make me one of those by whom You uphold Your religion, and do not replace me with anyone else.’”

3461–28. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥam-mad ibn Sinān (–) Ya‘qūb ibn Shu‘ayb that Abū ‘Abdillāh (‘a.s.) used to say:

أَنَّهُ كَانَ يَقُولُ يَا مَنْ يَشْكُرُ الْبَيْسِيرَ وَ يَغْفُو عَنِ الْكَثِيرِ وَ هُوَ الْغَفُورُ الرَّحِيمُ اغْفِرْ لِي الدُّنُوبَ الَّتِي ذَهَبَتْ لَذَهَبَتْ وَ بَقِيَتْ تَبَعُّهَا.

٢٩/٣٤٦٢ - وَ بِهَذَا الإِسْنَادِ عَنْ يَعْقُوبَ بْنِ شَعِيبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ مِنْ دُعَائِهِ يَقُولُ يَا نُورٌ يَا قُدُوسٌ يَا أَوَّلَ الْأُولَئِينَ وَ يَا آخِرَ الْآخِرَينَ يَا رَحْمَانَ يَا رَحِيمَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُعَيِّرُ النَّعَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُحْلِلُ النِّقَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُدِيلُ الْأَعْدَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُظْلِمُ الْمُوَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُكَشِّفُ الْغِطَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَرُدُ الدُّعَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَرُدُ غَيْثَ السَّمَاءِ.

٣٠/٣٤٦٣ - عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يَعْقُوبَ بْنِ شَعِيبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَا عَدَّيِ فِي كُرْبَتِي وَ يَا صَاحِبِي فِي شِدَّتِي وَ يَا وَلَيِّي فِي نِعْمَتِي وَ يَا غَيَاثِي فِي رَغْبَتِي قَالَ

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“O He Who appreciates little and forgives much, and He is the Forgiving, the Merciful, forgive my sins, the pleasures of which are lost but their consequences remain.”

3462–29. By the same chain of transmission (–) Ya‘qūb ibn Shu‘ayb that Abū ‘Abdillāh (‘a.s.) said:

“In one of his supplications he [‘a.s.] would say: ‘O Light, O Holy, O First of the foremost, O Last of the endmost, O Beneficent, O Merciful, forgive me the sins that alter blessings, forgive me the sins that bring chastisement, forgive me the sins that rent asunder the safeguards, forgive me the sins that bring down trials, forgive me the sins that give my enemies the upper hand, forgive me the sins that hasten annihilation, forgive me the sins that sever hope, forgive me the sins that darken desire, forgive me the sins that unveil the covering, forgive me the sins that lead to rejection of supplication, and forgive me the sins that turn back the rains from the sky.’”

3463–30. From him (–) Muḥammad ibn Sinān (–) Ya‘qūb ibn Shu‘ayb that Abū ‘Abdillāh (‘a.s.) would say:

“O Supporter in my time of suffering, O Companion in my hardship, O Patron of my blessing, O Helper in [the attainment of] my aspiration.”

وَكَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّاً اللَّهُمَّ كَتَبْتَ الْأَثَارَ وَ عَلِمْتَ الْأَخْبَارَ وَ اطْلَعْتَ عَلَى الْأَسْرَارِ فَحُلْتَ بَيْنَنَا وَ بَيْنَ الْقُلُوبِ فَالسِّرُّ عِنْدَكَ عَلَانِيَةٌ وَ الْقُلُوبُ إِلَيْكَ مُفْضَاهٌ وَ إِنَّمَا أَمْرُكَ لِشَيْءٍ إِذَا أَرَدْتَهُ أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ فَقُلْ بِرَحْمَتِكَ لِطَاعَتِكَ أَنْ تَدْخُلَ فِي كُلِّ عُضُوٍ مِنْ أَعْصَائِي وَ لَا تُغَارِقِنِي حَتَّى أَقْلَاكَ وَ قُلْ بِرَحْمَتِكَ لِمَعْصِيَتِكَ أَنْ تَخْرُجَ مِنْ كُلِّ عُضُوٍ مِنْ أَعْصَائِي فَلَا تَقْرَبِنِي حَتَّى أَقْلَاكَ وَ ارْزُقِنِي مِنَ الدُّنْيَا وَ زَهَدْنِي فِيهَا وَ لَا تَزِوْهَا عَنِي وَ رَعْبَتِي فِيهَا يَا رَحْمَانُ.

٣٤٦٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ قَالَ:

أَعْطَانِي أَبُو عَبْدِ اللَّهِ عَلِيِّاً هَذَا الدُّعَاءُ الْحَمْدُ لِلَّهِ وَلِلْحَمْدِ وَ أَهْلِهِ وَ مُنْتَهَاهُ وَ مَحِيلِهِ أَخْلَصَ مَنْ وَحَدَهُ وَ اهْتَدَى مَنْ عَبَدَهُ وَ فَازَ مَنْ أَطَاعَهُ وَ أَمِنَ الْمُعَاصِيمُ بِهِ اللَّهُمَّ يَا ذَا الْجُودِ وَ الْمَجْدِ وَ الشَّنَاءِ الْجُمِيلِ وَ الْحَمْدِ أَسْأَلُكَ مَسَأَلَةً مَنْ خَضَعَ لَكَ بِرَقْبَتِهِ وَ رَغْمَ لَكَ أَنْفُهُ وَ

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“He [‘a.s.] said: ‘One of the supplications of Amīr al-Mu’minin (‘a.s.) was: “O Allāh, You have written the legacies, know the narratives and are aware of the secrets, thus You have come between us and our hearts. Secrets are therefore open for You, and the hearts are connected to You. When You wish to command something, You only say to it ‘be’ and it is. So, by Your mercy, command Your obedience to enter every limb in my body and not to separate from me until I meet You, and by Your mercy, command Your disobedience to leave every limb of my body and not to come near me until I meet You. Grant me sustenance in this world and make me abstemious in it, and do not withhold it from me while I desire it,1 O Beneficent Lord.””

3464-31. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Maḥbūb (–) al-‘Alā’ ibn Razīn that ‘Abdu ‘r-Rahmān ibn Siyābah said:

“Abū ‘Abdillāh gave me the following supplication: ‘All praise be to Allāh, the custodian of praise, the deserving of it, its highest recipient and its befitting possessor. Purified is he who believes in His Oneness, guided is he who worships Him, successful is he who obeys Him, and safe is he who takes refuge in Him. O Allāh, Possessor of bounty, glory, beautiful

1. Meaning: If you withhold anything of this world from me for my own benefit, then remove the desire for it from me as well. (tr.)

عَفَرَ لَكَ وَجْهُهُ وَ ذَلَّ لَكَ نَفْسُهُ وَ فَاضَتْ مِنْ حَوْفَكَ دُمُوعُهُ وَ تَرَدَّدَتْ عَبْرُتُهُ وَ اعْتَرَفَ لَكَ بِذُنُوبِهِ وَ فَضَحَتْهُ عِنْدَكَ خَطِيئَتُهُ وَ شَانَتْهُ عِنْدَكَ حَرَبَتُهُ وَ ضَعَفَتْ عِنْدَ ذَلَّكَ قُوَّتُهُ وَ قَلَّتْ حِيلَتُهُ وَ انْقَطَعَتْ عَنْهُ أَسْبَابُ خَدَائِعِهِ وَ اضْمَحَلَّ عَنْهُ كُلُّ بَاطِلٍ وَ أَجَاهَتْ ذُنُوبُهُ إِلَى ذَلِ مَقَامِهِ بَيْنَ يَدَيْكَ وَ خُضُوعِهِ لَدَيْكَ وَ اتَّهَاكَ إِلَيْكَ أَسْأَلُكَ اللَّهُمَّ سُؤَالَ مَنْ هُوَ بِنَزْلِكَ أَرْغَبُ إِلَيْكَ كَرْغَبِيَهُ وَ أَنْصَرُ إِلَيْكَ كَمَضْرِعِهِ وَ أَبْتَهِلُ إِلَيْكَ كَأَشَدِ اتَّهَاكِهِ اللَّهُمَّ فَارْحَمْ اسْتِكَانَةَ مَنْطَقِيَ وَ ذُلَّ مَقَامِيَ وَ مَجْلِسِيَ وَ خُضُوعِيَ إِلَيْكَ بِرَقَبَتِيَ أَسْأَلُكَ اللَّهُمَّ الْمَدِيَ مِنْ الضَّلَالِ وَ الْبَصِيرَةَ مِنَ الْعُمَى وَ الرُّشْدَ مِنَ الْغُوايَةِ وَ أَسْأَلُكَ اللَّهُمَّ أَكْثُرْ الْحَمْدِ عِنْدَ الرَّخَاءِ وَ أَجْلِلْ الصَّبَرِ عِنْدَ الْمُصِيبَةِ وَ أَفْضَلْ الشُّكْرِ عِنْدَ مَوْضِعِ الشُّكْرِ وَ التَّسْلِيمَ عِنْدَ الشُّبُهَاتِ وَ أَسْأَلُكَ الْقُوَّةَ فِي طَاعَتِكَ وَ الْضَّعْفَ عَنْ مَعْصِيَتِكَ وَ الْهُرْبِ إِلَيْكَ مِنْكَ وَ التَّقْرُبُ إِلَيْكَ رَبِّ لِتُرْضِيَ وَ التَّحْرِسِيَ لِكُلِّ مَا يُرِضِيكَ عَنِي فِي إِسْخَاطِ حَلْقِكَ التِّمَاسًاً لِرِضاكَ رَبِّ مَنْ

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exaltation and praise, I beseech You as one who has lowered his neck out of humility before You, has rubbed his nose and wiped his face in the dust in humbling himself before You, and whose tears have welled out of fear of You and continue to flow; one who has confessed his sins to You, whose misdeeds have disgraced him in front of You and whose wrongs have humiliated him before You, and by this his strength has been weakened, his means have diminished, his wiles have been cut off and every falsehood has disappeared from him; one whose sins have caused him to be abased in front of You and have humbled him before You and have led him to implore You. I beseech You, O Allāh, as that person and I yearn for You as he yearns, I humble myself before You as he humbles himself and implore you as entreatingly as he implores You.

“O Allāh, have mercy on the submissiveness of my speech, the lowliness of my status and position, and the lowering of my neck in humility before You. I ask You, O Allāh, for guidance from error, insight from blindness, and rectitude from straying. And I ask You, O Allāh, to enable me to praise You more during times of ease, remain more patient in times of hardship, give more thanks when gratitude is due, and for submission [to the truth] in times of doubt. I ask You for strength in obeying You, weakness in disobeying You, the ability of fleeing from You to You, seeking nearness to You so that You are pleased [with me], and embarking on everything that would make You pleased with me despite angering Your creation, just for

أَرْجُوهُ إِنْ لَمْ تَرْحَمْنِي أَوْ مَنْ يَعُودُ عَلَيَّ إِنْ أَقْصَيْتَنِي أَوْ مَنْ
أَمْلَى عَطَايَاهُ إِنْ حَرَمْتَنِي أَوْ مَنْ يَمْلِكُ كَرَامَتِي إِنْ أَهَانَنِي أَوْ مَنْ يَضْرُبُنِي هَوَانُهُ إِنْ أَكْرَمْتَنِي
رَبِّ مَا أَسْوَى فِعْلِي وَ أَقْبَحَ عَمَلِي وَ أَقْسَى قَلْبِي وَ أَطْوَلَ أَمْلِي وَ أَقْصَرَ أَجْلِي وَ أَجْرَانِي
عَلَى عِصْيَانِ مَنْ خَلَقَنِي رَبِّ وَ مَا أَحْسَنَ بِلَاءَكَ عِنْدِي وَ أَظْهَرَ نَعْمَاءَكَ عَلَيَّ كَثُرَتْ عَلَيَّ
مِنْكَ التِّعْمُ فَمَا أُحْصِيَهَا وَ قَلَّ مِنِي الشُّكْرُ فِيمَا أَوْلَيْتَنِيهِ فَبَطَرْتُ بِالنِّعَمِ وَ تَعَرَّضْتُ لِلنِّقَمِ وَ
سَهَوْتُ عَنِ الدِّكْرِ وَ رَكِبْتُ الْجَهَنَّمَ بَعْدَ الْعِلْمِ وَ جُزِرْتُ مِنَ الْعُدْلِ إِلَى الظُّلْمِ وَ جَاوزْتُ الْبَرِّ
إِلَى الْإِثْمِ وَ صِرْتُ إِلَى الْهُرْبِ مِنَ الْحُوْفِ وَ الْحُزْنِ فَمَا أَصْغَرَ حَسَنَاتِي وَ أَقْلَلَهَا فِي كَثْرَةِ ذُنُوبِي
وَ مَا أَكْثَرَ ذُنُوبِي وَ أَعْظَمَهَا عَلَى قَدْرِ صِغْرِ خَلْقِي وَ ضَعْفِ رُكْنِي رَبِّ وَ مَا أَطْوَلَ أَمْلِي
فِي قِصْرِ أَجْلِي وَ أَقْصَرَ أَجْلِي فِي بُعْدِ أَمْلِي وَ مَا أَقْبَحَ سَرِيرَتِي وَ عَلَانِيَتِي رَبِّ لَا حُجَّةَ لِي
إِنِ احْتَجَجْتُ وَ لَا عُذْرَ لِي إِنِ اعْتَدَرْتُ وَ لَا شُكْرٌ عِنْدِي إِنِ اتَّلَيْتُ وَ أَوْلَيْتُ إِنْ لَمْ تُعِينِي

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Your pleasure. My Lord, in whom can I place my hope if You do not have mercy on me? Who will care for me if You shun me? Whose forgiveness will benefit me if You punish me? For whose bounties should I aspire if You deprive me? Who can safeguard my honor if You abase me? And whose humiliation will harm me if You honor me?

“My Lord, how evil are my actions, ugly are my deeds, hard is my heart, lengthy are my aspirations, and short is my life, yet how audacious I am in disobeying the One Who created me! My Lord, how good is Your trial for me and how manifest are Your blessings upon me! Your blessings to me are so abundant that I cannot count them, yet my gratitude is lacking for what You have bestowed upon me, so I have become reckless with the blessings and have exposed myself to chastisement. I have neglected Your remembrance, espoused ignorance after knowledge, moved from justice towards oppression, transgressed from virtue into vice and opted for escape from fear and sorrow. How insignificant are my good deeds and how few they are in comparison to my numerous sins, and how numerous and grave are my sins in comparison to the smallness of my creation and the weakness of my body! My Lord, how lengthy are my aspirations in comparison to my short life, and the shortness of my life is disproportionate to my distant aspirations! And how ugly is my inner self and my outward manifestation! My Lord, If I argued, I would have no proof, and If I sought to justify my

عَلَى شُكْرِ مَا أُولِيتُ رَبِّ مَا أَخْفَ مِيزَانِي غَدًا إِنْ لَمْ تُرْجِحْهُ وَ أَزَّ لِسَانِي إِنْ لَمْ تُثْثِبْهُ وَ أَسْوَدَ وَجْهِي إِنْ لَمْ تُبْيِضْهُ رَبِّ كَيْفَ لِي بِذُنُوبِي الَّتِي سَلَفَتْ مِنِي قَدْ هَدَتْ لَهَا أَرْكَانِي رَبِّ كَيْفَ أَطْلُبُ شَهَوَاتِ الدُّنْيَا وَ أَبْكِي عَلَى حَيْبَتِي فِيهَا وَ لَا أَبْكِي وَ تَشَدُّدَ حَسَرَاتِي عَلَى عِصَمِيِّي وَ تَقْرِيبِي رَبِّ دَعْنِي دَوَاعِي الدُّنْيَا فَأَجْبَتْهَا سَرِيعًا وَ رَكِنْتُ إِلَيْهَا طَائِعًا وَ دَعْنِي دَوَاعِي الْآخِرَةِ فَتَتَبَطَّعْتُ عَنْهَا وَ أَبْطَأْتُ فِي الإِجَابَةِ وَ الْمُسَارِعَةِ إِلَيْهَا كَمَا سَارَعْتُ إِلَيْ دَوَاعِي الدُّنْيَا وَ حُطَامَهَا الْهَامِدِ وَ هَشِيمَهَا الْبَاهِدِ وَ سَرَابَهَا الْدَاهِبِ رَبِّ حَوْفَتِي وَ شَوْقَتِي وَ احْتَاجَجْتُ عَلَيْ بِرْقِي وَ كَفَلْتُ لِي بِرِزْقِي فَأَمِنْتُ مِنْ حَوْفَكَ وَ تَتَبَطَّعْتُ عَنْ تَشْوِيقِكَ وَ لَمْ أَتَكِلْ عَلَى ضَمَانِكَ وَ تَهَاوِنْتُ بِاحْتِجاجِكَ اللَّهُمَّ فَاجْعُلْ أَمْنِي مِنْكَ فِي هَذِهِ الدُّنْيَا حَوْفًا وَ حَوْلَ تَتَبَطِّي شَوْقًا وَ تَهَاوِنِي بِحُجَّتِكَ فَرَقًا مِنْكَ ثُمَّ رَضَّنِي بِمَا قَسَمْتَ لِي مِنْ رِزْقِكَ يَا كَرِيمُ يَا كَرِيمُ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ رِضَاكَ عِنْدَ السُّخْطَةِ وَ الْفُرْجَةِ عِنْدَ الْكُرْبَةِ وَ النُّورِ

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actions, I would have no excuse, and If I was tried and favored, I would have no gratitude as long as You do not help me to be grateful for the favor I have received. My Lord, how light will be my scale tomorrow if You do not make it heavier, and how slippery will be my tongue if You do not make it steady, and how blackened will be my face if You do not brighten it! My Lord, how will I deal with my past sins due to which my limbs have been weakened! My Lord, how can I seek the pleasures of this world and cry for my loss in it while not crying or feeling intense regret for my disobedience and excessiveness! My Lord, the enticements of this world allured me so I responded quickly and turned to them willingly, yet when the [beautiful] rewards of the Hereafter called me, I held myself back, was slow in responding, and did not proceed towards them quickly as I had done with the allurements of this world and its worthless debris, its scattered chaff and its disappearing mirage.

“My Lord, You have frightened me and motivated me; You argued against me that I am Your slave and guaranteed my sustenance, so I began feeling secure and stopped fearing You, and I held back from Your incentive. I did not rely on Your guarantee and I belittled Your argument. O Allāh, turn my sense of security in this world into fear of You, and transform my lethargy into zeal, and my belittling of Your proof into fearful trepidation of You, then make me satisfied with what You have apportioned for me of Your sustenance, O Most Magnanimous, O Most Magnanimous. I ask You,

عِنْدَ الظُّلْمَةِ وَ الْبَصِيرَةِ عِنْدَ تَشْبِهِ الْفِتْنَةِ رَبِّ اجْعَلْ جُنَاحِي مِنْ حَطَابِيَ حَصِينَةً وَ دَرَجَاتِي
فِي الْجِنَانِ رَقِيعَةً وَ أَعْمَالِي كُلُّهَا مُتَقَبَّلَةً وَ حَسَنَاتِي مُضَاعَفَةً زَاكِيَةً وَ أَعُوذُ بِكَ مِنَ الْفَتْنِ
كُلُّهَا مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ مِنْ رِفَعِ الْمَطْعَمِ وَ الْمَشْرِبِ وَ مِنْ شَرِّ مَا أَعْلَمُ وَ مِنْ شَرِّ
مَا لَا أَعْلَمُ وَ أَعُوذُ بِكَ مِنْ أَنْ أَشْتَرِي الْجَهَلَ بِالْعِلْمِ وَ الْجُفَاءَ بِالْحِلْمِ وَ الْجُورَ بِالْعَدْلِ وَ
الْقَطْعِيَّةَ بِالْبَرِّ وَ الْجَزَعَ بِالصَّابِرِ وَ الْهُدَى بِالضَّالَّةِ وَ الْكُفْرَ بِالْإِيمَانِ.

ابْنُ حَمْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ أَنَّهُ ذَكَرَ أَيْضًا مِثْلَهُ وَ ذَكَرَ أَنَّهُ دُعَاءُ عَلَيِّ بْنِ الْحَسِينِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ زَادَ فِي آخِرِهِ أَمِينَ رَبَّ الْعَالَمِينَ.

٣٤٦٥ - ابْنُ حَمْبُوبٍ قَالَ حَدَّثَنَا نُوحُ أَبُو الْيَقْظَانِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ:
اذْعِ بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَسأَلُكَ بِرَحْمَتِكَ الَّتِي لَا تُنَالُ مِنْكَ إِلَّا بِرِضاكَ وَ الْخُرُوجَ مِنْ
كُلِّ مَعَاصِيكَ وَ الدُّخُولَ فِي كُلِّ مَا يُرِضِيكَ وَ النَّجَاهَ مِنْ كُلِّ وَرْطَةٍ وَ الْمَحْرَجَ مِنْ كُلِّ

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by Your great name, for Your pleasure in times of wrath, relief in times of hardship, light in times of darkness, and insight in times of confusion and trial. My Lord, make my shield against sins impenetrable, my station in the heavens elevated, my deeds all acceptable, and my virtuous acts multiply and flourish. I seek refuge with You from all trials, apparent and hidden, and from over indulgence in food and drink, and from the evil of what I know and what I do not know. I seek refuge with You from buying ignorance at the expense of knowledge, antipathy at the expense of kindness, oppression at the expense of justice, severance of kinship ties at the expense of kindness to family, anxiety at the expense of patience, misguidance at the expense of guidance and disbelief at the expense of faith.””

* Ibn Maḥbūb narrated from Jamīl ibn Ṣāliḥ that he mentioned something similar. He said that it was the supplication of ‘Alī ibn ‘l-Husayn, the blessings of Allāh be upon both of them, and he added the phrase “Amīn, Lord of the worlds,” at the end.

3465–32. Ibn Maḥbūb said: Nūḥ ibn Abu ‘l-Yaqzān related to us that Abū ‘Abdillāh (‘a.s.) said:

“Supplicate with the following supplication: ‘O Allāh I beseech You by Your mercy that is not acquired except by Your pleasure, [for] the abandoning of all Your disobedience, embarking upon everything that pleases You, deliverance from every plight, departure from every major sin

كَبِيرَةً أَتَى بِهَا مِنِي عَمْدًا أَوْ زَلَّ بِهَا مِنِي حَطَّاً أَوْ خَطَرَ بِهَا عَلَيَّ خَطَرَاتُ الشَّيْطَانِ أَسْأَلُكَ خَوْفًا ثُوقُنِي بِهِ عَلَى حُذُودِ رِضَاكَ وَ تَسْعَبُ بِهِ عَنِي كُلَّ شَهْمَةٍ خَطَرَ بِهَا هُوَيَّ وَ اسْتَرْلَ بِهَا رَأْيِي لِيُحَاوِرَ حَدَّ حَلَالِكَ أَسْأَلُكَ اللَّهُمَّ الْأَخْذَ بِأَحْسَنِ مَا تَعْلَمُ وَ تَرْكَ سَيِّئَ كُلَّ مَا تَعْلَمُ أَوْ أَخْطَأُ مِنْ حَيْثُ لَا أَعْلَمُ أَوْ مِنْ حَيْثُ أَعْلَمُ أَسْأَلُكَ السَّعَةَ فِي الرِّزْقِ وَ الزُّهْدِ فِي الْكَفَافِ وَ الْمَخْرَجِ بِالْبَيَانِ مِنْ كُلِّ شُبْهَةٍ وَ الصَّوابَ فِي كُلِّ حُجَّةٍ وَ الصِّدْقَ فِي جَمِيعِ الْمَوَاطِنِ وَ إِنْصَافَ النَّاسِ مِنْ نَفْسِي فِيمَا عَلَيَّ وَ لِي وَ التَّدَلُّ فِي إِعْطَاءِ النَّصْفِ مِنْ جَمِيعِ مَوَاطِنِ السَّخَطِ وَ الرِّضا وَ تَرْكَ قَلِيلِ الْبَغْيِ وَ كَثِيرِهِ فِي الْقَوْلِ مِنِي وَ الْفِعْلِ وَ تَمَامُ نَعْمَتِكَ فِي جَمِيعِ الْأَشْيَاءِ وَ الشُّكْرَ لَكَ عَلَيْهَا لِكَيْ تَرْضَى وَ بَعْدَ الرِّضا وَ أَسْأَلُكَ الْحَيْرَةَ فِي كُلِّ مَا يَكُونُ فِيهِ الْحَيْرَةُ بِمَسْوِرِ الْأَمْوَارِ كُلِّهَا لَا يَمْعَسُورُهَا يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ وَ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْعَافِيَةُ وَ الْفَرْجُ وَ افْتَحْ لِي بَابَهُ وَ يَسِّرْ لِي مَخْرَجَهُ وَ مَنْ قَدَرْتَ لَهُ

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that I perpet-rated purposely or committed inadvertently, or which came to my mind through satanic insinuation. I ask You for fear that keeps me within the bounds of Your pleasure, by which You detach from me every vain desire that is conjured up by my caprice, and by which judgment stumbles thereby transgressing the bounds of what You have made lawful.

“O Allāh, I ask You to take the best of what You know from me and to leave the evil of all that You know, or the mistakes [I have done] that I am unaware of or know about. I ask You for increase in sustenance, self-restraint to what suffices, a clear way out of every doubt, correctness in every argument, truthfulness in every situation, fairness to the people in spite of myself in what is for or against me, humility in dispensing justice in every circumstance, whether angry or pleased, abandoning few transgressions and many in [both] my speech and action, completion of Your blessings in every-thing and gratitude to You for them so that You are pleased and [even] after You are pleased. I ask You for the best of everything that has goodness, with ease in all matters and without difficulty, O Most Magnanimous, O Most Magnanimous, O Most Magnanimous. Open for me the door to that which leads to well-being and relief; open for me its door and make it easy for me to go through it. As for the one among Your creation for whom You have decreed the ability to overpower me, seize his

عَلَيَّ مَقْدُرَةٌ مِنْ حَلْقِكَ فَخُذْ عَنِّي بِسَمْعِهِ وَ بَصَرِهِ وَ لِسَانِهِ وَ يَدِهِ وَ خُذْهُ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ وَ مِنْ خَلْفِهِ وَ مِنْ قُدَّامِهِ وَ امْتَنْعُهُ أَنْ يَصِلَ إِلَيَّ بِسُوءِ عَزَّ جَارُكَ وَ جَلَ شَاءُ وَجْهُكَ وَ لَا إِلَهَ غَيْرُكَ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ اللَّهُمَّ أَنْتَ رَجَائِي فِي كُلِّ كُرْبَةٍ وَ أَنْتَ ثِقَتي فِي كُلِّ شِدَّةٍ وَ أَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةً وَ عُدَّةً فَكُمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْفَوَادُ وَ تَقْلُ فِيهِ الْحِيلَةُ وَ يَشْمَطُ فِيهِ الْعَدُوُّ وَ تَعْيَا فِيهِ الْأُمُورُ أَنْزَلْتُهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ راغِبًا إِلَيْكَ فِيهِ عَمَّنْ سِواكَ قَدْ فَرَجَتْهُ وَ كَفَيْتَهُ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيرًا وَ لَكَ الْمَنْ فَاضِلاً.

٣٤٦٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبْنَ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ فَقَالَ:

قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ قَوْلَ التَّوَابِينَ وَ نُورَ الْأَنْبِيَاءِ وَ صِدْقَهُمْ وَ نَجَاهَ الْمُجَاهِدِينَ وَ ثَوَابَهُمْ وَ شُكْرَ الْمُضْطَفِينَ وَ نَصِيحَتَهُمْ وَ عَمَلَ الدَّاَكِرِينَ وَ يَقِنَهُمْ وَ إِيمَانَ الْعَلَمَاءِ

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hearing, his sight, his tongue and his hand, and seize him from his right and left, from behind and the front, and prevent him from reaching me with his evil. Guarded is he whom You have granted asylum, majestic is the glory of Your countenance, and there is no god but You; You are my Lord and I am Your servant.

“O Allāh, You are my hope in every distress and You are the one I rely upon in every hardship. You are my support and my helper in every matter that befalls me. How many a calamity that weakens the heart, diminishes the means, gives the enemy reason to gloat, and makes matters unbearable I have brought to You and complained about to You, turning towards You instead of anyone else! So, You relieved me of it and sufficed me in it; indeed You are the custodian of every blessing, the One Who is beseeched for every need, and the pinnacle of every yearning. So, abundant praise is due to You and Your favor is indeed great.”

3466-33. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Manṣūr ibn Yūnus (-) Abū Baṣīr that Abū ‘Abdillāh (*a.s.*) said:

“Say: ‘O Allāh, I ask You for the speech of the penitents and their action, the light of the Prophets and their truthfulness, the salvation of those who strive in Your way and their reward, the gratitude of the chosen ones and

وَ فِقْهُهُمْ وَ تَعَبُّدَ الْحَاسِعِينَ وَ تَوَاضُعُهُمْ وَ حُكْمُ الْفَقَهَاءِ وَ سِيرَتِهِمْ وَ خَشْيَةَ الْمُتَّقِينَ وَ رَغْبَتِهِمْ وَ تَصْدِيقَ الْمُؤْمِنِينَ وَ تَوْكِيْلُهُمْ وَ رَجَاءَ الْمُحْسِنِينَ وَ بِرِّهُمُ اللَّهُمَّ إِنِّي أَسْأَلُكَ ثَوَابَ الشَّاكِرِينَ وَ مَنْزِلَةَ الْمُقَرَّبِينَ وَ مُرَافَقَةَ النَّبِيِّينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَوْفَ الْعَامِلِينَ لَكَ وَ عَمَلَ الْخَائِفِينَ مِنْكَ وَ خُشُوعَ الْعَابِدِينَ لَكَ وَ يَقِنَ الْمُتَوَكِّلِينَ عَلَيْكَ وَ تَوْكِلَ الْمُؤْمِنِينَ بِكَ اللَّهُمَّ إِنَّكَ بِحَاجَتِي عَالَمٌ غَيْرُ مُعْلَمٌ وَ أَنْتَ لَهَا وَاسِعٌ غَيْرُ مُتَكَلِّفٍ وَ أَنْتَ الَّذِي لَا يُحْفَيْكَ سَائِلٌ وَ لَا يَنْفَضِّلُكَ نَائِلٌ وَ لَا يَبْلُغُ مِدْحَاتَكَ قَوْلًا فَإِنَّكَ كَمَا تَقُولُ وَ فَوْقَ مَا تَقُولُ اللَّهُمَّ اجْعَلْ لِي فَرِجاً قَبِيًّا وَ أَجْرًا عَظِيمًا وَ سِرْتًا جَيْلًا اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي عَلَى ظُلْمِي لِنَفْسِي وَ إِسْرَافِي عَلَيْهَا لَمْ أَخْذُ لَكَ ضِدًا وَ لَا نِدَدًا وَ لَا صَاحِبَةً وَ لَا وَلَدًا يَا مَنْ لَا تُغَاطُهُ الْمَسَائِلُ يَا مَنْ لَا يَشْغُلُهُ شَيْءٌ عَنْ شَيْءٍ وَ لَا سَمْعٌ عَنْ سَمْعٍ وَ لَا بَصَرٌ عَنْ بَصَرٍ وَ لَا يُرِمُهُ إِلْحَاجُ الْمُلِحِّينَ أَسْأَلُكَ أَنْ تُفَرِّجَ عَنِّي فِي سَاعَتِي هَذِهِ مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا

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their sincerity, the deeds of those who always remember You and their certitude, the faith of the scholars and their deep knowledge, the worship of the pious and their humility, the wisdom of the learned and their habits, the fear of the God-conscious and their zeal, the conviction of the believers and their reliance [upon You], the hope of the righteous and their virtue. O Allāh, I ask You for the reward of the grateful, the status of those who are close [to You], and the company of the Prophets. O Allāh, I ask that You grant me the fear of those who work for You, the deeds of those who fear You, the submissiveness of those who worship You, the certitude of those who rely upon You, and the reliance of those who believe in You.

“O Allāh, You know of my need without being informed [of it], and You are able to fulfill it without any trouble. You are One Who is neither encumbered by any asker, nor does granting diminish what You have, nor do the praises of the praiser do You justice. You are just as You describe and above what we describe. O Allāh, grant me a quick relief, a great reward and a beautiful covering. O Allāh, You know that I have been unjust to my soul and have been excessive with it. I have not ascribed to You any opponent, peer, partner or son. O He Who is not confused by questions, O He Who is not occupied by one thing at the expense of another, nor does listening to one thing divert Him from another, nor does seeing one thing prevent Him from seeing another, nor is He annoyed by the persistent entreaty of the beseechers. I ask You to relieve me in this moment, in a manner that I would

أَحْتَسِبُ إِنَّكَ تُحِبِّي الْعِظَامَ وَ هِيَ رَمِيمٌ وَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا مَنْ قَلَ شُكْرِي لَهُ
 فَلَمْ يَحْرِمْنِي وَ عَظِيمٌ خَطِيئَتِي فَلَمْ يَفْضَحْنِي وَ رَأَيْتَ عَلَى الْمَعَاصِي فَلَمْ يَجْبَهْنِي وَ خَلَقْنِي
 لِلَّذِي خَلَقَنِي لَهُ فَصَعَّتْ غَيْرُ الدِّي خَلَقَنِي لَهُ فَعِمَّ الْمُوْلَى أَنْتَ يَا سَيِّدِي وَ بِعْسَ الْعَبْدُ
 أَنَا وَجَدْنِي وَ نِعْمَ الطَّالِبِ أَنْتَ رَبِّي وَ بِعْسَ الْمَطْلُوبُ أَنَا أَفْتَنِي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ
 ابْنُ أَمَّتِكَ بَيْنَ يَدَيْكَ مَا شِئْتَ صَنَعْتَ بِي اللَّهُمَّ هَدَأْتِ الْأَصْوَاتُ وَ سَكَنَتِ الْحَرَكَاتُ
 وَ خَلَأْ كُلُّ حَبِيبٍ بِحَبِيبِهِ وَ خَلَوْتُ بِكَ أَنْتَ الْمَحْبُوبُ إِلَيَّ فَاجْعَلْ خَلْوَتِي مِنْكَ الْيَلَةَ
 الْعَقْقَ مِنَ التَّارِ يَا مَنْ لَيَسْتُ لِعَالَمٍ فَوْقَهُ صِفَةٌ يَا مَنْ لَيَسَ لِمَخْلُوقٍ دُونَهُ مَنَعَةٌ يَا أَوَّلَ قَبْلَ
 كُلِّ شَيْءٍ وَ يَا آخِرَ بَعْدَ كُلِّ شَيْءٍ يَا مَنْ لَيَسَ لَهُ عَنْصُرٌ وَ يَا مَنْ لَيَسَ لِآخِرِهِ فَنَاءً وَ يَا
 أَكْمَلَ مَنْعُوتٍ وَ يَا أَشَمَّ الْمُعْطَينَ وَ يَا مَنْ يَقْفَهُ بِكُلِّ لُغَةٍ يُدْعَى بِهَا وَ يَا مَنْ عَفْوُهُ قَدِيمٌ
 وَ بَطْشُهُ شَدِيدٌ وَ مُلْكُهُ مُسْتَقِيمٌ أَسْأَلُكَ بِاسْمِكَ الدِّي شَافَهْتَ بِهِ مُوسَى يَا اللَّهُ يَا رَحْمَانُ

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expect and in ways that I would not expect, indeed You give life to the bones when they have turned to dust, and You have power over all things.

“O He Who does not deprive me despite my lack of gratitude, does not disgrace me despite my grave sins, does not smite me despite seeing me in sin. He created me for a specific purpose but I acted against what He created me for. What a good master You are, O Master, and what a bad slave I am! You found me and what a good seeker You are, O Lord, and what a bad thing to be sought I am! You found me Your servant and the son of Your servant and Your maidservant, standing before You, and You can do with me as You please. O Allāh, the voices have quietened down, the movements have become still, and every lover has retired in seclusion with his beloved. I have secluded myself with You for You are my beloved, so make my seclusion with You this night a [means of attaining] freedom from the Fire. O He Whose attribute [of omniscience] cannot be surpassed by the knowledgeable one, O He besides Whom there is no barrier for the creatures, O First before everything, O Last after everything, O He Who has no origin, O He Who has no end in annihilation, O He Who has the most perfect attributes, O Most generous of the givers, O He Who knows all the languages He is called upon with, O He Whose forgiveness is eternal, whose chastisement is severe, and Whose kingdom is upright, I ask You by Your name with which You spoke directly to Moses – O Allāh, O Beneficent, O Merciful, O You besides Whom there is no deity, O Allāh,

يَا رَحِيمُ يَا لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ أَنْتَ الصَّمَدُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُدْخِلَنِي الْجَنَّةَ بِرَحْمَتِكَ.

٣٤٦٧ - ٣٤٦٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ قَالَ: قُلْتُ لِلرَّضَا عَلَيْهِ الْكَفَافُ عَلَمْنِي دُعَاءً وَأَوْجَزْ فَقَالَ قُلْ يَا مَنْ دَلَّنِي عَلَى نَفْسِهِ وَذَلَّ قَلْبِي بِتَصْدِيقِهِ أَسْأَلُكَ الْأَمْنَ وَالْإِيمَانَ.

٣٤٦٨ - عَلَيِّ بْنُ أَبِي حَمْزَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَالِيَّاً :
أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ عَالِيَّاً فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ كَانَ لِي مَالٌ وَرَثَهُ وَلَمْ أُنْفِقْ
مِنْهُ دِرْهَمًا فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ ثُمَّ اكْتَسَبْتُ مِنْهُ مَا لَا فَلَمْ أُنْفِقْ مِنْهُ دِرْهَمًا فِي طَاعَةِ اللَّهِ
فَعَلِمْتُنِي دُعَاءً يُخْلِفُ عَلَيَّ مَا مَضَى وَيَعْفُرُ لِي مَا عَمِلْتُ أَوْ عَمَلْتُهُ قَالَ قُلْ قَالَ وَ
أَيَّ شَيْءٍ أَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قُلْ كَمَا أَقُولُ يَا نُورِي فِي كُلِّ ظُلْمٍ وَيَا أَنْسِي فِي كُلِّ
وَحْشَةٍ وَيَا رَجَائِي فِي كُلِّ كُرْبَةٍ وَيَا ثَقَقِي فِي كُلِّ شَدَّةٍ وَيَا ذَلِيلِي فِي الضَّالَّةِ أَنْتَ ذَلِيلِي

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You are Absolute; I ask that You bless Mu^{hammad} and the Household of Mu^{hammad} and that You grant me entry into Paradise by Your mercy.””

3467-34. Muḥammad ibn Yaḥyā (-) Muḥammad ibn Aḥmad (-) Muham-mad ibni ‘l-Walīd that Yūnus said:

"I said to ar-Ridā ('a.s.): 'Teach me a supplication and let it be concise.' He ['a.s.] said: 'Say: "O He Who guided me to Himself and has humbled my heart through belief in Him, I ask You for peace and faith.'"'"

³⁴⁶⁸⁻³⁵ ‘Alī ibn Abī Ḥamzah (-) some of his co-sectarians (-) Abū ‘Abdillāh (*a.s.*) that a man came to Amīr al-Mu’minīn (*a.s.*) and said:

“O Amīr al-Mu’mīnīn, I used to have wealth that I had inherited but I did not give even a single *dirham* in charity from it in obedience to Allāh, to Whom belong Might and Majesty. Then I earned from it more wealth but I still did not give a single *dirham* in charity in obedience to Allāh. Teach me a supplication, or a deed that I can perform, that can replace what has been lost and [by which Allāh may] forgive me for what I have done.” He [‘a.s.] said: “Say...” He asked: “And what should I say, O Amīr al-Mu’mīnīn?” He [‘a.s.] said: “Say as I say: ‘O my light in every darkness, O my companion in every loneliness, O my hope in every distress, O my support in every hard-ship, O my guide against straying, You are my guide

إِذَا انْقَطَعَتْ دَلَالَةُ الْأَدَلَاءِ فَإِنَّ دَلَالَتَكَ لَا تَنْقَطِعُ وَ لَا يَضِلُّ مَنْ هَدَيْتَ أَنْعَمْتَ عَلَيَّ
 فَأَسْبَغْتَ وَ رَزَقْتَنِي فَوَرَقْتَ وَ غَذَيْتَنِي فَأَحْسَنْتَ غِذَائِي وَ أَعْطَيْتَنِي فَأَجْرَنِتَ بِلَا اسْتِحْفَاقٍ
 لِذَلِكَ بِفَعْلٍ مِّنِي وَ لَكِنَ ابْتَدَأْتَ مِنْكَ لِكَرْمِكَ وَ جُودَكَ فَتَقْوَيْتُ بِكَرْمِكَ عَلَى مَعَاصِيكَ
 وَ تَقْوَيْتُ بِرِزْقِكَ عَلَى سَخْطِكَ وَ أَفْنَيْتُ عُمْرِي فِيمَا لَا تُحِبُّ فَلَمْ يَمْنَعْكَ جُرْأَتِي عَلَيْكَ
 وَ رُكْوَيْ لِمَا نَهَيْتَنِي عَنْهُ وَ دُخُولِي فِيمَا حَرَمْتَ عَلَيَّ أَنْ عُدْتَ عَلَيَّ بِفَضْلِكَ وَ لَمْ يَمْنَعْنِي
 حَلْمُكَ عَنِي وَ عَوْدُكَ عَلَيَّ بِفَضْلِكَ أَنْ عُدْتُ فِي مَعَاصِيكَ فَأَنْتَ الْعَوَادُ بِالْفَضْلِ وَ أَنَا
 الْعَوَادُ بِالْمَعَاصِي فِيهَا أَكْرَمَ مَنْ أَقْرَرَ لَهُ بِذَنْبٍ وَ أَعْزَزَ مَنْ خُضَعَ لَهُ بِذُلْلٍ لِكَرْمِكَ أَقْرَرْتُ بِذَنْبِي
 وَ لِعِزَّكَ خَضَعْتُ بِذُلْلٍ فَمَا أَنْتَ صَانِعٌ بِي فِي كَرْمِكَ وَ إِقْرَارِي بِذَنْبِي وَ عِزِّكَ وَ خُضُوعِي
 بِذُلْلِي افْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ.

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when the guidance of all other guides ceases, for indeed Your guidance never ceases and the one whom You guide never strays. You have blessed me and done so abundantly, You have given me sustenance and made it plenty, You have nourished me and made my nourishment good, You have bestowed upon me great goodness without my being worthy of it by any of my actions. Rather, You initiated it from Your-self due to Your magnanimity and generosity, so I gained strength by Your magnanimity to disobey You, became strong enough by Your sustenance to anger You, and wasted my life doing what You dis-like. Yet my audacity against You, my embarking upon that which You have forbidden, and my entering into that which You have declared unlawful, did not prevent You from returning to me with Your grace; but Your kindness to me and Your turning towards me with grace did not prevent me from once again returning to sin. Thus, You are the oft-returning with grace and I am ever-returning with sin. So, O Most Magnanimous to Whom sins are con-fessed, and the Most Mighty before Whom others humbly submit, I confess my sin before Your magnanimity and humble myself before Your might, so in dealing with me for the confession of my sins by Your magnanimity and for my humility by You might, do to me what is befitting of You and do not do to me what I deserve.”””

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This Marks the end of *The Book of Supplication* and
The Book on the Merit of the Qur'an follows.

USŪL AL-KĀFĪ

كتاب فضل القرآن

The Book of
THE MERIT OF THE QURAN

- ١ -

(في تمثيل القرآن وشفاعته لاهله)

١/٣٤٦٩ - عَلَيُّ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْعَبَّاسِ عَنْ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ الْحَرِيَّيِّ عَنْ أَبِيهِ عَنْ سَعْدِ الْخَفَافِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْكَلَامُ قَالَ: يَا سَعْدُ تَعَلَّمُوا الْقُرْآنَ فَإِنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ نَظَرَ إِلَيْهَا الْخُلُقُ وَ النَّاسُ صُفُوفٌ عِشْرُونَ وَ مِائَةً أَلْفَ صَفٍّ ثَمَانُونَ أَلْفَ صَفٍّ أُمَّةُ مُحَمَّدٍ وَ أَرْبَعُونَ أَلْفَ صَفٍّ مِنْ سَائِرِ الْأُمَمِ فَيَأْتِي عَلَى صَفِّ الْمُسْلِمِينَ فِي صُورَةِ رَجُلٍ فَيُسَلِّمُ فَيَنْظُرُونَ إِلَيْهِ ثُمَّ

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Chapter on The Book on the Merit of the Qur'ān

3469–1. ‘Alī ibn Muḥammad (–) ‘Alī ibni ‘l-‘Abbās (–) al-Ḥusayn ibn ‘Abdi ‘r-Rahmān (–) Sufyān al-Ḥarīrī (–) his father (–) Sa‘d al-Khaffāf that Abū Ja‘far (‘a.s.) said:

“O Sa‘d, learn the Qur’ān, for indeed the Qur’ān will come on the Day of Resurrection in the best form that the creation has ever seen. The people will be arranged in a hundred and twenty thousand rows: Eighty thousand rows will be the nation of Muhammad and forty thousand rows will comprise of all the other nations. It (the Qur’ān) will come to the ranks of the Muslims in the form of a man and will offer greetings. They

يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ إِنَّ هَذَا الرَّجُلُ مِنَ الْمُسْلِمِينَ نَعْرِفُهُ بَعْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَشَدَّ اجْتِهادًا مِنَّا فِي الْقُرْآنِ فَمَنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَ الْجَمَالِ وَ النُّورِ مَا لَمْ نُعْطُهُ ثُمَّ يُجَاوزُ حَتَّى يَأْتِي عَلَى صَفَ الشُّهَدَاءِ فَيُنَظَّرُونَ إِلَيْهِ الشُّهَدَاءُ ثُمَّ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الرَّبُّ الرَّحِيمُ إِنَّ هَذَا الرَّجُلُ مِنَ الشُّهَدَاءِ نَعْرِفُهُ بِسَمْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ مِنْ شُهَدَاءِ الْبَحْرِ فَمَنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَ الْفَضْلِ مَا لَمْ نُعْطُهُ قَالَ فَيَنَجَاوِزُ حَتَّى يَأْتِي عَلَى صَفَ شُهَدَاءِ الْبَحْرِ فِي صُورَةِ شَهِيدٍ فَيَنْظُرُ إِلَيْهِ شُهَدَاءِ الْبَحْرِ فَيُكْثُرُ تَعَجُّبُهُمْ وَ يَقُولُونَ إِنَّ هَذَا مِنْ شُهَدَاءِ الْبَحْرِ نَعْرِفُهُ بِسَمْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّ الْجَرِيَةَ الَّتِي أُصِيبَ فِيهَا كَانَتْ أَعْظَمَ هُوَلًا مِنَ الْجَرِيَةِ الَّتِي أُصِيبَنَا فِيهَا فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَ الْجَمَالِ وَ النُّورِ مَا لَمْ نُعْطُهُ ثُمَّ يُجَاوزُ حَتَّى يَأْتِي صَفَ النَّبِيِّنَ وَ الْمُرْسَلِينَ فِي صُورَةِ نَبِيٍّ مُرْسَلٍ فَيُنَظَّرُ النَّبِيُّونَ وَ الْمُرْسَلُونَ إِلَيْهِ فَيَسْتَدِ لِذَلِكَ تَعَجُّبُهُمْ وَ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ إِنَّ هَذَا النَّبِيُّ

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will look at him and then say: ‘There is no deity but Allāh, the Kind, the Magnanimous! This man is one of the Muslims. We know him by his attributes and description, except that he strived more than us concerning the Qur’ān and thus he has been granted the splendor, beauty, and light that we have not received.’ Then it (the Qur’ān) will proceed onwards until it comes to the ranks of the martyrs. When the martyrs see him, they say: ‘There is no deity but Allāh, the Merciful Lord! Indeed this man is from the martyrs. We know him by his signs and qualities, except that he is from those who were martyred at sea. That is why he has been granted the radiance and grace that we have not received.’ Then it (the Qur’ān) will proceed onwards until it arrives at the ranks of those martyred at sea in the form of a martyr. When those martyred at sea see him, they become very surprised and say: ‘This man is indeed one of those who were martyred at sea. We recognize him by his signs and qualities, except that the island where he was stranded was more terrifying than the island where we were stranded. That is why he was granted such radiance, beauty and light that we have not received.’ Then it (the Qur’ān) shall proceed onwards until it arrives at the ranks of the Prophets and Messengers in the form of a divinely appointed Prophet. When the Prophets and Messengers see him, they become very surprised and say: ‘There is no deity but Allāh, the Kind,

مُرْسَلٌ نَعْرِفُه بِسَمْنَتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ أُعْطِيَ فَضْلًا كَثِيرًا قَالَ فَيَجْتَمِعُونَ فَيَأْتُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ يَا مُحَمَّدًا مَنْ هَذَا فَيَقُولُ لَهُمْ أَوْ مَا تَعْرِفُونَهُ فَيَقُولُونَ مَا نَعْرِفُهُ هَذَا مَمَّنْ لَمْ يَغْضِبِ اللَّهُ عَلَيْهِ فَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ فَيَسِّلُمُ ثُمَّ يُجَاوِزُ حَتَّى يَأْتِي عَلَى صِفَتِ الْمَلَائِكَةِ فِي سُورَةِ مَلِكٍ مُقْرَبٍ فَتَنْتَرُ إِلَيْهِ الْمَلَائِكَةُ فَيَشِنُّ تَعْجُبُهُمْ وَ يَكْبُرُ ذَلِكَ عَلَيْهِمْ لِمَا رَأَوْا مِنْ فَضْلِهِ وَ يَقُولُونَ تَعَالَى رَبُّنَا وَ تَقَدَّسَ إِنَّ هَذَا الْعَبْدَ مِنَ الْمَلَائِكَةِ نَعْرِفُهُ بِسَمْنَتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَقْرَبُ الْمَلَائِكَةِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَقَامًا فَمِنْ هُنَاكَ أُلْبِسَ مِنَ النُّورِ وَ الْجَمَالِ مَا لَمْ تُنْبِسْ ثُمَّ يُجَاوِزُ حَتَّى يَنْتَهِي إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَ تَعَالَى فَيَخِرُّ تَحْتَ الْعَرْشِ فَيُنَادِيهِ تَبَارَكَ وَ تَعَالَى يَا حُجَّتِي فِي الْأَرْضِ وَ كَلَامِي الصَّادِقَ النَّاطِقَ ارْفَعْ رَأْسَكَ وَ سَلْ تُعْطَ وَ اشْفَعْ تُشَفَّعْ فَيَرْفَعُ رَأْسَهُ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى كَيْفَ رَأَيْتَ عِبَادِي فَيَقُولُ يَا رَبِّ مِنْهُمْ مَنْ صَانَيِ وَ حَافَظَ عَلَيِّ وَ لَمْ يُضِيَّعْ شَيْئًا

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the Magnanimous! This man is a [divinely] sent Prophet, we recognize him by his signs and attributes, only that he has been granted much favor.'

"They shall gather together and come to ask the Messenger of Allāh (ṣ), saying: 'O Muḥammad, who is this?' So, he will reply: 'Do you not know him?' They will say: 'All that we know is that he is one with whom Allāh has never been displeased.' Then the Prophet (ṣ) will say: 'This is the proof of Allāh over His creation.' It (the Qur'ān) will offer greetings and then proceed onwards until it comes to the ranks of the angels in the form of an archangel. When the angels see him, they will be very surprised and it will affect them greatly when they witness his magnificence. They will say: 'Exalted and Hallowed is our Lord, this servant is indeed one of the angels, we recognize him by his signs and attributes, except that he is the closest angel to Allāh, to Whom belong Might and Majesty, in rank. This is why he has been covered by light and beauty while we have not been covered thus.' It (the Qur'ān) will then proceed onwards until it reaches the Lord of Might, blessed and exalted is He, and it will fall prostrate under the Divine Throne. Then the Blessed and Exalted Lord will call out to it: 'O My proof on earth and My true spoken word, raise your head and ask and you shall be granted, intercede and your intercession shall be accepted.' So, it will raise its head. Allāh, blessed and exalted is He, shall ask: 'How did you find My servants?' It (the Qur'ān) will reply: 'My Lord, some of

وَمِنْهُمْ مَنْ ضَيَّعَنِي وَاسْتَحْفَطَ بِحَقِّي وَكَذَّبَ بِي وَأَنَا حُجَّتُكَ عَلَى جَمِيعِ خَلْقِكَ فَيَقُولُ
اللَّهُ تَبَارَكَ وَتَعَالَى وَعِزَّتِي وَجَلَالِي وَارْتِفاعِ مَكَانِي لَأُثْبِنَ عَلَيْكَ الْيَوْمَ أَحْسَنَ الشَّوَّابِ
وَلَأَعْاقِبَنَ عَلَيْكَ الْيَوْمَ أَلِيمَ الْعِقَابِ قَالَ فَيَرْجِعُ الْقُرْآنُ رَأْسَهُ فِي صُورَةِ أُخْرِي قَالَ فَقُلْتُ
لَهُ يَا أَبَا جَعْفَرٍ فِي أَيِّ صُورَةِ يَرْجِعُ قَالَ فِي صُورَةِ رَجُلٍ شَاحِبٍ مُتَعَرِّبٍ يُبَصِّرُهُ أَهْلُ الْجَمْعِ
فَيَأْتِي الرَّجُلُ مِنْ شَيْعَتِنَا الَّذِي كَانَ يَعْرُفُهُ وَيُجَادِلُ بِهِ أَهْلَ الْخِلَافِ فَيَقُولُ بَيْنَ يَدِيهِ فَيَقُولُ
مَا تَعْرُفُنِي فَيَنْظُرُ إِلَيْهِ الرَّجُلُ فَيَقُولُ مَا أَعْرَفُكَ يَا عَبْدَ اللَّهِ قَالَ فَيَرْجِعُ فِي صُورَتِهِ الَّتِي كَانَتْ
فِي الْخُلُقِ الْأَوَّلِ وَيَقُولُ مَا تَعْرُفُنِي فَيَقُولُ نَعَمْ فَيَقُولُ الْقُرْآنُ أَنَا الَّذِي أَسْهَرْتُ لَيْلَكَ وَ
أَنْصَبْتُ عَيْشَكَ سَمِعْتَ الْأَذَى وَرُجْمَتِ بِالْقُولِ فِي أَلَا وَإِنَّ كُلَّ تَاجِرٍ قَدِ اسْتَوْقَنَ بِتَجَارَتِهِ
وَأَنَا وَرَاءَكَ الْيَوْمَ قَالَ فَيَنْطَلِقُ بِهِ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى فَيَقُولُ يَا رَبِّ يَا رَبِّ عَبْدَكَ
وَأَنْتَ أَعْلَمُ بِهِ قَدْ كَانَ نَصِيبًا فِي مُواظِبَةِ عَلَيِّ يُعَادِي بِسَبِّي وَيُحِبُّ فِي وَيُبَغْضُ فَيَقُولُ

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them protected and preserved me without losing any part of me, while others lost me, made light of my right and belied me, and I am Your proof against all of Your creation.' Allāh, blessed and exalted is He, will say: 'By My Glory, Majesty, and Loftiness, I shall bestow the best reward this day because of you and shall punish with a most painful chastisement this day because of you.' Then the Qur'ān will turn back its head in another form."

He (the narrator) asked the Imām: "O Abā Ja‘far, in what form will it turn? He ('a.s.) replied: 'In the form of a pale, emaciated man. He will be seen [in this form] by the congregated people. Then it will approach a man from among our followers who used to know it and use it in debates against the opponents, and standing in front of him, it will ask: 'Do you not recognize me?' The man will look at him and reply: 'I do not recognize you, O servant of Allāh.' Then it shall return to its previous form and ask: 'Do you still not recognize me?' The man will say: 'Yes.' The Qur'ān will say: 'I am the one with whom you spent the late hours of your night, causing you exhaustion. You heard the [people's] taunts and ridicule regarding [your attachment to] me. Indeed, every investor will be given his due in full, and I am behind you this day.' The Qur'ān will then proceed with him to the Almighty Lord, blessed and exalted is He, and it will say: 'O Lord, [this is] Your servant and You know him well. He used to trouble himself with me, persistently clinging to me and even being shunned because of me. He would love because of me and hate [because of me].'

اللَّهُ عَزَّ وَ جَلَّ أَدْخِلُوا عَبْدِي جَنَّتَيْ وَ اكْسُوْهُ حُلَّةً مِنْ حُلَلِ الْجَنَّةِ وَ تَوْجُوهُ بِتَاجٍ فَإِذَا فَعَلَ
بِهِ ذَلِكَ عُرِضَ عَلَى الْقُرْآنِ فَيُقَالُ لَهُ هُلْ رَضِيتِ بِمَا صَنَعَ بِولِيْكَ فَيَقُولُ يَا رَبِّ إِنِّي أَسْتَقْلُ
هَذَا لَهُ فَرِدُّهُ مَزِيدٌ الْحَيْرِ كُلِّهِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي وَ عُلُوِّي وَ ارْتِفَاعِ مَكَانِي لَأَنْخُلَّنَ لَهُ
الْيَوْمَ خَمْسَةَ أَشْيَاءَ مَعَ الْمَزِيدِ لَهُ وَ لِمَنْ كَانَ بِمِنْزِلَتِهِ أَلَا إِنَّهُمْ شَبَابٌ لَا يَهْرُمُونَ وَ أَصْحَاءٌ
لَا يَسْقُمُونَ وَ أَغْنِيَاءٌ لَا يَعْتَقِرُونَ وَ فَرَحُونَ لَا يَمْرُنُونَ وَ أَحْيَاءٌ لَا يَمُوتُونَ ثُمَّ تَلَّ هَذِهِ الْآيَةُ
لَا يَدْعُوْنَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةُ الْأُولَى قَالَ قُلْتُ جَعَلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ وَ هَلْ يَتَكَلَّمُ
الْقُرْآنَ فَتَبَسَّمَ ثُمَّ قَالَ رَحْمَ اللَّهِ الْبُصْرَةَ مِنْ شِعْبَتِنَا إِنَّهُمْ أَهْلُ تَسْلِيمٍ ثُمَّ قَالَ نَعَمْ يَا سَعْدُ وَ
الصَّلَاةُ تَتَكَلَّمُ وَ لَهَا صُورَةٌ وَ خَلْقٌ تَأْمُرُ وَ تَنْهَى قَالَ سَعْدٌ فَتَبَيَّنَ لِذَلِكَ لَوْنِي وَ قُلْتُ هَذَا
شَيْءٌ لَا أَسْتَطِيعُ أَنَا أَتَكَلَّمُ بِهِ فِي النَّاسِ فَقَالَ أَبُو جَعْفَرٍ وَ هَلِ النَّاسُ إِلَّا شِعْبَتِنَا فَمَنْ لَمْ
يَعْرِفِ الصَّلَاةَ فَقَدْ أَنْكَرَ حَقَّنَا ثُمَّ قَالَ يَا سَعْدُ أَسْمَعْكَ كَلَامَ الْقُرْآنِ قَالَ سَعْدٌ فَقُلْتُ بَلَى

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Allāh, to Whom belong Might and Majesty, will say: ‘Take My servant to My Paradise. Clothe him with heavenly attire and place a crown on his head.’ When this has been done to him, he will be brought before the Qur’ān, and the latter will be asked: ‘Are you pleased with what has been done with your friend?’ It will reply: ‘O Lord, I consider this to be less than what he deserves, so please grant him more of all Your bounties.’ So, the Almighty will say: ‘By My Glory, Majesty and Loftiness, I will confer upon him, and all those who are like him, five things this day, and more: Indeed they are [henceforth] youth – never to age, healthy – never to fall ill, wealthy – never to become poor, happy – never to grieve, and alive – never to die.’

“Then he [‘a.s.] read the following verse: *There they will not taste death except the first death* [Qur., 44:56]. I said: ‘May I be made your ransom, O Abā Ja‘far! Will the Qur’ān really speak?’ He smiled and then said: ‘May Allāh have mercy upon the weak among our followers. They are indeed people of submission.’ Then he [‘a.s.] said: ‘Yes, O Sa‘d, just as prayer will also talk and also have a manifest form and will command and prohibit.’” Sa‘d said: “When I heard this, my colour changed and I said: ‘This is something that I cannot talk to the people about.’ Abū Ja‘far (‘a.s.) said: ‘Are the people [you mingle with] other than our followers? Whoever is ignorant about the prayer has denied our right.’ Then he [‘a.s.] said: ‘O Sa‘d, should

صَلَّى اللَّهُ عَلَيْكَ فَقَالَ إِنَّ الصَّلَاةَ تَنْهِي عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ فَالنَّهْمَى كَلَامٌ وَالْفَحْشَاءُ وَالْمُنْكَرُ رِجَالٌ وَنَحْنُ ذِكْرُ اللَّهِ وَنَحْنُ أَكْبَرُ.

٢٤٧٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَلَيَّاً قَالَ :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيُّهَا النَّاسُ إِنَّكُمْ فِي دَارِ هُدْنَةٍ وَأَنْتُمْ عَلَى ظَهْرِ سَفَرٍ وَالسَّيْرُ بِكُمْ سَرِيعٌ وَقَدْ رَأَيْتُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالقَمَرَ يُبَيِّنَانِ كُلَّ جَدِيدٍ وَيُقْرِبَانِ كُلَّ بَعِيدٍ وَيَأْتِيَانِ بِكُلِّ مَوْعِدٍ فَأَعْدُوا لِجَهَازَ لِبَعْدِ الْمَجَازِ قَالَ فَقَامَ الْمِقْدَادُ بْنُ الْأَسْوَدَ فَقَالَ يَا رَسُولَ اللَّهِ وَمَا دَارُ هُدْنَةً قَالَ دَارُ بَلَاغٌ وَانْقِطَاعٌ فَإِذَا التَّبَسَّتْ عَلَيْكُمُ الْفَتْنَ كَقِطَعِ الْلَّيْلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ شَافِعٌ مُشَفَّعٌ وَمَاحِلٌ مُصَدَّقٌ وَمَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ وَهُوَ الدَّلِيلُ يَدْلُلُ عَلَى خَيْرٍ سَبِيلٍ وَهُوَ كِتَابٌ فِيهِ تَفْصِيلٌ وَ

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I read to you the words of the Qur'an?" Sa'd said: "Yes. May Allāh bless you." So, he ['a.s.] recited: *Indeed the prayer prevents indecencies and wrongs, and the remembrance of Allāh is surely greater* [Qur., 29:45], [and then said:] "The prohibition is speech, indecencies and wrongs are people, and we are the remembrance of Allāh – and we are greater."

3470-2. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī (-) Abū 'Abdillāh ['a.s.] that his fore-fathers ('a.s.) said:

"The Messenger of Allāh (ṣ) said: 'O people, verily you presently live in the abode of truce, yet you are on a journey, travelling very fast. You have seen the night and day, the sun and moon, turning every new into old, moving close every distant thing and bringing about all that was promised. So, prepare the provisions for the long the road ahead.' Miqdād ibni 'l-Aswad stood up and asked: 'O Messenger of Allāh, what is the abode of truce?' He [ṣ] replied: 'It is the abode of attainment and detachment. So, when strife confuses you like parts of the dark night, then turn to the Qur'an, for indeed it is the intercessor whose intercession is accepted, and the debater whose arguments are believed. Whoever places it in front is led by it to Paradise, and whoever places it behind is driven by it to Hellfire. It is the guide that points towards the best path, and the Book that contains details, clear explanation, and [the means of] realization. It is a decisive

بَيْانٌ وَ تَحْصِيلٌ وَ هُوَ الْفَضْلُ لَيْسَ بِالْمُهْزِلِ وَ لَهُ ظَهْرٌ وَ بَطْنٌ فَظَاهِرُهُ حُكْمٌ وَ بَاطِنُهُ عِلْمٌ ظَاهِرٌ أَنْيَقُ وَ بَاطِنٌ عَمِيقٌ لَهُ نُجُومٌ وَ عَلَى نُجُومِهِ نُجُومٌ لَا تُخْصِي عَجَائِبَهُ وَ لَا تُبَلِّي غَرَائِبَهُ فِيهِ مَصَابِيحُ الْهُدَى وَ مَنَارُ الْحِكْمَةِ وَ دَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ الصِّفَةَ فَلَيَجِدْ جَالٍ بَصَرَةً وَ لِيُبَلِّغَ الصِّفَةَ نَظَرًا يَنْجُ مِنْ عَطَبٍ وَ يَتَحَلَّصُ مِنْ تَشَبُّهٍ فَإِنَّ التَّفَكُّرَ حَيَاةً قَلْبَ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ فَعَلَيْكُمْ بِخُسْنِ التَّحَلُّصِ وَ قِلَّةِ التَّرْبُصِ.

٣٤٧١ - عَلَيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ : إِنَّ الْعَزِيزَ الْجَبَّارَ أَنْزَلَ عَلَيْكُمْ كِتَابَهُ وَ هُوَ الصَّادِقُ الْبَارُ فِيهِ خَبَرُكُمْ وَ خَبَرُ مَنْ قَبْلَكُمْ وَ خَبَرُ مَنْ بَعْدَكُمْ وَ خَبَرُ السَّمَاءِ وَ الْأَرْضِ وَ لَوْ أَتَكُمْ مَنْ يُخْبِرُكُمْ عَنْ ذَلِكَ لَتَعْجَبُّونَ.

٣٤٧٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ:

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word and not a jest. It has an apparent and a hidden meaning. Its apparent meaning is law and its hidden meaning is knowledge. Its exoteric aspect is wondrous while its esoteric aspect is deep. It has manifestations and manifestations upon manifestations. Its wonders cannot be counted and its uniqueness never grows old. In it are lanterns of guidance, lamp posts of wisdom and direction towards cognizance for the one who knows its attribute. So, let the gazer turn his penetrating gaze and observe its attribute, as he will thereby be saved from harm and extricated from predicament. For indeed reflection enlivens the heart of an insightful individual, just as the one who has a torch walks in the dark by its light. Thus, you should [always] espouse pious detachment and less expectation [in this temporary world].”

3471-3. ‘Alī (-) his father (-) ‘Abdullāh ibni ‘l-Mughīrah that Samā‘ah ibn Mihrān said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Verily the Almighty and Supreme [Lord] has revealed His Book to you, and it is truthful and virtuous. In it is information about you, about those who came before you, about those who will come after you, and [also] about the heavens and the earth. And if someone were to come and bring you this information, you would surely be surprised.’”

3472-4. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad ibn ‘Isā (-) Muḥammad ibn Sinān that Abu ‘l-Jārūd said:

فَالْأَبُو جَعْفَرُ عَلِيَّ اللَّهُ عَلَيْهِ وَسَلَّمَ : قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ : أَنَا أَوَّلُ وَأَفِيدُ عَلَى الْعَزِيزِ الْجَبَارِ يَوْمَ الْقِيَامَةِ وَكِتَابُهُ وَأَهْلُ بَيْتِي شَمَّ أُمِّي شَمَّ أَسْأَلُهُمْ مَا فَعَلْتُمْ بِكِتابِ اللَّهِ وَبِأَهْلِ بَيْتِي . ٥٤٧٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ عَنْ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهُ عَلَيْهِ وَسَلَّمَ : قَالَ

إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَىٰ وَمَصَابِيحُ الدُّجَى فَلْيَجْلُ جَالٍ بَصَرُهُ وَيَفْتَحُ لِلضَّيَاءِ نَظَرُهُ فَإِنَّ التَّفْكِيرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَبِيرُ فِي الظُّلُمَاتِ بِالنُّورِ .

٦/٣٤٧٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي جَمِيلَةَ قَالَ : قَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّ اللَّهُ عَلَيْهِ وَسَلَّمَ : كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيَّ اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابُهُ اعْلَمُوا أَنَّ الْقُرْآنَ هُدَى النَّهَارِ وَنُورُ اللَّيْلِ الْمُظْلِمِ عَلَى مَا كَانَ مِنْ جَهَدٍ وَفَاقَةً .

٧/٣٤٧٥ - عَلِيُّ عَنْ أَبِيهِ عَنِ التَّوْفِلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَلِيَّ اللَّهُ عَلَيْهِ وَسَلَّمَ : شَكَ رَجُلٌ إِلَى النَّيْرِ عَلَيْهِ وَسَلَّمَ وَجَعًا فِي صَدْرِهِ فَقَالَ عَلَيْهِ وَسَلَّمَ اسْتَشْفِ بالْقُرْآنِ فَإِنَّ اللَّهَ عَزَّ

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“Abū Ja‘far (‘a.s.) said: ‘The Messenger of Allāh (ṣ) said: “I will be the first to come before the Almighty and Supreme [Lord] on the Day of Resurrection, along with His Book and my Household, and then my *ummah* [will follow]. Then I will ask them: ‘What did you do with the Book of Allāh and with my Household?’””

3473–5. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Muḥammad ibn Ahmād ibn Yahyā (–) Ṭalḥah ibn Zayd that Abū ‘Abdillāh (‘a.s.) said:

“Verily this Qur’ān has within it the lamp post of guidance and lanterns for the darkness so let the gazer turn his penetrating gaze and open his eyes to the illumination, for indeed reflection is life for the heart of the insightful individual, just as the one who has a torch walks in the dark by its light.”

3474–6. ‘Alī ibn Ibrāhīm (–) Muḥammad ibn ‘Isā (–) Yūnus that Abū Jamīlah said:

“Abū ‘Abdillāh (‘a.s.) said: ‘In the final advice of Amīr al-Mu’mīn (‘a.s.) to his companions: ‘Know that the Qur’ān is guidance in daytime and light in the dark night for one who is struggling and needy.’”

3475–7. ‘Alī (–) his father (–) an-Nawfalī (–) as-Sakūnī (–) Abū ‘Abdillāh from his fore-fathers (‘a.s.) said:

“A man complained to the Prophet (ṣ) of pain in his chest, so he (ṣ)

وَ جَلَّ يَقُولُ وَ شِفَاءٌ لِمَا فِي الصُّدُورِ.

٨/٣٤٧٦ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْخَشَابِ رَوَاهُ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : لَا وَاللَّهِ لَا يَرْجِعُ الْأَمْرُ وَ الْخِلَافَةُ إِلَى آلِ أَبِي بَكْرٍ وَ عُمَرَ أَبَدًا وَ لَا إِلَى بَنِي أُمَيَّةَ أَبَدًا وَ لَا فِي وُلْدِ طَلْحَةَ وَ الرُّزِيرِ أَبَدًا وَ ذَلِكَ أَنَّهُمْ نَبَذُوا الْقُرْآنَ وَ أَبْطَلُوا السُّنَنَ وَ عَطَلُوا الْأَحْكَامَ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْقُرْآنُ هُدًى مِنَ الظَّلَالِ وَ تَبَيَّانُ مِنَ الْعُمَى وَ اسْتِقَالَةٌ مِنَ الْعُثْرَةِ وَ نُورٌ مِنَ الظُّلْمَةِ وَ ضِيَاءٌ مِنَ الْأَحْدَاثِ وَ عِصْمَةٌ مِنَ الْهُلْكَةِ وَ رُشْدٌ مِنَ الْغَوَایَةِ وَ تَبَيَّانٌ مِنَ الْفَتَنِ وَ بَلَاغٌ مِنَ الدُّنْيَا إِلَى الْآخِرَةِ وَ فِيهِ كَمَالُ دِينِكُمْ وَ مَا عَدَلَ أَحَدٌ عَنِ الْقُرْآنِ إِلَّا إِلَى النَّارِ.

٩/٣٤٧٧ - حَمِيدُ بْنُ زَيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ الْقُرْآنَ رَاجِرٌ وَ آمِرٌ يَأْمُرُ بِالْجَنَّةِ وَ يَنْهَا عَنِ النَّارِ.

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said: ‘Seek a cure through the Qur’ān, for indeed Allāh, to Whom belong Might and Majesty, says: *and [it (i.e.the Qur’ān) is] a cure for what is in the breasts* [Qur., 10:57].”

3476–8. Abū ‘Alī al-Ash‘arī (–) some of his co-sectarians (–) al-Khashshāb, *rafa‘ahu*:

“Abū ‘Abdillāh (‘a.s.) said: ‘No, by Allāh, the leadership and the caliphate will never return to the family of Abū Bakr and ‘Umar, nor to the Banū Umayyah, nor to the progeny of Talḥah and Zubayr, and this is because they have cast away the Qur’ān, invalidated the Prophetic practices (*sunan*) and suspended the laws. The Messenger of Allāh (ṣ) said: ‘The Qur’ān is guidance from straying, clarity from blindness, recovery from missteps, light from darkness, illumination from innovation, protection from destruction, right guidance from error, [a] clear stance against strife, deliverance from the world to the Hereafter, and in it is the perfection of Your religion. And none has deviated from the Qur’ān but that he heads towards the Hellfire.’”

3477–9. Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad (–) Wahīb ibn Hafṣ that Abū Baṣīr said:

“I heard Abū ‘Abdillāh (‘a.s.) say: ‘Verily the Qur’ān repels and commands – it commands towards Paradise and repels from the Hellfire.’”

١٠ - عَلَيْيُ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ شِيرِ عَنْ سَعْدٍ
الْإِسْكَافِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُعْطِيَتِ السُّورَ الطَّوَالَ مَكَانَ التَّوْرَاةِ وَ أُعْطِيَتِ الْمِئَنَ مَكَانَ
الْإِنْجِيلِ وَ أُعْطِيَتِ الْمَثَانِيِّ مَكَانَ الزَّبُورِ وَ فُضِّلَتِ الْمُفَضَّلَ ثَانٌ وَ سِتُّونَ سُورَةً وَ هُوَ
مُهِمَّنْ عَلَى سَائِرِ الْكُتُبِ وَ التَّوْرَاةُ لِمُوسَى وَ الْإِنْجِيلُ لِعِيسَى وَ الزَّبُورُ لِدَاؤَدَ.

١١ - أَبُو عَلَيِّيْ إِلَيْيَ الشَّعْرَى عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضِيرِ عَنْ عَمْرِو بْنِ شِيرِ
عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْكَفَافُ قَالَ:

يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ مَنْظُورٍ إِلَيْهِ صُورَةً فَيَمْرُّ بِالْمُسْلِمِينَ فَيَقُولُونَ هَذَا الرَّجُلُ
مِنَا فَيُجَاوِزُهُمْ إِلَى الْبَيْنَ فَيَقُولُونَ هُوَ مِنَّا فَيُجَاوِزُهُمْ إِلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ فَيَقُولُونَ هُوَ
مِنَّا حَتَّى يَنْتَهِيَ إِلَى رَبِّ الْعِزَّةِ عَزَّ وَ جَلَّ فَيَقُولُ يَا رَبِّ فُلَانُ بْنُ فُلَانٍ أَظْمَأْتُ هَوَاجِرُهُ وَ
أَسْهَرْتُ لَيْلَهُ فِي دَارِ الدُّنْيَا وَ فُلَانُ بْنُ فُلَانٍ لَمْ أَظْمَأْ هَوَاجِرُهُ وَ لَمْ أَسْهَرْ لَيْلَهُ فَيَقُولُ تَبَارَكَ

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3478–10. ‘Alī ibn Ibrāhīm (–) Ṣalīḥ ibn as-Sindī (–) Ja‘far ibn Bashīr
that Sa‘d al-Iskāf said:

“The Messenger of Allāh (ṣ) said: ‘I was given the lengthy *sūrahs* in place of the Torah, the hundred-verse *sūrahs* in place of the Evangel, the oft-repeated *sūrahs* in place of the Psalms, and I was blessed with a further sixty-eight *sūrahs*. And it (the Qur’ān) is superior to all the other books, including the Torah of Moses, the Evangel of Jesus and the Psalms of David.’”

3479–11. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn Sālim (–) Ahmad
ibni ‘n-Nadīr (–) ‘Amr ibn Shīmr (–) Jābir that Abū Ja‘far (‘a.s.) said:

“The Qur’ān will come on the Day of Resurrection in the most beautiful visible form, and when it passes by the Muslims, they will say: ‘This man is one of us.’ It will then continue onwards from them to the Prophets, and they will say: ‘He is one of us.’ It will continue onwards to the Archangels, and they will say: ‘He is one of us.’ It will then continue onwards until it reaches the Lord of Glory, to Whom belong might and majesty, and then it will say, ‘O Lord, so-and-so was one who would suffer thirst on the hot days because of me, and whose waking nights were spent with me in the abode of the world, whereas so-and-so did not suffer the thirst of hot days

وَ تَعَالَى أَدْخِلُهُمُ الْجَنَّةَ عَلَى مَنَازِلِهِمْ فَيَقُولُ فَيَبْيَعُونَهُ فَيَقُولُ لِلْمُؤْمِنِ افْرَا وَ ارْقِهَ قَالَ فَيَقْرَأُ وَ يَرْقَى حَتَّى يَبْلُغَ كُلُّ رَجُلٍ مِنْهُمْ مَنْتَلَهُ الَّتِي هِيَ لَهُ فَيَنْزِهُ.

١٢/٣٤٨٠ - عَلَيْيِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ

رِيَادَ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُوسُفِ بْنِ عَمَّارٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّيَا: إِنَّ الدَّوَاوِينَ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ دِيْوَانَ فِيهِ النِّعَمُ وَ دِيْوَانٌ فِيهِ الْحَسَنَاتُ وَ دِيْوَانٌ فِيهِ السَّيِّئَاتُ فَيُقَابِلُ بَيْنَ دِيْوَانِ النِّعَمِ وَ دِيْوَانِ الْحَسَنَاتِ فَتَسْتَعْرِقُ النِّعَمُ عَامَّةَ الْحَسَنَاتِ وَ يَبْقَى دِيْوَانُ السَّيِّئَاتِ فَيُدْعَى بَيْنَ أَدَمَ الْمُؤْمِنِ لِلْحِسَابِ فَيَتَقَدَّمُ الْقُرْآنُ أَمَامَهُ فِي أَحْسَنِ صُورَةٍ فَيَقُولُ يَا رَبِّ أَنَا الْقُرْآنُ وَ هَذَا عَبْدُكَ الْمُؤْمِنُ قَدْ كَانَ يُتَعَبُ نَفْسَهُ بِتِلَاوَتِي وَ يُطِيلُ لَيْلَهُ بِتَرْتِيلِي وَ تَفَيَضُ عَيْنَاهُ إِذَا تَهَجَّدَ فَأَرْضَاهِ كَمَا أَرْضَانِي قَالَ فَيَقُولُ الْعَزِيزُ الْجَبَارُ عَبْدِيْ ابْسُطْ يَمِيلُهَا مِنْ رِضْوَانِ اللَّهِ الْعَزِيزِ الْجَبَارِ وَ مَلَأْ شَمَالَهُ مِنْ رَحْمَةِ

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and did not spend his waking moments in the night with me.' The Almighty will say: 'Take them into Paradise according to their [varying] degrees.' So, it (the Qur'an) will rise and they will follow it. It will say to the believer: 'Recite and ascend,' so the believer will recite and ascend until each person among them will arrive at his rightful station where he shall alight."

3480–12. 'Alī ibn Ibrāhīm (–) his father* and a group of our co-sectarians (–) Ahmad ibn Muḥammad and Sahl ibn Ziyād, both of them (–) Ibn Maḥbūb (–) Mālik ibn 'Atīyyah that Yūnus ibn 'Ammār said:

"Abū 'Abdillāh ('a.s.) said: 'Verily there will be three registers on the Day of Resurrection: The register wherein all blessings are recorded, the register wherein all the good deeds are recorded and the register wherein all the evil deeds are recorded. The register of blessings will be compared with the register of good deeds and most of the good deeds will be subsumed by the blessings, and only the register of evil deeds will remain. The believing son of Adam will then be called to give account, so the Qur'an will come in front of him in the most beautiful form and say, 'O Lord, I am the Qur'an and this believing servant of Yours would tire himself by reciting me for long hours during the night, as his eyes welled up with tears when he kept vigil, so be pleased with him as he has pleased me.' Then the Almighty and Supreme Lord will say: 'Open your right hand,' and He will fill it with the pleasure of

اللَّهُ ثُمَّ يُقَالُ هَذِهِ الْجَنَّةُ مُبَاحَةٌ لَكَ فَاقْرُأْ وَ اصْعَدْ فَإِذَا قَرَأَ آيَةً صَعِدَ دَرَجَةً.

١٣/٣٤٨١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَيْهِ وَ عَلَيِّ بْنُ مُحَمَّدٍ الْقَاسِمِيِّ حَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاؤَدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الرُّهْبَرِيِّ قَالَ:

قَالَ عَلَيُّ بْنُ الْحُسَيْنِ عَلَيَّاً لَوْ مَاتَ مَنْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ لَمَا اسْتَوْحَشْتُ بَعْدَ أَنْ يَكُونَ الْقُرْآنُ مَعِيَ وَ كَانَ عَلَيَّاً إِذَا قَرَأَ مَالِكَ يَوْمَ الدِّينِ يُكَرِّرُهَا حَتَّىٰ كَادَ أَنْ يُمُوتَ.

١٤/٣٤٨٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَيْهِ عَنْ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِسْحَاقَ بْنِ عَالِبٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيَّاً : إِذَا جَمَعَ اللَّهُ عَزَّ وَ جَلَ الْأَوْلَيْنَ وَ الْآخِرِيْنَ إِذَا هُمْ بِشَخْصٍ قَدْ أَقْبَلَ لَمْ يُرَ قَطُّ أَحْسَنُ صُورَةً مِنْهُ فَإِذَا نَظَرَ إِلَيْهِ الْمُؤْمِنُونَ وَ هُوَ الْقُرْآنُ قَالُوا هَذَا مِنَّا هَذَا أَحْسَنُ شَيْءٍ رَأَيْنَا فَإِذَا انْتَهَىٰ إِلَيْهِمْ جَازَهُمْ ثُمَّ يَنْتَهُ إِلَيْهِ الشُّهَدَاءُ حَتَّىٰ إِذَا انْتَهَىٰ إِلَىٰ

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Allāh, the Mighty, the Supreme, and He will fill his left hand with the mercy of Allāh. Then He will say: ‘This is Paradise, permitted to you, so read and ascend.’ So, each time he reads a verse, he will ascend a level.”

3481–13. ‘Alī ibn Ibrāhīm (–) his father and ‘Alī ibn Muhammad al-Qāsānī, both of them (–) al-Qāsim ibn Muḥammad (–) Sulaymān ibn Dāwūd (–) Sufyān ibn ‘Uyaynah that az-Zuhrī said:

“‘Alī ibni ‘l-Husayn, peace be upon both of them, said: ‘If everyone between the East and West died, I would not feel lonely as long as the Qur’ān was with me.’ And when he (‘a.s.) recited: *Master of the Day of Judgment* [Qur., 1:3] he would repeat it until [it seemed] he was close to dying!”

3482–14. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Ibrāhīm ibn ‘Abdi ‘l-Ḥamīd that Ishqāq ibn Ghālib said:

“Abū ‘Abdillāh (‘a.s.) said: ‘When Allāh, to Whom belong Might and Majesty, will gather the first generations and the last, there will be an individual who will approach them the likes of whose beauty will never have been seen before. When the believers will see him – and it will be the Qur’ān – they will say: “He is one of us. This is the best thing that we have ever seen!” So, when it will reach them, it will keep going forward. Then the martyrs will see it until it reaches the last of them, and continues

آخِرِهِمْ جَازَهُمْ فَيَقُولُونَ هَذَا الْقُرْآنُ فَيَجُوزُهُمْ كُلُّهُمْ حَتَّىٰ إِذَا انْتَهَىٰ إِلَى الْمُرْسَلِينَ فَيَقُولُونَ هَذَا الْقُرْآنُ فَيَجُوزُهُمْ حَتَّىٰ يَنْتَهِي إِلَى الْمَلَائِكَةِ فَيَقُولُونَ هَذَا الْقُرْآنُ فَيَجُوزُهُمْ ثُمَّ يَنْتَهِي حَتَّىٰ يَقِفَ عَنْ يَمِينِ الْعَرْشِ فَيَقُولُ الْجَبَارُ وَعِزِّيٌّ وَجَلَالِيٌّ وَ ارْتِقَاعٌ مَكَانِي لَا كُرْمَنَ الْيَوْمِ مَنْ أَكْرَمَكَ وَ لَا هِينَنَ مَنْ أَهَانَكَ.

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بَابُ فَضْلِ حَامِلِ الْقُرْآنِ

١/٣٤٨٣ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ أَهْلَ الْقُرْآنِ فِي أَعْلَى دَرَجَةٍ مِنَ الْأَدْمَيْنِ مَا خَلَ الْنَّبِيَّنَ وَ الْمُرْسَلِينَ فَلَا تَسْتَطِعُنُو أَهْلَ الْقُرْآنِ حُقُوقُهُمْ فَإِنَّ لَهُمْ مِنَ اللَّهِ الْعَزِيزِ الْجَبَارِ لِمَكَانًا عَلَيْهَا .

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onwards, and they will say: "This is the Qur'ān!" It will continue beyond all of them until it reaches the Messengers and they will say: "This is the Qur'ān!" It will continue onward until it reaches the angels and they will say: "This is the Qur'ān!" It will still continue forward until it reaches the right side of the Throne, where it will stop. The Supreme Lord will say: "By My Glory, My Majesty and My Exaltedness, I will surely honor this day whoever honored you and I will abase this day whoever abased you."””

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Chapter on The Excellence of the Bearer of the Qur'ān

3483-1. 'Alī ibn Ibrāhīm (-) his father (-) al-Ḥasan ibn Abi 'l-Ḥusayn al-Fārisī (-) Sulaymān ibn Ja'far al-Ja'farī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"Verily the bearers of the Qur'ān are of the highest rank among all humankind, except Prophets and Messengers, so do not consider the bearers of the Qur'ān as weak with regards to preserving their rights, for indeed they have a lofty position from Allāh, the Mighty, the Supreme."

٤٤٨ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ حُمَّادٍ وَسَهْلِ بْنِ زِيَادٍ حَمِيعاً عَنِ ابْنِ حَمْبُوبِ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ: الْحَافِظُ لِلْقُرْآنِ الْعَالَمُ بِهِ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ.

٣٤٨٥ - وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّاً قَالَ:

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَعْلَمُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ صَاحِبُهُ فِي صُورَةِ شَابٍ جَيِّلٍ شَاحِبِ الْلَّوْنِ فَيَقُولُ لَهُ الْقُرْآنُ أَنَا الَّذِي كُنْتُ أَسْهَرْتُ لِيَلَكَ وَأَظْمَانْتُ هَوَاجِرَكَ وَأَجْفَقْتُ رِيقَكَ وَأَسْلَتُ دَمْعَتَكَ أَوْلُ مَعَكَ حَيْثُمَا أَلْتَ وَكُلُّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ وَأَنَا الْيَوْمُ لَكَ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ وَسَيِّدَتِيكَ كَرَامَةً مِنَ اللَّهِ عَزَّ وَجَلَّ فَأَبْشِرْ فَيُؤْتَى بِتَاجٍ فَيُوضَعُ عَلَى رَأْسِهِ وَيُعْطَى الْأَمَانَ يَمِينَهُ وَالْخَلْدَ فِي الْجَنَانِ يَسِّارَهُ وَيُكْسَى حُلَّتَيْنِ ثُمَّ يُقَالُ لَهُ اقْرُأْ وَارْقِه فَكُلُّمَا قَرَأْ آيَةً سَعَدَ ذَرْجَةً وَيُكْسَى أَبْوَاهُ حُلَّتَيْنِ إِنْ كَانَا مُؤْمِنِينْ ثُمَّ يُقَالُ لَهُمَا هَذَا لِمَا عَلَمْتُمْهَا الْقُرْآنَ.

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3484-2. A group of our co-sectarians (-) Ahmād ibn Muḥammad and Sahl ibn Ziyād, both of them (-) Ibnu Maḥbūb (-) Jamīl ibn Ṣalīḥ (-) al-Fudayl ibn Yasār that Abū ‘Abdillāh (*‘a.s.*) said:

"The one who memorizes the Qur'ān and acts upon it shall be with the noble and pious envoys [of Allāh]."

3485-3. And through his chain of transmission that Abū ‘Abdillāh (‘a.s.) said:

"The Messenger of Allāh (ṣ) said: 'Learn the Qur'ān, for surely on the Day of Resurrection it will come to its companion in the form of a beautiful young man with a light complexion. The Qur'ān will say to him: "I am the one with whom you spent your waking nights, I caused you to become thirsty in the midday heat, made your throat to dry up and your tears flow. Now I shall go with you wherever you go. Every merchant seeks benefit from his trade and on this day I am here for you, like the benefit that every merchant gets from his trade. Allāh, to Whom belong Might and Majesty, will honor you, so receive glad tidings." He will then be given a crown which will be placed on his head. He will be given sanctuary in his right hand and the eternal life in the gardens [of Paradise] in his left hand, and he will be dressed with two [paradisal] robes. Then, he will be told: "Read and ascend", so as he reads a verse [of the Qur'ān], he will ascend a level. His parents will also be enrobed with two attires [of Paradise], if they were believers, and they will be told: "This is because you taught him the Qur'ān."'"

٤/٣٤٨٦ - ابن محبوب عن مالك بن عطيه عن منهال القصاب عن أبي عبد الله عليه السلام قال: من قرأ القرآن و هو شاب مؤمن اختلط القرآن بلحمه و دمه و جعله الله عز وجل مع السفرة الكرام البررة و كان القرآن حجيراً عنه يوم القيمة يقول يا رب إن كل عاميل قد أصاب أجر عمله غير عاملي فبلغ به أكرم عطائك قال فيكشون الله العزيز الجبار حلتين من حمل الجنة و يوضع على رأسه تاج الكرامة ثم يقال له هل أرضيناك فيه فيقول القرآن يا رب قد كنت أرغيب له فيما هو أفضل من هذا فيعطي الأمان بيمنيه والخلد بيساره ثم يدخل الجنة فيقال له أقرب و أبعد درجة ثم يقال له هل بلغنا به و أرضيناك فيقول نعم قال و من فرآه كثيراً و تعاهده بشقة من شدة حفظه أعطاه الله عز وجل أجر هذا مرئين.

٥/٣٤٨٧ - أبو علي الأشعري عن الحسن بن علي بن عبد الله و هميد بن زياد عن الحشاب جميعاً عن الحسن بن علي بن يوسف عن معاذ بن ثابت عن عمرو بن جميع

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3486-4. Ibn Maḥbūb (–) Mālik ibn ‘Atīyyah (–) Minhāl al-Qaṣṣāb that Abū ‘Abdillāh (‘a.s.) said:

“Whoever recites the Qur’ān while he is a believing youth, the Qur’ān gets mixed with his flesh and blood, and Allāh, to Whom belong Might and Majesty, places him among the noble and pious envoys. On the Day of Resurrection, the Qur’ān will be a protective barrier for him and will say: ‘O Lord, every worker has attained the recompense of his work except my worker, so grant him the most noble of Your bounties.’ So, Allāh, the Mighty and Supreme, shall dress him with two attires from the robes of Paradise, and will place a crown of honor on his head. Then it will be told: ‘Have we satisfied you regarding him?’ To which the Qur’ān will reply: ‘O Lord, I had hoped for something even better for him.’ So, he shall be given security in his right hand and eternal life in his left hand. Then he will enter Paradise and will be told: ‘Recite and climb higher.’ The Qur’ān will then be asked: ‘Have we rewarded him as you hoped and satisfied you?’ It will reply: ‘Yes.’”

He [‘a.s., then] said: “Whoever recites it often and bears the difficulty of its memorization due to his weak memory, Allāh, to Whom belong Might and Majesty, will grant him twice as much reward.”

3487-5. Abū ‘Alī al-Ash‘arī (–) al-Hasan ibn ‘Alī ibn ‘Abdillāh* and Hamīd ibn Ziyād (–) al-Kashshāb, both of them (–) al-Hasan ibn ‘Alī ibn

عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّ الْمُشَاهِدِ قَالَ:
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ أَحَقَ النَّاسِ بِالثَّخْشُبِ فِي السِّرِّ وَالْعَلَانِيَةِ لَحَامِلِ الْقُرْآنِ وَإِنَّ
 أَحَقَ النَّاسِ فِي السِّرِّ وَالْعَلَانِيَةِ بِالصَّلَاةِ وَالصَّوْمِ لَحَامِلِ الْقُرْآنِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ يَا
 حَامِلَ الْقُرْآنِ تَواصَعْ بِهِ يَرْفَعُكَ اللَّهُ وَلَا تَعْزَزْ بِهِ فَيُنذِلُكَ اللَّهُ يَا حَامِلَ الْقُرْآنِ تَرَيْنِ يَهِ لِلَّهِ
 يُرِينِكَ اللَّهُ بِهِ وَلَا تَرَيْنِ بِهِ لِلنَّاسِ فَيَشِيكَ اللَّهُ يِهِ مِنْ خَتَمِ الْقُرْآنِ فَكَانَ أَدْرِجَتِ النُّبُوَّةُ
 بَيْنَ جَنْبَيْهِ وَلَكِنَّهُ لَا يُوَحِي إِلَيْهِ وَمِنْ جَمَعِ الْقُرْآنِ فَنَوْلُهُ لَا يَجْهَلُ مَعَ مَنْ يَجْهَلُ عَلَيْهِ وَ
 لَا يَعْضُبُ فِيمَنْ يَعْضُبُ عَلَيْهِ وَلَا يَحْدُ فِيمَنْ يَحْدُ وَلَكِنَّهُ يَعْفُو وَيَصْفُحُ وَيَغْفِرُ وَيَحْلُمُ
 لِتَعْظِيمِ الْقُرْآنِ وَمِنْ أُوتِيَ الْقُرْآنَ فَظَنَّ أَنَّ أَحَدًا مِنَ النَّاسِ أُوتِيَ أَفْضَلَ مِمَّا أُوتِيَ فَقَدْ عَظَمَ
 مَا حَقَرَ اللَّهُ وَحَقَرَ مَا عَظَمَ اللَّهُ .
 ٦/٣٤٨٨ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ قَالَ

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Yūsuf (-) Ma‘ādh ibn Thābit (-) ‘Amr ibn Jamī‘ that Abū ‘Abdillah (‘a.s.) said:
 “The Messenger of Allāh (ṣ) said: ‘Of all the people, the most behoving of humility in private and in public is the bearer of the Qur’ān, and of all the people, the most behoving of prayer and fasting, in private and public, is the bearer of the Qur’ān.’ Then he [ṣ] called out with his loudest voice, ‘O bearer of the Qur’ān, humble yourself through it and Allāh will elevate you, and do not seek ascendancy through it lest Allāh abases you. O bearer of the Qur’ān, beautify yourself with it for Allāh and Allāh will embellish you with it. Do not adorn yourself with it for the people lest Allāh tarnishes you through it. Whoever completes the Qur’ān, it is as if prophet-hood has been instilled in him but without receiving any revelation. Whoever understands and acts upon the Qur’ān does not respond in kind to the one who behaves ignorantly towards him, nor does he respond with anger to the one who gets angry on him, nor is he harsh to the one who is harsh with him; rather, he forgives, pardons, overlooks and shows forbearance out of respect for the Qur’ān. If one who is granted the Qur’ān thinks that anyone among the people has been granted something better than what he has been given, then he has considered great what Allāh has belittled, and belittled what Allāh considers great.’”

3488–6. Abū ‘Alī al-Ash‘arī (-) al-Hasan ibn ‘Alī ibn ‘Abdillāh that

حَدَّثَنَا صَالِحُ الْقَمَاطُ عَنْ أَبَانِ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُسْكَنُ قَالَ: التَّاسُ أَرْبُعَةُ فَقُلْتُ: جُعِلْتُ فِدَاكَ وَ مَا هُمْ فَقَالَ: رَجُلٌ أُوتيَ الْإِيمَانَ وَ لَمْ يُؤْتَ الْقُرْآنَ وَ رَجُلٌ أُوتيَ الْقُرْآنَ وَ لَمْ يُؤْتَ الْإِيمَانَ وَ رَجُلٌ أُوتيَ الْقُرْآنَ وَ أُوتيَ الْإِيمَانَ وَ رَجُلٌ لَمْ يُؤْتَ الْقُرْآنَ وَ لَأَ الْإِيمَانَ قَالَ فُلْتُ جُعِلْتُ فِدَاكَ فَسِرْ لِي حَالْهُمْ فَقَالَ أَمَّا الَّذِي أُوتيَ الْإِيمَانَ وَ لَمْ يُؤْتَ الْقُرْآنَ فَمَثَلُهُ كَمَثَلِ التَّمَرَ طَعْمُهَا حُلُونَ وَ لَا رِيحَ لَهَا وَ أَمَّا الَّذِي أُوتيَ الْقُرْآنَ وَ لَمْ يُؤْتَ الْإِيمَانَ فَمَثَلُهُ كَمَثَلِ الْأَسِرِ رِيحُهَا طَيْبٌ وَ طَعْمُهَا مُرٌّ وَ أَمَّا مَنْ أُوتيَ الْقُرْآنَ وَ الْإِيمَانَ فَمَثَلُهُ كَمَثَلِ الْأَتْرُجَةِ رِيحُهَا طَيْبٌ وَ طَعْمُهَا طَيْبٌ وَ أَمَّا الَّذِي لَمْ يُؤْتَ الْإِيمَانَ وَ لَا الْقُرْآنَ فَمَثَلُهُ كَمَثَلِ الْحُنْظَلَةِ طَعْمُهَا مُرٌّ وَ لَا رِيحَ لَهَا.

٧/٣٤٨٩ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلَيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعًا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاؤِدَ عَنْ سُفِينَانَ بْنِ عُيَيْنَةَ عَنِ الرَّهْبَرِيِّ قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ الْمُصَافَّةُ: أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ: الْحَالُ الْمُرْتَحِلُ قُلْتُ: وَ مَا الْحَالُ الْمُرْتَحِلُ

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‘Isā ibn Hishām said: Shāliḥ al-Qammāt informed us (-) Abān ibn Tagħlib that Abū ‘Abdillāh (‘a.s.) said:

“People are of four types” I asked: “May I be made your ransom! What are they?” He [‘a.s.] replied: “Those who are given faith but not the Qur’ān, those who are given the Qur’ān but not faith, those who are given both the Qur’ān and faith, and those who are given neither the Qur’ān nor faith.” I said: “May I be made your ransom! Explain their states to me.” He [‘a.s.] said: “As for those who have been given faith but not the Qur’ān, their similitude is like that of the date that has a sweet taste but no fragrance. As for those given the Qur’ān but not faith, their similitude is like the myrtle plant, its fragrance is good but its taste is bitter. Those who have been given both the Qur’ān and faith are like the citron, both its fragrance and taste are good. Finally, those who have been given neither faith nor the Qur’ān, their similitude is like the colocynth, its taste is bitter and it has no fragrance.”

3489-7. ‘Alī ibn Ibrāhīm (-) his father and ‘Alī ibn Muḥammad al-Qāsānī, both of them (-) al-Qāsim ibn Muḥammad (-) Sulaymān ibn Dāwūd (-) Sufyān ibn ‘Uyaynah that az-Zuhrī said:

“I said to ‘Alī ibn ‘l-Husayn (‘a.s.): ‘Which of the actions is the best?’ He

قال: فَتْحُ الْقُرْآنِ وَ خَتْمُهُ كُلُّمَا جَاءَ بِأَوْلِهِ ارْتَحَلَ فِي آخِرِهِ وَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ أَعْطَاهُ اللَّهُ الْقُرْآنَ فَرَأَى أَنَّ رَجُلًا أَعْطَى أَفْضَلَ مِمَّا أُعْطِيَ فَقَدْ صَغَرَ عَظِيمًا وَ عَظَمَ صَغِيرًا . ٨- ٣٤٩٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ أَبِيهِ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلِيَّ اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ قَرَأَ الْقُرْآنَ فَهُوَ غَنِيٌّ وَ لَا فَقْرَ بَعْدُهُ وَ إِلَّا مَا بِهِ غَنِيٌّ . ٩- ٣٤٩١ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي جَبَرٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلِيَّ اللَّهُ عَلَيْهِ وَسَلَّمَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا مَعَاشِرَ قُرَاءِ الْقُرْآنِ اتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فِيمَا حَمَلْتُمْ مِنْ كِتَابِهِ فَإِنِّي مَسْئُولٌ وَ إِنَّكُمْ مَسْئُولُونَ إِنِّي مَسْئُولٌ عَنْ تَبْلِيغِ الرِّسَالَةِ وَ أَمَّا أَنْتُمْ فَتَسْأَلُونَ عَمَّا حَمَلْتُمْ مِنْ كِتَابِ اللَّهِ وَ سُنْنَتِي .

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[‘a.s.] replied: ‘The continuous setting out.’ I asked: ‘What is *the continuous setting out?*’ He [‘a.s.] said: ‘It is beginning the Qur’ān and completing it; every time one comes to its beginning, he sets out to complete it.’

“And he [‘a.s.] said: ‘The Messenger of Allāh (ṣ) said: “If one is given the Qur’ān by Allāh and he thinks that someone else has been given something better, then he has belittled that which is great and aggrandized that which is insignificant.””

3490–8. Muḥammad ibn Yahyā (–) Ahmad ibn Muḥammad (–) Muḥammad ibn ‘Isā (–) Sulaymān ibn Rāshīd (–) his father that Mu‘āwiyah ibn ‘Ammār said:

“Abū ‘Abdillāh (‘a.s.) told me: ‘Whoever recites the Qur’ān is wealthy and there is no poverty [for him] thereafter, otherwise he shall never be wealthy.’”¹

3491–9. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ibn Abī Najrān (–) Abū Jamīlah (–) Jābir that Abū Ja‘far (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘O reciters of the Qur’ān! Fear Allāh, to Whom belong Might and Majesty, in what He has placed upon your shoulders of His Book. Verily, I am responsible and you are all responsible – I am responsible for delivering the message but you are questionable for what you carry of the Book of Allāh and my *sunnah*.’”

1. The wealth and affluence being referred to here is other worldly. (*tr.*)

١٠/٣٤٩٢ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاؤُدَ الْمِنْقَرِيِّ عَنْ حَفْصٍ قَالَ:

سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ لَيْلًا يَقُولُ لِرِجُلٍ أَتُحِبُّ الْبَقَاءَ فِي الدُّنْيَا فَقَالَ نَعَمْ فَقَالَ وَلَمْ قَالَ لِقِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فَسَكَتَ عَنْهُ فَقَالَ لَهُ بَعْدَ سَاعَةً يَا حَفْصُ مَنْ مَاتَ مِنْ أَوْلَيَاكُنَا وَ شَيَعْتُنَا وَ لَمْ يُحْسِنْ الْقُرْآنَ عُلِّمَ فِي قَبْرِهِ لِيُرْفَعَ اللَّهُ بِهِ مِنْ دَرَجَاتِ الْجَنَّةِ عَلَى قَدْرِ آيَاتِ الْقُرْآنِ يُقَالُ لَهُ أَقْرَأْ وَ ارْقَ فَيَقُولُ تُمَّ يَرْقَى قَالَ حَفْصٌ فَمَا رَأَيْتُ أَحَدًا أَشَدَّ خَوْفًا عَلَى نَفْسِهِ مِنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ وَ لَا أَرْجِي النَّاسِ مِنْهُ وَ كَانَتْ قِرَاءَتُهُ حُزْنًا إِذَا قَرَا فَكَانَهُ يُخَاطِبُ إِنْسَانًا.

١١/٣٤٩٣ - عَلَيْهِ عَنْ أَبِيهِ عَنِ التَّوْقِيلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حَمَلَةُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ وَ الْمُجْتَهِدُونَ قُوَّادُ أَهْلِ الْجَنَّةِ وَ الرُّسُلُ سَادُونَ أَهْلُ الْجَنَّةِ.

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3492–10. ‘Alī ibn Ibrāhīm (–) his father (–) al-Qāsim ibn Muḥammad (–) Sulaymān ibn Dāwūd al-Minqarī that Ḥafṣ said:

“I heard Mūsā ibn Ja‘far (‘a.s.) telling a man: ‘Do you desire to remain in this world?’ He replied: ‘Yes.’ He (‘a.s.) asked: ‘Why?’ The man replied: ‘In order to recite *sūrah* “al-Ikhlāṣ.”’ The Imām fell silent for a while and then said to him: ‘O Ḥafṣ, whoever among our friends and followers passes away without learning the Qur’ān, he will be taught in his grave so that Allāh may raise his station. Verily the levels of Paradise are granted in accordance to the number of verses of the Qur’ān [that one knows], and one will be told: “Read and ascend,” so he will read and then rise higher.’ Ḥafṣ said: ‘I have neither seen anyone more afraid for himself nor more hopeful than Mūsā ibn Ja‘far (‘a.s.). His recitation would be sorrowful and when he recited [the Qur’ān] it was as if he was addressing someone.’”

3493–11. ‘Alī (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘The bearers of the Qur’ān shall be the most enlightened people of Paradise, those who strive [in the way of Allāh] shall be the leaders of the people of Paradise, and the Messengers shall be the masters of the people of Paradise.’”

- ٣ -

بَابُ مَنْ يَتَعَلَّمُ الْقُرْآنَ بِمَشَقَّةٍ

١/٣٤٩٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زَيْدٍ جَيْعًا عَنْ أَبِنِ حَمْوَبٍ عَنْ جَيْلِ بْنِ صَالِحٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ قَالَ:

سَمِعْتُهُ يَقُولُ : إِنَّ الَّذِي يُعَالِجُ الْقُرْآنَ وَيَحْفَظُهُ بِمَشَقَّةٍ مِنْهُ وَقِلَّةٌ حِفْظٌ لَهُ أَجْرٌ .

٢/٣٤٩٥ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الصَّبَاحِ بْنِ سَيَّاَةَ قَالَ :

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ يَقُولُ مَنْ شُدَّدَ عَلَيْهِ فِي الْقُرْآنِ كَانَ لَهُ أَجْرٌ وَمَنْ يُسِرَّ عَلَيْهِ كَانَ مَعَ الْأَوَّلِينَ .

٣/٣٤٩٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانِ الْفَرَاءِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ قَالَ :

يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يُمُوتَ حَتَّى يَتَعَلَّمَ الْقُرْآنَ أَوْ يَكُونَ فِي تَعْلِيمِهِ .

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Chapter on He Who Takes Pains to Learn the Qur'ān

3494–1. A group of our co-sectarians (–) Ahmād ibn Muḥammad* and Sahl ibn Ziyād, both of them (–) Ibn Maḥbūb (–) Jamīl ibn Shāliḥ that al-Fuḍayl ibn Yāsār said:

“I heard Abū ‘Abdillāh (‘a.s.) saying: ‘Verily the one who practices reciting the Qur’ān and memorizes it with difficulty, despite his weak memory, will be doubly rewarded.’”

3495–2. ‘Alī ibn Ibrāhīm (–) his father (–) Ibñ Abī ‘Umayr (–) Manṣūr ibn Yūnus that as-Şabāh ibn Sayābah said:

“I heard Abū ‘Abdillāh (‘a.s.) saying: ‘One who undergoes difficulty in learning the Qur’ān will be rewarded twofold and one for whom it is made easy will be with the foremost.’”

3496–3. ‘Alī ibn Ibrāhīm (–) his father (–) Ahmād ibn Muḥammad (–) Sulaym al-Farrā’ (–) a man, that Abū ‘Abdillāh (‘a.s.) said:

“It behoves a believer not to die until he has learnt the Qur’ān or is in the process of learning it.”

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بَابُ مَنْ حَفِظَ الْقُرْآنَ ثُمَّ نَسِيَهُ

١/٣٤٩٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَأَبُو عَلَيِّيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ ابْنِ فَضَالٍ عَنْ أَبِي إِسْحَاقِ شَاعْلَةَ بْنِ مَيْمُونٍ عَنْ يَعْقُوبَ الْأَحْمَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ قَرَأْتُ الْقُرْآنَ فَفَلَتْ مِنِّي فَادْعُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُعَلِّمَنِي قَالَ فَكَانَهُ فَرَعَ لِذَلِكَ فَقَالَ عَلَمْكَ اللَّهُ هُوَ وَإِيَّاَنَا جَمِيعاً قَالَ وَنَحْنُ نَخُوْمِنْ عَشَرَةَ ثُمَّ قَالَ السُّورَةُ تَكُونُ مَعَ الرِّجُلِ قَدْ قَرَأَهَا ثُمَّ تَرَكَهَا فَتَأْتِيهِ يَوْمُ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ وَتُسَلِّمُ عَلَيْهِ فَيَقُولُ مَنْ أَنْتَ فَتَقُولُ أَنَا سُورَةُ كَذَا وَكَذَا فَلَوْ أَنَّكَ تَمَسَّكْتَ بِي وَأَخْدَثْتَ بِي لَا تَنْزَلْتَكَ هَذِهِ الدَّرَجَةَ فَعَلَيْكُمْ بِالْقُرْآنِ ثُمَّ قَالَ إِنَّ مِنَ النَّاسِ مَنْ يَقْرَأُ الْقُرْآنَ لِيَقَالَ فُلَانُ قَارِئٌ وَمِنْهُمْ مَنْ يَقْرَأُ الْقُرْآنَ لِيَطْلُبَ بِهِ الدُّنْيَا وَلَا خَيْرٌ فِي ذَلِكَ وَمِنْهُمْ مَنْ يَقْرَأُ

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Chapter on One Who Memorizes the Qur'ān and Then Forgets It

3497–1. A group of our co-sectarians (–) Ahmād ibn Muḥammad* and Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdī ‘l-Jabbār, both of them (–) Ibnu Faḍḍal (–) Abū Iṣhāq Tha‘labah ibn Maymūn that Ya‘qūb al-Āhmar said:

“I said to Abū ‘Abdillāh (‘a.s.) ‘May I be made your ransom! I had read the Qur’ān but it later escaped me, so pray to Allāh, to Whom belong Might and Majesty, to teach it to me.’ [Upon hearing this,] it seemed that the Imām was dismayed and he [‘a.s.] said: ‘May Allāh teach it to you and all of us.’ And we were about ten people [there]. Then he [‘a.s.] said: ‘A sūrah remains with the person who has read it and then left it aside. It will come to him on the Day of Resurrection in the best form and greet him. The man will ask: ‘Who are you?’ It will reply: ‘I am such-and-such sūrah. If you had held on to me and kept me with you, I would have taken you to this level [of Paradise].’ So, hold fast to the Qur’ān.’ Then he [‘a.s.] said: ‘Verily among the people there are some who recite the Qur’ān so that it might be said so-and-so is a [good] reciter, and there are others who recite the Qur’ān so as to acquire worldly gain through it, and there is no

الْقُرْآنَ لِيُتَفَعَّلَ بِهِ فِي صَلَاتِهِ وَ لِيَئِلَهُ وَ نَهَارِهِ.

٢-٣٤٩٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مَنْ تَسْأَلَ سُورَةً مِنَ الْقُرْآنِ مُثْلَثٌ لَهُ فِي صُورَةِ حَسَنَةٍ وَ دَرَجَةٍ رَفِيعَةٍ فِي الْجَهَنَّمِ فَإِذَا رَأَاهَا قَالَ مَا أَنْتِ مَا أَحْسَنْتَ لِيَتَكَ لِيْقَوْلُ أَمَا تَعْرِفُنِي أَنَا سُورَةُ كَذَا وَ كَذَا وَ لَوْلَمْ تَنْسَنِي رَفَعْتَكَ إِلَى هَذَا.

٣-٣٤٩٩ - ابْنُ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ يَعْقُوبَ الْأَحْمَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : إِنَّ عَلَيَّ دِينًا كَثِيرًا وَ قَدْ دَخَلَنِي مَا كَانَ الْقُرْآنُ يَتَفَلَّتُ مِنِي فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : الْقُرْآنُ الْقُرْآنُ إِنَّ الْآيَةَ مِنَ الْقُرْآنِ وَ السُّورَةَ لَتَجِيءُ يَوْمَ الْقِيَامَةِ حَتَّى تَصْعَدَ الْأَلْفَ دَرَجَةٍ يَعْنِي فِي الْجَهَنَّمَ فَتَقُولُ لَوْ حَفِظْتَنِي لَبَلَغْتُ بِكَ هَاهُنَا.

٤-٣٥٠٠ - حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ

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good in that. However, there are some who recite the Qur'an in order to benefit from it in their prayers, in the night and day.””

3498-2. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Abu ‘l-Maghṛā’ that Abū Baṣīr said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Whoever forgets a *sūrah* of the Qur'an, it will be brought before him in a beautiful form in a lofty station in Paradise. When he sees it he will say: “Who are you? How beautiful you are! How I wish you were mine.” It will reply: “Don't you recognize me? I am such-and-such *sūrah*, and had you not forgotten me, I would have elevated you to this station.”””

3499-3. Ibn Abī ‘Umayr (-) Ibrāhīm ibn ‘Abdi ‘l-Ḥamīd that Ya‘qūb al-Āḥmar said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘I have many debts and the worry that has entered me is causing the Qur'an to slip away from me.’ Abū ‘Abdillāh, peace be upon him, responded by saying: ‘The Qur'an! The Qur'an! Verily, each verse and *sūrah* of the Qur'an will come on the Day of Resurrection and will ascend a thousand levels of Paradise saying: “If you had preserved me, I would have brought you here [to this station].”””

3500-4. Ḥamīd ibn Ziyād (-) al-Ḥasan ibn Muḥammad ibn Samā‘ah* and a group of our co-sectarians (-) Aḥmad ibn Muḥammad, both of them

مُحَمَّدٌ جَيِّعاً عَنْ مُحْسِنِ بْنِ أَحْمَدَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبْنِ أَبِي يَعْفُورِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْكَلَامَ يَقُولُ: إِنَّ الرَّجُلَ إِذَا كَانَ يَعْتَمِ السُّورَةَ ثُمَّ نَسِيَهَا أَوْ تَرَكَهَا وَ دَخَلَ الْجَنَّةَ أَشْرَقَتْ عَلَيْهِ مِنْ فَوْقِهِ أَحْسَنَ صُورَةٍ فَتَقُولُ تَعْرِفُنِي فَيَقُولُ لَا فَتَقُولُ أَنَا سُورَةُ كَذَا وَ كَذَا لَمْ تَعْمَلْ بِي وَ تَرَكْتَنِي أَمَا وَ اللَّهُ لَوْ عَمِلْتَ بِي لَبَاعْتُ بِكَ هَذِهِ الدَّرَجَةَ وَ أَشَارْتُ بِيَدِهَا إِلَى فَوْقِهَا.

١ ٣٥٠١ - أَبُو عَلَيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَاسِ بْنِ عَامِرٍ عَنِ الْحَجَاجِ الْخَشَابِ عَنْ أَبِي كَهْمَسِ الْهَيْمَنِ بْنِ عَبِيدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْكَلَامَ عَنْ رَجُلٍ قَرَأَ الْقُرْآنَ ثُمَّ نَسِيَهُ فَرَدَدْتُ عَلَيْهِ ثَلَاثًا أَعْلَيَهُ فِيهِ حَرْجٌ قَالَ: لَا.

٢ ٣٥٠٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَيِّعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ يَعْقُوبَ الْأَحْمَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَلَامَ: جُعِلْتُ فِدَاكَ إِنَّهُ أَصَابَتْنِي هُمُومٌ وَ أَشْياءٌ لَمْ يَبْقَ شَيْءٌ مِنَ الْخَيْرِ

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(-) Muhsin ibn Ahmād (-) Abān ibn ‘Uthmān that Ibni Abī Ya‘fūr said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘Verily, when a man who knew a *sūrah* and then forgot it or abandoned it enters Paradise, he will see it above him in the best form. It will ask him: “Do you recognize me?” He will say: “No.” It will say: “I am such-and-such *sūrah* – you did not act upon me and abandoned me. Indeed, if you had acted upon me, I would have brought you to this level [of Paradise]” and it will point upwards with its hand.’”

3501-5. Abū ‘Alī al-Ash‘arī (-) al-Ḥasan ibn ‘Alī ibn ‘Abdillāh (-) al-‘Abbās ibn ‘Āmir (-) al-Hajjāj al-Khashshāb that Abū Kahmas al-Haytham ibn ‘Abīd said:

“I asked Abā ‘Abdillāh (‘a.s.) about a person who reads the Qur’ān and then forgets it. Repeating the question thrice, I asked: ‘Has he committed a blameworthy offence?’ He replied: ‘No.’”

3502-6. Muḥammad ibn Yaḥyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) Muḥammad ibn Khālid* and al-Ḥusayn ibn Sa‘īd, both of them (-) Naḍr ibn Suwayd (-) Yaḥyā al-Ḥalabī (-) ‘Abdullāh ibn Muskān that Ya‘qūb al-Āḥmar said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘May I be made your ransom! I have

إِلَّا وَ قَدْ تَفَلَّتْ مِنِّي مِنْهُ طَائِفَةٌ حَتَّى الْقُرْآنِ لَقَدْ تَفَلَّتْ مِنِّي طَائِفَةٌ مِنْهُ قَالَ فَفَزَعَ عِنْدَ ذَلِكَ حِينَ ذَكَرْتُ الْقُرْآنَ ثُمَّ قَالَ إِنَّ الرَّجُلَ لَيُنْسَى السُّورَةُ مِنَ الْقُرْآنِ فَتَأْتِيهِ يَوْمُ الْقِيَامَةِ حَتَّى تُشَرِّفَ عَلَيْهِ مِنْ دَرَجَةِ مِنْ بَعْضِ الدَّرَجَاتِ فَتَقُولُ السَّلَامُ عَلَيْكَ فَيَقُولُ وَ عَلَيْكِ السَّلَامُ مِنْ أَنْتِ فَتَقُولُ أَنَا سُورَةٌ كَذَا وَ كَذَا ضَيَّعْتَنِي وَ تَرْكَتَنِي أَمَا لَوْ تَمَسَّكْتَ بِي بَلَغْتُ بِكَ هَذِهِ الدَّرَجَةِ ثُمَّ أَشَارَ بِإِصْبَعِهِ ثُمَّ قَالَ عَلَيْكُمْ بِالْقُرْآنِ فَتَعْلَمُوهُ فَإِنَّ مِنَ النَّاسِ مَنْ يَتَعَلَّمُ الْقُرْآنَ لِيُقَالَ فُلَانٌ قَارِئٌ وَ مِنْهُمْ مَنْ يَتَعَلَّمُهُ فَيَطْلُبُ بِهِ الصَّوْتَ فَيُقَالُ فُلَانٌ حَسْنُ الصَّوْتِ وَ لَيْسَ فِي ذَلِكَ خَيْرٌ وَ مِنْهُمْ مَنْ يَتَعَلَّمُهُ فَيَقُولُ بِهِ فِي لَيْلَهٖ وَ نَهَارِهِ لَا يُبَالِي مَنْ عَلِمَ ذَلِكَ وَ مَنْ لَمْ يَعْلَمْهُ.

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been beset by worries and troubles, and there is nothing good but that it has slipped away from me. I have lost so much – even the Qur’ān, a considerable part of it has slipped away from me.’ He [‘a.s.] was dismayed when I mentioned the Qur’ān, then he said: ‘Verily the person who forgets a *sūrah* from the Qur’ān will meet it on the Day of Resurrection as it passes him to proceed to one of the loftier stations [of Paradise]. It will say: “Peace be unto you.” He will reply: “And unto you be peace. Who are you?” It will say: “I am such-and-such *sūrah*, you lost me and abandoned me. Indeed, if you had held on to me, I would have brought you to this level,” then it will point [upwards] with its finger.’ Then he [‘a.s.] said: ‘Hold fast to the Qur’ān and learn it well. For verily there are those among the people who learn the Qur’ān so that it may be said so-and-so is a [good] reciter. There are others among them who learn it thereby seeking [to show that they have] a good voice, so that it may be said so-and-so has a wonderful voice, and there is nothing good in that. Yet others learn the Qur’ān so that they may recite it during the day and night without caring whether anyone knows about it or not.’”

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بَابُ فِي قِرَاءَتِهِ

١/٣٥٠٣ - عَلَيْهِ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرَيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ قَالَ: الْقُرْآنُ عَهْدُ اللَّهِ إِلَى خَلْقِهِ فَقَدْ يَنْبَغِي لِلْمُرْءِ الْمُسْلِمِ أَنْ يَنْتَظِرَ فِي عَهْدِهِ وَ أَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً.

٤/٣٥٠٤ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلَيْهِ بْنُ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاؤِدَ عَنْ حَفْصٍ بْنِ غِيَاثٍ عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ عَلَيَّ بْنَ الْحُسَيْنِ عَلِيَّ اللَّهِ يَقُولُ: آيَاتُ الْقُرْآنِ خَزَائِنٌ فَكُلُّمَا فُتَحْتُ خِزَانَةً يَنْبَغِي لَكَ أَنْ تَنْتَظِرَ مَا فِيهَا.

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Chapter on Reading the Qur'ān

3503-1. 'Alī (-) his father (-) Ḥammād (-) Ḥarīz that Abū 'Abdillāh ('a.s.) said:

"The Qur'ān is Allāh's covenant with His creation. Therefore, it behoves a Muslim to look at his covenant and read from it [at least] fifty verses every day."

3504-2. 'Alī ibn Ibrāhīm (-) his father* and 'Alī ibn Muḥammad, both of them (-) al-Qāsim ibn Muḥammad (-) Sulaymān ibn Dāwūd (-) Ḥafṣ ibn Ghayāth that az-Zuhrī said:

"I heard 'Alī ibni 'l-Husayn, peace be upon both of them, saying: 'Verses of the Qur'ān are treasures, so whenever you open a treasure, it is befitting for you to see what is inside it.'"

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بَابُ الْبُيُوتِ الَّتِي يُقْرَأُ فِيهَا الْقُرْآنُ

١/٣٥٠٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنِ الْفُضَيْلِ بْنِ عُثْمَانَ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمَ رَقَّعَهُ قَالَ:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : نُوَسِّرُوا بِيُوتَكُمْ بِتِلَوَةِ الْقُرْآنِ وَ لَا تَتَنَحَّذُوْهَا قُبُورًا كَمَا فَعَلَتِ الْيَهُودُ وَ النَّصَارَى صَلَوَوْا فِي الْكُنَائِسِ وَ الْبَيْعَ وَ عَطَلُوا بُيُوتَهُمْ فَإِنَّ الْبَيْتَ إِذَا كَثُرَ فِيهِ تِلَوَةُ الْقُرْآنِ كَثُرَ حَيْرَهُ وَ اتَّسَعَ أَهْلُهُ وَ أَضَاءَ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ نُجُومُ السَّمَاءِ لِأَهْلِ الدُّنْيَا .

٢/٣٥٠٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ خَالِدٍ وَ الْمُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ التَّضْرِيرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَانَ الْخَلَبِيِّ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ :

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Chapter on Houses in Which the Qur'an is Read

3505–1. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Alī ibni ‘l-Hakam (–) al-Fuḍayl ibn ‘Uthmān (–) Layth ibn Sulaym, rafā‘ahu said:

“The Prophet (ṣ) said: ‘Brighten your houses by the recitation of the Qur’ān, and do not turn them into desolate graves as the Jews and Christians did. They prayed in their churches and synagogues and left their houses idle. Indeed, when the Qur’ān is read frequently in a house, goodness abounds in it, its occupants prosper, and it shines for the inhabitants of the heavens as the way stars shine for the people on earth.’”

3506–2. Muḥammad ibn Yaḥyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Muḥammad ibn Khālid* and al-Husayn ibn Sa‘īd, both of them (–) an-Naḍr ibn Suwayd (–) Yaḥyā ibn ‘Imrān al-Ḥalabī (–) ‘Abdu ‘l-A‘lā, mawlā Āl Sām that Abū ‘Abdillāh (‘a.s.) said:

إِنَّ الْبَيْتَ إِذَا كَانَ فِيهِ الْمُرْءُ الْمُسْلِمُ يَتَلُوُ الْقُرْآنَ يَتَرَاءَهُ أَهْلُ السَّمَاءِ كَمَا يَتَرَاءَهُ أَهْلُ الدُّنْيَا الْكَوْكَبُ الدُّرِّيُّ فِي السَّمَاءِ.

٣٥٧ - مُحَمَّدٌ عَنْ أَمْهَدٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَبَيْدِ اللَّهِ عَنْ أَبِنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ أَبِي طَالِبٍ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيِّبْنِ أَبِي طَالِبٍ : الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَ يُذْكَرُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ تَكْثُرُ بَرَكَتُهُ وَ تَهْجُرُهُ الْمَلَائِكَةُ وَ تَهْجُرُهُ الشَّيَاطِينُ وَ يُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ الْكَوْكَبُ لِأَهْلِ الْأَرْضِ وَ إِنَّ الْبَيْتَ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَ لَا يُذْكَرُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ تَقْلُبُ بَرَكَتُهُ وَ تَهْجُرُهُ الْمَلَائِكَةُ وَ تَهْجُرُهُ الشَّيَاطِينُ .

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“Verily, when there is a house wherein a Muslim reads the Qur’ān, the inhabitants of the heavens observe it [keenly] just as the people on earth observe a glittering star in the sky.”

3507-3. Muhammad (-) Ahmad and a group of our co-sectarians (-) Sahl ibn Ziyād, both of them (-) Ja‘far ibn Muḥammad ibn Abdillāh (-) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’mīn (-) said: ‘The house wherein the Qur’ān is read and Allāh, to Whom belong Might and Majesty, is remembered, receives abundant blessing, is visited by angels while devils flee from it, and it shines for the inhabitants of the heavens just as stars shine for the people on earth. But the house wherein the Qur’ān is not read and Allāh, to Whom belong Might and Majesty, is not remembered, its blessing is reduced and the angels flee from it whereas the devils visit it.’”

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بَابُ ثَوَابِ قِرَاءَةِ الْقُرْآنِ

١/٣٥٠٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَيْعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مُعاذِ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ ابْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ عَلِيَّاً قَالَ: مَنْ قَرَأَ الْقُرْآنَ قَائِمًا فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةً حَسَنَةً وَمَنْ قَرَأَهُ فِي صَلَاتِهِ جَالِسًا كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ حَمْسِينَ حَسَنَةً وَمَنْ قَرَأَهُ فِي غَيْرِ صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ.

قَالَ ابْنُ مَحْبُوبٍ وَقَدْ سَمِعْتُهُ عَنْ مُعاذٍ عَلَى تَحْوِيلِ رَوَاهُ ابْنُ سِنَانٍ.
٢/٣٥٠٩ - ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ: مَا يَمْنَعُ التَّاجِرَ مِنْكُمُ الْمَشْغُولَ فِي سُوقِهِ إِذَا رَجَعَ إِلَى مَنْزِلِهِ أَنْ لَا يَنَامْ حَتَّى يَقْرَأَ سُورَةً مِنْ

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- 7 -

Chapter on The Reward for Reading the Qur'an

3508–1. A group of our co-sectarians (–) Ahmād ibn Muhammād* and Sahl ibn Ziyād* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibñ Maħbūb (–) ‘Abdullāh ibn Sinān (–) Mu‘ādh ibn Muslim (–) ‘Abdullāh ibn Sulaymān that Abū Ja‘far (‘a.s.) said:

“Whoever recites the Qur'an while standing in prayer, Allāh will record a hundred good deeds for each letter he recites. And whoever recites it in his prayer while sitting, Allāh will record fifty good deeds for each letter he recites. As for the one who recites it outside of prayer, Allāh will record ten good deeds for each letter he recites.”

Ibn Maħbūb said: “I heard it from Mu‘ādh in the way that Ibñ Sinān narrated it.”

3509–2. Ibñ Maħbūb (–) Jamīl ibn Ṣalīḥ (–) al-Fuḍayl ibn Yasār that Abū ‘Abdillāh (‘a.s.) said:

“What prevents the merchant among you, who is busy in his trade, from

الْقُرْآنَ فَتُكْتَبَ لَهُ مَكَانٌ كُلٌّ آيَةٌ يَقْرُؤُهَا عَشْرُ حَسَنَاتٍ وَ يُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ .
 ٣٥٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلَيِّ بْنِ الْحَكَمِ أَوْ غَيْرِهِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ رَجُلٍ عَنْ جَابِرٍ عَنْ مُسَافِرٍ عَنْ بِشْرٍ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ الْحُسَينِ بْنِ عَلَيِّ عَلَيَّاً قَالَ :

مَنْ قَرَأَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي صَلَاتِهِ قَائِمًا يُكْتَبُ لَهُ بِكُلِّ حَرْفٍ مِائَةً حَسَنَةٍ فَإِذَا قَرَأَهَا فِي غَيْرِ صَلَاةٍ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ وَ إِنْ اسْتَمَعَ الْقُرْآنَ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً وَ إِنْ خَتَمَ الْقُرْآنَ لَيَلَّا صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى يُضْبَحَ وَ إِنْ خَتَمَهُ نَهَارًا صَلَّتْ عَلَيْهِ الْمَحْفَظَةُ حَتَّى يُمْسِيَ وَ كَانَتْ لَهُ دَعْوَةٌ مُجَابَةٌ وَ كَانَ خَيْرًا لَهُ مِمَّا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ قُلْتُ هَذَا لِمَنْ قَرَأَ الْقُرْآنَ فَمَنْ لَمْ يَقْرَأْ قَالَ يَا أَخَا بْنِي أَسَدٍ إِنَّ اللَّهَ جَوَادٌ مَاجِدٌ كَرِيمٌ إِذَا قَرَأَ مَا مَعَهُ أَعْطَاهُ اللَّهُ ذَلِكَ .

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ensuring that when he returns home, he does not go to bed until he has read a *sūrah* from the Qur’ān so that for each verse he recites, ten good deeds are recorded for him and ten evil deeds are erased?”

3510-3. Muḥammad ibn Yaḥyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) ‘Alī ibn ‘l-Ḥakam or other than he (-) Sayf ibn ‘Amīrah (-) a man (-) Jābir (-) Musāfir (-) Bašar ibn Ghālib al-Asadī that al-Ḥusayn ibn ‘Alī (*a.s.*) said:

“Whoever reads a verse from the Book of Allāh, to Whom belong Might and Majesty, while standing in his prayer, a hundred good deeds are recorded for each letter he recites. If he recites it outside of prayer, Allāh records for him ten good deeds for each letter he recites. If he listens to the Qur’ān, Allāh records one good deed for each letter [he listens to]. If he completes the [recitation of the] Qur’ān at night, the angels send blessings upon him until he wakes up in the morning, and if he completes it in the day time, the guardian angels send blessings upon him until the day ends, and his supplication will be answered, and it will be more beneficial for him than what is between the heaven and the earth.” I asked: “All this is for the one who reads the Qur’ān, so what of the one who cannot read it?” He [*a.s.*] replied: “O brother from the Banī Asad, verily Allāh is generous, exalted and magnanimous. If a person recites whatever he knows [of it], Allāh will still grant him this reward.”

٤/٣٥١١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ خَالِدِ بْنِ مَادِ الْقَلَانِسِيِّ عَنْ أَبِي حَمْزَةَ الْثَمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلِيَّاً قَالَ:

مَنْ حَتَمَ الْقُرْآنَ بِمَكَّةَ مِنْ جُمُوعَةٍ إِلَى جُمُوعَةٍ أَوْ أَقْلَ مِنْ ذَلِكَ أَوْ أَكْثَرَ وَ خَتَمَهُ فِي يَوْمٍ جُمُوعَةٍ كُتِبَ لَهُ مِنَ الْأَجْرِ وَ الْحَسَنَاتِ مِنْ أَوَّلِ جُمُوعَةٍ كَانَتِ فِي الدُّنْيَا إِلَى آخِرِ جُمُوعَةٍ تَكُونُ فِيهَا وَ إِنْ خَتَمَهُ فِي سَائِرِ الْأَيَّامِ فَنَكَدَلَكَ.

٥/٣٥١٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ عَلِيَّاً قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ وَ مَنْ قَرَأَ خَمْسِينَ آيَةً كُتِبَ مِنَ الدَّاكِرِينَ وَ مَنْ قَرَأَ مِائَةً آيَةً كُتِبَ مِنَ الْقَانِتِينَ وَ مَنْ قَرَأَ مِائَتَيْ آيَةً كُتِبَ مِنَ الْخَاشِعِينَ وَ مَنْ قَرَأَ ثَلَاثَ مِائَةً آيَةً كُتِبَ مِنَ الْفَائزِينَ وَ مَنْ قَرَأَ خَمْسِيَّمَائَةً آيَةً

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3511-4. Muḥammad ibn Yahyā (-) Muḥammad ibni ‘l-Ḥusayn (-) an-Naḍr ibn Suwayd (-) Khālid ibn Māddah al-Qalānisī (-) Abū Ḥamzah ath-Thūmalī that Abū Ja‘far (‘a.s.) said:

“Whoever completes the recitation of the Qur’ān in Makkah, between one Friday and the next, or in less than that or more, ending it on a Friday, good deeds are recorded for him from the first Friday of his life in this world until the last Friday of his life in it, and likewise if he completes it on any other day.”

3512-5. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad ibn ‘Isā (-) Muḥammad ibn Khālid* and al-Ḥusayn ibn Sa‘īd, both of them (-) an-Naḍr ibn Suwayd (-) Yahyā al-Ḥalabī (-) Muḥammad ibn Marwān (-) Sa‘d ibn Tarīf that Abū Ja‘far (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Whoever recites ten verses in a single night will not be counted among the negligent. Whoever recites fifty verses will be counted among those who remember [Allāh]. Whoever recites a hundred verses will be counted among the obedient ones. Whoever recites two hundred verses will be counted among the humble. Whoever recites three hundred verses will be counted among the triumphant. Whoever recites five hundred verses will be counted among those who strive [in the

كُتُبٌ مِنَ الْمُجْتَهِدِينَ وَمَنْ قَرَأَ أَلْفَ آيَةٍ كُتِبَ لَهُ قِنْطَارٌ مِنْ تِبْرٍ الْقِنْطَارُ خَمْسَةُ عَشَرَ أَلْفَ مِثْقَالٍ مِنْ ذَهَبٍ وَالْمِثْقَالُ أَرْبَعَةُ وَعِشْرُونَ قِيرَاطًا أَصْغَرُهَا مِثْلُ جَبَلٍ أُحْدٍ وَأَكْبَرُهَا مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ.

٦٣٥١٣ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ عَلَيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ عَلِيٍّ بْنِ الْحُسْنِ عَلِيَّلَا (وَ قَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّلَا) قَالَ:

مِنْ اسْتَمْعَ حَرْفًا مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنْ عَيْرِ قِرَاءَةٍ كَتَبَ اللَّهُ لَهُ حَسَنَةً وَ مَحَا عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً وَ مَنْ قَرَأْ نَظَارًا مِنْ عَيْرِ صَوْتٍ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً وَ مَحَا عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً وَ مَنْ تَعَلَّمَ مِنْهُ حَرْفًا ظَاهِرًا كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَ رَفَعَ لَهُ عَشْرَ دَرَجَاتٍ قَالَ لَا أَقُولُ بِكُلِّ آيَةٍ وَ لَكِنْ بِكُلِّ حَرْفٍ

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way of Allāh]. Whoever recites a thousand verses will be rewarded a *qintār* of gold nuggets¹, a *qintār* being fifteen thousand *mithqāl* of gold, and a *mithqāl* being twenty-four carats, the smallest of which is the size of Mount Uhud and the largest is as big as the space between the heaven and earth.”

3513-6. Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn ‘Abdī ‘l-Jabbār* and Muḥammad ibn Yaḥyā (-) Ahmād ibn Muḥammad, both of them (-) ‘Alī ibn Ḥadīd (-) Maṇṣūr (-) Muḥammad ibn Bašīr (-) ‘Alī ibnī ‘l-Ḥusayn ('a.s.) – [The narrator] said: Verily, this *hadīth* was narrated from Abū ‘Abdīllāh ('a.s.) who said:

“Whoever listens to a letter from the Book of Allāh, to Whom belong Might and Majesty, without reciting it [himself], Allāh will record one good deed for him, erase one sin and raise him one level. Whoever reads by looking at the Qur’ān but without using his voice, Allāh will record one good deed for each letter, and he will erase one misdeed and raise him one level. Whoever learns from it [by reciting] one pronounced letter, Allāh will record ten good deeds for him, erase ten of his sins and raise him ten levels.” He [‘a.s.] added: “I do not say for each verse; rather, for each letter,

1. Another version reads: "a *qintār* of virtues." (tr.)

بَاءٌ أَوْ تَاءٌ أَوْ شِئْهَمَا قَالَ وَ مَنْ قَرَأْ حَرْفًا ظَاهِرًا وَ هُوَ جَالِسٌ فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِهِ خَمْسِينَ حَسَنَةً وَ مَا عَنْهُ خَمْسِينَ سَيِّةً وَ رَفَعَ لَهُ خَمْسِينَ دَرَجَةً وَ مَنْ قَرَأْ حَرْفًا وَ هُوَ قَائِمٌ فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةً حَسَنَةً وَ مَا عَنْهُ مِائَةً سَيِّةً وَ رَفَعَ لَهُ مِائَةً دَرَجَةً وَ مَنْ خَتَمَهُ كَانَتْ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ مُؤْخَرَةٌ أَوْ مُعَجَّلَةٌ قَالَ: قُلْتُ جُعْلْتُ فِدَاكَ خَتَمَهُ كُلَّهُ، قَالَ: خَتَمَهُ كُلَّهُ.

٧/٣٥١٤ - مَنْصُورٌ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُ أَبِي عَلَيْهِ السَّلَامَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَتْمُ الْقُرْآنِ إِلَى حَيْثُ تَعَلَّمُ.

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be it ‘*bā*’ or ‘*tā*’ or any such letter.” He [‘a.s.] then continued: “Whoever recites one letter audibly while he is seated in prayer, Allāh will record for him fifty good deeds, erase fifty of his sins and raise him fifty levels. Whoever recites a letter while he is standing in prayer, Allāh will record for him for each letter he recites, a hundred good deeds, and He will erase a hundred of his sins and raise him a hundred levels. And whoever completes it (i.e. the Qur’ān), he will get his supplication answered, whether it be sooner or later.” I asked: “May I be made your ransom! Do you mean one who completes the whole of it?” He [‘a.s.] replied: “[Yes] he who completes the whole of it.”

3514-7. Manṣūr that Abū ‘Abdillāh (‘a.s.) said:

“I heard my father (‘a.s.) saying: ‘The Messenger of Allāh (ṣ) said: ‘The completion of the Qur’ān is to the extent of your knowledge of it.’’”

-٨-

بَابُ قِرَاءَةِ الْقُرْآنِ فِي الْمُصْحَفِ

١/٣٥١٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ زَيْدَ رَفَعَهُ إِلَى أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ قَرَأَ الْقُرْآنَ فِي الْمُصْحَفِ مُتَّعِّبًا بِصَرِّهِ وَخُفِيفًا عَنْ وَالدِّينِ وَإِنْ كَانَا كَافِرِينَ.

٢/٣٥١٦ - عَنْهُ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ الْضَّرِيرِ عَنْ حَمَادَ بْنِ عِيسَى عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

إِنَّهُ لَيَعْجِزُنِي أَنْ يَكُونَ فِي الْبَيْتِ مُصْحَفٌ يَطْرُدُ اللَّهَ عَزَّ وَجَلَّ بِهِ الشَّيَاطِينَ.

٣/٣٥١٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

ثَلَاثَةٌ يَشْكُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ مَسِيدٌ حَرَابٌ لَا يُصَلِّي فِيهِ أَهْلُهُ وَعَالَمٌ بَيْنَ جُهَالٍ وَ

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- 8 -

Chapter on Reading the Qur'ān from the Text (al-Muṣḥaf)

3515-1. A group of our co-sectarians (-) Ahmad ibn Muhammad (-) Ya'qūb ibn Yazīd *rafa'ahu* to Abū 'Abdillāh ('a.s.) said:

"He who recites the Qur'ān by reading the text [from the *muṣḥaf*] will benefit from good eyesight and the burden of his parents will be lightened, even if they were disbelievers."

3516-2. From him (-) 'Alī ibni 'l-Ḥusayn ibni 'l-Ḥasan ad-Ḍarīr (-) Hammād ibn 'Isā that Abū 'Abdillāh ('a.s.) said:

"It pleases me for there to be a copy of the text of the Qur'ān in a house, by which Allāh, to Whom belong Might and Majesty, expels the devils."

3517-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ibn Faddāl, the person whom he mentioned, that Abū 'Abdillāh ('a.s.) said:

"Three things will complain to Allāh, to Whom belong Might and Majesty: The deserted mosque wherein the people of the area do not pray,

مُضْحَفٌ مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ الْغُبَارُ لَا يُقْرَأُ فِيهِ.

٤/٣٥١٨ - عَلَيْهِ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ مُحَمَّدٍ بْنِ عُمَرَ بْنِ مَسْعَدَةَ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قِرَاءَةُ الْقُرْآنِ فِي الْمُضْحَفِ تُخْفِفُ الْعَذَابَ عَنِ الْوَالِدَيْنِ وَ لَوْ كَانَا كَافِرِيْنَ.

٥/٣٥١٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ إِنِّي أَحْفَظُ الْقُرْآنَ عَلَى ظَهِيرَ قَافِيَ فَأَفَرُؤُهُ عَلَى ظَهِيرَ قَلْبِي أَفْضَلُ أَوْ أَنْظَرُ فِي الْمُضْحَفِ قَالَ لِي: بَلْ أَقْرَأُهُ وَ انْظُرْ فِي الْمُضْحَفِ فَهُوَ أَفْضَلُ أَمَا عَلِمْتَ أَنَّ النَّظَرَ فِي الْمُضْحَفِ عِبَادَةً.

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the scholar among ignorant people, and the copy of the Qur’ān that is kept hanging, until it gathers dust, with nobody to read it.”

3518-4. ‘Alī ibn Muḥammad (-) Ibn Jamhūr (-) Muḥammad ibn ‘Amr ibn Mas‘adah (-) al-Hasan ibn Rāshīd (-) his grandfather that Abū ‘Abdillāh (‘a.s.) said:

“Reading the Qur’ān from the text causes the chastisement on one’s parents to be reduced, even if they were unbelievers.”

3519-5. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Yaḥyā ibni ‘l-Mubārak (-) ‘Abdullāh ibn Jabalah (-) Mu‘āwiyah ibn Wahb (-) Ishqā ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said (when):

“I asked him: ‘May I be made your ransom! I memorize the Qur’ān and then recite it by heart. Is this better or should I look at the text?’ He [‘a.s.] replied: ‘Recite it while looking at the text, for this is better. Don’t you know that looking at the text of the Qur’ān is [itself] worship?’”

- ٩ -

بَابُ تَرْتِيلِ الْقُرْآنِ بِالصَّوْتِ الْحَسَنِ

١/٣٥٢٠ - عَلَيْيُ بْنُ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنْ عَلَيِّ بْنِ مَعْبُدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَرِتَلِ الْقُرْآنِ تَرْتِيلًا قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْمَسْكَنَ بَيْنَهُ بَيْنَاهُ وَلَا تَهْنَدُهُ هَذَا الشِّعْرُ وَلَا تَنْشُرُهُ نَثْرُ الرَّمْلِ وَلَكِنْ أَفْرِغُوا قُلُوبَكُمُ الْقَاسِيَةَ وَلَا يَكُنْ هُمْ أَحَدُكُمْ آخِرَ السُّورَةِ.

٢/٣٥٢١ - عَلَيْيُ بْنُ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنْ ابْنِ أَيِّي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنَ قَالَ: إِنَّ الْقُرْآنَ نَزَلَ بِالْحُزْنِ فَاقْرُءُوهُ بِالْحُزْنِ.

٣/٣٥٢٢ - عَلَيْيُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنَ قَالَ:

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Chapter on Reciting the Qur'an with a Beautiful Voice

3520–1. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Alī ibn Ma‘bad (–) Wāṣil ibn Sulaymān that ‘Abdullāh ibn Sulaymān said:

“I asked Abā ‘Abdillāh (‘a.s.) about the verse in which Allāh, to Whom belong Might and Majesty, says: *And recite the Qur’ān in a measured tone* [Qur., 73:4]. He [‘a.s.] said: ‘Amīr al-Mu’mīn (‘a.s.) said: “Pronounce it clearly and do not read quickly the way poetry is read, nor should your reading be prosaic and scattered like sand. Rather, frighten your hard hearts [into submission]. And none of you should be [more] concerned about completing the sūrah.””

3521–2. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr, whoever mentioned it [to him] that Abū ‘Abdillāh (‘a.s.) said:

“Verily the Qur’ān was revealed with sadness, so recite it with sadness.”

3522–3. ‘Alī ibn Muḥammad (–) Ibrāhīm al-Āḥmar (–) ‘Abdullāh ibn Hammād (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

فَالْرَسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ أَقْرَأُوا الْقُرْآنَ بِالْحَانِ الْعَرَبِ وَ أَصْوَاتِهَا وَ إِيَّاكُمْ وَ لُؤْونَ أَهْلِ الْفِسْقِ وَ أَهْلِ الْكَبَائِرِ فَإِنَّهُ سَيِّجِيُّ مِنْ بَعْدِي أَقْوَامٌ يُرَجِّعُونَ الْقُرْآنَ تَرْجِيعَ الْغِنَاءِ وَ التَّنْوِيْحِ وَ الرَّهَبَانِيَّةِ لَا يَجُوزُ تَرَاقِيْهُمْ قُلُوبُهُمْ مَقْلُوْةٌ وَ قُلُوبُ مَنْ يُعْجِبُهُ شَانُهُمْ.

٤/٣٥٢٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ حَسَنٍ بْنِ شَمْوَنٍ قَالَ حَدَّثَنِي عَلَيُّ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ عَنْ أَبِي الْحَسَنِ عَلِيِّاً قَالَ:

ذَكَرْتُ الصَّوْتَ عِنْدَهُ فَقَالَ إِنَّ عَلَيَّ بْنَ الْحُسَيْنِ عَلِيِّاً كَانَ يَقْرَأُ فَرِيمًا مَرَّ بِهِ الْمَارُ فَصَاعَقَ مِنْ حُسْنِ صَوْتِهِ وَ إِنَّ الْإِمَامَ لَوْ أَظْهَرَ مِنْ ذَلِكَ شَيْئًا لَمَا احْتَمَلَهُ النَّاسُ مِنْ حُسْنِهِ قُلْتُ وَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ يُصْلِي بِالنَّاسِ وَ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ كَانَ يُحَمِّلُ النَّاسَ مِنْ خَلْفِهِ مَا يُطِيقُونَ.

٤/٣٥٢٤ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَنِ الْفَرَاءِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِيهِ

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"The Messenger of Allāh (ṣ) said: 'Read the Qur'ān with the intonation of the Arabs and their vocalization, and beware of [using] the intonation of the people of vice and those who commit grave sins. Indeed, there will come after me some groups who will cantillate the Qur'ān the way music is sung, and in the manner lamentations and hymns are chanted by monks. It will not go beyond their throats; their hearts shall be upside down as will be the hearts of those who are impressed by them.'"

3523-4. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Muḥammad ibn Ḥasan ibn Shammūn said: 'Alī ibn Muḥammad an-Nawfalī related to me that Abu 'l-Ḥasan (‘a.s.) said [when]:

"I mentioned 'beautiful voice' in his presence, so he [‘a.s.] said: "Alī ibni 'l-Ḥusayn (‘a.s.) used to recite [the Qur'ān with a beautiful voice] and at times when someone was passing by [and heard his recitation], he would swoon due to the beauty of his voice. Indeed if the Imām manifests even part of this, the people would not be able to bear it due to its [extreme] beauty." I said: 'Did the Messenger of Allāh (ṣ) not lead the people in prayer and raise his voice as he recited the Qur'ān?' He [‘a.s.] replied: 'The Messenger of Allāh (ṣ) would make the people praying behind him bear only that which they could endure.'"

3524-5. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr (–) Sulaym

أَعْرَبَ الْقُرْآنَ فَإِنَّهُ عَرَبِيٌّ.

٦٣٥٢٥ - عَلَيْ بْنُ إِبْرَاهِيمَ عَنْ أَيْهِ عَنْ عَلَيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّ الْمُتَّابِ قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ الْكِتَابُ إِذَا وَقَفْتَ بَيْنَ يَدَيَّ فَقِفْ فَمَوْقِفَ الدَّلِيلِ الْفَقِيرِ وَ إِذَا قَرَأْتَ التَّوْرَةَ فَاسْمَعْنِيهَا بِصَوْتٍ حَرِينَ.

٧- عَنْهُ عَنْ عَلِيٍّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمْ يُعْطِ أُمَّتِي أَقْلَمُ مِنْ ثَلَاثٍ الْجَمَالُ وَ الصَّوْتُ الْحَسَنُ وَ الْحَفْظُ.

-٨/٣٥٢٧ - عَنْ أَبِيهِ عَنْ عَلَيِّ بْنِ مَعْمِدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِيهِ بَصِيرٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَاشِلًا قَالَ:

قال النبي ﷺ : إِنَّ مِنْ أَجْمَلِ الْجَمَالِ الشُّعْرَ الْحَسَنَ وَ تَغْمَةُ الصَّوْتِ الْحَسَنَ.

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al-Farrā', whoever informed him that Abū 'Abdillāh ('a.s.) said:

“Recite the Qur’ān clearly and eloquently, as it is [in] Arabic.”

3525–6. ‘Alī ibn Ibrāhīm (—) his father (—) ‘Alī ibn Ma‘bad (—) ‘Abdullāh ibni ‘l-Qāsim (—) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

"Verily, Allāh, to Whom belong Might and Majesty, revealed to Mūsā ibn ‘Imrān ('a.s.): 'When you stand before Me, then stand as a humble beggar and when you recite the Torah, then let me hear it from you in a sad voice.'"

3526-7. From him (-) ‘Alī ibn Ma‘bad (-) Abdullāh ibni ‘l-Qāsim (-) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (*q.s.*) said:

“The Messenger of Allāh (s) said: ‘My nation has not been granted less than three [qualities]: beauty, good voice and [the ability to commit the Qur’ān to] memory.’”

3527-8. From him (-) his father (-) 'Alī ibn Ma'bad (-) Yūnus (-) 'Abdullāh ibn Muskān (-) Abū Basīr that Abū 'Abdillāh ('a.s.) said:

"The Prophet (s) said: 'Verily among the most beautiful of things is attractive hair and a good melodious voice.'"

٩/٣٥٢٨ - عَنْهُ عَنْ عَلَيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لِكُلِّ شَيْءٍ حِلْيَةٌ وَ حِلْيَةُ الْقُرْآنِ الصَّوْتُ الْحَسَنُ .

١٠/٣٥٢٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ عُمَرَ الصَّيْقَلِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ السَّكُونِيِّ عَنْ عَلَيِّ بْنِ إِسْمَاعِيلَ الْمِيشَمِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ :

مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا إِلَّا حَسَنَ الصَّوْتَ .

١١/٣٥٣٠ - سَهْلُ بْنُ زِيَادٍ عَنِ الْحَجَّاجِ عَنْ عَلَيِّ بْنِ عُقْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ :

كَانَ عَلَيُّ بْنُ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ وَ كَانَ السَّقَاءُونَ يُمْرُّونَ فَيَقُولُونَ بِبَابِهِ يَسْمَعُونَ قِرَاءَتَهُ وَ كَانَ أَبُو جَعْفَرٍ عَلَيْهِ الْكَفَافُ أَحْسَنَ النَّاسِ صَوْتًا .

١٢/٣٥٣١ - حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْأَسْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيشَمِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفَضَّيْلِ قَالَ :

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3528–9. From him (–) ‘Alī ibn Ma‘bad (–) ‘Abdullāh ibni ‘l-Qāsim (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

“The Prophet (ṣ) said: ‘Everything has an embellishment, and the embellishment of the Qur’ān is a good voice.’”

3529–10. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Mūsā ibn ‘Amr as-Šayqal (–) Muḥammad ibn ‘Isā (–) as-Sakūnī (–) ‘Alī ibn Ismā‘il al-Maythamī (–) a man that Abū ‘Abdillāh (‘a.s.) said:

“Allāh, to Whom belong Might and Majesty, did not send any Prophet but that he had a beautiful voice.”

3530–11. Sahl [ibn Ziyād] (–) al-Hajjāl (–) ‘Alī ibn ‘Uqbah (–) a man that Abū ‘Abdillāh (‘a.s.) said:

“Of all the people, ‘Alī ibn al-Ḥusayn, the blessings of Allāh be upon him, had the best voice in reciting the Qur’ān. When the water-carriers passed by, they would stop near his door and listen to his recitation. And [during his time] Abū Ja‘far (‘a.s.) [also] had the best voice of all the people.”

3531–12. Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad al-Asadī (–) Ahmād ibni ‘l-Ḥasan al-Maythamī (–) Abān ibn ‘Uthmān that Muḥammad ibni ‘l-Fuḍayl said:

فَالْأَبُو عَبْدِ اللَّهِ عَلِيِّاً : يُكْرَهُ أَنْ يُقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ بِنَفْسٍ وَاحِدٍ .

١٣٥٣٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ حَمْبُوبٍ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ :

قُلْتُ لِأَبِي جَعْفَرٍ عَلِيِّاً : إِذَا قَرَأْتُ الْقُرْآنَ فَرَفِعْتُ بِهِ صَوْتِي حَاجَةِ الشَّيْطَانِ فَقَالَ : إِنَّمَا تُرَأَى إِنَّمَا أَهْلَكَ وَالنَّاسَ قَالَ يَا أَبَا مُحَمَّدٍ اقْرُأْ قِرَاءَةً مَا بَيْنَ الْقِرَاءَتَيْنِ تُشْمَعُ أَهْلَكَ وَرَجَعَ بِالْقُرْآنِ صَوْنَكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الصَّوْتَ الْحَسَنَ يُرْجِعُ فِيهِ تَرْجِيعًا .

- ١٠ -

بَابُ فِيمَنْ يُظْهِرُ الْغُشْيَةَ عِنْدَ قِرَاءَةِ الْقُرْآنِ

١٣٥٣٣ - عِدَّةٌ مِنْ أَصْحَابَنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ الضَّيْعِيِّ عَنْ أَبِي عِمْرَانَ الْأَرْمَنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلِيِّاً قَالَ :

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“Abū ‘Abdillāh (‘a.s.) said: ‘It is disapproved to recite *sūrah* “al-Ikhlās” in a single breath.’”

3532–13. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Maḥbūb (–) ‘Alī ibn Abī Ḥamzah that Abū Baṣīr said:

“I said to Abū Ja‘far (‘a.s.): ‘When I read the Qur’ān and raise my voice in recitation, Satan comes to me and says: ‘You are trying to show off to your family and to the people.’’’ He (‘a.s.) said: ‘O Abū Muḥammad, read it in a balanced manner such that [only] your family can hear, and recite the Qur’ān with a melodious recitation, for indeed Allāh, to Whom belong Might and Majesty, loves the beautiful voice that is melodious.’’”

- 10 -

Chapter on One Who Acts Overwhelmed When the Qur’ān is Recited

3533–1. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ya‘qūb ibn Ishāq ad-Dabbī (–) Abū ‘Imrān al-Armanī (–) ‘Abdullāh ibni ‘l-Hakam (–) Jābir that Abū Ja‘far (‘a.s.) said [when]:

فُلِتْ: إِنَّ قَوْمًا إِذَا ذَكَرُوا شَيْئًا مِنَ الْقُرْآنِ أَوْ حُدِّثُوا بِهِ صَعِقَ أَحَدُهُمْ حَتَّى يُرِي أَنَّ أَحَدَهُمْ لَوْ قُطِعَتْ يَدُاهُ أَوْ رِجْلَاهُ لَمْ يَشْعُرْ بِذَلِكَ فَقَالَ سُبْحَانَ اللَّهِ ذَاكَ مِنَ الشَّيْطَانِ مَا إِيمَانًا نُعْتُوا إِنَّمَا هُوَ الْلَّيْنُ وَ الرِّيقَةُ وَ الدَّمْعَةُ وَ الْوَجْلُ.

أَبُو عَلَيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي عِمْرَانَ الْأَرْمَيْيِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ مِثْلُهُ.

- ١١ -

بَابٌ فِي كَمْ يُقْرَأُ الْقُرْآنُ وَ يُخْتَمُ

١/٣٥٣٤ - عَلَيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنِ الْحُسْنِيِّ بْنِ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ:

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"I said: 'There is a group who, when they recite anything from the Qur'an or hear it, are overcome to such an extent that some of them may collapse until it is seen that even if their hands and legs were to be severed [while they are in this state] they would not feel a thing.' He ['a.s.] said: 'Glory be to Allāh! That is from Satan. True believers have not been characterized thus; rather, they are [those who are] overcome by softness, tender heartedness, tears and fear [of Allāh].'"

* A similar tradition has been narrated by: Abū 'Alī al-Ash'arī (-) Muḥammad ibn Ḥassān (-) Abū 'Imrān al-Armānī (-) 'Abdullāh ibni 'l-Ḥakam (-) Jābir (-) Abū Ja'far ('a.s.).

- 11 -

Chapter on

The Amount of Time in Which the Qur'an is Read and Completed

3534-1. 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād (-) al-Ḥusayn ibni 'l-Mukhtār that Muḥammad ibn 'Abdillāh said:

فُلِتْ لِأَبِي عَبْدِ اللَّهِ عَلِيِّلَا : أَقْرَأَ الْقُرْآنَ فِي لَيْلَةٍ قَالَ: لَا يُعْجِبُنِي أَنْ تَقْرَأَهُ فِي أَقْلَ مِنْ شَهْرٍ .
 ٢/٣٥٣٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلِيِّلَا فَقَالَ لَهُ أَبُو بَصِيرٍ: جَعَلْتُ فِدَاكَ أَقْرَأَ الْقُرْآنَ فِي شَهْرٍ رَمَضَانَ فِي لَيْلَةٍ فَقَالَ لَا قَالَ فَقِي لَيْلَتَيْنِ قَالَ لَا قَالَ فَقِي ثَلَاثَ قَالَ هَا وَ أَشَارَ بِيَدِهِ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ لِرَمَضَانَ حَقًّا وَ حُرْمَةً لَا يُسْبِهُ شَيْءٌ مِنَ الشُّهُورِ وَ كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ يَقْرَأُونَ أَحَدُهُمُ الْقُرْآنَ فِي شَهْرٍ أَوْ أَقْلَ إِنَّ الْقُرْآنَ لَا يُقْرَأُ هَذِهِمْ وَ لَكِنْ يُرَأَ تَرْتِيلًا فَإِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ الْجَنَّةِ فَقِفْ عِنْدَهَا وَ سَلِ اللَّهُ عَزَّ وَ جَلَ الْجَنَّةَ وَ إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ التَّارِ فَقِفْ عِنْدَهَا وَ تَعَوَّذْ بِاللَّهِ مِنَ التَّارِ .

٣/٣٥٣٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ يَعْقُوبِ بْنِ شَعِيبٍ عَنْ حُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَا قَالَ:

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“I said to Abū ‘Abdillāh (‘a.s.): ‘I read the [entire] Qur’ān in a single night.’ He [‘a.s.] said: ‘It is not pleasing to me for you to complete it in less than a month.’”

3535–2. A group of our co-sectarians (–) Sahl ibn Ziyād (–) some of his co-sectarians that ‘Alī ibn Ḥamzah said:

“I visited Abū ‘Abdillāh (‘a.s.) and heard Abū Baṣīr say to him: ‘May I be made your ransom! In the month of Ramaḍān, should I read the [entire] Qur’ān in a single night?’ He [‘a.s.] said: ‘No.’ Abū Baṣīr asked: ‘Then [should I complete it] in two nights?’ He [‘a.s.] said: ‘No.’ Abū Baṣīr said: ‘In three nights?’ He [‘a.s.] said: ‘Hā!’ and gestured with his hand. Then he [‘a.s.] said: ‘O Abū Muḥammad, verily the month of Ramaḍān has its own right and sanctity. It is not like the other months. Some of the companions of Muḥammad (ṣ) used to read the Qur’ān in a month or less. Indeed, the Qur’ān should not be read hurriedly; rather, it should be recited in a measured tone. So when you come to a verse wherein Paradise is mentioned, pause for a moment and ask Allāh, to Whom belong Might and Majesty, to grant you Paradise and when you come to a verse wherein the Hellfire is mentioned, pause for a moment and seek refuge with Allāh from the Fire.’”

3536–3. Muḥammad ibn Yāḥyā (–) Muḥammad ibni ‘l-Ḥusayn (–) ‘Alī ibni ‘n-Nu‘mān (–) Ya‘qūb ibn Shu‘ayb (–) Ḥusayn ibn Khālid that Abū ‘Abdillāh (‘a.s.) said [when]:

فُلِتْ لَهُ فِي كَمْ أَقْرَأُ الْقُرْآنَ فَقَالَ: أَقْرَأْهُ أَخْمَاسًا أَقْرَأْهُ أَسْبَاعًا أَمَّا إِنْ عِنْدِي مُضْحَفًا مُجْزَىٰ أَرْبَعَةَ عَشَرَ جُزْءًا.

٤/٣٥٣٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَحْيَىٰ بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ عَلِيٰ بْنِ الْمُغِيْرَةِ عَنْ أَبِي الْحَسَنِ عَلِيِّبْلَادِ قَالَ: قُلْتُ لَهُ إِنَّ أَبِيهِ سَأَلَ جَدَّكَ عَنْ حَتْمِ الْقُرْآنِ فِي كُلِّ لَيْلَةٍ فَقَالَ لَهُ جَدُّكَ كُلَّ لَيْلَةٍ فَقَالَ لَهُ فِي شَهْرِ رَمَضَانَ فَقَالَ لَهُ جَدُّكَ فِي شَهْرِ رَمَضَانَ فَقَالَ لَهُ أَبِيهِ نَعَمْ مَا اسْتَطَعْتُ فَكَانَ أَبِيهِ يَخْتَمُهُ أَرْبَعِينَ حَتْمَةً فِي شَهْرِ رَمَضَانَ ثُمَّ حَتَّمَهُ بَعْدَ أَبِيهِ فَرِنَّا زَدْتُ وَرِنَّا نَصَّتُ عَلَى قَدْرِ فَرَاغِي وَشُغْلِي وَنَشَاطِي وَكَسْلِي فَإِذَا كَانَ فِي يَوْمِ الْفِطْرِ جَعَلْتُ لِرَسُولِ اللَّهِ ﷺ حَتْمَةً وَلِعَلِيٰ عَلِيِّبْلَادِ أُخْرَى وَلِفَاطِمَةَ عَلِيِّبْلَادِ أُخْرَى ثُمَّ لِلْأَئِمَّةِ عَلِيِّبْلَادِ حَتَّى انتَهَيْتُ إِلَيْكَ فَصَيَّرْتُ لَكَ وَاحِدَةً مُنْدُ صِرْتُ فِي هَذَا الْحَالِ فَأَيُّ شَيْءٍ لِي بِذَلِكَ قَالَ لَكَ بِذَلِكَ أَنْ تَكُونَ مَعَهُمْ يَوْمَ الْقِيَامَةِ قُلْتُ اللَّهُ أَكْبَرُ فَلِي بِذَلِكَ قَالَ نَعَمْ ثَلَاثَ مَرَاتٍ.

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"I asked him: 'In how many days should I read the [entire] Qur'ān?' He [‘a.s.] replied: 'Read it in five [or] read it in seven. Indeed, I have a copy of the Qur'ān that is divided into fourteen parts.'"

3537-4. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) Yaḥyā ibn Ibrāhīm ibn Abī 'l-Bilād (-) his father (-) 'Alī ibnī 'l-Mughīrah that Abu 'l-Hasan ('a.s.) said [when]:

"I said to him: 'My father asked your grandfather about completing the [entire] Qur'ān every night, so your grandfather asked him: 'Every night?' He said: 'In the month of Ramaḍān.' Your grandfather asked: 'In the month of Ramaḍān?' My father responded: 'Yes – as much I am able to.' My father used to complete the Qur'ān forty times in the month of Ramaḍān. Then, I too began completing it after my father, sometimes exceeding this number and sometimes reciting less, depending on how much time I have and how busy I am, and how energetic or lazy I feel. Then, when the Day of Fitr comes, I gift one complete recitation [of the Qur'ān] to the Messenger of Allāh (ṣ), and another to 'Alī ('a.s.) and another to Fāṭimah ('a.s.) and then to the Imāms ('a.s.) until I reach you, and I gift one to you. I have been doing this until I arrived at this state, so what will be my reward for this?' He replied: 'Your reward for this is that you will be with them on the Day of Resurrection.' I said: 'Allāh is Great! Is this my reward?' He [‘a.s.] replied: 'Yes,' and repeated it thrice."

٥/٣٥٣٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَىٰ بْنِ الْحَكَمِ عَنْ عَلَىٰ بْنِ أَبِي حَمْزَةَ قَالَ: سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ عَلِيِّاً وَ أَنَا حَاضِرٌ فَقَالَ لَهُ: جَعَلْتُ فِدَاكَ أَفْرَأَ الْقُرْآنَ فِي لَيْلَةٍ فَقَالَ: لَا فَقَالَ فِي لَيْلَتَيْنِ فَقَالَ لَا حَتَّىٰ بَلَغَ سِتَّ لَيَالٍ فَأَشَارَ بِيَدِهِ فَقَالَ هَا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّاً يَا أَبَا مُحَمَّدٍ إِنَّ مَنْ كَانَ قَبْلَكُمْ مِّنْ أَصْحَابِ مُحَمَّدٍ جَلَّ جَلَلَهُ اللَّهُ عَزَّلَهُ كَانَ يَقْرَأُ الْقُرْآنَ فِي شَهْرٍ وَ أَقْلَى إِنَّ الْقُرْآنَ لَا يُقْرَأُ هَذِرَمَةً وَ لَكِنْ يُرَتَّلْ تَرْتِيلًا إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ وَقْفَتْ عِنْدَهَا وَ تَعَوَّذْتَ بِاللَّهِ مِنَ النَّارِ فَقَالَ أَبُو بَصِيرٍ أَفْرَأَ الْقُرْآنَ فِي رَمَضَانَ فِي لَيْلَةٍ فَقَالَ لَا فَقَالَ فِي لَيْلَتَيْنِ فَقَالَ لَا فَقَالَ لِثَالِثٍ فَقَالَ هَا وَ أَوْمَأَ بِيَدِهِ نَعْمَ شَهْرُ رَمَضَانَ لَا يُشِّهُهُ شَيْءٌ مِّنَ الشُّهُورِ لَهُ حَقٌّ وَ حُرْمَةٌ أَكْثَرٌ مِّنَ الصَّلَاةِ مَا اسْتَطَعْتَ.

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3538–5. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam that ‘Alī ibn Abī Ḥamzah said:

“Abū Baṣīr asked Abū ‘Abdillāh (‘a.s.) while I was present: ‘May I be made your ransom! Should I read [the entire] Qur’ān in a single night?’ He [‘a.s.] replied: ‘No.’ Abū Baṣīr asked: ‘In two nights?’ He replied: ‘No.’ He kept asking until he reached six nights, so the Imām gestured with his hand and said: ‘Hā!’ Then Abū ‘Abdillāh (‘a.s.) said: ‘O Abū Muḥammad, those who came before you from the companions of Muḥammad (ṣ) would read the Qur’ān in a month or less. Indeed, the Qur’ān is not to be read hurriedly; rather, it should be recited in a measured tone. When you come to a verse wherein the Hellfire has been mentioned, then pause for a moment and seek refuge with Allāh from the Fire.’ Abū Baṣīr asked: ‘May I recite the [entire] Qur’ān in a single night in the month of Ramaḍān?’ He replied: ‘No.’ He asked: ‘In two nights?’ The Imām replied: ‘No.’ He then asked: ‘In three nights?’ The Imām said: ‘Ha!’ And he gestured with his hand: ‘Yes, it is true that the month of Ramaḍān is not like any of the other months, it has its own right and sanctity so increase your prayer in it as much as you can.’”

- ١٢ -

بَابُ أَنَّ الْقُرْآنَ يُرْفَعُ كَمَا أُنْزِلَ

١/٣٥٣٩ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُصَلَّى قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الرَّجُلَ الْأَعْجَمِيَّ مِنْ أُمَّتِي لِيَقْرَأُ الْقُرْآنَ بِعَجَمِيَّةٍ فَتَرَفَعُهُ الْمَلَائِكَةُ عَلَى عَرَبَيَّةِ .

٢/٣٥٤٠ - عِدَّةٌ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسِنِ عَلَيْهِ الْمُصَلَّى قَالَ:

قُلْتُ لَهُ جُعْلْتُ فِدَاكَ إِنَّا نَسْمَعُ الْآيَاتِ فِي الْقُرْآنِ لَيْسَ هِيَ عِنْدَنَا كَمَا نَسْمَعُهَا وَ لَا نُخْسِنُ أَنْ نَقْرَأُهَا كَمَا بَلَغَنَا عَنْكُمْ فَهَلْ نَأْتُمْ فَقَالَ لَا أَفْرُؤُ وَ كَمَا تَعَلَّمْتُمْ فَسَيَجِئُكُمْ مَنْ يُعْلِمُكُمْ .

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- 12 -

Chapter [on how]

The Qur'an is Taken Up Just as It was Sent Down

3539-1. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Prophet (ṣ) 'When a non-Arab from my *ummah* recites the Qur'an in his own accent, the angels take it up in clear Arabic.'"

3540-2. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Muḥammad ibn Sulaymān (-) some of his co-sectarians that Abu 'l-Hasan ('a.s.) said [when]:

"I said to him: 'May I be made your ransom! We hear verses in the Qur'an [from you] which are not like what we have with us, and we are unable to read them the way in which they have come to us from you; are we committing a sin?' He ['a.s.] replied: 'No. Read them as you have learnt, for indeed the one who shall teach you will soon come to you.'"

- ١٣ -

بَابُ فَضْلِ الْقُرْآنِ

٤١/٣٥٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ بَدْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ:

مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً بُورَكَ عَلَيْهِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ بُورَكَ عَلَيْهِ وَ عَلَى أَهْلِهِ وَ مَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ بُورَكَ عَلَيْهِ وَ عَلَى أَهْلِهِ وَ مَنْ قَرَأَهَا أَثْنَيْ عَشَرَ قَسْرًا فِي الْجَنَّةِ فَيَقُولُ الْحَفَظَةُ ادْهَبُوا بَنَا إِلَى قُصُورِ أَخِينَا فُلَانٍ فَنَنْتَرِ إِلَيْهَا اللَّهُ لَهُ أَثْنَيْ عَشَرَ قَسْرًا فِي الْجَنَّةِ فَيَقُولُ الْحَفَظَةُ ادْهَبُوا بَنَا إِلَى قُصُورِ أَخِينَا فُلَانٍ فَنَنْتَرِ إِلَيْهَا وَ مَنْ قَرَأَهَا مِائَةً مَرَّةً غُفِرَتْ لَهُ ذُنُوبُ حَمْسٍ وَ عِشْرِينَ سَنَةً مَا خَلَالَ الدِّمَاءِ وَ الْأَمْوَالَ وَ مَنْ قَرَأَهَا أَرْبِعِمَائَةً مَرَّةً كَانَ لَهُ أَجْرٌ أَرْبِعِمَائَةٍ شَهِيدٌ كُلُّهُمْ قَدْ عُقِرَ جَوَادُهُ وَ أُرِيقَ دَمُهُ وَ مَنْ قَرَأَهَا أَلْفَ مَرَّةً فِي يَوْمٍ وَ لَيْلَةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعِدَهُ فِي الْجَنَّةِ أَوْ يُرَى لَهُ.

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Chapter on

The Excellence of the Qur’ān

3541-1. Muhammad ibn Yahyā (-) Ahmad ibn Muhammad ibn ‘Isā (-) Badr (-) Muhammad ibn Marwān that Abū Ja‘far ('a.s.) said:

“Whoever recites *sūrah ‘al-Ikhlas* once is showered with blessings. Whoever recites it twice, he and his family are showered with blessings. Whoever recites it thrice, he, his family and his neighbors are all showered with blessings. Whoever recites it twelve times, Allāh builds twelve palaces for him in Paradise, and his guardian angels say: ‘Take us to the palaces of our brother so-and-so in order that we may gaze at them’. Whoever recites it a hundred times, twenty-five years of his sins are forgiven, except [sins of] murder and theft. Whoever recites it four hundred times will receive the reward of four hundred martyrs, each of whom had his horse slayed and his blood spilled [in battle]. And whoever recites it a thousand times in the day and night will not die until he sees his place in Paradise or it is shown to him [through someone else].”

٢٥٤٢ - حَمِيدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيشَمِيِّ عَنْ يَعْقُوبَ بْنِ شَعْبَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ الْمُتَشَّلِّ قَالَ:

لَمَّا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ هَذِهِ الْآيَاتِ أَنْ يَهْبِطَنَ إِلَى الْأَرْضِ تَعَلَّقَنِ بِالْعَرْشِ وَ قُلْنَ أَيْ رَبِّ إِلَى أَيْنَ نَهْبِطُنَا إِلَى أَهْلِ الْخَطَايَا وَ الذُّنُوبِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِنَّ أَنْ اهْبِطْنَ فَوَعِزَّيْتِي وَ جَلَّا لِي لَا يَتَلُوكَنَ أَحَدٌ مِنْ آلِ مُحَمَّدٍ وَ شَيْعَتِهِمْ فِي دُبُرِ مَا افْتَرَضْتُ عَلَيْهِ مِنَ الْمُكْتُوبَةِ فِي كُلِّ يَوْمٍ إِلَّا نَظَرْتُ إِلَيْهِ بِعَيْنِي الْمُكْنُونَةِ فِي كُلِّ يَوْمٍ سَبْعِينَ نَظَرَةً أَفْضَيَ لَهُ فِي كُلِّ نَظَرَةٍ سَبْعِينَ حَاجَةً وَ قَبَلْتُهُ عَلَى مَا فِيهِ مِنَ الْمَعَاصِي وَ هِيَ أُمُّ الْكِتَابِ وَ شَهَدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ وَ آيَةُ الْكُرْسِيِّ وَ آيَةُ الْمُلْكِ.

٢٥٤٣ - أَبُو عَلَيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ سُكِينٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ:

سَمِعْتُ أَبَا جَعْفَرَ عَلِيِّبْنِ الْمُتَشَّلِّ يَقُولُ: مَنْ قَرَأَ الْمُسَبِّحَاتِ كُلَّهَا قَبْلَ أَنْ يَنَامَ لَمْ يُمْتَ حَتَّى يُدْرِكَ

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3542-2. Hamīd ibn Ziyād (-) al-Husayn ibn Muḥammad (-) Ahmad ibni 'l-Hasan al-Mīthamī (-) Ya'qūb ibn Shu'ayb that Abū 'Abdillāh ('a.s.) said:

"When Allāh, to Whom belong Might and Majesty, commanded certain verses to descend to earth, they clung to the Throne and said: 'O Lord, where are you sending us? To the people of sin and iniquity?' So Allāh, to Whom belong Might and Majesty, instructed them to descend saying: 'By My might and majesty, no one from the progeny of Muḥammad or their followers will recite you after what I have made obligatory upon him of the prescribed daily prayers but that I shall look upon him with My special grace seventy times a day. With each glance, I will fulfill seventy of his wishes and will accept him despite all his sins.' And these verses are: The Mother of the Book (i.e. sūrah 'al-Fātiḥah'), the 'Verse of Witnessing' (Qur., 3:18), the 'Verse of the Throne' (Qur., 2:255) and the 'Verse of the Divine Kingdom' (Qur., 3:26)."

3543-3. Abū 'Alī al-Ash'arī (-) Muḥammad ibn Ḥassān (-) Ismā'il ibn Mihrān (-) al-Hasan ibn 'Alī ibn Abī Ḥamzah (-) Muḥammad ibn Sukayn (-) 'Amr ibn Shimr that Jābir said:

"I heard Abā Ja'far ('a.s.) saying: 'Whoever recites all the sūrahs that start with glorification of Allāh (*al-musabbihāt*) before going to sleep will

الْقَائِمُ وَ إِنْ مَاتَ كَانَ فِي جِوَارِ مُحَمَّدٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

٤/٣٥٤٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ التَّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ جَعْفَرٍ عَلَيْهِ الْبَشَارَةُ قَالَ :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةً حِينَ يَأْخُذُ مَضْجَعَهُ غَفَرَ اللَّهُ لَهُ ذُنُوبَ حَمْسِينَ سَنَةً .

٤/٣٥٤٥ - حُمَيْدُ بْنُ زَيَادٍ عَنِ الْحَشَابِ عَنِ ابْنِ بَقَاحٍ عَنْ مُعاذٍ عَنْ عَمِرو بْنِ جُمِيعٍ رَفِعُهُ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِ الْبَشَارَةُ قَالَ :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ قَرَأَ أَرْبَعَ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ وَ آيَةَ الْكُرْسِيِّ وَ آيَتَيْنِ بَعْدَهَا وَ ثَلَاثَ آيَاتٍ مِنْ آخِرِهَا لَمْ يَرِ في نَفْسِهِ وَ مَالِهِ شَيْئًا يَكْرَهُهُ وَ لَا يَغْرِيَهُ شَيْطَانٌ وَ لَا يَنْسَى الْقُرْآنَ .

٤/٣٥٤٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ حَمْبُوبٍ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْبَشَارَةُ قَالَ :

مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ يَجْهَرُ بِهَا صَوْتُهُ كَانَ كَالشَّاهِرِ سَيِّفُهُ فِي سَبِيلِ اللَّهِ وَ مَنْ

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not die until he meets the awaited savior (*al-Qā’im*) and if he dies, he will be in the proximity of the Prophet Muhammad (ṣ).”

3544–4. Muḥammad ibn Yahyā (–) Muḥammad ibni ‘l-Husayn (–) ‘Alī ibni ‘n-Nu‘mān (–) ‘Abdullāh ibn Ṭalḥah that Ja‘far (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Whoever recites *sūrah “al-Ikhlas”* a hundred times when he goes to bed, Allāh will forgive fifty years of his sins.’”

3545–5. Ḥamīd ibn Ziyād (–) al-Khashshāb (–) Ibn Baqāh (–) Ma‘ādh (–) ‘Amr ibn Jamī‘, *rafa‘ahu* to ‘Alī ibni ‘l-Husayn (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Whoever recites the first four verses of *sūrah “al-Baqarah”*, the “Verse of the Throne” with the two verses that succeed it, and the last three verses of this *sūrah*, he shall not witness anything displeasing with regards to himself or his wealth, Satan will not come near him, and he will not forget the Qur’ān.’”

3546–6. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad (–) Ibn Maḥbūb (–) Sayf ibn ‘Amīrah (–) a man, that Abū Ja‘far (‘a.s.) said:

“Whoever recites *sūrah “al-Qadr”* in an audible voice, he is like one who has raised his sword in the way of Allāh, and whoever recites it quietly is like

فَرَأَهَا سِرًا كَانَ كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ وَ مَنْ فَرَأَهَا عَشَرَ مَرَاتٍ غُفِرَتْ لَهُ عَلَى نَحْوِ
أَلْفِ ذَنْبٍ مِنْ ذُنُوبِهِ.

٧٤٧ - أبو عَلِيٰ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ
بْنِ شَعْيَبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

كَانَ أَبِي قَلْمَانَ وَسَلَّمَ يَقُولُ: قُلْ هُوَ اللَّهُ أَحَدٌ ثُلُثُ الْقُرْآنِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ رُبُّ الْقُرْآنِ.

٧٤٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلِيٰ عَنْ الْحَسَنِ بْنِ الْجَهْمِ
عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ رَجُلٍ سَمِعَ أَبَا الْحَسَنِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ يَقُولُ:

مَنْ فَرَأَ آيَةً الْكُرْسِيِّ عِنْدَ مَنَامِهِ لَمْ يَخْفِ الْفَالِحَجِّ إِنْ شَاءَ اللَّهُ وَ مَنْ فَرَأَهَا فِي دُبْرِ كُلِّ فَرِيزَةٍ
لَمْ يَضُرُّهُ ذُو حُمَّةٍ وَ قَالَ مَنْ قَدَّمَ قُلْ هُوَ اللَّهُ أَحَدٌ بَيْنَهُ وَ بَيْنَ جَبَارٍ مَنَعَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ
يَقْرَأُهَا مِنْ بَيْنِ يَدِيهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شَمَائِلِهِ فَإِذَا فَعَلَ ذَلِكَ رَزَقَهُ اللَّهُ عَزَّ وَ
جَلَّ خَيْرًا وَ مَنَعَهُ مِنْ شَرِّهِ وَ قَالَ إِذَا خَفِتَ أَمْرًا فَاقْرُأْ مِائَةً آيَةً مِنَ الْقُرْآنِ مِنْ حَيْثُ شِئْتَ

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one who wallows in his own blood for the sake of Allāh, and whoever recites it ten times will earn forgiveness for the equivalent of a thousand sins.”

3547-7. Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn ‘Abdi ‘l-Jabbār (-) Ṣafwān ibn Yaḥyā (-) Ya‘qūb ibn Shu‘ayb that Abū ‘Abdillāh ('a.s.) said:

“My father, may the blessings of Allāh be upon him, used to say: ‘Sūrah “al-Ikhlāṣ” is [equivalent to] one-third of the Qur’ān and sūrah “al-Kāfirūn” is one-quarter of the Qur’ān.””

3548-8. A group of our co-sectarians (-) Ahmad ibn Muḥammad (-) al-Ḥasan ibn ‘Alī (-) al-Ḥasan ibn Jahm (-) Ibrāhīm ibn Miḥzam (-) a man who heard Aba ‘l-Hasan ('a.s.) say:

“Whoever recites the ‘Verse of the Throne’ when he goes to sleep will have nothing to fear from paralysis, God-willing, and whoever recites it after every obligatory prayer will not be harmed by any poisonous creature.” He ['a.s.] further said: “Whoever puts forward sūrah ‘al-Ikhlāṣ’ between himself and a tyrant, Allāh, to Whom belong Might and Majesty, will protect him from that tyrant. He should recite it [facing all directions:] before himself, behind himself, to his right and to his left. If he does this, Allāh, to Whom belong Might and Majesty, will grant him his (i.e. the tyrant’s) goodness and will protect him from his evil.” He ['a.s.] also said: “When you fear any matter, recite a hundred verses from the Qur’ān, from any part you wish, and

ثُمَّ قُلِ اللَّهُمَّ اكْسِفْ عَنِ الْبَلَاءِ ثَلَاثَ مَرَاتٍ.

٩/٣٥٤٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّابْنِ أَبِي طَالِبٍ قَالَ:

مَنْ قَرَأَ مِائَةً آيَةً يُصَلِّي بِهَا فِي لَيْلَةٍ كَتَبَ اللَّهُ عَزَّ وَ جَلَ لَهُ بِهَا قُنُوتَ لَيْلَةٍ وَ مَنْ قَرَأَ مِائَةً آيَةً فِي غَيْرِ صَلَوةٍ لَمْ يُحَاجِهِ الْقُرْآنُ يَوْمَ الْقِيَامَةِ وَ مَنْ قَرَأَ حُمْسِمَائَةً آيَةً فِي يَوْمٍ وَ لَيْلَةً فِي صَلَوةِ النَّهَارِ وَ اللَّيْلِ كَتَبَ اللَّهُ عَزَّ وَ جَلَ لَهُ فِي الْلَّوْحِ الْمَحْفُوظِ قِنْطَارًا مِنَ الْحَسَنَاتِ وَ قِنْطَارًا أَلْفٌ وَ مِائَتَانِ أُوْقِيَّةٍ وَ الْأُوْقِيَّةُ أَعْظَمُ مِنْ جَبَلِ أَحْدٍ.

١٠/٣٥٥٠ - أَبُو عَلَيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَانٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ أَبِي حَمْرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّابْنِ أَبِي طَالِبٍ قَالَ: مَنْ مَضَى بِهِ يَوْمٌ وَاحِدٌ فَصَلَّى فِيهِ بِخَمْسِ صَلَوَاتٍ وَ لَمْ يَقْرَأْ فِيهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ قِيلَ لَهُ يَا عَبْدَ اللَّهِ لَسْتَ مِنَ الْمُصَلِّينَ.

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then say: ‘O Allāh, relieve me from the tribulation,’ three times.”

3549–9. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Hasan ibn ‘Alī (–) Iṣhāq ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

“Whoever recites a hundred verses in his night prayer, Allāh, to Whom belong Might and Majesty, will record for him the reward of worshipping the entire night. Whoever recites two hundred verses outside of prayer, the Qur’ān will not argue against him on the Day of Resurrection. Whoever recites five hundred verses in a single day and night, during his daytime and night-time prayer, Allāh, to Whom belong Might and Majesty will record for him in the Preserved Tablet one *qintār* of good deeds, a *qintār* being the equivalent of one thousand two hundred *ūqiyyah*, while each *ūqiyyah* is greater [in size] than the mountain of Uhud.”

3550–10. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn Ḥassān (–) Ismā‘il ibn Mihrān (–) al-Hasan ibn ‘Alī ibn Abī Ḥamzah (–) Maṇṣūr ibn Ḥāzim that Abū ‘Abdillāh (‘a.s.) said:

“Whoever passes an entire day in which he offers five [of the obligatory] prayers, yet does not recite *sūrah ‘al-Ikhlas* in [any of] them, it will be said to him: ‘O servant of Allāh, you are not [counted] among those who pray!’”

١١/٣٥٥١ - وَبِهَذَا الإِسْنَادِ عَنِ الْحَسَنِ بْنِ سَيِّفٍ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْعُ أَنْ يَقْرَأَ فِي دُبُرِ الْفَرِيضَةِ بِقُلْ هُوَ اللَّهُ أَكْبَرُ فَإِنَّهُ مَنْ قَرَأَهَا جَمِيعَ اللَّهِ لَهُ خَيْرُ الدُّنْيَا وَالْآخِرَةِ وَغَفَرَ لَهُ وَلَوْلَدَيْهِ وَمَا وَلَدَ .

١٢/٣٥٥٢ - عَنْهُ عَنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ أَبِي حَمْرَةَ رَفِعَهُ قَالَ :
قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : إِنَّ سُورَةَ الْأَنْعَامَ نَزَّلَتْ جُمْلَةً شَيَّعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى أَنْزَلَتْ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَظَّمُوهَا وَبَجَلُوهَا فَإِنَّ اسْمَ اللَّهِ عَزَّ وَجَلَّ فِيهَا فِي سَبْعِينَ مَوْضِعاً وَلَوْ يَعْلَمُ النَّاسُ مَا فِي قِرَاءَتِهَا مَا تَرَكُوهَا .

١٣/٣٥٥٣ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى سَعْدِ بْنِ مُعَاذٍ فَقَالَ لَقَدْ وَافَ مِنَ الْمَلَائِكَةِ سَبْعُونَ أَلْفًا وَفِيهِمْ جَبَرِيلُ عَلَيْهِ السَّلَامُ يُصَلُّونَ عَلَيْهِ فَقُلْتُ لَهُ يَا جَبَرِيلُ إِمَّا يَسْتَحِقُ صَلَاتُكُمْ عَلَيْهِ فَقَالَ

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3551–11. By the same chain of transmission (–) al-Hasan ibn Sayf ibn ‘Amīrah (–) Abū Bakr al-Ḥadramī that Abū ‘Abdillāh (‘a.s.) said:

“Whoever believes in Allāh and Last Day should not leave the recitation of sūrah ‘al-Ikhlas’ after every obligatory prayer; for whoever recites it, Allāh will bring together for him the good of this world and the Hereafter, and will forgive him along with his parents and their children.”

3552–12. From him (–) al-Hasan ibn ‘Alī ibn Abī Ḥamzah, *rafa’ahu* said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Sūrah “al-An‘ām” came down all at once. It was accompanied by seventy thousand angels who descended with it to Muḥammad (ṣ). They honored it and revered it,¹ for the name of Allāh, to Whom belong Might and Majesty, appears in it in seventy times. If the people knew what [blessing and reward] there is in reading it, they would never abandon it.’”

3553–13. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Prophet (ṣ) prayed over Sa‘d ibn Mu‘ādh and [then] said: ‘Seventy thousand angels attended the prayer and Jibrīl (‘a.s.) was [also] among them. I said to him: ‘O Jibrīl, what has made him deserving of your prayers

1. This phrase may also be read in the imperative: “So honor it and revere it...” (*tr.*).

بقراءته قُلْ هُوَ اللَّهُ أَحَدٌ قَائِمًا وَ قَاعِدًا وَ رَاكِبًا وَ مَاشِيًّا وَ ذَاهِبًا وَ جَائِيًّا.

الله بن الدهقان عن درست عَمِّ أبِي عبد الله عَلِيًّا قال:

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ قَرَأَ الْحَمْكُمُ التَّكَاثُرَ عِنْدَ النَّوْمِ وَقَيِّ فِتْنَةَ الْقَبْرِ .

١٥٥٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفِيقِيِّ رَفِعَهُ قَالَ:

مَا قُرِئَتِ الْحَمْدُ عَلَى وَجْعِ سَبْعِينَ مَرَّةً إِلَّا سَكَنَ.

١٦/٣٥٥٦ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْأَنْجَوِي عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ الْكَلَافِ قَالَ:

لَوْ قُرِئَتِ الْحَمْدُ عَلَى مَيِّتٍ سَيُعِينَ مَرَّةً ثُمَّ رُدَّتْ فِيهِ الرُّوْحُ مَا كَانَ ذَلِكَ عَجَبًا.

١٧/٣٥٥٧ - عَنْ أَحْمَدَ بْنِ بَكْرٍ عَنْ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسْنِ عَلِيِّبَلَّا قَالَ:

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for him?" He replied: "It is because he would recite *sūrah* 'al-Ikhlāṣ' while standing, sitting, riding, walking, going and coming."'"

3554-14. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja‘far ibn Muhammad ibn Bashīr (-) ‘Abdullāh ibni ‘d-Dihqān (-) Durust that Abū ‘Abdillāh (*a.s.*) said:

“The Messenger of Allāh (s) said: ‘Whoever recites *sūrah* “at-Takāthur” before sleeping will be saved from the trials of the grave.’”

3555-15. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad ibn ‘Īsā (-) Muḥammad ibn Ismā‘īl ibn Bazī (-) ‘Abdullāh ibni ‘l-Fadl an-Nawfalī, *rāfa‘ahu*, said:

“*Sūrah ‘al-Ham*” is not recited seventy times over any pain but that it gets relieved.”

3556-16. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Mu'āwiya ibn 'Ammār that Abū 'Abdillāh ('a.s.) said:

"If *sûrah* 'al-*Hamd*' is recited over a dead body seventy times and the soul returns into it, that would not be surprising."

3557-17. From him (–) Aḥmad ibn Bakr (–) Ṣalīḥ that Sulaymān al-Ja‘farī said:

سَمِعْتُهُ يَقُولُ مَا مِنْ أَحَدٍ فِي حَدِّ الصِّبَابِ يَتَعَهَّدُ فِي كُلِّ لَيْلَةٍ قِرَاءَةً قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ كُلِّ وَاحِدَةٍ ثَلَاثَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةً فَإِنْ لَمْ يَقْدِرْ فَخَمْسِينَ إِلَّا صَرَفَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ كُلَّ لَمَمْ أَوْ عَرَضَ مِنْ أَعْرَاضِ الصِّبَابِ وَ الْعُطَاشَ وَ سَادَ الْمَعِدَةِ وَ بُدُورَ الدَّمِ أَبَدًا مَا تُعُوهَدَ بِهَا حَتَّى يَبْلُغُ الشَّيْءُ فَإِنْ تَعَهَّدَ نَفْسَهُ بِذَلِكَ أَوْ تُعُوهَدَ كَانَ مَحْفُوظًا إِلَى يَوْمِ يَقْبِضُ اللَّهُ عَزَّ وَ جَلَّ نَفْسَهُ.

١٨/٣٥٥٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عَمِيرٍ عَنْ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ الْمَدْحُودَ يَقُولُ:

مَنِ اسْتَكْفَى بِآيَةٍ مِنَ الْقُرْآنِ مِنَ الشَّرِقِ إِلَى الْغَربِ كُفَيْ إِذَا كَانَ يَتَعَقَّنِ.

١٩/٣٥٥٩ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ وَ عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ بَكْرِ بْنِ مُحَمَّدِ الْأَرْدَيِّ عَنْ رَجُلٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ الْمَدْحُودَ فِي الْعُودَةِ قَالَ:

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"I heard Abu 'l-Hasan ('a.s.) say: 'Anyone who, from the time of his childhood, makes a habit of reciting *sūrah "al-Falaq"* and "*an-Nās*" thrice and *sūrah "al-Ikhlas"*" a hundred times every night, or if he is unable [to complete a hundred] then fifty times, Allāh, to Whom belong Might and Majesty, will avert from him all kinds of insanity or childhood maladies that usually afflict the young. Additionally, [he will be protected from] polydipsia (abnormal unquenchable thirst), digestive problems, and high blood pressure, for as long as he continues doing this, until he reaches old age. So, if he adheres to this or is made to adhere to it, he will remain protected until the day when Allāh, to Whom belong Might and Majesty, takes his soul.'"

3558–18. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr that al-Husayn ibn Aḥmad al-Minqarī said:

"I heard Abā Ibrāhīm ('a.s.) say: 'Whoever seeks sufficiency through a single verse of the Qur'ān, from East to West, it will suffice him if it is [recited] with conviction.'"

3559–19. al-Husayn ibn Muḥammad (–) Aḥmad ibn Ishāq* and 'Alī ibn Ibrāhīm (–) his father, both of them (–) Bakr ibn Muḥammad al-Azdī (–) a man, that Abū 'Abdillāh ('a.s.) said for protection (do the following):

تَأْخُذُ قُلَّةً جَدِيدَةً فَتَجْعَلُ فِيهَا مَاءً ثُمَّ تَقْرُأُ عَلَيْهَا إِنَّا أَنْزَلْنَاكَ فِي لَيْلَةِ الْقُدْرِ ثَلَاثِينَ مَرَّةً ثُمَّ تُعْلِقُ وَتَشْرِبُ مِنْهَا وَتَتَوَسَّأُ وَيُزْدَادُ فِيهَا مَاءً إِنْ شَاءَ اللَّهُ.

٢٠/٣٥٦٠ - عِدَّةٌ مِنْ أَصْحَابَنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِدْرِيسِ الْحَارِثِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضْلِ بْنِ عُمَرَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : يَا مُفَضْلُ الْحَجَرِ مِنَ النَّاسِ كُلِّهِمْ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِقُلْهُ هُوَ اللَّهُ أَحَدٌ أَقْرَأَهَا عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَمِنْ بَيْنِ يَدَيْكَ وَمِنْ خَلْفِكَ وَمِنْ فَوْقِكَ وَمِنْ تَحْتِكَ فَإِذَا دَخَلْتَ عَلَى سُلْطَانٍ جَاهِرٍ فَاقْرَأْهَا حِينَ تَنْظُرُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ وَاعْقِدْ بِيَدِكَ الْيُسْرَى ثُمَّ لَا تُغَارِفْهَا حَتَّى تَخُرُّجَ مِنْ عِنْدِهِ.

٢١/٣٥٦١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرٍ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ :

وَالَّذِي بَعَثَ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَأَكْرَمَ أَهْلَ بَيْتِهِ مَا مِنْ شَيْءٍ تَطْلُبُونَهُ مِنْ حِزْرِ مِنْ

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“Take a new [clay] jar and fill it with water, then recite *sūrah ‘al-Qadr* over it thirty times and then hang it. Drink from it and perform ablution with it, and water may be added to it [whenever it becomes less; its effect will thus continue] if Allāh wills.”¹

3560–20. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Idrīs al-Hārithī (–) Muḥammad ibn Sinān that Mufaḍḍal ibn ‘Amr said:

“Abū ‘Abdillāh (‘a.s.) said: ‘O Mufaḍḍal, protect yourself from all the people with *basmala* and with *sūrah “al-Ikhlas”*. Read it facing your right, your left, in front, behind, above and below. When you go before a tyrant, recite it thrice as you look at him and join all the fingers of your left hand. Then, do not open your hand until you have left his presence.’”

3561–21. Muḥammad ibn Yaḥyā (–) ‘Abdullāh ibn Ja‘far (–) as-Sayyārī (–) Muḥammad ibn Bakr (–) Abū Jārūd (–) al-Asbagh ibn Nubātah that Amīr al-Mu’mīnīn, may the blessings of Allāh be upon him said:

“By He Who sent Muḥammad (ṣ) with the truth and honored his Household, whatever protection you seek from burning, drowning, theft, flight of an

1. According to some scholars, the word “Allāh” was a later addition. In that case, the translation would be: “...and one may add water to it if he wills.” (tr.)

حَرَقٌ أَوْ غَرَقٌ أَوْ سَرَقٌ أَوْ إِفْلَاتٍ دَائِبٌ مِنْ صَاحِبِهَا أَوْ ضَالَّةٌ أَوْ آبِقٌ إِلَّا وَ هُوَ فِي الْقُرْآنِ
 فَمَنْ أَرَادَ ذَلِكَ فَلَيُسْأَلْنِي عَنْهُ قَالَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَمَّا يُؤْمِنُ
 مِنِ الْحُرْقِ وَ الْعَرْقِ فَقَالَ اقْرُأْ هَذِهِ الْآيَاتِ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّ الصَّالِحِينَ وَ
 مَا قَدَرُوا اللَّهُ حَقًّا قَدْرِهِ إِلَى قَوْلِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشَرِّكُونَ فَمَنْ قَرَأَهَا فَقَدْ أَمِنَ الْحُرْقَ
 وَ الْعَرْقَ قَالَ فَقَرَأَهَا رَجُلٌ وَ اضطُرِمَتِ النَّارُ فِي بُيُوتِ حِيرَانِهِ وَ بَيْتِهِ وَ سَطَّهَا فَلَمْ يُصِبْهُ
 شَيْءٌ ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ دَائِبَتِي اسْتَصْعَبْتُ عَلَيَّ وَ أَنَا مِنْهَا
 عَلَى وَجْلٍ فَقَالَ اقْرُأْ فِي أُذُنِكَ الْيَمِنِيَّ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهًا
 وَ إِلَيْهِ يُرْجَعُونَ فَقَرَأَهَا فَذَلَّتْ لَهُ دَائِبُهُ وَ قَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ
 أَرْضِي أَرْضٌ مَسْبَعَةٌ وَ إِنَّ السِّبَاعَ تَعْشَى مَنْزِلِي وَ لَا تَحُوزُ حَتَّى تَأْخُذَ فِرِستَهَا فَقَالَ اقْرُأْ لَقَدْ
 جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَوْفٌ رَحِيمٌ فَإِنْ

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animal from its owner, loss [of valued possessions] or runaway slaves, can be found in the Qur’ān. So, whoever wants this should ask me about it.” A man stood up and said: “O Amīr al-Mu’mīn, inform me about that which protects from burning and drowning.” He [‘a.s.] replied: “Recite the following verses: *My guardian is indeed Allāh who sent down the Book, and He takes care of the righteous* [Qur., 7:196], and *They do not regard Allāh with the regard due to Him, yet the entire earth will be in His fist on the Day of Resurrection, and the heavens, scrolled, in His right hand. Immaculate is He and exalted above [having] any partners that they ascribe [to Him]*, [Qur., 39:67]. Whoever recites these verses will remain safe from burning and drowning.” So, the man read these verses and when the houses in his neighborhood caught fire, his house remained untouched despite being right in the center.

Then another man came forward and asked him: “O Amīr al-Mu’mīn, my riding mount has become difficult for me to control and I am afraid of it.” He [‘a.s.] replied: “Read [the following verse] in its right ear: *And to Him submits whoever there is in the heavens and the earth, willingly or un-willingly, and to Him they will be brought back* [Qur., 3:83].” The man recited it and his animal yielded to him.

Then another man asked: “O Amīr al-Mu’mīn, my land has many wild animals. The beasts of prey surround my house and do not leave until they have caught their prey.” He [‘a.s.] said: “Recite: *There has certainly come to you a messenger from among yourselves. Grievous to him is your distress;*

تَوَلَّوْا فَقُلْ حَسْنِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكِّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ فَقَرَأَهُمَا الرَّجُلُ فَاجْتَبَيْتُهُ السِّبَاعُ ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فِي بَطْنِي مَاءً أَصْفَرَ فَهَلْ مِنْ شِفَاءٍ فَقَالَ نَعَمْ بِلَا دِرْهَمٍ وَ لَا دِينَارٍ وَ لَكِنْ اكْتُبْ عَلَى بَطْنِكَ آيَةً الْكُرْسِيِّ وَ تَغْسِلُهَا وَ تَشْرِبُهَا وَ تَجْعَلُهَا ذَخِيرَةً فِي بَطْنِكَ فَبَيْنَرَا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَفَعَلَ الرَّجُلُ فَبَرَا بِإِذْنِ اللَّهِ ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرِنِي عَنِ الضَّالَّةِ فَقَالَ أَقْرَأْ يَسِّ فِي رُكَعَيْنِ وَ قُلْ يَا هَادِيَ الضَّالَّةِ رُدْ عَلَيَّ ضَالِّي فَفَعَلَ فَرَدَ اللَّهُ عَزَّ وَ جَلَ عَلَيْهِ ضَالَّتُهُ ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ

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he is full of concern for you, and most kind and merciful to the faithful. But if they turn their backs [on you], say, ‘Allāh is sufficient for me. There is no god except Him. In Him I have put my trust and He is the Lord of the Great Throne’ [Qur., 9:128-9]. So, the man recited it and the wild beasts kept away.

Then another man asked: “O Amīr al-Mu’mīn, I have yellow liquid in my stomach. Is there any cure for this?” He [‘a.s.] said: “Yes, and without [the need for] a single *dirham* or *dīnār*. Write the ‘Verse of the Throne’ on your stomach, then wash it and drink [that water] and save it in your stomach.¹ You will be cured by the permission of Allāh, to Whom belong Might and Majesty.” So the man did that and he was cured by the permission of Allāh.

Then another man addressed him and said: “O Amīr al-Mu’mīn, inform me about [what to do regarding] lost property.²” He [‘a.s.] said: “Recite ‘Yāsīn’ in two *rak’ahs* and then say: ‘O Guide of the lost, return my lost property to me.’” The man did this and Allāh, to Whom belong Might and Majesty returned his lost property to him.

Another man approached him and said: “O Amīr al-Mu’mīn, inform me about [what to do regarding] the runaway slave.” He [‘a.s.] said: “Recite: *Or like the manifold darkness in a deep sea, covered by billow upon billow, overcast by clouds, manifold [layers of] darkness, one on top of another: when he brings out his hand, he can hardly see it, and one whom Allāh has not granted any light has no light*, [Qur., 24:40].” The man recited it and his slave returned to him.

He [‘a.s.] was then addressed by another man who said: “O Amīr

1. This possibly means that one should avoid consuming other food or drink along with it for a while. (*tr.*)

2. From the context of the tradition, it would seem that the lost property being referred to is actually a lost animal. (*tr.*)

يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرِنِي عَنِ الْآيَقِ فَقَالَ أَفْرَأً أَوْ كَظُلُّمَاتٍ فِي بَحْرٍ لَّجِيْ يَعْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ
مَوْجٌ إِلَى قَوْلِهِ وَ مَنْ لَمْ يَجْعَلِ اللَّهَ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ فَقَاهَا الرَّجُلُ فَرَجَعَ إِلَيْهِ الْآيَقُ ثُمَّ
قَامَ إِلَيْهِ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرِنِي عَنِ السَّرَّقِ فَإِنَّهُ لَا يَزَالُ قَدْ يُسْرِقُ لِي الشَّيْءَ
بَعْدَ الشَّيْءِ لَيَلَّا فَقَالَ لَهُ أَفْرَأً إِذَا أَوَيْتَ إِلَى فِرَاشِكَ قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيَّاً مَا
تَدْعُوا إِلَى قَوْلِهِ وَ كَبِيرًا ثُمَّ قَالَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ مَنْ بَاتَ بِأَرْضٍ قَفْرًا فَقَرَأَ هَذِهِ
الْآيَةَ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
إِلَى قَوْلِهِ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ حَرَسَتُهُ الْمَلَائِكَةُ وَ تَبَاعَدَتْ عَنْهُ الشَّيَاطِينُ قَالَ فَمَضَى
الرَّجُلُ فَإِذَا هُوَ بِقَرْيَةٍ خَرَابٍ فَبَاتَ فِيهَا وَ لَمْ يَقْرَأْ هَذِهِ الْآيَةَ فَتَعْشَاهُ الشَّيْطَانُ وَ إِذَا هُوَ
آخِذٌ بِخَطْمِهِ فَقَالَ لَهُ صَاحِبُهُ أَنْظِرْهُ وَ اسْتَيْقَظَ الرَّجُلُ فَقَرَأَ الْآيَةَ فَقَالَ الشَّيْطَانُ لِصَاحِبِهِ
أَرْغَمَ اللَّهُ أَنْفَكَ أَحْرُسَهُ الْآنَ حَتَّى يُضْبَحَ فَلَمَّا أَصْبَحَ رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ فَأَخْبَرَهُ

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al-Mu'minīn, inform me about [how to protect myself from] theft, for I continually lose things to theft at night.” He [‘a.s.] said: “When you retire to bed, recite: *Say, ‘Invoke Allāh or invoke ar-Rahmān. Whichever [of His Names] you may invoke, to Him belong the Best Names.’ Be neither loud in your prayer, nor murmur it, but follow a middle course between these, and say, ‘All praise belongs to Allāh, who has neither taken any son, nor has He any partner in sovereignty, nor has He [taken] any ally out of weakness,’ and magnify Him with a magnification [worthy of Him]*, [Qur., 17:110-11].”

Then Amīr al-Mu'minīn (‘a.s.) said: “Whoever spends a night in a desolate, uninhabited land and recites the following verse: *Indeed your Lord is Allāh, Who created the heavens and the earth in six days, and then settled on the Throne. He draws the night's cover over the day, which pursues it swiftly, and [He created] the sun, the moon, and the stars, [all of them] disposed by His command. Look! All creation and command belong to Him. Blessed is Allāh, the Lord of all the worlds* [Qur., 7:54]; the angels will protect him and the devils will keep their distance from him.” When one man happened to pass by the ruins of a deserted village and slept there without reciting this verse, Satan overwhelmed him and just as he was about to take him by the nose, his companion said: “Give him a moment [of respite].” At that moment, the man woke up and recited the verse; so Satan said to his companion: “May Allāh rub your nose in the dust! Protect him now until he wakes up.” When he awoke, he returned to Amīr al-Mu'minīn

وَقَالَ لَهُ رَأَيْتُ فِي كَلَامِكَ الشِّفَاءَ وَالصِّدْقَ وَمَضَى بَعْدَ طُلُوعِ الشَّمْسِ فَإِذَا هُوَ يَا شَرِّ الشَّيْطَانِ مُجْتَمِعًا فِي الْأَرْضِ.

٢٢/٣٥٦٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَلَمَةَ بْنِ مُحْرِزٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ عَلِيًّا يَقُولُ: مَنْ لَمْ يُبَرِّئْهُ الْحَمْدُ لَمْ يُبَرِّئْهُ شَيْءٌ.

٢٣/٣٥٦٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيًّا أَنَّهُ قَالَ: مَنْ قَرَأَ إِذَا أَوَى إِلَى فِرَاشِهِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بَرَاءَةً مِنَ الشَّرِكِ.

٢٤/٣٥٦٤ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلَيِّ بْنِ مَعْبُدٍ عَنْ أَبِيهِ عَمْنَ ذَكْرُهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيًّا أَنَّهُ قَالَ: لَا تَمْلُوْ مِنْ قِرَاءَةِ إِذَا زُلِّلَتِ الْأَرْضُ زُلْزَالًا فَإِنَّهُ مَنْ كَانَتْ قِرَاءَتُهُ بِهَا فِي نَوَافِلِهِ لَمْ يُصْبِهِ اللَّهُ

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(‘a.s.) and informed him [of what had happened] and said to him [‘a.s.]: “I found in your words a cure and truth.” After sunrise, the man went [back] to the place only to find traces of Satan’s hair rolled up on the ground.

3562–22. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad (–) Muḥam-mad ibn Sinān that Salamah ibn Muhriz said:

“I heard Abā Ja‘far (‘a.s.) say: ‘One who is not cured by [sūrah] “al-Hamd” cannot be cured by anything.’”

3563–23. A group of our co-sctarians (–) Sahl ibn Ziyād (–) Ismā‘īl ibn Mihrān (–) Ṣafwān ibn Yahyā (–) ‘Abdullāh ibn Sinān that Abū ‘Abdullāh (‘a.s.) said:

“Whoever recites sūrah ‘al-Kāfirūn’ and sūrah ‘al-Ikhlāṣ’ when he goes to bed, Allāh, to Whom belong Might and Majesty, decrees for him freedom from polytheism.”

3564–24. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Alī ibn Ma‘bad (–) his father, whoever mentioned it [to him] that Abū ‘Abdillāh (‘a.s.) said:

“Never tire of reciting sūrah ‘al-Zalzalah’, for whoever recites it in his supererogatory prayers, Allāh, to Whom belong Might and Majesty, will

عَزَّ وَ جَلَّ بِرِزْنَةٍ أَبَدًا وَ لَمْ يُمْتَ بِهَا وَ لَا بِصَاعِقَةٍ وَ لَا بِآفَةٍ مِنْ آفَاتِ الدُّنْيَا حَتَّى يَمُوتَ وَ إِذَا مَاتَ نَزَلَ عَلَيْهِ مَلَكٌ كَرِيمٌ مِنْ عِنْدِ رَبِّهِ فَيَقُولُ عِنْدَ رَأْسِهِ فَيَقُولُ يَا مَلَكَ الْمَوْتَ ارْفُقْ بِوَلِيِّ اللَّهِ فَإِنَّهُ كَانَ كَثِيرًا مَا يَذْكُرُنِي وَ يَذْكُرُ تِلَوَةَ هَذِهِ السُّورَةِ وَ تَقُولُ لَهُ السُّورَةُ مِثْلُ ذَلِكَ وَ يَقُولُ مَلَكُ الْمَوْتِ قَدْ أَمْرَنِي رَبِّي أَنْ أَسْمَعَ لَهُ وَ أُطِيعَ وَ لَا أُخْرِجَ رُوحَهُ حَتَّى يَأْمُرَنِي بِذَلِكَ فَإِذَا أَمْرَنِي أَخْرَجْتُ رُوحَهُ وَ لَا يَزَالُ مَلَكُ الْمَوْتِ عِنْدَهُ حَتَّى يَأْمُرَهُ بِقَبْضِ رُوحِهِ وَ إِذَا كُشِيفَ لَهُ الْعِطَاءُ فَيَرِي مَنَازِلَهُ فِي الْجَنَّةِ فَيُخْرِجُ رُوحَهُ مِنْ أَلْيَنِ مَا يَكُونُ مِنَ الْعِلاجِ ثُمَّ يُشَيِّعُ رُوحَهُ إِلَى الْجَنَّةِ سَبْعُونَ أَلْفَ مَلَكٍ يَبْتَدِرُونَ بِهَا إِلَى الْجَنَّةِ.

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never afflict him with an earthquake and he will never die because of it, or due to a thunderbolt or any calamity from the calamities of the world, until he passes away. And when he dies, a noble angel will descend upon him from his Lord and sit near his head. He will say: ‘O Angel of Death, be gentle with the friend of Allāh, for indeed he would often remember me and recite this *sūrah*.’ And the *sūrah* will also say the same thing to him. The Angel of Death will say: ‘My Lord has commanded me to listen to him and obey, and not to remove his soul until he instructs me to do so. When he instructs me, then I will remove his soul.’ Thus, the Angel of Death remains with him until he tells him to remove his soul. When the veil is lifted for him, he sees his stations in Paradise and his soul comes out with the greatest ease possible. His soul is then escorted to Paradise by seventy thousand angels who rush him to Paradise.”

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بَابُ التَّوَادِرِ

١/٣٥٦٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُبَيْسِ بْنِ هِشَامَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ عَلِيَّاً قَالَ: قُرَاءُ الْقُرْآنِ ثَلَاثَةٌ رَجُلٌ قَرَا الْقُرْآنَ فَأَتَخْذَهُ بِضَاعَةً وَ اسْتَدَرَ بِهِ الْمُلُوكَ وَ اسْتَطَالَ بِهِ عَلَى النَّاسِ وَ رَجُلٌ قَرَا الْقُرْآنَ فَحَفِظَ حُرُوفَهُ وَ ضَيَّعَ حُدُودَهُ وَ أَقَامَهُ إِقَامَةَ الْقِدْحِ فَلَا كَثُرَ اللَّهُ هُؤُلَاءِ مِنْ حَمَلَةِ الْقُرْآنِ وَ رَجُلٌ قَرَا الْقُرْآنَ فَوَضَعَ دَوَاءَ الْقُرْآنَ عَلَى دَاءِ قَلْبِهِ فَأَسْهَرَ بِهِ لَيْلَهُ وَ أَظْمَأَ بِهِ نَهَارَهُ وَ قَامَ بِهِ فِي مَسَاجِدِهِ وَ تَحَافَّ بِهِ عَنْ فِرَاشِهِ بِأَوْلَئِكَ يَدْفَعُ اللَّهُ الْعَزِيزُ الْجَبَارُ الْبَلَاءَ وَ بِأَوْلَئِكَ يُدِيلُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْأَعْدَاءِ وَ بِأَوْلَئِكَ يُنْزِلُ اللَّهُ عَزَّ وَ جَلَّ الْغَيْثَ مِنَ السَّمَاءِ فَوَاللَّهِ هُؤُلَاءِ فِي قُرَاءِ الْقُرْآنِ أَعَزُّ مِنَ الْكِبِيرِيَّتِ الْأَعْمَرِ.

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- 14 -

Chapter on Uncommon Narrations

3565-1. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Ismā‘īl ibn Mihrān (-) ‘Isā ibn Hishām, whoever mentioned it [to him] that Abū Ja‘far ('a.s.) said:

“Reciters of the Qur’ān are of three types: [The first is] one who recites the Qur’ān and takes it as merchandise, obtaining reward for it from kings and being overbearing with the people because of it. Another is he who reads the Qur’ān and memorizes its words but disregards its ordinances thereby placing it [behind him] like arrows [in a quiver]. May Allāh not increase such types of bearers of the Qur’ān! The third is he who reads the Qur’ān and makes it his cure for the ailment of his heart. He stays up at night with it and makes himself thirsty by [reciting] it in the day. He stands up reading it in his place of prayer and rests with it upon his bed. It is through such people that Allāh, the Mighty and Sublime, averts tribulations and it is through them that Allāh, to Whom belong Might and Majesty, overpowers the enemies and through them He sends down rain from the heavens. By Allāh, such people among the reciters of the Qur’ān are as rare as red sulphur.”

- ٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلَيُّ بْنِ إِبْرَاهِيمَ عَنْ أَيِّهِ جَمِيعاً عَنْ أَبِينِ
خَبْرُوبِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَعَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ الْكَفَافُ يَقُولُ:
نَزَلَ الْقُرْآنُ أَثْلَاثًا ثُلُثٌ فِينَا وَ فِي عَدُوِّنَا وَ ثُلُثٌ سُنْنٌ وَ أَمْثَالٌ وَ ثُلُثٌ فَرَائِضٌ وَ أَحْكَامٌ.
- ٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّاجِ عَنْ عَلَيِّ بْنِ عُقْبَةَ عَنْ دَاؤَدَ
بْنِ فَرَقَدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ:
إِنَّ الْقُرْآنَ نَزَلَ أَرْبَعَةَ أَرْبَاعَ رُبْعٌ حَلَالٌ وَ رُبْعٌ حَرَامٌ وَ رُبْعٌ سُنْنٌ وَ أَحْكَامٌ وَ رُبْعٌ حَبْرٌ مَا
كَانَ قَبْلَكُمْ وَ نَبَأُ مَا يَكُونُ بَعْدَكُمْ وَ فَصَلُّ مَا يَسِّنُكُمْ .
- ٤- أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ
عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْكَفَافُ قَالَ:
نَزَلَ الْقُرْآنُ أَرْبَعَةَ أَرْبَاعَ رُبْعٌ فِينَا وَ رُبْعٌ فِي عَدُوِّنَا وَ رُبْعٌ سُنْنٌ وَ أَمْثَالٌ وَ رُبْعٌ فَرَائِضٌ وَ أَحْكَامٌ.

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3566-2. A group of our co-sectarians (-) Sahl ibn Ziyād* and ‘Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Maḥbūb (-) Abū Ḥamzah (-) Abū Yaḥyā that Aṣbagh ibn Nubātah said:

“I heard Amīr al-Mu’minīn (*a.s.*) say: ‘The Qur’ān was revealed in three distinct parts: One-third is about us and our enemies, one-third contains precedents and examples, and one-third is [about] religious laws and ordinances.’”

3567-3. A group of our co-sectarians (-) Ahmād ibn Muḥammad (-) al-Hajjāl (-) ‘Alī ibn ‘Uqbah (-) Dāwūd ibn Farqad, whoever mentioned it [to him] that Abū ‘Abdillāh (*a.s.*) said:

“Verily the Qur’ān came down in four parts: One relates to the permissible and another to the forbidden, the third is about precedents and laws, and the fourth relates what preceded you, informs you about what will come after you and offers the solution to your present disagreements.”

3568-4. Abū ‘Alī al-Ash’arī (-) Muḥammad ibn ‘Abdi ‘l-Jabbār (-) Ṣafwān (-) Isḥāq ibn ‘Ammār (-) Abū Baṣir that Abū Ja‘far (*a.s.*) said:

“The Qur’ān descended in four parts: One-fourth is about us, one-fourth is about our enemies, one-fourth contains precedents and examples, and one-fourth consists of ordinances and laws.”

٥-٣٥٦٩ - عِدَّةٌ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زَيَادٍ عَنْ مُنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ السَّرِّيِّ عَنْ عَمِّهِ عَلِيِّ بْنِ السَّرِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ قَالَ: أَوَّلَ مَا نَزَّلَ عَلَى رَسُولِ اللَّهِ قَالَ اللَّهُ وَسَلَّمَ يَسِّمِ اللَّهُ الرَّحْمَنُ الرَّحِيمُ اقْرُأْ بِاسْمِ رَبِّكَ وَآخِرُهُ إِذَا جَاءَ نَصْرُ اللَّهِ.

٦-٣٥٧٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ دَاؤَدَ عَنْ حَفْصِ بْنِ عَيَّاْثٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ قَالَ: سَأَلَتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ وَإِنَّمَا أُنْزِلَ فِي عِشْرِينَ سَنَةً بَيْنَ أَوَّلِهِ وَآخِرِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ :

نَزَّلَ الْقُرْآنُ جُمْلَةً وَاحِدَةً فِي شَهْرِ رَمَضَانَ إِلَى الْبَيْتِ الْمَعْمُورِ ثُمَّ نَزَّلَ فِي طُولِ عِشْرِينَ سَنَةً ثُمَّ قَالَ: قَالَ النَّبِيُّ قَالَ اللَّهُ وَسَلَّمَ : نَزَّلْتُ صُحْفًا إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِّنْ شَهْرِ رَمَضَانَ وَأَنْزَلْتُ التَّوْرَاةَ لِسِتَّ مَضِيَّنَ مِنْ شَهْرِ رَمَضَانَ وَأَنْزَلَتُ الْإنجِيلَ لِثَلَاثَ عَشْرَةَ لَيْلَةً حَلَّتْ مِنْ شَهْرِ

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3569-5. A group of our co-sectarians (-) Ahmād ibn Muḥammad* and Sahl ibn Ziyād (-) Mānsūr ibni ‘l-‘Abbās (-) Muḥammad ibni ‘l-Ḥasan ibni ‘s-Sariyy (-) his (paternal) uncle ‘Alī ibni ‘s-Sariyy, that Abū ‘Abdillāh ('a.s.) said:

“The first thing that was revealed to the Messenger of Allāh was: *In the name of Allāh, the Beneficent, the Merciful. Read in the Name of your Lord who created* [Qur. 96), and the last was: *When Allah's help comes with victory* [Qur.110].”

3570-6. ‘Alī ibn Ibrāhīm (-) his father* and Muḥammad ibni ‘l-Qāsim (-) Muḥammad ibn Sulaymān (-) Dāwūd (-) Ḥafṣ ibn Ghīyāth that Abū ‘Abdillāh ('a.s.) said [when]:

“I asked him about the verse wherein Allāh, to Whom belong Might and Majesty, says: *The month of Ramadān is one in which the Qur’ān was sent down...* [Qur., 2:185], and said: ‘But it was revealed in twenty years, from its beginning to its end [how can that be]?’ Abū ‘Abdillāh ('a.s.) replied: ‘The Qur’ān was revealed all at once in the month of Ramadān to the Oft-frequented House (*al-baytu ‘l-ma’mūr*), then it came down in the span of twenty years.’ Then he ['a.s.] said: ‘The Prophet (ṣ) said: “The scriptures of Ibrāhīm came down on the first night of Ramadān, and the Torah was revealed on the sixth day of the month of Ramadān. The Evangel was revealed after thirteen nights of the month of Ramadān had

رمضان وَ أُنْزِلَ الزَّبُورُ لِثَمَانِيَةِ عَشَرَ حَلَوَنَ مِنْ شَهْرِ رَمَضَانَ وَ أُنْزِلَ الْقُرْآنُ فِي ثَلَاثَةِ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

٧/٣٥٧١ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا تَتَفَأَّلْ بِالْقُرْآنِ

٨/٣٥٧٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْوَرَاقِ قَالَ: عَرَضْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كِتَابًا فِيهِ قُرْآنٌ مُخْتَمٌ مُعَشَّرٌ بِالدَّهَبِ وَ كُتِبَ فِي آخِرِهِ سُورَةً بِالدَّهَبِ فَأَرَيْتُهُ إِيَّاهُ فَلَمْ يَعْبُرْ فِيهِ شَيْئًا إِلَّا كِتَابَةُ الْقُرْآنِ بِالدَّهَبِ وَ قَالَ لَا يُعْجِبُنِي أَنْ يُكْتَبَ الْقُرْآنُ إِلَّا بِالسَّوَادِ كَمَا كُتِبَ أَوَّلَ مَرَّةً.

٩/٣٥٧٣ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يَاسِينَ الضَّرِيرِ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: تَأْخُذُ الْمُصْحَفَ فِي الثُّلُثِ الثَّانِي مِنْ شَهْرِ رَمَضَانَ فَتَنْشُرُهُ وَ تَضَعُهُ بَيْنَ يَدَيْكَ وَ تَقُولُ

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passed and the Psalms were revealed after the eighteenth day of the month of Ramadān. The Holy Qur’ān was revealed on the twenty-third of the month of Ramadān.””

3571–7. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Muḥammad ibn ‘Isā (–) some of his men that Abū ‘Abdillāh (‘a.s.) said:

“Do not use the Qur’ān for bibliomancy.”

3572–8. ‘Alī ibn Ibrāhīm (–) his father (–) Ṣafwān (–) Ibn Muskān that Muḥammad ibni ‘l-Warrāq said:

“I presented to Abū ‘Abdillāh (‘a.s.) a book that contained the [text of the] Qur’ān and was decorated with golden seals and symbols, with a sūrah written in gold at the end. I showed it to him and he did not criticize any of it except the writing of the Qur’ān in gold. He [‘a.s.] said: ‘It does not please me that the Qur’ān should to be written in anything other than black ink, as it was written the first time.’”

3573–9. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn ‘Isā (–) Yāsīn ad-Darīr (–) Ḥarīz (–) Zurārah that Abū Ja‘far (‘a.s.) said:

“Take a copy of the Qur’ān in the middle third of the month of Ramadān, open it in front of you and say: ‘O Allāh, I ask You by Your revealed book

- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنْزَلِ وَ مَا فِيهِ وَ فِيهِ أَسْمَكَ الْأَعْظَمُ الْأَكْبَرُ وَ أَسْمَاؤُكَ الْحُسْنَى
وَ مَا يُخَافُ وَ يُرْجَحُ أَنْ تَعْلَمَنِي مِنْ عُتْقَائِكَ مِنَ النَّارِ وَ تَدْعُونِي بِمَا بَدَأَ لَكَ مِنْ حَاجَةٍ.
٤٠/٣٥٧٤ - أَبُو عَلَيٰ الْأَشْعَرِي عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ التَّضْرِ عَنْ عَمْرُو بْنِ شِعْرِ
عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْمُصَدَّقَاتِ قَالَ :
إِكْلِ شَيْءٍ رَبِيعٌ وَ رَبِيعُ الْقُرْآنِ شَهْرُ رَمَضَانَ .
- ١١/٣٥٧٥ - عَلَيٰ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبْنِ سِنَانٍ أَوْ عَنْ عَيْرِهِ عَمَّنْ ذَكَرَهُ قَالَ :
سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْمُصَدَّقَاتِ : عَنِ الْقُرْآنِ وَ الْفُرْقَانِ أَهُمَا شَيْئًا أَوْ شَيْئَانِ أَوْ وَاحِدٌ فَقَالَ عَلَيْهِ الْمُصَدَّقَاتِ :
الْقُرْآنُ جُمْلَةُ الْكِتَابِ وَ الْفُرْقَانُ الْمُحْكَمُ الْوَاجِبُ الْعَمَلُ بِهِ .
- ١٢/٣٥٧٦ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلَيٰ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ جَمِيلِ بْنِ دَرَاجِ عَنْ
مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْمُصَدَّقَاتِ قَالَ :
إِنَّ الْقُرْآنَ وَاحِدٌ نَزَلَ مِنْ عِنْدِ وَاحِدٍ وَ لَكِنَّ الْاِخْتِلَافَ يَجِدُهُ مِنْ قَبْلِ الرُّوَاةِ .

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and what is in it, and indeed Your great and lofty name is in it, as are Your beautiful names and what is feared and hoped for, that you place me among those whom You have freed from the Hellfire,’ and then supplicate for whatever needs you may have.”

3574–10. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn Sālim (–) Ahmād ibnī ‘n-Naḍr (–) ‘Amr ibn Shīrūm (–) Jābir that Abū Ja‘far (‘a.s.) said:

“For everything there is a spring, and the spring of the Qur’ān is the month of Ramaḍān.”

3575–11. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Sinān or from other [besides him], whoever mentioned it [to him] said:

“I asked Abā ‘Abdillāh (‘a.s.) about the Qur’ān and the Furqān: ‘Are they two separate things or one and the same?’ He (‘a.s.) said: ‘The Qur’ān is the whole book while the Furqān is [the part that contains] the established ordinances that must be acted upon.’”

3576–12. al-Ḥusayn ibn Muḥammad (–) ‘Alī ibn Muḥammad (–) al-Washshā’ (–) Jamīl ibn Darrāj (–) Muḥammad ibn Muslim (–) Zurārah that Abū Ja‘far (‘a.s.) said:

“Verily the Qur’ān is one. It came down from the One. However, the differences [in the modes of recitation] come from the narrators.”

١٣/٣٥٧٧ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنْ ابْنِ أَيِّهِ عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذِينَةَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْقُرْآنَ نَزَّلَ عَلَى سَبْعَةِ أَحْرَفٍ فَقَالَ : كَذَّبُوا أَعْدَاءُ اللَّهِ وَ لَكِنَّهُ نَزَّلَ عَلَى حَرْفٍ وَاحِدٍ مِنْ عَنْدِ الْوَاحِدِ .

١٤/٣٥٧٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :

نَزَّلَ الْقُرْآنُ بِإِيَّاكَ أَعْنِي وَ اسْمَعِي يَا جَارَهُ .

وَ فِي رِوَايَةِ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :

مَعْنَاهُ مَا عَاتَبَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ يَعْنِي بِهِ مَا قَدْ مَضَى فِي الْقُرْآنِ مِثْلُ قَوْلِهِ { وَ لَوْ لَا أَنْ ثَبَّتَنَا لَقَدْ كَدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئاً قَلِيلًا } عَنِ بِذَلِكَ غَيْرُهُ .

١٥/٣٥٧٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفِيَانَ بْنِ السِّمْطِ قَالَ :

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3577–13. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) ‘Amr ibn Udhaynah that al-Fuḍayl ibn Yasār said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘The people say that the Qur’ān was revealed in seven dialects.’ He [‘a.s.] said: ‘The enemies of Allāh have lied! Rather, it came down in one dialect from the One [Lord].’”

3578–14. Muḥammad ibn Yahyā (–) ‘Abdullāh ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam (–) ‘Abdullāh ibn Bukayr that Abū ‘Abdillāh (‘a.s.) said:

“The Qur’ān came down through [the approach of:] ‘I speak to you but address your neighbor.’”

In another tradition from Abū ‘Abdillāh, he (‘a.s.) said: “This means that whenever Allāh [seemingly] admonished His Prophet (ṣ) – and he meant in those verses that have been mentioned in the Qur’ān such as the verses wherein the Almighty says: *Had We not fortified you, certainly you might have inclined toward them a bit* [Qur., 17:74] – He [s.w.t.] was actually addressing others.”

3579–15. A group of our co-sectarians (–) Sahl ibn Ziyād (–) ‘Alī ibni ‘l-Ḥakam (–) ‘Abdullāh ibn Jundab that Sufyān ibni ‘s-Samṭ said:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكُنِ عَنْ تَنْزِيلِ الْقُرْآنِ قَالَ أَقْرَءُوا كَمَا عَلِمْتُمْ.

١٦/٣٥٨٠ - عَلَيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ: دَفَعَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ الْمَسْكُنِ مُصَحَّفًا وَ قَالَ لَا تَتَنَظِّرْ فِيهِ فَفَتَحْتُهُ وَ قَرَأْتُ فِيهِ {لَمْ يَكُنِ الَّذِينَ كَفَرُوا} فَوَجَدْتُ فِيهَا اسْمَ سَبْعِينَ رَجُلًا مِنْ قُرَيْشٍ بِاسْمَهُمْ وَ اسْمَاءِ آبَائِهِمْ قَالَ فَبَعْثَ إِلَيَّ ابْعَثْ إِلَيَّ بِالْمُصَحَّفِ.

١٧/٣٥٨١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكُنِ قَالَ: قَالَ أَبِي عَلَيْهِ الْمَسْكُنِ مَا ضَرَبَ رَجُلُ الْقُرْآنَ بَعْضَهُ بِعَضًّا إِلَّا كَفَرَ.

١٨/٣٥٨٢ - عَنْهُ عَنِ الْحَسَيْنِ بْنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي مَرْرَمَ الْأَنْصَارِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْمَسْكُنِ قَالَ: سَمِعْتُهُ يَقُولُ: وَقَعَ مُصَحَّفٌ فِي الْبَحْرِ فَوَجَدُوهُ وَ قَدْ ذَهَبَ مَا فِيهِ إِلَّا هَذِهِ الْآيَةُ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

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"I asked Abā 'Abdillāh ('a.s.) about how the Qur'ān was revealed. He ['a.s.] said: 'Read it as you have been taught.'"

3580–16. 'Alī ibn Muḥammad (–) some of his co-sectarians that Ahmād ibn Muḥammad ibn Abī Naṣr said:

"Abū 'l-Ḥasan ('a.s.) gave me a copy of the Qur'ān and said: 'Do not look inside it.' But I opened it and read sūrah 'al-Bayyinah' wherein I found the names of seventy men from the Quraysh mentioned by their names and the names of their fathers." He said: "Then the Imām sent someone with the message: 'Send the copy back to me.'"

3581–17. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Husayn ibn Sa'īd (–) an-Naḍr ibn Suwayd (–) al-Qāsim ibn Sulaymān that Abū 'Abdillāh ('a.s.) said:

"My father ('a.s.) said: 'No man conflates one part of the Qur'ān with another but that he becomes an unbeliever.'"

3582–18. From him (–) al-Husayn ibni 'n-Naḍr (–) al-Qāsim ibn Sulaymān (–) Abū Maryam al-Anṣārī that Jābir said:

"I heard Abū Ja'far ('a.s.) saying: 'A copy of the Qur'ān fell into the sea and when they found it, all its writing had been washed away except the verse: *Now surely to Allāh do all matters return!* [Qur., 42:53].'"

١٩/٣٥٨٣ - الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانِ عَنْ مَيْمُونٍ الْقَدَّاح قَالَ:

قَالَ لِي أَبُو جَعْفَرَ عَلَيْهِ السَّلَامُ : أَقْرَأْ قُلْتُ مِنْ أَيِّ شَيْءٍ أَقْرَأْ قَالَ مِنِ السُّورَةِ التَّاسِعَةِ قَالَ فَجَعَلْتُ أَنْتَمُسُهَا فَقَالَ أَقْرَأْ مِنْ سُورَةِ يُونُسَ قَالَ فَقَرَأْتُ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةً وَ لَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَ لَا ذِلَّةٌ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنِّي لَأَعْجَبُ كَيْفَ لَا أَشِيبُ إِذَا قَرَأْتُ الْقُرْآنَ.

٢٠/٣٥٨٤ - عَلَيْيِ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنِ الْحَجَّاجِ عَمَّنْ ذَكَرَهُ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ سَأَلَتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ قَالَ: يُبَيِّنُ الْأَلْسُنَ وَ لَا تُبَيِّنُهُ الْأَلْسُنُ.

٢١/٣٥٨٥ - أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَحْمَدِ النَّاهْدِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانِ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جُذَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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3583–19. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) al-Washshā’ (–) Abān that Maymūn al-Qaddāh said:

“Abū Ja‘far (‘a.s.) said to me: ‘Read.’ I asked: ‘From what part should I read?’ He [‘a.s.] said: ‘From the ninth *sūrah*.’ So, I began to look for the *sūrah*. At that moment he [‘a.s.] said: ‘Read from *sūrah* “Yūnus” [instead].’ So, I began to read [until I got to the verse:] *Those who are virtuous shall receive the best reward and an enhancement. Neither dust nor abasement shall overcast their faces* [Qur., 10:26]. The Imām said: ‘The Messenger of Allāh (ṣ) said: ‘I am surprised how it is that I do not grow old and grey when I read the Qur’ān!’”¹”

3584–20. ‘Alī ibn Muḥammad (–) Ṣalīḥ ibn Abī Hammād (–) al-Hajjāl, whoever mentioned it [to him] that one of them (‘a.s.) said [when]:

“I asked him about the verse wherein Allāh, to Whom belong Might and Majesty, says: *in clear Arabic language* [Qur., 26:195]. He [‘a.s.] said: ‘It explicates languages and is not explicated by languages.’”

3585–21. Ahmad ibn Muḥammad ibn Aḥmad (–) Muḥammad ibn Aḥmad an-Nahdī (–) Muḥammad ibni ‘l-Walīd (–) Abān (–) ‘Āmir ibn ‘Abdillāh ibn Juzā‘ah that Abū ‘Abdillāh (‘a.s.) said:

- Meaning the Qur’ān contains certain messages that evoke so much sorrow and fear that it could turn a young person old. (tr.)

مَا مِنْ عَبْدٍ يَقْرَأُ آخِرَ الْكَهْفِ إِلَّا تَيْقَظَ فِي السَّاعَةِ الَّتِي يُرِيدُ.

٢٢/٣٥٨٦ - أَبُو عَلَيٰ الْأَشْعَرِيُّ وَغَيْرُهُ عَنْ حُسَنِ بْنِ عَلِيٰ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَسْمَاءِ: سُلَيْمَ مَوْلَاكَ ذَكَرَ اللَّهَ نَعَمْ مَعَهُ مِنَ الْقُرْآنِ إِلَّا سُورَةً يَسِ فَيَقُولُ مِنَ الظَّلَلِ فَيَنْفَدُ مَا مَعَهُ مِنَ الْقُرْآنِ أَعْيُدُ مَا قَرَأَ قَالَ نَعَمْ لَا بَأْسَ.

٢٣/٣٥٨٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمٍ بْنِ سَلَمَةَ قَالَ:

قَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَسْمَاءِ وَأَنَا أَسْتَمِعُ حُرُوفًا مِنَ الْقُرْآنِ لَيْسَ عَلَى مَا يَقْرَأُهَا النَّاسُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْأَسْمَاءِ: كُفَ عَنْ هَذِهِ الْقِرَاءَةِ اقْرَأْ كَمَا يَقْرَأُ النَّاسُ حَتَّى يَقُولَ الْقَائِمُ عَلَيْهِ الْأَسْمَاءِ فَإِذَا قَامَ الْقَائِمُ عَلَيْهِ الْأَسْمَاءِ قَرَأَ كِتَابَ اللَّهِ عَزَّ وَجَلَّ عَلَى حَدِّهِ وَأَخْرَجَ الْمُصَحَّفَ الَّذِي كَتَبَ عَلَيْهِ الْأَسْمَاءِ وَقَالَ أَخْرَجَهُ عَلَيْهِ الْأَسْمَاءِ إِلَى النَّاسِ حِينَ فَرَغَ مِنْهُ وَكَتَبَهُ فَقَالَ لَهُمْ هَذَا كِتَابٌ

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"There is no servant who reads the last verse of [surah] 'al-Kahf' [before sleeping] but that he shall wake up at the [exact] time he intends."

3586-22. Abū 'Alī al-Ash'arī and others (-) al-Hasan ibn 'Alī al-Kūfī (-) 'Uthmān ibn 'Isā that Sa'īd ibn Yasār said:

"I said to Abū 'Abdillāh ('a.s.): 'Your client Sulaym mentioned that he does not know anything from the Qur'an [by heart] save surah "Yāsīn". He stands up in the night and completes reciting that which he knows of the Qur'an. Can he [then] repeat what he has already recited?' He ['a.s.] said: 'Yes. There is no problem [in this].'"

3587-23. Muḥammad ibn Yahyā (-) Muḥammad ibni 'l-Husayn (-) 'Abdu 'r-Rahmān ibn Abī Hāshim that Sālim ibn Salamah said:

"A man recited [the Qur'an] in front of Abū 'Abdillāh ('a.s.) while I was listening. He pronounced certain letters from the Qur'an in a way that was dissimilar to how the people read them. Abū 'Abdillāh ('a.s.) said: 'Stop this recitation. Read it the way people read it [and continue doing so] until the awaited one ('a.s.) rises, for when he rises, he shall recite the Book of Allāh, to Whom belong Might and Majesty, with its exact recitation.' Then he removed the copy of the Qur'an that had been written by 'Alī ('a.s.) and said: 'Alī ('a.s.) took this out to the people when he had completed

اللَّهُ عَزَّ وَ جَلَّ كَمَا أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ قَدْ جَعَتْهُ مِنَ الْلَّوْحِينَ فَقَالُوا هُوَ ذَا عِنْدَنَا مُضْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ لَا حَاجَةَ لَنَا فِيهِ فَقَالَ أَمَا وَ اللَّهُ مَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هَذَا أَبَدًا إِنَّمَا كَانَ عَلَيَّ أَنْ أُخْبِرُكُمْ حِينَ جَعَتْهُ لِتُتَرَءُونَهُ.

٢٤/٣٥٨٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفَوَانَ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْرَجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْمُثِيلًا عَنِ الرَّجُلِ يَقْرُأُ الْقُرْآنَ ثُمَّ يَنْسَأُهُ ثُمَّ يَقْرَأُهُ ثُمَّ يَنْسَأُهُ أَعْلَيْهِ فِيهِ حَرْجٌ فَقَالَ: لَا.

٢٥/٣٥٨٩ - عَلَيُّ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُثِيلًا قَالَ:

قَالَ أَبِي عَلَيْهِ الْمُثِيلًا: مَا ضَرَبَ رَجُلُ الْقُرْآنَ بَعْضَهُ بِيَعْضٍ إِلَّا كَفَرَ.

٢٦/٣٥٩٠ - عِدَّةٌ مِنْ أَصْحَاحِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى حَمِيعًا عَنْ أَبْنِ مَحْبُوبٍ عَنْ حَمِيلٍ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْمُثِيلًا قَالَ:

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writing it. He [‘a.s.] said to them: “This is the Book of Allāh, to Whom belong Might and Majesty, just as Allāh had revealed it to Muḥammad (ṣ). I have compiled it from two tablets.” They said: “Already with us here is a compiled copy of the Qur’ān. We do not need it.” So, he (‘a.s.) said: “Then indeed, by Allāh, you shall never see it after this day. My only duty was to inform you when I had compiled it so that you would read it.”””

3588–24. ‘Alī ibn Ibrāhīm (–) his father (–) Ṣafwān that Sa‘īd ibn ‘Abdillāh al-A‘raj said:

“I asked Abā ‘Abdillāh (‘a.s.) about the man who reads the Qur’ān and then forgets it, and then he reads it again and forgets it, ‘is this an offence on his part?’ He [‘a.s.] said: ‘No.’”

3589–25. ‘Alī (–) his father (–) an-Naḍr ibn Suwayd (–) al-Qāsim ibn Sulaymān that Abū ‘Abdillāh (‘a.s.) said:

“My father (‘a.s.) said: ‘Nobody conflates part of the Qur’ān with another but that he becomes an unbeliever.’”

3590–26. A group of our co-sectarians (–) Sahl ibn Ziyād* and Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā, both of them (–) Ibn Maḥbūb (–) Jamīl (–) Sadīr that Abū Ja‘far (‘a.s.) said:

سُورَةُ الْمُلْكِ هِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبِيرِ وَ هِيَ مَكْتُوبَةٌ فِي التَّوْرَاةِ سُورَةُ الْمُلْكِ وَ مِنْ قَرَأَهَا فِي لَيْلَتِهِ فَقَدْ أَكْثَرَ وَ أَطَابَ وَ لَمْ يُكْتَبْ بِهَا مِنَ الْغَافِلِينَ وَ إِلَيْنِي لَأَرْكَعْتُ بِهَا بَعْدَ عِشَاءِ الْآخِرَةِ وَ أَنَا جَالِسٌ وَ إِنَّ وَالدِّي عَلَيْهِ لَعْنَاهُ كَانَ يَقْرَأُهَا فِي يَوْمِهِ وَ لَيْلَتِهِ وَ مِنْ قَرَأَهَا إِذَا دَخَلَ عَلَيْهِ فِي قَبِيرِهِ نَاكِرٌ وَ نَكِيرٌ مِنْ قِبْلِ رَجُلِيهِ قَالَتْ رِجْلَاهُ لَهُمَا لَيْسَ لَكُمَا إِلَى مَا قِبْلَتِي سَبِيلٌ قَدْ كَانَ هَذَا الْعَبْدُ يَقُومُ عَلَيَّ فَيَقْرَأُ سُورَةَ الْمُلْكِ فِي كُلِّ يَوْمٍ وَ لَيْلَتِهِ وَ إِذَا أَتَيْاهُ مِنْ قِبْلِ جَوْفِهِ قَالَ لَهُمَا لَيْسَ لَكُمَا إِلَى مَا قِبْلَتِي سَبِيلٌ قَدْ كَانَ هَذَا الْعَبْدُ أَوْعَانِي سُورَةَ الْمُلْكِ وَ إِذَا أَتَيْاهُ مِنْ قِبْلِ لِسَانِهِ قَالَ لَهُمَا لَيْسَ لَكُمَا إِلَى مَا قِبْلَتِي سَبِيلٌ قَدْ كَانَ هَذَا الْعَبْدُ يَقْرَأُ بِي فِي كُلِّ يَوْمٍ وَ لَيْلَةً سُورَةَ الْمُلْكِ.

٢٧/٣٥٩١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ فَرْقَادٍ وَ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَا:

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“*Sūrah “al-Mulk”* is a shield that protects from the chastisement of the grave. It is written in the Torah as the ‘Chapter on the Kingdom [of God]’. Whoever recites it during the night, he will have attained plenty of goodness and will not be recorded among the negligent ones. I myself recite it as I bow down [in *rukū’*] while sitting after the ‘*ishā’*’ prayer.¹ My father (*a.s.*) used to recite it every day and night. Whoever recites it, when [the angels] Nākir and Nakir enter his grave from the direction of his feet, his feet say to them: ‘You do not have access to him through us. This servant used to stand on us and recite *sūrah “al-Mulk”* every day and night.’ When they approach from the direction of his bosom, it says to them: ‘You do not have access to him through me. This servant used to place *sūrah “al-Mulk”* inside me.’ And when they approach from the direction of his tongue, it says to them: ‘You do not have access to him through me. This servant used to recite *sūrah “al-Mulk”* with me every day and night.’”

3591–27. Muhammad ibn Yahyā (–) Ahmad ibn Muhammad (–) ‘Alī ibni ‘l-Hakam that ‘Abdullāh ibn Farqad and al-Mu‘allā ibn Khunays said:

1. In all likelihood this refers to the two *rak‘ah* prayer offered while sitting after the ‘*Ishā’*’ prayer. (tr.)

كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا وَ مَعَنَا رِبِيعَةُ الرَّأْيِ فَذَكَرَنَا فَضْلَ الْقُرْآنِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّلًا إِنْ كَانَ أَبْنُ مَسْعُودٍ لَا يَقْرَأُ عَلَى قِرَاءَتِنَا فَهُوَ ضَالٌ فَقَالَ رِبِيعَةُ ضَالٌ فَقَالَ نَعَمْ ضَالٌ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّلًا أَمَّا نَحْنُ فَنَقْرَأُ عَلَى قِرَاءَةِ أُبَيِّ.

٢٨/٣٥٩٢ - عَلِيُّ بْنُ الْحَكَمَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلًا قَالَ: إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جَبْرِيلُ عَلِيِّلًا إِلَى مُحَمَّدٍ قَلِيلًا وَكَثِيرًا سَبْعَةَ عَشَرَ أَلْفَ آيَةٍ.

تَمَّ كِتَابُ فَضْلِ الْقُرْآنِ بِمِنْهِ وَ جُودِهِ وَ يَتَلَوُهُ كِتَابُ الْعِشرَةِ.

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“We were with Abū ‘Abdillāh (‘a.s.) and Rabī‘ah ar-Ra’y was also with us. We mentioned the topic of the excellence of the Qur’ān, so Abū ‘Abdillāh (‘a.s.) said: ‘If Ibn Mas‘ūd did not read [the Qur’ān] according to our [mode of] recitation, then he went astray.’ Rabī‘ah asked: ‘He went astray?’ The Imām replied: ‘Yes. He went astray.’ Then Abū ‘Abdillāh (‘a.s.) said: ‘As for us, we read according to the recitation of Ubay.’”

3592–28. ‘Alī ibni ‘l-Hakam (–) Hishām ibn Sālim that Abū ‘Abdillāh (‘a.s.) said:

“Verily the Qur’ān that was brought by Jibrīl (‘a.s.) to Muḥammad (ṣ) consisted of seventeen thousand verses.”

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This marks the end of *The Book on the Merit of the Qur’ān*, by His bounty and munificence.

[What follows is *The Book of Social Interaction*.]

USŪL AL-KĀFĪ

كتاب العشرة

The Book of
SOCIAL INTERACTION

- ١ -

بَابُ مَا يَجِبُ مِنَ الْمُعَاشَةِ

١/٣٥٩٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : عَلَيْكُمْ بِالصَّلَاةِ فِي الْمَسَاجِدِ وَ حُسْنِ الْجُوارِ لِلنَّاسِ وَ إِقَامَةِ الشَّهَادَةِ وَ حُضُورِ الْجَنَائِزِ إِنَّهُ لَا بُدَّ لَكُمْ مِنَ النَّاسِ إِنَّ أَحَدًا لَا يَسْتَغْنِي عَنِ النَّاسِ حَيَاةً وَ النَّاسُ لَا بُدَّ لَيَعْضُضُهُمْ مِنْ بَعْضٍ .

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- ١ -

Chapter on Social Interactions of The Necessary

3593–1. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) ‘Alī ibn Ḥadīd that Murazim said:

“Abū ‘Abdillāh (‘a.s.) said: ‘You must attend the [congregational] prayer in the mosques, maintain good neighborly relations with people, bear true witness, and participate in funeral processions. You must interact with the people, for indeed, nobody can do without people in his life. People all need one another.’”

٤٥٩٤ - مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ أَبُو عَلَيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ
الْجَبَارِ جَمِيعاً عَنْ صَفْوَانَ بْنَ يَحْيَى عَنْ مُعاوِيَةَ بْنِ وَهْبٍ قَالَ:
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَ بَيْنَ قَوْمِنَا وَ فِيمَا بَيْنَنَا
وَ بَيْنَ حُلَاطَائِنَا مِنَ النَّاسِ قَالَ فَقَالَ: تُؤْدُونَ الْأَمَانَةَ إِلَيْهِمْ وَ تُقْيِمُونَ الشَّهَادَةَ لَهُمْ وَ عَلَيْهِمْ
وَ تَعُودُونَ مَرْضَاهُمْ وَ تَشْهَدُونَ جَنَائِزَهُمْ.

٣٥٩٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ حَجِيعًا
عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَبِيبِ الْخَثْعَمِيِّ قَالَ:
سَعَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْيَدُ يَقُولُ: عَائِنُكُمْ بِالْوَرَعِ وَ الْإِجْتِهَادِ وَ اشْهَدُوا الْجَنَائِرَ وَ عُودُوا
الْمَرْضَى وَ احْضُرُوا مَعَ قَوْمِكُمْ مَسَاجِدَكُمْ وَ أَجِبُوا لِلنَّاسِ مَا تُحْبُّونَ لَا نَفْسٌ كُمْ أَمَا يَسْتَحِي
الرَّجُلُ مِنْكُمْ أَنْ يَعْرَفَ جَارُهُ حَقَّهُ وَ لَا يَعْرَفَ حَقَّ جَارِهِ.

٤- مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٰ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: قُلْتُ لَهُ كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَبَيْنَ قَوْمِنَا وَبَيْنَ حُلَطَائِنَا مِنَ النَّاسِ مِنْ

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3594-2. Muḥammad ibn Ismā‘īl (-) al-Fadl ibn Shādhān and *Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn ‘Abdi ‘l-Jabbār, both of them (-) Ṣafwān ibn Yahyā that Mu‘āwiyah ibn Wahb said:

"I said to Abū 'Abdillāh ('a.s.): 'How must we behave in our interactions with our community and those among the people with whom we mingle?' He ['a.s.] said: 'You should return what they have entrusted to you, bear true witness for and against them, visit their sick, and attend their funeral ceremonies.'"'

3595-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa‘īd* and Muḥammad ibn Khālid, both of them (-) al-Qāsim ibn Muḥammad that Ḥabīb al-Khath‘amī said:

"I heard Abū 'Abdillāh ('a.s.) say: 'You must espouse piety and struggle [in the way of Allāh]. Attend funerals, visit the sick, go to pray in your mosques along with your community, and love for the people what you love for yourself. Does anyone among you not feel ashamed when his neighbor recognizes his right while he does not recognize his neighbor's right?'"

3596-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) ‘Alī ibni ‘l-Hakam that Mu‘āwiyah ibn Wahb said:

"I asked him [‘a.s.']: 'How should we behave amongst ourselves, with our

لَيُسْوَا عَلَى أَمْرِنَا قَالَ تَنْظُرُونَ إِلَى أَئْمَتَكُمُ الَّذِينَ تَقْتَدُونَ بِهِمْ فَتَصْنَعُونَ مَا يَصْنَعُونَ فَوَاللهِ إِنَّهُمْ لَيَعُودُنَّ مَرْضَاهُمْ وَ يَشْهُدُونَ جَنَائِرُهُمْ وَ يُقْبِلُونَ الشَّهَادَةَ لَهُمْ وَ عَلَيْهِمْ وَ يُؤْدِونَ الْأَمَانَةَ إِلَيْهِمْ.

٥/٣٥٧ - أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنَ يَحْيَى عَنْ أَبِي أَسَامَةَ زَيْدِ الشَّحَامِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عَلَيْهِ السَّلَامُ : أَفْرُّ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَ يَأْخُذُ بِقَوْلِي السَّلَامَ وَ أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ الْوَرَعِ فِي دِينِكُمْ وَ الْإِجْتِهَادِ لِلَّهِ وَ صِدْقِ الْحَدِيثِ وَ أَداءِ الْأَمَانَةِ وَ طُولِ السُّجُودِ وَ حُسْنِ الْجُوارِ فَبَهْدَا جَاءَ مُحَمَّدٌ فَاللهُ وَ سَلَامٌ أَدُوا الْأَمَانَةَ إِلَى مَنْ اتَّمَنَّنِكُمْ عَلَيْهَا بَرَّاً أَوْ فَاجِراً فَإِنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ بِأَدَاءِ الْخَيْطِ وَ الْمِخْيَطِ صِلُوْا عَشَائِرَكُمْ وَ اشْهُدُوا جَنَائِرَهُمْ وَ عُدُوْا مَرْضَاهُمْ وَ أَدُوا حُوقُّهُمْ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ وَ صِدَقَ الْحَدِيثَ وَ أَدَى الْأَمَانَةَ وَ حَسْنَ خُلُقُهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَريٌ

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community, and those people with whom we mingle who are not upon our path?’ He [‘a.s.] said: ‘You should look at your Imāms whom you follow and behave as they behave. By Allāh, they visit their sick, attend their funerals, bear true witness for and against them, and return their trusts to them.’”

3597-5. Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn ‘Abdi ‘l-Jabbār* and Muḥammad ibn Ismā‘il (-) al-Faḍl ibn Shādhān, both of them (-) Ṣafwān ibn Yaḥyā that Abū Usāmah Zayd ash-Shāḥhām said:

“Abū ‘Abdillāh (‘a.s.) told me: ‘Convey greetings to those among them who are found to be obedient to me and responsive to my words [and give them my message as follows:]: “I advise you to espouse the fear of Allāh, to Whom belong Might and Majesty, in your faith, and to struggle for the sake of Allāh. Be truthful in your speech, fulfill the trusts, prolong your prostrations and be good to your neighbors, for indeed this is what Muḥammad (ṣ) taught. Return the trusts to those who entrusted them to you, be they right-eous or wicked, for the Messenger of Allāh (ṣ) used to instruct the people to return [even] the thread and the needle. Keep ties with your community, attend their funerals, visit their sick and fulfill their rights, for if anyone among you is devout in his religion, truthful in his speech, trustworthy in his dealings, and of good character with the people,

فَيَسْرُئِي ذَلِكَ وَ يَدْخُلُ عَلَيَّ مِنْهُ السُّرُورُ وَ قِيلَ هَذَا أَدْبُ جَعْفَرٍ وَ إِذَا كَانَ عَلَى عَيْرِ ذَلِكَ دَخَلَ عَلَيَّ بَلَاؤُهُ وَ عَارُوْهُ وَ قِيلَ هَذَا أَدْبُ جَعْفَرٍ فَوَاللهِ لَحَدَثَنِي أَبِي عَلِيِّ اللَّهِ أَبْنَى الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شِيعَةِ عَلِيٍّ عَلِيَّ اللَّهِ أَبْنَى فَيَكُونُ زَيْنَهَا آدَاهُمْ لِلْأَمَانَةِ وَ أَقْضَاهُمْ لِلْحُقُوقِ وَ أَصْدَقَهُمْ لِلْحَدِيثِ إِلَيْهِ وَ صَابَاهُمْ وَ دَائِعُهُمْ شَسَأُ الْعَشِيرَةِ عَنْهُ فَتَقُولُ مَنْ مِثْلُ فُلَانٍ إِنَّهُ لَآدَانَ لِلْأَمَانَةِ وَ أَصْدَقُنَا لِلْحَدِيثِ.

- ٢ -

بَابُ حُسْنِ الْمُعَاشَةِ

١/٣٥٩٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلِيَّ اللَّهِ أَبْنَى مَنْ حَالَطَتْ فِيْ إِنْسَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِمْ فَافْعُلْ.

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it will be said: ‘This is a Ja‘farī,’ and that will please me and will cause me joy. And it will be said: ‘This is the etiquette of Ja‘far.’ However, if he acts contrary to this, the shame and embarrassment he causes returns to me and it will be said: ‘This is the etiquette of Ja‘far.’ By Allāh, my father (*a.s.*) narrated to me that a man among the Shī‘ah of ‘Alī (*a.s.*) used to live in a tribe and he was a source of pride for them. He was the most trustworthy among them with what had been entrusted to him, the most careful in fulfilling the rights of others and the most truthful in speech. The people would keep their wills and valuables with him. If the tribe was asked about him they would say: ‘Who is like so-and-so? Indeed he is the most trustworthy and truthful [among us].’”””

- 2 -

Chapter on Civil Social Interaction

3598–1. ‘Alī ibn Ibrāhīm (–) his father (–) Hammād (–) Ḥarīz that Muḥammad ibn Muslim said:

“Abū Ja‘far (*a.s.*) said: ‘Whoever you mingle with, if you can have the upper hand with them then do so.’”

٢-٣٥٩٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدٍ بْنِ حَفْصٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلِيِّاً وَالْبَيْتُ غَاصٌ بِأَهْلِهِ فِيهِ الْحُرَاسَانِيُّ وَالشَّامِيُّ وَمِنْ أَهْلِ الْأَفَاقِ فَلَمْ أَجِدْ مَوْضِعًا فَقُدِّمْتُ فِيهِ فَجَلَسَ أَبُو عَبْدِ اللَّهِ عَلِيِّاً وَكَانَ مُتَكَبِّلاً ثُمَّ قَالَ: يَا شِيعَةَ آلِ مُحَمَّدٍ أَعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ عِنْدَ غَضَبِهِ وَمَنْ لَمْ يُحْسِنْ صُحبَةَ مَنْ صَاحِبَهُ وَمُخَالَفَةَ مَنْ خَالَقَهُ وَمُرَافَقَةَ مَنْ رَافَقَهُ وَمُجَاوِرَةَ مَنْ جَارَوْهُ وَمُمَالَةَ مَنْ مَالَهُ يَا شِيعَةَ آلِ مُحَمَّدٍ اتَّقُوا اللَّهَ مَا أَسْتَطَعْتُمْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

٣-٣٦٠٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عَمِيرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّاً فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ {إِنَّا نَرَاكُ مِنَ الْمُحْسِنِينَ} قَالَ: كَانَ يُوَسِّعُ الْمَجْلِسَ وَيَسْتَعْرِضُ لِلنِّحْتَاجِ وَيُعِينُ الْضَّعِيفَ.

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3599-2. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Ismā‘il ibn Mihrān (-) Muḥammad ibn Ḥafṣ that Abu ‘r-Rabī‘ ash-Shāmī said:

“I went to Abū ‘Abdillāh (‘a.s.) and found the house full of people. There were Iranians, Syrians and people from other places, and I did not find a place to sit. Abū ‘Abdillāh (‘a.s.) sat down, and he had been leaning on the wall, then he said: ‘O Shī‘ah of the progeny of Muḥammad (ṣ), know that one who does not control himself when he is angry is not from us. The same applies to one who is not civil towards his companion, nor courteous to the one who approaches him politely, nor affable with his friend, nor neighborly with his neighbor, nor gracious towards the one who shares a meal with him. O Shī‘ah of the progeny of Muḥammad (ṣ): *be wary of Allāh as far as you can*; and there is no might or power save with Allāh.’”

3600-3. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī Abī ‘Umayr, whoever mentioned it [to him] that Abū ‘Abdillāh (‘a.s.) said:

About the verse wherein Allāh, to Whom belong Might and Majesty, says: *Indeed we see you to be a virtuous man* [Qur., 12:36]: “He would make room [for others] in the gatherings, give loans to those in need and assist the weak.”

٤/٣٦٠١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَلَاءِ بْنِ الْفَضَّيْلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ:

عَظِّمُوا أَصْحَابَكُمْ وَ وَقْرُوهُمْ وَ لَا يَتَهَجَّمُ بَعْضُكُمْ عَلَى بَعْضٍ وَ لَا تَضَارُوا وَ لَا تَحَاسَدُوا وَ إِيَّاكمْ وَ النَّبِيِّ كُونُوا عِبَادَ اللَّهِ الْمُخْلِصِينَ الصَّالِحِينَ.

٥/٣٦٠٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَجَّاجِ عَنْ دَاؤِدَ بْنِ أَبِي يَزِيدٍ وَ ثَعْلَبَةَ وَ عَلَيِّ بْنِ عُقْبَةَ عَنْ بَعْضٍ مِنْ رَوَاهُ عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ الْأَنْقِبَاضُ مِنَ النَّاسِ مَكْسَبَةُ الْعَدَاوَةِ.

- ٣ -

بَابُ مَنْ يَجِبُ مُصَادَقَتُهُ وَ مُصَاحَبَتُهُ

١/٣٦٠٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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3601–4. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Muḥammad ibn Sinān (–) ‘Alā’ ibni ‘l-Fuḍayl that Abū ‘Abdillāh (‘a.s.) said:

“Respect your companions and honor them. Do not attack each other, nor harm each other, nor be envious of one another; and beware of stinginess. Be sincere and righteous servants of Allāh.”

3602–5. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) al-Ḥajjāl (–) Dāwūd ibn Abī Yazīd and Tha‘labah and ‘Alī ibn ‘Uqbah (–) some who narrated it that one of them (‘a.s.) said:

“Disassociating from the people brings about enmity.”

- ٣ -

Chapter on

Those Whom One Must Befriend and Accompany

3603–1. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Husayn ibni ‘l-Hasan (–) Muḥmmad ibn Sinān (–) ‘Ammār ibn Mūsā that Abū ‘Abdillāh (‘a.s.) said:

قالَ أمِيرُ الْمُؤْمِنِينَ عَلِيُّا لَا عَيْنَكَ أَنْ تَصْحَبَ ذَا الْعُقْلَ وَ إِنْ لَمْ تَحْمُدْ كَرْمَهُ وَ لَكِنْ انتَفَعْ بِعَقْلِهِ وَ احْتَرِسْ مِنْ سَيِّئِ أَخْلَاقِهِ وَ لَا تَدَعْ صُحْبَةَ الْكَرِيمِ وَ إِنْ لَمْ تَنْتَفَعْ بِعَقْلِهِ وَ لَكِنْ انتَفَعْ بِكَرْمِهِ بِعَقْلِكَ وَ افْرَزْ كُلَّ الْفِرَارِ مِنَ اللَّئِيمِ الْأَحْمَقِ.

٤- ٣٦٠٤ - عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الصَّلَتِ عَنْ أَبَانِ عَنْ أَبِي الْعَدَيْسِ قَالَ:

قالَ أَبُو جَعْفَرٍ عَلِيُّا يَا صَالِحُ اتَّبِعْ مَنْ يُبَيِّنُكَ وَ هُوَ لَكَ نَاصِحٌ وَ لَا تَتَّبِعْ مَنْ يُضْحِكَكَ وَ هُوَ لَكَ غَاشٌ وَ سَتَرِدُونَ عَلَى اللَّهِ جَيِّعاً فَتَعْلَمُونَ.

٥- ٣٦٠٥ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى بْنِ يَسَارٍ الْقَطَّانِ عَنِ الْمَسْعُودِيِّ عَنْ أَبِي دَاؤِدَ عَنْ ثَابِتِ بْنِ أَبِي صَحْرَةَ عَنْ أَبِي الزَّعْلَى قَالَ:

قالَ أمِيرُ الْمُؤْمِنِينَ عَلِيُّا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرُوا مَنْ تُحَادِثُونَ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ يَنْزُلُ بِهِ الْمَوْتُ إِلَّا مُثِلَّ لَهُ أَصْحَابُهُ إِلَى اللَّهِ إِنْ كَانُوا خَيَارًا فَخَيَارًا وَ إِنْ كَانُوا شَرِيرًا فَشَرِيرًا

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“Amīr al-Mu’minīn (‘a.s.) said: ‘It is not wrong for you to join the company of a person of intelligence, even if you do not find reason to praise his generosity; rather, you can benefit from his intelligence while being wary of his bad character. And never abandon the company of the noble, even if you do not benefit from his intellect. Rather, seek benefit from his nobility through your own intellect. And flee as far away as you can from the wicked fool.’”

3604-2. From him (-) ‘Abdu ‘r-Rahmān ibn Abī Najrān (-) Muḥammad ibni ‘ṣ-ṣalṭ (-) Abān that Abu ‘l-‘Udays said:

“Abū Ja‘far (‘a.s.) said: ‘O Ṣāliḥ, follow the one who makes you cry but is a sincere adviser to you, and do not follow the one who makes you laugh yet deceives you. Indeed you will all go before Allāh and then you shall know.’”

3605-3. From him (-) Muḥammad ibn ‘Alī (-) Mūsā ibn Yasār al-Qaṭṭān (-) al-Mas‘ūdī (-) Abū Dāwūd (-) Thābit ibn Abī Ṣakhrah that Abu ‘z-Za‘lā said:

“Amīr al-Mu’minīn (‘a.s.) said: ‘The Messenger of Allāh (ṣ) said: ‘Watch whom you mingle with, for indeed no one is approached by death but that the likeness of his companions [who accompany him] to Allāh appear before him. If they were good, then it pleases him [to be in their

وَ لَيْسَ أَحَدٌ يَمُوتُ إِلَّا تَمَثَّلَتْ لَهُ عِنْدَ مَوْتِهِ.

٤٣٦٠٦ - عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ بَعْضِ الْحَلَّيِّينَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمِّهِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ: عَلَيْكَ بِالْتَّلَادِ وَإِيَّاكَ وَكُلَّ مُحَدَّثٍ لَا عَهْدَ لَهُ وَلَا أَمَانَ وَلَا ذَمَةَ وَلَا مِيَاثِقَ وَكُنْ عَلَيْ حَذَرَ مِنْ أَوْثَقِ النَّاسِ عَنْدَكَ.

٥/٣٦٠٧ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفِعَهُ إِلَيْهِ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهُ عَلَيْهِ الْكَلَمُ قَالَ: أَحَبُّ إِخْرَانِي إِلَى مَنْ أَهْدَى إِلَيَّ عُيُوبِي.

٦٣٦٠٨ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ عُبَيْدِ اللَّهِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ لَا تَكُونُ الصَّدَاقَةُ إِلَّا بِحُدُودِهَا فَمَنْ كَانَتْ فِيهِ هَذِهِ الْحُدُودُ أَوْ شَيْءٌ مِنْهَا فَإِنْسُبْهُ إِلَى الصَّدَاقَةِ وَمَنْ لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْهَا فَلَا تَنْسِبْهُ إِلَى شَيْءٍ مِنَ الصَّدَاقَةِ فَأَوْهُمَا أَنْ تَكُونُ

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company] and if they were evil then it displeases him [to be with them]; and nobody dies but that I appear before him during his death.”””

3606-4. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) some people from Halab (Aleppo) (-) ‘Abdullāh ibn Muskān that a man from the people of Jabal whose name was not mentioned said:

"Abū 'Abdillāh ('a.s.) said: 'You should stick to old friends and beware of every new companion who has no pact or safeguard or responsibility or agreement [with you]. And be careful even of the person you deem most reliable.'"'

3607-5. A group of our co-sectarians (-) Ahmad ibn Muḥammad rafa 'ahu to Abū 'Abdillāh ('a.s.) that he said:

"The most beloved of my brothers to me is he who gifts my faults to me [by pointing them out]."

3608-6. A group of our co-sectarians (-) Ahmad ibn Muhammad (-) Muhammad ibni 'l-Hasan (-) 'Ubaydullāh ad-Dihqān (-) Ahmad ibn 'Ā'idh (-) 'Ubaydullāh al-Halabī that Abū 'Abdillāh ('a.s.) said:

"Friendship is not established but by its limits. So, whoever maintains these limits, or some of them, then take him as a friend. As for the one who does not adhere to any of them, do not grant him an iota of friendship. The

سَرِيرَتُهُ وَ عَلَانِيَتُهُ لَكَ وَاحِدَةً وَ الثَّانِي أَنْ يَرِي زَيْنَكَ زَيْنَهُ وَ شَيْنَكَ شَيْنَهُ وَ الثَّالِثَةُ أَنْ لَا تُغَيِّرَهُ عَلَيْكَ وَلِأَيْهُ وَ لَا مَالٌ وَ الرَّابِعَةُ أَنْ لَا يَمْتَعَكَ شَيْئاً تَنَاهُ مَقْدُرَتُهُ وَ الْخَامِسَةُ وَ هِيَ بَحْمُجُّ هَذِهِ الْخِصَالَ أَنْ لَا يُسْلِمَكَ عِنْدَ التَّنكِباتِ.

- ٤ -

بَابُ مِنْ تُكْرِهُ مُحَالَسَتُهُ وَ مُرَاقَّتُهُ

١/٣٦٠٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَمْهَدِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدٍ بْنِ سَالِمٍ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيَّاً إِذَا صَعَدَ الْمِبْرَ قَالَ يَبْغِي لِلْمُسْلِمِ أَنْ يَتَجَنَّبَ مُوَاخَاتَةً ثَلَاثَةَ الْمَاجِنِ الْفَاجِرِ وَ الْأَحْمَقِ وَ الْكَذَابِ فَأَمَّا الْمَاجِنُ الْفَاجِرُ فَيُزَيِّنُ لَكَ فِعْلَهُ وَ يُحِبُّ أَنْكَ مِثْلُهُ

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first of these is that his inward feelings and outward demeanour towards you should be one and the same. Secondly, he should consider your honor to be his honor and your shame to be his shame. Thirdly, his attitude towards you should not be altered by power or wealth. Fourth, he should not deprive you of anything that he has been bestowed with. Fifth, and that which binds all these qualities together, he should not abandon you during calamities.”

- ٤ -

Chapter on One Whose Company and Friendship is Detested

3609-1. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) ‘Amr ibn ‘Uthmān (-) Muḥammad ibn Sālim al-Kindī, whoever related it [to him] that Abū ‘Abdillāh (‘a.s.) said:

“When Amīr al-Mu’minīn (‘a.s.) ascended the pulpit, he said: ‘It is befitting for a Muslim to avoid friendship with three [types of people]: The impudently vicious, the fool and the liar. As for the impudently vicious, he will embellish his action for you and love for you to be like him. He will

وَ لَا يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مُقَارِبَتِهِ جَفَاءً وَ قَسْوَةً وَ مَدْخَلُهُ وَ مَخْرَجُهُ عَارٌ عَلَيْكَ وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لَا يُرْجِحُ لِصُرُوفِ السُّوءِ عَنْكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ رُبَّمَا أَرَادَ مَفْعَتَكَ فَضَرَّكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاةِهِ وَ سُكُونُهُ خَيْرٌ مِنْ نُطْقِهِ وَ بُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ وَ أَمَّا الْكَذَابُ فَإِنَّهُ لَا يَهْبِطُكَ مَعَهُ عَيْشٌ يَنْقُلُ حَدِيثَكَ وَ يَنْقُلُ إِلَيْكَ الْحَدِيثَ كُلُّمَا أَفَنِي أَحْدُوثَةً مَطْرَهَا بِأُخْرَى مِثْلَهَا حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَ يُفَرِّقُ بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ فَاتَّقُوا اللَّهَ عَزَّ وَ جَلَّ وَ انْظُرُوا لِأَنْفُسِكُمْ.

٢٣٦١٠ - وَ فِي رِوَايَةِ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهُ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيَّ اللَّهُ عَلَيْهِ السَّلَامُ لَا يَبْنِيغِي لِلْمُرْءِ الْمُسْلِمِ أَنْ يُوَالِيَ الْفَاجِرَ فَإِنَّهُ يُزِينُ لَهُ فِعْلَهُ وَ يُحِبُّ أَنْ يَكُونَ مِثْلَهُ وَ لَا يُعِينُهُ عَلَى أَمْرِ دُنْيَاهُ وَ لَا أَمْرٌ دُنْيَاهُ وَ مَدْخَلُهُ إِلَيْهِ وَ مَخْرَجُهُ مِنْ عِنْدِهِ شَيْءٌ عَلَيْهِ.

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not help you in matters of your religion and your hereafter. Being close to him leads to wrongdoing and hardheartedness. His coming and going will be a source of disgrace for you. As for the fool, he will never give you any good counsel nor can it be hoped that he will avert any evil from you. If he exerts himself while seeking to benefit you, he may harm you instead. Thus his death is better than his life, his silence is better than his speech, and his distance is better than his closeness. As for the liar, your life will not be comfortable with him. He will relate your speech to others and will relate others' speech to you. Whenever he exhausts one [fictitious] narrative, he quickly comes up with another one, so much so that when he speaks the truth, it is not believed. He cause divisions among the people through animosity and sows the seeds of hatred in the hearts. So fear Allāh, to Whom belong Might and Majesty, and watch out for yourselves.””

3610-2. And in the narration of ‘Abdu ‘l-A‘lā from Abū ‘Abdillāh, peace be upon him, said:

“Amīr al-Mu’minīn, peace be upon him, said: ‘It is not befitting for a believer to befriend a vicious person, as he will embellish his action for him and wish that he was [vicious] like him. He will neither help him in matters of this world nor of the Hereafter. His visiting him and departing from him will be a source of disgrace for the believer.’””

- ٣٦١١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ يُوسُفَ عَنْ مُيَسِّرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُبَارَكَةُ قَالَ: لَا يَنْبَغِي لِلْمَرءِ الْمُسْلِمِ أَنْ يُوَالِي الْفَاجِرَ وَ لَا الْأَحْمَقَ وَ لَا الْكَذَّابَ.
- ٣٦١٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيٍّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ الْمُبَارَكَةُ قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ إِنَّ صَاحِبَ الشَّرِّ يُعَذَّبِي وَ فَرِينَ السَّوْءِ يُرَدِّي فَإِنْظُرْ مَنْ تُقَارِنُ.
- ٣٦١٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْمُبَارَكَةُ يَا عَمَّارُ إِنْ كُنْتَ تُحِبُّ أَنْ تَسْتَبِّئَ لَكَ النِّعْمَةُ وَ تَكْمِلَ لَكَ الْمُرْوَءَةُ وَ تَصْلُحَ لَكَ الْمَعِيشَةُ فَلَا تُشَارِكِ الْعَيْدَ وَ السَّفَلَةَ فِي أَمْرِكَ فَإِنَّكَ إِنْ اتَّمَمْتَهُمْ خَانُوكَ وَ إِنْ حَدَّثُوكَ كَذَّبُوكَ وَ إِنْ نُكِبْتَ خَذَلُوكَ وَ إِنْ وَعَدْتُوكَ أَحْلَفُوكَ.

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3611-3. A group of our co-sectarians (-) Ahmad ibn Muhammad (-) ‘Uthmān ibn ‘Isā (-) Muhammad ibn Yūsuf (-) Muyassar that Abū ‘Abdillāh ('a.s.) said:

“It is not befitting for a believer to befriend a vicious person, a fool or a liar.”

3612-4. A group of our co-sectarians (-) Sahl ibn Ziyād (-) ‘Alī ibn Asbāt (-) some of his co-sectarians that Abu ‘l-Hasan ('a.s.) said:

“‘Isā ibn Maryam ('a.s.) said: ‘Verily an evil companion is unjust and a bad associate causes ruin, so watch whom you associate with.’”

3613-5. Muhammad ibn Yahyā (-) Ahmad ibn Muhammad* and Muham-mad ibni ‘l-Husayn (-) Muhammad ibn Sinān that ‘Ammār ibn Mūsā said:

“Abū ‘Abdillāh ('a.s.) said: ‘O ‘Ammār, if you would like your blessings to continue, your magnanimity to be perfected and your life to remain in order, then do not partner with slaves and scoundrels in your affair, for if you rely on them, they will betray you, and if they speak to you, they will lie, and if you suffer a calamity, they will abandon you, and if they make you a promise, they will break their promise.’”

٦/٣٦١٤ - قَالَ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ حُبُّ الْأَبْرَارِ ثَوَابٌ لِلْأَبْرَارِ وَ حُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ وَ بُغْضُ الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ وَ بُغْضُ الْأَبْرَارِ لِلْفُجَّارِ خَرْيٌ عَلَى الْفُجَّارِ.

٧/٣٦١٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٌّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَيْعاً عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافٍ عَنْ بَعْضِ أَصْحَابِهِمَا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ :

قَالَ لِي أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ صَلَواتُ اللَّهِ عَلَيْهِمَا يَا بُنَيَّ انْظُرْ حَمْسَةً فَلَا تُصَاحِبُهُمْ وَ لَا تُخَادِلُهُمْ وَ لَا تُرَاقِفُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتِ مَنْ هُمْ عَرَفِيْهِمْ قَالَ إِيَّاكَ وَ مُصَاحِبَةَ الْكَذَابِ فَإِنَّهُ بِمِنْزِلَةِ السَّرَابِ يُقْرَبُ لَكَ الْبَعِيدَ وَ يُبَعَّدُ لَكَ الْقَرِيبَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بَائِعُكَ بِأُكْلَةٍ أَوْ أَقْلَ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةِ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحَوْجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحِبَةِ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فِيَصْرُكَ وَ إِيَّاكَ

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3614–6. He [‘Ammār] said:

“And I heard Abū ‘Abdillāh (‘a.s.) saying: ‘Love of the righteous for the righteous is a reward for the righteous. Love of the vicious for the righteous is a merit for the righteous. Hatred of the vicious for the righteous is an embellishment for the righteous. And hatred of the righteous for the vicious is a disgrace for the vicious.’”

3615–7. A group of our co-sectarians (–) Sahl ibn Ziyād* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) ‘Amr ibn ‘Uthmān (–) Muḥammad ibn ‘Udhāfir (–) some of their co-sectarians (–) Muḥammad ibn Muslim and Abū Ḥamzah (–) Abū ‘Abdillāh that his father (‘a.s.) said:

“My father, ‘Alī ibni ‘l-Ḥusayn, the blessings of Allāh be upon them both, said to me: ‘O my son, watch out for five [kinds of people] and neither associate with them, not speak to them, nor let them accompany you.’ I asked: ‘O father, who are they? Tell me about them.’ He [‘a.s.] said: ‘Beware of the company of a liar, for he is like a mirage – making the distant seem near and the near seem distant. Beware of the company of a wicked trans-gressor, for he will sell you for a morsel or less than that. Beware of the company of a miser, for he will withhold his wealth from you when you are in the greatest need. Beware of the company of a fool, for indeed when he seeks to benefit you, he will harm you [instead]. And beware of the company of

وَ مُصَاحَّبَةُ الْقَاطِعِ لِرِحْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَهُلْ عَسِيْتُمْ إِنْ تَوَيَّسْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقْطِعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنْهُمُ اللَّهُ فَآصَمَهُمْ وَ أَعْمَى أَبْصَارَهُمْ وَ قَالَ عَزَّ وَ جَلَّ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْلَّعْنَةُ وَ هُمْ سُوءُ الدَّارِ وَ قَالَ فِي الْبَقَرَةِ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ.

- ٨/٣٦١٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ سَمِعْتُ الْمُحَارِبِيَّ يَرْوِي عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَّا عَنْ آبَائِهِ عَلِيِّلَّا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ مُجَالَسُتُهُمْ تُمِيتُ الْقُلُوبَ الْجُلوسُ مَعَ الْأَنْذَالِ وَ الْحَدِيثُ مَعَ النِّسَاءِ وَ الْجُلوسُ مَعَ الْأَعْنَاءِ.
٩/٣٦١٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَمِّ ذَكْرِهِ قَالَ:

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one who has severed ties with his kin, for I have found that such a person has been cursed in the Book of Allāh, to Whom belong Might and Majesty, in three instances. Allāh, to Whom belong Might and Majesty, says: *May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations? They are the ones whom Allāh has cursed, so He made them deaf, and blinded their sight* [Qur., 47:22-23] and: *As for those who break Allāh's compact after having pledged it solemnly, and sever what Allāh has commanded to be joined, and cause corruption in the earth it is such on whom the curse will lie, and for them will be the ills of the [ultimate] abode* [Qur., 13:25]; and He says in [sūrah] "al-Baqarah": *Those who break the covenant made with Allāh after having pledged it solemnly, and sever what Allāh has commanded to be joined, and cause corruption on the earth it is they who are the losers* [Qur., 2:27]."

3616-8. A group of our co-sectarians (-) Ahmād ibn Muḥammad that Mūsā ibn ‘l-Qāsim said:

"I heard al-Muḥārībī narrating from Abū ‘Abdillāh ('a.s.) that his grand-fathers ('a.s.) said; 'Three [people] are such that socializing with them deadens the heart: sitting with the ignoble, conversing with women and mingling with the rich.'"

3617-9. ‘Alī ibn Ibrāhīm (-) his father (-) some of his co-sectarians (-) Ibrāhīm ibn Abi ‘l-Bilād, whoever mentioned it [to him] said:

فَالْقَمَانُ عَلَيْهِ لَا يُنِيبُ لَا تَعْتَرِبُ فَتَكُونُ أَبْعَدَ لَكَ وَ لَا تَبْعُدْ فَتُهَانَ كُلُّ ذَابَةٍ تُحِبُّ مِثْلَهَا وَ إِنَّ ابْنَ آدَمَ يُحِبُّ مِثْلُهُ وَ لَا تَنْشُرْ بَرَكَ إِلَّا عِنْدَ بَاغِيهِ كَمَا لَيْسَ بَيْنَ الدِّينِ وَ الْكَبِيسِ خُلْلَةً كَذَلِكَ لَيْسَ بَيْنَ الْبَارِ وَ الْفَاجِرِ خُلْلَةً مَنْ يَقْتَرِبُ مِنَ الرِّفْقِ يَعْقُلْ بِهِ بَعْضُهُ كَذَلِكَ مَنْ يُشَارِكُ الْفَاجِرَ يَتَعَمَّلُ مِنْ طُرْقِهِ مَنْ يُحِبُّ الْمَرْءَ يُشَتَّمُ وَ مَنْ يَدْخُلْ مَدَارِخَ السُّوَءِ يُتَهَمُ وَ مَنْ يُقَارِنْ قَرِينَ السُّوَءِ لَا يَسْلُمُ وَ مَنْ لَا يَمْلِكْ لِسَانَهُ يَنْدَمُ.

١٠/٣٦١٨ - أَبُو عَلَيٰ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَكْفَالُ أَنَّهُ قَالَ لَا تَصْحُبُوا أَهْلَ الْبَدْعِ وَ لَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ ﷺ الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ.

١١/٣٦١٩ - أَبُو عَلَيٰ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنِ الْحَجَّاجِ عَنْ عَلَيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ عَبْيَدِ بْنِ زُرَارَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْأَكْفَالُ إِيَّاكَ وَ مُصَادَقَةَ الْأَحْمَقِ فَإِنَّكَ أَسَرَّ مَا تَكُونُ مِنْ نَاحِيَتِهِ أَقْرَبُ مَا يَكُونُ إِلَى مَسَاءَتِكَ.

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"Luqmān, peace be upon him, said to his son: 'O my son, do not come too close [to people] lest you end up the farthest [from them], and do not be so far [from them] that you end up disgraced. Every creature loves its own kind, and the son of Adam also loves one who is like him. Do not display your merchandise except to the one who seeks it. Just as there is no friend-ship between the wolf and the sheep, so too can there be no friendship between the virtuous and the vicious. Whoever comes close to tar, some of it will stick to him. Similarly, whoever partners with the vicious will end up learning his ways. Whoever loves to argue will be reviled and whoever enters places of evil will be accused [of wrongdoing]. Whoever accompanies an evil person will not remain safe and whoever does not control his tongue will regret.'"

3618–10. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Ibn Abī Najrān (–) ‘Amr ibn Yazīd that Abū ‘Abdillāh (‘a.s.) said:

"Do not associate or socialize with the people of innovation [in religion], otherwise you will be considered one of them. The Messenger of Allāh (ṣ) said: 'A man follows the religion of his friend and companion.'"

3619–11. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) al-Hajjāl (–) ‘Alī ibn Ya‘qūb al-Hāshimī (–) Hārūn ibn Muslim that ‘Ubayd ibn Zurārah said:

"Abū ‘Abdillāh (‘a.s.) said: 'Beware of befriending a fool, for the more pleased you become with him the closer he gets to harming you.'"

-٥-

بَابُ التَّحْبِبِ إِلَى النَّاسِ وَالتَّوْدِيدِ إِلَيْهِمْ

- ١/٣٦٢٠ - محمد بن يحيى عن أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ هَشَامَ بْنِ سَالِمَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا قَالَ إِنَّ أَعْرَابِيَاً مِنْ بَنِي قَيْمٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ أَوْصِنِي فَكَانَ مِنَ الْأَوْصَاهُ تَحَبَّبَ إِلَى النَّاسِ يُحْبَبُوكَ.
- ٢/٣٦٢١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عَيسَى عَنْ سَاعَةٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا قَالَ: مُجَامِلَةُ النَّاسِ ثُلُثُ الْعُقْلِ.

- ٣/٣٦٢٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَيقِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ يُضْفِينَ وُدَّ الْمَرءِ لِأَخِيهِ الْمُسْلِمِ يَلْقَاهُ بِالْبُشْرِ إِذَا لَقِيَهُ وَ يُوَسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ وَ يَدْعُوهُ بِأَحَبِّ الْأَسْمَاءِ إِلَيْهِ.

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Chapter on Being Affectionate and Caring with the People

3620–1. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibn Maḥbūb (–) Hishām ibn Sālim (–) Abū Baṣīr that Abū Ja‘far (‘a.s.) said:

“A bedouin from the Banū Tamīm came to the Prophet (ṣ) and said: ‘Give me some advice.’ So, one of the pieces of advice that the Prophet [ṣ] gave him was: ‘Be affectionate with the people and they will love you.’”

3621–2. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Isā (–) Samā‘ah that Abū ‘Abdillāh (‘a.s.) said:

“Being courteous with people is one-third of intelligence.”

3622–3. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Three things make the love of a person for his Muslim brother pure: meeting him with a smile whenever they meet, making room for him when he comes to sit next to him in a gathering, and calling him with the name that he loves the most.’”

٤/٣٦٢٣ - وَ بِهَذَا الْإِسْنَادِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّوْدُدُ إِلَى النَّاسِ نِصْفُ الْعُقْلِ.

٥/٣٦٢٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَلَيِّ بْنِ حَسَانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: التَّوْدُدُ إِلَى النَّاسِ نِصْفُ الْعُقْلِ.

٦/٣٦٢٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكْفُ عَنْهُمْ يَدًا وَاحِدَةً وَ يَكْفُونَ عَنْهُ أَيْدِيًّا كَثِيرَةً.

٧/٣٦٢٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ عُفَيْبَةَ عَنْ سُلَيْمَانَ بْنِ زِيَادِ التَّمِيمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ الْحَسَنُ بْنُ عَلَيِّ عَلَيْهِ السَّلَامُ : الْقَرِيبُ مَنْ قَرِبَنَا الْمَوَدَّةُ وَ إِنْ بَعْدَ نَسْبَهُ وَ الْبَعِيدُ مَنْ بَعَدَنَا الْمَوَدَّةُ وَ إِنْ قَرُبَ نَسْبَهُ لَا شَيْءَ أَقْرَبُ إِلَى شَيْءٍ مِنْ يَدٍ إِلَى جَسَدٍ وَ إِنَّ الْيَدَ تَعُلُّ فَتُقْطَعُ وَ تُقْطَعُ فَتُخَسَّمُ.

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3623–4. By the same chain of transmission, he [‘a.s.] said:

“The Messenger of Allāh (ṣ) said: ‘Being caring towards the people is half of intelligence.’”

3624–5. A group of our co-sectarians (–) Sahl ibn Ziyād (–) ‘Alī ibn Ḥassān (–) Mūsā ibn Bakr that Abu ‘l-Ḥasan (‘a.s.) said:

“Showing affection to the people is half of intelligence.”

3625–6. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Isā (–) Muḥammad ibn Sinān that Ḥudhayfah ibn Mansūr said:

“I heard Abū ‘Abdillāh (‘a.s.) saying: ‘Whoever holds back from harming the people, he will have held back one hand from them but they will [in turn] hold back many hands from him.’”

3626–7. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) some of his co-sectarians (–) Ṣalīḥ ibn ‘Uqbah (–) Sulaymān ibn Ziyād at-Tamīmī that Abū ‘Abdillāh (‘a.s.) said:

“al-Ḥasan ibn ‘Alī (‘a.s.) said: ‘The near one is he who has been brought close by love, even if his lineage is unrelated. The distant one is he who has been kept afar by [lack of] love, even if he is closely related by lineage. There is nothing as close to another than the hand is to the body, yet verily when the hand is treacherous [through theft], it is cut off and when it is cut off, it gets cauterized.’”

- ٦ -

بَابِ إِخْبَارِ الرَّجُلِ أَخَاهُ بِحُبِّهِ

١/٣٦٢٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ عُمَرَ بْنِ أَذِيَّةَ عَنْ أَبِيهِ عَنْ نَصْرٍ بْنِ قَابُوسَ قَالَ:

قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : إِذَا أَحْبَبْتَ أَحَدًا مِنْ إِخْوَانَكَ فَأَعْلَمْهُ ذَلِكَ فَإِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ : رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَ وَلَمْ تُؤْمِنْ قَالَ بَلِي وَلَكِنْ لِيَطْمَئِنَ قَلْبِي .

٢/٣٦٢٨ - أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ خَالِدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى جَيْعاً عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ هِشَامٍ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :

إِذَا أَحْبَبْتَ رَجُلًا فَأَخْبِرْهُ بِذَلِكَ فَإِنَّهُ أَثْبَتُ لِلْمَوَدَةِ بَيْنَكُمَا .

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Chapter on Informing a Brother of One's Love for Him

3627-1. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) his father (-) Muḥammad ibn ‘Amr [ibn Udhaynah] (-) his father that Naṣr ibn Qābus said:

“Abū ‘Abdillāh (‘a.s.) told me: ‘When you love anyone among your brothers then inform him about it, for indeed Ibrāhīm (‘a.s.) said: “My Lord! Show me how You revive the dead,” He said: “Do you not believe?” He said: “Yes indeed, but in order that my heart may be at rest.” [Qur., 2:260].””

3628-2. Ahmād ibn Muḥammad ibn Khālid* and Muḥammad ibn Yaḥyā (-) Ahmād ibn Muḥammad ibn ‘Isā, both of them (-) Alī ibni ‘l-Hakam (-) Ḥishām ibn Sālim that Abū ‘Abdillāh (‘a.s.) said:

“When you love a person then inform him about it, for indeed that keeps the bond of love strong between the two of you.”

-٧-

بَابُ التَّسْلِيمِ

١/٣٦٢٩ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُبَارَكَةُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامُ تَطْوُعُ وَ الرَّدُّ فِي ضُرّةٍ.

٢/٣٦٣٠ - وَ بِهَذَا الْإِسْنَادِ قَالَ:

مَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ فَلَا تُحِبِّبُوهُ وَ قَالَ: ابْدُؤُوا بِالسَّلَامِ قَبْلَ الْكَلَامِ فَمَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ فَلَا تُحِبِّبُوهُ.

٣/٣٦٣١ - وَ بِهَذَا الْإِسْنَادِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَى التَّاسِ بِاللَّهِ وَ بِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ.

٤/٣٦٣٢ - عِدَّهُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمٍ

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- 7 -

Chapter on Offering Greetings of Peace¹

3629–1. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Offering greetings of peace is voluntary, but replying is mandatory.’”

3630–2. By the same chain of transmission, he [‘a.s.] said:

“Whoever starts speaking before offering greetings, do not reply him.” And he (ṣ) said: “Begin with the greeting of peace before speaking. As for he who starts speaking before offering greetings, do not respond to him.”

3631–3. By the same chain of transmission, he [‘a.s.] said:

“The Messenger of Allāh (ṣ): ‘The closest of people to Allāh and His Messenger are those who initiate the greeting of peace.’”

3632–4. A group of our co-sectarians (–) Sahl ibn Ziyād (–) ‘Abdu ‘r-Rahmān ibn Abī Najrān (–) ‘Āsim ibn Ḥamīd (–) Muḥammad

1. This refers to the Islamic greeting: *al-salāmu ‘alaykum* (“peace be with you”). (tr.)

بْنِ حَمَدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلِيَّ اللَّهِ قَالَ:

كَانَ سَلْمَانُ رَحْمَهُ اللَّهُ يَقُولُ أَفْشُوا سَلَامَ اللَّهِ فَإِنَّ سَلَامَ اللَّهِ لَا يَنْأِي الظَّالِمِينَ.

٣٦٣٣ - ٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَمْحَادِ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ

مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلِيَّ اللَّهِ قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ إِفْشَاءَ السَّلَامِ.

٣٦٣٤ - ٦- عَنْهُ عَنْ ابْنِ فَضَالٍ عَنْ مُعاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ إِنَّ الْبَخِيلَ مَنْ يَبْخَلُ بِالسَّلَامِ.

٣٦٣٥ - ٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ

الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

إِذَا سَلَمَ أَحَدُكُمْ فَلْيَجْهِرْ سَلَامِهِ لَا يَقُولُ سَلَّمْتُ فَلَمْ يَرْدُوا عَلَيَّ وَ لَعَلَّهُ يَكُونُ قَدْ سَلَّمَ وَ لَمْ يُسْمِعُهُمْ فَإِذَا رَدَ أَحَدُكُمْ فَلْيَجْهِرْ بِرَدَهِ وَ لَا يَقُولُ الْمُسَلِّمُ سَلَّمْتُ فَلَمْ يَرْدُوا عَلَيَّ ثُمَّ

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ibn Muslim that Abū Ja‘far (‘a.s.) said:

“Salmān, may Allāh have mercy upon him, would say: ‘Spread the peace of Allāh by greeting whoever you meet, for indeed the peace of Allāh does not extend to the oppressors.’”

3633-5. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Ibn Faddāl (–) Tha‘labah ibn Maymūn (–) Muḥammad ibn Qays that Abū Ja‘far (‘a.s.) said:

“Verily Allāh, to Whom belong Might and Majesty, loves the spread of peace.”

3634-6. From him (–) Ibn Faddāl (–) Mu‘āwiyah ibn Wahb that Abū ‘Abdillāh (‘a.s.) said:

“Verily Allāh, to Whom belong Might and Majesty, has said: ‘Surely the most miserly is he who is stingy with greetings of peace.’”

3635-7. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“When any of you offers greetings, let him make his voice audible. He should not say: ‘I greeted them but they did not reply my greeting,’ for it is possible that he may have greeted them but they did not hear him. And when any of you replies a greeting, let him make his reply audible. It should not be that the one who offers him greetings says: ‘I offered

فَالَّذِي كَانَ عَلَيْهِ عَلَيْهِ يَقُولُ لَا تَعْضِبُو وَ لَا تَعْضِبُو أَفْشُوا السَّلَامَ وَ أَطْبِعُوا الْكَلَامَ وَ صَلُوا بِاللَّيْلِ وَ النَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ ثَمَّ ثَلَاثَ عَلَيْهِ عَلَيْهِمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ.

٨/٣٦٣٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْيَتِيمُ قال:

الْبَادِيِّ بِالسَّلَامِ أَوَّلَ بِاللَّهِ وَ بِرَسُولِهِ.

٩/٣٦٣٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلَيِّي بْنِ الْحَكَمِ عَنْ أَبَانِ عَنْ حَسَنِ بْنِ الْمُنْدِرِ فَالَّذِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْيَتِيمَ يَقُولُ:

مَنْ قَالَ السَّلَامُ عَلَيْكُمْ فَهُوَ عَشْرُ حَسَنَاتٍ وَ مَنْ قَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ فَهُوَ عِشْرُونَ حَسَنَةً وَ مَنْ قَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَهُوَ ثَلَاثُونَ حَسَنَةً.

١٠/٣٦٣٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ

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greetings but they did not reply me.”” Then he [‘a.s.] said: ““Alī (‘a.s.) used to say: ‘Do not get angry and do not anger others, spread greetings of peace and speak politely, and pray in the night while people are asleep, you will thereby enter Paradise with peace.’”” Then he (‘a.s.) recited to them the verse in which Allāh, to Whom belong Might and Majesty, says: [He is] *the Granter of peace, the Securer, the Guardian over all* [Qur., 59:23].

3636–8. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Ibn Maḥbūb (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (‘a.s.) said:

“The one who initiates the greeting of peace is closest to Allāh and His Messenger.”

3637–9. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) ‘Alī ibnī ‘l-Hakam (–) Abān that al-Ḥasan ibnī ‘l-Mundhir said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘Whoever says: “Peace be upon you,” it is [equal to] ten good deeds; whoever says “Peace be upon you and the mercy of Allāh,” it is twenty good deeds; and whoever says “Peace be upon you and the mercy of Allāh and His blessings,” it is thirty good deeds [for him].’”

3638–10. ‘Alī ibn Ibrāhīm (–) his father (–) Ṣalīḥ ibnī ‘s-Sindī (–) Ja‘far

مَنْصُورٌ بْنُ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

ثَلَاثَةٌ تُرْدُ عَلَيْهِمْ رَدًّا الْجَمَاعَةُ وَ إِنْ كَانَ وَاحِدًا عِنْدَ الْعُطَاسِ يُقَالُ يَرْحُمُكُمُ اللَّهُ وَ إِنْ لَمْ يَكُنْ مَعَهُ غَيْرُهُ وَ الرَّجُلُ يُسَلِّمُ عَلَى الرَّجُلِ فَيُقَوْلُ السَّلَامُ عَلَيْكُمْ وَ الرَّجُلُ يَدْعُو لِلرَّجُلِ فَيُقَوْلُ عَافَاكُمُ اللَّهُ وَ إِنْ كَانَ وَاحِدًا فَإِنَّ مَعَهُ غَيْرُهُ.

١١/٣٦٣٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفِعَهُ قَالَ:

كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ ثَلَاثَةٌ لَا يُسَلِّمُونَ الْمَاشِي مَعَ الْجُنَاحَةِ وَ الْمَاشِي إِلَى الْجُمُعَةِ وَ فِي بَيْتِ الْحَمَامِ.

١٢/٣٦٤٠ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مِنَ التَّوَاضُعِ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ.

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inb Bashīr (-) Mañṣūr ibn Hāzim that Abū ‘Abdillāh (‘a.s.) said:

“Three are to be addressed in plural even if they are single individuals: saying: ‘Allāh have mercy upon you [all]’ when someone sneezes, even if there is no one else with him; for a person to greet another and say: ‘Peace be upon you [all]’; and for a person to pray for another and say: ‘May Allāh grant you [all] well-being,’ even if he is alone, for verily there are others with him [though you may not see them].”¹

3639–11. Muḥammad ibn Yaḥyā (-) Muḥammad ibni ‘l-Husayn, *rāfa‘ahu* said:

“Abū ‘Abdillāh (‘a.s.) used to say: ‘Three people are not to be offered greetings of peace: The one who is walking with the bier [in a funeral procession], the one walking to Friday prayers, and the one [who is] in the bathroom.’”

3640–12. A group of our co-sectarians (-) Ahmād ibn Muḥammad (-) ‘Uthmān ibn ‘Isā (-) Hārūn ibn Khārijah that Abū ‘Abdillāh (‘a.s.) said:

“It is from [the signs of] humility for you to offer greetings of peace to whomever you meet.”

1. The “others” who are with him are angels who record his deeds and/or guard him. (*tr.*)

١٣/٣٦٤١ - أَهْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْيَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا اللَّهُ تَعَالَى أَنْتَمْ بَرَكَاتُهُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَرِضْوَانُهُ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِمَا لَا يَجُوازُوا بِنَا مِثْلَ مَا قَالَتِ الْمَلَائِكَةُ لِأَيَّنَا إِبْرَاهِيمَ عَلَيْهِمَا السَّلَامُ إِنَّمَا قَالُوا رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ.

١٤/٣٦٤٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَهْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيٍّ بْنِ رِئَابٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَ:

إِنَّ مِنْ قَمَّاتِ التَّحْيَةِ لِلْمُقْرِبِ الْمُصَافَحةُ وَقَمَّاتِ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانَقَةُ.

١٥/٣٦٤٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقِلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِمَا : يُكْرَهُ لِلرَّجُلِ أَنْ يَقُولَ حَيَّاكَ اللَّهُ ثُمَّ يَسْكُتَ حَتَّى يَتَبَعَّهَا بِالسَّلَامِ.

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3641–13. Ahmad ibn Muhammad (–) Ibn Maḥbūb (–) Jamīl (–) Abū ‘Ubaydah al-Ḥadhdhā’ that Abū Ja‘far (‘a.s.) said:

“Amīr al-Mu’minīn ‘Alī (‘a.s.) passed by a group of people and greeted them. They replied: ‘And upon you be peace and the mercy of Allāh, His blessings, His forgiveness and His pleasure.’ So, Amīr al-Mu’minīn (‘a.s.) said to them: ‘Do not address us beyond what the angels said to our forefather Ibrāhīm (‘a.s.). They only said: “Allāh’s mercy and His blessings upon you, members of the Household,” [Qur., 11:73].””

3642–14. Muḥammad ibn Yahyā (–) Ahmad ibn Muḥammad (–) Ibn Maḥbūb (–) ‘Alī ibn Rī’āb that Abū ‘Abdillāh (‘a.s.) said:

“The complete greeting for the homebound is shaking hands and the complete greeting for the traveler is embracing [him].”

3643–15. ‘Alī ibn Ibrāhīm (–) his father (–) a-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’minīn (‘a.s.) said: ‘It is disliked that a person should say, “May Allāh keep you alive” and then remain silent, unless he follows it up with greetings of peace.’”

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بَابُ مَنْ يَحْبُّ أَنْ يَبْدَا بِالسَّلَامِ

٤٣٦٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ.

٢/٣٦٤٥ - عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْسَةَ بْنِ مُضَعَّبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّ الْأَنْصَارِ قَالَ:

الْقَلِيلُ يَنْدَعُونَ الْكَثِيرَ بِالسَّلَامِ وَ الرَّكِبُ يَنْدَأُ الْمَاشِيَ وَ أَصْحَابُ الْبِغَالِ يَنْدَعُونَ أَصْحَابَ
الْحَمِيرِ وَ أَصْحَابُ الْخَيلِ يَنْدَعُونَ أَصْحَابَ الْبِغَالِ.

٣٦٤٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلٍ بْنِ زِيَادٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُلْكُ قال:

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Chapter on

Those Who Must Initiate Greetings of Peace

3644-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa‘īd (-) an-Naḍr ibn Suwayd (-) al-Qāsim ibn Sulaymān (-) Jarrah al-Madā'inī that Abū ‘Abdillāh ('a.s.) said:

"The young should greet the elder, the passer-by should greet the seated, and the few should greet the many."

3645-2. ‘Alī ibn Ibrāhīm (–) Ṣalīḥ ibnī ‘s-Sindī (–) Ja‘far ibn Bāshīr
‘Anbasah ibn Muṣ‘ab that Abū ‘Abdillāh (‘a.s.) said:

"The few should initiate greetings of peace to the many, the rider should initiate greeting the pedestrian, those on mules should initiate greetings to those on donkeys, and those on horseback should initiate greetings to those on mules."

3646-3. A group of our co-sectarians (-) Sahl ibn Ziyād (-) ‘Alī ibn Asbāt (-) Ibn Bukayr (-) some of his co-sectarians that Abū ‘Abdillāh ('a.s.) said:

سَمِعْتُهُ يَقُولُ يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِيِّ وَالْمَاشِي عَلَى الْقَاعِدِ وَإِذَا لَقِيَتْ جَمَائِعًا سَلَّمَ الْأَقْلُ عَلَى الْأَكْثَرِ وَإِذَا لَقِيَ وَاحِدًا جَمَائِعًا سَلَّمَ الْوَاحِدُ عَلَى الْجَمَائِعِ.

٤/٣٦٤٧ - سَهْلُ بْنُ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّبْنِ أَبِي طَالِبٍ قَالَ:

يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِيِّ وَالْقَائِمُ عَلَى الْقَاعِدِ.

٥/٣٦٤٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّبْنِ أَبِي طَالِبٍ قَالَ:

إِذَا كَانَ قَوْمٌ فِي جَمِيلٍ ثُمَّ سَبَقَ قَوْمًا فَدَخَلُوا فَعَلَى الدَّاخِلِ أَخْيَرًا إِذَا دَخَلَ أَنْ يُسَلِّمَ عَلَيْهِمْ.

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“The rider should offer greetings of peace to the pedestrian, and the pedestrian [should offer greetings] to the seated. When a group meets another group, the smaller group should offer greetings to the larger group, and when an individual meets a group, he should offer greetings to the group.”

3647–4. Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh (‘a.s.) said:

“The rider should offer greetings of peace to the pedestrian and the one standing [should offer greetings] to the one sitting.”

3648–5. Muḥammad ibn Yahyā (–) Ahmad ibn Muḥammad (–) ‘Amr ibn ‘Abdi ‘l-‘Azīz (–) Jamīl that Abū ‘Abdillāh (‘a.s.) said:

“When a group is in a gathering and then another group enters, it is for the group that enters last to offer greetings of peace to those who were there before them when it enters.”

- ٩ -

**بَابُ إِذَا سَلَّمَ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَاهُمْ
وَإِذَا رَدَّ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَهُمْ**

١/٣٦٤٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ بُكَيْرٍ عَنْ
بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

إِذَا مَرَّتِ الْجَمَاعَةُ بِقَوْمٍ أَجْزَاهُمْ أَنْ يُسَلِّمَ وَاحِدٌ مِنْهُمْ وَإِذَا سَلَّمَ عَلَى الْقَوْمِ وَهُمْ جَمَاعَةٌ
أَجْزَاهُمْ أَنْ يَرْدَدَ وَاحِدٌ مِنْهُمْ.

٢/٣٦٥٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَاجَاجِ قَالَ:
إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ أَجْزَأَهُمْ.

٣/٣٦٥١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ
أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

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- ٩ -

Chapter [on how] The Greeting or Reply of One Person from A Group is Sufficient

3649–1. A group of our co-sectarians (–) Sahl ibn Ziyād (–) ‘Alī ibn Asbāt (–) Ibn Bukayr (–) some of his co-sectarians that Abū ‘Abdillāh (‘a.s.) said:

“When a group passes by a gathering, it is sufficient for one person among them to offer greetings of peace, and when greetings are offered to a congregation who have gathered, it is sufficient for one of them to respond.”

3650–2. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Ibn Maḥbūb (–) ‘Abdu ‘r-Rahmān ibn ‘l-Hajjāj said:

“If one person from a congregation offers greetings, it suffices for [all of] them.”

3651–3. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Muḥam-mad ibn Yahyā (–) Ghīyāth ibn Ibrāhīm that Abū ‘Abdillāh (‘a.s.) said:

إِذَا سَلَّمَ مِنَ الْقَوْمِ وَاحِدٌ أَجْزًا عَنْهُمْ وَ إِذَا رَدَّ وَاحِدٌ أَجْزًا عَنْهُمْ.

- ١٠ -

بَابُ التَّسْلِيمِ عَلَى النِّسَاءِ

١/٣٦٥٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ رِبْعَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَلَى النِّسَاءِ وَ يَرْدُدُ عَلَيْهِ السَّلَامَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُسَلِّمُ عَلَى النِّسَاءِ وَ كَانَ يَكْرُهُ أَنْ يُسَلِّمَ عَلَى الشَّابِّيَّ مِنْهُنَّ وَ يَقُولُ أَخَوْفُ أَنْ يُعْجِبَنِي صَوْتُهَا فَيَدْخُلَ عَلَيَّ أَكْثَرُ مَا أَطْلُبُ مِنَ الْأَجْرِ.

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“When from among a group one person offers greetings of peace, it suffices for the whole group, and when one person replies [the greeting], it suffices for the whole group.”

– 10 – Chapter on Offering Greetings to Women

3652–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ‘Isā (–) Rib‘ī ibn ‘Abdillāh that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) would offer greetings of peace to women, and they would reply his greetings. Amīr al-Mu’minīn (‘a.s.) would also offer women greetings of peace, but he disliked greeting the youth among them. He [‘a.s.] used to say: ‘I fear being charmed by her voice, which would bring me more [harm] than what I sought of reward.’”

- ١١ -

بَابُ التَّسْلِيمِ عَلَى أَهْلِ الْمِلَلِ

١/٣٦٥٣ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِيهِ عَمِيرٍ عَنِ ابْنِ أَذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِيهِ جَعْفَرٍ عَلَيْهِمَا اللَّهُ تَعَالَى وَسَلَّمَ قَالَ:

دَخَلَ يَهُودِيٌّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَائِشَةَ عِنْهُ فَقَالَ السَّامُ عَلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَرَدَ عَلَى صَاحِبِهِ ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَرَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا رَدَ عَلَى صَاحِبِهِ فَغَضِبَتْ عَائِشَةُ فَقَالَتْ عَلَيْكُمُ السَّامُ وَالْغَضَبُ وَاللَّغْنَةُ يَا مَعْشَرَ الْيَهُودِ يَا إِخْوَةَ الْقِرَدَةِ وَالْخَنَازِيرِ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةً إِنَّ الْفُحْشَ لَوْكَانَ مُثُلًا لَكَانَ مِثَالًا سَوْءً إِنَّ الرِّفْقَ لَمْ يُوْضَعْ عَلَى شَيْءٍ قَطُّ إِلَّا زَانَهُ وَلَمْ يُرْفَعْ عَنْهُ قَطُّ إِلَّا شَانَهُ قَالَتْ يَا رَسُولَ اللَّهِ أَمَا سَمِعْتَ إِلَى قَوْلِهِمْ

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- 11 -

Chapter on Offering Greetings to People of Other Faiths

3653-1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Ibn Udhaynah (–) Zurārah that Abū Ja‘far (‘a.s.) said:

“A Jew came to the Messenger of Allāh (ṣ), while ‘Ā’ishah was with him, and said: ‘Death¹ be upon you.’ The Messenger of Allāh (ṣ) replied: ‘And upon you.’ Then another came and repeated the same [statement] and he [ṣ] replied in the same way as he had responded to his companion. Then a third one came and said the same thing and the Messenger of Allāh (ṣ) responded just as he had to the man’s two previous companions. So, ‘Ā’ishah got angry and said: ‘And upon you be death, wrath and curses O company of Jews, O brethren of monkeys and pigs!’ The Messenger of Allāh (ṣ) said to her: ‘O ‘Ā’ishah, if vituperation was to manifest itself, it would have an ugly form. Gentleness is never placed on anything but that it adorns it, and it is never removed from anything but that it disgraces it.’

1. The Arabic word used was *as-sām*, which sounds close to the word *as-salām* (*tr.*).

السَّاَمُ عَلَيْكُمْ فَقَالَ بَلَى أَ مَا سَمِعْتِ مَا رَدَدْتُ عَلَيْهِمْ قُلْتُ عَلَيْكُمْ فَإِذَا سَلَّمَ عَلَيْكُمْ مُسْلِمٌ فَقُولُوا سَلَامٌ عَلَيْكُمْ وَ إِذَا سَلَّمَ عَلَيْكُمْ كَافِرٌ فَقُولُوا عَلَيْكَ.

٤- ٣٦٥٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ غِيَاثٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّلَةَ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيَّلَةَ لَا تَبْدِئُوا أَهْلَ الْكِتَابِ بِالْتَّسْلِيمِ وَ إِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا وَ عَلَيْكُمْ.

٣- ٣٦٥٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلِيَّلَةَ عَنِ الْيَهُودِيِّ وَ النَّصَارَى وَ الْمُشْرِكِ إِذَا سَلَّمُوا عَلَى الرَّجُلِ وَ هُوَ جَالِسٌ كَيْفَ يَتَبَغِي أَنْ يَرُدَّ عَلَيْهِمْ فَقَالَ يَقُولُ: عَلَيْكُمْ.

٤- ٣٦٥٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبْنِ فَضَّالٍ عَنْ أَبْنِ بُكَيْرٍ عَنْ بُرِيدِ بْنِ مُعاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّلَةَ قَالَ:

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She said: ‘O Messenger of Allāh, did you hear how they said: “Death be upon you”?’ He [ṣ] said: ‘Yes, I did. Did you not hear how I responded to them? I said: “And upon you.”’ So, whenever a Muslim offers you greetings of peace say: “Peace be upon you” and when an unbeliever offers you greetings then say: “And [the same] upon you.”’”

3654–2. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Ghiyāth ibn Ibrāhīm that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’mīnīn (‘a.s.) said: ‘Do not initiate greetings of peace to the People of the Book and when they greet you, respond by saying: ‘And [the same] upon you.’’”

3655–3. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Isā that Samā‘ah said:

“I asked Abā ‘Abdillāh (‘a.s.) about the Jews, the Christians and the polytheists – if they offer greetings to a man while he is sitting, how is he supposed to respond to them. He [‘a.s.] said: ‘He should say to them: “And upon you [too].”’”

3656–4. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Ibn Faddāl (–) Ibn Bukayr (–) Burayd ibn Mu‘āwiya (–) Muḥammad ibn Muslim that Abū ‘Abdillāh (‘a.s.) said:

إِذَا سَلَّمَ عَنِيكَ الْيَهُودِيُّ وَ النَّصَارَىُّ وَ الْمُسْرِكُ فَقُلْ: عَنِيكَ.

٥/٣٦٥٧ - أَبُو عَلَيٰ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَمِّهِ
بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي حَعْفَرٍ عَلَيْهِمَا قَالَ:

أَقْبَلَ أَبُو جَهْلٍ بْنُ هِشَامَ وَ مَعَهُ قَوْمٌ قَرْبُشٌ فَدَخَلُوا عَلَى أَبِي طَالِبٍ فَقَالُوا إِنَّ ابْنَ
أَخِيكَ قَدْ آذَانَا وَ آذَى أَهْلَتَنَا فَادْعُهُ وَ مُرِهُ فَلَيُكَفَّ عَنْ أَهْلِتَنَا وَ نَكْفُ عَنْ إِلَهِهِ قَالَ فَبَعْثَ
أَبُو طَالِبٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَاهُ فَلَمَّا دَخَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرَ فِي الْبَيْتِ إِلَّا
مُشْرِكًا فَقَالَ السَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى ثُمَّ جَلَسَ فَخَبَرَهُ أَبُو طَالِبٍ بِمَا جَاءُوا لَهُ فَقَالَ
أَوْ هَلْ هُمْ فِي كَلِمَةٍ خَيْرٌ هُمْ مِنْ هَذَا يَسُودُونَ بِهَا الْعَرَبَ وَ يَطْغَوْنَ أَعْنَاقَهُمْ فَقَالَ أَبُو
جَهْلٍ نَعَمْ وَ مَا هَذِهِ الْكَلِمَةُ فَقَالَ تَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ فَوَضَعُوا أَصَابِعَهُمْ فِي آذِنِكُمْ

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“When a Jew, a Christian or a polytheist offers you greetings of peace, say: ‘And [the same] upon you.’”

3657-5. Abū ‘Alī al-Ash’arī (-) Muḥammad ibn Sālim (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) ‘Amr ibn Shimr (-) Jābir that Abū Ja‘far ('a.s.) said:

“Abū Jahl ibn Hishām came with a group of the Quraysh to Abū Tālib. They said [to him]: ‘Your nephew has offended us and has offended our gods, so call him and instruct him to stay clear of our gods and we will stay clear of his God.’ So, Abū Tālib sent for the Messenger of Allāh, blessing of Allāh be upon him and his Household, and when the Prophet (ṣ) came, he did not see in the house anyone but polytheists, so he [ṣ] said: ‘Peace be upon those who follow right guidance.’ Then he [ṣ] sat down and Abū Tālib informed him about the message they had brought for him. He [ṣ] said: ‘Do they wish to have a good word by which they may become masters of the Arabs and subdue their stiff necks?’ Abū Jahl said: ‘Yes. And what is this word?’ He [ṣ] said: ‘That you declare: There is no god but Allāh.’ When they heard this they put their fingers in their ears and rushed out of the house saying: ‘We never heard of this in the earlier religion; this is nothing but a forgery!’ So, in response to them Allāh, Most High, revealed the verses: *Ṣād. I swear by the Qur’ān, full of admonition. Nay! those who disbelieve are in self exaltation and opposition. How many did We destroy before them of the generations, then they cried while the time of escaping had passed away. And they wonder that there has come to them a warner from among them-selves and the disbelievers say: ‘This is an enchanter, a liar. What! makes he the gods a single Allāh? A strange thing is*

وَ حَرَجُوا هُرَبًا وَ هُمْ يَقُولُونَ مَا سَمِعْنَا هَذَا فِي الْمِلَةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ فَأَنْزَلَ اللَّهُ تَعَالَى فِي قَوْلِهِ {وَ الْقُرْآنُ ذِي الدَّكْرِ} إِلَى قَوْلِهِ {إِلَّا اخْتِلَاقٌ}.

٦/٣٦٥٨ - مُحَمَّدٌ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَكَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ بْنِ مُعَاوِيَةَ قَالَ:

تَقُولُ فِي الرَّدِّ عَلَى الْيَهُودِيِّ وَالنَّصْرَانِيِّ: سَلَامٌ.

٧٣٦٥٩ - عَلَيْيُ بْنُ إِبْرَاهِيمَ عَنْ أَيْمَهُ عَنْ أَبِيهِ عَمِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَاجِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى عَلَيْهِ الْأَسْمَاءُ أَرَأَيْتَ إِنْ احْتَجَتْ إِلَى مُتَطَبِّبٍ وَهُوَ نَصْرَانِيُّ أُسَلَّمَ عَلَيْهِ وَأَدْعُوكَ لَهُ قَالَ: نَعَمْ إِنَّهُ لَا يَنْفَعُهُ دُعَاؤُكَ.

-٨/٣٦٦٠ - مُحَمَّد بْن يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ
بْنِ الْحَجَاجِ قَالَ:

قُلْتُ لِأَبِي الْحَسِنِ مُوسَى عَلَيْهَا أَرَأَيْتَ إِنْ احْتَجَتْ إِلَى الطَّيِّبِ وَهُوَ نَصْرٌ إِنْ أَنْ أَسْلِمَ عَلَيْهِ وَأَدْعُوكَ لَهُ قَالَ: نَعَمْ إِنَّهُ لَا يَنْفَعُهُ دُعاؤُكَ.

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this, to be sure! And the chief persons of them break forth, saying, 'Go and steadily adhere to your gods, this is most surely a thing sought after. We never heard of this in the former faith; this is nothing but a forgery' [Qur., 38:1-7]."

3658-6. Muhammad ibn Yahyā (-) ‘Abdullāh ibn Muhammad (-) ‘Alī ibni ‘l-Hakam (-) Abān ibn ‘Uthmān (-) Zurārah that Abū ‘Abdillāh ('a.s.) said:

"In response to Jews and Christians you should say: 'Peace.'"

3659-7. 'Alī ibn Ibrāhīm (-) his father (-) Ibñ Abī 'Umayr that 'Abdu 'r-Rahmān ibni 'l-Hajjāj said:

"I said to Abu 'l-Hasan Mūsā [al-Kāzim] ('a.s.): 'What do you say if I am in need of a physician who is a Christian, should I offer him greetings of peace and pray for him?' He ['a.s.] said: 'Yes. However, your prayers will be of no benefit to him.'"

3660-8. Muhammad ibn Yahyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) Ibn Maḥbūb that ‘Abdu ‘r-Rahmān ibni ‘l-Hajjāj said:

"I said to Abu 'l-Hasan Mūsā [al-Kāzim] ('a.s.): 'What is your opinion if I am in need of a physician who happens to be a Christian, can I offer him greetings of peace and pray for him?' He ['a.s.] said: 'Yes. However, your prayer will not benefit him.'"

٩/٣٦٦١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدٍ بْنِ عَرْفَةَ عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِمَا سَلَامٌ قَالَ:

قِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا سَلَامٌ كَيْفَ أَذْعُو لِلْيَهُودِيِّ وَالنَّصَارَى قَالَ: تَقُولُ لَهُ بَارَكَ اللَّهُ لَكَ فِي الدُّنْيَا.

١٠/٣٦٦٢ - حَمِيدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وُهَيْبٍ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا سَلَامٌ فِي مُصَافَحةِ الْمُسْلِمِ الْيَهُودِيِّ وَالنَّصَارَى قَالَ:

مِنْ وَرَاءِ التَّوْبِ فَإِنْ صَافَحَكَ يَبِدِيهِ فَاغْسِلْ يَدَكَ.

١١/٣٦٦٣ - أَبُو عَلَيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلَيٍّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ عَلَيٍّ بْنِ مَعْمَرٍ عَنْ خَالِدِ الْقَلَانِسِيِّ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا سَلَامٌ أَقْرَى الدِّمَمَيِّ فَيُصَافِحُهُنِّي قَالَ: امْسَحْهَا بِالثُّرَابِ وَبِالْحَاجِطِ قُلْتُ فَالنَّاصِبَ قَالَ اغْسِلْهَا.

١٢/٣٦٦٤ - أَبُو عَلَيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ الْعَلَاءِ بْنِ رَزِينِ

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3661–9. A group of our co-sectarians (–) Ahmad ibn Muhammad ibn Khālid (–) Muḥammad ibn ‘Isā ibn ‘Ubayd (–) Muḥammad ibn ‘Arafah that Abu ‘l-Ḥasan ar-Ridā (‘a.s.) said:

“Someone asked Abū ‘Abdillāh (‘a.s.): ‘How should I pray for a Jew or a Christian?’ He [‘a.s.] said: ‘Say to him: “May God bless you in this world.”’”

3662–10. Ḥamīd ibn Ziyād (–) al-Hasan ibn Muḥammad (–) Wahb ibn Hafṣ that Abū Baṣīr said:

Regarding a Muslim shaking hands with a Jew or a Christian, one of them¹ (‘a.s.) said: “It should be from under a cloth, and if he shakes your hand directly, wash your hand.”

3663–11. Abū ‘Alī al-Ash‘arī (–) al-Hasan ibn ‘Alī al-Kūfī (–) ‘Abbās ibn ‘Āmir (–) ‘Alī ibn Ma‘mar that Khālid al-Qalānisī said:

“I said to Abū ‘Abdillāh (‘a.s.): ‘I at times meet a non-Muslim citizen (*dhimmi*) and he shakes my hand. [What should I do?]’ He [‘a.s.] said: ‘Wipe it with dust or on a wall.’ I asked: ‘And if it is one who has hatred [for the *Ahlu l-bayt* (‘a.s.)] (*nāṣibī*)?’ He [‘a.s.] said: ‘Then wash it.’”

3664–12. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–)

1. Meaning either Imām al-Bāqir (‘a.s.) or Imām aş-Şādiq (‘a.s.), (tr.).

عَنْ حُمَّادِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْكَوْفِيُّ فِي رَجُلٍ صَافَحَ رَجُلًا مُجُوسِيًّا قَالَ: يَغْسِلُ يَدَهُ وَ لَا يَتَوَضَّأُ.

- ١٢ -

بَابُ مُكَاتَبَةِ أَهْلِ الدِّمَةِ

١/٣٦٦٥ - أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ عَلَيِّ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمَ عَنْ أَبِي بَصِيرٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْكَوْفِيُّ عَنِ الرَّجُلِ يَكُونُ لَهُ الْحَاجَةُ إِلَى الْمَجُوسِيِّ أَوْ إِلَى الْيَهُودِيِّ أَوْ إِلَى النَّصَارَى أَوْ أَنْ يَكُونَ عَامِلًا أَوْ دِهْقَانًا مِنْ عُظَمَاءِ أَهْلِ أَرْضِهِ فَيَكْتُبُ إِلَيْهِ الرَّجُلُ فِي الْحَاجَةِ الْعَظِيمَةِ أَيْدَأُ بِالْعُلُجِ وَ يُسَلِّمُ عَلَيْهِ فِي كِتَابِهِ وَ إِنَّمَا يَصْنَعُ ذَلِكَ لِكَيْ تُقْضَى حَاجَتُهُ

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Şafwān (-) al-'Alā' ibn Razīn (-) Muḥammad ibn Muslim that Abū Ja'far ('a.s.) said:

Regarding the person who shook hands with a Magian (*majūs*). “He should wash his hand but does not need to perform ablution [again].”

– 12 – Chapter on Correspondence with Non-Muslim Citizens (Ahlu 'dh-Dhimmah)

3665–1. Aḥmad ibn Muḥammad al-Kūfi (-) 'Alī ibn 'l-Ḥasan ibn 'Alī (-) 'Alī ibn Asbāt (-) his paternal uncle Ya'qūb ibn Sālim that Abū Baṣir said:

“Abū 'Abdillāh ('a.s.) was asked about the person who needs to refer to a Magian, a Jew or a Christian who may be a well-respected representative or governor of his people. So, the person writes to him out of great necessity, can he begin by addressing the non-Muslim governor [with epithets of praise] and offer greetings of peace to him in his letter, even if he is only doing so in order that his needs be met?” He ['a.s.] said: ‘As for beginning

قالَ: أَمَّا أَنْ تَبْدِأْ بِهِ فَلَا وَلَكِنْ تُسَلِّمُ عَلَيْهِ فِي كِتَابِكَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ يَكْتُبُ إِلَى كِسْرَى وَقَيْصَرَ.

٢-٣٦٦٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكِتَابُ عَنِ الرَّجُلِ يَكْتُبُ إِلَى رَجُلٍ مِنْ عُظَمَاءِ عُمَالِ الْمَجُوسِ فَيَبْدِأُ بِاسْمِهِ قَبْلَ اسْمِهِ فَقَالَ: لَا بَأْسَ إِذَا فَعَلَ لِإِخْتِيَارِ الْمُنْفَعَةِ.

- ١٣ -

بَابُ الْإِغْضَاءِ

١-٣٦٦٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّاجِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَمَّنْ ذَكَرُهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكِتَابُ قَالَ:

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by addressing him [with epithets], no. However, you may offer greetings of peace to him in your letter, for the Messenger of Allāh (s) used to write to [unbelievers such as] Khosrow and Caesar.””

3666-2. ‘Alī ibn Ibrāhīm (-) his father (-) Ismā‘il ibn Marrār (-) Yūnus (-) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh ('a.s.) was asked:

About a man who writes to one of the chief representatives of the Magians, so he begins by mentioning that person’s name before his own name.’ He ['a.s.] said: ‘There is no harm in it if he did that to acquire benefit.’””

– 13 – Chapter on Turning a Blind Eye

3667-1. A group of our co-sectarians (-) Ahmād ibn Muḥammad (-) ‘Abdullāh ibn Muḥammad al-Hajjāl (-) Tha‘labah ibn Maymūn, whoever mentioned it [to him] that Abū ‘Abdillāh ('a.s.) said:

كَانَ عِنْدَهُ قَوْمٌ يُحَدِّثُهُمْ إِذْ ذَكَرَ رَجُلٌ مِّنْهُمْ رَجُلًا فَوَقَعَ فِيهِ وَشَكَاهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلِيَّلًا وَأَتَى لَكَ بِأَخِيكَ كُلِّهِ وَأَتَى الرِّجَالَ الْمُهَدِّبَ.

٢- ٣٦٦٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيٍّ بْنِ الْحَكَمِ وَمُحَمَّدٍ بْنِ سِنَانٍ عَنْ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّلًا: لَا تُفْتَّشِ النَّاسَ فَتَبْقَى بِلَا صَدِيقٍ.

- ١٤ -

بَابُ نَادِرٍ

١/ ٣٦٦٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ الْفُضَيْلِ وَ حَمَادِ بْنِ عُثْمَانَ قَالَ:

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“A group of people were with Abū ‘Abdillāh (‘a.s.) and he was speaking to them when a man among them mentioned someone and began criticizing him and complaining against him. Abū ‘Abdillāh (‘a.s.) said to the man: ‘And how can you have everything from your brother be perfect? And who among the people is faultless?’”

3668–2. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Alī ibni ‘l-Hakam* and Muḥammad ibn Sinān (–) ‘Alī ibn Abī Ḥamzah that Abū Baṣīr said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Do not scrutinize people [for their faults] otherwise you will remain friendless.’”

- 14 -

Chapter on Uncommon Traditions

3669–1. Muḥammad ibn Yahyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Muḥammad ibn Sinān that al-‘Alā’ ibni ‘l-Fudayl and Ḥammād ibn ‘Uthmān said:

- سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلِيِّاً يَقُولُ انْظُرْ قَلْبَكَ فَإِذَا أَنْكَرَ صَاحِبَكَ فَإِنَّ أَحَدَكُمَا قَدْ أَخْدَثَ.
- ٢-٣٦٧٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ يُوسُفَ عَنْ زَكَرِيَّاً بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ الْحَكَمِ قَالَ:
- سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلِيِّاً فَقَالَ: الرَّجُلُ يَقُولُ أَوْدُكَ فَكَيْفَ أَعْلَمُ أَنَّهُ يَوْدُنِي؟ فَقَالَ: امْتَحِنْ قَلْبَكَ فَإِنْ كُنْتَ تَوْدُهُ فَإِنَّهُ يَوْدُكَ.
- ٣-٣٦٧١ - أَبُو بَكْرِ الْحَبَّالُ عَنْ مُحَمَّدِ بْنِ عِيسَى الْقَطَّانِ الْمَدَائِنِيِّ قَالَ سَمِعْتُ أَبِي يَقُولُ:
- حَدَّثَنَا مَسْعَدَةُ بْنُ الْيَسَعَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرَ بْنِ مُحَمَّدٍ عَلِيِّاً :
- إِنِّي وَاللَّهِ لَا جِبْلَكَ فَأَطْرَقَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: صَدَقْتَ يَا أَبَا بِشْرٍ سَلْ قَلْبَكَ عَمَّا لَكَ فِي قَلْبِي مِنْ حُبِّكَ فَقَدْ أَعْلَمْتِنِي قَلْبِي عَمَّا لِي فِي قَلْبِكَ.
- ٤-٣٦٧٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ:
- قُلْتُ لِأَبِي الْحَسَنِ عَلِيِّاً : لَا تَنْسِنِي مِنَ الدُّعَاءِ قَالَ أَ وَ تَعْلَمُ أَنِّي أَنْسَاكَ قَالَ فَتَفَكَّرَتِ فِي

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“We heard Abā ‘Abdillāh (‘a.s.) say: ‘Look in your heart, if it repudiates your companion then one of you has done something [wrong].’”

3670-2. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) Ismā‘īl ibn Mihrān (-) al-Ḥasan ibn Yūsuf (-) Zakariyyah ibn Muḥammad that Ṣalīḥ ibni ‘l-Ḥakam said:

“I heard a man asking Abā ‘Abdillāh (‘a.s.): ‘When someone says: ‘I love you,’ how can I know that he [truly] loves me?’ He [‘a.s.] said: ‘Question your heart. If you love him, then he loves you.’”

3671-3. Abū Bakr al-Ḥabbāl that Muḥammad ibn ‘Isā al-Qatṭān al-Madā’iñī said: I heard my father say: Mas‘adah ibni ‘l-Yasa‘ narrated to us saying:

“I said to Abū ‘Abdillāh Ja‘far ibn Muḥammad (‘a.s.): ‘By Allāh, I truly love you.’ He [‘a.s.] looked down for a while and then raised his head and said: ‘You have spoken the truth O Abū Bishr. Ask your heart about the love I feel towards you in my heart for my heart has [already] informed me about what your heart feels for me.’”

3672-4. A group of our co-sectarians (-) Sahl ibn Ziyād (-) ‘Alī ibn Asbāt that al-Ḥasan ibni ‘l-Jahm said:

“I said to Abu ‘l-Ḥasan (‘a.s.): ‘Do not forget me in your supplications.’ He [‘a.s.] said: ‘Do you think that I forget you?’ So, I pondered his question

نَفْسِي وَ قُلْتُ هُوَ يَدْعُو لِشِيعَتِهِ وَ أَنَا مِنْ شِيعَتِهِ قُلْتُ لَا تَتْسَانِي قَالَ وَ كَيْفَ عَلِمْتَ ذَلِكَ قُلْتُ إِنِّي مِنْ شِيعَتِكَ وَ إِنَّكَ لَتَدْعُو لِهِمْ فَقَالَ هَلْ عَلِمْتَ بِشَيْءٍ غَيْرِ هَذَا قَالَ قُلْتُ لَا قَالَ إِذَا أَرَدْتَ أَنْ تَعْلَمَ مَا لَكَ عِنْدِي فَانْظُرْ إِلَى مَا لِي عِنْدَكَ.

٣٦٧٣ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمُصَدَّقَةِ قَالَ: انْظُرْ قَلْبِكَ فَإِنْ أَنْكَرَ صَاحِبَكَ فَاعْلَمْ أَنَّ أَحَدَكُمَا قَدْ أَحْدَثَ.

- ١٥ -

بَابُ الْعُطَاسِ وَ التَّسْمِيتِ

٣٦٧٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَاحِ الْمَدَائِنِيِّ قَالَ:

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in my mind saying: ‘He supplicates for [all] his followers and I am one of his followers.’ Then I said [to him]: ‘No. You do not forget me.’ He [‘a.s.] asked: ‘And how do you know this?’ I said: ‘I am one of your followers and you always pray for your followers.’ He [‘a.s.] asked: ‘Is there any other way that you came to this conclusion?’ I said: ‘No.’ He [‘a.s.] said: ‘If you want to know what I feel for you then consider what you feel for me.’”

3673-5. ‘Alī ibn Ibrāhīm (-) his father (-) Naḍr ibn Suwayd (-) al-Qāsim ibn Sulaymān (-) Jarrāḥ ‘al-Madā’īnī that Abū ‘Abdillāh (‘a.s.) said:

“Look into your heart. If it repudiates your companion then know that one of you has done something [wrong].”

- 15 -

Chapter on
Sneezing and Praying for One Who Sneezes

3674-1. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) al-Ḥusayn ibn Sa‘īd (-) an-Naḍr ibn Suwayd (-) al-Qāsim ibn Sulaymān that Jarrāḥ al-Madā’īnī said:

فَالْأَبُو عَبْدِ اللَّهِ عَلِيَّاً : لِلْمُسْلِمِ عَلَى أَخِيهِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ وَيَعُودُهُ إِذَا مَرِضَ وَيَنْصَحَ لَهُ إِذَا غَابَ وَيُسَمِّتُهُ إِذَا عَطَسَ يُقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَيَقُولَ لَهُ يَرْحُمُكَ اللَّهُ فَيُجِيئُهُ يَهْدِيْكُمُ اللَّهُ وَيُصْلِحُ بَالْكُمْ وَيُجِيئُهُ إِذَا دَعَاهُ وَيَتَبَعَهُ إِذَا مَاتَ .

٢-٣٦٧٥ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلِيَّاً قَالَ :

فَالْرَّسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَطَسَ الرَّجُلُ فَسَمِّتُوهُ وَلَوْ كَانَ مِنْ وَرَاءِ جَزِيرَةٍ وَفِي رِوَايَةٍ أُخْرَى وَلَوْ مِنْ وَرَاءِ الْبَحْرِ .

٣-٣٦٧٦ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ مُثَنَّى عَنِ اسْحَاقَ بْنِ يَزِيدَ وَمُعَمَّرَ بْنِ أَبِي زِيَادٍ وَابْنِ رَئَابٍ قَالُوا : كُنَّا جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلِيَّاً إِذَا عَطَسَ رَجُلٌ فَمَا رَدَ عَلَيْهِ أَحَدٌ مِنَ الْقَوْمِ شَيْئًا

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“Abū ‘Abdillāh (‘a.s.) said: ‘It is the right of a Muslim upon his brother [in faith] that he should greet him when they meet, visit him when he falls ill, look after his interests when he is absent, and pray for him when he sneezes. [When one sneezes,] he should say: “All praise belongs to Allāh, Lord of the worlds, no partner has He.” And his brother in faith should say to him: “May Allāh have mercy upon you,” to which he should respond: “May Allāh guide you and set aright your affair.” [His other rights are that] he should accept his invitation when he calls and attend his funeral when he dies.’”

3675-2. ‘Alī ibn Ibrāhīm (-) his father (-) Hārūn ibn Muslim (-) Mas‘adah ibn Ṣadaqah that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘When someone sneezes, pray for him even if he is on the other side of an island.’” And in another narration: “...even from the other side of the ocean.”

3676-3. al-Ḥusayn ibn Muḥammad (-) Mu‘allā ibn Muḥammad (-) al-Ḥasan ibn ‘Alī (-) Muthannā that Ishāq ibn Yazid and Mu‘ammar ibn Abī Ziyād and Ibn Ri’āb said:

“We were seated in the presence of Abū ‘Abdillāh (‘a.s.) when a person sneezed. None among us responded to him with any prayer until the Imām

حَتَّى ابْتَدَأ هُوَ فَقَالَ سُبِّحَانَ اللَّهَ أَلَا سَمَّتُمْ إِنَّ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ يَعُودُهُ إِذَا اشْتَكَى وَ أَنْ يُجْبِيَهُ إِذَا دَعَاهُ وَ أَنْ يَشْهَدُهُ إِذَا مَاتَ وَ أَنْ يُسَسِّمَهُ إِذَا عَطَسَ.

٤/٣٦٧٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: كُنْتُ عِنْدَ الرِّضَا عَلَيْهِ الْمَسْكَنَ فَعَطَسَ فَقُلْتُ لَهُ صَلَّى اللَّهُ عَلَيْكَ ثُمَّ عَطَسَ فَقُلْتُ صَلَّى اللَّهُ عَلَيْكَ ثُمَّ عَطَسَ فَقُلْتُ صَلَّى اللَّهُ عَلَيْكَ وَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا عَطَسَ مِثْلَكَ نَقُولُ لَهُ كَمَا يَقُولُ بَعْضُنَا لِبَعْضٍ يَرْحُمُكَ اللَّهُ أَوْ كَمَا نَقُولُ قَالَ نَعَمْ أَلَيْسَ تَقُولُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ قُلْتُ بَلَى قَالَ ارْحُمْ مُحَمَّداً وَ آلَ مُحَمَّدٍ قَالَ بَلَى وَ قَدْ صَلَّى اللَّهُ عَلَيْهِ وَ رَحَمَهُ وَ إِنَّمَا صَلَوَاتُنَا عَلَيْهِ رَحْمَةً لَنَا وَ قُرْبَةً.

٥/٣٦٧٨ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ: سَمِعْتُ الرِّضَا عَلَيْهِ الْمَسْكَنَ يَقُولُ: التَّشَاؤُبُ مِنَ الشَّيْطَانِ وَ الْعَطْسَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ.

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said: ‘Glory be to Allāh! Will none of you pray [for him]? Verily it is the right of one Muslim upon another Muslim that he should visit him when he is afflicted [with sickness], accept his invitation when he calls, participate in his funeral when he dies and pray for him when he sneezes.’”

3677–4. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā that Ṣafwān ibn Yahyā said:

“I was [once] with ar-Riḍā (‘a.s.) when he sneezed, so I said: ‘May Allāh bless you!’ Then he sneezed again, so I said: ‘May Allāh bless you!’ He then sneezed again, so I said: ‘May Allāh bless you!’ Then I said: ‘May I be made your ransom! If a person such as you (i.e. an infallible) sneezes, should we say to him what we normally say to each other: “May Allāh have mercy on you,” or should we say to him what I just said to you?’ He [‘a.s.] said: ‘Yes. Do you not say: “O Allāh send blessings upon Muḥammad and the House-hold of Muḥammad”?’ I said: ‘Yes.’ He [‘a.s.] said: [And do you also say] “Shower mercy upon Muḥammad and the Household of Muḥammad”?’ He said: ‘Yes.’ The Imām said: ‘Allāh has already blessed him and showered him with mercy. Our prayers for his blessing is therefore a mercy for us and a means of attaining nearness.’”

3678–5. From him (–) Ahmād ibn Muḥammad ibn ‘Isā that Ahmād ibn Muḥammad ibn Abī Naṣr said:

“I heard ar-Riḍā (‘a.s.) say: ‘Yawning is from Satan but sneezing is from Allāh, to Whom belong Might and Majesty.’”

٦- عَلَيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحٍ بْنِ أَبِي حَمَادٍ قَالَ سَأَلَتُ الْعَالَمَ عَلِيَّاً عَنِ الْعَطْسَةِ وَمَا الْعَلَةُ فِي الْحَمْدِ لِلَّهِ عَلَيْهَا فَقَالَ:

إِنَّ اللَّهَ نِعَمًا عَلَى عَبْدِهِ فِي صِحَّةِ بَدْنِهِ وَ سَلَامَةِ جَوَارِحِهِ وَ إِنَّ الْعَبْدَ يَنْسَى ذِكْرَ اللَّهِ عَزَّ وَجَلَّ عَلَى ذَلِكَ وَ إِذَا نَسِيَ أَمْرَ اللَّهِ الرِّسْبَحَ فَتَجَاوَرَ فِي بَدْنِهِ ثُمَّ يُخْرِجُهَا مِنْ أَنفِهِ فَيَحْمُدُ اللَّهَ عَلَى ذَلِكَ فَيَكُونُ حَمْدُهُ عِنْدَ ذَلِكَ شُكْرًا لِمَا نَسِيَ.

٧- عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ فَضَالٍ عَنْ جَعْفَرِ بْنِ يُونُسَ عَنْ دَاؤِدَ بْنِ الْحُصَينِ قَالَ:

كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلِيَّاً فَأَخْصَيْتُ فِي الْبَيْتِ أَرْبَعَةَ عَشَرَ رَجُلًا فَعَطَسَ أَبُو عَبْدِ اللَّهِ عَلِيَّاً فَمَا تَكَلَّمَ أَحَدٌ مِنَ الْقَوْمِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّاً: أَ لَا تُسَمِّتونَ أَ لَا تُسَمِّتونَ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ إِذَا مَرَضَ أَنْ يَعُودُهُ وَ إِذَا مَاتَ أَنْ يَشْهَدَ جَنَازَتَهُ وَ إِذَا عَطَسَ أَنْ يُسَمِّتَهُ أَوْ قَالَ يُشَمِّتُهُ وَ إِذَا دَعَاهُ أَنْ يُجِيبَهُ.

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3679–6. ‘Alī ibn Muḥammad that Ṣalīḥ ibn Abī Ḥammād said:

“I asked the Scholar (‘a.s.)¹ about sneezing and the reason for praising Allāh thereafter. He [‘a.s.] said: ‘Verily Allāh has gifted the servant some bounties for the health of his body and soundness of his limbs. The servant, however, often forgets the remembrance of Allāh, to Whom belong Might and Majesty, and does not show gratitude for this. So, when he forgets, Allāh commands the air to pass through his body and then removes it from his nose. Thus he praises Allāh for that and his praise in this instance becomes the gratitude for what he had forgotten.’”

3680–7. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ibnu Faḍḍāl (–) Ja‘far ibn Yūnus that Dāwūd ibni ‘l-Haṣīn said:

“We were in the presence Abū ‘Abdillāh (‘a.s.) and together, I counted fourteen people in the house. At one point Abū ‘Abdillāh (‘a.s.) sneezed and nobody from the group said anything, so Abū ‘Abdillāh (‘a.s.) remarked: ‘Why do you not pray for one who sneezes? It is the right of a believer over another believer that he should visit him when he falls ill, attend his funeral when he dies, pray for him when he sneezes (or he said: he should supplicate for him [when he sneezes]) and when he calls him he should reply.’”

1. Meaning Imām Mūsā al-Kāzīm (‘a.s.). (tr:)

٨- أبو علی الأشعري عن محمد بن سالم عن أحمد بن النضر عن عمرو بن شهر عن
جابر قال: قال أبو جعفر عليه السلام:

نعم الشيء العطس تدفع في الجسد و تذكر بالله عز و جل قلت إن عندنا قوما يقولون ليس
رسول الله صلى الله عليه وسلم في العطس نصيб فقال إن كانوا كاذبين فلا نالهم شفاعة محمد صلى الله عليه وسلم.

٩- علي بن إبراهيم عن أبي عمر عن بعض أصحابه قال:
عطس رجل عند أبي جعفر عليه السلام فقال الحمد لله فلم يسممه أبو جعفر عليه السلام و قال
نَقَصَنَا حَقْنَا ثُمَّ قَالَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى
مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ قَالَ فَقَالَ الرَّجُلُ فَسَمَّهُ أَبُو جَعْفَرٍ

١٠- علي عن أبي عمر عن ابن أبي إسماعيل البصري عن الفضيل بن يسار قال:
قلت لأبي جعفر عليه السلام إن الناس يكرهون الصلاة على محمد و آله في ثلاثة مواطن عند
العطسة و عند الذبيحة و عند الجماع فقال أبو جعفر عليه السلام: ما لهم و يأبهم نافقوا لعنة الله.

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3681-8. Abū ‘Alī al-Ash‘arī (-) Muḥammad ibn Sālim (-) Ahmād ibn ‘n-Nadr (-) ‘Amr ibn Shīmr that Jābir said:

“Abū Ja‘far (‘a.s.) said: ‘Sneezing is indeed a good thing. It benefits the body and reminds one of Allāh, to Whom belong Might and Majesty.’ I said: ‘There is a group among us who claims that the Messenger of Allāh (ṣ) never sneezed.’ He [‘a.s.] said: ‘If they are liars then they will not attain the intercession of Muḥammad (ṣ).’”

3682-9. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr that some of his co-sectarians said:

“A man sneezed in the presence of Abū Ja‘far (‘a.s.) and said: ‘All praise belongs to Allāh.’ Abū Ja‘far (‘a.s.) did not pray for him but said: ‘He has deprived us of our right.’ Then he said: ‘If any one of you sneezes, he should say: ‘All praise belongs to Allāh, Lord of the worlds. May Allāh bless Muḥammad and his Household.’ So, the man said this and then Abū Ja‘far (‘a.s.) prayed for him.”

3683-10. ‘Alī (-) his father (-) Ibn Abī ‘Umayr (-) Ismā‘il al-Baṣrī that al-Fuḍayl ibn Yasār said:

“I said to Abū Ja‘far (‘a.s.): ‘Verily people dislike sending blessings upon Muḥammad and his progeny in three situations: When they sneeze, when slaughtering an animal, and during intercourse.’ Abū Ja‘far (‘a.s.) said: ‘What is the matter with them? Woe be to them – they are hypocrites. May Allāh distance them from His mercy.’”

١١/٣٦٨٤ - عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنْ سَعْدِ بْنِ أَبِيهِ خَلْفَ قَالَ: كَانَ أَبُو جَعْفَرٍ عَلِيَّاً إِذَا عَطَسَ فَقِيلَ لَهُ يَرْحَمْكَ اللَّهُ قَالَ: يَغْفِرُ اللَّهُ لَكُمْ وَيَرْحَمْكُمْ وَإِذَا عَطَسَ عِنْدَهُ إِنْسَانٌ قَالَ: يَرْحَمْكَ اللَّهُ عَزَّ وَجَلَّ.

١٢/٣٦٨٥ - عَنْ أَبِيهِ عَنِ التَّوْفِلِيِّ أَوْ غَيْرِهِ عَنِ السَّكُونِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلِيَّاً قَالَ: عَطَسَ غُلَامٌ لَمْ يَبْلُغِ الْحُلُمَ عِنْدَ النَّبِيِّ قَالَ اللَّهُ عَزَّ وَجَلَّ فَقَالَ الْحَمْدُ لِلَّهِ فَقَالَ لَهُ النَّبِيُّ قَالَ اللَّهُ عَزَّ وَجَلَّ بَارَكَ اللَّهُ فِيكَ.

١٣/٣٦٨٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ جَعْفَرٍ عَلِيَّاً قَالَ: إِذَا عَطَسَ الرَّجُلُ فَلَيُقُلِّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَإِذَا سَمِّتَ الرَّجُلُ فَلَيُقُلِّ يَرْحَمْكَ اللَّهُ وَإِذَا رَدَدْتَ فَلَيُقُلِّ يَغْفِرُ اللَّهُ لَكَ وَلَنَا فَإِنَّ رَسُولَ اللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ سُتِّلَ عَنْ آيَةِ

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3684–11. From him (–) his father (–) Ibnu Abī ‘Umār that Sa‘d ibn Abī Khalaf said:

“Whenever Abū Ja‘far (‘a.s.) sneezed and someone said to him: ‘May Allāh have mercy upon you,’ he [‘a.s.] would respond: ‘May Allāh forgive you and have mercy upon you.’ And whenever someone sneezed in his presence, he [‘a.s.] would say: ‘May Allāh, to Whom belong Might and Majesty, have mercy upon you.’”

3685–12. From him (–) his father (–) an-Nawfalī or someone else (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“A young boy who had not reached the age of maturity sneezed in the presence of the Prophet (ṣ) and then said: ‘All praise belongs to Allāh!’ So, the Prophet (ṣ) said to him: ‘May Allāh bless you.’”

3686–13. Muḥammad ibn Yaḥyā (–) ‘Abdullāh ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam (–) Abān ibn ‘Uthmān (–) Muḥammad ibn Muslim that Abū Ja‘far (‘a.s.) said:

“When a person sneezes, he should say: ‘All praise belongs to Allāh, Lord of the worlds, no partner has He.’ When a person prays for one who has sneezed he should say: ‘May Allāh have mercy upon you.’ And when one responds to this he should say: ‘May Allāh forgive you and us.’ Indeed, the Messenger of Allāh (ṣ) was asked about a specific verse or statement through which Allāh is remembered [when a person sneezes], so he said:

أَوْ شَيْءٍ فِيهِ ذِكْرُ اللَّهِ فَقَالَ كُلُّمَا ذِكْرَ اللَّهِ فِيهِ فَهُوَ حَسَنٌ.

١٤/٣٦٨٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ الْحُسَينِ بْنِ نُعْمَى عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ قَالَ:

عَطَسَ أَبُو عَبْدِ اللَّهِ عَلِيَّاً فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ جَعَلَ إِصْبَاعَهُ عَلَى أَنفِهِ فَقَالَ رَغْمَ أَنْفِي لِلَّهِ رَغْمًا دَاخِرًا.

١٥/٣٦٨٨ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ التَّضْرِيرِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ رَفِعَهُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيَّاً : مَنْ قَالَ إِذَا عَطَسَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ لَمْ يَجِدْ وَجْهَ الْأَدُنِيَّنَ وَالْأَضْرَاسِ.

١٦/٣٦٨٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنِ ابْنِ فَضَالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

فِي وَجْهِ الْأَضْرَاسِ وَوَجْهِ الْأَذَانِ إِذَا سَعِيتُمْ مَنْ يَعْطِسُ فَابْدُووهُ بِالْحَمْدِ.

١٧/٣٦٩٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ

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‘Anything by which Allāh is remembered is good.’”

3687–14. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Muḥam-mad ibn Sinān (–) al-Ḥusayn ibn Nu‘aym that Misma‘ ibn ‘Abdi ‘l-Malik said:

“Abū ‘Abdillāh (‘a.s.) sneezed and said: ‘All praise belongs to Allāh, Lord of the worlds.’ Then he placed his finger on his nose and said: ‘My nose be rubbed on dust for Allāh, in humility and subservience.’”

3688–15. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn Sālim (–) Ahmād ibni ‘n-Naḍr (–) Muḥammad ibn Marwān, *rāfa‘ahu* said:

“Amīr al-Mu’minīn (‘a.s.) said: ‘Whoever says: “All praise be to Allāh, Lord of the worlds, in every situation” when he sneezes, he will not suffer from pain in his ears and his inner teeth.’”

3689–16. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad or others (–) Ibn Faḍḍāl (–) some of his co-sectarians that Abū ‘Abdillāh (‘a.s.) said:

“For toothaches and earaches, when you hear someone sneeze, initiate [your response to him] by first praising Allāh.”

3690–17. ‘Alī ibn Ibrāhīm [(–) his father] (–) Ṣāliḥ ibni ‘s-Sindī (–)

عُثْمَانَ عَزْ: أَيْ أُسَامَةَ قَالَ:

قال أبو عبد الله عليه السلام : من سمع عطسة فحمد الله عز وجل و صلى على النبي صلى الله عليه وسلم و أهل بيته لم يشتتك عينيه ولا ضرسه ثم قال إن سمعتها فقل لها وإن كان بيتك و بيته البحير.

١٨/٣٦٩١ - أَبُو عَلَيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي الْجَرَانَ عَنْ بَعْضِ
أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ أَبِي لَهْلَاءِ قَالَ:

عَطَسَ رَجُلٌ نَصْرَانِيٌّ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلِيِّاً فَقَالَ لَهُ الْقَوْمُ هَذَاكَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلِيِّاً : قَوْلُوا يَرْحَمُكَ اللَّهُ فَقَالُوا لَهُ إِنَّهُ نَصْرَانِيٌّ فَقَالَ : لَا يَهْدِيهِ اللَّهُ حَتَّىٰ يَرْحَمَهُ .

-١٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ:

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَطَسَ الْمَرْءُ الْمُسْلِمُ ثُمَّ سَكَتَ لِعْلَةً تَكُونُ بِهِ قَالَتِ الْمَلَائِكَةُ عَنْهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِنْ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَتِ الْمَلَائِكَةُ يَغْفِرُ اللَّهُ لَكَ

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Ja‘far ibn Bashīr (–) ‘Uthmān that Abū Usāmah said:

"Abū 'Abdillāh ('a.s.) said: 'Whoever hears a sneeze and thus praises Allāh, to Whom belong Might and Majesty, and sends blessings upon the Prophet (ṣ) and his Household, he will never complain of pain in his eyes or teeth.' Then he ['a.s.] said: 'When you hear it, say this even if there is an ocean between you and him (i.e. the one who sneezed).'"

3691–18. Abū ‘Alī al-Ash‘arī (–) some of his co-sectarians (–) Ibn Abī Najrān (–) some of our co-sectarians that Abū ‘Abdillāh (*a.s.*) said:

"A Christian man sneezed in the presence of Abū 'Abdillāh ('a.s.) so some of those who were there said: 'May Allāh guide you.' Abū 'Abdillāh ('a.s.) said: 'Say: "May Allāh have mercy upon you.'" So, they responded: 'But he is a Christian man!' He ['a.s.] replied: 'Allāh will not guide him until He grants him mercy.'"

3692-19. ‘Alī ibn Ibrāhīm (-) Hārūn ibn Muslim (-) Mas‘adah ibn Sadaqah that Abū ‘Abdillāh ('a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘If a Muslim sneezes and then remains silent due to some ailment he suffers, the angels say on his behalf: “All praise belongs to Allāh, Lord of the worlds.” If he says: “All praise belongs to Allāh, Lord of the worlds,” the angels say: “May Allāh forgive you.”’

قالَ وَ قَالَ رَسُولُ اللَّهِ ﷺ الْعَطَاسُ لِلْمَرِيضِ دَلِيلُ الْعَافِيَةِ وَ رَاحَةً لِلْبَدَنِ.

٢٠/٣٦٩٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عُثْمَانَ بْنِ

عِيسَى عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

الْعَطَاسُ يَنْفَعُ فِي الْبَدَنِ كُلُّهُ مَا مِنْ يَرِدُ عَلَى الْثَلَاثِ فَإِذَا زَادَ عَلَى الْثَلَاثِ فَهُوَ دَاءٌ وَ سُقُمٌ.

٢١/٣٦٩٤ - أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ قَالَ الْعَطْسَةُ الْقَبِيْحَةُ.

٢٢/٣٦٩٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَمْمَادَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ

بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

مَنْ عَطَسَ ثَمَّ وَضَعَ يَدَهُ عَلَى قَصْبَةِ أَنْفِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا كَمَا هُوَ أَهْلُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ وَ سَلَّمَ خَرَجَ مِنْ مَنْخِرِهِ الْأَيْسَرِ طَائِرًا

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The Messenger of Allāh (ṣ) [also] said: ‘For one who is sick, sneezing is a sign of well-being and a comfort for the body.’”

3693–20. Muḥammad ibn Yaḥyā (–) Muḥammad ibn Mūsā (–) Ya‘qūb ibn Yazīd (–) ‘Uthmān ibn ‘Isā (–) ‘Abdu ‘ṣ-Ṣamad ibn Bašīr (–) Hudhayfah ibn Mansūr [that Abū ‘Abdillāh (‘a.s.)] said:

“Sneezing benefits the whole body, as long as it does not exceed three [sneezes], but if it exceeds three then it is a sickness and an ailment.”

3694–21. Aḥmad ibn Muḥammad a-Kūfī (–) ‘Alī ibnī ‘l-Ḥasan (–) ‘Alī ibn Asbāt (–) his paternal uncle Ya‘qūb ibn Sālim that Abū Bakr al-Hadrāmī said:

“I asked Abā ‘Abdillāh (‘a.s.) about the verse wherein Allāh, to Whom belong Might and Majesty, says: *Indeed the most hideous of voices is the donkey’s voice* [Qur., 31:19]. He [‘a.s.] said: ‘A loud ugly sneeze.’”

3695–22. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Qāsim ibn Yaḥyā (–) his grandfather al-Ḥasan ibn Rāshid that Abū ‘Abdillāh (‘a.s.) said:

“Whoever sneezes and then places his hand on top of his nose and says: ‘All praise belongs to Allāh, Lord of the worlds. All praise belongs to Allāh – a plentiful praise as He deserves, and blessings and salutations upon

أَصْغَرُ مِنَ الْجَرَادِ وَ أَكْبَرُ مِنَ الدُّبَابِ حَتَّى يَسِيرَ تَحْتَ الْعَرْشِ يَسْتَغْفِرُ اللَّهَ لَهُ إِلَى يَوْمِ الْقِيَامَةِ.
٢٣/٣٦٩٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَوَاهُ عَنْ رَجُلٍ مِنِ
الْعَامَّةِ قَالَ:

كُنْتُ أَجَالِسُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكُونَ فَلَا وَاللَّهِ مَا رَأَيْتُ مُجْلِسًا أَنْبَلَ مِنْ مَجَالِسِهِ قَالَ فَقَالَ لِي
ذَاتَ يَوْمٍ مِنْ أَيْنَ تَخْرُجُ الْعَطْسَةُ فَقُلْتُ مِنَ الْأَنْفِ فَقَالَ لِي أَصَبَّتِ الْخَطَا فَقُلْتُ جُعِلْتُ
فِدَاكَ مِنْ أَيْنَ تَخْرُجُ فَقَالَ مِنْ جَمِيعِ الْبَدَنِ كَمَا أَنَّ النُّطْفَةَ تَخْرُجُ مِنْ جَمِيعِ الْبَدَنِ وَ مَخْرُجُهَا
مِنِ الْإِحْلَيلِ ثُمَّ قَالَ أَمَا رَأَيْتَ الْإِنْسَانَ إِذَا عَطَسَ نُفِضَّ أَعْضَاؤُهُ وَ صَاحِبُ الْعَطْسَةِ يَأْمُنُ
الْمَوْتَ سَبْعَةَ أَيَّامٍ.

٢٤/٣٦٩٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكُونَ قَالَ:
قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ : تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعُطَاسِ.

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Muhammad, His prophet, and his progeny,’ a bird¹ that is smaller than a locust and bigger than a fly comes out of his left nostril and flies up until it reaches beneath the Throne [of Allāh] where it seeks forgiveness for him from Allāh until the Day of Resurrection.”

3696–23. Muhammād ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) some of his co-sectarians narrated that a man from *al-Āmmah* said:

“I used to frequent the company of Abū ‘Abdillāh (‘a.s.) and by Allāh, I have never seen any gathering more noble than his gatherings. One day, he asked me: ‘From whence does one sneeze?’ I said: ‘From the nose.’ He [‘a.s.] said to me: ‘You are incorrect.’ I said: ‘May I be made your ransom! Where then does it come from?’ He [‘a.s.] said: ‘From the whole body, just as semen comes from the whole body and exits through the phallus.’ Then he said: ‘Have you not seen how when a person sneezes all his limbs shake? And one who sneezes remains safe from death for seven days.’”

3697–24. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘The attestation of [truthful] speech is when a person sneezes.’”

1. Lit. “a flying creature” (tr.)

- ٢٥/٣٦٩٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَقِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا كَانَ الرَّجُلُ يَتَحَدَّثُ بِحَدِيثٍ فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدٌ حَقٌّ.
- ٢٦/٣٦٩٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبْنَ الْقَدَّاحِ عَنْ أَبْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّبْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعَطَاسِ.
- ٢٧/٣٧٠٠ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّسِ بْنِ أَحْمَدَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلِيِّبْنِ عَلِيٍّ قَالَ: إِذَا عَطَسَ الرَّجُلُ ثَلَاثًا فَسَمِّتُهُ ثُمَّ اُتْرُكُهُ.

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3698–25. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfālī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘When a person is speaking about something and someone sneezes, then that is a testimony of his veracity.’”

3699–26. A group of our co-sectarins (–) Sahl ibn Ziyād (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qddāh (–) Ibn Abī ‘Umayr that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘The confirmation of speech is when a person sneezes.’”

3700–27. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Muḥassīn ibn Ahmād (–) Abān ibn ‘Uthmān (–) Zurārah that Abū Ja‘far (‘a.s.) said:

“When a person sneezes thrice then pray for him and leave him.”

- ١٦ -

بَابُ وُجُوبِ إِجْلَالِ ذِي الشَّيْبَةِ الْمُسْلِمِ

- ١/٣٧٠١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلِيَّلَةً : إِنَّ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالَ الشَّيْخِ الْكَبِيرِ .
- ٢/٣٧٠٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّلَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ عَرَفَ فَضْلَ كَبِيرٍ لِسَنِهِ فَوَقَرَهُ آمَنَهُ اللَّهُ مِنْ فَزَعِ يَوْمِ الْقِيَامَةِ .
- ٣/٣٧٠٣ - وَ هَذَا الْإِسْنَادُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ وَقَرَ ذَا شَيْبَةَ فِي الْإِسْلَامِ آمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ فَزَعِ يَوْمِ الْقِيَامَةِ .

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- 16 -

Chapter on The Duty of Honoring the Elderly Muslim

3701–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibn Maḥbūb that ‘Abdullāh ibn Sinān said:

“Abū ‘Abdillāh (‘a.s.) told me: ‘Verily one of the ways of honoring Allāh, to Whom belong Might and Majesty, is by honoring the elderly.’”

3702–2. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Whoever recognizes the merit of an old person due to his age and thus respects him, Allāh will grant him safety from the terror of the Day of Resurrection.’”

3703–3. By this chain of transmission he [‘a.s.] said:

“The Messenger of Allāh (ṣ) said: ‘Whoever respects one who has turned old and grey in Islam, Allāh, to Whom belong Might and Majesty, will grant him safety from terror on the Day of Resurrection.’”

٤/٣٧٠٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ حَالِدٍ عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ عَنْ مُحَمَّدٍ بْنِ الْفُضَيْلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ أَبَا الْخَطَابِ يُحَدِّثُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

ثَلَاثَةٌ لَا يَجْهَلُ حَقَّهُمْ إِلَّا مُنَافِقٌ مَعْرُوفٌ بِالنِّفَاقِ ذُو الشَّيْبَةِ فِي الْإِسْلَامِ وَ حَامِلُ الْقُرْآنِ وَ الْإِمَامُ الْعَادِلُ.

٥/٣٧٠٥ - عَنْهُ عَنْ أَبِيهِ عَنْ نَهْشَلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالُ الْمُؤْمِنِ ذِي الشَّيْبَةِ وَ مَنْ أَكْرَمَ مُؤْمِنًا فَبِكَرَامَةِ اللَّهِ بَدَا وَ مَنْ اسْتَخَفَ بِمُؤْمِنٍ ذِي شَيْبَةٍ أَرْسَلَ اللَّهُ إِلَيْهِ مَنْ يَسْتَخْفُ بِهِ قَبْلَ مَوْتِهِ.

٦/٣٧٠٦ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالُ ذِي الشَّيْبَةِ الْمُسْلِمِ.

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3704-4. A group of our co-sectarians (-) Ahmad ibn Muhammad ibn Khālid (-) Muḥammad ibn ‘Alī (-) Muhammad ibni ‘l-Fuḍayl that Iṣhāq ibn ‘Ammār said:

“I heard Aba ‘l-Khaṭṭāb narrating that Abū ‘Abdillāh (‘a.s.) said: ‘Three people are such that only hypocrites known for their hypocrisy are ignorant of their right: an elderly Muslim,¹ a bearer of the Qur’ān and a just leader.’”

3705-5. From him (-) his father (-) Abū Nahshal that ‘Abdullāh ibn Sinān said:

“Abū ‘Abdillāh (‘a.s.) told me: ‘One way of honoring Allāh, to Whom belong Might and Majesty, is honoring the believing old man, and whoever honors a believer has [actually] first honored Allāh. And whoever dishonors an elderly believer, Allāh will send to him someone who will dishonor him before his death.’”

3706-6. al-Husayn ibn Muḥammad (-) Ahmad ibn Iṣhāq (-) Sa‘dān ibn Muslim (-) Abū Baṣīr and others that Abū ‘Abdillāh (‘a.s.) said:

“One way of honoring Allāh, to Whom belong Might and Majesty, is by honoring an elderly Muslim.”

1. Lit. “One who has grown old in Islam.” (tr.)

- ١٧ -

بَابُ إِكْرَامِ الْكَرِيمِ

١/٣٧٠٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

دَخَلَ رَجُلًانِ عَلَىٰ أَمِيرِ الْمُؤْمِنِينَ عَلِيَّاً فَأَلْقَى لِكُلِّ وَاحِدٍ مِنْهُمَا وَسَادَةً فَقَعَدَ عَلَيْهَا أَحَدُهُمَا وَأَبَى الْآخَرُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيَّاً: اقْعُدْ عَلَيْهَا فَإِنَّهُ لَا يَأْبَى الْكَرَامَةِ إِلَّا حِمَارٌ ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ وَسَأَلَهُ: إِذَا أَتَكُمْ كَرِيمٌ قَوْمٌ فَأَكْرِمُوهُ.

٢/٣٧٠٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلَيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ وَسَأَلَهُ: إِذَا أَتَكُمْ كَرِيمٌ قَوْمٌ فَأَكْرِمُوهُ.

٣/٣٧٠٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَمْهَدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ:

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Chapter on Showing Deference to the Noble

3707-1. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja‘far ibn Muhammad al-Ash‘arī (-) ‘Abdullāh ibni ‘l-Qaddāh that Abū ‘Abdillāh ('a.s.) said:

“Two men came to see Amīr al-Mu’minīn ('a.s.) so he placed a cushion for each of them. One of them sat on it while the other refrained from doing so. Amīr al-Mu’minīn ('a.s.) said [to him]: ‘Sit on it. Indeed, no one turns down deference except [one who is irrational like] a donkey.’ Then he ['a.s.] said: ‘The Messenger of Allāh (ṣ) said: “When a nobleman of the community comes to you then honor him.”””

3708-2. ‘Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh ('a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘When a nobleman of the community comes to you then honor him.’””

3709-3. A group of our co-sectarians (-) Ahmad ibn Abī ‘Abdillāh (-) Muḥammad ibn ‘Isā (-) ‘Abdullāh al-‘Alawī (-) his father that his grand-father said:

فَالْأَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْكَفَافُ : لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ أَدْخَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ بَيْتَهُ وَلَمْ يَكُنْ فِي الْبَيْتِ غَيْرُ خَصْفَةٍ وَسَادَةٍ مِنْ أَدْمَ فَطَرَحَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ لِعَدِيِّ بْنِ حَاتِمٍ .

- ١٨ -

بَابُ حَقِّ الدَّاخِلِ

١/٣٧١٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ : قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ : إِنَّ مِنْ حَقِّ الدَّاخِلِ عَلَى أَهْلِ الْبَيْتِ أَنْ يَمْشُوا مَعَهُ هُنْيَةً إِذَا دَخَلُوا وَإِذَا خَرَجُوا وَقَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ : إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ الْمُسْلِمِ فِي بَيْتِهِ فَهُوَ أَمِيرُ عَلَيْهِ حَتَّى يَخْرُجَ .

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“Amīr al-Mu’minīn (‘a.s.) said: ‘When ‘Adiyy ibn Hātim came to the Prophet (ṣ), the Prophet (ṣ) invited him into his house. There was nothing in the house but a strawmat and a cushion made from hide, so the Messenger of Allāh (ṣ) placed it [as a seat] for ‘Adiyy ibn Hātim.’”

– 18 – Chapter on The Right of a Newcomer

3710–1. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Verily it is a right of the newcomer that the people of the house gently escort him when he enters and when he leaves.’” And the Messenger of Allāh (ṣ) [also] said: ‘If any of you visits the house of his Muslim brother then he is [like] a master over him until he leaves.’”

- ١٩ -

بَابُ الْمَجَالِسُ بِالْأَمَانَةِ

١/٣٧١١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ ابْنِ أَبِي عَوْفٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ الْمَجَالِسُ بِالْأَمَانَةِ.

٢/٣٧١٢ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَجَالِسُ بِالْأَمَانَةِ.

٣/٣٧١٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمْنَ ذَكَرُهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْمَجَالِسُ بِالْأَمَانَةِ وَ لَيْسَ لِأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكْتُمُهُ صَاحِبُهُ إِلَّا بِإِذْنِهِ إِلَّا أَنْ يَكُونَ ثِقَةً أَوْ ذِكْرًا لَهُ بِخَيْرٍ.

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Chapter on how Meetings Are Trusts

3711-1. A group of our co-sectarians (-) Sahl ibn Ziyād* and Ahmad ibn Muḥammad, both of them (-) Ibn Maḥbūb (-) ‘Abdullāh ibn Sinān (-) Ibn Abī ‘Awf that he heard Abū ‘Abdillāh ('a.s.) saying:

“Meetings are trusts [and what transpires therein should not be divulged].”

3712-2. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Ḥammād ibn ‘Uthmān (-) Zurārah that Abū Ja‘far ('a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Meetings are trusts [that should not be violated].’”

3713-3. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) ‘Uthmān ibn ‘Isā, whoever mentioned it [to him] that Abū ‘Abdillāh ('a.s.) said:

“Meetings are trusts and it is not for anyone to divulge the speech that his comrade wishes to keep private except with his permission, unless the person [he confides in] is reliable or if it is a positive mention of him (i.e. his comrade).”

- ٢٠ -

بَابُ فِي الْمُنَاجَاةِ

٤/٣٧١٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مُحْبُوبٍ عَنْ مَالِكٍ بْنِ عَطِيَّةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ:

إِذَا كَانَ الْقَوْمُ ثَلَاثَةً فَلَا يَتَنَاجَى مِنْهُمْ أَثْنَانُ دُونَ صَاحِبِهِمَا فَإِنَّ فِي ذَلِكَ مَا يَخْرُجُهُ وَيُؤْذِيهِ.

٥/٣٧١٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسِنِ الْأُولَى عَلِيَّاً قَالَ:

إِذَا كَانَ ثَلَاثَةً فِي بَيْتٍ فَلَا يَتَنَاجِي أَثْنَانُ دُونَ صَاحِبِهِمَا فَإِنَّ ذَلِكَ مَا يَعْمُمُهُ.

٦/٣٧١٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِ عَنِ السَّكُونِ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّاً قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ عَرَضَ لِأَخِيهِ الْمُسْلِمِ الْمُتَكَلِّمِ فِي حَدِيثِهِ فَكَأَنَّمَا خَدَشَ وَجْهَهُ.

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- 20 -

Chapter on Private Conversations

3714-1. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) al-Hasan ibn Maḥbūb (-) Mālik ibn ‘Aṭiyyah (-) Abū Baṣīr that Abū ‘Abdillāh ('a.s.) said:

“When there are three people in a group, two should not whisper to each other to the exclusion of their companion, for this will sadden and disturb him.”

3715-2. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Abī ‘Abdillāh (-) Muḥammad ibn ‘Alī (-) Yūnus ibn Ya‘qūb that Abu ‘l-Hasan *al-Awwal* ('a.s.) said:

“When there are three people in the room, two of them should not whisper to each other to the exclusion of their companion, for this will cause him distress.”

3716-3. ‘Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh ('a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Whoever interrupts his Muslim brother’s speech [and prevents him from completing it], it is as if he has scratched his face.’”

- ٢١ -

بَابُ الْجَلْوَسِ

١/٣٧١٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ التَّوْفَلِيِّ عَنْ عَبْدِ الْعَظِيمِ
بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ رَفَعَهُ قَالَ:
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْلِسُ ثَلَاثًا الْقُرْفُصًا وَ هُوَ أَنْ يُقْيِمَ سَاقَيْهِ وَ يَسْتَقْبِلَهُمَا بِيَدِيهِ وَ يَشْدَدَ
يَدَهُ فِي ذِرَاعِهِ وَ كَانَ يَجْثُو عَلَى رُكْبَتَيْهِ وَ كَانَ يَسْنَى رِجْلًا وَاحِدَةً وَ يَبْسُطُ عَلَيْهَا الْأُخْرَى
وَ لَمْ يُرَأْ فِي الْمُسَاجِدِ مُتَرَبِّعًا قَطُّ.

٢/٣٧١٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَمَّرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِيهِ حَمْزَةَ الثُّمَالِيِّ قَالَ:
رَأَيْتُ عَلَيَّ بْنَ الْحُسَيْنِ عَلَيْهِ الْمُؤْمَنَةَ قَاعِدًا وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى فَخِذِهِ فَقُلْتُ إِنَّ النَّاسَ
يَكْرَهُونَ هَذِهِ الْجِلْسَةَ وَ يَقُولُونَ إِنَّهَا جِلْسَةُ الرَّبِّ فَقَالَ إِنِّي إِنَّمَا جَلَسْتُ هَذِهِ الْجِلْسَةَ
لِلْمُلَالَةِ وَ الرَّبُّ لَا يَمْلُأُ وَ لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ.

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- 21 -

Chapter on Manner of Sitting

3717-1. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) an-Nawfālī (-) ‘Abdu ‘l-‘Azīm ibn ‘Abdillāh ibni ‘l-Hasan al-‘Alawī, *rāfa’ahu* said:

“The Prophet (ṣ) used to sit in three postures: *al-qurfuṣā*, which is where the shanks are upright and held by the arms, with the hand clasping the arm. He would also sit on his knees [at times] and would fold one leg and spread the other over it [at other times]. However, he (ṣ) was never seen [sitting] cross-legged.”

3718-2. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr, whoever mentioned it [to him] that Abū Ḥamzah at-Thūmālī said:

“I saw ‘Alī ibnī ‘l-Ḥusayn (‘a.s.) sitting with one leg placed over his [other] thigh. I said: ‘People dislike this manner of sitting and they say it is the sitting posture of the Lord.’ He [‘a.s.] said: ‘I only sit like this due to weariness, and the Lord never gets weary and *neither drowsiness befalls Him nor sleep* [Qur., 2:255]’”

٣٧١٩ - عَلَيْهِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِيهِ عُمَيْرٍ عَنْ مُحَمَّدٍ بْنِ مُرَازِمٍ عَنْ أَبِيهِ سُلَيْمَانَ الزَّاهِدِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ قَالَ:

مَنْ رَضِيَ بِدُونِ التَّشَرُّفِ مِنَ الْمَجْلِسِ لَمْ يَنْزِلِ اللَّهُ عَزَّ وَ جَلَّ وَ مَلَائِكَتُهُ يُصْلُوْنَ عَلَيْهِ حَتَّى يَقُومَ.

٣٧٢٠ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ قَالَ:

كَانَ رَسُولُ اللَّهِ قَالَ لِلْمُؤْمِنِينَ أَكْثَرُ مَا يَجْلِسُ تَجَاهَ الْقِبْلَةِ.

٣٧٢١ - أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ: جَلَسَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ مُتَوَسِّكًا رَجُلُهُ الْيَمِنِيُّ عَلَى فَخِذِهِ الْيُسْرِيِّ فَقَالَ لَهُ رَجُلٌ جَعَلَتُ فِدَاكَ هَذِهِ جِلْسَةً مَكْرُوْهَةً فَقَالَ: لَا إِنَّمَا هُوَ شَيْءٌ قَالَتُهُ الْيَهُودُ لَمَّا أَنْ فَرَغَ اللَّهُ عَزَّ وَ جَلَّ مِنْ خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اسْتَوَى عَلَى الْعَرْشِ جَلَسَ هَذِهِ الْجِلْسَةَ لِيُسْتَرِيحَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذْهُ سِنَةٌ وَ لَا نَوْمٌ وَ بَقَيَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ مُتَوَسِّكًا كَمَا هُوَ.

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3719-3. ‘Alī (-) his father (-) Ibn Abī ‘Umayr (-) Muḥammad ibn Murāzim (-) Abū Sulaymān az-Zāhid that Abū ‘Abdillāh (‘a.s.) said:

“Whoever is content sitting in a place that is beneath his station, Allāh, to Whom belong Might and Majesty, and His angels continue to send blessings upon him until he stands up.”

3720-4. ‘Alī ibn Ibrāhīm (-) his father (-) some of his co-sectarians (-) Ṭalḥah ibn Zayd that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) would mostly sit facing the direction of the Qiblah.”

3721-5. Abū ‘Abdillāh al-Ash‘arī (-) Mu‘allā ibn Muḥammad (-) al-Washshā’ that Hammād ibn ‘Uthmān said:

“Abū ‘Abdillāh (‘a.s.) was sitting with his right leg placed on his left thigh, so someone said to him: ‘May I be made your ransom! This sitting position is disapproved.’ He [‘a.s.] replied: ‘No. That is just something the Jews say. They claim that when Allāh, to Whom belong Might and Majesty, completed the creation of the heavens and the earth, he sat on the Divine Throne in this position so as to rest. So, [to refute them] Allāh, to Whom belong Might and Majesty, revealed: *Allah, there is no god except Him, is the Living One, the All-sustainer. Neither drowsiness befalls Him nor sleep* [Qur., 2:255].’ And Abū ‘Abdillāh remained seated as he was.”

٦/٣٧٢٢ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيْرَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ قَالَ:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ مَنْزِلًا فَعَدَ فِي أَدْنَى الْمَجْلِسِ إِلَيْهِ حِينَ يَدْخُلُ.

٧/٣٧٢٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِيْنَ عَلَيْهِ سُوقُ الْمُسْلِمِيْنَ كَمَسْجِدِهِمْ فَمَنْ سَبَقَ إِلَى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى الْلَّيْلِ قَالَ وَكَانَ لَا يَأْخُذُ عَلَى يُبُوتِ السُّوقِ كِرَاءً.

٨/٣٧٢٤ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفِيقِ عَنِ السَّكُونِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَنْبَغِي لِلْجُلْسَاءِ فِي الصَّيْفِ أَنْ يَكُونَ بَيْنَ كُلِّ اثْنَيْنِ مِقْدَارُ عَظِيمٍ الدِّرَاعِ لِغَلَّا يَشْقَى بَعْضُهُمْ عَلَى بَعْضٍ فِي الْحَرِّ.

٩/٣٧٢٥ - عَلَيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ يَجْلِسُ فِي بَيْتِهِ عِنْدَ بَابِ بَيْتِهِ قُبْلَةَ الْكَعْبَةِ.

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3722–6. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) his father (–) ‘Abdullāh ibni ‘l-Mughīrah, whoever mentioned it [to him] that Abū ‘Abdillāh (‘a.s.) said:

“Whenever the Messenger of Allāh (ṣ) entered a house, he would sit at the nearest available place inside.”

3723–7. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā (–) Muḥammad ibn Yahyā (–) Ṭalḥah ibn Zayd that Abū ‘Abdillāh (‘a.s.) said:

“Amīr al-Mu’minīn (‘a.s.) said: ‘The market place of the Muslims is like their mosque, whoever arrives first to a spot has a greater right to remain there until nightfall.’ He [‘a.s., also] said: ‘He (‘a.s.) would not take any rent for market stalls.’”

3724–8. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘In the summer, there should be a distance of an elbow length between every two individuals seated in a gathering so that they do not cause difficulty to each other in the heat.’”

3725–9. ‘Alī (–) his father (–) Ibn Abī ‘Umayr that Ḥammād ibn Uthmān said:

“I saw Abū ‘Abdillāh (‘a.s.) sitting in his house, next to the door of his house, facing the direction of the Ka‘bah.”

- ٤٤ -

بَابُ الْإِتْكَاءِ وَالْإِحْتِبَاءِ

١/٣٧٢٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْكُمْ الْإِتْكَاءُ فِي الْمَسْجِدِ رَهْبَانِيَّةُ الْعَرَبِ إِنَّ الْمُؤْمِنَ مَجْلِسُهُ مَسْجِدٌ وَصَوْمَعَتُهُ بَيْتُهُ.

٢/٣٧٢٧ - عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِلَيْكُمُ الْإِحْتِبَاءُ فِي الْمَسْجِدِ حِيطَانُ الْعَرَبِ.

٣/٣٧٢٨ - مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَعَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَيِيعَ عَنْ أَبْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ:

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Chapter on Reclining and Leaning on One's Legs

3726-1. ‘Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Reclining in the mosque is the monasticism of the Arabs. Verily for the believer, his mosque is the place he sits [for worship] and his house is his monastery.’”

3727-2. From him (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Sitting in the mosque in the posture of *al-iḥtibā’* (with thighs tied to one’s belly and knees raised) is the [leaning] wall of the Arabs.’”¹

3728-3. Muḥammad ibn Ismā‘il (-) al-Faḍl ibn Shādhān* and ‘Alī ibn Ibrāhīm (-) his father, both of them (-) Ibn Abī ‘Umayr (-) Ibrāhīm ibn ‘Abdi ‘l-Ḥamīd that Abu ‘l-Hasan (‘a.s.) said:

1. This is because the desert Arabs had no walls to lean on so they would sit leaning on their legs in this position. (*tr.*)

فَالْرَّسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْإِحْتِبَاءُ حِيطَانُ الْعَرَبِ .

٤/٣٧٢٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ :

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْأَنْبِيلَةَ عَنِ الرِّجْلِ يَخْتَبِي بِتَوْبِ وَاحِدٍ فَقَالَ : إِنْ كَانَ يُعَطَّي عَوْرَتَهُ فَلَا بَأْسَ .

٥/٣٧٣٠ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلَيِّ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَنْبِيلَةِ قَالَ :

لَا يَجُوزُ لِلرِّجْلِ أَنْ يَخْتَبِي مُقَابِلَ الْكَعْبَةِ .

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“The Messenger of Allāh (ṣ) said: ‘Sitting in the posture of *al-iḥtibā*’ is the wall of the Arabs.””

3729–4. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Isā that Samā‘ah said:

“I asked Abā ‘Abdillāh (‘a.s.) about a person who sits in the position of *al-iḥtibā*’ and ties his legs [to his belly] with a single cloth. He [‘a.s.] said: ‘If it covers his private parts then there is no problem.’”

3730–5. From him (–) Muḥammad ibn ‘Alī (–) ‘Alī ibn Asbāṭ (–) some of our co-sectarians that Abū ‘Abdillāh (‘a.s.) said:

“It is not permissible for a person to sit in the position of *al-iḥtibā*’ while facing the Ka‘bah.””

- ٤٣ -

بَابُ الدُّعَابَةِ وَالضَّحْكِ

- ١/٣٧٣١ - محمد بن يحيى عن أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ فَقُلْتُ جُعِلْتُ جُعِلْتُ فِدَاكَ الرَّجُلُ يَكُونُ مَعَ الْقَوْمِ فَيَحْرِي بَيْنَهُمْ كَلَامٌ يَمْرُحُونَ وَيَضْحَكُونَ فَقَالَ لَا بَأْسَ مَا لَمْ يَكُنْ فَظَنَنْتُ أَنَّهُ عَنِ الْفُحْشَ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْتِيهِ الْأَعْرَابِيُّ فَيَهْدِي لَهُ الْهُدْيَةَ ثُمَّ يَقُولُ مَكَانُهُ أَعْطَنَا ثُمَّ هَدَيْنَا فَيَضْحَكُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ إِذَا أَعْتَمَ يَقُولُ مَا فَعَلَ الْأَعْرَابِيُّ لِتَهُ أَتَانَا.
- ٢/٣٧٣٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَفِيهِ دُعَابَةٌ قُلْتُ وَمَا الدُّعَابَةُ قَالَ الْمِزَاحُ.

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Chapter on Jest and Laughter

3731–1. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad ibn ‘Isā that Mu‘ammār ibn Khallād said:

“I asked Aba ‘l-Hasan (‘a.s.): ‘May I be made your ransom! Sometimes a man is with a group of people and they are talking, joking and laughing, [is that permissible?]’ He [‘a.s.] said: ‘There is no problem as long as it has none.’ I assumed that he was taking about obscenities. Then he said: ‘A Bedouin would come to the Messenger of Allāh (ṣ) and give him a gift and then say: “Give us the payment for our gift!” So, the Messenger of Allāh (ṣ) would laugh. And whenever he (ṣ) was sad, he would say: “How [funny] was the act of that Bedouin! I wish he would come to us.”’”

3732–2. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) Sharīf ibn Sābiq (–) al-Faḍl ibn Abī Qurrah that Abū ‘Abdillāh (‘a.s.) said:

“There is no believer but that he has a sense of humor.” I asked: “What is ‘A sense of humor’?” He [‘a.s.] said: “Jest.”

٣٧٣٣ - عنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ يَحْيَى بْنِ سَلَامٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يُونُسَ الشَّيْبَانِيِّ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : كَيْفَ مُدَاعَبَةٌ بَعْضُكُمْ بَعْضًا قُلْتُ قَلِيلٌ قَالَ فَلَا تَفْعَلُوا فَإِنَّ الْمُدَاعَبَةَ مِنْ حُسْنِ الْخُلُقِ وَ إِنَّكَ لَتُدْخِلُ هَمَ السُّرُورَ عَلَى أَخِيكَ وَ لَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ يَسْرُهُ.

٣٧٣٤ - صالح بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ قَالَ:

سَمِعْتُ أَبَا جَعْفَرَ عَلَيْهِ السَّلَامُ يَقُولُ : إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلَا رَفِثٍ .

٣٧٣٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ الْحَسَنِ بْنِ كُلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :

ضَحِكُ الْمُؤْمِنِ تَبَسُّمٌ .

٣٧٣٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمِيرٍ عَنْ مَنْصُورٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ :

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3733-3. From him (-) Muḥammad ibn ‘Alī (-) Yaḥyā ibn Sallām (-) Yūsuf ibn Ya‘qūb (-) Shāliḥ ibn ‘Uqbah that Yūnus ash-Shaybānī said:

“Abū ‘Abdillāh (‘a.s.) asked: ‘How is your jesting with one another?’ I said: ‘We rarely do so.’ He [‘a.s.] said: ‘Do not be like that. Verily joviality is part of good character, and through it you can put happiness in your brother’s heart. The Messenger of Allāh (ṣ) used to jest with a person when he wanted to make him happy.’”

3734-4. Shāliḥ ibn ‘Uqbah that ‘Abdullāh ibn Muḥammad al-Ju‘fī said:

“I heard Abā Ja‘far (‘a.s.) say: ‘Verily Allāh, to Whom belong Might and Majesty, loves the one who jests in the congregation without [uttering] obscenities.’”

3735-5. A group of our co-sectarians (-) Sahl ibn Ziyād (-) ‘Alī ibn Asbāṭ (-) al-Ḥasan ibn Kulayb that Abū ‘Abdillāh (‘a.s.) said:

“The believer’s laugh is a smile.”

3736-6. ‘Alī ibn Ibrāhīm (-) his father (-) Ibni Abī ‘Umayr (-) Mānṣūr (-) Ḥarīz that Abū ‘Abdillāh (‘a.s.) said:

“Too much laughter deadens the heart.” And he [‘a.s.] said: “Too much laughter dissolves religion just as water dissolves salt.”

3737-7. ‘Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

- كثرة الضحك تميت القلب و قال كثرة الضحك تميت الدين كما يميت الماء الملح.
- ٧/٣٧٣٧ - علي بن إبراهيم عن أبيه عن التوفقي عن السكعني عن أبي عبد الله عليهما السلام قال: إن من الجهل الضحك من غير عجب قال و كان يقول لا تبدين عن واصحة وقد عملت الأعمال الفاضحة ولا يأمن الآيات من عمل السينات.
- ٨/٣٧٣٨ - علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حفص بن البختري قال: قال أبو عبد الله عليهما السلام: إياكم و المزاح فإنه يذهب بماء الوجه.
- ٩/٣٧٣٩ - عنه عن أبيه عن ابن أبي عمير عن حذفة عن أبي عبد الله عليهما السلام قال: إذا أحببت رجلا فلامازحه ولا تماره.
- ١٠/٣٧٤٠ - عنه عن أبيه عن ابن أبي عمير عن حماد عن الحلي عن أبي عبد الله عليهما السلام قال: القهقهة من الشيطان.
- ١١/٣٧٤١ - حميد بن زياد عن الحسن بن محمد الكندي عن أحمد بن الحسن الميامي عن عبسه العابد قال: سمعت أبو عبد الله عليهما السلام يقول: كثرة الضحك تذهب بماء الوجه.

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“Laughing without amusement is a sign of ignorance.” And he [‘a.s.] used to say: “Do not expose your teeth [as you laugh] while you have committed disgraceful actions. Indeed one who has done evil deeds is not safe from sudden punishment that befalls by night.”

3738–8. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr that Ḥafṣ ibni ‘l-Bakhtarī said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Beware of too much jest, for verily it takes away one’s dignity.’”

3739–9. From him (–) his father (–) Ibn Abī ‘Umayr, whoever narrated it [to him] that Abū ‘Abdillāh (‘a.s.) said:

“If you love someone then do not jest with him and do not argue with him.”

3740–10. From him (–) his father (–) Ibn Abī ‘Umayr (–) Ḥammād (–) al-Halabī that Abū ‘Abdillāh (‘a.s.) said:

“Guffawing is from Satan.”

3741–11. Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad al-Kindī (–) Aḥmad ibni ‘l-Ḥasan al-Maythamī that ‘Anbasah al-‘Abdī said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘Too much laughter takes away one’s dignity.’”

١٢/٣٧٤٢ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِيَّاكُمْ وَالْمِزَاحَ فَإِنَّهُ يُجْرِيُ السَّخِيمَةَ وَيُوَرِّثُ الضَّعِينَةَ وَهُوَ السَّبُّ الْأَضَعَرُ.

عَنْ حَالِدِ بْنِ طَهْمَانَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْكَفَافُ قَالَ: إِذَا قَهْقَهْتَ فَقْلُ حِينَ تَفْرُغُ اللَّهُمَّ لَا تَمْقُنْتِي.

١٤/٣٧٤ - **مُحَمَّدُ بْنُ يَحْيَىٰ** عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَجَّالِ عَنْ دَاوُدَ بْنِ فَرَقَدٍ وَعَلَيِّ بْنِ عُقْبَةَ وَ ثَعْلَبَةَ رَفَعُوهُ إِلَيْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ أَوْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: كَثْرَةُ الْمَزَاحِ تَذَهَّبُ بِمَاءِ الْوَجْهِ وَ كَثْرَةُ الصَّبْحِ تَمْجُّ الإِيمَانَ مَجَّاً.

١٥/٣٧٤٥ - حَمِيدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ عَبْسَةَ الْعَابِدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلِيَّاً يَقُولُ: الْمَزَاجُ السَّيْرُ الْأَصْغَرُ.

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3742-12. A group of our co-sectarians (-) Sahl ibn Ziyād (-) Ja‘far ibn Muḥammad al-Ash‘arī (-) Ibnu ‘l-Qaddāh that Abū ‘Abdillāh ('a.s.) said:

"Amīr al-Mu'minīn ('a.s.) said: 'Beware of jest, for verily it leads to rancour and gives rise to malice, and it is a minor form of insult.'"'

3743-13. Muḥammad ibn Yahyā (-)‘Abdullāh ibn Muḥammad (-) ‘Alī ibni ‘l-Hakam (-) Abān ibn ‘Uthmān (-) Khālid ibn Tāhdmān that Abū Ja‘far (‘a.s.) said:

“When you laugh loudly then say at the end: ‘O Allāh, do not despise me!’”

3744-14. Muḥammad ibn Yahyā (-) Aḥmad ibn Muḥammad ibn ‘Īsā (-) al-Hajjāl (-) Dāwūd ibn Farqad and ‘Alī ibn ‘Uqbah and Tha‘labah, *rafa‘ahu* to Abū ‘Abdillāh and Abū Ja‘far or one of them (*‘a.s.*) said:

“Too much jest takes away one’s dignity and too much laughter causes faith to be cast out.”

3745–15. Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad (–) Aḥmad ibni ‘l-Ḥasan al-Maythamī that ‘Anbasah al-‘Ābid said:

"I heard Abā 'Abdillāh ('a.s.) saying: 'Jest is a minor form of insult.'"

١٦/٣٧٤٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ: إِيَّاكُمْ وَالْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ وَمَهَاةَ الرِّجَالِ.

١٧/٣٧٤٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي الْعَبَّاسِ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ: لَا تُمْارِ فَيَذْهَبَ بِهَاوْكَ وَلَا تُمَازِحَ فَيُجْتَرُ عَلَيْكَ.

١٨/٣٧٤٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْكَفَافُ قَالَ: لَا تُمَازِحَ فَيُجْتَرُ عَلَيْكَ.

١٩/٣٧٤٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ الْكَفَافُ أَنَّهُ قَالَ فِي وَصِيَّةٍ لَهُ لِبَعْضِ وُلْدِهِ أَوْ قَالَ: قَالَ أَبِي لِبَعْضِ وُلْدِهِ: إِيَّاكُمْ وَالْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيمَانِكُمْ وَيَسْتَخْفُ بِمُرْوَةِ تَأْكِيلِكُمْ.

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3746–16. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Isā (–) Ibn Muskān (–) Muḥammad ibn Marwān that Abū ‘Abdillāh (‘a.s.) said:

“Beware of jest, for indeed it takes away the dignity and respect of men.”

3747–17. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) al-Barqī (–) Abu l-‘Abbās that ‘Ammār ibn Marwān said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Do not argue so much that you lose your integrity and do not jest so much that people become audacious against you.’”

3748–18. ‘Alī ibn Ibrāhīm (–) his father (–) Shāliḥ ibni ‘l-Sindī (–) Ja‘far ibn Bashīr (–) ‘Ammār ibn Marwān that Abū ‘Abdillāh (‘a.s.) said:

“Do not jest so much that people become audacious against you.”

3749–19. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Ibn Maḥbūb (–) Sa‘d ibn Khalaf that Abu ‘l-Ḥasan (‘a.s.) said in his advice to some of his children – or said:

“My father said to some of his children: ‘Beware of jest, for indeed it takes away the light of your faith and undermines your magnanimity.’”

٣٧٥٠ - عَنْهُ عَنِ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ الْجَهمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْمَزٍ عَمِّنْ ذَكَرُهُ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ الْأَنْعَامُ قَالَ: كَانَ يَحْيَى بْنُ زَكَرِيَّا عَلَيْهِ الْأَنْعَامُ يَبْكِي وَ لَا يَضْحَكُ وَ كَانَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ الْأَنْعَامُ يَضْحَكُ وَ يَبْكِي وَ كَانَ الَّذِي يَصْنَعُ عِيسَى عَلَيْهِ الْأَنْعَامُ أَفْضَلُ مِنَ الَّذِي كَانَ يَصْنَعُ يَحْيَى عَلَيْهِ الْأَنْعَامُ.

- ٢٤ -

بَابُ حَقِّ الْجِوارِ

٣٧٥١ - عَلَيْهِ الْأَنْعَامُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلَيِّي بْنِ مَهْزِيَّارَ عَنْ عَلَيِّي بْنِ فَضَالٍ عَنْ فَضَالَةَ بْنِ أَئْيُوبَ حَمِيعًا عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمِّرُو بْنِ عِكْرَمَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَنْعَامُ فَقُلْتُ لَهُ: لِي جَارٌ يُؤْذِنِي فَقَالَ أَرْحُمْهُ فَقُلْتُ لَا رَحْمَهُ اللَّهُ

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3750–20. From him (–) Ibn Faddāl (–) al-Hasan ibni ‘l-Jahm (–) Ibrāhīm ibn Mihzam, whoever mentioned it [to him] that Abu ‘l-Hasan *al-Awwal* (*a.s.*) said:

“Yahyā ibn Zakariyyā (*a.s.*) used to cry only and not laugh, while ‘Isā ibn Maryam (*a.s.*) used to laugh and cry. And what ‘Isā (*a.s.*) used to do was better than what Yahyā (*a.s.*) used to do.”

- ٢٤ -

Chapter on The Right of Neighbors

3751–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr* and Muḥam-mad ibn Yahyā (–) al-Husayn ibn Ishqāq (–) ‘Alī ibn Mahziyār (–) ‘Alī ibn Faḍdāl (–) Faḍdālah ibn Ayyūb, both of them (–) Mu‘āwiyah ibn ‘Ammār that ‘Amr ibn ‘Ikrimah said:

“I went to meet Abū ‘Abdillāh (*a.s.*) and said to him: ‘I have a neighbor who disturbs me.’ He [*a.s.*] said: ‘Have mercy on him.’ I said: ‘May Allāh

فَصَرَفَ وَجْهَهُ عَنِي قَالَ فَكَرِهْتُ أَنْ أَدْعُهُ فَقُلْتُ يَفْعُلُ بِي كَذَا وَ كَذَا وَ يَفْعُلُ بِي وَ يُؤْذِنِي
فَقَالَ أَرَأَيْتَ إِنْ كَاْشَفْتُهُ أَنْتَ صَفَّتْ مِنْهُ فَقُلْتُ بَلَى أُرْبِي عَلَيْهِ فَقَالَ إِنْ ذَاهِنْ يَحْسُدُ النَّاسَ
عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَإِذَا رَأَى نِعْمَةً عَلَى أَحَدٍ فَكَانَ لَهُ أَهْلُ جَعْلَ بَلَاءَهُ عَلَيْهِمْ وَ
إِنْ لَمْ يَكُنْ لَهُ أَهْلُ جَعْلَهُ عَلَى خَادِمِهِ فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ أَسْهَرَ لَيْلَهُ وَ أَعْاظَ نَهَارَهُ إِنْ
رَسُولُ اللَّهِ ﷺ أَتَاهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ إِنِّي اشْتَرَيْتُ دَارًا فِي بَيْنِ فُلَانٍ وَ إِنْ أَقْرَبَ
جِيرَانِي مِنِي جِوَارًا مَنْ لَا أَرْجُو خَيْرًا وَ لَا آمِنُ شَرًا قَالَ فَأَمَرَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامُ عَلَيْهِ
عَلِيُّا وَ سَلْمَانَ وَ أَبَا ذَرٍ وَ نَسِيْتُ آخَرَ وَ أَظْنُهُ الْمِقْدَادَ أَنْ يُنَادِيْنَاهُ فِي الْمَسْجِدِ بِأَعْلَى
أَصْوَاتِهِمْ بِأَنَّهُ لَا إِيمَانَ لِمَنْ لَمْ يَأْمَنْ جَارُهُ بَوَاقِفَهُ فَنَادُوا بِهَا ثَلَاثًا ثُمَّ أَوْمَأْ بِيَدِهِ إِلَى كُلِّ أَرْبِيعِنَ
دَارًا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ.

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not show him mercy!' So, he turned his face away from me. I did not wish to leave him [while he was angry] so I said: 'He does such and such to me and disturbs me through his actions.' He [‘a.s.] said: 'Do you think that if you openly declare your enmity with him you will be able to exact justice from him?' I said: 'Yes. I can even gain an upper hand over him.' He [‘a.s.] said: 'This behavior [of his against you] is one of those [people] who envy others for what Allāh has granted them from His grace. So, when he sees the blessing a person is bestowed with, if that person has a family, he disturbs them and if he does not have a family, he disturbs his servant, and if he does not have a servant, he remains sleepless at night and spends his day in rage and anger.

"Once a man from the Anṣār came to the Messenger of Allāh (ṣ) and said: "I have bought a house in the neighborhood of such-and-such tribe, and my nearest neighbor is a person from whom I expect nothing good and from whose evil I have no security." So, the Messenger of Allāh (ṣ) instructed ‘Alī (‘a.s.), Salmān, Abū Dharr and a fourth person – I have forgotten who it was; I think it was Miqdād – to announce in the mosque with their loudest voice that: 'One whose neighbor is not safe from his harm has no faith.' So, they announced this three times. Then he (ṣ) pointed with his hand to every forty houses in front of him, behind him, to his right and to his left [indicating that they are all considered one's neighbors].”"

٢- ٣٧٥٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ رَبِيعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلِيِّلَةَ قَالَ:

قَرَأْتُ فِي كِتَابِ عَلِيِّ عَلِيِّلَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرَبِ أَنَّ الْجَارَ كَالنَّفْسِ غَيْرُ مُضَارٍ وَلَا آثِمٌ وَحُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ الْحَدِيثُ مُخْتَصِرٌ.

٣- ٣٧٥٣ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّلَةَ قَالَ:

حُسْنُ الْجِوارِ يَزِيدُ فِي الرِّزْقِ.

٤- ٣٧٥٤ - عِدَّةُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلِيِّلَةَ يَقُولُ إِنَّ يَعْقُوبَ عَلِيِّلَةَ لَمَّا ذَهَبَ مِنْهُ بَنِيَامِينُ نَادَى يَا رَبِّ أَمَا تَرَحَّبُنِي أَذْهَبْتَ عَيْنِيَ وَأَذْهَبْتَ ابْنَيَ فَأَوْحَى اللَّهُ تَبارَكَ وَتَعَالَى لَوْ أَمْتُهُمَا لَأَحْيِيَنَتُهُمَا لَكَ حَتَّى أَجْمَعَ بَيْنَكَ وَبَيْنَهُمَا وَلَكِنْ تَذَكُّرُ الشَّاةِ

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3752-2. Muḥammad ibn Yahyā (-) Ahmād ibn Muḥammad ibn ‘Isā (-) Muḥammad ibn Yahyā (-) Ṭalḥah ibn Zayd (-) Abū ‘Abdillāh that his father ('a.s.) said:

“I have read in the Book of ‘Alī (‘a.s.) that the Messenger of Allāh (ṣ) wrote down an agreement between the *Muhājirīn* and the *Anṣār*, and all the respect of his mother.’ [This is the tradition in summation.]”

3753-3. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) Ismā‘il ibn Mihrān (-) Ibrāhīm ibn Abī Rajā’ that Abū ‘Abdillāh (‘a.s.) said: “Being neighborly brings increase in sustenance.”

3754-4. A group of our co-sectarians (-) Sahl ibn Ziyād (-) ‘Alī ibn Asbāt (-) his paternal uncle Ya‘qūb ibn Sālim (-) Ishāq ibn ‘Ammār that al-Kāhili said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘When Binyāmīn [also] went away from Ya‘qūb (‘a.s.) he cried out: ‘O Lord, will you not have mercy upon me? You took away my sight and have now taken my son.’ So Allāh, Blessed and Exalted is He, revealed to him: ‘If I had made them¹ die, I would resurrect them both for you in order to reunite them with you.

1. Referring to both Yūsuf (‘a.s.) and Binyāmīn. (tr.)

الَّتِي ذَبَحْتُهَا وَ شَوَّبَتُهَا وَ أَكْلَتَ وَ فُلَانْ وَ فُلَانْ إِلَى جَانِبِكَ صَائِمٌ لَمْ تُنْلِهِ مِنْهَا شَيْئًا.

٥/٣٧٥٥ - وَ في رِوَايَةٍ أُخْرَى قَالَ:

فَكَانَ بَعْدَ ذَلِكَ يَعْقُوبُ عَلَيْهِ الْيَمِيلُ يُنَادِيهِ كُلَّ غَدَاءٍ مِنْ مَنْزِلِهِ عَلَى فَرَسِخٍ أَلَا مَنْ أَرَادَ
الْغَدَاءَ فَلَيُأْتِ إِلَيْهِ يَعْقُوبَ وَ إِذَا أَمْسَى نَادَى أَلَا مَنْ أَرَادَ العَشَاءَ فَلَيُأْتِ إِلَيْهِ يَعْقُوبَ.

٦/٣٧٥٦ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ الرَّزِيزِ عَنْ
رُزَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْيَمِيلُ قَالَ:

جَاءَتْ فَاطِمَةُ عَلَيْهِ الْيَمِيلُ تَشْكُو إِلَى رَسُولِ اللَّهِ قَالَ اللَّهُ وَسَلَّمَ بَعْضَ أَمْرِهَا فَأَعْطَاهَا رَسُولُ اللَّهِ
كُرْبَيْسَةً وَ قَالَ تَعَلَّمِي مَا فِيهَا فَإِذَا فِيهَا مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا
يُؤْذِي جَارُهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ فَلَيُقْلِلْ حَيْرًا أَوْ لَيُسْكُنْ.

٧/٣٧٥٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ أَبِي
مَسْعُودٍ قَالَ:

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However, recall the sheep that you slaughtered, roasted and ate. So-and-so and so-and-so were your next door neighbors and they were fasting [that day] but you did not share any of it with them.””

3755–5. In another narration he [‘a.s.] said:

“After this, Ya‘qūb (‘a.s.) would ask his servant to call out [to the people] every lunch time from his house, up to a distance of three miles: ‘Whoever wishes to partake in lunch, let him come to [the house of] Ya‘qūb!’ and when evening came, he would announce: ‘Whoever wishes to partake in dinner should come to [the house of] Ya‘qūb!’””

3756–6. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Ishāq ibn ‘Abdi ‘l-‘Azīz (–) Zurārah that Abū ‘Abdillāh (‘a.s.) said:

“Fātimah (‘a.s.) once came to the Messenger of Allāh (ṣ) and complained of some matters, so the Messenger of Allāh (ṣ) gave her a small scroll and said: ‘Learn what is in it.’ In it was [written]: ‘Whoever believes in Allāh and the Last Day should not disturb his neighbor. Whoever believes in Allāh and the Last Day should honor his guest. Whoever believes in Allāh and the Last Day should either speak [what is] good or remain silent.’””

3757–7. A group of our co-sectarians (–) Ahmād ibn Muḥammad ibn Khālid (–) his father (–) Sa‘dān that Abū Mas‘ūd said:

- قال لي أبو عبد الله عليه السلام : حُسْنُ الجِوارِ زِيَادَةٌ فِي الْأَعْمَارِ وَ عِمَارَةُ الدِّيَارِ .
- ٣٧٥٨ - عنه عن النهيكي عن إبراهيم بن عبد الحميد عن الحكم الخياط قال : قال أبو عبد الله عليه السلام : حُسْنُ الجِوارِ يَعْمُرُ الدِّيَارَ وَ يَزِيدُ فِي الْأَعْمَارِ .
- ٣٧٥٩ - عنه عن بعض أصحابه عن صالح بن حمزة عن الحسن بن عبد الله عن عبد صالح عليه السلام قال :
- لَيْسُ حُسْنُ الجِوارِ كَفَ الأَدَى وَ لَكِنْ حُسْنُ الجِوارِ صَبْرُكَ عَلَى الْأَدَى .
- ٣٧٦٠ - أبو علي الأشعري عن الحسن بن علي الكوفي عن عبيس بن هشام عن معاوية بن عمارة عن أبي عبد الله عليه السلام قال :
- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حُسْنُ الجِوارِ يَعْمُرُ الدِّيَارَ وَ يُنْسِي فِي الْأَعْمَارِ .
- ٣٧٦١ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قال :

* * * *

“Abū ‘Abdillāh (‘a.s.) told me: ‘Being neighborly prolongs one’s life and brings prosperity to the community.’”

3758–8. From him (–) an-Nahikī (–) Ibrāhīm ibn ‘Abdi ‘l-Ḥamīd that al-Ḥakam al-Khayyāt said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Being neighborly brings prosperity to the community and prolongs one’s life.’”

3759–9. From him (–) some of his co-sectarians (–) Ṣalih ibn Ḥamzah (–) al-Ḥasan ibn ‘Abdillāh that ‘Abdu ‘ṣ-ṣalih (‘a.s.) said:

“Being neighborly does not mean refraining from disturbing [your neighbor]; rather, being neighborly means bearing patiently with disturbance [from your neighbor].”

3760–10. Abū ‘Alī al-Ash‘arī (–) al-Ḥasan ibn ‘Alī al-Kūfī (–) ‘Ubays ibn Hishām (–) Mu‘āwiyah ibn Ammār that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘Being neighborly brings prosperity to the community and extends lifespans.’”

3761–11. A group of our co-sectarians (–) Aḥmad ibn Muḥammad Abī ‘Abdillāh (–) Ismā‘il ibn Mihrān (–) Muḥammad ibn Hafṣ (–) Abu ‘r-Rabī‘ ash-Shāmī that Abū ‘Abdillāh (‘a.s.) said:

فَالَّذِي وَالْبَيْتُ عَاصٌ بِأَهْلِهِ: اعْلَمُوا أَنَّهُ لَيْسَ مِنَ الَّذِينَ لَمْ يُحْسِنْ مُجَاوِرَةً مِنْ جَارِهِ.

١٢/٣٧٦٢ - عَنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْكِتَابَ يَقُولُ: الْمُؤْمِنُ مَنْ آمَنَ جَارُهُ بِوَاقِفَهُ قُلْتُ وَ مَا بِوَاقِفَهُ قَالَ ظُلْمُهُ وَ عَنْهُمْ.

١٣/٣٧٦٣ - أَبُو عَلَيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْكِتَابَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَكَّ إِلَيْهِ أَذْنِي مِنْ جَارِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَصْبِرْ ثُمَّ أَتَاهُ ثَانِيَةً فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْبِرْ ثُمَّ عَادَ إِلَيْهِ فَشَكَّاهُ ثَالِثَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلرَّجُلِ الَّذِي شَكَّاهُ إِذَا كَانَ عِنْدَ رَوَاحِ النَّاسِ إِلَى الْجُمُعَةِ فَأَخْرُجْ مَتَاعَكَ إِلَى الطَّرِيقِ حَتَّى يَرَاهُ مَنْ يَرُوحُ إِلَى الْجُمُعَةِ فَإِذَا سَأَلُوكَ فَأَخْبِرْهُمْ قَالَ فَفَعَلَ فَأَتَاهُ جَارُهُ الْمُؤْذِنُ لَهُ فَقَالَ لَهُ رُدْ مَتَاعَكَ فَلَكَ اللَّهُ عَلَيَّ أَنْ لَا أَعُودَ.

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“Know that one who is not neighborly to his neighbor is not from us.”

3762–12. From him (–) Muḥammad ibn ‘Alī (–) Muḥammad ibni ‘l-Fudayl that Abū Ḥamzah said:

“I heard Abā ‘Abdillāh (‘a.s.) saying: ‘A [true] believer is one whose neighbor is safe from his harm.’ I said: ‘What is [the meaning of] “his harm”?’ He [‘a.s.] said: ‘His injustice and oppression.’”

3763–13. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Muḥammad ibn Ismā‘il (–) Hannān ibn Sadīr (–) his father that Abū Ja‘far (‘a.s.) said:

“A man came to the Prophet (ṣ) and complained of disturbance from his neighbor. The Messenger of Allāh (ṣ) said to him: ‘Be patient.’ Then he came a second time, so the Prophet (ṣ) said to him: ‘Be patient.’ Then he returned again and complained a third time. So, the Prophet (ṣ) said to the man who was complaining, ‘On Friday, when people are on their way to the Friday Prayer, take out your belongings and place them on the road so that whoever passes by may see it on his way to the Friday prayer. And when they ask you, inform them [about your bad neighbor].’ The man did this, so his neighbor who was disturbing him came to him and said: ‘Return your belongings for I swear by Allāh, I will never again repeat what I did.’”

١٤/٣٧٦٤ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ أَبِي الْحَسِنِ الْبَجْلَى عَنْ عَبْدِ اللَّهِ الْوَصَافِى عَنْ أَبِي جَعْفَرٍ عَلِيهِمَا قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: مَا آمَنَ بِي مَنْ بَاتَ شَبَّعَانَ وَ جَازَهُ جَائِعٌ قَالَ وَ مَا مِنْ أَهْلٍ قَرِيبٍ يَبْيَسُ وَ فِيهِمْ جَائِعٌ يَنْتَظِرُ اللَّهَ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ.

١٥/٣٧٦٥ - عِدَّةٌ مِنْ أَصْحَابَنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدٍ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ عَلِيهِمَا قَالَ:

مِنَ الْقَوَاصِمِ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظَّهَرَ حَارُ السَّوْءِ إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا.

١٦/٣٧٦٦ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيهِمَا قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: أَعُوذُ بِاللَّهِ مِنْ جَارِ السَّوْءِ فِي دَارِ إِقَامَةِ تَرَاكَ عَيْنَاهُ وَ يَرْعَاكَ قَلْبُهُ إِنْ رَأَكَ بِخَيْرٍ سَاءَهُ وَ إِنْ رَأَكَ بِشَرٍّ سَرَّهُ.

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3764–14. From him (–) Muḥammad ibn ‘Abdi ‘l-Jabbār (–) Muḥammad ibn Ismā‘īl (–) ‘Abdullāh ibn ‘Uthmān (–) Abu ‘l-Ḥasan al-Bajalī (–) ‘Ubaydullāh al-Waṣṣāfī that Abū Ja‘far (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘He who sleeps with a full stomach while his neighbor is hungry does not believe in me.’ And he [ṣ] said: ‘Allāh will not gaze [with mercy] at the people of a village who sleep [with full stomachs] while there is a hungry person among them.’”

3765–15. A group of our co-sectarians (–) Ahmād ibn Muḥammad (–) Ibn Faddāl (–) Abū Jamīlah (–) Sa‘d ibn Turayf that Abū Ja‘far (‘a.s.) said:

“One of the onerous hardships that break one’s back is an evil neighbor who conceals any good he sees [from you] and tells everyone of anything bad he sees [from you].”

3766–16. From him (–) Muḥammad ibn ‘Alī (–) Muḥammad ibni ‘l-Fuḍayl (–) Iṣhāq ibn ‘Ammār that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allah (ṣ) said: ‘I seek protection with Allāh from the evil neighbor in the abode of one’s dwelling – his eyes see you and his heart observes you. If he sees you doing well, it hurts him and if he sees you suffering, it pleases him.’”

- ٢٥ -

بَابُ حَدِّ الْجِوارِ

١/٣٧٦٧ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمِّهِ وَ
بْنِ عِكْرِمَةَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ أَرْبَعِينَ دَارًا جِيرَانٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ
عَنْ شِمَائِلِهِ.

٢/٣٧٦٨ - وَ عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ:
حَدُّ الْجِوارِ أَرْبَعُونَ دَارًا مِنْ كُلِّ جَانِبٍ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَائِلِهِ.

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- 25 -

Chapter on Boundaries of One's Neighborhood

3767-1. ‘Alī ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr (-) Mu‘āwiyah ibn ‘Ammār (-) ‘Amr ibn ‘Ikrimah that Abū ‘Abdillāh (*a.s.*) said:

“The Messenger of Allāh (*s*) said: ‘Every forty houses are [considered one’s] neighbors, from the front, behind, right and left [of one’s house].’”

3768-2. And from him (-) his father (-) Ibn Abī ‘Umayr (-) Jamīl ibn Darrāj that Abū Ja‘far (*a.s.*) said:

“The limit of one’s neighborhood is forty houses in all directions: front, back, right and left.”

-٢٦-

بَابُ حُسْنِ الصِّحَّاْبَةِ وَ حَقِّ الصَّاحِبِ فِي السَّفَرِ

- ١/٣٧٦٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِينَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ: أَوْصَانِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ: أُوصِيكَ بِتَقْوَى اللَّهِ وَ أَدَاءِ الْأَمَانَةِ وَ صِدْقِ الْحَدِيثِ وَ حُسْنِ الصِّحَّاْبَةِ لِمَنْ صَحِبْتَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.
- ٢/٣٧٧٠ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: مَنْ خَالَطَتْ فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِ فَافْعُلْ.
- ٣/٣٧٧١ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَيقِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَعْظَمُهُمَا أَجْرًا وَ أَحَبُّهُمَا إِلَى اللَّهِ عَزَّ وَ جَلَّ أَرْفَقُهُمَا بِصَاحِبِهِ.

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- 26 -

Chapter on Virtuous Companionship and The Right of One's Travel Companion

3769–1. Muhammad ibn Yahyā (–) Ahmad ibn Muhammad (–) Muham-mad ibn Sinān (–) ‘Ammār ibn Marwān that he said:

“Abū ‘Abdillāh (‘a.s.) advised me and said: ‘I advise you to espouse fear of Allāh, trustworthiness, truthfulness and virtue in companionship with whomever you accompany; and there is no might except with Allāh.’”

3770–2. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād (–) Ḥarīz (–) Muhammad ibn Muslim that Abū Ja‘far (‘a.s.) said:

“When you mingle with someone, if you are able to have the upper hand over him [through your benevolence] then do so.”

3771–3. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘No two people accompany each other but that the one who gains the greater reward and is more beloved to Allāh, to Whom belong Might and Majesty, is he who shows more kindness to his companion.’”

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْمَسْكَنَةُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حَقُّ الْمُسَافِرِ أَنْ يُقْيمَ عَلَيْهِ أَصْحَابُهُ إِذَا مَرِضَ ثَلَاثًا .

٥- عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَلَيْهِ الْمَسْكَنَةُ :

أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ الْمَسْكَنَةَ صَاحِبَ رَجُلًا ذِي مِيَّا فَقَالَ لَهُ الدِّيمُّي أَيْنَ تُرِيدُ يَا عَبْدَ اللَّهِ فَقَالَ أُرِيدُ الْكُوفَةَ فَلَمَّا عَدَلَ الطَّرِيقَ بِالدِّيمُّي عَدَلَ مَعْهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْمَسْكَنَةَ فَقَالَ لَهُ الدِّيمُّي أَلَسْتَ زَعْمَتْ أَنَّكَ تُرِيدُ الْكُوفَةَ فَقَالَ لَهُ بَلَى فَقَالَ لَهُ الدِّيمُّي فَقَدْ تَرَكْتَ الطَّرِيقَ فَقَالَ لَهُ قَدْ عِلِّمْتُ قَالَ فَلِمَ عَدَلْتَ مَعِي وَقَدْ عَلِمْتَ ذَلِكَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْمَسْكَنَةَ هَذَا مِنْ تَكَامَ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هُنْيَةً إِذَا فَارَقَهُ وَكَذَلِكَ أَمْرَنَا نَبِيُّنَا فَلَلَّهُ وَسَلَّمَ فَقَالَ لَهُ الدِّيمُّي هَكَذَا قَالَ؟ فَقَالَ نَعَمْ قَالَ الدِّيمُّي لَا جَرَمَ أَنَّمَا تَبْعُهُ مَنْ تَبْعَهُ لِفَعَالِهِ الْكَرِيمَةِ

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3772-4. A group of our co-sectarians (-) Ahmād ibn Abī ‘Abdillāh (-) Ya‘qūb ibn Yazīd (-) a group of our co-sectarians that Abū ‘Abdillāh ('a.s.) said:

“The Messenger of Allāh (ṣ) said: ‘It is the right of a traveler that his companions should [remain with him and] look after him for three days when he falls ill.’”

3773-5. ‘Alī ibn Ibrāhīm (-) Hārūn ibn Muṣlim (-) Maṣ‘adah ibn Ṣadaqah (-) Abū ‘Abdillāh ('a.s.) from his grandfathers ('a.s.) that:

Amīr al-Mu’mīnīn ('a.s.) once accompanied a non-Muslim citizen (*dhimmi*). The man asked him: “Where are you headed, O servant of Allāh?” He ['a.s.] replied: “I am headed to Kūfah.” When the road parted and the *dhimmi* turned [to go in a different direction], Amīr al-Mu’mīnīn ('a.s.) turned with him. The man said: “Did you not mention that you are headed towards Kūfah?” He ['a.s.] replied: “Yes.” The *dhimmi* said: “Then you have made a wrong turn!” He ['a.s.] replied: “I know.” The man asked: “Why have you turned [this way] with me when you know this [is not the way to Kūfah]?” Amīr al-Mu’mīnīn ('a.s.) replied: “In order to perfect one’s virtue in companionhip, a man should accompany his [travel] companion for a short distance when he parts ways with him; this is what our Prophet (ṣ) has instructed us [to do].” The *dhimmi* asked: “Did he [really] say that?” He ['a.s.] replied: “Yes.” The *dhimmi* said: “Then most certainly those who

فَإِنَا أُشْهِدُكَ أَنِّي عَلَى دِينِكَ وَرَجَعَ الدِّمَيْ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ فَلَمَّا عَرَفَهُ أَسْلَمَ.

-٢٧-

بَابُ التَّكَاتِبِ

١/٣٧٧٤ - عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ قَالَ: التَّوَاصُلُ بَيْنَ الْإِخْوَانِ فِي الْحَضَرِ التَّرَاوُرُ وَفِي السَّفَرِ التَّكَاتُبُ.

٢/٣٧٧٥ - ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ قَالَ: رَدُّ جَوَابِ الْكِتَابِ وَأَحْبُّ كَوْجُوبِ رَدِّ السَّلَامِ وَالْبَادِي بِالسَّلَامِ أَوْلَى بِاللَّهِ وَرَسُولِهِ.

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followed him did so because of his noble actions. I make you my witness that I am [hence-forth] upon your faith.” The *dhimmī* then returned with Amīr al-Mu’minīn (*a.s.*) and when he realized who he was, he became a Muslim.

– 27 – Chapter on Written Correspondence

3774–1. A group of our co-sectarians (–) Ahmad ibn Muhammad* and Sahl ibn Ziyād, both of them (–) Ibn Maḥbūb, whoever mentioned it [to him] that Abū ‘Abdillāh (*a.s.*) said:

“Contact is maintained between brothers, when present, through visiting one another and while travelling, through written correspondence.”

3775–2. Ibn Maḥbūb (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (*a.s.*) said:

“Responding to written communication is obligatory just as replying the greeting of peace (*salām*) [is obligatory]. And the one who initiates the greeting of peace is closer to Allāh and His Messenger.”

- ٢٨ -

بَابُ التَّوَادِرِ

١/٣٧٧٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لَحَظَاتِهِ بَيْنَ أَصْحَابِهِ فَيُنْظَرُ إِلَى ذَا وَيَنْتَظِرُ إِلَى ذَا بِالسَّوَيَّةِ قَالَ وَلَمْ يَبْسُطْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِجْلَيْهِ بَيْنَ أَصْحَابِهِ قَطُّ وَإِنْ كَانَ لِيُصَافِحُهُ الرَّجُلُ فَمَا يَتْرُكُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ التَّارِكُ فَلَمَّا فَطَنُوا لِذَلِكَ كَانَ الرَّجُلُ إِذَا صَافَحَهُ قَالَ بِيَدِهِ فَنَزَعَهَا مِنْ يَدِهِ.

٢/٣٧٧٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا كَانَ الرَّجُلُ حَاضِرًا فَكَيْهِ وَإِذَا كَانَ غَائِبًا فَسَمِّهِ.

٣/٣٧٧٨ - عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلَيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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- 28 -

Chapter on Uncommon Narrations

3776–1. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) al-Washshā’ (–) Jamīl ibn Darrāj that Abū ‘Abdillāh (‘a.s.) said:

“The Messenger of Allāh (ṣ) used to divide his glances between his companions. He [ṣ] would look at one and then at another for an equal length of time. The Messenger of Allāh (ṣ) would never stretch his legs while seated with his companions. When anyone came to shake his hand, the Messenger of Allāh (ṣ) would not leave his hand until the person himself withdrew his hand. When the people realized this, whenever anyone of them shook his hand, he would withdraw it quickly himself.”

3777–2. Muḥammad ibn Yahyā (–) Ahmād ibn Muḥammad (–) Mu‘ammar ibn Khallād that Abu ‘l-Ḥasan (‘a.s.) said:

“When a person is present then refer to him by his title (*kunyah*) and when he is absent, refer to him by [his] name.”

3778–3. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ‘Abdillāh (‘a.s.) said:

فَالْرَّسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا أَحَبْتَ أَحَدَكُمْ أَخَاهُ الْمُسْلِمِ فَلْيَسْأَلْهُ عَنْ اسْمِهِ وَ اسْمِ أَبِيهِ وَ اسْمِ قَبِيلَتِهِ وَ عَشِيرَتِهِ فَإِنَّ مِنْ حَقِّهِ الْوَاجِبِ وَ صِدْقِ الْإِخَاءِ أَنْ يَسْأَلَهُ عَنْ ذَلِكَ وَ إِلَّا فَإِنَّهَا مَعْرِفَةٌ حُمُقٌ .

٤/٣٧٧٩ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ قُدَّامَةَ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَينِ عَلَيْهِمَا السَّلَامُ قَالَ : قَالَ الرَّسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا لِجُلْسَائِهِ : تَدْرُونَ مَا الْعَجْزُ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ الْعَجْزُ ثَلَاثَةٌ أَنْ يَنْدُرَ أَحَدُكُمْ بِطَعَامٍ يَضْنَعُهُ لِصَاحِبِهِ فَيُخْلِفُهُ وَ لَا يَأْتِيهِ وَ الثَّالِثَةُ أَنْ يَصْحَبَ الرَّجُلَ مِنْكُمُ الرَّجُلَ أَوْ يُجَالِسُهُ يُبْهِبُ أَنْ يَعْلَمَ مَنْ هُوَ وَ مِنْ أَيْنَ هُوَ فَيُغَارِقُهُ قَبْلَ أَنْ يَعْلَمَ ذَلِكَ وَ الثَّالِثَةُ أَمْرُ النِّسَاءِ يَدْنُو أَحَدُكُمْ مِنْ أَهْلِهِ فَيَقْضِي حَاجَتَهُ وَ هِيَ لَمْ تَقْضِ حَاجَتَهَا فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرُو بْنِ الْعَاصِ فَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ يَتَحَوَّشُ وَ يَمْكُثُ حَتَّى يَأْتِيَ ذَلِكَ مِنْهُمَا جَمِيعاً قَالَ وَ فِي حَدِيثٍ آخَرَ قَالَ الرَّسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

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“The Messenger of Allāh (ṣ) said: ‘When any of you loves his Muslim brother, he should ask him about his name, his father’s name and the name of his tribe and clan. It is amandatory right and a sign of true brotherhood that he should ask about this, otherwise it is the recognition of fools.’”

3779-4. A group of our co-sectarians (-) Ahmād ibn Muḥammad ibn Khālid (-) Ya‘qūb ibn Yazīd (-) ‘Alī ibn Ja‘far (-) ‘Abdu ‘l-Malik ibn Qudāmah (-) his father that ‘Alī ibnī ‘l-Husayn (‘a.s.) said:

“The Messenger of Allāh (ṣ) once said to those who were sitting with him: ‘Do you know what inability is?’ They replied: ‘Allāh and His Messenger know better.’ He [ṣ] said: ‘Inability is of three types: [First,] for one of you to make haste in preparing food for his companion but he breaks his promise and does not come. Second, for one of you to accompany someone, or sit with him, and want to know who he is and where he is from, yet he parts ways with him before he can learn this. Third, in the matter of women, when one of you approaches his wife and fulfills his desire while she has not satisfied her desire.’ ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ said: ‘How is that O Messenger of Allāh?’ He replied: ‘He [ṣ] should excite her and pause [repeatedly] until both of them attain it (climax) together.’”

In another tradition, the Messenger of Allāh (ṣ) [is reported to have]

مِنْ أَعْجَزِ الْعَجْزِ رَجُلًا لَقِيَ رَجُلًا فَأَعْجَبَهُ حَوْهُ فَلَمْ يَسْأَلْهُ عَنِ اسْمِهِ وَ نَسْبِهِ وَ مَوْضِعِهِ.

٥/٣٧٨٠ - وَعَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ يَقُولُ: لَا تُذَهِّبِ الْحِشْمَةَ بَيْنَكَ وَ بَيْنَ أَخِيكَ أَبْقِ مِنْهَا فَإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاةِ.

٦/٣٧٨١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:

فَالَّذِي قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ لَا تَقْرَبْ بَأْخِيكَ كُلَّ الثِّقَةِ فَإِنَّ صِرْعَةَ الْإِسْتِرْسَالِ لَنْ تُسْتَقَالَ.

٧/٣٧٨٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ وَ عُثْمَانَ بْنِ سُلَيْمَانَ النَّحَاسِ عَنْ مُفَضَّلِ بْنِ عُمَرَ وَ يُونُسَ بْنِ ظَبَيَانَ قَالَ:

فَالَّذِي قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ لَا تَخْتَرُوا إِخْوَانَكُمْ بِخَصْلَتِينِ فَإِنْ كَانَتَا فِيهِمْ وَ إِلَّا فَأَعْزُبْ ثُمَّ اعْرُبْ ثُمَّ اعْرُبْ مُحَافَظَةً عَلَى الصَّلَوَاتِ فِي مَوَاقِيْتِهَا وَ الْبَرِّ بِالْإِخْوَانِ فِي الْعُسْرَ وَ الْيُسْرَ.

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said: "Verily one of the gravest inabilities is for a man to meet another and be impressed by him, yet he does not ask him about his name, his lineage and his place of residence."

3780-5. And from him (-) ‘Uthmān ibn ‘Isā that Samā‘ah said:

"I heard Aba ‘l-Hasan Mūsā ('a.s.) saying: 'Do not remove the decorum that exists between yourself and your brother. Retain some of it, for indeed its removal is the elimination of shame.'"

3781-6. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad (-) ‘Alī ibn Ismā‘il (-) ‘Abdullāh ibn Wāṣil that ‘Abdullāh ibn Sinān said:

"Abū ‘Abdullāh ('a.s.) said: 'Do not trust your brother with all your trust, for indeed fallen confidence can never be restored.'"

3782-7. Muḥammad ibn Yahyā (-) Ahmad ibn Muḥammad (-) ‘Amr ibn ‘Abdi ‘l-‘Azīz (-) Mu‘allā ibn Khanīs and ‘Uthmān ibn Sulaymān al-Khannās that Mufaḍḍal ibn ‘Amr* and Yūnus ibn Zibyān said:

"Abū ‘Abdillāh ('a.s.) said: 'Test your brothers with two qualities – if they possess them, then so be it, otherwise distance yourself, distance your-self, distance yourself [from them]: maintaining prayers on time and being good to their brothers in hardship and ease.'"

-٢٩-

بَابُ

- ١/٣٧٨٣ - محمد بن يحيى عن أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحِيمِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : لَا تَنْدِعْ بِسَمْ الْمُحَمَّدِ الرَّحِيمِ وَ إِنْ كَانَ بَعْدُهُ شِعْرٌ.
- ٢/٣٧٨٤ - عِدَّهُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ يُوسُفَ بْنِ عَبْدِ السَّلَامِ عَنْ سَيِّفِ بْنِ هَارُونَ مَوْلَى آلِ جَعْدَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَكْتُبْ بِسَمْ الْمُحَمَّدِ الرَّحِيمِ مِنْ أَجْوَدِ كِتَابِكَ وَ لَا تُمْدِدْ الْبَاءَ حَتَّى تَرْفَعَ السِّينَ.
- ٣/٣٧٨٥ - عَنْهُ عَنْ عَلَيٍّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ السَّرِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا تَكْتُبْ بِسَمْ الْمُحَمَّدِ الرَّحِيمِ لِفُلَانٍ وَ لَا بَأْسَ أَنْ تَكْتُبْ عَلَى ظَهْرِ الْكِتَابِ لِفُلَانٍ.

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- 29 -
Chapter

3783–1. Muḥammad ibn Yahyā (–) Ah̄mad ibn Muḥammad (–) ‘Amr ibn ‘Abdi ‘l-‘Azīz that Jamīl ibn Darrāj said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Do not leave out: ‘*In the name of Allāh, the Beneficent, the Merciful*’ even if it is followed by poetry.’”

3784–2. A group of our co-sectarians (–) Ah̄mad ibn Muḥammad ibn Khālid (–) Muḥammad ibn ‘Alī (–) al-Ḥasan ibn ‘Alī (–) Yūsuf ibn ‘Abdi ‘s-Salām that Sayf ibn Hārūn *mawlā* Āl Ja‘dah said:

“Abū ‘Abdillāh (‘a.s.) said: ‘Write: ‘*In the name of Allāh, the Beneficent, the Merciful*’ in your best handwriting, and do not extend the [letter] *bā’* until it comes over the [letter] *sīn*.’”

3785–3. From him (–) ‘Alī ibni ‘l-Ḥakam (–) al-Ḥasan ibni ‘s-Sariyy that Abū ‘Abdillāh (‘a.s.) said:

“Do not write: ‘*In the name of Allāh, the Beneficent, the Merciful* for so-and-so’, but there is no problem if you write on the back of the letter ‘for so-and-so’.”

٤/٣٧٨٦ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنِ النَّضْرِ بْنِ شَعِيبٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ السَّرِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

لَا تَكْتُبْ دَاخِلَ الْكِتَابِ لِأَبِي فُلَانٍ وَ اكْتُبْ إِلَى أَبِي فُلَانٍ وَ اكْتُبْ عَلَى الْعُنْوَانِ لِأَبِي فُلَانٍ.

٥/٣٧٨٧ - عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ عَنِ الرَّجُلِ يَبْدُأُ بِالرَّجُلِ فِي الْكِتَابِ قَالَ: لَا بَأْسَ بِهِ ذَلِكَ مِنَ الْفَضْلِ يَبْدُأُ الرَّجُلُ بِأَخِيهِ يُكْرِمُهُ.

٦/٣٧٨٨ - عَنْهُ عَنْ عَلَيٍّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ الْأَحْمَرِ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ قَالَ:

لَا بَأْسَ بِأَنْ يَبْدُأَ الرَّجُلُ بِاسْمِ صَاحِبِهِ فِي الصَّحِيفَةِ قَبْلَ اسْمِهِ.

٧/٣٧٨٩ - عَلَيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ قَالَ:

أَمْرَ أَبُو عَبْدِ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ عَلِيَّ اللَّهِ بِكِتَابٍ فِي حَاجَةٍ فَكَتَبَ ثُمَّ عُرِضَ عَلَيْهِ وَ لَمْ يَكُنْ فِيهِ اسْتِشْنَاءٌ

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3786–4. From him (–) Muhammed ibn ‘Alī (–) an-Nadr ibn Shu‘ayb (–) Abān ibn ‘Uthmān (–) al-Hasan ibni ‘s-Sariyy that Abū ‘Abdillāh (‘a.s.) said:

“Do not write inside the letter: ‘For Abū so-and-so’ but write [instead]: ‘To Abū so-and-so’ and on the address [of the letter] write: ‘For Abū so-and-so.’”

3787–5. From him (–) ‘Uthmān ibn ‘Isā that Samā‘ah said:

“I asked Abū ‘Abdillāh (‘a.s.) about a person who starts [his letter] by mentioning the name of the recipient in his letter. He [‘a.s.] said: ‘There is no problem in that. It is a merit for a person to start with his brother’s name in order to honor him.’”

3788–6. From him (–) ‘Alī ibni ‘l-Hakam (–) Abān ibni ‘l-Aḥmar (–) Ḥadīd ibn Ḥakīm that Abū ‘Abdillāh (‘a.s.) said:

“There is no problem if a person starts by mentioning the name of his companion in a letter before mentioning his own name.”

3789–7. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr that Murāzim ibn Ḥakīm said:

“Abū ‘Abdillāh (‘a.s.) instructed someone to write a letter for something he needed, so it was written and then shown to him. It did not have the

1. Starting with the recipient means writing: “To so-and-so from so-and-so” instead of starting with oneself by saying: “From so-and-so to so-and-so”. (tr.)

فَقَالَ كَيْفَ رَجُوْمٌ أَنْ يَتَمَّ هَذَا وَ لَيْسَ فِيهِ اسْتِشْنَاءٌ انْظُرُوا كُلَّ مَوْضِعٍ لَا يَكُونُ فِيهِ اسْتِشْنَاءٌ فَاسْتَهْنُوا فِيهِ.

- ٨/٣٧٩٠ - عَنْ أَمْمَادَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضا عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يُتَرَبُّ الْكِتَابَ وَ قَالَ لَا بَأْسَ بِهِ.

- ٩/٣٧٩١ - عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ عَلَيِّ بْنِ عَطِيَّةَ أَنَّهُ رَأَى كُتُباً لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ مُتَرَبَّةً.

- ٣٠ -

بَابُ النَّهْيِ عَنِ اِحْرَاقِ الْقَرَاطِيسِ الْمُكْتُوبَةِ

- ١/٣٧٩٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْنَةَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ :

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phrase ‘God willing’ so he said: ‘How can you expect this to be completed while there is no “God willing” in it? Look at every place where this phrase is missing and add it.’”

3790–8. From him (–) Ahmad ibn Muhammad ibn Abī Naṣr (–) Abu ‘l-Hasan ar-Ridā (‘a.s.) that:

He used to sprinkle sand on his letters before the ink had dried and said: “There is no problem in [doing] this.”

3791–9. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) ‘Alī ibn ‘Atīyyah that:

He saw some letters of Abu ‘l-Hasan (‘a.s.) and they had been strewed with sand.

- 30 -

Chapter on Forbidding the Burning of Written Paper

3792–1. Muḥammad ibn Yahyā (–) Ahmad ibn Muḥammad (–) ‘Alī ibn ‘l-Hakam that ‘Abdu ‘l-Malik ibn ‘Utbah said:

سَأَلَ اللَّهُ عَنِ الْقَرَاطِيسِ تَجْتَمِعُ هَلْ تُحْرَقُ بِالنَّارِ وَ فِيهَا شَيْءٌ مِنْ ذِكْرِ اللَّهِ قَالَ: لَا تُغْسِلُ بِالْمَاءِ أَوَّلًا قَبْلُ.

٢- ٣٧٩٣ - عَنْهُ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْأَسْنَادَ : يَقُولُ لَا تُحْرِقُوا الْقَرَاطِيسَ وَ لَكِنْ امْحُوهَا وَ حَرِقُوهَا.

٣- ٣٧٩٤ - عَلَيْيِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْأَسْنَادَ عَنِ الْإِسْمِ مِنْ أَسْمَاءِ اللَّهِ يَمْحُوهُ الرَّجُلُ بِالْتُّفْلِ قَالَ: امْحُوهُ بِأَطْهَرِ مَا تَجِدُونَ.

٤- ٣٧٩٥ - عَلَيْيِ عَنْ أَبِيهِ عَنِ التَّوْفِيقِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَسْنَادَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : امْحُوا كِتَابَ اللَّهِ تَعَالَى وَ دِكْرَهُ بِأَطْهَرِ مَا تَجِدُونَ وَ نَهَى أَنْ يُحْرِقَ كِتَابُ اللَّهِ وَ نَهَى أَنْ يُمْحَى بِالْأَقْلَامِ.

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"I asked Abu 'l-Hasan ('a.s.) about papers that has accumulated: 'Can they be burnt in fire while there is some writing with the name of Allāh?' He ['a.s.] replied: 'No. They have to be washed with water first, before [burning them].'"

3793-2. From him (-) al-Washshā' that 'Abdullāh ibn Sinān said:

"I heard Abū 'Abdillāh ('a.s.) saying: 'Do not burn papers. First wash away the writing then [you may] burn them.'"

3794-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hammād ibn 'Uthmān that Zurārah said:

"Abū 'Abdillāh ('a.s.) was asked about one of the names of Allāh: 'Can a person rub it off with spittle?' He ['a.s.] said: 'Wipe it off with the purest thing you can find.'"

3795-4. 'Alī (-) his father (-) an-Nawfalī (-) as-Sakūnī that Abū 'Abdillāh ('a.s.) said:

"The Messenger of Allāh (ṣ) said: 'Erase the words of Allāh, Most High, and His name with the purest thing you can find.' And he forbade the burning of the Book of Allāh and forbade it being blotted out with pens."

٥/٣٧٩٦ - عَلَيْهِ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ الْكَفَافُ فِي الظُّهُورِ الَّتِي فِيهَا ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ قَالَ: اغْسِلُهَا.

تم كتاب العشرة و لله الحمد و المنة و صلى الله على محمد و آله الطيبين الطاهرين.

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3796–5. ‘Alī (–) his father (–) Ibn Abī ‘Umayr (–) Muḥammad ibn Ishāq ibn ‘Ammār that Abu ‘l-Ḥasan Mūsā (‘a.s.) said:

Regarding the surfaces upon which the mention of Allāh, to Whom belong Might and Majesty, is written he said: “Wash them.”

This marks the end of *The Book of Social Interaction*. All praise belongs to Allāh and blessings upon Muḥammad and his good and pure progeny.

With this ends The Book of *Uṣūl al-Kāfī*.