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تأليف

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الجزء الثاني

الأصول

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(٧) كتاب فضل القرآن

(٨) كتاب العشرة

المؤسسة العالمية للخدمات الإسلامية

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AL-KĀFĪ

BY

ASH-SHAYKH ABŪ JA‘FAR MUḤAMMAD IBN YA‘QŪB IBN ISḤĀQ AL-KULAYNĪ AR-RĀZĪ

Translated by:

Ṭāhir Riḍā Ja‘far

Volume Two

AL-UṢŪL

6) THE BOOK OF SUPLICATION

7) THE BOOK OF THE MERIT OF THE QURAN

8) THE BOOK OF INTERACTION

W O F I S

World Organization for Islamic Services

Tehran-Iran

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ISLAMIC REPUBLIC OF IRAN.

... عَن هِشامِ بنِ سالِمٍ و حمّادِ بنِ عُثمانَ و غَيرِهِ قَالُوا: سَمِعنا أبا عَبدِ الله عليه السلام يقولُ:

حَدِيثِي حَدِيثُ أَبِي وَ حَدِيثُ أَبِي حَدِيثُ جَدِّي وَ حَدِيثُ جَدِّي حَدِيثُ الحُسَينِ وَ حَدِيثُ الحُسَينِ حَدِيثُ الحَسَنِ و حَدِيثُ الحَسَنِ حَدِيثُ أَميرُ المُؤمِنِينَ وَ حَدِيثُ أَميرِ المُؤمِنِينَ حَدِيثُ رَسُولِ اللهِ صلى الله عليه وآله وسلم وَحَدِيثُ رَسُولِ اللهِ صلى الله عليه وآله وسلم قَولُ اللهِ عَزَّ وَجَلَّ.

(الكافي: ج ١، ص٥١)

... from Hishãm ibn Sãlim and Ḥammãd ibn 'Uthmãn and others, said: We heard Abū 'Abdillãh ('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-Ḥusayn;
and the Tradition of al-Ḥusayn is the Tradition of al-Ḥasan;
and the Tradition of al-Ḥasan 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 Allãh (ṣ.a.'a.w.a.);
and the Tradition of the Messenger of Allãh (ṣ.a. 'a.w.a.) is the Word of Allãh, to Whom belong Might and Majesty.

(al-Kãfī, vol.1, p.51.)

In the Name of Allãh
The All-Compassionate, The All-Merciful

Praise belongs to Allãh, 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' Allãh! Send your blessings to the head of
your messengers and the last of
your prophets,
Muḥammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين الرحمن الرحيم

مالك يوم الدين إياك نعبد وإياك نستعين

اهدنا الصراط المستقيم صراط الذين

أنعمت عليهم غير المغضوب عليهم

ولا الضالين

اللهم صل على

سيد رسلك وخاتم أنبيائك

محمد وآله الطيبين الطاهرين

وصل على جميع الأنبياء والمرسلين

الصّلاة علىٰ النَّبي صلى الله عليه وآله وسلم

النبي الاعظم صلى الله عليه وآله وسلم جواباً علي سؤالهم: كيف نصلّي عليك؟ قال:

قولوا:

اللّهمَّ صَلِّ علىٰ مُحَمَّدٍ وآلِ مُحَمَّدٍ

سنن ابي داود ج١ص٢٢٤

Benediction upon the Prophet (s)

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

Say:

O' Allãh! Send blessings on Muḥammad and the Household of Muḥammad.

Ibn Dãwūd, as-Sunan, vol. 1, p. 224

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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 *(Kunyah)*	Name	Father's Name	Title *(Laqab)*	Date of Birth	Date of Death	Martyred by Means of	Place of Burial
1.	The Last Prophet of Allāh.	Abu 'l-Qāsim	Muḥammad (Aḥmad) (al-Muṣṭafā)	'Abdullāh,	Rasūlu 'llāh, Nabiyyu 'llāh, an-Nabiyy, Khātamu 'n-Nabiyyīn	17th Rabī' I, in the Year of Elephant, (25/8/570 AD).	28th Ṣafar, 11 AH, (25/5/632 AD).	Natural	Holy Madīnah, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles.	Umm Abīhā	Fāṭimah	Muḥammad	az-Zahrā', aṣ-Ṣiddīqah, al-Batūl, Sayyidatu 'n-Nisā'.	20th Jumādā II, in the fifth year after the declaration of the Prophethood, (2/1/615 AD).	3rd Jumādā II, 11 AH, (26/8/632 AD).	Injured	Holy Madīnah, Saudi Arabia.
3.	1st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Alī	Abū Ṭālib	Amir al-Mu'minīn, al-Waṣiyy, al-Murtaḍā, (Ḥaydar).	13th Rajab, 10 years before the declaration of the Prophethood, (25/5/600 AD).	Struck on 19th Ramaḍān (25th January); died on 21st Ramaḍān 40 AH, (27/1/661 AD).	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq. (al-Ghariyy)'.
4.	2nd Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibṭ (al-Akbar).	15th Ramaḍān. 3 AH, (1/3/625 AD).	7th Ṣafar, 50 AH, (6/3/670 AD).	Poison	Holy Madīnah, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibṭ (al-Aṣghar).	3rd Sha'bān, 4 AH, (8/1/626 AD).	10th Muḥarram, 61 AH, (10/10/680 AD).	Sword – in the Battle of 'Āshūrā.	Holy Karbalā' (aṭ-Ṭaff), Iraq.
6.	4th Imām	Abū Muḥammad	'Alī	al-Ḥusayn	Zaynu 'l-'Ābidīn, Sayyidu 's-Sājidīn, as-Sajjād.	5th Sha'bān, 38 AH, (6/1/659 AD).	25th Muḥarram, 94/95 AH, (31/10/712 or 20/10/713AD).	Poison	Holy Madīnah, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muḥammad	'Alī	al-Bāqir	3rd Ṣafar, 57 AH, (16/12/676 AD).	7th Dhi 'l-ḥijjah, 114 AH, (28/1/733 AD).	Poison	Holy Madīnah, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā.	Ja'far	Muḥammad	aṣ-Ṣādiq	17th Rabī' I, 83 AH, (20/4/702 AD).	25th Shawwāl, 148 AH, (14/12/765 AD).	Poison	Holy Madīnah, Saudi Arabia.
9.	7th Imām	Abu 'l-Ḥasan (*al-Awwal* = The First), Abū Ibrāhīm.	Mūsā	Ja'far	al-Kāẓim, al-'Abdu 'ṣ-Ṣāliḥ, al-'Ālim.	7th Ṣafar, 129 AH, (28/10/746 AD).	25th Rajab, 183 AH, (1/9/799 AD).	Poison	Holy al-Kāẓimiyyah, Iraq.
10.	8th Imām	Abu 'l-Ḥasan (*ath-Thānī* = The Second).	'Alī	Mūsā	ar-Riḍā	11th Dhi 'l-qi'dah,148 AH, (29/12/765 AD).	17th Ṣafar, 203 AH, (24/8/818 AD).	Poison	Holy Mashhad, (Ṭūs – Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (*ath-Thānī* = The Second).	Muḥammad	'Alī	at-Taqī, al-Jawād.	10th Rajab, 195 AH, (8/4/811 AD).	30th Dhi 'l-qi'dah, 220 AH, (25/11/835 AD).	Poison	Holy Kāẓimiyyah, Iraq.
12.	10th Imām	Abu 'l-Ḥasan (*ath-Thālith* = The Third).	'Alī	Muḥammad	an-Naqī, al-Hādī.	2nd Rajab, 212 AH, (27/9/827 AD).	3rd Rajab, 254 AH, (28/6/868 AD).	Poison	Holy Sāmarrā' (Surra-man-ra'ā) Iraq.
13.	11th Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-'Askarī	8th Rabī' II, 232 AH, (3/12/846 AD).	8th Rabī' I, 260 AH, (1/1/874 AD).	Poison	Holy Sāmarrā', Iraq.
14.	12th Imām	Abu 'l-Qāsim	Muḥammad	al-Ḥasan	al-Mahdī, al-Qāim, al-Ḥujjah, al-Ghāib, Ṣāḥibu 'z-Zamān, Ṣāḥibu 'l-Amr, al-Muntaẓar.	15th Sha'bān, 255 AH, (29/7/869 AD).	Still alive, but in occultation.	---	---

TRANSLITERATION

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

CAUTION

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

1. Abū Ja‘far Muḥammad ibn Yaḥyã al-‘Aṭṭãr al-Qummī;
2. ‘Alī ibn Mūsã ibn Ja‘far al-Kamandãnī;
3. Abū Sulaymãn Dãwūd ibn Kawrah al-Qummī;
4. Abū ‘Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash‘arī al-Qummī; and
5. Abu 'l-Ḥasan ‘Alī ibn Ibrãhīm ibn Hãshim al-Qummī.

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

1. Abu 'l-Ḥasan ‘Alī ib Ibrãhīm ibn Hãshim al-Qummī;
2. Muḥammad ibn ‘Abdillãh ibn Udhaynah;
3. Aḥmad ibn ‘Abdillãh ibn Umayyah; and
4. ‘Alī ibn al-Ḥusayn as-Sa‘d-Ãbãdī.

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

1. Abu 'l-Ḥasan ‘Alī ibn Muḥammad ibn Ibrãhīm ibn Abãn ar-Rãzī, who is renowned with ‘Allãn al-Kulaynī;
2. Abu 'l-Ḥusayn Muḥammad ibn Abī ‘Abdillãh Ja‘far ibn Muḥammad ibn ‘Awn al-Asadī al-Kūfī, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aṣ-Ṣaffãr al-Qummī; and
4. Muḥammad ibn ‘Aqīl al-Kulaynī.

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

* * * * *

LIST OF
Technical terms and special signs used in the Traditions

أخبرنا – انبأنا	=	that is: "informed us" or "told us".
روى	=	that is: "narrated to us".
حدّ ثنا	=	that is: "related" or "reported to us".
رفعه – يرفعه	=	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 (–).
مرسلاً – ارسله	=	that is: quoting (a Tradition) from the Prophet or Imãm without describing the linking sources between the narrator and the Prophet or Imãm.
*	=	that is: starting of a new chain of narration.
صلّى الله عليه وآله وسلّم	=	that is: peace and blessing of Allãh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).
عليه/عليها السّلام	=	that is: peace be upon him/her (p.b.u.h.).
عليهم/عليهما السّلام	=	that is: peace be upon them (p.b.u.t.).

* * * * *

INTRODUCTION

Index

INTRODUCTION TO THE SECOND VOLUME OF *UṢŪL AL-KÃFĪ*

Our infinite thanks are due to the Beneficient Allãh that after a painful delay that took place in the translation and publication of an-other part of *Uṣūl* from the book of *al-Kãfī*, now, by the Grace of the Almighty Allãh, 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 Allãh – 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 leades to oppresion, humiliation, degradation of human character and increases social insecurity. Fortunately, this second volume of *Uṣūl al-Kãfī* generally deals with morality and a part of it deals with supplication and the Holy Qur'ãn.

According to undeniable *Ḥadīthu 'th-Thaqalayn* and most of the indisputable narrations from the Shīʿah and the Sunnī that the Holy Qur'ãn 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-Kãfī* is the teachings of the *Ahlu 'l-Bayt* (*'a.s.*), and they should be thought along with the Holy Qur'ãn for the quidance of the *ummah*.

Finally, we implore upon Allãh to affect our work purely for His pleasure, and to help us to complete this work, which we have started. May Allãh 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.

UṢŪL AL-KĀFĪ

كتاب الدعاء

The Book of
SUPPLICATION

Index

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– ١ –
بَابُ فَضْلِ الدُّعَاءِ وَ الْحَثِّ عَلَيْهِ

١/٣٠٦٠– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ قَالَ: هُوَ الدُّعَاءُ وَ أَفْضَلُ الْعِبَادَةِ الدُّعَاءُ قُلْتُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ قَالَ: الْأَوَّاهُ هُوَ الدَّعَّاءُ.

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– 1 –
Chapter on The Merit of Supplication and Its Recommendation

3060–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ‘Īsā (–) 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.’”

٢/٣٠٦١– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ ابْنِ مَحْبُوبٍ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ:

قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام أَيُّ الْعِبَادَةِ أَفْضَلُ فَقَالَ مَا مِنْ شَيْءٍ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ يُسْئَلَ وَ يُطْلَبَ مِمَّا عِنْدَهُ وَ مَا أَحَدٌ أَبْغَضَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّنْ يَسْتَكْبِرُ عَنْ عِبَادَتِهِ وَ لَا يَسْأَلُ مَا عِنْدَهُ.

٣/٣٠٦٢– أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مُيَسِّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ لِي: يَا مُيَسِّرُ ادْعُ وَ لَا تَقُلْ إِنَّ الْأَمْرَ قَدْ فُرِغَ مِنْهُ إِنَّ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مَنْزِلَةً لَا تُنَالُ إِلَّا بِمَسْأَلَةٍ وَ لَوْ أَنَّ عَبْداً سَدَّ فَاهُ وَ لَمْ يَسْأَلْ لَمْ يُعْطَ شَيْئاً فَسَلْ تُعْطَ يَا مُيَسِّرُ إِنَّهُ لَيْسَ مِنْ بَابٍ يُقْرَعُ إِلَّا يُوشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ.

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3061–2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Ismā‘īl and Ibn Maḥbūb, both of them (–) Ḥannān ibn Sadīr 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.’”

٣٠٦٣/٤- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ لَمْ يَسْأَلِ اللَّهَ عَزَّ وَ جَلَّ مِنْ فَضْلِهِ فَقَدِ افْتَقَرَ.

٣٠٦٤/٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: سَمِعْتُهُ يَقُولُ ادْعُ وَ لَا تَقُلْ قَدْ فُرِغَ مِنَ الْأَمْرِ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

٣٠٦٥/ ٦- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ سَيْفٍ التَّمَّارِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: عَلَيْكُمْ بِالدُّعَاءِ فَإِنَّكُمْ لَا تَقَرَّبُونَ بِمِثْلِهِ وَ لَا تَتْرُكُوا صَغِيرَةً لِصِغَرِهَا أَنْ تَدْعُوا بِهَا إِنَّ صَاحِبَ الصِّغَارِ هُوَ صَاحِبُ الْكِبَارِ.

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3063–4. Ḥamīd ibn Ziyād (–) al–Khashshāb (–) Ibn Baqqāḥ (–) 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 ‘Īsā (–) 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.’”

٣٠٦٦/٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِيهِ عَنْ رَجُلٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: الدُّعَاءُ هُوَ الْعِبَادَةُ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي الْآيَة ادْعُ اللَّهَ عَزَّ وَ جَلَّ وَ لَا تَقُلْ إِنَّ الْأَمْرَ قَدْ فُرِغَ مِنْهُ قَالَ زُرَارَةُ إِنَّمَا يَعْنِي لَا يَمْنَعْكَ إِيمَانُكَ بِالْقَضَاءِ وَ الْقَدَرِ أَنْ تُبَالِغَ بِالدُّعَاءِ وَ تَجْتَهِدَ فِيهِ أَوْ كَمَا قَالَ.

٣٠٦٧/٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي الْأَرْضِ الدُّعَاءُ وَ أَفْضَلُ الْعِبَادَةِ الْعَفَافُ قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام رَجُلًا دَعَّاءً.

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3066–7. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) al-Ḥusayn ibn Sa‘īd (–) an-Naḍr 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-Qaddāḥ 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 مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَ عَمُودُ الدِّينِ وَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ.

٢/٣٠٦٩– وَ بِهَذَا الْإِسْنَادِ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: الدُّعَاءُ مَفَاتِيحُ النَّجَاحِ وَ مَقَالِيدُ الْفَلَاحِ وَ خَيْرُ الدُّعَاءِ مَا صَدَرَ عَنْ صَدْرٍ نَقِيٍّ وَ قَلْبٍ تَقِيٍّ وَ فِي الْمُنَاجَاةِ سَبَبُ النَّجَاةِ وَ بِالْإِخْلَاصِ يَكُونُ الْخَلَاصُ فَإِذَا اشْتَدَّ الْفَزَعُ فَإِلَى اللَّهِ الْمَفْزَعُ.

٣/٣٠٧٠– وَ بِإِسْنَادِهِ قَالَ:

قَالَ النَّبِيُّ صلى الله عليه وآله وسلم: أَ لَا أَدُلُّكُمْ عَلَى سِلَاحٍ يُنْجِيكُمْ مِنْ أَعْدَائِكُمْ وَ يُدِرُّ أَرْزَاقَكُمْ قَالُوا بَلَى قَالَ تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ وَ النَّهَارِ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ.

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– 2 –
Chapter on
Supplication is the Weapon of A Believer

3068–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) Faḍālah 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- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام : الدُّعَاءُ تُرْسُ الْمُؤْمِنِ وَ مَتَى تُكْثِرْ قَرْعَ الْبَابِ يُفْتَحْ لَكَ.

٥/٣٠٧٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الرِّضَا عليه السلام أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ:

عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ فَقِيلَ وَ مَا سِلَاحُ الْأَنْبِيَاءِ قَالَ الدُّعَاءُ.

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

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام : إِنَّ الدُّعَاءَ أَنْفَذُ مِنَ السِّنَانِ.

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

الدُّعَاءُ أَنْفَذُ 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-Qaddāḥ 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 (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) some of our co-sectarians that ar-Riḍā (*‘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 (–) Ibn 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 يَرُدُّ الْبَلَاءَ وَ الْقَضَاءَ

١/٣٠٧٥– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُهُ يَقُولُ:
إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ يَنْقُضُهُ كَمَا يُنْقَضُ السِّلْكُ وَ قَدْ أُبْرِمَ إِبْرَاماً.

٢/٣٠٧٦– عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عليه السلام يَقُولُ:
إِنَّ الدُّعَاءَ يَرُدُّ مَا قَدْ قُدِّرَ وَ مَا لَمْ يُقَدَّرْ قُلْتُ وَ مَا قَدْ قُدِّرَ عَرَفْتُهُ فَمَا لَمْ يُقَدَّرْ قَالَ حَتَّى لَا يَكُونَ.

٣/٣٠٧٧– أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ بِسْطَامَ الزَّيَّاتِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ وَ قَدْ نَزَلَ مِنَ السَّمَاءِ وَ قَدْ أُبْرِمَ إِبْرَاماً.

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– 3 –
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 مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنِ الرِّضَا عليه السلام قَالَ:

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام: إِنَّ الدُّعَاءَ وَ الْبَلَاءَ لَيَتَرَافَقَانِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ الدُّعَاءَ لَيَرُدُّ الْبَلَاءَ وَ قَدْ أُبْرِمَ إِبْرَاماً.

٥/٣٠٧٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام يَقُولُ: الدُّعَاءُ يَدْفَعُ الْبَلَاءَ النَّازِلَ وَ مَا لَمْ يَنْزِلْ.

٦/٣٠٨٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

قَالَ لِي أَ لَا أَدُلُّكَ عَلَى شَيْءٍ لَمْ يَسْتَثْنِ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم قُلْتُ بَلَى قَالَ: الدُّعَاءُ يَرُدُّ الْقَضَاءَ وَ قَدْ أُبْرِمَ إِبْرَاماً وَ ضَمَّ أَصَابِعَهُ.

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

“‘Alī ibni ‘l-Ḥusayn (*‘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-Ḥasan ibn ‘Alī al-Washshā’ that Abu ‘l-Ḥasan (*‘a.s.*) said:

“‘Alī ibni ‘l-Ḥusayn (*‘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.”

٧/٣٠٨١- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:

الدُّعَاءُ يَرُدُّ الْقَضَاءَ بَعْدَ مَا أُبْرِمَ إِبْرَاماً فَأَكْثِرْ مِنَ الدُّعَاءِ فَإِنَّهُ مِفْتَاحُ كُلِّ رَحْمَةٍ وَ نَجَاحُ كُلِّ حَاجَةٍ وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِالدُّعَاءِ وَ إِنَّهُ لَيْسَ بَابٌ يُكْثَرُ قَرْعُهُ إِلَّا يُوشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ.

٨/٣٠٨٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ قَالَ: قَالَ أَبُو الْحَسَنِ مُوسَى عليه السلام: عَلَيْكُمْ بِالدُّعَاءِ فَإِنَّ الدُّعَاءَ لِلَّهِ وَ الطَّلَبَ إِلَى اللَّهِ يَرُدُّ الْبَلَاءَ وَ قَدْ قُدِّرَ وَ قُضِيَ وَ لَمْ يَبْقَ إِلَّا إِمْضَاؤُهُ فَإِذَا دُعِيَ اللَّهُ عَزَّ وَ جَلَّ وَ سُئِلَ صُرِفَ الْبَلَاءُ صَرْفَةً.

٩/٣٠٨٣- الْحُسَيْنُ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَدْفَعُ بِالدُّعَاءِ الْأَمْرَ الَّذِي عَلِمَهُ أَنْ يُدْعَى لَهُ فَيَسْتَجِيبُ وَ لَوْ لَا مَا وُفِّقَ الْعَبْدُ مِنْ ذَلِكَ الدُّعَاءِ لَأَصَابَهُ مِنْهُ مَا يَجُثُّهُ مِنْ جَدِيدِ الْأَرْضِ.

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3081–7. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) 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-Ḥusayn ibn Muḥammad, *rafa‘ahu*, that Isḥāq 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 شِفَاءٌ مِنْ كُلِّ دَاءٍ

١/٣٠٨٤– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ عَنْ عَلَاءِ بْنِ كَامِلٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام : عَلَيْكَ بِالدُّعَاءِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

– ٥ –
بَابُ أَنَّ مَنْ دَعَا اسْتُجِيبَ لَهُ

١/٣٠٨٥– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
الدُّعَاءُ كَهْفُ الْإِجَابَةِ كَمَا أَنَّ السَّحَابَ كَهْفُ الْمَطَرِ.

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– 4 –
Chapter on
Supplication is the Cure for Every Ailment

3084–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Asbāṭ 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.’”

– 5 –
Chapter on
He who Supplicates is Answered

3085–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) al-Ḥasan ibn ‘Alī (–) ‘Abdullāh ibn Maymūn al-Qaddāḥ that Abū ‘Abdillāh (*‘a.s.*) said:

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

٢/٣٠٨٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَا أَبْرَزَ عَبْدٌ يَدَهُ إِلَى اللَّهِ الْعَزِيزِ الْجَبَّارِ إِلَّا اسْتَحْيَا اللَّهُ عَزَّ وَ جَلَّ أَنْ يَرُدَّهَا صِفْراً حَتَّى يَجْعَلَ فِيهَا مِنْ فَضْلِ رَحْمَتِهِ مَا يَشَاءُ فَإِذَا دَعَا أَحَدُكُمْ فَلَا يَرُدَّ يَدَهُ حَتَّى يَمْسَحَ عَلَى وَجْهِهِ وَ رَأْسِهِ.

-٦-
بَابُ إِلْهَامِ الدُّعَاءِ

١/٣٠٨٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: هَلْ تَعْرِفُونَ طُولَ الْبَلَاءِ مِنْ قِصَرِهِ 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-Qaddāḥ 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].”

– 6 –
Chapter on
The Inspiration to Supplicate

3087–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn 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.’”

٢/٣٠٨٨– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ قَالَ: قَالَ أَبُو الْحَسَنِ مُوسَى عليه السلام: مَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُلْهِمُهُ اللَّهُ عَزَّ وَ جَلَّ الدُّعَاءَ إِلَّا كَانَ كَشْفُ ذَلِكَ الْبَلَاءِ وَشِيكاً وَ مَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُمْسِكُ عَنِ الدُّعَاءِ إِلَّا كَانَ ذَلِكَ الْبَلَاءُ طَوِيلًا فَإِذَا نَزَلَ الْبَلَاءُ فَعَلَيْكُمْ بِالدُّعَاءِ وَ التَّضَرُّعِ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

–٧–
بَابُ التَّقَدُّمِ فِي الدُّعَاءِ

١/٣٠٨٩– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
مَنْ تَقَدَّمَ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَ قَالَتِ الْمَلَائِكَةُ صَوْتٌ مَعْرُوفٌ وَ

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3088–2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Ibn Maḥbūb that Abū Wallād said:

“Abu ‘l-Ḥasan 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Alī ibni ‘l-Ḥakam (–) 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 يَتَقَدَّمْ فِي الدُّعَاءِ لَمْ يُسْتَجَبْ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَ قَالَتِ الْمَلَائِكَةُ إِنَّ ذَا الصَّوْتَ لَا نَعْرِفُهُ.

٢/٣٠٩٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنْ عَنْبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ تَخَوَّفَ مِنْ بَلَاءٍ يُصِيبُهُ فَتَقَدَّمَ فِيهِ بِالدُّعَاءِ لَمْ يُرِهِ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ الْبَلَاءَ أَبَداً.

٣/٣٠٩١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ الدُّعَاءَ فِي الرَّخَاءِ يَسْتَخْرِجُ الْحَوَائِجَ فِي الْبَلَاءِ.

٤/٣٠٩٢- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ فِي الشِّدَّةِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.

٥/٣٠٩٣- عَنْهُ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ بْنِ يَحْيَى عَنْ رَجُلٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ غَوَّاصٍ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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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 ‘Īsā (–) 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ismā‘īl ibn Mihrān (–) Manṣūr 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 ‘Īsā 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 ibnYaḥyā (–) a man (–) ‘Abdu ‘l-Ḥamīd ibn Ghawwāṣ aṭ-Ṭā’ī (–) Muḥammad ibn Muslim that Abū ‘Abdillāh (*‘a.s.*) said:

كَانَ جَدِّي يَقُولُ تَقَدَّمُوا فِي الدُّعَاءِ فَإِنَّ الْعَبْدَ إِذَا كَانَ دَعَّاءً فَنَزَلَ بِهِ الْبَلَاءُ فَدَعَا قِيلَ صَوْتٌ مَعْرُوفٌ وَ إِذَا لَمْ يَكُنْ دَعَّاءً فَنَزَلَ بِهِ بَلَاءٌ فَدَعَا قِيلَ أَيْنَ كُنْتَ قَبْلَ الْيَوْمِ.

٦/٣٠٩٤- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه السلام قَالَ:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام يَقُولُ: الدُّعَاءُ بَعْدَ مَا يَنْزِلُ الْبَلَاءُ لَا يُنْتَفَعُ بِهِ.

-٨-
بَابُ الْيَقِينِ فِي الدُّعَاءِ

١/٣٠٩٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمٍ الْفَرَّاءِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا دَعَوْتَ فَظُنَّ 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-Ḥusayn ibn Muḥammad (–) Mu'allā ibn Muḥammad (–) al-Washshā', one who informed him, that Abu 'l-Ḥasan, I, (*'a.s.*) said:

"'Alī ibni 'l-Ḥusayn (*'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– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَسْتَجِيبُ دُعَاءً بِظَهْرِ قَلْبٍ سَاهٍ فَإِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ ثُمَّ اسْتَيْقِنْ بِالْإِجَابَةِ.

٢/٣٠٩٧– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ دُعَاءَ قَلْبٍ لَاهٍ وَ كَانَ عَلِيٌّ عليه السلام يَقُولُ إِذَا دَعَا أَحَدُكُمْ لِلْمَيِّتِ فَلَا يَدْعُو لَهُ وَ قَلْبُهُ لَاهٍ عَنْهُ وَ لَكِنْ لِيَجْتَهِدْ لَهُ فِي الدُّعَاءِ.

٣/٣٠٩٨– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمٍ الْفَرَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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– 9 –
Chapter on
Zeal and Devotion in Supplication

3096–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn 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-Qaddāḥ 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) some of his co-sectarians (–) Sayf ibn ‘Amīrah (–) Sulaym al-Farrā’, whoever mentioned it [to him] that Abū ‘Abdillāh (*‘a.s.*) said:

إِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ وَ ظُنَّ حَاجَتَكَ بِالْبَابِ.

٤/٣٠٩٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَسْتَجِيبُ دُعَاءً بِظَهْرِ قَلْبٍ قَاسٍ.

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

لَمَّا اسْتَسْقَى رَسُولُ اللَّهِ صلى الله عليه وآله وسلم وَ سُقِيَ النَّاسُ حَتَّى قَالُوا إِنَّهُ الْغَرَقُ وَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم بِيَدِهِ وَ رَدَّهَا اللَّهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا قَالَ فَتَفَرَّقَ السَّحَابُ فَقَالُوا يَا رَسُولَ اللَّهِ اسْتَسْقَيْتَ لَنَا فَلَمْ نُسْقَ ثُمَّ اسْتَسْقَيْتَ لَنَا فَسُقِينَا قَالَ إِنِّي دَعَوْتُ وَ لَيْسَ لِي فِي ذَلِكَ نِيَّةٌ ثُمَّ دَعَوْتُ وَ لِيَ فِي 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ismā'īl 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 (–) Ibn Abī 'Umayr (–) Hishām ibni 'l-Ḥakam 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 التَّلَبُّثِ

١/٣١٠١– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عَطِيَّةَ عَنْ عَبْدِ الْعَزِيزِ الطَّوِيلِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام : إِنَّ الْعَبْدَ إِذَا دَعَا لَمْ يَزَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي حَاجَتِهِ مَا لَمْ يَسْتَعْجِلْ.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عَطِيَّةَ عَنْ عَبْدِ الْعَزِيزِ الطَّوِيلِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام مِثْلَهُ.

٢/٣١٠٢– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: إِنَّ الْعَبْدَ إِذَا عَجَّلَ فَقَامَ لِحَاجَتِهِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَ مَا 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 (–) Ibn Abī ‘Umayr (–) Ḥusayn ibn ‘Aṭiyyah that ‘Abdu ‘l-‘Azīz aṭ-Ṭawīl 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 ‘Īsā (–) Ibn Abī ‘Umayr (–) Ḥusayn ibn ‘Aṭiyyah (–) ‘Abdu ‘l-‘Azīz aṭ-Ṭawīl that Abū ‘Abdillāh (*‘a.s.*) said: Something similar [as above].

3102–2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā,* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibn Abī ‘Umayr (–) Hishām ibn Sālim and Ḥafṣ ibni ‘l-Bakhtarī 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]?’”

٣/٣١٠٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْوَلِيدِ بْنِ عُقْبَةَ الْهَجَرِيِّ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ: وَ اللَّهِ لَا يُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ عَزَّ وَ جَلَّ فِي حَاجَتِهِ إِلَّا قَضَاهَا لَهُ.

٤/٣١٠٤- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ حَسَّانَ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِهَ إِلْحَاحَ النَّاسِ بَعْضِهِمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَ أَحَبَّ ذَلِكَ لِنَفْسِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يُسْأَلَ وَ يُطْلَبَ مَا عِنْدَهُ.

٥/٣١٠٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنٍ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

لَا وَ اللَّهِ لَا يُلِحُّ عَبْدٌ عَلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ.

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3103–3. Muḥammad ibn Yaḥyā (–) 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 ‘Īsā (–) 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 (–) Ḥusayn 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 عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: رَحِمَ اللَّهُ عَبْداً طَلَبَ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَاجَةً فَأَلَحَّ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ أَوْ لَمْ يُسْتَجَبْ لَهُ وَ تَلَا هَذِهِ الْآيَةَ وَ أَدْعُوا رَبِّي عَسى أَلَّا أَكُونَ بِدُعاءِ رَبِّي شَقِيًّا.

–١١–
بَابُ تَسْمِيَةِ الْحَاجَةِ فِي الدُّعَاءِ

١/٣١٠٧– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْفَرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَاهُ وَ لَكِنَّهُ 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-Qaddāḥ 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].”

– 11 –
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 تُبَثَّ إِلَيْهِ الْحَوَائِجُ.

– ١٢ –
بَابُ إِخْفَاءِ الدُّعَاءِ

١/٣١٠٨– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عليه السلام قَالَ:

دَعْوَةُ الْعَبْدِ سِرّاً دَعْوَةً وَاحِدَةً تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً.

وَ فِي رِوَايَةٍ أُخْرَى دَعْوَةٌ 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 'Īsā (–) Abū Hammām Ismā'īl ibn Hammām that Abu 'l-Ḥasan ar-Riḍā, 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 وَ الْحَالَاتِ الَّتِي تُرْجَى فِيهَا الْإِجَابَةُ

٣١٠٩/١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ زَيْدٍ الشَّحَّامِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: اطْلُبُوا الدُّعَاءَ فِي أَرْبَعِ سَاعَاتٍ عِنْدَ هُبُوبِ الرِّيَاحِ وَ زَوَالِ الْأَفْيَاءِ وَ نُزُولِ الْقَطْرِ وَ أَوَّلِ قَطْرَةٍ مِنْ دَمِ الْقَتِيلِ الْمُؤْمِنِ فَإِنَّ أَبْوَابَ السَّمَاءِ تُفَتَّحُ عِنْدَ هَذِهِ الْأَشْيَاءِ.

٣١١٠/٢- عَنْهُ عَنْ أَبِيهِ وَ غَيْرِهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ فَضْلٍ الْبَقْبَاقِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ فِي الْوَتْرِ وَ بَعْدَ الْفَجْرِ وَ بَعْدَ الظُّهْرِ وَ بَعْدَ الْمَغْرِبِ.

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– 13 –
Chapter on Specific Times and States in Which There is Hope that Supplications are Accepted

3109–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Yaḥyā ibn Ibrāhīm ibn Abi ‘l-Bilād (–) his father that Zayd ash-Shaḥḥām 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].’”

٣/٣١١١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام : اغْتَنِمُوا الدُّعَاءَ عِنْدَ أَرْبَعٍ عِنْدَ قِرَاءَةِ الْقُرْآنِ وَ عِنْدَ الْأَذَانِ وَ عِنْدَ نُزُولِ الْغَيْثِ وَ عِنْدَ الْتِقَاءِ الصَّفَّيْنِ لِلشَّهَادَةِ.

٤/٣١١٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

كَانَ أَبِي إِذَا كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ طَلَبَهَا فِي هَذِهِ السَّاعَةِ يَعْنِي زَوَالَ الشَّمْسِ.

٥/٣١١٣- عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا رَقَّ أَحَدُكُمْ فَلْيَدْعُ فَإِنَّ الْقَلْبَ لَا يَرِقُّ حَتَّى يَخْلُصَ.

٦/٣١١٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 ‘Īsā (–) 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:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : خَيْرُ وَقْتٍ دَعَوْتُمُ اللَّهَ عَزَّ وَ جَلَّ فِيهِ الْأَسْحَارُ وَ تَلَا هَذِهِ الْآيَةَ فِي قَوْلِ يَعْقُوبَ عليه السلام سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي وَ قَالَ أَخَّرَهُمْ إِلَى السَّحَرِ.

٧/٣١١٥- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ أَبِي إِذَا طَلَبَ الْحَاجَةَ طَلَبَهَا عِنْدَ زَوَالِ الشَّمْسِ فَإِذَا أَرَادَ ذَلِكَ قَدَّمَ شَيْئاً فَتَصَدَّقَ بِهِ وَ شَمَّ شَيْئاً مِنْ طِيبٍ وَ رَاحَ إِلَى الْمَسْجِدِ وَ دَعَا فِي حَاجَتِهِ بِمَا شَاءَ اللَّهُ.

٨/٣١١٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا اقْشَعَرَّ جِلْدُكَ وَ دَمَعَتْ عَيْنَاكَ فَدُونَكَ دُونَكَ فَقَدْ قُصِدَ قَصْدُكَ.

قَالَ وَ رَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ سَعِيدٍ مِثْلَهُ.

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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-Ḥusayn ibn Muḥammad (–) Aḥmad ibn Isḥāq (–) 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, *rafa'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'īl (–) Abū Ismā'īl as-Sarrāj Muḥammad ibn Abī Ḥamzah (–) Sa'īd."

٩/٣١١٧- عَنْهُ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ صَنْدَلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ مِنْ عِبَادِهِ الْمُؤْمِنِينَ كُلَّ عَبْدٍ دَعَّاءٍ فَعَلَيْكُمْ بِالدُّعَاءِ فِي السَّحَرِ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهَا سَاعَةٌ تُفَتَّحُ فِيهَا أَبْوَابُ السَّمَاءِ وَ تُقَسَّمُ فِيهَا الْأَرْزَاقُ وَ تُقْضَى فِيهَا الْحَوَائِجُ الْعِظَامُ.

١٠/٣١١٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام 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-Ḥasan ibn ‘Alī ibn Abī Ḥamzah (–) Ṣandal (–) 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 التَّبَتُّلِ وَ الِابْتِهَالِ وَ الِاسْتِعَاذَةِ وَ الْمَسْأَلَةِ

١/٣١١٩– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

الرَّغْبَةُ أَنْ تَسْتَقْبِلَ بِبَطْنِ كَفَّيْكَ إِلَى السَّمَاءِ وَ الرَّهْبَةُ أَنْ تَجْعَلَ ظَهْرَ كَفَّيْكَ إِلَى السَّمَاءِ وَ قَوْلُهُ وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا قَالَ الدُّعَاءُ بِإِصْبَعٍ وَاحِدَةٍ تُشِيرُ بِهَا وَ التَّضَرُّعُ تُشِيرُ بِإِصْبَعَيْكَ وَ تُحَرِّكُهُمَا وَ الِابْتِهَالُ رَفْعُ الْيَدَيْنِ وَ تَمُدُّهُمَا وَ ذَلِكَ عِنْدَ الدَّمْعَةِ ثُمَّ ادْعُ.

٢/٣١٢٠– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ismā‘īl ibn Mihrān (–) Sayf ibn ‘Amīrah (–) Abū Isḥāq 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 (–) Ibn 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:

سَأَلْتُ أَبَا جَعْفَرٍ عليه السلام عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَا اسْتَكانُوا لِرَبِّهِمْ وَ ما يَتَضَرَّعُونَ فَقَالَ: الِاسْتِكَانَةُ هُوَ الْخُضُوعُ وَ التَّضَرُّعُ هُوَ رَفْعُ الْيَدَيْنِ وَ التَّضَرُّعُ بِهِمَا.

٣/٣١٢١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ أَبِي خَالِدٍ عَنْ مَرْوَكٍ بَيَّاعِ اللُّؤْلُؤِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

ذَكَرَ الرَّغْبَةَ وَ أَبْرَزَ بَاطِنَ رَاحَتَيْهِ إِلَى السَّمَاءِ وَ هَكَذَا الرَّهْبَةُ وَ جَعَلَ ظَهْرَ كَفَّيْهِ إِلَى السَّمَاءِ وَ هَكَذَا التَّضَرُّعُ وَ حَرَّكَ أَصَابِعَهُ يَمِيناً وَ شِمَالًا وَ هَكَذَا التَّبَتُّلُ وَ يَرْفَعُ أَصَابِعَهُ مَرَّةً وَ يَضَعُهَا مَرَّةً وَ هَكَذَا الِابْتِهَالُ وَ مَدَّ يَدَهُ تِلْقَاءَ وَجْهِهِ إِلَى الْقِبْلَةِ وَ لَا يَبْتَهِلُ حَتَّى تَجْرِيَ الدَّمْعَةُ.

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

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ مَرَّ بِي رَجُلٌ وَ أَنَا أَدْعُو فِي صَلَاتِي بِيَسَارِي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ بِيَمِينِكَ فَقُلْتُ يَا عَبْدَ اللَّهِ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى حَقّاً عَلَى هَذِهِ كَحَقِّهِ عَلَى هَذِهِ وَ قَالَ

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'Humbleness means submission and entreaty means raising both hands and imploring [Allāh] with them.'"

3121–3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Muḥammad ibn Khālid* and al-Ḥusayn ibn Sa'īd, both of them (–) an-Naḍr ibn Suwayd (–) Yaḥyā al-Ḥalabī (–) 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 (–) Faḍālah (–) 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 الرَّهْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ ظَهْرَهُمَا وَ التَّضَرُّعُ تُحَرِّكُ السَّبَّابَةَ الْيُمْنَى يَميناً وَ شِمَالًا وَ التَّبَتُّلُ تُحَرِّكُ السَّبَّابَةَ الْيُسْرى تَرْفَعُهَا فِي السَّمَاءِ رِسْلًا وَ تَضَعُهَا وَ الِابْتِهَالُ تَبْسُطُ يَدَيْكَ وَ ذِرَاعَيْكَ إِلَى السَّمَاءِ وَ الِابْتِهَالُ حِينَ تَرى أَسْبَابَ الْبُكَاءِ.

٥/٣١٢٣- عَنْهُ عَنْ أَبِيهِ أَوْ غَيْرِهِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: سَأَلْتُهُ عَنِ الدُّعَاءِ وَ رَفْعِ الْيَدَيْنِ فَقَالَ عَلَى أَرْبَعَةِ أَوْجُهٍ أَمَّا التَّعَوُّذُ فَتَسْتَقْبِلُ الْقِبْلَةَ بِبَاطِنِ كَفَّيْكَ وَ أَمَّا الدُّعَاءُ فِي الرِّزْقِ فَتَبْسُطُ كَفَّيْكَ وَ تُفْضِي بِبَاطِنِهِمَا إِلَى السَّمَاءِ وَ أَمَّا التَّبَتُّلُ فَإِيمَاءٌ بِإِصْبَعِكَ السَّبَّابَةِ وَ أَمَّا الِابْتِهَالُ فَرَفْعُ يَدَيْكَ تُجَاوِزُ بِهِمَا رَأْسَكَ وَ دُعَاءُ التَّضَرُّعِ أَنْ تُحَرِّكَ إِصْبَعَكَ السَّبَّابَةَ مِمَّا يَلِي وَجْهَكَ وَ هُوَ دُعَاءُ الْخِيفَةِ.

٦/٣١٢٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه السلام عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ ما 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*

الِاسْتِكَانَةُ هِيَ الْخُضُوعُ وَ التَّضَرُّعُ رَفْعُ الْيَدَيْنِ وَ التَّضَرُّعُ بِهِمَا.

٧/٣١٢٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَارَةَ قَالَا قُلْنَا لِأَبِي عَبْدِ اللَّهِ عليه السلام كَيْفَ الْمَسْأَلَةُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى قَالَ تَبْسُطُ كَفَّيْكَ قُلْنَا كَيْفَ الِاسْتِعَاذَةُ قَالَ تُفْضِي بِكَفَّيْكَ وَ التَّبَتُّلُ الْإِيمَاءُ بِالْإِصْبَعِ وَ التَّضَرُّعُ تَحْرِيكُ الْإِصْبَعِ وَ الِابْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعاً.

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بَابُ الْبُكَاءِ

١/٣١٢٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 (–) Ḥammād (–) 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.'"

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Chapter on Weeping

3126–1. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr (–) Manṣūr ibn Yūnus (–) Muḥammad ibn Marwān that Abū 'Abdillāh (*'a.s.*) said:

مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا الدُّمُوعُ فَإِنَّ الْقَطْرَةَ تُطْفِئُ بِحَاراً مِنْ نَارٍ فَإِذَا اغْرَوْرَقَتِ الْعَيْنُ بِمَائِهَا لَمْ يَرْهَقْ وَجْهاً قَتَرٌ وَ لَا ذِلَّةٌ فَإِذَا فَاضَتْ حَرَّمَهُ اللَّهُ عَلَى النَّارِ وَ لَوْ أَنَّ بَاكِياً بَكَى فِي أُمَّةٍ لَرُحِمُوا.

٢/٣١٢٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ وَ مَنْصُورِ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَا مِنْ عَيْنٍ إِلَّا وَ هِيَ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ إِلَّا عَيْناً بَكَتْ مِنْ خَوْفِ اللَّهِ وَ مَا اغْرَوْرَقَتْ عَيْنٌ بِمَائِهَا مِنْ خَشْيَةِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ سَائِرَ جَسَدِهِ عَلَى النَّارِ وَ لَا فَاضَتْ عَلَى خَدِّهِ فَرَهِقَ ذَلِكَ الْوَجْهَ قَتَرٌ وَ لَا ذِلَّةٌ وَ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا الدَّمْعَةُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُطْفِئُ بِالْيَسِيرِ مِنْهَا الْبِحَارَ مِنَ النَّارِ فَلَوْ أَنَّ عَبْداً بَكَى فِي أُمَّةٍ لَرَحِمَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الْأُمَّةَ بِبُكَاءِ ذَلِكَ الْعَبْدِ.

٣/٣١٢٨- عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام 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 Faḍḍāl (–) Abū Jamīlah and Manṣūr 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-Raḥmān ibn Abī Najrān (–) Muthannā al-Ḥannāṭ (–) Abū Ḥamzah that Abū Ja'far (*'a.s.*) said:

مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ قَطْرَةِ دُمُوعٍ فِي سَوَادِ اللَّيْلِ مَخَافَةً مِنَ اللَّهِ لَا يُرَادُ بِهَا غَيْرُهُ.

٤/٣١٢٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ صَالِحِ بْنِ رَزِينٍ وَ مُحَمَّدِ بْنِ مَرْوَانَ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَةَ عَيْنٌ غُضَّتْ عَنْ مَحَارِمِ اللَّهِ وَ عَيْنٌ سَهِرَتْ فِي طَاعَةِ اللَّهِ وَ عَيْنٌ بَكَتْ فِي جَوْفِ اللَّيْلِ مِنْ خَشْيَةِ اللَّهِ.

٥/٣١٣٠- ابْنُ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَ دُرُسْتَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا الدُّمُوعُ فَإِنَّ الْقَطْرَةَ مِنْهَا تُطْفِئُ بِحَاراً مِنَ النَّارِ فَإِذَا اغْرَوْرَقَتِ الْعَيْنُ بِمَائِهَا لَمْ يَرْهَقْ وَجْهَهُ قَتَرٌ وَ لَا ذِلَّةٌ فَإِذَا فَاضَتْ حَرَّمَهُ اللَّهُ عَلَى النَّارِ وَ لَوْ أَنَّ بَاكِياً بَكَى فِي أُمَّةٍ لَرُحِمُوا.

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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 (–) Ibn Abī 'Umayr (–) Manṣūr ibn Yūnus (–) Ṣāliḥ 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. Ibn 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- ابْنُ أَبِي عُمَيْرٍ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ قَالَ:
قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى عليه السلام أَنَّ عِبَادِي لَمْ يَتَقَرَّبُوا إِلَيَّ بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْ ثَلَاث خِصَالٍ قَالَ مُوسَى يَا رَبِّ وَ مَا هُنَّ قَالَ يَا مُوسَى الزُّهْدُ فِي الدُّنْيَا وَ الْوَرَعُ عَنِ الْمَعَاصِي وَ الْبُكَاءُ مِنْ خَشْيَتِي قَالَ مُوسَى يَا رَبِّ فَمَا لِمَنْ صَنَعَ ذَا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى أَمَّا الزَّاهِدُونَ فِي الدُّنْيَا فَفِي الْجَنَّةِ وَ أَمَّا الْبَكَّاءُونَ مِنْ خَشْيَتِي فَفِي الرَّفِيعِ الْأَعْلَى لَا يُشَارِكُهُمْ أَحَدٌ وَ أَمَّا الْوَرِعُونَ عَنْ مَعَاصِيَّ فَإِنِّي أُفَتِّشُ النَّاسَ وَ لَا أُفَتِّشُهُمْ.
٧/٣١٣٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام أَكُونُ أَدْعُو فَأَشْتَهِي الْبُكَاءَ وَ لَا يَجِيئُنِي وَ رُبَّمَا ذَكَرْتُ بَعْضَ مَنْ مَاتَ مِنْ أَهْلِي فَأَرِقُّ وَ أَبْكِي فَهَلْ يَجُوزُ ذَلِكَ فَقَالَ نَعَمْ فَتَذَكَّرْهُمْ فَإِذَا رَقَقْتَ فَابْكِ وَ ادْعُ رَبَّكَ تَبَارَكَ وَ تَعَالَى.

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3131–6. Ibn Abī ‘Umayr (–) 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 (–) Aḥmad ibn Muḥammad (–) ‘Uthmān ibn ‘Īsā that Isḥāq 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- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَنْبَسَةَ الْعَابِدِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِنْ لَمْ تَكُنْ بِكَ بُكَاءٌ فَتَبَاكَ.

٩/٣١٣٤- عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَعِيدِ بْنِ يَسَارٍ بَيَّاعِ السَّابِرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام إِنِّي أَتَبَاكَى فِي الدُّعَاءِ وَ لَيْسَ لِي بُكَاءٌ قَالَ نَعَمْ وَ لَوْ مِثْلَ رَأْسِ الذُّبَابِ.

١٠/٣١٣٥- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام لِأَبِي بَصِيرٍ إِنْ خِفْتَ أَمْراً يَكُونُ أَوْ حَاجَةً تُرِيدُهَا فَابْدَأْ بِاللَّهِ وَ مَجِّدْهُ وَ أَثْنِ عَلَيْهِ كَمَا هُوَ أَهْلُهُ وَ صَلِّ عَلَى النَّبِيِّ صلى الله عليه وآله وسلم وَ سَلْ حَاجَتَكَ وَ تَبَاكَ وَ لَوْ مِثْلَ رَأْسِ الذُّبَابِ إِنَّ أَبِي عليه السلام كَانَ يَقُولُ: إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ مِنَ الرَّبِّ عَزَّ وَ جَلَّ وَ هُوَ سَاجِدٌ بَاكٍ.

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3133–8. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) 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 Baṣīr: ‘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 (*ṣ*) [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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ الْبَجَلِي عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنْ لَمْ يَجِئْكَ الْبُكَاءُ فَتَبَاكَ فَإِنْ خَرَجَ مِنْكَ مِثْلُ رَأْسِ الذُّبَابِ فَبَخْ بَخْ.

-١٦-
بَابُ الثَّنَاءِ قَبْلَ الدُّعَاءِ

١/٣١٣٧- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: إِيَّاكُمْ إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَسْأَلَ مِنْ رَبِّهِ شَيْئاً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ حَتَّى يَبْدَأَ بِالثَّنَاءِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ الْمَدْحِ لَهُ وَ الصَّلَاةِ عَلَى النَّبِيِّ صلى الله عليه وآله وسلم ثُمَّ يَسْأَلَ اللَّهَ حَوَائِجَهُ.

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3136–11. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Abdullāh ibni ‘l-Mughīrah (–) Ismā‘īl 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 Yaḥyā that al-Ḥārith 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 مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِنَّ فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ صلى الله عليه وآله وسلم إِنَّ الْمِدْحَةَ قَبْلَ الْمَسْأَلَةِ فَإِذَا دَعَوْتَ اللَّهَ عَزَّ وَ جَلَّ فَمَجِّدْهُ قُلْتُ كَيْفَ أُمَجِّدُهُ قَالَ تَقُولُ يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا فَعَّالًا لِمَا يُرِيدُ يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ هُوَ لَيْسَ كَمِثْلِهِ شَيْءٌ.

٣/٣١٣٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّمَا هِيَ الْمِدْحَةُ ثُمَّ الثَّنَاءُ ثُمَّ الْإِقْرَارُ بِالذَّنْبِ ثُمَّ الْمَسْأَلَةُ إِنَّهُ وَ اللَّهِ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلَّا بِالْإِقْرَارِ.

٤/٣١٤٠- وَ عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام مِثْلَهُ إِلَّا أَنَّهُ قَالَ ثُمَّ الثَّنَاءُ ثُمَّ الِاعْتِرَافُ بِالذَّنْبِ.

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3138–2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Ibn Faḍḍāl (–) Ibn Bukayr that Muḥammad 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) Ibn Sinān (–) 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 Faḍḍāl (–) 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…”

٣١٤١/٥- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِذَا أَرَدْتَ أَنْ تَدْعُوَ فَمَجِّدِ اللَّهَ عَزَّ وَ جَلَّ وَ احْمَدْهُ وَ سَبِّحْهُ وَ هَلِّلْهُ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ ثُمَّ سَلْ تُعْطَ.

٣١٤٢/٦- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِذَا طَلَبَ أَحَدُكُمُ الْحَاجَةَ فَلْيُثْنِ عَلَى رَبِّهِ وَ لْيَمْدَحْهُ فَإِنَّ الرَّجُلَ إِذَا طَلَبَ الْحَاجَةَ مِنَ السُّلْطَانِ هَيَّأَ لَهُ مِنَ الْكَلَامِ أَحْسَنَ مَا يَقْدِرُ عَلَيْهِ فَإِذَا طَلَبْتُمُ الْحَاجَةَ فَمَجِّدُوا اللَّهَ الْعَزِيزَ الْجَبَّارَ وَ امْدَحُوهُ وَ أَثْنُوا عَلَيْهِ تَقُولُ يَا أَجْوَدَ مَنْ أَعْطَى وَ يَا خَيْرَ مَنْ سُئِلَ يَا أَرْحَمَ مَنِ اسْتُرْحِمَ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ يَا مَنْ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً يَا مَنْ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ وَ يَقْضِي مَا أَحَبَّ يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ يَا سَمِيعُ يَا

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3141–5. al-Ḥusayn ibn Muḥammad (–) Muʻallā ibn Muḥammad (–) al-Ḥasan ibn ʻAlī (–) Ḥammād ibn ʻUthmān that al-Ḥārith ibni ʻl-Mughīrah said:

"Abū ʻAbdillāh (*ʻa.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 Muḥammad (*ṣ*) and his family before asking [for what you need] and it shall be granted.'"

3142–6. Abū ʻAlī al-Ashʻarī (–) Muḥammad ibn ʻAbdi ʻl-Jabbār (–) Ṣafwān that ʻĪṣā ibn al-Qāsim said:

"Abū ʻAbdillāh (*ʻa.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

بَصِيرُ وَ أَكْثِرْ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ أَسْمَاءَ اللَّهِ كَثِيرَةٌ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ قُلِ اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ مَا أَكُفُّ بِهِ وَجْهِي وَ أُؤَدِّي بِهِ عَنْ أَمَانَتِي وَ أَصِلُ بِهِ رَحِمِي وَ يَكُونُ عَوْناً لِي فِي الْحَجِّ وَ الْعُمْرَةِ وَ قَالَ إِنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم عَجَّلَ الْعَبْدُ رَبَّهُ وَ جَاءَ آخَرُ فَصَلَّى رَكْعَتَيْنِ ثُمَّ أَثْنَى عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم سَلْ تُعْطَ.

٣١٤٣/٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي كَهْمَسٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ فَابْتَدَأَ قَبْلَ الثَّنَاءِ عَلَى اللَّهِ وَ الصَّلَاةِ عَلَى النَّبِيِّ صلى الله عليه وآله وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم عَاجَلَ الْعَبْدُ رَبَّهُ ثُمَّ دَخَلَ آخَرُ فَصَلَّى وَ أَثْنَى عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَلَّى عَلَى رَسُولِ اللَّهِ صلى الله عليه وآله وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم 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 *ḥajj* and *'umrah*."' He [*'a.s.*] then said: 'A man once entered the *masjid* and offered two *rak'ah*s 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'ah*s 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 'Alī ibni 'l-Ḥakam 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 عَلِيٍّ عليه السلام إِنَّ الثَّنَاءَ عَلَى اللَّهِ وَ الصَّلَاةَ عَلَى رَسُولِهِ قَبْلَ الْمَسْأَلَةِ وَ إِنَّ أَحَدَكُمْ لَيَأْتِي الرَّجُلَ يَطْلُبُ الْحَاجَةَ فَيُحِبُّ أَنْ يَقُولَ لَهُ خَيْراً قَبْلَ أَنْ يَسْأَلَهُ حَاجَتَهُ.

٨/٣١٤٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 نَرَى إِجَابَةً قَالَ أَ فَتَرَى اللَّهَ عَزَّ وَ جَلَّ أَخْلَفَ وَعْدَهُ قُلْتُ لَا قَالَ فَمِمَّ ذَلِكَ قُلْتُ لَا أَدْرِي قَالَ لَكِنِّي أُخْبِرُكَ مَنْ أَطَاعَ اللَّهَ عَزَّ وَ جَلَّ فِيمَا أَمَرَهُ ثُمَّ دَعَاهُ مِنْ جِهَةِ الدُّعَاءِ أَجَابَهُ قُلْتُ وَ مَا جِهَةِ الدُّعَاءِ قَالَ تَبْدَأُ فَتَحْمَدُ اللَّهَ وَ تَذْكُرُ نِعَمَهُ عِنْدَكَ ثُمَّ تَشْكُرُهُ ثُمَّ تُصَلِّي عَلَى النَّبِيِّ صلى الله عليه وآله وسلم ثُمَّ تَذْكُرُ ذُنُوبَكَ فَتُقِرُّ بِهَا ثُمَّ تَسْتَعِيذُ مِنْهَا فَهَذَا جِهَةُ الدُّعَاءِ ثُمَّ قَالَ وَ مَا الْآيَةُ الْأُخْرَى قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ ما 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 'Īsā, 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 acknow-ledging 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 أُنْفِقُ وَ لَا أَرَى خَلَفاً قَالَ أَ فَتَرَى اللَّهَ عَزَّ وَ جَلَّ أَخْلَفَ وَعْدَهُ قُلْتُ لَا قَالَ فَمِمَّ ذَلِكَ قُلْتُ لَا أَدْرِي قَالَ لَوْ أَنَّ أَحَدَكُمُ اكْتَسَبَ الْمَالَ مِنْ حِلِّهِ وَ أَنْفَقَهُ فِي حِلِّهِ لَمْ يُنْفِقْ دِرْهَماً إِلَّا أُخْلِفَ عَلَيْهِ.

٩/٣١٤٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ دَعْوَتُهُ فَلْيُطِبْ مَكْسَبَهُ.

-١٧-
بَابُ الِاجْتِمَاعِ فِي الدُّعَاءِ

١/٣١٤٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ دُرُسْتَ 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 Asbāṭ, 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."

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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:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام مَا مِنْ رَهْطٍ أَرْبَعِينَ رَجُلًا اجْتَمَعُوا فَدَعَوُا اللَّهَ عَزَّ وَ جَلَّ فِي أَمْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعِينَ فَأَرْبَعَةٌ يَدْعُونَ اللَّهَ عَزَّ وَ جَلَّ عَشْرَ مَرَّاتٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعَةً فَوَاحِدٌ يَدْعُو اللَّهَ أَرْبَعِينَ مَرَّةً فَيَسْتَجِيبُ اللَّهُ الْعَزِيزُ الْجَبَّارُ لَهُ.

٢/٣١٤٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَا اجْتَمَعَ أَرْبَعَةُ رَهْطٍ قَطُّ عَلَى أَمْرٍ وَاحِدٍ فَدَعَوُا اللَّهَ إِلَّا تَفَرَّقُوا عَنْ إِجَابَةٍ.

٣/٣١٤٨- عَنْهُ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: كَانَ أَبِي عليه السلام إِذَا حَزَنَهُ أَمْرٌ جَمَعَ النِّسَاءَ وَ الصِّبْيَانَ ثُمَّ دَعَا وَ أَمَّنُوا.

٤/٣١٤٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: الدَّاعِي وَ الْمُؤَمِّنُ فِي الْأَجْرِ شَرِيكَانِ.

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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 (–) Aḥmad 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-Ḥajjāl (–) 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 زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم إِذَا دَعَا أَحَدُكُمْ فَلْيَعُمَّ فَإِنَّهُ أَوْجَبُ لِلدُّعَاءِ.

–١٩–
بَابُ مَنْ أَبْطَأَتْ عَلَيْهِ الْإِجَابَةُ

١/٣١٥١– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه السلام: 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-Qaddāḥ 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā that Aḥmad ibn Muḥammad ibn Abī Naṣr said:

“I said to Abu ‘l-Ḥasan (*‘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

قَدْ دَخَلَ قَلْبِي مِنْ إِبْطَائِهَا شَيْءٌ فَقَالَ يَا أَحْمَدُ إِيَّاكَ وَ الشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى يُقَنِّطَكَ إِنَّ أَبَا جَعْفَرٍ صلى الله عليه وآله وسلم كَانَ يَقُولُ: إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ حَاجَةً فَيُؤَخِّرُ عَنْهُ تَعْجِيلَ إِجَابَتِهِ حُبّاً لِصَوْتِهِ وَ اسْتِمَاعِ نَحِيبِهِ ثُمَّ قَالَ وَ اللَّهِ مَا أَخَّرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ لَهُمْ مِمَّا عَجَّلَ لَهُمْ فِيهَا وَ أَيُّ شَيْءٍ الدُّنْيَا إِنَّ أَبَا جَعْفَرٍ عليه السلام كَانَ يَقُولُ: يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْواً مِنْ دُعَائِهِ فِي الشِّدَّةِ لَيْسَ إِذَا أُعْطِيَ فَتَرَ فَلَا تَمَلَّ الدُّعَاءَ فَإِنَّهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِمَكَانٍ وَ عَلَيْكَ بِالصَّبْرِ وَ طَلَبِ الْحَلَالِ وَ صِلَةِ الرَّحِمِ وَ إِيَّاكَ وَ مُكَاشَفَةَ النَّاسِ فَإِنَّا أَهْلَ الْبَيْتِ نَصِلُ مَنْ قَطَعَنَا وَ نُحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْنَا فَنَرَى وَ اللَّهِ فِي ذَلِكَ الْعَاقِبَةَ الْحَسَنَةَ إِنَّ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأُعْطِيَ طَلَبَ غَيْرَ الَّذِي سَأَلَ وَ صَغُرَتِ النِّعْمَةُ فِي عَيْنِهِ فَلَا يَشْبَعُ مِنْ شَيْءٍ وَ إِذَا كَثُرَتِ النِّعَمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرٍ لِلْحُقُوقِ الَّتِي تَجِبُ عَلَيْهِ وَ مَا يُخَافُ مِنَ

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response has caused something [of doubt] to enter my heart.' He [*'a.s.*] said: 'O Aḥmad, 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

الْفِتْنَةِ فِيهَا أَخْبِرْنِي عَنْكَ لَوْ أَنِّي قُلْتُ لَكَ قَوْلًا أَكُنْتَ تَثِقُ بِهِ مِنِّي فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا لَمْ أَثِقْ بِقَوْلِكَ فَبِمَنْ أَثِقُ وَ أَنْتَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ قَالَ فَكُنْ بِاللَّهِ أَوْثَقَ فَإِنَّكَ عَلَى مَوْعِدٍ مِنَ اللَّهِ أَ لَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ: وَ إِذا سَأَلَكَ عِبادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذا دَعانِ وَ قَالَ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ وَ قَالَ وَ اللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَ فَضْلًا فَكُنْ بِاللَّهِ عَزَّ وَ جَلَّ أَوْثَقَ مِنْكَ بِغَيْرِهِ وَ لَا تَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا خَيْراً فَإِنَّهُ مَغْفُورٌ لَكُمْ.

٢/٣١٥٢- عَنْهُ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورٍ الصَّيْقَلِ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام رُبَّمَا دَعَا الرَّجُلُ بِالدُّعَاءِ فَاسْتُجِيبَ لَهُ ثُمَّ أُخِّرَ ذَلِكَ إِلَى حِينٍ قَالَ فَقَالَ نَعَمْ قُلْتُ وَ لِمَ ذَاكَ لِيَزْدَادَ مِنَ الدُّعَاءِ قَالَ نَعَمْ.

٣/٣١٥٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ أَبِي هِلَالٍ الْمَدَائِنِيِّ عَنْ حَدِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 (–) Aḥmad (–) ‘Alī ibni ‘l-Ḥakam that Manṣūr aṣ-Ṣayqal said:

“I said to Abū ‘Abdillāh (*‘a.s.*): ‘It is possible that a person may supplicate and his supplication is answered, yet its fulfillmentis 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 (–) Ibn Abī ‘Umayr (–) Isḥāq ibn Abī Hilāl al-Madā’inī (–) Ḥadīd that Abū ‘Abdillāh, peace be upon him, said:

إِنَّ الْعَبْدَ لَيَدْعُو فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَكَيْنِ قَدِ اسْتَجَبْتُ لَهُ وَ لَكِنِ احْبِسُوهُ بِحَاجَتِهِ فَإِنِّي أُحِبُّ أَنْ أَسْمَعَ صَوْتَهُ وَ إِنَّ الْعَبْدَ لَيَدْعُو فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَجِّلُوا لَهُ حَاجَتَهُ فَإِنِّي أُبْغِضُ صَوْتَهُ.

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

٣١٥٥/٥- ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَدْ أُجِيبَتْ دَعْوَتُكُما وَ بَيْنَ أَخْذِ فِرْعَوْنَ أَرْبَعِينَ عَاماً.

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

٣١٥٧/٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ 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 Ṣāḥibu 's-Sābirī that Isḥāq 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-Ḥamīd 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:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام : إِنَّ الْعَبْدَ الْوَلِيَّ لِلَّهِ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِي الْأَمْرِ يَنُوبُهُ فَيَقُولُ لِلْمَلَكِ الْمُوَكَّلِ بِهِ اقْضِ لِعَبْدِي حَاجَتَهُ وَ لَا تُعَجِّلْهَا فَإِنِّي أَشْتَهِي أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ وَ إِنَّ الْعَبْدَ الْعَدُوَّ لِلَّهِ لَيَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِي الْأَمْرِ يَنُوبُهُ فَيُقَالُ لِلْمَلَكِ الْمُوَكَّلِ بِهِ اقْضِ لِعَبْدِي حَاجَتَهُ وَ عَجِّلْهَا فَإِنِّي أَكْرَهُ أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ قَالَ فَيَقُولُ النَّاسُ مَا أُعْطِيَ هَذَا إِلَّا لِكَرَامَتِهِ وَ لَا مُنِعَ هَذَا إِلَّا لِهَوَانِهِ.

٨/٣١٥٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

لَا يَزَالُ الْمُؤْمِنُ بِخَيْرٍ وَ رَجَاءٍ رَحْمَةً مِنَ اللَّهِ عَزَّ وَ جَلَّ مَا لَمْ يَسْتَعْجِلْ فَيَقْنَطَ وَ يَتْرُكَ الدُّعَاءَ قُلْتُ لَهُ كَيْفَ يَسْتَعْجِلُ قَالَ يَقُولُ قَدْ دَعَوْتُ مُنْذُ كَذَا وَ كَذَا وَ مَا أَرَى الْإِجَابَةَ.

٩/٣١٥٩- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 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-Ḥusayn ibn Muḥammad (–) Aḥmad ibn Isḥāq (–) Sa'dān ibn Muslim (–) Isḥāq ibn 'Ammār that Abū 'Abdillāh (*'a.s.*) said:

إِنَّ الْمُؤْمِنَ لَيَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِي حَاجَتِهِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَخِّرُوا إِجَابَتَهُ شَوْقاً إِلَى صَوْتِهِ وَ دُعَائِهِ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ عَبْدِي دَعَوْتَنِي فَأَخَّرْتُ إِجَابَتَكَ وَ ثَوَابُكَ كَذَا وَ كَذَا وَ دَعَوْتَنِي فِي كَذَا وَ كَذَا فَأَخَّرْتُ إِجَابَتَكَ وَ ثَوَابُكَ كَذَا وَ كَذَا قَالَ فَيَتَمَنَّى الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرَى مِنْ حُسْنِ الثَّوَابِ.

-٢٠-
بَابُ الصَّلَاةِ عَلَى النَّبِيِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ

١/٣١٦٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

لَا يَزَالُ الدُّعَاءُ مَحْجُوباً حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

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"It may happen that a believer supplicates to Allāh, to Whom belong Migh 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."

٢/٣١٦١- عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
مَنْ دَعَا وَ لَمْ يَذْكُرِ النَّبِيَّ صلى الله عليه وآله وسلم رَفْرَفَ الدُّعَاءُ عَلَى رَأْسِهِ فَإِذَا ذَكَرَ النَّبِيَّ صلى الله عليه وآله وسلم رُفِعَ الدُّعَاءُ.

٣/٣١٦٢- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّ رَجُلًا أَتَى النَّبِيَّ صلى الله عليه وآله وسلم فَقَالَ يَا رَسُولَ اللَّهِ صلى الله عليه وآله وسلم إِنِّي أَجْعَلُ لَكَ ثُلُثَ صَلَوَاتِي لَا بَلْ أَجْعَلُ لَكَ نِصْفَ صَلَوَاتِي لَا بَلْ أَجْعَلُهَا كُلَّهَا لَكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم إِذاً تُكْفَى مَئُونَةَ الدُّنْيَا وَ الْآخِرَةِ.

٤/٣١٦٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفٍ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي بَصِيرٍ قَالَ:
سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام مَا مَعْنَى أَجْعَلُ صَلَوَاتِي كُلَّهَا لَكَ فَقَالَ يُقَدِّمُهُ بَيْنَ يَدَيْ كُلِّ حَاجَةٍ فَلَا يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ شَيْئاً حَتَّى يَبْدَأَ بِالنَّبِيِّ صلى الله عليه وآله وسلم فَيُصَلِّيَ عَلَيْهِ ثُمَّ يَسْأَلَ 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 (–) Ṣafwān (–) Abū Usāmah, Zayd ash-Shaḥḥām (–) 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 Yaḥyā (–) 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.’”

٥/٣١٦٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم لَا تَجْعَلُونِي كَقَدَحِ الرَّاكِبِ فَإِنَّ الرَّاكِبَ يَمْلَأُ قَدَحَهُ فَيَشْرَبُهُ إِذَا شَاءَ اجْعَلُونِي فِي أَوَّلِ الدُّعَاءِ وَ فِي آخِرِهِ وَ فِي وَسَطِهِ.

٦/٣١٦٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ وَ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ إِذَا ذُكِرَ النَّبِيُّ صلى الله عليه وآله وسلم فَأَكْثِرُوا الصَّلَاةَ عَلَيْهِ فَإِنَّهُ مَنْ صَلَّى عَلَى النَّبِيِّ صلى الله عليه وآله وسلم صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ وَ لَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَهُ اللَّهُ إِلَّا صَلَّى عَلَى الْعَبْدِ لِصَلَاةِ اللَّهِ عَلَيْهِ وَ صَلَاةِ مَلَائِكَتِهِ فَمَنْ لَمْ يَرْغَبْ فِي هَذَا فَهُوَ جَاهِلٌ مَغْرُورٌ 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-Qaddāḥ 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ismā‘īl ibn Mihrān (–) al-Ḥasan ibn ‘Alī ibn Abī Ḥamzah (–) his father* and Ḥusayn ibn Abi ‘l-‘Alā’ (–) Abū Baṣīr 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.”

٧/٣١٦٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ وَ مَلَائِكَتُهُ وَ مَنْ شَاءَ فَلْيُقِلَّ وَ مَنْ شَاءَ فَلْيُكْثِرْ.

٨/٣١٦٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم الصَّلَاةُ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي تَذْهَبُ بِالنِّفَاقِ.

٩/٣١٦٨- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي عِمْرَانَ الْأَزْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَالَ يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ قُضِيَتْ لَهُ مِائَةُ حَاجَةٍ ثَلَاثُونَ لِلدُّنْيَا وَ الْبَاقِي لِلْآخِرَةِ.

١٠/٣١٦٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ جَمِيعاً عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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-Qaddāḥ 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 (–) Ibn 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‘rī (–) Muḥammad ibn Ḥassān (–) Abū ‘Imrān al-Azdī (–) ‘Abdullāh ibni ‘l-Ḥakam (–) 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-Ḥakam and ‘Abdu ‘r-Raḥmān ibn Abī Najrān, both of them (–) Ṣafwān al-Jammāl that Abū ‘Abdillāh (*‘a.s.*) said:

كُلُّ دُعَاءٍ يُدْعَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مَحْجُوبٌ عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

١١/٣١٧٠- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وآله وسلم فَقَالَ أَجْعَلُ نِصْفَ صَلَوَاتِي لَكَ قَالَ نَعَمْ ثُمَّ قَالَ أَجْعَلُ صَلَوَاتِي كُلَّهَا لَكَ قَالَ نَعَمْ فَلَمَّا مَضَى قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم كُفِيَ هَمَّ الدُّنْيَا وَ الْآخِرَةِ.

١٢/٣١٧١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ صلى الله عليه وآله وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جَعَلْتُ ثُلُثَ صَلَوَاتِي لَكَ فَقَالَ لَهُ خَيْراً فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جَعَلْتُ نِصْفَ صَلَوَاتِي لَكَ فَقَالَ لَهُ ذَاكَ أَفْضَلُ فَقَالَ إِنِّي جَعَلْتُ كُلَّ صَلَوَاتِي لَكَ فَقَالَ إِذاً يَكْفِيكَ اللَّهُ عَزَّ وَ جَلَّ مَا أَهَمَّكَ 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 Muḥammad and the Household of Muḥammad."

3170–11. From him (–) Aḥmad ibn Muḥammad (–) ʻAlī ibni ʻl-Ḥakam (–) Sayf ibn ʻAmīrah that Abū Bakr al-Ḥaḍramī said:

"Related to me someone who heard Abā ʻAbdillāh (*ʻa.s.*) saying: ʻA 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. ʻAlī ibn Ibrāhīm (–) his father (–) Ibn Abī ʻUmayr that Murāzim said:

"Abū ʻAbdillāh (*ʻa.s.*) said: ʻA 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 [*ʻa.s.*]: 'May Allāh elevate you! How did he reserve all his prayers for him?' Abū ʻAbdillāh (*ʻa.s.*) replied: 'He never

اللَّهِ عليه السلام لَا يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ شَيْئاً إِلَّا بَدَأَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ صلى الله عليه وآله وسلم .

١٣/٣١٧٢- ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم ارْفَعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّهَا تَذْهَبُ بِالنِّفَاقِ.

١٤/٣١٧٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ فَرُّوخَ مَوْلَى آلِ طَلْحَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام يَا إِسْحَاقَ بْنَ فَرُّوخَ مَنْ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْراً صَلَّى اللَّهُ عَلَيْهِ وَ مَلَائِكَتُهُ مِائَةَ مَرَّةٍ وَ مَنْ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ صَلَّى اللَّهُ عَلَيْهِ وَ مَلَائِكَتُهُ أَلْفاً أَ مَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ وَ كانَ بِالْمُؤْمِنِينَ رَحِيماً.

١٥/٣١٧٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عليهما السلام 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Ya'qūb ibn 'Abdillāh that Isḥāq ibn Farrūkh *mawlā* Āl Ṭalḥah said:

"Abū 'Abdillāh (*'a.s.*) said: 'O Isḥāq 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 وَ آلِ مُحَمَّدٍ وَ إِنَّ الرَّجُلَ لَتُوضَعُ أَعْمَالُهُ فِي الْمِيزَانِ فَتَمِيلُ بِهِ فَيُخْرِجُ صلى الله عليه وآله وسلم الصَّلَاةَ عَلَيْهِ فَيَضَعُهَا فِي مِيزَانِهِ فَيَرْجَحُ بِهِ.

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

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام مَنْ كَانَتْ لَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ حَاجَةٌ فَلْيَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ ثُمَّ يَسْأَلُ حَاجَتَهُ ثُمَّ يَخْتِمُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمُ مِنْ أَنْ يَقْبَلَ الطَّرَفَيْنِ وَ يَدَعَ الْوَسَطَ إِذَا كَانَتِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَا تُحْجَبُ عَنْهُ.

١٧/٣١٧٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ أَبَانٍ الْأَحْمَرِ عَنْ عَبْدِ السَّلَامِ بْنِ نُعَيْمٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام إِنِّي دَخَلْتُ الْبَيْتَ وَ لَمْ يَحْضُرْنِي شَيْءٌ مِنَ الدُّعَاءِ إِلَّا الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَقَالَ أَمَا إِنَّهُ لَمْ يَخْرُجْ أَحَدٌ بِأَفْضَلَ 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 (–) Aḥmad ibn Muḥammad (–) Muḥsin ibn Aḥmad (–) Abān al-Aḥmar 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- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدِّهْقَانِ قَالَ:

دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عليه السلام فَقَالَ لِي مَا مَعْنَى قَوْلِهِ وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى قُلْتُ كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ قَامَ فَصَلَّى فَقَالَ لِي لَقَدْ كَلَّفَ اللَّهُ عَزَّ وَ جَلَّ هَذَا شَطَطاً فَقُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ هُوَ فَقَالَ كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ.

١٩/٣١٧٨- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُفَضَّلِ بْنِ صَالِحٍ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا صَلَّى أَحَدُكُمْ وَ لَمْ يَذْكُرِ النَّبِيَّ وَ آلَهُ صلى الله عليه وآله وسلم فِي صَلَاتِهِ يُسْلَكُ بِصَلَاتِهِ غَيْرَ سَبِيلِ الْجَنَّةِ وَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ دَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ وَ قَالَ صلى الله عليه وآله وسلم وَ مَنْ ذُكِرْتُ عِنْدَهُ فَنَسِيَ الصَّلَاةَ عَلَيَّ خُطِئَ بِهِ طَرِيقَ الْجَنَّةِ.

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

“I went to Abu ‘l-Ḥasan ar-Riḍā (*‘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 (–) Mufaḍḍal ibn 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] (*ṣ*) in his prayer, he is taken by that prayer towards a path other than the path of Paradise. The Messenger of Allāh (*ṣ*) 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 (*ṣ*) also said: ‘Whoever forgets to send blessings upon me when I am mentioned in his presence shall lose his way to Paradise.’”

٣١٧٩/٢٠- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ ثَابِتٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَنْ ذُكِرْتُ عِنْدَهُ فَنَسِيَ أَنْ يُصَلِّيَ عَلَيَّ خَطَأَ اللَّهُ بِهِ طَرِيقَ الْجَنَّةِ.

٣١٨٠/٢١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

سَمِعَ أَبِي رَجُلًا مُتَعَلِّقاً بِالْبَيْتِ وَ هُوَ يَقُولُ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ فَقَالَ لَهُ أَبِي يَا عَبْدَ اللَّهِ لَا تَبْتُرْهَا لَا تَظْلِمْنَا حَقَّنَا قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

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3179–20. Abū ‘Alī al-Ash‘arī (–) al-Ḥusayn ibn ‘Alī (–) ‘Īsā ibn Hishām (–) Thābit (–) Abū Baṣīr that Abū ‘Abdillāh (*‘a.s.*) said:

“The Messenger of Allāh (*ṣ*) 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-Qaddāḥ 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 أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ رِبْعِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ الْهُذَلِيِّ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام مَا مِنْ مَجْلِسٍ يَجْتَمِعُ فِيهِ أَبْرَارٌ وَ فُجَّارٌ فَيَقُومُونَ عَلَى غَيْرِ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا كَانَ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ.

٢/٣١٨٢– حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَا اجْتَمَعَ فِي مَجْلِسٍ قَوْمٌ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ لَمْ يَذْكُرُونَا إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ ثُمَّ قَالَ:

قَالَ أَبُو جَعْفَرٍ عليه السلام إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ وَ ذِكْرَ 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 (–) Aḥmad 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.’”

٣/٣١٨٣- وَ بِإِسْنَادِهِ قَالَ:
قَالَ أَبُو جَعْفَرٍ عليه السلام مَنْ أَرَادَ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى فَلْيَقُلْ إِذَا أَرَادَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.
٤/٣١٨٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ مَكْتُوبٌ فِي التَّوْرَاةِ الَّتِي لَمْ تُغَيَّرْ أَنَّ مُوسَى عليه السلام سَأَلَ رَبَّهُ فَقَالَ يَا رَبِّ أَ قَرِيبٌ أَنْتَ مِنِّي فَأُنَاجِيكَ أَمْ بَعِيدٌ فَأُنَادِيكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى أَنَا جَلِيسُ مَنْ ذَكَرَنِي فَقَالَ مُوسَى فَمَنْ فِي سِتْرِكَ يَوْمَ لَا سِتْرَ إِلَّا سِتْرُكَ فَقَالَ الَّذِينَ يَذْكُرُونَنِي فَأَذْكُرُهُمْ وَ يَتَحَابُّونَ فِيَّ فَأُحِبُّهُمْ فَأُولَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ الْأَرْضِ بِسُوءٍ ذَكَرْتُهُمْ فَدَفَعْتُ عَنْهُمْ بِهِمْ.
٥/٣١٨٥- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُسَيْنٍ

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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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Ibn 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 عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ فَلَمْ يَذْكُرُوا اسْمَ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً وَ وَبَالًا عَلَيْهِمْ.

٦/٣١٨٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ لَا بَأْسَ بِذِكْرِ اللَّهِ وَ أَنْتَ تَبُولُ فَإِنَّ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ حَسَنٌ عَلَى كُلِّ حَالٍ فَلَا تَسْأَمْ مِنْ ذِكْرِ اللَّهِ.

٧/٣١٨٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى عليه السلام يَا مُوسَى عليه السلام لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ وَ لَا تَدَعْ ذِكْرِي عَلَى كُلِّ حَالٍ فَإِنَّ كَثْرَةَ الْمَالِ تُنْسِي الذُّنُوبَ وَ إِنَّ تَرْكَ ذِكْرِي يُقْسِي الْقُلُوبَ.

٨/٣١٨٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

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Ṣafwān ibn Yaḥyā (–) Ḥusayn ibn Zayd that Abū ‘Abdillāh (*‘a.s.*) said:

“The Messenger of Allāh (*ṣ*) 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Ibn Maḥbūb (–) ‘Abdullāh ibn Sinān (–) Abū Ḥamzah that Abū Ja‘far (*‘a.s.*) said:

مَكْتُوبٌ فِي التَّوْرَاةِ الَّتِي لَمْ تُغَيَّرْ أَنَّ مُوسَى سَأَلَ رَبَّهُ فَقَالَ إِلَهِي إِنَّهُ يَأْتِي عَلَيَّ مَجَالِسُ أُعِزُّكَ وَ أُجِلُّكَ أَنْ أَذْكُرَكَ فِيهَا فَقَالَ يَا مُوسَى إِنَّ ذِكْرِي حَسَنٌ عَلَى كُلِّ حَالٍ.

٩/٣١٨٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ وَ كُنْ عِنْدَ ذِكْرِي خَاشِعاً وَ عِنْدَ بَلَائِي صَابِراً وَ اطْمَئِنَّ عِنْدَ ذِكْرِي وَ اعْبُدْنِي وَ لَا تُشْرِكْ بِي شَيْئاً إِلَيَّ الْمَصِيرُ يَا مُوسَى اجْعَلْنِي ذُخْرَكَ وَ ضَعْ عِنْدِي كَنْزَكَ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ.

١٠/٣١٩٠- وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى اجْعَلْ لِسَانَكَ مِنْ وَرَاءِ قَلْبِكَ تَسْلَمْ وَ أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ وَ لَا تَتَّبِعِ الْخَطِيئَةَ فِي مَعْدِنِهَا فَتَنْدَمَ فَإِنَّ الْخَطِيئَةَ 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ibn Faḍḍāl (–) 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 بِإِسْنَادِهِ قَالَ فِيمَا نَاجَى اللَّهُ بِهِ مُوسَى عليه السلام قَالَ يَا مُوسَى لَا تَنْسَنِي عَلَى كُلِّ حَالٍ فَإِنَّ نِسْيَانِي يُمِيتُ الْقَلْبَ.

١٢/٣١٩٢- عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرٍ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ اذْكُرْنِي فِي مَلَإٍ أَذْكُرْكَ فِي مَلَإٍ خَيْرٍ مِنْ مَلَئِكَ.

١٣/٣١٩٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ ذَكَرَنِي فِي مَلَإٍ مِنَ النَّاسِ ذَكَرْتُهُ فِي مَلَإٍ 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 Faḍḍāl (–) 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 Muḥamad ibn 'Īsā (–) 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.'"

– ٢٢ –
بَابُ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ كَثِيراً

١/٣١٩٤– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ إِلَّا الذِّكْرَ فَلَيْسَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ الْفَرَائِضَ فَمَنْ أَدَّاهُنَّ فَهُوَ حَدُّهُنَّ وَ شَهْرَ رَمَضَانَ فَمَنْ صَامَهُ فَهُوَ حَدُّهُ وَ الْحَجَّ فَمَنْ حَجَّ فَهُوَ حَدُّهُ إِلَّا الذِّكْرَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ وَ لَمْ يَجْعَلْ لَهُ حَدّاً يَنْتَهِي إِلَيْهِ ثُمَّ تَلَا هَذِهِ الْآيَةَ يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً وَ سَبِّحُوهُ بُكْرَةً وَ أَصِيلًا فَقَالَ لَمْ يَجْعَلِ اللَّهُ عَزَّ وَ جَلَّ لَهُ حَدّاً يَنْتَهِي إِلَيْهِ قَالَ وَ كَانَ أَبِي عليه السلام كَثِيرَ الذِّكْرِ لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَ إِنَّهُ لَيَذْكُرُ اللَّهَ وَ آكُلُ 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-Qaddāḥ 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 *ḥajj*, 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.*)

اللَّهَ وَ لَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَ مَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ وَ كُنْتُ أَرَى لِسَانَهُ لَازِقاً بِحَنَكِهِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ كَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَ يَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا وَ مَنْ كَانَ لَا يَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ وَ الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَ يُذْكَرُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ تَكْثُرُ بَرَكَتُهُ وَ تَحْضُرُهُ الْمَلَائِكَةُ وَ تَهْجُرُهُ الشَّيَاطِينُ وَ يُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا يُضِيءُ الْكَوْكَبُ الدُّرِّيُّ لِأَهْلِ الْأَرْضِ وَ الْبَيْتُ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَ لَا يُذْكَرُ اللَّهُ فِيهِ تَقِلُّ بَرَكَتُهُ وَ تَهْجُرُهُ الْمَلَائِكَةُ وَ تَحْضُرُهُ الشَّيَاطِينُ وَ قَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم أَ لَا أُخْبِرُكُمْ بِخَيْرِ أَعْمَالِكُمْ لَكُمْ أَرْفَعِهَا فِي دَرَجَاتِكُمْ وَ أَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَ خَيْرٍ لَكُمْ مِنَ الدِّينَارِ وَ الدِّرْهَمِ وَ خَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَقْتُلُوهُمْ وَ يَقْتُلُوكُمْ فَقَالُوا بَلَى فَقَالَ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ كَثِيراً ثُمَّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وآله وسلم فَقَالَ مَنْ خَيْرُ أَهْلِ الْمَسْجِدِ فَقَالَ أَكْثَرُهُمْ لِلَّهِ ذِكْراً وَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَنْ أُعْطِيَ لِسَاناً ذَاكِراً 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 *dīnār*s and *dirham*s 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 لا تَمْنُنْ تَسْتَكْثِرُ قَالَ لَا تَسْتَكْثِرْ مَا عَمِلْتَ مِنْ خَيْرٍ لِلَّهِ.

٢/٣١٩٥- حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ شِيعَتُنَا الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ كَثِيراً.

٣/٣١٩٦- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَنْ أَكْثَرَ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ أَحَبَّهُ اللَّهُ وَ مَنْ ذَكَرَ اللَّهَ كَثِيراً كُتِبَتْ لَهُ بَرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَ بَرَاءَةٌ مِنَ النِّفَاقِ.

٤/٣١٩٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَكْرِ بْنِ أَبِي بَكْرٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ عليها السلام مِنَ الذِّكْرِ الْكَثِيرِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً.

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ 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 'Īsā (–) 'Alī ibni 'l-Ḥakam (–) Sayf ibn 'Amīrah (–) Bakr ibn Abī Bakr (–) Zurārah ibn A'yan that Abū 'Abdillāh (*'a.s.*) said:

"The glorification (*tasbīḥ*) 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-Ḥakam (–) Sayf ibn

حَازِمٍ وَ سَعِيدٍ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام مِثْلَهُ.

٥/٣١٩٨- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ دَاوُدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ مَنْ أَكْثَرَ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ أَظَلَّهُ اللَّهُ فِي جَنَّتِهِ.

-٢٣-
بَابُ أَنَّ الصَّاعِقَةَ لَا تُصِيبُ ذَاكِراً

١/٣١٩٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مِيتَةٍ إِلَّا الصَّاعِقَةَ لَا تَأْخُذُهُ وَ هُوَ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ.

٢/٣٢٠٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ

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‘Amīrah (–) Abū Usāmah Zayd ash-Shaḥḥām and Manṣūr ibn Ḥāzim and Sa‘īd al-A‘raj (–) Abū ‘Abdillāh (*‘a.s.*).

3198–5. al-Ḥusayn ibn Muḥammad (–) 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 ‘Īsā (–) Muḥammad ibn Ismā‘īl (–) Muḥammad ibni ‘l-Fuḍayl (–) Abu ‘ṣ-Ṣabbāḥ 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

الْعِجْلِيِّ قَالَ:
قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِنَّ الصَّوَاعِقَ لَا تُصِيبُ ذَاكِراً قَالَ قُلْتُ وَ مَا الذَّاكِرُ قَالَ مَنْ قَرَأَ مِائَةَ آيَةٍ.
٣/٣٢٠١- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ مِيتَةِ الْمُؤْمِنِ قَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مِيتَةٍ يَمُوتُ غَرَقاً وَ يَمُوتُ بِالْهَدْمِ وَ يُبْتَلَى بِالسَّبُعِ وَ يَمُوتُ بِالصَّاعِقَةِ وَ لَا تُصِيبُ ذَاكِرَ اللَّهِ عَزَّ وَ جَلَّ.

-٢٤-
بَابُ الِاشْتِغَالِ بِذِكْرِ اللَّهِ عَزَّ وَ جَلَّ

١/٣٢٠٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 evenget 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 مَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي مَنْ سَأَلَنِي.

٢/٣٢٠٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ إِنَّ الْعَبْدَ لَيَكُونُ لَهُ الْحَاجَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَبْدَأُ بِالثَّنَاءِ عَلَى اللَّهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ حَتَّى يَنْسَى حَاجَتَهُ فَيَقْضِيهَا اللَّهُ لَهُ مِنْ غَيْرِ أَنْ يَسْأَلَهُ إِيَّاهَا.

-٢٥-
بَابُ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ فِي السِّرِّ

١/٣٢٠٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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"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 (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Ismā'īl (–) Manṣūr 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 (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Ibn Maḥbūb (–) Ibrāhīm ibn Abi 'l-Bilād, whoever mentioned it [to him] that Abū 'Abdillāh (*'a.s.*) said:

قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ ذَكَرَنِي سِرّاً ذَكَرْتُهُ عَلَانِيَةً.

٢/٣٢٠٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو عَنْ أَبِي الْمَغْرَاءِ الْخَصَّافِ رَفَعَهُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام مَنْ ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ فِي السِّرِّ فَقَدْ ذَكَرَ اللَّهَ كَثِيراً إِنَّ الْمُنَافِقِينَ كَانُوا يَذْكُرُونَ اللَّهَ عَلَانِيَةً وَ لَا يَذْكُرُونَهُ فِي السِّرِّ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ يُرَاؤُنَ النَّاسَ وَ لا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا.

٣/٣٢٠٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ رَفَعَهُ قَالَ:

قَالَ اللَّهُ عَزَّ وَ جَلَّ لِعِيسَى عليه السلام يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ أَذْكُرْكَ فِي نَفْسِي وَ اذْكُرْنِي فِي مَلَئِكَ أَذْكُرْكَ فِي مَلَإٍ خَيْرٍ مِنْ مَلَإِ الْآدَمِيِّينَ يَا عِيسَى أَلِنْ لِي قَلْبَكَ وَ أَكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ وَ اعْلَمْ أَنَّ سُرُورِي أَنْ تُبَصْبِصَ إِلَيَّ وَ كُنْ فِي ذَلِكَ حَيّاً وَ لَا تَكُنْ مَيِّتاً.

٤/٣٢٠٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عليهما السلام

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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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ismā'īl ibn Mihrān (–) Sayf ibn 'Amīrah (–) Sulaymān ibn 'Amr (–) Abu 'l-Maghrā al-Khaṣṣāf, *rafa'ahu* said:

"Amī al-Mu'minīn (*'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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ibn Faḍḍāl *rafa'ahu* said:

"Allāh, to Whom belong Might and Majesty, said to 'Īsā (*'a.s.*): 'O 'Īsā, 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 'Īsā, 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 (–) Ḥammād (–) Ḥarīz (–) Zurārah that one of them (*'a.s.*) said:

قَالَ لَا يَكْتُبُ الْمَلَكُ إِلَّا مَا سَمِعَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اذْكُرْ رَبَّكَ 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– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام الذَّاكِرُ لِلَّهِ عَزَّ وَ جَلَّ فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْمُحَارِبِينَ.

٢/٣٢٠٩– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم ذَاكِرُ اللَّهِ عَزَّ وَ جَلَّ فِي الْغَافِلِينَ كَالْمُقَاتِلِ عَنِ الْفَارِّينَ وَ الْمُقَاتِلُ عَنِ الْفَارِّينَ 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-Ḥusayn 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–
بَابُ التَّحْمِيدِ وَ التَّمْجِيدِ

١/٣٢١٠– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنِ الْمُفَضَّلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام جُعِلْتُ فِدَاكَ عَلِّمْنِي دُعَاءً جَامِعاً فَقَالَ لِيَ احْمَدِ اللَّهَ فَإِنَّهُ لَا يَبْقَى أَحَدٌ يُصَلِّي إِلَّا دَعَا لَكَ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

٢/٣٢١١– عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَقَالَ أَنْ تَحْمَدَهُ.

٣/٣٢١٢– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْحَسَنِ الْأَنْبَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يَحْمَدُ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثَمِائَةِ مَرَّةٍ وَ سِتِّينَ مَرَّةً عَدَدَ عُرُوقِ الْجَسَدِ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلَى كُلِّ حَالٍ.

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– 27 –
Chapter on Praise and Veneration

3210–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Abū Sa‘īd al-Qmmāṭ that Mufaḍḍāl 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-Ḥusayn (–) 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-Ḥasan 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.’”

٣٢١٣/٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: إِنَّ فِي ابْنِ آدَمَ ثَلَاثَمِائَةٍ وَ سِتِّينَ عِرْقاً مِنْهَا مِائَةٌ وَ ثَمَانُونَ مُتَحَرِّكَةٌ وَ مِنْهَا مِائَةٌ وَ ثَمَانُونَ سَاكِنَةٌ فَلَوْ سَكَنَ الْمُتَحَرِّكُ لَمْ يَنَمْ وَ لَوْ تَحَرَّكَ السَّاكِنُ لَمْ يَنَمْ وَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم إِذَا أَصْبَحَ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلَى كُلِّ حَالٍ ثَلَاثَمِائَةٍ وَ سِتِّينَ مَرَّةً وَ إِذَا أَمْسَى قَالَ مِثْلَ ذَلِكَ.

٣٢١٤/٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ قَالَ حَدَّثَنِي أَبُو مَسْعُودٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَالَ أَرْبَعَ مَرَّاتٍ إِذَا أَصْبَحَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَدْ أَدَّى شُكْرَ يَوْمِهِ وَ مَنْ قَالَهَا إِذَا أَمْسَى فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ.

٣٢١٥/٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي

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3213–4. ‘Alī ibn Ibrāhīm (–) his father* and Ḥamīd ibn Ziyād (–) al-Ḥasan ibn Muḥammad, both of them (–) Aḥmad ibni ‘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 (–) Manṣūr ibni ‘l-‘Abbās that Sa‘īd ibn Janāḥ said:

“Related to 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 اللَّهِ عليه السلام قَالَ:

كُلُّ دُعَاءٍ لَا يَكُونُ قَبْلَهُ تَحْمِيدٌ فَهُوَ أَبْتَرُ إِنَّمَا التَّحْمِيدُ ثُمَّ الثَّنَاءُ قُلْتُ مَا أَدْرِي مَا يُجْزِي 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.

٧/٣٢١٦- وَ بِهَذَا الْإِسْنَادِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام مَا أَدْنَى مَا يُجْزِي 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 يُمِيتُ الْأَحْيَاءَ وَ يُحْيِي الْمَوْتَى وَ هُوَ عَلَى 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 glorifi-cation.” 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 suffi-cient [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 الاِسْتِغْفَارِ

٣٢١٧/١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم خَيْرُ الدُّعَاءِ الاِسْتِغْفَارُ.

٣٢١٨/٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِي جَمِيلَةَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِذَا أَكْثَرَ الْعَبْدُ مِنَ الاِسْتِغْفَارِ رُفِعَتْ صَحِيفَتُهُ وَ هِيَ تَتَلَأْلَأُ.

٣٢١٩/٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَاسِرٍ عَنِ الرِّضَا عليه السلام قَالَ مَثَلُ الاِسْتِغْفَارِ مَثَلُ وَرَقٍ عَلَى شَجَرَةٍ تُحَرَّكُ فَيَتَنَاثَرُ وَ الْمُسْتَغْفِرُ مِنْ ذَنْبٍ وَ يَفْعَلُهُ كَالْمُسْتَهْزِئِ بِرَبِّهِ.

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

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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 (*ṣ*) said: ‘The best supplication is seeking forgiveness.’”

3218–2. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) Ḥusayn ibn Sayf (–) Abū Jamīlah 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) Muḥammad ibn Sinān (–) Ṭalḥah ibn Zayd that Abū ‘Abdillāh (*‘a.s.*) said:

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم كَانَ لَا يَقُومُ مِنْ مَجْلِسٍ وَ إِنْ خَفَّ حَتَّى يَسْتَغْفِرَ اللَّهَ عَزَّ وَ جَلَّ خَمْساً وَ عِشْرِينَ مَرَّةً.

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

كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يَسْتَغْفِرُ اللَّهَ 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 عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: الِاسْتِغْفَارُ وَ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ خَيْرُ الْعِبَادَةِ قَالَ اللَّهُ الْعَزِيزُ الْجَبَّارُ فَاعْلَمْ أَنَّهُ لا إِلهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ 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‘āwiyah ibn ‘Ammār (–) Ḥārith ibni ‘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]’."

–٢٩–
بَابُ التَّسْبِيحِ وَ التَّهْلِيلِ وَ التَّكْبِيرِ

٣٢٢٣/١– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ أَبِي أَيُّوبَ الْخَزَّازِ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وآله وسلم فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ الْأَغْنِيَاءَ لَهُمْ مَا يُعْتِقُونَ وَ لَيْسَ لَنَا وَ لَهُمْ مَا يَحُجُّونَ وَ لَيْسَ لَنَا وَ لَهُمْ مَا يَتَصَدَّقُونَ وَ لَيْسَ لَنَا وَ لَهُمْ مَا يُجَاهِدُونَ وَ لَيْسَ لَنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَنْ كَبَّرَ اللَّهَ عَزَّ وَ جَلَّ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ مِنْ عِتْقِ مِائَةِ رَقَبَةٍ وَ مَنْ سَبَّحَ اللَّهَ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ مِنْ سِيَاقِ مِائَةِ بَدَنَةٍ وَ مَنْ حَمِدَ اللَّهَ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ مِنْ حُمْلَانِ مِائَةِ فَرَسٍ فِي سَبِيلِ اللَّهِ بِسُرُجِهَا وَ لُجُمِهَا وَ رُكُبِهَا وَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ النَّاسِ عَمَلًا ذَلِكَ الْيَوْمَ إِلَّا مَنْ زَادَ قَالَ فَبَلَغَ ذَلِكَ الْأَغْنِيَاءَ فَصَنَعُوهُ قَالَ

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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 *ḥajj* 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 *tasbīḥ*] a hundred times, it is better than driving a hundred sacrificial camels [for the *ḥajj*], 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 صلى الله عليه وآله فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ بَلَغَ الْأَغْنِيَاءَ مَا قُلْتَ فَصَنَعُوهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ.

٢/٣٢٢٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ عَنْ فُضَيْلٍ عَنْ أَحَدِهِمَا عليهما السلام قَالَ سَمِعْتُهُ يَقُولُ:

أَكْثِرُوا مِنَ التَّهْلِيلِ وَ التَّكْبِيرِ فَإِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنَ التَّهْلِيلِ وَ التَّكْبِيرِ.

٣/٣٢٢٥- عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَ الْحَمْدُ لِلَّهِ يَمْلَأُ الْمِيزَانَ وَ اللَّهُ أَكْبَرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

٤/٣٢٢٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ ضُرَيْسٍ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ عليه السلام 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 (*ṣ*) and said: ‘O Messenger of Allāh, the rich people heard what you told us, so they also started practicing it!’ The Messenger of Allāh (*ṣ*) responded: ‘*That is Allāh’s grace which He grants to whomever He wishes,* [Qur., 62:4].’”

3224–2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Muḥammad ibn Sinān (–) Ḥammād (–) Rabī‘ 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’minīn (*‘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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Ibn Maḥbūb (–) Mālik ibn ‘Aṭiyyah (–) Ḍarīs al-Kunāsī that Abū Ja‘far (*‘a.s.*) said:

مَرَّ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم بِرَجُلٍ يَغْرِسُ غَرْساً فِي حَائِطٍ لَهُ فَوَقَفَ لَهُ وَ قَالَ أَ لَا أَدُلُّكَ عَلَى غَرْسٍ أَثْبَتَ أَصْلًا وَ أَسْرَعَ إِينَاعاً وَ أَطْيَبَ ثَمَراً وَ أَبْقَى قَالَ بَلَى فَدُلَّنِي يَا رَسُولَ اللَّهِ فَقَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِنَّ لَكَ إِنْ قُلْتَهُ بِكُلِّ تَسْبِيحَةٍ عَشْرَ شَجَرَاتٍ فِي الْجَنَّةِ مِنْ أَنْوَاعِ الْفَاكِهَةِ وَ هُنَّ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ قَالَ فَقَالَ الرَّجُلُ فَإِنِّي أُشْهِدُكَ يَا رَسُولَ اللَّهِ أَنَّ حَائِطِي هَذَا صَدَقَةٌ مَقْبُوضَةٌ عَلَى فُقَرَاءِ الْمُسْلِمِينَ أَهْلِ الصَّدَقَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ آيَاتٍ مِنَ الْقُرْآنِ فَأَمَّا مَنْ أَعْطى وَ اتَّقى وَ صَدَّقَ بِالْحُسْنى فَسَنُيَسِّرُهُ لِلْيُسْرى.

٣٢٢٧/ ٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: خَيْرُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّه.

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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 لِلْإِخْوَانِ بِظَهْرِ الْغَيْبِ

٣٢٢٨/١– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

أَوْشَكُ دَعْوَةٍ وَ أَسْرَعُ إِجَابَةٍ دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ.

٣٢٢٩/٢– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ يُدِرُّ الرِّزْقَ وَ يَدْفَعُ الْمَكْرُوهَ.

٣٢٣٠/٣– عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ يَزِيدُهُمْ 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-Maghrā (–) 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) al-Ḥasan 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 (–) Aḥmad ibn Muḥammad (–) 'Alī ibni 'l-Ḥakam (–) Sayf ibn 'Amīrah (–) 'Amr ibn Shimr (–) 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 بِظَهْرِ الْغَيْبِ فَيَقُولُ لَهُ الْمَلَكُ آمِينَ وَ يَقُولُ اللَّهُ الْعَزِيزُ الْجَبَّارُ وَ لَكَ مِثْلَا مَا سَأَلْتَ وَ قَدْ أُعْطِيتَ مَا سَأَلْتَ بِحُبِّكَ إِيَّاهُ.

٣٢٣١/٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ قَالَ:

قَالَ أَبُو جَعْفَرٍ عليه السلام: أَسْرَعُ الدُّعَاءِ نُجْحاً لِلْإِجَابَةِ دُعَاءُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ يَبْدَأُ بِالدُّعَاءِ لِأَخِيهِ فَيَقُولُ لَهُ مَلَكٌ مُوَكَّلٌ بِهِ آمِينَ وَ لَكَ مِثْلَاهُ.

٣٢٣٢/٥- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ التَّمِيمِيِّ عَنْ حُسَيْنِ بْنِ عُلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ ص: مَا مِنْ مُؤْمِنٍ دَعَا لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ إِلَّا رَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ مِثْلَ الَّذِي دَعَا لَهُمْ بِهِ مِنْ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مَضَى مِنْ أَوَّلِ الدَّهْرِ أَوْ هُوَ آتٍ إِلَى يَوْمِ

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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 Manṣūr that Abū Khālid al-Qammāṭ 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'īl ibn Ibrāhīm (–) Ja'far ibn Muḥammad at-Tamīmī (–) Ḥusayn ibn 'Ilwān that Abū 'Abdillāh (*'a.s.*) said:

"The Messenger of Allāh (*ṣ*) 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 لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ فَيُسْحَبُ فَيَقُولُ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ يَا رَبُّ هَذَا الَّذِي كَانَ يَدْعُو لَنَا فَشَفِّعْنَا فِيهِ فَيُشَفِّعُهُمُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ فَيَنْجُو.

٦/٣٢٣٣- عَلِيٌّ عَنْ أَبِيهِ قَالَ:

رَأَيْتُ عَبْدَ اللَّهِ بْنَ جُنْدَبٍ فِي الْمَوْقِفِ فَلَمْ أَرَ مَوْقِفاً كَانَ أَحْسَنَ مِنْ مَوْقِفِهِ مَا زَالَ مَادّاً يَدَيْهِ إِلَى السَّمَاءِ وَ دُمُوعُهُ تَسِيلُ عَلَى خَدَّيْهِ حَتَّى تَبْلُغَ الْأَرْضَ فَلَمَّا صَدَرَ النَّاسُ قُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ مَا رَأَيْتُ مَوْقِفاً قَطُّ أَحْسَنَ مِنْ مَوْقِفِكَ قَالَ وَ اللَّهِ مَا دَعَوْتُ إِلَّا لِإِخْوَانِي وَ ذَلِكَ أَنَّ أَبَا الْحَسَنِ مُوسَى عليه السلام أَخْبَرَنِي أَنَّ مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ نُودِيَ مِنَ الْعَرْشِ وَ لَكَ مِائَةُ أَلْفِ ضِعْفٍ فَكَرِهْتُ أَنْ أَدَعَ مِائَةَ أَلْفٍ مَضْمُونَةٍ لِوَاحِدَةٍ لَا أَدْرِي تُسْتَجَابُ أَمْ لَا.

٧/٣٢٣٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ ثُوَيْرٍ 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 عَلِيَّ بْنَ الْحُسَيْنِ عليه السلام يَقُولُ: إِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْمُؤْمِنَ يَدْعُو لِأَخِيهِ الْمُؤْمِنِ بِظَهْرِ الْغَيْبِ أَوْ يَذْكُرُهُ بِخَيْرٍ قَالُوا نِعْمَ الْأَخُ أَنْتَ لِأَخِيكَ تَدْعُو لَهُ بِالْخَيْرِ وَ هُوَ غَائِبٌ عَنْكَ وَ تَذْكُرُهُ بِخَيْرٍ قَدْ أَعْطَاكَ اللَّهُ عَزَّ وَ جَلَّ مِثْلَيْ مَا سَأَلْتَ لَهُ وَ أَثْنَى عَلَيْكَ مِثْلَيْ مَا أَثْنَيْتَ عَلَيْهِ وَ لَكَ الْفَضْلُ عَلَيْهِ وَ إِذَا سَمِعُوهُ يَذْكُرُ أَخَاهُ بِسُوءٍ وَ يَدْعُو عَلَيْهِ قَالُوا لَهُ بِئْسَ الْأَخُ أَنْتَ لِأَخِيكَ كُفَّ أَيُّهَا الْمُسَتَّرُ عَلَى ذُنُوبِهِ وَ عَوْرَتِهِ وَ ارْبَعْ عَلَى نَفْسِكَ وَ احْمَدِ اللَّهَ الَّذِي سَتَرَ عَلَيْكَ وَ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْلَمُ بِعَبْدِهِ مِنْكَ.

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بَابُ مَنْ تُسْتَجَابُ دَعْوَتُهُ

٣٢٣٥/١– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ:

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"I heard ʻAlī ibni ʻl-Ḥusayn (*ʻa.s.*) saying: ʻVerily 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.""""

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Chapter on
He Whose Supplication is Answered

3235–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn Khālid that ʻĪsā ibn ʻAbdillāh al-Qummī said:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: ثَلَاثَةٌ دَعْوَتُهُمْ مُسْتَجَابَةٌ الْحَاجُّ فَانْظُرُوا كَيْفَ تَخْلُفُونَهُ وَ الْغَازِي فِي سَبِيلِ اللَّهِ فَانْظُرُوا كَيْفَ تَخْلُفُونَهُ وَ الْمَرِيضُ فَلَا تُغِيظُوهُ وَ لَا تُضْجِرُوهُ.

٢/٣٢٣٦- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ أَبِي عليه السلام يَقُولُ: خَمْسُ دَعَوَاتٍ لَا يُحْجَبْنَ عَنِ الرَّبِّ تَبَارَكَ وَ تَعَالَى دَعْوَةُ الْإِمَامِ الْمُقْسِطِ وَ دَعْوَةُ الْمَظْلُومِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَأَنْتَقِمَنَّ لَكَ وَ لَوْ بَعْدَ حِينٍ وَ دَعْوَةُ الْوَلَدِ الصَّالِحِ لِوَالِدَيْهِ وَ دَعْوَةُ الْوَالِدِ الصَّالِحِ لِوَلَدِهِ وَ دَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ فَيَقُولُ وَ لَكَ مِثْلُهُ.

٣/٣٢٣٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: إِيَّاكُمْ وَ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا تُرْفَعُ فَوْقَ السَّحَابِ حَتَّى يَنْظُرَ اللَّهُ عَزَّ

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"I heard Abā ʻAbdillāh saying: ʻThe 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-Ḥusayn ibn Muḥammad al-Ashʻarī (–) Muʻallā ibn Muḥammad (–) Ḥasan ibn ʻAlī al-Washshā' (–) ʻAbdullāh ibn Sinān that Abū ʻAbdillāh (*ʻa.s.*) said:

"My father (*ʻa.s.*) used to say: ʻFive 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. ʻAlī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) as-Sakūnī that Abū ʻAbdillāh (*ʻa.s.*) said:

"The Messenger of Allāh (*ṣ*) said: ʻBeware 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 فَيَقُولَ ارْفَعُوهَا حَتَّى أَسْتَجِيبَ لَهُ وَ إِيَّاكُمْ وَ دَعْوَةَ الْوَالِدِ فَإِنَّهَا أَحَدُّ مِنَ السَّيْفِ.

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

كَانَ أَبِي يَقُولُ: اتَّقُوا الظُّلْمَ فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعَدُ إِلَى السَّمَاءِ.

٥/٣٢٣٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا اسْتُجِيبَ لَهُ.

٦/٣٢٤٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ النَّهْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: أَرْبَعَةٌ لَا تُرَدُّ لَهُمْ دَعْوَةٌ حَتَّى تُفَتَّحَ لَهُمْ أَبْوَابُ السَّمَاءِ وَ تَصِيرَ إِلَى الْعَرْشِ الْوَالِدُ لِوَلَدِهِ وَ الْمَظْلُومُ عَلَى مَنْ ظَلَمَهُ وَ الْمُعْتَمِرُ حَتَّى يَرْجِعَ وَ الصَّائِمُ حَتَّى يُفْطِرَ.

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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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa'īd (–) his brother al-Ḥasan (–) 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 Yaḥyā (–) 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 [supplica-tion of a] pilgrim until he returns, and the[supplication of] one who is fasting until he opens his fast.'"

٧/٣٢٤١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ النَّبِيُّ صلى الله عليه وآله وسلم: لَيْسَ شَيْءٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ.

٨/٣٢٤٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: دَعَا مُوسَى عليه السلام وَ أَمَّنَ هَارُونُ عليه السلام وَ أَمَّنَتِ الْمَلَائِكَةُ عليهم السلام فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى قَدْ أُجِيبَتْ دَعْوَتُكُما فَاسْتَقِيما وَ مَنْ غَزَا فِي سَبِيلِ اللَّهِ اسْتُجِيبَ لَهُ كَمَا اسْتُجِيبَ لَكُمَا يَوْمَ الْقِيَامَةِ.

-٣٢-
بَابُ مَنْ لَا تُسْتَجَابُ دَعْوَتُهُ

١/٣٢٤٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ 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 ‘Īsā (–) Ḥusayn

بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

صَحِبْتُهُ بَيْنَ مَكَّةَ 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 عليه السلام يُشْبِعُكَ اللَّهُ ثُمَّ الْتَفَتَ إِلَيْنَا فَقَالَ أَمَا إِنَّ عِنْدَنَا مَا نُعْطِيهِ وَ لَكِنْ أَخْشَى أَنْ نَكُونَ كَأَحَدِ الثَّلَاثَةِ الَّذِينَ لَا يُسْتَجَابُ لَهُمْ دَعْوَةٌ رَجُلٌ أَعْطَاهُ اللَّهُ مَالًا فَأَنْفَقَهُ 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 أَمْرَهَا إِلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى جَارِهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ السَّبِيلَ إِلَى أَنْ يَتَحَوَّلَ عَنْ جِوَارِهِ وَ يَبِيعَ دَارَهُ.

٢/٣٢٤٤- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

أَرْبَعَةٌ لَا تُسْتَجَابُ لَهُمْ دَعْوَةٌ رَجُلٌ جَالِسٌ فِي بَيْتِهِ يَقُولُ اللَّهُمَّ ارْزُقْنِي فَيُقَالُ لَهُ أَ لَمْ آمُرْكَ

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ibn Mukhtār that al-Walīd ibn Ṣabīḥ said:

"I accompanied Abū ʻAbdillāh (*ʻa.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 ʻAbdillāh (*ʻa.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 ʻAlī al-Ashʻarī (–) Muḥammad ibn Abdi ʻl-Jabbār (–) Ibn Faḍḍāl (–) ʻAbdullāh ibn Ibrāhīm (–) Jaʻfar ibn Ibrāhīm that Abū ʻAbdillāh (*ʻa.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,'

بِالطَّلَبِ وَ رَجُلٌ كَانَتْ لَهُ امْرَأَةٌ فَدَعَا عَلَيْهَا فَيُقَالُ لَهُ أَ لَمْ أَجْعَلْ أَمْرَهَا إِلَيْكَ وَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَفْسَدَهُ فَيَقُولُ اللَّهُمَّ ارْزُقْنِي فَيُقَالُ لَهُ أَ لَمْ آمُرْكَ بِالِاقْتِصَادِ أَ لَمْ آمُرْكَ بِالْإِصْلَاحِ ثُمَّ قَالَ وَ الَّذِينَ إِذا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كانَ بَيْنَ ذلِكَ قَواماً وَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ فَيُقَالُ لَهُ أَ لَمْ آمُرْكَ بِالشَّهَادَةِ.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عِمْرَانَ بْنِ أَبِي عَاصِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام مِثْلَهُ.

٣٢٤٥/٣- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُهُ يَقُولُ:

ثَلَاثَةٌ تُرَدُّ عَلَيْهِمْ دَعْوَتُهُمْ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا فَأَنْفَقَهُ فِي غَيْرِ وَجْهِهِ ثُمَّ قَالَ يَا رَبِّ ارْزُقْنِي فَيُقَالُ لَهُ أَ لَمْ أَرْزُقْكَ وَ رَجُلٌ دَعَا عَلَى امْرَأَتِهِ وَ هُوَ لَهَا ظَالِمٌ فَيُقَالُ لَهُ أَ 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 (–) Aḥmad ibn Muḥammad ‘Alī ibni ‘l-Ḥakam (–) ‘Amr [or ‘Imrān] ibn Abī ‘Āṣim (–) 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 Ṣabīḥ 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

جَلَسَ فِي بَيْتِهِ وَ قَالَ يَا رَبِّ ارْزُقْنِي فَيُقَالُ لَهُ أَ لَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى طَلَبِ الرِّزْقِ.

–٣٣–
بَابُ الدُّعَاءِ عَلَى الْعَدُوِّ

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

شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام جَاراً لِي وَ مَا أَلْقَى مِنْهُ قَالَ فَقَالَ لِي ادْعُ عَلَيْهِ قَالَ فَفَعَلْتُ فَلَمْ أَرَ شَيْئاً فَعُدْتُ إِلَيْهِ فَشَكَوْتُ إِلَيْهِ فَقَالَ لِي ادْعُ عَلَيْهِ قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ فَعَلْتُ فَلَمْ أَرَ شَيْئاً فَقَالَ كَيْفَ دَعَوْتَ عَلَيْهِ فَقُلْتُ إِذَا لَقِيتُهُ دَعَوْتُ عَلَيْهِ قَالَ فَقَالَ ادْعُ عَلَيْهِ إِذَا أَدْبَرَ وَ إِذَا اسْتَدْبَرَ فَفَعَلْتُ فَلَمْ أَلْبَثْ حَتَّى أَرَاحَ اللَّهُ 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 (–) Yaḥyā ibni 'l-Mubārak (–) 'Abdullāh ibn Jabalah that Isḥāq 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."

٢/٣٢٤٧- وَ رُوِيَ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:
إِذَا دَعَا أَحَدُكُمْ عَلَى أَحَدٍ قَالَ: اللَّهُمَّ اطْرُقْهُ بِبَلِيَّةٍ لَا أُخْتَ لَهَا وَ أَبِحْ حَرِيمَهُ.
٣/٣٢٤٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ:
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: إِنَّ لِي جَاراً مِنْ قُرَيْشٍ مِنْ آلِ مُحْرِزٍ قَدْ نَوَّهَ بِاسْمِي وَ شَهَرَنِي كُلَّمَا مَرَرْتُ بِهِ قَالَ هَذَا الرَّافِضِيُّ يَحْمِلُ الْأَمْوَالَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ فَقَالَ لِي فَادْعُ اللَّهَ عَلَيْهِ إِذَا كُنْتَ فِي صَلَاةِ اللَّيْلِ وَ أَنْتَ سَاجِدٌ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ فَاحْمَدِ اللَّهَ عَزَّ وَ جَلَّ وَ مَجِّدْهُ وَ قُلِ اللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ قَدْ شَهَرَنِي وَ نَوَّهَ بِي وَ غَاظَنِي وَ عَرَضَنِي لِلْمَكَارِهِ اللَّهُمَّ اضْرِبْهُ بِسَهْمٍ عَاجِلٍ تَشْغَلُهُ بِهِ عَنِّي اللَّهُمَّ وَ قَرِّبْ أَجَلَهُ وَ اقْطَعْ أَثَرَهُ وَ عَجِّلْ ذَلِكَ يَا رَبِّ السَّاعَةَ السَّاعَةَ قَالَ فَلَمَّا قَدِمْنَا الْكُوفَةَ قَدِمْنَا لَيْلًا فَسَأَلْتُ أَهْلَنَا

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3247–2. It has been narrated from Abu ‘l-Ḥasan (*‘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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Alī ibni ‘l-Ḥakam (–) 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 Muḥriz, 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‘ah*s, 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 عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ قَالَ:

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام فَقَالَ: لَهُ الْعَلَاءُ بْنُ كَامِلٍ إِنَّ فُلَاناً يَفْعَلُ بِي وَ يَفْعَلُ 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 بِمَ شِئْتَ وَ كَيْفَ شِئْتَ وَ مِنْ حَيْثُ شِئْتَ وَ أَنَّى شِئْتَ.

٥/٣٢٥٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْمِسْمَعِيِّ قَالَ:

لَمَّا قَتَلَ دَاوُدُ بْنُ عَلِيٍّ الْمُعَلَّى بْنَ خُنَيْسٍ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: لَأَدْعُوَنَّ اللَّهَ عَلَى مَنْ قَتَلَ مَوْلَايَ وَ أَخَذَ مَالِي فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ إِنَّكَ لَتُهَدِّدُنِي بِدُعَائِكَ قَالَ حَمَّادٌ قَالَ الْمِسْمَعِيُّ

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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. Aḥmad ibn Muḥammad al-Kūfī (–) ‘Alī ibni ‘l-Ḥasan at-Taymī (–) ‘Alī ibn Asbāṭ 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 Yaḥyā (–) Aḥmad 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 مُعَتِّبٌ أَنَّ أَبَا عَبْدِ اللَّهِ عليه السلام لَمْ يَزَلْ لَيْلَتَهُ رَاكِعاً وَ سَاجِداً فَلَمَّا كَانَ فِي السَّحَرِ سَمِعْتُهُ يَقُولُ وَ هُوَ سَاجِدٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ الْقَوِيَّةِ وَ بِجَلَالِكَ الشَّدِيدِ الَّذِي كُلُّ خَلْقِكَ لَهُ ذَلِيلٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تَأْخُذَهُ السَّاعَةَ السَّاعَةَ فَمَا رَفَعَ رَأْسَهُ حَتَّى سَمِعْنَا الصَّيْحَةَ فِي دَارِ دَاوُدَ بْنِ عَلِيٍّ فَرَفَعَ أَبُو عَبْدِ اللَّهِ عليه السلام رَأْسَهُ وَ قَالَ إِنِّي دَعَوْتُ اللَّهَ بِدَعْوَةٍ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ مَلَكاً فَضَرَبَ رَأْسَهُ بِمِرْزَبَةٍ مِنْ حَدِيدٍ انْشَقَّتْ مِنْهَا مَثَانَتُهُ فَمَاتَ.

-٣٤-
بَابُ الْمُبَاهَلَةِ

١/٣٢٥١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي مَسْرُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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[mockingly], ‘Are you threatening me with your supplication?’” Ḥammād 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 Muḥammad 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.’”

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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 فَنَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَيَقُولُونَ نَزَلَتْ فِي أُمَرَاءِ السَّرَايَا فَنَحْتَجُّ عَلَيْهِمْ بِقَوْلِهِ عَزَّ وَ جَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ إِلَى آخِرِ الْآيَةِ فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ وَ نَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى فَيَقُولُونَ نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ قَالَ فَلَمْ أَدَعْ شَيْئاً مِمَّا حَضَرَنِي ذِكْرُهُ مِنْ هَذِهِ وَ شِبْهِهِ إِلَّا ذَكَرْتُهُ فَقَالَ لِي إِذَا كَانَ ذَلِكَ فَادْعُهُمْ إِلَى الْمُبَاهَلَةِ قُلْتُ وَ كَيْفَ أَصْنَعُ قَالَ أَصْلِحْ نَفْسَكَ ثَلَاثاً وَ أَظُنُّهُ قَالَ وَ صُمْ وَ اغْتَسِلْ وَ ابْرُزْ أَنْتَ وَ هُوَ إِلَى الْجَبَّانِ فَشَبِّكْ أَصَابِعَكَ مِنْ يَدِكَ الْيُمْنَى فِي أَصَابِعِهِ ثُمَّ أَنْصِفْهُ وَ ابْدَأْ بِنَفْسِكَ وَ قُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرَضِينَ السَّبْعِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنَ الرَّحِيمَ إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقّاً وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَاناً مِنَ السَّمَاءِ أَوْ عَذَاباً أَلِيماً ثُمَّ رُدَّ الدَّعْوَةَ عَلَيْهِ فَقُلْ وَ إِنْ كَانَ فُلَانٌ جَحَدَ حَقّاً وَ ادَّعَى 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

حُسْبَاناً مِنَ السَّمَاءِ أَوْ عَذَاباً أَلِيماً ثُمَّ قَالَ لِي فَإِنَّكَ لَا تَلْبَثُ أَنْ تَرَى ذَلِكَ فِيهِ فَوَ اللَّهِ مَا وَجَدْتُ خَلْقاً يُجِيبُنِي إِلَيْهِ.

٢/٣٢٥٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مَخْلَدٍ أَبِي الشُّكْرِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

السَّاعَةُ الَّتِي تُبَاهِلُ فِيهَا مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَخْلَدٍ أَبِي الشُّكْرِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام مِثْلَهُ.

٣/٣٢٥٣- أَحْمَدُ عَنْ بَعْضِ أَصْحَابِنَا فِي الْمُبَاهَلَةِ قَالَ:

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

٤/٣٢٥٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ 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'īl 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Muḥammad ibn Ismā'īl (–) Mukhallad Abu 'sh-Shukr (–) Abū Ḥamzah (–) Abū Ja'far (*'a.s.*).

3253–3. Aḥmad (–) 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Ibn Maḥbūb (–) Abu 'l-'Abbās that Abū 'Abdillāh (*'a.s.*) said regarding

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي الْمُبَاهَلَةِ قَالَ:

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

٥/٣٢٥٥- مُحَمَّدُ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ:

إِذَا جَحَدَ الرَّجُلُ الْحَقَّ فَإِنْ أَرَادَ أَنْ تُلَاعِنَهُ قُلِ: اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرَضِينَ السَّبْعِ وَ رَبَّ الْعَرْشِ الْعَظِيمِ إِنْ كَانَ فُلَانٌ جَحَدَ الْحَقَّ وَ كَفَرَ بِهِ فَأَنْزِلْ عَلَيْهِ حُسْبَاناً مِنَ السَّمَاءِ أَوْ عَذَاباً أَلِيماً.

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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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn 'Abdi '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.'"

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بَابُ مَا يُمَجِّدُ بِهِ الرَّبُّ تَبَارَكَ وَ تَعَالَى نَفْسَهُ

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

إِنَّ لِلَّهِ عَزَّ وَ جَلَّ ثَلَاثَ سَاعَاتٍ فِي اللَّيْلِ وَ ثَلَاثَ سَاعَاتٍ فِي النَّهَارِ يُمَجِّدُ فِيهِنَّ نَفْسَهُ فَأَوَّلُ سَاعَاتِ النَّهَارِ حِينَ تَكُونُ الشَّمْسُ هَذَا الْجَانِبَ يَعْنِي مِنَ الْمَشْرِقِ مِقْدَارَهَا مِنَ الْعَصْرِ يَعْنِي مِنَ الْمَغْرِبِ إِلَى الصَّلَاةِ الْأُولَى وَ أَوَّلُ سَاعَاتِ اللَّيْلِ فِي الثُّلُثِ الْبَاقِي مِنَ اللَّيْلِ 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 أَزَلْ وَ لَا أَزَالُ إِنِّي أَنَا اللَّهُ خَالِقُ الْخَيْرِ وَ الشَّرِّ إِنِّي أَنَا اللَّهُ خَالِقُ الْجَنَّةِ وَ النَّارِ

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

3256–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ṣafwān ibn Yaḥyā (–) Isḥāq 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 *dhuhr* 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 كُلِّ شَيْءٍ وَ إِلَيَّ يَعُودُ إِنِّي أَنَا اللَّهُ الْوَاحِدُ الصَّمَدُ إِنِّي أَنَا اللَّهُ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ إِنِّي أَنَا اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ إِنِّي أَنَا اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لِيَ الْأَسْمَاءُ الْحُسْنَى إِنِّي أَنَا اللَّهُ الْكَبِيرُ الْمُتَعَالِ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام مِنْ عِنْدِهِ وَ الْكِبْرِيَاءُ رِدَاؤُهُ فَمَنْ نَازَعَهُ شَيْئاً مِنْ ذَلِكَ أَكَبَّهُ اللَّهُ فِي النَّارِ ثُمَّ قَالَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَدْعُو بِهِنَّ مُقْبِلًا قَلْبُهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا قَضَى حَاجَتَهُ وَ لَوْ كَانَ شَقِيّاً رَجَوْتُ أَنْ يُحَوَّلَ سَعِيداً.

٢/٣٢٥٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُمَجِّدُ نَفْسَهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ فَمَنْ مَجَّدَ اللَّهَ بِمَا مَجَّدَ بِهِ نَفْسَهُ ثُمَّ كَانَ فِي حَالِ 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 (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) 'Abdullāh ibn Bukayr (–) '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 الْخَلْقُ وَ إِلَيْكَ يَعُودُ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ وَ لَا تَزَالُ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْخَيْرِ وَ الشَّرِّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْجَنَّةِ وَ النَّارِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ 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 رِدَاؤُكَ.

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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

٣٢٥٨/١– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ:

مَا مِنْ شَيْءٍ أَعْظَمَ ثَوَاباً مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَعْدِلُهُ شَيْءٌ وَ لَا يَشْرَكُهُ فِي الْأُمُورِ أَحَدٌ.

٣٢٥٩/٢– عَنْهُ عَنِ الْفُضَيْلِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِسْحَاقَ بْنِ عُبَيْدِ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ رَفَعَهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ غُرِسَتْ لَهُ شَجَرَةٌ فِي الْجَنَّةِ مِنْ يَاقُوتَةٍ حَمْرَاءَ مَنْبِتُهَا فِي مِسْكٍ أَبْيَضَ أَحْلَى مِنَ الْعَسَلِ وَ أَشَدَّ بَيَاضاً مِنَ الثَّلْجِ وَ أَطْيَبَ رِيحاً 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 (–) Aḥmad ibn Muḥammad (–) Muḥamad ibn ‘Alī (–) Muḥammad ibni ‘l-Fuḍayl 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-Fuḍayl ibn ‘Abdi ‘l-Wahhāb (–) Isḥāq ibn ‘Abdillāh (–) ‘Ubaydullāh ibni ‘l-Walīd al-Wsṣṣāfī, *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.”

الْمِسْكِ فِيهَا أَمْثَالُ ثُدِيِّ الْأَبْكَارِ تَعْلُو عَنْ سَبْعِينَ حُلَّةً وَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم خَيْرُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَ قَالَ خَيْرُ الْعِبَادَةِ الِاسْتِغْفَارُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَاعْلَمْ أَنَّهُ لا إِلهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِذَنْبِكَ.

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بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

١/٣٢٦٠– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى رَفَعَهُ عَنْ حَرِيزٍ عَنْ يَعْقُوبَ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

ثَمَنُ الْجَنَّةِ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

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And he [ṣ] 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]."

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

3260–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā, *rafa'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.'"

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بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ

١/٣٢٦١– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
قَالَ جَبْرَئِيلُ عليه السلام لِرَسُولِ اللَّهِ صلى الله عليه وآله وسلم: طُوبَى لِمَنْ قَالَ مِنْ أُمَّتِكَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ.

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

١/٣٢٦٢– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ

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– 38 –
Chapter on One Who Says ‘There is No God but Allāh Alone, Alone, Alone’

3261–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘n-Nu‘mān, whoever mentioned it [to him] that Abū ‘Abdillāh (*‘a.s.*) said:
“Jibrīl (*‘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.’”

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

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

عَنْ أَبِيهِ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ لَيْثٍ الْمُرَادِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُتْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ سَمِعْتُهُ يَقُولُ:

مَنْ قَالَ عَشْرَ مَرَّاتٍ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَ قَبْلَ غُرُوبِهَا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَانَتْ كَفَّارَةً لِذُنُوبِهِ ذَلِكَ الْيَوْمَ.

٢/٣٢٦٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ صَلَّى الْغَدَاةَ فَقَالَ قَبْلَ أَنْ يَنْفُضَ رُكْبَتَيْهِ عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ فِي الْمَغْرِبِ مِثْلَهَا لَمْ يَلْقَ اللَّهَ عَزَّ وَ جَلَّ عَبْدٌ بِعَمَلٍ 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā, whoever mentioned it [to him] (–) ‘Amr ibn Muḥammad that Abū ‘Abdillāh (*‘a.s.*) said:

“The Messenger of Allāh (*ṣ*) 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 –
بَابُ مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ

٣٢٦٤/عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ 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 Muḥammad is His Servant and His Messenger’

3264–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Sa‘īd (–) Abū ‘Ubaydah al-Ḥadhdhā’ 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 Muḥammad is His servant and His messenger,’ Allāh writes a million good deeds for him [in his book of deeds].’”

– ٤١ –
بَابُ مَنْ قَالَ عَشْرَ مَرَّاتٍ فِي كُلِّ يَوْمٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهاً وَاحِداً أَحَداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً

١/٣٢٦٥– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: مَنْ قَالَ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهاً وَاحِداً أَحَداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً كَتَبَ اللَّهُ لَهُ خَمْسَةً وَ أَرْبَعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ خَمْسَةً وَ أَرْبَعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ خَمْسَةً وَ أَرْبَعِينَ أَلْفَ دَرَجَةٍ وَ فِي رِوَايَةٍ أُخْرَى وَ كُنَّ لَهُ حِرْزاً فِي يَوْمِهِ مِنَ السُّلْطَانِ وَ الشَّيْطَانِ وَ لَمْ تُحِطْ 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 Yaḥyā (–) Aḥmad ibn Muḥammad* and ‘Alī ibn Ibrāhīm (–) his father (–) ‘Abdu ‘r-Raḥmān 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 not 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 أَبِيهِ عَنْ أَيُّوبَ بْنِ الْحُرِّ أَخِي أُدَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَالَ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ قِيلَ لَهُ لَبَّيْكَ مَا حَاجَتُكَ.

– ٤٣ –
بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ حَقّاً حَقّاً

١/٣٢٦٧– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى الْأَرْمِينِيِّ عَنْ أَبِي عِمْرَانَ الْخَرَّاطِ عَنِ الْأَوْزَاعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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– 42 –
Chapter on
One Who Says ‘O Allāh, O Allāh’ Ten Times

3266–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) his father (–) Ayyūb ibni ‘l-Ḥurr, 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 (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn ‘Īsā al-Armīnī (–) Abū ‘Imrān al-Kharrāṭ (–) al-Awzā‘ī that Abū ‘Abdillāh (*‘a.s.*) said:

مَنْ قَالَ فِي كُلِّ يَوْمٍ لَا إِلَهَ إِلَّا اللَّهُ حَقّاً حَقّاً لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَ رِقّاً لَا إِلَهَ إِلَّا اللَّهُ إِيمَاناً وَ صِدْقاً أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ وَ لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَدْخُلَ الْجَنَّةَ.

– ٤٤ –
بَابُ مَنْ قَالَ يَا رَبِّ يَا رَبِّ

١/٣٢٦٨– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَيُّوبَ بْنِ الْحُرِّ أَخِي أُدَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَالَ عَشْرَ مَرَّاتٍ يَا رَبِّ يَا رَبِّ قِيلَ لَهُ لَبَّيْكَ مَا حَاجَتُكَ.

٢/٣٢٦٩– أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ:

مَرِضَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ عليه السلام فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عليه السلام: 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Muḥammad ibn 'Īsā (–) Ayyūb ibni 'l-Ḥurr, 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'īl ibn Abī 'Abdillāh (*'a.s.*) fell ill, so Abū 'Abdillāh (*'a.s.*) told

عَشْرَ مَرَّاتٍ فَإِنَّ مَنْ قَالَ ذَلِكَ نُودِيَ لَبَّيْكَ مَا حَاجَتُكَ.

٣/٣٢٧٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَالَ يَا رَبِّ يَا اللَّهُ يَا رَبِّ يَا اللَّهُ حَتَّى يَنْقَطِعَ نَفَسُهُ قِيلَ لَهُ لَبَّيْكَ مَا حَاجَتُكَ.

-٤٥-
بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً

١/٣٢٧١- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي الْحَسَنِ السَّوَّاقِ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 Yaḥyā (–) Aḥmad 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-Ḥasan as-Sawwāq Abān ibn Taghlib that Abū ‘Abdillāh (*‘a.s.*) said:

يَا أَبَانُ إِذَا قَدِمْتَ الْكُوفَةَ فَارْوِ هَذَا الْحَدِيثَ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً وَجَبَتْ لَهُ الْجَنَّةُ قَالَ قُلْتُ لَهُ إِنَّهُ يَأْتِينِي مِنْ كُلِّ صِنْفٍ مِنَ الْأَصْنَافِ أَ فَأَرْوِي لَهُمْ هَذَا الْحَدِيثَ قَالَ نَعَمْ يَا أَبَانُ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللَّهُ الْأَوَّلِينَ وَ الْآخِرِينَ فَتُسْلَبُ لَا إِلَهَ إِلَّا اللَّهُ مِنْهُمْ إِلَّا مَنْ كَانَ عَلَى هَذَا الْأَمْرِ.

-٤٦-
بَابُ مَنْ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

١/٣٢٧٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا دَعَا الرَّجُلُ فَقَالَ بَعْدَ مَا دَعَا مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا 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.'"

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Chapter on One Who Says: 'As Allāh Wills; There is No Might or Power Save By Allāh'

3272–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 'Alī ibni 'l-Ḥakam (–) 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 حَاجَتَهُ.

٢/٣٢٧٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ سَمِعْتُهُ يَقُولُ: مَنْ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ سَبْعِينَ مَرَّةً صَرَفَ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَيْسَرُ ذَلِكَ الْخَنْقُ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْخَنْقُ قَالَ لَا يَعْتَلُّ بِالْجُنُونِ فَيُخْنَقَ.

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has submitted himself to My will, so fulfill his need.'"

3273–2. Muḥammad ibn Yaḥyā (–) Aḥmad 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 الْقَيُّومُ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ أَتُوبُ إِلَيْهِ

١/٣٢٧٤ – مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الصَّمَدِ عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَرِيضَةِ قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ أَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

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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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Abdu ‘ṣ-Ṣamad (–) al-Ḥusayn 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– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ غَالِبِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ ظِلالُهُمْ بِالْغُدُوِّ وَ الْآصالِ قَالَ:

هُوَ الدُّعَاءُ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا وَ هِيَ سَاعَةُ إِجَابَةٍ.

٢/٣٢٧٦– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِنَّ إِبْلِيسَ عَلَيْهِ لَعَائِنُ اللَّهِ يَبُثُّ جُنُودَ اللَّيْلِ مِنْ حَيْثُ تَغِيبُ الشَّمْسُ وَ تَطْلُعُ فَأَكْثِرُوا ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ فِي هَاتَيْنِ السَّاعَتَيْنِ وَ تَعَوَّذُوا بِاللَّهِ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ عَوِّذُوا صِغَارَكُمْ فِي تِلْكَ السَّاعَتَيْنِ فَإِنَّهُمَا سَاعَتَا غَفْلَةٍ.

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– 48 –
Chapter on
What to Say in the Morning and Evening

3275–1. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Alī ibn Asbāṭ (–) 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 (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) 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.”

٣/٣٢٧٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ رَزِينٍ صَاحِبِ الْأَنْمَاطِ عَنْ أَحَدِهِمَا عليهما السلام قَالَ: مَنْ قَالَ اللَّهُمَّ إِنِّي أُشْهِدُكَ وَ أُشْهِدُ مَلَائِكَتَكَ الْمُقَرَّبِينَ وَ حَمَلَةَ عَرْشِكَ الْمُصْطَفَيْنَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَ أَنَّ مُحَمَّداً عَبْدُكَ وَ رَسُولُكَ وَ أَنَّ فُلَانَ بْنَ فُلَانٍ إِمَامِي وَ وَلِيِّي وَ أَنَّ أَبَاهُ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم وَ عَلِيّاً وَ الْحَسَنَ وَ الْحُسَيْنَ وَ فُلَاناً وَ فُلَاناً حَتَّى يَنْتَهِيَ إِلَيْهِ أَئِمَّتِي وَ أَوْلِيَائِي عَلَى ذَلِكَ أَحْيَا وَ عَلَيْهِ أَمُوتُ وَ عَلَيْهِ أُبْعَثُ يَوْمَ الْقِيَامَةِ وَ أَبْرَأُ مِنْ فُلَانٍ وَ فُلَانٍ وَ فُلَانٍ فَإِنْ مَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ.

٤/٣٢٧٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ وَ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي إِسْحَاقَ الشَّعِيرِيِّ عَنْ يَزِيدَ بْنِ كَلْثَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ أَبِي جَعْفَرٍ عليهما السلام قَالَ: تَقُولُ إِذَا أَصْبَحْتَ أَصْبَحْتُ بِاللَّهِ مُؤْمِناً عَلَى دِينِ مُحَمَّدٍ وَ سُنَّتِهِ وَ دِينِ عَلِيٍّ وَ سُنَّتِهِ وَ

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3277–3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibn Abī ‘Umayr (–) al-Ḥasan ibn ‘Aṭiyyah (–) 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-Ḥasan 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 Isḥāq ash-Sha‘īrī (–) Yazīd ibn Kalthamah 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 سُنَّتِهِمْ آمَنْتُ بِسِرِّهِمْ وَ عَلَانِيَتِهِمْ وَ شَاهِدِهِمْ وَ غَائِبِهِمْ وَ أَعُوذُ بِاللَّهِ مِمَّا اسْتَعَاذَ مِنْهُ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم وَ عَلِيٌّ عليه السلام وَ الْأَوْصِيَاءُ وَ أَرْغَبُ إِلَى اللَّهِ فِيمَا رَغِبُوا إِلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

٥/٣٢٧٩- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ إِبْرَاهِيمَ بْنِ عُثْمَانَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ صلى الله عليه وآله وسلم كَانَ إِذَا أَصْبَحَ قَالَ أَبْتَدِئُ يَوْمِي هَذَا بَيْنَ يَدَيْ نِسْيَانِي وَ عَجَلَتِي بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ فَإِذَا فَعَلَ ذَلِكَ الْعَبْدُ أَجْزَأَهُ مِمَّا نَسِيَ فِي يَوْمِهِ.

٦/٣٢٨٠- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ شِهَابٍ وَ سُلَيْمٍ الْفَرَّاءِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَالَ هَذَا حِينَ يُمْسِي حُفَّ بِجَنَاحٍ مِنْ أَجْنِحَةِ جَبْرَئِيلَ عليه السلام حَتَّى يُصْبِحَ أَسْتَوْدِعُ

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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 (–) Aḥmad ibn Muḥammad (–) 'Alī ibni 'l-Ḥakam (–) Abū Ayyūb Ibrāhīm ibn 'Uthmān al-Khazzāz that Muḥammad ibn Muslim said:

"Abū 'Abdillāh (*'a.s.*) said: 'Whenever 'Alī ibni 'l-Ḥusayn, may the blessings of Allāḥ 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 (–) Aḥmad 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

اللَّهَ الْعَلِيَّ الْأَعْلَى الْجَلِيلَ الْعَظِيمَ نَفْسِي وَ مَنْ يَعْنِينِي أَمْرُهُ أَسْتَوْدِعُ اللَّهَ نَفْسِيَ الْمَرْهُوبَ الْمَخُوفَ الْمُتَضَعْضِعَ لِعَظَمَتِهِ كُلُّ شَيْءٍ ثَلَاثَ مَرَّاتٍ.

٧/٣٢٨١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ غَالِبِ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: إِذَا أَمْسَيْتَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِنْدَ إِقْبَالِ لَيْلِكَ وَ إِدْبَارِ نَهَارِكَ وَ حُضُورِ صَلَوَاتِكَ 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 الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَا مِنْ يَوْمٍ يَأْتِي عَلَى ابْنِ آدَمَ إِلَّا قَالَ لَهُ ذَلِكَ الْيَوْمُ يَا ابْنَ آدَمَ أَنَا يَوْمٌ جَدِيدٌ وَ أَنَا عَلَيْكَ شَهِيدٌ فَقُلْ فِيَّ خَيْراً وَ اعْمَلْ فِيَّ خَيْراً أَشْهَدْ لَكَ بِهِ يَوْمَ الْقِيَامَةِ فَإِنَّكَ لَنْ تَرَانِي بَعْدَهَا أَبَداً قَالَ وَ كَانَ عَلِيٌّ عليه السلام إِذَا أَمْسَى يَقُولُ: مَرْحَباً بِاللَّيْلِ الْجَدِيدِ وَ الْكَاتِبِ الشَّهِيدِ اكْتُبَا

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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 Yaḥyā (–) Aḥmad ibn Muḥammad* and Abū 'Alī al-Ash'arī (–) Muḥammad ibn 'Abdi 'l-Jabbār (–) al-Ḥajjāl (–) '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-Qaddāḥ that Abū 'Abdillāh (*'a.s.*) said:

"No day dawns upon man but that it says to him: 'O son of Ādam! 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:

إِذَا تَغَيَّرَتِ الشَّمْسُ فَاذْكُرِ اللَّهَ عَزَّ وَ جَلَّ وَ إِنْ كُنْتَ مَعَ قَوْمٍ يَشْغَلُونَكَ فَقُمْ وَ ادْعُ.

١٠/٣٢٨٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

ثَلَاثٌ تَنَاسَخَهَا الْأَنْبِيَاءُ مِنْ آدَمَ عليه السلام حَتَّى وَصَلْنَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وآله وسلم كَانَ إِذَا أَصْبَحَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَاناً تُبَاشِرُ بِهِ قَلْبِي وَ يَقِيناً حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَ رَضِّنِي بِمَا قَسَمْتَ لِي.

وَ رَوَاهُ بَعْضُ أَصْحَابِنَا وَ زَادَ فِيهِ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَداً

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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 (–) Ṣāliḥ ibni 's-Sindī (–) Ja'far ibn Bashīr (–) 'Abdullāh ibn Bukayr that Shahāb ibn 'Abd Rabbih 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Sharīf ibn Sābiq (–) al-Faḍl ibn Abī Qurrah that Abū 'Abdillāh (*'a.s.*) said:

"All the Prophets emulated Ādam (*'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

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

٣٢٨٥/١١- وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام :

الْحَمْدُ لِلَّهِ الَّذِي أَصْبَحْنَا وَ الْمُلْكُ لَهُ وَ أَصْبَحْتُ عَبْدَكَ وَ ابْنَ عَبْدِكَ وَ ابْنَ أَمَتِكَ فِي قَبْضَتِكَ اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ رِزْقاً مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ وَ احْفَظْنِي مِنْ حَيْثُ أَحْتَفِظُ وَ مِنْ حَيْثُ لَا أَحْتَفِظُ اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ وَ لَا تَجْعَلْ لِي حَاجَةً إِلَى أَحَدٍ مِنْ خَلْقِكَ اللَّهُمَّ أَلْبِسْنِي الْعَافِيَةَ وَ ارْزُقْنِي عَلَيْهَا الشُّكْرَ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا اللَّهُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا مَالِكَ الْمُلْكِ وَ رَبَّ الْأَرْبَابِ وَ سَيِّدَ السَّادَاتِ وَ يَا اللَّهُ يَا لَا إِلَهَ إِلَّا أَنْتَ اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ.

٣٢٨٦/١٢- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عليه السلام :

أَنَّهُ كَانَ يَقُولُ: اللَّهُمَّ إِنِّي وَ هَذَا النَّهَارَ خَلْقَانِ مِنْ خَلْقِكَ اللَّهُمَّ لَا تَبْتَلِنِي بِهِ وَ لَا تَبْتَلِهِ بِي

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eye, and send blessings upon Muḥammad 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 مِنِّي جُرْأَةً عَلَى مَعَاصِيكَ وَ لَا رُكُوباً لِمَحَارِمِكَ اللَّهُمَّ اصْرِفْ عَنِّيَ الْأَزْلَ وَ اللَّأْوَاءَ وَ الْبَلْوَى وَ سُوءَ الْقَضَاءِ وَ شَمَاتَةَ الْأَعْدَاءِ وَ مَنْظَرَ السَّوْءِ فِي نَفْسِي وَ مَالِي قَالَ وَ مَا مِنْ عَبْدٍ يَقُولُ حِينَ يُمْسِي وَ يُصْبِحُ رَضِيتُ بِاللَّهِ رَبّاً وَ بِالْإِسْلَامِ دِيناً وَ بِمُحَمَّدٍ صلى الله عليه وآله وسلم نَبِيّاً وَ بِالْقُرْآنِ بَلَاغاً وَ بِعَلِيٍّ إِمَاماً ثَلَاثاً إِلَّا كَانَ حَقّاً عَلَى اللَّهِ الْعَزِيزِ الْجَبَّارِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ قَالَ: وَ كَانَ يَقُولُ عليه السلام 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 بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: كَانَ أَبِي عليه السلام يَقُولُ إِذَا أَصْبَحَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ صلى الله عليه وآله وسلم اللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ فَوَّضْتُ 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, Muḥammad (*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 'Īsā (–) Samā'ah (–) Abū Baṣīr 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

رَبَّ الْعَالَمِينَ اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ قِبَلِي لَا إِلَهَ إِلَّا أَنْتَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ نَسْأَلُكَ الْعَفْوَ وَ الْعَافِيَةَ مِنْ كُلِّ سُوءٍ وَ شَرٍّ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ ضَغْطَةِ الْقَبْرِ وَ مِنْ ضِيقِ الْقَبْرِ وَ أَعُوذُ بِكَ مِنْ سَطَوَاتِ اللَّيْلِ وَ النَّهَارِ اللَّهُمَّ رَبَّ الْمَشْعَرِ الْحَرَامِ وَ رَبَّ الْبَلَدِ الْحَرَامِ وَ رَبَّ الْحِلِّ وَ الْحَرَامِ أَبْلِغْ مُحَمَّداً وَ آلَ مُحَمَّدٍ عَنِّي السَّلَامَ اللَّهُمَّ إِنِّي أَعُوذُ بِدِرْعِكَ الْحَصِينَةِ وَ أَعُوذُ بِجَمْعِكَ أَنْ تُمِيتَنِي غَرَقاً أَوْ حَرَقاً أَوْ شَرَقاً أَوْ قَوَداً أَوْ صَبْراً أَوْ مَسَمّاً أَوْ تَرَدِّياً فِي بِئْرٍ أَوْ أَكِيلَ السَّبُعِ أَوْ مَوْتَ الْفَجْأَةِ أَوْ بِشَيْءٍ مِنْ مِيتَاتِ السَّوْءِ وَ لَكِنْ أَمِتْنِي عَلَى فِرَاشِي فِي طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ صلى الله عليه وآله وسلم مُصِيباً لِلْحَقِّ غَيْرَ مُخْطِئٍ أَوْ فِي الصَّفِّ الَّذِي نَعَتَّهُمْ فِي كِتَابِكَ كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ أُعِيذُ نَفْسِي وَ وُلْدِي وَ مَا رَزَقَنِي رَبِّي بِقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ حَتَّى يَخْتِمَ السُّورَةَ وَ أُعِيذُ 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 يَخْتِمَ السُّورَةَ وَ يَقُولُ: الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ اللَّهُ وَ الْحَمْدُ لِلَّهِ مِثْلَ مَا خَلَقَ اللَّهُ وَ الْحَمْدُ لِلَّهِ مِلْءَ مَا خَلَقَ اللَّهُ وَ الْحَمْدُ لِلَّهِ مِدَادَ كَلِمَاتِهِ وَ الْحَمْدُ لِلَّهِ زِنَةَ عَرْشِهِ وَ الْحَمْدُ لِلَّهِ رِضَا نَفْسِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ وَ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ مَا بَيْنَهُمَا وَ رَبِّ الْعَرْشِ الْعَظِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ دَرَكِ الشَّقَاءِ وَ مِنْ شَمَاتَةِ الْأَعْدَاءِ وَ أَعُوذُ بِكَ مِنَ الْفَقْرِ وَ الْوَقْرِ وَ أَعُوذُ بِكَ مِنْ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ وَ يُصَلِّي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ.

٣٢٨٨/١٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مَا مِنْ عَبْدٍ يَقُولُ إِذَا أَصْبَحَ قَبْلَ طُلُوعِ الشَّمْسِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ كَبِيراً وَ سُبْحَانَ 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 Aḥmad ibn Muḥammad* and 'Alī ibn Ibrāhīm (–) his father, both of them (–) al-Ḥasan ibn Maḥbūb (–) Mālik ibn 'Aṭiyyah (–) Abū Ḥamzah ath-Thumālī that Abū Ja'far (*'a.s.*) said:

"Whoever recites the following when he awakes before sunrise…:

وَ أَصِيلًا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ إِلَّا ابْتَدَرَهُنَّ مَلَكٌ وَ جَعَلَهُنَّ فِي جَوْفِ جَنَاحِهِ وَ صَعِدَ بِهِنَ إِلَى السَّمَاءِ الدُّنْيَا فَتَقُولُ الْمَلَائِكَةُ مَا مَعَكَ فَيَقُولُ مَعِي كَلِمَاتٌ قَالَهُنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَ هِيَ كَذَا وَ كَذَا فَيَقُولُونَ رَحِمَ اللَّهُ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَ غَفَرَ لَهُ قَالَ وَ كُلَّمَا مَرَّ بِسَمَاءٍ قَالَ لِأَهْلِهَا مِثْلَ ذَلِكَ فَيَقُولُونَ رَحِمَ اللَّهُ مَنْ قَالَ هَؤُلَاءِ الْكَلِمَاتِ وَ غَفَرَ لَهُ حَتَّى يَنْتَهِيَ بِهِنَّ إِلَى حَمَلَةِ الْعَرْشِ فَيَقُولُ لَهُمْ إِنَّ مَعِي كَلِمَاتٍ تَكَلَّمَ بِهِنَّ رَجُلٌ مِنَ الْمُؤْمِنِينَ وَ هِيَ كَذَا وَ كَذَا فَيَقُولُونَ رَحِمَ اللَّهُ هَذَا الْعَبْدَ وَ غَفَرَ لَهُ انْطَلِقْ بِهِنَّ إِلَى حَفَظَةِ كُنُوزِ مَقَالَةِ الْمُؤْمِنِينَ فَإِنَّ هَؤُلَاءِ كَلِمَاتُ الْكُنُوزِ حَتَّى تَكْتُبَهُنَّ فِي دِيوَانِ الْكُنُوزِ.

٣٢٨٩/١٥- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِهِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا أَصْبَحْتَ فَقُلْ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا خَلَقْتَ وَ ذَرَأْتَ وَ بَرَأْتَ 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 (–) 'Īsā 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 كَرَمِكَ كَذَا وَ كَذَا.

١٦/٣٢٩٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّ عَلِيّاً صلى الله عليه وآله وسلم كَانَ يَقُولُ إِذَا أَصْبَحَ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ ثَلَاثاً اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ مِنْ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ فَجْأَةِ نَقِمَتِكَ وَ مِنْ دَرَكِ 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ عِنْدَ الْمَسَاءِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ قَالَ قُلْتُ بِيَدِهِ الْخَيْرُ قَالَ إِنَّ بِيَدِهِ الْخَيْرَ

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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 'Īsā (–) '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 لَكِنْ قُلْ كَمَا أَقُولُ لَكَ عَشْرَ مَرَّاتٍ وَ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ حِينَ تَطْلُعُ الشَّمْسُ وَ حِينَ تَغْرُبُ عَشْرَ مَرَّاتٍ.

٣٢٩٢/١٨- عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: يَقُولُ بَعْدَ الصُّبْحِ الْحَمْدُ لِلَّهِ رَبِّ الصَّبَاحِ الْحَمْدُ لِلَّهِ فَالِقِ الْإِصْبَاحِ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْيُسْرُ وَ الْعَافِيَةُ اللَّهُمَّ هَيِّئْ لِي سَبِيلَهُ وَ بَصِّرْنِي مَخْرَجَهُ اللَّهُمَّ إِنْ كُنْتَ قَضَيْتَ لِأَحَدٍ مِنْ خَلْقِكَ عَلَيَّ مَقْدُرَةً بِالشَّرِّ فَخُذْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ تَحْتِ قَدَمَيْهِ وَ مِنْ فَوْقِ رَأْسِهِ وَ اكْفِنِيهِ بِمَا شِئْتَ وَ مِنْ حَيْثُ شِئْتَ وَ كَيْفَ شِئْتَ.

٣٢٩٣/١٩- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ اللَّهُمَّ إِنِّي أَصْبَحْتُ فِي ذِمَّتِكَ وَ جِوَارِكَ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ 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'īl (–) Abū Ismā'īl 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 دُنْيَايَ وَ آخِرَتِي وَ أَهْلِي وَ مَالِي وَ أَعُوذُ بِكَ يَا عَظِيمُ مِنْ شَرِّ خَلْقِكَ جَمِيعاً وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا يُبْلِسُ بِهِ إِبْلِيسُ وَ جُنُودُهُ إِذَا قَالَ هَذَا الْكَلَامَ لَمْ يَضُرَّهُ يَوْمَهُ ذَلِكَ شَيْءٌ وَ إِذَا أَمْسَى فَقَالَهُ لَمْ يَضُرَّهُ تِلْكَ اللَّيْلَةَ شَيْءٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

٣٢٩٤/٢٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا صَلَّيْتَ الْمَغْرِبَ وَ الْغَدَاةَ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعَ مَرَّاتٍ فَإِنَّهُ مَنْ قَالَهَا لَمْ يُصِبْهُ جُذَامٌ وَ لَا بَرَصٌ وَ لَا جُنُونٌ وَ لَا سَبْعُونَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ قَالَ وَ تَقُولُ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِفَالِقِ الْإِصْبَاحِ مَرَّتَيْنِ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ بِقُدْرَتِهِ وَ جَاءَ بِالنَّهَارِ بِرَحْمَتِهِ وَ نَحْنُ فِي عَافِيَةٍ وَ يَقْرَأُ آيَةَ الْكُرْسِيِّ وَ آخِرَ الْحَشْرِ وَ عَشْرَ آيَاتٍ مِنَ الصَّافَّاتِ 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 (–) Aḥmad ibn Muḥammad ibn ʻĪsā (–) al-Ḥusayn ibn Saʻīd (–) ʻUthmān ibn ʻĪsā (–) ʻAlī ibn Abī Ḥamzah (–) Abū Baṣīr that Abū ʻAbdillāh (*ʻa.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 [*ʻa.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-Ḥashr', ten verses of [*sūrah*] 'aṣ-Ṣāffāt' and

عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِ الْعَالَمِينَ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيّاً وَ حِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي وَ ارْحَمْنِي وَ تُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

٢١/٣٢٩٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام :

اللَّهُمَّ لَكَ الْحَمْدُ أَحْمَدُكَ وَ أَسْتَعِينُكَ وَ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ أَصْبَحْتُ عَلَى عَهْدِكَ وَ وَعْدِكَ وَ أُومِنُ بِوَعْدِكَ وَ أُوفِي بِعَهْدِكَ مَا اسْتَطَعْتُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنْ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَصْبَحْتُ عَلَى فِطْرَةِ الْإِسْلَامِ وَ كَلِمَةِ الْإِخْلَاصِ

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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‘āwiyah 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

وَ مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ عَلَى ذَلِكَ أَحْيَا وَ أَمُوتُ إِنْ شَاءَ اللَّهُ اللَّهُمَّ أَحْيِنِي مَا أَحْيَيْتَنِي بِهِ وَ أَمِتْنِي إِذَا أَمَتَّنِي عَلَى ذَلِكَ وَ ابْعَثْنِي إِذَا بَعَثْتَنِي عَلَى ذَلِكَ أَبْتَغِي بِذَلِكَ رِضْوَانَكَ وَ اتِّبَاعَ سَبِيلِكَ إِلَيْكَ أَلْجَأْتُ ظَهْرِي وَ إِلَيْكَ فَوَّضْتُ أَمْرِي آلُ مُحَمَّدٍ أَئِمَّتِي لَيْسَ لِي أَئِمَّةٌ غَيْرُهُمْ بِهِمْ أَتَمُّ وَ إِيَّاهُمْ أَتَوَلَّى وَ بِهِمْ أَقْتَدِي اللَّهُمَّ اجْعَلْهُمْ أَوْلِيَائِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ اجْعَلْنِي أُوَالِي أَوْلِيَاءَهُمْ وَ أُعَادِي أَعْدَاءَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَلْحِقْنِي بِالصَّالِحِينَ وَ آبَائِي مَعَهُمْ.

٢٢/٣٢٩٦- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قُلْتُ لَهُ عَلِّمْنِي شَيْئاً أَقُولُهُ إِذَا أَصْبَحْتُ وَ إِذَا أَمْسَيْتُ فَقَالَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ الْحَمْدُ لِلَّهِ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ اللَّهُمَّ أَدْخِلْنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّداً وَ آلَ مُحَمَّدٍ وَ أَخْرِجْنِي 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 مُحَمَّداً وَ آلَ مُحَمَّدٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

٢٣/٣٢٩٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ الْكُوفِيِّ عَنْ عَمْرِو بْنِ مُصْعَبٍ عَنْ فُرَاتِ بْنِ الْأَحْنَفِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَهْمَا تَرَكْتَ مِنْ شَيْءٍ فَلَا تَتْرُكْ أَنْ تَقُولَ فِي كُلِّ صَبَاحٍ وَ مَسَاءٍ 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 مِمَّنْ نَحْنُ بَيْنَ ظَهْرَانَيْهِمْ مِنَ الْمُشْرِكِينَ وَ مِمَّا كَانُوا يَعْبُدُونَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ اللَّهُمَّ اجْعَلْ مَا أَنْزَلْتَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الصَّبَاحِ وَ فِي هَذَا الْيَوْمِ بَرَكَةً عَلَى أَوْلِيَائِكَ وَ عِقَاباً عَلَى أَعْدَائِكَ اللَّهُمَّ وَالِ مَنْ وَالَاكَ وَ عَادِ مَنْ عَادَاكَ اللَّهُمَّ اخْتِمْ لِي بِالْأَمْنِ وَ الْإِيمَانِ كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ اللَّهُمَّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) ‘Abdu ‘r-Raḥmān 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

لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ اللَّهُمَّ إِنَّكَ تَعْلَمُ مُنْقَلَبَهُمْ وَ مَثْوَاهُمْ اللَّهُمَّ احْفَظْ إِمَامَ الْمُسْلِمِينَ بِحِفْظِ الْإِيمَانِ وَ انْصُرْهُ نَصْراً عَزِيزاً وَ افْتَحْ لَهُ فَتْحاً يَسِيراً وَ اجْعَلْ لَهُ وَ لَنَا مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً اللَّهُمَّ الْعَنْ فُلَاناً وَ فُلَاناً وَ الْفِرَقَ الْمُخْتَلِفَةَ عَلَى رَسُولِكَ وَ وُلَاةِ الْأَمْرِ بَعْدَ رَسُولِكَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ وَ شِيعَتِهِمْ وَ أَسْأَلُكَ الزِّيَادَةَ مِنْ فَضْلِكَ وَ الْإِقْرَارَ بِمَا جَاءَ مِنْ عِنْدِكَ وَ التَّسْلِيمَ لِأَمْرِكَ وَ الْمُحَافَظَةَ عَلَى مَا أَمَرْتَ بِهِ لَا أَبْتَغِي بِهِ بَدَلًا وَ لَا أَشْتَرِي بِهِ ثَمَناً قَلِيلًا اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ وَ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ تَقَبَّلْ مِنِّي دُعَائِي وَ مَا تَقَرَّبْتُ بِهِ إِلَيْكَ مِنْ خَيْرٍ فَضَاعِفْهُ لِي أَضْعَافاً مُضَاعَفَةً كَثِيرَةً وَ آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ أَجْراً عَظِيماً رَبِّ مَا أَحْسَنَ مَا ابْتَلَيْتَنِي وَ أَعْظَمَ مَا أَعْطَيْتَنِي وَ أَطْوَلَ مَا عَافَيْتَنِي وَ أَكْثَرَ مَا سَتَرْتَ عَلَيَّ فَلَكَ الْحَمْدُ يَا إِلَهِي كَثِيراً طَيِّباً مُبَارَكاً

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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 مِلْءَ السَّمَاوَاتِ وَ مِلْءَ الْأَرْضِ وَ مِلْءَ مَا شَاءَ رَبِّي كَمَا يُحِبُّ وَ يَرْضَى وَ كَمَا يَنْبَغِي لِوَجْهِ رَبِّي ذِي الْجَلَالِ وَ الْإِكْرَامِ.

٣٢٩٨/٢٤- عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:

مَنْ قَالَ مَا شَاءَ اللَّهُ كَانَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِ الْعَظِيمِ مِائَةَ مَرَّةٍ حِينَ يُصَلِّي الْفَجْرَ لَمْ يَرَ يَوْمَهُ ذَلِكَ شَيْئاً يَكْرَهُهُ.

٣٢٩٩/٢٥- عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَ دُبُرِ صَلَاةِ الْمَغْرِبِ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَنُهَا الرِّيحُ وَ الْبَرَصُ وَ الْجُنُونُ وَ إِنْ كَانَ شَقِيّاً مُحِيَ مِنَ الشَّقَاءِ وَ كُتِبَ فِي السُّعَدَاءِ.

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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.'"

٣٣٠٠/٢٦- وَ فِي رِوَايَةِ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام مِثْلَهُ إِلَّا أَنَّهُ قَالَ: أَهْوَنُهُ الْجُنُونُ وَ الْجُذَامُ وَ الْبَرَصُ وَ إِنْ كَانَ شَقِيّاً رَجَوْتُ أَنْ يُحَوِّلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى السَّعَادَةِ.

٣٣٠١/٢٧- عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ عليه السلام مِثْلَهُ إِلَّا أَنَّهُ قَالَ: يَقُولُهَا ثَلَاثَ مَرَّاتٍ حِينَ يُصْبِحُ وَ ثَلَاثَ مَرَّاتٍ حِينَ يُمْسِي لَمْ يَخَفْ شَيْطَاناً وَ لَا سُلْطَاناً وَ لَا بَرَصاً وَ لَا جُذَاماً وَ لَمْ يَقُلْ سَبْعَ مَرَّاتٍ قَالَ أَبُو الْحَسَنِ عليه السلام وَ أَنَا أَقُولُهَا مِائَةَ مَرَّةٍ.

٣٣٠٢/٢٨- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: إِذَا صَلَّيْتَ الْغَدَاةَ 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 جُذَامٌ وَ لَا بَرَصٌ وَ لَا سَبْعُونَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ.

٣٣٠٣/٢٩- 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 Baṣīr 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 (–) Ibn Faḍḍāl (–) 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 ‘Īsā (–) 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:

قَالَ أَبُو الْحَسَنِ عليه السلام إِذَا صَلَّيْتَ الْمَغْرِبَ فَلَا تَبْسُطْ رِجْلَكَ وَ لَا تُكَلِّمْ أَحَداً حَتَّى تَقُولَ مِائَةَ مَرَّةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ مِائَةَ مَرَّةٍ فِي الْغَدَاةِ فَمَنْ قَالَهَا دَفَعَ اللَّهُ عَنْهُ مِائَةَ نَوْعٍ مِنْ أَنْوَاعِ الْبَلَاءِ أَدْنَى نَوْعٍ مِنْهَا الْبَرَصُ وَ الْجُذَامُ وَ الشَّيْطَانُ وَ السُّلْطَانُ.

٣٣٠٤/٣٠- عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عليه السلام يَقُولُ:

إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ وَ إِدْبَارٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ الْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَ لَا يُوصَفُ 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 الثَّرَى وَ مِنْ شَرِّ مَا ظَهَرَ وَ مَا بَطَنَ وَ مِنْ شَرِّ مَا كَانَ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ أَبِي مُرَّةَ وَ مَا وَلَدَ وَ مِنْ شَرِّ الرَّسِيسِ وَ مِنْ

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"Abu 'l-Ḥasan (*'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-Raḥmān ibn Ḥammād that 'Abdullāh ibn Ibrāhīm al-Ja'farī said:

"I heard Aba 'l-Ḥasan (*'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,

شَرِّ مَا وَصَفْتُ وَ مَا لَمْ أَصِفْ فَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ذَكَرَ أَنَّهَا أَمَانٌ مِنَ السَّبُعِ وَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ ذُرِّيَّتِهِ قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام يَقُولُ إِذَا أَصْبَحَ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ ثَلَاثاً اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ مِنْ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ فَجْأَةِ نَقِمَتِكَ وَ مِنْ دَرَكِ الشَّقَاءِ وَ مِنْ شَرِّ مَا سَبَقَ فِي الْكِتَابِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّةِ مُلْكِكَ وَ شِدَّةِ قُوَّتِكَ وَ بِعَظِيمِ سُلْطَانِكَ وَ بِقُدْرَتِكَ عَلَى خَلْقِكَ.

٣٣٠٥/٣١- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ الدُّعَاءَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا سُنَّةٌ وَاجِبَةٌ مَعَ طُلُوعِ الْفَجْرِ وَ الْمَغْرِبِ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ 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-Raḥmān 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 هَمَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ عَشْرَ مَرَّاتٍ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ فَإِنْ نَسِيتَ قَضَيْتَ كَمَا تَقْضِي الصَّلَاةَ إِذَا نَسِيتَهَا.

٣٣٠٦/٣٢- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قُلْ أَسْتَعِيذُ 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 مَرَّاتٍ فَإِنْ فَاتَكَ شَيْءٌ فَاقْضِهِ مِنَ اللَّيْلِ وَ النَّهَارِ.

٣٣٠٧/٣٣- عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ رَجُلٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِنَّ مِنَ الدُّعَاءِ مَا يَنْبَغِي لِصَاحِبِهِ إِذَا نَسِيَهُ أَنْ يَقْضِيَهُ 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 Jamīlah (–) 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'īl ibn Mihrān (–) a man (–) Isḥāq 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 يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ كُلُّهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ وَ يَقُولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ عَشْرَ مَرَّاتٍ فَإِذَا نَسِيَ مِنْ ذَلِكَ شَيْئاً كَانَ عَلَيْهِ قَضَاؤُهُ.

٣٣٠٨/٣٤- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عليه السلام عَنِ التَّسْبِيحِ فَقَالَ:

مَا عَلِمْتُ شَيْئاً مُوَظَّفاً غَيْرَ تَسْبِيحِ فَاطِمَةَ ع وَ عَشْرَ مَرَّاتٍ بَعْدَ الْفَجْرِ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ يُسَبِّحُ مَا شَاءَ تَطَوُّعاً.

٣٣٠٩/٣٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ 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 (–) Ibn 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 (*tasbīḥ*) of Fāṭimah (*'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 (*tasbīḥ*) that he wishes.'"

3309–35. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Muḥammad ibn Sinān (–) Ismā'īl ibn Jābir that Abū 'Ubaydah al-Ḥadhdhā' said:

قَالَ أَبُو جَعْفَرٍ عليه السلام : مَنْ قَالَ حِينَ يَطْلُعُ الْفَجْرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ وَ سَبَّحَ خَمْساً وَ ثَلَاثِينَ مَرَّةً وَ هَلَّلَ خَمْساً وَ ثَلَاثِينَ مَرَّةً وَ حَمِدَ اللَّهَ خَمْساً وَ ثَلَاثِينَ مَرَّةً لَمْ يُكْتَبْ فِي ذَلِكَ الصَّبَاحِ مِنَ الْغَافِلِينَ وَ إِذَا قَالَهَا فِي الْمَسَاءِ لَمْ يُكْتَبْ فِي تِلْكَ اللَّيْلَةِ مِنَ الْغَافِلِينَ.

٣٣١٠/٣٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ الثَّانِي عليه السلام أَسْأَلُهُ أَنْ يُعَلِّمَنِي دُعَاءً فَكَتَبَ إِلَيَّ تَقُولُ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ اللَّهُ اللَّهُ اللَّهُ رَبِّيَ الرَّحْمَنُ الرَّحِيمُ لَا أُشْرِكُ بِهِ شَيْئاً وَ إِنْ زِدْتَ عَلَى ذَلِكَ فَهُوَ خَيْرٌ ثُمَّ تَدْعُو بِمَا بَدَا لَكَ فِي حَاجَتِكَ فَهُوَ لِكُلِّ شَيْءٍ بِإِذْنِ اللَّهِ تَعَالَى يَفْعَلُ 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 Muḥammad and the Household of Muḥammad 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) al-Ḥusayn ibn Sa'īd that Muḥammad ibni 'l-Fuḍayl said:

"I wrote to Abū Ja'far, Π, (*'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- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

لَا تَدَعْ أَنْ تَدْعُوَ بِهَذَا الدُّعَاءِ ثَلَاثَ مَرَّاتٍ إِذَا أَصْبَحْتَ وَ ثَلَاثَ مَرَّاتٍ إِذَا أَمْسَيْتَ اللَّهُمَّ اجْعَلْنِي فِي دِرْعِكَ الْحَصِينَةِ الَّتِي تَجْعَلُ فِيهَا مَنْ تُرِيدُ فَإِنَّ أَبِي عليه السلام كَانَ يَقُولُ هَذَا مِنَ الدُّعَاءِ الْمَخْزُونِ.

٣٨/٣٣١٢- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِي عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

قُلْتُ لَهُ مَا عَنَى بِقَوْلِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَّى قَالَ كَلِمَاتٍ بَالَغَ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ وَ رَبِّي مَحْمُودٌ أَصْبَحْتُ لَا أُشْرِكُ بِاللَّهِ شَيْئاً وَ لَا أَدْعُو مَعَهُ إِلَهاً وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيّاً ثَلَاثاً وَ إِذَا أَمْسَى قَالَهَا ثَلَاثاً قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَّى قُلْتُ فَمَا عَنَى بِقَوْلِهِ فِي نُوحٍ إِنَّهُ كَانَ عَبْداً شَكُوراً قَالَ كَلِمَاتٍ بَالَغَ

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3311–37. al-Ḥusayn ibn Muḥammad (–) Aḥmad ibn Isḥāq (–) 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‘īd 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 Nūḥ: *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 أَصْبَحَ قَالَ أَصْبَحْتُ أُشْهِدُكَ مَا أَصْبَحَتْ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّهَا مِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيراً كَانَ يَقُولُهَا إِذَا أَصْبَحَ ثَلَاثاً وَ إِذَا أَمْسَى ثَلَاثاً قُلْتُ فَمَا عَنَى بِقَوْلِهِ فِي يَحْيَى وَ حَناناً مِنْ لَدُنَّا وَ زَكَاةً قَالَ تَحَنُّنَ اللَّهِ قَالَ قُلْتُ فَمَا بَلَغَ مِنْ تَحَنُّنِ اللَّهِ عَلَيْهِ قَالَ كَانَ إِذَا قَالَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَبَّيْكَ يَا يَحْيَى.

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بَابُ الدُّعَاءِ عِنْدَ النَّوْمِ وَ الِانْتِبَاهِ

١/٣٣١٣– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ جَمِيعاً عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 Yaḥyā: *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 Yaḥyā!”’’’’

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Chapter on Supplication to be Recited Before Sleeping and Upon Waking

3313–1. ‘Alī ibn Ibrāhīm (–) his father* and al-Ḥusayn ibn Muḥammad (–) Aḥmad ibn Isḥāq, both of them (–) Bakr ibn Muḥammad that Abū ‘Abdillāh (*‘a.s.*) said:

مَنْ قَالَ حِينَ يَأْخُذُ مَضْجَعَهُ ثَلَاثَ مَرَّاتٍ الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَقَهَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي بَطَنَ فَخَبَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقَدَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَ يُمِيتُ الْأَحْيَاءَ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ خَرَجَ مِنَ الذُّنُوبِ كَهَيْئَةِ يَوْمَ وَلَدَتْهُ أُمُّهُ.

٢/٣٣١٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَقُلِ اللَّهُمَّ إِنِّي احْتَبَسْتُ نَفْسِي عِنْدَكَ فَاحْتَبِسْهَا فِي مَحَلِّ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ إِنْ رَدَدْتَهَا إِلَى بَدَنِي فَارْدُدْهَا مُؤْمِنَةً عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتَّى تَتَوَفَّاهَا عَلَى ذَلِكَ.

٣/٣٣١٥- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّهُ كَانَ يَقُولُ عِنْدَ مَنَامِهِ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالطَّاغُوتِ 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 Yaḥyā (–) Aḥmad ibn Muḥammad, *rafa'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 (–) Yaḥyā ibn Abi '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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: أَ لَا أُخْبِرُكُمْ بِمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ قُلْتُ بَلَى قَالَ كَانَ يَقْرَأُ آيَةَ الْكُرْسِيِّ وَ يَقُولُ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالطَّاغُوتِ اللَّهُمَّ احْفَظْنِي فِي مَنَامِي وَ فِي يَقَظَتِي.

٥/٣٣١٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ أَمِيرُ الْمُؤْمِنِينَ صلى الله عليه وآله وسلم يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الِاحْتِلَامِ وَ مِنْ سُوءِ الْأَحْلَامِ وَ أَنْ يَلْعَبَ بِيَ الشَّيْطَانُ فِي الْيَقَظَةِ وَ الْمَنَامِ.

٦/٣٣١٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ عليها السلام إِذَا أَخَذْتَ مَضْجَعَكَ فَكَبِّرِ اللَّهَ أَرْبَعاً وَ ثَلَاثِينَ وَ احْمَدْهُ ثَلَاثاً

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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 (*ṣ*) 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 (–) Aḥmad ibn Muḥammad (–) his father (–) ‘Abdullāh ibn Maymūn that Abū ‘Abdillāh (*‘a.s.*) said:

“Amīr al-Mu’minīn (*‘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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) 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 (*tasbīḥ*) 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 سَبِّحْهُ ثَلَاثاً وَ ثَلَاثِينَ وَ تَقْرَأُ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ وَ عَشْراً مِنْ آخِرِهَا.

٧/٣٣١٩- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَخِيهِ أَنَّ شِهَابَ بْنَ عَبْدِ رَبِّهِ سَأَلَهُ أَنْ يَسْأَلَ أَبَا عَبْدِ اللَّهِ عليه السلام وَ قَالَ قُلْ لَهُ إِنَّ امْرَأَةً تُفْزِعُنِي فِي الْمَنَامِ بِاللَّيْلِ فَقَالَ قُلْ لَهُ اجْعَلْ مِسْبَاحاً وَ كَبِّرِ اللَّهَ أَرْبَعاً وَ ثَلَاثِينَ تَكْبِيرَةً وَ سَبِّحِ اللَّهَ ثَلَاثاً وَ ثَلَاثِينَ تَسْبِيحَةً وَ احْمَدِ اللَّهَ ثَلَاثاً وَ ثَلَاثِينَ وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي بِيَدِهِ الْخَيْرُ وَ لَهُ اخْتِلَافُ اللَّيْلِ 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 عليه السلام أَنَّهُ أَتَاهُ ابْنٌ لَهُ لَيْلَةً فَقَالَ لَهُ يَا أَبَهْ 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 (–) Aḥmad 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam (–) Mu‘āwiyah 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

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً صلى الله عليه وآله وسلم 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 بِغُفْرَانِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ مِنْ شَرِّ السَّامَّةِ وَ الْهَامَّةِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ بِلَيْلٍ أَوْ نَهَارٍ وَ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ الصَّوَاعِقِ وَ الْبَرَدِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ قَالَ مُعَاوِيَةُ فَيَقُولُ الصَّبِيُّ الطَّيِّبِ عِنْدَ ذِكْرِ النَّبِيِّ الْمُبَارَكِ قَالَ نَعَمْ يَا بُنَيَّ الطَّيِّبِ الْمُبَارَكِ.

٩/٣٣٢١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام : إِنِ اسْتَطَعْتَ أَنْ لَا تَبِيتَ لَيْلَةً حَتَّى تَعَوَّذَ بِأَحَدَ عَشَرَ حَرْفاً 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 بِجَمْعِ 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 Mufaḍḍāl 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 وَ أَعُوذُ بِرَسُولِ اللَّهِ صلى الله عليه وآله وسلم مِنْ شَرِّ مَا خَلَقَ وَ بَرَأَ وَ ذَرَأَ وَ تَعَوَّذْ بِهِ كُلَّمَا شِئْتَ.

٣٣٢٢/١٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ قَالَ:

كَانَ أَبُو عَبْدِ اللَّهِ عليه السلام يَقُولُ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: بِسْمِ اللَّهِ وَضَعْتُ جَنْبِيَ الْأَيْمَنَ لِلَّهِ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفاً لِلَّهِ مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ.

٣٣٢٣/١١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ حُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَقُلْ سُبْحَانَ رَبِّ النَّبِيِّينَ وَ إِلَهِ الْمُرْسَلِينَ وَ رَبِّ الْمُسْتَضْعَفِينَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقَ عَبْدِي وَ شَكَرَ.

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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 (–) Aḥmad ibn Muḥammad (–) 'Uthmān ibn 'Īsā that Khālid ibn Najīḥ 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Ḥusayn ibn Sa'īd (–) an-Naḍr ibn Suwayd (–) al-Qāsim ibn Sulaymān (–) Jarrāḥ al-Madā'inī 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدَهُ وَ أَعْبُدَهُ فَإِذَا سَمِعْتَ صَوْتَ الدِّيكِ فَقُلْ: سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَإِذَا قُمْتَ فَانْظُرْ فِي آفَاقِ السَّمَاءِ وَ قُلِ اللَّهُمَّ لَا يُوَارِي مِنْكَ لَيْلٌ دَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ وَ لَا بَحْرٌ لُجِّيٌّ تُدْلِجُ بَيْنَ يَدَيِ الْمُدْلِجِ مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ غَارَتِ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُكَ سِنَةٌ وَ لَا نَوْمٌ سُبْحَانَ رَبِّي رَبِّ الْعَالَمِينَ وَ إِلَهِ الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

١٣/٣٣٢٥- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ

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3324–12. ‘Alī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ‘Īsā (–) 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, theAll-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‘īl (–) al-Faḍl ibn Shādhān, both of them (–) Ṣafwān

الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ:
كَانَ أَبُو عَبْدِ اللَّهِ عليه السلام إِذَا قَامَ آخِرَ اللَّيْلِ يَرْفَعُ صَوْتَهُ حَتَّى يُسْمِعَ أَهْلَ الدَّارِ وَ يَقُولُ:
اللَّهُمَّ أَعِنِّي عَلَى هَوْلِ الْمُطَّلَعِ وَ وَسِّعْ عَلَيَّ ضِيقَ الْمَضْجَعِ وَ ارْزُقْنِي خَيْرَ مَا قَبْلَ الْمَوْتِ
وَ ارْزُقْنِي خَيْرَ مَا بَعْدَ الْمَوْتِ.

٣٣٢٦/١٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ
تَقُولُ إِذَا أَرَدْتَ النَّوْمَ اللَّهُمَّ إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَ إِنْ أَرْسَلْتَهَا فَاحْفَظْهَا.

٣٣٢٧/١٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ
بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ أَبِي أُسَامَةَ قَالَ:
سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ غُفِرَ
لَهُ مَا عَمِلَ قَبْلَ ذَلِكَ خَمْسِينَ عَاماً وَ قَالَ يَحْيَى فَسَأَلْتُ سَمَاعَةَ عَنْ ذَلِكَ فَقَالَ حَدَّثَنِي أَبُو بَصِيرٍ
قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ ذَلِكَ وَ قَالَ يَا أَبَا مُحَمَّدٍ أَمَا إِنَّكَ إِنْ جَرَّبْتَهُ وَجَدْتَهُ سَدِيداً.

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ibn Yaḥyā that ‘Abdu ‘r-Raḥmān ibni ‘l-Ḥajjāj 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, *rafa‘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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Muḥammad ibn Khālid and al-Ḥusayn ibn Sa‘īd, both of them (–) an-Naḍr ibn Suwayd (–) Yaḥyā al-Ḥalabī that Abū Usāmah said:

“I heard Abā ‘Abdillāh (*‘a.s.*) say: ‘Whoever recites *sūrah* “al-Ikhlāṣ” a hundred times when he goes to bed, his misdeeds of the past fifty years shall be forgiven.’” Yaḥyā said: “I asked Samā‘ah about this, so he said that Abū Baṣīr 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.’”

١٦/٣٣٢٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: اللَّهُمَّ بِاسْمِكَ أَحْيَا وَ بِاسْمِكَ أَمُوتُ فَإِذَا قَامَ مِنْ نَوْمِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَ إِلَيْهِ النُّشُورُ وَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: مَنْ قَرَأَ عِنْدَ مَنَامِهِ آيَةَ الْكُرْسِيِّ ثَلَاثَ مَرَّاتٍ وَ الْآيَةَ الَّتِي فِي آلِ عِمْرَانَ شَهِدَ اللَّهُ أَنَّهُ لا إِلهَ إِلَّا هُوَ وَ الْمَلائِكَةُ وَ آيَةَ السُّخْرَةِ وَ آيَةَ السَّجْدَةِ وُكِّلَ بِهِ شَيْطَانَانِ يَحْفَظَانِهِ مِنْ مَرَدَةِ الشَّيَاطِينِ شَاءُوا أَوْ أَبَوْا وَ مَعَهُمَا مِنَ اللَّهِ ثَلَاثُونَ مَلَكاً يَحْمَدُونَ اللَّهَ عَزَّ وَ جَلَّ وَ يُسَبِّحُونَهُ وَ يُهَلِّلُونَهُ وَ يُكَبِّرُونَهُ وَ يَسْتَغْفِرُونَ لَهُ إِلَى أَنْ يَنْتَبِهَ ذَلِكَ الْعَبْدُ مِنْ نَوْمِهِ وَ ثَوَابُ ذَلِكَ لَهُ.

١٧/٣٣٢٩- أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ حَمْدَانَ الْقَلَانِسِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جُذَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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3328–16. A group of our co-sectarians (–) Sahl ibn Ziyād* and Aḥmad ibn Muḥammad, both of them (–) Ja‘far ibn Muḥammad al-Ash‘arī (–) Ibnu ‘l-Qaddāḥ that Abū ‘Abdillāh (*‘a.s.*) said:

“When the Prophet (*ṣ*) 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. Aḥmad ibn Muḥammad al-Kūfī (–) Ḥamdān al-Qalānisī (–) Muḥammad ibni ‘l-Walīd (–) Abān (–) ‘Āmir ibn ‘Abdillāh ibn Judhā‘ah that Abū ‘Abdillāh (*‘a.s.*) said:

مَا مِنْ أَحَدٍ يَقْرَأُ آخِرَ الْكَهْفِ عِنْدَ النَّوْمِ إِلَّا تَيَقَّظَ فِي السَّاعَةِ الَّتِي يُرِيدُ.

١٨/٣٣٣٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ النَّبِيُّ صلى الله عليه وآله وسلم: مَنْ أَرَادَ شَيْئاً مِنْ قِيَامِ اللَّيْلِ وَ أَخَذَ مَضْجَعَهُ فَلْيَقُلْ بِسْمِ اللَّهِ اللَّهُمَّ لَا تُؤْمِنِّي مَكْرَكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تَجْعَلْنِي مِنَ الْغَافِلِينَ أَقُومُ سَاعَةَ كَذَا وَ كَذَا إِلَّا وَكَّلَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَلَكاً يُنَبِّهُهُ تِلْكَ السَّاعَةَ.

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بَابُ الدُّعَاءِ إِذَا خَرَجَ الْإِنْسَانُ مِنْ مَنْزِلِهِ

١/٣٣٣١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي حَمْزَةَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يُحَرِّكُ شَفَتَيْهِ حِينَ أَرَادَ أَنْ يَخْرُجَ وَ هُوَ 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.'"

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Chapter on Supplication to be Recited When Going Out of the House

3331–1. '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 رَأَيْتُكَ تُحَرِّكُ شَفَتَيْكَ حِينَ خَرَجْتَ فَهَلْ قُلْتَ شَيْئاً قَالَ نَعَمْ إِنَّ الْإِنْسَانَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ قَالَ حِينَ يُرِيدُ أَنْ يَخْرُجَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثَلَاثاً بِاللَّهِ أَخْرُجُ وَ بِاللَّهِ أَدْخُلُ وَ عَلَى اللَّهِ أَتَوَكَّلُ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ افْتَحْ لِي فِي وَجْهِي هَذَا بِخَيْرٍ وَ اخْتِمْ لِي بِخَيْرٍ وَ قِنِي شَرَّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ لَمْ يَزَلْ فِي ضَمَانِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَرُدَّهُ اللَّهُ إِلَى الْمَكَانِ الَّذِي كَانَ فِيهِ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي حَمْزَةَ مِثْلَهُ.

٢/٣٣٣٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ:

أَتَيْتُ بَابَ عَلِيِّ بْنِ الْحُسَيْنِ عليه السلام فَوَافَقْتُهُ 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 كُفِيتَ فَإِذَا قَالَ آمَنْتُ بِاللَّهِ قَالَا هُدِيتَ 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 ‘Īsā (–) ‘Alī ibni ‘l-Ḥakam (–) Abū Ayyūb that Abū Ḥamzah also narrated something similar.

3332–2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Alī ibni ‘l-Ḥakam (–) Mālik ibn ‘Aṭiyyah that Abū Ḥamzah ath-Ṭhumālī 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 فَيَتَنَحَّى الشَّيْطَانُ فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ كَيْفَ لَنَا بِمَنْ هُدِيَ وَ كُفِيَ وَ وُقِيَ قَالَ ثُمَّ قَالَ اللَّهُمَّ إِنَّ عِرْضِي لَكَ الْيَوْمَ ثُمَّ قَالَ يَا أَبَا حَمْزَةَ إِنْ تَرَكْتَ النَّاسَ لَمْ يَتْرُكُوكَ وَ إِنْ رَفَضْتَهُمْ لَمْ يَرْفُضُوكَ قُلْتُ فَمَا أَصْنَعُ قَالَ أَعْطِهِمْ مِنْ عِرْضِكَ لِيَوْمِ فَقْرِكَ وَ فَاقَتِكَ.

٣/٣٣٣٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي حَمْزَةَ قَالَ: اسْتَأْذَنْتُ عَلَى أَبِي جَعْفَرٍ عليه السلام فَخَرَجَ إِلَيَّ وَ شَفَتَاهُ تَتَحَرَّكَانِ فَقُلْتُ لَهُ فَقَالَ أَ فَطَنْتَ لِذَلِكَ يَا ثُمَالِيُّ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ إِنِّي وَ اللَّهِ تَكَلَّمْتُ بِكَلَامٍ مَا تَكَلَّمَ بِهِ أَحَدٌ قَطُّ إِلَّا كَفَاهُ اللَّهُ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ آخِرَتِهِ قَالَ قُلْتُ لَهُ أَخْبِرْنِي بِهِ قَالَ نَعَمْ مَنْ قَالَ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ بِسْمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الْآخِرَةِ كَفَاهُ اللَّهُ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ آخِرَتِهِ.

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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 (–) Aḥmad ibn Muḥammad (–) 'Uthmān ibn 'Īsā 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 chastise-ment 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 عليه السلام قَالَ: مَنْ قَالَ حِينَ يَخْرُجُ مِنْ بَابِ دَارِهِ: أَعُوذُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللَّهِ مِنْ شَرِّ هَذَا الْيَوْمِ الْجَدِيدِ الَّذِي إِذَا غَابَتْ شَمْسُهُ لَمْ تَعُدْ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ غَيْرِي وَ مِنْ شَرِّ الشَّيَاطِينِ وَ مِنْ شَرِّ مَنْ نَصَبَ لِأَوْلِيَاءِ اللَّهِ وَ مِنْ شَرِّ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ السِّبَاعِ وَ الْهَوَامِّ وَ مِنْ شَرِّ رُكُوبِ الْمَحَارِمِ كُلِّهَا أُجِيرُ نَفْسِي بِاللَّهِ مِنْ كُلِّ شَرٍّ غَفَرَ اللَّهُ لَهُ وَ تَابَ عَلَيْهِ وَ كَفَاهُ الْهَمَّ وَ حَجَزَهُ عَنِ السُّوءِ وَ عَصَمَهُ مِنَ الشَّرِّ.

٥/٣٣٣٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقُلْ: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا خَرَجْتُ لَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ لَهُ اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَ أَتْمِمْ عَلَيَّ نِعْمَتَكَ وَ اسْتَعْمِلْنِي فِي طَاعَتِكَ وَ اجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ وَ تَوَفَّنِي عَلَى مِلَّتِكَ وَ مِلَّةِ رَسُولِكَ صلى الله عليه وآله وسلم.

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3334–4. From him (–) ‘Alī ibni ‘l-Ḥakam (–) ‘Āṣim 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 I 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 (*ṣ*).’”

٦/٣٣٣٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ قَالَ:

كَانَ أَبُو عَبْدِ اللَّهِ عليه السلام إِذَا خَرَجَ يَقُولُ: اللَّهُمَّ بِكَ خَرَجْتُ وَ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ اللَّهُمَّ بَارِكْ لِي فِي يَوْمِي هَذَا وَ ارْزُقْنِي فَوْزَهُ وَ فَتْحَهُ وَ نَصْرَهُ وَ طَهُورَهُ وَ هُدَاهُ وَ بَرَكَتَهُ وَ اصْرِفْ عَنِّي شَرَّهُ وَ شَرَّ مَا فِيهِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ اللَّهُ 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 عليه السلام قَالَ:

كَانَ أَبِي عليه السلام إِذَا خَرَجَ مِنْ مَنْزِلِهِ قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَرَجْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ لَا بِحَوْلٍ مِنِّي وَ لَا قُوَّتِي بَلْ بِحَوْلِكَ وَ قُوَّتِكَ يَا رَبِّ مُتَعَرِّضاً لِرِزْقِكَ فَأْتِنِي بِهِ فِي عَافِيَةٍ.

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3336–6. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn ‘Alī (–) ‘Abdu ‘r-Raḥmān 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 Yaḥyā (–) Aḥmad 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.’”

٨/٣٣٣٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ عَشْرَ مَرَّاتٍ لَمْ يَزَلْ فِي حِفْظِ اللَّهِ عَزَّ وَ جَلَّ وَ كِلَاءَتِهِ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ.

٩/٣٣٣٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ صَبَّاحٍ الْحَذَّاءِ قَالَ:

قَالَ أَبُو الْحَسَنِ عليه السلام: إِذَا أَرَدْتَ السَّفَرَ فَقِفْ عَلَى بَابِ دَارِكَ وَ اقْرَأْ فَاتِحَةَ الْكِتَابِ 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 قُلِ اللَّهُمَّ احْفَظْنِي وَ احْفَظْ مَا مَعِي وَ سَلِّمْنِي وَ سَلِّمْ مَا مَعِي وَ بَلِّغْنِي وَ بَلِّغْ مَا مَعِي بَلَاغاً حَسَناً ثُمَّ قَالَ أَ مَا رَأَيْتَ الرَّجُلَ يُحْفَظُ وَ لَا يُحْفَظُ مَا مَعَهُ وَ يَسْلَمُ وَ لَا يَسْلَمُ مَا مَعَهُ وَ يَبْلُغُ وَ لَا يَبْلُغُ مَا مَعَهُ.

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3338–8. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) al-Ḥasan ibn ‘Aṭiyyah 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 (–) Aḥmad ibn Muḥammad (–) Mūsā ibn ‘l-Qāsim that Ṣabbāḥ al-Ḥadhdhā’ said:

“Abu ‘l-Ḥasan (*‘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?”

١٠/٣٣٤٠- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام أَنَّهُ كَانَ إِذَا خَرَجَ مِنَ الْبَيْتِ قَالَ:

بِسْمِ اللَّهِ خَرَجْتُ وَ عَلَى اللَّهِ تَوَكَّلْتُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

١١/٣٣٤١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ صَبَّاحٍ الْحَذَّاءِ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

يَا صَبَّاحُ لَوْ كَانَ الرَّجُلُ مِنْكُمْ إِذَا أَرَادَ سَفَراً قَامَ عَلَى بَابِ دَارِهِ تِلْقَاءَ وَجْهِهِ الَّذِي يَتَوَجَّهُ لَهُ فَقَرَأَ الْحَمْدَ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ الْمُعَوِّذَتَيْنِ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ آيَةَ 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 بِبَلَاغِكَ الْحَسَنِ الْجَمِيلِ لَحَفِظَهُ اللَّهُ وَ حَفِظَ مَا مَعَهُ وَ سَلَّمَهُ وَ سَلَّمَ مَا مَعَهُ وَ بَلَّغَهُ وَ بَلَّغَ مَا مَعَهُ أَ مَا

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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-Ḥadhdhā' that Abu 'l-Ḥasan (*'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-Ikhlāṣ" 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 يَسْلَمُ وَ لَا يَسْلَمُ مَا مَعَهُ.

١٢/٣٣٤٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فِي سَفَرٍ أَوْ حَضَرٍ فَقُلْ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَتَلَقَّاهُ الشَّيَاطِينُ فَتَنْصَرِفُ وَ تَضْرِبُ الْمَلَائِكَةُ وُجُوهَهَا وَ تَقُولُ مَا سَبِيلُكُمْ عَلَيْهِ وَ قَدْ سَمَّى اللَّهَ وَ آمَنَ بِهِ وَ تَوَكَّلَ عَلَيْهِ وَ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

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بَابُ الدُّعَاءِ قَبْلَ الصَّلَاةِ

١/٣٣٤٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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not, and that he is safe but what he had with him is not?”

3342–12. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) al-Ḥasan ibni ‘l-Jahm that Abu ‘l-Ḥasan (*‘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.’”

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Chapter on Supplication to be Recited Before Prayer

3343–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) ‘Alī ibni ‘n-Nu‘mān (–) some of his co-sectarians that Abū ‘Abdillāh (*‘a.s.*) said:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام يَقُولُ: مَنْ قَالَ هَذَا الْقَوْلَ كَانَ مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِذَا قَامَ قَبْلَ أَنْ يَسْتَفْتِحَ الصَّلَاةَ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أُقَدِّمُهُمْ بَيْنَ يَدَيْ صَلَاتِي وَ أَتَقَرَّبُ بِهِمْ إِلَيْكَ فَاجْعَلْنِي بِهِمْ وَجِيهاً فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ مَنَنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ فَاخْتِمْ لِي بِطَاعَتِهِمْ وَ مَعْرِفَتِهِمْ وَ وَلَايَتِهِمْ فَإِنَّهَا السَّعَادَةُ وَ اخْتِمْ لِي بِهَا فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثُمَّ تُصَلِّي فَإِذَا انْصَرَفْتَ قُلْتَ اللَّهُمَّ اجْعَلْنِي مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي كُلِّ عَافِيَةٍ وَ بَلَاءٍ وَ اجْعَلْنِي مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي كُلِّ مَثْوًى وَ مُنْقَلَبٍ اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَاهُمْ وَ مَمَاتِي مَمَاتَهُمْ وَ اجْعَلْنِي مَعَهُمْ فِي الْمَوَاطِنِ كُلِّهَا وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

٢/٣٣٤٤ – عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: تَقُولُ قَبْلَ دُخُولِكَ فِي الصَّلَاةِ اللَّهُمَّ إِنِّي أُقَدِّمُ مُحَمَّداً نَبِيَّكَ صلى الله عليه وآله وسلم بَيْنَ يَدَيْ 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) some of our co-sectarians, *rafa'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 طَلِبَتِي فَاجْعَلْنِي بِهِمْ وَجِيهاً فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ اللَّهُمَّ اجْعَلْ صَلَاتِي بِهِمْ مُتَقَبَّلَةً وَ ذَنْبِي بِهِمْ مَغْفُوراً وَ دُعَائِي بِهِمْ مُسْتَجَاباً يَا أَرْحَمَ الرَّاحِمِينَ.

٣/٣٣٤٥- عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ:

شَهِدْتُ أَبَا عَبْدِ اللَّهِ عليه السلام وَ اسْتَقْبَلَ الْقِبْلَةَ قَبْلَ التَّكْبِيرِ وَ قَالَ اللَّهُمَّ لَا تُؤْيِسْنِي مِنْ رَوْحِكَ وَ لَا تُقَنِّطْنِي مِنْ رَحْمَتِكَ وَ لَا تُؤْمِنِّي مَكْرَكَ فَإِنَّهُ لَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ قُلْتُ جُعِلْتُ فِدَاكَ مَا سَمِعْتُ بِهَذَا مِنْ أَحَدٍ قَبْلَكَ فَقَالَ إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ عِنْدَ اللَّهِ الْيَأْسَ مِنْ رَوْحِ اللَّهِ وَ الْقُنُوطَ مِنْ رَحْمَةِ اللَّهِ وَ الْأَمْنَ 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.'"

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بَابُ الدُّعَاءِ فِي أَدْبَارِ الصَّلَوَاتِ

١/٣٣٤٦– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ أَمِيرُ الْمُؤْمِنِينَ صلى الله عليه وآله وسلم يَقُولُ إِذَا فَرَغَ مِنَ الزَّوَالِ: اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ بِكَ اللَّهُمَّ أَنْتَ الْغَنِيُّ عَنِّي وَ بِيَ الْفَاقَةُ إِلَيْكَ أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ إِلَيْكَ أَقَلْتَنِي عَثْرَتِي وَ سَتَرْتَ عَلَيَّ ذُنُوبِي فَاقْضِ لِي الْيَوْمَ حَاجَتِي وَ لَا تُعَذِّبْنِي بِقَبِيحِ مَا تَعْلَمُ مِنِّي بَلْ عَفْوُكَ وَ جُودُكَ يَسَعُنِي قَالَ ثُمَّ يَخِرُّ سَاجِداً وَ يَقُولُ يَا أَهْلَ التَّقْوَى وَ يَا أَهْلَ الْمَغْفِرَةِ يَا بَرُّ يَا رَحِيمُ أَنْتَ أَبَرُّ بِي مِنْ أَبِي وَ أُمِّي وَ مِنْ جَمِيعِ الْخَلَائِقِ اقْبَلْنِي بِقَضَاءِ حَاجَتِي مُجَاباً دُعَائِي مَرْحُوماً صَوْتِي قَدْ كَشَفْتَ أَنْوَاعَ الْبَلَايَا عَنِّي.

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Chapter on Supplications to be Recited After the Prayers

3346–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Abū ‘Abdillāh al-Barqī (–) ‘Īsā 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.’”

٢/٣٣٤٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: مَنْ قَالَ إِذَا صَلَّى الْمَغْرِبَ ثَلَاثَ مَرَّاتٍ الْحَمْدُ لِلَّهِ الَّذِي يَفْعَلُ مَا يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ غَيْرُهُ أُعْطِيَ خَيْراً كَثِيراً.

٣/٣٣٤٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ يَقُولُ بَعْدَ الْعِشَاءَيْنِ اللَّهُمَّ بِيَدِكَ مَقَادِيرُ اللَّيْلِ وَ النَّهَارِ وَ مَقَادِيرُ الدُّنْيَا وَ الْآخِرَةِ وَ مَقَادِيرُ الْمَوْتِ وَ الْحَيَاةِ وَ مَقَادِيرُ الشَّمْسِ وَ الْقَمَرِ وَ مَقَادِيرُ النَّصْرِ وَ الْخِذْلَانِ وَ مَقَادِيرُ الْغِنَى وَ الْفَقْرِ اللَّهُمَّ بَارِكْ لِي فِي دِينِي وَ دُنْيَايَ وَ فِي جَسَدِي وَ أَهْلِي وَ وُلْدِي اللَّهُمَّ ادْرَأْ عَنِّي شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ الْجِنِّ وَ الْإِنْسِ وَ اجْعَلْ مُنْقَلَبِي إِلَى خَيْرٍ دَائِمٍ وَ نَعِيمٍ لَا يَزُولُ.

٤/٣٣٤٩- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ:

مَنْ قَالَ بَعْدَ كُلِّ صَلَاةٍ وَ هُوَ آخِذٌ بِلِحْيَتِهِ بِيَدِهِ الْيُمْنَى يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ ارْحَمْنِي مِنَ

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3347–2. ‘Alī ibn Ibrāhīm (–) his father* and Muḥammad ibn Ismā‘īl (–) al-Faḍl ibn Shādhān, both of them (–) Ibn Abī ‘Umayr (–) Ibrāhīm ibn ‘Abdi ‘l-Ḥamīd (–) aṣ-Ṣabbāḥ 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father, *rafa‘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, *rafa‘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 مَرْفُوعَةٌ وَ بَطْنُهَا إِلَى مَا يَلِي السَّمَاءَ ثُمَّ يَقُولُ أَجِرْنِي مِنَ الْعَذَابِ الْأَلِيمِ ثَلَاثَ مَرَّاتٍ ثُمَّ يُؤَخِّرُ يَدَهُ عَنْ لِحْيَتِهِ ثُمَّ يَرْفَعُ يَدَهُ وَ يَجْعَلُ بَطْنَهَا مِمَّا يَلِي السَّمَاءَ ثُمَّ يَقُولُ يَا عَزِيزُ يَا كَرِيمُ يَا رَحْمَانُ يَا رَحِيمُ وَ يَقْلِبُ يَدَيْهِ وَ يَجْعَلُ بُطُونَهُمَا مِمَّا يَلِي السَّمَاءَ ثُمَّ يَقُولُ أَجِرْنِي مِنَ الْعَذَابِ الْأَلِيمِ ثَلَاثَ مَرَّاتٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ الْمَلَائِكَةِ وَ الرُّوحِ غُفِرَ لَهُ وَ رُضِيَ عَنْهُ وَ وُصِلَ بِالِاسْتِغْفَارِ لَهُ حَتَّى يَمُوتَ جَمِيعُ الْخَلَائِقِ إِلَّا الثَّقَلَيْنِ الْجِنَّ وَ الْإِنْسَ وَ قَالَ إِذَا فَرَغْتَ مِنْ تَشَهُّدِكَ فَارْفَعْ يَدَيْكَ وَ قُلِ اللَّهُمَّ اغْفِرْ لِي مَغْفِرَةً عَزْماً جَزْماً لَا تُغَادِرُ ذَنْباً وَ لَا أَرْتَكِبُ بَعْدَهَا مُحَرَّماً أَبَداً وَ عَافِنِي مُعَافَاةً لَا بَلْوَى بَعْدَهَا أَبَداً وَ اهْدِنِي هُدًى لَا أَضِلُّ بَعْدَهُ أَبَداً وَ انْفَعْنِي يَا رَبِّ بِمَا عَلَّمْتَنِي وَ اجْعَلْهُ لِي وَ لَا تَجْعَلْهُ عَلَيَّ وَ ارْزُقْنِي كَفَافاً وَ رَضِّنِي بِهِ يَا رَبَّاهْ وَ تُبْ عَلَيَّ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحِيمُ 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 Muḥammad and the progeny of Muḥammad, 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 رِزْقِكَ وَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ وَ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَ أَبْلِغْ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنِّي تَحِيَّةً كَثِيرَةً وَ سَلَاماً وَ اهْدِنِي بِهُدَاكَ وَ أَغْنِنِي بِغِنَاكَ وَ اجْعَلْنِي مِنْ أَوْلِيَائِكَ الْمُخْلَصِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ آمِينَ قَالَ مَنْ قَالَ هَذَا بَعْدَ كُلِّ صَلَاةٍ رَدَّ اللَّهُ عَلَيْهِ رُوحَهُ فِي قَبْرِهِ وَ كَانَ حَيّاً مَرْزُوقاً نَاعِماً مَسْرُوراً إِلَى يَوْمِ الْقِيَامَةِ.

٥/٣٣٥٠- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ:

تَقُولُ بَعْدَ الْفَجْرِ: اللَّهُمَّ لَكَ الْحَمْدُ حَمْداً خَالِداً مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ حَمْداً لَا مُنْتَهَى لَهُ دُونَ رِضَاكَ وَ لَكَ الْحَمْدُ حَمْداً لَا أَمَدَ لَهُ دُونَ مَشِيَّتِكَ وَ لَكَ الْحَمْدُ حَمْداً لَا جَزَاءَ لِقَائِلِهِ إِلَّا رِضَاكَ اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُشْتَكَى وَ أَنْتَ الْمُسْتَعَانُ اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ الْحَمْدُ لِلَّهِ بِمَحَامِدِهِ كُلِّهَا عَلَى نَعْمَائِهِ كُلِّهَا حَتَّى يَنْتَهِيَ الْحَمْدُ إِلَى حَيْثُ مَا يُحِبُّ رَبِّي وَ يَرْضَى وَ تَقُولُ بَعْدَ الْفَجْرِ قَبْلَ أَنْ تَتَكَلَّمَ الْحَمْدُ لِلَّهِ مِلْءَ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةَ

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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 زِنَةَ الْعَرْشِ وَ اللَّهُ أَكْبَرُ مِلْءَ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةَ الْعَرْشِ وَ لَا إِلَهَ إِلَّا اللَّهُ مِلْءَ الْمِيزَانِ وَ مُنْتَهَى الرِّضَا وَ زِنَةَ الْعَرْشِ تُعِيدُ ذَلِكَ أَرْبَعَ مَرَّاتٍ ثُمَّ تَقُولُ اللَّهُمَّ أَسْأَلُكَ مَسْأَلَةَ الْعَبْدِ الذَّلِيلِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَغْفِرَ لَنَا ذُنُوبَنَا وَ تَقْضِيَ لَنَا حَوَائِجَنَا فِي الدُّنْيَا وَ الْآخِرَةِ فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ.

٦/٣٣٥١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ: كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ابْنُ الرِّضَا عليه السلام بِهَذَا الدُّعَاءِ وَ عَلَّمَنِيهِ وَ قَالَ: مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلَّا تَيَسَّرَتْ لَهُ وَ كَفَاهُ اللَّهُ مَا أَهَمَّهُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْغَمِّ وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمْسَسْهُمْ 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-Riḍā (*'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 الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ مَا شَاءَ اللَّهُ وَ إِنْ كَرِهَ النَّاسُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ الَّذِي لَمْ يَزَلْ حَسْبِي مُنْذُ قَطُّ حَسْبِيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ قَالَ إِذَا انْصَرَفْتَ مِنْ صَلَاةٍ مَكْتُوبَةٍ فَقُلْ رَضِيتُ بِاللَّهِ رَبّاً وَ بِمُحَمَّدٍ نَبِيّاً وَ بِالْإِسْلَامِ دِيناً وَ بِالْقُرْآنِ كِتَاباً وَ بِفُلَانٍ وَ فُلَانٍ أَئِمَّةً اللَّهُمَّ وَلِيُّكَ فُلَانٌ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ وَ امْدُدْ لَهُ فِي عُمُرِهِ وَ اجْعَلْهُ الْقَائِمَ بِأَمْرِكَ وَ الْمُنْتَصِرَ لِدِينِكَ وَ أَرِهِ مَا يُحِبُّ وَ مَا تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَ ذُرِّيَّتِهِ وَ فِي أَهْلِهِ وَ مَالِهِ وَ فِي شِيعَتِهِ وَ فِي عَدُوِّهِ وَ أَرِهِمْ مِنْهُ مَا يَحْذَرُونَ وَ أَرِهِ فِيهِمْ مَا يُحِبُّ وَ تَقَرُّ بِهِ عَيْنُهُ وَ اشْفِ صُدُورَنَا وَ صُدُورَ قَوْمٍ مُؤْمِنِينَ قَالَ وَ كَانَ النَّبِيُّ صلى الله عليه وآله وسلم

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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 Muḥammad 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 اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ إِسْرَافِي عَلَى نَفْسِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ بِعِلْمِكَ الْغَيْبَ وَ بِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي فَأَحْيِنِي وَ تَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْراً لِي اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ كَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَ الرِّضَا وَ الْقَصْدَ فِي الْفَقْرِ وَ الْغِنَى وَ أَسْأَلُكَ نَعِيماً لَا يَنْفَدُ وَ قُرَّةَ عَيْنٍ لَا يَنْقَطِعُ وَ أَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَ بَرْكَةَ الْمَوْتِ بَعْدَ الْعَيْشِ وَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَ لَذَّةَ الْمَنْظَرِ إِلَى وَجْهِكَ وَ شَوْقاً إِلَى رُؤْيَتِكَ وَ لِقَائِكَ مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَ لَا فِتْنَةٍ مَضَلَّةٍ اللَّهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ وَ اجْعَلْنَا هُدَاةً مَهْدِيِّينَ اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَزِيمَةَ الرَّشَادِ وَ الثَّبَاتَ فِي الْأَمْرِ وَ الرُّشْدِ وَ أَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَ حُسْنَ عَافِيَتِكَ وَ أَدَاءَ حَقِّكَ وَ أَسْأَلُكَ يَا رَبِّ قَلْباً سَلِيماً وَ لِسَاناً صَادِقاً وَ أَسْتَغْفِرُكَ لِمَا تَعْلَمُ وَ أَسْأَلُكَ خَيْرَ

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"He (*'a.s.*) also said: 'When the Prophet (*ṣ*) 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:

جَاءَ جَبْرَئِيلُ عليه السلام إِلَى يُوسُفَ وَ هُوَ فِي السِّجْنِ فَقَالَ لَهُ: يَا يُوسُفُ قُلْ فِي دُبُرِ كُلِّ صَلَاةٍ اللَّهُمَّ اجْعَلْ لِي فَرَجاً وَ مَخْرَجاً وَ ارْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ.

٨/٣٣٥٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 كُلَّ مَا هُوَ مِنِّي بِاللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ وَ أُجِيرُ نَفْسِي وَ مَالِي وَ وُلْدِي وَ كُلَّ مَا هُوَ مِنِّي

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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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) 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 آيَةِ الْكُرْسِيِّ إِلَى آخِرِهَا.

٩/٣٣٥٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ مَنْ قَالَ فِي دُبُرِ الْفَرِيضَةِ يَا مَنْ يَفْعَلُ مَا يَشَاءُ وَ لَا يَفْعَلُ مَا يَشَاءُ أَحَدٌ غَيْرُهُ ثَلَاثاً ثُمَّ سَأَلَ أُعْطِيَ مَا سَأَلَ.

١٠/٣٣٥٥- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: إِذَا صَلَّيْتَ الْمَغْرِبَ فَأَمِرَّ يَدَكَ عَلَى جَبْهَتِكَ وَ قُلْ بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَ الْغَمَّ وَ الْحَزَنَ ثَلَاثَ مَرَّاتٍ.

١١/٣٣٥٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كُنْتُ كَثِيراً مَا أَشْتَكِي عَيْنِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام فَقَالَ: أَ لَا أُعَلِّمُكَ

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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'āwiyah 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 Isḥāq (–) 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'fī (–) 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

دُعَاءً لِدُنْيَاكَ وَ آخِرَتِكَ وَ بَلَاغاً لِوَجَعِ عَيْنَيْكَ قُلْتُ بَلَى قَالَ تَقُولُ فِي دُبُرِ الْفَجْرِ وَ دُبُرِ الْمَغْرِبِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْكَ صَلِّ 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 الشُّكْرَ لَكَ أَبَداً مَا أَبْقَيْتَنِي.

١٢/٣٣٥٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ الشَّامِيُّ قَالَ: حَدَّثَنِي رَجُلٌ بِالشَّامِ يُقَالُ لَهُ هِلْقَامُ بْنُ أَبِي هِلْقَامٍ قَالَ أَتَيْتُ أَبَا إِبْرَاهِيمَ عليه السلام فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَلِّمْنِي دُعَاءً جَامِعاً لِلدُّنْيَا وَ الْآخِرَةِ وَ أَوْجِزْ فَقَالَ قُلْ فِي دُبُرِ الْفَجْرِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ مِنْ فَضْلِهِ قَالَ هِلْقَامُ لَقَدْ كُنْتُ مِنْ أَسْوَإِ أَهْلِ بَيْتِي حَالًا فَمَا عَلِمْتُ حَتَّى أَتَانِي مِيرَاثٌ مِنْ قِبَلِ رَجُلٍ مَا ظَنَنْتُ أَنَّ بَيْنِي وَ بَيْنَهُ قَرَابَةً وَ إِنِّي الْيَوْمَ لَمِنْ أَيْسَرِ أَهْلِ بَيْتِي وَ مَا ذَلِكَ إِلَّا بِمَا عَلَّمَنِي مَوْلَايَ الْعَبْدُ الصَّالِحُ عليه السلام .

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supplication 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-Ṣāliḥ (*'a.s.*) taught me."

-٥٣-
بَابُ الدُّعَاءِ لِلرِّزْقِ

١/٣٣٥٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي جَمِيلَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام :
أَنْ يُعَلِّمَنِي دُعَاءً لِلرِّزْقِ فَعَلَّمَنِي دُعَاءً مَا رَأَيْتُ أَجْلَبَ مِنْهُ لِلرِّزْقِ قَالَ قُلِ اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ الْحَلَالِ الطَّيِّبِ رِزْقاً وَاسِعاً حَلَالًا طَيِّباً بَلَاغاً لِلدُّنْيَا وَ الْآخِرَةِ صَبّاً صَبّاً هَنِيئاً مَرِيئاً مِنْ غَيْرِ كَدٍّ وَ لَا مَنٍّ مِنْ أَحَدِ خَلْقِكَ إِلَّا سَعَةً مِنْ فَضْلِكَ الْوَاسِعِ فَإِنَّكَ قُلْتَ وَ سْئَلُوا اللَّهَ مِنْ فَضْلِهِ فَمِنْ فَضْلِكَ أَسْأَلُ وَ مِنْ عَطِيَّتِكَ أَسْأَلُ وَ مِنْ يَدِكَ الْمَلْأَى أَسْأَلُ.
٢/٣٣٥٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام :

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Chapter on
Supplication for Sustenance

3358–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) Yūnus that Abū Baṣīr said:

لَقَدِ اسْتَبْطَأْتُ الرِّزْقَ فَغَضِبَ ثُمَّ قَالَ لِي قُلِ: اللَّهُمَّ إِنَّكَ تَكَفَّلْتَ بِرِزْقِي وَ رِزْقِ كُلِّ دَابَّةٍ يَا خَيْرَ مَدْعُوٍّ وَ يَا خَيْرَ مَنْ أَعْطَى وَ يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَفْضَلَ مُرْتَجًى افْعَلْ بِي كَذَا وَ كَذَا.

٣/٣٣٦٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ: أَبْطَأَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وآله وسلم عَنْهُ ثُمَّ أَتَاهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَا أَبْطَأَ بِكَ عَنَّا فَقَالَ السُّقْمُ وَ الْفَقْرُ فَقَالَ لَهُ أَ فَلَا أُعَلِّمُكَ دُعَاءً يَذْهَبُ اللَّهُ عَنْكَ بِالسُّقْمِ وَ الْفَقْرِ قَالَ بَلَى يَا رَسُولَ اللَّهِ فَقَالَ قُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيراً قَالَ فَمَا لَبِثَ أَنْ عَادَ إِلَى النَّبِيِّ صلى الله عليه وآله وسلم فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَذْهَبَ اللَّهُ عَنِّي السُّقْمَ وَ الْفَقْرَ.

٤/٣٣٦١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ 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 responsi-bility 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 (–) Ibn Abī 'Umayr that Ismā'īl 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 'Īsā (–) Ibrāhīm

زَيْدٍ الشَّحَّامِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

ادْعُ فِي طَلَبِ الرِّزْقِ فِي الْمَكْتُوبَةِ وَ أَنْتَ سَاجِدٌ يَا خَيْرَ الْمَسْئُولِينَ وَ يَا خَيْرَ الْمُعْطِينَ ارْزُقْنِي وَ ارْزُقْ عِيَالِي مِنْ فَضْلِكَ الْوَاسِعِ فَإِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ.

٥/٣٣٦٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي بَصِيرٍ قَالَ:

شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام الْحَاجَةَ وَ سَأَلْتُهُ أَنْ يُعَلِّمَنِي دُعَاءً فِي طَلَبِ الرِّزْقِ فَعَلَّمَنِي دُعَاءً مَا احْتَجْتُ مُنْذُ دَعَوْتُ بِهِ قَالَ قُلْ فِي دُبُرِ صَلَاةِ اللَّيْلِ وَ أَنْتَ سَاجِدٌ يَا خَيْرَ مَدْعُوٍّ وَ يَا خَيْرَ مَسْئُولٍ وَ يَا أَوْسَعَ مَنْ أَعْطَى وَ يَا خَيْرَ مُرْتَجًى ارْزُقْنِي وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ وَ سَبِّبْ لِي رِزْقاً مِنْ قِبَلِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

٦/٣٣٦٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي دَاوُدَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

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ibn ‘Amr al-Yamānī (–) Zayd ash-Shaḥḥām 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Aḥmad ibn Muḥammad ibn Abī Dāwūd (–) Abū Ḥamzah that Abū Ja‘far (*‘a.s.*) said:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وآله وسلم فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي ذُو عِيَالٍ وَ عَلَيَّ دَيْنٌ وَ قَدِ اشْتَدَّتْ حَالِي فَعَلِّمْنِي دُعَاءً أَدْعُو اللَّهَ عَزَّ وَ جَلَّ بِهِ لِيَرْزُقَنِي مَا أَقْضِي بِهِ دَيْنِي وَ أَسْتَعِينُ بِهِ عَلَى عِيَالِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يَا عَبْدَ اللَّهِ تَوَضَّأْ وَ أَسْبِغْ وُضُوءَكَ ثُمَّ صَلِّ رَكْعَتَيْنِ تُتِمُّ الرُّكُوعَ وَ السُّجُودَ ثُمَّ قُلْ يَا مَاجِدُ يَا وَاحِدُ يَا كَرِيمُ يَا دَائِمُ أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّكَ نَبِيِّ الرَّحْمَةِ صلى الله عليه وآله وسلم يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي وَ رَبِّ كُلِّ شَيْءٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَسْأَلُكَ نَفْحَةً كَرِيمَةً مِنْ نَفَحَاتِكَ وَ فَتْحاً يَسِيراً وَ رِزْقاً وَاسِعاً أَلُمُّ بِهِ شَعْثِي وَ أَقْضِي بِهِ دَيْنِي وَ أَسْتَعِينُ بِهِ عَلَى عِيَالِي.

٧/٣٣٦٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِي وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

عَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم هَذَا الدُّعَاءَ: يَا رَازِقَ الْمُقِلِّينَ يَا رَاحِمَ الْمَسَاكِينِ يَا وَلِيَّ الْمُؤْمِنِينَ يَا ذَا الْقُوَّةِ الْمَتِينِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ ارْزُقْنِي وَ عَافِنِي وَ اكْفِنِي مَا أَهَمَّنِي.

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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'ah*s of prayer with complete bowings and prostrations. After this, say: "O Praiseworthy, O One, O Noble, O Everlasting, I turn to You through Muḥammad, Your Prophet of mercy (*ṣ*). O Muḥammad, O Messenger of Allāh, I turn through you to Allāh, your Lord and my Lord, and the Lord of all things, that He bless Muḥammad 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. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) 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 Muḥammad and his Household, and grant me sustenance and well-being, and suffice me in that which concerns me.'"

٨/٣٣٦٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ سَمِعْتُهُ يَقُولُ:

نَظَرَ أَبُو جَعْفَرٍ عليه السلام إِلَى رَجُلٍ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رِزْقِكَ الْحَلَالِ فَقَالَ أَبُو جَعْفَرٍ عليه السلام سَأَلْتَ قُوتَ النَّبِيِّينَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقاً حَلَالًا وَاسِعاً طَيِّباً مِنْ رِزْقِكَ.

٩/٣٣٦٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِلرِّضَا عليه السلام:

جُعِلْتُ فِدَاكَ ادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرْزُقَنِيَ الْحَلَالَ فَقَالَ أَ تَدْرِي مَا الْحَلَالُ قُلْتُ الَّذِي عِنْدَنَا الْكَسْبُ الطَّيِّبُ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام يَقُولُ الْحَلَالُ هُوَ قُوتُ الْمُصْطَفَيْنَ ثُمَّ قَالَ قُلْ أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ.

١٠/٣٣٦٧- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُفَضَّلِ بْنِ مَزْيَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قُلِ اللَّهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي وَ امْدُدْ لِي فِي عُمُرِي وَ اجْعَلْ لِي مِمَّنْ يَنْتَصِرُ بِهِ لِدِينِكَ وَ لَا تَسْتَبْدِلْ بِي غَيْرِي.

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3365–8. Muḥammad ibn Yaḥyā (–) Aḥmad 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 (–) Aḥmad ibn Muḥammad ibn Khālid that Aḥmad ibn Muḥammad ibn Abī Naṣr said:

“I said to ar-Riḍā (*‘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 ibni ‘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 (–) Mufaḍḍal 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- عَنْهُ عَنْ أَبِي إِبْرَاهِيمَ عليه السلام دُعَاءً فِي الرِّزْقِ:

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَسْأَلُكَ بِحَقِّ مَنْ حَقُّهُ عَلَيْكَ عَظِيمٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَرْزُقَنِيَ الْعَمَلَ بِمَا عَلَّمْتَنِي مِنْ مَعْرِفَةِ حَقِّكَ وَ أَنْ تَبْسُطَ عَلَيَّ مَا حَظَرْتَ مِنْ رِزْقِكَ.

١٢/٣٣٦٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: إِنَّا قَدِ اسْتَبْطَأْنَا الرِّزْقَ فَغَضِبَ ثُمَّ قَالَ قُلِ اللَّهُمَّ إِنَّكَ تَكَفَّلْتَ بِرِزْقِي وَ رِزْقِ كُلِّ دَابَّةٍ فَيَا خَيْرَ مَنْ دُعِيَ وَ يَا خَيْرَ مَنْ سُئِلَ وَ يَا خَيْرَ مَنْ أَعْطَى وَ يَا أَفْضَلَ مُرْتَجًى افْعَلْ بِي كَذَا وَ كَذَا.

١٣/٣٣٧٠- أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام يَدْعُو بِهَذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الْمَعِيشَةِ مَعِيشَةً أَتَقَوَّى بِهَا عَلَى جَمِيعِ حَوَائِجِي وَ أَتَوَصَّلُ بِهَا فِي الْحَيَاةِ إِلَى آخِرَتِي مِنْ غَيْرِ أَنْ تُتْرِفَنِي 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 supplica-tion: '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 تَقْتُرَ بِهَا عَلَيَّ فَأَشْقَى أَوْسِعْ عَلَيَّ مِنْ حَلَالِ رِزْقِكَ وَ أَفِضْ عَلَيَّ مِنْ سَيْبِ فَضْلِكَ نِعْمَةً مِنْكَ سَابِغَةً وَ عَطَاءً غَيْرَ مَمْنُونٍ ثُمَّ لَا تَشْغَلْنِي عَنْ شُكْرِ نِعْمَتِكَ بِإِكْثَارٍ مِنْهَا تُلْهِينِي بَهْجَتُهُ وَ تَفْتِنِّي زَهَرَاتُ زَهْوَتِهِ وَ لَا بِإِقْلَالٍ عَلَيَّ مِنْهَا يَقْصُرُ بِعَمَلِي كَدُّهُ وَ يَمْلَأُ صَدْرِي هَمُّهُ أَعْطِنِي مِنْ ذَلِكَ يَا إِلَهِي غِنًى عَنْ شِرَارِ خَلْقِكَ وَ بَلَاغاً أَنَالُ بِهِ رِضْوَانَكَ وَ أَعُوذُ بِكَ يَا إِلَهِي مِنْ شَرِّ الدُّنْيَا وَ شَرِّ مَا فِيهَا لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِجْناً وَ لَا فِرَاقَهَا عَلَيَّ حُزْناً أَخْرِجْنِي مِنْ فِتْنَتِهَا مَرْضِيّاً عَنِّي مَقْبُولًا فِيهَا عَمَلِي إِلَى دَارِ الْحَيَوَانِ وَ مَسَاكِنِ الْأَخْيَارِ وَ أَبْدِلْنِي بِالدُّنْيَا الْفَانِيَةِ نَعِيمَ الدَّارِ الْبَاقِيَةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَزْلَهَا وَ زِلْزَالِهَا وَ سَطَوَاتِ شَيَاطِينِهَا وَ سَلَاطِينِهَا وَ نَكَالِهَا وَ مِنْ بَغْيِ مَنْ بَغَى عَلَيَّ فِيهَا اللَّهُمَّ مَنْ كَادَنِي فَكِدْهُ وَ مَنْ أَرَادَنِي فَأَرِدْهُ وَ فُلَّ عَنِّي حَدَّ مَنْ نَصَبَ لِي حَدَّهُ وَ أَطْفِ عَنِّي نَارَ مَنْ شَبَّ لِي وَقُودَهُ وَ

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nor depriving me of it such I become wretched. Rather, increase for me of Your lawful susten-ance, 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.*)

اكْفِنِي مَكْرَ الْمَكَرَةِ وَ افْقَأْ عَنِّي عُيُونَ الْكَفَرَةِ وَ اكْفِنِي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ ادْفَعْ عَنِّي شَرَّ الْحَسَدَةِ وَ اعْصِمْنِي مِنْ ذَلِكَ بِالسَّكِينَةِ وَ أَلْبِسْنِي دِرْعَكَ الْحَصِينَةَ وَ اخْبَأْنِي فِي سِتْرِكَ الْوَاقِي وَ أَصْلِحْ لِي حَالِي وَ صَدِّقْ قَوْلِي بِفَعَالِي وَ بَارِكْ لِي فِي أَهْلِي وَ مَالِي.

– ٥٤ –
بَابُ الدُّعَاءِ لِلدَّيْنِ

١/٣٣٧١– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ وَلِيدِ بْنِ صَبِيحٍ قَالَ:

شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام دَيْناً لِي عَلَى أُنَاسٍ فَقَالَ قُلِ اللَّهُمَّ لَحْظَةً مِنْ لَحَظَاتِكَ تَيَسَّرْ عَلَى غُرَمَائِي بِهَا الْقَضَاءَ وَ تَيَسَّرْ لِي بِهَا الِاقْتِضَاءَ 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.'"

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Chapter on
Supplication for [Repayment of] Debt

3371–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad and Sahl ibn Ziyād, both of them (–) Ibn Maḥbūb (–) Jamīl ibn Darrāj that Walīd ibn Ṣabīḥ 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."'"

٢/٣٣٧٢- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

أَتَى النَّبِيَّ صلى الله عليه وآله وسلم رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ الْغَالِبُ عَلَيَّ الدَّيْنُ وَ وَسْوَسَةُ الصَّدْرِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وآله وسلم قُلْ: تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيراً قَالَ فَصَبَرَ الرَّجُلُ مَا شَاءَ اللَّهُ ثُمَّ مَرَّ عَلَى النَّبِيِّ صلى الله عليه وآله وسلم فَهَتَفَ بِهِ فَقَالَ مَا صَنَعْتَ فَقَالَ أَدْمَنْتُ مَا قُلْتَ لِي يَا رَسُولَ اللَّهِ فَقَضَى اللَّهُ دَيْنِي وَ أَذْهَبَ وَسْوَسَةَ صَدْرِي.

٣/٣٣٧٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وآله وسلم فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ لَقِيتُ شِدَّةً مِنْ وَسْوَسَةِ الصَّدْرِ وَ

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3372–2. al-Ḥusayn ibn Muḥammad al-Ash‘arī (–) Mu‘allā ibn Muḥammad (–) al-Ḥasan ibn ‘Alī al-Washshā’ (–) Ḥammād 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad 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,

أَنَا رَجُلٌ مَدِينٌ مُعِيلٌ مُحْوِجٌ فَقَالَ لَهُ كَرِّرْ هَذِهِ الْكَلِمَاتِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيراً فَلَمْ يَلْبَثْ أَنْ جَاءَهُ فَقَالَ أَذْهَبَ اللَّهُ عَنِّي وَسْوَسَةَ صَدْرِي وَ قَضَى عَنِّي دَيْنِي وَ وَسَّعَ عَلَيَّ رِزْقِي.

٣٣٧٤/٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي إِبْرَاهِيمَ عليه السلام كَانَ كَتَبَهُ لِي فِي قِرْطَاسٍ اللَّهُمَّ ارْدُدْ إِلَى جَمِيعِ خَلْقِكَ مَظَالِمَهُمُ الَّتِي قِبَلِي صَغِيرَهَا وَ كَبِيرَهَا فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ وَ مَا لَمْ تَبْلُغْهُ قُوَّتِي وَ لَمْ تَسَعْهُ ذَاتُ يَدِي وَ لَمْ يَقْوَ عَلَيْهِ بَدَنِي وَ يَقِينِي وَ نَفْسِي فَأَدِّهِ عَنِّي مِنْ جَزِيلِ مَا عِنْدَكَ مِنْ فَضْلِكَ ثُمَّ لَا تَخْلُفْ عَلَيَّ مِنْهُ شَيْئاً تَقْضِيهِ مِنْ حَسَنَاتِي يَا أَرْحَمَ الرَّاحِمِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ الدِّينَ كَمَا شُرِعَ وَ أَنَّ الْإِسْلَامَ كَمَا وُصِفَ وَ أَنَّ

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he [*ṣ*] 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 papper:

“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 Muḥammad 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

الْكِتَابَ كَمَا أُنْزِلَ وَ أَنَّ الْقَوْلَ كَمَا حُدِّثَ وَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ذَكَرَ اللَّهُ مُحَمَّداً وَ أَهْلَ بَيْتِهِ بِخَيْرٍ وَ حَيَّا مُحَمَّداً وَ أَهْلَ بَيْتِهِ بِالسَّلَامِ.

–٥٥–
بَابُ الدُّعَاءِ لِلْكَرْبِ وَ الْهَمِّ وَ الْحُزْنِ وَ الْخَوْفِ

١/٣٣٧٥– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْزَةَ قَالَ:

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ عليه السلام: يَا أَبَا حَمْزَةَ مَا لَكَ إِذَا أَتَى بِكَ أَمْرٌ تَخَافُهُ أَنْ لَا تَتَوَجَّهَ إِلَى بَعْضِ زَوَايَا بَيْتِكَ يَعْنِي الْقِبْلَةَ فَتُصَلِّيَ رَكْعَتَيْنِ ثُمَّ تَقُولَ يَا أَبْصَرَ النَّاظِرِينَ وَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعِينَ مَرَّةً كُلَّمَا 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."

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Chapter on Supplication for [Removal of] Hardship, Worry, Sadness and Fear

3375–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Ismā'īl ibn Bazī' (–) 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'ah*s 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.'"

٢/٣٣٧٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ ثَابِتٍ عَنْ أَسْمَاءَ قَالَتْ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ أَصَابَهُ هَمٌّ أَوْ غَمٌّ أَوْ كَرْبٌ أَوْ بَلَاءٌ أَوْ لَاوَاءٌ فَلْيَقُلِ اللَّهُ رَبِّي وَ لَا أُشْرِكُ بِهِ شَيْئاً تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ.

٣/٣٣٧٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا نَزَلَتْ بِرَجُلٍ نَازِلَةٌ أَوْ شَدِيدَةٌ أَوْ كَرَبَهُ أَمْرٌ فَلْيَكْشِفْ عَنْ رُكْبَتَيْهِ وَ ذِرَاعَيْهِ وَ لْيُلْصِقْهُمَا بِالْأَرْضِ وَ لْيُلْزِقْ جُؤْجُؤَهُ بِالْأَرْضِ ثُمَّ لْيَدْعُ بِحَاجَتِهِ وَ هُوَ سَاجِدٌ.

٤/٣٣٧٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ عَمَّارٍ الدَّهَّانِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

لَمَّا طَرَحَ إِخْوَةُ يُوسُفَ يُوسُفَ فِي الْجُبِّ أَتَاهُ جَبْرَئِيلُ عليه السلام فَدَخَلَ عَلَيْهِ فَقَالَ يَا غُلَامُ مَا تَصْنَعُ هَاهُنَا فَقَالَ إِنَّ إِخْوَتِي أَلْقَوْنِي فِي الْجُبِّ قَالَ فَتُحِبُّ أَنْ تَخْرُجَ مِنْهُ قَالَ ذَاكَ إِلَى اللَّهِ

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3376–2. A group of our co-sectarians (–) Sahl ibn Ziyād (–) ‘Abdu ‘r-Raḥmān ibn Najrān (–) ‘Āṣim ibn Ḥamīd (–) Thābit that Asmā’ said:

“The Messenger of Allāh (*ṣ*) 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 ادْعُنِي بِهَذَا الدُّعَاءِ حَتَّى أُخْرِجَكَ مِنَ الْجُبِّ فَقَالَ لَهُ وَ مَا الدُّعَاءُ فَقَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِي مِمَّا أَنَا فِيهِ فَرَجاً وَ مَخْرَجاً قَالَ ثُمَّ كَانَ مِنْ قِصَّتِهِ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ.

٥/٣٣٧٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّ الَّذِي دَعَا بِهِ أَبُو عَبْدِ اللَّهِ عليه السلام عَلَى دَاوُدَ بْنِ عَلِيٍّ حِينَ قَتَلَ الْمُعَلَّى بْنَ خُنَيْسٍ وَ أَخَذَ مَالَ أَبِي عَبْدِ اللَّهِ عليه السلام اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِكَ الَّذِي لَا يُطْفَى وَ بِعَزَائِمِكَ الَّتِي لَا تُخْفَى وَ بِعِزِّكَ الَّذِي لَا يَنْقَضِي وَ بِنِعْمَتِكَ الَّتِي لَا تُحْصَى وَ بِسُلْطَانِكَ الَّذِي كَفَفْتَ بِهِ فِرْعَوْنَ عَنْ مُوسَى عليه السلام.

٦/٣٣٨٠- عَلِيُّ 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 Muḥammad and the Household of Muḥammad 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. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Ismā‘īl (–) Abū Ismā‘īl 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 اللَّهِ عليه السلام فِي الْهَمّ قَالَ:

تَغْتَسِلُ وَ تُصَلِّي رَكْعَتَيْنِ وَ تَقُولُ يَا فَارِجَ الْهَمّ وَ يَا كَاشِفَ الْغَمّ يَا رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا فَرِّجْ هَمِّي وَ اكْشِفْ غَمِّي يَا اللَّهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ اعْصِمْنِي وَ طَهِّرْنِي وَ اذْهَبْ بِبَلِيَّتِي وَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ.

٧/٣٣٨١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا خِفْتَ أَمْراً فَقُلِ: اللَّهُمَّ إِنَّكَ لَا يَكْفِي مِنْكَ أَحَدٌ وَ أَنْتَ تَكْفِي مِنْ كُلِّ أَحَدٍ مِنْ خَلْقِكَ فَاكْفِنِي كَذَا وَ كَذَا وَ فِي حَدِيثٍ آخَرَ قَالَ تَقُولُ يَا كَافِياً مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ فِي السَّمَاوَاتِ وَ الْأَرْضِ اكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام مَنْ دَخَلَ عَلَى سُلْطَانٍ يَهَابُهُ فَلْيَقُلْ بِاللَّهِ

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Ismā‘īl ibn Jābir that Abū ‘Abdillāh (*‘a.s.*) said:

“(For when a person is worried): ‘You should take a [ritual] bath and offer two *rak‘ah*s 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 *surah*s of “an-Nās” and “al-Falaq” (*al-mu‘awwadhatayn*).’”

3381–7. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) ‘Uthmān ibn Īsā (–) 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 Muḥammad and his Household.’”

And Abū ‘Abdillāh (*‘a.s.*) said: “Whoever goes before a king who

أَسْتَفْتِحُ وَ بِاللَّهِ أَسْتَنْجِحُ وَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَتَوَجَّهُ اللَّهُمَّ ذَلِّلْ لِي صُعُوبَتَهُ وَ سَهِّلْ لِي حُزُونَتَهُ فَإِنَّكَ تَمْحُو مَا تَشَاءُ وَ تُثْبِتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ وَ تَقُولُ أَيْضاً حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ أَمْتَنِعُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ حَوْلِهِمْ وَ قُوَّتِهِمْ وَ أَمْتَنِعُ بِرَبِّ 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 السَّلَامُ قَالَ:

كَانَ مِنْ دُعَاءِ أَبِي عَلَيْهِ السَّلَامُ فِي الْأَمْرِ يَحْدُثُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ زَكِّ عَمَلِي وَ يَسِّرْ مُنْقَلَبِي وَ اهْدِ قَلْبِي وَ آمِنْ خَوْفِي وَ عَافِنِي فِي عُمُرِي كُلِّهِ وَ ثَبِّتْ حُجَّتِي وَ اغْفِرْ خَطَايَايَ وَ بَيِّضْ وَجْهِي وَ اعْصِمْنِي فِي دِينِي وَ سَهِّلْ مَطْلَبِي وَ وَسِّعْ عَلَيَّ فِي رِزْقِي فَإِنِّي ضَعِيفٌ وَ تَجَاوَزْ عَنْ سَيِّئِ مَا عِنْدِي بِحُسْنِ مَا عِنْدَكَ وَ لَا تَفْجَعْنِي بِنَفْسِي وَ لَا تَفْجَعْ لِي حَمِيماً وَ هَبْ لِي يَا إِلَهِي لَحْظَةً مِنْ لَحَظَاتِكَ تَكْشِفُ بِهَا عَنِّي جَمِيعَ مَا بِهِ ابْتَلَيْتَنِي

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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 تَرُدَّ بِهَا عَلَيَّ مَا هُوَ أَحْسَنُ عَادَاتِكَ عِنْدِي فَقَدْ ضَعُفَتْ قُوَّتِي وَ قَلَّتْ حِيلَتِي وَ انْقَطَعَ مِنْ خَلْقِكَ رَجَائِي وَ لَمْ يَبْقَ إِلَّا رَجَاؤُكَ وَ تَوَكُّلِي عَلَيْكَ وَ قُدْرَتُكَ عَلَيَّ يَا رَبِّ أَنْ تَرْحَمَنِي وَ تُعَافِيَنِي كَقُدْرَتِكَ عَلَيَّ أَنْ تُعَذِّبَنِي وَ تَبْتَلِيَنِي إِلَهِي ذِكْرُ عَوَائِدِكَ يُؤْنِسُنِي وَ الرَّجَاءُ لِإِنْعَامِكَ يُقَوِّينِي وَ لَمْ أَخْلُ مِنْ نِعَمِكَ مُنْذُ خَلَقْتَنِي وَ أَنْتَ رَبِّي وَ سَيِّدِي وَ مَفْزَعِي وَ مَلْجَئِي وَ الْحَافِظُ لِي وَ الذَّابُّ عَنِّي وَ الرَّحِيمُ بِي وَ الْمُتَكَفِّلُ بِرِزْقِي وَ فِي قَضَائِكَ وَ قُدْرَتِكَ كُلُّ مَا أَنَا فِيهِ فَلْيَكُنْ يَا سَيِّدِي وَ مَوْلَايَ فِيمَا قَضَيْتَ وَ قَدَّرْتَ وَ حَتَمْتَ تَعْجِيلُ خَلَاصِي مِمَّا أَنَا فِيهِ جَمِيعِهِ وَ الْعَافِيَةُ لِي فَإِنِّي لَا أَجِدُ لِدَفْعِ ذَلِكَ أَحَداً غَيْرَكَ وَ لَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ فَكُنْ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ وَ رَجَائِي لَكَ وَ ارْحَمْ تَضَرُّعِي وَ اسْتِكَانَتِي وَ ضَعْفَ رُكْنِي وَ امْنُنْ بِذَلِكَ عَلَيَّ وَ عَلَى كُلِّ دَاعٍ دَعَاكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

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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 Muḥammad and his Household.'"

٩/٣٣٨٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ بَعْضِ مَنْ رَوَاهُ قَالَ:

قَالَ إِذَا أَحْزَنَكَ أَمْرٌ فَقُلْ فِي آخِرِ سُجُودِكَ: يَا جَبْرَئِيلُ يَا مُحَمَّدُ يَا جَبْرَئِيلُ يَا مُحَمَّدُ تُكَرِّرُ ذَلِكَ اكْفِيَانِي مَا أَنَا فِيهِ فَإِنَّكُمَا كَافِيَانِ وَ احْفَظَانِي بِإِذْنِ اللَّهِ فَإِنَّكُمَا حَافِظَانِ.

١٠/٣٣٨٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَعْيَنَ عَنْ بِشْرِ بْنِ مَسْلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام يَقُولُ: مَا أُبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوِ اجْتَمَعَ عَلَيَّ الْإِنْسُ وَ الْجِنُّ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ صلى الله عليه وآله وسلم اللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ إِلَيْكَ أَلْجَأْتُ ظَهْرِي وَ إِلَيْكَ فَوَّضْتُ أَمْرِي اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ قِبَلِي وَ ادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ.

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3383–9. A group of our co-sectarians (–) Sahl ibn Ziyād (–) ‘Alī ibn Asbāṭ (–) Ismā‘īl 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 (–) Ibn 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 مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ.

١١/٣٣٨٥- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام قَالَ لِي رَجُلٌ أَيَّ شَيْءٍ قُلْتَ حِينَ دَخَلْتَ عَلَى أَبِي جَعْفَرٍ بِالرَّبَذَةِ قَالَ قُلْتُ اللَّهُمَّ إِنَّكَ تَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ فَاكْفِنِي بِمَا شِئْتَ وَ كَيْفَ شِئْتَ وَ مِنْ حَيْثُ شِئْتَ وَ أَنَّى شِئْتَ.

١٢/٣٣٨٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مُيَسِّرٍ قَالَ: لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ عليه السلام عَلَى أَبِي جَعْفَرٍ أَقَامَ أَبُو جَعْفَرٍ مَوْلًى لَهُ عَلَى رَأْسِهِ وَ قَالَ لَهُ إِذَا دَخَلَ عَلَيَّ فَاضْرِبْ عُنُقَهُ فَلَمَّا دَخَلَ أَبُو عَبْدِ اللَّهِ عليه السلام نَظَرَ إِلَى أَبِي جَعْفَرٍ وَ أَسَرَّ شَيْئاً فِيمَا بَيْنَهُ وَ بَيْنَ نَفْسِهِ لَا يَدْرِي مَا هُوَ ثُمَّ أَظْهَرَ يَا مَنْ يَكْفِي خَلْقَهُ كُلَّهُمْ وَ لَا يَكْفِيهِ أَحَدٌ اكْفِنِي شَرَّ عَبْدِ اللَّهِ بْنِ عَلِيٍّ قَالَ فَصَارَ أَبُو جَعْفَرٍ لَا يُبْصِرُ مَوْلَاهُ وَ صَارَ مَوْلَاهُ لَا يُبْصِرُهُ فَقَالَ أَبُو جَعْفَرٍ يَا جَعْفَرَ بْنَ مُحَمَّدٍ لَقَدْ عَيَّيْتُكَ فِي هَذَا الْحَرِّ فَانْصَرِفْ فَخَرَجَ أَبُو عَبْدِ اللَّهِ عليه السلام مِنْ عِنْدِهِ

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* Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥasan 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 ‘Abdūllah 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 أَمَرْتُكَ بِهِ فَقَالَ لَا وَ اللَّهِ مَا أَبْصَرْتُهُ وَ لَقَدْ جَاءَ شَيْءٌ فَحَالَ بَيْنِي وَ بَيْنَهُ فَقَالَ لَهُ أَبُو جَعْفَرٍ وَ اللَّهِ لَئِنْ حَدَّثْتَ بِهَذَا الْحَدِيثِ أَحَداً لَأَقْتُلَنَّكَ.

١٣/٣٣٨٧- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

قَالَ لِي أَ لَا أُعَلِّمُكَ دُعَاءً تَدْعُو بِهِ إِنَّا أَهْلَ الْبَيْتِ إِذَا كَرَبَنَا أَمْرٌ وَ تَخَوَّفْنَا مِنَ السُّلْطَانِ أَمْراً لَا قِبَلَ لَنَا بِهِ نَدْعُو بِهِ قُلْتُ بَلَى بِأَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ قَالَ قُلْ يَا كَائِناً قَبْلَ كُلِّ شَيْءٍ وَ يَا مُكَوِّنَ كُلِّ شَيْءٍ وَ يَا بَاقِي بَعْدَ كُلِّ شَيْءٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا.

١٤/٣٣٨٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ:

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Abū Ja‘far said: ‘O Ja‘far ibn Muḥammad, 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 (–) Aḥmad ibn Muḥammad (–) ‘Amr ibn ‘Abdi ‘l-‘Azīz (–) Aḥmad ibn Abī Dāwūd (–) ‘Abdullāh ibn ‘Abdi ‘r-Raḥmān 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 Muḥammad and the Household of Muḥammad, and do for me such-and-such.’”

3388–14. A group of our co-sectarians (–) Sahl ibn Ziyād* and Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad, both of them, that ‘Alī ibn Mahziyār said:

كَتَبَ مُحَمَّدُ بْنُ حَمْزَةَ الْغَنَوِيُّ إِلَيَّ يَسْأَلُنِي أَنْ أَكْتُبَ إِلَى أَبِي جَعْفَرٍ عليه السلام فِي دُعَاءٍ يُعَلِّمُهُ يَرْجُو بِهِ الْفَرَجَ فَكَتَبَ إِلَيَّ أَمَّا مَا سَأَلَ مُحَمَّدُ بْنُ حَمْزَةَ مِنْ تَعْلِيمِهِ دُعَاءً يَرْجُو بِهِ الْفَرَجَ فَقُلْ لَهُ يَلْزَمُ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ اكْفِنِي مَا أَهَمَّنِي مِمَّا أَنَا فِيهِ فَإِنِّي أَرْجُو أَنْ يُكْفَى مَا هُوَ فِيهِ مِنَ الْغَمِّ إِنْ شَاءَ اللَّهُ تَعَالَى فَأَعْلَمْتُهُ ذَلِكَ فَمَا أَتَى عَلَيْهِ إِلَّا قَلِيلٌ حَتَّى خَرَجَ مِنَ الْحَبْسِ.

١٥/٣٣٨٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليه السلام يَقُولُ لِابْنِهِ: يَا بُنَيَّ مَنْ أَصَابَهُ مِنْكُمْ مُصِيبَةٌ أَوْ نَزَلَتْ بِهِ نَازِلَةٌ فَلْيَتَوَضَّأْ وَ لْيُسْبِغِ الْوُضُوءَ ثُمَّ يُصَلِّي رَكْعَتَيْنِ أَوْ أَرْبَعَ رَكَعَاتٍ ثُمَّ يَقُولُ فِي آخِرِهِنَّ يَا مَوْضِعَ كُلِّ شَكْوَى وَ يَا سَامِعَ كُلِّ نَجْوَى وَ شَاهِدَ كُلِّ مَلَإٍ وَ عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا دَافِعَ مَا يَشَاءُ مِنْ بَلِيَّةٍ وَ يَا خَلِيلَ إِبْرَاهِيمَ وَ يَا نَجِيَّ مُوسَى وَ يَا مُصْطَفِيَ مُحَمَّدٍ صلى الله عليه وآله وسلم أَدْعُوكَ دُعَاءَ مَنِ اشْتَدَّتْ

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"Muḥammad ibn Ḥamzah 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 Muḥammad 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'ah*s of prayer, or four *rak'ah*s, 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 Muḥammad (*ṣ*), I invoke You

فَاقَتُهُ وَ قَلَّتْ حِيلَتُهُ وَ ضَعُفَتْ قُوَّتُهُ دُعَاءَ الْغَرِيقِ الْغَرِيبِ الْمُضْطَرِّ الَّذِي لَا يَجِدُ لِكَشْفِ مَا هُوَ فِيهِ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ فَإِنَّهُ لَا يَدْعُو بِهِ أَحَدٌ إِلَّا كَشَفَ اللَّهُ عَنْهُ إِنْ شَاءَ اللَّهُ.

١٦/٣٣٩٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أَخِي سَعِيدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: يَدْخُلُنِيَ الْغَمُّ فَقَالَ: أَكْثِرْ مِنْ أَنْ تَقُولَ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً فَإِذَا خِفْتَ وَسْوَسَةً أَوْ حَدِيثَ نَفْسٍ فَقُلِ اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ عَدْلٌ فِيَّ حُكْمُكَ مَاضٍ فِيَّ قَضَاؤُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ الْقُرْآنَ نُورَ بَصَرِي وَ رَبِيعَ قَلْبِي وَ جِلَاءَ حُزْنِي وَ ذَهَابَ هَمِّي اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً.

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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- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

كَانَ دُعَاءُ النَّبِيِّ صلى الله عليه وآله وسلم لَيْلَةَ الْأَحْزَابِ يَا صَرِيخَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا كَاشِفَ غَمِّيَ اكْشِفْ عَنِّي غَمِّي وَ هَمِّي وَ كَرْبِي فَإِنَّكَ تَعْلَمُ حَالِي وَ حَالَ أَصْحَابِي وَ اكْفِنِي هَوْلَ عَدُوِّي.

١٨/٣٣٩٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي إِسْرَائِيلَ عَنِ الرِّضَا عليه السلام قَالَ:

خَرَجَ بِجَارِيَةٍ لَنَا خَنَازِيرُ فِي عُنُقِهَا فَأَتَانِي آتٍ فَقَالَ يَا عَلِيُّ قُلْ لَهَا فَلْتَقُلْ يَا رَءُوفُ يَا رَحِيمُ يَا رَبِّ يَا سَيِّدِي تُكَرِّرُهُ قَالَ فَقَالَتْهُ فَأَذْهَبَ اللَّهُ عَزَّ وَ جَلَّ عَنْهَا قَالَ وَ قَالَ هَذَا الدُّعَاءُ الَّذِي دَعَا بِهِ جَعْفَرُ بْنُ سُلَيْمَانَ.

١٩/٣٣٩٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ قَالَ:

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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 (*Aḥzāb*) 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-Riḍā (*‘a.s.*) said:

“Sores had appeared on the neck of one of our maidservants, 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 Yaḥyā (–) Aḥmad ibn Muḥammad that al-Ḥusayn said:

سَأَلْتُ أَبَا الْحَسَنِ عليه السلام دُعَاءً وَ أَنَا خَلْفَهُ فَقَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ اسْمِكَ الْعَظِيمِ وَ بِعِزَّتِكَ الَّتِي لَا تُرَامُ وَ بِقُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ 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 الْمَوْتَى وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا ثُمَّ قُلْ يَا لَا إِلَهَ إِلَّا اللَّهُ ارْحَمْنِي بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ ارْحَمْنِي وَ كَتَبَ إِلَيَّ فِي رُقْعَةٍ أُخْرَى يَأْمُرُنِي أَنْ أَقُولَ اللَّهُمَّ ادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي يَوْمِي هَذَا وَ شَهْرِي هَذَا وَ عَامِي هَذَا بَرَكَاتِكَ فِيهَا وَ مَا يَنْزِلُ فِيهَا مِنْ عُقُوبَةٍ أَوْ مَكْرُوهٍ أَوْ بَلَاءٍ فَاصْرِفْهُ عَنِّي وَ عَنْ وُلْدِي بِحَوْلِكَ وَ قُوَّتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ فَجْأَةِ نَقِمَتِكَ وَ مِنْ شَرِّ كِتَابٍ قَدْ سَبَقَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ إِنَّ اللَّهَ قَدْ

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"I asked Aba 'l-Ḥasan (*'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 Muḥammad and the Household of Muḥammad, 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

أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً وَ أَحْصَى كُلَّ شَيْءٍ عَدَداً.

٣٣٩٤/٢٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُمَرَ بْنِ يَزِيدَ يَا حَيُّ يَا قَيُّومُ يَا لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَغِيثُ فَاكْفِنِي مَا أَهَمَّنِي وَ لَا تَكِلْنِي إِلَى نَفْسِي تَقُولُهُ مِائَةَ مَرَّةٍ وَ أَنْتَ سَاجِدٌ.

٣٣٩٥/٢١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِبْرَاهِيمَ بْنِ حَنَانٍ عَنْ عَلِيِّ بْنِ سَوْرَةَ عَنْ سَمَاعَةَ قَالَ:

قَالَ لِي أَبُو الْحَسَنِ عليه السلام: إِذَا كَانَ لَكَ يَا سَمَاعَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ حَاجَةٌ فَقُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ فَإِنَّ لَهُمَا عِنْدَكَ شَأْناً مِنَ الشَّأْنِ وَ قَدْراً مِنَ الْقَدْرِ فَبِحَقِّ ذَلِكَ الشَّأْنِ وَ بِحَقِّ ذَلِكَ الْقَدْرِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا فَإِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ مُمْتَحَنٌ إِلَّا وَ هُوَ يَحْتَاجُ 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 Yaḥyā (–) Aḥmad 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 (–) Aḥmad 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- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَ الْعَلَاءِ بْنِ سَيَابَةَ وَ ظَرِيفِ بْنِ نَاصِحٍ قَالَ:

لَمَّا بَعَثَ أَبُو الدَّوَانِيقِ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام رَفَعَ يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ: اللَّهُمَّ إِنَّكَ حَفِظْتَ الْغُلَامَيْنِ بِصَلَاحِ أَبَوَيْهِمَا فَاحْفَظْنِي بِصَلَاحِ آبَائِي مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نَحْرِهِ وَ أَعُوذُ بِكَ مِنْ شَرِّهِ ثُمَّ قَالَ لِلْجَمَّالِ سِرْ فَلَمَّا اسْتَقْبَلَهُ الرَّبِيعُ بِبَابِ أَبِي الدَّوَانِيقِ قَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ مَا أَشَدَّ بَاطِنَهُ عَلَيْكَ لَقَدْ سَمِعْتُهُ يَقُولُ وَ اللَّهِ لَا تَرَكْتُ لَهُمْ نَخْلًا إِلَّا عَقَرْتُهُ وَ لَا مَالًا إِلَّا نَهَبْتُهُ وَ لَا ذُرِّيَّةً إِلَّا سَبَيْتُهَا قَالَ فَهَمَسَ بِشَيْءٍ خَفِيٍّ وَ حَرَّكَ شَفَتَيْهِ فَلَمَّا دَخَلَ سَلَّمَ وَ قَعَدَ فَرَدَّ عليه السلام ثُمَّ قَالَ أَمَا وَ اللَّهِ لَقَدْ هَمَمْتُ أَنْ لَا أَتْرُكَ لَكَ نَخْلًا إِلَّا عَقَرْتُهُ وَ لَا مَالًا إِلَّا أَخَذْتُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ ابْتَلَى أَيُّوبَ فَصَبَرَ وَ أَعْطَى دَاوُدَ فَشَكَرَ

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3396–22. ‘Alī ibn Muḥammad (–) Ibrāhīm ibn Isḥāq al-Aḥmar (–) Abu ‘l-Qāsim al-Kūfī (–) Muḥammad ibn Ismā‘īl that Mu‘āwiyah ibn ‘Ammār and al-‘Alā’ ibn Sayābah and Ẓarīf ibn Nāṣiḥ 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-Ḥusayn, ‘Alī ibn al-Ḥusayn 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’minīn, Allāh tested Ayyūb and

وَ قَدَّرَ يُوسُفَ فَغَفَرَ وَ أَنْتَ مِنْ ذَلِكَ النَّسْلِ وَ لَا يَأْتِي ذَلِكَ النَّسْلُ إِلَّا بِمَا يُشْبِهُهُ فَقَالَ صَدَقْتَ قَدْ عَفَوْتُ عَنْكُمْ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ لَمْ يَنَلْ مِنَّا أَهْلَ الْبَيْتِ أَحَدٌ دَماً إِلَّا سَلَبَهُ اللَّهُ مُلْكَهُ فَغَضِبَ لِذَلِكَ وَ اسْتَشَاطَ فَقَالَ عَلَى رِسْلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا الْمُلْكَ كَانَ فِي آلِ أَبِي سُفْيَانَ فَلَمَّا قَتَلَ يَزِيدُ حُسَيْناً سَلَبَهُ اللَّهُ مُلْكَهُ فَوَرَّثَهُ آلَ مَرْوَانَ فَلَمَّا قَتَلَ هِشَامٌ زَيْداً سَلَبَهُ اللَّهُ مُلْكَهُ فَوَرَّثَهُ مَرْوَانَ بْنَ مُحَمَّدٍ فَلَمَّا قَتَلَ مَرْوَانُ إِبْرَاهِيمَ سَلَبَهُ اللَّهُ مُلْكَهُ فَأَعْطَاكُمُوهُ فَقَالَ صَدَقْتَ هَاتِ أَرْفَعْ حَوَائِجَكَ فَقَالَ الْإِذْنُ فَقَالَ هُوَ فِي يَدِكَ مَتَى شِئْتَ فَخَرَجَ فَقَالَ لَهُ الرَّبِيعُ قَدْ أَمَرَ لَكَ بِعَشَرَةِ آلَافِ دِرْهَمٍ قَالَ لَا حَاجَةَ لِي فِيهَا قَالَ إِذَنْ تُغْضِبَهُ فَخُذْهَا ثُمَّ تَصَدَّقْ بِهَا.

٢٣/٣٣٩٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَعْيَنَ عَنْ قَيْسِ بْنِ سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 عَلِيُّ بْنُ الْحُسَيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: مَا أُبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوِ اجْتَمَعَ عَلَيَّ الْجِنُّ وَ الْإِنْسُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ إِلَيْكَ أَلْجَأْتُ ظَهْرِي وَ إِلَيْكَ فَوَّضْتُ أَمْرِي اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ قِبَلِي وَ ادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

-٥٦-
بَابُ الدُّعَاءِ لِلْعِلَلِ وَ الْأَمْرَاضِ

١/٣٣٩٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ كَانَ يَقُولُ عِنْدَ الْعِلَّةِ:

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"'Alī ibni 'l-Ḥusayn, 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."'"

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Chapter on
Supplication for [Curing] Sickness and Malady

3398–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 'Adu 'r-Raḥmān ibn Abī Najrān and Ibn Faḍḍāl (–) some of our co-sectarians that Abū 'Abdillāh (*'a.s.*) used to say when he was sick:

اللَّهُمَّ إِنَّكَ عَيَّرْتَ أَقْوَاماً فَقُلْتَ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَ لا تَحْوِيلًا فَيَا مَنْ لَا يَمْلِكُ كَشْفَ ضُرِّي وَ لَا تَحْوِيلَهُ عَنِّي أَحَدٌ غَيْرُهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْشِفْ ضُرِّي وَ حَوِّلْهُ إِلَى مَنْ يَدْعُو مَعَكَ إِلَهاً آخَرَ لَا إِلَهَ غَيْرُكَ.

٢/٣٣٩٩- أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ بْنِ زُرْبِيٍّ قَالَ:

مَرِضْتُ بِالْمَدِينَةِ مَرَضاً شَدِيداً فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ عليه السلام فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عِلَّتُكَ فَاشْتَرِ صَاعاً مِنْ بُرٍّ ثُمَّ اسْتَلْقِ عَلَى قَفَاكَ وَ انْثُرْهُ عَلَى صَدْرِكَ كَيْفَمَا انْتَثَرَ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلَكَ بِهِ الْمُضْطَرُّ كَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَ مَكَّنْتَ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَافِيَنِي مِنْ عِلَّتِي ثُمَّ اسْتَوِ جَالِساً وَ اجْمَعِ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقْسِمْهُ مُدّاً مُدّاً 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 Muḥammad and the Household of Muḥammad and remove my distress, and transfer it to one who calls upon other gods besides You, [for] indeed there is no god but You."

3399–2. Aḥmad ibn Muḥammad (–) 'Abdu 'l-'Azīz ibni 'l-Muhtadī (–) Yūnus ibn 'Abdi 'r-Raḥmān 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 Muḥammad and the Household of Muḥammad, 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 دَاوُدُ فَفَعَلْتُ ذَلِكَ فَكَأَنَّمَا نُشِطْتُ مِنْ عِقَالٍ وَ قَدْ فَعَلَهُ غَيْرُ وَاحِدٍ فَانْتَفَعَ بِهِ.

٣/٣٤٠٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

اشْتَكَى بَعْضُ وُلْدِهِ فَقَالَ يَا بُنَيَّ قُلِ اللَّهُمَّ اشْفِنِي بِشِفَائِكَ وَ دَاوِنِي بِدَوَائِكَ وَ عَافِنِي مِنْ بَلَائِكَ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ.

٤/٣٤٠١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام جُعِلْتُ فِدَاكَ هَذَا الَّذِي قَدْ ظَهَرَ بِوَجْهِي يَزْعُمُ النَّاسُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْتَلِ بِهِ عَبْداً لَهُ فِيهِ حَاجَةٌ فَقَالَ لِي لَا لَقَدْ كَانَ مُؤْمِنُ آلِ فِرْعَوْنَ مُكَتَّعَ الْأَصَابِعِ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَهُ وَ يَقُولُ يا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ قَالَ ثُمَّ قَالَ إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ

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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-Ḥusayn 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) 'Alī ibni 'l-Ḥakam (–) Mālik ibn 'Aṭiyyah 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

الْأَخِيرَةِ مِنَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ فَقُلْ وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ وَ يَا مُعْطِيَ الْخَيْرَاتِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ أَذْهِبْ عَنِّي هَذَا الْوَجَعَ وَ سَمِّهِ فَإِنَّهُ قَدْ غَاظَنِي وَ أَحْزَنَنِي وَ أَلِحَّ فِي الدُّعَاءِ قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ.

٣٤٠٢/٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِذَا رَأَيْتَ الرَّجُلَ مَرَّ بِهِ الْبَلَاءُ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَ فَضَّلَنِي عَلَيْكَ وَ عَلَى كَثِيرٍ مِمَّنْ خَلَقَ وَ لَا تُسْمِعْهُ.

٣٤٠٣/٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ دَاوُدَ بْنِ زُرْبِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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offer the prayer that you pray. Then, when you are in the last prostration of the first two *rak'ah*s, say while you prostrate: "O Most High, O Great, O Merciful, O Beneficent, O Hearer of supplications, O Bestower of bounties, bless Muḥammad and the Household of Muḥammad, 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 (–) Ḥanān 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 Yaḥyā (–) 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 مَرَّاتٍ اللَّهُ اللَّهُ رَبِّي حَقّاً لَا أُشْرِكُ بِهِ شَيْئاً اللَّهُمَّ أَنْتَ لَهَا وَ لِكُلِّ عَظِيمَةٍ فَفَرِّجْهَا عَنِّي.

٧/٣٤٠٤- عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ دَاوُدَ عَنْ مُفَضَّلٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام لِلْأَوْجَاعِ تَقُولُ:

بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِرْقٍ سَاكِنٍ وَ غَيْرِ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَ غَيْرِ شَاكِرٍ وَ تَأْخُذُ لِحْيَتَكَ بِيَدِكَ الْيُمْنَى بَعْدَ صَلَاةٍ مَفْرُوضَةٍ وَ تَقُولُ اللَّهُمَّ فَرِّجْ عَنِّي كُرْبَتِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضُرِّي ثَلَاثَ مَرَّاتٍ وَ احْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ.

٨/٣٤٠٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ رَجُلٍ قَالَ:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام فَشَكَوْتُ إِلَيْهِ وَجَعاً 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 (–) Mufaḍḍal 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

بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرَسُولِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَحْذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي تَقُولُهَا سَبْعَ مَرَّاتٍ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ عَزَّ وَ جَلَّ بِهَا الْوَجَعَ عَنِّي.

٩/٣٤٠٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ عَوْنٍ قَالَ:

أَمِرَّ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ ثُمَّ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ ثُمَّ تُمِرُّ يَدَكَ الْيُمْنَى وَ تَمْسَحُ مَوْضِعَ الْوَجَعِ ثَلَاثَ مَرَّاتٍ.

١٠/٣٤٠٧- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ أَخِي غَرَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ ثُمَّ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ وَ تَمْسَحُ الْوَجَعَ 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 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 (–) Aḥmad ibn Muḥammad (–) Aḥmad ibn Muḥammad 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى عَنْ عَمِّهِ قَالَ قُلْتُ لَهُ عَلِّمْنِي دُعَاءً أَدْعُو بِهِ لِوَجَعٍ أَصَابَنِي قَالَ:

قُلْ وَ أَنْتَ سَاجِدٌ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا رَبَّ الْأَرْبَابِ وَ إِلَهَ الْآلِهَةِ وَ يَا مَلِكَ الْمُلُوكِ وَ يَا سَيِّدَ السَّادَةِ اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ فَإِنِّي عَبْدُكَ أَتَقَلَّبُ فِي قَبْضَتِكَ.

١٢/٣٤٠٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عليهما السلام قَالَ:

إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَقُلْ أُعِيذُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَفَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ سَبْعَ مَرَّاتٍ.

١٣/٣٤١٠- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِذَا اشْتَكَى الْإِنْسَانُ فَلْيَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم أَعُوذُ بِعِزَّةِ اللَّهِ وَ

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3408–11. ‘Alī ibn Ibrāhīm (–) his father (–) ‘Amr ibn ‘Uthmān (–) ‘Alī ibn ‘Īsā 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 alternation of my state is in Your control.”’”

3409–12. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Ibn Abī Najrān (–) Ḥammād ibn ‘Īsā (–) 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 ‘Īsā (–) 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 شَرِّ مَا أَجِدُ.

١٤/٣٤١١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ هِشَامٍ الْجَوَالِيقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام :

يَا مُنْزِلَ الشِّفَاءِ وَ مُذْهِبَ الدَّاءِ أَنْزِلْ عَلَى مَا بِي مِنْ دَاءٍ شِفَاءً.

١٥/٣٤١٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي إِسْحَاقَ صَاحِبِ الشَّعِيرِ عَنْ حُسَيْنٍ الْخُرَاسَانِيِّ وَ كَانَ خَبَّازاً قَالَ:

شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام وَجَعاً بِي فَقَالَ: إِذَا صَلَّيْتَ فَضَعْ يَدَكَ مَوْضِعَ سُجُودِكَ ثُمَّ قُلْ بِسْمِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم اشْفِنِي يَا شَافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سُقْماً شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ.

١٦/٣٤١٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مَرِضَ عَلِيٌّ صلى الله عليه وآله وسلم فَأَتَاهُ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم فَقَالَ لَهُ قُلِ: 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 (–) Aḥmad ibn Muḥammad ibn ʻĪsā (–) al-Ḥasan ibn ʻAlī (–) Hishām al-Jawālīqī (–) Abū ʻAbdillāh (*ʻa.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 ʻl-Ḥasan (–) Muḥammad ibn ʻĪsā (–) Abū Isḥāq – barley seller – that Ḥusayn al-Khurāsānī, who was a baker, said:

"I complained to Abū ʻAbdillāh (*ʻa.s.*) of some pain that I felt, so he said: ʻAfter 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. ʻAlī ibn Ibrāhīm (–) his father (–) some of his co-sectarians (–) Abū Ḥamzah that Abū Jaʻfar (*ʻa.s.*) said:

"'ʻAlī, the blessings of Allāh be upon him, fell ill, so the Messenger of Allāh (*ṣ*)

عَافِيَتِكَ وَ صَبْراً عَلَى بَلِيَّتِكَ وَ خُرُوجاً إِلَى رَحْمَتِكَ.

١٧/٣٤١٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّ النَّبِيَّ صلى الله عليه وآله وسلم كَانَ يُنَشِّرُ بِهَذَا الدُّعَاءِ تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَ تَقُولُ أَيُّهَا الْوَجَعُ اسْكُنْ بِسَكِينَةِ اللَّهِ وَ قِرْ بِوَقَارِ اللَّهِ وَ انْحَجِزْ بِحَاجِزِ اللَّهِ وَ اهْدَأْ بِهَدْءِ اللَّهِ أُعِيذُكَ أَيُّهَا الْإِنْسَانُ بِمَا أَعَاذَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَرْشَهُ وَ مَلَائِكَتَهُ يَوْمَ الرَّجْفَةِ وَ الزَّلَازِلِ تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ وَ لَا أَقَلَّ مِنَ الثَّلَاثِ.

١٨/٣٤١٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَمَّارِ بْنِ الْمُبَارَكِ عَنْ عَوْنِ بْنِ سَعْدٍ مَوْلَى الْجَعْفَرِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَ تَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْقُرْآنِ الْعَظِيمِ الَّذِي نَزَلَ بِهِ الرُّوحُ الْأَمِينُ وَ هُوَ عِنْدَكَ فِي أُمِّ الْكِتَابِ عَلِيٌّ حَكِيمٌ أَنْ تَشْفِيَنِي بِشِفَائِكَ وَ تُدَاوِيَنِي بِدَوَائِكَ وَ تُعَافِيَنِي مِنْ بَلَائِكَ ثَلَاثَ مَرَّاتٍ وَ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ.

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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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) '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 الْعَوْفِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ:

عَرَضَ بِي وَجَعٌ فِي رُكْبَتِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي جَعْفَرٍ عليه السلام فَقَالَ إِذَا أَنْتَ صَلَّيْتَ فَقُلْ يَا أَجْوَدَ مَنْ أَعْطَى وَ يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنِ اسْتُرْحِمَ ارْحَمْ ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ عَافِنِي مِنْ وَجَعِي قَالَ فَفَعَلْتُهُ فَعُوفِيتُ.

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بَابُ الْحِرْزِ وَ الْعُوذَةِ

١/٣٤١٧- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانٍ عَنِ ابْنِ الْمُنْذِرِ قَالَ: ذُكِرَتْ عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام الْوَحْشَةُ فَقَالَ: أَ لَا أُخْبِرُكُمْ بِشَيْءٍ إِذَا قُلْتُمُوهُ لَمْ تَسْتَوْحِشُوا

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3416–19. Aḥmad ibn Muḥammad (–) al-‘Awfī (–) ‘Alī ibni ‘l-Ḥusayn (–) Muḥammad ibn ‘Abdillāh ibn Zurārah (–) Muḥammad ibni ‘l-Fuḍayl 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.”

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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 تَوَكَّلْتُ عَلَى اللَّهِ وَ أَنَّهُ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً اللَّهُمَّ اجْعَلْنِي فِي كَنَفِكَ وَ فِي جِوَارِكَ وَ اجْعَلْنِي فِي أَمَانِكَ وَ فِي مَنْعِكَ فَقَالَ بَلَغَنَا أَنَّ رَجُلًا قَالَهَا ثَلَاثِينَ سَنَةً وَ تَرَكَهَا لَيْلَةً فَلَسَعَتْهُ عَقْرَبٌ.

٢/٣٤١٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِعَفْوِ اللَّهِ وَ أَعُوذُ بِمَغْفِرَةِ 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 السَّامَّةِ وَ الْهَامَّةِ وَ الْعَامَّةِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ بِلَيْلٍ أَوْ نَهَارٍ وَ مِنْ شَرِّ فُسَّاقِ 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 (–) Muḥsin ibn Aḥmad (–) Yūnus ibn Ya'qūb (–) Abū Baṣīr 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.'"

٣/٣٤١٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: رَقَى النَّبِيُّ صلى الله عليه وآله وسلم حَسَناً وَ حُسَيْناً فَقَالَ أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّاتِ وَ أَسْمَائِهِ الْحُسْنَى كُلِّهَا عَامَّةً مِنْ شَرِّ السَّامَّةِ وَ الْهَامَّةِ وَ مِنْ شَرِّ كُلِّ عَيْنٍ لَامَّةٍ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ثُمَّ الْتَفَتَ النَّبِيُّ صلى الله عليه وآله وسلم إِلَيْنَا فَقَالَ هَكَذَا كَانَ يُعَوِّذُ إِبْرَاهِيمُ إِسْمَاعِيلَ وَ إِسْحَاقَ عليهما السلام.

٤/٣٤٢٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بُكَيْرٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه السلام يَقُولُ: إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ وَ إِدْبَارٍ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيراً وَ الْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَ لَا يُوصَفُ وَ يَعْلَمُ وَ لَا يُعْلَمُ يَعْلَمُ خَائِنَةَ 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 الثَّرَى 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-Qaddāḥ that Abū ‘Abdillāh (*‘a.s.*) said:

“Amīr al-Mu’minīn (*‘a.s.*) said: ‘The Prophet (*ṣ*) prayed for the protection of al-Ḥasan and al-Ḥusayn (*‘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 Isḥāq (*‘a.s.*).”’”

3420–4. Muḥammad ibn Yaḥyā (–) Aḥmad 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 سَبُعٍ وَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ ذُرِّيَّتِهِ وَ كُلِّ مَا عَضَّ أَوْ لَسَعَ وَ لَا يَخَافُ صَاحِبُهَا إِذَا تَكَلَّمَ بِهَا لِصّاً وَ لَا غُولًا قَالَ قُلْتُ لَهُ إِنِّي صَاحِبُ صَيْدِ السَّبُعِ وَ أَنَا أَبِيتُ فِي اللَّيْلِ فِي الْخَرَابَاتِ وَ أَتَوَحَّشُ فَقَالَ لِي قُلْ إِذَا دَخَلْتَ بِسْمِ اللَّهِ أَدْخُلُ وَ أَدْخِلْ رِجْلَكَ الْيُمْنَى وَ إِذَا خَرَجْتَ فَأَخْرِجْ رِجْلَكَ الْيُسْرَى وَ سَمِّ اللَّهَ فَإِنَّكَ لَا تَرَى مَكْرُوهاً.

٣٤٢١/٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ قُتَيْبَةَ الْأَعْشَى قَالَ عَلَّمَنِي أَبُو عَبْدِ اللَّهِ عليه السلام قَالَ:

قُلْ: بِسْمِ اللَّهِ الْجَلِيلِ أُعِيذُ فُلَاناً بِاللَّهِ الْعَظِيمِ مِنَ الْهَامَّةِ وَ السَّامَّةِ وَ اللَّامَّةِ وَ الْعَامَّةِ وَ مِنَ الْجِنِّ وَ الْإِنْسِ وَ مِنَ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ نَفْثِهِمْ وَ بَغْيِهِمْ وَ نَفْخِهِمْ وَ بِآيَةِ الْكُرْسِيِّ ثُمَّ تَقْرَؤُهَا ثُمَّ تَقُولُ فِي الثَّانِيَةِ بِسْمِ اللَّهِ أُعِيذُ فُلَاناً 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 'Alī ibni 'l-Ḥakam 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ:
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: جُعِلْتُ فِدَاكَ إِنِّي أَخَافُ الْعَقَارِبَ فَقَالَ انْظُرْ إِلَى بَنَاتِ نَعْشٍ الْكَوَاكِبِ الثَّلَاثَةِ الْوُسْطَى مِنْهَا بِجَنْبِهِ كَوْكَبٌ صَغِيرٌ قَرِيبٌ مِنْهُ تُسَمِّيهِ الْعَرَبُ السُّهَا وَ نَحْنُ نُسَمِّيهِ أَسْلَمَ أَحِدَّ النَّظَرَ إِلَيْهِ كُلَّ لَيْلَةٍ وَ قُلْ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ رَبَّ أَسْلَمَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ وَ سَلِّمْنَا قَالَ إِسْحَاقُ فَمَا تَرَكْتُهُ مُنْذُ دَهْرِي إِلَّا مَرَّةً وَاحِدَةً فَضَرَبَتْنِي الْعَقْرَبُ.

٧/٣٤٢٣- أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدٍ الْإِسْكَافِ قَالَ:
سَمِعْتُهُ يَقُولُ: مَنْ قَالَ هَذِهِ الْكَلِمَاتِ فَأَنَا ضَامِنٌ لَهُ أَلَّا يُصِيبَهُ عَقْرَبٌ وَ لَا هَامَّةٌ حَتَّى يُصْبِحَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ مَا ذَرَأَ وَ مِنْ شَرِّ مَا بَرَأَ وَ مِنْ 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 Isḥāq 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 Ursa 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.”’” Isḥāq 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-Ḥasan (–) 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]’”

٨/٣٤٢٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم فِي بَعْضِ مَغَازِيهِ إِذَا شَكَوْا إِلَيْهِ الْبَرَاغِيثَ أَنَّهَا تُؤْذِيهِمْ فَقَالَ إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ فَلْيَقُلْ أَيُّهَا الْأَسْوَدُ الْوَثَّابُ الَّذِي لَا يُبَالِي غَلَقاً وَ لَا بَاباً عَزَمْتُ عَلَيْكَ بِأُمِّ الْكِتَابِ أَلَّا تُؤْذِيَنِي وَ أَصْحَابِي إِلَى أَنْ يَذْهَبَ اللَّيْلُ وَ يَجِيءَ الصُّبْحُ بِمَا جَاءَ وَ الَّذِي نَعْرِفُهُ إِلَى أَنْ يَئُوبَ الصُّبْحُ مَتَى مَا آبَ.

٩/٣٤٢٥- عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: إِذَا لَقِيتَ السَّبُعَ فَقُلْ أَعُوذُ بِرَبِّ دَانِيَالَ وَ الْجُبِّ مِنْ شَرِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ.

١٠/٣٤٢٦- مُحَمَّدُ بْنُ جَعْفَرٍ أَبُو الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ هَارُونَ أَنَّهُ كَتَبَ إِلَى أَبِي جَعْفَرٍ عليه السلام يَسْأَلُهُ عُوذَةً لِلرِّيَاحِ الَّتِي تَعْرِضُ

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3424–8. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam (–) ‘Alī ibn Abī Ḥamzah that Abu ‘l-Ḥasan (*‘a.s.*) said:

“The Messenger of Allāh (*ṣ*) 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 ‘Īsā (–) Ṣāliḥ 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

لِلصِّبْيَانِ فَكَتَبَ إِلَيْهِ بِخَطِّهِ بِهَاتَيْنِ الْعُوذَتَيْنِ وَ زَعَمَ صَالِحٌ أَنَّهُ أَنْفَذَهُمَا إِلَيَّ إِبْرَاهِيمُ بِخَطِّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا رَبَّ لِي إِلَّا اللَّهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ لَا شَرِيكَ لَهُ سُبْحَانَ اللَّهِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ اللَّهُمَّ ذَا الْجَلَالِ وَ الْإِكْرَامِ رَبَّ مُوسَى وَ عِيسَى وَ إِبْرَاهِيمَ الَّذِي وَفَّى إِلَهَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مَعَ مَا عَدَّدْتَ مِنْ آيَاتِكَ وَ بِعَظَمَتِكَ وَ بِمَا سَأَلَكَ بِهِ النَّبِيُّونَ وَ بِأَنَّكَ رَبُّ النَّاسِ كُنْتَ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ بَعْدَ كُلِّ شَيْءٍ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُمْسِكُ بِهِ السَّمَاوَاتِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ وَ بِكَلِمَاتِكَ التَّامَّاتِ الَّتِي تُحْيِي بِهِ الْمَوْتَى أَنْ تُجِيرَ عَبْدَكَ فُلَاناً مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ إِلَيْهَا وَ مَا يَخْرُجُ مِنَ الْأَرْضِ وَ مَا يَلِجُ فِيهَا وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ كَتَبَ إِلَيْهِ أَيْضاً بِخَطِّهِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى 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 'Īsā, and Ibrāhīm who fulfilled his duty. God of Ibrāhīm, Ismā'īl, Isḥāq, 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 أُعِيذُهُ بِعِزَّةِ اللَّهِ وَ جَبَرُوتِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ مَلَكُوتِ اللَّهِ هَذَا الْكِتَابُ مِنَ اللَّهِ شِفَاءٌ لِفُلَانِ بْنِ فُلَانٍ ابْنِ عَبْدِكَ وَ ابْنِ أَمَتِكَ عَبْدَيِ اللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

١١/٣٤٢٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: إِذَا لَقِيتَ السَّبُعَ فَاقْرَأْ فِي وَجْهِهِ آيَةَ الْكُرْسِيِّ وَ قُلْ لَهُ عَزَمْتُ عَلَيْكَ بِعَزِيمَةِ اللَّهِ وَ عَزِيمَةِ مُحَمَّدٍ صلى الله عليه وآله وسلم وَ عَزِيمَةِ سُلَيْمَانَ بْنِ دَاوُدَ عليه السلام وَ عَزِيمَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام وَ الْأَئِمَّةِ الطَّاهِرِينَ مِنْ بَعْدِهِ فَإِنَّهُ يَنْصَرِفُ عَنْكَ إِنْ شَاءَ اللَّهُ قَالَ فَخَرَجْتُ فَإِذَا السَّبُعُ قَدِ اعْتَرَضَ فَعَزَمْتُ عَلَيْهِ وَ قُلْتُ لَهُ إِلَّا تَنَحَّيْتَ عَنْ طَرِيقِنَا وَ لَمْ تُؤْذِنَا قَالَ فَنَظَرْتُ إِلَيْهِ قَدْ طَأْطَأَ بِرَأْسِهِ 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 Muḥammad and his Household.'"

3427–11. A group of our co-sectarians (–) Aḥmad 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 عليه السلام قَالَ:

مَنْ قَالَ فِي دُبُرِ الْفَرِيضَةِ: أَسْتَوْدِعُ اللَّهَ الْعَظِيمَ الْجَلِيلَ نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ مَنْ يَعْنِينِي أَمْرُهُ وَ أَسْتَوْدِعُ اللَّهَ الْمَرْهُوبَ الْمَخُوفَ الْمُتَضَعْضِعَ لِعَظَمَتِهِ كُلُّ شَيْءٍ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ يَعْنِينِي أَمْرُهُ حُفَّ بِجَنَاحٍ مِنْ أَجْنِحَةِ جَبْرَئِيلَ عليه السلام وَ حُفِظَ فِي نَفْسِهِ وَ أَهْلِهِ وَ مَالِهِ.

١٣/٣٤٢٩- عَنْهُ رَفَعَهُ قَالَ:

مَنْ بَاتَ فِي دَارٍ وَ بَيْتٍ وَحْدَهُ فَلْيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لْيَقُلِ اللَّهُمَّ آنِسْ وَحْشَتِي وَ آمِنْ رَوْعَتِي وَ أَعِنِّي عَلَى وَحْدَتِي.

١٤/٣٤٣٠- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ يَزِيدَ بْنِ مُرَّةَ عَنْ بُكَيْرٍ قَالَ:

سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عليه السلام يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وآله: يَا عَلِيُّ أَ لَا أُعَلِّمُكَ

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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 *rafa‘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-Naḍr (–) ‘Amr ibn Shimr (–) 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 بَلِيَّةٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَصْرِفُ بِهَا عَنْكَ مَا يَشَاءُ مِنْ أَنْوَاعِ الْبَلَاءِ.

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بَابُ الدُّعَاءِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

١/٣٤٣١– قَالَ كَانَ أَبُو عَبْدِ اللَّهِ عليه السلام يَدْعُو عِنْدَ قِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ أَنْتَ الْمُتَوَحِّدُ بِالْقُدْرَةِ وَ السُّلْطَانِ الْمَتِينِ وَ لَكَ الْحَمْدُ أَنْتَ الْمُتَعَالِي بِالْعِزِّ وَ الْكِبْرِيَاءِ 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 الذِّكْرِ الْعَظِيمِ رَبَّنَا فَلَكَ الْحَمْدُ بِمَا عَلَّمْتَنَا مِنَ الْحِكْمَةِ وَ الْقُرْآنِ الْعَظِيمِ الْمُبِينِ اللَّهُمَّ أَنْتَ عَلَّمْتَنَاهُ 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.""

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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,

تَعَلُّمِهِ وَ اخْتَصَصْتَنَا بِهِ قَبْلَ رَغْبَتِنَا بِنَفْعِهِ اللَّهُمَّ فَإِذَا كَانَ ذَلِكَ مَنّاً مِنْكَ وَ فَضْلًا وَ جُوداً وَ لُطْفاً بِنَا وَ رَحْمَةً لَنَا وَ امْتِنَاناً عَلَيْنَا مِنْ غَيْرِ حَوْلِنَا وَ لَا حِيلَتِنَا وَ لَا قُوَّتِنَا اللَّهُمَّ فَحَبِّبْ إِلَيْنَا حُسْنَ تِلَاوَتِهِ وَ حِفْظَ آيَاتِهِ وَ إِيمَاناً بِمُتَشَابِهِهِ وَ عَمَلًا بِمُحْكَمِهِ وَ سَبَباً فِي تَأْوِيلِهِ وَ هُدًى فِي تَدْبِيرِهِ وَ بَصِيرَةً بِنُورِهِ اللَّهُمَّ وَ كَمَا أَنْزَلْتَهُ شِفَاءً لِأَوْلِيَائِكَ وَ شَقَاءً عَلَى أَعْدَائِكَ وَ عَمًى عَلَى أَهْلِ مَعْصِيَتِكَ وَ نُوراً لِأَهْلِ طَاعَتِكَ اللَّهُمَّ فَاجْعَلْهُ لَنَا حِصْناً مِنْ عَذَابِكَ وَ حِرْزاً مِنْ غَضَبِكَ وَ حَاجِزاً عَنْ مَعْصِيَتِكَ وَ عِصْمَةً مِنْ سَخَطِكَ وَ دَلِيلًا عَلَى طَاعَتِكَ وَ نُوراً يَوْمَ نَلْقَاكَ نَسْتَضِيءُ بِهِ فِي خَلْقِكَ وَ نَجُوزُ بِهِ عَلَى صِرَاطِكَ وَ نَهْتَدِي بِهِ إِلَى جَنَّتِكَ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ الشِّقْوَةِ فِي حَمْلِهِ وَ الْعَمَى عَنْ عَمَلِهِ وَ الْجَوْرِ عَنْ حُكْمِهِ وَ الْعُلُوِّ عَنْ قَصْدِهِ وَ التَّقْصِيرِ دُونَ حَقِّهِ اللَّهُمَّ احْمِلْ عَنَّا ثِقْلَهُ وَ أَوْجِبْ لَنَا أَجْرَهُ وَ أَوْزِعْنَا شُكْرَهُ وَ اجْعَلْنَا نُرَاعِيهِ وَ نَحْفَظُهُ اللَّهُمَّ اجْعَلْنَا نَتَّبِعُ حَلَالَهُ وَ نَجْتَنِبُ حَرَامَهُ وَ نُقِيمُ حُدُودَهُ وَ نُؤَدِّي 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 حَلَاوَةً فِي تِلَاوَتِهِ وَ نَشَاطاً فِي قِيَامِهِ وَ وَجِلًا فِي تَرْتِيلِهِ وَ قُوَّةً فِي اسْتِعْمَالِهِ فِي آنَاءِ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ اللَّهُمَّ وَ اشْفِنَا مِنَ النَّوْمِ بِالْيَسِيرِ وَ أَيْقِظْنَا فِي سَاعَةِ اللَّيْلِ مِنْ رُقَادِ الرَّاقِدِينَ وَ نَبِّهْنَا عِنْدَ الْأَحَايِينِ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ مِنْ سِنَةِ الْوَسْنَانِينَ اللَّهُمَّ اجْعَلْ لِقُلُوبِنَا ذَكَاءً عِنْدَ عَجَائِبِهِ الَّتِي لَا تَنْقَضِي وَ لَذَاذَةً عِنْدَ تَرْدِيدِهِ وَ عِبْرَةً عِنْدَ تَرْجِيعِهِ وَ نَفْعاً بَيِّناً عِنْدَ اسْتِفْهَامِهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ تَخَلُّفِهِ فِي قُلُوبِنَا وَ تَوَسُّدِهِ عِنْدَ رُقَادِنَا وَ نَبْذِهِ وَرَاءَ ظُهُورِنَا وَ نَعُوذُ بِكَ مِنْ قَسَاوَةِ قُلُوبِنَا لِمَا بِهِ وَعَظْتَنَا اللَّهُمَّ انْفَعْنَا بِمَا صَرَفْتَ فِيهِ مِنَ الْآيَاتِ وَ ذَكِّرْنَا بِمَا ضَرَبْتَ فِيهِ مِنَ الْمَثُلَاتِ وَ كَفِّرْ عَنَّا بِتَأْوِيلِهِ السَّيِّئَاتِ وَ ضَاعِفْ لَنَا بِهِ جَزَاءً فِي الْحَسَنَاتِ وَ ارْفَعْنَا بِهِ ثَوَاباً فِي الدَّرَجَاتِ وَ لَقِّنَا بِهِ الْبُشْرَى بَعْدَ الْمَمَاتِ اللَّهُمَّ اجْعَلْهُ لَنَا زَاداً تُقَوِّينَا بِهِ فِي الْمَوْقِفِ بَيْنَ يَدَيْكَ وَ طَرِيقاً وَاضِحاً نَسْلُكُ بِهِ إِلَيْكَ وَ عِلْماً نَافِعاً نَشْكُرُ بِهِ نَعْمَاءَكَ وَ تَخَشُّعاً صَادِقاً نُسَبِّحُ بِهِ أَسْمَاءَكَ فَإِنَّكَ اتَّخَذْتَ 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

قَطَعْتَ بِهِ عُذْرَنَا وَ اصْطَنَعْتَ بِهِ عِنْدَنَا نِعْمَةً قَصَرَ عَنْهَا شُكْرُنَا اللَّهُمَّ اجْعَلْهُ لَنَا وَلِيّاً يُثَبِّتُنَا مِنَ الزَّلَلِ وَ دَلِيلًا يَهْدِينَا لِصَالِحِ الْعَمَلِ وَ عَوْناً هَادِياً يُقَوِّمُنَا مِنَ الْمَيْلِ وَ عَوْناً يُقَوِّينَا مِنَ الْمَلَلِ حَتَّى يَبْلُغَ بِنَا أَفْضَلَ الْأَمَلِ اللَّهُمَّ اجْعَلْهُ لَنَا شَافِعاً يَوْمَ اللِّقَاءِ وَ سِلَاحاً يَوْمَ الِارْتِقَاءِ وَ حَجِيجاً يَوْمَ الْقَضَاءِ وَ نُوراً يَوْمَ الظَّلْمَاءِ يَوْمَ لَا أَرْضَ وَ لَا سَمَاءَ يَوْمَ يُجْزَى كُلُّ سَاعٍ بِمَا سَعَى اللَّهُمَّ اجْعَلْهُ لَنَا رَيّاً يَوْمَ الظَّمَإِ وَ فَوْزاً يَوْمَ الْجَزَاءِ مِنْ نَارٍ حَامِيَةٍ قَلِيلَةِ الْبُقْيَا عَلَى مَنْ بِهَا اصْطَلَى وَ بِحَرِّهَا تَلَظَّى اللَّهُمَّ اجْعَلْهُ لَنَا بُرْهَاناً عَلَى رُءُوسِ الْمَلَإِ يَوْمَ يُجْمَعُ فِيهِ أَهْلُ الْأَرْضِ وَ أَهْلُ السَّمَاءِ اللَّهُمَّ ارْزُقْنَا مَنَازِلَ الشُّهَدَاءِ وَ عَيْشَ السُّعَدَاءِ وَ مُرَافَقَةَ الْأَنْبِيَاءِ 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 أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

تَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ لَمْ يَسْأَلِ الْعِبَادُ مِثْلَكَ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَ رَسُولِكَ وَ إِبْرَاهِيمَ خَلِيلِكَ وَ صَفِيِّكَ وَ مُوسَى كَلِيمِكَ وَ نَجِيِّكَ وَ عِيسَى كَلِمَتِكَ وَ رُوحِكَ وَ أَسْأَلُكَ بِصُحُفِ إِبْرَاهِيمَ وَ تَوْرَاةِ مُوسَى وَ زَبُورِ دَاوُدَ وَ إِنْجِيلِ عِيسَى وَ قُرْآنِ مُحَمَّدٍ صلى الله عليه وآله وسلم وَ بِكُلِّ وَحْيٍ أَوْحَيْتَهُ وَ قَضَاءٍ أَمْضَيْتَهُ وَ حَقٍّ قَضَيْتَهُ وَ غَنِيٍّ أَغْنَيْتَهُ وَ ضَالٍّ هَدَيْتَهُ وَ سَائِلٍ أَعْطَيْتَهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى اللَّيْلِ فَأَظْلَمَ وَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى النَّهَارِ فَاسْتَنَارَ وَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ وَ دَعَمْتَ بِهِ السَّمَاوَاتِ

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Chapter on
Supplication for Memorization of the Qur’ān

3432–1. A group of our sectarians (–) Aḥmad ibn Muḥammad ibn Khālid, whoever mentioned it [to him] (–) ‘Abdullāh ibn Sinān (–) Abān ibn Taghlib 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

فَاسْتَقَلَّتْ وَ وَضَعْتَهُ عَلَى الْجِبَالِ فَرَسَتْ وَ بِاسْمِكَ الَّذِي بَثَثْتَ بِهِ الْأَرْزَاقَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُحْيِي بِهِ الْمَوْتَى وَ أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَرْزُقَنِي حِفْظَ الْقُرْآنِ وَ أَصْنَافَ الْعِلْمِ وَ أَنْ تُثَبِّتَهَا فِي قَلْبِي وَ سَمْعِي وَ بَصَرِي وَ أَنْ تُخَالِطَ بِهَا لَحْمِي وَ دَمِي وَ عِظَامِي وَ مُخِّي وَ تَسْتَعْمِلَ بِهَا لَيْلِي وَ نَهَارِي بِرَحْمَتِكَ وَ قُدْرَتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ يَا حَيُّ يَا قَيُّومُ قَالَ وَ فِي حَدِيثٍ آخَرَ زِيَادَةٌ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عِبَادُكَ الَّذِينَ اسْتَجَبْتَ لَهُمْ وَ أَنْبِيَاؤُكَ فَغَفَرْتَ لَهُمْ وَ رَحِمْتَهُمْ وَ أَسْأَلُكَ بِكُلِّ اسْمٍ أَنْزَلْتَهُ فِي كُتُبِكَ وَ بِاسْمِكَ الَّذِي اسْتَقَرَّ بِهِ عَرْشُكَ وَ بِاسْمِكَ الْوَاحِدِ الْأَحَدِ الْفَرْدِ الْوَتْرِ الْمُتَعَالِ الَّذِي يَمْلَأُ الْأَرْكَانَ كُلَّهَا الطَّاهِرِ الطُّهْرِ الْمُبَارَكِ الْمُقَدَّسِ الْحَيِّ الْقَيُّومِ نُورِ السَّمَاوَاتِ وَ الْأَرْضِ الرَّحْمَنِ الرَّحِيمِ الْكَبِيرِ الْمُتَعَالِ وَ كِتَابِكَ الْمُنْزَلِ بِالْحَقِّ وَ كَلِمَاتِكَ التَّامَّاتِ وَ نُورِكَ التَّامِّ 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 Muḥammad and the family of Muḥammad, and that You grant me the memorization of the Qur'ān 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."

وَ قَالَ فِي حَدِيثٍ آخَرَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ أَرَادَ أَنْ يُوعِيَهُ اللَّهُ عَزَّ وَ جَلَّ الْقُرْآنَ وَ الْعِلْمَ فَلْيَكْتُبْ هَذَا الدُّعَاءَ فِي إِنَاءٍ نَظِيفٍ بِعَسَلٍ مَاذِيٍّ ثُمَّ يَغْسِلُهُ بِمَاءِ الْمَطَرِ قَبْلَ أَنْ يَمَسَّ الْأَرْضَ وَ يَشْرَبُهُ ثَلَاثَةَ أَيَّامٍ عَلَى الرِّيقِ فَإِنَّهُ يَحْفَظُ ذَلِكَ إِنْ شَاءَ اللَّهُ.

٢/٣٤٣٣- عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: أُعَلِّمُكَ دُعَاءً لَا تَنْسَى الْقُرْآنَ اللَّهُمَّ ارْحَمْنِي بِتَرْكِ مَعَاصِيكَ أَبَداً مَا أَبْقَيْتَنِي وَ ارْحَمْنِي مِنْ تَكَلُّفِ مَا لَا يَعْنِينِي وَ ارْزُقْنِي حُسْنَ الْمَنْظَرِ فِيمَا يُرْضِيكَ عَنِّي وَ أَلْزِمْ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَ ارْزُقْنِي أَنْ أَتْلُوَهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي اللَّهُمَّ نَوِّرْ بِكِتَابِكَ بَصَرِي وَ اشْرَحْ بِهِ صَدْرِي وَ فَرِّحْ بِهِ قَلْبِي وَ أَطْلِقْ بِهِ لِسَانِي وَ اسْتَعْمِلْ بِهِ بَدَنِي وَ قَوِّنِي عَلَى ذَلِكَ وَ أَعِنِّي 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 عليه السلام.

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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 'Īsā, *rafa'ahu* to Amīr al-Mu'minīn (*'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 Ḥafṣ al-A'war from Abū 'Abdillāh (*'a.s.*)."

– ٦٠ –
بَابُ دَعَوَاتٍ مُوجَزَاتٍ لِجَمِيعِ الْحَوَائِجِ لِلدُّنْيَا وَ الْآخِرَةِ

١/٣٤٣٤– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قُلِ: اللَّهُمَّ اجْعَلْنِي أَخْشَاكَ كَأَنِّي أَرَاكَ وَ أَسْعِدْنِي بِتَقْوَاكَ وَ لَا تُشْقِنِي بِنَشْطِي لِمَعَاصِيكَ وَ خِرْ لِي فِي قَضَائِكَ وَ بَارِكْ لِي فِي قَدَرِكَ حَتَّى لَا أُحِبَّ تَأْخِيرَ مَا عَجَّلْتَ وَ لَا تَعْجِيلَ مَا أَخَّرْتَ وَ اجْعَلْ غِنَايَ فِي نَفْسِي وَ مَتِّعْنِي بِسَمْعِي وَ بَصَرِي وَ اجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَ انْصُرْنِي عَلَى مَنْ ظَلَمَنِي وَ أَرِنِي فِيهِ قُدْرَتَكَ يَا رَبِّ وَ أَقِرَّ بِذَلِكَ عَيْنِي.

٢/٣٤٣٥– أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ 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 (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Ismā‘īl 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 عليه السلام يَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى هَوْلِ يَوْمِ الْقِيَامَةِ وَ أَخْرِجْنِي مِنَ الدُّنْيَا سَالِماً وَ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ وَ اكْفِنِي مَئُونَتِي وَ مَئُونَةَ عِيَالِي وَ مَئُونَةَ النَّاسِ وَ أَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ.

٣/٣٤٣٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَ أَعُوذُ بِكَ مِنْ كُلِّ سُوءٍ أَحَاطَ بِهِ عِلْمُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الْآخِرَةِ.

٤/٣٤٣٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ عَلِيِّ بْنِ زِيَادٍ قَالَ:

كَتَبَ عَلِيُّ بْنُ بَصِيرٍ يَسْأَلُهُ أَنْ يَكْتُبَ لَهُ فِي أَسْفَلِ كِتَابِهِ دُعَاءً يُعَلِّمُهُ إِيَّاهُ يَدْعُو بِهِ فَيُعْصَمُ بِهِ مِنَ الذُّنُوبِ جَامِعاً لِلدُّنْيَا وَ الْآخِرَةِ فَكَتَبَ عليه السلام بِخَطِّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ وَ لَمْ يَهْتِكِ السِّتْرَ عَنِّي يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ

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"I heard Abū ʻAbdillāh (*ʻa.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. ʻAlī ibn Ibrāhīm (–) his father (–) Ḥammād ibn ʻĪsā (–) Ḥarīz (–) Zurārah that Abū Jaʻfar (*ʻa.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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ʻĪsā* and a group of our co-sectarians (–) Sahl ibn Ziyād, both of them, that ʻAlī ibn Ziyād said:

"'ʻAlī 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 (*ʻa.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

الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِّ يَا مُبْتَدِئَ كُلِّ نِعْمَةٍ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهْ يَا سَيِّدَاهْ يَا مَوْلَاهْ يَا غِيَاثَاهْ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ أَنْ لَا تَجْعَلَنِي فِي النَّارِ ثُمَّ تَسْأَلُ مَا بَدَا لَكَ.

٥/٣٤٣٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ وَ أَبِي طَالِبٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

اللَّهُمَّ أَنْتَ ثِقَتِي فِي كُلِّ كُرْبَةٍ وَ أَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَ أَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَ عُدَّةٌ كَمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْفُؤَادُ وَ تَقِلُّ فِيهِ الْحِيلَةُ وَ يَخْذُلُ عَنْهُ الْقَرِيبُ وَ الْبَعِيدُ وَ يَشْمَتُ بِهِ الْعَدُوُّ وَ تَعْنِينِي فِيهِ الْأُمُورُ أَنْزَلْتُهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَاغِباً فِيهِ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَ كَشَفْتَهُ وَ كَفَيْتَنِيهِ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمَنُّ فَاضِلًا.

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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 Muḥammad and the Household of Muḥammad, and I beseech You not to put me in the Fire …' then ask for whatever you desire."

3438–5. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 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 عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ وَ جَمَالِكَ وَ كَرَمِكَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

٧/٣٤٤٠- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

قَالَ لِي أَكْثِرْ مِنْ أَنْ تَقُولَ اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ وَ لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ قُلْتُ أَمَّا الْمُعَارِينَ فَقَدْ عَرَفْتُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ كُلُّ عَمَلٍ تَعْمَلُهُ تُرِيدُ بِهِ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ فَكُنْ فِيهِ مُقَصِّراً عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِي مَا بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ مُقَصِّرُونَ.

٨/٣٤٤١- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَعْيَنَ قَالَ:

قَالَ أَبُو جَعْفَرٍ عليه السلام لَقَدْ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لِرَجُلٍ مِنْ أَهْلِ الْبَادِيَةِ بِكَلِمَتَيْنِ دَعَا بِهِمَا

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3439–6. From him (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam (–) Abān (–) ‘Īsā 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 Maḥbūb (–) al-Faḍl ibn Yūnus that Abu ‘l-Ḥasan (*‘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 Maḥbūb (–) Abān that ‘Abdu ‘r-Raḥmān 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

قَالَ اللَّهُمَّ إِنْ تُعَذِّبْنِي فَأَهْلٌ لِذَلِكَ أَنَا وَ إِنْ تَغْفِرْ لِي فَأَهْلٌ لِذَلِكَ أَنْتَ فَغَفَرَ اللَّهُ لَهُ.

٩/٣٤٤٢- عَنْهُ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَمِّهِ عَنِ الرِّضَا عليه السلام قَالَ يَا مَنْ دَلَّنِي عَلَى نَفْسِهِ وَ ذَلَّلَ قَلْبِي بِتَصْدِيقِهِ أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ فِي الدُّنْيَا وَ الْآخِرَةِ.

١٠/٣٤٤٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليه السلام فِي فِنَاءِ الْكَعْبَةِ فِي اللَّيْلِ وَ هُوَ يُصَلِّي فَأَطَالَ الْقِيَامَ حَتَّى جَعَلَ مَرَّةً يَتَوَكَّأُ عَلَى رِجْلِهِ الْيُمْنَى وَ مَرَّةً عَلَى رِجْلِهِ الْيُسْرَى ثُمَّ سَمِعْتُهُ يَقُولُ بِصَوْتٍ كَأَنَّهُ بَاكٍ يَا سَيِّدِي تُعَذِّبُنِي وَ حُبُّكَ فِي قَلْبِي أَمَا وَ عِزَّتِكَ 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 دَاوُدَ الرَّقِّيِّ قَالَ:

إِنِّي كُنْتُ أَسْمَعُ أَبَا عَبْدِ اللَّهِ عليه السلام أَكْثَرَ مَا يُلِحُّ بِهِ فِي الدُّعَاءِ عَلَى اللَّهِ بِحَقِّ الْخَمْسَةِ 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-Riḍā (*'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 (–) Ibn Abī 'Umayr (–) Muḥammad ibn Abī Ḥamzah that his father said:

"I saw 'Alī ibni 'l-Ḥusayn (*'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

رَسُولَ اللَّهِ صلى الله عليه وآله وسلم وَ أَمِيرَ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ صلى الله عليه وآله وسلم .

١٢/٣٤٤٥- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ:

عَلَّمَنَا أَبُو عَبْدِ اللَّهِ عليه السلام دُعَاءً وَ أَمَرَنَا أَنْ نَدْعُوَ بِهِ يَوْمَ الْجُمُعَةِ اللَّهُمَّ إِنِّي تَعَمَّدْتُ إِلَيْكَ بِحَاجَتِي وَ أَنْزَلْتُ بِكَ الْيَوْمَ فَقْرِي وَ مَسْكَنَتِي فَأَنَا الْيَوْمَ لِمَغْفِرَتِكَ أَرْجَى مِنِّي لِعَمَلِي وَ لَمَغْفِرَتُكَ وَ رَحْمَتُكَ أَوْسَعُ مِنْ ذُنُوبِي فَتَوَلَّ قَضَاءَ كُلِّ حَاجَةٍ هِيَ لِي بِقُدْرَتِكَ عَلَيْهَا وَ تَيْسِيرِ ذَلِكَ عَلَيْكَ وَ لِفَقْرِي إِلَيْكَ فَإِنِّي لَمْ أُصِبْ خَيْراً قَطُّ إِلَّا مِنْكَ وَ لَمْ يَصْرِفْ عَنِّي أَحَدٌ شَرّاً قَطُّ غَيْرُكَ وَ لَيْسَ أَرْجُو لِآخِرَتِي وَ دُنْيَايَ سِوَاكَ وَ لَا لِيَوْمِ فَقْرِي وَ يَوْمِ يُفْرِدُنِي النَّاسُ فِي حُفْرَتِي وَ أُفْضِي إِلَيْكَ يَا رَبِّ بِفَقْرِي.

١٣/٣٤٤٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ زَيْدٍ الصَّائِغِ 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-Ḥasan and al-Ḥusayn, may the blessings of Allāh be upon them.”

3445–12. From him (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam (–) 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-Ḥusayn ibn ‘Aṭiyyah that Zayd ibni ‘ṣ-Ṣā’igh said:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام ادْعُ اللَّهَ لَنَا فَقَالَ اللَّهُمَّ ارْزُقْهُمْ صِدْقَ الْحَدِيثِ وَ أَدَاءَ الْأَمَانَةِ وَ الْمُحَافَظَةَ عَلَى الصَّلَوَاتِ اللَّهُمَّ إِنَّهُمْ أَحَقُّ خَلْقِكَ أَنْ تَفْعَلَهُ بِهِمُ اللَّهُمَّ وَ افْعَلْهُ بِهِمْ.

٣٤٤٧/١٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليهما السلام قَالَ:

كَانَ أَمِيرُ الْمُؤْمِنِينَ صلى الله عليه وآله وسلم يَقُولُ اللَّهُمَّ مُنَّ عَلَيَّ بِالتَّوَكُّلِ عَلَيْكَ وَ التَّفْوِيضِ إِلَيْكَ وَ الرِّضَا بِقَدَرِكَ وَ التَّسْلِيمِ لِأَمْرِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا رَبَّ الْعَالَمِينَ.

٣٤٤٨/١٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سُحَيْمٍ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ وَ هُوَ رَافِعٌ يَدَهُ إِلَى السَّمَاءِ رَبِّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَداً لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ قَالَ فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ تَحَدَّرَ الدُّمُوعُ مِنْ جَوَانِبِ

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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 Maḥbūb (–) 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. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥam-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

لِحْيَتِهِ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِنَّ يُونُسَ بْنَ مَتَّى وَكَلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى نَفْسِهِ أَقَلَّ مِنْ طَرْفَةِ عَيْنٍ فَأَحْدَثَ ذَلِكَ الذَّنْبَ قُلْتُ فَبَلَغَ بِهِ كُفْراً أَصْلَحَكَ اللَّهُ قَالَ لَا وَ لَكِنَّ الْمَوْتَ عَلَى تِلْكَ الْحَالِ هَلَاكٌ.

١٦/٣٤٤٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ رَفَعَهُ قَالَ:

أَتَى جَبْرَئِيلُ عليه السلام إِلَى النَّبِيِّ صلى الله عليه وآله وسلم فَقَالَ لَهُ إِنَّ رَبَّكَ يَقُولُ لَكَ إِذَا أَرَدْتَ أَنْ تَعْبُدَنِي يَوْماً وَ لَيْلَةً حَقَّ عِبَادَتِي فَارْفَعْ يَدَيْكَ إِلَيَّ وَ قُلِ اللَّهُمَّ لَكَ الْحَمْدُ حَمْداً خَالِداً مَعَ خُلُودِكَ وَ لَكَ الْحَمْدُ حَمْداً لَا مُنْتَهَى لَهُ دُونَ عِلْمِكَ وَ لَكَ الْحَمْدُ حَمْداً لَا أَمَدَ لَهُ دُونَ مَشِيئَتِكَ وَ لَكَ الْحَمْدُ حَمْداً لَا جَزَاءَ لِقَائِلِهِ إِلَّا رِضَاكَ اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الْمَنُّ كُلُّهُ وَ لَكَ الْفَخْرُ كُلُّهُ وَ لَكَ الْبَهَاءُ كُلُّهُ وَ لَكَ النُّورُ 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 (–) Aḥmad ibn Muḥammad ibn Khālid, *rafa‘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 الْخَيْرُ كُلُّهُ وَ إِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ عَلَانِيَتُهُ وَ سِرُّهُ اللَّهُمَّ لَكَ الْحَمْدُ حَمْداً أَبَداً أَنْتَ حَسَنُ الْبَلَاءِ جَلِيلُ الثَّنَاءِ سَابِغُ النَّعْمَاءِ عَدْلُ الْقَضَاءِ جَزِيلُ الْعَطَاءِ حَسَنُ الْآلَاءِ إِلَهُ مَنْ فِي الْأَرْضِ وَ إِلَهُ مَنْ فِي السَّمَاءِ اللَّهُمَّ لَكَ الْحَمْدُ فِي السَّبْعِ الشِّدَادِ وَ لَكَ الْحَمْدُ فِي الْأَرْضِ الْمِهَادِ وَ لَكَ الْحَمْدُ طَاقَةَ الْعِبَادِ وَ لَكَ الْحَمْدُ سَعَةَ الْبِلَادِ وَ لَكَ الْحَمْدُ فِي الْجِبَالِ الْأَوْتَادِ وَ لَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا يَغْشَى 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 جَمِيعاً قَبْضَتُهُ يَوْمَ 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 بِعِزَّتِكَ وَ عَلَوْتَ فَوْقَ كُلِّ شَيْءٍ بِارْتِفَاعِكَ 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 بَعَثْتَ الرُّسُلَ بِكُتُبِكَ وَ هَدَيْتَ الصَّالِحِينَ بِإِذْنِكَ وَ أَيَّدْتَ الْمُؤْمِنِينَ بِنَصْرِكَ وَ قَهَرْتَ الْخَلْقَ بِسُلْطَانِكَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَا نَعْبُدُ غَيْرَكَ وَ لَا نَسْأَلُ إِلَّا إِيَّاكَ وَ لَا نَرْغَبُ إِلَّا إِلَيْكَ أَنْتَ مَوْضِعُ شَكْوَانَا وَ مُنْتَهَى رَغْبَتِنَا وَ إِلَهُنَا وَ مَلِيكُنَا.

٣٤٥٠/١٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام ابْتِدَاءً مِنْهُ: يَا مُعَاوِيَةُ أَ مَا عَلِمْتَ أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ صلى الله عليه وآله وسلم فَشَكَا 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 الْأَجَلِّ الْأَكْرَمِ الْمَخْزُونِ الْمَكْنُونِ النُّورِ الْحَقِّ 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 يُكْسَرُ بِهِ كُلُّ شِدَّةٍ وَ كُلُّ شَيْطَانٍ مَرِيدٍ وَ كُلُّ جَبَّارٍ عَنِيدٍ لَا تَقِرُّ بِهِ أَرْضٌ وَ لَا تَقُومُ بِهِ سَمَاءٌ وَ يَأْمَنُ

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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 بَغْيُ كُلِّ بَاغٍ وَ حَسَدُ كُلِّ حَاسِدٍ وَ يَتَصَدَّعُ لِعَظَمَتِهِ الْبَرُّ وَ الْبَحْرُ وَ يَسْتَقِلُّ بِهِ الْفُلْكُ حِينَ يَتَكَلَّمُ بِهِ الْمَلَكُ فَلَا يَكُونُ لِلْمَوْجِ عَلَيْهِ سَبِيلٌ وَ هُوَ اسْمُكَ الْأَعْظَمُ الْأَعْظَمُ الْأَجَلُّ الْأَجَلُّ النُّورُ الْأَكْبَرُ الَّذِي سَمَّيْتَ بِهِ نَفْسَكَ وَ اسْتَوَيْتَ بِهِ عَلَى عَرْشِكَ وَ أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَ أَهْلِ بَيْتِهِ أَسْأَلُكَ بِكَ وَ بِهِمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

١٨/٣٤٥١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ:

أَمْلَى عَلَيَّ هَذَا الدُّعَاءَ أَبُو عَبْدِ اللَّهِ عليه السلام وَ هُوَ جَامِعٌ لِلدُّنْيَا وَ الْآخِرَةِ تَقُولُ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ 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 Muḥammad and his Household as I ask You, by Your right and theirs, that You bless Muḥammad and the Household of Muḥammad, and do for me such-and-such.""""

3451–18. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) Khalaf ibn Ḥammād that ʻAmr ibn Abi ʻl-Miqdām said:

"Abū ʻAbdillāh (*ʻa.s.*) dictated the following supplication to me and it is beneficial for both this world and the Hereafter: ʻYou 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 الْوَدُودُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الدَّيَّانُ 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 عَلِيمٌ تَمَّ نُورُكَ فَهَدَيْتَ وَ بَسَطْتَ يَدَكَ فَأَعْطَيْتَ رَبَّنَا وَجْهُكَ أَكْرَمُ الْوُجُوهِ وَ جِهَتُكَ خَيْرُ الْجِهَاتِ وَ عَطِيَّتُكَ أَفْضَلُ الْعَطَايَا وَ أَهْنَؤُهَا تُطَاعُ رَبَّنَا فَتَشْكُرُ وَ تُعْصَى رَبَّنَا فَتَغْفِرُ لِمَنْ شِئْتَ تُجِيبُ الْمُضْطَرِّينَ وَ تَكْشِفُ السُّوءَ وَ تَقْبَلُ التَّوْبَةَ وَ تَعْفُو عَنِ الذُّنُوبِ لَا تُجَازَى أَيَادِيكَ وَ لَا تُحْصَى نِعَمُكَ وَ لَا يَبْلُغُ مِدْحَتَكَ 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 Pardoning, 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 عَجِّلْ فَرَجَهُمْ وَ رُوحَهُمْ وَ رَاحَتَهُمْ وَ سُرُورَهُمْ وَ أَذِقْنِي طَعْمَ فَرَجِهِمْ وَ أَهْلِكْ أَعْدَاءَهُمْ مِنَ الْجِنِّ وَ الْإِنْسِ وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ وَ اجْعَلْنَا مِنَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ وَ اجْعَلْنِي مِنَ الَّذِينَ صَبَرُوا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ وَ ثَبِّتْنِي بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ بَارِكْ لِي فِي الْمَحْيَا وَ الْمَمَاتِ وَ الْمَوْقِفِ وَ النُّشُورِ وَ الْحِسَابِ وَ الْمِيزَانِ وَ أَهْوَالِ يَوْمِ الْقِيَامَةِ وَ سَلِّمْنِي عَلَى الصِّرَاطِ وَ أَجِزْنِي عَلَيْهِ وَ ارْزُقْنِي عِلْماً نَافِعاً وَ يَقِيناً صَادِقاً وَ تُقًى وَ بِرّاً وَ وَرَعاً وَ خَوْفاً مِنْكَ وَ فَرَقاً يُبْلِغُنِي مِنْكَ زُلْفَى وَ لَا يُبَاعِدُنِي عَنْكَ وَ أَحْبِبْنِي وَ لَا تُبْغِضْنِي وَ تَوَلَّنِي وَ لَا تَخْذُلْنِي وَ أَعْطِنِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ أَجِرْنِي مِنَ السُّوءِ كُلِّهِ بِحَذَافِيرِهِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ.

٣٤٥٢/١٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ 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 (*ṣirāṭ*) 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) Faḍālah ibn Ayyūb that Mu‘āwiyah ibn ‘Ammār said:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام أَ لَا تَخُصُّنِي بِدُعَاءٍ قَالَ بَلَى قَالَ قُلْ يَا وَاحِدُ يَا مَاجِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ يَا عَزِيزُ يَا كَرِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا سَامِعَ الدَّعَوَاتِ يَا أَجْوَدَ مَنْ سُئِلَ وَ يَا خَيْرَ مَنْ أَعْطَى يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ قُلْتُ وَ لَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يَقُولُ نَعَمْ لَنِعْمَ الْمُجِيبُ أَنْتَ وَ نِعْمَ الْمَدْعُوُّ وَ نِعْمَ الْمَسْئُولُ أَسْأَلُكَ بِنُورِ وَجْهِكَ وَ أَسْأَلُكَ بِعِزَّتِكَ وَ قُدْرَتِكَ وَ جَبَرُوتِكَ وَ أَسْأَلُكَ بِمَلَكُوتِكَ وَ دِرْعِكَ الْحَصِينَةِ وَ بِجَمْعِكَ وَ أَرْكَانِكَ كُلِّهَا وَ بِحَقِّ مُحَمَّدٍ وَ بِحَقِّ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

٣٤٥٣/٢٠- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حُسَيْنِ بْنِ عُمَارَةَ عَنْ حُسَيْنِ بْنِ أَبِي سَعِيدٍ الْمُكَارِي وَ جَهْمِ بْنِ أَبِي جَهْمَةَ عَنْ أَبِي جَعْفَرٍ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ كَانَ يُعْرَفُ بِكُنْيَتِهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام عَلِّمْنِي 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 supplica-tion?' 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 supplica-tions, 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 (*ṣ*) 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 آمَنُ سَخَطَهُ عِنْدَ كُلِّ عَثْرَةٍ وَ يَا مَنْ يُعْطِي بِالْقَلِيلِ الْكَثِيرَ يَا مَنْ أَعْطَى مَنْ سَأَلَهُ تُحَنُّناً مِنْهُ وَ رَحْمَةً يَا مَنْ أَعْطَى مَنْ لَمْ يَسْأَلْهُ وَ لَمْ يَعْرِفْهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي بِمَسْأَلَتِي مِنْ جَمِيعِ خَيْرِ الدُّنْيَا وَ جَمِيعِ خَيْرِ الْآخِرَةِ فَإِنَّهُ غَيْرُ مَنْقُوصٍ مَا أَعْطَيْتَنِي وَ زِدْنِي مِنْ سَعَةِ فَضْلِكَ يَا كَرِيمُ.

٣٤٥٤/٢١- وَ عَنْهُ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ عليه السلام أَنَّهُ عَلَّمَ أَخَاهُ عَبْدَ اللَّهِ بْنَ عَلِيٍّ هَذَا الدُّعَاءَ اللَّهُمَّ ارْفَعْ ظَنِّي صَاعِداً وَ لَا تُطْمِعْ فِيَّ عَدُوّاً وَ لَا حَاسِداً وَ احْفَظْنِي قَائِماً وَ قَاعِداً وَ يَقْظَاناً [يَقْظَانَ] وَ رَاقِداً اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اهْدِنِي سَبِيلَكَ الْأَقْوَمَ وَ قِنِي حَرَّ جَهَنَّمَ وَ احْطُطْ عَنِّي الْمَغْرَمَ وَ الْمَأْثَمَ وَ اجْعَلْنِي مِنْ خَيْرِ خِيَارِ الْعَالَمِ.

٣٤٥٥/٢٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى وَ هَارُونَ بْنِ خَارِجَةَ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام 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, *rafa'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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) al-Ḥusayn ibn Sa'īd that 'Uthmān ibn 'Īsā 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.'"

٣٤٥٦/٢٣- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ ابْنِ سِنَانٍ عَنْ حَفْصٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ:

قُلْتُ لَهُ عَلِّمْنِي دُعَاءً فَقَالَ فَأَيْنَ أَنْتَ عَنْ دُعَاءِ الْإِلْحَاحِ قَالَ قُلْتُ وَ مَا دُعَاءُ الْإِلْحَاحِ فَقَالَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا بَيْنَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ رَبَّ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ إِنِّي أَسْأَلُكَ بِالَّذِي تَقُومُ بِهِ السَّمَاءَ وَ بِهِ تَقُومُ الْأَرْضَ وَ بِهِ تُفَرِّقُ بَيْنَ الْجَمْعِ وَ بِهِ تَجْمَعُ بَيْنَ الْمُتَفَرِّقِ وَ بِهِ تَرْزُقُ الْأَحْيَاءَ وَ بِهِ أَحْصَيْتَ عَدَدَ الرِّمَالِ وَ وَزْنَ الْجِبَالِ وَ كَيْلَ الْبُحُورِ ثُمَّ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ تَسْأَلُهُ حَاجَتَكَ وَ أَلِحَّ فِي الطَّلَبِ.

٣٤٥٧/٢٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ كَرَّامٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّهُ كَانَ يَقُولُ:

اللَّهُمَّ امْلَأْ قَلْبِي حُبّاً لَكَ وَ خَشْيَةً مِنْكَ وَ تَصْدِيقاً وَ إِيمَاناً بِكَ وَ فَرَقاً مِنْكَ وَ شَوْقاً

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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’īl, and Isrāfīl; 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 ‘Abdillāḥ (*‘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 الْإِكْرَامِ اللَّهُمَّ حَبِّبْ إِلَيَّ لِقَاءَكَ وَ اجْعَلْ لِي فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ وَ الْبَرَكَةِ وَ أَلْحِقْنِي بِالصَّالِحِينَ وَ لَا تُؤَخِّرْنِي مَعَ الْأَشْرَارِ وَ أَلْحِقْنِي بِصَالِحِ مَنْ مَضَى وَ اجْعَلْنِي مَعَ صَالِحِ مَنْ بَقِيَ وَ خُذْ بِي سَبِيلَ الصَّالِحِينَ وَ أَعِنِّي عَلَى نَفْسِي بِمَا تُعِينُ بِهِ الصَّالِحِينَ عَلَى أَنْفُسِهِمْ وَ لَا تَرُدَّنِي فِي سُوءٍ اسْتَنْقَذْتَنِي مِنْهُ يَا رَبَّ الْعَالَمِينَ أَسْأَلُكَ إِيمَاناً لَا أَجَلَ لَهُ دُونَ لِقَائِكَ تُحْيِينِي وَ تُمِيتُنِي عَلَيْهِ وَ تَبْعَثُنِي عَلَيْهِ إِذَا بَعَثْتَنِي وَ ابْرَأْ قَلْبِي مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشَّكِّ فِي دِينِكَ اللَّهُمَّ أَعْطِنِي نَصْراً فِي دِينِكَ وَ قُوَّةً فِي عِبَادَتِكَ وَ فَهْماً فِي خَلْقِكَ وَ كِفْلَيْنِ مِنْ رَحْمَتِكَ وَ بَيِّضْ وَجْهِي بِنُورِكَ وَ اجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ وَ تَوَفَّنِي فِي سَبِيلِكَ عَلَى مِلَّتِكَ وَ مِلَّةِ رَسُولِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْهَرَمِ وَ الْجُبْنِ وَ الْبُخْلِ وَ الْغَفْلَةِ وَ الْقَسْوَةِ وَ الْفَتْرَةِ وَ الْمَسْكَنَةِ وَ أَعُوذُ بِكَ يَا رَبِّ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تَنْفَعُ وَ أُعِيذُ بِكَ نَفْسِي وَ أَهْلِي وَ ذُرِّيَّتِي

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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

مِنَ الشَّيْطَانِ الرَّجِيمِ اللَّهُمَّ إِنَّهُ لَا يُجِيرُنِي مِنْكَ أَحَدٌ وَ لَا أَجِدُ مِنْ دُونِكَ مُلْتَحَداً فَلَا تَخْذُلْنِي وَ لَا تُرْدِنِي فِي هَلَكَةٍ وَ لَا تُرِدْنِي بِعَذَابٍ أَسْأَلُكَ الثَّبَاتَ عَلَى دِينِكَ وَ التَّصْدِيقَ بِكِتَابِكَ وَ اتِّبَاعَ رَسُولِكَ اللَّهُمَّ اذْكُرْنِي بِرَحْمَتِكَ وَ لَا تَذْكُرْنِي بِخَطِيئَتِي وَ تَقَبَّلْ مِنِّي وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ اللَّهُمَّ اجْعَلْ ثَوَابَ مَنْطِقِي وَ ثَوَابَ مَجْلِسِي رِضَاكَ عَنِّي وَ اجْعَلْ عَمَلِي وَ دُعَائِي خَالِصاً لَكَ وَ اجْعَلْ ثَوَابِيَ الْجَنَّةَ بِرَحْمَتِكَ وَ اجْمَعْ لِي جَمِيعَ مَا سَأَلْتُكَ وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ اللَّهُمَّ غَارَتِ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا يُوَارِي مِنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا بَحْرٌ لُجِّيٌّ وَ لَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ تُدْلِجُ الرَّحْمَةَ عَلَى مَنْ تَشَاءُ مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ أَشْهَدُ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدَتْ مَلَائِكَتُكَ وَ أُولُو الْعِلْمِ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ مَنْ لَمْ يَشْهَدْ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدَتْ مَلَائِكَتُكَ 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 فَاكْتُبْ شَهَادَتِي مَكَانَ شَهَادَتِهِمْ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ أَسْأَلُكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تَفُكَّ رَقَبَتِي مِنَ النَّارِ.

٣٤٥٨/٢٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ أَبَا ذَرٍّ أَتَى رَسُولَ اللَّهِ صلى الله عليه وآله وسلم وَ مَعَهُ جَبْرَئِيلُ عليه السلام فِي صُورَةِ دِحْيَةَ الْكَلْبِيِّ وَ قَدِ اسْتَخْلَاهُ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم فَلَمَّا رَآهُمَا انْصَرَفَ عَنْهُمَا وَ لَمْ يَقْطَعْ كَلَامَهُمَا فَقَالَ جَبْرَئِيلُ عليه السلام يَا مُحَمَّدُ هَذَا أَبُو ذَرٍّ قَدْ مَرَّ بِنَا وَ لَمْ يُسَلِّمْ عَلَيْنَا أَمَا لَوْ سَلَّمَ لَرَدَدْنَا عَلَيْهِ يَا مُحَمَّدُ إِنَّ لَهُ دُعَاءً يَدْعُو بِهِ مَعْرُوفاً عِنْدَ أَهْلِ السَّمَاءِ فَسَلْهُ عَنْهُ إِذَا عَرَجْتُ إِلَى السَّمَاءِ فَلَمَّا ارْتَفَعَ جَبْرَئِيلُ جَاءَ أَبُوذَرٍّ إِلَى النَّبِيِّ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَا مَنَعَكَ يَا أَبَاذَرٍّ أَنْ تَكُونَ سَلَّمْتَ عَلَيْنَا حِينَ مَرَرْتَ بِنَا فَقَالَ ظَنَنْتُ يَا رَسُولَ اللَّهِ أَنَّ الَّذِي كَانَ مَعَكَ دِحْيَةُ الْكَلْبِيُّ قَدِ اسْتَخْلَيْتَهُ لِبَعْضِ شَأْنِكَ فَقَالَ ذَاكَ جَبْرَئِيلُ عليه السلام يَا أَبَا ذَرٍّ وَ قَدْ 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 Diḥyata ‘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 Diḥyata ‘l-Kalbī, having a private conversation [and did not want to disturb you].’ He [*ṣ*] said: ‘That was Jibrīl (*s*), O Abū Dharr, and he said [about you]: "Indeed, if he would have greeted us

عَلَيْنَا لَرَدَدْنَا عَلَيْهِ فَلَمَّا عَلِمَ أَبُوذَرٍّ أَنَّهُ كَانَ جَبْرَئِيلَ عليه السلام دَخَلَهُ مِنَ النَّدَامَةِ حَيْثُ لَمْ يُسَلِّمْ عَلَيْهِ مَا شَاءَ اللَّهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم مَا هَذَا الدُّعَاءُ الَّذِي تَدْعُو بِهِ فَقَدْ أَخْبَرَنِي جَبْرَئِيلُ عليه السلام أَنَّ لَكَ دُعَاءً تَدْعُو بِهِ مَعْرُوفاً فِي السَّمَاءِ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ بِكَ وَ التَّصْدِيقَ بِنَبِيِّكَ وَ الْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَ الشُّكْرَ عَلَى الْعَافِيَةِ وَ الْغِنَى عَنْ شِرَارِ النَّاسِ.

٣٤٥٩/٢٦- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ قَالَ: أَخَذْتُ هَذَا الدُّعَاءَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عليه السلام قَالَ وَ كَانَ أَبُو جَعْفَرٍ يُسَمِّيهِ الْجَامِعَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ آمَنْتُ بِاللَّهِ وَ بِجَمِيعِ رُسُلِهِ وَ بِجَمِيعِ مَا أَنْزَلَ بِهِ عَلَى جَمِيعِ الرُّسُلِ وَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ لِقَاءَهُ حَقٌّ وَ صَدَقَ اللَّهُ وَ بَلَّغَ الْمُرْسَلُونَ وَ الْحَمْدُ 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 (*ṣ*) 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 [Muḥammad 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 Muḥammad 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 يُسَبَّحَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمِدَ اللَّهَ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهَ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَ اللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهَ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ وَ خَوَاتِيمَهُ وَ سَوَابِغَهُ وَ فَوَائِدَهُ وَ بَرَكَاتِهِ وَ مَا بَلَغَ عِلْمَهُ عِلْمِي وَ مَا قَصُرَ عَنْ إِحْصَائِهِ حِفْظِي اللَّهُمَّ انْهَجْ إِلَيَّ أَسْبَابَ مَعْرِفَتِهِ وَ افْتَحْ لِي أَبْوَابَهُ وَ غَشِّنِي بِبَرَكَاتِ رَحْمَتِكَ وَ مُنَّ عَلَيَّ بِعِصْمَةٍ عَنِ الْإِزَالَةِ عَنْ دِينِكَ وَ طَهِّرْ قَلْبِي مِنَ الشَّكِّ وَ لَا تَشْغَلْ قَلْبِي بِدُنْيَايَ وَ عَاجِلِ مَعَاشِي عَنْ آجِلِ ثَوَابِ آخِرَتِي وَ اشْغَلْ قَلْبِي بِحِفْظِ مَا لَا تَقْبَلُ مِنِّي جَهْلَهُ وَ ذَلِّلْ لِكُلِّ خَيْرٍ لِسَانِي وَ طَهِّرْ قَلْبِي مِنَ الرِّيَاءِ وَ لَا تُجْرِهِ فِي مَفَاصِلِي وَ اجْعَلْ عَمَلِي خَالِصاً لَكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَ أَنْوَاعِ الْفَوَاحِشِ كُلِّهَا ظَاهِرِهَا وَ بَاطِنِهَا وَ غَفَلَاتِهَا وَ جَمِيعِ مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ وَ مَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَنِيدُ مِمَّا أَحَطْتَ بِعِلْمِهِ وَ أَنْتَ

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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 pretention 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 عَنِّي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَ الْإِنْسِ وَ زَوَابِعِهِمْ وَ بَوَائِقِهِمْ وَ مَكَايِدِهِمْ وَ مَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَنْ أُسْتَزَلَّ عَنْ دِينِي فَتَفْسُدَ عَلَيَّ آخِرَتِي وَ أَنْ يَكُونَ ذَلِكَ مِنْهُمْ ضَرَراً عَلَيَّ فِي مَعَاشِي أَوْ يَعْرِضُ بَلَاءٌ يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَى احْتِمَالِهِ فَلَا تَبْتَلِنِي يَا إِلَهِي بِمُقَاسَاتِهِ فَيَمْنَعَنِي ذَلِكَ عَنْ ذِكْرِكَ وَ يَشْغَلَنِي عَنْ عِبَادَتِكَ أَنْتَ الْعَاصِمُ الْمَانِعُ الدَّافِعُ الْوَاقِي مِنْ ذَلِكَ كُلِّهِ أَسْأَلُكَ اللَّهُمَّ الرَّفَاهِيَةَ فِي مَعِيشَتِي مَا أَبْقَيْتَنِي مَعِيشَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ وَ أَبْلُغُ بِهَا رِضْوَانَكَ وَ أَصِيرُ بِهَا إِلَى دَارِ الْحَيَوَانِ غَداً وَ لَا تَرْزُقْنِي رِزْقاً يُطْغِينِي وَ لَا تَبْتَلِنِي بِفَقْرٍ أَشْقَى بِهِ مُضَيَّقاً عَلَيَّ أَعْطِنِي حَظّاً وَافِراً فِي آخِرَتِي وَ مَعَاشاً وَاسِعاً هَنِيئاً مَرِيئاً فِي دُنْيَايَ وَ لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِجْناً وَ لَا تَجْعَلْ فِرَاقَهَا عَلَيَّ حُزْناً أَجِرْنِي مِنْ فِتْنَتِهَا وَ اجْعَلْ عَمَلِي فِيهَا مَقْبُولًا وَ سَعْيِي فِيهَا مَشْكُوراً اللَّهُمَّ وَ مَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ بِمِثْلِهِ وَ مَنْ كَادَنِي فِيهَا فَكِدْهُ وَ اصْرِفْ عَنِّي 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 هَمَّهُ وَ امْكُرْ بِمَنْ مَكَرَ بِي فَإِنَّكَ خَيْرُ الْمَاكِرِينَ وَ افْقَأْ عَنِّي عُيُونَ الْكَفَرَةِ الظَّلَمَةِ وَ الطُّغَاةِ وَ الْحَسَدَةِ اللَّهُمَّ وَ أَنْزِلْ عَلَيَّ مِنْكَ السَّكِينَةَ وَ أَلْبِسْنِي دِرْعَكَ الْحَصِينَةَ وَ احْفَظْنِي بِسِتْرِكَ الْوَاقِي وَ جَلِّلْنِي عَافِيَتَكَ النَّافِعَةَ وَ صَدِّقْ قَوْلِي وَ فَعَالِي وَ بَارِكْ لِي فِي وُلْدِي وَ أَهْلِي وَ مَالِي اللَّهُمَّ مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَغْفَلْتُ وَ مَا تَعَمَّدْتُ وَ مَا تَوَانَيْتُ وَ مَا أَعْلَنْتُ وَ مَا أَسْرَرْتُ فَاغْفِرْهُ لِي يَا أَرْحَمَ الرَّاحِمِينَ.

٢٧/٣٤٦٠- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

قُلِ: اللَّهُمَّ أَوْسِعْ عَلَيَّ فِي رِزْقِي وَ امْدُدْ لِي فِي عُمُرِي وَ اغْفِرْ لِي ذَنْبِي وَ اجْعَلْنِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَ لَا تَسْتَبْدِلْ بِي غَيْرِي.

٢٨/٣٤٦١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام :

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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 (–) Muḥammad ibn Sinān (–) Ya‘qūb ibn Shu‘ayb that Abū ‘Abdillāh (*‘a.s.*) used to say:

أَنَّهُ كَانَ يَقُولُ يَا مَنْ يَشْكُرُ الْيَسِيرَ وَ يَعْفُو عَنِ الْكَثِيرِ وَ هُوَ الْغَفُورُ الرَّحِيمُ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي ذَهَبَتْ لَذَّتُهَا وَ بَقِيَتْ تَبِعَتُهَا.

٢٩/٣٤٦٢- وَ بِهَذَا الْإِسْنَادِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: كَانَ مِنْ دُعَائِهِ يَقُولُ يَا نُورُ يَا قُدُّوسُ يَا أَوَّلَ الْأَوَّلِينَ وَ يَا آخِرَ الْآخِرِينَ يَا رَحْمَانُ يَا رَحِيمُ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُحِلُّ النِّقَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُدِيلُ الْأَعْدَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُظْلِمُ الْهَوَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَكْشِفُ الْغِطَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَرُدُّ غَيْثَ السَّمَاءِ.

٣٠/٣٤٦٣- عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام: يَا عُدَّتِي فِي كُرْبَتِي وَ يَا صَاحِبِي فِي شِدَّتِي وَ يَا وَلِيِّي فِي نِعْمَتِي وَ يَا غِيَاثِي 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."

وَ كَانَ مِنْ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عليه السلام اللَّهُمَّ كَتَبْتَ الْآثَارَ وَ عَلِمْتَ الْأَخْبَارَ وَ اطَّلَعْتَ عَلَى الْأَسْرَارِ فَحُلْتَ بَيْنَنَا وَ بَيْنَ الْقُلُوبِ فَالسِّرُّ عِنْدَكَ عَلَانِيَةٌ وَ الْقُلُوبُ إِلَيْكَ مُفْضَاةٌ وَ إِنَّمَا أَمْرُكَ لِشَيْءٍ إِذَا أَرَدْتَهُ أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ فَقُلْ بِرَحْمَتِكَ لِطَاعَتِكَ أَنْ تَدْخُلَ فِي كُلِّ عُضْوٍ مِنْ أَعْضَائِي وَ لَا تُفَارِقَنِي حَتَّى أَلْقَاكَ وَ قُلْ بِرَحْمَتِكَ لِمَعْصِيَتِكَ أَنْ تَخْرُجَ مِنْ كُلِّ عُضْوٍ مِنْ أَعْضَائِي فَلَا تَقْرَبَنِي حَتَّى أَلْقَاكَ وَ ارْزُقْنِي مِنَ الدُّنْيَا وَ زَهِّدْنِي فِيهَا وَ لَا تَزْوِهَا عَنِّي وَ رَغِّبْنِي فِيهَا يَا رَحْمَانُ.

٣٤٦٤/٣١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ:

أَعْطَانِي أَبُو عَبْدِ اللَّهِ عليه السلام هَذَا الدُّعَاءَ الْحَمْدُ لِلَّهِ وَلِيِّ الْحَمْدِ وَ أَهْلِهِ وَ مُنْتَهَاهُ وَ مَحَلِّهِ أَخْلَصَ مَنْ وَحَّدَهُ وَ اهْتَدَى مَنْ عَبَدَهُ وَ فَازَ مَنْ أَطَاعَهُ وَ أَمِنَ الْمُعْتَصِمُ بِهِ اللَّهُمَّ يَا ذَا الْجُودِ وَ الْمَجْدِ وَ الثَّنَاءِ الْجَمِيلِ وَ الْحَمْدِ أَسْأَلُكَ مَسْأَلَةَ مَنْ خَضَعَ لَكَ بِرَقَبَتِهِ وَ رَغِمَ لَكَ أَنْفُهُ وَ

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"He [*'a.s.*] said: 'One of the supplications of Amīr al-Mu'minīn (*'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-Raḥmān 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.*)

عَفَّرَ لَكَ وَجْهَهُ وَ ذَلَّلَ لَكَ نَفْسَهُ وَ فَاضَتْ مِنْ خَوْفِكَ دُمُوعُهُ وَ تَرَدَّدَتْ عَبْرَتُهُ وَ اعْتَرَفَ لَكَ بِذُنُوبِهِ وَ فَضَحَتْهُ عِنْدَكَ خَطِيئَتُهُ وَ شَانَتْهُ عِنْدَكَ جَرِيرَتُهُ وَ ضَعُفَتْ عِنْدَ ذَلِكَ قُوَّتُهُ وَ قَلَّتْ حِيلَتُهُ وَ انْقَطَعَتْ عَنْهُ أَسْبَابُ خَدَائِعِهِ وَ اضْمَحَلَّ عَنْهُ كُلُّ بَاطِلٍ وَ أَلْجَأَتْهُ ذُنُوبُهُ إِلَى ذُلِّ مَقَامِهِ بَيْنَ يَدَيْكَ وَ خُضُوعِهِ لَدَيْكَ وَ ابْتِهَالِهِ إِلَيْكَ أَسْأَلُكَ اللَّهُمَّ سُؤَالَ مَنْ هُوَ بِمَنْزِلَتِهِ أَرْغَبُ إِلَيْكَ كَرَغْبَتِهِ وَ أَتَضَرَّعُ إِلَيْكَ كَتَضَرُّعِهِ وَ أَبْتَهِلُ إِلَيْكَ كَأَشَدِّ ابْتِهَالِهِ اللَّهُمَّ فَارْحَمِ اسْتِكَانَةَ مَنْطِقِي وَ ذُلَّ مَقَامِي وَ مَجْلِسِي وَ خُضُوعِي إِلَيْكَ بِرَقَبَتِي أَسْأَلُكَ اللَّهُمَّ الْهُدَى مِنَ الضَّلَالَةِ وَ الْبَصِيرَةَ مِنَ الْعَمَى وَ الرُّشْدَ مِنَ الْغَوَايَةِ وَ أَسْأَلُكَ اللَّهُمَّ أَكْثَرَ الْحَمْدِ عِنْدَ الرَّخَاءِ وَ أَجْمَلَ الصَّبْرِ عِنْدَ الْمُصِيبَةِ وَ أَفْضَلَ الشُّكْرِ عِنْدَ مَوْضِعِ الشُّكْرِ وَ التَّسْلِيمَ عِنْدَ الشُّبُهَاتِ وَ أَسْأَلُكَ الْقُوَّةَ فِي طَاعَتِكَ وَ الضَّعْفَ عَنْ مَعْصِيَتِكَ وَ الْهَرَبَ إِلَيْكَ مِنْكَ وَ التَّقَرُّبَ إِلَيْكَ رَبِّ لِتَرْضَى وَ التَّحَرِّيَ لِكُلِّ مَا يُرْضِيكَ عَنِّي فِي إِسْخَاطِ خَلْقِكَ الْتِمَاساً لِرِضَاكَ 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 يَنْفَعُنِي عَفْوُهُ إِنْ عَاقَبْتَنِي أَوْ مَنْ آمُلُ عَطَايَاهُ إِنْ حَرَمْتَنِي أَوْ مَنْ يَمْلِكُ كَرَامَتِي إِنْ أَهَنْتَنِي أَوْ مَنْ يَضُرُّنِي هَوَانُهُ إِنْ أَكْرَمْتَنِي رَبِّ مَا أَسْوَأَ فِعْلِي وَ أَقْبَحَ عَمَلِي وَ أَقْسَى قَلْبِي وَ أَطْوَلَ أَمَلِي وَ أَقْصَرَ أَجَلِي وَ أَجْرَأَنِي عَلَى عِصْيَانِ مَنْ خَلَقَنِي رَبِّ وَ مَا أَحْسَنَ بَلَاءَكَ عِنْدِي وَ أَظْهَرَ نَعْمَاءَكَ عَلَيَّ كَثُرَتْ عَلَيَّ مِنْكَ النِّعَمُ فَمَا أُحْصِيهَا وَ قَلَّ مِنِّيَ الشُّكْرُ فِيمَا أَوْلَيْتَنِيهِ فَبَطِرْتُ بِالنِّعَمِ وَ تَعَرَّضْتُ لِلنِّقَمِ وَ سَهَوْتُ عَنِ الذِّكْرِ وَ رَكِبْتُ الْجَهْلَ بَعْدَ الْعِلْمِ وَ جُزْتُ مِنَ الْعَدْلِ إِلَى الظُّلْمِ وَ جَاوَزْتُ الْبِرَّ إِلَى الْإِثْمِ وَ صِرْتُ إِلَى الْهَرَبِ مِنَ الْخَوْفِ وَ الْحُزْنِ فَمَا أَصْغَرَ حَسَنَاتِي وَ أَقَلَّهَا فِي كَثْرَةِ ذُنُوبِي وَ مَا أَكْثَرَ ذُنُوبِي وَ أَعْظَمَهَا عَلَى قَدْرِ صِغَرِ خَلْقِي وَ ضَعْفِ رُكْنِي رَبِّ وَ مَا أَطْوَلَ أَمَلِي فِي قِصَرِ أَجَلِي وَ أَقْصَرَ أَجَلِي فِي بُعْدِ أَمَلِي وَ مَا أَقْبَحَ سَرِيرَتِي وَ عَلَانِيَتِي رَبِّ لَا حُجَّةَ لِي إِنِ احْتَجَجْتُ وَ لَا عُذْرَ لِي إِنِ اعْتَذَرْتُ وَ لَا شُكْرَ عِنْدِي إِنِ ابْتُلِيتُ وَ أُولِيتُ إِنْ لَمْ تُعِنِّي

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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 أُوليتُ رَبِّ مَا أَخَفَّ مِيزَانِي غَداً إِنْ لَمْ تُرَجِّحْهُ وَ أَزَلَّ لِسَانِي إِنْ لَمْ تُثَبِّتْهُ وَ أَسْوَدَ وَجْهِي إِنْ لَمْ تُبَيِّضْهُ رَبِّ كَيْفَ لِي بِذُنُوبِيَ الَّتِي سَلَفَتْ مِنِّي قَدْ هَدَّتْ لَهَا أَرْكَانِي رَبِّ كَيْفَ أَطْلُبُ شَهَوَاتِ الدُّنْيَا وَ أَبْكِي عَلَى خَيْبَتِي فِيهَا وَ لَا أَبْكِي وَ تَشْتَدُّ حَسَرَاتِي عَلَى عِصْيَانِي وَ تَفْرِيطِي رَبِّ دَعَتْنِي دَوَاعِي الدُّنْيَا فَأَجَبْتُهَا سَرِيعاً وَ رَكَنْتُ إِلَيْهَا طَائِعاً وَ دَعَتْنِي دَوَاعِي الْآخِرَةِ فَتَثَبَّطْتُ عَنْهَا وَ أَبْطَأْتُ فِي الْإِجَابَةِ وَ الْمُسَارَعَةِ إِلَيْهَا كَمَا سَارَعْتُ إِلَى دَوَاعِي الدُّنْيَا وَ حُطَامِهَا الْهَامِدِ وَ هَشِيمِهَا الْبَائِدِ وَ سَرَابِهَا الذَّاهِبِ رَبِّ خَوَّفْتَنِي وَ شَوَّقْتَنِي وَ احْتَجَجْتَ عَلَيَّ بِرِقِّي وَ كَفَلْتَ لِي بِرِزْقِي فَأَمِنْتُ مِنْ خَوْفِكَ وَ تَثَبَّطْتُ عَنْ تَشْوِيقِكَ وَ لَمْ أَتَّكِلْ عَلَى ضَمَانِكَ وَ تَهَاوَنْتُ بِاحْتِجَاجِكَ اللَّهُمَّ فَاجْعَلْ أَمْنِي مِنْكَ فِي هَذِهِ الدُّنْيَا خَوْفاً وَ حَوِّلْ تَثَبُّطِي شَوْقاً وَ تَهَاوُنِي بِحُجَّتِكَ فَرَقاً مِنْكَ ثُمَّ رَضِّنِي بِمَا قَسَمْتَ لِي مِنْ رِزْقِكَ يَا كَرِيمُ يَا كَرِيمُ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ رِضَاكَ عِنْدَ السَّخْطَةِ وَ الْفَرْجَةَ عِنْدَ الْكُرْبَةِ وَ النُّورَ

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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 entice-ments 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 الْبَصِيرَةَ عِنْدَ تَشَبُّهِ الْفِتْنَةِ رَبِّ اجْعَلْ جُنَّتِي مِنْ خَطَايَايَ حَصِينَةً وَ دَرَجَاتِي فِي الْجِنَانِ رَفِيعَةً وَ أَعْمَالِي كُلَّهَا مُتَقَبَّلَةً وَ حَسَنَاتِي مُضَاعَفَةً زَاكِيَةً وَ أَعُوذُ بِكَ مِنَ الْفِتَنِ كُلِّهَا مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ مِنْ رَفِيعِ الْمَطْعَمِ وَ الْمَشْرَبِ وَ مِنْ شَرِّ مَا أَعْلَمُ وَ مِنْ شَرِّ مَا لَا أَعْلَمُ وَ أَعُوذُ بِكَ مِنْ أَنْ أَشْتَرِيَ الْجَهْلَ بِالْعِلْمِ وَ الْجَفَاءَ بِالْحِلْمِ وَ الْجَوْرَ بِالْعَدْلِ وَ الْقَطِيعَةَ بِالْبِرِّ وَ الْجَزَعَ بِالصَّبْرِ وَ الْهُدَى بِالضَّلَالَةِ وَ الْكُفْرَ بِالْإِيمَانِ.

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ أَنَّهُ ذَكَرَ أَيْضاً مِثْلَهُ وَ ذَكَرَ أَنَّهُ دُعَاءُ عَلِيِّ بْنِ الْحُسَيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَ زَادَ فِي آخِرِهِ آمِينَ رَبَّ الْعَالَمِينَ.

٣٢/٣٤٦٥- ابْنُ مَحْبُوبٍ قَالَ حَدَّثَنَا نُوحٌ أَبُو الْيَقْظَانِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: ادْعُ بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي لَا تُنَالُ مِنْكَ إِلَّا بِرِضَاكَ وَ الْخُرُوجَ مِنْ جَمِيعِ مَعَاصِيكَ وَ الدُّخُولَ فِي كُلِّ مَا يُرْضِيكَ وَ النَّجَاةَ مِنْ كُلِّ وَرْطَةٍ وَ الْمَخْرَجَ 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 ibni 'l-Ḥusayn, 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-Yaqẓān 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

كَبِيرَةٍ أَتَى بِهَا مِنِّي عَمْدٌ أَوْ زَلَّ بِهَا مِنِّي خَطَأٌ أَوْ خَطَرَ بِهَا عَلَيَّ خَطَرَاتُ الشَّيْطَانِ أَسْأَلُكَ خَوْفاً تُوقِفُنِي بِهِ عَلَى حُدُودِ رِضَاكَ وَ تَشْعَبُ بِهِ عَنِّي كُلَّ شَهْوَةٍ خَطَرَ بِهَا هَوَايَ وَ اسْتَزَلَّ بِهَا رَأْيِي لِيُجَاوِزَ حَدَّ حَلَالِكَ أَسْأَلُكَ اللَّهُمَّ الْأَخْذَ بِأَحْسَنِ مَا تَعْلَمُ وَ تَرْكَ سَيِّئِ كُلِّ مَا تَعْلَمُ أَوْ أَخْطَأُ مِنْ حَيْثُ لَا أَعْلَمُ أَوْ مِنْ حَيْثُ أَعْلَمُ أَسْأَلُكَ السَّعَةَ فِي الرِّزْقِ وَ الزُّهْدَ فِي الْكَفَافِ وَ الْمَخْرَجَ بِالْبَيَانِ مِنْ كُلِّ شُبْهَةٍ وَ الصَّوَابَ فِي كُلِّ حُجَّةٍ وَ الصِّدْقَ فِي جَمِيعِ الْمَوَاطِنِ وَ إِنْصَافَ النَّاسِ مِنْ نَفْسِي فِيمَا عَلَيَّ وَ لِي وَ التَّذَلُّلَ فِي إِعْطَاءِ النَّصَفِ مِنْ جَمِيعِ مَوَاطِنِ السَّخَطِ وَ الرِّضَا وَ تَرْكَ قَلِيلِ الْبَغْيِ وَ كَثِيرِهِ فِي الْقَوْلِ مِنِّي وَ الْفِعْلِ وَ تَمَامَ نِعْمَتِكَ فِي جَمِيعِ الْأَشْيَاءِ وَ الشُّكْرَ لَكَ عَلَيْهَا لِكَيْ تَرْضَى وَ بَعْدَ الرِّضَا وَ أَسْأَلُكَ الْخِيَرَةَ فِي كُلِّ مَا يَكُونُ فِيهِ الْخِيَرَةُ بِمَيْسُورِ الْأُمُورِ كُلِّهَا لَا بِمَعْسُورِهَا يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ وَ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْعَافِيَةُ وَ الْفَرَجُ وَ افْتَحْ لِي بَابَهُ وَ يَسِّرْ لِي مَخْرَجَهُ وَ مَنْ قَدَّرْتَ 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 argu-ment, 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 circum-stance, 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 مَقْدُرَةً مِنْ خَلْقِكَ فَخُذْ عَنِّي بِسَمْعِهِ وَ بَصَرِهِ وَ لِسَانِهِ وَ يَدِهِ وَ خُذْهُ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ وَ مِنْ خَلْفِهِ وَ مِنْ قُدَّامِهِ وَ امْنَعْهُ أَنْ يَصِلَ إِلَيَّ بِسُوءٍ عَزَّ جَارُكَ وَ جَلَّ ثَنَاءُ وَجْهِكَ وَ لَا إِلَهَ غَيْرُكَ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ اللَّهُمَّ أَنْتَ رَجَائِي فِي كُلِّ كُرْبَةٍ وَ أَنْتَ ثِقَتِي فِي كُلِّ شِدَّةٍ وَ أَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَ عُدَّةٌ فَكَمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْفُؤَادُ وَ تَقِلُّ فِيهِ الْحِيلَةُ وَ يَشْمَتُ فِيهِ الْعَدُوُّ وَ تَعْيَا فِيهِ الْأُمُورُ أَنْزَلْتُهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَاغِباً إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ قَدْ فَرَّجْتَهُ وَ كَفَيْتَهُ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيراً وَ لَكَ الْمَنُّ فَاضِلًا.

٣٣/٣٤٦٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فَقَالَ:

قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ قَوْلَ التَّوَّابِينَ وَ عَمَلَهُمْ وَ نُورَ الْأَنْبِيَاءِ وَ صِدْقَهُمْ وَ نَجَاةَ الْمُجَاهِدِينَ وَ ثَوَابَهُمْ وَ شُكْرَ الْمُصْطَفَيْنَ وَ نَصِيحَتَهُمْ وَ عَمَلَ الذَّاكِرِينَ وَ يَقِينَهُمْ وَ إِيمَانَ الْعُلَمَاءِ

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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 فِقْهَهُمْ وَ تَعَبُّدَ الْخَاشِعِينَ وَ تَوَاضُعَهُمْ وَ حُكْمَ الْفُقَهَاءِ وَ سِيرَتَهُمْ وَ خَشْيَةَ الْمُتَّقِينَ وَ رَغْبَتَهُمْ وَ تَصْدِيقَ الْمُؤْمِنِينَ وَ تَوَكُّلَهُمْ وَ رَجَاءَ الْمُحْسِنِينَ وَ بِرَّهُمْ 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 يَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ وَ تَوَكُّلَ الْمُؤْمِنِينَ بِكَ اللَّهُمَّ إِنَّكَ بِحَاجَتِي عَالِمٌ غَيْرُ مُعَلَّمٍ وَ أَنْتَ لَهَا وَاسِعٌ غَيْرُ مُتَكَلِّفٍ وَ أَنْتَ الَّذِي لَا يُحْفِيكَ سَائِلٌ وَ لَا يَنْقُصُكَ نَائِلٌ وَ لَا يَبْلُغُ مِدْحَتَكَ قَوْلُ قَائِلٍ أَنْتَ كَمَا تَقُولُ وَ فَوْقَ مَا نَقُولُ اللَّهُمَّ اجْعَلْ لِي فَرَجاً قَرِيباً وَ أَجْراً عَظِيماً وَ سِتْراً جَمِيلًا اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي عَلَى ظُلْمِي لِنَفْسِي وَ إِسْرَافِي عَلَيْهَا لَمْ أَتَّخِذْ لَكَ ضِدّاً وَ لَا نِدّاً وَ لَا صَاحِبَةً وَ لَا وَلَداً يَا مَنْ لَا تُغَلِّطُهُ الْمَسَائِلُ يَا مَنْ لَا يَشْغَلُهُ شَيْءٌ عَنْ شَيْءٍ وَ لَا سَمْعٌ عَنْ سَمْعٍ وَ لَا بَصَرٌ عَنْ بَصَرٍ وَ لَا يُبْرِمُهُ إِلْحَاحُ 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 تُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ وَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا مَنْ قَلَّ شُكْرِي لَهُ فَلَمْ يَحْرِمْنِي وَ عَظُمَتْ خَطِيئَتِي فَلَمْ يَفْضَحْنِي وَ رَآنِي عَلَى الْمَعَاصِي فَلَمْ يَجْبَهْنِي وَ خَلَقَنِي لِلَّذِي خَلَقَنِي لَهُ فَصَنَعْتُ غَيْرَ الَّذِي خَلَقَنِي لَهُ فَنِعْمَ الْمَوْلَى أَنْتَ يَا سَيِّدِي وَ بِئْسَ الْعَبْدُ أَنَا وَجَدْتَنِي وَ نِعْمَ الطَّالِبُ أَنْتَ رَبِّي وَ بِئْسَ الْمَطْلُوبُ أَنَا أَلْفَيْتَنِي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ بَيْنَ يَدَيْكَ مَا شِئْتَ صَنَعْتَ بِيَ اللَّهُمَّ هَدَأَتِ الْأَصْوَاتُ وَ سَكَنَتِ الْحَرَكَاتُ وَ خَلَا كُلُّ حَبِيبٍ بِحَبِيبِهِ وَ خَلَوْتُ بِكَ أَنْتَ الْمَحْبُوبُ إِلَيَّ فَاجْعَلْ خَلْوَتِي مِنْكَ اللَّيْلَةَ الْعِتْقَ مِنَ النَّارِ يَا مَنْ لَيْسَتْ لِعَالِمٍ فَوْقَهُ صِفَةٌ يَا مَنْ لَيْسَ لِمَخْلُوقٍ دُونَهُ مَنَعَةٌ يَا أَوَّلَ قَبْلَ كُلِّ شَيْءٍ وَ يَا آخِرَ بَعْدَ كُلِّ شَيْءٍ يَا مَنْ لَيْسَ لَهُ عُنْصُرٌ وَ يَا مَنْ لَيْسَ لِآخِرِهِ فَنَاءٌ وَ يَا أَكْمَلَ مَنْعُوتٍ وَ يَا أَسْمَحَ الْمُعْطِينَ وَ يَا مَنْ يَفْقَهُ بِكُلِّ لُغَةٍ يُدْعَى بِهَا وَ يَا مَنْ عَفْوُهُ قَدِيمٌ وَ بَطْشُهُ شَدِيدٌ وَ مُلْكُهُ مُسْتَقِيمٌ أَسْأَلُكَ بِاسْمِكَ الَّذِي 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 وَ آلِ مُحَمَّدٍ وَ أَنْ تُدْخِلَنِيَ الْجَنَّةَ بِرَحْمَتِكَ.

٣٤/٣٤٦٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ قَالَ: قُلْتُ لِلرِّضَا عليه السلام عَلِّمْنِي دُعَاءً وَ أَوْجِزْ فَقَالَ قُلْ يَا مَنْ دَلَّنِي عَلَى نَفْسِهِ وَ ذَلَّلَ قَلْبِي بِتَصْدِيقِهِ أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ.

٣٥/٣٤٦٨- عَلِيُّ بْنُ أَبِي حَمْزَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام: أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ عليه السلام فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ كَانَ لِي مَالٌ وَرِثْتُهُ وَ لَمْ أُنْفِقْ مِنْهُ دِرْهَماً فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ اكْتَسَبْتُ مِنْهُ مَالًا فَلَمْ أُنْفِقْ مِنْهُ دِرْهَماً فِي طَاعَةِ اللَّهِ فَعَلِّمْنِي دُعَاءً يُخْلِفُ عَلَيَّ مَا مَضَى وَ يَغْفِرُ لِي مَا عَمِلْتُ أَوْ عَمَلًا أَعْمَلُهُ قَالَ قُلْ قَالَ وَ أَيَّ شَيْءٍ أَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قُلْ كَمَا أَقُولُ يَا نُورِي فِي كُلِّ ظُلْمَةٍ وَ يَا أُنْسِي فِي كُلِّ وَحْشَةٍ وَ يَا رَجَائِي فِي كُلِّ كُرْبَةٍ وَ يَا ثِقَتِي فِي كُلِّ شِدَّةٍ وَ يَا دَلِيلِي فِي الضَّلَالَةِ أَنْتَ دَلِيلِي

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You are Absolute; I ask that You bless Muḥammad and the Household of Muḥammad and that You grant me entry into Paradise by Your mercy.'"

3467–34. Muḥammad ibn Yaḥyā (–) Muḥammad ibn Aḥmad (–) Muḥam-mad ibni 'l-Walīd that Yūnus said:

"I said to ar-Riḍā (*'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'minīn, 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'minīn?" 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 الْأَدِلَّاءِ فَإِنَّ دَلَالَتَكَ لَا تَنْقَطِعُ وَ لَا يَضِلُّ مَنْ هَدَيْتَ أَنْعَمْتَ عَلَيَّ فَأَسْبَغْتَ وَ رَزَقْتَنِي فَوَفَّرْتَ وَ غَذَّيْتَنِي فَأَحْسَنْتَ غِذَائِي وَ أَعْطَيْتَنِي فَأَجْزَلْتَ بِلَا اسْتِحْقَاقٍ لِذَلِكَ بِفِعْلٍ مِنِّي وَ لَكِنِ ابْتِدَاءً مِنْكَ لِكَرَمِكَ وَ جُودِكَ فَتَقَوَّيْتُ بِكَرَمِكَ عَلَى مَعَاصِيكَ وَ تَقَوَّيْتُ بِرِزْقِكَ عَلَى سَخَطِكَ وَ أَفْنَيْتُ عُمُرِي فِيمَا لَا تُحِبُّ فَلَمْ يَمْنَعْكَ جُرْأَتِي عَلَيْكَ وَ رُكُوبِي لِمَا نَهَيْتَنِي عَنْهُ وَ دُخُولِي فِيمَا حَرَّمْتَ عَلَيَّ أَنْ عُدْتَ عَلَيَّ بِفَضْلِكَ وَ لَمْ يَمْنَعْنِي حِلْمُكَ عَنِّي وَ عَوْدُكَ عَلَيَّ بِفَضْلِكَ أَنْ عُدْتُ فِي مَعَاصِيكَ فَأَنْتَ الْعَوَّادُ بِالْفَضْلِ وَ أَنَا الْعَوَّادُ بِالْمَعَاصِي فَيَا أَكْرَمَ مَنْ أُقِرَّ لَهُ بِذَنْبٍ وَ أَعَزَّ مَنْ خُضِعَ لَهُ بِذُلٍّ لِكَرَمِكَ أَقْرَرْتُ بِذَنْبِي وَ لِعِزِّكَ خَضَعْتُ بِذُلِّي فَمَا أَنْتَ صَانِعٌ بِي فِي كَرَمِكَ وَ إِقْرَارِي بِذَنْبِي وَ عِزِّكَ وَ خُضُوعِي بِذُلِّي 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'ān follows.

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UṢŪL AL-KĀFĪ

The Book of
THE MERIT OF THE QURAN

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– ١ –
(في تمثيل القرآن وشفاعته لاهله)

١/٣٤٦٩– عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ الْحَرِيرِيِّ عَنْ أَبِيهِ عَنْ سَعْدٍ الْخَفَّافِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

يَا سَعْدُ تَعَلَّمُوا الْقُرْآنَ فَإِنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ نَظَرَ إِلَيْهَا الْخَلْقُ وَ النَّاسُ صُفُوفٌ عِشْرُونَ وَ مِائَةُ أَلْفِ 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-Raḥmān (–) 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 Muḥammad 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 الرَّجُلَ مِنَ الْمُسْلِمِينَ نَعْرِفُهُ بِنَعْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَشَدَّ اجْتِهَاداً مِنَّا فِي الْقُرْآنِ فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَ الْجَمَالِ وَ النُّورِ مَا لَمْ نُعْطَهُ ثُمَّ يُجَاوِزُ حَتَّى يَأْتِيَ عَلَى صَفِّ الشُّهَدَاءِ فَيَنْظُرُونَ إِلَيْهِ الشُّهَدَاءُ ثُمَّ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الرَّبُّ الرَّحِيمُ إِنَّ هَذَا الرَّجُلَ مِنَ الشُّهَدَاءِ نَعْرِفُهُ بِسَمْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ مِنْ شُهَدَاءِ الْبَحْرِ فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَ الْفَضْلِ مَا لَمْ نُعْطَهُ قَالَ فَيَتَجَاوَزُ حَتَّى يَأْتِيَ عَلَى صَفِّ شُهَدَاءِ الْبَحْرِ فِي صُورَةِ شَهِيدٍ فَيَنْظُرُ إِلَيْهِ شُهَدَاءُ الْبَحْرِ فَيَكْثُرُ تَعَجُّبُهُمْ وَ يَقُولُونَ إِنَّ هَذَا مِنْ شُهَدَاءِ الْبَحْرِ نَعْرِفُهُ بِسَمْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّ الْجَزِيرَةَ الَّتِي أُصِيبَ فِيهَا كَانَتْ أَعْظَمَ هَوْلًا مِنَ الْجَزِيرَةِ الَّتِي أُصِبْنَا فِيهَا فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَ الْجَمَالِ وَ النُّورِ مَا لَمْ نُعْطَهُ ثُمَّ يُجَاوِزُ حَتَّى يَأْتِيَ صَفَّ النَّبِيِّينَ وَ الْمُرْسَلِينَ فِي صُورَةِ نَبِيٍّ مُرْسَلٍ فَيَنْظُرُ النَّبِيُّونَ وَ الْمُرْسَلُونَ إِلَيْهِ فَيَشْتَدُّ لِذَلِكَ تَعَجُّبُهُمْ وَ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ إِنَّ هَذَا النَّبِيَّ

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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 نَعْرِفُهُ بِسَمْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ أُعْطِيَ فَضْلًا كَثِيراً قَالَ فَيَجْتَمِعُونَ فَيَأْتُونَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَيَسْأَلُونَهُ وَ يَقُولُونَ يَا مُحَمَّدُ مَنْ هَذَا فَيَقُولُ لَهُمْ أَ وَ مَا تَعْرِفُونَهُ فَيَقُولُونَ مَا نَعْرِفُهُ هَذَا مِمَّنْ لَمْ يَغْضَبِ اللَّهُ عَلَيْهِ فَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ هَذَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ فَيُسَلِّمُ ثُمَّ يُجَاوِزُ حَتَّى يَأْتِيَ عَلَى صَفِّ الْمَلَائِكَةِ فِي سُورَةِ مَلَكٍ مُقَرَّبٍ فَتَنْظُرُ إِلَيْهِ الْمَلَائِكَةُ فَيَشْتَدُّ تَعَجُّبُهُمْ وَ يَكْبُرُ ذَلِكَ عَلَيْهِمْ لِمَا رَأَوْا مِنْ فَضْلِهِ وَ يَقُولُونَ تَعَالَى رَبُّنَا وَ تَقَدَّسَ إِنَّ هَذَا الْعَبْدَ مِنَ الْمَلَائِكَةِ نَعْرِفُهُ بِسَمْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَقْرَبَ الْمَلَائِكَةِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَقَاماً فَمِنْ هُنَاكَ أُلْبِسَ مِنَ النُّورِ وَ الْجَمَالِ مَا لَمْ نُلْبَسْ ثُمَّ يُجَاوِزُ حَتَّى يَنْتَهِيَ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَ تَعَالَى فَيَخِرُّ تَحْتَ الْعَرْشِ فَيُنَادِيهِ تَبَارَكَ وَ تَعَالَى يَا حُجَّتِي فِي الْأَرْضِ وَ كَلَامِيَ 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 صَانَنِي وَ حَافَظَ عَلَيَّ وَ لَمْ يُضَيِّعْ شَيْئاً

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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

وَ مِنْهُمْ مَنْ ضَيَّعَنِي وَ اسْتَخَفَّ بِحَقِّي وَ كَذَّبَ بِي وَ أَنَا حُجَّتُكَ عَلَى جَمِيعِ خَلْقِكَ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ عِزَّتِي وَ جَلَالِي وَ ارْتِفَاعِ مَكَانِي لَأُثِيبَنَّ عَلَيْكَ الْيَوْمَ أَحْسَنَ الثَّوَابِ وَ لَأُعَاقِبَنَّ عَلَيْكَ الْيَوْمَ أَلِيمَ الْعِقَابِ قَالَ فَيَرْجِعُ الْقُرْآنُ رَأْسَهُ فِي صُورَةٍ أُخْرَى قَالَ فَقُلْتُ لَهُ يَا أَبَا جَعْفَرٍ فِي أَيِّ صُورَةٍ يَرْجِعُ قَالَ فِي صُورَةِ رَجُلٍ شَاحِبٍ مُتَغَيِّرٍ يُبْصِرُهُ أَهْلُ الْجَمْعِ فَيَأْتِي الرَّجُلَ مِنْ شِيعَتِنَا الَّذِي كَانَ يَعْرِفُهُ وَ يُجَادِلُ بِهِ أَهْلَ الْخِلَافِ فَيَقُومُ بَيْنَ يَدَيْهِ فَيَقُولُ مَا تَعْرِفُنِي فَيَنْظُرُ إِلَيْهِ الرَّجُلُ فَيَقُولُ مَا أَعْرِفُكَ يَا عَبْدَ اللَّهِ قَالَ فَيَرْجِعُ فِي صُورَتِهِ الَّتِي كَانَتْ فِي الْخَلْقِ الْأَوَّلِ وَ يَقُولُ مَا تَعْرِفُنِي فَيَقُولُ نَعَمْ فَيَقُولُ الْقُرْآنُ أَنَا الَّذِي أَسْهَرْتُ لَيْلَكَ وَ أَنْصَبْتُ عَيْشَكَ سَمِعْتَ الْأَذَى وَ رُجِمْتَ بِالْقَوْلِ فِيَّ أَلَا وَ إِنَّ كُلَّ تَاجِرٍ قَدِ اسْتَوْفَى تِجَارَتَهُ وَ أَنَا وَرَاءَكَ الْيَوْمَ قَالَ فَيَنْطَلِقُ بِهِ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَ تَعَالَى فَيَقُولُ يَا رَبِّ يَا رَبِّ عَبْدُكَ وَ أَنْتَ أَعْلَمُ بِهِ قَدْ كَانَ نَصِباً فِيَّ مُوَاظِباً عَلَيَّ يُعَادَى بِسَبَبِي وَ يُحِبُّ فِيَّ وَ يُبْغِضُ 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 جَنَّتِي وَ اكْسُوهُ حُلَّةً مِنْ حُلَلِ الْجَنَّةِ وَ تَوِّجُوهُ بِتَاجٍ فَإِذَا فُعِلَ بِهِ ذَلِكَ عُرِضَ عَلَى الْقُرْآنِ فَيُقَالُ لَهُ هَلْ رَضِيتَ بِمَا صُنِعَ بِوَلِيِّكَ فَيَقُولُ يَا رَبِّ إِنِّي أَسْتَقِلُّ هَذَا لَهُ فَزِدْهُ مَزِيدَ الْخَيْرِ كُلِّهِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي وَ عُلُوِّي وَ ارْتِفَاعِ مَكَانِي لَأَنْحَلَنَّ لَهُ الْيَوْمَ خَمْسَةَ أَشْيَاءَ مَعَ الْمَزِيدِ لَهُ وَ لِمَنْ كَانَ بِمَنْزِلَتِهِ أَلَا إِنَّهُمْ شَبَابٌ لَا يَهْرَمُونَ وَ أَصِحَّاءُ لَا يَسْقُمُونَ وَ أَغْنِيَاءُ لَا يَفْتَقِرُونَ وَ فَرِحُونَ لَا يَحْزَنُونَ وَ أَحْيَاءٌ لَا يَمُوتُونَ ثُمَّ تَلَا هَذِهِ الْآيَةَ لا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولى قَالَ قُلْتُ جُعِلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ وَ هَلْ يَتَكَلَّمُ الْقُرْآنُ فَتَبَسَّمَ ثُمَّ قَالَ رَحِمَ اللَّهُ الضُّعَفَاءَ مِنْ شِيعَتِنَا إِنَّهُمْ أَهْلُ تَسْلِيمٍ ثُمَّ قَالَ نَعَمْ يَا سَعْدُ وَ الصَّلَاةُ تَتَكَلَّمُ وَ لَهَا صُورَةٌ وَ خَلْقٌ تَأْمُرُ وَ تَنْهَى قَالَ سَعْدٌ فَتَغَيَّرَ لِذَلِكَ لَوْنِي وَ قُلْتُ هَذَا شَيْءٌ لَا أَسْتَطِيعُ أَنَا أَتَكَلَّمُ بِهِ فِي النَّاسِ فَقَالَ أَبُو جَعْفَرٍ وَ هَلِ النَّاسُ إِلَّا شِيعَتُنَا فَمَنْ لَمْ يَعْرِفِ الصَّلَاةَ فَقَدْ أَنْكَرَ حَقَّنَا ثُمَّ قَالَ يَا سَعْدُ أُسْمِعُكَ 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 الصَّلاةَ تَنْهى عَنِ الْفَحْشاءِ وَ الْمُنْكَرِ وَ لَذِكْرُ اللَّهِ أَكْبَرُ فَالنَّهْيُ كَلَامٌ وَ الْفَحْشَاءُ وَ الْمُنْكَرُ رِجَالٌ وَ نَحْنُ ذِكْرُ اللَّهِ وَ نَحْنُ أَكْبَرُ.

٢/٣٤٧٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عليهم السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: أَيُّهَا النَّاسُ إِنَّكُمْ فِي دَارِ هُدْنَةٍ وَ أَنْتُمْ عَلَى ظَهْرِ سَفَرٍ وَ السَّيْرُ بِكُمْ سَرِيعٌ وَ قَدْ رَأَيْتُمُ اللَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ يُبْلِيَانِ كُلَّ جَدِيدٍ وَ يُقَرِّبَانِ كُلَّ بَعِيدٍ وَ يَأْتِيَانِ بِكُلِّ مَوْعُودٍ فَأَعِدُّوا الْجَهَازَ لِبُعْدِ الْمَجَازِ قَالَ فَقَامَ الْمِقْدَادُ بْنُ الْأَسْوَدِ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَا دَارُ الْهُدْنَةِ قَالَ دَارُ بَلَاغٍ وَ انْقِطَاعٍ فَإِذَا الْتَبَسَتْ عَلَيْكُمُ الْفِتَنُ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ شَافِعٌ مُشَفَّعٌ وَ مَاحِلٌ مُصَدَّقٌ وَ مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَ مَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ وَ هُوَ الدَّلِيلُ يَدُلُّ عَلَى خَيْرِ سَبِيلٍ وَ هُوَ كِتَابٌ فِيهِ تَفْصِيلٌ وَ

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I read to you the words of the Qur'ān?'" 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'ān, 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

بَيَانٌ وَ تَحْصِيلٌ وَ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ وَ لَهُ ظَهْرٌ وَ بَطْنٌ فَظَاهِرُهُ حُكْمٌ وَ بَاطِنُهُ عِلْمٌ ظَاهِرُهُ أَنِيقٌ وَ بَاطِنُهُ عَمِيقٌ لَهُ نُجُومٌ وَ عَلَى نُجُومِهِ نُجُومٌ لَا تُحْصَى عَجَائِبُهُ وَ لَا تُبْلَى غَرَائِبُهُ فِيهِ مَصَابِيحُ الْهُدَى وَ مَنَارُ الْحِكْمَةِ وَ دَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ الصِّفَةَ فَلْيَجْلُ جَالٍ بَصَرَهُ وَ لْيُبْلِغِ الصِّفَةَ نَظَرَهُ يَنْجُ مِنْ عَطَبٍ وَ يَتَخَلَّصْ مِنْ نَشَبٍ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ فَعَلَيْكُمْ بِحُسْنِ التَّخَلُّصِ وَ قِلَّةِ التَّرَبُّصِ.

٣/٣٤٧١- عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: إِنَّ الْعَزِيزَ الْجَبَّارَ أَنْزَلَ عَلَيْكُمْ كِتَابَهُ وَ هُوَ الصَّادِقُ الْبَارُّ فِيهِ خَبَرُكُمْ وَ خَبَرُ مَنْ قَبْلَكُمْ وَ خَبَرُ مَنْ بَعْدَكُمْ وَ خَبَرُ السَّمَاءِ وَ الْأَرْضِ وَ لَوْ أَتَاكُمْ مَنْ يُخْبِرُكُمْ عَنْ ذَلِكَ لَتَعَجَّبْتُمْ.

٤/٣٤٧٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ 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 Yaḥyā (–) Aḥmad ibn Muhammad ibn 'Īsā (–) Muḥammad ibn Sinān that Abu 'l-Jārūd said:

قَالَ أَبُو جَعْفَرٍ عليه السلام : قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : أَنَا أَوَّلُ وَافِدٍ عَلَى الْعَزِيزِ الْجَبَّارِ يَوْمَ الْقِيَامَةِ وَ كِتَابُهُ وَ أَهْلُ بَيْتِي ثُمَّ أُمَّتِي ثُمَّ أَسْأَلُهُمْ مَا فَعَلْتُمْ بِكِتَابِ اللَّهِ وَ بِأَهْلِ بَيْتِي.

٥/٣٤٧٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَى وَ مَصَابِيحُ الدُّجَى فَلْيَجْلُ جَالٍ بَصَرَهُ وَ يَفْتَحُ لِلضِّيَاءِ نَظَرَهُ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ.

٦/٣٤٧٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي جَمِيلَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام : كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ عليه السلام أَصْحَابَهُ اعْلَمُوا أَنَّ الْقُرْآنَ هُدَى النَّهَارِ وَ نُورُ اللَّيْلِ الْمُظْلِمِ عَلَى مَا كَانَ مِنْ جَهْدٍ وَ فَاقَةٍ.

٧/٣٤٧٥- عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عليهم السلام قَالَ: شَكَا رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وآله وسلم وَجَعاً فِي صَدْرِهِ فَقَالَ صلى الله عليه وآله وسلم اسْتَشْفِ بِالْقُرْآنِ 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Aḥmad ibn Yaḥyā (–) 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 'Īsā (–) Yūnus that Abū Jamīlah said:

"Abū 'Abdillāh (*'a.s.*) said: 'In the final advice of Amīr al-Mu'minīn (*'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 شِفاءٌ لِما فِي الصُّدُورِ.

٨/٣٤٧٦- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْخَشَّابِ رَفَعَهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: لَا وَ اللَّهِ لَا يَرْجِعُ الْأَمْرُ وَ الْخِلَافَةُ إِلَى آلِ أَبِي بَكْرٍ وَ عُمَرَ أَبَداً وَ لَا إِلَى بَنِي أُمَيَّةَ أَبَداً وَ لَا فِي وُلْدِ طَلْحَةَ وَ الزُّبَيْرِ أَبَداً وَ ذَلِكَ أَنَّهُمْ نَبَذُوا الْقُرْآنَ وَ أَبْطَلُوا السُّنَنَ وَ عَطَّلُوا الْأَحْكَامَ وَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: الْقُرْآنُ هُدًى مِنَ الضَّلَالِ وَ تِبْيَانٌ مِنَ الْعَمَى وَ اسْتِقَالَةٌ مِنَ الْعَثْرَةِ وَ نُورٌ مِنَ الظُّلْمَةِ وَ ضِيَاءٌ مِنَ الْأَحْدَاثِ وَ عِصْمَةٌ مِنَ الْهَلَكَةِ وَ رُشْدٌ مِنَ الْغَوَايَةِ وَ بَيَانٌ مِنَ الْفِتَنِ وَ بَلَاغٌ مِنَ الدُّنْيَا إِلَى الْآخِرَةِ وَ فِيهِ كَمَالُ دِينِكُمْ وَ مَا عَدَلَ أَحَدٌ عَنِ الْقُرْآنِ إِلَّا إِلَى النَّارِ.

٩/٣٤٧٧- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: إِنَّ الْقُرْآنَ زَاجِرٌ وَ آمِرٌ يَأْمُرُ بِالْجَنَّةِ وَ يَزْجُرُ 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 Ṭalḥah 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 Ḥafṣ 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.’”

١٠/٣٤٧٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ سَعْدٍ الْإِسْكَافِ قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: أُعْطِيتُ السُّوَرَ الطِّوَالَ مَكَانَ التَّوْرَاةِ وَ أُعْطِيتُ الْمِئِينَ مَكَانَ الْإِنْجِيلِ وَ أُعْطِيتُ الْمَثَانِيَ مَكَانَ الزَّبُورِ وَ فُضِّلْتُ بِالْمُفَصَّلِ ثَمَانٌ وَ سِتُّونَ سُورَةً وَ هُوَ مُهَيْمِنٌ عَلَى سَائِرِ الْكُتُبِ وَ التَّوْرَاةُ لِمُوسَى وَ الْإِنْجِيلُ لِعِيسَى وَ الزَّبُورُ لِدَاوُدَ.

١١/٣٤٧٩- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ مَنْظُورٍ إِلَيْهِ صُورَةً فَيَمُرُّ بِالْمُسْلِمِينَ فَيَقُولُونَ هَذَا الرَّجُلُ مِنَّا فَيُجَاوِزُهُمْ إِلَى النَّبِيِّينَ 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 هَوَاجِرَهُ وَ أَسْهَرْتُ لَيْلَهُ فِي دَارِ الدُّنْيَا وَ فُلَانُ بْنُ فُلَانٍ لَمْ أُظْمِئْ هَوَاجِرَهُ وَ لَمْ أُسْهِرْ لَيْلَهُ فَيَقُولُ تَبَارَكَ

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3478–10. ‘Alī ibn Ibrāhīm (–) Ṣāliḥ ibn as-Sindī (–) Ja‘far ibn Bashīr that Sa‘d al-Iskāf said:

“The Messenger of Allāh (*ṣ*) said: ‘I was given the lengthy *sūrah*s in place of the Torah, the hundred-verse *sūrah*s in place of the Evangel, the oft-repeated *sūrah*s in place of the Psalms, and I was blessed with a further sixty-eight *sūrah*s. 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 (–) Aḥmad ibni ‘n-Naḍīr (–) ‘Amr ibn Shimr (–) 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 أَدْخِلْهُمُ الْجَنَّةَ عَلَى مَنَازِلِهِمْ فَيَقُومُ فَيَتَّبِعُونَهُ فَيَقُولُ لِلْمُؤْمِنِ اقْرَأْ وَ ارْقَهْ قَالَ فَيَقْرَأُ وَ يَرْقَى حَتَّى يَبْلُغَ كُلُّ رَجُلٍ مِنْهُمْ مَنْزِلَتَهُ الَّتِي هِيَ لَهُ فَيَنْزِلُهَا.

١٢/٣٤٨٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: إِنَّ الدَّوَاوِينَ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ دِيوَانٌ فِيهِ النِّعَمُ وَ دِيوَانٌ فِيهِ الْحَسَنَاتُ وَ دِيوَانٌ فِيهِ السَّيِّئَاتُ فَيُقَابَلُ بَيْنَ دِيوَانِ النِّعَمِ وَ دِيوَانِ الْحَسَنَاتِ فَتَسْتَغْرِقُ النِّعَمُ عَامَّةَ الْحَسَنَاتِ وَ يَبْقَى دِيوَانُ السَّيِّئَاتِ فَيُدْعَى بِابْنِ آدَمَ الْمُؤْمِنِ لِلْحِسَابِ فَيَتَقَدَّمُ الْقُرْآنُ أَمَامَهُ فِي أَحْسَنِ صُورَةٍ فَيَقُولُ يَا رَبِّ أَنَا الْقُرْآنُ وَ هَذَا عَبْدُكَ الْمُؤْمِنُ قَدْ كَانَ يُتْعِبُ نَفْسَهُ بِتِلَاوَتِي وَ يُطِيلُ لَيْلَهُ بِتَرْتِيلِي وَ تَفِيضُ عَيْنَاهُ إِذَا تَهَجَّدَ فَأَرْضِهِ كَمَا أَرْضَانِي قَالَ فَيَقُولُ الْعَزِيزُ الْجَبَّارُ عَبْدِيَ ابْسُطْ يَمِينَكَ فَيَمْلَؤُهَا مِنْ رِضْوَانِ اللَّهِ الْعَزِيزِ الْجَبَّارِ وَ يَمْلَأُ شِمَالَهُ 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'ān) 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 (–) Aḥmad ibn Muḥammad and Sahl ibn Ziyād, both of them (–) Ibn Maḥbūb (–) Mālik ibn 'Aṭiyyah 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'ān will come in front of him in the most beautiful form and say, 'O Lord, I am the Qur'ān 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

اللَّهِ ثُمَّ يُقَالُ هَذِهِ الْجَنَّةُ مُبَاحَةٌ لَكَ فَاقْرَأْ وَ اصْعَدْ فَإِذَا قَرَأَ آيَةً صَعِدَ دَرَجَةً.

١٣/٣٤٨١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ قَالَ:

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام لَوْ مَاتَ مَنْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ لَمَا اسْتَوْحَشْتُ بَعْدَ أَنْ يَكُونَ الْقُرْآنُ مَعِي وَ كَانَ عليه السلام إِذَا قَرَأَ مالِكِ يَوْمِ الدِّينِ يُكَرِّرُهَا حَتَّى كَادَ أَنْ يَمُوتَ.

١٤/٣٤٨٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِسْحَاقَ بْنِ غَالِبٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: إِذَا جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْأَوَّلِينَ وَ الْآخِرِينَ 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 انْتَهَى إِلَيْهِمْ جَازَهُمْ ثُمَّ يَنْظُرُ إِلَيْهِ الشُّهَدَاءُ حَتَّى إِذَا انْتَهَى إِلَى

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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 Muḥammad al-Qāsānī, both of them (–) al-Qāsim ibn Muḥammad (–) Sulaymān ibn Dāwūd (–) Sufyān ibn ‘Uyaynah that az-Zuhrī said:

“‘Alī ibni ‘l-Ḥusayn, 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 Isḥāq 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 كُلَّهُمْ حَتَّى إِذَا انْتَهَى إِلَى الْمُرْسَلِينَ فَيَقُولُونَ هَذَا الْقُرْآنُ فَيَجُوزُهُمْ حَتَّى يَنْتَهِيَ إِلَى الْمَلَائِكَةِ فَيَقُولُونَ هَذَا الْقُرْآنُ فَيَجُوزُهُمْ ثُمَّ يَنْتَهِي حَتَّى يَقِفَ عَنْ يَمِينِ الْعَرْشِ فَيَقُولُ الْجَبَّارُ وَ عِزَّتِي وَ جَلَالِي وَ ارْتِفَاعِ مَكَانِي لَأُكْرِمَنَّ الْيَوْمَ مَنْ أَكْرَمَكَ وَ لَأُهِينَنَّ مَنْ أَهَانَكَ.

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بَابُ فَضْلِ حَامِلِ الْقُرْآنِ

٣٤٨٣/١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: إِنَّ أَهْلَ الْقُرْآنِ فِي أَعْلَى دَرَجَةٍ مِنَ الْآدَمِيِّينَ مَا خَلَا النَّبِيِّينَ وَ الْمُرْسَلِينَ فَلَا تَسْتَضْعِفُوا أَهْلَ الْقُرْآنِ حُقُوقَهُمْ فَإِنَّ لَهُمْ مِنَ اللَّهِ الْعَزِيزِ الْجَبَّارِ لَمَكَاناً عَلِيّاً.

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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.""

– 2 –
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."

٢/٣٤٨٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ.

٣/٣٤٨٥- وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: تَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ صَاحِبَهُ فِي صُورَةِ شَابٍّ جَمِيلٍ شَاحِبِ اللَّوْنِ فَيَقُولُ لَهُ الْقُرْآنُ أَنَا الَّذِي كُنْتُ أَسْهَرْتُ لَيْلَكَ وَ أَظْمَأْتُ هَوَاجِرَكَ وَ أَجْفَفْتُ رِيقَكَ وَ أَسَلْتُ دَمْعَتَكَ أَؤُولُ مَعَكَ حَيْثُمَا أُلْتَ وَ كُلُّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ وَ أَنَا الْيَوْمَ لَكَ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ وَ سَيَأْتِيكَ كَرَامَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَأَبْشِرْ فَيُؤْتَى بِتَاجٍ فَيُوضَعُ عَلَى رَأْسِهِ وَ يُعْطَى الْأَمَانَ بِيَمِينِهِ وَ الْخُلْدَ فِي الْجِنَانِ بِيَسَارِهِ وَ يُكْسَى حُلَّتَيْنِ ثُمَّ يُقَالُ لَهُ اقْرَأْ وَ ارْقَهْ فَكُلَّمَا قَرَأَ آيَةً صَعِدَ دَرَجَةً وَ يُكْسَى أَبَوَاهُ حُلَّتَيْنِ إِنْ كَانَا مُؤْمِنَيْنِ ثُمَّ يُقَالُ لَهُمَا هَذَا لِمَا عَلَّمْتُمَاهُ الْقُرْآنَ.

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3484–2. A group of our co-sectarians (–) Aḥmad ibn Muḥammad and Sahl ibn Ziyād, both of them (–) Ibn Maḥbūb (–) Jamīl ibn Ṣāliḥ (–) al-Fuḍayl 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 trasmission 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- ابْنُ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ مِنْهَالٍ الْقَصَّابِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَ هُوَ شَابٌّ مُؤْمِنٌ اخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَ دَمِهِ وَ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَ كَانَ الْقُرْآنُ حَجِيزاً عَنْهُ يَوْمَ الْقِيَامَةِ يَقُولُ يَا رَبِّ إِنَّ كُلَّ عَامِلٍ قَدْ أَصَابَ أَجْرَ عَمَلِهِ غَيْرَ عَامِلِي فَبَلِّغْ بِهِ أَكْرَمَ عَطَايَاكَ قَالَ فَيَكْسُوهُ اللَّهُ الْعَزِيزُ الْجَبَّارُ حُلَّتَيْنِ مِنْ حُلَلِ الْجَنَّةِ وَ يُوضَعُ عَلَى رَأْسِهِ تَاجُ الْكَرَامَةِ ثُمَّ يُقَالُ لَهُ هَلْ أَرْضَيْنَاكَ فِيهِ فَيَقُولُ الْقُرْآنُ يَا رَبِّ قَدْ كُنْتُ أَرْغَبُ لَهُ فِيمَا هُوَ أَفْضَلُ مِنْ هَذَا فَيُعْطَى الْأَمْنَ بِيَمِينِهِ وَ الْخُلْدَ بِيَسَارِهِ ثُمَّ يَدْخُلُ الْجَنَّةَ فَيُقَالُ لَهُ اقْرَأْ وَ اصْعَدْ دَرَجَةً ثُمَّ يُقَالُ لَهُ هَلْ بَلَغْنَا بِهِ وَ أَرْضَيْنَاكَ فَيَقُولُ نَعَمْ قَالَ وَ مَنْ قَرَأَهُ كَثِيراً وَ تَعَاهَدَهُ بِمَشَقَّةٍ مِنْ شِدَّةِ حِفْظِهِ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ أَجْرَ هَذَا مَرَّتَيْنِ.

٥/٣٤٨٧- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ وَ حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يُوسُفَ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ

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3486–4. Ibn Maḥbūb (–) Mālik ibn ‘Aṭiyyah (–) 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-Ḥasan ibn ‘Alī ibn ‘Abdillāh* and Ḥamīd ibn Ziyād (–) al-Kashshāb, both of them (–) al-Ḥasan ibn ‘Alī ibn

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: إِنَّ أَحَقَّ النَّاسِ بِالتَّخَشُّعِ فِي السِّرِّ وَ الْعَلَانِيَةِ لَحَامِلُ الْقُرْآنِ وَ إِنَّ أَحَقَّ النَّاسِ فِي السِّرِّ وَ الْعَلَانِيَةِ بِالصَّلَاةِ وَ الصَّوْمِ لَحَامِلُ الْقُرْآنِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ يَا حَامِلَ الْقُرْآنِ تَوَاضَعْ بِهِ يَرْفَعْكَ اللَّهُ وَ لَا تَعَزَّزْ بِهِ فَيُذِلَّكَ اللَّهُ يَا حَامِلَ الْقُرْآنِ تَزَيَّنْ بِهِ لِلَّهِ يُزَيِّنْكَ اللَّهُ بِهِ وَ لَا تَزَيَّنْ بِهِ لِلنَّاسِ فَيَشِينَكَ اللَّهُ بِهِ مَنْ خَتَمَ الْقُرْآنَ فَكَأَنَّمَا أُدْرِجَتِ النُّبُوَّةُ بَيْنَ جَنْبَيْهِ وَ لَكِنَّهُ لَا يُوحَى إِلَيْهِ وَ مَنْ جَمَعَ الْقُرْآنَ فَنَوْلُهُ لَا يَجْهَلُ مَعَ مَنْ يَجْهَلُ عَلَيْهِ وَ لَا يَغْضَبُ فِيمَنْ يَغْضَبُ عَلَيْهِ وَ لَا يَحِدُّ فِيمَنْ يَحِدُّ وَ لَكِنَّهُ يَعْفُو وَ يَصْفَحُ وَ يَغْفِرُ وَ يَحْلُمُ لِتَعْظِيمِ الْقُرْآنِ وَ مَنْ أُوتِيَ الْقُرْآنَ فَظَنَّ أَنَّ أَحَداً مِنَ النَّاسِ أُوتِيَ أَفْضَلَ مِمَّا أُوتِيَ فَقَدْ عَظَّمَ مَا حَقَّرَ اللَّهُ وَ حَقَّرَ مَا عَظَّمَ اللَّهُ.

٦/٣٤٨٨- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ قَالَ

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Yūsuf (–) Ma‘ādh ibn Thābit (–) ‘Amr ibn Jamī‘ that Abū ‘Abdillḥ (*‘a.s.*) said:

“The 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-Ḥasan ibn ‘Alī ibn ‘Abdillāh that

حَدَّثَنَا صَالِحٌ الْقَمَّاطُ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
النَّاسُ أَرْبَعَةٌ فَقُلْتُ: جُعِلْتُ فِدَاكَ وَ مَا هُمْ فَقَالَ: رَجُلٌ أُوتِيَ الْإِيمَانَ وَ لَمْ يُؤْتَ الْقُرْآنَ وَ رَجُلٌ أُوتِيَ الْقُرْآنَ وَ لَمْ يُؤْتَ الْإِيمَانَ وَ رَجُلٌ أُوتِيَ الْقُرْآنَ وَ أُوتِيَ الْإِيمَانَ وَ رَجُلٌ لَمْ يُؤْتَ الْقُرْآنَ وَ لَا الْإِيمَانَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَسِّرْ لِي حَالَهُمْ فَقَالَ أَمَّا الَّذِي أُوتِيَ الْإِيمَانَ وَ لَمْ يُؤْتَ الْقُرْآنَ فَمَثَلُهُ كَمَثَلِ التَّمْرَةِ طَعْمُهَا حُلْوٌ وَ لَا رِيحَ لَهَا وَ أَمَّا الَّذِي أُوتِيَ الْقُرْآنَ وَ لَمْ يُؤْتَ الْإِيمَانَ فَمَثَلُهُ كَمَثَلِ الْآسِ رِيحُهَا طَيِّبٌ وَ طَعْمُهَا مُرٌّ وَ أَمَّا مَنْ أُوتِيَ الْقُرْآنَ وَ الْإِيمَانَ فَمَثَلُهُ كَمَثَلِ الْأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَ طَعْمُهَا طَيِّبٌ وَ أَمَّا الَّذِي لَمْ يُؤْتَ الْإِيمَانَ وَ لَا الْقُرْآنَ فَمَثَلُهُ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَ لَا رِيحَ لَهَا.

٧/٣٤٨٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ قَالَ:
قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ عليه السلام : أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ: الْحَالُّ الْمُرْتَحِلُ قُلْتُ: وَ مَا الْحَالُّ الْمُرْتَحِلُ

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‘Īsā ibn Hishām said: Ṣāliḥ al-Qammāṭ informed us (–) Abān ibn Taghlib 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 ibni ‘l-Ḥusayn (*‘a.s.*): ‘Which of the actions is the best?’ He

قَالَ: فَتْحُ الْقُرْآنِ وَ خَتْمُهُ كُلَّمَا جَاءَ بِأَوَّلِهِ ارْتَحَلَ فِي آخِرِهِ وَ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ أَعْطَاهُ اللَّهُ الْقُرْآنَ فَرَأَى أَنَّ رَجُلًا أُعْطِيَ أَفْضَلَ مِمَّا أُعْطِيَ فَقَدْ صَغَّرَ عَظِيماً وَ عَظَّمَ صَغِيراً.

٨/٣٤٩٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ أَبِيهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ:

قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: مَنْ قَرَأَ الْقُرْآنَ فَهُوَ غَنِيٌّ وَ لَا فَقْرَ بَعْدَهُ وَ إِلَّا مَا بِهِ غِنًى.

٩/٣٤٩١- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: يَا مَعَاشِرَ قُرَّاءِ الْقُرْآنِ اتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فِيمَا حَمَّلَكُمْ مِنْ كِتَابِهِ فَإِنِّي مَسْئُولٌ وَ إِنَّكُمْ مَسْئُولُونَ إِنِّي مَسْئُولٌ عَنْ تَبْلِيغِ الرِّسَالَةِ وَ أَمَّا أَنْتُمْ فَتُسْأَلُونَ عَمَّا حُمِّلْتُمْ مِنْ كِتَابِ اللَّهِ وَ سُنَّتِي.

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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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn 'Īsā (–) Sulaymān ibn Rashīd (–) 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.*)

٣٤٩٢/١٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصٍ قَالَ:

سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ عليه السلام يَقُولُ لِرَجُلٍ أَ تُحِبُّ الْبَقَاءَ فِي الدُّنْيَا فَقَالَ نَعَمْ فَقَالَ وَ لِمَ قَالَ لِقِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فَسَكَتَ عَنْهُ فَقَالَ لَهُ بَعْدَ سَاعَةٍ يَا حَفْصُ مَنْ مَاتَ مِنْ أَوْلِيَائِنَا وَ شِيعَتِنَا وَ لَمْ يُحْسِنِ الْقُرْآنَ عُلِّمَ فِي قَبْرِهِ لِيَرْفَعَ اللَّهُ بِهِ مِنْ دَرَجَتِهِ فَإِنَّ دَرَجَاتِ الْجَنَّةِ عَلَى قَدْرِ آيَاتِ الْقُرْآنِ يُقَالُ لَهُ اقْرَأْ وَ ارْقَ فَيَقْرَأُ ثُمَّ يَرْقَى قَالَ حَفْصٌ فَمَا رَأَيْتُ أَحَداً أَشَدَّ خَوْفاً عَلَى نَفْسِهِ مِنْ مُوسَى بْنِ جَعْفَرٍ عليه السلام وَ لَا أَرْجَى النَّاسِ مِنْهُ وَ كَانَتْ قِرَاءَتُهُ حُزْناً فَإِذَا قَرَأَ فَكَأَنَّهُ يُخَاطِبُ إِنْسَاناً.

٣٤٩٣/١١- عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: حَمَلَةُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ وَ الْمُجْتَهِدُونَ قُوَّادُ أَهْلِ الْجَنَّةِ وَ الرُّسُلُ سَادَةُ أَهْلِ 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 Messeger 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

٣٤٩٤/١– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
سَمِعْتُهُ يَقُولُ: إِنَّ الَّذِي يُعَالِجُ الْقُرْآنَ وَ يَحْفَظُهُ بِمَشَقَّةٍ مِنْهُ وَ قِلَّةِ حِفْظٍ لَهُ أَجْرَانِ.

٣٤٩٥/٢– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ قَالَ:
سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ مَنْ شُدِّدَ عَلَيْهِ فِي الْقُرْآنِ كَانَ لَهُ أَجْرَانِ وَ مَنْ يُسِّرَ عَلَيْهِ كَانَ مَعَ الْأَوَّلِينَ.

٣٤٩٦/٣– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سُلَيْمٍ الْفَرَّاءِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
يَنْبَغِي لِلْمُؤْمِنِ أَنْ لَا يَمُوتَ حَتَّى يَتَعَلَّمَ الْقُرْآنَ أَوْ يَكُونَ فِي تَعْلِيمِهِ.

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– 3 –
Chapter on
He Who Takes Pains to Learn the Qur'ān

3494–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad* and Sahl ibn Ziyād, both of them (–) Ibn Maḥbūb (–) Jamīl ibn Ṣāliḥ that al-Fuḍayl ibn Yasār 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. 'Al ī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr (–) Manṣūr ibn Yūnus that aṣ-Ṣabāḥ 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 (–) Aḥmad 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 وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي إِسْحَاقَ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ يَعْقُوبَ الْأَحْمَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ قَرَأْتُ الْقُرْآنَ فَفَلَتَ مِنِّي فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُعَلِّمَنِيهِ قَالَ فَكَأَنَّهُ فَزِعَ لِذَلِكَ فَقَالَ عَلَّمَكَ اللَّهُ هُوَ وَ إِيَّانَا جَمِيعاً قَالَ وَ نَحْنُ نَحْوٌ مِنْ عَشَرَةٍ ثُمَّ قَالَ السُّورَةُ تَكُونُ مَعَ الرَّجُلِ قَدْ قَرَأَهَا ثُمَّ تَرَكَهَا فَتَأْتِيهِ يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ وَ تُسَلِّمُ عَلَيْهِ فَيَقُولُ مَنْ أَنْتِ فَتَقُولُ أَنَا سُورَةُ كَذَا وَ كَذَا فَلَوْ أَنَّكَ تَمَسَّكْتَ بِي وَ أَخَذْتَ بِي لَأَنْزَلْتُكَ هَذِهِ الدَّرَجَةَ فَعَلَيْكُمْ بِالْقُرْآنِ ثُمَّ قَالَ إِنَّ مِنَ النَّاسِ مَنْ يَقْرَأُ الْقُرْآنَ لِيُقَالَ فُلَانٌ قَارِئٌ وَ مِنْهُمْ مَنْ يَقْرَأُ الْقُرْآنَ لِيَطْلُبَ بِهِ الدُّنْيَا وَ لَا خَيْرَ فِي ذَلِكَ وَ مِنْهُمْ مَنْ يَقْرَأُ

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– 4 –
Chapter on One Who Memorizes the Qur'ān and Then Forgets It

3497–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad* and Abū 'Alī al-Ash'arī (–) Muḥammad ibn 'Abdi 'l-Jabbār, both of them (–) Ibn Faḍḍāl (–) Abū Isḥāq Tha'labah ibn Maymūn that Ya'qūb al-Aḥmar 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 لِيَنْتَفِعَ بِهِ فِي صَلَاتِهِ وَ لَيْلِهِ وَ نَهَارِهِ.

٢/٣٤٩٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: مَنْ نَسِيَ سُورَةً مِنَ الْقُرْآنِ مُثِّلَتْ لَهُ فِي صُورَةٍ حَسَنَةٍ وَ دَرَجَةٍ رَفِيعَةٍ فِي الْجَنَّةِ فَإِذَا رَآهَا قَالَ مَا أَنْتِ مَا أَحْسَنَكِ لَيْتَكِ لِي فَيَقُولُ أَ مَا تَعْرِفُنِي أَنَا سُورَةُ كَذَا وَ كَذَا وَ لَوْ لَمْ تَنْسَنِي رَفَعْتُكَ إِلَى هَذَا.

٣/٣٤٩٩- ابْنُ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ يَعْقُوبَ الْأَحْمَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: إِنَّ عَلَيَّ دَيْناً كَثِيراً وَ قَدْ دَخَلَنِي مَا كَانَ الْقُرْآنُ يَتَفَلَّتُ مِنِّي فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: الْقُرْآنَ الْقُرْآنَ إِنَّ الْآيَةَ مِنَ الْقُرْآنِ وَ السُّورَةَ لَتَجِيءُ يَوْمَ الْقِيَامَةِ حَتَّى تَصْعَدَ أَلْفَ دَرَجَةٍ يَعْنِي فِي الْجَنَّةِ فَتَقُولُ لَوْ حَفِظْتَنِي لَبَلَغْتُ بِكَ هَاهُنَا.

٤/٣٥٠٠- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ

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good in that. However, there are some who recite the Qur'ān 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-Maghrā' that Abū Baṣīr said:

"Abū 'Abdillāh (*'a.s.*) said: 'Whoever forgets a *sūrah* of the Qur'ān, 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-Aḥmar said:

"I said to Abū 'Abdillāh (*'a.s.*): 'I have many debts and the worry that has entered me is causing the Qur'ān to slip away from me.' Abū 'Abdillāh, peace be upon him, responded by saying: 'The Qur'ān! The Qur'ān! Verily, each verse and *sūrah* of the Qur'ān 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

مُحَمَّدٍ جَمِيعاً عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ:
سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: إِنَّ الرَّجُلَ إِذَا كَانَ يَعْلَمُ السُّورَةَ ثُمَّ نَسِيَهَا أَوْ تَرَكَهَا وَ دَخَلَ الْجَنَّةَ أَشْرَفَتْ عَلَيْهِ مِنْ فَوْقٍ فِي أَحْسَنِ صُورَةٍ فَتَقُولُ تَعْرِفُنِي فَيَقُولُ لَا فَتَقُولُ أَنَا سُورَةُ كَذَا وَ كَذَا لَمْ تَعْمَلْ بِي وَ تَرَكْتَنِي أَمَا وَ اللَّهِ لَوْ عَمِلْتَ بِي لَبَلَغْتُ بِكَ هَذِهِ الدَّرَجَةَ وَ أَشَارَتْ بِيَدِهَا إِلَى فَوْقِهَا.

٥/٣٥٠١- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الْحَجَّاجِ الْخَشَّابِ عَنْ أَبِي كَهْمَسٍ الْهَيْثَمِ بْنِ عُبَيْدٍ قَالَ:
سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ رَجُلٍ قَرَأَ الْقُرْآنَ ثُمَّ نَسِيَهُ فَرَدَدْتُ عَلَيْهِ ثَلَاثاً أَ عَلَيْهِ فِيهِ حَرَجٌ قَالَ: لَا.

٦/٣٥٠٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ يَعْقُوبَ الْأَحْمَرِ قَالَ:
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: جُعِلْتُ فِدَاكَ إِنَّهُ أَصَابَتْنِي هُمُومٌ وَ أَشْيَاءُ لَمْ يَبْقَ شَيْءٌ مِنَ الْخَيْرِ

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(–) Muḥsin ibn Aḥmad (–) Abān ibn ‘Uthmān that Ibn 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-Ḥajjāj 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 (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) 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-Aḥmar said:

“I said to Abū ‘Abdillāh (*‘a.s.*): ‘May I be made your ransom! I have

إِلَّا وَ قَدْ تَفَلَّتَ مِنِّي مِنْهُ طَائِفَةٌ حَتَّى الْقُرْآنِ لَقَدْ تَفَلَّتَ مِنِّي طَائِفَةٌ مِنْهُ قَالَ فَفَزِعَ عِنْدَ ذَلِكَ حِينَ ذَكَرْتُ الْقُرْآنَ ثُمَّ قَالَ إِنَّ الرَّجُلَ لَيَنْسَى السُّورَةَ مِنَ الْقُرْآنِ فَتَأْتِيهِ يَوْمَ الْقِيَامَةِ حَتَّى تُشْرِفَ عَلَيْهِ مِنْ دَرَجَةٍ مِنْ بَعْضِ الدَّرَجَاتِ فَتَقُولُ السَّلَامُ عَلَيْكَ فَيَقُولُ وَ عَلَيْكِ السَّلَامُ مَنْ أَنْتِ فَتَقُولُ أَنَا سُورَةُ كَذَا وَ كَذَا ضَيَّعْتَنِي وَ تَرَكْتَنِي أَمَا لَوْ تَمَسَّكْتَ بِي بَلَغْتُ بِكَ هَذِهِ الدَّرَجَةَ ثُمَّ أَشَارَ بِإِصْبَعِهِ ثُمَّ قَالَ عَلَيْكُمْ بِالْقُرْآنِ فَتَعَلَّمُوهُ فَإِنَّ مِنَ النَّاسِ مَنْ يَتَعَلَّمُ الْقُرْآنَ لِيُقَالَ فُلَانٌ قَارِئٌ وَ مِنْهُمْ مَنْ يَتَعَلَّمُهُ فَيَطْلُبُ بِهِ الصَّوْتَ فَيُقَالُ فُلَانٌ حَسَنُ الصَّوْتِ وَ لَيْسَ فِي ذَلِكَ خَيْرٌ وَ مِنْهُمْ مَنْ يَتَعَلَّمُهُ فَيَقُومُ بِهِ فِي لَيْلِهِ 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.'"

– ٥ –
بَابٌ فِي قِرَاءَتِهِ

١/٣٥٠٣– عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
الْقُرْآنُ عَهْدُ اللَّهِ إِلَى خَلْقِهِ فَقَدْ يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ فِي عَهْدِهِ وَ أَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً.

٢/٣٥٠٤– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنِ الزُّهْرِيِّ قَالَ:
سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليه السلام يَقُولُ: آيَاتُ الْقُرْآنِ خَزَائِنُ فَكُلَّمَا فُتِحَتْ خِزَانَةٌ يَنْبَغِي لَكَ أَنْ تَنْظُرَ مَا فِيهَا.

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– 5 –
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 Ghiyāth that az-Zuhrī said:

“I heard ‘Alī ibni ‘l-Ḥusayn, 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.’”

–٦–
بَابُ الْبُيُوتِ الَّتِي يُقْرَأُ فِيهَا الْقُرْآنُ

٣٥٠٥/١– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْفُضَيْلِ بْنِ عُثْمَانَ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ رَفَعَهُ قَالَ:

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: نَوِّرُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ وَ لَا تَتَّخِذُوهَا قُبُوراً كَمَا فَعَلَتِ الْيَهُودُ وَ النَّصَارَى صَلَّوْا فِي الْكَنَائِسِ وَ الْبِيَعِ وَ عَطَّلُوا بُيُوتَهُمْ فَإِنَّ الْبَيْتَ إِذَا كَثُرَ فِيهِ تِلَاوَةُ الْقُرْآنِ كَثُرَ خَيْرُهُ وَ اتَّسَعَ أَهْلُهُ وَ أَضَاءَ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ نُجُومُ السَّمَاءِ لِأَهْلِ الدُّنْيَا.

٣٥٠٦/٢– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

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– 6 –
Chapter on
Houses in Which the Qur’ān is Read

3505–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam (–) al-Fuḍayl ibn ‘Uthmān (–) Layth ibn Sulaym, *rafa‘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 (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Muḥammad ibn Khālid* and al-Ḥusayn 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 الْمَرْءُ الْمُسْلِمُ يَتْلُو الْقُرْآنَ يَتَرَاءَاهُ أَهْلُ السَّمَاءِ كَمَا يَتَرَاءَى أَهْلُ الدُّنْيَا الْكَوْكَبَ الدُّرِّيَّ فِي السَّمَاءِ.

٣/٣٥٠٧- مُحَمَّدٌ عَنْ أَحْمَدَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَ يُذْكَرُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ تَكْثُرُ بَرَكَتُهُ وَ تَحْضُرُهُ الْمَلَائِكَةُ وَ تَهْجُرُهُ الشَّيَاطِينُ وَ يُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ الْكَوَاكِبُ لِأَهْلِ الْأَرْضِ وَ إِنَّ الْبَيْتَ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَ لَا يُذْكَرُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ تَقِلُّ بَرَكَتُهُ وَ تَهْجُرُهُ الْمَلَائِكَةُ وَ تَحْضُرُهُ 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. Muḥammad (–) Aḥmad and a group of our co-sectarians (–) Sahl ibn Ziyād, both of them (–) Ja'far ibn Muḥammad ibn Abdillāh (–) Ibnu 'l-Qaddāḥ that Abū 'Abdillāh (*'a.s.*) said:

"Amīr al-Mu'minīn (*'a.s.*) 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 وَ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ ابْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مَنْ قَرَأَ الْقُرْآنَ قَائِماً فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ وَ مَنْ قَرَأَهُ فِي صَلَاتِهِ جَالِساً كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ خَمْسِينَ حَسَنَةً وَ مَنْ قَرَأَهُ فِي غَيْرِ صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ.

قَالَ ابْنُ مَحْبُوبٍ وَ قَدْ سَمِعْتُهُ عَنْ مُعَاذٍ عَلَى نَحْوٍ مِمَّا رَوَاهُ ابْنُ سِنَانٍ.

٢/٣٥٠٩– ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: مَا يَمْنَعُ التَّاجِرَ مِنْكُمُ الْمَشْغُولَ فِي سُوقِهِ إِذَا رَجَعَ إِلَى مَنْزِلِهِ أَنْ لَا يَنَامَ حَتَّى يَقْرَأَ سُورَةً مِنَ

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Chapter on
The Reward for Reading the Qur’ān

3508–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad* and Sahl ibn Ziyād* and ‘Alī ibn Ibrāhīm (–) his father, both of them (–) Ibn Maḥbūb (–) ‘Abdullāh ibn Sinān (–) Mu‘ādh ibn Muslim (–) ‘Abdullāh ibn Sulaymān that Abū Ja‘far (*‘a.s.*) said:

“Whoever recites the Qur’ān 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 Maḥbūb said: “I heard it from Mu‘ādh in the way that Ibn Sinān narrated it.”

3509–2. Ibn Maḥbūb (–) Jamīl ibn Ṣāliḥ (–) al-Fuḍayl ibn Yasār that Abū ‘Abdillāh (*‘a.s.*) said:

“What prevents the merchant among you, who is busy in his trade, from

الْقُرْآنِ فَتُكْتَبَ لَهُ مَكَانَ كُلِّ آيَةٍ يَقْرَؤُهَا عَشْرُ حَسَنَاتٍ وَ يُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ.

٣/٣٥١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ أَوْ غَيْرِهِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ رَجُلٍ عَنْ جَابِرٍ عَنْ مُسَافِرٍ عَنْ بِشْرِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عليه السلام قَالَ:

مَنْ قَرَأَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي صَلَاتِهِ قَائِماً يُكْتَبُ لَهُ بِكُلِّ حَرْفٍ مِائَةُ حَسَنَةٍ فَإِذَا قَرَأَهَا فِي غَيْرِ صَلَاةٍ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ وَ إِنِ اسْتَمَعَ الْقُرْآنَ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً وَ إِنْ خَتَمَ الْقُرْآنَ لَيْلًا صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى يُصْبِحَ وَ إِنْ خَتَمَهُ نَهَاراً صَلَّتْ عَلَيْهِ الْحَفَظَةُ حَتَّى يُمْسِيَ وَ كَانَتْ لَهُ دَعْوَةٌ مُجَابَةٌ وَ كَانَ خَيْراً لَهُ مِمَّا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ قُلْتُ هَذَا لِمَنْ قَرَأَ الْقُرْآنَ فَمَنْ لَمْ يَقْرَأْ قَالَ يَا أَخَا بَنِي 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 (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 'Alī ibni 'l-Ḥakam or other than he (–) Sayf ibn 'Amīrah (–) a man (–) Jābir (–) Musāfir (–) Bashar 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 مَادٍّ الْقَلَانِسِيِّ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مَنْ خَتَمَ الْقُرْآنَ بِمَكَّةَ مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ أَوْ أَقَلَّ مِنْ ذَلِكَ أَوْ أَكْثَرَ وَ خَتَمَهُ فِي يَوْمِ جُمُعَةٍ كُتِبَ لَهُ مِنَ الْأَجْرِ وَ الْحَسَنَاتِ مِنْ أَوَّلِ جُمُعَةٍ كَانَتْ فِي الدُّنْيَا إِلَى آخِرِ جُمُعَةٍ تَكُونُ فِيهَا وَ إِنْ خَتَمَهُ فِي سَائِرِ الْأَيَّامِ فَكَذَلِكَ.

٥/٣٥١٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ وَ مَنْ قَرَأَ خَمْسِينَ آيَةً كُتِبَ مِنَ الذَّاكِرِينَ وَ مَنْ قَرَأَ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ وَ مَنْ قَرَأَ مِائَتَيْ آيَةٍ كُتِبَ مِنَ الْخَاشِعِينَ وَ مَنْ قَرَأَ ثَلَاثَ مِائَةِ آيَةٍ كُتِبَ مِنَ الْفَائِزِينَ وَ مَنْ قَرَأَ خَمْسَمِائَةِ آيَةٍ

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3511–4. Muḥammad ibn Yaḥyā (–) Muḥammad ibni ‘l-Ḥusayn (–) an-Naḍr ibn Suwayd (–) Khālid ibn Mādda 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Muḥammad ibn Khālid* and al-Ḥusayn ibn Sa‘īd, both of them (–) an-Naḍr ibn Suwayd (–) Yaḥyā al-Ḥalabī (–) Muḥammad ibn Marwān (–) Sa‘d ibn Ṭarīf 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

كُتِبَ مِنَ الْمُجْتَهِدِينَ وَ مَنْ قَرَأَ أَلْفَ آيَةٍ كُتِبَ لَهُ قِنْطَارٌ مِنْ تِبْرٍ الْقِنْطَارُ خَمْسَةَ عَشَرَ أَلْفَ مِثْقَالٍ مِنْ ذَهَبٍ وَ الْمِثْقَالُ أَرْبَعَةٌ وَ عِشْرُونَ قِيرَاطاً أَصْغَرُهَا مِثْلُ جَبَلِ أُحُدٍ وَ أَكْبَرُهَا مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ.

٦/٣٥١٣- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليه السلام (وَ قَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام) قَالَ:

مَنِ اسْتَمَعَ حَرْفاً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنْ غَيْرِ قِرَاءَةٍ كَتَبَ اللَّهُ لَهُ حَسَنَةً وَ مَحَا عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً وَ مَنْ قَرَأَ نَظَراً مِنْ غَيْرِ صَوْتٍ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً وَ مَحَا عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً وَ مَنْ تَعَلَّمَ مِنْهُ حَرْفاً ظَاهِراً 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 *qinṭār* of gold nuggets1, a *qinṭār* being fifteen thousand *mithqāl* of gold, and a *mithqāl* being twenty-four carats, the smallest of which is the size of Mount Uḥud and the largest is as big as the space between the heaven and earth."

3513–6. Abū ʻAlī al-Ashʻarī (–) Muḥammad ibn ʻAbdi ʻl-Jabbār* and Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad, both of them (–) ʻAlī ibn Ḥadīd (–) Manṣūr (–) Muḥammad ibn Bashīr (–) ʻAlī ibni ʻl-Ḥusayn (*ʻa.s.*) – [The narrator] said: Verily, this *ḥadīth* was narrated from Abū ʻAbdillāh (*ʻa.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 [*ʻa.s.*] added: "I do not say for each verse; rather, for each letter,

1. Another version reads: "a *qinṭār* of virtues." (*tr.*)

بَاءٍ أَوْ تَاءٍ أَوْ شِبْهِهِمَا قَالَ وَ مَنْ قَرَأَ حَرْفاً ظَاهِراً وَ هُوَ جَالِسٌ فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِهِ خَمْسِينَ حَسَنَةً وَ مَحَا عَنْهُ خَمْسِينَ سَيِّئَةً وَ رَفَعَ لَهُ خَمْسِينَ دَرَجَةً وَ مَنْ قَرَأَ حَرْفاً وَ هُوَ قَائِمٌ فِي صَلَاتِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ وَ مَحَا عَنْهُ مِائَةَ سَيِّئَةٍ وَ رَفَعَ لَهُ مِائَةَ دَرَجَةٍ وَ مَنْ خَتَمَهُ كَانَتْ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ مُؤَخَّرَةً أَوْ مُعَجَّلَةً قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ خَتَمَهُ كُلَّهُ، قَالَ: خَتَمَهُ كُلَّهُ.

٧/٣٥١٤- مَنْصُورٌ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

سَمِعْتُ أَبِي عليه السلام يَقُولُ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: خَتْمُ الْقُرْآنِ إِلَى حَيْثُ تَعْلَمُ.

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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.”’”

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بَابُ قِرَاءَةِ الْقُرْآنِ فِي الْمُصْحَفِ

١/٣٥١٥– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَرَأَ الْقُرْآنَ فِي الْمُصْحَفِ مُتِّعَ بِبَصَرِهِ وَ خُفِّفَ عَنْ وَالِدَيْهِ وَ إِنْ كَانَا كَافِرَيْنِ.

٢/٣٥١٦– عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ الضَّرِيرِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّهُ لَيُعْجِبُنِي أَنْ يَكُونَ فِي الْبَيْتِ مُصْحَفٌ يَطْرُدُ اللَّهُ عَزَّ وَ جَلَّ بِهِ الشَّيَاطِينَ.

٣/٣٥١٧– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

ثَلَاثَةٌ يَشْكُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَسْجِدٌ خَرَابٌ لَا يُصَلِّي فِيهِ أَهْلُهُ وَ عَالِمٌ بَيْنَ جُهَّالٍ وَ

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Chapter on
Reading the Qur’ān from the Text (al-Muṣḥaf)

3515–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) 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 aḍ-Ḍarīr (–) Ḥammād ibn ‘Īsā 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 Faḍḍāl, 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,

مُصْحَفٌ مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ الْغُبَارُ لَا يُقْرَأُ فِيهِ.

٤/٣٥١٨- عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ مَسْعَدَةَ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قِرَاءَةُ الْقُرْآنِ فِي الْمُصْحَفِ تُخَفِّفُ الْعَذَابَ عَنِ الْوَالِدَيْنِ وَ لَوْ كَانَا كَافِرَيْنِ.

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 عليه السلام قَالَ:

قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ إِنِّي أَحْفَظُ الْقُرْآنَ عَلَى ظَهْرِ قَلْبِي فَأَقْرَؤُهُ عَلَى ظَهْرِ قَلْبِي أَفْضَلُ أَوْ أَنْظُرُ فِي الْمُصْحَفِ قَالَ: فَقَالَ لِي: بَلِ اقْرَأْهُ وَ انْظُرْ فِي الْمُصْحَفِ فَهُوَ أَفْضَلُ أَ مَا عَلِمْتَ أَنَّ النَّظَرَ فِي الْمُصْحَفِ عِبَادَةٌ.

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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-Ḥasan 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 (–) Isḥāq 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– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ رَتِّلِ الْقُرْآنَ تَرْتِيلًا قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام بَيِّنْهُ تِبْيَاناً وَ لَا تَهُذَّهُ هَذَّ الشِّعْرِ وَ لَا تَنْثُرْهُ نَثْرَ الرَّمْلِ وَ لَكِنْ أَفْزِعُوا قُلُوبَكُمُ الْقَاسِيَةَ وَ لَا يَكُنْ هَمُّ أَحَدِكُمْ آخِرَ السُّورَةِ.

٢/٣٥٢١– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ الْقُرْآنَ نَزَلَ بِالْحُزْنِ فَاقْرَءُوهُ بِالْحُزْنِ.

٣/٣٥٢٢– عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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Chapter on
Reciting the Qur’ān 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’minīn (*‘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-Aḥmar (–) ‘Abdullāh ibn Ḥammād (–) ‘Abdullāh ibn Sinān that Abū ‘Abdillāh (*‘a.s.*) said:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : اقْرَءُوا الْقُرْآنَ بِأَلْحَانِ الْعَرَبِ وَ أَصْوَاتِهَا وَ إِيَّاكُمْ وَ لُحُونَ أَهْلِ الْفِسْقِ وَ أَهْلِ الْكَبَائِرِ فَإِنَّهُ سَيَجِيءُ مِنْ بَعْدِي أَقْوَامٌ يُرَجِّعُونَ الْقُرْآنَ تَرْجِيعَ الْغِنَاءِ وَ النَّوْحِ وَ الرَّهْبَانِيَّةِ لَا يَجُوزُ تَرَاقِيَهُمْ قُلُوبُهُمْ مَقْلُوبَةٌ وَ قُلُوبُ مَنْ يُعْجِبُهُ شَأْنُهُمْ.

٣٥٢٣/٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ حَسَنِ بْنِ شَمُّونٍ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

ذَكَرْتُ الصَّوْتَ عِنْدَهُ فَقَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ عليه السلام كَانَ يَقْرَأُ فَرُبَّمَا مَرَّ بِهِ الْمَارُّ فَصَعِقَ مِنْ حُسْنِ صَوْتِهِ وَ إِنَّ الْإِمَامَ لَوْ أَظْهَرَ مِنْ ذَلِكَ شَيْئاً لَمَا احْتَمَلَهُ النَّاسُ مِنْ حُسْنِهِ قُلْتُ وَ لَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يُصَلِّي بِالنَّاسِ وَ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم كَانَ يُحَمِّلُ النَّاسَ مِنْ خَلْفِهِ مَا يُطِيقُونَ.

٣٥٢٤/٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمٍ الْفَرَّاءِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي

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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

عَبْدِ اللَّهِ عليه السلام قَالَ:

أَعْرِبِ الْقُرْآنَ فَإِنَّهُ عَرَبِيٌّ.

٦/٣٥٢٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ عليه السلام إِذَا وَقَفْتَ بَيْنَ يَدَيَّ فَقِفْ مَوْقِفَ الذَّلِيلِ الْفَقِيرِ وَ إِذَا قَرَأْتَ التَّوْرَاةَ فَأَسْمِعْنِيهَا بِصَوْتٍ حَزِينٍ.

٧/٣٥٢٦- عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: لَمْ يُعْطَ أُمَّتِي أَقَلَّ مِنْ ثَلَاثٍ الْجَمَالِ وَ الصَّوْتِ الْحَسَنِ وَ الْحِفْظِ.

٨/٣٥٢٧- عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ النَّبِيُّ صلى الله عليه وآله وسلم: إِنَّ مِنْ أَجْمَلِ الْجَمَالِ الشَّعْرَ الْحَسَنَ وَ نَغْمَةَ الصَّوْتِ الْحَسَنِ.

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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 (*'a.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 Baṣīr that Abū 'Abdillāh (*'a.s.*) said:

"The Prophet (*ṣ*) said: 'Verily among the most beautiful of things is attractive hair and a good melodious voice.'"

٩/٣٥٢٨- عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ النَّبِيُّ صلى الله عليه وآله وسلم: 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 عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِيثَمِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيّاً إِلَّا حَسَنَ الصَّوْتِ.

١١/٣٥٣٠- سَهْلُ بْنُ زِيَادٍ عَنِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صلى الله عليه وآله وسلم أَحْسَنَ النَّاسِ صَوْتاً بِالْقُرْآنِ وَ كَانَ السَّقَّاءُونَ يَمُرُّونَ فَيَقِفُونَ بِبَابِهِ يَسْمَعُونَ قِرَاءَتَهُ وَ كَانَ أَبُو جَعْفَرٍ عليه السلام أَحْسَنَ النَّاسِ صَوْتاً.

١٢/٣٥٣١- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ 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 aṣ-Ṣayqal (–) Muḥammad ibn ‘Īsā (–) as-Sakūnī (–) ‘Alī ibn Ismā‘īl 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-Ḥajjāl (–) ‘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 (–) Aḥmad ibni ‘l-Ḥasan al-Maythamī (–) Abān ibn ‘Uthmān that Muḥammad ibni ‘l-Fuḍayl said:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام : يُكْرَهُ أَنْ يُقْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ بِنَفَسٍ وَاحِدٍ.

١٣/٣٥٣٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام : إِذَا قَرَأْتُ الْقُرْآنَ فَرَفَعْتُ بِهِ صَوْتِي جَاءَنِي الشَّيْطَانُ فَقَالَ: إِنَّمَا تُرَائِي بِهَذَا أَهْلَكَ وَ النَّاسَ قَالَ يَا أَبَا مُحَمَّدٍ اقْرَأْ قِرَاءَةً مَا بَيْنَ الْقِرَاءَتَيْنِ تُسْمِعُ أَهْلَكَ وَ رَجِّعْ بِالْقُرْآنِ صَوْتَكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الصَّوْتَ الْحَسَنَ يُرَجِّعُ فِيهِ تَرْجِيعاً.

-١٠-
بَابٌ فِيمَنْ يُظْهِرُ الْغَشْيَةَ عِنْدَ قِرَاءَةِ الْقُرْآنِ

١/٣٥٣٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ الضَّبِّيِّ عَنْ أَبِي عِمْرَانَ الْأَرْمَنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

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"Abū 'Abdillāh (*'a.s.*) said: 'It is disapproved to recite *sūrah* "al-Ikhlāṣ" 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 Isḥāq aḍ-Ḍabbī (–) Abū 'Imrān al-Armanī (–) 'Abdullāh ibni 'l-Ḥakam (–) Jābir that Abū Ja'far (*'a.s.*) said [when]:

قُلْتُ: إِنَّ قَوْماً إِذَا ذَكَرُوا شَيْئاً مِنَ الْقُرْآنِ أَوْ حُدِّثُوا بِهِ صَعِقَ أَحَدُهُمْ حَتَّى يُرى أَنَّ أَحَدَهُمْ لَوْ قُطِعَتْ يَدَاهُ أَوْ رِجْلَاهُ لَمْ يَشْعُرْ بِذَلِكَ فَقَالَ سُبْحَانَ اللَّهِ ذَاكَ مِنَ الشَّيْطَانِ مَا بِهَذَا نُعِتُوا إِنَّمَا هُوَ اللِّينُ وَ الرِّقَّةُ وَ الدَّمْعَةُ وَ الْوَجَلُ.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي عِمْرَانَ الْأَرْمَنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام مِثْلَهُ.

– ١١ –
بَابٌ فِي كَمْ يُقْرَأُ الْقُرْآنُ وَ يُخْتَمُ

٣٥٣٤/١ – عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنِ الْحُسَيْنِ 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'ān 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-Armanī (–) 'Abdullāh ibni 'l-Ḥakam (–) Jābir (–) Abū Ja'far ('a.s.*).

– 11 –
Chapter on
The Amount of Time in Which the Qur'ān is Read and Completed

3534–1. 'Alī ibn Ibrāhīm (–) his father (–) Ḥammād (–) al-Ḥusayn ibni 'l-Mukhtār that Muḥammad ibn 'Abdillāh said:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام : أَقْرَأُ الْقُرْآنَ فِي لَيْلَةٍ قَالَ: لَا يُعْجِبُنِي أَنْ تَقْرَأَهُ فِي أَقَلَّ 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 عليه السلام فَقَالَ لَهُ أَبُو بَصِيرٍ: جُعِلْتُ فِدَاكَ أَقْرَأُ الْقُرْآنَ فِي شَهْرِ رَمَضَانَ فِي لَيْلَةٍ فَقَالَ لَا قَالَ فَفِي لَيْلَتَيْنِ قَالَ لَا قَالَ فَفِي ثَلَاثٍ قَالَ هَا وَ أَشَارَ بِيَدِهِ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ لِرَمَضَانَ حَقّاً وَ حُرْمَةً لَا يُشْبِهُهُ شَيْءٌ مِنَ الشُّهُورِ وَ كَانَ أَصْحَابُ مُحَمَّدٍ صلى الله عليه وآله وسلم يَقْرَأُ أَحَدُهُمُ الْقُرْآنَ فِي شَهْرٍ أَوْ أَقَلَّ إِنَّ الْقُرْآنَ لَا يُقْرَأُ هَذْرَمَةً وَ لَكِنْ يُرَتَّلُ تَرْتِيلًا فَإِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ الْجَنَّةِ فَقِفْ عِنْدَهَا وَ سَلِ اللَّهَ عَزَّ وَ جَلَّ الْجَنَّةَ وَ إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ فَقِفْ عِنْدَهَا وَ تَعَوَّذْ بِاللَّهِ مِنَ النَّارِ.

٣/٣٥٣٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ حُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 Yaḥyā (–) Muḥammad ibni ‘l-Ḥusayn (–) ‘Alī ibni ‘n-Nu‘mān (–) Ya‘qūb ibn Shu‘ayb (–) Ḥusayn ibn Khālid that Abū ‘Abdillāh (*‘a.s.*) said [when]:

قُلْتُ لَهُ فِي كَمْ أَقْرَأُ الْقُرْآنَ فَقَالَ: اقْرَأْهُ أَخْمَاساً اقْرَأْهُ أَسْبَاعاً أَمَا إِنَّ عِنْدِي مُصْحَفاً مُجَزَّى أَرْبَعَةَ عَشَرَ جُزْءاً.

٤/٣٥٣٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

قُلْتُ لَهُ إِنَّ أَبِي سَأَلَ جَدَّكَ عَنْ خَتْمِ الْقُرْآنِ فِي كُلِّ لَيْلَةٍ فَقَالَ لَهُ جَدُّكَ كُلَّ لَيْلَةٍ فَقَالَ لَهُ فِي شَهْرِ رَمَضَانَ فَقَالَ لَهُ جَدُّكَ فِي شَهْرِ رَمَضَانَ فَقَالَ لَهُ أَبِي نَعَمْ مَا اسْتَطَعْتُ فَكَانَ أَبِي يَخْتِمُهُ أَرْبَعِينَ خَتْمَةً فِي شَهْرِ رَمَضَانَ ثُمَّ خَتَمْتُهُ بَعْدَ أَبِي فَرُبَّمَا زِدْتُ وَ رُبَّمَا نَقَصْتُ عَلَى قَدْرِ فَرَاغِي وَ شُغُلِي وَ نَشَاطِي وَ كَسَلِي فَإِذَا كَانَ فِي يَوْمِ الْفِطْرِ جَعَلْتُ لِرَسُولِ اللَّهِ صلى الله عليه وآله وسلم خَتْمَةً وَ لِعَلِيٍّ عليه السلام أُخْرَى وَ لِفَاطِمَةَ عليها السلام أُخْرَى ثُمَّ لِلْأَئِمَّةِ عليهم السلام حَتَّى انْتَهَيْتُ إِلَيْكَ فَصَيَّرْتُ لَكَ وَاحِدَةً مُنْذُ صِرْتُ فِي هَذَا الْحَالِ فَأَيُّ شَيْءٍ لِي بِذَلِكَ قَالَ لَكَ بِذَلِكَ أَنْ تَكُونَ مَعَهُمْ يَوْمَ الْقِيَامَةِ قُلْتُ اللَّهُ أَكْبَرُ فَلِي بِذَلِكَ قَالَ نَعَمْ ثَلَاثَ مَرَّاتٍ.

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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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Yaḥyā ibn Ibrāhīm ibn Abi 'l-Bilād (–) his father (–) 'Alī ibni 'l-Mughīrah that Abu 'l-Ḥasan (*'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 Fiṭr 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 عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ عليه السلام وَ أَنَا حَاضِرٌ فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ أَقْرَأُ الْقُرْآنَ فِي لَيْلَةٍ فَقَالَ: لَا فَقَالَ فِي لَيْلَتَيْنِ فَقَالَ لَا حَتَّى بَلَغَ سِتَّ لَيَالٍ فَأَشَارَ بِيَدِهِ فَقَالَ هَا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام يَا أَبَا مُحَمَّدٍ إِنَّ مَنْ كَانَ قَبْلَكُمْ مِنْ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وآله وسلم كَانَ يَقْرَأُ الْقُرْآنَ فِي شَهْرٍ وَ أَقَلَّ إِنَّ الْقُرْآنَ لَا يُقْرَأُ هَذْرَمَةً وَ لَكِنْ يُرَتَّلُ تَرْتِيلًا إِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ وَقَفْتَ عِنْدَهَا وَ تَعَوَّذْتَ بِاللَّهِ مِنَ النَّارِ فَقَالَ أَبُو بَصِيرٍ أَقْرَأُ الْقُرْآنَ فِي رَمَضَانَ فِي لَيْلَةٍ فَقَالَ لَا فَقَالَ فِي لَيْلَتَيْنِ فَقَالَ لَا فَقَالَ فِي ثَلَاثٍ فَقَالَ هَا وَ أَوْمَأَ بِيَدِهِ نَعَمْ شَهْرُ رَمَضَانَ لَا يُشْبِهُهُ شَيْءٌ مِنَ الشُّهُورِ لَهُ حَقٌّ وَ حُرْمَةٌ أَكْثِرْ مِنَ الصَّلَاةِ مَا اسْتَطَعْتَ.

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3538–5. Muḥammad ibn Yaḥyā (–) 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– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ النَّبِيُّ صلى الله عليه وآله وسلم: إِنَّ الرَّجُلَ الْأَعْجَمِيَّ مِنْ أُمَّتِي لَيَقْرَأُ الْقُرْآنَ بِعَجَمِيَّةٍ فَتَرْفَعُهُ الْمَلَائِكَةُ عَلَى عَرَبِيَّةٍ.

٢/٣٥٤٠– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا نَسْمَعُ الْآيَاتِ فِي الْقُرْآنِ لَيْسَ هِيَ عِنْدَنَا كَمَا نَسْمَعُهَا وَ لَا نُحْسِنُ أَنْ نَقْرَأَهَا كَمَا بَلَغَنَا عَنْكُمْ فَهَلْ نَأْثَمُ فَقَالَ لَا اقْرَءُوا كَمَا تَعَلَّمْتُمْ فَسَيَجِيئُكُمْ مَنْ يُعَلِّمُكُمْ.

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– 12 –
Chapter [on how]
The Qur’ān 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’ān 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-Ḥasan (*‘a.s.*) said [when]:

“I said to him: ‘May I be made your ransom! We hear verses in the Qur’ān [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

١/٣٥٤١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ بَدْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً بُورِكَ عَلَيْهِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ بُورِكَ عَلَيْهِ وَ عَلَى أَهْلِهِ وَ مَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ بُورِكَ عَلَيْهِ وَ عَلَى أَهْلِهِ وَ عَلَى جِيرَانِهِ وَ مَنْ قَرَأَهَا اثْنَتَيْ عَشْرَةَ مَرَّةً بَنَى اللَّهُ لَهُ اثْنَيْ عَشَرَ قَصْراً فِي الْجَنَّةِ فَيَقُولُ الْحَفَظَةُ اذْهَبُوا بِنَا إِلَى قُصُورِ أَخِينَا فُلَانٍ فَنَنْظُرَ إِلَيْهَا وَ مَنْ قَرَأَهَا مِائَةَ مَرَّةٍ غُفِرَتْ لَهُ ذُنُوبُ خَمْسٍ وَ عِشْرِينَ سَنَةً مَا خَلَا الدِّمَاءَ وَ الْأَمْوَالَ وَ مَنْ قَرَأَهَا أَرْبَعَمِائَةِ مَرَّةٍ كَانَ لَهُ أَجْرُ أَرْبَعِمِائَةِ شَهِيدٍ كُلُّهُمْ قَدْ عُقِرَ جَوَادُهُ وَ أُرِيقَ دَمُهُ وَ مَنْ قَرَأَهَا أَلْفَ مَرَّةٍ فِي يَوْمٍ وَ لَيْلَةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ فِي الْجَنَّةِ أَوْ يُرَى لَهُ.

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– 13 –
Chapter on
The Excellence of the Qur'ān

3541–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Badr (–) Muḥammad ibn Marwān that Abū Ja'far (*'a.s.*) said:

"Whoever recites *sūrah* 'al-Ikhlāṣ' 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]."

٢/٣٥٤٢– حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

لَمَّا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ هَذِهِ الْآيَاتِ أَنْ يَهْبِطْنَ إِلَى الْأَرْضِ تَعَلَّقْنَ بِالْعَرْشِ وَ قُلْنَ أَيْ رَبِّ إِلَى أَيْنَ تُهْبِطُنَا إِلَى أَهْلِ الْخَطَايَا وَ الذُّنُوبِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِنَّ أَنِ اهْبِطْنَ فَوَ عِزَّتِي وَ جَلَالِي لَا يَتْلُوكُنَّ أَحَدٌ مِنْ آلِ مُحَمَّدٍ وَ شِيعَتِهِمْ فِي دُبُرِ مَا افْتَرَضْتُ عَلَيْهِ مِنَ الْمَكْتُوبَةِ فِي كُلِّ يَوْمٍ إِلَّا نَظَرْتُ إِلَيْهِ بِعَيْنِيَ الْمَكْنُونَةِ فِي كُلِّ يَوْمٍ سَبْعِينَ نَظْرَةً أَقْضِي لَهُ فِي كُلِّ نَظْرَةٍ سَبْعِينَ حَاجَةً وَ قَبِلْتُهُ عَلَى مَا فِيهِ مِنَ الْمَعَاصِي وَ هِيَ أُمُّ الْكِتَابِ وَ شَهِدَ اللَّهُ أَنَّهُ لا إِلَهَ إِلَّا هُوَ وَ الْمَلائِكَةُ وَ أُولُوا الْعِلْمِ وَ آيَةُ الْكُرْسِيِّ وَ آيَةُ الْمُلْكِ.

٣/٣٥٤٣– أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ سُكَيْنٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ: مَنْ قَرَأَ الْمُسَبِّحَاتِ كُلَّهَا قَبْلَ أَنْ يَنَامَ لَمْ يَمُتْ حَتَّى يُدْرِكَ

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3542–2. Ḥamīd ibn Ziyād (–) al-Ḥusayn ibn Muḥammad (–) Aḥmad ibni ‘l-Ḥasan 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‘īl ibn Mihrān (–) al-Ḥasan 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 *sūrah*s that start with glorification of Allāh (*al-musabbiḥāt*) before going to sleep will

الْقَائِمَ وَ إِنْ مَاتَ كَانَ فِي جِوَارِ مُحَمَّدٍ النَّبِيِّ صلى الله عليه وآله وسلم .

٤/٣٥٤٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ جَعْفَرٍ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ غَفَرَ اللَّهُ لَهُ ذُنُوبَ خَمْسِينَ سَنَةً.

٥/٣٥٤٥- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : مَنْ قَرَأَ أَرْبَعَ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ وَ آيَةَ الْكُرْسِيِّ وَ آيَتَيْنِ بَعْدَهَا وَ ثَلَاثَ آيَاتٍ مِنْ آخِرِهَا لَمْ يَرَ فِي نَفْسِهِ وَ مَالِهِ شَيْئاً يَكْرَهُهُ وَ لَا يَقْرَبُهُ شَيْطَانٌ وَ لَا يَنْسَى الْقُرْآنَ.

٦/٣٥٤٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ يَجْهَرُ بِهَا صَوْتَهُ كَانَ كَالشَّاهِرِ سَيْفَهُ 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 Muḥammad (*ṣ*).'"

3544–4. Muḥammad ibn Yaḥyā (–) Muḥammad ibni 'l-Ḥusayn (–) 'Alī ibni 'n-Nu'mān (–) 'Abdullāh ibn Ṭalḥah that Ja'far (*'a.s.*) said:

"The Messenger of Allāh (*ṣ*) said: 'Whoever recites *sūrah* "al-Ikhlāṣ" a hundred times when he goes to bed, Allāh will forgive fifty years of his sins."

3545–5. Ḥamīd ibn Ziyād (–) al-Khashshāb (–) Ibn Baqāḥ (–) Ma'ādh (–) 'Amr ibn Jamī', *rafa'ahu* to 'Alī ibni 'l-Ḥusayn (*'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 Yaḥyā (–) 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

قَرَأَهَا سِرّاً كَانَ كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ وَ مَنْ قَرَأَهَا عَشْرَ مَرَّاتٍ غُفِرَتْ لَهُ عَلَى نَحْوِ أَلْفِ ذَنْبٍ مِنْ ذُنُوبِهِ.

٧/٣٥٤٧- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ أَبِي صلى الله عليه وآله وسلم يَقُولُ: قُلْ هُوَ اللَّهُ أَحَدٌ ثُلُثُ الْقُرْآنِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ رُبُعُ الْقُرْآنِ.

٨/٣٥٤٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ رَجُلٍ سَمِعَ أَبَا الْحَسَنِ عليه السلام يَقُولُ:

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عِنْدَ مَنَامِهِ لَمْ يَخَفِ الْفَالِجَ إِنْ شَاءَ اللَّهُ وَ مَنْ قَرَأَهَا فِي دُبُرِ كُلِّ فَرِيضَةٍ لَمْ يَضُرَّهُ ذُو حُمَةٍ وَ قَالَ مَنْ قَدَّمَ قُلْ هُوَ اللَّهُ أَحَدٌ بَيْنَهُ وَ بَيْنَ جَبَّارٍ مَنَعَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ يَقْرَأُهَا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ فَإِذَا فَعَلَ ذَلِكَ رَزَقَهُ اللَّهُ عَزَّ وَ جَلَّ خَيْرَهُ وَ مَنَعَهُ مِنْ شَرِّهِ وَ قَالَ إِذَا خِفْتَ أَمْراً فَاقْرَأْ مِائَةَ آيَةٍ 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 (–) Aḥmad ibn Muḥammad (–) al-Ḥasan ibn ‘Alī (–) al-Ḥasan ibn Jahm (–) Ibrāhīm ibn Mihzam (–) a man who heard Aba ‘l-Ḥasan (*‘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 اكْشِفْ عَنِّي الْبَلَاءَ ثَلَاثَ مَرَّاتٍ.

٩/٣٥٤٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ قَرَأَ مِائَةَ آيَةٍ يُصَلِّي بِهَا فِي لَيْلَةٍ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا قُنُوتَ لَيْلَةٍ وَ مَنْ قَرَأَ مِائَتَيْ آيَةٍ فِي غَيْرِ صَلَاةٍ لَمْ يُحَاجَّهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ وَ مَنْ قَرَأَ خَمْسَمِائَةِ آيَةٍ فِي يَوْمٍ وَ لَيْلَةٍ فِي صَلَاةِ النَّهَارِ وَ اللَّيْلِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي اللَّوْحِ الْمَحْفُوظِ قِنْطَاراً مِنَ الْحَسَنَاتِ وَ الْقِنْطَارُ أَلْفٌ وَ مِائَتَا أُوقِيَّةٍ وَ الْأُوقِيَّةُ أَعْظَمُ مِنْ جَبَلِ أُحُدٍ.

١٠/٣٥٥٠- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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-Ḥasan ibn ‘Alī (–) Isḥāq 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 *qinṭār* of good deeds, a *qinṭār* being the equivalent of one thousand two hundred *ūqiyyah*, while each *ūqiyyah* is greater [in size] than the mountain of Uḥud.”

3550–10. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn Ḥassān (–) Ismā‘īl ibn Mihrān (–) al-Ḥasan ibn ‘Alī ibn Abī Ḥamzah (–) Manṣūr 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-Ikhlāṣ’ in [any of] them, it will be said to him: ‘O servant of Allāh, you are not [counted] among those who pray!’”

١١/٣٥٥١- وَ بِهَذَا الْإِسْنَادِ عَنِ الْحَسَنِ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَدَعْ أَنْ يَقْرَأَ فِي دُبُرِ الْفَرِيضَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ فَإِنَّهُ مَنْ قَرَأَهَا جَمَعَ اللَّهُ لَهُ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ غَفَرَ لَهُ وَ لِوَالِدَيْهِ وَ مَا وَلَدَا.

١٢/٣٥٥٢- عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ رَفَعَهُ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: إِنَّ سُورَةَ الْأَنْعَامِ نَزَلَتْ جُمْلَةً شَيَّعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى أُنْزِلَتْ عَلَى مُحَمَّدٍ صلى الله عليه وآله وسلم فَعَظِّمُوهَا وَ بَجِّلُوهَا فَإِنَّ اسْمَ اللَّهِ عَزَّ وَ جَلَّ فِيهَا فِي سَبْعِينَ مَوْضِعاً وَ لَوْ يَعْلَمُ النَّاسُ مَا فِي قِرَاءَتِهَا مَا تَرَكُوهَا.

١٣/٣٥٥٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام: أَنَّ النَّبِيَّ صلى الله عليه وآله وسلم صَلَّى عَلَى سَعْدِ بْنِ مُعَاذٍ فَقَالَ لَقَدْ وَافَى مِنَ الْمَلَائِكَةِ سَبْعُونَ أَلْفاً وَ فِيهِمْ جَبْرَئِيلُ عليه السلام يُصَلُّونَ عَلَيْهِ فَقُلْتُ لَهُ يَا جَبْرَئِيلُ بِمَا يَسْتَحِقُّ صَلَاتَكُمْ عَلَيْهِ فَقَالَ

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3551–11. By the same chain of transmission (–) al-Ḥasan ibn Sayf ibn ‘Amīrah (–) Abū Bakr al-Ḥaḍramī that Abū ‘Abdillāh (*‘a.s.*) said:

“Whoever believes in Allāh and Last Day should not leave the recitation of *sūrah* ‘al-Ikhlāṣ’ 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-Ḥasan 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.*).

بِقِرَاءَتِهِ قُلْ هُوَ اللَّهُ أَحَدٌ قَائِماً وَ قَاعِداً وَ رَاكِباً وَ مَاشِياً وَ ذَاهِباً وَ جَائِياً.

٣٥٥٤/١٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الدِّهْقَانِ عَنْ دُرُسْتَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ قَرَأَ أَلْهَيكُمُ التَّكَاثُرُ عِنْدَ النَّوْمِ وُقِيَ فِتْنَةَ الْقَبْرِ. .

٣٥٥٥/١٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ رَفَعَهُ قَالَ:

مَا قُرِئَتِ الْحَمْدُ عَلَى وَجَعٍ سَبْعِينَ مَرَّةً إِلَّا سَكَنَ.

٣٥٥٦/١٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

لَوْ قُرِئَتِ الْحَمْدُ عَلَى مَيِّتٍ سَبْعِينَ مَرَّةً ثُمَّ رُدَّتْ فِيهِ الرُّوحُ مَا كَانَ ذَلِكَ عَجَباً.

٣٥٥٧/١٧- عَنْهُ عَنْ أَحْمَدَ بْنِ بَكْرٍ عَنْ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ عليه السلام 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 Muḥammad ibn Bashīr (–) 'Abdullāh ibni 'd-Dihqān (–) Durust that Abū 'Abdillāh (*'a.s.*) said:

"The Messenger of Allāh (*ṣ*) said: 'Whoever recites *sūrah* "at-Takāthur" before sleeping will be saved from the trials of the grave.'"

3555–15. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Muḥammad ibn Ismā'īl ibn Bazī' (–) 'Abdullāh ibni 'l-Faḍl an-Nawfalī, *rafa'ahu*, said:

"*Sūrah* 'al-Ḥamd' is not recited seventy times over any pain but that it gets relieved."

3556–16. 'Alī ibn Ibrāhīm (–) his father (–) Ibn Abī 'Umayr (–) Mu'āwiyah ibn 'Ammār that Abū 'Abdillāh (*'a.s.*) said:

"If *sūrah* 'al-Ḥamd' 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 (–) Ṣāliḥ that Sulaymān al-Ja'farī said:

سَمِعْتُهُ يَقُولُ مَا مِنْ أَحَدٍ فِي حَدِّ الصِّبَا يَتَعَهَّدُ فِي كُلِّ لَيْلَةٍ قِرَاءَةَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ كُلَّ وَاحِدَةٍ ثَلَاثَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ فَإِنْ لَمْ يَقْدِرْ فَخَمْسِينَ إِلَّا صَرَفَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ كُلَّ لَمَمٍ أَوْ عَرَضٍ مِنْ أَعْرَاضِ الصِّبْيَانِ وَ الْعُطَاشَ وَ فَسَادَ الْمَعِدَةِ وَ بُدُورَ الدَّمِ أَبَداً مَا تُعُوهِدَ بِهَذَا حَتَّى يَبْلُغَهُ الشَّيْبُ فَإِنْ تَعَهَّدَ نَفْسَهُ بِذَلِكَ أَوْ تُعُوهِدَ كَانَ مَحْفُوظاً إِلَى يَوْمِ يَقْبِضُ اللَّهُ عَزَّ وَ جَلَّ نَفْسَهُ.

٣٥٥٨/١٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ عليه السلام يَقُولُ:

مَنِ اسْتَكْفَى بِآيَةٍ مِنَ الْقُرْآنِ مِنَ الشَّرْقِ إِلَى الْغَرْبِ كُفِيَ إِذَا كَانَ بِيَقِينٍ.

٣٥٥٩/١٩- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي الْعُوذَةِ قَالَ:

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"I heard Abu 'l-Ḥasan (*'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-Ikhlāṣ" 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-Ḥusayn 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-Ḥusayn ibn Muḥammad (–) Aḥmad ibn Isḥāq* 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 تَقْرَأُ عَلَيْهَا إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ثَلَاثِينَ مَرَّةً ثُمَّ تُعَلِّقُ وَ تَشْرَبُ مِنْهَا وَ تَتَوَضَّأُ وَ يُزْدَادُ فِيهَا مَاءٌ إِنْ شَاءَ اللَّهُ.

٣٥٦٠/٢٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِدْرِيسَ الْحَارِثِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: يَا مُفَضَّلُ احْتَجِزْ مِنَ النَّاسِ كُلِّهِمْ بِ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ بِقُلْ هُوَ اللَّهُ أَحَدٌ اقْرَأْهَا عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ مِنْ بَيْنِ يَدَيْكَ وَ مِنْ خَلْفِكَ وَ مِنْ فَوْقِكَ وَ مِنْ تَحْتِكَ فَإِذَا دَخَلْتَ عَلَى سُلْطَانٍ جَائِرٍ فَاقْرَأْهَا حِينَ تَنْظُرُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ وَ اعْقِدْ بِيَدِكَ الْيُسْرَى ثُمَّ لَا تُفَارِقْهَا حَتَّى تَخْرُجَ مِنْ عِنْدِهِ.

٣٥٦١/٢١- مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرٍ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عليه السلام أَنَّهُ قَالَ:

وَ الَّذِي بَعَثَ مُحَمَّداً صلى الله عليه وآله وسلم بِالْحَقِّ وَ أَكْرَمَ أَهْلَ بَيْتِهِ مَا مِنْ شَيْءٍ تَطْلُبُونَهُ مِنْ حِرْزٍ 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-Ḥārithī (–) 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-Ikhlāṣ". 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-Aṣbagh ibn Nubātah that Amīr al-Mu'minīn, 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.*)

حَرَقٍ أَوْ غَرَقٍ أَوْ سَرَقٍ أَوْ إِفْلَاتِ دَابَّةٍ مِنْ صَاحِبِهَا أَوْ ضَالَّةٍ أَوْ آبِقٍ إِلَّا وَ هُوَ فِي الْقُرْآنِ فَمَنْ أَرَادَ ذَلِكَ فَلْيَسْأَلْنِي عَنْهُ قَالَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَمَّا يُؤَمِّنُ مِنَ الْحَرَقِ وَ الْغَرَقِ فَقَالَ اقْرَأْ هَذِهِ الْآيَاتِ اللَّهُ الَّذِي نَزَّلَ الْكِتابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ وَ ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِلَى قَوْلِهِ سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ فَمَنْ قَرَأَهَا فَقَدْ أَمِنَ الْحَرَقَ وَ الْغَرَقَ قَالَ فَقَرَأَهَا رَجُلٌ وَ اضْطَرَمَتِ النَّارُ فِي بُيُوتِ جِيرَانِهِ وَ بَيْتُهُ وَسَطَهَا فَلَمْ يُصِبْهُ شَيْءٌ ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ دَابَّتِي اسْتَصْعَبَتْ عَلَيَّ وَ أَنَا مِنْهَا عَلَى وَجَلٍ فَقَالَ اقْرَأْ فِي أُذُنِهَا الْيُمْنَى وَ لَهُ أَسْلَمَ مَنْ فِي السَّماواتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ فَقَرَأَهَا فَذَلَّتْ لَهُ دَابَّتُهُ وَ قَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ أَرْضِي أَرْضٌ مَسْبَعَةٌ وَ إِنَّ السِّبَاعَ تَغْشَى مَنْزِلِي وَ لَا تَجُوزُ حَتَّى تَأْخُذَ فَرِيسَتَهَا فَقَالَ اقْرَأْ لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ 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-Muʾminīn, 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'minīn, 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'minīn, 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 حَسْبِيَ اللَّهُ لا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ فَقَرَأَهُمَا الرَّجُلُ فَاجْتَنَبَتْهُ 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 لَكِنِ اكْتُبْ عَلَى بَطْنِكَ آيَةَ الْكُرْسِيِّ وَ تَغْسِلُهَا وَ تَشْرَبُهَا وَ تَجْعَلُهَا ذَخِيرَةً فِي بَطْنِكَ فَتَبْرَأُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَفَعَلَ الرَّجُلُ فَبَرَأَ بِإِذْنِ اللَّهِ ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الضَّالَّةِ فَقَالَ اقْرَأْ يس فِي رَكْعَتَيْنِ وَ قُلْ يَا هَادِيَ الضَّالَّةِ رُدَّ عَلَيَّ ضَالَّتِي فَفَعَلَ فَرَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ ضَالَّتَهُ 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'minīn, 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'minīn, inform me about [what to do regarding] lost property.2" He [*'a.s.*] said: "Recite 'Y*āsīn*' in two *rak'ah*s 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'minīn, 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 أَخْبِرْنِي عَنِ الْآبِقِ فَقَالَ اقْرَأْ أَوْ كَظُلُماتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ إِلَى قَوْلِهِ وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَما لَهُ مِنْ نُورٍ فَقَالَهَا الرَّجُلُ فَرَجَعَ إِلَيْهِ الْآبِقُ ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ السَّرَقِ فَإِنَّهُ لَا يَزَالُ قَدْ يُسْرَقُ لِي الشَّيْءُ بَعْدَ الشَّيْءِ لَيْلًا فَقَالَ لَهُ اقْرَأْ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمنَ أَيًّا ما تَدْعُوا إِلَى قَوْلِهِ وَ كَبِّرْهُ تَكْبِيراً ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام مَنْ بَاتَ بِأَرْضٍ قَفْرٍ فَقَرَأَ هَذِهِ الْآيَةَ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّماواتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوى عَلَى الْعَرْشِ إِلَى قَوْلِهِ تَبارَكَ اللَّهُ رَبُّ الْعالَمِينَ حَرَسَتْهُ الْمَلَائِكَةُ وَ تَبَاعَدَتْ عَنْهُ الشَّيَاطِينُ قَالَ فَمَضَى الرَّجُلُ فَإِذَا هُوَ بِقَرْيَةٍ خَرَابٍ فَبَاتَ فِيهَا وَ لَمْ يَقْرَأْ هَذِهِ الْآيَةَ فَتَغَشَّاهُ الشَّيْطَانُ وَ إِذَا هُوَ آخِذٌ بِخَطْمِهِ فَقَالَ لَهُ صَاحِبُهُ أَنْظِرْهُ وَ اسْتَيْقَظَ الرَّجُلُ فَقَرَأَ الْآيَةَ فَقَالَ الشَّيْطَانُ لِصَاحِبِهِ أَرْغَمَ اللَّهُ أَنْفَكَ احْرُسْهُ الْآنَ حَتَّى يُصْبِحَ فَلَمَّا أَصْبَحَ رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عليه السلام 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-Raḥmān. 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

وَ قَالَ لَهُ رَأَيْتُ فِي كَلَامِكَ الشِّفَاءَ وَ الصِّدْقَ وَ مَضَى بَعْدَ طُلُوعِ الشَّمْسِ فَإِذَا هُوَ بِأَثَرِ شَعْرِ الشَّيْطَانِ مُجْتَمِعاً فِي الْأَرْضِ.

٢٢/٣٥٦٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَلَمَةَ بْنِ مُحْرِزٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ:

مَنْ لَمْ يُبْرِئْهُ الْحَمْدُ لَمْ يُبْرِئْهُ 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 عليه السلام 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 الشِّرْكِ.

٢٤/٣٥٦٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّهُ قَالَ:

لَا تَمَلُّوا مِنْ قِرَاءَةِ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا فَإِنَّهُ مَنْ كَانَتْ قِرَاءَتُهُ بِهَا فِي نَوَافِلِهِ لَمْ يُصِبْهُ 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥam-mad ibn Sinān that Salamah ibn Muḥriz said:

"I heard Abā Ja'far (*'a.s.*) say: 'One who is not cured by [*sūrah*] "al-Ḥamd" cannot be cured by anything.'"

3563–23. A group of our co-sctarians (–) Sahl ibn Ziyād (–) Ismā'īl ibn Mihrān (–) Ṣafwān ibn Yaḥyā (–) '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 بِزَلْزَلَةٍ أَبَداً وَ لَمْ يَمُتْ بِهَا وَ لَا بِصَاعِقَةٍ وَ لَا بِآفَةٍ مِنْ آفَاتِ الدُّنْيَا حَتَّى يَمُوتَ وَ إِذَا مَاتَ نَزَلَ عَلَيْهِ مَلَكٌ كَرِيمٌ مِنْ عِنْدِ رَبِّهِ فَيَقْعُدُ عِنْدَ رَأْسِهِ فَيَقُولُ يَا مَلَكَ الْمَوْتِ ارْفُقْ بِوَلِيِّ اللَّهِ فَإِنَّهُ كَانَ كَثِيراً مَا يَذْكُرُنِي وَ يَذْكُرُ تِلَاوَةَ هَذِهِ السُّورَةِ وَ تَقُولُ لَهُ السُّورَةُ مِثْلَ ذَلِكَ وَ يَقُولُ مَلَكُ الْمَوْتِ قَدْ أَمَرَنِي رَبِّي أَنْ أَسْمَعَ لَهُ وَ أُطِيعَ وَ لَا أُخْرِجَ رُوحَهُ حَتَّى يَأْمُرَنِي بِذَلِكَ فَإِذَا أَمَرَنِي أَخْرَجْتُ رُوحَهُ وَ لَا يَزَالُ مَلَكُ الْمَوْتِ عِنْدَهُ حَتَّى يَأْمُرَهُ بِقَبْضِ رُوحِهِ وَ إِذَا كُشِفَ لَهُ الْغِطَاءُ فَيَرَى مَنَازِلَهُ فِي الْجَنَّةِ فَيُخْرِجُ رُوحَهُ مِنْ أَلْيَنِ مَا يَكُونُ مِنَ الْعِلَاجِ 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 النَّوَادِرِ

١/٣٥٦٥– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

قُرَّاءُ الْقُرْآنِ ثَلَاثَةٌ رَجُلٌ قَرَأَ الْقُرْآنَ فَاتَّخَذَهُ بِضَاعَةً وَ اسْتَدَرَّ بِهِ الْمُلُوكَ وَ اسْتَطَالَ بِهِ عَلَى النَّاسِ وَ رَجُلٌ قَرَأَ الْقُرْآنَ فَحَفِظَ حُرُوفَهُ وَ ضَيَّعَ حُدُودَهُ وَ أَقَامَهُ إِقَامَةَ الْقِدْحِ فَلَا كَثَّرَ اللَّهُ هَؤُلَاءِ مِنْ حَمَلَةِ الْقُرْآنِ وَ رَجُلٌ قَرَأَ الْقُرْآنَ فَوَضَعَ دَوَاءَ الْقُرْآنِ عَلَى دَاءِ قَلْبِهِ فَأَسْهَرَ بِهِ لَيْلَهُ وَ أَظْمَأَ بِهِ نَهَارَهُ وَ قَامَ بِهِ فِي مَسَاجِدِهِ وَ تَجَافَى بِهِ عَنْ فِرَاشِهِ فَبِأُولَئِكَ يَدْفَعُ اللَّهُ الْعَزِيزُ الْجَبَّارُ الْبَلَاءَ وَ بِأُولَئِكَ يُدِيلُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْأَعْدَاءِ وَ بِأُولَئِكَ يُنَزِّلُ اللَّهُ عَزَّ وَ جَلَّ الْغَيْثَ مِنَ السَّمَاءِ فَوَ اللَّهِ لَهَؤُلَاءِ فِي قُرَّاءِ الْقُرْآنِ أَعَزُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ.

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Chapter on Uncommon Narrations

3565–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ismā‘īl ibn Mihrān (–) ‘Īsā 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.”

٢/٣٥٦٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي يَحْيَى عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عليه السلام يَقُولُ: نَزَلَ الْقُرْآنُ أَثْلَاثاً ثُلُثٌ فِينَا وَ فِي عَدُوِّنَا وَ ثُلُثٌ سُنَنٌ وَ أَمْثَالٌ وَ ثُلُثٌ فَرَائِضُ وَ أَحْكَامٌ.

٣/٣٥٦٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِنَّ الْقُرْآنَ نَزَلَ أَرْبَعَةَ أَرْبَاعٍ رُبُعٌ حَلَالٌ وَ رُبُعٌ حَرَامٌ وَ رُبُعٌ سُنَنٌ وَ أَحْكَامٌ وَ رُبُعٌ خَبَرُ مَا كَانَ قَبْلَكُمْ وَ نَبَأُ مَا يَكُونُ بَعْدَكُمْ وَ فَصْلُ مَا بَيْنَكُمْ.

٤/٣٥٦٨- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

نَزَلَ الْقُرْآنُ أَرْبَعَةَ أَرْبَاعٍ رُبُعٌ فِينَا وَ رُبُعٌ فِي عَدُوِّنَا وَ رُبُعٌ سُنَنٌ وَ أَمْثَالٌ وَ رُبُعٌ فَرَائِضُ 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 pre-cedents and examples, and one-third is [about] religious laws and ordinances.’”

3567–3. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) al-Ḥajjāl (–) ‘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 Baṣīr 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 مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ السَّرِيِّ عَنْ عَمِّهِ عَلِيِّ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

أَوَّلُ مَا نَزَلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وآله وسلم بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اقْرَأْ بِاسْمِ رَبِّكَ وَ آخِرُهُ إِذَا جَاءَ نَصْرُ اللَّهِ.

٦/٣٥٧٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ شَهْرُ رَمَضانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ وَ إِنَّمَا أُنْزِلَ فِي عِشْرِينَ سَنَةً بَيْنَ أَوَّلِهِ وَ آخِرِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام:

نَزَلَ الْقُرْآنُ جُمْلَةً وَاحِدَةً فِي شَهْرِ رَمَضَانَ إِلَى الْبَيْتِ الْمَعْمُورِ ثُمَّ نَزَلَ فِي طُولِ عِشْرِينَ سَنَةً ثُمَّ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وآله وسلم: نَزَلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ وَ أُنْزِلَتِ التَّوْرَاةُ لِسِتٍّ مَضَيْنَ مِنْ شَهْرِ رَمَضَانَ وَ أُنْزِلَ الْإِنْجِيلُ لِثَلَاثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ

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3569–5. A group of our co-sectarians (–) Aḥmad ibn Muḥammad* and Sahl ibn Ziyād (–) Manṣūr 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 Ghiyāth 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 Ramaḍān 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 Ramaḍān 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 Ramaḍān, and the Torah was revealed on the sixth day of the month of Ramaḍān. The Evangel was revealed after thirteen nights of the month of Ramaḍān had

رَمَضَانَ وَ أُنْزِلَ الزَّبُورُ لِثَمَانِيَةَ عَشَرَ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ وَ أُنْزِلَ الْقُرْآنُ فِي ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

٧/٣٥٧١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: لَا تَتَفَأَّلْ بِالْقُرْآنِ

٨/٣٥٧٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْوَرَّاقِ قَالَ: عَرَضْتُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام كِتَاباً فِيهِ قُرْآنٌ مُخَتَّمٌ مُعَشَّرٌ بِالذَّهَبِ وَ كُتِبَ فِي آخِرِهِ سُورَةٌ بِالذَّهَبِ فَأَرَيْتُهُ إِيَّاهُ فَلَمْ يَعِبْ فِيهِ شَيْئاً إِلَّا كِتَابَةَ الْقُرْآنِ بِالذَّهَبِ وَ قَالَ لَا يُعْجِبُنِي أَنْ يُكْتَبَ الْقُرْآنُ إِلَّا بِالسَّوَادِ كَمَا كُتِبَ أَوَّلَ مَرَّةٍ.

٩/٣٥٧٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يَاسِينَ الضَّرِيرِ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام 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 Ramaḍān. The Holy Qur'ān was revealed on the twenty-third of the month of Ramaḍān.""""

3571–7. A group of our co-sectarians (–) Sahl ibn Ziyād (–) Muḥammad ibn 'Īsā (–) 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 'Īsā (–) Yāsīn aḍ-Ḍarīr (–) Ḥarīz (–) Zurārah that Abū Ja'far (*'a.s.*) said:

"Take a copy of the Qur'ān in the middle third of the month of Ramaḍān, 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 اسْمُكَ الْأَعْظَمُ الْأَكْبَرُ وَ أَسْمَاؤُكَ الْحُسْنَى وَ مَا يُخَافُ وَ يُرْجَى أَنْ تَجْعَلَنِي مِنْ عُتَقَائِكَ مِنَ النَّارِ وَ تَدْعُو بِمَا بَدَا لَكَ مِنْ حَاجَةٍ.

٣٥٧٤/١٠- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

لِكُلِّ شَيْءٍ رَبِيعٌ وَ رَبِيعُ الْقُرْآنِ شَهْرُ رَمَضَانَ.

٣٥٧٥/١١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ أَوْ عَنْ غَيْرِهِ عَمَّنْ ذَكَرَهُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام: عَنِ الْقُرْآنِ وَ الْفُرْقَانِ أَ هُمَا شَيْئَانِ أَوْ شَيْءٌ وَاحِدٌ فَقَالَ عليه السلام: الْقُرْآنُ جُمْلَةُ الْكِتَابِ وَ الْفُرْقَانُ الْمُحْكَمُ الْوَاجِبُ الْعَمَلِ بِهِ.

٣٥٧٦/١٢- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِنَّ الْقُرْآنَ وَاحِدٌ نَزَلَ مِنْ عِنْدِ وَاحِدٍ وَ لَكِنَّ الِاخْتِلَافَ يَجِيءُ مِنْ قِبَلِ 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 (–) Aḥmad ibni ‘n-Naḍr (–) ‘Amr ibn Shimr (–) 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 Qurʾān is one. It came down from the One. However, the differences [in the modes of recitation] come from the narrators."

١٣/٣٥٧٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْقُرْآنَ نَزَلَ عَلَى سَبْعَةِ أَحْرُفٍ فَقَالَ: كَذَبُوا أَعْدَاءُ اللَّهِ وَ لَكِنَّهُ نَزَلَ عَلَى حَرْفٍ وَاحِدٍ مِنْ عِنْدِ الْوَاحِدِ.

١٤/٣٥٧٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

نَزَلَ الْقُرْآنُ بِإِيَّاكِ أَعْنِي وَ اسْمَعِي يَا جَارَةُ.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَعْنَاهُ مَا عَاتَبَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَلَى نَبِيِّهِ صلى الله عليه وآله وسلم فَهُوَ يَعْنِي بِهِ مَا قَدْ مَضَى فِي الْقُرْآنِ مِثْلُ قَوْلِهِ {وَ لَوْ لا أَنْ ثَبَّتْناكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلًا} عَنَى بِذَلِكَ غَيْرَهُ.

١٥/٣٥٧٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ 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 Yaḥyā (–) ‘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 عليه السلام عَنْ تَنْزِيلِ الْقُرْآنِ قَالَ اقْرَءُوا كَمَا عُلِّمْتُمْ.

١٦/٣٥٨٠- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: دَفَعَ إِلَيَّ أَبُو الْحَسَنِ عليه السلام مُصْحَفاً وَ قَالَ لَا تَنْظُرْ فِيهِ فَفَتَحْتُهُ وَ قَرَأْتُ فِيهِ {لَمْ يَكُنِ الَّذِينَ كَفَرُوا} فَوَجَدْتُ فِيهَا اسْمَ سَبْعِينَ رَجُلًا مِنْ قُرَيْشٍ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ قَالَ فَبَعَثَ إِلَيَّ ابْعَثْ إِلَيَّ بِالْمُصْحَفِ.

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 عليه السلام قَالَ:

قَالَ أَبِي عليه السلام مَا ضَرَبَ رَجُلٌ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ إِلَّا كَفَرَ.

١٨/٣٥٨٢- عَنْهُ عَنِ الْحُسَيْنِ بْنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

سَمِعْتُهُ يَقُولُ: وَقَعَ مُصْحَفٌ فِي الْبَحْرِ فَوَجَدُوهُ وَ قَدْ ذَهَبَ مَا فِيهِ إِلَّا هَذِهِ الْآيَةَ أَلا 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 Aḥmad ibn Muḥammad ibn Abī Naṣr said:

"Abu '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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ḥusayn 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-Ḥusayn 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- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ مَيْمُونٍ الْقَدَّاحِ قَالَ:

قَالَ لِي أَبُو جَعْفَرٍ عليه السلام : اقْرَأْ قُلْتُ مِنْ أَيِّ شَيْءٍ أَقْرَأُ قَالَ مِنَ السُّورَةِ التَّاسِعَةِ قَالَ فَجَعَلْتُ أَلْتَمِسُهَا فَقَالَ اقْرَأْ مِنْ سُورَةِ يُونُسَ قَالَ فَقَرَأْتُ لِلَّذِينَ أَحْسَنُوا الْحُسْنى وَ زِيادَةٌ وَ لا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَ لا ذِلَّةٌ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : إِنِّي لَأَعْجَبُ كَيْفَ لَا أَشِيبُ إِذَا قَرَأْتُ الْقُرْآنَ.

٢٠/٣٥٨٤- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَجَّالِ عَمَّنْ ذَكَرَهُ عَنْ أَحَدِهِمَا عليهما السلام قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بِلِسانٍ عَرَبِيٍّ مُبِينٍ قَالَ:

يُبِينُ الْأَلْسُنَ وَ لَا تُبِينُهُ الْأَلْسُنُ.

٢١/٣٥٨٥- أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جُذَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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3583–19. al-Ḥusayn ibn Muḥammad (–) Mu‘allā ibn Muḥammad (–) al-Washshā’ (–) Abān that Maymūn al-Qaddāḥ 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 (–) Ṣāliḥ ibn Abī Ḥammād (–) al-Ḥajjāl, whoever mentionedit [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. Aḥmad 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:

1. 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 تَيَقَّظَ فِي السَّاعَةِ الَّتِي يُرِيدُ.

٢٢/٣٥٨٦- أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ غَيْرُهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: سُلَيْمٌ مَوْلَاكَ ذَكَرَ أَنَّهُ لَيْسَ مَعَهُ مِنَ الْقُرْآنِ إِلَّا سُورَةُ يس فَيَقُومُ مِنَ اللَّيْلِ فَيَنْفَدُ مَا مَعَهُ مِنَ الْقُرْآنِ أَ يُعِيدُ مَا قَرَأَ قَالَ نَعَمْ لَا بَأْسَ.

٢٣/٣٥٨٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ سَلَمَةَ قَالَ:

قَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام وَ أَنَا أَسْتَمِعُ حُرُوفاً مِنَ الْقُرْآنِ لَيْسَ عَلَى مَا يَقْرَأُهَا النَّاسُ فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: كُفَّ عَنْ هَذِهِ الْقِرَاءَةِ اقْرَأْ كَمَا يَقْرَأُ النَّاسُ حَتَّى يَقُومَ الْقَائِمُ عليه السلام فَإِذَا قَامَ الْقَائِمُ عليه السلام قَرَأَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ عَلَى حَدِّهِ وَ أَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبَهُ عَلِيٌّ عليه السلام وَ قَالَ أَخْرَجَهُ عَلِيٌّ عليه السلام إِلَى النَّاسِ حِينَ فَرَغَ مِنْهُ وَ كَتَبَهُ فَقَالَ لَهُمْ هَذَا كِتَابُ

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"There is no servant who reads the last verse of [*sūrah*] '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-Ḥasan ibn 'Alī al-Kūfī (–) 'Uthmān ibn 'Īsā 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'ān [by heart] save *sūrah* "Yāsīn". He stands up in the night and completes reciting that which he knows of the Qur'ān. Can he [then] repeat what he has already recited?' He [*'a.s.*] said: 'Yes. There is no problem [in this].'"

3587–23. Muḥammad ibn Yaḥyā (–) Muḥammad ibni 'l-Ḥusayn (–) 'Abdu 'r-Raḥmān ibn Abī Hāshim that Sālim ibn Salamah said:

"A man recited [the Qur'ān] in front of Abū 'Abdillāh (*'a.s.*) while I was listening. He pronounced certain letters from the Qur'ān 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'ān that had been written by 'Alī (*'a.s.*) and said: 'Alī (*'a.s.*) took this out to the people when he had completed

اللَّهِ عَزَّ وَ جَلَّ كَمَا أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ صلى الله عليه وآله وسلم وَ قَدْ جَمَعْتُهُ مِنَ اللَّوْحَيْنِ فَقَالُوا هُوَ ذَا عِنْدَنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ لَا حَاجَةَ لَنَا فِيهِ فَقَالَ أَمَا وَ اللَّهِ مَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هَذَا أَبَداً إِنَّمَا كَانَ عَلَيَّ أَنْ أُخْبِرَكُمْ حِينَ جَمَعْتُهُ لِتَقْرَءُوهُ.

٣٥٨٨/٢٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْرَجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنِ الرَّجُلِ يَقْرَأُ الْقُرْآنَ ثُمَّ يَنْسَاهُ ثُمَّ يَقْرَأُهُ ثُمَّ يَنْسَاهُ أَ عَلَيْهِ فِيهِ حَرَجٌ فَقَالَ: لَا.

٣٥٨٩/٢٥- عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَبِي عليه السلام: مَا ضَرَبَ رَجُلٌ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ إِلَّا كَفَرَ.

٣٥٩٠/٢٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā, both of them (–) Ibn Maḥbūb (–) Jamīl (–) Sadīr that Abū Ja'far (*'a.s.*) said:

سُورَةُ الْمُلْكِ هِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ وَ هِيَ مَكْتُوبَةٌ فِي التَّوْرَاةِ سُورَةَ الْمُلْكِ وَ مَنْ قَرَأَهَا فِي لَيْلَتِهِ فَقَدْ أَكْثَرَ وَ أَطَابَ وَ لَمْ يُكْتَبْ بِهَا مِنَ الْغَافِلِينَ وَ إِنِّي لَأَرْكَعُ بِهَا بَعْدَ عِشَاءِ الْآخِرَةِ وَ أَنَا جَالِسٌ وَ إِنَّ وَالِدِي عليه السلام كَانَ يَقْرَأُهَا فِي يَوْمِهِ وَ لَيْلَتِهِ وَ مَنْ قَرَأَهَا إِذَا دَخَلَ عَلَيْهِ فِي قَبْرِهِ نَاكِرٌ وَ نَكِيرٌ مِنْ قِبَلِ رِجْلَيْهِ قَالَتْ رِجْلَاهُ لَهُمَا لَيْسَ لَكُمَا إِلَى مَا قِبَلِي سَبِيلٌ قَدْ كَانَ هَذَا الْعَبْدُ يَقُومُ عَلَيَّ فَيَقْرَأُ سُورَةَ الْمُلْكِ فِي كُلِّ يَوْمٍ وَ لَيْلَتِهِ وَ إِذَا أَتَيَاهُ مِنْ قِبَلِ جَوْفِهِ قَالَ لَهُمَا لَيْسَ لَكُمَا إِلَى مَا قِبَلِي سَبِيلٌ قَدْ كَانَ هَذَا الْعَبْدُ أَوْعَانِي سُورَةَ الْمُلْكِ وَ إِذَا أَتَيَاهُ مِنْ قِبَلِ لِسَانِهِ قَالَ لَهُمَا لَيْسَ لَكُمَا إِلَى مَا قِبَلِي سَبِيلٌ قَدْ كَانَ هَذَا الْعَبْدُ يَقْرَأُ بِي فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ سُورَةَ الْمُلْكِ.

٣٥٩١/٢٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ فَرْقَدٍ وَ الْمُعَلَّى بْنِ خُنَيْسٍ 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 Nakīr 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. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) 'Alī ibni 'l-Ḥakam 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 عليه السلام وَ مَعَنَا رَبِيعَةُ الرَّأْيِ فَذَكَرْنَا فَضْلَ الْقُرْآنِ فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام إِنْ كَانَ ابْنُ مَسْعُودٍ لَا يَقْرَأُ عَلَى قِرَاءَتِنَا فَهُوَ ضَالٌّ فَقَالَ رَبِيعَةُ ضَالٌّ فَقَالَ نَعَمْ ضَالٌّ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام أَمَّا نَحْنُ فَنَقْرَأُ عَلَى قِرَاءَةِ أُبَيٍّ.

٢٨/٣٥٩٢- عَلِيُّ بْنُ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جَبْرَئِيلُ عليه السلام إِلَى مُحَمَّدٍ صلى الله عليه وآله وسلم سَبْعَةَ عَشَرَ أَلْفَ آيَةٍ.

تَمَّ كِتَابُ فَضْلِ الْقُرْآنِ بِمَنِّهِ وَ جُودِهِ وَ يَتْلُوهُ كِتَابُ الْعِشْرَةِ.

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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-Ḥakam (–) 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*.]

UṢŪL AL-KĀFĪ

كِتَابُ العِشْرَة

The Book of
SOCIAL INTERACTION

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– ١ –
بَابُ مَا يَجِبُ مِنَ الْمُعَاشَرَةِ

٣٥٩٣/١– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: عَلَيْكُمْ بِالصَّلَاةِ فِي الْمَسَاجِدِ وَ حُسْنِ الْجِوَارِ لِلنَّاسِ وَ إِقَامَةِ الشَّهَادَةِ وَ حُضُورِ الْجَنَائِزِ إِنَّهُ لَا بُدَّ لَكُمْ مِنَ النَّاسِ إِنَّ أَحَداً لَا يَسْتَغْنِي عَنِ النَّاسِ حَيَاتَهُ وَ النَّاسُ لَا بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ.

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– 1 –
Chapter on
Social Interactions of The Necessary

3593–1. A group of our co-sectarians (–) Aḥmad 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.’”

٢/٣٥٩٤- مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَ بَيْنَ قَوْمِنَا وَ فِيمَا بَيْنَنَا وَ بَيْنَ خُلَطَائِنَا مِنَ النَّاسِ قَالَ فَقَالَ: تُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ وَ تُقِيمُونَ الشَّهَادَةَ لَهُمْ وَ عَلَيْهِمْ وَ تَعُودُونَ مَرْضَاهُمْ وَ تَشْهَدُونَ جَنَائِزَهُمْ.

٣/٣٥٩٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَبِيبٍ الْخَثْعَمِيِّ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: عَلَيْكُمْ بِالْوَرَعِ وَ الِاجْتِهَادِ وَ اشْهَدُوا الْجَنَائِزَ وَ عُودُوا الْمَرْضَى وَ احْضُرُوا مَعَ قَوْمِكُمْ مَسَاجِدَكُمْ وَ أَحِبُّوا لِلنَّاسِ مَا تُحِبُّونَ لِأَنْفُسِكُمْ أَ مَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارُهُ حَقَّهُ وَ لَا يَعْرِفَ حَقَّ جَارِهِ.

٤/٣٥٩٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ:

قُلْتُ لَهُ كَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَ بَيْنَ قَوْمِنَا وَ بَيْنَ خُلَطَائِنَا مِنَ النَّاسِ مِمَّنْ

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3594–2. Muḥammad ibn Ismā‘īl (–) al-Faḍl ibn Shādhān and *Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn ‘Abdi ‘l-Jabbār, both of them (–) Ṣafwān ibn Yaḥyā 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-Ḥakam that Mu‘āwiyah ibn Wahb said:

“I asked him [*‘a.s.*]: ‘How should we behave amongst ourselves, with our

لَيْسُوا عَلَى أَمْرِنَا قَالَ تَنْظُرُونَ إِلَى أَئِمَّتِكُمُ الَّذِينَ تَقْتَدُونَ بِهِمْ فَتَصْنَعُونَ مَا يَصْنَعُونَ فَوَ اللَّهِ إِنَّهُمْ لَيَعُودُونَ مَرْضَاهُمْ وَ يَشْهَدُونَ جَنَائِزَهُمْ وَ يُقِيمُونَ الشَّهَادَةَ لَهُمْ وَ عَلَيْهِمْ وَ يُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ.

٥/٣٥٩٧- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ قَالَ:

قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: اقْرَأْ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَ يَأْخُذُ بِقَوْلِي السَّلَامَ وَ أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ الْوَرَعِ فِي دِينِكُمْ وَ الِاجْتِهَادِ لِلَّهِ وَ صِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ وَ طُولِ السُّجُودِ وَ حُسْنِ الْجِوَارِ فَبِهَذَا جَاءَ مُحَمَّدٌ صلى الله عليه وآله وسلم أَدُّوا الْأَمَانَةَ إِلَى مَنِ ائْتَمَنَكُمْ عَلَيْهَا بَرّاً أَوْ فَاجِراً فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم كَانَ يَأْمُرُ بِأَدَاءِ الْخَيْطِ وَ الْمِخْيَطِ صِلُوا عَشَائِرَكُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ عُودُوا مَرْضَاهُمْ وَ أَدُّوا حُقُوقَهُمْ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرِعَ فِي دِينِهِ وَ صَدَقَ الْحَدِيثَ وَ أَدَّى الْأَمَانَةَ وَ حَسُنَ خُلُقُهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَرِيٌّ

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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'īl (–) al-Faḍl ibn Shādhān, both of them (–) Ṣafwān ibn Yaḥyā that Abū Usāmah Zayd ash-Shaḥḥām 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 prostra-tions 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,

فَيَسُرُّنِي ذَلِكَ وَ يَدْخُلُ عَلَيَّ مِنْهُ السُّرُورُ وَ قِيلَ هَذَا أَدَبُ جَعْفَرٍ وَ إِذَا كَانَ عَلَى غَيْرِ ذَلِكَ دَخَلَ عَلَيَّ بَلَاؤُهُ وَ عَارُهُ وَ قِيلَ هَذَا أَدَبُ جَعْفَرٍ فَوَ اللَّهِ لَحَدَّثَنِي أَبِي عليه السلام أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شِيعَةِ عَلِيٍّ عليه السلام فَيَكُونُ زَيْنَهَا آدَاهُمْ لِلْأَمَانَةِ وَ أَقْضَاهُمْ لِلْحُقُوقِ وَ أَصْدَقَهُمْ لِلْحَدِيثِ إِلَيْهِ وَصَايَاهُمْ وَ وَدَائِعُهُمْ تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ مَنْ مِثْلُ فُلَانٍ إِنَّهُ لَآدَانَا لِلْأَمَانَةِ وَ أَصْدَقُنَا لِلْحَدِيثِ.

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بَابُ حُسْنِ الْمُعَاشَرَةِ

١/٣٥٩٨– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام مَنْ خَالَطْتَ فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِمْ فَافْعَلْ.

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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 (–) Ḥammād (–) 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 أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام وَ الْبَيْتُ غَاصٌّ بِأَهْلِهِ فِيهِ الْخُرَاسَانِيُّ وَ الشَّامِيُّ وَ مِنْ أَهْلِ الْآفَاقِ فَلَمْ أَجِدْ مَوْضِعاً أَقْعُدُ فِيهِ فَجَلَسَ أَبُو عَبْدِ اللَّهِ عليه السلام وَ كَانَ مُتَّكِئاً ثُمَّ قَالَ:

يَا شِيعَةَ آلِ مُحَمَّدٍ اعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ عِنْدَ غَضَبِهِ وَ مَنْ لَمْ يُحْسِنْ صُحْبَةَ مَنْ صَحِبَهُ وَ مُخَالَقَةَ مَنْ خَالَقَهُ وَ مُرَافَقَةَ مَنْ رَافَقَهُ وَ مُجَاوَرَةَ مَنْ جَاوَرَهُ وَ مُمَالَحَةَ مَنْ مَالَحَهُ يَا شِيعَةَ آلِ مُحَمَّدٍ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

٣/٣٦٠٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ {إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ} قَالَ:

كَانَ يُوَسِّعُ الْمَجْلِسَ وَ يَسْتَقْرِضُ لِلْمُحْتَاجِ وَ يُعِينُ الضَّعِيفَ.

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3599–2. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ismā‘īl 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 الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ كَانَ أَبُو جَعْفَرٍ عليه السلام يَقُولُ:

عَظِّمُوا أَصْحَابَكُمْ وَ وَقِّرُوهُمْ وَ لَا يَتَهَجَّمْ بَعْضُكُمْ عَلَى بَعْضٍ وَ لَا تَضَارُّوا وَ لَا تَحَاسَدُوا وَ إِيَّاكُمْ وَ الْبُخْلَ كُونُوا عِبَادَ اللَّهِ الْمُخْلَصِينَ الصَّالِحِينَ.

٥/٣٦٠٢ – مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ ثَعْلَبَةَ وَ عَلِيِّ بْنِ عُقْبَةَ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَحَدِهِمَا عليهما السلام قَالَ:

الِانْقِبَاضُ مِنَ النَّاسِ مَكْسَبَةٌ لِلْعَدَاوَةِ.

–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 عليه السلام قَالَ:

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3601–4. Muḥammad ibn Yaḥyā (–) Aḥmad 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) 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.”

– 3 –
Chapter on
Those Whom One Must Befriend and Accompany

3603–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) Ḥusayn ibni ‘l-Ḥasan (–) Muḥmmad ibn Sinān (–) ‘Ammār ibn Mūsā that Abū ‘Abdillāh (*‘a.s.*) said:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام لَا عَلَيْكَ أَنْ تَصْحَبَ ذَا الْعَقْلِ وَ إِنْ لَمْ تَحْمَدْ كَرَمَهُ وَ لَكِنِ انْتَفِعْ بِعَقْلِهِ وَ احْتَرِسْ مِنْ سَيِّئِ أَخْلَاقِهِ وَ لَا تَدَعَنَّ صُحْبَةَ الْكَرِيمِ وَ إِنْ لَمْ تَنْتَفِعْ بِعَقْلِهِ وَ لَكِنِ انْتَفِعْ بِكَرَمِهِ بِعَقْلِكَ وَ افْرِرْ كُلَّ الْفِرَارِ مِنَ اللَّئِيمِ الْأَحْمَقِ.

٢/٣٦٠٤- عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ أَبَانٍ عَنْ أَبِي الْعُدَيْسِ قَالَ:

قَالَ أَبُو جَعْفَرٍ عليه السلام يَا صَالِحُ اتَّبِعْ مَنْ يُبْكِيكَ وَ هُوَ لَكَ نَاصِحٌ وَ لَا تَتَّبِعْ مَنْ يُضْحِكُكَ وَ هُوَ لَكَ غَاشٌّ وَ سَتَرِدُونَ عَلَى اللَّهِ جَمِيعاً فَتَعْلَمُونَ.

٣/٣٦٠٥- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى بْنِ يَسَارٍ الْقَطَّانِ عَنِ الْمَسْعُودِيِّ عَنْ أَبِي دَاوُدَ عَنْ ثَابِتِ بْنِ أَبِي صَخْرَةَ عَنْ أَبِي الزَّعْلَى قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم انْظُرُوا مَنْ تُحَادِثُونَ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ يَنْزِلُ بِهِ الْمَوْتُ إِلَّا مُثِّلَ لَهُ أَصْحَابُهُ إِلَى اللَّهِ إِنْ كَانُوا خِيَاراً فَخِيَاراً وَ إِنْ كَانُوا شِرَاراً فَشِرَاراً

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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-Raḥmān ibn Abī Najrān (–) Muḥammad ibni 'ṣ-Ṣalt (–) 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 تَمَثَّلْتُ لَهُ عِنْدَ مَوْتِهِ.

٣٦٠٦/٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ الْحَلَبِيِّينَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَبَلِ لَمْ يُسَمِّهِ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: عَلَيْكَ بِالتِّلَادِ وَ إِيَّاكَ وَ كُلَّ مُحْدَثٍ لَا عَهْدَ لَهُ وَ لَا أَمَانَ وَ لَا ذِمَّةَ وَ لَا مِيثَاقَ وَ كُنْ عَلَى حَذَرٍ مِنْ أَوْثَقِ النَّاسِ عِنْدَكَ.

٣٦٠٧/٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام قال:

أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي.

٣٦٠٨/٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ عُبَيْدِ اللَّهِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

لَا تَكُونُ الصَّدَاقَةُ إِلَّا بِحُدُودِهَا فَمَنْ كَانَتْ فِيهِ هَذِهِ الْحُدُودُ أَوْ شَيْءٌ مِنْهَا فَانْسُبْهُ إِلَى الصَّدَاقَةِ وَ مَنْ لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْهَا فَلَا تَنْسُبْهُ إِلَى شَيْءٍ مِنَ الصَّدَاقَةِ فَأَوَّلُهَا أَنْ تَكُونَ

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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 Ḥalab (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 (–) Aḥmad 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 (–) Aḥmad ibn Muḥammad (–) Muḥammad ibni ‘l-Ḥasan (–) ‘Ubaydullāh ad-Dihqān (–) Aḥmad ibn ‘Ā’idh (–) ‘Ubaydullāh al-Ḥalabī 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 يَرَى زَيْنَكَ زَيْنَهُ وَ شَيْنَكَ شَيْنَهُ وَ الثَّالِثَةُ أَنْ لَا تُغَيِّرَهُ عَلَيْكَ وِلَايَةٌ وَ لَا مَالٌ وَ الرَّابِعَةُ أَنْ لَا يَمْنَعَكَ شَيْئاً تَنَالُهُ مَقْدُرَتُهُ وَ الْخَامِسَةُ وَ هِيَ تَجْمَعُ هَذِهِ الْخِصَالَ أَنْ لَا يُسْلِمَكَ عِنْدَ النَّكَبَاتِ.

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بَابُ مَنْ تُكْرَهُ مُجَالَسَتُهُ وَ مُرَافَقَتُهُ

١/٣٦٠٩ – عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام إِذَا صَعِدَ الْمِنْبَرَ قَالَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَتَجَنَّبَ مُوَاخَاةَ ثَلَاثَةٍ الْمَاجِنِ الْفَاجِرِ وَ الْأَحْمَقِ وَ الْكَذَّابِ فَأَمَّا الْمَاجِنُ الْفَاجِرُ فَيُزَيِّنُ لَكَ فِعْلَهُ وَ يُحِبُّ أَنَّكَ 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."

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Chapter on
One Whose Company and Friendship is Detested

3609–1. A group of our co-sectarians (–) Aḥmad 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 مُقَارَبَتُهُ جَفَاءٌ وَ قَسْوَةٌ وَ مَدْخَلُهُ وَ مَخْرَجُهُ عَارٌ عَلَيْكَ وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لَا يُرْجَى لِصَرْفِ السُّوءِ عَنْكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ رُبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَّكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ وَ بُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ وَ أَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهْنِئُكَ مَعَهُ عَيْشٌ يَنْقُلُ حَدِيثَكَ وَ يَنْقُلُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَفْنَى أُحْدُوثَةً مَطَرَهَا بِأُخْرَى مِثْلِهَا حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدَّقُ وَ يُفَرِّقُ بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ فَاتَّقُوا اللَّهَ عَزَّ وَ جَلَّ وَ انْظُرُوا لِأَنْفُسِكُمْ.

٢/٣٦١٠- وَ فِي رِوَايَةِ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام لَا يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ فَإِنَّهُ يُزَيِّنُ لَهُ فِعْلَهُ وَ يُحِبُّ أَنْ يَكُونَ مِثْلَهُ وَ لَا يُعِينُهُ عَلَى أَمْرِ دُنْيَاهُ وَ لَا أَمْرِ مَعَادِهِ وَ مَدْخَلُهُ إِلَيْهِ وَ مَخْرَجُهُ مِنْ عِنْدِهِ شَيْنٌ 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.'"

٣/٣٦١١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُيَسِّرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

لَا يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ وَ لَا الْأَحْمَقَ وَ لَا الْكَذَّابَ.

٤/٣٦١٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

قَالَ عِيسَى ابْنُ مَرْيَمَ عليه السلام إِنَّ صَاحِبَ الشَّرِّ يُعْدِي وَ قَرِينَ السَّوْءِ يُرْدِي فَانْظُرْ مَنْ تُقَارِنُ.

٥/٣٦١٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام يَا عَمَّارُ إِنْ كُنْتَ تُحِبُّ أَنْ تَسْتَتِبَّ لَكَ النِّعْمَةُ وَ تَكْمُلَ لَكَ الْمُرُوءَةُ وَ تَصْلُحَ لَكَ الْمَعِيشَةُ فَلَا تُشَارِكِ الْعَبِيدَ وَ السَّفِلَةَ فِي أَمْرِكَ فَإِنَّكَ إِنِ ائْتَمَنْتَهُمْ خَانُوكَ وَ إِنْ حَدَّثُوكَ كَذَبُوكَ وَ إِنْ نُكِبْتَ خَذَلُوكَ وَ إِنْ وَعَدُوكَ أَخْلَفُوكَ.

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3611–3. A group of our co-sectarians (–) Aḥmad ibn Muḥammad (–) ‘Uthmān ibn ‘Īsā (–) Muḥammad 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 Asbāṭ (–) some of his co-sectarians that Abu ‘l-Ḥasan (*‘a.s.*) said:

“‘Īsā 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. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad* and Muḥam-mad ibni ‘l-Ḥusayn (–) Muḥammad 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 عليه السلام يَقُولُ حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ ثَوَابٌ لِلْأَبْرَارِ وَ حُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ وَ بُغْضُ الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ وَ بُغْضُ الْأَبْرَارِ لِلْفُجَّارِ خِزْيٌ عَلَى الْفُجَّارِ.

٧/٣٦١٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ بَعْضِ أَصْحَابِهِمَا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عليه السلام قَالَ:

قَالَ لِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَا بُنَيَّ انْظُرْ خَمْسَةً فَلَا تُصَاحِبْهُمْ وَ لَا تُحَادِثْهُمْ وَ لَا تُرَافِقْهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتِ مَنْ هُمْ عَرِّفْنِيهِمْ قَالَ إِيَّاكَ وَ مُصَاحَبَةَ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرِّبُ لَكَ الْبَعِيدَ وَ يُبَعِّدُ لَكَ الْقَرِيبَ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْفَاسِقِ فَإِنَّهُ بَائِعُكَ بِأُكْلَةٍ أَوْ أَقَلَّ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحَبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ 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 مُصَاحَبَةَ الْقَاطِعِ لِرَحِمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُوناً فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحامَكُمْ أُولئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعْمى أَبْصارَهُمْ وَ قَالَ عَزَّ وَ جَلَّ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثاقِهِ وَ يَقْطَعُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ وَ قَالَ فِي الْبَقَرَةِ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثاقِهِ وَ يَقْطَعُونَ ما أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ هُمُ الْخاسِرُونَ.

٨/٣٦١٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ سَمِعْتُ الْمُحَارِبِيَّ يَرْوِي عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام عَنْ آبَائِهِ عليهم السلام قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم ثَلَاثَةٌ مُجَالَسَتُهُمْ تُمِيتُ الْقَلْبَ الْجُلُوسُ مَعَ الْأَنْذَالِ وَ الْحَدِيثُ مَعَ النِّسَاءِ وَ الْجُلُوسُ مَعَ الْأَغْنِيَاءِ.

٩/٣٦١٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَمَّنْ ذَكَرَهُ 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 (–) Aḥmad ibn Muḥammad that Mūsā ibni 'l-Qāsim said:

"I heard al-Muḥāribī 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:

قَالَ لُقْمَانُ عليه السلام لِابْنِهِ يَا بُنَيَّ لَا تَقْتَرِبْ فَتَكُونَ أَبْعَدَ لَكَ وَ لَا تَبْعُدْ فَتُهَانَ كُلُّ دَابَّةٍ تُحِبُّ مِثْلَهَا وَ إِنَّ ابْنَ آدَمَ يُحِبُّ مِثْلَهُ وَ لَا تَنْشُرْ بَزَّكَ إِلَّا عِنْدَ بَاغِيهِ كَمَا لَيْسَ بَيْنَ الذِّئْبِ وَ الْكَبْشِ خُلَّةٌ كَذَلِكَ لَيْسَ بَيْنَ الْبَارِّ وَ الْفَاجِرِ خُلَّةٌ مَنْ يَقْتَرِبْ مِنَ الزِّفْتِ يَعْلَقْ بِهِ بَعْضُهُ كَذَلِكَ مَنْ يُشَارِكِ الْفَاجِرَ يَتَعَلَّمْ مِنْ طُرُقِهِ مَنْ يُحِبَّ الْمِرَاءَ يُشْتَمْ وَ مَنْ يَدْخُلْ مَدَاخِلَ السُّوءِ يُتَّهَمْ وَ مَنْ يُقَارِنْ قَرِينَ السَّوْءِ لَا يَسْلَمْ وَ مَنْ لَا يَمْلِكْ لِسَانَهُ يَنْدَمْ.

٣٦١٨/١٠- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام أَنَّهُ قَالَ لَا تَصْحَبُوا أَهْلَ الْبِدَعِ وَ لَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ.

٣٦١٩/١١- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام 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-Ḥajjāl (–) '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 التَّحَبُّبِ إِلَى النَّاسِ وَ التَّوَدُّدِ إِلَيْهِمْ

١/٣٦٢٠– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ إِنَّ أَعْرَابِيّاً مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ صلى الله عليه وآله وسلم فَقَالَ لَهُ أَوْصِنِي فَكَانَ مِمَّا أَوْصَاهُ تَحَبَّبْ إِلَى النَّاسِ يُحِبُّوكَ.

٢/٣٦٢١– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

مُجَامَلَةُ النَّاسِ ثُلُثُ الْعَقْلِ.

٣/٣٦٢٢– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم ثَلَاثٌ يُصْفِينَ وُدَّ الْمَرْءِ لِأَخِيهِ الْمُسْلِمِ يَلْقَاهُ بِالْبُشْرِ إِذَا لَقِيَهُ وَ يُوَسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ وَ يَدْعُوهُ بِأَحَبِّ الْأَسْمَاءِ إِلَيْهِ.

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– 5 –
Chapter on
Being Affectionate and Caring with the People

3620–1. Muḥammad ibn Yaḥyā (–) Aḥmad 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Īsā (–) 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.’”

٣٦٢٣/٤- وَ بِهَذَا الْإِسْنَادِ قَالَ:
قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ.

٣٦٢٤/٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ: التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ.

٣٦٢٥/٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ:
سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكُفُّ عَنْهُمْ يَداً وَاحِدَةً وَ يَكُفُّونَ عَنْهُ أَيْدِياً كَثِيرَةً.

٣٦٢٦/٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ زِيَادٍ التَّمِيمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
قَالَ الْحَسَنُ بْنُ عَلِيٍّ عليه السلام : الْقَرِيبُ مَنْ قَرَّبَتْهُ الْمَوَدَّةُ وَ إِنْ بَعُدَ نَسَبُهُ وَ الْبَعِيدُ مَنْ بَعَّدَتْهُ الْمَوَدَّةُ وَ إِنْ قَرُبَ نَسَبُهُ لَا شَيْءَ أَقْرَبُ إِلَى شَيْءٍ مِنْ يَدٍ إِلَى جَسَدٍ وَ إِنَّ الْيَدَ تَغُلُّ فَتُقْطَعُ وَ تُقْطَعُ فَتُحْسَمُ.

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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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Muḥammad ibn Sinān that Ḥudhayfah ibn Manṣūr 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 (–) Ṣāliḥ 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.'"

ـ٦ـ
بَابُ إِخْبَارِ الرَّجُلِ أَخَاهُ بِحُبِّهِ

١/٣٦٢٧ـ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبِيهِ عَنْ نَصْرِ بْنِ قَابُوسَ قَالَ:
قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: إِذَا أَحْبَبْتَ أَحَداً مِنْ إِخْوَانِكَ فَأَعْلِمْهُ ذَلِكَ فَإِنَّ إِبْرَاهِيمَ عليه السلام قَالَ: رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتى قالَ أَ وَ لَمْ تُؤْمِنْ قالَ بَلى وَ لكِنْ لِيَطْمَئِنَّ قَلْبِي.
٢/٣٦٢٨ـ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خَالِدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:
إِذَا أَحْبَبْتَ رَجُلًا فَأَخْبِرْهُ بِذَلِكَ فَإِنَّهُ أَثْبَتُ لِلْمَوَدَّةِ بَيْنَكُمَا.

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– 6 –
Chapter on
Informing a Brother of One's Love for Him

3627–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) Muḥammad ibn ʻAmr [ibn Udhaynah] (–) his father that Naṣr ibn Qābūs said:

"Abū ʻAbdillāh (*ʻa.s.*) told me: 'When you love anyone among your brothers then inform him about it, for indeed Ibrāhīm (*ʻa.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. Aḥmad ibn Muḥammad ibn Khālid* and Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ʻĪsā, both of them (–) ʻAlī ibni ʻl-Ḥakam (–) Ḥishām ibn Sālim that Abū ʻAbdillāh (*ʻa.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– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم السَّلَامُ تَطَوُّعٌ وَ الرَّدُّ فَرِيضَةٌ.

٢/٣٦٣٠– وَ بِهَذَا الْإِسْنَادِ قَالَ:

مَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ وَ قَالَ: ابْدَءُوا بِالسَّلَامِ قَبْلَ الْكَلَامِ فَمَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ.

٣/٣٦٣١– وَ بِهَذَا الْإِسْنَادِ قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم أَوْلَى النَّاسِ بِاللَّهِ وَ بِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ.

٤/٣٦٣٢– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ

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– 7 –
Chapter on Offering Greetings of Peace[1]

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 transmisssion, 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 Allāḥ (*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-Raḥmān ibn Abī Najrān (–) ‘Āṣim ibn Ḥamīd (–) Muḥammad

1. This refers to the Islamic greeting: *al-salāmu ʿalaykum* (“peace be with you”). (*tr.*)

بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:
كَانَ سَلْمَانُ رَحِمَهُ اللَّهُ يَقُولُ أَفْشُوا سَلَامَ اللَّهِ فَإِنَّ سَلَامَ اللَّهِ لَا يَنَالُ الظَّالِمِينَ.

٣٦٣٣/٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:
إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ إِفْشَاءَ السَّلَامِ.

٣٦٣٤/٦- عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:
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 عليه السلام قال:
إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَجْهَرْ بِسَلَامِهِ لَا يَقُولُ سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ وَ لَعَلَّهُ يَكُونُ قَدْ سَلَّمَ وَ لَمْ يُسْمِعْهُمْ فَإِذَا رَدَّ أَحَدُكُمْ فَلْيَجْهَرْ بِرَدِّهِ وَ لَا يَقُولُ الْمُسَلِّمُ سَلَّمْتُ فَلَمْ يَرُدُّوا 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 (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) 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 Faḍḍāl (–) 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-Qaddāḥ 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

قَالَ كَانَ عَلِيٌّ عليه السلام يَقُولُ لَا تَغْضَبُوا وَ لَا تُغْضِبُوا أَفْشُوا السَّلَامَ وَ أَطِيبُوا الْكَلَامَ وَ صَلُّوا بِاللَّيْلِ وَ النَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ ثُمَّ تَلَا عليه السلام عَلَيْهِمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ.

٨/٣٦٣٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

الْبَادِي بِالسَّلَامِ أَوْلَى بِاللَّهِ وَ بِرَسُولِهِ.

٩/٣٦٣٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ عَنِ الْحَسَنِ بْنِ الْمُنْذِرِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:

مَنْ قَالَ السَّلَامُ عَلَيْكُمْ فَهِيَ عَشْرُ حَسَنَاتٍ وَ مَنْ قَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ فَهِيَ عِشْرُونَ حَسَنَةً وَ مَنْ قَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَهِيَ ثَلَاثُونَ حَسَنَةً.

١٠/٣٦٣٨- عَلِيُّ 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) 'Alī ibni 'l-Ḥakam (–) Abān that al-Ḥasan ibni '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 (–) Ṣāliḥ ibni 's-Sindī (–) Ja'far

مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

ثَلَاثَةٌ تُرَدُّ عَلَيْهِمْ رَدَّ الْجَمَاعَةِ وَ إِنْ كَانَ وَاحِداً عِنْدَ الْعُطَاسِ يُقَالُ يَرْحَمُكُمُ اللَّهُ وَ إِنْ لَمْ يَكُنْ مَعَهُ غَيْرُهُ وَ الرَّجُلُ يُسَلِّمُ عَلَى الرَّجُلِ فَيَقُولُ السَّلَامُ عَلَيْكُمْ وَ الرَّجُلُ يَدْعُو لِلرَّجُلِ فَيَقُولُ عَافَاكُمُ اللَّهُ وَ إِنْ كَانَ وَاحِداً فَإِنَّ مَعَهُ غَيْرَهُ.

١١/٣٦٣٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ قَالَ:

كَانَ أَبُو عَبْدِ اللَّهِ عليه السلام يَقُولُ ثَلَاثَةٌ لَا يُسَلَّمُونَ الْمَاشِي مَعَ الْجَنَازَةِ وَ الْمَاشِي إِلَى الْجُمُعَةِ وَ فِي بَيْتِ الْحَمَّامِ.

١٢/٣٦٤٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

مِنَ التَّوَاضُعِ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ.

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inb Bashīr (–) Manṣūr ibn Ḥāzim 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-Ḥusayn, *rafa‘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 (–) Aḥmad ibn Muḥammad (–) ‘Uthmān ibn ‘Īsā (–) 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- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عليه السلام بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ فَقَالُوا عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ مَغْفِرَتُهُ وَ رِضْوَانُهُ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ عليه السلام لَا تُجَاوِزُوا بِنَا مِثْلَ مَا قَالَتِ الْمَلَائِكَةُ لِأَبِينَا إِبْرَاهِيمَ عليه السلام إِنَّمَا قَالُوا رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ.

١٤/٣٦٤٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

إِنَّ مِنْ تَمَامِ التَّحِيَّةِ لِلْمُقِيمِ الْمُصَافَحَةَ وَ تَمَامِ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانَقَةَ.

١٥/٣٦٤٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: يُكْرَهُ لِلرَّجُلِ أَنْ يَقُولَ حَيَّاكَ اللَّهُ ثُمَّ يَسْكُتَ حَتَّى يَتْبَعَهَا بِالسَّلَامِ.

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3641–13. Aḥmad ibn Muḥammad (–) Ibn Maḥbūb (–) Jamīl (–) Abū ‘Ubaydah al-Ḥadhdhā’ that Abū Ja‘far (*‘a.s.*) said:

“Amīr al-Muʾminīn ‘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-Muʾminīn (*‘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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Maḥbūb (–) ‘Alī ibn Ri’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 يَجِبُ أَنْ يَبْدَأَ بِالسَّلَامِ

٣٦٤٤/١– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَ الْمَارُّ عَلَى الْقَاعِدِ وَ الْقَلِيلُ عَلَى الْكَثِيرِ.

٣٦٤٥/٢– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

الْقَلِيلُ يَبْدَءُونَ الْكَثِيرَ بِالسَّلَامِ وَ الرَّاكِبُ يَبْدَأُ الْمَاشِيَ وَ أَصْحَابُ الْبِغَالِ يَبْدَءُونَ أَصْحَابَ الْحَمِيرِ وَ أَصْحَابُ الْخَيْلِ يَبْدَءُونَ أَصْحَابَ الْبِغَالِ.

٣٦٤٦/٣– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قال:

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– 8 –
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 (–) Jarrāḥ 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 (–) Ṣāliḥ ibni ‘s-Sindī (–) Ja‘far ibn Bashīr ‘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 Asbāṭ (–) Ibn Bukayr (–) some of his co-sectarians that Abū ‘Abdillāh (*‘a.s.*) said:

سَمِعْتُهُ يَقُولُ يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي وَ الْمَاشِي عَلَى الْقَاعِدِ وَ إِذَا لَقِيَتْ جَمَاعَةٌ جَمَاعَةً سَلَّمَ الْأَقَلُّ عَلَى الْأَكْثَرِ وَ إِذَا لَقِيَ وَاحِدٌ جَمَاعَةً سَلَّمَ الْوَاحِدُ عَلَى الْجَمَاعَةِ.

٤/٣٦٤٧- سَهْلُ بْنُ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي وَ الْقَائِمُ عَلَى الْقَاعِدِ.

٥/٣٦٤٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا كَانَ قَوْمٌ فِي مَجْلِسٍ ثُمَّ سَبَقَ قَوْمٌ فَدَخَلُوا فَعَلَى الدَّاخِلِ أَخِيراً 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-Qaddāḥ 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 Yaḥyā (–) Aḥmad 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 أَجْزَأَهُمْ وَ إِذَا رَدَّ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ

٣٦٤٩/١– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا مَرَّتِ الْجَمَاعَةُ بِقَوْمٍ أَجْزَأَهُمْ أَنْ يُسَلِّمَ وَاحِدٌ مِنْهُمْ وَ إِذَا سَلَّمَ عَلَى الْقَوْمِ وَ هُمْ جَمَاعَةٌ أَجْزَأَهُمْ أَنْ يَرُدَّ وَاحِدٌ مِنْهُمْ.

٣٦٥٠/٢– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ:

إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ.

٣٦٥١/٣– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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– 9 –
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 Asbāṭ (–) 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Maḥbūb (–) ‘Abdu ‘r-Raḥmān ibni ‘l-Ḥajjāj said:

“If one person from a congregation offers greetings, it suffices for [all of] them.”

3651–3. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Yaḥyā (–) Ghiyāth ibn Ibrāhīm that Abū ‘Abdillāh (*‘a.s.*) said:

إِذَا سَلَّمَ مِنَ الْقَوْمِ وَاحِدٌ أَجْزَأَ عَنْهُمْ وَ إِذَا رَدَّ وَاحِدٌ أَجْزَأَ عَنْهُمْ.

–١٠–
بَابُ التَّسْلِيمِ عَلَى النِّسَاءِ

١/٣٦٥٢– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يُسَلِّمُ عَلَى النِّسَاءِ وَ يَرْدُدْنَ عَلَيْهِ السَّلَامَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام يُسَلِّمُ عَلَى النِّسَاءِ وَ كَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّابَّةِ مِنْهُنَّ وَ يَقُولُ أَتَخَوَّفُ أَنْ يُعْجِبَنِي صَوْتُهَا فَيَدْخُلَ عَلَيَّ أَكْثَرُ مِمَّا 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 ‘Īsā (–) 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– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

دَخَلَ يَهُودِيٌّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وآله وسلم وَ عَائِشَةُ عِنْدَهُ فَقَالَ السَّامُ عَلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم عَلَيْكُمْ ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَرَدَّ عَلَيْهِ كَمَا رَدَّ عَلَى صَاحِبِهِ ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَرَدَّ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم كَمَا رَدَّ عَلَى صَاحِبَيْهِ فَغَضِبَتْ عَائِشَةُ فَقَالَتْ عَلَيْكُمُ السَّامُ وَ الْغَضَبُ وَ اللَّعْنَةُ يَا مَعْشَرَ الْيَهُودِ يَا إِخْوَةَ الْقِرَدَةِ وَ الْخَنَازِيرِ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يَا عَائِشَةُ إِنَّ الْفُحْشَ لَوْ كَانَ مُمَثَّلًا لَكَانَ مِثَالَ سَوْءٍ إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ قَطُّ إِلَّا زَانَهُ وَ لَمْ يُرْفَعْ عَنْهُ قَطُّ إِلَّا شَانَهُ قَالَتْ يَا رَسُولَ اللَّهِ أَ مَا 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: ‘Death[1] 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.*).

السَّامُ 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.

٢/٣٦٥٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام لَا تَبْدَءُوا أَهْلَ الْكِتَابِ بِالتَّسْلِيمِ وَ إِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا وَ عَلَيْكُمْ.

٣/٣٦٥٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ الْمُشْرِكِ إِذَا سَلَّمُوا عَلَى الرَّجُلِ وَ هُوَ جَالِسٌ كَيْفَ يَنْبَغِي أَنْ يَرُدَّ عَلَيْهِمْ فَقَالَ يَقُولُ: عَلَيْكُمْ.

٤/٣٦٥٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Ghiyāth ibn Ibrāhīm that Abū ‘Abdillāh (*‘a.s.*) said:

“Amīr al-Mu’minīn (*‘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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Īsā 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) Ibn Bukayr (–) Burayd ibn Mu‘āwiyah (–) Muḥammad ibn Muslim that Abū ‘Abdillāh (*‘a.s.*) said:

إِذَا سَلَّمَ عَلَيْكَ الْيَهُودِيُّ وَ النَّصْرَانِيُّ وَ الْمُشْرِكُ فَقُلْ: عَلَيْكَ.

٥/٣٦٥٧- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

أَقْبَلَ أَبُو جَهْلِ بْنُ هِشَامٍ وَ مَعَهُ قَوْمٌ مِنْ قُرَيْشٍ فَدَخَلُوا عَلَى أَبِي طَالِبٍ فَقَالُوا إِنَّ ابْنَ أَخِيكَ قَدْ آذَانَا وَ آذَى آلِهَتَنَا فَادْعُهُ وَ مُرْهُ فَلْيَكُفَّ عَنْ آلِهَتِنَا وَ نَكُفُّ عَنْ إِلَهِهِ قَالَ فَبَعَثَ أَبُو طَالِبٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وآله وسلم فَدَعَاهُ فَلَمَّا دَخَلَ النَّبِيُّ صلى الله عليه وآله وسلم لَمْ يَرَ فِي الْبَيْتِ إِلَّا مُشْرِكاً فَقَالَ السَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى ثُمَّ جَلَسَ فَخَبَّرَهُ أَبُو طَالِبٍ بِمَا جَاءُوا لَهُ فَقَالَ أَ وَ هَلْ لَهُمْ فِي كَلِمَةٍ خَيْرٍ لَهُمْ مِنْ هَذَا يَسُودُونَ بِهَا الْعَرَبَ وَ يَطَئُونَ أَعْنَاقَهُمْ فَقَالَ أَبُو جَهْلٍ نَعَمْ وَ مَا هَذِهِ الْكَلِمَةُ فَقَالَ تَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ فَوَضَعُوا أَصَابِعَهُمْ فِي آذَانِهِمْ

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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 Ṭālib. 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 Ṭālib 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 Ṭālib 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 خَرَجُوا هُرَّاباً وَ هُمْ يَقُولُونَ ما سَمِعْنا بِهذا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هذا إِلَّا اخْتِلاقٌ فَأَنْزَلَ اللَّهُ تَعَالَى فِي قَوْلِهِمْ {وَ الْقُرْآنِ ذِي الذِّكْرِ} إِلَى قَوْلِهِ {إِلَّا اخْتِلاقٌ}.

٦/٣٦٥٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

تَقُولُ فِي الرَّدِّ عَلَى الْيَهُودِيِّ وَ النَّصْرَانِيِّ: سَلَامٌ.

٧/٣٦٥٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى عليه السلام أَ رَأَيْتَ إِنِ احْتَجْتُ إِلَى مُتَطَبِّبٍ وَ هُوَ نَصْرَانِيٌّ أُسَلِّمُ عَلَيْهِ وَ أَدْعُو لَهُ قَالَ: نَعَمْ إِنَّهُ لَا يَنْفَعُهُ دُعَاؤُكَ.

٨/٣٦٦٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ:

قُلْتُ لِأَبِي الْحَسَنِ مُوسَى عليه السلام أَ رَأَيْتَ إِنِ احْتَجْتُ إِلَى الطَّبِيبِ وَ هُوَ نَصْرَانِيٌّ أَنْ أُسَلِّمَ عَلَيْهِ وَ أَدْعُوَ لَهُ قَالَ: نَعَمْ إِنَّهُ لَا يَنْفَعُهُ دُعَاؤُكَ.

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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. Muḥammad ibn Yaḥyā (–) 'Abdullāh ibn Muḥammad (–) 'Alī ibni 'l-Ḥakam (–) 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 (–) Ibn Abī 'Umayr that 'Abdu 'r-Raḥmān ibni 'l-Ḥajjāj said:

"I said to Abu 'l-Ḥasan Mūsā [al-Kāẓim] (*'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. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Ibn Maḥbūb that 'Abdu 'r-Raḥmān ibni 'l-Ḥajjāj said:

"I said to Abu 'l-Ḥasan Mūsā [al-Kāẓim] (*'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 مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَرَفَةَ عَنْ أَبِي الْحَسَنِ الرِّضَا عليه السلام قَالَ:

قِيلَ لِأَبِي عَبْدِ اللَّهِ عليه السلام كَيْفَ أَدْعُو لِلْيَهُودِيِّ وَ النَّصْرَانِيِّ قَالَ: تَقُولُ لَهُ بَارَكَ اللَّهُ لَكَ فِي الدُّنْيَا.

١٠/٣٦٦٢- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عليهما السلام فِي مُصَافَحَةِ الْمُسْلِمِ الْيَهُودِيَّ وَ النَّصْرَانِيَّ قَالَ:

مِنْ وَرَاءِ الثَّوْبِ فَإِنْ صَافَحَكَ بِيَدِهِ فَاغْسِلْ يَدَكَ.

١١/٣٦٦٣- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَعْمَرٍ عَنْ خَالِدٍ الْقَلَانِسِيِّ قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام أَلْقَى الذِّمِّيَّ فَيُصَافِحُنِي قَالَ: امْسَحْهَا بِالتُّرَابِ وَ بِالْحَائِطِ قُلْتُ فَالنَّاصِبَ قَالَ اغْسِلْهَا.

١٢/٣٦٦٤- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ

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3661–9. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Muḥammad ibn ‘Īsā ibn ‘Ubayd (–) Muḥammad ibn ‘Arafah that Abu ‘l-Ḥasan ar-Riḍā (*‘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-Ḥasan ibn Muḥammad (–) Wahb ibn Ḥafṣ that Abū Baṣīr said:

Regarding a Muslim shaking hands with a Jew or a Christian, one of them[1] (*‘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-Ḥasan 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 (*dhimmī*) 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 aṣ-Ṣādiq (*‘a.s.*), (*tr.*).

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عليه السلام فِي رَجُلٍ صَافَحَ رَجُلًا مَجُوسِيّاً قَالَ: يَغْسِلُ يَدَهُ وَ لَا يَتَوَضَّأُ.

– ١٢ –
بَابُ مُكَاتَبَةِ أَهْلِ الذِّمَّةِ

١/٣٦٦٥– أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ:

سُئِلَ أَبُو عَبْدِ اللَّهِ عليه السلام عَنِ الرَّجُلِ يَكُونُ لَهُ الْحَاجَةُ إِلَى الْمَجُوسِيِّ أَوْ إِلَى الْيَهُودِيِّ أَوْ إِلَى النَّصْرَانِيِّ أَوْ أَنْ يَكُونَ عَامِلًا أَوْ دِهْقَاناً مِنْ عُظَمَاءِ أَهْلِ أَرْضِهِ فَيَكْتُبُ إِلَيْهِ الرَّجُلُ فِي الْحَاجَةِ الْعَظِيمَةِ أَ يَبْدَأُ بِالْعِلْجِ وَ يُسَلِّمُ عَلَيْهِ فِي كِتَابِهِ وَ إِنَّمَا يَصْنَعُ ذَلِكَ لِكَيْ تُقْضَى حَاجَتُهُ

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Ṣafwān (–) 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-Kūfī (–) ‘Alī ibni ‘l-Ḥasan ibn ‘Alī (–) ‘Alī ibn Asbāṭ (–) his paternal uncle Ya‘qūb ibn Sālim that Abū Baṣīr 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

قَالَ: أَمَّا أَنْ تَبْدَأَ بِهِ فَلَا وَ لَكِنْ تُسَلِّمُ عَلَيْهِ فِي كِتَابِكَ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يَكْتُبُ إِلَى كِسْرَى وَ قَيْصَرَ.

٢/٣٦٦٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام عَنِ الرَّجُلِ يَكْتُبُ إِلَى رَجُلٍ مِنْ عُظَمَاءِ عُمَّالِ الْمَجُوسِ فَيَبْدَأُ بِاسْمِهِ قَبْلَ اسْمِهِ فَقَالَ:

لَا بَأْسَ إِذَا فَعَلَ لِاخْتِيَارِ الْمَنْفَعَةِ.

-١٣-
بَابُ الْإِغْضَاءِ

١/٣٦٦٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 (*ṣ*) used to write to [unbelievers such as] Khosrow and Caesar.'"

3666–2. 'Alī ibn Ibrāhīm (–) his father (–) Ismā'īl 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 (–) Aḥmad ibn Muḥammad (–) 'Abdullāh ibn Muḥammad al-Ḥajjāl (–) Tha'labah ibn Maymūn, whoever mentioned it [to him] that Abū 'Abdillāh (*'a.s.*) said:

كَانَ عِنْدَهُ قَوْمٌ يُحَدِّثُهُمْ إِذْ ذَكَرَ رَجُلٌ مِنْهُمْ رَجُلًا فَوَقَعَ فِيهِ وَ شَكَاهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عليه السلام وَ أَنَّى لَكَ بِأَخِيكَ كُلِّهِ وَ أَيُّ الرِّجَالِ الْمُهَذَّبُ.

٢/٣٦٦٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام :

لَا تُفَتِّشِ النَّاسَ فَتَبْقَى بِلَا صَدِيقٍ.

-١٤-
بَابٌ نَادِرٌ

١/٣٦٦٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ الْفُضَيْلِ وَ حَمَّادِ 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) 'Alī ibni 'l-Ḥakam* 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn 'Īsā (–) Muḥammad ibn Sinān that al-'Alā' ibni 'l-Fuḍayl and Ḥammād ibn 'Uthmān said:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ انْظُرْ قَلْبَكَ فَإِذَا أَنْكَرَ صَاحِبَكَ فَإِنَّ أَحَدَكُمَا قَدْ أَحْدَثَ.

٢/٣٦٧٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ يُوسُفَ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ الْحَكَمِ قَالَ:

سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ عليه السلام فَقَالَ: الرَّجُلُ يَقُولُ أَوَدُّكَ فَكَيْفَ أَعْلَمُ أَنَّهُ يَوَدُّنِي؟ فَقَالَ: امْتَحِنْ قَلْبَكَ فَإِنْ كُنْتَ تَوَدُّهُ فَإِنَّهُ يَوَدُّكَ.

٣/٣٦٧١- أَبُو بَكْرٍ الْحَبَّالُ عَنْ مُحَمَّدِ بْنِ عِيسَى الْقَطَّانِ الْمَدَائِنِيِّ قَالَ سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا مَسْعَدَةُ بْنُ الْيَسَعِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عليه السلام:

إِنِّي وَ اللَّهِ لَأُحِبُّكَ فَأَطْرَقَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: صَدَقْتَ يَا أَبَا بِشْرٍ سَلْ قَلْبَكَ عَمَّا لَكَ فِي قَلْبِي مِنْ حُبِّكَ فَقَدْ أَعْلَمَنِي 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 عليه السلام: لَا تَنْسَنِي مِنَ الدُّعَاءِ قَالَ أَ وَ تَعْلَمُ أَنِّي أَنْسَاكَ قَالَ فَتَفَكَّرْتُ 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ismā'īl ibn Mihrān (–) al-Ḥasan ibn Yūsuf (–) Zakariyyah ibn Muḥammad that Ṣāliḥ 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 'Īsā al-Qaṭṭān al-Madā'inī 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 Asbāṭ 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 لَا تَنْسَانِي قَالَ وَ كَيْفَ عَلِمْتَ ذَلِكَ قُلْتُ إِنِّي مِنْ شِيعَتِكَ وَ إِنَّكَ لَتَدْعُو لَهُمْ فَقَالَ هَلْ عَلِمْتَ بِشَيْءٍ غَيْرِ هَذَا قَالَ قُلْتُ لَا قَالَ إِذَا أَرَدْتَ أَنْ تَعْلَمَ مَا لَكَ عِنْدِي فَانْظُرْ إِلَى مَا لِي عِنْدَكَ.

٣٦٧٣/٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

انْظُرْ قَلْبَكَ فَإِنْ أَنْكَرَ صَاحِبَكَ فَاعْلَمْ أَنَّ أَحَدَكُمَا قَدْ أَحْدَثَ.

-١٥-
بَابُ الْعُطَاسِ وَ التَّسْمِيتِ

٣٦٧٤/١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحٍ 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’inī 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].”

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Chapter on
Sneezing and Praying for One Who Sneezes

3674–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) al-Ḥusayn ibn Sa‘īd (–) an-Naḍr ibn Suwayd (–) al-Qāsim ibn Sulaymān that Jarrāḥ al-Madā’inī said:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام : لِلْمُسْلِمِ عَلَى أَخِيهِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ وَ يَعُودَهُ إِذَا مَرِضَ وَ يَنْصَحَ لَهُ إِذَا غَابَ وَ يُسَمِّتَهُ إِذَا عَطَسَ يَقُولَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ يَقُولَ لَهُ يَرْحَمُكَ اللَّهُ فَيُجِيبَهُ فَيَقُولَ لَهُ يَهْدِيكُمُ اللَّهُ وَ يُصْلِحُ بَالَكُمْ وَ يُجِيبَهُ إِذَا دَعَاهُ وَ يَتْبَعَهُ إِذَا مَاتَ.

٢/٣٦٧٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم إِذَا عَطَسَ الرَّجُلُ فَسَمِّتُوهُ وَ لَوْ كَانَ مِنْ وَرَاءِ جَزِيرَةٍ وَ فِي رِوَايَةٍ أُخْرَى وَ لَوْ مِنْ وَرَاءِ الْبَحْرِ.

٣/٣٦٧٦- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُثَنًّى عَنْ إِسْحَاقَ بْنِ يَزِيدَ وَ مُعَمَّرِ بْنِ أَبِي زِيَادٍ وَ ابْنِ رِئَابٍ قَالُوا:

كُنَّا جُلُوساً عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام إِذْ عَطَسَ رَجُلٌ فَمَا رَدَّ عَلَيْهِ أَحَدٌ مِنَ الْقَوْمِ شَيْئاً

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"Abū ʻAbdillāh (*ʻa.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. ʻAlī ibn Ibrāhīm (–) his father (–) Hārūn ibn Muslim (–) Masʻadah ibn Ṣadaqah that Abū ʻAbdillāh (*ʻa.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 (–) Muʻallā ibn Muḥammad (–) al-Ḥasan ibn ʻAlī (–) Muthannā that Isḥāq ibn Yazīd and Muʻammar ibn Abī Ziyād and Ibn Ri'āb said:

"We were seated in the presence of Abū ʻAbdillāh (*ʻa.s.*) when a person sneezed. None among us responded to him with any prayer until the Imām

حَتَّى ابْتَدَأَ هُوَ فَقَالَ سُبْحَانَ اللَّهِ أَ لَا سَمَّتُّمْ إِنَّ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ يَعُودَهُ إِذَا اشْتَكَى وَ أَنْ يُجِيبَهُ إِذَا دَعَاهُ وَ أَنْ يَشْهَدَهُ إِذَا مَاتَ وَ أَنْ يُسَمِّتَهُ إِذَا عَطَسَ.

٤/٣٦٧٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: كُنْتُ عِنْدَ الرِّضَا عليه السلام 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 مِثْلُكَ نَقُولُ لَهُ كَمَا يَقُولُ بَعْضُنَا لِبَعْضٍ يَرْحَمُكَ اللَّهُ أَوْ كَمَا نَقُولُ قَالَ نَعَمْ أَ لَيْسَ تَقُولُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ قُلْتُ بَلَى قَالَ ارْحَمْ مُحَمَّداً وَ آلَ مُحَمَّدٍ قَالَ بَلَى وَ قَدْ صَلَّى اللَّهُ عَلَيْهِ وَ رَحِمَهُ وَ إِنَّمَا صَلَوَاتُنَا عَلَيْهِ رَحْمَةٌ لَنَا وَ قُرْبَةٌ.

٥/٣٦٧٨- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: سَمِعْتُ الرِّضَا عليه السلام يَقُولُ: التَّثَاؤُبُ 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā that Ṣafwān ibn Yaḥyā 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 (–) Aḥmad ibn Muḥammad ibn ‘Īsā that Aḥmad 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.’”

٦/٣٦٧٩- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ قَالَ سَأَلْتُ الْعَالِمَ عليه السلام عَنِ الْعَطْسَةِ وَ مَا الْعِلَّةُ فِي الْحَمْدِ لِلَّهِ عَلَيْهَا فَقَالَ:

إِنَّ لِلَّهِ نِعَماً عَلَى عَبْدِهِ فِي صِحَّةِ بَدَنِهِ وَ سَلَامَةِ جَوَارِحِهِ وَ إِنَّ الْعَبْدَ يَنْسَى ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ عَلَى ذَلِكَ وَ إِذَا نَسِيَ أَمَرَ اللَّهُ الرِّيحَ فَتَجَاوَزَ فِي بَدَنِهِ ثُمَّ يُخْرِجُهَا مِنْ أَنْفِهِ فَيَحْمَدُ اللَّهَ عَلَى ذَلِكَ فَيَكُونُ حَمْدُهُ عِنْدَ ذَلِكَ شُكْراً لِمَا نَسِيَ.

٧/٣٦٨٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ جَعْفَرِ بْنِ يُونُسَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ قَالَ:

كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام فَأَحْصَيْتُ فِي الْبَيْتِ أَرْبَعَةَ عَشَرَ رَجُلًا فَعَطَسَ أَبُو عَبْدِ اللَّهِ عليه السلام فَمَا تَكَلَّمَ أَحَدٌ مِنَ الْقَوْمِ فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام : أَ لَا تُسَمِّتُونَ أَ لَا تُسَمِّتُونَ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ إِذَا مَرِضَ أَنْ يَعُودَهُ وَ إِذَا مَاتَ أَنْ يَشْهَدَ جَنَازَتَهُ وَ إِذَا عَطَسَ أَنْ يُسَمِّتَهُ أَوْ قَالَ يُشَمِّتَهُ وَ إِذَا دَعَاهُ أَنْ يُجِيبَهُ.

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3679–6. ‘Alī ibn Muḥammad that Ṣāliḥ 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 (–) Ibn Faḍḍāl (–) Ja‘far ibn Yūnus that Dāwūd ibni ‘l-Ḥaṣīn 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-Kāẓim (*‘a.s.*). (*tr.*)

٨/٣٦٨١- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام:

نِعْمَ الشَّيْءُ الْعَطْسَةُ تَنْفَعُ فِي الْجَسَدِ وَ تُذَكِّرُ بِاللَّهِ عَزَّ وَ جَلَّ قُلْتُ إِنَّ عِنْدَنَا قَوْماً يَقُولُونَ لَيْسَ لِرَسُولِ اللَّهِ صلى الله عليه وآله وسلم فِي الْعَطْسَةِ نَصِيبٌ فَقَالَ إِنْ كَانُوا كَاذِبِينَ فَلَا نَالَهُمْ شَفَاعَةُ مُحَمَّدٍ صلى الله عليه وآله وسلم.

٩/٣٦٨٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ:

عَطَسَ رَجُلٌ عِنْدَ أَبِي جَعْفَرٍ عليه السلام فَقَالَ الْحَمْدُ لِلَّهِ فَلَمْ يُسَمِّتْهُ أَبُو جَعْفَرٍ عليه السلام وَ قَالَ نَقَصَنَا حَقَّنَا ثُمَّ قَالَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ قَالَ فَقَالَ الرَّجُلُ فَسَمَّتَهُ أَبُو جَعْفَرٍ.

١٠/٣٦٨٣- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام إِنَّ النَّاسَ يَكْرَهُونَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ فِي ثَلَاثَةِ مَوَاطِنَ عِنْدَ الْعَطْسَةِ وَ عِنْدَ الذَّبِيحَةِ وَ عِنْدَ الْجِمَاعِ فَقَالَ أَبُو جَعْفَرٍ عليه السلام: مَا لَهُمْ وَيْلَهُمْ نَافَقُوا لَعَنَهُمُ اللَّهُ.

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3681–8. Abū ‘Alī al-Ash‘arī (–) Muḥammad ibn Sālim (–) Aḥmad ibni ‘n-Naḍr (–) ‘Amr ibn Shimr 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 Muhammad 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‘īl 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.’”

٣٦٨٤/١١- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ قَالَ:
كَانَ أَبُو جَعْفَرٍ عليه السلام إِذَا عَطَسَ فَقِيلَ لَهُ يَرْحَمُكَ اللَّهُ قَالَ: يَغْفِرُ اللَّهُ لَكُمْ وَ يَرْحَمُكُمْ وَ إِذَا عَطَسَ عِنْدَهُ إِنْسَانٌ قَالَ: يَرْحَمُكَ اللَّهُ عَزَّ وَ جَلَّ.

٣٦٨٥/١٢- عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ أَوْ غَيْرِهِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
عَطَسَ غُلَامٌ لَمْ يَبْلُغِ الْحُلُمَ عِنْدَ النَّبِيِّ صلى الله عليه وآله وسلم فَقَالَ الْحَمْدُ لِلَّهِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وآله وسلم بَارَكَ اللَّهُ فِيكَ.

٣٦٨٦/١٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:
إِذَا عَطَسَ الرَّجُلُ فَلْيَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ إِذَا سَمَّتَ الرَّجُلُ فَلْيَقُلْ يَرْحَمُكَ اللَّهُ وَ إِذَا رَدَدْتَ فَلْيَقُلْ يَغْفِرُ اللَّهُ لَكَ وَ لَنَا فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم سُئِلَ عَنْ آيَةٍ

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3684–11. From him (–) his father (–) Ibn Abī ‘Umayr 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 ذُكِرَ اللَّهُ فِيهِ فَهُوَ حَسَنٌ.

٣٦٨٧/١٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ:

عَطَسَ أَبُو عَبْدِ اللَّهِ عليه السلام فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ جَعَلَ إِصْبَعَهُ عَلَى أَنْفِهِ فَقَالَ رَغِمَ أَنْفِي لِلَّهِ رَغْماً دَاخِراً.

٣٦٨٨/١٥- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ رَفَعَهُ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: مَنْ قَالَ إِذَا عَطَسَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ لَمْ يَجِدْ وَجَعَ الْأُذُنَيْنِ وَ الْأَضْرَاسِ.

٣٦٨٩/١٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

فِي وَجَعِ الْأَضْرَاسِ وَ وَجَعِ الْآذَانِ إِذَا سَمِعْتُمْ مَنْ يَعْطِسُ فَابْدَءُوهُ بِالْحَمْدِ.

٣٦٩٠/١٧- 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 Yaḥyā (–) Aḥmad 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 (–) Aḥmad ibni 'n-Naḍr (–) Muḥammad ibn Marwān, *rafa'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 Yaḥyā (–) Aḥmad 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 عَنْ أَبِي أُسَامَةَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: مَنْ سَمِعَ عَطْسَةً فَحَمِدَ اللَّهَ عَزَّ وَ جَلَّ وَ صَلَّى عَلَى النَّبِيِّ صلى الله عليه وآله وسلم وَ أَهْلِ بَيْتِهِ لَمْ يَشْتَكِ عَيْنَيْهِ وَ لَا ضِرْسَهُ ثُمَّ قَالَ إِنْ سَمِعْتَهَا فَقُلْهَا وَ إِنْ كَانَ بَيْنَكَ وَ بَيْنَهُ الْبَحْرُ.

١٨/٣٦٩١- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

عَطَسَ رَجُلٌ نَصْرَانِيٌّ عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام فَقَالَ لَهُ الْقَوْمُ هَدَاكَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: فَقُولُوا يَرْحَمُكَ اللَّهُ فَقَالُوا لَهُ إِنَّهُ نَصْرَانِيٌّ فَقَالَ: لَا يَهْدِيهِ اللَّهُ حَتَّى يَرْحَمَهُ.

١٩/٣٦٩٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم إِذَا عَطَسَ الْمَرْءُ الْمُسْلِمُ ثُمَّ سَكَتَ لِعِلَّةٍ 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 Ṣadaqah 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.”’

قَالَ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْعُطَاسُ لِلْمَرِيضِ دَلِيلُ الْعَافِيَةِ وَ رَاحَةٌ لِلْبَدَنِ.

٣٦٩٣/٢٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْعُطَاسُ يَنْفَعُ فِي الْبَدَنِ كُلِّهِ مَا لَمْ يَزِدْ عَلَى الثَّلَاثِ فَإِذَا زَادَ عَلَى الثَّلَاثِ فَهُوَ دَاءٌ وَ سُقْمٌ.

٣٦٩٤/٢١- 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 عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ قَالَ الْعَطْسَةُ الْقَبِيحَةُ.

٣٦٩٥/٢٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

مَنْ عَطَسَ ثُمَّ وَضَعَ يَدَهُ عَلَى قَصَبَةِ أَنْفِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً كَمَا هُوَ أَهْلُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ خَرَجَ مِنْ مَنْخِرِهِ الْأَيْسَرِ طَائِرٌ

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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 ‘Īsā (–) ‘Abdu ‘ṣ-Ṣamad ibn Bashīr (–) Ḥudhayfah ibn Manṣūr [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 ibni ‘l-Ḥasan (–) ‘Alī ibn Asbāṭ (–) his paternal uncle Ya‘qūb ibn Sālim that Abū Bakr al-Ḥaḍramī 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 الذُّبَابِ 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 مِنَ الْعَامَّةِ قَالَ:

كُنْتُ أُجَالِسُ أَبَا عَبْدِ اللَّهِ عليه السلام فَلَا وَ اللَّهِ مَا رَأَيْتُ مَجْلِساً أَنْبَلَ مِنْ مَجَالِسِهِ قَالَ فَقَالَ لِي ذَاتَ يَوْمٍ مِنْ أَيْنَ تَخْرُجُ الْعَطْسَةُ فَقُلْتُ مِنَ الْأَنْفِ فَقَالَ لِي أَصَبْتَ الْخَطَأَ فَقُلْتُ جُعِلْتُ فِدَاكَ مِنْ أَيْنَ تَخْرُجُ فَقَالَ مِنْ جَمِيعِ الْبَدَنِ كَمَا أَنَّ النُّطْفَةَ تَخْرُجُ مِنْ جَمِيعِ الْبَدَنِ وَ مَخْرَجُهَا مِنَ الْإِحْلِيلِ ثُمَّ قَالَ أَ مَا رَأَيْتَ الْإِنْسَانَ إِذَا عَطَسَ نُفِضَ أَعْضَاؤُهُ وَ صَاحِبُ الْعَطْسَةِ يَأْمَنُ الْمَوْتَ سَبْعَةَ أَيَّامٍ.

٢٤/٣٦٩٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعُطَاسِ.

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Muḥammad, His prophet, and his progeny,' a bird[1] 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. Muḥammad 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- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: إِذَا كَانَ الرَّجُلُ يَتَحَدَّثُ بِحَدِيثٍ فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدُ حَقٍّ.

٢٦/٣٦٩٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعُطَاسِ.

٢٧/٣٧٠٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِذَا عَطَسَ الرَّجُلُ ثَلَاثاً فَسَمِّتْهُ ثُمَّ اتْرُكْهُ.

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3698–25. ‘Alī ibn Ibrāhīm (–) his father (–) an-Nawfalī (–) 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-Qddāḥ (–) 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 (–) Aḥmad ibn Muḥammad (–) Muḥassin ibn Aḥmad (–) 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 بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:

قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام:

إِنَّ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالَ الشَّيْخِ الْكَبِيرِ.

٢/٣٧٠٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ عَرَفَ فَضْلَ كَبِيرٍ لِسِنِّهِ فَوَقَّرَهُ آمَنَهُ اللَّهُ مِنْ فَزَعِ يَوْمِ الْقِيَامَةِ.

٣/٣٧٠٣- وَ بِهَذَا الْإِسْنَادِ قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ وَقَّرَ ذَا شَيْبَةٍ فِي الْإِسْلَامِ آمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ فَزَعِ يَوْمِ الْقِيَامَةِ.

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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 مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ أَبَا الْخَطَّابِ يُحَدِّثُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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 أَبِي نَهْشَلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: مِنْ إِجْلَالِ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالُ الْمُؤْمِنِ ذِي الشَّيْبَةِ وَ مَنْ أَكْرَمَ مُؤْمِناً فَبِكَرَامَةِ اللَّهِ بَدَأَ وَ مَنِ اسْتَخَفَّ بِمُؤْمِنٍ ذِي شَيْبَةٍ أَرْسَلَ اللَّهُ إِلَيْهِ مَنْ يَسْتَخِفُّ 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 عليه السلام قَالَ:

قَالَ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَ جَلَّ إِجْلَالُ ذِي الشَّيْبَةِ الْمُسْلِمِ.

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3704–4. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Muḥammad ibn ‘Alī (–) Muḥammad ibni ‘l-Fuḍayl that Isḥāq 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-Ḥusayn ibn Muḥammad (–) Aḥmad ibn Isḥāq (–) 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 عليه السلام قَالَ:

دَخَلَ رَجُلَانِ عَلَى أَمِيرِ الْمُؤْمِنِينَ عليه السلام فَأَلْقَى لِكُلِّ وَاحِدٍ مِنْهُمَا وِسَادَةً فَقَعَدَ عَلَيْهَا أَحَدُهُمَا وَ أَبَى الْآخَرُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام : اقْعُدْ عَلَيْهَا فَإِنَّهُ لَا يَأْبَى الْكَرَامَةَ إِلَّا حِمَارٌ ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ.

٢/٣٧٠٨– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ.

٣/٣٧٠٩– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ 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 Muḥammad al-Ash‘arī (–) ‘Abdullāh ibni ‘l-Qaddāḥ 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 (–) Aḥmad ibn Abī ‘Abdillāh (–) Muḥammad ibn ‘Īsā (–) ‘Abdullāh al-‘Alawī (–) his father that his grand-father said:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام : لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمٍ إِلَى النَّبِيِّ صلى الله عليه وآله وسلم أَدْخَلَهُ النَّبِيُّ صلى الله عليه وآله وسلم بَيْتَهُ وَ لَمْ يَكُنْ فِي الْبَيْتِ غَيْرُ خَصَفَةٍ وَ وِسَادَةٍ مِنْ أَدَمٍ فَطَرَحَهَا رَسُولُ اللَّهِ صلى الله عليه وآله وسلم لِعَدِيِّ بْنِ حَاتِمٍ.

–١٨–
بَابُ حَقِّ الدَّاخِلِ

١/٣٧١٠– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : إِنَّ مِنْ حَقِّ الدَّاخِلِ عَلَى أَهْلِ الْبَيْتِ أَنْ يَمْشُوا مَعَهُ هُنَيْئَةً إِذَا دَخَلَ وَ إِذَا خَرَجَ وَ قَالَ:
قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ الْمُسْلِمِ فِي بَيْتِهِ فَهُوَ أَمِيرٌ عَلَيْهِ حَتَّى يَخْرُجَ.

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"Amīr al-Mu'minīn (*'a.s.*) said: 'When 'Adiyy ibn Ḥātim 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 Ḥātim.'"

– 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 وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ ابْنِ أَبِي عَوْفٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
سَمِعْتُهُ يَقُولُ الْمَجَالِسُ بِالْأَمَانَةِ.

٢/٣٧١٢– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:
قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: الْمَجَالِسُ بِالْأَمَانَةِ.

٣/٣٧١٣– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
الْمَجَالِسُ بِالْأَمَانَةِ وَ لَيْسَ لِأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكْتُمُهُ صَاحِبُهُ إِلَّا بِإِذْنِهِ إِلَّا أَنْ يَكُونَ ثِقَةً أَوْ ذِكْراً لَهُ بِخَيْرٍ.

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– 19 –
Chapter on how Meetings Are Trusts

3711–1. A group of our co-sectarians (–) Sahl ibn Ziyād* and Aḥmad 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Īsā, 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 –
بَابٌ فِي الْمُنَاجَاةِ

١/٣٧١٤– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِذَا كَانَ الْقَوْمُ ثَلَاثَةً فَلَا يَتَنَاجَى مِنْهُمُ اثْنَانِ دُونَ صَاحِبِهِمَا فَإِنَّ فِي ذَلِكَ مَا يَحْزُنُهُ وَ يُؤْذِيهِ.

٢/٣٧١٥– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه السلام قَالَ:

إِذَا كَانَ ثَلَاثَةٌ فِي بَيْتٍ فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا فَإِنَّ ذَلِكَ مِمَّا يَغُمُّهُ.

٣/٣٧١٦– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَنْ عَرَضَ لِأَخِيهِ الْمُسْلِمِ الْمُتَكَلِّمِ فِي حَدِيثِهِ فَكَأَنَّمَا خَدَشَ وَجْهَهُ.

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– 20 –
Chapter on Private Conversations

3714–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) al-Ḥasan 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 (–) Aḥmad ibn Muḥammad ibn Abī ‘Abdillāh (–) Muḥammad ibn ‘Alī (–) Yūnus ibn Ya‘qūb that Abu ‘l-Ḥasan *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 الْجُلُوسِ

١/٣٧١٧– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّوْفَلِيِّ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ رَفَعَهُ قَالَ:

كَانَ النَّبِيُّ صلى الله عليه وآله وسلم يَجْلِسُ ثَلَاثاً الْقُرْفُصَا وَ هُوَ أَنْ يُقِيمَ سَاقَيْهِ وَ يَسْتَقْبِلَهُمَا بِيَدَيْهِ وَ يَشُدَّ يَدَهُ فِي ذِرَاعِهِ وَ كَانَ يَجْثُو عَلَى رُكْبَتَيْهِ وَ كَانَ يَثْنِي رِجْلًا وَاحِدَةً وَ يَبْسُطُ عَلَيْهَا الْأُخْرَى وَ لَمْ يُرَ صلى الله عليه وآله وسلم مُتَرَبِّعاً قَطُّ.

٢/٣٧١٨– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليه السلام قَاعِداً وَاضِعاً إِحْدَى رِجْلَيْهِ عَلَى فَخِذِهِ فَقُلْتُ إِنَّ النَّاسَ يَكْرَهُونَ هَذِهِ الْجِلْسَةَ وَ يَقُولُونَ إِنَّهَا جِلْسَةُ الرَّبِّ فَقَالَ إِنِّي إِنَّمَا جَلَسْتُ هَذِهِ الْجِلْسَةَ لِلْمَلَالَةِ وَ الرَّبُّ لَا يَمَلُّ 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) an-Nawfalī (–) ‘Abdu ‘l-‘Aẓīm ibn ‘Abdillāh ibni ‘l-Ḥasan al-‘Alawī, *rafa‘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-Thūmalī said:

“I saw ‘Alī ibni ‘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]’”

٣/٣٧١٩- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ أَبِي سُلَيْمَانَ الزَّاهِدِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَنْ رَضِيَ بِدُونِ التَّشَرُّفِ مِنَ الْمَجْلِسِ لَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ وَ مَلَائِكَتُهُ يُصَلُّونَ عَلَيْهِ حَتَّى يَقُومَ.

٤/٣٧٢٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم أَكْثَرَ مَا يَجْلِسُ تُجَاهَ الْقِبْلَةِ.

٥/٣٧٢١- أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: جَلَسَ أَبُو عَبْدِ اللَّهِ عليه السلام مُتَوَرِّكاً رِجْلُهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُسْرَى فَقَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ هَذِهِ جِلْسَةٌ مَكْرُوهَةٌ فَقَالَ: لَا إِنَّمَا هُوَ شَيْءٌ قَالَتْهُ الْيَهُودُ لَمَّا أَنْ فَرَغَ اللَّهُ عَزَّ وَ جَلَّ مِنْ خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اسْتَوَى عَلَى الْعَرْشِ جَلَسَ هَذِهِ الْجِلْسَةَ لِيَسْتَرِيحَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ اللَّهُ لا إِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَ لا نَوْمٌ وَ بَقِيَ أَبُو عَبْدِ اللَّهِ عليه السلام مُتَوَرِّكاً 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 Ḥammād 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: *Allāh, 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- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم إِذَا دَخَلَ مَنْزِلًا قَعَدَ فِي أَدْنَى الْمَجْلِسِ إِلَيْهِ حِينَ يَدْخُلُ.

٧/٣٧٢٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: سُوقُ الْمُسْلِمِينَ كَمَسْجِدِهِمْ فَمَنْ سَبَقَ إِلَى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ قَالَ وَ كَانَ لَا يَأْخُذُ عَلَى بُيُوتِ السُّوقِ كِرَاءً.

٨/٣٧٢٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: يَنْبَغِي لِلْجُلَسَاءِ فِي الصَّيْفِ أَنْ يَكُونَ بَيْنَ كُلِّ اثْنَيْنِ مِقْدَارُ عَظْمِ الذِّرَاعِ لِئَلَّا يَشُقَّ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْحَرِّ.

٩/٣٧٢٥- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ:

رَأَيْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَجْلِسُ فِي بَيْتِهِ عِنْدَ بَابِ بَيْتِهِ قُبَالَةَ الْكَعْبَةِ.

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3722–6. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) ‘Abdullāh ibni ‘l-Mughīrah, whoever mentoned 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Muḥammad ibn Yaḥyā (–) 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.”

– ٢٢ –
بَابُ الاِتّكَاءِ وَ الاِحْتِبَاءِ

٣٧٢٦/١– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم الاِتّكَاءُ فِي الْمَسْجِدِ رَهْبَانِيَّةُ الْعَرَبِ إِنَّ الْمُؤْمِنَ مَجْلِسُهُ مَسْجِدُهُ وَ صَوْمَعَتُهُ بَيْتُهُ.

٣٧٢٧/٢– عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: الاِحْتِبَاءُ فِي الْمَسْجِدِ حِيطَانُ الْعَرَبِ.

٣٧٢٨/٣– مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

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– 22 –
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'īl (–) al-Faḍl ibn Shādhān* and 'Alī ibn Ibrāhīm (–) his father, both of them (–) Ibn Abī 'Umayr (–) Ibrāhīm ibn 'Abdi 'l-Ḥamīd that Abu 'l-Ḥasan (*'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.*)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : الِاحْتِبَاءُ حِيطَانُ الْعَرَبِ.

٣٧٢٩/٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَحْتَبِي بِثَوْبٍ وَاحِدٍ فَقَالَ: إِنْ كَانَ يُغَطِّي عَوْرَتَهُ فَلَا بَأْسَ.

٣٧٣٠/٥- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

لَا يَجُوزُ لِلرَّجُلِ أَنْ يَحْتَبِيَ 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) 'Uthmān ibn 'Īsā 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."

–٢٣–
بَابُ الدُّعَابَةِ وَ الضَّحِكِ

١/٣٧٣١– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه السلام فَقُلْتُ جُعِلْتُ فِدَاكَ الرَّجُلُ يَكُونُ مَعَ الْقَوْمِ فَيَجْرِي بَيْنَهُمْ كَلَامٌ يَمْزَحُونَ وَ يَضْحَكُونَ فَقَالَ لَا بَأْسَ مَا لَمْ يَكُنْ فَظَنَنْتُ أَنَّهُ عَنَى الْفُحْشَ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم كَانَ يَأْتِيهِ الْأَعْرَابِيُّ فَيُهْدِي لَهُ الْهَدِيَّةَ ثُمَّ يَقُولُ مَكَانَهُ أَعْطِنَا ثَمَنَ هَدِيَّتِنَا فَيَضْحَكُ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم وَ كَانَ إِذَا اغْتَمَّ يَقُولُ مَا فَعَلَ الْأَعْرَابِيُّ لَيْتَهُ أَتَانَا.

٢/٣٧٣٢– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

مَا مِنْ مُؤْمِنٍ إِلَّا وَ فِيهِ دُعَابَةٌ قُلْتُ وَ مَا الدُّعَابَةُ قَالَ الْمِزَاحُ.

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– 23 –
Chapter on Jest and Laughter

3731–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā that Mu‘ammar ibn Khallād said:

“I asked Aba ‘l-Ḥasan (*‘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 (–) Aḥmad 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.”

٣/٣٧٣٣- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَحْيَى بْنِ سَلَّامٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يُونُسَ الشَّيْبَانِيِّ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: كَيْفَ مُدَاعَبَةُ بَعْضِكُمْ بَعْضاً قُلْتُ قَلِيلٌ قَالَ فَلَا تَفْعَلُوا فَإِنَّ الْمُدَاعَبَةَ مِنْ حُسْنِ الْخُلُقِ وَ إِنَّكَ لَتُدْخِلُ بِهَا السُّرُورَ عَلَى أَخِيكَ وَ لَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ يَسُرَّهُ.

٤/٣٧٣٤- صَالِحُ بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلَا رَفَثٍ.

٥/٣٧٣٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ كُلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

ضَحِكُ الْمُؤْمِنِ تَبَسُّمٌ.

٦/٣٧٣٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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3733–3. From him (–) Muḥammad ibn ‘Alī (–) Yaḥyā ibn Sallām (–) Yūsuf ibn Ya‘qūb (–) Ṣāliḥ 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. Ṣālih 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 (–) Ibn Abī ‘Umayr (–) Manṣūr (–) 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:

كَثْرَةُ الضَّحِكِ تُمِيتُ الْقَلْبَ وَ قَالَ كَثْرَةُ الضَّحِكِ تَمِيثُ الدِّينَ كَمَا يَمِيثُ الْمَاءُ الْمِلْحَ.

٧/٣٧٣٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: إِنَّ مِنَ الْجَهْلِ الضَّحِكَ مِنْ غَيْرِ عَجَبٍ قَالَ وَ كَانَ يَقُولُ لَا تُبْدِيَنَّ عَنْ وَاضِحَةٍ وَ قَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ وَ لَا يَأْمَنِ الْبَيَاتَ مَنْ عَمِلَ السَّيِّئَاتِ.

٨/٣٧٣٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: إِيَّاكُمْ وَ الْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ.

٩/٣٧٣٩- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: إِذَا أَحْبَبْتَ رَجُلًا فَلَا تُمَازِحْهُ وَ لَا تُمَارِهِ.

١٠/٣٧٤٠- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: الْقَهْقَهَةُ مِنَ الشَّيْطَانِ.

١١/٣٧٤١- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ عَنْبَسَةَ الْعَابِدِ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: كَثْرَةُ الضَّحِكِ تَذْهَبُ بِمَاءِ الْوَجْهِ.

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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-Ḥalabī 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- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: إِيَّاكُمْ وَ الْمِزَاحَ فَإِنَّهُ يَجُرُّ السَّخِيمَةَ وَ يُورِثُ الضَّغِينَةَ وَ هُوَ السَّبُّ الْأَصْغَرُ.

١٣/٣٧٤٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ خَالِدِ بْنِ طَهْمَانَ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

إِذَا قَهْقَهْتَ فَقُلْ حِينَ تَفْرُغُ اللَّهُمَّ لَا تَمْقُتْنِي.

١٤/٣٧٤٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ وَ عَلِيِّ بْنِ عُقْبَةَ وَ ثَعْلَبَةَ رَفَعُوهُ إِلَى أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ أَوْ أَحَدِهِمَا عليهما السلام قَالَ:

كَثْرَةُ الْمِزَاحِ تَذْهَبُ بِمَاءِ الْوَجْهِ وَ كَثْرَةُ الضَّحِكِ تُمِيتُ الْإِيمَانَ مَجّاً.

١٥/٣٧٤٥- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ عَنْبَسَةَ الْعَابِدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ:

الْمِزَاحُ السِّبَابُ 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-Qaddāḥ 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 Yaḥyā (–)‘Abdullāh ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam (–) Abān ibn ‘Uthmān (–) Khālid ibn Ṭahmān 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 Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) al-Ḥajjāl (–) 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 مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

إِيَّاكُمْ وَ الْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ وَ مَهَابَةِ الرِّجَالِ.

١٧/٣٧٤٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي الْعَبَّاسِ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: لَا تُمَارِ فَيَذْهَبَ بَهَاؤُكَ وَ لَا تُمَازِحْ فَيُجْتَرَأَ عَلَيْكَ.

١٨/٣٧٤٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

لَا تُمَازِحْ فَيُجْتَرَأَ عَلَيْكَ.

١٩/٣٧٤٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ أَبِي الْحَسَنِ عليه السلام أَنَّهُ قَالَ فِي وَصِيَّةٍ لَهُ لِبَعْضِ وُلْدِهِ أَوْ قَالَ:

قَالَ أَبِي لِبَعْضِ وُلْدِهِ: إِيَّاكَ وَ الْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيمَانِكَ وَ يَسْتَخِفُّ بِمُرُوءَتِكَ.

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3746–16. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) ‘Uthmān ibn ‘Īsā (–) 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 Yaḥyā (–) Aḥmad 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 (–) Ṣāliḥ 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 (–) Aḥmad 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.’”

٢٠/٣٧٥٠- عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه السلام قَالَ:

كَانَ يَحْيَى بْنُ زَكَرِيَّا عليه السلام يَبْكِي وَ لَا يَضْحَكُ وَ كَانَ عِيسَى ابْنُ مَرْيَمَ عليه السلام يَضْحَكُ وَ يَبْكِي وَ كَانَ الَّذِي يَصْنَعُ عِيسَى عليه السلام أَفْضَلَ مِنَ الَّذِي كَانَ يَصْنَعُ يَحْيَى عليه السلام .

-٢٤-
بَابُ حَقِّ الْجِوَارِ

١/٣٧٥١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمْرِو بْنِ عِكْرِمَةَ قَالَ:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام فَقُلْتُ لَهُ: لِي جَارٌ يُؤْذِينِي فَقَالَ ارْحَمْهُ فَقُلْتُ لَا رَحِمَهُ اللَّهُ

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3750–20. From him (–) Ibn Faḍḍāl (–) al-Ḥasan ibni ‘l-Jahm (–) Ibrāhīm ibn Mihzam, whoever mentioned it [to him] that Abu ‘l-Ḥasan *al-Awwal* (*‘a.s.*) said:

“Yaḥyā ibn Zakariyyā (*‘a.s.*) used to cry only and not laugh, while ‘Īsā ibn Maryam (*‘a.s.*) used to laugh and cry. And what ‘Īsā (*‘a.s.*) used to do was better than what Yaḥyā (*‘a.s.*) used to do.”

– 24 –
Chapter on
The Right of Neighbors

3751–1. ‘Alī ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr* and Muḥam-mad ibn Yaḥyā (–) al-Ḥusayn ibn Isḥāq (–) ‘Alī ibn Mahziyār (–) ‘Alī ibn Faḍḍāl (–) Faḍālah 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 عَنِّي قَالَ فَكَرِهْتُ أَنْ أَدَعَهُ فَقُلْتُ يَفْعَلُ بِي كَذَا وَ كَذَا وَ يَفْعَلُ بِي وَ يُؤْذِينِي فَقَالَ أَ رَأَيْتَ إِنْ كَاشَفْتَهُ انْتَصَفْتَ مِنْهُ فَقُلْتُ بَلَى أُرْبِي عَلَيْهِ فَقَالَ إِنَّ ذَا مِمَّنْ يَحْسُدُ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَإِذَا رَأَى نِعْمَةً عَلَى أَحَدٍ فَكَانَ لَهُ أَهْلٌ جَعَلَ بَلَاءَهُ عَلَيْهِمْ وَ إِنْ لَمْ يَكُنْ لَهُ أَهْلٌ جَعَلَهُ عَلَى خَادِمِهِ فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ أَسْهَرَ لَيْلَهُ وَ أَغَاظَ نَهَارَهُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم أَتَاهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ إِنِّي اشْتَرَيْتُ دَاراً فِي بَنِي فُلَانٍ وَ إِنَّ أَقْرَبَ جِيرَانِي مِنِّي جِوَاراً مَنْ لَا أَرْجُو خَيْرَهُ وَ لَا آمَنُ شَرَّهُ قَالَ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم عَلِيّاً عليه السلام وَ سَلْمَانَ وَ أَبَا ذَرٍّ وَ نَسِيتُ آخَرَ وَ أَظُنُّهُ الْمِقْدَادَ أَنْ يُنَادُوا فِي الْمَسْجِدِ بِأَعْلَى أَصْوَاتِهِمْ بِأَنَّهُ لَا إِيمَانَ لِمَنْ لَمْ يَأْمَنْ جَارُهُ بَوَائِقَهُ فَنَادَوْا بِهَا ثَلَاثاً ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى كُلِّ أَرْبَعِينَ دَاراً 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 مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عليه السلام قَالَ:

قَرَأْتُ فِي كِتَابِ عَلِيٍّ عليه السلام أَنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم كَتَبَ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ مَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ أَنَّ الْجَارَ كَالنَّفْسِ غَيْرُ مُضَارٍّ وَ لَا آثِمٍ وَ حُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ الْحَدِيثُ مُخْتَصَرٌ.

٣/٣٧٥٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

حُسْنُ الْجِوَارِ يَزِيدُ فِي الرِّزْقِ.

٤/٣٧٥٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ إِنَّ يَعْقُوبَ عليه السلام لَمَّا ذَهَبَ مِنْهُ بِنْيَامِينُ نَادَى يَا رَبِّ أَ مَا تَرْحَمُنِي أَذْهَبْتَ عَيْنَيَّ وَ أَذْهَبْتَ ابْنَيَّ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى لَوْ أَمَتُّهُمَا لَأَحْيَيْتُهُمَا لَكَ حَتَّى أَجْمَعَ بَيْنَكَ وَ بَيْنَهُمَا وَ لَكِنْ تَذْكُرُ الشَّاةَ

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3752–2. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Īsā (–) Muḥammad ibn Yaḥyā (–) 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 thothe respect of his mother.’ [This is the tradition in summation.]”

3753–3. A group of our co-sectarians (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ismā‘īl 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 Asbāṭ (–) his paternal uncle Ya‘qūb ibn Sālim (–) Isḥāq ibn ‘Ammār that al-Kāhilī 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 them[1] 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 ذَبَحْتَهَا وَ شَوَيْتَهَا وَ أَكَلْتَ وَ فُلَانٌ وَ فُلَانٌ إِلَى جَانِبِكَ صَائِمٌ لَمْ تُنِلْهُ مِنْهَا شَيْئاً.

٥/٣٧٥٥- وَ فِي رِوَايَةٍ أُخْرَى قَالَ:

فَكَانَ بَعْدَ ذَلِكَ يَعْقُوبُ عليه السلام يُنَادِي مُنَادِيهِ كُلَّ غَدَاةٍ مِنْ مَنْزِلِهِ عَلَى فَرْسَخٍ أَلَا مَنْ أَرَادَ الْغَدَاءَ فَلْيَأْتِ إِلَى يَعْقُوبَ وَ إِذَا أَمْسَى نَادَى أَلَا مَنْ أَرَادَ الْعَشَاءَ فَلْيَأْتِ إِلَى يَعْقُوبَ.

٦/٣٧٥٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

جَاءَتْ فَاطِمَةُ عليها السلام تَشْكُو إِلَى رَسُولِ اللَّهِ صلى الله عليه وآله وسلم بَعْضَ أَمْرِهَا فَأَعْطَاهَا رَسُولُ اللَّهِ صلى الله عليه وآله وسلم كُرَيْسَةً وَ قَالَ تَعَلَّمِي مَا فِيهَا فَإِذَا فِيهَا مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ.

٧/٣٧٥٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ 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 (–) Isḥāq ibn 'Abdi 'l-'Azīz (–) Zurārah that Abū 'Abdillāh (*'a.s.*) said:

"Fāṭimah (*'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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) his father (–) Sa'dān that Abū Mas'ūd said:

قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام : حُسْنُ الْجِوَارِ زِيَادَةٌ فِي الْأَعْمَارِ وَ عِمَارَةُ الدِّيَارِ.

٨/٣٧٥٨- عَنْهُ عَنِ النَّهِيكِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ الْخَيَّاطِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام : حُسْنُ الْجِوَارِ يَعْمُرُ الدِّيَارَ وَ يَزِيدُ فِي الْأَعْمَارِ.

٩/٣٧٥٩- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمْزَةَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدٍ صَالِحٍ عليه السلام قَالَ:

لَيْسَ حُسْنُ الْجِوَارِ كَفَّ الْأَذَى وَ لَكِنَّ حُسْنَ الْجِوَارِ صَبْرُكَ عَلَى الْأَذَى.

١٠/٣٧٦٠- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : حُسْنُ الْجِوَارِ يَعْمُرُ الدِّيَارَ وَ يُنْسِئُ فِي الْأَعْمَارِ.

١١/٣٧٦١- عِدَّةٌ 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 عليه السلام قَالَ:

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"Abū ʻAbdillāh (*ʻa.s.*) told me: ʻBeing neighborly prolongs one's life and brings prosperity to the community.'"

3758–8. From him (–) an-Nahīkī (–) Ibrāhīm ibn ʻAbdi ʻl-Ḥamīd that al-Ḥakam al-Khayyāṭ said:

"Abū ʻAbdillāh (*ʻa.s.*) said: ʻBeing neighborly brings prosperity to the community and prolongs one's life.'"

3759–9. From him (–) some of his co-sectarians (–) Ṣāliḥ ibn Ḥamzah (–) al-Ḥasan ibn ʻAbdillāh that ʻAbdu ʻṣ-Ṣāliḥ (*ʻa.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 ʻAlī al-Ashʻarī (–) al-Ḥasan ibn ʻAlī al-Kūfī (–) ʻUbays ibn Hishām (–) Muʻāwiyah ibn ʻAmmār that Abū ʻAbdillāh (*ʻa.s.*) said:

"The Messenger of Allāh (*ṣ*) said: ʻBeing neighborly brings prosperity to the community and extends lifespans.'"

3761–11. A group of our co-sectarians (–) Aḥmad ibn Muḥammad Abī ʻAbdillāh (–) Ismāʻīl ibn Mihrān (–) Muḥammad ibn Ḥafṣ (–) Abu ʻr-Rabīʻ ash-Shāmī that Abū ʻAbdillāh (*ʻa.s.*) said:

قَالَ وَ الْبَيْتُ غَاصٌّ بِأَهْلِهِ: اعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يُحْسِنْ مُجَاوَرَةَ مَنْ جَاوَرَهُ.

١٢/٣٧٦٢- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: الْمُؤْمِنُ مَنْ آمَنَ جَارُهُ بَوَائِقَهُ قُلْتُ وَ مَا بَوَائِقُهُ قَالَ ظُلْمُهُ وَ غَشْمُهُ.

١٣/٣٧٦٣- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وآله وسلم فَشَكَا إِلَيْهِ أَذًى مِنْ جَارِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: اصْبِرْ ثُمَّ أَتَاهُ ثَانِيَةً فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وآله وسلم اصْبِرْ ثُمَّ عَادَ إِلَيْهِ فَشَكَاهُ ثَالِثَةً فَقَالَ النَّبِيُّ صلى الله عليه وآله وسلم لِلرَّجُلِ الَّذِي شَكَا إِذَا كَانَ عِنْدَ رَوَاحِ النَّاسِ إِلَى الْجُمُعَةِ فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيقِ حَتَّى يَرَاهُ مَنْ يَرُوحُ إِلَى الْجُمُعَةِ فَإِذَا سَأَلُوكَ فَأَخْبِرْهُمْ قَالَ فَفَعَلَ فَأَتَاهُ جَارُهُ الْمُؤْذِي لَهُ فَقَالَ لَهُ رُدَّ 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-Fuḍayl 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‘īl (–) Ḥannān 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 الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ أَبِي الْحَسَنِ الْبَجَلِيِّ عَنْ عُبَيْدِ اللَّهِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَا آمَنَ بِي مَنْ بَاتَ شَبْعَانَ وَ جَارُهُ جَائِعٌ قَالَ وَ مَا مِنْ أَهْلِ قَرْيَةٍ يَبِيتُ وَ فِيهِمْ جَائِعٌ يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ.

١٥/٣٧٦٥– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مِنَ الْقَوَاصِمِ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظَّهْرَ جَارُ السَّوْءِ إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا.

١٦/٣٧٦٦– عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: أَعُوذُ بِاللَّهِ مِنْ جَارِ السَّوْءِ فِي دَارِ إِقَامَةٍ تَرَاكَ عَيْنَاهُ وَ يَرْعَاكَ قَلْبُهُ إِنْ رَآكَ بِخَيْرٍ سَاءَهُ وَ إِنْ رَآكَ 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 (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) Abū Jamīlah (–) Sa‘d ibn Ṭurayf 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 (–) Isḥāq 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 الْجِوَارِ

٣٧٦٧/١– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمْرِو بْنِ عِكْرِمَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:
قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: كُلُّ أَرْبَعِينَ دَاراً جِيرَانٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ.
٣٧٦٨/٢– وَ عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: حَدُّ الْجِوَارِ أَرْبَعُونَ دَاراً مِنْ كُلِّ جَانِبٍ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ.

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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 (*ṣ*) 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 الصِّحَابَةِ وَ حَقِّ الصَّاحِبِ فِي السَّفَرِ

١/٣٧٦٩– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ: أَوْصَانِي أَبُو عَبْدِ اللَّهِ عليه السلام فَقَالَ: أُوصِيكَ بِتَقْوَى اللَّهِ وَ أَدَاءِ الْأَمَانَةِ وَ صِدْقِ الْحَدِيثِ وَ حُسْنِ الصِّحَابَةِ لِمَنْ صَحِبْتَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

٢/٣٧٧٠– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ:

مَنْ خَالَطْتَ فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِ فَافْعَلْ.

٣/٣٧٧١– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَعْظَمُهُمَا أَجْراً 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. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Muḥammad 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 (–) Muḥammad 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.’”

٤/٣٧٧٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: حَقُّ الْمُسَافِرِ أَنْ يُقِيمَ عَلَيْهِ أَصْحَابُهُ إِذَا مَرِضَ ثَلَاثاً.

٥/٣٧٧٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عليهم السلام:

أَنَّ أَمِيرَ الْمُؤْمِنِينَ عليه السلام صَاحَبَ رَجُلًا ذِمِّيّاً فَقَالَ لَهُ الذِّمِّيُّ أَيْنَ تُرِيدُ يَا عَبْدَ اللَّهِ فَقَالَ أُرِيدُ الْكُوفَةَ فَلَمَّا عَدَلَ الطَّرِيقُ بِالذِّمِّيِّ عَدَلَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ عليه السلام فَقَالَ لَهُ الذِّمِّيُّ أَ لَسْتَ زَعَمْتَ أَنَّكَ تُرِيدُ الْكُوفَةَ فَقَالَ لَهُ بَلَى فَقَالَ لَهُ الذِّمِّيُّ فَقَدْ تَرَكْتَ الطَّرِيقَ فَقَالَ لَهُ قَدْ عَلِمْتُ قَالَ فَلِمَ عَدَلْتَ مَعِي وَ قَدْ عَلِمْتَ ذَلِكَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عليه السلام هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هُنَيْئَةً إِذَا فَارَقَهُ وَ كَذَلِكَ أَمَرَنَا نَبِيُّنَا صلى الله عليه وآله وسلم فَقَالَ لَهُ الذِّمِّيُّ هَكَذَا قَالَ؟ قَالَ نَعَمْ قَالَ الذِّمِّيُّ لَا جَرَمَ أَنَّمَا تَبِعَهُ مَنْ تَبِعَهُ لِأَفْعَالِهِ الْكَرِيمَةِ

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3772–4. A group of our co-sectarians (–) Aḥmad 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 Muslim (–) Mas‘adah ibn Ṣadaqah (–) Abū ‘Abdillāh (*‘a.s.*) from his grandfathers (*‘a.s.*) that:

Amīr al-Mu’minīn (*‘a.s.*) once accompanied a non-Muslim citizen (*dhimmī*). 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 *dhimmī* turned [to go in a different direction], Amīr al-Mu’minīn (*‘a.s.*) turned with him. The man said: “Did you not mention that you are headed towards Kūfah?” He [*‘a.s.*] replied: “Yes.” The *dhimmī* 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’minīn (*‘a.s.*) replied: “In order to perfect one’s virtue in compan-ionship, 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 *dhimmī* asked: “Did he [really] say that?” He [*‘a.s.*] replied: “Yes.” The *dhimmī* said: “Then most certainly those who

فَأَنَا أُشْهِدُكَ أَنِّي عَلَى دِينِكَ وَ رَجَعَ الذِّمِّيُّ مَعَ أَمِيرِ الْمُؤْمِنِينَ عليه السلام فَلَمَّا عَرَفَهُ أَسْلَمَ.

-٢٧-
بَابُ التَّكَاتُبِ

١/٣٧٧٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

التَّوَاصُلُ بَيْنَ الْإِخْوَانِ فِي الْحَضَرِ التَّزَاوُرُ وَ فِي السَّفَرِ التَّكَاتُبُ.

٢/٣٧٧٥- ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

رَدُّ جَوَابِ الْكِتَابِ وَاجِبٌ كَوُجُوبِ رَدِّ السَّلَامِ وَ الْبَادِي بِالسَّلَامِ أَوْلَى بِاللَّهِ وَ رَسُولِهِ.

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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.

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Chapter on Written Correspondence

3774–1. A group of our co-sectarians (–) Aḥmad ibn Muḥammad* 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 النَّوَادِرِ

٣٧٧٦/١– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يَقْسِمُ لَحَظَاتِهِ بَيْنَ أَصْحَابِهِ فَيَنْظُرُ إِلَى ذَا وَ يَنْظُرُ إِلَى ذَا بِالسَّوِيَّةِ قَالَ وَ لَمْ يَبْسُطْ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم رِجْلَيْهِ بَيْنَ أَصْحَابِهِ قَطُّ وَ إِنْ كَانَ لَيُصَافِحُهُ الرَّجُلُ فَمَا يَتْرُكُ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ التَّارِكَ فَلَمَّا فَطَنُوا لِذَلِكَ كَانَ الرَّجُلُ إِذَا صَافَحَهُ قَالَ بِيَدِهِ فَنَزَعَهَا مِنْ يَدِهِ.

٣٧٧٧/٢– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنْ أَبِي الْحَسَنِ عليه السلام قَالَ:

إِذَا كَانَ الرَّجُلُ حَاضِراً فَكَنِّهِ وَ إِذَا كَانَ غَائِباً فَسَمِّهِ.

٣٧٧٨/٣– عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

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Chapter on Uncommon Narrations

3776–1. Muḥammad ibn Yaḥyā (–) Aḥmad 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 Yaḥyā (–) Aḥmad 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:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم : إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَ اسْمِ أَبِيهِ وَ اسْمِ قَبِيلَتِهِ وَ عَشِيرَتِهِ فَإِنَّ مِنْ حَقِّهِ الْوَاجِبِ وَ صِدْقِ الْإِخَاءِ أَنْ يَسْأَلَهُ عَنْ ذَلِكَ وَ إِلَّا فَإِنَّهَا مَعْرِفَةُ حُمْقٍ.

٣٧٧٩/٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ قُدَامَةَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليه السلام قَالَ:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم يَوْماً لِجُلَسَائِهِ: تَدْرُونَ مَا الْعَجْزُ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ الْعَجْزُ ثَلَاثَةٌ أَنْ يَبْدُرَ أَحَدُكُمْ بِطَعَامٍ يَصْنَعُهُ لِصَاحِبِهِ فَيُخْلِفَهُ وَ لَا يَأْتِيَهُ وَ الثَّانِيَةُ أَنْ يَصْحَبَ الرَّجُلُ مِنْكُمُ الرَّجُلَ أَوْ يُجَالِسَهُ يُحِبُّ أَنْ يَعْلَمَ مَنْ هُوَ وَ مِنْ أَيْنَ هُوَ فَيُفَارِقَهُ قَبْلَ أَنْ يَعْلَمَ ذَلِكَ وَ الثَّالِثَةُ أَمْرُ النِّسَاءِ يَدْنُو أَحَدُكُمْ مِنْ أَهْلِهِ فَيَقْضِي حَاجَتَهُ وَ هِيَ لَمْ تَقْضِ حَاجَتَهَا فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ فَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ يَتَحَوَّشُ وَ يَمْكُثُ حَتَّى يَأْتِيَ ذَلِكَ مِنْهُمَا جَمِيعاً قَالَ وَ فِي حَدِيثٍ آخَرَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم 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 (–) Aḥmad ibn Muḥammad ibn Khālid (–) Ya'qūb ibn Yazīd (–) 'Alī ibn Ja'far (–) 'Abdu 'l-Malik ibn Qudāmah (–) his father that 'Alī ibni 'l-Ḥusayn (*'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 [repatedly] 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 نَحْوُهُ فَلَمْ يَسْأَلْهُ عَنِ اسْمِهِ وَ نَسَبِهِ وَ مَوْضِعِهِ.

٥/٣٧٨٠- وَ عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ:

سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عليه السلام يَقُولُ: لَا تُذْهِبِ الْحِشْمَةَ بَيْنَكَ وَ بَيْنَ أَخِيكَ أَبْقِ مِنْهَا فَإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاءِ.

٦/٣٧٨١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: لَا تَثِقْ بِأَخِيكَ كُلَّ الثِّقَةِ فَإِنَّ صِرْعَةَ الِاسْتِرْسَالِ لَنْ تُسْتَقَالَ.

٧/٣٧٨٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ وَ عُثْمَانَ بْنِ سُلَيْمَانَ النَّخَّاسِ عَنْ مُفَضَّلِ بْنِ عُمَرَ وَ يُونُسَ بْنِ ظَبْيَانَ قَالَا:

قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: اخْتَبِرُوا إِخْوَانَكُمْ بِخَصْلَتَيْنِ فَإِنْ كَانَتَا فِيهِمْ وَ إِلَّا فَاعْزُبْ ثُمَّ اعْزُبْ ثُمَّ اعْزُبْ مُحَافَظَةٍ عَلَى الصَّلَوَاتِ فِي مَوَاقِيتِهَا وَ الْبِرِّ بِالْإِخْوَانِ فِي الْعُسْرِ وَ الْيُسْرِ.

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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 ‘Īsā that Samā‘ah said:

"I heard Aba ‘l-Ḥasan 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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) ‘Alī ibn Ismā‘īl (–) ‘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 Yaḥyā (–) Aḥmad ibn Muḥammad (–) ‘Amr ibn ‘Abdi ‘l-‘Azīz (–) Mu‘allā ibn Khanīs and ‘Uthmān ibn Sulaymān al-Khannās that Mufaḍḍal ibn ‘Amr* and Yūnus ibn Ẓibyān 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–
بَابٌ

٣٧٨٣/١– مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: لَا تَدَعْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ إِنْ كَانَ بَعْدَهُ شِعْرٌ.

٣٧٨٤/٢– عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُوسُفَ بْنِ عَبْدِ السَّلَامِ عَنْ سَيْفِ بْنِ هَارُونَ مَوْلَى آلِ جَعْدَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: اكْتُبْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ مِنْ أَجْوَدِ كِتَابِكَ وَ لَا تَمُدَّ الْبَاءَ حَتَّى تَرْفَعَ السِّينَ.

٣٧٨٥/٣– عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: لَا تَكْتُبْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ لِفُلَانٍ وَ لَا بَأْسَ أَنْ تَكْتُبَ عَلَى ظَهْرِ الْكِتَابِ لِفُلَانٍ.

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Chapter

3783–1. Muḥammad ibn Yaḥyā (–) Aḥmad 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 (–) Aḥmad 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 عَلِيٍّ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام 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:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنِ الرَّجُلِ يَبْدَأُ بِالرَّجُلِ فِي الْكِتَابِ قَالَ: لَا بَأْسَ بِهِ ذَلِكَ مِنَ الْفَضْلِ يَبْدَأُ الرَّجُلُ بِأَخِيهِ يُكْرِمُهُ.

٦/٣٧٨٨- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ الْأَحْمَرِ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ:

لَا بَأْسَ بِأَنْ يَبْدَأَ الرَّجُلُ بِاسْمِ صَاحِبِهِ فِي الصَّحِيفَةِ قَبْلَ اسْمِهِ.

٧/٣٧٨٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ قَالَ:

أَمَرَ أَبُو عَبْدِ اللَّهِ عليه السلام بِكِتَابٍ فِي حَاجَةٍ فَكُتِبَ ثُمَّ عُرِضَ عَلَيْهِ وَ لَمْ يَكُنْ فِيهِ اسْتِثْنَاءٌ

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3786–4. From him (–) Muḥammad ibn ‘Alī (–) an-Naḍr ibn Shu‘ayb (–) Abān ibn ‘Uthmān (–) al-Ḥasan 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 ‘Īsā 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.[1]’”

3788–6. From him (–) ‘Alī ibni ‘l-Ḥakam (–) 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 رَجَوْتُمْ أَنْ يَتِمَّ هَذَا وَ لَيْسَ فِيهِ اسْتِثْنَاءٌ انْظُرُوا كُلَّ مَوْضِعٍ لَا يَكُونُ فِيهِ اسْتِثْنَاءٌ فَاسْتَثْنُوا فِيهِ.

٨/٣٧٩٠- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عليه السلام أَنَّهُ كَانَ يُتَرِّبُ الْكِتَابَ وَ قَالَ لَا بَأْسَ بِهِ.

٩/٣٧٩١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ أَنَّهُ رَأَى كُتُباً لِأَبِي الْحَسَنِ عليه السلام مُتَرَّبَةً.

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بَابُ النَّهْيِ عَنْ إِحْرَاقِ الْقَرَاطِيسِ الْمَكْتُوبَةِ

١/٣٧٩٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُتْبَةَ عَنْ أَبِي الْحَسَنِ عليه السلام 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 (–) Aḥmad ibn Muḥammad ibn Abī Naṣr (–) Abu ‘l-Ḥasan ar-Riḍā (*‘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 ‘Aṭiyyah that:

He saw some letters of Abu ‘l-Ḥasan (*‘a.s.*) and they had been strewed with sand.

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Chapter on
Forbidding the Burning of Written Paper

3792–1. Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) ‘Alī ibni ‘l-Ḥakam that ‘Abdu ‘l-Malik ibn ‘Utbah said:

سَأَلْتُهُ عَنِ الْقَرَاطِيسِ تَجْتَمِعُ هَلْ تُحْرَقُ بِالنَّارِ وَ فِيهَا شَيْءٌ مِنْ ذِكْرِ اللَّهِ قَالَ: لَا تُغْسَلُ بِالْمَاءِ أَوَّلًا قَبْلُ.

٢/٣٧٩٣- عَنْهُ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام: يَقُولُ لَا تُحْرِقُوا الْقَرَاطِيسَ وَ لَكِنِ امْحُوهَا وَ حَرِّقُوهَا.

٣/٣٧٩٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عليه السلام عَنِ الِاسْمِ مِنْ أَسْمَاءِ اللَّهِ يَمْحُوهُ الرَّجُلُ بِالتُّفْلِ قَالَ: امْحُوهُ بِأَطْهَرِ مَا تَجِدُونَ.

٤/٣٧٩٥- عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله وسلم: امْحُوا كِتَابَ اللَّهِ تَعَالَى وَ ذِكْرَهُ بِأَطْهَرِ مَا تَجِدُونَ وَ نَهَى أَنْ يُحْرَقَ كِتَابُ اللَّهِ وَ نَهَى أَنْ يُمْحَى بِالْأَقْلَامِ.

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"I asked Abu 'l-Ḥasan (*'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 (–) Ḥammād 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– عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ مُوسَى عليه السلام فِي الظُّهُورِ الَّتِي فِيهَا ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ قَالَ: اغْسِلْهَا.

تَمَّ كِتَابُ الْعِشْرَةِ وَ لِلَّهِ الْحَمْدُ وَ الْمِنَّةُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

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3796–5. ‘Alī (–) his father (–) Ibn Abī ‘Umayr (–) Muḥammad ibn Isḥāq 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*.