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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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باب 128 ما ورد عن أمير المؤمنين صلوات الله عليه في أصناف آيات القرآن و أنواعها و تفسير بعض آياتها برواية النعماني و هي رسالة مفردة مدونة كثيرة الفوائد نذكرها من فاتحتها إلى خاتمتها

CHAPTER 128 – WHAT HAS BEEN REFERRED FROM AMIR AL-MOMINEEN^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} REGARDING CATEGORIES OF VERSES OF THE QURAN AND ITS TYPES, AND INTERPRETATION OF SOME OF ITS VERSES BY A REPORT OF AL-NUMANI, AND IT IS A SINGLE TREATISE, A COLLECTION OF MANY BENEFITS. WE MENTION IT FROM ITS BEGINNING UP TO ITS END

الحمد لله العدل ذي العظمة و الجبروت و العز و الملكوت المحي الذي لا يموت و مبدئ الخلق و معيده و منشيء كل شيء و مبيده الذي لم يلد و لم يولد و لم يكن له كفواً أحد واحد لا كالأحاد الخالي من الأنداد لا إله إلا هو راحم العباد

The Praise is for Allah^{-azwj} the Just, with the Magnificence, and the Force, and the Might, and the Domains, the Living Who does not die, and Initiator of the creation and its Repeater, and Grower of all things and its Repeater Who, He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]. One, not like the one in plurality, devoid of the rivals. There is no god except He^{-azwj}, Mercier of the servants!

و صلى الله على نوره الساطع و ضيائه اللامع محمد نبيه و صفيه و عروته الوثقى و مثله الأعلى المفضل على جميع الورى

And may Allah^{-azwj} Send Salawaat upon His^{-azwj} radiant light and His^{-azwj} shining brilliance, Muhammad^{-saww} His^{-azwj} Prophet^{-saww}, and His^{-azwj} Elite, and His^{-azwj} Firmest Handhold, and His^{-azwj} exalted example, the one preferred over entirety of the created beings!

و على أخيه و وصيه و وارث علمه و آيته العظمى و على آله الأئمة المصطفين و عترته المنتجبين المفضلين على جميع العالمين مصابيح الدجى و أعلام الهدى و سفن النجاة الذين قرّهم الله بنفسه و نبيه حيث يقول جل ثناؤه أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فدل سبحانه و أرشد إليهم

*And upon his^{-saww} brother, and his^{-saww} successor, and inheritor of his^{-saww} knowledge, and his^{-saww} magnificent sign! And upon his^{-asws} Progeny^{-asws}, the Chosen Imams^{-asws}, and his^{-asws} selected family members, and one preferred over entirety of the worlds, lamps in the darkness, and the flags of guidance, and the ships of salvation, those whom Allah^{-azwj} has Paired with Himself^{-azwj}, and His^{-azwj} Prophet^{-saww} whereby He^{-azwj}, Majestic is His^{-azwj} Praise, Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. Thus, the Glorious Pointed and guided to them^{-asws}.***

فَقَالَ النَّبِيُّ ص إِنِّي مُخَلِّفٌ فِيكُمْ مَا إِن تَمَسَّكُمْ بِهِ لَنْ تَضِلُّوا الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِترتي فَإِنَّ رَبِّي اللَّطِيفَ الْخَبِيرَ أَنْبَأَنِي أَنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

The Prophet^{-saww} said: 'I^{-saww} am leaving behind among you all what, if you were to adhere, you will never stray, the two weighty things, the Book of Allah^{-azwj} and my^{-saww} family^{-asws}. My^{-saww} Lord^{-azwj} the Subtle, the Informed has informed me^{-azwj} that these two will never separate until they return to me^{-saww} at the Fountain!''¹

¹ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 1

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي حُطْبَةٍ لَهُ أَلَّا إِنَّ الْعِلْمَ الَّذِي هَبَطَ بِهِ آدَمُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ جَمِيعَ مَا فَضَّلْتَ بِهِ النَّبِيِّينَ فِي عَتَرَةِ خَاتَمِ النَّبِيِّينَ.

And Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said in a sermon of his^{-asws}: 'Indeed! The knowledge which Adam^{-as} came down with from the sky to the earth, and entirety of what the Prophets^{-as} had been Graced with, is in family^{-asws} of last of the Prophets^{-saww}!'²

و اعلم يا أخي وفقك الله لما يرضيه بفضله و جنبك ما يسخطه برحمته إن القرآن جليل خطره عظيم قدره و لما أخبرنا رسول الله ص أن القرآن مع أهل بيته و هم الترجمة عنه المفسرون له و جب أخذ ذلك عنهم و منهم

And know, O my brother, may Allah^{-azwj} Harmonise you to what Satisfies him with His^{-azwj} Grace and Keep you aside from what Annoys Him^{-azwj}, by His^{-azwj} Mercy. Majestic is its nobility and mighty is its worth, and due to what Rasool-Allah^{-saww} informed us that the Quran is with People^{-asws} of his^{-saww} Household, and they^{-asws} are the translators of it, the interpreters of it. This must be taken from them^{-asws} and (only) from them^{-asws}.

قال الله تعالى فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ففرض جلت عظمته على الناس العلم و العمل بما في القرآن فلا يسعهم مع ذلك جهله و لا يعذرون في تركه و جميع ما أنزله في كتابه عند أهل بيت نبيه الذين ألزم العباد طاعتهم و فرض سؤلهم و الأخذ عنهم حيث يقول فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Allah the Exalted Said: therefore, ask the people of Al Zikr if you don't know [16:43]. Majesty is His^{-azwj} Mighty Imposed upon the people, the knowledge and the working with what is in the Quran so with that, there is no leeway for them to ignore it, nor do they have any excuse in neglecting it, and entirety of what He^{-azwj} has Revealed in His^{-azwj} Book is in the possession of People^{-asws} of the Household of the Prophet^{-saww}, those the servants have been necessitated to obey, and necessitated to ask them^{-asws} and the taking from them^{-asws}, whereby He^{-azwj} Said: **therefore ask the people of Al Zikr if you don't know [16:43].**

فالذكر هاهنا رسول الله ص قال الله تعالى قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ الْآيَةِ و أهل الذكر هم أهل بيته

So, the 'Zikr' over here is Rasool-Allah^{-saww}. Allah^{-azwj} the Exalted Said: **Allah has Sent down to you a Reminder [65:10] A Rasool reciting to you Clarifying Verses of Allah [65:11] – the Verse, and the people of 'Zikr', they^{-asws} and People^{-asws} of his^{-saww} Household.**

و لما اختلف الناس في ذلك أنزل الله تعالى ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمَنْ يَفْرَضْ عَلَى عِبَادِهِ طَاعَةَ غَيْرِ مَنْ اصْطَفَاهُ وَ طَهَّرَهُ دُونَ مَنْ وَقَعَ مِنْهُ الشُّكُّ أَوْ الظُّلْمُ وَ يَتَوَقَّعُ فَالْوَيْلُ لِمَنْ خَالَفَ اللَّهَ تَعَالَى وَ رَسُولَهُ وَ أَسْنَدَ أَمْرَهُ إِلَى غَيْرِ الْمُصْطَفِينَ

And when the people differed regarding that, Allah^{-azwj} the Exalted Revealed: Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]. He^{-azwj} did not Impose upon His^{-azwj} servants the obedience to other than the one He^{-azwj} Chose and Purified, besides the ones falling into the doubt or injustice, and he anticipates. Woe is for the one who opposes Allah^{-azwj} the Exalted and His^{-azwj} Rasool^{-saww}, and entrusts his matters to the one other than the Chosen ones!

² Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 2

قال الله تعالى وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا فالسبيل هاهنا أمير المؤمنين صلوات الله عليه

Allah^{-azwj} the Exalted Said: And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]. The 'way' over here is Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

يا وَيَلْتِي لَيْتَنِي لَمْ أَخُذْ فَلَانًا خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ الذكر هاهنا أمير المؤمنين صلوات الله عليه

Oh! I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr after when it had come to me; [25:29], and the 'Zikr' over here is Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

وَ قَالَ الرَّسُولُ إِنَّ رَبَّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا فالقرآن هاهنا إشارة إلى أمير المؤمنين صلوات الله

And the Rasool would say: O Lord! Surely, my people treated this Quran as a forsaken thing [25:30]. The Quran over here is an indication to Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

ثم وصف الأئمة ع فقال تعالى التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِأُيُودِ اللَّهِ

Then He^{-azwj} Described the Imams^{-asws}. The Exalted Said: The penitent, the worshippers, the praisers, the wanderers, the Ruku performers, the Sajdah performers, the enjoiners of good and the forbidders from evil, the preservers of the Limits of Allah; [9:112].

أ لا ترى أنه لا يصلح أن يأمر بالمعروف إلا من قد عرف المعروف كله حتى لا يخطأ فيه و لا يزل لا ينسى و لا يشك و لا ينهى عن المنكر إلا من عرف المنكر كله و أهله

Don't you see that it is not correct to enjoin the good (acts of kindness) except by the one who recognises the acts of kindness, all of them until he will neither make a mistake, nor slip, nor forget, nor doubt? And he cannot forbid from the evil except the one who recognises the evil, all of it, and its people.

و لا يجوز لأحد أن يقتدي و يأتم إلا بمن هذه صفته و هم الراسخون في العلم الذين قرئهم الله بالقرآن و قرن القرآن بهم.

And it is not allowed for anyone to be guided or led except by the one of this description, and they are the ones firmly rooted in the knowledge, those Allah^{-azwj} has Paired them^{-asws} with the Quran and Paired the Quran with them^{-asws}.

قَالَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ جَعْفَرِ النَّعْمَانِيِّ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِهِ فِي تَفْسِيرِ الْقُرْآنِ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عُقْدَةَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ بْنِ يَعْقُوبَ الْجَعْفَرِيِّ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ ع يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا فَحَتَمَ بِهِ الْأَنْبِيَاءَ فَلَا نَبِيَّ بَعْدَهُ وَ أَنْزَلَ عَلَيْهِ كِتَابًا فَحَتَمَ بِهِ الْكُتُبَ فَلَا كِتَابَ بَعْدَهُ أَحَلَّ فِيهِ حَلَالًا وَ حَرَّمَ حَرَامًا

Abu Abdullah Muhammad Bin Ibrahim Bin Ja'far Al Numani, may Allah^{-azwj} be Satisfied with him, in his book in interpretation of the Quran, 'It is narrated to us by Ahmad Bin Muhammad Bin Saeed Ibn Uqdah who said, 'It is narrated to us by Ahmad Bin Yusuf Bin Yaqoub Al Jufy, from Ismail Bin Mihran, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Ismail Bin Jabir,

'I heard Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} saying: 'Allah^{-azwj} Blessed and Exalted Send Muhammad^{-saww}, ending the Prophets^{-as} with him^{-saww}, so there is no Prophet^{-as} after him^{-saww}, and He^{-azwj} Revealed the Book unto him^{-saww} so He^{-azwj} Ended the Books with him^{-saww}, so there is no Book after him^{-saww} to permit a Permissible in it, and prohibited a Prohibition in it.

فَخَلَّاهُ خَلَالًا إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ فِيهِ شَرَعْتُمْ وَ خَيْرٌ مِنْ قَبْلِكُمْ وَ بَعْدَكُمْ.

Therefore, his^{-saww} permissible is Permissible up to the Day of Qiyamah, and his^{-saww} prohibition is Prohibited up to the Day of Qiyamah. In it is your Law and news of the ones before you and after you".³

و جعله النبي ص علما باقيا في أوصيائه فتركهم الناس و هم الشهداء على أهل كل زمان و عدلوا عنهم ثم قتلوهم و اتبعوا غيرهم و أخلصوا لهم الطاعة حتى عاندوا من أظهر ولاية ولاة الأمر و طلب علومهم

And the Prophet^{-saww} made it (Quran) as knowledge remaining among his^{-saww} successors^{-asws}, but the people neglected them^{-asws}, and they^{-asws} are the witnesses upon the people of every era, and they turned away from them^{-asws}, then killed them^{-asws} and followed others, and they were sincere to them of the obedience to the extent that they were too obstinate from manifesting the Wilayah of Masters of the Command and from seeking their^{-asws} knowledge.

قال الله سبحانه فَتَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ وَ لَا تَرَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ وَ ذَلِكَ أَنَّهُمْ ضَرَبُوا بَعْضَ الْقُرْآنِ بَعْضًا وَ احْتَجُوا بِالْمَنْسُوحِ وَ هُمْ يَظُنُّونَ أَنَّهُ النَّاسِخُ وَ احْتَجُوا بِالْمُتَشَابِهِ وَ هُمْ يَرُونَ أَنَّهُ الْحَاكِمُ وَ احْتَجُوا بِالْخَاصِّ وَ هُمْ يَقْدِرُونَ أَنَّهُ الْعَامُّ وَ احْتَجُوا بِأَوَّلِ الْآيَةِ وَ تَرَكُوا السَّبَبَ فِي تَأْوِيلِهَا وَ لَمْ يَنْظُرُوا إِلَى مَا يَفْتَحُ الْكَلَامَ وَ إِلَى مَا يَخْتَمُهُ وَ لَمْ يَعْرِفُوا مَوَارِدَهُ وَ مَصَادِرَهُ إِذْ لَمْ يَأْخُذُوهُ عَنْ أَهْلِهِ فَضَلُّوا وَ أَضَلُّوا.

Allah^{-azwj} the Glorious Said: and they forgot a portion of what they had been reminded with; and you will not cease to be notified upon the treachery from them, [5:13], and that is because they struck part of the Quran with part, and they argued by the Abrogated while they were thinking that it is the Abrogating, and they argued by the Allegorical while they were viewing that it is the Decisive, and they argued by the esoteric while they were determining that it is the general, and they argued by beginning of the Verse and neglected the cause in its interpretation and they did not look at what began the Speech, and to what it ended, and they did not recognise its reference and its source when they did not take it from its people. So, they strayed, and strayed (others as well).

و اعلموا رحمكم الله أنه من لم يعرف من كتاب الله عز و جل الناسخ من المنسوخ و الخاص من العام و المحكم من المتشابه و الرخص من العزائم و المكى و المدني و أسباب التنزيل و المبهم من القرآن في ألفاظه المنقطعة و المؤلفه

And know, may Allah^{-azwj} Mercy you, that the one who does not recognise from the Book of Allah^{-azwj} Mighty and Majestic, the Abrogating from the Abrogated, and the Special from the

³ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 3

General, and the Decisive from the Allegorical, and the Concession from the Determined, and the Meccan from the Medinite, and causes of the Revelation, and the vague from the Quran in its abbreviated and its combined wording.

و ما فيه من علم القضاء و القدر و التقديم و التأخير و المبين و العميق و الظاهر و الباطن و الابتداء و الانتهاء و السؤال و الجواب و القطع و الوصل و المستثنى منه و الجاري فيه و الصفة لما قبل مما يدل على ما بعد

And whatever is in it from knowledge of the Decreed and the Pre-determined, and the advancement and the delayed, and the manifest and the deep, and the apparent and the esoteric, and the beginning and the ending, and the question and the answer, and the cut off and the connected, and the exclusions from it, and the flows in it, and the description of what is before from what evidence's upon what is after.

و المؤكد منه و المفصل و عزائمه و رخصه و مواضع فرائضه و أحكامه و معنى حلاله و حرامه الذي هلك فيه الملحدون و الموصول من الألفاظ و المحمول على ما قبله و على ما بعده

And the emphasis from it, and the detail, and its determinations, and its concessions, and places of its impositions and its rulings, and meaning of its Permissibles and its Prohibitions regarding which the atheists were destroyed, and the connections from the wordings, and the ones carried upon what is before it and upon what is after it.

فليس بعالم بالقرآن و لا هو من أهله و متى ما ادعى معرفة هذه الأقسام مدع بغير دليل فهو كاذب مرتاب مفتر على الله الكذب و رسوله **و مَاوَاهُ جَهَنَّمَ** **و بئس المصيرُ**

(One who does not know all this), isn't a knower of the Quran nor is he from its people, and when he claims the understanding of these types, claiming without evidence, so he is a liar, a doubter, a fabricator of the lie upon Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and his abode is Hell and it is an evil destination!

و لَقَدْ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - شَيْعَتُهُ عَنْ مِثْلِ هَذَا فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَقْسَامٍ كُلٌّ مِنْهَا شَافٍ كَافٍ وَ هِيَ أَمْرٌ وَ رَجْرٌ وَ تَرْغِيبٌ وَ تَرْهِيْبٌ وَ جَدَلٌ وَ مَثَلٌ وَ قِصَصٌ

And Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, his^{-asws} Shia had asked him^{-asws} about similar to this. He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Revealed the Quran upon seven segments, each of these being a healing, sufficient, and Instruction, and Rebuke, and incitement, and Scares, and Argument, and examples, and stories.

وَ فِي الْقُرْآنِ نَاسِخٌ وَ مَنْسُوحٌ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ حَاصٌّ وَ عَامٌّ وَ مُقَدَّمٌ وَ مُؤَخَّرٌ وَ عَزَائِمٌ وَ رُحُصٌ وَ حَلَالٌ وَ حَرَامٌ وَ فَرَائِضٌ وَ أَحْكَامٌ وَ مُنْقَطِعٌ وَ مَعْطُوفٌ وَ مُنْقَطِعٌ عَنِ مَعْطُوفٍ وَ حَرْفٌ مَكَانَ حَرْفٍ

And in the Quran, there is Abrogating and Abrogated, and Decisive and Allegorical, and Special and General, and Advanced and Delayed, and Determined and Concession, and Permissible and Prohibited, and Impositions and Rulings, and Abbreviated and separate and connected, and separated without disconnection, and a letter in place of a letter.

وَ مِنْهُ مَا لَفْظُهُ خَاصٌّ وَ مِنْهُ مَا لَفْظُهُ عَامٌّ مُحْتَمِلُ الْعُمُومِ وَ مِنْهُ مَا لَفْظُهُ وَاحِدٌ وَ مَعْنَاهُ جَمْعٌ وَ مِنْهُ مَا لَفْظُهُ جَمْعٌ وَ مَعْنَاهُ وَاحِدٌ وَ مِنْهُ مَا لَفْظُهُ مَاضٍ وَ مَعْنَاهُ مُسْتَقْبَلٌ

And from it is what its expression is specific, and from it is what its expression is general, implying inclusiveness; and from it is what its expression is singular, and its meaning is plural; and from it is what its expression is plural, and its meaning is singular; and from it is what its expression is past, and its meaning is future.

وَ مِنْهُ مَا لَفْظُهُ عَلَى الْحَبْرِ وَ مَعْنَاهُ حِكَايَةٌ عَنْ قَوْمٍ آخَرَ وَ مِنْهُ مَا هُوَ بَاقٍ مُحَرَّفٌ عَنْ جِهَتِهِ وَ مِنْهُ مَا هُوَ عَلَى خِلَافٍ تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ فِي تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ قَبْلَ تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ بَعْدَ تَنْزِيلِهِ

And from it is what its expression is about news, and its meaning is a narration about another people; and from it is what remains, distorted from its original direction; and from it is what contradicts its Revealed form; and from it is what its interpretation is within its Revelation; and from it is what its interpretation precedes its Revelation; and from it is what its interpretation comes after its Revelation.

وَ مِنْهُ آيَاتٌ بَعْضُهَا فِي سُورَةٍ وَ تَمَامُهَا فِي سُورَةٍ أُخْرَى وَ مِنْهُ آيَاتٌ نَصْفُهَا مَنْسُوخٌ وَ نَصْفُهَا مَثْبُوكٌ عَلَى حَالِهِ وَ مِنْهُ آيَاتٌ مُخْتَلِفَةٌ اللَّفْظُ مُتَّفِقَةٌ الْمَعْنَى وَ مِنْهُ آيَاتٌ مُتَّفِقَةٌ اللَّفْظُ مُخْتَلِفَةٌ الْمَعْنَى

And from it are Verses, some of which are in one Chapter and their completion is in another Chapter; and from it are Verses, half of which are Abrogated, and the other half is left upon its state; and among them are verses with different wording but with a consistent meaning; and from it are Verses with consistent wording but with different meanings.

وَ مِنْهُ آيَاتٌ فِيهَا رُحُصَةٌ وَ إِطْلَاقٌ بَعْدَ الْعَزِيمَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يُؤَخِّدَ بِرُحُصِهِ كَمَا يُؤَخِّدُ بِعَزَائِمِهِ وَ مِنْهُ رُحُصَةٌ صَاحِبُهَا فِيهَا بِالْحَيَارِ إِنْ شَاءَ أَحَدٌ وَ إِنْ شَاءَ تَرَكَهَا

And from it are Verses containing permissions and general concessions after a clear determination, because Allah, Mighty and Majestic, Loves for His^{-azwj} permissions to be taken with just as His^{-azwj} Determinations are taken with; and among them are permissions where the person has the choice to act upon them if they wish or leave them if they wish.

وَ مِنْهُ رُحُصَةٌ ظَاهِرُهَا خِلَافٌ بَاطِنُهَا يُعْمَلُ بِظَاهِرِهَا عِنْدَ التَّقْيِيَةِ وَ لَا يُعْمَلُ بِبَاطِنِهَا مَعَ التَّقْيِيَةِ وَ مِنْهُ مُحَاطَبَةٌ لِقَوْمٍ وَ الْمَعْنَى لِآخَرِينَ وَ مِنْهُ مُحَاطَبَةٌ لِلنَّبِيِّ ص وَ مَعْنَاهُ وَاقِعٌ عَلَى أُمَّتِهِ

And among them are permissions whereby its apparent meaning contradicts the esoteric meaning, and one acts upon the apparent meaning during dissimulation (Taqiyya), but does not act upon the inner meaning during dissimulation; and from it are addresses directed to a specific group, while the intended meaning is for others; and from it are addresses directed to the Prophet^{-saww}, and the meaning falls (applied) upon his^{-saww} community.

وَ مِنْهُ لَا يُعْرَفُ تَحْرِيمُهُ إِلَّا بِتَحْلِيلِهِ وَ مِنْهُ مَا تَأْلِيغُهُ وَ تَنْزِيلُهُ عَلَى غَيْرِ مَعْنَى مَا أَنْزَلَ فِيهِ وَ مِنْهُ رَدٌّ مِنَ اللَّهِ تَعَالَى وَ احْتِجَاجٌ عَلَى جَمِيعِ الْمُؤْمِنِينَ وَ الرِّئَازَةُ وَ الدَّهْرِيَّةُ وَ التَّنَوُّيَّةُ وَ الْقَدْرِيَّةُ وَ الْمُجَبَّرَةُ وَ عَبَدَةُ الْأَوْثَانِ وَ عَبَدَةُ النَّيْرَانِ

And from it are those whose prohibition is not recognised except through explicit permission; and from it are those whose comprehension and Revelation differ from the intended meaning of what was Revealed in it; and from it are Responses from Allah^{-azwj} the Exalted and Arguments against all atheists, heretics, fatalists, dualists, eternalists, determinists, idol worshippers, and fire-worshippers.

وَمِنْهُ احْتِجَاجٌ عَلَى النَّصَارَى فِي الْمَسِيحِ عَ وَ مِنْهُ الرَّدُّ عَلَى الْيَهُودِ وَ مِنْهُ الرَّدُّ عَلَى مَنْ زَعَمَ أَنَّ الْإِيمَانَ لَا يَزِيدُ وَلَا يَنْقُصُ وَ أَنَّ الْكُفْرَ كَذَلِكَ وَ مِنْهُ رَدُّ عَلَى مَنْ زَعَمَ أَنَّ لَيْسَ بَعْدَ الْمَوْتِ وَ قَبْلَ الْقِيَامَةِ ثَوَابٌ وَ عِقَابٌ

And from it is the argument against Christians regarding the Messiah^{-as}, and from it is the refutation against the Jews; and from it is the rebuttal against the one who claims that the Eman can neither increase nor reduce, and the Kufr is like that; and from it is rebuttal against the one claiming that there aren't any Rewards or Punishment after the death and before the (Day of) Qiyamah.

وَ مِنْهُ رَدُّ عَلَى مَنْ أَنْكَرَ فَضْلَ النَّبِيِّ صَ عَلَى جَمِيعِ الْخَلْقِ وَ مِنْهُ رَدُّ عَلَى مَنْ أَنْكَرَ الْإِسْرَاءَ بِهٖ لَيْلَةَ الْمِعْرَاجِ وَ مِنْهُ رَدُّ عَلَى مَنْ أَثْبَتَ الرُّؤْيَا وَ مِنْهُ صِفَاتُ الْحَقِّ وَ أَبْوَابُ مَعَانِي الْإِيمَانِ وَ وَجُوهُهُ وَ وَجُوهُهُ

And from it is rebuttal against the one who denies merits of the Prophet^{-saww} over entirety of the creation; and from it is rebuttal against the one denying the Ascension with him^{-saww} on the night of Mi'raj; and from it is rebuttal against the one who affirms the dream; and from it is description of the truth and a variety of meanings of the Eman and its aspects and its dimensions.

وَ مِنْهُ رَدُّ عَلَى مَنْ أَنْكَرَ الْإِيمَانَ وَ الْكُفْرَ وَ الشِّرْكَ وَ الظُّلْمَ وَ الضَّلَالَ وَ مِنْهُ رَدُّ عَلَى مَنْ وَصَفَ اللَّهَ تَعَالَى وَحْدَهُ وَ مِنْهُ رَدُّ عَلَى مَنْ أَنْكَرَ الرَّجْعَةَ وَ لَمْ يَعْرِفْ تَأْوِيلَهَا وَ مِنْهُ رَدُّ عَلَى مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَعْلَمُ الشَّيْءَ حَتَّى يَكُونَ

And from it is rebuttal against the one denying the Eman (belief) and the Kufr (disbelief), and the Shirk (Polytheism) and the injustice, and the straying; and from it is rebuttal against the one who describes Allah^{-azwj} the Exalted Alone; and from it is rebuttal against the one denying the Return (Raj'at) and does not recognise its interpretation; and from it is rebuttal against the one claiming that Allah^{-azwj} Mighty and Majestic does not Know the thing until (after) it comes into being.

وَ مِنْهُ رَدُّ عَلَى مَنْ لَمْ يَعْلَمْ الْفَرْقَ بَيْنَ الْمَشِيئَةِ وَ الْإِزَادَةِ وَ الْقُدْرَةِ فِي مَوَاضِعَ وَ مِنْهُ مَعْرِفَةُ مَا حَاطَبَ اللَّهَ عَزَّ وَ جَلَّ بِهٖ الْأَيْمَةَ وَ الْمُؤْمِنِينَ وَ مِنْهُ أَخْبَارُ خُرُوجِ الْقَائِمِ مِنَّا عَجَّلَ اللَّهُ فَرَجَهُ

And from it is rebuttal against the one who does not know the difference between the Desire (of Allah^{-azwj}), and the Will, and the Pre-determination in (various) places; and from it is recognition of what Allah^{-azwj} Mighty and Majestic has Address the Imams^{-asws} and the Momineen with; and from it is news of the emergence of Al-Qaim^{-ajfj} from us^{-asws}, may Allah^{-azwj} Hasten his^{-ajfj} relief.

وَ مِنْهُ مَا بَيَّنَّ اللَّهُ تَعَالَى فِيهِ شَرَائِعَ الْإِسْلَامِ وَ فَرَائِضَ الْأَحْكَامِ وَ السَّبَبَ فِي مَعْنَى بَقَاءِ الْخَلْقِ وَ مَعَايِشِهِمْ وَ وَجُوهُ ذَلِكَ وَ مِنْهُ أَخْبَارُ الْأَنْبِيَاءِ وَ شَرَائِعِهِمْ وَ هَلَاكُ أُمَّمِهِمْ

And from it is what Allah^{-azwj} the Exalted has Explained the Laws of Al-Islam in it, and Impositions of the Rulings, and the cause regarding the meaning of remaining of the creation (ever-lasting), and their livelihoods, and aspects of that; and from it are news of the Prophets^{-as} and their^{-as} laws, and destruction of their^{-saww} communities.

وَمِنْهُ مَا بَيَّنَّ اللَّهُ تَعَالَى فِي مَعَارِزِ النَّبِيِّ صَ وَ خُرُوبِهِ وَ فَضَائِلِ أَوْصِيَائِهِ وَ مَا يَتَعَلَّقُ بِذَلِكَ وَ يَتَّصِلُ بِهِ.

And from it is what Allah^{-azwj} the Exalted has Explained regarding the military expeditions of the Prophet^{-saww} and his^{-saww} wards, and merits of my^{-asws} successors, and what is related with that and connected with it!"

فَكَانَتِ الشَّيْعَةُ إِذَا تَفَرَّغَتْ مِنْ تَكَالِيفِهَا تَسْأَلُهُ عَنْ قِسْمٍ قَسَمَ فِيخْرِهَا فَمِمَّا سَأَلُوهُ عَنِ النَّاسِخِ وَ الْمَنْسُوخِ

The Shias were such, whenever they were free from their commitments, asked him^{-asws} about different subjects, so he^{-asws} informed about these. From what they asked him^{-asws}, was about the Abrogating and the Abrogated.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ رَسُولَهُ ص بِالرَّأْفَةِ وَ الرَّحْمَةِ فَكَانَ مِنْ رَأْفَتِهِ وَ رَحْمَتِهِ أَنَّهُ لَمْ يَنْفُلْ قَوْمَهُ فِي أَوَّلِ نُبُوَّتِهِ عَنْ عَادَتِهِمْ حَتَّى اسْتَحْكَمَ الْإِسْلَامُ فِي قُلُوبِهِمْ وَ خَلَّتِ الشَّرِيعَةُ فِي صُدُورِهِمْ

He^{-asws} may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Allah^{-azwj} Blessed and Exalted Sent His^{-azwj} Rasool^{-saww} with the kindness and the mercy. It was from his^{-saww} kindness and his^{-saww} mercy that in the beginning of his^{-saww} Prophet-hood, he^{-saww} did not transfer his^{-saww} people away from their norms until Al-Islam was firmly established in their hearts and the Law was settled in their chests.

فَكَانَتْ مِنْ شَرِيعَتِهِمْ فِي الْجَاهِلِيَّةِ أَنَّ الْمَرْأَةَ إِذَا زَنَتْ حُيِّسَتْ فِي بَيْتٍ وَ أُقِيمَ بِأُودِهَا حَتَّى يَأْتِيَ الْمَوْتُ وَ إِذَا زَنِى الرَّجُلُ نَفَّوهُ عَنْ مَجَالِسِهِمْ وَ سَتَمُوهُ وَ آذَوْهُ وَ عَزَبُوهُ وَ لَمْ يَكُونُوا يَعْرِفُونَ غَيْرَ هَذَا.

It was from their laws during the pre-Islamic period that whenever the woman committed adultery, she would be withheld in a room and a custodian to take care of her until the death came to her; and when the man committed adultery, they banished him from their gatherings, and insulted him, and hurt him, and faulted him, and they were not knowing other than this'.⁴

قَالَ اللَّهُ تَعَالَى فِي أَوَّلِ الْإِسْلَامِ- وَ اللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا-

Allah^{-azwj} the Exalted Said in the beginning of Al-Islam: And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify, then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15]

⁴ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 4

وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

And those two from you who are committing it, hurt them. So if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16].

فَلَمَّا كَثُرَ الْمُسْلِمُونَ وَ قَوِيَ الْإِسْلَامُ وَ اسْتَوْخَشُوا أُمُورَ الْجَاهِلِيَّةِ أَنْزَلَ اللَّهُ تَعَالَى - الرَّانِيَةُ وَ الرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ إِلَى آخِرِ الْآيَةِ فَتَسَحَّتْ هَذِهِ الْآيَةُ آيَةَ الْحُبْسِ وَ الْأَذَى

When the Muslims were a lot and Al-Islam was strong, and they alienated from matters of the pre-Islamic period, Allah^{-azwj} the Exalted Revealed: **The adulteress and the adulterer, flog each one of them a hundred lashes, [24:2] – up to end of the Verse. This Verse Abrogated Verses of the withholding (imprisoning) and the hurting.**

وَ مِنْ ذَلِكَ أَنَّ الْعِدَّةَ كَانَتْ فِي الْجَاهِلِيَّةِ عَلَى الْمَرْأَةِ سَنَةً كَامِلَةً وَ كَانَ إِذَا مَاتَ الرَّجُلُ أَلْقَتِ الْمَرْأَةُ خَلْفَ ظَهْرِهَا شَيْئًا بَعْرَةً وَ مَا جَرَى بِجُرَاهَا ثُمَّ قَالَتْ الْبُعْلُ أَهْوَنَ عَلَيَّ مِنْ هَذِهِ فَلَا أَكْتَحِلُ وَ لَا أَمْتَشِطُ وَ لَا أَتَطَيَّبُ وَ لَا أَتَزَوِّجُ سَنَةً

And from that is that during the pre-Islamic period, the waiting period upon the woman was a whole year, and it was so that when the man died, the woman would throw something of animal dung behind her back and what flows its flow (similar thing), then she would say, 'The husband is more insignificant to me than this. I will neither apply Kohl, nor comb hair, nor apply perfume, nor get married for a year!'

فَكَانُوا لَا يُخْرِجُونَهَا مِنْ بَيْتِهَا بَلْ يُجْرُونَ عَلَيْهَا مِنْ تَرَكَ زَوْجَهَا سَنَةً فَأَنْزَلَ اللَّهُ تَعَالَى فِي أَوَّلِ الْإِسْلَامِ وَ الَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَ يَدْرُونَ أَرْوَاجًا وَصِيَّةً لِأَرْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ

So, they were not letting her out from her hour, but they were sufficing upon her from having neglected her husband for a year. So, Allah^{-azwj} the Exalted Revealed in beginning of Al-Islam: **And those of you who are dying and leaving wives (as widows), should bequeath to their wives a provision to the year without expulsion. [2:240].**

فَلَمَّا قَوِيَ الْإِسْلَامُ أَنْزَلَ اللَّهُ تَعَالَى - وَ الَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَ يَدْرُونَ أَرْوَاجًا يَتَرَضَّوْنَ بِأَنْفُسِهِمْ أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا مُجْنَحَ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

When Al-Islam was strong, Allah^{-azwj} the Exalted Revealed: **And those of you who are dying and leaving wives (as widows), they shall wait with themselves for four months and ten (days); so when they reach their (end of) term, then there is no blame upon you [2:234] – up to end of the Verse'.**

قَالَ ع وَ مِنْ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا بَعَثَ مُحَمَّدًا ص أَمَرَهُ فِي بَدْوِ أَمْرِهِ أَنْ يَدْعُو بِالِدَعْوَةِ فَقَطَّ وَ أَنْزَلَ عَلَيْهِ-

He^{-asws} said: 'And from that is that when Allah^{-azwj} Blessed and Exalted Send Muhammad^{-saww}, Commanded him^{-saww} in the beginning of his^{-saww} matter that he^{-saww} should call with the calling (inviting) only, and Revealed upon him^{-saww}: -

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا - وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا - وَ بَشِيرَ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا - وَ لَا تُطِيعِ الْكَافِرِينَ وَ الْمُنَافِقِينَ وَ دَعِ أَهْلَهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلًا

O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46] And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47] And do not obey the Kafirs and the hypocrites, and leave their hurtful (talk), and rely upon Allah, and suffice with Allah as a Protector [33:48].

فَبَعَثَ اللَّهُ تَعَالَى بِالذَّعْوَةِ فَقَطُّ وَ أَمَرَهُ أَنْ لَا يُؤْذِيَهُمْ فَلَمَّا أَرَادُوهُ بِمَا هُمُوا بِهِ مِنْ تَبْيِئِهِ أَمَرَهُ اللَّهُ تَعَالَى بِالْهِجْرَةِ وَ فَرَضَ عَلَيْهِ الْقِتَالَ فَقَالَ سُبْحَانَهُ - أُذِنَ لِلَّذِينَ يُغَاتِلُونَ بِأَهْلِهِمْ ظُلْمًا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

Allah^{-azwj} the Exalted Sent him^{-saww} with the calling (inviting) only, and Commanded him^{-saww} not to hurt them. When they intended him^{-saww} with whatever (harm) they intended him^{-saww} with (during) his^{-saww} night, Allah^{-azwj} the Exalted Commanded him^{-saww} with the emigrating and Imposed the battling upon him^{-saww}. The Glorious Said: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].**

فَلَمَّا أَمَرَ النَّاسَ بِالْحَرْبِ جَرَعُوا وَ خَافُوا فَأَنْزَلَ اللَّهُ تَعَالَى - أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَ قَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ إِلَى قَوْلِهِ سُبْحَانَهُ أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ

When he^{-saww} ordered the people with emigrating, and they feared, Allah^{-azwj} the Exalted Revealed: **Have you not seen those to whom it was said: 'Restrain your hands, and establish the Salat and give the Zakat; but when fighting is Prescribed upon them, then a group of them are fearing the people like fearing Allah or more intense fear, and they are saying, 'Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term' [4:77] – up to Words of the Glorious: Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; [4:78].**

فَنَسَخَتْ آيَةَ الْقِتَالِ آيَةَ الْكُفْرِ: فَلَمَّا كَانَ يَوْمُ بَدْرٍ وَ عَرَفَ اللَّهُ تَعَالَى حَرَجَ الْمُسْلِمِينَ أَنْزَلَ عَلَى نَبِيِّهِ وَ إِنَّ جَنَحُوا لِلسَّلَامِ فَاجْتَنَحَ لَهَا وَ تَوَكَّلَ عَلَى اللَّهِ

The Verses of the fighting (battling) Abrogated Verses of the restraint. When it was the Day of (battle of) Badr and Allah^{-azwj} the Exalted Recognised troubles of the Muslims, He^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww}: **And if they incline towards peace, then incline to it and rely upon Allah; surely, He is the Hearing, the Knowing [8:61].**

فَلَمَّا قَوِيَ الْإِسْلَامُ وَ كَثُرَ الْمُسْلِمُونَ أَنْزَلَ اللَّهُ تَعَالَى - فَلَا تَهِنُوا وَ تَدْعُوا إِلَى السَّلَامِ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَزِيَكُمْ أَعْمَالُكُمْ فَنَسَخَتْ هَذِهِ الْآيَةَ الَّتِي أُذِنَ لَهُمْ فِيهَا أَنْ يَجْتَنَحُوا

When Al-Islam was strong and the Muslims were a lot, Allah^{-azwj} the Exalted Revealed: **So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]. This Verse Abrogated that in which they were allowed to inclining to peace.**

ثُمَّ أَنْزَلَ سُبْحَانَهُ فِي آخِرِ السُّورَةِ - فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْضُرُوهُمْ إِلَى آخِرِ الْآيَةِ وَ مِنْ ذَلِكَ أَنَّ اللَّهَ تَعَالَى فَرَضَ الْقِتَالَ عَلَى الْأُمَّةِ فَجَعَلَ عَلَى الرَّجُلِ الْوَاحِدِ أَنْ يُقَاتِلَ عَشْرَةً مِنَ الْمُشْرِكِينَ فَقَالَ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ إِلَى آخِرِ الْآيَةِ

*Then the Glorious Revealed at the end of the Chapter: then kill the Polytheists wherever you find them, and take them as captives and besiege them. [9:5] – up to end of the Verse; and from that is that Allah^{-azwj} the Exalted Imposed the battling upon the community. He^{-saww} Made upon the one man to fight ten from the Polytheists. He^{-azwj} Said: **If there happen to be twenty patient ones from you, they would overcome two hundred, [8:65] – up to end of the Verse.***

ثُمَّ نَسَخَهَا سُبْحَانَهُ فَقَالَ - الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ إِلَى آخِرِ الْآيَةِ فَتَسَخَّ بِهَذِهِ الْآيَةِ مَا قَبْلَهَا

*Then the Glorious Abrogated it. He^{-azwj} Said: **For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones from you, they would overcome two hundred, [8:66].** Thus, whatever was before it came to be Abrogated by this Verse.*

فَصَارَ مَنْ فَرَّ مِنَ الْمُؤْمِنِينَ فِي الْحَرْبِ إِنْ كَانَ عِدَّةُ الْمُشْرِكِينَ أَكْثَرَ مِنْ رَجُلَيْنِ لِرَجُلٍ لَمْ يَكُنْ فَارًّا مِنَ الرَّحْبِ وَ إِنْ كَانَ الْعِدَّةُ رَجُلَيْنِ لِرَجُلٍ فَارًّا مِنَ الرَّحْبِ

So, whoever fled from the believers in the battle, if the number of the polytheists was greater than two to one man, he was not considered a deserter from the advance. But if the ratio was two to one, then he was deemed a deserter from the battle march’.

وَ قَالَ وَ مِنْ ذَلِكَ نَفْعٌ آخِرٌ وَ هُوَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا هَاجَرَ إِلَى الْمَدِينَةِ آخَى بَيْنَ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ جَعَلَ الْمُوَارِيثَ عَلَى الْأُخُوَّةِ فِي الدِّينِ لَا فِي مِيرَاثِ الْأَنْحَامِ وَ ذَلِكَ قَوْلُهُ تَعَالَى

And he^{-asws} said: ‘And there is another type from that, and it is that when Rasool-Allah^{-saww} emigrated to Al-Medina, he^{-saww} established brother-hood between his^{-saww} companions, from the Emigrants and the Helpers, and Made the inheritances to be upon brethren in the religion, not in inheritance of the kinships, and that is Word of the Exalted: -

إِنَّ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا ... فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوُوا وَ نَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى قَوْلِهِ سُبْحَانَهُ - وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا فَأُخْرِجِ الْأَقْرَابَ مِنَ الْمِيرَاثِ وَ آثَبْتَهُ لِأَهْلِ الْهَجْرَةِ وَ أَهْلِ الدِّينِ خَاصَّةً

Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other; and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; [8:72]. So, He^{-azwj} Threw out the relatives from the inheritance and Affirmed it for the people of emigration and the people of religion especially.

ثُمَّ عَطَفَ بِالْقَوْلِ فَقَالَ تَعَالَى - وَ الَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ فِسَادٌ كَبِيرٌ فَكَانَ مِنْ مَاتَ مِنَ الْمُسْلِمِينَ يَصِيرُ مِيرَاثُهُ وَ تَرَكَتُهُ لِأَخِيهِ فِي الدِّينِ دُونَ الْقُرَابَةِ وَ الرَّحْمِ الْوَشِيحَةِ

*Then He^{-azwj} Softened the Words. The Exalted Said: **And those who are committing Kufr are guardians of each other, (therefore) if you do not do it, Fitna (strife) would occur in the land and a great mischief [8:73].** It so happened that the one from the Muslims who dies, his*

inheritance and his legacy came to be for his brother in the religion, besides the relative and the kinship relationships.

فَلَمَّا قَوِيَ الْإِسْلَامُ أَنْزَلَ اللَّهُ النَّبِيُّ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجَهُ أُمَّهَاتُهُمْ وَأُولَئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا فَهَذَا الْمَعْنَى نَسَخَ آيَةَ الْمِيرَاثِ

When Al-Islam was stronger, Allah^{-azwj} Revealed: The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, except that you should be doing good to your friends. That was in the Veiled Book [33:6]. So, this means the Verse of inheritance was Abrogated.

وَمِنْهُ وَجْهٌ آخَرٌ وَهُوَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا بُعِثَ كَانَتِ الصَّلَاةُ إِلَىٰ قِبْلَةٍ بَنِي إِسْرَائِيلَ وَ قَدْ أَخْبَرَنَا اللَّهُ بِمَا فَصَّهَ فِي ذِكْرِ مُوسَىٰ ع أَنَّ يَجْعَلُ بَيْنَهُ قِبْلَةً وَهُوَ قَوْلُهُ وَ أَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً

And from it is another aspect, and it is that when Rasool-Allah^{-sawww} was Sent, the Salat used to be to the direction of Bayt Al-Maqdis, being a sunnah of the children of Israel, and Allah^{-azwj} has Informed us with its story in mention of Musa^{-sawww} that he^{-as} should make his^{-as} house as a direction, and it is His^{-azwj} Word: **And We Revealed unto Musa and his brother, saying: "Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) [10:87].**

وَ كَانَ رَسُولُ اللَّهِ ص فِي أَوَّلِ مَبْعَثِهِ يُصَلِّي إِلَىٰ بَيْتِ الْمَقْدِسِ جَمِيعَ أَيَّامِ مُقَامِهِ بِمَكَّةَ وَ بَعْدَ هِجْرَتِهِ إِلَى الْمَدِينَةِ بِأَشْهُرٍ فَعَبَّرَهُ الْيَهُودُ وَ قَالُوا أَنْتَ تَابِعَ لِقِبْلَتِنَا

And Rasool-Allah^{-sawww}, in the beginning of his^{-sawww} Prophet-hood, used to pray towards Bayt Al-Maqdis entirety of his^{-sawww} stay at Makkah, and a month after his^{-sawww} emigration to Al-Medina. The Jews faulted him^{-sawww} and said, "You^{-azwj} a follower of our Qiblah!"

فَأَخْرَجَ رَسُولُ اللَّهِ ص ذَلِكَ مِنْهُمْ فَأَنْزَلَ اللَّهُ تَعَالَىٰ عَلَيْهِ وَهُوَ يَقْلِبُ وَجْهَهُ فِي السَّمَاءِ وَ يَنْتَظِرُ الْأَمْرَ قَدْ رَأَى تَقَلُّبَ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ- لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ يَعْنِي الْيَهُودَ فِي هَذَا الْمَوْضِعِ

Rasool-Allah^{-sawww} was saddened by that from them, so Allah^{-azwj} the Exalted Revealed unto him^{-sawww}, and he^{-sawww} was turning his^{-sawww} face looking into the sky and awaiting the Command: **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. And those who have been Given the Book are knowing that it is the Truth from their Lord; and Allah is not heedless of what they are doing [2:144] lest there would be an argument for the people against you all [2:150] – meaning the Jews, in this place.**

ثُمَّ أَخْبَرَنَا اللَّهُ عَزَّ وَ جَلَّ مَا الْعِلَّةُ الَّتِي مِنْ أَجْلِهَا لَمْ يُحَوَّلْ قِبْلَتُهُ مِنْ أَوَّلِ مَبْعَثِهِ فَقَالَ تَبَارَكَ وَ تَعَالَى وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ وَ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضِلَّعَ إِيمَانِكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

Then Allah^{-azwj} Mighty and Majestic Informed us what was the reason which due to it the Qiblah had not been transferred from the beginning of his^{-sawww} Prophet-hood. The Blessed and Exalted Said: **And We did not Make the Qiblah which you were upon except for Us to Know**

who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people [2:143].

فَسَمَّى سُبْحَانَهُ الصَّلَاةَ هَاهُنَا إِيمَانًا وَ هَذَا دَلِيلًا وَاضِحٌ عَلَى أَنَّ كَلَامَ الْبَارِي سُبْحَانَهُ لَا يُشْبِهُ كَلَامَ الْخَلْقِ كَمَا لَا يُشْبِهُ أفعالُهُ أفعالَهُمْ وَ لَهُدِهِ الْعِلَّةَ وَ أَشْبَاهِهَا لَا يَبْلُغُ أَحَدٌ كُنْهَ مَعْنَى حَقِيقَةِ تَفْسِيرِ كِتَابِ اللَّهِ تَعَالَى وَ تَأْوِيلِهِ إِلَّا نَبِيُّهُ ص وَ أَوْصِيَاؤُهُ

The Glorious Named the Salat over here as Eman, and this is clear evidence upon that the Speech of the Creator does not resemble speech of the creatures, just as His^{-azwj} Actions (do not resemble) their actions, and for this reason and its like, no one can reach the essence of the meaning of realities of interpretation of the Book of Allah^{-azwj} the Exalted and its explanation except His^{-azwj} Prophet^{-saww} and his^{-saww} successors^{-asws}.

وَ مِنْ ذَلِكَ مَا كَانَ فِي التَّوْرَةِ مِنَ الْفَرَائِضِ فِي الْقِصَاصِ وَ هُوَ قَوْلُهُ وَ كَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَ الْعَيْنَ بِالْعَيْنِ إِلَى آخِرِ الْآيَةِ فَكَانَ الذَّكْرُ وَ الْأُنْثَى وَ الْحُرُّ وَ الْعَبْدُ شَرْعًا سَوَاءً

*And from that is what had been affirmed in the Torah of the impositions regarding the retaliation, and it is His^{-azwj} Word: **And We Prescribed upon them therein that the soul is for the soul, and the eye for the eye, [5:45]** – up to end of the Verse. So, the male and the female, and the free and the slave, are equal in Law.*

فَتَسَخَّرَ اللَّهُ تَعَالَى مَا فِي التَّوْرَةِ بِقَوْلِهِ- يَا أَيُّهَا الَّذِينَ آمَنُوا كَتَبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَ الْعَبْدُ بِالْعَبْدِ وَ الْأُنْثَى بِالْأُنْثَى فَتَسَخَّرَتْ هَذِهِ الْآيَةُ وَ كَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ

*Allah^{-azwj} the Exalted Abrogate what was in the Torah by His^{-azwj} Words: **O you those who are believing! The retaliation is Prescribed upon you regarding the murdered – the free with the free, and the slave with the slave, and the female with the female. [2:178].** So, this Verse Abrogated: **And We Prescribed upon them therein that the soul is for the soul, [5:45].***

وَ مِنْ ذَلِكَ أَيْضًا أَصَارَ غَلِيظَةً كَانَتْ عَلَى بَنِي إِسْرَائِيلَ فِي الْفَرَائِضِ فَوَضَعَ اللَّهُ تَعَالَى تِلْكَ الْأَصَارَ عَنْهُمْ وَ عَنِ هَذِهِ الْأُمَّةِ فَعَالَ سُبْحَانَهُ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

*And from that as well the harsh difficulties were upon the children of Israel regarding the Impositions. Allah^{-azwj} the Exalted Dropped those difficulties away from them and from this community. The Glorious Said: **and removing from them their burdens and their shackles which were upon them. [7:157].***

وَ مِنْهُ أَنَّهُ تَعَالَى لَمَّا فَرَضَ الصِّيَامَ فَرَضَ أَنْ لَا يَنْكِحَ الرَّجُلُ أَهْلَهُ فِي شَهْرِ رَمَضَانَ بِاللَّيْلِ وَ لَا بِالنَّهَارِ عَلَى مَعْنَى صَوْمِ بَنِي إِسْرَائِيلَ فِي التَّوْرَةِ فَكَانَ ذَلِكَ مُحَرَّمًا عَلَى هَذِهِ الْأُمَّةِ وَ كَانَ الرَّجُلُ إِذَا نَامَ فِي أَوَّلِ اللَّيْلِ قَبْلَ أَنْ يُفْطِرَ فَقَدْ حَرَّمَ عَلَيْهِ الْأَكْلَ بَعْدَ النَّوْمِ أَفْطَرَ أَوْ لَمْ يُفْطِرْ-

And from it is, when He^{-azwj} the Exalted Imposed the fasts, Imposed that the man should not go to his wife during the month of Ramazan, neither at night nor at daytime, based upon the meaning of the fasting of the children of Israel in the Torah. So that was Prohibited upon this community; and when the man slept in beginning of the night before he broke his fast, the eating was forbidden upon him after the sleep, whether he had broken his fast or not broken.

وَكَانَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يُعْرِفُ بِمُطْعِمِ بْنِ جُبَيْرٍ شَيْخاً فَكَانَ فِي الْوَقْتِ الَّذِي حَضَرَ فِيهِ الْخَنْدُقُ حَفَرَ فِي جُمْلَةِ الْمُسْلِمِينَ وَكَانَ ذَلِكَ فِي شَهْرِ رَمَضَانَ

And there was a man from companions of Rasool-Allah^{-saww} known as a Mut'im Bin Jubeyr, an old man. In the time in which he attended (the battle) of Al-Khandaq was digging among all the Muslims, and that was during a month of Ramazan.

فَلَمَّا فَرَغَ مِنَ الْخُفْرِ وَ رَاحَ إِلَى أَهْلِهِ صَلَّى الْمَغْرِبَ وَ أُبْطِطَ عَلَيْهِ زَوْجَتُهُ بِالطَّعَامِ فَغَلَبَ عَلَيْهِ النَّوْمُ فَلَمَّا أَحْضَرَتْ إِلَيْهِ الطَّعَامَ أَنْبَهَتْهُ فَقَالَ لَهَا اسْتَعْمِلِيهِ أَنْتِ فَإِنِّي قَدْ نِمْتُ وَ حُرِّمَ عَلَيَّ وَ طَوَى إِلَيْهِ وَ أَصْبَحَ صَائِماً

When he was free from the digging and went to his family, he prayed Al-Maghrib Salat and his wife delayed the meal from him. The sleep overcame him. When the meal was presented to him, he woke up. He said to her, 'You use it, for I have slept and it is forbidden unto me', and he turned to his sleep, and woke up in the morning fasting.

فَعَدَا إِلَى الْخَنْدُقِ وَ جَعَلَ يَحْفَرُ مَعَ النَّاسِ فَعُشِيَ عَلَيْهِ فَسَأَلَهُ رَسُولُ اللَّهِ ص عَنْ خَالِهِ فَأَخْبَرَهُ

Early morning, he went to Al-Khandaq and went on to dig along with the people. There was unconsciousness upon him. Rasool-Allah^{-saww} asked about his state. They informed him^{-saww}.

وَكَانَ مِنَ الْمُسْلِمِينَ شُبَّانٌ يَنْكِحُونَ نِسَاءَهُمْ بِاللَّيْلِ سِرّاً لِقَلَّةِ صَبْرِهِمْ فَسَأَلَ النَّبِيَّ اللَّهِ سُبْحَانَهُ فِي ذَلِكَ فَأَنْزَلَ اللَّهُ عَلَيْهِ -

And from the Muslims there were youth who were going to their wives secretly due to lack of their patience. The Prophet^{-saww} asked Allah^{-azwj} the Glorious regarding that, so Allah^{-azwj} Revealed unto him^{-saww}: -

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَّاسٌ لَكُمْ وَ أَنْتُمْ لِيَّاسٌ هُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ عَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَ ابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَ كُلُوا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ.

Permissible for you during the night of the Fast, is the going to your wives; they are an apparel for you and you are an apparel for them. Allah knows you were deceiving yourselves, but He still Turned towards you and Excused you. As for now, sleep with them and seek what Allah has Ordained for you; and eat and drink until it is clear for you, the white thread from the black thread at dawn, then complete the Fast up to the night; [2:187].⁵

فَنَسَخْتُ هَذِهِ الْآيَةَ مَا تَقَدَّمَهَا وَ نَسَخْتُ قَوْلَهُ تَعَالَى وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ قَوْلَهُ عَزَّ وَ جَلَّ وَ لَا يَرَالُونَ مُخْتَلِفِينَ إِلَّا مِنْ رَحْمِ رَبِّكَ وَ لِيَذَكَّ خَلْقَهُمْ أَيُّ لِلرَّحْمَةِ خَلَقَهُمْ

This Verse Abrogated what preceded it. And Words of the Exalted: And I have not Created the Jinn and the Humans except to be worshipping Me [51:56], is Abrogated by Words of Mighty and Majestic: and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119], i.e., He^{-azwj} Created them for the Mercy.

⁵ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 5

وَنَسَخَ قَوْلَهُ تَعَالَىٰ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا قَوْلُهُ سُبْحَانَ اللَّهِ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ خِطِّ الْأُنثِيَّتَيْنِ إِلَىٰ آخِرِ آيَةٍ

And Words of the Exalted And when there are present at the distribution, the relatives and the orphans and the needy, sustain them from it and speak to them kind words [4:8] is Abrogated by Words of the Glorious: Allah Directs you regarding your children: "For the male is a share of two females. [4:11] – up to end of the Verse.

وَنَسَخَ قَوْلَهُ تَعَالَىٰ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ نَسَخَهَا قَوْلُهُ تَعَالَىٰ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

And Words of the Exalted: O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102] is Abrogated by Words of the Exalted: Therefore, fear Allah as per your capacity; [64:16].

وَنَسَخَ قَوْلَهُ تَعَالَىٰ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا- آيَةُ التَّحْرِيمِ وَهُوَ قَوْلُهُ جَلَّ ثَنَاؤُهُ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ يَعْتَبِرِ الْحَقُّ وَ الْإِثْمُ هَاهُنَا هُوَ الْحَمْرُ

And Words of the Exalted: And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance. [16:67] are Abrogated by the Verse of the Prohibition, and it is His-^{azwj} Word, Majestic is His-^{azwj} Laudation: Say: 'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, [7:33].

وَنَسَخَ قَوْلَهُ تَعَالَىٰ وَ إِنْ مِنْكُمْ إِلَّا وَاِرْدَهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا قَوْلُهُ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ- لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ- لَا يَحْزَنُهُمُ الْفَرَقَ الْأَكْبَرُ

And Words of the Exalted: And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71] by His-^{azwj} Words: Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102] The great terror shall not grieve them, [21:103].

وَنَسَخَ قَوْلَهُ سُبْحَانَ اللَّهِ وَقُولُوا لِلنَّاسِ حُسْنًا يَعْنِي الْيَهُودَ حِينَ هَادَهُمْ رَسُولُ اللَّهِ ص فَلَمَّا رَجَعَ مِنْ عَزَاةِ تَبُوكَ أَنْزَلَ اللَّهُ تَعَالَىٰ- قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ فَتَسَخَّتْ هَذِهِ آيَةُ تِلْكَ الْهُدْنَةَ.

And Words of the Glorious: and you would be saying to the people good words, [2:83] is Abrogated, meaning the Jews, when Rasool-Allah^{saww} had truce with them. When he^{saww} returned from military expedition of Tabuk, Allah^{azwj} the Exalted Revealed: Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]. This Verse Abrogated that truce.

وَسُئِلَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ أَوَّلِ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْقُرْآنِ فَقَالَ عَ أَوَّلُ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْقُرْآنِ بِمَكَّةَ سُورَةُ أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
وَأَوَّلُ مَا أَنْزَلَ بِالْمَدِينَةِ سُورَةُ الْبَقَرَةِ

And he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was asked about the first of what was Revealed by Allah^{-azwj} Mighty and Majestic in the Quran. He^{-asws} said: 'The first of what Allah^{-azwj} Mighty and Majestic Revealed from the Quran was at Makkah, is Surah Al A'ala, and the first of what He^{-azwj} Revealed at Al-Medina was Surah Al Baqarah'.

ثُمَّ سَأَلُوهُ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ تَفْسِيرِ الْمُحْكَمِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ أَمَّا الْمُحْكَمُ الَّذِي لَمْ يَنْسَحْهُ شَيْءٌ مِنَ الْقُرْآنِ فَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ هُوَ
الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

Then they asked him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, about interpretation of the Decisive from the Book of Allah^{-azwj} Mighty and Majestic. He^{-asws} said: 'As for the Decisive which nothing from the Quran has Abrogated, it is Word of Allah^{-azwj} Mighty and Majestic: **He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. [3:7].**

وَإِنَّمَا هَلَكَ النَّاسُ فِي الْمُتَشَابِهِ لِأَنَّهُمْ لَمْ يَقِفُوا عَلَى مَعْنَاهُ وَ لَمْ يَعْرِفُوا حَقِيقَتَهُ فَوَضَعُوا لَهُ تَأْوِيلَاتٍ مِنْ عِنْدِ أَنْفُسِهِمْ بِأَرْأْيِهِمْ وَ اسْتَعْنَوْا بِذَلِكَ عَنْ مَسْأَلَةِ
الْأَوْصِيَاءِ وَ نَبَدُوا قَوْلَ رَسُولِ اللَّهِ ص وَرَاءَ ظُهُورِهِمْ

And rather, the people were destroyed regarding the Allegorical because they did not pause upon its meaning and did not recognise its reality. They placed interpretations for it from their own selves with their opinions, and with that they (considered themselves) as needless from asking the successors^{-asws}, and they discarded words of Rasool-Allah^{-saww} behind their backs.

وَ الْمُحْكَمُ بِمَا ذَكَرْتُهُ فِي الْأَقْسَامِ بِمَا تَأْوِيلُهُ فِي تَنْزِيلِهِ مِنْ تَحْلِيلِ مَا أَحَلَّ اللَّهُ سُبْحَانَهُ فِي كِتَابِهِ وَ تَحْرِيمِ مَا حَرَّمَ اللَّهُ مِنَ الْمَأْكَلِ وَ الْمَشْرَبِ وَ الْمَنَاجِحِ

And the Decisive, from what you mentioned of the types from what its interpretation is in its Revelation, from the permitting of what Allah^{-azwj} the Glorious has Permitted in His^{-azwj} Book, and prohibiting what Allah^{-azwj} has Prohibited, from the foods, and the drinks, and the marriages.

وَ مِنْهُ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ مِنَ الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّيَّامِ وَ الْحَجِّ وَ الْجِهَادِ وَ بِمَا دَهَمَهُمْ بِهِ بِمَا لَا غِنَا بِهِمْ عَنْهُ فِي جَمِيعِ نَصْرَفَاتِهِمْ مِثْلُ قَوْلِهِ تَعَالَى يَا أَيُّهَا
الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ الْآيَةَ

And from it is what Allah^{-azwj} Mighty and Majestic has Imposed, from the Salat, and the Zakat, and the fasting, and the Hajj, and the Jihad, and from what it evidence's them with, from what there is no escape for them from it in entirety of their dealings, like Words of the Exalted: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles; [5:6] – the Verse.**

وَ هَذَا مِنَ الْمُحْكَمِ الَّذِي تَأْوِيلُهُ فِي تَنْزِيلِهِ- لَا يَحْتَاجُ فِي تَأْوِيلِهِ إِلَى أَكْثَرِ مِنَ التَّنْزِيلِ

And this is from the Decisive which it's interpretation is its Revelation. There is no need in interpreting it to any more than the Revelation.

وَمِنْهُ قَوْلُهُ عَزَّ وَجَلَّ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَحُلْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فِتْنًا وَيُلْهُ فِي تَنْزِيلِهِ

And from it are Words of Mighty and Majestic: **Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with, [5:3].** It's interpretation is in its Revelation.

وَمِنْهُ قَوْلُهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ إِلَى آخِرِ الْآيَةِ فَهَذَا كُلُّهُ مُحْكَمٌ لَمْ يَنْسَخْهُ شَيْءٌ قَدِ اسْتَعْنَى بِتَنْزِيلِهِ مِنْ تَأْوِيلِهِ وَكُلُّ مَا يَجْرِي هَذَا الْمَجْرَى

And from it are Words of the Exalted: **Prohibited unto you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, [4:23]** – up to end of the Verse. So, this, all of it is Decisive. Nothing Abrogates it. With its Revelation, it is needless of interpreting it, all what flows this flow'.

ثُمَّ سَأَلُوهُ عَنِ الْمُتَشَابِهِ مِنَ الْقُرْآنِ فَقَالَ وَ أَمَّا الْمُتَشَابِهُ مِنَ الْقُرْآنِ فَهُوَ الَّذِي انْحَرَفَ مِنْهُ مُتَّفِقُ اللَّفْظِ مُخْتَلِفُ الْمَعْنَى مِثْلُ قَوْلِهِ عَزَّ وَجَلَّ - يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

Then they asked him^{-asws} about the Allegorical from the Quran. He^{-asws} said: 'And as for the Allegorical from the Quran, it is which deviates from it. The wording is clear, the meanings are different. For example, Words of Mighty and Majestic: **Allah Lets stray one He so Desires to and Guides one He so Desires to. [74:31].**

فَنَسَبَ الضَّلَالَةَ إِلَى تَنَبُّهِهِ فِي هَذَا الْمَوْضِعِ وَ هَذَا ضَلَّاهُمْ عَنْ طَرِيقِ الْحَيَّةِ بِفِعْلِهِمْ وَ نَسَبَهُ إِلَى الْكُفَّارِ فِي مَوْضِعٍ آخَرَ وَ نَسَبَهُ إِلَى الْأَصْنَامِ فِي آيَةٍ أُخْرَى فَمَعْنَى الضَّلَالَةِ عَلَى وُجُوهِ فَمِنْهُ مَا هُوَ مَحْمُودٌ وَ مِنْهُ مَا هُوَ مَذْمُومٌ وَ مِنْهُ مَا لَيْسَ بِمَحْمُودٍ وَ لَا مَذْمُومٌ وَ مِنْهُ ضَلَّالُ الْبَنِيَّانِ

He^{-azwj} Attributed the straying to Himself^{-azwj} in this place, and this is their straying from the path of Paradise due to their own deeds, and He^{-azwj} Attributed it to the Kafirs in another place, and Attributed it to the idols in another Verse. The meaning of straying is upon various aspects. From it is what is praised, and from it what it condemned, and from it is what is neither praised nor condemned, and from it is straying of the forgetfulness.

فَالضَّلَالُ الْمَحْمُودُ هُوَ الْمُنْسُوبُ إِلَى اللَّهِ تَعَالَى وَ قَدْ بَيَّنَّاهُ وَ الْمَذْمُومُ هُوَ قَوْلُهُ تَعَالَى وَ أَضَلَّهُمُ السَّامِرِيُّ وَ قَوْلُهُ وَ أَضَلَّ فِرْعَوْنُ قَوْمَهُ وَ مَا هَدَى وَ مِثْلُ ذَلِكَ فِي الْقُرْآنِ كَثِيرٌ

The praised straying, it is the one Attributed to Allah^{-azwj} the Exalted, and He^{-azwj} has Stated it; and the condemned, it is Word of the Exalted: **and Al-Samiri strayed them!" [20:85];** and His^{-azwj} Words: **And Pharaoh led his people astray and did not guide [20:79],** and examples of that are many in the Quran.

وَ أَمَّا الضَّلَالُ الْمُنْسُوبُ إِلَى الْأَصْنَامِ فَقَوْلُهُ تَعَالَى فِي قِصَّةِ إِبْرَاهِيمَ ع وَ اجْتِنْبِي وَ بَيْتِي أَنْ نَعْبُدَ الْأَصْنَامَ - رَبِّ إِنَّمَنْ أَضَلَّنْ كَثِيرًا مِنَ النَّاسِ الْآيَةَ وَ الْأَصْنَامَ لَمْ تَضِلَّنْ تُضِلَّنْ أَحَدًا عَلَى الْحَقِيقَةِ وَ إِنَّمَا ضَلَّ النَّاسُ بِهَا وَ كَفَرُوا حِينَ عَبَدُوهَا مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ

And as for the straying Attributed to the idols, are Words of the Exalted in the story of Ibrahim^{-as}: **Lord! Surely these have strayed many of the people! [14:36]** – the Verse; and the idols do

not stray and stray anyone upon the reality, and rather the people stray due to these, and they commit Kufr when they worship them from besides Allah^{-azwj} Mighty and Majestic.

وَأَمَّا الضَّالُّ الَّذِي هُوَ التَّسْتِيَانُ فَهُوَ قَوْلُهُ تَعَالَى - وَاسْتَشْهَدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ يَمُنُّ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى

And as for the straying which is the forgetfulness, it is Word of the Exalted: **And two witnesses should be bearing witness, from your men. But if there does not happen to be two men, then a man and two women from the ones you are agreeing with from the witnesses. If one of the two errs, so the other one should remind him [2:282].**

وَقَدْ ذَكَرَ اللَّهُ تَعَالَى الضَّالَّ فِي مَوَاضِعٍ مِنْ كِتَابِهِ فَمِنْهُ مَا نَسَبَهُ إِلَى نَبِيِّهِ عَلَى ظَاهِرِ اللَّفْظِ كَقَوْلِهِ سُبْحَانَهُ وَوَجَدَكَ ضَالًّا فَهَدَى - مَعْنَاهُ وَجَدْنَاكَ فِي قَوْمٍ لَا يَعْرِفُونَ نُبُوتَكَ فَهَدَيْنَاهُمْ بِكَ

And Allah^{-azwj} the Exalted has Mentioned the straying in a place from His^{-azwj} Book. From it is what He^{-azwj} Attributed to His^{-azwj} Prophet^{-saww} upon the apparent wording, like Words of the Glorious: **And Found you lost so He Guided? [93:7]**. Its meaning is, 'We^{-azwj} Found you^{-saww} among a people not recognising your^{-saww} Prophet-hood, so We^{-azwj} Guided them through you^{-saww}'.

وَأَمَّا الضَّالُّ الْمُنْسُوبُ إِلَى اللَّهِ تَعَالَى الَّذِي هُوَ ضِدُّ الْهُدَى وَ الْهُدَى هُوَ النَّبِيَانُ وَ هُوَ مَعْنَى قَوْلِهِ سُبْحَانَهُ أَوْ لَمْ يَهْدِهِمْ - مَعْنَاهُ أَيَّ أَمْ أُنْبِئْتَهُمْ مِثْلَ قَوْلِهِ سُبْحَانَهُ - فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى أَيَّ بَيْنَا لَهُمْ

And as for the straying Attributed to Allah^{-azwj} the Exalted which is opposite of the Guidance, and the Guidance, it is the clarification, and it is meaning of Words of the Glorious: **Or, is it not a guidance for them [32:26]**. It's meaning is, 'Yes, did I^{-azwj} Not Clarify to them?' Like Words of the Glorious: **So, We Guided them, but they loved the blindness over the Guidance, [41:17]**. i.e., 'We^{-azwj} Clarified to them'.

وَجِهٌ آخَرٌ وَ هُوَ قَوْلُهُ تَعَالَى - وَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ -

Another aspect, and it is Word of the Exalted: **It was not for Allah to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against, [9:115]**.

وَأَمَّا مَعْنَى الْهُدَى فَقَوْلُهُ عَزَّ وَ جَلَّ - إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ وَ مَعْنَى الْهُدَى هَاهُنَا الْمُبَيِّنُ لِمَا جَاءَ بِهِ الْمُنذِرُ مِنْ عِنْدِ اللَّهِ

And as for meaning of the Guidance, it is Word of the Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, and the guide over here is the clarifier of what the warner had come with from the Presence of Allah^{-azwj}.

وَ قَدْ احْتَجَّ قَوْمٌ مِنَ الْمُتَنَافِقِينَ عَلَى اللَّهِ تَعَالَى - إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَغُوضَةً فَمَا فَوْقَهَا وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى لَمَّا أَنْزَلَ عَلَى نَبِيِّهِ ص - وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ طَائِفَةٌ مِنَ الْمُتَنَافِقِينَ - مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا

And a group of hypocrites had argued against Allah^{-azwj} the Exalted: **Surely Allah has no Reservations from Striking an example [2:26]**, and that is because when Allah^{-azwj} the Exalted

Revealed unto His^{-azwj} Prophet^{-saww}, **and for every people there is a Guide [13:7]**, a group of hypocrites said: **What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! [2:26].**

فَأَجَابَهُمُ اللَّهُ تَعَالَى بِقَوْلِهِ - إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ إِلَى قَوْلِهِ أُولَئِكَ هُمُ الْخَاسِرُونَ

Allah^{-azwj} the Exalted Answered them by His^{-azwj} Words: **Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it; then as for those who believe, they are knowing that it is the Truth from their Lord, and as for those who disbelieve, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! And He does not Let Stray by it (any) except the transgressors [2:26] – up to His^{-azwj} Words: those are the losers [2:27].**

فَهَذَا مَعْنَى الضَّلَالِ الْمُنْسُوبِ إِلَيْهِ تَعَالَى لِأَنَّهُ أَقَامَ لَهُمُ الْإِمَامَ الْهَادِيَ لِمَا جَاءَ بِهِ الْمُنْذِرُ فَخَالَفُوهُ وَ صَرَفُوا عَنْهُ بَعْدَ أَنْ أَقْرَبُوا بِفَرْضِ طَاعَتِهِ وَ لَمَّا بَيَّنَّ لَهُمْ مَا يَأْخُذُونَ وَ مَا يَدْرُونَ فَخَالَفُوهُ ضَلُّوا

So, this meaning of the straying is Attributed to Him^{-azwj} the Exalted, because He^{-azwj} had Established an Imam^{-asws} for them, being the guide to what the warner had come with. But they opposed him^{-asws} and turned away from him^{-asws} after having acknowledged obedience to him^{-asws}, and when He^{-azwj} Clarified for them what they should be taking and what they should be leaving, they opposed Him^{-azwj}, so they strayed.

هَذَا مَعَ عِلْمِهِمْ بِمَا قَالَهُ النَّبِيُّ ص وَ هُوَ قَوْلُهُ - لَا تُصَلُّوا عَلَيَّ صَلَاةً مَبْتُورَةً إِذَا صَلَّيْتُمْ عَلَيَّ بَلْ صَلُّوا عَلَيَّ أَهْلِ بَيْتِي وَ لَا تَقْطَعُوهُمْ مِنِّي فَإِنَّ كُلَّ سَبَبٍ وَ نَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا سَبَبِي وَ نَسَبِي

This is with their knowledge of what the Prophet^{-saww} had said, and these are his^{-saww} words: 'Do not send Salawaat upon me^{-asws}, an amputated Salat! Whenever you send Salawaat upon me^{-saww}, send Salawaat upon People^{-asws} of my^{-saww} Household, and do not cut them^{-asws} off from me^{-saww}, for every cause and lineage will be terminated on the Day of Qiyamah except my^{-saww} cause and my^{-saww} lineage!'

وَ لَمَّا خَالَفُوا اللَّهَ تَعَالَى ضَلُّوا وَ أَضَلُّوا فَحَذَّرَ اللَّهُ تَعَالَى الْأُمَّةَ مِنْ اتِّبَاعِهِمْ وَ قَالَ سُبْحَانَهُ وَ لَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَ أَضَلُّوا كَثِيرًا وَ ضَلُّوا عَنْ سِوَاءِ السَّبِيلِ وَ السَّبِيلُ هَاهُنَا الْوَصِيُّ وَ قَالَ سُبْحَانَهُ - وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ الْآيَةَ

And when they opposed Allah^{-azwj} the Exalted, they strayed and strayed others, so Allah^{-azwj} the Exalted Cautioned the community from following them, and the Glorious Said: **and do not follow the whims of a people who had strayed from before and led many astray, and went astray from the Just Way [5:77]**, and the 'way' over here is the successor^{-asws}. And the Glorious Said: **and do not be following the ways (of others), for they will separate you from His Way. That is (what you) are Advised with, [6:153] – the Verse.**

فَخَالَفُوا مَا وَصَّاهُمْ بِهِ اللَّهُ تَعَالَى وَ اتَّبَعُوا أَهْوَاءَهُمْ فَحَرَّفُوا دِينَ اللَّهِ جَلَّتْ عَظَمَتُهُ وَ شَرَّاعُهُ وَ بَدَّلُوا فَرَائِضَهُ وَ أَحْكَامَهُ وَ جَمِيعَ مَا أَمُرُوا بِهِ كَمَا عَدَلُوا عَمَّنْ أَمُرُوا بِطَاعَتِهِ

They opposed what Allah^{-azwj} the Exalted had Advised them with and they followed their own whims. They distorted the religion of Allah^{-azwj}, Majestic is His^{-azwj} Magnificence, and His^{-azwj} Laws, and the replaced His^{-azwj} Impositions and His^{-azwj} Rulings and entirety of what they had been Commanded with, just as they had turned away from the one, they had been Commanded to obey.

وَ أَخَذَ عَلَيْهِمُ الْعَهْدَ بِمُؤَلَّاتِهِمْ وَ اضْطَرُّهُمْ ذَلِكَ إِلَى اسْتِعْمَالِ الرَّأْيِ وَ الْقِيَاسِ فَزَادَهُمْ ذَلِكَ حَيْرَةً وَ التَّبَاسُ

And He^{-azwj} Took the Pact upon them of their^{-asws} Wilayah and that made them desperate to using the opinion and the analogy. That increased them in bewilderment and the confusion.

وَ أَمَّا قَوْلُهُ سُبْحَانَهُ وَ لِيُقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ

And as for Words of the Glorious: **And for those in whose hearts there is a sickness and the Kafirs to be saying, 'What is that which Allah Intends with these examples?' Like that, Allah Lets stray one He so Desires to [74:31].**

فَكَانَ تَرْكُهُمْ اتِّبَاعَ الدَّلِيلِ الَّذِي أَقَامَ اللَّهُ لَهُمْ ضَلَالَةً لَهُمْ فَصَارَ ذَلِكَ كَأَنَّهُ مَنْسُوبٌ إِلَيْهِ تَعَالَى لَمَّا خَالَفُوا أَمْرَهُ فِي اتِّبَاعِ الْإِمَامِ

Thus, So their (people) abandonment was to follow the evidence that which Allah^{-azwj} Established the straying for them. So that because as if it was Attributed to Him^{-azwj}, the Exalted when they opposed His^{-azwj} Command in following the Imam^{-asws}.

ثُمَّ افْتَرَقُوا وَ اخْتَلَفُوا وَ لَعَنَ بَعْضُهُمْ بَعْضًا وَ اسْتَحَلَّ بَعْضُهُمْ دِمَاءَ بَعْضٍ - فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى يُؤْفَكُونَ

Then, they separated and differed and cursed each other, and they legalised each other's blood, **And what is there after the Truth except for the straying? So how come you are turning away? [10:32].**

وَ لَمَّا أَرَدْتُ قَتْلَ الْخَوَارِجِ بَعْدَ أَنْ أُرْسِلْتُ إِلَيْهِمْ ابْنُ عَبَّاسٍ لِإِقَامَةِ الْحُجَّةِ عَلَيْهِمْ قُلْتُ يَا مَعْشَرَ الْخَوَارِجِ أَنْشُدْكُمْ اللَّهَ أَلَسْتُمْ تَعْلَمُونَ أَنَّ فِي الْقُرْآنِ نَاسِخًا وَ مَنْسُوحًا وَ مُحْكَمًا وَ مُتَشَابِهًا وَ حَاصًّا وَ عَامًّا

And when I^{-asws} wanted to kill the Kharijites after having sent Ibn Abbas to them to establish the argument upon them, I^{-asws} said: 'O community of Kharijites, I^{-asws} adjure you all with Allah^{-azwj}! Aren't you knowing that in the Quran there is Abrogating and Abrogated, and Decisive and Allegorical, and Special and General?'

قَالُوا اللَّهُمَّ نَعَمْ

They said, 'O Allah^{-azwj}, yes!'

فَقُلْتُ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ

I^{-asws} said: 'O Allah^{-azwj}, be Witness upon them!'

ثُمَّ قُلْتُ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ نَاسِخَ الْقُرْآنِ وَ مَنْسُوحَهُ وَ مُحْكَمَهُ وَ مُتَشَابِهَهُ وَ حَاصَّهُ وَ عَامَّهُ

Then I^{-asws} said: 'I^{-asws} adjure you all with Allah^{-azwj}! Are you knowing Abrogating of the Quran and its Abrogated, and Decisive and its Allegorical, and its Special and its General?'

قَالُوا اللَّهُمَّ لَا

They said, 'O Allah^{-azwj}, no!'

قُلْتُ أَنْشُدْكُمْ اللَّهُ هَلْ تَعْلَمُونَ أَنِّي أَعْلَمُ نَاسِخَهُ وَ مَنْسُوخَهُ وَ مُحْكَمَهُ وَ مُتَشَابِهَهُ وَ خَاصَّهُ وَ عَامَّهُ

I^{-asws} adjure you all with Allah^{-azwj}! Are you know that I^{-asws} am most knowing of its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its Special and its General?'

قَالُوا اللَّهُمَّ نَعَمْ

They said, 'O Allah^{-azwj}, yes!'

فَقُلْتُ مَنْ أَضَلُّ مِنْكُمْ إِذْ قَدْ أَقْرَبْتُمْ بِذَلِكَ

I^{-asws} said: 'Who is more straying that you all when you had already acknowledged with that?'

ثُمَّ قُلْتُ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي حَكَمْتُ فِيهِمْ بِمَا أَعْلَمُهُ

Then I^{-asws} said: 'O Allah^{-azwj}! You^{-azwj} Know that I^{-asws} have judged among them with what I^{-asws} knew''.

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَوْصِيَانِي رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ إِنْ وَجَدْتَ فِتْنَةً تُقَاتِلُ بِحِمِّ فَاطِمَةَ حَقِّكَ وَ إِلَّا فَالْتَمِمْ بَيْتَكَ فَإِنِّي قَدْ أَخَذْتُ لَكَ الْعَهْدَ بِيَوْمِ غَدِيرِ حِمِّ بِأَنَّكَ خَلِيفَتِي وَ وَصِيِّي وَ أَوْلَى النَّاسِ بِالنَّاسِ مِنْ بَعْدِي

Then he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'And Rasool-Allah^{-sawww} had bequeathed to me^{-asws}. He^{-sawww} said: 'O Ali^{-asws}! If you^{-asws} were to find a group you^{-asws} can fight with them, then seek your^{-asws} right, or else stay in your^{-asws} house for I^{-sawww} had taken the pact for you^{-asws} on the day of Ghadeer Khumm that you^{-asws} are my^{-sawww} caliph and my^{-sawww} successor^{-asws}, and foremost of the people with the people, from after me^{-sawww}.

فَمَثَلُكَ كَمَثَلِ بَيْتِ اللَّهِ الْحَرَامِ يَا نَوَافِلَ النَّاسِ وَ لَا تَأْتِيهِمْ

Your^{-asws} example is like an example of the Sacred House of Allah^{-azwj}. The people should come to you^{-asws} and you^{-asws} don't go to them.

يَا أَبَا الْحَسَنِ حَقِيقٌ عَلَى اللَّهِ أَنْ يُدْخِلَ أَهْلَ الصَّلَاةِ الْجَنَّةَ وَ إِنَّمَا أَعْنِي بِهَذَا الْمُؤْمِنِينَ الَّذِينَ قَامُوا فِي زَمَنِ الْفِتْنَةِ عَلَى الْإِثْمَامِ بِالْإِمَامِ الْحَقِيقِيِّ الْمَكَانِ الْمَسْتَوْرِ عَنِ الْأَعْيَانِ فَهُمْ بِإِمَامَتِهِ مُقَرَّبُونَ وَ بِعَزْوَتِهِ مُسْتَمْسِكُونَ وَ لِحُجْرَتِهِ مُنْتَظِرُونَ مُؤَفَّقُونَ غَيْرُ شَاكِيْنَ صَابِرُونَ مُسْلِمُونَ وَ إِنَّمَا ضَلُّوا عَنْ مَكَانِ إِمَامِهِمْ وَ عَنْ مَعْرِفَةِ شَخْصِهِ بِذَلِكَ عَلَى ذَلِكَ

O Abu Al-Hassan^{-asws}! There is a right upon Allah^{-azwj} to Admit the straying people into the Paradise, and rather I^{-sawww} mean by this the Momineen, those who had stood in the times of

Fitna upon adhering with the Imam^{-ajfi} in the hidden place, they concealed from the eyes. So, they are paired with his^{-ajfi} Imamate, and are adhering with his^{-ajfi} handhold, and are awaiting his^{-ajfi} emergence not being doubtful, patiently, submissively; and rather they strayed from the place of their Imam^{-ajfi} and from recognising his^{-ajfi} person indicating upon that.

أَنَّ اللَّهَ تَعَالَى إِذَا حَجَبَ عَنْ عِبَادِهِ عَيْنَ الشَّمْسِ الَّتِي جَعَلَهَا دَلِيلًا عَلَى أَوْقَاتِ الصَّلَاةِ فَمَوَّسَعٌ عَلَيْهِمْ تَأْخِيرُ الْوَقْتِ لِيَسْتَبِينَ لَهُمُ الْوَقْتُ بِظُهُورِهَا وَ يَسْتَبِقُونَهَا
أَنَّهُ قَدْ زَالَتْ

When Allah^{-azwj} the Exalted Veils the eye of the sun from His^{-azwj} servant which He^{-azwj} has Made it evidence upon timings of the Salat, He^{-azwj} Made leeway upon them of delaying the timing in order to Clarify to them the timing of its appearance, and they would be convinced that it as (started to) decline.

فَكَذَلِكَ الْمُتَنظِّرُ لَخُرُوجِ الْإِمَامِ عِ الْإِمَامَةِ بِإِمَامَتِهِ مُوسَعٌ عَلَيْهِ جَمِيعُ فَرَائِضِ اللَّهِ الْوَاجِبَةِ عَلَيْهِ مَقْبُولَةٌ مَقْبُولَةٌ مِنْهُ بِحُدُودِهَا غَيْرَ حَارِجٍ عَنْ مَعْنَى مَا فُرِضَ عَلَيْهِ فَهُوَ صَائِرٌ مُخْتَسِبٌ لَا تَضُرُّهُ غَيْبَةُ إِمَامِهِ

Similar to that is the one awaiting emergence of the Imam^{-ajfi}, adhering with his^{-ajfi} Imamate. Leeway has been Made to be upon him of entire Impositions of Allah^{-azwj} obligated upon him to be Accepted. (These are) Accepted from him with their limits without being outside the meaning of what has been Imposed upon him. So, he is patient, anticipating. The absence of his Imam^{-ajfi} does not harm him’.

ثُمَّ سَأَلُوهُ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ لَفْظِ الْوَحْيِ فِي كِتَابِ اللَّهِ تَعَالَى فَقَالَ مِنْهُ وَحْيُ النَّبُوَّةِ وَ مِنْهُ وَحْيُ الْإِلْهَامِ وَ مِنْهُ وَحْيُ الْإِشَارَةِ وَ مِنْهُ وَحْيُ الْأَمْرِ وَ مِنْهُ وَحْيُ كَذِبٍ وَ مِنْهُ وَحْيُ تَقْدِيرٍ وَ مِنْهُ وَحْيُ خَيْرٍ وَ مِنْهُ وَحْيُ الرِّسَالَةِ

They asked him^{-asws}, may the Salawaat be upon him^{-asws}, about the wording of the Revelation in the Book of Allah^{-azwj} the Exalted. He^{-asws} said: ‘From it is Revelation of the Prophet-hood, and from it is Revelation of the Inspiration, and from it is Revelation of the Indication, and from it is Revelation of a Command, and from it is false revelation, and from it is Revelation of Pre-determination, and from it is Revelation of news, and from it is Revelation of the Message.

فَأَمَّا تَفْسِيرُ وَحْيِ النَّبُوَّةِ وَ الرِّسَالَةِ فَهُوَ قَوْلُهُ تَعَالَى إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ وَ أَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ إِلَى آخِرِ الْآيَةِ

As for interpretation of Revelation of the Prophet-hood, it is Word of the Exalted: **Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, and We had Revealed unto Ibrahim and Ismail and Is’haq and Yaqoub [4:163]** – up to end of the Verse.

وَ أَمَّا وَحْيُ الْإِلْهَامِ فَمَقُولُهُ عَزَّ وَ جَلَّ- وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَ مِنَ الشَّجَرِ وَ مِمَّا يَغْرِشُونَ وَ مِنْهُ وَ أَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْبَيْتِ

And as for Revelation of the Inspiration, it is Word of Mighty and Majestic: **And your Lord Revealed unto the bee saying: “Take houses from the mountains and from the trees and**

from what they are constructing [16:68]; and similar to it is: And We Revealed unto Musa's mother, "Breastfeed him! So when you fear upon him, then cast him into the river [28:7].

وَأَمَّا وَحْيُ الْإِشَارَةِ فَقَوْلُهُ عَزَّ وَجَلَّ - فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا أَيْ أَشَارَ إِلَيْهِمْ لِقَوْلِهِ تَعَالَى أَلَّا تَكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا زَمْرًا

And as for Revelation of the Indication, it is Word of Mighty and Majestic: **So he went out to his people from the prayer niche, and he revealed to them that they should be Glorifying (Allah) morning and evening [19:11]**, i.e. Indicated to them, due to Words of the Exalted: **you should not speak to the people for three days except by gestures; [3:42]**.

وَأَمَّا وَحْيُ التَّقْدِيرِ فَقَوْلُهُ تَعَالَى - وَ أَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَ قَدَّرَ فِيهَا أَمْرَهَا

And as for Revelation of the Pre-determination, it is Word of the Exalted: **So He Ordained them to be seven skies in two periods, and Revealed in every sky, its regulation. [41:12]**.

وَأَمَّا وَحْيُ الْأَمْرِ فَقَوْلُهُ سُبْحَانَهُ - وَ إِذْ أَوْحَيْتُ إِلَى الْمُؤْمِنِينَ أَنْ آمِنُوا بِي وَ بِرَسُولِي

And as for Revelation of the Command, it is Word of the Glorious: **And when I Revealed to the disciples, saying: "Believe in Me and in My Rasool!" [5:111]**.

وَأَمَّا وَحْيُ الْكُذْبِ فَقَوْلُهُ عَزَّ وَجَلَّ شَيْطَانِ الْإِنْسِ وَ الْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ إِلَى آخِرِ الْآيَةِ

And as for false revelation, it is Word of Mighty and Majestic: **Satans of the humans and the Jinn, suggesting flowery words to each other, [6:112]** – up to end of the Verse.

وَأَمَّا وَحْيُ الْحَبْرِ فَقَوْلُهُ سُبْحَانَهُ - وَ جَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ

And as for Revelation of the news, it is Word of the Glorious: **And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]**.

وَ سَأَلُوهُ صَلَوَاتِ اللَّهِ عَلَيْهِ عَنْ مُتَشَابِهِ الْخَلْقِ فَقَالَ هُوَ عَلَى ثَلَاثَةِ أَوْجٍ وَ رَابِعٌ فَمِنْهُ خَلْقُ الْإِحْتِرَاعِ فَقَوْلُهُ سُبْحَانَهُ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ

And they asked him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, about the Allegorical (Verses) of the creation. He^{-asws} said: 'It is based upon three aspects, and a fourth. From it is the initial creation, Words of the Glorious: **Surely, your Lord is Allah Who Created the skies and the earth in six days, [7:54]**.

وَأَمَّا خَلْقُ الْإِسْتِحَالَةِ فَقَوْلُهُ تَعَالَى - يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ وَ قَوْلُهُ تَعَالَى فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ لِيُبَيِّنَ لَكُمْ وَ نُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ

And as for impossible creation, it is Word of the Exalted: **He Created you in the bellies of your mothers a creation from after a creation in triple darkness. [39:6]; and Words of the Exalted: We Created you from dust, then from a seed, then from a clot, then from a lump of flesh,**

formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire [22:5].

وَأَمَّا خَلْقُ التَّقْدِيرِ فَقَوْلُهُ لِعِيسَى ع- وَ إِذْ خُلِقَ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ إِلَى آخِرِ الْآيَةِ

And as for the Pre-determined creation, it is His^{-azwj} Word to Isa^{-as}: **and when you created from the clay like the form of the bird with My Permission, and you blew into it, so it became a bird [5:110]** – up to end of the Verse.

وَأَمَّا خَلْقُ التَّغْيِيرِ فَقَوْلُهُ تَعَالَى وَ لَأْمُرَّكُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ

And as for creation of the change, it is Word of the Exalted: **and I will instruct them and they would change the creation of Allah'; [4:119]'**

وَ سَأَلُوهُ عَنِ الْمُتَشَابِهِ فِي تَفْسِيرِ الْفِتْنَةِ فَقَالَ- الْمَأْحَسِبِ النَّاسُ أَنْ يَبْرُكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ قَوْلُهُ لِمُوسَى ع وَ فِتْنَاكَ فُتُونًا

And they asked him^{-asws} about the Allegorical in interpretation of the Fitna (Trial). He^{-asws} said: **'Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2];** and His^{-azwj} Words to Musa^{-as}: **and Tried you with a Trial. [20:40].**

وَ مِنْهُ فِتْنَةُ الْكُفْرِ وَ هُوَ قَوْلُهُ تَعَالَى- لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلِ وَ قَلْبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَ ظَهَرَ أَمْرُ اللَّهِ وَ قَوْلُهُ تَعَالَى وَ الْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ يَعْني هَاهُنَا الْكُفْرَ

And from it is Fitna of the Kufr, and it is Word of the Exalted: **They had sought the Fitna from before and overturn the matters to you until there came the Truth and the Command of Allah prevailed, [9:48];** and Words of the Exalted: **and the Fitna is more grievous than the fighting. [2:217],** meaning over here the Kufr.

وَ قَوْلُهُ سُبْحَانَهُ فِي الَّذِينَ اسْتَأْذَنُوا رَسُولَ اللَّهِ ص فِي عَزْوَةِ تَبُوكَ أَنْ يَتَخَلَّفُوا عَنْهُ مِنَ الْمُنَافِقِينَ فَقَالَ اللَّهُ تَعَالَى فِيهِمْ وَ مِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَ لَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَمَطُوا يَعْني ائْذَنْ لِي وَ لَا تُكْفِرْ بِي فَقَالَ عَزَّ وَ جَلَّ أَلَا فِي الْفِتْنَةِ سَمَطُوا وَ إِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

And Words of the Glorious regarding those from the hypocrites who had sought permission of Rasool-Allah^{-saww} in the military expedition of Tabuk to stay back from him^{-saww}. Allah^{-azwj} the Exalted Said regarding them: **And from them is one who is saying, 'Permit me and do not try me'. Indeed! Into the Fitna they have fallen, [9:49],** meaning, 'Permit me and do not reject me'. So, the Mighty and Majestic Said: **Indeed! Into the Fitna they have fallen, and surely Hell would be encompassing with the Kafirs [9:49].**

وَ مِنْهُ فِتْنَةُ الْعَذَابِ وَ هُوَ قَوْلُهُ تَعَالَى- يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ أَيُّ يُعَذَّبُونَ- دُوفُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ أَيُّ دُوفُوا عَذَابَكُمْ

And from it is Fitna of the Punishment, and it is Word of the Exalted: **A Day they would be tormented at the Fire [51:13],** i.e. being Punished - **"Taste your torment! This is what you used to hasten with" [51:14],** i.e. 'Taste your punishment!'

وَ مِنْهُ قَوْلُهُ تَعَالَى إِنَّ الَّذِينَ فَتِنُوا الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا أَيُّ عَذَّبُوا الْمُؤْمِنِينَ

And from it are Words of the Exalted: **Surely those who persecute the Momineen and the Mominaat, then they do not repent, [85:10]**, i.e. tormenting the Momineen.

وَمِنْهُ فِتْنَةُ الْمُحِبِّهِ لِلْمَالِ وَالْوَالِدِ كَقَوْلِهِ تَعَالَى - إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ أَيْ إِنَّمَا حُبُّكُمْ لَهَا فِتْنَةٌ لَكُمْ

And from it is Fitna of love for the wealth and the sons, like His^{-azwj} Words: **And know that rather your wealth and your children are a Fitna (strife), [8:28]**, i.e., 'But your love for it is a Fitna for you all'.

وَمِنْهُ فِتْنَةُ الْمَرَضِ وَهُوَ قَوْلُهُ سُبْحَانَهُ - أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا لَهُمْ يَتَذَكَّرُونَ أَيْ يَمْرَضُونَ وَيَعْتَلُونَ

And from it is Fitna of the sickness, and it is Word of the Glorious: **Do they not see that they are being Tried once or twice in every year, yet they do not turn (to Allah) nor do they mind? [9:126]**, i.e., they are getting sick and falling ill'.

وَسَأَلُوهُ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنِ الْمَشَاهِبِ فِي الْقَضَاءِ فَقَالَ هُوَ عَشْرَةٌ أَوْجِهٍ مُخْتَلِفَةٌ الْمَعْنَى فَمِنْهُ قَضَاءُ فَرَاغٍ وَقَضَاءُ عَهْدٍ وَمِنْهُ قَضَاءُ إِعْلَامٍ وَمِنْهُ قَضَاءُ فِعْلٍ وَمِنْهُ قَضَاءُ إِجْبَابٍ وَمِنْهُ قَضَاءُ كِتَابٍ وَمِنْهُ قَضَاءُ إِتْمَامٍ وَمِنْهُ قَضَاءُ حُكْمٍ وَقَضَاءُ خَلْقٍ وَمِنْهُ قَضَاءُ نُزُولِ الْمَوْتِ

And they asked him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} about the Allegorical regarding the Decree. He^{-asws} said: 'It is of ten perspectives of different meanings. It is a Decree of being free, and a Decree of a pact, and from it is Decree of letting know, and from it is Decree of action, and from it is Decree of obligated (punishment), and from it is Decree of fate, and from it is Decree of completion, and from it is Decree of a Judgment and result, and from it is Decree of creation, and from it is Decree of the descent of death.

أَمَّا تَفْسِيرُ قَضَاءِ الْفَرَاغِ مِنَ الشَّيْءِ فَهُوَ قَوْلُهُ تَعَالَى - وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِمْ مَعْنَى فَلَمَّا قُضِيَ أَيْ فَلَمَّا فَرَغَ وَكَقَوْلِهِ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ

As for interpretation of Decree of being free from the thing, it is Word of the Exalted: **And when We Turned a number of the Jinn towards you listening to the Quran, so when they attended, they said, 'Listen!' So, when it (recitation) ended, they turned back towards their people, warning them [46:29]**. It means, 'When it ended', i.e. when he^{-saww} was free'; and like His^{-azwj} Words: **So when you have fulfilled your rituals, then mention Allah [2:200]**.

أَمَّا قَضَاءُ الْعَهْدِ فَقَوْلُهُ تَعَالَى - وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ أَيْ عَهْدٌ وَ مِثْلُهُ فِي سُورَةِ الْقَصَصِ وَ مَا كُنْتُمْ بِجَانِبِ الْعَرَبِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ أَيْ عَهْدَنَا إِلَيْهِ

As for Decree of the pact, it is Word of the Exalted: **And your Lord has Decreed that you shall not worship except Him, [17:23]**, i.e. a pact, and similar to it is in Surah Al Qasas: **And you were not on the western side when We Decreed the Commandment [28:44]**, i.e. 'We^{-azwj} Made a pact with him^{-as'}.

أَمَّا قَضَاءُ الْإِعْلَامِ فَهُوَ قَوْلُهُ تَعَالَى - وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هُوْلَاءِ مَقْطُوعٌ مُصْبِحِينَ وَقَوْلُهُ سُبْحَانَهُ وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ أَيْ أَعْلَمْنَاهُمْ فِي التَّوْرَةِ مَا هُمْ غَامِلُونَ:

As for Decree of the letting know, it is Word of the Exalted: **And We (Made known) the decree to him, that the roots of these shall be cut off by the morning [15:66]**; and Words of the Glorious: **And We Decreed to the Children of Israel in the Book: "You will make mischief in the land twice, [17:4]**, i.e. We^{azwj} Let them know in the Torah what they would be doing.

أَمَّا قَضَاءُ الْفِعْلِ فَمَقُولُهُ تَعَالَى فِي سُورَةِ طه- فَأَفْضِي مَا أَنْتَ قَاضٍ أَيِ افْعَلْ مَا أَنْتَ قَاعِلٌ

As for Decree of the action, it is Word of the Exalted in Surah Ta Ha: **so you judge whatever you (want to) judge. [20:72]**, i.e. do whatever you want to do.

وَ مِنْهُ فِي سُورَةِ الْأَنْفَالِ لِيُقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا أَيِ يُفْعَلُ مَا كَانَ فِي عِلْمِهِ السَّابِقِ وَ مِثْلُ هَذَا فِي الْقُرْآنِ كَثِيرٌ

And from it in Surah Al Anfaal: **but for Allah to Accomplish a matter which was to be done, [8:42]**, i.e. Doing what was in His^{azwj} preceding Knowledge, and the likes of this are many in the Quran.

أَمَّا قَضَاءُ الْإِجَابِ لِلْعَذَابِ كَقَوْلِهِ تَعَالَى فِي سُورَةِ إِبْرَاهِيمَ ع- وَ قَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ أَيِ لَمَّا وَجِبَ الْعَذَابُ وَ مِثْلُهُ فِي سُورَةِ يُوسُفَ ع قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ مَعْنَاهُ أَيِ وَجِبَ الْأَمْرُ الَّذِي عَنْهُ تَسَاءَلَانِ

As for Decree of the obligating the Punishment, is like Words of the Exalted in *Surah Ibrahim*: **And the Satan will say when the matters are Decided, [14:22]**, i.e. when the Punishment is obligated; and similar to it is in *Surah Yusuf*: **The matter is Decreed concerning which you two inquired [12:41]**. It's meaning is, the matter is obligated, which you two were asking about.

أَمَّا قَضَاءُ الْكِتَابِ وَ الْحُكْمِ فَمَقُولُهُ تَعَالَى فِي قِصَّةِ مَرْيَمَ- وَ كَانَ أَمْرًا مَفْضِيًّا أَيِ مَعْلُومًا

As for Decree the fate and the destiny, it is Word of the Exalted in the story of Maryam^{as}: **And it was a matter Ordained [19:21]**, i.e., known.

وَ أَمَّا قَضَاءُ الْإِتْمَامِ فَمَقُولُهُ تَعَالَى فِي سُورَةِ الْقَصَصِ- فَلَمَّا قَضَى مُوسَى الْأَجَلَ أَيِ فَلَمَّا أَمَّ شَرْطُهُ الَّذِي شَارَطَهُ عَلَيْهِ وَ كَقَوْلِ مُوسَى ع أَمَّا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُذْوَانَ عَلَيَّ مَعْنَاهُ إِذَا أَمَمْتُ

And as for Decree of the completion, it is the Word of the Exalted in Surah Al Qasas: **So when Musa had fulfilled the term, [28:29]** – i.e. when he^{as} completed the conditions which had been stipulated upon him^{as}, like words of Musa^{as}: **Whichever of the two terms I fulfil, so there shall be no unfairness upon me, [28:28]**. It's meaning is, 'When I^{as} have completed'.

وَ أَمَّا قَضَاءُ الْحُكْمِ فَمَقُولُهُ تَعَالَى قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَيِ حُكِمَ بَيْنَهُمْ

And as for Decree of the Judgment, it is Word of the Exalted: **it shall be Judged between them with the Truth, and it shall be said: 'The Praise is for Allah, Lord of the worlds [39:75]**, i.e. Judgment between them; and Words of the Exalted: **And Allah Judges with the Truth, and those from besides Him who are being supplicated to are not judging with anything. Surely, He is the Hearing, the Seeing [40:20]**.

وَقَوْلُهُ تَعَالَى وَاللَّهُ يَفْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَفْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ وَقَوْلُهُ سُبْحَانَهُ وَاللَّهُ يَفْضِي بِالْحَقِّ وَهُوَ خَيْرُ الْفَاصِلِينَ وَقَوْلُهُ تَعَالَى فِي سُورَةِ يُونُسَ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ

And Words of the Glorious, '**And Allah Judges with the Truth [40:20], and He is the best of the Deciders' [6:57]**; and Words of the Exalted in Surah Yunus^{as}: **and it would be Decided between them with the fairness [10:54]**.

وَأَمَّا قَضَاءُ الْخَلْقِ فَمَقُولُهُ سُبْحَانَهُ- فَفَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ أَيْ خَلَقَهُنَّ

And as for Decree of the creation, it is Word of the Glorious: **So He Ordained them to be seven skies in two periods, [41:12]**, i.e., created these.

وَأَمَّا قَضَاءُ إِنْزَالِ الْمَوْتِ فَكَقَوْلِ أَهْلِ النَّارِ فِي سُورَةِ الرَّحْرِفِ- وَ نَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كُنْتُمْ أَتَى لَ يَنْزِلَ عَلَيْنَا الْمَوْتُ وَ مِثْلُهُ لَا يُفْضِي عَلَيْنَهُمْ فَيَمُوتُوا وَ لَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا أَيْ لَا يَنْزِلُ عَلَيْهِمُ الْمَوْتُ فَيَسْتَرْجِعُوا

And as for Decree of descent of death, it is like words of the inhabitants of the Hellfire in Surah Al Zukhruf: **And they would call out, 'O Malik! Let your Lord Decide about us'. He will say: 'You shall remain! [43:77]**, i.e. 'Let the death descend upon us'; and similar to it: **Neither will it eliminate them so they could be dying, nor would any Punishment be lightened from them. [35:36]**, i.e. the death will not descend upon them so they could be returning.

وَ مِثْلُهُ فِي قِصَّةِ سُلَيْمَانَ بْنِ دَاوُدَ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ يُعْنِي تَعَالَى لَمَّا أَنْزَلْنَا عَلَيْهِ الْمَوْتَ

And similar to it is in story of Suleyman Bin Dawood^{as}: **But when We Decreed death unto him, nothing evidenced them upon his death except an insect of the earth which ate his staff. [34:14]**. The Exalted Meant: "When the death descended upon him".

وَ سَأَلُوهُ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ أَقْسَامِ النُّورِ فِي الْقُرْآنِ

And they asked him^{asws}, may the Salawaat of Allah^{azwj} upon him^{asws}, about types of Noor in the Quran.

قَالَ النُّورُ الْقُرْآنُ وَ النُّورُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى وَ النُّورُ النُّورِيَّةُ وَ النُّورُ الْقَمَرُ وَ النُّورُ ضَوْءُ الْمُؤْمِنِ وَ هُوَ الْمَوْلَاةُ الَّتِي يَلْبَسُ بِهَا نُورًا يَوْمَ الْقِيَامَةِ وَ النُّورُ فِي مَوَاضِعَ مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ حُجَّةُ اللَّهِ عَزَّ وَ جَلَّ عَلَى عِبَادِهِ وَ هُوَ الْمَعْصُومُ

He^{asws} said: 'The Noor is the Quran, and the Noor is a Name from Names of Allah^{azwj} the Exalted, and the Noor is the luminosity, and the Noor is the moon, and the Noor is illumination of the Momin, and it is the Wilayah which he will be clothed with as Noor on the Day of Qiyamah, and the Noor in a place from the Torah and Evangel and the Quran is a Divine Authority of Allah^{azwj} Mighty and Majestic upon His^{azwj} servants, and he^{asws} is the Infallible (Masoom).

وَ لَمَّا كَلَّمَ اللَّهُ تَعَالَى ابْنَ عِمْرَانَ عَ أَخْبَرَ بَنِي إِسْرَائِيلَ فَلَمْ يُصَدِّقُوهُ فَقَالَ لَهُمْ مَا الَّذِي يُصْحِحُ ذَلِكَ عِنْدَكُمْ قَالُوا سَمَاعُهُ قَالَ فَاخْتَارُوا سَبْعِينَ رَجُلًا مِنْ خِيَارِكُمْ

And when Allah-^{azwj} the Exalted Spoke to the son-^{as} of Imran-^{as}, he-^{as} informed the children of Israel, but they did not ratify him-^{as}. He-^{as} said to them: ‘What is that which is correct in your views?’ They said, ‘Listening to Him-^{azwj}!’ He-^{as} said: ‘Choose seventy men from your good ones’.

فَلَمَّا خَرَجُوا مَعَهُ أَوْفَقَهُمْ وَ تَقَدَّمَ فَجَعَلَ يُنَاجِي رَبَّهُ وَ يُعَظِّمُهُ فَلَمَّا كَلَّمَهُ قَالَ لَهُمْ أَسْمِعْتُمْ قَالُوا بَلَى وَ لَكِنَّا لَا نَدْرِي أ هُوَ كَلَامُ اللَّهِ أَمْ لَا فَلَيْطَهُمْ لَنَا حَتَّى نَرَاهُ فَتَشْهَدَ لَكَ عِنْدَ بَنِي إِسْرَائِيلَ

When they went out with him-^{as}, he-^{as} paused them and he-^{as} went ahead and went on to whisper to his-^{as} Lord-^{azwj} and revere Him-^{azwj}. When He-^{azwj} Spoke to him-^{as}, he-^{as} said to them: ‘Did you hear?’ They said, ‘Yes, but we don’t know whether it is the Speech of Allah-^{azwj} or not, so let Him-^{azwj} Appear to us until we see Him-^{azwj}, so we can testify for you in the presence of the children of Israel’.

فَلَمَّا قَالُوا ذَلِكَ صَعِبُوا فَمَاتُوا فَلَمَّا أَفَاقَ مُوسَى بِمَا تَعَسَّاهُ وَ رَأَاهُمْ جَزَعٌ وَ طَرَقَ أَنَّهُمْ إِنَّمَا أَهْلَكُوا بِدُثُوبِ بَنِي إِسْرَائِيلَ فَقَالَ يَا رَبِّ أَصْحَابِي وَ إِخْوَانِي أَنِسْتُ بِهِمْ وَ أَنَسُوا بِي وَ عَرَفْتُهُمْ وَ عَرَفُونِي -

When they said that, they received a shock and died. When Musa-^{as} woke up from what had overwhelmed him-^{as} and saw them, he-^{as} was alarmed and thought that rather they had been destroyed due to the sins of the children of Israel. He-^{as} said: ‘O Lord-^{azwj}, my-^{as} companions, and my-^{as} brothers! I-^{as} am familiar with them and they are familiar with me-^{as}, and I-^{as} know them and they know me-^{as}!

أَمْ هَلَكْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَ تَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاعْفِرْ لَنَا وَ ارْحَمْنَا وَ أَنْتَ خَيْرُ الْغَافِرِينَ

Will You Destroy us due to what the foolish ones from us have done? Surely, it is only a Trial. You stray by it the one You so Desire to and Guide the one You so Desire to. You are our Guardian, therefore Forgive us and be Merciful to us, and You are the best of the forgivers [7:155].

فَقَالَ تَعَالَى عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ إِلَى قَوْلِهِ سُبْحَانَكَ النَّبِيُّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُجِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَ يُضَعُّ عَنْهُمْ إِصْرَهُمْ وَ الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَ عَزَّوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

The Exalted Said: ***“My Punishment, I Afflict by it the one I so Desire to, and My Mercy Extends to all things”. [7:156]*** – up to Words of the Exalted: ***the Prophet, the Ummay (Makkan) whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad, and removing from them their burdens and their shackles which would be upon them. So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157].***

فَالنُّورُ فِي هَذَا الْمَوْضِعِ هُوَ الْقُرْآنُ وَ مِثْلُهُ فِي سُورَةِ التَّغَابُنِ قَوْلُهُ تَعَالَى - فَامِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا يُعْنِي سُبْحَانَهُ الْقُرْآنَ وَ جَمِيعَ الْأَوْصِيَاءِ الْمَعْصُومِينَ حَمَلَةَ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ خَزَنَتَهُ وَ تَرَاجِمَهُ الَّذِينَ نَعَتَهُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

So the Noor in this place, it is the Quran; and similar to it is in *Surah Al Taghabun*, words of the Exalted: **Therefore believe in Allah and His Rasool and the Light which We Sent down, [64:8]**, The Glorious Meant the Quran and entirety of the successors^{-asws}, the Infallible(s), bearer of the Book of Allah^{-azwj} Mighty and Majestic and its treasurers, and its interpreters, those Allah^{-azwj} Described them^{-asws} in His^{-azwj} Book Saying: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, 'We believe in it. It is all from the Presence of our Lord'. [3:7]**.

وَ هُمْ الْمَنْعُوتُونَ الَّذِينَ أَنْارَ اللَّهُ بِحَمِّ الْبِلَادِ وَ هَدَى بِهِمُ الْعِبَادَ قَالَ اللَّهُ تَعَالَى فِي سُورَةِ النُّورِ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي رُجَاةٍ الرَّجَاةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ إِلَى آخِرِ الْآيَةِ

And they are the described, those Allah^{-azwj} has Irradiated the lands through them^{-asws} and Guided the servants by them^{-asws}. Allah^{-azwj} the Exalted Said in *Surah Al Noor*: **Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp, the lamp is in a glass, and the glass is as if it is a brightly shining star [24:35]** – up to end of the Verse.

فَالْمِشْكَاةُ رَسُولُ اللَّهِ ص وَ الْمِصْبَاحُ الْوَصِيُّ وَ الْأَوْصِيَاءُ ع وَ الرَّجَاةُ فَاطِمَةُ وَ الشَّجَرَةُ الْمُبَارَكَةُ رَسُولُ اللَّهِ ص وَ الْكَوْكَبُ الدُّرِّيُّ الْقَائِمُ الْمُنْتَظَرُ الَّذِي يَمَلَأُ الْأَرْضَ عَدْلًا

The 'Niche' is Rasool-Allah^{-azwj}, and the 'lamp' is the successor^{-asws} and the successors^{-asws}, and 'glass' is (Syeda) Fatima^{-asws}, and the 'Blessed tree' is Rasool-Allah^{-sawww}, and the 'Shining star' is Al-Qaim^{-ajff} the awaited who will fill the earth with justice.

ثُمَّ قَالَ تَعَالَى يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ أَيْ يَنْطِقُ بِهِ نَاطِقٌ ثُمَّ قَالَ تَعَالَى - نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Then the Exalted Said: **Its oil almost illuminates and even though fire does not touch it. [24:35]**, a speaker speaks with it. Then the Exalted Said: **Light upon Light. Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]**.

ثُمَّ قَالَ عَزَّ وَ جَلَّ فِي بُيُوتِ آدِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْعُدْوِ وَ الْأَصَالِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِتْيَانِ الزَّكَاةِ وَ هُمْ الْأَوْصِيَاءُ

Then the Mighty and Majestic: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36] Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37]**.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي سُورَةِ الْأَنْعَامِ فِي ذِكْرِ التَّوْرَةِ وَ أَنَّهَا نُورٌ فَلَنْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَ هُدًى لِلنَّاسِ

Allah-^{azwj} Blessed and Exalted Said in Surah Al Anaam in mention of the Torah, and it is Noor **Say: 'Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? [6:91].**

وَقَالَ اللَّهُ تَعَالَى فِي سُورَةِ يُوسُفَ - هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا وَ مِثْلُهُ فِي سُورَةِ نُوحٍ ع قَوْلُهُ تَعَالَى وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَ قَالَ سُبْحَانَهُ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ جَعَلَ الظُّلُمَاتِ وَ النُّورَ يَعْنِي اللَّيْلَ وَ النَّهَارَ

And Allah-^{azwj} the Exalted Said in Surah Yunus-^{as}: **He is the (One) Who Made the sun a brightness and the moon a light, [10:5],** and similar to it is in **Surah Nuh**, Words of the Exalted: **And Made the moon a light therein, [71:16],** and the Glorious Said: **The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; [6:1],** meaning the night and the day.

وَقَالَ سُبْحَانَهُ فِي سُورَةِ الْبَقَرَةِ اللَّهُ وَبِئْسَ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مَن ظَلَمَ الْكُفْرَ إِلَى نُورِ الْإِيمَانِ فَسُئِيَ الْإِيمَانُ هَاهُنَا نُورًا وَ مِثْلُهُ فِي سُورَةِ إِبْرَاهِيمَ ع لِيُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

And the Glorious Said in **Surah Al Baqarah: Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; [2:257],** meaning from the darkness of Kufr to the light of Eman. He-^{azwj} Named the Eman over here are Noor; and similar to it is in Surah Ibrahim-^{as}: **for you to extract the people from the (multitude of) darkness to the Light [14:1].**

وَقَالَ عَزَّ وَ جَلَّ فِي سُورَةِ بَرَاءَةَ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ يَعْنِي نُورَ الْإِسْلَامِ بِكُفْرِهِمْ وَ جُحُودِهِمْ وَ قَالَ سُبْحَانَهُ فِي سُورَةِ النَّسَاءِ وَ أَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا- يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

And the Mighty and Majestic Said in Surah Bara'at: **They are intending to extinguish the Light of Allah with their mouths [9:32],** meaning the Noor of Islam with their Kufr and their blasphemies; and the Glorious Said in **Surah Al Nisaa: There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174] Allah Guides to His Light ones He so Desires to, [24:35].**

وَقَالَ سُبْحَانَهُ فِي سُورَةِ الْحَدِيدِ فِي ذِكْرِ الْمُؤْمِنِينَ- يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَ بِيَمَانِهِمْ بِشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ فِيهَا أَنْظُرُونَ نَقْتَسِنَ مِنْ نُورِكُمْ أَيُّ تَمْشِي فِي صُورِكُمْ وَ مِثْلُ هَذَا فِي الْقُرْآنِ كَثِيرٌ

And the Glorious Said in Surah Al Hadeed in mention of the Momineen: **their Light running in front of them and on their right: 'Glad tidings for you today, of Gardens beneath which the rivers flow, [57:12] 'Wait for us to acquire from your light' [57:13],** i.e. 'We can walk in their illumination'. And similar to this in the Quran are many'.

وَ سَأَلُوهُ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ أَقْسَامِ الْأُمَّةِ فِي كِتَابِ اللَّهِ تَعَالَى فَقَالَ قَوْلُهُ تَعَالَى كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ

And they asked him-^{asws}, may the Salawaat of Allah-^{azwj} upon him-^{asws}, about the types of communities in the Book of Allah-^{azwj} the Exalted. He-^{asws} said: 'Words of the Exalted: **The people were one community; so Allah Sent the Prophets as bearers of glad tidings and as warners, [2:213].**

مِنْهَا الْأُمَّةُ أَيُّ الْوَقْتِ الْمَوْقُوتِ كَقَوْلِهِ سُبْحَانَهُ فِي سُورَةِ يُوسُفَ - وَ قَالَ الَّذِي نَجَا مِنْهُمَا وَ ادَّكَّرَ بَعْدَ أُمَّةٍ أَيُّ بَعْدَ وَقْتٍ وَ قَوْلِهِ سُبْحَانَهُ وَ لَعْنُ أَخْرَانَا عَنْهُمْ الْعَذَابُ إِلَى أُمَّةٍ مَعْدُودَةٍ أَيُّ إِلَى وَقْتٍ مَعْلُومٍ

From it is the community, i.e. the timed time, like Words of the Glorious in Surah Yusuf^{as}: **And one of the two (prisoners) he who had been freed remembered after a community (long time) [12:45]**, i.e. after a time; and Words of the Glorious: **And if We were to Delay from them the Punishment to a numbered community, [11:8]**, i.e. to a known-time.

وَ الْأُمَّةُ هِيَ الْجَمَاعَةُ قَالَ اللَّهُ تَعَالَى وَ جَدَّ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْتَفُونَ وَ الْأُمَّةُ الْوَاحِدُ مِنَ الْمُؤْمِنِينَ قَالَ اللَّهُ تَعَالَى إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً

And the community, it is the group. Allah^{azwj} the Exalted Said: **he found at it a group of people drawing water, [28:23]**; and the community is the one from the Momineen. Allah^{azwj} the Exalted said: **Surely Ibrahim was a community, [16:120]**.

وَ الْأُمَّةُ جَمْعُ ذَوَابٍ وَ جَمْعُ طُيُورٍ قَالَ اللَّهُ تَعَالَى وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَ لَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّةٌ مِثْلُكُمْ أَيُّ جَمَاعَاتٍ يَأْكُلُونَ وَ يَشْرَبُونَ وَ يَنْتَسِلُونَ وَ أُمَّةٌ ذَلِكَ

And the community is a crown of animals and crowd of birds. Allah^{azwj} the Exalted Said: **And there is no animal in the earth nor a bird flying with its two wings except they are communities similar to yours. [6:38]**, i.e., a group eating and drinking and procreating, and similar to that'.

وَ سَأَلُوهُ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنِ الْخَاصِّ وَ الْعَامِّ فِي كِتَابِ اللَّهِ تَعَالَى فَقَالَ إِنَّ مِنْ كِتَابِ اللَّهِ تَعَالَى آيَاتٍ لَفْظُهَا الْخُصُوصُ وَ الْعُمُومُ وَ مِنْهُ آيَاتٌ لَفْظُهَا اللَّفْظُ الْخَاصُّ وَ مَعْنَاهُ عَامٌّ وَ مِنْ ذَلِكَ لَفْظٌ عَامٌّ يُرِيدُ بِهِ اللَّهُ تَعَالَى الْعُمُومَ وَ كَذَلِكَ الْخَاصُّ أَيْضاً

And they asked him^{asws}, may the Salawaat be upon him^{asws} about the specific and general (Verses) in the Book of Allah^{azwj} the Exalted. He^{asws} said: 'From the Book of Allah^{azwj} the Exalted there are Verses whose wordings there is specificity and the generality, and from it there are Verses whose wordings are specific wording and its meaning is general, and from that whose wording is general (but) Allah^{azwj} the Exalted Intends the general by it; and like that is the specific as well.

فَأَمَّا مَا ظَاهَرَهُ الْعُمُومُ وَ مَعْنَاهُ الْخُصُوصُ فَقَوْلُهُ عَزَّ وَ جَلَّ - يَا بَنِي إِسْرَائِيلَ ادْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَ أَيُّ فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ فَهَذَا اللَّفْظُ يَحْتَمِلُ الْعُمُومَ وَ مَعْنَاهُ الْخُصُوصُ لِأَنَّهُ تَعَالَى إِنَّمَا فَضَّلَهُمْ عَلَى عَالَمِ أَرْضَانِهِمْ بِأَشْيَاءَ حَصَّهْمُ بِهَا مِثْلَ الْمَنَّانِ وَ السَّلْوَى وَ الْعُيُونِ الَّتِي فَجَّرَهَا لَهُمْ مِنَ الْحَجَرِ وَ أَشْبَاهَ ذَلِكَ

As for what its apparent is the general and its meaning is specific, is Word of the Mighty and the Majestic: **O Children of Israel! Recall My Favour which I Bestowed upon you and I had Graced you all in the two worlds [2:47]**. So, this, the wording carries the generality and its meaning is specific, because the Exalted has rather Preferred them over the world of their era with things He^{azwj} has Specialised them with, like the manna and the quails, and the springs from the rocks which He^{azwj} has Burst forth for them, and resembling that.

وَ مِثْلُهُ قَوْلُهُ تَعَالَى إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِشْرَانَ عَلَى الْعَالَمِينَ أَرَادَ اللَّهُ تَعَالَى أَنَّهُ فَضَّلَهُمْ عَلَى عَالَمِي زَمَانِهِمْ

And similar to it are Words of the Exalted: ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]***. Allah^{-azwj} the Exalted Wanted to Prefer them^{-as} above the worlds of their eras.

وَقَوْلِهِ تَعَالَى وَ أَوْتَيْتُ مِنْ كُلِّ شَيْءٍ وَ لَهَا عَرْشٌ عَظِيمٌ يَعْنِي سُبْحَانَهُ بَلْقَيْسِ وَ هِيَ مَعَ هَذَا لَمْ يُؤْتِ أَشْيَاءَ كَثِيرَةً مِمَّا فَضَّلَ اللَّهُ تَعَالَى بِهِ الرِّجَالَ عَلَى النِّسَاءِ

And like Words of the Exalted: ***I found a woman ruling them, and she has been given from everything, and for her is a magnificent throne [27:23]***. The Glorious Means Bilquees, and she, with this, did not inherit a lot of things from what Allah^{-azwj} the Exalted has Graced the men with over the women.

وَ مِثْلُ قَوْلِهِ تَعَالَى تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا يَعْنِي الرِّيحَ وَ قَدْ تَرَكْتَ أَشْيَاءَ كَثِيرَةً لَمْ تُدَمِّرْهَا

And like Words of the Exalted: ***Devastating all things by the Command of its Lord, [46:25]***, meaning the wind, and (although) it had left a lot of things not having devastated these.

وَ مِثْلُ قَوْلِهِ عَزَّ وَ جَلَّ ثُمَّ أُفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ أَرَادَ سُبْحَانَهُ بَعْضَ النَّاسِ وَ ذَلِكَ أَنَّ قُرَيْشًا كَانَتْ فِي الْجَاهِلِيَّةِ تُفِيضُ مِنَ الْمَشْعَرِ الْحَرَامِ وَ لَا يَخْرُجُونَ إِلَى عَرَفَاتِ كَسَائِرِ الْعَرَبِ فَأَمَرَهُمُ اللَّهُ سُبْحَانَهُ أَنْ يُفِيضُوا مِنْ حَيْثُ أَفَاضَ رَسُولُ اللَّهِ ص وَ أَصْحَابُهُ وَ هُمْ فِي هَذَا الْمَوْضِعِ النَّاسُ عَلَى الْخُصُوصِ وَ ارْجِعُوا عَنْ سُنَّتِهِمْ

And like Words of Mighty and Majestic: ***Then hasten on from where the people had hastened on, [2:199]***. The Glorious Intended some of the people, and that is because during the Pre-Islamic period, Quraysh used to hasten from the Sacred Monuments and they were not going out to Arafaat, like rest of the Arabs, so Allah^{-azwj} the Glorious Commanded them to hasten from where Rasool-Allah^{-saww} and his^{-saww} companions hasten from, and in this place, the 'people' are upon the specific, and they returned from their (pre-Islamic) conducts.

وَ قَوْلِهِ لَقَدْ يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ يَعْنِي بِالنَّاسِ هَاهُنَا الْيَهُودَ فَقَطْ

And His^{-azwj} Words: ***lest there would be an argument for the people against Allah after the (coming of) Rasools; [4:165]***, meaning by the 'people' over here, the Jews only.

وَ قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَ الرَّسُولَ وَ تَخُونُوا أَمَانَتِكُمْ وَ أَنْتُمْ تَعْلَمُونَ وَ هَذِهِ الْآيَةُ نَزَلَتْ فِي أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ

And Words of the Exalted: ***O you who believe! Do not betray Allah and the Rasool and betray your entrustment while you know [8:27]***, and this Verse was Revealed regarding Abu Lubaba Bin Abdul Munzir.

وَ قَوْلِهِ عَزَّ وَ جَلَّ وَ آخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا نَزَلَتْ فِي أَبِي لُبَابَةَ وَ إِنَّمَا هُوَ رَجُلٌ وَاحِدٌ

And Words of Mighty and Majestic: ***And others are acknowledging their sins, mingling one righteous deed and another evil one. [9:102]***. It was Revealed regarding Abu Lubaba, and rather he is one man.

وَقَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا - لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ نَزَلَتْ فِي خَاطِبِ بْنِ أَبِي بَلْتَعَةَ وَهُوَ رَجُلٌ وَاحِدٌ فَلَقِطُ الْآيَةِ عَامًّا وَمَعْنَاهَا خَاصًّا وَإِنْ كَانَتْ جَارِيَةً فِي النَّاسِ

And Words of the Exalted: **O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1]**, were Revealed regarding Hatib Bin Abu Balta'a, and he is one man. The wording of the Verse is general and its meaning is specific, and even though it flows regarding the people.

وَقَوْلِهِ سُبحَانَهُ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ نَزَلَتْ هَذِهِ الْآيَةُ فِي نُعَيْمِ بْنِ مَسْعُودٍ الْأَشْجَعِيِّ

And Words of the Glorious: **Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173]**. This Verse was Revealed regarding Nueym Bin Masoud Al-Ashjaie.

وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا رَجَعَ مِنْ غَزَاةِ أُحُدٍ وَ قَدْ قُتِلَ عَمُّهُ حَمْرَةُ وَ قُتِلَ مِنَ الْمُسْلِمِينَ مَنْ قُتِلَ وَ جُرِحَ مَنْ جُرِحَ وَ اهْتَزَمَ مَنْ اهْتَزَمَ وَ لَمْ يَنْتَلِ الْفَتْلَ وَ الْجُرْحَ

And that (took place) when Rasool-Allah^{-sawww} returned from the military expedition of Ohad, and his^{-sawww} uncle^{-as} Hamza^{-as} had been killed, and from the Muslims were ones who were killed, and the one who was injured was injured, and the one defeated was defeated and the killing and the injury had not affected him.

أَوْحَى اللَّهُ تَعَالَى إِلَى رَسُولِ اللَّهِ ص أَنْ الْخُرُجِ فِي وَفْتِكَ هُنَا لِطَلَبِ قُرَيْشٍ وَ لَا تُخْرَجَ مَعَكَ مِنْ أَصْحَابِكَ إِلَّا كَلٌّ مَنْ كَانَتْ بِهِ جِرَاحَةٌ

Allah^{-azwj} the Exalted Revealed to Rasool-Allah^{-sawww}: "Go out in your^{-sawww} time over here to pursue Quraysh and no one from your^{-sawww} companions should go out except every one who had an injury with him!"

فَأَعْلَمَهُمْ بِذَلِكَ فَخَرَجُوا مَعَهُ عَلَى مَا كَانَ بِهِمْ مِنَ الْجِرَاحِ حَتَّى نَزَلُوا مِنْهَا يُقَالُ لَهُ حَمْرَاءُ الْأَسَدِ وَ كَانَتْ قُرَيْشٌ قَدْ جَدَّتِ السَّيْرَ فَرَقًا فَلَمَّا بَلَغَهُمْ خُرُوجَ رَسُولِ اللَّهِ ص فِي طَلَبِهِمْ خَافُوا فَاسْتَقْبَلَهُمْ رَجُلٌ مِنْ أَشْجَعٍ يُقَالُ لَهُ نُعَيْمُ بْنُ مَسْعُودٍ يُرِيدُ الْمَدِينَةَ

He^{-sawww} let the know of that, so they went out with him^{-sawww} being upon whatever injuries there were with them until they descended at a descent call Hamra Al-Asad, and Quraysh had renewed the travel in droves. When the news reached them of the departure of Rasool-Allah^{-azwj} in their pursuit, they feared. They were met by man from (clan of) Ashja call Nueym Bin Masoud, intending Al-Medina.

فَقَالَ لَهُ أَبُو سُفْيَانَ صَحْرُ بْنُ حَرْبٍ يَا نُعَيْمُ هَلْ لَكَ أَنْ أَضْمَنَ لَكَ عَشْرَ فَلَاصٍ وَ تَجْعَلَ طَرِيقَكَ عَلَى حَمْرَاءِ الْأَسَدِ فَتُخْرِجَ مُحَمَّدًا أَنَّهُ قَدْ جَاءَ مَدَدٌ كَثِيرٌ مِنْ خُلَفَائِنَا مِنَ الْعَرَبِ كِنَانَةَ وَ عَشِيرَتِهِمْ وَ الْأَخَابِيشِ وَ نُهَوِّلُ عَلَيْهِمْ مَا اسْتَطَعْتَ فَلَعَلَّهُمْ يَرْجِعُونَ عَنَّا

Abu Sufyan Sakhr Bin Harb said to him, 'O Nueym! Is it okay for you if I were to guarantee ten she-camels for you and you make your road to be towards Hamra Al-Asad (instead), and inform Muhammad^{-sawww} that a lot of help has come from our allies from the Arabs of Kinana

and their tribes, and the Ethiopians, and exaggerate upon them whatever you can. Tell them to return from us!

فَأَجَابَهُ إِلَى ذَلِكَ وَ قَصَدَ حَمْرَاءَ الْأَسَدِ فَأَخْبَرَ رَسُولَ اللَّهِ ص بِذَلِكَ وَ أَنَّ قُرَيْشًا يُصْبِحُونَ بِجَمْعِهِمُ الَّذِي لَا قِيَامَ لَكُمْ بِهِ فَاقْبَلُوا نَصِيحَتِي وَ ارْجِعُوا

He answered him to that and aimed for Hamra Al Asad. He informed Rasool-Allah^{-saww} of that, and that 'Quraysh have become with their crowd which there is not standing for you all with it, so accept my advice and return!'

فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ص حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ اعْلَمَ أَنَا لَا تُبَالِي بِهِمْ

Companions of Rasool-Allah^{-saww} said: '**Allah is Sufficient for us and the most excellent Protector [3:173]**. Know that we don't care of them!'

فَأَنْزَلَ اللَّهُ سُبْحَانَهُ عَلَى رَسُولِهِ- الَّذِينَ اسْتَجَابُوا لِلَّهِ وَ الرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَ اتَّقُوا أَجْرَ عَظِيمٍ- الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

Allah^{-azwj} the Glorious Revealed unto His^{-azwj} Rasool^{-saww}: **Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172] Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173]**.

وَ إِنَّمَا كَانَ الْقَائِلُ لَهُمْ نُعَيْمُ بْنُ مَسْعُودٍ فَسَمَّاهُ اللَّهُ تَعَالَى بِاسْمِ جَمِيعِ النَّاسِ وَ هَكَذَا كُلُّ مَا جَاءَ تَنْزِيلُهُ بِلَفْظِ الْعُمُومِ وَ مَعْنَاهُ الْخُصُوصُ

And rather, the speaker to them was Nueym Bin Masoud. Allah^{-azwj} the Exalted Named him with a name as being entirety of the people, and like that is all what has come its Revelation being with general wording and its meaning is specific.

وَ مِثْلُهُ قَوْلُهُ تَعَالَى إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

And like it are Words of the Exalted: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**. (i.e., specifically for Ali^{-asws} in general wording)

وَ أَمَّا مَا لَفِظُهُ خُصُوصٌ وَ مَعْنَاهُ عُمُومٌ فَقَوْلُهُ عَزَّ وَ جَلَّ- مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

And as for what its wording is specific and its meaning is general, are Words of Mighty and Majestic: **For that reason We Prescribed upon the Children of Israel that the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, then it would be as if he killed the entirety of the people; and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32]**.

فَنَزَلَ لَفْظُ الْآيَةِ خُصُوصًا فِي بَنِي إِسْرَائِيلَ وَ هُوَ جَارٍ عَلَى جَمِيعِ الْخَلْقِ عَامًا لِكُلِّ الْعِبَادِ مِنْ بَنِي إِسْرَائِيلَ وَ غَيْرِهِمْ مِنَ الْأُمَّمِ وَ مِثْلُ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ

The wording of this Verse is specific regarding the children of Israel, and it is flowing upon entirety of the people generally, for every servant from the Children of Israel and from other communities, and similar to this are many from the Book of Allah^{-azwj}.

وَقَوْلُهُ سُبْحَانَهُ الرَّابِّي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالرَّائِيَةَ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ نَزَلَتْ هَذِهِ الْآيَةُ فِي نِسَاءِ كُنَّ بِمَكَّةَ مَعْرُوفَاتٍ بِالرِّثَا مِنْهُنَّ سَارَةُ وَحَنْتَمَةُ وَرَبَابُ حَرَّمَ اللَّهُ تَعَالَى نِكَاحَهُنَّ فَأَلْبَيْتُهُ جَارِيَةً فِي كُلِّ مَنْ كَانَ مِنَ النِّسَاءِ مِثْلَهُنَّ

And Words of the Glorious: **The adulterer cannot marry except and adulteress or a Polytheist woman, and the adulteress, none can marry her except an adulterer or a Polytheist man; and that is Prohibited unto the Momineen [24:3]**. This Verse was Revealed regarding women who were in Makkah well-known for the adultery. From these were Sarah and Hantamah, and Rabab. Allah^{-azwj} the Exalted Prohibited marrying them. The Verse flows regarding every one from the women who was like them.

وَمِثْلُهُ قَوْلُهُ سُبْحَانَهُ وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًا صَفًّا وَ مَعْنَاهُ جَمِيعُ الْمَلَائِكَةِ

And similar to it are Words of the Glorious: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]**, and its meaning is entirety of the Angels.

وَأَمَّا مَا لَفِظُهُ مَاضٍ وَ مَعْنَاهُ مُسْتَقْبَلٌ فَمِنْهُ ذِكْرُهُ عَزَّ وَ جَلَّ أَحْبَابَ الْقِيَامَةِ وَ النَّبُوتِ وَ الشُّعُورِ وَ الْحِسَابِ فَلَفِظُ الْحَيِّرِ مَا قَدْ كَانَ وَ مَعْنَاهُ أَنَّهُ سَيَكُونُ

And as for what its wording is past and its meaning is future. From it the Mighty and Majestic Mentioned news of (the Day of) Qiyamah, and the Resurrection, and the Publicising (of deeds), and the Reckoning. The wording of the news is what has happened (in past tense) and its meaning is, it will be happening.

قَوْلُهُ وَ نُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ إِلَى قَوْلِهِ وَ سِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا فَلَفِظُهُ مَاضٍ وَ مَعْنَاهُ مُسْتَقْبَلٌ

His^{-azwj} Words: **And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon) [39:68] And their Lord would Escort those who are pious to the Paradise in groups, [39:73]**. Its wording in the past and its meaning is the future.

وَمِثْلُهُ قَوْلُهُ سُبْحَانَهُ وَ نَضَعَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَ أَمْثَالُ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ تَعَالَى

And similar to it are Words of the Glorious: **And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything [21:47]**, and there are many examples like this in the Book of Allah^{-azwj} the Exalted.

وَأَمَّا مَا نَزَلَ بِلَفْظِ الْعُمُومِ وَ لَا يُرَادُ بِهِ عَيْزُهُ فَقَوْلُهُ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ وَ قَوْلُهُ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى

And as for what is Revealed with the general wording and others are not intended by it, are His^{-azwj} Words: **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty**

thing [22:1]; and His^{-azwj} Words: *O you people! We Created you from a male and a female [49:13].*

وَقَوْلُهُ سُبْحَانَهُ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ قَوْلُهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ قَوْلُهُ كَانَ النَّاسُ أُمَّةً وَاحِدَةً أَلَيْسَ عَلَىٰ مَذْهَبٍ وَاحِدٍ وَ ذَلِكَ كَانَ مِنْ قَبْلِ نُوحٍ ع وَ لَمَّا بَعَثَهُ اللَّهُ اخْتَلَفُوا ثُمَّ بَعَثَ النَّبِيِّنَ مُبَشِّرِينَ وَ مُنذِرِينَ

And Words of the Glorious: ***O you people! Fear your Lord, Who Created you from a single being [4:1]; and His^{-azwj} Words: *All Praise is for Allah the Lord of the Worlds [1:2]; and His^{-azwj} Words: *The people were one community; [2:213],***** i.e. upon one doctrine, and that was before Noah^{-as}, and Allah^{-azwj} Sent him^{-as} they differed. Then He^{-azwj} Sent the Prophets^{-as} as givers of glad tidings and as Warners.

وَ أَمَّا مَا حُرِّفَ مِنْ كِتَابِ اللَّهِ فَقَوْلُهُ- كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ فَحُرِّفَتْ إِلَىٰ خَيْرِ أُمَّةٍ وَ مِنْهُمْ الرُّنَاةُ وَ اللَّاطِئَةُ وَ السُّرَّاقُ وَ قُطَاعُ الطَّرِيقِ وَ الظُّلْمَةُ وَ شُرَابُ الْخَمْرِ وَ الْمُضْطَّعُونَ لِفَرَائِضِ اللَّهِ تَعَالَىٰ وَ الْعَادِلُونَ عَنِ حُدُودِهِ أَفَتَرَىٰ اللَّهُ تَعَالَىٰ مَدَحَ مَنْ هَذِهِ صِفَتُهُ

And as for what is distorted from the Book of Allah^{-azwj} are His^{-azwj} Words: ***You were the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil [3:110].*** It was altered to: ‘You are the best community’, and them (Muslims) are the adulterers, and the sodomist(s), and the thieves, and the bandits, and the wine drinkers, and the wasters of obligations of Allah^{-azwj} the Exalted, and the avoiders of His^{-azwj} limits. Do you see Allah^{-azwj} the Exalted Praising ones of this description?

وَ مِنْهُ قَوْلُهُ عَزَّ وَ جَلَّ فِي سُورَةِ النَّحْلِ- أَنْ تَكُونَ أُمَّةً هِيَ أَرْبَىٰ مِنْ أُمَّةٍ فَجَعَلُوهَا أُمَّةً

And from it are Words of Mighty and Majestic in Surah Al Nahl: ***that you could become Imams who are better than (your) imams [16:92],*** so they made it to be ‘communities’.

وَ قَوْلُهُ فِي سُورَةِ يُوسُفَ ثُمَّ بَأْسُنِي مِنْ بَعْدِ ذَلِكَ عَامٍ فِيهِ يُعَاثُ النَّاسُ وَ فِيهِ يُعْصَرُونَ أَيُّ يُمَطَّرُونَ فَحَرَّفُوهُ وَ قَالُوا يُعْصَرُونَ وَ ظَنُّوا بِذَلِكَ الْخَمْرَ قَالَ اللَّهُ تَعَالَىٰ وَ أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَجَّاجًا

And His^{-azwj} Words in ***Surah Yusuf: Then there shall come after that a year in which it would rain for the people and during it they would be pressing’ [12:49],*** i.e., raining upon. But they altered it and say, ‘Pressing’, and they thought (it meant) by that, the wine. Allah^{-azwj} the Exalted Said: ***And We Send down from the clouds abundant water [78:14].***

وَ قَوْلُهُ تَعَالَىٰ فَلَمَّا خَرَّ تَبَيَّنَتِ الْإِنْسُ أَنْ لَوْ كَانَتِ الْجِنَّ يَعْلمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ فَحَرَّفُوهُمَا بِأَنْ قَالُوا فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

And Words of the Exalted: ***So when he fell down, it was clear to the humans that had the Jinn known the unseen, they would not have remained in the abasing torment [34:14].*** They altered it to: ***So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14].***

وَقَوْلُهُ تَعَالَى فِي سُورَةِ هُودٍ عَ أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ يُغْنِي رِسُولَ اللَّهِ صَ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ وَصِيَّهُ - إِمَاماً وَ رَحْمَةً وَ مِنْ قَبْلِهِ كِتَابُ مُوسَى أُولَئِكَ يُؤْمِنُونَ بِهِ فَحَرَّفُوا وَ قَالُوا أَ فَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ وَ مِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَاماً وَ رَحْمَةً فَقَدَّمُوا حَرْفَ أَعْلَى حَرْفِ فَدَهَبَ مَعْنَى الْآيَةِ

And Words of the Exalted in Surah Hud^{as}: **So the one who was upon a clear Proof from his Lord - (meaning Rasool-Allah^{saww}) - and a witness from him recites it, - (his^{saww} successor^{asws}) being an Imam and a Mercy, and from before it is (in) the Book of Musa, they are believing in it [11:17].** They altered it and said: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, an Imam and a Mercy, they are believing in it; [11:17].** They brought forward a word upon a word, so the meaning of the Verse was gone.

وَ قَالَ سُبْحَانَهُ فِي سُورَةِ آلِ عِمْرَانَ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ ظَالِمُونَ لِآلِ مُحَمَّدٍ فَحَدَّثُوا آلَ مُحَمَّدٍ

And the Glorious Said in **Surah Aal-e-Imran: There isn't anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust to Progeny of Muhammad [3:128].** They deleted, 'Progeny of Muhammad'.

وَ قَوْلُهُ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَ مَعْنَى وَسَطًا بَيْنَ الرَّسُولِ وَ بَيْنَ النَّاسِ فَحَرَّفُوهَا وَ جَعَلُوهَا أُمَّةً

And Words of the Exalted: **And like that, We Made you Imams as the intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you all [2:143];** and the meaning of 'intermediary' between the Messengers^{as} and the people. They altered it and made it as 'community'.

وَ مَثَلُهُ فِي سُورَةِ عَمَّ يَتَسَاءَلُونَ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابِيًا فَحَرَّفُوهَا وَ قَالُوا تُرَابًا وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ صَ كَانَ يُكْرِهُ مِنْ مُحَاطَبَتِي بِأَبِي تُرَابٍ وَ مَثَلٌ هَذَا كَثِيرٌ:

And similar to it is in **Surah Al Naba: and the Kafir would be saying, 'O! I wish I was 'Turabiya'!' [78:40].** They altered it and said, 'Dust', and that is because Rasool-Allah^{saww} used to frequently address me^{asws} as 'Abu Turab'. And similar to this are many.

وَ أَمَّا الْآيَةُ الَّتِي نَضَفُوهَا مَنسُوحٌ وَ نَضَفُوهَا مَثْرُوكٌ بِحَالِهِ لَمْ يُنْسَخْ وَ مَا جَاءَ مِنَ الرُّخْصَةِ بَعْدَ الْعَزِيمَةِ قَوْلُهُ تَعَالَى - وَ لَا تُنكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَ لَأُمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَ لَوْ أَعْجَبَتْكُمْ وَ لَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَ لَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَ لَوْ أَعْجَبَكُمْ

And as for the Verse which half of it is Abrogated and half of it is left in its state, not Abrogated, and what came from the concession after the determination are Words of the Exalted: **And do not marry the Polytheist women until they believe, and a believing maid is better than a Polytheist woman, and even if she fascinates you; and do not marry the Polytheist men until they believe, and a believing slave is better than a Polytheist man, and even if he fascinates you. [2:221].**

وَ ذَلِكَ أَنَّ الْمُسْلِمِينَ كَانُوا يُنكِحُونَ فِي أَهْلِ الْكِتَابِ مِنَ الْيَهُودِ وَ النَّصَارَى وَ يُنكِحُوهُمْ حَتَّى تَزَلَّتْ هَذِهِ الْآيَةُ نَهْيًا أَنْ يُنكِحَ الْمُسْلِمُ مِنَ الْمُشْرِكِ أَوْ يُنكِحُوهُ

And that is because during the Pre-Islamic period the Muslims were marrying among people of the Book, from the Jews and the Christian, and they were marrying them, until this Verse was Revealed is Prohibition of the Muslim man marrying from the Polytheist or him marrying him.

ثُمَّ قَالَ تَعَالَى فِي سُورَةِ الْمَائِدَةِ مَا نَسَخَ هَذِهِ الْآيَةَ فَقَالَ وَ طَعَامَ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَهُمْ وَ الْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ فَأُطْلِقَ عَزَّ وَ جَلَّ مُنَاكَحْتَهُنَّ بَعْدَ أَنْ كَانَ نَهَى وَ تَرَكَ قَوْلَهُ وَ لَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا عَلَى خَالِهِ لَمْ يَنْسَخْهُ

Then the Exalted Said in **Surah Al Maaida** what Abrogated this Verse. He^{-azwj} Said: **and the food of those Given the Book is Permissible for you, and your food is Permissible for them; and the chaste ones from the believing women and the chaste ones from those Given the Book from before you, [5:5]**. The Mighty and Majestic Freed marrying them after having Prohibited, and Left His^{-azwj} Words: **and do not marry the Polytheist men until they believe [2:221]**, upon its state, not Abrogating it.

فَأَمَّا الرُّخْصَةُ الَّتِي هِيَ الْإِطْلَاقُ بَعْدَ النَّهْيِ فَإِنَّ اللَّهَ تَعَالَى فَرَضَ الْوُضُوءَ عَلَى عِبَادِهِ بِالْمَاءِ الطَّاهِرِ وَ كَذَلِكَ الْعُسْلُ مِنَ الْجَنَابَةِ

As for the concession which is the freedom after the Prohibition, Allah^{-azwj} the Exalted Imposed the Wud'u with the clean water upon His^{-azwj} servants, and like that is the washing from the sexual impurity.

فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَ إِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَ إِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

He^{-azwj} Said: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles; and if you are with sexual impurity then clean yourselves; and if you were sick or upon a journey, or one of you has come from the toilet, or you have touched the women, and you cannot find water, so perform Tayammum with pure soil [5:6]**.

فَأَلْفَرِيضَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ الْعُسْلُ بِالْمَاءِ عِنْدَ وُجُودِهِ لَا يَجُوزُ غَيْرُهُ وَ الرُّخْصَةُ فِيهِ إِذَا لَمْ يَجِدِ الْمَاءَ التَّيَمُّمُ بِالْتُّرَابِ مِنَ الصَّعِيدِ الطَّيِّبِ

The Imposition from Mighty and Majestic is the washing with the water at finding it, anything else is not allowed, and the concession in it is when the water cannot be found, is performing the Tayammum with the soil from the good (pure) soil.

وَ مِثْلُهُ قَوْلُهُ عَزَّ وَ جَلَّ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ قَوْمُوا لِلَّهِ قَانِتِينَ فَالْفَرُضُ أَنْ يُصَلِّيَ الرَّجُلُ الصَّلَاةَ الْفَرِيضَةَ عَلَى الْأَرْضِ بِرُكُوعٍ وَ سُجُودٍ تَامٍ ثُمَّ رَخَّصَ لِلْخَائِفِ فَقَالَ سُبْحَانَهُ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And similar to it are Words of Mighty and Majestic: **Maintain your Salat(s) and (in particular) the middle Salat, and be standing obediently to Allah [2:238]**. The Imposition is that they may should pray the obligatory Salat upon the ground with Ruk'u and Sajdah, complete. Then He^{-azwj} Allowed for the fearful. The Glorious Said: **But if you are fearing, then (perform your Salat) on foot or riding; [2:239]**.

وَمِثْلُهُ قَوْلُهُ عَزَّ وَ جَلَّ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِكُمْ وَ مَعْنَى الْآيَةِ أَنَّ الصَّحِيحَ يُصَلِّي قَائِمًا وَ الْمَرِيضَ يُصَلِّي قَاعِدًا وَ مَنْ لَمْ يَقْدِرْ أَنْ يُصَلِّي قَاعِدًا صَلَّى مُضْطَجِعًا وَ يُومِي نَائِمًا فَهَذِهِ رُحْمَةٌ جَاءَتْ بَعْدَ الْعَزِيمَةِ

And similar to it are Words of Mighty and Majestic: **So when you have fulfilled the Salat, then mention Allah standing and sitting, and upon your sides [4:103]** – and meaning of the Verse is that the healthy one should pray standing, and the sick can pray while seated, and one who is not able to even pray while seated, can pray lying ones and indicate gestures. And this is the concession which has come after the determination.

وَمِثْلُهُ قَوْلُهُ تَعَالَى شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ إِلَى قَوْلِهِ تَعَالَى فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

And similar to it are Words of the Exalted: **The Month of Ramazan is that in which the Quran was Revealed, - up to His^{-azwj} Words - therefore whoever of you is present in the Month, so let him Fast during it, [2:185].**

ثُمَّ رَحَّصَ لِلْمَرِيضِ وَ الْمُسَافِرِ بِقَوْلِهِ سُبْحَانَهُ - فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ - يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ فَانْتَقَلَتْ فَرِيضَةُ الْعَزِيمَةِ الدَّائِمَةِ لِلرَّجُلِ الصَّحِيحِ لِمَوْضِعِ الْقُدْرَةِ وَ زَالَتْ الضَّرُورَةُ تَفَضُّلاً عَلَى الْعِبَادِ

Then He^{-azwj} Made Concession for the sick and the traveller by His^{-azwj} Words, the Glorious: **So, the one from you who was sick, or upon a journey, so (he should Fast) from other days [2:184] Allah Wants ease with you, and He does not Want the difficulty with you, [2:185].** The permanent determined duty has shifted to the healthy man for the place of ability, and the necessity declined as a Grace upon the servants.

وَ أَمَّا الرُّحْمَةُ الَّتِي ظَاهِرُهَا جِلَافٌ بَاطِنُهَا إِيمَانٌ فَإِنَّ اللَّهَ تَعَالَى هَيَّ الْمُؤْمِنِينَ أَنْ يَتَّخِذَ الْكَافِرَ وَلِيًّا ثُمَّ مَنَّ عَلَيْهِ بِإِطْلَاقِ الرُّحْمَةِ لَهُ عِنْدَ التَّقِيَّةِ فِي الظَّاهِرِ أَنْ يَصُومَ بِصِيَامِهِ وَ يُفْطِرَ بِإِفْطَارِهِ وَ يُصَلِّيَ بِصَلَاتِهِ وَ يَعْمَلَ بِعَمَلِهِ وَ يُظْهِرَ لَهُ اسْتِعْمَالَ ذَلِكَ مُوسِعًا عَلَيْهِ فِيهِ وَ عَلَيْهِ أَنْ يَدِينَنَّ اللَّهَ تَعَالَى فِي الْبَاطِنِ بِجِلَافٍ مَا يُظْهِرُ لِمَنْ يَخَافُهُ مِنَ الْمُخَالِفِينَ الْمُسْتَوْلِينَ عَلَى الْأُمَّةِ

And as for the concession which its apparent is opposite to its esoteric, Allah^{-azwj} the Exalted Prohibited the Momin to take the Kafir as a friend, then Conferred upon him with freedom of the concession to him during the Taqiyyah (dissimulation) in the apparent to be fasting his fasts, and to break at his breaking, and pray hiss Salat, and work with his work, and to reveal to him the usage of that as a leeway upon him during it, and upon him is to make a religion of Allah^{-azwj} the Exalted in the esoteric opposite to what he reveals for the one who fears the adversaries, the rulers upon the community.

قَالَ اللَّهُ تَعَالَى لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَ مَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتًا وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ

Allah^{-azwj} the Exalted Said: **The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't from Allah in anything except that you should be guarding from them guarding carefully; and Allah Cautions you all Himself; [3:28].**

فَهَذِهِ رُحْمَةٌ تَفَضَّلَ اللَّهُ بِهَا عَلَى الْمُؤْمِنِينَ رَحْمَةً لَهُمْ لِيَسْتَعْمِلُوهَا عِنْدَ التَّقِيَّةِ فِي الظَّاهِرِ وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ أَنْ يُؤْخَذَ بِرُحْمَتِهِ كَمَا يُحِبُّ أَنْ يُؤْخَذَ بِعَزَائِمِهِ

This is a concession Allah^{-azwj} has Graced upon the Momineen with as Mercy to them for them to be utilising it during the Taqiyyah in the apparent; and Rasool-Allah^{-saww} said: 'Allah^{-azwj} Loves if one were to take with His^{-azwj} Concession just as He^{-azwj} Loves if one takes with His^{-azwj} Determinations.

وَأَمَّا الرُّحْمَةُ الَّتِي صَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنَّ اللَّهَ تَعَالَى رَحِمَ أَنْ يُعَاقَبَ الْعَبْدُ عَلَى ظُلْمِهِ فَقَالَ اللَّهُ تَعَالَى جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ وَ هَذَا هُوَ فِيهِ بِالْخِيَارِ إِنْ شَاءَ عَفَا وَ إِنْ شَاءَ عَاقَبَ

And as for the concession which its companion (user) is with the choice, Allah^{-azwj} the Exalted has Allowed to Punish the servant upon his injustice. Allah^{-azwj} the Exalted Said: **And a Recompense of an evil is an evil similar to it. But, one who pardons and amends, so his Recompense is upon Allah. [42:40]**, and this, He^{-azwj} is with the Choice regarding it, if He^{-azwj} Desires He^{-azwj} Pardons, and if He^{-azwj} Desires He^{-azwj} Forgives.

وَأَمَّا الرُّحْمَةُ الَّتِي ظَاهِرُهَا خِلَافٌ بِاطْنِهَا وَ الْمُنْقَطِعُ الْمَعْطُوفُ فِي التَّنْزِيلِ هُوَ أَنَّ الْآيَةَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ كَانَتْ تُجِيءُ بِشَيْءٍ مَا تَمَّ تَجِيءُ مُنْقَطِعَةً الْمَعْنَى بَعْدَ ذَلِكَ وَ تَجِيءُ بِمَعْنَى غَيْرِهِ تَمَّ تَعَطُّفٌ بِالْخِطَابِ عَلَى الْأَوَّلِ

And as for the concession which its apparent is opposite to its esoteric, and the interruption joined in the Revelation, it is that the Verse from the Book of Allah^{-azwj} Mighty and Majestic had come with something what then came with a discontinuation of the meaning after that, and another meaning came. Then it was joined with the Address upon the initial.

مِثْلُ قَوْلِهِ تَعَالَى - وَ إِذْ قَالَ لُقْمَانُ لِابْنِهِ وَ هُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ثُمَّ انْقَطَعَتْ وَصِيَّةُ لُقْمَانَ لِابْنِهِ فَقَالَ وَ وَصِيَّتَا الْإِنْسَانِ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ إِلَى قَوْلِهِ - إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

For example, Words of the Exalted: **And when Luqman said to his son, and he was advising him: 'O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13]**. Then the advice of Luqman^{-as} to his^{-as} son was cut off. He^{-azwj} Said: **And We Bequeathed the human being regarding his parents – his mother carried him with weakness upon weakness, [31:14] – up to His^{-azwj} Words: then to Me would be your Return, so I shall Inform you of what you had been doing [31:15]**.

ثُمَّ عَطَفَ بِالْخِطَابِ عَلَى وَصِيَّةِ لُقْمَانَ لِابْنِهِ فَقَالَ - يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَحْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

Then He^{-azwj} Joined with the Address upon the advice of Luqman to his^{-as} son. He^{-as} said: **'O my son! Surely, even if the weight of the grain of a mustard-seed happens to be inside a rock, or in the skies, or in the earth, Allah will Bring it. Surely, Allah is Knower of subtleties, Aware [31:16]**.

وَ مِثْلُ قَوْلِهِ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ ثُمَّ قَالَ تَعَالَى فِي مَوْضِعٍ آخَرَ عَطَفًا عَلَى هَذَا الْمَعْنَى - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ كَلَامًا مَعْطُوفًا عَلَى أُولِي الْأَمْرِ مِنْكُمْ

And similar to Words of the Mighty and Majestic: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. Then the Exalted Said in

another place continuing upon this meaning: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, being a Speech continuation upon **those with (Divine) Authority from you. [4:59]**.

وَقَوْلِهِ تَعَالَى أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ قَالَ تَعَالَى فِي الْأَمْرِ بِالْجِهَادِ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ الْآيَةَ

And Words of the Exalted: **And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]**. Then the Exalted Said regarding the Command of the Jihad: **Fighting is enjoined upon you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, [2:216]** – the Verse.

وَمِثْلُهُ قَوْلُهُ عَزَّ وَجَلَّ فِي سُورَةِ الْمَائِدَةِ- وَ مَا أَكَلِ السَّبْعِ إِلَّا مَا دَكَّيْتُمْ وَ مَا دُبِحَ عَلَى النُّصَبِ وَ أَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ ذَلِكَمْ فَنَسَقُ

And similar to Words of Mighty and Majestic in **Surah Al Maaida: and what the predators have eaten (from), except what you have purified; and what is slaughtered upon the altars and that which you are apportioning with the arrows, that is a transgression [5:3]**.

ثُمَّ قَطَعَ الْكَلَامَ بِمَعْنَى لَيْسَ يُشْبِهُ هَذَا الْخَطَابَ فَقَالَ تَعَالَى- الْيَوْمَ يَسِّرُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَ احْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَمْتُ عَلَيْكُمْ بَعْمِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِيناً

Then the Speech terminates with a meaning not resembling this Address. The Exalted Said: **Today have despaired, those who committed Kufr from your Religion, so do not fear them and fear Me. Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]**.

ثُمَّ عَطَفَ عَلَى الْمَعْنَى الْأُولَى وَ التَّحْرِيمِ الْأُولَى فَقَالَ سُبْحَانَهُ- فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Then He^{-azwj} Continued upon the initial meaning and the initial Prohibition. The Glorious Said: **But the one who is desperate during hunger without inclination to sin, then Allah is Forgiving, Merciful [5:3]**.

وَ كَقَوْلِهِ عَزَّ وَجَلَّ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ثُمَّ اعْتَرَضَ تَعَالَى بِكَلَامٍ آخَرَ فَقَالَ- قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ثُمَّ عَطَفَ عَلَى الْكَلَامِ الْأُولَى فَقَالَ عَزَّ وَجَلَّ- الَّذِينَ حَسَبُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

And similar to Words of Mighty and Majestic: **Say: 'Travel in the land, then consider how was the end result of the beliers [6:11]**. Then He^{-azwj} Objected with another Speech. He^{-azwj} Said: **Say: 'For whom is whatever is in the skies and the earth?' Say, 'For Allah'. He has Prescribed the Mercy upon Himself. He will Gather you all to a Day of Judgment, there is no doubt in it. [6:12]**. Then He^{-azwj} Continued upon the initial Speech. The Mighty and Majestic Said: **Those who are incurring losses for themselves, so they are (the ones) not believing [6:12]**.

وَ كَقَوْلِهِ فِي سُورَةِ الْعَنْكَبُوتِ وَ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَ اتَّقُوهُ ذَلِكَمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ- إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَاناً وَ تَخْلُقُونَ إِفْكَاً إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقاً إِلَى قَوْلِهِ تَعَالَى وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

And Like His^{-azwj} Words in **Surah Al Ankaboot: And Ibrahim, when he said to his people: 'Worship Allah and fear Him, that would be better for you, if you knew [29:16] But rather,**

you are worshipping idols from besides Allah and creating a falsehood. Surely, the ones you are worshipping from besides Allah are not controlling any sustenance for you, [29:17] – up to Words of the Exalted: And it is not incumbent upon the Rasool except for the clear delivery (of the Message) [29:18].

ثُمَّ اسْتَأْنَفَ الْقَوْلَ بِكَلَامٍ غَيْرِهِ فَقَالَ سُبْحَانَهُ- أَوْ لَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ- فُلْنِ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ- يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ- وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ- وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَ لِقَائِهِ أُولَئِكَ يَكْفُرُونَ مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

Then He^{-azwj} Resumed the Word with another Speech. The Glorious Said: **Or do they not see how Allah Initiates the creation, then Repeats it? Surely, that is easy upon Allah [29:19] Say: 'Travel in the land and look how the creation begins. Then Allah would Produce another growth. Surely, Allah is Able upon all things [29:20] He Punishes one He so Desires to and Mercies one He so Desires to, and you will be Returned to Him [29:21] And you will neither be escaping in the earth nor in the sky, and there is neither a protector for you besides Allah nor a helper [29:22] And as for those who do not believe in the Signs of Allah and meeting Him, they are despaired from My Mercy, and those, for them is a painful Punishment' [29:23].**

ثُمَّ عَطَفَ الْقَوْلَ عَلَى الْكَلَامِ الْأَوَّلِ فِي وَصْفِ إِبْرَاهِيمَ فَقَالَ تَعَالَى فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ثُمَّ جَاءَ تَعَالَى بِتَمَامِ قِصَّةِ إِبْرَاهِيمَ ع فِي آخِرِ الْآيَاتِ

Then He^{-azwj} Continued the Word upon the initial Speech in description of Ibrahim^{-as}. The Exalted Said: **But there was no answer from his people except that they said, 'Kill him or burn him!' So Allah Delivered him from the fire [29:24].** Then the Exalted Came with the complete story of Ibrahim^{-as} in the end Verses.

وَمِثْلَهُ قَوْلُهُ عَزَّ وَجَلَّ وَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زُبُورًا ثُمَّ فَطَعَ الْكَلَامَ فَقَالَ- قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفِ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا

And similar to it are Words of Mighty and Majestic: **and We have Preferred some of the Prophets above the others, and to Dawood We Gave the Psalms [17:55].** Then He^{-azwj} Cut the Speech. He^{-azwj} Said: **Say: 'Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56].**

ثُمَّ عَطَفَ عَلَى الْقَوْلِ الْأَوَّلِ فَقَالَ تَمَامُهُ فِي مَعْنَى ذِكْرِ الْأَنْبِيَاءِ وَ ذِكْرِ دَاوُدَ- أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Then He^{-azwj} Continued upon the initial Word. He^{-azwj} Said its complete in meaning, mention of the Prophets^{-as} and mention Dawood^{-as}: **They, those they are calling, seeking the means to their Lord, which of them is closest? And they are hoping for His Mercy and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57].**

وَمِثْلَهُ قَوْلُهُ عَزَّ وَجَلَّ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ- لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

And similar to Words of Mighty and Majestic: **(Allah Said): “The Rasool believes in what is Revealed unto him from his Lord”. (The Rasool said), ‘And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools’. (Allah Said): “And they are saying, ‘We hear and we obey’”. (The Rasool said): ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285].**

ثُمَّ اسْتَأْنَفَ الْكَلَامَ فَقَالَ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ ثُمَّ رَجَعَ وَ عَطَفَ تَمَامَ الْقَوْلِ الْأَوَّلِ فَقَالَ - رَبِّمَا لَا تُؤَاخِذْنَا إِنَّ نَسِينَا أَوْ أَحْطَأْنَا إِلَى آخِرِ السُّورَةِ وَ هَذَا وَ أَشْبَاهُهُ كَثِيرٌ فِي الْقُرْآنِ

Then He^{-azwj} Resumed the Speech. He^{-azwj} Said: **(Allah Said): “Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned” [2:286].** Then He^{-azwj} Returned and Continued to complete the initial Word. He^{-azwj} Said: **(The Rasool said): ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286] – up to end of the Chapter; and this and its like are many in the Quran.**

وَ أَمَّا مَا جَاءَ فِي أَصْلِ التَّنْزِيلِ حَرْفٌ مَكَانَ حَرْفٍ فَهُوَ قَوْلُهُ عَزَّ وَ جَلَّ لَعَلَّ يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ مَعْنَاهُ وَ لَا الَّذِينَ ظَلَمُوا مِنْهُمْ

And as for what has come in the original Revelation, a Word in place of a Word, it is Words of the Mighty and Majestic: **lest the people have an argument against you all, except those of them who are unjust [2:150].** It’s meaning is, ‘And not those of them who are unjust’.

وَ قَوْلُهُ تَعَالَى وَ مَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً مَعْنَاهُ وَ لَا خَطَأً

And Words of the Exalted: **And it was not for a Momin that he kills a Momin except in error; [4:92].** It’s meaning is, ‘Nor in error’.

وَ كَقَوْلِهِ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيْ الْمُرْسَلِينَ - إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ

And like His^{-azwj} Words: **(We Said): “O Musa! Do not fear. The Rasools should not fear in My Presence [27:10] Except the one (who is) unjust, then he replaces by (doing) a good deed after evil, [27:11],** and rather it’s meaning is, ‘Nor the one who is unjust’. Then ‘good deed after evil’ was replaced.

وَ قَوْلُهُ تَعَالَى لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَ إِنَّمَا مَعْنَاهُ إِلَى أَنْ تَقَطَّعَ قُلُوبُهُمْ وَ مِثْلُهُ كَثِيرٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

And like Words of the Exalted: **The building which they have built will not cease to be a (source of) doubt in their hearts, [9:110],** and rather it’s meaning is, ‘their hearts would be cut’, and the like of it are many in the Book of Allah^{-azwj} Mighty and Majestic.

وَ أَمَّا مَا هُوَ مُتَّفِقٌ اللَّفْظُ مُخْتَلِفُ الْمَعْنَى قَوْلُهُ - وَ سَمِلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَ إِنَّمَا عَنَى أَهْلَ الْقَرْيَةِ وَ أَهْلَ الْعِيرِ

And as for what is of same wording, different of meaning, are His^{-azwj} Words: **And ask the town which we were in, and the caravan among which we returned [12:82],** and rather it means ‘people of the town and people of the caravan’.

وَ قَوْلُهُ تَعَالَى وَ تِلْكَ الْقَرْيَةُ أَهْلُهَا لَمَّا ظَلَمُوا وَ إِنَّمَا عَنَى أَهْلَ الْقَرْيَةِ وَ قَوْلُهُ وَ كَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَةَ وَ هِيَ ظَالِمَةٌ يَعْني أَهْلَهَا

And Words of the Exalted: **And those towns, We Destroyed them for their being unjust, [18:59]**, and rather He^{-azwj} Meant people of the town; and His^{-azwj} Words: **And like that, your Lord Seizes when He Seizes the towns while they are unjust. [11:102]**, meaning its people.

وَأَمَّا اخْتِجَاجُهُ تَعَالَى عَلَى الْمُلْحِدِينَ فِي دِينِهِ وَكِتَابِهِ وَرُسُلِهِ فَإِنَّ الْمُلْحِدِينَ أَقْرَبُوا بِالْمَوْتِ وَ لَمْ يُقِرُّوا بِالْحَالِقِ فَأَقْرَبُوا بِأَهْمِهِمْ لَمْ يَكُونُوا ثُمَّ كَانُوا

And as for Arguments by the Exalted against the atheists regarding His^{-azwj} religion, and His^{-azwj} Books, and His^{-azwj} Messengers^{-as}, they acknowledged the death but did not acknowledge the Creator. They accepted that they had not existed, then they came into being.

قَالَ اللَّهُ تَعَالَى ق وَ الْقُرْآنِ الْمَجِيدِ- بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ- أ إِذَا مِتْنَا وَ كُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

Allah^{-azwj} the Exalted Said: **Qaf! By the Glorious Quran [50:1] But, they are astounded that a warner from among them has come to them, so the Kafirs said, 'This is a strange thing! [50:2] What! When we are dead and become dust? That is a far (from probable) return' [50:3].**

وَ كَفَّؤُهُ عَزَّ وَ جَلَّ وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ- فُلَنْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ

And like Words of Mighty and Majestic: **And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these the first time, [36:79].**

وَ مِثْلُهُ قَوْلُهُ تَعَالَى وَ مِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ- كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَ يَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ

And like Words of the Exalted: **And from the people there is one who disputes regarding Allah without knowledge and follows every rebellious Satan [22:3] It is Decreed against him that the one who befriends him, so he would stray him and guide him to the Punishment of the Blazing Fire [22:4].**

فَرَدَّ اللَّهُ تَعَالَى عَلَيْهِمْ مَا يَدُلُّهُمْ عَلَى صِفَةِ ائْتِدَاءِ خَلْقِهِمْ وَ أَوَّلِ نَشْئِهِمْ- يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَ غَيْرِ مَخْلُقَةٍ لِنَبِّئَنَّ لَكُمْ وَ نَقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَ مِنْكُمْ مَنْ يُتَوَقَّى وَ مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا فَأَقَامَ سُبْحَانَهُ عَلَى الْمُلْحِدِينَ الدَّلِيلَ عَلَيْهِمْ مِنْ أَنْفُسِهِمْ

Allah^{-azwj} the Exalted Rebutted against them what pointed them to the description of initiation of their creation and the beginning of their growth: **O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age, so he does not know anything after having known. [22:5].** The Glorious Established the evidence against the atheist upon them from their own selves.

ثُمَّ قَالَ مُخْبِرًا لَهُمْ وَ تَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ رَبَّتْ وَ أَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بَيْجٍ- ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَ أَنَّهُ يُحْيِي الْمَوْتَى وَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يُبْعَثُ مَنْ فِي الْقُبُورِ

Then He^{-azwj} Said Informing them: **And you see the land as barren, then We Send the water upon it, it stirs and swells and sprouts every spending pair [22:5] This is because Allah, He is the Truth and He Revives the dead, and He is Able upon all things [22:6] And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

وَقَالَ سُبْحَانَهُ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَاباً فَسُقْنَاها إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِها كَذَلِكَ النُّشُورُ

And the Glorious Said: **And Allah is the One Who Sends the winds, so the clouds are stirred, and We Drive it to a dead land and We Revive the ground by it after its death. Similar to that is the Publicising (of the deeds) [35:9].**

فَهَذَا مِثَالُ إِقَامَةِ اللَّهِ عَزَّ وَجَلَّ لَهُمُ الْحُجَّةَ فِي إِبْتِنَاتِ الْبُعْثِ وَالنُّشُورِ بَعْدَ الْمَوْتِ

This is an example of Allah^{-azwj} Mighty and Majestic Establishing the argument upon them in proving the Resurrection and the Publicising (of the deeds).

وَقَالَ أَيْضاً فِي الرَّدِّ عَلَيْهِمْ- فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ- وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيّاً وَحِينَ تُظْهِرُونَ- يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِها وَكَذَلِكَ تُخْرَجُونَ

And He^{-azwj} Said in the Rebuttal against them: **Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset, and when you come up to midday [30:18] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19].**

وَ مِثْلُهُ قَوْلُهُ عَزَّ وَجَلَّ وَ مِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجاً لِتَسْكُنُوا إِلَيْها وَ جَعَلَ بَيْنَكُمْ مَوَدَّةً وَ رَحْمَةً إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ-

And similar to it are Words of Mighty and Majestic: **And from His Signs is that He Created for you spouses from yourselves that you may find rest in them, and He Made cordiality and mercy to be between you. Surely, in that there are Signs for a people who ponder [30:21]**

وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَ الْخِلَافُ أَلْسِنَتِكُمْ وَ أَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ-

And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22]

وَ مِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَ الْإِيقَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَسْمَعُونَ-

And from His Signs is your sleeping at night and the day, and your seeking His Grace. Surely there are Signs in that for a people who listen [30:23]

وَ مِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفاً وَ طَمَعاً وَ يُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِها إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ-

And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds, so He Revives the earth by it after its death. Surely there are Signs in that for a people using their intellects [30:24]

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ

And from His Signs is standing of the sky and the earth by His Command. Then when He will Call you with a Call from the earth, then you will be coming out [30:25].

وَاحْتَجَّ سُبْحَانَهُ عَلَيْهِمْ وَأَوْضَحَ الْحُجَّةَ وَأَبَانَ الدَّلِيلَ وَأَثَبَتِ الْبُرْهَانَ عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَمِنَ الْأَفَاقِ وَمِنَ السَّمَاوَاتِ وَالْأَرْضِ بِمُشَاهَدَةِ الْعَيَانَ

And the Glorious Argued against them and Clarified the argument, and Explained the evidence, and Affirmed the proof upon them from their own selves and from the horizons, and from the skies and the earth with witnessing of the eyes.

وَدَلَائِلِ الْبُرْهَانَ وَأَوْضَحَ الْبَيَانَ فِي تَثْرِيْلِ الْقُرْآنِ كُلِّ ذَلِكَ دَلِيلٌ عَلَى الصَّانِعِ الْقَدِيمِ الْمَدَبِّرِ الْحَكِيمِ الْخَالِقِ الْعَلِيمِ الْجَبَّارِ الْعَظِيمِ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

And evidence's of the proof and the clear explanation is in Revelation of the Quran. All that evidence's upon the ancient Manager, the Wise, the Creator, the All-Knowing, the Subduer, the Magnificent. Glorious is Allah^{-azwj} Lord^{-azwj} of the worlds.

وَأَمَّا الرَّدُّ عَلَى عَبَدَةِ الْأَصْنَامِ وَالْأَوْثَانِ فَقَوْلُهُ تَعَالَى حِكَايَةً عَنْ قَوْلِ إِبْرَاهِيمَ فِي الْإِحْتِجَاجِ عَلَى أَبِيهِ- يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

And as for the Rebuttal against the idol worshippers are Words of the Exalted, narrating the words of Ibrahim^{-as} in the argumentation against his^{-as} (adopted) father: **When he said to his father: 'O father! Why do you worship what neither hears nor sees, nor does it avail you of anything?' [19:42].**

وَقَوْلُهُ حِينَ كَسَرَ الْأَصْنَامَ فَقَالُوا لَهُ مَنْ كَسَرَهَا وَمَنْ فَعَلَ هَذَا بِأَهْلِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ إِلَى قَوْلِهِ فَأَتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ

And His^{-azwj} Words when he^{-as} broke the idols. They said to him^{-as}, 'Who broke these, **Who did this with our gods? Surely he is from the unjust ones?** [21:59] – up to His^{-azwj} Words: **perhaps they would testify** [21:61].

وَلَمَّا جَاءَ قَالُوا لَهُ أَأَنْتَ فَعَلْتَ هَذَا بِأَهْلِنَا يَا إِبْرَاهِيمَ- قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطَفِقُونَ- فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ- ثُمَّ نَكِسُوا عَلَى رُؤُسِهِمْ لَمَّا عَلِمَتْ مَا هَؤُلَاءِ يَنْطَفِقُونَ-

And when he^{-as} came, they said to him^{-as}, **'Did you do this with our gods, O Ibrahim?'** [21:62] **He said: 'But their biggest one did this, so ask them if they could speak'** [21:63] **So they returned to themselves, and they were saying, 'You yourselves are the unjust ones'** [21:64] **Then then hanged down their heads (saying), 'You know they would not be speaking'** [21:65]

قَالَ أَتَعْبُدُونَ مَا تَنْجِتُونَ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

He said: 'Are you worshipping what you (yourselves) are carving? [37:95] And Allah Created you, and what are you doing? [37:96].

فَلَمَّا انْقَطَعَتْ حُجَّتُهُمْ قَالُوا خَرَّفُوهُ وَانصُرُوا آهْتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ إِلَى آخِرِ الْقِصَصِ فَقَالَ اللَّهُ تَعَالَى يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ:

When their arguments were cut off, they said, ***They said, Burn him and help your gods, if you were going to do (anything) [21:68]*** – up to end of the stories. Allah^{-azwj} the Exalted Said: ***We said: "O fire! Become cool and safe upon Ibrahim!" [21:69]***.

وَ مِثْلَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لِغُرَيْشٍ عَلَى لِسَانِ نَبِيِّهِ ص إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَشْتَاتُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ - أ هُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ هُمْ أَيْدٍ يَبْتَطِشُونَ بِهَا أَمْ هُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ هُمْ آذَانٌ يَسْمَعُونَ بِهَا - أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

And similar to that are Words of Allah^{-azwj} Mighty and Majestic upon the tongue of His^{-azwj} Prophet^{-sawww}: ***Surely, those whom you are calling from besides Allah are servants like you all, therefore call them and let them answer you all if you were truthful [7:194] Are there feet for them to be walking with, or hands for them to be holding with, or ears for them to be hearing with? [7:195]. They are like the cattle, but they are more straying. [7:179]***.

وَ قَوْلُهُ سُبْحَانَ اللَّهِ فُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَ لَا تَحْوِيلًا وَ مِثْلَ ذَلِكَ كَثِيرٌ

And Words of the Glorious: ***Say: 'Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56]***. And examples like this are many.

وَ أَمَّا الرَّدُّ عَلَى التَّوْحِيدِ مِنَ الْكِتَابِ فَقَوْلُهُ عَزَّ وَ جَلَّ - مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَ مَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَ لَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

As for the Rebuttal against the dualists from the Book are Words of Mighty and Majestic: ***Allah did not Take a son and there was not god along with Him – then each god would have gone away with what it had created, and some of them would have been higher over the others. Glorious is Allah from what they are ascribing [23:91]***.

فَأَخْبَرَ اللَّهُ تَعَالَى أَنْ لَوْ كَانَ مَعَهُ آلِهَةٌ - لَأَنْفَرَدَ كُلُّ إِلَهٍ مِنْهُمْ بِخَلْقِهِ وَ لَأَبْطُلَ كُلُّ مَنْهُمْ فِعْلُ الْآخَرِ وَ حَاوَلَ مُنَازَعَتَهُ فَأَبْطَلَ تَعَالَى إِثْبَاتِ الْهَيْئِ خَلْقَيْنِ بِالْمُمَانَعَةِ وَ غَيْرِهَا وَ لَوْ كَانَ ذَلِكَ لَقَبَّتِ الْإِخْتِلَافُ وَ طَلَبَ كُلُّ إِلَهٍ أَنْ يَغْلِبَ عَلَى صَاحِبِهِ

Allah^{-azwj} the Exalted Informed that had there been a god with Him^{-azwj}, each god from them would have individualised with his creation, and every one of them would have invalidated the actions of the other and try to dispute him. The Exalted Invalidated proof of two creating gods due to the impediments and other such, and had it been that the differing would have been affirmed, and each god would have sought exaltedness over his companion.

إِذَا شَاءَ أَحَدُهُمْ أَنْ يَخْلُقَ إِنْسَانًا وَ شَاءَ الْآخَرُ أَنْ يَخْلُقَ بَحِيمَةً اِخْتَلَفَا وَ تَبَايَنَا فِي حَالِ وَاحِدٍ وَ اضْطَرَّحُمَا ذَلِكَ إِلَى التَّضَادِّ وَ الْإِخْتِلَافِ وَ الْقَسَادِ وَ حُلُوكِ ذَلِكَ مَعْدُومٌ وَ إِذَا بَطَلَتْ هَذِهِ الْحَالُ كَذَلِكَ ثَبَتَ الْوَحْدَانِيَّةُ بِكُونِ التَّوْحِيدِ وَاحِدًا وَ الْخَلْقُ مُتَّفِقٌ غَيْرُ مُتَّفَاوِتٍ وَ النِّظَامُ مُسْتَقِيمٌ

Whenever one of them desires to create a human being and the other one desires to create an animal, they would differ and disagree in one instance, and that would drive them to the contradiction and the differing and the corruption, and all that would (lead to) non-existence; and when this state is invalidated, like that the Oneness is proved, the management would be one, and the creation would coincide not separate, and the system would be straight.

وَأَبَانَ سُبْحَانَهُ لِأَهْلِ هَذِهِ الْمَقَالَةِ وَمَنْ قَارَهُمْ أَنَّ الْخَلْقَ لَا يَصْنَعُونَ إِلَّا بِصَانِعٍ وَاحِدٍ فَقَالَ لَوْ كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا ثُمَّ نَزَّ نَفْسَهُ فَقَالَ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

And the Glorious Clarified to the people of these words and the ones close to them that the creation will not be correct except with one Maker. He^{-azwj} Said: **'If there had been a god in them (skies and the earth) except Allah, they would have spoilt it** – then He^{-azwj} Removed Himself^{-azwj}. He^{-azwj} Said: **Glorious is Allah, Lord of the Throne, from what they are ascribing [21:22].**

وَالدَّلِيلُ عَلَى أَنَّ الصَّانِعَ وَاحِدٌ حِكْمَةُ التَّدْبِيرِ وَ بَيَانُ التَّقْدِيرِ

And the evidence upon that the Maker is one in the wisdom of the Management, and Clarification of the Pre-determination.

وَأَمَّا الرَّدُّ عَلَى الرَّنَادِقَةِ فَقَوْلُهُ تَعَالَى - وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ فَأَعْلَمَنَا تَعَالَى أَنَّ الَّذِي ذَهَبَ إِلَيْهِ الرَّنَادِقَةُ مِنْ قَوْلِهِمْ إِنَّ الْعَالَمَ يَتَوَلَّدُ بِدَوْرَانَ الْفَلَكَ وَ وُفُوعِ التُّطْفَةِ فِي الْأَرْحَامِ لِأَنَّ عِنْدَهُمْ أَنَّ التُّطْفَةَ إِذَا وَقَعَتْ تَلَقَّاهَا الْأَشْكَالُ الَّتِي تُشَاكِلُهَا فَيَتَوَلَّدُ حِينَئِذٍ بِدَوْرَانَ الْقُدْرَةِ وَالْأَشْكَالِ الَّتِي تَلَقَّاهَا مُرُورَ اللَّيْلِ وَ النَّهَارِ وَ الْأَغْدِيَةِ وَ الْأَشْرَبَةِ وَ الطَّبِيعَةِ فَتَبْرَى وَ تَنْتَقِلُ وَ تَكْبُرُ

And as for the Rebuttal against the atheists are Words of the Exalted: **And one We Grant long life to, We Reverse him in the creation. So, are they not using their intellects? [36:68].** The Exalted Let us know that which the atheists are going to from their words (beliefs) claimed that the world is generated through the rotation of celestial spheres and the descent of the seed into wombs. According to them, when the seed falls, it encounters shapes that correspond to it, and at that moment, it is generated through the rotation of power. The shapes it encounters are formed through the passage of night and day, as well as through food, drinks, and nature. Thus, it grows, moves, and matures.

فَعَكَسَ تَعَالَى قَوْلَهُمْ بِقَوْلِهِ وَ مَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ مَعْنَاهُ أَنَّ مَنْ طَالَ عُمُرُهُ وَ كَبُرَ سِنُهُ رَجَعَ إِلَى مِثْلِ مَا كَانَ عَلَيْهِ فِي حَالِ صِغَرِهِ وَ طُفُولِيَّتِهِ فَيَسْتَوِي عَلَيْهِ عِنْدَ ذَلِكَ النُّقْصَانَ فِي جَمِيعِ آلَاتِهِ وَ يَضْعُفُ فِي جَمِيعِ حَالَاتِهِ

The Exalted Reversed their words by His^{-azwj} Words: **And one We Grant long life to, We Reverse him in the creation [36:68].** It's meaning is that the one whose lifespan is long and his age is old, returns to similar of what been upon in during the state of his young-ness and his childhood. The declines prevail upon him during that in entirety of his faculties and weakness in entirety of his conditions.

وَ لَوْ كَانَ الْأَمْرُ كَمَا زَعَمُوا مِنْ أَنَّهُ لَيْسَ لِلْعِبَادِ خَالِقٌ مُخْتَارٌ لَوَجِبَ أَنْ يَكُونَ تِلْكَ النَّسَمَةُ أَوْ ذَلِكَ الْإِنْسَانُ زَائِدًا أَبَدًا مَا دَامَتِ الْأَشْكَالُ الَّتِي ادَّعَوْا أَنَّ بِهَا كَانَ قِيَامُ ابْتِدَائِهَا قَائِمَةً وَ الْفَلَكَ ثَابِتًا وَ الْعَدَاءُ مُمَكِّنًا وَ مُرُورَ اللَّيْلِ وَ النَّهَارِ مُتَّصِلًا

And had the matter been just as they are alleging from that there isn't any Creator of the servants, a Chooser, it would oblige that person, or that human to be in perpetual existence for as long as the forms which they are claiming that their beginning was standing due to these, and (for as long as) the celestial spheres are fixed, and their origination is possible, and the passing of the night and the day were continuously connected.

وَلَمَّا صَحَّ فِي الْعُقُولِ مَعْنَى قَوْلِهِ تَعَالَى - وَ مَنْ نُعَمِّرُهُ نُنَكِّسْهُ فِي الْخَلْقِ وَقَوْلِهِ سُبْحَانَهُ - وَ مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً عَلِيمٌ
أَنَّ هَذَا مِنْ تَدْبِيرِ الْخَالِقِ الْمُخْتَارِ وَ حِكْمَتِهِ وَ وَحْدَانِيَّتِهِ وَ ابْتِدَاعِهِ لِلْخَلْقِ

And when it is correct in the intellects meaning of Words of the Exalted: **And one We Grant long life to, We Reverse him in the creation [36:68]**, and Words of the Glorious: **and from you is one who is Returned to the worst age, so he does not know anything after having known. [22:5]**, it is known that this is from Management by the Choosing Creator, and His^{-azwj} Wisdom, and His^{-azwj} Oneness, and His^{-azwj} Initiation of the creation.

فَتَثْبُتُ وَحْدَانِيَّتُهُ جَلَّتْ عَظَمَتُهُ وَ هَذَا اخْتِجَاحٌ لَا يُكْفِرُ الرَّادِفَةَ دَفْعُهُ بِحَالٍ وَ لَا يَجِدُونَ حُجَّةً فِي إِنْكَارِهِ

It proves His^{-azwj} Oneness, Majestic is His^{-azwj} Magnificence, and this is an argument the atheists are not able to refute in any state nor can they find any argument in denying it.

وَ مِثْلُهُ قَوْلُهُ تَعَالَى أَوْ لَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ - وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

And similar to it are Words of the Exalted: **Does not the human being see that We Created him from a seed? So (now) he is an open disputant? [36:77] And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79].**

فَرَدَّ سُبْحَانَهُ عَلَيْهِمْ اخْتِجَاحَهُمْ بِقَوْلِهِ - قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ إِلَى آخِرِ السُّورَةِ

The Glorious Rebutted against them their own arguments by His^{-azwj} Words: **Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79]** – up to end of the Chapter.

وَ أَمَّا الرَّدُّ عَلَى الدَّهْرِيَّةِ الَّذِينَ يُزْعَمُونَ أَنَّ الدَّهْرَ لَمْ يَزَلْ أَبَدًا عَلَى خَالٍ وَاحِدَةٍ وَ أَنَّهُ مَا مِنْ خَالِقٍ وَ لَا مُدَبِّرٍ وَ لَا صَانِعٍ وَ لَا بَعَثٍ وَ لَا نُشُورٍ

And as for the Rebuttal against the eternalists, those alleging that the time does not cease for ever being upon one state, and that there is neither any Creator, nor Manager, nor Maker, nor Resurrection, nor Publication of the deeds.

قَالَ تَعَالَى حِكَايَةً لِقَوْلِهِمْ وَ قَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَ نَحْيَا وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ -

The Exalted Said in Narrating their words: **And they are saying, 'It is not except our life of the world. We are dying and we live and nothing destroys us except the time'. And there is no knowledge for them with that. [45:24].**

وَ قَالُوا إِذَا كُنَّا عِظَامًا وَ زَفَاتًا أ إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا - قُلْ كُونُوا حِجَارَةً أَوْ حديدًا أَوْ خَلْقًا مِمَّا يَكْفُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ

And they are saying: 'What! When we become bones and decayed, would we be Resurrected as a new creation?' [17:49] Say: '(Even if you) become stones or iron [17:50] Or any creature from what you are conceiving of in your chests as being harder. But, they will be saying, 'Who will Return us?' Say: 'The One Who Originated you the first time' [17:51].

وَمِثْلُ هَذَا فِي الْقُرْآنِ كَثِيرٌ وَ ذَلِكَ رَدٌّ عَلَى مَنْ كَانَ فِي حَيَاةِ رَسُولِ اللَّهِ ص يَقُولُ هَذِهِ الْمَقَالَةَ مِمَّنْ أَظْهَرَ لَهُ الْإِيمَانَ وَ أَبْطَنَ الْكُفْرَ وَ الشِّرْكَ وَ بَقُوا بَعْدَ رَسُولِ اللَّهِ ص وَ كَانُوا سَبَبَ هَلَاكِ الْأُمَّةِ

And similar to this in the Quran are many, and that is a Rebuttal against the one during the lifetime of Rasool-Allah^{-sawww} saying this word, from the ones the Eman was revealed for him and he hid the Kufr and the Shirk, and they remained after Rasool-Allah^{-sawww}, and they were the cause of the destruction of the community.

فَرَدَّ اللَّهُ تَعَالَى بِقَوْلِهِ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ إِلَى قَوْلِهِ سُبْحَانَكَ - لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئاً

Allah^{-azwj} the Exalted Rebutted by His^{-azwj} Words: **O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, - up to Words of the Glorious - he does not know anything after having known. [22:5].**

ثُمَّ ضَرَبَ لِلْبَعْثِ وَ النَّشُورِ مَثَلًا فَقَالَ تَعَالَى - وَ تَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ رَبَتْ - إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى وَ مَا جَرَى ذَلِكَ فِي الْقُرْآنِ

Then He^{-azwj} Struck an example for the Resurrection and the publication of the deeds. The Exalted Said: **And you see the land as barren, then We Send the water upon it, it stirs and swells [22:5]. the One Who Revives it would Revive the dead. [41:39],** and whatever flows that (flow) in the Quran.

وَ قَوْلُهُ سُبْحَانَكَ فِي سُورَةِ ق رَدًّا عَلَى مَنْ قَالَ - أ إِذَا مِتْنَا وَ كُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ - فَدَعَلْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ إِلَى قَوْلِهِ سُبْحَانَكَ - وَ أَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا كَذَلِكَ الْخُرُوجُ

And Words of the Glorious in Surah Qaf is a Rebuttal against the one who says: **What! When we are dead and become dust? That is a far (from probable) return' [50:3] We have Known what the earth diminishes from them, [50:4] - up to Words of the Glorious - And We Revive a dead land by it. Similar to that would be the emergence (Resurrection) [50:11].**

وَ هَذَا وَ أَشْبَاهُهُ رَدٌّ عَلَى الدَّهْرِيَّةِ وَ الْمُلْجِدَةِ مِمَّنْ أَنْكَرَ الْبَعْثَ وَ النَّشُورَ

And this as its like are a Rebuttal against the eternalists and the atheists, from the ones who deny the Resurrection and the Publication of the deeds.

وَ أَمَّا مَا جَاءَ فِي الْقُرْآنِ عَلَى لَفْظِ الْخَيْرِ وَ مَعْنَاهُ الْحِكَايَةُ فَمِنْ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ - وَ لَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ اذْدَادُوا تَسْعًا وَ قَدْ كَانُوا ظَنُّوا أَنَّهُمْ لَبِثُوا يَوْمًا أَوْ بَعْضَ يَوْمٍ

And as for what has come in the Quran upon wording of the news, and its meaning is the narrating, from that are Words of Mighty and Majestic: **And they remained in their cave for three hundred years and an increase of nine [18:25]**, and they had thought they had remained for a day of part of a day.

ثُمَّ قَالَ اللَّهُ تَعَالَى قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ الْآيَةَ

Then Allah^{-azwj} the Exalted Said: **Say: 'Allah is more Knowing with (the time) they remained. For Him is the unseen of the skies and the earth. [18:26]** – the Verse.

فَمَحَرَجَتْ أَلْفَاظُ هَذِهِ الْحِكَايَةِ عَلَى لَفْظِ لَيْسَ مَعْنَاهُ مَعْنَى الْحَبْرِ وَ إِنَّمَا هُوَ حِكَايَةٌ لِمَا قَالُوهُ وَ الدَّلِيلُ عَلَى ذَلِكَ أَنَّهُ حِكَايَةٌ قَوْلِهِ - سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ إِلَى آخِرِ الْآيَةِ

So, these wordings emerged upon wordings which, its meaning wasn't the news, and rather it is a narration of what they had said, and the evidence upon that it is a narration are His^{-azwj} Words: **(Some) would be saying, '(They were) three, the fourth of them was their dog'; [18:22]** – up to end of the Verse.

وَ قَوْلُهُ عَزَّ وَ جَلَّ عِنْدَ ذِكْرِ عِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ مِثْلُ حِكَايَتِهِ عَنْهُمْ فِي ذِكْرِ الْمُدَّةِ - وَ لَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ اذْدَادُوا تَسْعًا - قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا

A Words of Mighty and Majestic at mention of their number, **Now know it except a few, [18:22]**, similar to His^{-azwj} Narration about them in mention of the term: **And they remained in their cave for three hundred years and an increase of nine [18:25] Say: 'Allah is more Knowing with (the time) they remained. [18:26]**.

فَهَذَا مَعْطُوفٌ عَلَى قَوْلِهِ - سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ فَهَذِهِ الْآيَةُ مِنَ الْمُتَنْقِطِ الْمَعْطُوفِ وَ هِيَ عَلَى لَفْظِ الْحَبْرِ وَ مَعْنَاهُ حِكَايَةٌ

This is a continuation upon His^{-azwj} Words: **(Some) would be saying, '(They were) three, the fourth of them was their dog'; [18:22]**. This Verse is from the extract of the continuation, and it is upon wording of the news and its meaning is narration.

وَ مِثْلُهُ قَوْلُهُ عَزَّ وَ جَلَّ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِيَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ وَ إِنَّمَا خَرَجَ هَذَا عَلَى لَفْظِ الْحَبْرِ وَ هُوَ حِكَايَةٌ عَنْ قَوْمٍ مِنَ الْيَهُودِ ادَّعَوْا ذَلِكَ

And similar to it are Words of Mighty and Majestic: **All food was Permissible for the Children of Israel except that which Israel had forbidden upon itself [3:93]**, and rather this has emerged upon wording of the news and it is a narration about a group of Jews who had claimed that.

فَرَدَّ اللَّهُ تَعَالَى عَلَيْهِمْ - قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ أَيْ انظُرُوا فِي التَّوْرَةِ هَلْ تَجِدُونَ فِيهَا تَصَدِيقَ مَا ادَّعَيْتُمُوهُ

Allah^{-azwj} the Exalted Rebutted against them: **Say: 'So come with the Torah and recite it, if you are truthful!' [3:93]**, i.e., 'Look into the Torah! Can you find in it, verification of what you are claiming?'

وَ مِثْلُهُ فِي سُورَةِ الزُّمَرِ قَوْلُهُ تَعَالَى - مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى فَلَقَطْنَا هَذَا خَبْرًا وَمَعْنَاهُ حِكَايَةٌ وَمِثْلُهُ كَثِيرٌ

And similar to it is in **Sumar Al Zumar**, Words of the Exalted: **'We do not worship them except they draw us closer to Allah'**. [39:3]. The wording of this is news, and its meaning is narration, and the likes of this are many.

وَ أَمَّا الرَّدُّ عَلَى النَّصَارَى فَإِنَّ رَسُولَ اللَّهِ صِ احتجَّ عَلَى نَصَارَى نَجْرَانَ لَمَّا قَدِمُوا عَلَيْهِ لِيُنَاطِرُوهُ فَقَالُوا يَا مُحَمَّدُ مَا تَقُولُ فِي الْمَسِيحِ

And as for the Rebuttal against the Christian, Rasool-Allah^{-sawww} argued against the Christians of Najran when they came to him^{-sawww} to debate him^{-sawww}. They said, 'O Muhammad^{-sawww}! What are you^{-sawww} saying regarding the Messiah^{-as}?'

قَالَ هُوَ عَبْدُ اللَّهِ يَأْكُلُ وَ يَشْرَبُ

He^{-sawww} said: 'He^{-as} was a servant of Allah^{-azwj}, eating and drinking'.

قَالَ فَمَنْ أَبِيهِ

He said, 'So who is his^{-as} father?'

فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ سَأَلْتَهُمْ عَنْ آدَمَ هَلْ هُوَ إِلَّا بَشَرٌ مَخْلُوقٌ يَأْكُلُ وَ يَشْرَبُ وَ أَنْزَلَ اللَّهُ عَلَيْهِ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

Allah^{-azwj} Revealed to him^{-as}: "O Muhammad^{-sawww}! Ask the about Adam^{-as}. Was he^{-as} except a *bashar* (person), a created being, eating and drinking?" And Allah^{-azwj} Revealed unto him^{-sawww}: **'Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, "Be", so he became [3:59]**.

فَسَأَلْتَهُمْ عَنْ آدَمَ فَقَالُوا نَعَمْ قَالَ فَأَخْبِرُونِي مَنْ أَبُوهُ فَلَمْ يُجِيبُوهُ بِشَيْءٍ وَ لَزِمْتَهُمُ الْحُجَّةَ فَلَمْ يَقْرَأُوا السُّكُوتَ

He^{-sawww} asked them about Adam^{-as}. They said, 'Yes'. He^{-sawww} said: 'Inform me, who is his^{-as} father?' They did not answer him^{-sawww} with anything and the argument was necessitated on them. They did not accept, but they stuck to the silence.

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ فَمَنْ حَاجَبَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَتَلَا تَعَالَوْا نَدُّعْ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهَلِ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

Allah^{-azwj} the Exalted Revealed unto him^{-sawww}: **So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]**.

فَلَمَّا دَعَاهُمْ إِلَى الْمُبَاهَلَةِ قَالَ عُلَمَاؤُهُمْ لَوْ بَاهَلْنَا بِأَصْحَابِهِ بَاهَلْنَاهُ وَ لَمْ يَكُنْ عِنْدَنَا صَادِقٌ فِي قَوْلِهِ فَأَمَّا إِنْ يُبَاهِلُنَا بِأَهْلِ بَيْتِهِ حَاصَّةً فَلَا يُبَاهِلُهُ

When he^{-sawww} called them to the 'Mubahila' (imprecation), their scholars said, 'If he^{-sawww} imprecates us with his^{-sawww} companions, we shall imprecate him^{-sawww} and he^{-sawww} would not be

truthful in his^{-saww} words in our view. But, if he were to imprecate us with People^{-asws} of His^{-azwj} Household in particular, we shall not imprecate him^{-as!}

وَ أَغْطَوْهُ الرِّضَا وَ شَرَطَ عَلَيْهِمُ الْجَزِيَّةَ وَ السِّلَاحَ حِفْظًا لِدِمَائِهِمْ وَ انصَرَفُوا

And they gave him^{-saww} the satisfaction, and he^{-saww} stipulated the tax and the weapons upon them as ransom of their blood, and they left.

وَ أَمَّا السَّبَبُ الَّذِي بِهِ بَقَاءُ الْخَلْقِ فَقَدْ بَيَّنَّ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ أَنَّ بَقَاءَ الْخَلْقِ مِنْ أَرْبَعِ أَوْجُوهِ الطَّعَامِ وَ الشَّرَابِ وَ اللَّيْسِ وَ الْكِتِّ وَ الْمَنَاحِكِ لِلتَّنَاسُلِ مَعَ الْحَاجَةِ فِي ذَلِكَ كُلِّهِ إِلَى الْأَمْرِ وَ النَّهْيِ

And as for the cause by which is lasting of the creation, Allah^{-azwj} Mighty and Majestic has Stated in His^{-azwj} Book that lasting of the creation is from four aspects – the food and the drink, and the clothing, and the dwelling, and the marital relationship for the procreation, with the need in all of that to the Command and the Prohibition.

فَأَمَّا الْأَغْذِيَّةُ فَمِنْ أَصْنَافِ النَّبَاتِ وَ الْأَنْعَامِ الْمُحَلَّلِ أَكْلَهَا قَالَ اللَّهُ تَعَالَى فِي النَّبَاتِ أَنَا صَبَبْنَا الْمَاءَ صَبًّا - ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا - فَأَنْبَتْنَا فِيهَا حَبًّا وَ عِنَبًا وَ قَضْبًا - وَ زَيْتُونًا وَ تَخْلًا - وَ حَدَائِقَ غُلْبًا - وَ فَاكِهَةً وَ أَبًا - مَتَاعًا لَكُمْ وَ لِأَنْعَامِكُمْ

As for the feed, it is from a variety of plants and the animals, the ones Permissible to eat. Allah^{-azwj} the Exalted Said regarding the plants: ***Surely, We Pour the water with (abundant) pouring [80:25] Then We Cleave the earth, with a cleaving [80:26] So We Grow grain therein [80:27] And grapes and green fodder [80:28] And olive and palm [80:29] And thick foliaged gardens [80:30] And fruits and grass [80:31] Being a provision for you and for your cattle [80:32].***

وَ قَالَ تَعَالَى أَفَرَأَيْتُمْ مَا تَحْرُثُونَ - أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

And the Exalted Said: ***Have you considered what you cultivate? [56:63] Are you its growers or are We the Growers? [56:64].***

وَ قَالَ سُبْحَانَهُ وَ الْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ - فِيهَا فَاكِهَةٌ وَ النَّخْلُ ذَاتُ الْأَكْمَامِ - وَ الْحَبُّ ذُو الْعُصْفِ وَ الرَّيْحَانُ وَ هَذَا وَ شِبْهُهُ مِمَّا يُخْرِجُهُ اللَّهُ تَعَالَى مِنَ الْأَرْضِ سَبَبًا لِبَقَاءِ الْخَلْقِ:

And the Glorious Said: ***'And the earth, He Placed it for the creatures [55:10] Therein are fruits, and the palm trees with the sheathed clusters [55:11] And the grain with the husk and the fragrance [55:12].*** And this and its like are from what Allah^{-azwj} the Exalted Extracts from the ground as a cause for the lasting of the creatures.

وَ أَمَّا الْأَنْعَامُ فَقَوْلُهُ تَعَالَى وَ الْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعٌ وَ مِنْهَا تَأْكُلُونَ وَ لَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَ حِينَ تَسْرَحُونَ الْآيَةَ

And as for the cattle are Words of the Exalted: ***And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5] And for you is beauty in these when you are bringing them in (to rest) and when you are taking them out (to pasture) [16:6] – the Verse.***

وَقَوْلُهُ سُبْحَانَهُ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

And Words of the Glorious: **And surely there is a lesson for you in the cattle. We Quench you from what is in their bellies – from what is between dung and blood – pure milk, palatable for the drinkers [16:66].**

وَأَمَّا اللَّيْسُ وَالْأَكْمَانُ قَوْلُهُ تَعَالَى - وَ اللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَ جَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْمَانًا وَ جَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَ سَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

And as for the clothing and the dwellings are Words of the Exalted: **And Allah Made shades for you from what He Created, and Made shelters for you from the mountains, and Made garments for you to save you from the heat and garments to save you from your fighting. Like that He Completes His Favours upon you, perhaps you would be submitting [16:81].**

وَ قَالَ تَعَالَى يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاتِكُمْ وَ رِيشًا وَ لِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ وَ الْحَيُّ هُوَ الْبَقَاءُ وَ الْحَيَاةُ

And the Exalted Said: **O children of Adam! We have Sent down to you clothing to cover your evil and (for) appearance, and the clothing of piety, that is better. That is from the Signs of Allah, [7:26],** and the news is the lasting and the life.

وَ أَنَا الْمَنَاحِجُ فَقَوْلُهُ تَعَالَى يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

And as for the marital relationship, are Words of the Exalted: **O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].**

وَ قَالَ تَعَالَى يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَ الَّذِينَ مِنْ قَبْلِكُمْ

And the Exalted Said: **O you people! Worship your Lord Who Created you and those from before you [2:21].**

وَ قَالَ سُبْحَانَهُ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ خَلَقَ مِنْهَا زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَ نِسَاءً وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

And the Glorious Said: **O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1].**

وَ قَالَ عَزَّ وَ جَلَّ وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءُ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ الْآيَةُ

And the Mighty and Majestic Said: **And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, [24:32].**

وَقَالَ تَعَالَى وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And the Exalted Said: **And from His Signs is that He Created for you spouses from yourselves that you may find rest in them, and He Made cordiality and mercy to be between you. Surely, in that there are Signs for a people who ponder [30:21].**

وَمِثْلُ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ تَعَالَى فِي مَعْنَى النِّكَاحِ وَ سَبَبِ التَّنَاسُلِ وَ الْأُمْرِ وَ النَّهْيِ وَجْهٌ وَاحِدٌ- لَا يَكُونُ مَعْنَى مِنْ مَعَانِي الْأَمْرِ إِلَّا وَ يَكُونُ بَعْدَ ذَلِكَ تَمَيُّزًا وَ لَا يَكُونُ وَجْهٌ مِنْ وَجْهِ النَّهْيِ إِلَّا وَ مُقَرَّرُونَ بِهِ الْأَمْرُ

And the likes of this are many in the Book of Allah^{-azwj} the Exalted, in the meaning of the marital relationship, and the cause of the procreation, and the Command and the Prohibition is one perspective. A meaning from meanings of the Command does not happen except and there would be a Prohibition after that, nor does an aspect from aspects of the Prohibition happen except and the Command is paired with it.

قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَ لِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ إِلَى آخِرِ آيَةِ فَأَخْبَرَ سُبْحَانَهُ أَنَّ الْعِبَادَ لَا يَحْيَوْنَ إِلَّا بِالْأَمْرِ وَ النَّهْيِ كَقَوْلِهِ تَعَالَى وَ لَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ

Allah^{-azwj} the Exalted Said: **O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you, [8:24]** – up to end of the Verse. The Glorious Informed that the servants cannot live except with the Command and the Prohibition, like Words of the Exalted: **And for you, in the retaliation, there is life, O ones of understanding, perhaps you would be fearing [2:179].**

وَ مِثْلُهُ قَوْلُهُ تَعَالَى ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ فَاَلْحَقْهُ هُوَ سَبَبُ الْبَقَاءِ وَ الْحَيَاةِ وَ فِي هَذَا أَوْضَحَ دَلِيلٌ عَلَى أَنَّهُ لَا بُدَّ لِلْأُمَّةِ مِنْ إِمَامٍ يُقُولُ بِأَمْرِهِمْ

And from it are Words of the Exalted: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, [22:77].** So (doing) the good, it is a cause of the lasting and the life, and in this is clear evidence upon that there is no escape for the community from having an Imam^{-asws} saying with commanding them.

فَيَأْمُرُهُمْ وَ يَنْهَاهُمْ وَ يُقِيمُ فِيهِمُ الْحُدُودَ وَ يُجَاهِدُ الْعُدُوَّ وَ يُقْسِمُ الْعَنَائِمَ وَ يَفْرُضُ الْفَرَائِضَ وَ يُعْرِفُهُمْ أَبْوَابَ مَا فِيهِ صَلَاحُهُمْ وَ يُحَذِّرُهُمْ مَا فِيهِ مَضَارُّهُمْ

He^{-asws} would command them and prohibit them, and he^{-asws} would establish the legal penalties among them and fight the enemy, and distribute the war booties, and impose the obligation, and making them know the doors in which is their betterment, and cautioning them in what is harmful for them.

إِذْ كَانَ الْأَمْرُ وَ النَّهْيُ أَحَدَ سَبَابِ الْخَلْقِ وَ إِلَّا سَقَطَتِ الرَّغْبَةُ وَ الرَّهْبَةُ وَ لَمْ يَزِدْغِ وَ لَفَسَدَ التَّدْبِيرُ وَ كَانَ ذَلِكَ سَبَبًا لِإِهْلَاكِ الْعِبَادِ

Either the command or the prohibition was one of the causes of the lasting of the creatures, or else the desire and the fearfulness would fall and there will be no deterrence, and the management will be spoilt, and that would be a cause for the destruction of the servants.

فِي أَمْرِ الْبَقَاءِ وَ الْحَيَاةِ فِي الطَّعَامِ وَ الشَّرَابِ وَ الْمَسَاكِينِ وَ الْمَلَابِيسِ وَ الْمَنَاحِيحِ مِنَ النِّسَاءِ وَ الْحَالَالِ وَ الْحَرَامِ وَ الْأَمْرِ وَ النَّهْيِ إِذْ كَانَ سُبْحَانَهُ لَمْ يَخْلُقْهُمْ
حَيْثُ يَسْتَعْنُونَ عَنْ جَمِيعِ ذَلِكَ

Regarding the matter of the lasting and the life in the food, and the drink, and the dwelling, and the clothing, and the marital relationship from the women, and the Permissible and the Prohibited, and the Command and the Prohibition, when the Glorious did not Create them whereby they would be needless from entirety of that.

وَ وَجَدْنَا أَوَّلَ الْمَخْلُوقِينَ وَ هُوَ آدَمُ ع لَمْ يَمِّ لَهُ الْبَقَاءُ وَ الْحَيَاةُ إِلَّا بِالْأَمْرِ وَ النَّهْيِ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

And we find that the first of the created beings, and he is Adam^{as}, the lasting was not complete for him^{saww} except with the Command the and Prohibition. Allah^{azwj} Mighty and Majestic Said: **And We said: O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree [2:35].**

فَدَلَّهْمَا عَلَى مَا فِيهِ نَفْعُهُمَا وَ بَقَاؤُهُمَا وَ تَهَاوُهُمَا عَنْ سَبَبِ مَضَرَّتَهُمَا ثُمَّ جَرَى الْأَمْرُ وَ النَّهْيُ فِي ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ لِهَذَا اضْطُرَّ الْخَلْقُ إِلَى أَنَّهُ لَا يَدَّ لَهُمْ
مِنْ إِمَامٍ مَنْصُوصٍ عَلَيْهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَأْتِي بِالْمُعْجَزَاتِ ثُمَّ يَأْمُرُ النَّاسَ وَ يَنْهَاهُمْ

He^{azwj} Pointed them^{as} upon what would be their^{as} benefit and their lasting, and Prohibited them^{as} from causes of their^{as} harm. Then the Command and the Prohibition flowed in their^{as} offspring up to the Day of Qiyamah, and for this (reason), the creatures are desperate to that there is no escape for them from having an Imam^{asws} Texted upon from Allah^{azwj} Mighty and Majestic, coming with the miracles, then he^{asws} would command the people and prohibit them.

وَ إِنَّ اللَّهَ سُبْحَانَهُ خَلَقَ الْخَلْقَ عَلَى ضَرْبَيْنِ نَاطِقٍ عَاقِلٍ فَاعِلٍ مُخْتَارٍ وَ ضَرْبٍ مُسْتَبْتِهِمْ

And Allah^{azwj} the Glorious Created the creatures upon two types – a speaking, intellectual, doer, chooser, and a type who is abstruse.

فَكَلَّفَ النَّاطِقَ الْعَاقِلَ الْمُخْتَارَ وَ قَالَ سُبْحَانَهُ- خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ وَ قَالَ سُبْحَانَهُ أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ- خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ أَفْرَأُ وَ رَبُّكَ
الْأَكْرَمُ- الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

He^{azwj} Encumbered the intellectual with the choice, and the Glorious Said: **Created the human being [55:3] Taught him the clarification [55:4];** and the Glorious Said: **Read in the Name of your Lord Who Created! [96:1] He Created the human being from a clot [96:2] Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4] Taught the human being what he did not know [96:5].**

ثُمَّ كَلَّفَ وَ وَضَعَ التَّكْلِيفَ عَنِ الْمُسْتَبْتِهِمْ لِعَدَمِ الْعَقْلِ وَ التَّمْيِيزِ

Then He^{azwj} Encumbered and Placed the encumberment away from the abstruse due to the lack of intellect and the distinction.

وَأَمَّا وَضَعُ الْأَسْمَاءِ فَإِنَّهُ تَبَارَكَ وَ تَعَالَى اخْتَارَ لِنَفْسِهِ الْأَسْمَاءَ الْحُسْنَى فَسَمَّى نَفْسَهُ الْمَلِكَ الْمُدُوسَ السَّلَامَ الْمُؤْمِنَ الْمُهَيَّبَ الْعَزِيزَ الْجَبَّارَ الْمُتَكَبِّرَ وَ عَزَّ ذَٰلِكَ وَ كُلُّ اسْمٍ يُسَمَّى بِهِ فَعِلَّةٌ مَّا

And as for Placing the names, the Blessed and Exalted Chose the most excellent Names for Himself^{-azwj}, Naming Himself^{-azwj} as **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. [59:23]**, and other than that, and every Name He^{-azwj} Named with, it is for a specific reason.

وَلَمَّا تَسَمَّى بِالْمَلِكِ أَرَادَ تَصْحِيحَ مَعْنَى الْإِسْمِ لِمُقْتَضَى الْحِكْمَةِ فَخَلَقَ الْخَلْقَ وَ أَمَرَهُمْ وَ نَهَاَهُمْ لِيَتَحَقَّقَ حَقِيقَةُ الْإِسْمِ وَ مَعْنَى الْمَلِكِ وَ الْمُلْكُ لَهُ وَجُوهٌ أَرْبَعَةٌ الْقُدْرَةُ وَ الْهَيْبَةُ وَ السُّطُوَّةُ وَ الْأَمْرُ وَ النَّهْيُ

And when He^{-azwj} Named with as 'the King', He^{-azwj} Wanted to Correct meaning of the name for requirement of Wisdom. He^{-azwj} Created the creatures and Commanded them and Prohibited them for the reality of the Name to be realised, and the meaning of 'the King' and the kingdom being for Him^{-azwj} has four aspects – the Power, and the Prestige, and the Dominance, and the Command and the Prohibition.

فَأَمَّا الْقُدْرَةُ فَقَوْلُهُ تَعَالَى إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ فَهَذِهِ الْقُدْرَةُ التَّامَّةُ الَّتِي لَا يَخْتَاجُ صَاحِبُهَا إِلَى مُبَاشَرَةِ الْأَشْيَاءِ بَلْ يَخْتَرِعُهَا كَمَا يَشَاءُ سُبْحَانَهُ وَ لَا يَخْتَاجُ إِلَى التَّرَوِّي فِي خَلْقِ الشَّيْءِ بَلْ إِذَا أَرَادَهُ صَارَ عَلَى مَا يُرِيدُهُ مِنْ تَمَامِ الْحِكْمَةِ وَ اسْتِقَامِ التَّدْبِيرِ لَهُ بِكَلِمَةٍ وَاحِدَةٍ وَ قُدْرَةٌ قَاهِرَةٌ بِأَنَّهَا مِنْ خَلْقِهِ

As for the Power, are Words of the Exalted: **But rather, Our Word for a thing when We Intend it, is that We say to it: "Be!" and it comes into being [16:40]**. This is the complete Power which its possessor is not needy to interact with the things, but the Glorious is not in need to the pre-meditation in creating the thing. But, whenever He^{-azwj} Intends, it becomes upon whatever He^{-azwj} had Intended, from the complete Wisdom and the Management straight for it with one Word, and subduing Power disassociated it from its creation.

ثُمَّ جَعَلَ الْأَمْرَ وَ النَّهْيَ تَمَامَ دَعَائِمِ الْمُلْكِ وَ نَحَائِئِهِ وَ ذَلِكَ أَنَّ الْأَمْرَ وَ النَّهْيَ يَقْتَضِيَانِ الثَّوَابَ وَ الْعِقَابَ وَ الْهَيْبَةَ وَ الرَّجَاءَ وَ الْخَوْفَ وَ يَحْمَا بِنَاءَ الْخَلْقِ وَ يَحْمَا يَصْحُحُ هُمُ الْمَدْحُ وَ الذَّمُّ وَ يُعْرِضُ الْمُطِيعُ مِنَ الْعَاصِي

Then He^{-azwj} Made the Command and the Prohibition as complete pillars of the kingdom, and its ultimate, and that is because the Command and the Prohibition are contradictory, the Reward and the Prohibition, and the Prestige and the hope and the fear, and by these two is lasting of the creation, and by these two the praise and the condemnation is correct for them, and the obedient is recognised from the disobedient.

وَ لَوْ لَمْ يَكُنِ الْأَمْرُ وَ النَّهْيُ لَمْ يَكُنْ لِلْمُلْكِ بِنَاءٌ وَ لَا نِظَامٌ وَ لَبَطَلَ الثَّوَابُ وَ الْعِقَابُ وَ كَذَلِكَ جَمِيعُ التَّأْوِيلِ فِيمَا اخْتَارَهُ سُبْحَانَهُ لِنَفْسِهِ مِنَ الْأَسْمَاءِ

And if the Command and the Prohibition did not exist, the glory would not exist for the kingdom, nor any system, and the Reward and the Punishment would be invalidated, and like that is entirety of the interpretation regarding whatever of the Names the Glorious Chooses for Himself^{-azwj}.

وَ قَدْ اعْتَرَضَ عَلَى ذَلِكَ بِأَنْ قِيلَ قَدْ رَأَيْنَا أَصْنَافاً مِنَ الْحَيَوَانَ لَا يُحْصَى عَدَدُهَا يَبْقَى وَ يَعْيشُ بِغَيْرِ أَمْرٍ وَ لَا نَهْيٍ وَ لَا ثَوَابٍ لَهَا وَ لَا عِقَابٍ عَلَيْهَا وَ إِذَا جَازَ أَنْ يَسْتَقِيمَ بَقَاءُ الْحَيَوَانَ الْمُسْتَبْتِهِمْ وَ لَا أَمْرَ لَهُ وَ لَا نَهْيٍ بَطَلَ قَوْلُكُمْ إِنَّهُ لَا بُدَّ لِلنَّاطِقِينَ مِنْ أَمْرٍ وَ نَاهٍ وَ إِلَّا لَمْ يَبْقُوا

And there is objection upon that from the direction that we see a variety of animals whose numbers cannot be counted, lasting and living without any Command or Prohibition, nor are there are Rewards for them nor Punishment upon them. And when it is allowed the lasting of the abstruse animal is straight although there is neither any Command for it nor a Prohibition, it invalidates your word 'there is no escape for the speaking one from having a Command and Prohibition or else they would not last'.

وَ الرُّدُّ عَلَيْهِمْ هُوَ أَنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الْحَيَوَانَ عَلَى صَرِيحَيْنِ مُسْتَبْتِهِمْ وَ نَاطِقِي أَطْلَقَ لِلنَّوْعِ الْمُسْتَبْتِهِمْ أَمْرَيْنِ جَعَلَ قِوَامَهُ وَ بَقَاءَهُ بِهِمَا وَ هُوَ إِذْ رَأَى الْغَدَاءَ وَ نَيْلَهُ وَ عِرْفَانَهُمُ بِالنَّافِعِ وَ الضَّارِّ بِالشَّمِّ وَ التَّنْسِيمِ وَ إِنَّمَا أَنْبَتَ عَلَيْهِمْ مِنَ الْوَبْرِ وَ الصُّوفِ وَ الشَّعْرِ وَ الرِّيشِ لِيُكِنَّهُمْ مِنَ الْبَرْدِ وَ الْحَرِّ

And the Rebuttal against them is that when Allah^{-azwj} the Exalted Created the animal upon two types, the abstruse and the speaking. He^{-azwj} Assigned two matters for the abstruse, Making its standing and its lasting be with these two, and it is realising the feed and attaining it, and their recognition of the beneficial and the harmful through the smell and the perception, and rather what grows upon them from the fur, and the wool, and the hair, and the feather to shelter them from the cold and the heat.

وَ مَنَعَهُمْ أَمْرَيْنِ التُّنْقِ وَ الفَهْمِ وَ سَحَرَهُمُ لِلْحَيَوَانَ النَّاطِقِ الْعَاقِلِ وَ غَيْرِ الْعَاقِلِ أَنْ يَتَصَرَّفُوا فِيهِمْ وَ عَلَيْهِمْ كَمَا يَحْتَارُونَ وَ يَأْمُرُونَ فِيهِمْ وَ يَنْهَوْنَ

And He^{-azwj} Prevented them (animals) of two matters, the speaking and the understanding, and Subdued them to the speaking animal, the speaking intellectual and the non intellectual to deal among them and upon them like whatever they choose to, and they would command among them and prohibit.

وَ مَنَعَهُمْ أَمْرَيْنِ التُّنْقِ وَ الفَهْمِ وَ سَحَرَهُمُ لِلْحَيَوَانَ النَّاطِقِ الْعَاقِلِ وَ غَيْرِ الْعَاقِلِ أَنْ يَتَصَرَّفُوا فِيهِمْ وَ عَلَيْهِمْ كَمَا يَحْتَارُونَ وَ يَأْمُرُونَ فِيهِمْ وَ يَنْهَوْنَ

He restricted them from two things - speech and understanding. He^{-azwj} Subjected them to the control of the speaking, rational animal, distinguishing between those who are rational and those who are not, preventing them from acting according to their own will and command, and prohibiting them.

وَ لَمْ يَجْعَلْ فِي النَّاطِقِينَ مَعْرِفَةَ الضَّارِّ مِنَ الْغَدَاءِ وَ النَّافِعِ بِالشَّمِّ وَ التَّنْسِيمِ حَتَّى إِنَّ أَفْهَمَ النَّاسِ وَ أَعْقَلَهُمْ لَوْ جَمَعَتِ النَّاسُ لَهُ ضُرُوبَ الْحَشَائِشِ مِنَ النَّافِعِ وَ الضَّارِّ وَ الْغَدَاءِ وَ الشَّمِّ لَمْ يُبَيِّرْ ذَلِكَ بِعَقْلِهِ وَ فِكْرِهِ بَلْ مِنْ جِهَةِ مُوقِفٍ

He^{-azwj} did not Endow the speaking beings with the knowledge of the harmful and beneficial aspects of food through smell and perception. Even if the people were the most intelligent and knowledgeable, if all the varieties of plants were gathered, containing both beneficial and harmful elements, they would not be able to distinguish themselves through their intellect and reasoning. Rather, it is a matter of a certain stance.

فَقَدْ اخْتِجَ الْعَاقِلُ الْفَطِيْلُ الْبَصِيْرُ إِلَى مُؤَدَّبٍ مُوقِفٍ يُوقِفُهُ عَلَى مَنَافِعِهِ وَ يُعَلِّمُهُ مَا يَضُرُّهُ وَ لَمَّا كَانَتْ بَيْنَهُ النَّاسِ وَ مَا خَلَقَهُمُ اللَّهُ بِحَدِيثِ الصِّفَةِ - لَا بُدَّ أَنْ يَكُونَ عِنْدَهُمْ عِلْمٌ كَثِيرٌ مِنَ الْأَعْدِيَةِ الَّتِي تَقُومُ بِهَا أَبْدَانُهُمْ لِأَنَّهَا سَبَبُ حَيَاتِهِمْ

So, the wise, perceptive, discerning individual requires an instructive stance that directs him towards his benefits and teaches him what harms him. Given the nature and the way Allah^{azwj} created people with these qualities, it is necessary for them to have extensive knowledge of the foods that sustain their bodies because they are the means of their life.

وَكَانَ الْبَهَائِمُ فِي ذَلِكَ أَهْدَى مِنْهُمْ تَبَتْ مَا أَوْرَدْنَاهُ مِنَ الْأَمْرِ وَ النَّهْيِ اللَّذَيْنِ يَتَّبِعُهُمَا التَّوَابُ وَ الْعِقَابُ

And the animals were more guided regarding that than them. It proves what we have referred it from the command and the prohibition for those followed by the Reward and the Punishment.

قَالَ الْمُعْتَرِضُ وَ قَدْ وَجَدْنَا بَعْضَ الْبَهَائِمِ يَأْكُلُ مَا يَكُونُ هَلَاكُهُ فِيهِ مِنَ السِّمَامِ الْقَاتِلَةِ فَلَوْ كَانَ هَذَا كَمَا ذَكَرْتُمْ مِنْ أَنَّهُ تَعْرِفُ الضَّارَّ مِنَ النَّافِعِ بِالسَّمِّ وَ النَّسَمِ لَمَا أَصَابَتْكُمْ ذَلِكَ

If the objector says, 'And we find that some of the animals eat fatal toxins they die from. If this was like what you^{asws} mentioned, that they do recognise the harmful from the beneficial through the smell and the perceptions, that would not hit them'.

قِيلَ هَذَا الَّذِي ذَكَرْتُمْ لَا يَكُونُ عَلَى الْعُمُومِ وَ إِنَّمَا يَكُونُ فِي الْوَاحِدِ بَعْدَ الْوَاحِدِ لِغَلَّةِ مَا لِأَنَّهُ زَيْمًا اضْطَرَّ الْجُوعُ الشَّدِيدُ إِلَى أَكْلِ مَا يَكُونُ فِيهِ هَلَاكُهُ أَوْ لِاخْتِلَاطِ جَمِيعِ أَنْوَاعِ الْحَشَائِشِ بَعْضُهَا بِبَعْضٍ

It will be said: 'This which you mention cannot happen upon the generality, and rather it happens in the one after the one, for the reason of what because of it sometimes the hunger makes it desperate to eating what would be destruction in it, or mingling of all the types of grass with each other.

كَمَا أَنَّا قَدْ نَجِدُ الرَّجُلَ الْعَاقِلَ قَدْ يَقِفُ عَلَى مَا يَضُرُّهُ مِنَ الْأَطْعِمَةِ ثُمَّ يَأْكُلُهُ إِذَا لَجِيَ الْجُوعُ غَالِبٍ أَوْ لِعَلَّةِ يَحْدُثُ أَوْ سُكْرٍ يُزِيلُ عَقْلَهُ أَوْ آفَةٍ مِنَ الْأَقَابِ فَيَأْكُلُ مَا يَعْلَمُ أَنَّهُ يُسَقِّمُهُ وَ يَضُرُّهُ وَ زَيْمًا كَانَ تَلَفَ نَفْسِهِ فِيهِ وَ إِذَا كَانَ هَذَا مَوْجُودًا فِي الْإِنْسَانِ الْقَطَنِ الْعَاقِلِ فَأُخْرَى أَنْ يَجُوزَ مِثْلُهُ فِي الْبَهَائِمِ

Just like we tend to find the intellectual man pausing upon what would harm him from the goods, then he eats it, either for prevalence of hunger or for an occurrent reason or intoxication declining his intellect, or a disaster from the disasters. So, he eats what he knows would make him sick or harm him and sometimes he himself would be destroyed by it, and when this was existent in the human being of discerning intellect, it would be worthier that similar to it would be allowed regarding the animals.

وَ وَجْهٌ آخَرٌ وَ هُوَ أَنَّ اللَّهَ سُبْحَانَهُ إِذَا أَرَادَ قَضَاءَ أَجَلِهِ خَلَّى بَيْنَهُ وَ بَيْنَ الْحَالِ الَّتِي يُمَثِّلُهَا يَتِمُّ عَلَيْهِ ذَلِكَ وَ مِثْلُ هَذَا يُعْرَضُ دُونَ الْعَادَةِ الْعَامَّةِ

And another aspect, and it is that when Allah^{azwj} the Glorious Wants to terminate his term, Vacates between him and the situation for that would be completed upon him, and similar to this are displayed besides the general norm.

وَ لِأَنَّ قَدْ نَرَى الْفَرَاحَ مِنَ الدَّجَاجِ وَ مَا يَجْرِي جَزَاهَا مِنْ أَجْنَسِ الطَّيْرِ يُجْرِي مِنَ الْبَيْضَةِ فَتَلْقَى لَهُ السُّمُومَ مِنَ الْخُبُوبِ الْقَاتِلَةِ مِثْلَ حَبِّ الْبُنْجِ وَ السَّنَاءِ فَيَحْتَذِرُ عَنْهُ وَ إِذَا أَلْقَى عَلَيْهِ غَدَاؤَهَا بَادَرَتْ إِلَيْهِ فَأَكَلَتْهُ وَ لَمْ يَتَوَقَّفْ عَنْهُ فَطَلَّ الْإِعْتِرَاضُ

And because we have seen that the chick of the chicken, and whatever types of bird flowing this flow, emerges from the egg. The fatally toxic seeds are cast to it, like the seed of the henbane and the senna, so it is cautious from it, and when its feed is cast to it, it rushes towards it and eats it, and does not pause from it. Thus, the objection is nullified.

وَلَمَّا ثَبَّتْنَا لَنَا أَنَّ قِيَامَ الْأُمَّةِ بِالْأَمْرِ وَالنَّهْيِ الْوَارِدِ عَنِ اللَّهِ عَزَّ وَجَلَّ صَحَّ لَنَا أَنَّهُ لَا بُدَّ لِلنَّاسِ مِنْ رَسُولٍ مِنْ عِنْدِ اللَّهِ فِيهِ صِفَاتٌ يَتَمَيَّزُ بِهَا مِنْ جَمِيعِ الْخَلْقِ مِنْهَا الْعِصْمَةُ مِنْ سَائِرِ الذُّنُوبِ وَإِظْهَارُ الْمُعْجَزَاتِ وَبَيَانُ الدَّلَالَاتِ لِنَفْيِ الشُّبُهَاتِ طَاهِرٌ مُطَهَّرٌ مُتَّصِلٌ بِمَلَكُوتِ اللَّهِ سُبْحَانَهُ عَزِيزٌ مُنْفَصِلٌ لِأَنَّهُ لَا يُؤَدِّي عَنِ اللَّهِ عَزَّ وَجَلَّ إِلَى خَلْقِهِ إِلَّا مَنْ كَانَتْ هَذِهِ صِفَتُهُ

And when it is proven to us that standing of the community is by the Commands and the Prohibitions referred from Allah^{-azwj} Mighty and Majestic, it holds correct for us that there is no escape for the people from there being Messenger^{-as} from the Presence of Allah^{-azwj} having such attributes in him^{-saww} to be able to distinguish by it from entirety of the creatures from it, the infallibility of the sins, and manifestation of the miracles, and clear evidence(s) to negate the suspicions, being pure, Purified, connected with domains of Allah^{-azwj} the Glorious, not detached because no one can deliver on behalf of Allah^{-azwj} Mighty and Majestic to His^{-azwj} creatures except the one who were to be of this description.

فَصَحَّ مَوْضِعُ الْمُتَأَمِّمِينَ الَّذِينَ لَا عِصْمَةَ لَهُمْ إِلَّا إِمَامٌ عَادِلٌ مَعْصُومٌ يُقِيمُ حُدُودَ اللَّهِ تَعَالَى وَ أَوْامِرَهُ فِيهِمْ وَ يُجَاهِدُ بِهِمْ وَ يَفْسِمُ عَنَانِيَهُمْ وَ لَا يَسْتَقِيمُ أَنْ يُقِيمَ الْحُدُودَ مَنْ فِي جَنْبِهِ خُدَّ اللَّهُ تَعَالَى لِأَنَّ الْحَبِيثَ لَا يُطَهَّرُ بِالْحَبِيثِ وَ إِنَّمَا يُطَهَّرُ الْحَبِيثُ بِالطَّاهِرِ الَّذِي يَدُلُّ عَلَى مَا يُقَرِّبُ مِنَ اللَّهِ تَعَالَى

The correct position for the followers, those having no infallibility for them except having a just Imam^{-asws}, an infallible, to establish the legal penalties of Allah^{-azwj} the Exalted and His^{-azwj} Commands among them, and he^{-asws} would fight with (for) them and distribute their war booties, and it is not straight if the legal penalties are established among them by the one having a legal penalty of Allah^{-azwj} the Exalted due on him, because the wicked cannot purify the wicked, and rather the wicked will be purified by the pure, the ones who can point upon what would draw one closer to Allah^{-azwj} the Exalted.

وَ إِنَّمَا يَحْيَوْنَ بِهِ الْحَيَاةَ الدُّنْيَا فِي حَالٍ مَعَايِشِهِمْ مِمَّا يَكُونُ عَاقِبَتُهُ إِلَى حَيَاةِ الْأَبَدِ فِي الدَّارِ الْآخِرَةِ وَ لَا بُدَّ مِمَّنْ هَذِهِ صِفَتُهُ فِي عَصْرِ بَعْدَ عَصْرِ وَ أَوَانٍ بَعْدَ أَوَانٍ وَ أُمَّةٍ بَعْدَ أُمَّةٍ جَارِيًا ذَلِكَ فِي الْخَلْقِ مَا دَامُوا وَ دَامَ فَرَضُ التَّكْلِيفِ عَلَيْهِمْ لَا يَسْتَقِيمُ لَهُمُ الْأَمْرُ وَ لَا يَدُومُ لَهُمُ الْحَيَاةُ إِلَّا بِذَلِكَ

And rather they will be living with it in the life of the world in the state of their livelihoods from what its consequence would be to the eternal life in the house of the Hereafter, and there is no escape from the one of these attributes in the time after times, and season after season, and community after community. The flows among the creatures for as long as they exist and the imposition of the encumberment upon them exists. The matter cannot be straight for them nor is the life constant for them except with that.

وَ لَوْ كَانَ الْإِمَامُ بِصِفَةِ الْمُتَأَمِّمِينَ لَأَخْتِاجُ إِلَى مَا اخْتِاجُوا إِلَيْهِ فَيَكُونُ حِينَئِذٍ إِمَامًا وَ لَيْسَ فِي عَدَلِ اللَّهِ تَعَالَى وَ حُكْمِهِ أَنْ يَخْتَجَّ عَلَى خَلْقِهِ بِمَنْ هَذِهِ صِفَتُهُ

And if the Imam^{-asws} were to be with attributes of the followers, he^{-asws} would be needy to what they are needy to. On that day, he (ordinary person) would be an imam (leader), and it isn't in the justice of Allah^{-azwj} the Exalted and His^{-azwj} Wisdom to Argue upon His^{-azwj} creatures, with the one of these attributes.

وَ إِنَّمَا إِمَامُ الْإِمَامِ الْوَحْيِ الْأَمْرُ لَهُ وَ النَّاهِي فَكُلُّ هَذِهِ الصِّفَاتِ الْمُنْتَفِرَةِ فِي الْأَنْبِيَاءِ فَإِنَّ اللَّهَ سُبْحَانَهُ جَمَعَهَا فِي نَبِيِّنَا وَ وَجِبَ لِذَلِكَ بَعْدَ مُضِيِّهِ صَ أَنْ يَكُونَ فِي وَصِيهِ ثُمَّ الْأَوْصِيَاءِ

And rather an Imam^{-asws} is the Imam^{-asws} of the Revelation, the commander for it and the prohibitor. So, all these separate attributes in the Prophets^{-as}. Allah^{-azwj} the Glorious Gathered it in our Prophet^{-saww}, and after his^{-saww} passing away obligated for that to be in his^{-saww} bequeath, then the successors^{-asws}.

اللَّهُمَّ إِلَّا أَنْ يَدْعِيَ مُدْعٍ أَنَّ الْإِمَامَةَ مُسْتَعْنِيَةٌ عَمَّنْ هَذِهِ صِفَتُهُ فَيَكُونُونَ بِحَذِهِ الدَّعْوَى مُبْطِلِينَ بِمَا تَقَدَّمَ مِنَ الْأَدِلَّةِ وَ ثَبَتَ أَنَّهُ لَا بُدَّ مِنْ إِمَامٍ عَارِفٍ بِجَمِيعِ مَا جَاءَ مُحَمَّدٌ النَّبِيُّ ص مِنْ كِتَابِ اللَّهِ تَعَالَى بِإِقَامَةِ الْمُقَدَّمِ ذِكْرُهَا يُجِيبُ عَنْهَا وَ عَنْ جَمِيعِ الْمُسْكَلَاتِ وَ يَنْفِي عَنِ الْأُمَّةِ مَوَاقِعَ الشُّبُهَاتِ-

O Allah^{-azwj}, except for the claim of a caller who asserts that leadership is unnecessary, relying on this attribute, so they become invalidated by this claim due to the evidence presented and established that there must be an aware Imam^{-asws} who comprehends all that Prophet Muhammad^{-saww} conveyed from the Book of Allah^{-azwj} the Exalted. With the establishment of the aforementioned, he^{-asws} answers the questions and resolves all ambiguities, thus eliminating the locations of doubts for the Ummah.

لَا يَرِلُّ فِي حُكْمِهِ عَارِفٌ بِدَقِيقِ الْأَشْيَاءِ وَ خَلِيلٌ يَكُونُ فِيهِ ثَمَانُ خِصَالٍ يَتَمَيَّزُ بِهَا عَنِ الْمَأْمُومِينَ أَرْبَعٌ مِنْهَا فِي نَعْتِ نَفْسِهِ وَ نَسَبِهِ أَرْبَعٌ صِفَاتٌ ذَاتِهِ وَ حَالَاتِهِ

He^{-asws} continues in his^{-asws} rule, is knowledgeable about the subtle and significant matters. In him^{-asws}, there are eight qualities that distinguish him^{-asws} from the followers, with four of them related to the description of himself^{-asws} and his^{-asws} lineage, and four are attributes of his^{-asws} essence and condition.

فَأَمَّا الَّتِي فِي نَعْتِ نَفْسِهِ فَإِنَّهُ يَنْبَغِي أَنْ يَكُونَ مَعْرُوفَ الْبَيْتِ مَعْرُوفَ النَّسَبِ مَنصُوصاً عَلَيْهِ مِنَ النَّبِيِّ ص بِأَمْرٍ مِنَ اللَّهِ سُبْحَانَهُ يَمْتَلِكُهُ يَبْتَاطِلُ دَعْوَى مَنْ يَدْعِي مَنْزِلَتَهُ بِعَيْزِ نَصِّ مِنَ اللَّهِ سُبْحَانَهُ وَ رَسُولِهِ حَتَّى إِذَا قَدِمَ الطَّالِبُ مِنَ الْبَلَدِ الْقَرِيبِ وَ الْبَعِيدِ أَشَارَتْ إِلَيْهِ الْأُمَّةُ بِالْكَمَالِ وَ الْبَيَانِ

As for those related to the description of himself^{-asws}, it is appropriate for him^{-asws} to have a well-known lineage and a well-known family, established by a clear directive from Allah^{-azwj} the Glorious and His^{-azwj} Rasool^{-saww} until when the seeker arrives from the nearby city and the remote, the community can indicate to him^{-asws} with the perfection and the clarification.

وَ أَمَّا اللَّوَاتِي فِي صِفَاتِ ذَاتِهِ فَإِنَّهُ يَجِبُ أَنْ يَكُونَ أَزْهَدَ النَّاسِ وَ أَعْلَمَ النَّاسِ وَ أَشَجَعَ النَّاسِ وَ أَكْرَمَ النَّاسِ وَ مَا يَنْبَغِي ذَلِكَ لِجَلَلِ تَقْتَضِيهِ لِأَنَّهُ إِذَا لَمْ يَكُنْ زَاهِداً فِي الدُّنْيَا وَ رُخْرُفَهَا دَخَلَ فِي الْمَحْظُورَاتِ مِنَ الْمَعَاصِي

As for the qualities of his^{-asws} essence, he^{-asws} must be the most ascetic, the most knowledgeable, the most courageous, and the most generous of the people, and what follows from that, due to qualities that necessitate it. Because if he^{-asws} is not ascetic in this world and its adornments, he^{-asws} may fall into forbidden acts and acts of disobedience.

فَاضْطَرَّهُ ذَلِكَ أَنْ يَكْتُمَ عَلَى نَفْسِهِ فَمَحُونٌ اللَّهُ تَعَالَى فِي عِبَادِهِ يَخْتِاجُ إِلَى مَنْ يُطَهِّرُهُ بِإِقَامَةِ الْحَدِّ عَلَيْهِ فَهُوَ حِينَئِذٍ إِمَامٌ مَأْمُومٌ

This would compel him^{-asws} to conceal from himself^{-asws}. Allah the Exalted, in His^{-azwj} servants, Necessitates that he^{-asws} requires One^{-azwj} to Purify him^{-asws} for establishing the prescribed punishment. Therefore, at that moment, he becomes an Imam^{-asws} who is to be followed.

وَأَمَّا إِذَا لَمْ يَكُنْ عَالِمًا بِجَمِيعِ مَا فَرَضَهُ اللَّهُ تَعَالَى فِي كِتَابِهِ وَغَيْرِهِ فَلَبَّ الْفَرَائِضِ فَأَحَلَّ مَا حَرَّمَ اللَّهُ فَضْلًا وَ أَضَاءَ

And as for when he does not happen to be knowledgeable of what Allah^{-azwj} the Exalted has Imposed in His^{-azwj} Book and other such, he would overturn the Impositions. He would permit what Allah^{-azwj} Prohibited, so he would stray and stray others.

وَ إِذَا لَمْ يَكُنْ أَشْجَعَ النَّاسِ سَقَطَ فَرَضُ إِمَامَتِهِ لِأَنَّهُ فِي الْحَرْبِ فِتْنَةٌ لِلْمُسْلِمِينَ فَلَوْ فَرَّ لَدَخَلَ فِيمَنْ قَالَ اللَّهُ تَعَالَى - وَ مَنْ يُؤَلِّمُ يَوْمَئِذٍ ذُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَرِّيرًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ

And when he does not happen to be bravest of the people, the imposition of his imamate would fall, because in the war he would be a representative of the Muslims. If he were to flee, he would enter to be among the ones Allah^{-azwj} the Exalted Said: **And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, [8:16].**

وَ إِذَا لَمْ يَكُنْ أَكْرَمَ النَّاسِ نَفْسًا دَعَاهُ الْبُخْلُ وَ الشُّحُّ إِلَى أَنْ يَمُدَّ يَدَهُ فَيَأْخُذَ فِيءَ الْمُسْلِمِينَ لِأَنَّهُ خَارِئُهُمْ وَ أَمِيئُهُمْ عَلَى جَمِيعِ أَمْوَالِهِمْ مِنَ الْعَنَائِمِ وَ الْحَرَاجِ وَ الْجِزْيَةِ وَ الْقَمِيِّ

And when he does not happen to be most honourable soul of the people, the stinginess and the miserliness would call him to extend his hand and take the 'Fey' of the Muslims, because he would be their treasurer and their trustee upon entirety of their wealth, from the war booties, and the taxes, and the tributes, and the 'Fey'.

فَلِهَذَا الْعِلْلِ يَتَمَيَّزُ مِنْ سَائِرِ الْأُمَّةِ وَ لَمْ يَكُنِ اللَّهُ لِيَأْمُرْ بِطَاعَةِ مَنْ لَا يُعْرِفُ أَوَامِرَهُ وَ نَوَاهِيَهُ وَ لَا أَنْ يُؤَيَّرَ عَلَيْهِمُ الْجَاهِلُ الَّذِي لَا عِلْمَ لَهُ وَ لَا لِيَجْعَلَ التَّاقِصَ حُجَّةً عَلَى الْفَاضِلِ

For this reason, he^{-asws} is distinguished from rest of the community, Allah^{-azwj} was not going to Command the obedience of one who does not recognise His^{-azwj} Commands and His^{-azwj} Prohibitions, nor will He^{-azwj} Make the ignoramus to rule upon them, the one having no knowledge for him, nor will He^{-azwj} Make the one of deficient argument upon the meritorious one.

وَ لَوْ كَانَ ذَلِكَ لِحَازِ لَأَهْلِ الْعِلْلِ وَ الْأَسْقَامِ أَنْ يَأْخُذُوا الْأَدْوِيَةَ مِنْ لَيْسَ بِعَارِفٍ مَنَافِعِ الْأَجْسَادِ وَ مَضَارِّهَا فَتَنَلَّتْ أَنْفُسُهُمْ

And had that been so, it would have been allowed for the people of illness and the sicknesses to take the medication from the ones who does not know benefits of the bodies and their harms. It would damage themselves.

وَ لَوْ أَنَّ رَجُلًا أَرَادَ أَنْ يَشْتَرِيَ مَا يَصْلُحُ بِهِ مِنْ مَتَاعٍ وَ غَيْرِهِ لَكَانَ مِنْ حَزْمِ الرَّأْيِ أَنْ يَسْتَعِينَ بِالتَّاجِرِ الْبَصِيرِ بِالتَّجَارَةِ فَيَكُونَ ذَلِكَ أَحْوَطَ عَلَيْهِ وَ إِذَا كَانَ جَمِيعُ ذَلِكَ لَا يَصْلُحُ فِي هَذِهِ الْأَشْيَاءِ الدُّنْيَاوِيَّةِ فَأُخْرَى أَنْ يَقْصِدَ الْإِمَامَ الْعَادِلَ فِي الْأَسْبَابِ كُلِّهَا الَّتِي يَتَوَصَّلُ بِهَا إِلَى أُمُورِ الْآخِرَةِ فَتُمَيَّزُ بَيْنَ الْإِمَامِ الْعَادِلِ وَ الْجَاهِلِ:

If a person intends to purchase goods or other items for beneficial purposes, it is prudent to seek the assistance of an insightful merchant in trade. This would be more cautious for him. If, however, none of these worldly matters seem suitable, it is more appropriate for him to turn to a just Imam^{-asws} for all the means through which he can attain matters related to the Hereafter. In doing so, a clear distinction is made between a just Imam^{-asws} and an ignorant one’.

وَرَوَى عُمَرُ بْنُ الْخَطَّابِ أَنَّهُ اخْتَصَمَ إِلَيْهِ رَجُلَانِ فَحَكَمَ لِأَحَدِهِمَا عَلَى الْآخَرِ فَقَالَ الْمَحْكُومُ لَهُ بِاللَّهِ لَقَدْ حَكَمْتَ بِالْحَقِّ فَعَلَاهُ عُمَرُ بِدِرَّتِهِ وَ قَالَ لَهُ تَكَلِّتْكَ أُمَّكَ وَ اللَّهُ مَا يَدْرِي عُمَرُ أَصَابَ أَمْ أَخْطَأَ

And it is reported that Umar Bin Al-Khattab, two men had brought their dispute to him. He judged for one of them against the other. The one he had judged for said, ‘By Allah^{-azwj}! You have judged with the truth!’ Umar denounced him and said to him, ‘May your mother be bereft of you! By Allah^{-azwj}, Umar does not know whether he got it right or erred!’

وَ إِنَّمَا رَأَيْتُ رَأْيُهُ هَذَا مَعَ مَا تَقَدَّمَ مِنْ قَوْلِ أَبِي بَكْرٍ وَ لَيْتَكُمْ وَ لَسْتُ بِحَيْرِكُمْ وَ إِنَّ لِي شَيْطَانًا يَغْتَرِبُنِي فَإِذَا مَلْتُ فَقَوْمِي فَإِذَا غَضِبْتُ فَاجْتَنِبُونِي - لَا أَمْثَلُ فِي أَشْعَارِكُمْ وَ أَبْشَارِكُمْ

And rather, he opined this opinion of his with what had preceded from the words of Abu Bakr, ‘I have been made your ruler and I am not the best of you, and there is a Satan^{-la} for me influencing me. If I incline, straighten me, and when I am angered, shun me. I am not your best example in your poetry and your good news!’

فَاخْتَجَّ الثَّابِعُونَ لَهَا لِأَنفُسِهِمْ بَأْنَ قَالُوا لَنَا أَسْوَةٌ بِالسَّلْفِ الْمَاضِي لَمَّا عَجَزُوا مِنْ تَأْدِيَةِ حَقَائِقِ الْأَحْكَامِ فَلِهَذَا الْعِلَّةِ وَقَعَتِ الْإِخْتِلَافُ وَ زَالَ الْإِتِّبَافُ لِمُخَالَفَتِهِمُ اللَّهُ تَعَالَى

The followers argued for them both, for their own selves with, by saying, ‘There is an exemplar for us with the predecessors’, they were unable to deduce realities of the judgments. For this reason, the differing occurred and the unity declines due to their having opposed Allah^{-azwj} the Exalted.

قَالَ اللَّهُ سُبْحَانَهُ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ ثُمَّ جَعَلَ لِلصَّادِقِينَ عَلَامَاتٍ يُعْرَفُونَ بِهَا فَقَالَ تَعَالَى الثَّابِتُونَ الْعَابِدُونَ إِلَى آخِرِهِ

Allah^{-azwj} the Glorious Said: **O you who believe! Fear Allah and be with the truthful ones [9:119]**. Then He^{-azwj} Made signs for the truthful ones they could be recognised by. Allah^{-azwj} the Exalted Said: **The penitent, the worshippers, [9:112]** – up to its end.

وَ وَصَفَهُمْ أَيْضاً فَقَالَ سُبْحَانَهُ - إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُغَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيُقْتَلُونَ وَ يُقْتَلُونَ إِلَى آخِرِ آيَةِ فِي مَوَاضِعَ كَثِيرَةٍ مِنَ الْكِتَابِ الْعَزِيزِ

And He^{-azwj} Described them as well. The Glorious Said: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, [9:111]** – up to end of the Verse, in many places from the Mighty Book.

وَلَا يَصِحُّ أَنْ يَأْمَرَ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ وَيُحَافِظَ عَلَى حُدُودِ اللَّهِ سُبْحَانَهُ إِلَّا الْعَارِفُ بِالْأَمْرِ وَالنَّهْيِ دُونَ الْجَاهِلِ بِهَيْمَا

And it is not correct that he should enjoin with the good and forbid from the evil, and preserves upon limits of Allah^{-azwj} the Glorious except the recognises of the Commands and the Prohibitions, besides the one ignorant of these.

فَأَمَّا مَا جَاءَ فِي الْقُرْآنِ مِنْ ذِكْرِ مَعَاشِ الْخَلْقِ وَ أَسْبَابِهَا فَقَدْ أَعْلَمْنَا سُبْحَانَهُ ذَلِكَ مِنْ حَمْسَةِ أَوْجِهٍ وَجِهَ الْإِشَارَةِ وَ وَجِهَ الْعِمَارَةِ وَ وَجِهَ الْإِجَارَةِ وَ وَجِهَ التَّجَارَةِ وَ وَجِهَ الصَّدَقَاتِ

As for what has come in the Quran from mention of livelihoods of the creatures and their causes, the Glorious let us know that from five perspectives – the aspect of indication, and the aspect of the governing, and the aspect of employment, and the aspect of trade, and the aspect of charities.

وَأَمَّا وَجِهَ الْإِشَارَةِ فَقَوْلُهُ تَعَالَى وَ اغْلُمُوا أَمَّا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ حُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ الْآيَةَ فَجَعَلَ اللَّهُ لَهُمْ حُمُسَ الْعَنَائِمِ وَ الْحُمُسِ يُخْرَجُ مِنْ أَرْبَعَةِ وَجُوهِ مِنَ الْعَنَائِمِ الَّتِي يُصِيبُهَا الْمُسْلِمُونَ مِنَ الْمُشْرِكِينَ وَ مِنَ الْمَعَادِنِ وَ مِنَ الْمَكْنُونِ وَ مِنَ الْعُوصِ

And as for the aspect of indication, His^{-azwj} Words: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy [8:41]** – the Verse. Allah^{-azwj} Made a fifth of the war booty for them, and the fifth flowed from four aspects of the war booties which the Muslims attain from the Polytheists, and from the mines, and from the treasures, and from the diving.

ثُمَّ جُزِئَ هَذِهِ الْحُمُسِ عَلَى سِتَّةِ أَجْزَاءٍ فَيَأْخُذُ الْإِمَامُ عَنْهَا سَهْمَ اللَّهِ تَعَالَى وَ سَهْمَ الرَّسُولِ وَ سَهْمَ ذِي الْقُرْبَى عِ نَّمْ يَقْسِمُ الثَّلَاثَةَ سَهَامٍ الْبَاقِيَةَ بَيْنَ يَتَامَى آلِ مُحَمَّدٍ وَ مَسَاكِينِهِمْ وَ أَبْنَاءِ سَبِيلِهِمْ

Then He^{-azwj} Segmented the fifth upon six segments. The Imam^{-asws} would take the share of Allah^{-azwj} the Exalted from it, and the share of the Rasool^{-saww}, and share of the ones with kinship (of Rasool-Allah^{-saww}). Then He^{-azwj} Divided the remaining three between orphans of Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} needy ones, and their^{-asws} travellers.

ثُمَّ إِنَّ لِقَائِمِ بِأُمُورِ الْمُسْلِمِينَ بَعْدَ ذَلِكَ الْأَنْفَالِ الَّتِي كَانَتْ لِرَسُولِ اللَّهِ ص قَالَ اللَّهُ تَعَالَى يَسْأَلُونَكَ الْأَنْفَالَ قُلِ الْأَنْفَالُ لِلَّهِ وَ لِلرَّسُولِ فَحَرِّفُوهَا وَ قَالُوا- يَسْأَلُونَكَ عَنِ الْأَنْفَالِ

Then for the custodian of the affairs of the Muslims after that are the spoils of war which were for Rasool-Allah^{-saww}. Allah^{-azwj} the Exalted Said: **They are asking you for the Anfaal. Say: 'The Anfaal is for Allah and the Rasool, [8:1].** But they altered it and said, **They are asking you about the Anfaal. [8:1].**

وَ إِنَّمَا سَأَلُوهُ الْأَنْفَالَ كُلَّهَا لِيَأْخُذُوهَا لِأَنْفُسِهِمْ فَأَجَابَهُمُ اللَّهُ تَعَالَى بِمَا تَقَدَّمَ ذِكْرُهُ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ تَعَالَى- فَاتَّقُوا اللَّهَ وَ أَصْلِحُوا ذَاتَ بَيْنِكُمْ وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ إِنَّ كُنْتُمْ مُؤْمِنِينَ أَيِ الرُّمُومَا طَاعَةَ اللَّهِ أَنْ لَا تَطْلُبُوا مَا لَا تَسْتَحِقُّوهُ

And rather they had asked him^{-saww} for the 'Anfaal' (spoils of war) for themselves, so Allah^{-azwj} the Exalted Answered them with what its mention has preceded, and the evidence upon that are Words of the Exalted: **therefore fear Allah and reconcile what is between you, and obey**

Allah and His Rasool if you were Momineen' [8:1] – i.e., Necessitated obedience to Allah^{-azwj} that they will not see what they are not deserving.

فَمَا كَانَ لِلَّهِ تَعَالَى وَ لِرَسُولِهِ فَهُوَ لِلْإِمَامِ وَ لَهُ نَصِيبٌ آخَرُ مِنَ الْفَيْءِ وَ الْفَيْءُ يُقْسَمُ قِسْمَيْنِ فَمِنْهُ مَا هُوَ خَاصٌّ لِلْإِمَامِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْحَشْرِ - مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ

Thus, whatever was for Allah^{-azwj} the Exalted and for His^{-azwj} Rasool^{-saww}, it is for the Imam^{-asws}, and for him^{-asws} there is another share from the 'Fey', and the 'Fey' is divided into two divisions. From it what is specially for the Imam^{-asws}, and it is Word of Allah^{-azwj} Mighty and Majestic in **Surah Al Hashr: Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, [59:7].**

وَ هِيَ الْبِلَادُ الَّتِي لَا يُوجِفُ عَلَيْهَا الْمُسْلِمُونَ بِحَيْلٍ وَ لَا رِكَابٍ وَ الصَّرْبُ الْآخِرُ مَا رَجَعَ إِلَيْهِمْ بِمَا غَضَبُوا عَلَيْهِ فِي الْأَصْلِ

And it is the land which the Muslims had neither attacked with horses nor (other) mounts, and the other type what returns to them from that they had usurped upon originally.

قَالَ اللَّهُ تَعَالَى إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَكَانَتِ الدُّنْيَا بِأَسْرِمَا لِآدَمَ عَ إِذْ كَانَ خَلِيفَةَ اللَّهِ فِي أَرْضِهِ ثُمَّ هِيَ لِلْمُصْطَفَيْنِ الَّذِينَ اصْطَفَاهُمْ وَ عَصَمَهُمْ فَكَانُوا هُمْ الْخُلَفَاءُ فِي الْأَرْضِ

Allah^{-azwj} the Exalted Said: **I am going to Make a Caliph in the earth. [2:30].** So, the world as a whole was for Adam^{-as} when he^{-as} became the caliph in His^{-azwj} earth. Then it is for the Chosen ones, those He^{-azwj} Chose them and Fortified them^{-as} so they^{-as} became the caliphs in the earth.

فَلَمَّا غَضَبَهُمُ الظَّالِمَةُ عَلَى الْحَقِّ الَّذِي جَعَلَهُ اللَّهُ وَ رَسُولُهُ لَهُمْ وَ حَصَلَ ذَلِكَ فِي أَيْدِي الْكُفَّارِ صَارَ فِي أَيْدِيهِمْ عَلَى سَبِيلِ الْعَصْبِ حَتَّى بَعَثَ اللَّهُ تَعَالَى رَسُولَهُ مُحَمَّدًا ص

When the oppressors usurped them^{-as} upon the right which Allah^{-azwj} and His^{-azwj} Rasool^{-saww} to be for them^{-as}, and that resulted in ending in the hands of the Kafirs, coming into their hands upon the way of the usurpation, until Allah^{-azwj} the Exalted Sent His^{-azwj} Rasool^{-saww} Muhammad^{-saww}.

فَرَجَعَ لَهُ وَ لِأَوْصِيَائِهِ فَمَا كَانُوا غَضَبُوا عَلَيْهِ أَخَذُوهُ مِنْهُمْ بِالسَّيْفِ فَصَارَ ذَلِكَ بِمَا أَفَاءَ اللَّهُ بِهِ أَيُّ بِمَا أَرْجَعَهُ اللَّهُ إِلَيْهِمْ وَ الدَّلِيلُ عَلَى أَنَّ الْفَيْءَ هُوَ الرَّاجِعُ قَوْلُهُ تَعَالَى - لِلَّذِينَ يُؤُولُونَ مِنْ نِسَائِهِمْ تَرْبُصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ أَيُّ رَجَعُوا مِنَ الْإِبْلَاءِ إِلَى الْمَنَاحَةِ

So, it returned to him^{-saww} and to his^{-saww} successors^{-asws}. Whatever they had usurped upon, they had taken it from them by the sword. That came to be from what Allah^{-azwj} had Bestowed with, i.e., from what Allah^{-azwj} Restored it to them, and the evidence upon that the 'Fey', it is the restoration, are Words of the Exalted: **Those who are solemnly swearing (abstention) from their wives should wait four months; so if they return, then Allah is surely Forgiving, Merciful [2:226],** i.e., they returned from the oath to the marrying.

وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ أَيُّ تَرْجِعَ

And Words of Mighty and Majestic: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. [49:9]** – i.e., restore.

وَ يُقَالُ لَوْ قَتِ الصَّلَاةَ فَيَا أَيُّ النَّاسِ أَعْتَدُوا

And it is called for the timing of Salat, 'When the 'Fey' was legalised, i.e., the 'Fey' was returned, so they prayed Salat.

وَ أَنَا وَجْهَ الْعِمَارَةِ فَقَوْلُهُ - هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَ اسْتَعْمَرَكُمْ فِيهَا فَأَعْلَمْنَا سُبْحَانَ اللَّهِ أَنَّهُ قَدْ أَمَرَهُمْ بِالْعِمَارَةِ لِيَكُونَ ذَلِكَ سَبَباً لِمَعَايِشِهِمْ بِمَا يُخْرَجُ مِنَ الْأَرْضِ مِنَ الْحَبِّ وَ الثَّمَرَاتِ وَ مَا شَاكَلَ ذَلِكَ بِمَا جَعَلَهُ اللَّهُ تَعَالَى مَعَايِشَ لِلْخَلْقِ

And as for the aspect of governing, are His^{-azwj} Words: **He Produced you from the earth and Made you governors therein, [11:61]**. We know that the Glorious had Commanded them with the governance for that to be a cause for their livelihoods with whatever comes out from the ground, from the seeds and the fruits, and whatever resembles that from what Allah^{-azwj} the Exalted has Made a livelihood for the creatures.

وَ أَنَا وَجْهَ التِّجَارَةِ فَقَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُسَمًّى فَآكْتُبُوهُ وَ لِيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ إِلَى آخِرِ الْآيَةِ فَعَرَفَهُمْ سُبْحَانَ اللَّهِ كَيْفَ يَشْتَرُونَ الْمَتَاعَ فِي السَّفَرِ وَ الْحَضَرِ وَ كَيْفَ يَتَّجِرُونَ إِذْ كَانَ ذَلِكَ مِنْ أَسْبَابِ الْمَعَايِشِ

And as for the aspect of trading, are Words of the Exalted: **O you those who are believing! Whenever you are contracting for a debt to a specified term, so write it down; and let a scribe write it down between you with the fairness [2:282]** – up to end of the Verse. The Glorious Introduced them to how they should be buying the merchandise during the journey and the residence, and how they should be trading, when that happened to be from causes of the livelihood.

وَ أَنَا وَجْهَ الْإِجَارَةِ فَقَوْلُهُ عَزَّ وَ جَلَّ - نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضاً سُخْرِيًّا وَ رَحِمْتَ رَبَّنَا خَيْرٌ مِمَّا يَجْمَعُونَ

And as for the aspect of employment, are Words of the Mighty and Majestic: **We Distribute their livelihoods between them in the life of the world, and We Raised some of them above the others in rank in order for some of them to take others in subjection, and the mercy of your Lord is better than what they are amassing [43:32]**.

فَأَخْبَرَنَا سُبْحَانَ اللَّهِ أَنَّ الْإِجَارَةَ أَحَدُ مَعَايِشِ الْخَلْقِ إِذْ خَالَفَ بِحِكْمَتِهِ بَيْنَ هَمَمِهِمْ وَ إِزَادَتِهِمْ وَ سَائِرِ حَالَاتِهِمْ وَ جَعَلَ ذَلِكَ قِيَاماً لِمَعَايِشِ الْخَلْقِ وَ هُوَ الرَّجُلُ يَسْتَأْجِرُ الرَّجُلَ فِي صَنْعَتِهِ وَ أَعْمَالِهِ وَ أَحْكَامِهِ وَ تَصَرُّفَاتِهِ وَ أَمْلَاكِهِ

The Glorious has Informed us that the employing anyone is livelihood of the people when, by His^{-azwj} Wisdom, He differentiated among their aspirations, desires, and various situations. He^{-azwj} Established this as a basis for the livelihood of His creation. It is a situation where a person hires another in his profession, and his works, and his judgments, and his transactions, and his possessions.

وَلَوْ كَانَ الرَّجُلُ مِنَّا مُضْطَرًّا إِلَى أَنْ يَكُونَ بِنَاءً لِنَفْسِهِ أَوْ تَجَارًا أَوْ صَانِعًا فِي شَيْءٍ مِنْ جَمِيعِ أَنْوَاعِ الصَّنَائِعِ لِنَفْسِهِ وَ يَتَوَلَّى جَمِيعَ مَا يَحْتَاجُ إِلَيْهِ مِنْ إِصْلَاحِ
الْيَابِ بِمَا يَحْتَاجُ إِلَيْهِ الْمَلِكُ فَمَنْ دُونَهُ مَا اسْتَقَامَتْ أحوالُ الْعَالَمِ بِذَلِكَ وَ لَا اتَّسَعُوا لَهُ وَ لَعَجَزُوا عَنْهُ

And if the man from us is compelled to be a builder, a carpenter, or a craftsman in any of the various trades for himself, taking charge of all that he needs for repairing clothes or anything required by the king, then without him, the conditions of the world would not be in order, and they would not be able to manage or accomplish it.

وَ لَكِنَّهُ تَبَارَكَ وَ تَعَالَى أَتَقَنَّ تَدْبِيرَهُ وَ أَنَانَ آثَارِ حِكْمَتِهِ لِمُخَالَفَتِهِ بَيْنَ هِمَمِهِمْ وَ كُلِّ يَطْلُبُ مَا يَنْصَرِفُ إِلَيْهِ هِمَّتُهُ بِمَا يَقُومُ بِهِ بَعْضُهُمْ لِبَعْضٍ وَ لَيْسَتَعِينُ
بَعْضُهُمْ بِبَعْضٍ فِي أَبْوَابِ الْمَعَاشِ الَّتِي بِهَا صَلَاحُ أحوالِهِمْ

But the Blessed and Exalted Perfected His^{-azwj} Planning and Manifested the traces of His^{-azwj} Wisdom in their differences, each seeking what his aspirations turn towards, as some of them engage in pursuits for others. They rely on each other, seeking assistance in various aspects of life that contribute to their (mutual) situations.

وَ أَمَّا وَجْهُ الصَّدَقَاتِ فِيمَا هِيَ لِأَقْوَامٍ لَيْسَ لَهُمْ فِي الْإِمَارَةِ نَصِيبٌ وَ لَا فِي الْعِمَارَةِ حِظٌّ وَ لَا فِي التِّجَارَةِ مَالٌ وَ لَا فِي الْإِجَارَةِ مَعْرِفَةٌ وَ قُدْرَةٌ فَفَرَضَ اللَّهُ
تَعَالَى فِي أَمْوَالِ الْأَعْيَانِ مَا تَقْوَمُ بِهِمْ وَ يَقُومُ بِأَوْدِهِمْ وَ بَيَّنَّ سُبْحَانَهُ ذَلِكَ فِي كِتَابِهِ

And as for the aspect of charities, it is for people who haven't got any share for them in the governance nor any portion in the governance, nor any wealth for the trading, nor are understanding in the employment and ability. So, Allah^{-azwj} the Exalted Imposed in the wealth of the rich what would strengthen them and standing with their needs, and the Glorious Stated that in His^{-azwj} Book.

وَ كَانَ سَبَبَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا فَتِحَ عَلَيْهِ مِنْ بِلَادِ الْعَرَبِ مَا فَتِحَ وَاقَتْ إِلَيْهِ الصَّدَقَاتُ مِنْهُمْ فَفَسَمَّهَا فِي أَصْحَابِهِ بِمَنْ فَرَضَ اللَّهُ لَهُمْ فَسَخَطَ أَهْلَ
الْحِدَّةِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ أَحْبَبُوا أَنْ يُقَسِّمَهَا فِيهِمْ فَلَمَزُوهُ فِيمَا بَيْنَهُمْ وَ عَابُوهُ بِذَلِكَ

And the cause of that is that when Rasool-Allah^{-sawww} conquered lands of the Arabs what he^{-sawww} conquered, the charities from them arrived to him^{-sawww}. He^{-sawww} distributed it among his^{-sawww} companions, from the ones whom Allah^{-azwj} has Obligated for them. The people of Jeddah, from the Emigrants and the Helpers were annoyed and they loved that it be distributed among them. They criticised him^{-sawww} between them and faulted him^{-sawww} for that.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَحْطُونَ-

Allah^{-azwj} Mighty and Majestic Revealed: **And among them are ones who criticise you regarding the charities; so if they are given from it they are pleased, and if they are not given from it, then they are angered [9:58]**

وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ إِنَّ إِلَى اللَّهِ رَاغِبُونَ

And if only they had been satisfied with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping' [9:59].

ثُمَّ بَيَّنَّ سُبْحَانَهُ لِمَنْ هَذِهِ الصَّدَقَاتُ فَقَالَ - إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ إِلَى آخِرِ الْآيَةِ

Then the Glorious Explained who these charities were for. He^{-azwj} Said: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer, [9:60] – up to end of the Verse.**

فَاعْلَمْنَا سُبْحَانَهُ أَنَّ رَسُولَ اللَّهِ ص لَمْ يَضَعْ شَيْئاً مِنَ الْفَرَائِضِ إِلَّا فِي مَوَاضِعِهَا بِأَمْرِ اللَّهِ تَعَالَى عَزَّ وَ جَلَّ وَ مُقْتَضَى الصَّلَاحِ فِي الْكَثْرَةِ وَ الْقَلَّةِ

The Glorious let us know that Rasool-Allah^{-saww} did not place anything from the obligations except in their (appropriate) places by the Command of Allah^{-azwj} the Exalted, the Mighty and Majestic, and the requirements of the correctness in the more and the less.

وَ أَمَّا الْإِيمَانُ وَ الْكُفْرُ وَ الشِّرْكَ وَ زِيَادَتُهُ وَ نُقْصَانُهُ فَالْإِيمَانُ بِاللَّهِ تَعَالَى هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْمَاها حَقًّا

And as for the Eman and the Kufir and the Shirk, and its increase and its decrease, the Eman with Allah^{-azwj} the Exalted, it is the topmost of the deeds in rank and its nobles of status, and its most Blessed of shares’.

فَقِيلَ لَهُ عَ الْإِيمَانُ قَوْلٌ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ

It was said to him^{-asws}, ‘The Eman, is it word and action, or word without action?’

فَقَالَ الْإِيمَانُ تَصْدِيقٌ بِالْجَنَانِ وَ إِقْرَارٌ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ وَ هُوَ عَمَلٌ كُلُّهُ وَ مِنْهُ التَّامُّ وَ مِنْهُ الْكَامِلُ تَمَامُهُ وَ مِنْهُ النَّاقِصُ الْبَيِّنُ نُقْصَانُهُ وَ مِنْهُ الزَّائِدُ الْبَيِّنُ زِيَادَتُهُ

He^{-asws} said: ‘The Eman is ratification with the heart, and acceptance with the tongue, and action with the limbs, and all of it is action, and from it is the complete, and from it’s completeness is perfect, and from it is the deficient, it’s deficiency is clear, and from it is the excess, it’s excess is clear.

إِنَّ اللَّهَ تَعَالَى مَا فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ الْإِنْسَانِ إِلَّا وَ قَدْ وَكَلَتْ بَعْضُ مَا وَكَلَتْ بِهِ الْأُخْرَى

Allah^{-azwj} Exalted did not Impose the Eman upon a limb from the limbs of the human being except and He^{-azwj} has Allocated with other than what He^{-azwj} has Allocated the other (limb) with.

فَمِنْهُ قَلْبُهُ الَّذِي يَعْقِلُ بِهِ وَ يَفْقَهُ وَ يَفْهَمُ وَ يَحْكُمُ وَ يُعْقِدُ وَ يُرِيدُ وَ هُوَ أَمِيرُ الْبَدَنِ وَ إِمَامُ الْجَسَدِ الَّذِي لَا تُورَدُ لَا تَرُدُّ الْجَوَارِحُ وَ لَا تُصَدَّرُ إِلَّا عَنْ رَأْيِهِ وَ أَمْرِهِ وَ تَهْيِئِهِ

From it is his heart which he reasons, and comprehends, and understands, and releases and ties (beliefs), and intends, and it is a governor of the body and a leader of the body which the limbs can neither restrain nor refuse, nor implement except from its opinion, and its orders and its prohibitions.

وَ مِنْهَا لِسَانُهُ الَّذِي يَنْطِقُ بِهِ وَ مِنْهَا أُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَ مِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ مِنْهَا يَدَاهُ اللَّتَانِ يَنْطِشُ بِهِمَا وَ مِنْهَا رِجْلَاهُ اللَّتَانِ يَسْعَى بِهِمَا وَ مِنْهَا فَرْجُهُ الَّذِي الْبَاءُ مِنْ قِبَلِهِ وَ مِنْهَا رَأْسُهُ الَّذِي فِيهِ وَجْهُهُ وَ لَيْسَ جَارِحَةً مِنْ جَوَارِحِهِ إِلَّا وَ هُوَ مَخْصُوصَةٌ بِفَرِيضَةٍ

And from it is his tongue which he speaks with, and from it are his ears which he hears with, and from it are his eyes which he sees with, and from it are his hands which he grasps with, and from it are his legs which he walks with, and from it are private parts which he has (intimate) relationship with, and from it is his head in which is his face, and there isn't any limb from the limbs except and it is specified with an obligation.

فَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَ فَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْبَصَرِ وَ فَرَضَ عَلَى الْبَصَرِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرِّجْلَيْنِ وَ فَرَضَ عَلَى الرِّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ وَ فَرَضَ عَلَى الْوَجْهِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ

He-^{azwj} Obligated upon the heart other than what He-^{azwj} Obligated upon the hearing, and Obligated upon the hearing other than what He-^{azwj} Obligated upon the sight, and Obligated upon the sight other than what He-^{azwj} Obligated upon the hands, and Obligated upon the hands other than what He-^{azwj} Obligated upon the legs, and Obligated upon the legs other than what He-^{azwj} Obligated upon the private parts, and Obligated upon the private parts what He-^{azwj} Obligated upon the face, and Obligated upon the face other than what He-^{azwj} Obligated upon the tongue.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَالْإِيمَانُ وَالْمَعْرِفَةُ وَالْعَقْدُ عَلَيْهِ وَ الرِّضَا بِمَا فَرَضَهُ عَلَيْهِ وَ التَّسْلِيمُ لِأَمْرِهِ وَ الذِّكْرُ وَ التَّفَكُّرُ وَ الْإِنْتِبَاهُ إِلَى كُلِّ مَا جَاءَ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ مَعَ حُصُولِ الْمُعْجِزِ

As for what He-^{azwj} Obligated upon the heart, from the Eman, is the acceptance and the recognition, and the believing upon it, and the satisfaction with what He-^{azwj} has Obligated upon it, and the submission to His-^{azwj} Command, and the Zikr, and the contemplation, and the compliance to all what has come from Allah-^{azwj} Mighty and Majestic in His-^{azwj} Book along with occurrences of the miracles.

فَيَجِبُ عَلَيْهِ اغْتِنَادُهُ وَ أَنْ يُظْهَرَ مِثْلَ مَا أَبْطَنَ إِلَّا لِلضَّرُورَةِ كَقَوْلِهِ سُبْحَانَهُ إِلَّا مِنْ أَكْرَهٍ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَ قَوْلِهِ تَعَالَى لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَ لَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ وَ قَالَ سُبْحَانَهُ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ

So it is obligatory upon it to believe in it and to manifest like what he hides, except for the necessity (Taqiyyah), like the Words of the Glorious: **except for the one coerced, and his heart is content with the Eman, [16:106]**; And Words of the Exalted: **Allah will not Seize you with the vanity in your oaths, but He will Seize you with what your hearts have earned, [2:225]**; And the Glorious Said: **those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41]**.

وَ قَوْلِهِ تَعَالَى أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ وَ قَوْلِهِ سُبْحَانَهُ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا وَ قَوْلِهِ تَعَالَى أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

And Words of the Exalted: **Indeed! By the Zikr of Allah, the hearts get contented [13:28]**; and Words of the Glorious: **and are thinking regarding the Creation of the skies and the earth:**

'Our Lord! You have not Created this in vain! [3:191]; and Words of the Exalted: So, do they not ponder on the Quran, or are there locks upon (their) hearts [47:24].

وَقَالَ عَزَّ وَجَلَّ فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَ مِثْلُ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ تَعَالَى وَ هُوَ رَأْسُ الْإِيمَانِ

And the Mighty and Majestic Said: **Thus, it is not the sights which are blinded, but are the heart which are in the chests [22:46];** and the likes of this are many in the Book of Allah^{-azwj} the Exalted, and it (heart) is head (chief) of the Eman.

وَ أَمَّا مَا فَرَضَهُ اللَّهُ عَلَى اللِّسَانِ فَقَوْلُهُ عَزَّ وَجَلَّ فِي مَعْنَى التَّفْسِيرِ لِمَا عُقِدَ بِهِ الْقَلْبُ وَ أَقَرَّ بِهِ أَوْ جَحَدَهُ فَقَوْلُهُ تَعَالَى - قُولُوا آمَنَّا بِاللَّهِ وَ مَا أَنْزَلَ إِلَيْنَا وَ مَا أَنْزَلَ إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ الْآيَةَ

And as for what Allah^{-azwj} has Imposed upon the tongue are Words of the Mighty and Majestic in the meaning of the interpretation of what the heart has tied (believed) in, and accepts with it or rejects it. The Words of the Exalted are: **Say: We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is'haq and Yaqoub [2:136] – the Verse.**

وَ قَوْلُهُ سُبْحَانَهُ قُولُوا لِلنَّاسِ حُسْنًا وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ قَوْلُهُ سُبْحَانَهُ وَ لَا تَقُولُوا ثَلَاثَةً أَنْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ فَأَمَرَ سُبْحَانَهُ بِقَوْلِ الْحَقِّ وَ نَهَى عَنِ قَوْلِ الْبَاطِلِ

And Words of the Glorious: **and you would be saying to the people good words, and will be establishing the Salat, and be giving the Zakat [2:83];** and Words of the Glorious: **and do not be saying, 'Three (gods)'. Desist, it would be better for you. But rather, Allah is one God. [4:171].** The Glorious Commanded with the word of truth and Prohibited from the word of falsehood.

وَ أَمَّا مَا فَرَضَهُ عَلَى الْأُذُنَيْنِ فَالاسْتِمَاعُ لِذِكْرِ اللَّهِ وَ الْإِنْصَاتُ إِلَى مَا يُتْلَى مِنْ كِتَابِهِ وَ تَرْكُ الْإِسْغَاءِ إِلَى مَا يُسْخِطُهُ فَقَالَ سُبْحَانَهُ وَ إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

And as for what Allah^{-azwj} has Imposed upon the ears is listening intently to the Zikr of Allah^{-azwj} and the silence to what is being recited from His^{-azwj} Book, and neglect listening to what Annoys Him^{-azwj}. The Glorious Said: **And when the Quran is recited, then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204].**

وَ قَالَ تَعَالَى وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَفْعَدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ الْآيَةَ ثُمَّ اسْتَنْقَى بِرَحْمَتِهِ لِمَوْضِعِ التَّبَسُّوتِ فَقَالَ - وَ إِنَّمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَفْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

And the Exalted Said: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it; [4:140] – the Verse.** Then He^{-azwj} Made and exclusion by His^{-azwj} Mercy for the place of forgetfulness. He^{-azwj} Said: **and if the Satan causes you to forget, then do not sit after recollection with the unjust people [6:68].**

وَقَالَ عَزَّ وَجَلَّ فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ وَقَالَ تَعَالَى وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبَغِي الْجَاهِلِينَ

And the Mighty and Majestic Said: **Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18];** and the Exalted Said: **And when they hear the vanities they turn away from it and they are saying, 'For us are our deeds and for you are your deeds. Peace be unto you, we do not seek the ignorant ones' [28:55].**

وَفِي كِتَابِ اللَّهِ تَعَالَى مَا مَعْنَاهُ مَعْنَى مَا فَرَضَ اللَّهُ سُبْحَانَهُ عَلَى السَّمْعِ وَهُوَ الْإِيمَانُ

And in the Book of Allah^{-azwj} the Exalted, what it means is whatever Allah^{-azwj} the Glorious has Imposed upon the hearing, and it is the Eman.

وَأَمَّا مَا فَرَضَهُ عَلَى الْعَيْنَيْنِ فَمِنْهُ النَّظَرُ إِلَى آيَاتِ اللَّهِ تَعَالَى وَغَضُّ الْبَصَرِ عَنْ تَحَارِمِ اللَّهِ قَالَ اللَّهُ تَعَالَى أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ - وَ إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ - وَ إِلَى الْجِبَالِ كَيْفَ نُصِبَتْ - وَ إِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

And as for what Allah^{-azwj} has Imposed upon the eyes, from it is the looking at the Signs of Allah^{-azwj} the Exalted, and closing the eyes from Prohibitions of Allah^{-azwj}. Allah^{-azwj} the Exalted Said: **So why are they not looking at the camel, how it is Created, [88:17] And at the sky, how it is raised, [88:18] And at the mountains, how they are established, [88:19] And at the earth, how it is spread out? [88:20].**

وَقَالَ تَعَالَى أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَعَ وَ قَالَ سُبْحَانَهُ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَ يَنْعِهِ وَ قَالَ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَ مَنْ عَمِيَ فَعَلَيْهَا

And the Exalted Said: **Are they not looking into the kingdoms of the skies and the earth and whatever Allah has Created of anything, [7:185];** and the Glorious Said: **Look at its fruits when it yields. [6:99];** and Said: **So, the one who visualises, then it is for his soul, and the one who is blind, then it is against it, [6:104].**

وَ هَذِهِ الْآيَةُ جَامِعَةٌ لِإِبْصَارِ الْعُيُونِ وَ إِبْصَارِ الْقُلُوبِ مَعْنَاهُ لَا يَنْظُرُ أَحَدُكُمْ إِلَى فَرْجِ أَخِيهِ الْمُؤْمِنِ أَوْ يُكَيِّفُهُ مِنَ النَّظَرِ إِلَى فَرْجِهِ

And this Verse is comprehensively for visualisation by the eyes and visualisation by the hearts. Its meaning is, 'Not one of you should be looking at the private parts of the Momin or enable him to be looking at his private parts'.

ثُمَّ قَالَ سُبْحَانَهُ - وَ قُلْ لِلْمُؤْمِنَاتِ بَعْضُضْنَ مِنْ أَنْبَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ أَيُّ مَنْ يَلْحَقُهُنَّ النَّظَرُ كَمَا جَاءَ فِي حِفْظِ الْفَرْجِ وَ النَّظَرُ سَبَبُ إِيقَاعِ الْفِعْلِ مِنَ الرِّبَا وَ غَيْرِهِ

Then the Glorious Said: **And say to the believing women to cast down their eyes and preserve their private parts [24:31] – i.e., from the ones who glance the look, just as has come in preservation of the private parts, and the looking is a cause of occurrence of the adulterous deeds and others.**

ثُمَّ نَظَّمَ تَعَالَى مَا فَرَضَ عَلَى السَّمْعِ وَ الْبَصَرِ وَ الْفَرْجِ فِي آيَةٍ وَاحِدَةٍ فَقَالَ وَ مَا كُنْتُمْ تَسْتَبْرِئُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ وَ لَكِنْ طَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ يَعْنِي بِالْجُلُودِ هَاهُنَا الْفُرُوجَ

Then the Exalted Systemised what He^{-azwj} had Imposed upon the hearing and the sight and the private parts, in one Verse. He^{-azwj} Said: **And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22]**, meaning by the 'skins' over here are the private parts.

وَ قَالَ تَعَالَى وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْقُلُوبَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And the Exalted Said: **And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**.

فَهَذَا مَا فَرَضَ اللَّهُ تَعَالَى عَلَى الْعَيْنَيْنِ مِنْ تَأْمُلِ الْآيَاتِ وَ الْعُضْرِ عَنْ تَأْمُلِ الْمُنْكَرَاتِ وَ هُوَ مِنَ الْإِيمَانِ

So, this is what Allah^{-azwj} the Exalted has Imposed upon the eyes, contemplating on the signs, and closing from contemplating on the evil, and it is from the Eman.

وَ أَمَّا مَا فَرَضَ سُبْحَانَهُ عَلَى الْيَدَيْنِ فَالطَّهُّورُ وَ هُوَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

And as for what the Glorious has Imposed upon the hands, it is the cleansing, and it is His^{-azwj} Word: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles; [5:6]**.

وَ فَرَضَ عَلَى الْيَدَيْنِ الْإِنْتِفَاقَ فِي سَبِيلِ اللَّهِ تَعَالَى فَقَالَ- أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَ بِمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ

And He^{-azwj} Imposed upon the hands to spend in the way of Allah^{-azwj} the Exalted: **O you those who are believing! Spend from the good of what you earn, and from what We Extracted for you from the ground, [2:267]**.

وَ فَرَضَ تَعَالَى عَلَى الْيَدَيْنِ الْجِهَادَ لِأَنَّهُ مِنْ عَمَلِهَا وَ عِلَاجُهَا فَقَالَ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَصَرْبِ الرِّقَابِ حَتَّى إِذَا أَتَخْتَنُمُوهُمْ فَشُدُّوا الْوَتَانَ وَ ذَلِكَ كُلُّهُ مِنَ الْإِيمَانِ

And the Exalted Imposed the Jihad upon the hand, because it is from their work and their treatment. He^{-azwj} Said: **So, when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. [47:4]**, and all of that is from the Eman.

وَ أَمَّا مَا فَرَضَهُ اللَّهُ عَلَى الرَّجُلَيْنِ فَالسَّعْيُ بِمَا فِيهِمَا يُرْضِيهِ وَ اجْتِنَابُ السَّعْيِ فِيمَا يُسْخِطُهُ وَ ذَلِكَ قَوْلُهُ سُبْحَانَهُ- فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَ ذَرُوا الْبَيْعَ وَ قَوْلُهُ سُبْحَانَهُ وَ لَا تَمْسِ فِي الْأَرْضِ مَرَحًا وَ قَوْلُهُ وَ اقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ-

And as for what Allah^{-azwj} has Imposed upon the legs, it is the walking with these in what Satisfied Him^{-azwj} and shunning the walking in what Annoys Him^{-azwj}, and that is Words of the Glorious: **then hasten to the Zikr of Allah and leave the selling. That would be better for you, if you only knew [62:9];** and Words of the Glorious: **nor walk in the land proudly, [31:18]; And be moderate in your walking and lower your voice; [31:19].**

وَفَرَضَ اللَّهُ عَلَيْهِمَا الْقِيَامَ فِي الصَّلَاةِ فَقَالَ وَ قُومُوا لِلَّهِ قَانِتِينَ -

And Allah^{-azwj} Imposed upon them the standing in the Salat. He^{-azwj} Said: **Maintain your Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238].**

ثُمَّ اخْتَرَأَنَّ الرِّجْلَيْنِ مِنَ الْجَوَارِحِ الَّتِي تَشْهَدُ يَوْمَ الْقِيَامِ حَتَّى يُسْتَنْطَقَ بِقَوْلِهِ - الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيَهُمْ وَ نَشْهَدُ أَرْجُلَهُمْ بِمَا كَانُوا يَكْسِبُونَ

Then He^{-azwj} Informed that the legs are from the limbs which will testify on the Day of Qiyamah, to the extent they will speak, by His^{-azwj} Words: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].**

وَ هَذَا بِمَا فَرَضَهُ اللَّهُ تَعَالَى عَلَى الرِّجْلَيْنِ فِي كِتَابِهِ وَ هُوَ مِنَ الْإِيمَانِ:

And this is from what Allah^{-azwj} the Exalted Imposed upon the legs, in His^{-azwj} Book, and it is from the Eman.

وَ أَمَّا مَا افْتَرَضَهُ عَلَى الرَّأْسِ فَهُوَ أَنْ يُسْحَخَ مِنْ مُقَدِّمِهِ بِالْمَاءِ فِي وَفْتِ الطَّهُّورِ لِلصَّلَاةِ بِقَوْلِهِ وَ امْسَحُوا بِرُؤُسِكُمْ وَ هُوَ مِنَ الْإِيمَانِ

And as for what He^{-azwj} has Imposed upon the head, it is that he should wipe its front with the water during the time of cleansing for the Salat, by His^{-azwj} Words: **and wipe your heads [5:6],** and it is from the Eman.

وَ فَرَضَ عَلَى الْوَجْهِ الْعَسَلِ بِالْمَاءِ عِنْدَ الطَّهُّورِ وَ قَالَ - يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ فَرَضَ عَلَيْهِ السُّجُودَ وَ عَلَى الْيَدَيْنِ وَ الرِّجْلَيْنِ وَ الرُّكُوعَ وَ هُوَ مِنَ الْإِيمَانِ

And He^{-azwj} Imposed what washing with the water upon the face during the cleansing, and Said: **O you who believe! When you stand to the Salat, so wash your faces [5:6],** and He^{-azwj} Imposed the Sajdah upon it, and upon the hands, and the knees, and the Ruk'u upon the legs, and it is from the Eman.

وَ قَالَ فِيمَا فَرَضَ عَلَى هَذِهِ الْجَوَارِحِ مِنَ الطَّهُّورِ وَ الصَّلَاةِ وَ سَمَّاهُ فِي كِتَابِهِ إِيمَانًا حِينَ تَحْوِيلِ الْقِبْلَةِ مِنْ بَيْتِ الْمَقْدِسِ إِلَى الْكَعْبَةِ فَقَالَ الْمُسْلِمُونَ يَا رَسُولَ اللَّهِ دَهَبَتْ صَلَاتُنَا إِلَى بَيْتِ الْمَقْدِسِ وَ طَهُّورُنَا ضَيَاعًا

And He^{-azwj} Said regarding the obligatory purification of these limbs:, from the cleansing and the Salat, and Named it in His^{-azwj} Book as 'Eman', whereby He^{-azwj} Transferred the Qiblah from Bayt Al-Maqdis to the Kabah. The Muslims said, 'O Rasool-Allah^{-saww}! Our Salat(s) towards Bayt Al-Maqdis are gone, and our cleansing has been wasted!'

فَأَنْزَلَ اللَّهُ تَعَالَى وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ فَسَمِيَ الصَّلَاةُ وَ الطَّهْرُ إِيمَانًا

Allah^{-azwj} the Exalted Said: **And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people [2:143].** So, He^{-azwj} Named the Salat and the cleansing as 'Eman'.

وَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَقِيَ اللَّهَ كَامِلَ الْإِيمَانِ كَانَ مِنْ أَهْلِ الْجَنَّةِ وَ مَنْ كَانَ مُضَيِّعًا لِشَيْءٍ مِمَّا فَرَضَهُ اللَّهُ تَعَالَى فِي هَذِهِ الْجَوَارِحِ وَ تَعَدَّى مَا أَمَرَهُ اللَّهُ وَ ارْتَكَبَ مَا نَهَاَهُ عَنْهُ لَقِيَ اللَّهَ تَعَالَى نَاقِصَ الْإِيمَانِ

And Rasool-Allah^{-saww} said: 'One who meets Allah^{-azwj} with the perfect Eman would be from the people of Paradise, and one who was a waster of something from what Allah^{-azwj} the Exalted has Imposed in these limbs and exceeds what Allah^{-azwj} has Commanded him, and indulges in what He^{-azwj} has Prohibited him from, would meet Allah^{-azwj} the Exalted being of deficient Eman'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا مَا أَنْزِلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَكْبَرْتُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَ هُمْ يَسْتَبْشِرُونَ

Allah^{-azwj} Mighty and Majestic: **And whenever a Chapter is Revealed, there is one of them who is saying, 'Which of you has this increased in Eman?' But, as for those who believe, it does increase them in Eman, and they rejoice [9:124].**

وَ قَالَ إِيمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَ إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ

And Said: **But rather, the Momineen are those, when Allah is mentioned, their hearts fear, and when His Verses are recited to them, it increases them in Eman, and upon their Lord they are relying [8:2].**

وَ قَالَ سُبْحَانَكَ إِلَهُمَّ فُتِيئَةً آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى وَ قَالَ وَ الَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ أَنَاهُمْ تَقْوَاهُمْ وَ قَالَ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيُزَادُوا إِيمَانًا مَعَ إِيمَانِهِمُ الْآيَةَ

And the Glorious Said: **they were youths who believed in their Lord and We Increased them in Guidance [18:13];** and Said: **And those who follow the rightful Guidance, He Increases them in Guidance and Gives them their piety [47:17]; He is the One Who Sent down the tranquillity into the hearts of the Momineen in order to increase Eman along with their Eman, [48:4]** – the Verse.

فَلَوْ كَانَ الْإِيمَانُ كُفْلًا وَاحِدًا لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ وَ لَتَسَاوَى النَّاسُ فَبِتَمَامِ الْإِيمَانِ وَ كَمَالِهِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَ نَالُوا الدَّرَجَاتِ فِيهَا وَ بَدَهَايِهِ وَ نُقْصَانِهِ دَخَلَ الْآخَرُونَ النَّارَ

Had the Eman, all of it been one (and the same), neither there being any increase in it nor reduction, there would not have been any merit for anyone over anyone, and the people would have been equal. It is by the completion of the Eman and its perfection, the Momineen

will be entering the Paradise and achieve the ranks therein, and due to its going away and its reduction the others will be entering the Hellfire.

وَكَذَلِكَ السَّبِيْقُ إِلَى الْإِيْمَانِ قَالَ اللهُ تَعَالَى - وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ وَ قَالَ سُبْحَانَهُ وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ تَلَّتْ بِالْبَاطِنِ

And like that is the precedence to the Eman. Allah^{-azwj} the Exalted Said: **And the foremost are the foremost [56:10] They are the ones of proximity [56:11]**; and the Glorious Said: **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]**, and the third were the followers.

وَ قَالَ عَزَّ وَ جَلَّ- تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ آتَيْنَاهُ يُرُوحَ الْقُدُسِ

And the Mighty and Majestic Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; [2:253].**

وَ قَالَ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَ آتَيْنَا دَاوُدَ زَبُورًا وَ قَالَ انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَ أَكْبَرُ تَفْضِيلًا وَ قَالَ هُمْ دَرَجَاتٌ عِنْدَ اللهِ وَ اللهُ بصِيرٌ بِمَا يَعْمَلُونَ

And Said: **and We have Preferred some of the Prophets above the others, and to Dawood We Gave the Psalms [17:55]**; and said: **Look, how We Prefer some of them above others, and for the Hereafter there are greater Ranks and greater Preferments [17:21]**; and Said: **There are (varying) Levels in the Presence of Allah, and Allah Sees what they are doing [3:163].**

وَ قَالَ سُبْحَانَهُ وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَ قَالَ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللهِ وَ قَالَ تَعَالَى لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أُولَئِكَ أَكْبَرُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَ قَاتَلُوا وَ كَلَّا وَعَدَّ اللهُ الْحَسَنَى

And the Glorious Said: **and Give every one with merit, his merit, [11:3]**; and Said: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. [9:20]**; and the Exalted Said: **They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. And to each (of them) Allah has Promised the good, [57:10].**

وَ قَالَ فَضَّلَ اللهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا- دَرَجَاتٍ مِنْهُ وَ مَغْفِرَةً وَ رَحْمَةً

And Said:; **and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95] (High) Levels from Him and Forgiveness and Mercy, and Allah was always Forgiving, Merciful [4:96].**

وَ قَالَ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَ لَا نَصَبٌ وَ لَا مَخْمَصَةٌ فِي سَبِيلِ اللهِ وَ لَا يَطْؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَ لَا يَنَالُونَ مِنْ عَدُوِّ نَبَأًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

And Said: **That is because they would neither be hit by thirst, nor fatigue, nor hunger in the Way of Allah, nor be treading a path enraging the Kafirs, nor attaining an injury from an enemy, except it would be Written for them as a righteous deed; [9:120].**

فَهَذِهِ دَرَجَاتُ الْإِيمَانِ وَمَنَازِلُهَا عِنْدَ اللَّهِ سُبْحَانَهُ وَ لَنْ يُؤْمِنَ بِاللَّهِ إِلَّا مَنْ آمَنَ بِرَسُولِهِ وَ حُجَّجِهِ فِي أَرْضِهِ قَالَ اللَّهُ تَعَالَى مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

So, these are the ranks of Eman and their levels in the Presence of Allah^{-azwj} the Glorious, and he will never believe in Allah^{-azwj} except the one who believes in His^{-azwj} Rasool^{-saww} and His^{-azwj} Divine Authorities in His^{-azwj} earth. Allah^{-azwj} the Exalted Said: **one who obeys the Rasool, so he has obeyed Allah, [4:80].**

وَ مَا كَانَ اللَّهُ عَزَّ وَ جَلَّ لِيَجْعَلَ لِحُورِ الْإِنْسَانِ إِمَاماً فِي جَسَدِهِ يُنْفِي عَنْهَا الشُّكُوكَ وَ يُثَبِّتُ لَهَا الْيَقِينَ وَ هُوَ الْقَلْبُ وَ يُهْمِلُ ذَلِكَ فِي الْحُجَّجِ وَ هُوَ قَوْلُهُ تَعَالَى - فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

And Allah^{-azwj} Mighty and Majestic has not Made an imam in the limbs of the human in his body, negating the doubts from these and affirming the certainty for these, and it is (the role of the) heart, and that is carried in the arguments, and it is Word of the Exalted: **Say: 'For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether' [6:149].**

وَ قَالَ لَيْلًا لَيُكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَ قَالَ تَعَالَى أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَ لَا نَذِيرٍ وَ قَالَ سُبْحَانَهُ وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا الْآيَةَ

And Said: **lest there would happen to be an argument for the people against Allah after the (coming of) Rasools; [4:165];** and the Exalted Said: **'There has neither come to us from a giver of glad tidings nor a warner' [5:19];** and the Glorious Said: **And We Made Imams from them, guiding by Our Command, due to their being patient, [32:24]** – the Verse.

ثُمَّ فَرَضَ عَلَى الْأُمَّةِ طَاعَةَ وَلاَءَهُ أَمْرِهِ الْقَوْلَامِ لِدِينِهِ كَمَا فَرَضَ عَلَيْهِمْ طَاعَةَ رَسُولِ اللَّهِ ص فَقَالَ - أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

Then He^{-azwj} Imposed upon the community to obey Masters of His^{-azwj} Command, the custodians of His^{-azwj} religion, and Imposed upon them^{-asws} to obey Rasool-Allah^{-saww}. He^{-azwj} Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59].**

ثُمَّ بَيَّنَّ حَالَ وَلاَءِهِ مِنْ أَهْلِ الْعِلْمِ بِتَأْوِيلِ كِتَابِهِ فَقَالَ عَزَّ وَ جَلَّ وَ لَوْ رُدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَ عَجَزَ كُلِّ أَحَدٍ مِنَ النَّاسِ عَنْ مَعْرِفَةِ تَأْوِيلِ كِتَابِهِ عَنِّي لَأَنَّهُمْ هُمُ الرَّاسِخُونَ فِي الْعِلْمِ الْمَأْمُونُونَ عَلَى تَأْوِيلِ التَّنْزِيلِ

Then He^{-azwj} Explained the position of Masters of the Command as being from the people of knowledge of interpreting His^{-azwj} Book. The Mighty and Majestic: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; [4:83],** and every one from the people is unable from understanding the interpretation of His^{-azwj} Book, other than them^{-asws}, because they^{-asws} are the ones firmly rooted in the knowledge, the ones trusted upon interpreting the Revelation.

قَالَ اللَّهُ تَعَالَى وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ إِلَى آخِرِ الْآيَةِ وَ قَالَ سُبْحَانَهُ - بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

Allah^{-azwj} the Exalted: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7]** – up to end of the Verse; and the Glorious Said: **But these are clear Verses in the chests of those Granted the Knowledge, [29:49].**

و طلب العلم أفضل من العبادة قال الله عز وجل - إنما يخشى الله من عباده العلماء الذين لا يعصون الله ما أمرهم ولا يفعلون ما يؤمرون

And seeking the knowledge is most superior of the acts of worship. Allah^{-azwj} Mighty and Majestic Said: **But rather, Allah is feared by those from His knowledgeable servants. [35:28],** the ones **not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6].**

و بالعلم استخفوا عند الله اسم الصديق و سماهم به صادقين و فرض طاعتهم على جميع العباد بقوله - يا أيها الذين آمنوا اتقوا الله و كونوا مع الصادقين

And due to the knowledge, they^{-asws} are deserving the Name of ‘the truthful’ in the Presence of Allah^{-azwj}, and He^{-azwj} Named them as ‘truthful’ due to it, and Imposed obedience to them upon entirety of the servants with His^{-azwj} Words: **O you who believe! Fear Allah and be with the truthful ones [9:119].**

فجعلهم أولياءه و جعل ولايتهم ولايته و جزهم جزية فقال و من يتول الله و رسوله و الذين آمنوا فإن حزب الله هم الغالبون و قال إنما وليكم الله و رسوله و الذين آمنوا الذين يقيمون الصلاة و يؤتُونَ الزكاة و هم راجعون

He^{-azwj} Made them^{-asws} His^{-azwj} Guardians^{-asws} and Made their^{-asws} Wilayah (governance) and His^{-azwj} Own governance, and their^{-asws} party and His^{-azwj} party. He^{-azwj} Said: **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56];** and Said: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].**

و اعلموا رحمكم الله إنما هلكت هذه الأمة و ارتدت على أعقابها بعد نبينا ص بزكوا طريق من خلا من الأمم الماضية و القرون السالفة الذين آثروا عبادة الأوثان على طاعة أولياء الله عز وجل و تغديهم من جهل على من يعلم

May Allah^{-azwj} Mercy you! And know that rather, this community was destroyed and reneged upon its heels after its Prophet^{-saww} due to their travelling the path of the ones from the past communities and the previous generations, those who had preferred worshipping the idols over obeying Guardians of (from) Allah^{-azwj} Mighty and Majestic, and their advancing the one who was ignorant over the one^{-asws} who was knowledgeable.

فَعَتَقَهَا اللهُ تَعَالَى بِقَوْلِهِ - هل يستوي الذين يعلمون و الذين لا يعلمون إنما يتذكر أولوا الألباب

Allah^{-azwj} the Exalted Dealt with it harshly by His^{-azwj} Words: **‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9].**

و قال في الذين استولوا على ثرات رسول الله ص بعير حقي من بعد وفاته - أ فمن يهدي إلى الحقي أحق أن يتبع أم لا يهدي إلا أن يهدي فما لكم كيف تحكمون

And He^{-azwj} Said regarding those who governed upon the legacy of Rasool-Allah^{-saww} without right, from after his^{-saww} expiry: ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?*** [10:35].

فَلَوْ جَازَ لِلْأُمَّةِ الْإِيْتِمَامَ بِمَنْ لَا يَعْلَمُ أَوْ بِمَنْ يَجْهَلُ لَمْ يَقُلْ إِبْرَاهِيمُ عَ لِأَبِيهِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئاً

Had it been allowed for the community to be led by the one who does not know, or by the one who is ignorant, Ibrahim^{-as} would not have said to his^{-as} son: ***O father! Why do you worship what neither hears nor sees, nor does it avail you of anything?*** [19:42].

فَالنَّاسُ أَتْبَاعُ مَنْ اتَّبَعُوهُ مِنْ أَيْمَّةِ الْحَقِّ وَ أَيْمَّةِ الْبَاطِلِ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْبِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَ لَا يُظْلَمُونَ فَتِيلاً

The people follow the ones they follow, from the Imams^{-asws} of the truth, and imams of the falsehood. Allah^{-azwj} Mighty and Majestic Said: ***On the Day (of Judgment), We will be Calling every human being with their Imam. So one who is Given the Book in his right hand, so they would be reading their books and they would not be wronged (even) the husk of a date stone*** [17:71].

فَمَنْ اتَّبَعُوا بِالصَّادِقِينَ حُسْبِرَ مَعَهُمْ قَالَ رَسُولُ اللَّهِ ص الْمَرْءُ مَعَ مَنْ أَحَبَّ قَالَ إِبْرَاهِيمُ ع فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

So, the one who is led by the truthful ones will be Resurrected with them^{-asws}. Rasool-Allah^{-saww} said: 'The person will be with the one he loves'. Ibrahim^{-as} said: ***So the one who follows me, then he is from me***, [14:36].

وَ أَصْلُ الْإِيْمَانِ الْعِلْمُ وَ قَدْ جَعَلَ اللَّهُ تَعَالَى لَهُ أَهْلاً نَدَبَ إِلَى طَاعَتِهِمْ وَ مَسْأَلَتِهِمْ فَقَالَ - فَسَأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And the origin of the Eman is the knowledge, and Allah^{-azwj} the Exalted has Made people for it. He^{-azwj} Called to obey them^{-asws} and ask them^{-asws}. He^{-azwj} Said: ***therefore ask the people of Al-Zikr if you don't know*** [16:43].

وَ قَالَ جَلَّتْ عَظَمَتُهُ وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَ الْبُيُوتُ فِي هَذَا الْمَوْضِعِ اللَّائِي عَظَّمَ اللَّهُ بِنَاءَهَا بِقَوْلِهِ- فِي بُيُوتِ أَرَادَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ

And He^{-azwj}, Majestic is His^{-azwj} Magnificence, Said: ***and come to the houses from its doors; [2:189]***; and the 'houses' in this places are those Allah^{-azwj} which Allah^{-azwj} has Magnified its building by His^{-azwj} Words: ***(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]***.

ثُمَّ بَيَّنَّ مَعْنَاهَا لِكَيْلَا يَظُنُّ أَهْلُ الْجَاهِلِيَّةِ أَنَّهَا بُيُوتٌ مَبْنِيَّةٌ فَقَالَ تَعَالَى رَجُلًا لَا تُلْهِمُهُمْ تِجَارَةً وَ لَا بَيْعَ عَنْ ذِكْرِ اللَّهِ

Then He^{-azwj} Explained its meaning lest the ignorant people think that these are constructed houses. The Exalted Said: ***Men whom neither trading nor selling diverts them from the Zikr of Allah*** [24:37].

فَمَنْ طَلَبَ الْعِلْمَ فِي هَذِهِ الْجِهَةِ أَدْرَكَهُ قَالَ رَسُولُ اللَّهِ ص أَنَا مَدِينَةُ الْعِلْمِ وَ فِي مَوْضِعِ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلَيَّ بَائِحًا فَمَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَائِحًا

So, the one who seeks the knowledge in this aspect will come across it. Rasool-Allah^{-sawww} said: 'I^{-sawww} am the city of knowledge', and in another place: 'I^{-sawww} am the city of wisdom and Ali^{-asws} is its door, so the one who wants the wisdom, let him come to it from its door!'

وَكُلُّ هَذَا مَنْصُوصٌ فِي كِتَابِهِ تَعَالَى إِلَّا أَنَّ لَهُ أَهْلًا يَعْلَمُونَ تَأْوِيلَهُ فَمَنْ عَدَلَ عَنْهُمْ إِلَى الَّذِينَ يَسْتَجِلُونَ مَا لَيْسَ لَهُمْ وَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ هُوَ تَأْوِيلُهُ بِلَا بُرْهَانٍ وَ لَا دَلِيلٍ وَ لَا هُدًى هَلَكَ وَ أَهْلَكَ وَ حَسِرَتْ صَفْقَتُهُ وَ ضَلَّ سَعْيُهُ- إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

And all this is texted (stated) in the Book of the Exalted, except that there are people for it who are knowing its interpretation. The one who turns away from them^{-asws} to those who are arrogating what isn't for them, and **they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation [3:7]**, and it is its interpreting without proof, nor evidence, nor guidance. He is destroyed, and he destroys others, and his bargain incurs loss and his striving is lost. **When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166].**

وَ إِنَّمَا هُوَ حَقٌّ وَ نَاطِقٌ وَ إِيْمَانٌ وَ كُفْرٌ وَ عِلْمٌ وَ جَهْلٌ وَ سَعَادَةٌ وَ شِقْوَةٌ وَ جَنَّةٌ وَ نَارٌ لَنْ يَجْتَمِعَ الْحَقُّ وَ الْبَاطِلُ فِي قَلْبِ امْرِئٍ قَالَ اللَّهُ تَعَالَى مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَافِيهِ

And rather, it is truth and falsehood, and Eman and Kufr, and knowledge and ignorance, and happiness and misery, and Paradise and Hellfire. The truth and the falsehood will never gather in the heart of a person. Allah^{-azwj} the Exalted Said: **Allah did not Make two hearts for a man to be inside him, [33:4].**

وَ إِنَّمَا هَلَكَ النَّاسُ حِينَ سَاوَوْا بَيْنَ أَيْمَةِ الْهُدَى وَ بَيْنَ أَيْمَةِ الْكُفْرِ وَ قَالُوا إِنَّ الطَّاعَةَ مَفْرُوضَةٌ لِكُلِّ مَنْ قَامَ مَقَامَ النَّبِيِّ بَرًّا كَانَ أَوْ فَاجِرًا فَأَتَوْا مِنْ قِبَلِ ذَلِكَ

And rather, the people were destroyed when they equated between the Imams^{-asws} of guidance and imams of Kufr, and they said, 'The obedience is Imposed for every one who stands in the place of the Prophet^{-sawww}, whether he was righteous or immoral'. So, their destruction came from that direction.

قَالَ اللَّهُ سُبْحَانَهُ أَ فَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ- مَا لَكُمْ كَيْفَ تَحْكُمُونَ وَ قَالَ اللَّهُ تَعَالَى هَلَنْ يَسْتَوِيَ الْأَعْمَى وَ الْبَصِيرُ أَمْ هَلَنْ تَسْتَوِي الظُّلُمَاتُ وَ النُّورُ

The Glorious Said: **Should We Treat the submitters like the criminals? [68:35] What is the matter with you? How are you judging? [68:36].** And the Exalted Said: **'Are they equal, the blind and the seeing one? Or is it equal, the darkness and the light? [13:16].**

وَ قَالَ فَيَمَنْ سَمَّوَهُمْ مِنْ أَيْمَةِ الْكُفْرِ بِأَسْمَاءِ أَيْمَةِ الْهُدَى مِمَّنْ عَصَبَ أَهْلَ الْحَقِّ مَا جَعَلَهُ اللَّهُ لَهُمْ وَ فَيَمَنْ أَعَانَ أَيْمَةَ الضَّلَالِ عَلَى ظُلْمِهِمْ- إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

And He^{-azwj} Said regarding the ones who named the imams of Kufr with names of the Imams^{-asws} of guidance, from the ones who had usurped the people of truth of what Allah^{-azwj} had Made it to be for them^{-asws}, and regarding the ones who assisted the imams of straying upon their injustices: **Surely, these are only names (which) you and your fathers have named. Allah did not Send any Authorisation of it. [53:23].**

فَأَخْبَرَهُمُ اللَّهُ سُبْحَانَهُ بِعَظِيمِ افْتِرَائِهِمْ عَلَى جُمَلَةِ أَهْلِ الْإِيمَانِ بِقَوْلِهِ تَعَالَى إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَ قَوْلِهِ تَعَالَى وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بَعِيرٌ هُدًى مِنَ اللَّهِ

Allah^{-azwj} the Glorious Informed them of their mighty fabrications upon the whole of the people of Eman, by Words of the Exalted: **But rather, the lie is fabricated by those who do not believe in the Signs of Allah, [16:105];** and Words of the Exalted: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].**

وَ يَقُولِهِ سُبْحَانَهُ أَ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ وَ قَوْلِهِ تَعَالَى أَ فَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ هُوَ أَعْمَى

And by Words of the Glorious: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18];** and Words of the Exalted: **So, is one who was upon a clear proof from his Lord [47:14] like the one who is blind? [13:19].**

فَبَيَّنَ اللَّهُ عَزَّ وَ جَلَّ بَيِّنَ الْحَقِّ وَ الْبَاطِلِ فِي كَثِيرٍ مِنْ آيَاتِ الْقُرْآنِ وَ لَمْ يَجْعَلْ لِلْعِبَادِ عُذْرًا فِي مُخَالَفَةِ أَمْرِهِ بَعْدَ الْبَيِّنَاتِ وَ الْبُرْهَانِ وَ لَمْ يَتْرُكْهُمْ فِي لَبْسٍ مِنْ أَمْرِهِمْ

Allah^{-azwj} Mighty and Majestic Explained the truth and the falsehood in many Verses of the Quran, and He^{-azwj} has not Made (left) any excuse for the servants in opposing His^{-azwj} Command after the explanations and the proofs, and He^{-azwj} has not Left them in confusion of their matters.

وَ لَقَدْ رَكِبَ الْقَوْمُ مِنَ الظُّلْمِ وَ الْكُفْرِ فِي اخْتِلَافِهِمْ بَعْدَ نَبِيِّهِمْ وَ تَفْرِيقِهِمُ الْأُمَّةَ وَ تَشْتِيتِ أَمْرِ الْمُسْلِمِينَ وَ اغْتِدَائِهِمْ عَلَىٰ أَوْصِيَاءِ رَسُولِ اللَّهِ ص بَعْدَ أَنْ تَبَيَّنَ لَهُمْ مِنَ التَّوَابِ عَلَى الطَّاعَةِ وَ الْعِقَابِ عَلَى الْمَعْصِيَةِ بِالْمُخَالَفَةِ

And the people have indulged in the injustice and the Kufr during their differing after their Prophet^{-saww}, and their having divided the community and scattering the affairs of the Muslims, and their transgressing upon successors^{-asws} of Rasool-Allah^{-saww} after it had been clarified to them, the Rewards upon the obedience and the Punishment upon the disobedience with the opposition.

فَاتَّبَعُوا أَهْوَاءَهُمْ وَ تَرَكَوا مَا أَمَرَهُمُ اللَّهُ بِهِ وَ رَسُولُهُ قَالَ تَعَالَى وَ مَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ

But they followed their whims and neglected what Allah^{-azwj} and His^{-azwj} Rasool^{-saww} had ordered them with. The Exalted Said: **And those Given the Book did not separate except from after the clear evidence had come to them [98:4].**

ثُمَّ أَنبَأَ فَضَّلَ الْمُؤْمِنِينَ فَقَالَ سُبْحَانَهُ- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Then He^{-azwj} Explained the merit of the Momineen. The Glorious Said: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].**

ثُمَّ وَصَفَ مَا أَعَدَّهُ مِنْ كِرَامَتِهِ تَعَالَى لَهُمْ وَ مَا أَعَدَّهُ لِمَنْ أَشْرَكَ بِهِ وَ خَالَفَ أَمْرَهُ وَ عَصَى وَ لِيَهُ مِنَ النَّقِمَةِ وَ الْعَذَابِ فَفَرَّقَ بَيْنَ صِفَاتِ الْمُهْتَدِينَ وَ صِفَاتِ الْمُعْتَدِينَ فَجَعَلَ ذَلِكَ مَسْطُورًا فِي كَثِيرٍ مِنْ آيَاتِ كِتَابِهِ وَ لِهَذَا الْعِلَّةِ قَالَ اللَّهُ تَعَالَى- أ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Then there is description of what the Exalted has Prepared for them of His^{-azwj} Honours, and what scourge and Punishment He^{-azwj} has Prepared for the one associating with Him^{-azwj} and opposes His^{-azwj} Commands, and disobeys His^{-azwj} Guardian^{-asws}. He^{-azwj} Differentiated between description of the guided ones and description of the transgressors. He^{-azwj} Outlined that in many Verses of His^{-azwj} Book, and for this reason Allah^{-azwj} the Exalted Said: **So, do they not ponder on the Quran, or are there locks upon (their) hearts [47:24].**

فَتَرَىٰ مِنْ هُوَ الْإِمَامُ الَّذِي يَسْتَحِقُّ هَذِهِ الصِّفَةَ مِنَ اللَّهِ عَزَّ وَجَلَّ الْمَفْرُوضُ عَلَى الْأُمَّةِ طَاعَتُهُ مَنْ لَمْ يُشْرِكْ بِاللَّهِ تَعَالَىٰ طَرْفَةَ عَيْنٍ وَ لَمْ يَعْصِهِ فِي دَقِيقَةٍ وَ لَا حَلِيلَةَ قَطُّ أَمْ مَنْ أَنْفَدَ عُمُرَهُ وَ أَكْثَرَ أَيَّامَهُ فِي عِبَادَةِ الْأَوْثَانِ ثُمَّ أَظْهَرَ الْإِيمَانَ وَ أَبْطَنَ النِّفَاقَ

So, you can see who is the Imam^{-asws} who is deserving of this description from Allah^{-azwj} Mighty and Majestic, the obedience to him^{-asws} has been Imposed upon the community, one who does not associate with Allah^{-azwj} for the blink of an eye and does not disobey Him^{-azwj}, neither in anything small nor large at all, or (is it) the one who spends his age and most of his days in worshipping the idols, then he manifests the Eman and hides the hypocrisy?

وَ هَلْ مِنْ صِفَةِ الْحَكِيمِ أَنْ يُظَهَّرَ الْحَيِّثُ بِالْحَيِّثِ وَ يُقِيمَ الْحُدُودَ عَلَى الْأُمَّةِ مَنْ فِي جَنْبِهِ الْحُدُودُ الْكَثِيرَةُ وَ هُوَ سُبْحَانَهُ يَقُولُ أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَ فَلَآ تَعْقِلُونَ:

And it is from the characteristic of the wise that the wicked should be purified by the wicked, and he should establish the legal penalty upon the community, one in who side are many legal penalties due? And it is Word of the Glorious: **You are instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44].**

أَوْ لَمْ يَأْمُرِ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ ص بِتَبْلِيغِ مَا عَاهَدَهُ إِلَيْهِ فِي وَصِيَّتِهِ وَ إِظْهَارِ إِمَامَتِهِ وَ وِلَايَتِهِ - يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فَبَلِّغْ رَسُولُ اللَّهِ ص مَا قَدْ سَمِعَ

Or didn't Allah^{-azwj} Mighty and Majestic Command His^{-azwj} Prophet^{-saww} with delivering what He^{-azwj} had Covenanted to him^{-saww} regarding his^{-saww} successor^{-asws} and revealing his^{-asws} Imamate and his^{-asws} Wilayah? **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].** So Rasool-Allah^{-saww} delivered whatever he^{-saww} heard.

وَ اعْلَمُوا أَنَّ الشَّيَاطِينَ اجْتَمَعُوا إِلَىٰ إِبْلِيسَ فَقَالُوا لَهُ أَمْ تَكُنْ أَحْبَبْتَنَا أَنْ مُحَمَّدًا إِذَا مَضَىٰ نَكَثْتَ أَمُتُهُ عَهْدَهُ وَ نَقَضْتَ سُنَّتَهُ وَ أَنَّ الْكِتَابَ الَّذِي جَاءَ بِهِ يَشْهَدُ بِذَلِكَ وَ هُوَ قَوْلُهُ - وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْتَقَلْتُمْ عَلَىٰ أَعْقَابِكُمْ فَكَيْفَ يُبَيِّنُ هَذَا وَ قَدْ نَصَبَ لِأُمَّتِهِ عِلْمًا وَ أَقَامَ لَهُمْ إِمَامًا

And know that the Satan(s) gathered to Iblees^{-la}. They^{-la} said to him^{-la}, 'Didn't you^{-la} inform us^{-la} that when Muhammad^{-saww} passes away, his^{-saww} community will break his^{-saww} covenant, and violate his^{-saww} Sunnah, and the Book which he^{-saww} has come with testifies with that, and it is His^{-azwj} Word: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144].** How can this be completed and he^{-saww} has already installed and flag and nominated an Imam^{-asws} for them?'

فَقَالَ لَهُمْ إِبْلِيسُ لَا تَجْرَعُوا مِنْ هَذَا فَإِنَّ أُمَّتَهُ يَنْفُضُونَ عَهْدَهُ وَ يَغْدِرُونَ بِوَصِيهِ مِنْ بَعْدِهِ وَ يَظْلِمُونَ أَهْلَ بَيْتِهِ وَ يُهْمِلُونَ ذَلِكَ لِغَلَبَةِ حُبِّ الدُّنْيَا عَلَى قُلُوبِهِمْ وَ تَمَكَّنِ الْحَمِيَّةِ وَ الضَّغَائِنِ فِي نُفُوسِهِمْ وَ اسْتَكْبَارِهِمْ وَ عَزَمِهِمْ

Iblees^{-la} said to them^{-la}, 'Do not panic from this, for his^{-saww} community will be breaking his^{-saww} covenant and will be betraying his^{-saww} successor^{-asws} from after him^{-saww}, and they will be oppressing People^{-asws} of his^{-saww} Household, and they will be carried upon that by prevalence of love of the world upon their hearts, and enablement of the prejudices and the grudges in their souls, and their arrogance and their pride!'

فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ

Allah^{-azwj} the Exalted Revealed: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20].**

وَ أَمَّا الْكُفْرُ الْمَذْكُورُ فِي كِتَابِ اللَّهِ تَعَالَى فَخَمْسَةٌ وَجُوهٌ مِنْهَا كُفْرُ الْجُحُودِ وَ مِنْهَا كُفْرٌ فَقَطٌ وَ الْجُحُودُ يَنْقَسِمُ عَلَى وَجْهَيْنِ وَ مِنْهَا كُفْرُ التَّوَكُّلِ لِمَا أَمَرَ اللَّهُ تَعَالَى بِهِ وَ مِنْهُ كُفْرُ الْبِرَاءَةِ وَ مِنْهَا كُفْرُ التَّعْيِيمِ

And as for the Kufr mentioned in the Book of Allah^{-azwj} the Exalted, it is of five aspects. From it is Kufr of the rejection, and from it is Kufr only, and the rejection is based upon two aspects, and from it is Kufr of neglect of what Allah^{-azwj} the Exalted has Commanded with, and from it is Kufr of the disavowing, and from it is Kufr of the bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَأَحَدُ الْوَجْهَيْنِ مِنْهُ جُحُودُ الْوَحْدَانِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جِنَّةَ وَ لَا نَارَ وَ لَا بَعْثَ وَ لَا نُشُورَ وَ هَذَا صِنْفٌ مِنَ الزَّنَادِقَةِ وَ صِنْفٌ مِنَ الدَّهْرِيَّةِ الَّذِينَ يَقُولُونَ- وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ ذَلِكَ رَأْيٌ وَضَعُوهُ لِأَنْفُسِهِمْ اسْتَحْسَنُوهُ بِغَيْرِ حُجَّةٍ

As for Kufr of the rejection, one of the two aspects of it is rejection of the Oneness (of Allah^{-azwj}), and it is word of the one who says, 'There is neither any Lord^{-azwj}, nor Paradise, nor Hellfire, nor Resurrection, nor Publication of deeds', and these (people) are a type of atheists and a type of the eternalists, those who says, '**nothing destroys us except the time**'. [45:24], and that is an opinion which they had placed it for themselves. They considered it as good without any argument (or proof).

فَقَالَ اللَّهُ تَعَالَى إِنَّهُمْ إِلَّا يَظُنُّونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْتَهُمْ لَا يُؤْمِنُونَ أَيْنَ لَا يُؤْمِنُونَ بِتَوْحِيدِ اللَّهِ

Allah^{-azwj} the Exalted Said: **and they are only guessing [2:78];** and Said: **Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6],** i.e., they will not be believing in the Tawheed of Allah^{-azwj}.

وَ الْوَجْهُ الْآخَرُ مِنَ الْجُحُودِ هُوَ الْجُحُودُ مَعَ الْمَعْرِفَةِ بِحَقِيقَتِهِ قَالَ تَعَالَى وَ جَحَدُوا بِهَا وَ اسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَ عُتُوًّا وَ قَالَ سُبْحَانَهُ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ أَيْنَ جَحَدُوهُ بَعْدَ أَنْ عَرَفُوهُ

And another aspect of the rejection, it is the rejection with having the recognition of its reality. The Exalted Said: **And they rejected these and convinced themselves out of injustice and pride, [27:14];** and the Glorious Said: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved**

in it. Therefore, the Curse of Allah is upon the unbelievers [2:89] – i.e., they rejected him^{-asws} after having recognised him^{-asws}.

وَأَمَّا الْوَجْهَ الثَّلَاثُ مِنَ الْكُفْرِ فَهُوَ كُفْرُ الرَّكِّ لِمَا أَمَرَهُمُ اللَّهُ بِهِ وَ هُوَ مِنَ الْمَعَاصِي قَالَ اللَّهُ سُبْحَانَهُ وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ - لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَبْتُمْ وَ أَنْتُمْ تَشْهَدُونَ إِلَى قَوْلِهِ - أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ

And as for the third aspect of Kufr, it is Kufr of neglect of what Allah^{-azwj} had Commanded them with, and it is from the acts of disobedience. Allah^{-azwj} the Glorious Said: **And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84]** – up to His^{-azwj} Words: **Are you believing in part of the Book and disbelieving in a part (of it)? [2:85]**.

فَكَانُوا كُفَّارًا لِرَكْبِهِمْ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ فَتَسَبَّهْتُمْ إِلَى الْإِيمَانِ بِإِقْرَابِهِمْ بِاللَّسْتَيْتِهِمْ عَلَى الظَّاهِرِ دُونَ الْبَاطِنِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ لِقَوْلِهِ تَعَالَى فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا إِلَى آخِرِ الْآيَةِ

They were Kafirs due to their having neglected what Allah^{-azwj} the Exalted had Commanded them with, so He^{-azwj} Attributed them to the Eman due to their acceptance with their tongues upon the apparent, besides the hidden. But that does not benefit them due to Words of the Exalted: **So, what is a Recompense of the one from you who does that except disgrace in the life of the world? [2:85]** – up to end of the Verse.

وَأَمَّا الْوَجْهَ الرَّابِعُ مِنَ الْكُفْرِ فَهُوَ مَا حَكَاهُ تَعَالَى مِنْ قَوْلِ إِبْرَاهِيمَ ع- كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبُغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ فَقَوْلُهُ كَفَرْنَا بِكُمْ أَي تَبَرَّأْنَا مِنْكُمْ

And as for the fourth aspect of Kufr, it is what Allah^{-azwj} has Narrated from the words of Ibrahim^{-as}: **We deny you all, and the enmity and the hatred has appeared between us and you (to remain) forever until you believe in Allah Alone [60:4]**. His^{-as} words, ‘We deny you all’, i.e., we disavow from you.

وَ قَالَ سُبْحَانَهُ فِي قِصَّةِ إِبْلِيسَ وَ تَبَرَّيَهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ أَي تَبَرَّأْتُ مِنْكُمْ

And the Glorious Said in the story of Iblees^{-la} and his^{-la} disavowing from his^{-la} friends from the humans, on the Day of Qiyamah, **I denied what you were associating from before. [14:22]**, i.e., I^{-la} disavow from you all.

وَ قَوْلُهُ تَعَالَى - إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا إِلَى قَوْلِهِ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا الْآيَةَ

And Words of the Exalted: **But rather, you took to idols from besides Allah as a cordiality amongst you in the life of the world. Then, on the Day of Judgment, some of you would be denying others and would be cursing each other, [29:25]** – the Verse.

وَ وَأَمَّا الْوَجْهَ الْخَامِسُ مِنَ الْكُفْرِ وَ هُوَ كُفْرُ النِّعَمِ قَالَ اللَّهُ تَعَالَى عَنْ قَوْلِ سُلَيْمَانَ ع- هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ الْآيَةَ

And as for the fifth aspect of Kufr, and it is Kufr of the bounties. Allah^{-azwj} the Exalted Said from the words of Suleyman^{-as}: **This is from the Grace of my Lord to Try me whether I am grateful or ungrateful. [27:40]** – the Verse.

وَقَوْلُهُ عَزَّ وَجَلَّ لَعْنُ شِكْرَتِكُمْ لِأَزِيدَتِكُمْ وَ لَعْنُ كَفْرَتِكُمْ إِنَّ عَذَابِي لَشَدِيدٌ وَقَالَ تَعَالَى فَادْكُرُونِي أَدْكُرْكُمْ وَ اشْكُرُوا لِي وَ لَا تَكْفُرُوا

And Words of the Mighty and Majestic: **“If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7];** and the Exalted Said: **Therefore, remember Me, I will remember you, and be thankful to Me, and do not be disbelieving [2:152].**

فَأَمَّا مَا جَاءَ مِنْ ذِكْرِ الشِّرْكِ فِي كِتَابِ اللَّهِ تَعَالَى فَمِنْ أَرْبَعَةِ أَوْجُهٍ

As for what has come from mention of the Shirk (Polytheism/association with Allah^{-azwj}) in the Book of Allah^{-azwj} the Exalted, it is from four aspects: -

قَوْلُهُ تَعَالَى لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَ قَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَا أَوْاهُ النَّارُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ فَهَذَا شِرْكُ الْقَوْلِ وَ الْوَصْفِ

Words of the Exalted: **They have committed Kufr, those who are saying, ‘Allah, He is the Messiah son of Maryam’; and the Messiah said, ‘O Children of Israel! Worship Allah (Who is) my Lord and your Lord’. It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him and his abode would be the Fire, and there would not be (any) helpers for the unjust ones [5:72].** This is the Shirk of the word and the description.

وَ أَمَّا الْوَجْهُ الثَّانِي مِنَ الشِّرْكِ فَهُوَ شِرْكُ الْأَعْمَالِ قَالَ اللَّهُ تَعَالَى وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ

And as for the second aspect of the Shirk, it is Shirk of the deeds. Allah^{-azwj} the Exalted Said: **And most of them do not believe in Allah except and they are associating [12:106].**

وَ قَوْلُهُ سُبْحَانَهُ اتَّخَذُوا أَحْبَابَهُمْ وَ زُهْبَانَهُمْ أَزْوَاجًا مِنْ دُونِ اللَّهِ عَلَى أَنْهَمْ لَمْ يَصُومُوا لَهُمْ وَ لَمْ يُصَلُّوا وَ لَكِنَّهُمْ أَمْرُوهُمْ وَ كَهْوَهُمْ فَطَاعُوهُمْ وَ قَدْ حَرَّمُوا عَلَيْهِمْ خَلَالًا وَ أَحَلُّوا لَهُمْ حَرَامًا فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَغْلَمُونَ فَهَذَا شِرْكُ الْأَعْمَالِ وَ الطَّاعَاتِ

And Words of the Glorious: **They are taking their Rabbis and their Monks as lords besides Allah, [9:31],** based upon that they did not fast for them and did not pray (for them), but they (priests) commanded them and prohibited them, so they (people) obeyed them, and they prohibited the Permissible upon them, and they permitted for them Prohibitions. Thus, they worshipped them from whereby they did not know. So, this is Shirk of the actions and the obedience.

وَ أَمَّا الْوَجْهُ الثَّالِثُ مِنَ الشِّرْكِ شِرْكُ الرِّثَا قَالَ اللَّهُ تَعَالَى وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ فَمَنْ أَطَاعَ نَاطِقًا فَقَدْ عَبَدَهُ فَإِنْ كَانَ النَّاطِقُ يَنْطِقُ عَنِ اللَّهِ تَعَالَى فَقَدْ عَبَدَ اللَّهَ وَ إِنْ كَانَ يَنْطِقُ عَنْ غَيْرِ اللَّهِ تَعَالَى فَقَدْ عَبَدَ غَيْرَ اللَّهِ

And as for the third aspect of the Shirk, is Shirk of the adultery. Allah^{-azwj} the Exalted Said: **and participate in their wealth and their children [17:64].** One who obeys a speaker, has worshipped him. If the speaker was speaking on behalf of Allah^{-azwj} the Exalted, he has worshipped Allah^{-azwj}, and if he was speaking on behalf of other than Allah^{-azwj} the Exalted, has worshipped other than Allah^{-azwj}.

وَأَمَّا الْوَجْهُ الرَّابِعُ مِنَ الشِّرْكِ فَهُوَ شِرْكُ الرِّبَايَةِ قَالَ اللَّهُ تَعَالَى فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

And as for the fourth aspect of the Shirk, it is Shirk of the showing off. Allah^{-azwj} the Exalted Said: **So, the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110].**

فَهَؤُلَاءِ صَامُوا وَصَلُّوا وَاسْتَعْمَلُوا أَنْفُسَهُمْ بِأَعْمَالِ أَهْلِ الْحَيْرِ إِلَّا أَنَّهُمْ يُرِيدُونَ بِهِ رِئَاءَ النَّاسِ فَأَشْرَكُوا لِمَا أَنْوَّهُ مِنَ الرِّبَايَةِ

They fasted and prayed, and utilised themselves with the actions of the good people, except that they were intending to show-off by it. So they associated due to what they committed from the showing off.

فَهَذِهِ جُمْلَةُ وَجُوهِ الشِّرْكِ فِي كِتَابِ اللَّهِ تَعَالَى

These are the total aspects of Shirk in the Book of Allah^{-azwj} the Exalted.

وَأَمَّا مَا ذُكِرَ مِنَ الظُّلْمِ فِي كِتَابِهِ فَوُجُوهُ شَيْئٍ فَمِنْهَا مَا حَكَاهُ اللَّهُ تَعَالَى عَنْ قَوْلِ لُقْمَانَ لِابْنِهِ - يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And as for what He^{-azwj} Mentioned of the injustice in His^{-azwj}, it is of various aspects. From these is what is what Allah^{-azwj} the Exalted has Narrated about the words of Luqman^{-as} to his^{-as} son: **'O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13].**

وَمِنَ الظُّلْمِ مَظَالِمُ النَّاسِ فِيمَا بَيْنَهُمْ مِنْ مُعَامَلَاتِ الدُّنْيَا وَهِيَ شَيْئٌ قَالَ اللَّهُ تَعَالَى - وَ لَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَ الْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ - الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ الْآيَةَ

And from injustice of being unjust to the people in what is between them of dealings of the world, and these are various. Allah^{-azwj} the Exalted Said: **and if you could see the unjust one during the agonies of the death, and the Angels extending their hands: 'Bring out your souls! Today you will be Recompensed with the humiliating Punishment due to what you were saying [6:93] – the Verse.**

فَأَمَّا الرَّثْءُ عَلَى مَنْ أَنْكَرَ زِيَادَةَ الْكُفْرِ فَمِنْ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ وَ قَوْلُهُ تَعَالَى وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمْ

رِجْسًا إِلَى رِجْسِهِمْ وَ مَاتُوا وَ هُمْ كَافِرُونَ وَ قَوْلُهُ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا كَفَرُوا ثُمَّ إِزْدَادُوا كُفْرًا الْآيَةَ وَ غَيْرَ ذَلِكَ فِي كِتَابِ اللَّهِ

As for the rebuttal against the one who denies increase of the Kufr, from that are Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **But rather, the postponement (of the Sacred months) increases in the Kufr, [9:37];** and Words of the Exalted: **And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, and they die while being Kafirs [9:125];** and His^{-azwj} Words: **Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, [4:137] – the Verse,** and other than that in the Book of Allah^{-azwj}.

وَ أَمَّا مَا فَرَضَهُ سُبْحَانَهُ مِنَ الْفَرَائِضِ فِي كِتَابِهِ فَدَعَائِمُ الْإِسْلَامِ وَ هِيَ حَمْسٌ دَعَائِمٌ وَ عَلَى هَذِهِ الْفَرَائِضِ الْحَمْسَةِ بُنِيَ الْإِسْلَامُ فَجَعَلَ سُبْحَانَهُ لِكُلِّ فَرِيضَةٍ مِنْ هَذِهِ الْفَرَائِضِ أَرْبَعَةَ حُدُودٍ - لَا يَسَعُ أَحَدًا جَهْلُهَا

And as for what the Glorious has Imposed from the obligations, in His^{-azwj} Book are the pillars of Islam, and these are five pillars, and Al-Islam is built upon these five obligations. The Glorious Made four limits for every obligation from these obligations. There is no leeway for anyone to ignore these.

أُولَئِكَ الصَّلَاةُ ثُمَّ الزَّكَاةُ ثُمَّ الصِّيَامُ ثُمَّ الْحَجُّ ثُمَّ الْوَلَايَةُ وَ هِيَ خَاتَمَتُهَا وَ الْحَافِظَةُ لِجَمِيعِ الْفَرَائِضِ وَ السُّنَنِ فَحُدُودُ الصَّلَاةِ أَرْبَعَةٌ مَعْرِفَةُ الْوَقْتِ وَ التَّوَجُّهُ إِلَى الْقِبْلَةِ وَ الرُّكُوعُ وَ السُّجُودُ وَ هَذِهِ عَوَامٌّ فِي جَمِيعِ النَّاسِ الْعَالِمِ وَ الْجَاهِلِ وَ مَا يَتَّصِلُ بِهَا مِنْ جَمِيعِ أَعْمَالِ الصَّلَاةِ وَ الْأَذَانِ وَ الْإِقَامَةِ وَ غَيْرِ ذَلِكَ

Their first is the Salat, then the Zakat, then the fasting, then the Hajj, then the Wilayah, and it is their seal and the protector of entirety of the obligations and the Sunnah(s). The limits of the Salat are four – recognising the timing, and the facing towards the Qiblah, and the Ruk'u (bowing) and the Sajdah (prostrating), and these are common among entirety of the people, the knowledgeable and the ignorant one, and whatever is connected with these from entire actions of the Salat, and the Azaan, and the Iqaama, and other than that.

وَ لَمَّا عَلِمَ اللَّهُ سُبْحَانَهُ أَنَّ الْعِبَادَ لَا يَسْتَطِيعُونَ أَنْ يُؤَدُّوا هَذِهِ الْحُدُودَ كُلَّهَا عَلَى حَقَائِقِهَا جَعَلَ فِيهَا فَرَائِضَ وَ هِيَ الْأَرْبَعَةُ الْمَذْكُورَةُ وَ جَعَلَ مَا فِيهَا مِنْ هَذِهِ الْأَرْبَعَةِ مِنَ الْقِرَاءَةِ وَ الدُّعَاءِ وَ التَّسْبِيحِ وَ التَّكْبِيرِ وَ الْأَذَانِ وَ الْإِقَامَةِ وَ مَا شَاكَلَ ذَلِكَ سُنَّةً وَاجِبَةً مِنْ أَحَبَّتْهَا يَعْمَلُ بِهَا أَعْمَالًا فَهَذَا ذِكْرُ حُدُودِ الصَّلَاةِ

And when Allah^{-azwj} the Glorious Knew that the servants will not be able to fulfil these limitations, all of them upon their realities, He^{-azwj} Made Impositions, and these are the mentioned four, and Made what is in it from these four, from the recitation, and the supplication, and the glorification, and the Takbeer, and the Azaan and the Iqaama, and what resembles that is an obligatory Sunnah. One who likes it can work with it. So, these are limits of the Salat.

وَ أَمَّا حُدُودُ الزَّكَاةِ فَأَرْبَعَةٌ أُولَئِكَ مَعْرِفَةُ الْوَقْتِ الَّذِي يَجِبُ فِيهِ الزَّكَاةُ وَ الثَّانِي الْقِسْمَةُ وَ الثَّلَاثُ الْمَوْضِعُ الَّذِي تَوْضَعُ فِيهِ الزَّكَاةُ وَ الرَّابِعُ الْقَدْرُ

And as for the limits of Zakat, these are four. Their first is recognition of the time in which the Zakat is obligated; and the second is the division; and the third is the place which the Zakat is to be placed in; and the fourth is the ability.

فَأَمَّا مَعْرِفَةُ الْعَدَدِ وَ الْقِسْمَةِ فَإِنَّهُ يَجِبُ عَلَى الْإِنْسَانِ أَنْ يَعْلَمَ كَمْ يَجِبُ مِنَ الزَّكَاةِ فِي الْأَمْوَالِ الَّتِي فَرَضَهَا اللَّهُ تَعَالَى مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ الدَّهَبِ وَ الْفِضَّةِ وَ الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّرْبِيبِ

As for recognition of the number and the division, it is obligated upon the person that he knows how much Zakat is obligated in his wealth which Allah^{-azwj} the Exalted has Obligated, from the camels, and the cows, and the sheep, and the gold, and the silver, and the wheat, and the barley, and the dates, and the raisins.

فَيَجِبُ أَنْ يَعْرِفَ كَمْ يُخْرَجُ مِنَ الْعَدَدِ وَ الْقِسْمَةِ وَ يَتَّبِعُهُمَا الْكَيْلُ وَ الْوِزْنُ وَ الْمِسَاحَةُ فَمَا كَانَ مِنَ الْعَدَدِ فَهُوَ مِنْ بَابِ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ أَمَّا الْمِسَاحَةُ فَمِنْ بَابِ الْأَرْضِيِّينَ وَ الْمِيَاهِ وَ مَا كَانَ مِنَ الْمَكِيلِ فَمِنْ بَابِ الْحَبُوبِ الَّتِي هِيَ أَقْوَاتُ النَّاسِ فِي كُلِّ بَلَدٍ وَ أَمَّا الْوِزْنُ فَمِنْ الدَّهَبِ وَ الْفِضَّةِ وَ سَائِرِ مَا يُوزَنُ مِنْ أَبْوَابِ مَبْلَغِ التَّجَارَاتِ بِمَا لَا يَدْخُلُ فِي الْعَدَدِ وَ لَا الْكَيْلِ

It is obligatory that he knows how much to extract, from the number and the division, and these are followed by the measurement and the weight and the space (area). Whatever was from the number, it is from the category of the camels and the cows and the sheep; and as for the area, it is from the category of the lands and the waters (lakes, rivers etc.); and whatever was from the measurement, it is from the category of the seeds which are subsistence of the people in every city; and as for the weight, it is from the gold and the silver and rest of what is weighed from the categories reaching the trading, from what is neither included in the number nor the measurement.

فَإِذَا عَرَفَ الْإِنْسَانُ مَا يَجِبُ عَلَيْهِ فِي هَذِهِ الْأَشْيَاءِ وَ عَرَفَ الْوَضْعَ وَ تَوَضَّعَ فِيهِ كَانَ مُؤَدِّياً لِلزَّكَاةِ عَلَى مَا فَرَضَ اللَّهُ تَعَالَى

When the person knows what is obligated upon him regarding these things, and knows the placement and places in it, he would be a fulfiller of the Zakat based upon what Allah^{-azwj} the Exalted has Imposed upon him.

وَ أَمَّا حُدُودُ الصِّيَامِ فَأَرْبَعَةٌ حُدُودٌ أُولَاهَا اجْتِنَابُ الْأَكْلِ وَ الشُّرْبِ وَ الثَّانِي اجْتِنَابُ النِّكَاحِ وَ الثَّالِثُ اجْتِنَابُ الْقِيءِ مُتَعَمِّدًا وَ الرَّابِعُ اجْتِنَابُ الْإِعْتِمَاسِ فِي الْمَاءِ وَ مَا يَتَّصِلُ بِهَا وَ مَا يَجْرِي بِجَرَاهَا مِنَ السُّنَنِ كُلِّهَا

And as for limits of the fasting, there are four limits. Their first is shunning the eating and the drinking, and the second is shunning the marital relationship, and the third is shunning the vomiting deliberately, and the fourth is shunning the immersion in the water and whatever is connected with it, and whatever flows its flow from the Sunnah(s), all of it.

وَ أَمَّا حُدُودُ الْحَجِّ فَأَرْبَعَةٌ وَ هِيَ الْإِحْرَامُ وَ الطَّوَافُ بِالْبَيْتِ وَ السَّعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ الْوُقُوفُ فِي الْمَوْقِفَيْنِ وَ مَا يَتَّبِعُهُمَا وَ يَتَّصِلُ بِهَا فَمَنْ تَرَكَ هَذِهِ الْحُدُودَ وَجِبَ عَلَيْهِ الْكَفَّارَةُ وَ الْإِعَادَةُ

And as for limits of the Hajj, these are four and it is the consecration (Ihraam), and the Tawaaf (circumambulation) of the House, and the Sa'ee (walking briskly) between Al-Safa and Al-Marwa, and the pausing in the two pausing stations, and whatever follows these two and it connected with these. The one who neglects these limits, the atonement and the repeating is obligated upon him.

وَ أَمَّا حُدُودُ الْوُضُوءِ لِلصَّلَاةِ فَعَسَلُ الْيَدَيْنِ وَ الْوَجْهِ وَ الْمَسْحُ عَلَى الرَّأْسِ وَ عَلَى الرَّجْلَيْنِ وَ مَا يَتَّعَلَقُ وَ يَتَّصِلُ بِهَا سُنَّةٌ وَاجِبَةٌ عَلَى مَنْ عَرَفَهَا وَ قَدَرَ عَلَى فِعْلِهَا

And as for the limits of Wud'u for the Salat, it is washing the hands and the face and the wiping upon the head and upon the legs, and whatever is related and connected with it is a Sunnah obligated upon the one who knows it and is able upon doing it.

وَ أَمَّا حُدُودُ الْإِمَامِ الْمُسْتَحَقِّ لِلْإِمَامَةِ فَمِنْهَا أَنْ يُعْلَمَ الْإِمَامُ الْمُتَوَلَّى عَلَيْهِ أَنَّهُ مَعْصُومٌ مِنَ الذُّنُوبِ كُلِّهَا صَغِيرِهَا وَ كَبِيرِهَا لَا يَرُؤُ فِي الْفُتْيَا وَ لَا يُخْطِئُ فِي الْجَوَابِ وَ لَا يَسْهُو وَ لَا يَنْسَى وَ لَا يَلْهُو بِشَيْءٍ مِنْ أَمْرِ الدُّنْيَا

And as for limits of the Imam^{-asws}, the one deserving of the Imamate, from these is that the Imam^{-asws} should be known by the ones he^{-asws} is governing upon that he^{-asws} is infallible from the sins, all of them, their minor and their major. He^{-asws} neither slips into the Fitna

(temptation), nor errs in the answer, nor omits, nor forgets, nor engages in fund from matters of the world.

وَالثَّانِي أَنْ يَكُونَ أَعْلَمَ النَّاسِ بِحَالَاتِ اللَّهِ وَحُرْمِهِ وَضُرُوبِ أَحْكَامِهِ وَأَمْرِهِ وَهَيْبِهِ وَجَمِيعِ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ فَيَحْتَاجُ النَّاسَ إِلَيْهِ وَ يَسْتَعْنِي عَنْهُمْ

And the second is that he^{-asws} should be most knowledgeable of the people with the Permissibles of Allah^{-azwj} and His^{-azwj} Prohibitions, and the types of His^{-azwj} Rulings, and His^{-azwj} Commands and His^{-azwj} Prohibitions, and entirety of what the people would be needy to. So, the people would be needy to him^{-asws} and he^{-asws} would be needless of them.

وَالثَّلَاثُ يَجِبُ أَنْ يَكُونَ أَشَجَعَ النَّاسِ لِأَنَّهُ فِئَةُ الْمُؤْمِنِينَ الَّتِي يَرْجِعُونَ إِلَيْهَا إِنْ انْحَرَمَ مِنَ الرَّحْفِ انْحَرَمَ النَّاسُ بِانْحِرَامِهِ

And the third, it is obligatory that he^{-asws} should be bravest of the people, because he^{-asws} represents the group of Momineen which they should be returning to. If he^{-asws} is defeated from the (military) march, the people would be defeated due to his^{-asws} defeat.

وَالرَّابِعُ يَجِبُ أَنْ يَكُونَ أَسْحَى النَّاسِ وَإِنْ بَخَلَ أَهْلُ الْأَرْضِ كُلُّهُمْ لِأَنَّهُ إِنْ اسْتَوَى الشُّحُّ عَلَيْهِ شَخَّ عَلَى مَا فِي يَدَيْهِ مِنْ أَمْوَالِ الْمُسْلِمِينَ

And the fourth, it is obligatory that he^{-asws} should be most generous of the people, and even if people of the earth, all of them were to be stingy, because if the miserly were to in charge of it, he^{-asws} would be miserly upon what is in his^{-asws} hands (control) from wealth of the Muslims.

وَالخَامِسُ الْعِصْمَةُ مِنْ جَمِيعِ الذُّنُوبِ وَبِذَلِكَ يَتَمَيَّزُ مِنَ الْمَأْمُومِينَ الَّذِينَ هُمْ غَيْرُ مَعْصُومِينَ لِأَنَّهُ لَوْ لَمْ يَكُنْ مَعْصُومًا لَمْ يُؤْمَرْ عَلَيْهِ أَنْ يَدْخُلَ فِيمَا يَدْخُلُ فِيهِ النَّاسُ مِنْ مُوبِقَاتِ الذُّنُوبِ الْمُهْلِكَاتِ وَالشَّهَوَاتِ وَاللَّذَاتِ وَلَوْ دَخَلَ فِي هَذِهِ الْأَشْيَاءِ لَأَحْتَاجَ إِلَى مَنْ يَقِيمُ عَلَيْهِ الْحُدُودَ فَيَكُونُ حِينَئِذٍ إِمَامًا مَأْمُومًا وَ لَا يَجُوزُ أَنْ يَكُونَ الْإِمَامَ بِهَذِهِ الصِّفَةِ

And the fifth is the fortification from entirety of the sins, and with that he^{-asws} would be distinguished from the followers, those who are not infallible, because if he^{-asws} does not happen to be infallible, there would be no safety upon him^{-asws} of entering into what the people are entering into, from the grievous and destructive sins, and the lustful desires and the pleasures; and if he^{-asws} were to enter into these things, he^{-asws} would be needy to someone who can apply the legal punishment upon him^{-asws}. On that day, an Imam would be a follower, and it is not allowed that the Imam^{-asws} should be with these characteristics.

وَأَمَّا وَجُوبُ كَوْنِهِ أَعْلَمَ النَّاسِ فَإِنَّهُ لَوْ لَمْ يَكُنْ عَالِمًا لَمْ يُؤْمَرْ أَنْ يَقْلِبَ الْأَحْكَامَ وَالْحُدُودَ وَ يَحْتَلِفُ عَلَيْهِ الْقَضَايَا الْمَشْكَلَةُ فَلَا يَجِبُ عَنْهَا بِخِلَافِهَا

And as for obligation of him^{-asws} being most knowledgeable of the people, surely, if he^{-asws} does not happen to be knowledgeable there would be no safety upon him^{-asws} overturning the rulings and the legal punishments, and the judgments would differ upon him^{-asws}, problematic, so he^{-asws} will not be answering about these with its differences.

أَمَّا وَجُوبُ كَوْنِهِ أَشَجَعَ النَّاسِ فِيمَا قَدَّمَناهُ لِأَنَّهُ لَا يَصِحُّ أَنْ يَنْهَرَمَ فَيَبُوءَ بِعَضَبٍ مِنَ اللَّهِ تَعَالَى وَ هَذِهِ لَا يَصِحُّ أَنْ يَكُونَ صِفَةً الْإِمَامِ

As for obligation of him^{-asws} being bravest of the people among what we^{-asws} have presented, it is because it is not correct for him^{-asws} to be defeated so he^{-asws} would incur the Wrath of Allah^{-azwj} the Exalted; and this is not correct for it to be a characteristic of the Imam^{-asws}.

وَأَمَّا وَجُوبُ كَوْنِهِ أَسْحَى النَّاسِ فِيمَا قَدَّمْنَاهُ وَ ذَلِكَ لَا يَلِيْقُ بِالْإِمَامِ وَ قَدْ جَعَلَ اللهُ تَعَالَى هَذِهِ الْأَرْبَعَةَ فَرَائِضَ دَلِيلَيْنِ أَبَانَ لَنَا بِهَيْمَا الْمَشْكِلَاتِ وَ هُمَا
السَّمْسُ وَ الْقَمَرُ أَيُّ النَّبِيِّ وَ وَصِيَّهُ بِأَلَا فَضْلٍ

And as for obligation of him^{-asws} being the most generous of the people, among what we^{-asws} have presented, and that is because (being miserly) is not befitting with the Imam^{-asws}; and Allah^{-azwj} the Exalted has Made two evidence's for these four Impositions. He^{-azwj} Explained to us with these two resemblances, and these are the sun and the moon, i.e., the Prophet^{-saww} and the successor^{-asws} without a gap.

وَ أَمَّا الرَّجْرُ فِي كِتَابِ اللهِ عَزَّ وَ جَلَّ فَهُوَ مَا نَهَى اللهُ سُبْحَانَهُ وَ وَعَدَ الْعِقَابَ لِمَنْ خَالَفَهُ مِثْلُ قَوْلِهِ تَعَالَى وَ لَا تَقْرَبُوا الزَّيْنَةَ - إِنَّهُ كَانَ فَاحِشَةً وَ مُقْتَنًا وَ
سَاءَ سَبِيلاً

And as for the Rebuke in the Book of Allah^{-azwj} Mighty and Majestic, it is what Allah^{-azwj} the Glorious has Prohibited and Threatened the Punishment to the one who opposes it, for example His^{-azwj} Words: **And do not go near the adultery; it was always an immorality and an evil way [17:32].**

وَ قَوْلِهِ تَعَالَى وَ لَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ وَ قَوْلِهِ سُبْحَانَهُ لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَ قَوْلِهِ وَ لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ
وَ مِثْلُ هَذَا كَثِيرٌ فِي كِتَابِ اللهِ تَعَالَى

And Words of the Exalted: **And do not approach the wealth of the orphan except by which is best [17:34];** and Words of the Glorious: **O you who believe! Do not consume the usury, doubled and multiplied [3:131];** and His^{-azwj} Words: **And do not kill the soul which Allah has Forbidden, except with the right; [17:33]** – and similar to this are many in the Book of Allah^{-azwj} the Exalted.

وَ أَمَّا تَرْغِيبُ الْعِبَادِ فِي كِتَابِ اللهِ تَعَالَى - وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا وَ قَوْلِهِ مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى
وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

And as for incitement of the servants in the Book of Allah^{-azwj} the Exalted: **And from the night, so keep vigil by it, an optional (Salat) of yours, perhaps your Lord will Raise you to a Praiseworthy position [17:79];** and His^{-azwj} Words: **One who does evil deeds, so he would not be Recompensed except for its like, and one who does righteous deeds, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40].**

وَ قَوْلِهِ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ وَ قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ بَحَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ تُؤْمِنُونَ
بِاللهِ وَ رَسُولِهِ الْآيَةَ

And His^{-azwj} Words: **So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8];** and His^{-azwj} Words: **O you**

those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10] You should believe in Allah and His Rasool, [61:11] – the Verse.

وَقَوْلِهِ إِنَّ بَعْثُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا وَ أَمْثَالَ ذَلِكَ كَثِيرٌ فِي كِتَابِ اللَّهِ تَعَالَى

And His^{-azwj} Words: **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31];** and examples of that are many in the Book of Allah^{-azwj} the Exalted.

أَمَّا التَّرْهِيْبُ فِي كِتَابِ اللَّهِ فَقَوْلُهُ سُبْحَانَهُ- يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ إِلَى قَوْلِهِ وَ لِكِنَّ عَذَابَ اللَّهِ شَدِيدٌ وَ قَوْلِهِ عَزَّ وَ جَلَّ وَ اتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

And for the scare in the Book of Allah^{-azwj}, are Words of the Glorious: **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1] – up to His^{-azwj} Words: the Punishment of Allah would be severe [22:2];** and Words of Mighty and Majestic: **And fear a Day in which you shall be returning to Allah; then every soul shall be Fulfilled what it had earned, and they would not be wronged [2:281].**

وَ قَوْلِهِ تَعَالَى يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَ احْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِلَى آخِرِ الْآيَةِ وَ قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ الْآيَةَ:

And Words of the Exalted: **O you people! Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything [31:33] – up to end of the Verse;** and Words of the Exalted: **And your Lord says: “Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60] – the Verse.**

أَمَّا الْجِدَالُ وَ مَعَانِيهِ فِي كِتَابِ اللَّهِ تَعَالَى- وَ إِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُِونَ- يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَ هُمْ يَنْظُرُونَ

As for the disputing and its meanings in the Book of Allah^{-azwj} the Exalted: **Just as your Lord Caused you to go forth from your house with the Truth, and although a group of the Momineen were unwilling [8:5] They are disputing with you regarding the Truth after its clarification. It is as if they are being driven to the death and they are looking on [8:6].**

وَ لَمَّا خَرَجَ رَسُولُ اللَّهِ ص إِلَى بَدْرِ كَانَ خُرُوجُهُ فِي طَلَبِ الْعَدُوِّ وَ قَالَ لِأَصْحَابِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَعَدَنِي أَنْ أَظْفَرَ بِالْعَيْرِ أَوْ بِفُرَيْشٍ فَخَرَجُوا مَعَهُ عَلَى هَذَا

And when Rasool-Allah^{-saww} went out to (battle of) Badr, his^{-saww} going out was in pursuit of the enemy, and he^{-saww} said to his^{-saww} companions: ‘Allah^{-azwj} Mighty and Majestic has Promised me^{-saww} that I^{-saww} shall be victorious over the enemy or Quraysh’. So they went out based upon this.

فَلَمَّا أَقْبَلَتِ الْعَيْرُ وَ أَمَرَهُ اللَّهُ بِقِتَالِ فُرَيْشٍ أَخْبَرَ أَصْحَابَهُ فَقَالَ إِنَّ فُرَيْشًا قَدْ أَقْبَلَتْ وَ قَدْ وَعَدَنِي اللَّهُ سُبْحَانَهُ إِحْدَى الطَّائِفَتَيْنِ أَمَّا لَكُمْ وَ أَمْرِي بِقِتَالِ فُرَيْشٍ

When the caravan arrived and Allah^{-azwj} Commanded him^{-saww} with battling Quraysh, he^{-saww} informed his^{-saww} companions. He^{-saww} said: 'Quraysh have arrived, and Allah^{-azwj} the Glorious has Promised me^{-saww} of one of the two parties that it shall be for you, and has Commanded me^{-saww} with battling Quraysh'.

قَالَ فَجَزَعُوا مِنْ ذَلِكَ وَقَالُوا يَا رَسُولَ اللَّهِ فَإِنَّا لَمْ نَخْرُجْ عَلَىٰ أَهْبَةِ الْحَرْبِ

He^{-asws} said: 'They were alarmed from that and said, 'O Rasool-Allah^{-saww}! We will not go out to provoke the war!'

قَالَ وَ أَكْثَرَ قَوْمٍ مِنْهُمْ الْكَلَامَ وَ الْجِدَالَ فَأَنْزَلَ اللَّهُ تَعَالَىٰ وَ إِذْ يَعِدُكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَمَّا لَكُمْ وَ تَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ إِلَىٰ قَوْلِهِ وَ يَطْفَعُ دَابِرَ الْكَافِرِينَ

He^{-asws} said: 'And a group of them frequented the speech and the arguments, so Allah^{-azwj} the Exalted Revealed: **And when Allah Promised you one of the two parties that it shall be yours, and you loved that the one without the arms should be yours, – up to His^{-azwj} Words: and to cut off the roots of the Kafirs [8:7].**

وَ كَقَوْلِهِ سُبْحَانَهُ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَ تَشْتَكِي إِلَى اللَّهِ وَ قَوْلِهِ سُبْحَانَهُ وَ جَادِئُهُم بِالَّتِي هِيَ أَحْسَنُ وَ مِثْلَ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ تَعَالَىٰ

And Like Words of the Glorious: **Allah has Heard the words of she who pleaded you regarding her husband and complained to Allah, [58:1];** and Words of the Glorious: **and have disputations with them by that which is best; [16:125];** and the likes of this are many in the Book of Allah^{-azwj} the Exalted.

وَ أَمَّا الإِخْتِجَاحُ عَلَى الْمُجَادِلِينَ وَ أَصْنَافِ الْمُشْرِكِينَ مِثْلَ قَوْلِهِ حِكَايَةً عَنْ قَوْلِ إِبْرَاهِيمَ ع- أَمْ تَرَىٰ إِلَى اللَّهِ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رِيِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِلَىٰ آخِرِ الْآيَةِ

And as for the argumentation against the atheists and the types of Polytheists are like His^{-azwj} Words Narrating the words of Ibrahim^{-as}: **Have you not considered him (Nimrod) who disputed with Ibrahim regarding his Lord, because Allah had Given him the kingdom? [2:258] – up to end of the Verse.**

وَ قَوْلِهِ سُبْحَانَهُ عَنِ الْأَنْبِيَاءِ فِي مُجَادِلَتِهِمْ لِقَوْمِهِمْ فِي سُورَةِ الْأَعْرَافِ وَ غَيْرِهَا وَ قَوْلِهِ تَعَالَىٰ حِكَايَةً عَنْ قَوْمِ نُوحٍ ع يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ وَ مِثْلَ هَذَا كَثِيرٌ مُّوْجُودٌ فِي مُجَادَلَةِ الْأُمَمِ لِلْأَنْبِيَاءِ

And Words of the Glorious about the Prophets^{-as} in their^{-as} disputing to their^{-as} people in Surah Al A'raaf and others, and Words of the Exalted Narrating about the people of Noah^{-as}: **'O Noah! You have disputed us and our dispute is frequent, so come to us with what you threatened us if you were from the truthful ones [11:32];** and similar to this are many, found to be in disputing the communities by the Prophets^{-as}.

وَ أَمَّا مَا فِي كِتَابِ اللَّهِ تَعَالَىٰ مِنَ الْقِصَصِ عَنِ الْأُمَمِ فَإِنَّهُ يَنْقَسِمُ عَلَى ثَلَاثَةِ أَقْسَامٍ فَمِنْهُ مَا مَضَىٰ وَ مِنْهُ مَا كَانَ فِي عَصْرِهِ وَ مِنْهُ مَا أَحْبَبَ اللَّهُ تَعَالَىٰ بِهِ أَنَّهُ يَكُونُ بَعْدَهُ

And as for what is in the Book of Allah^{-azwj} the Exalted from the stories of the communities, it is divided upon three divisions. From it is what is part, and from it is what has happened in his^{-saww} era, and from it is what Allah^{-azwj} the Exalted has Informed with that it would be happening after him^{-saww}.

فَأَمَّا مَا مَضَىٰ فَمَا حَكَاهُ اللَّهُ تَعَالَىٰ فَقَالَ - نَحْنُ نَقْصُ عَلَيْكَ أَحْسَنَ الْفَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَ مِنْهُ قَوْلُ مُوسَىٰ لِشُعَيْبٍ فَلَمَّا جَاءَهُ وَ قَصَّ عَلَيْهِ الْفَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

As for what is past, is what Allah^{-azwj} the Exalted has Narrated. He^{-azwj} Said: ***We Relate to you the best of stories, by What We Reveal unto you this Quran, [12:3];*** and from it are words of Musa^{-as} to Shueyb^{-as}: ***So when he went to him and related the story to him, he said, 'Do not fear! You have escaped from the unjust people' [28:25].***

وَ مِنْهُ مَا أَنْزَلَ اللَّهُ مِنْ ذِكْرِ شَرَائِعِ الْأَنْبِيَاءِ وَ قَصَصِهِمْ وَ قَصَصِ أُمَّهِمْ حِكَايَةً عَنْ آدَمَ إِلَىٰ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَيْهِمُ أَجْمَعِينَ

And from it is what Allah^{-azwj} has Revealed from mention of the Laws of the Prophets^{-as} and their^{-as} stories and stories of their^{-as} communities, a narration about Adam^{-as} up to our Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-saww} Progeny^{-asws}, and upon them^{-as} all!

وَ أَمَّا الَّذِي كَانَ فِي عَصْرِ النَّبِيِّ صَ فَمِنْهُ مَا أَنْزَلَ اللَّهُ تَعَالَىٰ فِي مَغَازِيهِ وَ أَصْحَابِهِ وَ تَوْبِيخِهِمْ وَ مَدْحَ مَنْ مَدَحَ مِنْهُمْ وَ دَمَمَ مَنْ دَمَمَ مِنْهُمْ وَ مَا كَانَ مِنْ خَيْرٍ وَ شَرٍّ وَ قِصَّةِ كُلِّ قَرِيبٍ مِنْهُمْ مِثْلَ مَا قَصَّ مِنْ قِصَّةِ عَزَاةَ بَدْرٍ وَ أُخْدٍ وَ خَيْبَرَ وَ حُنَيْنٍ وَ غَيْرِهَا مِنَ الْمَوَاطِنِ وَ الْحُرُوبِ وَ مُبَاهَلَةِ النَّصَارَىٰ وَ مُحَارَبَةِ الْيَهُودِ وَ غَيْرِهِ بِمَا لَوْ شُرِّحَ لَطَالَ بِهِ الْكِتَابُ

And as for which happened in the era of the Prophet^{-saww}, from it is what Allah^{-azwj} the Exalted regarding his^{-saww} military expeditions, and his^{-saww} companions, and praise of the ones from them He^{-azwj} Praised, and Condemned from them the ones He^{-azwj} Condemned, and what happened from the good and evil, and story of every sect from them, like what He^{-azwj} Narrated of the story of the battles of Badr, and Ohad, and Khyber, and Hunayn and others from the places and wars, and imprecation of the Christians, and battling the Jews and others from what, if commented upon, the Book would have been lengthy with it.

وَ أَمَّا قَصَصُ مَا يَكُونُ بَعْدَهُ فَهُوَ كُلُّ مَا حَدَّثَ بَعْدَهُ بِمَا أَحْبَبَ النَّبِيُّ صَ بِهِ وَ مَا لَمْ يُحِبَّرْ وَ الْقِيَامَةُ وَ أَشْرَاطُهَا وَ مَا يَكُونُ مِنَ النَّوَابِ وَ الْعِقَابِ وَ أَشْبَاهِ ذَلِكَ

And as for stories of what would be happening after him^{-saww}, it is all what would be occurring after him^{-saww} from what the Prophet^{-saww} informed with, and what he^{-saww} did not inform, and the Qiyamah and its conditions, and what would be from the Rewards and the Punishments and the likes of that.

وَ أَمَّا مَا فِي كِتَابِ اللَّهِ تَعَالَىٰ مِنْ ضَرْبِ الْأَمْثَالِ فَمِثْلُ قَوْلِهِ تَعَالَىٰ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ إِلَىٰ آخِرِ الْآيَةِ وَ قَوْلِهِ تَعَالَىٰ مِثْلَ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمِثْلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرَثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ الْآيَةَ

And as for what is in the Book of Allah^{-azwj} the Exalted, from the types of examples, it is like Words of the Exalted: ***Allah Strikes an example of a good word as being like a good tree,***

[14:24] – up to end of the Verse; and Words of the Exalted: **The example of what they are spending during this life of the world is like an example of a wind wherein is frost, smiting a farm of a people who have been unjust to themselves, [3:117]** – the Verse.

وَ كَقَوْلِهِ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ إِلَى آخِرِ الْآيَةِ وَ إِنَّمَا ضَرَبَ اللَّهُ سُبْحَانَهُ هَذِهِ الْأَمْثَالَ لِلنَّاسِ فِي كِتَابِهِ لِيَعْتَبِرُوا بِهَا وَ يَسْتَبْدِلُوا بِهَا مَا أَرَادَهُ مِنْهُمْ مِنَ الطَّاعَةِ وَ هُوَ كَثِيرٌ فِي كِتَابِهِ تَعَالَى

And like His^{-azwj} Words: **Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp, [24:35]** – up to end of the Verse; and rather, Allah^{-azwj} the Glorious Struck these examples in His^{-azwj} Book for the people, for them to be taking a lesson by it, and replace by it what He^{-azwj} Wants from them, from the acts of obedience, and (like it) are many in the Book of the Exalted.

وَ أَمَّا مَا فِي كِتَابِهِ تَعَالَى فِي مَعْنَى التَّنْزِيلِ وَ التَّوْبِيلِ فَمِنْهُ مَا تَأْوِيلُهُ فِي تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ قَبْلَ تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ مَعَ تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ بَعْدَ تَنْزِيلِهِ

And as for what is in the Book of the Exalted in meaning of the Revelation and the interpretation, from it is what its interpretation is in its Revelation, and from it is what its interpretation is before its Revelation, and from it is what its interpretation is with its Revelation, and from it is what its interpretation is after its Revelation.

فَأَمَّا الَّذِي تَأْوِيلُهُ فِي تَنْزِيلِهِ فَهُوَ كُلُّ آيَةٍ مُحْكَمَةٍ نَزَلَتْ فِي تَحْرِيمِ شَيْءٍ مِنَ الْأُمُورِ الْمُتَعَارَفَةِ الَّتِي كَانَتْ فِي أَيَّامِ الْعَرَبِ تَأْوِيلُهَا فِي تَنْزِيلِهَا فَلَيْسَ يُجْتَنَجُ فِيهَا إِلَى تَفْسِيرٍ أَكْثَرَ مِنْ تَأْوِيلِهَا

As for which its interpretation is in its Revelation, it is every Decisive Verse Revealed in prohibition of a thing from the customary matters that were prevalent among the Arabs in the pre-Islamic era. Its interpretation is in its Revelation. There isn't any need in it to interpretation any more than its explanation.

وَ ذَلِكَ قَوْلُهُ تَعَالَى فِي التَّحْرِيمِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةُ وَ قَوْلُهُ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ الْآيَةُ

And that is the Words of the Exalted regarding the Prohibitions: **Prohibited unto you are your mothers, and your daughters, and your sisters, [4:23]** – the Verse; and His^{-azwj} Words: **But rather, He has Prohibited upon you the dead, and the blood, and the flesh of the swine, [16:115]** – the Verse.

وَ قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ذُرُوا مَا بَقِيَ مِنَ الرِّبَا إِلَى قَوْلِهِ وَ أَحَلَّ اللَّهُ الْبَيْعَ وَ حَرَّمَ الرِّبَا

And Words of the Exalted: **O you those who are believing! Fear Allah and relinquish whatever remains (due) from the interest [2:278]** – up to His^{-azwj} Words: **and Allah has Permitted the trading and Prohibited the interest. [2:275].** (P.s., This is a recording error)

وَ قَوْلُهُ تَعَالَى قُلْ تَعَالَوْا أَنُلِّقْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا إِلَى قَوْلِهِ لَعَلَّكُمْ تَتَذَكَّرُونَ وَ مِثْلَ ذَلِكَ فِي الْقُرْآنِ كَثِيرٌ مِمَّا حَرَّمَ اللَّهُ سُبْحَانَهُ- لَا يَجْتَنَجُ الْمُسْتَمِعُ إِلَى مَسْأَلَةٍ عَنْهُ

And Words of the Exalted: **Say: 'Come, I shall recite (regarding that) which your Lord has Prohibited upon you all – that you will not be associating anything with Him [6:151]** - up to

His^{-azwj} Words: **perhaps you will be mindful [6:152]**; and the likes of that are many in the Quran, from what Allah^{-azwj} the Glorious has Prohibited. There is no need for the listener to ask about it.

وَقَوْلِهِ عَزَّ وَجَلَّ فِي مَعْنَى التَّحْلِيلِ أَجَلَ لَكُمْ صَيْدُ الْبَحْرِ وَ طَعَامُهُ مَتَاعاً لَكُمْ وَ لِلسَّيَّارَةِ وَ قَوْلِهِ سُبْحَانَهُ وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ قَوْلِهِ تَعَالَى يَسْئَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَ مَا عَلَّمْتُمْ مِنَ الْحَوَارِجِ مُكَلِّبِينَ تَعَلَّمُوهُنَّ بِمَا عَلَّمَكُمُ اللَّهُ الْآيَةَ

And Words of the Mighty and Majestic in the meaning of the Permissibility: **Permissible for you is the prey of the sea and its food, being a provision for you and for the sea-farers; [5:96]**; and Words of the Glorious: **and when you are free (from the Ihram), [5:2]**; And Words of the Exalted: **They are asking you as to what is that (which is) Permissible for them. Say: 'Permissible for you are the good things, and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; [5:4]** – the Verse.

وَقَوْلِهِ تَعَالَى وَ طَعَامَكُمْ حَلَّ لَهُمْ وَ قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحْلِيِّ الصَّيْدِ وَ أَنْتُمْ حُرْمٌ

And Words of the Exalted: **and your food is Permissible for them; [5:5]**; and Words of the Exalted: **O you who believe! Fulfil the agreements. Permissible for you are beasts of the livestock except what has been recited upon you, other than the hunting of domesticated (animals) while you are in Ihram; [5:1]**.

وَقَوْلِهِ تَعَالَى أَجَلَ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ وَ قَوْلِهِ تَبَارَكَ وَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا- لَا تُحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَ مِثْلَ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ تَعَالَى

And Words of the Exalted: **Permissible for you during the night of the Fast, is the going to your wives; [2:187]**; and Words of the Blessed and Exalted: **O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you [5:87]**; and similar to this are many in the Book of Allah^{-azwj} the Exalted.

وَ أَمَّا الَّذِي تَأْوِيلُهُ قَبْلَ تَنْزِيلِهِ فَمِثْلُ قَوْلِهِ تَعَالَى فِي الْأُمُورِ الَّتِي حَدَّثَتْ فِي عَصْرِ رَسُولِ اللَّهِ ص بِمَا لَمْ يَكُنِ اللَّهُ أَنْزَلَ فِيهَا حُكماً مَشْرُوحاً وَ لَمْ يَكُنْ عِنْدَ النَّبِيِّ ص فِيهَا شَيْءٌ وَ لَا عَرَفَ مَا وَجَبَ فِيهَا مِثْلُ ذَلِكَ مِنَ الْيَهُودِ مِنْ بَنِي قُرَيْظَةَ وَ النَّضِيرِ

And as for which its interpretation is before its Revelation, are Words of the Exalted regarding the matters which occurred during the era of Rasool-Allah^{-saww}, from what had not Revealed a legislative Judgment regarding it, and there did not happen to be anything with the Prophet^{-saww} regarding it and he^{-saww} did not know what had been obligated regarding it, like that from the Jews from the clan of Qureyza and the Christians.

وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا هَاجَرَ إِلَى الْمَدِينَةِ كَانَ بِهَا ثَلَاثُ بَطُونٍ مِنَ الْيَهُودِ مِنْ بَنِي هَارُونَ مِنْهُمْ بَنُو قُرَيْظَةَ وَ بَنُو النَّضِيرِ وَ بَنُو الْقَيْنُقَاعِ

And that was when Rasool-Allah^{-azwj} emigrated to Al-Medina, there were three clans of Jews at it, from the children of Haroun^{-as}. From these was the clan of Qureyza, and the clan of Al-Nazeer, and the clan of Al-Qaynuqa.

فَلَمَّا دَخَلَتْ الْأَوْسُ وَ الْخَزْرَجُ فِي الْإِسْلَامِ جَاءَتْ الْيَهُودُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا مُحَمَّدُ قَدْ أَحْبَبْنَا أَنْ تُحَادِثَنَا إِلَى أَنْ نَرَى مَا يَصِيرُ إِلَيْهِ أَمْرُكَ

When (the tribes of) Al-Aws and Al-Khazraj entered into Al-Islam, the Jews came to Rasool-Allah^{-saww}. They said, 'O Muhammad^{-saww}! We would like to have a truce with you^{-saww} until we see what your^{-saww} affair comes to be!'

فَأَجَابَهُمْ رَسُولُ اللَّهِ ص تَكْرُماً وَ كَتَبَ لَهُمْ كِتَاباً أَنَّهُ قَدْ هَادَهُمْ وَ أَقْرَهُمْ عَلَى دِينِهِمْ لَا يُتَعَرَّضُ لَهُمْ وَ أَصْحَابِهِمْ بِأَذْيَةٍ وَ ضَمُّوهُمْ عَنْ نَفْسِهِمْ أَنَّهُمْ لَا يَكِيدُونَهُ بِوَجْهِهِ مِنَ الْوُجُوهِ وَ لَا لِأَحَدٍ مِنْ أَصْحَابِهِ

Rasool-Allah^{-saww} responded to them honourably and wrote an agreement for them that he^{-saww} has effected a truce with them and accepted them being upon their religion. He^{-saww} and his^{-saww} companions will not hurt them with any harm, and took their guarantee upon themselves that they will not plot against him^{-saww} nor to anyone of his^{-saww} companions with any aspect of its aspects.

وَ كَانَتْ الْأَوْسُ حُلَفَاءَ بَنِي فُرَيْظَةَ وَ الْحَزْرَجُ حُلَفَاءَ بَنِي النَّضِيرِ وَ بَنُو النَّضِيرِ أَكْثَرُ عَدَداً مِنْ بَنِي الْفُرَيْظَةَ وَ أَكْثَرُ أَمْوَالاً وَ كَانَتْ عِدَّتُهُمْ أَلْفَ مُقَاتِلٍ وَ كَانَتْ عِدَّةُ بَنِي فُرَيْظَةَ مِائَةَ مُقَاتِلٍ

And Al-Aws were allies of the clan of Qureyza, and Al-Khazraj were allies of the clan of Al-Nazeer, and the clan of Al-Nazeer were more in number than the clan of Al-Qureyza, and more of wealth, and their numbers were a thousand fighters, and the number of the clan of Qureyza was one hundred fighters.

وَ كَانَ إِذَا وَقَعَ بَيْنَهُمْ قَتْلٌ لَمْ يَرْضَ بَنُو النَّضِيرِ أَنْ يَكُونَ قَتْلٌ بِقِتَالِ بَلَنْ يَفُؤُونَ نَحْنُ أَشْرَفُ وَ أَكْثَرُ وَ أَقْوَى وَ أَعَزُّ

It was so that whenever a killing occurred between them, the clan of Al-Nazeer did not agree to consider it legitimate unless it was done by one of their own, claiming, 'We are nobler, more numerous, stronger, and more esteemed'.

ثُمَّ اتَّفَقُوا بَعْدَ ذَلِكَ أَنْ يَكْتُبُوا بَيْنَهُمْ كِتَاباً شَرَطُوا فِيهِ أَمَّا رَجُلٌ مِنْ بَنِي النَّضِيرِ قَتَلَ رَجُلًا مِنْ بَنِي فُرَيْظَةَ دَفَعَ نِصْفَ الدِّيَةِ وَ حُمَمَ وَجْهِهِ وَ مَعْنَى حُمَمَ وَجْهِهِ سُخْمَ وَجْهِهِ بِالسَّوَادِ وَ مَعْنَاهُ حُمَمٌ بِالْفَحْمِ وَ يُعْعَدُّ عَلَى جِمَارٍ وَ يُجَوَّلُ وَجْهُهُ إِلَى ذَنْبِ الْحِمَارِ وَ تُودِي عَلَيْهِ فِي الْحَيِّ

Then they agreed among themselves to write a document, stipulating that if a man from the clan of Al-Nazeer killed a man from the clan of Qureyza, he would pay half the wergild, and he would be humiliated by having his face blackened, meaning that his face would be blackened with charcoal. He would be seated on a donkey with his face turned toward its tail, and the call of disgrace would be made against him among the tribe.

وَ أَمَّا رَجُلٌ مِنْ بَنِي فُرَيْظَةَ قَتَلَ رَجُلًا مِنْ بَنِي النَّضِيرِ كَانَ عَلَيْهِ الدِّيَةُ الْكَامِلَةُ وَ قُتِلَ الْقَاتِلُ مَعَ رُغْعِ الدِّيَةِ

If a man from the clan of Qureyza killed a man from the clan of Al-Nazeer, he would pay the full wergild, and the killer would be killed along with raising (payment of) the wergild.

فَلَمَّا هَاجَرَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ وَ دَخَلَ الْأَوْسُ وَ الْحَزْرَجُ فِي دِينِ الْإِسْلَامِ وَ تَبَّ رَجُلٌ مِنْ بَنِي فُرَيْظَةَ عَلَى رَجُلٍ مِنْ بَنِي النَّضِيرِ فَبَعَثَ بَنُو النَّضِيرِ إِلَى بَنِي فُرَيْظَةَ ابْعَثُوا لَنَا بِقَاتِلِ صَاحِبِنَا لِنَقْتُلَهُ وَ ابْعَثُوا إِلَيْنَا بِالْأَذْيَةِ

When Rasool-Allah^{-saww} emigrated to Al-Medina and Al-Aws and Al-Khazraj entered into the religion of Al-Islam, a man from the clan of Qureyza leapt upon a man from the clan of Al-Nazeer (killing him). The clan of Al-Nazeer sent a message to the clan of Qureyza, 'Send to us the killer of our companion so we can kill him, and send to us the wergild'.

فَأَمْتَنُوا مِنْ ذَلِكَ وَ قَالُوا لَيْسَ هَذَا حُكْمَ اللَّهِ فِي التَّوْرَةِ وَ إِنَّمَا هَذَا حُكْمٌ ابْتَدَعْتُمُوهُ وَ لَيْسَ لَكُمْ عَلَيْنَا إِلَّا الدِّبْيَةُ أَوْ الْقَتْلُ فَإِنْ رَضِيْتُمْ بِذَلِكَ وَ إِلَّا بَيْنَنَا وَ بَيْنَكُمْ مُحَمَّدٌ نَتَحَاكَمُ إِلَيْهِ جَمِيعاً

They refused from that and say, 'This isn't the Judgment of Allah^{-azwj} in the Torah, and rather it is a judgment you have innovated, and there isn't for you upon us except the wergild or the killing. Either you are satisfied with that or else Muhammad^{-saww} is between us and you, we shall all go to judgment to him^{-saww}'.

قَالَ فَبَعَثَ بَنُو النَّضِيرِ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي بِنِ سَلُولٍ وَ كَانَ رَأْسَ الْمُتَنَافِقِينَ فَقَالُوا قَدْ عَلِمْتُمْ مَا بَيْنَنَا مِنَ الْخَلْفِ وَ الْمُوَادَعَةِ وَ قَدْ كُنَّا لَكُمْ يَا مَعْشَرَ الْأَنْصَارِ مِنَ الْخَزْرَجِ أَنْصَاراً عَلَى مَنْ آذَانُكُمْ وَ قَدْ امْتَنَعْتُمْ عَلَيْنَا بَنُو قُرَيْظَةَ بِمَا شَرَطْنَا عَلَيْهِمْ وَ دَعَوَانَا دَعَوْنَا إِلَى حُكْمِ مُحَمَّدٍ وَ قَدْ رَضِينَا بِهِ فَاسْأَلْهُ أَنْ لَا يَنْفُضَ شَرْطَنَا

He^{-asws} said: 'The clan of Al-Nazeer sent for Abdullah Bin Ubay Bin Saloul, and he was chief of the hypocrites. They said, 'You do know what is between us from the oath and the truce, and O community of the Helpers from Al-Khazraj! We have been helpers to you against the ones harming you, and you are preventing upon us the clan of Qureyza with what we had stipulated upon them, and we are calling them to the judgment of Muhammad^{-saww}, and we are satisfied with him^{-saww} (as a judge)! So, ask him^{-saww} not to break out stipulations!'

فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ ابْعَثُوا إِلَيَّ رَجُلًا مِنْكُمْ لِيَحْضُرَ كَلَامِي وَ كَلَامَ مُحَمَّدٍ فَإِنْ عَلِمْتُمْ أَنَّهُ يَحْكُمُ لَكُمْ وَ يُقَرِّبُكُمْ عَلَيَّ مَا كُنْتُمْ عَلَيْهِ فَارْضُوا بِهِ وَ إِنْ لَمْ يَفْعَلْ فَلَا تَرْضَوْهُ لِحُكْمِهِ

Abdullah Bin Ubay Bin Saloul said to them, 'Send to me a man from you to be present at my speech and the speech of Muhammad^{-saww}. If you come to know that he^{-saww} has judged for you and accept you as being upon what you have been upon, then be satisfied with it, and if he^{-saww} does not do so, do not agree with his^{-saww} judgment!'

وَ جَاءَ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ إِلَى رَسُولِ اللَّهِ ص وَ مَعَهُ رَجُلٌ مِنَ الْيَهُودِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ هَؤُلَاءِ الْيَهُودَ لَهُمُ الْعِدَّةُ وَ الْعِدَّةُ وَ الْمَنَعَةُ وَ قَدْ كَانُوا كَتَبَتْ بَيْنَهُمْ كِتَابَ شَرْطٍ اتَّفَقُوا عَلَيْهِ فِيمَا بَيْنَهُمْ وَ رَضُوا جَمِيعاً بِهِ وَ هُمْ صَائِرُونَ إِلَيْكَ فَلَا تَنْفُضْ عَلَيْهِمْ شَرْطَهُمْ

And Abdullah Bin Ubay Bin Saloul came to Rasool-Allah^{-saww}, and with him was a man from the Jews. He said, 'O Rasool-Allah^{-saww}! These Jews, there is the (large) number for them, and the weapons, and the defence, and they had written an agreement between them with conditions they had concurred upon regarding what is between them, and they are all satisfied with it, and they are coming to you, so do not break their stipulations upon them!'

فَاعْتَمَّ مِنْ كَلَامِهِ وَ لَمْ يُجِبْهُ وَ دَخَلَ ص مَنْزِلَهُ فَأَنْزَلَ اللَّهُ عَلَيْهِ يَا أَيُّهَا الرَّسُولُ - لَا يَجْزِيكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ يَعْنِي تَعَالَى - عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ

He^{-saww} was saddened from his speech and did not answer him, and he^{-saww} entered his^{-saww} house. Allah^{-azwj} Revealed unto him^{-saww}: **O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41]** – the Exalted Meant Abdullah Bin Ubay Bin Saloul.

ثُمَّ قَالَ سُبْحَانَهُ وَ مِنْ الَّذِينَ هَادُوا سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخَرِينَ يَعْنِي بِهِ الرَّجُلَ الْيَهُودِيَّ الَّذِي وَاقَى مَعَ عَبْدِ اللَّهِ بْنِ أَبِي بَنٍ سَلُولٍ لِيَسْمَعَ مَا يَقُولُ رَسُولُ اللَّهِ ص مِنَ الْجَوَابِ لِعَبْدِ اللَّهِ

Then the Glorious Said: **and from those who are Jews who are listening to the lies. They are listening for another people [5:41]** – meaning by it the Jewish man who had arrived with Abdullah Bin Ubay Bin Saloul to hear what Rasool-Allah^{-saww} would be saying from the answer to Abdullah.

وَ قَالَ لَمْ يَأْتُوكَ يُخْرِفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ إِلَى قَوْلِهِ تَعَالَى فَلَنْ يَضُرُّوكَ شَيْئاً

And He^{-azwj} Said: **another people who have yet to come to you. They are altering the words from their places afterwards. They are saying, 'If you are given this, then take it, and if you are not given it, then be cautious. And the one whom Allah Intends to Try, so you will never control for him anything from Allah. They are those whom Allah does not Intend to purify their hearts. For them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [5:41]** – up to Words of the Exalted: **they will never (be able to) harm you anything, [5:42]**.

وَ جَعَلَ سُبْحَانَهُ الْأَمْرَ إِلَى رَسُولِهِ إِنْ شَاءَ أَنْ يَحْكُمَ حَكْمَ بَيْنَهُمْ وَ إِنْ شَاءَ أَغْرَضَ عَنْهُمْ

And the Glorious Made the matter to be up to His^{-azwj} Rasool^{-saww}. If he^{-saww} desires to judge, he^{-saww} can judge between them, and if he^{-saww} so desires, he^{-saww} can turn away from them.

ثُمَّ قَالَ تَعَالَى - وَ إِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ - وَ كَيْفَ يُحْكُمُونَكَ وَ عِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَقُولُونَ مَنْ بَعْدَ ذَلِكَ وَ مَا أَوْلَيْكَ بِالْمُؤْمِنِينَ -

Then the Exalted Said: **and if you judge, then judge between them with the justice; surely Allah Loves the just ones [5:42] And how come they are making you a judge and with them is the Torah wherein is a Judgment of Allah, then they are turning back from after that? And they are not the Momineen [5:43]**.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَ الرِّبَّانِيُّونَ وَ الْأَحْبَابُ بِمَا اسْتُخْفِظُوا مِنْ كِتَابِ اللَّهِ وَ كَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَ احْشَوْنِي وَ لَا تَشْتَرُوا بِآيَاتِي ثَمناً قليلاً وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ -

Surely, We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks with what they had preserved from the Book of Allah, and they were witnesses over it. Therefore do not be fearing the people and fear Me, and do not be taking a small price for My Verses. And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44].

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ-

And We Prescribed upon them therein that the soul is for the soul, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and the injuries are subject to retaliation. So the one who forgoes with it, then it would be an expiation for him. And the one who does not judge with what Allah Revealed, so them, they are the unjust [5:45].

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَ آتَيْنَاهُ الْإِنجِيلَ

And We Followed up on their traces with Isa son of Maryam, in verification to what was in front of him from the Torah; and We Gave him the Evangel [5:46].

وَ مِثْلُ ذَلِكَ الظَّهَارُ فِي كِتَابِ اللَّهِ تَعَالَى فَإِنَّ الْعَرَبَ كَانَتْ إِذَا ظَاهَرَ رَجُلٌ مِنْهُمْ امْرَأَتَهُ حُرِّمَتْ عَلَيْهِ إِلَى آخِرِ الْأَبَدِ فَلَمَّا هَاجَرَ رَسُولُ اللَّهِ ص كَانَ بِالْمَدِينَةِ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَوْسُ بْنُ الصَّامِتِ وَ كَانَ أَوَّلَ رَجُلٍ ظَاهَرَ فِي الْإِسْلَامِ وَ كَانَ كَبِيرَ السِّنِّ بِهِ صَعْفٌ

And similar to that is the 'Zihaar' in the Book of Allah^{-azwj} the Exalted, for the Arabs were such, whenever a man from them did 'Zihaar' to his wife, she would be prohibited unto him to the end of times. When Rasool-Allah^{-saww} emigrated, to Al-Medina there was a man from the Helpers call Aws Bin Al-Saamit, and he was the first man to do 'Zihaar' in Al-Islam, and he was of old age, weak.

فَجَرَى بَيْنَهُ وَ بَيْنَ أَهْلِهِ كَلَامٌ وَ كَانَتْ امْرَأَتُهُ يُسَمَّى خَوْلَةَ بِنْتُ ثَعْلَبَةَ الْأَنْصَارِيَّةِ فَقَالَ لَهَا أَوْسٌ أَنْتِ عَلَيَّ كَظْهَرِ أُمِّي ثُمَّ إِنَّهُ نَدِمَ عَلَى مَا كَانَ مِنْهُ وَ قَالَ وَجَدْتُ إِذَا كُنَّا فِي الْجَاهِلِيَّةِ نُحْرِمُ عَلَيْنَا الْأَزْوَاجَ فِي مِثْلِ هَذَا مِنْ قَبْلِ الْإِسْلَامِ فَلَمَّا أَتَيْتِ رَسُولَ اللَّهِ ص تَسَأَلَتْهُ عَنْ ذَلِكَ

There flowed (heated) talk between him and his wife, and his wife was called Howlah Bint Sa'alba Al-Ansari. Aws said to her, 'You are unto me like the back of my mother!' Then he regretted upon what had happened from him, and he said, 'Woe be to you! During the pre-Islamic period we used to prohibit the wives upon us similar to this, from before Al-Islam. If you could go to Rasool-Allah^{-saww} to ask him^{-saww} about that!'

فَجَاءَتْ خَوْلَةَ بِنْتُ ثَعْلَبَةَ إِلَى رَسُولِ اللَّهِ فَقَالَتْ يَا رَسُولَ اللَّهِ زَوَّجِي ظَاهَرَ مَتِي وَ هُوَ أَبُو أَوْلَادِي وَ ابْنُ عَمِّي قَدْ كَانَ هَذَا الظَّهَارُ فِي الْجَاهِلِيَّةِ يُحْرِمُ الزَّوْجَاتِ عَلَى الْأَزْوَاجِ أَبَدًا

Howlah Bint Sa'alba came to Rasool-Allah^{-saww}. She said, 'O Rasool-Allah^{-saww}! My husband has done 'Zihaar' from me and he is father of my children and son of my uncle. This has been happening during the pre-Islamic period. The wives were prohibited unto the husbands for ever!'

فَقَالَ لَهَا مَا أَظُنُّكَ إِلَّا أَنْ حُرِّمْتَ عَلَيْهِ إِلَى آخِرِ الْأَبَدِ

He^{-saww} said to her: 'I^{-saww} don't think except that you are prohibited unto him to the end of times'.

فَجَزَعَتْ جَزَعًا شَدِيدًا وَ بَكَتْ ثُمَّ قَامَتْ فَرَفَعَتْ يَدَيْهَا إِلَى السَّمَاءِ وَ قَالَتْ إِلَى اللَّهِ أَشْكُو فِرَاقَ زَوْجِي فَرَجَحَهَا أَهْلُ الْبَيْتِ وَ بَكَوْا لِبَكَائِهَا

She was alarmed with severe panic, and she cried. Then she stood up and raised her hands towards the sky and said to Allah^{-azwj}, 'I complain to You^{-azwj} of the separation of my husband!' The People^{-asws} of the Household pitied her and they^{-asws} wept and her crying.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَ تَشْتَكِي إِلَى اللَّهِ وَ اللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ إِلَى قَوْلِهِ وَ الَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَمُ تُوَعِّظُونَ بِهِ وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ - فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ - ... فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا

Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww}: **Allah has Heard the words of she who pleaded you regarding her husband and complained to Allah, and Allah Heard both your dialogues; surely Allah is Hearing, Seeing [58:1] – up to His^{-azwj} Words: And those who did pronounce Zihar from their wives, then retracted what they had said, so you should free a neck before you touch each other, that is what you are Advised with, and Allah is Aware of what you are doing [58:3] So one who cannot find (the means), then Fast two months consecutively before you touch each other. And one who is not capable, so he should feed sixty needy ones. [58:4].**

Rasool-Allah^{-saww} said to her: 'Tell your husband Al-Aws Bin Al Saamit to liberate a person (slave)'.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص قُولِي لِأَوْسِ بْنِ الصَّامِتِ زَوْجِكَ يُعْتِقُ نَسَمَةً فَقَالَتْ يَا رَسُولَ اللَّهِ وَ أَنَّى لَهُ نَسَمَةٌ لَا وَ اللَّهُ مَا لَهُ خَادِمٌ غَيْرِي

She said, 'O Rasool-Allah^{-saww}, and where can a person (slave) be for him? No, by Allah^{-azwj}, there is no servant for him apart from me!'

قَالَ فِصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ

He^{-saww} said: 'Fast two months consecutively'.

قَالَتْ إِنَّهُ شَيْخٌ كَبِيرٌ لَا يَقْدِرُ عَلَى الصِّيَامِ

She said, 'He is an old man, he is not able upon the fasting'.

قَالَ فَمُرِّهِ أَنْ يَتَصَدَّقَ عَلَى سِتِّينَ مِسْكِينًا

He^{-saww} said: 'Instruct him to donate upon sixty poor ones'.

قَالَتْ وَ أَنَّى لَهُ الصَّدَقَةُ فَوَ اللَّهُ مَا بَيْنَ لَابَتَيْهَا أَحْوَجُ مِنَّا

She said, 'And where can there be the charity for him? By Allah^{-azwj}, there is no one needier than us!'

قَالَ فَقُولِي فَلْيَمِضْ إِلَى أُمِّ الْمُنْدَرِ فَلْيَأْخُذْ مِنْهَا شَطْرًا وَسَقِ ثَمْرًا فَلْيَتَصَدَّقْ عَلَى سِتِّينَ مِسْكِينًا

He^{-saww} said: 'Tell him to go to Umm Al-Munzir, and let him take from her half a handful of dates, and let him donate upon sixty poor ones'.

قَالَ فَعَادَتْ إِلَى أَوْسٍ فَقَالَ لَهَا مَا وَرَاكَ قَالَ خَيْرٌ وَأَنْتَ دَمِيمٌ إِنَّ رَسُولَ اللَّهِ ص يَأْمُرُكَ أَنْ تَمْضِيَ إِلَى أُمِّ الْمُنْذِرِ فَتَأْخُذَ مِنْهَا وَشِقَ تَمْرٍ فَلْتَصَدَّقَ بِهِ عَلَى سِتِّينَ مِسْكِينًا

He^{-asws} said: 'She returned to Aws. He said to her, 'What (news) is there behind you?' She said, 'Good. Rasool-Allah^{-saww} instructs you to go to Umm Al-Munzir, take half a handful of dates from her and donate it to sixty poor ones'.

وَ مِثْلُ ذَلِكَ فِي اللَّعَانِ أَنَّ رَسُولَ اللَّهِ ص لَمَّا رَجَعَ مِنْ غَزَاةِ تَبُوكَ قَامَ إِلَيْهِ عُؤَيْرُ بْنُ الْحَارِثِ الْعَجْلَانِيُّ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي زَنَتْ بِشَرِيكِ بْنِ السَّمْحَاطِ

And similar to that is regarding the cursing. When Rasool-Allah^{-saww} returned from the military expedition of Tabuk, Uweymir Bin Al-Haris Al-Ajlany stood to him. He said, 'O Rasool-Allah^{-saww}! My wife has committed adultery with Shareek Bin Al-Samkhat!'

فَاعْرَضَ عَنْهُ فَأَعَادَ عَلَيْهِ الْقَوْلَ فَأَعْرَضَ عَنْهُ فَأَعَادَ ثَالِثَةً فَقَامَ ص وَ دَخَلَ فَنَزَلَ اللَّعَانَ فَخَرَجَ إِلَيْهِ فَقَالَ ائْتِنِي بِأَهْلِكَ فَقَدْ أَنْزَلَ اللَّهُ فِيكُمْ قُرْآنًا

He^{-saww} turned away from him. He repeated the words to him^{-saww}. He^{-saww} turned away from him. He repeated for a third time. He^{-saww} stood up and entered (his^{-saww} house). The (Verse of the) Curse was Revealed. He^{-saww} came out to him. He^{-saww} said: 'Come to me^{-saww} with your wife, for Allah^{-azwj} has Revealed Quran (Verse) regarding you two!'

فَمَضَى وَ أَتَى بِأَهْلِهِ وَ أَتَى مَعَهَا قَوْمُهَا وَ كَانَتْ فِي شَرَفٍ مِنَ الْأَنْصَارِ فَوَافُوا رَسُولَ اللَّهِ ص وَ هُوَ يُصَلِّي الْعَصْرَ فَلَمَّا فَرَغَ أَقْبَلَ عَلَيْهِمَا وَ قَالَ لَهُمَا تَقَدَّمَا إِلَى الْمَنْبَرِ فَلَاعِنَا

He went and came with his wife, and her people came with her, and she was among the nobles of the Helpers. They arrived to Rasool-Allah^{-azwj} while he^{-saww} was praying Al-Asr Salat. When he^{-saww} was free, he^{-saww} faced towards them and said to them: 'Both of you go to the pulpit and curse each other!'

فَتَقَدَّمَ عُؤَيْرٌ إِلَى الْمَنْبَرِ فَتَلَا عَلَيْهِمَا رَسُولُ اللَّهِ ص آيَةَ اللَّعَانِ- وَ الَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَ لَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ فِيمَا رَمَاهَا بِهِ

Uweymir proceeded to the pulpit. Rasool-Allah^{-saww} recited to them the Verse of the Curse: **And those who accuse their wives and there do not happen to be any witnesses for them except for their own selves, so the testimony of one of them is four testimonies with Allah that he is from the truthful ones [24:6]**, regarding what he had accused her with.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص وَ الْعَنِي نَفْسَكَ بِالْحَامِسَةِ

Rasool-Allah^{-saww} said to her: 'And curse yourself with the fifth'.

فَمَشَيْتَتْ وَ قَالَتْ فِي الْحَامِسَةِ إِنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ فِيمَا رَمَانِي بِهِ

She testified and said in the fifth, may the Wrath of Allah^{-azwj} be upon her, 'If he was from the truthful ones, regarding what he has accused me with'.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص اذْهَبَا وَ لَنْ يَحِلَّ لَكَ وَ لَنْ يَحِلَّي لَهٗ اَبَدًا

Rasool-Allah^{-saww} said to them both: 'Go, and he will never be Permissible for you and you will never be Permissible for him, ever!'

فَقَالَ عُوَيْمِرُ يَا رَسُولَ اللَّهِ فَالَّذِي اَعْطَيْتُهَا

Uweymir said, 'O Rasool-Allah^{-saww}! So (what about dowry) which I had given her?'

فَقَالَ لَهُ اِنْ كُنْتَ صَادِقًا فَهُوَ لَهَا بِمَا اسْتَحْلَلْتَهُ مِنْ فَرْجِهَا وَ اِنْ كُنْتَ كَاذِبًا فَهُوَ اُبْعَدُ لَكَ مِنْهُ وَ فَرَقَ بَيْنَهُمَا.

He^{-saww} if you were truthful, it is for her due to what you had been permitted from her private parts, and if you were a liar, it is further for you (to get it) than it'. And he^{-saww} effected separation between the two.

وَ مِثْلُهُ اَنَّ قَوْمًا مِنْ اَصْحَابِ رَسُولِ اللَّهِ ص تَرَهَّبُوا وَ حَرَّمُوا اَنْفُسَهُمْ مِنْ طَيِّبَاتِ الدُّنْيَا وَ حَلَفُوا عَلٰى ذَلِكَ اَنْهُمْ لَا يَرْجِعُونَ اِلٰى مَا كَانُوا عَلَيْهِ اَبَدًا وَ لَا يَدْخُلُونَ فِيْهِ بَعْدَ وَفِيْهِمْ ذَلِكَ مِنْهُمْ عُمَانُ بِنُ مَطْعُونٍ وَ سَلْمَانُ وَ ثَمَامُ عَشْرَةَ مِنَ الْمُهَاجِرِيْنَ وَ الْاَنْصَارِ

And similar to it, a group from companions of Rasool-Allah^{-saww} became monastic and they prohibited themselves from the good things of the world, and they took an oath upon that they will not be returning to what they had been upon, ever, nor enter into it after that time of theirs. From them were Usman Bin Mazoun, and Salman^{-ra}, and complete ten of the Emigrants and the Helpers.

فَأَمَّا عُمَانُ بِنُ مَطْعُونٍ فَحَرَّمَ عَلٰى نَفْسِهِ الْبَسَاءَ وَ الْاَخْرُ حَرَّمَ الْاِطْفَارَ بِالنَّهَارِ اِلٰى غَيْرِ ذَلِكَ مِنْ مَشَاقِ التَّكْلِيفِ: فَجَاءَتْ امْرَأَةٌ عُمَانَ بِنُ مَطْعُونٍ اِلٰى بَيْتِ اُمِّ سَلَمَةَ فَقَالَتْ لَهَا لِمَ عَطَلْتِ نَفْسِكَ مِنَ الطَّيِّبِ وَ الصَّبْغِ وَ الْحِضَابِ وَ غَيْرِهِ

As for Usman Bin Mazoun, he prohibited upon himself the women, and another prohibited the eating at daytime, to other than that from hardships of the encumbrment. A woman came to Usman Bin Mazoun to the house of Umm Salama^{-ra}. She^{-ra} said to her, 'Why have you neglected yourself from the perfume, and the colours (clothes) and the dyeing, and other such?'

فَقَالَتْ لِاَنَّ عُمَانَ بِنُ مَطْعُونٍ زَوْجِي مَا قَرَّبَنِيْ مُدَّ كَدًا وَ كَدًا

She said, 'Because my husband Usman Bin Mazoun has not come near me since such and such (time)'.

قَالَتْ اُمُّ سَلَمَةَ وَ لِمَ دَا

Umm Salama^{-ra} said, 'And why is that so?'

قَالَتْ لِاِنَّهُ قَدْ حَرَّمَ عَلٰى نَفْسِهِ الْبَسَاءَ وَ تَرَهَّبَ

She said, 'Because he has prohibited the women unto himself and is being monastic'.

فَأُخْبِرَتْ أُمُّ سَلَمَةَ رَسُولَ اللَّهِ ص بِذَلِكَ وَخَرَجَ إِلَى أَصْحَابِهِ وَقَالَ أَتَرْغَبُونَ عَنِ النِّسَاءِ إِلَيَّ آتِي النِّسَاءِ وَأُفْطِرُ بِالنَّهَارِ وَأَنَا مِنَ اللَّيْلِ فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي

Umm Salama^{-ra} informed Rasool-Allah^{-saww} of that, and he^{-saww} came out to his^{-saww} companions and said: 'Are you turning away from the women? I^{-saww} go to the women, and eat at daytime, and sleep and night! The one who turns away from my^{-saww} Sunnah, he isn't from me^{-saww}!'

وَأَنْزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا— لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

And Allah^{-azwj} the Exalted Said: ***O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you nor be excessive; surely Allah does not Love the exceders [5:87] And eat from what Allah has Graced you of the Permissible, good; and fear Allah Whom you are believing in [5:88].***

فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا قَدْ حَلَفْنَا عَلَى ذَلِكَ

They said, 'O Rasool-Allah^{-saww}! We have taken an oath upon that!'

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّعْنِ فِي أَيْمَانِكُمْ إِلَى قَوْلِهِ ذَلِكَ كَفَّارَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ—.

Allah^{-azwj} Mighty and Majestic Revealed: ***Allah will not Seize you for the vanities in your oaths, - up to His^{-azwj} Words - That is an expiation of your oaths when you swear, and guard your oaths. [5:89].***

وَمِثْلُهُ أَنَّ قَوْمًا مِنَ الْأَنْصَارِ كَانُوا يُعْرِفُونَ بَنِي أُبَيْرِيقٍ وَكَانُوا مُنَافِقِينَ قَدْ أَطْهَرُوا الْإِسْلَامَ وَاسْتَرُوا التَّفَاقُحَ وَهُمْ ثَلَاثَةٌ إِحْوَى يُقَالُ لَهُمْ بَشْرٌ وَ مُبَشِّرٌ وَ بَشِيرٌ وَ كَانَ بَشْرٌ يُكْنَى أَبَا طُعْمَةَ وَ كَانَ رَجُلًا حَيْثُنَا شَاعِرًا

And similar to it, a group of the Helpers were known as the clan of Ubeyriq, and they were hypocrites. They were manifesting Al-Islam and were keeping the hypocrisy a secret, and there were three brothers called Bishr, and Mubasshir, and Bashir, and Bishr was titled as Abu Tu'mah, and he was a rapid poet.

قَالَ فَتَقَبَّلُوا عَلَى رَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ رِفَاعَةُ بْنُ زَيْدِ بْنِ عَامِرٍ وَ كَانَ عَمَّ قَتَادَةَ بْنِ النُّعْمَانِ الْأَنْصَارِيِّ وَ كَانَ قَتَادَةُ بِمَنْ شَهِدَ بَدْرًا فَأَخَذُوا طَعَامًا كَانَ قَدْ أَعَدَّهُ لِعِيَالِهِ وَ سَيْنَمَا وَ دَرَعًا فَقَالَ رِفَاعَةُ لِابْنِ أَخِيهِ قَتَادَةَ إِنَّ نَبِيَّ أُبَيْرِيقٍ قَدْ فَعَلُوا بِي كَذَا

He^{-asws} said: 'They ransacked a man from the Helpers called Rifa'at Bin Zayd Bin Aamir, and he was an uncle of Qatada Bin Al-Numan Al-Ansari, and Qatada was from the ones who had attended Badr. They seized food which had been prepared for his dependants, and a sword, and a shield. Rifa'at said to a son of the brother of Qatada, 'The clan of Ubeyriq have done such and such with me!'

فَلَمَّا بَلَغَ نَبِيَّ أُبَيْرِيقٍ ذَلِكَ جَاءَهُمَا وَإِلَيْهِمَا وَقَالُوا لَهْمَا إِنَّ هَذَا مِنْ عَمَلِ لَبِيدِ بْنِ سَهْلٍ وَكَانَ لَبِيدُ بْنُ سَهْلٍ رَجُلًا صَالِحًا شَجَاعًا بَطَلًا إِلَّا أَنَّهُ فَقِيرٌ لَا مَالَ لَهُ فَبَلَغَ لَبِيدًا قَوْلَهُمْ فَأَخَذَ سَيْفَهُ وَخَرَجَ إِلَيْهِمْ فَقَالَ لَهُمْ يَا بَنِي أُبَيْرِيقِ أَتَرْمُونِي بِالسَّرِقَةِ وَأَنْتُمْ أَوْلَى بِهِ مِنِّي وَاللَّهِ لَتَبَيِّنَنَّ ذَلِكَ أَوْ لَأُمَكِّنَنَّ سَيْفِي مِنْكُمْ

When (news of) that reached the clan of Ubeyriq, then came to them both and said to them, 'This is from the deed of Labeed Bin Sahl', and Labeed Bin Sahl was a righteous, brave, heroic man, except that he was poor, there being no wealth for him. Their words reached Labeed. He grabbed his sword and came out to them. He said to them, 'O clan of Ubeyriq! Are you accusing me with the theft while you are foremost with it than me? Either Allah^{-azwj} will Clarify that or else I will use my sword on you!'

فَلَا يَزَالُوا يُلَاطِفُونَهُ حَتَّى رَجَعَ عَنْهُمْ وَقَالُوا لَهُ أَنْتَ بَرِيءٌ مِنْ هَذَا

They did not cease appeasing him until he returned from them, and they said to him, 'You are innocent from this!'

فَجَاءَ قَتَادَةَ بْنَ النُّعْمَانَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ يَا بِيَّ أَنْتَ وَأُمِّي إِنَّ أَهْلَ بَيْتِ مِنَّا نَقَبُوا عَلَى عَمِّي وَأَخَذُوا لَهُ كَذَا وَكَذَا وَهُمْ أَهْلُ بَيْتِ سُوءٍ وَدَكَرَهُمْ بِقَبِيحٍ

Qatada Bin Al-Numan came to Rasool-Allah^{-saww}. He said to him^{-saww}, 'May my father and my mother be (sacrificed for) you^{-saww}! Family members of ours have ransacked upon my uncle and they seized such and such of his (possessions), and they are an evil family!', and he mentioned them with ugliness.

فَبَلَغَ ذَلِكَ بَنِي أُبَيْرِيقٍ فَمَشَوْا إِلَى رَسُولِ اللَّهِ ص وَمَعَهُمْ رَجُلٌ مِنْ بَنِي عَمِيهِمْ يُقَالُ لَهُ أَشْتَرُ بْنُ عَزْوَةَ وَكَانَ رَجُلًا فَصِيحًا حَطِيبًا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ قَتَادَةَ بْنَ النُّعْمَانَ عَمِدٌ إِلَى أَهْلِ بَيْتِ مِنَّا لَهُمْ حَسَبٌ وَنَسَبٌ وَصَلَاحٌ فَرَمَاهُمْ بِالسَّرِقِ وَدَكَرَهُمْ بِالْقَبِيحِ وَقَالَ فِيهِمْ عَذْرُ الْوَاجِبِ

That reached the clan of Ubeyriq. They walked to Rasool-Allah^{-saww}, and with them was a man from the clan of their uncle called Ashtar Bin Urwah, and he was an eloquent man, a speaker. He said, 'O Rasool-Allah^{-saww}! Qatada Bin Al-Numan has deliberated to a family of ours. There is tribal affiliation, and lineage, and righteousness for them. He has accused them of theft and mentioned them with the ugliness and said regarding them what was not obliged'.

قَالَ رَسُولُ اللَّهِ ص إِنَّ كَانَ مَا قُلْتُمْ حَقًّا فِيمَسَ مَا صَنَعَ

Rasool-Allah^{-saww} said: 'If what you are saying was true, evil is what he has done!'

فَأَعْتَمَّ قَتَادَةُ مِنْ ذَلِكَ وَرَجَعَ إِلَى عَمِيهِ فَقَالَ يَا لَيْتَنِي مِتُّ وَلَمْ أَكُنْ كَلَّمْتُ رَسُولَ اللَّهِ ص فِي هَذَا

Qatada was saddened from that and returned to his uncle. He said, 'Oh if only I had died and had not existed, and had not spoken to Rasool-Allah^{-saww} regarding this!'

فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّآ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ لَا تَكُنْ لِلْخَائِبِينَ حَصِيمًا- وَ اسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا- وَ لَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ حَوَّانًا أَثِيمًا إِلَى قَوْلِهِ وَ كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا.

Allah^{-azwj} the Exalted Revealed: ***We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; and do not become an advocate for the treacherous [4:105] And seek Forgiveness of Allah; surely Allah would always be Forgiving, Merciful [4:106] And do not plead on behalf of those who are deceiving themselves; surely Allah does not Love the one who was treacherous, sinful [4:107] – up to His^{-azwj} Words - and the Grace of Allah was great upon you [4:113].***

وَمِثْلَهُ أَنْ فُرِيشًا كَانُوا إِذَا حَجُّوا وَقَفُوا بِالْمُزْدَلِفَةِ وَمَ يَقِفُوا بِعَرَفَاتٍ وَكَانَ تَلْبِيئُهُمْ إِذَا أُخْرِمُوا فِي الْجَاهِلِيَّةِ لَيْتِكَ اللَّهُمَّ لَيْتِكَ لَا شَرِيكَ لَكَ لَيْتِكَ إِنَّ الْحَمْدَ وَالتَّعَمَّةَ لَكَ

And similar to it, whenever Quraysh performed Hajj, they would stop at Muzdalifa and did not stop at Arafaat, and their ‘Talbiyyah’, when they work Ihraam during the Pre-Islamic period was, ‘Here I am, O Allah^{-azwj} here I am! Here I am! There is no associate for You^{-azwj}! Here I am! The Praise and the bounties are for You^{-azwj}!’

فَجَاءَهُمْ إِبْلِيسُ فِي صُورَةِ شَيْخٍ وَقَالَ لَهُمْ لَيْسَ هَذَا تَلْبِيَّةَ أَسْلَافِكُمْ قَالُوا كَيْفَ كَانَتْ تَلْبِيَّةَ أَسْلَافِنَا

Iblees^{-la} came to them in the image of an old man, and said to them, ‘This isn’t ‘Talbiyyah’ of your ancestors!’ They said, ‘How was ‘Talbiyyah’ of our ancestor?’

فَقَالَ كَانَتْ اللَّهُمَّ لَيْتِكَ لَيْتِكَ إِنَّ الْحَمْدَ وَالتَّعَمَّةَ لَكَ وَالْمَلِكُ لَكَ لَا شَرِيكَ لَكَ إِلَّا شَرِيكاً هُوَ لَكَ

He^{-la} said, ‘It was, ‘O Allah^{-azwj}, here I am, here I am! The Praise and the bounties are for You^{-azwj}, and the Kingdom is for You^{-azwj}! There is no associate for You^{-azwj} an associate who is for You^{-azwj}!’

فَنَفَرَتْ فُرَيْشٌ مِنْ قَوْلِهِ فَقَالَ لَا تَنْفَرُوا مِنْ قَوْلِي وَعَلَى رِسْلِكُمْ حَتَّى آتِي آخِرَ كَلَامِي فَقَالُوا لَهُ فُلْ

Quraysh dispersed from him^{-la}. He^{-la} said, ‘Do not disperse from my^{-la} words, and stay upon your mounts until I^{-la} come to end of my^{-la} speech!’ They said to him^{-la}, ‘Say it!’

فَقَالَ إِلَّا شَرِيكَ لَكَ هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ أَلَا تَرَوْنَ أَنَّهُ تَمْلِكُ الشَّرِيكَ وَالشَّرِيكَ لَا يَمْلِكُهُ

He^{-la} said: ‘Except an associate for You^{-azwj}, he is for You^{-azwj}. You^{-azwj} Own him, and he does not own!’ Are you not seeing that He^{-azwj} Owns the associate and the associate does not own Him^{-azwj}?’

فَرَضِيَتْ فُرَيْشٌ بِذَلِكَ فَلَمَّا بَعَثَ اللَّهُ سُبْحَانَهُ رَسُولَهُ صَحَّاهُمْ عَنْ ذَلِكَ وَقَالَ إِنَّ هَذَا شَرِيكَ

Quraysh were satisfied with that. When Allah^{-azwj} the Glorious Sent His^{-azwj} Rasool^{-saww}, he^{-saww} forbade them from that and said: ‘This is association!’

فَقَالُوا لَيْسَ بِشَرِيكَ لِأَنَّهُ لَا يَمْلِكُهُ وَمَا مَلَكَ

They said, ‘This isn’t association, because he does not own Him^{-azwj} and does not own (anything)’.

فَأَنْزَلَ اللَّهُ سُبْحَانَهُ ضَرْبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ إِلَى آخِرِ آيَةٍ فَأَعْلَمْتُمْ أَنَّهُمْ لَا يُرْضُونَ هَذَا فَكَيْفَ يَنْسُبُونَ إِلَى اللَّهِ.

Allah^{-azwj} the Glorious Revealed: **He Strikes for you an example from yourselves. Is there for you, from what your right hands possess, any associates in what We Grace you, so you would be equal with regards to it, [30:28]** – up to end of the Verse. He^{-azwj} let them know that they (themselves) are not satisfied with this, so how can they be attributing it to Allah^{-azwj}

وَ مِثْلُهُ حَدِيثُ تَمِيمِ الدَّارِيِّ مَعَ ابْنِ مَندِيٍّ وَ ابْنِ أَبِي مَارِيَةَ وَ مَا كَانَ مِنْ حَرَبِهِمْ فِي السَّفَرِ وَ كَانَ رَجُلَيْنِ نَصْرَانِيَّيْنِ وَ تَمِيمِ الدَّارِيِّ رَجُلًا مِنْ رُؤُوسِ الْمُسْلِمِينَ خَرَجُوا فِي سَفَرٍ لَهُمْ وَ كَانَ مَعَ تَمِيمِ الدَّارِيِّ خُرْجٌ لَهُ فِيهِ مَتَاعٌ وَ آيَةٌ مِنْفُوشَةٌ بِالذَّهَبِ وَ قِلَادَةٌ مِنْ ذَهَبٍ أَخْرَجَ مَعَهُ لِيَبِيعَهُ فِي بَعْضِ أَسْوَاقِ الْعَرَبِ

And similar to it is Hadeeth of Tameem Al-Daary with Ibn Mandy and Ibn Abu Mariya, and what was from their news during the journey, and both men were Christians, and Tameem Al-Daary was from the chiefs of Muslims. They went out in a journey of theirs, and with Tameem Al-Daary was a bag wherein were chattels, and a vessel engraved with gold, and a necklace of gold, he had brought out with him in order to sell it in one of the markets of the Arabs.

فَلَمَّا فَصَلُوا عَنِ الْمَدِينَةِ اعْتَلَّ تَمِيمٌ عِلَّةً شَدِيدَةً فَلَمَّا حَضَرَتْهُ الْوَفَاةُ دَفَعَ جَمِيعَ مَا كَانَ مَعَهُ إِلَى ابْنِ مَندِيٍّ وَ ابْنِ أَبِي مَارِيَةَ وَ أَمَرَهُمَا أَنْ يُوصِلَاهُ إِلَى أَهْلِهِ وَ دُرَيْبِهِ فَلَمَّا قَدِمَا إِلَى الْمَدِينَةِ أَخَذَا الْمَتَاعَ وَ الْآيَةَ وَ الْقِلَادَةَ

When they were at a distance from Al-Medina, Tameem became sick with severe illness. When the expiry presented to him, he handed entirety of what was with him to Ibn Mandy and Ibn Abu Mariya and instructed them to deliver it to his family and his offspring. When they arrived to Al-Medina, they seized the chattels, and the vessel, and the necklace.

فَسَأَلُوهُمَا هَلْ مَرَضَ صَاحِبُنَا مَرَضًا طَوِيلًا أَنْفَقَ نَقْفَةً وَاسِعَةً قَالَا مَا مَرَضَ إِلَّا أَيَّامًا قَلِيلًا

They (family) asked them both, ‘Did our companion fall sick with a lengthy sickness, spending vast amounts of money?’ They said, ‘He was not sick except a few days’.

قَالُوا فَهَلْ سُرِقَتْ مِنْهُ شَيْءٌ مِنْ مَتَاعِهِ فِي سَفَرِهِ هَذَا قَالَا لَا لَمْ يُسْرِقْ مِنْهُ شَيْءٌ

They said, ‘Was anything from his chattels stolen from him during this journey of his?’ They said, ‘No, nothing was stolen from him’.

قَالُوا فَهَلِ ابْتِجَرَ مَعَكُمْ فِي سَفَرِهِ بِنِجَارَةٍ حَسِرَ فِيهَا قَالَا لَمْ يَتَّجِرْ فِي شَيْءٍ

They said, ‘Did he trade with you two during his journey with a trade incurring a loss?’ They said, ‘He did not trade with anything’.

قَالُوا فَإِنَّا افْتَقَدْنَا أَفْضَلَ شَيْءٍ كَانَ مَعَهُ آيَةٌ مِنْفُوشَةٌ بِالذَّهَبِ وَ قِلَادَةٌ مِنْ ذَهَبٍ فَقَالَا أَمَا الَّذِي دَفَعَهُ إِلَيْنَا فَقَدْ أَدَيْنَاهُ إِلَيْكُمْ

They said, 'We are missing the best thing which was with him, a vessel engraved with the gold and a necklace of gold!' They said, 'As for which he handed to us, we have delivered it to you all!'

فَقَدَّمُوهُمَا إِلَى رَسُولِ اللَّهِ ص فَأَوْجَبَ عَلَيْهِمَا الْبَيْعَ فَحَلَقَا وَحَلَّى سَبِيلَهُمَا ثُمَّ إِنَّ تِلْكَ الْأَيَّةَ وَالْقِلَادَةَ ظَهَرَتْ عَلَيْهِمَا فَجَاءَ أَوْلِيَاءُ تَمِيمٍ إِلَى رَسُولِ اللَّهِ فَأَخْبَرُوهُ

They brought them both to Rasool-Allah^{-sawww}, so the oath was obligated upon them. They swore and he^{-sawww} freed their way. Then that vessel and the necklace appeared with them, so the guardians of Tameem came to Rasool-Allah^{-azwj} and informed him^{-sawww}.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ

Allah^{-azwj} Mighty and Majestic Said: ***O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims). If you go about in the land and the calamity of death befalls you [5:106].***

فَأُتْلِقَ سُبْحَانَهُ شَهَادَةُ أَهْلِ الْكِتَابِ عَلَى الْوَصِيَّةِ فَقَطُ إِذَا كَانَ ذَلِكَ فِي السَّفَرِ وَ لَمْ يَجِدُوا أَحَدًا مِنَ الْمُسْلِمِينَ عِنْدَ حُضُورِ الْمَوْتِ ثُمَّ قَالَ تَعَالَى تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ يَعْنِي صَلَاةَ الْعَصْرِ - فَيُقْسِمَانِ بِاللَّهِ أَنَّهُمَا أَحَقُّ بِذَلِكَ يَعْنِي تَعَالَى يَخْلِفَانِ بِاللَّهِ أَنَّهُمَا أَحَقُّ بِحَدِيثِهِ الدَّعْوَى مِنْهُمَا

The Glorious Freed (Allowed) testimony of people of the Book upon the bequests only, when that happens during the journey, and they cannot find anyone from the Muslims at the presence of death. Then the Exalted Said: ***detain both of them after the Salat*** – after the Salat - ***then they should both swear by Allah, [5:106]***, that they are both more rightful with that. The Exalted Meant, they should both swear by Allah^{-azwj} that they are more rightful with these claims from them.

فَأَيُّهُمَا كَذَبًا فِيمَا حَلَقَا وَ لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتَيْهِمَا وَ مَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ فَأَمَرَ رَسُولُ اللَّهِ ص أَوْلِيَاءَهُمْ أَنْ يَخْلِفُوا بِاللَّهِ عَلَى مَا أَدَعَوْهُ فَحَلَقُوا فَلَمَّا حَلَقُوا أَخَذَ رَسُولُ اللَّهِ ص الْأَيَّةَ وَالْقِلَادَةَ مِنَ ابْنِ مَنْدِي وَ ابْنِ مَارِيَةَ وَ رَدَّهُمَا إِلَى أَوْلِيَاءِ تَمِيمٍ

If they are lying in what they are swearing, ***'Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones'*** [5:107]. Rasool-Allah^{-sawww} ordered their guardians that they should swear by Allah^{-sawww} based upon what they claimed, so they swore. When they had sworn, Rasool-Allah^{-sawww} took the vessel, and the necklace from Ibn Mandy and Ibn Abu Mariya and returned these to the guardians of Tameem.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَ اتَّقُوا اللَّهَ وَ اسْمِعُوا

Then Allah^{-azwj} Mighty and Majestic Said: ***That is closer that then coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths; and fear Allah and listen; [5:108].***

وَمِنْهُ الْحَدِيثُ فِي أَمْرِ عَائِشَةَ وَ مَا رَمَاهَا بِهِ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ وَ حَسَّانُ بْنُ ثَابِتٍ وَ مِسْطَاحُ بْنُ أَثَّانَةَ فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ - لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ الْآيَةَ

And from it is the Hadeeth regarding the matter of Ayesha and what she had been accused with by Abdullah Bin Ubay Bin Saloul, and Hassan Bin Sabit, and Mistah Bin Usasa. Allah^{-azwj} the Exalted Revealed: ***Surely those who are coming with the falsehood are a group from you. Do not reckon it as being an evil for you, but it is better for you. [24:11]*** – the Verse.

فَكُلُّ مَا كَانَ مِنْ هَذَا وَ شِبْهِهِ فِي كِتَابِ اللَّهِ تَعَالَى فَهُوَ تَأْوِيلُهُ قَبْلَ تَنْزِيلِهِ وَ مِثْلُهُ فِي الْقُرْآنِ كَثِيرٌ فِي مَوَاضِعَ شَيْءٍ.

All what happened from this and resembling it in the Book of Allah^{-azwj} the Exalted, its interpretation is before its Revelation, and there are many such in the Quran in various places'.⁶

وَ أَمَّا مَا تَأْوِيلُهُ بَعْدَ تَنْزِيلِهِ فَهِيَ الْأُمُورُ الَّتِي أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ ص أَنَّهَا سَتَكُونُ بَعْدَهُ مِثْلُ مَا أَخْبَرَ بِهِ مِنْ أُمُورِ الْقَاسِطِينَ وَ الْمَارِقِينَ وَ الْمُخَوَّاجِ وَ قَتْلِ عَمَّارٍ جَزَى ذَلِكَ الْمَجْرَى وَ أَخْبَارِ السَّاعَةِ وَ الرَّجْعَةِ وَ صِفَاتِ الْقِيَامَةِ

And as for what its interpretation is after its Revelation, these are matters which Allah^{-azwj} Mighty and Majestic Informed His^{-azwj} Rasool^{-saww} that these would be taking place after him^{-saww}, like what He^{-azwj} Informed him^{-saww} with matters of the allegiance breakers, and the heretics and the Kharijites, and killing of Ammar^{-ra} flows that flow, and news of the Hour, and the Return (Raj'at), and description of the Qiyamah.

مِثْلُ قَوْلِهِ تَعَالَى هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ - لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا وَ قَوْلِهِ تَعَالَى يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلٌ رَبَّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ الْآيَةَ

Like Words of the Exalted: ***Are they waiting but for its explanation? [7:53]; a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]; and Words of the Exalted: On the Day its explanation comes, those who forgot it from before would be saying, 'The Rasools of our Lord did come with the Truth, so is there anyone from the intercessors for us, so they could intercede for us? Or can we return, so we can do other than that which we did?' [7:53].***

وَ قَوْلِهِ سُبحَانَهُ وَ لَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ وَ قَوْلِهِ تَعَالَى وَ نُزِيلُ أَنْ نَمُتَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نَجْعَلُهُمْ أُيُمَةً وَ نَجْعَلُهُمُ الْوَارِثِينَ - وَ نُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَ نُرِي فِي وَعْدُونَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

And Words of the Glorious: ***And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]; and Words of the Exalted: And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6].***

⁶ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 6

وَقَوْلِهِ عَزَّ وَجَلَّ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ إِلَى آخِرِ الْآيَةِ

And Words of Mighty and Majestic: Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, [24:55] – up to end of the Verse.

وَقَوْلِهِ الْمِ غَلَبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَ هُمْ مِنْ بَعْدِ غَلَبِهِمْ سَبْعِينَ سَنَةً فَفَزَلْتُمْ هَذِهِ وَ لَمْ يَكُنْ غَلَبَتْ وَ غَلَبَتْ بَعْدَ ذَلِكَ

And His^{-azwj} Words: Alif Lam Meem [30:1] The Romans are overcome [30:2] In a nearby land, and they (Persians), after their victory, would be overcome [30:3] Within a few years. [30:4]. This was Revealed, and they (Romans) had not been overcome, and they were overcome after that.

وَ مِثْلُهُ وَ قَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّةً مَرَّةً فَهَذِهِ الْآيَاتُ وَ أَشْبَاهُهَا نَزَلَتْ قَبْلَ تَأْوِيلِهَا وَ كُلُّ ذَلِكَ تَأْوِيلُهُ بَعْدَ تَنْزِيلِهِ

And similar to it: And We Decreed to the Children of Israel in the Book: “You will make mischief in the land twice, [17:4]. So, these Verses and its like were Revealed before its interpretation, and all that, its interpretation is after its Revelation.

وَ أَمَّا مَا تَأْوِيلُهُ مَعَ تَنْزِيلِهِ فَمِثْلُ قَوْلِهِ تَعَالَى - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ فَيَحْتَاجُ مَنْ سَمِعَ هَذَا التَّنْزِيلَ عَنْ رَسُولِ اللَّهِ ص أَنْ يَعْرِفَ هَؤُلَاءِ الصَّادِقِينَ الَّذِينَ آمَرُوا بِالْكَفْيُونِيَّةِ مَعَهُمْ وَ يَحِبُّ عَلَى الرَّسُولِ أَنْ يَدُلَّ عَلَيْهِمْ وَ يَحِبُّ عَلَى الْأُمَّةِ حِينَئِذٍ امْتِنَالُ الْأَمْرِ

And as for what its interpretation is with its Revelation, its example is Words of the Exalted: O you who believe! Fear Allah and be with the truthful ones [9:119]. The one who heard this revelation from Rasool-Allah^{-sawww} was needy to know these truthful ones, those they had been Commanded to be with, and its obligatory upon the Rasool^{-sawww} that he^{-sawww} points to them^{-asws}, and it obligated upon the community on that day to implement the Command.

وَ مِثْلُهُ قَوْلُهُ تَعَالَى أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

And similar to it are Words of the Exalted: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].

فَلَمْ يَسْتَعْنِ النَّاسُ فِي هَذَا الْمَعْنَى بِالتَّنْزِيلِ دُونَ التَّفْسِيرِ كَمَا اسْتَعْنَوْا بِالْآيَاتِ الْمُتَقَدِّمَةِ الَّتِي دُكِرَتْ فِي آيَاتٍ مَا تَأْوِيلُهُ فِي تَنْزِيلِهِ اللَّائِي دَكَّرْنَاهَا فِي الْآيَاتِ الْمُتَقَدِّمَةِ إِلَّا حِينَ بَيَّنَّ لَهُمْ رَسُولُ اللَّهِ ص أَنَّ الْوَلَاةَ لِلْأَمْرِ الَّذِي فَرَضَ اللَّهُ طَاعَتَهُمْ مِنْ عَتَرَتِهِ الْمَنْصُوصِ عَلَيْهِمْ

In this meaning, the people are not needless of the interpretation with the Revelation, just as they are needless with the previous Verses which I have mentioned regarding the Verses what its interpretation is in its Revelation, those we have mentioned in the previous Verses, except when Rasool-Allah^{-azwj} explains to them that the ones with the (Divine) Authority are the ones from his^{-sawww} offspring that Allah^{-azwj} has Imposed obedience to them^{-asws}, the ones texted upon.

وَمِثْلُهُ قَوْلُهُ تَعَالَى وَ أَقِيمُوا الصَّلَاةَ وَ اتُوا الزَّكَاةَ فَلَمْ يَسْتَعْنِ النَّاسُ عَنِ بَيَانِ ذَلِكَ مِنْ رَسُولِ اللَّهِ ص وَ مَحْدُودِ الصَّلَاةِ كَيْفَ يُصَلُّونَهَا وَ عَدَدِهَا وَ زُكُوعِهَا وَ سُجُودِهَا وَ مَوَاقِيْتِهَا وَ مَا يَتَّصِلُ بِهَا وَ كَذَلِكَ الزَّكَاةُ وَ الصَّوْمُ وَ فَرَائِضُ الْحَجِّ وَ سَائِرُ الْفَرَائِضِ

*And similar to it are Words of the Exalted: **And establish the Salat and give the Zakat [2:43].** The people are not needless from explanation of that from Rasool-Allah^{-sawww}, and the limits of Salat how it should be prayed, and its number, and its Ruk'u, and its Sajdah, and its timings, and whatever is connected with that; and like that is the Zakat, and the fasts, and obligation of the Hajj and rest of the obligations.*

إِنَّمَا أَنْزَلْنَا اللَّهُ وَ أَمَرَ بِهَا فِي كِتَابِهِ مُجْمَلَةً غَيْرَ مَشْرُوحَةٍ لِلنَّاسِ فِي مَعْنَى التَّنْزِيلِ وَ كَانَ رَسُولُ اللَّهِ ص هُوَ الْمُفَسِّرَ لَهَا وَ الْمُعَلِّمَ لِالْأُمَّةِ كَيْفَ يُؤَدُّونَهَا وَ بِحَدِيثِهِ الطَّرِيقَةَ وَ حَبَّ عَلَيْهِ ص تَعْرِيفُ الْأُمَّةِ الصَّادِقِينَ عَنِ اللَّهِ عَزَّ وَ جَلَّ-

But Allah^{-azwj} Revealed it and Commanded with it in His^{-azwj} Book as a summary, without Detailing is for the people regarding meaning of the Revelation, and Rasool-Allah^{-sawww}, he^{-sawww} was the interpreter of it, and the teacher to the community how we should be fulfilling these, and in this way it obligated upon him^{-sawww} that he^{-sawww} introduces the truthful ones to the community on behalf of Allah^{-azwj} Mighty and Majestic.

وَ السَّجْرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَ نُحَوِّثُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا وَ مِثْلُهُ قَوْلُهُ سُبْحَانَكَ فِي سُورَةِ التَّوْبَةِ- وَ مِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّجِي وَ يُعْمَلُونَ هُوَ أَذُنٌ قُلْ أَذُنٌ خَيْرٌ لَكُمْ

*and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60]; and similar to it are Words of the Glorious in Surah Al Tawbah: **And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. Say: 'A hearer of good for you all. [9:61].***

وَ مِثْلُهُ قَوْلُهُ تَعَالَى وَ مِنْهُمْ مَنْ يُقُولُ ائْتِدُنِّي لِي وَ لَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَ إِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

*And similar to it are Words of the Exalted: **And from them is one who is saying, 'Permit me and do not try me'. Indeed! Into the Fitna they have fallen, and surely Hell would be encompassing with the Kafirs [9:49].***

وَ مِثْلُهُ قَوْلُهُ عَزَّ وَ جَلَّ وَ مِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى الْبِفَاقِ- لَا تَعْلَمُهُمْ حَتَّى نَعْلَمَهُمْ

*And similar to it are Words of Mighty and Majestic: **And from the ones around you from the Bedouins are hypocrites, and from the people of Al-Medina are stubborn upon the hypocrisy. You do not know them, We Know them [9:101].***

وَ مِثْلُهُ قَوْلُهُ عَزَّ وَ جَلَّ لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

*And, similarly Words of Mighty and Majestic: **Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13].***

فَوَجِبَ عَلَى الْأُمَّةِ أَنْ يَعْرِفُوا هَؤُلَاءِ الْمُنْزَلِ فِيهِمْ هَذِهِ الْآيَاتُ مِنْ هُمْ وَ مَنْ غَضِبَ اللَّهُ عَلَيْهِمْ لِيَعْرِفُوا بِأَسْمَائِهِمْ حَتَّى يَنْتَبِهُوا مِنْهُمْ وَ لَا يَتَوَلَّوْهُمْ

It is obligatory upon the community that they recognise them, the ones regarding whom these Verses have been Revealed, who they are, and the ones Allah^{-azwj} is Wrathful upon, for them to be known with their names until they can disavow from them and not befriend them.

قَالَ اللَّهُ تَعَالَى - وَ جَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ وَ مِثْلَ ذَلِكَ كَثِيرٌ فِي كِتَابِ اللَّهِ تَعَالَى مِنَ الْأَمْرِ بِطَاعَةِ الْأَصْفِيَاءِ وَ نَعْيِهِمْ وَ النَّبِيِّ بِمَنْ خَالَفَهُمْ

*Allah^{-azwj} the Exalted Said: **And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]**, and similar to that are many in the Book of Allah^{-azwj} the Exalted, of the Commands of obeying the elites, and their^{-asws} attributes, and the disavowing from the ones who oppose them^{-asws}.*

وَ قَدْ خَرَجَ رَسُولُ اللَّهِ ص بِمَا وَجِبَ عَلَيْهِ وَ لَمْ يَمْضِ مِنَ الدُّنْيَا حَتَّى بَيَّنَّ لِلْأُمَّةِ حَالَ الْأَوْلِيَاءِ مِنْ أَوْلِي الْأَمْرِ وَ نَصَّ عَلَيْهِمْ وَ أَخَذَ الْبَيْعَةَ عَلَى الْأُمَّةِ بِالسَّمْعِ لَهُمْ وَ الطَّاعَةِ

And Rasool-Allah^{-sawww} came out from what had been obligated upon him^{-sawww}, and did not pass away from the world until he^{-sawww} had explained to the community the state of the guardians^{-asws} from Masters^{-asws} of the Command, and texted upon them^{-asws}, and took the allegiance upon the community with the listening to them and the obedience.

وَ آيَاتٍ لَهُمْ أَيْضاً أَسْمَاءً مِنْ هَاهُمْ عَنْ وَلَا يَتَّبِعُهُمْ فَمَا أَقَلَّ مَنْ أَطَاعَ فِي ذَلِكَ وَ مَا أَكْثَرَ مَنْ عَصَى فِيهِ وَ مَالَ إِلَى الدُّنْيَا وَ رُحْرِفَهَا فَالْوَيْلُ لَهُمْ:

And he^{-sawww} also stated to them names of the one He^{-azwj} had Prohibited them to befriend. How few were the ones who obeyed regarding that, and how many were the ones who disobeyed regarding it and inclined towards the world and its décor. So, the woe be for them!

وَ أَمَا مَا أَنْزَلَ اللَّهُ تَعَالَى فِي كِتَابِهِ بِمَا تَأْوِيلُهُ حِكَايَةً فِي نَفْسِ تَنْزِيلِهِ وَ شَرَحُ مَعْنَاهُ-

And as for what Allah^{-azwj} the Exalted Revealed in His^{-azwj} Book, from what its interpretation is a narration in the same way as its revelation, and explanation of its meaning.

فَمِنْ ذَلِكَ قِصَّةُ أَهْلِ الْكَهْفِ وَ ذَلِكَ أَنَّ فُرَيْشاً بَعَثُوا ثَلَاثَةً نَصَرَ بْنِ حَارِثِ بْنِ كَلْدَةَ وَ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ وَ عَاصَ بْنَ وَائِلٍ إِلَى رَثٍ وَ إِلَى نَجْرَانَ لِيَتَعَلَّمُوا مِنَ الْيَهُودِ وَ النَّصَارَى مَسَائِلَ يُلْفَوِّهَهَا عَلَى رَسُولِ اللَّهِ ص

From that is story of people of the cave, and that, Quraysh had send three persons, Nazr Bin Haris Bin Kaladah, and Uqba Bin Abu Mueet, and Aas Bin Waail to Rass and to Najran in order to learn from the Jews and the Christians questions they could throw at Rasool-Allah^{-sawww}.

فَقَالَ لَهُمْ عُلَمَاءُ الْيَهُودِ وَ النَّصَارَى سَلُّوهُ عَنْ مَسَائِلَ فَإِنْ أَجَابَكُمْ عَنْهَا فَهُوَ النَّبِيُّ الْمُنْتَظَرُ الَّذِي أَخْبَرَتْ بِهِ التَّوْرَةُ ثُمَّ تَسْأَلُوهُ عَنْ مَسْأَلَةٍ أُخْرَى فَإِنْ ادَّعَى عِلْمَهَا فَهُوَ كَاذِبٌ لِأَنَّهُ لَا يَعْلَمُ عِلْمَهَا غَيْرُ اللَّهِ

The scholars of the Jews and the Christians said to them, 'Ask him^{-sawww} about issues. If he^{-sawww} answers you about these, he^{-sawww} is the awaited Prophet^{-sawww} who the Torah has informed with. Then ask him^{-asws} about another issue. If he^{-sawww} claims to have its knowledge, he^{-sawww} is a liar, because no one knows its knowledge apart from Allah^{-azwj}'.

فَقَالُوا وَمَا هَذِهِ الثَّلَاثُ مَسَائِلَ

They said, 'And what are these three issues?'

قَالُوا سَلُوهُ عَنْ فِتْيَةٍ كَانُوا فِي الزَّمَنِ الْأَوَّلِ غَابُوا ثُمَّ نَامُوا كَمْ مِقْدَارُ مَا نَامُوا إِلَى أَنْ انْتَبَهُوا وَكَمْ كَانَ عَدْدُهُمْ وَ لَمَّا انْتَبَهُوا مَا أَلْدِي صَنَعُوا وَ صَنَعَهُ قَوْمُهُمْ وَ كَمْ لَهُمْ مِنْ حَيْثُ انْتَبَهُوا إِلَى يَوْمِنَا هَذَا وَ مَا كَانَتْ فِصَّتُهُمْ

They said, 'Ask him^{-saww} about youths who had existed in the former times. They disappeared, then they slept. How much was the measurement of their sleep until it ended, and how much was their number, and for what did they wake up? What is that which they did and their people did? And how much is for them whereby they woke up to this day of ours? And what was their story?'

وَ سَلُوهُ عَنْ مُوسَى بْنِ عِمْرَانَ كَيْفَ كَانَ خَالَهُ مَعَ الْعَالِمِ حِينَ اتَّبَعَهُ وَ فَارَقَهُ

And ask him^{-saww} about Musa^{-as} Bin Imran^{-as}. How was his^{-as} state with the scholar when he^{-as} followed him, and separated from him?'

وَ سَلُوهُ عَنْ طَائِفٍ طَافَ الشَّرْقَ وَ الْغَرْبَ مِنْ مَطْلَعِ الشَّمْسِ إِلَى مَغْرِبِهَا مِنْ كَانَ وَ كَيْفَ كَانَ خَالَهُ

And ask him^{-saww} about a roamer who circled the east and the west, from emergence of the sun to its west. Who was it, and how was his state?'

ثُمَّ كَتَبُوا لَهُمْ شَرْحَ حَالِ الثَّلَاثِ مَسَائِلَ عَلَى مَا عِنْدَهُمْ فِي التَّوْرَةِ قَالُوا لَهُمْ فَمَا الْمَسْأَلَةُ الْأُخْرَى

Then they wrote for them the commentary of the state of the three questions based upon what (information) was with them in the Torah. They said to them, 'So what is the other question?'

قَالَ سَلُوهُ عَنْ قِيَامِ السَّاعَةِ

He said, 'Ask him^{-asws} about establishment of the Hour!'

فَقَدِمَ الثَّلَاثَةُ نَفْرًا بِالمَسَائِلِ إِلَى فُرَيْشٍ وَ هُمْ قَاطِعُونَ أَنْ لَا عِلْمَ لَدَيْهِ مِنْهَا فَمَشَتْ فُرَيْشٌ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ فِي الْحِجْرِ وَ عِنْدَهُ عُمَةُ أَبُو طَالِبٍ

The three persons proceeded to Quraysh with the question and they asserted that there is no knowledge with him^{-saww} of these. Quraysh walked to Rasool-Allah^{-saww}, and he^{-saww} was by the (Black) Stone, and with him^{-saww} was his^{-saww} uncle^{-as} Abu Talib^{-as}.

فَقَالُوا يَا أَبَا طَالِبٍ إِنَّ ابْنَ أَخِيكَ مُحَمَّدًا خَالَفَ قَوْمَهُ وَ سَفَّهَ أَخْلَامَهُمْ وَ عَبَّاهُ أَهْلَهُمْ وَ سَبَّهَا وَ أَفْسَدَ الشُّبَابَ مِنْ رِجَالِهِمْ وَ فَرَّقَ جَمَاعَتَهُمْ وَ زَعَمَ أَنَّ أَحْبَابَ السَّمَاءِ تَأْتِيهِ وَ قَدْ جِئْنَا بِمَسَائِلَ فَإِنْ أَحْبَرْنَا بِهَا عَلِمْنَا أَنَّهُ صَادِقٌ وَ إِنْ لَمْ يُخْبِرْنَا بِهَا عَلِمْنَا أَنَّهُ كَاذِبٌ

They said, 'O Abu Talib^{-as}! Muhammad^{-saww}, son^{-saww} of your^{-as} brother^{-as}, opposes his^{-as} own people, and stultifies their dreams, and faults their gods, and reviles these, and corrupts the youths from their men, and separates their communities, and claims that news of the sky

comes to him^{-as}, and we have come with questions. If he^{-saww} informs us about these, we will know that he^{-saww} is truthful, and if he^{-saww} does not inform us of these, he^{-saww} is a liar!

فَقَالَ لَهُمْ أَبُو طَالِبٍ دُونَكُمْ فَسَلُّوهُ عَمَّا بَدَا لَكُمْ بِجُدُوهُ مَلِيًّا

Abu Talib^{-as} said to them: 'Up to you. Ask him^{-saww} about whatever comes to you. You will find him^{-saww} full (of knowledge)'.

فَقَالُوا يَا مُحَمَّدُ أَخْبِرْنَا عَنْ فِئَةٍ كَانُوا فِي الزَّمَانِ الْأَوَّلِ ثُمَّ غَابُوا ثُمَّ نَامُوا وَ انْتَبَهُوا كَمْ عَدَدُهُمْ وَ كَمْ نَامُوا وَ مَا كَانَ خَبْرُهُمْ مَعَ قَوْمِهِمْ وَ أَخْبِرْنَا عَنْ مُوسَى بْنِ عِمْرَانَ وَ الْعَالِمِ الَّذِي اتَّبَعَهُ كَيْفَ كَانَتْ قِصَّتُهُ مَعَهُ وَ أَخْبِرْنَا عَنْ طَائِفٍ طَافَ الشَّرْقَ وَ الْعَرْبَ مِنْ مَطْلِعِ الشَّمْسِ إِلَى مَغْرِبِهَا وَ كَيْفَ كَانَ خَبْرُهُ

They said, 'O Muhammad^{-saww}! Inform us about youths who existed in the former times, then they disappeared, then they slept and woke up. How much was their number, and how much did they sleep, and what was their news with their people? And inform us about Musa^{-as} Bin Imran^{-as} and the scholar whom he^{-as} followed. How was his^{-as} story with him? And inform us about a roaming one who circled the east and the west, from emergence of the sun to its west, and how was his news?'

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص إِنِّي لَا أَخْبِرُكُمْ بِشَيْءٍ إِلَّا مِنْ عِنْدِ رَبِّي وَ إِنَّمَا أَنْتَظِرُ الْوَحْيَ يَجِيءُ ثُمَّ أَخْبِرُكُمْ بِهَذَا عَدَاً وَ لَمْ يَسْتَسْتِئِنْ إِنْ شَاءَ اللَّهُ

Rasool-Allah^{-saww} said to them: 'I^{-saww} will not inform you with anything except from the Presence of my^{-saww} Lord^{-azwj}, and rather I^{-saww} shall await the revelation to come, then I^{-saww} will inform you with this tomorrow, and nothing will be excluded, if Allah^{-azwj} so Desires'.

فَاحْتَبَسَ الْوَحْيَ عَنْهُ أَرْبَعِينَ يَوْمًا حَتَّى شَكَّ جَمَاعَةٌ مِنْ أَصْحَابِهِ وَ اعْتَمَّ رَسُولُ اللَّهِ ص وَ فَرِحَتْ قُرَيْشٌ بِذَلِكَ وَ أَكْثَرَ الْمُشْرِكُونَ الْقَوْلَ فَلَمَّا كَانَ بَعْدَ أَرْبَعِينَ صَبَاحًا نَزَلَ عَلَيْهِ بِسُورَةِ الْكَهْفِ وَ فِيهَا قِصَصُ ثَلَاثِ مَسَائِلٍ وَ الْمَسْأَلَةُ الْأُخْرَى فَتَلَاهَا عَلَيْهِمْ-

The revelation was withheld from him^{-saww} for forty days until a group of his^{-saww} companions doubted, and Rasool-Allah^{-saww} was saddened, and Quraysh rejoiced with that, and the Polytheists frequented the word (talking about it). When it was after forty morning, Surah Al Kahf was Revealed unto him and in it are stories of the three questions, and the other question. He^{-saww} recited it to them.

فَلَمَّا سَمِعُوا بِمَرْهَمٍ مَا سَمِعُوهُ وَ قَالُوا قَدْ بَيَّنَّتْ فَأَحْسَنْتَ إِلَّا أَنَّ الْمَسْأَلَةَ الْمُفْرَدَةَ مَا فَهَمْنَا الْجَوَابَ عَنْهَا

When they heard, it dazzled them what they heard, and they said, 'He^{-saww} has explained and has been excellent except that the individual question. He^{-saww} has not made us understand the answer about it'.

فَأَنْزَلَ اللَّهُ تَعَالَى يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لِوَفِيهَا إِلَّا هُوَ قُلْتُ فِي السَّمَاوَاتِ وَ الْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَعَثَةٌ يَسْئَلُونَكَ كَأَنَّكَ خَفِيٌّ عَلَيْهَا إِلَى قَوْلِهِ سُبْحَانَهُ- وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

Allah^{-azwj} the Exalted Revealed: ***They are asking you about the Hour, 'When would it transpire?' Say: 'But rather, its knowledge is with my Lord. None can manifest its timing except Him. It would be heavy in the skies and the earth. It will not come to you except***

suddenly'. They are asking you as if you are eager about it. Say: 'But rather, its knowledge is with Allah, but most of the people, they are not knowing [7:187].

وَ مِثْلَ قِصَّةِ عَبْدِ اللَّهِ بْنِ أَبِي بِنِ سَلُولٍ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَ اللَّهِ بْنِ أَبِي بِنِ سَلُولٍ رَجُلًا شَرِيفًا مُطَاعًا فِي قَوْمِهِ وَ كَانَ يَضْرِبُ قُبَّتَهُ وَسَطَ الْعَشْكَرِ

And like the story of Abdullah Bin Ubay Bin Saloul, and that is, when Rasool-Allah^{-sawww} went out in the military expedition of Tabuk, during his^{-sawww} leaving he^{-sawww} descended at a descent of little water, and Abdullah Bin Ubay Bin Saloul was a noble man, obeyed among his people, and he had struck his tent in the midst of the army.

فَبَجْتَمَعَ إِلَيْهِ قَوْمُهُ مِنَ الْمُخَزْجِ وَ مَنْ كَانَ عَلَى مِثْلِ رَأْيِهِ مِنَ الْمُنَافِقِينَ فَاجْتَمَعَ النَّاسُ عَلَى بَيْتِ كَانَتْ فِي ذَلِكَ الْمَنْزِلِ قَلِيلَةَ الْمَاءِ وَ كَانَ فِي الْعَشْكَرِ رَجُلٌ مِنَ الْمُهَاجِرِينَ يُقَالُ لَهَا جَهْجَهَانُ بْنُ وَبَرٍ

His people from (the tribe of) Al-Khazraj gathered to him, and the ones from the hypocrites who were upon similar to his view. The people gathered at a well which was in that descent, being of little water, and among the soldiers there was a man from the Emigrants called Jahjahan Bin Wabr.

فَأَذَى دَلْوُهُ وَ أَدَى مَعَهُ رَجُلٌ يُقَالُ لَهُ سِنَانُ بْنُ عَبْدِ اللَّهِ مِنَ الْأَنْصَارِ فَتَعَلَّقَ دَلْوُهُ بِدَلْوِ جَهْجَهَانَ فَتَوَانَبَا وَ أَخَذَ جَهْجَهَانُ شَيْئًا فَضَرَبَ بِهِ رَأْسَ ابْنِ سِنَانَ فَشَجَّهَ شَجَّةً مُوضِحَةً وَ صَاحَ جَهْجَهَانُ إِلَى قُرَيْشٍ وَ الْمُهَاجِرِينَ

He lowered his bucket, and a man from the Helpers called Sinan Bin Abdullah lowered with him. His bucket got entangled with the bucket of Jahjahan. They attacked each other, and Jahjahan took something and struck the head of Ibn Sinan with it. He injured him with a visible injury, and Jahjahan shouted to Quraysh and the Emigrants.

فَسَمِعَ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ نِدَاءَ الْمُهَاجِرِينَ فَقَالَ مَا هَذَا قَالُوا جَهْجَهَانُ يَتَنَدَّبُ الْمُهَاجِرِينَ وَ قُرَيْشًا عَلَى الْمُخَزْجِ وَ الْأَوْسِ فَقَالَ أَوْ قَدْ فَعَلَوْهَا قَالُوا نَعَمْ قَالَ أَمَا وَاللَّهِ لَقَدْ كُنْتُ كَارِهًا لِهَذَا الْمَسِيرِ

Abdullah Bin Ubay Bin Saloul heard the call of the Emigrants. He said, 'What is this' They said, 'Jahjahan is calling the Emigrants and Quraysh against (the tribes of) Al-Khazraj and Al-Aws'. He said, 'And they had done it?' They said, 'Yes'. He said, 'But, by Allah^{-azwj!} I was unwilling for this journey!'

ثُمَّ أَقْبَلَ عَلَى قَوْمِهِ فَقَالَ هُمْ قَدْ قُلْتُمْ لَا تُنْفَعُوا عَلَيْهِمْ حَتَّى يَنْفُضُوا وَ يُخْرِجُوا عَنْكُمْ أَمَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

Then he faced towards his people. He said to them, 'I had told you not to spend upon them until they leave and go out from you! But, by Allah^{-azwj!} If we return to Al-Medina, the strong ones from them will expel the weak!'

وَ لَمَّا سَمِعَ زَيْدُ بْنُ أَرْقَمَ ذَلِكَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ كَانَ ابْنُ أَرْقَمَ أَصْغَرَهُمْ سِنًا فِيمَنْ كَانَ فِي مَجْلِسِ عَبْدِ اللَّهِ بْنِ أَبِي بِنِ سَلُولٍ فَقَالَ زَيْدُ بْنُ أَرْقَمَ يَا رَسُولَ اللَّهِ قَدْ عَلِمْتُ حَالَ عَبْدِ اللَّهِ بْنِ أَبِي بِنِ سَلُولٍ فِينَا وَ شَرَفَهُ وَ لَا يَمْتَنِعُنِي ذَلِكَ أَنْ أُخْبِرَكَ بِمَا سَمِعْتُ

And when Zayd Bin Arqam heard that, he came to Rasool-Allah^{-sawww}, and Ibn Arqam was their youngest in age among the ones who were in the gathering of Abdullah Bin Ubay Bin Saloul. Zayd said, 'O Rasool-Allah^{-sawww}! You^{-sawww} do know the state of Abdullah Bin Ubay Bin Saloul among us, and his nobility, and that does not prevent me from informing you with what I have heard!'

ثُمَّ أَحْبَبَهُ بِالْحَبَرِ فَأَمَرَ رَسُولُ اللَّهِ ص بِالْمَسِيرِ فَقَالَ أَصْحَابُهُ وَ اللَّهُ مَا هَذَا وَقَتِ مَسِيرٍ وَإِنَّ ذَلِكَ لِأَمْرٌ حَدَثَ

Then he informed him^{-sawww} the news. Rasool-Allah^{-sawww} ordered with the journey (departure). His^{-sawww} companions said, 'By Allah^{-azwj}! This is not the time of travelling, and even if the (new) matter has occurred!'

وَلَمَّا بَلَغَ الْأَنْصَارَ مَا قَالَهُ زَيْدُ بْنُ أَرْقَمٍ لِرَسُولِ اللَّهِ ص لِحَقِّ بِهِ سَعْدُ بْنُ عُبَادَةَ وَ قَالَ يَا رَسُولَ اللَّهِ إِنَّ زَيْدَ بْنَ أَرْقَمٍ كَذَبَ عَلَيَّ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ وَ إِنَّ كَانَ عَبْدُ اللَّهِ قَالَ شَيْئاً مِنْ هَذَا فَلَا تَلْمُهُ فَإِنَّا كُنَّا نَطْمَنُ لَهُ الْجُرْعُ الْبِمَايَةِ تَاجاً لَهُ لِنُتَبِّحَهُ فَيَكُونَ مَلِكاً عَلَيْنَا فَلَمَّا وَاقَيْتَ يَا رَسُولَ اللَّهِ رَأَى أَنَّكَ غَلَبْتَهُ عَلَيَّ أَمْرٍ قَدْ كَانَ اسْتَنْتَبَ لَهُ

And when it reached the Helpers what Zayd Bin Arqam had said to Rasool-Allah^{-azwj}, Sa'ad Bin Ubada caught up with him and said, 'O Rasool-Allah^{-sawww}! Zayd Bin Arqam is lying upon Abdullah Bin Ubay Bin Saloul, and even if Abdullah had said something from this, do not blame him, for we have been arranging for him to wear the crown of Yemen, so he would be a king upon us! When you^{-sawww} expire, O Rasool-Allah^{-sawww}, he views that you^{-sawww} would overcome him upon a matter which had been paved for him'.

ثُمَّ أَقْبَلَ سَعْدُ عَلَى زَيْدٍ فَقَالَ يَا زَيْدُ عَمَدَتِ إِلَى شَرِيفِنَا فَكَذَبْتَ عَلَيْهِ

Then Sa'ad faced towards Zayd. He said, 'O Zayd! You have deliberated to our nobleman and lied upon him!'

فَلَمَّا نَزَلَ رَسُولُ اللَّهِ ص الْمَنْزِلَ الثَّانِيَّ مَشَى قَوْمُ عَبْدِ اللَّهِ بْنِ أَبِي بِنِ سَلُولٍ إِلَيْهِ فَقَالُوا لَهُ امْضِ إِلَى رَسُولِ اللَّهِ ص حَتَّى يَسْتَعْفِرَ لَكَ

When Rasool-Allah^{-sawww} descended at the second descent, some people of Abdullah Bin Ubay Bin Saloul walked to him. They said to him, 'Go to Rasool-Allah^{-sawww} until he^{-sawww} seeks Forgiveness for you!'

فَلَوَى عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ عُنُقَهُ وَ اسْتَهْرَأَ فَلَمْ يَزَلُوا بِهِ حَتَّى صَارَ مَعَهُمْ إِلَى رَسُولِ اللَّهِ ص فَحَلَفَ لِرَسُولِ اللَّهِ ص أَنَّهُ لَمْ يَقُلْ مِنْ ذَلِكَ شَيْئاً وَ أَنَّ زَيْدَ بْنَ أَرْقَمٍ كَذَبَ عَلَيْهِ

Abdullah Bin Ubay Bin Saloul bent his neck and mocked him. They did not cease with him until he came with them to Rasool-Allah^{-sawww}. He swore an oath to Rasool-Allah^{-sawww} that he had not said anything from that and that Zayd Bin Arqam had lied upon him.

فَأَنزَلَ اللَّهُ تَعَالَى - إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ - اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ إِلَى قَوْلِهِ - سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِلَى آخِرِ السُّورَةِ.

Allah^{-azwj} the Exalted Revealed: **When the hypocrites come to you, they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1] They are taking their oaths as a shield, so they are blocking from the Way of Allah. It is evil what they have been doing [63:2] – up to His^{azwj} Words: It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; [63:6] – up to end of the Chapter.**

وَ هَذَا أُبْوَابُ التَّنْزِيلِ وَ التَّأْوِيلِ

And these are chapters on the Revelation and the interpretation.⁷

وَ أَمَّا الرَّدُّ عَلَى مَنْ أَنْكَرَ خَلْقَ الْجَنَّةِ وَ النَّارِ فَقَالَ اللَّهُ تَعَالَى عِنْدَ سِدْرَةِ الْمُنْتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى -

And as for the rebuttal against the one who denies the Paradise and the Fire, Allah^{-azwj} the Exalted Said: **At the Lote Tree [53:14] By the Garden of abode [53:15].**

وَ قَالَ رَسُولُ اللَّهِ ص دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا قَصْرًا مِنْ يَاقُوتِ أَحْمَرَ يُرَى دَاخِلُهُ مِنْ خَارِجِهِ وَ خَارِجُهُ مِنْ دَاخِلِهِ مِنْ نُورِهِ فَقُلْتُ يَا جِبْرَائِيلُ لِمَنْ هَذَا الْقَصْرُ

And Rasool-Allah^{-saww} said: 'I^{-saww} entered the Paradise. I saw therein a castle of red ruby. Its interior could be seen from its exterior, and its exterior from its interior, from its radiance. I^{-saww} said: 'O Jibraeel^{-as}! For who is this castle?'

فَقَالَ لِمَنْ أَطَابَ الْكَلَامَ وَ أَدَامَ الصِّيَامَ وَ أَطْعَمَ الطَّعَامَ وَ هَمَّجَدَ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{-as} said: 'For the one who is of good speech, and constant fasting, and feeds the food at night, and holds vigil while the people are sleeping'.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ فِي أُمَّتِكَ مَنْ يُطِيقُ هَذَا

I said, 'O Rasool-Allah^{-saww}, and in your^{-saww} community there is one who can endure this?'

فَقَالَ لِي اذْنُ مِنِّي

He^{-saww} said to me: 'Come closer to me^{-saww}!'

فَدَنَنْتُ فَقَالَ مَا تَدْرِي مَا إِطَابَةُ الْكَلَامِ

I went nearer. He^{-saww} said: 'Do you know what is the good speech?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَغْلَمُ

I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

⁷ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 7

فَقَالَ هُوَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَ تَدْرِي مَا إِدَامَةُ الصِّيَامِ

He^{-saww} said: 'It is (saying), 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!' Do you know what is constant fasting?'

فَقَالَ اللَّهُ أَعْلَمُ وَ رَسُولُهُ

He (I) said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

فَقَالَ مَنْ صَامَ شَهْرَ رَمَضَانَ وَ لَمْ يُفْطِرْ مِنْهُ يَوْمًا أَ تَدْرِي مَا إِطْعَامُ الطَّعَامِ

He^{-saww} said: 'One who fasts a month of Ramazan and does not break a day from it. Do you know what is feeding the food?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

فَقَالَ مَنْ طَلَبَ لِعِيَالِهِ مَا يَكْفِي بِهِ وَجُوهَهُمْ أَ تَدْرِي مَا التَّهَجُّدُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{-saww} said: 'One who seeks for his dependants what he can suffice their faces with. Do you know what is the vigil at night and the day while the people sleep?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

فَقَالَ مَنْ لَا يَنَامُ حَتَّى يُصَلِّيَ الْعِشَاءَ الْآخِرَةَ.

He^{-saww} said: 'One who does not sleep until he has prayed Al-Isha the last Salat'.⁸

وَ يُرِيدُ بِالنَّاسِ هَاهُنَا الْيَهُودَ وَ النَّصَارَى لِأَنَّهُمْ يَنَامُونَ بَيْنَ الصَّلَاتَيْنِ-

And intended by 'the people' over here are the Jews and the Christians, because they sleep between the two Salat(s).

وَ قَالَ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا قِيَعَانَ قِيَعَانًا وَ رَأَيْتُ فِيهَا مَلَائِكَةً يَبْنُونَ كِنْتَةً مِنْ ذَهَبٍ وَ كِنْتَةً مِنْ فِضَّةٍ وَ زُبَّانًا أَمْسَكُوا
فَقُلْتُ لَهُمْ مَا بَالُكُمْ قَدْ أَمْسَكْتُمْ

And he^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, I^{-saww} entered the Paradise. I^{-saww} saw therein clusters (of fruits), and I^{-saww} saw in it an Angel building with bricks of gold and bricks of silver, and sometimes they would withhold. I^{-saww} said to them: 'What is the matter with you all withholding?'

⁸ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 8

فَقَالُوا حَتَّىٰ تَجِيئَنَا النَّفَقَةُ

They said, 'Until the expense money comes to us'.

فَقُلْتُ وَ مَا نَفَقَتُكُمْ

I^{-saww} said: 'And what are your expense monies?'

قَالُوا قَوْلُ الْمُؤْمِنِ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِذَا قَالَ بَنَيْنَا وَ إِذَا سَكَتَ أَمْسَكْنَا.

They said, 'Words of the Momin, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest'. When he says (that), we build, and when he is silent, we withhold".⁹

وَ قَالَ ص لَمَّا أُسْرِي بِي إِلَىٰ سَبْعِ سَمَاوَاتِهِ وَ أَخَذَ جِبْرَائِيلُ بِيَدِي وَ أَدْخَلَنِي الْجَنَّةَ وَ أَجْلَسَنِي عَلَىٰ دُرُّوْكَ مِنْ دَرَانِيكَ الْجَنَّةِ وَ نَاوَلَنِي سَفْرَجَلَةً فَأَنْفَلَقْتُ نِصْفَيْنِ وَ خَرَجَ حَوْرَاءُ مِنْهَا

And he^{-saww} said: 'When there was an ascension with me^{-saww} to the seven skies and Jibraeel^{-as} held my^{-saww} hand and entered me^{-saww} into the Paradise and seated me^{-saww} upon a ride from the rides of Paradise, and gave me^{-saww} a quince, I^{-saww} split it into two halves, and a Hourie emerged from it.

فَقَامَتْ بَيْنَ يَدَيَّ وَ قَالَتْ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ السَّلَامُ عَلَيْكَ يَا أَحْمَدُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

She stood in front of me^{-saww} and said, 'The greeting be unto you^{-saww}, O Muhammad^{-saww}! The greeting be unto you^{-saww}, O Ahmad^{-saww}! The greeting be unto you^{-saww}, O Rasool-Allah^{-saww}!'

فَقُلْتُ وَ عَلَيْكَ السَّلَامُ مَنْ أَنْتَ

I^{-saww} said: 'And upon you be the greeting! Who are you?'

فَقَالَ أَنَا الرَّاضِيَةُ الْمَرْضِيَّةُ خَلَقَنِي الْجَبَّارُ مِنْ ثَلَاثَةِ أَنْوَاعٍ أَغْلَانِي مِنَ الْكَافُورِ وَ وَسَطِي مِنَ الْعَنْبَرِ وَ أَسْفَلِي مِنَ الْمِسْكِ عَجِنْتُ بِمَاءِ الْحَيَوَانَ قَالَ لِي رَبِّي كُونِي فَكُنْتُ

He (she) said, 'I am the satisfied, the satisfying! The Subduer Created me from three types. My top is of camphor, and my middle is from ambergris, and my lower part is from musk. I have been kneaded with the water of (river) Al Hayqaan. My Lord^{-azwj} Said to me: "Be!" So, I came into being'.

وَ هَذَا وَ مِثْلُهُ دَلِيلٌ عَلَىٰ خَلْقِ الْجَنَّةِ وَ بِالْعَكْسِ مِنْ ذَلِكَ الْكَلَامِ فِي النَّارِ

⁹ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 9

And this, and the likes of this evidence's upon the creation of Paradise, and conversely of that is the speech regarding the Hellfire".¹⁰

وَأَمَّا مَنْ أَنْكَرَ الْبَدَاءَ فَقَدْ قَالَ اللَّهُ فِي كِتَابِهِ- فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ وَ ذَلِكَ أَنَّ اللَّهَ سُبْحَانَهُ أَرَادَ أَنْ يَهْلِكَ الْأَرْضَ فِي ذَلِكَ الْوَقْتِ ثُمَّ تَدَارَكْتَهُمْ بِرَحْمَتِهِ فَبَدَأَ لَهُ فِي هَلَاكِهِمْ وَ أَنْزَلَ عَلَى رَسُولِهِ- وَ ذَكَرَ فَإِنَّ الدِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

*And as for the one who denies the change of Decision (Bad'a), Allah^{-azwj} has Said in His^{-azwj} Book: **So turn away from them, for you are not with a blame [51:54]**; and that is because Allah^{-azwj} the Glorious Wanted to destroyed the earth during that time, then He^{-azwj} Made His^{-azwj} Mercy come across them. So, there was a change of Decision for Him^{-azwj} in destroying them; and He^{-azwj} Revealed unto His^{-azwj} Rasool^{-saww}, **And continue to remind, for surely the Zikr benefits the Momineen [51:55]**.*

وَ مِثْلَهُ قَوْلُهُ تَعَالَى وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ ثُمَّ بَدَأَ لَهُ وَ مَا لَهُمْ إِلَّا لِيُعَذِّبَهُمُ اللَّهُ وَ هُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ

*And similar to it are Words of the Exalted: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**. Then there was change of Decision for Him^{-azwj}: **And (what reason) is for them that Allah should not Punish them and they are hindering from the Sacred Masjid [8:34]**.*

وَ كَقَوْلِهِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَ إِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا

*And like His^{-azwj} Words: **O you Prophet! Urge the Momineen upon the fighting. If there happen to be twenty patient ones from you, they would overcome two hundred, and if there happen to be two hundred of you, they would overcome a thousand from those who commit Kufr [8:65]**.*

ثُمَّ بَدَأَ لَهُ تَعَالَى فَقَالَ الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَ إِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ

*Then there was change of Decision for Him^{-azwj} the Exalted. He^{-azwj} Said: **For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones form you, they would overcome two hundred, and if there happen to be a thousand from you, they would overcome two thousand by the Permission of Allah, and Allah is with the patient ones [8:66]**.*

وَ هَكَذَا يَجْرِي الْأَمْرُ فِي النَّاسِخِ وَ الْمَنْسُوخِ وَ هُوَ يُدَلُّ عَلَى تَصْحِيحِ الْبَدَاءِ وَ قَوْلِهِ- يَمْخُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ فَهَلْ يَمْخُو إِلَّا مَا كَانَ وَ هَلْ يُثَبِّتُ إِلَّا مَا لَمْ يَكُنْ وَ مِثْلُ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

*And that is how the matter flows regarding the Abrogating and the Abrogated, and it evidence's upon the correctness of the 'Bada' (change of Decision). And His^{-azwj} Words: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**. Does He^{-azwj} Delete except what has already happened, and does He^{-azwj} Affirm except*

¹⁰ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 10

what has not happened? And similar to this are many in the Book of Allah^{azwj} Mighty and Majestic.

وَأَمَّا الرَّدُّ عَلَى مَنْ أَنْكَرَ الثَّوَابَ وَالْعِقَابَ فِي الدُّنْيَا وَبَعْدَ الْمَوْتِ قَبْلَ الْقِيَامَةِ فَيَقُولُ اللَّهُ تَعَالَى - يَوْمَ يَأْتِ لَا تَكَلِّمُنَّ نَفْسًا إِلَّا بِأُذُنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ-

And as for the rebuttal upon the one who denies in the Reward and the Punishment in the world, and after the death before the Qiyamah, Allah^{azwj} the Exalted Says: **On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105].**

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زُفِيرٌ وَشَهِيقٌ - خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ الْآيَةَ-

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, [11:107] – the Verse.

وَأَمَّا الَّذِينَ سَعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ يَعْنِي السَّمَاوَاتُ وَالْأَرْضُ قَبْلَ الْقِيَامَةِ إِذَا كَانَتِ الْقِيَامَةَ بُدِّلَتِ السَّمَاوَاتُ وَالْأَرْضُ

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, [11:108] – meaning the skies and the earth before the Qiyamah. When the Qiyamah takes place, the skies and the earth will be replaced.

وَمِثْلُ قَوْلِهِ تَعَالَى وَ مِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ وَ هُوَ أَمْرٌ بَيْنَ أَمْرَيْنِ وَ هُوَ الثَّوَابُ وَالْعِقَابُ بَيْنَ الدُّنْيَا وَالْآخِرَةِ

And similar to Words of the Exalted: **And behind them is purgatory up to the Day they would be Resurrected [23:100], and it is a matter between the two matters, and it is the Reward and the Punishment between the world and the Hereafter.**

وَمِثْلُ قَوْلِهِ تَعَالَى النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَ يَوْمَ تَقُومُ السَّاعَةُ وَالْعُدُوُّ وَالْعَشِيُّ لَا يَكُونَانِ فِي الْقِيَامَةِ الَّتِي هِيَ دَارُ الْخُلُودِ وَ إِنَّمَا يَكُونَانِ فِي الدُّنْيَا

And like Words of the Exalted: **The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, [40:46], and the 'morning and evening' cannot take place during the Qiyamah which is the eternal house, and rather they happen in the world.**

وَ قَالَ اللَّهُ تَعَالَى فِي أَهْلِ الْجَنَّةِ وَ لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَ عَشِيًّا وَ الْبُكْرَةُ وَالْعَشِيُّ إِنَّمَا يَكُونَانِ مِنَ اللَّيْلِ وَ النَّهَارِ فِي جَنَّةِ الْحَيَاةِ قَبْلَ يَوْمِ الْقِيَامَةِ قَالَ اللَّهُ تَعَالَى لَا يَرَوْنَ فِيهَا شَمْسًا وَ لَا زَمْهَرِيرًا

And Allah^{azwj} the Exalted Said regarding the people of Paradise: **and for them would be their sustenance therein morning and evening [19:62], and the morning and the evening rather take place from the night and the day is a garden of the life before the Day of Qiyamah. Allah^{azwj} Exalted Said: Reclining therein upon the couches, neither seeing (heat of a) sun therein nor intense cold [76:13].**

وَمِثْلَهُ قَوْلُهُ سُبْحَانَهُ وَ لَا تُحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ- فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

*And similar to it are Words of the Glorious: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170].***

وَ أَمَّا الرَّدُّ عَلَى مَنْ أَنْكَرَ الْمِعْرَاجَ فَقَوْلُهُ تَعَالَى- وَ هُوَ بِالْأَفْئِقِ الْأَعْلَى ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى- فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى إِلَى قَوْلِهِ عِنْدَهَا جَنَّةُ الْمَأْوَى- فَسِدْرَةُ الْمُتَنَهَّى فِي السَّمَاءِ السَّابِعَةِ

*And as for the rebuttal upon the one who denies the Ascension (Mi'raaj), are Words of the Exalted: **And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10] – up to His^{-azwj} Words: **By the Garden of abode [53:15].** The lote tree (Sidrat Al Muntaha) is in the seventh sky.***

ثُمَّ قَالَ سُبْحَانَهُ- وَ سَفَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَوْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ وَ إِنَّمَا أَمْرَ رَسُولِهِ أَنْ يَسْأَلَ الرُّسُلَ فِي السَّمَاءِ

*Then the Exalted Said: **And ask ones We Sent from before you from Our Messengers, did We Make from besides the Beneficent, a God they should be worshipping? [43:45],** and rather He^{-azwj} had Asked His^{-azwj} Rasool^{-sawww} to ask the Messengers^{-as} in the sky.*

وَ مِثْلَهُ قَوْلُهُ تَعَالَى فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ يَعْنِي الْأَنْبِيَاءَ عَ هَذَا كُلُّهُ لَيْلَةُ الْمِعْرَاجِ

*And similar to is are His^{-azwj} Words: **But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you. [10:94],** meaning the Prophets^{-as}. All this was on the night of the Ascension (Mi'raaj).*

وَ أَمَّا الرَّدُّ عَلَى الْمُجَبِّرَةِ وَ هُمْ الَّذِينَ زَعَمُوا أَنَّ الْأَفْعَالَ إِنَّمَا هِيَ مَنْسُوبَةٌ إِلَى الْعِبَادِ بَحَارًا لَا حَقِيقَةً وَ إِنَّمَا حَقِيقَتُهَا لِلَّهِ لَا لِلْعِبَادِ وَ تَأَوَّلُوا فِي ذَلِكَ آيَاتٍ مِنْ كِتَابِ اللَّهِ تَعَالَى لَمْ يَعْرِفُوا مَعْنَاهَا كَمَا فِي قَوْلِهِ تَعَالَى وَ لَوْ شَاءَ اللَّهُ مَا اشْرَكُوا

*And as for the rebuttal upon the 'Mujabbira' (Qadiriyya), and they are those who claim that the actions, rather these are attributed to the servants metaphorically, not in reality, and rather its reality is for Allah^{-azwj}, not for the servants, and regarding that they interpret Verses from the Book of Allah^{-azwj} the Exalted whose meanings they do not understand, like what is in Words of the Exalted: **And if Allah had so Desired, they would not have associated, [6:107].***

فَرَدَّ عَلَيْهِمْ أَهْلَ الْحَقِّ فَقَالُوا لَكُمْ إِنِّي فِي قَوْلِكُمْ ذَلِكَ بَطْلَانٌ النَّوَابِ وَ الْعِقَابِ إِذَا نَسَبْتُمْ أَفْعَالَكُمْ إِلَى اللَّهِ تَعَالَى عَمَّا يَصِفُونَ وَ كَيْفَ يُعَاقِبُ مَخْلُوقًا عَلَى غَيْرِ فِعْلٍ مِنْهُ

The people of truth rebutted against them. They said to them, 'In that word of yours there is invalidation of the Reward and the Punishment when you attribute your actions to Allah^{-azwj}.

Exalted is He^{-azwj} from what they ascribing, and how can He^{-azwj} Punish a created being upon an action which is not from him?

قَالَ اللَّهُ تَعَالَى لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ - لَا يُجْزَى أَنْ يَكُونَ إِلَّا عَلَى الْحَقِيقَةِ لِفِعْلِهَا

Allah^{-azwj} the Exalted Said: "Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned" [2:286]. It is not allowed to happen except upon the reality of its actions.

وَقَوْلِهِ تَعَالَى فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ وَ قَوْلِهِ سُبْحَانَهُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ وَ قَوْلِهِ لَسْتُمْ لَكُمْ عَمَلُكُمْ تَعْمَلُونَ وَ قَوْلِهِ تَعَالَى فَكُلًّا أَخَذْنَا بِذَنبِهِ إِلَى قَوْلِهِ وَ مَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ:

And Words of the Exalted: So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8]; and Words of the Glorious: Every soul would be held for what it earns [74:38]; and you will be Questioned about what you had been doing [16:93]; and Words of the Exalted: So We Seized each due to his sin. – up to His^{-azwj} Words: And Allah was not unjust to them, but they were unjust to themselves [29:40].

وَ مِثْلُ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ تَعَالَى وَ فِيهِ بَطْلَانٌ مَا ادَّعَوْهُ وَ نَسَبُوهُ إِلَى اللَّهِ تَعَالَى أَنْ يَأْمُرَ خَلْقَهُ بِمَا لَا يَقْدِرُونَ أَوْ يَنْهَاهُمْ عَمَّا لَيْسَ فِيهِمْ صُنْعٌ وَ لَا اِكْتِسَابٌ

And like this are many in the Book of Allah^{-azwj} the Exalted, and in it is invalidation of what they are claiming and attributing to Allah^{-azwj} the Exalted that He^{-azwj} Commands His^{-azwj} creatures with what they are not able or Prohibits them from what there is neither any making in them nor earning.

وَ خَالَفَهُمْ فِرْقَةٌ أُخْرَى فِي قَوْلِهِمْ فَقَالُوا إِنَّ الْأَفْعَالَ نَحْنُ نُخْلُقُهَا عِنْدَ فِعْلِنَا لَهَا وَ لَيْسَ فِيهَا صُنْعٌ وَ لَا اِكْتِسَابٌ وَ لَا مَشِيئَةٌ وَ لَا اِرَادَةٌ وَ يَكُونُ مَا يَشَاءُ اِبْلِيسُ وَ لَا يَكُونُ مَا لَا يَشَاءُ

And another sect opposed them regarding their words (beliefs). They said, 'The actions, we are creating these during our deeds, and there is neither any making nor earning nor Desire nor Will, and whatever Iblees^{-la} desires, happens, and what he^{-la} does not desire, does not happen.

فَصَادُوا الْمُجَبَّرَةَ فِي قَوْلِهِمْ وَ ادَّعَوْا أَنَّهُمْ خَلَاقُونَ مَعَ اللَّهِ وَ اِخْتَجُّوا بِقَوْلِهِ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ فَقَالُوا قَوْلُهُ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ يُثْبِتُ خَلَاقِينَ غَيْرَهُ فَجَهِلُوا هَذِهِ اللَّفْظَةَ وَ لَمْ يَعْرِفُوا مَعْنَى الْخَلْقِ وَ عَلَى كَمِّ وَجْهِ هُوَ

*They contradicted the 'Mujabbira' (Qadiriyya) in their words, and they claim they are creators along with Allah^{-azwj}, and they argued with His^{-azwj} Words: **Blessed is Allah, the best of the Creators [23:14].** They said, 'His^{-azwj} Words: **Blessed is Allah, the best of the Creators [23:14]** proves the creators other than Him^{-azwj}. They were ignorant of this wording and did not understand meaning of the 'creation', and upon how many aspects it is.*

فَسُئِلَ عَ عَنْ ذَلِكَ وَ قِيلَ لَهُ هَلْ فَوَّضَ اللَّهُ تَعَالَى إِلَى الْعِبَادِ مَا يَفْعَلُونَ فَقَالَ اللَّهُ أَعَزُّ وَ أَجَلُّ مِنْ ذَلِكَ

He^{-asws} was asked about that, and it was said to him^{-asws}, 'Has Allah^{-azwj} the Exalted Delegated to the servants what they are doing?' He^{-asws} said: 'Allah^{-azwj} is Mightier and more Majestic than that!'

قِيلَ فَهَلْ يُجِيرُهُمْ عَلَى مَا يَفْعَلُونَ قَالَ اللَّهُ سُبْحَانَهُ أَعْدَلُ مِنْ أَنْ يُجِيرَهُمْ عَلَى فِعْلِ تَمَّ يُعَذِّبُهُمْ عَلَيْهِ

It was said, 'Does He^{-azwj} Inform them upon what they should be doing?' He^{-asws} said: 'Allah^{-azwj} the Glorious more Just than to Inform them upon an action, then He^{-azwj} Punishes them upon it'.

قِيلَ أَمْ بَيْنَ الْهَاتَيْنِ الْمُنْرَلَتَيْنِ مَنْرَلَةٌ ثَالِثَةٌ فَقَالَ نَعَمْ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

It was said, 'Is there any third status between these two statuses?' He^{-asws} said: 'Yes, like what is between the sky and the earth'.

فَقِيلَ مَا هِيَ قَالَ سِرٌّ مِنْ أَسْرَارِ اللَّهِ

It was said, 'What is it?' He^{-asws} said: 'A secret from the secrets of Allah^{-azwj}'.

وَ أَمَّا الرَّدُّ عَلَى مَنْ أَنْكَرَ الرَّجْعَةَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ- وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا يَمُنُّ بِكَذِبِ بَيَاتِنَا فَهُمْ يُوزَعُونَ أَيْ إِلَى الدُّنْيَا

*And as for the rebuttal upon the one who denies the Return (Raj'at), are Words of Allah^{-azwj} Mighty and Majestic: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83] – i.e. to the world.***

وَ أَمَّا مَعْنَى حَشْرِ الْأَخْرَةِ فَقَوْلُهُ عَزَّ وَ جَلَّ- وَ حَشَرْنَاَهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا وَ قَوْلُهُ سُبْحَانَهُ- وَ حَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ فِي الرَّجْعَةِ فَأَمَّا فِي الْقِيَامَةِ فَأِنَّهُمْ يَرْجِعُونَ

*And as for meaning of gathering of the Hereafter, are Words of Mighty and Majestic: **and We will Gather them, so We will not Leave anyone of them [18:47]; and Words of the Glorious: And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95], during the Return (Raj'at). As for during the Qiyamah, they will be returning.***

وَ مِثْلُ قَوْلِهِ تَعَالَى وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ تُمْ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ وَ هَذَا لَا يَكُونُ إِلَّا فِي الرَّجْعَةِ

*And similar to His^{-azwj} Words: **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him". [3:81]; and this cannot happen except during the Return (Raj'at).***

وَ مِثْلُهُ مَا خَاطَبَ اللَّهُ تَعَالَى بِهِ الْأَيْمَةَ وَ وَعَدَهُمْ مِنَ النَّصْرِ وَ الْإِنْتِقَامِ مِنْ أَعْدَائِهِمْ فَقَالَ سُبْحَانَهُ- وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَ هَذَا إِنَّمَا يَكُونُ إِذَا رَجَعُوا إِلَى الدُّنْيَا

And similar to it is what Allah^{-azwj} has Addressed the Imams^{-asws} with, and Promised them^{-asws} of the help and the revenge from their^{-asws} enemies. The Glorious Said: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security. Worship Me and do not associate anything with Me! [24:55], and this rather can (only) happened when they return to the world.**

وَ مِثْلَهُ قَوْلُهُ تَعَالَى وَ يُرِيدُ أَنْ تَمُرَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نُجْعَلَهُمْ أَيْمَةً وَ نُجْعَلَهُمُ الْوَارِثِينَ وَ قَوْلُهُ سُبحَانَهُ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ أَي رَجْعَةَ الدُّنْيَا

And similar to Words of the Exalted: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]; and Words of the Glorious: Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85], i.e., return to the world.**

وَ مِثْلَهُ قَوْلُهُ- أَمْ لَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ الْأَوْفُ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ثُمَّ مَاتُوا وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَرَدَّهُمْ اللَّهُ تَعَالَى بَعْدَ الْمَوْتِ إِلَى الدُّنْيَا وَ شَرِبُوا وَ نَكَحُوا وَ مِثْلَهُ خَبْرُ الْعَزِيزِ

And similar to it are His^{-azwj} Words: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; [2:243], then they died; and Words of Mighty and Majestic: And Musa chose seventy men of his community for Our Appointment. [7:155]. After the death, Allah^{-azwj} the Exalted Returned them to the world, and they drank, and got married. And similar to it is news of Al-Uzeyr^{-as}.**

وَ أَمَّا مَنْ أَنْكَرَ فَضْلَ رَسُولِ اللَّهِ ص فَالذَّلِيلُ عَلَى بُطْلَانِ قَوْلِهِ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَاوَلُ مَنْ سَبَقَ مِنَ الرُّسُلِ إِلَى بَلَى مُحَمَّدٌ رَسُولُ اللَّهِ ص لِأَنَّ رُوحَهُ أَقْرَبَ الْأَزْوَاجِ إِلَى مَلَكُوتِ اللَّهِ تَعَالَى

And as for the one who denies merit of Rasool-Allah^{-sawww}, the evidence upon invalidation is Words of the Exalted Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes’. [7:172]. The first one to proceed from the Messengers^{-as} to say: ‘Yes’, was Muhammad^{-sawww}, Rasool^{-sawww} of Allah^{-sawww}, because his^{-sawww} soul was closest of the souls to the Domains of Allah^{-azwj} the Exalted.**

وَ الذَّلِيلُ عَلَى ذَلِكَ قَوْلُ جَبْرَائِيلَ ع لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ص إِلَى السَّمَاءِ السَّابِعَةِ قَالَ يَا مُحَمَّدُ تَقَدَّمَ فَإِنَّكَ قَدْ وَطِئْتَ مَوْطِنًا لَمْ يَطَأْ قَبْلَكَ مَلَكٌ مُرْسَلٌ وَ لَا نَبِيٌّ مُرْسَلٌ

And the evidence upon that are words of Jibraeel^{-as} when there was Ascension with Rasool-Allah^{-sawww} to the seventh sky. He^{-as} said: ‘O Muhammad^{-sawww}! Proceed, for you^{-sawww} are treading a place no Angel of Proximity has trodden nor any Messenger Prophet^{-as}!’

فَلَوْ لَا أَنَّ رُوحَهُ كَانَتْ مِنْ ذَلِكَ الْمَكَانِ لَمْ يَقْدِرْ أَنْ يَتَجَاوَزَهُ وَ ذَلِكَ أَنَّهُ إِذَا أَمَرَ اللَّهُ تَعَالَى فَأَوَّلُ مَا يَصِلُ أَمْرُهُ إِلَى رَسُولِ اللَّهِ ص لِقُرْبِهِ إِلَى مَلَكُوتِهِ ثُمَّ سَائِرُ الْأَنْبِيَاءِ عَلَى طَبَقَاتِهِمْ

Had his^{-saww} soul not been from that position, he^{-saww} would not have been able upon going beyond, and that is because when Allah^{-azwj} the Exalted Commanded, the first of what His^{-azwj} Command arrived to was Rasool-Allah^{-saww} due to his^{-saww} closeness to His^{-azwj} Domains, then rest of the Prophets^{-as} based upon their^{-as} levels.

وَيُرِيدُ ذَلِكَ بَيَانًا قَوْلُهُ تَعَالَى وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ابْنِ مَرْيَمَ فَأَفْضَلُ الْأَنْبِيَاءِ الْخَمْسَةَ وَ أَفْضَلُ الْخَمْسَةِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَيْهِمْ أَجْمَعِينَ

*And that explanation is increased by Words of the Exalted: **And when We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim and Musa and Isa son of Maryam, [33:7].** The most superior of the Prophets^{-as} are five, and the most superior of the five is Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and upon them^{-as} all.*

قَالَ اللَّهُ تَعَالَى إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ - ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ - مُطَاعٍ ثَمَّ أَمِينٍ

*Allah^{-azwj} the Exalted Said: **It is certainly the world of an honourable Messenger [81:19] The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20] Obedient, then trustworthy [81:21].***

وَ الدَّلِيلُ عَلَى أَنَّهُ أَفْضَلُ الْأَنْبِيَاءِ أَنَّ اللَّهَ سُبْحَانَهُ أَخَذَ مِيثَاقَهُ عَلَى سَائِرِ الْأَنْبِيَاءِ فَقَالَ سُبْحَانَهُ - وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ قَالَ أَ أَقْرَبُكُمْ وَ أَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَبْنَا قَالَ فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

*And the evidence upon that he^{-saww} is most superior of the Prophets^{-as} is that Allah^{-azwj} the Glorious Took His^{-azwj} Covenant upon rest of the Prophets^{-as}. The Glorious Said: **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him”. He said: “Do you affirm and accept My Pact upon that?” They said: ‘We do accept’. He said: “Then bear witness, and I (too) am of the Bearers of Witness with you [3:81].***

فَهَذَا بَيَانٌ فَضْلِ رَسُولِ اللَّهِ ص عَلَى سَائِرِ الْمُرْسَلِينَ وَ النَّبِيِّينَ وَ نَطَقَ بِهِ الْكِتَابُ وَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ص إِلَى السَّمَاءِ الرَّابِعَةِ وَ دَخَلَ إِلَى النَّبِيِّ الْمَعْمُورِ جَمَعَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِنَ النَّبِيِّينَ مِنْ آدَمَ فَهَلُمَّ حَتَّىٰ صَلَّى بِهِمْ

So this explains the merit of Rasool-Allah^{-saww} over rest of the Messengers^{-as} and the Prophets^{-as}, and the Book has Spoken with it; and when there was an Ascension with Rasool-Allah^{-saww} to the fourth sky and he^{-saww} entered Bayt Al Mamour, Allah^{-azwj} Mighty and Majestic Gathered for him^{-saww} the Prophets^{-saww} from Adam^{-as} onwards until he^{-saww} prayed Salat leading them.

قَالَ اللَّهُ تَعَالَى وَ سَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ وَ فِي هَذَا مَفْتَحٌ لِمَنْ تَأَمَّلَهُ

*Allah^{-azwj} the Exalted Said: **And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45],** and in this is a convincing argument for the one who ponders it.*

وَأَمَّا عِصْمَةُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الْأَوْصِيَاءِ ع فَقَدْ قِيلَ فِي ذَلِكَ أَقَاوِيلُ تَخْتَلِفُ قَالَ بَعْضُ النَّاسِ هُوَ مَا نَعِيَ مِنَ اللَّهِ تَعَالَى يَمْنَعُهُمْ عَنِ الْمَعَاصِي فِيمَا فَرَضَ اللَّهُ عَلَيْهِمْ مِنَ التَّبْلِيغِ عَنْهُ إِلَى خَلْقِهِ وَ هُوَ فِعْلٌ لِلَّهِ دُونَهُمْ

And as for infallibility of the Prophets^{as} and the Messengers^{as} and the successors^{asws}, different words have been said regarding that. Some of the people said, 'It (infallibility) is a Prevention from Allah^{azwj} the Exalted. He^{azwj} Prevents them^{as} from the acts of disobedience in whatever Allah^{azwj} has Imposed upon them^{as}, from the delivering on His^{azwj} behalf to His^{azwj} creatures, and it is an Action of Allah^{azwj}, rather than theirs'.

وَ قَالَ آخَرُونَ الْعِصْمَةُ مِنْ فِعْلِهِمْ لِأَنَّهُمْ يُحْمَدُونَ عَلَيْهَا

And others said, 'The infallibility) is from their^{as} actions because they^{asws} are being praised upon it'.

وَ قَالَ آخَرُونَ يُجُوزُ عَلَى الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الْأَوْصِيَاءِ مَا يُجُوزُ عَلَى غَيْرِهِمْ مِنَ الذُّنُوبِ كُلِّهَا

And others said, 'All the sins are allowed upon the Prophets^{as} and the Messengers^{as} and the successors^{asws} what is allowed upon others'.

وَ الْأَوَّلُ بَاطِلٌ لِقَوْلِهِ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا وَ قَوْلِهِ تَعَالَى وَ لَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ أَيِ امْتَنَعَ لِأَنَّ الْعِصْمَ هُوَ الْمَنْعُ وَ قَدْ غَلَطَ مَنْ أَجْرَى الرُّسُلَ وَ الْأَنْبِيَاءَ بِجَرَى الْعِبَادِ

*And the first is invalidation of His^{azwj} Words: **And hold firmly with the Rope of Allah altogether and do not be disunited, [3:103];** and Words of the Exalted: **and I had seduced him about himself, but he preserved [12:32],** i.e., he (Yusuf^{as}) prevented because the infallibility, it is the prevention, and he is mistaken, the one who flows the Messengers^{as} and the Prophets^{as} flowing of the (ordinary) servants.*

يَقَعُ مِنْهُمْ الْأَفْعَالُ الدَّمِيمَةُ مِنْ أَرْبَعَةٍ وَجُوهٍ مِنَ الْحَسَدِ وَ الْحِرْصِ وَ الشَّهْوَةِ وَ الْعُزْبِ فَجَمِيعُ تَصَرُّفَاتِ النَّاسِ الَّتِي هِيَ مِنْ قِبَلِ الْأَجْسَادِ- لَا يَخْدُثُ إِلَّا مِنْ أَحَدٍ هَذِهِ الْوُجُوهُ الْأَرْبَعَةُ

The condemnable actions occur from them from four aspects – from the envy, and the greed, and the desires, and the anger. The entirety of dealings of the people which are from the direction of the bodies cannot occur except from one of these four aspects.

وَ الْأَنْبِيَاءُ وَ الرُّسُلُ وَ الْأَوْصِيَاءُ ع- لَا يَقَعُ مِنْهُمْ فِعْلٌ مِنْ جِهَةِ الْحَسَدِ لِأَنَّ الْحَاسِدَ إِذَا حَسَدَ مَنْ هُوَ فَوْقَهُ وَ لَيْسَ فَوْقَ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْأَوْصِيَاءِ أَحَدٌ مَنْزِلَةً أَعْلَى مِنْ مَنَازِلِهِمْ فَيَحْسَدُوهُ عَلَيْهَا

And the Prophets^{as} and the Messengers^{as} and the successors^{asws} an action cannot occur from them^{as} from an aspect of the envy because the envier rather envies the one who is above him, and there isn't anyone who is above the Prophets^{as}, and the Messengers^{as}, and the successors^{asws} in a status higher than their^{as} status so they^{as} can be envying him upon it.

وَ لَا يُجُوزُ أَنْ يَقَعُ مِنْهُمْ فِعْلٌ مِنْ جِهَةِ الْحِرْصِ فِي الدُّنْيَا عَلَى شَيْءٍ مِنْ أَحْوَالِهَا لِأَنَّ الْحِرْصَ مَقْرُونٌ بِه الْأَمَلُ وَ حَالُ الْأَمَلِ مُنْقَطِعَةٌ عَنْهُمْ لِأَنَّهُمْ يَعْرِفُونَ مَوَاضِعَهُمْ مِنْ كَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ

And it is not allowed that an action would occur from them^{as} from an aspect of greed regarding the world (worldly matters) upon anything from their^{as} situations because the greed is paired with the wishes, and the state of the wishes is cut off from them^{as} because they^{as} know their^{as} positions from the Honours of Allah^{azwj} Mighty and Majestic.

وَأَمَّا الشَّهْوَةُ فَجَعَلَهَا اللَّهُ تَعَالَى فِيهِمْ لِمَا أَرَادَهُ مِنْ بَقَائِهِمْ فِي الدُّنْيَا وَانْقِطَاعِ الْخَلَائِقِ لَهُمْ وَفَاقْتِهِمْ إِيَّاهُمْ فَلَوْ لَا مَوْضِعُ الشَّهْوَةِ لَمَا أَكَلُوا فَبَطَلَ قُوَّةُ أَجْسَادِهِمْ عَنْ تَكْلِيفَاتِهِمْ وَبَطُلَ خَالَ التِّكَاحِ فَلَا يَكُونُ لَهُمْ نَسْلٌ وَلَا وَلَدٌ وَمَا جَزَى مَجْرَى ذَلِكَ

And as for the desires, Allah^{azwj} the Exalted has Made these to be within them^{as} due to what He^{azwj} Wanted of their^{as} remaining in the world and the cutting off by the people to them^{as} and their neediness to them^{as}. Had there been no place of the desires they^{as} would not have eaten. The strength of their^{as} bodies would have been nullified from their encumberments, and the state of marital relationship would have been nullified, so there would be no lineage for them^{as} nor any children, and whatever flows that flow.

فَالشَّهْوَةُ مُرَكَّبَةٌ فِيهِمْ لِذَلِكَ وَ هُمْ مَعْصُومُونَ بِمَا يُعْرَضُ لِعَيْرِهِمْ مِنْ قَبِيحِ الشَّهَوَاتِ

The desires have been installed in them^{as} for that reason, and they^{as} are infallible from what the others are exposed from the ugly desires.

وَيَكُونُ الإِصْطِبَاءُ وَ تُرْكُ الْعَضَبِ فِيهِمْ فَهُمْ لَا يَعْضَبُونَ إِلَّا فِي طَاعَةِ اللَّهِ تَعَالَى قَالَ اللَّهُ سُبْحَانَهُ قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَ لِيَجِدُوا فِيكُمْ غِلْظَةً

*And the patience and neglect of the anger is within them^{saww} so they^{as} are not getting angry except in obedience of Allah^{azwj} the Exalted. Allah^{azwj} the Glorious Said: **O you who believe! Fight those of the Kafirs who are near to you and let them find harshness in you all, [9:123].***

فَأَفْضَلُ يَفْعُ بَيْنَ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْأَوْصِيَاءِ مِنْ جِهَةِ الْعَضَبِ وَ لَا يَكُونُ عَضَبُهُمْ إِلَّا لِلَّهِ تَعَالَى وَ فِي اللَّهِ سُبْحَانَهُ

Thus, the merit occurs between the Prophets^{as} and the Messengers^{as} and the successors^{asws} from the direction of anger and their^{as} anger cannot happen except for Allah^{azwj} the Exalted, and regarding Allah^{azwj} the Glorious.

فَهَذَا مَعْنَى عِصْمَةِ اللَّهِ تَعَالَى الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْأَوْصِيَاءِ فَهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ يَجْتَمِعُونَ مَعَ الْعِبَادِ فِي الشَّهْوَةِ وَ الْعَضَبِ عَلَى الْأَسْمَاءِ وَ يُبَايِنُونَهُمْ فِي الْمَعْنَى

This is the meaning of Protection of Allah^{azwj} the Exalted for the Prophets^{as} and the Messengers^{as} and the successors^{asws}. They^{as}, may the Salawaat of Allah^{azwj} be upon them^{as}, are together with the (ordinary) servants regarding the desires and the angers upon the names, and they are detached regarding the meaning.

وَ أَمَّا الرَّدُّ عَلَى الْمُسْتَهْتَبَةِ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ- وَ أَنَّ إِلَى رَبِّكَ الْمُنْتَهَى فَإِذَا انْتَهَى إِلَى اللَّهِ فَأَمْسِكُوا وَ تَكَلَّمُوا فِيهَا دُونَ ذَلِكَ مِنَ الْعَرْشِ فَمَا دُونَهُ وَ ارْجِعُوا إِلَى الْكَلَامِ فِي مُحَاطَبَةِ النَّبِيِّ ص وَ الْمَرَادُ غَيْرُهُ

*And as for the rebuttal against the doubtful ones are Words of Allah^{azwj} Mighty and Majestic: **And surely to your Lord is the ending [53:42].** So, when the ending is to Allah^{azwj}, then withhold and (only) speak regarding what is besides that, from the Throne and whatever is*

below it, and return to the speech, it is in addressing the Prophet^{as}, and the intended are others.

فَمِنْ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ- وَ لَا تُجْعَلَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا وَ الْمُخَاطَبَةُ لِرَسُولِ اللَّهِ ص وَ الْمُرَادُ بِالْحِطَابِ الْأُمَّةُ

From that are Words of Allah^{azwj} Mighty and Majestic: **and do not Make another god to be with Allah so you will be Thrown into Hell, Blamed, Forsaken [17:39]**, and the Address is to Rasool-Allah^{saww} and the intended with the Address is the community.

وَ مِنْهُ قَوْلُهُ تَعَالَى يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ- يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَ لَا تُطِعِ الْكَافِرِينَ وَ الْمُنافِقِينَ وَ الْمُخَاطَبَةُ لَهُ وَ الْمُرَادُ بِالْحِطَابِ الْأُمَّةُ

And from it are Words of the Exalted: **O you, the Prophet! (Say): 'When you divorce the women, then divorce them to their waiting period, and calculate the waiting period, [65:1] O you Prophet! Fear Allah and do not follow the Kafirs and the hypocrites, [33:1]**, and the Address is to him^{saww} and the intended with the Address is the community.

أَمَّا مَا نَزَلَ فِي كِتَابِ اللَّهِ تَعَالَى بِمَا هُوَ مُخَاطَبَةٌ لِقَوْمٍ وَ الْمُرَادُ بِهِ قَوْمٌ آخَرُونَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ- وَ قَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَ تَتَعَلَّيَنَّ عُلُوًّا كَبِيرًا وَ الْمَعْنَى وَ الْحِطَابُ مُصْرُوفٌ إِلَى أُمَّةٍ مُحَمَّدٍ ص وَ أَصْلُ التَّنْزِيلِ لِبَنِي إِسْرَائِيلَ

As for what has been Revealed in the Book of Allah^{azwj} the Exalted from what is Addresses a people and the intended with it is another people, are Words of Allah^{azwj} Mighty and Majestic: **And We Decreed to the Children of Israel in the Book: "You will make mischief in the land twice, and you will declare haughtiness, greatness (for yourselves)!" [17:4]**, and the meaning and the Address is utilised to the community of Muhammad^{saww}, while the original Revelation is for the children of Israel.

وَ أَمَّا الْإِحْتِجَاجُ عَلَى مَنْ أَنْكَرَ الْحُدُوثَ مَعَ مَا تَقَدَّمَ فَهُوَ أَنَّ لَمَّا رَأَيْنَا هَذَا الْعَالَمَ الْمُتَحَرِّكَ مُتَنَاهِيَةً أَرْزَامُهُ وَ أَعْيَانُهُ وَ حَرَكَاتُهُ وَ أَكْوَانُهُ وَ جَمِيعٌ مَا فِيهِ وَ وَجَدْنَا مَا عَبَّ عَنَّا مِنْ ذَلِكَ يَلْحَقُهُ النَّهَائِيُّ وَ وَجَدْنَا الْعَمَلُ يَتَعَلَّقُ بِمَا لَا نَهَائِيَةَ

And as for the argumentation upon the one who denies the occurrence with what (argument) has already preceded, it is, 'We see this universe moving, endless it is time, and its entities, and its movements, and its realms, and entirety of what is in it, we find whatever is hidden from us from that, the end catches up with it, and we find the intellect attaching with what there is no end.

وَ لَوْ لَا ذَلِكَ لَمْ يَجِدِ الْعَقْلُ دَلِيلًا يُفَرِّقُ مَا بَيْنَهُمَا وَ لَمْ يَكُنْ لَنَا بُدٌّ مِنْ إِثْبَاتِ مَا لَا نَهَائِيَةَ لَهُ مَعْلُومًا مَعْقُولًا أَبَدِيًّا سَرْمَدِيًّا لَيْسَ بِمَعْلُومٍ أَنَّهُ مَقْصُورُ الْقُوَى وَ لَا مَعْدُورٌ وَ لَا مُتَجَزِّئٌ وَ لَا مُنْقَسِمٌ فَوَجِبَ عِنْدَ ذَلِكَ أَنْ يَكُونَ مَا لَا يَتَنَاهَى مِثْلَ مَا يَتَنَاهَى

And had it not been that, the intellect would not have found any evidence to differentiate what is between the two, and there would have been no escape for us from proving what there is no end for it as known, reasonable, eternal, continuous, unknown that he is deficient of the strength and is neither powerless, nor limited, nor divisible. During that it obliges that it what is not infinite would be like what is finite.

وَ إِذْ قَدْ تَبَت لَنَا ذَلِكَ فَقَدْ تَبَت فِي عُقُولِنَا أَنَّ مَا لَا يَتَنَاهَى هُوَ الْقَدِيمُ الْأَزَلِيُّ وَ إِذَا تَبَت شَيْءٌ قَدِيمٌ وَ شَيْءٌ مُخَدَّثٌ فَقَدْ اسْتَعْنَى الْقَدِيمُ الْبَارِيُّ لِلْأَشْيَاءِ
عَنِ الْمُخَدَّثِ الَّذِي أَنْشَأَهُ وَ بَرَأَهُ وَ أَخَدْتَهُ

And when that is proven for us, it is proven in our intellects that what is infinite, it is the ancient, the pre-existing, and when something is proven as ancient and something occurrent, the ancient Maker would be needless of the occurrent things which He^{-azwj} Creates and Makes and Brings into occurrence.

وَ صَحَّ عِنْدَنَا بِالْحُجَّةِ الْعُقَلْبِيَّةِ أَنَّ الْمُخَدَّثَ لِلْأَشْيَاءِ وَ أَنَّهُ لَا خَالِقَ إِلَّا هُوَ فَتَبَارَكَ اللَّهُ الْمُخَدِّثُ لِكُلِّ مُخَدَّثٍ الصَّانِعُ لِكُلِّ مَصْنُوعٍ الْمُبْتَدِعُ لِلْأَشْيَاءِ مِنْ غَيْرِ شَيْءٍ

And it is deemed as correct in our view with the intellectual arguments that He^{-azwj} is the Innovator of the things and there is no creator except He^{-azwj}. Blessed is Allah^{-azwj} the Innovator of every occurrence, the Maker of every made thing, the Initiator of the things from without there being anything (initially).

وَ إِذَا صَحَّ أَيُّ لَا أَقْدِرُ أَنْ أُخَدِّثَ مِثْلِي اسْتَحَالَ أَنْ يُخَدِّثَنِي مِثْلِي فَتَعَالَى الْمُخَدِّثُ لِلْأَشْيَاءِ عَمَّا يَقُولُ الْمُلْحِدُونَ غُلُوًّا كَبِيرًا

And when it is correct that I am not able to innovate the likes of me, it is impossible that the like of me would have innovated me. Exalted is the Innovator of the things from what the atheists are saying, Exalted, Great!

وَ لَمَّا لَمْ يَكُنْ إِلَى إِثْبَاتِ صَانِعِ الْعَالَمِ طَرِيقٌ إِلَّا بِالْعَقْلِ لِأَنَّهُ لَا يُحَسُّ فَيُدْرِكُهُ الْعَيْنُ أَوْ شَيْءٌ مِنَ الْحَوَاسِرِ

And when there does not happen to be any way of proving a Maker, the Knower, except through the intellect, because He^{-azwj} cannot be sensed so that the eyes would not realise Him^{-azwj}, or something from the sensory perceptions.

فَلَوْ كَانَ غَيْرَ وَاحِدٍ بَلْ ائْتَيْنِ أَوْ أَكْثَرَ لَأَوْجَبَ الْعَقْلُ عِدَّةَ صِنَاعٍ كَمَا أَوْجَبَ إِثْبَاتِ الصَّانِعِ الْوَاحِدِ وَ لَوْ كَانَ صَانِعُ الْعَالَمِ ائْتَيْنِ لَمْ يَجْرُ تَدْبِيرُهُمَا عَلَى نِظَامٍ وَ لَمْ يَنْسَقِ أَحْوَاهُمَا عَلَى إِحْكَامٍ وَ لَا تَمَامٍ لِأَنَّهُ مَعْمُولٌ مِنَ الْاِئْتَيْنِ الْاِخْتِلَافُ فِي دَوَاعِيهِمَا وَ أَفْعَالِهِمَا وَ لَا يَجُوزُ أَنْ يُقَالَ إِنَّهُمَا مُتَّفِقَانِ وَ لَا يَحْتَلِفَانِ لِأَنَّ كُلَّ مَنْ جَارَ عَلَيْهِ الْاِتِّفَاقُ جَارَ عَلَيْهِ الْاِخْتِلَافُ

If He^{-azwj} had not been one, but two or more reason would necessitate the existence of multiple craftsmen just as it necessitates proving the existence of the One Creator. And if the creators of the world were two, their planning would not proceed according to a system, and their conditions would not be arranged according to judgments and perfection, because it is reasonable from the perspective of the two that there be differences in their motives and actions. It is not allowed to say that they are in agreement and do not differ, because whoever allows agreement also allows disagreement.

أَ لَا تَرَى أَنَّ الْمُتَّفِقَيْنِ لَا يَخْلُو أَنْ يَقْدِرَ كُلُّ مِنْهُمَا عَلَى ذَلِكَ أَوْ لَا يَقْدِرُ كُلُّ مِنْهُمَا عَلَى ذَلِكَ فَإِنْ قَدَّرَا كَانَا جَمِيعًا عَاجِزِينَ وَ إِنْ لَمْ يَقْدِرَا كَانَا جَاهِلَيْنِ وَ الْعَاجِزُ وَ الْجَاهِلُ لَا يَكُونُ إِلْمًا وَ لَا قَدِيمًا

Do you not see that the two in agreement are not free from either being able to do it or not being able to do it? If they are able, then both of them are powerless, and if they are not able, then both of them are ignorant. The powerless and the ignorant cannot be gods or eternal.

وَأَمَّا الرَّدُّ عَلَى مَنْ قَالَ بِالرَّأْيِ وَالْقِيَاسِ وَالِاسْتِحْسَانِ وَالِاجْتِهَادِ وَمَنْ يَقُولُ إِنَّ الْإِحْتِلَافَ رَحْمَةٌ فَأَعْلَمُ أَنَّ لَمَّا رَأَيْنَا مَنْ قَالَ بِالرَّأْيِ وَالْقِيَاسِ قَدْ اسْتَعْمَلَ سُبُهَاتِ الْأَحْكَامِ لَمَّا عَجَزُوا عَنْ عِرْفَانِ إِصَابَةِ الْحُكْمِ وَقَالُوا مَا مِنْ حَادِثَةٍ إِلَّا وَلِلَّهِ فِيهَا حُكْمٌ

And as for the rebuttal against the one who says with the opinion, and the analogy, and the approval and the endeavour, and the one who says, 'The differing is Mercy', know that when we saw that the one who speaks with the opinion and the analogy has used the doubtful rulings when they were unable to recognise the correctness of the ruling, and they said, 'There is no event except and for Allah^{-azwj} there is a Judgment in it'.

وَلَا يَخْلُو الْحُكْمُ مِنْ وَجْهَيْنِ إِذَا أَنْ يَكُونَ نَصًّا أَوْ دَلِيلًا وَإِذْ رَأَيْنَا الْحَادِثَةَ قَدْ عُدِمَ نَصُّهَا فَرِعْنَا أَيَّ رَجَعْنَا إِلَى الْإِسْتِدْلَالِ عَلَيْهَا بِأَشْبَاهِهَا وَنَظَائِرِهَا لِأَنَّ مَتَى لَمْ نَفْرُغْ إِلَى ذَلِكَ أَحَلَّنَاهَا مِنْ أَنْ يَكُونَ لَهَا حُكْمٌ

And the judgment is not vacant from two aspects – either there would be a text or evidence; and when we saw that the event lacks its text, we panicked, i.e. we referred to the utilisation upon it with its like and its match, because when we do not panic to that, we vacate it from there being a judgment for it.

وَلَا يَجُوزُ أَنْ يَبْطُلَ حُكْمُ اللَّهِ فِي حَادِثَةٍ مِنَ الْحَوَادِثِ لِأَنَّهُ سُبْحَانَهُ يَقُولُ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

*And it is not allowed to nullify a Judgment of Allah^{-azwj} regarding an occurrence from the occurrences, because He^{-azwj} the Glorious Says: **We have not neglected in the Book of anything [6:38].***

وَلَمَّا رَأَيْنَا الْحُكْمَ لَا يَخْلُو وَ الْحَدَثَ لَا يَنْفَكُ مِنَ الْحُكْمِ التَّمَسُّنَاهُ مِنَ النَّظَائِرِ لِكَيْ لَا تَخْلُو الْحَادِثَةُ مِنَ الْحُكْمِ بِالنَّصِّ أَوْ بِالِاسْتِدْلَالِ وَ هَذَا جَائِزٌ عِنْدَنَا

And when we see that the judgment is not lacking and the occurrence is not devoid of the judgment, we seek it from the matching, lest the occurrence be devoid of the judgment, either with the text of with the evidence, and this is allowed in our view.

قَالُوا وَ قَدْ رَأَيْنَا اللَّهَ تَعَالَى قَامَ فِي كِتَابِهِ بِالتَّشْبِيهِ وَ التَّمثِيلِ فَقَالَ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ وَ خَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ فَتَشَبَّهَ الشَّيْءُ بِأَقْرَبِ الْأَشْيَاءِ بِهِ شَبَهًا

*They said, 'And we have seen Allah^{-azwj} the Exalted Analogue in His^{-azwj} Book with the resemblance and the examples. He^{-azwj} Said: **He Created the human being from clay like the pottery [55:14] And Created the Jaan from smokeless fire [55:15]. He^{-azwj} Resembled the thing with the things closest with it in resemblance'.***

قَالُوا وَ قَدْ رَأَيْنَا النَّبِيَّ اسْتَعْمَلَ الرَّأْيَ وَالْقِيَاسَ - بِقَوْلِهِ لِلْمَرْأَةِ الْخُتْمِيَّةِ حِينَ سَأَلَتْ عَنْ حَجَّتِهَا عَنْ أَبِيهَا فَقَالَ أَرَأَيْتِ لَوْ كَانَ عَلَى أَبِيكَ دِينَ لَكُنْتِ تَقْضِيهِ عَنْهُ. فَقَدْ أَفْتَاهَا بِشَيْءٍ لَمْ تَسْأَلِ عَنْهُ

They said, 'And we have seen the Prophet^{as} utilise the opinion and the analogy in his^{-saww} words to the Khas'amiya woman when she asked about her performing Hajj on behalf of her father. He^{-saww} said: 'What is your view, if there were debts upon your father, would you have paid if off on his behalf?' He^{-saww} issued a verdict to her with something she had not asked about.

وَقَوْلِهِ لِمُعَاذِ بْنِ جَبَلٍ حِينَ أُرْسِلَهُ إِلَى الْيَمَنِ يَا مُعَاذُ إِنَّ نَزَلَتْ بِكَ حَادِثَةٌ لَمْ تَجِدْ لَهَا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ أَثَرًا وَلَا فِي السُّنَّةِ مَا أَنْتَ صَانِعٌ قَالِ اسْتَعْمِلْ رَأْيِي فِيهَا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَهُ إِلَى مَا يُرْضِيهِ.

And his^{-saww} words to Muaz Bin Jabal when he^{-saww} sent him to Al-Yemen: 'What is your view O Muaz if an event were to befall with you, you can neither find any trace of it in the Book of Allah^{-azwj} Mighty and Majestic, nor in the Sunnah, what would you do?' He said, 'I shall use my opinion in it'. He^{-saww} said: 'The Praise is for Allah^{-azwj} Who Harmonised His^{-azwj} Rasool^{-saww} to water satisfying him^{-saww}!'

قَالُوا وَ قَدْ اسْتَعْمَلَ الرَّأْيَ وَ الْقِيَاسَ كَثِيرًا مِنَ الصَّحَابَةِ وَ نَحْنُ عَلَى آثَارِهِمْ مُقْتَدُونَ

They said, 'And many of the companions had utilised the opinion and the analogy, and we are upon their tracks, being led'.

وَهُمْ اِخْتِجَاحُ كَثِيرٍ فِي مِثْلِ هَذَا فَقَدْ كَذَّبُوا عَلَى اللَّهِ تَعَالَى فِي قَوْلِهِمْ إِنَّهُ اِحْتِجَاجٌ إِلَى الْقِيَاسِ وَ كَذَّبُوا عَلَى رَسُولِهِ ص قَالُوا عَنْهُ مَا لَمْ يَقُلْ مِنَ الْجَوَابِ الْمُسْتَحْبِلِ

And there are many arguments like this for them. They have belied upon Allah^{-azwj} the Exalted in their words that He^{-azwj} is needy to the analogy, and they lied upon His^{-azwj} Rasool^{-saww} saying from him^{-saww} what he^{-saww} did not say from the impossible answer.

فَنَقُولُ لَهُمْ رَدًّا عَلَيْهِمْ إِنَّ أُصُولَ أَحْكَامِ الْعِبَادَاتِ وَ مَا يَجْدُثُ فِي الْأُمَّةِ مِنَ النَّوَائِلِ وَ الْحَوَادِثِ لَمَّا كَانَتْ مَوْجُودَةً عَنِ السَّمْعِ وَ النَّطْقِ وَ النَّصِّ الْمُخْتَصِّ فِي كِتَابٍ فُفْرِعُوعُهَا مِثْلُهَا وَ إِنَّمَا أَرَدْنَا بِالْأُصُولِ فِي جَمِيعِ الْعِبَادَاتِ وَ الْمُفْتَرَضَاتِ الَّتِي نَصَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْهَا

We say to them in rebuttal upon them that the fundamental principles of religious rituals and the events that occur in the community of calamities and incidents, when they were present, were based on hearing, pronunciation, and the specific text in a book, so its branches are like it, and rather we intend with the fundamentals regarding entirety of the acts of worship and the Impositions which Allah^{-azwj} Mighty and Majestic has Texted upon.

وَ أَحْبَبْنَا عَنْ وَجْهِهَا وَ عَنِ النَّبِيِّ ص وَ عَنِ وَصِيِّهِ الْمَنْصُوصِ عَلَيْهِ بَعْدَهُ فِي الْبَيَانِ مِنْ أَوْقَاتِهَا وَ كَيْفِيَّتَيْهَا وَ أَقْدَارِهَا فِي مَقَادِيرِهَا عَنِ اللَّهِ عَزَّ وَجَلَّ مِثْلِ فُرُضِ الصَّلَاةِ وَ الرِّكَاعَةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْمِجَاهِدِ وَ حَدِّ الزَّيْنِ وَ حَدِّ السَّرِقِ وَ أَشْبَاهِهَا مِمَّا نَزَلَ فِي الْكِتَابِ مُجْمَلًا بِلا تَفْسِيرٍ

And we are informed about its obligations, and from the Prophet^{-saww}, and his^{-saww} successor^{asws}, the one texted upon after him^{-saww} regarding the explanations of their timings, and their methods, and their measurements in their measurements from Allah^{-azwj} Mighty and Majestic, like obligation of the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and legal penalty of the adultery, and legal penalty of the theft and their like, from what is Revealed in the Book as a summary without interpretation.

فَكَانَ رَسُولُ اللَّهِ ص هُوَ الْمُفَسِّرَ وَالْمُعَيِّرَ عَنِ جُمَلِ الْفَرَائِضِ فَعَرَفْنَا أَنَّ فَرَضَ صَلَاةِ الظُّهْرِ أَرْبَعٌ وَ وَقْتُهَا بَعْدَ زَوَالِ الشَّمْسِ يُفَصِّلُ مِقْدَارَ مَا تَقْرَأُ الْإِنْسَانُ ثَلَاثِينَ آيَةً وَ هَذَا الْفَرْقُ بَيْنَ صَلَاةِ الزَّوَالِ وَ بَيْنَ صَلَاةِ الظُّهْرِ

Thus Rasool-Allah^{-saww}, he^{-saww} was the interpreter and the expresser about all the obligations. So, we know that the obligatory Al Zohr Salat is four (Cycles), and its timing is after decline of the sun, a gap of a measurement of what the person can recite thirty Verses, and this is the difference between the midday Salat and Al-Zohr Salat.

وَ وَقْتُ الْعَصْرِ آخِرُ وَقْتِ الظُّهْرِ إِلَى وَقْتِ مَهَبِطِ الشَّمْسِ وَ أَنَّ الْمَغْرِبَ ثَلَاثُ رَكَعَاتٍ وَ وَقْتُهَا حِينَ الْغُرُوبِ إِلَى إِذْبَارِ الشَّمَقِ وَ الْحُمْرَةِ وَ أَنَّ وَقْتِ صَلَاةِ الْعِشَاءِ الْآخِرَةُ وَ هِيَ أَرْبَعُ رَكَعَاتٍ وَ أَوْسَعُ الْأَوْقَاتِ أَوَّلُ وَقْتُهَا حِينَ اشْتِبَاكَ النُّجُومِ وَ غَيْبُوبَةِ الشَّمَقِ وَ انْسِطَاطِ الْكَلَامِ وَ آخِرُ وَقْتُهَا ثُلُثُ اللَّيْلِ وَ رُوي بِصُحُّهُ وَ الصُّبْحُ رَكَعَتَانِ وَ وَقْتُهُ طُلُوعُ الْفَجْرِ إِلَى اسْتِقَارِ الصُّبْحِ:

And timing of Al-Asr Salat is other than the timing of Al-Zohr up to the timing the sun goes down, and Al-Maghrib Salat is of three Cycles, and its timing is the setting (of the sun) up to the twilight and the redness turns away, and timing of Salat of Al Isha the last, and it is of four Cycles, and is vastest of the timings. The beginning of its timing is when the stars appear and the twilight disappears, and the speech dies down, and end of its timing is a third of the night; and it is report as being half of it; and the morning is of two Cycles and its timing is the emergence of dawn up to brightness of the morning.

وَ أَنَّ الرِّكَاعَةَ يَجِبُ فِي مَالٍ دُونَ مَالٍ وَ مِقْدَارٍ دُونَ مِقْدَارٍ وَ وَقْتٍ دُونَ أَوْقَاتٍ وَ كَذَلِكَ جَمِيعِ الْفَرَائِضِ الَّتِي أَوْجَبَهَا اللَّهُ سُبْحَانَهُ عَلَى عِبَادِهِ بِمَبْلَغِ الطَّاقَاتِ وَ كُنْهِ الْإِسْطِطَاعَاتِ

And the Zakat is obligate in wealth besides a wealth, and a measurement besides a measurement, and timing besides a timing; and like that are entirety of the Impositions which Allah^{-azwj} the Glorious has Obligated upon His^{-azwj} servants in terms of the (financial) strength and its essence is the capability.

فَلَوْ لَا مَا وَرَدَ النَّصُّ بِهِ مِنْ تَنْزِيلِ كِتَابِ اللَّهِ تَعَالَى وَ مَا أَبَانَ رَسُولُهُ وَ فَسَّرَهُ لَنَا وَ أَبَانَهُ الْأَنْبَاءُ وَ صَحِيحِ الْحَبَرِ لِقَوْمِ آخِرِينَ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ الْمَأْمُورِينَ بِإِدَاءِ الْفَرَائِضِ أَنْ يُوجِبَ ذَلِكَ بِعَقْلِهِ وَ إِقَامَةَ مَعَانِي فُرُوضِهِ وَ بَيَانَ مُرَادِ اللَّهِ تَعَالَى فِي جَمِيعِ مَا قَدَّمْنَا ذِكْرَهُ عَلَى حَقِيقَةِ شُرُوطِهِ

So if it weren't for what has been mentioned in the texts revealed in the Book of Allah^{-azwj}, the Exalted, and what His^{-azwj} Rasool^{-saww} clarified and explained to us, along with the evident tradition and authentic reports for other people, it would not have been incumbent upon anyone among the people, who are tasked with performing the obligations, to deem that obligatory based on their intellect and understanding of the meanings of its obligations and the clarification of the Purpose of Allah^{-azwj} in all that we have mentioned of its conditions in reality.

وَ لَا تَصِحُّ إِقَامَةُ فُرُوضِهِ بِالْفَيْسِ وَ الرَّأْيِ وَ لَا أَنْ يَهْتَدِيَ الْعُقُولُ عَلَى انْفِرَادِهَا وَ لَوْ انْفَرَدَ لَا يُوجِبُ فَرَضَ صَلَاةِ الظُّهْرِ أَرْبَعًا دُونَ حَمْسٍ أَوْ ثَلَاثٍ وَ لَا يُفَصِّلُ أَيْضًا بَيْنَ قَبْلِ الزَّوَالِ وَ بَعْدِهِ وَ لَا تَقْدُمُ السُّجُودِ عَلَى الرَّكُوعِ وَ الرَّكُوعِ عَلَى السُّجُودِ أَوْ حَدِّ زِنَا الْمُخْصَنِ وَ الْبُكَرِ وَ لَا بَيْنَ الْعَقَارَاتِ وَ الْمَالِ النَّقْدِ فِي وَجُوبِ الرِّكَاعَةِ

And it is not correct to establish His^{-azwj} Obligations with the analogy and the opinion, nor can the intellects guide to it independently. Even if intellects were to guide independently, it would

not mandate performing Salat Al-Zohr four Cycles instead of five or three, nor would it distinguish between before and after midday, nor would it place Sajdah before Ruk'u or Ruk'u before the Sajdah, or set the punishment for adultery differently between married and unmarried individuals, nor between real estate and cash assets in the obligation of Zakat.

وَلَوْ خَلِينَا بَيْنَ غُفُولِنَا وَ بَيْنَ هَذِهِ الْفَرَائِضِ لَمْ يَصِحَّ فِعْلُ ذَلِكَ كُلِّهِ بِالْعَقْلِ عَلَى مُجَرِّدِهِ وَ لَمْ يَفْصِلْ بَيْنَ الْقِيَّاسِ وَ مَا فَصَلَتْ الشَّرِيعَةُ وَ النُّصُوصُ إِذْ كَانَتْ الشَّرِيعَةُ مَوْجُودَةً عَنِ السَّمْعِ وَ النُّطْقِ الَّذِي لَيْسَ لَنَا أَنْ نَتَجَاوَزَ حُدُودَهَا

If we were to rely solely on our intellects regarding these obligations, it would not be valid to perform all of them solely based on intellect, nor would it distinguish between analogy and what the Law has detailed and the texts, when the Law exists from the heard and the spoken which it isn't for us to exceed their limits.

وَ لَوْ جَازَ ذَلِكَ وَ صَحَّ لَاسْتَعْتَبْنَا عَنْ إِسْأَالِ الرُّسُلِ إِلَيْنَا بِالْأَمْرِ وَ النَّهْيِ مِنْهُ تَعَالَى وَ لَمَّا كَانَتْ الْأُصُولُ لَا تَجِبُ عَلَى مَا هِيَ مِنْ بَيَانِ فَرَضِهَا إِلَّا بِالسَّمْعِ وَ النُّطْقِ فَكَذَلِكَ الْفُرُوعُ وَ الْحَوَادِثُ الَّتِي تُثَوِّبُ وَ تَطْرُقُ مِنْهُ تَعَالَى لَمْ يُوجِبِ الْحُكْمُ فِيهَا بِالْقِيَّاسِ دُونَ النَّصِّ بِالسَّمْعِ وَ النُّطْقِ

And if that were permissible and valid, we would have been spared the need for the Sending of Messengers^{as} to us with Commands and Prohibitions from Allah^{azwj}, the Exalted. Since the fundamentals do not necessitate their clarification of their obligations except through hearing and articulation, likewise, the branches and incidents that Allah^{azwj} Mentions and Addresses, ruling upon them is not mandated through analogy alone, but rather through explicit textual evidence supported by hearing and articulation.

وَ أَمَّا اخْتِجَاجُهُمْ وَ اعْتِبَالُهُمْ بِأَنَّ الْقِيَّاسَ هُوَ التَّشْبِيهُ وَ التَّمَثِيلُ وَ أَنَّ الْحُكْمَ جَائِزٌ بِهِ وَ رُدُّ الْحَوَادِثِ أَيْضاً إِلَيْهِ فَذَلِكَ مُحَالٌ بَيْنَ وَ مَقَامٌ شَنِيعٌ لِأَنَّا نَجِدُ شَيْئاً قَدْ وَفَّقَ اللَّهُ تَعَالَى بَيْنَ أَحْكَامِهَا وَ إِِنْ كَانَتْ مُتَفَرِّقَةً وَ نَجِدُ أَشْيَاءً وَ قَدْ فَزَّقَ اللَّهُ بَيْنَ أَحْكَامِهَا وَ إِِنْ كَانَتْ مُجْتَمِعَةً

As for their contention and insistence that analogy is likening and similitude, and that judgment can be derived from it, and that incidents can also be attributed to it, then that is clearly impossible and a reprehensible stance, because we find that Allah^{azwj} Exalted has Facilitated understanding between its rulings, even if they are dispersed, and we find things that Allah^{azwj} has Differentiated between their rulings, even if they are combined.

فَدَلَّلْنَا ذَلِكَ مِنْ فِعْلِ اللَّهِ تَعَالَى عَلَى أَنَّ اشْتِبَاهَ الشَّيْئَيْنِ غَيْرٌ مُوجِبٌ لِاشْتِبَاهِ الْحُكْمَيْنِ كَمَا ادَّعَاهُ مُسْتَحْلُو الْقِيَّاسِ وَ الرَّأْيِ وَ ذَلِكَ أَنَّهُمْ لَمَّا عَجَزُوا عَنْ إِقَامَةِ الْأَحْكَامِ عَلَى مَا أَنْزَلَ فِي كِتَابِ اللَّهِ تَعَالَى وَ عَدَلُوا عَنْ أَخْذِهَا مِنْ أَهْلِهَا مِمَّنْ قَرَضَ اللَّهُ سُبْحَانَهُ طَاعَتَهُمْ عَلَى عِبَادِهِ مِمَّنْ لَا يَزِلُّ وَ لَا يُخْطِئُ وَ لَا يَنْسَى الَّذِي أَنْزَلَ اللَّهُ كِتَابَهُ عَلَيْهِمْ وَ أَمَرَ الْأُمَّةَ بِرَدِّ مَا اشْتَبَهَ عَلَيْهِمْ مِنَ الْأَحْكَامِ إِلَيْهِمْ

That evidence's from the actions of Allah^{azwj} the Exalted, indicating that the similarity between two things does not necessitate similarity between their rulings, as claimed by proponents of analogy and personal opinion, and that is because when they were unable to establish rulings based on what was revealed in the Book of Allah^{azwj} the Exalted, and they deviated from taking them from their rightful people, those whom Allah^{azwj} the Glorious, has Obligated obedience to their Commands upon His^{azwj} servants, those who do not err, nor do they forget, namely those upon whom Allah^{azwj} has Revealed His^{azwj} Book and commanded the nation to refer back to in case of ambiguity in rulings.

وَ طَلَبُوا الرِّئَاسَةَ رَغْبَةً فِي خَطَامِ الدُّنْيَا وَ رَكِبُوا طَرَائِقَ أَسْلَافِهِمْ مِمَّنْ ادَّعَى مَنزِلَةَ أَوْلِيَاءِ اللَّهِ لِرَمَهُمُ الْعَجْزُ

They sought leadership out of desire for the vanities of the world. They adopted the ways of their predecessors who claimed the status of Guardians^{-asws} of Allah^{-azwj} their inability was necessitated.

فَادَّعَوْا أَنَّ الرِّأْيَ وَ القِيَّاسَ وَاجِبَ فَبَانَ لِذَوِي العُقُولِ عَجْزُهُمْ وَ إِحْثَادُهُمْ فِي دِينِ اللَّهِ تَعَالَى وَ ذَلِكَ أَنَّ العَقْلَ عَلَى مُجَرِّدِهِ وَ انْفِرَادِهِ لَا يُوجِبُ وَ لَا يَفْصِلُ بَيْنَ أَخَذِ شَيْءٍ بِعَصَبٍ وَ تَهَبٍ وَ بَيْنَ أَخْذِهِ بِسَرِقَةٍ وَ إِنْ كَانَا مُشْتَبِهَيْنِ وَ الْوَاحِدُ مِنْهُمَا يُوجِبُ القُطْعَ وَ الْآخَرُ لَا يُوجِبُهُ وَ يَدُلُّ أَيْضاً عَلَى فسادِ مَا اخْتَبَجُوا بِهِ مِنْ رَدِّ الشَّيْءِ فِي الحُكْمِ إِلَى اغْتِبَارِ نَظَائِرِهِ

So, they claimed that personal opinion and analogy are obligatory, thereby revealing their incapacity and deviation from the religion of Allah^{-azwj} the Exalted. This is because the intellect alone, in its isolation, does not mandate or distinguish between taking something forcibly or by plundering, and between taking it by theft, even if they appear similar. One of them leads to certainty while the other does not, and it also indicates the corruption of what they argued for in terms of referring a matter in judgment to considering its matching.

أَنَا نَحْدُ الرِّئَا مِنْ الْمُحْصَنِ وَ الْبِكْرِ سَوَاءً وَ أَخَذَهُمَا يُوجِبُ الرَّجْمَ وَ الْآخَرُ يُوجِبُ الجُلْدَ فَعَلِمْنَا أَنَّ الْأَحْكَامَ مَأْخُذُهَا مِنَ السَّمْعِ وَ النُّطْقِ عَلَى حَسَبِ مَا يَرُدُّ بِهِ التَّوْقِيفُ دُونَ اغْتِبَارِ النِّظَائِرِ وَ الْأَعْيَانِ وَ هَذِهِ دَلَالَةٌ وَاضِحَةٌ عَلَى فسادِ قَوْلِهِمْ وَ لَوْ كَانَ الحُكْمُ فِي الدِّينِ بِالْقِيَّاسِ لَكَانَ بَاطِلُ القَدَمَيْنِ أَوْلَى بِالْمَسْحِ مِنْ ظَاهِرِيهِمَا

We find that adultery is equal in punishment for the married and the unmarried, yet one of them warrants stoning and the other lashing. Hence, we understand that the rulings are based on what is heard and articulated, according to what is specified in the texts, without considering analogies and circumstances. This is a clear indication of the invalidity of their argument. If religious rulings were based on analogy, then the underside of the foot would be more deserving of being wiped during Wud'u than its top surface.

قَالَ اللَّهُ تَعَالَى حِكَايَةً عَنِ إبْلِيسَ فِي قَوْلِهِ بِالْقِيَّاسِ - أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ فَدَمَّهُ اللَّهُ لِمَا لَمْ يَدْرِ مَا بَيْنَهُمَا وَ قَدْ ذَمَّ رَسُولُ اللَّهِ ص وَ الْأَيْمَةُ ع الْقِيَّاسَ يَرْتُ ذَلِكَ بَعْضُهُمْ عَنِ بَعْضٍ وَ يَرَوِيهِ عَنْهُمْ أَوْلِيَائُهُمْ

Allah^{-azwj} the Exalted Narrated from Iblees^{-la} in the words with the analogy: 'I am better than him. You Created me from fire and Created him from clay' [7:12]. Allah^{-azwj} Condemned him when he^{-la} did not know what is between the two, and Rasool-Allah^{-saww} and the Imams^{-asws} have condemned the analogy. That is inherited from each other and reported from them^{-asws} by their^{-asws} friends.

وَ أَنَا الرُّدُّ عَلَى مَنْ قَالَ بِالاجْتِهَادِ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ كُلَّ مُجْتَهِدٍ مُصِيبٌ عَلَى أَنَّهُمْ لَا يَقُولُونَ مَعَ اجْتِهَادِهِمْ أَصَابُوا مَعْنَى حَقِيقَةِ الْحَقِّ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ لِأَنَّهُمْ فِي حَالِ اجْتِهَادِهِمْ يَنْتَقِلُونَ مِنَ اجْتِهَادٍ إِلَى اجْتِهَادٍ وَ اخْتِجَاجُهُمْ أَنَّ الحُكْمَ بِهِ قَاطِعٌ قَوْلٌ بَاطِلٌ مُنْقَطِعٌ مُنْتَقِصٌ

And as for the rebuttal against the one who says (believes) in the Ijtihad (endeavour), they are claiming that every Mujtahid is correct, based upon that they are not saying not because they assert that their ijtihaad is infallible, but because they do not claim absolute certainty in understanding the true meaning of the truth according to Allah^{-azwj} the Exalted. This is because

they transition from one level of *Ijtihad* to another in their state of *Ijtihad*, and their contention that the ruling is definitive is an invalid and unsubstantiated claim.

فَأَيُّ دَلِيلٍ أَذَلُّ مِنْ هَذَا عَلَى ضَعْفِ اغْتِنَادِ مَنْ قَالَ بِالِاجْتِهَادِ وَالرَّأْيِ إِذْ كَانَ حَالُهُمْ تَقُولُ إِلَى مَا وَصَفْنَاهُ

So, what evidence would be more indicative than this upon weakness of the beliefs of the one who said (believes in) the *Ijtihad* and the opining, when their state leads to what we have described.

وَزَعُمُوا أَيْضاً أَنَّهُ مُحَالٌ أَنْ يَجْتَهِدُوا فَيَنْدَهَبَ الْحَقُّ مِنْ جَمَاعَتِهِمْ وَقَوْلُهُمْ بِذَلِكَ فَاسِدٌ لِأَنَّهُمْ إِنْ اجْتَهَدُوا فَاجْتَلَفُوا فَالْتَقَصِيرُ وَاقِعٌ بِهِمْ وَأَعْجَبُ مِنْ هَذَا أَنَّهُمْ يَقُولُونَ مَعَ قَوْلِهِمْ بِالِاجْتِهَادِ وَالرَّأْيِ إِنَّ اللَّهَ تَعَالَى يَحْدَا الْمَذْهَبَ لَمْ يُكَلِّفْهُمْ إِلَّا بِمَا يُطِيقُونَهُ وَكَلَامُ النَّبِيِّ ص

And they claimed that it is impossible for them to exert the *Ijtihad* and for the truth to diverge from their consensus. Their statement in this regard is flawed because if they were to exert *Ijtihad* and still disagree, then the fault lies with their deficiency. What is more surprising than this is that they claim, alongside advocating for personal reasoning and opinion, that Allah^{-azwj} the Exalted, has not burdened them beyond their capacity according to this doctrine and speech of the Prophet^{-saww}.

وَاجْتَنَبُوا بِقَوْلِ اللَّهِ تَعَالَى وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَهُوَ بِرِعْمِهِمْ وَجْهَ الْاجْتِهَادِ وَغَلَطُوا فِي هَذَا التَّأْوِيلِ غَلَطًا بَيِّنًا قَالُوا وَمِنْ قَوْلِ الرَّسُولِ مَا قَالَهُ لِمُعَاذِ بْنِ جَبَلٍ وَادَّعَوْا أَنَّهُ أَحْجَزَ ذَلِكَ

And they are arguing by Words of Allah^{-azwj} the Exalted: **So turn then your face towards the Sacred Masjid; [2:144]**, and by their claim it is the *Ijtihad*, and they are mistaken in this interpretation a clear mistake. They say, 'And from words of the Rasool^{-saww} is what he^{-saww} had said to Muaz Bin Jabal', and they are claiming that he^{-saww} has allowed that.

وَالصَّحِيحُ أَنَّ اللَّهَ سُبْحَانَهُ لَمْ يَكَلِّفِ الْعِبَادَ اجْتِهَاداً لِأَنَّهُ قَدْ نَصَبَ لَهُمْ أُدُلَّةً وَأَقَامَ لَهُمْ أَعْلَاماً وَأَثَبَتْ عَلَيْهِمُ الْحُجَّةَ فَمُحَالٌ أَنْ يَضْطَرُّهُمْ إِلَى مَا لَا يُطِيقُونَ بَعْدَ إِسْرَائِهِ إِلَيْهِمُ الرُّسُلَ بِتَفْصِيلِ الْحَلَالِ وَالْحَرَامِ وَ لَمْ يَتْرُكْهُمْ سُدًى وَ مَهْمَا عَجَزُوا عَنْهُ رَدُّوهُ إِلَى الرُّسُلِ وَالْأَثْمَةَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ

The correct understanding is that Allah^{-azwj} the Glorious, did not Burden His^{-azwj} servants with exerting *Ijtihad* because He^{-azwj} has Provided them with evidence, Established signs for them, and Established the proof upon them. It is impossible for Him^{-azwj} to Compel them to what they cannot bear after sending Messengers^{-as} to them detailing the Permissible and the Prohibited. He^{-azwj} did not Abandon them aimlessly, and no matter what they are incapable of, they should refer it back to the Messengers^{-as} and the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}.

وَ هُوَ يَقُولُ مَا فَزَّنَّا فِي الْكِتَابِ مِنْ شَيْءٍ وَ يَقُولُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ يَقُولُ سُبْحَانَكَ فِيهِ بَيِّنَاتٌ لِكُلِّ شَيْءٍ

And He^{-azwj} Says: **We have not neglected in the Book of anything [6:38]**; and Says: **Today I Perfected your Religion for you and Completed My Favour upon you, [5:3]**; and the Glorious Says in it is: **clarification of all things, [16:89]**.

وَمِنَ الدَّلِيلِ عَلَى فَسَادِ قَوْلِهِمْ فِي الاجْتِهَادِ وَ الرَّأْيِ وَ الْقِيَاسِ أَنَّهُ لَنْ يَخْلُقَ الشَّيْءُ أَنْ يَكُونَ تَمْثِيلًا عَلَى أَصْلِ أَوْ يُسْتَخْرَجَ الْبَحْثُ عَنْهُ فَإِنْ كَانَ بَحْثَ عَنْهُ فَإِنَّهُ لَا يَجُوزُ فِي عَدْلِ اللَّهِ تَعَالَى تَكْلِيفُ الْعِبَادِ ذَلِكَ

And from the evidence of the corruption of their words regarding the Ijtihad, and the opinion, and the analogy is that nothing can be purely allegorical or extracted through investigation. If it can be investigated, it is not Permissible, in the justice of Allah-azwj, to Burden His-azwj servants with that.

وَ إِنْ كَانَ تَمْثِيلًا عَلَى أَصْلِ فَلَنْ يَخْلُقَ الْأَصْلُ أَنْ يَكُونَ حَرَمًا لِمَصْلَحَةِ الْخَلْقِ أَوْ لِمَعْنَى فِي نَفْسِهِ حَاصٍ فَإِنْ كَانَ حَرَمًا لِمَعْنَى فِي نَفْسِهِ حَاصٍ فَقَدْ كَانَ قَبْلَ ذَلِكَ خَالًا ثُمَّ حَرَمَ بَعْدَ ذَلِكَ لِمَعْنَى فِيهِ بَلْ لَوْ كَانَ الْعَلَّةُ الْمَعْنَى لَمْ يَكُنِ التَّحْرِيمُ لَهُ أَوَّلًا مِنَ التَّحْلِيلِ

And if it is allegorical based on a principle, that principle cannot be fundamentally prohibited for the benefit of creation or for a specific meaning inherent within it. If it is prohibited for a specific meaning inherent within it, then it was Permissible before that, then it was Prohibited after that for a meaning regarding it, and if the reason of the meaning did not happen to be the Prohibition of it, it would be foremost being from the Permissible.

وَ لَمَّا فَسَدَ هَذَا الْوَجْهَ مِنْ دَعْوَاهُمْ عَلِمْنَا أَنَّهُ لِمَعْنَى أَنَّ اللَّهَ تَعَالَى إِذَا حَرَّمَ الْأَشْيَاءَ لِمَصْلَحَةِ الْخَلْقِ - لَا لِلْعَلَّةِ الَّتِي فِيهَا وَ نَحْنُ إِذَا نَهَيْتُمَا بِالاجْتِهَادِ لِأَنَّ الْحَقَّ عِنْدَنَا بِمَا قَدَمْنَا قَدَمْنَا دِكْرُهُ مِنَ الْأَصُولِ الَّتِي نَصَبَهَا اللَّهُ تَعَالَى

And when this aspect of their claim is spoilt, we know that Allah-azwj the Exalted has rather Prohibited the things for betterment of the people, not for the reason which is in it. But rather, we negate the word (belief) in the Ijtihad because the truth in our view is from what he has previously mentioned, from the principles which Allah-azwj the Exalted has Established.

وَ الدَّلَائِلُ الَّتِي أَقَامَهَا لَنَا - كَالْكِتَابِ وَ السُّنَّةِ وَ الْإِمَامِ الْحُجَّةِ وَ لَنْ يَخْلُقَ الْخَلْقُ عِنْدَنَا مِنْ أَحَدٍ هَذِهِ الْأَرْبَعَةَ وَجُوهَ الَّتِي دَكَّرْنَاهَا وَ مَا خَالَفَهَا فَبَاطِلٌ

And the evidence's which He-azwj Established for us, like the Book and the Sunnah and the Imam-asws, the Divine Authority, and in our view the people are not vacant from one of these four aspects which we have mention, and whatever opposes it is false.

وَ أَمَّا اغْتِيَابُهُمْ بِمَا اغْتَابُوا بِهِ مِنْ شَطْرِ الْمَسْجِدِ الْحَرَامِ وَ الْبَيْتِ فَمُسْتَحْبِلٌ بَيْنَ الْخَطِّ لِأَنَّ مَعْنَى شَطْرِهِ نَحْوُهُ فَبَطَلَ الْاجْتِهَادُ فِيهِ وَ زَعَمُوا أَنَّ عَلَى الَّذِي لَمْ يَهْتَدِ إِلَى الْأَدِلَّةِ وَ الْأَعْلَامِ الْمَنْصُوصَةِ لِلْقِبْلَةِ أَنْ يَسْتَعْمِلَ رَأْيَهُ حَتَّى يُصِيبَ بِغَايَةِ اجْتِهَادِهِ وَ لَمْ يَقُولُوا حَتَّى يُصِيبَ نَحْوَهُ تَوَجُّهُهُ إِلَيْهِ

As for their claiming that what they aimed for of a part of the Sacred Masjid and the Kaaba is impossible to determine the error clearly, because the meaning of their aiming is similar to it, therefore, their exertion of Ijtihad regarding it is invalid. They claimed that whoever does not follow the evidence and the explicit indicators of the Qibla should use his opinion until he achieves the utmost of his Ijtihad, and they did not say until he achieves something approximate to his direction towards it.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ يَعْنِي تَعَالَى عَلَى نُصْبٍ مِنَ الْعَلَامَاتِ وَ الْأَدِلَّةِ وَ هِيَ الَّتِي نَصَّ عَلَى حُكْمِهَا بِدِكْرِ الْعَلَامَاتِ وَ النُّجُومِ فِي ظَاهِرِ الْآيَةِ

*And Allah-^{azwj} Mighty and Majestic has Said: **and wherever you are, turn your faces towards it, [2:150].** The Exalted Meant towards a portion of the Signs and the evidence, and it is which Allah-^{azwj} has Texted upon its ruling by Mentioning the signs and the stars in the apparent Verse.*

ثُمَّ قَالَ تَعَالَىٰ وَ إِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَ لَمْ يَفْعَلُوا وَ إِنَّ الَّذِينَ اضْطُرُّوا إِلَى الْإِجْتِهَادِ فَدَلَّ عَلَى أَنَّ اللَّهَ تَعَالَىٰ أَوْجَبَ عَلَيْهِمْ اسْتِعْمَالَ الدَّلِيلِ فِي التَّوَجُّهِ وَ عِنْدَ الْإِشْتِيَاءِ عَلَيْهِمْ لِإِصَابَةِ الْحَقِّ

*Then the Exalted Said: **And those who have been Given the Book are knowing that it is the Truth from their Lord; [2:144],** and He-^{azwj} did not Say: ‘And those who are desperate to the Ijtihad’. Its evidence upon that Allah-^{azwj} the Exalted Obligated upon them using the evidence regarding the orientation and during the matters doubtful upon them in order to attain the truth.*

فَمَعْنَى شَطْرِهِ نُحُوهُ يَعْنِي تَعَالَىٰ نُحُوَ عِلَامَاتِهِ الْمَنْصُوبَةِ عَلَيْهِ وَ مَعْنَى شَطْرِهِ نُحُوهُ إِنْ كَانَ مَرْتَبًا وَ بِالذَّلَائِلِ وَ الْأَعْلَامِ إِنْ كَانَ مَحْجُوبًا فَلَوْ عَلِمَتِ الْقِبْلَةُ الْوَاجِبُ اسْتِقْبَالُهَا وَ التَّوَيُّبِيُّ وَ التَّوَجُّهُ إِلَيْهَا

So, the meaning of ‘part’ is approximately (towards it). The Exalted Means towards His-^{azwj} signs, the texted upon, and the meaning of turning towards it if it is visible, is with evidence and indicators, and if it is concealed, then even if the obligatory Qibla is known to them, facing it and turning towards it (should be based on evidence and indicators).

وَ لَمْ يَكُنِ الدَّلِيلُ عَلَيْهَا مَوْجُودًا حَتَّى اسْتَوَى الْجِهَاتُ كُلُّهَا لَهُ حِينَئِذٍ أَنْ يُصَلِّيَ بِحَالِ اجْتِهَادٍ وَ حَيْثُ أَحَبَّ وَ اخْتَارَ حَتَّى يَكُونَ عَلَى يَقِينٍ مِنْ بَيَانِ الْأَدِلَّةِ الْمَنْصُوبَةِ وَ الْعِلَامَاتِ الْمُبْتَوِّئَةِ فَإِنْ مَالَ عَنْ هَذَا الْمَوْضِعِ مَا ذَكَرْنَاهُ حَتَّى يَجْعَلَ الشَّرْقَ غَرْبًا وَ الْعَرْبَ شَرْقًا زَالَ مَعْنَى اجْتِهَادِهِ وَ فَسَدَ اعْتِقَادُهُ-

If the evidence for it is not available until all directions become equal to him, then he should pray based on his own effort and choose where he prefers until he is certain about the clarification of the established evidence and the indicated signs. If someone deviates from this, as we have mentioned, to the extent of making the east as west and the west as east, the meaning of his Ijtihad is annulled, and his belief becomes corrupted.

وَ قَدْ جَاءَ عَنِ النَّبِيِّ ص خَبْرٌ مَنْصُوبٌ مُجْمَعٌ عَلَيْهِ أَنَّ الْأَدِلَّةَ الْمَنْصُوبَةَ عَلَى بَيْتِ اللَّهِ الْحَرَامِ لَا يَذْهَبُ بِكُلِّيَّتِهَا بِحَادِثَةٍ مِنَ الْحَوَادِثِ مَتَى مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَى عِبَادِهِ فِي إِقَامَةِ مَا افْتَرَضَهُ عَلَيْهِمْ

And it has come from the Prophet-^{saww} a Hadeeth unanimously agreed upon, that the established evidence pointing to the Kabah is not entirely nullified by a certain incident among incidents, as a test from Allah-^{azwj} the Exalted upon His-^{azwj} servants in fulfilling what He-^{azwj} has Imposed upon them.

وَ زَعَمَتْ طَائِفَةٌ مِنْ يَهُودِ بَيْتِ اللَّهِ إِذَا أَشْكَلَ عَلَيْهِ مِنْ جِهَةٍ حَتَّى يَسْتَوِيَ عِنْدَهُ الْجِهَاتُ كُلُّهَا تَحَرَّى وَ اتَّبَعَ اجْتِهَادَهُ حَيْثُ بَلَغَ بِهِ

A group among those who advocate for Ijtihad claims that if it becomes difficult for him from one direction until all directions become equal to him, he should strive and follow his own Ijtihad wherever it leads him.

فَإِنَّ ذَلِكَ جَائِزٌ بِرِعْمِهِمْ وَإِنْ كَانَ لَمْ يُصِبْ وَجْهَ حَقِيقَةِ الْقِبْلَةِ وَرَعِمُوا أَيْضاً أَنَّهُ إِذَا كَانَ عَلَى هَذَا السَّبِيلِ مِائَةٌ رَجُلٍ لَمْ يَجْزِ لِأَحَدٍ مِنْهُمْ أَنْ يَتَّبِعَ اجْتِهَادَ الْآخَرَ فَهُمْ بِهَذِهِ الْأَقْوَالِ يَنْفُضُونَ أَصْلَ اعْتِقَادِهِمْ وَرَعِمُوا أَنَّ الضَّرِيرَ وَ الْمَكْمُوفَ لَهُ أَنْ يَفْتَدِيَ بِأَحَدِ هَؤُلَاءِ الْمُجْتَهِدِينَ فَلَهُ أَنْ يَنْتَقِلَ عَنْ قَوْلِ الْأَوَّلِ مِنْهُمْ إِلَى قَوْلِ الْآخَرِ

So, according to their claim, this is permissible even if it does not result in the true direction of the Qiblah. They also claimed that if there were a hundred people following this method, none of them is allowed to follow the Ijtihad of another. With these statements, they contradict the fundamental principles of their belief. They further claimed that a blind person or someone with impaired vision can follow any of these diligent individuals, so they can switch from the word (opinion) of one of them to the word of another.

فَجَعَلُوا مَعَ اجْتِهَادِهِمْ كَمَنْ لَمْ يَجْتِهَدْ فَلَمْ يُلْجِئْ بِمِ اجْتِهَادِ إِلَّا إِلَى خَالَ الضَّلَالِ وَالْإِنْتِقَالَ مِنْ خَالَ إِلَى خَالَ فَأَيُّ دِينٍ أُنْدَعُ وَأَيُّ قَوْلٍ أَشْنَعُ مِنْ هَذِهِ الْمَقَالَةِ أَوْ أَيُّ عَجْرًا مِمَّنْ يَظُنُّ أَنَّهُ مِنْ أَهْلِ الْإِسْلَامِ وَ هُوَ عَلَى مِثْلِ هَذَا الْحَالِ

Thus, they equated their Ijtihad to be like the one who did not do Ijtihad, so the Ijtihad did not elevate them except to a state of straying and the transferring from a state to a state. So which religion is more innovative and which statement is more atrocious than this discourse, or clearer in its incapacity from someone who thinks himself to be from the people of Islam while he is in such a state?

نَعُوذُ بِاللَّهِ مِنَ الضَّلَالَةِ بَعْدَ الْهُدَى وَ اتِّبَاعِ الْهَوَى وَ إِيَّاهُ نَسْتَعِينُ عَلَى مَا يَفْرُبُ مِنْهُ إِنَّهُ سَمِيعٌ مُجِيبٌ

We seek refuge with Allah^{-azwj} from the straying after the guidance, and from following the personal desires, and we seek His^{-azwj} Assistance upon what would draw one closer to Him^{-azwj}. He^{-azwj} is Hearing, Responding’.

أَقُولُ وَجَدْتُ رِسَالَةَ قَدِيمَةً مُفْتَسِّحَهَا هَكَذَا

I (Majlisi) am saying, ‘I found this ancient correspondence to have begun like this –

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ قَوْلَوَيْهِ الْقُمِّيِّ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي سَعْدُ الْأَشْعَرِيُّ الْقُمِّيُّ أَبُو الْقَاسِمِ رَحِمَهُ اللَّهُ وَ هُوَ مُصَنِّفُهُ

It is narrated to us by Ja’far Bin Muhammad Bin Qawlawayya Al-Qummi, may Allah^{-azwj} Mercy him. He said, ‘It is narrated to me by Sa’ad Al-Ashari Al-Qummi Abu Al-Qasim, may Allah^{-azwj} Mercy him, and he is its author.

الْحَمْدُ لِلَّهِ ذِي النِّعَمَاءِ وَ الْأَلَاءِ وَ الْمَجْدِ وَ الْعِزِّ وَ الْكِبْرِيَاءِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ وَ عَلَى آلِهِ الْبَرَّةِ الْأَتْقِيَاءِ رَوَى مَشَاجِحُنَا عَنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ قَالَ

‘The Praise is for Allah^{-azwj} with the bounties and the Favours, and the Glory, and the Might, and the Greatness; and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} Chief of the Prophets^{-as} and upon his^{-saww} Progeny^{-asws}, the righteous, the pious. It is reported by our elders from our companions, from Abu Abdullah^{-asws} having said:

قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُوفٍ كُلُّهَا شَافٍ كَافٍ أَمْرٍ وَ زَجْرٍ وَ تَرْغِيبٍ وَ تَرْهيبٍ وَ جَدَلٍ وَ فَصَصٍ وَ مَثَلٍ.

'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'The Quran has been Revealed upon seven 'Harf' (aspects). All of these are a healing, sufficient, Command, rebuke, and exhorting, and deterring, and argumentative, and stories, and examples".¹¹

و ساق الحديث إلى آخره لكنه غير الترتيب و فرقه على الأبواب و زاد فيما بين ذلك بعض الأخبار.

And he continued the Hadeeth to its end, but by another arrangement, and its difference is upon the chapters, and there is an addition in what is between that with some of the Ahadeeth.

¹¹ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 11

CHAPTER 129 – ARGUMENTATION OF AMIR AL-MOMINEEN^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AGAINST THE ATHEIST, THE CLAIMANT OF THE CONTRADICTIONS IN THE QURAN, AND ITS EXAMPLES

1- ج، الإحتجاج جاء بعض الرّادقة إلى أمير المؤمنين ع و قال لو لا ما في القرآن من الإختلاف و التناقض لدخلت في دينكم

(The book) ‘Al-Ihtijaj’ –

‘One of the atheists came to Amir Al-Momineen^{-asws} and said, ‘Had there not been the differing and the contradictions what are in the Quran, I would have entered into your^{-asws} religion’.

فَقَالَ لَهُ عَلِيُّ ع وَ مَا هُوَ

Ali^{-asws} said to him: ‘And what is it?’

قَالَ قَوْلُهُ تَعَالَى نَسُوا اللَّهَ فَنَسِيَهُمْ وَ قَوْلُهُ قَالِيَوْمَ نُنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَ قَوْلُهُ وَ مَا كَانَ رَبُّكَ نَسِيًّا

He said, ‘Words of the Exalted: **They have forgotten Allah, so He has Forgotten them; [9:67];** and His^{-azwj} Words: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs, [7:51];** and His^{-azwj} Words: **and your Lord was not forgetful [19:64].**

وَ قَوْلُهُ يَوْمَ يَبْعَثُ الرُّوحَ وَ الْمَلَائِكَةَ صَفًّا لَا يَتَكَلَّمُونَ وَ قَوْلُهُ وَ اللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ

And His^{-azwj} Words: **A Day on which the Spirit and the Angels would be standing in rows, not speaking [78:38];** and His^{-azwj} Words: **(they would be saying) ‘By Allah, our Lord! We were not associators’ [6:23].**

وَ قَوْلُهُ تَعَالَى يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا وَ قَوْلُهُ إِنَّ ذَلِكَ لِحَقِّ نَحَاصِمِ أَهْلِ النَّارِ وَ قَوْلُهُ لَا تَخْتَصِمُوا لَدَيَّ وَ قَوْلُهُ الْيَوْمَ نُنَجِّمُ عَلَى أَفْوَاهِهِمْ وَ تَكَلَّمْنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

And Words of the Exalted: **Then, on the Day of Qiyamah, some of you would be denying others and would be cursing each other, [29:25];** and His^{-azwj} Words: **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]; He will Say: “Do not quarrel in My Presence, [50:28]; On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].**

وَ قَوْلُهُ وَجْوهٌ يُؤمِنُ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ وَ قَوْلُهُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ قَوْلُهُ وَ لَقَدْ رَأَى نَزْلَهُ أُخْرَى

And His^{-azwj} Words: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]; Visions cannot comprehend Him, and He Comprehends the visions; [6:103]; And he had seen him in another descent [53:13].**

وَقَوْلُهُ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ الْآيَتَيْنِ وَقَوْلُهُ مَا كَانَ لِيَشْرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحِيًّا وَقَوْلُهُ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109] – the two Verses; and His^{-azwj} Words: And it was not for a person that Allah Speaks to him except as a Revelation, [42:51]; Never! On that Day they would be Veiled from their Lord [83:15].

وَقَوْلُهُ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ وَقَوْلُهُ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ وَقَوْلُهُ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ وَقَوْلُهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ

And His^{-azwj} Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]; But, they are disbelievers in the meeting of their Lord [32:10]; So He Made hypocrisy as a consequence to be in their hearts until the Day they meet Him, [9:77]; So the one who wishes to meet his Lord, [18:110].**

وَقَوْلُهُ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاعِعُوهَا وَقَوْلُهُ وَنَضَعُ الْمَوَازِينَ الْقَسِطَ لِيَوْمِ الْقِيَامَةِ وَقَوْلُهُ فَمَنْ تَغَلَّتْ مَوَازِينُهُ وَمَنْ خَفَّتْ مَوَازِينُهُ

And His^{-azwj} Words: **And the criminals would see the Fire, so they would think that they would be falling into it, [18:53]; And We will Place scales of fairness on the Day of Qiyamah, [21:47]; and His^{-azwj} Words: So the one whose scale would be heavy, [7:8] And the one whose scale would be light, [7:9].**

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَأَمَّا قَوْلُهُ تَعَالَى نَسُوا اللَّهَ فَنَسِيَهُمْ يَعْنِي إِنَّمَا نَسُوا اللَّهَ فِي دَارِ الدُّنْيَا لَمْ يَعْمَلُوا بِطَاعَتِهِ فَنَسِيَهُمْ فِي الآخِرَةِ أَي لَمْ يَجْعَلْ لَهُمْ مِنْ ثَوَابِهِ شَيْئاً فَصَارُوا مَنْسِيَةً مِنَ الْحَيْرِ

Amir Al-Momineen^{-asws} said: 'As for His^{-azwj} Words: **They have forgotten Allah, so He has Forgotten them; [9:67]**, it means rather they had forgotten Allah^{-azwj} in house of the world, not having worked in obedience to Him^{-azwj}, so He^{-azwj} will Forget them in the Hereafter, i.e., not Make anything for them from His^{-azwj} Rewards, so they would become forgotten from the goodness.

وَكَذَلِكَ تَفْسِيرُ قَوْلِهِ عَزَّ وَجَلَّ - فَأَلْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا يَعْنِي بِالتَّسْبِيحِ أَنَّهُ لَمْ يُبْنِهِمْ كَمَا يُبْنِي أَوْلِيَاءَهُ الَّذِينَ كَانُوا فِي دَارِ الدُّنْيَا مُطِيعِينَ ذَاكِرِينَ حِينَ آمَنُوا بِهِ وَرَسُولِهِ وَخَافُوهُ بِالْغَيْبِ

And like that is interpretation of Words of the Mighty and Majestic: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs, [7:51]**, meaning by the 'forgetting' He^{-azwj} will not Reward them like what He^{-azwj} would Reward His^{-azwj} friends, those who were obedient in house of the world, doing Zikr, whereby they had believed in Him^{-azwj} and His^{-azwj} Rasool^{-saww} and feared Him^{-azwj} in the privacy.

وَأَمَّا قَوْلُهُ وَمَا كَانَ رَبُّكَ نَسِيًّا فَإِنَّ رَبَّنَا تَبَارَكَ وَتَعَالَى عَلُوًّا كَبِيراً لَيْسَ بِالذِّي يَنْسَى وَلَا يَغْفُلُ بَلْ هُوَ الْخَفِيفُ الْعَلِيمُ وَقَدْ يَقُولُ الْعَرَبُ قَدْ نَسِينَا فَلَانَ فَلَا يَذْكُرُنَا أَيُّ إِنَّهُ لَا يَأْتُرُ لَهُمْ بَخْرٍ وَلَا يَذْكُرُهُمْ بِهِ

And as for His^{-azwj} Words: **and your Lord was not forgetful [19:64]**, our Lord^{-azwj} Blessed and Exalted is Exalted, Great. He^{-azwj} isn't one who would forget nor be heedless, but He^{-azwj} is the Preserver, the All-knowing, and the Arabs do say, 'So and so has forgotten us, so he does not remember us', i.e., he neither instructs good for them nor mentions them with it'.

قَالَ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ - يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَابًا وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ وَ قَوْلُهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا وَ قَوْلُهُ ع إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ وَ قَوْلُهُ لَا تَخْتَصِمُوا لَدَيَّ وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ وَ قَوْلُهُ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ تُكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

He^{-asws} said: 'And as for Words of Mighty and Majestic: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]**, and His^{-azwj} Words: **(they would be saying) 'By Allah, our Lord! We were not associators' [6:23]**, and Words of Mighty and Majestic: **Then, on the Day of Qiyamah, some of you would be denying others and would be cursing each other, [29:25]**, and His^{-azwj} **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]**, and His^{-azwj} Words: **"Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28]**, and His^{-azwj} Words: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65] –**

فَإِنَّ ذَلِكَ فِي مَوَاطِنَ غَيْرٍ وَاحِدٍ مِنْ مَوَاطِنِ ذَلِكَ الْيَوْمِ الَّذِي كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ وَ الْمَرَادُ يَكْفُرُ أَهْلُ الْمَعَاصِي بَعْضُهُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُهُمْ بَعْضًا وَ الْكُفْرُ فِي هَذِهِ الْآيَةِ الْإِبْرَاءُ يَقُولُ يَتَبَرَّأُ بَعْضُهُمْ مِنْ بَعْضٍ

That is in more than one place. That is the Day which its measurement would be of fifty thousand years, and the intended with the people of disobedience denying each other and cursing each other, and the 'Kufr' in this Verse is the disavowing. He^{-azwj} is Saying they would be disavowing from each other.

وَ تَطِيرُهَا فِي سُورَةِ إِبْرَاهِيمَ ع قَوْلُ الشَّيْطَانِ - إِي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ وَ قَوْلُ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ كَفَرْنَا بِكُمْ بَعِي تَبَرَّأْنَا مِنْكُمْ

And its counterpart is in **Surah Ibrahim**, the words of Satan^{-la}: **I had denied what you were associating from before [14:22]**, and Words of Ibrahim^{-as} the friend of the Beneficent: **We deny you, [60:4]**, meaning we disavow from you.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ يَبْكُونَ فِيهَا فَلَوْ أَنَّ تِلْكَ الْأَصْوَاتَ بَدَتْ لِأَهْلِ الدُّنْيَا لَزَالَتْ جَمِيعُ الْخَلْقِ عَنِ مَعَابِشِهِمْ وَ انصَدَعَتْ قُلُوبُهُمْ إِلَّا مَا شَاءَ اللَّهُ وَ لَا يَزَالُونَ يَبْكُونَ حَتَّى يَسْتَنْفِدُوا الدَّمْعَ وَ يُفْضُوا إِلَى الدِّمَاءِ

Then they would be gathering in another place crying in it. If those voices were to appear (heard by) people of the world, entirety of the creatures would be removed from their livelihoods and their hearts would ache except what Allah^{-azwj} Desires, and they will not cease crying until they deplete their tears and resort to the blood.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيَسْتَنْطِفُونَ فِيهِ فَيَقُولُونَ - وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ وَ هَؤُلَاءِ خَاصَّةٌ هُمُ الْمُقْرُونُ فِي دَارِ الدُّنْيَا بِالتَّوْحِيدِ فَلَمْ يَنْفَعَهُمْ إِيمَانُهُمْ بِاللَّهِ مَعَ مُخَالَفَتِهِمْ رُسُلَهُ وَ شَكَّيهِمْ فِيمَا أَنْتَوُا بِهِ عَنْ رَبِّهِمْ وَ نَفْسِهِمْ عُهُودَهُمْ فِي أَوْصِيَائِهِمْ وَ اسْتِنْبَاهِهِمُ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ

Then they would be gathering in another place. They would be speaking in it saying: **'By Allah, our Lord! We were not associators' [6:23]**; and they in particular, in house of the world they were acknowledgers of the Oneness but their Eman with Allah^{-azwj} did not benefit them due to their having opposed His^{-azwj} Rasool^{-saww} and their doubts in what he^{-saww} had come with from their Lord^{-azwj}, and their having broken their covenants regarding the Successors^{-asws}, and their (deniers) having replaced with the one who was good with the one who was lesser.

فَكَذَّبَهُمُ اللَّهُ بِمَا اتَّخَلَّوْهُ مِنَ الْإِيمَانِ بِقَوْلِهِ انظُرْ كَيْفَ كَذَّبُوا عَلَى أَنْفُسِهِمْ فَيُخَيِّمُهُمُ اللَّهُ عَلَى أَعْيُنِهِمْ وَ تُسْتَغْفَرُ الْأَيْدِي وَالْأَرْجُلُ وَالْجُلُودُ فَيَشْهَدُ بِكُلِّ مَعْصِيَةٍ كَانَتْ مِنْهُمْ

Allah^{-azwj} Belied them due to what they had arrogated from the Eman, by His^{-azwj} Words: **Look how they are belying upon themselves, [6:24]**. Allah^{-azwj} would Seal upon their mouths and Cause the hands and the legs and the skins to speak. These would testify with every act of disobedience which had happened from them.

ثُمَّ يُرْفَعُ عَنْ أَلْسِنَتِهِمُ الْخَتْمُ فَيَقُولُونَ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ

Then He^{-azwj} will Raise the seal from their tongues. **They would say to their skins, 'Why did you testify against us?' These would say, 'Allah Made us to speak, the One Who Makes all things to speak, [41:21]**.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيَقْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ لَهْؤَلِ مَا يُشَاهِدُونَهُ مِنْ صُغُوبَةِ الْأَمْرِ وَ عَظَمِ الْبَلَاءِ فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَقْرَأُ الْمَرْءُ مِنْ أَخِيهِ- وَ أُمِّهِ وَ أَبِيهِ وَ صَاحِبَتِيهِ وَ بَيْنِيهِ الْآيَةُ

Then they would be gathering in another place, and they would flee from each other due to the horrors of what they would be witnessing from difficulties of the matter and the mighty affliction. That is the Word of Allah^{-azwj} Mighty and Majestic: **(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]** – the Verse.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ وَ يُسْتَنْطَقُ فِيهِ أَوْلِيَاءُ اللَّهِ وَ أَصْفِيَاؤُهُ فَلَا يَتَكَلَّمُ أَحَدٌ إِلَّا مِنْ أَدْنَى لَهُ الرَّحْمِ وَ قَالَ صَوَاباً فَتَقَامُ الرُّسُلُ فَيَسْأَلُونَ عَنْ تَأْدِيَةِ الرِّسَالَاتِ الَّتِي حَمَلُوهَا إِلَى أُمَّمِهِمْ فَأَخْبَرُوا أَنَّهُمْ قَدْ أَذَوْا ذَلِكَ إِلَى أُمَّمِهِمْ وَ يُسْأَلُ الْأُمَّمُ

Then, they would be gathering in another place and in it the friends of Allah^{-azwj} and His^{-azwj} elites would be speaking, **except one the Beneficent Permits for him, and speaks the correct thing [78:38]**. The Messengers^{-as} would be made to stand and questioned about deliveries of the Messages which they^{-as} had been loaded with, to their^{-as} communities. They would inform that they^{-asws} had delivered that to their^{-as} communities.

فَتَجِدُ كَمَا قَالَ اللَّهُ- فَلَنَسْئَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَ لَنَسْئَلَنَّ الْمُرْسَلِينَ فَيَقُولُونَ مَا جَاءَنَا مِنْ بَشِيرٍ وَ لَا نَذِيرٍ

They (people) would reject, just as Allah^{-azwj} has Said: **So We will Question those to whom (Rasools) were Sent to them and We will Question the Rasools (about them) [7:6]**, and they (people) would be saying: **'There has neither come to us from a giver of glad tidings nor a warner' [5:19]**.

فَتَسْتَشْهَدُ الرُّسُلُ رُسُولَ اللَّهِ صَ فَيَشْهَدُ بِصِدْقِي الرُّسُلِ وَ تَكْذِيبِ مَنْ يَجْحَدُهَا مِنَ الْأُمَّمِ فَيَقُولُ لِكُلِّ أُمَّةٍ مِنْهُمْ بَلَى قَدْ جَاءَكُمْ نَبِيٌّ وَ نَذِيرٌ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَيْ مُقْتَدِرٌ عَلَى شَهَادَةِ جَوَارِحِكُمْ عَلَيْكُمْ بِتَبْلِيغِ الرُّسُلِ إِلَيْكُمْ رَسُولَاتِهِمْ

The Messengers^{-as} would seek testimony of Rasool-Allah^{-saww}. He^{-saww} will testify with truthfulness of the Messengers^{-as} and belie the ones from the communities who rejected. He^{-saww} will say to every community from then: ***There had come to you a giver of glad tidings and a warner, and Allah is Able upon all things [5:19]***, i.e., Powerful upon Causing your limbs to testify against you with deliveries of the Messengers^{-as} to you all of their^{-as} Messages.

وَ كَذَلِكَ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً فَالَا يَسْتَطِيعُونَ رَدَّ شَهَادَتِهِ خَوْفاً مِنْ أَنْ يَحْتِمَ اللَّهُ عَلَى أَقْوَاهِهِمْ وَ أَنْ تَشْهَدَ عَلَيْهِمْ جَوَارِحُهُمْ بِمَا كَانُوا يَعْمَلُونَ

And like that, Allah^{-azwj} the Exalted Said to His^{-azwj} Prophet^{-saww}: ***How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]***. They will not be able to rebut his^{-saww} testimony fearing from Allah^{-azwj} Sealing upon their mouths, and their limbs would testify against them with what they had been doing.

وَ يَشْهَدُ عَلَى مُنَافِقِي قَوْمِهِ وَ أَقْبِيهِ وَ كُفَّارِهِمْ بِالْحَادِثِمْ وَ عِنَادِهِمْ وَ نَفْضِهِمْ عَهْدَهُ وَ تَغْيِيرِهِمْ سُنَّتَهُ وَ اعْتِدَائِهِمْ عَلَى أَهْلِ بَيْتِهِ وَ انْقِلَابِهِمْ عَلَى أَعْقَابِهِمْ وَ اِزْتِدَادِهِمْ عَلَى أَدْبَارِهِمْ وَ اخْتِدَائِهِمْ فِي ذَلِكَ سُنَّةً مَنْ تَقَدَّمَ مِنْهُمُ مِنَ الْأُمَّمِ الظَّالِمَةِ الخَائِبَةِ لِأَنْبِيَائِهَا

And he^{-saww} will testify upon hypocrisy of his^{-saww} people and his^{-saww} community, and their Kafirs with their apostasy¹² and their obstinacy (wrongheadedness), and their breaking of his^{-saww} covenant, and their changing his^{-saww} Sunnah, and their enmity to the People^{-asws} of his^{-saww} Household and their turning back upon their heels, and their reneging to their backs, and their following in that, the conduct of the ones from the communities who had preceded them, the oppressors, the betrayers of their Prophets^{-as}.

فَيَقُولُونَ بِأَجْمَعِهِمْ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَ كُنَّا قَوْمًا ضَالِّينَ

They will say altogether: ***'O our Lord! Our wretchedness overcame upon us and we were a straying people' [23:106]***.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ يَكُونُ فِيهِ مَقَامٌ مُحَمَّدٍ صَ وَ هُوَ الْمَقَامُ الْمُحَمَّدِيُّ فَيُنْفِئُ عَلَى اللَّهِ عَزَّ وَ جَلَّ بِمَا لَمْ يَنْفِئُ عَلَيْهِ أَحَدٌ قَبْلَهُ ثُمَّ يَنْفِئُ عَلَى الْمَلَائِكَةِ كُلِّهِمْ فَلَا يَبْقَى مَلَكٌ إِلَّا أَتَى عَلَى مُحَمَّدٍ صَ

Then they would be gathering in another place in which would be the position of Muhammad^{-saww}, and it is the ***Praiseworthy position [17:79]***. He^{-saww} will laud upon Allah^{-azwj} Mighty and Majestic with what no one before him^{-saww} had lauded upon Him^{-azwj}. Then he^{-saww} will laud upon the Angels, all of them. There will not remain any Angel except Muhammad^{-saww} will laud upon him.

ثُمَّ يَنْفِئُ عَلَى الْأَنْبِيَاءِ بِمَا لَمْ يَنْفِئُ عَلَيْهِمْ أَحَدٌ مِنْهُ ثُمَّ يَنْفِئُ عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَيْدًا بِالصِّدِّيقِينَ وَ الشُّهَدَاءِ ثُمَّ بِالصَّالِحِينَ

¹² Abandonment of a religious belief or principle

Then he^{-saww} will laud upon the Prophets^{-as} with what no one had lauded them^{-saww} with the likes of it. Then he^{-saww} will laud upon every believing man and believing woman, beginning with the truthful ones and the martyrs, then with the righteous ones.

فَتَحْمَدُهُ أَهْلُ السَّمَاوَاتِ وَ أَهْلُ الْأَرْضِينَ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ- عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً فَطُوبَى لِمَنْ كَانَ لَهُ فِي ذَلِكَ الْمَقَامِ حَظٌّ وَ نَصِيبٌ وَ وَثِقٌ لِمَنْ لَمْ يَكُنْ لَهُ فِي هَذَا الْمَقَامِ حَظٌّ وَ لَا نَصِيبٌ

So, inhabitants of the skies and inhabitants of the earths will praise him^{-saww}. That is the Word of Mighty and Majestic: **perhaps your Lord will Raise you to a Praiseworthy position [17:79]**. Beatitude be for the one who has a share for him in that place and a portion, and woe be for the one who neither has a share for him in that place not portion!

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ يُلْحَمُونَ فِيهِ وَ يَتَبَرَّأُ بَعْضُهُمْ مِنْ بَعْضٍ وَ هَذَا كُلُّهُ قَبْلَ الْحِسَابِ فَإِذَا أُخِذَ فِي الْحِسَابِ شُغِلَ كُلُّ إِنْسَانٍ بِمَا لَدَيْهِ نَسْأَلُ اللَّهَ بَرَكَاتِهِ ذَلِكَ الْيَوْمَ

Then they would be gathering in another place. They will be reined in it and disavow from each other, and all this (will occur) before the Reckoning. When He^{-azwj} will Seize in the Reckoning, every person will be pre-occupied with what concerns him. We ask Allah^{-azwj} for Blessings of that Day’.

قَالَ عَلِيٌّ ع وَ أَمَّا قَوْلُهُ وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ ذَلِكَ فِي مَوْضِعٍ يَنْتَهِي فِيهِ أَوْلِيَاءُ اللَّهِ عَزَّ وَ جَلَّ بَعْدَ مَا يُفْرَغُ مِنَ الْحِسَابِ إِلَى تَحْرِ يُسْمَى تَحْرَ الْحَيَوَانَ فَيَعْتَسِلُونَ مِنْهُ وَ يَشْرَبُونَ مِنْ آخَرَ فَتَبَيَّضُ وَجُوهُهُمْ فَيَدْهَبُ عَنْهُمْ كُلُّ أَدَى وَ قَدَى وَ وَعَثِ ثُمَّ يُؤْمَرُونَ بِدُخُولِ الْجَنَّةِ

Ali^{-asws} said: ‘And as for His^{-azwj} Words: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**. That is a place wherein the friends of Allah^{-azwj} Mighty and Majestic would end up to, after being free from the Reckoning up to a river named as ‘the river Haywaan’. They will wash from it and drink from another. Their faces will become bright, and every harm, dirt and grudge will be removed from them. Then they will enter the Paradise.

فَمِنْ هَذَا الْمَقَامِ يُنْظَرُونَ إِلَى رَبِّهِمْ كَيْفَ يُبَيِّئُهُمْ وَ مِنْهُ يَدْخُلُونَ الْجَنَّةَ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فِي تَسْلِيمِ الْمَلَائِكَةِ عَلَيْهِمْ- سَلَامٌ عَلَيْكُمْ طِبْئُكُمْ فَادْخُلُوهَا خَالِدِينَ

From this position they will be looking at/up/to their Lord^{-azwj} (in anticipation) of how He^{-azwj} will be Rewarding them, and from it they will be entering the Paradise. That is the Word of Mighty and Majestic regarding the salutation of the Angels upon them: **‘Peace be upon you! You are good, therefore enter it to abide eternally [39:73]**.

فَعِنْدَ ذَلِكَ أُتِيبُوا بِدُخُولِ الْجَنَّةِ وَ النَّظَرِ إِلَى مَا وَعَدَهُمُ اللَّهُ عَزَّ وَ جَلَّ فَذَلِكَ قَوْلُهُ تَعَالَى إِلَى رَبِّهَا نَاطِرَةٌ وَ النَّاطِرَةُ فِي بَعْضِ اللَّغَةِ هِيَ الْمُنْتَظَرَةُ أَمْ تَسْمَعُ إِلَى قَوْلِهِ تَعَالَى فَنَاطِرَةٌ بِمَنْ يَرْجِعُ الْمُرْسَلُونَ أَيْ مُنْتَظَرَةٌ بِمَنْ يَرْجِعُ الْمُرْسَلُونَ

During that they will be Rewarded with entering the Paradise and looking at what Allah^{-azwj} Mighty and Majestic had Promised them. That is Word of the Exalted: **Looking at their Lord [75:23]**, and the ‘looking’ in some of the languages, it is the awaiting (anticipating). Have you

not listened to the Words of the Exalted: **then we shall see what the messengers return with' [27:35]**, i.e., awaiting what the messengers would be returning with.

وَأَمَّا قَوْلُهُ وَ لَقَدْ رَأَاهُ نَزْلَةً أُخْرَى - عِنْدَ سِدْرَةِ الْمُنْتَهَى يَغْنِي مُحَمَّدًا ص حِينَ كَانَ عِنْدَ سِدْرَةِ الْمُنْتَهَى حَيْثُ لَا يُجَاوِزُهَا خَلْقٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ

And as for His^{-azwj} Words: **And he had seen him in another descent [53:13] At the Lote Tree [53:14]**, meaning Muhammad^{-saww} when he^{-saww} was at the Lote tree whereby no creature from creatures of Allah^{-azwj} Mighty and Majestic had surpassed it.

وَقَوْلُهُ فِي آخِرِ الْآيَةِ مَا زَاغَ الْبَصَرُ وَ مَا طَعَى - لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى رَأَى جِبْرِيْلَ ع فِي صُوْرَتِهِ مَرَّتَيْنِ هَذِهِ الْمَرَّةَ وَ مَرَّةً أُخْرَى وَ ذَلِكَ أَنَّ خَلْقَ جِبْرِيْلَ ع خَلْقٌ عَظِيْمٌ فَهُوَ مِنَ الرُّوحَانِيَّةِ الَّذِيْنَ لَا يُدْرِكُ خَلْقَهُمْ وَ لَا صِفَتَهُمْ إِلَّا رَبُّ الْعَالَمِيْنَ

And His^{-azwj} Words in another Verse: **Neither did the sight deviate nor did it exceed [53:17] He saw from the greatest Signs of his Lord [53:18]**. He^{-saww} saw Jibraeel^{-as} in his^{-as} own image twice. This time and another time, and that is because the physique of Jibraeel^{-as} is a mighty physique. He^{-as} is from the spiritual beings, those whose physiques cannot be realised nor described except by Lord^{-azwj} of the worlds'.

قَالَ عَلِيٌّ ع وَ أَمَّا قَوْلُهُ تَعَالَى مَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحِيًّا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُوْلًا فَيُوحِي بِأَذْنِهِ مَا يَشَاءُ كَذَلِكَ قَالَ اللَّهُ تَعَالَى قَدْ كَانَ الرَّسُوْلُ يُوحِي إِلَيْهِ رُسُلُ السَّمَاءِ فَيَتَّبِعُ رُسُلَ السَّمَاءِ إِلَى رُسُلِ الْأَرْضِ وَ قَدْ كَانَ الْكَلَامُ بَيْنَ رُسُلِ الْأَرْضِ وَ بَيْنَهُ مِنْ غَيْرِ أَنْ يُرْسِلَ بِالْكَلامِ مَعَ رُسُلِ أَهْلِ السَّمَاءِ

Ali^{-asws} said: 'And as for Words of the Exalted: **And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires [42:51]**. Like that Allah^{-azwj} has Said. The Rasool^{-saww} was revealed to by messengers of the sky. The messengers of sky delivered to messengers of the earth, and the speech between messengers of people of the earth and him^{-saww} was from other than what had been sent with messengers of the inhabitants of the sky.

وَ قَدْ قَالَ رَسُوْلُ اللَّهِ ص يَا جِبْرِيْلُ هَلْ رَأَيْتَ رَبَّنَا عَزَّ وَ جَلَّ

And Rasool-Allah^{-saww} had said: 'O Jibraeel^{-saww}! Have you^{-as} seen your^{-as} Lord^{-azwj} Mighty and Majestic?'

فَقَالَ جِبْرِيْلُ ع إِنَّ رَبِّي عَزَّ وَ جَلَّ لَا يُرَى

'Jibraeel^{-as} said: 'My^{-azwj} Lord^{-azwj} Mighty and Majestic cannot be seen!'

فَقَالَ رَسُوْلُ اللَّهِ ص مِنْ أَيْنَ تَأْخُذُ الْوَحْيَ

Rasool-Allah^{-saww} said: 'Where do you^{-as} take the Revelation from?'

قَالَ آخُذُهُ مِنْ إِسْرَافِيْلَ

He^{-as} said: 'I^{-as} take it from Israfeel^{-as}'.

قَالَ وَمِنْ أَيْنَ يَأْخُذُهُ إِسْرَافِيلُ

He^{-saww} said: 'And where does Israfeel^{-as} take it from?'

قَالَ يَأْخُذُهُ مِنْ مَلَكٍ مِنْ فَوْقِهِ مِنَ الرُّوحَانِيَيْنِ

He^{-as} said: 'He^{-as} takes it from above him^{-as}, from Al-Rouhneen'.

قَالَ فَمِنْ أَيْنَ يَأْخُذُهُ ذَلِكَ الْمَلَكُ

He^{-saww} said: 'Where does that Angel take from?'

قَالَ يُقَدِّفُ فِي قَلْبِهِ قَدْفًا

He^{-as} said: 'It is cast into his heart with a casting'.

فَهَذَا وَحْيٍ وَهُوَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بِنَحْوِ وَاحِدٍ مِنْهُ مَا كَلَّمَ اللَّهُ عَزَّ وَجَلَّ بِهِ الرُّسُلَ وَ مِنْهُ مَا قَدَّفَ فِي قُلُوبِهِمْ وَ مِنْهُ رُؤْيَا يَرَاهَا الرُّسُلُ وَ مِنْهُ وَحْيٍ وَ تَنْزِيلٌ يُنْتَلَى وَ يُفْرَأُ فَهُوَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ

So, this is Revelation, and it is Speech of Allah^{-azwj} Mighty and Majestic, and the Speech of Allah^{-azwj} Mighty and Majestic, not one of it is similar to what Allah^{-azwj} Mighty and Majestic Spoke to the Messengers^{-as} with – from it is what is cast into their^{-as} hearts, and from it is a dream the Messengers^{-as} see, and from it is Revelation, and descent of recitation and read. It is Speech of Allah^{-azwj} Mighty and Majestic'.

قَالَ عَلِيُّ ع وَ أَمَا قَوْلُهُ كَلَّمَ إِيَّاهُمْ عَنْ رَحْمَتِهِمْ يَوْمَئِذٍ لِمَخْجُوبُونَ فِيمَا يَعْنِي بِهِ يَوْمَ الْقِيَامَةِ عَنْ ثَوَابِ رَحْمَتِهِمْ لِمَخْجُوبُونَ

Ali^{-asws} said: 'And as for His^{-azwj} Words: **Never! On that Day they would be Veiled from their Lord [83:15]**, rather He^{-azwj} Means the Day of Qiyamah by it. They would be veiled (barred) from Rewards of their Lord^{-azwj}.

وَ قَوْلُهُ نَعَالٍ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يُخَيِّرُ مُحَمَّدًا ص عَنِ الْمُشْرِكِينَ وَ الْمُنَافِقِينَ الَّذِينَ لَمْ يَسْتَجِيبُوا لِلَّهِ وَ لِرَسُولِهِ

And Words of the Exalted: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]**. He^{-azwj} Informed Muhammad^{-saww} about the Polytheists and the hypocrites, those who did not respond to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}.

فَقَالَ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَعْنِي بِذَلِكَ الْعَذَابَ يَأْتِيهِمْ فِي دَارِ الدُّنْيَا كَمَا عَذَّبَ الْقُرُونِ الْأُولَى فَهَذَا خَيْرٌ يُخَيِّرُ بِهِ النَّبِيَّ ص عَنْهُمْ

He^{-azwj} Said: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, meaning by that the

Punishment coming to them in house of the world, just as the former generations had been Punished. So, this is the news He^{-azwj} Informed the Prophet^{-saww} with about them.

ثُمَّ قَالَ يَوْمَ بَأْسِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ الْآيَةِ يَعْنِي لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَنْ يَجِيءَ هَذِهِ الْآيَةُ وَ هَذِهِ الْآيَةُ هِيَ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا

Then He^{-azwj} Said: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, [6:158]** – the Verse, meaning, ‘You had not believed from before that this sign would come’, and this sign is emergence of the sun from its west.

وَ قَالَ فِي آيَةٍ أُخْرَى فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا يَعْنِي أُرْسِلَ عَلَيْهِمْ عَذَابًا وَ كَذَلِكَ إِثْبَانُهُ بُنْيَانُهُمْ حَيْثُ قَالَ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ يَعْنِي أُرْسِلَ عَلَيْهِمُ الْعَذَابُ

And He^{-azwj} Said in another Verse: **But, Allah Came to them from where they had not anticipated [59:2]**, meaning Sending the Punishment upon them. And like that He^{-azwj} Came to their foundations whereby He^{-azwj} Said: **Allah Came to (Demolished) their building from the foundations, [16:26]**, meaning He^{-azwj} Sent the Punishment upon them’.

قَالَ عَلِيٌّ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ وَ قَوْلُهُ الَّذِينَ يَتَّبِعُونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ قَوْلُهُ إِلَى يَوْمِ يَلْقَوْنَهُ وَ قَوْلُهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا يَعْنِي الْبَعْثُ فَسَمَّاهُ اللَّهُ لِقَاءً

Ali^{-asws} said: ‘And as for Words of Mighty and Majestic: **But, they are disbelievers in the meeting of their Lord [32:10]**; and His^{-azwj} Words: **Those who are thinking that they would be meeting their Lord, [2:46]**; and His^{-azwj} Words: **until the Day they meet Him, [9:77]**; and His^{-azwj} Words: **So the one who wishes to meet his Lord, let him do righteous deeds [18:110]**, meaning the Resurrection. Allah^{-azwj} Named it as ‘meeting’.

وَ كَذَلِكَ قَوْلُهُ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ يَعْنِي مَنْ كَانَ يُؤْمِنُ أَنَّهُ مَبْعُوثٌ فَإِنَّ وَعْدَ اللَّهِ لَآتٍ مِنَ التَّوَابِ وَ الْعِقَابِ فَالِقَاءُ هَاهُنَا لَيْسَ بِالرُّؤْيَا وَ اللَّقَاءُ هُوَ الْبَعْثُ

And like that are His^{-azwj} Words: **One who was hopeful of meeting Allah, so the term of Allah shall come, [29:5]**, meaning one who had believed that he would be Resurrected, for the Promise of Allah^{-azwj}, from the Reward and Punishment, will come. The ‘meeting’ over here isn’t the seeing, and the meeting, it is the Resurrection.

وَ كَذَلِكَ حَيْثُ يَوْمَ يَلْقَوْنَهُ سَلَامٌ يَعْنِي أَنَّهُ لَا يُرْوَلُ الْإِيْمَانُ عَنْ قُلُوبِهِمْ يَوْمَ يُبْعَثُونَ

And like that: **Their salutation on the Day that they meet Him shall be, Peace! [33:44]**, meaning the Eman will not decline from their hearts on the Day they are Resurrected’.

وَ قَالَ عَلِيٌّ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ وَ رَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِعُوهَا يَعْنِي تَبَيَّنُوا أَنَّهُمْ دَاخِلُوهَا وَ كَذَلِكَ قَوْلُهُ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَه.

And Ali^{-asws} said: ‘And as for Words of Mighty and Majestic: **And the criminals would see the Fire, so they would think that they would be falling into it, [18:53]**, meaning they will be

certain they would be entering it. Like that are His^{-azwj} Words: ***I thought I would meet my Reckoning' [69:20].***

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ لِلْمُنَافِقِينَ وَ تَطُنُّونَ بِاللَّهِ الظُّنُونَا فَهُوَ ظَلُّ شَكٍّ وَ لَيْسَ ظَلُّ يَقِينٍ وَ الظُّلُّ ظَنَانٌ ظَلُّ شَكٍّ وَ ظَلُّ يَقِينٍ فَمَا كَانَ مِنْ أَمْرِ الْمَعَادِ مِنْ
الظُّلِّ فَهُوَ ظَلُّ يَقِينٍ وَ مَا كَانَ مِنْ أَمْرِ الدُّنْيَا فَهُوَ ظَلُّ شَكٍّ

And as for Words of Mighty and Majestic to the hypocrites: ***and you were thinking the assumptions about Allah [33:10].*** It is thinking of doubt and it isn't the thinking of certainty. And the thinking is of two types, a thought of doubt and a thought of certainty. Whatever thought happens from matters of the Hereafter it is the thought of certainty, and whatever happens from matters of the world, it is a thought of doubt'.

قَالَ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً فَهُوَ مِيزَانُ الْعَدْلِ تُؤْخَذُ بِهِ الْخَلَائِقُ يَوْمَ الْقِيَامَةِ يُدْبِلُ اللَّهُ تَبَارَكَ وَ
تَعَالَى الْخَلَائِقَ بَعْضَهُمْ مِنْ بَعْضٍ وَ يُجْزِيهِمْ بِأَعْمَالِهِمْ وَ يَفْتَنُ لِلْمَظْلُومِ مِنَ الظَّالِمِ

He^{-asws} said: 'And as for Words of Mighty and Majestic: ***And We will Place scales of fairness on the Day of Qiyamah, therefore do not wrong a soul of anything. [21:47].*** It is the scale of justice the people would be seized by it on the Day of Qiyamah. Allah^{-azwj} Blessed and Exalted will Give justice to the people, some from the others and Recompense them for their deeds, and Demand for the oppressed from the oppressor.

وَ مَعْنَى قَوْلِهِ فَمَنْ تَقَلَّتْ مَوَازِينُهُ وَ مَنْ حَفَّتْ مَوَازِينُهُ فَهُوَ قِلَّةُ الْحِسَابِ وَ كَثْرَتُهُ وَ النَّاسُ يَوْمَئِذٍ عَلَى طَبَقَاتٍ وَ مَنَارِلَ فَمِنْهُمْ مَنْ يُحَاسَبُ حِسَاباً يَسِيراً وَ
يُنْقَلَبُ إِلَى أَهْلِهِ مَسْرُوراً وَ مِنْهُمْ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ لِأَنَّهُمْ لَمْ يَتَلَبَّسُوا مِنْ أَمْرِ الدُّنْيَا بِشَيْءٍ وَ إِنَّمَا الْحِسَابُ هُنَاكَ عَلَى مَنْ تَلَبَّسَ بِهَا هَاهُنَا

And meaning of His^{-azwj} Words: ***So, the one whose scale would be heavy, [7:8] And the one whose scale would be light, [7:9],*** it is the less Reckoning and its more, and on that Day the people would be upon two categories and status. From them would be one, ***Reckoned an easy Reckoning [84:8] And he shall go back to his people joyful [84:9],*** and from them are those who will be entering the Paradise without Reckoning because they had not attached to anything from matters of the world, and rather the Reckoning over there is based upon attachment with it over here.

وَ مِنْهُمْ مَنْ يُحَاسَبُ عَلَى النَّقِيرِ وَ الْقَطْمِيرِ وَ يَصِيرُ إِلَى عَذَابِ السَّعِيرِ

And from them is one who will be Reckoned based upon the tiny speck and the large matter, and he will arrive to the Punishment of the blazing fire.

وَ مِنْهُمْ أئِمَّةُ الْكُفْرِ وَ قَادَةُ الضَّلَالَةِ فَأُولَئِكَ لَا يُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزناً وَ لَا يُعَبَأُ بِهِمْ لِأَنَّهُمْ لَمْ يُعْبُوا بِأَمْرِهِ وَ تَهَيَّ وَ يَوْمَ الْقِيَامَةِ هُمْ فِي جَهَنَّمَ خَالِدُونَ-
تَلْفَحُ وُجُوهُهُمْ النَّارُ وَ هُمْ فِيهَا كَالْحِجُونَ

And from them are the imams of Kufr and the leaders of straying. They, ***We will not Establish a Scale for them on the Day of Qiyamah [18:105],*** nor care for them because they did not care of His^{-azwj} Commands and His^{-azwj} Prohibitions, and on the Day of Qiyamah, ***They would be in Hell eternally [23:103] The Fire shall scorch their faces, and they shall be aghast therein [23:104]'***

وَ مِنْ سُؤَالِ هَذَا الرَّبِّدِيقِ أَنْ قَالَ أَجِدُ اللَّهَ يَقُولُ- فَلَنْ يَتَوَفَّاكُمْ مَلَكَ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ وَ اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَ الَّذِينَ يَتَوَفَّاهُمْ الْمَلَائِكَةُ طَيِّبِينَ وَ مَا أَشْبَهَ ذَلِكَ فَمَرَّةً يَجْعَلُ الْفِعْلَ لِنَفْسِهِ وَ مَرَّةً لِمَلَكَ الْمَوْتِ وَ مَرَّةً لِلْمَلَائِكَةِ

And from question of this atheist, he said, 'I find Allah^{-azwj} Saying: **Say: 'The Angel of death who is Allocated to you shall cause you to die, [32:11]; Allah Takes away the souls when they die, [39:42],** and what resembles that Sometimes He^{-azwj} Makes the Deed for Himself^{saww}, and at times for the Angel of death, and at time for the Angels.

وَ أَجِدُهُ يَقُولُ فَمَنْ يَعْمَلُ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا يَحْفَرَانِ لِسَعْيِهِ وَ يَقُولُ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى أَغْلَمَ فِي الْآيَةِ الْأُولَى أَنَّ الْأَعْمَالَ الصَّالِحَةَ لَا تُكْفِّرُ وَ أَغْلَمَ فِي الْآيَةِ الثَّانِيَةِ أَنَّ الْإِيمَانَ وَ الْأَعْمَالَ الصَّالِحَةَ لَا يَنْفَعُ إِلَّا بَعْدَ الْإِهْتِدَاءِ

And I find Him^{-azwj} Saying: **So, one who does from the righteous deeds and he is a Momin, then there will be no denying his exertion, [21:94];** and He^{-azwj} Says: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].** Know that in the first Verse, the righteous deeds are not denied, and know that in the second Verse the Eman and the righteous deeds do not benefit except after the righteous Guidance.

وَ أَجِدُهُ يَقُولُ وَ سَأَلْنَا مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا فَكَيْفَ يَسْأَلُ الْحَيُّ الْأَمْوَاتَ قَبْلَ الْبَعْثِ وَ الشُّشُورِ

And I find Him^{-azwj} Saying: **And ask ones We Sent from before you from Our Rasools, [43:45].** How can the living one ask the dead ones, before the Resurrection and the Publication of deeds?

وَ أَجِدُهُ يَقُولُ إِنَّا عَرَّضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَسْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا فَمَا هَذِهِ الْأَمَانَةُ وَ مَنْ هَذَا الْإِنْسَانُ وَ لَيْسَ مِنْ صِفَةِ الْعَزِيزِ الْحَكِيمِ التَّلْبِيسُ عَلَى عِبَادِهِ

And I find Him^{-azwj} Saying: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72].** So, what is this entrustment and who is this human being, and it isn't the characteristic of the Mighty, the Wise to confuse upon His^{-saww} servants.

وَ أَجِدُهُ قَدْ شَهَرَ هَفْوَاتِ أَنْبِيَائِهِ بِقَوْلِهِ وَ عَصَى آدَمُ رَبَّهُ فَعَوَى وَ يَتَكَذَّبُ بِهِ نُوحًا لَمَّا قَالَ إِنَّ ابْنِي مِنْ أَهْلِي يَقُولُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ

And I find Him^{-azwj} to have Publicised the lapses of His^{-azwj} Prophets^{-as} by His^{-azwj} Words: **And Adam disobeyed his Lord, so he strayed [20:121];** and His^{-azwj} Belying Noah^{-as} when he^{-as} said: **Surely, my son is from my family, [11:45]** by His^{-azwj} Words: **He is not from your family; [11:46].**

وَ يَوْصِفُهُ إِبْرَاهِيمَ بِأَنَّهُ عَبْدٌ كَوَّابٌ مَرَّةً وَ مَرَّةً قَمَرًا وَ مَرَّةً شَمْسًا وَ يَقُولُهُ فِي يُوسُفَ ع وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ

And by His^{-azwj} Describing Ibrahim^{-as} that he^{-as} worshipped a star at times, and at times the moon, and at times the sun; and by His^{-azwj} Words regarding Yusuf^{-as}: **And she had desired him, and he would have desired her, had he not seen the convincing Proof of his Lord. [12:24].**

وَ بَتَّهِجِيهِ مُوسَىٰ حَيْثُ قَالَ رَبِّ أَرِنِي أَنفُسَكَ قَالَ لَنْ تَرَانِي الْآيَةَ وَ يَبْعَثُهُ عَلَىٰ دَاوُدَ عَ جَبْرَائِيلَ وَ مِيكَائِيلَ حَيْثُ تَسَوَّرَا الْمِخْرَابَ إِلَىٰ آخِرِ الْقِصَّةِ وَ حَبْسِهِ يُؤَسِّنُ فِي بَطْنِ الْحَوْتِ حَيْثُ ذَهَبَ مُغَاضِباً مُذْنِباً فَأَظْهَرَ خَطَأَ الْأَنْبِيَاءِ وَ رَلَّلَهُمْ

And by His^{-azwj} being Irritated by Musa^{-sawww} when he^{-as} had said, **‘Lord! Show me (Yourself), to look at You’**. He Said: **“You can never see Me, [7:143]**, the Verse; and by His^{-azwj} Sending Jibraeel^{-as} and Mikaeel^{-as} to Dawood^{-as} whereby they^{-as} imaged the prayer niche, up to end of the story, and by His^{-azwj} Imprisoning Yunus^{-as} in the belly of the whale whereby he^{-as} went away angrily as a sinner. Hence, mistakes of the Prophets^{-as} and their^{-as} slips are apparent.

ثُمَّ وَارَىٰ أَسْمَاءَ مَنْ اغْتَرَىٰ وَ فَتَنَ خَلْفَهُ وَ ضَلَّ وَ أَضَلَّ وَ كَتَىٰ عَنْ أَسْمَائِهِمْ فِي قَوْلِهِ- يَوْمَ بَعْضُ الظَّالِمِ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً- يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا- لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي فَمَنْ هَذَا الظَّالِمُ الَّذِي لَمْ يُذَكَّرْ مِنْ أَسْمَاءِ الْأَنْبِيَاءِ

Then He^{-azwj} Covered (concealed) the names of the one who deceived His^{-azwj} creatures. He strayed, and strayed others, and Teknonymed their names in His^{-azwj} Words: **And on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27] Oh! I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]**. So, who is this unjust one whose name is not Mentioned what has been Mentioned from the names of Prophets^{-as}?

وَ أَجِدُهُ يَقُولُ وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا وَ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ- وَ لَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ قَمَرَةً يَحِيئُهُمْ وَ مَرَّةً يَجِيئُونَهُ

And I find Him^{-azwj} Saying: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]; Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158] And you have come to us individually just as you were Created [6:94]**. At times He^{-azwj} Comes to them, and at times they come to Him^{-azwj}.

وَ أَجِدُهُ يُخْبِرُ أَنَّهُ يَتْلُو نَبِيَّهُ شَاهِدٌ مِنْهُ وَ كَانَ الَّذِي تَلَاهُ عَبْدَ الْأَصْنَامِ بُرْهَةً مِنْ ذَهْرِهِ

And I find Him^{-azwj} Informing that a witness from Him^{-azwj} follows His^{-azwj} Prophet^{-sawww}, and the one who had followed him^{-sawww} had worshipped the idols for most of his age.

وَ أَجِدُهُ يَقُولُ لَتَسْتَأْذِنَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ فَمَا هَذِهِ النَّعِيمِ الَّذِي يَسْأَلُ الْعِبَادَ عَنْهُ

And I find Him^{-azwj} Saying: **Then you will be Questioned on that Day about the bounties [102:8]**. So, what are these bounties which He^{-azwj} will Ask the servants about?

وَ أَجِدُهُ يَقُولُ بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ مِمَّا هَدَىٰ الْبَقِيَّةُ

And I find Him^{-azwj} Saying: **The remaining one of Allah is better for you [11:86]**. What is this remaining one?

وَأَجِدُهُ يَقُولُ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَفَأَيْنَمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ وَكُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ وَ أَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ - وَ أَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ مَا مَعْنَى الْجَنْبِ وَ الْوَجْهِ وَ الْيَمِينِ وَ الشِّمَالِ فَإِنَّ الْأَمْرَ فِي ذَلِكَ مُلْتَبِسٌ جَدًّا

And I find Him^{-azwj} Saying: **'O my regret, upon what I wasted regarding the Side of Allah, [39:56]; therefore wherever you turn to, so there would be the Face of Allah; [2:115]; All things will perish except for His Face [28:88]; And the Companions of the right hand - what are the Companions of the right hand? [56:27]; And the companions of the left hand, what are the companions of the left hand? [56:41].** What is the meaning of 'الجَنْبِ' 'the side', and 'الْوَجْهِ' 'the face', and 'الْيَمِينِ' the 'right hand', and 'الشِّمَالِ' the 'left hand'? The matter regarding that is very confusing.

وَأَجِدُهُ يَقُولُ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى وَ يَقُولُ أَمْنْتُمْ مَنْ فِي السَّمَاءِ وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ وَ هُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ وَ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمُ الْآيَةَ

And I find Him^{-azwj} Saying: **The Beneficent, Established upon the Throne [20:5]; and He^{-azwj} said: Have you taken a security from the One in the sky, [67:16]; And He is the One Who is God in the sky and God in the earth, [43:84]; and He is with you wherever you may be; [57:4]; and We are nearer to him than his jugular vein [50:16]; There does not happen to be a secret counsel of three, except He is their fourth one, [58:7].**

وَأَجِدُهُ يَقُولُ وَ إِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْتَامِ فَانكحوا ما طاب لكم مِنَ النِّسَاءِ وَ لَيْسَ يُشْبِهُ الْقِسْطَ فِي الْبَيْتَامِ نِكَاحُ النِّسَاءِ وَ لَا كُلُّ النِّسَاءِ أُبْتَامٌ فَمَا مَعْنَى ذَلِكَ

And I find Him^{-azwj} Saying: **And if you fear that you cannot act equitably regarding the orphans, then marry such women as seem good to you, [4:3],** and the fairness regarding the orphans does not resemble (fairness in) marrying the women, nor is every person an orphan, so what is the meaning of that?

وَأَجِدُهُ يَقُولُ وَ مَا ظَلَمْنَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ وَ كَيْفَ يَظْلِمُ اللَّهُ وَ مَنْ هَؤُلَاءِ الظَّالِمَةُ

And I find Him^{-azwj} Saying: **and they were not unjust to Us but they were being unjust to themselves. [2:57],** and how can Allah^{-azwj} be unjust to, and who are these unjust ones?

وَأَجِدُهُ يَقُولُ قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَاحِدَةٍ فَمَا هَذِهِ الْوَاحِدَةُ

And I find Him^{-azwj} Saying: **Say: 'But rather, I preach to you with one (matter) [34:46].**

وَأَجِدُهُ يَقُولُ وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ وَ قَدْ أَرَى مُخَالَفِي الْإِسْلَامِ مُعْتَكِفِينَ عَلَى بَاطِلِهِمْ غَيْرَ مُثْلِعِينَ عَنْهُ وَ أَرَى غَيْرَهُمْ مِنْ أَهْلِ الْفَسَادِ مُحْتَلِفِينَ فِي مَذَاهِبِهِمْ يَلْعَنُ بَعْضُهُمْ بَعْضًا فَأَيُّ مَوْضِعٍ لِّلرَّحْمَةِ الْعَامَّةِ الْمُشْتَمَلَةِ عَلَيْهِمْ

And I find Him^{-azwj} Saying: **And We did not Send you except as a mercy to the worlds [21:107],** and I have seen opponents of Al-Islam devoting to their falsehood, not uprooting from it, and I have seen others from the corrupt people differing in their doctrines cursing each other. So which place is for the Mercy of the generality, the inclusive upon them?

وَ أَجْدُهُ قَدْ بَيَّنَّ فَضْلَ نَبِيِّهِ عَلَى سَائِرِ الْأَنْبِيَاءِ ثُمَّ خَاطَبَهُ فِي أَعْظَمِ مَا أُتِيَ عَلَيْهِ فِي الْكِتَابِ مِنَ الْإِزْزَاءِ عَلَيْهِ وَ انْخِفَاضِ مَحَلِّهِ وَ غَيْرِ ذَلِكَ مِنْ تَهْنِئَتِهِ وَ تَأْيِيدِهِ مَا لَمْ يُخَاطَبْ بِهِ أَحَدًا مِنَ الْأَنْبِيَاءِ مِثْلَ قَوْلِهِ وَ لَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

And I find Him^{-azwj} to have Stated the merit of His^{-azwj} Prophet^{-saww} over rest of the Prophets^{-as}, then He^{-azwj} Addressed him^{-as} in excess of what He^{-azwj} has Lauded upon him^{-saww} in the Book, from the blaming upon him^{-saww}, and lowering his^{-saww} position, and other than that from Reproaching him^{-saww} and admonition what He^{-azwj} had not Addressed anyone of the Prophets^{-as} with, like His^{-azwj} Words: **and had Allah so Desired, He would have Gathered them upon the Guidance, therefore you all should not be from the ignorant ones [6:35].**

وَ قَوْلِهِ وَ لَوْ لَا أَنْ تَبْتَنَّاكَ لَقَدْ كِدْتُمْ تَزَكُّونَ إِلَيْهِمْ شَيْئًا قَلِيلًا- إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَ ضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا وَ قَوْلِهِ وَ تَخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْفَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

And His^{-azwj} Words: **And had We not Affirmed you, you would have almost inclined towards them something little [17:74] Then We would have Made you taste weakness of life and weakness of death, then you would not have found for yourself, a helper against Us [17:75]; and His^{-azwj} Words: and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. [33:37].**

وَ قَوْلِهِ وَ مَا أَدْرِي مَا يُفْعَلُ بِي وَ لَا بِكُمْ وَ هُوَ يَقُولُ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ فَإِذَا كَانَتْ الْأَشْيَاءُ تُخْصَى فِي الْإِمَامِ وَ هُوَ وَصِي النَّبِيِّ- فَالْتَّبِئْ أَوْلَى أَنْ يَكُونَ بَعِيدًا مِنَ الصِّمَةِ الَّتِي قَالَ فِيهَا- وَ مَا أَدْرِي مَا يُفْعَلُ بِي وَ لَا بِكُمْ وَ هَذِهِ كُلُّهَا صِفَاتٌ مُخْتَلِفَةٌ وَ أَحْوَالٌ مُنَاقِضَةٌ وَ أُمُورٌ مُشَكِّكَةٌ فَإِنْ يَكُنِ الرَّسُولُ وَ الْكِتَابُ حَقًّا فَقَدْ هَلَكْتُ لِشَكِّي فِي ذَلِكَ وَ إِنْ كَانَا بَاطِلَيْنِ فَمَا عَلَيَّ مِنْ بَأْسٍ

And His^{-azwj} Words: **'and I don't know what will be done with me nor with you all [46:9], and He^{-azwj} Says: We have not neglected in the Book of anything; [6:38]; and We have Enumerated all things in a clarifying Imam [36:12].** When the things were being enumerated in the Imams^{-asws}, and he^{-asws} is successor^{-asws} of the Prophet^{-saww}, then the Prophet^{-saww} would be remote from the attribute which he^{-saww} said regarding it: **'and I don't know what will be done with me nor with you all [46:9],** and this, all of it are different attributes and contradictory states and doubtful states. If the Rasool^{-saww} and the Book were both true, the doubter in that is destroyed, and if they are false, then there is no problem upon me (being an atheists).

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ سُبُوْحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ تَبَارَكَ اللَّهُ وَ تَعَالَى هُوَ الْحَيُّ الدَّائِمُ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ هَاتِ أَيْضًا مَا شَكَّكَتَ فِيهِ

Amir Al-Momineen Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Glorious, Holy is Lord^{-azwj} of the Angels and the Spirit! Blessed is Allah^{-azwj} and Exalted, He^{-azwj} is the Living, the Permanent, the Eternal! Upon every soul is what it earns. Give as well, whatever you are doubting in!'

قَالَ حَسْبِي مَا ذَكَرْتُ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'It suffices me what I have mentioned, O Amir Al-Momineen^{-asws}'.

قَالَ ع سَأُنَبِّئُكَ بِتَأْوِيلِ مَا سَأَلْتَ وَ مَا تُؤْفِقُنِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

He^{-asws} said: 'I^{-asws} shall inform you with the interpretation of what you have asked. **and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88] And upon Allah the Momineen should be relying [3:160].**

فَأَمَّا قَوْلُهُ تَعَالَى اللَّهُ يَتَوَكَّلُ الْأَنْفُسَ حِينَ مَوْتِهَا وَ قَوْلُهُ يَتَوَقَّأَكُم مَلَكُ الْمَوْتِ وَ تَوَفَّئُهُ رُسُلَنَا وَ تَتَوَقَّأَهُمُ الْمَلَائِكَةُ طَيِّبِينَ وَ الَّذِينَ تَتَوَقَّأُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ

As for Words of the Exalted: **Allah Takes away the souls when they die, [39:42]**, and His^{-azwj} Words: **Say: 'The Angel of death who is Allocated to you shall cause you to die, [32:11]; Our messengers cause him to die, [6:61]; and Those whom the Angels cause to die in a good state [16:32]; Those whom the Angels caused to die while they were unjust to themselves, [16:28].**

فَهُوَ تَبَارَكَ وَ تَعَالَى أَجَلٌ وَ أَعْظَمُ مِنْ أَنْ يَتَوَلَّى ذَلِكَ بِنَفْسِهِ وَ فِعْلُ رُسُلِهِ وَ مَلَائِكَتِهِ فِعْلُهُ لِأَنَّهُمْ بِأَمْرِهِ يَعْمَلُونَ

He^{-azwj}, Blessed and Exalted is more Majestic and more Magnificent than that to Take charge of that Himself^{-azwj}, and the actions of His^{-azwj} Messengers^{-as} and His^{-azwj} Angels are His^{-azwj} Actions, because they are working by His^{-azwj} Command.

فَاصْطَفَى حَلَّ دِكْرُهُ مِنَ الْمَلَائِكَةِ رُسُلًا وَ سَفَرَةَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ وَ هُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ - اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَ مِنَ النَّاسِ

He^{-azwj}, Majestic is His^{-azwj} Mention, Chose Messengers from the Angels and ambassadors between Him^{-azwj} and His^{-azwj} creatures, and they are those Allah^{-azwj} Said regarding them: **Allah Chooses messengers from among the Angels and from the people; [22:75].**

فَمَنْ كَانَ مِنْ أَهْلِ الطَّاعَةِ تَوَلَّى قَبْضَ رُوحِهِ مَلَائِكَةُ الرَّحْمَةِ وَ مَنْ كَانَ مِنْ أَهْلِ الْمُعْصِيَةِ تَوَلَّى قَبْضَ رُوحِهِ مَلَائِكَةُ النَّقْمَةِ وَ لِمَلَكِ الْمَوْتِ أَعْوَانٌ مِنْ مَلَائِكَةِ الرَّحْمَةِ وَ النَّقْمَةِ يَصُدُّوْنَ عَنْ أَمْرِهِ وَ فِعْلُهُمْ فِعْلُهُ وَ كُلُّ مَا يَأْتُونَهُ مِنْ شَيْءٍ مُنْشُوبٌ إِلَيْهِ

The one who was from the obedient people, the Angels of Mercy take charge of capturing his soul, and the one who was from the disobedient people, the Angels of Vengeance take charge of capturing his soul; and for the Angel of death there are assistants from the Angels of Mercy and the Vengeance, implementing his orders, and their actions are His^{-azwj} actions, and all what they do is attributed to Him^{-azwj}.

وَ إِذَا كَانَ فِعْلُهُمْ فِعْلُ مَلَكِ الْمَوْتِ فَفِعْلُهُ فِعْلُ اللَّهِ لِأَنَّهُ يَتَوَلَّى الْأَنْفُسَ عَلَى يَدِ مَنْ يَشَاءُ وَ يُعْطِي وَ يُمْنَعُ وَ يُنْجِبُ وَ يُعَاقِبُ عَلَى يَدِ مَنْ يَشَاءُ وَ إِنَّ فِعْلَ أُمَّتَائِهِ فِعْلُهُ كَمَا قَالَ وَ مَا تَشَاؤُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ

And when their actions were actions of the Angel of death, the Angel of death works the Work of Allah^{-azwj}, because He^{-azwj} Causes the souls to die upon the hand of one He^{-azwj} so Desires, and Gives and Prevents, and Rewards and Punishes upon the hand of one He^{-azwj} so Desires to, and the actions of His^{-azwj} Trustees are His^{-azwj} Actions just as He^{-azwj} Said: **And you (Imams) are not desiring except if Allah so Desires [76:30].**

وَأَمَّا قَوْلُهُ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ وَقَوْلُهُ وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى فَإِنَّ ذَلِكَ كُلَّهُ لَا يُعْنِي إِلَّا مَعَ الْإِهْتِدَاءِ
وَلَيْسَ كُلُّ مَنْ وَقَعَ عَلَيْهِ اسْمُ الْإِيمَانِ كَانَ حَقِيقًا بِالنَّجَاةِ بِمَا هَلَكَ بِهِ الْغَوَاةُ

And as for His^{-azwj} Words: ***So, one who does from the righteous deeds and he is a Momin, [21:94];*** and He^{-azwj} Says: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].*** That, all of it is not befitting except with the righteous guidance, and every one the name Eman falls upon wouldn't in reality be with the salvation from what the deviants have been destroyed with.

وَلَوْ كَانَ ذَلِكَ كَذَلِكَ لَنَحَتِ الْيَهُودُ مَعَ اعْتِرَافِهَا بِالتَّوْحِيدِ وَإِقْرَارِهَا بِاللَّهِ وَنَجَا سَائِرِ الْمُفْرِيقِينَ بِالْوَحْدَانِيَّةِ مِنْ إِبْلِيسَ فَمَنْ دُونَهُ مَعَ الْكُفْرِ

And had that been like that, the Jews would have attained salvation with their acknowledgment of the Tawheed (Oneness) and their acceptance of Allah^{-azwj}, and rest of the acknowledgers of the Tawheed would have attained salvation, from Iblees^{-la} and the ones besides him^{-la}, with the Kufr.

وَقَدْ بَيَّنَّ اللَّهُ ذَلِكَ بِقَوْلِهِ الَّذِينَ آمَنُوا وَمَنْ يَلْسِسُوا إِيْمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ وَبِقَوْلِهِ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَمَنْ تُؤْمِنُ قُلُوبُهُمْ

And Allah^{-azwj} has Explained by His^{-azwj} Words: ***Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones' [6:82];*** and by His^{-azwj} Words: ***those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41].***

وَلِلْإِيمَانِ حَالَاتٌ وَمَنَازِلٌ يُطَوَّلُ شَرْحُهَا وَمِنْ ذَلِكَ أَنَّ الْإِيمَانَ قَدْ يَكُونُ عَلَى وَجْهَيْنِ إِيْمَانٌ بِالْقَلْبِ وَ إِيْمَانٌ بِاللِّسَانِ كَمَا كَانَ إِيْمَانُ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص لَمَّا قَهَرَهُمُ السِّيفُ وَ شَجَلَهُمُ الْخَوْفُ فَأَيَّامُ آمَنُوا بِالْسِّبْتِهِمْ وَمَنْ يُؤْمِنُ قُلُوبُهُمْ فَالْإِيمَانُ بِالْقَلْبِ

And for the Eman there are states and stages. Its commentary would be lengthy, and from that is that the Eman happens upon two perspectives – Eman with the heart and Eman with the tongue, just as was the Eman of the hypocrites in the era of Rasool-Allah^{-saww}, when the sword forced them and the fear had overwhelmed them, so they believed with their tongues but their hearts did not believe.

هُوَ التَّسْلِيمُ لِلرَّبِّ وَمَنْ سَلَّمَ الْأُمُورَ لِمَالِكِهَا لَمْ يَسْتَكْبِرْ عَنْ أَمْرِهِ كَمَا اسْتَكْبَرَ إِبْلِيسُ عَنِ السُّجُودِ لِأَدَمَ وَ اسْتَكْبَرَ الْأُمَمُ عَنِ طَاعَةِ أَنْبِيَائِهِمْ فَلَمْ يَنْفَعَهُمُ التَّوْحِيدُ كَمَا لَمْ يَنْفَعِ إِبْلِيسَ ذَلِكَ السُّجُودُ الطَّوِيلُ فَإِنَّهُ سَجَدَ سَجْدَةً وَاحِدَةً أَرْبَعَةَ آلَافٍ عَامٍ لَمْ يُرِدْ بِهَا غَيْرَ زُخْرُفِ الدُّنْيَا وَ التَّمَكِينِ مِنَ النَّظَرَةِ

It is the submission to the Lord^{-azwj}, and the one who submits the matters to their Owner will not be arrogant about his matter, just as Iblees^{-la} had become too arrogant from doing Sajdah to Adam^{-as}, and most of the communities had been too arrogant from obeying their Prophets^{-as}, so the Tawheed did not benefit them just as that lengthy Sajdah did not benefit Iblees^{-la}, for he^{-la} had prostrated the one Sajdah of four thousand years and did not intend by it other than decor of the world and to enable to be looked at.

فَكَذَلِكَ لَا تَنْفَعُ الصَّلَاةُ وَ الصَّدَقَةُ إِلَّا مَعَ الْإِهْتِدَاءِ إِلَى سَبِيلِ النَّجَاةِ وَ طُرُقِ الْحَقِّ وَ قَدْ قَطَعَ اللَّهُ عُنُقَ عِبَادِهِ بِتَبْيِينِ آيَاتِهِ وَ إِزْسَالِ رُسُلِهِ- لَيْلًا يَكُونُ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

Like that, the Salat and the charity does not benefit except with the guidance to the way of salvation and the path of truth, and Allah^{-azwj} has Cut off the excuse of His^{-azwj} servants by Explaining His^{-azwj} Verses and Sending His^{-azwj} Messengers^{-as}: **lest there would happen to be an argument for the people against Allah after the (coming of) Messengers [4:165].**

وَلَمْ يَجْعَلِ أَرْضَهُ مِنْ عَالِمٍ مِمَّا يَخْتَارُ الْحَلِيفَةَ إِلَيْهِ وَ مُتَعَلِّمٍ عَلَى سَبِيلِ نَجَاةٍ أُولَئِكَ هُمُ الْأَقْلُونَ عَدَدًا وَ قَدْ بَيَّنَّ اللَّهُ ذَلِكَ فِي أُمَّةٍ الْأَنْبِيَاءِ وَ جَعَلَهُمْ مَثَلًا لِمَنْ تَأَخَّرَ مِثْلَ قَوْلِهِ فِي قَوْمِ نُوحٍ وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

And He^{-azwj} does not Leave His^{-azwj} earth vacant from someone knowledgeable of what the people would be needy to and learners upon the way of salvation. Those, they are few in number, and Allah^{-azwj} has Stated that in the communities of the Prophets^{-as} and Made them as examples for the one who stays back, like His^{-azwj} Words regarding the people of Noah^{-as}: **And there did not believe in him except a few [11:40].**

وَ قَوْلِهِ فِيمَنْ آمَنَ مِنْ أُمَّةٍ مُوسَى - وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدُلُونَ

And His^{-azwj} Words regarding the ones who believes from the community of Musa^{-as}: **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159].**

وَ قَوْلِهِ فِي حَوَارِيِّ عِيسَى حَيْثُ قَالَ لِسَائِرِ بَنِي إِسْرَائِيلَ - مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَ اشْهَدُ بِأَنَّا مُسْلِمُونَ يَعْنِي أَنَّهُمْ يُسْلِمُونَ لِأَهْلِ الْفَضْلِ فَضْلَهُمْ وَ لَا يَسْتَكْبِرُونَ عَنْ أَمْرِ رَبِّهِمْ فَمَا أَحَابَهُ مِنْهُمْ إِلَّا الْحَوَارِيُّونَ

And His^{-azwj} Words regarding the disciples of Isa^{-as} whereby he^{-as} has said to rest of children of Israel: **'Who will be my helpers to Allah?' The disciples said: 'We are helpers of Allah. We believe in Allah and testify that we are submitting ones [3:52],** meaning they will be submitting to the people of merit of their merits, not becoming too arrogant from the Commands of their Lord^{-azwj}. No one answered him^{-as} except the disciples.

وَ قَدْ جَعَلَ اللَّهُ لِلْعَلَمِ أَهْلًا وَ فَرَضَ عَلَى الْعِبَادِ طَاعَتَهُمْ بِقَوْلِهِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ يَقُولِهِ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

And Allah^{-azwj} has Made people for the knowledge and has Imposed upon the servants, obedience to them^{-asws} by His^{-azwj} Words: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59];** and by His^{-azwj} Words: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; [4:83].**

وَ يَقُولِهِ أَنْتُمُ اللَّهُ وَ كُنْتُمْ مَعَ الصَّادِقِينَ وَ يَقُولِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ وَ يَقُولِهِ وَ أَنْتُمُ الْبُيُوتُ مِنْ أَنْبِيَائِهِ وَ الْبُيُوتُ هِيَ بُيُوتُ الْعِلْمِ الَّذِي اسْتَوْدَعْتَهُ الْأَنْبِيَاءِ وَ أَنْبِيَائِهِمْ أَوْصِيَاءُهُمْ

And by His^{-azwj} Words: **O you who believe! Fear Allah and be with the truthful ones [9:119];** and by His^{-azwj} Words: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7];** and by His^{-azwj} Words: **and come to the houses from its doors [2:189];** and the houses, these are the houses of knowledge entrusted to the Prophets^{-as} and their doors and their^{-as} successors^{-asws}.

فَكُلُّ عَمَلٍ مِنْ أَعْمَالِ الْخَيْرِ يَجْرِي عَلَى عَيْرِ أَيْدِي أَهْلِ الْإِصْطِفَاءِ وَ عُهُودُهُمْ وَ حُدُودُهُمْ وَ شَرَائِعُهُمْ وَ سُنَنُهُمْ وَ مَعْلَمٌ دِينِهِمْ مَرْدُودٌ عَيْرِ مَقْبُولٍ وَ أَهْلُهُ بِمَحَلِّ كُفْرٍ وَ إِنْ شَمَلَتْهُمْ صِفَةُ الْإِيمَانِ

So, every deed from the good deeds flowing upon other than the hands of the Chosen people, and their covenants, and their limits, and their laws, and their conducts, and teachings of their religion are all rejected, unacceptable, and its people are carrying Kufir and even though the attribute of Eman includes them.

أَمْ لَمْ تَسْمَعْ إِلَى قَوْلِ اللَّهِ تَعَالَى وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لَا يَأْتُونَ الصَّلَاةَ إِلَّا وَ هُمْ كُسَالَى وَ لَا يُنْفِقُونَ إِلَّا وَ هُمْ كَارِهُونَ

Have you not listened to Words of Allah^{-azwj} the Exalted: **And nothing prevents from their spending being Accepted from them except they are committing Kufir with Allah and His Rasool, nor are they performing the Salat except and they are sluggish, nor are they spending except and they are unwilling [9:54].**

فَمَنْ لَمْ يَهْتَدِ مِنْ أَهْلِ الْإِيمَانِ إِلَى سَبِيلِ النَّجَاةِ لَمْ يُعِنْ عَنْهُ إِيمَانُهُ بِاللَّهِ مَعَ دَفْعِهِ حَقِّ أَوْلِيَائِهِ وَ حَيْطَ عَمَلُهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

The one from the people of Eman who is not guided to the way of salvation his belief in Allah^{-azwj} will not avail him with having repelled the rights of His^{-azwj} Guardians^{-asws}, and his deeds would be confiscated (nullified), and in the Hereafter he will be from the losers.

وَ كَذَلِكَ قَالَ اللَّهُ سُبْحَانَهُ- فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا وَ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ الْهُدَايَةُ هِيَ الْوَلَايَةُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

And like that Allah^{-azwj} the Glorified Said: **But their Eman wasn't going to benefit them when they saw Our Punishment. [40:85]**, and this is a lot in the Book of Allah^{-azwj} Mighty and Majestic, and the guidance, it is the Wilayah, just as Allah^{-azwj} Mighty and Majestic Said: **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].**

وَ الَّذِينَ آمَنُوا فِي هَذَا الْمَوْضِعِ هُمُ الْمُؤْتَمِنُونَ عَلَى الْخَلَائِقِ مِنَ الْحُجَجِ وَ الْأَوْصِيَاءِ فِي عَصْرِ بَعْدَ عَصْرِ وَ لَيْسَ كُلُّ مَنْ أَقْرَأَ أَيْضاً مِنْ أَهْلِ الْقِبْلَةِ بِالشَّهَادَتَيْنِ كَانَ مُؤْتَمِناً إِنَّ الْمُنَافِقِينَ كَانُوا يَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

And 'those who believe' in this place, they^{-asws} are the ones entrusted upon the people, from the Divine Authorities and the successors^{-asws}, in an era after an era, and it isn't so that every one from the people of Qiblah as well who acknowledges with the two testimonies would be a Momin. The hypocrites were testifying that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Messenger^{-saww} of Allah^{-azwj}.

وَ يَدْفَعُونَ عَهْدَ رَسُولِ اللَّهِ ص بِمَا عَهَدَ بِهِ مِنْ دِينِ اللَّهِ وَ عَزَائِمِهِ وَ بَرَاهِينِ نُبُوَّتِهِ إِلَى وَصِيِّهِ وَ يُضْمِرُونَ مِنَ الْكِرَاهَةِ لِدَلِيلِكَ وَ التَّقْضَى لِمَا أُبْرِمَهُ مِنْهُ عِنْدَ إِفْكَانِ الْأَمْرِ لَهُمْ فِيهِ

And they had discarded the covenant of Rasool-Allah^{-saww} what he^{-saww} had covenanted with from the religion of Allah^{-azwj}, and his^{-saww} determinations and proofs of his^{-saww} Prophet-hood

to his^{-saww} successor^{-asws}, and they were hiding the abhorrence of that and the breaking of whatever he^{-saww} had accomplished from it, regarding it at the enablement of the command being for them.

فِيمَا قَدْ بَيَّنَّهُ اللَّهُ لِنَبِيِّهِ بِقَوْلِهِ - فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Among what Allah^{-azwj} had Stated to His^{-azwj} Prophet^{-saww} by His^{-azwj} Words: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].**

وَ بِقَوْلِهِ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَ مِثْلُ قَوْلِهِ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبِقِ أَيُّ لَتَسْتَلُكُنَّ سَبِيلَ مَنْ كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ فِي الْعُدْرِ بِالْأَوْصِيَاءِ بَعْدَ الْأَنْبِيَاءِ

And by His^{-azwj} Words: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144];** and like His^{-azwj} Words: **You will be indulging in a state after a state [84:19]**, i.e., you will be travelling the (same) way of the ones from the communities before you regarding the betrayal of the successors^{-as} after the Prophets^{-as}.

وَ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ شَقَّ عَلَى النَّبِيِّ ص مَا يُقُولُ إِلَيْهِ عَاقِبَةُ أَمْرِهِمْ وَ اطَّلَاعُ اللَّهِ إِلَيْهِ عَلَى بَوَارِهِمْ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ - فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ وَ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

And this is a lot in the Book of Allah^{-azwj} Mighty and Majestic, and it was grievous upon the Prophet^{-saww} what He^{-azwj} Said to him^{-saww} of the consequences of their affairs, and Allah^{-azwj} Notified him^{-asws} upon their ruination. Allah^{-azwj} Mighty and Majestic Revealed: **therefore your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8] therefore do not grieve upon the Kafir people [5:68].**

وَ أَمَّا قَوْلُهُ وَ سئَلْنَا مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مَنْ رُسُلِنَا فَهَذَا مِنْ بَرَاهِينِ نَبِيِّنَا ص الَّتِي آتَاهُ اللَّهُ إِتَاهَا وَ أَوْجَبَ بِهِ الْحُجَّةَ عَلَى سَائِرِ خَلْقِهِ لِأَنَّهُ لَمَّا خَتَمَ بِهِ الْأَنْبِيَاءَ وَ جَعَلَهُ اللَّهُ رَسُولًا إِلَىٰ جَمِيعِ الْأُمَمِ وَ سَائِرِ الْمَلَلِ

And as for His^{-azwj} Words: **And ask ones We Sent from before you from Our Rasools [43:45]**, so this is from proofs of our Prophet^{-saww} which Allah^{-azwj} had Given to him^{-saww} and Obligated the argument with it upon rest of His^{-azwj} creatures, because when He^{-azwj} Ended the Prophets^{-as} with him^{-saww} and Allah^{-azwj} Made him^{-saww} a Rasool^{-saww} to entirety of the communities and rest of the nations.

حَصَّهُ اللَّهُ بِالْإِتِّقَاءِ إِلَى السَّمَاءِ عِنْدَ الْمِعْرَاجِ وَ جَمَعَ لَهُ يَوْمَئِذٍ الْأَنْبِيَاءَ فَعَلِمَ مِنْهُمْ مَا أُرْسِلُوا بِهِ وَ حَمَلُوهُ مِنْ عَرَائِمِ اللَّهِ وَ آيَاتِهِ وَ بَرَاهِينِهِ

Allah^{-azwj} Particularised him^{-saww} with being raised to the sky during the Ascension, and on that day He^{-azwj} Gathered the Prophets^{-as} to him^{-saww}. He^{-saww} came to know from them^{-as} what they^{-as} had been Sent with and loaded with from Determinations of Allah^{-azwj}, and His^{-azwj} Signs, and His^{-azwj} Proofs.

وَأَقْرَبُوا أَجْمَعِينَ بِفَضْلِهِ وَفَضْلِ الْأَوْصِيَاءِ وَالْحُجَجِ فِي الْأَرْضِ مِنْ بَعْدِهِ وَفَضْلِ شَيْعَةٍ وَصِيَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الَّذِينَ سَلَّمُوا لِأَهْلِ الْفَضْلِ فَضْلَهُمْ
وَلَمْ يَسْتَكْبِرُوا عَنْ أَمْرِهِمْ وَعَرَفَ مَنْ أَطَاعَهُمْ وَعَصَاهُمْ مِنْ أُمَّهِمْ وَسَائِرِ مَنْ مَضَىٰ وَمَنْ عَبَّرَ أَوْ تَقَدَّمَ أَوْ تَأَخَّرَ

And they all accepted his^{-saww} merit and merits of the successors^{-asws} and the Divine Authorities in the earth from after him^{-saww}, and merit of Shias of his^{-saww} successor^{-asws}, from the believing men and the believing women, those who had submitted to the people of merit of their^{-asws} merits and did not become too arrogant from their^{-asws} orders, and he^{-saww} came to know who from their^{-as} communities had obeyed them^{-as} and disobeyed them^{-as}, and reasons of the ones past and remaining, or went ahead or stayed back.

وَأَمَّا هَفَوَاتُ الْأَنْبِيَاءِ عَ وَ مَا بَيَّنَّهُ اللَّهُ فِي كِتَابِهِ وَ وُقُوعُ الْكِنَايَةِ عَنْ أَسْمَاءٍ مِنَ الْجَنَّةِ عَظِيمَةً لِمَا اجْتَرَمَتْهُ الْأَنْبِيَاءُ مِمَّنْ شَهِدَ الْكِتَابُ بِظُلْمِهِمْ

And as for lapses by the Prophets^{-as} and what Allah^{-azwj} has Stated in His^{-azwj} Book, and occurrence of the metaphors about names of the ones who had committed crimes is mightier than what the Prophets^{-as} had done, from the ones the Book has testified of their injustice.

فَإِنَّ ذَلِكَ مِنْ أَدَلِّ الدَّلَائِلِ عَلَى حِكْمَةِ اللَّهِ عَزَّ وَ جَلَّ الْبَاهِرَةِ وَ قُدْرَتِهِ الْفَاهِرَةِ وَ عَزَّتِهِ الظَّاهِرَةِ لِأَنَّهُ عَلِمَ أَنَّ بَرَاهِينَ الْأَنْبِيَاءِ تَكْبُرُ فِي صُدُورِ أُمَّهِمْ وَ أَنَّ مِنْهُمْ مَنْ يَتَّخِذُ بَعْضُهُمْ لِلْمَاكَالِدِيِّ كَانَ مِنَ النَّصَارَى فِي ابْنِ مَرْيَمَ فِدِكْرَهَا دَلَالَةً عَلَى تَخْلُفِهِمْ عَنِ الْكَمَالِ الَّذِي تَفَرَّدَ بِهِ عَزَّ وَ جَلَّ

That is from the most convincing of the evidences upon the dazzling Wisdom of Allah^{-azwj} Mighty and Majestic and His^{-azwj} Forceful Power, and His^{-azwj} apparent Might, because He^{-azwj} Knew that proofs of the Prophets^{-as} would be too grievous in the chests of their^{-as} communities, and that from them would be one who will take some of them^{-as} as gods like that which had happened from the Christians regarding the son^{-as} of Maryam^{-as}. Thus, its mention evidences upon their staying behind from the perfection which the Mighty and Majestic had Individualised him^{-saww} with.

أَمْ لَمْ تَسْمَعْ إِلَى قَوْلِهِ فِي صِفَةِ عَيْسَى عَ حَيْثُ قَالَ فِيهِ وَ فِي أُمِّهِ- كَانَا يَأْكُلَانِ الطَّعَامَ يَعْنِي مَنْ أَكَلَ الطَّعَامَ كَانَ لَهُ نُفْلٌ وَ مَنْ كَانَ لَهُ نُفْلٌ فَهُوَ بَعِيدٌ بِمَا
ادَّعَتْهُ النَّصَارَى لِابْنِ مَرْيَمَ

Have you not listened to His^{-azwj} Words in Describing Isa^{-as} whereby He^{-azwj} Said regarding him^{-as} and regarding his^{-as} community: **they were both eating the food. [5:75]**, meaning the one who eats the food, there would be excretion for him, and one who had excretion for him would be remote from what the Christians are claiming for the son^{-as} of Maryam^{-as}.

وَ لَمْ يَكُنْ عَنْ أَسْمَاءِ الْأَنْبِيَاءِ بَحْرًا وَ تَعَزُّرًا بَلْ تَعْرِيفًا لِأَهْلِ الْإِسْتِصْرَارِ أَنَّ الْكِنَايَةَ عَنْ أَسْمَاءِ ذَوِي الْمَجْرَائِرِ الْعَظِيمَةِ مِنَ الْمُنَافِقِينَ فِي الْقُرْآنِ لَيْسَتْ مِنْ فِعْلِهِ
تَعَالَى وَ أَمَّا مِنْ فِعْلِ الْمُعْتَرِينَ وَ الْمُتَبَدِّلِينَ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ وَ اعْتَاضُوا الدُّنْيَا مِنَ الدِّينِ

And about names of the Prophets^{-as}, these did not happen out of Forcefulness and Self-Exaltation, but as an Introduction to the people of insight that the metaphors of the names of the hypocrites from the ones with the mighty crimes in the Quran aren't from the Actions of the Exalted, and rather it is from actions of the distorters and the manipulators, those who made the Quran as a commodity and traded (sold) it from the religion for the world.

وَقَدْ بَيَّنَّ اللَّهُ تَعَالَى قِصَصَ الْمُغَيِّرِينَ بِقَوْلِهِ - لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا وَ يَقُولِهِ وَ إِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ

And Allah^{-azwj} the Exalted has Narrated story of the distorters by His^{-azwj} Words: ***So woe be unto those who are writing the Book with their own hands, then they are saying, 'This is from the Presence of Allah', in order to be taking a small price through it [2:79];*** and by His^{-azwj} Words: ***Most surely there is a party among those who are twisting their tongues with the Book [3:78].***

وَ يَقُولِهِ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ بَعْدَ فَقْدِ الرَّسُولِ مَا يُقِيمُونَ بِهِ أَوْدَ بَاطِلِهِمْ حَسَبَ مَا فَعَلَتْهُ الْيَهُودُ وَ النَّصَارَى بَعْدَ فَقْدِ مُوسَى وَ عِيسَى ع مِنْ تَغْيِيرِ التَّوْرَةِ وَ الْإِنْجِيلِ وَ تَحْرِيفِ الْكَلِمِ عَنْ مَوَاضِعِهِ

And by His^{-azwj} Words: ***when they are spending the nights in what does not Please Him from the words; [4:108],*** after loss of the Rasool^{-saww} what they were establishing the pillars of their falsehood by it, just as the Jews and the Christians had done after the loss of Musa^{-as} and Isa^{-as}, from changing the Torah and the Evangel, and altering the Speech from its place.

وَ يَقُولِهِ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْتِي اللَّهُ إِلَّا أَنْ نُرِيَ نُورَهُ يَعْنِي أَنَّهُمْ أَتَبْتُوا فِي الْكِتَابِ مَا لَمْ يَقُلْهُ اللَّهُ لِيَلْبِسُوا عَلَى الْخَلِيقَةِ

And by His^{-azwj} Words: ***They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32],*** meaning they are affirming in the Book what Allah^{-azwj} had not Said in order to confuse upon the people.

فَأَعْمَى اللَّهُ قُلُوبَهُمْ حَتَّى تَرَكَوا فِيهِ مَا يَدُلُّ عَلَى مَا أَخَذْتُوهُ فِيهِ وَ حَرَّفْتُوهُ مِنْهُ وَ بَيَّنَّ عَنْ إِفْكِهِمْ وَ تَلْبِيسِهِمْ وَ كَيْفَانِ مَا عَلِمُوهُ مِنْهُ وَ لِيَذَلَّ قَالَهُمْ لَمْ تَلْبِسُونِ الْحَقَّ بِالْبَاطِلِ

Allah^{-azwj} Blinded their hearts to the extent that they left in it what evidences upon their innovations in it, and what they had distorted from it, and it became clear about their blatant lies and their confusion and concealment of what they had known from it, and for that reason He^{-azwj} Said: ***Why are you clothing the Truth with the falsehood [3:71]?***

وَ ضَرَبَ مَثَلَهُمْ بِقَوْلِهِ فَأَمَّا الزُّبْدُ فَيَبْدُهَا جُفَاءً وَ أَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ فَالزُّبْدُ فِي هَذَا الْمَوْضِعِ كَلَامُ الْمُلْحَدِينَ الَّذِينَ أَتَبْتُوهُ فِي الْقُرْآنِ فَهُوَ يَضْمَحَلُّ وَ يَبْطُلُ وَ يَتَلَاشَى عِنْدَ التَّحْصِيلِ وَ الَّذِي يَنْفَعُ النَّاسَ مِنْهُ

And He^{-azwj} Struck their example by His^{-azwj} Words: ***Then as for the scum, so it goes as slag, and as for what benefits the people, it remains in the earth. [13:17].*** The scum in this place is speech of the atheists, those they had affirmed (inserted) in the Quran. It dissipates and is nullified, and disintegrates upon the scrutiny, and which the people benefit from it.

فَالزُّبْدُ الْحَقِيقِيُّ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ وَ الْقُلُوبُ تَقْبَلُهُ وَ الْأَرْضُ فِي هَذَا الْمَوْضِعِ هِيَ مَحَلُّ الْعِلْمِ وَ قِرَاةُ وَ لَيْسَ يَشُوغُ مَعَ عُمُومِ التَّحْقِيقِ النَّصْرِيخِ بِأَسْمَاءِ الْمُبَدِّلِينَ وَ لَا الزِّيَادَةَ فِي آيَاتِهِ عَلَى مَا أَتَبْتُوهُ مِنْ تَلْفَاطِهِمْ فِي الْكِتَابِ لِمَا فِي ذَلِكَ مِنْ تَقْوِيَةِ حُجَجِ أَهْلِ التَّعْطِيلِ وَ الْكُفْرِ وَ الْعَمَلِ الْمُنْحَرِفَةِ عَنْ قِبَلِنَا

The real Revelation which, ***Neither did the falsehood come from before it, nor (would it come) from after it. [41:42],*** and the hearts accept it, and the 'earth' in this place, it is the

place of knowledge and its settlement, and it isn't appropriate, with the general Taqiyyah, the explicitness with the names of the distorters nor the additions in His^{-azwj} Verses over what they had affirmed from their own selves in the Book, when it that (to be revealed to public) it would be strengthening of the arguments of the people of the nullification and the denial and the deviant sects about us.

وَإِطَالِ هَذَا الْعِلْمِ الظَّاهِرِ الَّذِي قَدِ اسْتَكَانَ لَهُ الْمُوَافِقُ وَ الْمُخَالِفُ بِوُجُوعِ الْإِصْطِلَاحِ عَلَى الْإِيْتِمَارِ هُمْ وَ الرِّضَا بِهِمْ وَ لِأَنَّ أَهْلَ الْبَاطِلِ فِي الْقَدِيمِ وَ الْحَدِيثِ أَكْثَرُ عَدَدًا مِنْ أَهْلِ الْحَقِّ وَ لِأَنَّ الصَّبْرَ عَلَى وِلَاةِ الْأَمْرِ مَقْرُوضٌ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص - فَاصْبِرْ كَمَا صَبَرَ أَوْلَاؤُا الْعَزْمِ مِنَ الرُّسُلِ

And invalidation of this apparent knowledge which the proponents and the opponents have agreed to is occurrence of the general consensus of the flattery for them and the agreeability with them, and because the people of falsehood, in the ancient times and new are more in number than the people of truth, and because the patience upon (coercions/compulsions of) the rulers is Imposed due to Words of Allah^{-azwj} Mighty and Majestic to His^{-azwj} Prophet^{-saww}: **Therefore be patient just as the Determined ones from the Rasools were patient, [46:35].**

وَ إِجَابَتُهُ مِثْلُ ذَلِكَ عَلَى أَوْلِيَائِهِ وَ أَهْلِ طَاعَتِهِ بِقَوْلِهِ - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ فَمَنْ سَبَّكَ مِنَ الْجَوَابِ فِي هَذَا الْمَوْضِعِ مَا سَبَّعَتْ فَإِنَّ شَرِيْعَةَ النَّبِيِّ تَحْظُرُ التَّصْرِيْحَ بِأَكْثَرِ مِنْهُ

And its response is similar to that upon His^{-azwj} friends and people obedient to Him^{-azwj}, by His^{-azwj} Words: **There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21].** It suffices you from the answer in this place what you have heard, for the law of Taqiyyah cautions (me^{-asws}) to be any more explicit than it (to tell you more about what they did).

وَ أَمَّا قَوْلُهُ وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا وَ قَوْلُهُ وَ لَقَدْ جِئْتُمُونَا فُرَادَى وَ قَوْلُهُ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ فَذَلِكَ كُلُّهُ حَقٌّ وَ لَيْسَتْ جِئْتُهُ جَلَّ ذِكْرُهُ كَجِبَّةٍ خَلَقَهُ فَإِنَّهُ رَبُّ كُلِّ شَيْءٍ

And as for His^{-azwj} Words: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22];** and His^{-azwj} Words: **And you have come to us individually [6:94];** and His^{-azwj} Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158],** so that, all of it is true, and He^{-azwj}, Majestic is His^{-azwj} Mention, His^{-azwj} Coming isn't like the coming of His^{-azwj} creatures, for He^{-azwj} is Lord^{-azwj} of all things.

وَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا يَكُونُ تَأْوِيلُهُ عَلَى غَيْرِ تَنْزِيلِهِ وَ لَا يُشْبِهُهُ تَأْوِيلُهُ كَلَامِ الْبَشَرِ وَ لَا فِعْلِ الْبَشَرِ وَ سَأْتَبِعُكَ بِمِثَالِ لَذَلِكَ تَكْتَفِي بِهِ إِنْ شَاءَ اللَّهُ

And from the Book of Allah^{-azwj} Mighty and Majestic is what its interpretation is upon other than its Revelation, and it does not resemble interpretation of the speech of a 'البشر' person nor the actions of a person, and I^{-asws} shall inform you with the likes of that, you shall suffice with it, if Allah^{-azwj} so Desires.

وَ هُوَ حِكَايَةُ اللَّهِ عَزَّ وَ جَلَّ عَنْ إِبْرَاهِيمَ عَ حَيْثُ قَالَ - إِنِّي ذَاهِبٌ إِلَى رَبِّي فَذَهَابُهُ إِلَى رَبِّي تَوَجُّهُهُ إِلَيْهِ فِي عِبَادَتِهِ وَ اجْتِهَادِهِ أَلَا تَرَى أَنَّ تَأْوِيلَهُ غَيْرُ تَنْزِيلِهِ

And it is Narration by Allah^{-azwj} Mighty Majestic on behalf of Ibrahim^{-saww} whereby he^{-as} said: **And he said: 'I am going to my Lord. [37:99].** His^{-as} going to his^{-as} Lord^{-azwj} is his^{-as}

concentrating to Him^{-azwj} in his^{-as} worship, and his^{-as} endeavour. Don't you see that its interpretation is other than its Revelation?

وَقَالَ أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ وَقَالَ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ فَأَنْزَلْنَاهُ ذَلِكُمْ خَلْقُهُ إِثْمًا وَكَذَلِكَ قَوْلُهُ إِنَّ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ
أَيُّ الْجَاهِلِينَ فَالتَّأْوِيلُ فِي هَذَا الْقَوْلِ بَاطِنُهُ مُضَادٌّ لِظَاهِرِهِ

And He^{-azwj} Said: **and Sent down for you eight pairs of the cattle [39:6] And We Sent down the iron wherein is severe violence [57:25]**. His^{-azwj} 'Sending it down' is His^{-azwj} Creating it; and like that are His^{-azwj} Words: **Say: 'If there was a son for the Beneficent, then I would be the first of the worshippers' [43:81]**, i.e., the rejectors. So, the interpretation in these Words its esoteric, in contract to its apparent.

وَمَعْنَى قَوْلِهِ هَلْ يَنْتَظِرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ فَإِنَّمَا هِيَ خَاطَبَةٌ نَبِيَّنَا ص هَلْ يَنْتَظِرُونَ الْمُنَافِقِينَ وَالْمُشْرِكِينَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ فَيَعَابِئُونَهُمْ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَعْنِي بِذَلِكَ أَمْرَ رَبِّكَ وَالْآيَاتُ هِيَ الْعَذَابُ فِي دَارِ الدُّنْيَا كَمَا عَذَّبَ الْأُمَمَ السَّالِفَةَ وَالْقُرُونَ الْحَالِيَةَ

And meaning of His^{-azwj} Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, rather it is Addressed to our Prophet^{-saww}: 'Are they, the hypocrites and the Polytheists, only waiting **that the Angels should come to them**, so they would assist them, **or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, meaning by that the Command of your Lord^{-azwj}, and the 'Signs', it is the Punishment in house of the world just as the previous communities and the past generations had been Punished.

وَقَالَ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْفُضُهَا مِنْ أَطْرَافِهَا يَعْنِي بِذَلِكَ مَا يَهْلِكُ مِنَ الْقُرُونِ فَسَمَّاهُ إِثْمَانًا وَقَالَ قَاتِلْهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ أَيُّ لَعْنَتِهِمْ اللَّهُ أَنَّى يُؤْفَكُونَ فَسَمَّى اللَّعْنَةَ قِتَالًا

And He^{-azwj} Said: **Do they not see Us Coming for the land, Reducing it from its outskirts? [13:41]**, meaning by that what He^{-azwj} Destroyed from the generations, He^{-azwj} Named it as 'coming'; and Said: **May Allah Fight them! How deluded they are [9:30]**, i.e., may Allah^{-azwj} Curse them, how deluded they are. He^{-azwj} Named the Curse as 'fighting'.

وَكَذَلِكَ قَالَ قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ أَيُّ لَعْنِ الْإِنْسَانِ

And like that, He^{-azwj} Said: **May the human be killed, what (a lot is) his Kufr! [80:17]**, i.e., may the human be cursed.

وَقَالَ فَلَمْ تَعْتَلُوهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى فَسَمَّى فِعْلَ النَّبِيِّ فِعْلًا لَهُ أَلَا تَرَى تَأْوِيلَهُ عَلَى عَنَرٍ تَنْزِيلِهِ

And He^{-azwj} Said: **So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, [8:17]**. He^{-azwj} Named an action of the Prophet^{-saww} as His^{-azwj} Action. Don't you see its interpretation is upon other than its Revelation?

وَ مِثْلُ قَوْلِهِ بَلْ هُمْ يُلْقِئَهُمْ رَبِّهِمْ كَافِرُونَ فَسَمَّى الْبُعْثَ لِقَاءً وَ كَذَلِكَ قَوْلُهُ الَّذِينَ يَطَّوُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ أَيُّ يُوقِنُونَ أَنَّهُمْ مَبْعُوثُونَ

And similar to His^{-azwj} Words: **But, they are disbelievers in the meeting of their Lord [32:10]**. He^{-azwj} Named the Resurrection as 'meeting'; and like are His^{-azwj} Words: **Those who are thinking that they would be meeting their Lord, [2:46]**, i.e., they are certain they would be Resurrected.

وَمِثْلَهُ قَوْلُهُ لَا يَطَّلُ أَوْلِيكَ أَهْمٌ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ أَيَّ أَلَيْسَ يُوقِنُونَ أَهْمٌ مَبْعُوثُونَ وَاللِّقَاءِ عِنْدَ الْمُؤْمِنِ الْبَعْثُ وَعِنْدَ الْكَافِرِ الْمُعَايَنَةُ وَالنَّظَرُ وَقَدْ يَكُونُ بَعْضُ ظَنِّ الْكَافِرِ يَقِينًا وَذَلِكَ قَوْلُهُ- وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَهْمٌ مُوَافِعُوهَا أَيَّ أَيُّمُوا أَهْمٌ مُوَافِعُوهَا

And similar to it as His^{-azwj} Words: **Don't they think that they would be Resurrected [83:4] For a Mighty Day? [83:5]**, i.e., they aren't certain they would be Resurrected; and the 'meeting' in view of the Momineen is the Resurrection, and in view of the Kafir is the witnessing and the looking, and some of the thinking of the Kafir can be certainty, and that is His^{-azwj} Word: **And the criminals would see the Fire, so they would think that they would be falling into it, [18:53]**, i.e., they would be certain they would be falling into it.

وَأَمَّا قَوْلُهُ فِي الْمُنَافِقِينَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا فَلَيْسَ ذَلِكَ بِيَقِينٍ وَ لَكِنَّهُ شَكٌّ فَالْفِظُ وَاحِدٌ فِي الظَّاهِرِ وَ مُخَالَفٌ فِي الْبَاطِنِ وَ كَذَلِكَ قَوْلُهُ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى يَعْنِي اسْتَوَى تَدْبِيرُهُ وَ عَلَا أَمْرُهُ

And as for His^{-azwj} Words regarding the hypocrites: **and you were thinking the assumptions about Allah [33:10]**, that isn't certainty, but it is doubt. The wording is one (and the same) in the apparent, and it is opposite in the esoteric; and like are His^{-azwj} Words: **The Beneficent, Established upon the Throne [20:5]**, meaning His^{-azwj} Management is established and His^{-azwj} Command is exalted.

وَ قَوْلُهُ وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ وَ قَوْلُهُ هُوَ مَعَكُمْ أَيُّ مَا كُنْتُمْ وَ قَوْلُهُ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ فِيمَا أَرَادَ بِذَلِكَ اسْتِيْلَاءَ أَمْنَاتِهِ بِالْقُدْرَةِ الَّتِي رَكَّبَهَا فِيهِمْ عَلَى جَمِيعِ خَلْقِهِ وَ أَنْ فِعْلُهُمْ فِعْلُهُ

And His^{-azwj} Words: **And He is the One Who is God in the sky and God in the earth, [43:84]**; and His^{-azwj} Words: **and He is with you wherever you may be; [57:4]**; and His^{-azwj} Words: **There does not happen to be a secret counsel of three, except He is their fourth one, [58:7]**. Rather He^{-azwj} Intended by that to seize control of his subjects with the power he instilled in them over entirety his creation, and their actions are His^{-azwj} Actions.

فَأَفْهَمَ عَنِّي مَا أَقُولُ لَكَ فَإِنِّي إِنَّمَا أَزِيدُكَ فِي الشَّرْحِ لِأَتْلِيحَ فِي صَدْرِكَ وَ صَدْرِي مَنْ لَعَلَّهُ بَعْدَ الْيَوْمِ يَشْكُ فِي مِثْلِ مَا شَكَّكَتَ فِيهِ فَلَا يَجِدُ مُجِيبًا عَمَّا يَسْأَلُ عَنْهُ لِعُمُومِ الطُّعْيَانِ وَ الْإِفْتِيَانِ وَ لِاضْطِرَارِ أَهْلِ الْعِلْمِ بِتَأْوِيلِ الْكِتَابِ إِلَى الْإِسْتِثْمِ وَ الْإِحْتِجَابِ حَيْفَةً مِنْ أَهْلِ الظُّلْمِ وَ الْبَغْيِ

Understand from me^{-asws} what I^{-asws} am saying to you, for I^{-asws} am only increasing you in explanation to enlighten your heart and the hearts of those who may doubt after today in something similar to what you have doubted, so they find no responder to ask due to the prevalence of tyranny and sedition, and due to the necessity for the people of knowledge to interpret the Book with restraint and caution, fearing the people of injustice and oppression.

أَمَّا إِنَّهُ سَيَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ الْحَقُّ فِيهِ مَسْتُورًا وَ الْبَاطِلُ ظَاهِرًا مَشْهُورًا وَ ذَلِكَ إِذَا كَانَ أَوَّلَى النَّاسِ بِهِ أَعْدَاهُمْ لَهُ وَ افْتَرَبَ الْوَعْدُ الْحَقُّ وَ عَظُمَ الْإِلْحَادُ وَ ظَهَرَ الْفَسَادُ- هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَ زُلْزِلُوا زَلْزَالًا شَدِيدًا وَ نَحَلَهُمْ الْكُفَّارَ أَسْمَاءَ الْأَشْرَارِ فَيَكُونُ جِهْدَ الْمُؤْمِنِ أَنْ يَحْفَظَ مُهْجَتَهُ مِنْ أَقْرَبِ النَّاسِ إِلَيْهِ ثُمَّ يُبِيحُ اللَّهُ الْفَرْجَ لِأَوْلِيَائِهِ فَيُبْظَهُرُ صَاحِبُ الْأَمْرِ عَلَى أَعْدَائِهِ

But, there shall come a time upon the people, the truth will be covered during it and the falsehood will be apparent, well-known, and that is when foremost of the people with it will be their enemies to it, and the Promise of truth had drawn near, and the apostasy is magnified, and the corruption has appeared, **At that point the Momineen were Tried and were shaken with severe shaking [33:11]**, and the Kafirs will name them as evil people, so the efforts of the Momin would be to protect his soul from the people closest to him. Then Allah^{-azwj} will Make a way for His^{-azwj} friend, so Master of the Command will prevail over his^{-ajfi} enemies.

وَأَمَّا قَوْلُهُ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ فَذَلِكَ حُجَّتُهُ اللَّهُ أَقَامَهَا عَلَى خَلْقِهِ وَ عَرَّفَهُمْ أَنَّهُ لَا يَسْتَحِقُّ مَجْلِسَ النَّبِيِّ ص إِلَّا مَنْ يَفُومُ مَقَامَهُ وَ لَا يَتْلُوهُ إِلَّا مَنْ يَكُونُ فِي الطَّهَارَةِ مِثْلَهُ مَنْزِلَةً لِغَلَا يَتَسَبَّحَ لِمَنْ مَاسَهُ رَجْسُ الْكُفْرِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ انْتِحَالَ الْإِسْتِحْقَاقِ لِمَقَامِ رَسُولِ اللَّهِ

And as for His^{-azwj} Words: **and a witness from him recites it [11:17]**. That is an Argument of Allah^{-azwj} - He^{-azwj} Established it upon His^{-azwj} creatures and Introduced them to that no one deserves seat of the Prophet^{-saww} except one who stands in his^{-saww} position, nor recite it except one who would be the Pure, just like him^{-saww} in status lest there be leeway for the one whom the uncleanness of Kufr has touched during a time of the timings, it is impossible to be deserving the position of Rasool-Allah^{-saww}.

وَ لِيَضِيقَ الْعُدُوَّ عَلَى مَنْ يُعِينُهُ عَلَى إِيمِهِ وَ ظَلَمِهِ إِذْ كَانَ اللَّهُ قَدْ خَطَرَ عَلَى مَنْ مَاسَهُ الْكُفْرُ تَقَلَّدَ مَا فَوَّضَهُ إِلَى أَنْبِيَائِهِ وَ أَوْلِيَائِهِ يَقُولُهُ لِإِبْرَاهِيمَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ أَيِ الْمُشْرِكِينَ لِأَنَّهُ سَمَّى الشِّرْكَ ظُلْمًا يَقُولُهُ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

The excuse is narrowed upon the one assisting him upon his sin and his injustice when Allah^{-azwj} has Cautioned upon the one whom the Kufr has touched to be collared with what Allah^{-azwj} had Delegated to His^{-azwj} Prophets^{-as} and His^{-azwj} Guardians^{-asws}, by His^{-azwj} Words to Ibrahim^{-as}: **My Covenant cannot be attained by the unjust [2:124]**, i.e., the Polytheists, because He^{-azwj} has Named the Shirk as injustice by His^{-azwj} Words: **the association (Polytheism) is a gross injustice [31:13]**.

فَلَمَّا عَلِمَ إِبْرَاهِيمُ ع أَنَّ عَهْدَ اللَّهِ تَبَارَكَ اسْمُهُ بِالْإِمَامَةِ لَا يَنَالُ عَبْدَةَ الْأَصْنَامِ قَالَتْ - وَ اجْتَنِبِي وَ نَبِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

When Ibrahim^{-as} came to know that the Covenant of Allah^{-azwj}, Blessed is His^{-azwj} Name, is with the Imamate, it cannot be attained by the worshippers of idols, he^{-as} said: **and Keep me and my sons away from worshipping the idols [14:35]**.

وَ اعْلَمُ أَنَّ مَنْ آثَرَ الْمُتَأَفِّقِينَ عَلَى الصَّادِقِينَ وَ الْكُفَّارَ عَلَى الْأَبْرَارِ فَقَدْ افْتَرَى عَلَى اللَّهِ إِثْمًا عَظِيمًا إِذَا كَانَ قَدْ بَيَّنَّ اللَّهُ فِي كِتَابِهِ الْفَرْقَ بَيْنَ الْمُحَقِّقِ وَ الْمُبْطِلِ وَ الطَّاهِرِ وَ التَّجْسِسِ وَ الْمُؤْمِنِ وَ الْكَافِرِ وَ أَنَّهُ لَا يَتْلُو النَّبِيَّ ص عِنْدَ فُقْدَانِهِ إِلَّا مَنْ حَلَّ مَحَلَّهُ صِدْقًا وَ عَدْلًا وَ طَهَارَةً وَ فَضْلًا

And know that the one who prefers the hypocrites over the truthful ones, and the Kafirs over the righteous, so he has fabricated upon Allah^{-azwj} a mighty sin, when Allah^{-azwj} has already Stated in His^{-azwj} Book, the difference between the rightful and the false, and the clean and the unclean, and the Momin and the Kafir, and no one follows the Prophet^{-as} at his^{-saww} loss (expiry) except the one in his^{-saww} rightful place with truthfulness, and justice, and cleanliness, and merit.

وَأَمَّا الْأَمَانَةُ الَّتِي دَكَّرْتُمَا فَهِيَ الْأَمَانَةُ الَّتِي لَا تَحِبُّ وَلَا يَجُوزُ أَنْ تَكُونَ إِلَّا فِي الْأَنْبِيَاءِ وَ أَوْصِيَانِهِمْ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اثْتَمَنَهُمْ عَلَى خَلْقِهِ وَ جَعَلَهُمْ حُجَجًا فِي أَرْضِهِ

And as for the Imamate which you mentioned, it is the entrustment which is neither obligated nor allowed to be except among the Prophets^{-as} and the successors^{-asws}, because Allah^{-azwj} Blessed and Exalted has Entrusted them^{-asws} upon His^{-azwj} creatures and had Made them^{-asws} as Divine Authorities in His^{-azwj} earth.

فَبِالسَّامِرِيِّ وَ مَنْ اجْتَمَعَ مَعَهُ وَ أَغَانَهُ مِنَ الْكُفَّارِ عَلَى عِبَادَةِ الْعِجْلِ عِنْدَ غَيْبَةِ مُوسَى مَا تَمَّ انْتِحَالُ حَلِّ مُوسَى ع مِنَ الطَّعَامِ وَ الْإِحْتِمَالُ لِنَيْلِكَ الْأَمَانَةَ الَّتِي لَا يَنْبَغِي إِلَّا لِطَاهِرٍ مِنَ الرِّجْسِ فَاحْتَمَلَ وَرُزْمًا وَ وَرَزَّ مَنْ سَلَكَ فِي سَبِيلِهِ مِنَ الظَّالِمِينَ وَ أَعْوَانِهِمْ

Through Al-Samiri^{-la} and the ones from the disbelievers who had gathered with him^{-la} and assisted him^{-la} upon worshipping the calf during the absence of Musa^{-as}, what ensued was the misappropriation of the position of Musa^{-as} by the tyrants, and the carrying of that entrustment which it is not befitting except a one clean from the uncleanness. Thus he^{-la} bore its burden and burdens of the unjust ones and their supporters who travelled in his^{-la} way.

وَ لَذَلِكَ قَالَ النَّبِيُّ ص مَنْ اسْتَنْتَ سُنَّةَ حَقِّكَ كَانَ لَهُ أَجْرُهَا وَ أَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ وَ مَنْ اسْتَنْتَ سُنَّةَ بَاطِلٍ كَانَ عَلَيْهِ وَرُزْمًا وَ وَرَزَّ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ

And for that reason, the Prophet^{-saww} said: ‘One who enacts (legislates) a true conduct, for him would be its Reward and Rewards of the ones who work with it up to the Day of Qiyamah, and one who enacts a false conduct, upon him would be its burden and burdens of the ones who work with it up to the Day of Qiyamah’.

وَ هَذَا الْقَوْلُ عَنِ النَّبِيِّ ص شَاهِدٌ مِنْ كِتَابِ اللَّهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي قِصَّةِ قَابِيلَ قَاتِلِ أَخِيهِ- مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

And for this word from the Prophet^{-saww} there is a testimony from the Book of Allah^{-azwj}, and it is Word of Allah^{-azwj} Mighty and Majestic in the story of Qabeel^{-la}, killer of his^{-la} brother^{-as}: **For that reason We Prescribed upon the Children of Israel that the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, then it would be as if he killed the entirety of the people; and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32].**

وَ لِلْإِحْيَاءِ فِي هَذَا الْمَوْضِعِ تَأْوِيلٌ فِي الْبَاطِنِ لَيْسَ كَظَاهِرِهِ وَ هُوَ مَنْ هَدَاهَا لِأَنَّ الْهُدَايَةَ هِيَ حَيَاةُ الْأَبَدِ وَ مَنْ سَمَّاهُ اللَّهُ حَيًّا لَمْ يَمُتْ أَبَدًا إِنَّمَا يَنْقُلُهُ مِنْ دَارٍ مَحْنَةٍ إِلَى دَارٍ رَاحَةٍ وَ مَنَحَةٍ

And for the ‘living’ in this place, there is interpretation in the esoteric which isn’t like its apparent, and it is one who guides it, because the guidance, it is the permanent life, and the one whom Allah^{-azwj} Names as ‘living’ would not die, ever! But rather he would transfer from the house of tests to a house of rest and blessings.

وَ أَمَّا مَا أَرَاكَ مِنَ الْحُطَابِ بِالْإِنْفِرَادِ مَرَّةً وَ بِالْجَمْعِ مَرَّةً مِنْ صِفَةِ الْبَارِي جَلَّ ذِكْرُهُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلَى مَا وَصَفَ بِهِ نَفْسَهُ بِالْإِنْفِرَادِ وَ الْوَحْدَانِيَّةِ هُوَ النُّورُ الْأَزَلِيُّ الْقَدِيمُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ لَا يَتَغَيَّرُ وَ يَحْكُمُ مَا يَشَاءُ وَ يَخْتَارُ وَ لَا مَعْقِبَ لِحُكْمِهِ وَ لَا رَادَّ لِقَضَائِهِ

And as for what I^{-asws} have shown you, from the Addressing in singular at times and in plural at times, from the Attributes of the Maker, Majestic is His^{-azwj} Mention. Allah^{-azwj} Blessed and Exalted is upon what He^{-azwj} has Described Himself^{-azwj} with, with the singularity and the Oneness. He^{-azwj} is the Eternal Noor, the Ancient, Who there isn't anything like Him^{-azwj}, unchanging, and He^{-azwj} Judges whatever He^{-azwj} so Desires and Chooses, and **there is no Postponement of His Judgment, [13:41]**, and there is no reverser of His^{-azwj} Decree.

وَلَا مَا خَلَقَ زَادَ فِي مُلْكِهِ وَعِزِّهِ وَلَا نَقَصَ مِنْهُ مَا لَمْ يَخْلُقْهُ وَإِنَّمَا أَرَادَ بِالْخَلْقِ إِظْهَارَ قُدْرَتِهِ وَإِدَاءَ سُلْطَانِهِ وَتَبْيِينَ بَرَاهِينِ حِكْمَتِهِ

What He^{-azwj} Creates does not increase in His^{-azwj} Kingdom and His^{-azwj} Might, nor does it reduce from it what He^{-azwj} does not Create, and rather He^{-azwj} Intends with the creation to Manifest His^{-azwj} Power, and Reveal His^{-azwj} Authority, and Clarify the proofs of His^{-azwj} Wisdom.

فَخَلَقَ مَا شَاءَ كَمَا شَاءَ وَ أَجْرَى فِعْلًا بَعْضِ الْأَشْيَاءِ عَلَى أَيْدِي مَنْ اصْطَفَى مِنْ أَمَنَائِهِ فَكَانَ فِعْلُهُمْ فِعْلَهُ وَ أَمْرُهُمْ كَمَا قَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He^{-azwj} Creates whatever He^{-azwj} Desires, just as He^{-azwj} Desires, and He^{-azwj} Flows some of the things upon the hands of the ones He^{-azwj} Chooses from His^{-azwj} trustees. Thus their^{-asws} actions would be His^{-azwj} Actions, and their^{-asws} commands would be His^{-azwj} Commands. He^{-azwj} Said: **There is one who obeys the Rasool, so he has obeyed Allah, [4:80]**.

وَ جَعَلَ السَّمَاءَ وَ الْأَرْضَ وَعَاءً لِمَنْ شَاءَ مِنْ خَلْقِهِ لِيَمِيزَ الْحَيِّثَ مِنَ الطَّيِّبِ مَعَ سَابِقِ عِلْمِهِ بِالْفَرِيقَيْنِ مِنْ أَهْلِهَا وَ لِيَجْعَلَ ذَلِكَ مِثَالًا لِأَوْلِيَائِهِ وَ أَمَنَائِهِ وَ عَرَفَ الْخَلِيفَةَ فَضْلًا مَنْرَلَةً أَوْلِيَائِهِ وَ فَرَضَ عَلَيْهِمْ مِنْ طَاعَتِهِمْ مِثْلَ الَّذِي فَرَضَهُ مِنْهُ لِنَفْسِهِ

And He^{-azwj} Made the sky and the earth as a receptacle for the ones He^{-azwj} so Desires from His^{-azwj} creatures in order to distinguish between the wicked and the good with His^{-azwj} prior Knowledge with the two categories from its people, and to Make that as an example for His^{-azwj} Guardians^{-asws} and His^{-azwj} Trustees^{-asws} and Introduce to the creatures the merits of the status of His^{-azwj} Guardians^{-asws}, and Imposed upon them obedience to them^{-asws}, similar to which He^{-azwj} Imposed from it for Himself^{-azwj}.

وَ أَرَزَّهُمُ الْحِجَّةَ بِأَنْ حَاطَبَهُمْ خِطَابًا يَدُلُّ عَلَى انْفِرَادِهِ وَ تَوْحِيدِهِ وَ بِأَنَّ لَهُ أَوْلِيَاءَ يَجْرِي أَعْمَالُهُمْ وَ أَحْكَامُهُمْ يَجْرِي فِعْلُهُ

And He^{-azwj} Necessitated them the argument by Addressing them with an Address evidencing upon His^{-azwj} Individual-ness and His^{-azwj} Oneness, and with that for Him^{-azwj} there are Guardians^{-asws}, their^{-asws} actions and their^{-asws} judgments flow the flow of His^{-azwj} Actions.

فَهُمُ الْعِبَادُ الْمُكَرَّمُونَ الَّذِينَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ هُمُ الَّذِينَ أَيْدِيَهُمْ يَرْوِحُ مِنْهُ وَ عَرَفَ الْخَلْقَ اقْتِدَارَهُمْ عَلَى عِلْمِ الْغَيْبِ بِقَوْلِهِ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا— إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ

They^{-asws} are the honourable servants, those who **do not precede Him in speech and they are only acting by His Command [21:27]**. They are those **He Aids them with a Spirit from Him [58:22]**, and He^{-azwj} Introduced the creatures of their^{-asws} ability upon knowing the unseen, by His^{-azwj} Words: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27]**.

وَهُمُ التَّعِيمُ الَّذِي يَسْأَلُ الْعِبَادَ عَنْهُ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْعَمَ بِهِمْ عَلَى مَنْ اتَّبَعَهُمْ مِنْ أَوْلِيَائِهِمْ

And they^{-asws} are the bounties which the servants will be questioned about, because Allah^{-azwj} Blessed and Exalted has Favoured by them^{-asws} upon the ones from their^{-asws} friends who follow them^{-asws}.

قَالَ السَّائِلُ مَنْ هَؤُلَاءِ الْحُجَجُ

The questioner said, 'Who are these Divine Authorities?'

قَالَ ع هُمْ رَسُولُ اللَّهِ ص وَ مَنْ خَلَّ مَخْلَهُ مِنْ أَصْفِيَاءِ اللَّهِ الَّذِينَ قَرَّحَهُمُ اللَّهُ بِنَفْسِهِ وَ بِرَسُولِهِ وَ فَرَضَ عَلَى الْعِبَادِ مِنْ طَاعَتِهِمْ مِثْلَ الَّذِي فَرَضَ عَلَيْهِمْ مِنْهَا لِنَفْسِهِ وَ هُمْ وُلاةُ الأَمْرِ الَّذِينَ

He^{-asws} said: 'They are Rasool-Allah^{-saww} and the ones from the elites of Allah^{-azwj} deserving his^{-saww} position, the ones Allah^{-azwj} has Paired them^{-asws} with Himself^{-azwj} and with His^{-azwj} Rasool^{-saww}, and Imposed obedience to them^{-asws} upon the servants, like which He^{-azwj} has Imposed upon them from it for Himself^{-azwj}, and they^{-asws} are Masters^{-asws} of the Command.

قَالَ اللَّهُ فِيهِمْ- أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الأَمْرِ مِنْكُمْ وَ قَالَ فِيهِمْ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

Allah^{-azwj} Said regarding them^{-asws}: '**Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, and Said regarding them^{-asws}: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; [4:83]**'.

قَالَ السَّائِلُ مَا ذَلِكَ الأَمْرُ

The questioner said, 'What is that Command?'

قَالَ عَلِيُّ ع الَّذِي نَزَّلَ بِهِ الْمَلَائِكَةُ فِي اللَّيْلَةِ الَّتِي يُفْرَقُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ مِنْ خَلْقٍ وَ رِزْقٍ وَ أَجَلٍ وَ عَمَلٍ وَ حَيَاةٍ وَ مَوْتٍ وَ عِلْمِ غَيْبِ السَّمَاوَاتِ وَ الأَرْضِ وَ الْمُعْجَزَاتِ الَّتِي لَا تُتَّبَعِي إِلَّا لِلَّهِ وَ أَصْفِيَائِهِ وَ السَّفَرَةِ بَيْنَهُ وَ بَيْنَ خَلْفِهِ

Ali^{-asws} said: 'That which the Angels descend with during the night **During it, every wise matter is made distinct [44:4]**, from creation, and sustenance, and term (lifespan), and work, and work, and life and death, and knowledge of unseen of the skies and the earth, and the miracles which are not befitting except for Allah^{-azwj} and His^{-azwj} elites and His^{-azwj} ambassadors between Him^{-azwj} and His^{-azwj} creatures.

وَهُمْ وَجْهَ اللَّهِ الَّذِي قَالَ- فَأَيْنَمَا تُوَلُّوا فَجْهَ اللَّهِ هُمْ بَقِيَّةُ اللَّهِ الَّتِي يَأْتِي عِنْدَ انْقِصَاءِ هَذِهِ النَّظَرَةِ فَيَمْلَأُ الأَرْضَ عَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَ جَوْرًا

And they are the Face of Allah^{-azwj} which He^{-azwj} Said: **therefore wherever you turn to, so there would be the Face of Allah; [2:115]**. They^{-asws} are remainders of Allah^{-azwj}, meaning the Mahdi^{-ajfj}, the one who will come at the expiry of this deferment of time. He^{-ajfj} will fill the earth with justice just as it would have been filled with injustice and tyranny.

وَ مِنْ آيَاتِهِ الْغَيْبَةُ وَ الْإِكْتِتَامُ عِنْدَ عُمُومِ الطُّغْيَانِ وَ خُلُوعِ الْإِنْتِقَامِ وَ لَوْ كَانَ هَذَا الْأَمْرُ الَّذِي عَرَفْتُمْ نَبَأَهُ لِلنَّبِيِّ دُونَ غَيْرِهِ لَكَانَ الْخِطَابُ يُدُلُّ عَلَى فِعْلٍ خَاصٍّ غَيْرِ دَائِمٍ وَ لَا مُسْتَقْبَلٍ وَ لَقَالَ نَزَلَتْ الْمَلَائِكَةُ وَ فُرِقَ كُلُّ أَمْرٍ حَكِيمٍ وَ لَمْ يَقُلْ نَزَلَتْ الْمَلَائِكَةُ وَ يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

And from his^{ajfj} signs is the occultation and the concealment during the prevalence of tyranny and the permeation of revenge, and had this matter which I^{asws} have introduced you to were news to the Prophet^{saww} only besides others, the Address would have evidenced upon a special (temporary) action, not permanent, nor of the future, and He^{azwj} would have Said: 'The Angels have descended and made distinct every wise matter', and would not have said: **The Angels and the Spirit descend [97:4], and During it, every wise matter is made distinct [44:4].**

وَ قَدْ زَادَ جَلَّ ذِكْرُهُ فِي التَّيْبَانِ وَ إِثْبَاتِ الْحُجَّةِ بِقَوْلِهِ فِي أَصْفِيَائِهِ وَ أَوْلِيَائِهِ عَ أَنَّ تَقُولَ نَفْسٍ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ تَعْرِيفاً لِلْخَلِيقَةِ فَرَّطْتُمْ

And He^{azwj}, Majestic is His^{azwj} Book, has Increased in the explanation and the proof of the argument by His^{azwj} Words regarding His^{azwj} elites and His^{azwj} Guardians^{asws}: **'O my regret, upon what I wasted regarding the Side of Allah, [39:56],** as an introduction to the people of their^{asws} closeness (to Allah^{azwj}).

أَ لَا تَرَى أَنَّكَ تَقُولُ فَلَانٌ إِلَى جَنْبِ فَلَانٍ إِذَا أَرَدْتَ أَنْ تَصِفَ قُرْبَهُ مِنْهُ: وَ إِنَّمَا جَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ هَذِهِ الرُّمُوزَ الَّتِي لَا يَعْلَمُهَا غَيْرُهُ وَ غَيْرِ أُنْبِيَائِهِ وَ حُجَجِهِ فِي أَرْضِهِ لِعَلِمِهِ بِمَا يُحْدِثُهُ فِي كِتَابِهِ الْمُبَدَّلُونَ مِنْ إِسْفَاطِ أَسْمَاءِ حُجَجِهِ مِنْهُ وَ تَلْبِيسِهِمْ ذَلِكَ عَلَى الْأُمَّةِ لِيَعِينُوهُمْ عَلَى بَاطِلِهِمْ

Don't you see that (when) you tend to say, 'So and so is to the side of so and so', when you intend to describe his closeness to him? And rather, Allah^{azwj} Blessed and Exalted has Made to be in His^{azwj} Book these codes which no one knows of apart from Him^{azwj} and His^{azwj} Prophets^{as} and His^{azwj} Divine Authorities in His^{azwj} earth, due to His^{azwj} Knowledge of what the distorters would be innovating in His^{azwj} Book, from dropping names of His^{azwj} Divine Authorities from it and confusing them of that upon the community in order to assist them upon their falsehoods.

فَأَثْبَتَ فِيهِ الرُّمُوزَ وَ أَعَمَّى قُلُوبَهُمْ وَ أَبْصَارَهُمْ لِمَا عَلَيْهِمْ فِي تَرْكِهَا وَ تَرْكِ غَيْرِهَا مِنَ الْخِطَابِ الدَّالِّ عَلَى مَا أَحْدَثُوهُ فِيهِ وَ جَعَلَ أَهْلَ الْكِتَابِ الْمُقِيمِينَ بِهِ وَ الْعَالَمِينَ بِظَاهِرِهِ وَ بَاطِنِهِ مِنْ شَجَرَةٍ أَصْلُهَا ثَابِتٌ وَ فُرْعُهَا فِي السَّمَاءِ- نُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا أَيُّ يُظْهِرُ مِثْلَ هَذَا الْعِلْمِ لِمُحْتَمِلِيهِ فِي الْوَقْتِ بَعْدَ الْوَقْتِ

So He^{azwj} Affirmed the codes in it and Blinded their hearts and their sights to what was upon them in neglecting it and neglecting other such from the Address, evidence upon what they have innovated in it, and He^{azwj} Made people of the Book and the worlds, the ones standing with it with its apparent and its esoteric as being from a tree **its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25],** i.e., revealing the likes of this knowledge to its bearers during the time after the time.

وَ جَعَلَ أَعْدَاءَهَا أَهْلَ الشَّجَرَةِ الْمَلْعُونَةِ الَّذِينَ حَاوَلُوا إِطْفَاءَ نُورِ اللَّهِ بِأَفْوَاهِهِمْ- وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنِيمَ نُورَهُ

And He^{azwj} Made its enemies are people of the accursed tree, those who tried to **extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32].**

وَلَوْ عَلِمَ الْمُنَافِقُونَ لَعَنَهُمُ اللَّهُ مَا عَلَيهِمْ مِنْ تَرْكِ هَذِهِ الْآيَاتِ الَّتِي بَيَّنَّتْ لَكَ تَأْوِيلَهَا لِأَسْفَاطِهَا مَعَمَا أَسْفَاطُوا مِنْهُ وَ لَكَرَى اللَّهُ تَبَارَكَ اسْمُهُ مَا ضَيَّحَ حُكْمَهُ بِإِجَابِ الْحُجَّةِ عَلَى خُلُقِهِ كَمَا قَالَ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ

And if the hypocrites, may Allah^{-azwj} Curse them, had known what is upon them from neglecting these Verses which I^{-asws} have explained its interpretation to you, they would have dropped these along with what they dropped (others) from it, but Allah^{-azwj}, Blessed is His^{-azwj} Name, Passed His^{-azwj} Judgment by Obligating the argument upon His^{-azwj} creatures just as He^{-azwj} Said: **'For Allah is the conclusive Proof. [6:149].**

أَغَشَى أَبْصَارَهُمْ وَ جَعَلَ عَلَى قُلُوبِهِمْ أَكِنَّةً عَنْ تَأْمُلِ ذَلِكَ فَتَرَكُوهُ بِحَالِهِ وَ حُجِبُوا عَنْ تَأْكِيدِ الْمَلَيْسِ بِإِطَالِهِ فَالْسُعْدَاءُ يَتَّبِعُونَ عَلَيْهِ وَ الْأَشْقِيَاءُ يَعْمُونَ عَنْهُ- وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

He^{-azwj} Covered their eyes and Made a lid upon their hearts from pondering that. Thus, they left it in its state and they were veiled from emphasising the confusion with invalidating it. So, the fortunate ones are affirmed upon it and the wretched are blinded from it. **And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40].**

ثُمَّ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ بِسَعَةِ رَحْمَتِهِ وَ رَأْفَتِهِ بِخَلْقِهِ وَ عِلْمِهِ بِمَا يُحْدِثُهُ الْمُبَدِّلُونَ مِنْ تَغْيِيرِ كِتَابِهِ قَسَمَ كَلَامَهُ ثَلَاثَةَ أَقْسَامٍ

Then Allah^{-azwj}, Majestic is His^{-azwj} Mention, with the vastness of His^{-azwj} Mercy and His^{-azwj} Kindness with His^{-azwj} creatures and His^{-azwj} Knowledge with what the distorters would be innovating from the changes in His^{-azwj} Book, Divided His^{-azwj} Speech into three divisions.

فَجَعَلَ قِسْمًا مِنْهُ يَعْرِفُهُ الْعَالِمُ وَ الْجَاهِلُ وَ قِسْمًا لَا يَعْرِفُهُ إِلَّا مَنْ صَفَا ذَهْنُهُ وَ لَطْفَ حِسِّهِ وَ صَحَّ تَمَيُّزُهُ مِمَّنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ وَ قِسْمًا لَا يَعْرِفُهُ إِلَّا اللَّهُ وَ أَمَنَّاؤُهُ الرَّاسِخُونَ فِي الْعِلْمِ

He^{-azwj} Made a division from it, the knowledgeable and the ignorant knows it; and a division no one knows it except the one whose mind is clear and his perceptions is subtle and his distinguishing is correct, from the ones Allah^{-azwj} has Expanded his chest for Al-Islam; and division no ones knows it except Allah^{-azwj} and His^{-azwj} Trustees, the ones firmly rooted in the knowledge.

وَ إِنَّمَا فَعَلَ ذَلِكَ لِغَلَا يَدَّعِي أَهْلَ الْبَاطِلِ مِنَ الْمُسْتَوَلِينَ عَلَى مِيرَاثِ رَسُولِ اللَّهِ ص مِنْ عِلْمِ الْكِتَابِ مَا لَمْ يَجْعَلْهُ اللَّهُ لَهُمْ وَ لِيَقُودَهُمُ الْإِضْطِرَارُ إِلَى الْإِيْتِمَارِ لِمَنْ وَ لَأَهُ أَمْرُهُمْ فَاسْتَكْبَرُوا عَنْ طَاعَتِهِ تَعَزُّرًا وَ افْتِرَاءً عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ اغْتِرَابًا بِكَثْرَةِ مَنْ ظَاهَرَهُمْ وَ غَاوَهُمْ وَ عَانَدَ اللَّهُ جَلَّ اسْمُهُ وَ رَسُولُهُ ص

And rather He^{-azwj} Did that lest the people of falsehood, from the ones governing upon inheritance of Rasool-Allah^{-saww} from knowledge of the Book, claim what Allah^{-azwj} has not Made it to be for them and the desperation would lead them to submit to the one who is Master^{-asws} of their affairs. So, they became arrogant from obeying him^{-asws}, priding, and fabricating upon Allah^{-azwj} Mighty and Majestic, and were deceived by large numbers of the ones supporting them and their assistants, and they defied (confronted) Allah^{-azwj}, Majestic is His^{-azwj} Name, and His^{-azwj} Rasool^{-saww}.

فَأَمَّا مَا عَلَّمَهُ الْجَاهِلُ وَ الْعَالِمُ مِنْ فَضْلِ رَسُولِ اللَّهِ ص مِنْ كِتَابِ اللَّهِ وَ هُوَ قَوْلُ اللَّهِ سُبْحَانَهُ- مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ قَوْلُهُ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا وَ هَذِهِ الْآيَةُ ظَاهِرٌ وَ بَاطِنٌ

As for what the ignorant one and the knowledgeable one knows of the merits of Rasool-Allah^{-saww} from the Book of Allah^{-azwj}, and it is Word of Allah^{-azwj} the Glorious: ***There is one who obeys the Rasool, so he has obeyed Allah, [4:80]***; and His^{-azwj} Words: ***Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]***, and for this Verse there is an apparent and an esoteric (interpretation).

فَالظَّاهِرُ قَوْلُهُ صَلَّى عَلَيْهِ وَ الْبَاطِنُ قَوْلُهُ وَ سَلِّمُوا تَسْلِيمًا أَي سَلِّمُوا لِمَنْ وَصَّاهُ وَ اسْتَخْلَفَهُ عَلَيْكُمْ فَضْلُهُ وَ مَا عَهَدَ بِهِ إِلَيْهِ تَسْلِيمًا وَ هَذَا جُمَا أَخْبَرْتِكَ أَنَّهُ لَا يَعْلَمُ تَأْوِيلَهُ إِلَّا مَنْ لَطَفَ حِسَّهُ وَ صَفَا ذَهْنَهُ وَ صَحَّ قَلْبُهُ

The apparent is His^{-azwj} Words: ***Send Salawat upon him***, and the esoteric is: ***submit submissively [33:56]*** to the merits of the one whom he^{-saww} has chosen as successor^{-asws} and a caliph upon you all, and what has been covenanted with to him^{-asws}, submissively, and this is from what I^{-asws} have informed you that no one knows its interpretation except one whose perception is subtle and his mind is clear and his distinguishing is correct.

وَ كَذَلِكَ قَوْلُهُ سَلَامٌ عَلَى آلِ يَاسِينَ لِأَنَّ اللَّهَ سَمَّى النَّبِيَّ ص بِهَذَا الْاسْمِ حَيْثُ قَالَ - يس وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ لِعَلِمِهِ بِأَنَّهُمْ يُسْقِطُونَ قَوْلَ سَلَامٌ عَلَى آلِ مُحَمَّدٍ كَمَا أَسْقَطُوا غَيْرَهُ

And like that are His^{-azwj} Words: ***'Greetings be on Progeny of Yaseen [37:130]***, because Allah^{-azwj} has Named the Prophet^{-saww} with this name whereby He^{-azwj} Said: ***Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3]***, due to His^{-azwj} Knowledge that they would be dropping the words: ***'Greetings be on Progeny^{-asws} of Muhammad^{-saww}'***, just as they have dropped others.

وَ مَا زَالَ رَسُولُ اللَّهِ ص يَتَأَلَّفُهُمْ وَ يُقَرِّبُهُمْ يُجْلِسُهُمْ عَنْ يَمِينِهِ وَ شِمَالِهِ حَتَّى أَذِنَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي إِعَادِهِمْ بِقَوْلِهِ وَ اهْجُرْهُمْ هَجْرًا حَسَبًا وَ يَقُولُهُ قَمَا لِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ عَنِ الْبَيْمِينِ وَ عَنِ الشِّمَالِ عَزِينَ - أ يَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ - كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ

And Rasool-Allah^{-saww} did not cease to unite them and draw them closer. He^{-saww} would make them sit on his^{-saww} right and his^{-saww} left until Allah^{-azwj} Mighty and Majestic Permitted for him^{-saww} in distancing them by His^{-azwj} Words: ***and avoid them with a beautiful avoidance [73:10]***; and by His^{-azwj} Words: ***So what is the matter with those who commit Kufr racing ahead before you, [70:36] On the right and on the left in separate groups? [70:37] Does every person from them desires that he should enter the Garden of Bliss? [70:38] Never! Surely, We Created them of what they know [70:39]***.

وَ كَذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ وَ لَمْ يُسَمَّ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ أُمَّهَاتِهِمْ

And like that Allah^{-azwj} Mighty and Majestic Said: ***On the Day (of Qiyamah), We will be Calling every human being with their Imam. [17:71]***, and He^{-azwj} did not Name them^{-asws} with their^{-asws} names, and names of their^{-asws} fathers^{-asws} and their^{-asws} mothers^{-as}.

وَ أَنَا قَوْلُهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ فَإِنَّمَا أُنزِلَتْ كُلُّ شَيْءٍ هَالِكٌ إِلَّا دِينَهُ لِأَنَّهُ مِنَ الْمُحَالِ أَنْ يَهْلِكَ مِنْهُ كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهُ هُوَ أَجَلٌ وَ أَعْظَمُ وَ أَكْرَمُ مِنْ ذَلِكَ

And as for His^{-azwj} Words: **All things will perish except for His Face [28:88]**. But rather it was Revealed as: “All things will perish except His^{-azwj} religion”, for it is from the impossibilities that all things from Him^{-azwj} would perish and the face would remain. He^{-azwj} is more Majestic and more Magnificent and more Honourable than that.

إِنَّمَا يَهْلِكُ مَنْ لَيْسَ مِنْهُ أَلَا تَرَى أَنَّهُ قَالَ - كُلُّ مَنْ عَلَيْهَا فَانٍ وَ يَبْقَى وَجْهَ رَبِّكَ فَفَصَلَ بَيْنَ خَلْقِهِ وَ وَجْهِهِ

But rather, he will be destroyed, one who isn't from Him^{-azwj}. Don't you see He^{-azwj} Said: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, [55:27]**. He^{-azwj} Detached between His^{-azwj} creatures and His^{-azwj} Face.

وَ أَمَّا ظُهُورُكَ عَلَى تَنَازُرٍ قَوْلِهِ- وَ إِنَّ خِفْتُمْ أَلَّا تُفْسِدُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ وَ لَيْسَ يُشْبِهُ الْقِسْطَ فِي الْيَتَامَى نِكَاحَ النِّسَاءِ وَ لَا كُلُّ النِّسَاءِ أَيْتَامًا فَهُوَ جَمًّا قَدَمْتُ دِكْرَهُ مِنْ إِسْقَاطِ الْمُنَافِقِينَ مِنَ الْقُرْآنِ وَ بَيْنَ الْقَوْلِ فِي الْيَتَامَى وَ بَيْنَ نِكَاحِ النِّسَاءِ مِنَ الْخُطَابِ وَ الْقِصَصِ أَكْثَرَ مِنْ ثُلُثِ الْقُرْآنِ وَ هَذَا وَ مَا أَشْبَهَهُ بِمَا ظَهَرَتْ حَوَادِثُ الْمُنَافِقِينَ فِيهِ لِأَهْلِ النَّظَرِ وَ التَّأَمُّلِ

And as for your appearance upon the denial, are His^{-azwj} Words: **And if you fear that you cannot act equitably regarding the orphans, then marry such women as seem good to you, [4:3]**, and the fairness among the orphans isn't similar to marrying the women, and not all women are orphans. It is from what its mention has preceded, from dropping the hypocrites from the Quran, and between the words **regarding the orphans**, and **marry such women**, from the Address and the story (which are dropped) are more than a third of the Quran, and this and what resembles it is from what reveals the innovations by the hypocrites in it, for the people of consideration and the contemplation.

وَ وَجَدَ الْمُعْطَلُونَ وَ أَهْلَ الْمَلِكِ الْمُخَالَفَةَ مَسَاغًا إِلَى الْقُدْحِ فِي الْقُرْآنِ وَ لَوْ شَرَحْتَ لَكَ كُلَّ مَا أُسْقِطَ وَ حُرِفَ وَ بَدَّلَ بِمَا يَجْرِي هَذَا الْمَجْرَى لَطَالَ وَ ظَهَرَ مَا تَحْظُرُ التَّقِيَّةَ إِظْهَارَهُ مِنْ مَنَاقِبِ الْأَوْلِيَاءِ وَ مَثَالِبِ الْأَعْدَاءِ

And the obstructers and the people of the opposing sects found a way to casting the doubts in the Quran, and if I^{-asws} were to comment upon all what has been dropped and distorted and replaced from what flows this flow, it would be prolonged, and it would appear what the Taqiyya would reveal the virtues of the Guardians^{-asws} and vices (sins) of the enemies.

وَ أَمَّا قَوْلُهُ وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ فَهُوَ تَبَارَكَ اسْمُهُ أَجَلٌ وَ أَعْظَمُ مِنْ أَنْ يَظْلَمَ وَ لَكِنَّهُ قَرَنَ أَمْنَاءَهُ عَلَى خَلْقِهِ بِنَفْسِهِ وَ عَرَفَ الْحَلِيمَةَ جَلَالَةَ قُدْرَتِهِ عِنْدَهُ وَ أَنَّ ظَلَمَهُمْ ظَلَمَهُ بِقَوْلِهِ وَ مَا ظَلَمُونَا بِغَضَبِهِمْ أَوْلِيَاءَنَا وَ مَعُونَةَ أَعْدَائِهِمْ عَلَيْهِمْ- وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ إِذْ حَرَمُوا الْجَنَّةَ وَ أَوْجَبُوا عَلَيْهَا حُلُودَ النَّارِ

And as for His^{-azwj} Words: **and they were not unjust to Us but they were being unjust to themselves [2:57]**. He^{-azwj}, Blessed is His^{-azwj} Name, is more Majestic and more Magnificent than to be unjust to, but He^{-azwj} Linked His^{-azwj} Trustees upon His^{-azwj} creatures, with Himself^{-azwj}, and He^{-azwj} Introduced to the people the majestic of their^{-asws} worth in His^{-azwj} Presence, and their being unjust to them^{-asws} is injustice to Him^{-azwj}, **and they were not unjust to Us**, by their hatred to our Guardians^{-asws}, and assisting their^{-asws} enemies against them^{-asws}, **but they were being unjust to themselves [2:57]**, when they were deprived of the Paradise, and upon it they were obligated the Hellfire.

وَأَمَّا قَوْلُهُ إِنَّمَا أَعْظَمَكُمْ بِوَاحِدَةٍ فَإِنَّ اللَّهَ جَلَّ دِكْرُهُ أَنْزَلَ عَزَائِمَ الشَّرَائِعِ وَ آيَاتِ الْفُرَائِضِ فِي أَوْقَاتٍ مُخْتَلِفَةٍ كَمَا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ لَوْ شَاءَ أَنْ يَخْلُقَهَا فِي أَقَلِّ مِنْ لَمَحِ الْبَصَرِ لَخَلَقَ وَ لَكِنَّهُ جَعَلَ الْأَنَاءَةَ وَالْمُدَارَاةَ مَثَلًا لِأَمْنَانِهِ وَ إِجَابًا لِلْحُجَّةِ عَلَى خَلْقِهِ

And as for His^{azwj} Words: **Say: 'But rather, I preach to you with one (matter) [34:46]**. Allah^{azwj}, Majestic is His^{azwj} Mention, Revealed determination of the Laws and Verses of the Obligations in different times, just as **Created the skies and the earth in six days, [7:54]**, and had He^{azwj} so Desired to Create these in less than the blink of an eye, He^{azwj} would have Done so, but He^{azwj} Made the patience and the politeness as examples for His^{azwj} Trustees and an obligation of the argument upon His^{azwj} creatures.

فَكَانَ أَوَّلَ مَا قَعِدْتَهُمْ بِهِ الْإِقْرَارَ بِالْوَحْدَانِيَّةِ وَالرُّبُوبِيَّةِ وَالشَّهَادَةَ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ فَلَمَّا أَقْرَأُوا بِذَلِكَ تَلَاَهُ بِالْإِقْرَارِ لِتَبَيُّهِ صَ بِالْتَّبُوءَةِ وَالشَّهَادَةِ لَهُ بِالرِّسَالَةِ

The first of what He^{azwj} Bound them with is the acceptance of the Oneness and the Lordship and the testimony that there is no god except Allah^{azwj}. When they had accepted that, He^{azwj} Followed it with the acceptance for His^{azwj} Prophet^{saww} with the Prophet-hood and that testifying for him with the Messenger-ship.

فَلَمَّا انْقَادُوا لِذَلِكَ فَرَضَ عَلَيْهِمُ الصَّلَاةَ ثُمَّ الصَّوْمَ ثُمَّ الْحَجَّ ثُمَّ الْجِهَادَ ثُمَّ الزَّكَاةَ ثُمَّ الصَّدَقَاتِ وَ مَا يَجْرِي مَجْرَاهَا مِنْ مَالِ الْفَيْءِ

When they had submitted to that, He^{azwj} Obligated upon them the Salat, then the fasting, then the Hajj, then the Jihad, then the Zakat, then the charities and whatever flows its flow from the wealth of war booty.

فَقَالَ الْمُنَافِقُونَ هَلْ بَقِيَ لِرَبِّكَ عَلَيْنَا بَعْدَ الَّذِي فَرَضْتَهُ عَلَيْنَا شَيْءٌ آخَرَ يُفَرِّضُهُ فَتَدُّكُرُهُ لِنَسْكُنَ أَنْفُسَنَا أَنَّهُ لَمْ يَبَقِ غَيْرُهُ

The hypocrites said. 'If there remains any other thing for your^{saww} Lord^{azwj} upon us after (all) which He^{azwj} has Obligated upon us to Impose it, then mention it to us to reassure our souls that there does not remain anything else!'

فَأَنْزَلَ اللَّهُ فِي ذَلِكَ قُلْ إِنَّمَا أَعْظَمَكُمْ بِوَاحِدَةٍ يَعْنِي الْوِلَايَةَ فَأَنْزَلَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ وَ لَيْسَ بَيْنَ الْأُمَّةِ خِلَافٌ أَنَّهُ لَمْ يَأْتِ الزَّكَاةَ بِوَعْدٍ أَحَدٌ وَ هُوَ رَاكِعٌ غَيْرُ رَجُلٍ وَاحِدٍ لَوْ ذُكِرَ اسْمُهُ فِي الْكِتَابِ لَأَسْقَطَ مَعَ مَا أَسْقَطَ مِنْ ذِكْرِهِ وَ هَذَا وَ مَا أَشْبَهَهُ مِنَ الرُّمُوزِ الَّتِي ذَكَرْتُ لَكَ ثُبُوهَا فِي الْكِتَابِ لِيَجْهَلَ مَعْنَاهُ الْمُحَرِّفُونَ فَيَبْلُغَ إِلَيْكَ وَ إِلَى أُمَّتِكَ

Allah^{azwj} Reveals regarding that: **Say: 'But rather, I preach to you with one (matter) [34:46]**, meaning the Wilayah. He^{azwj} Revealed: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruk'u [5:55]**, and there is no disagreement in the community that on that day no one gave the Zakat while he was performing Ruk'u apart from one man. Had his name been mentioned in the Book, it would have been dropped along with that which has been dropped (regarding) him, and this and what resembles it is from the codes which I^{asws} have mentioned to you of its being affirmed in the Book so the distorters would be ignorant of its meaning, so it would reach to you and to people like you.

وَ عِنْدَ ذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

And during that Allah^{-azwj} Mighty and Majestic Said: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].**

وَأَمَّا قَوْلُهُ لِنَبِيِّهِ ص وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ فَإِنَّكَ تَرَى أَهْلَ الْمِلَّةِ الْمُخَالِفَةَ لِلْإِيمَانِ وَ مَنْ يَجْرِي مَجْرَاهُمْ مِنَ الْكُفَّارِ مُقِيمِينَ عَلَى كُفْرِهِمْ إِلَى هَذِهِ الْعَالِيَةِ وَ أَنَّهُ لَوْ كَانَ رَحْمَةً عَلَيْهِمْ لَاهْتَدَوْا جَمِيعاً وَ نَجَّوْا مِنْ عَذَابِ السَّعِيرِ

And as for His^{-azwj} Words to His^{-azwj} Prophet^{-saww}: **And We did not Send you except as a mercy to the worlds [21:107]**, you can see the people of the nation, the opponents of the Eman and the ones from the Kafirs flowing their flow staying upon their Kufr to this extent, and surely it the Mercy had been upon them, they would have all been guided and attained salvation from Punishment of the blazing fire.

فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اسْمُهُ إِذَا يُعْنَى بِذَلِكَ أَنَّهُ جَعَلَهُ سَبِيلاً لِإِنظَارِ أَهْلِ هَذِهِ الدَّارِ وَ لِأَنَّ الْأَنْبِيَاءَ قَبْلَهُ بُعِثُوا بِالتَّصْرِيحِ لَا بِالتَّعْرِيزِ فَكَانَ النَّبِيُّ ص فِيهِمْ إِذَا صَدَعَ بِأَمْرِ اللَّهِ وَ أَجَابَهُ قَوْمُهُ

But Allah^{-azwj}, Blessed and Exalted is His^{-azwj} Name rather meant by that that He^{-azwj} Made a way for the respite of people of this house (world), and because the Prophets^{-as} before him^{-saww} had been Sent with the explicit clarification not with the ambiguity. The Prophet^{-saww} was among them when he^{-saww} proclaimed the Commands of Allah^{-azwj} and his^{-saww} people responded to him^{-saww}.

سَلَّمُوا وَ سَلَّمَ أَهْلَ دَارِهِمْ مِنْ سَائِرِ الْخَلِيقَةِ وَ إِنْ خَالَفُوهُ هَلَكُوا وَ هَلَكَ أَهْلُ دَارِهِمْ بِالْأَفَةِ الَّتِي كَانَتْ نَبِيُّهُمْ يَتَوَعَّدُهُمْ بِهَا وَ يُخَوِّفُهُمْ حُلُولَهَا وَ نُزُولَهَا بِسَاحَتِهِمْ مِنْ حَسَنَفٍ أَوْ قَذْفٍ أَوْ زَجْرٍ أَوْ رِيحٍ أَوْ زَلْزَلَةٍ أَوْ غَيْرِ ذَلِكَ مِنْ أَصْنَافِ الْعَذَابِ الَّتِي هَلَكَتْ بِهَا الْأُمَمُ الْخَالِيَةِ

They became Muslims and people of their houses from rest of the people became Muslims, and if they had opposed him^{-saww}, they would have been destroyed and people of their houses would have been destroyed by the calamities which their Prophets^{-as} had threatened them with and frightened them of their being released and their befalling in their courtyards, from submergence, or hailstorms, or upheavals, or stormy winds, or earthquakes, or other than that from a variety of punishments which the previous communities had been destroyed by.

وَ إِنَّ اللَّهَ عَلِمَ مِنْ نَبِيِّنَا وَ مِنَ الْحُجَجِ فِي الْأَرْضِ الصَّبرَ عَلَى مَا لَمْ يُطِئْ مَنْ تَقَدَّمَهُمْ مِنَ الْأَنْبِيَاءِ الصَّبرَ عَلَى مِثْلِهِ فَبَعَثَهُ اللَّهُ بِالتَّعْرِيزِ لَا بِالتَّصْرِيحِ وَ أَثَبَتَ حُجَّةَ اللَّهِ تَعْرِيزاً لَا تَصْرِيحاً بِقَوْلِهِ فِي وَصِيَّتِهِ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ وَ هُوَ يَتَّبِعِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And Allah^{-azwj} Knew from our Prophet^{-saww} and from the Divine Authorities in the earth of the patience upon what the ones from the Prophets^{-as} before them^{-asws} could not remain patient upon the likes of it. Therefore, Allah^{-azwj} Sent him^{-saww} with the complexity not with the explicit clarity, and he^{-saww} affirmed the Divine Authority of Allah^{-azwj} discreetly, not explicitly by his^{-saww} words: 'The one whom I^{-saww} was a master of, so Ali^{-asws} is his^{-asws} Master', and 'He is from me^{-saww} at the status of Haroun^{-as} from Musa^{-as} Except there will not be any Prophet^{-as} after me^{-saww}'.

وَ لَيْسَ مِنْ خَلِيقَةِ النَّبِيِّ وَ لَا مِنْ شَيْئِهِ أَنْ يَقُولَ قَوْلًا لَا مَعْنَى لَهُ فَيَلْزِمَ الْأُمَّةَ أَنْ تَعْلَمَ أَنَّهُ لَمَّا كَانَتْ النَّبِيُّةُ وَ الْأُحُوَّةُ مَوْجُودَتَيْنِ فِي حَلْقَةِ هَارُونَ وَ مَعْدُومَتَيْنِ فَيَمُنَّ جَعَلَهُ النَّبِيُّ ص بِمَنْزِلَتِهِ أَنَّهُ قَدِ اسْتَخْلَفَهُ عَلَى أُمَّتِهِ كَمَا اسْتَخْلَفَ مُوسَى هَارُونَ حَيْثُ قَالَ الْخُلْفَنِي فِي قَوْمِي

And it isn't from the character of the Prophet^{-saww} nor from his^{-saww} attributes that he^{-saww} would say a word having not meaning for it. Thus, it necessitates the community to know that when both the Prophet-hood and the brother-hood had existed in Haroun^{-as}, were absent in the one whom the Prophet^{-saww} had made to be of his^{-saww} status, he^{-saww} had made him^{-asws} caliph upon his^{-saww} community just as Musa^{-as} had made Haroun^{-as} a caliph whereby he^{-as} had said: **'Be my Caliph among my people [7:142].**

وَلَوْ قَالَ هُمْ لَا تُفَلِّدُوا الْإِمَامَةَ إِلَّا فُلَانًا بَعِيْنِهِ وَإِلَّا نَزَلَ بِكُمْ الْعَذَابُ لِأَتَاهُمُ الْعَذَابُ الْأَلِيمُ وَزَالَ بَابُ الْإِنْتِظَارِ وَالْإِمْهَالِ

And had he^{-saww} said to them: 'Do not collar the Imamate except so and so, in particular or else the punishment will befall on you all!', the painful punishment would have come to them and the door of the waiting and the respite would have been removed.

وَبِمَا أَمَرَ بِسَدِّ بَابِ الْجَمْعِ وَتَرْكِ بَابِهِ ثُمَّ قَالَ مَا سَدَدْتُ وَلَا تَرَكْتُ وَلَا كُنْتُ أُمِرْتُ فَأَطَعْتُ

And due to what he^{-saww} had ordered with closure of all the doors and left his^{-asws}, then said: 'I^{-saww} neither closed not left, but I^{-saww} have been Commanded so I^{-saww} obeyed!'

فَقَالُوا سَدَدْتَ بَابَنَا وَتَرَكْتَ لِأَخْدِثْنَا سِتًّا

They said, 'You^{-saww} have closed our doors and left (the door) of youngest of us in age!'

فَأَمَّا مَا ذَكَرُوهُ مِنْ حَدَائِثِهِ فَإِنَّ اللَّهَ لَمْ يَسْتَصْغِرْ يُوشَعَ بْنَ نُونٍ حَيْثُ أَمَرَ مُوسَى أَنْ يَعْهَدَ بِالْوَصِيَّةِ إِلَيْهِ وَهُوَ فِي سِنِّ ابْنِ سَبْعِ سِنِينَ وَلَا اسْتَصْغَرَ يُحْيَى وَعِيسَى لَمَّا اسْتَوْدَعَهُمَا عَزَائِمَهُ وَبِرَاهِينَ حِكْمَتِهِ وَإِنَّمَا فَعَلَ ذَلِكَ جَلَّ ذِكْرُهُ لِعَلِمِهِ بِعَاقِبَةِ الْأُمُورِ وَأَنَّ وَصِيَّهُ لَا يَرْجِعُ بَعْدَهُ ضَالًّا وَلَا كَافِرًا

As for what they mentioned of the young-ness of his^{-asws} age, Allah^{-azwj} did not Belittle Yohua Bin Noun^{-as} when He^{-azwj} Commanded Musa^{-as} to covenant with the bequest to him^{-as}, and he was seven years old, nor Belittled Yahya^{-as} and Isa^{-as} when He^{-azwj} Entrusted them^{-as} His^{-azwj} Determinations and proofs of His^{-azwj} Wisdom, and rather He^{-azwj}, Majestic is His^{-azwj} Mention, Did that due to His^{-azwj} Knowledge of the end result, and that his^{-saww} successor^{-asws} would neither return as straying nor as a Kafir after him^{-saww}.

وَبِأَنَّ عَمَدَ النَّبِيِّ ص إِلَى سُورَةِ بَرَاءَةِ فَدَفَعَهَا إِلَى مَنْ عَلِمَ أَنَّ الْأُمَّةَ تُؤْتِرُهُ عَلَى وَصِيَّتِهِ وَأَمْرَهُ بِقِرَاءَتِهَا عَلَى أَهْلِ مَكَّةَ فَلَمَّا وَلى مِنْ بَيْنِ أَيْدِيهِمْ أَتْبَعَهُ بِوَصِيَّتِهِ وَأَمْرَهُ بِاجْتِمَاعِهَا مِنْهُ وَالتَّفْوِذِ إِلَى مَكَّةَ لِيَقْرَأَهَا عَلَى أَهْلِهَا

And by the Prophet^{-saww} deliberating to Surah Bara'at by handing it to the one he^{-saww} knew the community would be preferring him over his^{-saww} successor^{-asws} and he^{-saww} instructed him to read it to the people of Makkah. When he turned around from their midst, he^{-saww} made his^{-saww} successor^{-asws} to pursue him and instructed him^{-saww} to take it back from him and the going to of Makkah for reading it to is people.

وَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَيَّ أَنْ لَا يُؤَدِّي عَنِّي إِلَّا رَجُلٌ مِنِّي دَلَالَةً مِنْهُ عَلَى خِيَانَتِهِ مَنْ عَلِمَ أَنَّ الْأُمَّةَ يُخْتَارُهُ عَلَى وَصِيَّتِهِ

And he^{-saww} said: 'Allah^{-azwj} Mighty and Majestic has Revealed to me^{-as} no one should deliver it on my^{-saww} behalf except a man from me^{-saww}', evidence's from him^{-saww} upon betrayal of the one he^{-saww} knew that the community would be choosing him over his^{-saww} successor^{-asws}.

ثُمَّ شَمِعَ ذَلِكَ بَضْعَ الرَّجُلِ الَّذِي ارْتَجَعَ سُورَةَ بَرَاءَةِ مِنْهُ وَ مَنْ يُوَارِزُهُ فِي تَقَدُّمِ الْمَحَلِّ عِنْدَ الْأُمَّةِ إِلَى عِلْمِ الْبِقَاعِ - عَمْرُو بْنُ الْعَاصِ فِي غَزَاةِ دَاتِ السَّلَاسِلِ
وَوَلَاهُمَا عَمْرُو خَزَسَ عَسْكَرِهِ وَ خَتَمَ أَمْرَهُمَا بِأَنْ صَمَّمَهُمَا عِنْدَ وَقَاتِهِ إِلَى مَوْلَاهُ أُسَامَةَ بْنِ زَيْدٍ وَ أَمْرَهُمَا بِطَاعَتِهِ وَ التَّصْرِيفِ بَيْنَ أَمْرِهِ وَ هَمِيهِ

Then he^{-saww} interceded by including the man whom he^{-saww} had retracted Surah Bara'at from and the one who supported him in assuming the leading role with the community to the flag of hypocrisy, Amro Bin Al-Aas in the military expedition of Zat Al-Salasil, and he^{-saww} appointed Amro as the guard of his^{-saww} army and ended their matter during his^{-saww} expiry by entrusting them both to his^{-saww} slave Usama Bin Zayd and ordered them both with obeying him and carrying out his^{-saww} orders and prohibitions.

وَ كَانَ آخِرُ مَا عَهَدَ بِهِ فِي أَمْرِ أُمَّتِهِ قَوْلُهُ أَنْفَعُوا جَيْشَ أُسَامَةَ يُكْرِرُ ذَلِكَ عَلَى أَسْمَاعِهِمْ إِيْجَاباً لِلْحُجَّةِ عَلَيْهِمْ فِي إِثَارِ الْمُنَافِقِينَ عَلَى الصَّادِقِينَ وَ لَوْ عَدَدْتُ
كُلَّ مَا كَانَ مِنْ رَسُولِ اللَّهِ ص فِي إِظْهَارِ مَعَايِبِ الْمُسْتَوِيلِينَ عَلَى ثِرَائِهِ لَطَالَ

And it was last of what he^{-saww} had pacted with regarding the matter of his^{-saww} community, his^{-saww} words when: 'Go to the army of Usama!', repeating that upon their names as an obligation for the argument upon them in preferring the hypocrites over the truthful ones; and if I^{-asws} were to count all what had happened from Rasool-Allah^{-saww} in revealing defects of the ones assuming authority upon his^{-saww} inheritance, it would be prolonged.

وَ أَنَّ السَّابِقَ مِنْهُمْ إِلَى تَقْلُدِ مَا لَيْسَ لَهُ بِأَهْلٍ قَامَ هَاتِفًا عَلَى الْمُنْبَرِ لِعَجْزِهِ عَنِ الْقِيَامِ بِأَمْرِ الْأُمَّةِ وَ مُسْتَقْبِلًا مِمَّا تَقَلَّدَهُ لِمُضُورِ مَعْرِفَتِهِ عَنْ تَأْوِيلِ مَا كَانَ
يُسْأَلُ عَنْهُ وَ جَهْلِهِ بِمَا يَأْتِي وَ يَنْدُرُ

And the one from them hastily preceding to collar falsely with what wasn't for him ascended upon the pulpit and lamented his inability to fulfil the community's affairs, rises on the pulpit lamenting his inability to fulfil the nation's affairs, resigned from what he had undertaken due to his deficiency in understanding what he had been asked about, and what to do and what to leave.

ثُمَّ أَقَامَ عَلَى ظُلْمِهِ وَ لَمْ يَرْضَ بِاخْتِطَابِ عَظِيمِ الْوَرْرِ فِي ذَلِكَ حَتَّى عَقَدَ الْأَمْرَ مِنْ بَعْدِهِ لِعَجْزِهِ فَأَتَى التَّالِي لَهُ بِتَسْفِيهِ زَأْيِهِ وَ الْقُدْحِ وَ الطَّعْنِ عَلَى أَحْكَامِهِ وَ
رَفْعِ السَّيْفِ عَمَّنْ كَانَ صَاحِبُهُ وَضَعَهُ عَلَيْهِ وَ رَدِّ النِّسَاءِ اللَّائِي كَانَ سَبَاهُنَّ عَلَى أَرْوَاجِهِنَّ وَ بَعْضُهُنَّ حَوَامِلُ

Then he stayed upon his injustices and was not satisfied with bearing the great burden regarding that until he tied the command from after him for another. So, the subsequent one came to with by stultifying his (first one's) opinions, and the criticism and the taunting upon his rulings, and he raised the sword from the one who had accompanied him, placing it upon him, and he returned the women whom he had imprisoned, back to their husband and some of them were pregnant.

وَ قَوْلُهُ قَدْ هَمَيْتُهُ عَنْ قِتَالِ أَهْلِ الْقِبْلَةِ فَمَالَ لِي إِنَّكَ لَحَدِثْتَ عَلَى أَهْلِ الْكُفْرِ وَ كَانَ هُوَ فِي ظُلْمِهِ لَهُمْ أَوَّلَى بِاسْمِ الْكُفْرِ مِنْهُمْ وَ لَمْ يَزَلْ يُحِطِّطُهُ وَ يُظْهِرُ الْإِزْرَاءَ
عَلَيْهِ وَ يَقُولُ عَلَى الْمُنْبَرِ كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فُلْتَةً وَ قَى اللَّهُ شَرَّهَا فَمَنْ دَعَاكُمْ إِلَى مِثْلِهَا فَاقْتُلُوهُ

And his words, 'I had forbidden him from fighting people of the Qiblah (Muslims). He said to me^{-asws}, 'You^{-asws} are instigating against the people of Kufr!', and he in his injustice to them was foremost with the name (label) of 'Kufr' and them, and he did not cease to err and reveal

the arrogance upon him, and he said upon the pulpit, 'The allegiance of Abu Bakr was a slip, Allah^{-azwj} Saved us from its evil. The one who calls you all to similar to it, kill him!'

وَكَانَ يَقُولُ قَبْلَ ذَلِكَ قَوْلًا ظَاهِرًا أَنَّهُ حَسَنَةٌ مِنْ حَسَنَاتِهِ وَ يَوَدُّ أَنَّهُ كَانَ شَعْرَةً فِي صَدْرِهِ وَ عَزِيزٌ ذَلِكَ مِنَ الْقَوْلِ الْمُتَنَاقِضِ الْمُؤَكَّدِ بِحُجَجِ الدَّافِعِينَ لِلدِّينِ
الإِسْلَامِ:

And he used to say, before that, an explicit statement that it was a good deed from his good deeds, and he wished it was like a hair in his chest, and other contradictory statements, confirmed by the arguments of those defending the religion of Islam.

وَ أَتَى مِنْ أَمْرِ الشُّورَى وَ تَأْكِيدِهِ بِمَا عَقَدَ الظُّلْمُ وَ الإِلْحَادِ وَ البُغْيِ وَ الفَسَادِ حَتَّى تَقَرَّرَ عَلَى إِزَادَتِهِ مَا لَمْ يَخْفَ عَلَى ذِي لُبٍّ مَوْفِعُ ضَرَرِهِ وَ لَمْ تُطِيقِ الأُمَّةُ الصَّبْرَ عَلَى مَا أَظْهَرَهُ التَّالِثُ مِنْ سُوءِ الفِعْلِ

And he brought the matter of consultation and his emphasising it, tied the injustice, and the atheism, and the aggression, and the corruption until he settled upon his intention what is not hidden upon the one with understanding, to the extent that the community could no longer be patient upon what the third one (Usman) manifested from the evil deeds.

فَعَاجَلَتْهُ بِالْقَتْلِ وَ اتَّسَعَ بِمَا جَنُوهُ مِنْ ذَلِكَ لِمَنْ وَاقَفَهُمْ عَلَى ظُلْمِهِمْ وَ كُفْرِهِمْ وَ نِفَاقِهِمْ مُحَاوَلَةً مِثْلَ مَا أَتَوْهُ مِنَ الإِسْتِيْلَاءِ عَلَى أَمْرِ الأُمَّةِ

So, they hastened to kill him (Usman), and what they gained from that widened for those who agreed with them in their injustice, disbelief, and hypocrisy, attempting to seize control of the affairs of the community.

كُلُّ ذَلِكَ لِنَيْمِ النَّظَرَةِ الَّتِي أَوْجَبَهَا اللهُ تَبَارَكَ وَ تَعَالَى لِعَدُوِّهِ إِذْ بَلَغَ الكِتَابَ أَجَلَهُ- وَ يَحِقُّ الْقَوْلُ عَلَى الكَافِرِينَ وَ يَفْتَرِبُ الوَعْدُ الحَقُّ الَّذِي بَيَّنَّهُ اللهُ فِي كِتَابِهِ بِقَوْلِهِ- وَ عَدَدَ اللهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

All that was to complete the term which Allah^{-azwj} Blessed and Exalted has Obligated for His^{-azwj} enemy Iblees^{-la} until the Decree reaches its term, **and (for) the Word to be proven true upon the Kafirs [36:70]**, and it drew closer the Promise which Allah^{-azwj} had Stated in His^{-azwj} Book by His^{-azwj} Words: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, [24:55].**

وَ ذَلِكَ إِذَا لَمْ يَبْقَ مِنَ الإِسْلَامِ إِلاَّ اسْمُهُ وَ مِنَ الْقُرْآنِ إِلاَّ رِسْمُهُ وَ غَابَ صَاحِبُ الأَمْرِ بِإِبْصَاحِ العُدْرِ لَهُ فِي ذَلِكَ- لِاسْتِمْتَالِ الفِتْنَةِ عَلَى القُلُوبِ حَتَّى يَكُونَ أَقْرَبَ النَّاسِ إِلَيْهِ أَشَدَّهُمْ عَدَاوَةً لَهُ وَ عِنْدَ ذَلِكَ يُؤَيِّدُهُ اللهُ بِجُنُودٍ لَمْ تَرَوْهَا وَ يُظْهِرُ دِينَ نَبِيِّهِ ص عَلَى يَدَيْهِ- عَلَى الَّذِينَ كُفِرُوا وَ لَوْ كَرِهَ الْمُشْرِكُونَ

And that would be when there will not remain from Al-Islam except its name, and from the Quran except its rituals, and Master^{-ajfj} of the Command would disappear with clear excuse for him^{-ajfj} regarding that. The Fitna would be prevalent upon the hearts to the extent that the closest of the people to him^{-ajfj} would be or severest enmity to him^{-ajfj}, and during that Allah^{-azwj} would Assist him^{-ajfj} with armies you cannot see, and Prevail the religion of His^{-azwj} Prophet^{-saww} upon his^{-ajfj} hands, **upon all the Religions, and even if the Polytheists abhor it [61:9].**

وَأَمَّا مَا ذَكَرْتَهُ مِنَ الْحُطَابِ الدَّالِّ عَلَى تَهْجِينِ النَّبِيِّ صَ وَالْإِزْرَاءِ بِهِ وَ التَّأْسِيبِ لَهُ مَعَ مَا أَطْهَرَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ مِنْ تَفْضِيلِهِ إِيَّاهُ عَلَى سَائِرِ الْأَنْبِيَاءِ فَلِأَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُشْرِكِينَ كَمَا قَالَ فِي كِتَابِهِ وَ بِحَسَبِ جَلَالَةِ مَنْزِلَةِ نَبِيِّنَا صَ عِنْدَ رَبِّهِ

And as for what I^{asws} mentioned from the Address evidencing upon denigrating (degrading) the Prophet^{saww} and the vilification of him^{saww} and the reproach to him^{saww} with what Allah^{azwj} Blessed and Exalted has Revealed in His^{azwj} Book of His^{azwj} Preferring him^{saww} over rest of the Prophets^{as}, it is because Allah^{azwj} Mighty and Majestic has Made for every Prophet^{as} and enemy from the Polytheists just as He^{azwj} has Said in His^{azwj} Book in accordance to the majestic of the status of our Prophet^{saww} in the Presence of his^{saww} Lord^{azwj}.

كَذَلِكَ عَظُمَ جِحْتُهُ لِعَدُوِّهِ وَ الَّذِي عَادَ مِنْهُ فِي حَالِ شِقَاقِهِ وَ نِفَاقِهِ وَ كُلِّ أَدَى وَ مَشَقَّةٍ لِدَفْعِ نُبُوَّتِهِ وَ تَكْذِيبِهِ إِيَّاهُ وَ سَعْيِهِ فِي مَكَارِهِهِ وَ قَصْدِهِ لِنَقْضِ كُلِّ مَا أُبْرِمَهُ وَ اجْتِهَادِهِ وَ مَنْ مَالَهُ عَلَى كُفْرِهِ وَ فَسَادِهِ وَ نِفَاقِهِ وَ إِحْزَانِهِ فِي إِتْطَالِ دَعْوَاهُ وَ تَغْيِيرِ مِلَّتِهِ وَ مُخَالَفَةِ سُنَّتِهِ

Like that, his^{saww} adversity intensified due to his enemy, the one who turned away from him^{saww} in times of conflict and hypocrisy, causing every harm and hardship to thwart his^{saww} Prophet-hood, denying him^{saww}, striving against him^{saww} in his schemes, aiming to nullify all his^{saww} efforts and exertions, and whoever supported him in his Kufr, corruption, hypocrisy, and heresy, in invalidating his^{saww} claims, changing his^{saww} religion, opposing his^{saww} Sunnah.

وَ لَمْ يَرَ شَيْئاً أُنْبَغَ فِي تَمَامِ كَيْدِهِ مِنْ تَنْفِيرِهِمْ مِنْ مَوْلَاهُ وَ صِيْبِهِ وَ إِحْشَاهِمُ مِنْهُ وَ صَدِّهِمْ عَنْهُ وَ إِعْرَاقِهِمْ بِعَدَاوَتِهِ وَ الْقَصْدِ لِتَغْيِيرِ الْكِتَابِ الَّذِي جَاءَ بِهِ وَ إِسْقَاطِ مَا فِيهِ مِنْ فَضْلِ دَوِي الْفَضْلِ وَ كُفْرِ دَوِي الْكُفْرِ مِنْهُ وَ بَيْئِنِ وَاقِفِهِ عَلَى ظُلْمِهِ وَ بَغْيِهِ وَ شِرْكِهِ

He^{saww} did not see anything more effective in completing his^{saww} schemes than their alienation from his^{saww} allies, their avoidance of him^{saww}, their obstruction from him^{saww}, their attraction to enmity towards him^{saww}, and the intention to change the scripture he^{saww} came with, dropping the virtues of the virtuous and the Kufr of the ones with Kufr therein, and those who agreed with him in his injustice, and his aggression, his Shirk.

وَ لَقَدْ عَلِمَ اللَّهُ ذَلِكَ مِنْهُمْ فَقَالَ- إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا وَ قَالَ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ وَ لَقَدْ أَحْضَرُوا الْكِتَابَ كَمَلًا مُشْتَمِلًا عَلَى التَّأْوِيلِ وَ التَّنْزِيلِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ النَّاسِخِ وَ الْمُنْسُوخِ لَمْ يَسْقُطْ مِنْهُ حَرْفٌ أَلِفٍ وَ لَا لَامٍ

Indeed, Allah^{azwj} Knew that from them. He^{azwj} Said: **Surely, those distorting Our Verses, they are not hidden from Us. [41:40]**; and Said: **intending to change the Speech of Allah. [48:15]**, and, they had been presented the complete Book, inclusive upon the interpretation and the Revelation, and the Decisive and the Allegorical, and the Abrogating and the Abrogated, not a single letter had been dropped from it, neither an 'Alif' nor a 'Laam'.

فَلَمَّا وَقَفُوا عَلَى مَا بَيَّنَّهُ اللَّهُ مِنْ أَسْمَاءِ أَهْلِ الْحَقِّ وَ الْبَاطِلِ وَ أَنَّ ذَلِكَ إِذْ ظَهَرَ نَقْضَ مَا عَقَدُوهُ قَالُوا لَا حَاجَةَ لَنَا فِيهِ وَ نُحْنُ مُسْتَعْتُونَ عَنْهُ بِمَا عِنْدَنَا وَ لِدَلِيلِكَ قَالَ فَتَبَدُّوهُ وَرَاءَ ظُهُورِهِمْ وَ اشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَبَيْتَسَ مَا يَشْتَرُونَ

When they paused upon what Allah^{azwj} had Stated, from names of the people of the truth and the falsehood, and that had revealed the deficiency of what they had believe, they said, 'There is no need for us regarding it, and we are needless from it due to what is in our possession!' He^{azwj} Said: **but they cast it behind their backs and took a small price for it; so evil is that which they are buying [3:187]**.

ثُمَّ دَفَعَهُمُ الْإِضْطِرَارُ بِوُرُودِ الْمَسَائِلِ عَلَيْهِمْ عَمَّا لَا يَعْلَمُونَ تَأْوِيلَهُ إِلَى جَمْعِهِ وَ تَأْلِيْفِهِ وَ تَضْمِينِهِ مِنْ تَلْفَاطِهِمْ مَا يُقِيمُونَ بِهِ دَعَائِمَ كُفْرِهِمْ فَصَرَخَ مُنَادِيهِمْ مِنْ كَانَتْ عِنْدَهُ شَيْءٌ مِنَ الْقُرْآنِ فَلْيَأْتِنَا بِهِ

When a question was asked to them about what they were not knowing its interpretation, the desperation pushed them to collect it and compile it, and to include from their own selves what the pillars of their Kufr could be standing with. So, their caller shouted, 'One who has in his possession anything from the Quran, let him come to us with it!'

وَ وَكَلُوا تَأْلِيْفَهُ وَ نَظْمَهُ إِلَى بَعْضٍ مِنْ وَاقِعُهُمْ عَلَى مُعَادَاةِ أَوْلِيَاءِ اللَّهِ فَالْقَهْ عَلَى اخْتِيَارِهِمْ وَ مَا يَدُلُّ لِمُتَأَمِّلٍ لَهُ عَلَى اخْتِلَالِ تَمْيِيزِهِمْ وَ تَقْرِيْبِهِمْ وَ تَرَكَوْا مِنْهُ مَا قَدَّرُوا أَنَّهُ لَهُمْ وَ هُوَ عَلَيْهِمْ وَ زَادُوا تَنَافُرَهُ وَ تَنَافُرَهُ

And they allocated its compilation and its arrangement to the one who was compatible with them upon hostility towards the Guardians^{-asws} of Allah^{-azwj}. He compiled it based upon their choice, and what evidence' to the pondering one upon the confusion of their distinguishing and their reconciling, and they left out from it what they determined it was for them^{-asws} (the Guardians) and (all that) which was against them, and these (omissions) increased in their discord and their disunity.

وَ عَلِمَ اللَّهُ أَنَّ ذَلِكَ يَظْهَرُ وَ بَيِّنُ فَقَالَ ذَلِكَ مَبْلُغُهُمْ مِنَ الْعِلْمِ وَ انْكَشَفَ لِأَهْلِ الْإِسْتِبْصَارِ عَوَائِزُهُمْ وَ افْتِرَائُهُمْ وَ الَّذِي بَدَأَ فِي الْكِتَابِ مِنَ الْإِزْوَءِ عَلَى النَّبِيِّ ص مِنْ فِرْيَةِ الْمُلْجِدِينَ وَ لِذَلِكَ قَالَ جَلَّ ذِكْرُهُ- لَيُفْوَلُونَ مُنْكَرًا مِنَ الْقَوْلِ وَ زُورًا

And Allah^{-azwj} Knew that this would become apparent and clear. **That is their reach from the knowledge. [53:30]**, and it was uncovered to the people of insight, their defects and their fabrications, and that which has appeared in the Book of the ridiculing upon the Prophet^{-saww} is from blatant lies of the atheists, and for that reason He^{-azwj}, Majestic is His^{-azwj} Mention, Said: **and they are saying the evil word and a falsity [58:2]**.

فَيَذْكُرُ لِنَبِيِّهِ ص مِنْ مَا يُحَدِّثُهُ عَدُوُّهُ فِي كِتَابِهِ مِنْ بَغْدِهِ بِقَوْلِهِ- وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىَ الشَّيْطَانُ فِي أُفْسَانِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ

He^{-azwj} Mentioned to His^{-azwj} Prophet^{-saww} of what his^{-saww} enemies will be innovating in His^{-azwj} Book from after him^{-saww}, by His^{-azwj} Words: **And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted, then Allah Empowered His Signs, [22:52]**.

يَعْنِي أَنَّهُ مَا مِنْ نَبِيٍّ تَمَنَّىَ مُفَارَقَةَ مَا يُعَابِنُهُ مِنْ نِقَاقِ قَوْمِهِمْ وَ عُقُوبِهِمْ وَ الْإِنْتِقَالَ عَنْهُمْ إِلَى دَارِ الْإِقَامَةِ إِلَّا أَلْقَى الشَّيْطَانُ الْمُعْرِضُ بِعَدَاوَتِهِ عِنْدَ قَلْبِهِ فِي الْكِتَابِ الَّذِي أَنْزَلَ عَلَيْهِ ذَمَّهُ وَ الْقُدْحَ فِيهِ وَ الطَّعْنَ عَلَيْهِ

It means that there is none from a Prophet^{-saww} who wished to separate from what he^{-saww} had witnessed of the hypocrisy of their^{-as} people and their disloyalty and the transferring from them to the house of staying, except the Satan^{-la} cast the objection with his^{-la} enmity at its loss in the Book which had been Revealed unto him, condemned it and criticised in it and the taunting upon him^{-as}.

فَيَسْخُ اللَّهُ ذَلِكَ مِنْ قُلُوبِ الْمُؤْمِنِينَ فَلَا تَقْبَلُهُ وَلَا تُضْعِي إِلَيْهِ عَيْرُ قُلُوبِ الْمُنَافِقِينَ وَالْجَاهِلِينَ وَ يُحْكِمُ اللَّهُ آيَاتِهِ بِأَنْ يَحْمِي أَوْلِيَاءَهُ مِنَ الضَّلَالِ وَالْعُدْوَانِ
وَمُشَايَعَةِ أَهْلِ الْكُفْرِ وَالطُّغْيَانِ الَّذِينَ لَمْ يَرْضَ اللَّهُ أَنْ يَجْعَلَهُمْ كَالْأَنْعَامِ حَتَّى قَالَ - بَلْ هُمْ أَضْلَى سَبِيلًا

Allah^{-azwj} Abrogated that from hearts of the Momineen they neither accepted it nor was it listened to apart from by the hearts of hypocrites and the ignorant ones **then Allah Empowered His Signs, [22:52]**, by Protecting His^{-azwj} Guardians^{-asws} from the straying, and the aggression, and associating with the people of Kufr and the tyranny, those whom Allah^{-azwj} was not Satisfied to Make them like the cattle until He^{-azwj} Said: **But, they are more straying of the way [25:44]**.

فَأَفْهَمَ هَذَا وَاعْمَلْ بِهِ وَاعْلَمْ أَنَّكَ مَا قَدْ تَرَكْتَ مِمَّا يَجِبُ عَلَيْكَ السُّؤَالُ عَنْهُ أَكْثَرَ مِمَّا سَأَلْتَ وَ إِنِّي قَدْ اقْتَصَرْتُ عَلَى تَفْسِيرِ يَسِيرٍ مِنْ كَثِيرٍ لِعَدَمِ حَمَلَةِ الْعِلْمِ وَ قَلَّةِ الرَّاعِبِينَ فِي التَّمَسُّهِ وَ فِي دُونَ مَا بَيَّنْتُ لَكَ بِلَاغِ لِدَوِي الْأَلْبَابِ

Understand this and work with it, and know that what you have left out from what obliges upon you to ask about is more than what you have asked, and I^{-asws} have been brief upon interpreting a little from the more due to lack of bearers of the knowledge and lack of the ones desiring to seek it, and in the little which I^{-asws} have explained to you is sufficient for the ones with understanding’.

قَالَ السَّائِلُ حَسْبِي مَا سَمِعْتُ يَا أَمِيرَ الْمُؤْمِنِينَ شَكَرَ اللَّهُ لَكَ اسْتِنْفَادِي مِنْ عَمَايَةِ الشُّكِّ وَ طَحْيَةِ الْإِفْكِ وَ أَجْزَلَ عَلَى ذَلِكَ مَثُوبَتِكَ - إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ صَلَّى اللَّهُ أَوْلَا وَ آخِرًا عَلَى أَنْوَارِ الْهُدَايَاتِ وَ أَغْلَامِ الْبَرَائَاتِ مُحَمَّدٍ وَ آلِهِ أَصْحَابِ الدَّلَالَاتِ.

The questioner said, ‘It suffices me what I have heard, O Amir Al-Momineen^{-asws}! I thank Allah^{-azwj} for you^{-asws} having rescued me from the blindness of doubt and the deception of blatant lies, and Make your^{-asws} Rewards upon that to be plentiful, surely He^{-azwj} is Able upon all things! And may Allah^{-azwj} Send Salawaat, first and last, upon the Noor(s) of guidance and the flags of righteousness, Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the Masters^{-asws} of providing proofs’’¹³

2- يد، التوحيد القَطَّانُ عَنْ ابْنِ زَكْرِيَّا الْقَطَّانِ عَنْ ابْنِ حَبِيبٍ عَنْ أَحْمَدَ بْنِ يَعْقُوبَ بْنِ مَطَرٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَبْدِ الْعَزِيزِ الْأَخْذَبِ الْجُنْدِيسَابُورِيِّ قَالَ وَجَدْتُ فِي كِتَابِ أَبِي بَحْطَةَ حَدَّثَنَا طَلْحَةُ بْنُ يَزِيدَ عَنْ عُبَيْدِ اللَّهِ [بْنِ] عُبَيْدٍ عَنْ أَبِي مَعْمَرٍ السُّعْدَانِيِّ

(The book) ‘Al Tawheed’ – Al Qattan, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ahmad Bin Yaquoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz Al Ahdab Al Jundisabury who said, ‘I found in the book of my father in his own handwriting, ‘It is narrated to us by Talha Bin Yazeed, from Ubeydullah Bin Ubeyd, from Abu Ma’mir Al Sa’dany,

أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ شَكَّكْتُ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ

‘A man came to Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. He said, ‘O Amir Al-Momineen^{-asws}! I have doubts in the Revealed Book of Allah^{-azwj}!

قَالَ لَهُ عَلِيُّ ع نَكَلْتِكَ أُمَّكَ وَ كَيْفَ شَكَّكْتَ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ

¹³ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

Ali^{-asws} said to him: 'May your mother be bereft of you, and how can you doubt in the Revealed Book of Allah^{-azwj}?'

قَالَ لِأَيِّ وَجَدْتُ الْكِتَابَ يُكَذِّبُ بَعْضُهُ بَعْضًا فَكَيْفَ لَا أَشْكُ فِيهِ

He said, 'Because I have found the Book (Verses) belying each other, so how can I not doubt in it?'

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ كِتَابَ اللَّهِ لِيُصَدِّقُ بَعْضُهُ بَعْضًا وَ لَا يُكَذِّبُ بَعْضُهُ بَعْضًا وَ لَكِنَّكَ لَمْ تُرَازِقْ عَقْلاً تَنْتَفِعُ بِهِ فَهَاتِ مَا شَكَّكَ فِيهِ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

Ali^{-asws} Bin Abu Talib^{-asws} said: 'The Book of Allah^{-azwj} (is of Verses) ratifying each other, not belying each other, but you have not been Graced intellect you can benefit with! So, give what you are doubting in from the Book of Allah^{-azwj} Mighty and Majestic!'

قَالَ لَهُ الرَّجُلُ إِنِّي وَجَدْتُ اللَّهَ يَقُولُ - فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَ قَالَ أَيْضًا نَسُوا اللَّهَ فَتَسْبِيهِمْ وَ قَالَ وَ مَا كَانَ رَبُّكَ نَسِيًّا فَمَرَّةً يُخْبِرُ أَنَّهُ يَنْسَى وَ مَرَّةً يُخْبِرُ أَنَّهُ لَا يَنْسَى فَأَيُّ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

The man said to him^{-asws}, 'I have found Allah^{-azwj} Saying: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs, [7:51]**; and Said as well: **They have forgotten Allah, so He has Forgotten them; [9:67]**; and Said: **and your Lord was not forgetful [19:64]**. At times He^{-azwj} Informs He^{-azwj} Forgets, and at times He^{-azwj} Informs He^{-azwj} does not Forget. How can that be so, O Amir Al-Momineen^{-asws}?'

قَالَ هَاتِ مَا شَكَّكَ فِيهِ أَيْضًا

He^{-asws} said: 'Give whatever (else) you are doubting in as well!'

قَالَ وَ أَجِدُ اللَّهَ يَقُولُ - يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَابًا وَ قَالَ وَ قَدْ اسْتَنْطَفُوا فَقَالُوا وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ وَ قَالَ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا

He said, 'And I find Him^{-azwj} Saying: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]**; and Said and they would be speaking, so they will say: **'By Allah, our Lord! We were not associators' [6:23]**; and Said: **Then, on the Day of Qiyamah, some of you would be denying others and would be cursing each other, [29:25]**.

وَ قَالَ إِنَّ ذَلِكَ لِحَقِّ نَحَاصِمِ أَهْلِ النَّارِ وَ قَالَ لَا تَحْتَصِمُوا لَدَيْهِ وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ وَ قَالَ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ تَكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

And Said: **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]**, **"Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28]**; and Said: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]**.

فَمَرَّةٌ يُخْبِرُهُمْ أَنْهُمْ يَتَكَلَّمُونَ وَ مَرَّةٌ أَنْهُمْ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدَانَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا وَ مَرَّةٌ يُخْبِرُ أَنَّ الْخَلْقَ لَا يَنْطِقُونَ وَ يَقُولُ عَنْ مَقَالَتِهِمْ - وَ اللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ وَ مَرَّةٌ يُخْبِرُهُمْ أَنْهُمْ يَخْتَصِمُونَ فَأَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشْكُ فِيمَا تَسْمَعُ

At times He^{-azwj} Informs that they would be speaking, and at times, they will **not be speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]**, and at times He^{-azwj} Informs that the people will not be speaking, and He^{-azwj} Said about their talk: **We were not associators' [6:23]**, and at times He^{-azwj} Informs they will be disputing. So how can that be so, O Amir Al-Momineen^{-asws}, and how can I not doubt regarding what you^{-asws} just heard?

قَالَ هَاتِ وَجْهَكَ مَا شَكَّكَتَ فِيهِ

He^{-asws} said: 'Woe be to you! Give whatever (else) you are doubting in!'

قَالَ وَ أَجِدُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ - وَجْهُهُ يَوْمَئِذٍ نَاصِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ وَ يَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ يَقُولُ وَ لَقَدْ رَأَاهُ نَزَلَةً أُخْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى

He said, 'And I find Allah^{-azwj} Mighty and Majestic Saying: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**; and He^{-azwj} Says: **Visions cannot comprehend Him, and He comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]**; and He^{-azwj} Says: **And he had seen him in another descent [53:13] At the Lote Tree [53:14]**.

وَ يَقُولُ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَدَانَ لَهُ الرَّحْمَنُ وَ رَضِيَ لَهُ قَوْلًا يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِهِ عِلْمًا وَ مَنْ أَدْرَكَهُ الْأَبْصَارُ فَقَدْ أَحَاطَ بِهِ الْعِلْمُ فَأَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشْكُ فِيمَا تَسْمَعُ

And He^{-azwj} Says: **On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109] He Knows what is before them and what is behind them, while they do not comprehend Him in knowledge [20:110]**, and the one whom the sights realise, so the knowledge has comprehending it, so how can that be so, O Amir Al-Momineen^{-asws}, and how can I not doubt regarding what you^{-asws} just heard?

قَالَ هَاتِ أَيْضًا وَجْهَكَ مَا شَكَّكَتَ فِيهِ

He^{-asws} said: 'Woe be to you! Give whatever (else) you are also doubting in!'

قَالَ وَ أَجِدُ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ - وَ مَا كَانَ لَيْسَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ وَ قَالَ وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا وَ قَالَ وَ نَادَاهُمَا رَهْمًا

He said, 'And I find Allah^{-azwj} Blessed and Exalted Saying: **And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires [42:51]**; and Said: **and Allah Spoke to Musa in a conversation [4:164]**; and Said: **and their Lord Called out to them: [7:22]**.

وَ قَالَ يَا أَيُّهَا النَّبِيُّ قُلْ لِلَّذِينَ كَفَرُوا وَاللَّهُ أَكْبَرُ مِنْ دِينِهِمْ أَفَلَا يَتَذَكَّرُونَ أَمْ يَحْسَبُونَ أَنَّهُم مُّسْمَكُونَ وَ قَالَ يَا أَيُّهَا النَّبِيُّ قُلْ لِلَّذِينَ كَفَرُوا وَاللَّهُ أَكْبَرُ مِنْ دِينِهِمْ أَفَلَا يَتَذَكَّرُونَ أَمْ يَحْسَبُونَ أَنَّهُم مُّسْمَكُونَ

And Said: **O you Prophet! Say to your wives, and your daughters, [33:59];** and Said: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67].** How can that be, O Amir Al-Momineen^{-asws}, and how can I not doubt regarding what you^{-asws} just heard?

قَالَ هَاتِ وَيُحَاكِّ مَا شَكَّكَتَ فِيهِ

He^{-asws} said: 'Woe be to you! Give whatever (else) you are doubting in!'

قَالَ وَ أَجِدُ اللَّهَ جَلَّ جَلَالُهُ يَقُولُ - هَلْ تَعْلَمُ لَهُ سَيِّئًا وَ قَدْ يُسَمَّى الْإِنْسَانُ سَمِيحًا بَصِيرًا وَ مَلِكًا وَ رَبًّا فَمَرَّةٌ يُحِبُّ أَنْ لَهُ أَسْمَاءَ كَثِيرَةً مُشْتَرَكَةً وَ مَرَّةٌ يَقُولُ هَلْ تَعْلَمُ لَهُ سَيِّئًا فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشْكُ فِيمَا تَسْمَعُ

He said, 'And I find Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Saying: **Do you know for Him a (similar) Name? [19:65]**, and He^{-azwj} Named the human being as 'hearing, seeing, and king, and lord'. At times He^{-azwj} does not Name a lot of shared names, and at times He^{-azwj} is Saying: **Do you know for him a (similar) Name? [19:65].** How can that be so, O Amir Al-Momineen^{-asws}, and how can I not doubt regarding what you^{-asws} just heard?'

قَالَ هَاتِ وَيُحَاكِّ مَا شَكَّكَتَ فِيهِ

He^{-asws} said: 'Woe be to you! Give whatever (else) you are doubting in!'

قَالَ وَ وَجَدْتُ اللَّهَ تَبَارَكَ اسْمُهُ يَقُولُ - وَ مَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ يَقُولُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُرْجِيهِمْ وَ يَقُولُ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ كَيْفَ يَنْظُرُ إِلَيْهِمْ مَنْ يَحْجُبُ عَنْهُ فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشْكُ فِيمَا تَسْمَعُ

He said, 'And I found Allah^{-azwj}, Blessed is His^{-azwj} Name, Saying: **and there isn't hidden from your Lord the weight of a particle in the earth nor in the sky, [10:61];** and He^{-azwj} Said: **nor will He Look at them on the Day of Qiyamah, nor will He Purify them, [3:77];** and He^{-azwj} Said: **Never! On that Day they would be Veiled from their Lord [83:15].** How can He^{-azwj} Look at one who is veiled from Him^{-azwj}? How can that be so, O Amir Al-Momineen^{-asws}? And how can I not doubt regarding what you just heard?'

قَالَ هَاتِ وَيُحَاكِّ أَيْضًا مَا شَكَّكَتَ فِيهِ

He^{-asws} said: 'Woe be to you! Give whatever (else) you are doubting in as well!'

قَالَ وَ أَجِدُ اللَّهَ عَزَّ ذِكْرُهُ يَقُولُ أَمْنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَحْسِفَ بِكُمْ الْأَرْضُ فَإِذَا هِيَ تَمُورُ وَ قَالَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى وَ قَالَ وَ هُوَ اللَّهُ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ يَعْلَمُ سِرَّتِكُمْ وَ جَهْرَتِكُمْ

He said, 'And I find Allah^{-azwj}, Mighty is His^{-azwj} Mention, Saying: **Have you taken a security from the One in the sky, from the ground submerging with you, so then it would be in convulsion? [67:16];** and Said: **The Beneficent, Established upon the Throne [20:5];** and Said: **And He is Allah in the skies and in the earth; He Knows your secrets (thoughts) and your open (spoken words), [6:3].**

وَ قَالَ إِنَّهُ هُوَ الظَّاهِرُ وَ البَاطِنُ وَ هُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَ قَالَ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشْكُ فِيمَا تَسْمَعُ

And Said He^{-azwj} is **the Apparent and the Hidden, [57:3] and He is with you wherever you may be; [57:4];** and Said: **and We are nearer to him than his jugular vein [50:16].** How can that be so, O Amir Al-Momineen^{-asws}, and how can I not doubt regarding what you^{-asws} just heard?’

قَالَ هَاتِ أَيْضاً وَجُحِكَ مَا شَكَّكَتَ فِيهِ

He^{-asws} said: ‘Woe be to you! Give whatever (else) you are doubting in!’

قَالَ وَ أَجِدُ اللَّهَ جَلَّ تَنَاوُهُ يَقُولُ- وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا وَ قَالَ وَ لَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَ قَالَ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْعَمَامِ وَ الْمَلَائِكَةُ

He said, ‘And I find Allah^{-azwj}, Majestic is His^{-azwj} Laudation, Saying: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22];** and Said: **And you have come to us individually just as you were Created the first time [6:94];** and Said: **Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels, [2:210].**

وَ قَالَ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ- لَا يَنْفَعُ نَفْسًا لِيَمَانِهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي لِيَمَانِهَا خَيْرًا

And Said: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158].**

فَمَرَّةً يَقُولُ يَأْتِيَ رَبُّكَ وَ مَرَّةً يَقُولُ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ فَأَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشْكُ فِيمَا تَسْمَعُ

At times He^{-azwj} Says: **your Lord would come, [89:22],** and at times He^{-azwj} Says: **The day some of the Signs of your Lord do come, [6:158].** How can that be so, O Amir Al-Momineen^{-asws}? And how can I not doubt regarding what you^{-asws} just heard?’

قَالَ هَاتِ وَجُحِكَ مَا شَكَّكَتَ فِيهِ

He^{-asws} said: ‘Woe be to you! Give whatever (else) you are doubting in!’

قَالَ وَ أَجِدُ اللَّهَ جَلَّ جَلَالُهُ يَقُولُ- بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ وَ ذَكَرَ الْمُؤْمِنِينَ فَمَالَ- الَّذِينَ يَتَّبِعُونَ أَهْلَهُمْ مُلَافُوا رَبِّهِمْ وَ أَهْلَهُمْ إِلَيْهِ رَاجِعُونَ وَ قَالَ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَ قَالَ- مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَ قَالَ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا

He said, ‘And I find Allah^{-azwj}, Majestic is His^{-azwj} Majesty saying: **But, they are disbelievers in the meeting of their Lord [32:10];** and He^{-azwj} Mentioned the believers. He^{-azwj} Said: **Those who are thinking that they would be meeting their Lord and they would be returning to Him [2:46];** and Said: **Their salutation on the Day that they meet Him shall be, Peace! [33:44];** and Said: **One who was hopeful of meeting Allah, so the term of Allah shall come, [29:5];** and Said: **So the one who wishes to meet his Lord, let him do righteous deeds [18:110].**

فَمَرَّةٌ يُخْبِرُهُمْ يَلْقَوْنَهُ وَ مَرَّةٌ يُخْبِرُهُ أَنَّهُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ مَرَّةٌ يَقُولُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا فَأَنَّ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشْكُ فِيمَا تَسْمَعُ

At times He^{-azwj} Informs they would be meeting Him^{-azwj}, and at times He^{-azwj} Informs that **Visions cannot comprehend Him, and He Comprehends the visions; [6:103]**; and at times He^{-azwj} Says: **they do not comprehend Him in knowledge [20:110]**. How can that be so, O Amir Al-Momineen^{-asws}, and how can I not doubt regarding what you^{-asws} just heard?

قَالَ هَاتِ وَجْهَكَ مَا شَكَّكَتَ فِيهِ:

He^{-asws} said: 'Woe be to you! Give whatever (else) you are doubting in!'

قَالَ وَ أَجِدُ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ- وَ رَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِعُوهَا وَ قَالَ يَوْمَئِذٍ يُؤَقِّبِهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ وَ قَالَ وَ تَظُنُّونَ بِاللَّهِ الظُّنُونَا

He said, 'And I find Allah^{-azwj} Blessed and Exalted Saying: **And the criminals would see the Fire, so they would think that they would be falling into it, [18:53]**; and Said: **On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25]**; and Said: **and you were thinking the assumptions about Allah [33:10]**.

فَمَرَّةٌ يُخْبِرُهُمْ يَظُنُّونَ وَ مَرَّةٌ يُخْبِرُهُمْ يَعْلَمُونَ وَ الظُّنُّ شَكٌّ فَأَنَّ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشْكُ فِيمَا تَسْمَعُ

At times He^{-azwj} Inform they would be thinking, and at times He^{-azwj} Informs they would be knowing, and the guessing is doubt. So how can that be so, O Amir Al-Momineen^{-asws}, and how can I not doubt regarding what you^{-asws} just heard?

قَالَ وَجْهَكَ هَاتِ مَا شَكَّكَتَ فِيهِ

He^{-asws} said: 'Woe be to you! Give whatever (else) you are doubting in!'

قَالَ وَ أَجِدُ اللَّهَ تَعَالَى دِكْرُهُ يَقُولُ- فَمَنْ يَتَوَقَّأَكُم مَلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ ثُمَّ أَرْبَعَكُمْ يُرْجِعُونَ وَ قَالَ اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَ قَالَ تَوَفَّيْتُهُ رُسُلَنَا وَ هُمْ لَا يُفْرَطُونَ وَ قَالَ الَّذِينَ تَتَوَقَّأَهُمُ الْمَلَائِكَةُ طَيِّبِينَ وَ قَالَ الَّذِينَ تَتَوَقَّأَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ

He said, 'And I find Allah^{-azwj}, Exalted is His^{-azwj} Mention, Saying: **Say: 'The Angel of death who is Allocated to you shall cause you to die, then you will be returning to your Lord [32:11]**; and Allah^{-azwj} Said: **Allah Takes away the souls when they die, [39:42]**; and Said: **Our messengers cause him to die, and they are not neglectful [6:61]**; and Said: **Those whom the Angels cause to die in a good state [16:32]**; and Said: **Those whom the Angels caused to die while they were unjust to themselves, [16:28]**.

فَأَنَّ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشْكُ فِيمَا تَسْمَعُ وَ قَدْ هَلَكْتُ إِنْ لَمْ تَرْحَمْنِي وَ تَشْرَحْ لِي صَدْرِي فِيمَا عَسَى أَنْ يَجْرِيَ ذَلِكَ عَلَيَّ يَدْبِكَ

How can that be so, O Amir Al-Momineen^{-asws}, and how can I not doubt regarding what you^{-asws} just heard? And I will be destroyed if you^{-asws} don't mercy me and expand my chest for me regarding what would perhaps flow upon your^{-asws} hands.

فَإِنْ كَانَ الرَّبُّ تَبَارَكَ وَ تَعَالَى حَقًّا وَ الْكِتَابُ حَقًّا وَ الرُّسُلُ حَقًّا فَقَدْ هَلَكْتُ وَ حَسِرْتُ وَ إِنْ تَكُنِ الرُّسُلُ بَاطِلًا فَمَا عَلَيَّ بَأْسٌ وَ قَدْ نَجَوْتُ

If the Lord^{-azwj} Blessed and Exalted was true, and the Book is true, and the Messengers^{-as} were true, then I am destroyed and have incurred loss, and if the Messengers^{-as} were false, then there is no problem upon me (being an atheist), and I have attained salvation'.

فَقَالَ عَلِيُّ ع فُؤُوسٌ رَبُّنَا فُؤُوسٌ تَبَارَكَ وَ تَعَالَى عُلُوًّا كَبِيرًا نَشْهَدُ أَنَّهُ هُوَ الدَّائِمُ الَّذِي لَا يَزُولُ وَ لَا نَشْكُ فِيهِ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ وَ أَنَّ الْكِتَابَ حَقٌّ وَ الرُّسُلَ حَقٌّ وَ أَنَّ التَّوَابَ وَ الْعِقَابَ حَقٌّ

Ali^{-asws} said: 'Holy is our Lord^{-azwj}, Holy, Blessed and Exalted, Exalted, Great! We testify that He^{-azwj} is the Permanent Who will not be decline nor do we doubt in Him^{-azwj}, and there isn't anything like Him^{-azwj}, and He^{-azwj} is the Hearing, the Seeing, and the Book is true, and the Messengers^{-as} are true, and the Reward and the Punishment is true!

فَإِنْ رُزِقْتَ زِيَادَةً إِيْمَانٍ أَوْ حُرْمَةً فَإِنَّ ذَلِكَ بِيَدِ اللَّهِ إِنْ شَاءَ رَزَقَكَ وَ إِنْ شَاءَ حَرَمَكَ ذَلِكَ وَ لَكِنْ سَأَعْلَمُكَ مَا شَكَّكَتَ فِيهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنْ أَرَادَ اللَّهُ بِكَ خَيْرًا أَعْلَمَكَ بِعِلْمِهِ وَ تَبَتَّكَ وَ إِنْ يَكُنْ شَرًّا ضَلَلْتَ وَ هَلَكْتَ

Whether you are Graced increased Eman or Deprived of it, that is in the Hand of Allah^{-azwj}. If He^{-azwj} Desires He^{-azwj} will Grace you, and if He^{-azwj} Desires He^{-azwj} will Deprive you of that. But I^{-asws} shall teach you what you are doubting in, and there is no strength except Allah^{-azwj}. If Allah^{-azwj} Wants goodness for You^{-azwj}, He^{-azwj} will Let you know its knowledge and Affirm you, and if it is evil (He^{-azwj} Wants), you will stray and be destroyed!

أَمَّا قَوْلُهُ نَسُوا اللَّهَ فَتَنَسِيهِمْ إِيْمَانًا يَعْنِي نَسُوا اللَّهَ فِي دَارِ الدُّنْيَا لَمْ يَعْمَلُوا بِطَاعَتِهِ فَتَنَسِيهِمْ فِي الآخِرَةِ أَيَّ لَمْ يَجْعَلْ لَهُمْ فِي ثَوَابِهِ شَيْئًا فَضَارُوا مَنْسِيَيْنَ مِنَ الْخَيْرِ

As for His^{-azwj} Words: **They have forgotten Allah, so He has Forgotten them; [9:67]**, rather it means they forgot Allah^{-azwj} in house of the world. They did not work in obedience to Him^{-azwj}, so He^{-azwj} will Forget them in the Hereafter, i.e., not Make anything for them in His^{-azwj} Rewards. Thus, they would become forgotten from the goodness.

وَ كَذَلِكَ تَفْسِيرُ قَوْلِهِ عَزَّ وَ جَلَّ - فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا يَعْنِي بِالنَّسْيَانِ أَنَّهُ لَمْ يُثْبِتْ لَهُمْ كَمَا يُثْبِتُ أَوْلِيَاءَهُ الَّذِينَ كَانُوا فِي دَارِ الدُّنْيَا مُطِيعِينَ ذَاكِرِينَ حِينَ آمَنُوا بِهِ وَ يُرْسِلِهِ وَ خَافُوهُ بِالْغَيْبِ

And like that is the interpretation of Words of Mighty and Majestic: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs, [7:51]**, meaning by the forgetting that He^{-azwj} will not Reward them just as He^{-azwj} would Reward His^{-azwj} friends, those who were obedient in house of the world, doing Zikr, where they had believed in Him^{-azwj} and His^{-azwj} Rasool^{-saww}, and they had feared Him^{-azwj} in the privacy.

وَ أَمَّا قَوْلُهُ وَ مَا كَانَ رَبُّكَ نَسِيًّا فَإِنَّ رَبَّنَا تَبَارَكَ وَ تَعَالَى عُلُوًّا كَبِيرًا لَيْسَ بِالَّذِي يَنْسَى وَ لَا يَعْفُلُ بَلْ هُوَ الْخَفِيفُ الْعَلِيمُ وَ قَدْ يَقُولُ الْعَرَبُ فِي بَابِ النِّسْيَانِ قَدْ نَسِينَا فَلَانَ فَلَا يَذْكُرُنَا أَيَّ إِنَّهُ لَا يَأْمُرُ هُمْ بِخَيْرٍ وَ لَا يَذْكُرُهُمْ بِهِ فَهَلْ فَهَمَّتْ مَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ

And as for His^{-azwj} Words: **and your Lord was not forgetful [19:64]**. Our Lord^{-azwj} Blessed and Exalted, is Lofty, Great. He^{-azwj} isn't one who would forget nor be heedless, but He^{-azwj} is the Preserver, the All-Knowing, and the Arabs tend to say regarding the door of forgetfulness, 'So and so has forgotten us. He does not remember us', i.e., he neither instructs with goodness for them nor does he remember them with it. Do you understand what Allah^{-azwj} Mighty and Majestic has Mentioned?'

قَالَ نَعَمْ فَرَجَحْتَ عَنِّي فَرَجَحَ اللَّهُ عَنْكَ وَ حَلَلْتَ عَنِّي عُقْدَةً فَعَظَّمَ اللَّهُ أَجْرَكَ

He said, 'Yes, you^{-asws} have relieved from me, may Allah^{-azwj} Relieve you^{-asws}, and you^{-asws} have loosened a knot from me, so may Allah^{-azwj} Magnify your^{-asws} Recompense!'

قَالَ وَ أَمَّا قَوْلُهُ يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا- لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ وَ قَالَ صَوَاباً وَ قَوْلُهُ وَ اللَّهُ بِرَبِّنَا مَا كُنَّا مُشْرِكِينَ وَ قَوْلُهُ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضاً

He^{-asws} said: 'And as for His^{-azwj} Words: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]**; and His^{-azwj} Words: **'By Allah, our Lord! We were not associators' [6:23]**; and Said: **Then, on the Day of Qiyamah, some of you would be denying others and would be cursing each other, [29:25]**.

وَ قَوْلُهُ إِنَّ ذَلِكَ لِحَقِّ نَحَاصِمِ أَهْلِ النَّارِ وَ قَوْلُهُ لَا تَحْتَصِمُوا لَدَيْي وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ وَ قَوْلُهُ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ تَكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

And His^{-azwj} Words: **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]**; and His^{-azwj} Words: **"Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28]**; and His^{-azwj} Words: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]**.

فَإِنَّ ذَلِكَ فِي مَوَاطِنَ غَيْرِ وَاحِدٍ مِنْ مَوَاطِنَ ذَلِكَ الْيَوْمِ الَّذِي كَانَ مِقْدَاؤُهُ حَمْسِينَ أَلْفَ سَنَةٍ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ الْخَلَائِقَ يَوْمَئِذٍ فِي مَوَاطِنَ يَنْتَفِرُونَ وَ يُكَلِّمُ بَعْضُهُمْ بَعْضاً وَ يَسْتَنْعِفُ بَعْضُهُمْ لِبَعْضٍ أُولَئِكَ الَّذِينَ كَانَتْ مِنْهُمْ الطَّاعَةُ فِي دَارِ الدُّنْيَا مِنَ الرُّؤَسَاءِ وَ الْأَتْبَاعِ

That is in more than one place from places. That Day is which its measurement would be fifty thousand years. Allah^{-azwj} Mighty and Majestic will Gather the creatures on the Day in a place. They will be separate and talk to each other and seek Forgiveness for each other. They are those, there was obedience from them in house of the world, from the chiefs and the followers.

وَ يَلْعَنُ أَهْلَ الْمَعَاصِي الَّذِينَ بَدَتْ مِنْهُمْ الْبُغْضَاءُ وَ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدَاوَانِ فِي دَارِ الدُّنْيَا الْمُسْتَكْبِرِينَ وَ الْمُسْتَضْعَفِينَ يَكْفُرُ بَعْضُهُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُهُمْ بَعْضاً وَ الْكُفْرُ فِي هَذِهِ الْآيَةِ الْبِرَاءَةُ يَقُولُ فَيَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ

And the disobedient people will curse those the hatred had been manifested from them and had assisted each other upon the injustice and the aggression in house of the world, the arrogant ones and the weak ones. They will deny each other and curse each other, and the

‘denial’ (Kufr) in this Verse is the disavowing. He^{-azwj} is Saying they will disavow from each other.

وَنَظِيرُهَا فِي سُورَةِ إِبْرَاهِيمَ عَ قَوْلِ الشَّيْطَانِ - إِي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ وَ قَوْلِ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ كَفَرْنَا بِكُمْ يَغْنِي تَبَرُّكُنَا مِنْكُمْ

And its counterpart is in Surah Ibrahim^{-as}, the words of Satan^{-la}, ***I denied what you were associating from before [14:22]***, and words of Ibrahim^{-saww} the friend of the Beneficent: ***We deny you, [60:4]***, meaning, ‘We disavow from you’.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ يَبْكُونَ فِيهِ فَلَوْ أَنَّ تِلْكَ الْأَصْوَاتَ بَدَتْ لِأَهْلِ الدُّنْيَا لَأَذْهَلَتْ جَمِيعَ الْخَلْقِ عَنِ مَعَابِسِهِمْ وَ لَتَصَدَّعَتْ قُلُوبُهُمْ إِلَّا مَا شَاءَ اللَّهُ فَلَا يَزَالُونَ يَبْكُونَ الدَّمَّ

Then they would be gathering in another place, crying in it. If those voices were to appear to people of the world, entirety of the creatures would be removed from their livelihoods, and their hearts would crack, except what Allah^{-azwj} Desires. They will not cease crying blood.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيُسْتَنْطِقُونَ فِيهِ فَيَقُولُونَ - وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ فَيَحْتِمُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى أَفْوَاهِهِمْ وَ يَسْتَنْطِقُ الْأَيْدِي وَ الْأَرْجُلَ وَ الْجُلُودَ فَتَشْهَدُ بِكُلِّ مَعْصِيَةٍ كَانَتْ مِنْهُمْ

Then they would be gathering in another place. They will be speaking in it, saying: ***‘By Allah, our Lord! We were not associators’ [6:23]***. Allah^{-azwj} Blessed and Exalted will be Sealing upon their mouths, and the hands and the legs and the skins will be speaking, testifying with every act of disobedience which had happened from them.

ثُمَّ يَرْفَعُ عَنْ أَلْسِنَتِهِمُ الْخَتَمَ فَيَقُولُونَ لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ

Then the seal would be raised from their tongues, ***They would say to their skins, ‘Why did you testify against us?’ These would say, ‘Allah Made us to speak, the One Who Makes all things to speak, [41:21]***.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيُسْتَنْطِقُونَ فَيَنْفِرُ بَعْضُهُمْ مِنْ بَعْضٍ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ - يَوْمَ يَنْفِرُ الْمَرْءُ مِنْ أَخِيهِ وَ أُمَّتِهِ وَ أَبِيهِ وَ صَاحِبَتِيهِ وَ بَنِيهِ

Then they will be gathering in another place. They will speak, and they would flee from each other. That is Words of Mighty and Majestic: ***(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]***.

فَيُسْتَنْطِقُونَ فَ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَمَرَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَاباً فَيَقُومُ الرُّسُلُ صَلَّى اللَّهُ عَلَيْهِمْ فَيَشْهَدُونَ فِي هَذَا الْمَوْطِنِ فَذَلِكَ قَوْلُهُ تَعَالَى فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً

They will be made to speak, but they will ***not be speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]***. The Messengers^{-as} would stand against them testifying in this place. That is Words of the Exalted: ***How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]***.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيَكُونُ فِيهِ مَقَامُ مُحَمَّدٍ ص وَ هُوَ الْمَقَامُ الْمَحْمُودُ فَيُبْنِي عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى بِمَا لَمْ يُبْنِ عَلَيْهِ أَحَدٌ قَبْلَهُ ثُمَّ يُبْنِي عَلَى الْمَلَائِكَةِ كُلِّهِمْ فَلَا يَبْقَى مَلَكٌ إِلَّا أَتَى عَلَيْهِ مُحَمَّدٌ ص

Then they will be gathering in another place. Therein would be the position of Muhammad^{-saww}, and it is 'The Praiseworthy Position' (Al-Maqam Al-Mahmoud). He^{-saww} laud upon Allah^{-azwj} Blessed and Exalted with what no one before him^{-saww} had lauded upon Him^{-azwj}. Then he^{-saww} will laud upon the Angels, all of them. There will not remain any Angel except Muhammad^{-saww} will laud upon him.

ثُمَّ يُبْنِي عَلَى الرُّسُلِ بِمَا لَمْ يُبْنِ عَلَيْهِمْ أَحَدٌ مِثْلَهُ ثُمَّ يُبْنِي عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ يَبْدَأُ بِالصِّدِّيقِينَ وَ الشُّهَدَاءِ ثُمَّ بِالصَّالِحِينَ

Then he^{-saww} will laud upon the Messengers^{-as} with what no one had lauded upon them similar to it. Then he^{-saww} will laud upon every believing man and believing woman, beginning with the truthful and the martyrs, then with the righteous ones.

فَيَحْمَدُهُ أَهْلُ السَّمَاوَاتِ وَ أَهْلُ الْأَرْضِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً فَطُوبَى لِمَنْ كَانَ لَهُ فِي ذَلِكَ الْمَقَامِ حَظٌّ وَ نَصِيبٌ وَ لَوْلَا لِمَنْ لَمْ يَكُنْ لَهُ فِي ذَلِكَ الْمَقَامِ حَظٌّ وَ لَا نَصِيبٌ

So, inhabitants of the skies and inhabitants of the earth will praise him^{-saww}, and what is Word of Mighty and Majestic: **perhaps your Lord will Raise you to a Praiseworthy position [17:79]**. Beatitude be for the one who has a portion and a share for him in that position, and woe be to the one would neither be having any portion nor share in that position.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ وَ يُدَالُ بَعْضُهُمْ عَنْ بَعْضٍ وَ هَذَا كَلِمَةٌ قَبْلَ الْحِسَابِ فَإِذَا أَخَذَ فِي الْحِسَابِ شُغِلَ كُلُّ إِنْسَانٍ بِمَا لَدَيْهِ نَسَأَلُ اللَّهَ بَرَكَهَ ذَلِكَ الْيَوْمِ

Then they would be gathering in another place and blame each other, and all of this would be before the Reckoning. When He^{-azwj} will Seize in the Reckoning, every person will be busy with what is in front of him. We ask Allah^{-azwj} for Blessings of that Day'.

قَالَ فَرَجَحْتَ عَنِّي فَرَجَحَ اللَّهُ عَنكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ خَلَّتْ عَنِّي عُقْدَةٌ فَعَظَّمَ اللَّهُ أَجْرَكَ

He said, 'You^{-asws} have relieved from me, may Allah^{-azwj} Relieve you^{-asws}, O Amir Al-Momineen^{-asws}, and you^{-asws} have untied a knot from me, may Allah^{-azwj} Magnify your^{-asws} Recompense!'

فَقَالَ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ- وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ وَ قَوْلُهُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ قَوْلُهُ وَ لَقَدْ رَأَى نَزْلَةَ أُخْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى وَ قَوْلُهُ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَ رَضِيَ لَهُ قَوْلًا يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِهِ عِلْماً

He^{-asws} said: 'And as for Words of Mighty and Majestic: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**; and His^{-azwj} Words: **Visions cannot comprehend Him, and He Comprehends the visions; [6:103]**; and His^{-azwj} Words: **And he had seen him in another descent [53:13] At the Lote Tree [53:14]**; and His^{-azwj} Words: **On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109] He Knows what is before them and what is behind them, while they do not comprehend Him in knowledge [20:110]**.

فَأَمَّا قَوْلُهُ وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ فَإِنَّ ذَلِكَ فِي مَوْضِعٍ يَنْتَهِي فِيهِ أَوْلِيَاءُ اللَّهِ عَزَّ وَجَلَّ بَعْدَ مَا يَفْرُغُ مِنَ الْحِسَابِ إِلَى نَهْرٍ يُسَمَّى الْحَيَوَانَ فَيَغْتَسِلُونَ فِيهِ وَ يَشْرَبُونَ مِنْهُ فَتَنْضَرُ وَجُوهُهُمْ إِشْرَاقاً فَيَذْهَبُ عَنْهُمْ كُلُّ قَدَىٍّ وَ وَعْتٌ ثُمَّ يُؤْمَرُونَ بِدُخُولِ الْجَنَّةِ

As for His^{-azwj} Words: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**, that is in a place the friends of Allah^{-azwj} Mighty and Majestic would end up in after being free from the Reckoning, to a river named as 'Al-Haywaan'. They will be washing in it and drinking from it, so their faces will be radiant, shining. Every dirt and rubbish will be removed from them. Then they will be Commanded with to enter the Paradise.

فَمِنْ هَذَا الْمَقَامِ يَنْظُرُونَ إِلَى رَبِّهِمْ كَيْفَ يُبَيِّئُهُمْ وَمِنْهُ يَدْخُلُونَ الْجَنَّةَ فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي تَسْلِيمِ الْمَلَائِكَةِ عَلَيْهِمْ سَلَامٌ عَلَيْكُمْ طِبْئُكُمْ فَأَدْخُلُوهَا خَالِدِينَ

From this position they will be looking at their Lord^{-azwj} (in anticipation) how He^{-azwj} will be Rewarding them, and from it they will be entering the Paradise. That is the Words of Mighty and Majestic regarding the salutations of the Angels upon them: **'Peace be upon you! You are good, therefore enter it to abide eternally [39:73]**.

فَعِنْدَ ذَلِكَ أَتَيْتُمَا بِدُخُولِ الْجَنَّةِ وَ النَّظَرَ إِلَى مَا وَعَدَهُمْ رَبُّهُمْ فَذَلِكَ قَوْلُهُ إِلَى رَبِّهَا نَاطِرَةٌ وَ إِنَّمَا يَعْنِي بِالنَّظَرِ إِلَيْهِ النَّظَرَ إِلَى ثَوَابِهِ تَبَارَكَ وَ تَعَالَى

During that, they will be convinced of entering the Paradise, and the 'looking' is to what their Lord^{-azwj} has Promised them. That is His^{-azwj} Word: **Looking at their Lord [75:23]**, and rather it means by the 'looking' at it, to His^{-azwj} Rewards, Blessed and Exalted is He^{-azwj}.

وَ أَنَا قَوْلُهُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ فَهُوَ كَمَا قَالَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُ بِهِ الْأَوْهَامُ- وَ هُوَ يُدْرِكُ الْأَبْصَارَ يَعْنِي يُحِيطُ بِهَا وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ ذَلِكَ مَدْحٌ ائْتَدَخَ بِهِ رَبُّنَا نَفْسَهُ تَبَارَكَ وَ تَعَالَى وَ تَقَدَّسَ عُلُوًّا كَبِيرًا

And as for His^{-azwj} Words: **Visions cannot comprehend Him, and He Comprehends the visions; [6:103]**, it is just as He^{-azwj} Said: **Visions cannot comprehend Him**, nor can the imaginations comprehend him, **and He Comprehends the visions; [6:103]**, meaning Comprehends these, **and He is the Subtle, the Aware [6:103]**, and that is a Praise our Lord^{-azwj}, Blessed and Exalted and Holy, Lofty, Great, has Praised Himself^{-azwj} with.

وَ قَدْ سَأَلَ مُوسَى ع وَ جَرَى عَلَى لِسَانِهِ مِنْ حَمْدِ اللَّهِ عَزَّ وَجَلَّ- رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ فَكَانَتْ مَسْأَلَةً تِلْكَ أَمْرًا عَظِيمًا وَ سَأَلَ أَمْرًا جَسِيمًا فَعُوقِبَ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى- لَنْ تَرَانِي فِي الدُّنْيَا حَتَّى تَمُوتَ فَتَرَانِي فِي الْآخِرَةِ وَ لَكِنْ إِنْ أَرَدْتَ أَنْ تَرَانِي فِي الدُّنْيَا فَانْظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

And Musa^{-as} had asked and the Praise of Allah^{-azwj} had flowed upon his^{-as} tongue: **'Lord! Show me (Yourself), to look at You' [7:143]**. That is a request of a grievous matter and he^{-as} had asked an immense matter, so he^{-as} was Punished. Allah^{-azwj} the Blessed and Exalted Said: **"You can never see Me [7:143]**, in the world until you^{-as} die, so you^{-as} will see Me^{-azwj} in the Hereafter, but if you^{-as} want to see Me^{-azwj} in the world, then **look at the mountain, so if it remains steady in its place, then you would see Me" [7:143]**.

فَأَبْدَى اللَّهُ جَلَّ جَلَّ تَنَاوُهُ بَعْضَ آيَاتِهِ وَ جَحَلَى رَبُّنَا تَبَارَكَ لِلْجَبَلِ فَتَقَطَعَ الْجَبَلُ فَصَارَ رَمِيمًا وَ حَرَّ مُوسَى صَعِفًا

Allah^{-azwj}, Majestic is His^{-azwj} Praise, Revealed one of His^{-azwj} Signs, and our Lord^{-azwj} the Blessed Flashed at the mountain, and the mountain broke into pieces and became dust, **and Musa fell down unconscious [7:143]**.

ثُمَّ أَحْيَاهُ اللَّهُ وَ بَعَثَهُ فَقَالَ سُبْحَانَكَ ثُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ يَعْنِي أَوَّلَ مُؤْمِنٍ آمَنَ بِكَ مِنْهُمْ أَنَّهُ لَنْ يَرَاكَ

Then Allah^{-azwj} Revived him^{-as} and Resurrected him^{-as}. He^{-as} said: **'when he awoke, he said, 'Glorious are You! I turn to You and I am the first of the Momineen' [7:143]** – meaning 'the first believer from them to believe in You^{-azwj} that You^{-azwj} will never be seen'.

وَ أَمَّا قَوْلُهُ وَ لَقَدْ رَأَاهُ نَزَلَةً أُخْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى يَعْنِي مُحَمَّدًا حَيْثُ لَا يُجَاوِزُهَا خَلْقٌ مِنْ خَلْقِ اللَّهِ

And as for His^{-azwj} Words: **And he had seen him in another descent [53:13] At the Lote Tree [53:14]**, meaning Muhammad^{-saww} whereby no creature from the creatures of Allah^{-azwj} had surpassed it.

وَ قَوْلُهُ فِي آخِرِ الْآيَةِ مَا زَاغَ الْبَصَرُ وَ مَا طَعَى - لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى رَأَى جِبْرَائِيلَ ع فِي صُورَتِهِ مَرَّتَيْنِ هَذِهِ الْمَرَّةَ وَ مَرَّةً أُخْرَى وَ ذَلِكَ أَنَّ خَلْقَ جِبْرَائِيلَ ع عَظِيمٌ فَهُوَ مِنَ الرُّوحَانِيَّةِ الَّذِينَ لَا يُدْرِكُ خَلْقُهُمْ وَ صِفَتُهُمْ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

And His^{-azwj} Words in another Verse: **Neither did the sight deviate nor did it exceed [53:17] He saw from the greatest Signs of his Lord [53:18]**. He^{-saww} saw Jibraeel^{-as} in his^{-as} image twice. This time and another time, and that is because Jibraeel^{-as} is mighty. He^{-as} is from the spiritual creatures, those whose physique and their descriptions cannot be realised except by Allah^{-azwj} Lord^{-azwj} of the worlds.

وَ أَمَّا قَوْلُهُ يَوْمَعِدٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ وَ رَضِيَ لَهُ قَوْلًا يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِهِ عِلْمًا - لَا تُحِيطُ الْخَلَائِقُ بِاللَّهِ عَزَّ وَ جَلَّ عِلْمًا إِذْ هُوَ تَبَارَكَ وَ تَعَالَى جَعَلَ عَلَى أَبْصَارِ الْقُلُوبِ الْغُطَاءَ

And as for His^{-azwj} Words on that day: **On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109] He Knows what is before them and what is behind them, while they do not comprehend Him in knowledge [20:110]**. The creatures cannot comprehend Allah^{-azwj} Mighty and Majestic in knowledge when He^{-azwj}, Blessed and Exalted, has Made the covering to be upon sights of the hearts.

فَلَا فَهْمَ يَنَالُهُ بِالْكَيفِ وَ لَا قَلْبَ يَثْبُتُهُ بِالْحُدُودِ فَلَا نَصْفَهُ إِلَّا كَمَا وَصَفَ نَفْسَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ خَلَقَ الْأَشْيَاءَ فَلَيْسَ مِنَ الْأَشْيَاءِ شَيْءٌ مِثْلَهُ تَبَارَكَ وَ تَعَالَى

Understanding cannot attain Him^{-azwj} with the 'how', nor can a hear affirm Him^{-azwj} with the limitation. Thus, no one can describe Him^{-azwj} except like what He^{-azwj} Describes Himself^{-azwj}: **There isn't anything like Him, and He is the Hearing, the Seeing [42:11]**, the First and the Last, and the Apparent and the Hidden, the Creator, the Maker, the Fashioner, Creator of the things. There is not anything, anything like Him^{-azwj} Blessed and Exalted'.

فَقَالَ فَرَجَتْ عَنِّي فَرَجَ اللَّهُ عَنكَ وَ حَلَلْتَ عَنِّي عُقْدَةً فَأَعْظَمَ اللَّهُ أَجْرَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'You^{-asws} have relieved from me, may Allah^{-azwj} Relieve you^{-asws}, and you^{-asws} have untied a knot, may Allah^{-azwj} Magnify your^{-asws} Recompense, O Amir Al-Momineen^{-asws}!'

فَقَالَ ع وَرَاءَ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ وَقَوْلُهُ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا وَقَوْلُهُ وَ نَادَاهَا رَبُّهَا وَقَوْلُهُ يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ

He^{-asws} said: '**from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires [42:51];** and His^{-azwj} Words: **and Allah Spoke to Musa in a conversation [4:164];** and His^{-azwj} Words: **and their Lord Called out to them: [7:22];** and His^{-azwj} Words: **O Adam! You and your wife dwell in the Garden [2:35].**

فَأَمَّا قَوْلُهُ مَا كَانَ لِيُنشَرَّ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءَ حِجَابٍ مَا يَنْبَغِي لِيُنشَرَّ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا وَ لَيْسَ بِكَائِنٍ إِلَّا مِنْ وَرَاءَ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ

As for His^{-azwj} Words: **And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, [42:51].** It is not befitting for a person that Allah^{-azwj} should Speak to him, except by Revelation, and it doesn't happen except from behind a veil, **or He Sends a Rasool, so he reveals by His Permission whatever He so Desires [42:51].**

كَذَلِكَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلُوًّا كَبِيرًا فَكَانَ الرَّسُولُ يُوحَى إِلَيْهِ مِنْ رُسُلِ السَّمَاءِ فَتُبَلِّغُ رُسُلُ السَّمَاءِ رُسُلَ الْأَرْضِ وَ قَدْ كَانَ الْكَلَامُ بَيْنَ رُسُلِ أَهْلِ الْأَرْضِ وَ بَيْنَهُ مِنْ غَيْرِ أَنْ يُرْسَلَ بِالْكَلامِ مَعَ رُسُلِ أَهْلِ السَّمَاءِ

Like that Allah^{-azwj} Blessed and Exalted, Lofty, Great, has Said. The Rasool^{-saww} was such, it was Revealed to him^{-as} from messengers of the sky. The messengers of the sky delivered to messengers of the earth, and the Speech was between messengers of people of the earth and between him^{-saww} from without the Speech being Send with messengers of people of the sky.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص يَا جِبْرَائِيلُ هَلْ رَأَيْتَ رَبِّيكَ

And Rasool-Allah^{-saww} had said: 'Have you^{-as} seen your^{-as} Lord^{-azwj}?'

فَقَالَ جِبْرَائِيلُ ع إِنَّ رَبِّي لَا يُرَى

Jibraeel^{-as} said: 'My^{-as} Lord^{-azwj} cannot be seen'.

فَقَالَ رَسُولُ اللَّهِ ص فَمِنْ أَيْنَ تَأْخُذُ الْوَحْيَ

Rasool-Allah^{-saww} said: 'From where does he^{-as} take the Revelation?'

فَقَالَ آخُذُهُ مِنْ إِسْرَائِيلَ

He^{-as} said: 'He^{-as} takes it from Israfeel^{-as}'.

فَقَالَ وَ مِنْ أَيْنَ يَأْخُذُهُ إِسْرَائِيلُ

He^{-saww} said: 'And from where does Israfeel^{-as} take it?'

قَالَ يَأْخُذُهُ مِنْ مَلَكٍ فَوْقَهُ مِنَ الرُّوحَانِيِّينَ

He^{-as} said: 'He^{-as} takes it from an Angel above him^{-as}, from 'Al-Rowhaneen''.

قَالَ فَمِنْ أَيْنَ يَأْخُذُهُ ذَلِكَ الْمَلَكُ

He^{-saww} said: 'From where does that Angel take it?'

قَالَ يُغْدَفُ فِي قَلْبِهِ قَدْفًا

He^{-as} said: 'It is cast into his heart with a casting'.

فَهَذَا وَحْيٌ وَهُوَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَ كَلَامُ اللَّهِ لَيْسَ بِنَحْوٍ وَاحِدٍ مِنْهُ مَا كَلَّمَ اللَّهُ بِهِ الرُّسُلَ وَمِنْهُ مَا قَدَفَهُ فِي قُلُوبِهِمْ وَمِنْهُ رُؤْيَا يُرِيهَا الرُّسُلَ وَمِنْهُ وَحْيٌ وَ تَنْزِيلٌ يُتْلَى وَ يُقْرَأُ فَهُوَ كَلَامُ اللَّهِ

So, this is Revelation, and it is Speech of Allah^{-azwj} Mighty and Majestic, and Speech of Allah^{-azwj} isn't an approximation of one of it what Allah^{-azwj} had Spoken with to the Messengers^{-as}; and from it is what He^{-azwj} Cast into their hearts, and from it is a dream the Messengers^{-as} had seen, and from it is Revelation and Sent down as recitation and read out, so it is Speech of Allah^{-azwj}.

فَأُتِّفَ بِمَا وَصَفْتُ لَكَ مِنْ كَلَامِ اللَّهِ فَإِنَّ مَعْنَى كَلَامِ اللَّهِ لَيْسَ بِنَحْوٍ وَاحِدٍ فَإِنَّهُ مِنْهُ مَا تُبَلِّغُ مِنْهُ رُسُلَ السَّمَاءِ رُسُلَ الْأَرْضِ

Suffice with what I^{-asws} have described to you about the Speech of Allah^{-azwj} for the meaning of the Speech of Allah^{-azwj} isn't in one manner. From it is what messengers of the sky had delivered to messengers of the earth'.

قَالَ فَرَجَعْتَ عَنِّي فَرَجَعَ اللَّهُ عَنْكَ وَ حَلَلْتَ عَنِّي عُقْدَةً فَعَظَّمَ اللَّهُ أُجْرَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'You have relieved from me, may Allah^{-azwj} Relieve you^{-asws}, and you^{-asws} have untied a knot, may Allah^{-azwj} Magnify your^{-asws} Recompense, O Amir Al-Momineen^{-asws}!'

فَقَالَ ع وَ أَمَّا قَوْلُهُ هَلْ تَعْلَمُ لَهُ سَمِيًّا فَإِنَّ تَأْوِيلَهُ هَلْ تَعْلَمُ لَهُ أَحَدًا اسْمُهُ اللَّهُ غَيْرَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَإِيَّاكَ أَنْ تُفَسِّرَ الْقُرْآنَ بِرَأْيِكَ حَتَّى تَفْقَهُهُ عَنِ الْعُلَمَاءِ

He^{-asws} said: 'And as for His^{-azwj} Words: **Do you know for Him a (similar) Name? [19:65]**. Its interpretation is, 'Do you know of anyone whose name is 'Allah' apart from Allah^{-azwj} Blessed and Exalted?' Therefore, beware of interpreting the Quran by your opinions until you understanding it from the Scholars^{-asws}!

فَإِنَّهُ رَبٌّ تَنْزِيلٌ يُشْبِهُ بِكَلَامِ الْبَشَرِ وَهُوَ كَلَامُ اللَّهِ وَ تَأْوِيلُهُ لَا يُشْبِهُ كَلَامَ الْبَشَرِ كَمَا لَيْسَ شَيْءٌ مِنْ خَلْقِهِ يُشْبِهُهُ كَذَلِكَ لَا يُشْبِهُ فِعْلَهُ تَعَالَى شَيْئاً مِنْ أَعْمَالِ الْبَشَرِ وَ لَا يُشْبِهُ شَيْءٌ مِنْ كَلَامِهِ بِكَلَامِ الْبَشَرِ

Sometimes the Revelation resembles with speech of the 'البَشَرِ' people, but it is Speech of Allah^{-azwj}, and its interpretation does not resemble speech of the people, just as there isn't anything from His^{-azwj} creation resembling Him^{-azwj}, like nothing from Actions of the Exalted resembles actions of the people, nor does anything from His^{-azwj} Speech resembles with speech of the people.

فَكَلَامُ اللَّهِ تَبَارَكَ وَتَعَالَى صِفَتُهُ وَكَلَامُ الْبَشَرِ أَفْعَالُهُمْ فَلَا تُشْبِهُ كَلَامُ اللَّهِ بِكَلَامِ الْبَشَرِ فَتَهْلِكُ وَ تَضِلُّ

The Speech of Allah^{-azwj} Blessed and Exalted is His^{-azwj} Attribute, while speech of the people is their actions, therefore the Speech of Allah^{-azwj} cannot resemble with the speech of people. Thus, you will be destroyed and stray!

قَالَ فَرَجَحْتُ عَنِّي فَرَجَحَ اللَّهُ عَنكَ وَ حَلَلْتُ عَنِّي عُقْدَةً فَعَظَّمَ اللَّهُ أَجْرَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'You have relieved from me, may Allah^{-azwj} Relieve you^{-asws}, and you^{-asws} have untied a knot, may Allah^{-azwj} Magnify your^{-asws} Recompense, O Amir Al-Momineen^{-asws}!'

قَالَ ع وَ أَمَّا قَوْلُهُ وَ مَا يَعْرُوبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ كَذَلِكَ رُبَّمَا لَا يَعْرُوبُ عَنْهُ شَيْءٌ وَ كَيْفَ يَكُونُ مِنْ خَلْقِ الْأَشْيَاءِ لَا يَعْلَمُ مَا خَلَقَ وَ هُوَ الْخَلَّافُ الْعَلِيمُ

He^{-asws} said: 'And as for His^{-azwj} Words: **and there isn't hidden from your Lord the weight of a particle in the earth nor in the sky, [10:61]**, like that is our Lord^{-azwj}. Nothing is hidden from Him^{-azwj}, and how can it be that the Creator of things would not Know what He^{-azwj} has Created, and **He is the All-Knowing Creator [15:86]**?

وَ أَمَّا قَوْلُهُ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ يُخَيَّرُ أَنَّهُ لَا يُصِيبُهُمْ بِخَيْرٍ وَ قَدْ يَقُولُ الْعَرَبُ وَ اللَّهُ مَا يَنْظُرُ إِلَيْنَا فَلَانٌ وَ إِنَّمَا يَعْنُونَ بِذَلِكَ أَنَّهُ لَا يُصِيبُنَا مِنْهُ بِخَيْرٍ فَذَلِكَ النَّظَرُ هَاهُنَا مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَى خَلْقِهِ فَتَنْظُرُهُ إِلَيْهِمْ رَحْمَةً لَهُمْ

And as for His^{-azwj} Words: **nor will He Look at them on the Day of Qiyamah**, He^{-azwj} Inform that He^{-azwj} will not Deal with them with goodness, and the Arabs tend to say, 'By Allah^{-azwj}! So and so is not looking as us!', and rather they mean by that, 'We are not achieving anything goodness from him'. So that is the 'looking' over here from Allah^{-azwj} Blessed and Exalted to His^{-azwj} creatures. His^{-azwj} Looking at them is Mercy for them.

قَالَ فَرَجَحْتُ عَنِّي فَرَجَحَ اللَّهُ عَنكَ وَ حَلَلْتُ عَنِّي عُقْدَةً فَعَظَّمَ اللَّهُ أَجْرَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'You have relieved from me, may Allah^{-azwj} Relieve you^{-asws}, and you^{-asws} have untied a knot, may Allah^{-azwj} Magnify your^{-asws} Recompense, O Amir Al-Momineen^{-asws}!'

فَقَالَ ع وَ أَمَّا قَوْلُهُ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ فَإِنَّمَا يَعْنِي بِذَلِكَ يَوْمَ الْقِيَامَةِ أَنَّهُمْ عَنْ نَوَابِ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

And as for His^{-azwj} Words: **Never! On that Day they would be Veiled from their Lord [83:15]**. Rather, the meaning of that is the Day of Qiyamah, they would be veiled from Rewards of their Lord^{-azwj}.

وَقَوْلُهُ أَمْنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ وَقَوْلُهُ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ وَقَوْلُهُ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى وَقَوْلُهُ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَقَوْلُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And His^{azwj} Words: **Have you taken a security from the One in the sky, from the ground submerging with you, so then it would be in convulsion? [67:16];** and His^{azwj} Words: **And He is Allah in the skies and in the earth; He Knows your secrets (thoughts) and your open (spoken words), [6:3];** and His^{azwj} Words: **The Beneficent, Established upon the Throne [20:5];** and His^{azwj} Words: **and He is with you wherever you may be; [57:4];** and His^{azwj} Words: **and We are nearer to him than his jugular vein [50:16].**

فَكَذَلِكَ اللَّهُ تَبَارَكَ وَ تَعَالَى سُبُوْحًا قُدُوسًا أَنْ يَجْرِيَ مِنْهُ مَا يَجْرِي مِنَ الْمَخْلُوقِينَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ أَجَلٌ وَ أَكْبَرُ أَنْ يَنْزِلَ بِهِ شَيْءٌ مِمَّا يَنْزِلُ بِخَلْقِهِ شَاهِدٌ لِكُلِّ نَجْوَى وَ هُوَ الْوَكِيلُ عَلَى كُلِّ شَيْءٍ وَ الْمُنِيرُ لِكُلِّ شَيْءٍ وَ الْمُدَبِّرُ لِلْأَشْيَاءِ كُلِّهَا تَعَالَى اللَّهُ عَنِ أَنْ يَكُونَ عَلَى عَرْشِهِ غُلُوبًا كَبِيرًا

Like that is Allah^{azwj}, Blessed and Exalted, more Glorious and Holier than to flow from Him^{azwj} what flows from the created beings, and He^{azwj} is the Subtle, the Informed, and most Majestic and Greater that for something to descend with Him^{azwj}, from what descends with His^{azwj} creatures. He^{azwj} is a Witness of every whisper, and He^{azwj} is the Protector upon all things, and the Irradiator of all things, and the Manager of all the things. Allah^{azwj} is more Exalted than for Him^{azwj} to be upon His^{azwj} Throne, Lofty, Great!

وَ أَمَّا قَوْلُهُ وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا وَ قَوْلُهُ وَ لَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَ قَوْلُهُ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلْمٍ مِنَ الْعَمَامِ وَ الْمَلَائِكَةُ وَ قَوْلُهُ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ

And as for His^{azwj} Words: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22];** and His^{azwj} Words: **And you have come to us individually just as you were Created the first time [6:94];** and His^{azwj} Words: **Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels, [2:210];** and His^{azwj} Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158].**

فَإِنَّ ذَلِكَ حَقٌّ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَيْسَ لَهُ جَبِيَّةٌ كَجَبِيَّةِ الْخَلْقِ وَ قَدْ أَعْلَمْتُمْ أَنَّ رَبَّ شَيْءٍ مِنْ كِتَابِ اللَّهِ تَأْوِيلُهُ عَلَى غَيْرِ تَنْزِيلِهِ وَ لَا يُشْبِهُهُ كَلَامَ الْبَشَرِ وَ سَأْتِيكَ بِطَرْفٍ مِنْهُ فَتَكْتَفِي إِنْ شَاءَ اللَّهُ

Surely, that is true just as Allah^{azwj} Mighty and Majestic Said, and there isn't any 'coming' for Him^{azwj} like coming of the created beings, and I^{asws} have taught you that something from the Book of Allah^{azwj}, its interpretation would be upon other than its Revelation, nor does it resemble Speech of the people, and I^{asws} will be informing you is a part of it, so you will suffice with it, if Allah^{azwj} so Desires.

مِنْ ذَلِكَ قَوْلُ إِبْرَاهِيمَ عِ إِتِي دَاهِبًا إِلَى رَبِّي سَيِّدِينَ فَدَهَابُهُ إِلَى رَبِّهِ تَوَجُّهُهُ إِلَيْهِ عِبَادَةً وَ اجْتِهَادًا وَ قُرْبَةً إِلَى اللَّهِ جَلَّ وَ عَزَّ أَلَّا تَرَى أَنَّ تَأْوِيلَهُ غَيْرُ تَنْزِيلِهِ

From that are words of Ibrahim^{as}: **'I am going to my Lord. He would be Guiding me' [37:99].** His^{as} 'going' to his^{as} Lord^{azwj} is his^{as} concentrating to Him^{azwj} in worship and striving, and his^{as} drawing closer to Allah^{azwj} Majestic and Mighty. Don't you see its interpretation is other than its Revelation?

وَقَالَ وَ أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ يَعْنِي السِّلَاحَ وَ غَيْرَ ذَلِكَ

And He^{-azwj} Said: **And We Sent down the iron wherein is severe violence [57:25]**, meaning the weapon, and other than that.

وَقَوْلُهُ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ مُمْجِرًا مُمْتَدًا صَ عَنِ الْمُشْرِكِينَ وَ الْمُنَافِقِينَ الَّذِينَ لَمْ يَسْتَجِيبُوا لِلَّهِ وَ لِرَسُولِهِ فَقَالَ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ حَيْثُ لَمْ يَسْتَجِيبُوا لِلَّهِ وَ لِرَسُولِهِ أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ يَعْنِي بِذَلِكَ الْعَذَابِ فِي دَارِ الدُّنْيَا كَمَا عَذَّبَ الْقُرُونَ الْأُولَى فَهَذَا حَبْرٌ يُخْبِرُ بِهِ النَّبِيَّ صَ عَنْهُمْ

And His^{-azwj} Words: **Are they only waiting that the Angels should come to them [6:158]** with the news of Muhammad^{-saww} about the Polytheists and the hypocrites, those who did not respond to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}. He^{-azwj} Said: '**Are they only waiting that the Angels should come to them** when they did not respond to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, **or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, meaning by that the Punishment in house of the world just as He^{-azwj} had Punished the former generations. So, this is news He^{-azwj} Informed the Prophet^{-saww} with, about them.

ثُمَّ قَالَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا يَعْنِي مِنْ قَبْلِ أَنْ تَجِيءَ هَذِهِ الْآيَةُ وَ هَذِهِ الْآيَةُ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا

Then He^{-azwj} Said: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]**, meaning from before the coming of this Sign, and this Sign is emergence of the sun from its west.

وَ إِنَّمَا يَكْتَفِي أَوْلُو الْأَلْبَابِ وَ الْحَجَى وَ أَوْلُو النَّهَى أَنْ يَعْلَمُوا أَنَّهُ إِذَا انْكَشَفَ الْغِطَاءُ رَأَوْا مَا يُوعَدُونَ

And rather, the ones of understanding and the reason, and ones of intelligence will suffice of knowing that if the covering is removed, they would see what they have been Threatened with.

وَ قَالَ فِي آيَةِ أُخْرَى فَأَنَّهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا يَعْنِي أُرْسِلَ عَلَيْهِمْ عَذَابًا وَ كَذَلِكَ إِتْيَانُهُ بُنْيَانَهُمْ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَإِتْيَانُهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ إِسْرَالُ الْعَذَابِ

And He^{-azwj} Said in another Verse: **But, Allah Came to them from where they had not reckoned, [59:2]**, meaning Sent Punishment upon them, and like that is His^{-azwj} 'Coming' to their foundations, and Allah^{-azwj} Mighty and Majestic Said: **Allah Came to (Demolished) their building from the foundations, [16:26]**. His^{-azwj} 'Coming' to their foundation is Sending the Punishment.

وَ كَذَلِكَ مَا وَصَفَ مِنْ أَمْرِ الْآخِرَةِ تَبَارَكَ اسْمُهُ وَ تَعَالَى عُلُوُّ كِبِيرِهِ وَ تَجَرِي أُمُورُهُ فِي ذَلِكَ الْيَوْمِ الَّذِي كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ كَمَا تَجَرِي أُمُورُهُ فِي الدُّنْيَا لَا يَلْعَبُ وَ لَا يَأْفُلُ مَعَ الْأَفْلِينَ

And like that is what He^{-azwj} Described from matters of the Hereafter. Blessed is His^{-azwj} Name and Exalted, Lofty, Great, and His^{-azwj} Commands will flow during that Day which its

measurement would be of fifty thousand years, just as His^{-azwj} Commands flow in the world. He^{-azwj} neither Plays nor Dallies with the idle ones.

فَاكْتَفَى بِمَا وَصَفْتَ لَكَ مِنْ ذَلِكَ بِمَا جَالَ فِي صَدْرِكَ بِمَا وَصَفَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ لَا تُجْعَلُ كَلَامُهُ كَكَلَامِ الْبَشَرِ هُوَ أَعْظَمُ وَ أَجَلُّ وَ أَكْرَمُ وَ أَعَزُّ وَ تَبَارَكَ وَ تَعَالَى مِنْ أَنْ يَصِفَهُ الْوَاصِفُونَ إِلَّا بِمَا وَصَفَ نَفْسَهُ فِي قَوْلِهِ عَزَّ وَجَلَّ- لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

Therefore, suffice with what I^{-asws} have described to you from that, from what is roaming in your chest from what Allah^{-azwj} Mighty and Majestic has Described in His^{-azwj} Book, and do not Make His^{-azwj} Speech to be like Speech of the people. He^{-azwj} is more Magnificent, and most Majestic, and more Benevolent, and Mightier, and Blessed and Exalted from being described by the describers, except with what He^{-azwj} has Described Himself^{-azwj} in His^{-azwj} Words, Mighty and Majestic: ***There isn't anything like Him, and He is the Hearing, the Seeing [42:11]***.

قَالَ فَرَجَحْتُ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ فَرَجَّحَ اللَّهُ عَنْكَ وَ حَلَّتْ عَنِّي عُقْدَةٌ

He said, 'You have relieved from me (load of disbelief), may Allah^{-azwj} Relieve you^{-asws}, and you^{-asws} have untied a knot from me!'

فَقَالَ ع وَ أَمَّا قَوْلُهُ بَلَّ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ وَ ذِكْرُهُ الْمُؤْمِنِينَ الَّذِينَ يَطُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ قَوْلُهُ لِعِبْرِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَ قَوْلُهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا

He^{-asws} said: 'And as for His^{-azwj} Words: ***But, they are disbelievers in the meeting of their Lord [32:10]***; and He^{-azwj} Mentioned the believers. He^{-azwj} Said: ***Those who are thinking that they would be meeting their Lord [2:46]***; and His^{-azwj} Words to others: ***until the Day they meet Him, due to their opposing Allah of what they had Promised Him [9:77]***; and His^{-azwj} Words: ***So, the one who wishes to meet his Lord, let him do righteous deeds [18:110]***.

فَأَمَّا قَوْلُهُ بَلَّ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ يَعْنِي الْبُعْثَ فَسَمَّاهُ اللَّهُ عَزَّ وَجَلَّ لِقَاءَهُ وَ كَذَلِكَ ذِكْرُهُ الْمُؤْمِنِينَ- الَّذِينَ يَطُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ يَعْنِي يُوقِنُونَ أَنَّهُمْ يُبْعَثُونَ وَ يُحْشَرُونَ وَ يُحْسَبُونَ وَ يُجْزَوْنَ بِالنَّوَابِ وَ الْعِقَابِ وَ الظَّنُّ هَاهُنَا الْيَقِينُ

As for His^{-azwj} Words: ***But, they are disbelievers in the meeting of their Lord [32:10]***, meaning the Resurrection. Allah^{-azwj} Mighty and Majestic Name is as 'Meeting Him^{-azwj}', and like that is His^{-azwj} Mentioning the believers: ***Those who are thinking that they would be meeting their Lord [2:46]***, meaning they are convinced they will be Resurrected and Gathered and Reckoned with and Recompensed with the Reward and the Punishment, and the 'thinking' over here is the certainty.

وَ كَذَلِكَ قَوْلُهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ قَوْلُهُ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ يَعْنِي فَمَنْ كَانَ يُؤْمِنُ بِأَنَّهُ مَبْعُوثٌ فَإِنَّ وَعْدَ اللَّهِ لَآتٍ مِنَ النَّوَابِ وَ الْعِقَابِ فَالِقَاءُ هَاهُنَا لَيْسَ بِالرُّؤْيَةِ وَ الْإِقَاءُ هُوَ الْبُعْثُ فَافْتَهُمْ جَمِيعَ مَا فِي كِتَابِ اللَّهِ مِنْ لِقَاءٍ فَإِنَّهُ يَعْنِي بِذَلِكَ الْبُعْثَ

And like are His^{-azwj} Words: ***So, the one who wishes to meet his Lord, let him do righteous deeds [18:110]***; and His^{-azwj} Words: ***One who was hopeful of meeting Allah, so the term of Allah shall come, [29:5]***, meaning the one who was believing that he would be Resurrected, so the Promise of Allah^{-azwj} will come, of the Rewards and the Punishment. The 'meeting' over here isn't with the seeing, and the 'meeting', it is the Resurrection, therefore understand

entirety of what is in the Book of Allah^{-azwj} 'مِنْ لِقَاءِ' of 'meeting', it means the Resurrection with that.

وَكَذَلِكَ قَوْلُهُ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ يَعْنِي أَنَّهُ لَا يَزُولُ الْإِيمَانُ عَنْ قُلُوبِهِمْ يَوْمَ يُبْعَثُونَ

And like that are His^{-azwj} Words: ***Their salutation on the Day that they meet Him shall be, Peace! [33:44]***, meaning the Eman will not move away from their hearts the Day they would be Resurrected'.

قَالَ فَرَجَحْتُ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ فَرَجَحَ اللَّهُ عَنْكَ فَقَدْ حَلَلْتَ عَنِّي عُقْدَةً

He said, 'You have relieved from me, may Allah^{-azwj} Relieve you^{-asws}, and you^{-asws} have untied a knot from me!'

فَقَالَ ع وَ أَمَّا قَوْلُهُ وَ رَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا يَعْنِي أَتَيْنُوا أَنَّهُمْ دَاخِلُوهَا

He^{-asws} said: 'And as for His^{-azwj} Words: ***And the criminals would see the Fire, so they would think that they would be falling into it, [18:53]***, meaning they would be certain they would be entering it.

وَ أَمَّا قَوْلُهُ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ وَ قَوْلُهُ يَوْمَئِذٍ يُؤْفِكِهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ وَ قَوْلُهُ لِلْمُتَنَفِقِينَ وَ تَطَنُّونَ بِاللَّهِ الظُّنُونَا

And as for His^{-azwj} Words: ***I thought I would meet my Reckoning' [69:20]***; and His^{-azwj} Words: ***On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25]***; and His^{-azwj} Words to the hypocrites: ***and you were thinking the assumptions about Allah [33:10]***.

إِنَّا قَوْلُهُ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ يُعْمَلُ إِنِّي ظَنَنْتُ أَنِّي أُبْعَثُ فَأَحَاسِبُ لِقَوْلِهِ مُلَاقٍ حِسَابِيَّةٍ

His^{-azwj} Words: ***I thought I would meet my Reckoning' [69:20]***, he (who) is saying, 'I had thought I would be Resurrected and would be Reckoned', due to His^{-azwj} Words: ***meet my Reckoning' [69:20]***.

وَ قَوْلُهُ لِلْمُتَنَفِقِينَ تَطَنُّونَ بِاللَّهِ الظُّنُونَا فَهَذَا الظَّنُّ ظَنُّ شَكٍّ فَلَيْسَ الظَّنُّ ظَنُّ يَقِينٍ وَ الظَّنُّ ظَنَانٌ ظَنُّ شَكٍّ وَ ظَنُّ يَقِينٍ فَمَا كَانَ مِنْ أَمْرٍ مَعَادٍ مِنَ الظَّنِّ فَهُوَ ظَنُّ يَقِينٍ وَ مَا كَانَ مِنْ أَمْرٍ الدُّنْيَا فَهُوَ ظَنُّ شَكٍّ فَافْتَهَمَ مَا فَسَّرْتُ لَكَ

And His^{-azwj} Words to the hypocrites: ***and you were thinking the assumptions about Allah [33:10]***. This 'thought' is the thought of doubt, and the thought isn't a thought of certainty, and the thoughts are two (types of) thoughts, a thought of doubt and a thought of certainty. Whatever thought was of matters of the Hereafter, it is a thought of certainty, and whatever was of matters of the world, it is a thought of doubt, therefore understand what I^{-asws} have interpreted for you'.

قَالَ فَرَجَحْتُ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ فَرَجَحَ اللَّهُ عَنْكَ

He said, 'You have relieved from me, may Allah^{-azwj} Relieve you^{-asws}, and you^{-asws} have untied a knot from me!'

فَقَالَ ع وَ أَمَّا قَوْلُهُ تَبَارَكَ وَ تَعَالَى - وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً فَهُوَ مِيزَانُ الْعَدْلِ يُؤْخَذُ بِهِ الْحَلَائِثُ يَوْمَ الْقِيَامَةِ يُدِينُ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ بَعْضُهُمْ مِنْ بَعْضٍ بِالْمَوَازِينِ

He^{-asws} said: 'And as for Words of the Blessed and Exalted: **And We will Place scales of fairness on the Day of Qiyamah, therefore do not wrong a soul of anything [21:47]**. It is the scale of justice the people will be seized by it on the Day of Qiyamah. Allah^{-azwj} Blessed and Exalted will Exact for the people from each other with the scales'.

وَ فِي غَيْرِ هَذَا الْحَدِيثِ الْمَوَازِينُ هُمُ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ ع

And in other than this Hadeeth, the scales are the Prophets^{-as} and the successors^{-asws}.

وَ قَوْلُهُ عَزَّ وَ جَلَّ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْناً فَإِنَّ ذَلِكَ حَاصَّةٌ

'And Words of Mighty and Majestic: **We will not Establish a Scale for them on the Day of Qiyamah [18:105]**. That is specific (particular people).

وَ أَمَّا قَوْلُهُ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَقَدْ حَفَّتْ كِرَامَتِي أَوْ قَالَ مَوَدَّتِي لِمَنْ يُرَاقِبُنِي وَ يَتَحَابُّ بِجَلَالِي إِنَّ وُجُوهُهُمْ يَوْمَ الْقِيَامَةِ مِنْ نُورٍ عَلَى مَنَابِرٍ مِنْ نُورٍ عَلَيْهِمْ ثِيَابٌ خَضِرٌ

And as for His^{-azwj} Words: **they would be entering the Paradise, being Sustained therein without measure [40:40]**. Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "My^{-azwj} Benevolence is deserved (or said: 'My^{-azwj} Affection') for the one who is watchful of Me^{-azwj}, and loves others for My^{-azwj} Majesty. On the Day of Qiyamah their faces will be of light, upon pulpits of light, having green clothes upon them!"'

قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ

It was said, 'Who are they, O Rasool-Allah^{-saww}?'

قَالَ قَوْمٌ لَيْسُوا بِأَنْبِيَاءَ وَ لَا شُهَدَاءَ وَ لَكِنَّهُمْ تَحَابُّوا بِجَلَالِ اللَّهِ وَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ نَسَأَلُ اللَّهُ أَنْ يَجْعَلَنَا مِنْهُمْ بِرَحْمَتِهِ

He^{-saww} said: 'A people who are neither Prophets^{-as} nor martyrs, but they would be loving each other for the Majestic of Allah^{-azwj} and they will be entering the Paradise without Reckoning'. We ask Allah^{-azwj} to Make us to be from them by His^{-azwj} Mercy!

وَ أَمَّا قَوْلُهُ فَمَنْ تَقَلَّتْ مَوَازِينُهُ وَ مَنْ حَفَّتْ مَوَازِينُهُ فَإِنَّمَا يَعْنِي الْحِسَابَ بِوِزْنِ الْحُسْنَاتِ وَ السَّيِّئَاتِ وَ الْحُسْنَاتُ تَقُلُّ الْمِيزَانَ وَ السَّيِّئَاتُ خِفَّةُ الْمِيزَانِ

And as for His^{-azwj} Words: '**So the one whose scale would be heavy, [7:8] And the one whose scale would be light, [7:9]**, rather it means the Reckoning by weighing the good deeds and the evil deeds, and the good deeds make the scale heavier while the evil deeds make it lighter.

وَأَمَّا قَوْلُهُ فُلَانٌ يَتَوَفَّاكُم مَّلَكٌ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ وَ قَوْلُهُ اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَ قَوْلُهُ تَوَفَّيْتُهُ رُسُلَنَا وَ هُمْ لَا يُفْرِطُونَ وَ قَوْلُهُ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَالِمِي أَنْفُسِهِمْ وَ قَوْلُهُ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ

And as for His^{-azwj} Words: **Say: 'The Angel of death who is Allocated to you shall cause you to die, [32:11];** and His^{-azwj} Words: **Allah Takes away the souls when they die, [39:42];** and His^{-azwj} Words: **Our messengers cause him to die, and they are not neglectful [6:61];** and His^{-azwj} Words: **Those whom the Angels caused to die while they were unjust to themselves, [16:28];** and His^{-azwj} Words: **Those whom the Angels cause to die in a good state saying: 'Peace be upon you! [16:32].**

فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُدَبِّرُ الْأُمُورَ كَيْفَ يَشَاءُ وَ يُؤَكِّلُ مِنْ خَلْقِهِ مَنْ يَشَاءُ بِمَا يَشَاءُ

Allah^{-azwj} Blessed and Exalted Manages the affairs however He^{-azwj} Desires to, and He^{-azwj} Allocates from His^{-azwj} creatures one He^{-azwj} Desires to with whatever He^{-azwj} Desires to.

أَمَّا مَلَكَ الْمَوْتِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُؤَكِّلُهُ بِخَاصَّةٍ مَنْ يَشَاءُ مِنْ خَلْقِهِ وَ يُؤَكِّلُ رُسُلَهُ مِنَ الْمَلَائِكَةِ خَاصَّةً بِمَا يَشَاءُ مِنْ خَلْقِهِ تَبَارَكَ وَ تَعَالَى وَ الْمَلَائِكَةُ الَّذِينَ سَخَّاهُمْ اللَّهُ عَزَّ وَ جَلَّ وَكَلَّمَهُمْ بِخَاصَّةٍ مَنْ يَشَاءُ مِنْ خَلْقِهِ تَبَارَكَ وَ تَعَالَى

As for the Angel of death, Allah^{-azwj} Mighty and Majestic Allocates him especially the one He^{-azwj} Desires from His^{-azwj} creatures, and He^{-azwj} Allocates His^{-azwj} messengers from the Angels with what He^{-azwj}, Blessed and Exalted Desires from His^{-azwj} creatures, and the Angels, those Allah^{-azwj} Mighty and Majestic Named, He^{-azwj} Allocates with specially to the one He^{-azwj} Blessed and Exalted Desires from His^{-azwj} Creates.

يُدَبِّرُ الْأُمُورَ كَيْفَ يَشَاءُ وَ لَيْسَ كُلُّ الْعِلْمِ يَسْتَنْطِيعُ صَاحِبُ الْعِلْمِ أَنْ يُفَسِّرَهُ لِكُلِّ النَّاسِ لِأَنَّ مِنْهُمْ الْقَوِيَّ وَ الضَّعِيفَ وَ لِأَنَّ مِنْهُ مَا يُطَاقُ حَمْلُهُ وَ مِنْهُ مَا لَا يُطَاقُ حَمْلُهُ إِلَّا أَنْ يُسَهِّلَ اللَّهُ لَهُ حَمْلَهُ وَ أَعَانَهُ عَلَيْهِ مِنْ خَاصَّةٍ أَوْلِيَائِهِ

He^{-azwj} Manages the affairs however He^{-azwj} Desires, and it is so that every knowledge is endured by owner of the knowledge to interpret it to all the people because from them is the strong and the weak, and because from it is what can be endured to carry it, and from it is what cannot be endured in carrying it except if Allah^{-azwj} Eases the carrying it for him, and Assists him upon it, from His^{-azwj} special friends.

وَ إِنَّمَا يَكْفِيكَ أَنْ تَعْلَمَ أَنَّ اللَّهَ الْمُحْيِي الْمُمِيتَ وَ أَنَّهُ يَتَوَقَّى الْأَنْفُسَ عَلَى يَدَيْ مَنْ يَشَاءُ مِنْ خَلْقِهِ مِنْ مَلَائِكَتِهِ وَ غَيْرِهِمْ

And rather it suffices you to know that Allah^{-azwj} Revives the death, and He^{-azwj} Causes the souls to expire upon the hands of one He^{-azwj} so Desires to from His^{-azwj} creatures, from His^{-azwj} Angels and others'.

قَالَ فَرَجِحْتُ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ أَنْفَعِ اللَّهُ الْمُسْلِمِينَ بِكَ

He said, 'You^{-asws} have relieved from me, O Amir Al-Momineen^{-asws}, may Allah^{-azwj} Benefit the Muslims through you^{-asws}!'

فَقَالَ عَلِيُّ عَ لِلرَّجُلِ لَيْسَ كُنْتُ قَدْ شَرَحَ اللَّهُ صَدْرَكَ بِمَا قَدْ بَيَّنْتُ لَكَ فَأَنْتَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مِنَ الْمُؤْمِنِينَ حَقًّا

Ali^{-asws} said to the man: 'If you were to be such that Allah^{-azwj} has Expanded your chest with what I^{-asws} have explained to you, then by the One^{-azwj} Who Split the seed and Formed the person, you are from the Momineen truly!'

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ لِي بِأَنْ أَعْلَمَ أَيُّ مَنِ الْمُؤْمِنِينَ حَقًّا

The man said, 'O Amir Al-Momineen^{-asws} said: 'How can it be for me to know that I am from the Momineen, truly?'

قَالَ لَا يَعْلَمُ ذَلِكَ إِلَّا مَنْ أَعْلَمَهُ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ صَ وَ شَهِدَ لَهُ رَسُولُ اللَّهِ صَ بِالْحَقِّ أَوْ شَرَحَ اللَّهُ صَدْرَهُ لِيَعْلَمَ مَا فِي الْكُتُبِ الَّتِي أَنْزَلَهَا اللَّهُ عَزَّ وَ جَلَّ عَلَى رُسُلِهِ وَ أَنْبِيَائِهِ

He^{-asws} said: 'That cannot be known except by the one Allah^{-azwj} Lets him know by the tongue of His^{-azwj}, and Rasool-Allah^{-saww} testifies for the Paradise to be for him, or Allah^{-azwj} Expands his chest for him to know what is in the Books which Allah^{-azwj} Mighty and Majestic has Revealed upon His^{-azwj} Messengers^{-as} and His^{-azwj} Prophets^{-as}'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَنْ يُطِيقُ ذَلِكَ

He said, 'O Amir Al-Momineen^{-asws}, and who can endure that?'

قَالَ مَنْ شَرَحَ اللَّهُ صَدْرَهُ وَ وَفَّقَهُ لَهُ فَعَلَيْكَ بِالْعَمَلِ لِلَّهِ فِي سِرِّ أَمْرِكَ وَ عَلَانِيَتِكَ فَلَا شَيْءٌ يَغْدُلُ الْعَمَلِ.

He^{-asws} said: 'The one Allah^{-azwj} Expands his chest, and Harmonises him to it. Upon you is with working for Allah^{-azwj} in your private matters and your open, for there is nothing equating to the work''¹⁴.

¹⁴ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 2

CHAPTER 130 – THE MISCELLANEOUS, AND IN IT IS INTERPRETATION OF SOME VERSES AS WELL

1- ن، عيون أخبار الرضا عليه السلام بالأسانييد الثلاثة عن الرضا عن آتائه ع قَالَ قَالَ عَلِيٌّ ع لَيْسَ فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ هِيَ فِي التَّوْرَةِ يَا أَيُّهَا النَّاسُ

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'There isn't in the Quran: 'O you those who believe!', except and in the Torah as: 'O you people!'

وَ فِي خَيْرٍ آخَرَ يَا أَيُّهَا الْمَسَاكِينُ.

And in another Hadeeth: 'O you poor people!'"¹⁵

2- ن، عيون أخبار الرضا عليه السلام الدقاق عن الصوفي عن الروياني عن عبد العظيم الحسيني عن أبي جعفر الثاني ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْلَى لَكَ فَأَوْلَى ثُمَّ أَوْلَى لَكَ فَأَوْلَى

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Al Daqqaq, from Al Sowfy, from Al Rowbany, from Abdul Azeem Al Hasany,

'From Abu Ja'far^{-asws} the 2nd, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Closer to you, so closer [75:34] Then closer to you, so closer [75:35].**

قَالَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ بُعْدًا لَكَ مِنْ خَيْرِ الدُّنْيَا وَ بُعْدًا لَكَ مِنْ خَيْرِ الْآخِرَةِ.

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic is Saying: Remoteness for you from good of the world, and remoteness for you from goodness of the Hereafter"'.¹⁶

3- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آتائه ع عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لَهُ الْجَوَارِ الْمُنشآتُ فِي الْبَحْرِ كَالْأَعْلَامِ قَالَ السُّفُنُ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, regarding Words of Mighty and Majestic: **And for Him are the facilities flowing in the sea, like the banners [55:24].** He^{-asws} said: 'The ships"'.¹⁷

4- صح، صحيفة الرضا عليه السلام عن الرضا عن آتائه ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَيْسَ فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ هِيَ فِي التَّوْرَةِ يَا أَيُّهَا الْمَسَاكِينُ.

¹⁵ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 1

¹⁶ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 2

¹⁷ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 3

(The book) ‘Saheefa Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘There isn’t in the Quran, ‘O you those who believe’, except and in the Torah it is as, ‘O you poor people!’”¹⁸

P.s. – No. 5 is missing

6- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ مُنْحَابٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ ابْنِ مُسْكَانَ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ: قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع لِرَجُلٍ مِنْ أَصْحَابِهِ إِذَا أَرَدْتَ الْحِجَامَةَ فَخَرِّجِ الدَّمَ مِنْ حَاجِيكَ فُئَلْ قَبْلَ أَنْ تَفْرُغَ وَ قُلْ وَ الدَّمُ يَسِيلُ- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعُوذُ بِاللَّهِ الْكَرِيمِ مِنَ الْعَيْنِ فِي الدَّمِ وَ مِنْ كُلِّ سُوءٍ فِي حِجَامَتِي هَذِهِ

(The book) ‘Tibb Al Aemma^{-asws}’, may the greeting be upon them^{-asws} – Muhammad Bin Al Qasim Bin Munhab, from Khalaf Bin Hammad, from Ibn Muskan, from Jabir Al Ju’fy who said,

‘Abu Ja’far Al-Baqir^{-asws} said to a man from his^{-asws} companions: ‘When you want the cupping done, so the blood emerges from your cupping, then say before you are free, and say while the blood is flowing, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge with Allah^{-azwj} the Benevolent from the evil eye regarding the blood, and from every evil in this cupping of mine’.

ثُمَّ قَالَ أَعْلِمْتَ أَنَّكَ إِذَا قُلْتَ هَذَا فَقَدْ جَمَعْتَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ لَوْ كُنْتُ أَعْلَمُ الْغَيْبِ- لَأَسْتَكْبِرْتُ مِنَ الْخَيْرِ وَ مَا مَسَّنِي السُّوءُ يَعْني الْفَقْرُ

Then he^{-asws} said: ‘Do you know that if you say this, you would have gathered (been comprehensive)? Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: **and had I known the unseen, I would have abundance from the good and the evil would not touch me. [7:188]**, meaning the poverty.

وَ قَالَ جَلَّ جَلَالُهُ وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ فَالسُّوءُ هُنَا الزِّنَا

And He^{-azwj}, Majestic is His^{-azwj} Majesty, Said: **And she had desired him, and he would have desired her, had he not seen the convincing Proof of his Lord. Like that We Turned away from him the evil and the immorality. [12:24]**. The ‘evil’ over here is the adultery.

وَ قَالَ عَزَّ وَ جَلَّ فِي قِصَّةِ مُوسَى ع- أَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ يَعْنِي مِنْ غَيْرِ مَرَضٍ

And the Mighty and Majestic Said in the story of Musa^{-as}: **And insert your hand into your pocket, it would come out white, without a blemish, [27:12]**, meaning by it without sickness.

وَ اجْمَعْ ذَلِكَ عِنْدَ حِجَامَتِكَ وَ الدَّمُ يَسِيلُ بِحَيْثُ الْعُوذَةِ الْمُتَقَدِّمَةِ.

And gather (all) that during your cupping while the blood is flowing, with this preceding amulet”¹⁹.

¹⁸ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 4

¹⁹ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 6

7- شي، تفسير العياشي عن مسعدة بن صدقة عن أبي عبد الله ع في قوله يحفظونه من أمر الله قال بأمر الله

Tafseer Al Ayyashi – from Mas'ada Bin Sadaqa,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **guarding him from Allah's Command. [13:11]**. He^{-asws} said: 'By the Command of Allah^{-azwj}'.

ثُمَّ قَالَ مَا مِنْ عَبْدٍ إِلَّا وَ مَعَهُ مَلَكَانِ يَحْفَظَانِهِ فَإِذَا جَاءَ الْأَمْرُ مِنْ عِنْدِ اللَّهِ حَلِيًّا بَيْنَهُ وَ بَيْنَ أَمْرِ اللَّهِ.

Then he^{-asws} said: 'There is none from a servant except and there are two Angels with him, guarding him. When the Command comes from the Presence of Allah^{-azwj}, they vacate between him and the Command of Allah^{-azwj}'.²⁰

8- شي، تفسير العياشي عن فضيل بن عثمان سكرة عن أبي عبد الله ع قال في هذه الآية له معقبات من بين يديه قال هنّ المقدمات المؤخرات المعقبات الباقيات الصالحات.

Tafseer Al Ayyashi – from Fuzeyl Bin Usman Sukarah,

'From Abu Abdullah^{-asws} having said regarding this Verse: **For him are successive Angels in front of him [13:11]**. He^{-asws} said: 'These are the advanced, and the delayed, and the following ones, the remaining righteous deeds'.²¹

9- شي، تفسير العياشي عن سماعة عن أبي عبد الله ع قال: سألته عن قول الله و له الدين واصباً قال واجباً.

Tafseer Al Ayyashi – from Sama'at,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj}: **and for Him is the Religion of constant obedience. [16:52]**. He^{-asws} said: 'Obligatory'.²²

10- شي، تفسير العياشي عن محمد بن مسلم عن أبي جعفر ع في قول الله فأتى الله نبياهم من القواعد قال كان بيت عذر يجتمعون فيه.

Tafseer Al Ayyashi – From Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}: 'Words of Allah^{-azwj}: **Allah Came to (Demolished) their building from the foundations, [16:26]**. He^{-asws} said: 'It was a house of deceit they were gathering in'.²³

11- شي، تفسير العياشي عن أبي السقّاتج عن أبي عبد الله ع أنه قرأ فأتى الله بيئهم

Tafseer Al Ayyashi – from Abu Al Saffatij,

'From Abu Abdullah^{-asws}, he^{-asws} recited it as: "Allah^{-azwj} Came between them".

²⁰ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 7

²¹ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 8

²² Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 9

²³ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 10

وَ عَنْهُ ع بَيَّنَّهُمْ مِنَ الْقَوَاعِدِ يَغْنِي بَيْتَ مَكْرِهِمْ.

And from him^{-asws}, '**their building from the foundations, [16:26]**, meaning the house of their plotting'.²⁴

12- شي، تفسير العياشي عن كليب عن أبي عبد الله ع قال: سألتُهُ عن قول الله فأنتى الله بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ قَالَ لَا- فَأَتَى الله بَيَّنَّهُمْ مِنَ الْقَوَاعِدِ وَ إِنَّمَا كَانَ بَيْتاً.

Tafseer Al Ayyashi – from Kuleyb,

From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj}: '**Allah Came to (Demolished) their building from the foundations, [16:26]**. He^{-asws} said: 'Allah^{-azwj} Came to (Demolished) their houses from the foundations, and rather it was a (one) house'.²⁵

13- شي، تفسير العياشي عن الحسن بن زياد الصيقل عن أبي عبد الله ع قال سمعته يقول قد مكر الذين من قبلهم و لم يعلم الذين آمنوا- فأنتى الله بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ

Tafseer Al Ayyashi – from Al Hassan Bin Ziyad Al Sayfal,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'They had plotted, one who were before them, and those that believed did not know, so **Allah Came to (Demolished) their building from the foundations, and the roof fell upon them [16:26]**'.

قَالَ مُحَمَّدُ بْنُ كَلَيْبٍ عَنْ أَبِيهِ قَالَ قَالَ: إِنَّمَا كَانَ بَيْتاً.

Muhammad Bin Kuleyb said, from his father who said, 'But rather it was a (one) house'.²⁶

14- شي، تفسير العياشي عن محمد بن مسلم عن أبي جعفر ع فأنتى الله بَيَّنَّهُمْ مِنَ الْقَوَاعِدِ قَالَ كَانَ بَيْتٌ عَدِرٌ يَجْتَمِعُونَ فِيهِ إِذَا أَرَادُوا الشَّرَّ.

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}: '**Allah Came to (Demolished) their building from the foundations, [16:26]**. He^{-asws} said: 'It was a house of treachery they were gathering in it whenever they intended the evil'.²⁷

15- الْعِلَالُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعِلَّةُ فِي قَوْلِهِ إِيَّاكَ أَعْنِي وَ اسْمَعِي يَا حَارَةَ قَوْلُ اللهِ لَنَبِيِّهِ ص لَا تَجْعَلْ مَعَ اللهِ إِلَهاً آخَرَ فَعُتِلْفِي فِي جَهَنَّمَ مَلُوماً مَذْحُوراً وَ قَوْلُهُ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَعْتُمُ النِّسَاءَ فَطَلِّفُوهُنَّ لِعَدَّتِهِنَّ

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim, '

²⁴ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 11

²⁵ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 12

²⁶ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 13

²⁷ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 14

‘The reason regarding His^{-azwj} Words is, ‘I mean you and making you hear, O neighbour’, Words of Allah^{-azwj} to His^{-azwj} Prophet^{-saww}: **and do not Make another god to be with Allah so you will be Thrown into Hell, Blamed, Forsaken [17:39]**; and His^{-azwj} Words: **O you, the Prophet! (Say): ‘When you divorce the women, then divorce them to their waiting period, [65:1]**.

وَقَوْلُهُ وَ لَوْ تَقُولَ عَلَيْنَا بَعْضَ الْأَقَابِلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ وَ مِثْلُهُ كَثِيرٌ مِمَّا هُوَ مُخَاطَبَةٌ لِرَسُولِ اللَّهِ ص وَ الْمَعْنَى عَلَى أُمَّتِهِ فَدَلِكِ عَلَيَّ قَوْلِكَ إِيَّاكَ أَعْنِي وَ اسْمِعِي يَا جَارَةَ.

And His^{-azwj} Words: **And if he were to say (fabricate) upon Us some of the sayings [69:44] And if he were to say (fabricate) upon Us some of the sayings [69:44]**, and similar to it are many from what He^{-azwj} is Addressing to Rasool-Allah^{-saww} and the meaning it upon his^{-saww} community. That is the reason of your words, ‘I mean you and making you hear, O neighbour’.²⁸

وَ مِنْهُ قَالَ: عَلَيَّ إِسْقَاطِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ سُورَةِ بَرَاءَةِ أَنْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَانٌ وَ الْبَرَاءَةُ كَانَتْ إِلَى الْمُشْرِكِينَ فَأَسْقَطَ مِنْهَا الْأَمَانَ.

And from him, he^{-asws} said: ‘The reason for the dropping of, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’, from Surah Bara’at is that, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’ is a security, and the ‘Bara’at’ (disavowing) happened to the Polytheists, so the security was dropped from it’.²⁹

وَ مِنْهُ قَالَ: كُنْيَةُ النَّبِيِّ ص فِي الْقُرْآنِ قَوْلُهُ - لَعَنُوكَ إِحْمَمَ لَفِي سَكْرَتِهِمْ يَعْجَمُونَ وَ أُفْسِمُ اللَّهُ بِهِ فِي الْقُرْآنِ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ النَّجْمِ إِذَا هَوَىٰ يَغِي رَسُولَ اللَّهِ ص.

And from him, he^{-asws} said: ‘A teknonym of the Prophet^{-saww} in the Quran are His^{-azwj} Words: **By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72]**, and Allah^{-azwj} Swore by him^{-saww} in the Quran in His^{-azwj} Words, Mighty and Majestic: **(I Swear) by the star when it swoops down [53:1]** – meaning Rasool-Allah^{-saww}’.³⁰

تم كتاب القرآن.

The book of Quran is completed.

²⁸ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 15 a

²⁹ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 15 b

³⁰ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 130 H 15 c

أبواب الأذكار و فضلها

CHAPTERS ON (TYPES OF) ZIKR AND THEIR MERITS

باب 1 ذكر الله تعالى

CHAPTER 1 – ZIKR OF ALLAH^{-azwj}

الآيات البقرة فَادْكُرُونِي أَدْكُرْكُمْ

The Verses – (Surah) Al Baqarah: **Therefore remember Me, I will remember you, [2:152].**

آل عمران وَ ادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

(Surah) Aal-e-Imran^{-as}: **and do Zikr of your Lord much and Glorify Him in the evening and the morning” [3:41].**

و قال تعالى الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Those who are recalling Allah standing and sitting and (lying) on their sides [3:191].

النساء إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ إِلَىٰ قَوْلِهِ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

The hypocrites are seeking to deceive Allah – up to His^{-azwj} Words: and they are not doing Zikr Allah except a little [4:142].

الأعراف وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَ ذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

(Surah) ‘Al Araaf’ - **And for Allah are the most Beautiful Names, therefore supplicate by these, and leave those who are distorting in His Names, they would be Recompensed for what they were doing [7:180].**

و قال سبحانه وَ ادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَ لَا تَكُنْ مِنَ الْغَافِلِينَ

And the Glorious Said: **And do Zikr of your Lord within yourself humbly and fearing and without the loudness from the words, in the morning and the evening, and do not become from the heedless ones [7:205].**

التوبة نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

(Surah) Al Tawbah: **They have forgotten Allah, so He has Forgotten them; surely the hypocrites, they are the mischievous ones [9:67].**

الرعد الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

(Surah) Al Ra'ad: **Those who believe and their hearts are content with the Zikr of Allah. Indeed! By the Zikr of Allah, the hearts get contented [13:28].**

الكهف وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَ قُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَّبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

(Surah) Al Kahf: **and do Zikr of your Lord when you forget, and say, 'Perhaps my Lord will Guide me to a right way closer than this' [18:24].**

وَ قَالَ تَعَالَىٰ وَ لَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا

And the Exalted Said: **and do not obey one whose heart is heedless from Our Zikr [18:28].**

طه كَيْ تَسْبِيحَكَ كَثِيرًا وَ نَذُكْرَكَ كَثِيرًا

(Surah) Ta Ha: **So that we may Glorify You abundantly [20:33] And remember You a lot [20:34].**

وَ قَالَ تَعَالَىٰ وَ لَا تَبْيَا فِي ذِكْرِي

And the Exalted Said: **and do not slacken in doing My Zikr [20:42].**

النور فِي بُيُوتِ الَّذِينَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْعُدُودِ وَ الْأَصَالِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

(Surah) Al Noor: **(The Light is) in houses which Allah has Allowed to be Exalted and Zikr of His Name is being done in these; Glorifying Him therein in the mornings and the evenings [24:36] By men whom neither trading nor selling diverts them from the Zikr of Allah [24:37].**

الشعراء إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا

(Surah) Al Shuara: **Except those who believe and do righteous deeds and do Zikr of Allah a lot, [26:227].**

العنكبوت إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرِ اللَّهِ أَكْبَرُ

(Surah) Al Ankabout: **Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest, [29:45].**

الأحزاب لِمَنْ كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيرًا

(Surah) Al Ahzaab: **for one who was hoping in Allah and the Last Day, and does the Zikr of Allah, a lot [33:21].**

وَ قَالَ تَعَالَىٰ وَ الذَّاكِرِينَ اللَّهَ كَثِيرًا وَ الذَّاكِرَاتِ

And the Exalted Said: **and the men who do Zikr of Allah a lot, and the women who do Zikr [33:35].**

و قال تعالى يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَ سَبِّحُوهُ بُكْرَةً وَأَصِيلًا

And the Exalted Said: **O you who believe! Do Zikr of Allah, abundant Zikr [33:41] And Glorify Him morning and evening [33:42].**

الجمعة وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

(Surah) Al Jummah: **and do Zikr of Allah a lot, that you may be successful [62:10].**

المنافقون يا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَ لَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَ مَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

(Surah) Al Munafiqoun: **O you those who believe! Neither let you weal nor your children divert you away from the Zikr of Allah, and one who does that, so those, they would be the losers [63:9].**

المزمل وَ اذْكُرْ اسْمَ رَبِّكَ وَ تَبَتَّلْ إِلَيْهِ تَتَّيَّبًا

(Surah) Al Zumar: **And do Zikr of the Name of your Lord and devote to Him with devotion [73:8].**

1- ل، الخصال العطار عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى مُوسَى ع لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ وَ لَا تَدْعُ ذِكْرِي عَلَى كُلِّ خَالٍ فَإِنَّ كَثْرَةَ الْمَالِ تُنْسِي الذُّنُوبَ وَ تَزُكُّ ذِكْرِي يُغْسِي الْقُلُوبَ.

(The book) 'Al Khisaal' – Al Attar, from his father, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Mahziyar, from Fazalah, from Al Sakuni,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Revealed to Musa^{-as}: "Do not rejoice with abundant wealth and do not leave My^{-azwj} Zikr upon any situation, for abundance of wealth makes one forgetful of sins, and neglect of My^{-azwj} Zikr hardens the hearts!"³¹

2- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ دُرُسْتِ عَنْ أَبِي يَعْمُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثٌ لَا يُطِيقُهُنَّ النَّاسُ الصَّفْحُ عَنِ النَّاسِ وَ مَوَاحَاةَ الْأَخِ أَخَاهُ فِي مَالِهِ وَ ذِكْرُ اللَّهِ كَثِيرًا.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Al Nazr, from Dorost, from Abu Yafour who said,

'Abu Abdullah^{-asws} said: 'Three (matters), the people cannot endure – pardoning the people, and a brother being brotherly with his brother regarding his wealth, and Zikr of Allah^{-azwj} a lot'³².

3- ل، الخصال أَبِي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ مَرْزَارٍ عَنْ يُونُسَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ سَيِّدُ الْأَعْمَالِ ثَلَاثٌ خِصَالٌ إِنْصَافُكَ النَّاسَ مِنْ نَفْسِكَ وَ مَوَاسَاةُكَ الْأَخَ فِي اللَّهِ عَزَّ وَ جَلَّ وَ ذِكْرُ اللَّهِ تَعَالَى عَلَى كُلِّ خَالٍ.

³¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 1

³² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 2

(The book) 'Al Khisaal' – from Ali, from his father, from Ibn Marrar, from Yunus raising it to,

Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Chiefs of the deeds are three characteristics – your justice to the people from yourself, your equating your brother for the Sake of Allah^{-azwj} Mighty and Majestic, and Zikr of Allah^{-azwj} the Exalted in every situation''.³³

4- ل، الخصال فيما أوصى به رسول الله ص علياً ع يا علي ثلاث لا تطيقها هذه الأمة المواصله للأخ في ماله و إنصاف الناس من نفسه و ذكر الله على كل حال و ليس هو سبحانه الله و الحمد لله و لا إله إلا الله و الله أكبر و لكن إذا ورد على ما يحرم عليه خاف الله عز و جل عنده و تركه.

(The book) 'Al Khisaal' –

'Among what Rasool-Allah^{-saww} had bequeathed with to Ali^{-asws}: 'O Ali^{-asws}! Three (matters), this community will not endure – the equalising of the brother in his wealth, and justice to the people from himself, and Zikr of Allah^{-azwj} in every situation, and it isn't (saying of) 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest', but whenever he arrives to what Allah^{-azwj} has Prohibited unto him, he fears Allah^{-azwj} Mighty and Majestic during it, and leaves it''.³⁴

5- ل، الخصال أبي عن سعد عن ابن عيسى عن ابن محبوب عن الشحام قال قال أبو عبد الله ع ما ابتلي المؤمن بشيء أشد عليه من خصال ثلاث يحرمها

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Al Shahham who said,

'Abu Abdullah^{-asws} said: 'The Momin is not Tried with anything severer upon him than three characteristics he should be prohibiting these'.

قيل و ما هن

It was said, 'And what are these?'

قال المواصله في ذات الله و الإنصاف من نفسه في ذات يده و ذكر الله كثيراً أما و إلي لا أقول لكم سبحانه الله و الحمد لله و لا إله إلا الله و الله أكبر و لكن ذكر الله عند ما أحل له و ذكر الله عند ما حرم عليه.

He^{-asws} said: 'The equalising (with brothers) for the Sake of Allah^{-azwj}, and the justice from himself regarding what is in his hands, and Zikr of Allah^{-azwj} a lot. But, I^{-asws} am not saying to you all (saying of), 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest', but remembering Allah^{-azwj} at what He^{-azwj} has Permitted for him, and remembering Allah^{-azwj} at what He^{-azwj} has Prohibited upon him''.³⁵

³³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 3

³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 4

³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 5

6- ل، الخصال ماجيلويه عن عمه عن البرقي عن أبيه عن ابن المغيرة عن الكنابي عن أبي بصير عن أبي جعفر ع قال: ثلاث من أشد ما عمل العباد إصناف المرء من نفسه و مؤاساة المرء أخاه و ذكر الله على كل حال و هو أن يذكر الله عز و جل عند المعصية بهم بما فيحول ذكر الله بينه و بين تلك المعصية و هو قول الله عز و جل- إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from his father, from Ibn Al Mugheira, from Al Kinany, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Three (matters) are from severest of what the servants will work with – justice by the person from himself, and the person equalising his brother, and Zikr of Allah^{-azwj} in every situation, and it is him remembering Allah^{-azwj} Mighty and Majestic during the act of disobedience. He thinks of it, but the remembrance of Allah^{-azwj} forms a barrier between him and that act of disobedience, and it is Word of Allah^{-azwj} Mighty and Majestic: **Surely those who fear when an evil from the Satan touches them, they do Zikr, so they are insightful [7:201]**'.³⁶

مع، معاني الأخبار أبي عن سعد عن البرقي مثله و فيه و ذكر الله على كل حال

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy –

'Similar to it, and in it is: 'And Zikr of Allah^{-azwj} in every situation'.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا وَجْهُ ذِكْرِ اللَّهِ عَلَى كُلِّ حَالٍ

He (the narrator) said, 'I said, 'May Allah^{-azwj} Keep you well! And what is an aspect of Zikr of Allah^{-azwj} in every situation?'

قَالَ يَذْكُرُ اللَّهُ عِنْدَ الْمَعْصِيَةِ.

He^{-asws} said: 'He should remember Allah^{-azwj} during the act of disobedience'.³⁷

7- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عند وفاته يا بني كن لله ذاكراً على كل حال.

(The book) 'Al Amaali' of the Sheykh Al Tusi –

'Among what Amir Al-Momineen^{-asws} bequeathed with at his^{-asws} expiry: 'O my^{-asws} son^{-asws}! Be for Allah^{-azwj}, one doing Zikr of Allah^{-azwj} in every situation'.³⁸

8- ما، الأماالي للشيخ الطوسي الفحام عن المنصور عن عمر بن أبي موسى عن عيسى بن أحمد بن عيسى عن أبي الحسن الثالث عن آتائه عن أمير المؤمنين ع قال قال النبي ص يقول الله عز و جل يا ابن آدم اذكرني حين تغضب اذكرني حين أغضب و لا تحمقك فيمن أحمق.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansoury, from Umar Bin Abu Musa, from Isa Bin Ahmad Bin Isa,

³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 6 a

³⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 6 b

³⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 7

‘From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘The Prophet^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “O son of Adam^{-as}! Remember me when you are angry, I^{-azwj} will Remember you when I^{-azwj} am Wrathful, and I^{-azwj} will not Obliterate (Destroy) you among the ones I^{-azwj} Obliterate”’.³⁹

9- ما، الأماي للشيخ الطوسي المفيد عن الحسن بن حمزة العلوي عن أحمد بن عبد الله عن جدّه البرقي عن أبيه عن ابن يزيد عن ابن عمير عن هشام بن سالم عن أبي عبيدة الخدّاء عن أبي عبد الله جعفر بن محمد ع قال قال: أ لا أخبرك بأشد ما افترض الله على خلقه إنصاف الناس من أنفسهم و مؤاساة الإخوان في الله عزّ و جلّ و ذكر الله على كل حال فإن عرّضت له طاعة لله عميل بها و إن عرّضت له معصية تركها.

(The book) ‘Al Amaali’ of the Shyekh Al Tusi – Al Mufeed, from Al-Hassan Bin Hamza Al Alawy, from Ahmad Bin Abdullah, from his grandfather Al Barqy, from his father, from Ibn Yazeed, from Abu Umeyr, from Hisham Bin Salim, from Abu Ubeyda Al Haza’a,

‘From Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘Shall I^{-asws} inform you with severest of what Allah^{-azwj} has Imposed upon His^{-azwj} creatures? – Fairness to the people from themselves, and equalising with the brethren for the Sake of Allah^{-azwj} and the Majestic, and Zikr of Allah^{-azwj} in every situation. If an act of obedience to Allah^{-azwj} is presented to him, he works with it, and if an act of disobedience is presented to him, he neglects it”’.⁴⁰

10- جاء المجلس للمفيد ما، الأماي للشيخ الطوسي المفيد عن المظفر الوراق عن محمد بن همام الإسكافي عن الحميري عن أبي عيسى عن ابن محبوب عن الثمالي عن أبي جعفر ع قال: لا يزال المؤمن في صلاة ما كان في ذكر الله قائماً كان أو جالساً أو مضطجعاً إن الله تعالى يقول - الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَاماً وَ قُعُوداً وَ عَلَى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ.

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the Shyekh Al Tusi – Al Mufeed, from Al Muzaffar Al Warraq, from Muhammad Bin Hammam Al Iskafy, from Al Himeyri, from Abu Isa, from Ibn Mahboub, from Al Sumaly,

‘From Abu Ja’far^{-asws} having said: ‘The Momin does not cease to be in Salat for as long as he was in Zikr of Allah^{-azwj}, whether he was standing, or seated, or lying down. **Those who are doing Zikr of Allah standing and sitting and (lying) on their sides and are thinking regarding the Creation of the skies and the earth: ‘Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191]’**.⁴¹

11- ن، عيون أخبار الرضا عليه السلام الحسين بن محمد الأشناني عن علي بن مهروي عن داود بن سليمان عن الرضا عن أبيه ع قال قال رسول الله ص إن موسى بن عمران ع لما ناجى ربه عزّ و جلّ قال يا ربّ أ بعيد أنت مني فأنا ذيك أم قريب فأنا ذيك

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – Al Husayn Bin Muhammad Al Ashnany, from Ali Bin Mahrawiya, from Dawood Bin Suleyman,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When Musa^{-as} Bin Imran^{-as} whispered to his^{-as} Lord^{-azwj} Mighty and Majestic, he^{-as} said: ‘O Lord^{-azwj}!

³⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 8

⁴⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 9

⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 10

Are You^{-azwj} far from me^{-as} so I^{-as} should be calling out to You^{-azwj}, or near so I^{-as} should whisper to You^{-azwj}?’

فَأَوْحَى اللَّهُ جَلَّ جَلَالُهُ أَنَا جَلِيسٌ مَنْ ذَكَرَنِي

Allah^{-azwj}, Majestic is His^{-azwj} Majesty Revealed: “I^{-azwj} am a (sitting) Companion of the one who does My^{-azwj} Zikr!”

فَقَالَ مُوسَى يَا رَبِّ إِنِّي أَكُونُ فِي حَالٍ أَجْلُكَ أَنْ أَدُكْرِكَ فِيهَا

Musa^{-as} said: ‘O Lord^{-azwj}! When would I^{-as} be in a situation, You^{-azwj} would be too Majestic for me^{-as} to do Your^{-azwj} Zikr in it?’

فَقَالَ يَا مُوسَى ادْكُرْنِي عَلَى كُلِّ حَالٍ.

He^{-azwj} Said: “O Musa^{-as}! Do My^{-azwj} Zikr in every situation!”⁴²

12- ع، علل الشرائع عليُّ بنُ أحمدَ بنِ محمدٍ عنِ الأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ التَّوْقَلِيِّ عَنِ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ سَمِعْتَ الْأَذَانَ وَ أَنْتَ عَلَى الْحَلَاءِ فَعَلْ مِثْلَ مَا يَقُولُ الْمُؤَدِّنُ وَ لَا تَدْعُ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ لِأَنَّ ذِكْرَ اللَّهِ حَسَنٌ عَلَى كُلِّ حَالٍ

(The book) ‘Ilal Al Sharaie’ – Ali Bin Ahmad Bin Muhammad, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘Even if you hear the Azaan while you are upon the toilet, then say the like what the Muezzin is saying, and do not leave the Zikr of Allah^{-azwj} Mighty and Majestic (even) in that situation, because the Zikr of Allah^{-azwj} in excellent in every situation!’

ثُمَّ قَالَ لَمَّا نَجَى اللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنُ عِمْرَانَ ع قَالَ مُوسَى يَا رَبِّ أُبْعِدْهُ إِلَى آخِرِ مَا مَرَّ.

Then he^{-asws} said: ‘When Allah^{-azwj} Mighty and Majestic Whispered to Musa Bin Imran^{-as}, Musa^{-as} said: ‘O Lord^{-azwj}, are You^{-azwj} far?’ – up to end of what has passed (in the previous Hadeeth above)’.⁴³

13- مع، معاني الأخبار ع، علل الشرائع أبي عن محمد الطَّائِرِ عَنِ الْأَشْعَرِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْمُنْقَرِيِّ أَوْ غَيْرِهِ رَفَعَهُ قَالَ: قِيلَ لِلصَّادِقِ ع إِنَّ مِنْ سَعَادَةِ الْمَرْءِ حِفَّةَ عَارِضِيهِ

(The book) ‘Ma’any Al Akhbar’, (and) ‘Ilal Al Sharaie’ – My father, from Muhammad Al Attar, from Al Ashary, from Ali Bin Ibrahim Al Minqary, or someone else raising it who said,

‘It was said to Al-Sadiq^{-asws}, ‘From happiness of the man is lightness of his shoulders (of his burdens)’.

فَقَالَ وَ مَا فِي هَذَا مِنَ السَّعَادَةِ إِنَّمَا السَّعَادَةُ حِفَّةُ مَا ضَعَبَهُ بِالتَّسْبِيحِ.

⁴² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 11

⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 12

He^{-asws} said: ‘And what happiness is there in this? But rather, the happiness is lightness of his mouth with the Glorification (Tasbeeh)’.⁴⁴

14- ل، الخصال الذِّكْرُ مَقْسُومٌ عَلَى سَبْعَةِ أَعْضَاءِ اللِّسَانِ وَ الرُّوحِ وَ النَّفْسِ وَ العَقْلِ وَ المَعْرِفَةِ وَ السِّرِّ وَ القَلْبِ وَ كُلِّ وَاحِدٍ مِنْهَا يَحْتَاجُ إِلَى الاسْتِقَامَةِ

(The book) ‘Al Khisaal’ –

‘The Zikr is divided upon seven limbs – the tongue, and the soul, and the self, and the intellect, and the recognition, and the secret, and the heart, and each one of these is needy to the uprightness.

فَاسْتِقَامَةُ اللِّسَانِ صِدْقُ الإِفْرَارِ وَ اسْتِقَامَةُ الرُّوحِ صِدْقُ الإِسْتِعْقَارِ وَ اسْتِقَامَةُ القَلْبِ صِدْقُ الإِعْتِدَارِ وَ اسْتِقَامَةُ العَقْلِ صِدْقُ الإِعْتِبَارِ وَ اسْتِقَامَةُ المَعْرِفَةِ صِدْقُ الإِفْتِيحَارِ وَ اسْتِقَامَةُ السِّرِّ السُّرُورُ بِعَالَمِ الأَسْرَارِ

The uprightness of the tongue is sincerity of the acceptance, and uprightness of the soul is sincerity of seeking the Forgiveness, and uprightness of the heart is sincerity of the apology, and uprightness of the intellect is sincerity of taking the lesson, and uprightness of the recognition is sincerity of the pride, and uprightness of the secret (secrecy) is the cheerfulness with knowledge of the secrets.

فَذِكْرُ اللِّسَانِ الحَمْدُ وَ الثَّنَاءُ وَ ذِكْرُ النَّفْسِ الجُهْدُ وَ العَنَاءُ وَ ذِكْرُ الرُّوحِ الحَوْفُ وَ الرَّجَاءُ وَ ذِكْرُ القَلْبِ الصِّدْقُ وَ الصَّفَاءُ وَ ذِكْرُ العَقْلِ التَّعْظِيمُ وَ الحُبِّيَّةُ وَ ذِكْرُ المَعْرِفَةِ التَّسْلِيمُ وَ الرِّضَا وَ ذِكْرُ السِّرِّ عَلَى رُؤْيَةِ البِقَاءِ.

Zikr of the tongue is the Praise, and the laudation; and Zikr of the self is the effort and the exhaustion (in the way of Allah^{-azwj}) and Zikr of the soul is the fear and the hope; and Zikr of the heart is the sincerity and the clearness; and Zikr of the intellect is the reverence and the modesty; and Zikr of the recognition is the submission and the satisfaction; and Zikr of the secret (secrecy) is upon seeing (anticipating) the meeting (Allah^{-azwj})’.⁴⁵

15- مع، معاني الأخبار ل، الخصال فِي وَصِيَّةِ أَبِي ذَرٍّ قَالَ رَسُولُ اللهِ ص عَلَيْكَ بِتِلَاوَةِ القُرْآنِ وَ ذِكْرِ اللهِ كَثِيرًا فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ وَ نُورٌ لَكَ فِي الأَرْضِ.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Khisaal’ –

‘In a bequest to Abu Zarr^{-ra}, Rasool-Allah^{-saww} said: ‘Upon you is with reciting the Quran and doing Zikr of Allah^{-azwj} a lot, for it would be Zikr for you in the sky, and Noor for you in the earth’.⁴⁶

16- ل، الخصال الأَنْبِئِمَاءَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اذْكُرُوا اللهَ فِي كُلِّ مَكَانٍ فَإِنَّهُ مَعَكُمْ

(The book) ‘Al Khisaal’ –

⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 13

⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 14

⁴⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 15

‘The four hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: ‘Do Zikr of Allah^{-azwj} in every place, for He^{-azwj} is with you all!’

وَقَالَ عَ أَكْثَرُوا ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ إِذَا دَخَلْتُمُ الْأَسْوَاقَ وَ عِنْدَ اشْتِغَالِ النَّاسِ فَإِنَّهُ كَفَّارَةٌ لِلذُّنُوبِ وَ زِيَادَةٌ فِي الْحَسَنَاتِ وَ لَا تُكْتَبُوا فِي الْغَافِلِينَ.

And he^{-asws} said: ‘Frequent the Zikr of Allah^{-azwj} Mighty and Majestic when you enter the markets, and at the pre-occupation of the people for it is an atonement for the sins and an increase in the good deeds, and you will not be written among the heedless ones’.⁴⁷

وَقَالَ عَ أَكْثَرُوا ذِكْرَ اللَّهِ عَلَى الطَّعَامِ وَ لَا تَطَعُوا فَإِنَّهَا نِعْمَةٌ مِنْ نِعَمِ اللَّهِ وَ رِزْقٌ مِنْ رِزْقِهِ يَجِبُ عَلَيْكُمْ فِيهِ شُكْرُهُ وَ حَمْدُهُ.

And he^{-asws} said: ‘Frequent the Zikr of Allah^{-azwj} upon the food (meal) and do not be excessive for it is a bounty from bounties of Allah^{-azwj} and sustenance from His^{-azwj} sustenance(s) obligating upon you to be thanking Him^{-azwj} and praising Him^{-azwj} for it’.⁴⁸

وَقَالَ عَ إِذَا لَقَيْتُمْ عَدُوَّكُمْ فِي الْحَرْبِ فَأَقِلُّوا الْكَلَامَ وَ أَكْثَرُوا ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ.

And he^{-asws} said: ‘When you meet your enemies in the war, then reduce the talking and frequent the Zikr of Allah^{-azwj} Mighty and Majestic’.⁴⁹

17- مع، معاني الأخبار ابنُ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ أَلَا أُحَدِّثُكَ بِأَشَدِّ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Zurara, from Al Husayn Al Bazzaz who said,

‘Abu Abdullah^{-asws} said to me: ‘Shall I^{-asws} narrate to you with severest of what Allah^{-azwj} Mighty and Majestic has Imposed upon His^{-azwj} creatures?’

فُلْتُ بَلَى

I said, ‘Yes’.

قَالَ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَ مَوَاسِئِكَ لِأَخِيكَ وَ ذِكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ أَمَا إِنِّي لَا أَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ إِنْ كَانَ هَذَا مِنْ ذَلِكَ وَ لَكِنَّ ذِكْرَ اللَّهِ فِي كُلِّ مَوْطِنٍ إِذَا هَجَمْتَ عَلَى طَاعَتِهِ أَوْ مَعْصِيَتِهِ.

He^{-asws} said: ‘Justice to the people from yourself, and your equalising to your brethren, and Zikr of Allah^{-azwj} in every place. But, I^{-asws} am not saying (saying of), ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’, and even though this is from that, but Zikr of Allah^{-azwj} in every place when you indulge in obedience to Him^{-azwj} or (avert) disobedience to Him^{-azwj}’.⁵⁰

⁴⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 16 a

⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 16 b

⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 16 c

⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 17

18- مع، معاني الأخبار أبي عن سعد عن أحمد بن محمد بن فضال عن ابن فضال عن علي بن عتبة عن أبي جازود المُنذِر الكِنْدِي عن أبي عبد الله ع قال: أشدُّ الأعمال ثلاثة إنصافُ النَّاسِ مِنْ نَفْسِكَ حَتَّى لَا تَرْضَى لَهَا مِنْهُمْ بِشَيْءٍ إِلَّا رَضِيَتْ لَهُمْ مِنْهَا بِمِثْلِهِ وَ مَوَاسَاتُكَ الْأَخَّ فِي الْمَالِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Abu Haroun Al Munzir Al Kindy,

'From Abu Abdullah^{-asws} having said: 'Severest of the deeds are three – justice to the people from yourself until you are not satisfied for it from them with anything unless you are satisfied for them from it with similar to it; and your equalising with the brother in the wealth; and Zikr of Allah^{-azwj} in every situation.

لَيْسَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَحَقُّهُ وَ لَكِنْ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ أَمَرَ اللَّهُ بِهِ أَخَذْتُ بِهِ وَ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ نَهَى عَنْهُ تَرَكْتُهُ.

It isn't (saying) 'Glory be to Allah^{-azwj} for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest', only, but whenever something is referred to you Allah^{-azwj} has Commanded with, take with it, and when it is referred to you something He^{-azwj} has Prohibited from, leave it!'⁵¹

19- مع، معاني الأخبار ابن الوليد عن أحمد بن إدريس عن الأشعري عن جعفر بن أحمد بن سعيد عن صفوان بن ابن أسباط عن ابن عميرة عن أبي الصَّبَّاحِ بْنِ نُعَيْمٍ عَنْ مُحَمَّدِ بْنِ مُسْتَلِيمٍ عَنِ الصَّادِقِ ع فِي حَدِيثٍ يَقُولُ فِي آخِرِهِ تَسْبِيحُ فَاطِمَةَ مِنْ ذِكْرِ اللَّهِ الْكَثِيرِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فَادْكُرُونِي أَذْكُرْكُمْ.

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Ja'far Bin Ahmad Bin Saeed, from Safwan, from Ibn Asbaat, from Ibn Ameyra, from Ibn Al Sabbah Bin Nueym, from Muhammad Bin Muslim,

'From Al-Sadiq^{-asws} in a Hadeeth saying in its end: 'Glorification (Tasbeeh) of (Syeda) Fatima^{-asws} is from the abundant Zikr of Allah^{-azwj} which Allah^{-azwj} Mighty and Majestic Said: **Therefore remember Me, I will remember you, [2:152]**'⁵²

20- لي، الأماالي للصدوق مع، معاني الأخبار مُحَمَّدُ بْنُ بَكْرَانَ النَّقَّاشُ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ مُنْذِرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بَادِرُوا إِلَى رِيَاضِ الْجَنَّةِ

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ma'any Al Akhbar' – Muhammad Bin Bakran Al Naqqash, from Ahmad Al Hamdany, from Munzir Bin Muhammad, from his father,

From Muhammad son of Al-Hassan Bin Ali Bin Al-Hassan^{-asws} Bin Ali Bin Abu Talib^{-asws}, from his grandfather, from Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Rush to the gardens of Paradise!'

فَقَالُوا وَ مَا رِيَاضِ الْجَنَّةِ

⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 18

⁵² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 19

They said, 'And what are the gardens of Paradise?'

قَالَ حَلَقُ الدُّرِّ.

He^{-saww} said: 'Circles of Zikr'.⁵³

21- لي، الأماالي للصدوق مع، معاني الأخبار في خبر الشيخ الشامي قَالَ زَيْدُ بْنُ صَوْحَانَ لِأَمِيرِ الْمُؤْمِنِينَ ع أَيُّ الْكَلَامِ أَفْضَلُ عِنْدَ اللَّهِ

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ma'any Al Akhbar' in a Hadeeth by the Syrian sheykh.

'Zayd Bin Sowhan said to Amir Al-Momineen^{-asws}, 'Which speech is most superior in the Presence of Allah^{-azwj}?'

قَالَ كَثْرَةُ ذِكْرِ اللَّهِ وَالتَّضَرُّعُ إِلَيْهِ وَالدُّعَاءُ

He^{-asws} said: 'Frequent Zikr of Allah^{-azwj} and the beseeching to Him^{-azwj}, and the supplication'.

قَالَ فَأَيُّ الْقَوْلِ أَصْدَقُ

He said, 'Which of the word is most truthful?'

قَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

He^{-asws} said: 'Testimony that there is no god except Allah^{-azwj}'.⁵⁴

22- مع، معاني الأخبار ابن الوليد عن الصفار عن هارون عن ابن زياد عن الصادق عن آبائه ع قَالَ قَالَ النَّبِيُّ ص مَنْ أَطَاعَ اللَّهَ فَقَدْ ذَكَرَ اللَّهَ وَ إِنْ قَلَّتْ صَلَاتُهُ وَ صِيَامُهُ وَ تِلَاوَتُهُ وَ مَنْ عَصَى اللَّهَ فَقَدْ نَسِيَ اللَّهَ وَ إِنْ كَثُرَتْ صَلَاتُهُ وَ صِيَامُهُ وَ تِلَاوَتُهُ.

(The book) 'Ma'any Al Akhbar – Ibn Al Waleed, from Al Saffar, from Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'One who obeys Allah^{-azwj} so he has done Zikr of Allah^{-azwj}, and even if his Salat and his fasts and his recitation (of Quran) were to be little (few); and the one who disobeys Allah^{-azwj}, he has forgotten Allah^{-azwj} and even if his Salat, and his fasts, and his recitation was a lot''.⁵⁵

23- لي، الأماالي للصدوق فيما نأخى به موسى ع رَبُّهُ عَزَّ وَ جَلَّ إِلَهِي مَا جَزَاءُ مَنْ ذَكَرَكَ بِلِسَانِهِ وَ قَلْبِهِ

(The book) 'Al Amaali' of Al Sadouq –

'Among what Musa^{-as} had whispered with to his^{-as} Lord^{-azwj} Mighty and Majestic, he^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who does Your^{-azwj} Zikr with his tongue and his heart?'

⁵³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 20

⁵⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 21

⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 22

قَالَ يَا مُوسَى أَظْلُهُ يَوْمَ الْقِيَامَةِ بِظِلِّ عَرْشِي وَ أَجْعَلُهُ فِي كَنْفِي.

He^{-azwj} Said: “O Musa^{-as!} I^{-azwj} shall Shade him on the Day of Qiyamah in the Shade of My^{-azwj} Throne and Make him to be in My^{-azwj} Canopy (Care)!”⁵⁶

24- لي، الأمايلي للصدوق ماجيلويه عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ عَيْسَى بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ مَهْزَبَارَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الصَّاعِقَةَ لَا تُصِيبُ ذَاكِرًا لِلَّهِ عَزَّ وَ جَلَّ.

(The book) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ashari, from Isa Bin Muhammad, from Ali Bin Mahziyar, from Abdullah Bin Umar, from Abdullah Bin Hammad,

‘From Abu Abdullah^{-asws} having said: ‘The thunderbolt does not hit someone doing Zikr of Allah^{-azwj} Mighty and Majestic’.⁵⁷

25- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُوسَى بْنَ عِمْرَانَ سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فَقَالَ يَا رَبِّ أْبَعِيدُ أَنْتَ مِنِّي فَأُنَادِيكَ أَمْ قَرِيبٌ فَأُنَاجِيكَ

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers having said: ‘Rasool-Allah^{-saww} said: ‘Musa^{-as} Bin Imran^{-as} asked his^{-as} Lord^{-azwj} Mighty and Majestic. He^{-as} said: ‘O Lord^{-azwj}! Are You^{-azwj} far from me so I^{-as} should call out to You^{-azwj}, or near so I^{-as} should whisper to You^{-azwj}?’

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى بْنَ عِمْرَانَ أَنَا جَلِيسٌ مِنْ ذِكْرِي.

He^{-azwj} Mighty and Majestic Revealed to him^{-as}: “O Musa Bin Imran^{-as!} I^{-azwj} am a (sitting) Companion of the one who does My^{-azwj} Zikr”.⁵⁸

26- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَبِي نُوْحٍ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّاعِقَةُ تُصِيبُ الْمُؤْمِنَ وَ الْكَافِرَ وَ لَا تُصِيبُ ذَاكِرًا.

(The book) ‘Ilal Al Sharaie’ – My father, from Sa’ad, from Ayoub Bin Nuh, from Safwan, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘The thunderbolt hits the Momin and the Kafir, but does not hit someone doing Zikr of Allah^{-azwj}’.⁵⁹

27- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَلَا أَحَدَيْتُكَ بِمَكَارِمِ الْأَخْلَاقِ الصَّفْحِ عَنِ النَّاسِ وَ مُوَاسَاةِ الرَّجُلِ أَخَاهُ فِي مَالِهِ وَ ذِكْرِ اللَّهِ كَثِيرًا.

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Al Barqy, from his father, from Al Nazr, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

⁵⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 23

⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 24

⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 25

⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 26

‘From Abu Abdullah^{asws} having said: ‘Shall I^{asws} narrate to you with the honourable mannerisms? (It is) pardoning the people, and the man equalising with his brother in his wealth, and doing Zikr of Allah^{azwj} a lot’.⁶⁰

28- ير، بصائر الدرجات ابن عيسى عن مُحَمَّدِ بْنِ أَبِي عَمْرٍو عَنْ أَبِي عُمَانَ الْعَبْدِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ وَ ذِكْرُ اللَّهِ كَثِيرًا أَفْضَلُ مِنَ الصَّدَقَةِ وَ الصَّدَقَةُ أَفْضَلُ مِنَ الصَّوْمِ وَ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ.

(The book) ‘Basaair Al Darajaat’ – Ibn Isa, from Muhammad Al Barqy, from Ibrahim Bin Is’haq, from Aby Usman Al Abdy,

‘From Ja’far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Recitation of the Quran during the Salat is superior to reciting the Quran in other than Salat, and doing Zikr of Allah^{azwj} is superior than giving the charity, and the charity is superior than the Fasting, and the Fasting is a shield from the Hellfire’.⁶¹

29- سن، المحاسن جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: قَالَ النَّبِيُّ ص لِأَصْحَابِهِ أَلَا أُحِبُّكُمْ بِخَيْرِ أَعْمَالِكُمْ وَ أَدْكَاكُمْ عِنْدَ مَلِيكِكُمْ وَ أَرْفَعَهَا فِي دَرَجَاتِكُمْ وَ خَيْرٌ لَكُمْ مِنَ الدِّيْنَارِ وَ الدِّرْهَمِ وَ خَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَقْتُلُوهُمْ وَ يَقْتُلُوكُمْ

(The book) ‘Al Mahasin’ – Ja’far Bin Muhammad, from Al Qaddah,

‘From Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘The Prophet^{saww} said to his^{saww} companions: ‘Shall I^{saww} inform you all with best of your deeds and their purest in presence of your kings, and their highest in your ranks, and better for you than the Dinar and the Dirham, and better for you than your meeting your enemy (in battle), so you fight them and they fight you?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{saww}!’

قَالَ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ كَثِيرًا.

He^{saww} said: ‘Doing Zikr of Allah^{azwj} Mighty and Majestic a lot’.⁶²

30- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ مَنْ شُغِلَ بِذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَتْهُ أَفْضَلُ مَا أُعْطِيَ مَنْ سَأَلَنِي.

(The book) ‘Al Mahasin’ – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

⁶⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 27

⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 28

⁶² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 29

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Said: "One who is too pre-occupied with My^{-azwj} Zikr from asking Me^{-azwj}, I^{-azwj} shall Give him better than what I^{-azwj} what I^{-azwj} Give the one asking Me^{-azwj}!"⁶³

31- سن، المحاسن ابن فضال عن غالب بن عثمان عن بشير الدهان عن أبي عبد الله ع قال: قال الله تعالى ابن آدم ادكرني في نفسك ادكرك في نفسي ابن آدم ادكرني في الحلاء ادكرك في حلاء ابن آدم ادكرني في مالا ادكرك في مالا خير من ملكك

(The book) 'Al Mahasin' – Ibn Fazzal, from Ghalib Bin Usman, from Bashir Al Dahhan,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} the Exalted Said: "Son of Adam^{-as}! Do My^{-azwj} Zikr within yourself, I^{-azwj} shall Mention you within Myself^{-azwj}. O son of Adam^{-as}! Do My^{-azwj} Zikr in the privacy, I^{-azwj} shall Mention you in the privacy. O son of Adam^{-as}! Do My^{-azwj} Zikr in an assembly, I^{-azwj} shall Mention you in an assembly better than your assembly!"

و قال ما من عبد يدكر الله في مالا من الناس إلا ذكره الله في مالا من الملائكة.

And he^{-asws} said: 'There is none from a servant who does Zikr of Allah^{-azwj} in an assembly of the people except Allah^{-azwj} would Mention him in an assembly of the Angels".⁶⁴

32- سن، المحاسن النوفلي عن السكوني عن أبي عبد الله ع عن أبيه ع أن أمير المؤمنين ع قال: ذكرك الله في الغافلين كالمقاتل عن الفارين و المقاتل عن الفارين نزلوه الجنة.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}: 'Amir Al-Momineen^{-asws} said: 'Someone doing Zikr of Allah^{-azwj} among the heedless ones is like that fighter among the fleeing ones, and the fighter among the fleeing ones, his descent is the Paradise".⁶⁵

33- مص، مصباح الشريعة قال الصادق ع من كان ذاكراً لله على الحقيقة فهو مطيع و من كان غافلاً عنه فهو عاصي و الطاعة علامة الهداية و المعصية علامة الضلالة و أصلهما من الذكر و العفلة

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'One who was a doer of Zikr of Allah^{-azwj} upon the reality, he is obedient, and one who was heedless from it, he is disobedient, and the obedience is a sign of guidance while disobedience is a sign of straying, and their origins are from the Zikr and the heedlessness.

فاجعل قلبك قبيلاً و لسانك لا تحركه إلا بإشارة القلب و موافقة العقل و رضى الإيمان فإن الله عالم بسرك و جهرك

⁶³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 30

⁶⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 31

⁶⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 32

Therefore, make your heart a direction (Qiblah) and your tongue should not move except by indication of the heart and in harmony of the intellect and satisfaction of the Eman, for Allah^{-azwj} is a Knower of your secrets and your announcements.

وَكُنْ كَالنَّارِ زُوحُهُ أَوْ كَالوَأَقْفِ فِي الْعَرْضِ الْأَكْبَرِ غَيْرَ شَاغِلٍ نَفْسِكَ عَمَّا عَنَّاكَ بِمَا كَلَّفَكَ بِهِ رَبُّكَ فِي أَمْرِهِ وَ هَيْبِهِ وَ وَعْدِهِ وَ وَعِيدِهِ وَ لَا تَشْغَلْهَا بِدُونِ مَا كَلَّفَكَ

And be like the one whose souls is being snatched (by the Angel of death), or like the one pausing in the greatest land (on the Day of Qiyamah), your soul not being bother by what fatigues you from what your Lord^{-azwj} has Encumbered you with, regarding His^{-azwj} Commands, and His^{-azwj} Prohibitions, and His^{-azwj} Promises, and His^{-azwj} Threats, and do not pre-occupy it with other than what He^{-azwj} has Encumbered you.

وَ اغْسِلْ قَلْبَكَ بِمَاءِ الْحُزْنِ وَ اجْعَلْ ذِكْرَ اللَّهِ مِنْ أَجْلِ ذِكْرِهِ لَكَ فَإِنَّهُ ذَكَرَكَ وَ هُوَ غَيْبٌ عَنَّاكَ فَذِكْرُهُ لَكَ أَجَلٌ وَ أَشْهَى وَ أَتَمُّ مِنْ ذِكْرِكَ لَهُ وَ أَسْبَقُ

And wash your heart with the water of grief, and Make the Zikr of Allah^{-azwj} more hastening that His^{-azwj} Mention of you, for He^{-azwj} Mentions you while He^{-azwj} is Needless of you, therefore His^{-azwj} Mention of you is more Majestic and more Delightful, and complete from your Zikr for Him^{-azwj} and be preceding (first).

وَ مَعْرِفَتِكَ بِذِكْرِهِ لَكَ يُورِثُكَ الْخُضُوعَ وَ الْإِسْتِخْيَاءَ وَ الْإِنْكَسَارَ وَ يَتَوَلَّدُ مِنْ ذَلِكَ رُؤْيَا كَرِيمِهِ وَ فَضْلِهِ السَّابِقِ وَ يَصْغُرُ عِنْدَ ذَلِكَ طَاعَاتُكَ وَ إِنْ كَثُرَتْ فِي جَنبِ مَنْبِهِ فَتَحُلُصُ لِرُؤْيَاهِ

And your recognition of His^{-azwj} Mention of you would inherit you the humbleness and the modesty and the submission, and from that would be produced the seeing of His^{-azwj} Benevolence and His^{-azwj} preceding Grace, and in the presence of that your obedience would be (viewed as) belittled and even if it was a lot in comparison to His^{-azwj} Conferment. Therefore, be sincere to His^{-azwj} Face.

وَ رُؤْيَاكَ ذِكْرَكَ لَهُ تُورِثُكَ الرِّيَاءَ وَ الْعُجْبَ وَ السَّعَةَ وَ الْعِلْطَةَ فِي خَلْقِهِ وَ اسْتِخْكَارَ الطَّاعَةِ وَ نِسْيَانَ فَضْلِهِ وَ كَرَمِهِ وَ مَا تَزْدَادُ بِذَلِكَ مِنَ اللَّهِ إِلَّا بُعْدًا وَ لَا تَسْتَجْلِبُ بِهِ عَلَى مُضَيِّبِ الْأَنْبَاءِ إِلَّا وَحْشَةً

And seeing your Zikr for Him^{-azwj} (as something) will inherit you the showing-off, and the self-conceit, and the wretchedness, and the harshness among His^{-azwj} creatures, and deeming the acts of obedience as being a loth, and forgetting His^{-azwj} Grace and His^{-azwj} Benevolence, and you will not increase with that from Allah^{-azwj} except in remoteness, and you will not attract with it upon the passing of days except in loneliness.

وَ الذِّكْرُ ذِكْرَانِ ذِكْرٌ خَالِصٌ يُؤَافِقُهُ الْقَلْبُ وَ ذِكْرٌ صَارِفٌ يُنْفِي ذِكْرَ غَيْرِهِ كَمَا قَالَ رَسُولُ اللَّهِ ص إِنِّي لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ-

And the Zikr is two (types of) Zikr -a sincere Zikr harmonising the heart, and a diverting Zikr negating the remembrance of others, just as Rasool-Allah^{-sawww} had said: 'I^{-sawww} cannot count the laudation upon You^{-azwj}! You^{-azwj} are just as You^{-azwj} have Lauded upon Yourself^{-azwj}!'

فَرَسُولُ اللَّهِ ص لَمْ يَجْعَلْ لِلذِّكْرِ لِلَّهِ عَزَّ وَ جَلَّ مَقْدَاراً عِنْدَ عِلْمِهِ بِحَقِيقَةِ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ لَهُ مِنْ قَبْلِ ذِكْرِهِ لَهُ فَمَنْ دُونَهُ أَوَّلُ

Rasool-Allah^{-saww} did not make any measurement (worth) to be for his Zikr of Allah^{-azwj} Mighty and Majestic with his^{-saww} knowledge of reality of preceding Mention by Allah^{-azwj} Mighty and Majestic for him^{-saww} from before his^{-saww} Zikr for Him^{-azwj}. From below it, he^{-saww} is foremost.

فَمَنْ أَرَادَ أَنْ يَذْكُرَ اللَّهَ تَعَالَى فَلْيَعْلَمْ أَنَّهُ مَا لَمْ يَذْكُرِ اللَّهُ الْعَبْدَ بِالتَّوْفِيقِ لِذِكْرِهِ - لَا يَقْدِرُ الْعَبْدُ عَلَى ذِكْرِهِ.

The one who wants to do Zikr of Allah^{-azwj} the Exalted, let him know that the servant cannot do the Zikr of Allah^{-azwj} unless there had been Inclination (from Allah^{-azwj}) to do His^{-azwj} Zikr, the servant would not have been able upon doing His^{-azwj} Zikr".⁶⁶

34- شي، تفسير العياشي أَبُو حَمَزَةَ الثَّمَالِيُّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يَزَالُ الْمُؤْمِنُ فِي صَلَاةٍ مَا كَانَ فِي ذِكْرِ اللَّهِ إِنْ كَانَ قَائِمًا أَوْ جَالِسًا أَوْ مُصْطَجِعًا لِأَنَّ اللَّهَ يُقُولُ - الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمُ الْآيَةَ.

Tafseer Al Ayyashi – Abu Hamza Al Sumali,

'From Abu Ja'far^{-asws} having said: 'The Momin does not cease to be in Salat for as long as he was in doing Zikr of Allah^{-azwj}, whether he was standing, or sitting, or lying down, because Allah^{-azwj} Says: **Those who are doing Zikr of Allah standing and sitting and (lying) on their sides [3:191] – the Verse**".⁶⁷

35- شي، تفسير العياشي رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَادْكُرُوا اللَّهَ كَلِمَاتِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا قَالَ كَانَ الرَّجُلُ يَقُولُ كَانَ أَبِي وَ كَانَ أَبِي فَتَرَكْتُ عَلَيْهِمْ فِي ذَلِكَ.

Tafseer Al Ayyashi – It is reported by Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **then do Zikr of Allah as you mentioned your forefathers, or with a more intense mentioning [2:200]**. He^{-asws} said: 'It was so, the man would say, 'My father was (such and such)', and 'My father had (done such and such)', so it was Revealed against them regarding that".⁶⁸

Tafseer Al Ayyashi – From Zurara,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'The (recording) Angel does not write except what he hears himself, and Allah^{-azwj} Said: **And remember your Lord within yourself humbly and fearing (and without the loudness from the words) [7:205]**'.

36- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: لَا يَكْتُبُ الْمَلَكُ إِلَّا مَا أَسْمَعَ نَفْسَهُ وَ قَالَ اللَّهُ - وَ ادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً قَالَ لَا يَعْلَمُ ثَوَابَ ذَلِكَ الذِّكْرِ فِي نَفْسِ الْعَبْدِ لِعِظَمَتِهِ إِلَّا اللَّهُ.

He^{-asws} said: 'No one knows the Reward of that Zikr within the self of a servant due to its reverence, except Allah^{-azwj}".⁶⁹

⁶⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 33

⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 34

⁶⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 35

⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 36

37- شي، تفسير العياشي عن إبراهيم بن عبد الحميد يرفعه قال قال رسول الله ص و اذكُر رَبَّكَ فِي نَفْسِكَ يَعْنِي مُسْتَكِيناً وَ خَيْفَةً يَعْنِي خَوْفاً مِنْ عَدَائِهِ- وَ دُونَ الْجَهْرِ مِنْ الْقَوْلِ يَعْنِي دُونَ الْجَهْرِ مِنَ الْقِرَاءَةِ- بِالْعُدُوِّ وَ الْأَصَالِ يَعْنِي بِالْعَدَاةِ وَ الْعَشِيِّ.

Tafseer Al Ayyashi – from Ibrahim Bin Abdul Hameed, raising it, said,

‘Rasool-Allah^{-saww} said: **‘And remember your Lord within yourself** – meaning relaxingly, **and fearing** – meaning fearing from His^{-azwj} Punishment - **and without the loudness from the words** – meaning the loudness of the recitation - **in the morning and the evening [7:205]** – meaning in the morning and the evening’.⁷⁰

38- ين، كتاب حسين بن سعيد و النوادر صفوان عن معاوية بن عمارة عن أبي عبد الله ع في قوله اذكروا الله ذكراً كثيراً قال إذا ذكر العبد ربه في اليوم مائة مرة كان ذلك كثيراً.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ of Safwan, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **O you who believe! Do Zikr of Allah, abundant Zikr [33:41]**. He^{-asws} said: ‘When the servant does Zikr of his Lord^{-azwj} one hundred times during the day, that would be ‘abundant’’.⁷¹

39- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن ابن الحجاج عن أبي عبد الله ع قال قال رسول الله ص من أكثر ذكر الله أحبته.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ibn Abu Umeyr, from Ibn Al Hajjat,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who frequents the Zikr, Allah^{-azwj} would Love him’’.⁷²

40- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرعقري عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: ما قعد قوم قط يذكرون الله إلا بعث إليهم شيطاناً فيقطع عليهم حديثهم.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘No group would sit at all doing Zikr of Allah^{-azwj} except Iblees^{-la} would dispatch a Satan^{-la} cutting their discussions upon them’’.⁷³

41- الدعوات للراوندي، قال أبو جعفر ع مكتوب في التوراة أن موسى ع سأل ربه فقال إنه يأتي علي مجالس أعزك و أجلك أن أذكرك فيها

(The book) ‘Dawaat’ of Al Rawandy –

⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 37

⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 38

⁷² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 39

⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 40

'Abu Ja'far^{-asws} said: 'It is written in the Torah that Musa^{-as} asked his^{-as} Lord^{-azwj}. He^{-as} said: 'A gathering would come to me I^{-as} to extol Your^{-azwj} Might and Your^{-azwj} Majesty, can I^{-as} do Your^{-azwj} Zikr in it?'

فَقَالَ يَا مُوسَى ادْكُرْنِي عَلَى كُلِّ حَالٍ وَ فِي كُلِّ أَوَانٍ.

He^{-azwj} Said: "O Musa^{-as}! Do My^{-azwj} Zikr in every (any) situation and in every (any) time!"⁷⁴

و قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ يَقُولُ مَنْ شِعَلَّ بِذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَهُ أَفْضَلَ مَا أُعْطِيَ مَنْ يَسْأَلُنِي.

And Abu Abdullah^{-asws} said: 'Allah^{-azwj} Says: "One who is too pre-occupied with My^{-azwj} Zikr from asking Me^{-azwj}, I^{-azwj} shall Give him better than what I^{-azwj} Give the one who does ask Me^{-azwj}"⁷⁵

و قَالَ ع مَنْ ذَكَرَ اللَّهَ فِي السِّرِّ فَقَدْ ذَكَرَ اللَّهَ كَثِيرًا إِنَّ الْمُنَافِقِينَ يَذْكُرُونَ اللَّهَ عَلَانِيَةً وَ لَا يَذْكُرُونَهُ فِي السِّرِّ قَالَ اللَّهُ تَعَالَى يُرَاؤُنَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا.

And he^{-asws} said: 'One who does Zikr of Allah^{-azwj} in the secret, he has does Zikr of Allah^{-azwj} a lot. The hypocrites are doing Zikr of Allah^{-azwj} announcing and are not doing His^{-azwj} Zikr in the secret. Allah^{-azwj} the Exalted Said: **they are showing off to the people, and they are not doing Zikr Allah except a little [4:142]**'⁷⁶

وَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَا رَبِّ وَدِدْتُ أَنْ أَعْلَمَ مَنْ مُحِبٌّ مِنْ عِبَادِكَ فَأُحِبَّهُ

And from the Prophet^{-saww} having said: 'O Lord^{-azwj}! I^{-saww} would love to know who from Your^{-azwj} servants You^{-azwj} Love, so I^{-saww} can love him!'

فَقَالَ إِذَا رَأَيْتَ عَبْدِي يُكْثِرُ ذِكْرِي فَأَنَا أُذِنْتُ لَهُ فِي ذَلِكَ وَ أَنَا أُحِبُّهُ وَ إِذَا رَأَيْتَ عَبْدِي لَا يَذْكُرُنِي فَأَنَا حَجَبْتُهُ وَ أَنَا أُبْغِضْتُهُ.

He^{-azwj} said: "When I^{-azwj} See My^{-azwj} servant frequenting My^{-azwj} Zikr, so I^{-azwj} have Permitted for him regarding that and I^{-azwj} Love him, and when I^{-azwj} see My^{-azwj} servant not doing My^{-azwj} Zikr, so I^{-azwj} have Veiled him and I^{-azwj} Hate him!"⁷⁷

42- عُدَّةُ الدَّاعِي، رَوَى الْحُسَيْنُ بْنُ زُنَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ فَلَمْ يَذْكُرُوا اللَّهَ وَ لَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً وَ وَبَالًا عَلَيْهِمْ.

(The book) 'Uddat Al Daie' – It is reported by Al Husayn Bin Zaid,

⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 41 a

⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 41 b

⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 41 c

⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 41 d

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There is none from a group gathering in a sitting, so they do not do Zikr of Allah^{-azwj}, and do not send Salawaat upon their Prophet^{-saww}, except that sitting would be a regret and a scourge upon them’’.⁷⁸

وَرَوَى مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ مَنْ شُغِلَ بِذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَ مَا أُعْطِيَ مَنْ سَأَلَنِي.

And it is reported by Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Said: “One who is too pre-occupied with doing My^{-azwj} Zikr from asking Me^{-azwj}, I^{-azwj} shall Give him better than what I^{-azwj} Give the one who does ask Me^{-azwj}’’.⁷⁹

وَرَوَى ابْنُ الْقَدَّاحِ عَنْهُ ع قَالَ: مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ فَرَضَ اللَّهُ الْفَرَائِضَ فَمَنْ أَذَاهُنَّ فَهُوَ حَدُّهُنَّ وَ شَهْرُ رَمَضَانَ فَمَنْ صَامَهُ فَهُوَ حَدُّهُ وَ الْحُجَّ فَمَنْ حَجَّ فَهُوَ حَدُّهُ إِلَّا الذِّكْرَ فَإِنَّ اللَّهَ لَمْ يَرْضَ فِيهِ بِالْقَلِيلِ وَ لَمْ يَجْعَلْ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ

And it is reported by Ibn Al Qaddah,

‘From him^{-asws} having said: ‘There is none from a thing except and there is a limit for it to end up to. Allah^{-azwj} Imposed the impositions. The one who fulfils these, the one who fulfils these, it is their limit; and the month of Ramazan, one who fasts it, it is its limit; and the Hajj, one who performs Hajj, it is its limit, except the one doing Zikr. Allah^{-azwj} is not Satisfied with the little regarding it, and He^{-azwj} has not Made a limit for it to end up to’.

ثُمَّ تَلَا يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا— وَ سَبِّحُوهُ بُكْرَةً وَ أُصْبِلًا فَلَمْ يَجْعَلِ اللَّهُ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ

Then he^{-asws} recited: ***O you who believe! Do Zikr of Allah, abundant Zikr [33:41] And Glorify Him morning and evening [33:42].*** ‘Allah^{-azwj} has not Made a limit for it to end up to’.

قَالَ وَ كَانَ أَبِي كَثِيرَ الذِّكْرِ لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَ إِنَّهُ لَيَذْكُرُ اللَّهَ وَ أَكُلُ مَعَهُ الطَّعَامَ وَ إِنَّهُ لَيَذْكُرُ اللَّهَ وَ لَوْ كَانَ يُحَدِّثُ لِقَوْمٍ مَا يَشْعَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ وَ كُنْتُ أَرَى لِسَانَهُ لَأَصْفًا بِحَنَكِهِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ كَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ الشَّمْسُ

He^{-asws} said: ‘And my^{-asws} father^{-asws} was of abundant Zikr. I^{-asws} used to walk with him^{-asws} and he^{-asws} would do Zikr of Allah^{-azwj}, and eat the meal with him^{-asws} and he^{-asws} would do Zikr of Allah^{-azwj}, and if he^{-asws} was narrating to a group, that would not pre-occupy him from Zikr of Allah^{-azwj}, and I^{-asws} would see his^{-asws} tongue sticking with his^{-asws} palate saying: ‘There is no god except Allah^{-azwj}’, and he^{-asws} would gather us and instruct us with doing the Zikr until the sun emerges.

وَ كَانَ يَأْمُرُ بِالْفِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا وَ مَنْ كَانَ لَا يَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ وَ الْبَيْتِ الَّذِي يَقْرَأُ فِيهِ الْقُرْآنُ وَ يُذَكِّرُ اللَّهَ فِيهِ تَكْتُرَ بَرَكَتِهِ وَ تَحْضُرُهُ الْمَلَائِكَةُ وَ تَهْتَجِرُهُ الشَّيَاطِينُ وَ يُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ الْكَوَاكِبُ لِأَهْلِ الْأَرْضِ

⁷⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 a

⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 b

And he^{-asws} would instruct with the recitation, one from us who was a reader, and one from us who was not a reader, he^{-asws} instruct him with doing the Zikr, and the house in which the Quran is recited and Zikr of Allah^{-azwj} is done in it would be of abundant Blessings, and the Angels would attend it, and the Satan^{-la} would forsake him, and it would illuminate to inhabitants of the sky just as the stars illuminate for inhabitants of the earth.

وَالنَّبِيُّ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَلَا يُذَكَّرُ اللَّهُ فِيهِ تَقُولُ بَرَكَتُهُ وَتَهْجُرُهُ الْمَلَائِكَةُ وَتَحْضُرُهُ السَّبَاطِيُّ

And the house in which the Quran is not recited nor is Zikr of Allah^{-azwj} done in it, it's Blessings would be little, and the Angels would forsake it, and the Satan^{-la} would attend it'.

وَقَالَ جَاءَ رَجُلًا إِلَى النَّبِيِّ ص فَقَالَ مَنْ خَيْرُ أَهْلِ الْمَسْجِدِ فَقَالَ أَكْثَرُهُمْ ذِكْرًا.

And he^{-asws} said: 'A man came to the Prophet^{-saww}. He said, 'Who is best of people of the Masjid?' He^{-saww} said: 'Their most abundant of Zikr''⁸⁰

وَرَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شِيعَتُنَا الَّذِينَ إِذَا حَلُّوا ذَكَرُوا اللَّهَ كَثِيرًا.

And it is reported by Abu Baseer, 'From Abu Abdullah^{-asws} having said: 'Our^{-asws} Shias are those, whenever they are alone, they do Zikr of Allah^{-azwj} a lot''⁸¹

وَعَنْهُ ع قَالَ: قَالَ اللَّهُ تَعَالَى لِمُوسَى أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَالنَّهَارِ وَكُنْ عِنْدَ ذِكْرِي خَاشِعًا.

And from him^{-asws} having said: 'Allah^{-azwj} the Exalted Said to Musa^{-as}: "Do My^{-azwj} Zikr at night and day, and be fearful during My^{-azwj} Zikr''⁸²

وَعَنِ النَّبِيِّ ص قَالَ: أَرْبَعٌ لَا يُصِيبُهُنَّ إِلَّا مُؤْمِنٌ الصَّمْتُ وَهُوَ أَوَّلُ الْعِبَادَةِ وَالتَّوَضُّعُ لِلَّهِ سُبْحَانَهُ وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ وَقَلَّةُ الشَّيْءِ يَعْني قَلَّةَ الْمَالِ.

And from the Prophet^{-saww} having said: 'Four (matters) are not achieved except by a Momin – the silence, and it is the first worship, and the humbleness to Allah^{-azwj} the Glorious, and Zikr of Allah^{-azwj} in every situation, and lack of things, meaning lack of wealth''⁸³

وَعَنِ الصَّادِقِ ع قَالَ: يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَيِّتَةٍ يَمُوتُ عَرَفًا وَ يَمُوتُ بِالْهَلْدَمِ وَ يُبْتَلَى بِالسَّبْعِ وَ يَمُوتُ بِالصَّاعِقَةِ وَ لَا يُصِيبُ ذَاكِرَ اللَّهِ

And from Al-Sadiq^{-asws} having said: 'The Momin dies with every (form of) death. He would die by drowning, and die by being crushed, and encounter with predatory wild animal, and he would die by the thunderbolt, and it does not hit someone a Zakir (a doer of Zikr) of Allah^{-azwj}'.

وَفِي الْآخِرَى لَا يُصِيبُهُ وَ هُوَ يَذْكُرُ اللَّهَ.

⁸⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 c

⁸¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 d

⁸² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 e

⁸³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 f

And in another (Hadeeth): 'It (thunderbolt) does not hit him while he is doing Zikr of Allah-azwj' 84

و فِي بَعْضِ الْأَحَادِيثِ الْفُلَيْسِيَّةِ إِنَّمَا عَبْدٌ اطَّلَعْتُ عَلَى قَلْبِهِ فَرَأَيْتُ الْغَالِبَ عَلَيْهِ التَّمَسُّكُ بِذِكْرِي تَوَلَّيْتُ سِيَاسَتَهُ وَ كُنْتُ جَلِيسَهُ وَ مُحَادِثَهُ وَ أَنِيسَهُ.

And in one of the Holy Ahadeeth (from Allah-azwj): "Whichever servant I-azwj Notice upon his heart and seen the prevalence upon him of sticking with doing My-azwj Zikr, I-azwj Take Charge of his affairs and I-azwj would be his sitting Companion, and his Discusser, and his Comforter!" 85

وَ عَنِ النَّبِيِّ ص قَالَ: قَالَ اللَّهُ سُبْحَانَهُ إِذَا عَلِمْتُ أَنَّ الْغَالِبَ عَلَى عَبْدِي الْإِشْتِعَالَ بِي نَقَلْتُ شَهْوَتَهُ فِي مَسْأَلَتِي وَ مُنَاجَاتِي

And from the Prophet-saww having said: 'Allah-azwj the Glorious Said: "When I-azwj Know that the prevalence upon My-azwj servant is the pre-occupation with Me-azwj, I-azwj Transfer his desire in his asking Me-azwj and whispering to Me-azwj.

فَإِذَا كَانَ عَبْدِي كَذَلِكَ فَأَرَادَ أَنْ يَسْهُوَ حُلْتُ بَيْنَهُ وَ بَيْنَ أَنْ يَسْهُوَ أَوْلِيَايَ حَقًّا أَوْلِيَاكَ الْأَبْطَالُ حَقًّا أَوْلِيَاكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أَهْلِكَ أَهْلَ الْأَرْضِ عَشُوْبَةً زَوَّيْتُهَا عَنْهُمْ مِنْ أَجْلِ أَوْلِيَاكَ الْأَبْطَالِ.

When My-azwj servant is like that and he intends to deviate, I-azwj Form a barrier between him and his deviation. They are My-azwj friends truly. They are the heroes truly. They are those whenever I-azwj Want to destroy people of the earth by Punishment, I-azwj Impeded it from them for the reason of these heroes" 86

وَ عَنْهُ ص مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُغَيَّرْ أَنَّ مُوسَى ع سَأَلَ رَبَّهُ فَقَالَ يَا رَبِّ أَ قَرِيبٌ أَنْتَ مِنِّي فَأَنَاجِيكَ أَمْ بَعِيدٌ فَأَنَادِيكَ

And from him-asws: 'It is written in the Torah which was not altered: 'Musa-as asked his-as Lord-azwj. He-as said: 'O Lord-azwj! Are You-azwj near to me-as so I-as should whisper to You-azwj, or far so I-azwj call out to You-azwj?'

فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُوسَى أَنَا جَلِيسٌ مِنْ دَكْرِي

Allah-azwj Revealed to him: "O Musa-as! I-azwj am a sitting Companion of the one who does My-azwj Zikr!"

فَقَالَ مُوسَى فَمَنْ فِي سِتْرِكَ يَوْمَ لَا سِتْرَ إِلَّا سِتْرُكَ

Musa-as said: 'Who would be in Your-azwj Covering on the Day there will be no covering except Your-azwj Covering?'

فَقَالَ الَّذِينَ يَذْكُرُونِي فَأَذْكُرُهُمْ وَ يَتَحَابُّونَ بِي فَأَجِبُهُمْ فَأَوْلِيَاكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أَصِيبَ أَهْلَ الْأَرْضِ بِسُوءِ ذِكْرِهِمْ فَدَفَعْتُ عَنْهُمْ بِي.

84 Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 g

85 Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 h

86 Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 i

He^{-azwj} Said: “Those who are doing My^{-azwj} Zikr, so I^{-azwj} shall Remember them, and they are loving each other for My^{-azwj} Sake, so I shall Love them. They are those, whenever I^{-azwj} want to Hit inhabitants of the earth with evil, I^{-azwj} Remember them, so I^{-azwj} Push it away from them, due to them!”⁸⁷

وَعَنِ النَّبِيِّ ص مَا جَلَسَ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا نَادَاهُمْ مُنَادٍ مِنَ السَّمَاءِ فُؤُومًا فَقَدْ بَدَّلَتْ سَيِّئَاتِكُمْ حَسَنَاتٍ وَ عَفَّرَتْ لَكُمْ جَمِيعًا

And from the Prophet^{-saww}: ‘No group will sit to do Zikr of Allah^{-azwj} except a caller will call out to them from the sky: “Arise, for your evil deeds have been replaced by good deeds, and there is Forgiveness for you all!”

وَمَا قَعَدَ عِدَّةٌ مِنْ أَهْلِ الْأَرْضِ يَذْكُرُونَ اللَّهَ إِلَّا قَعَدَ مَعَهُمْ عِدَّةٌ مِنَ الْمَلَائِكَةِ.

And no number of people of the earth would sit to do Zikr of Allah^{-azwj} except a (similar) number of Angels would sit with them”.⁸⁸

وَرُويَ أَنَّ رَسُولَ اللَّهِ ص خَرَجَ عَلَى أَصْحَابِهِ فَقَالَ ارْتَعُوا فِي رِيَاضِ الْجَنَّةِ

And it is reported that Rasool-Allah^{-saww} came out to his^{-saww} companions. He^{-saww} said: ‘Roam in the gardens of Paradise!’

قَالُوا يَا رَسُولَ اللَّهِ وَ مَا رِيَاضُ الْجَنَّةِ

They said, ‘O Rasool-Allah^{-saww}, and what are the gardens of Paradise?’

قَالَ بِجَالِسِ الذِّكْرِ اغْدُوا وَ رُوْحُوا وَ ادُّكُّوا وَ مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزِلَتَهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَةُ اللَّهِ عِنْدَهُ فَإِنَّ اللَّهَ تَعَالَى يُنَزِّلُ الْعَبْدَ حَيْثُ أَنْزَلَ الْعَبْدُ اللَّهَ مِنْ نَفْسِهِ

He^{-saww} said: ‘The gatherings of Zikr! Go forth, attend and do Zikr, and the one who loves to know his status in the Presence of Allah^{-azwj}, let him look at how (what) is the status of Allah^{-azwj} with him, for Allah^{-azwj} the Exalted would accord status of the servant where the servant would accord the status of Allah^{-azwj} from himself.

وَ اعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمْ عِنْدَ مَلِيكِكُمْ وَ أَرْكَأَهَا وَ أَرْفَعَهَا فِي دَرَجَاتِكُمْ وَ خَيْرٌ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ ذِكْرُ اللَّهِ تَعَالَى فَإِنَّهُ تَعَالَى أَحَبُّ عَنْ نَفْسِهِ فَقَالَ أَنَا جَلِيسٌ مِنْ دَكْرِي

And know that best of your deeds in presence of your kings, and their purest, and their loftiest in your ranks, and best of what the sun emerges upon, is Zikr of Allah^{-azwj} the Exalted, for the Exalted has Informed about Himself^{-azwj}. He^{-azwj} Said: “I^{-azwj} am a sitting Companion of the one doing My^{-azwj} Zikr!”

وَ قَالَ سُبْحَانَهُ فَادُّكُّونِي أَدُّكُّونِي بِعَيْنِي ادُّكُّونِي بِالطَّاعَةِ وَ الْعِبَادَةِ ادُّكُّونِي بِالْبِعْمِ وَ الْإِحْسَانِ وَ الرَّحْمَةِ وَ الرِّضْوَانِ.

⁸⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 j

⁸⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 k

And the Glorious Said: **Therefore, remember Me, I will remember you, [2:152]**, meaning, ‘Remember Me^{-azwj} with the acts of obedience and the worship, I^{-azwj} will Remember you with the bounties, and the Favours, and the Mercy, and the Satisfaction’.⁸⁹

وَعَنْهُمْ ع أَنَّ فِي الْجَنَّةِ قِيعَانًا فَإِذَا أَحَدَ الدَّاكِرِ فِي الدِّكْرِ أَحَدَتِ الْمَلَائِكَةُ فِي غَرْسِ الْأَشْجَارِ فَرُبَّمَا وَقَفَ بَعْضُ الْمَلَائِكَةِ فَيَقُولُ لَهُ لِمَ وَقَفْتَ فَيَقُولُ إِنَّ صَاحِبِي قَدْ فَتَرَ بَعْضِي عَنِ الدِّكْرِ.

And from me^{-asws}: ‘In the Paradise there is a plateau. Whenever the Zakir (doer of Zikr) takes in doing the Zikr, the Angels take in planting the trees. Sometimes one of the Angels stops, so it is said to him, ‘Why did you stop?’ He says, ‘My companion has taken a break’, meaning from doing the Zikr’.⁹⁰

وَعَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَاكِرُ اللَّهِ فِي الْعَافِلِينَ كَالْمُقَاتِلِ فِي الْقَارِيَةِ وَالْمُقَاتِلُ فِي الْقَارِيَةِ لَهُ الْجَنَّةُ.

And from Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘A Zakir (doer of Zikr) of Allah^{-azwj} among the heedless ones, is like the fighter among the fleeing ones, and the fighter among the fleeing ones, the Paradise is for him’.⁹¹

43- مَشْكَاهُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمُحَاسِنِ عَنِ الْحَسَنِ الْبَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: أَلَا أُحَدِّثُكُمْ بِأَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ

(The book) ‘Mishkat Al Anwaar’ – Copying from the book ‘Al Mahasin’, from Al-Hassan Al Bazzaz,

‘From Abu Abdullah^{-asws} in a Hadeeth who said, ‘Shall I narrate to you all with severest of what Allah^{-azwj} has Imposed upon His^{-azwj} creatures?’

فَدَكَّرَ لَهُ ثَلَاثَةَ أَشْيَاءَ الثَّلَاثُ مِنْهَا دِكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ إِذَا هَجَمَ عَلَى طَاعَةٍ أَوْ مَعْصِيَةٍ.

He^{-asws} mentioned three things, the third of these was doing Zikr of Allah^{-azwj} in every place, when he storms into an act of obedience of act of disobedience’.⁹²

وَعَنْهُ ع قَالَ: مِنْ أَشَدِّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ دِكْرُ اللَّهِ كَثِيرًا

And from him^{-asws} having said: ‘From severest of what Allah^{-azwj} has Imposed upon His^{-azwj} creatures is Zikr of Allah^{-azwj}’.

ثُمَّ قَالَ أَمَا لَا أَعْنِي سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَإِنْ كَانَ مِنْهُ وَ لَكِنَّ دِكْرَ اللَّهِ عِنْدَ مَا أَحَلَّ وَ حَرَّمَ فَإِنْ كَانَ طَاعَةً عَمِلَ بِهَا وَ إِنْ كَانَ مَعْصِيَةً تَرَكَهَا.

Then he^{-asws} said: ‘But, I^{-asws} don’t mean (saying), ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’, and even though it would be from it, but remembering Allah^{-azwj} at what He^{-azwj} has Permitted and Prohibited. If

⁸⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 I

⁹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 m

⁹¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 42 n

⁹² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 a

it was an act of obedience, he should work with it, and if it was an act of disobedience, he should leave it".⁹³

وَعَنِ الْبَاقِرِ ع ثَلَاثَةٌ سَالِمٌ وَ غَانِمٌ وَ شَاجِبٌ فَالسَّالِمُ الصَّامِتُ وَ الْغَانِمُ الدَّائِرُ وَ الشَّاجِبُ الَّذِي يَلْفِظُ وَ يَقَعُ فِي النَّاسِ.

And from Al-Baqir^{asws}: 'Three are safe, and the gainful, and the harmful. The safe is the silent one, and the gainful is the Zakir (doer of Zikr), and the harmful is the one who speaks and talks bad regarding the people".⁹⁴

وَعَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ رَفَعَهُ قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ اخْذِرِ الْمَجَالِسَ عَلَى عَيْنَيْكَ فَإِنْ رَأَيْتَ قَوْمًا يَذْكُرُونَ اللَّهَ عَزَّ وَ جَلَّ فَاجْلِسْ مَعَهُمْ فَإِنَّكَ إِنْ تَكُنَّ عَالِمًا يَرِيدُوكَ عِلْمًا وَ إِنْ كُنْتَ جَاهِلًا عَلَّمُوكَ وَ لَعَلَّ اللَّهَ أَنْ يُطَلِّعَهُمْ بِرَحْمَةٍ فَيُعَمِّكَ مَعَهُمْ

And from Yunus Bin Abdul Rahman raising it,

'Luqman^{as} said to his^{as} son: 'O my^{as} son! Be careful of the gathering based upon your eyes. If you see a group doing Zikr of Allah^{azwj} Mighty and Majestic, then sit with them, for it you happen to be knowledgeable, they will increase you in knowledge, and if you were ignorant, they would teach you, and perhaps Allah^{azwj} will Shower them with Mercy, so it would include you with them.

وَ إِذَا رَأَيْتَ قَوْمًا لَا يَذْكُرُونَ اللَّهَ فَلَا تَجْلِسْ مَعَهُمْ فَإِنَّكَ إِنْ تَكُنَّ عَالِمًا لَا يَنْفَعُكَ عِلْمُكَ وَ إِنْ تَكُنَّ جَاهِلًا يَرِيدُوكَ جَهْلًا وَ لَعَلَّ اللَّهَ أَنْ يُظَلِّمَهُمْ بِعُثُوبَةٍ فَيُعَمِّكَ مَعَهُمْ.

And when you see a group not doing Zikr of Allah^{azwj}, do not sit with them. If you happen to be knowledgeable, your knowledge will not benefit you, and if you happen to be ignorant, they will increase you in ignorance, and perhaps Allah^{azwj} will Cover them with Punishment, so you will be included with them".⁹⁵

وَ عَنْ بَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَنْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ

And from one of the companions of Abu Abdullah who said, 'I said to him^{asws}, 'Who is most honourable of the people to Allah^{azwj}?'

قَالَ أَكْثَرُهُمْ ذِكْرًا لِلَّهِ وَ أَعْمَلُهُمْ بِطَاعَتِهِ.

He^{asws} said: 'Their most abundant of doing Zikr of Allah^{azwj}, and their most working in obedience to Him^{azwj}'.⁹⁶

وَ عَنْ أَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الذِّكْرُ ذِكْرَانِ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ عِنْدَ الْمُصِيبَةِ وَ أَفْضَلُ مِنْ ذَلِكَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْكَ فَيَكُونُ حَاجِرًا.

⁹³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 b

⁹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 c

⁹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 d

⁹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 e

And from Asbagh Bin Nubata who said,

‘Amir Al-Momineen^{-asws} said: ‘The Zikr is two (types of) Zikr – Remembering Allah^{-azwj} Mighty and Majestic at the difficulty, and better than that is remembering Allah^{-azwj} at what Allah^{-azwj} has Prohibited unto you, so you would stay away’.⁹⁷

وَمِنْهُ نَفْلًا مِنْ كِتَابِ جَمْعِ الْبَيِّنَاتِ فِي قَوْلِهِ عَزَّ وَجَلَّ لَمْ تَكُونُوا الْكَلَامَ بِعَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِعَيْرِ ذِكْرِ اللَّهِ يُفْسِدُ الْقَلْبَ وَ إِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقَاسِي الْقَلْبَ.

And from it, copying from the book ‘Majma Al Bayan’ –

‘Regarding Words of Mighty and Majestic: **Then your hearts hardened from after that, so these were like rocks, or more intense in hardness; [2:74]** – the Verse. A Hadeeth has been referred from the Prophet^{-saww}, he^{-saww} said: ‘Do not frequent the talking without doing Zikr of Allah^{-azwj}, for the frequent talking without doing Zikr of Allah^{-azwj} hardens the hearts, and remotest of the people from Allah^{-azwj} is the one of the hard (cruel) heart’.⁹⁸

وَمِنْ كِتَابِ الرَّهْدِ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ رَفَعَهُ قَالَ: إِذَا كَانَ الشِّتَاءُ نَادَى مُنَادٍ يَا أَهْلَ الْقُرْآنِ قَدْ طَالَ اللَّيْلُ لِصَلَاتِكُمْ وَ قَصُرَ النَّهَارُ لِصِيَامِكُمْ فَإِنْ كُنْتُمْ لَا تَقْدِرُوا عَلَى اللَّيْلِ أَنْ تُكَابِدُوهُ وَ لَا عَلَى الْعَدُوِّ أَنْ يُجَاهِدُوهُ وَ يَحْلُثُمْ بِالْمَالِ أَنْ تُنْفِقُوهُ فَأَكْثِرُوا ذِكْرَ اللَّهِ.

And from ‘Kitab Al Zohd’, from Usman Bin Ubeydullah raising it, said,

‘Whenever it is winter, a caller calls out: “O people of the Quran! The night is long for your Salat(s), and the day is short for your fasts! If you are not able upon enduring the night, nor against fighting the enemy, and you are too stingy with the wealth from spending it, frequent in doing the Zikr of Allah^{-azwj!}”⁹⁹

وَمِنْ كِتَابِ قَالَ أَبُو عَبْدِ اللَّهِ مَا ابْتُلِيَ الْمُؤْمِنُ بِشَيْءٍ أَشَدَّ مِنَ الْمُوَاسَاةِ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ وَ الْإِنْصَافِ مِنْ نَفْسِهِ وَ ذِكْرِ اللَّهِ كَثِيرًا

And from a book, ‘Abu Abdullah^{-asws} said: ‘The Momin is not Tried with anything severer than the equalising (with brethren) for the Sake of Allah^{-azwj} Mighty and Majestic, and the justice from himself, and doing Zikr of Allah^{-azwj} a lot’.

لَمْ قَالَ أَمَا إِنِّي لَا أَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَكِنْ ذِكْرُهُ عِنْدَ مَا حَرَّمَ.

Then he^{-asws} said: ‘But I^{-asws} am not saying, (saying of) ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}’, but remembering Him^{-azwj} at whatever He^{-azwj} has Prohibited’.¹⁰⁰

وَمِنْ سَائِرِ الْكُتُبِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: كَلَامُ ابْنِ آدَمَ كُلُّهُ عَلَيْهِ لَا لَهُ إِلَّا أَمْرًا بِمَعْرُوفٍ أَوْ نَهْيًا عَنْ مُنْكَرٍ أَوْ ذِكْرًا لِلَّهِ تَعَالَى.

⁹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 f

⁹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 g

⁹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 h

¹⁰⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 i

And from rest of the books, from the Prophet^{-saww} having said: ‘The speech of son of Adam^{-as}, all of it is against him, nor for him, except instructing with an act of kindness, or forbidding from evil, or doing Zikr of Allah^{-azwj} the Exalted’^{.101}

وَقَالَ عِ إِنْ رَبِّي أَمَرَنِي أَنْ يَكُونَ نُطْقِي ذِكْرًا وَ صَمَّتِي فِكْرًا وَ نَظْرِي عِبْرَةً.

And he^{-saww} said: ‘My^{-asws} Lord^{-azwj} has Commanded me^{-saww} that my^{-saww} speaking should be Zikr, and my^{-saww} silence be contemplation, and my^{-saww} observation be taking a lesson’^{.102}

وَمِنْ كِتَابِ الرَّهْدِ عَنْ أَهْلِ الْبَيْتِ ع عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكَلَامُ ثَلَاثَةٌ فَرَابِخٌ وَ سَلَامٌ وَ شَاجِبٌ فَأَمَّا الرَّابِخُ الَّذِي يَذْكُرُ اللَّهَ وَ أَمَّا السَّلَامُ فَالْسَّلَامَةُ وَ أَمَّا الشَّاجِبُ فَالَّذِي يَخْوِضُ فِي الْبَاطِلِ.

And from ‘Kitab Al Zohd’ –

‘From People^{-asws} of the Household, from Zayd son of Ali^{-asws}, from his forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The speech is (of) three (types) – gainful, and safe, and harmful. As for the gainful, it is the one doing Zikr of Allah^{-azwj}, and as for the safe, he is the silent, and as for the harmful, he is the one who engages in the falsehood’^{.103}

وَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ لَا يُطِيقُهُنَّ النَّاسُ الصَّفْحُ عَنِ النَّاسِ وَ مُوَاسَاةُ الرَّجُلِ أَخَاهُ فِي مَالِهِ وَ ذِكْرُ اللَّهِ كَثِيرًا.

And from Ibn Abu Yafour,

‘From Abu Abdullah^{-asws} having said: ‘Three (matters), the people cannot endure – pardoning the people, and the man equalising his brother in his wealth, and Zikr of Allah^{-azwj} a lot’^{.104}

¹⁰¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 j

¹⁰² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 k

¹⁰³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 l

¹⁰⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 1 H 43 m

CHAPTER 2 – MERIT OF THE FOUR GLORIFICATIONS AND THEIR MEANINGS

الآيات طه وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا وَ مِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَ اطَّرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

The Verses – (Surah) Taha: **and Glorify with the Praise of your Lord before the emergence of the sun and before its setting. And from the hours of the night, Glorify, and the (two) ends of the day, perhaps you would be satisfied [20:130].**

الفرقان وَ سَبِّحْ بِحَمْدِهِ

(Surah) Al Furqan: **and Glorify with His Praise [25:58].**

الروم فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ

(Surah) Al Roum: **Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:18].**

المؤمن الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ.

(Surah) Al Momin: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord [40:7].**

1- لي، الأماالي للصدوق ماجيلوني عن عمه عن البرقي عن علي بن الحسين البرقي عن ابن جبلة عن معاوية بن عمارة عن الحسن بن عبد الله عن أبيه عن جدّه الحسن بن علي ع قال: جاء نفر من اليهود إلى رسول الله ص فسأله أعلمهم عن مسائل فكان فيما سأله أن قال له يا محمد أخبرني عن الكلمات التي اختارهن الله لإبراهيم ع حيث بنى البيت

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al Husayn Al Barqy, from Ibn Jabalah, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his father,

'From his grandfather^{-asws} Al-Hassan Bin Ali^{-asws} having said: 'A number of Jews came to Rasool-Allah^{-saww}. Their scholar asked him^{-asws} about issues. It was among what he asked him^{-asws} that he said to him^{-asws}, 'O Muhammad^{-saww}! Inform me about the phrases which Allah^{-azwj} had Chosen for Ibrahim^{-as} when he^{-as} built the House (Kabah)!'

قال النبي ص نعم سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر

The Prophet^{-saww} said: 'Yes, (these were), 'Glory be to Allah^{-azwj}, and The Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} Greatest!'

قال اليهودي فبأي شيء بني هذه الكعبة مرتبة

The Jew said, 'By which thing did he^{-as} build this Kabah twice?'

قَالَ النَّبِيُّ ص بِالْكَلِمَاتِ الْأَرْبَعِ

The Prophet^{-saww} said: 'With the four phrases'.

قَالَ لِأَيِّ شَيْءٍ سُمِّيَتِ الْكَعْبَةُ

He said, 'For which thing (reason) it is named as 'The Kabah'?'

قَالَ النَّبِيُّ ص لِأَنَّهَا وَسَطُ الدُّنْيَا

The Prophet^{-saww} said: 'Because it is in middle of the world'.

قَالَ الْيَهُودِيُّ أَخْبَرَنِي عَنْ تَفْسِيرِ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

The Jew said, 'Inform me about interpretation of, 'Glory be to Allah^{-azwj}, and The Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} Greatest!'

قَالَ النَّبِيُّ ص عَلِمَ اللَّهُ جَلَّ وَ عَزَّ أَنَّ بَنِي آدَمَ يَكْذِبُونَ عَلَى اللَّهِ فَقَالَ سُبْحَانَ اللَّهِ تَبَرَّأْتُ مِمَّا يَقُولُونَ

The Prophet^{-saww} said: 'Allah^{-azwj} Majestic and Mighty Knew that the children of Adam^{-as} will be belying upon Allah^{-azwj}. He^{-azwj} Said: 'Glory be to Allah^{-azwj}' disavowing from what they are saying.

وَ أَمَّا قَوْلُهُ الْحَمْدُ لِلَّهِ فَإِنَّهُ عَلِمَ أَنَّ الْعِبَادَ لَا يُؤَدُّونَ شُكْرَ نِعْمَتِهِ فَحَمِدَ نَفْسَهُ قَبْلَ أَنْ يَحْمَدُوهُ وَ هُوَ أَوَّلُ الْكَلَامِ لَوْ لَا ذَلِكَ لَمَا أَنْعَمَ اللَّهُ عَلَى أَحَدٍ بِنِعْمَتِهِ

And as for his^{-as} words: 'The Praise is for Allah^{-azwj}', He^{-azwj} Knew that the servant will not be fulfilling thanks for His^{-azwj} bounties, so He^{-azwj} Praised Himself^{-azwj} before they praised Him^{-azwj}, and it is the first Speech. Had it not been that, Allah^{-azwj} would not have Favoured upon anyone with His^{-azwj} bounties.

وَ قَوْلُهُ لَا إِلَهَ إِلَّا اللَّهُ يَعْنِي وَحْدَانِيَّتَهُ - لَا يَقْبَلُ اللَّهُ الْأَعْمَالَ إِلَّا بِهَا وَ هِيَ كَلِمَةُ التَّقْوَى يُتَّقِلُ اللَّهُ بِهَا الْمَوَازِينَ يَوْمَ الْقِيَامَةِ

And His^{-azwj} Words: 'There is no god except Allah^{-azwj}', it means His^{-azwj} Oneness. Allah^{-azwj} does not Accept the deeds except with it, and it is the word of piety. Allah^{-azwj} will Make the scales heavier with it on the Day of Qiyamah.

وَ أَمَّا قَوْلُهُ اللَّهُ أَكْبَرُ فَهِيَ كَلِمَةٌ أَعْلَى الْكَلِمَاتِ وَ أَحَبُّهَا إِلَى اللَّهِ عَزَّ وَ جَلَّ يَعْنِي أَنَّهُ لَيْسَ شَيْءٌ أَكْبَرَ مِنِّي - لَا تُفْتَتَخُ الصَّلَوَاتُ إِلَّا بِهَا لِكَرَامَتِهَا عَلَى اللَّهِ وَ هُوَ الْإِسْمُ الْأَكْرَمُ

And as for his words: 'Allah^{-azwj} is Greatest', it is a phrase, most exalted of the phrases, and the most beloved of these to Allah^{-azwj} Mighty and Majestic, meaning: "There isn't anything greater than Me^{-azwj}". You cannot begin the Salat(s) except by it due to its prestige unto Allah^{-azwj}, and it is the Greatest Name'.

قَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ فَمَا جَزَاءُ قَائِلِهَا

The Jew said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! So, what is a Recompense of its speaker?'

قَالَ إِذَا قَالَ الْعَبْدُ سُبْحَانَ اللَّهِ سَبَّحَ مَعَهُ مَا دُونَ الْعَرْشِ فَيُعْطَى قَائِلَهَا عَشْرَ أَمْثَالِهَا

He^{-saww} said: 'When the servant says, 'Glory be to Allah^{-azwj}', there will glorify along with him whatever is below the Throne. Its speaker would be Given ten the likes of it.

وَ إِذَا قَالَ الْحَمْدُ لِلَّهِ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعِيمِ الدُّنْيَا مَوْضُوعًا بِنِعِيمِ الْآخِرَةِ وَ هِيَ الْكَلِمَةُ الَّتِي يَقُولُهَا أَهْلُ الْجَنَّةِ إِذَا دَخَلُوهَا وَ يَنْقَطِعُ الْكَلَامُ الَّذِي يَقُولُونَهُ فِي الدُّنْيَا مَا حَلَا الْحَمْدُ لِلَّهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيهَا سَلَامٌ وَ آخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And if he says, 'The Praise is for Allah^{-azwj}', Allah^{-azwj} will Favour upon him with bounties of the world connected with bounties of the Hereafter, and it is the phrase which the people of the Paradise will be saying when they enter it, and the talk which they were saying in the world will be terminated apart from, 'The Praise be to Allah^{-azwj}', and that is Words of Mighty and Majestic: ***Their call therein would be, 'Glory is Yours, O Allah!' And their greeting therein would be, 'Peace', and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds' [10:10].***

وَ أَمَّا قَوْلُهُ لَا إِلَهَ إِلَّا اللَّهُ فَالْجَنَّةُ جَزَاؤُهُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ يَقُولُ هَلْ جَزَاءُ لَا إِلَهَ إِلَّا اللَّهُ إِلَّا الْجَنَّةُ

And as for his words: 'There is no god except Allah^{-azwj}', the Paradise would be his Recompense, and that is Word of the Mighty and Majestic: ***Is the Recompense of goodness except for the goodness? [55:60].*** He^{-azwj} is Saying: "Is the Recompense of (saying), 'There is no god except Allah^{-azwj} except the Paradise?'"

فَقَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ الْحَبِيرَ.

The Jew said, 'You^{-saww} speak the truth, O Muhammad^{-saww}!' – the Hadeeth".¹⁰⁵

2- لي، الأمايلي للصدوق العطار عن سعد بن النهدبي عن ابن محبوب عن ابن عطيبة عن ضريس عن الباقر عن آتائه ع أن رسول الله ص مرَّ برجلٍ يغرُسُ غرساً في حائطٍ له فوقفَ عليه فقالَ أ لا أدلُّكَ على غرسٍ أثبتُ أصلاً و أسرعُ إنباعاً و أطيبُ ثمراً و أنقى

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Al Nahdy, from Ibn Mahboub, from Ibn Atiyya, from Zureys,

'From Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} passed by a man planting a plant in a garden of his. He^{-saww} paused by him. He^{-saww} said: 'Shall I^{-saww} point you to a plant whose roots are firm and grows swiftly, and has best fruit and purest?'

قَالَ بَلَى فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ

He said, 'Yes. May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}!'

¹⁰⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 1

فَقَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِنَّ لَكَ بِذَلِكَ إِِنْ فُلْتَهُ بِكُلِّ تَسْبِيحَةٍ عَشْرُ شَجَرَاتٍ فِي الْجَنَّةِ مِنْ أَنْوَاعِ الْفَاكِهَةِ وَ هُنَّ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ

He^{-saww} said: ‘Whenever it is morning and evening, say, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’. If you were to say it, due to that there would be ten trees for you in the Paradise from a variety of fruits, and these are from the ‘Everlasting good deeds’.

قَالَ فَقَالَ الرَّجُلُ أَشْهَدُكَ يَا رَسُولَ اللَّهِ إِنَّ خَائِطِي هَذَا صَدَقَةٌ مَقْبُوضَةٌ عَلَى فُقَرَاءِ الْمُسْلِمِينَ مِنْ أَهْلِ الصُّفَّةِ

He^{-asws} said: ‘The man said, ‘I keep you^{-saww} as a witness, O Rasool-Allah^{-saww}, that this garden of mine is hereby a charity held for the poor Muslims from people of the platform (the destitute emigrant Muslims living on the platform of the Masjid in Al Medina)’.

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى - وَ صَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى.

Allah^{-azwj} Blessed and Exalted Revealed: **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] So We will be Facilitating him to the ease [92:7]**.¹⁰⁶

3- لي، الأماالي للصدوق القامبي عن مُحَمَّدِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنِ الرَّبِيعِ رَفَعَهُ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ سُبْحَانَ اللَّهِ عَرَسَ اللَّهُ لَهُ بِمَا شَجَرَةٌ فِي الْجَنَّةِ وَ مَنْ قَالَ الْحَمْدُ لِلَّهِ عَرَسَ اللَّهُ لَهُ بِمَا شَجَرَةٌ فِي الْجَنَّةِ

(The book) ‘Al Amaali’ of Al Sadouq – Al Family, from Muhammad Al Himeyri, from his father, from Al Barqy raising it,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who says, ‘Glory be to Allah^{-azwj}, Allah^{-azwj} will Plant a tree for him in the Paradise due to it; and one who says, ‘The Praise is for Allah^{-azwj}, Allah^{-azwj} will Plant a tree for him in the Paradise due to it.

وَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عَرَسَ اللَّهُ لَهُ بِمَا شَجَرَةٌ فِي الْجَنَّةِ وَ مَنْ قَالَ اللَّهُ أَكْبَرُ عَرَسَ اللَّهُ لَهُ بِمَا شَجَرَةٌ فِي الْجَنَّةِ

And one who says, ‘There is no god except Allah^{-azwj}, Allah^{-azwj} will Plant a tree for him in the Paradise due to it; and one who says, ‘Allah^{-azwj} is Greatest’, Allah^{-azwj} will Plant a tree for him in the Paradise due to it’.

فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ يَا رَسُولَ اللَّهِ إِنَّ شَجَرَتَنَا فِي الْجَنَّةِ لَكَثِيرٌ

A man from Quraysh said, ‘O Rasool-Allah^{-saww}! Our trees in the Paradise will be many!’

قَالَ نَعَمْ وَ لَكِنْ إِذَا كُنْتُمْ أَنْ تُرْسِلُوا عَلَيْهَا نِيرَانًا فَتُحْرِقُوهَا وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ لَا تَبْطُلُوا أَعْمَالَكُمْ.

He^{-saww} said: ‘Yes, but beware of sending flames (of fire) upon these, for you will incinerate these, and what is because Allah^{-azwj} Mighty and Majestic Says: **O you those who believe! Obey Allah and obey the Rasool, and do not invalidate your deeds [47:33]**’.¹⁰⁷

4- فس، تفسير القمي أبي عن حماد عن أبي عبد الله ع قال قال رسول الله ص لما أُسري بي إلى السماء دخلت الجنة فرأيت قصرًا من ياقوتة حمراء يرى داخلها من خارجها وخارجها من داخلها من ضيائها وفيها بيتان دُرٌّ و زبرجدٌ فقلت يا جبرئيل لمن هذا القصر

Tafseer Al Qummi – My father, from Hammad,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When there was an ascension with me^{-saww} to the sky, I^{-saww} entered the Paradise. I^{-saww} saw therein a caste of red ruby. Its interior could be seen from its exterior, and its exterior from its interior due to its illumination, and in it were two houses of gems and topaz. I^{-saww} said: ‘O Jibraeel^{-as}! For whom is this castle?’

فقال هذا لمن أطاب الكلام و أدام الصيام و أطعم الطعام و حجَّد بالليل و النَّاس نيام

He^{-as} said: ‘This is for the one who is of good speech, and constant fasting, and feeds the food, and holds vigil at night while the people sleep’.

فقال أمير المؤمنين ع يا رسول الله و في أمّتك من يُطيق هذا

Amir Al-Momineen^{-asws} said: ‘O Rasool-Allah^{-saww}, and in your^{-saww} community there is someone who can endure this!’

فقال اذن مي يا علي فدنا منه

He^{-saww} said: ‘Come near me^{-saww}, O Ali^{-asws}!’ He^{-asws} went near him^{-saww}.

فقال تدري ما أطاب الكلام

He^{-saww} said: ‘Do you^{-asws} know what is the good speech?’

قال الله و رسوله أعلم

He^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’.

قال من قال سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر أ تدري ما أدام الصيام

He^{-saww} said: ‘One who says, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!’ Do you^{-asws} know what is the constant fasting?’

قال الله و رسوله أعلم

¹⁰⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 3

He^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’.

قَالَ مَنْ صَامَ رَمَضَانَ وَ لَمْ يُفْطِرْ مِنْهُ يَوْمًا وَ تَدْرِي مَا إِطْعَامُ الطَّعَامِ

He^{-saww} said: ‘One who fasts (month of) Ramazan and does not break a day from it; and do you^{-asws} know what is feeding the food?’

قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’.

قَالَ مَنْ طَلَبَ لِعِيَالِهِ مَا يَكْفِي بِهِ وَجْوهَهُمْ عَنِ النَّاسِ وَ تَدْرِي مَا التَّهَجُّدُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{-saww} said: ‘One who seeks for his dependants who he could suffice their faces by it from the people; and do you know what is holding the vigil at night while the people sleep?’

قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’.

قَالَ مَنْ لَمْ يَنَمْ حَتَّى يُصَلِّيَ الْعِشَاءَ الْآخِرَةَ وَ يَعْنِي بِالنَّاسِ نِيَامَ الْيَهُودِ وَ النَّصَارَى فَإِنَّهُمْ يَنَامُونَ فِيمَا بَيْنَهُمَا.

He^{-saww} said: ‘One who does not sleep until he has prayed Al-Isha the last, and meaning of, ‘the people sleep’, are the Jews and the Christians, for they are sleeping in what is between the two (Al-Maghrib and Al-Isha)’’.¹⁰⁸

5- فس، تفسير القمي و الأبيات الصالحات خير عند ربك ثواباً و خير مراداً قال الأبيات الصالحات هو سبحانه الله و الحمد لله و لا إله إلا الله و الله أكبر.

Tafseer Al-Qummi - **and the everlasting righteous works are better with your Lord in Recompense and better in yield [19:76]**. He said, ‘The everlasting righteous deeds, it is (saying of), ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} Greatest’’.¹⁰⁹

6- ل، الخصال ابن بُندَارَ عَنْ أَبِي الْعَبَّاسِ الْحَمَّادِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّائِغِ عَنْ عَمْرِو بْنِ سَهْلٍ بْنِ زَيْجَلَةَ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ عَنْ أَبِي سَلَامٍ الْأَشْجَدِيِّ عَنْ أَبِي سَلَامٍ رَاعِي رَسُولِ اللَّهِ ص قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ خَمْسٌ مَا أَتَقَلَّبُ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْوَلَدُ الصَّالِحُ يُتَوَقَّى لِمُسْلِمٍ فَيَصِيرُ وَ يَحْتَسِبُ.

(The book) ‘Al Khisaal’ – Ibn Bundar, from Abu Al Abbas Al Hammady, from Muhammad Bin Ali Al Saaig, from Amro Bin Sahl Bin Zanjala, from Al Waleed Bin Muslim, from Al Awzaie, from Abu Sallam Al Aswad,

‘From Abu Sallam shepherd of Rasool-Allah^{-saww}. He said, ‘I heard Rasool-Allah^{-saww} saying: ‘Five, how heavy they would be in the scale – ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}’

¹⁰⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 4

¹⁰⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 5

azwj, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and the Muslims whose righteous son dies so he is patient and anticipates (Recompense)".¹¹⁰

7- فس، تفسير القمي أبي عن ابن أبي عمير عن جميل عن أبي عبد الله ع قال قال رسول الله ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا مَلَائِكَةً يَبْنُونَ لِبَنَةِ مَنْ ذَهَبٍ وَ لِبَنَةِ مَنْ فِضَّةٍ وَ رُبَّمَا أَمْسَكُوا فَعُلْتُ لَهُمْ مَا لَكُمْ رُبَّمَا بَنَيْتُمْ وَ رُبَّمَا أَمْسَكْتُمْ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When there was an ascension with me^{-saww} to the sky, I^{-saww} entered the Paradise. I^{-saww} saw therein Angels building with bricks of gold and bricks of silver, and sometimes they would withhold. I^{-saww} said to them: ‘What is the matter with you all, at times you are building and at times you are withholding?’

فَقَالُوا حَتَّى تَجِيئَنَا النَّقْمَةُ

They said, ‘Until the expense money comes to us’.

فَعُلْتُ لَهُمْ وَ مَا نَفَقْتُمْ

I^{-saww} said to them: ‘And what is your expense monies?’

فَقَالُوا قَوْلُ الْمُؤْمِنِ فِي الدُّنْيَا سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِذَا قَالَ بَنَيْنَا وَ إِذَا أَمْسَكْتَ أَمْسَكْنَا.

They said, ‘Words of the Momin in the world, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’. When he says, we build, and when he withholds, we withhold".¹¹¹

8- فس، تفسير القمي أبي عن حماد عن أبي عبد الله ع قال قال رسول الله ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا قِيَعَانًا يَتَّقَا وَ رَأَيْتُ فِيهَا مَلَائِكَةً إِلَى آخِرِ مَا مَرَّ.

Tafseer Al Qummi – My father, from Hammad,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When there was an ascension with me to the sky, I entered the Paradise. I saw therein a low plateau, and I^{-saww} saw therein Angels’ – up to end of what has passed".¹¹²

9- ما، الأماالي للشيخ الطوسي جماعة عن أبي الْمُقْضَلِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ سَالِمٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا قِيَعَانًا يَتَّقَا مِنْ مِسْكِ وَ رَأَيْتُ فِيهَا مَلَائِكَةً إِلَى آخِرِ الْحَبْرِ.

(The book) ‘Al Amaali’ of the Sheykh - a group, from Abu Al Mufazzal, from Is’haq Bin Muhammad Bin Marwan, from his father, from Yahya Bin Salim, from Hammad Bin Usman,

¹¹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 6

¹¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 7

¹¹² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 8

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘When there was an ascension with me^{-sawww} to the sky, I^{-sawww} entered the Paradise. I^{-sawww} saw therein a low plateau of musk and I^{-sawww} saw in it Angels’ – up to end of the Hadeeth’’.¹¹³

10- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام ماجيلويه عن علي عن أبيه عن ابن معبد عن ابن خالد قال: سألت الرضا عن مهر السنة كيف صار خمسمائة درهم

(The books) ‘Ilal Al Sharaie’, (and) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – Majaylawiya, from Ali, from his father, from Ibn Ma’bad, from Ibn Khalid who said,

‘I asked Al-Reza^{-asws} about Sunnah dowry, how did it come to be of five hundred Dirhams?’

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَوْجَبَ عَلَيَّ نَفْسِي أَنْ لَا يُكْرَهُ مُؤْمِنٌ مِائَةَ تَكْبِيرَةٍ وَ مِائَةَ تَحْمِيدَةٍ وَ يُسَبِّحُهُ مِائَةَ تَسْبِيحَةٍ وَ يُهَلِّلُهُ مِائَةَ هَلِيلَةٍ وَ يُصَلِّي عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ ثُمَّ يَقُولُ - اللَّهُمَّ زَوِّجْنِي مِنَ الْخُورِ الْعَيْنِ إِلَّا زَوْجَهُ اللَّهُ خُورَاءَ مِنَ الْجَنَّةِ وَ جَعَلَ ذَلِكَ مَهْرَهَا

He^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Obligated upon Himself^{-sawww} that no Momin would exclaim one hundred Takbeer(s) in praise, and glorify Him^{-azwj} on hundred glorifications, and extol one hundred extollations of Oneness, and sends Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} one hundred times, then says, ‘O Allah^{-azwj}! Get me married to the Maiden Houries, except Allah^{-azwj} will get him married to a Maiden Hourie of the Paradise, and Make that as her dowry.

فَمِنْ ثَمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّهِ ص أَنْ يَسُنَّ مُهُورَ الْمُؤْمِنَاتِ خَمْسِمِائَةَ دَرَاهِمٍ فَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص.

From then, Allah^{-azwj} Mighty and Majestic Revealed to His^{-azwj} Prophet^{-sawww} to enact the Sunnah dowry of the believing women as five hundred Dirhams, so Rasool-Allah^{-sawww} did that’’.¹¹⁴

11- لي، الأماالي للصدوق أبي عن سعد بن البرقي عن أبيه عن ابن أبي عمير عن مالك بن أنس عن الصادق عن آتائه عن أمير المؤمنين ع قال: جاء الفقراء إلى رسول الله ص فقالوا يا رسول الله إن للأغنياء ما يُعْتَمُونَ وَ لَيْسَ لَنَا وَ هُمْ مَا يُجْحُونَ بِهِ وَ لَيْسَ لَنَا وَ هُمْ مَا يَتَصَدَّقُونَ بِهِ وَ لَيْسَ لَنَا وَ هُمْ مَا يُجَاهِدُونَ بِهِ وَ لَيْسَ لَنَا

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Malik Bin Anas,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘The poor came to Rasool-Allah^{-sawww}. They said, ‘O Rasool-Allah^{-sawww}! The rich, for them is what they can liberate slaves with and it isn’t for us, and for them is what they can be performing Hajj with and it isn’t for us, and for them is what they can be donating in charity with and it isn’t for us, and for them is what they can be fighting with and it isn’t for us’.

¹¹³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 9

¹¹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 10

فَقَالَ ص مِنْ كَثْرَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ مِنْ عَتَقِي مِائَةَ رَقَبَةٍ وَ مِنْ سَبَّحَ اللَّهُ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ مِنْ سَيَاقِ مِائَةِ بَدَنَةٍ وَ مِنْ حَمَدَ اللَّهُ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ مِنْ حَمَلَانِ مِائَةَ فَرَسٍ فِي سَبِيلِ اللَّهِ بِشُرُجِهَا وَ لُجْمِهَا وَ رُكْبَتَيْهَا وَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ النَّاسِ عَمَلًا ذَلِكَ الْيَوْمَ إِلَّا مَنْ زَادَ

He^{-saww} said: ‘One who exclaims Takbeer of Allah^{-azwj} Blessed and Exalted one hundred times, it would be better than liberating one hundred slaves; and one who glorifies Allah^{-azwj} one hundred times, it would be better than ushering one hundred sacrificial animals; and one who praises Allah^{-azwj} one hundred times, it would be better than loading one hundred horses in the way of Allah^{-azwj} by saddling them and bridling them and riding them; and one who says, ‘There is no god except Allah^{-azwj}’ one hundred times, would be best of the people in deeds on that day, except the one who increases (in it)’.

قَالَ فَبَلَغَ ذَلِكَ الْأَعْيَاءَ فَصَنَعُوهُ

He^{-asws} said: ‘That reached the rich, so they did it (as well)’.

قَالَ فَعَادُوا إِلَى النَّبِيِّ ص فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ بَلَغَ الْأَعْيَاءَ مَا قُلْتَ فَصَنَعُوهُ

He^{-asws} said: ‘They (poor) returned to the Prophet^{-saww}. They said, ‘O Rasool-Allah^{-saww}! It has reached the rich what you^{-saww} said, so they are doing it’.

فَقَالَ ع ذَلِكَ فَضَلَّ اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ.

He^{-saww} said: ‘**That is a Grace of Allah. He Gives it to the one He so Desires, [5:54]**’.¹¹⁵

12- ثَوَابُ الْأَعْمَالِ ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثَرُوا مِنْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِخْتِمْ يَوْمَ الْقِيَامَةِ هُنَّ مُقَدِّمَاتٌ وَ مُؤَخَّرَاتٌ وَ مُعْتَبَاتٌ وَ هُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ.

(The book) ‘Sawaab Al Amaal’ – Ibn Idrees, from his father, from Al Ashary, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Frequent from (saying), ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’, for these would come on the Day of Qiyamah. For these would be vanguards, and rearguards, and sequential guards, and these are the everlasting righteous deeds’.¹¹⁶

13- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِيِّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَلْتَقَتْ رَسُولُ اللَّهِ ص إِلَى أَصْحَابِهِ فَقَالَ اتَّخَذُوا جُنُنًا

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Sa’ad, from Ibn Isa, from Ibn Fazzal, from Abu Dawood Al Mustariq, from Sa’alba Bin Maymoun, from one of our companions, from Yunus Bin Yaquoub,

¹¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 11

¹¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 12

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} turned to his^{-saww} companions. He^{-saww} said: ‘Take shields!’

فَقَالُوا يَا رَسُولَ اللَّهِ أَمِنْ عَدُوِّ قَدْ أَظَلَّنَا

They said, ‘O Rasool-Allah^{-saww}, from enemies who are straying us?’

قَالَ لَا وَ لَكِنَّ مِنَ النَّارِ قَالُوا سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

He^{-saww} said: ‘No, but from the Hellfire! Say, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!’¹¹⁷

14- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ وَ اللَّؤْلُؤِيِّ مَعَا عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ مِنْ غَيْرِ تَعَجُّبٍ خَلَقَ اللَّهُ مِنْهَا طَائِرًا لَهُ لِسَانٌ وَ جَنَاحَانِ يُسَبِّحُ اللَّهَ عَنْهُ فِي الْمُسْتَبْحِينَ حَتَّى تَقُومَ السَّاعَةُ وَ مِثْلُ ذَلِكَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father and Al Luluie, both together from Muhammad Bin Sinan, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘One who says, ‘Glory be to Allah^{-azwj}’ from without self-conceit, Allah^{-azwj} would Create a bird from it having a tongue for it and two wings, glorifying Allah^{-azwj} on his behalf among the glorifiers until establishment of the Hour; and similar to that (for saying) ‘The Praise is for Allah^{-azwj}’, and ‘There is no god except Allah^{-azwj}’, and, ‘Allah^{-azwj} is Greatest’¹¹⁸.

15- سن، المحاسن علي بن الحکم عن سيف بن عميرة عن ثابت عن أبي جعفر ع قال: من قال سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر خلق الله منها أربعة أطيار تسبحه و تقدسه و تهلله إلى يوم القيامة.

(The book) ‘Al Mahasin’ – Ali Bin Al Hakam, from Sayf Bin Aameyra, from Sabit,

‘From Abu Ja’far^{-asws} having said: ‘One who says, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’, Allah^{-azwj} would Create four birds glorifying Him^{-azwj}, and extolling His^{-azwj} Holiness and His^{-azwj} Oneness up to the Day of Qiyamah’¹¹⁹.

16- سن، المحاسن محمد بن علي عن الحکم بن مسكين عن داود بن الحصين عن أبي عبد الله ع قال: من بخل منك بمال أن يُنفقه و بالجهد أن يخرجه و بالليل أن يكابده فلا يبخل بسبحان الله و الحمد لله و لا إله إلا الله و الله أكبر و لا حول و لا قوة إلا بالله.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Dawood Bin Al Husayn,

‘From Abu Abdullah^{-asws} having said: ‘One from you who is too stingy with wealth to be spending it, and with the Jihad from attending it, and with night from holding vigil, he should not be stingy with (saying), ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is

¹¹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 13

¹¹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 14

¹¹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 15

no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj}”¹²⁰.

17- سن، المحاسن قَالَ رَسُولُ اللَّهِ ص لِأُمِّ هَانِيٍّ مَنْ سَبَّحَ اللَّهَ مِائَةً مَرَّةً كُلَّ يَوْمٍ كَانَ أَفْضَلَ مِمَّنْ سَاقَ مِائَةَ بَدَنَةٍ إِلَى بَيْتِ اللَّهِ الْحَرَامِ وَ مَنْ حَمَدَ اللَّهَ مِائَةً تَحْمِيدَةً كَانَ أَفْضَلَ مِمَّنْ أَعْتَقَ مِائَةَ رَقَبَةٍ

(The book) ‘Al Mahasin’ –

‘Rasool-Allah^{-saww} said to Umm Hany^{-ra}: ‘One who glorifies Allah^{-azwj} one hundred times every day, it would be better than the one ushering one hundred sacrificial animals to the Sacred House of Allah^{-azwj}; and the one who praises Allah^{-azwj} on hundred times in praise, it would be better than the one liberating one hundred slaves.

وَ مَنْ كَبَّرَ اللَّهَ مِائَةً تَكْبِيرًا كَانَ أَفْضَلَ مِمَّنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِي سَبِيلِ اللَّهِ بِسُرُوحِهَا وَ لُجْمِهَا وَ مَنْ هَلَّلَ اللَّهَ مِائَةَ تَهْلِيلَةً كَانَ أَفْضَلَ النَّاسِ عَمَلًا يَوْمَ الْقِيَامَةِ إِلَّا مَنْ قَالَ أَفْضَلَ مِنْ هَذَا.

And the one who exclaims Greatness of Allah^{-azwj} one hundred Takbeer(s), it would be better than the one who loads upon one hundred horses in the way of Allah^{-azwj}, by saddling them and bridling them; and one who extols Holiness of Allah^{-azwj} with one hundred extollations, he would be best of the people of deeds on the Day of Qiyamah, except the one who says better (more) than this”¹²¹.

18- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خُذُوا جُنُودَكُمْ

Tafseer Al Ayyashi – from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Take your shields!’

قَالُوا يَا رَسُولَ اللَّهِ عَدُوٌّ حَضَرَ

They said, ‘O Rasool-Allah^{-saww}, in the presence of enemies?’

فَقَالَ لَا وَ لَكِنْ خُذُوا جُنُودَكُمْ مِنَ النَّارِ

He^{-saww} said: ‘No, but take your shields from the Hellfire!’

فَقَالُوا وَ مَا جُنُودُنَا يَا رَسُولَ اللَّهِ مِنَ النَّارِ

They said, ‘And what are our shields from the Hellfire, O Rasool-Allah^{-saww}?’

قَالَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِنَّهُنَّ يَأْتِينَ يَوْمَ الْقِيَامَةِ وَ هُنَّ مُقَدِّمَاتٌ وَ مُؤَخَّرَاتٌ وَ مُنْجِيَاتٌ وَ مُعَقِّبَاتٌ وَ هُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ

¹²⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 16

¹²¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 17

He^{-saww} said: '(Saying) 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest', for these would come on the Day of Qiyamah and for them would be vanguards, and rearguards, and sequential guards and these are the everlasting righteous deeds''.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَ وَ لَذِكْرِ اللَّهِ أَكْبَرُ

Then Abu Abdullah^{-asws} said: '**and the Zikr of Allah is the greatest, [29:45]**'.

قَالَ ذِكْرُ اللَّهِ عِنْدَ مَا أَحَلَّ أَوْ حَرَّمَ وَ شِبْهُ هَذِهِ وَ مُؤَخَّرَاتٌ.

He^{-asws} said: 'Remembrance of Allah^{-azwj} at what He^{-azwj} has Permitted or Prohibited, and resembling these, and the delayed (remembrance)''.¹²²

19- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ سَيِّدُ النَّسَائِحِ

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah^{-saww} said: '(Saying of), 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest', is chief of the glorifications.

فَمَنْ قَالَ فِي يَوْمٍ ثَلَاثِينَ مَرَّةً خَيْرًا لَهُ مِنْ عِتْقِ رَقَبَةٍ وَ كَانَ خَيْرًا لَهُ مِنْ عَشْرَةِ أَلْفِ فَرَسٍ يُوجِّهُ فِي سَبِيلِ اللَّهِ وَ مَا يُعْمَلُ مِنْ مَقَامِهِ إِلَّا مَعْفُورًا لَهُ الذُّنُوبُ وَ أَعْطَاهُ اللَّهُ بِكُلِّ حَرْفٍ مَدِينَةً.

The one who says it thirty times during a day, it would be better for him than liberating a neck, and it would be better for him that ten thousand horses he diverts in the way of Allah^{-azwj}, and he will not stand from his place except the sins would have been Forgiven for him, and Allah^{-azwj} would Give him a city (in Paradise) for every letter''.¹²³

وَ قَالَ ع مَنْ قَالَ مِائَةَ مَرَّةً سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ كُتِبَ اسْمُهُ فِي دِيْوَانِ الصَّادِقِينَ وَ لَهُ ثَوَابُ الصَّادِقِينَ وَ لَهُ بِكُلِّ حَرْفٍ نُورٌ عَلَى الصِّرَاطِ وَ يَكُونُ فِي الْجَنَّةِ رَفِيقٌ خَاصٌّ ع.

And he^{-asws} said: 'One who says 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest' one hundred times, his name would be written in the register of the truthful, and for him would be Rewards of the truthful, and for him would be Noor on the Bridge for every letter, and in the Paradise he would be among the friends of Khizr^{-as}''.¹²⁴

وَ قَالَ ع سُبْحَانَ اللَّهِ خَيْرٌ مِنْ جَبَلِ فَضَّةٍ فِي سَبِيلِ اللَّهِ وَ الْحَمْدُ لِلَّهِ خَيْرٌ مِنْ جَبَلِ ذَهَبٍ فِي سَبِيلِ اللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ خَيْرٌ مِنْ الدُّنْيَا وَ مَا فِيهَا يُقَدِّمُهَا الرَّجُلُ بَيْنَ يَدَيْهِ وَ اللَّهُ أَكْبَرُ خَيْرٌ مِنْ عِتْقِ أَلْفِ رَقَبَةٍ

¹²² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 18

¹²³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 19 a

¹²⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 19 b

And he^{-asws} said: ‘(Saying) ‘Glory be to Allah^{-azwj}’ is better than a mountain of silver (donated) in the way of Allah^{-azwj}; and (saying) ‘The Praise is for Allah^{-azwj}’ is better than a mountain of gold in the way of Allah^{-azwj}; and (saying) ‘There is no god except Allah^{-azwj} is better than the world and whatever is in it, the man advances it in front of him; and (saying) ‘Allah^{-azwj} is Greatest’ is better than liberating a thousand necks.

فَمَنْ يَقُولُ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ.

The one who says one hundred times every day, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’, Allah^{-azwj} would Prohibit his body unto the Hellfire”.¹²⁵

وَرَوَى ابْنُ عَبَّاسٍ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ الْأَغْنِيَاءَ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَهُمْ أَمْوَالٌ يُعْتَقُونَ وَ يَتَصَدَّقُونَ

And it is reported by Ibn Abbas who said, ‘The poor came to Rasool-Allah^{-saww}. They said, ‘O Rasool-Allah^{-saww}! The rich are praying salat just as we are praying, and they are fasting just as we are fasting, and for them is wealth they can liberate slaves and give charity!’

قَالَ فَإِذَا صَلَّيْتُمْ فَقُولُوا سُبْحَانَ اللَّهِ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً وَالْحَمْدُ لِلَّهِ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً وَاللَّهُ أَكْبَرُ أَرْبَعًا وَ ثَلَاثِينَ مَرَّةً وَ لَا إِلَهَ إِلَّا اللَّهُ عَشْرَ مَرَّاتٍ فَإِنَّكُمْ تَدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَ لَا يَسْبِقُكُمْ مَنْ بَعْدَكُمْ.

He^{-saww} said: ‘Whenever you pray Salat, then say, ‘Glory be to Allah’ thirty-three-times, and ‘The Praise is for Allah^{-azwj}’, thirty-three times, and ‘Allah^{-azwj} is Greatest’ thirty-four times, and ‘There is no god except Allah^{-azwj}’ ten time, for you will catch up by it with the ones having preceded you, while the ones after you will not precede you”.¹²⁶

وَ قَالَ النَّبِيُّ ص حَصَلَتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ يُسَبِّحُ اللَّهَ فِي ذُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَ ثَلَاثِينَ وَ يُحَمِّدُهُ ثَلَاثًا وَ ثَلَاثِينَ وَ يُكَبِّرُهُ أَرْبَعًا وَ ثَلَاثِينَ وَ يُسَبِّحُ عِنْدَ مَنَامِهِ عَشْرًا وَ يُحَمِّدُهُ عَشْرًا وَ يُكَبِّرُهُ عَشْرًا.

And the Prophet^{-saww} said: ‘Two characteristics, a Muslim man will not enumerate (maintain) these except he would enter the Paradise. He should glorify of Allah^{-azwj} at the end of every Salat thirty-three times, and praise Him^{-azwj} thirty-three times, and exclaim His^{-azwj} Greatness thirty-four times, and glorify Him^{-azwj} at his sleep time ten times, and praise Him^{-azwj} ten times, and exclaim His^{-azwj} Greatness ten times”.¹²⁷

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص قَالَ لِأَصْحَابِهِ ذَاتَ يَوْمٍ أَرَأَيْتُمْ لَوْ جَمَعْتُمْ مَا عِنْدَكُمْ مِنَ النَّيِّابِ وَالْأَنْبِيَةِ ثُمَّ وَضَعْتُمْ بَعْضَهُ عَلَى بَعْضِ أَعْصَابِكُمْ تَرَوْنَهُ يَبْلُغُ السَّمَاءَ

From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said to his^{-saww} companions one day: ‘What is your view if you were to gather whatever is in your possessions, from the clothes

¹²⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 19 c

¹²⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 19 d

¹²⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 19 e

and the utensils, then you place these on top of each other, do you reckon it would reach the sky?'

قَالُوا لَا يَا رَسُولَ اللَّهِ

They said, 'No, O Rasool-Allah^{-saww}!'

قَالَ أَفَلَا أَذَلُّكُمْ عَلَى شَيْءٍ أَصْلُهُ فِي الْأَرْضِ وَفَرْعُهُ فِي السَّمَاءِ

Shall I^{-saww} point you all to something its roots are in the earth and its branches are in the sky?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ يَقُولُ أَحَدُكُمْ إِذَا فَرَعَ مِنَ الصَّلَاةِ الْفَرِيضَةِ ثَلَاثِينَ مَرَّةً- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِنَّ أَصْلَهُنَّ فِي الْأَرْضِ وَ فَرْعُهُنَّ فِي السَّمَاءِ وَ هُنَّ يَدْفَعْنَ الْهُدْمَ وَ الْعَرَقَ وَ الْحَرَقَ وَ التَّرْدِي فِي الْبِئْرِ وَ أَكْلَ السَّبْعِ وَ مِيتَةَ السَّوْءِ وَ الْبَلِيَّةَ الَّتِي تُنَزَّلُ مِنَ السَّمَاءِ عَلَى الْعَبْدِ فِي ذَلِكَ الْيَوْمِ وَ هُنَّ الْبَاقِيَّاتُ الصَّالِحَاتُ.

He^{-saww} said: 'Whenever one of you is free from the obligatory Salat he should say thirty-times, "Glory be to Allah' thirty-three times, and 'The Praise is for Allah^{-azwj}', thirty-three times, and 'Allah^{-azwj} is Greatest'. Their roots are in the earth and their branches are in the sky, and these repel the (death by) crushing, and the drowning, and the burning, and the falling into the well, and devoured by the predator (wild animal), and the evil death, and the afflictions which befall from the sky upon the servant during that day, and these are the everlasting good deeds".¹²⁸

وَ قَالَ ع مَنْ قَالَ حِينَ يَدْخُلُ السُّوقَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ خَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ- يُجِيبِي وَ يُبَيِّتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أُعْطِيَ مِنَ الْأَجْرِ بَعْدَ مَا خَلَقَ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ.

And he^{-asws} said: 'One who, when entering the market, says, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, for Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. He Causes to live and Causes to die, and He^{-azwj} is Able upon all things, will be Given from the Recompense of the number of whatever Allah^{-azwj} will Create up to the Day of Qiyamah".¹²⁹

عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ مِنْ غَيْرِ تَعَجُّبٍ خَلَقَ اللَّهُ مِنْهَا طَائِرًا لَهُ لِسَانٌ وَ جَنَاحَانِ يُسَبِّحُ اللَّهَ عَنْهُ فِي الْمَسْبُوحِينَ حَتَّى تَقُومَ السَّاعَةُ وَ مِثْلُ ذَلِكَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

From Abu Ja'far^{-asws} having said: 'One who says, 'Glory be to Allah^{-azwj}' from without self-conceit, Allah^{-azwj} will Create a bird from it having a tongue for it and two wings, glorifying Allah^{-azwj} on his behalf among the glorifiers until establishment of the Hour, and similar to that

¹²⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 19 f

¹²⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 19 g

is (saying of), ‘The Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’^{.130}

20- مجاليس الشيخ، عن أحمد بن عبدون عن علي بن محمد بن الربير عن علي بن فضال عن العباس بن عامر عن فضيل بن عثمان عن بشير الدهان عن أبي عبد الله ع قال: كان رسول الله في ملاء من أصحابه

(The book) ‘Majaalis’ of the Sheykh – from Ahmad Bin Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazaal, from Al Abbas Bin Aamir, from Fuzeyl Bin Usman, from Bashir Al Dahhan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} was in an assembly of his^{-saww} companions’.

قَالَ فَقَالَ خُذُوا جُنُودَكُمْ

He^{-asws} said: ‘He^{-saww} said: ‘Take your shields!’

قَالُوا يَا رَسُولَ اللَّهِ خَصَرَ عَدُوًّا

They said, ‘O Rasool-Allah^{-saww}, in the presence of enemies?’

قَالَ لَا جُنُودَكُمْ مِنَ النَّارِ

He^{-saww} said: ‘No, your shields from the Hellfire!’

قَالَ فَقُولُوا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهُمْ يَوْمَ الْقِيَامَةِ مُقَدَّمَاتٌ مُنْجِيَاتٌ وَمُعْتَبَاتٌ وَهُمْ عِنْدَ اللَّهِ الْبَاقِيَاتُ الصَّالِحَاتُ.

He^{-saww} said: ‘Say, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj}. On the Day of Qiyamah these would be vanguards, and rearguards, and sequential guards, and in the Presence of Allah^{-azwj} these are the everlasting righteous deeds’^{.131}

21- دَعَاؤُ الرَّاوَدِيِّ، فِي مَعْرَاجِ النَّبِيِّ ص أَنَّهُ مَرَّ عَلَى إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ ع فَتَادَاهُ مِنْ خَلْفِهِ فَقَالَ يَا مُحَمَّدُ أَقْرِي أُمَّتَكَ عَنِّي السَّلَامَ وَ أَخْبِرْهُمْ أَنَّ الْجَنَّةَ نَائِهَا عَدْبٌ وَ ثُرْبُهَا طَيِّبَةٌ فَبَعَانَ يَقَعُ عَرْسُهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَمَرَّ أُمَّتَكَ فَلْيَكْتَبُوا مِنْ عَرْسِهَا.

(The book) ‘Dawaat’ of Al Rawandy –

‘During Ascension (Mi’raj) of the Prophet^{-saww}, he^{-saww} passed by Ibrahim^{-as}, friend of the Beneficent. He^{-as} called out from behind him^{-saww}. He^{-as} said: ‘O Muhammad^{-saww}! Convey the greetings to your^{-saww} community on my^{-as} behalf and inform them that the Paradise, its water is sweet, and its soil is good in its plateau. Its plants are, (saying of) ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and

¹³⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 19 h

¹³¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 20

there is neither might nor strength except with Allah^{-azwj}. Instruct your^{-saww} community, let them frequent from planting it".¹³²

وَعَنِ النَّبِيِّ ص التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ يَمَلُّهُ وَ التَّكْبِيرُ يَمَلُّ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

And from the Prophet^{-saww}: 'The glorification is half the scale, and the praise fills it, and the Takbeer fills what is between the sky and the earth'.¹³³

22- عُدَّةُ الدَّاعِي، عَنِ الصَّادِقِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَ التَّحْمِيدُ يَمَلُّ الْمِيزَانَ وَ اللَّهُ أَكْبَرُ يَمَلُّ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ.

(The book) 'Uddat Al Daie' –

'From Al-Sadiq^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The glorification is half the scale, and the Praise fills the scale, and 'Allah^{-azwj} is Greatest' (Takbeer) fills what is between the skies and the earth".¹³⁴

وَ قَالَ رَسُولُ اللَّهِ ص أ لَا أَعْلَمُكُمْ خَمْسَ كَلِمَاتٍ خَفِيفَاتٍ عَلَى اللِّسَانِ ثَقِيلَاتٍ فِي الْمِيزَانِ يُرْضِيَنَّ الرَّحْمَنَ وَ يَطْرُدَنَّ الشَّيْطَانَ وَ هُنَّ مِنْ كُنُوزِ الْجَنَّةِ مِنْ تَحْتِ الْعَرْشِ وَ هُنَّ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ

And Rasool-Allah^{-saww} said: 'Shall I^{-saww} teach you five phrases which are light upon the tongue, weighty in the scale, satisfying the Beneficent and repelling the Satan^{-la}, and these are from the treasure hoard of Paradise from beneath the Throne, and these are from the everlasting righteous deeds?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

فَقَالَ قُولُوا سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

He^{-saww} said: 'Say, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent".¹³⁵

وَ قَالَ ص خَمْسَ بَحْ بَحْ هُنَّ مَا أَنْقَلَهُنَّ فِي الْمِيزَانِ.

And he^{-saww} said: 'Five, congratulations, congratulations! How heavy these would be in the scale!'¹³⁶

¹³² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 21 a

¹³³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 21 b

¹³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 22 a

¹³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 22 b

¹³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 2 H 22 c

باب 3 التسييح و فضله و معناه و أنواع التسييح و فضلها و فيه تسييح الأنبياء و الملائكة

CHAPTER 3 – THE GLORIFICATION AND ITS MERIT, AND ITS MEANING, AND THE TYPES OF GLORIFICATION AND THEIR MERITS, AND IN IT ARE GLORIFICATION BY THE PROPHETS^{as} AND THE ANGELS

الآيات الأعراف و يُسَبِّحُونَهُ وَ لَهُ يَسْجُدُونَ

The Verses – (Surah) Al Araaf: **and they are Glorifying Him, and to Him they are performing Sajdah [7:206].**

يونس دَعَاوَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ

(Surah) Yunus^{as}: **Their call therein would be, 'Glory is Yours, O Allah!' [10:10].**

الحجر فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ

(Surah) Al Hijr: **Therefore Glorify with the Praise of your Lord, and become from the prostrating ones [15:98].**

إسراء وَ يَقُولُونَ سُبْحَانَ رَبِّنا إِنْ كَانَ وَعْدُ رَبِّنا لَمَفْعُولًا

(Surah) Isra'a: **And they are saying: Glorious is our Lord! Surely His Promise would always be Fulfilled [17:108].**

طه كَيْ نُسَبِّحَكَ كَثِيرًا

(Surah) Ta Ha: **So that we may Glorify You abundantly [20:33].**

الأنبياء يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْتُرُونَ

(Surah) Al Anbiya: **They are Glorifying by the night and the day. They are not taking a break [21:20].**

النور يُسَبِّحُ لَهُ فِيهَا بِالْعُدْوَةِ وَ الْأَصَالِ

(Surah) Al Noor: **Glorifying Him therein in the mornings and the evenings [24:36].**

الصافات فَلَوْ لَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ - لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

(Surah) Al Safaat: **But had he not been from the Glorifying ones [37:143] He would have remained in its belly up to the Day he would have been Resurrected [37:144].**

السجدة فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَ النَّهَارِ وَ هُمْ لَا يَسْأَمُونَ

(Surah) Fussilat: **But if they are being arrogant, then those in the Presence of your Lord are Glorifying to Him by the night and the day, and they are not getting tired [41:38].**

الزخرف سُبْحَانَ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

(Surah) Al Zukhruf: **Glorious is the Lord of the skies and the earth, Lord of the Throne, from what they are ascribing [43:82].**

ق وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ وَ مِنْ اللَّيْلِ فَسَبِّحْهُ وَ أَدْبَارَ السُّجُودِ

(Surah) Qaf: **Therefore be patient upon what they are saying, and Glorify with Praise of your lord before emergence of the sun and before the setting [50:39] And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdahs [50:40].**

الطور وَ سَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ وَ مِنْ اللَّيْلِ فَسَبِّحْهُ وَ إِدْبَارَ النُّجُومِ

(Surah) Al Toor: **and Glorify with Praise of your Lord when you stand [52:48] And from the night, so Glorify Him, and at the retreat of the stars [52:49].**

الواقعة فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

(Surah) Al Waqia: **Therefore, Glorify the Name of your Lord, the Magnificent [56:74].**

الحشر سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

(Surah) Al Hashr: **Whatever is in the skies and whatever is in the earth Glorifies Allah, and He is the Mighty, the Wise [59:1].**

الحاقة فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

(Surah) Al Haaqa: **Therefore Glorify the Name of your Lord, the Magnificent [69:52].**

الأعلى سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ فَسَوَّى

(Surah) Al A'ala: **Glorify the Name of your Lord, the Most Exalted [87:1] Who Created, then Completed [87:2].**

النصر فَسَبِّحْ بِحَمْدِ رَبِّكَ.

(Surah) Al Nasr: **Then Glorify with Praise of your Lord [110:3].**

1- يد، التوحيد مع، معاني الأخبار أَبِي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عَتَابَةَ عَنْ يُونُسَ عَنِ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ سُبْحَانَ اللَّهِ قَالَ أَنْفَعُ اللَّهُ.

(The books): 'Tawheed', (and) 'Ma'any Al Akhbar' – My father, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah^{-asws} about, 'Glory be to Allah^{-azwj}. He^{-asws} said, 'Nose (pride) of Allah^{-azwj}' 137

2- مع، معاني الأخبار ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ سُلَيْمِ مَوْلَى طِرْبَالٍ عَنْ هِشَامِ الْجَوَالِقِي قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ - سُبْحَانَ اللَّهِ مَا يَعْنِي بِهِ قَالَ تَنْزِيهَهُ.

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Al Saffaar, from Ibn Abu Al Khattab, from Ibn Asbaat, from Suleym, slave of Tirbal, from Hisham Al Jawaleeqy who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Might and Majestic: "Glory be to Allah^{-azwj}", what is the meaning of it?' He^{-asws} said: 'His^{-azwj} Integrity' 138

3- يد، التوحيد مع، معاني الأخبار عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الْوَهَّابِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ حَمْرَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْمُعَاوِي عَنِ عَبْدِ اللَّهِ بْنِ يَرِيدٍ عَنْ يَحْيَى بْنِ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ حَجَّارٍ عَنْ يَرِيدَ بْنِ الْأَصَمِّ قَالَ: سَأَلَ رَجُلٌ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا تَفْسِيرُ سُبْحَانَ اللَّهِ قَالَ إِنَّ فِي هَذَا الْخَائِطِ رَجُلًا كَانَ إِذَا سُئِلَ أَنْبَأَ وَإِذَا سَكَتَ ابْتَدَأَ

(The books) 'Al Tawheed', (and) 'Ma'any Al Akhbaar' – Abdullah Bin Muhammad Bin Abdul Al Wahhab, from Ahmad Bin Muhammad Bin Abdullah Bin Hamza, from Ubeydullah Bin Yahya, from Ali Bin Al-Hassan Al Muafy, from Abdullah Bin Yazeed, from Yahya Bin Uqba, from Muhammad Bin Hajjar, from Yazeed Al Asammi who said,

'A man asked Umar Bin Al-Khattab. He said, 'O commander of the faithful! What is interpretation of 'Glory be to Allah^{-azwj}? In this wall (garden) there was a man, when he was asked, he answered, and when one was silent, he^{-asws} initiated'.

فَدَخَلَ الرَّجُلُ فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ يَا أَبَا الْحُسَيْنِ مَا تَفْسِيرُ سُبْحَانَ اللَّهِ

The man entered, and it was Ali Bin Abu Talib^{-asws}. He said, 'O Abu Al-Hassan^{-asws}! What is interpretation of 'Glory be to Allah^{-azwj}?'

قَالَ هُوَ تَعْظِيمُ جَلَالِ اللَّهِ عَزَّ وَجَلَّ وَ تَنْزِيهُهُ عَمَّا قَالَ فِيهِ كُلُّ مُشْرِكٍ فَإِذَا قَالَهُ الْعَبْدُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ.

He^{-asws} said: 'It is reverence of Majesty of Allah^{-azwj} Mighty and Majestic and His^{-azwj} removal from what the Polytheist says regarding Him^{-azwj}. When the servant says it, every Angel sends Salawaat upon him' 139

4- ل، الخصال الفامي عَنِ ابْنِ بَطَّةَ عَنِ الرَّحْمِيِّ عَنِ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: قَالَ إِبْلِيسُ حَمْسَهُ أَشْيَاءَ لَيْسَ لِي فِيهِنَّ حِيلَةٌ وَ سَائِرُ النَّاسِ فِي قَبْضَتِي مَنْ اعْتَصَمَ بِاللَّهِ عَنِ نِيَّةٍ صَادِقَةٍ وَ اتَّكَلَّ عَلَيْهِ فِي جَمِيعِ أُمُورِهِ وَ مَنْ كَثُرَ تَسْبِيحُهُ فِي لَيْلِهِ وَ نَهَارِهِ وَ مَنْ رَضِيَ لِأَخِيهِ الْمُؤْمِنِ مَا يَرْضَاهُ لِنَفْسِهِ وَ مَنْ لَمْ يَجْزَعْ عَلَى الْمُصِيبَةِ حَتَّى تُصِيبَهُ وَ مَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ وَ لَمْ يَهْتَمَّ لِرِزْقِهِ.

(The book) 'Al Khisaal' – Al Famy, from Ibn Buttah, from Al Barqy, from his father, from Safwan Bin Yahya raising it to,

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‘Abu Abdullah^{-asws} said: ‘Iblees^{-la} said, ‘Five things, there aren’t any means for me^{-la} regarding these while rest of the people are in my^{-la} grip – one who holds tightly with Allah^{-azwj} from his sincere intention, and he relies upon Him^{-azwj} in entirety of his affairs, and one who frequently glorifies Him^{-azwj} during his night and his day, and one who is satisfied for his Momin brother what he is satisfied for himself, and one who does not panic upon the difficulty until it hits him, and one who is satisfied with whatever Allah^{-azwj} has Distributed to him and does not accuse for His^{-azwj} sustenance’’.¹⁴⁰

5- لي، الأماالي للصدوق أبي عن سعد بن أبي الخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ وَاقِدٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ ثَلَاثِينَ مَرَّةً اسْتَقْبَلَ الْغَنَى وَاسْتَدْبَرَ الْفَقْرَ وَفَرَّغَ بَابَ الْجَنَّةِ.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Abu Al Khattab, from Ja’far Bin Bashir, from Hammad Bin Waqid,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One who says, ‘Glory be to Allah^{-azwj} and with His^{-azwj} Praise! Glory be to Allah^{-azwj} the Magnificent!’’, thirty times, he will receive the riches and the poverty will turn around, and he will knock on the door of Paradise’’.¹⁴¹

(The book) ‘Al Khisaal’ –

‘It has passed from Ali^{-asws} Bin Al Husayn^{-asws} having said: ‘Glorify Allah^{-azwj} in five phrases’.

6- ل، الخصال قد مضى عن علي بن الحسين ع أَنَّهُ قَالَ: مَجِدُوا اللَّهَ فِي خَمْسِ كَلِمَاتٍ ثُمَّ قَالَ إِذَا قُلْتِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ رَفَعَتْ اللَّهُ عَنَّا يَوْمَ الْقَادِلُونَ بِهِ.

Then he^{-asws} said: ‘When you say, ‘Glory be to Allah^{-azwj} and with His^{-azwj} Praise’, Allah^{-azwj} will Raise with it what the just ones are saying’’.¹⁴²

7- مع، معاني الأخبار علي بن أحمد الطبري عن الحسن بن علي بن زكريا عن خراش مولى أنس قال قال رسول الله ص مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَحَمَّاهُ أَلْفَ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ دَرَجَةٍ وَ مَنْ زَادَ زَادَهُ اللَّهُ وَ مَنْ اسْتَعْفَرَ عَفَرَ اللَّهُ لَهُ.

(The book) ‘Ma’any Al Akhbaar – Ali Bin Ahmad Al Tabari, from Al-Hassan Bin Ali Bin Zakariya, from Khirash slave of Anas (well known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘One who says, ‘Glory be to Allah^{-azwj} and with His^{-azwj} Praise’, Allah^{-azwj} will Write for him a million good deeds, and Delete from him a million evil deeds, and Raise for him a million ranks, and one who increases, Allah^{-azwj} will Increase for him, and one who seeks Forgiveness, Allah^{-azwj} will Forgive (his sins) for him’’.¹⁴³

8- لي، الأماالي للصدوق أبي عن سعد بن التَّهْدِي عَنِ ابْنِ غُلْوَانَ عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنْ مُحَمَّدِ بْنِ حُرَّانَ عَنِ الصَّادِقِ ع قَالَ: مَنْ سَبَّحَ اللَّهَ كُلَّ يَوْمٍ ثَلَاثِينَ مَرَّةً دَفَعَ اللَّهُ تَبَارَكَ وَتَعَالَى عَنْهُ سَبْعِينَ نَوْعًا مِنَ الْبَلَاءِ أَذْنَاهَا الْفَقْرُ.

¹⁴⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 4

¹⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 5

¹⁴² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 6

¹⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 7

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Nahdy, from Ibn Ulwan, from Amro Bin Sabit, from Muhammad Bin Humran,

'From Al-Sadiq^{-asws} having said: 'One who Glorifies Allah^{-azwj} thirty times every day, Allah^{-azwj} Blessed and Exalted will Dispel seventy types of afflictions away from him, and least of it is the poverty".¹⁴⁴

9- ل، الخصال ماجيلويه عن عمه عن الكوفي عن محمد بن زياد البصري عن عبد الله بن عبد الرحمن المدائني عن الثمالي عن نور عن أبيه سعيد بن علفة قال قال أمير المؤمنين ع من سبح الله كل يوم ثلاثين مرة دفع الله عز وجل عنه سبعين نوعاً من البلاء أيسرها الفقر.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Ziyad Al Basry, from Abdullah Bin Abdul Rahman Al Madainy, from Al Sumali, from Sowr, from his father Seed Bin Ilaqah who said,

'Amir Al-Momineen^{-asws} said: 'One who glorifies Allah^{-azwj} thirty times every day, Allah^{-azwj} will Dispel away from him seventy types of afflictions, the least of it being the poverty".¹⁴⁵

10- مع، معاني الأخبار أحمد بن محمد بن عبد الرحمن المزوري عن محمد بن إبراهيم الخزازي عن عبد الصمد بن يحيى عن الحسن بن علي المدائني عن عبد الله بن المبارك عن سفيان الثوري عن الصادق عن أبيه عن أمير المؤمنين ع قال: إن الله حبس نور محمد ص في حجاب القدره اثني عشر ألف سنة وهو يقول سبحان ربّي الأعلى وفي حجاب العظمة أحد عشر ألف سنة وهو يقول سبحان عالم السرّ

(The book) 'Ma'any Al Akhbaar' – Ahmad Bin Muhammad Bin Abdul Rahman Al Marouzy, from Muhammad Bin Ibrahim Al Jurjany, from Abdul Al Samad Bin Yahya, from Al-Hassan Bin Ali Al Madany, from Abdullah Bin Al Mubarak, from Sufyan Al Sowry,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Allah^{-azwj} Withheld the Noor of Muhammad^{-saww} in the veil of Power for twelve thousand years, and it was saying: 'Glorious is my Lord^{-azwj} the Exalted'; and in the veil off Magnificence for eleven thousand years and it was saying: 'Glorious is the Knower of secrets'.

و في حجاب المنة عشرة آلاف سنة وهو يقول سبحان من هو قائم لا يلهو و في حجاب الرحمة تسعة آلاف سنة وهو يقول سبحان الرفيع الأعلى و في حجاب السعادة ثمانية آلاف سنة وهو يقول سبحان من هو دائم لا يسهُو

And in the veil of Conferment for ten thousand years and it was saying: 'Glorious is the one Who is remaining, not playing'; and in the veil of Mercy for nine thousand years and it was saying: 'Glorious is the Lofty, the Exalted'; and in the veil of happiness for eight thousand years and it was saying: 'Glorious is the One^{-azwj} Who is permanent, not omitting'.

و في حجاب الكرامة سبعة آلاف سنة وهو يقول سبحان من هو عني لا يفتقر و في حجاب المنزلة ستة آلاف سنة وهو يقول سبحان العليم الكريم و في حجاب الهداية خمسة آلاف سنة وهو يقول سبحان ذي العرش العظيم و في حجاب النبوة أربعة آلاف سنة وهو يقول سبحان ربّ العزة عمّا يصفون

And in the veil of Benevolence for seven thousand years and it was saying: 'Glorious is the One Who is rich and is not impoverished; and in the veil of Status for six thousand years and it was saying: 'Glorious is the All-Knowing, the Benevolent'; and in the veil of Guidance for

¹⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 8

¹⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 9

five thousand years, and it was saying: 'Glorious is the One with the Magnificent Throne'; and in the veil of Prophet-hood for four thousand years, and it was saying: 'Glorious is the Lord^{azwj} of Mighty from what they are ascribing'.

وَ فِي حِجَابِ الرَّفْعَةِ ثَلَاثَةَ آلَافِ سَنَةٍ وَ هُوَ يَقُولُ- سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ وَ فِي حِجَابِ الْهَيْبَةِ أَلْفِي سَنَةٍ وَ هُوَ يَقُولُ- سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ
وَ فِي حِجَابِ الشَّفَاعَةِ أَلْفَ سَنَةٍ وَ هُوَ يَقُولُ- سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ

And in the veil of Loftiness for three thousand years, and it was saying: 'Glorious is the One with the Kingdom and the Domains'; and in the veil of Prestige for two thousand years, and it was saying: 'Glorious is Allah^{azwj} and with His^{azwj} Praise'; and in the veil of Intercession for a thousand years, and it was saying: 'Glorious is my Lord^{azwj} the Magnificent and with His^{azwj} Praise!'

ثُمَّ أَظْهَرَ اسْمَهُ عَلَى اللَّوْحِ فَكَانَ عَلَى اللَّوْحِ مُنَوَّرًا أَرْبَعَةَ آلَافِ سَنَةٍ ثُمَّ أَظْهَرَهُ عَلَى الْعَرْشِ فَكَانَ عَلَى سَاقِ الْعَرْشِ مُثَبَّتًا سَبْعَةَ آلَافِ سَنَةٍ إِلَى أَنْ وَضَعَهُ اللَّهُ عَرْزًا وَ جَلَّ فِي صُلْبِ آدَمَ.

Then He^{azwj} Revealed his^{saww} name to the (Guarded) Tablet, radiating for four thousand years. Then He^{azwj} Revealed it to the Throne. It was affirmed upon the base of the Throne for seven thousand years until Allah^{azwj} Might and Majestic Placed it in the lineage of Adam^{as}.¹⁴⁶

11- يد، التوحيد علي بن عبد الله الأسواربي عن مكيب بن أحمد عن عبد بن أحمد بن محمد بن البراء عن عبد المنعم بن إدريس عن أبيه عن وهب عن ابن عباس عن النبي ص قال: إن لله تبارك و تعالی ديكاً رجلاه في ثنوم الأرض السابعة و رأسه عند العرش ثابى عنقه تحت العرش

(The book) 'Al Tawheed' – Ali Bin Abdullah Al Aswary, from Makky Bin Ahmad, from Aday Bin Ahmad, from Ahmad Bin Muhammad Bin Al Bara'a, from Abdul Mun'im Bin Idrees, from his father, from Wahb, from Ibn Abbas,

'From the Prophet^{saww} having said: 'For Allah^{azwj} Blessed and Exalted there is a rooster. It's legs are in the bottom of the seventh earth, and its head is by the Throne. It's neck is folded beneath the Throne.

وَ مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى خَلَقَهُ اللَّهُ تَعَالَى وَ رِجْلَاهُ فِي ثُنُومِ الْأَرْضِ السَّابِعَةِ السُّفْلَى مَضَى مُصْعِدًا فِيهَا مَدَّ الْأَرْضِينَ حَتَّى حَرَجَ مِنْهَا إِلَى أَفْقِ السَّمَاءِ
ثُمَّ مَضَى فِيهَا مُصْعِدًا حَتَّى انْتَهَى قَرْنُهُ إِلَى الْعَرْشِ وَ هُوَ يَقُولُ سُبْحَانَكَ رَبِّي

And there is an Angel from the Angels of Allah^{azwj} the Exalted, and its legs are in the bottom of the seventh lowest earth. It ascends in it the extent of the earths until it emerges from these to horizon of the sky. Then it ascends in it until its head ends to the Throne, and it says: 'Glory be to You^{azwj} my Lord^{azwj}!'

وَ لِذَلِكَ الدَّيْكَ جَنَاحَانِ إِذَا نَشَرَهُمَا جَاوَزَ الْمَشْرِقَ وَ الْمَغْرِبَ فَإِذَا كَانَ فِي آخِرِ اللَّيْلِ نَشَرَ جَنَاحَيْهِ وَ حَفَقَ بِهِمَا وَ صَرَخَ بِالتَّسْبِيحِ وَ هُوَ يَقُولُ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ الْكَبِيرِ الْمُتَعَالِ الْقُدُّوسِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

And for that rooster there are two wings. When it spreads these, they exceed the east and the west. Whenever it was during end of the night, it spreads its two wings and flaps with

these and shouts with the glorification, and it says: 'Glorious is Allah^{-azwj}, the King, the Holy, the Great, the Exalted, the Holy! There is no god except He^{-azwj} the Living, the Eternal!'

فَإِذَا فَعَلَ ذَلِكَ سَبَّحَتْ دَيْكَةُ الْأَرْضِ كُلُّهَا وَ خَفَّتْ بِأَجْنِحَتَيْهَا وَ أَخَذَتْ فِي الصُّرَاخِ فَإِذَا سَكَنَ ذَلِكَ الدَّيْكُ فِي السَّمَاءِ سَكَنَتِ الدَّيْكَةُ فِي الْأَرْضِ

When it does that, roosters of the earth, all of them glorify and flap their wings and take in the shouting. When that rooster in the sky calms down, the roosters in the earth calm down.

فَإِذَا كَانَ فِي بَعْضِ السَّحْرِ نَشَرَ جَنَاحَيْهِ فَجَاوَزَ الْمَشْرِقَ وَ الْمَغْرِبَ وَ خَفَقَ بِهِمَا وَ صَرَخَ بِالتَّسْبِيحِ - سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ الْعَزِيزِ الْقَهَّارِ سُبْحَانَ اللَّهِ ذِي الْعَرْشِ الْمَجِيدِ سُبْحَانَ اللَّهِ ذِي الْعَرْشِ الرَّفِيعِ

When it was one of the pre-dawns, it spreads its wings so it exceeds the east and the west, and flaps with these and shouts with the glorification: 'Glorious is Allah^{-azwj} the Magnificent! Glorious is Allah^{-azwj} the Mighty, the Forceful! Glorious is Allah^{-azwj} with the Glorious Throne! Glorious is Allah^{-azwj} with the Lofty Throne!'

فَإِذَا فَعَلَ ذَلِكَ سَبَّحَتْ دَيْكَةُ الْأَرْضِ فَإِذَا هَاجَ هَاجَتِ الدَّيْكَةُ فِي الْأَرْضِ مُجَاوِزُهُ بِالتَّسْبِيحِ وَ التَّقْدِيسِ لِلَّهِ تَعَالَى وَ لِذَلِكَ الدَّيْكُ رِيشٌ أَبْيَضٌ كَأَشَدِّ بَيَاضٍ رَأَيْتَهُ قَطُّ وَ لَهُ زَعَبٌ أَحْضَرٌ تَحْتَ رِيشِهِ الْأَبْيَضِ كَأَشَدِّ حُضْرَةٍ رَأَيْتَهَا قَطُّ فَمَا زِلْتُ مُشْتَاقًا إِلَى أَنْ أَنْظُرَ إِلَى رِيشِ ذَلِكَ الدَّيْكِ.

When it does that, roosters of the earth glorify. When it is agitated, the roosters in the earth are agitated in responding to it with the glorifications and the extollations of Holiness of Allah^{-azwj} the Exalted; and for that rooster there are white feathers, as intensely white as has been seen at all, and for it there is a green fluff beneath its white feathers, an intensely white as has been seen at all. I^{-saww} have not ceased to be yearning to look at the feathers of that rooster!"¹⁴⁷

12- يد، التوحيد بهذا الإسناد عن النبي ص قال: إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَكًا مِنَ الْمَلَائِكَةِ يَصْفُ جَسَدِهِ الْأَعْلَى نَارٌ وَ نِصْفُهُ الْأَسْفَلُ ثَلْجٌ فَلَا النَّارُ تُذِيبُ الثَّلْجَ وَ لَا الثَّلْجُ يُطْفِئُ النَّارَ وَ هُوَ قَائِمٌ يُنَادِي بِصَوْتٍ لَهُ رَفِيعٌ -

(The book) 'Al Tawheed' – By this chain,

'From the Prophet^{-saww} having said: 'For Allah^{-azwj} Blessed and Exalted: For Allah^{-azwj} Blessed and Exalted there is an Angel from the Angels. The top half of its body is fire and the bottom half is ice. Neither does the fire melt the ice nor does the ice extinguish the fire, and it stands calling out at the top of its voice: -

سُبْحَانَ اللَّهِ الَّذِي كَفَّ حَرَّ هَذِهِ النَّارِ فَلَا تُذِيبُ هَذَا الثَّلْجَ وَ كَفَّ بَرْدَ هَذَا الثَّلْجِ فَلَا يُطْفِئُ حَرَّ هَذِهِ النَّارِ اللَّهُمَّ مُؤَلِّمًا بَيْنَ الثَّلْجِ وَ النَّارِ أَلْفَ بَيْنٍ فُلُوبِ عِبَادِكَ الْمُؤْمِنِينَ عَلَى طَاعَتِكَ.

'Glorious is Allah^{-azwj} Who Restrains the heat of this fire so it does not melt this ice, and Restrains coldness of this ice so it does not extinguish the heat of this fire! O Allah^{-azwj},

Synthesizer between the ice and the fire! Synthesize between the hearts of Your^{-azwj} believing servant to be upon obedience to You^{-azwj!}"¹⁴⁸

13- يد، التوحيد ابْنُ الْوَالِدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي عَمْرٍو عَنِ ابْنِ أُورَمَةَ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ أَبِي الْحَسَنِ الشَّعْبِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْمَلَائِكَةَ فِي صُورٍ شَتَّى أَلَا إِنَّ لِلَّهِ تَعَالَى مَلَكًا فِي صُورَةِ دَبْكٍ أَبْجَحَ أَشْهَبَ بَرَاتْنَهُ فِي الْأَرْضِينَ السَّابِعَةَ السُّفْلَى وَغُرْفَهُ مَثْنَى تَحْتَ الْعَرْشِ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَاحِدٌ مِنْ نَارٍ وَ الْآخَرُ مِنْ ثَلْجٍ

(The book) ‘Al Tawheed’ – Ibn Al Waleed, from Al Saffar, from Ibn Aban, from Ibn Owrama, from Ahmad Bin Muhassin, from Abu Al-Hassan Al Sha’ary, from Ibn Tareyf, from Ibn Nubata,

‘From Amir Al-Momineen^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted has Created the Angels in various images. Indeed, for Allah^{-azwj} the Exalted there is an Angel in the image of a rooster, expansive, grey. Its clutches (claws) are in the lowest seventh earth and its neck is folded beneath the Throne. There are two wings for him, a wing in the east and a wing in the west, one being of fire and the other of ice.

فَإِذَا حَضَرَ وَقْتُ الصَّلَاةِ قَامَ عَلَى بَرَاتْنِهِ ثُمَّ رَفَعَ عُقْمَهُ مِنْ تَحْتِ الْعَرْشِ ثُمَّ صَفَّقَ بِجَنَاحَيْهِ كَمَا تَصْفِقُ الدُّبُوكُ فِي مَنَازِلِكُمْ فَلَا الَّذِي مِنَ النَّارِ يُذِيبُ الثَّلْجَ وَ لَا الَّذِي مِنَ الثَّلْجِ يُطْفِئُ النَّارَ

When the time of Salat presents, it stands upon its claws then raises its head from beneath the Throne, then it flaps with its wings just as the roosters in your homes tend to flap. Neither does (the wing) which is of fire melts the ice nor does (the wing) which is of ice extinguishes the fire.

فَيُنَادِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا سَيِّدُ النَّبِيِّينَ وَ أَنَّ وَصِيَّهُ سَيِّدُ الْوَصِيِّينَ وَ أَنَّ اللَّهَ سُبُوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

It calls out: ‘I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is chief of the Prophets^{-as}, and that his^{-saww} successor^{-asws} is chief of the successors^{-asws}, and that Allah^{-azwj} is Glorious, Holy, Lord^{-azwj} of the Angels and the Spirit!’

قَالَ فَتَخَفِقُ الدَّبْكَةُ بِأَجْحِثَهَا فِي مَنَازِلِكُمْ فَتُجِيبُهُ عَنْ قَوْلِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ- وَ الطَّيْرُ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ مِنَ الدَّبْكَةِ فِي الْأَرْضِ.

He^{-asws} said: ‘So the roosters in your homes flap with their wings responding to it of his words, and it is the Word of the Mighty and Majestic: **and the birds in rows, each knows its Salat and its Glorification, [24:41],** from the roosters in the earth”¹⁴⁹

14- لي، الأمامي للصدوق ابْنُ شَادَوَيْهِ عَنِ مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنِ أَبِيهِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عَمْرٍو عَنِ ابْنِ عُثْمَانَ عَنِ ابْنِ أَبِي عَمْرٍو عَنِ ابْنِ نُبَاتَةَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَمَّا أَنَّ بَعَثَ اللَّهُ عِيسَى ع تَعَرَّضَ لَهُ الشَّيْطَانُ فَوَسَّوَسَهُ فَقَالَ عِيسَى ع سُبْحَانَ اللَّهِ مِلْءَ سَمَاوَاتِهِ وَ أَرْضِهِ وَ مِدَادَ كَلِمَاتِهِ وَ زِينَةَ عَرْشِهِ وَ رِضًا نَفْسِهِ

¹⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 12

¹⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 13

(The book) 'Al Amaali' of Al Sadouq – Ibn Shazawayh, from Muhammad Al Himeyri, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlab, from Ikrimah (Bin Abu Jahl^{la}), from Ibn Abbas who said,

'When Allah^{-azwj} Sent Isa^{-as}, the Satan^{-la} presented to him^{-as} and insinuated to him^{-as}. Isa^{-as} said: 'Glorious is Allah^{-azwj} filling His^{-azwj} skies and His^{-azwj} earth, and extent of His^{-azwj} Words, and weight of His^{-azwj} Throne, and Satisfaction of Himself^{-as}!'

قَالَ فَلَمَّا سَمِعَ إِبْلِيسُ ذَلِكَ ذَهَبَ عَلَى وَجْهِهِ لَا يَمْلِكُ مِنْ نَفْسِهِ شَيْئاً حَتَّى وَقَعَ فِي اللَّجَّةِ الْخَضِرَاءِ.

He said, 'When Iblees^{-la} heard that, he^{-la} fell upon his^{-la} face not being able to control himself^{-la} anything until he^{-la} fell into the green swamp".¹⁵⁰

15- ثو، ثواب الأعمال ابْنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ أَبِي بَدِيٍّ عَنِ الرَّبِيعِيِّ عَنِ ابْنِ فَضَالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَنْ قَالَ سُبْحَانَ اللَّهِ مِائَةً مَرَّةً كَانَ مِثْلَ مَنْ دَكَرَ اللَّهَ كَثِيراً

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from Ibn Fazzal, from Yunus Bin Yaquob who said,

'I said to Abu Abdullah^{-asws}, 'One who says, 'Glory be to Allah^{-azwj}' one hundred times would be from the ones having done Zikr of Allah^{-azwj} a lot?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes".¹⁵¹

16- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الرَّبِيعِيِّ عَنِ أَبِيهِ وَ اللَّؤْلُؤِيِّ مَعَا عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ مِنْ غَيْرِ تَعَجُّبٍ خَلَقَ اللَّهُ مِنْهَا طَائِراً لَهُ لِسَانٌ وَ حَاجِبَانِ يُسَبِّحُ اللَّهَ عَنْهُ فِي الْمَسْبُوحِينَ حَتَّى تَقُومَ السَّاعَةُ وَ مِثْلَ ذَلِكَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father and Al Luluie, both together from Muhammad Bin Sinan, from Abu Al Jaroud,

From Abu Ja'far^{-asws} having said: 'One who says, 'Glory be to Allah^{-azwj}' from without self-conceit, Allah^{-azwj} will Create a bird from it having a tongue for it and two wings. It will glorify Allah^{-azwj} on his behalf among the glorifiers until establishment of the House; and similar to that is (saying of), 'The Praise is for Allah^{-azwj}', and, 'There is no god except Allah^{-azwj}', and 'Allah^{-azwj} is Greatest!'¹⁵²

17- ثو، ثواب الأعمال أَبِي عَنِ سَعْدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ كَتَبَ اللَّهُ لَهُ ثَلَاثَةَ آلَافٍ حَسَنَةٍ وَ مِثْلَ ثَلَاثَةِ آلَافٍ سَيِّئَةٍ وَ رَفَعَهُ لَهُ ثَلَاثَةَ آلَافٍ دَرَجَةٍ وَ خَلَقَ مِنْهَا طَائِراً فِي الْجَنَّةِ يُسَبِّحُ وَ كَانَ أَجْرُ تَسْبِيحِهِ لَهُ.

¹⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 14

¹⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 15

¹⁵² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 16

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'One who says, 'Glory be to Allah^{-azwj} and with His^{-azwj} Praise! Glory be to Allah^{-azwj} the Magnificent and with His^{-azwj} Praise', Allah^{-azwj} will Write for him a three thousand good deeds, and Delete from him three thousand evil deeds, and Raise for him three thousand ranks, and He^{-azwj} will Create a bird from it in the Paradise glorifying, and the Recompense of its glorification would be for him'.¹⁵³

18- ص، قصص الأنبياء عليهم السلام بإسناد عن الصدوق بإسناده إلى محمد بن أورمة عن محمد بن خالد عمّن ذكره عن أبي جعفر ع قال: حجّ ذو القرنين في سبعمائة ألف فارس فلما دخل الحرم شيعه بعض أصحابه إلى البيت فلما انصرف فقال رأيت رجلاً ما رأيت أكرّ نوراً ووجهاً منه

(The book) 'Qasas Al Anbiya', may the greeting be upon them^{-as} – by the chain from Al Sadouq, by his chain to Muhammad Owrama, from Muhammad Bin Khalid, from the one who mentioned it,

'From Abu Ja'far^{-asws} having said: 'Zulqarnayn^{-as} performed Hajj among six hundred thousand horsemen. When he^{-as} entered the Sanctuary, one of his^{-as} companions escorted him^{-as} to the House (Kabah). When he^{-as} was leaving, he^{-as} said: 'I^{-as} saw a man, I^{-as} have not seen anyone of more radiance and (honourable) face than him!'

قَالُوا ذَاكَ إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ

They said, 'That is Ibrahim^{-as}, friend of the Beneficent'.

قَالَ أَسْرَجُوا فَأَسْرَجُوا سَبْمِائَةَ أَلْفٍ دَابَّةٍ فِي مِقْدَارِ مَا يُسْرَجُ دَابَّةٌ وَاحِدَةٌ

He^{-as} said: 'Saddle up!' Six hundred thousand animals were saddled in time what takes one animal to be saddled.

قَالَ ثُمَّ قَالَ ذُو الْقُرْنَيْنِ لَا بَلْ تَمْشِي إِلَى خَلِيلِ الرَّحْمَنِ فَمَشَى وَ مَشَى مَعَهُ أَصْحَابُهُ حَتَّى التَّقِيَا

He^{-asws} said: 'Then Zulqarnayn^{-as} said: 'No, but we shall walk to the friend of the Beneficent!' So he^{-as} walked and his^{-as} companions walked with him^{-as} until they^{-as} both met.

قَالَ إِبْرَاهِيمُ ع بِمَ قَطَعْتَ الدَّهْرَ

Ibrahim^{-as} said: 'With what do you^{-as} cut (pass) the time?'

قَالَ بِأَحَدَى عَشْرَةَ كَلِمَةً سُبْحَانَ مَنْ هُوَ بَاقٍ لَا يَفْتِي سُبْحَانَ مَنْ هُوَ عَالِمٌ لَا يَنْسَى سُبْحَانَ مَنْ هُوَ حَافِظٌ لَا يَسْفُطُ سُبْحَانَ مَنْ هُوَ بَصِيرٌ لَا يَزْتَابُ سُبْحَانَ مَنْ هُوَ قَيُّومٌ لَا يَنَامُ سُبْحَانَ مَنْ هُوَ مَلِكٌ لَا يُرَامُ

He^{-as} said: 'With eleven phrases – 'Glorious is One Who is remains not perishing! Glorious is One Who is a Knower nor forgetting! Glorious is One Who is a Preserver not dropping!

Glorious is One who is Insightful not being doubtful! Glorious is One Who is Eternal not sleeping! Glorious is One Who is a King not breached (defeated)!

سُبْحَانَ مَنْ هُوَ عَزِيزٌ لَا يُضَامُ سُبْحَانَ مَنْ هُوَ مُتَجَبِّ لَا يُرَى سُبْحَانَ مَنْ هُوَ وَاسِعٌ لَا يَتَكَلَّفُ سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَلْهُو سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَسْتَهْوِ.

Glorious is One Who is Mighty not violated! Glorious is One Who is veiled cannot be seen! Glorious is One Who is Capacious not encumbered! Glorious is One Who is Established not playing! Glorious is One Who is Permanent not omitting!"¹⁵⁴

19- سن، المحاسن في رواية محمد بن مروان عن أبي جعفر ع قال قال رسول الله ص إذا قال أحد سبحان الله فقد أرفق بالله وحق على الله أن ينصره.

(The book) 'Al Mahasin' – In a report by Muhammad Bin Marwan,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever someone says, 'Glory be to Allah^{-azwj}', so he has been humble to Allah^{-azwj} and has a right upon Allah^{-azwj} that He^{-azwj} Helps him"¹⁵⁵

20- سن، المحاسن إسماعيل بن جعفر عن محمد بن أبي حمزة عن أبي أيوب عن أبي بصير عن أبي عبد الله ع قال: من سبح الله مائة مرة كان أفضل الناس ذلك اليوم إلا من قال مثل قوله.

(The book) 'Al Mahasin' – Ismail Bin Ja'far, from Muhammad Bin Abu Hamza, from Abu Ayoub, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'One who glorifies Allah^{-azwj} one hundred times would be best of the people on that day except for the one who says similar to his words (or more)"¹⁵⁶

21- سن، المحاسن الوشاء عن رفاعه عن ليث قال سمعته يقول قال رسول الله ص من قال سبحان الله من غير تعجب خلق الله منها طائراً أخضر يستظل بظل العرش يسبح فيكتب له ثوابه إلى يوم القيامة.

(The book) 'Al Mahasin' – Al Washa – from Rifa'at, from Lays who said,

'I heard him^{-asws} saying: 'Rasool-Allah^{-saww} saying: 'One who says, 'Glory be to Allah^{-azwj} from without self-conceit, Allah^{-azwj} would Create a green bird from it taking shade with Shade of the Throne, glorifying. Its Rewards would be written for him up to the Day of Qiyamah"¹⁵⁷

22- شي، تفسير العياشي عن زيد الشحام عن أبي عبد الله ع قال: سألته عن التسييح فقال هو اسم من أسماء الله و دعوى أهل الجنة.

Tafseer Al Ayyashi – from Zayd Al Shaham,

¹⁵⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 18

¹⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 19

¹⁵⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 20

¹⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 21

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the glorification (Tasbeeh). He^{-asws} said: 'It is a Name from Names of Allah^{-azwj} and a call of the people of Paradise".¹⁵⁸

23- سر، السرائر مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ كَلِمَةٍ أَحَفَّ عَلَى اللِّسَانِ وَلَا أَبْلَغَ مِنْ سُبْحَانَ اللَّهِ.

(The book) 'Saraair' – Muhammad Bin Ali Bin Mahboub, from Ahmad, from Muhammad Bin Abu Umeyr, from Hisham Bin Al Hakam who said,

'Abu Abdullah^{-asws} said: 'There is none from a phrase lighter upon the tongue nor more eloquent than, 'Glory be to Allah^{-azwj}!'"¹⁵⁹

24- كَشَفٌ، كَشَفَ الْغَمَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ مِنْ غَيْرِ تَعَجُّبٍ كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَ مَحَا عَنْهُ ثَلَاثَةَ أَلْفِ سَيِّئَةٍ وَ رَفَعَ لَهُ ثَلَاثَةَ أَلْفِ دَرَجَةٍ.

(The book) 'Kashf Al Ghumma' –

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who says, 'Glory be to Allah^{-azwj} the Magnificent and with His^{-azwj} Praise', from without self-conceit, Allah^{-azwj} will Write for him one hundred thousand good deeds, and Delete from him three thousand evil deeds, and Raise for him three thousand ranks".¹⁶⁰

25- نَقَلَ مِنْ خِطِّ الشَّهِيدِ رَحِمَهُ اللَّهُ فِي حَدِيثِ الْمِعْرَاجِ أَنَّ تَسْبِيحَ أَهْلِ السَّمَاءِ الدُّنْيَا سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ وَ أَهْلِ السَّمَاءِ الثَّانِيَةِ سُبْحَانَ ذِي الْعَرْشِ وَ الْجَبْرُوتِ وَ أَهْلِ الثَّالِثَةِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ وَ أَهْلِ الرَّابِعَةِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ.

It is copied from the handwriting of Al-Shaheed, may Allah^{-azwj} Mercy him, in a Hadeeth of the Ascension (Mi'raj): 'A glorification of inhabitants of sky of the world is, 'Glorious is the One with the Kingdom and the Domains!' And by inhabitants of the second sky, 'Glorious is the One with the Might and the Force!' And inhabitants of the third (sky) is, 'Glorious is the Living Who does not die! And inhabitants of the fourth (sky) is, 'Glorious is the King, the Holy! Glorious is Lord^{-azwj} of the Angels and the Spirit".¹⁶¹

26- عُدَّةُ الدَّاعِي، رُوِيَ أَنَّ سُلَيْمَانَ بْنَ دَاوُدَ ع كَانَ مُعَسِّكُهُ مِائَةَ فَرَسٍ فِي مِائَةِ فَرَسٍ وَ قَدْ نَسَجَتْ الْمِثْلُ لَهُ بِسَاطًا مِنْ ذَهَبٍ وَ إِبْرَيْسِمٍ فَرَسِحَانِ فِي فَرَسٍ فَكَانَ يُوضَعُ مِنْبَرُهُ فِي وَسْطِهِ وَ هُوَ مِنْ ذَهَبٍ

(The book) 'Uddat Al Daie' –

'It is reported that Suleyman^{-as} Bin Dawood^{-as}, his^{-as} army was of one hundred one hundred Farsakh by one hundred Farsakh (five hundred square km), and the Jinn had woven for him^{-as}

¹⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 22

¹⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 23

¹⁶⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 24

¹⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 3 H 25

a carpet of gold and silk, two Farsakh by on Farsakh (10 square km). His^{as} pulpit was placed in its middle, and it was gold.

فَيُقْعَدُ عَلَيْهِ وَ حَوْلَهُ سِتْمَائَةِ أَلْفِ كُرْسِيِّ مِنْ ذَهَبٍ وَ فِضَّةٍ فَيُقْعَدُ الْأَنْبِيَاءُ عَلَى كُرْسِيِّ الذَّهَبِ وَ الْعُلَمَاءُ عَلَى كُرْسِيِّ الْفِضَّةِ وَ حَوْلَهُمُ النَّاسُ وَ حَوْلَ النَّاسِ الْجِنَّ وَ الشَّيَاطِينُ وَ تُظِلُّهُ الطَّيْرُ بِأَجْنِحَتِهَا وَ كَانَ يَأْتُرُ الرِّيحَ الْعَاصِفَ يَسِيرُهُ وَ الرَّخَاءُ يَحْمِلُهُ

He^{as} sat on it and around him^{as} six hundred thousand chairs of gold and silver. The Prophets^{as} sat upon chairs of gold and the scholars upon chairs of silver, and around him^{as} were people and around the people were the Jinn and the Satans^{la}, and the birds shaded him^{as} with their wings. He^{as} had ordered the stormy wind to travel gently carrying him^{as}.

فَبَحَكَى أَنَّهُ مَرَّ بِحَرَاثٍ فَقَالَ لَقَدْ أَبَوَى ابْنُ دَاوُدَ مُلْكًا عَظِيمًا

It is narrated that a farmer passed by. He said, 'The son^{as} of Dawood^{as} has been Given a mighty kingdom!'

فَأَلْقَاهُ الرِّيحُ فِي أُذُنِهِ فَتَنَزَّلَ وَ مَشَى إِلَى الْحَرَاثِ وَ قَالَ إِنَّمَا مَشَيْتُ إِلَيْكَ لِأَنَّكَ لَمَّا لَا تَقْدِرُ عَلَيْهِ

The wind cast it in his^{as} ears. He^{as} descended and walked to the farmer and said: 'But rather, I^{as} have walked to you lest you wish for what you are not able upon!'

ثُمَّ قَالَ لَتَسْبِيحَةٌ وَاحِدَةٌ يَقْبَلُهَا اللَّهُ تَعَالَى خَيْرٌ مِمَّا أُوتِيَ آلُ دَاوُدَ

Then he^{as} said: 'One glorification (Tasbeeh) Accepted by Allah^{azwj} the Exalted is better than what the progeny of Dawood^{as} has been Given!'

وَ فِي حَدِيثٍ آخَرَ لِأَنَّ نَوَابِ التَّسْبِيحَةِ بَيْتِي وَ مُلْكُ سُلَيْمَانَ يَفْتِي.

And in another Hadeeth: 'Because Rewards of the glorification: will remain while the kingdom of Suleyman will perish'.¹⁶²

CHAPTER 4 – THE FOUR PHRASES WHICH TO BE PANICKED TO, AND THEIR MEANINGS, AND THE STORIES RELATED WITH THESE

1- ل، الخصال لي، الأمالي للصدوق ابن مسرور عن ابن عامر عن عميه عن ابن أبي عمير قال حدثني جماعة من مشايخنا منهم أبان بن عثمان و هشام بن سالم و محمد بن حمران عن الصادق ع قال: عَجِبْتُ لِمَنْ فَرَعَ مِنْ أَرْبَعِ كَيْفٍ لَا يَفْرَعُ إِلَى أَرْبَعِ عَجَبْتُ لِمَنْ خَافَ كَيْفَ لَا يَفْرَعُ إِلَى قَوْلِهِ- حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَإِنِّي سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ بِعَقِبِهَا- فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضِّلَ لَمْ يَمَسْسُهُمْ سُوءٌ

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr who said, 'It is narrated to me by a group of our elders, from them was Aban Bin Usman, and Hisham Bin Salim, and Muhammad Bin Humran,

'From Al-Sadiq^{asws} having said: 'I^{asws} am surprised at the one who panics from four, how he does not panic to four! I^{asws} am surprised at the one who fears how he does not panic to His^{azwj} Words: **'Allah is Sufficient for us and the most excellent Protector' [3:173]**, for I^{asws} have heard Allah^{azwj} Mighty and Majestic Saying following it: **So they returned with a Favour from Allah and (His) Grace. No evil touched them [3:174]**.

وَ عَجِبْتُ لِمَنْ اعْتَمَّ كَيْفَ لَا يَفْرَعُ إِلَى قَوْلِهِ- لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَإِنِّي سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ بِعَقِبِهَا- وَ نَجَّيْنَاهُ مِنَ الْعَمِّ وَ كَذَلِكَ تُنَجِّي الْمُؤْمِنِينَ

And I^{asws} am surprised at the one who is sad how he does not panic to His^{azwj} Words: **'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]**, for I^{asws} heard Allah^{azwj} Mighty and Majestic Saying following it: **So We Answered for him and Rescued him from the grief, and like that do We Rescue the Momineen [21:88]**.

وَ عَجِبْتُ لِمَنْ فُكِرَ بِهِ كَيْفَ لَا يَفْرَعُ إِلَى قَوْلِهِ- أَفْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ فَإِنِّي سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ بِعَقِبِهَا- فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

And I^{asws} am surprised at the one who is plotted with how he does not panic to His^{azwj} Words: **and I entrust my matters to Allah, surely Allah Sees the servants' [40:44]**, for I^{asws} heard Allah^{azwj} Mighty and Majestic Saying following it: **So Allah Saved him from the evil of what they planned, [40:45]**.

وَ عَجِبْتُ لِمَنْ أَرَادَ الدُّنْيَا وَ زِينَتَهَا كَيْفَ لَا يَفْرَعُ إِلَى قَوْلِهِ- مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ- فَإِنِّي سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ بِعَقِبِهَا- إِنْ تَرَى أَنَا أَقَلَّ مِنْكَ مَالًا وَ وَلَدًا- فَعَسَى رَبِّي أَنْ يُؤْتِيَنَّ خَيْرًا مِنْ حَبْتِكَ وَ عَسَى مُوجِبَةٌ.

And I^{asws} am surprised at the one who wants the world and its adornments how he does not panic to His^{azwj} Words: **'Whatever Allah so Desires, there is no Strength except by Allah!' [18:39]**, for I^{asws} heard Allah^{azwj} Mighty and Majestic Saying following it: **Surely, you view that I am lesser than you in wealth and children [18:39] So, perhaps my Lord would be Giving me better than your garden [18:40], perhaps it would be Answered''**.¹⁶³

¹⁶³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 1

2- يد، التوحيد في خبر زينب العظيمة ما تحمل الأملاك العرش إلا بقول- لا إله إلا الله و لا قوة إلا بالله العلي العظيم.

(The book) 'Al Tawheed' –

'In a Hadeeth of Zainab Al-Attar (the Perfume seller): 'The Angels do not carry the Throne except by the words: 'There is no god except Allah^{-azwj}, and there is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent'''.¹⁶⁴

3- فس، تفسير القمي و اضرب لهم مثلاً رجلين جعلنا لأحدهما جنتين من أعناب و حففناهما بنخل و جعلنا بينهما رزقاً قال نزلت في رجل كان له بستانان كبيران عظيمان كثير الثمار كما حكى الله عز و جل و فيهما نخل و رزق و ماء و كان له جار فقير

Tafseer Al-Qummi - **And strike for them an example of two men. We Made to be for one of them, two gardens of grapes and bordered both of these with palm trees, and We Made a plantation to be between them [18:32].** He said, 'It was Revealed regarding a man who had two very big orchards for him of abundant fruit, just as Allah^{-azwj} Mighty and Majestic Narrated, and in these were palm trees, and plants, and water.

فافتخر العبي على الفقير و قال له- أنا أكثر منك مالاً و أعز نفاً ثم دخل بستانه و قال- ما أظن أن تبدي هذه أبداً و ما أظن الساعة قائمة و لئن زدت إلى ربي لأجدن خيراً منها منقلباً

And there was a neighbour for him who was poor. The rich one prided over the poor and said to him: '**I am of more wealth than you and mightier in number (of children) [18:34].** Then he entered his orchard and said: '**I don't think that this will perish, ever! [18:35] And I don't think the Hour would be Established, and even if I am returned to my Lord I will find an abode better than this [18:36].**

فقال له الفقير أكفرت بالذي خلقك من تراب ثم من نطفة ثم سواك رجلاً- لكننا هو الله ربي و لا أشرك بربي أحداً

The poor said to him: '**Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37] But as for me, He is Allah, my Lord, and I do not associate anyone with my Lord [18:38].**

ثم قال الفقير للذي فها- إذ دخلت جنتك قلت ما شاء الله لا قوة إلا بالله إن ترين أنا أقل منك مالاً و ولداً

Then the poor said to the rich: **And, if only you had said when you entered your garden, 'Whatever Allah so Desires, there is no Strength except by Allah!' Surely, you view that I am lesser than you in wealth and children [18:39].**

ثم قال الفقير فعسى ربي أن يؤتيني خيراً من جنتك و يرسل عليها حسباناً من السماء فتصبح صعيداً زلقاً أي مخترفاً- أو يصبح ماؤها غوراً

Then the poor one said: **Perhaps my Lord would be Giving me better than your garden and would Send upon it a thunderbolt from the sky, so it would become a barren plain [18:40], i.e. incinerated, Or its waters might become sunken, [18:41].**

فَوَقَعَ فِيهَا مَا قَالَ الْمَقْبُورُ فِي تِلْكَ اللَّيْلَةِ وَ أَصْبَحَ الْعَبِيُّ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَ يَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا— وَ لَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَ مَا كَانَ مُنْتَصِرًا وَ هَذِهِ عَقُوبَةُ الْعَبِيِّ.

It occurred in it what the poor one had said during that night, and in the morning, the rich was wringing his hands upon what he had spent in these, and these had collapsed upon its top, and he was saying, 'Woe be unto me! Had I not associated anyone with my Lord!' [18:42] And there did not happen to be a force for him to help him, from besides Allah, and he was not supported [18:43]; and this was punishment of the rich one".¹⁶⁵

4- ج، الإحتجاج فيما كتبت أبو الحسن العسكري ع إلى أهل الأهواز سأل عباية الأسدي أمير المؤمنين ع عن تأويل لا حول و لا قوة إلا بالله فقال ع لا حول منا عن معاصي الله إلا بعصمته و لا قوة لنا على طاعة الله إلا بعون الله.

(The book) 'Al-Ihtijaj' –

'Among what Abu Al-Hassan Al-Askari^{-asws} wrote to the people of Ahwaz: 'Abaya Al-Asady asked Amir Al-Momineen^{-asws} about interpretation of, 'There is neither might nor strength except with Allah^{-azwj}'. He^{-asws} said: 'There neither might from us from disobeying Allah^{-azwj} by His^{-azwj} Protection, nor is there any strength for us upon obeying Allah^{-azwj} except by Assistance of Allah^{-azwj}'.¹⁶⁶

5- لي، الأماالي للصدوق ابن الوليد عن الصفار عن أيوب بن نوح عن صفوان بن يحيى عن هشام بن سالم عن أبي عبد الله الصادق ع قال قال رسول الله ص إن آدم شكك إلى الله عز وجل ما يلقى من حديث النفس والحزن فتزل عليه جبرئيل فقال له يا آدم قل- لا حول و لا قوة إلا بالله

(The book) 'Al Amaali' of Al Sadouq - Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Hisham Bin Salim,

'From Abu Abdullah Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Adam^{-as} complained to Allah^{-azwj} Mighty and Majestic of what he^{-as} was facing from self-discussion and the grief. Jibraeel^{-as} descended. He^{-as} said to him^{-as}: 'O Adam^{-as}! Recite 'لا حول و لا قوة إلا بالله' There is neither might nor strength except with Allah^{-azwj}!'

فقالها فذهب عنه الوسوسة والحزن.

He^{-as} said it, and the insinuations and the grief were gone from him^{-as}'.¹⁶⁷

6- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن عبد الجبار عن ابن البطائني عن محمد بن يوسف عن محمد بن جعفر عن أبيه جعفر بن محمد عن أبيه ع قال قال رسول الله ص من تظاهرت عليه التعم فليتل الحمد لله رب العالمين

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Abdul Jabbar, from Ibn Al Batainy, from Muhammad Bin Yusuf,

¹⁶⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 3

¹⁶⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 4

¹⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 5

‘From Muhammad son of Ja’far^{-asws}, from his father Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One to whom the bounties appear, let him say, ‘الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ’ ‘The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!’

وَمَنْ أَلَحَّ عَلَيْهِ الْفَقْرُ فَلْيَكْزُرْ مِنْ قَوْلٍ - لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّهُ كَثُرَ مِنْ كُنُوزِ الْجَنَّةِ وَ فِيهِ شِفَاءٌ مِنْ اثْنَتَيْنِ وَ سَبْعِينَ دَاءً أَذْنَاهَا اللَّهُمَّ.

And one, the poverty is persistent upon him, let him frequent from the words, ‘لا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ’ ‘There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’, for it is a treasure from treasures of the Paradise, and in it is healing from seventy-two illnesses, the least being the worries”.¹⁶⁸

7- فس، تفسير القمي أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: قال الله تعالى لبيبي ص في ليلة المعراج أعطيتك كلمتين من خزائني عرشني لا حول و لا قوة إلا بالله و لا منجى منك إلا إليك.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} the Exalted Said to His^{-azwj} Prophet^{-as} during the night of the Ascension (Mi’raj): “I^{-azwj} shall Give you^{-saww} two phrases from treasures of My^{-azwj} Throne – ‘There is neither might nor strength except with Allah^{-azwj}’, and ‘There is no rescue from You^{-azwj} except to You^{-azwj}!’”¹⁶⁹

8- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن آبائه ع قال قال رسول الله ص قول لا حول و لا قوة إلا بالله فيها شفاء من تسعة و تسعين داء أذناها اللهم.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘In the words, ‘لا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ’ ‘There is neither might nor strength except with Allah^{-azwj}, there is healing from ninety-nine illnesses, the least of these is the worries”.¹⁷⁰

9- أقول قد سبق عن علي بن الحسين ع أنه قال: من قال لا حول و لا قوة إلا بالله فوض الأمر إلى الله عز و جل.

I (Majlisi) am saying,

‘It has preceded from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘One who says, ‘لا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ’ ‘There is neither might nor strength except with Allah^{-azwj}, has delegated the affair to Allah^{-azwj} Mighty and Majestic’”.¹⁷¹

و أوردنا أيضاً في أبواب المواعظ و باب جوامع المكارم بأسانيد عن عبادة الصامت عن أبي ذر رجمه الله أنه قال: أوصاني رسول الله ص أن أستكبر من قول - لا حول و لا قوة إلا بالله العلي العظيم فإتخا من كنوز الجنة.

¹⁶⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 6

¹⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 7

¹⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 8

¹⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 9 a

And it has been referred as well in the chapters on preaching, and the chapter on summary of good manners, by chains from Ibada al Samit,

‘From Abu Zarr^{ra}, may Allah^{azwj} Mercy him^{ra} having said: ‘Rasool-Allah^{saww} advised me^{ra} that I^{ra} should frequent from the words: ‘لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ’ ‘There is neither might nor strength except with Allah^{azwj} the Exalted, the Magnificent’, for it is from treasures of the Paradise”¹⁷².

10- ن، عيون أخبار الرضا عليه السلام بالأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ حَزَنَهُ أَمْرٌ فَلْيُثَلِّمْ لََا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ.

(The book) ‘Uyoun Akhbar Al-Reza^{asws}’, may the greeting be upon him^{asws}, by the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One whom a matter grieves him, let him say, ‘لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ’ ‘There is neither might nor strength except with Allah^{azwj}’¹⁷³.

11- يد، التوحيد مع، معاني الأخبار القَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ مَعْنَى لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ فَقَالَ مَعْنَاهُ لا حَوْلَ لَنَا عَنْ مَعْصِيَةِ اللَّهِ إِلاَّ بِعَوْنِ اللَّهِ وَ لا قُوَّةَ لَنَا عَلَى طَاعَةِ اللَّهِ إِلاَّ بِتَوْفِيقِ اللَّهِ عَزَّ وَ جَلَّ.

(The books) ‘Al Tawheed’, (and) ‘Ma’any Al Akhbar’ – Al Qattan, from Al Sukkari, from Al Jowhary, from Ibn Umarah, from his father, from Jabir Al Jufy,

‘From Abu Ja’far^{asws}, he (narrator) said, ‘I asked him^{asws} about the meaning of, ‘There is neither might nor strength except with Allah^{azwj}’. He^{asws} said: ‘It’s meaning is there is neither any might for us from disobeying Allah^{azwj} except by Assistance of Allah^{azwj}, nor any strength upon obedience of Allah^{azwj} except by Inclination of Allah^{azwj} Mighty and Majestic”¹⁷⁴.

12- مع، معاني الأخبار مُحَمَّدُ بْنُ أَحْمَدَ بْنِ تَمِيمٍ عَنْ أَبِي لَيْبِدٍ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ هَاشِمِ بْنِ عَبْدِ الْعَزِيزِ عَنْ سَعِيدِ بْنِ أَبِي مَرْيَمَ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ خَلْفِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ شَرَّاحٍ عَنْ رَبِيعَةَ عَنْ فَضَالَةَ بْنِ عُثَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ كُنْزَ الْحَدِيثِ فَعَلَيْهِ بِلا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ.

(The book) ‘Ma’any Al Akhbar’ – Muhammad Bin Ahmad Bin Tameem, from Abu Labeed Muhammad Bin Idrees, from Hashim Bin Abdul Aziz, from Saeed Bin Abu Maryam, from Yahya Bin Ayoub, from Khalaf Bin Yazeed, from Abdullah Bin Sharah, from Fazalah Bin Ubeyd who said,

‘Rasool-Allah^{saww} said: ‘One who wants the treasure of Hadeeth, upon him is with (saying), There is neither might nor strength except with Allah^{azwj}’¹⁷⁵.

13- ما، الأماالي للشيخ الطوسي فِي وَصِيَّةِ أَبِي عَبْدِ اللَّهِ ع إِلَى سُفْيَانَ إِذَا حَزَنَ أَحَدُكُمْ أَمْرٌ فَلْيُثَلِّمْ لََا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi –

¹⁷² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 9 b

¹⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 10

¹⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 11

¹⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 12

‘In an advice by Abu Abdullah^{-asws} to Sufyan: ‘Whenever a matter grieves one of you, let him say, ‘لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ’ ‘There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’’.¹⁷⁶

14- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ عَنِ الصُّدُوقِ عَنِ مَاجِيلَوَيْهِ عَنِ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ الْبَرْزَنْطِيِّ عَنِ أَبَانَ بْنِ عِيسَى عَنِ الصَّادِقِ ع قَالَ: كَانَ آدَمُ إِذَا لَمْ يَأْتِهِ جِبْرَائِيلُ اعْتَمَّ وَ حَزَنَ فَشَكَكَ ذَلِكَ إِلَى جِبْرَائِيلَ فَقَالَ إِذَا وَجَدْتَ شَيْئاً مِنَ الْحُزْنِ فُتِّلْ- لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ.

(The book) ‘Qasas Al Anbiya’, may the greetings be upon them^{-as} – by the chain from Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from Al Bazanty, from Aban Bin Isa,

‘From Al-Sadiq^{-asws} having said: ‘It so happened, whenever Jibraeel^{-as} did not come to him^{-sawww}, he^{-sawww} was saddened and grieved. He^{-sawww} complained of that to Jibraeel^{-as}. He^{-as} said: ‘Whenever you^{-sawww} feel something from the grief, say, ‘لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ’ ‘There is neither might nor strength except with Allah^{-azwj}’’.¹⁷⁷

15- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّغَّارِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ سَنَفٍ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ الرِّضَا ع قَالَ: مَنْ قَالَ لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ صَرَفَ اللَّهُ عَنْهُ تِسْعَةَ وَ تِسْعِينَ نَوْعاً مِنْ بَلَايَا الدُّنْيَا أَيْسَرَهَا الْحَقُّ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al-Husayn Bin Sayf, from Hisham Bin Salim,

‘From Al-Reza^{-asws} having said: ‘One who says, ‘لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ’ ‘There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’, Allah^{-azwj} Turns away from him ninety-nine types of afflictions of the world, the least of these being the choking’’.¹⁷⁸

16- ثو، ثواب الأعمال أَبِي عَنِ سَعْدِ عَنِ ابْنِ هَاشِمٍ عَنِ عُمَرَ بْنِ عُثْمَانَ عَنِ مُحَمَّدِ بْنِ عُذَافِرٍ عَنِ عُمَرَ بْنِ يَزِيدَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي كُلِّ يَوْمٍ مِائَةَ مَرَّةٍ لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ دَفَعَ اللَّهُ بِهَا عَنْهُ سَبْعِينَ نَوْعاً مِنَ الْبَلَاءِ أَيْسَرَهَا اللَّهُمَّ.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Hashim, from Amro Bin Usman, from Muhammad Bin Uzafir, from Umar Bin Yazeed,

‘From Abu Abdullah^{-asws} having said: ‘One who says during every day one hundred times, ‘لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ’ ‘There is neither might nor strength except with Allah^{-azwj}’, Allah^{-azwj}, due to it, will Repel from him seventy types of afflictions, the least of these is the worries’’.¹⁷⁹

17- سن، المحاسن أَبِي عَنِ مُحَمَّدِ بْنِ عَلِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنِ حُرَيْبِ الْعَزَّالِ عَنِ صَدَقَةَ الْقَتَّابِ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَلَا أَخْبِرُكُمْ بِخَمْسِ خِصَالٍ هُنَّ مِنَ الْبِرِّ وَ الْبِرُّ يَدْعُو إِلَى الْجَنَّةِ

(The book) ‘Al Mahasin’ – My father, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad, from Hureyb Al Gazaal, from Sadaqah Al Qattab, from Al-Hassan Al Basry who said,

¹⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 13

¹⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 14

¹⁷⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 15

¹⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 16

'Abu Ja'far^{-asws} said: 'Shall I^{-asws} inform you with five characteristics which are from the righteousness, and the righteousness calls to the Paradise?'

قُلْتُ بَلَى

I said, 'I said, 'Yes'.

قَالَ إِخْفَاءُ الْمُصِيبَةِ وَكِتْمَانُهَا وَ الصَّدَقَةُ تُعْطِيهَا بِيَمِينِكَ وَ لَا تُعْلَمُ بِهَا بِشِمَالِكَ وَ بِرُّ الْوَالِدَيْنِ فَإِنَّ بَرَّهُمَا لِلَّهِ رِضًا وَ الْإِكْتِازُ مِنْ قَوْلٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّهُ مِنْ كُنُوزِ الْجَنَّةِ وَ الْحُبُّ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

He^{-asws} said: 'Conceal the difficulty and conceal it, and the charity you give with your right hand and your left does not know of it, and righteousness with the parents for in being merciful to them is Satisfaction of Allah^{-azwj}, and the frequenting from the words: 'There is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent', for it is from the treasures of Paradise, and the love for Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}'¹⁸⁰

18- سن، المحاسن أبي عن يونس عن عمرو بن جميع رفته قال قال سلمان رضوان الله عليه أوصاني خليلي أن أكتيز من قول لا حول ولا قوة إلا بالله العلي العظيم فإنها كنز من كنوز الجنة الخبر.

(The book) 'Al Mahasin' – My father, from Yunus, from Amro Bin Jumie raising it, said,

'Salman^{-ra}, may the Satisfaction of Allah^{-azwj} be upon him^{-ra}, said: 'My^{-ra} friend (Rasool-Allah^{-saww}) advised me^{-ra} that I^{-ra} should frequent from the words, 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificence', for it is a treasure from treasures of the Paradise' – the Hadeeth''¹⁸¹

19- سن، المحاسن أبي عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص من قال بسم الله الرحمن الرحيم - و لا حول ولا قوة إلا بالله العلي العظيم ثلاث مرات كفاه الله تسعة وتسعين نوعاً من أنواع البلاء أيسرها الخنق.

(The book) 'Al Mahasin' – My father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who says, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful', and 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent' three times, Allah^{-azwj} will Suffice him of ninety-nine types from the types of afflictions, the least of these being the choking''¹⁸²

20- سن، المحاسن محمد بن بكر عن زكريا بن محمد عن عامر بن مغفل عن أبان بن تغلب عن أبي عبد الله ع قال: إن آدم شكك إلى ربه حديث النفس فقال أكتيز من قول لا حول ولا قوة إلا بالله.

(The book) 'Al Mahasin' – Muhammad Bin Bakr, from Zakariya Bin Muhammad, from Aamir Bin Ma'qil, from Aban Bin Taghlib,

¹⁸⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 17

¹⁸¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 18

¹⁸² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 19

'From Abu Abdullah^{-asws} having said: 'Adam^{-as} complained to his^{-as} Lord^{-azwj} of self-discussion. He^{-azwj} Said: "Frequent from the words, 'There is neither might nor strength except with Allah^{-azwj}'".¹⁸³

21- سن، المحاسن بهذا الإسناد رُفِعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ حَمَلَةَ الْعَرْشِ لَمَّا دَهَبُوا يَنْهَضُونَ بِالْعَرْشِ لَمْ يَسْتَقْبِلُوهُ فَأَلْهَمَهُمُ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَتَهَضُّوا بِهِ.

(The book) 'Al Mahasin' –

By this chain raising it to Abu Abdullah^{-asws} having said: 'When bearers of the Throne went to get up with the Throne, they could not move it, so Allah^{-azwj} Inspired them (to say): 'There is neither might nor strength except with Allah^{-azwj}', so they got up with it".¹⁸⁴

22- سن، المحاسن فِي رِوَايَةِ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا قَالَ الْعَبْدُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَقَدْ فُوضَ أَمْرُهُ إِلَى اللَّهِ وَ حَقٌّ عَلَى اللَّهِ أَنْ يَكْفِيَهُ.

(The book) 'Al Mahasin' – In a report by Muhammad Bin Imran,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the servant says, 'There is neither might nor strength except with Allah^{-azwj}', so he has delegated his affair to Allah^{-azwj}, and has a right upon Allah^{-azwj} to Suffice him".¹⁸⁵

23- سن، المحاسن فِي رِوَايَةِ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ ع إِذَا قَالَ الْعَبْدُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ اسْتَسْلِمِ عَبْدِي أَقْضُوا حَاجَتَهُ.

(The book) 'Al Mahasin' – In a report by Hisham Bin Salim,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'When the servant says, 'There is neither might nor strength except with Allah^{-azwj}', Allah^{-azwj} Mighty and Majestic Said to the Angels: "My^{-azwj} servant has submitted, fulfil his needs!"¹⁸⁶

24- سن، المحاسن عيسى بن جعفر العلوي عن حفص السدوسي و أحمد بن عبيد عن الحسين بن علوان الكلبي عن جعفر ع قَالَ: سَأَلْتُهُ عَنْ تَفْسِيرِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ لَا يَحُولُ بَيْنَنَا وَ بَيْنَ الْمَعَاصِي إِلَّا اللَّهُ وَ لَا يُقَوِّمُنَا عَلَى آدَاءِ الطَّاعَةِ وَ الْفَرَائِضِ إِلَّا اللَّهُ.

(The book) 'Al Mahasin' – Isa Bin Ja'far Al Alawy, from Hafs Al Sadousy and Ahmad Bin Ubeyd, from Al-Husayn Bin Ulwan Al Kalby,

'From Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about interpretation of (the words), 'There is neither might nor strength except with Allah^{-azwj}'. He^{-asws} said: 'There is neither might between us and the act of disobedience except Allah^{-azwj} nor does anyone strengthen us upon fulfil the acts of obedience and the obligations except Allah^{-azwj}'.¹⁸⁷

¹⁸³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 20

¹⁸⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 21

¹⁸⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 22

¹⁸⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 23

¹⁸⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 24

25- سن، المحاسن بِيحْيَى بْنِ أَبِي بَكْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا قَالَ الْعَبْدُ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ اللَّهُ مَلَائِكَتِي اسْتَسَلَّمْ عَبْدِي أَعْيُنُهُ أَدْرِكُوهُ أَقْضُوا حَاجَتَهُ.

(The book) 'Al Mahasin' – Yahya Bin Abu Bakr, from one of his companions who said,

'Abu Abdullah^{-asws} said: 'When the servant says, 'Whatever Allah^{-azwj} Desires, there is neither any might nor strength except with Allah^{-azwj}', Allah^{-azwj} Says: "My^{-azwj} Angels! My^{-azwj} servant has submitted. Assist him so he can realise fulfilment of his needs!"¹⁸⁸

26- سن، المحاسن فِي رِوَايَةٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ مَا شَاءَ اللَّهُ أَلْفَ مَرَّةٍ فِي دَفْعَةِ وَاحِدَةٍ رَزَقَ الْحَيَّ مِنْ غَايَةِ فَإِنْ لَمْ يُرَزَقِ أَحْرَهُ اللَّهُ حَتَّى يَرُزِقَهُ.

(The book) 'Al Mahasin' – In a report, he said,

'Abu Abdullah^{-asws} said: 'One who says, 'Whatever Allah^{-azwj} Desires' a thousand times in one time will be Graced the Hajj in his year. If he is not Graced, Allah^{-azwj} will Delay it until He^{-azwj} Graces him"¹⁸⁹.

27- سن، المحاسن التَّوْفِيقِيُّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ ظَهَرَ عَلَيْهِ النِّعْمَةُ فَلْيَكْثِرِ الْحَمْدَ لِلَّهِ وَ مَنْ كَثُرَتْ هُمُهُ فَعَلَيْهِ بِالِاسْتِعْقَارِ وَ مَنْ أَحْسَبَ عَلَيْهِ الْفَقْرُ فَلْيَكْثِرْ مِنْ قَوْلِ - لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يَنْفِي اللَّهُ عَنْهُ الْفَقْرَ.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One the bounties appear to him, let him frequent (saying) 'The Praise is for Allah^{-azwj}'; and the one whose worries become a lot, upon him is with seeking the Forgiveness; and one the poverty is persistent upon him, let him frequent from the words: 'There is neither might nor strength except with Allah^{-azwj}', Allah^{-azwj} will Negate the poverty away from him"¹⁹⁰.

28- سن، المحاسن التَّوْفِيقِيُّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَ خَيْرُ الدُّعَاءِ الْإِسْتِعْقَارُ

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The best act of worship is the word: 'There is not god except Allah (s.w.w.t.), and there is neither might nor strength except with Allah^{-azwj}', and is the best supplication of seeking the Forgiveness'.

ثُمَّ تَلَا النَّبِيُّ ص - فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لِدُنْيَاكَ.

¹⁸⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 25

¹⁸⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 26

¹⁹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 27

Then the Prophet^{-saww} recited: ***So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]***¹⁹¹.

29- صح، صحيفة الرضا عليه السلام عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ فَلْيُحْمَدِ اللَّهَ وَ مَنْ اسْتَبْطَأَ الرِّزْقَ فَلْيَسْتَغْفِرِ اللَّهَ وَ مَنْ حَزَنَهُ أَمْرٌ فَلْيَتَّقِ اللَّهَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

(The book) 'Saheefa Al-Reza^{-asws}', may the greeting be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One whom Allah^{-azwj} Favours upon him, so let him Praise Allah^{-azwj}, and the one the sustenance is delayed from, let him seek Forgiveness of Allah^{-azwj}, and one who is grieved by a matter, let him say, 'لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ' 'There is neither might nor strength except with Allah^{-azwj}!¹⁹²

30- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ يَزِيدَ عَنْ زِيَادِ بْنِ مُحَمَّدِ الْمَلَطِيِّ عَنْ أَبِيهِ عَنْ هِشَامِ بْنِ أَحْمَرَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: مَنْ قَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَفَعَ اللَّهُ عَنْهُ ثَلَاثًا وَ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَنُهَا الْجُنُونُ.

(The book) 'Tibb Aamma', may the greeting be upon him^{-asws} – Muhammad Bin Yazeed, from Ziyad Bin Muhammad Al Malaty, from his father, from Hisham Bin Ahmar,

'From Abu Abdullah Al-Sadiq^{-asws} having said: 'One who says, 'لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ' 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', Allah^{-azwj} will Dispel from him seventy-three types from the types of afflictions, the least of these being the insanity'¹⁹³.

وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ

And Ali^{-asws} Bin Abu Talib^{-asws} said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! Shall I^{-saww} point you^{-asws} to a treasure from the treasures of Paradise?'

فُلْتُ بَلَى يَا رَسُولَ اللَّهِ

I^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!'

قَالَ ص لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

He^{-saww} said: '(Saying) 'There is neither might nor strength except with Allah^{-azwj}''¹⁹⁴.

31- طب، طب الأئمة عليهم السلام عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: دُعَاءُ الْمَكْرُوبِ وَ الْمَلْهُوفِ وَ مَنْ قَدَّ أَعْيُنُهُ الْحَيْلَةَ وَ أَصَابَتْهُ بَلِيَّةٌ - لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ يَقُولُهَا لَيْلَةَ الْجُمُعَةِ إِذَا فَرَعَ مِنَ الصَّلَاةِ الْمَكْتُوبَةِ مِنَ الْعِشَاءِ الْآخِرَةِ

(The book) 'Tibb Al-Aamma', may the greeting be upon them^{-asws}, from Abu Abdullah^{-asws} having said: 'A supplication of the distressed and the frightened'; and one whom the means

¹⁹¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 28

¹⁹² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 29

¹⁹³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 30 a

¹⁹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 30 b

have fatigued, and the afflictions have hit: ***'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]***, saying it on the night of Friday when he is free from the Prescribed Salat from Al-Isha the last'.

وَقَالَ أَخَذْتُهُ عَنْ أَبِي جَعْفَرٍ قَالَ أَخَذْتُهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ أَخَذَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَخَذَهُ عَنْ رَسُولِ اللَّهِ ص أَخَذَهُ عَنْ جَبْرِئِيلَ عَنِ اللَّهِ عَزَّ وَجَلَّ.

And he^{-asws} said, 'I have taken it from Abu Ja'far^{-asws}. He^{-asws} said: 'I^{-asws} have taken it from Ali^{-asws} Bin Al-Husayn^{-asws}, one with the callouses, from Al-Husayn^{-asws} Bin Ali^{-asws}. 'I^{-asws} have taken it from Amir Al-Momineen^{-asws}: 'I^{-asws} have taken it from Rasool-Allah^{-saww}: 'I^{-saww} have taken it from Jibraeel^{-as}, from Allah^{-azwj} Mighty and Majestic''.¹⁹⁵

32- م، تفسير الإمام عليه السلام إِمَّا قَدَرِ حَمَلَةُ الْعَرْشِ عَلَى حَمَلِهِ يَقُولُ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

Tafseer of the Imam (Hassan Al-Askari^{-asws}): 'But rather, bearers of the Throne were able upon carrying it by the words: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}''.¹⁹⁶

33- جمع، جامع الأخبار رَوَى ابْنُ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ص وَ هُوَ يَقُولُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(The book) 'Jamie Al Akhbar' – 'It is reported by Ibn Abbas,

'I saw the Prophet^{-saww} and he^{-saww} was saying: 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent'.

فُلْتُ يَا نَبِيَّ اللَّهُ مَا ثَوَابُهُ

I said, 'O Prophet^{-saww} of Allah^{-azwj}! What is its Reward?'

قَالَ تَسْبِيحُ حَمَلَةِ الْعَرْشِ فَمَنْ قَالَ مَرَّةً لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عَزَّمَرَّ اللَّهُ لَهُ ذُنُوبَ مِائَةِ سَنَةٍ وَ كَتَبَ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ وَ رَفَعَ لَهُ مِائَةَ دَرَجَةٍ فَإِنْ زَادَ عَلَى مَرَّةٍ وَاحِدَةٍ فَلَهُ بِكُلِّ حَرْفٍ كَنْزٌ وَ نُورٌ لِلصِّرَاطِ.

He^{-saww} said: 'Glorification by bearers of the Throne. The ones who says, 'There is neither might nor strength except with Allah^{-azwj}', Allah^{-azwj} will Forgive for him sins of one hundred years, and Write for him a hundred good deeds for every letter, and Raise for him one hundred ranks. If he increased by one time, for him would be a treasure and Noor of the Bridge for every letter''.¹⁹⁷

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ أَلْفَ مَرَّةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ رَزَقَهُ اللَّهُ تَعَالَى الْحُجَّ فَإِنْ كَانَ قَدْ قَرُبَ أَجَلُهُ أَحْرَأَ اللَّهُ فِي أَجَلِهِ حَتَّى رَزَقَهُ الْحُجَّ.

¹⁹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 31

¹⁹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 32

¹⁹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 33 a

From Abu Abdullah^{-asws} having said: ‘One who says a thousand times, ‘There is neither might nor strength except with Allah^{-azwj}’, Allah^{-azwj} the Exalted would Grace him the Hajj. If his term (death) was near, Allah^{-azwj} would Delay his term (death) until he is Graced the Hajj’.¹⁹⁸

وَقَالَ ع مَنْ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِائَةَ مَرَّةٍ فِي كُلِّ يَوْمٍ لَمْ يُصِبْهُ فَقْرٌ أَبَدًا.

And he^{-asws} said: ‘One who says, ‘There is neither might nor strength except with Allah^{-azwj}’ one hundred times during every day, poverty will not afflict him, ever!’¹⁹⁹

34- نبه، تنبيه المخاطر عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَعَثَ اللَّهُ نَبِيًّا إِلَى قَوْمٍ فَشَكَأَ إِلَى اللَّهِ الضَّعْفَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنَّ النَّصْرَ يَأْتِيكَ بَعْدَ خَمْسِ عَشْرَةَ سَنَةً

(The book) ‘Tanbeeh Al Khatir’ –

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Sent a Prophet^{-as} to a people. He^{-as} complained to Allah^{-azwj} of the weakness. Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: “The Help shall come to you^{-as} after fifteen years!”

فَقَالَ لِأَصْحَابِهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي بِقِتَالِ بَنِي فَلَانٍ

He^{-as} said to his^{-as} companions: ‘Allah^{-azwj} Mighty and Majestic has Commanded me^{-as} with battling the clan of so and so’.

فَشَكَوَا إِلَيْهِ الضَّعْفَ فَقَالَ إِنَّ اللَّهَ قَدْ أَوْحَى إِلَيَّ أَنَّ النَّصْرَ يَأْتِينِي بَعْدَ خَمْسِ عَشْرَةَ سَنَةً

They complained to him^{-as} of the weakness. He^{-as} said: ‘Allah^{-azwj} has Revealed to me^{-as} that the Help shall come to me after fifteen years’.

فَقَالُوا مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

They said, ‘Whatever Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj}’

قَالَ فَأَتَاهُمُ النَّصْرُ فِي سَنَتِهِمْ لِتَفْوِضِهِمْ إِلَى اللَّهِ لِقَوْلِهِمْ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

He^{-asws} said: ‘The Help came to them during their very year due to their have delegated (affairs) to Allah^{-azwj} due to their words, ‘Whatever Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj}!’²⁰⁰

¹⁹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 33 b

¹⁹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 33 c

²⁰⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 34

35- ك، الكافي في الرُّوضَةِ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ
ص مَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - لَا حَزْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ كَفَّاهُ اللَّهُ عَزَّ وَجَلَّ تِسْعَةً وَ تِسْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ
أَيَسَّرُهُنَّ الْخُنُقُ.

(The book) 'Al Kafi', in 'Al Rowza' (volume 8) – Abu Ali Al Ashari, from Muhammad Bin Salim, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who says, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', three times, Allah^{-azwj} Mighty and Majestic would Suffice him of ninety-nine types from the types of afflictions, the least of these being the choking''.²⁰¹

²⁰¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 4 H 35

باب 5 التهليل و فضله و من كان آخر كلامه لا إله إلا الله و من قال لا إله إلا الله مخلصا و فضل الشهادتين زائدا على ما مر و يأتي في الأبواب السابقة و الآتية

CHAPTER 5 – THE EXTOLLATION OF ONENESS AND ITS MERIT, AND ONE WHOSE LAST SPEECH WAS ‘THERE IS NO GOD EXCEPT ALLAH^{-azwj}’, AND ONE WHO SAYS, ‘THERE IS NO GOD EXCEPT ALLAH^{-azwj}’ SINCERELY, AND MERIT OF THE TWO TESTIMONIES ADDITIONAL TO WHAT HAS PASSED IN THE PREVIOUS CHAPTERS AND CHAPTERS TO COME

1- يد، التوحيد لي، الأماالي للصدوق أبي عن سعد عن ابن عيسى عن الحسين بن سيف عن أخيه علي عن أبيه ابن عميرة عن الحسن بن الصباح عن أنس عن النبي ص قال: كُلُّ جَبَّارٍ عَنِيدٍ مَنْ أَبِي أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ.

(The books) ‘Al Tawheed’, (and) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Isa, from Al-Husayn Bin Sayf, from his brother Ali, from his father Ibn Ameyra, from Al-Hassan Bin Al Sabbah, from Anas (a well-known fabricator),

‘From the Prophet^{-saww} having said: ‘Every obstinate tyrant is one who refuses to say, ‘There is no god except Allah^{-azwj}’’.²⁰²

2- أقول قد مضى في كتاب التوحيد في باب ثواب الموحدين و العارفين بأسانيد جمّة عن النبي ص عن جبرئيل عن الله عز و جل قال: - لا إله إلا الله حصني فمن دخل حصني آمن من عذابي.

I (Majlisi) am saying, ‘It has passed in ‘Kitab Al Tawheed’ in the chapter on Rewards of the unitarians and the Gnostics, by many chains,

‘From the Prophet^{-saww}, from Jibraeel^{-as}, from Allah^{-azwj} Mighty and Majestic having said: ‘(The phrase) ‘There is no god except Allah^{-azwj}’ is My^{-azwj} fortress. The one who enters My^{-azwj} fortress is safe from My^{-azwj} Punishment’’.²⁰³

3- لي، الأماالي للصدوق في خبر الشيخ الشامي سئل أمير المؤمنين ع أي القول أصدق قال شهادة أن لا إله إلا الله.

(The book) ‘Al Amaali’ of Al Sadouq -

‘In a Hadeeth of the Syrian sheykh, ‘Amir Al-Momineen^{-asws} was asked: ‘Which words is the most truthful?’ He^{-asws} said: ‘Testimony that there is no god except Allah^{-azwj}’’.²⁰⁴

4- ثواب الأعمال ابن المتوكل عن محمد العطار عن الأشعري عن محمد بن السري عن علي بن الحكم عن أبي المعز عن جابر عن أبي عبد الله ع قال: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِنْ غَيْرِ تَعَجُّبٍ خَلَقَ اللَّهُ مِنْهَا طَائِرًا يَرُوفُ عَلَى رَأْسِ صَاحِبِهَا إِلَى أَنْ تَقُومَ السَّاعَةُ وَ يَذْكُرُ لِقَائِهَا.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Al Sary, from Ali Bin Al Hakam, from Abu Al Magra’a, from Jabir,

²⁰² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 1

²⁰³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 2

²⁰⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 3

‘From Abu Abdullah^{-asws} having said: ‘One who says, ‘There is no god except Allah^{-azwj}’ from without self-conceit, Allah^{-azwj} will Create a bird hovering upon the head of its companion up to establishment of the Hour and will do Zikr of its speaker’’.²⁰⁵

5- ل، الخصال ماجيلويه عن محمد العطار عن الأشعري عن السبائي رفعه إلى الثمالي عن علي بن الحسين ع قال: قلت فوالك تحمدوا الله في خمس كلمات ما هي

(The book) ‘Al Khisaal’ – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Sayyari, raising it to Al Sumali,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, he (the narrator) said, ‘I said, ‘Your^{-asws} words glorifying Allah^{-azwj} in five phrases, what are these?’

قال إذا قلت سبحان الله و بحمده رفعت الله تبارك و تعالى عما يقول العادلون به فإذا قلت لا إله إلا الله وحده لا شريك له فهي كلمة الإخلاص التي لا يقولها عبد إلا اعتقه الله من النار إلا المستكبرين و الجبارين

He^{-asws} said: ‘When you says, ‘Glory be to Allah^{-azwj} and with His^{-azwj} Praise’, Allah^{-azwj} Blessed and Exalted will Elevate you due to it from what the just ones are saying. When you say, ‘There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}’, it is the sincere phrase which a servant will not saying it except Allah^{-azwj} will Liberate him from the Hellfire, except for the arrogant ones and the tyrants.

و من قال لا حول و لا قوة إلا بالله فوض الأمر إلى الله عز و جل و من قال استغفر الله و أتوب إليه فليس بمستكبر و لا جبار إن المستكبر من يصير على الذنب الذي قد غلبه هواه فيه و أثر دنياه على آخرته

And one who says, ‘There is neither might nor strength except with Allah^{-azwj}’, he has delegated the affair to Allah^{-azwj} Mighty and Majestic; and one who says, ‘I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}’, he is neither an arrogant nor a tyrant, one who persists upon the sin which his whims had overcome him regarding it, and preferred his world over his Hereafter.

و من قال الحمد لله فقد أدى شكر كل نعمة لله عز و جل عليه.

And one who says, ‘The Praise is for Allah^{-azwj}’, he has fulfilled the thanks of every bounty of Allah^{-azwj} Mighty and Majestic upon him’’.²⁰⁶

6- يد، التوحيد ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قال قال رسول الله ص إن لله عز و جل عموداً من ياقوت أحمر رأسه تحت العرش و أسفله على ظهر الحوت في الأرض السابعة السفلى

(The book) ‘Al Tawheed’, (and) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-

²⁰⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 4

²⁰⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 5

Allah^{-saww} said: 'For Allah^{-azwj} Mighty and Majestic there is a pillar of red sapphire, its top is beneath the Throne and its bottom is upon the back of a whale in the lowest seventh earth.

فَإِذَا قَالَ الْعَبْدُ لَا إِلَهَ إِلَّا اللَّهُ اهْتَزَّتْ الْعَرْشُ وَ تَحَرَّكَ الْعَمُودُ وَ تَحَرَّكَ الْحُوتُ فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ اسْكُنْ يَا عَرْشِي

When the servant says, 'لا إِلَهَ إِلَّا اللَّهُ' 'There is no god except Allah^{-azwj}', the Throne shakes and the pillar moves, and the whale moves, so Allah^{-azwj}, Majestic is His^{-azwj} Majesty Says: "Calm down O My^{-azwj} Throne!"

فَيَقُولُ كَيْفَ أَسْكُنُ وَأَنْتَ لَمْ تَغْفِرْ لِقَائِلِهَا

It says, 'How can I calm down and You^{-azwj} have not Forgiven for its speaker (yet)?'

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى اشْهَدُوا سُبْحَانَ سَمَاوَاتِي أَيُّ قَدْ غَفَرْتُ لِقَائِلِهَا.

Allah^{-azwj} Blessed and Exalted Says: "Be witnesses dwellers of My^{-azwj} skies, I^{-azwj} have hereby Forgiven (sins) for its speaker!"²⁰⁷

7- يد، التوحيد بهذا الإسناد قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ طَلَسَتْ مَا فِي صَحِيفَتِهِ مِنَ السَّيِّئَاتِ.

(The book) 'Al Tawheed' – By this chain,

'Rasool-Allah^{-saww} said: 'One who says, 'لا إِلَهَ إِلَّا اللَّهُ' 'There is no god except Allah^{-azwj}' in a time from a night or day, whatever evil deeds are in his register will be erased"²⁰⁸.

8- ثواب الأعمال يد، التوحيد ابن الوليد عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ شَيْءٍ أَعْظَمَ ثَوَاباً مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَغْدِلُهُ شَيْءٌ وَ لَا يَشْرِكُهُ فِي الْأَمْرِ أَحَدٌ.

(The book) 'Sawaab Al Amaal', (and) 'Al Tawheed' – from Sa'ad, from Ahmad Bin Hilal, from Al-Hassan Bin Ali Bin Fazzal, from Abu Hamza,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'There is none from a thing of mightier Rewards than the testimony that there is no god except Allah^{-azwj}, because Allah^{-azwj} Mighty and Majestic neither Equates anything nor Participates anyone in the matter"²⁰⁹.

9- جاء، المجالس للمفيد ما، الأمالي للشيخ الطوسي المفيد عَنْ الْجَعَابِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ أَبِي الْعَنْبَرِ عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَمْرٍو بْنِ الْعَلَاءِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ بَشِيرِ بْنِ كَعْبٍ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا إِلَهَ إِلَّا اللَّهُ نِصْفُ الْمِيزَانِ وَ الْحَمْدُ لِلَّهِ تَمَامُ مِلَّةٍ.

²⁰⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 6

²⁰⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 7

²⁰⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 8

(The books) 'Al Majaalis', (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ali Bin Ibrahim, from Muhammad Bin Abu Al Anbar, from Ali Bin Husayn Bin Waqid, from his father, from Abu Amro Bin Al A'ala, from Abdullah Bin Bureyda, from Bashir Bin Ka'an, from Shaddad Bin Aws,

'Rasool-Allah^{-sawww} said: '(The phrase) 'لَا إِلَهَ إِلَّا اللَّهُ' 'There is no god except Allah^{-azwj}' (fills) half the scale, and 'The Praise is for Allah^{-azwj} fills it with fully'.²¹⁰

10- ما، الأماالي للشيخ الطوسي الفخام عن المنصوري عن عم أبيه عن أبي الحسن العسكري عن آتائه ع قال قال النبي ص قال الله عز وجل لا إله إلا الله حصني من دخله آمن عديني.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan Al-Askari^{-asws} having said: 'The Prophet^{-sawww} said: 'Allah^{-azwj} Mighty and Majestic Said: "(The phrase) 'There is no god except Allah^{-azwj}' is My^{-azwj} fortress, one who enters it would be safe from My^{-azwj} Punishment!"²¹¹

11- ثو، ثواب الأعمال يد، التوحيد أبي عن سعد عن البرقي عن أبي عمران العجلي عن محمد بن سنان عن أبي العلاء الخفاف عن عطية العوفي عن أبي سعيد الخدري قال قال رسول الله ص ما قلت ولا قال القائلون قبلي مثل لا إله إلا الله.

(The books) 'Sawaab Al Amaal', (and) 'Al Tawheed' – My father, from Sa'ad, from Al Barqy, from Abu Imran Al Ijaly, from Muhammad Bin Sinan, from Abu Al A'la Al Khaffaf, from Atiya Al Awfy, from Abu Saeed Al Khudry who said,

'Rasool-Allah^{-sawww} said: 'Neither can I^{-sawww} say, nor have the speakers before me^{-as} said the likes of 'لَا إِلَهَ إِلَّا اللَّهُ' 'There is no god except Allah^{-azwj}'.²¹²

12- سن، المحاسن التوفلي عن السكوني عن أبي عبد الله عن آتائه ع قال قال رسول الله ص أفضل العبادة قول لا إله إلا الله ولا حول ولا قوة إلا بالله وخير الدعاء الاستغفار

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'The most superior act of worship is the word: 'There is no god except Allah^{-azwj}, and there is neither might nor strength except with Allah^{-azwj}', and best of the supplication is seeking the Forgiveness'.

ثم تلا النبي ص - فاعلم أنه لا إله إلا الله واستغفر لذنبك.

Then the Prophet^{-sawww} recited: **So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]**.²¹³

²¹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 9

²¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 10

²¹² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 11

²¹³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 12

13- يد، التوحيد ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ أَبِي جَعْفَرٍ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ.

(The book) 'Al Tawheed' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

'From Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Best of the acts of worship are the words: 'لا إِلَهَ إِلَّا اللَّهُ' 'There is no god except Allah^{-azwj}'.²¹⁴

14- يد، التوحيد أبي عَنِ عَلِيِّ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنِ أَخِيهِ عَلِيِّ عَنِ أَبِيهِ ابْنِ عَمِيرَةَ عَنِ عَمْرٍو بْنِ يَثْمَرَ عَنِ جَابِرٍ عَنِ أَبِي الطُّفَيْلِ عَنِ عَلِيِّ ع قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ إِلَّا صَعِدَتْ تَحْرُقُ كُلَّ سَقْفٍ - لَا تَمُرُّ بِشَيْءٍ مِنْ سِقْمَاتِهِ إِلَّا طَلَسَتْهَا حَتَّى تَنْتَهِيَ إِلَى مِثْلِهَا مِنْ الْحَسَنَاتِ فَتَقِفَ.

(The book) 'Al Tawheed' – My father, from Ali Bin Al-Hassan Al Kufy, from his father, from Al-Husayn Bin Sayf, from his brother Ali, from his father Ibn Aameyra, from Amro Bin Shimr, from Jabir, from Abu Al Tufeyl,

'From Ali^{-asws} having said: 'There is none from a Muslim servant saying, 'لا إِلَهَ إِلَّا اللَّهُ' 'There is no god except Allah^{-azwj} except it will ascend breaking thought every ceiling. It will not pass by anything from his evil deeds except it would erase it until it ends to its like from the good deeds, so it would pause'.²¹⁵

15- ثو، ثواب الأعمال يد، التوحيد ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنِ أَخِيهِ عَنِ أَبِي جَمِيلَةَ عَنِ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ ثَمَنُ الْجَنَّةِ.

(The books) 'Sawaab Al Amaal', (and) 'Al Tawheed' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al-Husayn Bin Sayf, from his father, from Abu Jameela, from Ubeyd Bin Zurara who said,

'Abu Abdullah^{-asws} said: 'The words, 'لا إِلَهَ إِلَّا اللَّهُ' 'There is no god except Allah^{-azwj}' is the price of Paradise'.²¹⁶

16- ثو، ثواب الأعمال يد، التوحيد أبي عَنِ سَعْدِ بْنِ ابْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنِ سُلَيْمَانَ [بْنِ] عَمْرٍو عَنِ عَمْرَانَ بْنِ أَبِي عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: مَا مِنْ الْكَلَامِ كَلِمَةً أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ وَ مَا مِنْ عَبْدٍ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ يَمُدُّ بِهَا صَوْتَهُ فَيَفْرُغُ إِلَّا تَنَاقَرَتْ دُنُوبُهُ تَحْتَ قَدَمَيْهِ كَمَا يَتَنَاقَرُ وَرَقُ الشَّجَرِ تَحْتَهَا.

(The books) 'Sawaab Al Amaal', (and) 'Al Tawheed' – My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Sayf Bin Sayf, from Suleyman Bin Amro, from Imran Bin Abu Ata'a, from Ata'a, from Ibn Abbas,

'From the Prophet^{-saww} having said: 'There is none from a speech any phrase more beloved to Allah^{-azwj} Mighty and Majestic than the words: 'There is no god except Allah^{-azwj}', and there is none from a servant saying, 'There is no god except Allah^{-azwj}', extending his voice with it, so he is freed except his sins would scatter beneath his feet just as the leaves of a tree scatter beneath it'.²¹⁷

²¹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 13

²¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 14

²¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 15

²¹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 16

17- يد، التوحيد مُحَمَّدُ بْنُ أَحْمَدَ بْنِ تَمِيمٍ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ الشَّامِيِّ عَنْ هَارُونَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي أَيُّوبَ عَنْ قُدَامَةَ بْنِ مَخْرَزٍ عَنْ مُحَمَّدِ بْنِ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْأَشَّحِجِّ عَنْ أَبِيهِ عَنْ أَبِي حَرْبٍ بْنِ زَيْدٍ عَنْ أَبِيهِ زَيْدِ بْنِ خَالِدٍ قَالَ: أَرْسَلَنِي رَسُولُ اللَّهِ ص فَقَالَ لِي بَشِّرِ النَّاسَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فَلَهُ الْجَنَّةُ.

(The book) 'Al Tawheed' – Muhammad Bin Ahmad Bin Tameem, from Muhammad Bin Idrees the Syrian, from Haroun Bin Abdullah, from Abu Ayoub, from Qudamah Bin Muhriz, from Makhrama Bin Bukeyr, from Abdullah Bin Al Ashja'a, from his father, from Abu Harb Bin Zayd, from his father Zayd Bin Khalid who said,

'Rasool-Allah^{-sawww} sent for me. He^{-sawww} said to me: 'Give glad tidings to the people, the one who says, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}', the Paradise is for him!''²¹⁸

18- ثوب، ثواب الأعمال يد، التوحيد أَبِي عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ هِلَالٍ عَنْ أَحْمَدَ بْنِ صَالِحٍ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ مِنْ وُلْدِ عُمَرَ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ ص قَالَ: قَالَ اللَّهُ جَلَّ جَلَالُهُ لِمُوسَى يَا مُوسَى لَوْ أَنَّ السَّمَاوَاتِ وَ عَامِرِيهِنَّ عِنْدِي وَ الْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ وَ لَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ.

(The books) 'Al Amaal', (and) 'Al Tawheed' – My father, from Sa'ad, from Ahmad Bin Hilal, from Ahmad Bin Salih, from Isa Bin Abdullah, from a son of Umar Bin Ali, from his forefathers, from Abu Saeed Al Khudri,

'From the Prophet^{-sawww} having said: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said to Musa^{-as}: "O Musa^{-as}! If the skies and their inhabitants and the seven earths were to be with Me^{-azwj} in a palm, and (the phrase) 'There is no god except Allah^{-azwj} in a palm, these would be outweighed by the (phrase), 'There is no god except Allah^{-azwj}''²¹⁹

19- يد، التوحيد فِي خَبَرِ زَيْنَبِ الْعَطَّارَةِ مَا تَحْمِلُ الْأَمْلاكُ الْعَرْشَ إِلَّا بِقَوْلِ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

(The book) 'Al Tawheed' –

In a Hadeeth of Zainab Al-Attar (the perfume seller): 'The Angels of the Throne cannot carry except by the words: 'There is no god except Allah^{-azwj}, and there is (neither might) nor strength except with Allah^{-azwj} the Exalted, the Magnificence''²²⁰

20- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ بَكْرَانَ النَّقَّاشُ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الرِّضَا فِي تَفْسِيرِ حُرُوفِ الْمُعْجَمِ قَالَ فَلَا مِ أَلِفٍ - لَا إِلَهَ إِلَّا اللَّهُ وَ هِيَ كَلِمَةُ الْإِحْلَاصِ مَا مِنْ عَبْدٍ قَالَهَا مُخْلِصاً إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Muhammad Bin Bakran Al Naqqash, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Al-Reza^{-asws} regarding interpretation of the abbreviated letters. He^{-asws} said: 'The 'Laam Alif' is 'There is no god except Allah^{-azwj}', and it is the sincere phrase. There is none from a servant saying it sincerely except the Paradise would be for him''²²¹

²¹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 17

²¹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 18

²²⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 19

²²¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 20

21- ثو، ثواب الأعمال مع، معاني الأخبار يد، التوحيد أبي عن سعد عن أبي يزيد عن ابن أبي عمير عن محمد بن حمزاه عن أبي عبد الله ع قال: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا دَخَلَ الْجَنَّةَ وَ إِخْلَاصُهُ أَنْ يَحْجُزَهُ لَا إِلَهَ إِلَّا اللَّهُ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ.

(The books) 'Sawaab Al Amaal', 'Ma'any Al Akhbar', 'Al Tawheed' – My father, from Sa'ad, from Abu Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Humran,

'From Abu Abdullah^{-asws} having said: 'One who says, 'There is no god except Allah^{-azwj}' sincerely would enter the Paradise, and its sincerity is that with 'There is no god except Allah^{-azwj}' he would cut off from whatever Allah^{-azwj} Mighty and Majestic had Prohibited''²²²

22- ثو، ثواب الأعمال مع، معاني الأخبار يد، التوحيد أبي عن سعد عن ابن عيسى و الحسن بن علي الكوفي و ابن هاشم جميعاً عن الحسين بن سيف عن سليمان بن عمرو عن مهاجر بن الحسن بن زيد بن أرقم عن النبي ص قال: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا دَخَلَ الْجَنَّةَ وَ إِخْلَاصُهُ بِمَا أَنْ يَحْجُزَهُ لَا إِلَهَ إِلَّا اللَّهُ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ.

(The books) 'Sawaab Al Amaal', 'Ma'any Al Akhbar', 'Al Tawheed' – My father, from Sa'ad, from Isa, and Al-Hassan Bin Ali Al Kufi, and Ibn Hashim, altogether from Al-Husayn Bin Sayf, from Suleyman Bin Amro, from Muhajir Bin Al-Hassan, from Zayd Bin Arqam,

'From the Prophet^{-saww} having said: 'One who says, 'There is no god except Allah^{-azwj}' sincerely would enter the Paradise, and being sincere with it is that with 'There is no god except Allah^{-azwj}', he would cut off from whatever Allah^{-azwj} Mighty and Majestic has Prohibited''²²³

23- ثو، ثواب الأعمال بخدا الإسناد عن سليمان بن زيد بن رافع عن زير بن حبيش قال سمعت حذيفة يقول لا يزال لا إله إلا الله تروى غضب الرب جل جلاله عن العباد ما كانوا لا يبالون ما انتقص من دنياهم إذا سلم دينهم فإذا كانوا لا يبالون ما انتقص من دينهم إذا سلمت دنياهم ثم قالوها ردت عليهم و قيل كذبتم و لستم بما صادقين.

(The book) 'Sawaab Al Amaal' – By this chain from Suleyman, from Zayd Bin Rafie, from Zirr Bin Hubeish who said,

'I heard Huzeyfa saying, '(The phrase) 'There is no god except Allah^{-azwj}' does not cease to repel the Wrath of Allah^{-azwj} Majestic is His^{-azwj} Majesty, from what servants for as long as they don't mind what is reduced from their world when their religion is safe. When they don't mind what is reduced from their religion when their world is safe, then they say it, it would be rejected to them and it would be said: 'You are lying and you aren't being truthful with it!''²²⁴ (Not a Hadeeth)

24- ن، عيون أخبار الرضا عليه السلام أحمد بن الحسين بن أحمد بن عبید الصبي قال: لَمَّا قَدِمَ الرِّضَا ع بِبَيْسَابُورَ أَيَّامَ الْمَأْمُونِ قُمْتُ فِي حَوَائِجِهِ وَ التَّصَرُّفِ فِي أَفْرِهِ مَا دَامَ بِهَا فَلَمَّا خَرَجَ إِلَى مَرُوقِ شَيْعَتِهِ إِلَى سَرْحَسَ فَلَمَّا خَرَجَ مِنْ سَرْحَسَ أَرَدْتُ أَنْ أَشْبِعَهُ إِلَى مَرُوقِ

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Ahmad Bin Al-Husayn Bin Ahmad Bin Ubeyd Al Zaby who said,

²²² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 21

²²³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 22

²²⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 23

'When Al-Reza^{-asws} proceeded to Neshapur in the days of Al Mamoun, I stood regarding his^{-asws} needs and dealing with his^{-asws} matters for as long as he^{-asws} was at it. When he^{-asws} went out to Merv, I escorted him^{-asws} to Sarakhsa. When he^{-asws} went out from Sarakhsa, I wanted to escort him^{-asws} to Merv.

فَلَمَّا صَارَ مَرَّحَلَةً أَخْرَجَ رَأْسَهُ مِنَ الْعَمَارِيَّةِ وَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ أَنْصِرْفَ رَاشِدًا فَقَدْ فُئِتَ بِالْوَاجِبِ وَ لَيْسَ لِلتَّشْيِيعِ غَايَةٌ

When he^{-asws} came to a juncture, he^{-asws} brought out his^{-asws} head from the tent and said to me: 'O Abu Abdullah, leave rightfully for you have stood with the obligatory and there is no end point for the escorting'.

قَالَ فُلْتُ بِحَقِّ الْمُصْطَفَى وَ الْمُرْتَضَى وَ الزُّهْرَاءِ لَمَّا حَدَّثْتَنِي بِحَدِيثِ تَشْفِينِي بِهِ حَتَّى أُرْجِعَ

He (the narrator) said, 'I said, 'By the right of Al Mustafa^{-saww} and Al Murtaza^{-asws} and Al-Zahra^{-asws}! Narrate to me a Hadeeth healing me by it until I return!'

فَقَالَ تَسْأَلُنِي الْحَدِيثَ وَ قَدْ أُخْرِجْتُ مِنْ جَوَارِ رَسُولِ اللَّهِ ص - لَا أَدْرِي إِلَى مَا يَصِيرُ أَمْرِي

He^{-asws} said: 'You have asked me for the Hadeeth and I^{-asws} have come out from vicinity of Rasool-Allah^{-saww}. I^{-asws} don't know what my^{-asws} matters will be coming to'.

قَالَ فُلْتُ بِحَقِّ الْمُصْطَفَى وَ الْمُرْتَضَى وَ الزُّهْرَاءِ لَمَّا حَدَّثْتَنِي بِحَدِيثِ تَشْفِينِي بِهِ حَتَّى أُرْجِعَ

He (the narrator) said, 'I said, 'By the right of Al Mustafa^{-saww} and Al Murtaza^{-asws} and Al-Zahra^{-asws}! Narrate to me a Hadeeth healing me by it until I return!'

فَقَالَ حَدَّثْتَنِي أَبِي عَنْ جَدِّي أَنَّهُ سَمِعَ أَبَاهُ يَذْكُرُ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ سَمِعْتُ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ يَذْكُرُ أَنَّهُ سَمِعَ النَّبِيَّ ص يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ - لَا إِلَهَ إِلَّا اللَّهُ اسْمِي مَنْ قَالَهُ مُخْلِصًا مِنْ قَلْبِهِ دَخَلَ جَنَّتي وَ مَنْ دَخَلَ جَنَّتي أَمِنَ عَذَابِي.

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, he^{-asws} heard his^{-asws} father^{-asws} mentioning that he^{-asws} heard his^{-asws} father^{-asws} saying: 'I^{-asws} heard Ali^{-asws} Ibn Abu Talib^{-asws} mentioning that he^{-asws} heard the Prophet^{-saww} saying: 'Allah^{-azwj} Mighty and Majestic Said: "(The phrase) 'There is no god except Allah^{-azwj}' is My^{-azwj} Name. One who says it sincerely from his heart would enter My^{-azwj} fortress, and one who enters My^{-azwj} fortress is safe from My^{-azwj} Punishment!'"²²⁵

25- ج، الإحتجاج ابنُ نُبَاتَةَ قَالَ: سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ كَمْ بَيْنَ مَوْضِعِ قَدَمِكَ إِلَى عَرْشِ رَبِّكَ

(The book) 'Al Ihtijaj' –

Ibn Nubata said, 'Ibn Al-Kawa asked Amir Al-Momineen^{-asws}. He said, 'How much (distance) is there between the place of your^{-asws} feet up to the Throne of your^{-asws} Lord^{-azwj}?'

قَالَ تُكَلِّتُكَ أُمُّكَ يَا ابْنَ الْكَوَاءِ سَلْ مُتَعَلِّمًا وَ لَا تَسْأَلْ مُتَعَتِّبًا مِنْ مَوْضِعِ قَدَمِي إِلَى عَرْشِ رَبِّي أَنْ يَقُولَ قَائِلًا مُخْلِصًا لَا إِلَهَ إِلَّا اللَّهُ

He^{-asws} said: ‘May your mother be bereft of you, O Ibn Al-Kawa! Ask as a learner and do not ask as an obstinate one. From the place of my^{-asws} feet up to the Throne of My^{-azwj} Lord^{-azwj} is a speaker saying, ‘There is no god except Allah^{-azwj}’ sincerely’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا نَوَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا طُمَسَتْ ذُنُوبُهُ كَمَا يُطْمَسُ الْحَرْفُ الْأَسْوَدُ مِنَ الرَّقِّ الْأَبْيَضِ

He said, ‘O Amir Al-Momineen^{-asws}! What is the Reward of the one who says, ‘There is no god except Allah^{-azwj}’ sincerely, his sins would be erased just as the black letter is erased from the white paper.

فَإِذَا قَالَ ثَانِيَةً لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا حَرَقَتْ أَبْوَابُ السَّمَاءِ وَ صُفُوفَ الْمَلَائِكَةِ حَتَّى تَقُولَ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ احْسَبُوا لِعَظَمَةِ اللَّهِ

When he says it secondly, ‘There is no god except Allah^{-azwj}’ sincerely, it breaks through the sky and the rows of Angels until the Angels say to each other: ‘Humble to the Magnificence of Allah^{-azwj}!’

فَإِذَا قَالَ ثَالِثَةً مُخْلِصًا لَا إِلَهَ إِلَّا اللَّهُ لَمْ تُنْهَنْهُ دُونَ الْعَرْشِ فَيَقُولُ الْجَلِيلُ اسْكُنِي فَوْ عَرْبِي وَ جَلَالِي لِأَعْفِرَنَّ لِقَائِكَ بِمَا كَانَ فِيهِ

When he says it sincerely thirdly, ‘There is no god except Allah^{-azwj}’, it is not prevented below the Throne, so the Majestic Says: ‘Calm down! By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} shall Forgive for your speaker of whatever has happened in it!’

ثُمَّ تَلَا هَذِهِ آيَةَ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ يَعْنِي إِذَا كَانَ عَمَلُهُ خَالِصًا ارْتَفَعَ قَوْلُهُ وَ كَلَامُهُ الْحَقِيرَ.

Then he^{-asws} recited this Verse: **To Him ascend the good words, and the righteous deeds raise it [35:10]**, meaning, when his deed was sincere, his words and his speech would raise it’ – the Hadeeth”.²²⁶

26- لي، الأمايلي للصدوق ماجيلويه عن محمد العطار عن الأشعري عن الحنشاب عن ابن كلوب عن إسحاق عن الصادق عن آتائه ع أن رسول الله ص قال: لَقِنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّ مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

(The book) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ashari, from Al Khashab, from Ibn Kaloub, from Is’haq,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Indoctrinate your dying ones with, ‘There is no god except Allah^{-azwj}’, and the one whose last speech is, ‘There is no god except Allah^{-azwj}’, would enter the Paradise”.²²⁷

²²⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 25

²²⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 26

27- ل، الخصال العطار عن سعد بن البرقي عن أبيه عن يونس عن ابن أبي المقدم عن أبي عبد الله عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ فِي نُورِ اللَّهِ الْأَعْظَمِ مَنْ كَانَتْ عِصْمَةُ أَمْرِهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ مَنْ إِذَا أَصَابَ خَيْرًا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ مَنْ إِذَا أَصَابَتْهُ حَاطِيَةٌ قَالَ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ.

(The book) 'Al Khisaaal' – Al Attar, from Sa'ad, from Al Barqy, from his father, from Yunus, from Ibn Abu Al Miqdam,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four (matters) one who has these in him would be in the most magnificent Noor of Allah^{-azwj} – one whose protection of his affairs was, 'There is no god except Allah^{-azwj}, and I^{-saww} am a Rasool^{-saww} of Allah^{-saww}; and the one when a difficulty hits him, says: **We are for Allah and we are returning to Him [2:156]**; and the one who achieves a good, says: **The Praise is for Allah the Lord of the Worlds [1:2]**; and one whom he commits a sin, says, 'I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}' .²²⁸

28- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عفة عن أحمد بن يحيى عن عبد الرحمن بن شريك عن أبيه عن عاصم بن عبد الله بن عاصم عن أبيه قَالَ قَالَ رَسُولُ اللَّهِ ص أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَقُولُهَا أَحَدٌ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman Bin Shareek, from his father, from Aasim Bin Abdullah Bin Aasim, from his father who said,

'Rasool-Allah^{-saww} said: 'I testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! By the One in Whose Had is my^{-saww} soul! No one will say it except Allah^{-azwj} would Prohibit him unto the Hellfire!' .²²⁹

29- ثو، ثواب الأعمال أبي عن سعد بن أحمد بن هلال عن محمد بن عيسى الأزمني عن أبي عمران الخراط عن بشر الأوزاعي عن جعفر بن محمد عن أبيه قَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ يَشْهَدْ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ فَإِنْ شَهِدَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ كُتِبَتْ لَهُ أَلْفُ حَسَنَةٍ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Hilal, from Muhammad Bin Isa Al Armany, from Abu Imran Al Kharrat, from Bishr Al Awzaia,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'One who testifies that there is no god except Allah^{-azwj} and does not testify that Muhammad^{-saww} is Rasool-Allah^{-saww}, ten good deeds would be written for him. If he does testify that Muhammad^{-saww} is Rasool-Allah^{-saww}, a million good deeds would be written for him' .²³⁰

30- فس، تفسير القمي أبي عن الأصهباني عن المنقري رَفَعَهُ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ إِذَا قَالَ أَحَدُكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَلْيُقِلِّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِنَّ اللَّهَ يَقُولُ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Tafseer Al Qummi – My father, from Al Asbahany, from Al Minqary, raising it said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Whenever one of you says, 'There is no god except Allah^{-azwj}', let him say, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds', for Allah^{-azwj} Says: **There is no**

²²⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 27

²²⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 28

²³⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 29

god except Him, therefore supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65]’²³¹

31- ك، إكمال الدين الطالقاني عن الجلودي عن الجوهرى عن ابن عمارة عن أبيه عن ابن طريف عن ابن نباتة عن أمير المؤمنين ع قال قال رسول الله ص أفضل الكلام قول لا إله إلا الله وأفضل الخلق أول من قال لا إله إلا الله

(The book) ‘Ikmal Al Deen’ – Al Talaqany, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father, from Ibn Tareyf, from Ibn Nubata,

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The most superior speech is the phrase, ‘There is no god except Allah^{-azwj}’, and the most superior creatures is the first one to say, ‘There is no god except Allah^{-azwj}!’

فَقَبِلَ يَا رَسُولَ اللَّهِ وَ مَنْ أَوَّلُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

It was said, ‘O Rasool-Allah^{-saww}, and who is the first one to have said, ‘There is no god except Allah^{-azwj}?’

قَالَ أَنَا وَ أَنَا نُورٌ بَيْنَ يَدَيْ اللَّهِ جَلَّالُهُ.

He^{-saww} said: ‘Me^{-saww}, while I^{-saww} was Noor in front of Allah^{-azwj}, Majestic is His^{-azwj} Majesty!’²³²

32- ثو، ثواب الأعمال أبي عن سعد بن ابن عيسى عن الحسين بن سيف عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص لَقِنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهَا تَهْدِمُ الذُّنُوبَ

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Isa, from Al-Husayn Bin Sayf, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Indoctrinate your dying ones with, ‘There is no god except Allah^{-azwj}’, for it demolishes the sins!’

فَقَالُوا يَا رَسُولَ اللَّهِ فَمَنْ قَالَ فِي صِحَّتِهِ

They said, ‘O Rasool-Allah^{-saww}! (What about the) one who says during his health?’

فَقَالَ فَذَلِكَ أَهْدَمٌ وَ أَهْدَمٌ إِنَّ لَا إِلَهَ إِلَّا اللَّهُ أَنْتُمْ لِلْمُؤْمِنِ فِي حَيَاتِهِ وَ عِنْدَ مَوْتِهِ وَ حِينَ يُبْعَثُ

He^{-saww} said: ‘That is more demolishing and more demolishing. (The phrase), ‘There is no god except Allah^{-azwj}’ is a comfort for the Momin during his lifetime, and at his death, and when he will be Resurrected!

²³¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 30

²³² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 31

وَقَالَ رَسُولُ اللَّهِ ص قَالَ جِبْرَائِيلُ يَا مُحَمَّدُ لَوْ تَرَاهُمْ حِينَ يُبْعَثُونَ هَذَا مُبَيَّنٌّ وَجْهُهُ يُنَادِي لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَ هَذَا مُسْوَدٌ وَجْهُهُ يُنَادِي يَا وَيْلَاهُ يَا تُبُورَاهُ.

And Rasool-Allah^{-sawww} said: ‘Jibrael^{-as} said: ‘O Muhammad^{-sawww}! If only you^{-sawww} could see them when they are being Resurrected. This one whose face is brightened would be calling out, ‘There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!’ and this one whose face is darkened would be calling out, ‘O woe! O ruination!’²³³

33- ثوب الأعمال بهذا الإسناد عن الحسين بن علي بن عمير عن أبيه عن عمرو بن جميع رفعه إلى النبي ص قال: ثمن الجنة لا إله إلا الله.

(The book) ‘Sawaab Al Amaal’ – By this chain, from Al-Husayn, from his father, from Amro Bin Jumie raising it to,

‘The Prophet^{-sawww} said: ‘The price of Paradise is (the phrase), ‘There is no god except Allah^{-azwj}’²³⁴

34- ثوب الأعمال أبي عن سعد بن أحمد بن هلال عن الفضيل بن عبد الوهاب عن إسحاق بن عبد الله عن عبد الله بن وليد رفعه قال قال النبي ص من قال لا إله إلا الله غرست له شجرة في الجنة من ياقوتة حمراء منبثها في مسك أبيض أخلى من العسل وأشدّ بياضاً من الثلج وأطيب ريحاً من المسك فيها ثمار أمثال أئداء الأبقار تفلق عن سبعين حلة.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ahmad Bin Hilal, from Al Fuzeyl Bin Abdul Wahhab, from Is’haq Bin Abdullah, from Abdullah Bin Waleed raising it, said,

‘The Prophet^{-sawww} said: ‘One who says, ‘There is no god except Allah^{-azwj}’, a tree of red sapphire would be planted for him in the Paradise. It’s roots would be in white musk, being sweeter than the honey and more intensely whiter than the snow, and more aromatic than the musk. In it would be fruits like breasts of the virgins, splitting into seventy garments’²³⁵

35 سن، المحاسن الفضيل بن عبد الوهاب رفعه عن إسحاق بن عبد الله بن الوليد الوصافي مثله و زاد في آخره و قال رسول الله ص خير العباد الاستغفار و ذلك قول الله عز و جل في كتابه- فاعلم أنه لا إله إلا الله و استغفر لذنبك.

(The book) ‘Al Mahasin’ – Al Fuzeyl Bin Abdul Wahhab, raising it from Is’haq Bin Abdullah Bin Al Waleed Al Wassafy,

‘Similar to it and there is an increase in its end, ‘And Rasool-Allah^{-sawww} said: ‘Best of the acts of worship is seeking the Forgiveness, and that is the Word of Allah^{-azwj} Mighty and Majesty in His^{-azwj} Book: **So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]**’²³⁶

36- ثوب الأعمال أبي عن سعد بن عيسى و ابن هاشم و الحسن بن علي الكوفي جميعاً عن الحسين بن سيف عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص ليس شيء إلا و له شيء يعدله إلا الله فإنه لا يعدله شيء و لا إله إلا الله فإنه لا يعدلها شيء و دعة من خوف الله فإنه ليس لها مثقال فإن سألت على وجهه لم يرهقه قتر و لا ذلة بعدها أبداً.

²³³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 32

²³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 33

²³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 34

²³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 35

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Isa, and Ibn Hashim, and Al-Hassan Bin Ali Al Kufy, altogether, from Al-Husayn Bin Sayf, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There isn't anything and for it there is something equating Allah^{-azwj}, for nothing equates Him^{-azwj}, and (the phrase) 'There is no god except Allah^{-azwj}', for nothing equates it, and a tear from fearing Allah^{-azwj}, for there isn't any measure for it. If it flows upon his face, he will neither be fatigued by time nor disgrace after it, ever!''²³⁷

37- ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبَا دِيٍّ عَنِ الْبَرْقِيِّ عَنِ أَبِي عِمْرَانَ الْعِجْلِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مُؤْمِنٍ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ إِلَّا نَحَتْ مَا فِي صَحِيْفَتِهِ مِنْ سَيِّئَاتٍ حَتَّى تَنْتَهِيَ إِلَى مِثْلِهَا مِنْ حَسَنَاتٍ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakil, from Al Sa'dabady, from Al Barqy, from Abu Imran Al Ijaly raising it, said,

'Rasool-Allah^{-saww} said: 'There is none from a Momin saying, 'There is no god except Allah^{-azwj}', except whatever evil deeds being in his register would be deleted until it ends to its like from the good deeds''.²³⁸

38- ثواب الأعمال ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقْطِينٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ حَمَّادِ بْنِ عَثْمَانَ وَ خَلْفِ بْنِ حَمَّادٍ مَعَا عَنْ رَبِيعٍ عَنْ فَضَيْلٍ قَالَ سَمِعْتُهُ يَقُولُ أَكْثَرُوا مِنَ التَّهْلِيلِ وَ التَّكْبِيرِ فَإِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنَ التَّكْبِيرِ وَ التَّهْلِيلِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al-Hassan Bin Ali Bin Yaqteen, from Muhammad Bin Sinan, from Hammad Bin Usman, and Khalaf Bin Hammad, both together from Rabie, from Fuzeyl who said,

'I heard him^{-asws} saying: 'Frequent from extolling the Oneness, and exclaiming the Greatness (Takbeer), for there isn't anything more beloved to Allah^{-azwj} than the Takbeer and the Tahleel (saying of, 'There is no god except Allah^{-azwj}')''.²³⁹

39- ثواب الأعمال أَبِي عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ عَنِ أُخْيَيْهِ عَنِ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مُسْلِمٍ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ يَرْفَعُ بِهَا صَوْتَهُ فَيُفْرَغُ حَتَّى تَتَنَاطَرَ دُنُوْبُهُ تَحْتَ قَدَمَيْهِ كَمَا تَتَنَاطَرُ وَرَقُ الشَّجَرِ تَحْتَهَا.

(The book) 'Sawaab Al Amaal' – My father, from Al Himeyri, from Ibn Isa, from Al-Husayn, from his brother, from his father,

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from a Muslim saying, 'There is no god except Allah^{-azwj}', raising his voice by it, so he is free, until his sins scatter beneath his feet just as the leaves of a tree scatter beneath it''.²⁴⁰

²³⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 36

²³⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 37

²³⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 38

²⁴⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 39

40- ثَوَابُ الْأَعْمَالِ أَبِي عَنِ عَبْدِ اللَّهِ [بْنِ] الْحَسَنِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ أَبِي هَارُونَ الْعَبْدِيِّ عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ جَالِسًا وَعِنْدَهُ نَفَرٌ مِنْ أَصْحَابِهِ فِيهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِذْ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

(The book) 'Sawaab Al Amaal' – My father, from Abdullah Bin Al-Hassan, from Ahmad Bin Ali, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Yahya, from Muhammad Bin Is'haq, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri who said,

'One day Rasool-Allah^{-saww} was seated and in his^{-saww} presence were a number of his^{-saww} companions, among them being Ali^{-asws} Bin Abu Talib^{-asws}, when he^{-saww} said: 'One who says, 'There is no god except Allah^{-azwj}' will enter the Paradise!'

فَقَالَ رَجُلَانِ مِنْ أَصْحَابِهِ فَتَخَرُّ نَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

Two men from his^{-saww} companions said, 'We are saying there is not god except Allah^{-azwj}!'

فَقَالَ رَسُولُ اللَّهِ ص إِنَّمَا تُقْبَلُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مِنْ هَذَا وَ شِيعَتِهِ الَّذِينَ أَخَذَ رُبُّنَا مِيثَاقَهُمْ

Rasool-Allah^{-saww} said: 'But rather, the testimony that there is no god except Allah^{-azwj} will be Accepted from this one and his^{-asws} Shias, those whom Allah^{-azwj} has Taken their covenant'.

فَقَالَ الرَّجُلَانِ فَتَخَرُّ نَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

The two men said, 'We are saying there is no god except Allah^{-azwj}!'

فَوَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى رَأْسِ عَلِيٍّ ع ثُمَّ قَالَ عَلَامَةُ ذَلِكَ أَنْ لَا تُحْلَا عَقْدَهُ وَ لَا تَجْلِسَ مَجْلِسَهُ وَ لَا تُكْذِبَا حَدِيثَهُ.

Rasool-Allah^{-saww} placed his^{-saww} hand upon the head of Ali^{-asws}, then said: 'A sign of that is that both of you will neither until his^{-asws} knot (allegiance) nor will you sit in his^{-asws} seat, nor belie his^{-asws} Hadeeth!'²⁴¹

41- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص إِنَّ مُوسَى كَانَ فِيمَا يُنَاجِي رَبَّهُ قَالَ رَبِّ كَيْفَ الْمَعْرِفَةُ بِكَ فَعَلَّمَنِي

(The book) 'Jamie Al Akhbaar' –

'Rasool-Allah^{-saww} said: 'Musa^{-as}, among what he^{-as} whispered to his^{-as} Lord^{-azwj}, said: 'Lord^{-azwj}! How can there be recognition of You^{-azwj}? Teach me^{-as}!'

قَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

He^{-azwj} Said: "You^{-as} should testify that there is no god except Allah^{-azwj}!"

قَالَ يَا رَبِّ كَيْفَ الصَّلَاةُ

²⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 40

He^{-as} said: 'O Lord^{-azwj}! How is the Salat?'

قَالَ لِمُوسَى قُلْ لَا إِلَهَ إِلَّا اللَّهُ

He^{-azwj} Said to Musa^{-as}: "Say, 'There is no god except Allah^{-azwj}'!"

He^{-as} said: 'O Lord^{-azwj}! So where is the Salat?'

قَالَ يَا رَبِّ فَأَيْنَ الصَّلَاةُ قَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَكَذَلِكَ يُثَوِّفُهَا عِبَادِي إِلَى يَوْمِ الْقِيَامَةِ مَنْ قَالَهَا فَلَوْ وُضِعَتِ السَّمَاوَاتُ وَالْأَرْضُونَ السَّبْعُ فِي كِفَّةٍ وَ وُضِعَ لَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ أُخْرَى لَرَجَحَتْ بِهِنَّ وَ لَوْ وُضِعَتْ عَلَيْهِنَّ أَمْثَالُهَا.

He^{-azwj} Said: "Say, 'There is no god except Allah^{-azwj}', and like that My^{-azwj} servants would be saying it up to the Day of Qiyamah! One who says it, if the skies and the seven earths were to be in a hand (of a scale) and (the phrase), 'There is no god except Allah^{-azwj}' in another hand, it would outweigh these, and even if the likes of these were placed upon these!"²⁴²

عَنْ أَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَمَرَّ بِالْمَقَابِرِ فَقَالَ السَّلَامُ عَلَى أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ مِنْ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ يَا أَهْلَ لَا إِلَهَ إِلَّا اللَّهُ كَيْفَ وَجَدْتُمْ كَلِمَةَ لَا إِلَهَ إِلَّا اللَّهُ يَا لَا إِلَهَ إِلَّا اللَّهُ بِحَقِّي لَا إِلَهَ إِلَّا اللَّهُ اغْفِرْ لِمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ اخْشُرْنَا فِي زُمْرَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

From Asbagh Bin Nubata who said,

'I was with Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} passed by the graveyard. He^{-asws} said: 'The greeting be upon the people of, 'There is no god except Allah^{-azwj}', from the people of, 'There is no god except Allah^{-azwj}'! O people of, 'There is no god except Allah^{-azwj}! How did you find the phrase, 'There is no god except Allah^{-azwj}! O, 'There is no god except Allah^{-azwj}, by the right of 'There is no god except Allah^{-azwj}! Allah^{-azwj} Forgives the one who says, 'There is no god except Allah^{-azwj}', and may He^{-azwj} Gather us in the group of the ones who say, 'There is no god except Allah^{-azwj}'"

قَالَ عَلِيُّ عَ سَمِعْتُ رَسُولَ اللَّهِ صَ يَقُولُ مَنْ قَالَهَا إِذَا مَرَّ بِالْمَقَابِرِ غُفِرَ لَهُ ذُنُوبُ خَمْسِينَ سَنَةً

Ali^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'One who says it when he passes by the graveyard, sins of fifty years would be Forgiven for him'.

فَقَالُوا يَا رَسُولَ اللَّهِ مَنْ لَمْ يَكُنْ لَهُ ذُنُوبُ خَمْسِينَ سَنَةً

They said, 'O Rasool-Allah^{-saww}! (Supposing) one does not happen to have sins of fifty years for him?'

قَالَ لَوْلَا ذَلِكَ وَ إِخْوَانِهِ وَ لِعَامَّةِ الْمُسْلِمِينَ.

He^{-saww} said: 'For his parent and his brothers and for the general Muslims"²⁴³

²⁴² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 41 a

²⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 41 b

وَرُوِيَ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: أَرْبَعٌ مِنْ كُنَّ فِيهِ كَتَبَهُ اللَّهُ مِنْ أَهْلِ الْجَنَّةِ

And it is reported from Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww} having said: ‘Four (matters), one who has these in him, Allah^{azwj} will Write him as being from the inhabitants of Paradise: -

مَنْ كَانَ عِصْمَتُهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ مَنْ إِذَا أَنْعَمَ اللَّهُ عَلَيْهِ النَّعْمَةَ قَالَ الْحَمْدُ لِلَّهِ وَ مَنْ إِذَا أَصَابَ ذَنْبًا قَالَ أَسْتَغْفِرُ اللَّهَ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ
إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ.

One whose protection was the testimony that there is no god except Allah^{azwj}, and one whenever Allah^{azwj} Favours upon him says, ‘The Praise is for Allah^{azwj}’, and one when he commits a sin, says, ‘I seek Forgiveness of Allah^{azwj}’, and one when he is hit by a difficulty, says, ‘We are for Allah^{azwj} and are returning to Him^{azwj}!’²⁴⁴

رُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص قَالَ: الْمُوجِبَتَانِ مَنْ مَاتَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ وَ مَنْ مَاتَ يُشْرِكُ بِاللَّهِ تَعَالَى دَخَلَ النَّارَ.

It is reported from Jabir Bin Abdullah,

‘From the Prophet^{saww} having said: ‘There are two obligated – one who dies testifying that there is no god except Allah^{azwj} would enter the Paradise, and one who dies associating with Allah^{azwj} the Exalted would enter the Hellfire!’²⁴⁵

وَرُوِيَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَعْنُوا مَوْتَانِكُمْ يَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهَا تَهْدِمُ الدُّنُوبَ

And it is reported from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Indoctrinate your dying ones with, ‘There is no god except Allah^{azwj}’, for it demolishes the sins!’

فَقَالُوا يَا رَسُولَ اللَّهِ فَمَنْ قَالَ فِي صِحَّتِهِ

They said, ‘O Rasool-Allah^{saww}! (What about) the one who says in his good health?’

فَقَالَ فَذَلِكَ أَهْدَمٌ وَ أَهْدَمٌ إِنَّ لَا إِلَهَ إِلَّا اللَّهُ أَمِنٌ لِلْمُؤْمِنِ فِي حَيَاتِهِ وَ عِنْدَ مَوْتِهِ وَ حِينَ يُبْعَثُ.

He^{saww} said: ‘That its more demolishing and more demolishing! (The phrase), ‘There is no god except Allah^{azwj} is security for the Momin during his lifetime, and at his death, and when he is Resurrected’²⁴⁶

رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ النَّاسِ ذَلِكَ الْيَوْمَ عَمَلًا إِلَّا مَنْ زَادَ.

²⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 41 c

²⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 41 d

²⁴⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 41 e

It is reported from Abu Abdullah^{-asws} having said: ‘One who says, ‘There is no god except Allah^{-azwj}’ one hundred times would be best of the people in deeds on that day, except the one who increases’’.²⁴⁷

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةٍ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَ مَنْ اسْتَعْفَرَ حِينَ يَأْوِي إِلَى فِرَاشِهِ مِائَةَ مَرَّةٍ تَحَاتَّتْ دُؤُوبُهُ كَمَا تَسْقُطُ وَرَقُ الشَّجَرِ.

From Abu Abdullah^{-asws} having said: ‘One who when he shelters to his bed says, ‘لا إِلَهَ إِلَّا اللَّهُ’ ‘There is no god except Allah^{-azwj}’, one hundred times, Allah^{-azwj} will Build a house for him in the Paradise; and one who seeks Forgiveness one hundred times he shelters to his bed, his sins would drop off just as the leaves drop off from a tree’’.²⁴⁸

42- الدَّعَوَاتُ لِلرَّائِدِيَّةِ، عَنِ النَّبِيِّ ص مَا مِنْ الذِّكْرِ شَيْءٍ أَفْضَلَ مِنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ وَ مَا مِنْ الدُّعَاءِ شَيْءٍ أَفْضَلَ مِنَ الْإِسْتِعْفَارِ

(The book) ‘Al Dawaat’ of Al Rawandy –

‘From the Prophet^{-saww}: ‘There is none from the Zikr anything superior than the words, ‘There is no god except Allah^{-azwj}’, and there is none from a supplication anything superior than seeking the Forgiveness!’

ثُمَّ تَلَا فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَعْفَرَ لِدُنْيَاكَ.

Then he^{-saww} recited: ***So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]***’.²⁴⁹

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع سَيِّدُ كَلَامِ الْأَوَّلِينَ وَ الْآخِرِينَ لَا إِلَهَ إِلَّا اللَّهُ.

And Abu Abdullah^{-asws}: ‘Chief of the speech of the former ones and the latter is, ‘There is no god except Allah^{-azwj}’’.²⁵⁰

43- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّمَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ الْقَوْلِ لَا إِلَهَ إِلَّا اللَّهُ.

(The book) ‘Kitab Al Imamah Wa Al Tabsirah’ – from Ahmad Bin Ali, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Chief of the words is, ‘There is no god except Allah^{-azwj}’’.²⁵¹

²⁴⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 41 f

²⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 41 g

²⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 42 a

²⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 42 b

²⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 43 a

وَمِنْهُ عَنِ هَارُونَ بْنِ مُوسَى عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ آبَائِهِ عَنِ النَّبِيِّ ص
شِعَارُ الْمُسْلِمِينَ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ لَا إِلَهَ إِلَّا اللَّهُ - وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ.

And from him, from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Ibn Fazzal,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww}: ‘The slogan of Muslims upon the Bridge on the Day of Qiyamah would be, ‘لا إِلَهَ إِلَّا اللَّهُ’ ‘There is no god except Allah^{-azwj}, **and upon Allah should the relying ones be relying [14:12]’**.²⁵²

²⁵² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 5 H 43 b

CHAPTER 6 – TYPES OF EXTOLLATIONS OF ONENESS, AND MERIT OF EVERY TYPE FROM IT, AND ITS NUMBER

1- ثوب الأعمال يد، التوحيد ل، الخصال أبي عن سعد عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم و أبي أيوب الخزاز عن أبي عبد الله ع قال: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِائَةً مَرَّةٍ كَانَ أَفْضَلَ النَّاسِ ذَلِكَ الْيَوْمَ عَمَلًا إِلَّا مَنْ زَادَ.

(The book) ‘Sawaab Al Amaal’, ‘Al Tawheed’, ‘Al Khisaal’ – My father, from Sa’ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and Abu Ayoub Al Khazzaz,

‘From Abu Abdullah^{-asws} having said: ‘One who says, ‘There is no god except Allah^{-azwj}’ one hundred times, he would be best of the people in deeds on that day except the one who increases’’.²⁵³

2- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق أبي عن سعد عن البرقي عن محمد بن علي الكوفي عن الحسن بن أبي العقبه عن ابن خالد عن الرضا ع قال: إِنَّ نُوحًا لَمَّا رَكِبَ السَّفِينَةَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا نُوحُ إِنَّ خِفْتَ الْعَرَقَ فَهَلِّلِي أَلْفًا ثُمَّ سَلِّي النَّجَاةَ أَنْجَاكَ مِنَ الْعَرَقِ وَ مَنْ آمَنَ مَعَكَ

(The books) ‘Uyoun Akhbaar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, (and) ‘Al Amaali’ – My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al Hassan Bin Abu Uqmah, from Ibn Khalid,

‘From Al-Reza^{-asws} having said: ‘When Noah^{-as} sailed the ship, Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: “O Noah^{-as}! If you^{-as} fear the drowning, extol My^{-azwj} Oneness a thousand times, then ask Me^{-azwj} for the rescue, I^{-azwj} shall Rescue you^{-as} from the drowning and the ones believing with you^{-as}!”’

قَالَ فَلَمَّا اسْتَوَى نُوحٌ وَ مَنْ مَعَهُ فِي السَّفِينَةِ وَ رَفَعَ الْقُلُوسَ عَصَفَتِ الرِّيحُ عَلَيْهِمْ فَلَمَّ يَأْمَنُ نُوحُ الْعَرَقَ فَأَعَجَلَتْهُ الرِّيحُ فَلَمْ يُدْرِكْ أَنْ يُهَلِّلَ أَلْفَ مَرَّةٍ

He^{-asws} said: ‘When Noah^{-as} and the ones with him^{-as} were settled in the ship and turbulence was raised, the wind stormed upon them. Noah^{-as} did not feel safe from the drowning. The wind hastened it, but he^{-as} did not realise to extol the Oneness a thousand times.

فَقَالَ بِالسُّرْيَانِيَّةِ هَلُولِيَا أَلْفًا أَلْفًا يَا مَارِيَا أَتَقْنِ

He^{-as} said in Assyrian: ‘Halleluya, Alfana, Alfana, Ya Mariya Atqan!’

قَالَ فَاسْتَوَى الْقُلُوسَ وَ اسْتَمَرَّتِ السَّفِينَةُ فَقَالَ نُوحٌ ع إِنَّ كَلَامًا نَجَّيَنِي اللَّهُ بِهِ مِنَ الْعَرَقِ لِحَقِيقٍ أَنْ لَا يُفَارِقَنِي

He^{-asws} said: ‘The turbulence settled and the ship continued. Noah^{-as} said: ‘The speech Allah^{-azwj} Rescued me^{-as} with from the drowning will not separate from me^{-as}!’’

قَالَ فَتَقَشَّ فِي خَاتَمِهِ لَا إِلَهَ إِلَّا اللَّهُ أَلْفَ مَرَّةٍ يَا رَبِّ أَصْلِحْنِي.

He^{-asws} said: 'He^{-as} had it engraved in his^{-as} seal: 'There is no god except Allah^{-azwj}', a thousand times: 'O Lord^{-azwj}, Rectify me^{-as}!'”²⁵⁴

3- يد، التوحيد ابنُ الْمُغْبِرَةِ عَنْ جَدِّهِ الْحَسَنِ عَنِ الْحُسَيْنِ عَنِ أَخِيهِ عَنِ أَبِيهِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ جَبْرِئِيلُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ طُوبَى لِمَنْ قَالَ مِنْ أُمَّتِكَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ.

(The book) 'Al Tawheed' – Ibn Al Mugheira, from his grandfather Al Hassan, from Al-Husayn, from his brother, from his father, from Amro Bin Shimr, from Jabir,

'Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} came to Rasool-Allah^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! Beatitude is for one from your^{-saww} community who says, 'There is no god except Allah^{-azwj} Alone, Alone, Alone!'”²⁵⁵

4- يد، التوحيد ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي حَمِيْلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا بِي جَبْرِئِيلُ ع بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَقَالَ يَا مُحَمَّدُ طُوبَى لِمَنْ قَالَ مِنْ أُمَّتِكَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ مُخْلِصًا.

(The book) 'Al Tawheed' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Abu Jameela, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} between Al Safa Al Marwa. He^{-as} said: 'O Muhammad^{-saww}! Beatitude is for one from your^{-saww} community who says, 'There is no god except Allah^{-azwj} Alone', sincerely'”²⁵⁶

5- ثواب الأعمال يد، التوحيد أَبِي عَن سَعْدِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَبِي نُجْرَانَ عَنِ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنِ عُمَرَ بْنِ يَرِيدٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَالَ فِي يَوْمٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَدَمًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ خَمْسًا وَ أَرْبَعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ خَمْسًا وَ أَرْبَعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ فِي الْجَنَّةِ خَمْسًا وَ أَرْبَعِينَ أَلْفَ دَرَجَةٍ وَ كَانَ كَمَنْ قَرَأَ الْقُرْآنَ فِي يَوْمِهِ اثْنَتَيْ عَشْرَةَ مَرَّةً وَ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

(The books) 'Sawaab Al Amaal', 'Al Tawheed' – Ibn Isa, from Ibn Abu Najran, from Abdul Aziz Al Abdy, from Umar Bin Yazeed,

'From Abu Abdullah^{-saww}, he (the narrator) said, 'I heard him^{-asws} saying: 'One who says during a day, 'I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, One God, First, Last. He^{-azwj} neither Took a female companion nor a son!', Allah^{-azwj} Mighty and Majestic will Write for him forty million good deeds, and Delete from him forty million evil deeds, and Raise for him forty-five million ranks, and he would be like the one who read the (whole) Quran during his day twelve times, and Allah^{-azwj} will Build a house for him in the Paradise'”²⁵⁷

6- ما، الأماالي للشيخ الطوسي الفصاحم عَنْ عَمِّهِ عَنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ أَبِيهِ أَحْمَدَ بْنِ غَامِرٍ عَنِ الرِّضَا عَنِ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ النَّبِيُّ ص مَنْ قَالَ فِي كُلِّ يَوْمٍ مِائَةَ مَرَّةٍ لَا إِلَهَ إِلَّا اللَّهُ الْحَقُّ الْمُبِينُ اسْتَجَلَبَ بِهِ الْعَنَاءَ وَ اسْتَدْفَعَ بِهِ الْفَقْرَ وَ سَدَّ عَنْهُ بَابَ النَّارِ وَ اسْتَفْتَحَ بِهِ بَابَ الْجَنَّةِ.

²⁵⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 2

²⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 3

²⁵⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 4

²⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 5

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from his uncle, from Abdullah Bin Ahmad, from his father Ahmad Bin Aamir,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}, said: 'The Prophet^{as} said: 'One who says during a day one hundred times, 'There is no god except Allah^{azwj} the Manifest Truth', the riches would be attracted by it, and the poverty would be repelled, and the door of Hellfire would be closed from him, and the door of Paradise would be opened by it''²⁵⁸

7- ثواب الأعمال أبي عن سعد بن البرقي عن أبي يوسف عن ابن أبي عمير عن مالك بن أعين عن أبي عبد الله ع قال: مَنْ قَالَ مِائَةَ مَرَّةٍ لَا إِلَهَ إِلَّا اللَّهُ الْحَقُّ الْمُبِينُ أَعَادَهُ اللَّهُ الْعَزِيزُ الْجَبَّارُ مِنَ الْفَقْرِ وَ آتَى حَشَّةَ قَبْرِهِ وَ اسْتَجَلَبَ الْغِنَى وَ اسْتَفْرَعَ بَابَ الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Abu Yusuf, from Ibn Abu Umeyr, from Malik Bin Ayn,

'From Abu Abdullah^{asws} having said: 'One who says one hundred times, 'There is no god except Allah^{azwj} the Manifest Truth', Allah^{azwj} the Mighty, the Forceful will Shelter him from the poverty and Comfort the loneliness of his grave, and it will attract the riches and he will knock on the door of Paradise''²⁵⁹

دَعَاؤُ الرَّاؤُنْدِيَّ، عَنْهُ ع مِثْلُهُ إِلَّا أَنَّ فِيهِ الْمَلِكُ الْحَقُّ الْمُبِينُ.

(The book) 'Dawaat' of Al-Rawandy – from him^{asws}, similar to it except that in it is: 'The King, the Manifest Truth''²⁶⁰

8- ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن أحمد بن هلال عن محمد بن عيسى الأزمني عن أبي عمران الخنطي عن الأوزاعي عن الصادق عن أبيه ع قال: مَنْ قَالَ فِي كُلِّ يَوْمٍ ثَلَاثِينَ مَرَّةً لَا إِلَهَ إِلَّا اللَّهُ الْحَقُّ الْمُبِينُ اسْتَقْبَلَ الْغِنَى وَ اسْتَدْبَرَ الْفَقْرَ وَ قَرَعَ بَابَ الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Ahmad Bin Hilal, from Muhammad Bin Isa Al Armany, from Abu Imran Al Hannat, from Al Awzaie,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'One who says thirty times during every day, 'There is no god except Allah^{azwj} the Manifest Truth' will receive the riches and the poverty will turn around, and he will knock the door of Paradise''²⁶¹

9- ثواب الأعمال أبي عن سعد بن سلمة بن الخطاب عن محمد بن عيسى الأزمني عن أبي عمران الخنطي عن بشير عن الأوزاعي عن جعفر بن محمد عن أبيه عن أبيه ع قال: مَنْ قَالَ فِي كُلِّ يَوْمٍ خَمْسَ عَشْرَةَ مَرَّةً لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا- لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ تَصْدِيقًا لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَ رِقًّا أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ فَلَمْ يَصْرِفْ عَنْهُ وَجْهَهُ حَتَّى يَدْخُلَ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Salama Bin Al Khattab, from Muhammad Bin Isa Al Armany, from Abu Imran Al Kharrat, from Bishr, from Al Awzaie,

²⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 6

²⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 7 a

²⁶⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 7 b

²⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 8

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘One who says fifteen times during a day, ‘There is no god except Allah^{-azwj} truly, truly! There is no god except Allah^{-azwj} believing and ratifying! There is no god except Allah^{-azwj} in worship and servitude!’, Allah^{-azwj} will Face towards him with His^{-azwj} Face. He^{-azwj} will not Turn His^{-azwj} Face away from him until he enters the Paradise’’.²⁶²

10- سن، المحاسن أبي عن ابن أبي نجران عن عبد العزيز العبدي عن عمير بن يزيد عن أبي عبد الله ع قال: من قال في كل يوم عشر مرات أشهد أن لا إله إلا الله وحده لا شريك له إلهاً واحداً واحداً صمداً لم يتخذ صاحبةً ولا ولداً كتب الله له حسناً وأربعين ألف حسنة وحقاً عنه حسناً وأربعين ألف سيئة ورفع له عشر درجات وكفى له جزاء في يومه من الشيطان والسلطان ولم تحط به كبيرة من الذنوب.

(The book) ‘Al Mahasin’ – My father, from Ibn Abu Najran, from Abdul Aziz Al Abdy, from Umar Bin Yazeed,

‘From Abu Abdullah^{-asws} having said: ‘One who says ten times during every days, ‘I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, One God, First, Last. He^{-azwj} has neither Taken a female companion nor a son!’, Allah^{-azwj} will Write for him forty-five thousand good deeds, and Delete from him forty-five thousand evil deeds, and Raise for him ten rants, and it would be a protection from the Satan^{-la} and the ruler during his day, and majors sins will not surround him’’.²⁶³

11- سن، المحاسن أبي عن ابن يزيد عن ابن أبي عمير عن عبد الله بن سنان عن سعيد بن المسيب عن علي بن الحسين ع قال قال رسول الله ص أ لا أخيركم بما يكون به خير الدنيا والآخرة وإذا كرتنم و اعتمتنم دعوتهم الله فيه ففرج عنكم

(The book) ‘Al Mahasin’ – My father, from Ibn Yazeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Saeed Bin Al Musayyib,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Shall I^{-azwj} inform you all with what would be goodness of the world and the Hereafter, and when you are distressed and saddened so you supplicate to Allah^{-azwj} during it, Allah^{-azwj} will Relieve from you?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا - لَا نُشْرِكُ بِهِ شَيْئاً ثُمَّ ادْعُوا بِمَا بَدَأَ لَكُمْ.

He^{-saww} said: ‘Say, ‘There is no god except Allah^{-azwj} our Lord^{-azwj}! We do not associate anything with Him^{-azwj}!’ Then supplicate with whatever comes to you’’.²⁶⁴

12- جمع، جامع الأخبار عن أنس بن مالك قال قال رسول الله ص من قال لا إله إلا الله وحده لا شريك له اللهم صل على محمد وآل محمد خرج من فيه طير أخضر له جناحان مكللان بالدر والياقوت فإذا نشرهما بلغا المشرق والمغرب حتى ينتهي إلى العرش

(The book) ‘Jamie Al-Akhbaar’ – From Anas Bin Malik (a well-known fabricator), said,

²⁶² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 9

²⁶³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 10

²⁶⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 11

‘Rasool-Allah^{-saww} said: ‘One who says, ‘There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!’ there will emerge from his mouth a green bird having two wings for him, embedded with the gems and the sapphire. When it spreads these, they reach the east and the west until ending to the Throne.

وَلَهُ دَوِّيٌّ كَدَوِّيِّ النَّحْلِ يَذُكُرُ لِصَاحِبِهِ

And it has a buzz for it like buzzing of the bees, doing Zikr for its companion.

فَيَقُولُ اللَّهُ تَعَالَى مَدَحْتَنِي وَ مَدَحْتَ نَبِيَّ اسْكُنْ

Allah^{-azwj} the Exalted Says: “You have praised Me^{-azwj} and praised My^{-azwj} Prophet^{-saww}, calm down!”

فَيَقُولُ كَيْفَ أَسْكُنُ وَ لَمْ تَغْفِرْ لِقَائِلِ لَا إِلَهَ إِلَّا اللَّهُ

It says, ‘How can I calm down and You^{-azwj} have not Forgiven for the speaker of, ‘There is no god except Allah^{-azwj}?’

فَيَقُولُ اسْكُنْ فَقَدْ غَفَرْتُ لَهُ.

He^{-azwj} Says: “Calm down, for I^{-azwj} have hereby Forgiven for him!”²⁶⁵

13- دَعَاؤُ الرَّاؤُنْدِيِّ، قَالَ رَجُلٌ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ أَنَا أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا قَالَ أَحَدُكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَلْيَقُلْ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) ‘Dawaat’ of Al Rawandy –

‘A man said, ‘There is no god except Allah^{-azwj}’. Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘And I^{-asws} am saying there is no god except Allah^{-azwj}, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds! Whenever one of you says, ‘There is no god except Allah^{-azwj}’, let him say, ‘And the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds’, because Allah^{-azwj} the Exalted Says: **therefore, supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65]**’²⁶⁶.

14- غَدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: خَيْرُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ.

(The book) ‘Uddat Al Daie’ –

‘From the Prophet^{-saww} having said: ‘The best act of worship are the words: ‘There is no god except Allah^{-azwj}’²⁶⁷.

²⁶⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 12

²⁶⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 13

²⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 6 H 14

CHAPTER 7 – THE PRAISE AND THE TYPES OF PRAISE

الآيات الفاتحة الحمد لله رب العالمين

The Verses – (Surah) Al Fatiha: **All Praise is for Allah the Lord of the Worlds [1:2].**

يونس وَ آخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(Surah) Yunus^{as}: **and the last of their calls would be, ‘The Praise is for Allah, Lord of the worlds’ [10:10].**

إِسْرَاءَ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ

(Surah) Isra: **And say: ‘The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, [17:111].**

النَّمْلِ قُلِ الْحَمْدُ لِلَّهِ وَ سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

(Surah) Naml: **Say: ‘The Praise is for Allah and greetings be upon His servants, those He Chose. [27:59].**

سُبْحَانَ الْحَمْدِ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ لَهُ الْحَمْدُ فِي الْآخِرَةِ وَ هُوَ الْحَكِيمُ الْحَكِيمُ.

(Surah) Saba: **The Praise is for Allah Who, for Him is whatever is in the skies and whatever is in the earth, and for him is the Praise in the Hereafter, and He is the Wise, the Aware [34:1].**

1- ب، قرب الإسناد هارون عن ابن صدقة قال: كَانَ مِنْ تَحَامِدِ الصَّادِقِ عِ الْحَمْدُ لِلَّهِ بِمَحَامِدِهِ كُلِّهَا عَلَى نَعْمِهِ كُلِّهَا حَتَّى يَنْتَهِيَ الْحَمْدُ إِلَى مَا يُحِبُّ رَبِّي وَ يَرْضَى.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Sadaqa who said,

‘It was from the praised by Al-Sadiq^{asws}: ‘The Praise is for Allah^{azwj} with all of His^{azwj} Praises upon all of His^{azwj} bounties until the Praise ends to what my^{asws} Lord^{azwj} Loves and is Satisfied’²⁶⁸.

قَالَ وَ قَالَ أَبِي رَضِيَ اللَّهُ عَنْهُ إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ قَالَ الْحَمْدُ لِلَّهِ كَثِيرًا حَمْدًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُبْنَعِي لِكْرَمِ وَجْهِكَ وَ عِزِّ جَلَالِكَ

He said, ‘My father, may Allah^{azwj} be satisfied with him, said

‘A Prophet^{as} from the Prophets^{as} said: ‘The Praise is for Allah^{azwj} a lot, a goodly Praise having Blessings in it just as is befitting for the Honour of Your^{azwj} Face and Mighty of Your^{azwj} Majesty!’

فَأَوْحَى اللَّهُ إِلَيْهِ عَبْدِي لَمَّا شَغَلَتْ حَافِظِيكَ وَ الْحَافِظَ عَلَى حَافِظِيكَ.

Allah^{azwj} Revealed to him^{as}: “My^{azwj} servant! You have pre-occupied your two recorders (Angels), and the recorder of your two recorders!”²⁶⁹

قَالَ: وَ هَذَا مِنْ مَحَامِدِ أَبِي عَبْدِ اللَّهِ عِندَ الشَّيْءِ مِنَ الرِّزْقِ إِذَا كَانَ يَحْدَدُ لَهُ الْحَمْدُ لِلَّهِ الَّذِي نِعْمَتُهُ تَعْدُو عَلَيْنَا وَ تَرُوحُ وَ نَطَلُّ نَهَاراً وَ نَيْثُ فِيهَا لَيْلاً فَصُيِّحَ فِيهَا بِرَحْمَتِهِ مُسْتَلِمِينَ وَ مُتَّسَبِي فِيهَا بِمَنْةِ مُؤْمِنِينَ مِنَ الْبُلُوَى مُعَافِينَ

He said, ‘And this is from praises by Abu Abdullah^{asws} at something from the sustenance when it was renewed for him^{asws}: ‘The Praise is for Allah^{azwj} Whose bounties comes and goes upon us, and we are shaded at daytime and spend the night in it, so we come to the morning in it by His^{azwj} Mercy as submitters and we come to the evening in it with His^{azwj} Conferment as safe from the afflictions, excused.

الْحَمْدُ لِلَّهِ الْمُنْعِمِ الْمُفْضِلِ الْمُحْسِنِ الْمُجْمِلِ ذِي الْجَلَالِ وَ الْإِكْرَامِ ذِي الْفَوَاضِلِ وَ النِّعَمِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْذُلْنَا عِنْدَ شِدَّةٍ وَ لَمْ يَفْضَحْنَا عِنْدَ سَرِيَّةٍ وَ لَمْ يُسَلِّمْنَا بِجَرِيرَةٍ.

The Praise is for Allah^{azwj} the Bestower, the Gracious, the Favourer, the Beautifier with the Majesty and the Benevolence, with the Graces and the bounties! The Praise is for Allah^{azwj} Who does not Abandon us during the adversity and does not Expose us with secrets, and does not Submit us for offences!”²⁷⁰

قَالَ: وَ كَانَ مِنْ مَحَامِدِهِ عِ الْحَمْدُ لِلَّهِ عَلَى عِلْمِهِ وَ الْحَمْدُ لِلَّهِ عَلَى فَضْلِهِ عَلَيْنَا وَ عَلَى جَمِيعِ خَلْقِهِ وَ كَانَ بِهِ كَرَمُ الْفَضْلِ فِي ذَلِكَ مَا اللَّهُ بِهِ عَلِيمٌ.

He said, ‘And it was from his^{asws} praises: ‘The Praise is for Allah^{azwj} upon His^{azwj} Knowledge, and the Praise is for Allah^{azwj} upon His^{azwj} Grace upon us, and upon entirety of His^{azwj} creatures, and He^{azwj} was with Benevolent Grace with it in that what Allah^{azwj} All-Knowing with it!”²⁷¹

2- ب، قرب الإسناد عليّ عن أخيه ع قَالَ: كَانَ ع يَقُولُ كَثِيراً الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَبِمُ الصَّالِحَاتِ.

(The book) ‘Qurb Al Isnaad’ –

‘Ali, from his brother (Al-Kazim^{asws}), he said, ‘He^{asws} used to frequently say: ‘The Praise is for Allah^{azwj} Who Completes the righteous deeds by His^{azwj} Favour!”²⁷²

²⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 1 b

²⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 1 c

²⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 1 d

²⁷² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 2

3- ل، الخصال أبي عن سعد بن ابن يزيد عن ابن أبي عمير عن الحسن بن عطية عن عمر بن يزيد عن أبي عبد الله ع قال قال: شُكْرُ كُلِّ نِعْمَةٍ وَإِنْ عَظُمَتْ أَنْ تَحْمَدَ اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'Thanking for every bounty and even if it is mighty is to Praise Allah^{-azwj} Mighty and Majestic''.²⁷³

4- أَقُولُ قَدْ سَبَقَ فِي بَابِ التَّهْلِيلِ بَعْضُ الْأَخْبَارِ وَ قَدْ مَضَى فِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: مَنْ قَالَ الْحَمْدُ لِلَّهِ فَقَدْ أَدَّى شُكْرَ كُلِّ نِعْمَةٍ لِلَّهِ عَزَّ وَ جَلَّ عَلَيْهِ.

I (Majlisi) am saying, 'It has preceded in the chapters on extollations of Oneness some of the Ahadeeth and it has passed in it,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who says, 'The Praise is for Allah^{-azwj}' has fulfilled the thanks for every bounty of Allah^{-azwj} Mighty and Majestic upon him''.²⁷⁴

5- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آباءه ع قال قال رسول الله ص من أنعم الله عز وجل عليه نعمة فليحمد الله ومن استبطأ الرزق فليستغفر الله ومن حزنه أمر فليقل لا حول ولا قوة إلا بالله.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One whom Allah^{-azwj} Mighty and Majestic Favours upon with a bounty, let him praise Allah^{-azwj}; and one the sustenance is delayed with him, let him seek Forgiveness of Allah^{-azwj}; and one whom a matter grieves, let him say, 'There is neither might nor strength except with Allah^{-azwj}!''²⁷⁵

6- ما، الأمالي للشيخ الطوسي في وصية الصادق ع إلى سفيان الثوري إذا أنعم الله على أحد منكم بنعمة فليحمد الله عز وجل.

(The book) 'Al Amaali' of the Sheykh Al Tusi –

'In an advice by Al-Sadiq^{-asws} to Sufyan Al-Sowry: 'Whenever Allah^{-azwj} Favours upon anyone of you with a bounty, let him praise Allah^{-azwj} Mighty and Majestic''.²⁷⁶

7- جاء، المجالس للمفيد ما، الأمالي للشيخ الطوسي عن شداد بن أوس عن النبي ص قال: لا إله إلا الله نصف الميزان والحمد لله بملأه.

(The books) 'Al Majalis' of Al Mufeed, 'Al Amaali' of the Sheykh Al Tusi – from Shaddad Bin Aws,

'From the Prophet^{-saww} having said: '(The phrase) 'There is no god except Allah^{-azwj}' (fills) half the scale, and 'The Praise is for Allah^{-azwj}' fills it (completely)''.²⁷⁷

²⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 3

²⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 4

²⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 5

²⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 6

²⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 7

8- ما، الأماي للشيخ الطوسي المُفِيدُ رَحِمَهُ اللهُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ الصَّبْرِيِّ عَنِ ابْنِ مَهْرُوبٍ عَنِ الْفَرَّاءِ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِمْ قَالَ: كَانَ رَسُولُ اللهِ ص إِذَا أَنَا أَمْرٌ يَسْرُهُ قَالَ - الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ وَ إِذَا أَنَا أَمْرٌ يَكْرَهُهُ قَالَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, may Allah^{-azwj} Mercy him, from Umar Bin Muhammad Al Sayrafi, from Ibn Mahrawiya, from Al Fara'a,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} having said: 'Rasool-Allah^{-saww} was such, whenever a matter came to him^{-saww} cheering him^{-saww}, said: 'The Praise is for Allah^{-azwj} Who Completes the righteous deeds by His^{-azwj} bounties!' And when a matter came to him^{-saww} he^{-saww} disliked, said: 'The Praise for Allah^{-azwj} in all situations!'"²⁷⁸

9- ما، الأماي للشيخ الطوسي المُفِيدُ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنِ أَحْمَدَ بْنِ عَبْدِ الْحَمِيدِ عَنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عُثْبَةَ عَنِ الْحَسَنِ بْنِ الْمُبَارَكِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ مَالِكِ الْأَحْمَسِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: كُنْتُ أَرْكَعُ عِنْدَ بَابِ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَنَا أَدْعُو اللهُ إِذْ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا أَصْبَغُ

(The book) 'Al Amaali' of Al Sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ahmad Bin Abdul Hameed, from Muhammad Bin Amro Bin Utbah, from Al Hassan Bin Al Mubarak, from al Abbas Bin Aamir, from Malik Al Ahmasy, from Ibn Tareys, from Ibn Nubata who said,

'I was performing Ruk'u at the door of Amir Al-Momineen^{-asws} and I was supplicating to Allah^{-azwj}, when Amir Al-Momineen^{-asws} came out. He^{-asws} said: 'O Asbghh!'

فُلْتُ لَبَّيْكَ

I said, 'Here I am!'

قَالَ أَيُّ شَيْءٍ كُنْتَ تَصْنَعُ

He^{-asws} said: 'Which thing were you doing?'

فُلْتُ رَكَعْتُ وَ أَنَا أَدْعُو

I said, 'I was performing Ruk'u and I was supplicating'.

قَالَ أَ فَلَا أَعْلَمُكَ دُعَاءً سَمِعْتُهُ مِنْ رَسُولِ اللهِ ص

He^{-asws} said: 'Shall I^{-asws} teach you a supplication I^{-asws} heard from Rasool-Allah^{-saww}?'

فُلْتُ بَلَى

I said, 'Yes'.

قَالَ قُلِ الْحَمْدُ لِلَّهِ عَلَى مَا كَانَ وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

He^{-asws} said: ‘Say, ‘The Praise is for Allah^{-azwj} upon what has happened, and the Praise is for Allah^{-azwj} in all situations!’

ثُمَّ ضَرَبَ يَدَيْهِ الْيُمْنَى عَلَى مَنْكِبِي الْأَيْسَرِ وَ قَالَ يَا أَصْبَعُ لَئِن تَبَسَّثَ قَدَمُكَ وَ تَمَّتْ وَ لَا يَتُّكَ وَ انْبَسَطَتْ يَدُكَ اللَّهُ أَرْحَمُ بِكَ مِنْ نَفْسِكَ.

Then he^{-asws} struck his^{-asws} right hand upon my left shoulder and said: ‘O Asbagh! If your feet had been steadfast, and your Wilayah had been complete, and your hands were extended to Allah^{-azwj}, He^{-azwj} would have been more Merciful with you than your own self!’²⁷⁹

10- ثواب الأعمال ابنُ الوليد عن الصَّفَّارِ عَنِ ابْنِ بَرِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عَثْمَانَ بْنِ بَرِيدَ عَنْ أَحِبِّهِ الْحُسَيْنِ عَنْ عُمَرَ بْنِ بَرِيْعٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي كُلِّ يَوْمٍ سَبْعَ مَرَّاتٍ الْحَمْدُ لِلَّهِ عَلَى كُلِّ نِعْمَةٍ كَانَتْ أَوْ هِيَ كَائِنَةً فَقَدْ أَدَّى شُكْرَ مَا مَضَى وَ شُكْرَ مَا بَقِيَ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Usman Bin Yazeed, from his father Al-Husayn, from Umar Bin Bazie, from the one who mentioned it,

‘Abu Abdullah^{-asws} having said: ‘One who says seven times during every day, ‘The Praise is for Allah^{-azwj} upon every bounty which has happened or is going to happen, so he has fulfilled the thanks of what has passed and thanks for what remains (yet to happen)’.²⁸⁰

11- ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدَاءِ بَابِي عَنِ الرَّحْمِيِّ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ عَمِيرَةَ عَنِ الشَّحَامِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ شَغَلَ كُتَّابَ السَّمَاءِ

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Al Sa’adabady, from Al Barqy, from Ali Bin Al Hakam, from Ibn Ameyra, from Al Shahham,

‘From Abu Abdullah^{-asws} having said: ‘One who says, ‘الحَمْدُ لِلَّهِ’ ‘The Praise is for Allah^{-azwj} just as He^{-azwj} is rightful of’ will pre-occupy writers in the sky’.

قُلْتُ وَ كَيْفَ يَشْغَلُ كُتَّابَ السَّمَاءِ

I said, ‘And how would writers in the sky be pre-occupied?’

He^{-asws} said: ‘They would be saying: ‘O Allah^{-azwj}! We don’t know the unseen!’

قَالَ يَقُولُونَ اللَّهُمَّ إِنَّا لَا نَعْلَمُ الْغَيْبَ قَالَ فَيَقُولُ أَكْتُبُوهَا كَمَا قَالَهَا عَبْدِي وَ عَلَيَّ تَوَائِبُهَا.

He^{-asws} said: ‘He^{-azwj} would Say: “Write just as he has said it, and upon Me^{-azwj} are its Rewards!”²⁸¹

²⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 9

²⁸⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 10

²⁸¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 11

12- سن، المحاسن التوفلي عن السكوني عن الصادق عن آباءه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ ظَهَرَتْ عَلَيْهِ النِّعْمَةُ فَلْيُكْثِرِ الْحَمْدَ لِلَّهِ وَ مَنْ كَثُرَتْ هُمُهُ فَعَلَيْهِ بِالِاسْتِغْفَارِ وَ مَنْ أَلَحَّ عَلَيْهِ الْفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ يَنْفِي اللَّهُ عَنْهُ الْفَقْرَ.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One upon whom the bounty appears, let him frequent (saying of), 'The Praise is for Allah^{-azwj}'; and the one who has too many worries, upon him to seek the Forgiveness; and one the poverty is persistent upon him, let him frequent from the words, 'There is neither might nor strength except with Allah^{-azwj}', Allah^{-azwj} will Negate the poverty from him''^{.282}

13- ص، قصص الأنبياء عليهم السلام الصدوق بإسناده عن ابن أبي خطاب عن صفوان بن يحيى عن عبد الله بن سينان عن محمد بن مروان عن الباقر ع قَالَ: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ حَمِدَ اللَّهُ بِحَمْدِهِ الْمُحَامِدِ فَأَوْحَى اللَّهُ تَعَالَى جَلَّتْ عَظَمَتُهُ لَقَدْ شَغَلَتِ الْكَاتِبِينَ

(The book) 'Qasas Al Anbiya', may the greeting be upon them^{-asws} – Al Sadouq, by his chain from Ibn Abu Al Khattab, from Safwan Bin Yahya, from Abdullah Bin Sinan, from Muhammad Bin Marwan,

'From Al-Baqir^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as}, may the greeting be upon him^{-asws}, praise Allah^{-azwj} with this praise, so Allah^{-azwj} the Exalted, Majestic is His^{-azwj} Magnificence Revealed to him: "You^{-as} have pre-occupied the recorders!"

قَالَ اللَّهُمَّ لَكَ الْحَمْدُ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُنْبَغِي لَكَ أَنْ تُحْمَدَ وَ كَمَا يُنْبَغِي لِكْرَمِ وَجْهِكَ وَ عِزِّ جَلَالِكَ.

He^{-as} said: 'O Allah^{-azwj}! For You^{-azwj} is the abundant Praise, goodly, Blessings in it just as is befitting for You^{-azwj} to be praised, and just as is befitting for the Honour of Your^{-azwj} Face, and Might of Your^{-azwj} Majestic!''²⁸³

14- شي، تفسير العياشي عن سماعة بن مهران عن أبي عبد الله ع قَالَ: قُلْتُ لَهُ لِلشُّكْرِ حَدٌّ إِذَا فَعَلَهُ الرَّجُلُ كَانَ شَاكِرًا

Tafseer Al Ayyashi – from Sama'at Bin Mihran,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Is there a limit for the thanking, when the man does it, he would be thankful?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ وَ مَا هُوَ

I said, 'And what is it?'

قَالَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ نِعْمَةٍ أَنْعَمَهَا عَلَيَّ وَ إِنْ كَانَ لَكُمْ فِيهَا أَنْعَمَ عَلَيْهِ حَقُّ أَدَائِهِ

²⁸² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 12

²⁸³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 13

He^{-asws} said: 'The Praise is for Allah^{-azwj} upon every bounty He^{-azwj} have Favoured with upon me!' and even if there was a right for you all upon Him^{-azwj} regarding what He^{-azwj} has Favoured, it would have been fulfilled.

قَالَ وَ مِنْهُ قَوْلُ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا حَتَّىٰ عَدَّ آيَاتٍ.

He^{-asws} said: 'And from it are Words of Allah^{-azwj}: 'The Praise is for **the One Who Subjugated this one for us, [43:13]**', and he^{-asws} even counted the Verses''²⁸⁴

15- شي، تفسير العياشي عن السكوني عن جعفر بن محمد عن أبيه عن آبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ مَنْ كُنَّ فِيهِ كَتَبَهُ اللَّهُ مِنْ أَهْلِ الْجَنَّةِ

Tafseer Al Ayyashi – From Al Sakuni,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four (matters), one who has these in him, Allah^{-azwj} will Write him as being from the inhabitants of Paradise: -

مَنْ كَانَتْ عِصْمَتُهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ مَنْ إِذَا أَنْعَمَ اللَّهُ عَلَيْهِ بِالْبِعْمَةِ قَالَ الْحَمْدُ لِلَّهِ وَ مَنْ إِذَا أَصَابَ ذَنْبًا قَالَ أَسْتَغْفِرُ اللَّهَ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ.

One whose protection was the testimony that there is no god except Allah^{-azwj}, and the one whenever Allah^{-azwj} Favours the bounty upon him, says, 'The Praise is for Allah^{-azwj}', and the one when he commits a sin, says, 'I seek Forgiveness of Allah^{-azwj}', and the one when a difficulty hits him, says, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}'²⁸⁵.

16- شي، تفسير العياشي عن أبي عليّ اللّهي عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ فِي نُورِ اللَّهِ الْأَعْظَمِ مَنْ كَانَ عِصْمَتُهُ أَمْرَهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- وَ مَنْ إِذَا أَصَابَ خَيْرًا قَالَ الْحَمْدُ لِلَّهِ وَ مَنْ إِذَا أَصَابَ حَاطِبَةً قَالَ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ.

Tafseer Al Ayyashi – From Abu Ali Al Lahaby,

'From Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four (matters) one who has these in him would in the Mighty Noor of Allah^{-azwj}: - One whose protection of his matter was the testimony that there is no god except Allah^{-azwj} and Muhammad^{-saww} is Rasool-Allah^{-saww}; and the one when a difficulty hits him, says, 'We are for Allah^{-azwj} and are returning to Him^{-azwj};', and one when he achieves goodness, says, 'The Praise is for Allah^{-azwj}', and one when he commits a sin, says, 'I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}'²⁸⁶.

17- مَشْكَاتُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَحْسَنْتُمْ فَاحْمَدُوا اللَّهَ وَ إِذَا أَسَأْتُمْ فَاسْتَغْفِرُوا اللَّهَ.

(The book) 'Mishkat Al Anwaar' – Copying from the book 'Al Mahasin',

²⁸⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 14

²⁸⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 15

²⁸⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 16

‘From Abu Abdullah^{-asws} having said: ‘Whenever you do a good deed, the praise Allah^{-azwj}, and when you do an evil deed, then seek Forgiveness of Allah^{-azwj}’.²⁸⁷

وَعَنْ سِنَانَ بْنِ طَرَيْفٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ خَشِيتُ أَنْ أَكُونَ مُسْتَدْرَجًا

And from Sinan Bin Tareyf who said, ‘I said to Abu Abdullah^{-asws}, ‘I fear that I might be gradually encroached (by deception)’.

قَالَ وَ لِمَ

He^{-asws} said, ‘And why?’

قُلْتُ لِأَيِّ دَعْوَةٍ اللَّهُ أَنْ يَرْزُقَنِي دَارًا فَرَزَقَنِي وَ دَعْوَةٍ اللَّهُ أَنْ يَرْزُقَنِي أَلْفَ دِرْهَمٍ فَرَزَقَنِي أَلْفًا وَ دَعْوَةٍ أَنْ يَرْزُقَنِي خَادِمًا فَرَزَقَنِي خَادِمًا

I said, ‘Because I supplicated to Allah^{-azwj} to Grace me a house, so He^{-azwj} Graced me, and I supplicated to Allah^{-azwj} to Grace me a thousand Dirhams, He^{-azwj} Graced me, and I supplicated to Him^{-azwj} to Grace me a servant, He^{-azwj} Graced me a servant’.

قَالَ فَأَيِّ شَيْءٍ تَقُولُ

He^{-asws} said: ‘Which thing are you saying?’

قَالَ أَقُولُ الْحَمْدُ لِلَّهِ

He (I) said, ‘I am saying, ‘The Praise is for Allah^{-azwj}’.

قَالَ فَمَا أَعْطَيْتَ أَفْضَلَ بِمَا أُعْطِيتَ.

He^{-asws} said: ‘So whatever (praise) you have given is better than what (bounty) You^{-azwj} have been Given’.²⁸⁸

وَعَنِ النَّبِيِّ ص قَالَ: إِنَّ الرَّجُلَ مِنْ أُمَّتِي يَخْرُجُ إِلَى السُّوقِ فَيَبْتَاعُ الْقَمِيصَ بِبَنْصَفِ دِينَارٍ أَوْ بِثُلُثِ دِينَارٍ فَيَحْمَدُ اللَّهَ إِذَا لَبَسَ فَمَا يَنْبَغُ رِكَبَتَهُ حَتَّى يُعْمَرَ لَهُ.

And from the Prophet^{-saww} having said: ‘The man from my^{-saww} community goes out to the market, so he buys a shirt for half a Dinar or a third of a Dinar. He praises Allah^{-azwj} when he wears. It would not even reach his knees until Allah^{-azwj} would have Forgiven (his sins) for him’.²⁸⁹

وَعَنْهُ ص قَالَ: إِنَّ الْمُؤْمِنَ يَتَّبِعُ مِنَ الطَّعَامِ وَالشَّرَابِ فَيَحْمَدُ اللَّهَ فَيُعْطِيهِ اللَّهُ مِنَ الْأَجْرِ مَا يُعْطِي الصَّائِمَ إِنَّ اللَّهَ شَاكِرٌ مُجِيبٌ أَنْ يُحْمَدَ.

²⁸⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 a

²⁸⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 b

²⁸⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 c

And from him^{-saww} having said: 'The Momin gets satiated from the food and drink so he praises Allah^{-azwj}, Allah^{-azwj} Gives him from the Recompense what He^{-azwj} Gives the fasting one. Surely, Allah^{-azwj} is Grateful, He^{-azwj} Loves to be praised".²⁹⁰

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الرَّجُلُ مِنْكُمْ لِيَشْرَبَ شَرَبَهُ مِنَ الْمَاءِ فَيُوجِبُ اللَّهُ لَهُ بِهَا الْجَنَّةَ

And from Abu Abdullah^{-asws} having said: 'The man from you tends to drink a drink of water, so Allah^{-azwj} Obligates the Paradise due to it!'

ثُمَّ قَالَ يَأْخُذُ الْإِنَاءَ فَيَضَعُهُ عَلَى فِيهِ ثُمَّ يَشْرَبُ فَيُنْحِيهِ وَهُوَ يَشْتَهِيهِ فَيَحْمَدُ اللَّهَ ثُمَّ يَعُودُ فَيَشْرَبُ ثُمَّ يُنْحِيهِ فَيَحْمَدُ اللَّهَ ثُمَّ يَعُودُ وَ يَشْرَبُ ثُمَّ يُنْحِيهِ فَيَحْمَدُ اللَّهَ فَيُوجِبُ اللَّهُ لَهُ بِهَا الْجَنَّةَ.

Then he^{-asws} said: 'He takes the utensil and places it upon his mouth, then he drinks. He puts it aside while he still desires it, so the praises Allah^{-azwj}, then repeats drinking. Then he keeps it aside. He praises Allah^{-azwj}, then repeats and drinks. Then he keeps it aside and praises Allah^{-azwj}, so Allah^{-azwj} Obligates the Paradise for him due to it".²⁹¹

وَعَنْهُ ع قَالَ: كَانَ الْمَسِيحُ ع يَقُولُ النَّاسُ رَجُلَانِ مُعَاوَى وَ مُبْتَلَى فَاَحْمَدُوا اللَّهَ عَلَى الْعَاقِبَةِ وَ ارْزَمُوا أَهْلَ الْبَلَاءِ.

And from him^{-asws} having said: 'The Messiah^{-as} had said: 'The people are two (types of) men, an Excused and a Tried. So, praise Allah^{-azwj} upon the well-being and show mercy to the afflicted people".²⁹²

وَعَنْهُ ع قَالَ: إِنِّي لَا أَحِبُّ أَنْ تُجَدَّدَ لِي نِعْمَةٌ - لَا حَمْدُ اللَّهِ عَلَيْهَا مِائَةَ مَرَّةٍ.

And from him^{-asws} having said: 'I^{-asws} do not like any bounty to be renewed for me^{-asws} I^{-asws} have not praise Allah^{-azwj} upon it one hundred times".²⁹³

وَعَنْ عَلِيِّ ع قَالَ: بَعَثَ رَسُولُ اللَّهِ ص سَرِيَّةً فَقَالَ - اللَّهُمَّ إِنَّ لَكَ عَلَيَّ إِنْ رَدَدْتَهُمْ سَالِمِينَ غَانِمِينَ أَنْ أَشْكُرَكَ حَقَّ الشُّكْرِ

And from Ali^{-asws} having said: 'Rasool-Allah^{-saww} sent a squadron. He^{-saww} said: 'O Allah^{-azwj}! For You^{-azwj} upon me^{-saww} is to Return them safely, gainful, and I^{-saww} thank You^{-azwj} as is the right of thanking!'

قَالَ فَمَا لِيُثْبِتُوا أَنْ جَاءُوا كَذَلِكَ فَقَالَ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ عَلَى سَابِغِ نِعَمِ اللَّهِ.

He^{-asws} said: 'It was not long before they came back like that. Rasool-Allah^{-saww} said: 'The Praise is for Allah^{-azwj} upon the vast bounties of Allah^{-azwj}!"²⁹⁴

²⁹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 d

²⁹¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 e

²⁹² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 f

²⁹³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 g

²⁹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 h

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَتَاهُ مَا يُحِبُّ قَالَ - الْحَمْدُ لِلَّهِ الْمُحْسِنِ الْمُجْمِلِ وَ إِذَا أَتَاهُ مَا يَكْرَهُهُ قَالَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَ الْحَمْدُ لِلَّهِ عَلَى هَذِهِ الْحَالِ.

And from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was such, whenever there came to him^{-saww} what he^{-saww} liked, said: 'The Praise is for Allah^{-azwj}, the Benefactor, the Beautifier; and when came to him^{-saww} what he^{-saww} disliked, said: 'The Praise is for Allah^{-azwj} in all situations, and the Praise is for Allah^{-azwj} upon in this situation!''²⁹⁵

وَعَنْهُ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أُورِدَ عَلَيْهِ أَمْرٌ يَسُرُّهُ قَالَ - الْحَمْدُ لِلَّهِ عَلَى هَذِهِ التَّعَمَّةِ وَ إِذَا أُورِدَ أَمْرٌ يَغْتَمُّ بِهِ قَالَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

And from his^{-asws} having said: 'Rasool-Allah^{-saww} was such, whenever a matter was referred to him^{-saww} which cheered him^{-saww}, said: 'The Praise is for Allah^{-azwj} upon this bounty', and when a matter was referred to him^{-saww} which he^{-saww} was saddened by, he^{-saww} said: 'The Praise is for Allah^{-azwj} in all situations!''²⁹⁶

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الشُّكْرُ لِلنِّعَمِ اجْتِنَابُ الْمَحَارِمِ وَ تَمَامُ الشُّكْرِ قَوْلُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And from Abu Abdullah^{-asws} having said: 'The thanking for the bounties keeps one aside from the Prohibitions and the complete thanks are the words: 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds''²⁹⁷

وَعَنِ الرِّضَا ع قَالَ: مَنْ حَمِدَ اللَّهَ عَلَى التَّعَمَّةِ فَقَدْ شَكَرَهُ وَ كَانَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ التَّعَمَّةِ.

And from Al-Reza^{-asws} having said: 'One who praises Allah^{-azwj} upon the bounty, so he has thanked Him^{-azwj}, and the praise is better than that bounty''²⁹⁸

18- مكا، مكارم الأخلاق قَالَ النَّبِيُّ ص أَوَّلُ مَنْ يُدْعَى إِلَى الْجَنَّةِ الْحَمَّادُونَ الَّذِينَ يَحْمَدُونَ اللَّهَ فِي السَّرِّاءِ وَ الضَّرَّاءِ.

(The book) 'Makarim Al Akhlaq' –

'The Prophet^{-saww} said: 'The first ones to be called to the Paradise will be the praising ones, those who had been prising Allah^{-azwj} in the ease and the hardship''²⁹⁹

وَعَنِ الصَّادِقِ ع قَالَ: مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ مُؤْمِنٍ نِعْمَةً بَلَغَتْ مَا بَلَغَتْ فَحَمِدَ اللَّهُ عَلَيْهَا إِلَّا كَانَ حَمْدُ اللَّهِ أَفْضَلَ وَ أَوْزَنَ وَ أَعْظَمَ مِنْ تِلْكَ النِّعْمَةِ

And from Al-Sadiq^{-asws} having said: 'Whatever bounty Allah^{-azwj} Favours upon a Momin servant, it reaches what it reaches, so he praises Allah^{-azwj} upon it, except the praise of Allah^{-azwj} would be superior and weightier than that bounty.

نَفَرْتُ بَعْلَةَ لِأَبِي جَعْفَرٍ ع فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ فَقَالَ لِيْنِ رَدَّهَا اللَّهُ عَلَيَّ لِأَشْكُرْتَهُ حَقَّ شُكْرِهِ

²⁹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 i

²⁹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 j

²⁹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 k

²⁹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 17 l

²⁹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 18 a

A mule of Abu Ja'far^{-asws} fled in what is between Makkah and Al-Medina. He^{-asws} said: 'If Allah^{-azwj} Returns it to me^{-asws}, I^{-asws} would thank Him^{-azwj} as is the right of thanking Him^{-azwj}!'

فَلَمَّا أَخَذَهَا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ ثَلَاثَ مَرَّاتٍ شُكْرًا لِلَّهِ.

When he^{-asws} took it, he^{-asws} said: 'الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ' The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds', thirty times. Then he^{-asws} said three times: 'شُكْرًا لِلَّهِ' 'Thanks be to Allah^{-azwj}'³⁰⁰

عَنْ أَبِي حَمَزَةَ عَنْهُ ع قَالَ: أُتَيْتُكَ بِحَمْدٍ بِضَرْبِكَ مِنْ كُلِّ حَمْدٍ

From Abu Hamza, from him^{-asws} having said: 'Shall I^{-asws} inform you of a praise it would encompass you of every praise?'

قُلْتُ لَهُ مَا مَعْنَى بِضَرْبِكَ

I said, 'What is the meaning of 'encompass you'?'

فَقَالَ يَكْفِيكَ

He^{-asws} said: 'Suffices you'.

قُلْتُ بَلَى

I said, Yes'.

قَالَ فُلْن لَكَ الْحَمْدُ بِمَحَامِدِكَ كُلِّهَا عَلَى جَمِيعِ نِعَمِكَ كُلِّهَا حَتَّى يَنْتَهِيَ الْحَمْدُ إِلَى مَا نُحِبُّ رَبَّنَا وَ نَرْضَى.

He^{-asws} said: 'Say, 'For You^{-azwj} is the Praise with all Your^{-azwj} Praises upon entirety of Your^{-azwj} bounties, all of these, until the Praise ends to what You^{-azwj} Love, our Lord^{-azwj}, and are Satisfied with!'³⁰¹

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ الْحَمْدُ لِلَّهِ بِمَحَامِدِهِ كُلِّهَا مَا عَلِمْنَا مِنْهَا وَ مَا لَمْ نَعْلَمْ عَلَى كُلِّ حَالٍ حَمْدًا يُؤَاوِي نِعْمَهُ وَ يُكَافِي مَرِيدَهُ عَلَيَّ وَ عَلَيَّ جَمِيعِ خَلْقِهِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى بَالَعَ عَبْدِي فِي رِضَائِي وَ أَنَا مُبْلَغٌ عَبْدِي رِضَاهُ مِنَ الْجَنَّةِ.

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who says, 'The Praise is for Allah^{-azwj} with all of His^{-azwj} Praises, whatever we know from these and what we don't know, upon every situation, parallel to His^{-azwj} bounties, and sufficing His^{-azwj} Increase upon me and upon entirety of His^{-azwj} creatures!', Allah^{-azwj} Blessed and Exalted will Say: "My^{-azwj} servant has reached in satisfying Me^{-azwj} and I^{-azwj} shall reach to My^{-azwj} servant, his satisfaction from the Paradise".³⁰²

³⁰⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 18 b

³⁰¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 18 c

³⁰² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 18 d

وَقَالَ: جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ جُعِلْتُ فِدَاكَ إِنِّي شَيْخٌ كَبِيرٌ فَعَلِّمْنِي دُعَاءَ جَامِعاً

And he^{-asws} said: 'A man came to Abu Abdullah^{-asws}. He said, 'May I be sacrificed for you^{-asws}! I am an aged old man. Teach me a comprehensive supplication'.

فَقَالَ أَحْمَدُ اللَّهِ فَإِنَّكَ إِذَا حَمَدْتَ اللَّهَ لَمْ يَبْقَ مُصَلٍّ إِلَّا دَعَا لَكَ بِغَيْرِ قَوْلِهِ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ.

He^{-asws} said: 'Praise Allah^{-azwj}! When you have praise Allah^{-azwj} there will not remain any praying one except he will supplicate for you, meaning his words, 'Allah^{-azwj} Listens to the one who praises Him^{-azwj}'³⁰³.

19- ما، الأماالي للشيخ الطوسي جماعة عن أبي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْمُوسَوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ نُحَيْلٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ سَبْرَةَ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي ابْنِ آدَمَ ثَلَاثُمِائَةٍ وَ سِتُّونَ عِرْقاً مِنْهَا مِائَةٌ وَ ثَمَانُونَ مُتَحَرِّكَةٌ وَ مِائَةٌ وَ ثَلَاثُونَ سَاكِتَةٌ فَلَوْ سَكَنَ الْمُتَحَرِّكُ لَمْ يَبْقَ الْإِنْسَانُ وَ لَوْ تَحَرَّكَ السَّاكِنُ هَلَكَ الْإِنْسَانُ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Musawy, from Abdullah Bin Ahmad Bin Naheyk, from Muhammad Bin Abu Umeyr, from Sayrah Bin Yaqoub Bin Shueyb, from his father,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In a son of Adam^{-as} there are three hundred and sixty veins. From these one hundred and eighty are moving and one hundred and eight are still. If the moving ones were to be still the human being would not last, and if the still ones were to move the human being would be destroyed'.

قَالَ وَ كَانَ النَّبِيُّ ص إِذَا أَصْبَحَ وَ طَلَعَتِ الشَّمْسُ يَقُولُ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدًا كَثِيرًا طَيِّبًا عَلَى كُلِّ حَالٍ يَقُولُهَا ثَلَاثُمِائَةٍ وَ سِتِّينَ مَرَّةً شُكْرًا.

He^{-asws} said: 'And the Prophet^{-saww} was such, whenever it was morning and the sun emerged, he^{-saww} said: 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, abundant praise, goodly, upon every situation!' He^{-saww} said: 'Thanks' three hundred and sixty times''³⁰⁴.

20- ما، الأماالي للشيخ الطوسي جماعة عن أبي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ بْنِ نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ ع عَنْ أَبِيهِ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ أَنَّ الدُّنْيَا كُلَّهَا لُقْمَةٌ وَاحِدَةٌ فَأَكَلَهَا الْعَبْدُ الْمُسْلِمُ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ لَكَانَ قَوْلُهُ ذَلِكَ خَيْرًا لَهُ مِنَ الدُّنْيَا وَ مَا فِيهَا.

(The book) 'Al Amali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Ja'far, from Ahmad Bin Abdul Mun'im Bin Nasr, from Abdullah Bin Bukeyr,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Jabir Bin Abdullah^{-ra} having said: 'Rasool-Allah^{-saww} said: 'If the world, whole of it were to be one morsel, and the Muslims eats it then says, 'The Praise is for Allah^{-azwj}', that word of his would be better for him than the world and whatever is in it''³⁰⁵.

³⁰³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 18 e

³⁰⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 19

³⁰⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 20 a

كش، رجال الكشي كَتَبَ أَبُو مُحَمَّدٍ ع إِلَى إِسْحَاقَ بْنِ إِسْمَاعِيلَ لَيْسَ مِنْ نِعْمَةٍ وَ إِن جَلَّ أَمْرُهَا وَ عَظَمَ حَظُّهَا إِلَّا وَ الْحَمْدُ لِلَّهِ تَقَدَّسَتْ أَسْمَاؤُهُ عَلَيْهَا يُؤَدِّي شُكْرَهَا وَ أَنَا أَقُولُ الْحَمْدُ لِلَّهِ مِثْلَ مَا حَمِدَ اللَّهُ بِهِ خَامِدٌ إِلَى أَبَدِ الْأَبَدِ بِمَا مَنَّ بِهِ عَلَيْكَ مِنْ نِعْمَةٍ وَ نَجَّكَ بِهِ مِنَ الْهَلَكَةِ الْخَيْرِ.

(The book) 'Rijal' of Al Kashi –

'Abu Muhammad^{-asws} wrote to Is'haq Bin Ismail: 'There isn't any bounty and even if its matter is majestic, and its worth is mighty except and the Praise is for Allah^{-azwj} Holy are His^{-azwj} Names, fulfil its thanks upon it, and I^{-asws} am saying: 'The Praise is for Allah^{-azwj} similar to what praising one would praise Allah^{-azwj} with for ever and ever for whatever bounty He^{-azwj} has Conferred upon you, and Rescued you from the destruction' – the Hadeeth''³⁰⁶

21- عُذَّةُ الدَّاعِي، رَوَى سَعِيدُ الْقَمَّاطُ عَنِ الْفَضْلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ عَلَّمَنِي دُعَاءَ جَامِعاً

(The book) 'Uddat Al Daie' – It is reported by Saeed Al Qammat, from Al Fazl who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! Teach me a comprehensive supplication'.

فَقَالَ لِي أَحْمَدُ اللَّهُ فَإِنَّهُ لَا يَبْنَعِي أَحَدٌ يُصَلِّي إِلَّا دَعَا لَكَ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

He^{-asws} said to me: 'Praise Allah^{-azwj} for there will not remain anyone who prays salat except he will supplicate for you saying, 'Allah^{-azwj} Listens to the one praising Him^{-azwj}'³⁰⁷

وَ رَوَى عَنِ النَّبِيِّ ص كُلُّ كَلَامٍ لَا يُبْدَأُ فِيهِ بِالْحَمْدِ فَهُوَ أَقْطَعُ.

And it is reported from the Prophet^{-saww}: 'Every speech not beginning in it with the praise, it is abbreviated''³⁰⁸

وَ رَوَى أَبُو مَسْعُودٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ أَرْبَعَ مَرَّاتٍ إِذَا أَصْبَحَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَدْ أَدَّى شُكْرَ يَوْمِهِ وَ مَنْ قَالَهَا إِذَا أَمْسَى فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ.

And it is reported by Abu Masoud, from Abu Abdullah^{-asws} having said: 'One who says four times when it is morning, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds', he has fulfilled the thanks of his day, and one who says it when it is evening has fulfilled the thanks of his night''³⁰⁹

وَ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ شَعَلَ كُتَابَ السَّمَاءِ فَيَقُولُونَ اللَّهُمَّ إِنَّا لَا نَعْلَمُ الْعَبِيْبَ فَيَقُولُ أَكْتُبُوهَا كَمَا قَالَهَا عَبْدِي وَ عَلَيَّ ثَوَائِحُهَا.

And from Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who says, 'The Praise is for Allah^{-azwj} just as he is rightful of it', will pre-occupy writers in the sky. They would be saying,

³⁰⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 20 b

³⁰⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 21 a

³⁰⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 21 b

³⁰⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 21 c

'O Allah^{-azwj!} We don't know the unseen!' He^{-azwj} Says: "Write is just as My^{-azwj} servant says, and upon Me^{-azwj} are its Rewards!"³¹⁰

³¹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 7 H 21 d

CHAPTER 8 – THE PRAISE AT SEEING SOMEONE WITH DISABILITY OR A KAFIR

1- نو، ثواب الأعمال لي، الأمامي للصدوق أبي عن الحميري عن هارون عن ابن صدقة عن الصادق عن آبائه ع أن النبي ص قال: مَنْ رَأَى يَهُودِيًّا أَوْ نَصْرَانِيًّا أَوْ مَجُوسِيًّا أَوْ أَحَدًا عَلَى غَيْرِ مِلَّةِ الْإِسْلَامِ فَقَالَ - الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنِي عَلَيْكَ بِالْإِسْلَامِ دِينًا وَ بِالْقُرْآنِ كِتَابًا وَ مُحَمَّدٍ نَبِيًّا وَ بَعَلِي إِمَامًا وَ بِالْمُؤْمِنِينَ إِخْوَانًا وَ بِالْكَعْبَةِ قِبْلَةً لَمْ يَجْمَعِ اللَّهُ بَيْنَهُ وَ بَيْنَهُ فِي النَّارِ أَبَدًا.

(The books) 'Sawaab Al Amaal', 'Al Amaali' of Al Sadouq – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'The Prophet^{-saww} having said: 'One who sees a Jew or a Christian or a Magian or anyone upon other than the nation of Al-Islam, so he says, 'The Praise is for Allah^{-azwj} Who has Graced me over you with Al-Islam as religion, and with the Quran as a Book, and with Muhammad^{-saww} as a Prophet^{-saww}, and with Ali^{-asws} as an Imam^{-asws}, and the Momineen as brethren, and with the Kaaba as a Qiblah (direction)', Allah^{-azwj} will not Gather between him and him in the Hellfire, ever!''³¹¹

2- لي، الأمامي للصدوق أبي عن علي عن أبيه عن صفوان عن العيص عن أبي عبد الله ع قال: مَنْ نَظَرَ إِلَى ذِي عَاهَةٍ أَوْ مَنْ قَدِ مُتِلَ بِهِ أَوْ صَاحِبِ بَلَاءٍ فَلْيُتَمَلِّ سِرًّا فِي نَفْسِهِ مِنْ غَيْرِ أَنْ يُسْمِعَهُ - الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَ لَوْ شَاءَ لَفَعَلَ بِي ذَلِكَ ثَلَاثَ مَرَّاتٍ فَإِنَّهُ لَا يُصِيبُهُ ذَلِكَ الْبَلَاءُ أَبَدًا.

(The book) 'Al Amaali' of Al Sadouq – My father, from Ali, from his father, from Safwan, from Al Ays,

'From Abu Abdullah^{-asws} having said: 'One who looks at someone with a disability or one been trampled with, or one with an affliction, let him say secretly within himself from without being heard, 'The Praise is for Allah^{-azwj} Who Spared me from what you have been afflicted with, and had He^{-azwj} so Desired, He^{-azwj} would have Done that with me', three times. That affliction will not afflict him, ever!''³¹²

3- ضاء، فقه الرضا عليه السلام إذا نظرت إلى أهل البلاء فقل ثلاث مرات - الحمد لله الذي عافاني مما ابتلاك به و لو شاء فعل و أنا أعود بالله منها و مما ابتلاك به و الحمد لله الذي فضّلني على كثير من خلقه.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Whenever you look at the afflicted people, say three times, 'The Praise is for Allah^{-azwj} Who Spared me from what He^{-azwj} Afflicted you with, and had He^{-azwj} so Desires, He^{-azwj} would have Done so, and I seek Refuge with Allah^{-azwj} from it and from what He^{-azwj} has Afflicted you with, and the Praise is for Allah^{-azwj} Who has Graced me over many of His^{-azwj} creatures''³¹³.

4- طب، طب الأئمة عليهم السلام عابد بن عون بن عبد الله المدني عن صفوان بن يحيى السابري عن محمد بن إبراهيم عن حسن بن إبراهيم عن أبي عبد الله الصادق ع قال: إِذَا رَأَيْتَ مُبْتَلَى فُكِّلِ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَ لَوْ شَاءَ أَنْ يَفْعَلَ فَعَلَ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَفْعَلْ وَ لَا يُسْمِعُهُ فَيُعَاقِبَ.

³¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 8 H 1

³¹² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 8 H 2

³¹³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 8 H 3

(The book) 'Tibb Al Aamma^{-asws}', may the greeting be upon them^{-asws} – Aabid Bin Awn Bin Abdullah Al Madany, from Safwan Bin Bayya Al Sabiry, from Muhammad Bin Ibrahim, from Hassan Bin Ibrahim,

'From Abu Abdullah Al-Sadiq^{-asws} having said: 'When you see an afflicted one, say, 'The Praise is for Allah^{-azwj} Who Granted me well-being from what He^{-azwj} has Afflicted you with, and had He^{-azwj} so Desires, He^{-azwj} would have Done so, and the Praise is for Allah^{-azwj} Who did not Do so!' and do not name him, so He^{-azwj} will not Punish''³¹⁴

وَعَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: إِذَا رَأَيْتَ مُتَنَلِّئًا فَعَلِ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي بِمَا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَيْكَ وَعَلَى كَثِيرٍ مِّمَّنْ خَلَقَ تَفْضِيلًا.

And from Al-Baqir^{-asws} having said: 'Whenever you see an afflicted one, say, 'The Praise is for Allah^{-azwj} Who Spared me from what He^{-azwj} has Afflicted you with, and Graced me over you, and over many of the ones He^{-azwj} has Created, with abundant Grace!''³¹⁵

5- مكا، مكارم الأخلاق قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ فَاحْمَدُوا اللَّهَ وَ لَا تُسْمِعُوهُمْ فَإِنَّ ذَلِكَ يَجْزِيهِمْ.

(The book) 'Makarim Al Akhlaq' –

'Rasool-Allah^{-saww} said: 'Whenever you see the afflicted people, then praise Allah^{-azwj} and do not them listen to (it), for that would grieve them''³¹⁶

6- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ أَبُو جَعْفَرٍ ع لَا يَرَى عَبْدٌ عَبْدًا بِهِ شَيْءٌ مِنْ أَنْوَاعِ الْبَلَاءِ فَيَقُولُ ثَلَاثًا مِنْ غَيْرِ أَنْ يُسْمِعَهُ- الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي بِمَا ابْتَلَاكَ وَ لَوْ شَاءَ فَعَلَ وَ فَضَّلَنِي عَلَى كَثِيرٍ مِّمَّنْ خَلَقَ فَيُصِيبُهُ ذَلِكَ الْبَلَاءُ.

(The book) 'Dawaat' of Al Rawandy' –

'Abu Ja'far^{-asws} said: 'A servant will not see any servant having something from a type of affliction with him so he says thrice from without naming him, 'The Praise is for Allah^{-azwj} Who Spared me from what He^{-azwj} has Afflicted you with, and had He^{-azwj} so Desired, would have Done so, and He^{-azwj} Graced me over many of the ones He^{-azwj} has Created!', and that affliction would hit him''³¹⁷

³¹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 8 H 4 a

³¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 8 H 4 b

³¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 8 H 5

³¹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 8 H 6

CHAPTER 9 – THE TAKBEER (EXCLAMATION OF GREATNESS) AND ITS MERIT AND ITS MEANING

الآيات إسرائ و كبره تكبيراً.

The Verse (Surah) Isra'a: **and exclaim His Greatness with Exclamations [17:111].**

1- يد، التوحيد مع، معاني الأخبار ابن الوليد عن محمد العطار عن ابن عيسى عن أبيه عن مروك بن عبيد عن عمرو بن جميع قال: قال لي أبو عبد الله ع أي شيء الله أكبر

(The books) 'Al Tawheed', 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Muhammad Al Attar, from Ibn Isa, from his father, from Marouk Bin Ubeyd, from Amro Bin Jumie who said,

'Abu Abdullah^{asws} said to me: 'Which thing is (the phrases) 'Allah^{azwj} is Greatest'?'

فقلت الله أكبر من كل شيء

I said, 'Allah^{azwj} is Greater than all things'.

فقال فكان ثم شيء فيكون أكبر منه

I said, 'He^{azwj} Existed, then there was something, so it would be greater than Him^{azwj}'?

فقلت فما هو

I said, 'So what is it?'

فقال الله أكبر من أن يوصف.

He^{asws} said: 'Allah^{azwj} is Greater than can be described'³¹⁸.

2- مع، معاني الأخبار ابن المتوكل عن محمد العطار عن سهل عن ابن محبوب عن ذكره عن أبي عبد الله ع قال: قال رجل عنده الله أكبر فقال الله أكبر من أي شيء

(The book) 'Ma'any Al Akhbaar' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Sahl, from Ibn Mahboub, from the one who mentioned,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man said in his view Allah^{azwj} is Greatest. He^{asws} said: 'Allah^{azwj} is Greater than which thing?'

فقال من كل شيء

He said, 'From all things'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع حَدَّثَنِي

Abu Abdullah^{-asws} said: 'You are limiting Him^{-azwj!}'

فَقَالَ الرَّجُلُ وَكَيْفَ أَقُولُ

The man said, 'And how should be saying it?'

فَقَالَ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ.

He^{-asws} said: 'Allah^{-azwj} is Greater than can be described'³¹⁹.

3- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَفْطِينِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ حَمَّادِ بْنِ عُثْمَانَ وَخَلْفِ بْنِ حَمَّادٍ مَعَا عَنْ رَبِيعِ بْنِ رُبَيْعٍ قَالَ سَمِعْتُهُ يَقُولُ أَكْثَرُوا مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ فَإِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنَ التَّكْبِيرِ وَالتَّهْلِيلِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al Hasan Bin Ali Bin Yaqteen, from Muhammad Bin Sinan, from Hammad Bin Usman, and Khalaf Bin Hammad, both together from Rabie, from Fuzeyl who said,

'I heard him^{-asws} saying: 'Frequent from extolling the Oneness and exclaiming the Greatness, for there isn't anything more beloved to Allah^{-azwj} than the exclamation of Greatness and the extollations of Oneness'³²⁰.

4- سن، المحاسن ابن فضال عن محمد بن سعيد عن السكوبي عن أبي عبد الله ع قال قال النبي ص من هبط وادياً فقال لا إله إلا الله و الله أكبر ملاً الله الوادي حسناً فليعظم الوادي بعداً أو ليصغر.

(The book) 'Al Mahasin' – Ibn Fazzal, from Muhammad Bin Saeed, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} said: 'One who goes down into a valley so he says, 'There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest', Allah^{-azwj} will Fill the valley with good deeds, so the valley would either expand or contract'³²¹.

³¹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 9 H 2

³²⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 9 H 3

³²¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 9 H 4

CHAPTER 10 – MERIT OF THE EXTOLLATION AND WHAT ALLAH^{-azwj} EXTOLS HIMSELF^{-azwj} WITH EVERY DAY AND NIGHT

1- ثوب الأعمال أبي عن أبي هيميري عن أحمد بن محمد عن أبيه عن فضالة عن ابن عميرة عن محمد بن مروان عن زرارَةَ قال: قُلْتُ لِأَبِي جَعْفَرٍ ع أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ

(The book) 'Sawaab Al Amaal' – My father, from Al Himeyri, from Ahmad Bin Muhammad, from his father, from Fazalat, from Ibn Aameyrah, from Muhammad Bin Marwan, from Zurara who said,

'I said to Abu Ja'far^{-asws}, 'Which of the deeds is most beloved to Allah^{-azwj}?'

قَالَ أَنْ يُمَجَّدَ.

He^{-asws} said: 'Him^{-azwj} being extolled!'³²²

2- ثوب الأعمال أبي عن سعد بن أحمد بن محمد بن عمار عن ابن فضال عن ابن بكير عن زرارَةَ عن أبي عبد الله ع قال: إِنَّ اللَّهَ يُمَجِّدُ نَفْسَهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ فَمَنْ مَجَّدَ اللَّهَ بِمَا مَجَّدَ بِهِ نَفْسَهُ ثُمَّ كَانَ فِي حَالٍ شِقْوَةٍ حَوَّلَ إِلَى سَعَادَةٍ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Extols Himself^{-azwj} three times during every day and night, so the one who extols Allah^{-azwj} with what He^{-azwj} has Extols Himself^{-azwj} with, then if he were to be in a state of wretchedness, he will be transferred to be fortunate'.

فَقُلْتُ لَهُ كَيْفَ هُوَ التَّمَجِيدُ

I said to him^{-asws}, 'How are the extollations?'

قَالَ تَقُولُ- أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْكَبِيرُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَلِكُ يَوْمِ الدِّينِ

He^{-asws} said: 'You should say,

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْكَبِيرُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَلِكُ يَوْمِ الدِّينِ

'You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj} Lord^{-azwj} of the worlds! You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj} the Beneficent, the Merciful! You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj} the Exalted, the Great! You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj} King of the Day of Religion (Reckoning)!

³²² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 10 H 1

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعُفُورُ الرَّحِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْكَ بَدَأَ كُلُّ شَيْءٍ وَإِلَيْكَ يُعُودُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ وَلَا تَزَالُ

You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj} the Forgiving, the Merciful! You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj} the Mighty, the Wise! You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj}. All things begin from You^{-azwj} and return to You^{-azwj}. You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj}. You did not cease to exist nor will You^{-azwj} cease!

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْخَيْرِ وَالشَّرِّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْجَنَّةِ وَالنَّارِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَخْدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ - وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj}, Creator of the good and the evil! You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj}, Creator of the Paradise and the Hellfire! You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj} the First, the Last, Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj}, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].**

أَنْتَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَكَ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُكَ لَكَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَأَنْتَ الْعَزِيزُ الْحَكِيمُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ وَالْكَبِيرَاتُ رِدَاؤُكَ.

You^{-azwj} are Allah^{-azwj}, **the Creator, the Maker, the Fashioner. [59:24].** For You^{-azwj} are the most excellent Names. They glorify to You^{-azwj}, whatever is in the skies and the earth, and You^{-azwj} are the Mighty, the Wise. You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj} the Great. The Greatness is Your^{-azwj} Robe!³²³

3- كَأ، الكافي عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُجَدُّ نَفْسَهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ فَمَنْ جَدَّ اللَّهَ بِمَا جَدَّ بِهِ نَفْسَهُ ثُمَّ كَانَ فِي حَالٍ شَقَوَةٍ حَوْلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى سَعَادَةٍ

(The book) 'Al Kafi' – from a number of his companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Bukeyr, from Abdullah Bin Ayan,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Extols Himself^{-azwj} three times during every day, so the one who extols Allah^{-azwj} with what He^{-azwj} has Extolled Himself^{-azwj}, then he were to be in a state of wretchedness, Allah^{-azwj} Mighty and Majestic would Transfer him to be fortunate.

يَقُولُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ إِلَى آخِرِ هَذَا التَّمَجِيدِ وَ فِيهِ الْعَزِيزُ بَدَلُ الْعَلِيِّ وَ مَالِكٌ بَدَلُ مَلِكٍ وَ بَدَأَ الْخَلْقِ بَدَلُ مِنْكَ بَدَأَ كُلُّ شَيْءٍ وَ فِيهِ أَحَدُ صَمَدٍ بِلَا لَأَمٍ وَ فِيهِ هُوَ الْخَالِقُ بَدَلُ أَنْتَ اللَّهُ الْخَالِقُ

He should say, 'You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj}!' – up to end of this extollations, and in it is (the word) 'The Mighty' instead of 'The Exalted', and 'Master instead of 'King', and: 'The creation began' instead of, 'All things began from You^{-azwj}', and in it is, 'First, Last' without (the letter) 'Laam', and in it is, 'He^{-azwj} is the Creator' instead of 'Allah^{-azwj} is the Creator.

وَكَذَا مَا بَعْدَهُ فَبِيهِ فِي كُلِّ فِئْرَةٍ هُوَ بَدَلٌ أَنْتَ وَفِيهِ وَقَعَ قَوْلُهُ إِلَى آخِرِ السُّورَةِ بَعْدَ قَوْلِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ وَكَذَا لَهُ بَدَلٌ لَكَ فِي هَذِهِ الْمَوَاضِعِ.

And like that is what is after it. In it, in every word it is, 'He^{-azwj}', instead of, 'You^{-azwj}', and in it occur His^{-azwj} Words up to end of the Chapter after His^{-azwj} Words: 'And He^{-azwj} is the Mighty the Wise', and like that, 'For Him^{-azwj}' instead of 'For You^{-azwj}' in this place'.³²⁴

4- عُدَّةُ الدَّاعِي، رَوَى عَلِيُّ بْنُ حَسَّانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ دُعَاءٍ لَا يَكُونُ قَبْلَهُ تَمْجِيدٌ فَهُوَ أَبْتَرُ إِنَّمَا التَّمْجِيدُ تَمَّ النَّاءُ

(The book) 'Uddat Al Daie' – It is reported y Ali Bin Hassan, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'Every supplication not having extollations before it, it is amputated. But rather, the extollations (are first), then the praise'.

قُلْتُ وَ مَا أَذَى مَا يُجْرَى مِنَ التَّمْجِيدِ

I said, 'And what is the least of what would suffice from the extollations?'

قَالَ تَقُولُ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ وَأَنْتَ الْعَزِيزُ الْحَكِيمُ.

He^{-asws} said: 'You should say, 'O Allah^{-azwj}! You^{-azwj} are the First, so there isn't anything before You^{-azwj}, and You^{-azwj} are the Last, so there isn't anything after You^{-azwj}, and You^{-azwj} are the apparent (outside), so there isn't anything above You^{-azwj}, and You^{-azwj} are the hidden (inside), so there isn't anything below You^{-azwj}, and You^{-azwj} are the Mighty, the Wise!'³²⁵

وَ بَعْدَ الْإِسْتِئْذَانِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع مَا أَذَى مَا يُجْرَى مِنَ التَّمْجِيدِ

And by this chain, said, 'I asked Abu Abdullah^{-asws}, 'What is the least of what would suffice from the extollations?'

قَالَ تَقُولُ الْحَمْدُ لِلَّهِ الَّذِي غَلَا فَفَهَرَ وَ الْحَمْدُ الَّذِي مَلَكَ فَقَدَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخَبَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُخَيِّبُ الْمُؤْتَى وَ يُجَيِّبُ الْأَخْيَاءَ - وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

He^{-asws} said: 'You should say, 'The Praise is for Allah^{-azwj} Who is Exalted so he^{-azwj} Subdues, and the Praise is for the One Who Controls, so is Able, and the Praise is for Allah^{-azwj} Who is esoteric

³²⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 10 H 3

³²⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 10 H 4 a

so is Informed, and the Praise is for Allah^{-azwj} Who Causes the dead to live and the living to die, and He^{-azwj} is Able upon all things!"³²⁶

5- كا، الكافي عن علي بن إبراهيم عن أبيه عن صفوان بن يحيى عن إسحاق بن عمارة عن بعض أصحابه عن أبي عبد الله ع قال: إن لله عز وجل ثلاث ساعات في الليل وثلاث ساعات في النهار يُخَدُّ فِيهِنَّ نَفْسُهُ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} Mighty and Majestic there are three timings during the night and three timings during the day He^{-azwj} Extols Himself^{-azwj} during these.

فَأَوَّلُ سَاعَاتِ النَّهَارِ حِينَ تَكُونُ الشَّمْسُ هَذَا الْجَانِبِ يَعْنِي مِنَ الْمَشْرِقِ مُقْدَارَهَا مِنَ الْعَصْرِ يَعْنِي مِنَ الْمَغْرِبِ إِلَى صَلَاةِ الْأُولَى وَ أَوَّلُ سَاعَاتِ اللَّيْلِ مِنَ الثَّلَاثِ الْبَاقِيَةِ مِنَ اللَّيْلِ إِلَى أَنْ يَنْفَجِرَ الصُّبْحُ

The first timing of the day is when the sun would be on this side, meaning from the east, its measurement from Al Asr, meaning from Al Maghrib up to the first Salat; and the first timing of the night from the remaining third of the night up to the morning burst.

يَقُولُ- إِيَّيْنَا اللَّهُ رَبُّ الْعَالَمِينَ إِيَّيْنَا اللَّهُ الْعَلِيُّ الْعَظِيمُ إِيَّيْنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ إِيَّيْنَا اللَّهُ الْغَفُورُ الرَّحِيمُ إِيَّيْنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ إِيَّيْنَا اللَّهُ مَا لِكُ يَوْمِ الدِّينِ

He^{-azwj} Says: "Verily I^{-azwj} am Allah^{-azwj} Lord^{-azwj} of the worlds! Verity I^{-azwj} am Allah^{-azwj} the Exalted, the Magnificent! Verily I^{-azwj} am Allah^{-azwj} Mighty the Wise. Verily I^{-azwj} am Allah^{-azwj} the Forgiving, the Merciful! Verily I am Allah^{-azwj} the Beneficent, the Merciful! Verily I^{-azwj} am Allah^{-azwj} Master of the Day of religion (Reckoning)!

إِيَّيْنَا اللَّهُ لَمْ أَزَلْ وَ لَا أَزَلُّ إِيَّيْنَا اللَّهُ خَالِقُ الْخَيْرِ وَ الشَّرِّ إِيَّيْنَا اللَّهُ خَالِقُ الْجَنَّةِ وَ النَّارِ إِيَّيْنَا اللَّهُ بَدِءُ كُلِّ شَيْءٍ وَ إِيَّيْنَا يَعُودُ إِيَّيْنَا اللَّهُ الْوَاحِدُ الصَّمَدُ إِيَّيْنَا اللَّهُ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ

Verily I^{-azwj} am Allah^{-azwj}! I^{-azwj} have not ceased nor will cease (to be)! Verily I^{-azwj} am Allah^{-azwj}, Creator of the good and the evil! Verily I^{-azwj} am Allah^{-azwj} Creator of the Paradise and the Hellfire! Verily I^{-azwj} am Allah^{-azwj} Initiator of all things and to Me^{-azwj} they return! Verily I^{-azwj} am Allah^{-azwj} the One, the Last! Verily I^{-azwj} am Allah^{-azwj} Knower of the unseen and the seen!

إِيَّيْنَا اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ إِيَّيْنَا اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لِي الْأَسْمَاءِ الْحُسْنَى إِيَّيْنَا اللَّهُ الْكَبِيرُ الْمُتَعَالِ

Verily I^{-azwj} am Allah^{-azwj}, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. [59:23]!** Verily I^{-azwj} am Allah^{-azwj}, **the Creator, the Maker, the Fashioner. [59:24].** For Me^{-azwj} and the most excellent Names! Verily I^{-azwj} am Allah^{-azwj}, the Great, the Lofty!"³²⁷

³²⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 10 H 4 b

³²⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 10 H 4 c

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مِنْ عِنْدِهِ وَ الْكِبْرِيَاءُ رِدَاؤُهُ فَمَنْ نَازَعَهُ شَيْئاً مِنْ ذَلِكَ أَكَبَّهُ اللَّهُ فِي النَّارِ

He (the narrator) said, 'Then Abu Abdullah^{-asws} said from his^{-asws} own accord: 'And the Greatness is His^{-azwj} Robe. The one who snatches Him^{-azwj} of anything from that, Allah^{-azwj} would Fling him into the Hellfire!'

ثُمَّ قَالَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَدْعُو بِهِنَّ مُقْبِلًا قَلْبُهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا قَضَى لَهُ حَاجَتَهُ وَ لَوْ كَانَ شَقِيحاً رَجُوتُ أَنْ يُجَوَلَ سَعِيداً.

Then he^{-asws} said: 'There is none from a Momin servant supplicating with these facing with his heart to Allah^{-azwj} Mighty and Majestic, except He^{-azwj} will Fulfil his needs for him, and if he were to be wretched, I^{-asws} would hope that he would be transferred to be fortunate''.³²⁸

CHAPTER 11 – THE MOST MAGNIFICENT NAME

الآيات النمل قال الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ.

The Verses – (Surah) ‘Al Naml’: **The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’. [27:40].**

1- مهج، مهج الدعوات فَمِنْ ذَلِكَ مَا نَذُكُّهُ مِنْ تَعْيِينِ الْإِسْمِ الْأَعْظَمِ أَوْ غَيْرِهِ فَمِنْ الرِّوَايَاتِ فِيهِ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ مِنْ كِتَابِ فَضْلِ الدُّعَاءِ بِإِسْنَادِهِ إِلَى مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - اسْمُ اللَّهِ الْأَكْبَرُ أَوْ قَالَ الْأَعْظَمُ.

(The book) ‘Mahaj Al Dawaat’ – From that is what we mention from support of the most Magnificent Name or others. From the reports regarding it is without chains to Muhammad Bin Al-Hassan Al Saffar, from the book ‘Fazl Al Dua’ by his chain to Muawiya Bin Ammar,

‘From Al-Sadiq^{-asws} having said: ‘(The phrase) ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’ is a Name of Allah^{-azwj} the Greatest’, or said, ‘The most Magnificent’’.³²⁹

وَمِنْ الرِّوَايَاتِ بِإِسْنَادِنَا مِنَ الْكِتَابِ الْمُنْشَرِ إِلَيْهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْمُ اللَّهِ الْأَعْظَمُ مُقَطَّعٌ فِي أُمِّ الْكِتَابِ.

And from the reports by our chains from the book indicating to it, from Al-Hassan Bin Ali Bin Abu Hamza, from his father,

‘From Abu Abdullah^{-asws} having said: ‘The most Magnificent Name of Allah^{-azwj} is abbreviated in mother of the Book (Al Fatiha)’’.³³⁰

وَمِنْ الرِّوَايَاتِ فِيهِ بِإِسْنَادِنَا مِنَ الْكِتَابِ الْمُنْشَرِ إِلَيْهِ عَنِ عُمَرَ بْنِ تَوْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ أَلَا أَعْلَمُكَ اسْمَ اللَّهِ الْأَعْظَمِ قَالَ أَفَرُّ الْحَمْدُ لِلَّهِ وَفُلَانٌ هُوَ اللَّهُ وَآيَةُ الْكُرْسِيِّ وَ إِنَّا أَنْزَلْنَاهُ ثُمَّ اسْتَقْبَلِ الْقِبْلَةَ فَادْعُ بِمَا أَحْبَبْتَ.

And from the reports in which are our chains, from the book indicating to it, from Umar Bin Towbah,

‘From Abu Abdullah^{-asws} having said to one of his companions: ‘Shall I^{-asws} teach you ‘ اسْمُ اللَّهِ ‘ the most Magnificent Name of Allah^{-azwj}?’

He^{-asws} said: ‘Read the (Chapters) Al Hamd and Al Tawheed and Ayat Al Kursi and Al Qadr, then face the Qiblah and supplicate with whatever you like to’’.³³¹

وَمِنْ الرِّوَايَاتِ فِي اسْمِ اللَّهِ الْأَعْظَمِ بِمَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ إِلَى سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنِ الرِّضَا ع قَالَ: مَنْ قَالَ بَعْدَ صَلَاةِ الْفَجْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةَ مَرَّةٍ كَانَ أَقْرَبَ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ سَوَادِ الْعَيْنِ إِلَى بَيَاضِهَا وَ إِنَّهُ دَخَلَ فِيهَا اسْمُ اللَّهِ الْأَعْظَمِ.

³²⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /1

³³⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /2

³³¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /3

And from the reports regarding the most Magnificent Name of Allah^{-azwj}, from what we are reporting by our chains to Muhammad Bin Al-Hassan Al Saffar, to Suleyman Bin Ja'far Al Ja'fary,

'From Al-Reza^{-asws} having said: 'One who says after Al-Fajr Salat, 'لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ' 'In the Name of Allah^{-azwj} the Beneficent, the Merciful, there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent' one hundred times, would be closer to the most Magnificent Name of Allah^{-azwj} than the blackness of the eyes is to its whiteness, and 'اسْمُ اللَّهِ' الْأَعْظَمُ the most Magnificent Name of Allah^{-azwj} is included in it''³³²

وَ مِنَ الرِّوَايَاتِ فِي اسْمِ اللَّهِ الْأَعْظَمِ بِإِسْنَادِنَا أَيْضاً إِلَى عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: بِسْمِ اللَّهِ الْأَكْبَرِ يَا حَيُّ يَا قَيُّوْمُ.

And from the report regarding the most Magnificent Name of Allah^{-azwj} by our chain as well to Abdul Hameed,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'In the Name of Allah^{-azwj} the Greatest, O living, O Eternal!''³³³

وَ مِنَ الرِّوَايَاتِ فِي اسْمِ اللَّهِ الْأَعْظَمِ بِإِسْنَادِنَا أَيْضاً إِلَى مُحَمَّدِ بْنِ الْحَسَنِ الصَّقَّارِ بِإِسْنَادِنَا إِلَى أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ ع يَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - أَقْرَبُ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ سَوَادِ الْعَيْنِ إِلَى بَيَاضِهَا.

And from the reports regarding the most Magnificent Name, by our chains as well to Muhammad Bin Al-Hassan Al Saffar, by our chain to Abu Hashim Al Ja'fari who said,

'I heard Abu Muhammad^{-asws} saying: 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' 'In the Name of Allah^{-azwj} the Beneficent, the Merciful' is closer to the most Magnificent Name of Allah^{-azwj} than blackness of the eye is to its whiteness''³³⁴

وَ مِنَ الرِّوَايَاتِ فِي كَيْفِيَّةِ اسْمِ اللَّهِ الْأَعْظَمِ مَا رُوِيَ فِي كِتَابِ الْبَهِيِّ لِدَعْوَاتِ النَّبِيِّ ص تَصْنِيفِ الْحَافِظِ أَبِي مُحَمَّدٍ الْمُزَمِّيِّ عَنْ عَبْدِ السَّلَامِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ الْخَوَارِزْمِيِّ الْأَنْدَرَسْتَانِيِّ فِي عِدَّةٍ رَوَايَاتٍ فَمِنْهَا مَا رَوَاهُ أَنَسٌ قَالَ: مَرَّ رَسُولُ اللَّهِ ص بِأَبِي عَيْشٍ زَيْدِ بْنِ صَامِتِ أَخِي بَنِي زُرَيْقٍ وَ قَدْ جَلَسَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلاَّ أَنْتَ يَا مَنَّانُ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

And from the reports regarding the method of the most Magnificent Name of Allah^{-azwj} is what we are reporting in the book 'Al Bahyi Li Dawaat Al-Nabi^{-sawww}', authored by the memorised Abu Muhammad Al Hazmy, from Abdul Salaam Bin Muhammad Bin Al-Hassan Bi Ali Al Khawarizmy Al Andarastany, among a number of reports. From these is what is reported by Anas (well known fabricator) who said,

'Rasool-Allah^{-sawww} passed by Abu Ayyash Zayd Bin Samit, brother of Banu Zureyq, and he was seated. He said, 'O Allah^{-azwj}! I ask You^{-azwj} by the Praise being for You^{-azwj}! There is no god except You^{-azwj}, O Benefactor, O initiator of the skies and the earth! O with the Majesty and the Benevolence!'

فَقَالَ ص لِنَفَرٍ مِنْ أَصْحَابِهِ هَلْ تَدْرُونَ مَا دَعَا بِهِ الرَّجُلُ

³³² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /4

³³³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /5

³³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /6

He^{-saww} said to a number of his^{-saww} companions: ‘Are you knowing what the man has supplicated with?’

قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ

They said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!’

قَالَ لَقَدْ دَعَا اللَّهُ بِاسْمِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ.

He^{-saww} said: ‘He has supplicated by the most Magnificent Name which whenever supplicated with, it is Answered, and when requested by it, is Granted!’³³⁵

وَمِنْهَا بِرَوَايَةِ أَسْمَاءِ بِنْتِ زَيْدٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دُعِيَ بِهِ أَجَابَ - قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ إِلَى بَعْثِ حَسَابٍ.

And from these is by a report of Asma Bint Zayd who said,

‘Rasool-Allah^{-saww} said: ‘The most Magnificent Name of Allah^{-azwj} is which, whenever it is supplicated with, is Answered. **Say: ‘O Allah, Master of the Kingdom! [3:26] – up to: without measure [3:27]’**.³³⁶

وَبِرَوَايَةِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سِتِّ آيَاتٍ مِنْ آخِرِ الْحَشْرِ.

And by a report by Ibn Abbas,

‘Rasool-Allah^{-saww} said: ‘The most Magnificent Name of Allah^{-azwj} is in six Verses from the end of Surah Al Hashr’.³³⁷

وَمِنْهَا بِرَوَايَةِ أَبِي أُمَامَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دُعِيَ بِهِ أَجَابَ فِي سُورَةِ ثَلَاثٍ فِي الْبَقَرَةِ وَ آلِ عِمْرَانَ وَ طه

And from these is by a report of Abu Umama who said,

‘Rasool-Allah^{-saww} said: ‘The most Magnificent Name of Allah^{-azwj} which, whenever supplicated with it is Answered is in three Chapters – Surah(s) Al Baqarah, and Aal-e-Imran^{-as}, and Taha’.

قَالَ أَبُو أُمَامَةَ فِي الْبَقَرَةِ آيَةُ الْكُرْسِيِّ وَ فِي آلِ عِمْرَانَ - اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَ فِي طه وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّوْمِ.

Abu Umama said, ‘In Surah Al Baqarah there is Ayat Al Kursi; and in (Surah) Aal-e-Imran^{-as} is, **Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2];** and in (Surah) Ta Ha is: **And the faces shall be humbled to the Living, the Eternal, [20:111]**’.³³⁸

³³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /7

³³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /8

³³⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /9

³³⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /10

وَمِنْهَا فِي حَدِيثٍ طَوِيلٍ قَالَ: سَمِعَ رَسُولُ اللَّهِ ص رَجُلًا يَقُولُ عِشَاءً- اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ
وَمَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And from these is a lengthy Hadeeth. He said,

‘Rasool-Allah^{-saww} heard a man saying in Isha (Salat), ‘O Allah^{-azwj}! I testify surely You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, the First, the Solid Who, **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4]**’.

فَقَالَ النَّبِيُّ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَ إِذَا دُعِيَ بِهِ أَجَابَ.

The Prophet^{-saww} said: ‘By the One in Whose Hand is my^{-saww} soul! He has asked Allah^{-azwj} by His^{-azwj} most Magnificent Name which, whenever it is asked with, is Granted, and when supplicated with it, is Answered”³³⁹

وَ فِي رِوَايَةٍ ذَكَرْنَاهَا فِي الْمَجْرُءِ الرَّابِعِ مِنَ التَّخْصِيلِ فِي تَرْجَمَةِ الْمُبَارَكِ بْنِ عَبْدِ الرَّحْمَنِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And in a reported we have mentioned in the fourth volume from ‘Al Tahseel’ in a translation of Al Mubarak Bin Abdul Rahman,

‘O Allah^{-azwj}! I ask You^{-azwj} with surely You^{-azwj} are Allah^{-azwj} the First, the Solid Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4]**’.

فَقَالَ النَّبِيُّ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَ إِذَا دُعِيَ بِهِ أَجَابَ.

The Prophet^{-saww} said: ‘By the One in Whose Hand is my^{-saww} soul! He has asked Allah^{-azwj} by His^{-azwj} most Magnificent Name which whenever asked with, is Granted, and whenever supplicated with, is Answered”³⁴⁰

وَ مِنْهَا بِرِوَايَةِ عَائِشَةَ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ عَلِّمْنِي اسْمَ اللَّهِ الْأَعْظَمِ

And from these is by a report of Ayesha, she said, ‘O Rasool-Allah^{-saww}! Teach me the most Magnificent Name of Allah^{-azwj}!’

فَقَالَ ص تَوَضَّئِي فَتَوَضَّأْتُ ثُمَّ قَالَ ادْعِي حَتَّى أَسْمَعَ فَفَعَلْتُ

He^{-saww} said: ‘Perform Wud’u!’ So I performed Wud’u. Then he^{-saww} said: ‘Supplicate until you are heard’. I did so.

فَقَالَتْ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَ مَا لَمْ أَعْلَمْ وَ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْكَبِيرِ الْأَكْبَرِ

³³⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /11

³⁴⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /12

She said, 'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} most excellent Names, all of them, whatever I known from these and what I don't know, and I ask You^{-azwj} by Your^{-azwj} Magnificent Name, the most Magnificent, the Great, the Greatest!'

فَقَالَ صَ أُصَبِّتِهِ وَ الَّذِي بَعَثَنِي بِالْحَقِّ.

He^{-saww} said: 'You have got it correct, by the One Who Send me^{-saww} with the truth!'³⁴¹

وَ مِنْهَا بِرِوَايَةِ أَنَسٍ قَالَ صَ إِنَّ يُوْشَعَ بْنَ نُونٍ دَعَا بِحَمْدِ الدُّعَاءِ فَحَبِسَتْ لَهُ الشَّمْسُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطُّهْرِ الطَّاهِرِ الْمُطَهَّرِ الْمُقَدَّسِ الْمُبَارَكِ الْمَكْنُونِ الْمَخْرُوجِ الْمَكْتُوبِ عَلَى سُرَادِقِ الْحَمْدِ وَ سُرَادِقِ الْمَجْدِ وَ سُرَادِقِ الْقُدْرَةِ وَ سُرَادِقِ السُّلْطَانِ وَ سُرَادِقِ السَّرَائِرِ

And from it is by a report of Anas (well known fabricator),

'He^{-saww} said: 'Yoshua Bin Noun^{-as} supplicated with this supplication, so the sun was withheld for him by the Permission of Allah^{-azwj} Mighty and Majestic: - 'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name, the Pure, the Clean, the Purifier, the Holy, the Blessed, the Hidden, and Treasures, the Written upon the pavilions of Praise, and the pavilions of the Glory, and the pavilions of the Power, and the pavilions of Authority, and the pavilions of secrets!

أَدْعُوكَ يَا رَبِّ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ النُّورُ الْبَارُّ الرَّحْمَنُ الرَّحِيمُ الصَّادِقُ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ- بَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ وَ نُورُهُنَّ وَ قِيَامُهُنَّ- ذُو الْجَلَالِ وَ الْإِكْرَامِ حَتَّىٰ نُورِ دَائِمٍ قُدُّوسٍ حَيٌّ لَا يَمُوتُ.

I supplicate to You^{-azwj} O Lord^{-azwj}, by the Praise being for You^{-azwj}! There is no god except You^{-azwj} the Noor, the Maker, the Beneficent, the Merciful, the Truthful, Knower of the unseen and the seen, Initiator of the skies and the earth and their light and their standing, with the Majesty and the Benevolence, Affectionate, permanent Noor, Holy, Living, not dying!'³⁴²

وَ بِرِوَايَةِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ قَالَ رَسُولُ اللَّهِ صَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ وَ بِرِضْوَانِكَ الْأَكْبَرِ.

And by a report of Hamza son of Abdul Muttalib^{-as} having said: 'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name the Magnificent, and by Your^{-azwj} Satisfaction the Greatest''.

وَ بِرِوَايَةِ عَائِشَةَ قَالَ صَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الْأَحَبِّ إِلَيْكَ الَّذِي إِذَا دُعِيتَ بِهِ أُجِبْتَ وَ إِذَا سُئِلْتَ بِهِ أُعْطِيتَ وَ إِذَا اسْتُرْجِحتَ بِهِ رَحِمْتَ وَ إِذَا اسْتَفْرَجْتَ بِهِ فَرَّجْتَ.

And by a report of Ayesha who said, 'He^{-saww} said: 'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name, the Clean, the Good, the Blessed, the most Beloved to You^{-azwj} which whenever supplicated with is Answered, and whenever asked with is Granted, and whenever Mercy is sought by it, one is Mercied, and whenever relief is sought by it, one is relieved!'³⁴³

³⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /13

³⁴² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /14

³⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /15

وَمِنْهَا بِرَوَايَةِ ابْنِ مَسْعُودٍ قَالَ صَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَايِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ اسْمِكَ الْأَعْظَمِ وَ جَدِّكَ الْأَعْلَى وَ كَلِمَاتِكَ النَّامَاتِ.

And from these is by a report of Ibn Masoud,

‘He^{-saww} said: ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Seat of Honour from Your^{-azwj} Throne, and the ultimate Mercy from Your^{-azwj} Word, and Your^{-azwj} most Magnificent Name, and Your^{-azwj} Exalted Worth, and Your^{-azwj} complete Phrases!’³⁴⁴

وَمِنْهَا بِرَوَايَةِ ابْنِ عَبَّاسٍ قَالَ صَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - اسْمٌ مِنْ أَسْمَاءِ اللَّهِ الْأَكْبَرِ وَ مَا بَيْنَهُ وَ بَيْنَ اسْمِ اللَّهِ الْأَكْبَرِ إِلَّا كَمَا بَيْنَ سَوَادِ الْعَيْنِ وَ بَيَاضِهَا مِنَ الْقُرْبِ.

And from these is by a report of Ibn Abbas,

‘He^{-saww} said: ‘(The phrase) ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’ is a Name from the Greatest Names of Allah^{-azwj}, and there is nothing between it and the Greatest Names of Allah^{-azwj} except like the nearness what is between blackness of the eyes and its whiteness’.³⁴⁵

وَمِنْهَا عَنْ رَجُلٍ قَالَ: كُنْتُ أَدْعُو اللَّهَ تَعَالَى أَنْ يُعَلِّمَنِي اسْمَهُ الْأَعْظَمَ

And from these from a man who said,

‘I used to supplicate to Allah^{-azwj} the Exalted to Teach me His^{-azwj} most Magnificent Name’.

قَالَ فِيمَتْ فَرَأَيْتُ فِي الْمَنَامِ مَكْتُوبًا فِي السَّمَاءِ بِالْكَوَاكِبِ - يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ.

He said, ‘I fell asleep. I saw in the dream written in the sky with the stars: “O Initiator of the skies and the earth! O with the Majesty and the Benevolence!”³⁴⁶ (Not a Hadeeth)

وَمِنْهَا بِرَوَايَةِ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ عَ قَالَ: سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ فِي عَقِيبِ كُلِّ صَلَاةٍ سَنَةً أَنْ يُعَلِّمَنِي اسْمَهُ الْأَعْظَمَ

And from these is by a report of Ali Bin Al-Husayn Zayn Al Abideen^{-asws} having said: ‘I^{-asws} asked Allah^{-azwj} Mighty and Majestic in follow-up of every Sunnah Salat to Teach me^{-asws} His^{-azwj} most Magnificent Name’.

قَالَ فَوَ اللَّهُ إِنِّي لَجَالِسٌ قَدْ صَلَّيْتُ رُكْعَتِي الْفَجْرِ إِذْ مَلَكَتْنِي عَيْنَايَ فِإِذَا رَجُلٌ جَالِسٌ بَيْنَ يَدَيَّ فَقَالَ قَدْ اسْتَجِيبَ لَكَ فَعُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

He^{-asws} said: ‘By Allah^{-azwj}! I^{-asws} was seated having prayed two Cycles Salat Al Fajr when my^{-asws} eyes were overcome, and there was a man seated in front of me^{-asws}. He said, ‘It has been Answered for you^{-azwj}, so say: ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name! Allah^{-azwj}, Allah^{-azwj},

³⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /16

³⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /17

³⁴⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /18

Allah^{-azwj} Allah^{-azwj}, Allah^{-azwj} Who, there is no god except He^{-azwj}, Lord^{-azwj} of the Magnificent Throne!"³⁴⁷

ثُمَّ قَالَ أَفَهَيْمْتَ أَمْ أُعِيدُ عَلَيْكَ

Then he^{-asws} said: 'Have you understood or shall I^{-asws} repeat to you?'

قُلْتُ أَعِدْ عَلَيَّ فَفَعَلَ

I said, 'Repeat it to me'. He^{-asws} did so.

قَالَ عَلِيُّ ع فَمَا دَعَوْتُ بِشَيْءٍ قَطُّ إِلَّا رَأَيْتُهُ وَ أَرْجُو أَنْ يَكُونَ لِي عِنْدَهُ دُخْرًا.

Ali^{-asws} said: 'I^{-asws} have not supplicated for anything at all except I^{-asws} have seen it, and I^{-asws} hope that it would be a treasure hoard for me^{-asws} in His^{-azwj} Presence'³⁴⁸.

وَمِنْهَا بِإِسْنَادِهِ إِلَى صَالِحِ الْمُرِّيِّ قَالَ: قَالَ لِي قَائِلٌ فِي مَنَامِي أَلَا أَعْلَمُكَ اسْمَ اللَّهِ الْأَكْبَرَ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ

And from these, by his chain to Salih Al Murry who said,

'A speaker said to me in my dream, 'Shall I teach you the Greatest Name of Allah^{-azwj} which whenever supplicated with, is Answered?'

قُلْتُ بَلَى

I said, 'Yes'.

قَالَ إِذَا دَعَوْتَ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمُخْزُونِ الْمُبَارِكِ الطُّهْرِ الطَّاهِرِ الْمُقَدَّسِ

He said: 'Whenever you supplicate, say, 'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name, the Treasures, the Blessed, the Pure, the Clean, the Holy!'

قَالَ صَالِحٌ مَا دَعَوْتُ اللَّهَ بِهِ فِي بَرٍّ أَوْ بَحْرٍ إِلَّا اسْتَجَابَ اللَّهُ لِي.

Salih said, 'I have not supplicated to Allah^{-azwj} with it, neither in a land nor sea except it except Allah^{-azwj} Answered for me'³⁴⁹ (Not a Hadeeth)

وَمِنْهَا قَالَ غَالِبُ الْقَطَّانِ مَكَثْتُ أَذْعُو اللَّهَ عِشْرِينَ سَنَةً أَنْ يُعَلِّمَنِي اسْمَهُ الْأَعْظَمَ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَ إِذَا سُئِلَ بِهِ أُعْطِيَ

And from these, Ghalib Al Qattan who said,

³⁴⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /19

³⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /20

³⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /21

'I remained supplicating to Allah^{-azwj} for twenty years for Him^{-azwj} to Teach me His^{-azwj} most Magnificent Name which whenever supplicated with, is Answered, and whenever asked with is Granted.

فَبَيْنَا أَنَا ذَاتَ لَيْلَةٍ أُصَلِّي إِذْ سَمِعْتُ قَائِلًا يَقُولُ يَا غَالِبُ أَنْصِتْ لَمَّا سَمِعْتَ ثُمَّ غَلَبْتَنِي عَيْنَايَ وَ أَنَا نَائِمٌ إِذْ سَمِعْتُ قَائِلًا يَقُولُ يَا فَارِجَ الْعَمِّ وَ يَا كَاشِفَ الْهَمِّ وَ يَا مُوْفِيَ الْعَهْدِ وَ يَا حَيُّ يَا لَا إِلَهَ إِلَّا أَنْتَ فَمَا سَأَلْتُ اللَّهَ بَعْدَهَا بِمَا شِئْتُ إِلَّا أَنْ أُعْطَانِي.

One night while I was praying Salat one night when I heard a speaker saying, 'O Ghalib!' I was silenced to when I heard. Then my eyes overcame me and I fell asleep when I heard a speaker saying, 'O Reliever of the sadness, and O Remover of the worries, and O Fulfiller of the Pact, and O living, O there is no god except You^{-azwj}!' I did not ask Allah^{-azwj} after it with it for anything except He^{-azwj} Granted me".³⁵⁰ (not a Hadeeth)

وَ مِنْهَا بِإِسْنَادِهِ إِلَى يَحْيَى بْنِ مُسْلِمٍ بَلَغَهُ أَنَّ مَلَكَ الْمَوْتِ اسْتَأْذَنَ رَبَّهُ تَعَالَى أَنْ يُسَلِّمَ عَلَى يَعْقُوبَ ع- فَأَذِنَ لَهُ فَأَتَاهُ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ بِالَّذِي خَلَقَكَ هَلْ قَبِضْتَ رُوحَ يُوسُفَ قَالَ لَا

And from these, by his chain to Yahya Bin Muslim. It reached him that the Angel of death sought Permission of his Lord^{-azwj} the Exalted to greet unto Yaqoub^{-as}. He^{-azwj} Permitted for him. He came to him^{-as} and greeted unto him^{-as}. He^{-as} said to him: 'By the One^{-azwj} Who Created you^{-as}! Have you captured the soul of Yusuf^{-as}?' He said, 'No!'

قَالَ أَلَا أَعْلَمُكَ كَلِمَاتٍ لَا تَسْأَلُ اللَّهَ شَيْئًا إِلَّا أُعْطَاكَ قَالَ بَلَى

He said: 'Shall I teach you phrases, you^{-as} will not ask Allah^{-azwj} for anything except He^{-azwj} will Give you^{-as}?' He^{-asws} said: 'Yes'.

قَالَ قُلْ يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُطُ أَبَدًا وَ لَا يُحْصِيهِ عَيْرُهُ

He said, 'Say: 'O with the Acts of Kindness which do not terminate, ever, nor can anyone else count these!'

قَالَ فَمَا طَلَعَ الْفَجْرُ حَتَّى أُبَيَّ بِعَمِيصِ يُوسُفَ ع.

He (the narrator) said, 'The dawn did not emerge until he^{-as} was brought the shirt of Yusuf^{-as}'.³⁵¹ (not a Hadeeth)

فَصَلُّ وَ رُؤَيْثٌ مِنْ تَذْيِيلِ مُحَمَّدِ بْنِ النَّجَّارِ فِي تَرْجُمَةِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ الْحَرْبِيِّ بِإِسْنَادِهِ عَنْ أَسْمَاءَ بِنْتِ زَيْدٍ قَالَتْ قَالَ رَسُولُ اللَّهِ ص اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْأَيْتَيْنِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ- وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ.

And extra, and it is reported from a footnote of Muhammad Bin Al Najjar in a translation by Ahmad Bin Muhammad Bin Ali Al Harby, by his chain from Asma Bint Zayd, she said,

³⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /22

³⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /23

‘Rasool-Allah^{-saww} said: ‘The most Magnificent Name of Allah^{-azwj} is in these two Verses: **Allah, there is no god except He, the Living, the Eternal; [2:255]**, and: **And your God is one God! [2:163]**’.³⁵²

وَمِنَ الرِّوَايَاتِ فِي اسْمِ اللَّهِ الْأَعْظَمِ مَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ بِإِسْنَادِهِ إِلَى أَبِي الْجَارُودِ عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ: إِنَّ أُمَّ سَلَمَةَ سَأَلَتْ رَسُولَ اللَّهِ ص عَنْ اسْمِ اللَّهِ الْأَعْظَمِ فَأَعْرَضَ عَنْهَا فَسَكَتَ

And from the report regarding the most Magnificent Name of Allah^{-azwj} is what we are reporting by our chains to Muhammad Bin Al-Hassan Al Saffar, by his chain to Abu Al Jaroud,

‘From Zayd son of Ali (Bin Al-Husayn^{-asws}) who said, ‘Umm Salama^{-ra} asked Rasool-Allah^{-saww} about the most Magnificent Name of Allah^{-azwj}. He^{-saww} turned away from her^{-ra}. She^{-ra} was silent.

ثُمَّ دَخَلَ عَلَيْهَا وَهِيَ سَاجِدَةٌ تَقُولُ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ وَأَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أُجِبْتُ وَإِذَا سُئِلْتُ بِهِ أُعْطِيتَ فَإِنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Then he^{-saww} entered to see her^{-ra} while she^{-ra} was performing Sajdah, saying, ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} excellent Names, what I^{-ra} know from these and what I^{-ra} don’t know, and I^{-ra} ask You^{-azwj} by Your^{-azwj} most Magnificent Name which whenever supplicated with, is Answered, and whenever asked with, is Granted! For You^{-azwj} is the Praise. There is no god except You^{-azwj}, the Bestower, Initiator of the skies and the earth! O with the Majesty and the Benevolence!’

فَقَالَ لَهَا سَأَلْتِ يَا أُمَّ سَلَمَةَ بِاسْمِ اللَّهِ الْأَعْظَمِ.

He^{-saww} said to her^{-ra}: ‘O Umm Salama^{-ra}! You^{-ra} have asked by the most Magnificent Name of Allah^{-azwj}!’³⁵³

وَمِنَ الرِّوَايَاتِ فِي اسْمِ اللَّهِ الْأَعْظَمِ مَا ذَكَرْتُهُ فِي إِعْثَاةِ الدَّاعِي وَنَحْنُ نَذَكُرُهُ هَاهُنَا حَيْثُ قَدْ ذَكَرْنَا كَثِيرًا مِمَّا قِيلَ فِي الْاسْمِ الْأَعْظَمِ فَنَقُولُ وَجَدْتُ فِي كِتَابِ عَتِيقِ مَا هَذَا لَفْظُهُ الدُّعَاءُ الَّذِي فِيهِ الْاسْمُ الْأَعْظَمُ عَنْ عَلِيِّ بْنِ عِيْسَى الْعُلَوِيِّ قَالَ سَمِعْتُ أَحْمَدَ بْنَ عِيْسَى الْعُلَوِيِّ يَقُولُ حَدَّثَنِي أَبِي عِيْسَى بْنُ زَيْدٍ عَنْ أَبِيهِ زَيْدٍ

And from the reports regarding the most Magnificent Name of Allah^{-azwj} is what is mentioned in ‘Agasat Al Daie’, and we mention it over here whereby we have already mentioned a lot from what has been said regarding the most Magnificent Name. We say, ‘We found in an ancient book what are these wordings of the supplication in which is the most Magnificent Name, from Ali Bin Isa Al Alawy. He said, ‘I heard Ahmad Bin Isa Al Alawy saying, ‘It is narrated to me by Abu Isa Bin Zayd, from his father Zayd,

عَنْ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: دَعَوْتُ اللَّهَ عِشْرِينَ سَنَةً أَنْ يُعَلِّمَنِي اسْمَهُ الْأَعْظَمَ فَبَيَّنَّا أَنَا ذَاتَ لَيْلَةٍ قَائِمٌ أَصَلِّي فَرَقَدْتُ عَيْنَايَ إِذَا أَنَا بِرَسُولِ اللَّهِ ص قَدْ أَقْبَلَ عَلَيَّ ثُمَّ دَنَا مِنِّي وَقَبَّلَ مَا بَيْنَ عَيْنَيْ قَالِ لِي أَيُّ شَيْءٍ سَأَلْتَ اللَّهَ

‘From his grandfather Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘I^{-asws} supplicated to Allah^{-azwj} for twenty years for Him^{-azwj} to Teach me^{-asws} His^{-azwj} most Magnificent Name. One night when I

³⁵² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /24

³⁵³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /25

asws was standing praying Salat, my-asws eyes were drowsy. There I-asws was with Rasool-Allah-sawww coming over to me-asws. Then he-sawww came near me-asws and kissed what is between my-asws eyes. He-sawww said: 'Which thing did you-asws ask Allah-azwj for?'

قَالَ قُلْتُ يَا جَدَّاهُ سَأَلْتُ اللَّهَ تَعَالَى أَنْ يُعَلِّمَنِي اسْمَهُ الْأَعْظَمَ

He-asws said: 'I-asws said: 'O grandfather-sawww! I-asws asked Allah-azwj the Exalted to Teach me-asws His-azwj most Magnificent Name'.

فَقَالَ يَا بُنَيَّ اكْتُبْ

He-sawww said: 'O my-sawww son-asws, write!'

قُلْتُ وَ عَلَى أَيِّ شَيْءٍ أَكْتُبُ

I-asws said: 'And upon which thing shall I-asws write?'

قَالَ اكْتُبْ بِإِصْبِعِكَ عَلَى رَاحَتِكَ وَ هُوَ

He-sawww said: 'Write with your-asws finger upon your-asws palm, and it is:

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ وَحْدَكَ لَا شَرِيكَ لَكَ أَنْتَ الْمَنَّانُ بَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ ذُو الْأَسْمَاءِ الْعِظَامِ وَ ذُو الْعَرِّ الَّذِي لَا يُرَامُ وَ الْهَيْكَلِ إِلَهٍ وَاحِدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ

'O Allah-azwj! O Allah-azwj! O Allah-azwj! You-azwj are Alone, there is no associate for You-azwj! You-azwj are the Bestower, Initiator of the skies and the earth, with the Majesty and the Benevolence, and with the most Magnificent Name, and with the Might which cannot be breached! **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163]!** And send Salawaat upon Muhammad-sawww and his-sawww entire Progeny-asws,

ثُمَّ ادْعُ بِمَا شِئْتُمْ

then supplicate with whatever you desire to'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ فَوَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالْحَقِّ نَبِيًّا لَقَدْ جَرَّبْتُهُ فَكَانَ كَمَا قَالَ ص

Ali-asws Bin Al-Husayn-asws said: 'By the One Who Send Muhammad-sawww with the truth as a Prophet-sawww! I-asws tried it and it happened just as he-sawww had said'.

قَالَ زَيْدُ بْنُ عَلِيٍّ فَجَرَّبْتُهُ فَكَانَ كَمَا وَصَفَ أَبِي عَلِيُّ بْنُ الْحُسَيْنِ ع

Zayd son of Ali-asws (Bin Al-Husayn-asws) said, 'I tried it, and it happened just as my father-asws Ali Bin Al-Husayn-asws had said'.

قَالَ عَيْسَى بْنُ زَيْدٍ فَجَرَّبْتُهُ فَكَانَ كَمَا وَصَفَ زَيْدُ أَبِي

Isa Bin Zayd said, 'I tried it, and it happened just as my father Zayd had described'.

قَالَ أَحْمَدُ فَحَزَبْتُهُ فَكَانَ كَمَا ذَكَرُوا رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

Ahmad said, 'I tried it, and it happened just as they had mentioned. May Allah^{-azwj} be Satisfied with them all!'³⁵⁴

أقول: أنا إن الذي رويناه و عرفناه أن علي بن الحسين ع كان عالماً بالاسم الأعظم هو و جده رسول الله ص و الأئمة من العترة الطاهرين و لكننا ذكرنا ما وجدناه.

Note – I (Majlisi) am saying, 'That which we have reported and know is that Ali^{-asws} Bin Al-Husayn^{-asws} was a knower of the most Magnificent Name, him^{-asws} and his^{-saww} grandfather^{-saww} Rasool-Allah^{-saww}, and the Imams^{-asws} from the pure offspring, but we mentioned what we found'.

وَمِنَ الرَّوَايَاتِ فِي الْإِسْمِ الْأَعْظَمِ مَا رَوَيْنَاهُ أَيْضاً بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ وَ بِإِسْنَادِنَا إِلَى ابْنِ أَبِي قُرَّةَ كِتَابَةً مِنْ كِتَابِ التَّهَجُّدِ وَ ذَكَرَ أَنَّ الَّذِي كَانَ يَدْعُو بِهِ تَحْتَ الْمِيزَابِ وَ هُوَ مَوْلَانَا مُوسَى بْنُ جَعْفَرٍ ع

And from the reports regarding the most Magnificent Name is what we are reporting as well with our chains to Muhammad Bin Al-Hassan Al-Saffar, and by our chain to Ibn Abu Qrrah, written from the book 'Al-Tawheed', and he mentioned that the one who was supplicating with it beneath the spout (of the Kabah), he^{-asws} is our Master^{-asws} Musa Bin Ja'far^{-asws}.

وَ هَذَا أَيْضاً رَوَايَةٌ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ بِإِسْنَادِهَا إِلَى سُكَيْنِ بْنِ عَمَّارٍ قَالَ: كُنْتُ نَائِماً بِمَكَّةَ فَأَتَى آتٍ فِي مَنَامِي فَقَالَ لِي قُمْ فَإِنَّ تَحْتَ الْمِيزَابِ رَجُلًا يَدْعُو اللَّهَ بِاسْمِهِ الْأَعْظَمِ

And this as well is a report by Muhammad Bin Al-Hassan Al-Saffar, by their chain to Sukeyn Bin Ammar who said, 'I was asleep in Makkah, and a comer came in my dream. He said to me, 'Arise, for beneath the spout (of the Kabah) there is a man supplicating to Allah^{-azwj} by His^{-azwj} most Magnificent Name!'

فَقَرَعْتُ وَ بَدَأْتُ فَتَدَاوَيْتُ ثَانِيَةً يَبْتُلِي ذَلِكَ فَفَرَعْتُ ثُمَّ بَدَأْتُ فَلَمَّا كَانَ فِي الثَّلَاثَةِ قَالَ قُمْ يَا فُلَانُ بِنَ فُلَانٍ فَإِنَّ هَذَا فُلَانُ بْنُ فُلَانٍ يُسَمِّيهِ بِاسْمِهِ وَ اسْمُ أَبِيهِ وَ هُوَ الْعَبْدُ الصَّالِحُ تَحْتَ الْمِيزَابِ يَدْعُو اللَّهَ بِاسْمِهِ

I was alarmed and fell asleep. He called out for a second time with similar to that. I was alarmed and fell asleep. When it was during the third, he said, 'Arise, O so and so, son of so and so!' (naming him^{-asws} and name of his^{-asws} father^{-asws}) he^{-asws} is the righteous servant (Al Kazim^{-asws}) beneath the spout supplicating to Allah^{-azwj} by His^{-azwj} Name!'

فَقَالَ قُمْتُ وَ اغْتَسَلْتُ ثُمَّ دَخَلْتُ الْحِجْرَ فَإِذَا رَجُلٌ قَدْ أَلْقَى تَوْبَةً عَلَى رَأْسِهِ وَ هُوَ سَاجِدٌ فَجَلَسْتُ حَلْفَهُ فَسَمِعْتُهُ يَقُولُ

He said, 'I stood up and washed, then entered Al-Hajr (Al Aswad), and there was a man who had cast his cloth upon his^{-asws} head and he^{-asws} was performing Sajdah. I sat down behind him^{-asws}. I heard him^{-asws} saying: -

يَا نُورُ يَا قُدُّوسُ يَا نُورُ يَا قُدُّوسُ يَا نُورُ يَا قُدُّوسُ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوتُ يَا حَيُّ لَا يَمُوتُ يَا حَيُّ
حِينَ لَا حَيَّ يَا حَيُّ حِينَ لَا حَيَّ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ

'O Light, O Holy, O Light, O Holy, O Light, O Holy! O living, O Eternal, O Living, O Eternal, O Living, O Eternal! O living Who Does not die, O living Who does not die, O Living Who does not die! O Living when there was no living being, O Living when there was no living being, O Living when there was no living being! O Living, there is no god except You^{-azwj}! O Living, there is no god except You^{-azwj}! O Living, there is no god except You^{-azwj}!

أَسْأَلُكَ يَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ يَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ بِمَا سَأَلْتُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْعَزِيزِ الْمَتِينِ ثَلَاثًا

I^{-asws} ask You^{-azwj} with there is no god except Allah^{-azwj}, I^{-asws} ask You^{-azwj} with there is no god except Allah^{-azwj}, I^{-asws} ask You^{-azwj} with there is no god except Allah^{-azwj}! I^{-asws} ask You^{-azwj} by Your^{-azwj} Name, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful', the Mighty, the Invincible!' (thrice).

قَالَ سُكَيْنٌ فَلَمْ يَزَلْ يُرِدُّ هَذِهِ الْكَلِمَاتِ حَتَّى حَفِظَتْهَا ثُمَّ رَفَعَ رَأْسَهُ فَالْتَفَتَ كَذَا وَكَذَا فَإِذَا الْفَجْرُ قَدْ طَلَعَ

Sukeyn said, 'He^{-asws} did not cease repeating these phrases until I had memorised it. Then he^{-asws} raise his^{-asws} head. I turn like this and like this, and the dawn had emerged'.

قَالَ فَجَاءَ إِلَى ظَهْرِ الْكَعْبَةِ وَهُوَ الْمُسْتَجَارُ فَصَلَّى الْفَرِيضَةَ ثُمَّ خَرَجَ.

He said, 'He^{-asws} came to back of the Kabah and he^{-asws} was seeking the shelter. He^{-asws} prayed the obligatory Salat, then went out'³⁵⁵.

يقول علي بن موسى بن جعفر بن محمد بن الطاوس مؤلف هذا الكتاب إن الأحبار كثيرة من طرق أصحابنا وغيرهم مختلفة في اسم الله الأعظم فافتصرنا على هذه الروايات لما رأيناه من الصواب.

Ali Bin Musa Bin Ja'far Bin Muhammad Bin Al-Tawoos, compiler of this book says, 'The Ahadeeth are many from the paths of our companions and others, different, regarding the most Magnificent Name of Allah^{-azwj}. We have abridged these upon these reports when we viewed it as being correct.

و ها أنا ذاكر حديثا أيضا في اسم الله الأعظم وجدته غريبا و هذا لفظه أقول و في رواية عطاء ذكر أنه حَبَرَتْ أَنَّ اسْمَ اللَّهِ الْأَعْظَمَ وَ هِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحْمَانُ يَا نُورُ يَا نُورُ يَا دَا الطُّوْلُ يَا دَا الْجَلَالِ وَ الْإِكْرَامِ.

And here I am mentioning also a Hadeeth regarding the most Magnificent Name of Allah^{-azwj}, I found it as being strange, and this is its wording I am saying, and in a report by Ata'a who mentioned that he tried that the most Magnificent Name of Allah^{-azwj}, is it 'In the Name of

³⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /27

Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}! O Beneficent, O Beneficent! O Noor, O Noor! O with the Leniency, O with the Majesty and the Benevolence!”

دُعَاءُ فِيهِ الْإِسْمُ الْأَعْظَمُ عَنِ الرَّبِّيعِ بْنِ أَنَسٍ وَ هِيَ عَلَى التَّسْعَةِ وَ عِشْرِينَ حُرْفًا الَّتِي يَنْطِقُ بِهَا الْعَالَمُ تَقُولُ بَعْدَ أَنْ تُصَلِّيَ مَهْمَا أَحْبَبْتَ مَائَتِي مَرَّةً - آمَنْتُ بِاللَّهِ الْأَحَدِ الصَّمَدِ - وَ مَائَتِي مَرَّةً أَعْبُدُ اللَّهَ لَا أَشْرِكُ بِهِ شَيْئاً وَ مَائَتِي مَرَّةً لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

A supplication in which is the most Magnificent Name, from Al Ravie Bin Anas, and it is based upon twenty-nine phrases which the scholar spoke with. You should say two hundred times after having prayed whenever you like, ‘I believe in Allah^{-azwj}, the First, the Al Samad!’ And two hundred times, ‘I worship Allah^{-azwj} not associating anything with Him^{-azwj}!’ And two hundred times, ‘There is neither might nor strength except with Allah^{-azwj}!’

ثُمَّ تَدْعُو بِهَذَا الدُّعَاءِ - يَا مُهَيِّمُ يَا مُتَعَالٍ يَا حَيُّ يَا قَيُّوْمُ يَا بَدِيْعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا دَا الْجَلَالِ وَ الْإِكْرَامِ أَسْأَلُكَ بِحَقِّ اسْمِكَ الْأَعْظَمِ الْأَكْثَرِ الْأَجَلِّ الْأَعَزِّ الْأَكْرَمِ الْعَدْلِ الثَّوْرِ وَ هُوَ اسْمُكَ

Then you should supplicate with this supplication – ‘O Overseer! O Exalted! O Living! O Eternal! O Initiator of the skies and the earth! O with the Majesty and the Benevolence! I ask You^{-azwj} by the right of Your^{-azwj} most Magnificent Name, the Greatest, the most Majestic, the Mightiest, the most Honourable, the Just, the Noor, and it is Your^{-azwj} Name!’

ثُمَّ تَدْعُو وَ تَذْكُرُ الْإِسْمَ الْأَعْظَمَ - لَا إِلَهَ إِلَّا اللَّهُ مَا أَعْظَمَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ أَهْدِيَنِي تَعْبِيرَ كَيْفِيَةِ حَفْصِ لَابِحِ صَطْفِصِ الْمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ - لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Then you should supplicate and mention the most Magnificent Name – ‘There is no god except Allah^{-azwj}, how Magnificent is Allah^{-azwj}! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! Guide me in expressing the method of ‘Ha Fa Sa’ so I can leave ‘Sa Ta fa Sa’. Ali Laam Meem! Allah^{-azwj}, there is no god except He^{-azwj}, the Living, the Eternal! There is no god except He^{-azwj}, Lord^{-azwj} of the Magnificent Throne!’

ثُمَّ تَدْعُو عَلَى أَثَرِ ذَلِكَ بِهَذِهِ التَّسْعَةِ وَ عِشْرِينَ اسْمًا تَقْرُوهُ وَ أَنْتَ مُتَّصِبٌ فَتَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْتَ حَيُّ قَيُّوْمٌ رَحْمَانٌ دَيَّانٌ عَظِيمٌ وَاجِدٌ سُبْحَانَ رَبِّي وَ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ - وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Then you should supplicate on the tracks of that with these twenty-nine Name, reading it while you are standing. You should say, ‘O Allah^{-azwj}, I ask You^{-azwj}! You^{-azwj} are Living, Eternal, Beneficent, Judge, Magnificent, One! Glorious is my Lord^{-azwj}, and the Lord^{-azwj} of Might from what they are describing, and greeting be upon the Messengers^{-as}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

اللَّهُمَّ أَنْتَ حَيِّدٌ مُؤْمِنٌ مُهَيِّمٌ مَلِكٌ مَالِكٌ مَلِكٌ مُتَكَبِّرٌ صَمَدٌ صَدْرٌ مَوْءَلٌ مَلِيٌّ مُعْطٍ مَانِعٌ مُعَزِّزٌ مُتَعَزِّزٌ مُتَعَالٍ مُحْسِنٌ مُجْمَلٌ مُنْعَمٌ مُتَفَضِّلٌ مُسَبِّحٌ مُجَادِدٌ حَيِّدٌ مُتَحَيِّنٌ حَيٌّ مُبْدِيٌّ مُبْدِيٌّ مُعِيدٌ مُفْتَدِرٌ مُبِينٌ مَبِينٌ

O Allah^{-azwj}! You^{-azwj} are Glorious, Granter of security, Overseer, King, Master, Supreme, Great, Solid, Support, Owner, Fulfiller, Giver, Preventer, Honourable, Granter of honour, Lofty, Favourer, Beautifier, Conferrer, Gracious, Glorified, Extolled, Scrutiniser, Causer of life, Causer of death, Initiator, Repeater, All-Powerful, Manifest, Invincible!

أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ - اللَّهُمَّ وَ أَنْتَ حَيٌّ حَمِيدٌ حَلِيمٌ حَكِيمٌ حَاكِمٌ حَقٌّ حَفِيظٌ حَافِظٌ حَسِيبٌ حَسِيبٌ

I ask You^{-azwj} for Your^{-azwj} Satisfaction, and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire! O Allah^{-azwj}, and You^{-azwj} are Living, Praised, Lenient, Wise, Judge, True, Preserver, Guardian, Reckoner, Beloved!

أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ اللَّهُمَّ وَ أَنْتَ دَيَّانٌ دَائِمٌ دَبْمُومٌ دَافِعٌ فَادْفَعْ عَنِّي شَرَّ مَا أَحْدَرُ مِنْ دُنْيَايَ وَ آخِرَتِي

I ask You^{-azwj} for Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire! O Allah^{-azwj}, and You^{-azwj} are the Judge, Permanent, Everlasting, Defender! Defend me from evil of is hazardous from my world and my Hereafter!

أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ اللَّهُمَّ وَ أَنْتَ سَمِيعٌ سَامِعٌ سَيِّدٌ سَنَدٌ فَاسْمَعْ دُعَائِي وَ لَا تُعْرِضْ عَنِّي وَ سَلِّمْني مِنَ الشَّرِّ كُلِّهِ

I ask You^{-azwj} for Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire! O Allah^{-azwj}, and You^{-azwj} are All-Hearing, Listening, Chief, Support, so Listen to my supplicating and do not Turn away from me, and Keep me safe from the evil, all of it!

وَ أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ اللَّهُمَّ وَ أَنْتَ وَاسِعٌ وَهَّابٌ وَآلٍ وَبِيٍّ وَبِيٍّ وَفٍ وَكَيْلٍ وَادٍ وَدُودٍ وَارِثٍ اجْعَلْني مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

I ask You^{-azwj} for Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire! O Allah^{-azwj}, and You^{-azwj} are Capacious, Benefactor, Guardian, Friend, Loyal, Fulfiller, Protector, Loving, Cordial, Inheritor! Make me from the inheritors of the bounties of Paradise!

أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ اللَّهُمَّ وَ أَنْتَ رَحْمَانٌ رَحِيمٌ رَعُوفٌ رَبٌّ رَازِقٌ رَقِيبٌ رَافِعٌ رَفِيعٌ فَارْزُقْني مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ

I ask You^{-azwj} for Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire! O Allah^{-azwj}, and You^{-azwj} are Beneficent, Merciful, Kind, Lord^{-azwj}, Sustainer, Watcher, Raised, Lofty! Grace me from where I am anticipating and from where I am not anticipating!

أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ اللَّهُمَّ وَ أَنْتَ هَادٍ فَاهْدِنِي بِهَدَايَتِكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ فَإِنَّهُ لَا هَادِيَ إِلَّا أَنْتَ

I ask You^{-azwj} for Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire! O Allah^{-azwj}, and You^{-azwj} are the Guide, so Guide me with Your^{-azwj} Guidance, from the darkness(es) to the light, for there is no guide except You^{-azwj}!

أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ اللَّهُمَّ وَ أَنْتَ ذَاكِرٌ ذُو الْعَرْشِ ذُو الطَّوْلِ ذُو الْأَلَاءِ وَ الْمَعَارِجِ وَ الْمَنْ الْقَدِيمِ ذُو الْجَلَالِ ذُو الْقُوَّةِ الْمَتِينِ فَمَقِّمْني لِعِبَادَتِكَ

I ask You^{-azwj} for Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire! O Allah^{-azwj}, and You^{-azwj} are a Mentioner with the Throne, with the Leniency, with the Favours and the ways of ascent, and the ancient Conferment, with the Majesty, with the Invincible strength! Strengthen me for worshipping You^{-azwj}!

أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ اللَّهُمَّ وَ أَنْتَ نُورٌ نَاصِرٌ نَصِيرٌ فَتَفَاتِحِ بِالْخَيْرَاتِ أَعْيِي عَلَيَّ نَفْسِي وَ انصُرْنِي عَلَى عَدُوِّكَ وَ عَدُوِّي مِنْ الْجِنِّ وَ الْإِنْسِ وَ انصُرْنِي عَلَى الْقَوْمِ الظَّالِمِينَ وَ عَلَى الشَّيْطَانِ الرَّجِيمِ اللَّهُمَّ انصُرْنِي نَصْرَ عَزِيْزٍ مُقْتَدِرٍ

I ask You^{-azwj} for Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire! O Allah^{-azwj}, and You^{-azwj} are Noor, Helper, Persistent Helper, Conqueror with the Force! Assist me against my soul, and Help me against Your^{-azwj} enemy and my enemy, from the Jinn and the humans, and Help me against the unjust people and against the Pelted Satan^{-la}! O Allah^{-azwj}, Help me with a mighty Help, powerful!

أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ اللَّهُمَّ أَنْتَ عَالِمٌ عَلِيمٌ عَلَّامٌ الْغُيُوبِ عَالٍ عَلَى عَظِيمٍ عَزِيْزٍ عَمُوٌّ عَطَافٍ عَدْلٌ فَاعْنُفْ عَلَيَّ مَا سَلَفَ مِنْ خَطَايَايَ وَ ذُنُوبِي وَ وَفَّقْنِي فِيْمَا بَقِيَ مِنْ عُمْرِي لِطَاعَتِكَ

I ask You^{-azwj} for Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire! O Allah^{-azwj}, and You^{-azwj} are a Knower, All-Knowing, Knower of the unseen, Exalted upon mighty ones, Mighty, Pardoning, Compassionate, Just! Pardon me whatever has passed from my wrong-doings and my sins, and Save me in what remains from my lifespan for obeying You^{-azwj}!

أَسْأَلُكَ رِضْوَانَكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ.

I ask You^{-azwj} for Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Hellfire!"³⁵⁶

2- صَفْوَةُ الصِّفَاتِ، نَفَلًا مِنْ كِتَابِ الدُّسْتُوْرِ عَنْ عَلِيِّ ع قَالَ: إِذَا أَرَدْتَ أَنْ تَدْعُوَ اللَّهَ تَعَالَى بِاسْمِهِ الْأَعْظَمِ فَيَسْتَجَابَ لَكَ فَاقْرَأْ مِنْ أَوَّلِ سُورَةِ الْحَدِيدِ إِلَى قَوْلِهِ وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ وَ آخِرِ الْحَشْرِ مِنْ قَوْلِهِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ ثُمَّ أَرْفَعُ يَدَيْكَ وَ قُلْ يَا مَنْ هُوَ هَكَذَا أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّ حَاجَتَكَ.

(The book) 'Safwat Al Sifaat' – copy from the book 'Al Dustour',

'From Ali^{-asws} having said: 'Whenever you intend supplication to Allah^{-azwj} the Exalted by His^{-azwj} most Magnificent Name so it would be Answered for you, then read from the beginning of Surah Al Hadeed: **and He is a Knower of the contents of the chests [57:6]**, and the end of Surah Al Hashr: **Had We Revealed this Quran [59:21]**. The raise your hands and say, 'O One Who is like that! I ask You^{-azwj} by the right of these Names to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!', and ask your need"³⁵⁷.

³⁵⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 1 /28

³⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 2 / 1

وَمِنْهُ نَفْلًا مِنْ كِتَابِ الْفَوَائِدِ الْجَلِيَّةِ أَنَّهُ فِي هَذَا الدُّعَاءِ وَهُوَ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ يَا ذَا الْمَعَارِجِ وَالْقُوَى أَسْأَلُكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَمَا أَنْزَلْتَهُ فِي لَيْلَةِ الْقَدْرِ أَنْ يُجْعَلَ لِي مِنْ أَمْرِي فَرْجًا وَمَخْرَجًا

And from him, copied from the book 'Al Fawaa'id Al Jaleela' –

'It (most Magnificent Name) is in this supplication, and it (the supplication) is: 'O Allah^{-azwj}! You^{-azwj} are Allah^{-azwj}. There is no god except You^{-azwj}, O with the ways of ascent and the Strength! I ask You^{-azwj} by 'In the Name of Allah^{-azwj} the Beneficent, the Merciful', and by what You^{-azwj} Send down during Laylat Al Qadr, to Make a relief and an outlet for me from my affairs!

وَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَغْفِرَ لِي خَطِيئَتِي وَتَقْبَلَ تَوْبَتِي يَا أَرْحَمَ الرَّاحِمِينَ.

And I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww}, and to Forgive my wrong-doings to me and to Accept my repentance, O most Merciful of the merciful ones!"³⁵⁸

وَمِنْهُ نَفْلًا مِنْ كِتَابِ فَضْلِ الدُّعَاءِ عَنِ الصَّادِقِ ع قَالَ: اقْرَأِ الْحَمْدَ وَالتَّوْحِيدَ وَ آيَةَ الْكُرْسِيِّ وَ الْقَدْرَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ وَ ادْعُ بِمَا أَحْبَبْتَ فَإِنَّهُ الْإِسْمُ الْأَعْظَمُ.

And from it, copying from the book 'Fazl Al Dua',

'From Al-Sadiq^{-asws} having said: 'Read (Surahs) Al Hamd, and Al Tawheed, and Ayat Al Kursi, and Al Qadr, then face the Qiblah and supplicate with whatever you like, for it is 'الإسم الأعظم' the most Magnificent Name".³⁵⁹

وَمِنْهُ نَفْلًا مِنْ كِتَابِ التَّبَصُّرَةِ أَنَّهُ فِي الْفَاتِحَةِ وَ أَهْمًا لَوْ فُرِثَتْ عَلَى مَيِّتٍ سَبْعِينَ مَرَّةً ثُمَّ رُدَّتْ فِيهِ الرُّوحُ مَا كَانَ ذَلِكَ عَجَبًا.

And from him, copying from the book 'Al Tabsirah' –

'It (most Magnificent Name) is in Surah Al Fatiha, and if it was read upon a dead person seventy times, then the soul returns to it, that would not be a surprise".³⁶⁰

وَمِنْهُ نَفْلًا مِنْ كِتَابِ الْبَهِيِّ أَنَّهُ فِي هَذَا الدُّعَاءِ وَهُوَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ- لَا إِلَهَ إِلَّا أَنْتَ يَا مَنْأُنْ يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

And from him, copying from the book 'Al Bahy' –

'It (most Magnificent Name) is in this supplication, and it is, 'O Allah^{-azwj}! I ask You^{-azwj} by the Praise being for You^{-azwj}. There is no god except You^{-azwj}! O Benefactor, O Initiator of the skies and the earth! O with the Majesty and the Benevolence!"³⁶¹

³⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 2 / 2

³⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 2 / 3

³⁶⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 2 / 4

³⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 2 / 5

وَمِنْهُ نَفَلًا مِنْ كِتَابِ التَّحْصِيلِ أَنَّهُ فِي هَذَا الدُّعَاءِ وَهُوَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَخْذُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

And from him, copying from the book 'Al Tahseel' –

'It (most Magnificent Name) is in this supplication, and it is, 'O Allah^{-azwj}! I ask You^{-azwj} by surely You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, the First, the Samad (solid) Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]**'³⁶²

وَمِنْهُ نَفَلًا مِنْ كِتَابِ إِعَانَةِ الدَّاعِي أَنَّهُ فِي هَذَا الدُّعَاءِ وَهُوَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهَ وَحَدَّكَ وَحَدَّكَ لَا شَرِيكَ لَكَ أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ - دُو الْجَلَالِ وَالْإِكْرَامِ وَ دُو الْأَسْمَاءِ الْعِظَامِ وَ دُو الْعِزِّ الَّذِي لَا يُرَامُ وَ إِهْكُمْ إِلَهًا وَاحِدًا - لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

And from him, copying from the book 'Igasat Al Dua' –

'It (most Magnificent Name) is in this supplication, and it is, 'O Allah^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}! Alone, Alone, there is no associate for You^{-azwj}. The Benefactor, Initiator of the skies and the earth, with the Majesty and the Benevolence, and with the Magnificent Names, and with the Might Which cannot be breached, **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163]**!' And send Salawaat upon Muhammad^{-saww} and his^{-saww} entire Progeny^{-asws}!'³⁶³

وَمِنْهُ نَفَلًا مِنْ كِتَابِ التَّهَجُّدِ أَنَّهُ فِي هَذَا الدُّعَاءِ تَقُولُ ثَلَاثًا يَا نُورُ يَا قُدُّوسُ - وَ ثَلَاثًا يَا حَيُّ يَا قَيُّوْمُ وَ ثَلَاثًا يَا حَيُّ لَا يَمُوتُ وَ ثَلَاثًا يَا حَيُّ حِينَ لَا حَيَّ وَ ثَلَاثًا يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ وَ ثَلَاثًا أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْعَزِيزِ الْمُبِينِ.

And from him, copying from the book 'Al Tahajjud' –

'It (most Magnificent Name) is in this supplication. You should say thrice, 'O Noor, O Holy!', and thrice, 'O Living, O Eternal!', and thrice, 'O Living, not dying!', and thrice, 'O Living where there was nothing living!', and thrice, 'O Living, there is no god except You^{-azwj}!', and thrice, 'I ask You^{-azwj} by Your^{-azwj} Name, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful, the Mighty, the Manifest!''³⁶⁴

3- يد، التوحيد جَعْفَرُ بْنُ عَلِيِّ بْنِ أَحْمَدَ الْفَقِيهِيِّ عَنْ عَبْدِ بْنِ الْقُضَيْلِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شُجَاعٍ عَنِ الْحُسَيْنِ بْنِ حَمَّادِ الْعَنْبَرِيِّ عَنْ إِسْمَاعِيلِ بْنِ عَبْدِ الْجَلِيلِ عَنْ أَبِي الْبَحْتَرِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: رَأَيْتُ الْخَضِرَ فِي الْمَنَامِ قَبْلَ بَدْرِ بِلَيْلَةٍ فَقُلْتُ لَهُ عَلَّمَنِي شَيْئًا أَنْصُرَ بِهِ عَلَى الْأَعْدَاءِ

(The book) 'Al Tawheed' – Ja'far Bin Ali Bin Ahmad Al Faqeeh, from Abdan Bin Al Fazl, from Muhammad Bin Yaquub Bin Muhammad, from Muhammad Bin Ahmad Bin ShuJa'a, from Al Al-Hassan Bin Hammad Al Anbary, from Ismail Bin Abdul Jaleel, from Abu Al Bakhtari,

³⁶² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 2 / 6

³⁶³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 2 / 7

³⁶⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 2 / 8

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Amir Al-Momineen^{-asws} having said: 'I^{-asws} saw Al-Khizr^{-as} in the dream before (the battle of) Badr by a night. I^{-asws} said to him^{-as}: 'Teach me something I^{-asws} can be helped with against the enemies!'

فَقَالَ قُلُّ يَا هُوَ يَا مَنْ لَا هُوَ إِلَّا هُوَ

He^{-as} said: 'Say: 'O He^{-azwj}! O One there is no He except Him^{-azwj}!'

فَلَمَّا أَصْبَحْتُ فَصَّصْتُهَا عَلَى رَسُولِ اللَّهِ ص فَقَالَ لِي يَا عَلِيُّ عَلِمْتَ الْإِسْمَ الْأَعْظَمَ وَكَانَ عَلَى لِسَانِي يَوْمَ بَدْرٍ

When it was morning I^{-asws} narrated it to Rasool-Allah^{-saww}. He^{-saww} said to me^{-asws}: 'O Ali^{-asws}! You^{-asws} have learnt the most Magnificent Name!', and it was upon my^{-asws} tongue on the day of Badr'.

وَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَرَأَ قُلُّ هُوَ اللَّهُ أَحَدٌ فَلَمَّا فَرَعَ قَالَ يَا هُوَ يَا مَنْ لَا هُوَ إِلَّا هُوَ اغْفِرْ لِي وَانصُرْنِي عَلَى الْكُفَّارِينَ

And Amir Al-Momineen^{-asws} read Surah Al Tawheed. When he^{-asws} was free, said: 'O He^{-azwj}! O One there is no howa (He) except Him^{-azwj}! Forgive for me^{-asws} and Help me^{-asws} against the Kafir people!'

وَكَانَ عَلِيُّ ع يَقُولُ ذَلِكَ يَوْمَ صِفِّينَ وَهُوَ يُطَارِدُ فَقَالَ لَهُ عَمَّارُ بْنُ يَاسِرٍ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْكِنَايَاتُ

And Ali^{-asws} was saying that on the day (battle of) Siffeen while he^{-asws} was chasing (the enemy). Ammar Bin Yasser^{-ra} said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! What are these euphemisms?'

قَالَ اسْمُ اللَّهِ الْأَعْظَمُ وَعِمَادُ التَّوْحِيدِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

He^{-asws} said: 'اسْمُ اللَّهِ الْأَعْظَمُ' 'The most Magnificent Name of Allah^{-azwj} and the pillar of Tawheed. There is no god except He^{-azwj}!'

ثُمَّ قَرَأَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ أَوَّحَى الْحُشْرَ ثُمَّ نَزَلَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الرَّوَالِ الْحَبْرَةِ.

Then he^{-asws} read: **Allah Testifies that there is no god except Him, [3:18]**, and the ending of Surah Al Hashr (four Verses). Then he^{-asws} descended and prays four Cycles Salat before the midday – the Hadeeth''³⁶⁵.

4- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الرِّضَا ع قَالَ: إِنَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- أَقْرَبُ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ سَوَادِ الْعَيْنِ إِلَى بَيَاضِهَا.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Ibn Al Waleed, from Muhammad Al Attar, from Ibn Isa, from Muhammad Bin Sinan,

‘From Al-Reza^{-asws} having said: ‘(The phrase) ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’ is closer to the most Magnificent Name of Allah^{-azwj} than blackness of the eyes to its whiteness’.³⁶⁶

5- مكارم الأخلاق روي أن علي بن الحسين ع قال: كنت أدعو الله سبحانه سنة عقيب كل صلاة أن يعلمني الاسم الأعظم

(The book) ‘Makarim Al Akhlaq’ –

‘It is reported that Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘I^{-asws} used to supplicate to Allah^{-azwj} the Glorious for a year as follow-up of every Salat for Him^{-azwj} to Teach me^{-asws} the most Magnificent Name.

فإني ذات يوم قد صليت الفجر فعلمتني عيني و أنا قاعد فإذا أنا برجل قائم بين يدي يقول لي سألت الله تعالى أن يعلمك الاسم الأعظم

One day I^{-asws} had prayed Al-Fajr Salat, my^{-asws} eyes overcame me^{-asws} while I^{-asws} was seated. There I^{-asws} was with a man standing in front of me^{-asws} saying: ‘You^{-asws} asked Allah^{-azwj} the Exalted to Teach you^{-asws} the most Magnificent Name?’

قلت نعم

I^{-asws} said: ‘Yes’.

قال قل اللهم إني أسألك باسمك الله الله الذي لا إله إلا هو رب العرش العظيم

He said, ‘Say, ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name Allah^{-azwj}, Allah^{-azwj}, Allah^{-azwj}, Allah^{-azwj} the One Who there is no god except He^{-azwj}, Lord^{-azwj} of the Magnificent Throne!’

قال فوالله ما دعوت بما لشيء إلا رأيت نجاحه.

He^{-asws} said: ‘By Allah^{-azwj}! I^{-asws} have not supplicated with it for anything except I^{-asws} saw its success!’³⁶⁷

³⁶⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 4

³⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 11 H 5

CHAPTER 12 – ONE WHO SAYS, ‘O ALLAH^{-azwj}’, OR ‘O LORD^{-azwj}’, OR ‘O MOST MERCIFUL OF THE MERCIFUL ONES’.

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: اشتكى بعض ولد أبي ع فمرَّ به فقال له فُلْ عَشْرَ مَرَّاتٍ - يا الله يا الله يا الله فَإِنَّهُ لَمْ يُعْلَمَ أَحَدٌ مِنَ الْمُؤْمِنِينَ قَطُّ إِلَّا قَالَ لَهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى لَبَّيْكَ عَبْدِي سَلْ حَاجَتَكَ.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Sadaqa,

‘From Al-Sadiq^{-asws} having said: ‘One of the sons of my^{-asws} father^{-asws} had a (health) complaint. He^{-asws} passed by him. He^{-asws} said to him: ‘Say ten times, ‘O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}’, for no one from the believers will say it at all except the Lord^{-azwj} Blessed and Exalted will Say to him: “Here I^{-azwj} am My^{-azwj} servant! Ask your need!”³⁶⁸

2- سن، المحاسن الوشاء عن عبد الله بن سنان عن حفص بن مسلم قال: اشتكى بعض ولد أبي جعفر ع فمرَّ عليه جعفر أبو جعفر ع وَ هُوَ شَاكٍ فَقَالَ لَهُ يَا جَعْفَرُ أَبُو جَعْفَرٍ ع تَقُولُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ فَإِنَّهُ لَمْ يُعْلَمَ أَحَدٌ عَشْرَ مَرَّاتٍ إِلَّا قَالَ لَهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى لَبَّيْكَ.

(The book) ‘Al Mahasin’ – Al Washa, from Abdullah Bin Sinan, from Hafs Bin Muslim who said,

‘On of the sons of Abu Ja’far^{-asws} had a (health) complaint. Ja’far^{-asws} passed by him while he was complaining (of his health). He^{-asws} said to him: ‘You should say, ‘O Allah^{-azwj}! O Allah^{-azwj}!’ No one will say it ten times except the Lord^{-azwj} Blessed and Exalted Says to him: “Here I^{-azwj} am!”³⁶⁹

Translator’s note – There is a recording error in the names so I have translated it according to the original in the book ‘Al Mahasin’ - V 1 Bk 2 H29.

3- سن، المحاسن أبي عن حماد و صفوان و ابن المغيرة عن معاوية بن عمارة عن أبي بصير عن أبي عبد الله ع قال: إِذَا قَالَ الْعَبْدُ يَا اللَّهُ يَا رَبِّي حَتَّى يَنْقَطِعَ النَّفْسُ قَالَ لَهُ الرَّبُّ سَلْ مَا حَاجَتَكَ.

(The book) ‘Al Mahasin’ – My father, from Hammad and Safwan and Ibn Al Mugheira, from Muawiya Bin Ammar, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘When the servant says, ‘O Allah^{-azwj}! O my Lord^{-azwj}!’ until the breath is cut, the Lord^{-azwj} Says to him: “Ask, what is your need?”³⁷⁰

وَ فِي رَوَايَةٍ أَبِي بِصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ فِي كِتَابِهِ وَ حَنَا مِنْ لَدُنَّا قَالَ إِنَّهُ كَانَ يَجِي إِذَا دَعَا قَالَ فِي دُعَائِهِ يَا رَبِّ يَا اللَّهُ نَادَاهُ اللَّهُ مِنَ السَّمَاءِ لَبَّيْكَ يَا عَبْدِي سَلْ حَاجَتَكَ.

And in a report by Abu Baseer who said,

³⁶⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 1

³⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 2

³⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 3 a

'I said to Abu Abdullah^{-asws}, 'Words of Allah^{-azwj} in His^{-azwj} Book: **And tenderness from Us [19:13]**. He^{-asws} said: 'It was so that whenever Yahya^{-as} supplicated, said in his^{-as} supplication: 'O Lord^{-azwj}! O Allah^{-azwj}! Allah^{-azwj} Called out to him^{-as} from the sky: "Here I^{-azwj} am, O My^{-azwj} servant! Ask your need!"³⁷¹

4- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ إِسْمَاعِيلِ بْنِ يَسَارٍ عَنْ مَنْصُورٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ مِنْكُمْ لَيَقِفُ عِنْدَ ذِكْرِ الْجَنَّةِ وَالنَّارِ ثُمَّ يَقُولُ- أَيُّ رَبِّ أَيُّ رَبِّ أَيُّ رَبِّ ثَلَاثًا فَإِذَا قَالَهَا نُودِيَ مِنْ فَوْقِ رَأْسِهِ سَلِّ مَا حَاجْتُكَ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Ismail Bin Yasaar, from Mansour, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Let the man from you pause at the mention of the Paradise and the Hellfire, then say: 'Yes, Lord^{-azwj}! Yes, Lord^{-azwj}! Yes, Lord^{-azwj}!' thrice. When he says it, he will be called out at from above his head: 'Ask, what is your need?'³⁷²

5- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ الدُّهْنِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ يَا رَبِّ يَا رَبِّ حَتَّى يَنْقَطِعَ النَّفْسُ قِيلَ لَهُ لَبَّيْكَ مَا حَاجْتُكَ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muawiya Bin Ammar Al Duhnay, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'One who says, 'O Lord^{-azwj}! O Lord^{-azwj}' until the breath is cut, He^{-azwj} will Say to him: "Here I^{-azwj} am! What is your need?"³⁷³

و رُوِيَ مَنْ يَقُولُ عَشْرَ مَرَّاتٍ قِيلَ لَهُ لَبَّيْكَ مَا حَاجْتُكَ.

And it is reported: 'One who says ten times, He^{-azwj} will Say to him: "Here I^{-azwj} am! What is your need?"³⁷⁴

6- مُحَاسِبَةُ النَّفْسِ، لِسَيِّدِ عَلِيِّ بْنِ طَاوُسٍ بِإِسْنَادِهِ إِلَى كِتَابِ الدُّعَاءِ لِمُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَحْتَبَ بِهِ الْحَاجَةُ يَسْجُدُ مِنْ غَيْرِ صَلَاةٍ وَلَا رُكُوعٍ ثُمَّ يَقُولُ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعَ مَرَّاتٍ ثُمَّ يَسْأَلُ حَاجَتَهُ

(The book) 'Mahasibat Al Nafs' of the Seyyid Ali Bin Tawoos – By his chain to 'Kitab Al Dua' o Muhammad Bin Al-Hassan Al Saffar, by his chain,

'From Abu Abdullah^{-asws} having said: 'When the need persists with him, he should do Sajdah from without a Salat, nor a Ruk'u, then he should say, 'O most Merciful of the merciful ones!', seven times, the ask his need'.

ثُمَّ قَالَ مَا قَالَهَا أَخَذَ سَبْعَ مَرَّاتٍ إِلَّا قَالَ اللَّهُ تَعَالَى هَا أَنَا أَرْحَمُ الرَّاحِمِينَ سَلِّ مَا حَاجْتُكَ.

³⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 3 b

³⁷² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 4

³⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 5 a

³⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 5 b

Then he^{-asws} said: ‘No one will say it seven times except Allah^{-azwj} the Exalted will Say: “Here I^{-azwj} am, most Merciful of the merciful ones! Ask your need!”’³⁷⁵

وَمِنْهُ نَقْلًا مِنَ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع أَنَّهُ قَالَ: إِنَّ لِلَّهِ مَلَكًا يُقَالُ لَهُ إِسْمَاعِيلُ سَاكِنٌ فِي السَّمَاءِ الدُّنْيَا إِذَا قَالَ الْعَبْدُ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعَ مَرَّاتٍ قَالَ إِسْمَاعِيلُ قَدْ سَمِعَ اللَّهُ أَرْحَمَ الرَّاحِمِينَ سَلَّ حَاجَتَكَ.

And from him, copying from the mentioned book, by his chain to,

‘Al-Sadiq^{-asws}, he^{-asws} said: ‘For Allah^{-azwj} there is an Angel called ‘Ismail’, dwelling in the sky of the world. When the servant says, ‘O most Merciful of the merciful ones’ seven times, Ismail says, ‘Allah^{-azwj}, most Merciful of the merciful ones has heard! Ask your need!’³⁷⁶

7- وَ مِنْ مُحَاسِبَةِ النَّفْسِ، نَقْلًا مِنَ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: سَمِعَ النَّبِيَّ ص أَنَّ رَجُلًا يَقُولُ يَا أَرْحَمَ الرَّاحِمِينَ فَأَخَذَ بِمَتَكِبِ الرَّجُلِ فَقَالَ هَذَا أَرْحَمَ الرَّاحِمِينَ قَدْ اسْتَقْبَلَكَ بِوَجْهِهِ سَلَّ حَاجَتَكَ.

And from (the book) ‘Muhasiba Al Nafs’ – Copying from the mentioned book, by his chain to,

‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘The Prophet^{-saww} heard a man saying, ‘O most Merciful of the merciful ones!’ He^{-saww} grabbed a shoulder of the man. He^{-azwj} said: ‘This most Merciful of the merciful ones is Facing you with His^{-azwj} Face. Ask your need!’³⁷⁷

حَفْصُ الْأَعْوَرُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأ أَبُو عَبْدِ اللَّهِ إِلَى أَبِيهِ ع قَالَ قُلْ عَشْرَ مَرَّاتٍ - يَا اللَّهُ يَا اللَّهُ فَإِنَّهُ لَمْ يَمْلَأْهَا عَبْدٌ إِلَّا قَالَ لَهُ رَبُّهُ لَبَّيْكَ.

Hafs Al-Awr, ‘From Abu Abdullah^{-asws} having said: ‘Abu Abdullah^{-asws} complained (of health) to his^{-asws} father^{-asws}. He^{-asws} said: ‘Say ten times, ‘O Allah^{-azwj}! O Allah^{-azwj}!’’, for no servant will say it except his Lord^{-azwj} would Say to him: “Here I^{-azwj} am!”’³⁷⁸

قال السيد أقول أنا و يمكن أن يكون قد قال أبو جعفر لبعض شيعته و قاله لولده أبي عبد الله ع.

Note – The Seyyid said, ‘I say, ‘And it is possible that Abu Ja’far^{-asws} has said is to one of his^{-asws} Shias, and said to his^{-asws} son Abu Abdullah^{-asws}’.³⁷⁹

وَمِنْ التَّغْلِيفَةِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَبِي يُلْحِقُ فِي الدُّعَاءِ يَقُولُ يَا رَبِّ يَا رَبِّ حَتَّى يَنْقَطِعَ النَّفْسُ ثُمَّ يَعُودُ.

And from Al-Ta’laqiya, from Abu Ja’far^{-asws} having said: ‘My^{-asws} father^{-asws} had been insistent in the supplication saying: ‘O Lord^{-azwj}! O Lord^{-azwj}!’ until the breath was cut. Then he^{-asws} would repeat”’.³⁸⁰

وَمِنْ التَّغْلِيفَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ إِذَا قَالَ أَيُّ رَبِّ ثَلَاثًا صَبَحَ بِهِ مِنْ فَوْقِهِ لَبَّيْكَ لَبَّيْكَ سَلَّ تُعْطَاهُ.

³⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 6 a

³⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 6 b

³⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 7 a

³⁷⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 7 b

³⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 7 c

³⁸⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 7 d

And from Al-Ta'laqiya, from Abu Abdullah^{-asws} having said: 'When the servant says, 'Yes, Lord^{-azwj!}', thrice, he will be shouted at from above: "Here I^{-azwj} am! Here I^{-azwj} am! Ask, you will be Given!"³⁸¹

وَمِنْهُ نَقْلًا مِنْ كِتَابِ الصَّلَاةِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَخِي أُدَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ عَشْرَ مَرَّاتٍ يَا رَبِّ يَا رَبِّ قَالَ لَهُ رَبُّهُ لَبَّيْكَ سَلِّحْ حَاجَتَكَ.

And from him, copying from 'Kitab Al Salat' of Muhammad Bin Ali Bin Mahboub – from Ahmad, from his father, from Ibn Abu Umeyr, from a brother of Udeym,

'From Abu Abdullah^{-asws} having said: 'One who says ten times, 'O Lord^{-azwj!} O Lord^{-azwj!}', his Lord^{-azwj} Says to him: "Here I^{-azwj} am! Ask your need!"³⁸²

دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ الصَّادِقُ ع اسْتَكْبَيْتُ فَمَرَّ بِي أَبِي ع فَقَالَ فُلْ عَشْرَ مَرَّاتٍ يَا اللَّهُ فَإِنَّهُ لَمْ يُقَلِّهَا عَبْدٌ إِلَّا قَالَ لَبَّيْكَ

(The book) 'Dawaat' of Al Rawandy –

'Al-Sadiq^{-asws} said: 'I^{-asws} had a health complaint. My^{-asws} father^{-asws} passed by me^{-asws}. He^{-asws} said: 'Say ten times, 'O Allah^{-azwj!}', for no servant will say it except He^{-azwj} will Say: "Here I^{-azwj} am!"

وَمَنْ قَالَ يَا رَبِّي يَا رَبِّي يَا رَبِّي يَا رَبِّي حَتَّى يَنْقَطِعَ النَّفْسُ أُجِيبَ فَقِيلَ لَهُ لَبَّيْكَ مَا حَاجَتُكَ

And one who says, 'O my Lord^{-azwj!} O Allah^{-azwj!} O my Lord^{-azwj!} O Allah^{-azwj!}' until the breath is cut, he will be Answered. He^{-azwj} will Say to him: "Here I^{-azwj} am! What is your need?"

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

And one who says ten times, 'O Lord^{-azwj!} O Lord^{-azwj!}' He^{-azwj} will Say to him: "Here I^{-azwj} am! What is your need?"³⁸³

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: رَأَيْتُ يَوْمَ بَدْرٍ رَسُولَ اللَّهِ ص سَاجِدًا يُقُولُ يَا حَيُّ يَا قَيُّوْمُ وَانصَرَفْتُ إِلَى الْحَرْبِ ثُمَّ رَجَعْتُ فَرَأَيْتُهُ سَاجِدًا يُقُولُ - يَا حَيُّ يَا قَيُّوْمُ وَ لَمْ يَزَلْ كَذَلِكَ حَتَّى فَتَحَ اللَّهُ لَهُ.

And from Amir Al-Momineen^{-asws} having said: 'I^{-asws} saw on the day of (battle of) Badr Rasool-Allah^{-saww} performing Sajdah saying: 'O Living! O Eternal!', and I^{-asws} left to go to the war. Then I^{-asws} returned and I^{-asws} saw him^{-saww} performing Sajdah saying: 'O Living! O Eternal!', and he^{-saww} did not cease like that until Allah^{-azwj} Granted victory to him^{-saww!}³⁸⁴

وَقَالَ النَّبِيُّ ص أَلْطَوْا بَيْنَا ذَا الْجَلَالِ وَالْإِكْرَامِ

³⁸¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 7 e

³⁸² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 7 f

³⁸³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 7 g

³⁸⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 7 h

And the Prophet^{-saww} said: 'Invoke with 'O with the Majesty and the Benevolence!'

وَمَرَّ رَسُولُ اللَّهِ ص بِرَجُلٍ يَقُولُ يَا أَرْحَمَ الرَّاحِمِينَ فَقَالَ لَهُ سَلْنِ فَقَدْ نَظَرَ اللَّهُ إِلَيْكَ.

And Rasool-Allah^{-saww} passed by a man saying, 'O most Merciful of the merciful ones!' He^{-saww} said to him: 'Ask, Allah^{-azwj} is Looking at you!'"³⁸⁵

³⁸⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 12 H 7 i

CHAPTER 13 – THE EXCELLENT NAMES OF ALLAH^{azwj} WHICH THE HONOURABLE QURAN IS INCLUSIVE UPON, AND WHAT AHADEETH AND REPORTS HAVE REFERRED FROM THESE AS WELL

As for the Verses –

أما الآيات الفاتحة بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ

(Surah) Al Fatiha: ***In the Name of Allah the Beneficent, the Merciful [1:1] All Praise is for Allah the Lord of the Worlds [1:2] The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4].***

البقرة وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Surah) Al Baqarah: ***and He is a Knower of all things [2:29].***

و قال تعالى إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

And the Exalted Said: ***surely He is Oft-Turning, the Merciful [2:37].***

و قال تعالى مِنْ رَبِّكُمْ

And the Exalted Said: ***from your Lord [2:49].***

و قال تعالى إِلَىٰ بَارئِكُمْ

And the Exalted Said: ***to your Maker, [2:54].***

و قال تعالى إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And the Exalted Said: ***surely Allah is Able all things [2:20].***

و قال تعالى إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

And the Exalted Said: ***surely Allah is Capacious, All-Knowing [2:115].***

و قال بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ

And the Exalted Said: ***initiator of the skies and the earth, [2:117].***

و قال تعالى إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And the Exalted Said: ***surely You are the All-Hearing, the All-Knowing [2:127].***

و قال تعالى إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And the Exalted Said: **surely You are the Mighty, the Wise [2:129].**

و قال تعالى وَ إِيَّكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And the Exalted Said: **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163].**

و قال وَ أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

And the Exalted Said: **and Allah is Severe of the Punishment [2:165].**

و قال إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And Said: **Surely Allah is Forgiving, Merciful [2:173].**

و قال وَ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And Said: **and know that Allah is Severe of the Punishment [2:196].**

و قال وَ اللَّهُ رُؤُوفٌ بِالْعِبَادِ

And Said: **and Allah is Affectionate with the servants [2:207].**

و قال فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And Said: **then know that Allah is Mighty, Wise [2:209].**

و قال تعالى وَ اللَّهُ غَفُورٌ رَحِيمٌ

And the Exalted Said: **and Allah is Forgiving, Merciful [2:218].**

و قال إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And Said: **and know that Allah is Seeing what you are doing [2:233].**

و قال وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Said: **and Allah is Informed of what you are doing [2:234].**

و قال وَ اعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And Said: **and know that Allah is All-Hearing, All-Knowing [2:244].**

و قال وَ اللَّهُ وَاسِعٌ عَلِيمٌ

And Said: **and Allah is Capacious, All-Knowing [2:247].**

و قال الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم إلى قوله وهو العلي العظيم

And Said: **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor sleep** – up to His^{-azwj} Words: **and He is the Exalted, the Magnificent [2:255].**

و قال و اعلموا أن الله عني حميد

And Said: **and know that Allah is Needless, Praiseworthy [2:267].**

و قال تعالى سمعنا وأطعنا غفرانك ربنا وإليك المصير

And the Exalted Said: **'We hear and we obey'". (The Rasool said): 'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285].**

و قال تعالى ربنا لا تؤاخذنا إن نسينا أو أخطأنا ربنا ولا تحمل علينا إصرا كما حملته على الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنا به و اغفر لنا و اغفر للكافرين

And the Exalted Said: **(The Rasool said): 'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people'. [2:286].**

آل عمران الم الله لا إله إلا هو الحي القيوم

(Surah) Aal-e-Imran^{-as}: **Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2].**

و قال و الله عزيز ذو انتقام

And Said: **and Allah is Mighty with the Retribution [3:4].**

و قال هو الذي يصوركم في الأرحام كيف يشاء لا إله إلا هو العزيز الحكيم

And Said: **He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6].**

و قال ربنا لا ترع فلوبنا بعد إذ هديتنا و هب لنا من لدنك رحمة إنك أنت الوهاب ربنا إنك جامع الناس ليوم لا ريب فيه إن الله لا يخلف الميعاد

And Said: **'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8] Our Lord! You are the Gatherer of the people on a Day about which there is no doubt'; surely Allah does not break the Promise [3:9].**

و قال و الله شديد العقاب

And Said: **Allah is Severe of the Retribution [3:11].**

و قال وَ اللهُ بِصِيْرٍ بِالْعِبَادِ

And Said: **and Allah Sees the servants [3:15].**

و قال الَّذِينَ يُقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ قِنَا عَذَابَ النَّارِ

And Said: **Those who are saying: 'Our Lord! Surely we believe, therefore Forgive our sins for us and Save us from Punishment of the Fire' [3:16].**

و قال شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

And Said: **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18].**

و قال قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

And Said: **Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].**

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَمْتِ وَ تُخْرِجُ الْمَمْتِ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

و قال وَ اللهُ رَؤُوفٌ بِالْعِبَادِ

And Said: **and Allah is Kind with the servants [3:30].**

و قال قال رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

And Said: **My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication' [3:38].**

و قال تعالى حاكيا عن الحوارين رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

And the Exalted Said Narrating on behalf of the disciples: **Our Lord! We believe in what You have Revealed and we follow the Rasool, so Record us with the testifiers' [3:53].**

و قال تعالى وَ اللهُ خَيْرُ الْمَاكِرِينَ

And the Exalted Said: **and Allah is the best of planners [3:54].**

و قال وَ ما مِنْ إِلَهٍ إِلَّا اللَّهُ وَ إِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ

And Said: **and there is none from a god except Allah; and that Allah - He is the Mighty, the Wise [3:62].**

و قال وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Said: **and Allah is the Lord of Mighty Grace' [3:74].**

و قال إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

And Said: **Allah Encompasses with what they are doing [3:120].**

و قال وَ ما كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَ إِسْرَافَنَا فِي أَمْرِنَا وَ ثَبِّتْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

And Said: **And it was not their saying except that they were saying, 'Our Lord! Forgive our sins and our extravagance in our affairs, and Affirm our feet and Help us against the Kafir people [3:147].**

و قال بَلِ اللَّهُ مَوْلَاكُمْ وَ هُوَ خَيْرُ النَّاصِرِينَ

And Said: **Allah is your Master and He is the best of the helpers [3:150].**

و قال وَ اللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

And Said: **and Allah is All-Knowing with the contents of the chests' [3:154].**

و قال وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

And Said: **'Allah is Sufficient for us and the most excellent Protector' [3:173].**

و قال وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ

And Said: **and Allah is the Lord of Mighty Grace [3:174].**

و قال وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Said: **and Allah is well-Informed of what you are doing [3:180].**

و قال رَبَّنَا ما خَلَقْتَ هذا باطلاً سُبْحانَكَ فَفينا عَذابُ النَّارِ- رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَحْزَيْتَهُ وَ ما لِلظَّالِمِينَ مِنْ أَنْصَارٍ-

And Said: **'Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191] Our Lord! The one whom you enter into the Fire so You have Disgraced him, and for the unjust there will not be anyone from the helpers [3:192].**

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ -

Our Lord! We heard a caller calling to the Eman: 'Believe in your Lord!' So we believed. Our Lord! Forgive our sins for us and Cover our evil deeds from us and Cause us to die with the righteous ones [3:193].

رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Our Lord! And Grant us what You Promised us by Your Rasools and do not Disgrace on the Day of Resurrection; surely You do not break the Promise' [3:194].

و قَالَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And Said: **surely Allah is quick in Reckoning [3:199].**

النِّسَاءِ إِنَّ اللَّهَ كَانَ عَلِيمًا رَقِيبًا

(Surah) Al Nisaa: **Allah would always be Watchful over you [4:1].**

و قَالَ تَعَالَى إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

And the Exalted Said: **Surely Allah would always be Oft-returning, Merciful [4:16].**

و قَالَ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

And said: **Allah was always Exalted, Great [4:34].**

و قَالَ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

And Said: **Allah was always All-Knowing, Aware [4:35].**

و قَالَ وَ كَفَى بِاللَّهِ وَلِيًّا وَ كَفَى بِاللَّهِ نَصِيرًا

And Said: **and suffice with Allah as a Guardian, and suffice with Allah as a Helper [4:45].**

و قَالَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

And Said: **surely Allah was always Mighty, Wise [4:56].**

و قَالَ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتِنًا

And Said: **and Allah was always an overseer over everything [4:85].**

و قَالَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

And Said: **Allah was always a Reckoner of all things [4:86].**

و قال الله لا إله إلا هو لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَ مَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

And He^{-azwj} Said: **Allah, there is no god but He - He will Gather you to the Day of Judgement, there is no doubt in it; and who is truer in narration than Allah? [4:87].**

و قال وَ كَانَ اللَّهُ عَفُومًا غَفُورًا

And Said: **and Allah was always Pardoning, Forgiving [4:99].**

و قال وَ كَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

And Said: **and Allah was always Encompassing with what they were doing [4:108].**

و قال وَ كَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا

And Said: **and Allah was always Encompassing with all things [4:125].**

و قال وَ كَانَ اللَّهُ وَاسِعًا حَكِيمًا

And Said: **and Allah was always Ample-Giving, Wise [4:130].**

و قال وَ كَانَ اللَّهُ غَنِيًّا حَمِيدًا

And Said: **and Allah would always be Self-sufficient, Praise-worthy [4:131].**

و قال وَ كَفَى بِاللَّهِ وَكَيْلًا

And said: **and Suffice with Allah as a Protector [4:132].**

و قال وَ كَانَ اللَّهُ شَاكِرًا عَلِيمًا

And Said: **and Allah was always Grateful, All-Knowing [4:147].**

و قال فَإِنَّ اللَّهَ كَانَ عَفُومًا قَدِيرًا

And Said: **Allah would always be Pardoning, Able [4:149].**

و قال وَ كَفَى بِاللَّهِ شَهِيدًا

And Said: **and Suffice with Allah as a Witness [4:166].**

المائدة وَ اللَّهُ عَزِيزٌ حَكِيمٌ

(The Surah) Al Maaidah: **and Allah is Mighty, Wise [5:38].**

و قال وَ اللهُ واسعٌ عَلِيمٌ

And Said: **and Allah is Capacious, most Knowing [5:54].**

و قال يَتُؤَلِّوْنَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

And Said: **'Our Lord! We believe, so Write us to be with the witnesses [5:83].**

و قال وَ اللهُ عَزِيزٌ ذُو انْتِقَامٍ

And Said: **and Allah is Mighty with the Revenge [5:95].**

و قال اعْلَمُوا أَنَّ اللهَ شَدِيدُ الْعِقَابِ وَ أَنَّ اللهَ غَفُورٌ رَحِيمٌ

And Said: **Know that Allah is severe of the Punishment and that Allah is Forgiving, Merciful [5:98].**

و قال تعالى إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

And the Exalted Said: **Surely You are the Knower of the hidden matters [5:109].**

و قال تعالى وَ ارزُقْنَا وَ أَنْتَ خَيْرُ الرَّازِقِينَ

And the Exalted Said: **and You are the best of the Providers [5:114].**

و قال تعالى حاكيا عن عيسى ع فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

And the Exalted Said Narrating on behalf of Isa^{as}: **But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117].**

الأنعام فُلْ أَعْيَرَ اللهُ أَخَذَ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ يُطْعِمُ وَ لَا يُطْعَمُ

(Surah) Al Anaam: **Say: 'Shall I take other than Allah as a Guardian (and) He is the originator of the skies and the earth, and He Feeds and is not fed?' [6:14].**

و قال وَ هُوَ الْفَاهِرُ فَوْقَ عِبَادِهِ وَ هُوَ الْحَكِيمُ الْحَمِيدُ

And Said: **And He is the Omnipotent, above His servants; and He is the Wise, the Informed [6:18].**

و قال وَ هُوَ أَسْرَعُ الْحَاسِبِينَ

And Said: **and He is the swiftest of the Reckoners [6:62].**

و قال إِنَّ اللهَ فَالِقُ الْحَبِّ وَ النَّوَى

And Said: ***Surely, Allah is the Splitter of the seed and the stone; [6:95].***

و قال فالقُ الإِصْبَاحِ

And Said: ***Breaker of the dawn, [6:96].***

و قال بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ

And Said: ***Initiator of the skies and the earth! [6:101].***

و قال ذَلِكُمْ اللهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ-

And Said: ***That is Allah, your Lord. There is no god but He, the Creator of all things, therefore worship Him, and He is the Disposer of all things [6:102].***

لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ

Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Informed [6:103].

و قال اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ

And Said: ***Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the Polytheists [6:106].***

و قال وَ رَبُّكَ الْعَزِيزُ ذُو الرَّحْمَةِ

And Said: ***And your Lord is the Self-sufficient, with the Mercy. [6:133].***

و قال إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَ إِنَّهُ لَعَزِيزٌ رَحِيمٌ

And said: ***Surely your Lord is Swift of the Punishment and he is Forgiving, Merciful [6:165].***

الأعراف قالوا رَبُّنَا ظَلَمْنَا أَنْفُسَنَا وَ إِنْ لَمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

(Surah) Araaf: ***They both said: 'Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers' [7:23].***

و قال تعالى تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ

And the Exalted Said: ***Blessed is Allah, Lord of the worlds [7:54].***

و قال وَ هُوَ خَيْرُ الْحَاكِمِينَ

And Said: ***and He is the best of the Judges [7:87].***

و قال تعالى حاكيا عن شعيب ع رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

And the Exalted Narrating on behalf of Shuayb^{as}: **'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders'** [7:89].

و قال تعالى حاكيا عن السحرة رَبَّنَا افرغ عَلَيْنَا صَبْرًا وَ تَوَفَّنَا مُسْلِمِينَ

And the Exalted Narrated on behalf of the magicians: **Our Lord! Pour patience upon us and Cause us to die as submitters'** [7:126].

و قال تعالى حاكيا عن موسى ع رَبِّ اغْفِرْ لِي وَ لِأَخِي وَ ادْخُلْنَا فِي رَحْمَتِكَ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

And the Exalted Said Narrating on behalf of Musa^{as}: **'My Lord! Forgive me and my brother and Enter us into Your Mercy, and You are the most Merciful of the merciful ones'** [7:151].

و قال حاكيا عنه ع أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَ لِزَيْنِّنا وَ أَنْتَ خَيْرُ الْغَافِرِينَ- وَ اكْتُتِبَ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ فِي الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ

And Said Narrating on his^{as} behalf: **You are our Guardian, therefore Forgive us and be Merciful to us, and You are the best of the forgivers [7:155] And Ordain for us goodness in this world and in the Hereafter. Surely, You Guided us to You'** [7:156].

و قال سبحانه الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَ يُمِيتُ

And the Glorious Said: **Who for Him is the Kingdom of the skies and the earth. There is no god except Him, He Causes to live and die.** [7:158].

و قال إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ

And Said: **Surely, my Guardian is Allah Who Revealed the Book,** [7:196].

الْأَنْفَالِ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Anfaal: **Allah is Severe of the Punishment** [8:13].

و قال وَ إِنْ تَوَلَّوْا فَاغْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ

And Said: **And if they turn back, then know that Allah is your Guardian; most excellent is the Guardian and most excellent the Helper** [8:40].

و قال إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ

And Said: **Surely Allah is Strong, Severe of the Punishment** [8:52].

التوبة وَ مَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

(Surah) Al Tawbah: **and they were not Commanded except for worshipping One God. There is no god except Him. Glorious is He from what they are associating [9:31].**

و قال سبحانه وَ أَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

And the Glorious Said: **Allah is a Knower of the hidden matters? [9:78].**

و قال تعالى وَ أَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

And the Exalted Said: **and that Allah, He is the Oft-Turning, the Merciful? [9:104].**

و قال إِنَّهُ بِحَمِّ رُؤُفٍ رَحِيمٌ

And Said: **He is Kind, Merciful with them [9:117].**

و قال سبحانه فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And the Glorious Said: **But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

يونس سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

(Surah) Yunus^{as}: **Glory be to Him, and Exalted is He from what they are associating' [10:18].**

و قال تعالى وَ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِّ

And the Exalted Said: **and they would be returned to Allah, their true Master, [10:30].**

و قال فَذَلِكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ

And Said: **So that is Allah, your True Lord. [10:32].**

و قال سبحانه هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ

And the Glorious said: **He is the Needless. For him is whatever is in the skies and whatever is in the earth. [10:68].**

و قال فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ- وَ نَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

And Said: **So they said: 'We rely upon Allah, 'O Lord! Do not Make us to be a Fitna for the unjust people [10:85] And Rescue us by Your Mercy from the Kafir people' [10:86].**

و قال تعالى وَ هُوَ خَيْرُ الْحَاكِمِينَ

And the Exalted Said: **and He is the best of the deciders [10:109].**

هُودٌ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

(Surah) Hud^{as}: **from the Wise, the Informed [11:1].**

وَقَالَ تَعَالَى وَ أَنْتَ أَخْكَمُ الْحَاكِمِينَ

And the Exalted said: **and You are the best of the deciders' [11:45].**

وَقَالَ تَعَالَى إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ

And the Exalted Said: **Surely, my Lord is the Preserver upon all things [11:57].**

وَقَالَ سُبْحَانَهُ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

And the Glorious Said: **surely my Lord is Near, Responding [11:61].**

وَقَالَ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ

And Said: **Surely your Lord, He is the Strong, the Mighty [11:66].**

وَقَالَ تَعَالَى إِنَّهُ حَمِيدٌ مُجِيدٌ

And the Exalted Said: **surely He is Praised, Glorious [11:73].**

وَقَالَ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

And Said: **surely my Lord is Merciful, Affectionate [11:90].**

وَقَالَ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ

And Said: **Surely my Lord Encompasses what you are doing [11:92].**

وَقَالَ تَعَالَى إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ

And the Exalted Said: **surely your Lord Does whatsoever He Wants to [11:107].**

يُوسُفَ قَالَ اللَّهُ خَيْرٌ حَافِظًا وَ هُوَ أَرْحَمُ الرَّاحِمِينَ

(Surah) Yusuf^{as}: **But, Allah is the best Protector, and He is the most Merciful of the merciful ones [12:64].**

وَقَالَ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ

And Said: **and my brothers. My Lord is Gentle with whoever He so Desires to. [12:100].**

و قال فاطِرَ السَّمَاوَاتِ وَ الْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَ الْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَ اَلْحِقْنِي بِالصَّالِحِينَ

And Said: **Originator of the skies and the earth! You are my Guardian in the world and the Hereafter. Cause me to die a submitter and join me with the righteous ones' [12:101].**

الرعد وَ إِنَّ رَبَّنَا لَشَدِيدُ الْعِقَابِ

(Surah) Al Ra'ad: **and surely your Lord is Severe in the Punishing [13:6].**

و قال تعالى عَلِيمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ

And the Exalted Said: **The Knower of the unseen and the seen, the Great, the Most Exalted [13:9].**

و قال تعالى وَ هُوَ شَدِيدُ الْمِحَالِ

And the Exalted Said: **and He is Mighty in Strength [13:13].**

و قال تعالى قُلِ اللهُ خَالِقُ كُلِّ شَيْءٍ وَ هُوَ الْوَاحِدُ الْقَهَّارُ

And the Exalted Said: **Say: 'Allah is the Creator of all things, and He is the One, the Forceful' [13:16].**

و قال تعالى قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ مَتَابِ

And the Exalted said: **Say: 'He is my Lord! There is no god except Him. Upon Him I rely and to Him is the I repent' [13:30].**

و قال تعالى أَمْ مَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

And the Exalted Said: **So Who is the One Watching upon all souls with what they are earning? [13:33].**

إِبْرَاهِيمَ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

(Surah) Ibrahim^{as}: **to the (Straight) Path of the Mighty, the Praised [14:1].**

و قال فَإِنَّ اللَّهَ لَعَنِي حَمِيدٌ

And Said: **surely Allah is Needless, Praised [14:8].**

و قال حاكيا عن إبراهيم ع رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَ مِنْ ذُرِّيَّتِي رَبَّنَا وَ تَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَ لِيُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

And Said Narrating on behalf of Ibrahim^{as}: **Lord! Make me an establisher of the Salat and from my offspring (too). Our Lord, and Accept my supplication [14:40] Our Lord! Forgive me and my parents and the Momineen on the Day the Reckoning [14:41].**

و قال تعالى إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ

And the Exalted Said: **surely Allah is Mighty with the Revenge [14:47].**

الحجر إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ

(Surah) Al Hijr: **Surely your Lord, He is the All-Knowing Creator [15:86].**

النحل سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

(Surah) Al Nahl: **Glorious is He and Exalted from what they are associating [16:1].**

و قال تعالى إِلَهكُمْ إِلَهٌ وَاحِدٌ

And the Exalted Said: **Your God is one God, [16:22].**

إِسْرَاءَ وَ كَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا

(Surah) Israa: **And Sufficient is your Lord with the sins of His servants as Informed, Insightful [17:17].**

و قال تعالى إِنَّهُ كَانَ خَلِيمًا غَفُورًا

And the Exalted Said: **He was always Forbearing, Forgiving [17:44].**

و قال سبحانه وَ قُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مَخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا وَ قُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And the Glorious Said: **And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80] And say: 'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81].**

و قال تعالى وَ يَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

And the Exalted Said: **And they are saying: Glorious is our Lord! Surely His Promise would always be Fulfilled [17:108].**

و قال تعالى قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى

And the Exalted Said: **Say: 'Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. [17:110].**

و قال سبحانه وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبِيرُهُ تَكْبِيرًا

And the Glorious Said: **And say: 'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111].**

الكهف الحُفْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ

(Surah) Al Kahf: **The Praise is for Allah, Who Revealed the Book unto His servant [18:1].**

و قال تعالى فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

And the Exalted Said: **'Our Lord! Give us a Mercy from You and Dispose our matter rightly [18:10].**

و قال تعالى وَ لَوْ لَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرِنًا أَقْلًا مِنْكَ مَالًا وَ وَلَدًا فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ

And the Exalted Said: **And, if only you had said when you entered your garden, 'Whatever Allah so Desires, there is no Strength except by Allah!' Surely, you view that I am lesser than you in wealth and children [18:39] So, perhaps my Lord would be Giving me better than your garden [18:40].**

و قال تعالى وَ رَبُّكَ الْعُفُورُ ذُو الرَّحْمَةِ

And the Exalted Said: **And your Lord is the Forgiver, with the Mercy [18:58].**

مريم إِنَّهُ كَانَ بِي حَفِيًّا

(Surah) Maryam^{as}: **He has always been Affectionate with me [19:47].**

و قال تعالى رَبُّ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا فَاعْبُدْهُ وَ اصْطِرِبْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

And the Exalted Said: **The Lord of the skies and the earth and whatever is between the two. Therefore, worship Him and persevere in His worship. Do you know for him a (similar) Name? [19:65].**

طه اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

(Surah) Ta Ha: **Allah, there is no god except Him. For Him are the most Beautiful Names [20:8].**

و قال تعالى إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي

And the Exalted Said: **I am Allah! There is no god except Me. Therefore worship Me [20:14].**

و قال تعالى قَالَ رَبِّ اشْرَحْ لِي صَدْرِي- وَ بَيِّنْ لِي أَمْرِي وَ اخْلُلْ عُقْدَةً مِنْ لِسَانِي- يَفْقَهُوا قَوْلِي

And the Exalted Said: **He said: 'Lord! Expand my chest for me [20:25] And Ease my matter for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28].**

و قال إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

And Said: **But rather, your God is Allah, Who, there is no god except Him He; He Embraces all things in (His) Knowledge [20:98].**

و قال تعالى وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

And the Exalted Said: **And the faces shall be humbled to the Living, the Eternal, [20:111].**

و قال سبحانه فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

And the Glorious Said: **So, Exalted is Allah, the Truthful King, [20:114].**

و قال تعالى وَ قُلْ رَبِّ زِدْنِي عِلْمًا

And the Exalted Said: **and say: 'Lord! Increase me in knowledge!' [20:114].**

الأنبياء فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

(Surah) Al Anbiya^{as}: **Therefore, Glorious is Allah, Lord of the Throne, from what they are ascribing [21:22].**

و قال تعالى وَ أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ - فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَ آتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَ ذِكْرًا لِلْعَابِدِينَ

And the Exalted Said: **'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83] So We Answered to him, and We Removed whatever from harm there was with him, and We Gave him (back) his family and the like of them along with them, being a Mercy from Us and a Zikr for the worshippers [21:84].**

و قال تعالى وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ -

And the Exalted: **And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87].**

فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْعَمَمِ وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

So We Answered for him and Delivered him from the grief, and like that do We Deliver the Momineen [21:88].

و قال تعالى قَالَ رَبِّ احْكُم بِالْحَقِّ وَ رَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

And the Exalted Said: **He said: 'Lord! Judge with the Truth!' And: 'Our Lord is the Beneficent, Whose Help is sought against what you are ascribing' [21:112].**

الحج وَ هُدُوا إِلَىٰ صِرَاطِ الْحَمِيدِ

(Surah) Al Hajj: **and were Guided to the Path of the Praise One [22:24].**

و قال تعالى إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

And the Exalted Said: **surely Allah is Strong, Mighty [22:40].**

و قال تعالى وَ إِنَّ اللَّهَ هُوَ خَيْرُ الرَّازِقِينَ إِلَىٰ قَوْلِهِ وَ إِنَّ اللَّهَ لَعَلِيمٌ خَلِيمٌ

And the Exalted Said: **And surely Allah, He is the Best of the sustainers [22:58] and surely Allah is All-Knowing, Forbearing [22:59].**

و قال إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَ أَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ-

And Said: **Surely Allah is Pardoning, Forgiving [22:60] That is because Allah Merges the night into the day and Merges the day into the night, and surely Allah is Hearing, Seeing [22:61].**

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَ أَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَ أَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ إِلَىٰ قَوْلِهِ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

That is because Allah, He is the Truth, and that whatever they are calling upon from besides Him, it is the falsehood, and surely Allah, He is the Exalted, the Great [22:62] – up to His^{azwj} Words: Surely Allah is Subtle, Informed [22:63].

لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ إِنَّ اللَّهَ هُوَ الْعَلِيُّ الْحَمِيدُ إِلَىٰ قَوْلِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

For Him is whatever is in the skies and whatever is in the earth, and surely Allah is the Needless, the Praised [22:64]- up to His^{azwj} Words: Surely Allah, with the people, is Kind, Merciful [22:65].

و قال تعالى هُوَ مَوْلَانُكُمْ فَبِعَمِّ الْمَوْلَىٰ وَ نِعَمِ النَّصِيرِ

And the Exalted Said: **He is your Master. So, Excellent is the Master, and Excellent is the Helper! [22:78].**

المؤمنون فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

(Surah) Al Mominoun: **Blessed is Allah, the best of the Creators [23:14].**

و قال حاكيا عن نوح ع و غيره قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبْتَنِي

And Said Narrating on behalf of Noah^{as}: **He said: 'Lord! Help me against what they are belying!' [23:26].**

و قال تعالى وَ هُوَ خَيْرُ الرَّازِقِينَ

And the Exalted Said: **and He is the best of the providers [23:72].**

و قال تعالى سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ

And the Exalted Said: **Glorious is Allah from what they are ascribing [23:91] Knower of the unseen and the seen, so Exalted is He from what they are associating [23:92].**

إلى قوله تعالى وَ قُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

Up to Words of the Exalted: **And say: 'Lord! I seek refuge with You from the suggestions of the Satans [23:97] And I seek refuge with You, Lord, from their presence [23:98].**

و قال تعالى إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَ ارْحَمْنَا وَ أَنْتَ خَيْرُ الرَّاجِينَ فَاتَّخَذْتَهُمْ سَخِرًا

And the Exalted Said: **Indeed there was a group from My servants who said, 'Our Lord! We believe, therefore Forgive us and have Mercy on us, and You are the best of the merciful ones' [23:109] But you took them for a mockery [23:110].**

و قال سبحانه فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

And the Glorious Said: **Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116].**

و قال تعالى وَ قُلْ رَبِّ اغْفِرْ وَ ارْحَمْ وَ أَنْتَ خَيْرُ الرَّاجِينَ

And the Exalted Said: **And say: 'O Lord! Forgive and have Mercy, and You are the best of the Merciful ones!' [23:118].**

النور وَ أَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

(Surah) Al Noor: **and that Allah is Clement, Wise! [24:10].**

و قال تعالى وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

And the Exalted Said: **and they will come to know that Allah, He is the Manifest Truth [24:25].**

الفرقان الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

(Surah) Al Furqan: **The One for Whom is the Kingdom of the skies and the earth, and He did not Take a son, and there is no associate for Him in the Kingdom, and He Created all things, so He Ordained a Determination (for it) [25:2].**

و قال تعالى وَ كَفَىٰ بِرَبِّكَ هَادِيًا وَ نَصِيرًا

And the Exalted Said: **and Suffice with your Lord as a Guide and a Helper [25:31].**

و قال تعالى وَ تَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ سَبِّحْ بِحَمْدِهِ وَ كَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا

And the Exalted Said: **And he should rely on the Ever-living Who does not die, and Glorify with His Praise; and Sufficient is He of being Informed of the sins of His servants [25:58].**

و قال تعالى وَ إِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَ مَا الرَّحْمَنُ

And when it is said to them: 'Do Sajdah to the Beneficent!' They say, 'And what is the Beneficent? [25:60].

و قال تعالى وَ الَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا- إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَ مُقَامًا إِلَى قَوْلِهِ وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And the Exalted Said: **And those who are saying, 'Our Lord! Turn away from us the Punishment of Hell! Surely, its Punishment would be inseparable [25:65] Surely, it is an evil abode and (an evil) place to stay [25:66] – up to His^{-azwj} Words: And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74].**

الشعراء وَ إِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ

(Surah) Al Shoara: **And surely your Lord, He is the Mighty, the Merciful [26:9].**

و قال تعالى حاكباً عن إبراهيم ع رَبِّ هَبْ لِي حُكْمًا وَ أَخْفِنِي بِالصَّالِحِينَ- وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ- وَ اجْعَلْنِي مِنْ وَرَثَةِ الْجَنَّةِ النَّعِيمِ- وَ اغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ- وَ لَا تُخْزِنِي يَوْمَ يُبْعَثُونَ- يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ- إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

And the Exalted Said Narrating on behalf of Ibrahim^{-as}: **Lord! Endow to me wisdom, and join me with the righteous ones [26:83] And Make for me a truthful tongue among the latter ones [26:84] And Make me to be from the inheritors of the Blissful Garden [26:85] And Forgive my father, for he was from the straying ones [26:86] And do not Disgrace on the Day they would be Resurrected [26:87] On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89].**

و قال تعالى حاكباً عن نوح ع قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ فَافْتَحْ بَيْنِي وَ بَيْنَهُمْ فَتْحًا وَ نَجِّنِي وَ مَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ

And the Exalted Said Narrating on behalf of Noah^{-as}: **So You Issue a Verdict between me and them with a Verdict, and Deliver me and those who are with me from the Momineen!' [26:118].**

النمل وَ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ

(Surah) Al Naml: **and Glorious is Allah, Lord of the worlds! [27:8] O Musa! I am Allah, the Mighty, the Wise! [27:9].**

و قال تعالى وَ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيَّ وَ أَنْ أَعْمَلَ صَالِحاً تَرْضَاهُ وَ أَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

And the Exalted Said: **'My Lord! Support me that I should thank for Your Favours which You Favoured upon me and upon my parents, and that I should perform righteous deeds You would be Pleased with, and Enter me by Your Mercy to be among Your righteous servants!'** [27:19].

و قال تعالى اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And the Exalted Said: **Allah, there is no god except Him. He is Lord of the Magnificent Throne [27:26].**

و قال فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيمٌ

And Said: **my Lord is Needless, Benevolent [27:40].**

و قال سبحانه تعالى اللَّهُ عَمَّا يُشْرِكُونَ

And the Glorious Said: **Exalted is Allah Exalted from what they are associating [27:63].**

الفصص قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

(Surah) Al Qasas: **He said: 'Lord! Deliver me from the unjust people! [28:21].**

و قال تعالى فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

And the Exalted Said: **'Lord! I stand in need of whatever good You may Send down upon me'** [28:24].

و قال تعالى سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ إِلَى قَوْلِهِ تَعَالَى وَ هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَ الْآخِرَةِ وَ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ

And the Exalted Said: **Glorious is Allah and Exalted from what they are associating [28:68] – up to His^{-azwj} Words: And He is Allah. There is no god except Him. For Him is the Praise in the first (life) and the Hereafter, and for Him is the Decision, and to Him you shall be returning [28:70].**

و قال تعالى لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ

And the Exalted Said: **There is no god except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be Returning [28:88].**

العنكبوت قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

(The book) 'Al Ankabout: **He said: 'Lord! Help me against the mischievous people!' [29:30].**

و قَالَ تَعَالَى قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

And the Exalted Said: **Say: 'The Praise is for Allah'. But, most of them do not understand [29:63].**

الرَّومِ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ

(Surah) Al Roum: **Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset, and when you come up to midday [30:18].**

و قَالَ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

And Said: **Glorious is He, and Exalted from what they are associating [30:40].**

لَقَمَانَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

(Surah) Luqman^{as}: **Allah is Needless, Praised [31:12].**

و قَالَ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

And Said: **Surely, Allah is Knower of subtleties, Informed [31:16].**

و قَالَ تَعَالَى وَ أَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

And the Exalted Said: **and surely Allah, He is the Exalted, the Great [31:30].**

التَّنْزِيلِ ذَلِكَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ

(Surah) Al Tanzeel (Sajdah): **That is the Knower of the unseen and the seen, the Mighty the Merciful [32:6].**

الْأَحْزَابِ وَ كَفَى بِاللَّهِ وَكِيلًا

(Surah): Al Ahzaab: **And rely upon Allah, and suffice with Allah as a Supporter [33:3].**

و قَالَ تَعَالَى وَ كَانَ اللَّهُ قَوِيًّا عَزِيزًا

And the Exalted Said: **and Allah would always be Strong, Mighty [33:25].**

و قَالَ تَعَالَى وَ كَفَى بِاللَّهِ حَسِيبًا

And the Exalted: **and suffice with Allah as a Reckoner [33:39].**

و قال سبحانه وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

And the Glorious Said: **and Allah was always Watchful upon all things [33:52].**

و قال إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا

And Said: **surely Allah would always be a Witness over all things [33:55].**

سَبَأًا وَ هُوَ الْحَكِيمُ الْحَكِيمُ

(Surah) Saba: **and He is the Wise, the Aware [34:1].**

و قال تعالى وَ هُوَ الرَّحِيمُ الْعَفُورُ

And the Exalted: **and He is the Merciful, the Forgiving [34:2].**

و قال عَلِيمُ الْغَيْبِ

And Said: **Knower of the unseen! [34:3].**

و قال تعالى وَ يَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

And the Exalted: **and a Guidance to the Path of the Mighty, the Praised [34:6].**

و قال تعالى وَ هُوَ الْفَتَّاحُ الْعَلِيمُ

And the Exalted Said: **and He is the All-Knowing Decider [34:26].**

و قال بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

And Said: **But, He is Allah the Mighty, the Wise' [34:27].**

و قال تعالى وَ هُوَ خَيْرُ الرَّازِقِينَ

And the Exalted Said: **and He is the best of the Sustainers [34:39].**

و قال تعالى عَلَّامُ الْغُيُوبِ

And the Exalted Said: **Knower of the hidden matters [34:48].**

و قال تعالى إِنَّهُ سَمِيعٌ قَرِيبٌ

And the Exalted Said: **Surely He is Hearing, Nearby' [34:50].**

فَاطِرِ الْحَمْدِ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ إِلَى قَوْلِهِ تَعَالَى هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرِثُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

(Surah) Fatir: **The Praise is for Allah, Originator of the skies and the earth, [35:1]** – up to His^{azwj} Words: **Is there a Creator other than Allah who Sustains you from the sky and the earth? There is no god except He, then why are you being deluded? [35:3].**

وَقَالَ تَعَالَى إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

And the Exalted Said: **Surely, Allah is Mighty, Forgiving [35:28].**

وَقَالَ تَعَالَى إِنَّهُ غَفُورٌ شَكُورٌ

And the Exalted Said: **He is Forgiving, Appreciative [35:30].**

وَقَالَ تَعَالَى إِنَّهُ كَانَ خَلِيمًا غَفُورًا

And the Exalted: **He was always Lenient, Forgiving' [35:41].**

وَقَالَ سُبْحَانَهُ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

And the Glorious Said: **Surely, He was always All-Knowing, Powerful [35:44].**

يَسْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ إِلَى قَوْلِهِ تَعَالَى فَسُبْحَانَ الَّذِي يَبْدِئُ مَلَكُوتَ كُلِّ شَيْءٍ وَ إِلَيْهِ تُرْجَعُونَ

(Surah) Yaseen: **Yes, and He is the All-Knowing Creator [36:81]** up to His^{azwj} Words: **Therefore, Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83].**

الصفاتُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ - وَ سَلَامٌ عَلَى الْمُرْسَلِينَ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(Surah) Al Saffaat: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Messengers [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].**

ص قَالَ رَبِّ اغْفِرْ لِي وَ هَبْ لِي مَلَكًا لَا يُتَّبَعِي لِأَخَذِ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

(Surah) Saad: **He said: 'Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower' [38:35].**

وَقَالَ تَعَالَى وَ مَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَ مَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

And the Exalted Said: **and there is no god except Allah, the One, the Subduer (of all) [38:65] Lord of the skies and the earth and what is between them, the Mighty, the Forgiving' [38:66].**

الزمر سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

(Surah) Al Zumar: **Glory be to Him! He is Allah, the One, the Subduer [39:4].**

و قال تعالى أَلَا هُوَ الْعَزِيزُ الْعَفَّارُ

And the Exalted: **Indeed! He is the Mighty, the Forgiver [39:5].**

و قال ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ

And Said: **That is Allah, your Lord! For Him is the kingdom. There is no god except Him, so why are you turning away? [39:6].**

و قال تعالى أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ

And the Exalted Said: **Isn't Allah Mighty with the Retribution? [39:37].**

و قال سبحانه قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ

And the Glorious Said: **Say: 'O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You will Judge between Your servants regarding what they were differing in' [39:46].**

و قال تعالى اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

And the Exalted Said: **Allah is the Creator of all things, and He is a Custodian upon all things [39:62].**

و قال سبحانه وَتَعَالَى عَمَّا يُشْرِكُونَ

And Said: **Glorious is He and Exalted from what they are associating [39:67].**

و قال تعالى وَ تَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ قُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And the Exalted Said: **And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, it shall be Judged between them with the Truth, and it shall be said: 'The Praise is for Allah, Lord of the worlds' [39:75].**

الْمُؤْمِنِ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

(Surah) Al Momin: **Revelation of the Book is from Allah, the Mighty, the Knowing [40:2] Forgiver of the sins, and Acceptor of the repentance, Severe of the Punishment with Long Reach. There is no god but He. To Him is the destination [40:3].**

و قال تعالى فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ إِلَى قَوْلِهِ تَعَالَى زَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ

And the Exalted Said: **So the Judgment is for Allah, the Exalted, the Great [40:12] – up to His^{azwj} Words: Possessor of the Highest Levels of the Throne [40:15].**

و قال تعالى إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And the Exalted Said: **Surely, Allah is Swift in Reckoning [40:17].**

و قال إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ

And Said: **surely He is Strong, Severe in Retribution [40:22].**

و قال تعالى وَ أَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْعَفَّارِ

And the Exalted Said: **and I call you to the Mighty, the Forgiving [40:42].**

و قال وَ أَفْرِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ - فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

And Said: **and I entrust my matters to Allah, surely Allah Sees the servants' [40:44] So Allah Saved him from the evil of what they planned [40:45].**

و قال تعالى ذَلِكَمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لا إِلَهَ إِلاَّ هُوَ فَأَنَّى تُؤْفَكُونَ إلى قوله تعالى ذَلِكَمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ هُوَ الْحَيُّ لا إِلَهَ إِلاَّ هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And the Exalted Said: **That is Allah, your Lord, the Creator of all things. There is no god except Him, so why are you deluded? [40:62] – up to Words of the Exalted: That is Allah, your Lord. Blessed is Allah, Lord of the worlds [40:64] He is the Living. There is no god except Him, therefore supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65].**

السجدة أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

(Surah) Al Sajdah (Fussilat): **your Lord is a Witness upon all things? [41:53].**

و قال أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

And Said: **Indeed! He Encompasses all things [41:54].**

جمعق الله العزیز الحکیم

(Surah) Ha Meem Ayn Seen Qaf (Al Shura): **Allah is the Mighty, the Wise [42:3].**

و قال وَ هُوَ الْعَلِيُّ الْعَظِيمُ

And Said: **and He is the Exalted, the Magnificent [42:4].**

و قال أَلَا إِنَّ اللَّهَ هُوَ الْعَمُورُ الرَّحِيمُ

And Said: **Indeed! Surely Allah, He is the Forgiving, the Merciful [42:5].**

و قال الله خَفِيطٌ عَلَيْهِمْ

And Said: **Allah is a Guardia over them [42:6].**

و قال فالله هو الوليُّ و هو يحيي الموتى و هو على كلِّ شيءٍ قديرٌ

And Said: **But Allah, He is the Guardian, and He Revives the dead, and He is Able upon all things [42:9].**

و قال تعالى فاطرُ السَّمَاوَاتِ وَ الْأَرْضِ

And the Exalted Said: **Originator of the skies and the earth. [42:11].**

و قال تعالى الله لطيفٌ بعباده يَرْزُقُ مَنْ يَشَاءُ وَ هُوَ الْقَوِيُّ الْعَزِيزُ

And the Exalted Said: **Allah is Gentle with His servants. He Graces one He so Desires to, and He is the Strong, the Mighty [42:19].**

و قال تعالى وَ هُوَ الْوَلِيُّ الْحَمِيدُ

And the Exalted Said: **and He is the Guardian, the Praised One [42:28].**

الزخرف وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ وَ هُوَ الْحَكِيمُ الْعَلِيمُ- وَ تَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ إِلَيْهِ تُرْجَعُونَ

(Surah) Al Zukhruf: **And He is the One Who is God in the sky and God in the earth, and He is the Wise, the All-Knowing [43:84] And Blessed is the One for Whom is the kingdom of the skies and the earth and what is between them, and with Him is Knowledge of the Hour, and to Him you will be Returning [43:85].**

الدخان إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ- رَبِّ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَ يُمِيتُ رَبُّكُمْ وَ رَبُّ آبَائِكُمُ الْأَوَّلِينَ

(Surah) Al Dukhan: **Being a Mercy from your Lord, surely He is the Hearing, the Knowing [44:6] Lord of the skies and the earth and what is between them, if you were certain [44:7] There is no god except Him. He Revives and Causes to die. Your Lord, and Lord of your fathers, the former ones [44:8].**

الجانية فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَ رَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ- وَ لَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

(Surah) Al Jaasiya: **So, for Allah is the Praise, Lord of the skies and Lord of the earth, Lord of the worlds [45:36] And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise [45:37].**

الأحقاف رَبِّ أَوْرَعِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيَّ وَ أَنْ أَعْمَلَ صَالِحاً تَرْضَاهُ وَ أَصْلِحْ لِي فِي دِينِي لِي نُبْتَ إِلَيْكَ وَ إِلَيَّ مِنَ الْمُسْلِمِينَ

(Surah) Al Ahqaf: **'Lord! Support me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. I repent to You and I am from the submitters' [46:15].**

الذاريات إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

(Surah) Al Zariyaat: **Surely Allah, He is the Sustainer, with the Powerful Strength [51:58].**

الطور إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

(Surah) Al Toor: **Indeed, He is the Compassionate, the Merciful' [52:28].**

القمر فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ

(Surah) Al Qamar: **Then he supplicated to his Lord: 'I am overcome, so Help!' [54:10].**

و قال تعالى فَأَخَذْنَا هُمْ أَخَذَ عَزِيزٍ مُّقْتَدِرٍ

And the Exalted Said: **They belied Our Signs, all of them, so We Seized them with a Mighty, Powerful Seizure [54:42].**

و قال تعالى عِنْدَ مَلِيكَ مُّقْتَدِرٍ

And the Exalted Said: **In a truthful seat, in the Presence of a Powerful King [54:55].**

الرحمن وَ يَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَ الْإِكْرَامِ

(Surah) Al Rahman: **And there will remain the Face of your Lord, with the Majesty and the Honour [55:27].**

و قال تعالى تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَ الْإِكْرَامِ

And the Exalted Said: **'Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78].**

الحديد سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ- لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ- هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Surah) Al Hadeed: **Whatever is in the skies and the earth Glorifies Allah, and He is the Mighty, the Wise [57:1] From Him is the Kingdom of the skies and the earth. He Gives life and Causes death, and He is Able upon all things [57:2] He is the First and the Last, and the Apparent and the Hidden, and He is a Knower of all things [57:3].**

و قال إِنَّ اللَّهَ بِكُمْ لَرُؤُوفٌ رَحِيمٌ

And Said: **and surely Allah is Kind, Merciful with you [57:9].**

و قال وَ اللهُ ذُو الْفَضْلِ الْعَظِيمِ

And Said: **and Allah is with the Mighty Grace [57:21].**

و قال تعالى فَإِنَّ اللهَ هُوَ الْعَزِيزُ الْحَمِيدُ

And the Exalted Said: **then surely Allah, He is the Needless, the Praised One [57:24].**

و قال إِنَّ اللهَ قَوِيٌّ عَزِيزٌ

And Said: **Surely Allah is Strong, Mighty [57:25].**

الحشر فَإِنَّ اللهَ شَدِيدُ الْعِقَابِ

(Surah) Al Hashr: **then surely Allah is Severe of the Punishment [59:4].**

و قال تعالى وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

And the Exalted Said: **And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].**

و قال تعالى هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ-

And the Exalted Said: **He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].**

هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللهِ عَمَّا يُشْرِكُونَ-

He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].

هُوَ اللهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24].

الْمُتَحَنِّنُ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أُنْتَبْنَا وَ إِلَيْكَ الْمَصِيرُ- رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَ اغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

(Surah) Al Mumtahana: **'Our Lord! Upon You we rely, and to You we are penitent, and to You is the destination!' [60:4] Our Lord! Do not Make us to be a Fitna for those who commit Kufr, and Forgive us, our Lord, surely, You are the Mighty, the Wise [60:5].**

و قال تعالى فَإِنَّ اللهَ هُوَ الْعَزِيزُ الْحَمِيدُ

And the Exalted Said: **then surely Allah, He is the Needless, the Praised [60:6].**

و قال وَ اللهُ قَدِيرٌ وَ اللهُ غَفُورٌ رَحِيمٌ

And Said: **and Allah is Powerful, and Allah is Forgiving, Merciful [60:7].**

الجمعة يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

(Surah) Al Jummah: **Whatever is in the skies and whatever is in the earth Glorifies Allah, the King, the Holy, the Mighty, the Wise [62:1].**

التغابن يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(Surah) Al Taghabun: **Whatever is in the skies and whatever is in the earth Glorifies Allah. For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1].**

و قال تعالى وَ اللهُ غَنِيٌّ حَمِيدٌ

And the Exalted Said: **And Allah is Needless (of them), and Allah is Self-sufficient, Praised [64:6].**

و قال تعالى اللهُ لَا إِلَهَ إِلَّا هُوَ وَ عَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And the Exalted Said: **Allah, there is no god but He; and let the Momineen rely upon Allah [64:13].**

و قال وَ اللهُ شَكُورٌ حَلِيمٌ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ

And Said: **and Allah is Appreciative, Forbearing [64:17] The Knower of the unseen and the seen, the Mighty, the Wise [64:18].**

التحریم وَ اللهُ مَوْلَاكُمْ وَ هُوَ الْعَلِيمُ الْحَكِيمُ

(Surah) Al Tahreem: **and Allah is your Master, and He is the Knowing, the Wise [66:2].**

الملك تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ إِلَى قَوْلِهِ وَ هُوَ الْعَزِيزُ الْعَلِيمُ

(Surah) Al Mulik: **Blessed is the One in Whose Hand is the Kingdom, and He is Able upon all things [67:1] – up to His^{azwj} Words: and He is the Mighty, the Forgiving [67:2].**

القلم قالوا سُبْحَانَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ

(Surah) Al Qalam: **They said, Glory be to our Lord! Sure, we were unjust' [68:29].**

نوح رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ لَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

(Surah) Nuh^{as}: **My Lord! Forgive me and my parents and one who entered into my house being a Momin, and (forgive) the Momineen and the Mominaat, and do not increase the unjust ones except in destruction [71:28].**

المزمل رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلاً

(Surah) Al Muzzammil: **Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9].**

النَّبَأِ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَاباً

(Surah) Al Naba: **Lord of the skies and the earth and what is between the two, the Beneficent. They would not be controlling an Address from Him [78:37].**

الْبُرُوجِ وَمَا تَقُومُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ- الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِلَى قَوْلِهِ تَعَالَى إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ- وَهُوَ الْعَفُورُ الْوَدُودُ- دُو الْعَرْشِ الْمَجِيدُ فَعَالَ لِمَا يُرِيدُ إِلَى قَوْلِهِ تَعَالَى وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

(Surah) Al Burouj: **And they did not take revenge from them except for their believing in Allah, the mighty, the Praised [85:8] The One for Him is the Kingdom of the skies and the earth, and Allah is a Witness upon all things [85:9] – up to His^{azwj} Words: Surely, He Initiates and He Repeats [85:13] And He is the Forgiving, the Loving [85:14] Possessor of the Throne, the Glorious [85:15] The Doer of whatever He Wants [85:16] – up to Words of the Exalted: And Allah Encompasses them from behind them [85:20].**

التِّينِ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

(Surah) Teen: **Isn't Allah the most Decisive of the judges? [95:8].**

الإِخْلَاصِ قُلْ هُوَ اللَّهُ أَحَدٌ- اللَّهُ الصَّمَدُ- لَمْ يَلِدْ وَلَمْ يُولَدْ- وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

(Surah) Al Ikhlāas: **Say: 'He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

النَّاسِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ- مَلِكِ النَّاسِ- إِلَهِ النَّاسِ

(Surah) Al Naas: **Say: 'I seek Refuge with Lord of the people [114:1] King of the people [114:2] God of the people [114:3].**

AND AS FOR THE AHADEETH

1 لد، بلد الأمين الأسماء الحسنى وهى مروية عن النبي ص ولها شرح عظيم ولا تقرأها إلا وانت طاهر وهى

(The book) 'Al Balad Al Ameen' –

'The most excellent Names, and these are reported from the Prophet^{-saww}, and for these is a mighty commentary and these should not be read (recited) except while you are clean, and these are: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا اللَّهُ أَهْيَأَ هُوَ اللَّهُ اشْرَاهِيَا [شَرَاهِيَا] يَا اللَّهُ يَا حَيُّ يَا قَيُّوْمُ يَا اللَّهُ يَا أَوَّلَ كُلِّ شَيْءٍ وَ آخِرَهُ لَا شَيْءَ يَكُونُ قَبْلَهُ وَ لَا شَيْءَ يَكُونُ بَعْدَهُ يَا اللَّهُ يَا حَافِظُ يَا حَفِيظُ تُحْفِظُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ يَا حَفِيظُ يَا اللَّهُ يَا مُنْعَمُ يَا مُنْعَمُ خَلَقْتَ الرَّيْعَةَ ظَاهِرَةً وَ بَاطِنَةً

In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj} ('Ahya', He^{-azwj} is Allah^{-azwj} 'Sharaiya'!) O Allah^{-azwj}, O Living, O Eternal, O Allah^{-azwj}, O First of all things and its last! There is nothing having existed before Him^{-azwj} nor will anything exist after Him^{-azwj}! O Allah^{-azwj}! O Protector, O Preserver! You^{-azwj} Protect the sky from falling upon the earth except by Your^{-azwj} Permission! O Preserver, O Allah^{-azwj}, O Bestower, O Conferrer! You^{-azwj} Created the bounties, apparent and hidden!

يَا اللَّهُ وَ أَسْأَلُكَ وَ أَدْعُوكَ بِاسْمِكَ الَّذِي أَنْشَأْتَ بِهِ مَا شِئْتَ مِنْ مَشِيئَتِكَ

O Allah^{-azwj}, and I ask You^{-azwj} and supplicated to You^{-azwj} by Your^{-azwj} Name which You^{-azwj} Create by it whatever You^{-azwj} Desires from Your^{-azwj} Desire!

يَا اللَّهُ وَ أَسْأَلُكَ وَ أَدْعُوكَ بِاسْمِكَ الَّذِي تَقَطَّعَ بِهِ الْعُرْوَةُ مِنَ الْعِظَامِ ثُمَّ تَنْبُثُ عَلَيْهَا اللَّحْمَ بِمَشِيئَتِكَ فَلَا يَنْقُصُ مِنْهَا مِثْقَالُ ذَرَّةٍ بِعَظِيمِ ذَلِكَ الْإِسْمِ بِعُدْرَتِكَ

O Allah^{-azwj}, and I ask You^{-azwj} and supplicate to You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Cut the veins from the bones, then You^{-azwj} Grow the flesh upon it, so not even a particle's weight is deficient from t due to the Mightiness of that Name, by Your^{-azwj} Power!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَعْلَمُ بِهِ مَا فِي السَّمَاءِ وَ مَا فِي الْأَرْضِ وَ مَا فِي الْأَرْحَامِ وَ لَا يَعْلَمُ ذَلِكَ أَحَدٌ غَيْرَكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by Which You^{-azwj} Know what is in the sky and what is in the earth and what is in the wombs, and no one knows that apart from You^{-azwj}!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَنْفُخُ بِهِ الْأَرْوَاحَ فِي الْأَجْسَادِ فَيَدْخُلُ بِعَظِيمِ ذَلِكَ الْإِسْمِ كُلُّ رُوحٍ إِلَى جَسَدِهَا وَ لَا يَعْلَمُ بِتِلْكَ الْأَرْوَاحِ الَّتِي صَوَّرْتَ فِي جَسَدِهَا الْمُسَمَّى فِي ظُلُمَاتِ الْأَحْشَاءِ إِلَّا أَنْتَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Blow the souls into the bodies due to the Mightiness of that Name, every soul to its body, and no one knows of these souls which You^{-azwj} have Imaged in their specific bodies in the darkness of the intestines except You^{-azwj}!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَعْلَمُ بِهِ مَا فِي الثُّبُورِ وَ تُحْصِلُ بِهِ مَا فِي الصُّدُورِ

(O Allah^{-azwj}), and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Know what is in the graves and Obtain what is in the chests!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَنْبَتَ بِهِ اللَّحُومَ عَلَى الْعِظَامِ فَتُنْبِتُ عَلَيْهَا بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Grow the flesh upon the bones, so these get build due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْقَادِرِ بِكَ عَلَى كُلِّ شَيْءٍ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} are Able upon all things!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ الْحَيَاةَ مِنْ مَثَبِيِّكَ الْعَظْمَى إِلَى أَجْلِ مُسَمَّى

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created the life from Your^{-azwj} Mighty Desire up to a specified term!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ الْمَوْتَ وَ أَجْرَيْتَهُ فِي الْخَلْقِ عِنْدَ انْقِطَاعِ آجَالِهِمْ وَ فَرَاغِ أَعْمَالِهِمْ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created the dead and Flowed it among the creatures and the termination of their terms, and end of their deeds!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي طَيَّبْتَ بِهِ نُفُوسَ عِبَادِكَ فَطَابَتْ لَهُمْ أَسْمَاؤُكَ الْحُسْنَى وَ آلَاؤُكَ الْكُبْرَى

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Made the souls of Your^{-azwj} servants to be pleasant, so Your^{-azwj} excellent Names and Your^{-azwj} Great Favours were pleasant to them!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْمُصَوِّرِ الْمَاجِدِ الْوَاحِدِ الَّذِي خَشَعَتْ لَهُ الْجِبَالُ وَ مَا فِيهَا

O Allah^{-azwj}, and I ask You^{-azwj} By Your^{-azwj} Name, 'The Fashioner', 'The Glorious', 'The One' to which the mountains and whatever is in it is humble to!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَقُولُ بِهِ لِلشَّيْءِ: كُنْ فَيَكُونُ بِقُدْرَتِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Say it for something: "Be!", so it comes into being by Your^{-azwj} Power!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الَّذِي تَجَلَّيْتَ بِهِ لِعَظْمَةِ سُلْطَانِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Flashed the Magnificence of Your^{-azwj} Authority!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْكَبِيرِ الشَّانِ يَا عَظِيمِ السُّلْطَانِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name 'The Great Glory', O Mighty Authority!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْبُرْهَانَ الْمُنِيرَ الَّذِي سَكَنَ لَهُ الصِّبْيَاءُ وَ النُّورُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, 'The Proof', 'The Radiant' to which the illumination and the light are tranquil to!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمَائِكَ الْوَحْدَانِيَّةِ يَا وَاحِدُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name 'The Oneness', O One!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمَائِكَ الْفَرْدَانِيَّةِ يَا فَرْدُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name 'The Uniqueness', O Unique!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمَائِكَ الصَّمَدَانِيَّةِ يَا صَمَدُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name 'The Solidness', O Solid!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمَائِكَ الْكِبْرِيَاءِيَّةِ يَا كَبِيرُ

O Allah-azwj, and I ask You-azwj Name 'The Greatness', O Great!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي هُوَ عَلَى كُلِّ شَيْءٍ وَ فَوْقَ كُلِّ شَيْءٍ وَ قَبْلَ كُلِّ شَيْءٍ وَ بَعْدَ كُلِّ شَيْءٍ وَ مَعَ كُلِّ شَيْءٍ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which is upon all things, and above all things, and before all things, and after all things, and with all things!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي سَمَّيْتَهُ بِهٖ نَفْسَكَ أَوَّلَ كُلِّ شَيْءٍ وَ آخِرَ كُلِّ شَيْءٍ وَ الظَّاهِرِ وَ الْبَاطِنِ وَ أَنْتَ بِكُلِّ شَيْءٍ عَلِيمٌ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which You-azwj have Name Yourself-azwj with it, First of all things and Last of all things, and the Apparent, and the Hidden, and You-azwj are All-Knowing with all things!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي هُوَ عِنْدَكَ مَكْنُونٌ مَخْزُونٌ الَّذِي كَتَبَهُ الْقَلَمُ فِي قَدَمِ الْأَزْمِنَةِ فِي اللُّوحِ الْمَحْفُوظِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which is Hidden, Treasured with You-azwj Which the Pen had written it in the ancient times in the Guarded Tablet!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَجْرِي بِهِ الْفُلُكُ فِي الْبَحْرِ الْمُسَلَّسِ الْمَحْبُوسِ بِقُدْرَتِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which the ships sail in the sea, the continuous, the withheld by Your-azwj Power!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُسَبِّحُ لَكَ بِهِ قَطْرُ الْمَطَرِ وَ السَّحَابُ الْحَامِلَاتُ قَطْرَاتِ رَحْمَتِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which the drops of rain glorify to You-azwj with and so do the clouds carrying the drops!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أُجْرِيَتْ بِهِ وَابِلُ السَّحَابِ فِي الْهَوَاءِ بِقُدْرَتِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which the torrents of the clouds flow with in the air by Your-azwj Power!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُنَزِّلُ بِهِ قَطْرَ الْمَطَرِ مِنَ الْمُعْصِرَاتِ مَاءً تُجَاجَأُ فَتَجْعَلُهُ فُرْجاً

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Send down the drops of rain from the clouds, abundant water, so You-azwj Make it a relief!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي مَلَأْتَ بِهِ قُدْسَكَ بِعَظِيمِ التَّقْدِيسِ يَا قُدُّوسُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Filled Your-azwj Holiness with Mighty Holiness, O Holy!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي اسْتَعَانَ بِهِ حَمَلَةُ عَرْشِكَ فَأَعْتَنَتْهُمُ وَ طَوَّقَتْهُمُ احْتِمَالَهُ فَحَمَلُوهُ بِذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which the bearers of Your-azwj Throne sought assistance with You-azwj Strengthened them to carry it, so they carried it due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ الْكُرْسِيَّ سَعَةَ السَّمَاوَاتِ وَ الْأَرْضِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by You-azwj Created the Chair capacious of the skies and the earth!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ الْعَرْشَ الْعَظِيمَ الْكَرِيمَ وَ عَظَّمْتَ خَلْقَهُ فَكَانَ كَمَا شِئْتَ أَنْ يَكُونَ بِذَلِكَ الْإِسْمِ يَا عَظِيمُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Created the Magnificent Throne, the Honourable, and You-azwj Magnified its creation, so it came to be just as You-azwj Desired it to become due to that Name, O Magnificent!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي طَوَّقْتَ بِهِ الْعَرْشَ بِحَبِيْبَةِ الْعِزَّةِ وَ السُّلْطَانِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Collared the Throne by the Prestige of Might and the Authority!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُخْرِجُ بِهِ نَبَاتَ الْأَرْضِ مَنَافِعَ لِحَلْفِكَ وَ غِيَاثاً

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Bring forth vegetation of the earth and rain to benefit Your-azwj creatures!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُطَيِّبُ بِهِ كُلَّ مَرٍّ وَ حُلُوٍّ وَ حَامِضٍ وَ هُوَ مِنْ طَيِّبَةِ وَاحِدَةٍ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Freshen every bitter and sweet and sourness while it is one essence!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْمُحْسِنِ الْمُجْمِلِ الْمُنْعِمِ الْمُفْضِلِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your Name, 'The Favourer', 'The Beautifier', 'The Benefactor', 'The Gracious!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي مَلَأَ الدَّهْرَ قُدْسُهُ فَعَظَمَتَهُ بِالتَّقْدِيسِ يَا قُدُّوسُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name fills the time with its Holiness, so You^{-azwj} Magnify it with the Holiness, O Holy!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ وَ بِرَحْمَتِكَ أَسْتَجِيرُ وَ بِعِزَّتِكَ أَسْتَعِينُ يَا مُعِينُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj}, and by Your^{-azwj} Mercy I seek Shelter, and By Your^{-azwj} Might I seek Assistance, O Supporter!

يَا اللَّهُ- وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الصَّمَدُ الَّذِي لَا تَفَادَ لَهُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj}, the Solid which there is no depletion for it!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَقَطَّعَ بِهِ أَكْنَافُ السَّمَاوَاتِ وَ الْأَرْضِ لِدَعْوَتِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which canopies of the skies and the earth were cleft asunder by at Your^{-azwj} Call!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ النُّجُومَ وَ جَعَلْتَ مِنْهَا رُجُوماً لِلشَّيَاطِينِ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created the stars and Made from these pelting for the Satans^{-la} in what is between the sky and the earth!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَنْشِئُ بِهِ الْكَوَاكِبَ نَفْراً لِدَعْوَتِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Scatter the stars with a scattering at Your^{-azwj} Call!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يَطِيرُ بِهِ الطَّيْرُ فِي جَوْ السَّمَاءِ صَافَّاتٍ بِأَمْرِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which the birds fly with in the atmosphere of the sky in rows by Your^{-azwj} Command!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَحْضَرْتَ بِهِ الْأَرْضُونَ لِأَمْرِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which the lands became green at Your^{-azwj} Command!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُسَبِّحُ لَكَ بِهِ كُلُّ شَيْءٍ بِلُغَاتٍ مُخْتَلِفَةٍ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which all things glorify to You^{-azwj} in different languages!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَنْفَعُ بِهِ أَبْوَابَ السَّمَاوَاتِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Open doors of the skies!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيَ بِهِ أُجِبْتَ وَ إِذَا سُئِلَ بِهِ أُعْطِيَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which whenever supplicated with, is Answered, and whenever asked with, is Granted!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُسَبِّحُ لَكَ بِهِ الرَّبُّوَ الحَاطِفُ وَ الصَّوَاعِقُ العَاصِفَةُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which the flash of lightning and the stormy thunder glorify to You^{-azwj} with!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الرِّيحُ العَاصِفَاتُ فِي مَجَارِيهَا

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which the stormy winds glorify to You^{-azwj} in their flowing!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يَنْزِلُ بِهِ مَعَ كُلِّ قَطْرَةٍ مَلَكٌ مِنَ السَّمَاءِ يُسَبِّحُكَ بِهِ وَ لَا يَرْجِعُ إِلَى يَوْمِ الْقِيَامَةِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which an Angel descends with every drop from the sky glorifying You^{-azwj} with it, and does not return up to the Day of Qiyamah!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي شَقَّقْتَ بِهِ الأَرْضَ شَقًّا وَ أَنْبَتَ فِيهَا حَبًّا وَ عِنَبًا وَ قَضْبًا وَ زَيْتُونًا وَ نَخْلًا- وَ حَدَائِقَ عُلبًا وَ فَاكِهَةً وَ أُبًّا

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Split the earth with a splitting, and Grew in it grain, **And grapes and green fodder [80:28] And olive and palm [80:29] And thick foliated gardens [80:30] And fruits and grass [80:31].**

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُخْرِجُ بِهِ الحُبُوبَ مِنَ الأَرْضِ فَتُرِي بِهَا الأَرْضَ فَتُذَكِّرُ بِنِعْمَتِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Extract the seeds from the ground so You^{-azwj} Adorn the earth by it, so You^{-azwj} Mentioned for Your^{-azwj} bounties!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الضَّفَادِعُ فِي البَحَارِ وَ الأَنْهَارِ وَ العُذْرَانِ بِالألْوَانِ صَفَاتِهَا وَ الخِثَافِ لُغَاتِهَا

O Allah-azwj, and I ask You-azwj by Your-azwj Name which the frogs in the oceans, and the rivers, and the marshes glorify to You-azwj with a variety of their descriptions and different languages!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْمَلَكُ الْقَائِمُ عَلَى الصَّخْرَةِ تَحْتَ الْأَرْضَيْنِ السُّفْلَى فَيَتَّبِعُ عَلَيْهَا بِذَلِكَ الْإِسْمِ فَهُوَ يُسَبِّحُكَ بِهِ خَشْيَةً أَنْ يَسْقُطَ مِنْ مَقَامِهِ فَيَهْلِكُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which the Angel standing upon the rock beneath the lowest lands glorifies to You-azwj with, so he is affirmed upon it due to that Name. He glorifies You-azwj with it fearfully lest he might fall from his position!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَثْبَتَ بِهِ الْأَرْضَيْنِ عَلَى هَامَةِ ذَلِكَ الْمَلَكِ الْقَائِمِ عَلَى الصَّخْرَةِ بِأَمْرِكَ فَهُوَ يُسَبِّحُكَ بِذَلِكَ الْإِسْمِ دَائِمًا لَا يَفْتُرُ مِنَ التَّسْبِيحِ لَكَ وَ التَّقْدِيسِ لِيُدْوَمَ ثُبُوتُهَا وَ إِلَّا يَسْقُطُ فِي الْيَمِّ فَيَهْلِكُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Affirmed the lands upon the skull of that Angel standing upon the rock by Your-azwj, so he is glorifying to You-azwj with that Name constantly, not taking a break from glorifying to You-azwj and extolling the Holiness for his constant firmness or else he would fall into the sea and be destroyed!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَهْبَطْتَ بِهِ الصَّخْرَةَ مِنْ جَنَّةِ الْفِرْدَوْسِ إِلَى تَحْتِ الْأَرْضَيْنِ السُّفْلَى فَجَعَلْتَهَا أُسَاسًا لِقَدَمَيْ ذَلِكَ الْمَلَكِ يَقِفُ عَلَيْهَا بِقُدْرَتِكَ فَهُوَ يُسَبِّحُ لَكَ بِذَلِكَ الْإِسْمِ وَ هِيَ مُسَبَّحَةٌ لَكَ بِهِ- لَا يَفْتُرُ مِنَ التَّسْبِيحِ لَكَ لِقَلَا يَقَعُ فِي الْيَمِّ الْأَكْبَرَ عَلَى الْبَرْدَةِ الْعُظْمَى

O Allah-azwj, and I ask You-azwj by Your-azwj Name which the rock was brought down from the Garden of Al Firdows to beneath the lowest lands, all of them, so You-azwj Made it a foundation for the feet of that Angel he can be standing upon it by Your-azwj Power. He-azwj glorifies to You-azwj with that Name, and it is a rosary (continuously) glorifying to You-azwj with it, not taking a break from glorifying to You-azwj lest he would fall into the great sea upon the mighty iceberg!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَثْبَتَ بِهِ قَوَائِمَ النَّوْرِ عَلَى شَوْكَةِ مِنْ ظَهْرِ الْحُوتِ فَثَبَّتَ عَلَيْهَا قَوَائِمُهُ بِقُدْرَتِكَ يَا اللَّهُ فَهُوَ يُسَبِّحُ لَكَ بِذَلِكَ الْإِسْمِ لَا يَفْتُرُ مِنَ التَّسْبِيحِ لِحَظَّةٍ خَوْفًا أَنْ يَقَعُ فِي الْيَمِّ فَيَهْلِكُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Affirmed the legs of the bull upon a scale from the back of the whale, so its legs were affirmed upon it by Your-azwj Power! O Allah-azwj, he glorifies to You-azwj with that Name, not taking a bread from the glorification even for a moment, fearing that he might fall into the sea and be destroyed!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَثْبَتَ بِهِ الْيَمِّ الْأَكْبَرَ عَلَى الْبَرْدَةِ الْعُظْمَى فَهُوَ يُسَبِّحُ لَكَ بِذَلِكَ الْإِسْمِ لَا يَفْتُرُ مِنْهُ أَبَدًا

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which the great sea is affirmed with upon the mighty iceberg, so he glorifies to You-azwj with that Name, not taking a break from it, ever!

يَا اللَّهُ: وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَثْبَتَ بِهِ الْبَرْدَةَ مُطِيفَةً عَلَى النَّارِ بِقُدْرَتِكَ فَهِيَ مُسَبَّحَةٌ لَكَ بِذَلِكَ الْإِسْمِ لَا تَفْتُرُ مِنَ التَّسْبِيحِ وَ التَّقْدِيسِ خَشْيَةً أَنْ تَذُوبَ مِنْ وَهَجِ النَّارِ الْكُبْرَى

O Allah-azwj, and I ask you-azwj by Your-azwj Name with which You-azwj Affirmed the ice hovering upon the fire by Your-azwj Power, so it glorifies to You-azwj with that Name, not taking a break

from the glorification and extolling the Holiness, fearing that it might melt from intense heat of the great fire!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَثْبَتَ بِهِ جَهَنَّمَ بِجَمِيعِ مَا خُلِقَتْ فِيهَا عَلَى مَثَلِ الرِّيحِ فَاسْتَقَرَّتْ عَلَيْهِ بِقُدْرَتِكَ فَهِيَ مُسَبِّحَةٌ لَكَ بِذَلِكَ الْإِسْمِ لَا تَقْفُزُ مِنَ الشَّيْبِ وَ التَّقْدِيسِ لِئَلَّا تَخْتَرِقَ بِهَا الرِّيحُ فَتُدْرِيهَا

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Affirmed Hell with entirety of what You-azwj have Created in it, upon the stinky wind, so it settled upon it by Your-azwj Power, so it glorifies to You-azwj with that Name, not taking a break from the glorifying and extolling the Holiness, lest the wind penetrates through it and scatters it!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَفْرَزْتَ بِهِ الرِّيحَ إِلَى السَّمُومِ فَاسْتَقَرَّتْ لِعَظَمَةِ ذَلِكَ الْإِسْمِ فَهِيَ مُسَبِّحَةٌ لَكَ بِذَلِكَ الْإِسْمِ- لَا تَقْفُزُ مِنَ الشَّيْبِ وَ التَّقْدِيسِ حَشِيَّةً أَنْ تُحْرِقَهَا سَمُّ تِلْكَ السَّمُومِ فَتَهْلِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Directed the winds to the toxins, so it settled due to the Magnificence of that Name, so it glorifies to You-azwj with that Name, not taking a break from the glorifying and extolling the Holiness, fearing that the toxin of that poison might burn it so it would be destroyed!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَفْرَزْتَ بِهِ السَّمُومَ عَلَى النُّورِ فَاسْتَقَرَّتْ عَلَيْهِ بِأَمْرِكَ بِذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask you-azwj by Your-azwj Name by which You-azwj Directed the toxins upon the light, so it settled upon it by You-azwj Command due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَثْبَتَ بِهِ النُّورَ عَلَى الظُّلْمَةِ وَ الظُّلْمَةَ عَلَى الهَوَاءِ فَاسْتَقَرَّتْ ذَلِكَ عَلَى النَّارِ بِقُدْرَتِكَ بِذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Affirmed the light upon the darkness, and the darkness upon the air, so that settled upon the soil by Your-azwj Power due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي حَمَلَتْ بِهِ النَّارُ عَلَى حَرْقَيْنِ مِنْ كِتَابِكَ الْمَحْزُونِ وَ لَا يَعْلَمُ مَا تَحْتِ النَّارِ إِلَّا أَنْتَ يَا اللَّهُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Loaded the soil upon two phrases of Your-azwj Treasured Book, and no one knows what is beneath the soil except You-azwj!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْمَلَائِكَةُ الَّذِينَ حَوْلَ الْعَرْشِ وَ الْأَرْضِينَ

And I ask You-azwj by Your-azwj Name by which the Angels glorify to You-azwj, the ones around the Throne and the earths!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْمَلَائِكَةُ الَّذِينَ خَلَقْتَهُمْ مِنْ ضِيَاءِ ذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which the Angels glorify to You-azwj with, the ones You-azwj Created them from illumination of that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْمَلَائِكَةُ الَّذِينَ خَلَقْتَهُمْ مِنَ الرَّحْمَةِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which the Angels glorify to You^{-azwj} with, the ones You^{-azwj} Created them from the Mercy!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْمَلَائِكَةُ الَّذِينَ خَلَقْتَهُمْ مِنَ الظُّلْمَةِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which the Angels glorify to You^{-azwj}, the ones You^{-azwj} Created them from the darkness!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْمَلَائِكَةُ الَّذِينَ خَلَقْتَهُمْ مِنَ الْعَذَابِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which the Angels glorify to You^{-azwj}, the ones You^{-azwj} Created them from the Punishment!

يَا اللَّهُ- وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْمَلَائِكَةُ الَّذِينَ خَلَقْتَهُمْ مِنَ الْبَرْدِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which the Angels glorify to You^{-azwj}, the ones You^{-azwj} Created them from the cold!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْمَلَائِكَةُ الَّذِينَ خَلَقْتَهُمْ مِنَ النَّارِ وَ النَّارِ وَ أَلْفَتْ بَيْنَهُمْ بَعْظَمَةَ ذَلِكَ الْإِسْمِ- لَا تُذِيبُ النَّارُ التَّلْجَ وَ لَا يُطْفِئُ التَّلْجُ النَّارَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which the Angles glorify to You^{-azwj}, the ones You^{-azwj} Created them from the ice and the fire, and Compiled between them by the Magnificence of that Name. Neither does the fire melt the ice nor does the ice extinguish the fire!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْمَلَائِكَةُ الَّذِينَ خَلَقْتَهُمْ مِنَ النُّورِ فَيَخْرُجُ مِنْ أَفْوَاهِهِمُ النُّورُ بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which the Angels glorify to You^{-azwj}, the ones You^{-azwj} Created them from the light, so the light emerges from their mouths due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَهُ مِنْ تَسْبِيحِ ذَلِكَ الْإِسْمِ وَ بِهِ يَخْرُجُ مِنْ أَفْوَاهِهِمْ تَسْبِيحُ تَخْلُقُ مِنْهُ مَلَائِكَةٌ يُسَبِّحُونَكَ وَ يُقَدِّسُونَكَ وَ يُهَلِّلُونَكَ وَ يُكَبِّرُونَكَ وَ يُمَجِّدُونَكَ بِذَلِكَ الْإِسْمِ إِلَى يَوْمِ الْقِيَامَةِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created it (light) from glorification of that Name, and by it, glorification emerges from their mouths. You^{-azwj} Created from it Angels glorifying You^{-azwj}, and extolling Your^{-azwj} Holiness, and extolling Your^{-azwj} Oneness, and exclaiming Your^{-azwj} Greatness, and they will be Lauding You^{-azwj} with that Name up to the Day of Qiyamah!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ مَلَائِكَةً مِنْ رَحْمَتِكَ فَهُمْ بِذَلِكَ الْإِسْمِ يَرْحَمُونَ الضُّعْفَاءَ مِنْ خَلْقِكَ يَا رَحِيمٌ

O Allah-azwj, and I ask You-azwj, by Your-azwj Name which You-azwj Created the Angels of Mercy. So they, by that Name, are having mercy on the weak ones of Your-azwj creatures, O Merciful!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ مَلَائِكَةَ الرَّأْفَةِ وَ الرَّحْمَةِ وَ زَيَّنْتَهُمْ بِرَأْفَتِكَ فَهُمْ يَتَحَنَّنُونَ بِذَلِكَ الْإِسْمِ عَلَى عِبَادِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by You-azwj Created the Angles of kindness and Mercy, and Adorned them with You-azwj Kindness, so they are being compassionate upon Your-azwj servants due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ مَلَائِكَةً مِنْ غَضَبِكَ وَ جَعَلْتَهُمْ بِذَلِكَ الْإِسْمِ عَدُوًّا لِمَنْ عَصَاكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Created Angels from Your-azwj Wrath and due to that Name, You-azwj Made them enemies to the ones disobeying You-azwj!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ مَلَائِكَةً مِنْ سَخَطِكَ وَ جَعَلْتَهُمْ يَنْتَقِمُونَ مِنْ تَشَاءٍ مِنْ خَلْقِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Created Angels from Your-azwj Annoyance and Made them to take revenge from the ones from Your-azwj creatures, You-azwj Desire them to!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْأَوَّلُ بِغَيْرِ تَكْوِينٍ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, O there is no god except You-azwj, the First without having been brought into being!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْآخِرُ بِلَا نَقَادٍ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, O there is no god except You-azwj, the Last without depletion!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْبَارِئُ بِغَيْرِ غَايَةٍ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, O there is no god except You-azwj the Maker without a peak!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الدَّائِمُ بِلَا فَنَاءٍ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, O there is no god except You-azwj, the Permanent without annihilation!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, O there is no god except You-azwj, the Custodian upon ever soul with what it has earned!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ بِلَا مُعِينٍ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj} the Mighty without assistance!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْقَاضِي فِي خَلْقِهِ بِمَا يَشَاءُ كَيْفَ يَشَاءُ لِمَا يَشَاءُ بِلَا مُشِيرٍ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj}, the Judge among His^{-azwj} creatures with whatever He^{-azwj} Desires, However He^{-azwj} Desires, for whatever He^{-azwj} Desires without a consultant!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}!

يَا اللَّهُ وَ أَسْأَلُكَ يَا لَا إِلَهَ إِلَّا أَنْتَ لَا نِدَّ لَكَ وَ لَا عَدِيلَ لَكَ وَ لَا نَظِيرَ لَكَ وَ لَا سَمِيَّ لَكَ وَ لَا صَاحِبَةَ لَكَ وَ لَا وَدَّ لَكَ وَ لَا مَوْلُودَ لَكَ وَ لَا ضِدَّ لَكَ وَ لَا مُعَانِدَ لَكَ وَ لَا مُكَابِدَ لَكَ وَ لَا يَبْلُغُ أَحَدٌ وَصْفَكَ أَنْتَ كَمَا وَصَفْتَ نَفْسَكَ

O Allah^{-azwj}, and I ask You^{-azwj} O there is no god except You^{-azwj}. There is neither any opponent for You^{-azwj} nor any equal for You^{-azwj}, nor any match for You^{-azwj}, nor any peer for You^{-azwj}, nor any namesake (having the same name) for You^{-azwj}, nor any female companion for You^{-azwj}, from any son for You^{-azwj}, nor any one born for You^{-azwj}, nor any adversary for You^{-azwj}, nor any one defying You^{-azwj}, nor any plotter to You^{-azwj}, nor can anyone reach Your^{-azwj} description.

أَحَدٌ صَمَدٌ لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يُولَدْ- وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

You^{-azwj} are just as You^{-azwj} have Described Yourself^{-azwj}. First, Solid, not having Taken a son, and does not beget, and there does not happen to be anyone a match for Him^{-azwj}!

يَا اللَّهُ- وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ- وَ هُوَ السَّمِيعُ الْعَلِيمُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj} Who there isn't anything like Him^{-azwj}, and He^{-azwj} is the Hearing, the All-knowing!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدَ الْفَرْدَ الصَّمَدَ لَيْسَ كَمِثْلِكَ شَيْءٌ وَ لَا مَدَى لَوْصِفِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj} the One, the Unique, the Solid. There isn't anything like You^{-azwj} nor any extent to Your^{-azwj} description!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ لَيْسَ أَحَدٌ سِوَاكَ يَا اللَّهُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj}. There isn't anyone apart from You^{-azwj}!

وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ لَيْسَ إِلَهًا غَيْرُكَ

And I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj}. There isn't any god apart from You^{-azwj}!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ لَيْسَ خَالِقًا وَ لَا رَازِقًا سِوَاكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj}. There is neither any creator nor Provider apart from You^{-azwj}!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الظَّاهِرِ فِي كُلِّ شَيْءٍ بِالْقُدْرَةِ وَ الْكِبْرِيَاءِ وَ الْبُرْهَانِ وَ السُّلْطَانِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj}, the Apparent in all things with the Power, and the Greatness, and the Proof, and the Authority!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْبَاطِنِ دُونَ كُلِّ شَيْءٍ

O Allah^{-azwj}, and I ask You^{-azwj} with Your^{-azwj} Name, O there is no god except You^{-azwj}, the Hidden in all things!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ تَعَالَيْتَ فِي كُلِّ شَيْءٍ بِالْفَهْرِ وَ السُّلْطَانِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj}! You^{-azwj} are Exalted in all things with the Force and the Authority!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا يُحِيطُ بِهِ عِلْمُ الْعُلَمَاءِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which the knowledge of scholars cannot encompass!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا يَحْوِيهِ حُكْمُ الْحُكَمَاءِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which judgments of the judges cannot encompass!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا يَغْلِبُهُ تَدْبِيرُ الْمُفَقِّهَاءِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which deliberations of the jurists cannot overcome!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا يَنَالُهُ تَفَكُّرُ الْعُقَلَاءِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which the thinking of the intellectuals cannot attain!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا يُبْصِرُهُ بَصَرُ الْبُصْرَاءِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which the sighs of the insightful cannot visualise!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا يَعْلَمُهُ أَحَدٌ سِوَاكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which no one knows apart from You^{-azwj}!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْمَخْرُوجُونَ الْمَكْنُونِ الَّذِي لَا يَعْرِفُهُ أَحَدٌ إِلَّا بِالْآيَاتِ الْوَاضِحَاتِ وَ الدَّلَالَاتِ الْبَيِّنَاتِ وَ العَلَامَاتِ الظَّاهِرَاتِ مِنْ عَجَائِبِ الْخَلْقِ مِنَ النَّارِ وَ النَّورِ وَ الظُّلُمَاتِ وَ السَّحَابِ الْمُتَطَابِقَاتِ وَ الرِّيَاحِ الدَّارِيَاتِ وَ الْأَعْيُنِ الْجَارِيَاتِ وَ النُّجُومِ الْمُسَخَّرَاتِ وَ جَلَامِيدِ الْأَهْوِيَةِ الْمُتَرَكِمَاتِ بَيْنَ الْأَرْضِينَ وَ السَّمَاوَاتِ وَ الْعُيُونِ الْمُتَفَجِّرَاتِ وَ الْأَنْهَارِ الْجَارِيَاتِ وَ الْبِحَارِ وَ مَا فِيهِنَّ مِنَ الْأُمَمِ الْمُخْتَلِفَاتِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, O there is no god except You^{-azwj}, the Treasured, the Hidden, which no one can know except by the clear signs and the manifest evidence's, and the apparent markings from the wonders of creation, from the fire, and the light, and the darkness, and the layered clouds, and the scattering winds, and flowing springs, and subdues stars, and the boulders (asteroids) in the air, accumulating between the earths and the skies, and the bursting springs, and the flowing rivers, and the oceans and whatever is within these from the different communities.

كُلُّهُ يُسَبِّحُ لَكَ بِذَلِكَ الْإِسْمِ الْعَظِيمِ الَّذِي لَا تَعْفَى عَجَائِبُهُ لَمَّا عَظَمْتَهُ وَ شَرَّفْتَهُ وَ كَرَّمْتَهُ وَ كَبَّرْتَهُ

All glorify to You^{-azwj} with that Magnificent Name the wonders of which do not cease due to what You^{-azwj} have Magnified it, and Ennobled it, and Honoured it, and Enlarged it!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْجِبَالُ الرَّاسِيَاتِ بِأَمْرِكَ

And I ask You^{-azwj} by Your^{-azwj} Name which the lofty mountains glorify to You^{-azwj} by Your^{-azwj} Command!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُسَبِّحُ لَكَ بِهِ الْأَنْهَارُ الْجَارِيَاتِ بِأَمْرِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which the flowing rivers glorify to You^{-azwj} with by Your^{-azwj} Command!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْبِحَارُ الرَّاجِرَاتِ الَّتِي هِيَ بِالْأَرْضِ مُحِيطَاتٌ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which glorify to You^{-azwj} the oceans with treasure hoards which surround the earth!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْأَشْجَارُ الْمُخْضِرَاتِ النَّضِرَاتِ وَ الْأَوْزاقُ الرَّاهِرَاتِ وَ الْأَعْصَانُ الْمُتَمِرَاتِ وَ النَّمْرَاتِ الطَّيِّبَاتِ كُلُّهُ يُسَبِّحُ لَكَ بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which glorify to You^{-azwj}, the green trees, the lush vegetation, and the blossoming leaves, and the fruit-laden branches, and the good fruits, all glorify to You^{-azwj} with that Name!

يَا اللَّهُ - وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ الْعُيُونُ الْوَاقِفَاتُ بِقُدْرَتِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which the standing springs glorify to You^{-azwj} by Your^{-azwj} Power!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ النَّخْلُ الْبَاسِقَاتُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name the tall palm trees glorify to You^{-azwj} with!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْكَبِيرِ الْجَلِيلِ الْأَجَلِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَتْ بِهِ أُجِبَتْ وَ إِذَا سُئِلَتْ بِهِ أُعْطِيَتْ وَ إِذَا قُسِمَ بِهِ عَلَيْنَا بَرَزَتْ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, the Great, the Majestic, the most Majestic, the most Magnificent which whenever supplicated with, is Answered, and when asked with, is Granted, and when sworn by it upon You^{-azwj}, is accomplished!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي مَنْ دَعَاكَ بِغَيْرِهِ لَمْ يَزِدْ مِنْ مَعْرِفَتِهِ بِكَ إِلَّا بُعْدًا وَ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَ هُوَ حَسِيرٌ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which one who supplicates to You^{-azwj} with another, it does not increase in his recognition with You^{-azwj} except remoteness, and **the sight will come back to you humbled and it would be fatigued [67:4]**.

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ النَّيْرَانَ بِجَمِيعِ مَا خَلَقْتَ فِيهَا بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created the fires with entirety of what You^{-azwj} Created in it, with that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ رِضْوَانَ حَازِنِ الْجَنَانِ مِنْ نُورِ الْعِرَّةِ وَ السُّلْطَانَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created Rizwaan, keeper of the Gardens from the light of Might and the Authority!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ مَالِكَ حَازِنِ النَّيْرَانِ مِنَ الْعَضْبِ وَ الْإِنْتِقَامِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created Malik, keeper of the fires, from the Wrath and the Revenge!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي عَرَسْتَ بِهِ أَشْجَارَ الْجَنَانِ زِينَةً لَهَا بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Planted the trees of the gardens as an adornment for it, with that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي فَتَحْتَ بِهِ أَبْوَابَ الْجَنَانِ لِأَهْلِ طَاعَتِكَ وَ عَلَقْتَهَا عَنْ أَهْلِ مَعْصِيَتِكَ بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Opened the doors of the gardens for the people obedient to You^{-azwj} and Closed it from the people disobedient to You^{-azwj}, by that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي فَتَحْتَ بِهِ أَبْوَابَ النَّبَرَانِ لِأَهْلِ مَعْصِيَتِكَ وَ عَقَلْتَهَا عَنْ أَهْلِ طَاعَتِكَ بِذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Opened the doors of the firs for the people disobedient to You-azwj and Closed it from people obedient to You-azwj, by that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي فَجَّرْتَ بِهِ عُيُونَ الْجَنَانِ لِأَوْلِيَانِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Burst forth the springs of the Gardens for Your-azwj friends!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ جَنَّةً عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ وَ كَذَلِكَ جَعَلْتَ كُلَّ شَيْءٍ مِنَ الْجَنَانِ بِقُدْرَتِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Created a Garden whose width is like width of the sky and the earth, and like that You-azwj Made all things from the Gardens by Your-azwj Power!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى الْجَنَانِ فَحَسُنَتْ وَ أَشْرَفَتْ وَ تَزَيَّنَتْ بِضَوْءِ نُورِ ذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which You-azwj Placed upon the Gardens, so these became excellent and shone and were adorned by illumination of the light of that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ الْمُسَحَّرَاتِ بِأَمْرِكَ وَ أَجْرَيْتَهُمْ فِي الْقُلُوبِ بِقُدْرَتِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Created the sun, and the moon, and the stars subdued by You-azwj Command, and Flowed these in the space by Your-azwj Power!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُسَبِّحُ لَكَ بِهِ النُّجُومُ بِعَظَمَتِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which the stars glorify to You-azwj with Your-azwj Magnificence!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي كَتَبْتَهُ حَوْلَ سِدْرَةِ الْمُنْتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى وَ جَعَلْتَ فِيهَا رَحْمَتَكَ وَ مَغْفِرَتَكَ وَ رِضْوَانَكَ بِذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which You-azwj Inscribed around Sidrat Al-Muntaha, the Garden of abode being at it, and You-azwj Made Your-azwj Mercy, and Your-azwj Forgiveness, and Your-azwj Satisfaction to be in it, due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي فِي خَزَائِنِ رَحْمَتِكَ وَ مَغْفِرَتِكَ فَهُوَ يَبْرَأُ بِرَأْفَتِكَ عَلَى الرَّاجِينَ وَ الْمُسْتَغْفِرِينَ وَ النَّاسِ مِنْ عِبَادِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which is in the treasures of Your-azwj Mercy and Your-azwj Forgiveness, so it is kind with Your-azwj Kindness upon the seekers of Mercy and the seekers of Forgiveness, and the people from Your-azwj servants!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي فِي خَزَائِنِ مُلْكِكَ وَ عِنْدَهُ قَضَاءُ سُلْطَانِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which is in the treasures of Your^{-azwj} Kingdom, and with it is the Decree of Your^{-azwj} Authority!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي افْتَحَرْتَ بِهِ نَفْسَكَ وَ بِكِبْرِيَائِكَ وَ عَظَمَتِكَ وَ لَا يُنْبَغِي الْقَحْرُ وَ الْكِبْرِيَاءُ وَ الْعَظَمَةُ وَ الْمِنَّةُ إِلَّا لَكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Prided Yourself^{-azwj}, and with Your^{-azwj} Greatness, and Your^{-azwj} Magnificence, and the Pride and the Greatness and the Magnificence and the Confermer except for You^{-azwj}!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ جِبْرَائِيلَ مِنْ رُوحِ الْقُدْسِ وَ جَعَلْتَهُ سَفِيرًا بَيْنَكَ وَ بَيْنَ أَنْبِيَائِكَ بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created Jibraeel^{-as} from the Holy Spirit, and Made him^{-as} an ambassador between You^{-azwj} and Your^{-azwj} Prophets^{-as}, due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ مِيكَائِيلَ مِنْ نُورِ الْبَهَاءِ وَ جَعَلْتَهُ بِكَيْلِ الْمَطَرِ عَالِمًا وَ كُلَّ ذَلِكَ عِنْدَكَ مَعْلُومًا وَ عَدَدَ كُلِّ قَطْرَةٍ مَفْهُومًا بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created Mikaeel^{-as} from the light of Splendour, and Made him^{-as} a knower of the measurements of rain, and all that is Known with You^{-azwj}, and the number of every drop is understood due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ إِسْرَافِيلَ وَ عَظَّمْتَ خَلْقَتَهُ بِذَلِكَ الْإِسْمِ فَهُوَ يُسَبِّحُكَ بِهِ إِلَى يَوْمِ الْقِيَامَةِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created Israfeel^{-as}, and Magnified his^{-as} physique due to that Name, so he^{-as} glorifies to You^{-azwj} with it up to the Day of Qiyamah!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ عِزْرَائِيلَ مَلِكَ الْمَوْتِ فَظَلَّ بِعَظِيمِ ذَلِكَ الْإِسْمِ وَكَيْلًا عَلَى قَبْضِ الْأَرْوَاحِ وَ هِيَ لَهُ سَامِعَةٌ مُطِيعَةٌ لِأَمْرِهِ بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Created Izraeel^{-as}, the Angel of death, so he^{-as} is shaded by the Mightiness of that Name being representative upon the capture of souls, and these are listening, obedient to his^{-as} orders due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ إِسْرَافِيلُ فَأَجَبْتَهُ وَ الْعَرْشُ عَلَى كَاهِلِهِ وَ هُوَ فَارِشٌ أَجْنَحَتَهُ لَمْ يَضْطَجِعْ وَ لَمْ يَنَمْ وَ لَمْ يَأْكُلْ وَ لَمْ يَشْرَبْ وَ لَمْ يَغْفُلْ مِنْذُ خَلَقْتَهُ وَ لَمْ يَشْتِغَلْ عَنْ عِبَادَتِكَ طَرْفَةَ عَيْنٍ هَيِّبَةً لَكَ وَ خَوْفًا بِذَلِكَ الْإِسْمِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which Israfeel^{-as} had supplicated to You^{-azwj} so Your^{-azwj} Answered him^{-as} while the Throne was upon his^{-as} shoulders and he^{-as} had spread his^{-as} wings. He^{-as} does not lie down, and does not sleep, and does not eat, and does not drink, and is not heedless since You^{-azwj} Created him^{-as}, and he^{-as} is not pre-occupied from worshipping You^{-azwj} from the blink of an eye, in awe to You^{-azwj} and fear, due to that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُسَبِّحُكَ بِهِ إِسْرَافِيلُ فَيَقْطَعُ تَسْبِيحَهُ عَلَى جَمِيعِ الْمَلَائِكَةِ عِبَادَتَهُمْ- لِاسْتِمَاعِهِمْ إِلَى طَيْبِ صَوْتِهِ وَ تَسْبِيحِهِ بِذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which Israfeel-as glorifies to You-azwj, so his-as glorifying You-azwj cuts off upon entirety of the Angels of their worship due to their listening to the goodness of his-as voice and his-as glorifying with that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُسَبِّحُ لَكَ بِهِ عِزْرَائِيلُ فِي مَقَامِهِ بَيْنَ يَدَيْكَ بِذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask you-azwj by Your-azwj Name by Izraeel-as glorifies to You-azwj with in his-as standing in front of You-azwj, with that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُسَبِّحُ لَكَ بِهِ جِبْرَائِيلُ فِي مَقَامِهِ بَيْنَ يَدَيْكَ بِذَلِكَ الْإِسْمِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which Jibraeel-as glorifies to You-azwj in his-as position in front of You-azwj, with that Name!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يُسَبِّحُ لَكَ بِهِ إِسْرَافِيلُ فَتَخْلُقُ مِنْ كُلِّ لَفْظَةٍ مِنْ تَسْبِيحِهِ مَلَكًا يُسَبِّحُكَ بِذَلِكَ الْإِسْمِ إِلَى يَوْمِ الْقِيَامَةِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which Israfeel-as glorifies to You-azwj with, so You-azwj Create an Angel from every word of his-as glorification who glorifies to You-azwj with that Name up to the Day of Qiyamah!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ وَ أَحْيَيْتَ جَمِيعَ خَلْقِكَ بَعْدَ أَنْ كَانُوا أَمْوَاتًا بِذَلِكَ الْإِسْمِ إِذْ قُلْتَ فِي كِتَابِكَ - كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ مُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Created and will Revive entirety of Your-azwj creatures afterwards, even though they had died, with that Name, when You-azwj Said in Your-azwj Book: **you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you, then to Him you would be returning [2:28].**

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُمِيتُ بِهِ جَمِيعَ خَلْقِكَ عِنْدَ فَنَاءِ آجَالِهِمْ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Cause entirety of Your-azwj creatures to die at the end of their terms!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُحْيِي بِهِ جَمِيعَ خَلْقِكَ لِلْقِيَامِ بَيْنَ يَدَيْكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj will revive entirety of Your-azwj creatures for the standing in front of You-azwj!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَخْشُرُ بِهِ جَمِيعَ خَلْقِكَ - يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj will Resurrect entirety of Your-azwj creatures, **they would be coming out from the graves quickly [70:43]!**

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يَنْفُخُ بِهِ إِسْرَافِيلُ فَتَخْرُجُ بِهِ الْأَرْوَاحُ مِنَ الْقُبُورِ وَ تَنْشَقُّ عَنْ أَهْلِهَا فَتَدْخُلُ كُلُّ رُوحٍ إِلَى جَسَدِهَا لَا تَنْشَابُهُ عَلَى الْأَرْوَاحِ أَجْسَادُهَا بِذَلِكَ الْإِسْمِ فَيُخْرَجُ بِهِمْ إِلَى رَبِّهِمْ يُنْسَلُونَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name by which Israfeel^{-as} will be blowing (the trumpet) with, so the souls will come out from the graves and these will be cleft asunder from their inhabitants, so every soul will enter into its body. Their bodies will not be confusing upon the souls due to that Name, so these would come out with the to their Lord^{-azwj} hastily!

يَا اللَّهُ: وَ أَسْأَلُكَ بِاسْمِكَ الطَّهْرِ الطَّاهِرِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, the Purifier, the Clean!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْقُدُوسِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, the Holy!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْمُقْبِلِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name 'Al-Muqeyl'!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْحَقِّ الْمُبِينِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, 'The Manifest Truth'!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْبَاسِطِ يَا بَاسِطَ الْبَسِيطَةِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name 'The Extender', O extender of the provision!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْوُدُودِ الْمُتَوَجِّدِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, 'The Affectionate', the 'Unique'!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الرَّشِيدِ مُرْشِدِنَا

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, 'The Rightful Guide', Guide us!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْوَاهِبِ الْمَوْهَبِ يَا وَهَّابُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, 'The Benefactor', the Give of gifts, O Bestower!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْغَائِبِ فِي خَزَائِنِ الْغَيْبِ يَا عَلَّامَ الْغُيُوبِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, 'The Hidden' in the treasures of the unseen, O Knower of the hidden matters!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْغَافِرِ يَا عَفَّارَ الدُّنُوبِ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, 'The Forgiver', O Forgiver of the sins!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ دُو ذِي الْعُفْوِ وَ الْعُفْرَانِ وَ الرَّحْمَةِ وَ الرِّضْوَانِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, with the Pardon and the Forgiveness and the Mercy and the Satisfaction!

يَا اللَّهُ وَ أَسْأَلُكَ بِأَسْمَاءِ نِعْمَاتِكَ الدَّائِمَةِ يَا مُنْعِمٌ

O Allah-azwj, and I ask You-azwj by the Names of Your-azwj constant bounties, O Conferrer!

يَا اللَّهُ وَ أَسْأَلُكَ بِأَسْمَاءِ آلائِكَ الباقية يَا بَاقِي

O Allah-azwj, and I ask You-azwj by the Names of the Your-azwj ever-lasting Favours, O Ever-lasting!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي طَوَّقَتْ بِهِ أَبْصَارَ عِبَادِكَ يَوْمَ الْقِيَامَةِ حَتَّى يَنْظُرُوا إِلَى نُورِ وَجْهِكَ الْكَرِيمِ الْبَاقِي

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Strengthened the sights of Your-azwj servants on the Day of Qiyamah until they will look at the Noor of Your-azwj Honourable Face, the Ever-lasting!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي قَدَفْتَ بِهِ الْخَوْفَ فِي قُلُوبِ الْخَائِفِينَ الرَّاجِينَ فَهُمْ يَرْجُونَ رَحْمَتَكَ وَ يَخَافُونَ عَذَابَكَ

O Allah-azwj, and I ask you-azwj by Your-azwj Name by which You-azwj Cast the fear into hearts of the fearful ones, the ones hoping, for they are hoping for Your-azwj Mercy and are fearing Your-azwj Punishment!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي وَضَعْتَهُ عَلَى سَمَاوِكَ فَتَرَيَنَّتِ بُنُورَ بَهَائِكَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which You-azwj Placed upon Your-azwj skies so these were adorned by the Noor of Your-azwj Splendour!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُنَوِّمُ بِهِ الْعُيُونَ وَ أَنْتَ حَيٌّ قَيُّومٌ- لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ يَا حَيُّ يَا قَيُّومُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Cause the eyes to sleep, and You-azwj are Living, Eternal. Neither does the drowsiness seize You-azwj nor sleep, O Living, O Eternal!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَنْزَلْتَهُ عَلَى عُيُونِ أَهْلِ الْعَقْلَةِ فَعَقَلُوا عَنْكَ فَنَامُوا عَنْ طَاعَتِكَ يَا قَيُّومَ السَّمَاوَاتِ وَ الْأَرْضِ

And I ask You-azwj by Your-azwj Name which You-azwj Send down upon the eyes of the heedless people, so they become heedless of You-azwj and they sleep from obeying You-azwj, O Custodian of the skies and the earth!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَنْزَلْتَهُ عَلَى عُيُونِ مُحِبِّيكِ فَطَارَ عَنْهُمْ النَّوْمُ إِجْلَالاً لِعَظَمَةِ ذَلِكَ الْإِسْمِ فَفَامُوا صُفُوفاً بَيْنَ يَدَيْكَ قِيَاماً عَلَى أَقْدَامِهِمْ يُتَاجَرُونَكَ فِي فَكَالِكَ رِقَابِهِمْ مِنَ النَّارِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name which Send down upon the eyes of the ones loving You-azwj, so the sleep flies away from them in reverence to the magnificence of that Name. So, they stand in rows in front of You-azwj, standing upon their feet whispering to You-azwj in liberating their necks from the Hellfire!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ التَّامِّ الْعَامِّ الْكَامِلِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, the complete, the general, the perfect!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ ص وَ يَس وَ الصَّافَّاتِ وَ حَم عَسَقِ وَ كَهَيْعَص

O Allah-azwj, and I ask You-azwj by Your-azwj Names, '**Saad! [38:1]**', and '**By the ones lined out in rows [37:1]**', '**Ha Meem [42:1]** Ayn Seen Qaf [42:2]'!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, **Alif Lam Meem [2:1] Allah, there is no god except He, the Living, the Eternal; [2:255]!**

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْحَقُّ الْمُبِينُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, O there is no god except You-azwj, the King, the Manifest truth!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الرَّازِقُ الْخَالِقُ الْبَارِئُ الْمُبْدِئُ الْمُعِيدُ الْفَعَالُ لِمَا يُرِيدُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, O there is no god except You-azwj, the Provider, the Creator, the Maker, the Initiator, the Repeaters, and Doer of whatever He-azwj Wants!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, '**There is no god except Allah! Glorious are You, I was of the unjust ones!**' [21:87]!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْعَزِيزِ الْأَعَزِّ لَا عَزِيزَ غَيْرِكَ يَا عَزِيزُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name 'The Almighty', the Mightiest. There is no mighty apart from You-azwj, O Mighty!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْعَلِيِّ الْعَالِيِّ الْمُبَارَكِ الْبَارِّ يَا بَارًّا بِعِبَادِهِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, 'The Exalted', the 'The most Exalted', 'The Blessed', 'The Maker', O Righteous with His-azwj servants!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْجَوَادِ الْأَجْوَدِ يَا جَوَادُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name 'The Generous', the most Generous, O Generous!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْكَرِيمِ الْأَكْرَمِ يَا أَكْرَمَ الْأَكْرَمِينَ

O Allah-azwj, and I ask You-azwj by Your-azwj Name 'The Benevolent', the most Benevolent, O most Benevolent of the benevolent ones!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْفَائِضِ الْبَاسِطِ يَدَاكَ مَبْسُوطَتَانِ بِالْخَيْرِ وَ الْجَبْرُوتِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, 'The Gripper', 'The Extender'. Your-azwj Hands are Extended with the good and the Force!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ أَنْتَ الرَّازِقُ فِي الظِّلِّ وَ الْحَرِّ وَ الشُّرُورِ وَ الْعَمِّ وَ السُّرُورِ وَ لَا يَغْرُبُ عَنْكَ فِي الْأَزْمَانِ وَ الدُّهُورِ يَا سَيِّدُ يَا عَفُورُ يَا سَنَدُ يَا شَكُورُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name. You-azwj are the Provider in the shade, and the heat, and the good, and the evil, and the sadness, and the happiness. Nothing escapes from You-azwj in the times and the eras, O Chief! O Forgiver! O Supporter! O Grateful!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْجَامِعِ الْمَجْمُوعِ الْجَلِيلِ الْجَمِيلِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, 'The Whole', the Gatherer of the majesty, the beautiful!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الدَّائِمِ الْقَائِمِ الْحَافِظِ يَا حَفِظُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, 'The Permanent', 'The Custodian', 'The Preserver'!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الظَّاهِرِ الْبَاطِنِ الْبُرْهَانِ الْمُبِينِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, 'The Apparent', 'The Hidden', 'The Proof', 'The Manifest'!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي نَعْلَمُ بِهِ حَاجَتِي وَ مَا فِي نَفْسِي وَ صَمِيرِي لِأَنَّكَ أَنْتَ تَعْلَمُ صَمَائِرِ الْقُلُوبِ يَا عَلَّامَ الْغُيُوبِ يَا عَفَّارَ الدُّنُوبِ يَا سَتَّارَ الْعُيُوبِ اغْفِرْ لِي مَا سَبَقَ فِي عِلْمِكَ مِنْ دُنُوبِي وَ اسْتُرْ عَلَيَّ فِيمَا بَقِيَ مِنْ عُمْرِي يَا كَرِيمُ

O Allah-azwj, and I ask You-azwj by Your-azwj Name by which You-azwj Know my needs and what is within my soul and my conscience, because You-azwj Know consciences of the hearts, O Know of the hidden matters, O Forgiver of the sins, O Concealer of the faults! Forgive for me whatever has preceded of my sins in Your-azwj Knowledge, and Conceal upon me in whatever remains of my lifespan, O Benevolent!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْكَرِيمِ الْمُنِيرِ يَا نُورَ السَّمَاوَاتِ وَ الْأَرْضِ

O Allah-azwj, and I ask You-azwj by Your-azwj Name, 'The Benevolent', 'The Radiant', O Noor of the skies and the earth!

يَا اللَّهُ يَا مَنْ هُوَ بَاسِطُ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ هُوَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ هُوَ بِكُلِّ شَيْءٍ مُّحِيطٌ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا حَيَّ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا أَحَدَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا قَاضِيَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا قَيُّومَ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O One Who Extended the skies and the earth! O Allah-azwj, O One Who is King of the skies and the earth! O Allah-azwj, O One Who is Encompassing of all things in the skies and the earth! O Allah-azwj, O Living of the skies and the earth! O Allah-azwj, O First of the skies and the earth! O Allah-azwj, O Judge of the skies and the earth! O Allah-azwj, Custodian of the skies and the earth!

يَا اللَّهُ يَا قُدُّوسَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مُؤْمِنَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا سَلَامَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا جَبَّارَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا طَاهِرَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا عَزِيزَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا جَمِيلَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مُكَوِّنَ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O Holy of the skies and the earth! O Allah-azwj, O Securer of the skies and the earth! O Allah-azwj, O Safety of the skies and the earth! O Allah-azwj, O Subduer of the skies and the earth! O Allah-azwj, O Purifier of the skies and the earth! O Allah-azwj, O Mighty One of the skies and the earth! O Allah-azwj, O Beauty of the skies and the earth! O Allah-azwj, O Bringer of the skies and the earth into existence!

يَا اللَّهُ يَا بَارِئَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا سُلْطَانَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ- يَا صَمَدَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا وَاحِدَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ هُوَ مَعْرُوفٌ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ هُوَ بِالْجُودِ مَوْصُوفٌ فِي السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O Maker of the skies and the earth! O Allah-azwj, O Authority of the skies and the earth! O Allah-azwj, O Solid (Samad) of the skies and the earth! O Allah-azwj, One of the skies and the earth! O Allah-azwj, O One Who is well known in the skies and the earth! O Allah-azwj, O One Who is described as being with the Generosity in the skies and the earth!

يَا اللَّهُ يَا مَعْبُودَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مُوجِدَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا سَيِّدَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا شَدِيدَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا رَحِيمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O Deity in the skies and the earth! O Allah-azwj, O Creator of the ones in the skies and the earth! O Allah-azwj, O Chief of the ones in the skies and the earth! O Allah-azwj, O Severe of the ones in the skies and the earth! O Allah-azwj, O Merciful to the ones in the skies and the earth!

يَا اللَّهُ يَا مَنْ لَيْسَ لَهُ صَاحِبَةٌ وَلَا وَلَدٌ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ لَيْسَ لَهُ مُعِينٌ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ لَيْسَ لَهُ وَزِيرٌ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ لَيْسَ لَهُ عَدِيلٌ فِي السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O One there is neither a female companion for Him-azwj nor a son in the skies and the earth! O Allah-azwj, O One there isn't any assistant for Him-azwj in the skies and the earth! O Allah-azwj, O One there isn't a minister for Him-azwj in the skies and the earth! O Allah-azwj, O One there isn't any equal for Him-azwj in the skies and the earth!

يَا اللَّهُ يَا مَنْ لَيْسَ لَهُ بَدِيلٌ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ لَيْسَ لَهُ شَيْبَةٌ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ لَا يُقَاسُ بِهِ شَيْءٌ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ لَا يُدْرِكُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

O Allah^{-azwj}, O One there isn't any replacement for Him^{-azwj} in the skies and the earth! O Allah^{-azwj}, O One there isn't any resemblance for Him^{-azwj} in the skies and the earth! O Allah^{-azwj}, O One there is no comparison for Him^{-azwj} in the skies and the earth! O Allah^{-azwj}, O One the ones in the skies and the earth cannot realise Him^{-azwj}.

يَا اللَّهُ يَا حَكَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ مَدْكُورٌ بِكُلِّ لِسَانٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ مَقْصُودٌ بِالْحَيْرِ فِي السَّمَاوَاتِ وَالْأَرْضِ

O Allah^{-azwj}, O Ruler of the ones in the skies and the earth! O Allah^{-azwj}, O One Knowing what is in the skies and the earth! O Allah^{-azwj}, O One to Him^{-azwj} prostrate the ones in the skies and the earth! O Allah^{-azwj}, O One Who is mentioned in every language in the skies and the earth! O Allah^{-azwj}, O One Who is aimed for the goodness in the skies and the earth!

يَا اللَّهُ يَا دَائِمَ الْمُلْكِ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ لَا يُزِيلُ مُلْكَهُ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَى فِي السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ لَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ لَهُ الْعِزَّةُ فِي السَّمَاوَاتِ وَالْأَرْضِ

O Allah^{-azwj}, O Permanent of the Kingdom in the skies and the earth! O Allah^{-azwj}, O One Whose Kingdom does not decline by inhabitants of the skies and the earth! O Allah^{-azwj}, O One for Him^{-azwj} are the most excellent Names in the skies and the earth! O Allah^{-azwj}, O One for Him^{-azwj} is the Greatness in the skies and the earth! O Allah^{-azwj}, One for Him^{-azwj} is the Might in the skies and the earth!

يَا اللَّهُ يَا مَنْ لَهُ مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا عَظِيمَ السَّمَاوَاتِ وَالْأَرْضِ يَا جَلِيلَ السَّمَاوَاتِ وَالْأَرْضِ يَا قَدِيرَ السَّمَاوَاتِ وَالْأَرْضِ يَا مُعْتَدِرَ السَّمَاوَاتِ وَالْأَرْضِ

O Allah^{-azwj}, O One for Him^{-azwj} are Kingdoms of the skies and the earth! O Allah^{-azwj}, O Magnificent of the skies and the earth! O Allah^{-azwj}, O Majestic of the skies and the earth! O Allah^{-azwj}, O Able of the skies and the earth! O Allah^{-azwj}, O Powerful of the skies and the earth!

يَا اللَّهُ يَا مَنْ يَعِيشُ فِي كَنْفِهِ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ يَبْدُو مَقَالِيدَ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ يَبْسُطُ رِزْقَهُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ نَعْمَتُهُ لَا تُحْصَى عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ رَأْفَتُهُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ

O Allah^{-azwj}, O One in Whose Patronage live inhabitants of the skies and the earth! O Allah^{-azwj}, O One in Whose Hands are reins of the skies and the earth! O Allah^{-azwj}, O One Who Extends His^{-azwj} sustenance to inhabitants of the skies and the earth! O Allah^{-azwj}, O One Whose bounties upon inhabitants of the skies and the earth cannot be counted! O Allah^{-azwj}, One Whose Kindness is upon inhabitants of the skies and the earth!

يَا اللَّهُ يَا مَنْ هُوَ مُتَّصِلٌ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ هُوَ مُتَعَطِّفٌ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ مُنْعِمٌ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ وَجِبَ حَقُّهُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ وَجِبَ شُكْرُهُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O One Who is Gracious upon inhabitants of the skies and the earth! O Allah-azwj, O One Who is Compassionate upon inhabitants of the skies and the earth! O Allah-azwj, O One Who is Bestower upon inhabitants of the skies and the earth! O Allah-azwj, O One-azwj, Whose rights are obligated upon inhabitants of the skies and the earth! O Allah-azwj, O One thanking Him-azwj is obligated upon inhabitants of the skies and the earth!

يَا اللَّهُ يَا مَنْ وَجَبَ ذِكْرُهُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ وَجَبَ عِبَادَتُهُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ أَيْدِيهِ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ فَضَّلَهُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ تَقَضَّاهُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O One Whose Mention is obligated upon inhabitants of the skies and the earth! O Allah-azwj, O One worshipping Him-azwj is obligated upon inhabitants of the skies and the earth! O Allah-azwj, O One Whose Favours are upon inhabitants of the skies and the earth! O Allah-azwj, O One Whose Grace is upon inhabitants of the skies and the earth! O Allah-azwj, O One Whose Preference is upon inhabitants of the skies and the earth!

يَا اللَّهُ يَا مَنْ تَعَطَّفُهُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ نَعِمَتُهُ مَبْسُوطَةٌ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ نَاصِرٌ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ غَافِرٌ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ تَوَّابٌ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O One Whose Compassion is upon inhabitants of the skies and the earth! O Allah-azwj, O One Whose bounties are Extended upon inhabitants of the skies and the earth! O Allah-azwj, O One Who is Helper of inhabitants of the skies and the earth! O Allah-azwj, O One Who is Forgiver of inhabitants of the skies and the earth! O Allah-azwj, O One who is Clement to inhabitants of the skies and the earth!

يَا اللَّهُ يَا لَطِيفاً بِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا رَءُوفاً بِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا لَطِيفاً بِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ فِي قَبْضَتِهِ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا عَلِيماً بِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ عَيْبِدُهُ

O Allah-azwj, O Gentle with inhabitants of the skies and the earth! O Allah-azwj, O Kind with inhabitants of the skies and the earth! O Allah-azwj, O Friendly with inhabitants of the skies and the earth! O Allah-azwj, O One in Whose Grip are inhabitants of the skies and the earth! O Allah-azwj, O All-Knowing with inhabitants of the skies and the earth! O Allah-azwj, O One inhabitants of the skies and the earth are His-azwj slaves!

يَا اللَّهُ يَا مَنْ يَخُكِّمُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ هُوَ كَنْزٌ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ عِزٌّ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ هُوَ جِزْرٌ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ دُخْرٌ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O One Who Rules upon inhabitants of the skies and the earth! O Allah-azwj, O One Who is Treasure of inhabitants of the skies and the earth! O Allah-azwj, O One Who is Dear to inhabitants of the skies and the earth! O Allah-azwj, O One Who is Protector of inhabitants of the skies and the earth! O Allah-azwj, O One Who is a Treasurer for inhabitants of the skies and the earth!

يَا اللَّهُ يَا مَنْ هُوَ كَهْفٌ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ هُوَ مَنِيحٌ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ مَلْجَأٌ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهُ يَا مَنْ هُوَ خَطِرٌ لِأَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ هُوَ حَسَنُ الصَّنْعِ فِي أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O One Who is a Cave for inhabitants of the skies and the earth! O Allah-azwj, O One Who is Saviour of inhabitants of the skies and the earth! O Allah-azwj, O One who is Shelter for inhabitants of the skies and the earth! O Allah-azwj, O One Who is a thought for inhabitants of the skies and the earth! O Allah-azwj, O One Who is of excellent Makin among inhabitants of the skies and the earth!

يَا اللَّهُ يَا قَدِيمَ الْإِحْسَانِ يَا أَهْلَ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مُجْمِلَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مَنْ لَهُ الْمِنَّةُ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مَنْ لَا يُؤَدِّي حَقَّهُ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مَنْ لَا يُؤَدِّي شُكْرَهُ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O Ancient of the Favours with inhabitants of the skies and the earth! O Allah-azwj, O Beautifier of inhabitants of the skies and the earth! O Allah-azwj, O One for Him-azwj is the Conferment upon inhabitants of the skies and the earth! O Allah-azwj, O One Whose rights cannot be fulfilled by inhabitant of the skies and the earth! O Allah-azwj, O One thanking Him-azwj cannot be fulfilled by inhabitants of the skies and the earth!

يَا اللَّهَ يَا مَنْ لَا يَبْلُغُ كُنْهَ عَظَمَتِهِ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مَنْ لَهُ مِيرَاثُ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مَنْ هُوَ وَارِثُ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مَنْ تُثَبِّتُ أَهْلَ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O One the essence of His-azwj Magnificence cannot be reached by inhabitants of the skies and the earth! O Allah-azwj, O One for Him-azwj is inheritance of inhabitants of the skies and the earth! O Allah-azwj, O One Who is Inheritor of inhabitants of the skies and the earth! O Allah-azwj, O Rewarder of inhabitants of the skies and the earth!

يَا اللَّهَ يَا مُخَيِّبِ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مُبْتِئِ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا نَافِعِ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا مَنْ يَرْجُوهُ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا ثِقَّةَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا أَمَلَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O Cause of life of inhabitants of the skies and the earth! O Allah-azwj, O Causer of death of inhabitants of the skies and the earth! O Allah-azwj, O Beneficial of inhabitants of the skies and the earth! O Allah-azwj, O One inhabitants of the skies and the earth hope to! O Allah-azwj, O Trust of inhabitants of the skies and the earth! O Allah-azwj, O Hope of inhabitants of the skies and the earth!

يَا اللَّهَ يَا رَجَاءَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا زَيْنَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مَنْ يَذْكُرُهُ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ يَا اللَّهَ يَا مَنْ يَسْأَلُهُ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِ

O Allah-azwj, O Desire of inhabitants of the skies and the earth! O Allah-azwj, O Adornment of inhabitants of the skies and the earth! O Allah-azwj, O One the inhabitants of the skies and the earth mention Him-azwj! O Allah-azwj, O One inhabitants of the skies and the earth ask Him-azwj!

يَا اللَّهَ وَ أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ وَ اسْتَوَيْتَ بِهِ عَلَى عَرْشِكَ وَ هُوَ مَكْتُوبٌ عَلَى كُرْسِيِّكَ

O Allah-azwj, and I ask You-azwj by every Name You-azwj have Named Yourself-azwj with, and Evened with upon Your-azwj Throne, and it is Inscribed upon Your-azwj Chair!

يَا اللَّهَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي مَنْ دَعَاكَ بِهِ أَجَبْتَهُ وَ مَنْ نَادَاكَ بِهِ لَبَّيْتَهُ وَ مَنْ نَاجَاكَ بِهِ نَاجَيْتَهُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name Which one who supplicates with, You^{-azwj} Answer it, and one who calls You^{-azwj} with, You^{-azwj} Respond to Him^{-azwj}, and one who whispers to You^{-azwj} with it, You^{-azwj} Whisper to him!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الْمَحْزُونِ الْمَكْنُونِ الطَّاهِرِ يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي مَنِ اسْتَعَاثَكَ بِهِ أَعْتَنَهُ وَ مَنِ اسْتَجَارَكَ بِهِ آجَرْتَهُ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name, the Treasured, the Hidden, the Purifier, the Clean! O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which one who cries out to You^{-azwj} with, You^{-azwj} Help him, and one who seeks Your^{-azwj} Shelter by it, You^{-azwj} Shelter him!

يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي لَا يَعْلَمُهُ أَحَدٌ سِوَاكَ يَا اللَّهُ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي كَتَبْتَهُ عَلَى قَلْبِ مُحَمَّدٍ ص فَعَرَفَ مَا أَوْحَيْتَهُ إِلَيْهِ مِنْ وَحْيِكَ

O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which no one knows of apart from You^{-azwj}! O Allah^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} Name which You^{-azwj} Wrote upon the heart of Muhammad^{-sawww}, so he^{-sawww} recognised what You^{-azwj} Revealed to him^{-as} of Your^{-azwj} Revelations!

فَبِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بِحَقِّ حَقِّكَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بِحَقِّهِمْ عَلَيْكَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيْهِمْ أَجْمَعِينَ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ رَحِمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

So, by the right of Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and by the right of Your^{-azwj} Right upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and by their^{-asws} rights upon You^{-azwj}, I ask You^{-azwj} to Send Salawaat upon them^{-asws} all, just as You^{-azwj} had Sent and Blessed and Mercied upon Ibrahim^{-as} and Progeny of Ibrahim^{-as}, surely You^{-azwj} are Praised, Lauded!

وَ أَعْطِنِي سُؤْلِي فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّكَ تَعْلَمُ سُؤْلِي وَ مُنَايَ وَ أَنْ تَجْعَلَ نَفْسِي مُطْمَئِنَّةً بِلِقَائِكَ صَابِرَةً عَلَى بَلَائِكَ رَاضِيَةً بِبُضَائِكَ مُشْتَاةً إِلَى لِقَائِكَ

And Grant me my request in the world and the Hereafter, for You^{-azwj} Know my request and my wishes, and to Make my soul reassured with meeting You^{-azwj} having been patient upon Your^{-azwj} afflictions, satisfied with Your^{-azwj} Decrees, yearning to meet You^{-azwj}!

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ أَتَقَلَّبُ فِي قَنَاصَتِكَ نَافِدٌ فِي حُكْمِكَ مَاضٍ فِي قَضَاؤِكَ أَمَرْتَنِي فَعَصَيْتُ وَ هَيَّبْتَنِي فَأَتَيْتُ وَ دَعَوْتَنِي إِلَى طَاعَتِكَ فَقَصَّرْتُ وَ حَمَلْتُ عَلَيَّ فَأَسْرَفْتُ وَ أَحْسَنْتَ إِلَيَّ وَ إِلَى نَفْسِي أَسَأْتُ

O Allah^{-azwj}! I am Your^{-azwj} servant son of Your^{-azwj} son, son of Your^{-azwj} maid. My forelock is in Your^{-azwj} Hand. I turn in Your^{-azwj} Grip! Implement Your^{-azwj} Decision regarding me Passing in me Your^{-azwj} Decree! You^{-azwj} Commanded me, but I disobeyed, and You^{-azwj} Prohibited me, but I committed, and You^{-azwj} Called me to obey You^{-azwj}, but I was deficient, and You^{-azwj} Loaded upon me, but I was extravagant, and You^{-azwj} were Good to me and to my soul, but I did evil!

وَ هَذِهِ يَدَايَ يَا سَيِّدَاهُ يَا مَوْلَاهُ مَرْفُوعَةٌ إِلَيْكَ وَ مُتَوَكِّلَةٌ عَلَيْكَ وَ تَائِبَةٌ إِلَيْكَ فِيمَا أَتَيْتُ مِنْ سُوءِ فِعَالِي وَ قَبِيحِ أَعْمَالِي وَ طُولِ آمَالِي وَ هَذِهِ رَقَبَتِي إِلَيْكَ خَاضِعَةٌ عِنْدَكَ ذَلِيلَةٌ لَدَيْكَ خَاشِعَةٌ فَإِنْ أَخَذْتَ فِعْدْلِكَ وَ إِنْ عَفَوْتَ فِيمُضْلِكَ

And these here are my hands, O Chief, O Master, raised towards You^{-azwj} and reliant upon You^{-azwj} and repenting to You^{-azwj} regarding what I have committed of my evil deeds and ugliness of my works, and my long hopes; and these here is my neck humbling to You^{-azwj} in Your^{-azwj} Presence, disgraced in front of You^{-azwj}, fearful. If You^{-azwj} Seize, it would be Your^{-azwj} Justice, and if You Pardon, it would be Your^{-azwj} Grace!

فَكُنْ عِنْدَ ظَنِّي بِكَ مُحْسِنًا يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعَمُ يَا مُفْضِلُ يَا أَكْرَمَ الْأَكْرَمِينَ يَا أَجْوَدَ الْأَجْوَدِينَ يَا اللَّهَ يَا أَرْحَمَ الرَّاحِمِينَ يَا سَامِعَ كُلِّ صَوْتٍ يَا أَبْصَرَ النَّاطِرِينَ يَا أَسْرَعَ الْحَاسِبِينَ يَا أَحْكَمَ الْحَاكِمِينَ يَا خَيْرَ الْغَافِرِينَ يَا خَيْرَ الشَّاكِرِينَ يَا خَيْرَ الْقَاصِلِينَ يَا خَيْرَ الرَّازِقِينَ يَا رَازِقَ الْمُفْقِلِينَ

Be Good with my thoughts of You^{-azwj}, O Favourer, O Beautifier, O Conferrer, O Gracious, O most Benevolent of the benevolent ones, O most Generous of the generous ones! O Allah^{-azwj}, O most Merciful of the merciful ones, O Listener of every voice, O most Insightful of the Lookers, O Swiftest of the Reckoners, O most Judicial of the judges, O Best of the forgivers, O Best of the thankful ones, O Best of the Deciders, O Best of the sustainers, O Provider of the poor!

يَا رَاحِمَ الْمُذْنِبِينَ يَا مُقْبِلَ عَثْرَةِ الْعَاثِرِينَ يَا مُعْطِيَ الْمَسَاكِينِ يَا ذَا الْقُوَّةِ الْمَتِينِ يَا أَوْسَعَ الْمُعْطِينَ يَا وِلِيَّ الْمُؤْمِنِينَ أَنْتَ الْمُسْتَعَانُ وَ عَلَيْكَ الْمُعْوَلُ وَ إِلَيْكَ الْمُسْتَكِي وَ بِكَ الْمُسْتَعَاثُ وَ أَنْتَ الْمُؤْمَلُ وَ الرَّجَاءُ وَ الْمَرْجَى لِلْآخِرَةِ وَ الْأُولَى

O Mercier of the sinners, O Reducer of stumbles of the stumbling ones, O Giver to the poor, O with the Invincible Strength, O Vastest of the givers, O Guardian of the believers! You^{-azwj} are the Assistance, and upon You^{-azwj} are the hopes, and to You^{-azwj} is the complaint, and with You^{-azwj} is crying for the Help, and You^{-azwj} are the wish, and the hope, and the aspiration for the Hereafter and the former (world)!

اللَّهُمَّ أَنْتَ الذَّاكِرُ لِمَنْ ذَكَرَكَ الشَّاكِرُ لِمَنْ شَكَرَكَ الْمُجِيبُ لِمَنْ دَعَاكَ الْمُغِيثُ لِمَنْ نَادَاكَ وَ الْمَرْجَى لِمَنْ رَجَاكَ الْمُثْبِلُ عَلَى مَنْ نَاجَاكَ الْمُعْطِي لِمَنْ سَأَلَكَ

O Allah^{-azwj}! You^{-azwj} are Mentioner of the one who mentions You^{-azwj}, the Thankful to the one thanking You^{-azwj}, the Responder to the one supplicating to You^{-azwj}, the Helper to the one calling You^{-azwj}, and the Hope of the one hoping to You^{-azwj}, the Facing to the one whispering to You^{-azwj}, the Giver to the one asking You^{-azwj}!

أَسْأَلُكَ يَا سَيِّدِي بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ وَ انْقَادَتْ بِهِ الْقُلُوبُ إِلَى طَاعَتِكَ وَ أَقَلَّتْ بِهَا الْعَثْرَاتُ إِلَى رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You^{-azwj}, O my Chief, by Your^{-azwj} Mercy which is capacious of all things, and the hearts are led by it to obey You^{-azwj}, and the stumbles are reduced by it to You^{-azwj} Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَرْعَبُ إِلَيْكَ فَقِيرًا وَ أَتَوَكَّلُ عَلَيْكَ مُحْتَسِبًا وَ أَسْتَرْزُقُكَ مَتَوَسِّعًا سَيِّدِي أَنْتَ بِحَاجَتِي عَلِيمٌ فَكُنْ بِهَا حَفِيظًا فَإِنَّكَ بِهَا عَلِيمٌ غَيْرُ مُعَلِّمٍ وَ أَنْتَ بِهَا وَاسِعٌ غَيْرُ مُتَكَلِّفٍ قَادِرٌ عَلَيْهَا غَيْرُ عَاجِزٍ قَوِيٌّ غَيْرُ ضَعِيفٍ

O Allah^{-azwj}! I am desirous to You^{-azwj}, poor, and I rely upon You^{-azwj} in anticipation, and I seek Your^{-azwj} vast sustenance. My Chief! You^{-azwj} are more Knowing of my needs, so Be plentiful with it for You^{-azwj} are a Knower of it without having been taught, and You^{-azwj} are Capacious with it without encumberment, Able upon it without inability, Strong without weakness!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مَا فِي هَذَا الْكِتَابِ مِنْ أَسْمَائِكَ وَ دُعَائِكَ وَ أَسْمَائِكَ الْحُسْنَى وَ آيَاتِكَ الْكُبْرَى الْعَظْمَى أَنْ تَغْفِرَ لِي مَا سَلَفَ مِنْ ذُنُوبِي وَ عَافِنِي فِيمَا بَقِيَ مِنْ عُمْرِي وَ هَبْ لِي عَمَلًا صَالِحًا رَضِيًا زَكِيًا تَقِيًّا وَ تَقَبَّلْهُ مِنِّي وَ لَا تَرُدَّهُ عَلَيَّ إِنَّكَ جَوَادٌ كَرِيمٌ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! I ask You-azwj by the right of what is in this Book of Your-azwj Names, and Your-azwj Calls, and Your-azwj excellent Names, and Your-azwj great Signs, the Magnificent, to Forgive to me my sins of the past and Pardon me in what remains of my lifespan, and Gift to me righteous works, pleasant, pure, pious, and Accept it from me and do not Reject it upon me, You-azwj are Generous, Benevolent, and You-azwj are Able upon all things!

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا أَكْرَمَ الْأَكْرَمِينَ يَا خَيْرَ مَنْ سِوَايَ وَ أَجْوَدَ مَنْ أَعْطَى أَنْ تَغْفِرَ لِي مَا أَحْطَأْتُ وَ مَا تَعَمَّدْتُ وَ مَا نَسِيتُ وَ مَا ذَكَرْتُ وَ مَا أَنْكَرْتُ وَ مَا عَلِمْتُ وَ مَا جَهَلْتُ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

O Allah-azwj! I ask You-azwj, O most Benevolent of the benevolent ones, O Best of the ones asked, and most Generous of the ones who Give! I ask You-azwj to Forgive for me what wrongdoings I have done, and what I have deliberated, and what I have forgotten, and what I remember, and what I have denied, and what I know, and what I am ignorant of, and what You-azwj are more Knowing with than me!

عَزَّ جَاوِدٌ وَ جَلَّ تَنَاوُكٌ وَ لَا إِلَهَ غَيْرُكَ تَعَالَيْتَ أَنْ يَكُونَ لَكَ وَلَدٌ أَوْ شَرِيكٌ وَ تَجَبَّرْتَ أَنْ يَكُونَ لَكَ نِدٌّ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَكَ لَا شَرِيكَ لَكَ

Mighty is Your-azwj Shelter, and Majestic is Your-azwj Laudation, and there is no god apart from You-azwj! You-azwj are more Exalted for there to be a son for You-azwj, or an associate, and more Forceful for there to be an opponent for You-azwj! There is no god except You-azwj Alone, there is no associate for You-azwj!

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ هَذَا قَوْلِي سِرًّا وَ عَلَانِيَةً

O Allah-azwj! Surely You-azwj Know these words of mine in secret and open!

اللَّهُمَّ فَإِنْ كُنْتُ صَادِقًا فِي ذَلِكَ فَ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ اِرْحَمَهُمَا كَمَا رَحِمْتَ بِي صَغِيرًا

O Allah-azwj! If I am truthful regarding that, then Forgive for me and for my parents, and Mercy them both just as they had nourished me when I was young!

اللَّهُمَّ إِنَّهُ لَا بَرَاءَةَ لِي فَأَعْتَذِرُ وَ لَا قُوَّةَ لِي فَأَتَّصِرُ غَيْرَ أَبِي مُقَرَّرًا بِالذَّنْبِ الْعَظِيمِ الْعَظِيمِ عَلَى نَفْسِي وَ مُعْتَرِفٌ بِهِ عِنْدَكَ وَ مُسْتَغْفِرٌ مِنْهُ إِلَيْكَ يَا مَنْ لَا تَتَعَاظَمُهُ الذُّنُوبُ وَ لَا تَنْقُصُهُ الْمَغْفِرَةُ اغْفِرْ لِي ذُنُوبِي وَ اسْتُرْ عَلَيَّ عُيُوبِي

O Allah-azwj! Surely there is no innocence for me, so Excuse, and there is no strength for me, so Help, and I am accepting with the mighty sins, the mighty upon myself, and am acknowledging with it in Your-azwj Presence, and seeking Forgiveness from it to You-azwj! O One the sins are not too might for Him-azwj nor does the Forgiving reduce Him-azwj! Forgive my sins for me and Cover my defects upon me!

يَا كَرِيمُ يَا عَظِيمُ يَا حَلِيمُ يَا عَلِيمُ يَا اللَّهُ يَا اللَّهُ يَا رَبِّ يَا رَبِّ يَا رَبِّ اسْتَجِبْ لِي دُعَائِي وَ لَا تُشْمِتْ بِي أَعْدَائِي وَ لَا تَجْعَلِ النَّارَ مَأْوَايَ وَ اجْعَلِ الْجَنَّةَ مَنْزِلِي وَ قَرَارِي وَمَسْكَنِي وَ مَثْوَايَ يَا سَيِّدِي وَ رَجَائِي وَ ثِقْتِي وَ مَوْلَايَ

O Benevolent, O Mighty, O Lenient, O Allah-azwj, O Allah-azwj, O Lord-azwj, O Lord-azwj, O Lord-azwj!
Answer my supplication for me and do not Let my enemies gloat with me, nor Make the Hellfire to be my abode, and Made the Paradise to be my destination, and my settlement, and my dwelling, and my abode! O My-azwj Chief and my Hope and my Trust and my Master-azwj!

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَدْعُوكَ دُعَاءَ الْمَضْطَّرِّ الضَّرِيرِ وَ أَدْعُوكَ دُعَاءَ الْمَكْبُولِ الْأَسِيرِ وَ أَرْجُوكَ رَجَاءَ الْمُسْتَجِيرِ الْعَرِيقِ الَّذِي قَدْ تَحَيَّرَ مِنْ كَثْرَةِ ذُنُوبِهِ وَ عَرِقَ فِي بَحَارِ عُيُوبِهِ

O Allah-azwj! I ask You-azwj and supplicate to You-azwj a supplication of the desperate, the harmed, and I supplicate to You-azwj a supplication by the shackled, the captive, and I hope to You-azwj hope of the shelter seeker, the drowning one who is bewildered from the abundance of his sins and is drowning in the ocean of his faults!

سَيِّدِي أَدْعُوكَ دُعَاءَ مَنْ لَا يَكْشِفُ مَا بِهِ عَذْرُكَ يَا كَرِيمُ أَدْعُوكَ دُعَاءَ مَنْ لَيْسَ لَهُ سِوَاكَ يَا أَرْحَمَ الرَّاحِمِينَ

My Chief, I am supplicating to You-azwj a supplication by the one, no one can remove what is with him, apart from You-azwj! O Benevolent! I am supplicating to You-azwj a supplication of the one there isn't anyone for him apart from You-azwj, O most Merciful of the merciful one!

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَدْعُوكَ دُعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَ قَلَّتْ حِيلَتُهُ وَ ضَعُفَتْ قُوَّتُهُ وَ عَظُمَتْ فِيمَا عِنْدَكَ رَغْبَتُهُ وَ أَلْقَى إِلَيْكَ بِحَاجَتِهِ وَ قَصَدَكَ بِمَسْأَلَتِهِ يَا أَكْرَمَ مَنْ سُئِلَ وَ أَفْضَلَ مَنْ أُعْطِيَ يَا رَبِّ يَا رَبِّ يَا رَبِّ

O Allah-azwj! I ask You-azwj and supplicate to You-azwj a supplication of the one whose destitution has intensified, and his means are few, and his strength has weakened, and his desire regarding what is with You-azwj has magnified, and he has cast his needs to You-azwj and has aimed to You-azwj with his request, O most Benevolent of the ones asked, and most Superior of the ones Giving! O Lord-azwj, O Lord-azwj, O Lord-azwj!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُحْيِيَ حَيَاةَ الْأَبْرَارِ وَ أَنْ تُتَوَفَّيَنِي وَفَاةَ الْأَخْيَارِ الَّذِينَ هُمْ فِي الْقِيَامَةِ مَصَابِيحُ الْأَنْوَارِ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

O Allah-azwj! I ask You-azwj to Cause me to live a life of the righteous, and to Cause me to die a death of the good ones, the ones who will be the lamps in the darkness during the Qiyamah, those there will neither be fear upon them nor will they be grieving!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُجْعَلَنِي فِي الدُّنْيَا عَلَى حَذَرٍ وَ مِنَ الْآخِرَةِ عَلَى وَجَلٍ وَ مِنْ نَفْسِي عَلَى حُسْنِ عَمَلٍ وَ مِنْ يَقِينِ قَلْبِي عَلَى قُرْبِ أَمَلٍ يَا أَكْرَمَ الْأَكْرَمِينَ

O Allah-azwj! I ask You-azwj to Make me to be in the world upon a caution, and from the Hereafter upon trepidation, and from myself upon good deeds, and from certainty of my heart upon near hopes, O most Benevolent of the benevolent ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ وَ السَّلَامَةَ وَ الْإِسْلَامَ وَ الْعَفْوَ وَ الْعُفْرَانَ وَ الرَّحْمَةَ وَ الرِّضْوَانَ وَ النَّجَاةَ مِنَ النَّارِ يَا أَرْحَمَ الرَّاحِمِينَ يَا كَرِيمُ

O Allah-azwj! I ask You-azwj for the security, and the Eman, and the safety, and the Islam, and the Pardon, and the Forgiveness, and the Mercy, and the Satisfaction, and the salvation from the fires, O most Merciful of the merciful ones, O Benevolent!

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَيْسَ لَهُ سَمِيٌّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَيَّ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah^{-azwj}! I ask You^{-azwj}, O One there isn't any namesake for Him^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, just as You^{-azwj} had Sent upon Ibrahim^{-as} and Progeny^{-asws} of Ibrahim^{-as}, You^{-azwj} are Praised, Lauded!

اللَّهُمَّ اجْمَعْ بَيْنِي وَ بَيْنَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ يَا أَرْحَمَ الرَّاحِمِينَ فَإِنِّي آمَنْتُ بِهِ وَ لَمْ أَرَهُ وَ لَا تَحْرَمْنِي فِي الْقِيَامَةِ رُؤْيَتَهُ وَ أَحْبِبْنِي عَلَيَّ سُنَّتِهِ وَ أَقْبِضْنِي عَلَيَّ مِلَّتِهِ وَ احْشُرْنِي فِي زُمْرَتِهِ وَ أَدْخِلْنِي فِي شَفَاعَتِهِ وَ اسْقِنِي بِكَأْسِهِ الْأَوْفَى مَشْرَباً رَوِيّاً سَائِعاً هَنِيئاً طَيِّباً مَرِيئاً شَرِيئاً لَا طَمَأَ بَعْدَهَا

O Allah^{-azwj}! Gather between me and Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} in Your^{-azwj} Mercy, O most Merciful of the merciful ones, for I have believed in him^{-saww} and (although) I have not seen him^{-saww}, and do not deprive me of seeing him^{-saww} during the Qiyamah, and Cause me to live upon his^{-saww} Sunnah, and Recall me while be upon his^{-saww} religion, and Resurrect me in his^{-saww} group, and Include me in his^{-saww} intercession, and Quench me with his^{-saww} full cup of drink, saturating, pleasant, welcoming, good, wholesome, a drink not having any thirst after it!

يَا كَرِيمُ أَنْتَ سَيِّدِي وَ رَجَائِي وَ دُخْرِي وَ دَخِيرَتِي وَ أَمَلِي قَصِّرْ فِي الدُّنْيَا أَمَالِي وَ أَدِّمْ رَغْبَتِي إِلَيْكَ وَ آمَالِي

O Benevolent, You^{-azwj} are my Chief, and my desire, and my Treasure, and my Reserve, and my hope! Shorten my hopes in the world and Perpetuate my desire and my hopes to You^{-azwj}!

اللَّهُمَّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَهَا صَبْرِي فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرِفْنِي وَ يَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يَخْذُلْنِي

O Allah^{-azwj}! How many bounties You^{-azwj} have Favoured upon me, my thanking to You^{-azwj} was little for it, and how many afflictions You^{-azwj} Tried me with, my patience to You^{-azwj} was little for it! So, O One my thanking was little at His^{-azwj} bounties, do not Deprive me, and O One my patience was little at His^{-azwj} afflictions but He^{-azwj} did not Abandon me!

وَ يَا مَنْ رَأَى عَلَيَّ الْخَطَايَا وَ عَلَيَّ الْمَعَاصِي فَسَتَرَهَا عَلَيَّ وَ لَمْ يُفْضَحْنِي وَ رَأَى مُقِيماً عَلَيَّ مَا يُكْرَهُ مِنَ الزَّلَّاتِ وَ الْهَفَوَاتِ فَلَمْ يَشْهَرْنِي وَ كَانَ بِي حَفِيئاً وَ بِمَا وَعَدْتَنِي مِنْ خَيْرٍ مَلِيئاً وَ حَلَفْنِي سَلِيماً سَوِيّاً

And O the One Who Sees me being upon the sins and upon the acts of disobedience, but He^{-azwj} Covered these upon me and did not Expose me, and He^{-azwj} Saw me staying upon the slips and the lapses that He^{-azwj} Dislikes but did not Disgrace me, and He^{-azwj} was Gracious with me and Cause me to be content with what He^{-azwj} had Promised me of the good, and Create me safe and sound!

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَدْعُوكَ يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُضِي أَوْدَانَ وَ يَا ذَا الْمَنْ الَّذِي لَا يَفْتِي أَوْدَانَ وَ يَا ذَا النِّعَمِ الَّتِي لَا تُحْصَى عَدداً أَحْفَظُنِي فِيهَا مَا غَابَ عَنِّي وَ لَا تَكْلُنِي إِلَى نَفْسِي فِيمَا أَحْصَرْتَهُ عَلَيَّ فَتَهْلِكُنِي إِنَّكَ جَوَادٌ كَرِيمٌ

O Allah^{-azwj}! I ask You^{-azwj} and I supplicate to You^{-azwj}, O with the Acts of Kindness which do not terminate, ever, an O with the Conferment which does not deplete, ever, and O with the bounties which cannot be counted in number! Protect me regarding what is absent from me

and do not Allocate me to myself regarding what is trapping upon me to destroy me, You^{-azwj} are Generous, Benevolent!

اللَّهُمَّ إِنِّي أَسْأَلُكَ فَرَجاً قَرِيباً وَ صَبْراً جَمِيلاً وَ أَجْراً عَظِيماً وَ رِزْقاً وَاسِعاً وَ أَسْأَلُكَ الْعَاقِبَةَ فِي جَمِيعِ الْبَلَاءِ وَ الْعَاقِبَةَ فِي الدُّنْيَا وَ الْآخِرَةِ بِرَحْمَتِكَ

O Allah^{-azwj}! I ask You^{-azwj} for near relief, and beautiful patience, and mighty Recompense, and vast sustenance, and I ask You^{-azwj} for the well-being during entirety of the afflictions and the disasters in the world and the Hereafter, by Your^{-azwj} Mercy!

يَا اللَّهُ وَ أَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ وَ أَدْعُوكَ وَ أُنْتَهِلُ إِلَيْكَ وَ أَرْجُوكَ يَا مَنْ لَا تَضُرُّهُ الدُّنُوبُ وَ لَا تَنْفُصُهُ الْمَغْفِرَةُ اغْفِرْ لِي مَا لَا يَصُرُّكَ وَ هَبْ لِي مَا لَا يَنْفُصُكَ يَا رَحِيمُ إِنَّكَ جَوَادٌ كَرِيمٌ

O Allah^{-azwj}, and I ask You^{-azwj}, O Allah^{-azwj}, by Your Name, and I supplicate to You^{-azwj}, and plead to You^{-azwj}, and hope to You^{-azwj}, O One the sins do not harm Him^{-azwj} nor does the Forgiving reduce Him^{-azwj}! Forgive for me what does not harm You^{-azwj} and Gift to me what does not reduce You^{-azwj}, of Merciful, You^{-azwj} are Generous, Benevolent!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِعَدَدِ مَا خَلَقْتَ وَ رَزَقْتَ وَ بَعَدَ مَا أَنْتَ خَالِقُهُ وَ رَازِقُهُ أَضْعَافاً مُضَاعَفَةً أَبَداً إِلَى يَوْمِ الْقِيَامَةِ وَ صَلِّ عَلَيْنَا مَعَهُمْ أَجْمَعِينَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} with the number of what You^{-azwj} have Created and Sustained, and with the number of what You^{-azwj} are its Creator and its Sustainer, multiplied a multiple, for ever up to the Day of Qiyamah, and Send Salawaat upon us with them^{-asws} all, O most Merciful of the Merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَفْتَحَ لِي خَزَائِنَ الْأَرْضِ وَ أَنْ تُعَاقِبَنِي أَبَداً مَا أُنْقِيتَنِي وَ اعْصِمْنِي وَ ارْحَمْنِي إِذَا تَوَفَّيْتَنِي وَ آمِنِّي إِذَا حَشَرْتَنِي وَ سَكِّنْ رُوحِي بَيْنَ يَدَيْكَ إِذَا أَوْفَقْتَنِي لِلْحِسَابِ بَيْنَ يَدَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! I ask You^{-azwj} to Open for me treasures of the earth, and to Grant me well-being for ever for as long as You^{-azwj} Cause me to live, and Protect me and Mercy me what You^{-azwj} Cause me to die, and Secure me when You^{-azwj} Resurrected, and Calm my dread in front of You^{-azwj} when You^{-azwj} Pause me for the Reckoning in front of Your^{-azwj}, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُجْعَلَنِي بِكَ مُؤْمِناً وَ أَحْسِبَنِي لَكَ مُوقِناً وَ اجْعَلْنِي لَكَ مُسْلِماً وَ بِكَ وَاثِقاً وَ لَكَ رَاجِئاً وَ عَلَيْنِكَ مُتَوَكِّلاً وَ إِلَيْكَ مُتَوَسِّلاً وَ مِنْ عَذَابِكَ آمِناً

O Allah^{-azwj}! I ask You^{-azwj} to Make me a believer in You^{-azwj}, and Cause me to live for You^{-azwj} with conviction, and Make me submissive to You^{-azwj}, and trusting with You^{-azwj}, and hoping to You^{-azwj}, and reliant upon You^{-azwj}, and seeking means to You^{-azwj}, and safe from Your^{-azwj} Punishment!

اللَّهُمَّ أَحْسِبْنِي عَلَى الْإِسْلَامِ وَ أَنْتَ عَنِّي رَاضٍ عَيْرَ غَضَبَانَ وَ اجْمَعْ اللَّهُمَّ بَيْنِي وَ بَيْنَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص فِي الْمَقَامِ الْمُخْمُودِ وَ الْخَوْضِ الْمَشْهُودِ وَ لَقِي خُجَّتِي يَوْمَ الْفَاكِ وَ ارْزُقْنِي مِنْ رَحْمَتِكَ مَا تُعِينُنِي بِهِ عَنْ رَحْمَةٍ مِنْ سِوَاكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ لَا تُعَذِّبْنِي بَعْدَهَا أَبَداً

O Allah-azwj! Cause me to live upon Al-Islam and You-azwj are Satisfied with me not Angry, and O Allah-azwj, Gather between me and Muhammad-saww and Progeny-asws of Muhammad-saww in the Praiseworthy Position, and the Witnessed Fountain, and Indoctrinate me my arguments on the Day I meet You-azwj, and Grace me from Your-azwj Mercy what would me, due to it, needless of mercy of the ones besides You-azwj, O most Merciful of the merciful ones, and do not Punish me after it, ever!

اللَّهُمَّ وَارْزُقْنِي يَا وَاسِعَ الْمَغْفِرَةِ يَا قَرِيبَ الرَّحْمَةِ مِنْ فَضْلِكَ الْوَاسِعِ رِزْقًا هَيِّئًا وَلَا تُفَوِّزْنِي بَعْدَهُ أَبَدًا رِزْقًا أَصُونُ بِهِ مَاءً وَجْهِي مَا أَحْيَيْتَنِي أَبَدًا

O Allah-azwj, and Grace, O vast of the Forgiveness, O near of the Mercy from Your-azwj vast Grace, a welcoming sustenance and do not Impoverish me after it, ever, a sustenance I can fortify by it the water (honour) of my face for as long as You-azwj Cause me to live, ever!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ عَلَيَّ الْهُدَى أَمْرِي وَ التَّقْوَى زَادِي وَ أَقْلِي عَثْرَتِي وَ اجْعَلْ عَلَيَّ الصِّدْقَ كَلِمَتِي وَ فِي الْيَقِينِ هَيْبَتِي وَ عَلَيَّ الْإِحْلَاصَ سِرِّي وَ اجْعَلْ عَلَيَّ حُسْنَ الطَّاعَةِ لَكَ جَمِيعَ شَأْنِي

O Allah-azwj! I ask You-azwj to Make my affairs to be upon the guidance and increase me the piety and Reduce my stumbles, and Make my speech to be upon the truthfulness, and my important matters to be upon the certainty, and my secrets upon the sincerity, and Make entirety of my affairs upon the godly obedience to You-azwj!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ التَّقْوَى زَادِي إِلَى يَوْمِ مَعَادِي وَ الْجَنَّةَ نَوَاطِي وَ الْحَسَنَاتِ مَآبِي وَ هَبْ لِي الْيَقِينَ وَ الْهُدَى وَ الْعَفَافَ وَ الْعَنَى وَ الْكِفَافَ وَ التَّقْوَى وَ الْعَافِيَةَ فِي الْآخِرَةِ وَ الْأُولَى يَا كَرِيمُ

O Allah-azwj! I ask You-azwj to Make the piety to be my provision up to the Day of my appointment, and the Paradise as my abode, and the good deeds as my return, and Gift to me the certainty, and the guidance, and the chastity, and the riches, and the sufficiency, and the piety, and the well-being in the Hereafter and the former, O Benevolent!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَيَّ مَلَائِكَتِكَ الرُّوحَانِيِّينَ وَ حَمَلَةَ عَرْشِكَ أَجْمَعِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِينَ وَ ارْزُقْنِي شَفَاعَةَ مُحَمَّدٍ وَ آلِهِ عِنْدَ الْحَوْضِ الْمَوْزُودِ وَ الْمَقَامِ الْمَحْمُودِ مَعَ الرَّجْعِ السُّجُودِ إِنَّكَ عَفُورٌ وَدُودٌ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Your-azwj Angels the Cherubim, and bearers of Your-azwj Throne in their entirety, from inhabitants of the skies and inhabitants of the earths, and Grace me intercession of Muhammad-saww and his-saww Progeny-asws at the Fountain of arrival, and the Praiseworthy Position with the Ruk'u, the Sajdah(s), You-azwj are Forgiving, Affectionate!

إِلَهِي أَسْتَغْفِرُكَ مِنْ جَمِيعِ مَا عَلِمْتَهُ مِنِّي وَ مَا جَهِلْتُهُ أَنَا مِنْ نَفْسِي يَا عَفَّارُ يَا قَهَّارُ يَا عَزِيزُ يَا كَرِيمُ يَا جَبَّارُ يَا عَفُورُ يَا سَتَّارُ يَا اللَّهُ يَا رَبَّ يَا رَبَّ يَا رَبَّ

My God-azwj! I seek Your-azwj Forgiveness from entirety of what You-azwj Know from me, and what I am ignorant of from myself! O Forgiver, O Subduer, O Mighty, O Benevolent, O Forceful, O Pardoner, O Coverer, O Allah-azwj, O Lord-azwj, O Lord-azwj, O Lord-azwj!

إِلَهِي جَمِيعَ خَلْقِكَ يَسْأَلُونَكَ الْحَاجَاتِ وَ أَنْتَ لَهُمْ بِهَا مَلِيءٌ وَ حَاجَتِي أَنْ تَذَكِّرَنِي عَلَى طُولِ الْبَلَاءِ إِذَا نَسِيتَنِي أَهْلِي وَ أَهْلُ الدُّنْيَا ذَكَرَ مِنْ دَامَتْ وَخَدَّتُهُ وَ نَقِدَتْ مُدَّتُهُ وَ خَلَّتْ أَيَّامُهُ وَ فَيَيْتَ أَعْوَامُهُ وَ بَقِيَتْ أَيَّامُهُ يَا كَرِيمًا تَظَاهَرْتَ عَلَيَّ مِنْهُ الْبِعَمِّ وَ تَدَارَكْتَ عِنْدَهُ مِنِّي الدُّنُوبُ

My God^{-azwj}! Entirety of Your^{-azwj} creatures is asking You^{-azwj} the needs and You^{-azwj} are Fulfilling these for them, and my need is for You^{-azwj} to Remember me upon the lengthy affliction when my family and people of the world forget me. Remember the one whose loneliness is constant, and his period has depleted, and his days have empties, and his years have perished while his sins remain. O Benevolent! The bounties from Him^{-azwj} have appeared upon me, and the sins from me have come in His^{-azwj} Presence!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنَ الدُّنُوبِ الَّتِي تَدَارَكْتَ مِنِّي إِلَيْكَ وَ أَحْمَدُكَ عَلَى الْبِعَمِّ الَّتِي تَظَاهَرْتَ مِنكَ عَلَيَّ يَا كَبِيرَ كُلِّ كَبِيرٍ يَا مَنْ لَا شَرِيكَ لَهُ وَ لَا وَزِيرَ يَا خَالِقَ الشَّمْسِ وَ الْقَمَرِ الْمُنِيرِ يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ يَا سَمِيعَ يَا بَصِيرَ

O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness from the sins which have come from me to You^{-azwj}, and I praise You^{-azwj} upon the bounties which have appeared from You^{-azwj} upon me! O Great of every great one, O One there is no associate for Him^{-azwj} nor any minister! O Creator of the sun, and the radiant moon! O Protection of the fearful, the seeker of shelter! O Listener, O Seeing!

يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا مُطْلِقَ الْمَكْبَلِ الْأَسِيرِ يَا جَابِرَ الْعَظْمِ الْكَسِيرِ يَا قَاصِمَ كُلِّ جَبَّارٍ عَنِيدٍ يَا اللَّهُ يَا أَرْحَمَ الرَّاحِمِينَ

O Merciful to the old (and) aged! O Sustainer of the young child! O Freer of the shackles of the captive! O Mender of the broken bones! O Crusher of every obstinate tyrant! O Allah^{-azwj}, O most Merciful of the merciful ones!

أَسْأَلُكَ بِمَعَايِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِأَسْمَائِكَ الثَّمَانِيَةِ الْمَكْتُوبَةِ عَلَى فَلَكِ الشَّمْسِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُجِيرَنِي مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ بَعْضِ كُلِّ بَاغٍ وَ مِنْ حَسَدِ كُلِّ حَاسِدٍ وَ مِنْ فَسَادِ كُلِّ فَاسِدٍ وَ مِنْ أَدَى كُلِّ مُوَدِّ وَ مِنْ طُعْيَانِ كُلِّ طَاغٍ وَ مِنْ جَوْرِ كُلِّ جَائِرٍ وَ مِنْ قَضَاءِ السُّوءِ وَ مِنْ قَرِينِ السُّوءِ وَ مِنْ صَاحِبِ السُّوءِ وَ مِنْ زَفِيْقِي السُّوءِ وَ مِنْ جَلِيسِ السُّوءِ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You^{-azwj} for the seat of honour from Your^{-azwj} Throne, and the ultimate Mercy from Your^{-azwj} Book, and by Your^{-azwj} eight Name Inscribed upon the orbit of the sun, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Shelter me from evil of every one with evil, and from rebellion of every rebel, and from envy of every envier, and from corruption of every corrupter, and from harm of every harmer, and from aggression of every aggressor, and from tyranny of every tyrant, and from the evil decree, and from the evil pair, and from the evil companion, and from the evil friend, and from the evil sitter, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ خَلَقَ الدَّرَّ وَ أَعَشَبَ الْبَرَّ وَ شَقَّ الصَّخْرَ وَ فَلَقَ الْبُحْرَ وَ خَصَّ بِالْفَخْرِ مُحَمَّدًا طَهَّرَ صَلَّ عَلَيْهِ وَ آلِهِ وَ أَكْفَنِي مَا أَهَمَّنِي مِنْ أُمُورِ الدُّنْيَا وَ الْآخِرَةِ يَا اللَّهُ بِرَحْمَتِكَ يَا كَرِيمَ

O Allah^{-azwj}! I ask You^{-azwj}, O One Who Created the particle, and Greenified the land, and Split the rock, and Cleft the ocean, and Particularised Muhammad^{-azwj} with the pride, the purity. Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and Suffice me of what is worrying me

from the matters of the world and the Hereafter, O Allah-azwj, by Your-azwj Mercy, O Benevolent!

اللَّهُمَّ وَ عَافِنِي فِي الدُّنْيَا مِنْ شَرِّ الشَّيْطَانِ وَ جَوْرِ السُّلْطَانِ وَ مِنَ الضَّلَالَةِ وَ الطُّغْيَانِ إِنَّكَ كَرِيمٌ مَنَّانٌ

O Allah-azwj, and Grant me well-being in the world from the evil of Satan^{la}, and tyranny of the ruler, and from the straying and the aggression, You-azwj are Benevolent, Bestower!

اللَّهُمَّ إِنَّكَ أَكْرَمُ مَسْئُولٍ فَأَسْأَلُكَ أَنْ تُحْيِيَنِي حَيَاةَ السُّعْدَاءِ وَ أَنْ تُتَوَفَّيَنِي وَفَاةَ الشُّهَدَاءِ وَ أَنْتَ عَنِّي رَاضٍ غَيْرٌ غَضَبَانَ يَا رَحِيمُ يَا رَحْمَانُ

O Allah-azwj! You-azwj are the most Benevolent of the ones asked, so I ask You-azwj to Cause me to live the life of the fortunate, and to Cause me to die the death of the martyrs while You-azwj are Satisfied with me without being Wrathful, O most Merciful of the merciful ones!

اللَّهُمَّ عَافِنِي فِي الدُّنْيَا مِنْ شَرِّ الْبَلَاءِ وَ الْأَذَى وَ عَافِنِي فِي الْآخِرَةِ مِنَ النَّارِ وَ سُوءِ الْحِسَابِ وَ مِنَ الْأَهْوَالِ الطَّوَالِ وَ الْأَعْلَالِ الثَّقَالِ وَ أَلِيمِ النَّكَالِ وَ مِنَ الرَّقُومِ وَ شَرْبِ الْحَمِيمِ وَ الْيَحْمُومِ وَ مِنْ مَقَاسَاةِ السَّمُومِ فِي شِدَّةِ الْعُمُومِ بِدَارِ الْأَحْزَانِ وَ الْهُمُومِ يَا حَيُّ يَا قَيُّومُ

O Allah-azwj! Grant me well-being in the world from evil of the affliction and the harm, and Grant me well-being in the Hereafter from the Hellfire and the evil Reckoning, and from the lengthy horrors and the heavy shackles, and the painful exemplary Punishments, and from Aal Zaqoum (bitter fruit tree in Hell), and drink of the boiling water, and from cups of toxins in the intense clouds in the House of griefs and the worries, O Living, O Eternal!

يَا اللَّهُ وَ أَسْأَلُكَ يَا رَبِّ بِمَا فِي هَذَا الْكِتَابِ مِنَ الْأَسْمَاءِ الْعِظَامِ وَ الْأَحْزَابِ الْكِرَامِ أَنْ تُعْطِيَنِي وَ جَمِيعِ إِخْوَانِي الْمُؤْمِنِينَ مَا سَأَلْتُكَ وَ رَغِبْتُ فِيهِ إِلَيْكَ وَ ابْدَأْ بِحِمِّ وَ ثَنِّ بِي يَا كَرِيمُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj, and I ask You-azwj, O Lord-azwj, with what Magnificent Names are in this Book, and the Honourable Phrases, to Give me and entirety of my Momineen brothers what I am asking You-azwj and am desirous to you regarding it, and Begin with them and secondly with me, O Benevolent, You-azwj are Able upon all things!

اللَّهُمَّ إِنَّكَ خَلَقْتَ بِرَأْفَتِكَ أَقْوَاماً أَطَاعُواكَ فِيمَا أَمَرْتَهُمْ وَ عَمِلُوا لَكَ فِيمَا خَلَقْتَهُمْ لَهُ فِإِنَّهُمْ لَمْ يَبْلُغُوا ذَلِكَ إِلَّا بِكَ وَ لَمْ يُؤْفِقَهُمْ لَهُ غَيْرُكَ يَا كَرِيمُ كَانَتْ رَحْمَتُكَ لَهُمْ قَبْلَ طَاعَتِهِمْ لَكَ

O Allah-azwj! You-azwj Created a people with Your-azwj Kindness. The obeyed You-azwj in what You-azwj had Commanded them, and they worked for you regarding what You-azwj had Created them for. They did not reach that except with You-azwj, and no one paused them for it apart from You-azwj, O Benevolent! Your-azwj Mercy for them is before their obedience to You-azwj!

فَأَسْأَلُكَ يَا إِلَهِي بِحَقِّهِمْ عَلَيْكَ وَ بِحَقِّكَ عَلَيْهِمْ أَنْ تُجْعَلَنِي مَعَهُمْ وَ مِنْهُمْ آمِينَ رَبِّ الْعَالَمِينَ وَ صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَ الرَّسُولِ الْمُجْتَبَى الْمُبْلَغِ رِسَالَتِكَ وَ الْمُظْهِرِ لِمُعْجَزَاتِكَ وَ بَرَاهِينِ كَلِمَاتِكَ وَ عَلَى إِلَهِ الطَّاهِرِينَ الْأَخْيَارِ الْعُرَى الْمَيَامِينِ الْأَبْرَارِ وَ تَقَبَّلْ مِنِّي مَا دَعَوْتُكَ وَ رَجَوْتُكَ وَ اقْرَأْهُ بِالْإِجَابَةِ يَا أَرْحَمَ الرَّاحِمِينَ -

I ask You-azwj, O my God-azwj, by their rights upon You-azwj and by Your-azwj Right upon them, to Make me with them and from them! Ameen, Lord-azwj of the worlds, and O Allah-azwj, Send

Salawaat upon Muhammad^{-saww} the Chosen one, and the Selected Rasool^{-saww}, and deliverer of Your^{-azwj} Message, and the manifester of Your^{-azwj} miracles, and the Proofs of Your^{-azwj} Phrases, and upon his^{-saww} Progeny^{-asws}, the clean, the goodly, the resplendent of the companions of the right hand, the righteous, and Accept from me what I am supplicating to You^{-azwj}, and hoping to You^{-azwj}, and Pair it with the Response, O most Merciful of the merciful ones!

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا الْآيَةَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ - سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ الْأَيَّاتِ الْفَلَاتِ.

'Our Lord! Do not Seize us if we forget or we make a mistake. [2:286] (the Verse), and may Allah^{-azwj} Send Salawaat upon our Chief Muhammad^{-saww} and his^{-saww} Progeny^{-asws} in their entirety! **Glorious is your Lord, the Lord of Might, [37:180]** (the three Verses)".³⁸⁶

2- مهج، مهج الدعوات من كتاب تعبیر الرؤيا لمحمد بن يعقوب الكليني ما هذا لفظه أحمد عن الوشاء عن أبي الحسن الرضا ع قال: رأيت أبي ع في المنام فقال يا نبي إذا كنت في شدة فأكثر من أن تقول يا زهوف يا رحيم و الذي نراه في النوم كما نراه في اليقظة.

(The book) 'Mahj Al Dawaat', from the book 'Tabeer Al Ruwya' of Muhammad Bin Yaquob Al Kulayni what is this wording – Ahmad, from Al Washa,

'From Abu Al-Hassan^{-asws} Al-Reza^{-asws} having said: 'I^{-asws} saw my^{-asws} father^{-asws} in the dream. He^{-asws} said: 'O my^{-asws} son^{-asws}! Whenever you^{-asws} were to be in an adversity, then frequent from saying: 'O Kind, O Merciful!', and which we see in the dream would be like what we see in the wakefulness".³⁸⁷

3- دَعَاؤُ الرَّاوْنِدِيِّ، عَنْ سُؤَيْدِ بْنِ عَقْلَةَ قَالَ: أَصَابَتْ عَلِيًّا شِدَّةٌ فَأَتَتْ فَاطِمَةَ ع لَيْلًا رَسُولَ اللَّهِ ص فَدَقَّتِ الْبَابَ فَقَالَ أَسْمِعْ جِسْمَ حَبِيبِي بِالْبَابِ يَا أُمَّ أَيْمَنَ قُومِي وَ انظُرِي

(The book) 'Dawaat' of Al Rawandi – from Suweyd Bin Gafila who said,

'An adversity hit Ali^{-azwj}, so (Syeda) Fatima^{-asws} came at night to Rasool-Allah^{-saww}. She^{-asws} knocked the door. He^{-saww} said: 'I^{-asws} hear the sound of my^{-saww} beloved at the door. O Umm Ayman^{-ra}, arise and look!'

فَقَتَحَتْ لَهَا بِالْبَابِ فَدَخَلَتْ فَقَالَ ص لَقَدْ جِئْتِنَا فِي وَقْتٍ مَا كُنْتَ تَأْتِينَنَا فِي مِثْلِهِ

She^{-ra} opened the door for her^{-asws}. She^{-asws} entered. He^{-saww} said: 'You^{-asws} have come to us during a time you^{-asws} have not been coming to us in (a time) similar to it!'

فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ مَا طَعَامُ الْمَلَائِكَةِ عِنْدَ رَبِّنَا

(Syeda) Fatima^{-asws} said: 'O Rasool-Allah^{-saww}! What is the food of the Angels in the Presence of our Lord^{-azwj}?'

³⁸⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 13 H 1

³⁸⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 13 H 2

فَقَالَ التَّحْمِيدُ

He^{-saww} said: 'The Praise!'

فَقَالَتْ مَا طَعَامُنَا

She^{-asws} said: 'What is our food?'

فَقَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسِي بِيَدِهِ مَا أَقْتَبِسُ فِي آلِ مُحَمَّدٍ شَهْرًا نَارًا اخْتَارِي أَمْرًا لَكَ أَوْ أَعْلَمَكَ خَمْسَ كَلِمَاتٍ عَلَّمَنِيهِنَّ جِبْرَائِيلُ ع

Rasool-Allah^{-saww} said: 'By the One in Whose Hand is my^{-saww} soul! I^{-saww} have not ignited fire (for cooking) in the family of Muhammad^{-saww} for a month! Choose, either I^{-saww} instruct an instruction for you^{-asws} or I^{-saww} teach you^{-asws} five phrases Jibraeel^{-as} has taught these!'

قَالَتْ يَا رَسُولَ اللَّهِ مَا الْحُمْسُ الْكَلِمَاتِ

She^{-asws} said: 'O Rasool-Allah^{-saww}! What are the five phrases?'

قَالَ يَا رَبُّ الْأُولَى وَالْآخِرَى يَا ذَا الْقُوَّةِ الْمَتِينِ يَا رَاحِمَ الْمَسَاكِينِ وَيَا أَرْحَمَ الرَّاحِمِينَ وَ رَجَعَتْ

He^{-saww} said: 'O Lord^{-azwj} of the former ones and the latter ones! O with the Invincible Strength, and O Mercier to the poor, and O most Merciful of the merciful ones!'

فَلَمَّا أَبْصَرَهَا عَلِيٌّ ع قَالَ يَا بَابِي وَ أُمِّي مَا وَرَاكَ يَا فَاطِمَةُ

And she^{-asws} returned. When Ali^{-asws} saw her^{-asws}, he^{-asws} said: 'By my^{-asws} father^{-as} and my^{-asws} mother^{-as}! What is (news) with you^{-asws}, O Fatima^{-asws}?'

قَالَتْ دَهَبْتُ لِلدُّنْيَا وَ جِئْتُ بِالْآخِرَةِ

She^{-asws} said: 'I^{-asws} had gone for the world and have come with the Hereafter!'

قَالَ عَلِيٌّ ع خَيْرٌ أَمَامَكَ خَيْرٌ أَمَامَكَ.

Ali^{-asws} said: 'Goodness is in front of you^{-asws}! Goodness is in front of you^{-asws}!'³⁸⁸

وَ عَنِ الْحُسَيْنِ [الْحُسَيْنِ بْنِ] عَلِيٍّ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ جِبْرَائِيلَ ع أَتَى إِلَيَّ بِسَبْعِ كَلِمَاتٍ وَ هِيَ الَّتِي قَالَ اللَّهُ- وَ إِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ- يَا اللَّهُ يَا رَحْمَانُ يَا رَبَّ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا نُورَ السَّمَاوَاتِ وَ الْأَرْضِ يَا قَرِيبَ يَا مُجِيبَ الْمُحْتَرِبِ.

And from Al-Husayn^{-asws} (Al-Hassan^{-asws} Bin Ali^{-asws}, from the Prophet^{-saww} having said: 'Jibraeel^{-as} came to me^{-saww} with seven phrases, and these are which Allah^{-azwj} Said: **And when his Lord Tested Ibrahim with certain words, so He Completed these. [2:124]** – 'O Allah^{-azwj}, O

Beneficent, O Lord^{-azwj}, O with the Majesty and the Benevolence, O Noor of the skies and the earth, O near, O Responder’ – the Hadeeth’’.³⁸⁹

4- الدُّرُّ الْمَنْشُورُ، لِلسُّيُوطِيِّ عَنْ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ عَنِ الْأَسْمَاءِ التَّسْعَةِ وَالتَّسْعِينَ الَّتِي مِنْ أَخْصَاةَا دَخَلَ الْجَنَّةَ

(The book) ‘Al Durr Al Mansour’ of Al Suyuti, from Abu Nueym, by his chain,

‘From Muhammad son of Ja’far^{-asws} who said, ‘I asked my father Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws} about the ninety-nine Names which one who counts these would enter the Paradise.

فَقَالَ هِيَ فِي الْقُرْآنِ فَفِي الْقَائِمَةِ خَمْسَةٌ أَسْمَاءٌ- يَا اللَّهُ يَا رَبُّ يَا رَحْمَانُ يَا رَحِيمُ يَا مَالِكُ

He^{-asws} said: ‘These are in the Quran! In (Surah) Al Fatiha there are five Names – O Allah^{-azwj}, O Lord^{-azwj}, O Beneficent, O Merciful, O Master! (5)

وَ فِي الْبُقْرَةِ ثَلَاثَةٌ وَ ثَلَاثُونَ اسْمًا هُمْ يَا مُحِيطُ يَا قَدِيرُ يَا عَلِيمُ يَا حَكِيمُ يَا عَلِيُّ يَا عَظِيمُ يَا تَوَّابُ يَا بَصِيرُ يَا وَلِيُّ يَا وَاسِعُ يَا كَابِي يَا رَءُوفُ يَا بَدِيعُ يَا شَاكِرُ يَا وَاحِدُ يَا سَمِيعُ يَا قَابِضُ يَا بَاسِطُ يَا حَيُّ يَا قَيُّوْمُ يَا عَزِيْزُ يَا حَمِيْدُ يَا عَفُوْرُ يَا خَلِيْمُ يَا اِلَهٌ يَا قَرِيْبُ يَا مُجِيْبُ يَا عَزِيْزُ يَا نَصِيْرُ يَا قَوِيٌّ يَا شَدِيْدُ يَا سَرِيْعُ يَا خَبِيْرُ

And in (Surah) Al Baqarah there are thirty-three Name. These are – O Encompassing, O Able, O All-Knowing, O Judge, O Exalted, O Magnificent, O Clement, O Seeing, O Guardian, O Capacious, O Sufficient, O Kind, O Initiator, O Appreciative, O One, O Hearing, O Gripper, O Extender, O Living, O Eternal, O Needless, O Praised, O Forgiver, O Lenient, O God, O Near, O Responder, O Mighty, O Helper, O Strong, O Severe, O Swift, O Informed! (33)

وَ فِي آلِ عِمْرَانَ يَا وَهَّابُ يَا قَائِمُ يَا صَادِقُ يَا بَاعِثُ يَا مُنْعِمُ يَا مُتَّقِضِلُ

And in (Surah) Aal-e-Imran^{-as} – O Benefactor, O Custodian, O Truthful, O Resurrector, O Conferrer, O Gracious! (6)

وَ فِي التَّوْبَةِ يَا رَقِيْبُ يَا حَسِيْبُ يَا شَهِيدُ يَا مُقِيْبُ يَا وَكِيلُ يَا عَلِيُّ يَا كَبِيْرُ

And in (Surah) Al Nisaa – O Watcher, O Reckoner, O Witness, O Overseer, O Protector, O Exalted, O Great! (7)

وَ فِي الْأَنْعَامِ يَا فَاطِرُ يَا قَاهِرُ يَا لَطِيْفُ يَا بُرْهَانُ

And in (Surah) Al Anaam - O Originator, O Subduer, O Gentle, O Proof! (4)

وَ فِي الْأَعْرَافِ يَا مُجِيْبُ يَا مُبِيْتُ

³⁸⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 13 H 3 b

And in (Surah) Al Araaf – O Causer of life, O Causer of death! (2)

وَ فِي الْأَنْفَالِ يَا نِعْمَ الْمَوْلَىٰ وَ يَا نِعْمَ النَّصِيرُ

And in (Surah) Al Anfaal – O Best Master, and O Best Persistent Helper! (2)

وَ فِي هُودٍ يَا حَفِيظُ يَا مَجِيدُ يَا وَدُودُ يَا فَاعِلًا لِمَا يُرِيدُ

And in (Surah) Hud^{as} – O Preserver, O Encompasser, O Affectionate, O Doer of whatever He^{azwj} Wants! (4)

وَ فِي الرَّعْدِ يَا كَبِيرُ يَا مُتَعَالٍ

And in (Surah) Al Ra'ad – O Great, O most Exalted! (2)

وَ فِي إِبْرَاهِيمَ يَا مَنَّانُ يَا وَارِثُ

And in (Surah) Ibrahim^{as} – O Bestower, O Inheritor! (2)

وَ فِي الْحَجْرِ يَا خَلَّاقُ

And in (Surah) Al Hijr – O Creative! (1)

وَ فِي مَرْيَمَ يَا قَرْدُ

And in (Surah) Maryam^{as} – O Unique! (1)

وَ فِي طه يَا عَقَّارُ

And in (Surah) Ta Ha – O Forgiver! (1)

وَ فِي قَدْ أَفْلَحَ يَا كَرِيمُ

And in (Surah) Al Mominoun – O Benevolent! (1)

وَ فِي النُّورِ يَا حَقُّ يَا مُبِينُ

And in (Surah) Al Nour – O True, O Manifest! (2)

وَ فِي الْفُرْقَانِ يَا هَادِي

And in (Surah) Al Furqan – O Guide! (1)

وَ فِي سَبَأٍ يَا فَتَّاحُ

And in (Surah) Saba – O Supreme Judge! (1)

وَ فِي الرَّؤْمِ يَا عَالِمُ

And in (Surah) Al Zumar – O Knower! (1)

وَ فِي غَافِرٍ يَا غَافِرُ يَا قَابِلَ التَّوْبِ يَا دَا الطُّوْلِ يَا رَفِيعُ

And in (Surah) Ghafir (Al Momin) – O Forgiver, O Acceptor of repentance, O with the Leniency, and O Lofty! (4)

وَ فِي الذَّارِيَاتِ يَا رَزَّاقُ يَا دَا الْعُوَّةِ يَا مَتِينُ

And in (Surah) Al Zariyaat – O Sustainer, O with the Strength, O Invincible! (3)

وَ فِي الطُّورِ يَا بُرُّ

And in (Surah) Al Tour – O Righteous! (1)

وَ فِي اقْتَرَبْتَ يَا مُقْتَدِرُ يَا مَلِيكُ

And in (Surah) Al Qamar – O Powerful, O King! (2)

وَ فِي الرَّحْمَنِ يَا دَا الْجَلَالِ وَ الْإِكْرَامِ يَا رَبَّ الْمَشْرِقَيْنِ وَ رَبَّ الْمَغْرِبَيْنِ يَا بَاقِي يَا مُعِينُ

And in (Surah) Al Rahman – O with the Majesty and the Benevolence, O Lord^{azwj} of the two Easts and Lord^{azwj} of the two wests, O Remaining, O Assister! (4)

وَ فِي الْحَدِيدِ يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا بَاطِنُ

And in (Surah) Al Hadeed – O First, O Last, O Apparent, O Hidden! (4)

وَ فِي الْحَشْرِ يَا مَلِكُ يَا قُدُّوسُ يَا سَلَامُ يَا مُؤْمِنُ يَا مُهَيِّمُ يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا خَالِقُ يَا بَارِئُ يَا مُصَوِّرُ

And in (Surah) Al Hashr – O King, O Holy, O Granter of safety, O Infuser of belief, O Preserver of safety, O Mighty, O Forceful, O most Great, O Creator, O Maker, O Fashioner! (11)

وَ فِي الْبُرُوجِ يَا مُبْدِئُ يَا مُعِيدُ

And in (Surah) Al Burouj – O Initiator, O Repeater! (2)

وَ فِي الْفَجْرِ يَا وَتْرُ

And in (Surah) Al Fajr – O Single! (1)

وَ فِي الْإِخْلَاصِ يَا أَحَدُ يَا صَمَدُ.

And in (Surah) Al Ikhlaas – O First, O Solid!’³⁹⁰ (2)

Translator’s note – These come to 110 in my counting (yes 110). Anyway, it is more than 99. Secondly, these are different from the ones well known in the world and their sequencing is different. Thirdly, Shias cannot object because it is from the 6th Imam^{asws}, and the non-Shias cannot object because it is from their source book.

³⁹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 13 H 4

باب 14 فضل الحوقلة و ما يناسبه زائدا على ما مر في باب الكلمات الأربع التي يفرع إليها و في غيره

CHAPTER 14 – MERIT OF THE ‘HOWQALA’ (SAYING ‘THERE IS NEITHER MIGHT NOR STRENGTH EXCEPT WITH ALLAH^{-azwj}), AND WHAT IS RELATED TO IT, ADDITIONAL UPON WHAT HAS ALREADY PASSED IN THE CHAPTERS ON THE FOUR PHRASES WHICH ONE PANICS TO, AND REGARDING OTHERS

1- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَنِيعُ الْمَعْرُوفِ يَدْفَعُ مِيتَةَ السُّوءِ وَ الصَّدَقَةُ فِي السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ وَ صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ وَ تَنْفِي الْفَقْرَ -

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Doing acts of kindness repels the evil death, and the charity in the secrecy extinguishes Wrath of the Lord^{-azwj}, and connecting the kinship increases in the lifespan and negates the poverty.

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ كَثُرَ مِنْ كُنُوزِ الْجَنَّةِ وَ هُوَ شِفَاءٌ مِنْ تِسْعَةِ وَ تِسْعِينَ دَاءً أَذْنَاهَا اللَّهُمَّ.

And (the phrase) ‘و لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ’ ‘There is neither might nor strength except with Allah^{-azwj}’ is a treasure from treasures of the Paradise, and it is a healing from ninety-nine illnesses, the lease of these being the worries”.³⁹¹

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَلْحَ عَلَيْهِ الْفَقْرُ فَلْيَكْتُمِ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And by the chain, said,

‘Rasool-Allah^{-saww} said: ‘Rasool-Allah^{-saww} said: ‘One upon whom the poverty persists, let him frequent from the words, ‘و لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ’ ‘There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’”.³⁹²

2- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ أَبُو الْحَسَنِ ع قَوْلُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ يَدْفَعُ أَنْوَاعَ الْبَلَاءِ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Abu Al-Hassan^{-asws} said: ‘The words, ‘There is neither might nor strength except with Allah^{-azwj}’ repels a variety of afflictions’”.³⁹³

وَ قَالَ الصَّادِقُ ع إِذَا تَوَالَتْ عَلَيْكَ الْمُؤْمُ فَتَلَّ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

³⁹¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 14 H 1 a

³⁹² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 14 H 1 b

³⁹³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 14 H 2 a

And Al-Sadiq^{-asws} said: ‘When the worries pile up on you, then say, ‘There is neither might nor strength except with Allah^{-azwj}’^{.394}

وَقَالَ ابْنُ عَبَّاسٍ جَاءَ عَوْنُ بَنِي مَالِكٍ الْأَشْجَعِيِّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ إِنَّ ابْنِي قَدْ أَسْرَهُ الْعَدُوُّ وَ قَدْ اشْتَدَّ غَمِّي وَ عَيْلِ صَبْرِي فَمَا تَأْمُرُنِي

And Ibn Abbas said,

‘Awn Bin Malik Al-Ashjaie came to the Prophet^{-saww}. He said, ‘O Rasool-Allah^{-saww}! My son, the enemies have imprisoned him and my sadness has intensified, and my chest is pained. What are you^{-asws} instructing me?’

قَالَ أَمْرُكَ أَنْ تُكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي كُلِّ حَالٍ

He^{-saww} said: ‘I^{-saww} instruct you to frequent from the words, ‘*لا حول و لا قوة إلا بالله في كل حال*’, ‘There is neither might nor strength except with Allah^{-azwj} in all situations!’

فَانصَرَفَ وَ هُوَ يَقُولُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عَلَى كُلِّ حَالٍ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَنَاهُ ابْنُهُ مَعَهُ مِائَةٌ مِنَ الْإِبِلِ عَقَلَ عَنْهَا الْمُشْرِكُونَ فَاسْتَأْفَقَهَا

He left, and he was saying, ‘There is neither might nor strength except with Allah^{-azwj} upon all situations!’ While he was like that when his son came to him and with him were a hundred camels. The Polytheists were heedless about it. He was ushering these.

فَأَتَى الْأَشْجَعِيُّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ لَهُ ذَلِكَ فَتَزَلَّتْ هَذِهِ الْآيَةُ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا- وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

Al-Ashjaie came to Rasool-Allah^{-saww} and mentioned that to him^{-saww}. So this Verse was Revealed: ***And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not anticipate [65:3]***^{.395}

وَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلِيَ فِي عَيْنِهِ شَيْءٌ مِنَ الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ فَقَالَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ مُنِعَ أَلَّا تَرَى إِلَى قَوْلِهِ تَعَالَى- وَ لَوْ لَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And from the Prophet^{-saww}: ‘One, something is sweet in his eyes from the family, and the wealth and the children, so he says, ‘Whatever Allah^{-azwj} Desires. There is no strength except with Allah^{-azwj}’, would be defended. Don’t you see Words of the Exalted: ***And, if only you had said when you entered your garden, ‘Whatever Allah so Desires, there is no Strength except by Allah!’ [18:39]***^{.396}

3- الْبَلَدُ الْأَمِينُ، فِي فَصَائِلِ الذِّكْرِ لِلْفَرَاتِيِّ مَنْ قَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ لَا مَلْجَأَ مِنْهُ إِلَّا إِلَيْهِ دَفَعَ اللَّهُ عَنْهُ سَبْعِينَ نَابًا مِنَ الضَّرِّ أَذْنَاهَا الْقَمْرُ.

(The book) ‘Al Balad Al Ameen’ in ‘Fazail Al Zikr’ of Al Firbany –

³⁹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 14 H 2 b

³⁹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 14 H 2 c

³⁹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 14 H 2 d

‘One who says, ‘لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللّهِ وَ لا مَلْجَأَ مِنْهُ إِلاَّ إِلَيْهِ’ ‘There is neither might nor strength except with Allah^{-azwj} and there is not shelter from Him^{-azwj} except to Him^{-azwj}’, Allah^{-azwj} will repel from him seven types of harms, the least of it is the poverty’.³⁹⁷

4- وَ رَأَيْتُ بِحِطِّ الشَّهِيدِ رَحْمَةَ اللَّهِ أَنَّ النَّبِيَّ ص قَالَ: مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ لَا إِلَهَ إِلاَّ اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللّهِ إِلاَّ كُفِّرَتْ عَنْهُ خَطَايَاهُ وَ لَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

And I said in the handwriting of Al Shaheed, may Allah^{-azwj} Mercy him,

‘The Prophet^{-saww} said: ‘There is no one upon the earth saying, ‘There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj}’, except Allah^{-azwj} will Atone his wrongdoings for him, and even if these were like foam of the sea’.³⁹⁸

³⁹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 14 H 3

³⁹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 14 H 4

CHAPTER 15 – SEEKING THE FORGIVENESS AND ITS MERIT AND ITS TYPES

الآيات النساء وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً

The Verses – (Surah) Al Nisaa: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64].**

و قال النساء وَ اسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفوراً رَحِيماً

And Said (In Surah) Al Nisaa: **And seek Forgiveness of Allah; surely Allah would always be Forgiving, Merciful [4:106].**

و قال النساء وَ مَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهُ يَجِدِ اللَّهَ غَفوراً رَحِيماً

And Said (In Surah) Al Nisaa: **And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110].**

الأنفال وَ مَا كَانَ اللَّهُ مُعَذِّبُهُمْ وَ هُمْ يَسْتَغْفِرُونَ

(Surah) Al Anfaal: **And Allah was not going to Punish them (while you were among them, nor would Allah Punish them) while they are seeking Forgiveness [8:33].**

هود وَ أَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتاعاً حَسَناً إِلَى أَجَلٍ مُسَمًّى وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

(Surah) Hud^{as}: **And that you will seek Forgiveness of your Lord, then you will repent to Him, He would Provide you with an excellent provision to a specified term, and Give every one with merit, his merit [11:3].**

و قال تعالى حاكيا عن هود وَ يَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْراراً وَ يَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَ لَا تَتَوَلَّوْا مُجْرِمِينَ

And the Exalted Said Narrating on behalf of Hud^{as}: **And, O people! Seek Forgiveness of your Lord, then repent to Him; He will Send the sky upon you in torrents and Increase you in strength to your strength, and do not turn back as criminals' [11:52].**

و قال تعالى حاكيا عن صالح فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

And the Exalted Said Narrating on behalf of Salih^{as}: **therefore seek His Forgiveness then repent to Him, surely my Lord is Near, Responding [11:61].**

و قال سبحانه حاكيا عن شعيب ع وَ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

And the Glorious Narrated on behalf of Shueyb: **And seek Forgiveness of your Lord repenting to Him, surely my Lord is Merciful, Affectionate [11:90].**

يوسف قالوا يا أبانا استغفر لنا ذنوبنا إنا كنا خاطئين- قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

(Surah) Yusuf^{as}: **They said, 'O our father! Seek Forgiveness for us for our sins, surely we were erroneous' [12:97] He said: 'Soon I will seek Forgiveness of my Lord for you all; surely He is the Forgiving, the Merciful' [12:98].**

الكهف و ما منع الناس أن يؤمنوا إذ جاءهم الهدى و يستغفروا ربه إلا أن تأتيهم سنة الأولين أو يأتيهم العذاب قبلاً

(Surah) Al Kahf: **And what prevents the people from believing when the Guidance comes to them, and seeking Forgiveness of their Lord, except that there has come to them the ways of the former ones, or the Punishment should come facing them? [18:55].**

النمل لو لا تستغفرون الله لعلكنم ترحمون

(Surah) Al Naml: **Why are you not seeking Forgiveness of Allah, perhaps you would be Mercied? [27:46].**

المؤمن و استغفر لذنبك

(Surah) Al Momin: **and ask Forgiveness for your sin [40:55].**

محمد فاعلم أنه لا إله إلا الله و استغفر لذنبك و للمؤمنين و المؤمنات

(Surah) Muhammad^{saww}: **So know that there is no god except Allah, and seek Forgiveness for your sin and for the believing men and the believing women [47:19].**

نوح فقلت استغفروا ربكم إنه كان غفاراً- يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً- وَ يُدْخِلُكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ يُجْعَلُ لَكُمْ جَنَّاتٍ وَ يُجْعَلُ لَكُمْ أَنْهَاراً

(Surah) Nuh^{as}: **So I said: 'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12].**

المرمل و استغفروا الله إن الله عفور رحيم

(Surah) Al Muzzammil: **And seek Forgiveness of Allah, surely He is Forgiving, Merciful [73:20].**

النصر و استغفره إنه كان تواباً

(Surah) Al Nasr: **Then Glorify with Praise of your Lord and seek His Forgiveness, He was always Clement [110:3].**

1- لي، الأمايلي للصدوق ابن المعيرة عن جده عن جده عن السكوني عن الصادق ع عن أبيه ع قال: قال رسول الله ص لأصحابه أ لا أخرجكم بشيء إن أنتم فعلتموه تباعد الشيطان منكم كما تباعد المشرق من المغرب

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shall I^{saww} inform you all with something, of you were to do it, the Satan^{-la} will be distant from you just as the east is distant from the west?'

قَالُوا بَلَى

They said, 'Yes'.

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تُكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمَوَازِرَةُ عَلَى الْعَمَلِ الصَّالِحِ يَمُطِّعَانِ دَابِرَهُ وَ الْإِسْتِغْفَارُ يَقْطَعُ وَتَيْنَهُ وَ لِكُلِّ شَيْءٍ رِكَاتٌ وَ رِكَاتُ الْأَبْدَانِ الصِّيَامُ.

He^{-saww} said: 'The fasting darkens his^{-la} face, and the charity breaks his^{-la} back, and the loving for the Sake of Allah^{-azwj} and the supporting each other upon the righteous deed cuts off his^{-la} tail, and seeking the Forgiveness cuts his^{-la} aorta; and for all things there is Zakat, and Zakat of the bodies is the fasting''³⁹⁹.

2- ن، عيون أخبار الرضا عليه السلام بالأسانيدي الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ نِعْمَةً فَلْيُحْمَدِ اللَّهَ وَ مَنْ اسْتَبَطَّ الرِّزْقَ فَلْيَسْتَغْفِرِ اللَّهَ وَ مَنْ حَزَنَهُ أَمْرٌ فَلْيَقُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'One Whom Allah^{-azwj} Mighty and Majestic Confers a bounty upon, let him praise Allah^{-azwj}, and one for whom the sustenance is delayed, let him seek the Forgiveness, and one whom a matter grieves, let him say, 'لا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ' 'There is neither might nor strength except with Allah^{-azwj}'⁴⁰⁰.

3- ل، الخصال عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ قَالَ اسْتَغْفِرِ اللَّهَ وَ أَتُوبُ إِلَيْهِ فَلَيْسَ بِمُسْتَكْبِرٍ وَ لَا جَبَّارٍ إِنَّ الْمُسْتَكْبِرَ مَنْ بُصِرَ عَلَى الدَّنْبِ الَّذِي قَدْ غَلَبَهُ هَوَاهُ فِيهِ وَ أَتَرَ دُنْيَاهُ عَلَى آخِرَتِهِ.

(The book) 'Al Khisaal' –

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who says, 'أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ' 'I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}', so he isn't arrogant nor is he a tyrant. The arrogant is the one who persists upon the sin which his personal desires had overcome him to be upon it and he prefers his world over his Hereafter''⁴⁰¹.

4- ل، الخصال عَنِ سَعِيدِ بْنِ عِلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْإِسْتِغْفَارُ يَرِيدُ فِي الرِّزْقِ.

(The book) 'Al Khisaal' – from Saeed Bin Alaqaq,

³⁹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 1

⁴⁰⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 2

⁴⁰¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 3

‘From Amir Al-Momineen^{-asws} having said: ‘Seeking the Forgiveness increases in the sustenance’^{.402}

5- ل، الخصال ماجيلويه عن عمه عن البرقي عن ابن محبوب عن هشام بن سالم عن أبي عبد الله ع قال: ما من مؤمن يثرت في يوم أو ليلة أربعين كبيرة فيقول وهو نادٍ استغفر الله الذي لا إله إلا هو الحي القيوم بديع السموات والأرض ذا الجلال والإكرام وأسأله أن يتوب عليّ إلا غفرها الله له

(The book) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Al Barqy, from Ibn Mahboub, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘There is none from a Momin committing forty major sins during a day or a night, so he says while he is regretting, ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except Him^{-azwj}, the Living, the Eternal, Initiator of the skies and the earth, with the Majesty and the Benevolence, and I ask Him^{-azwj} to be Clement upon me’, except Allah^{-azwj} would Forgive these for him’.

ثم قال ولا خير فيمن يثرت في كل يوم أو ليلة أربعين كبيرة.

Then he^{-asws} said: ‘And there is no goodness in the one who commits forty major sins during a day or a night’^{.403}

6- ل، الخصال الأربعة مائة قال أمير المؤمنين ع أكثروا الاستغفار تجلبوا الرزق.

(The book) ‘Al Khisaal’ –

‘The four hundred (Ahadeeth), Amir Al-Momineen^{-asws} said: ‘Frequent in seeking the Forgiveness, you will attract the sustenance’^{.404}

7- ما، الأماي للشيخ الطوسي بإسناد أخي دعبل عن الرضا عن أبيه ع قال قال أمير المؤمنين ع تعطوا بالاستغفار لا تفضحكم روايح الذنوب.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – by a chain of a brother of Deobel,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws}: ‘Aromatise with seeking the Forgiveness, the stench of sins will not expose you!’⁴⁰⁵

8- مع، معاني الأخبار العسكري عن بدر بن الهيثم عن علي بن المنذر عن محمد بن الفضيل عن أبي الصباح عن الصادق ع قال: من أعطي أربعاً لم يُجرم أربعاً من أعطي الدعاء لم يُجرم الإجابة ومن أعطي الاستغفار لم يُجرم التوبة ومن أعطي الشكر لم يُجرم الزيادة ومن أعطي الصبر لم يُجرم الأجر.

(The book) ‘Ma’any Al Akhbaar’ – Al Askari, from Bade Bin Al Heysam, from Ali Bin Al Munzir, from Muhammad Bin Al Fuzeyl, from Abu Al Sabaah,

‘From Al-Sadiq^{-asws} having said: ‘One who gives four will not be deprived of four – one who gives the supplication will not be deprived the Response, and one who gives seeking the

⁴⁰² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 4

⁴⁰³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 5

⁴⁰⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 6

⁴⁰⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 7

Forgiveness will not be deprived of the Clemency, and one who gives the thanks will not be deprives of the increase, and one who gives the patience will not be deprives of the Recompense".⁴⁰⁶

9- مع، معاني الأخبار علي بن أحمد الطبري عن الحسن بن علي بن زكريا عن خراش مولى أنس عن أنس قال قال رسول الله ص لذكر الله بالعدو و الأصال خير من حطم السبوف في سبيل الله عز و جل يعنى لمن ذكر الله عز و جل بالعدو و يذكر ما كان منه في ليلة من سوء عمله و استغفر الله و تاب إليه فإذا انتشر في البغاء ما قسم الله له انتشر و قد حطت عنه سيئاته و غفرت له ذنوبه

(The book) 'Ma'any Al Akhbaar' – Ali Bin Ahmad Al Tabari, from Al-Hassan Bin Ali Bin Zakariya, from Khirash, slave of Anas, from Anas (well known fabricator) who said,

'Rasool-Allah^{-saww} said: 'Doing Zikr of Allah^{-azwj} in the morning and the evening is better than clashing the swords in the way of Allah^{-azwj} Mighty and Majestic, meaning for the one who does Zikr of Allah^{-azwj} Mighty and Majestic in the morning and recalling what had happened from him during a night from his evil deeds, and seeking Forgiveness of Allah^{-azwj} and repenting to Him^{-azwj}! When he goes out in seeking what Allah^{-azwj} has Apportioned for him, he would go out and his evil deeds would drop off from him, and his sins would have been Forgiven for him.

وَ إِذَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ بِالْأَصَالِ وَ هِيَ الْعَشِيَّاتُ رَاجِعَ نَفْسَهُ فِيمَا كَانَ مِنْهُ يَوْمَهُ ذَلِكَ مِنْ سَرَفٍ عَلَى نَفْسِهِ وَ إِصَاعَةَ لِأَمْرِ رَبِّهِ فَإِذَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَغْفَرَ اللَّهَ تَعَالَى وَ أَنْابَ رَاحَ إِلَى أَهْلِهِ وَ قَدْ غُفِرَتْ لَهُ ذُنُوبُ يَوْمِهِ

And when he does Zikr of Allah^{-azwj} Mighty and Majestic in the evenings, and it is the nights, he retracts himself regarding whatever had happened from him during that day of his, from having been extravagant upon himself and wastage of a Command of his Lord^{-azwj}. When he does Zikr of Allah^{-azwj} Mighty and Majestic and seeks Forgiveness of Allah^{-azwj} the Exalted, and it penitent, he would go to his family and sins of his day would have been Forgiven for him.

وَ إِنَّمَا تُحْمَدُ الشَّهَادَةُ أَيْضاً إِذَا كَانَ مِنْ نَائِبٍ إِلَى اللَّهِ مُسْتَغْفِرٍ مِنْ مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ.

And rather the testimony as well is praise when it was from one repentant to Allah^{-azwj}, seeking Forgiveness from having disobeyed Allah^{-azwj} Mighty and Majestic".⁴⁰⁷

10- مع، معاني الأخبار عبد الحميد بن عبد الرحمن عن أبي يزيد الهروي عن سلمة بن شبيب عن محمد بن منيب عن السري بن يحيى عن هشام عن أبي الزبير عن جابر بن عبد الله أن رسول الله ص قال: تَعَلَّمُوا سَبْدَ الْإِسْتِغْفَارِ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَ أَنَا عَبْدُكَ وَ أَنَا عَلَى عَهْدِكَ وَ أُبُوءُ بِنِعْمَتِكَ عَلَيَّ وَ أُبُوءُ لَكَ بِذَنْبِي فَاعْفُرْ لِي إِنَّهُ لَا يَعْفُرُ الذُّنُوبَ إِلَّا أَنْتَ.

(The book) 'Ma'any Al Akhbaar' – Abdul Hameed Bin Abdul Rahman, from Abu Yazeed Al Harwy, from Salama Bin Shabeeb, from Muhammad Bin Muneeb, from Al Sary Bin Yahya, from Hisham, from Abu Al Zubeyr,

'From Jabir Bin Abdullah^{-asws}, 'Rasool-Allah^{-saww} said: 'Know, the chief of seeking the Forgiveness is, 'O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj}. There is no god except You^{-azwj}! You^{-azwj} Created me, and I am Your^{-azwj} servant, and I am upon Your^{-azwj} Covenant, and I admit of Your⁻

⁴⁰⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 8

⁴⁰⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 9

azwj bounties upon me, and I admit to You^{-azwj} of my sins, therefore Forgive (these) for me, surely no one forgives the sins except You^{-azwj!}"⁴⁰⁸

11- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِكُلِّ دَاءٍ دَوَاءٌ وَ دَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'For every illness there is a cure, and the cure of sins is seeking the Forgiveness''⁴⁰⁹

12- ثو، ثواب الأعمال أَبِي عَنْ سَعْدِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ سَلَامِ الْحَيَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ اسْتَغْفِرُ اللَّهَ مِائَةَ مَرَّةٍ حِينَ يَنَامُ بَاتَ وَ قَدْ نَحَاتَ الذُّنُوبَ كُلُّهَا عَنْهُ كَمَا تَنَحَاتُ الْوَرَقُ مِنَ الشَّجَرِ وَ يُصْبِحُ وَ لَيْسَ عَلَيْهِ ذَنْبٌ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al-Hassan Bin Ali, from Isa Bin Hisham, from Sallam Al Khayyat,

'From Abu Abdullah^{-asws} having said: 'One who says, 'I seek Forgiveness of Allah^{-azwj}' one hundred times when he goes to sleep, would spend the night and the sins, all of them would have dropped off from him just as the leaves tend to drop off from the tree, and he will come to the morning and there wouldn't be any sin upon him''⁴¹⁰

13- ثو، ثواب الأعمال ماجيلويه عَنْ مُحَمَّدِ بْنِ بَحْيٍ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَقَّاحٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص وَ الْإِسْتِغْفَارُ لَكُمْ حَصِينِ حَصِينِ مِنَ الْعَذَابِ فَمَضَى أَكْبَرَ الْحَصِينِ وَ بَقِيَ الْإِسْتِغْفَارُ فَأَكْبَرُوا مِنْهُ فَإِنَّهُ مَحَاةٌ لِلذُّنُوبِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِرُونَ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Bin Yahya, from Al Ash'ary, from Musa Bin Ja'far, from Al-Hassan Bin Ali Bin Baqqah, from Salih Bin Uqba, from Abdullah Muhammad Al Jufy,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-azwj}, and seeking the Forgiveness are two fortresses for you all, fortifying from the Punishment. The greater of the two fortresses has passed away while seeking the Forgiveness remains, therefore frequent from it for it is an obliteration of the sins! Allah^{-azwj} Mighty and Majestic Said: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**'⁴¹¹

14- ثو، ثواب الأعمال أَبِي عَنْ سَعْدِ عَنِ التَّهْدِي عَنِ إِسْمَاعِيلِ بْنِ سَهْلٍ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ الثَّانِي ع عَلَيْنِي شَيْئاً إِذَا أَنَا فُلْتُهُ كُنْتُ مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Nahdy, from Ismail Bin Sahl who said,

⁴⁰⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 10

⁴⁰⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 11

⁴¹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 12

⁴¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 13

'I wrote to Abu Ja'far^{-asws} the 2nd, 'Teach me something when I were to say it, I would be with you^{-asws} (Imams^{-asws}) in the world and the Hereafter!'

قَالَ فَكُنْتُ بِحُطْبِهِ أَعْرِفُهُ أَكْثَرَ مِنْ تِلَاوَةِ إِنَّا أَنْزَلْنَاهُ وَرَطَّبَ شَفْتَيْكَ بِالِاسْتِغْفَارِ .

He (the narrator) said, 'He^{-asws} wrote in a handwriting I recognised: 'Frequent from reciting (Surah) Al-Qadr, and moisten your lips with seeking the Forgiveness''⁴¹²

15- ثَوَابُ الْأَعْمَالِ أَبِي عَنِ الْحَمَيْرِيِّ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِمَنْ وُجِدَ فِي صَحِيفَةِ عَمَلِهِ يَوْمَ الْقِيَامَةِ تَحْتَ كُلِّ ذَنْبٍ أَسْتَغْفِرُ اللَّهَ .

(The book) 'Sawaab Al Amaal' – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beatitude is for the one who finds in the register of his deeds on the Day of Qiyamah 'I seek Forgiveness of Allah^{-azwj}, (written) under every sin!''⁴¹³

16- ثَوَابُ الْأَعْمَالِ مَا جِيلُوهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ عَنِ عَلِيِّ بْنِ السِّنْدِيِّ عَنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنِ عَمْرٍو بْنِ سَهْلِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ اسْتَغْفَرَ اللَّهَ بَعْدَ صَلَاةِ الْفَجْرِ سَبْعِينَ مَرَّةً عَفَرَ اللَّهُ لَهُ وَ لَوْ عَمِلَ ذَلِكَ الْيَوْمَ أَكْثَرَ مِنْ سَبْعِينَ أَلْفَ ذَنْبٍ وَ مَنْ عَمِلَ أَكْثَرَ مِنْ سَبْعِينَ أَلْفَ ذَنْبٍ فَلَا خَيْرَ فِيهِ .

(The book) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Bin Yahya, from Al Ashary, from Ali Bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from Amro Bin Sahl, from Haroub Bin Kharjah, from Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'One who seeks Forgiveness of Allah^{-azwj} seventy times after Al-Fajr Salat, Allah^{-azwj} will Forgive (sins) for him and even if on that day he would have done more than seventy thousand sins; and one who does more than seventy thousand sins, there is no goodness in him''⁴¹⁴

17- ثَوَابُ الْأَعْمَالِ أَبِي عَنِ عَلِيِّ بْنِ مُوسَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ عَلِيٍّ الْهَجِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنْبَعُ مَنْ كُنَّ فِيهِ كَانَ فِي نُورِ اللَّهِ الْأَعْظَمِ

(The book) 'Sawaab Al Amaal' – My father, from Ali Bin Musa, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al-Hassan Bin Ali, from Abdullah Bin Ali, from Ali Bin Ali Al Lahaby,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four, one who has these in him, would be in the most Magnificent Noor of Allah^{-azwj}: -

مَنْ كَانَ عِصْمَتُهُ أَمْرَهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ مَنْ إِذَا أَصَابَ خَيْرًا قَالَ الْحَمْدُ لِلَّهِ وَ مَنْ إِذَا أَصَابَ حَاطَبَةً قَالَ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ .

One who protects his matters with the testimony that there is no god except Allah^{-azwj} and I^{-saww} am Messenger^{-saww} of Allah^{-azwj}; and the one when a difficulty hits him, says, 'We are for

⁴¹² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 14

⁴¹³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 15

⁴¹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 16

Allah^{-azwj} and are returning to Him^{-azwj}; and one who attains good, says, 'The Praise is for Allah^{-azwj}'; and the one when he commits a wrongdoing, says, 'I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}'.⁴¹⁵

18- سن، المحاسن النَّوْفَلِيُّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ ظَهَرَتْ عَلَيْهِ التَّعَمُّهُ فَلْيَكْتَبِرِ الْحَمْدَ لِلَّهِ وَ مَنْ كَثُرَتْ هُمُهُ فَعَلَيْهِ بِالِاسْتِعْفَارِ وَ مَنْ أَحْلَحَ عَلَيْهِ الْفَقْرُ فَلْيَكْتَبِرِ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ يَنْفِي اللَّهُ عَنْهُ الْفَقْرَ.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One upon whom the bounty appears, let him frequent from, 'The Praise is for Allah^{-azwj}', and one whose worries are many, upon him to seek the Forgiveness; and one whom the poverty persists upon, let him frequent from the words, 'There is neither might nor strength except with Allah^{-azwj}', Allah^{-azwj} will Negate the poverty from him'.⁴¹⁶

19- سن، المحاسن النَّوْفَلِيُّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ خَيْرُ الدُّعَاءِ الْإِسْتِعْفَارُ ثُمَّ تَلَا النَّبِيُّ ص فَاَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرَ لِدُنْيَاكَ.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The most superior worship are the words, 'There is no god except Allah^{-azwj}, and there is neither might nor strength except with Allah^{-azwj}'; and the best supplication is seeking the Forgiveness'. Then the Prophet^{-saww} recited: **So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]**'.⁴¹⁷

20- شي، تفسير العياشي عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ رَسُولُ اللَّهِ ص وَ الْإِسْتِعْفَارُ حِصْنَيْنِ حَصِينَيْنِ لَكُمْ مِنَ الْعَذَابِ فَمَضَى أَكْبَرَ الْحَصْنَيْنِ وَ بَقِيَ الْإِسْتِعْفَارُ فَأَكْبَرُوا مِنْهُ فَإِنَّهُ مَمْحَاةٌ لِلذُّنُوبِ وَ إِنْ شِئْتُمْ فَاقْرَءُوا وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ.

Tafseer Al Ayyashi – from Abdullah Bin Muhammad Al Jufy who said,

'I heard Abu Ja'far^{-asws} saying: 'Rasool-Allah^{-saww} and seeking the Forgiveness are two fortresses fortifying for you all from the Punishment. The greater of the two fortresses has passed away while seeking the Forgiveness remains, therefore frequent from it for it is an obliteration of the sins, and if you desire, then read: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**'.⁴¹⁸

21- شي، تفسير العياشي عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ الْمَكْفُوفِ كَتَبَ إِلَيْهِ فِي كِتَابٍ لَهُ جُعِلَتْ فِدَاكَ مَا حُدَّ الْإِسْتِعْفَارِ الَّذِي وَعِدَ عَلَيْهِ نُوحٌ وَ الْإِسْتِعْفَارِ الَّذِي لَا يُعَذِّبُ قَائِلُهُ.

⁴¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 17

⁴¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 18

⁴¹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 19

⁴¹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 20

Tafseer Al Ayyashi –

From Al-Husayn Bin Saeed Al Makfouf having written to him^{-asws}, ‘May I be sacrificed for you^{-asws}! What is a limit of seeking the Forgiveness which Noah^{-as} had been Promised upon, and seeking the Forgiveness which its speaker would not be Punished?’

فَكُتِبَ صَلَواتِ اللَّهِ عَلَيْهِ الْإِسْتِغْفَارُ أَلْفًا.

He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, wrote: ‘Seeking the Forgiveness a thousand (times)’^{.419}

22- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص لَا يُثُومُ مِنْ مَجْلِسٍ وَ إِنْ حُفَّ حَتَّى يَسْتَغْفِرَ اللَّهَ حَمْسًا وَ عَشْرِينَ مَرَّةً.

(The book) ‘Makarim Al Akhlaq’ –

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} was such, he^{-saww} would not stand from a gathering, and even if he^{-saww} feared, until he^{-saww} had sought Forgiveness of Allah^{-azwj} twenty-five times’^{.420}

قَالَ الصَّادِقُ ع التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ وَ الْمُقِيمُ وَ هُوَ يَسْتَغْفِرُ كَالْمُسْتَهْزِئِ.

Al-Sadiq^{-asws} said: ‘The repentant from the sin is like the one having no sin for him, and the one staying (upon it) and he has sought Forgiveness is like the mocking one!’⁴²¹

عَنِ الصَّادِقِ ع قَالَ: إِذَا أَحْدَثَ الْعَبْدُ ذَنْبًا جَدِيدًا لَهُ نَقْمَةٌ [نَعْمَةٌ] فَيَدْعُ الْإِسْتِغْفَارَ فَهُوَ الْإِسْتِدْرَاجُ وَ كَانَ مِنْ أَمَانِهِ ص لَا وَ اسْتَغْفِرُ اللَّهَ.

From Al-Sadiq^{-asws} having said: ‘When the servant commits a sin, a scourge is renewed for him. So, he leaves seeking the Forgiveness. It is the gradualness (of deception), and it was from his^{-saww} oath: ‘No, and I^{-saww} seek Forgiveness of Allah^{-azwj}!’⁴²²

وَ قَالَ ع مَنْ أَذْنَبَ مِنَ الْمُؤْمِنِينَ ذَنْبًا أَجَلَ مِنْ عُدُوهِ إِلَى اللَّيْلِ فَإِنْ اسْتَغْفَرَ لَمْ يُكْتَبْ عَلَيْهِ.

And he^{-asws} said: ‘One from the believers who commits a sin, is Respited from his morning to the night. If he seeks Forgiveness, it is not written against him’^{.423}

وَ قَالَ ع إِنَّ الْمُؤْمِنَ لَيَذْكُرُهُ اللَّهُ الذَّنْبَ بَعْدَ بَضْعِ وَ عَشْرِينَ سَنَةً حَتَّى يَسْتَغْفِرَ اللَّهَ مِنْهُ فَيَغْفِرَ لَهُ.

And he^{-asws} said: ‘The Momin, Allah^{-azwj} Reminds him of the sin after some twenty-five years until he seeks Forgiveness of Allah^{-azwj} from it, so He^{-azwj} Forgives for him’^{.424}

⁴¹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 21

⁴²⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 22 a

⁴²¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 22 b

⁴²² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 22 c

⁴²³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 22 d

⁴²⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 22 e

وَعَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِسْتِغْفَارُ وَ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ خَيْرُ الْعِبَادَةِ قَالَ اللَّهُ الْعَزِيزُ الْجَبَّارُ فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لِدُنْيِكَ.

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Seeking the Forgiveness, and the words, ‘There is no god except Allah^{-azwj}’, are the best acts of worship. Allah^{-azwj} the Mighty, the Subduer Says: **So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]**’.⁴²⁵

23- جمع، جامع الأخبار وَ قَالَ النَّبِيُّ ص مَنْ أَكْثَرَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرْجاً وَ مِنْ كُلِّ ضَيْقٍ مَخْرَجاً وَ يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

(The book) ‘Jamie Al Akhbar’ –

‘And the Prophet^{-saww} said: ‘One who frequents seeking the Forgiveness, Allah^{-azwj} will Make a relief for him from every worry and an outlet for him from every narrowness, and Grace him from where he is not even anticipating’’.⁴²⁶

وَ قَالَ النَّبِيُّ ص أَفْضَلُ الْعِلْمِ لَا إِلَهَ إِلَّا اللَّهُ وَ أَفْضَلُ الدُّعَاءِ الْإِسْتِغْفَارُ ثُمَّ تَلَا رَسُولُ اللَّهِ ص فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لِدُنْيِكَ.

And the Prophet^{-saww} said: ‘The most superior knowledge is (knowing) there is no god except Allah^{-azwj}, and the most superior supplication is seeking the Forgiveness’. Then Rasool-Allah^{-saww} recited: **So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]**’.⁴²⁷

وَ قَالَ النَّبِيُّ ص مَا أَصْرَّ مَنْ اسْتَغْفَرَ وَ إِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً.

And the Prophet^{-saww} said: ‘He is not persistent (upon the sins), one who seeks Forgiveness, and even if he were to repeat it seventy times during the day’’.⁴²⁸

وَ قَالَ ع إِنَّهُ لَيُعَانُ عَلَى قَلْبِي حَتَّى اسْتَغْفِرُ فِي الْيَوْمِ مِائَةَ مَرَّةً.

And he^{-asws} said: ‘It surrounds upon my^{-asws} heart until I^{-asws} seek forgiveness one hundred times during the day’’.⁴²⁹

قَالَ رَسُولُ اللَّهِ ص مَنْ ظَلَمَ أَحَدًا فَفَاتَهُ فَلْيَسْتَغْفِرِ اللَّهُ لَهُ فَإِنَّهُ كَفَّارَةٌ.

Rasool-Allah^{-saww} said: ‘One who is unjust to someone, so he misses it (opportunity to seek his forgiveness), let him seek Forgiveness of Allah^{-azwj} for him, for it would be an atonement’’.⁴³⁰

وَ قَالَ ع كَفَّارَةُ الْإِعْتِيَابِ أَنْ تَسْتَغْفِرَ لِمَنْ اعْتَبْتَهُ.

⁴²⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 22 f

⁴²⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 a

⁴²⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 b

⁴²⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 c

⁴²⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 d

⁴³⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 e

And he^{-asws} said: ‘An atonement of the backbiting is your seeking Forgiveness for the one you had backbitten’.⁴³¹

وَقَالَ الرِّضَا ع مَنِ اسْتَعْفَرَ مِنْ ذَنْبٍ وَهُوَ يَعْمَلُهُ فَكَأَنَّمَا يَسْتَهْزِئُ بِرَبِّهِ.

And Al-Reza^{-asws} said: ‘One who seeks Forgiveness from a sin and he does it (again), it is as if he has mocked his Lord^{-azwj}’.⁴³²

وَقَالَ ع خَيْرُ الْقَوْلِ لَا إِلَهَ إِلَّا اللَّهُ وَ خَيْرُ الْعِبَادَةِ الْإِسْتِعْفَارُ.

And he^{-asws} said: ‘Best of the word is, ‘There is no god except Allah^{-azwj}’, and best of the worship is seeking the Forgiveness’.⁴³³

وَقَالَ ص أَلَا خَيْرٌ لَكُمْ بِدَائِكُمْ مِنْ دَوَائِكُمْ

And he^{-saww} said: ‘Shall I^{-saww} inform you all with your illnesses from your cure?’

قُلْنَا بَلَى يَا رَسُولَ اللَّهِ

We said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ دَاوُكُمُ الذُّنُوبُ وَ دَوَاؤُكُمُ الْإِسْتِعْفَارُ.

He^{-saww} said: ‘Your illnesses are the sins, and your cure is seeking the Forgiveness!’⁴³⁴

وَقَالَ ع ثُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِائَةَ مَرَّةٍ.

And he^{-asws} said: ‘Repent to Allah^{-azwj}, for I^{-asws} repent one hundred times during the day’.⁴³⁵

24- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن أبي أيوب عن أبي بصير عن أبي عبد الله ع قال: مَنْ عَمِلَ سَيِّئَةً أَجَلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ فَإِنَّ قَالَ اسْتَعْفَرَ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ثَلَاثَ مَرَّاتٍ لَمْ يُكْتَبْ عَلَيْهِ.

The book of Husayn Bin Saeed and ‘Al Nawadir’ – Ibn Umar, from Abu Ayoub, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘One who words an evil deed is respited regarding it for seven hours of the day. If he says, ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except Allah^{-azwj} the Living, the Eternal’, three times, it is not written upon him’.⁴³⁶

25- ين، كتاب حسين بن سعيد و النوادر صَمَوَانُ بْنُ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُحِبُّ الْمُفْتِنَ التَّوَابَ

⁴³¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 f

⁴³² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 g

⁴³³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 h

⁴³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 i

⁴³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 23 j

⁴³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 24

The book of Husayn Bin Saeed, and 'Al Nawadir' – Safwan Bin Yahya, from Al Haris Bin Al Mugheira,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Loves the tempted, the repentant'.

قَالَ وَكَانَ رَسُولُ اللَّهِ ص يَتُوبُ إِلَى اللَّهِ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ

He^{-asws} said: 'And Rasool-Allah^{-saww} used to repent to Allah^{-azwj} seventy times during a day from without having sinned'.

قُلْتُ يَقُولُ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

I said, 'He^{-saww} was saying, 'I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}?'

قَالَ كَانَ يَقُولُ أَتُوبُ إِلَى اللَّهِ.

He^{-asws} said: 'He^{-saww} was saying: 'I repent to Allah^{-azwj}''⁴³⁷.

26- ين، كتاب حسين بن سعيد و النوادر إبراهيم بن أبي البلاد قَالَ لِي أَبُو الْحَسَنِ ع إِنِّي أَسْتَغْفِرُ اللَّهَ فِي كُلِّ يَوْمٍ خَمْسَةَ آلَافٍ مَرَّةً

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibrahim Bin Abu Al Bilad who said,

'Abu Al-Hassan^{-asws} said to me: 'I^{-asws} seek Forgiveness of Allah^{-azwj} five thousand times during every day'.

ثُمَّ قَالَ لِي خَمْسَةُ آلَافٍ كَثِيرٌ.

Then he^{-asws} said to me: 'Five thousand is a lot''⁴³⁸.

27- ين، كتاب حسين بن سعيد و النوادر حماد بن عيسى عَنْ إِبْرَاهِيمَ [بْنِ] عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ ثَلَاثًا سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ فَرَعَتِ الْعَرْشَ كَمَا تَقْرَعُ السِّلْسِلَةُ الطَّشْتِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Hammad Bin Isa, from Ibrahim Bin Umar,

'From Abu Abdullah^{-asws} having said: 'One who says thrice, 'Glorious is my Lord^{-azwj} the Magnificent, and with His^{-azwj} Praise! I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}!', knock on the Throne just as the chain knocks on the tray''⁴³⁹.

28- نوادر الراوندي، بإسناده عن موسى بن جعفر عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكَ بِالِاسْتِغْفَارِ فَإِنَّهُ الْمُنْجَاةُ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

⁴³⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 25

⁴³⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 26

⁴³⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 27

From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you is with seeking the Forgiveness, for it is the rescue!''⁴⁴⁰

وَبِحَدِّ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَثُرَ هُومُهُ فَلْيَكْثِرْ مِنَ الْإِسْتِغْفَارِ .

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'One whose worries are a lot, let him frequent from seeking the Forgiveness''^{.441}

29- بِحَدِّ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ زَكَرِيَّا عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ رَجُلٍ عَنْ أَيُّوبَ بْنِ الْحَرِّ عَنْ مُعَاذِ بْنِ ثَابِتِ الْفَرَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيَذُنِبُ الذَّنْبَ فَيَذْكُرُهُ بَعْدَ عَشْرِينَ سَنَةً فَيَسْتَغْفِرُ مِنْهُ فَيَعْفَرُ لَهُ وَإِنَّمَا ذَكَرَهُ لِيُعْفَرَ لَهُ وَإِنَّ الْكَافِرَ لَيَذُنِبُ الذَّنْبَ فَيَنْسَاهُ مِنْ سَاعَتِهِ .

(The book) 'Majaalis' of the Sheykh – from Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Zakariya, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from a man, from Ayoub Bin Al Hurr, from Muaz Bin Sabit Al Fara'a,

'From Abu Ja'far^{-asws} having said: 'The Momin tends to commit the sin, and he remembers it after twenty years, so he seeks Forgiveness from it, and it is Forgiven for him, and rather he remembers it for him to be Forgiven for it, and the Kafir tends to commit the sin, he forgets it from his very time''^{.442}

30- دَعَاؤُ الرَّاوَدِيِّ، قَالَ النَّبِيُّ ص عَوَّدُوا أَلْسِنَتَكُمْ الْإِسْتِغْفَارَ فَإِنَّ اللَّهَ تَعَالَى لَمْ يُعَلِّمَكُمْ الْإِسْتِغْفَارَ إِلَّا وَهُوَ يُرِيدُ أَنْ يُعْفَرَ لَكُمْ .

(The book) 'Dawaat' of Al Rawandy –

'The Prophet^{-saww} said: 'Accustom your tongues to seek the Forgiveness, for Allah^{-azwj} the Exalted does not Teach you seeking the Forgiveness except and He^{-azwj} Wants to Forgive for you!''⁴⁴³

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْعَجَبُ مِمَّنْ يَهْلِكُ وَ الْمُنْجَاهُ مَعَهُ

And Amir Al-Momineen^{-asws} said: 'The surprise is from the one who is destroyed while the rescue is with him!'

قِيلَ وَ مَا هِيَ

It was said, 'And what is it?'

قَالَ الْإِسْتِغْفَارُ .

He^{-asws} said: 'Seeking the Forgiveness''^{.444}

⁴⁴⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 28 a

⁴⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 28 b

⁴⁴² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 29

⁴⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 30 a

⁴⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 30 b

وَعَنْ أَبِي ذَرِّ الْعِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَا ابْنَ آدَمَ مَا دَعَوْتَنِي وَرَجَوْتَنِي أُغْفِرُ لَكَ عَلَى مَا كَانَ فِيكَ وَإِنْ أَتَيْتَنِي بِقَرَارِ الْأَرْضِ حَطْبَةً أَتَيْتَكَ بِقَرَارِهَا مَغْفِرَةً مَا لَمْ تُشْرِكْ بِي وَإِنْ أَخْطَأْتَ حَتَّى بَلَغَ خَطَايَاكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ.

And from Abu Zarr Al-Ghifari^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, said, ‘The Prophet^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Said: “O son of Adam^{-as}! For as long as you supplicate to Me^{-azwj} and hope to Me^{-azwj}, I^{-azwj} shall Forgive for you upon whatever had happened in you, and if you were to come to Me^{-azwj} with the earth filled with sins, I^{-azwj} shall Come to you with its fill of Forgiveness for as long as you do not associate with Me^{-azwj}, and even if you commit sins until your sins reach horizons of the sky, then you seek My^{-azwj} Forgiveness, I^{-azwj} shall Forgive for you!”⁴⁴⁵

وَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنْ أَجْمَعِ الدُّعَاءِ الْإِسْتِغْفَارَ.

And Abu Abdullah^{-asws} said: ‘From the most comprehensive of the supplications is seeking the Forgiveness!’⁴⁴⁶

وَعَنْ مُحَمَّدِ بْنِ الرَّيَّانِ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّلَاثِ ع أَسْأَلُهُ أَنْ يُعَلِّمَنِي دُعَاءَ لِّلشَّدَائِدِ وَ التَّوَزُّلِ وَ الْمُهِمَّاتِ وَ أَنْ يُخْصِّنِي كَمَا خَصَّ آبَاؤُهُ مَوَالِيَهُمْ فَكَتَبَ إِلَيَّ الرِّمَّ الْإِسْتِغْفَارَ.

And from Muhammad Bin Al Rayyan who said,

‘I wrote to Abu Al-Hassan^{-asws} the 3rd asking him^{-asws} to teach me a supplication for the adversities and the crisis and the important needs, and to particularise me just as his^{-asws} forefathers^{-asws} had particularise their^{-asws} friends. He^{-asws} wrote to me: ‘Stick to seeking the Forgiveness!’

وَعَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع عَلِّمْنِي دُعَاءَ إِذَا أَنَا قُلْتُهُ كُنْتُ مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ فَكَتَبَ أَكْثَرَ تِلَاوَةِ إِنَّا أَنْزَلْنَاهُ وَ أَرْطَبَ شَفْتَيْكَ بِالْإِسْتِغْفَارِ.

And from Ismail Bin Sahl who said,

‘I said to Abu Al-Hassan Al-Reza^{-asws}, ‘Teach me a supplication when I were to say it, I would be with you^{-asws} (Imams^{-asws}) in the world and the Hereafter. He^{-asws} wrote: ‘Frequently recite Surah Al Qadr and moisten your lips with seeking the Forgiveness’⁴⁴⁷

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى مَنْ كَلَّمَ مِنْ كُلِّ هَمٍّ فَرَجاً وَ مِنْ كُلِّ ضَيْقٍ مَخْرَجاً وَ يَرْتَفِعُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

And the Prophet^{-saww} said: ‘One who stick to seeking the Forgiveness, Allah^{-azwj} will Make a relief to be for him from every worry, and an outlet from every narrowness, and Grace him from where he is not even anticipating’⁴⁴⁸

⁴⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 30 c

⁴⁴⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 30 d

⁴⁴⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 30 e

⁴⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 30 f

31- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ عَ عَجِبْتُ لِمَنْ يَقْنَطُ وَ مَعَهُ الْإِسْتِعْفَارُ.

(The book) 'Nahj Al Balagah'

'He^{-asws} said: 'I^{-asws} am surprised at the one despairing and with him is seeking the Forgiveness!''⁴⁴⁹

وَ حَكَى عَنْهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ عَ أَنَّهُ عَ قَالَ: كَانَ فِي الْأَرْضِ أَمَانَانِ مِنْ عَذَابِ اللَّهِ سُبْحَانَهُ وَ قَدْ رُفِعَ أَحَدُهُمَا قَدُونُكُمْ الْآخَرَ فَتَمَسَّكُوا بِهِ

And it is narrated from him^{-asws} Abu Ja'far Muhammad Bin Ali Al-Baqir^{-asws} having said: 'In the earth there were two securities from Punishment of Allah^{-azwj} the Glorious, and one of the two has been Raised and the other is with you all, therefore hold on to it!

أَمَّا الْأَمَانُ الَّذِي رُفِعَ فَهُوَ رَسُولُ اللَّهِ صَ وَ أَمَّا الْأَمَانُ الْبَاقِي فَالْإِسْتِعْفَارُ قَالَ اللَّهُ عَزَّ مِنْ قَائِلٍ - وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِرُونَ.

As for the security which has been Raised, it is Rasool-Allah^{-sawww}, and as for the security remaining, it is seeking the Forgiveness. Allah^{-azwj} Mighty and Majestic Says from a speaker: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**'⁴⁵⁰

32- عُذَّةُ الدَّاعِي، رَوَى السَّكُونِيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ خَيْرُ الدُّعَاءِ الْإِسْتِعْفَارُ.

(The book) 'Uddat Al Daie' – It is reported by Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'The best supplication is seeking the Forgiveness''⁴⁵¹

وَ قَالَ رَسُولُ اللَّهِ صَ إِنَّ لِلْقُلُوبِ صَدَأً كَصَدَأِ النُّحَاسِ فَاجْلُوهَا بِالْإِسْتِعْفَارِ.

And Rasool-Allah^{-sawww} said: 'For the hearts there is rust like rust of the brass, therefore polish these with seeking the Forgiveness''⁴⁵²

وَ قَالَ صَ مَنْ أَكْثَرَ الْإِسْتِعْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرْجاً وَ مِنْ كُلِّ ضَيْقٍ مَخْرَجاً وَ يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

And he^{-as} said: 'One who frequently seeks the Forgiveness, Allah^{-azwj} will Make a relief for him from every worry and an outlet from every narrowness, and Grace him from where he is no even anticipating''⁴⁵³

وَ رَوَى زُرَّارَةُ عَنْ أَبِي عَبْدِ اللَّهِ عَ إِذَا أَكْثَرَ الْعَبْدُ الْإِسْتِعْفَارَ رُفِعَتْ صَحِيْفَتُهُ وَ هِيَ تَتَلَأَلُ.

⁴⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 31 a

⁴⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 31 b

⁴⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 32 a

⁴⁵² Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 32 b

⁴⁵³ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 32 c

And it is reported by Zurara,

‘From Abu Abdullah^{-asws}: ‘When the servant seeks the Forgiveness a lot, his register is raised while it is sparkling’.⁴⁵⁴

وَعَنِ الرِّضَا ع مَثَلُ الْإِسْتِغْفَارِ مَثَلُ وَرَقَةٍ شَجَرَةٍ تَحْرُكُ فَتَنْتَابُ وَ الْمُسْتَغْفِرُ مِنْ ذَنْبٍ وَ هُوَ يَفْعَلُهُ كَالْمُسْتَهْرِي بِرَبِّهِ.

And from Al-Reza^{-asws}: ‘An example of seeking the Forgiveness is like leaves of a tree which move, so they scatter (and drop off), and the seeker of the Forgiveness from a sin, and he (still) does it is like the one mocking his Lord^{-azwj}’.⁴⁵⁵

وَعَنْهُ ع قَالَ: الْإِسْتِغْفَارُ وَ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ خَيْرُ الْعِبَادَةِ قَالَ اللَّهُ الْعَزِيزُ الْجَبَّارُ - فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِدُنْيِكَ.

And from him^{-asws} having said: ‘Seeking the Forgiveness and the words, ‘There is no god except Allah^{-azwj}’, and the best acts of worship. Allah^{-azwj} the Mighty, the Subduer Says: **So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]**’.⁴⁵⁶

33- فَلَا حِجَابَ لِلرَّسُولِ، رُوِيَ عَنْ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ كَانَ يَوْمًا جَالِسًا فِي حَشْدٍ مِنَ النَّاسِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقَالَ رَجُلٌ مِنْهُمْ اسْتَغْفِرُ اللَّهَ فَالْتَمَسَتْ إِلَيْهِ

(The book) ‘Falah Al Saail’ –

It is reported from our Master^{-asws} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, one day he^{-asws} was seated in a crowd of people from the Emigrants and the Helpers. A man from them said, ‘I seek Forgiveness of Allah^{-azwj}!’

عَلَيْهِ ع كَالْمُعْضَبِ وَ قَالَ لَهُ يَا وَيْلَكَ أ تَدْرِي مَا الْإِسْتِغْفَارُ الْإِسْتِغْفَارُ اسْمٌ وَقَعَ عَلَى سِتَّةِ أَقْسَامٍ الْأَوَّلُ النَّدَمُ عَلَى مَا مَضَى الثَّانِي الْعَزْمُ عَلَى تَرْكِ الْعَوْدِ إِلَيْهِ الثَّلَاثُ أَنْ تَعْمِدَ إِلَى كُلِّ فَرِيضَةٍ ضَيَعْتَهَا فَتُؤَدِّيَهَا

Ali^{-asws} turned to him like the angered one and said to him: ‘O woe be to you! Do you know what is seeking the Forgiveness? Seeking the Forgiveness is a name falling upon six segments! The first is the regret upon what has passed; the second is the determination upon leaving the returning to it; the third is to deliberate to every obligation you have wasted so you fulfill it.

الرَّابِعُ أَنْ تَخْرُجَ إِلَى النَّاسِ مِمَّا بَيْنَكَ وَ بَيْنَهُمْ حَتَّى تَلْقَى اللَّهَ أَفْلَسَ وَ لَيْسَ عَلَيْكَ تَبِعَةُ الْحَامِئِمْ أَنْ تَعْمِدَ إِلَى اللَّحْمِ الَّذِي نَبَتَ عَلَى السُّحْتِ تُذْهِبُهُ بِالْأَخْزَانِ حَتَّى تَنْبِتَ لَحْمَ عَبْرَةِ السَّادِسِ أَنْ تُذِيقَ الْجِسْمَ مَرَارَةَ الطَّاعَةِ كَمَا أَدَقَّتْهُ حَلَاوَةُ الْمَعْصِيَةِ فَحِينَئِذٍ تَقُولُ اسْتَغْفِرُ اللَّهَ.

The fourth is your going out to the people from what is between you and them until you meet Allah^{-azwj} smoothly and there isn’t any grievance (from the people) upon you; the fifth is that you deliberate to the flesh which has been built upon the ill-gotten gains. You should melt it with the grieving until you build flesh other than it, so the body will taste the bitterness of the

⁴⁵⁴ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 32 d

⁴⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 32 e

⁴⁵⁶ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 32 f

obedience just as it had tasted the sweetness of the disobedience. At that time you should say, 'أَسْتَغْفِرُ اللَّهَ' 'I seek Forgiveness of Allah^{-azwj!}'⁴⁵⁷

34- الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أُنُوبُ إِلَيْهِ ثَلَاثًا غُفِرَتْ ذُنُوبُهُ وَ إِنْ كَانَ فَرَّ مِنَ الرَّخْفِ.

(The book) 'Al Durr Al Mansour' – from Ibn Masoud who said,

'Rasool-Allah^{-sawww} said: 'One who says, 'أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أُنُوبُ إِلَيْهِ' 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj} the Living, the Eternal, and I repent to Him^{-azwj}', thrice, his sins would be Forgiven, and even if he had fled from the battle march''⁴⁵⁸

وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: مَنْ قَالَ هَذَا الْإِسْتِغْفَارَ حَمْسَ مَرَّاتٍ غُفِرَ لَهُ وَ إِنْ كَانَ عَلَيْهِ ذُنُوبٌ مِثْلَ زَبَدِ الْبَحْرِ.

And from Abu Saeed Al Khudry who said,

'One who says this seeking of Forgiveness five times, (sins) would be Forgiven for him, and even if there were sins upon him like foam of the sea''⁴⁵⁹ (Not a Hadeeth)

⁴⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 33

⁴⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 34 a

⁴⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr – Ch 15 H 34 b

أبواب الدعاء

CHAPTERS ON THE SUPPLICATION

باب 16 فضله و الحث عليه

CHAPTER 16 – ITS MERIT AND THE URGING UPON IT

الآيات البقرة و إذا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

The Verses – (Surah) Al Baqarah: ***And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186].***

الأنعام قُلْ أَرَأَيْتُمْ إِنْ أَنَا كُنتُمْ عَذَابُ اللَّهِ أَوْ أَنتُمْ السَّاعَةُ أَعْبَرِ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ-

(Surah) Al Anaam: ***Say: ‘What is your view if Punishment of Allah comes to you or the Hour comes to you, is it other than Allah you would be calling to if you were truthful?’ [6:40].***

بَلْ إِذَا تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَ تَنْسَوْنَ مَا تُشْرِكُونَ

But, it is Him you would be calling (upon), so He would Remove whatever you are calling to Him for if He so Desires to, and you would be forgetting what you were associating [6:41].

وَ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَ الضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

And We had Sent to communities from before you, then We Seized them with the evil and the adversities, perhaps they would be beseeching [6:42].

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَ لَكِن قَسَتْ قُلُوبُهُمْ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ

So why didn’t they beseech when there came to them Our evil? But their hearts had hardened and the Satan adorned for them what they were doing [6:43].

وَ قَالَ تَعَالَىٰ قُلْ مَنْ يُنَجِّيكُمْ مِّن ظُلُمَاتِ الْبَرِّ وَ الْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَ خُفْيَةً لَّئِنْ أَنجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

And the Exalted: ***Say: ‘Who can rescue you from the darkness of the land and the sea? You are supplicating to Him beseeching and in private, ‘If He Rescues us from this, we would happen to be from the grateful ones [6:63].***

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَ مِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ

Say: ‘Allah Rescues you from these and from every distress, then you are associating’ [6:64].

الأعراف وَ ادْعُوهُ خَوْفًا وَ طَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

(Surah) Al Araaf: **And do not make mischief in the earth after it has been set in order, and supplicate to Him fearing and wishing; surely the Mercy of Allah is close to the good doers [7:56].**

يونس قَالَ قَدْ أُجِيبْتُ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَا سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

(Surah) Yunus^{as}: **He said: "I have Accepted the supplication of both of you, therefore be steadfast and do not follow the way of those who don't know" [10:89].**

هود إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

(Surah) Hud^{as}: **surely my Lord is Near, Responding' [11:61].**

إبراهيم وَ أَنَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ

(Surah) Ibrahim^{as}: **And He Gives you from all that you ask Him for, [14:34].**

و قَالَ حَاكِيَا عَنْ إِبْرَاهِيمَ ع إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

And Said Narrating on behalf of Ibrahim^{as}: **surely my Lord is the Hearer of the supplication [14:39].**

الأنبياء وَ نُوحًا إِذْ نَادَى مِنْ قَبْلِهِ فَاسْتَجَبْنَا لَهُ فَجَعَلْنَاهُ وَ أَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

(Surah): **And Noah, when he had called out from before, so We Answered him, and Delivered him and his family from the mighty distress [21:76].**

و قَالَ تَعَالَى وَ أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ - فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّ

And the Exalted Said: **And Ayoub, when he called out to his Lord: 'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83].**

و قَالَ تَعَالَى وَ يَدْعُونَنَا رَغَبًا وَ رَهَبًا وَ كَانُوا لَنَا خَاشِعِينَ

And the Exalted Said: **and supplicating to Us, hoping and fearing, and they were humble to Us [21:90].**

الفرقان قُلْ مَا يَدْعُوا بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ

(Surah) Al Furqan: **Say: 'My Lord would not care for you were it not for your supplications, [25:77].**

النمل أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْتُمُ السُّوءَ وَ يُجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَا تَدْكُرُونَ

(Surah) Al Naml: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62].**

التنزيل يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا

(Surah) Al Tanzeel (Sajdah): **supplicating to their Lord in fear and wishing [32:16].**

المؤمن فادعوا الله مُخْلِصِينَ لَهُ الدِّينَ

(Surah) Al Momin: **Therefore, supplicate to Allah being sincere to him in the Religion, [40:14].**

و قال تعالى وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And the Exalted Said: **And your Lord says: "Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].**

و قال فادعوه مُخْلِصِينَ لَهُ الدِّينَ

And Said: **therefore supplicate to Him, being sincere to Him in Religion. [40:65].**

حَمِيقٌ وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ

(Surah) Al Shura: **And He Answers those who believe and do righteous deeds, and Increases them from His Grace; [42:26].**

الطور إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

(Surah) Al Tour: **Surely, we used to supplicate to Him from before. Indeed, He is the most Kind, the Merciful' [52:28].**

الرحمن يَسْئَلُهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ.

(Surah) Al Rahman: **Everyone in the skies and the earth asks Him. Every day He is in Splendour [55:29].**

1- ن، عيون أخبار الرضا عليه السلام بِأَلْسَانِيَدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَ عِمَادُ الدِّينِ وَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}, may the greeting upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, may the Salawaat be upon them^{-asws} having said: 'Rasool-Allah^{-saww}: 'The supplication is a weapon of the Momin, and a pillar of religion, and Noor of the skies and the earth''⁴⁶⁰.

⁴⁶⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 1 a

صح، صحيفة الرضا عليه السلام عنه ع مثله و زاد في آخره فعليكم بالدعاء و اخلصوا النية.

(The book) ‘Saheefa Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, from him^{-asws}, similar to it and there is an increase in its end: ‘Upon you is with the supplicating and be sincere in the intention!’⁴⁶¹

2- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الدَّعَاءَ يَرُدُّ الْقَضَاءَ وَ إِنَّ الْمُؤْمِنَ لَيُذْنِبُ لِيُحْرَمَ بِذَنْبِهِ الرِّزْقَ.

(The book) ‘Qurb Al Isnaad’ – Ibn Sa’ad, from Al Azdy,

‘From Abu Abdullah^{-asws} having said: ‘The supplication returns the Decree, and the Momin commits a sin, so he is deprived of the sustenance due to his sin’.⁴⁶²

3- ب، قرب الإسناد ابن طَرِيفٍ عَنِ ابْنِ عُثْمَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَاوُوا مَرْضَاتِكُمْ بِالصَّدَقَةِ وَ ادْفَعُوا أَبْوَابَ الْبَلَاءِ بِالدُّعَاءِ وَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ فَإِنَّهُ مَا يُصَادُ مَا تَصِيدُ مِنَ الطَّيْرِ إِلَّا بِتَضْيِعِهِمُ التَّسْبِيحَ.

(The book) ‘Qurb Al Isnaad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Cure your sick ones with the charity, and repel the doors of afflictions with the supplication, and fortify your wealth with the Zakat, for whatever from the birds is not hunted except due to their having wasted the glorification (of Allah^{-azwj})!’⁴⁶³

4- ب، قرب الإسناد بهذا الإسناد قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الرِّزْقَ لَيَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ عَلَى عَدَدِ قَطْرِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قَدَّرَ لَهَا وَ لَكِنَّ اللَّهَ فَضُولٌ فَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ.

(The book) ‘Qurb Al Isnaad’ – By this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The sustenance descends from the sky to the earth upon the number of rain drops to every soul from what has been Apportioned for it, but for Allah^{-azwj} is the extra, therefore ask Allah^{-azwj} of His^{-azwj} Grace!’⁴⁶⁴

5- ل، الخصال الأربعة مائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ادْفَعُوا أَمْوَاجَ الْبَلَاءِ عَنْكُمْ بِالدُّعَاءِ قَبْلَ وُجُودِ الْبَلَاءِ فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لِلْبَلَاءِ أَسْرَعُ إِلَى الْمُؤْمِنِ مِنَ الْحِدَارِ السَّيْلِ مِنَ أَعْلَى التَّلْعَةِ إِلَى أَسْفَلِهَا وَ مِنْ رُخْصِ الْبَرَاذِينِ.

(The book) ‘Al Khisaal’ – The Four hundred (Ahadeeth),

‘Amir Al-Momineen^{-asws} said: ‘Repel the waves of afflictions away from you with the supplication before the arrival of the afflictions. By the One Who Split the seed and Formed

⁴⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 1 b

⁴⁶² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 2

⁴⁶³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 3

⁴⁶⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 4

the person! The affliction is quicker to the Momin than the torrent rolling down from the top of a hill to its bottom, and the galloping of horses!"⁴⁶⁵

وَقَالَ ع مَا زَالَتْ نِعْمَةٌ وَلَا نَضَارَةٌ عَيْشٍ إِلَّا بِدُنُوبٍ اجْتَرَحُوا- أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ وَ لَوْ أَنَّهُمْ اسْتَقْبَلُوا ذَلِكَ بِالدُّعَاءِ وَ الْإِنَابَةِ لَمْ تَنْزِلْ

And he^{-asws} said: 'Neither do the bounties decline nor the prosperity of life except due to the sins having been committed, **and surely Allah is not in the least unjust to the servants [3:182]**, and had they faced that with the supplication and the requesting, it would not have befallen.

وَ لَوْ أَنَّهُمْ إِذَا نَزَلَتْ بِهِمُ النِّعَمُ وَ زَالَتْ عَنْهُمْ النِّعَمُ فَرَعَوْا إِلَى اللَّهِ بِصِدْقٍ مِنْ نِيَّاتِهِمْ وَ لَمْ يَهِنُوا وَ لَمْ يُسْرِفُوا لِأَصْلَحِ اللَّهُ لَهُمْ كُلَّ قَاسِدٍ وَ لَرَدَّ عَلَيْهِمْ كُلَّ صَالِحٍ.

And when the scourge descended with them and the bounty declined from them, if they had panicked to Allah^{-azwj} with sincerity in their intentions, and not faltered and not been extravagant, Allah^{-azwj} would have Rectified for them every spoiled matter and Returned to them every righteous thing!"⁴⁶⁶

وَ قَالَ ع الدُّعَاءُ يَرُدُّ الْقَضَاءَ الْمُرْتَمِماً فَاتَّخِذُوهُ عُدَّةً.

And he^{-asws} said: 'The supplication returns the Concluded Decree, therefore take it as a tool"⁴⁶⁷.

6- ما، الأماالي للشيخ الطوسي المفيض عن الحسن بن حمزة العلوي عن أحمد بن عبد الله عن جده أحمد بن أبي عبد الله البرقي عن ابن فضال عن الحسن بن الجهم عن أبي اليقظان عن عبيد الله بن الوليد الوصافي عن الصادق ع قال: ثلاث لا يضرن معهن شيء الدعاء عند الكربات و الاستغفار عند الذنوب و الشكر عند النعمة.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Al-Hassan Bin Hamza Al Alawy, from Ahmad Bin Abdullah, from his grandfather Ahmad Bin Abu Abdullah Al Barqy, from Ibn Fazzal, from Al-Hassan Bin Al Jahm, from Abu Al Yaqza, from Ubeydullah Bin Al Waleed Al Wassafy,

'From Al-Sadiq^{-asws} having said: 'Three (things), nothing harms (when being) with these – the supplication at the distress, and seeking the Forgiveness at the sin, and the thanking at the bounty"⁴⁶⁸.

7- لي، الأماالي للصدوق ابن المثنوي عن السعدآبادي عن البرقي عن أبيه عن صفوان بن يحيى عن محمد بن أبي الهزاهز عن علي بن السري قال سمعت أبا عبد الله ع يقول إن الله عز وجل جعل أزواق المؤمنين من حيث لم يحتسبوا و ذلك أن العبد إذا لم يعرف وجه ربه كثير دعاؤه.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Safwan Bin Yahya, from Muhammad Bin Abu Al Hazhaz, from Ali Bin Al Sary who said,

⁴⁶⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 5 a

⁴⁶⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 5 b

⁴⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 5 c

⁴⁶⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 6

'I heard Abu Abdullah^{-asws}, 'Allah^{-azwj} Mighty and Majestic Made sustenance(s) of the believer from where they do not anticipate, and that is because when the servant does not recognise the direction of his sustenance, his supplications would be a lot!''⁴⁶⁹

8- ما، الأماالي للشيخ الطوسي مع، معاني الأخبار لي، الأماالي للصدوق في حبر الشيخ الشامي أنه سئل أمير المؤمنين ع أي الكلام أفضل عند الله عز وجل

(The books) 'Al Amaali' of the Sheykh Al Tusi, (and) 'Ma'any Al Akhbaar', (and) 'Al Amaali' of Al Sadouq,

'In a Hadeeth of the Syrian sheykh who asked Amir Al-Momineen^{-asws}, 'Which speech is the most superior in the Presence of Allah^{-azwj} Mighty and Majestic?'

قَالَ كَثْرَةُ ذِكْرِهِ وَ التَّصَرُّعُ إِلَيْهِ وَ دُعَاؤُهُ.

He^{-asws} said: 'Frequently doing His^{-azwj} Zikr, and the beseeching to Him^{-azwj}, and supplicating to Him^{-azwj}'⁴⁷⁰

9- فس، تفسير القمي إن إبراهيم لأواه حليم في رواية أبي الجارود عن أبي جعفر ع قال: الأواه المتضرع إلى الله في صلاته و إذا خلا في فقرة من الأرض و في الخلوات.

Tafseer Al Qummi –

'(Regarding): **surely Ibrahim was very tender-hearted forbearing [9:114]**, in a report by Abu Al-Jaroud, from Abu Ja'far^{-asws} having said: 'The 'tender-hearted' is the one beseeching to Allah^{-azwj} in his Salat, and when he is alone in a wilderness of the earth and in the seclusion''⁴⁷¹

10- ب، قرب الإسناد هارون عن ابن زياد عن الصادق عن أبيه ع قال قال النبي ص بما أعطى الله به أمي و فصلهم به على سائر الأمم أعطاهم ثلاث خصال لم يُعْطَها إلا نبي

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} said: 'From what Allah^{-azwj} has Granted with to my^{-saww} community and Preferred them with over rest of the communities, He^{-azwj} has Granted them three characteristics, not Granted it except to a Prophet^{-as}.

و ذلك أن الله تبارك و تعالى كان إذا بعث نبياً قال له اجتهد في دينك و لا حرج عليك و إن الله تبارك و تعالى أعطى ذلك أمي حيث يقول - و ما جعل عليكم في الدين من حرج يقول من ضيق

And that is because whenever Allah^{-azwj} Blessed and Exalted had Sent a Prophet^{-as}, Said to him^{-as}: "Strive in your^{-as} religion and there is no hardship upon you^{-as}!", and Allah^{-azwj} Blessed and

⁴⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 7

⁴⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 8

⁴⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 9

Exalted has Given that to my^{-saww} community whereby He^{-azwj} Says: **and did not Make any hardship upon you in the Religion, [22:78]**. He^{-azwj} is Saying, ‘From narrowness’.

وَكَانَ إِذَا بَعَثَ نَبِيًّا قَالَ لَهُ إِذَا أَحْزَنَكَ أَمْرٌ تَكْرَهُهُ فَادْعُنِي أَسْتَجِبْ لَكَ وَ إِنَّ اللَّهَ أَعْطَى أُمَّتِي ذَلِكَ حَيْثُ يَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ

And whenever He^{-azwj} Sent a Prophet^{-saww}, had Said to him^{-as}: “Whenever a matter which you^{-as} dislike grieves you^{-as}, then supplicate to Me^{-azwj}, I^{-azwj} will Respond to you^{-as}!”, and Allah^{-azwj} Granted that to my^{-saww} community whereby He^{-azwj} Said: **“Supplicate to Me, I will Answer you [40:60]**.

وَكَانَ إِذَا بَعَثَ نَبِيًّا جَعَلَهُ شَهِيدًا عَلَى قَوْمِهِ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ أُمَّتِي شَهِدَاءَ عَلَى الْخَلْقِ حَيْثُ يَقُولُ لَيَكُونَنَّ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَ تَكُونُوا شَهِدَاءَ عَلَى النَّاسِ.

And whenever He^{-azwj} Sent a Prophet^{-saww}, Made him^{-saww} a witness upon his^{-as} people, and Allah^{-azwj} Blessed and Exalted Made my^{-saww} community as witnesses upon the people whereby He^{-azwj} Says: **And regarding this, the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people [22:78]**’⁴⁷².

11- جاء المجلس للمفيد ما، الأماالي للشيخ الطوسي عن أبي هريرة قال قال رسول الله ص إِنَّ أَعْجَزَ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ وَ إِنَّ أَعْجَلَ النَّاسِ مَنْ يَجَلُ بِالسَّلَامِ.

(The book) ‘Al-Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the Sheykh Al Tusi, from Abu Hureyra (well known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘The most incapable of the people is one who is incapable from supplicating, and the most miserly of the people is one who is miserly with the greeting!’⁴⁷³

12- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع ابنة الحسن ع يا بُنَيَّ لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ وَ سَاعَةٌ يُجَابِسُ فِيهَا نَفْسَهُ وَ سَاعَةٌ يَخْلُو فِيهَا بَيْنَ نَفْسِهِ وَ لَدَّجَهَا فِيهَا يَجَلُ وَ يُجْمَدُ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi –

‘Among what Amir Al-Momineen^{-asws} bequeathed with to his^{-asws} son^{-asws} Al-Hassan^{-asws}: ‘O my^{-asws} son^{-asws}! There are three timings for the Momin – a timing in which he whispers to his Lord^{-azwj}, and a timing he reckons himself during it, and a timing he is alone during it between himself and his pleasures in what is Permissible and commendable (praise worthy)’⁴⁷⁴

13- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن أبي داود عن إبراهيم بن الحسن بن بشر بن زاذان عن عمر بن صبيح عن الصادق عن آبائه ع قَالَ قَالَ عَلِيُّ ع أَرْبَعٌ لِلْمَرْءِ لَا عَلَيْهِ الْإِيمَانُ وَ الشُّكْرُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ- مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَ آمَنْتُمْ وَ الْإِسْتِعْقَارُ فَإِنَّهُ قَالَ وَ مَا كَانَ اللَّهُ يُعَذِّبُهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِرُونَ وَ الدُّعَاءُ فَإِنَّهُ قَالَ تَعَالَى قُلْ مَا يَعْزُبُ عَنْكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ.

⁴⁷² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 10

⁴⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 11

⁴⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 12

(The book) 'Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Abu Dawood, from Ibrahim Bin Al-Hassan, from Bishr Bin Zazan, from Umar Bin Sabeeh,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'Four are for the person and not against him: - The Eman and the appreciation, for Allah^{-azwj} the Exalted Says: **Allah will not Deal out your Punishment if you are grateful and believe; [4:147]**; and seeking the Forgiveness, for He^{-azwj} Says: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**; and the supplication, for the Exalted Says: **Say: 'My Lord would not care for you were it not for your supplications, [25:77]'**.⁴⁷⁵

14- ثوب الأعمال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْعَمْرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أُدْلِكُمْ عَلَى سِلَاحٍ يُنْجِيكُمْ مِنْ عَذُوبِكُمْ وَ يُدِيرُ رِزْقَكُمْ

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Amraky,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shall I^{-saww} point you all to a weapon rescuing you from your enemies and pulls your sustenance?'

قَالُوا نَعَمْ

They said, 'Yes'.

قَالَ تَدْعُونَ بِاللَّيْلِ وَ النَّهَارِ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ.

He^{-saww} said: 'Supplicate day and night for the supplication is a weapon of the Momin'.⁴⁷⁶

15- ثوب الأعمال أبي عن سَعْدِ بْنِ بُنَانَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ النَّبِيُّ ص مَا مِنْ عَبْدٍ يَسْأَلُكَ وَادِيًا فَيَسْأَلُكَ كَفَيْهِ فَيَذُكُرُ اللَّهَ وَ يَدْعُو إِلَّا مَلَأَ اللَّهُ ذَلِكَ الْوَادِيَّ حَسَنَاتٍ فَلْيَعْظُمَ ذَلِكَ الْوَادِيَّ أَوْ لِيَصْغُرْ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Bunan Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} said: 'There is none from a servant who travels a valley, so he extends his palms doing Zikr of Allah^{-azwj} and supplicates, except Allah^{-azwj} will Fill that valley with good deeds, so let him magnify that valley or belittle!'⁴⁷⁷

16- سن، المحاسن أبي عن النَّضْرِ عَنِ يَحْيَى الْخَلِّي عَنِ مُفَرِّقِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ أَنْ يُسْأَلَ.

(The book) 'Al Mahasin' – My father, from Al Nazr, from Yahya Al Halby, from Mufarriq, from Abu Hamza,

⁴⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 13

⁴⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 14

⁴⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 15

‘From Abu Ja’far^{-asws} having said: ‘There is nothing more beloved to Allah^{-azwj} than He^{-azwj} be asked’’.⁴⁷⁸

17- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ أَبِي هَاشِمٍ عَنْ عَنبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ أَنْ يَطْلُبَ إِلَيْهِ فِي الْجُرْمِ الْعَظِيمِ وَيُبْغِضُ الْعَبْدَ أَنْ يَسْتَخِفَّ بِالْجُرْمِ الْبَسِيرِ.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Loves the servant if he seeks to Him^{-azwj} during the mighty crime, and He^{-azwj} Hates the servant if he takes lightly with the small crime’’.⁴⁷⁹

18- ضاء، فقه الرضا عليه السلام أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ لِكُلِّ دَاءٍ دَوَاءٌ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, ‘It is reported from the Scholar^{-asws} (Imam^{-asws}) that he^{-asws} said: ‘For every illness there is a cure!’

سَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ لِكُلِّ دَاءٍ دُعَاءٌ فَإِذَا أَهَمَّ الْعَلِيلُ الدُّعَاءَ فَقَدْ أُذِنَ فِي شِفَائِهِ

I asked him^{-asws} about that. He^{-asws} said: ‘For every illness there is a supplication. When the sick one is inspired to supplicate, Permission has been Granted regarding his healing’.

ثُمَّ قَالَ لِي الْعَالِمُ ع الدُّعَاءُ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ لِأَنَّ اللَّهَ جَلَّ وَ عَزَّ يَقُولُ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Then the Scholar^{-asws} said to me: ‘The supplicating is superior than reciting the Quran because Allah^{-azwj} Majestic and Mighty Says: **Say: ‘My Lord would not care for you were it not for your supplications, but you have belied, so soon the inevitable would happen [25:77]’.**

وَ أُرْوِي أَنَّ الدُّعَاءَ يَدْفَعُ مِنَ الْبَلَاءِ مَا قُدِّرَ وَ مَا لَمْ يُقَدَّرْ

And it is reported that the supplication repels from the affliction what had been Pre-determined and what had not been Pre-determined’.

قِيلَ وَ كَيْفَ يَدْفَعُ مَا لَمْ يُقَدَّرْ

It was said, ‘And how can it repel what had not been Pre-determined?’

قَالَ حَتَّى لَا يَكُونَ.

He^{-asws} said: ‘Until it does not happen’’.⁴⁸⁰

⁴⁷⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 16

⁴⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 17

⁴⁸⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 18

19- سر، السرائر من كتاب معاوية بن عمار قال: قلت له رجلان دخلا المسجد جميعاً افتتخا الصلاة في ساعة واحدة فتلا هذا من القرآن و كانت تلاوته أكثر من دعائه و دعا هذا و كان دعوته أكثر من تلاوته ثم انصرفا في ساعة واحدة أيهما أفضل

(The book) 'Al Saraair' – from the book of Muawiya Bin Ammar who said,

'I said to him^{-asws}, 'Two men enter the Masjid together. Then begin the Salat in one time. They both recite, this one from the Quran, and his recitation is more than his supplication, and this one supplicates, and his supplication was more than his recitation. Then they leave in one time. Which of the two is superior?'

قال كل في فضل كل حسن

He^{-asws} said: 'There is merit in all! All is good!'

قال قلت إني قد علمت أن كلًا حسنٌ و أن كلًا فيه فضل

He (the narrator) said, 'I said, 'I do know that all are good and that there is merit in all'.

قال فقال الدعاء أفضل أما سمعت قول الله تعالى - ادعوني أستجب لكم إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين هي و الله أفضل هي و الله أفضل هي و الله أفضل أ ليس هي العبادة أ ليس هي أشد هي و الله أشد هي و الله أشد ثلاث مرات.

He (the narrator) said, 'He^{-asws} said: 'The supplication is superior. Have you not heard the Words of Allah^{-azwj} the Exalted: **"Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]?** By Allah^{-azwj}, it is superior! By Allah^{-azwj}, it is superior! By Allah^{-azwj}, it is superior! Isn't it the worship? Isn't it the worship? By Allah^{-azwj}, it is! By Allah^{-azwj}, it is severer! By Allah^{-azwj}, it is severer! By Allah^{-azwj}, it is severer!' – three times".⁴⁸¹

20- م، تفسير الإمام عليه السلام قال النبي ص عن جبرئيل عن الله عز و جل يا عبادي كلكنم ضال إلا من هديته فاسألوني الهدى أهديكم

Tafseer of the Imam (Hassan Al-Askari^{-asws}), may the greeting be upon him^{-asws} – 'The Prophet^{saww} said from Jibraeel^{-as}, from Allah^{-azwj} the Exalted: 'Allah^{-azwj} Mighty and Majestic Said: "O My^{-azwj} servants! Every one of you would stray except for the one I^{-azwj} Guide, therefore ask Me^{-azwj} for the Guidance, I^{-azwj} shall Guide you all!

و كلكنم فقير إلا من أعنته فاسألوني العناء أرزقكم

And all of you are poor except for the one I^{-azwj} Enrich, therefore ask Me^{-azwj} for the riches, I^{-azwj} shall Provide you.

و كلكنم مذنب إلا من عافيته فاسألوني المغفرة أعفركم

And all of you are sinners except for the one I^{-azwj} Forgive, therefore ask Me^{-azwj} for the Forgiveness, I^{-azwj} shall Forgive you.

وَمَنْ عَلِمَ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفِرْنِي بِقُدْرَتِي غَفَرْتُ لَهُ وَلَا أَبَالِي

The one who know that I^{-azwj} am with Power upon the Forgiveness, so he seeks My^{-azwj} Forgiveness by My^{-azwj} Power, I^{-azwj} shall Forgive (his sins) for him, and I^{-azwj} would not mind.

وَلَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَحَيْكُمَ وَ مَيْتِكُمْ وَ رَطْبِكُمْ وَ يَابِسِكُمْ اجْتَمَعُوا عَلَى إِشْقَاءِ قَلْبِ عَبْدٍ مِنْ عِبَادِي لَمْ يَزِيدُوا فِي مُلْكِي جَنَاحِ بَعُوضَةٍ

And if the first ones of you, and the last ones of you, and your living ones and your deceased ones, and your wet ones and your dry ones (young ones and old ones), were to gather upon purity of hearts to perform an act of worship from My^{-azwj} act of worship, they would not be increasing in My^{-azwj} Kingdom a wing of a mosquito.

وَلَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ وَ حَيْكُمَ وَ مَيْتِكُمْ وَ رَطْبِكُمْ وَ يَابِسِكُمْ اجْتَمَعُوا عَلَى إِشْقَاءِ قَلْبِ عَبْدٍ مِنْ عِبَادِي لَمْ يَنْقُصُوا مِنْ مُلْكِي جَنَاحِ بَعُوضَةٍ

And if the first ones of you, and the last ones of you, and your living ones and your deceased ones, and your wet ones and your dry ones (young ones and old ones), were to gather upon miserable heart to perform an act of worship from My^{-azwj} acts of worship, they would not be reducing from My^{-azwj} Kingdom a wing of a mosquito.

وَلَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ وَ حَيْكُمَ وَ مَيْتِكُمْ وَ رَطْبِكُمْ وَ يَابِسِكُمْ اجْتَمَعُوا فَيَتَمَنَّى كُلُّ وَاحِدٍ مَّا بَلَغَتْ أُمْنِيَّتُهُ فَأَعْطَيْتُهُ لَمْ يَبْتَدِئْ ذَلِكَ فِي مُلْكِي كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ عَلَى شَفِيرِ الْبَحْرِ فَعَمَسَ فِيهِ إِبْرَةً ثُمَّ انْتَرَعَهَا ذَلِكَ

And even if your first ones and your last ones, and your living ones and your deceased ones, and your wet ones and your dry ones (young ones and old ones), were to gather and each one of them was to wish what would reach (the limit) of his wishes, and I^{-azwj} Give it to them, that would not manifest with regards to My^{-azwj} Kingdom, just as if one of you was to pass by the edge of the sea and he immerses in it a needle, then takes it out.

بِأَنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ عَطَائِي كَلَامٌ وَ عِدَائِي كَلَامٌ فَإِذَا أَرَدْتُ شَيْئاً فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ.

And that is Because I^{-azwj} am Generous, Glorious, Loving. My^{-azwj} Granting is one Word, and My^{-azwj} Punishment is one Words. So whenever I^{-azwj} Intend something, so rather I^{-azwj} am Saying to it: “Be!”. So it comes into being”.⁴⁸²

21- شي، تفسير العياشي عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ قَوْلُهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ قَالَ الْأَوَّاهُ الدَّعَاءُ.

Tafseer Al Ayyashi – from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said, ‘His^{-azwj} Words: **‘surely Ibrahim was very tender-hearted, forbearing [9:114].** He^{-asws} said: ‘The ‘tender-hearted’ is the supplicating’”.⁴⁸³

⁴⁸² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 20

⁴⁸³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 21

22- جاء المجلس للمفيد أبو غالب الزراري عن جدّه محمد بن سليمان عن عبد الله بن محمد بن خالد عن ابن أبي نجران عن صفوان عن سيف التمار قال سمعت أبا عبد الله عليه الصلاة والسلام يقول عليكم بالدعاء فإنكم لا تتقربون إليه و لا تتزكوا صغيرة لصغرها أن تسألوها فإن صاحب الصغائر هو صاحب الكبائر.

(The book) 'Al Majaalis' of Al Mufeed – Abu Ghalib Al Zurara, from his grandfather Muhammad Bin Suleyman, from Abdullah Bin Muhammad Bin Khalid, from Ibn Abu Najran, from Safwan, from Sayf Al Tammar who said,

'I heard Abu Abdullah^{-asws}, may the Salawaat and the greeting be upon him^{-asws}, saying: 'Upon you all is with the supplicating for you will never be drawing closer (to Allah^{-azwj}) with the likes of it, and do not leave (anything) small due to its smallness, for the Owner of the small, He^{-azwj} is the Owner of the big'.⁴⁸⁴

23- مكاء، مكارم الأخلاق من مجموع أبي طؤل الله عمره قال رسول الله ص ما من شيء أكرم على الله تعالى من الدعاء.

(The book) 'Makarim Al Akhlaaq' – from a collection of my father, may Allah^{-azwj} Prolong his life,

'Rasool-Allah^{-saww} said: 'There is nothing more prestigious to Allah^{-azwj} the Exalted than the supplication'.⁴⁸⁵

عن حنان بن سدير عن أبيه قال: قلت للباقر ع أي العبادة أفضل

From Hannan Bin Sadeyr, from his father who said,

'I said to Al-Baqir^{-asws}, 'Which act of worship is superior?'

فقال ما من شيء أحب إلى الله من أن يسأل و يطلب ما عنده و ما أخذ أبعص إلى الله عز و جل ممن يستكبر عن عبادته و لا يسأل ما عنده.

He^{-asws} said: 'There is nothing more beloved to Allah^{-azwj} Him^{-azwj} being asked and what is with Him^{-azwj} to be sought, and there is no one more hateful to Allah^{-azwj} Mighty and Majestic than the one who is too arrogant from supplicating to Him^{-azwj} nor does he ask for what is with Him^{-azwj}'.⁴⁸⁶

عن الصادق ع من لم يسأل الله من فضله افتقر.

From Al-Sadiq^{-asws}: 'One who does not ask Allah^{-azwj} from His^{-azwj} Grace would be impoverished'.⁴⁸⁷

و قال النبي ص لا يرد القضاء إلا الدعاء.

And the Prophet^{-saww} said: 'Nothing returns the Decree except the supplication'.⁴⁸⁸

⁴⁸⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 22

⁴⁸⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 1

⁴⁸⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 2

⁴⁸⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 3

⁴⁸⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 4

وَقَالَ عِ الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَ عَمُودُ الدِّينِ وَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ.

And he^{-asws} said: ‘The supplication is a weapon of the Momin and the pillar of religion, and Noor of the skies and the earth’.⁴⁸⁹

وَقَالَ عِ أَلَا أَدُلُّكُمْ عَلَى سِلَاحٍ يُنَجِّيكُمْ مِنْ أَعْدَائِكُمْ وَ يُدِيرُ أَرْزَاقَكُمْ

And he^{-asws} said: ‘Shall I point you all to a weapon rescuing you from your enemies and pulls your sustenance(s)?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{-saww!}’

قَالَ تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ وَ النَّهَارِ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ.

He^{-saww} said: ‘You should supplicate to your Lord^{-azwj} night and day, for the supplication is a weapon of the Momin’.⁴⁹⁰

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عِ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَرْفَعُ يَدَيْهِ إِذَا ابْتَهَلَ وَ دَعَا كَمَا يَسْتَطْعِمُ الْمِسْكِينُ.

From Al-Husayn^{-asws} Bin Ali^{-asws} having said: ‘Rasool-Allah^{-saww} used to raise his^{-saww} hand when he^{-saww} pleaded and supplication (to Allah^{-azwj}) just as the poor one seeks to be fed’.⁴⁹¹

وَقَالَ عِ أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ وَ أَيْجَلُ النَّاسِ مَنْ بَجَلَ بِالسَّلَامِ.

And he^{-asws} said: ‘The most incapable of the people is one incapable from supplicating, and the most miserly of the people is one being miserly with the greeting’.⁴⁹²

وَقَالَ صِ مَا مِنْ مُسْلِمٍ دَعَا اللَّهَ تَعَالَى بِدَعْوَةٍ لَيْسَتْ فِيهَا فَطِيعَةٌ رَحِمَ وَ لَا اسْتِجْلَابٌ إِثْمٌ إِلَّا أَعْطَاهُ اللَّهُ تَعَالَى بِهَا إِحْدَى خِصَالٍ ثَلَاثٍ إِمَّا أَنْ يُعَجِّلَ لَهُ الدَّعْوَةَ وَ إِمَّا أَنْ يَدْخِرَهَا فِي الْآخِرَةِ وَ إِمَّا أَنْ يَرْفَعَ عَنْهُ مِثْلَهَا مِنَ السُّوءِ.

And he^{-saww} said: ‘There is none from a Muslim supplicating to Allah^{-azwj} the Exalted with a supplication, there not being cutting of kinship in it nor attracting a sin, except Allah^{-azwj} the Exalted will Grant it with one of the three characteristics – either He^{-azwj} would Hasten the supplicated (matter) for him, or He^{-azwj} would Treasure it (for him) in the Hereafter, or He^{-azwj} would Raise away from him similar to it, from the evil’.⁴⁹³

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عِ لَا تَسْتَحْفِرُوا دَعْوَةَ أَحَدٍ فَإِنَّهُ يُسْتَجَابُ لِلْيَهُودِيِّ فِيكُمْ وَ لَا يُسْتَجَابُ لَهُ فِي نَفْسِهِ.

⁴⁸⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 5

⁴⁹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 6

⁴⁹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 7

⁴⁹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 8

⁴⁹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 9

And Amir Al-Momineen^{-asws} said: ‘Do not belittle the supplications of anyone because it could be Answered for the Jew regarding you all and not be Answered for him regarding himself’.⁴⁹⁴

وَقَالَ ع أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي الْأَرْضِ الدُّعَاءُ وَ أَفْضَلُ الْعِبَادَةِ الْعَفَافُ.

And he^{-asws} said: ‘The most of the deeds to Allah^{-azwj} Mighty and Majestic in the earth is the supplication, and the superior act of worship is the chastity’.⁴⁹⁵

عَنْدَ اللَّهِ بُنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الدُّعَاءُ يَرْدُ الْقَضَاءَ بَعْدَ مَا أُدْرِمَ إِبْرَامًا فَأَكْثِرْ مِنَ الدُّعَاءِ فَإِنَّهُ مِفْتَاحُ كُلِّ رَحْمَةٍ وَ نَجَاحُ كُلِّ حَاجَةٍ وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِالْأَدْعَاءِ وَ لَيْسَ بَابٌ يَكْثُرُ قَرْعُهُ إِلَّا يُوشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ.

Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The supplication repels the Decree after having been Concluded conclusively, therefore frequent from the supplicating for it is a key of every Mercy and success of every need, and whatever is in the Presence of Allah^{-azwj} cannot be attained except by the supplication, and there is no door which is frequently knocked upon except it is about to be opened by its owner’.⁴⁹⁶

عَنْدَ اللَّهِ بُنُ مَيْمُونِ الْقَدَّاحِ عَنْهُ ع قَالَ: الدُّعَاءُ كَهْفُ الْإِجَابَةِ كَمَا أَنَّ السَّحَابَ كَهْفُ الْمَطَرِ.

Abdullah Bin Maymoun Al Qaddah,

‘From him^{-asws} having said: ‘The supplication is a cave of the Response just as the cloud is a cave of the rain’.⁴⁹⁷

وَ عَنِ الرِّضَا ع أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ

And from Al-Reza^{-asws}, he^{-asws} had said to his^{-asws} companions: ‘Upon you all is being with the weapon of the Prophets^{-as}!’

فَقِيلَ وَ مَا سِلَاحُ الْأَنْبِيَاءِ

It was said, ‘And what is the weapon of Prophets^{-as}?’

قَالَ الدُّعَاءُ.

He^{-asws} said: ‘The supplication’.⁴⁹⁸

وَ عَنِ الصَّادِقِ ع قَالَ: الدُّعَاءُ أَنْفَدُ مِنَ السِّنَانِ.

⁴⁹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 10

⁴⁹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 11

⁴⁹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 12

⁴⁹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 13

⁴⁹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 14

And from Al-Sadiq^{-asws} having said: ‘The supplication is sharper than the spear blade’.⁴⁹⁹

وَعَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُهُ يَقُولُ الدُّعَاءُ يَرُدُّ الْقَضَاءَ وَ يَنْقُضُهُ كَمَا يُنْقَضُ السِّتْلُكَ وَ قَدْ أُتِرِمَ إِتْرَامًا.

And from Hammad Bin Usman who said,

‘I heard him^{-asws} saying: ‘The supplication returns the Decree and breaks it just as the thread breaks, and (although) it has been Concluded conclusively’.⁵⁰⁰

عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: عَلَيْنَا بِالْأَعْيَانِ وَالْأَعْيَانُ إِلَى اللَّهِ جَلَّ وَ عَزَّ يَرُدُّ الْبَلَاءَ وَ قَدْ قُدِّرَ وَ قُضِيَ فَلَمْ يَبْقَ إِلَّا إِمضَاؤُهُ فَإِذَا دُعِيَ اللَّهُ وَ سُئِلَ صَرَفَ الْبَلَاءَ صَرْفًا.

And from Abu Al-Hassan Musa^{-asws} having said: ‘Upon you all is with the supplicating and the seeking to Allah^{-azwj} Majestic and Mighty. It repels the affliction and (although) it had been Pre-determined and Decreed, so there does not remain except its implementation. When Allah^{-azwj} is supplicated to and asked, He^{-azwj} Turns the affliction away with an averting’.⁵⁰¹

قَالَ الصَّادِقُ ع عَلَيْنَا بِالْأَعْيَانِ فَإِنَّ فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ.

Al-Sadiq^{-asws} said: ‘Upon you is with the supplicating for therein is healing from every illness’.⁵⁰²

عَنِ الْفَرْدَوْسِ قَالَ النَّبِيُّ ص الْبَلَاءُ مُعَلَّقٌ بَيْنَ السَّمَاءِ وَ الْأَرْضِ مِثْلُ الْقَنْدِيلِ فَإِذَا سَأَلَ الْعَبْدُ رَبَّهُ الْعَافِيَةَ صَرَفَ اللَّهُ عَنْهُ الْبَلَاءَ

From Al Firdowsy –

‘The Prophet^{-saww} said: ‘The affliction hangs between the sky and the earth like the lamp. When the servant asks his Lord^{-azwj} for the well-being, Allah^{-azwj} Turns the affliction away from him’.

وَ قَالَ سَلُوا اللَّهَ عَزَّ وَ جَلَّ مَا بَدَأَ لَكُمْ مِنْ حَوَائِجِكُمْ حَتَّى تَسْمَعَ النَّعْلَ فَإِنَّهُ إِنْ لَمْ يُبَسِّرْهُ لَمْ يُبَسِّرْ

And he^{-asws} said: ‘Ask Allah^{-azwj} Mighty and Majestic whatever comes to you from your needs, even the strap of the slipper, for if He^{-azwj} does not Ease it, it will not be facilitated’.

وَ قَالَ لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَهُ شِعْبَ نَعْلِهِ إِذَا انْقَطَعَ.

And he^{-asws} said: ‘Let every one of you ask his Lord^{-azwj} for his needs, all of these, even ask Him^{-azwj} for the strap of his slipper when it is cut’.⁵⁰³

⁴⁹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 15

⁵⁰⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 16

⁵⁰¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 17

⁵⁰² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 18

⁵⁰³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 19

وَقَالَ الصَّادِقُ ع إِنَّ اللَّهَ جَعَلَ أَرْزَاقَ الْمُؤْمِنِينَ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَ ذَلِكَ أَنَّ الْعَبْدَ إِذَا لَمْ يَعْرِفْ وَجْهَ رِزْقِهِ كَثُرَ دُعَاؤُهُ.

And Al-Sadiq^{asws} said: 'Allah^{azwj} has Made sustenance(s) of the believers from where they are not anticipating, and that is because when the servant does not know the direction of his sustenance, his supplication would be a lot'.⁵⁰⁴

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَا وَ لَكِنْ يُحِبُّ أَنْ يُبَيِّنَ إِلَيْهِ الْحَوَائِجَ.

From Abu Abdullah^{asws} having said: 'Allah^{azwj} the Exalted Knows what the servant wants when he supplicates, but He^{azwj} Loves him to broadcast the needs'.⁵⁰⁵

وَقَالَ رَسُولُ اللَّهِ ص لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ.

And Rasool-Allah^{saww} said: 'Nothing returns the Decree except the supplication'.⁵⁰⁶

وَقَالَ الصَّادِقُ ع الدُّعَاءُ يَرُدُّ الْقَضَاءَ بَعْدَ مَا أُبْرِمَ إِتْرَامًا.

And Al-Sadiq^{asws} said: 'The supplication returns the Decree (even) after is has been Concluded conclusively'.⁵⁰⁷

عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: عَلَيْكُمْ بِالْأَدْعَاءِ فَإِنَّ الدُّعَاءَ وَ الطَّلِبَ إِلَى اللَّهِ عَزَّ وَ جَلَّ يَرُدُّ الْبَلَاءَ وَ قَدْ قُدِّرَ وَ قُضِيَ فَلَمْ يَبْقَ إِلَّا اِمْتِنَانُهُ فَإِذَا دَعِيَ اللَّهُ وَ سُئِلَ صَرَفَ الْبَلَاءَ صَرَفًا.

And from Abu Al-Hassan Musa^{asws} having said: 'Upon you all is with the supplication, for the supplicating and the seeking to Allah^{azwj} Mighty and Majestic returns the affliction and (although) is has been Pre-determined and Decreed, so there does not remain excepts its implementation. When Allah^{azwj} is supplicated to and asked, He^{azwj} Turns the affliction with an averting'.⁵⁰⁸

عَنْ سَلْمَانَ الْفَارِسِيِّ عَنِ النَّبِيِّ ص قَالَ: لَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ وَ لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ.

From Salman Al-Farsi^{ra}, from the Prophet^{saww} having said: 'Nothing increases in the lifespan except the act of righteousness, and nothing returns the Decree except the supplication'.⁵⁰⁹

وَقَالَ الْبَاقِرُ لِلصَّادِقِ ع يَا بُنَيَّ مَنْ كَتَمَ بَلَاءً ابْتُلِيَ بِهِ مِنَ النَّاسِ وَ شَكَا إِلَى اللَّهِ عَزَّ وَ جَلَّ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعَافِيَهُ مِنْ ذَلِكَ.

⁵⁰⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 20

⁵⁰⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 21

⁵⁰⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 22

⁵⁰⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 23

⁵⁰⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 24

⁵⁰⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 25

And Al-Baqir^{-asws} said to Al-Sadiq^{-asws}: ‘O my^{-asws} son^{-asws}! One who conceals from the people an affliction he is being Tried with and complains to Allah^{-azwj} Mighty and Majestic would have a right upon Allah^{-azwj} to Grant him well-being from that’.⁵¹⁰

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَقَدَّمَ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَ قِيلَ صَوْتٌ مَعْرُوفٌ وَ لَمْ يُحْجَبِ عَنِ السَّمَاءِ وَ مَنْ لَمْ يَتَقَدَّمْ فِي الدُّعَاءِ لَمْ يُسْتَجَبْ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَ قَالَتِ الْمَلَائِكَةُ إِنَّ ذَا الصَّوْتِ لَا نَعْرِفُهُ.

From Abu Abdullah^{-asws} having said: ‘One who precedes in supplicating, it is Answered for him when the affliction does descend with him, and it is said: ‘A well known voice’, and it is not barred from the sky; and one who does not precede in the supplicating, it is not Answered for him when the affliction does descend with him, and the Angels say, ‘That is a voice we do not recognise’’.⁵¹¹

It is reported from the Scholar^{-asws} having said: ‘For every illness there is a cure!’

رُوي عن العالم ع أَنَّهُ قَالَ: لِكُلِّ دَاءٍ دَوَاءٌ فَسُئِلَ عَنْ ذَلِكَ فَقَالَ لِكُلِّ دَاءٍ دُعَاءٌ فَإِذَا أَلِهُمَ الْمَرِيضُ الدُّعَاءَ فَقَدْ أَدِنَ اللَّهُ فِي شِفَائِهِ

He^{-asws} was asked about that. He^{-asws} said: ‘For every illness there is a supplication. When the sick one is inspired the supplication, so Allah^{-azwj} has Permitted regarding his healing’.

وَ قَالَ أَفْضَلُ الدُّعَاءِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ ثُمَّ الدُّعَاءُ لِلْإِخْوَانِ ثُمَّ الدُّعَاءُ لِنَفْسِكَ فِيمَا أَحْبَبْتَ وَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ سُبْحَانَهُ إِذَا سَجَدَ

And he^{-asws} said: ‘The best supplication is the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, then the supplication for the brothers, then the supplication for yourself regarding what you love; and the closest of what the servant can be from Allah^{-azwj} the Glorious is when he is performing Sajdah’.

وَ قَالَ الدُّعَاءُ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيُجِيزُ إِجَابَةَ الْمُؤْمِنِ شَوْقاً إِلَى دُعَائِهِ وَ يَقُولُ صَوْتاً أُحِبُّ أَنْ أَسْمَعَهُ وَ يُعْجِلُ إِجَابَةَ الدُّعَاءِ لِلْمُنَافِقِ وَ يَقُولُ صَوْتاً أَكْرَهُ سَمَاعَهُ.

And he^{-asws} said: ‘The supplication is superior than reciting the Quran because Allah^{-azwj} Mighty and Majestic Says: **Say: ‘My Lord would not care for you were it not for your supplications, happen [25:77]**, for Allah^{-azwj} tends to Delay Responding to the Momin Yearning to his supplication, and He^{-azwj} Says: “I^{-azwj} Love to Listen to him!”, and He^{-azwj} Hastens Answering the supplication of the hypocrite, and He^{-azwj} Says: “A voice I^{-azwj} Dislike Listening to!”⁵¹²

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَخَوَّفَ بَلَاءً يُصِيبُهُ فَتَقَدَّمَ فِي الدُّعَاءِ لَمْ يُرِهِ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ الْبَلَاءَ أَبَداً.

From Abu Abdullah^{-asws} having said: ‘On who fears an affliction hitting him, he should precede in the supplicating. Allah^{-azwj} Mighty and Majestic will not Show him that affliction, ever!’⁵¹³

⁵¹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 26

⁵¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 27

⁵¹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 28

⁵¹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 23 / 29

24- تم، فلاح السائل ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَدَّاحِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُبْحَانَهُ فِي الْأَرْضِ الدُّعَاءُ وَ أَفْضَلُ الْعِبَادَةِ الْعَقَافُ.

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ja'far Bin Muhammad Bin Ubeydullah, from Al Qaddah,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} fathers^{-asws}, from Ali^{-asws} having said: 'The deeds most beloved to Allah^{-azwj} the Glorious in the earth is the supplication, and the most superior act of worship is the chastity''.⁵¹⁴

25- تم، فلاح السائل ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ الْبَرْقِيِّ وَ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ ابْنِ الْمُغْبِرَةِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أَدُلُّكُمْ عَلَى سِلَاحٍ يُنَجِّيكُمْ مِنْ عَدُوِّكُمْ وَ يُدِيرُ أَرْزَاقَكُمْ

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Hashim and Al Barqy and Al-Husayn Bin Ali, from Ibn Al Mugheira, from Al Nowfaly, from Al Sakuni,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shall^{-saww} point you all to a weapon rescuing you from your enemies and pulling your sustenance(s)?'

قَالُوا بَلَى

They said, 'Yes!'

قَالَ تَدْعُونَ رَبِّكُمْ بِاللَّيْلِ وَ النَّهَارِ فَإِنَّ الدُّعَاءَ سِلَاحُ الْمُؤْمِنِينَ.

He^{-asws} said: 'Supplicate to your Lord^{-azwj} night and day, for the supplication is a weapon of the Momineen''.⁵¹⁵

وَ فِي حَدِيثٍ آخَرَ عَنِ الصَّادِقِ ع إِنَّ الدُّعَاءَ أَنْفَعُ مِنَ السِّلَاحِ الْحَدِيدِ.

And in another Hadeeth from Al-Sadiq^{-asws}: 'The supplication is sharper than the weapon of iron''.⁵¹⁶

26- تم، فلاح السائل بَعْدَ الْإِسْتِنَادِ عَنْ جَعْفَرِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الدُّعَاءُ سِلَاحُ الْمُؤْمِنِينَ وَ عَمُودُ الدِّينِ وَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ.

(The book) 'Falah Al Saail' – By this chain,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The supplication is a weapon of the Momineen, and the pillar of religion, and Noor of the skies and the earth''.⁵¹⁷

⁵¹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 24

⁵¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 25 a

⁵¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 25 b

⁵¹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 26

27- تم، فلاح السائل رَوَى جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ شُرَيْحِ الْحَضْرَمِيِّ بِإِسْنَادِهِ إِلَى عُمَرَ بْنِ يَرِيدَ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الدُّعَاءَ يَرُدُّ مَا قُدِّرَ وَ مَا لَمْ يُقَدَّرْ

(The book) 'Falah Al Saail' – It is reported by Ja'far Bin Muhammad Bin Shureyh Al Hazramy, by his chain to Umar Bin Yazeed,

'From Abu Ibrahim^{-asws} (7th Imam^{-asws}), he (the narrator) said, 'I heard him^{-asws} saying: 'The supplication repels what had been Pre-determined and what had not been Pre-determined'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا مَا قُدِّرَ قَدْ عَرَفْنَاهُ أَفَرَأَيْتَ مَا لَمْ يُقَدَّرْ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! This, what has been Pre-determined, we recognise it, what is your^{-asws} view of what had not been Pre-determined?'

قَالَ حَتَّى لَا يُقَدَّرْ.

He^{-asws} said: 'Even (what) had not been Pre-determined"⁵¹⁸.

ختص، الإختصاص ابنُ أَبِي نَجْرَانَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عُمَرَ بْنِ يَرِيدَ مِثْلَهُ وَ فِيهِ حَتَّى لَا يَكُونَ.

(The book) 'Al Ikhtisaas' – Ibn Abu Najran, from Hisham Bin Salim, from Umar Bin Yazeed,

'Similar to it, and in it is, 'Until it does not happen"⁵¹⁹.

28- تم، فلاح السائل مِنْ كِتَابِ الْمَشِيخَةِ لِلْحَسَنِ بْنِ مَجْبُوبٍ فِي حَدِيثِ أَبِي وَلَادٍ حُفْصِ بْنِ سَالِمِ الْحَيَّاطِ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع بِالْمَدِينَةِ وَ كَانَ مَعِيَ شَيْءٌ فَأَوْصَلْتُهُ إِلَيْهِ فَقَالَ أَتَبْلُغُ أَصْحَابَكَ وَ قُلْ لَهُمْ اتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فَإِنَّكُمْ فِي إِمَارَةِ جَبَّارٍ يَعْنِي أَبَا الدَّوَانِيقِ فَأَمْسِكُوا أَلْسِنَتَكُمْ وَ تَوَقَّؤْا عَلَى أَنْفُسِكُمْ وَ دِينِكُمْ وَ ادْفَعُوا مَا تَخَذَرُونَ عَلَيْنَا وَ عَلَيْكُمْ مِنْهُ بِالْدُّعَاءِ

(The book) 'Falah Al Saail' – from 'Kitab Al Masheykha' of Al-Hassan Bin Mahboub in a Hadeeth by Abu Wallad Hafs Bin Salim Al Khayyat who said,

'I entered to see Abu Al-Hassan Musa^{-asws} at Al-Medina and there was something with me. I delivered (gifted) it to him^{-asws}. He^{-asws} said: 'Deliver to your companions and say to them, 'Fear Allah^{-azwj} Mighty and Majestic, for you are in a governorate of a tyrant, meaning Abu Al-Dawaniqi, so withhold your tongues and guard yourselves and your religion, and repel what you are cautious upon us^{-asws} and you from it, with the supplication!

فَإِنَّ الدُّعَاءَ وَ اللَّهَ وَ الطَّلَبَ إِلَى اللَّهِ يَرُدُّ الْبَلَاءَ وَ قَدْ قُدِّرَ وَ فَضِي وَ لَمْ يَبْقَ إِلَّا إِمْتِصَاؤُهُ فَإِذَا دُعِيَ اللَّهُ وَ سُئِلَ صَرَفَ الْبَلَاءَ صَرَفًا فَأَلْحُوا فِي الدُّعَاءِ أَنْ يَكْفِيَكُمْوَهُ اللَّهُ

By Allah^{-azwj}! The supplicating and the seeking to Allah^{-azwj} returns the affliction and (although) it had been Pre-determines and Decreed, and there does not remain except its

⁵¹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 27 a

⁵¹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 27 b

implementation. When Allah^{-azwj} is supplicated to and asked, He^{-azwj} Turns the affliction away with averting, therefore persist in the supplication, Allah^{-azwj} will Suffice you all of it!"

قَالَ أَبُو وَّلَادٍ فَلَمَّا بَلَغْتُ أَصْحَابِي مَقَالََةَ أَبِي الْحُسَيْنِ ع قَالَ فَمَعَلُوا وَ دَعَا عَلَيْهِ وَ كَانَ ذَلِكَ فِي السَّنَةِ الَّتِي خَرَجَ فِيهَا أَبُو الدَّوَانِيقِ إِلَى مَكَّةَ فَمَاتَ عِنْدَ بَيْرٍ مَيْمُونٍ قَبْلَ أَنْ يَقْضِيَ نُسُكَهُ وَ أَرَاخَنَا اللَّهُ مِنْهُ

Abu Al-Ballad said, 'When I delivered it to my companions the words of Abu Al-Hassan^{-asws}, they did so and supplicated against him, and that happened during the year in which Abu Al-Dawaniqi had gone out to Makkah. He died at the well of Maymoun before he could fulfil his rituals (of Hajj), and Allah^{-azwj} Rested us from it'.

قَالَ أَبُو وَّلَادٍ وَ كُنْتُ تِلْكَ السَّنَةَ حَاجًّا فَدَخَلْتُ عَلَى أَبِي الْحُسَيْنِ ع فَقَالَ يَا أَبَا وَّلَادٍ كَيْفَ رَأَيْتُمْ نَجَاحَ مَا أَمَرْتُكُمْ بِهِ وَ حَشْتِكُمْ عَلَيْهِ مِنَ الدُّعَاءِ عَلَى أَبِي الدَّوَانِيقِ

Abu Al-Wallad said, 'And I was a pilgrim in that year, so I entered to see Abu Al-Hassan^{-asws}. He^{-asws} said: 'O Abu Wallad! How did you see the success of what I^{-asws} had instructed you all with and has urged you upon it, from the supplicating against Abu Al-Dawaniqi?

يَا أَبَا وَّلَادٍ مَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُلْهِمُهُ اللَّهُ الدُّعَاءَ إِلَّا كَانَ كَشَفُ ذَلِكَ الْبَلَاءِ وَ شَيْكًا وَ مَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيَمْسِكُ عَنِ الدُّعَاءِ إِلَّا كَانَ ذَلِكَ الْبَلَاءَ طَوِيلًا فَإِذَا نَزَلَ الْبَلَاءُ فَعَلَيْكُمْ بِالْدُّعَاءِ.

O Abu Al-Wallad! There is no affliction befalling upon a Momin servant, so Allah^{-azwj} Inspires him to supplicate except that affliction would be Removed imminently, and there is no affliction befalling upon a Momin servant, but he withholds from the supplicating except that affliction would be lengthy. So, when the affliction befalls, upon you is with the supplication"⁵²⁰.

29- تم، فلاح السائل الحسين بن سعيد عن حماد و فضالة عن معاوية بن عمارة قال: قلت لأبي عبد الله ع رجلان افتتخا الصلاة في ساعة واحدة فتلا هذا من القرآن فكانت تلاوته أكثر من دعائه و دعا هذا فكان دعائه أكثر من تلاوته ثم انصرفا في ساعة واحدة أيهما أفضل

(The book) 'Falah Al Saail' – Al-Husayn Bin Saeed, from Hammad, and Fazalat, from Muawiyah Bin Ammar who said,

'I said to Abu Abdullah^{-asws}: 'Two men begin the Salat in one time. The both recite, this one from the Quran, so his recitation was more than his supplication, and this one supplicates, so his supplication is more than his recitation. Then they leave in one time. Which of the two is superior?'

فَقَالَ كُلٌّ فِيهِ فَضْلٌ كُلٌّ حَسَنٌ

He^{-asws} said: 'All have merit in it, all are good!'

قَالَ قُلْتُ قَدْ عَلِمْتُ أَنَّ كُلًّا حَسَنٌ وَ أَنَّ كُلًّا فِيهِ فَضْلٌ

He (the narrator) said, 'I said, 'I do know that both are good and that both have merit in it'.

فَقَالَ الدُّعَاءُ أَفْضَلُ أَمْ مَا سَمِعْتَ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى - وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

He^{-asws} said: 'The supplicating is superior. Have you not heard Words of Allah^{-azwj} Blessed and Exalted: **"Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]?"**

هِيَ وَاللَّهُ الْعِبَادَةُ هِيَ وَاللَّهُ الْعِبَادَةُ أَلَيْسَتْ هِيَ وَاللَّهُ الْعِبَادَةُ هِيَ وَاللَّهُ الْعِبَادَةُ هِيَ وَاللَّهُ أَسَدُّهُنَّ هِيَ وَاللَّهُ أَسَدُّهُنَّ.

By Allah^{-azwj}, it is the worship! By Allah^{-azwj} it is the worship! Isn't it the worship? By Allah^{-azwj} it is the worship! By Allah^{-azwj}, it is the worship! Isn't it severest of these? By Allah^{-azwj}, it is the severest of these! By Allah^{-azwj}, it is the severest of these! By Allah^{-azwj}, it is the severest of these! By Allah^{-azwj}, it is the severest of these!''⁵²¹

30- تم، فلاح السائل الحسن بن محبوب يرفعه إلى أبي جعفر ع أنه سأل أيهما أفضل في الصلاة كثرة القراءة أو طول اللبث في الركوع والسجود فقال كثرة اللبث في الركوع والسجود أ ما تسمع لقول الله تعالى فافروا ما تبسروا منه و أقيموا الصلاة إنما عني بإقامة الصلاة طول اللبث في الركوع والسجود

(The book) 'Falah Al Saail' – Al-Hassan Bin Mahboub raising it to,

'Abu Ja'far^{-asws}, he^{-asws} was asked which of the two is superior in the Salat, more of the recitation or lengthy remaining in the Ruk'u and the Sajdah. He^{-asws} said: 'More remaining in the Ruk'u and the Sajdah. Have you not listened to Words of Allah^{-azwj} the Exalted: **Therefore, recite from it what is easy for you and establish the Salat [73:20]**. But rather He^{-azwj} Meant by **establish the Salat** is the lengthy remaining in the Ruk'u and the Sajdah'.

قَالَ قُلْتُ فَأَيُّهُمَا أَفْضَلُ كَثْرَةُ الْقِرَاءَةِ أَوْ كَثْرَةُ الدُّعَاءِ

He (the narrator) said, 'I said, 'Which of the two is superior, more recitation or more supplication?'

قَالَ الدُّعَاءُ أَمْ مَا تَسْمَعُ لِقَوْلِهِ تَعَالَى - قُلْ مَا يَعْزُبُ عَنْ رَبِّي لَوْ لَا دُعَاؤُكُمْ.

He^{-asws} said: 'The supplication. Have you not listened to Words of the Exalted: **Say: 'My Lord would not care for you were it not for your supplications, but you have belied, so soon the inevitable would happen [25:77]'**''⁵²²

31- تم، فلاح السائل ابن الوليد عن الصفار عن محمد بن عيسى عن زياد العبدي عن حماد بن عثمان رفته إلى أبي عبد الله ع في قول الله تبارك و تعالى ما يفتتح الله للناس من رحمة فلا تمسك لها قال الدعاء.

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Ziyad Al Abdy, from Hammad Bin Usman, raising it to,

⁵²¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 29

⁵²² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 30

'Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Blessed and Exalted: **'Whatever Mercy Allah Opens to the people, so there is none to withhold it, [35:2].** He^{-asws} said: 'The supplication'.⁵²³

32- تم، فلاح السائل ابن الوليد عن الصفار عن ابن عيسى عن الحسين بن سعيد عن الميموني عن رعي عن محمد بن مسلم قال: قلت لأبي جعفر ع قال رسول الله ص في هذه الحبّة السوداء شفاء من كلّ داءٍ إلا السّام

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al-Husayn Bin Saeed, from Al Meyshami, from Rabie, from Muhammad Bin Muslim who said,

'I said to Abu Ja'far^{-asws}, 'Rasool-Allah^{-saww} said: 'In this black seed there is healing from every illness except the death''.

فَقَالَ نَعَمْ

He^{-asws} said: 'Yes'.

ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِمَا فِيهِ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ سَامٍ

Then he^{-asws} said: 'Shall I^{-asws} inform you with what there is healing in it from every illness and death?'

فُلْتُ بَلَى

I said, 'Yes'.

قَالَ الدُّعَاءُ.

He^{-asws} said: 'The supplication''.⁵²⁴

33- تم، فلاح السائل الحسين بن سعيد عن النضر عن ابن سينان و ابن فضال عن علي بن عتبة قال سمعت أبا عبد الله ع يقول إنّ الدعاء يردّ القضاء المُبرّم بعد ما أُبرّم إيجاباً فأكثر من الدعاء فإنّه مفتاح كلّ رحمة و تجاح كلّ حاجة و لا يُنال ما عند الله إلاّ بالدعاء فإنّه ليس من باب يكثُر فرعه إلاّ أو شك أن يُفتح لصاحبه.

(The book) 'Falah Al Saail' – Al-Husayn Bin Saeed, from Al Nazr, from Ibn Sinan, and Ibn Fazzal, from Ali Bin Uqbah who said,

'I heard Abu Abdullah^{-asws} saying: 'The supplication returns the concluded Decree after it has been concluded conclusively, therefore frequent from the supplication for it is a key of every Mercy and success of every need, and whatever is in the Presence of Allah^{-azwj} cannot be attained except with the supplication, for there isn't any door being frequently knocked upon except it is imminent that it is opened for its knocker''.⁵²⁵

⁵²³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 31

⁵²⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 32

⁵²⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 33

34- تم، فلاح السائل الحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبَسَةَ قَالَتْ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَخَوَّفَ بَلَاءً يُصِيبُهُ فَيَقُومُ فِيهِ بِالْدُعَاءِ لَمْ يُرِهِ اللَّهُ ذَلِكَ الْبَلَاءَ أَبَدًا.

(The book) 'Falah Al Saail' – Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Anbasa who said,

'I heard Abu Abdullah^{-asws} saying: 'One who fears an affliction hitting him, so he stands during it with the supplication, Allah^{-azwj} will not Show him that affliction, ever!'⁵²⁶

35- تم، فلاح السائل الحُسَيْنُ عَنِ الْوَشَاءِ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ: إِنَّ الدُّعَاءَ يَسْتَقْبِلُ الْبَلَاءَ فَيَتَوَاقَفَانِ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Falah Al Saail' – Al-Husayn, from Al Washa,

'From Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: 'The supplication faces the affliction, so they both pause up to the Day of Qiyamah''.⁵²⁷

36- ختص، الإختصاص قَالَ الصَّادِقُ ع مَنْ لَمْ يَسْأَلِ اللَّهَ مِنْ فَضْلِهِ افْتَقَرَ.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq^{-asws} said: 'One who does not ask Allah^{-azwj} of His^{-azwj} Grace, will be impoverished''.⁵²⁸

37- الدَّعَوَاتُ لِلرَّوَادِعِ، قَالَ رَسُولُ اللَّهِ ص إِنَّ الْخَدَرَ لَا يُنْجِي مِنَ الْقَدْرِ وَ لَكِنْ يُنْجِي مِنَ الْقَدْرِ الدُّعَاءُ فَتَقَدَّمُوا فِي الدُّعَاءِ قَبْلَ أَنْ يَنْزِلَ بِكُمْ الْبَلَاءُ إِنَّ اللَّهَ يَدْفَعُ بِالْدُّعَاءِ مَا نَزَلَ مِنَ الْبَلَاءِ وَ مَا لَمْ يَنْزِلْ.

(The book) 'Al Dawaat' of Al Rawandy –

'Rasool-Allah^{-saww} said: 'Verily the caution does not rescue from the Pre-determination, but the supplication rescues from the Pre-determination, therefore preceded in the supplicating before the affliction befalls with you. Allah^{-azwj} Repels by the supplication what afflictions befall and what has not befallen (yet)''.⁵²⁹

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الدُّعَاءُ مِفْتَاحُ الرَّحْمَةِ وَ مِصْبَاحُ الظُّلْمَةِ.

And Amir Al-Momineen^{-asws} said: 'The supplication is a key of Mercy and a lamp in the darkness''.⁵³⁰

وَ قَالَ النَّبِيُّ ص أَلَا أَدُلُّكُمْ عَلَى سِلَاحٍ يُنْجِيكُمْ مِنْ أَعْدَائِكُمْ وَ يُدِيرُ أَرْزَاقَكُمْ

And the Prophet^{-saww} said: 'Shall I^{-saww} point you all to a weapon rescuing you from your enemies and pulling your sustenance(s)?'

⁵²⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 34

⁵²⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 35

⁵²⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 36

⁵²⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 1

⁵³⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 2

قَالُوا بَلَىٰ

They said, 'Yes'.

قَالَ تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ وَالنَّهَارِ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ.

He^{-saww} said: 'You should supplicate night and day, for the supplication is a weapon of the Momin'.⁵³¹

وَقَالَ الرِّضَا ع عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ

And Al-Reza^{-asws} said: 'Upon you all is with the weapon of Prophets^{-as}'

فَقِيلَ لَهُ وَمَا سِلَاحُ الْأَنْبِيَاءِ

It was said to him^{-asws}, 'And what is the weapon of Prophets^{-as}'?

فَقَالَ الدُّعَاءُ.

He^{-asws} said: 'The supplication'.⁵³²

وَقَالَ النَّبِيُّ ص الدُّعَاءُ مِخُّ الْعِبَادَةِ وَ لَا يُهْلِكُ مَعَ الدُّعَاءِ أَحَدٌ.

And the Prophet^{-saww} said: 'The supplication is the essence of worship, and no one is destroyed (while being) with the supplication'.⁵³³

وَقَالَ ص أَفْضَلُ عِبَادَةٍ أُنْتِي بَعْدَ قِرَاءَةِ الْقُرْآنِ الدُّعَاءُ ثُمَّ قَرَأَ ص ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ أَلَا تَرَىٰ أَنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ.

And he^{-saww} said: 'The superior worship of my^{-saww} community after recitation of the Quran is the supplication'. Then he^{-saww} read: **"Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].** Can't you see that the supplication, it is the worship?"⁵³⁴

وَقَالَ ص لَا تَعْجِزُوا عَنِ الدُّعَاءِ فَإِنَّهُ لَمْ يَهْلِكْ مَعَ الدُّعَاءِ أَحَدٌ وَ لَيْسَ أَل أَحَدُكُمْ رَبَّهُ حَتَّىٰ يَسْأَلَهُ شَيْعَ نَعْلِهِ إِذَا انْقَطَعَ وَ اسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهُ يُجِيبُ أَنْ يُسْأَلَ.

And he^{-saww} said: 'Do not be too frustrated from the supplication for no one is destroyed (while being) with the supplication, and let every one of you ask his Lord^{-azwj}, even asking for the

⁵³¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 3

⁵³² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 4

⁵³³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 5

⁵³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 6

strap of his slipper when it is cut, and ask Allah^{-azwj} from His^{-azwj} Grace, for He^{-azwj} Loves to be asked”.⁵³⁵

وَقَالَ ص إِنَّ اللَّهَ يُحِبُّ الْمُلِحِينَ فِي الدُّعَاءِ

And he^{-saww} said: ‘Allah^{-azwj} Loves the ones insistent in the supplication’.

وَقَالَ إِذَا اشْتَغَلَ الْعَبْدُ بِالتَّنَاءِ عَلَيَّ فَضَيِّتُ حَوَائِجَهُ

And he^{-saww} said: ‘When the servant pre-occupies with the laudation upon me^{-saww}, his needs would be fulfilled’.

وَقَالَ إِذَا قَلَّ الدُّعَاءُ نَزَلَ الْبَلَاءُ

And he^{-saww} said: ‘When the supplication is less, the affliction befalls’.

وَقَالَ لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

And he^{-saww} said: ‘There isn’t anything more prestigious to Allah^{-azwj} than the supplication’.

وَقَالَ أَعِدُّوا لِلْبَلَاءِ الدُّعَاءَ فَإِنَّهُ لَا يَزِيدُ الْقَضَاءَ إِلَّا الدُّعَاءَ وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرَّ.

And he^{-saww} said: ‘Prepare the supplication for the affliction for nothing returns the Decree except the supplication, nor does anything increases in the lifespan except the righteousness’.⁵³⁶

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع ادْفَعُوا أَمْوَاجَ الْبَلَاءِ بِالدُّعَاءِ مَا الْمُبْتَلَى الَّذِي اسْتَدْرَجَ بِهِ الْبَلَاءُ بِأَخْوَجِ إِلَى الدُّعَاءِ مِنَ الْمَعَانِي الَّتِي لَا يَأْمُرُ الْبَلَاءُ.

Amir Al-Momineen^{-asws} said: ‘Repel the waves of afflictions with the supplication. The Tried one whom the afflictions rotate with is not needier to the supplication than the one with well-being who is not safe from the afflictions’.⁵³⁷

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اذْكُرُوا اللَّهَ فَإِنَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ وَ سَلُوهُ مِنْ فَضْلِهِ وَ رَحْمَتِهِ فَإِنَّهُ لَا يَجِيبُ عَلَيْهِ دَاعٍ مِنَ الْمُؤْمِنِينَ دَعَاهُ.

And Amir Al-Momineen^{-asws} said: ‘Do Zikr of Allah^{-azwj} for He^{-azwj} is a Mentioner of the one mentioning Him^{-azwj}, and ask Him^{-azwj} from His^{-azwj} Grace and His^{-azwj} Mercy, for He^{-azwj} does not Disappoint a supplicater from the Momineen of his supplication’.⁵³⁸

وَعَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: مَنْ لَمْ يَسْأَلِ اللَّهَ مِنْ فَضْلِهِ افْتَقَرَ.

⁵³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 7

⁵³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 8

⁵³⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 9

⁵³⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 37 / 10

And from Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘One who does not ask Allah^{-azwj} from His^{-azwj} Grace is impoverished’.⁵³⁹

38- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ عِ ادْفَعُوا أَمْوَاجَ الْبَلَاءِ بِالْدُّعَاءِ

(The book) ‘Nahj Al-Balaghah’ –

‘He^{-asws} said: ‘Repel the waves of afflictions with the supplication!’

وَقَالَ فِي وَصِيَّتِهِ لِابْنِهِ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمَا وَاعْلَمْ أَنَّ الَّذِي بِيَدِهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ قَدْ أُذِنَ لَكَ فِي الدُّعَاءِ وَتَكْفُلُ لَكَ بِالْإِجَابَةِ وَأَمْرَكَ أَنْ تَسْأَلَ لِإِعْطِيكَ وَتَسْتَرْحِمَهُ لِيَرْحَمَكَ-

And he^{-asws} said in a bequest to his^{-asws} son^{-asws} Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}: ‘And know, that the One^{-azwj} in Whose Hand are treasures of the skies and the earth has Permitted for you^{-asws} regarding the supplication and has Guaranteed for you^{-asws} with the Answering and has Commanded you^{-asws} to ask Him^{-azwj} for Him^{-azwj} to Give you^{-asws} and seek His^{-azwj} Mercy for Him^{-azwj} to Mercy you^{-asws}.

وَمَا لَمْ يَجْعَلْ [بَيْنَكَ وَبَيْنَكَ] بَيْنَكَ وَبَيْنَهُ مَنْ يَحْجُبُكَ عَنْهُ وَمَا لَمْ يُلْجِئِكَ إِلَى مَنْ يَشْفَعُ لَكَ إِلَيْهِ- وَمَا لَمْ يَمْنَعَكَ إِنْ أَسَأْتَ مِنَ التَّوْبَةِ

And He^{-azwj} has not Made between you^{-asws} and Him^{-azwj}, someone who will veil you^{-asws} from Him^{-azwj}, and one did not Shelter you^{-asws} to someone who will intercede for you^{-asws} to Him^{-azwj} and did not Prevent you^{-asws} from the repentance if you^{-asws} were to commit evil.

وَمَا لَمْ يُعَاجِلْكَ بِالْقَمَةِ وَمَا لَمْ يُعَيِّرْكَ بِالْإِنَابَةِ وَمَا لَمْ يَفْضَحْكَ حَيْثُ [تَعَرَّضْتَ لِلْفُضِيحَةِ] الْفُضِيحَةُ بِكَ أَوَّلَى وَمَا لَمْ يُشَدِّدْ عَلَيْكَ فِي قَبُولِ الْإِنَابَةِ وَمَا لَمْ يُنَاقِشْكَ بِالْجُرْمَةِ وَمَا لَمْ يُؤْيِسْكَ مِنَ الرَّحْمَةِ

And does not Hasten the Punishment to you^{-asws}, and does not Fault you at the repenting, and does not Expose you^{-asws} when there is the shame for you^{-asws} firstly and did not Make it difficult upon you^{-asws} in accepting the repentance and does not Argue with you^{-asws} for the crime, and He^{-azwj} does not despair you^{-asws} from the Mercy.

بَلْ جَعَلَ نُزُوعَكَ عَنِ الذَّنْبِ حَسَنَةً وَحَسَبَ سَيِّئَكَ وَاحِدَةً وَحَسَبَ حَسَنَتَكَ عَشْرًا وَفَتَحَ لَكَ بَابَ الْمَتَابِ وَبَابَ الْإِسْتِعَابِ

But He^{-azwj} Makes a good deed to be a removal from the sin and Counts your^{-asws} evil deed as one and Counts your^{-asws} good deeds as being ten, and He^{-azwj} has Opened for the door of repentance, and a door of seeking the Forgiveness.

فَإِذَا نَادَيْتَهُ سَمِعَ نِدَاكَ وَإِذَا تَجَبَّهَ عَلِمَ نَجْوَاكَ فَأَقْضَيْتَ إِلَيْهِ بِحَاجَتِكَ وَأُبْنَيْتَهُ ذَاتَ نَفْسِكَ وَشَكَّوْتَ إِلَيْهِ هُمُومَكَ وَاسْتَكْشَفْتَهُ كُرُوبَكَ وَاسْتَعْنَيْتَهُ عَلَى أُمُورِكَ

So, whenever you^{-asws} call out to Him^{-azwj}, He^{-azwj} Hears that, and whenever you^{-asws} whisper to Him^{-azwj}, He^{-azwj} Knows of your^{-asws} whispering, therefore divulge to Him^{-azwj} with your^{-asws}

needs and broadcast it to yourself^{-asws} and complain to Him^{-azwj} of your^{-asws} worries and seek to Him^{-azwj} to Remove your^{-asws} distress and seek His^{-azwj} Assistance upon your^{-asws} affairs.

وَسَأَلْتَهُ مِنْ خَزَائِنِ رَحْمَتِهِ مَا لَا يَقْدِرُ عَلَىٰ إِعْطَائِهِ غَيْرُهُ مِنْ زِيَادَةِ الْأَعْمَارِ وَ صِحَّةِ الْأَبْدَانِ وَ سَعَةِ الْأَرْزَاقِ

And ask Him^{-azwj} from treasures of His^{-azwj} Mercy, what no one else is able upon giving it, from the increase in the lifespans, and health of the bodies, and expansion of the sustenance(s).

ثُمَّ جَعَلَ فِي يَدَيْكَ مَفَاتِيحَ خَزَائِنِهِ بِمَا أَدْرَأَنَّكَ فِيهِ مِنْ مَسْأَلَتِهِ فَمَتَى شِئْتَ اسْتَفْتَحْتَ بِالِدُعَاءِ أَبْوَابَ نِعْمَتِهِ وَ اسْتَمْطَرْتَ شَأْيِبَ رَحْمَتِهِ

Then He^{-azwj} Made the keys of His^{-azwj} treasures to be in your^{-asws} hands with what there is Permission for you^{-asws} from asking regarding it. Thus, whenever you^{-asws} so desire to open the doors of His^{-azwj} bounties with the supplication and seek the downpour of the rains of His^{-azwj} Mercy.

فَلَا [يُقْبَلُكَ] يُقْبَلُكَ إِنْطَاءً إِبَابِهِ فَإِنَّ الْعَطِيَّةَ عَلَىٰ قَدْرِ النَّيَّةِ وَ رُبَّمَا أُخْرِتَ عَنْكَ الْإِجَابَةُ لِيَكُونَ ذَلِكَ أَعْظَمَ لِأَجْرِ السَّائِلِ وَ أَجْزَلَ لِعَطَاءِ الْأَمِلِ وَ رُبَّمَا سَأَلْتَ الشَّيْءَ فَلَا [تُعْطَاهُ] تُؤْتَاهُ وَ أُوتِيَتْ خَيْرًا مِنْهُ عَاجِلًا أَوْ آجِلًا أَوْ صُرِفَ عَنْكَ لِمَا هُوَ خَيْرٌ لَكَ

Do not let the delay in His^{-azwj} Answering despair you^{-asws} for the Granting is based upon in accordance with the intention, and sometimes the Answering is delayed from you^{-asws} for that to be of mightier Recompense for the beggar, and more plentiful for the Granting of the hopes, and sometimes you^{-asws} ask for the thing, but you^{-asws} are not Given it and are Given better than it, in the present and the future, or it is Turned away from you due to what is better for you^{-asws}.

فَلَرُبَّ أَمْرٍ قَدْ طَلَبْتَهُ فِيهِ هَلَاكُ دِينِكَ لَوْ أُوتِيَتْهُ فَلَتَكُنْ مَسْأَلَتُكَ فِيهَا يَنْقِي لَكَ جَمَالَهُ وَ يُنْقِي عَنْكَ وَبِأَلِهِ فَالْمَالُ لَا يَنْقِي لَكَ وَ لَا تَنْقِي لَهُ

Sometimes you^{-asws} have sought a matter wherein is destruction of your^{-asws} religion if you^{-asws} were to be Given it, so let your^{-asws} asking to be regarding what it's beauty would remain for you and its scourge will be negated away from you^{-asws}. The wealth is suck, neither will it remain for you^{-asws} nor will you^{-asws} be remaining for it".⁵⁴⁰

39- عُدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص افْرَعُوا إِلَى اللَّهِ فِي حَوَائِجِكُمْ وَ الْجُثُوا إِلَيْهِ فِي مِلَمَاتِكُمْ وَ تَضَرَّعُوا إِلَيْهِ وَ ادْعُوهُ فَإِنَّ الدُّعَاءَ مَخَّ الْعِبَادَةِ

(The book) 'Uddat Al Daie' –

'From the Prophet^{-saww}. 'Panic to Allah^{-azwj} regarding your needs and shelter to Him^{-azwj} during your distressful matters, and beseech to Him^{-azwj} and supplicate to Him^{-azwj}, for the supplication is the essence of worship.

وَ مَا مِنْ مُؤْمِنٍ يَدْعُو اللَّهَ إِلَّا اسْتَجَابَ فَإِمَّا أَنْ يُعْجِلَهُ لَهُ فِي الدُّنْيَا أَوْ يُؤَجِّلَ لَهُ فِي الْآخِرَةِ وَ إِمَّا أَنْ يُكْفِرَ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا دَعَا مَا لَمْ يَدْعُ بِمَأْتَمٍ.

There is none from a Momin supplicating to Allah^{-azwj} he is Answered, either it is hastened to him in the world, or postponed for him in the Hereafter, or his sins are atoned from him by a measurement of what he has supplicated for he does not supplicate for a sin".⁵⁴¹

وَعَنْهُ صَ أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ وَ أَعْجَزُ النَّاسِ مَنْ يُجَلِّ بِالسَّلَامِ.

And from him^{-saww}: 'The most incapable of the people is one who is incapable from supplicating, and the most miserly of the people is one who is miserly with the greeting".⁵⁴²

وَقَالَ صَ أَكْسَلُ النَّاسِ عَبْدٌ صَحِيحٌ فَارِعٌ لَا يَذْكُرُ اللَّهَ بِشَفَةِ وَ لَا لِسَانٍ وَ أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ.

And he^{-saww} said: 'The laziest of the people is a healthy servant, free, not doing Zikr of Allah^{-azwj}, neither with lips nor tongue, and the most incapable of the people is one who is incapable from supplicating".⁵⁴³

وَعَنْهُ صَ قَالَ: أَفْضَلُ الْعِبَادَةِ الدُّعَاءُ وَ إِذَا أَدَّى اللَّهُ لِلْعَبْدِ فِي الدُّعَاءِ فَتَحَ لَهُ بَابَ الرَّحْمَةِ وَ إِنَّهُ لَنْ يَهْلِكَ مَعَ الدُّعَاءِ أَحَدٌ.

And from him^{-saww} having said: 'The most superior of the worship is the supplication, and when Allah^{-azwj} Permits for the servant in supplicating, He^{-azwj} Opens the door of Mercy for him, and no one will ever be destroyed (while being) with the supplication".⁵⁴⁴

وَمِنْهُ نَفْلًا مِنْ كِتَابِ الدُّعَاءِ لِمُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ يَرْفَعُهُ إِلَى الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أُخِيهِ عَلِيِّ بْنِ أَبِيهِ عَنْ سُلَيْمَانَ عَنْ عُثْمَانَ الْأَسْوَدِ عَنْ رَفَعَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَ يَدْخُلُ الْجَنَّةَ رَجُلَانِ كَانَا يَعْمَلَانِ عَمَلًا وَاحِدًا فَيَرَى أَحَدَهُمَا صَاحِبَهُ فَوَقَفَهُ فَيَقُولُ يَا رَبِّ بِمَا أُعْطَيْتَهُ وَ كَانَا عَمَلْنَا وَاحِدًا

And from, copying from 'Kitab Al Dua' of Muhammad Bin Al-Hassan Al Saffar, raising it to Al-Husayn Bin Sayf, from his brother Ali, from his father, from Suleyman, from Usman Al Aswad, from the one who raised it, said,

'Rasool-Allah^{-saww} said: 'Two men will enter the Paradise. The had both worked one (and the same deed). One of them will his companion being above him. He will say, 'O Lord^{-azwj}! Due to what have You^{-azwj} Given him (more) and we had both done one (and the same) deed?'

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى سَأَلَنِي وَ لَمْ تَسْأَلَنِي

Allah^{-azwj} the Blessed and Exalted will Say: "He had asked Me^{-azwj} and you did not ask Me^{-azwj}!"

لَمْ قَالَ سَأَلُوا اللَّهَ وَ أَجْرُوا لَهُ فَإِنَّهُ لَا يَتَعَاطَمُهُ شَيْءٌ.

Then Rasool-Allah^{-saww} said: 'Ask Allah^{-azwj} and be plentiful (in asking), for nothing is too big for Him^{-azwj} (to Give)".⁵⁴⁵

⁵⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 1

⁵⁴² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 2

⁵⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 3

⁵⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 4

⁵⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 5

وَبَحَّدَا الْإِسْنَادِ عَنْ عُثْمَانَ عَمْرٍو رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَتَسْأَلَنَّ اللَّهُ أَوْ لَيُعْطِيَنَّ عَلَيْكُمْ أَنْ لِلَّهِ عِبَادًا يَعْمَلُونَ فَيُعْطِيهِمْ وَآخَرِينَ يَسْأَلُونَهُ صَادِقِينَ فَيُعْطِيهِمْ

And by this chain from Usman, from the one who raised it, said,

‘Rasool-Allah^{-saww} said: ‘Either you will ask Allah^{-azwj} or else He^{-azwj} will Seize upon you! There are servants of Allah^{-azwj} who are working, so He^{-azwj} Gives them, and there are others asking Him^{-azwj} being truthful, so He^{-azwj} Gives them (also).

ثُمَّ يَجْمَعُهُمْ فِي الْجَنَّةِ فَيَقُولُ الَّذِينَ عَمِلُوا رَبَّنَا عَمَلَنَا فَأَعْطَيْتَنَا فِيمَا أُعْطَيْتَ هَؤُلَاءِ

Then He^{-azwj} will Gather them in the Paradise. Those who had worked will say, ‘Our Lord^{-azwj}! We worked so You^{-azwj} Gave us, but due to what have You^{-azwj} Given them?’

فَيَقُولُ عِبَادِي أُعْطَيْتُكُمْ أَحْوَرَكُمْ وَ لَمْ أَلْتِكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا وَ سَأَلَنِي هَؤُلَاءِ فَأَعْطَيْتُهُمْ وَ هُوَ فَضْلِي أَوْتِيهِ مَنْ أَشَاءُ.

He^{-azwj} Say: “My^{-azwj} servants! I^{-azwj} have Given You^{-azwj} your Recompense and did not Hold back anything from your deeds, while they asked Me^{-azwj}, so I^{-azwj} Gave them, and it is My^{-azwj} Grace. I^{-azwj} Give it to the one I^{-azwj} Desire to!”⁵⁴⁶

وَ فِي الْحَدِيثِ الْقُدْسِيِّ يَا مُوسَى سَلْنِي كُلَّ مَا تَحْتَاجُ إِلَيْهِ حَتَّى عَلَفَ شَاتِكَ وَ مَلَحَ عَجِينِكَ.

And in the Holy Hadeeth: “O Musa^{-as}! Ask Me^{-azwj} what you^{-as} are needy to, even fodder for your^{-as} sheep and salt for your^{-as} dough!”⁵⁴⁷

وَ عَنِ الصَّادِقِ ع عَلَيْكُمْ بِالِدُّعَاءِ فَإِنَّكُمْ لَا تَقْرُبُونَ إِلَى اللَّهِ بِمِثْلِهِ وَ لَا تَزُكُّوا صَغِيرَةً لِصِغَرِهَا أَنْ تَدْعُوا بِهَا فَإِنَّ صَاحِبَ الصِّغَارِ هُوَ صَاحِبُ الْكِبَارِ.

And from Al-Sadiq^{-asws}: ‘Upon you all is with the supplication, for you will not draw closer to Allah^{-azwj} with the like of it, and do not leave anything small due to its smallness from supplicating for it, for the Owner of the small, He^{-azwj} is the Owner of the big’.⁵⁴⁸

وَ رَوَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ: أَصَابَنِي فَاقَةٌ شَدِيدَةٌ وَ إِضَاقَةٌ وَ لَا صَدِيقَ لِمُضِيْقِي وَ لَرَمِي دَيْنٌ ثَقِيلٌ وَ عَظِيمٌ يُلْحِقُ فِي الْمُطَالَبَةِ فَتَوَجَّهْتُ نَحْوَ دَارِ الْحَسَنِ بْنِ زَيْدٍ وَ هُوَ يَوْمَئِذٍ أَمِيرُ الْمَدِينَةِ لِمَعْرِفَةِ كَانَتْ بَيْنِي وَ بَيْنَهُ وَ شَعَرَ بِدَلِكِ مِنْ خَالِي مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ ع وَ كَانَتْ بَيْنِي وَ بَيْنَهُ قَدِيمٌ مَعْرِفَةٌ

And it is reported from Muhammad Bin Ajan who said,

‘Severe destitution and narrowness afflicted me, and there was not friend for my (financial) narrowness and heavy debts necessitated me and mighty insistence in the demands (from creditors). I headed towards the house of Al-Hassan Bin Zayd, and on that day he was the governor of Al-Medina, due to acquaintance which was between me and him, and

⁵⁴⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 6

⁵⁴⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 7

⁵⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 8

Muhammad Bin Abdullah son of Ali^{-asws} Bin Al-Husayn^{-asws} was aware of that from my situation, and there was an old acquaintance between me and him.

فَلَقِيَنِي فِي الطَّرِيقِ فَأَخَذَ وَ قَالَ قَدْ بَلَغَنِي مَا أَنْتَ بِسَبِيلِهِ فَمَنْ تُرَوِّعُ لِكَشْفِ مَا نَزَلَ بِكَ

He met me in the street. He grabbed (my hand) and said, 'It has reached me what you are in its way. Who do you hope to, to remove what has befallen with you?'

قُلْتُ الْحَسَنَ بْنَ زَيْدٍ

I said, 'Al-Hassan Bin Zayd'.

فَقَالَ إِذْنًا لَا يُفْضَى حَاجَتُكَ وَلَا تُسَعَفُ بِطَلِبَتِكَ فَعَلَيْكَ بِمَنْ يَتَّقِدُ عَلَى ذَلِكَ وَ هُوَ أَجْوَدُ الْأَجْوَدِينَ فَالْتَمِسْ مَا تُؤْمَلُهُ مِنْ قِبَلِهِ فَإِنِّي سَمِعْتُ ابْنَ عَمِّي جَعْفَرَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ص قَالَ

He said, 'Then your need will not be fulfilled, nor will your request be granted. Upon you is with the One Who is Able upon that, and He^{-azwj} is most Generous of the generous ones, therefore seek what you are hoping for from Him^{-azwj}, for I have heard my uncle^{-asws} Ja'far Bin Muhammad^{-asws} narrating from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} father^{-asws} Al-Husayn Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Abu Talib, from the Prophet^{-saww} having said:

أَوْحَى اللَّهُ إِلَيَّ بَعْضَ أَنْبِيَائِهِ فِي بَعْضِ وَحْيِهِ وَ عَزَّي وَ جَلَالِي لِأَفْطَعَنَّ أَمَلُ كُلِّ أَمَلٍ عَمْرِي بِالْإِيَّاسِ وَ لَأَكْشُوهُ ذُلَّ نُوْبِ الْمَدَلَّةِ فِي النَّاسِ وَ لَأُبْعِدَنَّهُ مِنْ فَرْجِي وَ فَضْلِي

'Allah^{-azwj} Revealed to one of His^{-azwj} Prophets^{-as} in one of His^{-azwj} Revelations: "By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} shall Cut off the hopes of every hopeful hoping to other with the despair, and I^{-azwj} shall Clothe him with the cloth of disgrace among the people, and I^{-azwj} shall Distance him away from My^{-azwj} relief and My^{-azwj} Grace!

أَمْ يَأْمَلُ عَبْدِي فِي الشَّدَائِدِ عَمْرِي وَ الشَّدَائِدُ بِيَدِي وَ يَرْجُو سِوَايَ وَ أَنَا الْعَيُّْ الْجَوَادُ بِيَدِي مَفَاتِيحُ الْأَبْوَابِ وَ هِيَ مُعَلَّقَةٌ وَ بَابِي مَفْتُوحٌ لِمَنْ دَعَانِي

Is My^{-azwj} servant hoping to others during the adversities while the adversities are in My^{-azwj} Hand, and he is hoping to someone apart from Me^{-azwj} while I^{-azwj} am the Rich, the Generous? In My^{-azwj} Hand are keys of the doors, and these are locked, while My^{-azwj} door is open for the one supplicating to Me^{-azwj}!

أَمْ تَعْلَمُوا أَنَّ مَنْ دَهَاهُ نَائِبَةٌ لَمْ يَمْلِكْ كَشْفَهَا عَنْهُ عَمْرِي فَمَا لِي أَرَاهُ يَأْمَلُهُ مُعْرِضًا عَنِّي وَ قَدْ أَعْطَيْتُهُ بِجُودِي وَ كَرَمِي مَا لَمْ يَسْأَلْنِي فَأَعْرَضَ عَنِّي وَ لَمْ يَسْأَلْنِي وَ سَأَلَ فِي نَائِبَتِهِ عَمْرِي

Are you^{-as} not knowing that the one whom a calamity afflicts, no one is can control its removal from him apart from Me^{-azwj}? So, what is the matter I^{-azwj} See him hoping to him turning away from Me^{-azwj}, and I^{-azwj} have Given him, due to My^{-azwj} Generosity and My^{-azwj} Benevolence, what he had not even asked for? But he turns away from Me^{-azwj} and asks others regarding his calamity!

وَأَنَا اللَّهُ أَبْتَدِي بِالْعَطِيَّةِ قَبْلَ الْمَسْأَلَةِ أَ فَاسْأَلُ فَلَا أَجُودُ كَلَّا أ لَيْسَ الْجُودُ وَ الْكِرْمُ لِي أ لَيْسَ الدُّنْيَا وَ الْآخِرَةُ بِيَدِي

And I^{-azwj} am Allah^{-azwj}! I^{-azwj} Initiate with the Giving before the request. Will I^{-azwj} be asked and I^{-azwj} will not be Generous? Never! Aren't the Generosity and the Benevolence for Me^{-azwj}! Aren't the world the Hereafter in My^{-azwj} Hands?

فَلَوْ أَنَّ أَهْلَ سَبْعِ سَمَاوَاتٍ وَ أَرْضِينَ سَأَلُونِي جَمِيعًا وَ أُعْطِيتُ كُلَّ وَاحِدٍ مِنْهُم مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي مِثْلَ جَنَاحِ الْبُعُوضَةِ وَ كَيْفَ يَنْقُصُ مُلْكُ أَنَا قَيْمُهُ فَيَا بُؤْسًا لِمَنْ عَصَانِي وَ لَمْ يُرَاقِبْنِي

Even if inhabitants of the seven skies and the earths were to ask Me^{-azwj} altogether and I^{-azwj} Give each one of them his request, that would not reduce from My^{-azwj} Kingdom like the wing of a mosquito! And how can a kingdom be reduced while I^{-azwj} am the Custodian of it? Misery be for the one who disobeys Me^{-azwj} and does not watch out for Me^{-azwj}!”

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَعِدْ عَلَيَّ هَذَا الْحَدِيثَ فَأَعَادَهُ ثَلَاثًا

I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Repeat this Hadeeth to me!’

فَقُلْتُ لَا وَ اللَّهُ مَا سَأَلْتُ أَحَدًا بَعْدَهَا حَاجَةً فَمَا لَبِثْتُ أَنْ جَاءَنِي اللَّهُ بِرِزْقٍ مِنْ عِنْدِهِ.

He^{-asws} repeated it thrice. I said, ‘No, by Allah^{-azwj}! I will not ask anyone for a need after it!’ It was not long before Allah^{-azwj} Came to me with sustenance from His^{-azwj} Presence”⁵⁴⁹

وَ عَنِ النَّبِيِّ ص قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا مِنْ مَخْلُوقٍ يَعْتَصِمُ بِمَخْلُوقٍ دُونِي إِلَّا قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ وَ أَسْبَابَ الْأَرْضِ مِنْ دُونِهِ فَإِنْ سَأَلَنِي لَمْ أُعْطِهِ وَ إِنْ دَعَانِي لَمْ أُجِبْهُ

And from the Prophet^{-saww} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “There is none from a Created being who holds on to My^{-azwj} Created being apart from Me^{-azwj}, except I^{-azwj} will Cut off the means of the skies and means of the earth from below him! If he asks Me^{-azwj}, I^{-azwj} will not Give it, and if he supplicates to Me^{-azwj}, I^{-azwj} will not Answer him!

وَ مَا مِنْ مَخْلُوقٍ يَعْتَصِمُ بِي دُونَ خَلْقِي إِلَّا صَنَنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ فَإِنْ دَعَانِي أُجِبْتُهُ وَ إِنْ سَأَلَنِي أُعْطِيتُهُ وَ إِنْ اسْتَعْفَرَنِي عَفَرْتُ لَهُ.

And there is no Created being holding on to Me^{-azwj} apart from My^{-azwj} Created being, except I^{-azwj} shall Guarantee the skies and the earth of his sustenance. If he supplicated to Me^{-azwj}, I^{-azwj} will Answer him, and if he asks Me^{-azwj}, I^{-azwj} shall Give him, and if he seeks My^{-azwj} Forgiveness, I^{-azwj} shall Forgive (his sins) for him!”⁵⁵⁰

وَ عَنِ الصَّادِقِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع رَجُلًا دَعَاءً.

⁵⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 9

⁵⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 10

And from Al-Sadiq^{-asws} having said: ‘Amir Al-Momineen^{-asws} was a (frequently) supplicating man’.⁵⁵¹

⁵⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 16 H 39 / 11

باب 17 آداب الدعاء و الذكر زائدا على ما مر من تقديم المدحة و الثناء و الصلاة على النبي ص و ما يختص به الدعاء و رفع اليدين و معناه و استحباب تقديم الوسيلة أمام الحاجة و نحو ذلك

CHAPTER 17 – METHOD OF THE SUPPLICATION AND THE ZIKR, ADDITIONAL UPON WHAT HAS PASSED FROM THE OLD PRAISE, AND THE LAUDATION, AND THE SALAWAAT UPON THE PROPHET-^{saww}, AND WHAT THE SUPPLICATION ENDS WITH, AND RAISING THE HANDS AND ITS MEANING, AND RECOMMENDATION OF ADVANCING THE MEANS BEFORE THE NEED, AND APPROXIMATE TO THAT

الآيات الأعراف ادْعُوا رَبَّكُمْ تَضَرُّعًا وَ خُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

The Verses – (Surah) Al Araaf: **Call your Lord beseeching and secretly, surely He does not Love the aggressors [7:55].**

و قال تعالى وَ ادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَ الْأَصَالِ وَ لَا تَكُنْ مِنَ الْغَافِلِينَ

And the Exalted Said: **And remember your Lord within yourself humbly and fearing and without the loudness from the words, in the morning and the evening, and do not become from the heedless ones [7:205].**

مریم إذ نادى رَبَّهُ نِدَاءً خَفِيًّا إِلَى قَوْلِهِ وَ لَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

(Surah) Maryam-^{as}: **When he called out to his Lord, a secretive calling [19:3] – up to His-^{azwj} Words: and I have not been unfortunate in my supplication You, Lord!' [19:4].**

طه وَ إِنْ تُجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى

(Surah) Ta Ha: **And if you are loud with the speech, so He Knows the secret and the concealed (matters) [20:7].**

لقمان وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

(Surah) Luqman-^{as}: **And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19].**

1- عُدَّةُ الدَّاعِي، رَوَى سُلَيْمَانُ بْنُ عَمْرٍو قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ سَاهٍ فَإِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ ثُمَّ اسْتَبِقِ الْإِجَابَةَ.

(The book) 'Uddat Al Daie' – It is reported by Suleyman Bin Amro who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} does not Answer a supplication with an apparently heedless heart. When you supplication, then concentrate with your heart, then be certain of the Answer''⁵⁵²

وَعَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ قَاسٍ.

And from Seyf Bin Ameyra, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} does not Answer a supplication of an apparently heedless heart''⁵⁵³

وَعَنِ النَّبِيِّ ص قَالَ: يُعُولُ اللَّهُ عَزَّ وَجَلَّ مَنْ سَأَلَنِي وَهُوَ يَعْلَمُ أَنِّي أَصْرُ وَأَنْفَعُ اسْتَجِيبُ لَهُ.

And from the Prophet^{-saww} having said: 'Allah^{-azwj} Mighty and Majestic Says: "One who asks Me^{-azwj} knows that I^{-azwj} Harm and Benefit, I^{-azwj} shall Answer to him!"⁵⁵⁴

وَ فِي الْحَدِيثِ الْفُئْدِيِّ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي فَلَا يَنْظُرُ بِي إِلَّا خَيْرًا.

And in the Holy Hadeeth: "I^{-azwj} am with the thoughts of My^{-azwj} servant, so he should not think of Me^{-azwj} except good!"⁵⁵⁵

وَقَالَ رَسُولُ اللَّهِ ص ادْعُوا اللَّهَ وَ أَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ.

And Rasool-Allah^{-saww} said: 'Supplicate to Allah^{-azwj} while you are certain of the Answer!'⁵⁵⁶

وَ فِيمَا أُوحِيَ إِلَى مُوسَى ع يَا مُوسَى مَا دَعَوْتَنِي وَ رَجَوْتَنِي فَإِنِّي سَأَعْفِرُ لَكَ.

And among what He^{-azwj} Revealed to Musa^{-as}: "O Musa^{-as}! For as long as you^{-as} supplicate to Me^{-azwj} and hope to Me^{-azwj}, I^{-azwj} shall be Forgiving to You^{-azwj}!"⁵⁵⁷

وَ رَوَى سُلَيْمَانُ الْفَرَّاءُ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَعَوْتَ فَطَلَّ حَاجَتَكَ بِالْبَابِ

And it is reported by Suleyman Al Fara'a, from the one who narrated it,

'From Abu Abdullah^{-asws} having said: 'When you supplicate, then think your need is at the door!'⁵⁵⁸

وَ فِي رِوَايَةٍ أُخْرَى فَأَقْبِلْ بِعَلْبِكَ فَطَلَّ حَاجَتَكَ بِالْبَابِ.

⁵⁵² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 a

⁵⁵³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 b

⁵⁵⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 c

⁵⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 d

⁵⁵⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 e

⁵⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 f

⁵⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 g

And in another report: ‘Concentrate with your heart and think your need is at the door!’⁵⁵⁹

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَكْفِي مِنَ الدُّعَاءِ مَعَ الْبِرِّ مَا يَكْفِي مِنَ الطَّعَامِ مِنَ الْمِلْحِ.

And from the Prophet^{-saww} having said: ‘Suffice from the supplication with the righteousness what the food is sufficed from the salt’.⁵⁶⁰

وَقَالَ اللَّهُ عَزَّ وَجَلَّ لِعِيسَى ع يَا عِيسَى هَبْ لِي مِنْ عَيْنَيْكَ الدَّمْعَ وَ مِنْ قَلْبِكَ الْحَشِيَّةَ وَ قُمْ عَلَى قُبُورِ الْأَمْوَاتِ وَ نَادِهِمْ بِالصَّوْتِ الرَّبِيعِ فَلَعَلَّكَ تَأْخُذُ مَوْعِظَتَكَ مِنْهُمْ وَ قُلْ إِنِّي لَأَحِقُّ فِي اللَّاحِقِينَ

And Allah^{-azwj} Mighty and Majestic Said to Isa^{-as}: “O Isa^{-as}! Gift (pour) the tears for Me^{-azwj} from your^{-as} eyes, and the fearfulness from your^{-as} heart, and stand at the graves of the deceased and call them with a loud voice, perhaps you^{-as} can take your^{-as} preaching from them, and say: ‘I^{-as} shall join with the joining ones!’

يَا عِيسَى صُبَّ لِي مِنْ عَيْنَيْكَ الدَّمْعَ فَأَحْشِعْ لِي قَلْبَكَ

O Isa^{-as}! Pour the tears for Me^{-azwj} from your^{-as} eyes! Make your^{-as} heart fearful of Me^{-azwj}!

يَا عِيسَى اسْتَعِثْ بِي فِي خَالَاتِ الشَّدَّةِ فَإِنِّي أُغِيثُ الْمَكْرُوبِينَ وَ أُجِيبُ الْمُضْطَّرِّينَ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ.

O Isa^{-as}! Cry out for Help to Me^{-azwj} in the adverse situations, for I^{-azwj} Help the distressed and I^{-azwj} Answer the desperate, and I^{-azwj} are most Merciful of the merciful ones!”⁵⁶¹

وَ فِيمَا أَوْحَى اللَّهُ إِلَى مُوسَى ع يَا مُوسَى كُنْ إِذَا دَعَوْتَنِي خَائِفاً مُشْفِيقاً وَجَللاً وَ عَجْزاً وَجْهَكَ فِي التُّرَابِ وَ اسْجُدْ لِي بِمَكَارِمِ بَدَنِكَ وَ افْتَتِ نَبِيَّ يَدَيَّ فِي الْقِيَامِ وَ نَاجِنِي حَيْثُ تُنَاجِينِي بِحَشِيَّةٍ مِنْ قَلْبٍ وَجِلِّ وَ أَحْيِ بِنُورَاتِي أَيَّامَ الْحَيَاةِ

And among what Allah^{-azwj} Revealed to Musa^{-as}: “O Musa^{-as}! Whenever you^{-as} supplicate to Me^{-azwj}, be fearful, pitiful, with palpitation, and rub your^{-as} face in the dust, and prostrate to Me^{-azwj} with the honourable (part) of your^{-as} body (forehead), and be penitent in front of Me^{-azwj} in the standing, and whisper to Me^{-azwj} when you^{-as} whisper to Me^{-azwj}, from a palpitating heart.

وَ عَلِّمِ الْجُهَّالَ مَحَامِدِي وَ دَرِّبْهُمْ آيَاتِي وَ نَعِمِي وَ قُلْ لَهُمْ لَا يَتَمَادُونَ فِي عَمِي مَا هُمْ فِيهِ فَإِنَّ أَخْذِي أَلِيمٌ شَدِيدٌ

And Revive My^{-azwj} Torah for the days of life and teach the ignorant ones to praise Me^{-azwj} and remind them of My^{-azwj} Favours and My^{-azwj} Bounties, and tell them not to deliberately be in error what they are in, for My^{-azwj} Seizing is severely painful!

يَا مُوسَى لَا تُطَوِّلْ فِي الدُّنْيَا أَمَلَكَ فَيَقْسُو قَلْبَكَ وَ قَاسِيَ الْقَلْبِ مِنِّي بَعِيدٌ وَ أَمْتٌ قَلْبِكَ بِالْحَشِيَّةِ وَ كُنْ خَلَقَ النَّيَابِ جَدِيدَ الْقَلْبِ تُخْفِي عَلَى أَهْلِ الْأَرْضِ وَ تُعْرِفُ فِي أَهْلِ السَّمَاءِ حَلَسَ الْبُيُوتِ مَصْبَاحَ اللَّيْلِ

⁵⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 h

⁵⁶⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 i

⁵⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 j

O Musa^{-as}! Do not have lengthy hopes regarding the world for your^{-as} heart will harden, and a hard (cruel) heart is remote from Me^{-azwj}, and deaden your^{-as} heart with the fearfulness, and be a new clothing for the heart, you^{-as} will be hidden unto people of the earth and be known among people of the sky as a lamp of the houses in the darkness!

وَ أَفْنَتْ بَيْنَ يَدَيْ فُتُوتِ الصَّابِرِينَ وَ صَاحَ إِلَيَّ مِنْ كَثْرَةِ الدُّنُوبِ صِيَاحُ الْهَارِبِ مِنْ عَدُوِّهِ وَ اسْتَعَيْنَ بِي عَلَى ذَلِكَ فَإِنِّي نِعْمَ الْعَوْنُ وَ نِعْمَ الْمُسْتَعَانُ

And be penitent (repenting) in front of Me^{-azwj}, penitence of the patient ones, and scream to Me^{-azwj} from the abundance of sins, screaming of the one fleeing from his enemy, and seek Assistance with Me^{-azwj} upon that, for I^{-azwj} am the Best support, and the Best assistance!”

وَ مِنْهُ يَا مُوسَى اجْعَلْنِي حَزْزَكَ وَ ضَعَّ عِنْدِي كَنْزَكَ مِنَ الْبَقَايَاتِ الصَّالِحَاتِ.

And from it: “O Musa^{-as}! Make Me^{-azwj} Your^{-azwj} Protection and Place your^{-as} treasures with Me^{-azwj}, from the ever-lasting righteous deeds!”⁵⁶²

2- أَقُولُ وَ قَدْ نَقَلَ الْكُفَعِيُّ فِي كِتَابِ الْجَنَّةِ الْوَاقِعَةِ مِنْ كِتَابِ الشُّدَّةِ شَطْرًا يَسِيرًا مِمَّا يَتَعَلَّقُ بِأَدَابِ الدَّاعِي وَ مَلَحَّضُهُ أَهْمًا أَفْسَامًا

I (Majlisi) am saying, ‘And it has been transmitted by Al-Kaf’amy in ‘Kitab Al-Junnah’ the even from ‘Kitab Al-Shiddat’ a small part from what is related with the method of supplication and its specifics. These are in divisions.

الأوَّلُ مَا يَتَقَدَّمُ الدُّعَاءَ وَ هُوَ الطَّهَارَةُ وَ شَمُّ الطِّيبِ وَ الرُّوْحُ إِلَى الْمَسْجِدِ وَ الصَّدَقَةُ وَ اسْتِئْثَالُ الْقِبْلَةِ وَ حُسْنُ الظَّنِّ بِاللَّهِ فِي تَعْجِيلِ إِجَابَتِهِ وَ إِقْبَالُهُ بِقَلْبِهِ وَ أَنْ لَا يَسْأَلَ مُحَرَّمًا وَ تَنْظِيفُ الْبَطْنِ مِنَ الْحَرَامِ بِالصَّوْمِ وَ تَجْدِيدُ التَّوْبَةِ

The first is what precedes the supplication, and it is the cleanliness, and smelling the perfume, and the going to the Masjid, and the charity, and facing the Qiblah, and goodly thoughts with Allah^{-azwj} in hastening His^{-azwj} Response, and his concentrating with his heart, and he should not ask for a Prohibition, and cleanliness of the belly from the Prohibited substances with the Fasting, and renewing the repentance.

الثَّانِي مَا يُقَارَنُ وَ هُوَ تَرْكُ الْعَجَلَةِ فِيهِ وَ الْإِسْرَارُ بِهِ وَ التَّغْمِيمُ وَ تَسْمِيَةُ الْحَاجَةِ وَ الْحُشُوعُ وَ الْبُكَاءُ وَ التَّبَاكِي وَ الْإِعْرَافُ بِالذَّنْبِ وَ تَقْدِيمُ الْإِحْوَانِ وَ رَفْعُ الْيَدَيْنِ بِهِ وَ الدُّعَاءُ بِمَا كَانَ مُتَضَمَّنًا لِلْأَسْمِ الْأَعْظَمِ وَ الْمِدْحَةُ لِلَّهِ وَ الثَّنَاءُ عَلَيْهِ تَعَالَى وَ أَيْسُرُ ذَلِكَ قِرَاءَةُ سُورَةِ التَّوْحِيدِ وَ تِلَاوَةُ الْأَسْمَاءِ الْحُسْنَى وَ قَوْلُهُ يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ إِلَى آخِرِ الدُّعَاءِ

The second is what is collated with it, and it is neglecting the hastiness in it, and the insistence with it, and the generalising, and specifying the need, and the fearfulness, and the crying and the lamenting, and the acknowledgement of the sins, and placing the brethren first, and raising the hands with it, and supplicating with what was guaranteed for the most Magnificent Name, and the Laudation to Allah^{-azwj} and the Praise upon Him^{-azwj} the Exalted, and the least of that is reciting Surah Al Tawheed, and reciting the excellent Names, and his words: ‘O One Who is closer to me than the jugular vein’, up to end of the supplication.

⁵⁶² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 1 k

الثَّالِثُ مَا يَتَأَخَّرُ عَنِ الدُّعَاءِ وَهُوَ مُعَاوَدَةُ الدُّعَاءِ مَعَ الإِجَابَةِ وَ عَدْمُهَا وَ أَنْ يَحْتَمِ دُعَاءَهُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ قَوْلَ مَا شَاءَ اللهُ لَا قُوَّةَ إِلاَّ بِاللَّهِ وَ قَوْلَ يَا اللهُ الْمَانِعُ بِقُدْرَتِهِ خَلْفَهُ إِخْ وَ أَنْ يَمْسَحَ بِيَدِهِ وَجْهَهُ وَ صَدْرَهُ

The third is what is at the end of the supplication, and it is persistence of the supplication with the Answer and lack of it, and to end the supplication with the Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and the words: ‘Whatever Allah^{azwj} Desires, and there is not strength except with Allah^{azwj}’, and the words, ‘O Allah^{azwj}, the Preventer with His^{azwj} Power of His^{azwj} creation’, etc. and he should wipe his face with his hands and his chest.

الرَّابِعُ سَبَبُ الإِجَابَةِ وَ قَدْ يَرْجِعُ إِلَى الوَقْتِ إِلَى آخِرِ مَا سُورِدُهُ فِي بَابِ الأَوْقَاتِ وَ الحَالَاتِ الَّتِي تُرْجَى فِيهَا الإِجَابَةُ.

The fourth is the cause of Answer, and returning to the timing’, up to end of what we shall be referring to in the chapter on the timings and the situations in which the Answer is hoped for”. (This is not a Hadeeth)⁵⁶³

3- عُدَّةُ الدَّاعِي، كَانَ رَسُولُ اللهِ ص يَرْفَعُ يَدَيْهِ إِذَا ابْتَهَلَ وَ دَعَا كَمَا يَسْتَطْعِمُ الْمِسْكِينُ.

(The book) ‘Uddat Al Daie’ –

‘Rasool-Allah^{saww} used to raise his^{saww} hands whenever he^{saww} pleaded (to Allah^{azwj}) and supplicated just as the poor one seeks to be fed”.⁵⁶⁴

وَ فِيمَا أَوْحَى اللهُ إِلَى مُوسَى ع أَلَيْ كَفَيْتِكَ ذُلًّا بَيْنَ يَدَيَّ كَفِغَلِ الْعَبْدِ الْمُسْتَضْرَحِ إِلَى سَيِّدِهِ فَإِذَا فَعَلْتَ ذَلِكَ رِحْمَتٌ وَ أَنَا أَكْرَمُ الْقَادِرِينَ

And among what Allah^{azwj} Revealed to Musa^{as}: “Cast your^{as} palms in front of Me^{azwj} the deeds of the slave shrieking to his master. When you^{as} do that, you^{as} will be Mercied, and I^{azwj} am most Benevolent of the able ones!

يَا مُوسَى سَلْنِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهُمَا بِيَدِي لَا يَمْلِكُهُمَا غَيْرِي وَ انظُرْ حِينَ تَسْأَلُنِي كَيْفَ رَغَبْتِكَ فِيمَا عِنْدِي لِكُلِّ عَامِلٍ جَزَاءٌ وَ قَدْ يُجْزَى الْكُفُورُ بِمَا سَعَى -.

O Musa^{as}! Ask Me^{azwj} from My^{azwj} Grace and My^{azwj} Mercy, for these are in My^{azwj} Hand. No one controls these apart from Me^{azwj}, and when you^{as} ask Me^{azwj}, look how your^{as} desire is regarding what is in My^{azwj} Presence. There is Recompense for every worker, and the Kafirs will be Recompense for what they had strived for!”

وَ سَأَلَ أَبُو بصيرٍ الصَّادِقَ ع عَنِ الدُّعَاءِ وَ رَفْعِ اليَدَيْنِ فَقَالَ عَلَى خَمْسَةِ أَوْجُهٍ الأَوَّلُ التَّعَوُّدُ فَتَسْتَقْبِلُ الْقِبْلَةَ بِبَاطِنِ كَفَيْتِكَ الثَّانِي الدُّعَاءُ فِي الرِّزْقِ فَتَبْسُطُ كَفَيْتِكَ وَ تُفَضِّي بِبَاطِنِهِمَا إِلَى السَّمَاءِ

And Abu Baseer asked Al-Sadiq^{asws} about the supplication and raising of the hands. He^{asws} said: ‘(It is) upon five aspects. The first is seeking the Refuge, so face the Qiblah with the inside

⁵⁶³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 2

⁵⁶⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 3 a

of your palms; the second is the supplicating regarding the sustenance so you extend your palms expose their insides towards the sky.

الثَّالِثُ التَّبَتُّلُ فَإِذَا دَعَا بِإِصْبَعِكَ السَّبَّابَةِ الرَّابِعُ الْإِيْتِهَالُ فَتَرْفَعُ يَدَيْكَ تُجَاوِزُ بِهِمَا رَأْسَكَ الْحَامِسُ التَّضَرُّعُ أَنْ تُحْرِكَ إِصْبَعَكَ السَّبَّابَةَ بِمَا يَلِي وَجْهَكَ وَ هُوَ دُعَاءُ الْخَيْفَةِ.

The third is the appealing, it is your gesturing with your index finger; the fourth is the pleading, so you raise your hands to exceeding your head by them. The beseeching is that you move your index finger from what follows your face, and it is the supplication of fear”⁵⁶⁵

وَعَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَرَّ بِي رَجُلٌ وَ أَنَا أَدْعُو فِي صَلَاتِي بِيَسَارِي فَقَالَ يَا عَبْدَ اللَّهِ يَمِينِكَ

And from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah^{-asws} saying: ‘A man passed by me^{-asws} while I^{-asws} was supplicating in my^{-asws} Salat with my^{-asws} left hand. He said, ‘O servant of Allah^{-azwj}, (supplicate) with your^{-asws} right hand!’

فَقُلْتُ يَا عَبْدَ اللَّهِ إِنَّ لَكَ تَبَارَكَ وَ تَعَالَى حَقًّا عَلَى هَذِهِ كَحَقِّهِ عَلَى هَذِهِ

I^{-asws} said, ‘O servant of Allah^{-azwj}! For Allah^{-azwj} Blessed and Exalted there is a right upon this one like His^{-azwj} right is upon this one!’

وَ قَالَ الرَّعْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظَهِّرُ بَاطِنَهُمَا وَ الرَّهْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظَهِّرُ ظَهْرَهُمَا وَ التَّضَرُّعُ تُحْرِكُ السَّبَّابَةَ الْيُمْنَى يَمِينًا وَ شِمَالًا وَ التَّبَتُّلُ تُحْرِكُ السَّبَّابَةَ الْيُسْرَى تَرْفَعُهَا فِي السَّمَاءِ رِسْلًا وَ تَضَعُهَا رِسْلًا وَ الْإِيْتِهَالُ تَبْسُطُ يَدَيْكَ وَ ذِرَاعَيْكَ إِلَى السَّمَاءِ وَ الْإِيْتِهَالُ حِينَ تَرَى أَسْنَابَ الْبُكَاءِ.

And said: ‘The desiring is raising your hand and reveal its inside; and the fearing is your extending your hand and revealing its outside; and the beseeching is your moving the right index finger right and left; and the appealing is your moving the right index finger, raising it towards the sky flowing, and dropping is flowing; and the pleading is your extending your hand and your forearms towards the sky, and the pleading is when you seek the means of crying”⁵⁶⁶

وَ عَنِ الْبَاقِرِ ع قَالَ: مَا بَسَطَ عَبْدٌ يَدَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا اسْتَحْيَا اللَّهَ أَنْ يَرُدَّهَا صِفْرًا حَتَّى يَجْعَلَ فِيهَا مِنْ فَضْلِهِ وَ رَحْمَتِهِ مَا يَشَاءُ

And from Al-Baqir^{-asws} having said: ‘A servant will not extend his hands to Allah^{-azwj} Mighty and Majestic except Allah^{-azwj} will be Embarrassed from Returning it with zero, until He^{-azwj} Makes in it from His^{-azwj} Grace and His^{-azwj} Mercy whatever He^{-azwj} Desires.

فَإِذَا دَعَا أَحَدُكُمْ فَلَا يَرُدُّ يَدَهُ حَتَّى يَمْسَحَ بِهَا عَلَى رَأْسِهِ وَ وَجْهِهِ وَ فِي خَيْرِ آخِرِ عَلَى وَجْهِهِ وَ صَدْرِهِ.

⁵⁶⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 3 b

⁵⁶⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 3 c

Whenever one of you supplicates, he should not return his hand until he wipes with it upon his head and his face’ – and in another report: ‘Upon his face and his chest’.⁵⁶⁷

4- يد، التوحيد ابْنُ الْمُتَوَكَّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع قَالَ: مَرَّ النَّبِيُّ ص عَلَى رَجُلٍ وَهُوَ زَافِعٌ بَصْرَهُ إِلَى السَّمَاءِ يَدْعُو فَقَالَ لَهُ رَسُولُ اللَّهِ ص غَضَّ بَصْرَكَ فَإِنَّكَ لَنْ تَرَاهُ.

(The book) ‘Al Tawheed’ – Ibn Al Mutawakkil, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-sawww} passed by a man and he was raising his eyes towards the sky, supplicating. Rasool-Allah^{-sawww} said: ‘Close your eyes, for you will never see Him^{-azwj!}’⁵⁶⁸

وَقَالَ: وَ مَرَّ النَّبِيُّ ص عَلَى رَجُلٍ زَافِعٍ يَدِيهِ إِلَى السَّمَاءِ وَهُوَ يَدْعُو فَقَالَ رَسُولُ اللَّهِ ص أَفْضُرُ مِنْ يَدَيْكَ فَإِنَّكَ لَنْ تَنَالَهُ.

And he^{-asws} said: ‘And the Prophet^{-sawww} passed by a man raising his hands towards the sky while he was supplicating. Rasool-Allah^{-sawww} said: ‘Shorten your hands, for you will never attain it (the sky)!’⁵⁶⁹

5- يد، التوحيد الْأَشْنَانِيُّ عَنِ ابْنِ مَهْرُوبٍ عَنِ الْقَرَاءِ عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُوسَى بَنَ عِمْرَانَ لَمَّا نَاجَى رَبَّهُ قَالَ يَا رَبِّ أُبَعِيدُ أَنْتَ مِنِّي فَأَنَا دَيْتِكَ أَمْ قَرِيبٌ فَأَنَا جَيْتِكَ

(The book) ‘Al Tawheed’ – Al Ashnany, from Ibn Mahrawiya, from Al Fara’a,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘When Musa^{-as} Bin Imran^{-as} whispered to his^{-as} Lord^{-azwj}, said: ‘O Lord^{-azwj}! Are you far from me so I^{-as} should call out to You^{-azwj}, or near so I^{-as} should whisper to You^{-azwj}?’

فَأَوْحَى اللَّهُ جَلَّ جَلَالُهُ إِلَيْهِ أَنَا جَلِيسٌ مَنْ ذَكَرَنِي

Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Said to him^{-as}: “I^{-azwj} am a sitting Companion of the one who mentions Me^{-azwj!}”

فَقَالَ مُوسَى يَا رَبِّ إِنِّي أَكُونُ فِي حَالٍ أُجِلُّكَ أَنْ أَدُكَّرَكَ فِيهَا

Musa^{-as} said: ‘O Lord^{-azwj}! Would I^{-as} (ever) be in a situation You^{-azwj} would be too revering for me^{-as} to be mentioning You^{-azwj} in it?’

فَقَالَ يَا مُوسَى ادُّكِّرْنِي عَلَى كُلِّ حَالٍ.

He^{-azwj} Said: “O Musa^{-as}! Mention Me^{-azwj} in all situations!”⁵⁷⁰

⁵⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 3 d

⁵⁶⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 4 a

⁵⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 4 b

⁵⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 5

6- لي، الأماالي للصدوق ابن الوليد عن الصغار عن سلمة بن الخطاب عن إبراهيم بن محمد عن عمران الزعفراني عن الصادق ع قال: ما من رجل دعا فحتم دعاءه بقول ما شاء الله- لا قوة إلا بالله إلا أُجيب صاحبه.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Salama Bin Al Khattab, from Ibrahim Bin Muhammad, from Imran Al Zafrany,

'From Al-Sadiq^{asws} having said: 'There is none from a man who ends his supplication with the words, 'Whatever Allah^{azwj} Desires. There is no strength except with Allah^{azwj}! except its supplicater would be Answered''⁵⁷¹

7- ل، الخصال الأربعة قال أمير المؤمنين ع السؤال بعد المدح فاندخوا الله ثم سلوا الحوائج.

(The book) 'Al Khisaal' –

'The four hundred (Ahadeeth) – Amir Al-Momineen^{asws} said: 'The requesting is after the praising, therefore praise Allah^{azwj} then ask the needs!''⁵⁷²

و قال ع أنتموا على الله عز وجل و اندخوه قبل طلب الحوائج.

And he^{asws} said: 'Laud upon Allah^{azwj} Mighty and Majestic and praise Him^{azwj} before seeking the needs!''⁵⁷³

و قال ع إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء و لينصب في الدعاء

And he^{asws} said: 'Whenever one of you is free from the Salat, let him raise his hands towards the sky and let him focus in the supplication!'

فقال عبد الله بن سبأ يا أمير المؤمنين أليس الله في كل مكان

Abdullah Bin Saba said, 'O Amir Al-Momineen^{asws}, isn't Allah^{azwj} in every place?'

قال بلى

He^{asws} said: 'Yes'.

قال فلم يرفع العبد يديه إلى السماء

He^{asws} said: 'They why does the servant raise his hands towards the sky?'

قال أما تقرأ وفي السماء رزقكم و ما توعدون فمن أين يطلب الرزق إلا من موضعه و موضع الرزق و ما وعد الله عز وجل السماء.

⁵⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 6

⁵⁷² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 7 a

⁵⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 7 b

He^{-asws} said: ‘Have you not read: **And in the sky is your sustenance and what you are Promised (with) [51:22]**. So, when can you seek the sustenance except from its place, and the place of sustenance and what Allah^{-azwj} Mighty and Majestic has Promised, is the sky’.⁵⁷⁴

وَقَالَ ع صَلُّوا عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْبَلُ دُعَاءَكُمْ عِنْدَ ذِكْرِ مُحَمَّدٍ وَ دُعَائِكُمْ لَهُ وَ حِفْظِكُمْ إِيَّاهُ ص.

And he^{-asws} said: ‘Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-asws}, for Allah^{-azwj} Mighty and Majestic will Accept your supplication at the mention of Muhammad^{-saww} and your supplicating for him^{-saww} and your safeguarding for him^{-saww}!’⁵⁷⁵

8- يد، التوحيد الدَّقَائِقُ عَنْ أَبِي الْقَاسِمِ الْعَلَوِيِّ عَنِ الرَّبِيعِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ الرَّبِيعِيِّ الَّذِي أَتَى أَبَا عَبْدِ اللَّهِ ع أَنَّهُ لَمَّا نَعَى عَنِ اللَّهِ الْمَكَانَ قَالَ الرَّبِيعِيُّ فَمَا الْقَرُوبُ بَيْنَ أَنْ تَرْفَعُوا أَيْدِيَكُمْ إِلَى السَّمَاءِ وَ بَيْنَ أَنْ تَحْفِضُوهَا نَحْوَ الْأَرْضِ

(The book) ‘Al Tawheed’ – Al Daqqaq, from Abu Al Qasim Al Alawy, from Al Barmakky, from Al-Husayn Bin Al-Hassan, from Ibrahim Bin Hashim, from Al Abbas Bin Amro, from Hisham Bin Al Hakam,

‘In a Hadeeth about the atheists who came to Abu Abdullah^{-asws}, when he^{-asws} negate the place being for Allah^{-azwj}. The atheist said, ‘So what is the difference between your hands towards the sky and your placing these down towards the ground?’

قَالَ أَبُو عَبْدِ اللَّهِ ع ذَلِكَ فِي عِلْمِهِ وَ إِحْاطَتِهِ وَ قُدْرَتِهِ سَوَاءً وَ لَكِنَّهُ عَزَّ وَ جَلَّ أَمَرَ أَوْلِيَاءَهُ وَ عِبَادَهُ بِرَفْعِ أَيْدِيهِمْ إِلَى السَّمَاءِ نَحْوَ الْعَرْشِ لِأَنَّهُ جَعَلَهُ مَغْدِرَ الرَّزْقِ

Abu Abdullah^{-asws} said: ‘That is the same in His^{-azwj} Knowledge, and His^{-azwj} Encompassing, and His^{-azwj} Power, but the Mighty and Majestic has Commanded His^{-azwj} Guardians^{-asws} and His^{-azwj} servants to raise their hands toward the sky, towards the Throne, because He^{-azwj} has Made it a mine of the sustenance.

فَبَيَّنَّا مَا نَبَّهَ الْقُرْآنُ وَ الْأَخْبَارُ عَنِ الرَّسُولِ ص حِينَ قَالَ ارْفَعُوا أَيْدِيَكُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ هَذَا يُجْمَعُ عَلَيْهِ فِرْقُ الْأُمَّةِ كُلِّهَا.

Thus we^{-asws} affirm what the Quran and the Ahadeeth have affirmed from the Rasool^{-saww} whereby he^{-saww} said: ‘Raise your hands to Allah^{-azwj} Mighty and Majestic’, and this, there is consensus upon it by all sects of the community’.⁵⁷⁶

9- ل، الخصال الخليل عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ الْوَلِيدِ بْنِ شِجَاعٍ عَنِ عَلِيِّ بْنِ مُسْنَهَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص بَيْنَا ثَلَاثَةٌ نَفَرٍ فِيمَنْ كَانَ قَبْلَكُمْ يَنْشَوْنَ إِذْ أَصَابَهُمْ مَطَرٌ فَأَوُّوا إِلَى غَارٍ فَانطَبَقَ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ يَا هَؤُلَاءِ وَ اللَّهُ مَا يُنْجِيكُمْ إِلَّا الصِّدْقُ فَلْيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِمَا يَعْلَمُ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ قَدْ صَدَقَ فِيهِ

(The book) ‘Al Khisaal’ – Al Khaleel, from Muhammad Bin Is’haq, from Al Waleed Bin Shuja’a, from Ali Bin Mus’hir, from Ubeydullah Bin Umar, from Nafie, from Ibn Umar who said,

⁵⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 7 c

⁵⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 7 d

⁵⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 8

'Rasool-Allah^{-saww} said: 'There were three persons among the ones who had existed before you, while they were walking when the rain hit them, so they sheltered to a cave. It was layered upon them (by a rock). They said to each other, 'O you! By Allah^{-azwj} nothing will recuse you except the truthfulness, so let each man from you supplicate with what Allah^{-azwj} Mighty and Majestic Knows it as there being truthfulness in it!'

فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَجِيرٌ عَمِلَ لِي عَلَى فَرْقِي مِنْ أَرْضٍ فَذَهَبَ وَ تَرَكَهُ فَرَزَعْتُهُ فَصَارَ مِنْ أَمْرِهِ أَنِّي اشْتَرَيْتُ مِنْ ذَلِكَ الْفَرْقِ بَقْرًا ثُمَّ أَنَا بِي فَطَلَبْتُ أَجْرَهُ فَوُضِعَتْ عَلَيَّ تِلْكَ الْبَقْرُ فَسَفَعْتُهَا

One of them said, 'O Allah^{-azwj}! If You^{-azwj} Know that there was an employee for me who had worked for me based upon (payment) of a measurement of rice. But he went away and left it, so I planted it. It became from its matter, that I bought a cow from that measurement (of his). Then he came to me seeking his wages. I said, 'Go to that cow and usher it (away)'.
فَقَالَ إِنَّمَا لِي عِنْدَكَ فَرْقٌ مِنْ أَرْضٍ فَوُضِعَتْ عَلَيَّ تِلْكَ الْبَقْرُ فَسَفَعْتُهَا فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ حَشِيَّتِكَ فَفَرِّجْ عَنَّا فَانْسَاحَتْ عَنْهُمْ الصَّخْرَةُ

He said, 'But rather there was for me in your possession (only) a handful of rice!' I said, 'Deliberate to that cow and usher it (away), for it is from that!' He ushered it (away). If You^{-azwj} Know that I had done that from fearing You^{-azwj}, Relieve from us!' So the rock moved away (a bit).

وَ قَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ فَكُنْتُ آتِيَهُمَا كُلَّ لَيْلَةٍ بِلَبَنٍ عَنَّمِ لِي فَأَبْطَأْتُ عَلَيْهِمَا ذَاتَ لَيْلَةٍ فَأَتَيْتُهُمَا وَ قَدْ رَقَدَا وَ أَهْلِي وَ عِيَالِي يَتَضَاعُونَ مِنَ الْجُوعِ فَكُنْتُ لَا أَسْقِيهِمْ حَتَّى يَشْرَبَ أَبَوَايَ فَكْرَهُتُ أَنْ أَوْقِظَهُمَا مِنْ رَقَدَتِهِمَا وَ كْرَهُتُ أَنْ أَرْجِعَ فَيَسْتَيْقِظَا لِشَرِيحَتِي

And the other said, 'O Allah^{-azwj}! If You^{-azwj} Know, there was two aged old parents for me. I used to come to them every night with milk of a sheep of mine. One night I was delayed. I came to them and they had gone to sleep, while my wife and my dependants were crying from the hunger, but I did not quench them until my parents had drunk. I disliked to awaken them from their sleep, and I dislike to return, in case they wake up to drink it.

فَلَمْ أَزَلْ أَنْتَظِرُهُمَا حَتَّى طَلَعَ الْفَجْرُ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ حَشِيَّتِكَ فَفَرِّجْ عَنَّا فَانْسَاحَتْ عَنْهُمْ الصَّخْرَةُ حَتَّى نَظَرُوا إِلَى السَّمَاءِ

I did not cease to wait for them until the dawn emerged. If You^{-azwj} Know that I had done that from fearing You^{-azwj}, then Relieve from us!' The rock moved a bit until they could look at the sky.

وَ قَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَتْ لِي ابْنَةٌ عَمِّ أَحَبَّ النَّاسِ إِلَيَّ وَ أَنِّي رَاوَدْتُهَا عَنْ نَفْسِهَا فَأَبَتْ عَلَيَّ إِلَّا أَنْ آتَيْتَهَا بِمِائَةِ دِينَارٍ فَطَلَبْتُهَا حَتَّى قَدَرْتُ عَلَيْهَا فَجِئْتُ بِهَا فَدَفَعْتُهَا إِلَيْهَا فَأَمَكُنْتَنِي مِنْ نَفْسِهَا فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ إِنَّكَ اللَّهُ وَ لَا تُفْضِ الْحَاتِمَ إِلَّا بِحَقِّهِ

And the other said, 'O Allah^{-azwj}! If You^{-azwj} Know, there was a daughter of an uncle of mine, the most beloved of the people to me, and I expressed desire to her about herself, but she refused to me except if I were to come to her with one hundred Dinars. I sought these until I was able upon it. I came with it and handed it to her. She enabled me from herself. When I saw in between her legs, she said, 'Fear Allah^{-azwj} and do not break my seal except with its right!'

فَقُمْتُ عَنْهَا وَ تَرَكْتُ لَهَا الْمِائَةَ فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا فَفَرِّجِ اللَّهُ عَزَّ وَ جَلَّ عَنْهُمْ فَخَرَجُوا.

I stood up from her and left her the one hundred (Dinars). If You^{-azwj} Know I had done that from fearing You^{-azwj}, Relieve from us!’ Allah^{-azwj} Mighty and Majestic Relieved from them, so they came out’.⁵⁷⁷

10- ثو، ثواب الأعمال ماجيلويه عن عمه عن البرقي عن ابن أسباط رفعه إلى أمير المؤمنين ع قال: مَنْ قَرَأَ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ أَيِّ الْقُرْآنِ شَاءَ ثُمَّ قَالَ يَا اللَّهُ سَبْعَ مَرَّاتٍ فَلَوْ دَعَا عَلَى الصَّخْرَةِ لَقَلَعَهَا إِنْ شَاءَ اللَّهُ.

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from his uncle, from Al Barqy, from Ibn Asbaat,

‘Raising it to Amir Al-Momineen^{-asws} having said: ‘One who reads one hundred Verses of the Quran, from whichever (Chapter of the) Quran he desires to, then says, ‘O Allah^{-azwj}’, seven times, if he were to supplicate upon the rock, it would uproot if Allah^{-azwj} so Desires’.⁵⁷⁸

11- ثو، ثواب الأعمال أبي عن سعد عن البرقي عن أبيه عن ابن المغيرة عن عبد الكريم الحزاز عن أبي إسحاق السبيعي عن الحارث الأعور قال قال أمير المؤمنين ع كلُّ دُعَاءٍ تَحْجُوبُ عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ.

(The book) ‘Sawaah Al Amaal’ – My father, from Sa’ad, from Al Barqy, from his father, from Ibn Al Mugheira, from Abdul Kareem Al Khazzaz, from Abu Is’haq Al Sabie, from Al Haris Al Awr who said,

‘Amir Al-Momineen^{-asws}: ‘Every supplication is veiled from the sky until one sends Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}’.⁵⁷⁹

12- ثو، ثواب الأعمال ابن الوليد عن الصفار عن أحمد بن محمد بن أبي همام عن الرضا ع قال: دَعْوَةُ الْمُؤْمِنِ سِرًّا دَعْوَةٌ وَاحِدَةٌ تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Abu Hammam,

‘From Al-Reza^{-asws} having said: ‘Supplications of the Momin in secrecy, one supplication equates to seventy supplications openly’.⁵⁸⁰

13- ك، إكمال الدين أبي عن سعد عن البرقي عن أبيه عن محمد بن سينان عن إسحاق بن حرير عن ابن أبي الديلم قال قال الصادق ع يا عبد الحميد إِنَّ لِلَّهِ رُسُلًا مُسْتَعْلِينَ وَ رُسُلًا مُسْتَخْفِينَ فَإِذَا سَأَلْتَهُ بِحَقِّ الْمُسْتَعْلِينَ فَسَلَّهُ بِحَقِّ الْمُسْتَخْفِينَ.

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Is’haq Bin Jareer, from Ibn Abu Al Daylam who said,

‘Al-Sadiq^{-asws} having said: ‘O Abdul Hameed! There are Messengers for Allah^{-azwj} who are announcing and Messengers of who are hidden. Whenever you ask Him^{-azwj} by the right of the announcing ones, ask Him^{-azwj} by the right of the hidden ones’.⁵⁸¹

⁵⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 9

⁵⁷⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 10

⁵⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 11

⁵⁸⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 12

⁵⁸¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 13

14- سن، المحاسن أبي عن ابن يزيد عن ابن أبي عمير عن عبد الله بن سنان عن سعيد بن المسيب عن علي بن الحسين ع قال قال رسول الله ص أ
لا أخيركم بما يكون به خير الدنيا والآخرة وإذا كرثتم و اعتمتم دعوتهم الله ففرج عنكم

(The book) 'Al Mahasin' – My father, from Ibn Yazeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Saeed Bin Al Musayyab,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shall I^{-saww} inform you all with what would be happening with news of the world and the Hereafter, and when you are distressed and saddened, you supplicate to Allah^{-azwj}, He^{-azwj} will Relieve from you?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا- لَا نُشْرِكُ بِهِ شَيْئًا ثُمَّ ادْعُوا بِمَا بَدَأَ لَكُمْ.

He^{-saww} said: 'Say, 'There is no god except Allah^{-azwj}, our Lord^{-azwj}, we do not associate anything with Him^{-azwj}!' Then supplicate with whatever comes to you"⁵⁸²

15- ين، كتاب حسين بن سعيد و النوادر الحسن بن محمد عن أبي حمزة عن أبي جعفر ع قال سمعته يقول إن داود النبي صلوات الله عليه كان ذات
يوم في مجراه إذ مرت به دودة حمراء صغيرة تدب حتى انتهت إلى موضع سجوده فنظر إليها داود و حدث في نفسه لم خلقت هذه الدودة

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al-Hassan Bin Muhammad, from Abu Hamza,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The Prophet Dawood^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as}, one day he^{-saww} was in his^{-as} prayer niche when a small red insect passed crawling by him^{-as} until it ended to the place of his^{-asws} Sajdah. Dawood^{-as} looked at it and discussed within himself^{-as}: 'Why has this insect been Created?'

فَأَوْحَى اللَّهُ إِلَيْهَا تَكَلَّمِي

Allah^{-azwj} Revealed to it: "Talk!"

فَقَالَتْ لَهُ يَا دَاوُدُ هَلْ سَمِعْتَ حِسِّي أَوْ اسْتَبْنَتَ عَلَيَّ الصَّفَا أَتْرِي

It said to him^{-as}, 'O Dawood^{-as}! Did you^{-as} even hear my hiss or deduce my tracks upon the rock?'

فَقَالَ لَهَا دَاوُدُ لَا

Dawood^{-as} said to it: 'No!'

قَالَتْ فَإِنَّ اللَّهَ يَسْمَعُ ذَبِيبي وَ نَفْسِي وَ حِسِّي وَ يَرَى أَثَرَ مَشْيِي فَاحْفُضْ مِنْ صَوْتِكَ.

⁵⁸² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 14

It said, 'Surely Allah^{-azwj} Hears my crawl and my breathing and my hiss, and He^{-azwj} Sees the tracks of my walking, so lower your^{-as} voice!'⁵⁸³

16- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرضائي عن البرقي عن أبيه محمد بن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: لا يزال الدعاء محجوباً عن السماء حتى يصلى على محمد وآل محمد ع.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al-Husayn Bin Ibrahim al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father Muhammad, from Ibn Abu Meyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'The supplication does not cease to be veiled from the sky until one sends Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!⁵⁸⁴

17- الدَعَوَاتُ لِلرَّائِدِي، قَالَ الصَّادِقُ ع إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَاهُ وَ لَكِنْ يُحِبُّ أَنْ يَبْتَئِ إِلَيْهِ الْحَوَائِجُ فَإِذَا دَعَوْتَ فَسَمِّ حَاجَتَكَ وَ مَا مِنْ شَيْءٍ أَحَبُّ إِلَى اللَّهِ مِنْ أَنْ يُسْأَلَ.

(The book) 'Al Dawaat' of Al Rawandy –

'Al-Sadiq^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Know what the servant wants when he supplicated to Him^{-azwj}, but He^{-azwj} Loves the needs to be broadcast to Him^{-azwj}. When you supplicate, specify your needs, and there is nothing more beloved to Allah^{-azwj} than for Him^{-azwj} to be asked'⁵⁸⁵.

وَ قَالَ ع عَلَيْكُمْ بِالْأَعْيَانِ فَإِنَّهُ شَفَاءٌ مِنْ كُلِّ دَاءٍ وَ إِذَا دَعَوْتَ فَطَلُّ أَنْ حَاجَتَكَ بِالْبَابِ.

And he^{-asws} said: 'Upon you all is with the supplication for it is a healing from every illness, and when you supplicate, then think that your needs are at the door'⁵⁸⁶.

وَ قَالَ النَّبِيُّ ص دَعْوَةٌ فِي السِّرِّ تُعْدِلُ سَبْعِينَ دَعْوَةً فِي الْعَلَانِيَةِ.

And the Prophet^{-saww} said: 'A supplication in secrecy equates to seventy supplications in the open'⁵⁸⁷.

وَ قَالَ ص مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ فِي الشَّدَائِدِ وَ الْكُرْبِ فَلْيُكْتِرِ الدُّعَاءَ عِنْدَ الرَّخَاءِ.

And he^{-asws} said: 'One whom it cheers for Allah^{-azwj} to Respond to him in the adversities and the distress, let him frequent the supplicating during the prosperity'⁵⁸⁸.

وَ قَالَ ص الدَّاعِي بِأَلَا عَمَلٍ كَالرَّامِي بِأَلَا وَتَرٍ.

⁵⁸³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 15

⁵⁸⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 16

⁵⁸⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 1

⁵⁸⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 2

⁵⁸⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 3

⁵⁸⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 4

And he^{-saww} said: ‘The supplicater without work is like the archer without a bowstring’.⁵⁸⁹

وَقَالَ ص تَعَرَّفَ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَاةِ.

And he^{-saww} said: ‘Be known (supplicate) to Allah^{-azwj} during the prosperity, He^{-azwj} Knows you during the adversity (as you are frequent in beseeching to Him^{-azwj})’.⁵⁹⁰

وَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْعَبْدَ لَتَكُونُ لَهُ الْحَاجَةُ إِلَى اللَّهِ فَيَبْدَأُ بِالنِّبَاءِ عَلَى اللَّهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ حَتَّى يَنْسَى حَاجَتَهُ فَيَقْضِيهَا مِنْ غَيْرِ أَنْ يَسْأَلَهُ
إِيَّاهَا وَ قَوْلٌ لَا إِلَهَ إِلَّا اللَّهُ سَيِّدُ الْأَذْكَارِ.

And Abu Abdullah^{-asws} said: ‘The servant happens to have the need to Allah^{-azwj}, so he begins with the praise upon Allah^{-azwj} and the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} until he forgets his need, so He^{-azwj} Fulfils it from without him having asked Him^{-azwj} for it; and the words, ‘There is no god except Allah^{-azwj}, is chief of the Zikr(s)’.⁵⁹¹

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ سَلْ حَاجَتَكَ فَإِنَّ اللَّهَ أَكْرَمُ مَنْ أَنْ يُسْأَلَ حَاجَتَيْنِ
يَقْضِي أَحَدَهُمَا وَ يَمْنَعُ عَنِ الْآخَرِ.

And Amir Al-Momineen^{-asws} said: ‘When there was a need for you to Allah^{-azwj} the Glorious, begin the request of the Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, then ask your need, for Allah^{-azwj} is most Benevolent than to be asked two needs, so He^{-azwj} Fulfils one of these and Prevents from the other’.⁵⁹²

وَقَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كُنْتُمْ أَنْ يَسْأَلَ أَحَدٌ مِنْكُمْ رَبَّهُ شَيْئاً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ حَتَّى يَبْدَأَ بِالنِّبَاءِ عَلَى اللَّهِ تَعَالَى وَ الْمِدْحَةِ لَهُ وَ الصَّلَاةِ عَلَى النَّبِيِّ
وَ آلِهِ ثُمَّ الْإِعْتِرَافِ بِالذَّنْبِ ثُمَّ الْمَسْأَلَةَ.

And Abu Abdullah^{-asws} said: ‘Beware from anyone of you asking for something from needs of the world and the Hereafter until he begins with the laudation upon Allah^{-azwj} the Exalted and the praising to Him^{-azwj} and the Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, then acknowledgment of the sins, then the requesting’.⁵⁹³

وَ عَنْهُ ع إِذَا أَرَدْتَ أَنْ تَدْعُوَ فَمَجِّدِ اللَّهَ عَزَّ وَ جَلَّ وَ اِحْمَدْهُ وَ سَبِّحْهُ وَ هَلِّلْهُ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ سَلْ تُعْطَهُ.

And from him^{-asws}: ‘Whenever you want to supplication, laud Allah^{-azwj} Mighty and Majestic and praise Him^{-azwj} and glorify Him and extol His^{-azwj} Oneness, and commend upon Him^{-azwj} and send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, then ask, you will be Given’.⁵⁹⁴

⁵⁸⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 5

⁵⁹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 6

⁵⁹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 7

⁵⁹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 8

⁵⁹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 9

⁵⁹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 10

وَرُوي أَنَّهُ إِذَا بَدَأَ الرَّجُلُ بِالتَّائِبِ قَبْلَ الدُّعَاءِ فَقَدْ اسْتَوْجِبَ وَ إِذَا بَدَأَ بِالدُّعَاءِ قَبْلَ التَّائِبِ كَانَ عَلَى رَجَاءٍ وَ قَدْ أَذْبَنَّا رَسُولُ اللَّهِ ص بِقَوْلِهِ السَّلَامُ قَبْلَ الْكَلَامِ.

And it is reported that when the man begins with the praise before the supplication, he will be Answered, and when he begins with the supplication before the praise, he would be upon hope, and Rasool-Allah^{-saww} has educated us by his^{-saww} words: ‘The greeting (first) before the talking’^{.595}

وَ قَالَ الصَّادِقُ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى مُوسَى إِذَا وَقَفْتَ بَيْنَ يَدَيْ فَقِفْ وَ قَفَّ الدَّلِيلَ الْفَقِيرَ.

And Al-Sadiq^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Revealed to Musa^{-as}: “When you^{-as} stand in front of Me^{-azwj}, then stand (like) the standing of the humble poor one!”⁵⁹⁶

وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مَنْ قَرَأَ الْقُرْآنَ كَانَتْ لَهُ دَعْوَةٌ مُجَابَةً إِمَّا مَعَجَلَةً وَ إِمَّا مُؤَخَّلَةً.

And Al-Hassan^{-asws} Bin Ali^{-asws} said: ‘One who reads the Quran there would be an Answered supplication for him, either immediately or deferred’^{.597}

وَ قَالَ النَّبِيُّ ص إِذَا دَعَا أَحَدٌ فَلْيُعَمِّمْ فَإِنَّهُ أَوْجِبَ لِلدُّعَاءِ وَ مَنْ قَدَّمَ أَنْبِعِينَ رَجُلًا مِنْ إِخْوَانِهِ قَبْلَ أَنْ يَدْعُوَ لِنَفْسِهِ اسْتَجِيبَ لَهُ فِيهِمْ وَ فِي نَفْسِهِ.

And the Prophet^{-saww} said: ‘Whenever one of you supplicated, let him generalised, for it is more Answering for the supplication; and one who forwards forty from his brothers before he supplicates for himself, it would be Answered for him regarding them and regarding himself’^{.598}

وَ قَالَ أَبُو الْحَسَنِ ع إِذَا نَزَلَ بِالرَّجُلِ التَّيْدَةُ وَ النَّازِلَةُ فَلْيَصُمْ فَإِنَّ اللَّهَ يَقُولُ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ الصَّبْرُ الصَّوْمُ

And Abu Al-Hassan^{-asws} said: ‘When the adversity and the disaster befall with a man, let him fast, for Allah^{-azwj} Says: **And seek Assistance through the patience and the Salat [2:45]**, and the patience is the fasting’.

وَ قَالَ دَعْوَةُ الصَّائِمِ يُسْتَجَابُ عِنْدَ إِفْطَارِهِ.

And he^{-asws} said: ‘A supplication of the fasting one is Answered at its breaking (time)’^{.599}

وَ قَالَ النَّبِيُّ ص اغْتَنِمُوا الدُّعَاءَ عِنْدَ الرَّفَّةِ فَإِنَّهَا رَحْمَةٌ.

And the Prophet^{-saww}: ‘Take advantage of the supplication during the kind hearted-ness for it is a Mercy’^{.600}

⁵⁹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 11

⁵⁹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 12

⁵⁹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 13

⁵⁹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 14

⁵⁹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 15

⁶⁰⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 16

وَقَالَ ص ادْعُوا اللَّهَ وَ أَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَ اعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبُهُ لَاهٍ.

And he^{-saww} said: ‘Supplicate to Allah^{-azwj} while you are convinced of the Answer, surely Allah^{-azwj} does not Answer a supplication from an inattentive heart’.⁶⁰¹

وَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَزَالُ الدُّعَاءُ تُحْجَبُ عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَى النَّبِيِّ وَ آلِهِ.

And Abu Abdullah^{-asws} said: ‘The supplication does not cease to be veiled from the sky until one sends Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}’.⁶⁰²

وَ رُوِيَ أَنَّهُ لَا تُرَدُّ يَدُ عَبْدٍ عَلَيْهَا عَقِيقًا.

And it is reported that a hand of a servant having (ring of) agate upon it will not be returned (empty)’.⁶⁰³

وَقَالَ النَّبِيُّ ص أَمَرَنِي جِبْرَائِيلُ أَنْ أَقْرَأَ الْقُرْآنَ قَائِمًا وَ أَنْ أَحْمَدَهُ رَاكِعًا وَ أَنْ أُسَبِّحَهُ سَاجِدًا وَ أَنْ أَدْعُوهُ جَالِسًا.

And the Prophet^{-saww} said: ‘Jibraeel^{-as} instructed me^{-saww} to read the Quran standing, and that I should praise Him^{-azwj} while in Ruk’u, and glorify Him^{-azwj} while in Sajdah, and supplicate to Him^{-azwj} while seated’.⁶⁰⁴

وَ قَالَ الصَّادِقُ ع أَغْلِقُوا أَبْوَابَ الْمَعْصِيَةِ بِالْإِسْتِعَاذَةِ وَ افْتَحُوا أَبْوَابَ الطَّاعَةِ بِالنِّسْمِيَةِ.

And Al-Sadiq^{-asws} said: ‘Close the doors of disobedience by seeking the Refuge, and open the doors of obedience with the Naming (saying ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful)’.⁶⁰⁵

وَ قَالَ رَسُولُ اللَّهِ ص لَا يُرَدُّ دُعَاءُ أَوَّلُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -.

And Rasool-Allah^{-saww} said: ‘A supplication will not be return, the beginning of which is, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful!’⁶⁰⁶

18- نَهَجُ، نَهَجُ الْبَلَاغَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى النَّبِيِّ ص ثُمَّ سَلْ حَاجَتَكَ فَإِنَّ اللَّهَ تَعَالَى أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِيَ إِحْدَاهُمَا وَ يَمْنَعُ الْأُخْرَى.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said: ‘When there was a need for you to Allah^{-azwj} the Glorious, then begin with asking the Salawaat upon the Prophet^{-saww}, then ask your need, for Allah^{-azwj} the

⁶⁰¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 17

⁶⁰² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 18

⁶⁰³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 19

⁶⁰⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 20

⁶⁰⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 21

⁶⁰⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 17 / 22

Exalted is more Benevolent from being asked two needs, so He^{-azwj} would Fulfil one of these and Prevent the other”⁶⁰⁷.

19- غَدَّةُ الدَّاعِي، رَوَى حَفْصُ بْنُ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَسْأَلَ رَبَّهُ شَيْئاً إِلَّا أَعْطَاهُ فَلْيَسْأَلْ مِنَ النَّاسِ كُلِّهِمْ وَ لَا يَكُونُ لَهُ رِجَاةٌ إِلَّا مِنْ عِنْدِ اللَّهِ فَإِذَا عَلِمَ اللَّهُ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلْهُ شَيْئاً إِلَّا أَعْطَاهُ

(The book) ‘Uddat Al Daie’ – It is reported by Hafs Bin Giyas,

‘From Abu Abdullah^{-asws} having said: ‘Whenever one of you wants to ask his Lord^{-azwj} for anything except He^{-azwj} would Give it, let him despair from the people, all of them, and there should not be any hope for him from the Presence of Allah^{-azwj}. When Allah^{-azwj} Knows that from his heart, he will not ask for anything except He^{-azwj} will Give it.

وَ فِيمَا وَعَظَ اللَّهُ بِهِ عِيسَى ع يَا عِيسَى ادْعُنِي دُعَاءَ الْحَزِينِ الْعَرِيقِ الَّذِي لَيْسَ لَهُ مُعِيثٌ

And among what Allah^{-azwj} Preached Isa^{-as} with: “O Isa^{-as}! Supplicate to Me^{-azwj} a supplication of the grief-stricken, the drowning one not having any helper for him!

يَا عِيسَى سَلْنِي وَ لَا تَسْأَلْ عِبْرِي فَيَحْسُنَ مِنْكَ الدُّعَاءُ وَ مِنِّي الْإِجَابَةُ وَ لَا تَدْعُنِي إِلَّا مُتَضَرِّعاً إِلَيَّ وَ هُمْكَ هَمّاً وَاحِداً فَإِنَّكَ مَتَى تَدْعُنِي كَذَلِكَ أَجَبْتُكَ.

O Isa^{-as}! Ask Me^{-azwj} and do not ask others! Be excellent in the supplication from you^{-as} and the Answer is from Me^{-azwj}, and do not supplicate to Me^{-azwj} except beseeching to Me^{-azwj}, and your^{-as} concern should be one concern, for when you^{-as} supplicate to me like that, I^{-azwj} shall Answer you^{-as}!”⁶⁰⁸

وَ رَوَى الْحَارِثُ بْنُ الْمُغْبِرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا أَرَادَ أَنْ يَسْأَلَ أَحَدُكُمْ رَبَّهُ شَيْئاً مِنْ حَوَائِجِ الدُّنْيَا حَتَّى يَبْدَأَ بِالنِّسَاءِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ الْمِدْحَةِ لَهُ وَ الصَّلَاةِ عَلَى النَّبِيِّ ص ثُمَّ يَسْأَلُ اللَّهَ حَوَائِجَهُ.

And it is reported by Al Haris Bin Al Mugheira who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Beware, whenever one of you asks his Lord^{-azwj} for something from needs of the world until he should begin with the laudation upon Allah^{-azwj} Mighty and Majestic and the praising to Him^{-azwj} and the Salawaat upon the Prophet^{-saww}, then he should ask Allah^{-azwj} his needs”⁶⁰⁹.

وَ قَالَ ع إِنَّمَا هِيَ الْمِدْحَةُ ثُمَّ النَّسَاءُ ثُمَّ الْإِقْرَارُ بِالذَّنْبِ ثُمَّ الْمَسْأَلَةُ إِنَّهُ وَ اللَّهُ مَا حَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلَّا بِالْإِقْرَارِ.

And he^{-asws} said: ‘But rather (first) then praise, then the laudation, then the acceptance of the sins, then the request. By Allah^{-azwj}! Surely a servant will not come out from a sin except by the acceptance”⁶¹⁰.

⁶⁰⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 18

⁶⁰⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 19 a

⁶⁰⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 19 b

⁶¹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 19 c

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَقْبَلُ اللَّهُ دُعَاءَ قَلْبٍ لَاهٍ.

And Amir Al-Momineen^{asws} said: 'Allah^{azwj} does not Accept a supplication of an inattentive heart'.⁶¹¹

وَرَوَى سَيْفُ بْنُ عَمِيرَةَ عَنِ الصَّادِقِ ع إِذَا دَعَوْتَ اللَّهَ فَأَقْبِلْ بِقَلْبِكَ.

And it is reported by Sayf Bin Ameyra,

'From Al-Sadiq^{asws}: 'When you supplicate to Allah^{azwj}, concentrate with your heart''.⁶¹²

وَقَالَ رَسُولُ اللَّهِ ص لِأَيِّ دَرٍّ يَا أَبَا دَرٍّ أَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ عَزَّ وَجَلَّ بِهِنَّ

And Rasool-Allah^{saww} said to Abu Zarr^{ra}: 'O Abu Zarr^{ra}! Shall I^{saww} teach you phrases Allah^{azwj} Mighty and Majestic will Benefit you^{ra} with these?'

قُلْتُ بَلَى يَا رَسُولَ اللَّهِ

'I^{ra} said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ احْفَظِ اللَّهَ يَحْفَظْكَ اللَّهُ احْفَظِ اللَّهَ يَجِدْهُ أَمَامَكَ تَعْرِفْ إِلَى اللَّهِ فِي الرَّحَاءِ يَغْرِفْكَ فِي الشِّدَّةِ

He^{saww} said: 'Seek the Guardianship of Allah^{azwj}, Allah^{azwj} will Guard you^{ra}! Seek the Guardianship of Allah^{azwj}, you^{ra} will find Him^{azwj} in front of You^{azwj}! Be known to Allah^{azwj} during the prosperity, He^{azwj} will Know you during the adversity!'

وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ فَقَدْ جَزَى الْقَلَمُ بِمَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ وَ لَوْ أَنَّ الْخَلْقَ كُلَّهُمْ جَاهَدُوا عَلَى أَنْ يَنْفَعُوا بِمَا لَمْ يَكْتُبُهُ اللَّهُ لَكَ مَا قَدَرُوا عَلَيْهِ.

And when you ask, then ask Allah^{azwj}, and when you seek assistance, seek the Assistance with Allah^{azwj}. The Pen has already flowed with what is to happen up to the Day of Qiyamah, and even if all of the people were to struggle upon benefitting you with what Allah^{azwj} has not Written for you, they will not be able upon it''.⁶¹³

وَقَالَ سَيِّدُ الْعَابِدِينَ ع الدُّعَاءُ بَعْدَ مَا يَنْزِلُ الْبَلَاءُ لَا يُنْتَفَعُ بِهِ.

And the Chief of worshippers (4th Imam^{asws}) said: 'The supplication after the descent of affliction, you cannot benefit by it''.⁶¹⁴

⁶¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 19 d

⁶¹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 19 e

⁶¹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 19 f

⁶¹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 19 g

20- مكا، مكارم الأخلاق عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكَعَتَيْنِ فَأَتَمَّ رُكُوعَهُمَا وَ سَجُودَهُمَا ثُمَّ سَلَّمَ وَ أَتَى عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِ اللَّهِ ص ثُمَّ سَأَلَ حَاجَتَهُ فَقَدْ طَلَبَ فِي مَطَايِهِ وَ مَنْ طَلَبَ الْخَيْرَ فِي مَطَايِهِ لَمْ يَجِبْ.

(The book) 'Makarim Al Akhlaq' –

'From Abu Abdullah^{-asws} having said: 'One who perform Wud'u and does excellent Wud'u, then he prays two Cycles Salat, so he completes their Ruk'u and their Sajdah(s), then he performs Salaam and lauds upon Allah^{-azwj} Mighty and Majestic and upon Rasool-Allah^{-saww}, then asks his need, so he has sought the goodness from in its proper place, and the one who seeks the goodness in its proper place will not be disappointed''⁶¹⁵

وَ عَنِ ابْنِ الْمُغَيَّرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا كُنْمُ وَ أَنْ يَسْأَلَ أَحَدٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ شَيْئاً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ حَتَّى يَبْدَأَ بِالتَّنَاءِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ الْمُدْحَةِ لَهُ وَ الصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ ثُمَّ يَسْأَلُ حَوَائِجَهُ.

And from Ibn Al Mugheira who said,

'I heard Abu Abdullah^{-asws} saying: 'Beware, and anyone of you from asking Allah^{-azwj} Mighty and Majestic of anything from needs of the world and the Hereafter until he begins with the laudation upon Allah^{-azwj} Mighty and Majestic, and the praising to Him^{-azwj}, and the Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, upon him^{-saww} and upon them^{-asws} be the greetings. Then he should ask his needs''⁶¹⁶

مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع إِنَّ فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ الْمُدْحَةَ قَبْلَ الْمَسْأَلَةِ فَإِذَا دَعَوْتَ اللَّهَ عَزَّ وَ جَلَّ فَمَجِّدْهُ

Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}: 'In the book of Amir Al-Momineen^{-asws} is: 'The praise is before the request!' When you supplicate to Allah^{-azwj} Mighty and Majestic, praise Him^{-azwj}'.

قَالَ قُلْتُ كَيْفَ أُجِدُّهُ

He (the narrator) said, 'I said, 'How should I praise Him^{-azwj}?'

قَالَ تَقُولُ- يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا مَنْ يُحَوِّلُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ.

He^{-asws} said: 'You should say, 'O One Who is nearer to me than the jugular vein! O One Who Intervenes between the person and his heart! O One who is with the Exalted Scenario! O One there isn't anything like Him^{-azwj}!''⁶¹⁷

21- مكا، مكارم الأخلاق عَنْ ابْنِ الْمُغَيَّرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ أَنْ تَدْعُوَ فَمَجِّدِ اللَّهَ عَزَّ وَ جَلَّ وَ اِحْمَدْهُ وَ سَبِّحْهُ وَ هَلِّلْهُ وَ أَتَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ ع ثُمَّ سَأَلَ نِعْمَةً.

⁶¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 20 a

⁶¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 20 b

⁶¹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 20 c

(The book) 'Makarim Al Akhlaq' – Usman Bin Al Mugheira,

'From Abu Abdullah^{-asws} having said: 'Whenever you want to supplicate, then magnify Allah^{-azwj}, and praise Him^{-azwj}, and glorify Him^{-azwj}, and extol His^{-azwj} Oneness, and laud upon Him^{-azwj} and send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, then ask, you will be Given''.⁶¹⁸

وَعَنْهُ ع قَالَ: إِذَا طَلَبَ أَحَدُكُمْ الْحَاجَةَ فَلْيُثْنِ عَلَى اللَّهِ سُبْحَانَهُ وَ لِيَمْدَحْهُ فَإِنَّ الرَّجُلَ إِذَا طَلَبَ الْحَاجَةَ مِنَ السُّلْطَانِ هَيَّأَ لَهُ مِنَ الْكَلَامِ أَحْسَنَ مَا قَدَرَ عَلَيْهِ فَإِذَا طَلَبْتُمْ الْحَاجَةَ فَمَجِّدُوا اللَّهَ عَزَّ وَ جَلَّ الْعَزِيزَ الْجَبَّارَ وَ اْمَدِّحُوهُ وَ اَثْنُوا عَلَيْهِ

And from him^{-asws} having said: 'Whenever one of you seeks the need, let him laud upon Allah^{-azwj} the Glorious, and let him praise Him^{-azwj}, for when the man seeks the need from the ruler, he prepares from the speech as excellent as what he is able upon. So, when one of you seeks the need, they he should Exalt Allah^{-azwj} Mighty and Majestic, the Mighty, the Subduer, and praise Him^{-azwj} and laud upon Him^{-azwj}.

يَقُولُ يَا أَجْوَدَ مَنْ أَعْطَى يَا خَيْرَ مَنْ سُئِلَ يَا أَرْحَمَ مَنْ اسْتَرْجَمَ يَا وَاحِدَ يَا أَحَدَ يَا صَمَدَ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ- وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا مَنْ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا يَا مَنْ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ وَ يَقْضِي مَا أَحَبَّ يَا مَنْ يَحْوُلُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

He should say, 'O most Generous of the ones giving! O Bes of the ones asked! O most Merciful of the ones sought Mercy from! O One! O First! O Solid! O One Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!** O One Who has neither Taken a female companion nor a son! O One Who Does whatever He^{-azwj} Desires and Decides whatever He^{-azwj} Wants, and Judges whatever He^{-azwj} Likes! O One Who Intervenes between the person and his heart! O One Who is with the Exalted Scenario! O One there isn't anything like Him^{-azwj} and He is the Listening, the Seeing!

وَ أَكْثَرَ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ أَسْمَاءَ اللَّهِ كَثِيرَةٌ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ قُلِ- اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ مَا أَكْفُ بِهِ وَجْهِي وَ أُودِي عَنِّي أَمَانَتِي وَ أَصِلْ بِهِ رَجْمِي وَ يَكُونُ عَوْنًا لِي عَلَى الْحُجِّ وَ الْعُمْرَةِ-

And frequent from the Names of Allah^{-azwj} Mighty and Majestic, for the Names of Allah^{-azwj} are many, and send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and say: 'O Allah^{-azwj}! Expand upon me from Your^{-azwj} Permissible sustenance what I can suffice my face with, and Pay-off my entrustment on my behalf, and connect my kinship by it, and be a support for me upon the Hajj and the Umrah!'

وَ قَالَ إِنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ فَقَالَ رَسُولُ اللَّهِ ص أَعْجَلَ الْعَبْدُ رَبَّهُ

And he^{-asws} said: 'A man entered the Masjid and prayed two Cycles Salat, then asked Allah^{-azwj} Mighty and Majestic. Rasool-Allah^{-saww} said: 'The servant has been hasty to his Lord^{-azwj}!'

وَ جَاءَ آخِرُ فَصَلَّى رَكَعَتَيْنِ ثُمَّ أَتَى عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ فَقَالَ ص سَلْ تُعْطَ.

And another came and prayed two Cycles Salat, then lauded upon Allah^{-azwj} Mighty and Majestic, and sent Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}. He^{-saww} said: ‘Ask, you will be Given!’⁶¹⁹

دُرُسْتُ بِنَ أَبِي مَنصُورٍ عَنِ أَبِي خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ رَهْطٍ أَرْبَعِينَ رَجُلًا اجْتَمَعُوا فَدَعَوْا اللَّهَ عَزَّ وَ جَلَّ فِي أَمْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعِينَ فَأَرْبَعَةً يَدْعُونَ اللَّهَ عَشْرَ مَرَّاتٍ إِلَّا اسْتَجَابَ اللَّهُ سُبْحَانَهُ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعَةً فَوَاحِدٌ يَدْعُو اللَّهَ أَرْبَعِينَ مَرَّةً وَ يَسْتَجِيبُ اللَّهُ الْعَزِيزُ الْجَبَّارُ لَهُ.

Dorost Bin Abu Mansour, from Abu Khalid who said,

‘Abu Abdullah^{-asws} said: ‘There is no group of forty men gathering, so they supplicate to Allah^{-azwj} Mighty and Majestic regarding a matter except Allah^{-azwj} Answers for them. If they don’t happen to be forty, then four supplicating to Allah^{-azwj} ten times, except Allah^{-azwj} the Glorious Answers for them. If they don’t happen to be four, then one supplicating to Allah^{-azwj} forty times, and Allah^{-azwj} the Mighty, the Subduer will Answer for him’.⁶²⁰

وَ عَنْهُ ع قَالَ: كَانَ أَبِي ع إِذَا حَزَبَهُ أَمْرٌ جَمَعَ النِّسَاءَ وَ الصِّبْيَانَ ثُمَّ دَعَا وَ أَمَّنُوا.

And from him^{-asws} having said: ‘It was so, whenever a matter grieved my^{-asws} father^{-asws}, he^{-asws} gathered the womenfolk and the children, then he^{-asws} supplicated and they said, ‘Ameen!’⁶²¹

وَ عَنْهُ ع الدَّاعِي وَ الْمُؤَمِّنُ شَرِيكَانِ فِي الْأَجْرِ.

And from him^{-asws}: ‘The supplicater and the ones saying ‘Ameen’ are both participants in the Recompense’.⁶²²

هَشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَزَالُ الدُّعَاءُ مَحْجُوبًا حَتَّى يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

Hisham Bin Salim,

‘From Abu Abdullah^{-asws}: ‘The supplication does not cease to be veiled (from the sky) until one sends Salawaat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}’.⁶²³

وَ عَنْهُ ع قَالَ: مَنْ دَعَا فَلَمْ يَذْكُرِ النَّبِيَّ ص رُفِرَ الدُّعَاءُ عَلَى رَأْسِهِ فَإِذَا ذَكَرَ النَّبِيَّ ص رُفِعَ الدُّعَاءُ.

And from him^{-asws} having said: ‘One who supplicates but does not mention the Prophet^{-saww}, the supplication hovers upon his head. When he does mention the Prophet^{-saww}, the supplication gets raised’.⁶²⁴

⁶¹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 2

⁶²⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 3

⁶²¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 4

⁶²² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 5

⁶²³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 6

⁶²⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 7

وَعَنْهُ ع قَالَ: إِنَّ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَجْعَلُ ثُلُثَ صَلَاتِي لَكَ- لَا بَلْ أَجْعَلُ نِصْفَ صَلَاتِي لَكَ لَا بَلْ أَجْعَلُ كُلَّهَا لَكَ

And from him^{-asws} having said: 'A man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! Can I make a third of my Salat to be for you^{-saww}? No, but, can I make half of my salat for you^{-saww}? No, but can I make all of it for you^{-saww}?'

فَقَالَ رَسُولُ اللَّهِ ص إِذَا تُكْفَى مُؤْتِنَةُ الدُّنْيَا وَالْآخِرَةِ.

Rasool-Allah^{-saww} said: 'Then you will be sufficed of the provisions of the world and the Hereafter'.⁶²⁵

And from Abu Baseer and Ibn Al Hakam, both said,

'We asked Abu Abdullah^{-asws}, 'What is the meaning of making my Salat, all of it for you^{-asws}?'

وَعَنْ أَبِي بصيرٍ وَ ابْنِ الْحَكَمِ قَالَا سَأَلْنَا أَبَا عَبْدِ اللَّهِ ع مَا مَعْنَى أَجْعَلُ صَلَاتِي كُلَّهَا لَكَ قَالَ يُقَدِّمُهُ بَيْنَ يَدَيْ كُلِّ حَاجَةٍ فَلَا يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ شَيْئًا حَتَّى يَبْدَأَ بِالنَّبِيِّ ص ثُمَّ يَسْأَلُ اللَّهَ تَعَالَى حَوَائِجَهُ.

He^{-asws} said: 'Forward it in front of every need, so he should not ask Allah^{-azwj} Mighty and Majestic for anything until he begins with the Prophet^{-saww}, then he should ask Allah^{-azwj} the Exalted for his needs'.⁶²⁶

وَعَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَجْعَلُونِي كَقَدْحِ الرَّكَّابِ إِنَّ الرَّكَّابَ يَمْلَأُ قَدْحَهُ فَيَشْرَبُهُ إِذَا شَاءَ اجْعَلُونِي فِي أَوَّلِ الدُّعَاءِ وَ آخِرِهِ وَ وَسْطِهِ.

And from him^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not make me^{-saww} like the cup of a rider. The rider fills his cup so he drinks it whenever he desires to! Make me^{-saww} in the beginning of the supplication and its end and its middle'.⁶²⁷

وَعَنْهُ ع قَالَ: مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ فَلْيَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ ثُمَّ يَسْأَلُ حَاجَتَهُ ثُمَّ يَخْتِمُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمُ مَنْ أَنْ يَقْبَلَ الطَّرْفَيْنِ وَ يَدْعَ الْوَسْطَ إِذَا كَانَتْ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ لَا تُحْجَبُ عَنْهُ.

And from him^{-asws} having said: 'One who has a need for him to Allah^{-azwj}, let him begin with the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, then he should ask his need, then he should end with the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, for Allah^{-azwj} Mighty and Majestic is more Benevolent than to Accept the two ends and Leave the middle. When the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} takes place, it will not be veiled from Him^{-azwj}'.⁶²⁸

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ فَلَمْ يَذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ لَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ إِلَّا كَانَ ذَلِكَ الْمَجْلِسَ حَسْرَةً وَ وَبَالًا عَلَيْهِمْ.

⁶²⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 8

⁶²⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 9

⁶²⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 10

⁶²⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 11

From Abu Abdullah^{-asws}: ‘Rasool-Allah^{-saww} said: ‘There is no group gathering in a gathering, so they do not do Zikr of Allah^{-azwj} Mighty and Majestic, and do not send Salawaat upon their Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, except that gathering would be a regret and misery upon them!’⁶²⁹

وَعَنْهُ ع قَالَ: مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا اسْتَجِيبَ لَهُ.

And from him^{-asws} having said: ‘One who forwards (Salawat/Salat) forty from the Momineen, then supplicates, it will be Answered for him’.⁶³⁰

وَعَنْهُ ع قَالَ: مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْعَيْبِ وَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكًا يَقُولُ وَ لَكَ مِثْلَهُ.

And from him^{-asws} having said: ‘One who supplicates for his brother in the absence, Allah^{-azwj} Mighty and Majestic will Allocate an Angel with it saying, ‘And for you is its like!’

قَالَ رَجُلٌ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع إِنِّي لَأَجِدُ آيَتَيْنِ فِي كِتَابِ اللَّهِ أَطْلُبُهُمَا فَلَا أَجِدُهُمَا

A man from the companions of Abu Abdullah^{-asws} said: ‘I find two Verses in the Book of Allah^{-azwj}. I seek (with) these two, but I cannot find them (any result)!’

قَالَ فَقَالَ ع وَ مَا هُمَا

He (the narrator) said, ‘He^{-asws} said: ‘And what are these two?’

قُلْتُ ادْعُونِي أَسْتَجِيبَ لَكُمْ فَنَدَعُوهُ فَلَا نَرَى إِجَابَةً

I said, ‘**Supplicate to Me, I will Answer you. [40:60]**. We supplicate to Him^{-azwj} but we do not see an Answer!’

قَالَ أَفَتَرَى اللَّهَ أَخْلَفَ وَعْدَهُ

He^{-asws} said: ‘Do you view that Allah^{-azwj} would Break His^{-azwj} Promise?’

قُلْتُ لَا

I said, ‘No’.

قَالَ فَمَهْ

He^{-asws} said: ‘Then shh!’

قُلْتُ لَا أَذْرِي

⁶²⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 12

⁶³⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 13

I said, 'I don't know (understand)!'

قَالَ لَكِنِّي أُخْبِرُكَ مَنْ أَطَاعَ اللَّهَ فِيمَا أَمَرَ بِهِ ثُمَّ دَعَاهُ مِنْ جِهَةِ الدُّعَاءِ أَجَابَهُ

He^{-asws} said: 'But, I^{-asws} shall inform you! One who obeys Allah^{-azwj} regarding what He^{-azwj} has Commanded with, then supplicates to Him^{-azwj} from the aspect of supplication, He^{-azwj} will Answer him!'

قُلْتُ وَ مَا جِهَةُ الدُّعَاءِ

I said, 'And what is the aspect of supplication?'

قَالَ تَبَدُّهُ فَتَحْمَدُ اللَّهَ وَ تُمَجِّدُهُ وَ تَذْكُرُ نِعَمَهُ عَلَيْكَ فَتَشْكُرُهُ ثُمَّ تُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ تَذْكُرُ ذُنُوبَكَ فَتُقِرُّ بِهَا ثُمَّ تَسْتَغْفِرُ مِنْهَا فَهَذِهِ جِهَةُ الدُّعَاءِ

He^{-asws} said: 'You should begin by praising Allah^{-azwj}, and glorify Him^{-azwj}, and mention His^{-azwj} bounties upon you so you thank for it, then send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, then mention your sins so you acknowledge these, then you seek Forgiveness from these. So, this is the aspect of supplication!'

ثُمَّ قَالَ وَ مَا الْآيَةُ الْآخَرَى

Then he^{-asws} said: 'And what is the other Verse?'

قُلْتُ قَوْلُهُ- وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ أَرْزَانِي أَنْفِقُ وَ لَا أَرَى خَلْفًا

I said, 'His^{-azwj} Words: **And whatever you spend from anything, He will Replace it, [34:39]**, and I see myself spending and I do not see any replacement!'

قَالَ عَ أَفَتَرَى اللَّهَ أَخْلَفَ وَعْدَهُ

He^{-asws} said: 'Do you view Allah^{-azwj} would Break His^{-azwj} Promise?'

قُلْتُ لَا

I said, 'No'.

قَالَ فَمَهْ

He^{-asws} said: 'Then shh!'

قُلْتُ لَا أَدْرِي

I said, 'I don't know'.

قَالَ لَوْ أَنَّ أَحَدَكُمْ أَكْتَسَبَ الْمَالَ مِنْ حِلِّهِ وَ أَنْفَقَ فِي حَقِّهِ لَمْ يُنْفِقْ دِرْهَمًا إِلَّا أَخْلَفَ اللَّهُ عَلَيْهِ.

He^{-asws} said: 'If one of you were to earn the wealth from its Permissible (means) and spends in its right (rightful way), he will not spend a Dirham except Allah^{-azwj} would Replace (it) upon him".⁶³¹

وَعَنِ النَّبِيِّ ص قَالَ: إِنَّ كُلَّ دُعَاءٍ لَا يَكُونُ قَبْلَهُ تَمْجِيدٌ فَهُوَ أَبْتَرُ وَ إِنَّمَا التَّمْجِيدُ ثُمَّ الدُّعَاءُ

And from the Prophet^{-saww} having said: 'Every supplicating not having praise before it, it is amputated, and rather the praise (first), then the supplication'.

قُلْتُ مَا أَذْنَى مَا يُجْرَى مِنَ التَّمْجِيدِ

I said, 'What is the least of what would suffice from the praise?'

قَالَ قُلِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ وَأَنْتَ الْعَزِيزُ الْحَكِيمُ.

He^{-asws} said: 'O Allah^{-azwj}! You are the First, so there isn't anything before You^{-azwj}, and You^{-azwj} are the Last, so there isn't anything after You^{-azwj}, and You^{-azwj} are the Apparent (outside) so there isn't anything above You^{-azwj}, and You^{-azwj} are the Hidden (inside) so there isn't anything below You^{-azwj}, and You^{-azwj} are the Mighty, the Wise".⁶³²

وَعَنِ الصَّادِقِ ع قَالَ: مَنْ قَرَأَ مِائَةَ آيَةٍ مِنْ أَيِّ الْقُرْآنِ شَاءَ ثُمَّ قَالَ سَبْعَ مَرَّاتٍ يَا اللَّهُ فَلَوْ دَعَا عَلَى الصُّحُورِ فَلَقَّهَا.

And from Al-Sadiq^{-asws} having said: 'One who read one hundred Verses from whichever (Chapter of the) Quran he desires to, then says seven times, 'يا الله' 'O Allah^{-azwj}!' If he supplicated upon the rock, it would uproot!"⁶³³

22- تم، فلاح السائل الحسين بن سعيد عن صفوان بن العيص بن القاسم عن أبي عبد الله ع قال: إِذَا طَلَبَ أَحَدُكُمْ الْحَاجَةَ فَلْيُثْنِ عَلَى رَبِّهِ وَ لِيَمْدَحْهُ فَإِنَّ الرَّجُلَ إِذَا طَلَبَ الْحَاجَةَ مِنَ السُّلْطَانِ هَيَّأَ لَهُ مِنَ الْكَلَامِ أَحْسَنَ مَا يَتَقَدَّرُ عَلَيْهِ فَإِذَا طَلَبْتُمْ الْحَاجَةَ فَمَجِّدُوا اللَّهَ وَ امْدَحُوهُ وَ اتُّنُوا عَلَيْهِ تَمَامَ الْحَبْرِ.

(The book) 'Falah Al Saail' – Al-Husayn Bin Saeed, from Safwan, from Al Ays Bin Al Qasim,

'From Abu Abdullah^{-asws} having said: 'Whenever one of you seeks the need, let him laud upon his Lord^{-azwj}, and let him praise Him^{-azwj}, for when the man seeks his need from the ruler, he prepares for him from the speech as excellent as he is able upon. So, when you seek the need, magnify Allah^{-azwj}, and praise Him^{-azwj} and laud upon Him^{-azwj}! – the complete Hadeeth".⁶³⁴

23- تم، فلاح السائل الحسين بن سعيد عن محمد بن سنان عن معاوية بن عمارة قال سمعت أبا عبد الله ع يقول إنما هي الممدحة ثم الإفترار بالذنب ثم المسألة و الله ما حرج عبد من ذنب إلا بالإفترار.

⁶³¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 14

⁶³² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 15

⁶³³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 21 / 16

⁶³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 22

(The book) 'Falah Al Saail' – Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'But rather it is the praise (first), then the acknowledgment of the sins, then the request. By Allah^{-azwj}! A servant cannot come out from a sin except with the acknowledgment''⁶³⁵.

24- تم، فلاح السائل الحُسَيْنُ بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: قَالَ الْحَلْبِيُّ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي جَارِيَةً تُعْجِبُنِي فَلَيْسَ يَكَادُ يَبْقَى لِي مِنْهَا وَلَدٌ وَ لِي مِنْهَا غُلَامٌ وَ هُوَ يَبْكِي وَ يَفْرَعُ بِاللَّيْلِ وَ أَخْشَفُ عَلَيْهِ أَنْ لَا يَبْقَى

(The book) 'Falah Al Saail' – Al-Husayn Bin Saeed, from Saeed Bin Yasaar who said,

'Al-Halby said to Abu Abdullah^{-asws}: 'I have a slave girl whom I like and almost no child has remained for me from her, and from her there is a boy for me, and he keeps crying and panics at night, and I am scared upon him that he might nor remain (as well)!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَأَيُّنَ أَنْتَ مِنَ الدُّعَاءِ فَمِنْ آخِرِ اللَّيْلِ فَتَوَضَّأَ وَ أَسْبَغَ الوُضُوءَ وَ صَلَّى رَكَعَتَيْنِ صَلَاتِكَ فَاحْمَدِ اللَّهَ وَ إِيَّاكَ أَنْ تَسْأَلَهُ حَتَّى تَمْدَحَهُ رَدَّدَ ذَلِكَ مِرَاراً يَأْمُرُهُ بِالْمَدْحَةِ

Abu Abdullah^{-asws} said: 'So where are you from the supplication? Stand from end of the night, perform Wud'u and perfect the Wud'u, and pray two Cycles of your Salat. Praise Allah^{-azwj}, and beware of asking until you have praised Him^{-azwj}!' – He^{-asws} repeated that repeatedly instructing him with the praise.

فَإِذَا فَرَعْتَ مِنْ مَدْحَةِ رَبِّكَ فَصَلِّ عَلَى نَبِيِّكَ ثُمَّ سَلِّهُ يُعْطِكَ أَوْ مَا بَلَغَكَ أَنَّ رَسُولَ اللَّهِ ص أَتَى عَلَى رَجُلٍ وَ هُوَ يُصَلِّي فَلَمَّا قَضَى الرَّجُلُ الصَّلَاةَ أَقْبَلَ يَسْأَلُ رَبَّهُ حَاجَتَهُ فَقَالَ النَّبِيُّ ص عَجَلُ الْعَبْدِ عَلَى رَبِّهِ

'When you are free from praising your Lord^{-azwj}, send Salawaat upon your Prophet^{-saww}, then ask Him^{-azwj}, He^{-azwj} will Give you. Has it not reached you that Rasool-Allah^{-saww} came to a man while he was praying Salat. When the man had fulfilled the Salat, he went on to ask his Lord^{-azwj} for his needs. The Prophet^{-saww} said: 'The servant has been hasty to his Lord^{-azwj}!'

وَ أَتَى عَلَى آخَرَ وَ هُوَ يُصَلِّي فَلَمَّا قَضَى صَلَاتَهُ مَدَحَ رَبَّهُ فَلَمَّا فَرَغَ مِنْ مَدْحَةِ رَبِّهِ صَلَّى عَلَى نَبِيِّهِ ص فَقَالَ لَهُ النَّبِيُّ سَلِّ تَعْطُ سَلِّ تَعْطُ.

And another one came and he prayed Salat. When he had fulfilled his Salat, he praised his Lord^{-azwj}. When he was free from praising his Lord^{-azwj}, he sent Salawaat upon his Prophet^{-saww}. The Prophet^{-saww} said to him: 'Ask, you will be Given! Ask, you will be Given!''⁶³⁶

25- تم، فلاح السائل الحُسَيْنُ بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلِ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: دَعَا الْعَبْدُ سِرًّا دَعْوَةً وَاحِدَةً تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً.

(The book) 'Falah Al Saail' – Al-Husayn Bin Saeed, from Ismail Bin Hamman,

⁶³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 23

⁶³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 24

‘From Abu Al-Hassan^{-asws} having said: ‘Supplication of the servant in secrecy, one supplication equates to seventy supplications in the open’’.⁶³⁷

وَعَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا يَعْلَمُ عَظَمَ ثَوَابِ الدُّعَاءِ وَ تَسْبِيحِ الْعَبْدِ فِيمَا بَيْنَهُ وَ بَيْنَ نَفْسِهِ إِلَّا اللَّهُ تَبَارَكَ وَ تَعَالَى.

And from Muhammad Bin Al-Hassan Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘No one knows the mighty Rewards of the supplication and glorification by the servant in what is between him and himself (in secrecy) except Allah^{-azwj} Blessed and Exalted’’.⁶³⁸

26- تم، فلاح السائل بإسنادنا إلى عبد الله بن سينان عن أبي عبد الله ع قال: من عذر ظالماً بظلمه سخط الله عليه من يظلمه وإن دعا لم يستجب له ولم يأجره الله على ظلامته.

(The book) ‘Falah Al Saail’ – By our chain to Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘One who (finds) excuse for an oppressor for his injustice, Allah^{-azwj} will Cause someone to prevail upon him who would oppress him, and if he supplicates it will not be Answered for him, and Allah^{-azwj} will not Recompense him upon his having been oppressed’’.⁶³⁹

27- تم، فلاح السائل الصَّفَّارُ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنِ عَبْدِ الْأَعْلَى السَّهْمِيِّ عَنِ نَوْفٍ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى عِيسَى بْنِ مَرْيَمَ ع قُلْ لِلْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ لَا تَدْخُلُوا بَيْتاً مِنْ بِيوتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ وَ أَبْصَارٍ خَاشِعَةٍ وَ أَكْفٍ نَعِيَّةٍ وَ قُلْ لَهُمْ إِنِّي عَزِيْزٌ مُسْتَجِيبٌ لِأَحَدٍ مِنْكُمْ دَعْوَةً وَ لِأَحَدٍ مِنْ خَلْقِي قِبَلَهُ مَظْلَمَةٌ.

(The book) ‘Falah Al Saail’ – Al Saffar, from Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Rabie Bin Muhammad Al Musly, from Abdul A’ala Al Sahmy, from Nowf,

‘From Amir Al-Momineen^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Revealed to Isa^{-as} Bin Maryam^{-as}: “Say to the assembly of the children of Israel: ‘You will not enter a house from My^{-azwj} houses (of worship) except with a clean heart, and humbled eyes, and pure hands’, and say to them I^{-azwj} will not Answer a supplication of anyone of you nor for anyone of My^{-azwj} creatures having a grievance (from others) before him!’”⁶⁴⁰

28- تم، فلاح السائل ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ مُوسَى بْنِ الْقَاسِمِ عَنِ عُثْمَانَ بْنِ عِيسَى عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ آيَّتَانِ فِي كِتَابِ اللَّهِ لَا أَدْرِي مَا تَأْوِيلُهُمَا

(The book) ‘Falah Al Saail’ – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Musa Bin Al Qasim, from Usman Bin Isa, from one of our companions,

⁶³⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 25 a

⁶³⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 25 b

⁶³⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 26

⁶⁴⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 27

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'There are two Verses in the Book of Allah^{-azwj} I don't know their interpretation'.

فَقَالَ وَ مَا هُمَا

He^{-asws} said: 'And what are they?'

قَالَ قُلْتُ قَوْلُهُ تَعَالَى - ادْعُونِي أَسْتَجِبْ لَكُمْ ثُمَّ ادْعُوا فَلَا أَرَى الْإِجَابَةَ

He (the narrator) said, 'I said, 'Words of the Exalted: **'Supplicate to Me, I will Answer you. [40:60].** Then I supplicate but I don't see the Answer!'

قَالَ فَقَالَ لِي أَ فَتَرَى اللَّهَ تَعَالَى أَخْلَفَ وَعْدَهُ

He (the narrator) said, 'He^{-asws} said to me: 'What is your view of Allah^{-azwj} the Exalted, would He^{-azwj} Break His^{-azwj} Promise?'

قَالَ قُلْتُ لَا

He (the narrator) said, 'I said, 'No'.

قَالَ فَمَهْ

He^{-asws} said: 'Then shh!'

قُلْتُ لَا أَدْرِي

I said, 'I don't know'.

فَقَالَ الْآيَةُ الْأُخْرَى

He^{-asws} said: 'The other Verse?'

قَالَ قُلْتُ قَوْلُهُ تَعَالَى وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ فَأَنْفِقُوا فَلَا أَرَى خَلْفًا

He (the narrator) said, 'I said, 'Words of the Exalted: **And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39].** I spend, but I do not see any replacement'.

قَالَ أَ فَتَرَى اللَّهَ أَخْلَفَ وَعْدَهُ

He^{-asws} said: 'What is your view, would Allah^{-azwj} Break His^{-azwj} Promise?'

قَالَ قُلْتُ لَا

He (the narrator) said, 'I said, 'No'.

قَالَ فَمَهُ

He^{-asws} said: 'Then shh!'

فُلْتُ لَا أَدْرِي

I said, 'I don't know'.

قَالَ لِكَيْتِي أُخْبِرُكَ إِنْ شَاءَ اللَّهُ تَعَالَى أَمَا إِنَّكُمْ لَوْ أَطَعْتُمُوهُ فِيمَا أَمَرَكُمْ بِهِ ثُمَّ دَعَوْتُمُوهُ لِأَجَابِكُمْ وَ لَكِنْ تُخَالِفُونَهُ وَ تَعْصُونَهُ فَلَا يُجِيبُكُمْ

He^{-asws} said: 'But I^{-asws} shall inform you, if Allah^{-azwj} the Exalted so Desires. But, if you were to obey Him^{-azwj} regarding what He^{-azwj} has Commanded you with, He^{-azwj} would Answer you, but you are opposing Him^{-azwj} and disobeying Him^{-azwj} so He^{-azwj} does not Answer you.

وَ أَمَا قَوْلُكَ تُنْفِقُونَ فَلَا تَرَوْنَ خَلْفًا أَمَا إِنَّكُمْ لَوْ كَسَبْتُمُ الْمَالَ مِنْ حِلِّهِ ثُمَّ أَنْفَقْتُمُوهُ فِي حَقِّهِ لَمْ يُنْفِقْ رَجُلٌ دِرْهَمًا إِلَّا أَخْلَفَهُ اللَّهُ عَلَيْهِ وَ لَوْ دَعَوْتُمُوهُ مِنْ جِهَةِ الدُّعَاءِ لِأَجَابِكُمْ وَ إِنْ كُنْتُمْ عَاصِينَ

And as for your words, you are spending but you are not seeing any replacement, but if you were to earn the wealth from its Permissible means, then you spend it in its right (rightful place), a man will not spend a Dirham except Allah^{-azwj} would Replace it upon him; and if you were to supplicate to Him^{-azwj} from aspect of the supplication, He^{-azwj} will Answer you, and even if you were disobedient!

قَالَ فُلْتُ وَ مَا جِهَةُ الدُّعَاءِ

He (the narrator) said, 'I said, 'And what is 'aspect of the supplication'?'

قَالَ إِذَا أَدَيْتَ الْفَرِيضَةَ مَجَّدْتَ اللَّهَ وَ عَظَّمْتَهُ وَ تَمَدَّحْتَهُ بِكُلِّ مَا تَقْدِرُ عَلَيْهِ وَ تُصَلِّي عَلَى النَّبِيِّ ص وَ تَجْتَهِدُ فِي الصَّلَاةِ عَلَيْهِ وَ تَشْهَدُ لَهُ بِتَلْبِيغِ الرِّسَالَةِ وَ تُصَلِّي عَلَى أَيْمَةِ الْهُدَى ع

He^{-asws} said: 'And when you have fulfilled the obligation, exalt Allah^{-azwj} and magnify Him^{-azwj} and praise Him^{-azwj} with all what you are able upon, and send Salawaat upon the Prophet^{-saww}, and strive in the Salawaat upon him, and testify for him^{-azwj} for having delivered the Message, and send Salawaat upon the Imams^{-asws} of Guidance.

ثُمَّ تَذْكُرُ بَعْدَ التَّحْمِيدِ لِلَّهِ وَ النَّتَاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى النَّبِيِّ ص مَا أَنْبَأَكَ وَ أَوْلَاكَ وَ تَذْكُرُ نِعْمَهُ عِنْدَكَ وَ عَلَيْكَ وَ مَا صَنَعَ بِكَ فَتَحْمَدُهُ وَ تَشْكُرُهُ عَلَى ذَلِكَ ثُمَّ تَعْتَرِفُ بِذُنُوبِكَ ذَنْبٍ ذَنْبٍ وَ تُقِرُّ بِهَا أَوْ بِمَا ذَكَرْتَ مِنْهَا وَ تُجَمِّلُ مَا خَفِيَ عَلَيْكَ مِنْهَا

Then do Zikr after the praising and the lauding upon Him^{-azwj} and the Salat upon the Prophet^{-saww} as better you can and foremost, and mention His^{-azwj} bounties with you and upon You^{-azwj} and what He^{-azwj} has Done with You^{-azwj}. Praise Him^{-azwj} and thank Him^{-azwj} upon that. Then acknowledge your sins, sin by sin, and accept these, or with whatever you remember from these, and beautify whatever is hidden unto you from these.

فَتَتُوبُ إِلَى اللَّهِ مِنْ جَمِيعِ مَعَاصِيكَ وَ أَنْتَ تَنْوِي أَلَّا تَعُودَ وَ تَسْتَغْفِرُ اللَّهَ مِنْهَا بِنِدَامَةٍ وَ صِدْقِ نِيَّةٍ وَ خَوْفٍ وَ رَجَاءٍ

Repent to Allah^{-azwj} from entirety of your acts of disobedience while you are intending not to repeat, and seek Forgiveness of Allah^{-azwj} from these with regret and sincere intention and fear and hope.

وَيَكُونُ مِنْ قَوْلِكَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ ذُنُوبِي وَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ فَأَعِيبْ عَلَيَّ طَاعَتِكَ وَ وَقِّعْ لِي مَا أَوْجَبْتَ عَلَيَّ مِنْ كُلِّ مَا يُرْضِيكَ فَإِنِّي لَمْ أَرِ أَحَدًا بَلَغَ شَيْئًا مِنْ طَاعَتِكَ إِلَّا بِبِعْمَتِكَ عَلَيْهِ قَبْلَ طَاعَتِكَ فَأَنْعِمْ عَلَيَّ بِبِعْمَةِ أَنْالِ بِهَا رِضْوَانَكَ وَ الْجَنَّةَ

And it should be from your words, ‘O Allah^{-azwj}! I apologise to You^{-azwj} from my sins and I seek your Forgiveness and repent to You^{-azwj}, for I am upon obedience to You^{-azwj}, and Harmonise me to what You^{-azwj} have Obligated upon me, from all what Satisfies You^{-azwj}, and I have not seen anyone reach anything from obedience to You^{-azwj} except by Your^{-azwj} Favour upon him before he obeyed You^{-azwj}, so Favour upon me with a Favour I can achieve by it Your^{-azwj} Satisfaction and the Paradise!’

ثُمَّ تَسْأَلُ بَعْدَ ذَلِكَ حَاجَتَكَ فَإِنِّي أَرْجُو أَنْ لَا يُحِبِّبَكَ إِِنْ شَاءَ اللَّهُ تَعَالَى.

The ask your need after that, for I^{-asws} am hopeful that He^{-azwj} will not disappoint you, of Allah^{-azwj} the Exalted so Desires!’⁶⁴¹

29- تم، فلاح السائل مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْقَاسِمِ بْنِ يَحْيَى الرَّاشِدِيِّ عَنْ جَدِّهِ الْحَسَنِ عَنْ دَاوُدَ الرَّقِيعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دَاوُدَ ع قُلْ لِلْجَبَّارِينَ - لَا يَذْكُرُونِي فَإِنَّهُ لَا يَذْكُرُنِي عَبْدٌ إِلَّا ذَكَرْتُهُ وَ إِنْ ذَكَرُونِي ذَكَرْتُهُمْ فَلَعْنَتُهُمْ.

(The book) ‘Falah Al Saail’ – Muhammad Bin Al-Hassan, from Ahmad Bin Idrees, from Salama Bin Al Khattab, from Al Qasim Bin Yahya Al Rashidy, from his grandfather Al-Hassan, from Dawood Al Raqy,

‘From Abu Abdullah^{-asws} Allah^{-azwj} Blessed and Exalted Revealed to Dawood^{-as}: “Say to the tyrants they do not remember Me^{-azwj}, for no servant will remember Me^{-azwj} except I^{-azwj} shall Remember him, and if they do remember Me^{-azwj}, I^{-azwj} shall remember them, then Curse them!”⁶⁴²

30- تم، فلاح السائل الصَّفَّارُ عَنْ أَبِي طَالِبٍ عَنِ عُثْمَانَ بْنِ عَيْسَى عَنِ عَلِيِّ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ عَزَّي وَ جَلَّالِي - لَا أُجِيبُ دَعْوَةَ مَظْلُومٍ ظَلَمَهَا وَ لِأَخِي عِنْدَهُ مِثْلُ تِلْكَ الْمَظْلَمَةِ.

(The book) ‘Falah Al Saail’ – Al Saffar, from Abu Talib, from Usman Bin Isa, from Ali Bin Salim who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} Blessed and Exalted Said: “By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} will not Answer a supplication of an oppressed for his being oppressed and there is with him an injustice similar to it for anyone”⁶⁴³.

31- تم، فلاح السائل مِنْ كِتَابِ رِبْعِ الْأَنْبَارِ قَالَ: مَرَّ مُوسَى ع عَلَى قَدِيَّةٍ مِنْ فُرَى بَنِي إِسْرَائِيلَ فَتَنَظَّرَ إِلَى أَعْيُنَائِهِمْ قَدْ لَبَسُوا الْمُسُوحَ وَ جَعَلُوا التُّرَابَ عَلَى رُؤُوسِهِمْ وَ هُمْ قِيَامٌ عَلَى أَرْجُلِهِمْ يَتَّخِرُونَ دُمُوعَهُمْ عَلَى خُدُودِهِمْ فَبَكَى رَحْمَةً لَهُمْ

⁶⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 28

⁶⁴² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 29

⁶⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 30

(The book) 'Falah Al Saail' – from the book 'Rabie Al Abrar', he said,

'Musa^{-as} passed by a town from towns of the children of Israel. He^{-as} looked at their rich ones having worn the black clothes and making the dust to be upon their heads, and they were standing upon their legs, their tears were flowing upon their cheeks. He^{-as} wept in pity for them.

فَقَالَ إِلَهِي هَؤُلَاءِ بَنُو إِسْرَائِيلَ حَنُّوا إِلَيْكَ حَيْنَ الْحَمَامِ وَ عَوَّوْا عَوَى الذَّبَابِ وَ نَبَحُوا نُبَاحَ الْكِلَابِ

He^{-as} said: 'My^{-as} God^{-azwj}! These children of Israel. They are cooing to You^{-azwj} like the cooing of doves, and are bussing like the buzzing of flies, and they are howling like the howling of dogs!'

فَأَوْحَى اللَّهُ إِلَيْهِ وَ لَمْ ذَاكَ لِأَنَّ حَزَانَتِي قَدْ نَفَدَتْ أَمْ لِأَنَّ ذَاتَ يَدِي قَدْ قَلَّتْ أَمْ لَسْتُ أَرْحَمَ الرَّاحِمِينَ وَ لَكِنْ أَغْلَبَهُمْ أَبِي عَلِيمٌ يَدَاتِ الصُّدُورِ يَدْعُونَنِي وَ قُلُوبُهُمْ غَائِبَةٌ عَنِّي مَائِلَةٌ إِلَى الدُّنْيَا.

Allah^{-azwj} Revealed to him^{-as}: "And why is that so? Is it because My^{-azwj} treasures have depleted or because what is in My^{-azwj} Hand is scarce, or I^{-azwj} am no longer most Merciful of the merciful ones? But, teach them that I^{-azwj} am All-Knowing with contents of the chests! They are supplicating to Me^{-azwj} while their hearts are absent from Me^{-azwj}, inclining towards the world!"⁶⁴⁴

وَ رَأَيْنَا فِي كِتَابِ الْأَدْعِيَةِ الْمَرْوِيَّةِ مِنَ الْحَضْرَةِ النَّبَوِيَّةِ لِلْمَسْمُوعَاتِيِّ بِإِسْنَادِهِ الْمُتَّصِلِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: ادْعُوا اللَّهَ وَ أَنْتُمْ مُؤْمِنُونَ بِالْإِجَابَةِ وَ اغْلَبُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٌ غَافِلٌ لَاهٍ.

And we said in 'Kitab Al Ad'iyah' referring from 'Al Hazrah Al Nabawiya' of Al Sam'any by his chain connecting,

'From the Prophet^{-saww} having said: 'Supplicate to Allah^{-azwj} while you are convinced of the Answer, and know that Allah^{-azwj} does not Answer a supplication of the one whose heart is heedless, inattentive!"⁶⁴⁵

وَ رَوَيْنَا بِإِسْنَادِنَا إِلَى ابْنِ عُقْدَةَ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا أَرَادَ أَحَدُكُمْ أَنْ يُسْتَجَابَ لَهُ فَلْيُطِيبْ كَسْبَهُ وَ لِيُخْرِجْ مِنْ مَظَالِمِ النَّاسِ وَ إِنَّ اللَّهَ لَا يُرْفَعُ إِلَيْهِ دُعَاءُ عَبْدٍ وَ فِي بَطْنِهِ حَزَامٌ أَوْ عِنْدَهُ مَظْلَمَةٌ لِأَحَدٍ مِنْ خَلْقِهِ.

And we are reporting by our chains to Ibn Uqdah by his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Whenever one of you wants (supplication) to be Answered for him, let his earning be good, and let him come out from grievance of the people, and Allah^{-azwj}, a supplication of a servant is not raised to Him^{-azwj} while there is Prohibited (consumption) in his belly, or there is a grievance with him for anyone from His^{-azwj} creatures"⁶⁴⁶.

⁶⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 31 a

⁶⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 31 b

⁶⁴⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 31 c

و فِي كِتَابِ الْأُدْعِيَةِ لِلْسَّمْعَانِيِّ عَنِ النَّبِيِّ ص مَا مَعْنَاهُ إِذَا كَانَ الدَّاعِي مَطْعُمُهُ حَرَاماً وَ عُذِّي بِحَرَامٍ فَأَنَّى يُسْتَجَابَ لِذَلِكَ.

And from 'Kitab Al Ad'iyah' of Al Sam'any,

'From the Prophet^{saww}, what it's meaning is, 'When the supplicater, his food is Prohibited (substances), and he is nourished with Prohibited (substances), so how can he be Answered for that?''⁶⁴⁷

وَ وَجَدْتُ فِي بَعْضِ الْكُتُبِ عَنْ أَبِي الْحُسَيْنِ رَفَعَهُ إِلَى الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ سُبحَانَهُ إِنِّي لَأَسْتَحْيِي مِنْ عَبْدٍ يَرْفَعُ يَدَهُ وَ فِيهَا حَاتِمٌ فَيُرْوَجُ فَأَرْدَهَا حَاتِمَةً.

I found in one of the books, from Abu Al-Husayn raising it to,

'Al-Sadiq^{asws} said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} the Glorious Said: "I^{azwj} am Embarrassed from a servant raising his hands and in it there is a ring of turquoise (Firoza), to Return it disappointed!''⁶⁴⁸

وَ مِنْ كِتَابِ فَضْلِ الْعَقِيقِ لِقُرَيْشِ بْنِ مُهَنَّأ الْعَلَوِيِّ بِالْإِسْنَادِ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَا رُفِعَتْ كَفٌّ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَحَبَّ إِلَيْهِ مِنْ كَفِّ فِيهَا حَاتِمٌ عَقِيقِي.

And from 'Kitab Al Aqeeq' of Quraysh Bin Muhanna Al Alawy, by the chain to,

'Abu Abdullah^{asws}, he^{asws} said: 'No palm is raised to Allah^{azwj} Mighty and Majestic is more beloved to Him^{azwj} than a palm having in it a ring of agate (Aqeeq)''⁶⁴⁹

32- سن، المحاسن في رواية هشام بن سالم عن أبي عبد الله ع قال قال: إِذَا قَالَ الْعَبْدُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ اسْتَسَلِمَ عَبْدِي أَقْضُوا حَاجَتَهُ.

(The book) 'Al Mahasin' – In a report by Hisham Bin Salim,

'From Abu Abdullah^{asws}, he (the narrator) said, 'He^{asws} said: 'When the servants says, 'There is neither might nor strength except with Allah^{azwj}', Allah^{azwj} Might and Majestic Says to the Angels: "My^{azwj} servant has submitted! Fulfil his need!''⁶⁵⁰

33- سن، المحاسن يحيى بن أبي بكر عن بعض أصحابه قال قال أبو عبد الله ع إِذَا قَالَ الْعَبْدُ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ اللَّهُ مَلَائِكَتِي اسْتَسَلِمَ عَبْدِي أَعِينُوهُ أَدْرِكُوهُ أَقْضُوا حَاجَتَهُ.

(The book) 'Al Mahasin' – Yahya Bin Abu Bakr, from one of his companions who said,

⁶⁴⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 31 d

⁶⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 31 e

⁶⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 31 f

⁶⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 32

'Abu Abdullah^{-asws} said: 'When the servant says, 'Whatever Allah^{-azwj} Desires, there is neither might nor strength except with Allah^{-azwj}', Allah^{-azwj} Says: "My^{-azwj} Angels! My servant has submitted! Assist him! Go to him and fulfil his need!"⁶⁵¹

34- صح، صحيفة الرضا عليه السلام عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُوسَى بْنَ عِمْرَانَ سَأَلَ رَبَّهُ وَ رَفَعَ يَدَيْهِ فَقَالَ يَا رَبِّ أُبْعِدْ
أَنْتَ فَأَنَا دَيْتِكَ أَمْ قَرِيبٌ أَنْتَ فَأَنَا جَيْتِكَ

(The book) 'Saheefa Al-Reza^{-asws}', may the greeting be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Musa^{-as} Bin Imran^{-as} asked his^{-as} Lord^{-azwj} and raised his^{-as} hands. He^{-as} said: 'O Lord^{-azwj}! Are you far so I^{-as} should call out to You^{-azwj}, or are You^{-azwj} near so I^{-as} should whisper to You^{-azwj}?'

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ يَا مُوسَى أَنَا جَلِيسٌ مِنْ دَكْرَتِي.

Allah^{-azwj} the Exalted Revealed to him^{-as}: "O Musa^{-as}! I^{-azwj} am a sitting companion of the one who mentions (remembers) Me^{-azwj}!"⁶⁵²

35- ضا، فقه الرضا عليه السلام أَفْضَلُ الدُّعَاءِ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ ص وَ الدُّعَاءُ لِإِخْوَانِكَ الْمُؤْمِنِينَ ثُمَّ الدُّعَاءُ لِنَفْسِكَ بِمَا أَحْبَبْتَ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'The most superior supplication is the Salawaat upon Rasool-Allah^{-saww}, and the supplication for your Momineen brothers, then the supplication for yourself with whatever you like"⁶⁵³.

36- مص، مصباح الشريعة قَالَ الصَّادِقُ ع احْفَظْ آدَابَ الدُّعَاءِ وَ انظُرْ مَنْ تَدْعُو وَ كَيْفَ تَدْعُو وَ لِمَاذَا تَدْعُو وَ حَقِيقَ عَظَمَةِ اللَّهِ وَ كِبَرِيَاءَهُ وَ عَابِينَ
بِقَلْبِكَ عِلْمَهُ بِمَا فِي صَمِيرِكَ وَ اطَّلَاعَهُ عَلَى سِرِّكَ وَ مَا يَكُنْ فِيهِ مِنَ الْحَقِّ وَ الْبَاطِلِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Preserve the etiquettes of the supplication and look Who you are supplicating to and how you are supplicating and what you are supplicating for, and realise the Magnificence of Allah^{-azwj} and His^{-azwj} Greatness, and witness His^{-azwj} Knowledge with your heart with what is in your conscience and notify it upon your secrets and what happens to be in it, from the truth and the falsehood.

وَ اغْرِفْ طُرُقَ نَجَاتِكَ وَ هَلَاقِكَ كَيْلَا تَدْعُو اللَّهَ بِشَيْءٍ مِنْهُ هَلَاقُكَ وَ أَنْتَ تَنْظُرُ فِيهِ نَجَاتَكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ يَدْعُ الْإِنْسَانُ بِالسُّرِّ دُعَاءَهُ بِالْخَيْرِ وَ كَانَ
الْإِنْسَانُ عَجُولًا

And recognise the path of your salvation and your destruction lest you supplicate to Allah^{-azwj} with something your destruction would be from it while you are thinking your salvation in it. Allah^{-azwj} Mighty and Majestic Said: **And the human being supplicates for the evil as he ought to supplicate for good, and the human being was always hasty [17:11].**

⁶⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 33

⁶⁵² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 34

⁶⁵³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 35

وَتَفَكَّرَ مَا دَا تَسْأَلُ وَ كَمْ تَسْأَلُ وَ لِمَا دَا تَسْأَلُ وَ الدُّعَاءُ اسْتِجَابَةُ الْكُلِّ مِنْكَ لِلْحَقِّ وَ تَدْوِيبُ الْمُهْجَةِ فِي مُشَاهَدَةِ الرَّبِّ وَ تَرْكُ الْإِحْتِيَارِ جَمِيعاً وَ تَسْلِيمُ الْأُمُورِ كُلِّهَا ظَاهِراً وَ بَاطِناً إِلَى اللَّهِ

And you should think about what it is that you are asking for, and how much you are asking for, and what is that which you are asking for; and the supplicate is Answered for all from you for the truth (right) and dissolving the soul in witnessing the Lord^{-azwj}, and leaving the choice altogether and submitting the affairs, all of them, their apparent and their hidden, to Allah^{-azwj}.

فَإِنْ لَمْ تَأْتِ بِشَرْطِ الدُّعَاءِ فَلَا تَنْتَظِرِ الْإِجَابَةَ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى فَلَعَلَّكَ تَدْعُوهُ بِشَيْءٍ قَدْ عَلِمَ مِنْ سِرِّكَ خِلَافَ ذَلِكَ

So, if you don't come with the conditions of the supplications, do not wait for the Answer, for He^{-azwj} Knows the secrets and the hidden (matters). Perhaps you will be supplicating for something He^{-azwj} Knows the opposite of that from your secrets!

قَالَ بَعْضُ الصَّحَابَةِ لِبَعْضِهِمْ أَنْتُمْ تَنْتَظِرُونَ الْمَطَرَ بِالدُّعَاءِ وَ أَنَا أَنْتَظِرُ الْحَجَرَ وَ اعْلَمْ أَنَّهُ لَوْ لَمْ يَكُنِ اللَّهُ أَمَرَنَا بِالدُّعَاءِ لَكُنَّا إِذَا أَخْلَصْنَا الدُّعَاءَ تَفَضَّلَ عَلَيْنَا بِالْإِجَابَةِ فَكَيْفَ وَ قَدْ ضَمِنَ ذَلِكَ لِمَنْ أَتَى بِشَرَائِطِ الدُّعَاءِ

One of the companions said to one of them, 'You are awaiting the rain with the supplication and I am awaiting the stone, and know that if Allah^{-azwj} would have Commanded us with the supplication, then we would have been sincere in the supplication, He^{-azwj} would have Graced the Answer upon us! So how (can He^{-azwj} not Answer), and He^{-azwj} has Guaranteed that for the one who come with the conditions of the supplication?'

وَ سُئِلَ رَسُولُ اللَّهِ ص عَنْ اسْمِ اللَّهِ الْأَعْظَمِ قَالَ كُلُّ اسْمٍ مِنْ أَسْمَاءِ اللَّهِ أَعْظَمُ فَفَرَّغْ قَلْبَكَ مِنْ كُلِّ مَا سِوَاهُ وَ ادْعُهُ بِأَيِّ اسْمٍ شِئْتَ فَلَيْسَ فِي الْحَقِيقَةِ لِلَّهِ اسْمٌ دُونَ اسْمِ بَلْ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ.

And Rasool-Allah^{-saww} was asked about the most Magnificent Name of Allah^{-azwj}. He^{-azwj} said: 'Every Name from Names of Allah^{-azwj} is the most Magnificent, therefore free your heart from all what is besides Him^{-azwj} and supplicate to Him^{-azwj} with whichever Name you desire to, for in reality, a Name isn't besides a Name, but He^{-azwj} Allah^{-azwj} the One, the Subduer!'⁶⁵⁴

وَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ لَا يَسْتَجِيبُ الدُّعَاءَ مِنْ قَلْبٍ لَاهٍ فَإِذَا أَتَيْتَ بِمَا دَكَّرْتُكَ لَكَ مِنْ شَرَائِطِ الدُّعَاءِ وَ أَخْلَصْتَ بِسِرِّكَ لَوَجْهِهِ فَأَبَشِّرْ بِإِحْدَى الثَّلَاثِ

And the Prophet^{-saww} said: 'Allah^{-azwj} does not Answer the supplication from an inattentive heart. When you come with what I^{-saww} mentioned to you from the conditions of the supplication, and you are sincere to His^{-azwj} Face with your secrets, then receive glad tidings with one of the three: -

إِمَّا أَنْ يُعْجَلَ لَكَ مَا سَأَلْتَ وَ إِمَّا أَنْ يَدْجَرَ لَكَ مَا هُوَ أَعْظَمُ مِنْهُ وَ إِمَّا أَنْ يَصْرِفَ عَنْكَ مِنَ الْبَلَاءِ مَا أَنْ لَوْ أَرْسَلَهُ عَلَيْكَ لَهَلَكْتَ.

Either He^{-azwj} will Hasten for you what you have asked, or He^{-azwj} will Treasure for you what is greater than it, or He^{-azwj} will Turn the affliction away from you what if He^{-azwj} had Sent upon you, you would have been destroyed!”⁶⁵⁵

قَالَ النَّبِيُّ ص قَالَ اللَّهُ تَعَالَى مَنْ شَعَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ.

The Prophet^{-saww} said: ‘Allah^{-azwj} the Exalted Said: ‘One whom My^{-azwj} Zikr pre-occupies him from asking Me^{-azwj}, I^{-azwj} shall Give him better than what I^{-azwj} Give the asking ones!”⁶⁵⁶

قَالَ الصَّادِقُ ع لَقَدْ دَعَوْتُ اللَّهَ مَرَّةً فَاسْتَجَابَ وَ نَسِيتُ الْحَاجَةَ لِأَنَّ اسْتِجَابَتَهُ بِإِقْبَالِهِ عَلَيَّ عَبْدِهِ عِنْدَ دَعْوَتِهِ أَكْثَمَ وَأَجَلُّ مِمَّا يُرِيدُ مِنْهُ الْعَبْدُ وَ لَوْ كَانَتِ الْجَنَّةُ وَ نَعِيمُهَا الْأَبَدُ وَ لَكِنْ لَا يَعْقِلُ ذَلِكَ إِلَّا الْعَامِلُونَ الْمُحِبُّونَ الْعَارِفُونَ صَفْوَةَ اللَّهِ وَ خَاصَّتَهُ.

Al-Sadiq^{-asws} said: ‘Once I^{-asws} supplicated to Allah^{-azwj} so I^{-asws} was Answered, and I^{-asws} had forgotten (to ask) the need, because His^{-azwj} Answering by His^{-azwj} Turning to His^{-azwj} servant during his supplicating is greater and more majestic than what the servant wants from Him^{-azwj}, and even if it were the Paradise and its permanent bounties, no one understands that except the workers, the loving ones, the worshippers, the gnostic(s), elites of Allah^{-azwj} and His^{-azwj} special ones!”⁶⁵⁷

37- شي، تفسير العياشي عن ابن أبي يعفور عن أبي عبد الله ع في قوله فليستجيبوا لي و ليؤمنوا بي يعلمون أنني أقدر على أن أعطيهم ما يسألوني.

Tafseer Al Ayyashi – from Ibn Abu Yafour,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **so let them answer to Me and let them believe in me, [2:186]** – i.e., knowing that I^{-azwj} am Able upon Giving them what they are asking Me^{-azwj} for”⁶⁵⁸

38- مكا، مكارم الأخلاق عن الصادق ع قال: ما أبرز عبد يده إلى الله العزيز الجبار عز وجل إلا استخيا الله عز وجل أن يردها صغراً حتى يجعل فيها من فضل رحمته ما يشاء فإذا دعا أحدكم فلا يرده حتى يمسحها على رأسه و وجهه.

(The book) ‘Makarim Al Akhlaaq’ –

‘From Al-Sadiq^{-asws} having said: ‘A servant will not protrude his hand to Allah^{-azwj} the Mighty, the Subduer, Mighty and Majestic, except Allah^{-azwj} Mighty and Majestic would be too Embarrassed from Returning it with zero, until He^{-azwj} Makes to be in it from the Grace of His^{-azwj} Mercy whatever He^{-azwj} Desires. Whenever one of you supplicates, he should not return his hand until he wipes with it upon his head and his face”⁶⁵⁹

39- مكا، مكارم الأخلاق عن الرضا ع قال: دعوة العبد سراً دعوة واحدة تعدل سبعين دعوة علانية.

⁶⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 36 a

⁶⁵⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 36 b

⁶⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 36 c

⁶⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 37

⁶⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 38

(The book) 'Makarim Al Akhlaaq' –

'From Al-Reza^{-asws} having said: 'Supplication of the servant in secrecy, one supplication equates to seventy supplications in the open''.⁶⁶⁰

وَعَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ سَاوٍ فَإِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ ثُمَّ اسْتَيْتِنِ الْإِجَابَةَ.

And from Al-Sadiq^{-asws} having said: 'Allah^{-azwj} does not Answer a supplication of an apparently heedless heart. Whenever you supplicate, concentrate with your heart, then be certain of the Answer''.⁶⁶¹

⁶⁶⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 39 a

⁶⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 17 H 39 b

باب 18 المنع عن سؤال ما لا يحل و ما لا يكون و منع الدعاء على الظالم و سائر ما لا ينبغي من الدعاء

CHAPTER 18 – THE REFUSAL FROM ASKING WHAT IS NOT PERMISSIBLE, AND THAT CANNOT HAPPEN, AND REFUSAL OF SUPPLICATION AGAINST THE OPPRESSOR AND REST OF WHAT IS NOT BEFITTING FROM THE SUPPLICATIONS

الآيات الأعراف إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

The Verses – (Surah) Al Araaf: **surely He does not Love the aggressors [7:55].**

هود فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ - قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَ تَرْحَمْنِي أَكُنُ مِنَ الْخَاسِرِينَ

(Surah) Hud^{as}: **therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones” [11:46] He said: ‘Lord! I seek Refuge with You from asking You what there isn’t any knowledge of with me, and unless You Forgive me and have Mercy on me, I would become from the losers [11:47].**

إِسْرَاءَ وَ يَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَ كَانَ الْإِنْسَانُ عَجُولًا

(Surah) Israa: **And the human being supplicates for the evil as he ought to supplicate for good, and the human being was always hasty [17:11].**

النمل قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ.

(Surah) Al Naml: **He said: ‘O people! Why are you hastening the evil before the good? [27:46].**

1- ل، الخصال الأربعةمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا صَاحِبَ الدُّعَاءِ لَا تَسْأَلْ مَا لَا يَكُونُ وَ لَا يَحِلُّ.

(The book) ‘Al Khisaal’ –

‘The four hundred (Ahadeeth), Amir Al-Momineen^{asws} said: ‘O supplicater of the supplication! Do not ask what can neither happen (impossible) nor is Permissible!’⁶⁶²

2- ما، الأماالي للشيخ الطوسي مع، معاني الأخبار لي، الأماالي للصدوق في خَبَرِ الشَّيْخِ الشَّامِيِّ أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع أَيُّ دَعْوَةٍ أَضَلُّ

(The books) ‘Al Amaali’ of the Sheykh Al Tusi, (and) ‘Ma’any Al Akhbaar’, (and) ‘Al Amaali’ of Al Sadouq –

‘In a Hadeeth of the Syrian Sheykh who asked Amir Al-Momineen^{asws}, ‘Which supplication is most straying?’

قَالَ الدَّاعِي بِمَا لَا يَكُونُ.

قَالَ فَعَلْتُ كَيْفَ يَا رَسُولَ اللَّهِ

He^{-asws} said: 'I^{-asws} said: 'How (should I^{-asws} say it), O Rasool Allah^{-saww}?'

قَالَ قُلِ اللَّهُمَّ لَا تُجْعِلْنِي إِلَى شِرَارِ خَلْقِكَ

He^{-saww} said: 'Say: 'O Allah^{-azwj}! Do not Make me^{-asws} needy to the evils ones of Your^{-azwj} creatures!''

قُلْتُ يَا رَسُولَ اللَّهِ وَمَنْ شِرَارُ خَلْقِهِ

I said, 'O Rasool Allah^{-saww}, and who are evils ones of His^{-azwj} creatures?'

قَالَ الَّذِينَ إِذَا أُعْطُوا سَخَّوْا وَإِذَا مَنَعُوا عَابَوْا.

He^{-saww} said: 'Those when they are Given, they prevent, and when they are Prevented, they are resentful'.⁶⁶⁷ **derogatory**

7- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن محمد بن عبيد بن ياسين عن أبي الحسن الثالث عن آبائه ع قال: سمع أمير المؤمنين ع رجلاً يقول اللهم إني أعوذ بك من الفتنه

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeid Bin Yaseen,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} heard a man saying, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the Fitna!'

قَالَ ع أَرَاكَ تَتَعَوَّذُ مِنْ مَالِكَ وَ وَلَدِكَ يَقُولُ اللَّهُ تَعَالَى إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَ لَكِنَّ قُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مَضَلَّاتِ الْفِتَنِ.

He^{-asws} said: 'I^{-asws} see you have sought Refuge from your wealth and your children! Allah^{-azwj} the Exalted Says: **rather your wealth and your children are a Fitna (strife), [8:28]**. But say, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the dilemmas of Fitna!''⁶⁶⁸

8- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الرئير عن علي بن الحسن بن فضال عن العباس بن عامر عن علي بن معمر عن رجل جففي قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ رَجُلٌ - اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقاً طَيِّباً

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ali Bin Ma'mar, from a man of Jufy who said,

'We were in the presence of Abu Abdullah^{-asws}. A man said, 'O Allah^{-azwj}, I ask You^{-azwj} for goodly sustenance!'

⁶⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 18 H 6

⁶⁶⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 18 H 7

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَيْهَاتَ هَيْهَاتَ هَذَا قُوتُ الْأَنْبِيَاءِ وَ لَكِنَّ سَأَلَ رِزْقاً لَا يُعَذِّبُكَ عَلَيْهِ يَوْمَ الْقِيَامَةِ هَيْهَاتَ إِنَّ اللَّهَ يَقُولُ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحاً.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'Far be it! Far be it! This is subsistence of the Prophets^{-as}. But, ask for sustenance you will not be Punished upon (permissible) on the Day of Qiyamah. Far be it! Allah^{-azwj} Says: **O you Rasools! Eat from the good things and do righteous deeds, [23:51]**'⁶⁶⁹

9- ما، الأماالي للشيخ الطوسي العضايري عن التلعكبري عن محمد بن همام عن الحميري عن الطاليسي عن زريق الخلقاني عن أبي عبد الله ع قال: تَمَنُّوا الْفِتْنَةَ فَيَهِيَ هَلَاكُ الْجَبَابِرَةِ وَ طَهَارَةُ الْأَرْضِ مِنَ الْفَسَقَةِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Gazaairy, from Al Tal'ukbari, from Muhammad Bin Hammam, from Al Himeyri, from Al Tayalisi, from Zureyq Al Khulqany,

'From Abu Abdullah^{-asws} having said: 'Wish for the Fitna for during it is destruction of the tyrants and cleansing of the earth from the corruption!''⁶⁷⁰

10- الدَّعَوَاتُ لِلرَّوْندِي، فِي التَّوْرَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِلْعَبْدِ إِنَّكَ مَتَى ظَلَمْتَ تَدْعُونِي عَلَى عَبْدٍ مِنْ عِبِيدِي مِنْ أَجْلِ أَنَّهُ ظَلَمَكَ فَلَكَ مِنْ عِبِيدِي مَنْ يَدْعُو عَلَيْكَ مِنْ أَجْلِ أَنَّكَ ظَلَمْتَهُ فَإِنْ شِئْتَ أَجَبْتُكَ وَ أَجَبْتُهُ فِيكَ وَ إِنْ شِئْتَ أَخَرْتُكَمَا إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Dawaat' of Al Rawandy –

'In the Torah, Allah^{-azwj} Mighty and Majestic Says to the servant: "You, when you are oppressed supplicate to Me^{-azwj} against a servant from My^{-azwj} servants for the reason that he has oppressed you, for you from My^{-azwj} servants there is one supplicating against you for the reason you have oppressed him. If you desire I^{-azwj} can Answer you and I^{-azwj} Answer him regarding you, and if you desire I^{-azwj} can delay both of you to the Day of Qiyamah''⁶⁷¹.

وَ رُوِيَ أَنَّ اللَّهَ أَوْحَى إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ فِي الرَّمَنِ الْأَوَّلِ أَنَّ لِرَجُلٍ فِي أُمَّتِهِ ثَلَاثَ دَعَوَاتٍ مُسْتَجَابَةٍ فَأَحْبَبُهُ بِذَلِكَ

And it is reported that Allah^{-azwj} Revealed to a Prophet^{-as} from the Prophets^{-as} in the former times that for a man from his^{-as} community there are three Answered supplications. He^{-as} informed him of that.

فَانصَرَفَ مِنْ عِنْدِهِ إِلَى بَيْتِهِ وَ أَخْبَرَ زَوْجَتَهُ بِذَلِكَ فَأَلَحَّتْ عَلَيْهِ أَنْ يَجْعَلَ دَعْوَةً لَهَا فَرَضِي فَقَالَتْ سَلِ اللَّهَ أَنْ يَجْعَلَ لِي أَجْمَلَ نِسَاءِ الرَّمَانِ فَدَعَا الرَّجُلُ فَصَارَتْ كَذَلِكَ

He left from his^{-as} presence to his house and informed his wife of that. She insisted upon him to make a supplicate for her. He agreed. She said, 'Ask Allah^{-azwj} to Make me the most beautiful of the women of the time!' The man supplicated, so she became like that.

⁶⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 18 H 8

⁶⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 18 H 9

⁶⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 18 H 10 a

ثُمَّ إِذَا لَمَّا رَأَتْ رَغْبَةَ الْمُلُوكِ وَالشُّبَّانِ الْمُتَنَعِّمِينَ فِيهَا مُتَوَفِّرَةً زَهَدَتْ فِي زَوْجِهَا الشَّيْخِ الْفَقِيرِ وَجَعَلَتْ تُغَالِظُهُ وَتُحَاشِيهِ وَهُوَ يُدَارِبُهَا وَلَا يَكَادُ يُطِيفُهَا
فَدَعَا اللَّهَ أَنْ يَجْعَلَهَا كَلْبَةً فَصَارَتْ كَذَلِكَ

Then, when she saw the desires of the kings and youths wishing regarding her, she became disenchanted in her husband, the poor old man and went on to be harsh to him and scold him, and he was polite to her, almost not (being able to) tolerate her. So, he supplicated to Allah^{-azwj} to Make her a female dog. She became like that.

ثُمَّ اجْتَمَعَ أَوْلَادُهَا يُشْوِلُونَ يَا أَبَتِ إِنَّ النَّاسَ يُعَيِّرُونَ أَنْ أَمْنَا كَلْبَةً نَاجِحَةً وَجَعَلُوا يَبْكُونَ وَ يَسْأَلُونَهُ أَنْ يَدْعُو اللَّهَ أَنْ يَجْعَلَهَا كَمَا كَانَتْ فَدَعَا اللَّهَ تَعَالَى فَصَيَّرَهَا
مِثْلَ الَّذِي كَانَتْ فِي الْحَالَةِ الْأُولَى فَذَهَبَتِ الدَّعَوَاتُ الثَّلَاثُ ضَيَاعاً.

Then her children gathered saying, 'O father! The people are faulting that our mother is a barking dog', and they went on crying and asking him to supplicate to Allah^{-azwj} to Make her just as she used to be. He^{-azwj} supplicated to Allah^{-azwj} the Exalted, so He^{-azwj} Transformed her to be like what she was in the former state. The three supplications went to waste".⁶⁷²

وَعَنْ رَبِيعَةَ بْنِ كَعْبٍ قَالَ: قَالَ لِي ذَاتَ يَوْمٍ رَسُولُ اللَّهِ ص يَا رَبِيعَةُ خَدَمْتَنِي سَبْعَ سِنِينَ أَ فَلَا تَسْأَلُنِي حَاجَةً

And from Rabie Bin Ka'ab who said,

'One day Rasool-Allah^{-saww} said to me: 'O Rabie! You have served me^{-saww} for seven years. Will you not ask me^{-saww} for a need?'

فَقُلْتُ يَا رَسُولَ اللَّهِ أَمَهْلِنِي حَتَّى أَفَكِّرَ

I said, 'O Rasool-Allah^{-saww}! Respite me until I think'.

فَلَمَّا أَصْبَحْتُ وَ دَخَلْتُ عَلَيْهِ قَالَ لِي يَا رَبِيعَةُ هَاتِ حَاجَتَكَ

When I came to the morning and I entered to see him, he^{-saww} said to me: 'O Rabie, give your need!'

فَقُلْتُ تَسْأَلُ اللَّهَ أَنْ يُدْخِلَنِي مَعَكَ الْجَنَّةَ

I said, 'Ask Allah^{-azwj} to Enter me into the Paradise with you^{-saww}'.

فَقَالَ لِي مَنْ عَلَّمَكَ هَذَا

He^{-saww} said to me: 'Who taught you this?'

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا عَلَّمَنِي أَحَدٌ لَكِنِّي فَكَّرْتُ فِي نَفْسِي وَ قُلْتُ إِنَّ سَأَلْتُهُ مَا لَأَكَانَ إِلَّا نَفَادٍ وَ إِنْ سَأَلْتُهُ عُمُرًا طَوِيلًا وَ أَوْلَادًا كَانَ عَاقِبَتُهُمُ الْمَوْتُ

⁶⁷² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 18 H 10 b

I said, 'O Rasool-Allah^{-saww}! No one taught me, but I thought regarding myself and said, 'If I ask him^{-saww} for wealth, it would go to depletion, and if I ask him^{-as} for long life and children, their end result would be the death!'

قَالَ رَبِيعَةُ فَنَكَسَ رَأْسَهُ سَاعَةً ثُمَّ قَالَ أَفْعَلُ ذَلِكَ فَأَعْيَى بِكَثْرَةِ السُّجُودِ

Rabie said, 'He^{-saww} lowered his^{-saww} head for a while, then said: 'I^{-azwj} shall do that, so assist me^{-asws} with abundance of prostrations (Sajdah(s))!''

قَالَ وَ سَمِعْتُهُ يَقُولُ سَتَكُونُ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ ذَلِكَ فَالْتَزِمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ عَ الْحَبْرِ بِتَمَامِهِ.

He (the narrator) said, 'And I heard him^{-saww} saying: 'After me^{-saww} there will be Fitna. When that happens, stick with Ali^{-asws} Bin Abu Talib^{-asws}!' – the Hadeeth in its complete (form)'.⁶⁷³

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا سُئِلَ شَيْئًا فَإِذَا أَرَادَ أَنْ يَفْعَلَهُ قَالَ نَعَمْ وَ إِذَا أَرَادَ أَنْ لَا يَفْعَلَ سَكَتَ وَ كَانَ لَا يَقُولُ لَيْسَ لِيءَ لَا

And from Amir Al-Momineen^{-asws} having said: 'The Prophet^{-saww} was such, whenever he^{-saww} was asked something, when he^{-saww} wanted to do it, said: 'Yes'. And when he^{-saww} did not want to do it, was silent, and he^{-saww} would not say: 'No', to anything.

فَأَتَاهُ أُعْرَابِيٌّ فَسَأَلَهُ فَسَكَتَ ثُمَّ سَأَلَهُ فَسَكَتَ ثُمَّ سَأَلَهُ فَسَكَتَ فَقَالَ ص كَهَيْئَةِ الْمُسْتَرْسِلِ مَا شِئْتَ يَا أُعْرَابِيٌّ

A Bedouin came to him^{-saww}, he asked him^{-saww}. He^{-saww} was silent. Then he asked him^{-saww}, he^{-saww} was silent. Then he asked him^{-saww}, he^{-saww} was silent. He^{-saww} said as if fully prepared: '(Ask) whatever you desire to, O Bedouin!'

فَقُلْنَا الْآنَ يَسْأَلُ الْجَنَّةَ

We said, 'Now, ask for the Paradise!'

فَقَالَ الْأُعْرَابِيُّ أَسْأَلُكَ نَاقَةً وَ رَحْلَهَا وَ زَادًا

The Bedouin said, 'I ask you^{-saww} for a she-camel and its saddles and its provision!'

قَالَ لَكَ ذَلِكَ

He^{-saww} said: 'That is (will be) for you'.

ثُمَّ قَالَ ص كَمْ بَيْنَ مَسْأَلَةِ الْأُعْرَابِيِّ وَ عَجُوزِ بَنِي إِسْرَائِيلَ

Then he^{-saww} said: 'How much is there between the request of the Bedouin and the old woman of the children of Israel?'

⁶⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 18 H 10 c

ثُمَّ قَالَ إِنَّ مُوسَى لَمَّا أَمَرَ أَنْ يَقْطَعَ الْبَحْرَ فَانْتَهَى إِلَيْهِ وَضُرِبَتْ وُجُوهُ الدَّوَابِّ رَجَعَتْ فَقَالَ مُوسَى يَا رَبِّ مَا لِي

Then he^{-saww} said: 'When Musa^{-as} was Commanded to cut across the sea, he^{-as} ended to it and struck the face of his^{-as} animal. It retreated. Musa^{-as} said: 'O Lord^{-azwj}! What is the matter with me^{-as}?'

قَالَ يَا مُوسَى إِنَّكَ عِنْدَ قَبْرِ يُوسُفَ فَأَحْمِلْ عِظَامَهُ

He^{-azwj} Said: "O Musa^{-as}! You^{-as} are by the grave of Yusuf^{-as}. Carry his^{-as} bones!"

وَ قَدْ اسْتَوَى الْقَبْرُ بِالْأَرْضِ فَسَأَلَ مُوسَى قَوْمَهُ هَلْ يَدْرِي أَحَدٌ مِنْكُمْ أَيْنَ هُوَ

And the grave had been evened with the ground. Musa^{-as} asked his^{-as} people: 'Does anyone of you know where it is?'

قَالُوا عَجُوزٌ لَعَلَّهَا تَعْلَمُ

They said, 'There is an old woman, perhaps she knows'.

فَقَالَ لَهَا هَلْ تَعْلَمِينَ

He^{-as} said to her: 'Do you know?'

قَالَتْ نَعَمْ

She said, 'Yes'.

قَالَ فَدُلِينَا عَلَيْهِ

He^{-as} said: 'Point us to it!'

قَالَتْ لَا وَاللَّهِ حَتَّى تُعْطِيَنِي مَا أَسْأَلُكَ

She said, 'By Allah^{-azwj}, (only after) you^{-as} give me what I ask you for!'

قَالَ ذَلِكَ لَكَ

He^{-as} said: 'That is for you!'

قَالَ فَإِنِّي أَسْأَلُكَ أَنْ أَكُونَ مَعَكَ فِي الدَّرَجَةِ الَّتِي تَكُونُ فِي الْجَنَّةِ

She said, 'I hereby ask you^{-as} to be with you^{-as} in the level which you^{-as} would be in the Paradise'.

قَالَ سَلِّي الْجَنَّةَ

He^{-as} said: 'Ask me^{-as} for the Paradise!'

قَالَتْ لَا وَاللَّهِ إِلَّا أَنْ أَكُونَ مَعَكَ

She said, 'No, by Allah^{-azwj}, unless if I be with you^{-as}!'

فَجَعَلَ مُوسَى يُرَاوِدُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ أَعْطِهَا ذَلِكَ فَإِنَّهَا لَا تَنْفُصُكَ فَأَعْطَاهَا وَ دَلَّتْهُ عَلَى الْقَبْرِ .

Musa^{-as} hesitated, so Allah^{-azwj} Revealed to him^{-as}: "Give her that so she will not reduce you^{-as}, for I^{-azwj} shall be Giving her!", and she pointed him^{-as} to the grave".⁶⁷⁴

11- عُذَّةُ الدَّاعِي، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ سَأَلَ فَوْقَ قَدْرِهِ اسْتَحَقَّ الْحُرْمَانَ.

(The book) 'Uddat Al Daie' –

'Amir Al-Momineen^{-asws} said: 'One who asks above his word deserved the deprivation''.⁶⁷⁵

⁶⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 18 H 10 d

⁶⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 18 H 10 e

CHAPTER 19 – MERIT OF THE CRYING AND CONDEMNATION OF THE FROZEN (UNCRYING) EYES

الآيات المائدة و إذا سمعوا ما أنزل إلى الرسول ترى أعينهم تفيض من الدمع بما عرفوا من الحق.

The Verses – (Surah) Al Maidah: **And when they are hearing what is Revealed to the Rasool, you will see their eyes overflowing from the tears from what they are recognising from the Truth. [5:83].**

1- لي، الأماالي للصدوق ابن موسى عن الأسدي عن سهل عن عبد العظيم عن أبي الحسن العسكري ع قال: لما كلم الله عز وجل موسى بن عمران ع قال موسى إلهي ما جزاء من دعت عيناه من خشيتك

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Sahl, from Abdul Azeem,

'From Abu Al-Hassan Al-Askari^{-asws} having said: 'When Allah^{-azwj} Mighty and Majestic Spoke to Musa^{-as} Bin Imran^{-as}, Musa^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of one whose eyes are tearful from fearing You^{-azwj}?'

قال يا موسى أفي وجهه من حر النار و أومنه يوم الفزع الأكبر.

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} shall Save his face from heat of the Hellfire, and I^{-azwj} shall Secure him from the great panic!"⁶⁷⁶

2- لي، الأماالي للصدوق ماجيلويه عن محمد الطار عن الأشعري عن اليقطيني عن أبي زكريا المؤمن عن سليمان بن خالد عن أبي عبد الله ع قال: إن رسول الله ص أتى شباباً من الأنصار فقال إني أريد أن أقرأ عليكم فمن بكى فله الجنة

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Al Yaqteeny, from Abu Zakariya Al Momin, from Suleyman Bin Khalid,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} came to youths from the Helpers. He^{-saww} said: 'I^{-saww} want to read unto you all. The one who cries, the Paradise is for him!'

فقرأ آخر الزمر و سبق الذين كفروا إلى جهنم زمراً إلى آخر السورة

He^{-saww} read the end of (Surah) Al Zumar: **And those who commit Kufr would be ushered to Hell in groups, [39:71]** – up to end of the Chapter.

فبكى القوم جميعاً إلا شاباً فقال يا رسول الله قد تبأبئت فما قطرت عيني

The group cried altogether except one youth. He said, 'O Rasool-Allah^{-saww}! I have cried by my eyes did not drop tears!'

⁶⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 1

قَالَ إِنِّي مُعِيدٌ عَلَيْكُمْ فَمَنْ تَبَاكَى فَلَهُ الْجَنَّةُ

He^{-saww} said: 'I^{-saww} am repeating to you all. The one who cries, the Paradise is for him!'

قَالَ فَأَعَادَ عَلَيْهِمْ فَبَكَى الْقَوْمُ وَ تَبَاكَى الْفَتَى فَدَخَلُوا الْجَنَّةَ جَمِيعاً.

He^{-asws} said: 'He^{-saww} repeated to them. The group cried and the youth cried. So, they entered the Paradise altogether'.⁶⁷⁷

3- لي، الأماالي للصدوق في حَبْرِ الْمَنَاهِي قَالَ النَّبِيُّ ص أَلَا وَ مَنْ دَرَفَتْ عَيْنَاهُ مِنْ حَشْيَةِ اللَّهِ كَانَ لَهُ بِكُلِّ قَطْرَةٍ قَطْرَةٌ مِنْ دُمُوعِهِ فَصَرَّ فِي الْجَنَّةِ مُكَلَّلًا بِالذَّرِّ وَالْجَوْهَرِ فِيهِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا حَظَرٌ عَلَى قَلْبٍ بَشَرٍ.

(The book) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of the prohibitions, the Prophet^{-saww} said: 'Indeed, and the one who sheds tears of his eyes from fearing Allah^{-azwj}, for every drop of his tears dropping from him, there would be a castle for him in the Paradise, embedded with the gems and the jewels. In it is what neither an eye has seen nor has an ear heard, nor has it occurred on the heart of a mortal'.⁶⁷⁸

4- ن، عيون أخبار الرضا عليه السلام الْمُقْبِرُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنْ أَبِي مُحَمَّدٍ عَنْ آبَائِهِ عَنِ الصَّادِقِ ع قَالَ: إِنَّ الرَّجُلَ لَيَكُونُ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ أَكْثَرُ مِمَّا بَيْنَ الثَّرَى إِلَى الْعَرْشِ لِكَثْرَةِ ذُنُوبِهِ فَمَا هُوَ إِلَّا أَنْ يَبْكِيَ مِنْ حَشْيَةِ اللَّهِ عَزَّ وَ جَلَّ نَدَمًا عَلَيْهَا حَتَّى يَصِيرَ بَيْنَهُ وَ بَيْنَهَا أَقْرَبُ مِنْ جَفْنَتِهِ إِلَى مُقْلَتِهِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Al Mufassir, from Ahmad Bin Al-Hassan Al-Husayni,

'From Abu Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} having said: 'The man, there happens to be between him and the Paradise more than what is between the soil to the Throne due to the abundance of his sins. So, he is not except his crying from fear of Allah^{-azwj} Mighty and Majestic in regret upon it until there becomes between him and it, closer than from his eyelid to his eyeball'.⁶⁷⁹

5- ن، عيون أخبار الرضا عليه السلام بِحَدِّ الْإِسْنَادِ قَالَ قَالَ الصَّادِقُ ع كَمْ مِمَّنْ كَثُرَ ضَحْكُهُ لَأَعْيَابِ يَوْمَ الْقِيَامَةِ بِكَأْوِهِ وَ كَمْ مِمَّنْ كَثُرَ بُكَاءُهُ عَلَى ذَنْبِهِ خَائِفاً يَكْثُرُ يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ سُورُهُ وَ ضَحْكُهُ.

(The book) 'Uyoun Akhbaar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by this chain, said: 'Al-Sadiq^{-asws} said: 'How many (people) whose laughter is a lot will be crying a lot on the Day of Qiyamah, and how many (people) their crying is a lot upon his sins fearfully, on the Day of Qiyamah his happiness and his laughter will be a lot'.⁶⁸⁰

⁶⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 2

⁶⁷⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 3

⁶⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 4

⁶⁸⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 5

6- ل، الخصال أبي عن سعد عن ابن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن منصور بن يونس عن الثمالي عن علي بن الحسين ع قال: ما من قطرة أحب إلى الله عز وجل من قطرتين قطرة دم في سبيل الله و قطرة دمع في سواد الليل - لا يريد بها عبد إلا الله عز وجل.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'There is none from a drop more beloved to Allah^{-azwj} Mighty and Majestic than two drops – a drop of blood in the way of Allah^{-azwj} and a drop of tears in the darkness of the night, a servant does not intend by it except Allah^{-azwj} Mighty and Majestic".⁶⁸¹

7- ل، الخصال ماجيلويه عن عمه عن هارون عن ابن زياد عن الصادق عن أبيه ع قال قال النبي ص ثلاث منجيات تكف لسانك و تبكي على خطيبتك و تلزم بيتك.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} said: 'Three are saviours – restraining your tongue, and your crying upon your sins, and your staying in your house".⁶⁸²

8- ل، الخصال ابن المغيرة عن جده عن جده عن السكوني عن الصادق عن أبيه ع قال قال رسول الله ص كل عين باكية يوم القيامة إلا ثلاثة أعين عين بكت من خشية الله و عين غصت عن محارم الله و عين بانث ساهرة في سبيل الله.

(The book) 'Al Khisaal' – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'On the Day of Qiyamah, every eye will cry except three eyes – an eye which had cried from fear of Allah^{-azwj}, and an eye closed from Prohibitions of Allah^{-azwj}, and an eye which had spent the night awake in the way of Allah^{-azwj}".⁶⁸³

9- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي أزيغ خصال من الشقاء جمود العين و قساوة القلب و بعد الأمل و حب البقاء.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: 'O Ali^{-asws}! Four characteristics are from the wretchedness – the frozen (uncrying) eyes, and the cruel heart, and long hopes, and love of remaining (alive)".⁶⁸⁴

10- ل، الخصال ابن المتوكلي عن السعدآبادي عن البرقي عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه عن آبائه عن علي ع قال قال رسول الله ص من علامات الشقاء جمود العين و قساوة القلب و شدة الحرص في طلب الرزق و الإصرار على الذنب.

⁶⁸¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 6

⁶⁸² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 7

⁶⁸³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 8

⁶⁸⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 9

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Al Nowfaly, from Al Sakuni,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From the signs of wretchedness are, the frozen (uncrying) eyes, and the cruel heart, and the intense greed in seeking the sustenance, and the persistence upon the sin''^{.685}

11- ل، الخصال ابن المُنَوِّكِلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ الْقَدَّاحِ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: قَالَ عِيسَى بْنُ مَرْيَمَ ع طُوبَى لِمَنْ كَانَ صَمْتُهُ فِكْرًا وَ نَظْرُهُ عَبْرًا وَ وَسْعُهُ بَيْتُهُ وَ بَكَى عَلَى خَطِيئَتِهِ وَ سَلِمَ النَّاسُ مِنْ يَدِهِ وَ لِسَانِهِ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Hashim, from Al Qaddah,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Isa^{-as} Bin Maryam^{-as} said: 'Beatitude is for the one whose silence was contemplation, and his looking was taking a lesson, and his house was capacious, and he cries upon his sins, and the people are safe from his hands and his tongue''^{.686}

12- ل، الخصال الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوْفِيِّ عَنِ أَبِي جَمِيلَةَ عَنِ الْحَضْرَمِيِّ عَنِ سَلَمَةَ بْنِ كَهَيْلٍ رَفَعَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص سَبْعَةٌ فِي ظِلِّ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

(The book) 'Al Khisaal' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his, from Al-Husayn Bin Ashkeyb, from Muhammad Bin Ali Al Kufi, from Abu Jameela, from Al Hazramy, from Salama Bin Kuheyl, raising it from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Seven would be in the Shade of the Throne of Allah^{-azwj} Mighty and Majestic on a Day there will be no shade except His^{-azwj} Shade: -

إِمَامٌ عَادِلٌ وَ شَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ تَصَدَّقَ بِبَيْمِينِهِ فَأَخْفَاهُ عَنْ شِمَالِهِ وَ رَجُلٌ ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ خَالِيًا فَفَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ وَ رَجُلٌ لَقِيَ أَخَاهُ الْمُؤْمِنَ فَقَالَ إِنِّي لِأُحِبُّكَ فِي اللَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ خَرَجَ مِنَ الْمَسْجِدِ وَ فِي نَيْبِهِ أَنْ يَرْجِعَ إِلَيْهِ وَ رَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ جَمَالٍ إِلَى نَفْسِهَا فَقَالَ- إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ.

A just Imam^{-asws}; and a youth growing in the worship of Allah^{-azwj} Mighty and Majestic; and a man donating charity with his right hand and hides it from his left; and a man doing Zikr of Allah^{-azwj} Mighty and Majestic in seclusion, so his eyes overflow from fear of Allah^{-azwj}; and a man meeting his Momin brother so he say, 'I love you for the Sake of Allah^{-azwj} Mighty and Majestic'; and a man going out from the Masjid and in his intention that he would be returning to it; and a man whom a woman with beauty invites him to herself, so he says, 'I fear Allah^{-azwj} Lord^{-azwj} of the worlds!'⁶⁸⁷

13- ثو، ثواب الأعمال أَبِي عَنِ سَعْدِ عَنِ ابْنِ عِيسَى وَ ابْنِ هَاشِمٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوْفِيِّ جَمِيعًا عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنِ عَمْرِو بْنِ بَثْرَةَ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ شَيْءٌ إِلَّا وَ لَهُ شَيْءٌ يَغْدِلُهُ إِلَّا اللَّهُ فَإِنَّهُ لَا يَغْدِلُهُ شَيْءٌ وَ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهُ لَا يَغْدِلُهُ شَيْءٌ وَ دَمْعَةٌ مِنْ حَوْفِ اللَّهِ فَإِنَّهُ لَيْسَ لَهَا مِثْقَالُ فَإِنْ سَأَلْتَ عَلَى وَجْهِهِ لَمْ يَرْهَقْهُ قَتْرٌ وَ لَا ذِلَّةٌ يَغْدِلُهَا أَبَدًا.

⁶⁸⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 10

⁶⁸⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 11

⁶⁸⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 12

(The book) 'Sawaab Al Amaal' – My father, from Saad, from Ibn Isa, and Ibn Hashim, and Al-Hassan Bin Ali Al Kufi, altogether from Al-Husayn Bin Sayf, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There isn't anything except and there is something equating it except Allah^{-azwj}, for nothing equates to Him^{-azwj}, and (the phrase), 'There is no god except Allah^{-azwj}, for nothing equates it, and tears from fearing Allah^{-azwj} for there isn't any (equating) weight for it if it flows upon his face, neither stinginess nor humiliation will afflict him after it, ever!''⁶⁸⁸

14- ثواب الأعمال أبي عن الحيمري عن إبراهيم بن مهزيار عن أخيه علي بن أبي عمير عن منصور بن يونس عن محمد بن مروان عن أبي عبد الله ع قال: ما من شيء إلا وله كيل أو وزن إلا الدموع فإن القطرة منها تطفئ بحارا من نارٍ و إذا اغرورقت العين بمائها لم يرهق وجهه قطرٌ ولا ذلّة فإذا فاضت حرمة الله على النار ولو أن باكيًا بكى في أمة لرحموا.

(The book) 'Sawaab Al Amaal' – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his father Ali, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'There is none from a thing except and there is a measurement for it or weight except the tears, for the drop from it can extinguish an ocean of fire; and when the eye overflows with its water, neither misery nor humiliation will fatigue him. When it flows, Allah^{-azwj} Prohibits him unto the Hellfire, and if a crying one cries in a community, they would (all) be Mercied''⁶⁸⁹

15- ثواب الأعمال ابن إدريس عن أبيه عن عبد الله بن محمد عن أبيه عن ابن المغيرة عن السكوني عن الصادق عن أبيه ع قال قال رسول الله ص طوبى لصورة نظر الله إليها تبكي على ذنب من خشية الله عز وجل لم يطلع على ذلك الذنب غيره.

(The book) 'Sawaab Al Amaal' – Ibn Idrees, from his father, from Abdullah Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beatitude be for a face Allah^{-azwj} Looks at it, crying from a sin from fearing Allah^{-azwj} Mighty and Majestic, others have not been notified upon that sin''⁶⁹⁰

16- جاء المجالس للمفيد أحمد بن الوليد عن أبيه عن الحيمري عن أحمد بن محمد عن علي بن الحكم عن هشام بن سالم عن أبي عبد الله ع مثله وفيه طوبى لشخصي نظر إليه الله.

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Himeyri, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim,

'From Abu Abdullah^{-asws}, similar to it, and in it is: 'Beatitude is for a person Allah^{-azwj} Looks at''⁶⁹¹

⁶⁸⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 13

⁶⁸⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 14

⁶⁹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 15

⁶⁹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 16

17- ثوب الأعمال أبي عن سعد عن أحمد بن محمد بن ابن محبوب عن أبي أيوب عن الوصائي عن أبي جعفر ع قال: كان فيما نأجى الله به موسى ع على الطور أن يا موسى أبلغ قومك أنه ما يتقرب إلي المنقرتون بمنزل البكاء من خشيتي

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Al Wassafy,

'From Abu Ja'far^{asws} having said: 'It was among what Allah^{azwj} Whispered with to Musa^{asws} upon the (mount) Al-Toor: "O Musa^{as}! Deliver to your^{as} people that the ones drawing closer to Me^{azwj} will not draw closer to Me^{azwj} with the likes of crying from fear of Allah^{azwj}!"

قال موسى يا أكرم الأكرمين فما ذا أثبتهم على ذلك

Musa^{as} said: 'O most Benevolent of the benevolent ones! What will You^{azwj} be Rewarding them upon that?'

قال هم في الرقيق الأعلى لا يشركهم فيه أحد.

He^{azwj} Said: "They would be among the lofty friends. No one will participate them in it!"⁶⁹²

18- سن، المحاسن أبي عمّن ذكره قال قال أبو عبد الله ع الحيز كله في ثلاث خصال في النظر و السكوت و الكلام فكل نظر ليس فيه اعتبار فهو سهو و كل سكوت ليس فيه فكرة فهو غفلة و كل كلام ليس فيه ذكر فهو لغو

(The book) 'Al Mahasin' – My father, from the one who mentions it, said,

'Abu Abdullah^{asws} said: 'The goodness, all of it is in three characteristics – in the looking, and the silence, and the talking. Every looking not having a lesson learned in it, it is an omission, and every silence not having contemplation in it, it is heedlessness, and every talk not having Zikr in it, it is vain talk.

فطوبى لمن كان نظره اعتباراً و سكوته فكرة و كلامه ذكراً و بكى على خطيئته و آمن الناس شره.

Beatitude is for one whose looking was taking a lesson, and his silence was contemplation, and his talk was Zikr, and he cries upon his sins and the people are safe from his evil".⁶⁹³

19- سن، المحاسن الوشاء عن مثنى الحنّاط عن الثمالي قال قال أبو عبد الله ع ما من قطرة أحب إلى الله من قطرة دمع في سواد الليل يقطرها العبد مخافة من الله لا يريد بها غيره و ما جرعة يتجرعها عبد أحب إلى الله من جرعة غيظ يتجرعها عبد يردها في قلبه إما بصبر و إما بجلي.

(The book) 'Al Mahasin' – Al Washa, from Musanna Al Hannat, from Al Sumali who said,

'Abu Abdullah^{asws} said: 'There is none from a drop move beloved to Allah^{azwj} than a tear drop in darkness of the night, the servant drops it fearing from Allah^{azwj}, not intending by it anyone

⁶⁹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 17

⁶⁹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 18

else; and there is no gulp a servant gulps being more beloved to Allah^{-azwj} than a gulp, rage a servant, gulps returning it back into his heart, either by patience or by forbearance”^{.694}

20- ين، كتاب حسين بن سعيد و النوادر فضالة عن أبان عن غيلان يرفعهُ إلى أبي جعفر ع قال: ما من عينٍ اغرورقت في مائها من خشية الله إلا حرمها الله على النار فإن سألت دموعها على حدٍ صاحبها لم يرهق وجهه قطر ولا ذلة

The book of Husayn Bin Saeed and ‘Al Nawadir’ – Fazalat, from Aban Bin Gaylan raising it to,

Abu Ja’far^{-asws} said: ‘There none from an eye overflowing in its water from fear of Allah^{-azwj} except Allah^{-azwj} would Prohibit it unto the Hellfire. If its tears flow upon the cheek of its crier, neither miserliness nor humiliation will afflict his face.

و ما من شيء إلا وله كيل إلا الدموع فإن القطرة منها تطفى البحار من النار ولو أن رجلاً بكى في أمة ففطرت منه دموعه لرحموا بكائه و عفي عنهم.

And there is nothing except and there is a measurement for it except the tears, for the drop from it extinguishes the oceans from the Hellfire, and if a man were to cry in his community, so the tears drop off from him, they would (all) be Mercied due to his crying and He^{-azwj} will Pardon them”^{.695}

21- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن بزرج عن صالح بن زرين و غيره عن أبي عبد الله ع قال: كل عين باكية يوم القيامة إلا ثلاثة أعين غُضت عن محارم الله أو عينٍ سهرت في طاعة الله أو عينٍ بكّت في جوف الليل من خشية الله.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ibn Abu Umeyr, from Buzurj, from Salih Bin Razeyn and someone else,

‘From Abu Abdullah^{-asws} having said: ‘Every eye will cry on the Day of Qiyamah except three eyes – an eye closed from Prohibitions of Allah^{-azwj}, or an eye awake at night in obedience of Allah^{-azwj}, or an eye crying at night in fear from Allah^{-azwj}’^{.696}

22- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن رجلٍ من أصحابه قال قال أبو عبد الله ع أوحى الله إلى موسى ع إن عبادي لم يتقربوا إليّ بشيء أحب إليّ من ثلاثٍ خصالٍ الرُّهد في الدُّنيا و الورع عن المعاصي و البكاء من خشيتي

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ibn Abu Umeyr, from a man from his companions who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Revealed to Musa^{-as}: “My^{-azwj} servant cannot draw closer to Me^{-azwj} with anything more beloved to Me^{-azwj} than three characteristics – the ascetism in the world, and the devoutness from the (acts of) disobedience, and the crying from fearing Me^{-azwj}”

فقال موسى يا ربّ فما لمن صنع ذلك

Musa^{-as} said: ‘O Lord^{-azwj}! What is for the one who does that?’

⁶⁹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 19

⁶⁹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 20

⁶⁹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 21

قَالَ اللهُ تَعَالَى أَمَّا الرَّاهِدُونَ فِي الدُّنْيَا فَأَحْكَمَهُمْ فِي الْجَنَّةِ وَ أَمَّا الْمُتَوَرِّعُونَ عَنِ الْمَعَاصِي فَمَا أَحْسَبُهُمْ وَأَمَّا الْبَاكُونَ مِنْ حَشْيَتِي فَنِي الرَّفِيقِ الْأَعْلَى.

Allah^{-azwj} the Exalted Said: “As for the ascetics in the world, I^{-azwj} shall Judge them to be in the Paradise, and as for the ones devout from the (acts of) disobedience, I^{-azwj} will not Reckon them, and as for the one crying from fearing Me^{-azwj}, they would be among the lofty friends!”⁶⁹⁷

23- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ بَكَى عَلَى الْجَنَّةِ دَخَلَ الْجَنَّةَ وَ مَنْ بَكَى عَلَى الدُّنْيَا دَخَلَ النَّارَ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who cries upon the Paradise will enter the Paradise, and one who cries upon the world will enter the Hellfire!’⁶⁹⁸

24- مِنْ حُطِّ الشَّهِيدِ قُدْسٍ سِرُّهُ نَقْلًا مِنْ كِتَابِ زُهْدِ الصَّادِقِ ع عَنْهُ ع قَالَ: بَكَى يَحْيَى بْنُ زَكْرِيَّا ع حَتَّى ذَهَبَ لَحْمُ حَدَيْبِهِ مِنَ الدُّمُوعِ فَوَضَعَ عَلَى الْعَظْمِ لُبُودًا يَجْرِي عَلَيْهَا الدُّمُوعُ فَقَالَ لَهُ أَبُوهُ يَا بُنَيَّ إِنِّي سَأَلْتُ اللَّهَ تَعَالَى أَنْ يَهَبَكَ لِي لِتَقَرَّ عَيْنِي بِكَ

From the handwriting of Al Shaheed, may his soul be sanctified,

‘Copying from the book ‘Zohd Al-Sadiq^{-asws}, from him^{-asws} having said: ‘Yahya^{-as} Bin Zakariya^{-as} cried until the flesh of his^{-as} cheeks was gone. He^{-as} placed woollen matting upon the bones for the tears to flow upon it. His^{-as} father^{-as} said to him^{-as}: ‘O my^{-as} son^{-as}! I^{-as} had asked Allah^{-azwj} the Exalted to Gift you^{-as} to me^{-as} for my^{-as} eyes to be delight by you^{-as}!’

فَقَالَ يَا أَبَتِ إِنَّ عَلَى نِيرَانِ رَبَّنَا مَعَائِيزَ - لَا يَجُوزُهَا إِلَّا الْبُكَاءُ وَ مِنْ حَشْيَةِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَخَوْتُ أَنْ آتِيَهَا فَأَرْلُ مِنْهَا

He^{-as} said: ‘O father^{-as}! There are stumbles (obstacles) upon the Fires of our Lord^{-azwj}. None can cross these except the ones crying from fear of Allah^{-azwj} Mighty and Majestic, and I^{-as} fear that I^{-as} might come to it and slip from it!’

فَبَكَى زَكْرِيَّا حَتَّى غُشِيَ عَلَيْهِ مِنَ الْبُكَاءِ.

Zakariya^{-as} cried until there was unconsciousness upon him^{-as} from the crying”⁶⁹⁹.

25- عُدَّةُ الدَّاعِي، رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ رَبِّي تَبَارَكَ وَ تَعَالَى حَبَّرَنِي فَقَالَ وَ عَزَّتِي وَ جَلَالِي مَا أَدْرَكَ الْعَابِدُونَ دَرْكَ الْبُكَاءِ عِنْدِي شَيْئًا وَ إِنِّي لِأُنْبِي هُمْ فِي الرَّفِيقِ الْأَعْلَى قَصْرًا لَا يُشَارِكُهُمْ فِيهِ عَزِيمُهُمْ

(The book) ‘Uddat Al Daie’ –

‘It is reported from the Prophet^{-saww} having said: ‘My^{-saww} Lord^{-azwj} Blessed and Exalted Informed me^{-saww}. He^{-azwj} Said: “By My^{-azwj} Might and My^{-azwj} Majesty! The worshippers will

⁶⁹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 22

⁶⁹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 23

⁶⁹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 24

not attain anything in My^{-azwj} Presence the attainment of the crying, and I^{-azwj} shall Build a castle for them among the lofty friend. No one will participate with them in it other than them!”

وَ فِيمَا أَوْحَى إِلَى مُوسَى ع وَ ابْنِكَ عَلَى نَفْسِكَ مَا دُمْتَ فِي الدُّنْيَا وَ تَخَوَّفِ الْعَطَبَ وَ الْمَهَالِكَ وَ لَا تَعْرُتْكَ زِينَةُ الدُّنْيَا وَ زَهْرَتُهَا

And among what He^{-azwj} Revealed to Musa^{-as}: “And cry upon yourself^{-as} for as long as you^{-as} are in the world, and fear the disasters and the destructions, and do not let adornments of the world and its blossoms deceive you^{-azwj!}”

وَ إِلَى عِيسَى ع يَا عِيسَى ابْنَ الْبِكْرِ الْبُتُولِ ابْنِكَ عَلَى نَفْسِكَ بُكَاءً مَنْ قَدْ وَدَّعَ الْأَهْلَ وَ قَلَى الدُّنْيَا وَ تَرَكَهَا لِأَهْلِهَا وَ صَارَتْ رَغْبَتُهُ فِيمَا عِنْدَ إِيَّاهِ.

And to Isa^{-as}: “O Isa^{-as}, son^{-as} of the chaste virgin! Cry upon yourself^{-as}, crying of the one who is bidding farewell to the family, and despises the world and leaves it for its people, and his desire is regarding what is with his God^{-azwj!}”⁷⁰⁰

وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ فِي وَصِيَّةِ رَسُولِ اللَّهِ ص لِعَلِيِّ ع أَنَّهُ قَالَ يَا عَلِيُّ أَوْصِيكَ فِي نَفْسِكَ بِخِصَالٍ فَاخْطُطْهَا

And it is reported by Muawiya Bin Ammar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘It was in a bequest of Rasool-Allah^{-saww} to Ali^{-asws}, he^{-saww} said: ‘O Ali^{-asws}! I^{-saww} bequeath to you^{-asws} regarding yourself^{-asws} with characteristics, so preserve these!’

ثُمَّ قَالَ اللَّهُمَّ أَعْنَهُ وَ عَدَّ خِصَالًا وَ الرَّابِعَةُ كَثْرَةُ الْبُكَاءِ مِنْ حَشِيَّةِ اللَّهِ عَزَّ وَ جَلَّ يُبْنَى لَكَ بِكُلِّ دَمْعَةٍ أَلْفُ بَيْتٍ فِي الْجَنَّةِ.

Then he^{-saww} said: ‘O Allah^{-azwj}! Assist him^{-asws}!’ And he^{-saww} counted the characteristics: ‘And the fourth is frequently crying from fearing Allah^{-azwj} Mighty and Majestic, He^{-azwj} will Build for you^{-asws} a thousand houses in the Paradise for every teardrop’.⁷⁰¹

وَ قَالَ كَعْبُ الْأَخْبَارِ وَ الَّذِي نَفْسِي بِيَدِهِ لَئِنْ أَبْكِي مِنْ حَشِيَّةِ اللَّهِ وَ تَسِيلُ دُمُوعِي عَلَى وَجْهِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِجَبَلٍ مِنْ ذَهَبٍ.

And Ka’ab Al Ahbar said,

‘By the One in Whose Hand is my soul! If I were to cry from fearing Allah^{-azwj} and the tears flow upon my cheeks, it would be more beloved to me than if I were to donate in charity a mountain of gold’.⁷⁰² (Not a Hadeeth)

وَ فِي خُطْبَةِ الْوَدَاعِ لِرَسُولِ اللَّهِ ص وَ مَنْ دَرَقَتْ عَيْنَاهُ مِنْ حَشِيَّةِ اللَّهِ كَانَ لَهُ بِكُلِّ قَطْرَةٍ مِنْ دُمُوعِهِ مِثْلُ جَبَلٍ أَحْمَرٍ يَكُونُ فِي مِيزَانِهِ مِنَ الْأَجْرِ وَ كَانَ لَهُ بِكُلِّ قَطْرَةٍ عَيْنٌ فِي الْجَنَّةِ عَلَى خَافَتَيْهَا مِنَ الْمَدَائِنِ وَ الْقُصُورِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ.

And in the farewell sermon of Rasool-Allah^{-saww}: ‘One whose eyes overflow from fearing Allah^{-azwj}, there would be for him for every drop of his tears, the Recompense like the mountain of

⁷⁰⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /1

⁷⁰¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /2

⁷⁰² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /3

Ohad to be in his house, and for every drop, there would be for him a spring in the Paradise, upon its banks would be from the cities and the castle what neither any eye has seen nor an ear has heart, nor has it occurred upon the heart of a mortal".⁷⁰³

وَعَنْ أَبِي جَعْفَرٍ ع أَنَّ إِبْرَاهِيمَ النَّبِيَّ ع قَالَ إلهي مَا لِعَبْدِي بَلَّ وَجْهَهُ بِالْذُّمُوعِ مِنْ خِيفَتِكَ

And from Abu Ja'far^{-asws}: 'The Prophet Ibrahim^{-as} said: 'My^{-as} God^{-azwj}! What is for a servant who moistens his face with the tears from fearing You^{-azwj}?'

قَالَ جَزَائُهُ مَغْفِرَتِي وَرِضْوَانِي يَوْمَ الْقِيَامَةِ.

He^{-azwj} Said: 'His Recompense would be My^{-azwj} Forgiveness and My^{-azwj} Satisfaction on the Day of Qiyamah!'"⁷⁰⁴

وَرَوَى إِسْحَاقُ بْنُ عَمَّارٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع أَكُونُ أَدْعُو وَ أَشْتَهِي الْبُكَاءَ فَلَا يَجِيئُنِي وَ زَمًا ذَكَرْتُ مِنْ مَاتَ مِنْ بَعْضِ أَهْلِي فَأَرِقُّ وَ أَبْكِي فَهَلْ يَجُوزُ ذَلِكَ

And it is reported by Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'I happen to be supplicating and I desire to cry but it does not come to me, and sometimes I remembers one of my family who had dies, so I become tender and cry. Is that allowed?'

فَقَالَ نَعَمْ تَذَكُرُهُمْ فَإِذَا رَفَقْتَ فَابْكِ وَ ادْعُ رَبَّكَ تَبَارَكَ وَ تَعَالَى.

He^{-asws} said: 'Yes, remember them. When you feel tender, cry and supplicate to your Lord^{-azwj} Blessed and Exalted".⁷⁰⁵

وَعَنْ سَعِيدِ بْنِ يَسَّارٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع أَتَبَاكِي فِي الدُّعَاءِ وَ لَيْسَ لِي بُكَاءٌ

And from Saeed Bin Yasaar who said,

'I said to Abu Abdullah^{-asws}, 'Can I pretend to cry in the supplication and there isn't any crying for me?'

قَالَ نَعَمْ وَ لَوْ مِثْلَ رَأْسِ الذُّبَابِ.

He^{-asws} said: 'Yes, and even like the head of a fly (in tears)'.⁷⁰⁶

وَعَنْ أَبِي حَزْمَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِأبي بَصِيرٍ إِنْ خِيفْتَ أَمْرًا يَكُونُ أَوْ حَاجَةً تُرِيدُهَا فَأَبْدَأْ بِاللَّهِ فَمَجِّدْهُ وَ أَنْتَ عَلَيْهِ كَمَا هُوَ أَهْلُهُ وَ صَلِّ عَلَى النَّبِيِّ ص وَ تَبَاكِ وَ لَوْ مِثْلَ رَأْسِ الذُّبَابِ إِنْ أَبِي كَانَ يَقُولُ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ الرَّبِّ وَ هُوَ سَاجِدٌ يَبْكِي.

⁷⁰³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /4

⁷⁰⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /5

⁷⁰⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /6

⁷⁰⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /7

And from Abu Hamza who said,

‘Abu Abdullah^{-asws} said to Abu Baseer: ‘If you fear a matter to happen, or a need you want, then begin with Allah^{-azwj}. Glorify Him^{-azwj} and laud upon Him^{-azwj} just as He^{-azwj} is rightful of, and send Salawaat upon the Prophet^{-saww} and cry, and even if it were like the head of a fly. My^{-asws} father^{-asws} had said: ‘The closest of what the servant can be from the Lord^{-azwj} while is in performing Sajdah, crying’.⁷⁰⁷

وَعَنْهُ عَ إِذْ لَمْ يَجِدْكَ الْبُكَاءُ فَتَبَاكَ فَإِنْ خَرَجَ مِنْكَ مِثْلُ رَأْسِ الذُّبَابِ فَبِحْ.

And from him^{-asws}: ‘If the crying does not come to you, then pretend to cry, for if there were to emerge from you (tears) like the head of a fly, then congratulations, congratulations!’⁷⁰⁸

وَقَالَ سَيِّدُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَيْسَ الْخَوْفُ خَوْفَ مَنْ يَكِي وَ جَرَتْ دُمُوعُهُ مَا لَمْ يَكُنْ لَهُ وَرَعٌ يَحْجُرُهُ عَنْ مَعَاصِي اللَّهِ وَ إِنَّمَا ذَلِكَ خَوْفٌ كَاذِبٌ.

And the chief of worshippers Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘The fear isn’t fear of the one who cries and his tears flow for as long as devoutness does not happen to be for him keeping him away from disobeying Allah^{-azwj}, and rather that is a false fear’.⁷⁰⁹

26- كِتَابُ الْإِمَامَةِ وَ النَّبِيَّةِ، عَنِ الْقَاسِمِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِعَبْدٍ نَظَرَ اللَّهُ إِلَيْهِ وَ هُوَ يَبْكِي عَلَى خَطِيئَةٍ خَطِيئَتِهِ مِنْ حَشْيَةِ اللَّهِ لَمْ يَطَّلِعْ عَلَى ذَلِكَ الذَّنْبِ غَيْرُهُ.

The book ‘Imamah Wa Al Tabsira – from Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuni,

From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Beatitude is for a servant Allah^{-azwj} Looks at him while he is crying upon his sin by sin, from fearing Allah^{-azwj}, no one else being notified upon that sin’.⁷¹⁰

27- شي، تفسير العياشي عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ اعْرُورِقَتْ عَيْنَاهُ بِمَائِهَا إِلَّا حَرَّمَ اللَّهُ ذَلِكَ الْجَسَدَ عَلَى النَّارِ وَ مَا فَاصَتْ عَيْنٌ مِنْ حَشْيَةِ اللَّهِ إِلَّا لَمْ يَرَهَقْ ذَلِكَ الْوَجْهَ قَتْرٌ وَ لَا دَلَّةٌ.

Tafseer Al Ayyashi – From Al Fazl Bin Yasaar who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Rasool-Allah^{-saww} said: ‘There is none from a servant his eyes overflow with its water except Allah^{-azwj} will Prohibit that body unto the Hellfire, and no eye will flow from fear of Allah^{-azwj} that face will not be afflicted by miserliness nor humiliation’.⁷¹¹

⁷⁰⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /8

⁷⁰⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /9

⁷⁰⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 25 /10

⁷¹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 26

⁷¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 27

28- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مَرْوَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ وَزْنٌ أَوْ ثَوَابٌ إِلَّا الدُّمُوعُ فَإِنَّ القَطْرَةَ يُطْفِئُ البِحَارَ مِنَ النَّارِ فَإِنَّ اغْرُورِقَتْ عَيْنَاهُ بِمَائِهَا حَرَّمَ اللهُ سَائِرَ جَسَدِهِ عَلَى النَّارِ وَ إِنْ سَالَتْ الدُّمُوعُ عَلَى خَدَيْهِ لَمْ يَرْهَقْ وَجْهَهُ قَطْرٌ وَ لَا دَلَّةٌ وَ لَوْ أَنَّ عَبْدًا بَكَى فِي أُمَّةٍ لَرَحِمَهَا اللهُ.

Tafseer Al Ayyashi – from Muhammad Bin Marwan, from a man,

‘From Abu Ja’far^{-asws} having said: ‘There is none from a thing except and there is weight for it or Rewards, except the tears, for the drop extinguishes oceans of Hellfire. If his eyes overflow with its waters, Allah^{-azwj} will Prohibit rest of his body unto the Hellfire; and if the tears flow upon his cheeks, his face will neither be afflicted with miserliness nor humiliation; and if a servant were to cry in his community, Allah^{-azwj} would Mercy it (the whole community)’’.⁷¹²

29- جاء، المجلس للمفيد ابن فُلولويه عن أبيه عن سَعْدِ بْنِ عيسى عن ابن عيسى عن ابن محبوب عن هشام بن سالم عن مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا اغْرُورِقَتْ عَيْنٌ بِمَائِهَا مِنْ خَشْيَةِ اللهِ عَزَّ وَ جَلَّ إِلَّا حَرَّمَ اللهُ جَسَدَهَا عَلَى النَّارِ وَ لَا فَاضَتْ دَفْعَةً عَلَى خَدِّ صَاحِبِهَا فَرِهَقَ وَجْهَهُ قَطْرٌ وَ لَا دَلَّةٌ يَوْمَ الْقِيَامَةِ

(The book) ‘Al Majaalis’ of Al Mufeed – Ibn Qawlawiyah, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Muhammad Bin Marwan,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘An eye will not overflow with its water from fearing Allah^{-azwj} Mighty and Majestic except Allah^{-azwj} will Prohibit its body unto the Hellfire, nor will a tear flow upon a cheek of its owner, so his face will neither be afflicted by miserliness nor humiliation on the Day of Qiyamah.

وَ مَا مِنْ شَيْءٍ مِنْ أَعْمَالِ الْخَيْرِ إِلَّا وَ لَهُ وَزْنٌ وَ أَجْرٌ إِلَّا الدَّمْعَةُ مِنْ خَشْيَةِ اللهِ فَإِنَّ اللهُ تَعَالَى يُطْفِئُ بِالقَطْرَةِ مِنْهَا بِحَاراً مِنْ نَارِ يَوْمِ الْقِيَامَةِ وَ إِنَّ الْبَاكِيَّ لَيَبْكِي مِنْ خَشْيَةِ اللهِ فِي أُمَّةٍ فَيَرْحَمُ اللهُ تِلْكَ الأُمَّةَ بِبُكَاءِ ذَلِكَ الْمُؤْمِنِ فِيهَا.

And there is none from a thing from the good deeds except and there is weight for him and Recompense except the tears from fearing Allah^{-azwj}, for Allah^{-azwj} the Exalted will Extinguish oceans of fire on the Day of Qiyamah by a drop from it; and the crier cries in his community from fearing Allah^{-azwj}, so Allah^{-azwj} Mercies that community due to that crying of that Momin in it’’.⁷¹³

30- مكا، مكارم الأخلاق قَالَ النَّبِيُّ ص مَنْ بَكَى عَلَى ذَنْبِهِ حَتَّى تَسِيلَ دُمُوعُهُ عَلَى لِحْيَتِهِ حَرَّمَ اللهُ دِيَابَجَةَ وَجْهِهِ عَلَى النَّارِ.

(The book) ‘Makarim Al Akhlaq’ –

‘The Prophet^{-saww} said: ‘One who cries upon his sin until his tears flow upon his beard, Allah^{-azwj} will Prohibit the elegance of his face unto the Hellfire’’.⁷¹⁴

وَ قَالَ ع مَنْ خَرَجَ مِنْ عَيْنَيْهِ مِثْلُ الدُّبَابِ مِنَ الدَّمْعِ مِنْ خَشْيَةِ اللهِ آمَنَهُ اللهُ بِهِ يَوْمَ الْقَرَعِ الْأَكْبَرِ.

⁷¹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 28

⁷¹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 29

⁷¹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 30 a

And he^{-asws} said: ‘One from whose eyes emerges tears like the fly, from fearing Allah^{-azwj}, Allah^{-azwj} would Secure him on the Day of Qiyamah from the great panic’.⁷¹⁵

مِنْ كِتَابِ زُهْدِ الصَّادِقِ عَنْهُ ع قَالَ: أَوْحَى اللَّهُ إِلَى مُوسَى أَنْ عِبَادِي لَمْ يَنْتَقِرُوا إِلَيَّ بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْ ثَلَاثِ خِصَالٍ

From the book ‘Zohd Al-Sadiq^{-asws}’, from him^{-asws} having said: ‘Allah^{-azwj} Revealed to Musa^{-as}: “My^{-azwj} servant will not draw closer to Me^{-azwj} with anything move beloved to Me^{-azwj} than three characteristics!”⁷¹⁶

قَالَ مُوسَى وَ مَا هِيَ

Musa^{-as} said: ‘And what are these?’

قَالَ الزُّهْدُ فِي الدُّنْيَا وَالْوَرَعُ مِنَ الْمَعَاصِي وَالْبُكَاءُ مِنْ حَشْيَتِي

He^{-azwj} Said: “The ascetism in the world and the devoutness from the disobedience, and the crying from fearing Me^{-azwj}!”

فَقَالَ مُوسَى يَا رَبِّ فَمَا لِمَنْ صَنَعَ ذَا

Musa^{-as} said: ‘O Lord^{-azwj}! What is for the one who does that?’

فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُوسَى أَمَّا الرَّاهِدُونَ فَأَحْكِمُهُمْ فِي الْجَنَّةِ وَأَمَّا الْبُكَاءُونَ مِنْ حَشْيَتِي فَفِي الرَّفِيقِ الْأَعْلَى لَا يُشَارِكُهُمْ فِيهِ أَحَدٌ وَأَمَّا الْوَرَعُونَ عَنْ مَعَاصِي فَإِنِّي أَقْتَبِسُ النَّاسَ وَلَا أَقْتَبِسُهُمْ.

Allah^{-azwj} Revealed to him^{-as}: “O Musa^{-as}! As for the ascetics, I^{-azwj} shall Judge them to be in the Paradise, and as for the ones crying from fearing Me^{-azwj}, they would be among the lofty friends, no one will participate them in it, and as for the ones devout from disobeying Me^{-azwj}, I^{-azwj} will (thoroughly) Investigate the people and I^{-azwj} will not Investigate them!”⁷¹⁷

عَنْهُ ع قَالَ: بَكَى يَحْيَى بْنُ زَكَرِيَّا حَتَّى ذَهَبَ لَحْمُ خَدَّيْهِ مِنَ الدُّمُوعِ وَ صَنَعَ عَلَى الْعِظَامِ بُبُوداً تُجْرِي عَلَيْهَا الدُّمُوعُ فَقَالَ لَهُ أَبُوهُ يَا بُنَيَّ إِنِّي سَأَلْتُ اللَّهَ تَعَالَى أَنْ يَهَبَكَ لِنَتَقَرَّ عَيْنِي بِكَ

From him^{-asws} having said: ‘Yahya^{-as} Bin Zakariya^{-as} cried until the flesh of his^{-as} cheeks was gone from the tears, and he made woollen matting upon the bones for the tears to flow upon it. His^{-as} father^{-as} said to him^{-as}: ‘O my^{-as} son^{-as}! I^{-as} had asked Allah^{-azwj} the Exalted to Gift you^{-as} for my^{-as} eyes to be delighted with you^{-as}!’

فَقَالَ يَا أَبَتِ إِنَّ عَلَى نِيرَانِ رَبَّنَا مَعَايِرَ - لَا يَجُوزُهَا إِلَّا الْبُكَاءُونَ مِنْ حَشْيَتِهِ وَ اتَّخَوْفُ أَنْ آتِيَهُ فِيهَا فَأَرْلَ فَبَكَى زَكَرِيَّا حَتَّى غَشِيَ عَلَيْهِ مِنَ الْبُكَاءِ.

He^{-as} said: ‘O father^{-as}! There are stumbles (obstacles) upon the fires of our Lord^{-azwj}! No one can cross these except the ones crying from fearing Him^{-azwj}, and I^{-as} am scared that I^{-as} would

⁷¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 30 b

⁷¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 30 c

⁷¹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 30 d

come to it so I^{as} might slip!’ Zakariya^{as} cried until there was unconsciousness upon him^{as}, from the crying”.⁷¹⁸

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع بُكَاءُ الْعُيُونِ وَ حَشْيَةُ الْقُلُوبِ مِنْ رَحْمَةِ اللَّهِ تَعَالَى دِكْرُهُ فَإِذَا وَجَدْتُمُوهَا فَاعْتَمُوا الدُّعَاءَ وَ لَوْ أَنَّ عَبْدًا بَكَى فِي أُمَّةٍ لَرَجِمَ اللَّهُ تَعَالَى دِكْرُهُ تِلْكَ الْأُمَّةُ لِبُكَاءِ ذَلِكَ الْعَبْدِ.

Amir Al-Momineen^{asws} said: ‘Crying of the eyes and fearfulness of the hearts are from the Mercy of Allah^{azwj}, Exalted is His^{azwj} Mention. When you find these, then gain the supplication; and if a servant were to cry in his community, Allah^{azwj}, Exalted is His^{azwj} Mention, would Mercy that community due to the crying of that servant”.⁷¹⁹

وَقَالَ ع إِذَا لَمْ يَجْنِكَ الْبُكَاءُ فَتَبَاكَ فَإِنْ حَرَجَ مِثْلَ رَأْسِ الذَّبَابِ فَبَحَّ بِح.

And he^{asws} said: ‘When the crying doesn’t come to you, then pretend to cry. If there emerges (tears) like the head of a fly, then congratulations, congratulations!”⁷²⁰

وَقَالَ إِبْرَاهِيمُ ع إلهي مَا لِمَنْ بَلَ وَجْهَهُ بِالذَّمُوعِ مِنْ مَخَافَتِكَ

And Ibrahim^{as} said: ‘My^{as} God^{azwj}! What is for one who moistens his face with the tears from fearing You^{azwj}?’

قَالَ جَزَاؤُهُ مَغْفِرَتِي وَ رِضْوَانِي.

He^{azwj} Said: ‘His Recompense is My^{azwj} Forgiveness and My^{azwj} Satisfaction!”⁷²¹

وَ رُوِيَ أَنَّ الْكَاطِمَ ع كَانَ يَبْكِي مِنْ حَشْيَةِ اللَّهِ حَتَّى تَحْضَلَّ لِحْيَتُهُ بِدُمُوعِهِ.

And it is reported that Al-Kazim^{asws} was crying from fearing Allah^{azwj} until his^{as} beard would become wet with the tears”.⁷²²

باب 20 الرغبة والرهبه والتضرع والتبتل والابتهاال والاستعاذة والمسألة

CHAPTER 20 – THE DESIRE, AND THE FEAR, AND THE BESEECHING, AND THE PLEADING, AND THE IMPLORING, AND SEEKING THE REGUGE, AND THE ASKING

الآيات المزملة وَ تَبْتَئِلْ إِلَيْهِ تَتَّيْبِلًا.

The Verses – (Surah) Al Muzzammil: **and plead to Him with a pleading [73:8].**

⁷¹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 30 e

⁷¹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 30 f

⁷²⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 30 g

⁷²¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 30 h

⁷²² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 19 H 30 i

1- فس، تفسير القمي وَ تَبَتَّلَ إِلَيْهِ تَبْتِيلاً قَالَ رَفَعَ الْيَدَيْنِ وَ تَحْرِيكَ السَّبَابَتَيْنِ.

Tafseer Al Qummi - **and plead to Him with a pleading [73:8]**. He said, 'Raising the hands and moving the two index fingers'.⁷²³ (Not a Hadeeth)

2- ب، قرب الإسناد أَبُو الْبُخْتَرِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: إِذَا سَأَلْتَ اللَّهَ فَاسْأَلْهُ بِبَطْنِ كَفِّكَ وَ إِذَا تَعَوَّدْتَ فَبِظَهْرِ كَفِّكَ وَ إِذَا دَعَوْتَ فَبِإِصْبَعَيْكَ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: 'Whenever you ask Allah^{azwj}, ask Him^{azwj} with the inside of your palm, and whenever you seek Refuge, then by the outside of your palm, and whenever you supplicate, then by your fingers'.⁷²⁴

3- مع، معاني الأخبار الْمُظْفَرُ الْعُلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْعُمَرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: التَّبَتُّلُ أَنْ تُقَلِّبَ كَفِّكَ فِي الدُّعَاءِ إِذَا دَعَوْتَ وَ الْإِيبَهُالُ أَنْ تَبْسُطَهُمَا وَ تُقَدِّمَهُمَا وَ الرَّغْبَةُ أَنْ تَسْتَقْبِلَ بِرَاحَتَيْكَ السَّمَاءَ وَ تَسْتَقْبِلَ بِيَمَا وَجْهَكَ وَ الرَّهْبَةُ أَنْ تُكْفِيَ كَفِّكَ فَتَرَفَعَهُمَا إِلَى الْوَجْهِ وَ التَّضَرُّعُ أَنْ تُحْرِكَ إِصْبَعَيْكَ وَ تُشِيرَ بِهِمَا.

(The book) 'Maany Al Akhbaar' – From Ibn Al Ayashi, from his father, from Ja'far Bin Ahmad, from Al Amraky,

'From Ali son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws} having said: 'The pleading is your turning your palm during the supplication when you supplicate, and the imploring is your extending these and advancing these, and the desire is your facing the sky with your palms, and facing your face with these, and the fearing is your clasping your hands and raising these to the face, and the beseeching is your moving your fingers and indicating with these'.⁷²⁵

وَ فِي حَدِيثٍ آخَرَ أَنَّ الْبُصْبُصَةَ أَنْ تَرْفَعَ سَبَابَتَيْكَ إِلَى السَّمَاءِ وَ تُحَرِّكُهُمَا وَ تَدْعُو.

And in another Hadeeth: 'The murmuring is your raising your two index fingers towards the sky and moving these and supplicating'.⁷²⁶

5- مع، معاني الأخبار بِإِسْنَادِ عَنِ الْعَبَّاسِيِّ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنِ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَا اسْتَكَاثُوا لِلرَّجِيمِ وَ مَا يَتَضَرَّعُونَ قَالَ التَّضَرُّعُ رَفْعُ الْيَدَيْنِ.

(The book) 'Ma'any Al Akhbar' – By the chain, from Al Ayyashi, from Muhammad Bin Nuseyr, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

⁷²³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 1

⁷²⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 2

⁷²⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 3

⁷²⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 4

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **and they are not being humble to their Lord and are not submitting [23:76]**. He^{-asws} said: ‘The beseeching is raising of the hands’^{.727}

6- ير، بصائر الدرجات إبراهيم بن إسحاق عن عبد الله بن حماد عن أبي بصير و داود الرقي عن معاوية بن عمارة و معاوية بن وهب عن ابن سنان قال: لما بعث داود بن علي إلى الصادق ع فدعا عليه رفع يديه فوضعهما على منكبيه ثم بسطهما ثم دعا بسبابه فقلت له رفع اليدين ما هو

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Abu Baseer, and Dawood Al Raqqy, from Muawiya Bin Ammar, and Muawiya Bin Wahb, from Ibn Sinan who said,

‘When Dawood Bin Ali summoned Al-Sadiq^{-asws}, he^{-asws} supplicated against him raising his^{-asws} hands. He^{-asws} placed them upon his^{-asws} shoulders then extended them, then supplicated with his^{-asws} index finger. I said to him^{-asws}, ‘Raising the hands, what is it?’

قال الإيهال

He^{-asws} said: ‘The imploring’.

فقلت فوضع يديك و جمعهما

I said, ‘Placing your hands and gathering them?’

قال التضرع

I said, ‘The beseeching’.

قلت فرفع الإصبع

I said, ‘Raising the finger’.

قال البصصة.

He^{-asws} said: ‘The murmuring’^{.728}

7- مكا، مكارم الأخلاق عن ابن إسحاق عن أبي عبد الله ع قال: الرغبة أن تستقبل بطن كفيك إلى السماء و الرغبة أن تجعل ظهر كفيك إلى السماء

(The book) ‘Makarim Al Akhlaaq’ – From Ibn Is’haq,

‘From Abu Abdullah^{-asws} having said: ‘The desire is your facing with the inside of your palms towards the sky, and the fear is your making the outside of your palm towards the sky’.

و قوله عز و جل و تبئال إليه تبتيالاً قال الدعاء بإصبعٍ تُشيرُ بها و التضرع أن تُشير بإصبعك و تحركها و الإيهال رفع اليدين و مدّها و ذلك عند الدعاء ثم ادع.

⁷²⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 5

⁷²⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 6

And Words of the Mighty and Majestic: **and plead to Him with a pleading [73:8]**. He^{-asws} said: ‘The supplicating with fingers indicating by these, and the beseeching is your indicating with your fingers and moving these, and the imploring is raising the hands and extending these, and that is during the tears, then supplicate’.⁷²⁹

وَعَنْهُ ع أَنَّهُ ذَكَرَ الرَّغْبَةَ وَ أُبْرَزَ بَطْنُ رَاحَتَيْهِ إِلَى السَّمَاءِ وَ هَكَذَا الرَّغْبَةُ وَ جَعَلَ ظَهْرَ كَفِّهِ إِلَى السَّمَاءِ وَ هَكَذَا التَّضَرُّعُ وَ حَرَّكَ أَصَابِعَهُ يَمِينًا وَ شِمَالًا وَ هَكَذَا التَّبَتُّلُ يَرْفَعُ أَصَابِعَهُ مَرَّةً وَ يَضَعُهَا مَرَّةً وَ هَكَذَا الْإِئْتِهَالُ وَ مَدَّ يَدَهُ بِإِزَاءِ وَجْهِهِ إِلَى الْقِبْلَةِ وَ قَالَ لَا تَبْتَهَلْ حَتَّى تَجْرِيَ الدَّمْعَةُ.

And from him^{-asws}, he^{-asws} mentioned the desire: ‘And protrude with the inside of your palm towards the sky, and like this is the fear, and he^{-asws} made the outside of his^{-asws} palm towards the sky: ‘And like this is the beseeching’, and he^{-asws} moved his^{-asws} fingers right and left: ‘And like this is the pleading’, he^{-asws} raised his fingers at times and placed it at times: ‘And like this is the imploring’, and he^{-asws} extended his^{-asws} hand parallel to his^{-asws} face towards the Qiblah, and said: ‘There is no imploring until the tears flow’.⁷³⁰

8- تم، فلاح السائل عن سعيد بن يسار عن الصادق ع قال: هكذا الرغبة و ذكر مثله.

(The book) ‘Falah Al Saail’ – from Saeed Bin Yasaar,

‘From Al-Sadiq^{-asws} having said: ‘Like this is the desire’ – and he mentioned similar to it’.⁷³¹

قَالَ وَ فِي حَدِيثٍ آخَرَ عَنِ الصَّادِقِ ع أَنَّ الْإِسْيَاقَةَ فِي الدُّعَاءِ أَنْ يَضَعَ يَدَيْهِ عَلَى مَنْكَبَيْهِ حِينَ دُعَائِهِ.

He said, ‘And in another Hadeeth from Al-Sadiq^{-asws}: ‘The submission in the supplication is that he places his hand upon his shoulder when he supplicates to Him^{-azwj}’.⁷³²

9- مكا، مكارم الأخلاق عن هارون بن خارجة عن أبي عبد الله قال: سألته عن الدعاء و رفع اليدين فقال على أربعة أوجه أما التَّعَوُّدُ فَتَسْتَقْبِلُ الْقِبْلَةَ يَبْتَدِئُ كَفِّكَ وَ أَمَّا الدُّعَاءُ فِي الرِّزْقِ فَتَبْسُطُ كَفَيْكَ وَ تُفْضِي بِبَاطِنَيْهِمَا إِلَى السَّمَاءِ وَ أَمَّا التَّبَتُّلُ فَيَمَّاؤُكَ بِأَصْبَعِكَ السَّبَّابَةِ وَ أَمَّا الْإِئْتِهَالُ فَارْفَعْ يَدَيْكَ جُأْوَزُ يَمِينًا رَأْسَكَ فِي دُعَاءِ التَّضَرُّعِ.

(The book) ‘Makarim Al Akhlaq’ – from Haroun Bin Kharijah,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the supplication and raising the hands. He^{-asws} said: ‘Upon four aspects. As for seeking the Refuge, face the Qiblah with the inside of your palms; and as for the supplicating regarding the sustenance, extent your palms and expose their insides towards the sky; and as for the pleading, it is your gesturing with your index fingers; and as for the imploring, raising your hands exceeding your head with these in supplication, beseeching’.⁷³³

⁷²⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 7 a

⁷³⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 7 b

⁷³¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 8 a

⁷³² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 8 b

⁷³³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 9

10- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن إبراهيم بن حفص العسكري عن عبد الله بن الهيثم عن الحسين بن علوان عن عمرو بن خالد عن محمد بن زبير عن علي بن أبيهما عن أبيه الحسين ع قال: كان رسول الله ص يرفع يديه إذا ابتهل و دعا كما يستطعم المسكين.

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ibrahim Bin Hafs Al Askari, from Abdullah Bin Al Haysam, from Al-Husayn Bin Ulwan, from Amro Bin Khalid, from Muhammad and Zayd two sons of Ali, from their father,

'From his father^{-asws} Al-Husayn^{-asws}: 'Rasool-Allah^{-saww} used to raise his^{-saww} hands when he^{-saww} implored, and supplicated just as the beggar seeking to be fed''^{.734}

11- الدعوات للراوندي، مثله و قال كان ص يتضرع عند الدعاء حتى يكاد يسقط رداؤه.

(The book) 'Al Dawaat' of Al Rawandi –

'Similar to it, and he said, 'He^{-asws} beseeched during the supplication until his robe almost fell off''^{.735}

12- عده الدعاء، روى هارون بن خارجة عن أبي عبد الله ع قال: إن الدعاء في الرخاء ليستخرج الحوائج في البلاء.

(The book) 'Uddat Al Daie' – It is reported by Haroun Bin Kharjah,

'From Abu Abdullah^{-asws} having said: 'The supplication during the prosperity expunges the needs during the affliction''^{.736}

و روى محمد بن مسلم عنه ع قال كان جدي يقول تقدموا في الدعاء فإن العبد إذا دعا فنزل به البلاء فدعا قبل صوت معروف و إذا لم يكن دعا فنزل به البلاء فدعا قبل أين كنت قبل اليوم.

And it is reported by Muhammad Bin Muslim,

'From him^{-asws} having said: 'My^{-asws} grandfather^{-asws} had said: 'Precede in the supplication, for when the servant supplicates, then the affliction befalls with him, so he supplicates, it is said: 'A known voice!', and when he had not supplication, so the affliction befalls with him, so he supplicates, it is said, 'Where were you before today?''⁷³⁷

و عنه ع من تخوف من بلاء يصيبه فتقدم فيه بالدعاء لم ير الله ذلك البلاء أبداً.

And from him^{-asws}: 'One who is frightened of the affliction hitting him, so he precedes regarding it with the supplication, Allah^{-azwj} will not Show him that affliction, ever!''⁷³⁸

و عن النبي ص يا أبا ذرٍ أ لا أعلمك كلمات ينفعك الله بهنَّ

⁷³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 10

⁷³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 11

⁷³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 1

⁷³⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 2

⁷³⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 3

And from the Prophet^{-saww}: ‘O Abu Zarr^{-ra}! Shall I^{-saww} teach you phrases Allah^{-azwj} would benefit you with these?’

قُلْتُ بَلَى يَا رَسُولَ اللَّهِ

I^{-ra} said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ اخْفِظِ اللَّهَ يَحْفَظَكَ اللَّهُ وَ اخْفِظِ اللَّهَ يَجِدْهُ أَمَامَكَ تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَغْرِفَكَ فِي الشَّدَّةِ وَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَ إِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ فَقَدْ جَرَى الْقَلَمُ بِمَا هُوَ كَاتِبٌ وَ لَوْ أَنَّ الْخَلْقَ كُلَّهُمْ جَاهِدُوا أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ لَكَ مَا قَدَرُوا عَلَيْهِ.

He^{-saww} said: ‘Remember Allah^{-azwj}, Allah^{-azwj} will Protect you, and remember Allah^{-azwj}, you will find Him^{-azwj} in front of you! Introduce (yourself) to Allah^{-azwj} during the prosperity, He^{-azwj} will Know you during the adversity; and whenever you ask, ask Allah^{-azwj}, and whenever you seek assistance, seek the Assistance with Allah^{-azwj}, for the Pen has flowed with what is to happen, and even if all the creatures were to strive in benefitting you with something Allah^{-azwj} has not Written for you, they will not be able upon it’^{.739}

وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَقَدَّمَ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَ قِيلَ صَوْتٌ مَعْرُوفٌ وَ لَمْ يُنْجَبْ عَنِ السَّمَاءِ وَ مَنْ لَمْ يَتَقَدَّمْ فِي الدُّعَاءِ لَمْ يُسْتَجَبْ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَ قَالَتِ الْمَلَائِكَةُ إِنَّ ذَا الصَّوْتِ لَا نَعْرِفُهُ.

And it is reported by Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘One who precedes in the supplication, it is Answered for him when the affliction befalls with him and it is said, ‘A known voice’, and it is not veiled from the sky; and the one who does not precede in the supplication, it is not Answered for him when the affliction does befall with him, and the Angels say, ‘That is a voice we do not recognise’^{.740}

وَ رَوَى أَبُو عَبْدِ اللَّهِ الْفَرَّاءُ عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَا وَ لَكِنَّهُ يُحِبُّ أَنْ يَبْتَئِنَّ إِلَيْهِ الْحَوَائِجُ.

And it is reported by Abu Abdullah al Fara’a –

‘From Al-Sadiq^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Knows what the servant wants when he supplicates, but He^{-azwj} Loves the needs to be announced to Him^{-azwj}’^{.741}

وَ عَنْ كَعْبِ الْأَخْبَارِ قَالَ: مَكْتُوبٌ فِي التَّوْرَةِ يَا مُوسَى مَنْ أَحَبَّنِي لَمْ يَنْسِنِي وَ مَنْ رَجَا مَعْرُوفِي أَحَّ فِي مَسْأَلَتِي

And from Ka’ab Al Ahbaar who said,

‘It is written in the Torah: “O Musa^{-as}! One who Loves Me^{-azwj} will not forget Me^{-azwj}, and one who hopes for My^{-azwj} Act of Kindness will be insistent in asking Me^{-azwj}!’

⁷³⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 4

⁷⁴⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 5

⁷⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 6

يَا مُوسَى إِنِّي لَسْتُ بِعَافِلٍ عَنْ خَلْقِي وَ لَكَفِّي أُحِبُّ أَنْ تَسْمَعَ مَلَائِكِي ضَجِيجَ الدُّعَاءِ مِنْ عِبَادِي وَ تَرَى حَفَظَتِي تَقْرُبُ بَنِي آدَمَ إِلَيَّ بِمَا أَنَا مُقَوِّبِهِمْ عَلَيْهِ وَ مُسَبِّهُهُمْ.

O Musa^{as}! I^{azwj} am not Heedless from My^{azwj} creatures, but I^{azwj} Love My^{azwj} Angels to hear the buzz of the supplications from My^{azwj} servants, and see My^{azwj} Protection the children of Adam^{as} are drawing closer to Me^{azwj} with what I^{azwj} have Strengthened them upon, and Cause it for them!”⁷⁴²

وَ رَوَى إِسْمَاعِيلُ بْنُ هَمَّامٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: دَعْوَةُ الْعَبْدِ سِرًّا دَعْوَةٌ وَاحِدَةٌ تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً.

And it is reported by Ismail Bin Hammam,

‘From Abu Al-Hassan Al-Reza^{asws} having said: ‘Supplications of the servant in secrecy, one supplication equates to seventy supplications announced’.”⁷⁴³

وَ فِي رِوَايَةٍ أُخْرَى دَعْوَةٌ تُخْفِيهَا أَفْضَلُ مِنْ سَبْعِينَ دَعْوَةً تُظْهِرُهَا.

And in another report: ‘A concealed supplication is superior to seventy revealed supplications’.”⁷⁴⁴

وَ رَوَى ابْنُ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَعَا أَحَدُكُمْ فَلْيُعَمِّمْ فَإِنَّهُ أَوْجِبُ لِلدُّعَاءِ.

And it is reported by Ibn Al Qaddah,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Whenever one of you supplicates, let him generalise, for it is more obliging for the supplication’.”⁷⁴⁵

وَ رَوَى أَبُو خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ رَهْطٍ أَرْبَعِينَ رَجُلًا قَدِ اجْتَمَعُوا فَدَعَوْا اللَّهَ فِي أَمْرٍ إِلَّا اسْتَجَابَ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعِينَ فَأَرْبَعَةٌ يَدْعُونَ اللَّهَ عَشْرَ مَرَّاتٍ إِلَّا اسْتَجَابَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعَةً فَوَاحِدٌ يَدْعُو اللَّهَ أَرْبَعِينَ مَرَّةً يَسْتَجِيبُ اللَّهُ الْعَزِيزُ الْجَبَّارُ لَهُ.

And it is reported by Abu Khalid who said,

‘Abu Abdullah^{asws} said: ‘There is none from a group of forty men gathering, so they supplication to Allah^{azwj} regarding a matter, except He^{azwj} Answers for them. If they do not happen to be forty, then four supplicating to Allah^{azwj} ten times, except Allah^{azwj} Mighty and Majestic Answers for them. If they do not happen to be four, then one supplicating to Allah^{azwj} forty times. Allah^{azwj} the Mighty, the Subduer will Answer for him!”⁷⁴⁶

وَ رَوَى عَبْدُ الْأَعْلَى عَنْهُ ع مَا اجْتَمَعَ أَرْبَعَةٌ قَطُّ عَلَى أَمْرٍ فَدَعَوْا اللَّهَ إِلَّا تَفَرَّقُوا عَنْهُ إِجَابَةً.

And it is reported by Abdul A’ala,

⁷⁴² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 7

⁷⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 8

⁷⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 9

⁷⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 10

⁷⁴⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 11

‘From him^{-asws}: ‘No group of four will gather upon a matter, so they supplicate to Allah^{-azwj} except they will be separating from at having been Answered’’.⁷⁴⁷

وَرَوَى عَلِيُّ بْنُ عُقْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي إِذَا حَزَبَهُ أَمْرٌ جَمَعَ النِّسَاءَ وَالصِّبْيَانَ ثُمَّ دَعَا وَآمَنُوا.

And it is reported by Ali Bin Uqbah, from a man,

‘From Abu Abdullah^{-asws} having said: ‘It was so, whenever a matter grieved my^{-asws} father^{-asws}, he^{-asws} gathered the womenfolk and the children, then he^{-asws} supplicated and they said, ‘Ameen’’.⁷⁴⁸

وَرَوَى السَّكُونِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الدَّاعِي وَالْمُؤْمِنُ شَرِيكَانِ.

And it is reported by Al Sakuni –

‘From Abu Abdullah^{-asws} having said: ‘The supplicater and the one saying ‘Ameen’ are both participants’’.⁷⁴⁹

وَفِي دُعَائِهِمْ ع وَ لَا يُنْجِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ

And in their^{-asws} supplications: ‘And there is no rescue from You^{-azwj} except the beseeching to You^{-azwj}!’

وَفِيمَا أَوْحَى اللَّهُ إِلَى مُوسَى ع يَا مُوسَى كُنْ إِذَا دَعَوْتَنِي حَائِثًا مُشْفِقًا وَجَلًّا وَعَظِيمًا وَجْهَكَ فِي التُّرَابِ وَ اسْجُدْ لِي بِمَكَارِمِ بَدَنِكَ وَ افْتَتِ بَيْنَ يَدَيَّ فِي الْقِيَامِ وَ نَاجِنِي حَيْثُ تُنَاجِيَنِي بِخَشْيَةٍ مِنْ قَلْبٍ وَجَلٍ

And among what was Revealed to Musa^{-as}: ‘O Musa^{-as}! Whenever you^{-as} supplicate to Me^{-azwj}, be fearful, reverent with trepidation, and rub your face in the dust, and prostrate to Me^{-azwj} with honourable parts of your^{-as} body, and be penitent in front of Me^{-azwj} in the standing, and whisper to Me^{-azwj} when you^{-as} whisper to Me^{-azwj} from a palpitating (solemn) heart!’

And to Isa^{-as}: “O Isa^{-as}! Supplicate to Me^{-azwj} a supplication of the drowning one who hasn’t any helper for him!

وَ إِلَى عِيسَى ع يَا عِيسَى ادْعُنِي دُعَاءَ الْغَرِيقِ الْحَزِينِ الَّذِي لَيْسَ لَهُ مُعِيثٌ يَا عِيسَى أَدِلِّ لِي قَلْبَكَ وَ أَكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ وَ اعْلَمْ أَنَّ سُرُورِي أَنَّ تُصْبِحَ إِلَيَّ وَ كُنْ فِي ذَلِكَ حَيًّا وَ لَا تَكُنْ مَيِّتًا وَ أَسْمِعْنِي مِنْكَ صَوْتًا حَزِينًا.

O Isa^{-as}, and frequent My^{-azwj} Zikr in the privacy, and know that My^{-azwj} Happiness is in your^{-as} murmuring to Me^{-azwj}, and in be alive in that and do not be dead, and make Me^{-azwj} hear from you^{-as} a grief-stricken voice!”⁷⁵⁰

⁷⁴⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 12

⁷⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 13

⁷⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 14

⁷⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 15

وَعَنِ النَّبِيِّ ص قَالَ: مَرَّ مُوسَى ع بِرَجُلٍ مِنْ أَصْحَابِهِ وَهُوَ سَاجِدٌ وَانْصَرَفَ مِنْ حَاجَتِهِ وَهُوَ سَاجِدٌ فَقَالَ ع لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَفَضَيْتُهَا لَكَ

And from the Prophet^{-saww} having said: ‘Musa^{-as} passed by a man from his^{-as} companions and he was prostrating, and he left from his need while he was in Sajdah. He^{-as} said: ‘Had your need been in my^{-as} hand, I^{-as} would have fulfilled it for you!’

فَأَوْحَى اللَّهُ إِلَيْهِ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتُهُ أَوْ يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أَحَبُّ.

Allah^{-azwj} Revealed to him^{-as}: ‘Even if he were to do Sajdah until his neck is cut, I^{-azwj} will not Accept it, or he transfers away from what I^{-azwj} Dislike to what I^{-azwj} Like!’⁷⁵¹

وَمِنْ طَرِيقٍ آخَرَ أَنَّ مُوسَى ع مَرَّ بِرَجُلٍ وَهُوَ يَبْكِي ثُمَّ رَجَعَ وَهُوَ يَبْكِي فَقَالَ إِلَهِي عَبْدُكَ يَبْكِي مِنْ خِيفَتِكَ

And from another path (chain): ‘Musa^{-as} passed by a man and he was crying. Then he^{-as} returned, and he was (still) crying. He^{-as} said: ‘My^{-as} God^{-azwj}! Your^{-azwj} servant is crying from fearing You^{-azwj}!’

قَالَ يَا مُوسَى لَوْ نَزَلَ دِمَاغُهُ مَعَ دُمُوعِ عَيْنَيْهِ لَمْ أَغْفِرْ لَهُ وَهُوَ يُحِبُّ الدُّنْيَا

He^{-azwj} Said: O Musa^{-as}! Even if his brains were to descend along with his tears, I^{-azwj} will not Forgive for him while he loves the world!”

وَ فِيمَا أُوحِيَ إِلَيْهِ يَا مُوسَى ادْعُنِي بِالْقَلْبِ النَّقِيِّ وَاللِّسَانِ الصَّادِقِ.

And among what He^{-azwj} Revealed to him^{-as}: “O Musa^{-as}! Supplicate to Me^{-azwj} with the pure heart and the truthful tongue!”⁷⁵²

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الدُّعَاءُ مَفَاتِيحُ النَّجَاحِ وَ مَقَالِيدُ الْفَلَاحِ وَ خَيْرُ الدُّعَاءِ مَا صَدَرَ عَنْ صَدْرِ تَقِيٍّ وَ قَلْبِ نَقِيٍّ

And Amir Al-Momineen^{-asws} said: ‘The supplications are the keys of gains and the reins of success, and the best supplication is what emanates from a pious chest and a pure heart!’

وَ فِي الْمُنَاجَاةِ سَبَبُ النَّجَاةِ وَ بِالْإِحْلَاصِ يَكُونُ الْخُلَاصُ فَإِذَا اشْتَدَّ الْفَرْعُ قَالَى اللَّهُ الْمَمْرُغُ.

And in the whispering the cause of salvation: ‘And by the sincerity comes the salvation, for when the panic intensifies, then to Allah^{-azwj} is the Shelter!’⁷⁵³

وَرُوي أَنَّ عَابِدًا عَبْدَ اللَّهِ سَبْعِينَ عَامًا صَائِمًا تَهَارَةً قَائِمًا لَيْلَهُ فَطَلَّبَ إِلَى اللَّهِ حَاجَةً فَلَمْ تُفَضَّ فَأَقْبَلَ عَلَى نَفْسِهِ وَ قَالَ مِنْ قَبْلِكَ أُتَيْتَ لَوْ كَانَ عِنْدَكَ خَيْرٌ فَضَيْتَ حَاجَتَكَ

And it is reported that a worshipper worshipped Allah^{-azwj} for seventy years, fasting his days, standing (praying) his nights. He sought a need to Allah^{-azwj}, but it was not fulfilled. He turned

⁷⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 16

⁷⁵² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 17

⁷⁵³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 18

to himself and said, 'It (refusal) has come from you! Had there been any goodness with you, your need would have been fulfilled!'

فَأَنْزَلَ اللَّهُ إِلَيْهِ مَلَكًا فَقَالَ يَا ابْنَ آدَمَ سَاعَتُكَ الَّتِي أَزْرَيْتَ فِيهَا نَفْسَكَ خَيْرٌ مِنْ عِبَادَتِكَ الَّتِي مَضَتْ.

Allah^{-azwj} Sent down an Angel to him. He said, 'O son of Adam^{-as}! Your time during which you scolded yourself is better than your worship which has passed".⁷⁵⁴

وَرَوَى ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا اسْتُجِيبَ لَهُ وَ يَتَأَكَّدُ بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ.

And it is reported by Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'One who advances forty from the Momineen, then supplicates, it will be Answered for him, and it is emphasised after being free from the night Salat".⁷⁵⁵

وَرُوِيَ أَنَّ اللَّهَ سُبْحَانَهُ أَوْحَى إِلَى مُوسَى ع يَا مُوسَى ادْعُنِي عَلَى لِسَانٍ لَمْ تَعْصِنِي بِهِ

And it is reported that Allah^{-azwj} the Glorious Revealed to Musa^{-as}: "O Musa^{-as}! Supplicate to Me^{-azwj} by a tongue you^{-as} have not disobeyed Me^{-azwj} with!"

فَقَالَ أَيُّ لِي بِذَلِكَ

He^{-as} said: 'How can that be for me^{-as}?'

فَقَالَ ادْعُنِي عَلَى لِسَانٍ غَيْرِكَ.

He^{-azwj} Said: "(Have yourself^{-as}) supplicated to Me^{-azwj} upon the tongues of others!"⁷⁵⁶

وَرَوَى هَارُونُ بْنُ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ لَيَكُونُ لَهُ الْحَاجَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَبْدَأُ بِالتَّوْبَةِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ حَتَّى يَنْسَى حَاجَتَهُ فَيَقْضِيهَا اللَّهُ لَهُ مِنْ قَبْلِ أَنْ يَسْأَلَهُ.

And it is reported by Haroun Bin Kharjah,

'From Abu Abdullah^{-asws} having said: 'The servant happens to have a need for him to Allah^{-azwj} Mighty and Majestic, so he begins with the laudation and the Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} until he forgets his need, so Allah^{-azwj} Fulfils it for him from before he asks Him^{-azwj}".⁷⁵⁷

وَرُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ شَعَلَتْهُ عِبَادَةُ اللَّهِ عَنِ مَسْأَلَتِهِ أَعْطَاهُ اللَّهُ أَفْضَلَ مَا يُعْطِي السَّائِلِينَ.

⁷⁵⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 19

⁷⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 20

⁷⁵⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 21

⁷⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 22

And it is reported from the Prophet^{-saww} having said: ‘One whom worship of Allah^{-azwj} pre-occupies him from asking Him^{-azwj}, Allah^{-azwj} Gives him better than what He^{-azwj} Gives the asking ones’.⁷⁵⁸

وَقَالَ رَسُولُ اللَّهِ ص لِأَبِي ذَرٍّ يَا أَبَا ذَرٍّ اذْكُرِ اللَّهَ ذِكْرًا خَامِلًا

And Rasool-Allah^{-saww} said to Abu Zarr^{-ra}: ‘O Abu Zarr^{-ra}! Do Zikr of Allah^{-azwj} quietly’.

قُلْتُ مَا الْخَامِلُ

I said: ‘And what is the ‘quietly’?’

قَالَ الْخَفِيُّ.

He^{-saww} said: ‘The hidden’.⁷⁵⁹

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ ذَكَرَ اللَّهَ فِي السِّرِّ فَقَدْ ذَكَرَ اللَّهَ كَثِيرًا إِنَّ الْمُنَافِقِينَ كَانُوا يَذْكُرُونَ اللَّهَ عَلَانِيَةً وَ لَا يَذْكُرُونَهُ فِي السِّرِّ فَقَالَ اللَّهُ يُرَاؤُنَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا.

And Amir Al-Momineen^{-asws} said: ‘One who does Zikr of Allah^{-azwj} in the secrecy, so he has done Zikr of Allah^{-azwj} a lot. They hypocrites were doing Zikr of Allah^{-azwj} in the open and were not doing His^{-azwj} Zikr in the secrecy. Allah^{-azwj} Said: **‘showing off to the people, and they are not mentioning Allah except a little [4:142]’**.⁷⁶⁰

وَقَالَ الصَّادِقُ ع قَالَ اللَّهُ تَعَالَى مَنْ ذَكَرَنِي سِرًّا ذَكَرْتُهُ عَلَانِيَةً.

And Al-Sadiq^{-asws} said: ‘Allah^{-azwj} the Exalted Said: “One who mentions Me^{-azwj} in secrecy I^{-azwj} will Mention him in the open!”⁷⁶¹

وَرَوَى زُرَّارَةُ عَنْ أَحَدِهِمَا ع قَالَ: لَا يَكْتُمُ الْمَلَكُ إِلَّا مَا سَمِعَ وَ قَالَ اللَّهُ تَعَالَى وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً فَلَا يَغْلُمُ ثَوَابَ ذَلِكَ الذِّكْرِ فِي نَفْسِ الرَّجُلِ غَيْرَ اللَّهِ لِعَظَمَتِهِ.

And it is reported by Zurara from one of the two (5th or 6th Imam^{-asws}) having said: ‘The Angel does not write except what he hears, and Allah^{-azwj} the Exalted Said: **And remember your Lord within yourself beseeching and fearing [7:205]**. No one knows the Rewards of that Zikr in the soul of the man other than Allah^{-azwj} due to its magnitude’.⁷⁶²

وَرَوَى أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي غُرَّةٍ فَأَشْرَفُوا عَلَى وَادٍ فَجَعَلَ النَّاسُ يُهْلِلُونَ وَ يُكَبِّرُونَ وَ يَرْفَعُونَ أَصْوَاتَهُمْ فَقَالَ ع أَيُّهَا النَّاسُ أَرْبَعُوا عَلَيَّ أَنْفُسِكُمْ أَمَا إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَ لَا غَائِبًا وَ إِنَّمَا تَدْعُونَ سَمِيعًا قَرِيبًا مَعَكُمْ.

⁷⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 23

⁷⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 24

⁷⁶⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 25

⁷⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 26

⁷⁶² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 27

And it is reported that Rasool-Allah^{-saww} was in a military expedition. They overlooked upon a valley, so the people went on to extol the Oneness, and exclaiming the Greatness, and raising their voices. He^{-saww} said: 'O you people! Take care upon yourselves! But you are neither supplicating to a deaf nor an absentee, and rather you are supplicating to a Hearing, Nearby with you all!''⁷⁶³

⁷⁶³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 20 H 12 / 28

CHAPTER 21 – THE TIMINGS, AND THE SITUATIONS WHICH THE ANSWER IS HOPED IN, AND THE SIGNS OF ANSWER

1- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن هاشم عن التوفلي عن السكوبي عن الصادق عن آبائه عن علي ع قال: اغتيموا الدعاء عند خمسة مواطن عند قراءة القرآن و عند الأذان و عند نزول الغيث و عند البقاء الصمتين للشهادة و عند دعوة المظلوم فإنها ليس لنا حجاب دون العرش.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from father, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

'Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Take advantage of the supplication at five places (events) – during recitation of the Quran, and during the Azaan, and during the descent of rain, and during the meeting (in battle) of the two rows (armies) for the martyrdom, and during the supplication by the oppressed for there isn't any veil for it below the Throne!'⁷⁶⁴

2- لي، الأماالي للصدوق أبي عن سعد عن عبد الله بن محمد بن عيسى عن أبيه عن ابن المغيرة عن السكوبي عن الصادق عن أبيه ع قال: اغتيموا الدعاء عند خمس عند قراءة القرآن إلى آخر ما مر.

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Take advantage of the supplication at five places (events) – at recitation of the Quran' – up to end of what has passed''⁷⁶⁵

3- ما، الأماالي للشيخ الطوسي الفخام عن المنصور عن أبي الحسن العسكري عن آبائه عن الصادق ع قال: ثلاثة أوقات لا تُحجب فيها الدعاء عن الله تعالى في أثر المكنوبة و عند نزول القطر و ظهور آية معجزة لله في أرضه.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansoury,

'From Abu Al-Hassan Al Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} having said: 'Three timings, during these the supplication is not veiled (barred) from Allah^{-azwj} the Exalted – in the tracks of the Prescribed (Salat), and at the descent of the drops (rain), and appearance of a sign, a miracle of Allah^{-azwj} in His^{-azwj} earth''⁷⁶⁶

4- ل، الخصال الأربعة قال أمير المؤمنين ع من كانت له إلى ربه عز و جل حاجة فليطلبها في ثلاث ساعات ساعة في يوم الجمعة و ساعة تزول الشمس حين هب الرياح و تفتح أبواب السماء و تنزل الرحمة و يصوت الطير و ساعة في آخر الليل عند طلوع الفجر

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: 'One who had a need for him to his Lord^{-azwj} Mighty and Majestic, let him seek it in three timings – a time during the day of Friday, and a time at the declines of the sun (midday) when the winds blow (as storm), and

⁷⁶⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 1

⁷⁶⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 2

⁷⁶⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 3

the doors of the sky are opened and the Mercy descends, and the birds chirp, and a timing during the end of the night at the emergence of dawn.

فَإِنَّ مَلَكَئِن يُنَادِيَانِ هَلْ مِنْ تَائِبٍ يَتَابُ عَلَيْهِ هَلْ مِنْ سَائِلٍ يُعْطَى هَلْ مِنْ مُسْتَغْفِرٍ فَيُغْفَرُ لَهُ هَلْ مِنْ طَالِبٍ حَاجَةٍ فَتُقْضَى لَهُ

Two Angels call out: 'Is there anyone to repent so there can be clemency upon him? Is there anyone to ask so he can be Given? Is there anyone to seek Forgiveness so he can be Forgiven for? Is there anyone to seek a need so it can be fulfilled for him?'

فَأَجِيبُوا دَاعِيَ اللَّهِ وَ اطْلُبُوا الرِّزْقَ فِيمَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهُ أَسْرَعُ فِي طَلَبِ الرِّزْقِ مِنَ الضَّرْبِ فِي الْأَرْضِ وَ هِيَ السَّاعَةُ الَّتِي يُقْسِمُ اللَّهُ فِيهَا الرِّزْقَ بَيْنَ عِبَادِهِ.

So, respond to the caller of Allah^{-azwj} and seek the sustenance in what is between the emergence of day up to emergence of the sun, for it is quickest in seeking the sustenance than going around in the land, and it is the timing during which Allah^{-azwj} Distributes the sustenance between His^{-azwj} servants⁷⁶⁷.

وَ قَالَ ع تَفْتَحُ لَكُمْ أَبْوَابُ السَّمَاءِ فِي خَمْسِ مَوَاقِيَتٍ عِنْدَ نُزُولِ الْعَيْثِ وَ عِنْدَ الرَّحْفِ وَ عِنْدَ الْأَذَانِ وَ عِنْدَ قِرَاءَةِ الْقُرْآنِ وَ مَعَ زَوَالِ الشَّمْسِ وَ عِنْدَ طُلُوعِ الْفَجْرِ.

And he^{-asws} said: 'The doors of the sky are opened for you during six timings – at the descent of rain, and at the earthquake, and at the Azaan, and at recitation of the Quran, and with declines of the sun (midday), and at the emergence of dawn!'⁷⁶⁸

5- ل، الخصال أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ عَلِيِّ بْنِ حَلِيدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَقْسَعَرَ جِلْدُكَ وَ دَمَعَتْ عَيْنَاكَ وَ وَجَلَ قَلْبُكَ فَذُوقْ دُونَكَ دُونَكَ فَقَدْ قُصِدَ قَصْدُكَ.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al-Husayn Bin Is'haq, from Ali Bin Mahziyar, from Ali Bin Hadeed, raising it to,

'Abu Abdullah^{-asws} said: 'When your skin shivers, and your eyes are tearful, and your heart palpitates (solemn) then do it (supplicate), do it, for your purpose has been aimed for!'⁷⁶⁹

6- ثو، ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ الرَّهْمِيِّ عَنِ الْجَامُورِيِّ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ مَنْدَلِ بْنِ عَلِيٍّ عَنِ الْكِنَانِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ مِنْ عِبَادِهِ الْمُؤْمِنِينَ كُلَّ دَعَاةٍ فَعَلَيْكُمْ بِالِدَّعَاءِ فِي السَّحْرِ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهَا سَاعَةٌ تَفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَ تَهْبُ الرِّيَّاحُ وَ تُقْسِمُ فِيهَا الْأَنْزَارُ وَ تُقْضَى فِيهَا الْحَوَائِجُ الْعَظِيمَةُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from Al Jamourany, from Ibn Al Batainy, from Mindal Bin Ali, from Al Kinany,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic every supplication from His^{-azwj} believing servants, so upon you all is with the supplicating during the pre-dawn up to emergence of the sun, for it is a time during which doors of the sky are opened, and winds

⁷⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 4 a

⁷⁶⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 4 b

⁷⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 5

blow, and the sustenance is distributed during it, and the mighty supplications are fulfilled during it".⁷⁷⁰

7- ضاء، فقه الرضا عليه السلام أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ إِذَا كَانَ فِي السُّجُودِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'The closes of what the servant can be to Allah^{-azwj} is when he was in the Sajdah'.⁷⁷¹

8- جاء المجالس للمفيد الجعابي عن مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعُلَوِيِّ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدَّى فَرِيضَةً فَلَهُ عِنْدَ اللَّهِ دَعْوَةٌ مُسْتَجَابَةٌ.

(The book) 'Al Majaalis of Al Mufeed – Al Jiany, from Muhammad Bin Abdullah Al Alawy, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool Allah^{-saww} said: 'One who fulfils an obligation, there would be an Answered supplication for him in the Presence of Allah^{-azwj}'.⁷⁷²

9- مكاء، مكارم الأخلاق زَيْدُ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اطْلُبُوا لِلدُّعَاءِ أَرْبَعَ سَاعَاتٍ عِنْدَ هُبُوبِ الرِّيحِ وَ زَوَالِ الْأُفْيَاءِ وَ نُزُولِ الْقَطْرِ وَ أَوَّلِ قَطْرَةٍ مِنْ دَمِ الْقَتِيلِ الْمُؤْمِنِ فَإِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ عِنْدَ هَذِهِ الْأَشْيَاءِ.

(The book) 'Makarim Al Akhlaaq' – Zayd Al Shahaam said,

'Abu Abdullah^{-asws} said: 'Seek four timings for the supplication – at the blowing of the winds, and the decline of shadows, and the first drop of blood for the killed Momin, for doors of the sky are opened during these things'.⁷⁷³

وَ عَنْهُ ع قَالَ: يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعٍ فِي الْوُتْرِ وَ بَعْدَ الْفَجْرِ وَ بَعْدَ الظُّهْرِ وَ بَعْدَ الْمَغْرِبِ.

And from him^{-asws}, said: 'The supplication is Answered in four (Salats) – Al-Witr, and after Al-Fajr, and after Al-Zohr, and after Al-Maghrib'.⁷⁷⁴

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: اعْتَبِمُوا الدُّعَاءَ عِنْدَ أَرْبَعٍ عِنْدَ قِرَاءَةِ الْقُرْآنِ وَ عِنْدَ الْأَذَانِ وَ عِنْدَ الْعَيْثِ وَ عِنْدَ انْتِقَاءِ الصُّغَيْرِ لِلشَّهَادَةِ.

And from Amir Al-Momineen^{-asws} having said: 'Take advantage of the supplication at four – at recitation of the Quran, and at the Azaan, and at the rainfall, and at the meeting of the two rows (in battle) for the martyrdom'.⁷⁷⁵

عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَبِي ع إِذَا كَانَتْ لَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ حَاجَةٌ طَلَبَهَا هَذِهِ السَّاعَةَ يَعْنِي زَوَالَ الشَّمْسِ.

⁷⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 6

⁷⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 7

⁷⁷² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 8

⁷⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 1

⁷⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 2

⁷⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 3

And from Abu Ja'far^{-asws} having said: 'My^{-asws} father^{-asws}, whenever there was a need for him^{-asws} to Allah^{-azwj} Mighty and Majestic, sought it in this time, meaning decline of the sun (midday)'.⁷⁷⁶

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا رَزَقَ أَحَدُكُمْ فَلْيَدْعُ فَإِنَّ الْقَلْبَ لَا يَرِقُ حَتَّى يَخْلُصَ.

From Abu Abdullah^{-asws} having said: 'Whenever one of you feels tender, let him supplicate, for the heart cannot be tender until it is sincere'.⁷⁷⁷

عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْهُ ع قَالَ: كَانَ إِذَا طَلَبَ الْحَاجَةَ طَلَبَهَا عِنْدَ زَوَالِ الشَّمْسِ فَإِذَا أَرَادَ ذَلِكَ قَدَّمَ شَيْئاً فَتَصَدَّقَ بِهِ وَ شَمَّ شَيْئاً مِنَ الطَّيِّبِ وَ رَاحَ إِلَى الْمَسْجِدِ فَدَعَا فِي حَاجَتِهِ مَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ.

From Muawiya Bin Ammar,

'From him^{-asws}, he (the narrator) said, 'It was so, whenever he^{-asws} sought the need, sought it at decline of the sun (midday). When he^{-asws} intended that, he^{-asws} would advance something to donate in charity with, and smelt something from the perfume, and went to the Masjid, and supplicated regarding his^{-asws} need for as long as Allah^{-azwj} Mighty and Majestic so Desires'.⁷⁷⁸

وَ عَنْهُ ع قَالَ: إِذَا افْتَشَرَ جِلْدُكَ وَ دَمَعَتْ عَيْنَاكَ فَذُونَاكَ دُونَاكَ فَقَدْ قُصِدَ قُصْدُكَ.

And from him^{-asws} having said: 'When your skin shivers and your eyes are tearful, then do it (supplicate), do it, for your purpose has been aimed for!'⁷⁷⁹

عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُجِيبُ مِنْ عِبَادِهِ الْمُؤْمِنِينَ كُلَّ دَعَاءٍ فَعَلَيْكُمْ بِالْدُعَاءِ فِي السَّحْرِ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَ تُفَسَّمُ فِيهَا الْأَرْزَاقُ وَ تُفَضَى فِيهَا الْحَوَائِجُ الْعِظَامُ.

From Abu Al Sabbah,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Loves every supplication from His^{-azwj} believing servants, so upon you all is with the supplicating during the pre-dawn up to emergence of the sun, for it is a time during which doors of the sky are open, and the sustenance is distributed during it, and the mighty needs are fulfilled during it'.⁷⁸⁰

عَنْ عُمَرَ بْنِ أَدِيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي اللَّيْلِ سَاعَةً مَا يُوَفَّقُهَا عَبْدٌ مُسْلِمٌ ثُمَّ يُصَلِّي وَ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِيهَا إِلَّا اسْتَجَابَ اللَّهُ تَعَالَى لَهُ فِي كُلِّ لَيْلَةٍ

From Umar Bin Azina who said,

⁷⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 4

⁷⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 5

⁷⁷⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 6

⁷⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 7

⁷⁸⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 8

'I heard Abu Abdullah^{-asws} saying, 'During the night there is a time, no Muslim servant will come to it, then he prays Salat and supplicate to Allah^{-azwj} Mighty and Majestic in it, except Allah^{-azwj} the Exalted will Answer for him during every night!'

فُلْتُ أَصْلَحَكَ اللَّهُ وَ أَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ

I said, 'May Allah^{-azwj} Keep you^{-asws} well, and which time from the night is it?'

قَالَ إِذَا مَضَى نِصْفُ اللَّيْلِ وَ بَقِيَ السُّدُسُ الْأَوَّلُ مِنْ أَوَّلِ النَّصْفِ.

He^{-asws} said: 'When half the night has passed and the first sixth remains, from the first half'⁷⁸¹.

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: اطْلُبِ الْإِجَابَةَ عِنْدَ أَفْشِعَارِ الْجِلْدِ وَ عِنْدَ إِفَاصَةِ الْعَبْرَةِ وَ عِنْدَ قَطْرَةِ الْمَطَرِ وَ إِذَا كَانَتِ الشَّمْسُ فِي كَيْدِ السَّمَاءِ أَوْ زَاعَتْ فَإِنَّمَا سَاعَةٌ يُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ يُرْجَى فِيهَا الْعَوْنُ مِنَ الْمَلَائِكَةِ وَ الْإِجَابَةُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

And from Abu Ja'far^{-asws} having said: 'Seek the Answer at shivering of the skin, and at pouring of the tears, and at the drops of rain, and when the sun was in the heart (middle) of the sky, or deviates, for it is a time during which doors of the sky are open, the assistance from the Angels and the Answer from Allah^{-azwj} Blessed and Exalted is hoped for'⁷⁸².

وَ قَالَ: إِنَّ التَّضَرُّعَ وَ الصَّلَاةَ مِنَ اللَّهِ تَعَالَى بِمَكَانٍ إِذَا كَانَ الْعَبْدُ سَاجِدًا لِلَّهِ فَإِنْ سَأَلَ دُمُوعُهُ فَهُنَالِكَ تَنْزِلُ الرَّحْمَةُ فَاعْتَمِدُوا تِلْكَ السَّاعَةَ الْمَسْأَلَةَ وَ طَلَبَ الْحَاجَةَ وَ لَا تَسْتَكْبِرُوا شَيْئًا يَمَّا تَطْلُبُونَ فَمَا عِنْدَ اللَّهِ أَكْثَرُ مِمَّا تَقْدِرُونَ وَ لَا تُحْمِلُوا صَغِيرًا مِنْ حَوَائِجِكُمْ فَإِنَّ أَحَبَّ الْمُؤْمِنِينَ إِلَى اللَّهِ تَعَالَى أَسْأَلُهُمْ.

And he^{-asws} said: 'The beseeching and the Salawaat have a position from Allah^{-azwj} the Exalted when the servant was performing Sajdah. If his tears flow, then over there the Mercy descends, therefore take advantage of that time for asking and seeking the need, and do not deem anything from what you are asking as being too big, for whatever is in the Presence of Allah^{-azwj} is more than what you are measuring, nor belittle a small one of your needs, for the most beloved of the believers to Allah^{-azwj} the Exalted is, their, the most requesting one'⁷⁸³.

10- ختص، الإختصاص قَالَ الصَّادِقُ ع يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ فِي الْوَتْرِ وَ بَعْدَ طُلُوعِ الْفَجْرِ وَ بَعْدَ الظُّهْرِ وَ بَعْدَ الْمَغْرَبِ.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq^{-asws} said: 'The supplication is Answered in four places – In Al-Witr (Salat), and after the emergence of dawn, and after Al-Zohr (Salat), and after Al-Maghrib (Salat)'⁷⁸⁴.

11- نَوَادِرُ الرَّوَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع إِذَا فَاءَ الْأَفْيَاءِ وَ هَبَّتِ الرِّيحُ فَاطْلُبُوا حَوَائِجِكُمْ مِنَ اللَّهِ تَعَالَى فَإِنَّمَا سَاعَةُ الْأَوَّابِينَ.

(The book) 'Al Nawadir' – By his chain,

⁷⁸¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 9

⁷⁸² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 10

⁷⁸³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 9 / 11

⁷⁸⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 10

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'When the shadows decline, and the winds blow, then seek your needs from Allah^{-azwj} the Exalted, for it is a time of the penitent ones''.⁷⁸⁵

12- ما، الأماالي للشيخ الطوسي العضايري عن التلعكبري عن محمد بن همام عن الحميري عن الطيالسي عن رزيق الخلقاني قال سمعت أبا عبد الله ع يقول عليكم بالدعاء والإلحاح على الله عز وجل في الساعة التي لا يجيب الله عز وجل فيها براً ولا فاجراً

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Gaairy, from Al Tal'ukbari, from Muhammad Bin Hammam, from Al Himeyri, from Al Tayalisi, from Ruzeyq Al Khulqany who said,

'I heard Abu Abdullah^{-asws} saying: 'Upon you all is with the supplicating and the insisting upon Allah^{-azwj} Mighty and Majestic in the time during which Allah^{-azwj} Mighty and Majestic does not Disappoint, neither a righteous nor an immoral'.

فُلْتُ جُعِلْتُ فِدَاكَ وَ أَيُّهُ سَاعَةٌ هِيَ

I said, 'May I be sacrificed for you^{-asws}, and which time is it?'

قَالَ هِيَ السَّاعَةُ الَّتِي دَعَا فِيهَا أَيُّوبُ ع وَ شَكَاَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بَلِيَّتَهُ فَكَشَفَ اللَّهُ عَزَّ وَ جَلَّ مَا بِهِ مِنْ ضُرٍّ وَ دَعَا فِيهَا يَعْقُوبُ ع فَردَّ اللَّهُ عَلَيْهِ يُوسُفَ وَ كَشَفَ اللَّهُ كُرْبَتَهُ وَ دَعَا فِيهَا مُحَمَّدٌ ص فَكَشَفَ اللَّهُ عَزَّ وَ جَلَّ كُرْبَتَهُ وَ مَكَّنَهُ مِنْ أَكْتَابِ الْمُشْرِكِينَ بَعْدَ الْيَأْسِ

He^{-asws} said: 'It is the time during which Ayoub^{-as} had supplicated and complained to Allah^{-azwj} Mighty and Majestic of his^{-as} afflictions, so Allah^{-azwj} Mighty and Majestic Removed whatever harm there was with him^{-as}; and Yaqoub^{-as} had supplicated during it, so Allah^{-azwj} Returned Yusuf^{-as} to him^{-as}, and Allah^{-azwj} Removed his^{-as} distress; and Muhammad^{-saww} had supplicated in it, so Allah^{-azwj} Mighty and Majestic Removed his^{-as} stress and Enabled him^{-saww} from the shoulders of Polytheists after the despair.

أَنَا ضَامِنٌ أَنْ لَا يُخَيِّبَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ الْوَقْتِ بَرًّا وَ لَا فَاجِرًا الْبَرُّ يُسْتَجَابُ لَهُ فِي نَفْسِهِ وَ غَيْرِهِ وَ الْفَاجِرُ يُسْتَجَابُ لَهُ فِي غَيْرِهِ وَ يَصْرِفُ اللَّهُ إِجَابَتَهُ إِلَى وَلِيِّ مِنْ أَوْلِيَائِهِ فَاعْتَبِرُوا الدَّعَاءَ فِي ذَلِكَ الْوَقْتِ.

I^{-asws} am a guarantor that during that time Allah^{-azwj} Mighty and Majestic will neither Disappoint a righteous nor an immoral. The righteous, it will be Answered for him regarding himself and others, while the immoral, it will be Answered for him regarding others, and Allah^{-azwj} will Turn His^{-azwj} Answer to a friend from His^{-azwj} friends, therefore take advantage of the supplication during that time''.⁷⁸⁶

13- الجواهر، للكراچكي عنهم ع من كانت له إلى الله حاجة فليطلبها في ستة أوقات عند الأذان وعند زوال الشمس وبعد المغرب وفي الوتر وبعد صلاة العداة وعند نزول العيث.

(The book) Al Jawahir' of Al Karajaky,

⁷⁸⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 11

⁷⁸⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 12

‘From them^{-asws}: ‘One who has a need for him to Allah^{-azwj}, let him seek it in six timings – at the Azaan, and at decline of the sun (midday), and after Al-Maghrib, and during Al-Witr, and after the morning Salat, and at the descent of rainfall’^{.787}

14- دَعَاؤُ الرَّاوَدِيِّ، قَالَ أَحَبْرَنَا أَبُو جَعْفَرٍ النَّبَسَابُورِيُّ عَنِ الشَّيْخِ أَبِي عَلِيٍّ عَنِ أَبِيهِ شَيْخِ الطَّائِفَةِ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ عَنِ الْمَنْصُورِيِّ عَنِ عَمِّ أَبِيهِ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَدَّى لِلَّهِ مَكْتُوبَةً فَلَهُ فِي أُنْهَا دَعْوَةٌ مُسْتَجَابَةٌ.

(The book) ‘Dawaat’ of Al Rawandy, he said, ‘We are informed by Abu Ja’far Al Neshapuri, from the Sheykh Abu Ali, from his father the Sheykh Al Taaifa, from Abu Muhammad Al Fahham, from Al Mansoury, from an uncle of his father,

‘From Abu Muhammad Al Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: ‘I^{-asws} heard Rasool Allah^{-saww} saying: ‘One who fulfils a Prescribed (Salat), for him would be an Answered supplicating in its tracks’^{.788}

قَالَ الْفَحَّامُ رَأَيْتُ وَاللَّهِ أَمِيرَ الْمُؤْمِنِينَ ع فِي النَّوْمِ فَسَأَلْتُهُ عَنِ الْحَبْرِ فَقَالَ صَحِيحٌ إِذَا فَرَعْتَ مِنَ الْمَكْتُوبَةِ فُتُلْ وَ أَنْتَ سَاجِدٌ- اللَّهُمَّ بِحَقِّ مَنْ رَوَاهُ وَ بِحَقِّ مَنْ رُوِيَ عَنْهُ صَلِّ عَلَى جَمَاعَتِهِمْ وَ أَفْعَلْ بِي كَيْتَ وَ كَيْتَ.

Al Fahham said,

‘By Allah^{-azwj}, I saw Amir Al-Momineen^{-asws} in the dream. I asked him^{-asws} about the Hadeeth. He^{-asws} said: ‘Correct! When you are free from the Prescribed Salat, then say while you are performing Sajdah, ‘O Allah^{-azwj}! By the right of the one who reported it, and by the right of the one he reported from, Send Salawaat upon their community and Do with me such and such!’⁷⁸⁹

وَ قَالَ النَّبِيُّ ص اغْتَنِمُوا الدُّعَاءَ عِنْدَ الرَّبِّهِ فَإِنَّهَا رَحْمَةٌ.

And the Prophet^{-saww} said: ‘Take advantage of the supplication during tenderness (of the heart) for it is a Mercy’^{.790}

وَ قَالَ الصَّادِقُ ع الْوَقْتُ الَّذِي لَا يُرَدُّ فِيهِ الدُّعَاءُ هُوَ مَا بَيْنَ وَقْتِكُمْ فِي الظُّهْرِ إِلَى وَقْتِكُمْ فِي الْعَصْرِ.

And Al-Sadiq^{-asws}: ‘The time in which the supplication is not rejected, it is what is between your time in Al-Zohr up to your time in Al-Asr’^{.791}

وَ قَالَ النَّبِيُّ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ ادْكُرْنِي بَعْدَ الْغَدَاةِ سَاعَةً وَ بَعْدَ الْعَصْرِ سَاعَةً أَخْفِكَ مَا أَهَمَّكَ.

⁷⁸⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 13

⁷⁸⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 1

⁷⁸⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 2

⁷⁹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 3

⁷⁹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 4

And the Prophet^{-saww} said: ‘Allah^{-azwj} mighty and Majestic Said: ‘O son of Adam^{-as}! Mention Me^{-azwj} after the morning for a while, and after Al-Asr for a while, I^{-azwj} shall Suffice you of what worries you!’⁷⁹²

وَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مَا مِنْ أَعْمَالٍ هَذِهِ الْأُمَّةِ مِنْ صَبَاحٍ إِلَّا وَ يُعْرَضُ عَلَى اللَّهِ عَزَّ وَ جَلَّ.

Al-Husayn^{-asws} Bin Ali^{-asws} said: ‘There none from the deeds of this community from a morning except and it is presented to Allah^{-azwj} Mighty and Majestic’.⁷⁹³

وَقَالَ الصَّادِقُ ع ثَلَاثٌ أَوْقَاتٍ لَا يُجْجِبُ فِيهَا الدُّعَاءُ عَنِ اللَّهِ تَعَالَى فِي أَثَرِ الْمَكْتُوبَةِ وَ عِنْدَ نُزُولِ الْقَطْرِ وَ عِنْدَ ظُهُورِ آيَةِ مُعْجَزَةِ اللَّهِ تَعَالَى فِي أَرْضِهِ.

And Al-Sadiq^{-asws}: ‘Three timings, during it the supplication is not veiled from Allah^{-azwj} the Exalted in the tracks of the Prescribed Salat, and at the descent of rainfall, and at the appearance of a miraculous sign of Allah^{-azwj} the Exalted in His^{-azwj} earth’.⁷⁹⁴

وَقَالَ: إِنَّ الْعَبْدَ لَيَدْعُو فَيُؤَخَّرُ حَاجَتُهُ إِلَى يَوْمِ الْجُمُعَةِ

And he^{-asws} said: ‘The servant tends to supplication, so his need gets delayed up to the day of Friday’.

وَقَالَ إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ وَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الْفِطْرِ وَ يَوْمِ الْأَضْحَى وَ فِيهِ سَاعَةٌ لَمْ يَسْأَلِ اللَّهُ عَزَّ وَ جَلَّ فِيهَا أَحَدٌ شَيْئاً إِلَّا أَعْطَاهُ مَا لَمْ يَسْأَلِ حَرَاماً.

And he^{-asws} said: ‘The day of Friday is chief of the days, and mightier in the Presence of Allah^{-azwj} than the day of (Eid) Al-Fitr, and the day (Eid) Al-Azha, and during it there is a time no one will ask Allah^{-azwj} Mighty and Majestic for anything except He^{-azwj} would Give it, for as long as he does not ask for a Prohibition’.⁷⁹⁵

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَتِهِ يَوْمَ الْجُمُعَةِ أَلَا إِنَّ هَذَا الْيَوْمَ جَعَلَ اللَّهُ لَكُمْ عِيداً وَ هُوَ سَيِّدُ أَيَّامِكُمْ وَ أَفْضَلُ أَعْيَادِكُمْ وَ قَدْ أَمَرَكُمُ اللَّهُ فِيهِ بِالسَّعْيِ إِلَى ذِكْرِهِ

And Amir Al-Momineen^{-asws} said in his^{-asws} sermon on the day of Friday: ‘Indeed! Allah^{-azwj} has Made this day as an Eid for you, and it is chief of your days and most superior of your Eid(s), and Allah^{-azwj} has Commanded Allah^{-azwj} in it with the striving to His^{-azwj} Zikr.

فَلْيَعْظُمُ فِيهِ رَغْبَتُكُمْ وَ لَتُخْلَصْ نِيَّتُكُمْ وَ أَكْثَرُوا فِيهِ مِنَ التَّضَرُّعِ إِلَى اللَّهِ وَ الدُّعَاءِ وَ مَسْأَلَةِ الرَّحْمَةِ وَ العُفْرَانِ فَإِنَّ اللَّهَ يَسْتَجِيبُ فِيهِ لِكُلِّ مُؤْمِنٍ دَعَاةً وَ يُورِدُ النَّارَ كُلَّ مُسْتَكْبِرٍ عَنِ عِبَادَتِهِ قَالَ اللَّهُ تَعَالَى اذْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Let your desires be magnified regarding it, and let your intentions be sincere, and frequent in it from beseeching to Allah^{-azwj} and the supplication, and asking for the Mercy and the Forgiveness, for Allah^{-azwj} Answers in it for every Momin of his supplication, and every one too

⁷⁹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 5

⁷⁹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 6

⁷⁹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 7

⁷⁹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 8

arrogant from worshipping Him^{-azwj} will arrive to the Hellfire! Allah^{-azwj} the Exalted Said: ***And your Lord says: "Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].***

وَاعْلَمُوا أَنَّ فِيهِ سَاعَةً مُبَارَكَةً لَا يُسْأَلُ اللَّهُ فِيهَا عَبْدٌ مُؤْمِنٌ إِلَّا أَعْطَاهُ.

And know that there is a time during it, no believing servant will ask Allah^{-azwj} in it except He^{-azwj} would Give him!⁷⁹⁶

وَعَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ السَّاعَةِ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ - يَوْمَ الْجُمُعَةِ قَالَ مَا بَيْنَ فَرَاحِ الْإِمَامِ مِنَ الْحُطْبَةِ إِلَى أَنْ تَسْتَوِيَ الصُّفُوفُ وَ سَاعَةٌ أُخْرَى مِنْ آخِرِ النَّهَارِ إِلَى غُرُوبِ الشَّمْسِ وَ كَانَتْ فَاطِمَةُ تَدْعُو فِي ذَلِكَ الْوَقْتِ.

And from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about the time of the day of Friday during which the supplication is Answered. He^{-asws} said: 'What between the prayer leader being free from the addressing up to the rows being evened (for the Salat); and another time is from end of the day up to setting of the sun; and (Syeda) Fatima^{-asws} used to supplicated during that time'⁷⁹⁷.

وَ قَالَ النَّبِيُّ ص الدُّعَاءُ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ لَا يُرَدُّ.

And the Prophet^{-saww}: 'The supplication between the Azaan and the Iqaama is not rejected'⁷⁹⁸.

15- أَقُولُ وَ رَأَيْتُ فِي مَجْمُوعَةٍ بِحِطِّ بَعْضِ الْأَفَاضِلِ وَ الظَّاهِرُ أَنَّهُ نَقَلَهُ مِنْ مَجْمُوعَةٍ قَدْ كَانَ جَمِيعُهَا بِحِطِّ الشَّيْخِ شَمْسِ الدِّينِ مُحَمَّدِ الْجُبَاعِيِّ جَدِّ شَيْخِنَا الْبَهَائِيِّ وَ هُوَ قَدْ نَقَلَهَا مِنْ حِطِّ الشَّهِيدِ قَدْسِ اللَّهِ أَرْوَاحُهُمُ الشَّرِيفَةِ وَ قَدْ أُوْرِدَهُ الْكُفَعَمِيُّ أَيْضاً فِي الْبَلَدِ الْأَمِينِ مَا هَدَاهُ صُورَتُهُ

I (Majlisi) am saying, 'And I saw in a collection in the handwriting of one of the meritorious ones, and that apparent is that he copied it from a collection which had been collected in the handwriting of the Sheykh Shams Al Deen Muhammad Al Jubaie, grandfather of our Sheykh Al Bahaie, and he had copied it from the handwriting of Al Shaheed, may Allah^{-azwj} Sanctify their noble souls, and Al Kaf'amy has referred to it as well in 'Al Balad Al Ameen' what it's outline is this –

إِجَابَةُ الدُّعَاءِ لِلْوَقْتِ وَ الْحَالِ وَ الْمَكَانِ وَ عِبَادَةِ الْأَرْكَانِ وَ الْأَسْمَاءِ الْعِظَامِ

'Answer of the supplication is for the time, and the situation, and the place, and the elements of worship, and the most Magnificent Names:'

فَالْوَقْتُ السَّحْرُ لِقِصَّةِ يَعْقُوبَ ع وَ قِيلَ أَحْرَهُمْ إِلَى غَيْبِيَةِ الْقَمَرِ لَيْلَةَ الْعَاشِرِ مِنَ الشَّهْرِ وَ قِيلَ إِلَى لَيْلَةِ الْجُمُعَةِ وَ عِنْدَ الزَّوَالِ وَرَدَ إِذَا زَالَتْ الْأَفْيَاءُ وَ رَاحَتِ الْأَرْوَاحُ أَي هَبَّتِ الرِّيَّاحُ فَارْتَبَعُوا إِلَى اللَّهِ فِي حَوَائِجِكُمْ قَبْلَكَ سَاعَةُ الْأَوَابِينَ وَ بَيْنَ الْعِشَاءِ بَيْنَ

The times is the pre-dawn is for the story of Yaqoub^{-as}, and it is said He^{-azwj} Delays them up to disappearance of the moon on the tenth night of a month; and it is said up to the night of

⁷⁹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 9

⁷⁹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 10

⁷⁹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 14 / 11

Friday, and at the midday. It has been referred, when the shadows decline, and the souls rest, i.e., when the winds blow, therefore be desiring to Allah^{-azwj} regarding your needs for that is a time of the penitent ones, and between the two 'Isha(s)' (between Al-Maghrib and Al-Isha Salat).

وَرُويَ مِنْ دَعَا بَيْنَهُمَا لَمْ يُرَدَّ دُعَاؤُهُ وَ آخِرُ اللَّيْلِ لِمَا رُويَ أَنَّهُ يُقَالُ هُنَالِكَ هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ

And it is reported, one who supplicated between the two, his supplication will not be rejected; and end of the night due to what is reported that it is said over there, 'Is there anyone to supplicate to it can be Answered for him? Is there anyone to seek Forgiveness so it can be Forgiven for him?'

وَ عِنْدَ الْإِفْطَارِ وَ آخِرُ سَاعَةٍ مِنَ الْجُمُعَةِ وَ بَيْنَ طُلُوعِ الْفَجْرِ وَ الشَّمْسِ وَ قِيلَ هِيَ سَاعَةُ الْإِجَابَةِ فِي الْجُمُعَةِ وَ قِيلَ هِيَ عِنْدَ جُلُوسِ الْإِمَامِ عَلَى الْمِنْبَرِ وَ قِيلَ عِنْدَ غَيْبُوتِ نَصْفِ الْقُرْصِ وَ فِي يَوْمِ الْأَرْبَعَاءِ بَيْنَ الظُّهْرِ وَ الْعَصْرِ -

And at breaking of the fast, and last hour of the Friday, and between emergence of the dawn and the sun, and it is said it is a time of the Answer during the Friday, and it is said it is at the time the prayer leader sits upon the pulpit, and it is said at the disappearance of half the disc (of the sun), and during the day of Wednesday between Al-Zohr and Al-Asr".

رَوَاهُ جَابِرٌ عَنِ النَّبِيِّ ص - وَ فِي الْحَبْرِ الدُّعَاءُ بَيْنَ الصَّلَاتَيْنِ لَا يُرَدُّ.

It is reported by Jabir from the Prophet^{-saww}, and in the Hadeeth: 'The supplication between the two Salat(s) is not rejected"'.

وَ عَنِ النَّبِيِّ ص فِي ذِي الْقَعْدَةِ لَيْلَةٌ مُبَارَكَةٌ هِيَ لَيْلَةُ عَشْرِ يُنْظَرُ اللَّهُ إِلَى عِبَادِهِ الْمُؤْمِنِينَ بِالرَّحْمَةِ وَ لَيْلَةُ عَرَفَةَ سَيِّدَةُ اللَّيَالِي لِإِبْرَاهِيمَ وَ الْمَعْفُورَةُ لِدَاوُدَ ع.

And from the Prophet^{-saww}: 'During (the month of) Zil Qadah on the Blessed night, it is the tenth night Allah^{-azwj} Looks at His^{-azwj} Momineen servants with the Mercy, and the night of Arafaat is chief of the night for Ibrahim^{-as}, and the Forgiveness for Dawood^{-as}.

وَ يُقَالُ إِنَّ الدُّعَاءَ عِنْدَ أَقْرَانِ الْمُشْتَرِي وَ رَأْسِ الذَّنْبِ وَ إِنَّهُ فِي كُلِّ أَرْبَعِ عَشْرَةَ سَنَةً مَرَّةً وَ الْحَالُ كَدُعَاءِ الْمَرِيضِ وَ دُعَاءِ الْوَالِدِ لِوَالِدِهِ وَ الْوَالِدِ لِوَالِدِهِ وَ دُعَاءِ الْحَاجِّ وَ الْمُعْتَمِرِ وَ الْمُسَافِرِ فِي غَيْرِ مَعْصِيَةٍ حَتَّى يَرْجِعَ وَ الْأَخِ لِأَخِيهِ بَطْنِ الْعَيْبِ

And it is said, the supplication at the peak of Jupiter head of the tail, and it occurs once during every fourteen years; and the situation, is like supplication of the sick, and situation of the father for his son, and the son for his father, and the supplication of a pilgrim of Hajj and the Umrah, and the traveller in other than disobedience until he returns, and the brother for his brother in the apparent absence.

وَ الْمَظْلُومِ يُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ وَ يُرْفَعُ فَوْقَ الْعَمَامِ وَ يَقُولُ الرَّبُّ وَ عَزَّتِي لِأَنْصُرَنَّكَ وَ لَوْ بَعْدَ حِينٍ وَ دُعَاءُ الْإِمَامِ الْعَادِلِ وَ الدُّعَاءُ مَعَ رَفْعِ اليَدَيْنِ وَ فِي السُّجُودِ وَ دُعَاءُ الْمُضْطَرِّ وَ عِنْدَ أَفْشِعْرَارِ الْجِلْدِ وَ غَلْبَةِ الْأَخْزَانِ وَ عِنْدَ رُؤْيَةِ الْهَلَالِ وَ فِي لَيْلَةِ الْقَدْرِ وَ عِنْدَ التَّقَاءِ الْجِيُوشِ.

And the oppressed, doors of the sky are opened for him and it is raised above the clouds, and the Lord^{-azwj} Says: "By My^{-azwj} Might! I^{-azwj} Help you and even if it is after a time!" And a supplication of the just leader, and the supplication of one raising the hands, and in Sajdah,

and a supplication of the desperate one, and at shivering of the skin, and the prevalence of griefs, and sighting the crescent, and during Laylat Al Qadr, and at the battle of armies”.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبِ الدُّعَاءِ عِنْدَ التَّقَاةِ الْجَبُوشِ وَ إِقَامَةِ الصَّلَاةِ وَ نُزُولِ الْعَيْثِ وَ صِيحَاةِ الدِّيَكَةِ وَ بَعْدَ الدُّعَاءِ لِأَرْبَعِينَ مُؤْمِنًا وَ بَعْدَ الصَّدَقَةِ فَإِنَّهَا جَنَاحُ الْإِسْتِجَابَةِ.

And from the Prophet^{-saww}: ‘Seek the supplication at battle of the armies, and establishment of the Salat, and the descent of rainfall, and crowing of the rooster, and after the supplication of forty believers, and after the charity, for it is a wing of the Answer!’

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبِ الدُّعَاءِ عِنْدَ الصَّالِحِينَ يَنْزِلُ الرَّحْمَةُ وَ عِنْدَ قَطْعِ الْعَلَانِيَةِ عَمَّا دُونَ اللَّهِ.

From Rasool Allah^{-saww}: ‘At the mention of the righteous ones, the Mercy descends, and at termination of links from what is besides Allah^{-azwj}’.

وَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبِ الدُّعَاءِ عِنْدَ الصَّالِحِينَ يَنْزِلُ الرَّحْمَةُ وَ عِنْدَ قَطْعِ الْعَلَانِيَةِ عَمَّا دُونَ اللَّهِ.

And from the Prophet^{-saww}: ‘One who does a favour to a people but they do not accept it with the thanking, so he supplicates against them, it will be Answered for him regarding them, and after recitation of Surah Al Tawheed’.

وَ أَمَّا الْمَكَانُ فَخَمْسَةَ عَشَرَ مَوْضِعًا مِنْهُ بِمَكَّةَ عِنْدَ الْمِيْرَابِ وَ عِنْدَ الْمَقَامِ وَ عِنْدَ الْحَجَرِ الْأَسْوَدِ وَ بَيْنَ الْمَقَامِ وَ الْبَابِ وَ حَوْفِ الْكَعْبَةِ وَ عِنْدَ بَيْتِ زَمْزَمَ وَ عَلَى الصَّفَا وَ الْمَرْوَةِ وَ عِنْدَ الْمَشْعَرِ وَ عِنْدَ الْجَمْرَاتِ الثَّلَاثِ وَ عِنْدَ رُؤْيَةِ الْكَعْبَةِ

And as for the place, these are fifteen places. From these is Makkah by the spout, and at the standing place (of Ibrahim^{-as}), and at the Black Stone, and between the standing place (of Ibrahim^{-as}) and the door, and inside the Kabah, and at the well of Zamzam, and upon Al-Safa and Al-Marwah, and at the Monuments, and at the three rocks for pelting, and at seeing the Kabah.

وَ أَمَّا الْعِبَادَةُ فَفِي الصَّلَاةِ كُلِّ سُجُودٍ - لِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبِ الدُّعَاءِ عِنْدَ التَّقَاةِ الْجَبُوشِ وَ إِقَامَةِ الصَّلَاةِ وَ نُزُولِ الْعَيْثِ وَ صِيحَاةِ الدِّيَكَةِ وَ بَعْدَ الدُّعَاءِ لِأَرْبَعِينَ مُؤْمِنًا وَ بَعْدَ الصَّدَقَةِ فَإِنَّهَا جَنَاحُ الْإِسْتِجَابَةِ.

And as for the worship, it is in the Salat, every Sajdah, due to his^{-saww} words: As for the Ruk'u, magnify the Lord during it, and as for the Sajdah, strive in the supplicating for it is likely it will be Answered for you, and at saying, ‘Allah^{-azwj} Listens to the one praising Him^{-azwj}! Our^{-azwj}, for You^{-azwj} is the Praise!’ It is reported that a man had said it, so he^{-saww} said: ‘Twelve thousand Angels are rushing to it, which of them would be writing it first’.

وَ عِنْدَ فَرَاغِ الْفَاتِحَةِ وَ عِنْدَ الْأَذَانِ إِذَا قَالَ مِثْلَ قَوْلِهِ وَ عِنْدَ التَّشَهُّدِ الْأَخِيرِ فَذَلِكَ تِسْعُونَ مَوْضِعًا فِي النَّيْمِ وَ اللَّيْلَةِ وَ عَقِيبِ الْفَرَاغِ وَ بَعْدَ صَلَاةِ الطَّوَافِ

And at being free (from reciting Surah) Al Fatiha, and at the Azaan when he says like his words, and at the last Tashahud. So that comes to ninety placed during the day and the night, due to what is reported that during the day and the night, there are ninety timings during which the supplication is Answered, and as follow up of the obligatory Salat, and after Salat of the Tawaaf.

وَأَمَّا الْأَسْمَاءُ فَفِي آيَةِ الْكُرْسِيِّ حَمْسُونَ كَلِمَةً فِي كُلِّ كَلِمَةٍ بَرَكَةٌ وَ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ أَمَامَ حَاجَتِهِ فَضِيَّتْ لَهُ وَ سُورَةُ يَسَ الْمُعْتَمَةُ مَنْ قَرَأَهَا لَيْلًا كُشِفَ كَرْبُهُ وَ مَنْ قَرَأَهَا نَهَارًا فَضِيَّ إِزْبُتُهُ وَ بَعْدَ التَّنَائِي عَلَى اللَّهِ تَعَالَى

And as for the Names, in Ayat Al Kursi there are fifty words, in each word there are Blessings, and the one who recites Ayat Al Kursi before his need, it will be fulfilled for him; and Surah Yaseen generally. One who reads it at night his distress would be removed, and one who reads it at daytime, his need would be fulfilled; and after the laudation upon Allah^{-azwj} the Exalted.

وَ مَنْ قَرَأَ قَوْلَهُ تَعَالَى - وَ مَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ الْآيَةَ وَ قَوْلَهُ تَعَالَى وَ الَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ الْآيَةَ ثُمَّ اسْتَغْفَرَ اللَّهُ مِنْ ذَنْبِهِ غُفِرَ لَهُ وَ قِيلَ مَنْ وَقَفَ عِنْدَ قَبْرِ النَّبِيِّ ص وَ تَلَا هَذِهِ الْآيَةَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ الْآيَةَ

And one who reads Words of the Exalted: **And the one who does evil or is unjust to himself, [4:110]** – the Verse; and Words of the Exalted: **And those when they are committing an indecency or doing injustice to their own selves, [3:135]** – the Verse, then seeks Forgiveness of Allah^{-azwj} from his sins, will be Forgiven for it; and it is said, one who pauses at the grave of the Prophet^{-azwj} and recites this Verse: **Surely, Allah and His Angels [33:56]** – the Verse.

ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ وَ أَهْلَ بَيْتِكَ سَبْعِينَ مَرَّةً نَادَاهُ مَلَكٌ صَلَّى اللَّهُ عَلَيْكَ يَا فُلَانُ لَمْ يَسْقُطْ لَكَ حَاجَةٌ وَ قِيلَ مَنْ قَالَ عِنْدَ شِدَّةِ الْحَرِّ - اللَّهُمَّ أَجِرْنِي مِنْ حَرِّ جَهَنَّمَ وَ عِنْدَ شِدَّةِ الْبَرْدِ اللَّهُمَّ أَجِرْنِي مِنْ زَمْهَرِيرِ جَهَنَّمَ أَجِيرَ-

Then says, ‘May Allah^{-azwj} Sends Salawaat upon you^{-saww}, O Muhammad^{-saww}, and People^{-asws} of your^{-saww} household, once, an Angels calls out to him: ‘May Allah^{-azwj} Send Salawaat upon you, O so and so, a need of yours will be dropped’; and it is said one who said at the severe heat, ‘O Allah^{-azwj}! Shelter me from the heal of Hell’, and at the severe cold, ‘O Allah^{-azwj}! Shelter me from ‘Zamhareer’ (severe frost) of Hell, with a shelter!’

وَ عَنِ النَّبِيِّ ص مَنْ أَكْثَرَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا وَ مِنْ كُلِّ ضِيقٍ مَخْرَجًا وَ رَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

And from the Prophet^{-saww} having said: ‘One who frequently seeks the Forgiveness, Allah^{-azwj} will Make a relief for him from every worry and an outlet from every narrowness, and his sustenance will be from whereby he does not anticipate’.⁷⁹⁹

16- مهج، مهج الدعوات أَوْقَاتُ الْإِجَابَةِ عِنْدَ زَوَالِ الشَّمْسِ وَ عِنْدَ الْأَذَانِ وَ فِي أَوَّلِ سَاعَةٍ مِنْ طَهْرِ يَوْمِ الْجُمُعَةِ وَ فِي الثُّلُثِ الْأَخِيرِ مِنْ كُلِّ لَيْلَةٍ وَ فِي لَيْلَةِ الْجُمُعَةِ كُلِّهَا وَ عِنْدَ نَزُولِ الْمَطَرِ وَ بَعْدَ فَرَائِضِ الصَّلَوَاتِ وَ عَقِيبَ صَلَاةِ الْمَغْرِبِ إِذَا سَجَدَ بَعْدَهَا وَ عِنْدَ وَقْتِ الْحُشُوعِ وَ عِنْدَ وَقْتِ الْإِحْلَاصِ فِي الدُّمُوعِ إِذَا بَقِيَ مِنَ النَّهَارِ لِلظُّهْرِ قَدْرُ رُوحِ كُلِّ يَوْمٍ وَ فِي هَذِهِ الْأَوْقَاتِ مَا رَوَيْنَاهُ وَ مِنْهَا مَا رَأَيْنَاهُ.

(The book) ‘Mahj Al Dawaat’ –

‘The timings of Answer is at the declines of the sun (midday), and during the Azaan, and in the first hour of afternoon on the day of Friday, and in the last third of every night, and during the night of Friday, all of it, and at the descent of rainfall, and after the obligatory Salat(s), and follow-up of Al Maghrib Salat when he does Sajdah after it, and at the timing of fearfulness, and at the time of sincerity during the tears, and when there remains from the days of the

afternoon a measurement of a spear (shadow) every day; and in these timing is what we are reporting, and from these is what we have witnessed.

فَصَلِّ فِيْمَا نَذَرْتَهُ مِنَ الشُّهُورِ الْعَرَبِيَّةِ الْمَذْكُورَةِ لِلدَّعَوَاتِ عَلَى أَهْلِ الْعَدَاوَاتِ الْعَدَاوَاتِ فَمِنْ ذَلِكَ أَشْهُرُ الْحُرْمِ - ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ مُحَرَّمٌ وَ شَهْرُ رَجَبٍ

A detail regarding what we have mentions from the four months mentioned for the supplications against the people of hostility, from that are the Sacred months – Zul Qadah, and Zul Hijjah, and Muharram, and the month of Rajab.

وَ رَوَيْنَاهُ فِي كِتَابِ اخْتِصَرْنَا تَأْلِيْفِ مُحَمَّدِ بْنِ حَبِيْبٍ مَا يَفْتَضِي أَنْ أَحَقَّهَا بِالْإِجَابَةِ ذُو الْقَعْدَةِ وَ شَهْرُ رَجَبٍ وَ وَجَدْتُ بِذَلِكَ عِدَّةَ رَوَايَاتٍ فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ - .

And we are reporting in the book we have abridged it, a compilation of Muhammad Habeeb, what requires that the most rightful of these with the Answer is Zul Qadah and the month of Rajab, and I found a number of reports for that were during the pre-Islamic period and Al-Islam.

وَ أَمَّا حَدِيثُ حَزْرِيْنِ فَإِنَّمَا رَوَيْنَاهُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ مِنَ الْجُزْءِ الْخَامِسِ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ ذُكِرَ عِنْدَهُ حَزْرِيْنُ فَقَالَ هُوَ الشَّهْرُ الَّذِي دَعَا فِيهِ مُوسَى عَلَى بَنِي إِسْرَائِيلَ فَمَاتَ فِي يَوْمٍ وَ لَيْلَةٍ مِنْ بَنِي إِسْرَائِيلَ ثَلَاثُمِائَةَ أَلْفٍ مِنَ النَّاسِ .

And as for Hadeeth of (the month of) June, we are reporting it in the book of Abdullah Bin Hammad Al-Ansary, from the fifth volume, from Abu Abdullah^{-asws}, and June was mentioned in his^{-asws} presence. He^{-asws} said: ‘It is the month in which Musa^{-as} had supplicated against the children of Israel, so within a day and a night, three hundred thousand people from the children of Israel died’.

أَقُولُ وَ إِنَّمَا فَعَلَ ذَلِكَ لَمَّا فُتِنُوا بِحِيلَةٍ بَلَعَمَ بْنَ بَاعُورَاءَ وَ غَيْرِهِ مِنَ الْأَقَاتِ - .

I (Majlisi) am saying, ‘And rather, he^{-as} had done that when they had been tempted by the tricks of Bal’am Bin Baoura and others, from the pestilence’.

وَ فِي حَدِيثٍ آخَرَ مِنْ كِتَابِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ خَلَقَ الشُّهُورَ وَ خَلَقَ حَزْرِيْنُ وَ جَعَلَ الْأَجَالَ فِيهِ مُتَقَارِبَةً .

And in another Hadeeth from the book of Abdullah Bin Hammad Al Ansari, from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Created the months and Created June, and He^{-azwj} Made the life-terms in it as nearby’.

- فَصَلِّ فِيْمَا نَذَرْتَهُ مِنْ أَوْقَاتِ الدَّعَوَاتِ لِلْإِجَابَاتِ فِيْمَا بَأْتِي مِنْ كُلِّ سَنَةٍ مَرَّةً وَاحِدَةً فَمِنْ ذَلِكَ دَعَوَاتُ لَيْلِي الْقَدْرِ الثَّلَاثِ وَ حَاصَّةً إِنْ عَلِمَهَا أَحَدٌ بِدَائِحَتِهَا وَ إِلَّا فَإِنَّ لَيْلَةَ ثَلَاثِ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ أَرْجَحُ فِي تَعْظِيمِ الدَّعَوَاتِ وَ إِجَابَتِهَا

Detail regarding what we mentioned of the timings of the supplications for the Answers regarding what comes from every year only one time, from that are supplications of the three nights of Al-Qadr, and especially if someone knows it exactly, or else the night of the twenty-

third of a month of Ramazan is most weighty in reverence for the supplications and their being Answered.

وَمِنْ ذَلِكَ أَيَّامٌ هَذِهِ الثَّلَاثُ لَيْالٍ وَمِنْ ذَلِكَ يَوْمٌ مَوْلِدِ النَّبِيِّ ص وَ لَيْلَةُ مَبْعَثِهِ الشَّرِيفِ وَ يَوْمِهِ وَ مِنْ ذَلِكَ يَوْمٌ عَرَفَةَ وَ لَيْلَةُ عَرَفَةَ وَ خَاصَّةً إِذَا كَانَ بِالْمَوْقِفِ أَوْ عِنْدَ الْحُسَيْنِ ع

And from that are days of these three nights, and from that is the day the Prophet^{-saww} was blessed to his^{-saww} parents^{-asws} and the night of his^{-saww} noble Prophet-hood and its day, and from that is the day of Arafa and the night of Arafa, and in particular when one was at the pausing juncture, at with Al-Husayn^{-asws}.

وَمِنْ ذَلِكَ لَيْالِي الْأَعْيَادِ الثَّلَاثِ وَ أَيَّامِهَا وَ هِيَ لَيْلَةُ عِيدِ الْعَدِيرِ وَ يَوْمُهُ وَ لَيْلَةُ عِيدِ الْفِطْرِ وَ يَوْمُهَا وَ لَيْلَةُ عِيدِ الْأَصْحَى وَ يَوْمُهَا وَ مِنْ ذَلِكَ أَوَّلُ لَيْلَةٍ مِنْ رَجَبٍ - وَ فِي رِوَايَةٍ كُلُّ لَيْلَةٍ وَ يَوْمٌ الْيَوْمِ مِنْهُ وَ لَيْلَةُ الْيَوْمِ مِنْ شَعْبَانَ وَ أَوْقَاتٌ قَدْ ذَكَرْنَاهَا فِي مَوَاضِعَ مِنْ كِتَابِ - مُهِمَّاتٍ فِي صَلَاحِ الْمُتَعَبِّدِ وَ تَيَمَّاتٍ لِيَصْبَاحِ الْمُتَهَجِّدِ

And from that are the three nights of Eid and their days, and it is night of Eid Al-Ghadeer and its day, and night of Eid Al-Fitr and its day, and night of Eid Al-Azha and its day; and from that is the first night of Rajab, and in a report, every night, and the day of the middle from it and its night, and the night of the middle of Shaba and its timings which we have mention in places from the book, 'Muhimmat Fir Salah Al-Muta'abbid Wa Al Tatimmat Li Misbah Al-Mutahajjid'.

فَصَلِّ فِيمَا نَذَرْتَهُ مِنْ صِفَاتِ الدَّاعِي وَ ذَكَرْنَا بَعْضَهَا فِي الْجُزْءِ الْأَوَّلِ مِنَ الْكِتَابِ الْمَذْكُورِ بِرِوَايَاتٍ وَ وَصَفِ مَأْتُورٍ وَ نَحْنُ نَذَكُرُهَا هُنَا جُمْلَةً

Detail regarding what we mentioned from the description of the supplicater, and we mentioned some of these in the first volume of the mentioned book, with reports and the impactful mention, and we are mentioning it over here as summary.

فَنَقُولُ إِذَا أَرَادَ دُعَاءَ الرَّغْبَةِ يَبْسُطُ رِاحَتَيْهِ وَ يَدْعُو وَ إِذَا أَرَادَ دُعَاءَ الرَّهْبَةِ يَجْعَلُ بَاطِنَ كَفِّهِ إِلَى الْأَرْضِ وَ ظَاهِرُهَا إِلَى السَّمَاءِ وَ إِذَا أَرَادَ دُعَاءَ التَّضَرُّعِ حَرَّكَ أَصَابِعَهُ يَمِينًا وَ شِمَالًا وَ بَاطِنَ كَفِّهِ إِلَى السَّمَاءِ

We are saying, when he intends the supplication of desire, he would extend his palms and supplication; and when he intends the supplication of fear, he should make the inside of his palms towards the ground and its outside towards the sky; and when he intends the supplication of beseeching he should move his fingers right and left, and the inside of his palms should be towards the sky.

وَ إِذَا أَرَادَ دُعَاءَ التَّبَتُّلِ رَفَعَ إصْبَعَهُ مَرَّةً وَ حَطَّهَا مَرَّةً وَ يَكُونُ عِنْدَ الْعَبْرَاتِ وَ إِذَا أَرَادَ دُعَاءَ الْإِيْتِهَالِ رَفَعَ بَاطِنَ كَفِّهِ حِذَاءَ وَجْهِهِ وَ إِذَا أَرَادَ دُعَاءَ الْإِسْتِكَانَةِ جَعَلَ يَدَيْهِ عَلَى مَنْكَبَيْهِ

And when he intends the supplication of pleading, he should raise his finger at times and drop it at times, and he would be with the tears; and when he intends the supplication of imploring, he should raise the inside of his palms parallel to his face; and when he intends the supplication of submission, he should make his hands upon his shoulders.

وَ مِنْ صِفَاتِ الدَّاعِي أَنْ يَبْدَأَ بِتَحْمِيدِ اللَّهِ تَعَالَى جَلَّ جَلَالُهُ وَ الثَّنَاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ آلِهِ ثُمَّ يَذْكُرُ حَاجَتَهُ

And from description of the supplicater, he should begin with praising Allah^{-azwj} the Exalted, Majestic is His^{-azwj} Majesty, and the lauding upon Him^{-azwj}, and the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, then he should mention his need.

وَمِنْ صِفَاتِ الدَّاعِي أَنْ لَا يَكُونَ قَلْبُهُ غَافِلاً وَ لَا لَاهِياً وَ مِنْ صِفَاتِ الدَّاعِي أَنْ يَكُونَ طَاهِراً مِنْ مَظَالِمِ الْعِبَادِ وَ مِنْ صِفَاتِ الدَّاعِي أَنْ لَا يَكُونَ عَادِراً لِظَالِمٍ عَلَى ظُلْمِهِ وَ مِنْ صِفَاتِ الدَّاعِي أَنْ لَا يَكُونَ جَبَّاراً

And from descriptions of the supplicater is that his heart should neither be heedless nor inattentive; and from the descriptions of the supplicater is that he should be clean from grievance of the servants; and from descriptions of the supplicater is that he should not be apologetic for an oppressor upon his injustices; and from descriptions of the supplicate that these he should not be tyrannical.

وَمِنْ صِفَاتِ الدَّاعِي أَنْ يَكُونَ عِنْدَ الدُّعَاءِ تَقِيماً وَ يَتَّبِعُهُ صَادِقَةً وَ مِنْ صِفَاتِ الدَّاعِي أَنْ لَا يَكُونَ دَاعِياً فِي دَفْعِ مَظْلَمَةٍ عَنْهُ وَ قَدْ ظَلَمَ هُوَ عَبْدًا آخَرَ بِمِثْلِهَا وَ مِنْ صِفَاتِ الدَّاعِي أَنَّهُ يَجْتَنِبُ الدُّنُوبَ بَعْدَ دُعَائِهِ حَتَّى تُفْضَى حَاجَتُهُ

And from descriptions of the supplicater is that during the supplication he should be pious, and his intention should be sincere; and from descriptions of the supplicater is that he should not be supplicating in repelling a grievance away from him and he has been unjust to another servant with similar to it; and from descriptions of the supplicater is that he should shun the sins after his supplication until his need is fulfilled.

وَمِنْ صِفَاتِ الدَّاعِي أَنْ يَكُونَ عِنْدَ دُعَائِهِ آتِياً تَائِباً صَالِحاً صَادِقاً وَ مِنْ صِفَاتِ الدَّاعِي أَنْ لَا يَكُونَ دَاعِياً فِي قَطِيعَةِ رَجِمٍ وَ مِنْ صِفَاتِ الدَّاعِي أَنْ لَا يَكُونَ دُعَاءَ مُحِبٍّ عَلَى حَبِيبِهِ - فَإِنَّ الْحَدِيثَ وَرَدَّ عَنِ النَّبِيِّ ص - أَنَّهُ سَأَلَ اللَّهَ جَلَّ جَلَالُهُ أَلَّا يَسْتَجِيبَ لَهُ فِيهِ.

And from descriptions of the supplicater is that during his supplication he should be penitent, repentant, righteous, truthful; and from descriptions of the supplicater is that he should not supplicate for cutting off kinship; and from descriptions of the supplicater is that he should not supplicate as a loving one against his beloved, for a Hadeeth has been referred from the Prophet^{-saww}, he^{-saww} asked Allah^{-azwj}, Majestic is His^{-azwj} Majesty, not to Answer for him^{-saww} regarding it.

وَمِنْ صِفَاتِ الدَّاعِي أَلَّا يَدْعُوَ عَلَى أَهْلِ الْعِرَاقِ - فَإِنَّ رَوَيْتُ فِي الْجُزْءِ الْأَوَّلِ مِنْ كِتَابِ التَّجْمُلِ مِنْ تَرْجَمَةِ مُحَمَّدِ بْنِ حَاتِمٍ أَنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى إِبْرَاهِيمَ ع أَنَّ لَا يَدْعُوَ عَلَى أَهْلِ الْعِرَاقِ. وَ ذَكَرَ فِي الْحَدِيثِ سَبَبَ ذَلِكَ

And from descriptions of the supplicater is that he should not supplicate against the people of Al Iraq, for I have reported in the first volume from the book 'Al-Tajammul' from a translation by Muhammad Bin Hatim, 'Allah^{-azwj} the Exalted Revealed to Ibrahim^{-saww} not to supplicate against the people of Al-Iraq, and he mentioned in the Hadeeth the cause of that'.

وَمِنْ صِفَاتِ الدَّاعِي أَنْ يُطَهَّرَ طَعَامُهُ مِنَ الْمُحَرَّمَاتِ وَ الشُّبُهَاتِ عِنْدَ حَاجَتِهِ إِلَى إِجَابَةِ الدَّعَوَاتِ وَ مِنْ صِفَاتِ الدَّاعِي أَنْ يَكُونَ فِي يَدِهِ خَاتَمٌ فَصُّهُ فَيُرْوَجُّ فَقَدْ رُوِيَ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ سُبْحَانَهُ إِنِّي لَأَسْتَجِي مِنْ عَبْدٍ يَرْفَعُ يَدَهُ وَ فِيهَا خَاتَمٌ فَصُّهُ فَيُرْوَجُّ فَأَرُدُّهَا حَاطَةً.

And from descriptions of the supplication, he should purify his food from the Prohibited substances and the suspicious during his need to the supplication being Answered; and from descriptions of the supplicater is that in his hand should be a ring whose stone should be turquoise, for it has been reported from Al-Sadiq^{asws} having said: 'Rasool Allah^{saww} said: 'Allah^{azwj} the Glorious Said: "I^{azwj} am Embarrassed from a servant who raises his hand and in it is a ring the stone of it is turquoise, from Returning him disappointed!"

وَمِنْ صِفَاتِ الدَّاعِي أَنْ يَكُونَ فِي يَدِهِ خَاتَمٌ عَقِيقِي لِأَنَّ رَوَيْنَا عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَا رُفِعَتْ كَفٌّ إِلَى اللَّهِ عَزَّ وَجَلَّ أَحَبُّ إِلَيْهِ مِنْ كَفِّ فِيهَا خَاتَمٌ عَقِيقِي.

And from descriptions of the supplicater is, there should be a ring of agate in his hand, because we are reporting from Al-Sadiq^{asws} having said: 'No palm will be raised to Allah^{azwj} Mighty and Majestic which is more beloved to Him^{azwj} than a palm having a ring of agate in it'.

أَقُولُ وَ قَالَ الْكُفَعْمِيُّ فِي كِتَابِ الْجَنَّةِ الْوَاقِيَةِ فِي أَثْنَاءِ ذِكْرِ آدَابِ الدَّاعِي مِنْ كِتَابِ الشَّيْخِ الرَّابِعِ سَبَبُ الْإِجَابَةِ وَقَدْ يَرْجِعُ إِلَى الْوَقْتِ كَيَوْمِ الْجُمُعَةِ وَ لَيْلِيَةِ وَ إِذَا غَابَ نِصْفُ الْفُرْصِ مِنْ يَوْمِ الْجُمُعَةِ وَ شَهْرِ رَمَضَانَ وَ أَكْدُهُ لَيْلِي الْقَدْرِ وَ أَيَّامُهَا وَ لَيْلِي عَرَفَةَ وَ الْمُبْعَثِ وَ الْعَدِيرِ وَ الْفَطْرِ وَ الْأَضْحَى وَ أَيَّامُهَا

I (Majlisi) am saying, 'And Al-Kafami said in the book 'Al-Junnah Al-Waqia', in praise of mention of the etiquettes of the supplicater from the book 'Al-Shiddat', the fourth cause of the Answer, he has referred to the time like the day of Friday and its night, and when half the disc has disappeared from the day of Friday, and the month of Ramazan, and emphasis of the nights of Pre-determination and its days, and the nights of Arafa, and the Prophet-hood, and Al-Ghadeer, and the rain, and Al-Azha and its days.

وَ لَيْلِي الْإِحْيَاءِ الْأَرْبَعَةَ وَ هِيَ عُرَّةُ رَجَبٍ وَ لَيْلَةُ الْبَيْتِ وَ لَيْلَةُ الْبَيْتِ مِنْ شَعْبَانَ وَ لَيْلَةُ الْعِيدَيْنِ وَ يَوْمِ الْمَوْلِدِ وَ التَّصْفِ مِنْ رَجَبٍ

And the four nights of vigilance, and it is the first night of Rajab and the night of the middle of Shaban and the two nights of Eid, and the day of the birth (of the Prophet^{saww}), and the middle of Rajab.

وَ الْأَشْهُرُ الْحُرْمُ الْأَرْبَعُ - ذِي الْقَعْدَةِ وَ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ رَجَبٍ وَ عِنْدَ زَوَالِ الشَّمْسِ مِنْ كُلِّ يَوْمٍ وَ عِنْدَ هُبُوبِ الرِّيحِ وَ نُزُولِ الْمَطَرِ وَ عِنْدَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ عِنْدَ قِرَاءَةِ الْمُجْتَمِدِ عَشْرًا مَعَ طُلُوعِ الشَّمْسِ يَوْمَ الْجُمُعَةِ وَ عِنْدَ قِرَاءَةِ الْقَدْرِ خَمْسَ عَشْرَةَ مَرَّةً وَ فِي الثَّلَاثِ الْأَخِيرِ مِنْ لَيْلَةِ الْجُمُعَةِ وَ عِنْدَ الْأَذَانِ وَ قِرَاءَةِ الْقُرْآنِ

And the sacred months are four – Zil Qadah, and Zil Hijjah, and Al-Muharram, and Rajab, and at decline of the sun (midday) from every day, and at the blowing of the winds, and descent of the rainfall, and at the emergence of dawn up to emergence of the sun, and at recitation (Surah) Al Jahad (Al-Kafiroun) ten times with emergence of the sun on the day of Friday, and at recitation of (surah) Al Qadr fifteen times, and in the last third of the night of Friday, and at the Azaan, and recitation of the Quran.

وَ قَدْ يَرْجِعُ إِلَى الْمَكَانِ كَالْمَسْجِدِ وَ الْحَرَمِ وَ الْكَعْبَةِ وَ عَرَفَةَ وَ الْمُرْدَلِقَةَ وَ الْحَائِرِ -

And he referred to the place, like the Sacred Masjid, and the Kaaba, and Arafaah, and Al-Muzdalifa, and Al-Haair (enclosure of Al-Husayn^{asws}).

وَقَدْ يَرْجِعُ إِلَى الْفِعْلِ كَأَعْقَابِ الصَّلَاةِ وَ فِي سُجُودِهِ بَعْدَ الْمَغْرِبِ وَ دَعْوَةَ الْحَاجِّ لِمَتَّعَلِقِيهِ وَ السَّائِلِ لِمُعْطِيهِ وَ الْمَرِيضِ لِعَائِدِهِ

And he referred to the action, like follow up of the Salat, and in his Sajdah after Al-Maghrib, and supplication of the pilgrim of Hajj for those linked to him, and the beggar to be given, and the sick for his recovery.

الْحَامِسُ خَالَاتُ الدَّاعِي فِدَعَاءُ الصَّائِمِ مُسْتَجَابٌ لَا يُرَدُّ وَ كَذَا الْمَرِيضُ وَ الْعَازِي وَ الْحَاجُّ وَ الْمُعْتَمِرُ وَ مَنْ صَلَّى صَلَاةً لَا يَخْطُرُ عَلَى قَلْبِهِ فِيهَا شَيْءٌ مِنْ أُمُورِ الدُّنْيَا فَإِنَّهُ لَا يَسْأَلُ اللَّهَ شَيْئاً إِلَّا أَعْطَاهُ اللَّهُ تَعَالَى

The five situations of the supplicater – supplication of the fasting one is Answered, not rejected, and like that is for the sick, and the warrior, and the pilgrim of Hajj and the Umrah, and the one who sends Salawaat, nothing from matters of the world occurs upon his hear during it, for he will not ask Allah^{-azwj} for anything except Allah^{-azwj} the Exalted will Give him.

وَ مَنْ أَفْشَعَرَ جِلْدُهُ وَ دَمَعَتْ عَيْنَاهُ وَ مَنْ تَطَهَّرَ وَ جَلَسَ يَنْتَظِرُ الصَّلَاةَ وَ مَنْ بِيَدِهِ حَاتِمٌ قَبْرُورٍ أَوْ عَقِيقٍ فَصُهُ أَوْ كَلْبُهُ وَ مَا اجْتَمَعَ أَرْبَعٌ نَفَرٍ إِلَّا تَفَرَّقُوا عَنْ إِجَابَةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

And one whose skin shivers and his eyes are tearful, and one who purifies and sits awaiting the Salat, and the one in whose hand is a ring the stone of it is either turquoise or agate, or all of it, and no four persons will gather except they will separate from having been answered, if Allah^{-azwj} the Exalted so Desires".⁸⁰⁰

⁸⁰⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 21 H 16

CHAPTER 22 – ONE WHOSE SUPPLICATION IS ANSWERED AND ONE WHO IS NOT ANSWERED

1- ل، الأماالي للصدوق ابن الوليد عن الصَّفَّارِ عن ابن أبي الحَطَّابِ عن عَلِيِّ بْنِ التُّعْمَانَ عن عَبْدِ اللَّهِ بْنِ طَلْحَةَ التَّهْدِيِّ عن جَعْفَرِ بْنِ مُحَمَّدٍ عن أَبِيهِ عن أَنَابِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا تُرَدُّ لَهُمْ دَعْوَةٌ وَ تُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ وَ تُصِيرُ إِلَى الْعَرْشِ دُعَاءُ الْوَالِدِ لَوْلَدِهِ وَ الْمَظْلُومِ عَلَى مَنْ ظَلَمَهُ وَ الْمُعْتَمِرِ حَتَّى يَرْجِعَ وَ الصَّائِمِ حَتَّى يُفْطِرَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ali Bin Al Numan, from Abdullah Bin Talha Al Nahdy,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool Allah^{-saww} said: 'Four, a supplication is not rejected for them and doors of the sky are opened for it, and his supplication goes to the Throne – supplication of the father for his son, and the oppressed against the one oppressing him, and the pilgrim of Umrah until he returns, and the fasting one until he breaks''.⁸⁰¹

2- ل، الخصال أبي عن سعد بن ابن عيسى عن البرنظي عن عبد الله بن سنان عن الوليد بن صبيح عن أبي عبد الله ع قال: كُنْتُ عِنْدَهُ وَ عِنْدَهُ جَفْنَةٌ مِنْ زُطْبٍ فَمَجَأَ سَائِلٌ فَأَعْطَاهُ ثُمَّ جَاءَ آخَرَ فَأَعْطَاهُ ثُمَّ جَاءَ آخَرَ فَأَعْطَاهُ ثُمَّ جَاءَ آخَرَ فَقَالَ وَسَّعَ اللَّهُ عَلَيْكَ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Abdullah Bin Sinan, from Al Waleed Bin Sabeeh,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I was in his^{-asws} presence, and with him^{-asws} was a basket of dates. A beggar came, so he^{-asws} gave him, then another beggar came, so he^{-asws} gave him, then another came, so he^{-asws} gave him, then another came. He^{-asws} said: 'May Allah^{-azwj} be Capacious upon you!'

ثُمَّ قَالَ إِنَّ رَجُلًا لَوْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَلَاثِينَ أَوْ أَرْبَعِينَ أَلْفًا ثُمَّ شَاءَ أَنْ لَا يَبْقَى مِنْهُ شَيْءٌ إِلَّا قَسَمَهُ فِي حَقِّ فَعَلِ فَيَبْقَى لَا مَالَ لَهُ فَيَكُونُ مِنَ الثَّلَاثَةِ الَّذِينَ يُرَدُّ دَعَاؤُهُمْ عَلَيْهِمْ

Then he^{-asws} said: 'A man, if there was wealth for him reaching thirty or forty thousand, then he desired that nothing should remain from it except he would distribute it in a right, so he would remain having not wealth for him, he would be from the three, those their supplications would be rejected upon them'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ هُمْ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Who are they?'

قَالَ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا فَأَنْفَقَهُ فِي وُجُوهِهِ ثُمَّ قَالَ يَا رَبِّ ارزُقني وَ رَجُلًا دَعَا عَلَى امْرَأَتِهِ وَ هُوَ ظَالِمٌ لَهَا فَيَقَالُ لَهُ أَلَمْ أَجْعَلْ أَمْرَهَا بِيَدِكَ وَ رَجُلًا جَلَسَ فِي بَيْتِهِ وَ تَرَكَ الطَّلَبَ ثُمَّ يَقُولُ يَا رَبِّ ارزُقني فَيَقُولُ عَزَّ وَ جَلَّ أَلَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى الطَّلَبِ لِلرِّزْقِ.

⁸⁰¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 1

He^{-asws} said: 'A man whom Allah^{-azwj} Graces wealth, so he spends it in its aspects, then says, 'O Lord^{-azwj}, Grace me!'; and a man who supplicates against his wife while he is being unjust to her, He^{-azwj} would Say to him: "Did I^{-azwj} not Make her matter (divorce) to be in your hand?"; and a man who sits in his house and neglects the seeking, then he says, 'O Lord^{-azwj}, Grace me!' So, He^{-azwj}, Mighty and Majestic Says: "Did I^{-azwj} not Make the way for you to be seeking the sustenance?"⁸⁰²

3- ب، قرب الإسناد هارون عن ابن زياد عن الصادق عن آتائه ع أن رسول الله ص قال: أصناف لا يستجاب لهم منهم من أدان رجلاً ديناً إلى أجل فلم يكتب عليه كتاباً ولم يشهد عليه شهوداً ورجل يدعو على ذي رحم

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool Allah^{-saww} said: 'The kinds of people, it (supplication) is not Answered for them. From them is one who had loaned a debt to a man to a specified term, but he did not write an agreement upon it and did not keep witnesses upon it; and a man who supplicates against one with kinship.

و رجل يؤذيه امرأته بكل ما تقدر عليه وهو في ذلك يدعو الله عليها ويقول اللهم أرخني منها فهذا يقول الله له عبدي أ و ما قلدتك أمرها فإن شئت خلتها وإن شئت أمسكتها

And a one who hurts his wife with all what he is able upon her, and during that he supplicates to Allah^{-azwj} against her and says, 'O Allah^{-azwj}, Rest me from her!' So this one, Allah^{-azwj} Says to him: "My servant! And did I^{-azwj} not Collar you with her matter? If you so desire, you can free her way, and if you so desire, you can withhold her!"

و رجل رزقه الله تبارك و تعالى مالا ثم أنفقته في البر و التقوى فلم يبق له منه شيء و هو في ذلك يدعو الله أن يرزقه فهذا يقول له الرب تبارك و تعالى أ و لم أرزقك و أغنييتك أ فلا افتصدت و لم تشرف إلي لا أحب المسرفين

And a man whom Allah^{-azwj} Blessed and Exalted Graces wealth, then he spends it in the righteousness and the piety, so there does not remain anything from it for him, and during that he supplicates to Allah^{-azwj} to Grace him. So, on this, the Lord^{-azwj} Blessed and Exalted Says to him: "And did I^{-azwj} not Grace you and Gave you! Which were you not moderate, and why were you extravagant? I^{-azwj} do not Answer the extravagant ones!"

و رجل قاعد في بيته و هو يدعو الله أن يرزقه لا يخرج و لا يطلب من فضل الله كما أمره الله هذا يقول الله له عبدي إني لم أخطر عليك الدنيا و لم أزمك في جوارحك و أرضي واسعة فلا تخرج و تطلب الرزق فإن حرمتك عدرك و إن رزقتك فهو الذي تريد.

And a man who sits in his house and he supplicates to Allah^{-azwj} to Grace him. Neither does he go out nor does he seek from the Grace of Allah^{-azwj} as Allah^{-azwj} has Commanded him to. This one, Allah^{-azwj} Says to him: "My^{-azwj} servant! I^{-azwj} did not Restrict the world upon you and did not Confine you regarding your limbs, and My^{-azwj} earth is vast, but you did not go out and

seek the sustenance. If I^{-azwj} had Deprived you, I^{-azwj} would have Excused you, and if I^{-azwj} Provide you, it is which you want!”⁸⁰³

4- جاء المجلس للمفيد ما، الأماي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن القاساني عن الأصهباني عن المنقري عن حفص عن الصادق ع قال: إذا أراد أحدكم أن لا يسأل الله شيئاً إلا أعطاه فليأتس من الناس كلهم و لا يكون له رجاء إلا من الله عز و جل فإنه إذا علم الله تعالى ذلك من قلبه لم يسأل الله شيئاً إلا أعطاه.

(The books) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Al Qasany, from Al Asbahany, from Al Minqary, from Hafs,

‘From Al-Sadiq^{-asws} having said: ‘Whenever one of you wants that he would not ask Allah^{-azwj} for anything except He^{-azwj} would Give him, let him despair from the people, all of them, and there should be no hope for him except from Allah^{-azwj} Mighty and Majestic. Indeed, when Allah^{-azwj} the Exalted Knows that from his heart, he will not ask Allah^{-azwj} for anything except He^{-azwj} would Give him”⁸⁰⁴.

5- ما، الأماي للشيخ الطوسي المفيد عن الجعابي عن ابن عقدة عن علي بن الحسن بن فضال عن الحسن بن علي بن يوسف عن زكريا المؤمن عن ابن مسكان عن سليمان بن خالد عن أبي عبد الله ع قال: أرتعة لا تُرد لهم دعوة الإمام العادل لرعيته و الأخ لأخيه بطهر العيب يؤكل الله به ملكاً يقول له و لك مثل ما دعوت لأخيك و الوالد لولده و المظلوم يقول الرب عز و جل و عزتي و جلالي لأنتقم لك و لو بعد حين.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ali Bin Al-Hassan Bin Fazzal, from Al-Hassan Bin Ali Bin Yusuf, from Zakariya Al Momin, from Ibn Muskan, from Suleyman Bin Khalid,

‘From Abu Abdullah^{-asws} having said: ‘Four, a supplication of theirs will not be rejected – the just leader for his citizens, and the brother for his brother in his absence. Allah^{-azwj} will Allocate an Angel with him saying to him: ‘And for you is similar to what you have supplicated for your brother’, and the father for his son, and the oppressed. The Lord^{-azwj} Mighty and Majestic: “By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} will Avenge for you and even if it is after a time”⁸⁰⁵.

6- ما، الأماي للشيخ الطوسي الفحام عن المنصوري عن عم أبيه عن أبي الحسن العسكري عن آتائه ع قال قال الصادق ع ثلاث دعوات لا يُحجب عن الله تعالى دعاء الوالد لولده إذا بره و دعوته عليه إذا عقه و دعاء المظلوم على ظالمه و دعائه لمن انتصر له منه و رجال مؤمن دعا لأخ له مؤمن وأساه فينا و دعائه عليه إذا لم يواسه مع القدرة عليه و اضطرار أخيه إليه.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fahham Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Al-Sadiq^{-asws} said: ‘Three supplications are not veiled from Allah^{-azwj} the Exalted – a supplication of the father for his son when he is righteous, and his supplication against him when he is disloyal; and a supplication of the oppressed against his oppressor, and his supplication for the one who is a helper for him, from him; and a Momin man supplicating for a brother for his, a Momin

⁸⁰³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 3

⁸⁰⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 4

⁸⁰⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 5

consoling him for our^{-asws} sake and his supplication against him when he does not console him with the ability upon him, and the desperation of his brother to him”^{.806}

7- ما، الأماالي للشيخ الطوسي عن أبي هريرة عن النبي ص قال: دَعْوَةُ الْمَظْلُومِ مُسْتَجَابَةٌ وَإِنْ كَانَتْ مِنْ فَاجِرٍ مُخَوِّبٍ عَلَى نَفْسِهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, from Abu Hureyra (well known fabricator),

‘From the Prophet^{-saww} having said: ‘A supplication of the oppressed is Answered, and even if it was from an immoral being unjust upon himself (sinner)’^{.807}

8- ل، الخصال فيما أوصى به النبي ص يا علي أَرْبَعَةٌ لَا تُرَدُّ لَهُمْ دَعْوَةٌ إِمَامٌ عَادِلٌ وَ وَالِدٌ لَوْلَدِهِ وَ الرَّجُلُ يَدْعُو لِأَخِيهِ بِظَهْرِ الْعَيْبِ وَ الْمَظْلُومُ يَقُولُ اللَّهُ جَلَّ جَلَالُهُ وَ عَزَّي وَ جَلَالِي لِأَنْتَصِرَنَّ لَكَ وَ لَوْ بَعْدَ حِينٍ.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet^{-saww} bequeathed with: ‘O Ali^{-asws}! Three, a supplication of there is not rejected – a just leader, and a father for his son, and the man supplication for his brother in the absence, and the oppressed. Allah^{-azwj}, Majestic is His^{-azwj} Majesty Says: “By My^{-azwj} Mighty and May^{-azwj} Majesty! I^{-azwj} will be Helping you, and even if after a time!”⁸⁰⁸

9- ل، الخصال عن نوف البكالي عن أمير المؤمنين ع قال: إِنَّ اللَّهَ أَوْحَى إِلَى عِيسَى ع قَالَ لِلْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ- لَا يَدْخُلُوا بَيْتًا مِنْ بَيْتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ وَ أَبْصَارٍ خَائِبَةٍ وَ أَكْفٍ نَقِيَّةٍ وَ قُلْ لَهُمْ اعْلَمُوا أَنِّي غَيْرُ مُسْتَجِيبٍ لِأَحَدٍ مِنْكُمْ دَعْوَةً وَ لِأَحَدٍ مِنْ خَلْقِي قِبَلَهُ مَظْلَمَةٌ.

(The book) ‘Al Khisaal’ – from Nowf Al Bakali,

‘From Amir Al-Momineen^{-asws} having said: ‘Allah^{-azwj} Revealed to Isa^{-as}: “Say to the assembly of the children of Israel, they should not enter a house from My^{-azwj} houses (Masjids) except with clean hearts, and humble eyes, and pure palms, and say to them, they should know that I^{-saww} will not Answer to anyone of you regarding any supplication, and for anyone of My^{-azwj} creatures, there is a grievance (from the people) before him”^{.809}

10- ل، الخصال ابنُ الْمُتَوَكَّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْكُوفِيِّ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ حَمَّادِ الْحَارِثِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَمْسَةٌ لَا يُسْتَجَابُ لَهُمْ رَجُلٌ جَعَلَ اللَّهُ بَيْنَهُ وَ بَيْنَهُ مَا يُعْطِيهَا وَ لَمْ يَجُلْ سَبِيلَهَا وَ رَجُلٌ أَبَقَ مَمْلُوكُهُ ثَلَاثَ مَرَّاتٍ وَ لَمْ يَبْعُهُ وَ رَجُلٌ مَرَّ بِخَائِطٍ مَائِلٍ وَ هُوَ يُقْبِلُ إِلَيْهِ وَ لَمْ يُسْرِعِ الْمَشْيَ حَتَّى سَقَطَ عَلَيْهِ وَ رَجُلٌ أَقْرَضَ رَجُلًا مَالًا فَلَمْ يُشْهَدْ عَلَيْهِ وَ رَجُلٌ جَلَسَ فِي بَيْتِهِ وَ قَالَ اللَّهُمَّ ارْزُقْنِي وَ لَمْ يَطْلُبْ.

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Muhammad Bin Ahmad Bin Ali Al Kufi and Muhammad Ibn Al-Husayn, from Muhammad Bin Hammad Al Harisy,

‘From Abu Abdullah^{-asws} having said: ‘Rasool Allah^{-saww} said: ‘Five, it (supplication) will not be Answered for them – a man Allah^{-azwj} has Made divorcing his wife to be in his hand, so she hurts him, and with him is what he can give her and he does not free her way; and a man

⁸⁰⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 6

⁸⁰⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 7

⁸⁰⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 8

⁸⁰⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 9

whose slave absconds three times and he does not sell him; and a man who passes by an inclining wall and he is facing it and he does not quicken the wall until it falls upon him; and a man who lends money to a man but he does not keep witnesses upon it; and a man who sits in his house and says, 'O Allah^{-azwj}, Grace me!', and does not seek".⁸¹⁰

11- ل، الخصال الأزرعمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا نَأَوْتُمْ السَّائِلَ الشَّيْءَ فَاسْأَلُوهُ أَنْ يَدْعُوَ لَكُمْ فَإِنَّهُ يُجَابُ فِيكُمْ وَ لَا يُجَابُ فِي نَفْسِهِ لِأَنَّهُمْ يَكْذِبُونَ.

(The book) 'Al Khisaal' –

'The Four hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: 'Whenever you give something to the beggar, ask him to supplicate for you, for he will be Answered regarding you and will not be disappointed regarding himself, because they are lying".⁸¹¹

12- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ بَكْرِ عَنْ أَبِي زَكْرِيَّا عَنْ أَبِي سَيَّارٍ عَنْ سُورَةَ بْنِ كُنَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ سَأَلَنِي وَ هُوَ يَعْلَمُ أَنِّي أَصْرُ وَ أَنْفَعُ اسْتَجَبْتُ لَهُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Muhammad Bin Yahya, from Al Ashary, from one of our companions, from Muhammad Bin Bakr, from Abu Zakariya, from Abu Sayyar, from Sowrah Bin Kuleyb,

'From Abu Abdullah^{-asws} having said: 'Rasool Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "One who asks Me^{-azwj} and he known I^{-azwj} can Cause harm and benefit, I^{-azwj} shall Answer for him!"⁸¹²

13- ثو، ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَيْسَى عَنْ عَلِيٍّ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ عَزَّي وَ جَلَّالِي لَا أُجِيبُ دَعْوَةَ مَظْلُومٍ دَعَانِي فِي مَظْلَمَةٍ ظَلَمَهَا وَ لِأَحَدٍ عِنْدَهُ مِثْلُ تِلْكَ الْمَظْلَمَةِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Isa, from Ali Bin Saalim,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Says: 'By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} will no Answer a supplication of an oppress supplicating to Me^{-azwj} regarding an injustice he has been oppressed with and with him there is a grievance for someone with him!"⁸¹³

14- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دُعَاءُ أَطْفَالِ أُمَّتِي مُسْتَجَابٌ مَا لَمْ يُقَارِفُوا الذُّنُوبَ.

(The book) 'Saheefa Al-Reza^{-asws}', may the greeting be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool Allah^{-saww} said: 'Supplications of children of my^{-saww} community are Answered for as long as they do not commit the sins".⁸¹⁴

⁸¹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 10

⁸¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 11

⁸¹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 12

⁸¹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 13

⁸¹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 14

15- سر، السرائر عَبْدُ اللَّهِ بْنُ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ قَالَ لَأَقْعُدَنَّ فِي بَيْتِي وَ لَأُصَلِّيَنَّ وَ لَأُصُومَنَّ وَ لَأَعْبُدَنَّ رَبِّي فَأَمَّا رِزْقِي فَسَيَأْتِينِي

(The book) 'Al Saraair' – Abdullah Bin Bukeyr, from one of our companions, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{-asws}, 'A man says, 'I will sit in my house and I will pray Salat and fast and worship my Lord^{-azwj}! As for my sustenance, it will be coming (anyway)!''

فَقَالَ هَذَا أَحَدُ الثَّلَاثَةِ الَّذِينَ لَا يُسْتَجَابُ لَهُمْ

He^{-asws} said: 'This is one of three, the ones (supplication) will not be Answered for them'.

قُلْتُ وَ مِنَ الْإِثْنَانِ الْآخَرَانِ

I said, 'And who are the other two?'

قَالَ رَجُلٌ لَهُ امْرَأَةٌ يَدْعُو أَنْ يُرِيحَهُ اللَّهُ مِنْهَا وَ يُفَرِّقَ بَيْنَهُ وَ بَيْنَهَا فَيُقَالُ لَهُ أَمْرُهَا بِيَدِكَ فَخَلَّ سَبِيلَهَا وَ رَجُلٌ كَانَ لَهُ حَقٌّ عَلَى إِنْسَانٍ لَمْ يُشْهَدْ عَلَيْهِ فَيَدْعُو اللَّهُ أَنْ يَرُدَّ عَلَيْهِ فَيُقَالُ لَهُ قَدْ أَمَرْتُكَ أَنْ تُشْهَدَ وَ تَسْتَوْثِقَ فَلَمْ تَفْعَلْ.

He^{-asws} said: 'A man having a wife for him. He supplicates Allah^{-azwj} to Rest him from her and Make separation between him and her. He^{-azwj} Says to him: "Her matter is in your hand, so free her way!"; and a man what has a right for him upon a person, he had not kept witnesses upon it, so he supplicates to Allah^{-azwj} to return it to him. He^{-azwj} Says to him: "I^{-azwj} had Commanded you to keep witnesses and a binding agreement, but you did not do so!"⁸¹⁵

16- مكا، مكارم الأخلاق عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: ثَلَاثَةٌ دَعْوَتُهُمْ مُسْتَجَابَةٌ الْحَاجُّ فَاذْطَرُّوا بِمَا تَخْلِفُونَهُ وَ الْعَارِي فِي سَبِيلِ اللَّهِ فَاذْطَرُّوا كَيْفَ تَخْلِفُونَهُ وَ الْمَرِيضُ فَلَا تَعْرِضُوهُ وَ لَا تُضْجِرُوهُ.

(The book) 'Makarim Al Akhlaaq' –

'From Abu Abdullah^{-asws} said: 'Three, their supplications are Answered – the pilgrim of Hajj, so look at how you are replacing him; and the warrior in the way of Allah^{-azwj}, so look how you are replacing him; and the sick, so neither inconvenience him nor rebuke him"⁸¹⁶

وَ عَنْهُ ع قَالَ كَانَ أَبِي ع يَقُولُ خَمْسُ دَعَوَاتٍ لَا يُجِبْنَ عَنِ الرَّبِّ تَبَارَكَ وَ تَعَالَى دَعْوَةُ الْإِمَامِ الْمُقْسِطِ وَ دَعْوَةُ الْمَظْلُومِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَأَنْتَصِفَنَّ لَكَ وَ لَوْ بَعْدَ حِينٍ وَ دَعْوَةُ الْوَالِدِ الصَّالِحِ لِوَالِدِهِ وَ دَعْوَةُ الْوَالِدِ الصَّالِحِ لِوَالِدِهِ وَ دَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بظَهْرِ الْعَيْبِ فَيَقُولُ وَ لَكَ مِثْلُهُ.

And from him^{-asws} having said: 'My^{-asws} father^{-asws} had said: 'Five supplications are not veiled from the Lord^{-azwj} Blessed and Exalted – a supplication by the fair leader, and a supplication of the oppressed. Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} Shall Get justice for you and even if after a time!"; and a supplication of the righteous son for his father and supplication of the

⁸¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 15

⁸¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 16 / 1

father for his righteous son; and supplication of the Momin for his brother in the absence, so He^{-azwj} Says: “For you is similar to it!”⁸¹⁷

مِنَ الْفِرْدَوْسِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْوَالِدِ وَ دَعْوَةُ الْمَظْلُومِ وَ دَعْوَةُ الْمُسَافِرِ .

From (the book) ‘Al Firdows’ –

‘The Prophet^{-saww} said: ‘Three supplications are Answered, there is no doubt regarding these – supplication of the father, and supplication of the oppressed, and supplication of the traveller’⁸¹⁸.

وَ قَالَ عَ أَطْبَ كَسْبِكَ تَسْتَجَابُ تُسْتَجَابُ دُعَاؤُكَ فَإِنَّ الرَّجُلَ يَرْفَعُ اللَّقْمَةَ إِلَى فِيهِ حَرَاماً فَمَا تُسْتَجَابُ لَهُ أَرْبَعِينَ يَوْماً .

And he^{-asws} said: ‘Make your earnings good you supplication will be Answered, for the man raises the Prohibited morsel to him mouth, so it (supplication) is not Answered for him for forty days’⁸¹⁹.

الْفَضِيلُ بْنُ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْشَكَ دَعْوَةٌ وَ أَسْرَعُ إِجَابَةٍ دَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ .

Al Mufazzal Bin Yasaar,

‘From Abu Ja’far^{-asws} having said: ‘A supplication most on the verge (of being Answered), and the quickest in being Answered is a supplication of the Momin to his brother in the apparent absence’⁸²⁰.

عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دُعَاءُ الرَّجُلِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ يُدْرِي الرِّزْقَ وَ يَدْفَعُ الْمَكْرُوهَ .

Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The supplication of a man for his brother in the apparent absence pulls the sustenance and repels the abhorrence’s’⁸²¹.

عَنْ يَحْيَى بْنِ الْمُعَاذِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لِي إِذْ دُعَاؤُكَ بِهَذَا الدُّعَاءِ وَ أَنَا ضَامِنٌ لَكَ حَاجَتَكَ عَلَى اللَّهِ - اللَّهُمَّ أَنْتَ وَرِي نِعْمَتِي وَ الْقَادِرُ عَلَى طَلِبَتِي وَ تَعْلَمُ حَاجَتِي فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا قَضَيْتَهَا لِي .

From Yahya Bin Al Muaz,

‘From Abu Ja’far^{-asws} having said to me: ‘Supplicate with this supplication and I^{-asws} guarantee for you your need to Allah^{-azwj} (to be Answered) – ‘O Allah^{-azwj}! You^{-azwj} are in Charge of my

⁸¹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 16 / 2

⁸¹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 16 / 3

⁸¹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 16 / 4

⁸²⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 16 / 5

⁸²¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 16 / 6

bounties, and the Able upon my seeking, and You^{-azwj} Know my need! I ask by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, please Fulfil it for me!”⁸²²

عَنِ الصَّادِقِ عِ الدُّعَاءِ لِأَخِيكَ بِظَهْرِ الْعَيْبِ يَسُوقُ إِلَى الدَّاعِي الرِّزْقَ وَ يَصْرِفُ عَنْهُ الْبَلَاءَ وَ يَقُولُ الْمَلَكُ لَكَ مِثْلُ ذَلِكَ.

From Al-Sadiq^{-asws}: ‘The supplication for your brother in the apparent presence ushers the sustenance to the supplicator, and turns the affliction away from him, and the Angel says: ‘For you is similar to that!’⁸²³

وَ عَنْهُ عِ قَالَ: اتَّقُوا دَعْوَةَ الْمَظْلُومِ فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعَدُ إِلَى السَّمَاءِ.

And from him^{-asws} having said: ‘Fear the supplication of an oppressed, for a supplication of the oppressed ascends to the sky!’⁸²⁴

17- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عِ قَالَ قَالَ رَسُولُ اللَّهِ صِ إِيَّاكُمْ وَ دَعْوَةَ الْوَالِدِ فَإِنَّهَا تَرْفَعُ فَوْقَ السَّحَابِ حَتَّى يَنْظُرَ اللَّهُ تَعَالَى إِلَيْهَا فَيَقُولُ ارْفَعُوهَا إِلَيَّ حَتَّى أَسْتَجِيبَ لَهُ فَإِيَّاكُمْ وَ دَعْوَةَ الْوَالِدِ فَإِنَّهَا أَحَدٌ مِنَ السَّنِيفِ.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool Allah^{-saww} said: ‘Beware of the supplication of a father, for it rises above the clouds until Allah^{-azwj} the Exalted Looks at it, so He^{-azwj} Says: “Raise it to Me^{-azwj} until I^{-azwj} Answer it for him!” So, all of you beware of the supplication of a father for it is sharper than the sword!’⁸²⁵

وَ يَحْتَدِ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ صِ ثَلَاثَ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْمَظْلُومِ وَ دَعْوَةُ الْمُسَافِرِ وَ دَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ.

And by this chain, he^{-asws} said: ‘Rasool Allah^{-saww} said: ‘Three supplications are Answered, there is no doubt regarding these – a supplication of the oppressed, and a supplication of the traveller, and a supplication of the father against his son!’⁸²⁶

وَ يَحْتَدِ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ صِ لَيْسَ شَيْءٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِعَائِبٍ.

And by this chain, he^{-asws} said: ‘Rasool Allah^{-saww} said: ‘There isn’t anything quicker in being Answered than a supplication of an absentee for an absentee’.⁸²⁷

وَ يَحْتَدِ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ صِ دُعَاءُ الرَّجُلِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ مُسْتَجَابٌ.

And by this chain, he^{-asws} said: ‘Rasool Allah^{-saww} said: ‘The supplication of a man for his brother in the apparent absence is Answered’.⁸²⁸

⁸²² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 16 / 7

⁸²³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 16 / 8

⁸²⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 16 / 9

⁸²⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 17 a

⁸²⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 17 b

⁸²⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 17 c

⁸²⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 17 d

18- ما، الأمايلي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الربيع عن علي بن فضال عن العباس بن عامر عن علي بن معمر عن يونس بن عمارة قال سمعت أبا عبد الله ع يقول إن العبد لينسط يديه يدعو الله و يسأله من فضله مالا فيرثه

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ali Bin Ma' mar, from Yunus Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'The servant extends his hand supplication to Allah^{-azwj} and asks Him^{-azwj} of His^{-azwj} Grace for wealth, so He^{-azwj} Graces him'.

قَالَ فَيُنْفِقُهُ فِيمَا لَا خَيْرَ فِيهِ

He^{-asws} said: 'So he spends it in what there is no good in it'.

قَالَ ثُمَّ يَعُودُ فَيَدْعُو

He^{-asws} said: 'Then he repeats supplicating'.

قَالَ فَيَقُولُ اللَّهُ أَلَمْ أُعْطِكَ أَمْ أَفْعَلْ كَذَا وَ كَذَا.

He^{-asws} said: 'Allah^{-azwj} Says: "Did I^{-azwj} not Give you! Did I^{-azwj} not Do such and such?"'⁸²⁹

19- ما، الأمايلي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن محمد بن إسماعيل بن حيان عن محمد بن الحسين بن حفص عن عبد بن يعقوب عن خالد بن جندب قال: كنا جلوساً عند جعفر ع فجاءه سائل فأعطاه درهماً ثم جاء آخر فأعطاه درهماً ثم جاء آخر فأعطاه درهماً ثم جاء الرابع فقال له يزرؤفك ربك

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ismail Bin Hayyan, from Muhammad Bin Al-Husayn Bin Hafs, from Abbad Bin Yaquoub, from Khallad, from a man who said,

'We were seated in the presence of Ja'far^{-asws}. A beggar came to him^{-saww}, so he^{-asws} gave him a Dirham. Then another came, so he^{-asws} gave him a Dirham. Then another came, so he^{-asws} gave him^{-asws} a Dirham. Then the fourth came. He^{-asws} said to him: 'May your Lord^{-azwj} Grace you!'

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ لَوْ أَنَّ أَحَدَكُمْ كَانَ عِنْدَهُ عِشْرُونَ أَلْفَ دِرْهَمٍ وَأَرَادَ أَنْ يُخْرِجَهَا فِي هَذَا الْوَجْهِ لَأَخْرَجَهَا ثُمَّ بَقِيَ لَيْسَ عِنْدَهُ شَيْءٌ ثُمَّ كَانَ مِنَ الثَّلَاثَةِ الَّذِينَ دَعَوْا فَلَمْ يُسْتَجَبْ لَهُمْ دَعْوَةٌ

Then he^{-asws} faced towards us. He^{-asws} said: 'If one of you were to have twenty thousand Dirhams in his possession and he wanted to extract (spend) it in this aspect, so he spends it then there isn't anything left with him, then he would be from the three, those who supplicate but no supplication is Answered for them:

رَجُلٍ آتَاهُ اللَّهُ مَالًا فَمَرَّقَهُ وَ لَمْ يَحْفَظْهُ فَدَعَا اللَّهَ أَنْ يَزُرُقَهُ فَقَالَ أَلَمْ أُزْرُقْكَ فَلَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ وَ رُدَّتْ عَلَيْهِ

A man Allah-azwj had Given wealth but he tore it apart (wasted it) and did not preserve it, he supplicates to Allah-azwj to Grace him. He-azwj Says: “Did I-azwj not Grace you!” A supplication will not be Answered for him and it returned to him.

وَ رَجُلٌ جَلَسَ فِي بَيْتِهِ يَسْأَلُ اللَّهَ أَنْ يَرْزُقَهُ قَالَ فَلَمْ أَجْعَلْ لَكَ إِلَى طَلَبِ الرِّزْقِ سَبِيلًا أَنْ تَسِيرَ فِي الْأَرْضِ وَ تَبْتَغِي مِنْ فَضْلِي فَرَدَّتْ عَلَيْهِ دَعْوَتُهُ

And a man who sits in his house asking Allah-azwj to Grace him. He-azwj Says: “Did I-azwj Make a way for you to seek the sustenance? If only you would travel in the land seek from My-azwj Grace!” So, his supplication is rejected to him.

وَ رَجُلٌ دَعَا عَلَى امْرَأَتِهِ فَقَالَ أَمْ أَجْعَلُ أَمْرَهَا فِي يَدِكَ فَرَدَّتْ عَلَيْهِ دَعْوَتُهُ.

And a man who supplicates against his wife, so He-azwj Says: ‘Did I not Make her matter to be in your hand?’ Therefore, his supplication is rejected to him”.⁸³⁰

20- الْجَوَاهِرُ لِلْكَرَاجِكِيِّ، عَنْهُمْ ع سِتَّةٌ لَا يُجِبُّ لَهُمْ عَنِ اللَّهِ دَعْوَةُ الْإِمَامِ الْمُسَيِّطِ وَ الْوَالِدِ الْبَارِ لِوَالِدِهِ وَ الْوَالِدِ الصَّالِحِ لِوَالِدِهِ وَ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ وَ الْمَظْلُومِ يَقُولُ اللَّهُ لِأَنْتَقِمَنَّ لَكَ وَ لَوْ بَعْدَ حِينٍ وَ الْفَقِيرُ الْمُنْعَمُ عَلَيْهِ إِذَا كَانَ مُؤْمِنًا.

(The book) ‘Al Jawahir’ of Al Karajaky –

‘From them-asws: ‘Six, no supplication of theirs is veiled from Allah-azwj – the fair leader, and the righteous father for his son and the righteous son for his father, and the Momin for his brother in the apparent absence, and the oppressed. Allah-azwj Said: “I-azwj shall Avenge for you and even if after a time!”; and the poor favoured upon when he was a Momin”.⁸³¹

21- الدَّعَوَاتُ لِلرَّأُوْنِيَّةِ، قَالَ أَبُو الْحَسَنِ ع دَعْوَةُ الصَّائِمِ يُسْتَجَابُ عِنْدَ إِفْطَارِهِ

(The book) ‘Al Dawaat’ of Al Rawandy –

‘Abu Al-Hassan-asws said: ‘The supplication of a fasting one is Answered at his breaking the fast’.

وَ قَالَ إِنَّ لِكُلِّ صَائِمٍ دَعْوَةً

And he-asws said: ‘For every fasting one there is a supplication (Answered)’.

وَ قَالَ نَوْمُ الصَّائِمِ عِبَادَةٌ وَ صَمْتُهُ تَسْبِيحٌ وَ دُعَاؤُهُ مُسْتَجَابٌ وَ عَمَلُهُ مُضَاعَفٌ

And he-asws said: ‘The sleep of a fasting one is (an act of) worship, and his silence is glorification, and his supplication is Answered, and his deeds are multiplied’.

وَ قَالَ إِنَّ لِلصَّائِمِ عِنْدَ إِفْطَارِهِ دَعْوَةً لَا تُرَدُّ.

⁸³⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 19

⁸³¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 20

And he^{-asws} said: ‘For the fasting one, his supplication at his breaking the fast is not rejected’.⁸³²

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ دَعَاءُ الْحَاجِّ فِيمَنْ يَخْلُفُ أَهْلَهُ وَ دَعَاءُ الْمَرِيضِ فَلَا تُؤَدُّهُ وَ لَا تُضَجَّرُهُ وَ دَعَاءُ الْمَظْلُومِ.

And the Prophet^{-saww} said: ‘Three supplications are Answered – the supplication of a pilgrim of Hajj regarding the one who replaces him regarding his family, and the supplication of a sick one, so neither bother him nor rebuke him, and the supplication of an oppressed’.⁸³³

وَقَالَ الصَّادِقُ عَ أَزْبَعَةٌ لَا يُسْتَجَابُ لَهُمْ دَعَاءُ رَجُلٍ جَالِسٍ فِي بَيْتِهِ يَقُولُ يَا رَبِّ ارْزُقْنِي فَيَقُولُ لَهُ أَلَمْ أَمُرْكَ بِالطَّلَبِ وَ رَجُلٍ كَانَتْ لَهُ امْرَأَةٌ فَدَعَا عَلَيْهَا فَيَقُولُ أَلَمْ أَجْعَلْ أَمْرَهَا بِيَدِكَ وَ رَجُلٍ كَانَتْ لَهُ مَالٌ فَأَفْسَدَهُ فَيَقُولُ يَا رَبِّ ارْزُقْنِي فَيَقُولُ لَهُ أَلَمْ أَمُرْكَ بِالْإِقْتِسَادِ أَلَمْ أَمُرْكَ بِالْإِصْلَاحِ

And Al-Sadiq^{-asws} said: ‘Four, a supplication is not Answered for them – a man sitting in his house saying, ‘O Lord^{-azwj}, Grace me!’ So, He^{-azwj} Says to him: “Did I^{-azwj} not Command you with seeking (the sustenance)?” And a man who has a wife for him and he supplicates against her, so he^{-azwj} Says: “Did I^{-azwj} not Make her matter to be in your hand?” And a man who had wealth for him be he spoilt (wasted) it, so he says, ‘O Lord^{-azwj}, Grace me!’ He^{-azwj} Says to him: “Did I^{-azwj} not Command you with the moderation? Did I^{-azwj} not Command you with the rectifying?”

ثُمَّ قَرَأَ وَ الَّذِينَ إِذَا أَنْفَعُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَاماً وَ رَجُلٍ كَانَ لَهُ مَالٌ فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ فَيَقُولُ أَلَمْ أَمُرْكَ بِالشَّهَادَةِ.

Then He^{-azwj} Read: **And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67];** and a man who had wealth for him so he lent it without any proof (document, witness etc.), so He^{-azwj} Says: “Did I^{-azwj} not Command you with keeping the witnesses?”⁸³⁴

22- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ عَ النَّاسُ فِي الدُّنْيَا عَامِلَانِ عَامِلٌ عَمَلٍ فِي الدُّنْيَا لِمَا بَعْدَهَا فَجَاءَ الَّذِي لَهُ مِنَ الدُّنْيَا بِغَيْرِ عَمَلٍ فَأَحْرَزَ الحُظَيْنِ مَعاً وَ مَلَكَ الدَّارَيْنِ جَمِيعاً فَأَصْبَحَ وَجِيهاً عِنْدَ اللَّهِ لَا يَسْأَلُ اللَّهَ شَيْئاً فَيَمْنَعُهُ.

(The book) ‘Nahj Al Balagah’ –

He^{-asws} said: ‘And a worker who works in the world for what is (to come) after it. So, there does come to him from the world which is for him without having worked (for the world). So, he achieves the two shares together and owns the two houses together. He becomes a (likeable) face in the Presence of Allah^{-azwj}. He does not ask Allah^{-azwj} for anything, which He^{-azwj} would Prevent him” (so Allah^{-azwj} will Grant him)’.⁸³⁵

23- عُدَّةُ الدَّاعِي، رُوِيَ أَنَّ اللَّهَ تَعَالَى قَالَ لِمُوسَى ادْعُنِي عَلَى لِسَانٍ لَمْ نَعْصِنِي بِهِ

(The book) ‘Uddat Al Daie’ –

⁸³² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 21 a

⁸³³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 21 b

⁸³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 21 c

⁸³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 22

'It is reported that Allah^{-azwj} the Exalted Said to Musa^{-as}: "Supplicate to Me^{-azwj} by a tongue which you^{-as} have not disobeyed Me^{-azwj} with it!"

فَقَالَ يَا رَبِّ أَنَّى لِي بِذَلِكَ

He^{-saww} said: 'O Lord^{-azwj}! How can that be for me^{-as}'?

فَقَالَ ادْعُنِي عَلَى لِسَانٍ غَيْرِكَ.

He^{-azwj} Said: "Supplicate to Me^{-azwj} upon the tongue of others!"⁸³⁶

وَرَوَى السُّكُونِيُّ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا كُمْ وَ دَعْوَةَ الْمَظْلُومِ فَإِنَّمَا تَرْفَعُ فَوْقَ السَّحَابِ حَتَّى يَنْظُرَ اللَّهُ إِلَيْهَا فَيَقُولُ ارْفَعُوهَا حَتَّى أَسْتَجِيبَ لَهُ وَ إِنَّا كُمْ وَ دَعْوَةَ الْوَالِدِ فَإِنَّمَا أَحَدٌ مِنَ السَّيْفِ.

And from Al Sakuni –

'From Al-Sadiq^{-asws} having said: 'Rasool Allah^{-saww} said: 'Beware of the supplication of an oppressed for it rises above the clouds until Allah^{-azwj} Looks at it, so He^{-azwj} Says: "Raise it until I^{-azwj} Answer it for him!" And beware of the supplication of a father for it is sharper than the sword!"⁸³⁷

وَ عَنِ الصَّادِقِ ع ثَلَاثُ دَعَوَاتٍ لَا يُجِيبَنَّ عَنِ اللَّهِ عَزَّ وَ جَلَّ دُعَاءُ الْوَالِدِ لِوَالِدِهِ إِذَا بَرَّهُ وَ عَلَيْهِ إِذَا عَمَّهُ وَ دُعَاءُ الْمَظْلُومِ عَلَى ظَالِمِهِ وَ دُعَاؤُهُ لِمَنْ انْتَصَرَ لَهُ مِنْهُ وَ رَجُلٌ مُؤْمِنٌ دَعَا لِأَخِيهِ الْمُؤْمِنِ إِذَا وَاسَاهُ فَبِنَا وَ دُعَاؤُهُ عَلَيْهِ إِذَا لَمْ يُوَاسِهِ مَعَ الْقُدْرَةِ عَلَيْهِ وَ اضْطِرَارِ أَخِيهِ إِلَيْهِ.

And from Al-Sadiq^{-asws}: 'Three supplications are not veiled from Allah^{-azwj} Mighty and Majestic – the supplication of a father for his son when he is righteous, and against him when he is disloyal, and the supplication of the oppressed against his oppressor, and his supplication for the one helping for him from him, and a Momin man supplicating for his Momin brother when he consoles him for our^{-asws} sake, and his supplication against him when he does not console him with the ability upon him, and desperation of his brother to him"⁸³⁸.

قال الشيخ ابن سينا سبب إجابة الدعاء توافي الأسباب معا لحكمة إلهية و هو أن يتوافي سبب دعاء رجل فيما يدعوه فيه و سبب وجود ذلك الشيء معا عن البارئ

The Sheykh (philosopher) Ibn Sina said, 'The philosopher Ibn Sina said: "The reason for the acceptance of supplication is the alignment of causes with Divine Wisdom. This means that the cause of a person's supplication aligns with what he is praying for, and the cause of that thing's existence aligns with the Maker.

فإن قيل فهل يصح وجود ذلك الشيء من دون الدعاء و موافاته لذلك الدعاء قلنا لا لأن علتها واحدة و هو البارئ الذي جعل سبب وجود ذلك الشيء الدعاء كما جعل سبب صحة المريض شرب الدواء و ما لم يشرب الدواء لم يصح

⁸³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 23 a

⁸³⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 23 b

⁸³⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 23 c

If it is said, 'Is it correct for that thing to exist from without the supplication and correspond to that supplication?' We say, 'We say, 'No, because their reason is the same, and it is the Make Who Makes the supplication to be the cause of existence of that thing, just as He^{-azwj} has Made the health of the sick one to be in drinking the medication, and for as long as he does not drink the medication, he will not recover.

و كذلك الحال في الدعاء و موافاة ذلك الشيء فلحكمة ما توافيا معا على حسب ما قدر و قضا فالدعاء واجب و توقع الإجابة واجب

And like that is the situation regarding the supplication and corresponding to that thing, for the wisdom is what align them both upon what has been Pre-determined and Decreed! Thus, the supplication is obligated and anticipating the Answer is obligatory.

فإن انبعائها للدعاء يكون سببه من هناك و يصير الدعاء سببا للإجابة و موافاة الدعاء لحدوث الأمر المدعو لأجله هما معلولا علة واحدة و ربما يكون أحدهما بواسطة الآخر.

For its emergence due to supplication, the cause comes from there, and supplication becomes the cause of acceptance. The alignment of supplication with the occurrence of the desired matter is their being causally connected due to the same reason, and perhaps one of them may be facilitated by the other.

و قد يتوهم أن السماويات تنفعل من الأرضية و ذلك أنا ندعوها فتستجيب لنا و نحن معلولها و هي علتنا و المعلول لا تفعل في العلة البتة و إنما سبب الدعاء من هناك أيضا لأنها تبعتنا على الدعاء و هما معلولا علة واحدة و إذا لم يستجب الدعاء لذلك الرجل و إن كان يرى الغاية التي يدعو لأجلها نافعة

It may be imagined that celestial beings act upon terrestrial beings because we call upon them and they respond to us, and we are the reasons for their actions, while they are the reasons for our actions. The effect does not act upon the cause at all. The reason for supplication is also from there, because it inspires us to supplicate, and they are both caused by one cause. If supplication is not answered for that person, even if he sees the purpose for which he is supplicating as beneficial.

فالسبب فيه أن الغاية النافعة إنما يكون بحسب نظام الكل لا بحسب مراد ذلك الرجل فرمما لا تكون الغاية بحسب مراده نافعة و لذلك لا يصح استجابة دعائه.

The reason for this is that the beneficial purpose is only according to the system of the whole, not according to the desire of that person. Perhaps the purpose may not be beneficial according to his desire, and therefore the response to his supplication is not valid.

و النفس الزكية عند الدعاء قد يفيض عليها من الأول قوة تصير بها مؤثرة في العناصر بتطاوعها العناصر متصرفة على إرادتها فيكون ذلك إجابة للدعاء فإن العناصر موضوعة لفعل النفس فيها

And the pure soul when supplicating, may receive from the outset a power that makes it influential over the elements, with the elements complying with it, acting according to its will. This could be considered as an answer to the supplication because the elements are subject to the soul's action in them.

و اعتبار ذلك في أبداننا بحسب ما تقتضيه أحوال نفوسنا و تخيلاتنا و قد يمكن أن تؤثر النفس في غير بدنها كما تؤثر في بدنها و قد تؤثر النفس في نفس غيرها كما يحكى عن الأوهام التي تكون لأهل الهند إن صحت الحكاية و قد يكون الباري أو الأول يستجيب لتلك النفس إذا دعت فيما يدعو فيه إذا كانت الغاية التي تدعو فيها نافعة بحسب نظام الكل.

Considering this within our bodies according to what our souls require and imagine. The soul may influence beyond its own body as it does within its body, and it may affect another soul as recounted in tales about the illusions experienced by the people of India, if those tales are true, and the Maker, or the First (Cause) may respond to that soul when it supplicates in matters where the purpose it supplicates for is beneficial according to the system of the whole'.⁸³⁹ (opinion)

⁸³⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 22 H 24

CHAPTER 23 – ONE WHO SUPPLICATES WILL BE ANSWERED, AND WHAT IS APPROPRIATE FOR THAT REQUIREMENT

1- ل، الخصال أبي عن سعد بن البرقي عن أبيه عن ابن أبي عمير عن معاوية بن عمارة عن أبي عبد الله ع أنه قال: من أعطى ثلاثة لم يُحرَم ثلاثة من أعطى الدعاء أُعطي الإجابة و من أعطى الشكر أُعطي الزيادة و من أعطى التوكل أُعطي الكفاية

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'One who gives three will not be deprived of three – one who gives the supplication would be Given the Answer, and one who gives the thanks will be Given the increase, and one who gives the reliance will be Given the sufficient.

فإن الله عز و جل يقول في كتابه و من يتوكل على الله فهو حسبه و يقول لئن شكرتم لأزيدنكم و يقول ادعوني أستجب لكم.

Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: **And one who relies upon Allah, [65:3];** and He^{-azwj} Says: **"If you are grateful, I would Increase it for you, [14:7]; "Supplicate to Me, I will Answer you. [40:60]"**.⁸⁴⁰

2- مع، معاني الأخبار ل، الخصال العسكري عن بدر بن الهيثم عن علي بن منذر عن محمد بن الفضل عن أبي الصباح قال قال جعفر بن محمد ع من أعطى أربعاً لم يُحرَم أربعاً من أعطى الدعاء لم يُحرَم الإجابة و من أعطى الاستغفار لم يُحرَم التوبة و من أعطى الشكر لم يُحرَم الزيادة و من أعطى الصبر لم يُحرَم الأجر.

(The books) 'Ma'any Al Akhbaar', (and) 'Al Khisaal' – from Badr Bin Al Haysam, from Ali Bin Munzir, from Muhammad Bin Al Fazeyl, from Abu Al Sabah who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} said: 'One who give four will not be deprived of four – one who gives the supplication will not be deprived the Answer, and one who gives seeking the Forgiveness will not be deprived of Clemency, and one who gives the thanks will not be deprives of the increase, and one who gives the patience will not be deprived of the Recompense'^{.841}

3- ما، الأمايلي للشيخ الطوسي الفحام عن عمه عن محمد بن جعفر عن محمد بن المثنى عن أبيه عن عثمان بن زيد عن جابر الجعفي عن أبي جعفر ع قال: يا جابر من ذا الذي سأل الله فلم يُعطه أو توكل عليه فلم يُكفهِ أو وثق به فلم يُنجه الخبز.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from his uncle, from Muhammad Bin Ja'far, from Muhammad Bin Al Musanna, from his father, from Usman Bin Zayd, from Jabir Al Jufy,

⁸⁴⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 1

⁸⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 2

‘From Abu Ja’far^{asws} having said: ‘O Jabir! Who is that who had asked Allah^{azwj} but He^{azwj} did not Give him, or relied upon Him^{azwj} but He^{azwj} did not Suffice him, or trusted Him^{azwj} but He^{azwj} did not Rescue him?’ – the Hadeeth⁸⁴²”.

4- مع، معاني الأخبار ل، الخصال ماجلوييه عن عميه عن البرقي عن القاسم عن جدّه عن أبي بصير عن محمد بن مسلم عن الباقر عن آتائه عن أمير المؤمنين ع قال: إن الله تبارك و تعالی أخصى أزعته في أزعته أخصى رضاه في طاعته فلا تستصغرن شيئاً من طاعته فربما وافق رضاه و أنت لا تعلم

(The book) ‘Ma’any Al Akhbaar’, (and) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Al Barqy, from Al Qasim, from his grandfather, from Abu Baseer, from Muhammad Bin Muslim,

‘From Al-Baqir^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: ‘Allah^{azwj} Blessed and Exalted has Hidden four in four. He^{azwj} has Hidden His^{azwj} Satisfaction in obedience to Him^{azwj}, therefore do not belittle anything from acts of obedience to Him^{azwj}, perhaps it would be compatible to His^{azwj} Satisfaction and you don’t know.

و أخصى سخطه في معصيته فلا تستصغرن شيئاً من معصيته فربما وافق سخطه و أنت لا تعلم

And He^{azwj} has Hidden His^{azwj} Dissatisfaction is disobedience to Him^{azwj}, therefore do not belittle anything from acts of disobedience to Him^{azwj}, perhaps it would be compatible with His^{azwj} Dissatisfaction and you don’t know.

و أخصى إجابته في دعوته فلا تستصغرن شيئاً من دعاته فربما وافق إجابته و أنت لا تعلم

And He^{azwj} has Hidden His^{azwj} Response in supplicating to Him^{azwj}, therefore do not belittle anything from supplications to Him^{azwj}, perhaps it would be compatible to His^{azwj} Response and you don’t know.

و أخصى وليه في عباده فلا تستصغرن عبداً من عبيد الله فربما يكون وليه و أنت لا تعلم.

And He^{azwj} has Hidden His^{azwj} friend among His^{azwj} servants, therefore do not belittle any servant, perhaps he would be His^{azwj} friend and you don’t know⁸⁴³”.

5- ل، الخصال أبي عن محمد بن أحمد بن علي بن الصلت عن البرقي عن أبيه عن محمد بن سنان عن يوسف بن عمران عن ميثم عن يعقوب بن شعيب عن أبي عبد الله ع قال: أوحى الله عز و جل إلى آدم ع أبي سأجمع لك الكلام في أربع كلمات

(The book) ‘Al Khisaal’ – My father, from Muhammad Bin Ahmad Bin Ali Bin Al Salt, from Al Barqy, from his father, from Muhammad Bin Sinan, from Yusuf Bin Imran, from Meysam, from Yaqoub Bin Shueyb,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed to Adam^{as}: “I^{azwj} shall Gather for you the speech in four phrases!”

فقال يا رب و ما هن

⁸⁴² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 3

⁸⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 4

He^{-as} said: ‘O Lord^{-azwj}, and what are these?’

قَالَ وَاحِدَةٌ لِي وَوَاحِدَةٌ لَكَ وَوَاحِدَةٌ فِيمَا بَيْنِي وَبَيْنَكَ وَوَاحِدَةٌ فِيمَا بَيْنَكَ وَبَيْنَ النَّاسِ

He^{-azwj} Said: “One is for Me^{-azwj}, and one is for you^{-as}, and one is regarding what is between Me^{-azwj} and you^{-as}, and one is regarding what is between you^{-as} and the people!”

فَقَالَ يَا رَبِّ بَيِّنْهُنَّ لِي حَتَّى أَعْلَمَهُنَّ

He^{-as} said: ‘O Lord^{-azwj}, State these for me^{-as} until I^{-as} know these!’

فَقَالَ أَمَّا الَّتِي لِي فَتَعْبُدُنِي وَ لَا تُشْرِكْ بِي شَيْئاً وَ أَمَّا الَّتِي لَكَ فَأَجْزِيكَ بِعَمَلِكَ أَخُوجُ مَا تَكُونُ إِلَيْهِ

He^{-azwj} Said: ‘As for which is for Me^{-azwj}, you^{-as} will worship Me^{-azwj} and not associate anything with Me^{-azwj}; and as for which is for you^{-as}, I^{-azwj} shall Reward you^{-as} for your^{-as} work when you^{-as} are most needy as you can be to it.

فَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَ عَلَيَّ الْإِجَابَةُ وَ أَمَّا الَّتِي بَيْنَكَ وَ بَيْنَ النَّاسِ فَتَرْضَى لِلنَّاسِ مَا تَرْضَاهُ لِنَفْسِكَ.

As for which is between Me^{-azwj} and you^{-as}, upon you^{-as} is the supplicating and upon Me^{-azwj} is the Answering, and as for which is between you^{-as} and the people, you^{-as} should be satisfied for the people what you^{-as} are satisfied with for yourself^{-as}!'''⁸⁴⁴

6- لي، الأمالي للصدوق مع، معاني الأخبار أبي عن الكُمُنْدَانِيّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ حُمَيْدٍ عَنِ ابْنِ قَيْسٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى آدَمَ ع يَا آدَمُ إِنِّي أَجْمَعُ لَكَ الْحَيْرَةَ كُلَّهَا فِي أَرْبَعِ كَلِمَاتٍ وَاحِدَةٌ لِي إِلَى آخِرِ مَا مَرَّ.

(The books) ‘Al Amaali’ of Al Sadouq, (and), ‘Ma’any Al Akhbaar’ – By father, from Al Kumundany, from Ibn Isa, from Ibn Abu Najran, from Ibn Humejd, from Ibn Qays,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Revealed to Adam^{-as}: “O Adam^{-as}! I^{-azwj} shall Gather the goodness for you^{-as} in four phrases. One is for Me^{-azwj}’ – up to end of what has passed’^{.845}

7- ل، الخصال القطان وَ الْعَجَلِيُّ وَ السِّنَانِيُّ جَمِيعاً عَنِ ابْنِ زَكْرِيَّا عَنِ مُوسَى بْنِ إِسْحَاقَ عَنِ أَبِي إِبْرَاهِيمَ التَّرْجُمَانِيِّ عَنِ صَالِحِ بْنِ بَشِيرٍ عَنِ الْحَسَنِ عَنِ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص فِيمَا يَرَوِي عَنْ رَبِّهِ جَلَّ جَلَالُهُ أَنَّهُ قَالَ أَرْبَعُ خِصَالٍ وَاحِدَةٌ لِي وَ وَاحِدَةٌ لَكَ وَ وَاحِدَةٌ فِيمَا بَيْنِي وَ بَيْنَكَ وَ وَاحِدَةٌ فِيمَا بَيْنَكَ وَ بَيْنَ عِبَادِي

(The book) ‘Al Khisaal’ – Al Qattan and Al Ijly and Al Sinany, altogether from Ibn Zakariya, from Musa Bin Is’haq, from Abu Ibrahim Al Tarjumany, from Salih Bin Bashir, from Al-Hassan, from Anas who said,

‘Rasool-Allah^{-saww} said among what he^{-saww} reported from his^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty, He^{-azwj} Said: “Four characteristics, one is for Me^{-azwj}, and one for You^{-azwj}, and one is

⁸⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 5

⁸⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 6

regarding what is between Me^{-azwj} and you^{-as}, and one is regarding what is between you^{-as} and My^{-azwj} servants!

فَأَمَّا الَّتِي لِي فَتَعْبُدُنِي لَا تُشْرِكُ بِي شَيْئاً وَأَمَّا الَّتِي لَكَ فَمَا عَمِلْتَ مِنْ خَيْرٍ جَزَيْتُكَ بِهِ وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ فَمِنْكَ الدُّعَاءُ وَعَلَيَّ الإِجَابَةُ وَأَمَّا الَّتِي بَيْنَكَ وَبَيْنَ عِبَادِي فَأَنْ تَرْضَى لَهُمْ مَا تَرْضَى لِنَفْسِكَ وَلَمْ يَذْكُرْ آدَمَ فِي هَذَا الْحَدِيثِ.

As for which is for Me^{-azwj}, you^{-as} will worship Me^{-azwj} not associating anything with Me^{-azwj}; and as for which is for you^{-as}, whatever you^{-as} do from good, I^{-azwj} will Reward you^{-as} for it; and as for which is between Me^{-azwj} and you^{-as}, from you^{-as} is the supplication and upon Me^{-azwj} is the Answer; and as for which is between you^{-as} and My^{-azwj} servants, you^{-as} should be satisfied for them what you^{-as} are satisfied for yourself^{-as}! – and He^{-azwj} did not Mention Adam^{-as} in this Hadeeth”⁸⁴⁶.

8- ما، الأماالي للشيخ الطوسي الحسيني الثمار عن أحمد بن محمد بن محمد بن عبد الله بن أيوب عن الحسين بن عنبسة عن حميد الطويل عن أنس بن مالك قال قال رسول الله ص ما فُتِحَ لِأَحَدٍ بَابٌ دُعَاءٍ إِلَّا فَتَحَ اللَّهُ لَهُ فِيهِ بَابٌ إِبْرَاهِيمَ فَإِذَا فَتِحَ لِأَحَدِكُمْ بَابٌ دُعَاءٍ فَلْيَجْهَدْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمَلُّ حَتَّى تَمْلُوا.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al-Husayn Al Tammar, from Ahmad Bin Muhammad, from Muhammad Bin Abdullah Bin Ayoub, from Al-Husayn Bin Anbasa, from Humejd Al Taweel, from Anas Bin Malik (well known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘A door of supplication will not be opened for anyone except Allah^{-azwj} will Open for him the door of Answer for him^{-as}. Whenever a door of supplication is opened for anyone, let him strive, for Allah^{-azwj} Mighty and Majestic will not get Tired, until you are tired!’⁸⁴⁷

9- ل، الخصال ابن المتوكّل عن محمد العطّار عن الحسين بن إسحاق عن علي بن مهران عن فضالة عن السكوني عن أبي عبد الله عن أبيه ع قال قال رسول الله ص من تمنى شيئاً وهو لله عزّ وجلّ رضا لم يخرج من الدنيا حتى يعطاه.

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al-Husayn Bin Is’haq, from Ali Bin Mahziyar, from Fazalat, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who wishes for something and there is Satisfaction for Allah^{-azwj} Mighty and Majestic, he will not exit from the world until He^{-azwj} will Give him’⁸⁴⁸.

10- طب، طب الأئمة عليهم السلام عبد الله بن بسطام عن محمد بن خلف عن الوشاء عن عبد الله بن سنان عن أخيه محمد قال قال جعفر بن محمد ع ما من أحدٍ يُخَوِّفُ بِالْبَلَاءِ فُتِّقَدُّ فِيهِ بِالْدُّعَاءِ إِلَّا صَرَفَ اللَّهُ عَنْهُ ذَلِكَ الْبَلَاءَ أَمَا عَلِمْتُمْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ سَلَامٌ اللَّهُ عَلَيْهِ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ يَا عَلِيُّ

(The book) ‘Tibb Al Aйма^{-asws}’, may the greeting be upon them^{-asws} – Abdullah Bin Bistaam, from Muhammad Bin Khalaf, from Al Washa, from Abdullah Bin Sinan, from his brother Muhammad who said,

⁸⁴⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 7

⁸⁴⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 8

⁸⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 9

'Ja'far^{-asws} Bin Muhammad^{-asws} said: 'There is no one who is scared of the affliction so he precedes regarding it with the supplication except Allah^{-azwj} will Turn that affliction away from him. Don't you know that Amir Al-Momineen^{-asws}, may the Greeting of Allah^{-azwj} be upon him^{-asws}, said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}!'

فُلْتُ كَيْتِكَ يَا رَسُولَ اللَّهِ

I^{-asws} said: 'Here I^{-asws} am, O Rasool-Allah^{-saww}!'

قَالَ إِنَّ الدُّعَاءَ تَرُدُّ الْبَلَاءَ وَ قَدْ أُتِرِمَ إِتْرَامًا

He^{-asws} said: 'The supplication repels the affliction, and (even though) it has been Accomplished decisively!'

قَالَ الْوَشَاءُ فُلْتُ لِعَبْدِ اللَّهِ بْنِ سِنَانَ هَلْ فِي ذَلِكَ دُعَاءٌ مُوقَّتٌ

Al-Washa said, 'I said to Abdullah Bin Sinan, 'Is there a specific supplication for that?'

He^{-asws} said: 'Have you not asked Al-Sadiq^{-asws} about that?'

قَالَ أَمَا سَأَلْتَ عَنْ ذَلِكَ الصَّادِقَ ع فَقَالَ نَعَمْ أَمَّا دُعَاءُ الشَّيْعَةِ الْمُسْتَضْعَفِينَ فَبِي كُلِّ عِلَّةٍ مِنَ الْعِلَلِ دُعَاءٌ مُوقَّتٌ وَ أَمَّا دُعَاءُ الْمُسْتَبْصِرِينَ فَلَيْسَ فِي شَيْءٍ مِنْ ذَلِكَ دُعَاءٌ مُوقَّتٌ لِأَنَّ الْمُسْتَبْصِرِينَ الْبَالِغِينَ دَعَاؤُهُمْ لَا يُجْحَبُ.

He^{-asws} said: 'Yes! As for supplications of the Shias, the weak ones, regarding every illness from the illnesses there is a specific supplication, and as for supplications of the insightful, there isn't any specific supplication regarding anything from that because the insightful ones, their supplications are far reaching, not veiled'.⁸⁴⁹

11- مكا، مكارم الأخلاق عَنْ سَلْمَانَ الْفَارِسِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ لَيَسْتَجِي مِنَ الْعَبْدِ أَنْ يَزْفَعَ إِلَيْهِ يَدَيْهِ فَيَرُدَّهُمَا حَاتِيَتَيْنِ.

(The book) 'Makarim Al Akhlaaq' –

'From Salman Al-Farsi^{-ra}, may Allah^{-azwj} have Mercy upon him^{-ra}, from the Prophet^{-saww} having said: 'Allah^{-azwj} is Embarrassed from the servant that hands be raised to Him^{-azwj} so He^{-azwj} Returns them disappointed'.⁸⁵⁰

12- تم، فلاح السائل عَنِ ابْنِ الْفَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أُبْرَزَ عَبْدٌ يَدَهُ إِلَى اللَّهِ الْعَزِيزِ الْجُبَّارِ إِلَّا اسْتَحْيَا اللَّهُ عَزَّ وَ جَلَّ أَنْ يَرُدَّهَا صِفْرًا حَتَّى يَجْعَلَ فِيهَا مِنْ فَضْلِ رَحْمَتِهِ فَإِذَا دَعَا أَحَدَكُمْ فَلَا يَرُدُّ يَدَهُ حَتَّى يَمْسَحَ عَلَى وَجْهِهِ وَ رَأْسِهِ.

(The book) 'Falah Al Saail' – from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'A servant will not protrude his hand towards Allah^{-azwj} the Mighty, the Subduer except Allah^{-azwj} Mighty and Majestic will be Embarrassed to Return

⁸⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 10

⁸⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 11

these with zero until He^{-azwj} Makes Grace of His^{-azwj} Mercy to be in it. Whenever one of you supplicates, he should not return his hands until he wipes upon his face and his head”.⁸⁵¹

13- بِجَالِسِ الشَّيْخِ، الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ زَكَرِيَّا عَنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَسٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَعْطِيَ أَرْبَعًا لَمْ يُحْرَمْ أَرْبَعًا مَنْ أَعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ الْحَيَّرَ.

(The book) ‘Majaalis’ of the Sheykh – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al-Hassan Bin Fazzal, from Ali Bin Uqbah, from Abu Kahmas, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘One who give four will not be deprives of four. One who gives the supplication will not be deprived of the Answer’ – the Hadeeth”.⁸⁵²

14- دَعَاؤُ الرَّاوَدِيِّ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع خَرَجْتُ فَأَعْتَمَدْتُ عَلَى حَائِطِي هَذَا فَإِذَا رَجُلٌ يَنْظُرُ بِي وَجْهِي عَلَيْهِ تَوْبَانٍ أَبْيَضَانِ فَقَالَ يَا عَلِيُّ بْنُ الْحُسَيْنِ مَا لِي أَرَاكَ كَمِيبًا حَزِينًا أَعَلَى الدُّنْيَا فَهُوَ رِزْقٌ حَاضِرٌ يَأْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ

(The book) ‘Dawaat’ of Al-Rawandi – from Abu Hamza Al-Sumali who said,

‘Ali^{-asws} Bin Al Husayn^{-asws} said: ‘I^{-asws} went out and reclined upon this wall, when a man, having two white clothes upon him, looked into my^{-asws} face. He said, ‘O Ali^{-asws} Bin Al Husayn^{-asws}! What is the matter I see you^{-asws} gloomy, sad? Is it upon the world, the sustenance is present. The righteous and the immoral eat from it’.

فَعُلْتُ مَا عَلَى الدُّنْيَا حَزِينٌ وَإِنَّ الْقَوْلَ لَكَمَا تَقُولُ

I^{-asws} said, ‘My^{-asws} grief is not upon the world, and even though the word (me^{-asws} being gloomy and sad) is like what you are saying’.

قَالَ لَعَلَى الْآخِرَةِ حُزْنُكَ فَهُوَ وَخَدُّ صَادِقٌ يَنْكُمُ بِهِ مَلِكٌ قَاهِرٌ

He said: ‘Then your^{-asws} grief is upon the Hereafter, so it is a true Promise. A Forceful King has Judged with it!’

فَعُلْتُ وَ لَا عَلَى الْآخِرَةِ حُزْنِي وَإِنَّ الْقَوْلَ لَكَمَا تَقُولُ

I^{-asws} said, ‘And neither is my^{-asws} grief upon the Hereafter, and even though the word is like what you are saying’.

قَالَ لِي فَعَلَى مَا مَرُّكَ يَا عَلِيُّ بْنُ الْحُسَيْنِ

He said to me^{-asws}, ‘Then what is your^{-asws} grief upon, O Ali^{-asws} Bin Al Husayn^{-asws}?’

فَعُلْتُ لِمَا أَتَخَوَّفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ

⁸⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 12

⁸⁵² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 13

He^{-asws} said: 'Due to what I^{-asws} fear from the Fitna of Ibn Al-Zubeyr!'

قَالَ فَهَلْ رَأَيْتَ أَحَدًا خَافَ اللَّهَ فَلَمْ يُجِدْ

He^{-asws} laughed, then said, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! Have you^{-asws} seen anyone fearing Allah^{-azwj} so He^{-azwj} did not Save him?'

قُلْتُ لَا

He^{-asws} said: 'No!'

قَالَ فَهَلْ رَأَيْتَ أَحَدًا سَأَلَ اللَّهَ فَلَمْ يُعْطَ

He^{-asws} said, 'Have you seen anyone ask Allah^{-azwj}, so He^{-azwj} did not Give him?'

قُلْتُ لَا

He^{-asws} said: 'No!'

قَالَ فَهَلْ رَأَيْتَ أَحَدًا تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ

He^{-asws} said, 'Have you seen anyone relying upon Allah^{-azwj}, so He^{-azwj} did not Suffice him?'

قُلْتُ لَا

He^{-asws} said: 'No!'

فَنَظَرْتُ فَلَمْ أَرِ أَحَدًا.

He^{-asws} looked, but I did not see anyone".⁸⁵³ (derogatory)

15- نَحَج، نَحَجِ الْبَلَاغَةَ مَا كَانَ اللَّهُ لِيُفْتَحَ عَلَى عَبْدٍ بَابَ الشُّكْرِ وَ يُغْلَقَ عَنْهُ بَابَ الزِّيَادَةِ وَ لَا لِيُفْتَحَ عَلَى عَبْدٍ بَابَ الدُّعَاءِ وَ يُغْلَقَ عَنْهُ بَابَ الْإِجَابَةِ.

(The book) 'Nahj Al Balagah' –

He^{-asws} said: 'It cannot be for Allah^{-azwj} to Open the door of thanks upon a servant and Lock the door of the increase for him, nor for Him^{-azwj} to Open a door of the supplication upon a servant and Lock from him the door of the Answer".⁸⁵⁴

16- دَعَوَاتِ الرَّاؤِنْدِيِّ عَنِ النَّبِيِّ ص قَالَ: مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِتْمٌ وَ لَا قَطِيعَةٌ رَحِمَ إِلَّا أُعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثِ إِمَّا أَنْ يُعَجَّلَ دَعْوَتُهُ وَ إِمَّا أَنْ يَدْخِرَهَا لَهُ فِي الْآخِرَةِ وَ إِمَّا أَنْ يَكُفَّ عَنْهُ مِنَ الشَّرِّ مِثْلَهَا

⁸⁵³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 14

⁸⁵⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 15

(The book) 'Dawaat' of Al Rawandy –

'From the Prophet^{-saww} having said: 'There is none from a Muslim supplication with a supplication, neither having a sin in it nor cutting of kinship, except Allah^{-azwj} will Give him one of the three due to it – either He^{-azwj} will Hasten his supplication, or He^{-azwj} will Delay it for him in the Hereafter, or He^{-azwj} will refrain the evil from him similar to it'.

قَالُوا يَا رَسُولَ اللَّهِ إِذَا نُكُنْتُ

They said, 'O Rasool-Allah^{-saww}! Then we should do more'.

قَالَ اللَّهُ أَكْثَرَ.

He^{-saww} said: 'Allah^{-azwj} Said: "Do more!"⁸⁵⁵

⁸⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 23 H 16

باب 24 علة الإبطاء في الإجابة و النهي عن الفتور في الدعاء و الأمر بالتثبت و الإلحاح فيه

CHAPTER 24 – REASON FOR THE DELAY IN THE RESPONSE, AND FORBIDDANCE OF APATHY IN THE SUPPLICATION, AND THE COMMAND WITH BEING STEADFAST AND THE INSISTENCE IN IT

الآيات يونس و لو يُعَجِّلُ اللهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفُضِّيَ إِلَيْهِمْ أَجْلُهُمْ فَنَدَّرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ.

The Verses – (Surah) Yunus^{-as}: **And if Allah were to hasten the evil to the people as they desire the hastening of the good, their term would have been Ordained to them, but We Respite those who are not wishing to meet Us in their insolence, blindly wandering on [10:11].**

1- ب، قرب الإسناد ابنُ أبي الخطابِ عَنِ الْبَرْنَطِيِّ قَالَ: قُلْتُ لِلرِّضَا ع جُعِلْتُ فِدَاكَ إِنِّي قَدْ سَأَلْتُ اللَّهَ تَبَارَكَ وَ تَعَالَى حَاجَةً مُنْذُ كَذَا وَ كَذَا سَنَةً وَ قَدْ دَخَلَ قَلْبِي مِنْ إِبْطَائِهَا شَيْءٌ

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty who said,

'I said to Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! I have asked Allah^{-azwj} Blessed and Exalted for a need since such and such year, and something has entered into my heart regarding its delay!'

فَقَالَ يَا أَحْمَدُ إِذَاكَ وَ الشَّيْطَانُ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلًا سَبِيلًا حَتَّى يَعْضُكَ إِنَّ أَبَا جَعْفَرٍ صَلَّى اللَّهُ عَلَيْهِ كَانَ يَقُولُ إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ الْحَاجَةَ فَيُؤَخِّرُ عَنْهُ تَعْجِيلَ حَاجَتِهِ حُبًّا لِصَوْتِهِ وَ اسْتِمَاعَ نَجْوَاهِ

He^{-asws} said: 'O Ahmad! Beware of the Satan^{-la} for there for be a way for him^{-la} upon you until he turns you! Abu Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} had said: 'The Momin asks Allah^{-saww} for the need, but He^{-azwj} Delays it from him the Hastening of his need out of love for his voice and Listening to his plea!'

ثُمَّ قَالَ وَ اللَّهُ لَمَّا أَخَّرَ اللَّهُ عَنِ الْمُؤْمِنِينَ مِمَّا يَطْلُبُونَ فِي هَذِهِ الدُّنْيَا خَيْرٌ لَّهُمْ مِمَّا عَجَّلَ لَهُمْ مِنْهَا وَ أَيُّ شَيْءٍ فِي الدُّنْيَا

Then he^{-asws} said: 'By Allah^{-azwj}! When Allah^{-azwj} Delays from the Mominen what they are seeking in this world, it is better for them than what is Hastened to them from it, and which thing is the world anyway?

إِنَّ أَبَا جَعْفَرٍ كَانَ يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ دُعَائِهِ فِي الشَّدَةِ لَيْسَ إِذَا ابْتُلِيَ فَتَرَ فَلَا تَمَلَّ الدُّعَاءَ فَإِنَّهُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى بِمَكَانٍ

Abu Ja'far^{-asws} had said: 'It is befitting for the Momin that his supplication during the ease should be approximate to his supplications during the hardship. It should be that when he is Tried, he stops, so do not be fed up of the supplicating for it has with a position from Allah^{-azwj} Blessed and Exalted!

وَ عَلَيْكَ بِالصِّدْقِ وَ طَلَبِ الْحَلَالِ وَ صِلَةِ الرَّحِمِ وَ إِتَاكَ وَ مَكَاشِفَةَ الرِّجَالِ إِنَّا أَهْلُ بَيْتِ نَصِلُ مَنْ قَطَعَنَا وَ نُحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْنَا فَتَرَى وَ اللَّهُ فِي الدُّنْيَا فِي ذَلِكَ الْعَاقِبَةِ الْحَسَنَةَ

And upon you is with the truthfulness and seeking the Permissible, and connecting the kinship; and beware of exposing the people. We^{-asws}, People^{-asws} of the Household, connect the one who cuts us^{-asws} off, and we^{-asws} are good to the one who is bad to us^{-asws}. By Allah^{-azwj}! We^{-asws} see the goodly end-result in the world during that!

إِنَّ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأَعْطِيَ طَلَبَ غَيْرِ الَّذِي سَأَلَ وَ صَعُرَتِ النِّعْمَةُ فِي عَيْنِهِ فَلَا يَمْتَنِعُ مِنْ شَيْءٍ أُعْطِيَ وَ إِذَا كَثُرَتِ النِّعْمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرٍ لِلْمُخْطُوقِ وَ الَّذِي يَجِبُ عَلَيْهِ وَ مَا يُخَافُ مِنَ الْفِتْنَةِ

The possessor of the bounties in the world, when he asks, he is Given a request other than which he had asked for, the bounties are belittled in his eyes, and he is not prevented from anything to be Given, and when the bounties are abundant, the Muslim should be upon a caution from that of the rights and that which is obligated upon him, and what he fears from the temptations’.

فَقَالَ لِي أَحْبَبْتَنِي عَنْكَ لَوْ أَيْ قُلْتَ قَوْلًا كُنْتُ تَتَّقِي بِهِ مِنِّي

He^{-asws} said to me, ‘Inform me about you. If I^{-asws} were to say a word, would you trust me^{-asws} with it being from me^{-asws}?’

قُلْتُ لَهُ جَعَلْتُ فِدَاكَ وَ إِذَا لَمْ أَتَّقِ بِقَوْلِكَ فِيمَنْ أَتَّقِي وَ أَنْتَ حُجَّةُ اللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى خَلْقِهِ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}, and when I don’t trust your^{-asws} words, then who can I trust, and you^{-asws} are a Divine Authority of Allah^{-azwj} Blessed and Exalted, upon His^{-azwj} creatures!’

قَالَ فُكُنْ بِاللَّهِ أَوْتَقِ فَإِنَّكَ عَلَى مَوْعِدٍ مِنَ اللَّهِ أَلَيْسَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ وَ قَالَ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ وَ قَالَ وَ اللَّهُ يَعْلَمُكُمْ مَغْفِرَةً مِنْهُ وَ فَضْلًا

He^{-asws} said: ‘Then be more trusting with Allah^{-azwj}, for you are upon a Promise from Allah^{-azwj}! Isn’t Allah^{-azwj} Blessed and Exalted Saying: **And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; [2:186];** and Said: **Do not despair from Mercy of Allah, [39:53];** and Said: **and Allah Promises you Forgiveness from Himself and Grace; [2:268].**

فُكُنْ بِاللَّهِ عَزَّ وَ جَلَّ أَوْتَقِ مِنْكَ بغيره وَ لَا تَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا خَيْرًا فَإِنَّكُمْ مَغْفُورُونَ لَكُمْ.

Therefore, be more trusting with Allah^{-azwj} Mighty and Majestic than you are with others, and do not make regarding yourselves except goodness, for you are the ones Forgiven for!’⁸⁵⁶

2- كِتَابُ فَضَائِلِ الشَّيْبَعَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ يُبْعِضُ وَ لَا يُعْطِي الْآخِرَةَ إِلَّا مَنْ أَحَبَّ

‘Kitab Fazaail Al Shia’ of Al Sadouq, may Allah^{-azwj} Mercy him, by his chain from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Gives the world to the one He^{azwj} Loves and He^{azwj} Hates, but He^{azwj} does not Give the Hereafter except to the one He^{azwj} Loves!

وَ إِنَّ الْمُؤْمِنَ لَيَسْأَلُ رَبَّهُ مَوْضِعَ سَوْطٍ مِنَ الدُّنْيَا فَلَا يُعْطِيهِ وَ يَسْأَلُهُ الْآخِرَةَ فَيُعْطِيهِ مَا شَاءَ وَ يُعْطِي الْكَافِرَ فِي الدُّنْيَا قَبْلَ أَنْ يَسْأَلَهُ مَا يَشَاءُ وَ يَسْأَلُهُ مَوْضِعَ سَوْطٍ فِي الْآخِرَةِ فَلَا يُعْطِيهِ إِلَّاهُ.

The Momin tends to ask his Lord^{azwj} for the place of a whip (in measurement) but He^{azwj} does not Give it, and he asks for the Hereafter, so He^{azwj} does Give him whatever he desires; and He^{azwj} Gives the Kafir in the world before he even asks Him^{azwj} whatever he desires, and he asks Him^{azwj} for the place of a whip (in measurement) in the Hereafter, He^{azwj} does not Give it to him!’⁸⁵⁷

3- فس، تفسير القمي أبي عن ابن أبي عمير عن جميل عن أبي عبد الله ع قال: قال له رجل جعلت فداك إن الله يقول - ادعوني أستجب لكم فإننا ندعو فلا يستجاب لنا

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘A man said to him^{asws}, ‘May I be sacrificed for you^{asws}! Allah^{azwj} Says: **“Supplicate to Me, I will Answer you. [40:60].** We supplicate but He^{azwj} does not Answer for us!’

قَالَ لِأَنَّكُمْ لَا تَقُونَ لِلَّهِ بَعْدَهُ وَإِنَّ اللَّهَ يَقُولُ أَوْفُوا بَعْدِي أَوْفِ بَعْدَكُمْ وَاللَّهُ لَوْ وَفَيْتُمْ لِلَّهِ لَوَقَى اللَّهُ لَكُمْ.

He^{asws} said: ‘Because you are not being loyal to Allah^{azwj} with His^{azwj} Covenant, and Allah^{azwj} Says: **fulfil My Covenant, I will Fulfil My Covenant with you; [2:40].** By Allah^{azwj}, had you fulfilled to Allah^{azwj}, Allah^{azwj} would Fulfil to you all!’⁸⁵⁸

4- يد، التوحيد أحمد بن محمد بن عبد الرحمن المرزوي عن محمد بن جعفر المقرئ عن محمد بن الحسن الموصلي عن عياش بن يزيد بن الحسن عن أبيه عن موسى بن جعفر ع قال: قال قوم للصادق ع ندعو فلا يستجاب لنا

(The book) Al Tawheed – Ahmad Bin Muhammad Bin Abdul Rahman Al Marouzy, from Muhammad Bin Ja’far Al Muqry, from Muhammad Bin Al-Hassan Al Mowsily, from Ayyash Bin Yazeed Bin Al-Hassan, from his father,

‘From Musa^{asws} Bin Ja’far^{asws} having said: ‘A group said to Al-Sadiq^{asws}, ‘We supplicate but He^{azwj} does not Answer for us!’

قَالَ لِأَنَّكُمْ تَدْعُونَ مَنْ لَا تَعْرِفُونَهُ.

He^{asws} said: ‘Because you are supplicating to the One^{azwj} are not recognising Him^{azwj}’⁸⁵⁹

⁸⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 2

⁸⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 3

⁸⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 4

5- لي، الأماالي للصدوق ماجيلويه عن محمد العطار عن الأشعري عن محمد بن عمران عن أبيه عمران بن إسماعيل عن أبي علي الأنصاري عن محمد بن جعفر التميمي قال قال الصادق ع بينما إبراهيم خليل الرحمن ع في جبل بيت المقدس يطلب مراعى لعنمه إذ سمع صوتاً فإذا هو رجل قائم يصلي طولُهُ اثنا عشر شبراً فقال له يا أبا عبد الله لمن تُصلي

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Imran, from his father Imran Bin Ismail, from Abu Ali Al Ansary, from Muhammad Bin Ja'far Al Tameemy who said,

'Al-Sadiq^{-asws} said: 'While Ibrahim^{-as}, friend of the Beneficent was in a mountain of Bayt Al-Maqdis, he^{-as} sought pasture for his^{-as} sheep when he^{-as} heard a sound. There was a man praying Salat. His tallness was of twelve palm's width. He^{-as} said to him: 'O servant of Allah^{-azwj}! Who are you praying to?'

قَالَ لِإِلَهِ السَّمَاءِ

He said, 'To God^{-azwj} of the sky'.

فَقَالَ لَهُ إِبْرَاهِيمُ ع هَلْ بَقِيَ أَحَدٌ مِنْ قَوْمِكَ غَيْرَكَ

Ibrahim^{-as} said to him: 'Does there remain anyone from your people apart from you?'

قَالَ لَا

He said, 'No'.

قَالَ فَمِنْ أَيْنَ تَأْكُلُ

He^{-as} said: 'So, where do you eat from?'

قَالَ أَجْتَنِي مِنْ هَذَا الشَّجَرِ فِي الصَّيْفِ وَ أَكُلُهُ فِي الشِّتَاءِ

He said, 'I gather from this tree during the summer and I eat it during the winter'.

قَالَ لَهُ فَأَيْنَ مَنزِلُكَ

He^{-as} said to him: 'Where is your house?'

قَالَ فَأَوْماً بِيَدِهِ إِلَى جَبَلٍ فَقَالَ لَهُ إِبْرَاهِيمُ ع هَلْ لَكَ أَنْ تَذْهَبَ بِي مَعَكَ فَأَبَيْتَ عِنْدَكَ اللَّيْلَةَ

He^{-asws} said: 'He gestured by his hand towards a mountain. Ibrahim^{-as} said to him: 'Is it okay for you if you were to let me^{-as} go with you so I^{-as} can spend the night in your presence?'

فَقَالَ إِنَّ قُدَّامِي مَاءٌ لَا يُحَاضُ

He said, 'In front of me there is water which cannot be swum'.

قَالَ كَيْفَ تَصْنَعُ

He^{-as} said: 'How do you do it?' (get across)

قَالَ أَمْشِي عَلَيْهِ

He^{-asws} said: 'I walk over it!'

قَالَ فَأَذْهَبَ بِي مَعَكَ فَلَعَلَّ اللَّهُ أَنْ يَرْزُقَنِي مَا رَزَقَكَ

He^{-as} said: 'Let me^{-as} go with you, perhaps Allah^{-azwj} Grace me^{-as} what He^{-azwj} has Graced you!'

قَالَ فَأَخَذَ الْعَابِدُ بِيَدِهِ فَمَضَى جَمِيعاً حَتَّى انْتَهَى إِلَى الْمَاءِ فَمَشَى وَ مَشَى إِبْرَاهِيمُ ع مَعَهُ حَتَّى انْتَهَى إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِبْرَاهِيمُ أَيُّ الْأَيَّامِ أَعْظَمُ

He^{-asws} said: 'The worshipper held his^{-as} hand and they both went together until they ended to the water. He walked, and Ibrahim^{-as} walked with him until they both ended to his house. Ibrahim^{-as} said to him: 'Which of the days are greatest?'

فَقَالَ لَهُ الْعَابِدُ يَوْمَ الدِّينِ يَوْمٌ يُدَانُ النَّاسُ بَعْضُهُمْ مِنْ بَعْضٍ

The worshipper said to him^{-asws}, 'The Day of Reckoning, a Day the people will be reimbursed from each other'.

قَالَ فَهَلْ لَكَ أَنْ تَرْفَعَ يَدَكَ وَ أَرْفَعُ يَدِي فَتَدْعُوا اللَّهَ عَزَّ وَ جَلَّ أَنْ يُؤَمِّنَنَا مِنْ شَرِّ ذَلِكَ الْيَوْمِ

He^{-as} said: 'Is it okay for you if you were to raise your hands and I^{-as} raise my^{-as} hands, so we supplicate to Allah^{-azwj} Mighty and Majestic to Secure us from the evil of that Day?'

فَقَالَ وَ مَا تَصْنَعُ بِدَعْوَتِي فَوَ اللَّهُ إِنَّ لِي لِدَعْوَةٍ مُنذُ ثَلَاثِ سِنِينَ مَا أُجِبْتُ فِيهَا بِشَيْءٍ

He said, 'And what will you^{-as} do with supplicating? By Allah^{-azwj}, there is a supplication for me since three years, I have not been Answered with anything regarding it!'

فَقَالَ لَهُ إِبْرَاهِيمُ ع أَوْ لَا أُخْبِرُكَ لِأَمْرٍ شَيْءٍ اِخْتَبَسَتْ دَعْوَتُكَ

Ibrahim^{-as} said to him: 'And shall I^{-as} inform you for which thing your supplication has been withheld?'

قَالَ بَلَى

He said, 'Yes'.

قَالَ لَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَحَبَّ عَبْدًا اِخْتَبَسَ دَعْوَتَهُ لِيُنَاجِيَهُ وَ يَسْأَلُهُ وَ يَطْلُبُ إِلَيْهِ وَ إِذَا أَبْغَضَ عَبْدًا عَجَّلَ لَهُ دَعْوَتَهُ أَوْ أَلْقَى فِي قَلْبِهِ الْيَأْسَ مِنْهَا

He^{-as} said to him: 'When Allah^{-azwj} Mighty and Majestic Loves a servant, He^{-azwj} Withholds his supplication for him to whisper to Him^{-azwj}, and ask Him^{-azwj}, and seek to Him^{-azwj}, and when

He^{-azwj} Hates a servant, He^{-azwj} Hastens his supplication for him, or Casts in his heart the despair from it’.

ثُمَّ قَالَ لَهُ وَ مَا كَانَتْ دَعْوَتُكَ

Then he^{-as} said to him: ‘What was your supplication?’

قَالَ مَرَّ بِي غَنَمٌ وَ مَعَهُ غُلَامٌ لَهُ ذُؤَابَةٌ فَقُلْتُ يَا غُلَامُ لِمَنْ هَذَا الْغَنَمُ

He said, ‘Some sheep had passed by me and there was a boy (shepherd) with it. There were hair locks for him. I said, ‘O boy! For whom are these sheep?’

فَقَالَ لِإِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ

He said, ‘For Ibrahim^{-as}, friend of the Beneficent!’

فَقُلْتُ اللَّهُمَّ إِنْ كَانَ لَكَ فِي الْأَرْضِ خَلِيلٌ فَأَرِنِيهِ

I said, ‘O Allah^{-azwj}! If there was a friend for You^{-azwj} in the earth, then Show him to me!’

فَقَالَ لَهُ إِبْرَاهِيمُ ع فَقَدْ اسْتَجَابَ اللَّهُ لَكَ أَنَا إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ

Ibrahim^{-as} said to him: ‘Allah^{-azwj} has Answered for you. I^{-as} am Ibrahim^{-as}, friend of the Beneficent!’

فَعَانَقَهُ فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص جَاءَتْ الْمُصَافِحَةُ.

He hugged him^{-as}. When Allah^{-azwj} Sent Muhammad^{-saww}, the shaking of hands came”^{.860}

6- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عِيسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ يَرِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ قَالَ: إِنَّ رَجُلًا كَانَ فِي بَنِي إِسْرَائِيلَ قَدْ دَعَا اللَّهَ أَنْ يَرْزُقَهُ غُلَامًا يَدْعُو ثَلَاثًا وَ ثَلَاثِينَ سَنَةً

(The book) ‘Qasas Al Anbiya^{-as}’, may the greeting be upon them^{-as}, by the chain to Al Sadouq, from his father, from Sa’ad from Ibn Isa, from Ibn Mahboub, from Umar Bin Yazeed,

‘From Abu Abdullah^{-asws}, may the Salawaat and the greeting be upon him^{-asws}, said: ‘There was a man among the children of Israel who had supplicated to Allah^{-azwj} to Grace him a son, for thirty-three years.

فَلَمَّا رَأَى أَنَّ اللَّهَ تَعَالَى لَا مُجِيبَهُ قَالَ يَا رَبِّ أَعْزِمْنِي أَنْ يَكُونَ مِنْكَ غُلَامٌ يَدْعُو ثَلَاثًا وَ ثَلَاثِينَ سَنَةً

⁸⁶⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 5

When he saw that Allah^{-azwj} the Exalted is not Answering him, he said, 'O Lord^{-azwj}! Am I far from You^{-azwj} so You^{-azwj} are not Listening from me, or You^{-azwj} are near, so why are You^{-azwj} not Answering me?'

فَأَتَاهُ آتٍ فِي مَنَامِهِ فَقَالَ لَهُ إِنَّكَ تَدْعُو اللَّهَ بِلِسَانٍ بَدِيٍّ وَ قَلْبٍ غَلِقٍ عَاتٍ عَنِّي وَ بِنِيَّةٍ عَنِّي صَادِقَةٍ فَأَقْلِعْ مِنْ بَدَائِكَ وَ لِيَتَّقِيَ اللَّهُ قَلْبَكَ وَ لَتُحْسِنُ نِيَّتَكَ

A comer came to him in his dream. He said to him, 'You are supplicating to Allah^{-azwj} with an obscene tongue, and a locked heart, and with insincere intention. Uproot Yourself from your obscenity, and let your heart fear Allah^{-azwj}, and improve your intention!'

قَالَ فَفَعَلَ الرَّجُلُ ذَلِكَ فَدَعَا اللَّهَ عَزَّ وَ جَلَّ فَوُلِدَ لَهُ غُلَامٌ.

He^{-asws} said: 'The man did that. He supplicated to Allah^{-azwj} Mighty and Majestic, and a son was born for him''⁸⁶¹

7- ضاء، فقه الرضا عليه السلام إِنَّ اللَّهَ يُؤَخِّرُ إِجَابَةَ الْمُؤْمِنِ شَوْقًا إِلَى دُعَائِهِ وَ يَقُولُ صَوْتٌ أَحَبُّ أَنْ أَسْمَعَهُ وَ يُعَجِّلُ إِجَابَةَ دُعَاءِ الْمُنَافِقِ وَ يَقُولُ صَوْتٌ أَكْرَهُ سَمَاعَهُ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'Allah^{-azwj} Delays Answering the Momin Yearning to his supplication and He^{-azwj} Says: "A voice I^{-azwj} Love to Hear!", and He^{-azwj} Hastens Answering the supplication of a hypocrite and Says: "I^{-azwj} Dislike Listening to Him^{-azwj}"'⁸⁶²

8- مكا، مكارم الأخلاق عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ كَرِهَ الْإِحْطَاحَ النَّاسِ بَعْضُهُمْ لِبَعْضٍ فِي الْمَسْأَلَةِ وَ أَحَبَّ لِنَفْسِهِ إِنَّ اللَّهَ يُحِبُّ أَنْ يُسْأَلَ وَ يُطْلَبَ مَا عِنْدَهُ.

(The book) 'Makarim Al Akhlaaq' –

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Dislikes the people being insistent to each other in the asking (begging), and He^{-azwj} Loves it for Himself^{-azwj}. Allah^{-azwj} Loves to be asked and sought what is with Him^{-azwj}'⁸⁶³

وَ قَالَ ع لَا يُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ تَعَالَى فِي حَاجَةٍ إِلَّا قَضَى لَهُ.

And he^{-asws} said: 'A Momin servant will not insist upon Allah^{-azwj} the Exalted regarding a need, except He^{-azwj} would Fulfil it for him''⁸⁶⁴

وَ قَالَ النَّبِيُّ ص رَحِمَ اللَّهُ عَبْدًا طَلَبَ مِنَ اللَّهِ حَاجَتَهُ وَ أَلَحَّ فِي الدُّعَاءِ اسْتَجِيبَ لَهُ أَمْ لَمْ يُسْتَجَبْ وَ تَلَا هَذِهِ الْآيَةَ- أَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا.

And the Prophet^{-saww} said: 'May Allah^{-azwj} Mercy a servant seeking his need from Allah^{-azwj} and being insistent in the supplication, whether it is Answered for him or not Answered for him!'

⁸⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 6

⁸⁶² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 7

⁸⁶³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 8 a

⁸⁶⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 8 b

And he^{-saww} recited this Verse: **and I will call upon my Lord, perhaps I shall not become unfortunate in supplicating to my Lord' [19:48]'**.⁸⁶⁵

9- مكارم الأخلاق يُسْتَحَبُّ لِلدَّاعِي عَزِيمَةُ الْمَسْأَلَةِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقُولُ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ وَ لِيُغْرِمَ الْمَسْأَلَةَ فَإِنَّهُ لَا يَكْرَهُ لَهُ

(The book) 'Makarim Al Akhlaaq' –

'It is recommended for the supplicater to be determined in the asking due to words of the Prophet^{-saww}: 'Not one of you should say, 'O Allah^{-azwj}, Forgive for me if You^{-azwj} Desire! O Allah^{-azwj}, Mercy me if You^{-azwj} Desire!', and let him be determined in the asking and there is no coercion for him.

وَ إِذَا اسْتَجَابَ اللَّهُ دُعَاءَ الدَّاعِي فَلْيُقِلِّ – الْحَمْدُ لِلَّهِ الَّذِي بَعَثَهُ تَبِيَّ الصَّالِحَاتِ

And when Allah^{-azwj} Answers a supplication of the supplicater, let him say, 'The Praise is for Allah^{-azwj} Who Completes the righteous acts by His^{-azwj} Might!'

وَ إِذَا أَبْطَأَ عَلَيْهِ الْإِجَابَةُ فَلْيُقِلِّ – الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَ يُكْرَهُ لِلدَّاعِي اسْتِبْطَاءُ الْإِجَابَةِ وَ لِيَكُنَّ مُوَظِئاً عَلَى الدُّعَاءِ وَ الْمَسْأَلَةِ لَا يَسْأَلُ الْإِنْسَانُ مِنْهُمَا لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يَعْجَلْ يَقُولُ قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي.

And when the Answer is delayed upon him, let him say, 'The Praise is for Allah^{-azwj} upon every situation. It is disliked for the supplicater to rush the delayed Response, and let him be persistent upon the supplication and the asking, let the person not be fed up from it due to words of the Prophet^{-saww}: 'It is Answered for the servant for the servant what he does not hasten saying, 'I have supplicated but it has not been Answered for me!''⁸⁶⁶

10- محص، التمهيص عن أبي الحسن الأحمسي عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَتَعَهَّدَ عَبْدَهُ الْمُؤْمِنَ بِأَنْوَاعِ الْبَلَاءِ كَمَا يَتَعَهَّدُ أَهْلَ الْبَيْتِ سَيَدَهُمْ بِطَرْفِ الطَّعَامِ

(The book) 'Al Tamhees' – from Abu Al-Hassan Al Ahmasy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Guarantees His^{-azwj} Momin servant with a variety of afflictions just as people of a household are guarantee by their head of their meals.

قَالَ اللَّهُ تَعَالَى وَ عَزَّي وَ جَلَالِي وَ عَظَمَتِي وَ بَهَائِي إِيَّيْ لَأَجْمِي وَلِيَّي أَنْ أُعْطِيَهُ فِي دَارِ الدُّنْيَا شَيْئاً يَشْعَلُهُ عَنْ ذِكْرِي حَتَّى يَدْعُوَنِي فَأَسْمَعُ صَوْتَهُ وَ إِيَّيْ لَأُعْطِي الْكَافِرَ مُنْبِتَهُ حَتَّى لَا يَدْعُوَنِي فَأَسْمَعُ صَوْتَهُ بَعْضاً لَهُ.

Allah^{-azwj} the Exalted Said: "By My^{-azwj} Might and My^{-azwj} Majesty and My^{-azwj} Magnificence and My^{-azwj} Splendour! I^{-azwj} will Protect My^{-azwj} friend by Giving him something in house of the world pre-occupying him from doing My^{-azwj} Zikr until he supplicates to Me^{-azwj}, so I^{-azwj} Hear

⁸⁶⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 8 c

⁸⁶⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 9

his voice, and I^{-azwj} Give the Kafir his wish until he does not supplicate to Me^{-azwj}, so I^{-azwj} do not have to Hear his voice, out of Hatred for him!”⁸⁶⁷

11- محص، التمهيص عن عَمَّارِ بْنِ مَرْوَانَ عَنْ بَعْضِ وُلْدِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا عَنَّهُ بِالْبَلَاءِ عَنَّا وَ نَجَّاهُ بِهِ نَجًّا فَإِذَا دَعَاهُ قَالَ لَبَّيْكَ عَبْدِي لَبَّيْكَ لَبَّيْكَ مَا سَأَلْتُ إِيَّيَّ عَلَى ذَلِكَ لَقَادِرٌ وَ لَيْنٌ أَحْرَثُ فَمَا دَخَرْتُ لَكَ عَبْدِي عِنْدِي خَيْرٌ لَكَ.

(The book) ‘Al Tamhees’ – from Ammar Bin Marwan,

‘From one of the sons of Abu Abdullah^{-asws}, he^{-asws} said: ‘When Allah^{-azwj} Loves a servant, Covers him with the affliction a covering, and Immerses him with an immersion. When he supplicates to Him^{-azwj}, He^{-azwj} Says: “Here I^{-azwj} am My^{-azwj} servant! If I^{-azwj} were to Hasten what you are asking for, I^{-azwj} am Able upon that, and if I^{-azwj} were to Delay for you, My^{-azwj} servant, it would be better for you!”⁸⁶⁸

12- محص، التمهيص عن إِسْحَاقِ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الرَّبَّ لَيَلِي حِسَابَ الْمُؤْمِنِ فَيَقُولُ تَعْرِفُ هَذَا الْحِسَابَ فَيَقُولُ لَا يَا رَبَّ

(The book) ‘Al Tamhees’ – from Is’haq Bin Ammar who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} will Take Charge of the Reckoning of a Momin. He^{-azwj} will Say: “Do you recognise this Reckoning?” He will say, ‘No, O Lord^{-azwj}!’

فَيَقُولُ دَعَوْتِي فِي لَيْلَةٍ كَذَا وَ كَذَا فِي كَذَا وَ كَذَا فَدَخَرْتُمَا لَكَ

He^{-azwj} will Say: “You had supplicated to me during such and such night regarding such and such, but I^{-azwj} had Stored it for you!”

قَالَ فَمِمَّا يَرَى مِنْ عَظَمَةِ نَوَابِ اللَّهِ يَقُولُ يَا رَبَّ لَيْتَ أَنَّكَ لَمْ تُكْرِنْ عَجَّلْتَ لِي شَيْئًا وَ ادَّخَرْتَهُ لِي.

He^{-asws} said: ‘Then upon seeing the magnitude of the Rewards of Allah^{-azwj}, he will say, ‘O Lord^{-azwj}! I wish You^{-azwj} had not Hastened anything for me and had Stored it for me!”⁸⁶⁹

13- محص، التمهيص عن سُفْيَانَ بْنِ السَّمِطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا ابْتَلَاهُ وَ تَعَهَّدَهُ بِالْبَلَاءِ كَمَا يَتَعَهَّدُ الْمَرِيضَ أَهْلُهُ بِالطَّرْفِ وَ وَكَّلَ بِهِ مَلَكَيْنِ فَقَالَ لُهُمَا أَسْقِمَا بَدَنَهُ وَ صَيِّقَا مَعِيشَتَهُ وَ عَوِّقَا عَلَيْهِ مَطْلَبَهُ حَتَّى يَدْعُوَنِي فَإِنِّي أَحِبُّ صَوْتَهُ

(The book) ‘Al Tamhees’ – from Sufyan Bin Al Simt,

‘From Abu Abdullah^{-asws} having said: ‘When Allah^{-azwj} Loves a servant, He^{-azwj} Tries him and commits him with the affliction just as the sick one, his family commits to him with the nursing, and Allocates two Angels with him. He^{-azwj} Says to them: “Sicken his body, and narrow his livelihood, and place obstacles upon his pursuits until he supplicates to Me^{-azwj}, for I^{-azwj} Love his voice!”

⁸⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 10

⁸⁶⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 11

⁸⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 12

فَإِذَا دَعَا قَالَ أَكْتُبْ لِعِبْدِي ثَوَابَ مَا سَأَلَنِي وَصَاعِفًا لَهُ حَتَّى يَأْتِيَنِي وَ مَا عِنْدِي خَيْرٌ لَهُ

When he supplicates, He^{-azwj} Says: “Write for My^{-azwj} servant Rewards of what he had asked Me^{-azwj} and multiply it for him until he comes to Me^{-azwj}, and what is with Me^{-azwj} is better for him!”

فَإِذَا أَبْعَضَ عَبْدًا وَكَلَّ بِهِ مَلَكَينَ فَقَالَ أَصِحِّحْ بَدَنَهُ وَ وَسِّعْ عَلَيْهِ فِي رِزْقِهِ وَ سَهِّلْ لَهُ مَطْلَبَهُ وَ أَنْسِيَاهُ ذِكْرِي فَإِنِّي أَبْعِضُ صَوْتَهُ حَتَّى يَأْتِيَنِي وَ مَا عِنْدِي شَرٌّ لَهُ.

When He^{-azwj} hates a servant, Allocates two Angels with him. He^{-azwj} Says: “Make his body healthy and expand his sustenance upon him, and facilitate his pursuits for him, and make him forget My^{-azwj} Zikr, for I^{-azwj} Hate his voice until he comes to Me^{-azwj}, and what is with Me^{-azwj} is evil for him!”⁸⁷⁰

14- الدَّعَوَاتُ لِلرَّوْندِي، رُوِيَ أَنَّ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ ادْعُ اللَّهُ أَنْ يَسْتَجِيبَ دُعَائِي

(The book) ‘Dawaat’ of Al Rawandy –

It is reported that a man came to the Prophet^{-saww}. He^{-saww} said: ‘Supplicate to Allah^{-azwj} to Answer my supplication!’

فَقَالَ ص إِذَا أَرَدْتَ ذَلِكَ فَأَطِبْ كَسْبَكَ.

He^{-azwj} said: ‘Whenever you want that, make your earnings pure’⁸⁷¹.

وَ رُوِيَ أَنَّ مُوسَى ع رَأَى رَجُلًا يَتَضَرَّعُ تَضَرُّعًا عَظِيمًا وَ يَدْعُو رَافِعًا يَدَيْهِ وَ يَبْتَهِلُ فَأَوْحَى اللَّهُ إِلَى مُوسَى لَوْ فَعَلَ كَذَا وَ كَذَا لَمَا اسْتَجَبْتُ دُعَاءَهُ لِأَنَّ فِي بَطْنِهِ حَرَامًا وَ عَلَى ظَهْرِهِ حَرَامًا وَ فِي بَيْتِهِ حَرَامًا.

And it is reported that Musa^{-as} saw a man beseeching with mighty beseeching, and he was supplicating raising his hands and pleading. Allah^{-azwj} Revealed to Musa^{-as}: “Even if he were to do such and such, I^{-azwj} will not Answer his supplication because there are Prohibited substances inside his belly and there is Prohibited (sins) upon his back, and there is Prohibited (material) in his house”⁸⁷².

وَ قَالَ الصَّادِقُ ع يَقُولُ اللَّهُ وَ عَزَّي وَ جَلَّالِي لَا أُجِيبُ دَعْوَةَ مَظْلُومٍ دَعَانِي فِي مَظْلَمَةٍ وَ لِأَخِي مِنْ خَلْقِي عِنْدَهُ مَظْلَمَةٌ مِثْلُهَا.

And Al-Sadiq^{-asws} said: ‘Allah^{-azwj} Says: “By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} will not Answer the supplication of an oppressed who supplicates to Me^{-azwj} regarding a grievance, and with them is grievance similar to that for anyone of My^{-azwj} creatures!”⁸⁷³

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع زَيْمًا أُخْرِجَ مِنَ الْعَبْدِ إِجَابَةُ الدُّعَاءِ لِيَكُونَ أُعْظَمَ لِأَجْرِ السَّائِلِ وَ أَحْزَلَ لِعَطَاءِ الْأَمَلِ.

⁸⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 13

⁸⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 14 a

⁸⁷² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 14 b

⁸⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 14 c

And Amir Al-Momineen^{asws} said: 'Sometimes I^{azwj} Delay Answering the supplication from a servant for there would be mighty Recompense for the beggar, and plentiful awards for the worker!''⁸⁷⁴

15- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ عِ الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ.

(The book) 'Nahj Al Balagah' –

'The supplicater without deeds is like an archer without a bowstring''.⁸⁷⁵

16- عُدَّةُ الدَّاعِي، عَنْ أَبِي مُحَمَّدٍ الْعَشْكَرِيِّ ع قَالَ: ادْفَعِ الْمَسْأَلَةَ مَا وَجَدْتَ التَّحْتُلُ بِمَكْنُكَ فَإِنَّ لِكُلِّ يَوْمٍ رِزْقاً جَدِيداً وَ اعْلَمْ أَنَّ الْإِلْحَاحَ فِي الْمَطَالِبِ يَسْتَلْبُ الْبُهَاءَ وَ يورثُ التَّعَبَ وَ الْعَنَاءَ فَاصْبِرْ حَتَّى يَفْتَحَ اللهُ لَكَ بَاباً يَسْهُلُ الدُّخُولُ فِيهِ

(The book) 'Uddat Al Daie' –

'From Abu Muhammad Al-Askari^{asws} having said: 'Deal with the request whatever you feel you are able to endure, for there is new sustenance for every day, and know that the insistence in the seeking (from others) strips the splendour and inherits the fatigue and the tiredness. Be patient until Allah^{azwj} Opens a door for you facilitating the entering into it.

فَمَا أَقْرَبَ الصُّنْعَ مِنَ الْمَلْهُوفِ وَ الْأَمْنُ مِنَ الْهَارِبِ الْمَخُوفِ فَرَبَّمَا كَانَتْ الْعَيْزُ نَوْعاً مِنْ أَدَبِ اللهِ وَ لِلْحُطُوطِ مَرَاتِبٌ فَلَا تَعْجَلْ عَلَى ثَمَرَةٍ لَمْ تُدْرِكْ فَإِنَّمَا تَنَالُهَا فِي أَوَانِهَا

How near is outcome from the distressed, and the safety from the fleeing one, the fearing one. Sometimes the discipline is a type of education from Allah^{azwj}, and for the fortunes there are ranks, therefore do not be hasty to a fruit which had not yet ripened, for rather you should take it during its season.

وَ اعْلَمْ أَنَّ الْمُدَبِّرَ لَكَ اعْلَمْ بِالْوَقْتِ الَّذِي يُصْلِحُ خَالَكَ فِيهِ فَتَقِ بِخَيْرَتِهِ فِي جَمِيعِ أُمُورِكَ يُصْلِحُ خَالَكَ وَ لَا تَعْجَلْ بِحَوَائِجِكَ قَبْلَ وَقْتِهَا فَيَضِيقَ قَلْبُكَ وَ صَدْرُكَ وَ يَعْشَاكَ الْغُنُوطُ

And know that the management is for you! Know the time during which you can rectify your situation, so trust with its choice in entirety of your affairs to rectify your situation, and do not be hasty with your needs before its time, for your heart and your chest would be constricted and the despondency will overwhelm you!

وَ اعْلَمْ أَنَّ لِلْحَبَاءِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرَفٌ وَ إِنْ لَلِحَزْمِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ هَوْرٌ وَ اخْذَرْ كُلَّ ذِكْيٍ سَاكِنِ الطَّرْفِ وَ لَوْ عَقَلَ أَهْلُ الدُّنْيَا حَرَبَتْ.

And know that there is a measurement for the modesty. If it is increased upon, it is extravagance, and there is a measurement for the determination. If it is increased upon, it is

⁸⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 14 d

⁸⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 15

obstinacy, and be careful of every clever one with calm eyes, and if people of the world were to use intellect, it would be ruined".⁸⁷⁶

قال ابن فهد رحمه الله دل الحديث على أن العقل السليم يقتضي تحريب الدنيا و عدم الاعتناء بها فمن عنى بها أو عمرها دل ذلك على أنه لا عقل له.

Note – Ibn Fahd, may Allah^{-azwj} Mercy him, said, 'The Hadeeth evidences upon that the sound intellect requires ruination of the world and lack of caring for it. The once concerning himself with it of builds it, that would evidence upon that there is no intellect for him'.

وَعَنِ النَّبِيِّ ص مَنْ أَحَبَّ أَنْ يُسْتَجَابَ دُعَاؤُهُ فَلْيُطِيبْ مَطْعَمَهُ وَ مَكْسَبَهُ.

And from the Prophet^{-saww}: 'One who loves his supplication to be Answered, let him make his meals and his earnings to be good'.⁸⁷⁷

وَ قَالَ ص لِمَنْ قَالَ لَهُ أَحِبُّ أَنْ يُسْتَجَابَ دُعَائِي طَهِّرْ مَا كَلَّكَ وَ لَا تُدْخِلْ بَطْنَكَ الْحَرَامَ.

And he^{-saww} said to the one who said to him^{-saww}, 'I would love my supplication to be Answered': 'Purify your consumption and do not insert any Prohibited substance in your belly!'⁸⁷⁸

وَ فِي الْحَدِيثِ الْقُدْسِيِّ فَمِنْكَ الدُّعَاءُ وَ عَلَيَّ الْإِجَابَةُ فَلَا تُحْجَبْ عَنِّي دُعْوَةٌ إِلَّا دَعْوَةٌ أَكَلَ الْحَرَامَ.

And in the Holy Hadeeth: "From you is the supplication and upon Me^{-azwj} is the Answer. No supplication is barred from Me^{-azwj} except a supplication of an eater of Prohibited substances!"⁸⁷⁹

وَ رَوَى عَلِيُّ بْنُ أَسْبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَرَّهُ أَنْ يُسْتَجَابَ دُعَاؤُهُ فَلْيُطِيبْ كَسْبَهُ.

And it is reported by Ali Bin Asbaat,

'From Abu Abdullah^{-asws} having said: 'One whom it cheers, his supplication to be Answered, let him make his earnings to be good'.⁸⁸⁰

وَ قَالَ ع تَرَكْ لُفْمَةَ حَرَامٍ أَحَبُّ إِلَيَّ اللَّهُ تَعَالَى مِنْ صَلَاةِ الْفَمِيِّ رُكْعَةً تَطَوُّعًا.

And he^{-asws} said: 'Leaving a Prohibited morsel is more beloved to Allah^{-azwj} the Exalted than Salat of two thousand Cycles prayed voluntarily'.⁸⁸¹

وَ عَنْهُ ع رَدُّ دَانِقِ حَرَامٍ يَغْدِلُ عِنْدَ اللَّهِ سَبْعِينَ حِجَّةً مَبْرُورَةً.

⁸⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 1

⁸⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 2

⁸⁷⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 3

⁸⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 4

⁸⁸⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 5

⁸⁸¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 6

And from him^{-asws}: ‘Returning a Prohibited ‘Danic’ (a sixth of a Dirham (cent) equates in the Presence of Allah^{-azwj} of an accomplished Hajj’’.⁸⁸²

وَعَنْهُمْ عَ فِيمَا وَعَظَ اللَّهُ بِهِ عِيسَى عَ يَا عِيسَى قُلْ لظَلَمَةَ بَنِي إِسْرَائِيلَ عَسَلْتُمْ وُجُوهُكُمْ وَ دَنَسْتُمْ قُلُوبَكُمْ أ بِئِ تَعْتَرُونَ أَمْ عَلَيَّ جَحْرٌ يُؤُونَ تَتَطَيَّبُونَ الطَّيِّبَ لِأَهْلِ الدُّنْيَا وَ أَجْوَافِكُمْ عِنْدِي بِمَنْزِلَةِ الْحَيْفِ الْمُنْتَبَةِ كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ

And from them^{-asws}: ‘Among what Allah^{-azwj} Preached with to Isa^{-as}: “O Isa^{-as}! Say to the oppressors from the children of Israel: “You are washing your faces and are dirtying your hearts! Is it Me^{-azwj} you are deceiving or being audacious upon Me^{-azwj}? You are perfuming yourselves for people of the world while your insides, in My^{-azwj} Presence, are at the status of stinking corpse! It is as if you are a dead people”.

يَا عِيسَى قُلْ لَهُمْ فَلِمَ أَطْفَأْتُمْ مِنْ كَسْبِ الْحَرَامِ وَ أَصِمُّوا أَسْمَاعَكُمْ عَنْ ذِكْرِ الْحَنَاءِ وَ أَقْبِلُوا عَلَيَّ بِقُلُوبِكُمْ فَإِنِّي لَسْتُ أُرِيدُ صُورَكُمْ

O Isa^{-as}! Say to them: “Clip your nails from the Prohibited earnings, and deafen your ears from the mention of betrayal, and face to Me^{-azwj} with your hearts for I^{-azwj} don’t Want your faces!”

يَا عِيسَى قُلْ لظَلَمَةَ بَنِي إِسْرَائِيلَ- لَا تَدْعُونِي وَ السُّحُوتُ تَحْتَ أَقْدَامِكُمْ وَ الْأَصْنَامُ فِي بُيُوتِكُمْ فَإِنِّي الْبَيْتُ أَنْ أُجِيبَ مَنْ دَعَانِي وَ إِنَّ إِيَّائِي إِجَابَتِي لَعَنَ لَهُمْ حَتَّى يَتَفَرَّقُوا.

O Isa^{-as}! Say to the oppressors from the children of Israel: “Do not supplicate to Me^{-azwj} while the ill-gotten gains are beneath your feet and the idols are in your houses, for I^{-azwj} have Sworn that I^{-azwj} Answer the one who supplicates to Me^{-azwj}, and even if My^{-azwj} Answer is a Curse to them until they disperse!”⁸⁸³

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ قَالَ: أَوْحَى اللَّهُ إِلَى عِيسَى عَ قُلْ لِبَنِي إِسْرَائِيلَ- لَا تَدْخُلُوا بَيْتًا مِنْ بُيُوتِي إِلَّا بِأَبْصَارٍ خَاشِعَةٍ وَ قُلُوبٍ طَاهِرَةٍ وَ أَيْدٍ نَقِيَّةٍ

And from Amir Al-Momineen^{-asws} having said: ‘Allah^{-azwj} Revealed to Isa^{-as}: “Say to the children of Israel: “Do not enter any house from My^{-azwj} houses (of worship) except with humble eyes, and clean hearts, and pure hands!”

وَ أَحْبَبْتُهُمْ أَنِّي لَا أَسْتَجِيبُ لِأَحَدٍ مِنْهُمْ دَعْوَةً وَ لِأَحَدٍ مِنْ حَلْفِي عَلَيْهِ مَظْلَمَةٌ

And inform them that I^{-azwj} will not Answer a supplication to anyone of them nor to anyone of My^{-azwj} creatures having any grievance (from the people) upon him!”

وَ فِي الْوَحْيِ الْقَدِيمِ لَا تَمَلَّ مِنْ الدُّعَاءِ فَإِنِّي لَا أَمَلُ مِنَ الْإِجَابَةِ.

And in the ancient Revelation: “Do not be fed up from the supplication, for I^{-azwj} am not fed up from the Answering!”⁸⁸⁴

⁸⁸² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 7

⁸⁸³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 8

⁸⁸⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 9

وَرَوَى عَبْدُ الْعَزِيزِ الطَّوِيلُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ إِذَا دَعَا لَمْ يَزَلِ اللَّهُ فِي حَاجَتِهِ مَا لَمْ يَسْتَعْجَلْ.

And it is reported by Abdul Aziz Al Taweel,

‘From Abu Abdullah^{-asws} having said: ‘When the servant supplicates, Allah^{-azwj} does not cease to be in his need for as long as he is not hasty’.⁸⁸⁵

وَعَنْهُ ع إِنَّ الْعَبْدَ إِذَا عَجَلَ فَقَامَ لِحَاجَتِهِ يَقُولُ اللَّهُ تَعَالَى اسْتَعْجَلْ عَبْدِي أ تَرَاهُ يَطْرُقُ أَنَّ حَوَائِجَهُ بِيَدِ غَيْرِي.

And from him^{-asws}: ‘When the servant is hasty, so he stands for his need, Allah^{-azwj} the Exalted Says: “My^{-azwj} servant is hasty. Do you see him thinking that his needs are in the hands (control) of others?”⁸⁸⁶

وَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُجِيبُ السَّائِلَ اللَّحُوحَ.

And Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Answers the insistent beggar’.⁸⁸⁷

وَرَوَى الْوَلِيدُ بْنُ عُفْبَةَ الْهَجْرِيُّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ اللَّهُ لَا يُلِخُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ فِي حَاجَةٍ إِلَّا فَضَّاهَا لَهُ.

And it is reported by Al Waleed Bin Uqbah Al Hajary who said,

‘I heard Abu Ja’far^{-asws} saying: ‘By Allah^{-azwj}! No Momin servant will insist upon Allah^{-azwj} regarding a need except He^{-azwj} would Fulfil it for him.’⁸⁸⁸

وَرَوَى أَبُو الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ اللَّهَ كَرِهَ إِحْسَاحَ النَّاسِ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَ أَحَبَّ ذَلِكَ لِنَفْسِهِ إِنَّ اللَّهَ يُجِيبُ أَنْ يُسْأَلَ وَ يُطْلَبُ مَا عِنْدَهُ.

And it is reported by Abu Al Sabbah,

‘From Abu Abdullah^{-asws}: ‘Allah^{-azwj} Dislikes the people being insistent upon each other in the asking, and He^{-azwj} Loves that for Himself^{-azwj}. Allah^{-azwj} Loves to be asked and whatever is with Him^{-azwj} to be sought!’⁸⁸⁹

وَعَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع جُعِلْتُ فِدَاكَ إِنِّي قَدْ سَأَلْتُ اللَّهَ تَعَالَى حَاجَةً مُنْذُ كَذَا وَ كَذَا سَنَةً وَ قَدْ دَخَلَ قَلْبِي مِنْ إِنْطَائِهَا شَيْءٌ

And from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Al-Hassan^{-asws}, ‘May I be sacrificed for you^{-asws}! I have asked Allah^{-azwj} the Exalted for a need since such and such year and something has entered my heart from it being delayed’.

⁸⁸⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 10

⁸⁸⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 11

⁸⁸⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 12

⁸⁸⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 13

⁸⁸⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 14

فَقَالَ لَهُ يَا أَحْمَدُ إِنَّكَ وَالشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى يُفْتِنَكَ إِنَّ أَبَا جَعْفَرٍ ع كَانَ يَقُولُ إِنَّ الْمُؤْمِنَ لَيَسْأَلُ اللَّهَ حَاجَةً فَيُؤَخِّرُ عَنْهُ تَعْجِيلَ
إِجَابَتِهِ حُبًّا لَصَوْتِهِ وَاسْتِمَاعَ نَجْوَاهِ

He^{-asws} said to him: ‘O Ahmad! Beware of Satan^{-la}, for there being a way for him^{-la} upon you making you despondent. Abu Ja’far^{-asws} had said: ‘Then Momin tends to ask Allah^{-azwj} for a need, but He^{-azwj} Delays from him the hastening of His^{-azwj} Answer in Love for his voice and Listening to his plea’.

ثُمَّ قَالَ وَاللَّهِ مَا أَحْرَّ اللَّهُ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ فِي هَذِهِ الدُّنْيَا حَيْرَهُمْ مِمَّا عَجَّلَ لَهُمْ فِيهَا وَ أَيْ شَيْءٍ الدُّنْيَا.

Then he^{-asws} said: ‘By Allah^{-azwj}! Allah^{-azwj} does not Delay from the Momineen what they are seeking in this world what is good for them, from what He^{-azwj} would Hasten for them in it, and which thing is the world (anyway)?’⁸⁹⁰

وَعَنِ الصَّادِقِ ع أَنَّ الْعَبْدَ الْوَالِيَّ لِلَّهِ يَدْعُو اللَّهَ فِي الْأَمْرِ يُتَوَهَّجُ فَيَقَالُ لِلْمَلِكِ الْمُؤَكَّلِ بِهِ أَفْضِ لِعَبْدِي حَاجَتَهُ وَلَا تُعَجِّلْهَا فَإِنِّي أَشْتَهِي أَنْ أَسْمَعَ نِدَاءَهُ وَ
صَوْتَهُ

And from Al-Sadiq^{-asws}: ‘The servant, a friend to Allah^{-azwj}, supplicates to Allah^{-azwj} regarding the matter he delegates to Him^{-azwj}. He^{-azwj} Says to the Angel Allocate with him: “Fulfil for My^{-azwj} servant, his need, but do not hasten it, for I^{-azwj} Yearn to Listen to his supplication and his voice!”

وَإِنَّ الْعَبْدَ الْعَدُوَّ لِلَّهِ لَيَدْعُو اللَّهَ فِي الْأَمْرِ يُتَوَهَّجُ فَيَقَالُ لِلْمَلِكِ الْمُؤَكَّلِ بِهِ أَفْضِ لِعَبْدِي حَاجَتَهُ وَ عَجِّلْهَا فَإِنِّي أَكْرَهُ أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ

And the servant, an enemy of Allah^{-azwj}, supplicates regarding the matter delegating to Him^{-azwj}, so He^{-azwj} Says to the Angel Allocated with him: “Fulfil for My^{-azwj} servant, his need, for I^{-azwj} Dislike Listening to his call and his voice!”

قَالَ فَيَقُولُ النَّاسُ مَا أُعْطِيَ هَذَا إِلَّا لِكِرَامَتِهِ وَ مَا مُنِعَ هَذَا إِلَّا لِهَوَانِهِ.

He^{-asws} said: ‘The people say, ‘This one has not been Given except due to his prestige, and this one has not been Prevented except due to his insignificance!’⁸⁹¹

وَ عَنْهُ ع لَا يَزَالُ الْمُؤْمِنُ يَخْتَرُ وَ رَحَاءً وَ رَحْمَةً مِنَ اللَّهِ مَا لَمْ يَسْتَعْجِلْ فَيَقْنَطْ فَيَتْرَكَ الدُّعَاءَ

And from him^{-asws}: ‘The Momin does not cease being with goodness and prosperity and Mercy from Allah^{-azwj} for as long as he is not hasty, so he becomes despondent and leaves the supplicating’.

فُلْتُ لَهُ كَيْفَ يَسْتَعْجِلُ

I said to him^{-asws}, ‘How is he hasty?’

⁸⁹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 15

⁸⁹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 16

قَالَ يَتُوبُ قَدْ دَعَوْتُ مِنْذُ كَذَا وَكَذَا وَ لَا أَرَى الْإِجَابَةَ.

He^{-asws} said: 'He says, 'I have been supplicating since such and such (time) and I have not seen the Answer!''⁸⁹²

وَ عَنْهُ عَ إِنَّ الْمُؤْمِنَ لَيَدْعُو اللَّهَ فِي حَاجَتِهِ فَيَقُولُ عَزَّ وَ جَلَّ أَجْرُوا إِجَابَتَهُ شَوْقًا إِلَى صَوْتِهِ وَ دُعَائِهِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ قَالَ اللَّهُ عَبْدِي دَعَوْتَنِي وَ أَخَّرْتُ إِجَابَتَكَ وَ ثَوَابَكَ كَذَا وَ كَذَا وَ دَعَوْتَنِي فِي كَذَا وَ كَذَا فَأَخَّرْتُ إِجَابَتَكَ وَ ثَوَابَكَ كَذَا

And from him^{-asws}: 'The Momin tends to supplicate to Allah^{-azwj} regarding his need. He^{-azwj} the Mighty and Majestic Says: "Delay his Answer!", in yearning to his voice and his supplication. When it will be the Day of Qiyamah, Allah^{-azwj} will Say: "My^{-azwj} servant! You had supplicated to Me^{-azwj} and I^{-azwj} had Delayed Answering you, and your Rewards are such and such! I^{-azwj} Delayed Answering you and your Rewards are such and such!"

قَالَ فَيَتَمَنَّي الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرَى مِنْ حُسْنِ الثَّوَابِ.

He^{-asws} said: 'The Momin will wish that no supplication would have been Answered for him in the world, when he sees the excellence of the Rewards''.⁸⁹³

وَ عَنْهُ عَ قَالَ قَالَ رَسُولُ اللَّهِ ص رَجَمَ اللَّهُ عَبْدًا طَلَبَ مِنَ اللَّهِ حَاجَةً فَأَلَحَّ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ أَوْ لَمْ يُسْتَجَبْ لَهُ وَ نَلَا هَذِهِ الْآيَةَ- وَ أَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا.

And from him^{-asws} having said: 'Rasool-Allah^{-saww} said: 'May Allah^{-azwj} have Mercy a servant who seeks a need from Allah^{-azwj} so he is insistent in the supplication, whether it is Answered for him or not Answered for him!', and he^{-saww} recited this Verse: **and I will call upon my Lord, perhaps I shall not become unfortunate in supplicating to my Lord' [19:48]**'⁸⁹⁴

وَ قَالَ كَعْبُ الْأَخْبَارِ فِي التَّوْرَةِ يَا مُوسَىٰ مَنْ أَحْبَبْتَنِي لَمْ يَنْسِنِي وَ مَنْ رَجَا مَعْرُوفِي أَلَحَّ فِي مَسْأَلَتِي

And Ka'ab Al Ahbar said,

'In the Torah is: "O Musa^{-as}! One who loves Me^{-azwj} will not forget Me^{-azwj}, and one who hopes for My^{-azwj} Act of Kindness will be insistent in asking Me^{-azwj}!

يَا مُوسَىٰ إِنِّي لَسْتُ بِعَافِلٍ عَنْ خَلْقِي وَ لَكِنْ أَحِبُّ أَنْ تَسْمَعَ مَلَائِكَتِي صَاحِبِ الدُّعَاءِ مِنْ عِبَادِي وَ تَرَى حَفَظَتِي تَقْرُبُ بَنِي آدَمَ إِلَيَّ بِمَا أَنَا مُقَوِّبِهِمْ عَلَيْهِ وَ مُسَبِّئِهِ هُمْ

O Musa^{-as}! I^{-azwj} am not Heedless about My^{-azwj} creatures, but I^{-azwj} Love My^{-azwj} Angels to listen to the clamour of the supplications from My^{-azwj} servants, and My^{-azwj} recording Angels to see the children of Adam^{-as} drawing closer to Me^{-azwj} with what I^{-azwj} have Strengthened them upon and Caused it to them!

⁸⁹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 17

⁸⁹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 18

⁸⁹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 19

يَا مُوسَىٰ قُلْ لِبَنِي إِسْرَائِيلَ - لَا تُبْطِرُنَّكُمُ النِّعْمَةُ فَيُعَاجِلَكُمُ السُّلْبُ وَ لَا تَغْفُلُوا عَنِ الشُّكْرِ فَيَمَاقِرْكُمْ الذُّلُّ وَ اَلْحَوَا فِي الدُّعَاءِ تَشْمَلْكُمْ الرَّحْمَةُ بِالْإِجَابَةِ وَ تَهَيِّنْكُمْ الْعَافِيَةَ.

O Musa^{as}! Say to the children of Israel: ‘Do not let the bounties make you negligent for the stripping (deprivation) will hasten to you, and do not be heedless from thanking for the disgrace will draw closer to you, and be insistent in the supplication, the Mercy will Include you with the Answer and you will be Granted the well-being!’⁸⁹⁵

وَ عَنِ الْبَاقِرِ ع لَا يُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ فِي حَاجَتِهِ إِلَّا فَضَّاهَا لَهُ.

And from Al-Baqir^{asws}: ‘No Momin servant will be insistent upon Allah^{azwj} regarding his need, except He^{azwj} will Fulfil it for him’.⁸⁹⁶

وَ عَنِ مَنْصُورِ الصِّيفِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رُبَّمَا دَعَا الرَّجُلُ فَاسْتُجِيبَ لَهُ ثُمَّ أُخِّرَ ذَلِكَ إِلَى حِينٍ

And from Mansour who said,

‘I said to Abu Abdullah^{asws}, ‘Sometimes a man supplicates, so it is Answered for him, then that is delayed to a time’.

قَالَ فَقَالَ نَعَمْ

He (the narrator) said, ‘He^{asws} said: ‘Yes’.

قُلْتُ وَ لِمَ ذَلِكَ لِيَزِدَاكَ مِنَ الدُّعَاءِ

I said, ‘And why is that so, for him to increase from the supplications?’

قَالَ نَعَمْ.

He^{asws} said: ‘Yes’.⁸⁹⁷

وَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يُسْتَجَابُ لِلرَّجُلِ الدُّعَاءُ ثُمَّ يُؤَخَّرُ

And from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘The supplication can be Answered for the man, then Delayed?’

قَالَ نَعَمْ عِشْرُونَ سَنَةً.

He^{asws} said: ‘Yes, twenty years!’⁸⁹⁸

⁸⁹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 20

⁸⁹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 21

⁸⁹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 22

⁸⁹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 23

وَعَنْ هِشَامِ بْنِ سَلِيمٍ عَنْهُ ع قَالَ: كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَدْ أُجِيبَتْ دَعْوَتُكُمَا وَ بَيْنَ أَخْذِ فِرْعَوْنَ أَرْبَعُونَ عَامًا.

And from Hisham Bin Salim,

‘From him^{-asws} having said: ‘Between the Words of Allah^{-azwj} Mighty and Majestic: **He said: “I have Accepted the supplication of both of you [10:89], Pharaoh^{-la} being Seized, there were forty years”**.⁸⁹⁹

وَعَنْ أَبِي بَصِيرٍ عَنْهُ ع إِنَّ الْمُؤْمِنَ لَيَدْعُو فَيُؤَخَّرُ بِإِجَابَتِهِ إِلَى يَوْمِ الْجُمُعَةِ.

And from Abu Baseer,

‘From him^{-asws}: ‘The Momin supplicates, so He^{-azwj} Delays the Answer up to the day of Friday’.⁹⁰⁰

وَعَنِ النَّبِيِّ ص إِنَّ الْعَبْدَ لَيَقُولُ اللَّهُمَّ اغْفِرْ لِي وَ هُوَ مُغْرَضٌ عَنْهُ ثُمَّ يَقُولُ اللَّهُمَّ اغْفِرْ لِي

And from the Prophet^{-saww}: ‘The servant says, ‘O Allah^{-azwj}, Forgive (my sins) for me!’ and He^{-azwj} Turns away from him. Then he says, ‘O Allah^{-azwj}, Forgive (my sins) for me!’ and He^{-azwj} Turns away from him. Then he says, ‘O Allah^{-azwj}, Forgive (my sins) for me!’

فَيَقُولُ سُبْحَانَكَ لِلْمَلَائِكَةِ أ لَا تَرَوْنَ عَبْدِي سَأَلَنِي الْمَغْفِرَةَ وَ أَنَا مُغْرَضٌ عَنْهُ ثُمَّ سَأَلَنِي الْمَغْفِرَةَ عَلِيمَ عَبْدِي أَنَّهُ لَا يَغْفِرُ الدُّنُوبَ إِلَّا أَنَا أَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ لَهُ.

So, the Glorious Says to the Angels: ‘Don’t you see My^{-azwj} servant asking Me^{-azwj} for the Forgiveness and I^{-azwj} am Turning away from him? Then he asked Me^{-azwj} for the Forgiveness, and I^{-azwj} Turned away from him. Then he asked Me^{-azwj} for the Forgiveness. My^{-azwj} servant knows that no one Forgives the sins except I^{-azwj}! I^{-azwj} Keep you as witnesses, I^{-azwj} have hereby Forgiven (the sins) for him!’⁹⁰¹

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعَبْدَ لَيَسْأَلُ اللَّهَ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا فَيَكُونُ مِنْ شَأْنِ اللَّهِ تَعَالَى فَضَاؤُهَا إِلَى أَجَلٍ قَرِيبٍ أَوْ بَطِيءٍ فَيُذْنِبُ الْعَبْدُ عِنْدَ ذَلِكَ الْوَقْتِ ذَنْبًا فَيَقُولُ لِلْمَلِكِ الْمُؤَكَّلِ بِحَاجَتِهِ لَا تُنْجِزْهَا لَهُ فَإِنَّهُ قَدْ تَعَرَّضَ لِسُخْطِي اسْتَوْجِبَ الْحُرْمَانَ مِنِّي.

And from Abu Ja’far^{-asws} having said: ‘The servant asks Allah^{-azwj} for a need from needs of the world, so it would from the Stature of Allah^{-azwj} to either Fulfil it to a near term or Delay. Then the servant commits a sin during that time, so He^{-azwj} Says to the Anger Allocated with his need: “Do not fulfil it for him for he has exposed himself to My^{-azwj} Wrath. The deprivation has been obligated from Me^{-azwj}!”⁹⁰²

وَفِي الْحَدِيثِ الْفُئْدِيِّ يَا ابْنَ آدَمَ أَنَا عَنِّي لَا أَفْتَقِرُ أُطْعِمِي فِيمَا أَمَرْتُكَ أَجْعَلُكَ عَيْنًا لَا تَفْتَقِرُ

⁸⁹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 24

⁹⁰⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 25

⁹⁰¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 26

⁹⁰² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 27

And in the Holy Hadeeth: “O son of Adam^{-as}! I^{-azwj} am rich and will not be impoverished! Obey Me^{-azwj} in what I^{-azwj} have Commanded you, I^{-azwj} shall Make you rich, you will not be impoverished!

يَا ابْنَ آدَمَ أَنَا حَيٌّ لَا أَمُوتُ أَطِيعْنِي فِيمَا أَمَرْتُكَ أَجْعَلُكَ حَيًّا لَا تَمُوتُ

O son of Adam^{-as}! I^{-azwj} am Living, I^{-azwj} will not be dying. Obey Me^{-azwj} in what I^{-azwj} have Commanded you, I^{-azwj} shall Make you live (a life) you will not be dying!

يَا ابْنَ آدَمَ أَنَا أَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ أَطِيعْنِي فِيمَا أَمَرْتُكَ أَجْعَلُكَ تَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ.

O son of Adam^{-as}! I^{-azwj} Say for the thing: “Be!’ So, it comes into being. Obey Me^{-azwj} in what I^{-azwj} have Commanded you, I^{-azwj} shall Make you such, you will say for the thing, ‘Be!’, and it will happen!”⁹⁰³

وَ عَنْ أَبِي حَمَزَةَ قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى دَاوُدَ ع يَا دَاوُدُ إِنَّهُ لَيْسَ عَبْدٌ مِنْ عِبَادِي يُطِيعُنِي فِيمَا أَمَرْتُ إِلَّا أَعْطَيْتُهُ قَبْلَ أَنْ يَسْأَلَنِي وَ أَسْتَجِيبُ لَهُ قَبْلَ أَنْ يَدْعُوَنِي.

And from Abu Hamza who said, ‘Allah^{-azwj} Revealed to Dawood^{-as}: “O Dawood^{-as}! There isn’t any servant from My^{-azwj} servants who obeys Me^{-azwj} in what I^{-azwj} have Commanded him, except I^{-azwj} shall Give him before he even asks Me^{-azwj}, and I^{-azwj} shall Responds to him before he even supplicates to Me^{-azwj}!”⁹⁰⁴

وَ عَنْهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى دَاوُدَ ع أَنَّ أَوْلَعَ قَوْمَكَ أَنَّهُ لَيْسَ مِنْ عَبْدٍ مِنْهُمْ أَمَرْتُ بِطَاعَتِي فَيُطِيعُنِي إِلَّا كَانَ حَقًّا عَلَيَّ أَنْ أُطِيعَهُ وَ أُعِينَهُ عَلَى طَاعَتِي

And from him, from Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} the Exalted Revealed to Dawood^{-as}: “Deliver to your^{-as} people that there isn’t any servant from them I^{-azwj} have Commanded him with obeying Me^{-azwj}, so he obeys Me^{-azwj}, except he would have a right upon Me^{-azwj} to Obey (Respond to) him, and Assist him upon obeying Me^{-azwj}.

وَ إِنَّ سَأَلَنِي أَعْطَيْتُهُ وَ إِنَّ دَعَانِي أَجَبْتُهُ وَ إِنَّ اعْتَصَمَ بِي عَصَمْتُهُ وَ إِنَّ اسْتَكْفَمَانِي كَفَيْتُهُ وَ إِنَّ تَوَكَّلَ عَلَيَّ حَفِظْتُهُ مِنْ وَرَاءِ عَوزِيهِ وَ إِنَّ كَادَهُ جَمِيعَ خَلْقِي كُنْتُ دُونَهُ.

And if he asks Me^{-azwj}, I^{-azwj} will Give him, and if he supplicates to Me^{-azwj}, I^{-azwj} will Answer him, and if he holds fast with Me^{-azwj}, I^{-azwj} will Fortify him, and if he seeks My^{-azwj} Sufficing, I^{-azwj} will Suffice him, and if he relies upon Me^{-azwj} I^{-azwj} will Protect him from behind his defects, and even if entirety of My^{-azwj} creatures were to plot against him, I^{-azwj} would be for him!”⁹⁰⁵

17- دَعَائِمُ الدِّينِ، رُوِيَ فِي كِتَابِ التَّنْبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ خَطَبَ فِي يَوْمٍ جُمُعَةٍ حُطْبَةً بَلِيغَةً فَقَالَ فِي آخِرِهَا أَيُّهَا النَّاسُ سَمِعْتُ مَصَائِبَ عِظَامٍ نَعُودُ بِاللَّهِ مِنْهَا عَالِمٌ زَلَّ وَ عَابِدٌ مَلَّ وَ مُؤْمِنٌ خَلَّ وَ مُؤْتَمِّنٌ عَلَّ وَ عَنِي أَقَلُّ وَ عَزِيزٌ ذَلَّ وَ فَتِيرٌ اعْتَلَّ

⁹⁰³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 28

⁹⁰⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 29

⁹⁰⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 30

(The book) 'Da'aim Al Deen' – It is reported in 'Kitab Al Tanbeeh',

'From Amir Al-Momineen^{-asws}, he addressed during a day of Friday with an eloquent sermon. He^{-asws} said in its end: 'O you people! Seven difficulties are mighty. We seek Refuge with Allah^{-azwj} from these – a scholar who errs, and a worshipper who is fed up, and a Momin empty (like a shell), and a trustee who betrays (embezzles), and a rich one being miserly, and a honourable one being disgraced, and a poor one being arrogant!'

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ الْقِبْلَةُ إِذَا مَا ضَلَلْنَا وَ النُّورُ إِذَا مَا أَظْلَمْنَا وَ لَكِنَّ نَسْأَلُكَ عَنْ قَوْلِ اللَّهِ تَعَالَى ادْعُونِي أَسْتَجِبْ لَكُمْ فَمَا بَالُنَا نَدْعُو فَلَا يُجَابُ

A man stood up to him^{-asws}. He said, 'You^{-asws} speak the truth, O Amir Al-Momineen^{-asws}! You^{-azwj} are the Qiblah (direction) when we stray, and the light when we are in darkness, but we ask you^{-saww} about Words of Allah^{-azwj} the Exalted: **"Supplicate to Me, I will Answer you. [40:60].** What is the matter we supplicate but it is not Answered?'

قَالَ إِنَّ قُلُوبَكُمْ خَانَتْ بِثَمَانِ خِصَالٍ - أَوْلَاهَا أَنْكُمْ عَرَفْتُمْ اللَّهَ فَلَمْ تُؤَدُّوا حَقَّهُ كَمَا أَوْجِبَ عَلَيْكُمْ فَمَا أَعْنَتْ عَنْكُمْ مَعْرِفَتُكُمْ شَيْئاً

He^{-asws} said: 'Your hearts have been betrayed by eight characteristics. The first of these is that you are recognising Allah^{-azwj} but are not fulfilling His^{-azwj} right like what He^{-azwj} has Obligated upon you all, so your recognition is not availing you of anything!

وَ الثَّانِيَةُ أَنْكُمْ آمَنْتُمْ بِرَسُولِهِ ثُمَّ خَالَفْتُمْ سُنَّتَهُ وَ آمَنْتُمْ بِشَرِيْعَتِهِ فَأَيْنَ ثَمْرَةٌ لِإِيمَانِكُمْ

And the second, you have believed in His^{-azwj} Rasool^{-saww}, then you are opposing his^{-saww} Sunnah and have killed off his^{-saww} law, so where can there be the fruits of your Eman?

وَ الثَّالِثَةُ أَنْكُمْ قَرَأْتُمْ كِتَابَهُ الْمُنَزَّلَ عَلَيْكُمْ فَلَمْ تَعْمَلُوا بِهِ وَ قُلْتُمْ سَمِعْنَا وَ اطَّعْنَا ثُمَّ خَالَفْتُمْ

And the third, you are reading His^{-azwj} Book Revealed upon you, but you are not working with it, and you are saying, 'We hear and obey', then you are opposing!

وَ الرَّابِعَةُ أَنْكُمْ قُلْتُمْ إِنَّكُمْ تَخَافُونَ مِنَ النَّارِ وَ أَنْتُمْ فِي كُلِّ وَاقْتٍ تَتَقَدَّمُونَ إِلَيْهَا بِمَعَاصِيكُمْ فَأَيْنَ خَوْفُكُمْ

And the fourth, you are saying you are fearing from the Hellfire while during all the times you are proceeding towards it with your acts of disobedience, so where is your fear?

وَ الْخَامِسَةُ أَنْكُمْ قُلْتُمْ إِنَّكُمْ تَرْغَبُونَ فِي الْجَنَّةِ وَ أَنْتُمْ فِي كُلِّ وَاقْتٍ تَفْعَلُونَ مَا يُبَاعِدُكُمْ مِنْهَا فَأَيْنَ رَغْبَتُكُمْ فِيهَا

And the fifth, you are saying you are being desirous regarding the Paradise while during all times you are doing what distances you from it, so where is your desire regarding it?

وَ السَّادِسَةُ أَنْكُمْ أَكَلْتُمْ نِعْمَةَ الْمَوْلَى وَ لَمْ تَشْكُرُوا عَلَيْهَا

And the sixth, you are consuming the bounties of the Master and are not thanking upon these!

وَالسَّاعَةَ أَنَّ اللَّهَ أَمَرَكُمْ بِعَدَاوَةِ الشَّيْطَانِ وَقَالَ - إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا فَعَادِيْتُمْوهُ بِلَا قَوْلٍ وَوَالَيْتُمْوهُ بِلَا مَخَالَفَةٍ

And the seventh, Allah^{-azwj} has Commanded you with enmity of the Satan^{-la}, **Surely, the Satan is an enemy to you all, so take him as an enemy. [35:6]**. You are being inimical to him^{-la} with words and are befriending him^{-la} by opposing!

وَالثَّامِنَةَ أَنْكُمْ جَعَلْتُمْ عُيُوبَ النَّاسِ نُصَبَ عُيُوبِكُمْ وَرَاءَ ظُهُورِكُمْ تَلُومُونَ مَنْ أَنْتُمْ أَحَقُّ بِاللُّؤْمِ مِنْهُ

And the eighth, you have made faults of the people installed in your eyes and your faults are behind your backs. You are blaming the one while you are more deserving with the blame than he is!

فَأَيُّ دُعَاءٍ يُسْتَجَابُ لَكُمْ مَعَ هَذَا وَقَدْ سَدَدْتُمْ أَبْوَابَهُ وَطُرُقَهُ

So which supplication will be Answered for you while being with this, and you have blocked its doors and its paths?

فَاتَّقُوا اللَّهَ وَاصْلِحُوا أَعْمَالَكُمْ وَأَخْلِصُوا سَرَائِرَكُمْ وَأْمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ فَيَسْتَجِيبَ اللَّهُ لَكُمْ دُعَاءَكُمْ.

Fear Allah^{-azwj} and rectify your deeds, and purify your secretive actions, and instruct with the acts of kindness and forbid from the evil, Allah^{-azwj} will be Answering your supplications!⁹⁰⁶

18- تم، فلاح السائل ابن الوليد عن الصفار عن ابن أبي الخطاب عن ابن محبوب عن عمر بن يزيد قال سمعت أبا عبد الله ع يقول إن رجلاً كان في بني إسرائيل فدعا الله أن يرزقه غلاماً يدعو ثلاث سنين فلما رأى أن الله لا يجيبه قال يا رب أبعيد أنا منك فلا تسمعني أم قريب أنت مني فلم لا تجيبني

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Mahboub, from Umar Bin Yazeed who said,

'I heard Abu Abdullah^{-asws} saying: 'There was a man among the children of Israel. He supplicated to Allah^{-azwj} to Grace him a son. He supplicated for three years. When he saw that Allah^{-azwj} was not Answering him, he said, 'O Lord^{-azwj}! Am I remote from You^{-azwj} so You^{-azwj} are not Hearing me, or are You^{-azwj} near to me so why are You^{-azwj} not Answering me?'

قَالَ فَأَتَاهُ آتٍ فِي مَنَامِهِ فَقَالَ لَهُ إِنَّكَ تَدْعُو اللَّهَ مُنْذُ ثَلَاثِ سِنِينَ بِلِسَانٍ بَدِيٍّ وَقَلْبٍ عَاتٍ غَيْرِ نَقِيٍّ وَنِيَّةٍ غَيْرِ صَادِقَةٍ فَأَقْلِعْ عَنْ بَدَائِكَ وَلِيَتَّقِ اللَّهُ قَلْبَكَ وَتُحْسِنُ نِيَّتَكَ

He^{-asws} said: 'A comer came to him in his dream. He said to him, 'You have been supplicating to Allah^{-azwj} since three years with an obscene tongue, and an arrogant impure heart, and insincere intention. Uproot yourself from your obscenity, and let your heart fear Allah^{-azwj}, and improve your intention'.

قَالَ فَمَفْعَلِ الرَّجُلِ ذَلِكَ ثُمَّ دَعَا اللَّهَ فَوُلِدَ لَهُ غُلَامٌ.

⁹⁰⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 17

He^{-asws} said: ‘The man did that, then he supplicated to Allah^{-azwj} and a son was born for him’.⁹⁰⁷

19- تم، فلاح السائل بهذا الإسناد عن ابن محبوب عن أبي أيوب عن محمد بن مسلم عن أبي جعفر ع قال: إن العبد يسأل الله تبارك وتعالى الحاجة من حوائج الدنيا فيكون من شأن الله فضاؤها إلى أجل قريب أو وقت بطيء

(The book) ‘Falah Al Saail’ – By this chain from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘The servant asks Allah^{-azwj} Blessed and Exalted for the need from needs of the world. It would be from the so it would from the Stature of Allah^{-azwj} to either Fulfil it to a near term or Delay’.

قَالَ فَيُذْنِبُ الْعَبْدُ عِنْدَ ذَلِكَ الْوَقْتِ ذَنْبًا

He^{-asws} said: ‘Then the servant commits a sin during that time’.

قَالَ فَيَقُولُ لِلْمَلَكِ الْمُوَكَّلِ بِحَاجَتِهِ- لَا تُنْجِزْ لَهُ حَاجَتَهُ وَ اِخْرَمُهُ يَا هَا فَإِنَّهُ قَدْ تَعَرَّضَ لِسَخَطِي وَ اسْتَوْجَبَ الْحُرْمَانَ مِنِّي.

He^{-asws} said: ‘So He^{-azwj} Says to the Angel Allocated with his need: “Do not fulfil his need for him and deprive him of it, for he has exposed himself to My^{-azwj} Wrath, and the deprivation has been obligated from Me^{-azwj}!”⁹⁰⁸

20- تم، فلاح السائل الحسين بن سعيد عن ابن أبي عمير عن الحسين بن عثمان و غيره واحد من أصحابه عن أبي عبد الله و أبي جعفر ع أهما قالا و الله لا يُلْخِ عِنْدَ مُؤْمِنٍ عَلَى اللَّهِ إِلَّا اسْتَجَابَ لَهُ.

(The book) ‘Falah Al Saail’ – Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Al-Husayn Bin Usman, and someone else from his companions,

‘From Abu Abdullah^{-asws} and Abu Ja’far^{-asws}, they^{-asws} both said: ‘By Allah^{-azwj}! A Momin servant will not insist upon Allah^{-azwj} except it will be Answered for him!’⁹⁰⁹

21- تم، فلاح السائل زوي عن النبي ص أنه قال: لتأمرن بالمعروف و لتنهعن عن المنكر أو ليسلطن الله شراركم على خياركم فيدعو خياركم فلا يُسْتَجَابُ لَهُمْ.

(The book) ‘Falah Al Saail’ –

‘It is reported from the Prophet^{-saww} having said: ‘Either you instruct with the acts of kindness and forbid from the evil, or else Allah^{-azwj} will Cause your evil ones to prevail upon your good ones, then your good ones will be supplicating but it will not be Answered for them!’⁹¹⁰

و من تاريخ الخطيب، بإسناده قال قال رسول الله ص سألت الله أن لا يستجيب دعاء حبيب على حبيبه.

⁹⁰⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 18

⁹⁰⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 19

⁹⁰⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 20

⁹¹⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 21 a

And from 'Tareekh Al Khateeb' – By his chain, said,

Rasool-Allah^{-saww} said: 'I^{-saww} asked Allah^{-azwj} not to Answer a supplication of a beloved against his beloved'.⁹¹¹

وَرُوِيَ فِي حَبْرٍ لَيْلَةَ التَّصْفِ مِنْ شَعْبَانَ وَغَيْرِهِ أَنَّهُ يُسْتَجَابُ الدُّعَاءُ فِيهَا إِلَّا لِقَاطِعِ رَحِمٍ أَوْ فِي قَطِيعَةِ رَحِمٍ.

And it is reported in a Hadeeth of the night of the middle of Shaban and others, the supplication is Answered in it except for one having cut off a kinship or (involved in) cutting kinships'.⁹¹²

22- جمع، جامع الأخبار قَالَ النَّبِيُّ ص إِنَّ اللَّهَ يُحِبُّ الْمُلِحِّينَ فِي الدُّعَاءِ.

(The book) 'Jamie Al Akhbar' –

'The Prophet^{-saww} said: 'Allah^{-azwj} Loves the ones insisting in the supplication'.⁹¹³

وَقَالَ ص مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا يُسْتَجِيبُ لَهُ فَإِمَّا أَنْ يُعَجَّلَ فِي الدُّنْيَا وَإِمَّا أَنْ يَدَّخِرَ لِلْآخِرَةِ وَإِمَّا أَنْ يَكْفُرَ مِنْ دُنُوبِهِ.

And he^{-saww} said: 'There is none from a Muslim supplication to Allah^{-azwj} with a supplication except it will be Answered for him. Either He^{-azwj} Hastens it in the world, or He^{-azwj} Stores if for the Hereafter, or He^{-azwj} would Expiate (Aton) from his sins'.⁹¹⁴

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيَدْعُو فِي حَاجَتِهِ فَيَقُولُ اللَّهُ أَخْرُوا حَاجَتَهُ شَوْقًا إِلَى دُعَائِهِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ يَقُولُ اللَّهُ عَبْدِي دَعَوْتِي فِي كَذَا فَأَخْرْتُ إِجَابَتَكَ فِي تَوَابِكَ كَذَا وَدَعَوْتِي فِي كَذَا فَأَخْرْتُ إِجَابَتَكَ فِي تَوَابِكَ

From Abu Abdullah^{-asws} having said: 'The Momin supplicates regarding his need, so Allah^{-azwj} Says: "Delay his need!", out of Yearning to his supplication. When it will be the Day of Qiyamah, Allah^{-azwj} will Say: "My^{-azwj} servant! You supplicated to Me^{-azwj} regarding such and such, but I^{-azwj} Delayed Answering you regarding such and such Rewards of yours, and you supplicated to Me^{-azwj} regarding such and such, but I Delayed you regarding your Rewards (which are better)!'"

قَالَ فَيَتَمَنَّي الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا لِمَا يَرَى مِنْ حُسْنِ تَوَابِهِ.

He^{-asws} said: 'The Momin will wish that his supplications would not have been Answered to him in the world due to what he will see from the excellence of His^{-azwj} Rewards'.⁹¹⁵

وَرُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ لَيَدْعُو اللَّهَ وَهُوَ يُجِيبُهُ فَيَقُولُ يَا جِبْرِيلُ افْضِ لِعَبْدِي هَذَا حَاجَتَهُ وَاجْرُهَا فَإِنِّي أَحِبُّ أَنْ لَا أَرَالَ أَسْمِعَ صَوْتَهُ.

⁹¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 21 b

⁹¹² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 21 c

⁹¹³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 22 a

⁹¹⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 22 b

⁹¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 22 c

And it is reported from Jabir Bin Abdullah^{-ra} having said: ‘Rasool-Allah^{-saww} said: ‘The servant supplicates to Allah^{-azwj} and He^{-azwj} Loves him, so He^{-azwj} Says: ‘O Jibraeel^{-as}! Fulfil for My^{-azwj} servant, his need, and delay it for I^{-azwj} Love not to cease listening to his voice!’⁹¹⁶

23- ختص، الإختصاص الصدوق عن أبيه عن سعد بن ابن عيسى عن علي بن الحکم عن هشام بن سالم قال: قلت للصادق ع يا ابن رسول الله ما بال المؤمن إذا دعا رُجماً استُجيب له و رُجماً لم يُستجب له و قد قال الله عز و جل و قال ربُّكم ادعوني أستجب لكم

(The book) ‘Al Ikhtisaas’ – Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Hisham Bin Salim who said,

‘I said to Al-Sadiq^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! What is the matter when the Momin supplicates, sometimes it is Answered for him and sometimes it is no Answered for him, and Allah^{-azwj} Mighty and Majestic has Said: **And your Lord says: “Supplicate to Me, I will Answer you. [40:60]?”**

فَقَالَ ع إِنَّ الْعَبْدَ إِذَا دَعَا اللَّهَ تَبَارَكَ وَ تَعَالَى بِنَيْتِهِ صَادِقَةٍ وَ قَلْبٍ مُخْلِصٍ اسْتُجِيبَ لَهُ بَعْدَ وَفَائِهِ بِعَهْدِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا دَعَا اللَّهَ بِغَيْرِ نَيْتٍ وَ إِخْلَاصٍ لَمْ يُسْتَجَبْ لَهُ أَلَيْسَ اللَّهُ يَقُولُ أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ فَمَنْ وَفَى وَفَى لَهُ.

He^{-asws} said: ‘When the servant supplicates to Allah^{-azwj} Blessed and Exalted with sincere intention and a pure heart, it will be Answered for him after he has fulfilled the Covenant of Allah^{-azwj} Mighty and Majestic; and when he supplicates with another intention and purify it is no Answered for him. Isn’t Allah^{-azwj} Saying: **fulfil My Covenant, I will Fulfil My Covenant with you; [2:40]**. So, the one who fulfils, He^{-azwj} will Fulfil for him!’⁹¹⁷

⁹¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 22 d

⁹¹⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 23

باب 25 التقدم في الدعاء و الدعاء عند الشدة و الرخاء و في جميع الأحوال

CHAPTER 25 – THE PECEDING IN THE SUPPLICATION, AND THE SUPPLICATION DURING THE HARDSHIP AND THE EASE AND INENTIRETY OF THE SITUATIONS

الآيات يونس و إذا مسَّ الإنسانَ الضرُّ دعانا لجنبه أو قاعداً أو قائماً فلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ نُفَصِّلُ لِلْمُشْرَفِينَ مَا كَانُوا يَعْمَلُونَ

The Verses – (Surah) Yunus^{as}: **And when harm touches the human being, he calls upon Us, whether lying on his side or sitting or standing; but when We Remove his harm from him, he carries on as though he had never called upon Us for a harm that had touched him; like that it is adorned for the extravagant, what they had been doing [10:12].**

و قال تعالى و جاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَ ظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن أُنجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ فَلَمَّا أَتَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

And the Exalted Said: **and the waves come to them from every place, and they think it would surround them, they supplicate to Allah being sincere to him in the Religion, ‘If You Rescue us from this, we would become from the grateful ones’ [10:22] But when He Rescues them, then they are rebelling in the earth without right. [10:23].**

الروم و إذا مسَّ النَّاسَ ضُرٌّ دَعَوُا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ يَرْجِعُ بَعْضُهُمْ لِبَعْضٍ يَشْكُرُونَ

(Surah) Al Roum: **And when harm touches the people, they supplicate to their Lord, turning to Him. Then, when He Makes them taste Mercy from Him, then a group from them associate with their Lord [30:33].**

لَقَمَانَ وَ إِذَا عَشِيَهُمْ مَوْجٌ كَالظَّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَ مَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

(Surah) Luqman^{as}: **And whenever a wave overwhelms them like a canopy, they supplicate to Allah, being sincere to Him in the Religion. But when He Rescues them to the land, then from them are moderates ones; and none denies Our Signs except every treacherous, ungrateful one [31:32].**

الزمر و إذا مسَّ الإنسانَ ضُرٌّ دعا رَبَّهُ مُنِيباً إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ

(Surah) Al Zumar: **And when harm touches the human being, he supplicates to his Lord being penitent to Him. Then when He Bestows a Favour from Him, he forgets whatever he had been supplicating from before, [39:8].**

و قال تعالى فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

And the Exalted Said: **So when harm touches the human being, he supplicates to Us. Then, when We Bestow upon him a Favour from Us, he says, ‘But rather, I have acquired it by knowledge’. But, it is a Fitna, but most of them do not know [39:49].**

السجدة لا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيُؤَسِّ قُنُوطًا إِلَى قَوْلِهِ تَعَالَى وَ إِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَ نَأَى بِجَانِبِهِ وَ إِذَا مَسَّهُ الشَّرُّ فَدُو دُعَاءٍ عَرِيضٍ .

(Surah) Al Sajdah: **The human being does not tire from supplicating for the good, and if the evil touches him, then he is despairing [41:49] – up to Words of the Exalted: And when We Favour upon the human being, he turns around and withdraws to his side, and when the evil touches him, then he is with lengthy supplications [41:51].**

1- ل، الخصال الأربعة مائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَقَدَّمُوا بِالْأَعْيَادِ قَبْلَ نُزُولِ الْبَلَاءِ .

(The book) 'Al Khisaal' –

'The four hundred (Ahadeeth), Amir Al-Momineen^{-asws} said: 'Precede with the supplication before descent of the affliction''⁹¹⁸

2- لي، الأماالي للصدوق أَبِي عَنْ سَعْدِ بْنِ الْحَشَابِ عَنْ غِيَاثِ بْنِ كَلُوبٍ عَنْ إِسْحَاقَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ عَلِيًّا صَلَّى اللَّهُ عَلَيْهِ كَانَ يَقُولُ مَا مِنْ أَحَدٍ ابْتَلِيَ وَ إِنْ عَظُمَتْ بَلْوَاهُ بِأَحَقِّ بِالْأَعْيَادِ مِنَ الْمُعَاظِ الَّذِي لَا يَأْمَنُ الْبَلَاءَ .

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Khashab, from Giyas Bin Kaloub, from Is'haq,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}: 'Ali^{-azwj}, may Allah^{-azwj} Send Salawaat upon him^{-asws}, had said: 'There is no one afflicted, and even if his affliction was mighty, more rightful with the supplication than the well who is not safe from the affliction''⁹¹⁹

3- لي، الأماالي للصدوق مَا جِئَ لِي بِأَعْيَادٍ عَنْ عَمِّهِ عَنِ الْبَرَقِيِّ عَنْ أَبِيهِ عَنِ عَبْدِ بْنِ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الصَّادِقِ ع أَنَّ أَبَاهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ صَبَاحٍ إِلَّا وَ مَلَكَانِ يُنَادِيَانِ يَقُولَانِ يَا بَاغِي الْخَيْرِ هَلُمَّ وَ يَا بَاغِي الشَّرِّ انْتَهَ هَلْ مِنْ دَاعٍ فَيَسْتَجَابُ لَهُ هَلْ مِنْ مُسْتَغْفِرٍ فَيُعْفَرُ لَهُ هَلْ مِنْ تَائِبٍ فَيَتَابُ عَلَيْهِ هَلْ مِنْ مَعْمُومٍ فَيَنْقَسُ عَنْهُ عَمُّهُ اللَّهُمَّ عَجِّلْ لِلْمُنْفِقِ مَالَهُ خَلْفًا وَ لِلْمُتَمَسِّكِ تَلْفًا

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Barqy, from his father, from Abbad Bin Yaqoub, from Al-Husayn Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from a morning except and two Angels call out saying: 'O seeker of good, come!' and 'O seeker of evil, desist! Is there any supplicater so He^{-azwj} can Answer for him? Is there any seeker of Forgiveness so He^{-azwj} can Forgive for him? Is there a repentant so He^{-azwj} can be Clement to him? Is there any sad one so He^{-azwj} can Remove his sadness from him? O Allah^{-azwj}! Hasten the replacement for the spender of his wealth, and the damage for the withholder!'

فَهَذَا دُعَاؤُهُمَا حَتَّى تَغْرُبَ الشَّمْسُ .

So, this is their supplication until the sun sets''⁹²⁰

⁹¹⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 1

⁹¹⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 2

⁹²⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 3

4- ختص، الإختصاص عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ جَدِّي ع يَقُولُ تَقَدَّمُوا فِي الدُّعَاءِ فَإِنَّ الْعَبْدَ إِذَا كَانَ دَعَاءً قَبِلَ صَوْتٌ مَعْرُوفٌ وَإِذَا لَمْ يَكُنْ دَعَاءً فَتَنَزَلَ بِهِ الْبَلَاءُ قَبْلَ أَنْ كُنْتَ قَبْلَ الْيَوْمِ.

(The book) 'Al Ikhtisaas' – from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'Precede in the supplication, for when the servant was supplicating, it is said, 'A well-known voice!', and when he had not been supplicating, then the afflictions befall upon him, it is said, 'Where were you before today?''⁹²¹

5- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْقَاشَانِيِّ عَنِ الْأَصْبَهَائِيِّ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ ع أُوتِينَا مَا أُوتِيَ النَّاسُ وَ مَا لَمْ يُؤْتُوا وَ عَلِمْنَا مَا عَلِمَ النَّاسُ وَ مَا لَمْ يُعْلَمُوا فَلَمْ نَجِدْ شَيْئاً أَفْضَلَ مِنْ حَشِيَّةِ اللَّهِ فِي الْمَغِيبِ وَ الْمَشْهَدِ وَ الْقَصْدِ فِي الْغَيْ وَ الْفَقْرِ وَ كَلِمَةِ الْحَقِّ فِي الرِّضَا وَ الْعُضْبِ وَ التَّضَرُّعِ إِلَى اللَّهِ عَزَّ وَ جَلَّ عَلَى كُلِّ حَالٍ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Qashany, from Al Asnahany, from Al Minqary, from Sufyan Bin Najeeh,

'From Abu Ja'far^{asws} having said: 'Suleyman^{as} Bin Dawood^{as} said: 'We^{as} are Given what the people have been Given and what they had not been Give, and we^{as} know what the people know and what they don't know. We^{as} have not found anything superior to fear of Allah^{azwj} in the hidden and the witnessed, and the moderation in the riches and the poverty, and the word of truth during the satisfaction and the anger, and the beseeching to Allah^{azwj} Mighty and Majestic in all situations''⁹²²

6- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ بِإِسْنَادِهِ إِلَى ابْنِ أَوْزَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ صَلَوَاتُ اللَّهِ عَلَيْهِ اذْكُرْنِي فِي أَيَّامِ سَرَائِكَ حَتَّى أَسْتَجِيبَ لَكَ فِي أَيَّامِ ضَرَائِكَ.

(The book) 'Qasas Al Anbiya^{as}', may the greeting be upon them^{as} – by the chain to Al Sadouq by his chain to Ibn Awramah,

'From Al-Hassan^{asws} Bin Ali^{asws} raising it, said: 'Allah^{azwj} the Exalted Revealed to Dawood^{as}, may the Salawaat be upon him^{as}: "Mention Me^{azwj} during the days of ease until I^{azwj} Answer for you^{as} in the days of hardships!''⁹²³

7- مكا، مكارم الأخلاق هشام بن سالم قال قال أبو عبد الله ع تعرفون طول البلاء من قصره

(The book) 'Makarim Al Akhlaq' – Hisham Bin Salim who said,

'Abu Abdullah^{asws} said: 'Do you recognise the long affliction from its short?'

قُلْتُ لَا

I said, 'No'.

⁹²¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 4

⁹²² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 5

⁹²³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 6

قَالَ إِذَا أُهِمَّ أَحَدُكُمْ الدُّعَاءُ عِنْدَ الْبَلَاءِ فَاعْلَمُوا أَنَّ الْبَلَاءَ قَصِيرٌ.

He^{-asws} said: 'Whenever one of you is inspired the supplication during the affliction, then know that the affliction is short'.⁹²⁴

وَقَالَ عِ أَوحَى اللهُ تَبَارَكَ وَ تَعَالَى إِلَى دَاوُدَ عِ اذْكُرْنِي فِي سَرَائِكَ اَسْتَجِبْ لَكَ فِي ضَرَائِكَ.

And he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Revealed to Dawood^{-as}: "Mention Me^{-azwj} during the ease, I^{-azwj} will be Answering you during the hardships!"⁹²⁵

وَقَالَ عِ مَنْ خُوفَ بَلَاءٍ يُصِيبُهُ فَتَقَدَّمَ فِيهِ بِالدُّعَاءِ لَمْ يُرِهِ اللهُ عَزَّ وَ جَلَّ ذَلِكَ الْبَلَاءَ أَبَدًا.

And he^{-asws} said: 'One who is scared for an affliction hitting him, he should precede regarding it with the supplication. Allah^{-azwj} Mighty and Majestic will not show him that affliction, ever!'⁹²⁶

وَعَنِ الصَّادِقِ عِ قَالَ: مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ فِي الشَّدَّةِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.

And from Al-Sadiq^{-asws} having said: 'One whom it cheers that it should be Answered for him during the adversity, let him frequent the supplication during the ease'.⁹²⁷

8- تم، فلاح السائل ابن الوليد عن الصَّغْفَارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ عِ تَعْرِفُونَ طُولَ الْبَلَاءِ مِنْ قَصْرِهِ

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Abu Abdullah^{-asws} said: 'Are you recognising the long affliction from its short?'

فُلْنَا لَا

I said, 'No'.

قَالَ إِذَا أُهِمُّتُمْ أَوْ أُهِمَّ أَحَدُكُمْ بِالدُّعَاءِ فَلْيَعْلَمَنَّ أَنَّ الْبَلَاءَ قَصِيرٌ.

He^{-asws} said: 'Whenever one of you is Inspired to supplication let him know that the affliction is short'.⁹²⁸

9- تم، فلاح السائل ابن الوليد عن الصَّغْفَارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ بَرْزَنْطِيٍّ عَنِ أَبِي الْحَسَنِ عِ قَالَ سَمَانَ عَلِيُّ بْنُ الْحُسَيْنِ عِ يَقُولُ مَنْ تَقَدَّمَ فِي الدُّعَاءِ قَبْلَ أَنْ يَنْزَلَ بِهِ الْبَلَاءُ ثُمَّ دَعَا اسْتَجِيبَ لَهُ وَ مَنْ لَمْ يَتَقَدَّمَ فِي الدُّعَاءِ ثُمَّ نَزَلَ بِهِ الْبَلَاءُ لَمْ يُسْتَجِبْ لَهُ.

⁹²⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 7 a

⁹²⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 7 b

⁹²⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 7 c

⁹²⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 7 d

⁹²⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 8

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty,

'From Abu Al-Hassan^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'One who precedes in the supplication before the affliction descends with him, then he supplicates, it is Answered for him, and one who had not preceded in the supplication, then the affliction descends with him, it is not Answered for him''⁹²⁹.

10- تم، فلاح السائل ابْنُ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ بُكَيْرٍ عَنْ زَكْرِيَّا عَنْ سَلَامِ النَّخَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَعَا الْعَبْدُ فِي الْبَلَاءِ وَ لَمْ يَدْعُ فِي الرَّخَاءِ حَجَبَتِ الْمَلَائِكَةُ صَوْتَهُ وَ قَالُوا هَذَا صَوْتُ غَرِيبٍ أَيْنَ كُنْتَ قَبْلَ الْيَوْمِ.

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Ahmad Bin Idrees, from Salama Bin Al Khattab, from Muhammad Bin Bukeyr, from Zakariya, from Sallam Al Nakhas,

'From Abu Abdullah^{-asws} having said: 'When the servant supplicated during the affliction and he had not supplicated during the ease, the Angels veil his voice, and they said: 'This is voice of a stranger! Where were you before today?''⁹³⁰

11- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ ص تَعَرَّفَ إِلَى اللَّهِ فِي الرَّخَاءِ يَغْرِفُكَ فِي الْبَلَاءِ فَإِذَا سَأَلْتَ اللَّهَ وَ إِذَا اسْتَعْنَتْ فَاسْتَعِنِ بِاللَّهِ.

(The book) 'Dawaat' of Al Rawandy –

'The Prophet^{-saww} said: 'Let yourself be known to Allah^{-azwj} during the ease, He^{-azwj} will Known you during the adversity! Whenever you ask, ask Allah^{-azwj}, and whenever you seek Assistance, seek Assistance with Allah^{-azwj}!''⁹³¹

12- نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا الْمُبْتَلَى الَّذِي قَدِ اشْتَدَّ بِهِ الْبَلَاءُ بِأَخْوَجِ إِلَى الدُّعَاءِ مِنَ الْمُعَانَى الَّذِي لَا يَأْمَنُ الْبَلَاءَ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'The afflicted one, the one with whom the affliction has intensive, is not needier to the supplication than the well (unafflicted one) is, the one who is not safe from the affliction!''⁹³²

⁹²⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 9

⁹³⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 10

⁹³¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 11

⁹³² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 12

CHAPTER 26 – THE SUPPLICATING FOR THE BRETHREN IN THEIR APPARENT ABSENCE, AND SEEKING THE FORGIVENESS FOR THEM, AND THE GENERALISING IN THE SUPPLICATION

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: إِنَّ دُعَاءَ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابٌ وَ يُدْرُ الرِّزْقُ وَ يَدْفَعُ الْمَكْرُوهَ.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{asws} having said: 'The supplication of a Momin for his brother in the apparent absence is Answered, and it pulls the sustenance, and repels the abhorrence''.⁹³³

2- ل، الخصال ابن الوليد عن الصفار عن ابن عبد الجبار عن ابن أبي عمير عن غير واحد عن أبي عبد الله ع قال: مَنْ قَدَّمَ أَرْبَعِينَ رَجُلًا مِنْ إِخْوَانِهِ قَدَعًا لَهُمْ ثُمَّ دَعَا لِنَفْسِهِ اسْتُجِيبَ لَهُ فِيهِمْ وَ فِي نَفْسِهِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abdul Jabbar, from Ibn Abu Umeyr, from someone else,

'From Abu Abdullah^{asws} having said: 'One who advances forty men from his brethren, so he supplicates for them, then he supplicates for himself, it is Answered for him regarding them and regarding himself''.⁹³⁴

3- لي، الأماالي للصدوق ابن البرقي عن أبيه عن جدّه عن أبيه عن محمد بن سنان عن عمّار بن يزيد عن أبي عبد الله ع قال: مَنْ قَدَّمَ أَرْبَعِينَ رَجُلًا مِنْ إِخْوَانِهِ قَبْلَ أَنْ يَدْعُو لِنَفْسِهِ اسْتُجِيبَ لَهُ فِيهِمْ وَ فِي نَفْسِهِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from his father, from Muhammad Bin Sinan, from Umar Bin Yazeed,

'From Abu Abdullah^{asws} having said: 'One who advances forty men from his brethren before he supplicates for himself, it will be Answered for him regarding them and regarding himself''.⁹³⁵

4- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن هؤدة بن أبي هراسة عن النّهاوندي عن عبد الله بن حماد عن أبي بصير يحيى عن الصادق عن آبائه ع قال قال رسول الله ص مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً كَانَ كَمَنْ عَبَدَ اللَّهَ دَهْرًا وَ مَنْ دَعَا لِمُؤْمِنٍ بِظَهْرِ الْغَيْبِ قَالَ الْمَلِكُ فَكَانَ بِمِثْلِ ذَلِكَ

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Howzah Bin Abu Harasah, from Al Nahawandy, from Abdullah Bin Hammad, from Abu Baseer Yahya,

From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'One who fulfils a need for his Momin brother would be like the one who worshipped Allah^{azwj} for all

⁹³³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 1

⁹³⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 2

⁹³⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 3

time; and one who supplicates for a Momin in the apparent absence, the Angel says, 'For you is similar to that!'

وَمَا مِنْ عَبْدٍ مُؤْمِنٍ دَعَا لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِظَهْرِ الْعَيْبِ إِلَّا رَدَّ اللَّهُ عَزَّ وَجَلَّ مِثْلَ الَّذِي دَعَا لَهُمْ مِنْ مُؤْمِنٍ أَوْ مُؤْمِنَةٍ مَضَى مِنْ أَوَّلِ الدَّهْرِ أَوْ هُوَ آتٍ إِلَى يَوْمِ الْقِيَامَةِ.

And there is none from a Momin servant supplicating for the believing men and the believing women in the apparent absence, except Allah^{-azwj} Mighty and Majestic Responds similar to which he had supplicated for him, from a believing man or a believing woman, passed from beginning of the time or which it yet to come up to the Day of Qiyamah".⁹³⁶

قَالَ: وَإِنَّ الْعَبْدَ الْمُؤْمِنَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَكُونُ مِنْ أَهْلِ الْمَعْصِيَةِ وَالْحَطَايَا فَيَسْحَبُ فَيَقُولُ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ إلهنا عبدك هذا كان يدعو لنا فسئعنا فيه فسئعهم الله عز وجل فيه فينجو من النار برحمة من الله عز وجل.

He^{-asws} said: 'The Momin servant would be Commanded with to the Hellfire for being from the people of disobedience and the wrongdoing, and he is dragged. So the believing men and the believing women will said, 'Our God^{-azwj}! This servant of Yours^{-azwj} used to supplicate for us, so Interceded for us regarding him!' Allah^{-azwj} Mighty and Majestic will Intercede for them regarding him and he will be rescued from the Hellfire by Mercy from Allah^{-azwj} Mighty and Majestic".⁹³⁷

5- لي، الأماالي للصدوق ابن البرقي عن أبيه عن جدّه عن أبيه عن عليّ بن النعمان عن فضّل بن يونس عن عبد الله بن سنان عن أبي عبد الله ع قال: مَنْ قَالَ كُلَّ يَوْمٍ حَسَنًا وَعَشْرِينَ مَرَّةً - اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ كَتَبَ اللَّهُ لَهُ بِعَدَدِ كُلِّ مُؤْمِنٍ مَضَى مِنْ أَوَّلِ الدَّهْرِ أَوْ هُوَ آتٍ إِلَى يَوْمِ الْقِيَامَةِ حَسَنَةً وَمَحَا عَنْهُ سَيِّئَةً وَرَفَعَ لَهُ دَرَجَةً.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from his father, from Ali Bin Al Numan, from Fazl Bin Yunus, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'One who says twenty-five (25) times every day, 'اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ' 'O Allah^{-azwj}! Forgive for the believing men and the believing women, and the Muslim men and the Muslim women, Allah^{-azwj} will Write a good deed for him of the number of every Momin of the past and of the number of every Momin to remain, up to the Day of Qiyamah, and Delete an evil deed for him, and Raise a rank for him!"⁹³⁸

6- لي، الأماالي للصدوق أحمد بن عليّ بن إبراهيم عن أبيه عن جدّه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: مَنْ قَدَّمَ فِي دُعَائِهِ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا لِنَفْسِهِ اسْتَجِيبَ لَهُ.

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Ibn Abu Umeyr, from Hisham Bin Salim,

⁹³⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 4 a

⁹³⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 4 b

⁹³⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 5

‘From Abu Abdullah^{-asws} having said: ‘One who advances forty from the believers in his supplication, then he supplicates for himself, it will be Answered for him!’⁹³⁹

7- ل، الخصال حمزة العلوي عن علي عن أبيه عن ابن معبد عن عبد الله بن القاسم عن ابن سينان عن أبي عبد الله ع قال قال النبي ص يلزم الحق لأمتي في أربع محبوبون الثابت و يرحمون الضعيف و يعينون المحسن و يستغفرون للمذنب.

(The book) ‘Al Khisaal’ – Hamza Al Alawy – from Ali, from his father, from Ibn Ma’bad, from Abdullah Bin Al Qasim, from Ibn Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: ‘The truth is necessitated for my^{saww} community in four – they should be loving the repentant, and being merciful to the weak, and assist the good doer, and seeking Forgiveness for the sinner’⁹⁴⁰

8- لي، الأماالي للصدوق ابن ناثانة عن علي عن أبيه قال: رأيت عبد الله بن جندب بالموقف فلم أر موقفاً أحسن من موقفه ما زال ماداً يديه إلى السماء و دموعه تسيل على خديه حتى تبلع الأرض فلما صدر الناس قلت له يا أبا محمد ما رأيت موقفاً أحسن من موقفك

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Natanah, from Ali, from his father who said,

‘I was Abdullah Bin Jundab at the pausing station (during Hajj). I had not seen any pausing more excellent than his pausing. He did not cease extending his hands towards the sky while his tears were flowing upon his cheeks until these reached the ground. When the people left, I said to him, ‘O Abu Muhammad! I have not seen any pausing more excellent than your pausing!’

قال و الله ما دعوت إلا لإخواني و ذلك أن أبا الحسن موسى بن جعفر ع أخبرني أنه من دعا لأخيه بظهر الغيب نودي من العرش و لك مائة ألف ضعف فكرهت أن أدع مائة ألف ضعف مضمونة لواحدة لا أدري يستجاب أم لا.

He said, ‘By Allah^{-azwj!} I have not supplicated except for my brethren, and that is because Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} informed me that the one who supplicates for his brother in apparent absence will be called from the Throne: ‘And for you is a hundred thousand multiple!’ I disliked supplicating one hundred thousand multiple inclusive of (only) one (myself), I don’t even know whether it will be Answered or not’⁹⁴¹

9- لي، الأماالي للصدوق أبي عن سعد عن ابن عيسى عن ابن محبوب عن ابن سينان عن أبي عبد الله ع قال: دعاء الرجل لأخيه بظهر الغيب يدر الرزق و يدفع المكروه.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The supplication of a man for his brother in the apparent absence pulls the sustenance and repels the abhorrence’⁹⁴²

⁹³⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 6

⁹⁴⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 7

⁹⁴¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 8

⁹⁴² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 9

10- لي، الأماالي للصدوق ابن عَصَامٍ عَنِ الْكُلَيْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ التَّمِيمِيِّ عَنِ ابْنِ عُلوَانَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مُؤْمِنٍ أَوْ مُؤْمِنَةٍ مَضَى مِنْ أَوَّلِ الدَّهْرِ أَوْ هُوَ آتٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهُمْ شَفَعَاءُ لِمَنْ يَقُولُ فِي دُعَائِهِ- اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

(The book) 'Al Amaali' of Al Sadouq – Ibn Aasim, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Suleyman, from Ismail Bin Ibrahim, from Ja'far Bin Muhammad al Tameemy, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from a believing man or a believing woman of the past from the beginning of the time or yet to come up to the Day of Qiyamah except and they for one saying in his supplication, 'O Allah^{-azwj}! Forgive for the believing men and the believing women!'

وَ إِنَّ الْعَبْدَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ فَيُسْحَبُ فَيَقُولُ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ يَا رَبَّنَا هَذَا الَّذِي كَانَ يَدْعُو لَنَا فَشَفَعْنَا فِيهِ فَيَشْفَعُهُمُ اللَّهُ فَيُنْجُو.

And the servant would be Commanded with to the Hellfire on the Day of Qiyamah being dragged. The believing men and the believing women will say, 'O our Lord^{-azwj}! This one had supplicated for us, so Intercede for us regarding him!' So, Allah^{-azwj} will Intercede for them, and he will be rescued".⁹⁴³

11- ثو، ثواب الأعمال أَبِي عَنِ الْحَمِيرِيِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الطَّيَالِسِيِّ عَنِ فَضِيلِ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: دُعَاءُ الْمُسْلِمِ لِأَخِيهِ بظَهْرِ الْعَيْبِ يَشْفِقُ إِلَى الدَّاعِي الرِّزْقَ وَ يَصْرِفُ عَنْهُ الْبَلَاءَ وَ يَقُولُ لَهُ الْمَلَكُ لَكَ مِثْلَاهُ.

(The book) 'Sawaab Al Amaal' – My father, from Al Himeyri, from Muhammad Bin Al-Husayn, from Al Tayalisy, from Fuzeyl, from Muawiyah Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'The supplication of a Muslim for his brother in the apparent absence ushers the sustenance to the supplication and the affliction is turned away from him, and the Angels says to him, 'For you is the like of it".⁹⁴⁴

12- ثو، ثواب الأعمال أَبِي عَنِ سَعْدِ عَنِ ابْنِ بَرِيدٍ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ أَبِي الْحَسَنِ ع أَنَّهُ كَانَ يَقُولُ مَنْ دَعَا لِإِخْوَانِهِ مِنَ الْمُؤْمِنِينَ وَكَلَّ اللَّهُ بِهِ عَنْ كُلِّ مُؤْمِنٍ مَلَكًا يَدْعُو لَهُ.

(The book) 'Al Amaali' – My father, from Sa'ad, from Ibn Yazeed, from Safwan Bin Yahya,

'From Abu Al-Hassan^{-asws}, he^{-asws} had said: 'One who supplicates for his brethren from the Momineen, Allah^{-azwj} will Allocate an Angel with him on behalf of every Momin he had supplicate for".⁹⁴⁵

13- ثو، ثواب الأعمال بِحَدِّ إِسْنَادٍ عَنِ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: مَا مِنْ مُؤْمِنٍ يَدْعُو لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ إِلَّا رَدَّ اللَّهُ عَلَيْهِ مِنْ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ حَسَنَةً مُنْذُ بَعَثَ اللَّهُ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ.

(The book) 'Sawaab Al Amaal' – By this chain,

⁹⁴³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 10

⁹⁴⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 11

⁹⁴⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 12

‘From Abu Al-Hassan Al-Reza^{-asws} having said: ‘There is none from a Momin supplication for the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and the dead, except Allah^{-azwj} will Respond to him a good deed from every believing man and believing women since Allah^{-azwj} had Sent Adam^{-as} up to establishment of the Hour’’.⁹⁴⁶

14- ثو، ثواب الأعمال ابن الوليد عن الصَّغَارِ عَنِ الرَّحْمِيِّ عَنِ أَبِيهِ عَنِ عَلِيِّ بْنِ النُّعْمَانِ عَنْ فَضْلِ بْنِ يُوسُفَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ كُلَّ يَوْمٍ حَسْبًا وَعَشْرِينَ مَرَّةً- اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ كَتَبَ اللَّهُ لَهُ بِعَدَدِ كُلِّ مُؤْمِنٍ مَضَى وَكُلِّ مُؤْمِنٍ بَقِيَ إِلَى يَوْمِ الْقِيَامَةِ حَسَنَةً وَحَسَا عَنهُ سَبْتَةٌ وَرَفَعَ لَهُ دَرَجَةً.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ali Bin Al Numan, from Fazl Bin Yusuf, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘One who says twenty-five (25) times every days, ‘O Allah^{-azwj}! Forgive for the believing men and the believing women, and the Muslim men and the Muslim women’, Allah^{-azwj} will Write a good deed for him with the number of every Momin of the past, and every Momin to remain, up to the Day of Qiyamah, and Delete an evil deed from him, and Raise a rank for him’’.⁹⁴⁷

15- ثو، ثواب الأعمال ماجيلويه عن عمِّه عن الكوفي عن محمد بن الحسن عن محمد بن حماد الخارثي عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ دَعَا لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ إِلَّا رَدَّ اللَّهُ عَلَيْهِ مِثْلَ الَّذِي دَعَا لَهُمْ مِنْ كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ مَضَى مِنْ أَوَّلِ الدَّهْرِ أَوْ هُوَ آتٍ إِلَى يَوْمِ الْقِيَامَةِ

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from his uncle, from Al Kufi, from Muhammad Bin Al-Hassan, from Muhammad Bin Hammad Al Harisy,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘There is one from a Momin supplicating for the believing men and the believing women except Allah^{-azwj} will respond to him with similar to which he had supplicated for them, from every believing man and believing woman of the past from beginning of the time or who is yet to come up to the Day of Qiyamah!

وَإِنَّ الْعَبْدَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ وَ يُسْحَبُ فَيَقُولُ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ يَا رَبَّنَا هَذَا الَّذِي كَانَ يَدْعُو لَنَا فَسَقِّعْنَا فِيهِ فَيَسْمَعُهُمُ اللَّهُ فِيهِ فَيُنْجُو مِنَ النَّارِ.

And a servant would be Commanded with to the Hellfire and be dragged, so the believing men and the believing women would say, ‘O our Lord^{-azwj}! This is the one who had supplicated for us, Intercede for us regarding him!’ So, Allah^{-azwj} will Intercede for them regarding him, and he would be rescued from the Hellfire’’.⁹⁴⁸

16- ثو، ثواب الأعمال أبي عن علي عن أبيه عن القداح عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَعَا أَحَدُكُمْ فَلْيَعِمَّ فَإِنَّهُ أُوجِبَ لِلدُّعَاءِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ali, from his father, from Al Qaddah,

⁹⁴⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 13

⁹⁴⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 14

⁹⁴⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 15

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Whenever one of you supplicates, let him generalise, for it would be more obliging for the supplication (to be Answered)’’.⁹⁴⁹

17- سر، السرائر من كتاب أبي القاسم بن فولويه عن حمران بن أعين قال: دخلت على أبي جعفر ع فقلت أوصني

(The book) ‘Al Saraair’ – from the book of Abu Al Qasim Bin Qawlawayi, from Humran Bin Ayn who said,

‘I entered to see Abu Ja’far^{-asws}. I said, ‘Advise me!’

فَقَالَ أُوصِيكَ بِتَقْوَى اللَّهِ وَ إِيَّاكَ وَ الْمِرَاحَ فَإِنَّهُ يُدْهَبُ هَيْبَةُ الرَّجُلِ وَ مَاءَ وَجْهِهِ وَ عَلَيْكَ بِالْدُّعَاءِ لِإِخْوَانِكَ بِظَهْرِ الْعَيْبِ فَإِنَّهُ يَهِيلُ الرَّزْقَ يَقُولُهَا ثَلَاثًا.

He^{-asws} said: ‘I^{-asws} advise you with fearing Allah^{-azwj}, and beware of the joking for it does away the prestige of a man and water (freshness) of his face, and upon you is with the supplicating for your brothers in the apparent absence, for it attracts the sustenance’ – saying it thrice’’.⁹⁵⁰

18- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الرزير عن علي بن فضال عن العباس [بن] عامر عن فضيل عن معاوية بن عمارة عن أبي عبد الله ع قال: الدعاء لأخيك بظهر العيب يسوق إلى الداعي الرزق و يصرف عنه البلاء و يقول الملك و لك مثل ذلك.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas bin Aamir, from Fuzeyl, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘The supplication for your brother in the apparent absence ushers the sustenance to the supplicater and turns the afflictions away from him, and the Angels says, ‘And for you is similar to that’’.⁹⁵¹

19- الدَعَوَاتُ لِلرَّؤُوبِيَّةِ، قَالَ أَبُو الْحَسَنِ ع مَنْ دَعَا لِإِخْوَانِهِ مِنَ الْمُؤْمِنِينَ وَكَلَّ اللَّهُ بِهِ عَنْ كُلِّ مُؤْمِنٍ مَلَكًا يَدْعُو لَهُ وَ مَا مِنْ مُؤْمِنٍ يَدْعُو لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ إِلَّا رَدَّ اللَّهُ عَلَيْهِ مِنْ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ حَسَنَةً مُنْذُ بَعَثَ اللَّهُ آدَمَ ع إِلَى أَنْ تَقُومَ السَّاعَةُ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Abu Al-Hassan^{-asws} said: ‘One who supplicates for his brethren from the Momineen, Allah^{-azwj} will Allocate and Angel with him on behalf of every Momin, supplicating for him, and there is none from a Momin supplicating for the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and the dead, except Allah^{-azwj} will Respond to him with a good deed from every believing man and believing woman since Allah^{-azwj} had Sent Adam^{-as} up to establishment of the Hour’’.⁹⁵²

وَ قَالَ النَّبِيُّ ص أَسْرَعُ الدُّعَاءِ إِجَابَةً دُعَاءُ غَائِبٍ لِعَائِبٍ.

⁹⁴⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 16

⁹⁵⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 17

⁹⁵¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 18

⁹⁵² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 a

And the Prophet^{-saww} said: ‘The supplication of swiftest Response is a supplication of an absentee for an absentee’.⁹⁵³

وَرَوَى الْفُضَيْلُ بْنُ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْسَعُ دَعْوَةٍ وَأَسْرَعُ إِجَابَةٍ دَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ.

And it is reported by Al Fuzeyl Bin Yasaar,

‘From Abu Ja’far^{-asws} having said: ‘The vastest of supplication and swiftest in Response is a supplication of the Momin for his brother in the apparent absence’.⁹⁵⁴

وَعَنْهُ عَ أُسْرَعُ الدُّعَاءِ نَجَاحاً لِلْإِجَابَةِ دُعَاءُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ يَبْدَأُ بِالدُّعَاءِ لِأَخِيهِ فَيَقُولُ لَهُ مَلِكٌ مُوَكَّلٌ آمِينَ وَ لَكَ مِثْلُهُ.

And from him^{-asws}: ‘The supplication of swiftest Response is a supplication of the brother for his brother in the apparent absence. He should begin with supplicating for his brother, so the Allocated Angel will say to him: ‘Ameen, and for you is like to it’.⁹⁵⁵

وَرَوَى ابْنُ أَبِي عُمَيْرٍ عَنْ زَيْدِ النَّرْسِيِّ قَالَ: كُنْتُ مَعَ مُعَاوِيَةَ بْنِ وَهَبٍ فِي الْمَوْقِفِ وَهُوَ يَدْعُو فَتَقَدَّمْتُ دُعَاءَهُ فَمَا رَأَيْتُهُ يَدْعُو لِنَفْسِهِ بِحَرْفٍ وَ رَأَيْتُهُ يَدْعُو لِرَجُلٍ رَجُلٍ مِنَ الْأَفَاقِ وَ يُسَمِّيهِمْ وَ يُسَمِّي آبَاءَهُمْ حَتَّى أَفَاضَ النَّاسُ

And it is reported by Ibn Umeyr, from Zayd Al Narsy who said,

‘I was with Muawiya Bin Wahb in the pausing station (of Hajj) and he was supplicating. I paid attention to his supplication. I did not see him supplicating for himself with one word, and I saw him supplicating for man by man, from the afflictions, and he named them and named their fathers until the people dispersed.

فَقُلْتُ لَهُ يَا عَمَّ لَقَدْ رَأَيْتُ مِنْكَ عَجَباً

I said to him, ‘O uncle! I have seen a surprising thing from you!’

قَالَ وَ مَا الَّذِي أَعْجَبَكَ بِمَا رَأَيْتَ

He said, ‘And what is that which has surprised you from what you saw?’

قُلْتُ إِيَّازَكَ إِخْوَانَكَ عَلَى نَفْسِكَ فِي هَذَا الْمَوْضِعِ وَ تَقْفُدُكَ رَجُلًا رَجُلًا

I said, ‘Your preferring your brothers over your own self in this place, and your paying attention on man by man’.

فَقَالَ لِي لَا يَكُونُ تَعْجُبُكَ مِنْ هَذَا يَا ابْنَ أَخِي فَإِنِّي سَمِعْتُ مَوْلَايَ وَ مَوْلَاكَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ كَانَ وَ اللَّهُ سَيِّدٌ مِنْ مَضَى وَ سَيِّدٌ مِنْ بَقِي بَعْدَ آبَائِهِ ع وَ إِلَّا صَمَّمْنَا أَدْنَا مُعَاوِيَةَ وَ عَمِيَّتَا عَيْنَاهُ وَ لَا نَالَتْهُ شَفَاعَةُ مُحَمَّدٍ ص إِنْ لَمْ يَكُنْ سَمِعْتُ مِنْهُ وَ هُوَ يَقُولُ

⁹⁵³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 b

⁹⁵⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 c

⁹⁵⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 d

He said to me, 'You are surprised from this, O son of my brother? I heard my Master and your Master and Master of every believing man and believing woman, and by Allah^{-azwj}, he^{-asws} is chief of the ones past and chief of the ones remaining after his^{-asws} forefathers, or else may the ears of Muawiya be deafened, and his eyes be blinded, and may he not achieve intercession of Muhammad^{-saww} if I did not happen to have heard from him^{-asws}, and he^{-asws} was saying: -

مَنْ دَعَا لِأَخِيهِ فِي ظَهْرِ الْعَيْبِ نَادَى مَلَكٌ مِنَ السَّمَاءِ الدُّنْيَا يَا عَبْدَ اللَّهِ لَكَ مِائَةٌ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

'One who supplicates for his brother in the apparent absence, an Angels calls out from sky of the world: 'O servant of Allah^{-azwj}, for you is a hundred thousand multiple from what you have supplicated for!'

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الثَّانِيَةِ يَا عَبْدَ اللَّهِ وَ لَكَ مِائَتَا أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the second sky calls out to him: 'O servant of Allah^{-azwj}, and for you is two hundred thousand multiple from what you have supplicated for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الثَّلَاثَةِ يَا عَبْدَ اللَّهِ وَ لَكَ ثَلَاثُمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the third sky calls out to him: 'O servant of Allah^{-azwj}, and for you is three hundred thousand multiple from what you have supplicated for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الرَّابِعَةِ يَا عَبْدَ اللَّهِ وَ لَكَ أَرْبَعُمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the fourth sky calls out to him: 'O servant of Allah^{-azwj}, and for you is four hundred thousand multiple from what you have supplicated for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الْخَامِسَةِ يَا عَبْدَ اللَّهِ وَ لَكَ خَمْسُمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the fifth sky calls out to him: 'O servant of Allah^{-azwj}, and for you is five hundred thousand multiple from what you have supplicated for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ السَّادِسَةِ يَا عَبْدَ اللَّهِ وَ لَكَ سِتْمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the sixth sky calls out to him: 'O servant of Allah^{-azwj}, and for you is six hundred thousand multiple from what you have supplicated for!'

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ السَّابِعَةِ يَا عَبْدَ اللَّهِ وَ لَكَ سَبْعُمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the seventh sky call out to him: 'O servant of Allah^{-azwj}, and for you is seven hundred thousand multiple from what you have supplicated for!'

ثُمَّ يُنَادِيهِ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا الْعَبْدُ الَّذِي لَا أُفْتَقِرُ يَا عَبْدَ اللَّهِ لَكَ أَلْفٌ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

Then Allah^{-azwj} Blessed and Exalted Calls out to him: “I^{-azwj} am the rich Who is not impoverished! O servant of Allah^{-azwj}, for you is a million multiple from what you have supplicated for!”

فَأَيُّ الْخَطَرَيْنِ أَكْبَرُ يَا ابْنَ أَخِي مَا احْتَرْتُهُ أَنَا لِنَفْسِي أَوْ مَا تَأْمُرُنِي بِهِ.

So, which of the two choices is better, O son of my brother, what I choose for myself or what you are instructing me with?⁹⁵⁶

وَرَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيُرِيدُهُمْ مِنْ فَضْلِهِ قَالَ هُوَ الْمُؤْمِنُ يَدْعُو لِأَخِيهِ بَطْنِ الْعَبِيبِ فَيَقُولُ لَهُ الْمَلَكُ وَ لَكَ مِثْلُ مَا سَأَلْتَ وَ قَدْ أُعْطِيتَ لِجِبِّكَ إِيَّاهُ.

And it is reported by Jabir,

‘From Abu Ja’far^{-asws} regarding Words of the Exalted: **And He Answers those who believe and do righteous deeds, and Increases them from His Grace; [42:26].** He^{-asws} said: ‘He is the Momin supplicating for his brother in the apparent absence, so the Angels says to him: ‘And for you is similar to what you have asked for, and you have been Granted due to your love for him’⁹⁵⁷.

وَ حِكْمِي أَنْ بَعْضَ الصَّالِحِينَ كَانَ فِي الْمَسْجِدِ يَدْعُو لِإِخْوَانِهِ بَعْدَ مَا فَرَغَ مِنْ صَلَاتِهِ فَلَمَّا خَرَجَ مِنَ الْمَسْجِدِ وَاقَى أَبَاهُ قَدْ مَاتَ فَلَمَّا فَرَغَ مِنْ جَهَازِهِ أَحَدًا يَفْسِمُ تَرْكَنَهُ عَلَى إِخْوَانِهِ الَّذِينَ كَانَ يَدْعُو لَهُمْ فَيَقِيلُ لَهُ فِي ذَلِكَ فَقَالَ كُنْتُ فِي الْمَسْجِدِ أَدْعُو لَهُمْ فِي الْجَنَّةِ وَ أَبْجُلُ عَلَيْهِمْ بِالْقَابِ.

And it is narrated that one of the righteous ones was in the Masjid supplicating for his brethren after having been free from his Salat. When he went out from the Masjid. He arrived and his father had died. When he was free from his (funeral) preparations, he took to divide his legacy to his brothers, those he had been supplicating for. It was said to him regarding that. He said, ‘I was in the Masjid supplicating for them in regarding the Paradise, and had been miserly with them regarding the perishable (world)’⁹⁵⁸.

20- مِصْبَاحُ الْأَنْوَارِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: كَانَتْ فَاطِمَةُ ع إِذَا دَعَتْ تَدْعُو لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ لَا تَدْعُو لِنَفْسِهَا فَيَقِيلُ لَهَا فَقَالَتْ الْجَارُ ثُمَّ الدَّارِ.

(The book) ‘Misbah Al Anwaar’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘It was so that whenever (Syeda) Fatima^{-asws} supplicated, she^{-asws} supplicated for the believing men and the believing women, and she^{-asws} would not supplicate for herself^{-asws}. It was said to her^{-asws}. She^{-asws} said: ‘(First) the neighbour, then the house!’⁹⁵⁹

⁹⁵⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 e

⁹⁵⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 f

⁹⁵⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 g

⁹⁵⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 20

21- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ: رَأَيْتُ مُعَاوِيَةَ بْنَ وَهْبِ الْبَجَلِيِّ فِي الْمَوْقِفِ وَهُوَ قَائِمٌ يَدْعُو فَتَفَقَّدْتُ دُعَاءَهُ فَمَا رَأَيْتُهُ يَدْعُو لِنَفْسِهِ بِحَرْفٍ وَاحِدٍ وَ سَمِعْتُهُ يَدْعُو رَجُلًا رَجُلًا مِنَ الْأَفَاقِ يُسَمِّيهِمْ وَ يَدْعُو لَهُمْ حَتَّى نَفَرَ النَّاسُ

The book of Zayd Al Narsy –

He said, 'I saw Muawiya Bin Wahb Al-Bajaly in the pausing station (of Hajj) and he was standing supplicating. I paid attention to his supplication. I did not see him supplicating for himself with one word, and I saw him supplicating for man by man, from the afflictions, and he named them until the people dispersed.

فَقُلْتُ لَهُ يَا أَبَا الْقَاسِمِ أَصَلَحَكَ اللَّهُ رَأَيْتُ مِنْكَ عَجَبًا

I said to him, 'O Abu Al Qasim, may Allah^{-azwj} keep you well! I have seen a surprise from you!'

قَالَ يَا ابْنَ أَخٍ فَمَا الَّذِي أَعْجَبَكَ بِمَا رَأَيْتَ مِنِّي

He said, 'O son of brother! What is that which has surprised you from what you saw from me?'

فَقَالَ رَأَيْتُكَ لَا تَدْعُو لِنَفْسِكَ وَ أَنَا أَرْمُتُكَ حَتَّى السَّاعَةِ فَلَا أَذْرِي أَيُّ الْأُمْرَيْنِ أَعْجَبُ مَا أَحْطَأْتُ مِنْ حِطِّكَ فِي الدُّعَاءِ لِنَفْسِكَ فِي مِثْلِ هَذَا الْمَوْقِفِ أَوْ عِنَابَتِكَ وَ إِثَارَ إِخْوَانِكَ عَلَى نَفْسِكَ حَتَّى تَدْعُو لَهُمْ فِي الْأَفَاقِ

He said, 'I saw you not supplicating for yourself, and I have been looking at you until now. I don't know which of the two matters is stranger – what you have mistaken (missed out) from your share in this world for yourself in the likes of this pausing, or your concern and preferring your brethren over your own self until you are supplicating for them in the outskirts (of the land)?'

فَقَالَ يَا ابْنَ أَخٍ فَلَا تُكْثِرَنَّ تَعْجَبُكَ مِنْ ذَلِكَ إِنِّي سَمِعْتُ مَوْلَايَ وَ مَوْلَاكَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ - جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ كَانَ وَ اللَّهُ فِي زَمَانِهِ سَيِّدَ أَهْلِ السَّمَاءِ وَ سَيِّدَ أَهْلِ الْأَرْضِ وَ سَيِّدَ مَنْ مَضَى مُنْذُ خَلَقَ اللَّهُ الدُّنْيَا إِلَى أَنْ تَقُومَ السَّاعَةُ بَعْدَ آبَائِهِ رَسُولِ اللَّهِ وَ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةِ مِنْ آبَائِهِ صَلَّى اللَّهُ عَلَيْهِمْ

He said, 'O son of brother, do not be more surprised than that. I heard my Master and your Master and Master of every believing man and believing woman, Ja'far Bin Muhammad^{-asws}, and by Allah^{-azwj}, in his^{-asws} era he^{-asws} was chief of people of the sky and chief of people of the earth and chief of the ones past, since Allah^{-azwj} Created the world up to establishment of the Hour, after his^{-asws} forefathers^{-asws} Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, and the Imams^{-asws} from his^{-asws} forefathers^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}.

يَقُولُ وَ إِلَّا صَمَّتْ أُذُنَا مُعَاوِيَةَ وَ عَمِيَّتْ عَيْنَاهُ وَ لَا نَالَتُهُ شَفَاعَةُ مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ مَنْ دَعَا لِإِخِيهِ الْمُؤْمِنِ بِظَهْرِ الْعَيْبِ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الدُّنْيَا يَا عَبْدَ اللَّهِ لَكَ مِائَةٌ أَلْفٍ مِثْلَ مَا سَأَلْتَ

He^{-asws} said, or else may the ears of Muawiya be deafened, and his eyes be blinded, and may he not achieve intercession of Muhammad^{-saww} and Amir Al-Momineen^{-asws}: 'One who supplicates for his Momin brother in the apparent absence, and Angel from sky of the world

calls out to him: ‘O servant of Allah^{-azwj}, for you is a hundred thousand like what you have asked for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الثَّانِيَةِ يَا عَبْدَ اللَّهِ لَكَ مِائَتَا أَلْفٍ مِثْلَ الَّذِي دَعَوْتَ

And an Angel from the second sky calls out to him: ‘O servant of Allah^{-azwj}, for you is two hundred thousand like which you have supplicated for!

وَ كَذَلِكَ يُنَادِي مِنْ كُلِّ سَمَاءٍ تُضَاعَفُ حَتَّى يَنْتَهِيَ إِلَى السَّمَاءِ السَّابِعَةِ فَيُنَادِيهِ مَلَكٌ يَا عَبْدَ اللَّهِ لَكَ سَبْعُمِائَةِ أَلْفٍ ضِعْفٍ مِثْلَ الَّذِي دَعَوْتَ

And like that he is called out to from every sky for the multiple until it ends to the seventh sky. An Angel calls out to him: ‘O servant of Allah^{-azwj}, for you is seven hundred thousand multiple like which you have supplicated for!

فَعِنْدَ ذَلِكَ يُنَادِيهِ اللَّهُ عَبْدِي أَنَا اللَّهُ الْوَاسِعُ الْكَرِيمُ الَّذِي لَا يَنْفَدُ خَزَائِنِي وَ لَا يَنْقُصُ رَحْمَتِي شَيْءٌ بَلْ وَسَّعَتْ رَحْمَتِي كُلَّ شَيْءٍ لَكَ أَلْفٌ مِثْلَ الَّذِي دَعَوْتَ

During that, Allah^{-azwj} Calls out to him: “I^{-azwj} am Allah^{-azwj}, the Capacious, the Benevolent Who, My^{-azwj} treasures do not deplete nor does anything reduce My^{-azwj} Mercy, but My^{-azwj} Mercy is capacious of all things! For you is a million like which you have supplicated for!”

فَأَيُّ حَظٍّ أَحْكَمُ يَا ابْنَ أَخٍ مِنَ الَّذِي احْتَرْتُهُ أَنَا لِنَفْسِي

So which share is more, O son of brother, than from what I have chosen for myself?’

قَالَ فَعَلْتُ لِمُعَاوِيَةَ أَصْلَحَكَ اللَّهُ مَا قُلْتَ فِي أَبِي عَبْدَ اللَّهِ عَ مِنَ الْفَضْلِ مِنْ أَنَّهُ سَيِّدُ أَهْلِ الْأَرْضِ وَ أَهْلِ السَّمَاءِ وَ سَيِّدُ مَنْ مَضَى وَ مَنْ بَقِيَ أَ شَيْءٌ قُلْتُهُ أَنْتَ أَمْ سَمِعْتَهُ مِنْهُ يَقُولُهُ فِي نَفْسِهِ

He said, ‘I said to Muawiya, ‘May Allah^{-azwj} Keep you well! What you have said regarding Abu Abdullah^{-asws} of the merits from that he^{-asws} is chief of people of the earth and people of the sky, and chief of the ones past and ones remaining, is it something you are saying or did you hear it from him^{-asws} saying it regarding himself^{-asws}?’

قَالَ يَا ابْنَ أَخٍ أَ تَرَانِي كُلَّ دَاحِرَةٍ عَلَى اللَّهِ أَنْ أَقُولَ فِيهِ مَا لَمْ أَسْمِعْهُ مِنْهُ بَلْ سَمِعْتُهُ يَقُولُ ذَلِكَ وَ هُوَ كَذَلِكَ وَ الْحَمْدُ لِلَّهِ.

He said, ‘O son of brother! Do you view that I would say every praise upon Allah^{-azwj} that I said regarding Him^{-azwj} what I have not heard it from him^{-asws}? But, I heard him^{-asws} saying that, and He^{-azwj} is like that, and the Praise is for Allah^{-azwj}!’⁹⁶⁰

22- الْبَلَدُ الْأَمِينُ، عَنِ الصَّادِقِ عَ مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا اسْتَجِيبَ لَهُ وَ يَتَأَكَّدُ بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ.

(The book) ‘Al Balad Al Ameen’ –

‘From Al-Sadiq^{-asws}: ‘One who forwards forty from the Momineen, then he supplicates (for himself), it is Answered for him, and it is emphasised, after being free from the night Salat’’.⁹⁶¹

رُوي في العدة أنّ الله عزّ و جلّ أوحى إلى موسى ع ادعني بلسانٍ لم تعصني به

It is reported in (the book) ‘Al Uddat’ –

‘Allah^{-azwj} Mighty and Majestic Revealed to Musa^{-as}: “Supplicate to Me^{-azwj} with a tongue you^{-as} have not disobeyed Me^{-azwj} with!”

فَقَالَ أَنَّى لِي بِذَلِكَ

He^{-as} said: ‘How can that be for me^{-as}?’

فَقَالَ ادعني بلسانٍ غيرك.

He^{-azwj} Said: ‘Supplicate to Me^{-azwj} by the tongue of someone else!’⁹⁶²

و منها عن الباقر ع أوشك دعوة و أسرع إجابة دعوة المؤمن لأخيه بظهر الغيب.

And from it, from Al Baqir^{-asws}: ‘The most imminent supplication and swiftest in Response is a supplication of a Momin for his brother in the apparent absence’’.⁹⁶³

و منها عن الصادق ع قال: دعاء الرجل لأخيه بظهر الغيب يُدر الرزق و يدفع المكروه.

And from it, from Al-Sadiq^{-asws} having said: ‘The supplication of a man for his brother in the apparent absence pulls the sustenance and repels the abhorrence’’.⁹⁶⁴

و منها عن النبي ص ما من مؤمن دعا للمؤمنين إلا و ردّ الله عليه مثل الذي دعا لهم به من كل مؤمن و مؤمنة مضى من أول الدهر أو هو آت إلى يوم القيامة

And from it, from the Prophet^{-saww}: ‘There is none from a believer supplicating for the believers except and Allah^{-azwj} Responds to him similar to which he had supplicated for them with, from every believing man and believing woman of the past from the beginning of time, or yet to come up to the Day of Qiyamah!

وَ إِنَّ الْعَبْدَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ فَيَقُولُ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ يَا رَبِّ هَذَا الَّذِي كَانَ يَدْعُو لَنَا فَيَسْتَجِيبُهُمُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ فَيُنْجُو.

And a servant would be Commanded with to the Hellfire on the Day of Qiyamah, so the believing men and the believing woman will say, ‘O Lord^{-azwj}! This is the one who supplicated

⁹⁶¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 a

⁹⁶² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 b

⁹⁶³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 c

⁹⁶⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 d

for us!' So, Allah^{-azwj} Mighty and Majestic would Intercede for them regarding him, and he would be rescued!"⁹⁶⁵

وَمِنْهَا مَا مُلْخِصُّهُ عَنْ زَيْدِ الرَّسِيِّ قَالَ: كُنْتُ مَعَ مُعَاوِيَةَ بْنِ وَهَبٍ فِي الْمَوْقِفِ فَمَا رَأَيْتُهُ يَدْعُو لِنَفْسِهِ بِحَرْفٍ وَاحِدٍ وَ رَأَيْتُهُ يَدْعُو لِرَجُلٍ رَجُلٍ مِنَ الْأَفَاقِ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ حَتَّى أَفَاضَ النَّاسُ

And from it is what has been summarised from Zayd Al Narsy who said,

'I was with Muawiya Bin Wahb in the pausing station (of Hajj). I did not see him supplicate for himself with one word, and I saw him supplicating for man by man, from the afflictions, with their names and names of their fathers, until the people dispersed.

فَقُلْتُ لَهُ يَا عَمَّ لَقَدْ عَجِبْتُ مِنْكَ وَ مِنْ إِبْتَارِكَ إِخْوَانَكَ عَلَى نَفْسِكَ فِي مِثْلِ هَذَا الْمَوْضِعِ

I said to him, 'O uncle! I am surprised from you and from your preferring your brothers over your own self in the likes of this place!'

فَقَالَ لَا تَعْجَبْ فَإِنِّي سَمِعْتُ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ- جَعَفَرَ الصَّادِقِ ع وَ إِلَّا صَمَّتْ أُذُنَا مُعَاوِيَةَ وَ عَمِيَّتْ عَيْنَاهُ وَ لَا نَأْتِيهِ شَفَاعَةُ مُحَمَّدٍ ص إِنْ لَمْ أَكُنْ سَمِعْتُ مِنْهُ وَ هُوَ يَقُولُ

He said, 'Do not be surprised, for I heard my Master and Master of every believing man and believing woman, Ja'far Al-Sadiq^{-asws}, or else may the ears of Muawiya be deafened, and his eyes be blinded, and may he not achieve intercession of Muhammad^{-saww}, if I did not happen to have heard from him^{-asws}, and he^{-asws} said: -

مَنْ دَعَا لِأَخِيهِ الْمُؤْمِنِ بِظَهْرِ الْعَيْبِ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الدُّنْيَا يَا عَبْدَ اللَّهِ وَ لَكَ مِائَةٌ أَلْفٍ ضِعْفٍ مَا طَلَبْتَ لِأَخِيكَ

'One who supplicates for his Momin brother in the apparent absence, an Angels from sky of the world calls out to him, 'O servant of Allah^{-azwj}, and for you is a hundred thousand multiple of what you have sought for your brother!'

وَ يُنَادِيهِ مَلَكٌ مِنَ السَّمَاءِ الثَّانِيَةِ يَا عَبْدَ اللَّهِ وَ لَكَ مِائَتِي [مِائَتًا] أَلْفٍ ضِعْفٍ مَا دَعَوْتَ

And an Angels calls out to him from the second sky, 'O servant of Allah^{-azwj}, and for you is two hundred thousand multiple of what you have supplicated for!'

وَ هَكَذَا كُلُّ سَمَاءٍ يُزَادُ فِيهَا مِائَةٌ أَلْفٍ إِلَى السَّمَاءِ السَّابِعَةِ فَيُنَادِيهِ مَلَكٌ يَا عَبْدَ اللَّهِ وَ لَكَ سَبْعُمِائَةٍ أَلْفٍ ضِعْفٍ مَا دَعَوْتَ

And like that is every sky, there is increases in it one hundred thousand up to the seventh sky. An Angels calls out to him: 'O servant of Allah^{-azwj}, and for you is seven hundred thousand multiple of what you have supplicated for!'

فَيُنَادِيهِ اللَّهُ سُبْحَانَهُ أَنَا الْعَبْدُ لَا أَفْتَقِرُ يَا عَبْدِي لَكَ أَلْفُ أَلْفٍ ضِعْفٍ مَا دَعَوْتَ

⁹⁶⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 e

Allah^{-azwj} Calls out to him: “I^{-azwj} am the rich. I^{-azwj} will not be impoverished! O My^{-azwj} servant, for you is a million multiple of what you have supplicated for!”

فَانظُرْ أَيْنَ أَكْثَرَ يَا ابْنَ أَخِي مَا اخْتَرْتُهُ أَنَا لِنَفْسِي أَوْ مَا اخْتَرْتُهُ أَنْتَ لِي.

Look, where is more, O son of my brother? What I have chosen for myself or what you are choosing for me?”⁹⁶⁶

23- تم، فلاح السائل بالإسناد إلى التلعكبري عن محمد بن محمد بن أحمد الصفواني قال حدثنا أبي عن أبيه عن جده عن صفوان عن عبد الله بن سنان قال: مررت بعبد الله بن جندب فرأيتُه قائماً على الصفا وكان شيخاً كبيراً فرأيتُه يدعو ويقول في دعائه اللهم فلان بن فلان اللهم فلان بن فلان اللهم فلان بن فلان ما لم أحصهم كثرة

(The book) ‘Falah Al Saail’ – By the chain to Al Tal’ukbary, from Muhammad Bin Muhammad Al Hasany, from Muhammad Bin Ahmad Al Safwany who said, ‘It is narrated to us from my father, from his father, from his grandfather, from Safwan, from Abdullah Bin Sinan who said,

‘I passed by Abdullah Bin Jundab. I saw him standing upon Al Safa, and he was an old man. I saw him supplication and saying in his supplication, ‘O Allah^{-azwj}, so and so, son of so and so! O Allah^{-azwj}, so and so, son of so and so! O Allah^{-azwj}, so and so, son of so and so!’ So many times, I could not count.

فَلَمَّا سَلَّمَ قُلْتُ لَهُ يَا عَبْدَ اللَّهِ لَمْ أَرَ مَوْفِعاً طُفُّ أَحْسَنَ مِنْ مَوْفِعِكَ إِلَّا أَبِي نَعِمْتُ عَلَيْكَ خَلَّةً وَاحِدَةً

When he had greeted, I said to him, ‘O servant of Allah^{-azwj}, I have not seen at all anyone pausing more excellently than your pausing, except that I hold one flaw upon you!’

فَقَالَ لِي وَ مَا الَّذِي نَعِمْتُ عَلَيَّ

He said to me, ‘And what is that flaw upon me?’

فَقُلْتُ لَهُ تَدْعُو لِلْكَثِيرِ مِنْ إِخْوَانِكَ وَ لَمْ أَسْمَعْكَ تَدْعُو لِنَفْسِكَ شَيْئاً

I said to him, ‘You supplicated for many of your brothers and I did not hear you supplicating for anything for yourself!’

فَقَالَ لِي يَا عَبْدَ اللَّهِ سَمِعْتُ مَوْلَانَا الصَّادِقَ ع يَقُولُ مَنْ دَعَا لِأَخِيهِ الْمُؤْمِنِ بِظَهْرِ الْعَيْبِ نُودِيَ مِنْ أَعْنَانِ السَّمَاءِ لَكَ يَا هَذَا مِثْلُ مَا سَأَلْتَ فِي أَخِيكَ وَ لَكَ مِائَةٌ أَلْفٍ ضِعْفٍ مِثْلِهِ

He said to me, ‘O Abdullah! I heard our Master Al-Sadiq^{-asws} saying: ‘One who supplicates for his Momin brother in the apparent absence, will be called to from areas of the sky: ‘O you, for you is similar to what you have asked for regarding your brother, and for you is one hundred thousand multiple similar to it!’

⁹⁶⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 f

فَلَمْ أُحِبَّ أَنْ أَتْرَكَ مِائَةَ أَلْفٍ ضِعْفٍ مَضْمُونَةٌ بِوَاحِدَةٍ- لَا أَدْرِي يُسْتَجَابُ أَمْ لَا.

So, I did not like to neglect one hundred thousand multiple to include only one, I don't know when it would be Answered or not!"⁹⁶⁷

24- تم، فلاح السائل بالإسناد إلى جَدِّي أَبِي جَعْفَرٍ رَحِمَهُ اللهُ مِمَّا بَرَّوْهُ بِإِسْنَادِهِ إِلَى ابْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللهِ ص مَنْ قَالَ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كَتَبَ اللهُ لَهُ بِكُلِّ مُؤْمِنٍ خَلَقَهُ اللهُ مُنْذُ خَلَقَ اللهُ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ حَسَنَةً وَحَا عَنهُ سَيِّئَةً وَرَفَعَ لَهُ دَرَجَةً.

(The book) 'Falah Al Saail' – By the chain to my grandfather Abu Ja'far, may Allah^{-azwj} Mercy him, from what he reported by his chain to Ibn Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al-Husayn Bin Saeed, from Ali Bin Mahziyar,

'From Suleyman son of Ja'far^{-asws}, from his father^{-asws} having said: 'Rasool-Allah^{-azwj} said: 'One who says, 'O Allah^{-azwj}, Forgive for the believing men and the believing women!', Allah^{-azwj} Writes for a good deed him, for every Momin Allah^{-azwj} has Created Adam^{-as} up to establishment of the Hour, and Deletes an evil deed from him, and Raises a rank for him".⁹⁶⁸

وَالْإِسْنَادُ عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زَكَرِيَّا صَاحِبِ السَّابِرِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِذَا قَالَ الرَّجُلُ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَجَمِيعِ الْأَمْوَاتِ رَدَّ اللهُ عَلَيْهِ بِعَدَدِ مَا مَضَى وَ مَنْ بَقِيَ مِنْ كُلِّ إِنْسَانٍ دَعْوَةٌ.

And by the chain, from Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Zakariya companion of Al Sabiry, from a man,

'From Abu Abdullah^{-asws} having said: 'When the man says, 'O Allah^{-azwj}, Forgive for the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and entirety of the dead', Allah^{-azwj} will Respond to him a supplication, with the number of the ones in the past, and ones remaining, from every human being".⁹⁶⁹

25- ختص، الإختصاص ابنُ الْوَلِيدِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: كَانَ عَيْسَى بْنُ أَعْيَنَ إِذَا حَجَّ فَصَارَ إِلَى الْمُؤَقَّبِ أَقْبَلَ عَلَى الدُّعَاءِ لِإِخْوَانِهِ حَتَّى يُفِيضَ النَّاسُ فَيَقْبَلُ لَهُ تُنْفِقُ مَالَكَ وَ تُتْعَبُ بَدَنَكَ حَتَّى إِذَا صِرْتَ إِلَى الْمَوْضِعِ الَّذِي يُبْتِ فِيهِ الْحَوَائِجُ إِلَى اللهِ أَقْبَلْتَ عَلَى الدُّعَاءِ لِإِخْوَانِكَ وَ تَتْرَكَ نَفْسَكَ

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Sa'ad, from Muhammad Bin Isa, from Ibn Abu Umeyr, from one of his companions who said,

'It was so, when Isa Bin Ayn performed Hajj, he came to the pausing stop. He went on to supplicate for his brethren until the people dispersed. It was said to him, 'You have spent your wealth and fatigued your body until you have come to the place you spent the night in for the needs to Allah^{-azwj}. You went on to supplicate for your brethren and have neglected yourself!'

فَقَالَ إِنِّي عَلَى يَقِينٍ مِنْ دُعَاءِ الْمَلِكِ لِي وَ فِي شَكٍّ مِنَ الدُّعَاءِ لِنَفْسِي.

⁹⁶⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 23

⁹⁶⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 24 a

⁹⁶⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 24 b

He said, 'I am upon certainty from the supplication of an Angel for me, and am in doubt from the supplication for myself!'⁹⁷⁰

26- إختصاص أحمد بن محمد بن القاسم الكوفي عن علي بن محمد بن يعقوب عن علي بن الحسن بن فضال عن علي بن أسباط عن إبراهيم بن أبي البلاد أو عبد الله بن جندب قال: كنت في الموقف فلما أفضت لقيت إبراهيم بن شعيب فسألته عليه و كان مصاباً بإحدى عينيه و إذا عينه الصريحة حمراء كما علقه دم فقلت له قد أصبت بإحدى عينيك و أنا مشفق لك على الأخرى فلو قصرت من البلاء قليلاً

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad Bin Al Qasim Al Kufy, from Ali Bin Muhammad Bin Yaqoub, from Ali Bin Al-Hassan Bin Fazzal, from Ali Bin Asbaat, from Ibrahim Bin Abu Al Balaad, or Abdullah Bin Jundab who said,

'I was in the pausing station (of Hajj). When I left, I met Ibrahim Bin Shueyb. I greeted unto him, and he had been afflicted with one of his eyes, and behold, his healthy eye was red, as if it had a blood clot. I said to him, 'You had been afflicted with one of your eyes and I feel pity for you upon the other. If only you could lessen from the affliction a little (by supplicating)!'

قَالَ لَا وَاللَّهِ يَا أَبَا مُحَمَّدٍ مَا دَعَوْتُ لِنَفْسِي الْيَوْمَ بِدَعْوَةٍ

He said, 'No, by Allah^{-azwj}, O Abu Muhammad! I have not supplicated for myself today with any supplication'.

فَقُلْتُ فَلِمَنْ دَعَوْتُ

I said, 'For whom did you supplicate?'

قَالَ دَعَوْتُ لِإِخْوَانِي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ دَعَا لِأَخِيهِ بَطْنِ الْعَيْبِ وَكَلَّ اللَّهُ بِهِ مَلَكًا يَقُولُ وَ لَكَ مِثْلَهُ فَأَرَدْتُ أَنْ أَكُونَ إِذَا أَدْعُو لِإِخْوَانِي وَ يَكُونُ الْمَلَكُ يَدْعُو لِي لِأَنِّي فِي شَاكٍ مِنْ دُعَائِي لِنَفْسِي وَ لَسْتُ فِي شَاكٍ مِنْ دُعَاءِ الْمَلَكِ لِي.

He said, 'I have supplicated for my brothers. I head Abu Abdullah^{-asws} saying: 'One who supplicates for his brother in the apparent absence, Allah^{-azwj} Allocates and Angel with him saying: 'And for you is like it!' So I wanted that I should rather be supplicating for my brethren, and that Angel would supplicate for me, because I am in doubt from my supplication for myself (being Answered or no), and I am not in doubt from a supplication of the Angel for me!'⁹⁷¹

⁹⁷⁰ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 25

⁹⁷¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 26

باب 27 الاجتماع في الدعاء و التأمين على دعاء الغير و معنى آمين و فضله و معنى التأوه

CHAPTER 27 – THE GATHERING FOR THE SUPPLICATION, AND THE SAYING OF ‘AMEEN’ UPON SUPPLICATION BY OTHERS, AND MEANING OF ‘AMEEN’, AND ITS MERIT, AND THE MEANING OF GROANING

1- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُه عن الرجل يدعو و حوله إخوانه يحبّ عليهم أن يؤمّنوا

(The book) ‘Qurb Al Isnaad’ –

Ali, from his brother (Al-Kazim^{asws}), he said, ‘I ask him^{asws} about the man supplicating and his brothers are around him. Is it obligatory upon them that they should be saying, ‘Ameen’?’

قَالَ إِنَّ شَاءُوا فَعَلُوا وَ إِنْ شَاءُوا سَكَتُوا فَإِنْ دَعَا وَ قَالَ لَهُمْ أَمِنُوا وَجِبَ عَلَيْهِمْ أَنْ يَفْعَلُوا.

He^{asws} said: ‘If they like they can do so, and if they like, they can be silent. If he supplicates and says to them, ‘Say Ameen!’ , it is obligated upon them to do so’.⁹⁷²

2- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري عن عمّار بن عمّار بن عليّ بن عمّار بن يزيد عن الحسين بن قارن رفعه إلى أبي عبد الله ع قال: إنَّ تفسير قولك آمين ربّ أفعّل.

(The book) ‘Ma’any Al Akhbaar’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Umar Bin Ali Bin Umar Bin Yazeed, from Al-Husayn Bin Qarin raising it to,

Abu Abdullah^{asws} said: ‘Interpretation of your word, ‘Ameen’ is, ‘Lord^{azwj}, Do it!’⁹⁷³

وَ فِي حَدِيثٍ آخَرَ أَنَّ آمِينَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ.

And in another Hadeeth: ‘Ameen is a Name from Names of Allah^{azwj} Mighty and Majestic!’⁹⁷⁴

3- مع، معاني الأخبار الحسين بن أحمد العلوي عن محمد بن همام عن عليّ بن الحسين عن جعفر بن يحيى الخزازي عن أبي إسحاق الخزازي عن أبيه قال: دخلت مع أبي عبد الله ع على بعض مواليه يعودوه فرأيت الرجل يكثر من قول آه فقلت له يا أخي ادكّر ربك و استعنت به

(The book) ‘Ma’any Al Akhbaar’ – Al-Husayn Bin Ahmad Al Alawy, from Muhammad Bin Hammam, from Ali Bin Al-Husayn, from Ja’far Bin Yahya Al Khuzaie, from Abu Is’haq Al Khuzaie, from his father who said,

‘I, along with Abu Abdullah^{asws}, entered to see one of his^{asws} friends to console him. I saw the man frequenting from the word, ‘Aah!’ I said to him, ‘O my brother! Remember your Lord^{azwj} and Cry out to Him^{azwj} for Help!’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ آه اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ قَالَ آه فَقَدْ اسْتَعَانَ بِاللَّهِ تَبَارَكَ وَ تَعَالَى.

⁹⁷² Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 1

⁹⁷³ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 2 a

⁹⁷⁴ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 2 b

Abu Abdullah^{-asws} said: ‘Surely ‘Aah’ is a Name from Names of Allah^{-azwj} Mighty and Majestic. The one who says, ‘Aah’ has crying for Help to Allah^{-azwj} Blessed and Exalted!’⁹⁷⁵

4- ثواب الأعمال ماجيلويته عن عمته عن البرقي عن محمد بن علي عن يونس بن يعقوب عن عبد الأعلى عن أبي عبد الله ع قال: ما اجتمع أربعة قط على أمر واحد فدعوا إلا تفرقوا عن إجابة.

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abdul A’ala,

‘From Abu Abdullah^{-asws} having said: ‘No four (persons) would gather at all upon one matter, so they supplicate except they would separate from having been Answered!’⁹⁷⁶

5- من خط الشهيد فُدس سره عن أبي زهير قال: خرجنا مع رسول الله ص ذات ليلة فأتينا على رجل قد ألح في المسألة فوقف النبي ص ليسمع منه فقال ص أوجب أن يجنبتم

From the handwriting of Al Shaheed, may his soul be sanctified, from Abu Zaheyr who said,

‘We went out with Rasool-Allah^{-saww} one night. We came to a man who was being insistent in the asking. The Prophet^{-saww} paused to listen from him. He^{-saww} said: ‘It is obligatory that he concludes’.

فقال رجل من القوم بأي شيء يجنبتم

A man from the group said, ‘By which thing should he conclude?’

فقال بآمين إذا حتم بآمين فقد أوجب

He^{-saww} said: ‘With (saying) ‘Ameen’! When he ends with ‘Ameen’, so he has obligated (the Response)!’

فأنصرف الرجل الذي سأل النبي ص فأتى الرجل فقال له الحتم يا فلان بآمين وأبشروا.

The man who has asked the Prophet^{-saww}, left and came to the ma. He said to him, ‘O so and so! Conclude with (saying) ‘Ameen’ and receive glad tidings!’⁹⁷⁷

6- دعوات الرائددي، كان الصادق ع إذا حزبه أمر جمع النساء والصبيان ثم دعا وأمنوا.

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Sadiq^{-asws} was such, whenever a matter grieved him, would gather the women and the children, then he^{-asws} would supplicate and they would (say) ‘Ameen’.⁹⁷⁸

⁹⁷⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 3

⁹⁷⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 4

⁹⁷⁷ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 5

⁹⁷⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 6 a

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعُ أَرْبَعُونَ رَجُلًا فِي أَمْرٍ وَاحِدٍ إِلَّا اسْتَجَابَ اللَّهُ تَعَالَى لَهُمْ حَتَّىٰ لَوْ دَعَوْا عَلَىٰ جَبَلٍ لَأَنزَلُوهُ.

And the Prophet^{-saww} said: ‘Four men will not gather regarding one matter except Allah^{-azwj} the Exalted would Answer for them, to the extent that even if they were to supplicate upon a mountain, they would move it!’⁹⁷⁹

⁹⁷⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 6 b