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Bismillah and its interpretation

Summary:

The first Verse of the Holy Quran contains three Isms of Allah^{-azwj}, Allah, Ar-Rahmab and Ar-Rahim. It's a blessed Verse Revealed by Allah^{-azwj} and it is highly recommended, in Ahadith, to seek Allah^{-azwj}'s Blessings through its recitation prior to engaging in any kind of act, i.e., from the rituals of worship or daily tasks and under all conditions:

الزمخشري في (ربيع الأبرار): عن النبي (صلى الله عليه و آله): «لا يرد دعاء أوله بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنِ أَمْتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ، وَ هُمْ يَقُولُونَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَتَنْتَقِلُ حَسَنَاتُهُمْ فِي الْمِيزَانِ، فَتَقُولُ الْأُمَمُ: مَا أَرْجَحُ مَوَازِينَ أُمَّةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آله)؛ فَيَقُولُ الْأَنْبِيَاءُ: إِنْ ابْتَدَأَ كَلَامُهُمْ ثَلَاثَةَ أَسْمَاءٍ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى، لَوْ وَضَعَتْ فِي كِفَّةِ الْمِيزَانِ، وَ وَضَعَتْ سِيغَاتِ الْخَلْقِ فِي كِفَّةٍ أُخْرَى، لَرَجَحَتْ حَسَنَاتُهُمْ».

Al-Zamakshary in 'Rab'i Al-Abraar',

(It has been narrated) from the Prophet^{-saww}: 'Don't leave out calling at its beginning - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, for my^{-saww} community would be coming on the Day of Judgement, and they would be saying: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ so their deeds would become heavier upon the Scale. The (other) communities would be saying, 'What outweighed the Scale of the community of Muhammad^{-saww}?' The Prophets^{-as} would be saying: 'They initiated their speech with three Names from the Names of Allah^{-azwj}. If these were to be placed upon one hand of the Scale, and the sins of (all) of the creatures were to be placed upon the other hand, their deeds would outweigh their (sins)'.¹

The Meanings of the words of Bismillah:

وفي كتاب التوحيد باسناده إلى صفوان بن يحيى عن حدثه عن أبي عبد الله عليه السلام انه سئل عن بسم الله الرحمن الرحيم ؟ فقال: الباء بهاء الله والسين سناء الله والميم ملك الله،

And in the book of *Tawheed* by its chain to Al-Safwan Bin Yahya from the one who narrated it to him:

(It has been narrated) from Abu Abdullah^{-asws} where he questioned about ***In the Name of Allah the Beneficent, the Merciful [1:1]***, 'He^{-asws} said: 'The 'Ba' is for *Bahauallah* (Beauty of Allah^{-azwj}) and the 'Seen' is for *Sanauallah* (The Splendour of Allah^{-azwj}) and the 'Meem' is for *Mulkullah* (The Kingdom of Allah^{-azwj})'.

قال: قلت لله؟ قال: الالف آلاء الله على خلقه من النعيم بولايتنا، اللام الزام الله خلقه ولايتنا

He (the narrator) said, 'I said, '(What about) 'Allah?' He^{-asws} said: 'The 'Alif' stands for the Favours (آلاء) of Allah^{-azwj} to His^{-azwj} creatures which He^{-azwj} has Graced by our^{-asws} *Wilayah*; and 'Laam' is (الزام) Necessitation by Allah^{-azwj} our^{-asws} *Wilayah* upon His^{-azwj} creatures '.

¹ (ربيع الأبرار 2: 336)

قلت، فالهاء؟ قال: هو ان لمن خالف محمدا وآل محمد صلوات الله عليهم، قلت: الرحمن، قال بجميع العالم قلت: الرحيم؟ قال: بالمؤمنين خاصة.

I said: '(What about) 'Lah? (the distraction from the Path)?' He^{-asws} said: 'It is for the one who opposes Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}'. I said: 'الرَّحْمَنُ' The Most Merciful?' He^{-asws} said: 'To the whole world'. I said: 'الرَّحِيمُ' The Most Merciful?' He^{-asws} said: 'To the Momineen in particular'.²

The Interpretation (Tafseer) of Bay Ism Allah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [1:1]

In the Name of Allah, the Beneficent, the Merciful [1:1]

و عنه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: أخبرنا أحمد بن محمد ابن سعيد مولى بني هاشم، عن علي بن الحسن بن فضال، عن أبيه،

And from him who said, 'It was narrated to us by Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ahmad Bin Muhammad Ibn Saeed, a slave of the Clan of Hashim, from Ali Bin Al Husayn Bin Fazl, from his father who said,

قال: سألت الرضا علي بن موسى (عليه السلام) عن بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فقال: «معنى قول القائل: بِسْمِ اللَّهِ، أي: أسمى على نفسي سمة من سمات الله عز و جل و هي العبادة». قال: فقلت له: و ما السمة؟ قال: «العلامة».

'I asked Al-Reza Ali^{-asws} Bin Musa^{-asws} about 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', so he^{-asws} said: 'The meaning of 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', 'I name upon myself a Name from the Names of Allah^{-azwj} Mighty and Majestic', and it is the worship'. So I said, 'And what is the name?' He^{-asws} said: '(Its) Sign'.³

عن عيسى بن عبدالله، عن أبيه، عن جده، عن علي (عليه السلام)، قال: بلغه أن أناسا ينزعون بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فقال: «هي آية من كتاب الله، أنساهم إياها الشيطان».

From Isa Bin Abdullah, from his father, from his grandfather, from;

(Imam) Ali^{-asws} has said: 'It reached him^{-asws} that they had removed بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ **In the Name of Allah the Beneficent, the Merciful [1:1]**, so he^{-asws} said: 'It is a Verse from the Book of Allah^{-azwj}, the Satan^{-la} made them remove it' (when general Muslims recite second verse in Salat they omit Bismillah).⁴

و في الحديث عن مولى الأمة و إمامها أمير المؤمنين علي بن أبي طالب (عليه السلام) أن عبدالله بن عباس جاءه (عليه السلام) يسأله عن تفسير القرآن، فوعده بالليل، فلما حضر قال: «ما أول القرآن؟». قال: الفاتحة. قال: «و ما أول الفاتحة؟» قال: بِسْمِ اللَّهِ. قال: «و ما أول بسم الله؟». قال: بِسْمِ اللَّهِ. قال: «و ما أول بسم؟». قال: الباء، فجعل (عليه السلام) يتكلم في الباء طول الليل، فلما قرب الفجر قال: «لو زادنا الليل لزدنا».

² Tafseer Noor Al Saqalayn CH 1 – H 47

³ معاني الأخبار: 1 / 3

⁴ (تفسير العياشي 1: 12 / 21).

And in the Hadeeth, from Master^{-asws} of the community and its Imam^{-asws} Amir-Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} that: 'Abdullah Bin Abbas came to him^{-asws} asking him^{-asws} about interpretation of the Quran. So, he^{-asws} gave him an appointment at night. When he came, he said, 'What is the first (start) of the Quran?' He^{-asws} said: 'Al-Fatiha'. He said, 'And what is the start of Al-Fatiha?' He^{-asws} said: 'Bismillah' (In the Name of Allah^{-azwj}). He said, 'And what is the start of Bismillah?' He^{-asws} said: 'Bism' (In the Name). He said, 'And what is the start of 'Bism'?' He^{-asws} said: 'The 'Ba'. And he^{-asws} went on to speak about the 'Ba' for most of the night. When it was near to the dawn, he^{-asws} said: 'Had the night increased for us, I^{-asws} would increase more (of this explanation)'.⁵

وباسناده إلى امير المؤمنين عليه السلام انه قال وقد سئل ما الفائدة في حروف الهجاء فقال على عليه السلام ما من حرف الا وهو اسم من اسماء الله عزوجل.

By its chain up to Amir-ul-Momineen^{-asws} who^{-asws} when asked: 'What is the benefit of the letters of the Alphabet?' So, Ali^{-asws} said: 'There is not a (single) letter from the letters (of the Arabic Alphabet) but it is a Name from the Names of Allah^{-azwj} the Mighty the Majestic'.⁶

Also see an additional Hadith in Appendix I:

Mertis of Bismillah:

و روي عن النبي (صلى الله عليه و آله) قال: «من قرأ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بنى الله له في الجنة سبعين ألف قصر من ياقوتة حمراء، في كل قصر سبعون ألف بيت من لؤلؤة بيضاء، في كل بيت سبعون ألف سرير من زبرجدة خضراء، فوق كل سرير سبعون ألف فراش من سندس و إستبرق، و عليه زوجة من حور العين، و لها سبعون ألف ذؤابة، مكللة بالدر و الياقوت،

And it has been reported from the Prophet^{-saww} having said: Whoever recites 'بسم الله الرحمن الرحيم', Allah^{-azwj} would Build for him in the Paradise seventy thousand castles of red rubies. In each castle would be seventy thousand houses of white pearls. In each house would be seventy thousand beds of green emeralds. On top of each of the beds would be mattresses of silk and brocade upon which would be a wife from the beautiful Houries, and she would have seventy thousand locks of hair crowned with coral and rubies.

مكتوب على خدها الأيمن: محمد رسول الله، و على خدها الأيسر: علي ولي الله، و على جبينها الحسن، و على ذقنها: الحسين، و على شففتيها: بسم الله الرحمن الرحيم». قلت: يا رسول الله، لمن هذه الكرامة؟ قال: لمن يقول بالحرمة و التعظيم: بسم الله الرحمن الرحيم».

It will be written on her (Houries) right cheek, 'محمد رسول الله' (Muhammad^{-saww} the Rasool^{-saww} of Allah^{-azwj}), and upon her left cheek, 'علي ولي الله' (Ali^{-asws} the Guardian from Allah^{-azwj}), and upon her forehead, 'الحسن' (Al-Hassan^{-asws}), and upon her chin, 'الحسين' (Al-Husayn^{-asws}), and upon her lips, 'بسم الله الرحمن الرحيم'. I said, 'O Rasool^{-saww} of Allah^{-azwj}! For whom would be this Prestige?' He^{-saww} said: 'For the one who says, 'بسم الله الرحمن الرحيم' with sanctity and veneration'.⁷

⁵ (الصرط المستقيم 1: 219).

⁶ Tafseer Noor Al Saqalayn CH 1 – H 43

⁷ (جامع الأخبار: 42).

وَقَالَ الْحَسَنُ [بْنُ عَلِيٍّ] ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِنَّ «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» آيَةٌ مِنْ فَاتِحَةِ الْكِتَابِ، وَ هِيَ سَبْعُ آيَاتٍ تَمَامُهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

And Al-Hassan^{asws} Bin Ali^{asws} said that Amir-Al-Momineen^{asws} said: 'The Verse بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (*In the Name of Allah the Beneficent, the Merciful [1:1]*) is one of the Verses of the 'Opening of the Book' which consists of seven Verses, including this one.

[قَالَ]: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِي: يَا مُحَمَّدُ «وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ» فَأَقْرَدَ الْإِمَامِينَ [عَلِيٍّ] بِفَاتِحَةِ الْكِتَابِ، وَ جَعَلَهَا بِإِزَاءِ الْقُرْآنِ الْعَظِيمِ وَ إِنَّ فَاتِحَةَ الْكِتَابِ أَشْرَفُ مَا فِي كُنُوزِ الْعَرْشِ.

I have heard Rasool-Allah^{saww} say: 'Allah^{azwj} Said to me, 'O Muhammad^{saww} **And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran [15:87]**. Allah^{azwj} Referred to it separately in the Opening of the Book and Made it special to the Magnificent Quran and this Opening of the Book is from the treasures of the Throne.'

وَ إِنَّ اللَّهَ تَعَالَى خَصَّ بِهَا مُحَمَّدًا ص وَ شَرَفَهُ [بِهَا] وَ لَمْ يُشْرِكْ مَعَهُ فِيهَا أَحَدًا مِنْ أَنْبِيَائِهِ مَا خَلَا سُلَيْمَانَ ع فَإِنَّهُ أُعْطَاهُ مِنْهَا «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» أَلَا تَرَى أَنَّهُ يُحْكِي عَنْ بَلْقِيسَ حِينَ قَالَتْ: «إِنِّي أَلْقِي إِلَيْكِ كِتَابٌ كَرِيمٌ إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

Allah^{azwj} Bestowed a special Favour on Muhammad^{saww} with it and did not let anyone else from the Prophets^{as} have a share in it except for Prophet Sulayman^{as} as He^{azwj} Gave him^{as} «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» (*In the Name of Allah the Beneficent, the Merciful [1:1]*) from this. Do you not see when he^{as} wrote to Bilquis and she said, **She said: O you Chiefs! An honourable letter has been delivered to me [27:29] It is from Sulayman, and it is in the Name of Allah, the Beneficent, the Merciful? [27:30]**

أَلَا فَمَنْ قَرَأَهَا مُعْتَقِدًا لِمَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، مُتَقَادًا لِأَمْرِهِمْ، مُؤْمِنًا بِظَاهِرِهِمْ وَ بَاطِنِهِمْ، أُعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ بِكُلِّ حَرْفٍ مِنْهَا حَسَنَةً، كُلُّ حَسَنَةٍ مِنْهَا أَفْضَلُ لَهُ مِنَ الدُّنْيَا وَ مَا فِيهَا - مِنْ أَصْنَافِ أَمْوَالِهَا وَ خَيْرَاتِهَا

Indeed! So, the one who recites this and believes in the Wilayah of Muhammad^{saww} and his^{saww} Pure Progeny^{asws}, and believes in their manifest and hidden matters, then Allah^{azwj} Mighty and Majestic will Give him a Reward for every letter of it, each of which will be better than this world and whatever is in it from the varieties of its wealth and (all of) its goodness.

وَ مَنِ اسْتَمَعَ قَارِنًا يُقْرؤها - كَانَ لَهُ قَدْرٌ ثُلُثُ مَا لِلْقَارِي، فَلْيَسْتَكْبِرْ أَحَدُكُمْ مِنْ هَذَا الْخَيْرِ الْمُعْرَضِ لَكُمْ، فَإِنَّهُ غَنِيمَةٌ لَا يَذْهَبُ أَوَانُهُ، فَتَبَقَى فِي قُلُوبِكُمُ الْحَسَنَةُ.

And the one who listens intently to a reciter reciting it, would have for him a third of what is for the reciter. Therefore, let each one of you attain a good deal from this goodness shown to you, for it is a booty the season of which will not be passing away, in case regret remains in your heart (of noting benefiting from its recitations).¹⁸

و قال النبي (صلى الله عليه و آله): «إذا مر المؤمن على الصراط، فيقول: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أطفئ لى النار، و تقول: جز - يا مؤمن - فإن نورك قد أطفأ لى».

⁸ Tafseer Imam Hassan Al Askari^{asws} – S 10

And the Prophet^{-saww} said: 'When a *Momin* would pass upon the Bridge (Al-Siraat), he would be saying, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 'In the Name of Allah^{-azwj}, the Beneficent, the Merciful', it would extinguish a flame of the Fire, and it would say: 'Hurry, O *Momin*, for your radiance is extinguishing my flames'.⁹

و قال النبي (صلى الله عليه وآله): «إذا قال المعلم للصبي: [قل:] بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [فقال الصبي: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ] كتب الله براءة للصبي، و براءة لأبويه، و براءة للمعلم [من النار]».

And the Prophet^{-saww} said: 'When the teacher says to the young boy, 'Say, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', so the young boy says, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, Allah^{-azwj} Decrees remoteness from the Fire for the young boy, and remoteness for his father, and remoteness for the teacher (from the Fire of Hell)'.¹⁰

عنه: بإسناده عن محمد بن الحسين، عن محمد بن حماد بن زيد، عن عبدالله بن يحيى الكاهلي، عن أبي عبدالله (عليه السلام)، قال: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أقرب إلى اسم الله الأعظم من ناظر العين إلى بياضها».

From him, by his chain, from Muhammad Bin Al-Husayn, from Muhammad Bin Hamaad Bin Zayd, from Abdullah Bin Yahya Al-Kahily, (who has narrated):

'Abu Abdullah^{-asws} has said: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is closer to the Most Magnificent Name of Allah^{-azwj} (*Al-Ism Al-A'azam*) than the vision of the eye is to its whiteness (very close)'.¹¹

وَ بَيِّنًا الْإِسْنَادِ قَالَ قَالَ مَنْ ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الطَّعَامِ لَمْ يُسْأَلْ عَنْ نَعِيمِ ذَلِكَ أَبَدًا .

And by this chain, said,

'He^{-asws} said: 'The one who mentions Allah^{-azwj} Mighty and Majestic (*Bismillah*) upon the meal would not be Questioned about that Bounty, ever!'¹²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ دَاوُدَ بْنِ فَرْقَدٍ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) ضَمِنْتُ لِمَنْ يُسَمِّي عَلَى طَعَامِهِ أَنْ لَا يَسْتَكْبِرَ مِنْهُ فَقَالَ لَهُ ابْنُ الْكَوَّاءِ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَكَلْتُ الْبَارِحَةَ طَعَامًا فَسَمَّيْتُ عَلَيْهِ وَ آذَانِي فَقَالَ لَعَلَّكَ أَكَلْتَ الْوَأَنَا فَسَمَّيْتُ عَلَى بَعْضِهَا وَ لَمْ تُسَمِّ عَلَى بَعْضٍ يَا لَكُفْ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} guarantee for the one who Names (*Bismillah*) upon his meal that he would not complain from it'. So Ibn Al-Kawwa said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! I did eat a meal yesterday and I had Named (*Bismillah*) over it, and it harmed me'. So, he^{-asws} said: 'Perhaps you had a variety, so you Named upon some of it and did not Name upon some, O dimwit!'¹³

In addition to Bismillah, who say Alhamdolillah hay Rabiul Allameen:

⁹ (جامع الأخبار: 42).

¹⁰ (جامع الأخبار: 42).

¹¹ (التّهذيب 2: 1159 /289).

¹² Al Kafi – V 6 – The Book of Foodstuffs Ch 47 H 6

¹³ Al Kafi – V 6 – The Book of Foodstuffs Ch 47 H 18

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ كَلْبِ بْنِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الرَّجُلَ الْمُسْلِمَ إِذَا أَرَادَ أَنْ يَطْعَمَ طَعَامًا فَأَهْوَى يَدَيْهِ فَقَالَ بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ غَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ قَبْلَ أَنْ تَصِلَ اللَّقْمَةُ إِلَى فِيهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from kuleyb Al Asady,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Muslim man, when he intends to eat food, so he extends his hand, so he says, 'In the Name of Allah^{-azwj} and the Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds', Allah^{-azwj} Mighty and Majestic Forgives for him before the morsel arrives to his mouth'.¹⁴

Bismillah for the Protection and Safety:

عدة من أصحابنا عن سهل بن زيادة عن ادريس الحارثي عن محمد بن سنان عن مفضل بن عمر قال: قال أبو عبد الله عليه السلام: احتجبوا من الناس كلهم بيسم الله الرحمن الرحيم ويقل هو الله أحد، اقرأها عن يمينك وعن شمالك ومن بين يديك ومن خلفك ومن فوقك ومن تحتك، وإذا دخلت على سلطان جائر فأقرأها حين تنظر إليه ثلاث مرات، واعقد بيدك اليسرى ثم لا تفارقها حتى تخرج من عنده.

A number of our companions from Sahl Bin Ziyad, from Idrees Al-Harisy, from Muhammad Bin Sinan, from MufazzAl-Bin Umar who said:

Abu Abdullah^{-asws} said: 'Protect yourselves from all the people by بسم الله الرحمن الرحيم and by **Say He Allah is One**"[112:1]. Recite these on your right and on your left and on your front and on your back and above your (head) and below (on your feet). And if you have to go to an unjust authority (Sultan), then recite these three times when you see him, and close your left fist, then do not open it until you come out from his presence'.¹⁵

Two Ahadith on seeking protection and relief from Bismillah are cited in Appendix II.

A Believer is rebuked when forgetting Bismillah when initiating a task:

وفيه عن الصادق عليه السلام حديث طويل وفيه، ولربما ترك بعض شيعتنا في افتتاح أمره بسم الله الرحمن الرحيم فيمتحنه الله عزوجل بمكروه لينبهه على شكر الله تبارك وتعالى والثناء عليه، ويمحق عنه وصمة تقصيره عند تركه قول بسم الله الرحمن الرحيم.

And in it from Al-Sadiq^{-asws}, a lengthy *Hadeeth* and in it is: 'Perhaps some of our Shiites would ignore the recitation of بسم الله الرحمن الرحيم at the start of an affair, Allah^{-azwj} the Mighty the Majestic would Test him so that he would thank Allah^{-azwj} Blessed and High, and Praise Him^{-azwj}, and that would destroy the stigma of his negligence in the recitation of ' بسم الله الرحمن الرحيم'.¹⁶

Further Ahadith are cited in Appendix III.

¹⁴ Al Kafi – V 6 – The Book of Foodstuffs Ch 47 H 7

¹⁵ Tafseer Noor Al Saqalayn CH 1 – H 18

¹⁶ Tafseer Noor Al Saqalayn CH 1 – H 20

Appendix I: Names of Allah^{-azwj} and Derivatives:

علي بن إبراهيم، عن أبيه، عن النضر بن سويد، عن هشام بن الحكم أنه سأل أبا عبد الله عليه السلام عن أسماء الله واشتقاقها: الله مما هو مشتق؟ قال: فقال لي: يا هشام الله مشتق من إله والاله يقتضي مألوهها والاسم غير المسمى، فمن عبد الاسم دون المعنى فقد كفر ولم يعبد شيئاً، ومن عبد الاسم والمعنى فقد كفر وعبد اثنين، ومن عبد المعنى دون الاسم فذاك التوحيد أفهمت يا هشام؟ قال: فقلت: زدني

Ali Bin Ibrahim, from his father, from Al-Nazar Bin Suweyd, from Hisham Bin Al-Hakam, who says:

'I asked Abu Abdullah^{-asws} about the Names of Allah^{-azwj} and their Derivatives, 'From what has 'Allah' been derived from?' He^{-asws} said to me: 'O Hisham! 'Allah' has been derived from 'Ilah' and 'Alaah' which necessitates a worshipper and the Name is not the same as the Named. So, the one who worships the Name without the Meaning, so he has blasphemed and has not worshipped anything. And the one who worships the Name and the Meaning, so he has blasphemed as he has worshipped two. And the one who has worshipped the Meaning without the Name, so that is the Oneness (*Al-Tawheed*). Do you understand, O Hisham?' I said, 'Increase it for me'.

قال: إن لله تسعة وتسعين اسماً فلو كان الاسم هو المسمى لكان كل اسم منها إلهاً ولكن الله معنى يدل عليه بهذه الأسماء وكلها غيره، يا هشام الخبز اسم للمأكل والماء اسم للمشروب والثوب اسم للملبوس والنار اسم للمحرق أفهمت يا هشام فهما تدفع به وتناضل به أعداءنا والمتخذين مع الله عزوجل غيره؟ قلت: نعم، قال: فقال: نفعك الله به وثبتك يا هشام،

He^{-asws} said: 'Allah^{-azwj} has ninety-nine Names. Had every Name been (the same as) the Named, then every one of them would be a god, but Allah^{-azwj} is Evidenced by these Names, and all of these are other than Him^{-azwj}. O Hisham! The 'Bread' is a name of a food and the 'Water' is the name of a drink, and the 'Cloth' is a name of the garment, and the 'Fire' is a name of the incinerators. Do you understand, O Hisham with an understanding by which you can defend against, and struggle against our^{-asws} enemies, and those that take someone else along with Allah^{-azwj}?' I said, 'Yes'. He^{-asws} said: 'May Allah^{-azwj} benefit you by it and Keep you to be steadfast, O Hisham'.

قال هشام فوالله ما قهرني أحد في التوحيد حتى قمت مقامي هذا.

Hisham said, 'By Allah^{-azwj}! No one was able to defeat me regarding Oneness (*Al-Tawheed*) until he were to stand in this place of mine (reach to my level of understanding)'¹⁷.

Appendix II: Seeking Protection and Relief from Bismillah

الْبَلَدُ، وَ الْجَنَّةُ، وَ الْجَنَّةُ الْأَمَانِ وَ الْمَلْحَقَاتُ، دُعَاءُ آخِرُ لِلْسَّجَادِ ع- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ وَ الْحَمْدُ حَقُّهُ كَمَا يَسْتَحِقُّهُ حَمْدًا كَثِيرًا وَ أَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

(The books) 'Al Balad', and 'Junnat Al Amaan', and 'Al Mulhaqaat' –

'Another supplication of Al-Sajjad^{-asws} – 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! The Praise is for Allah^{-azwj}, and the Praise is His^{-azwj} right just as He^{-azwj} deserves it,

¹⁷ Al Kafi - H 230

abundant Praise! And I seek Refuge with Him^{-azwj} from evil of my soul **The self is an enjoiner with the evil except what my Lord has Mercy on. [12:53]!**

وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِي يَرِيدُنِي ذَنْبًا إِلَىٰ ذَنْبِي وَأَخْتَرُ بِهِ مِنْ كُلِّ جَبَّارٍ فَاجِرٍ وَ سُلْطَانٍ جَائِرٍ وَ عَدُوِّ قَاهِرٍ

And I seek Refuge with Him^{-azwj} from the evil of Satan^{-la} Who increases me in sins to my sins, and I Protect myself by Him^{-azwj} from every immoral tyrant and tyrannical ruler, and subduing enemy!

اللَّهُمَّ اجْعَلْنِي مِنْ جُنْدِكَ فَإِنَّ جُنْدَكَ هُمُ الْعَالِيُونَ وَ اجْعَلْنِي مِنْ حِزْبِكَ فَإِنَّ حِزْبَكَ هُمُ الْمُفْلِحُونَ وَ اجْعَلْنِي مِنْ أَوْلِيَاءِكَ فَإِنَّ أَوْلِيَاءَكَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَخْزُونَ

O Allah^{-azwj}! Make me from one of Your^{-azwj} soldiers, for Your^{-azwj} soldiers are the victorious, and Make me from one of Your^{-azwj} parties, for Your^{-azwj} party is successful, and Make me from Your^{-azwj} friends, for Your^{-azwj} friends, there will neither be fear upon them nor will they be grieving!

اللَّهُمَّ أَصْلِحْ لِي دِينِي فَإِنَّهُ عِصْمَةُ أَمْرِي وَ أَصْلِحْ لِي آخِرَتِي فَإِنَّهَا دَارُ مَقْرَبِي وَ إِلَيْهَا مِنْ مُجَاوَرَةِ اللَّقَامِ مَقْرَبِي وَ اجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَ الْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

O Allah^{-azwj}! Rectify my religion for me for it is a protection of my affairs, and Rectify my Hereafter for me for it is a house of my settlement, and to it the vicinity of the common people as my refuge, and Make the life as an increase for me in every good, and the death as comfort for me from every evil!

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ تَمِّمِ عِدَّةَ الْمُرْسَلِينَ وَ عَلَىٰ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ أَصْحَابِهِ الْمُتَّحِينَ وَ هَبْ لِي فِي الثَّلَاثَةِ ثَلَاثًا لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَ لَا هَمًّا إِلَّا فَرَجْتَهُ وَ لَا هَمًّا إِلَّا أَذْهَبْتَهُ وَ لَا عَدُوًّا إِلَّا دَفَعْتَهُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww}, last of the Prophets^{-as} and completion of number of the Messengers^{-as}, and upon his^{-saww} Progeny^{-asws}, the goodly, the pure, and his^{-saww} selected companions, and Grant to me three (things) during the Tuesday not leaving any sin for me except Forgive it, nor any worry except Relieve it, nor any sadness except Remove it, nor enemy except Repel him!

بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَ السَّمَاءِ أَسْتَدْفِعُ كُلَّ مَكْرُوهٍ أَوْلُهُ سَخَطُهُ وَ أَسْتَجْلِبُ كُلَّ حُبُوبٍ أَوْلُهُ رِضَاؤُهُ فَاحْتِمِ لِي مِنْكَ بِالْغُفْرَانِ يَا وَدِيَّ الْإِحْسَانِ.

In the Name of Allah^{-azwj}, best of the Names! In the Name of Allah^{-azwj} Lord^{-azwj} of the earth and the sky! I seek repelling of every abhorrence its beginning is His^{-azwj} Annoyance, and I seek to attract every loved thing its beginning is His^{-azwj} Satisfaction, so End for me with the Forgiveness from You^{-azwj}, O Guardian of the favours!¹⁸

قَالَ سَلْمَانُ فَلْتُ عَلِمَنِي [عَلِمَنِي] الْكَلَامَ يَا سَيِّدَتِي فَقَالَتْ إِنَّ سَرَكَ أَنْ لَا يَمْسَكَ أَدَى الْحُمَى مَا عِشْتَ فِي دَارِ الدُّنْيَا فَوَاطِبَ عَلَيْهِ

¹⁸ Bihar Al-Anwaar V 87 – The Book Salat – Ch 102 H 27

و هو ما قال رجل للصادق (عليه السلام): يا بن رسول الله، دلني على الله ما هو، فقد أكثر علي المجادلون و حيروني؟ فقال له: يا عبدالله، هل ركبت سفينة قط؟ قال: نعم. فقال: هل كسرت بك، حيث لا سفينة تنجيك، و لا سباحة تغنيك؟ قال: نعم.

And it is what a man said to Al-Sadiq^{asws}, O son^{asws} of Rasool-Allah^{saww}! Point me to Allah^{azwj}, what is He^{azwj}, for the debaters are numerous against me and they are confusing me?' So he^{asws} said to him: 'O servant of Allah^{azwj}! Have you every sailed a ship at all?' He said, 'Yes'. He^{asws} said: 'Has it ever broken with you where there is no (other) ship to save you, nor could the swimming (to the shore) suffice you?' He said, 'Yes'.

قال الصادق (عليه السلام): فهل تعلق قلبك هنالك أن شيئا من الأشياء قادر على أن يخلصك من ورطتك؟ قال: نعم. قال الصادق (عليه السلام): فذلك الشيء هو الله، القادر على الإنجاء حيث لا منجي، و على الإغاثة حيث لا مغيث.

He^{asws} said: 'So did your heart attach over there, that there is something from the things which has the ability upon finishing you from your predicament?' He said, 'Yes'. Al-Sadiq^{asws} said: 'So that thing, He^{azwj} is Allah^{azwj}, the One Able upon the rescuing when there is no Rescuer, and upon the helping when there is no helper'.

ثم قال الصادق (عليه السلام): و لربما ترك بعض شيعتنا في افتتاح أمره بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فيمتحنه الله عز و جل بمكروه، لينبئه على شكر الله تبارك و تعالی و الثناء عليه، و يمحق عنه وصمة تقصيره، عند تركه قول: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

Then Al-Sadiq^{asws} said: 'And sometimes one of our^{asws} Shias neglects during the beginning of his affair (saying) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, so Allah^{azwj} Mighty and Majestic Tests him with an abhorrence in order to alert him upon the thanking Allah^{azwj} Blessed and High and the Laudation upon Him^{azwj}, and delete from him the stigma of his shortcoming during his neglect of the words 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ'.

قال: و قام رجل إلى علي بن الحسين (عليه السلام) فقال: أخبرني ما معنى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ؟ فقال علي بن الحسين (عليه السلام): حدثني أبي، عن أخيه الحسن، عن أبيه أمير المؤمنين (عليه السلام): أن رجلا قام إليه، فقال: يا أمير المؤمنين، أخبرني عن بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ما معناه؟ فقال: إن قولك: الله، أعظم اسم من أسماء الله عز و جل، و هو الاسم الذي لا ينبغي أن يسمى به غير الله، و لم يتسم به مخلوق.

He^{asws} said: 'And a man stood up to Ali^{asws} Bin Al-Husayn^{asws} and he said, 'Inform me, what is the meaning of 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ'? So Ali^{asws} Bin Al-Husayn^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} brother Al-Hassan^{asws}, from his^{asws} father Amir Al-Momineen^{asws} that a man stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform me about 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', what is its meaning?' He^{asws} said: 'Your word, 'Allah', is the most Magnificent Name from the Names of Allah^{azwj} Mighty and Majestic, and it is the Name which is not befitting that any other than Allah^{azwj} should be named with, and a creature cannot be named with it'.

فقال الرجل: فما تفسير قول الله؟ قال: هو الذي يتأله إليه عند الحوائج و الشدائد كل مخلوق، عند انقطاع الرجاء من جميع من [هو] دونه، و تقطع الأسباب من كل ما سواه، و ذلك [أن] كل مترس في هذه الدنيا، و متعظم فيها، و إن عظم غناه و طغيانه، و كثرت حوائج من دونه إليه،

So, the man said, 'what is the interpretation of the word 'Allah'?' He^{asws} said: 'He^{azwj} the One who is restored to during the needs and the difficulties by every creature, during the cutting-off of the hopes from the entirety of the ones who are besides Him^{azwj}, and the reasons are cut off from everyone who is besides Him^{azwj}, and that is because every

presider in this world and the one who is magnified therein, his riches are great and (so is) his tyranny, and the needs of the ones to him get broken.

فإنهم سيحتاجون حوائج [لا يقدر عليها هذا المتعظم، وكذلك هذا المتعظم يحتاج حوائج] لا يقدر عليها، فينقطع إلى الله عند ضرورته وفاقته، حتى إذا كفى همه، عاد إلى شركه.

Thus, they are placing their needs to this presider who has no ability upon it. And similar to that, this presider (himself) is needy of the needs, not having ability over it. So, he cuts-off to Allah^{-azwj} (from the others) during his necessity and his destitution until when his worries are suffice with, he return to thanking Him^{-azwj}.

أما تسمع الله عز و جل يقول: قُلْ أَرَأَيْتُمْ إِنْ أَنَا كُنتُمْ عَذَابُ اللَّهِ أَوْ أَنتُمْ السَّاعَةُ أَعْبُرَ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ بَلْ إِنَّمَا تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَ تَتَّسَبُونَ مَا تُشْرِكُونَ

But, have you not heard Allah^{-azwj} Mighty and Majestic Saying **Say: Tell me if the Punishment of Allah should Seize you or the Hour should come upon you, will you call (on others) besides Allah, if you are truthful [6:40] But, (to) Him you should call upon, so He Removes that for which you pray if He so Desires and you forget what you set up (with Him) [6:41].**

فقال الله جل و عز لعباده: أيها الفقراء إلى رحمتي، إني قد ألزمتكم الحاجة إلي في كل حال، و ذلة العبودية في كل وقت، فإني فافزعوا في كل أمر تأخذون و ترجون تمامه و بلوغ غايته، فإني إن أردت أن أعطيكم، لم يقدر غيري على منعمكم، و إن أردت أن أمنعكم، لم يقدر غيري على إعطائكم، فأنا أحق من يسأل، و أولى من تضرع إليه.

So, Allah^{-azwj} Majestic and Mighty Said to His^{-azwj} servants: “O you who crave for My^{-azwj} Mercy! I^{-azwj} have Necessitated the need to Me^{-azwj} during every state, and the humiliation of the slavery during every time. Therefore, to Me^{-azwj} you should be panicking regarding every matter you are taking to and wishing for its completion and reaching its end. So, I^{-azwj}, If I^{-azwj} so Intend to, I^{-azwj} shall Give you. There is no one who is able upon preventing you apart from Me^{-azwj}. And if I^{-azwj} Intend to Prevent (from) you, there is no one able upon giving you apart from Me^{-azwj}. Thus, I^{-azwj} am the most rightful One to be asked, and the foremost of the One to be invoked to”.

فقولوا عند افتتاح كل أمر صغير أو عظيم بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أي: استعين على هذا الأمر، الذي لا تحق العبادة لغيره، إلا له، المحيىب إذا دعى، المعيث إذا استغيث، الرحمن الذي يرحم يسط الرزق علينا، الرحيم بنا في أدياننا، و دنيانا، و آخرتنا، خفف علينا الدين، و جعله سهلا خفيفا، و هو يرحمنا بتمييزنا من أعدائه».

Therefore, you should be saying at the beginning of every matter, little or large, ‘ بسم الله ، i.e., I seek assistance upon this matter of the One^{-azwj} Who, there is none who is rightful of the worship except for Him^{-azwj}, the Answerer when He^{-azwj} is supplicated to, the Helper when He^{-azwj} is cried for help to, the Beneficent Who has been Merciful by extending the sustenance upon us, the Merciful with us in our Religion and our world, and our Hereafter, Lightened the Religion upon us, and Made it to be easy, light, and He^{-azwj} has been Merciful to us by Distinguished us from His^{-azwj} enemies.

ثم قال: «قال رسول الله (صلى الله عليه و آله): من حزنه أمر تعاطاه فقال: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ و هو مخلص الله، و يقبل بقلبه إليه، لم ينفك من إحدى اثنتين: إما بلوغ حاجته في الدنيا، و إما يعد له عند ربه و يدخر له، و ما عند الله خير و أبقى للمؤمنين».

Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'The one whom the matter of his transaction grieves him, so he says 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', and he is sincere to Allah^{-azwj}, and he turns to Him^{-azwj} with his heart, would not be detached from one of the two – either the accomplishment of his need in the world, or it would be counted for him in the Presence of his Lord^{-azwj} and hoarded for him (in the Hereafter); and whatever is in the Presence of Allah^{-azwj} is better and more lasting for the *Momineen*'.²⁰

In another Hadith,

لقد دخل عبدالله بن يحيى على أمير المؤمنين (عليه السلام)، و بين يديه كرسي، فأمره بالجلوس عليه، فجلس عليه، فمال به حتى سقط على رأسه، فأوضح عن عظم رأسه، و سال الدم، فأمر أمير المؤمنين (عليه السلام) بماء، فغسل عنه ذلك الدم. ثم قال: ادن مني، [فدنا منه] فوضع يده على موضحته، و قد كان يجد من ألمها ما لا صبر له معه، و مسح يده عليها و تغل فيها، حتى اندمل و صار كأنه لم يصبه شيء قط.

Abdullah Bin Yahya had come over to Amir Al-Momineen^{-asws}, and in front of him^{-asws} was a chair. So he^{-asws} instructed him to be seated upon it. He sat upon it, and it inclined with him until he fell upon his head, and it exposed a bone from his head, and the blood flowed. So Amir Al-Momineen^{-asws} ordered for the water and what that blood off from him, then said: 'Come near me^{-asws}'. So he went closer, and he^{-asws} placed his^{-asws} hand upon his injury - and he had found such pain what he could not be patient upon - and he^{-asws} wiped his^{-asws} hand upon it and applied spittle in it, until it healed and came to be as if nothing had hit him at all.

و قال أمير المؤمنين (عليه السلام): يا عبدالله، الحمد لله الذي جعل تمحيص ذنوب شيعتنا في الدنيا بمحنتهم، لتسلم لهم طاعاتهم، و يستحقوا عليها ثوابها.

And Amir Al-Momineen^{-asws} said: 'O Abdullah! The Praise is for Allah^{-azwj} Who Made a scrutiny of the sins of our^{-asws} Shias in the world with their ordeals, it order to safeguard their obedience and they would be deserving of its Rewards upon it'.

فقال عبدالله بن يحيى: يا أمير المؤمنين، و إنا لا نجازى بذنوبنا إلا في الدنيا؟ قال: نعم، أما سمعت قول رسول الله (صلى الله عليه و آله): الدنيا سجن المؤمن، و جنة الكافر. إن الله تعالى طهر شيعتنا من ذنوبهم في الدنيا بما يبتليهم به من المحن، و بما يغفره لهم، فإن الله تعالى يقول: وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَ يَغْفُوا عَنْ كَثِيرٍ حتى إذا وردوا يوم القيامة، توفرت عليهم طاعاتهم و عباداتهم.

So, Abdullah Bin Yahya said, 'O Amir Al-Momineen^{-asws}! And we would not be chastised for our sins except in the world?' He^{-asws} said: 'Yes. Have you not heard the words of Rasool-Allah^{-saww}: 'The world is a prison for the Momin and a garden for the disbeliever?' Allah^{-azwj} the Exalted Cleans our^{-asws} Shias from their sins in the world with what He^{-azwj} Afflicts them with, from the adversities, and by what (sins) He^{-azwj} Forgives for them, as Allah^{-azwj} the Exalted is Saying **And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults) [42:30]**, until when they return on the Day of Judgment, (the Rewards of) their obedient acts and their worship would be made available to them.

و إن أعداءنا يجازيهم عن طاعة تكون في الدنيا منهم- و إن كان لا وزن لها، لأنه لا إخلاص معها- حتى إذا وافوا القيامة، حملت عليهم ذنوبهم، و بغضهم لمحمد و آله (صلوات الله عليهم أجمعين) و خيار أصحابه، فقدفوا في النار.

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And (as for) our^{-asws} enemies, they would be Recompensed of the obedient acts which happen from them in the world - and even if there was no weight to it, because there would not be sincerity with it – until when they come on the (Day of) Judgment, their sins would be loaded upon them, and (as well as) their hatred for Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and the good ones of his^{-saww} companions, so they would be flung into the Fire’.

فقال عبدالله بن يحيى: يا أمير المؤمنين، قد أفدتني و علمتني، فإن رأيت أن تعرفني ذنبي الذي امتنحت به في هذا المجلس، حتى لا أعود إلى مثله؟ فقال: تركك حين جلست أن تقول: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فجعل الله ذلك لسهوك عما ندبت إليه تحميصاً بما أصابك، أما علمت أن رسول الله (صلى الله عليه وآله) حدثني، عن الله عز وجل أنه قال: كل أمر ذي بال لم يذكر فيه اسم الله، فهو أبتى؟

So, Abdullah Bin Yahya said, ‘O Amir Al-Momineen^{-asws}! You^{-asws} have benefited me and taught me. So if you^{-asws} see fit if you^{-asws} could introduce me to my sin which I was Tested with in this sitting, until I do not repeat to the likes of it?’ He^{-asws} said: ‘You neglected, when you sat down, that you should be saying ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’, so Allah^{-azwj} Made that, for your forgetfulness from what you lamented to Him^{-azwj}, as a of what hit you. But, do you not know that Rasool-Allah^{-saww} narrated to me^{-asws} from Allah^{-azwj} Mighty and Majestic that He^{-azwj} Said: “Every matter of significance in which the Name of Allah^{-azwj} is no mentioned, so it would be cut off (unaccomplished)?’.

فقلت: بلى – بأبي أنت و أمي – لا أتركها بعدها. قال: إذن تحظى و تسعد.

So I said, ‘Yes, by my father and my mother (being sacrificed for) you^{-asws} – I will not neglect it after (this)’. He^{-asws} said: ‘Then you would be fortified and happy’.

قال عبدالله بن يحيى: يا أمير المؤمنين، ما تفسير بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ؟ قال: إن العبد إذا أراد أن يقرأ، أو يعمل عملاً، فيقول: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أي بهذا الاسم أعمل هذا العمل، فكل عمل يعمل، يبدأ فيه ب بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فإنه مبارك له فيه.»

Abdullah Bin Yahya said, ‘O Amir Al-Momineen^{-asws}! What is the interpretation of ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’? He^{-asws} said: ‘The servant, when he wants to recite, or do a deed, so he is saying, ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’, i.e. ‘It is by this Name I am doing this deed’, so every deed he does beginning with ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’, so there would be Blessings for him in it’.²¹

²¹ التفسير المنسوب إلى الإمام العسكري (عليه السلام): 7 / 22