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AL-KAFI

ج 2

Volume 2

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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الدُّعَاءِ

THE BOOK OF SUPPLICATION (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

بَابُ فَضْلِ الدُّعَاءِ وَالْحَثِّ عَلَيْهِ

Chapter 1 – The merits of the supplication and the urging upon it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ قَالَ هُوَ الدُّعَاءُ وَ أَفْضَلُ الْعِبَادَةِ الدُّعَاءُ قُلْتُ إِنَّ إِبْرَاهِيمَ لِأَوَاهٍ حَلِيمٌ قَالَ الْأَوَاهُ هُوَ الدُّعَاءُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Saying [40:60] **surely those who are too proud to worship Me shall soon enter Hell abased**. It (worship) is the supplication, and the most superior of the (acts of) worship, is the supplication'. I said, '[9:114] **most surely Ibrahim was very tender-hearted, forbearing**'. He^{asws} said: 'His tender-heartedness, it is (a reference to) the supplication'.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ ابْنِ مَحْبُوبٍ جَمِيعًا عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَيُّ الْعِبَادَةِ أَفْضَلُ فَقَالَ مَا مِنْ شَيْءٍ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ يُسْأَلَ وَ يُطْلَبَ مِمَّا عِنْدَهُ وَ مَا أَحَدٌ أَبْغَضَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِمَّنْ يَسْتَكْبِرُ عَنْ عِبَادَتِهِ وَ لَا يُسْأَلَ مَا عِنْدَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail and Ibn Mahboub, altogether from Hanan Bin Sadeyr, from his father who said,

'I said to Abu Ja'far^{asws}, 'Which of the (acts of) worship is most superior?' So he^{asws} said: 'There is none from the things more superior in the Presence of Allah^{azwj} Mighty and Majestic that He^{azwj} should be asked and sought from for what is with Him^{azwj}. There is no one more Hateful to Allah^{azwj} Mighty and Majestic than the one who is too arrogant from worshipping Him^{azwj} and he does not ask for what is with Him^{azwj}'.²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مُبَسَّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي يَا مُبَسَّرُ ادْعُ وَ لَا تَقُلْ إِنَّ الْأَمْرَ قَدْ فُرِعَ مِنْهُ إِنَّ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مَنَزَلَةً لَا تَنَالُ إِلَّا بِمَسْأَلَةٍ وَ لَوْ أَنَّ عَبْدًا سَدَّ فَاهُ وَ لَمْ يُسْأَلْ لَمْ يُعْطَ شَيْئًا فَسَلْ يَا مُبَسَّرُ إِنَّهُ لَيْسَ مِنْ بَابٍ يُقْرَعُ إِلَّا يُوشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Muyassir Bin Abdul Aziz,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} said to me: 'O Muyassir! Supplicate and do not say that the matter has already been decided. In the Presence of Allah^{azwj} Might and Majestic there is a status which cannot be achieved except by asking (for it), and if a servant was to close his mouth and not ask, he would not be

¹ Al Kafi V 2 – The Book Of Supplication CH 1 H 1

² Al Kafi V 2 – The Book Of Supplication CH 1 H 2

Given a thing. Therefore ask, you will be Given. O Muyassir! There is no door which is knocked upon except it is imminent that it would be opened for its comer'.³

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ لَمْ يَسْأَلِ اللَّهَ عَزَّ وَجَلَّ مِنْ فَضْلِهِ فَقَدْ افْتَقَرَ .

Humejd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who does not ask Allah^{azwj} Mighty and Majestic of His^{azwj} Grace, so he would become poor'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ ادْعُ وَلَا تَقُلْ قَدْ فُرِعَ مِنَ الْأَمْرِ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Supplicate and do not say that the matter has already been decided, for the supplication, it is the worship. Allah^{azwj} Mighty and Majestic is Saying **[40:60] surely those who are too proud to worship Me shall soon enter Hell abased.** And Said **[40:60] Call upon Me, I will Answer you'**.⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ سَيْفِ الثَّمَارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ عَلَيْكُمْ بِالدُّعَاءِ فَإِنَّكُمْ لَا تَقْرُبُونَ بِمِثْلِهِ وَلَا تَتْرَكُوا صَغِيرَةً لَصِغَرِهَا أَنْ تَدْعُوا بِهَا إِنَّ صَاحِبَ الصَّغَارِ هُوَ صَاحِبُ الْكِبَارِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Sayf Al Tammar who said,

'I heard Abu Abdullah^{asws} saying: 'It is upon you to supplicate as you will not get closer (to Allah^{azwj}) with anything similar to it, nor should you neglect supplicating for a small (thing) due to its smallness. He^{azwj} is the Owner of the small as well as the big (things)'.⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ رَجُلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الدُّعَاءُ هُوَ الْعِبَادَةُ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي الْأَيَّةُ ادْعُ اللَّهَ عَزَّ وَجَلَّ وَلَا تَقُلْ إِنَّ الْأَمْرَ قَدْ فُرِعَ مِنْهُ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Ubeyd Bin Zurara, from his father, from a man who said,

'Abu Abdullah^{asws} said: 'The supplication, it is the worship which Allah^{azwj} Mighty and Majestic Spoke of **[40:60] surely those who are too proud to worship Me** – the Verse. Supplicate to Allah^{azwj} Mighty and Majestic and do not say that the matter has already been decided'.

³ Al Kafi V 2 – The Book Of Supplication CH 1 H 3

⁴ Al Kafi V 2 – The Book Of Supplication CH 1 H 4

⁵ Al Kafi V 2 – The Book Of Supplication CH 1 H 5

⁶ Al Kafi V 2 – The Book Of Supplication CH 1 H 6

قَالَ زُرَّارَةُ إِنَّمَا يَعْنِي لَا يَمْتَنَعُ إِيمَانُكَ بِالْقَضَاءِ وَالْقَدْرِ أَنْ تُبَالِغَ بِالدُّعَاءِ وَتَجْتَهِدَ فِيهِ أَوْ كَمَا قَالَ .

Zurara (the narrator) said, 'But rather, it means that your belief in the Ordainment and the Pre-determination would not prevent you that you should speak with the supplication and strive in his, or just as he^{asws} said'.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي الْأَرْضِ الدُّعَاءُ وَ أَفْضَلُ الْعِبَادَةِ الْعِفَافُ قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) رَجُلًا دَعَاءً .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The most Beloved of the deeds to Allah^{azwj} Mighty and Majestic in the earth, is the supplication, and the most superior of the (acts of) worship is the chastity'. He^{asws} said: 'And Amir Al-Momineen^{asws} was a (frequently) supplicating person'.⁸

بَابُ أَنَّ الدُّعَاءَ سِلَاحُ الْمُؤْمِنِ

Chapter 2 – The supplication is a weapon of the *Momin*

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَ عَمُودُ الدِّينِ وَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The supplication is a weapon of the *Momin* and a pillar of the Religion, and a Light of the skies and the earth'.⁹

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) الدُّعَاءُ مَفَاتِيحُ النَّجَاحِ وَ مَقَالِيدُ الْفَلَاحِ وَ خَيْرُ الدُّعَاءِ مَا صَدَرَ عَنْ صَدْرٍ تَقِيٍّ وَ قَلْبٍ تَقِيٍّ وَ فِي الْمُنَاجَاةِ سَبَبُ النَّجَاةِ وَ بِالْإِخْلَاصِ يَكُونُ الْخَلَاصُ فَإِذَا اشْتَدَّ الْفَرْخُ قَالَى اللَّهُ الْمَفْرُخُ .

And by this chain,

'He^{asws} said: 'The supplications are the keys to achievement and collars of the success, and the best of the supplication is what is generated by a clean chest and a fearful heart'.¹⁰

وَ بِإِسْنَادِهِ قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أ لَا أَدْلُكُمْ عَلَى سِلَاحٍ يُنْجِيكُمْ مِنْ أَعْدَائِكُمْ وَ يُدِرُّ أَرْزَاقَكُمْ قَالُوا بَلَى قَالَ تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ وَ النَّهَارِ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ .

And by his chain,

⁷ Al Kafi V 2 – The Book Of Supplication CH 1 H 7

⁸ Al Kafi V 2 – The Book Of Supplication CH 1 H 8

⁹ Al Kafi V 2 – The Book Of Supplication CH 2 H 1

¹⁰ Al Kafi V 2 – The Book Of Supplication CH 2 H 2

'He^{asws} said: 'The Prophet^{saww} said: 'Indeed! Shall I^{saww} point you all to a weapon to save you from your enemies and generate your sustenance?' So they said, 'Yes'. He^{saww} said: 'You should be supplicating to your Lord^{azwj} by the night and the day, for a weapon of the Believers, it is the supplication'.¹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) الدُّعَاءُ تُرْسُ الْمُؤْمِنِ وَ مَتَى نُكْثِرُ قَرَعَ الْبَابُ يُفْتَحُ لَكَ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The supplication is a shield of the *Momin*, and when the door is knocked upon frequently, it would be opened for you'.¹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الرَّضَا (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ فَقِيلَ وَ مَا سِلَاحُ الْأَنْبِيَاءِ قَالَ الدُّعَاءُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from one of our companions,

(It has been narrated) from Al-Reza^{asws} having frequently said to his^{asws} companions: 'It is upon you to be with a weapon of the Prophets^{as}'. So it was said, 'What is a weapon of the Prophets^{as}? He^{asws} said: 'The supplication'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي سَعِيدٍ الْجَلِّيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ الدُّعَاءَ أَنْفَذُ مِنَ السِّنَانِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abu Saeed Al Bajaly who said,

'Abu Abdullah^{asws} said: 'The supplication is more piercing than the spear-heads'.¹⁴

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الدُّعَاءُ أَنْفَذُ مِنَ السِّنَانِ الْحَدِيدِ .

From him, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The supplication is more piercing than the spear-heads of the iron'.¹⁵

¹¹ Al Kafi V 2 – The Book Of Supplication CH 2 H 3

¹² Al Kafi V 2 – The Book Of Supplication CH 2 H 4

¹³ Al Kafi V 2 – The Book Of Supplication CH 2 H 5

¹⁴ Al Kafi V 2 – The Book Of Supplication CH 2 H 6

¹⁵ Al Kafi V 2 – The Book Of Supplication CH 2 H 7

بَابُ أَنَّ الدُّعَاءَ يَرُدُّ الْبَلَاءَ وَ الْقَضَاءَ

Chapter 3 – The supplication can repel the affliction and the Ordainment

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ يَنْقُضُهُ كَمَا يَنْقُضُ السَّلْكَ وَ قَدْ أُبْرِمَ إِبْرَامًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman who said,

'I heard him^{asws} saying: 'The supplication repels the Ordainment and breaks it just as the rope does, and although it has been twirled and twisted (strong)'¹⁶

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ الدُّعَاءَ يَرُدُّ مَا قَدْ قُدِّرَ وَ مَا لَمْ يَقْدَرْ قُلْتُ وَ مَا قَدْ قُدِّرَ عَرَفْتُهُ فَمَا لَمْ يَقْدَرْ قَالَ حَتَّى لَا يَكُونَ .

From him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Umar Bin Yazeed who said,

'I heard Abu Al-Hassan^{asws} saying: 'The supplication repels what has been Pre-determined and what has not been Pre-determined'. I said, 'And what has been Pre-determined, I recognise it, so what has not been Pre-determined?' He^{asws} said: 'Until it does not happen'¹⁷

أَبُو عَلِيٍّ الْإِسْخَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ بَسْطَامِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ وَ قَدْ نَزَلَ مِنَ السَّمَاءِ وَ قَدْ أُبْرِمَ إِبْرَامًا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Bistam Al Zayyat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A supplication repels the Pre-determined (matters) and although it has descended from the sky and has been strengthened with a strengthening'¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي هَمَّامِ بْنِ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) إِنَّ الدُّعَاءَ وَ الْبَلَاءَ لَيَنْتَرِاقَانِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ الدُّعَاءَ لَيَرُدُّ الْبَلَاءَ وَ قَدْ أُبْرِمَ إِبْرَامًا .

Muhammad Bin Yahya, from Muhammad Bin Isa, from Abu Hammam Ismail Bin Hammad,

(It has been narrated) from Al-Reza^{asws} having said: 'Ali^{asws} Bin Al Husayn^{asws} said: 'The supplication and the affliction would both be together up to the Day of Judgment. The supplication repels the affliction and although it has been strengthened with a strengthening'¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ الدُّعَاءُ يَدْفَعُ الْبَلَاءَ النَّازِلَ وَ مَا لَمْ يَنْزَلْ .

¹⁶ Al Kafi V 2 – The Book Of Supplication CH 3 H 1

¹⁷ Al Kafi V 2 – The Book Of Supplication CH 3 H 2

¹⁸ Al Kafi V 2 – The Book Of Supplication CH 3 H 3

¹⁹ Al Kafi V 2 – The Book Of Supplication CH 3 H 4

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'The supplication repels the affliction, the descended one and what has not descended yet'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي أَلَا أَدُلُّكَ عَلَى شَيْءٍ لَمْ يَسْتَنْنِ فِيهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلْتُ بَلَى قَالَ الدُّعَاءُ يَرُدُّ الْقَضَاءَ وَ قَدْ أُبْرِمَ إِبْرَامًا وَ ضَمَّ أَصَابِعَهُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'He^{asws} said to me: 'Shall I^{asws} point you to something which Rasool-Allah^{azwj} did not make an exclusion in it?' I said, 'Yes'. He^{asws} said: 'A supplication repels the Ordainment and although it has been strengthened with a strengthening', and he^{asws} clasped his^{asws} fingers' (to demonstrate it).²¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الدُّعَاءُ يَرُدُّ الْقَضَاءَ بَعْدَ مَا أُبْرِمَ إِبْرَامًا فَأَكْثَرَ مِنَ الدُّعَاءِ فَإِنَّهُ مِفْتَاحُ كُلِّ رَحْمَةٍ وَ نَجَاحُ كُلِّ حَاجَةٍ وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِالدُّعَاءِ وَ إِنَّهُ لَيْسَ بَابٌ يُكْتَرُ قَرَعُهُ إِلَّا يُوْشِكُ أَنْ يَفْتَحَ لِصَاحِبِهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'A supplication repels the Ordained matter what has been strengthened with a strengthening, therefore frequent from the supplications for these are the keys to every Mercy and an achievement for every need, and whatever is with Allah^{azwj} cannot be attained except by the supplication; and there is no door which is frequently knocked upon except that it is imminent that it would be opened for its comer'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادٍ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) عَلَيْكُمْ بِالدُّعَاءِ فَإِنَّ الدُّعَاءَ لِلَّهِ وَ الطَّلَبَ إِلَى اللَّهِ يَرُدُّ الْبَلَاءَ وَ قَدْ فُذِّرَ وَ فَضِي وَ لَمْ يَبْقَ إِلَّا إِمْضَاؤُهُ فَإِذَا دُعِيَ اللَّهُ عَزَّ وَ جَلَّ وَ سُئِلَ صَرَفَ الْبَلَاءَ صَرْفَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Wallad who said,

'Abu Al-Hassan Musa^{asws} said: 'Upon you is with the supplication, for the supplicating to Allah^{azwj} and seeking to Allah^{azwj} repels the affliction and although it has been Pre-determined and there does not remain except for its coming to pass. So when Allah^{azwj} Mighty and Majestic is supplicated (to) and asked (from), He^{azwj} Dismisses the affliction with a Dismissal'.²³

الْحُسَيْنُ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيُدْفَعُ بِالدُّعَاءِ الْأَمْرَ الَّذِي عَلِمَهُ أَنْ يُدْعَى لَهُ فَيَسْتَجِيبُ وَ لَوْ لَا مَا وَفَّقَ الْعَبْدُ مِنْ ذَلِكَ الدُّعَاءِ لَأَصَابَهُ مِنْهُ مَا يَجْتَنُّهُ مِنْ جَدِيدِ الْأَرْضِ .

²⁰ Al Kafi V 2 – The Book Of Supplication CH 3 H 5

²¹ Al Kafi V 2 – The Book Of Supplication CH 3 H 6

²² Al Kafi V 2 – The Book Of Supplication CH 3 H 7

²³ Al Kafi V 2 – The Book Of Supplication CH 3 H 8

Al Husayn Bin Muhammad, raising it, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Repels due to the supplication, the matter which He^{azwj} Knows that it would be supplicated for, so He^{azwj} would Answer; and if the servant does not supplicate in accordance to that, he would be hit from it (the affliction) what would bend his face to the earth' (to humiliate him).²⁴

بَابُ أَنَّ الدُّعَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ

Chapter 4 – The supplication is a healing from every illness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ عَنْ عَلَاءِ بْنِ كَامِلٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (عَلَيْكَ بِالدُّعَاءِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Asbaat Bin Saalim, from Ala'a Bin Kaamil who said,

'Abu Abdullah^{asws} said to me: 'It is upon you with the supplication, for it is a healing from every illness'.²⁵

بَابُ أَنَّ مَنْ دَعَا اسْتُجِيبَ لَهُ

Chapter 5 – The one who supplicates, it would be Answered for him

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الدُّعَاءُ كَهْفُ الْإِجَابَةِ كَمَا أَنَّ السَّحَابَ كَهْفُ الْمَطَرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin isa, from Al Hassan Bin Ali, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The supplication and pleading before Allah for help is the means of its acceptance just as clouds are means of rain'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا أَبْرَزَ عَبْدٌ يَدَهُ إِلَى اللَّهِ الْعَزِيزِ الْجَبَّارِ إِلَّا اسْتَحْيَا اللَّهَ عَزَّ وَجَلَّ أَنْ يَرُدَّهَا صِفْرًا حَتَّى يَجْعَلَ فِيهَا مِنْ فَضْلِ رَحْمَتِهِ مَا يَشَاءُ فَإِذَا دَعَا أَحَدُكُمْ فَلَا يَرُدُّ يَدَهُ حَتَّى يَمْسَحَ عَلَى وَجْهِهِ وَرَأْسِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A servant would not bring out his hands to Allah^{azwj}, the Strong, the Compeller, except that Allah^{azwj} Mighty and Majestic would be too Embarrassed that He^{azwj} returns his hand empty until He^{azwj} Makes it to be in it from the Grace of His^{azwj} Mercy, whatever He^{azwj} so Desires to. So

²⁴ Al Kafi V 2 – The Book Of Supplication CH 3 H 9

²⁵ Al Kafi V 2 – The Book Of Supplication CH 4 H 1

²⁶ Al Kafi V 2 – The Book Of Supplication CH 5 H 1

whenever one of you supplicates, so he should not return his hand until he has wiped it upon his face and his head'.²⁷

بَابُ الْإِهَامِ الدُّعَاءِ

Chapter 6 – Inspiration for the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَلْ تَعْرِفُونَ طُولَ الْبَلَاءِ مِنْ قِصْرِهِ فَلْنَا لَا قَالَ إِذَا أَلْهَمَ أَحَدُكُمْ الدُّعَاءَ عِنْدَ الْبَلَاءِ فَاعْلَمُوا أَنَّ الْبَلَاءَ قَصِيرٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Abu Abdullah^{asws} said: 'Are you recognising the lengthening of the affliction from its shortening?' We said, 'No'. He^{asws} said: 'Whenever one of you is inspired for the supplication during the affliction, so he should know that the affliction is short (term)'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَالَادِ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) مَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُلْهَمُهُ اللَّهُ عَزَّ وَجَلَّ الدُّعَاءَ إِلَّا كَانَ كَشَفُ ذَلِكَ الْبَلَاءِ وَشِيكاً وَمَا مِنْ بَلَاءٍ يَنْزِلُ عَلَى عَبْدٍ مُؤْمِنٍ فَيُمْسِكُ عَنِ الدُّعَاءِ إِلَّا كَانَ ذَلِكَ الْبَلَاءُ طَوِيلًا فَإِذَا نَزَلَ الْبَلَاءُ فَعَلَيْكُمْ بِالْأَدْعَاءِ وَالتَّضَرُّعِ إِلَى اللَّهِ عَزَّ وَجَلَّ .

Muhamad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Wallad who said,

'Abu Al-Hassan Musa^{asws} said: 'There is none from an affliction descending upon a *Momin* servant, so Allah^{azwj} Mighty and Majestic Inspires him for the supplication, except that, that affliction would be Removed imminently; and there is none from an affliction descending upon a *Momin* servant, so he withholds from the supplication, except that, that affliction would be prolonged. So whenever the affliction descends, it would be upon you with the supplication and the pleading to Allah^{azwj}'.²⁹

بَابُ التَّقَدُّمِ فِي الدُّعَاءِ

Chapter 7 – The preceding in the supplication

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ تَقَدَّمَ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَقَالَتِ الْمَلَائِكَةُ صَوْتٌ مَعْرُوفٌ وَلَمْ يُحَجَّبْ عَنِ السَّمَاءِ وَمَنْ لَمْ يَتَقَدَّمْ فِي الدُّعَاءِ لَمْ يُسْتَجَبْ لَهُ إِذَا نَزَلَ بِهِ الْبَلَاءُ وَقَالَتِ الْمَلَائِكَةُ إِنَّ ذَا الصَّوْتِ لَا نَعْرِفُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who precedes regarding the supplication, it would be Answered for him when the affliction does descends with him, and the Angels would say, 'A well-known voice not Veiled from the sky'; and the one who does not precede regarding the supplication, it would not

²⁷ Al Kafi V 2 – The Book Of Supplication CH 5 H 2

²⁸ Al Kafi V 2 – The Book Of Supplication CH 6 H 1

²⁹ Al Kafi V 2 – The Book Of Supplication CH 6 H 2

be Answered for him when the affliction does descend with him, and the Angels would said, 'That is a voice we do not recognise'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ ابْنِ سِنَانَ عَنْ عُنَيْسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ تَخَوَّفَ مِنْ بَلَاءٍ يُصِيبُهُ فَتَقَدَّمَ فِيهِ بِالْدُّعَاءِ لَمْ يُرِهِ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ الْبَلَاءَ أَبَدًا .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibn Sinan, from Anbasa,

(It has been narrated) from Abu Abdullah^{asws}: 'The one who is fearful from an affliction hitting him, so he should precede regarding it with the supplication. Allah^{azwj} Mighty and Majestic would not Show him the affliction, ever!'³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الدُّعَاءَ فِي الرَّخَاءِ يَسْتَخْرِجُ الْحَوَائِجَ فِي الْبَلَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Mansour Bin Yunus, from Haroun Bin Kharija,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The supplication during the prosperity are instrumental for what one needs in the time of afflictions'.³²

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ فِي الشَّدَّةِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ .

From him, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah^{asws} said: 'The one who is cheerful that it (supplication) should be Answered for him during the difficulties, so let him frequent the supplication during the prosperity'.³³

عَنْهُ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ بْنِ يَحْيَى عَنْ رَجُلٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ غَوَاصِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ جَدِّي يَقُولُ تَقَدَّمُوا فِي الدُّعَاءِ فَإِنَّ الْعَبْدَ إِذَا كَانَ دَعَاءً فَنَزَلَ بِهِ الْبَلَاءُ فَدَعَا قِيلَ صَوْتٌ مَعْرُوفٌ وَإِذَا لَمْ يَكُنْ دَعَاءً فَنَزَلَ بِهِ بَلَاءٌ فَدَعَا قِيلَ أَيْنَ كُنْتَ قَبْلَ الْيَوْمِ .

From him, from his father, from Ubeydullah Bin Yahya, from a man, from Abdul Hameed Bin Gawwas Al Tai'y, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} grandfather^{asws} was saying: 'Precede in the supplication, for the servant, when he was supplicating, and the affliction descends with him, so he supplicates, it is said (by the Angels), 'A well-known voice'; and when he does not happen to supplicate, and the affliction descends with him, so he does supplicate, it is said (by the Angels), 'Where were you before today?'.³⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَقُولُ الدُّعَاءُ بَعْدَ مَا يَنْزِلُ الْبَلَاءُ لَا يَنْتَفَعُ بِهِ .

³⁰ Al Kafi V 2 – The Book Of Supplication CH 7 H 1

³¹ Al Kafi V 2 – The Book Of Supplication CH 7 H 2

³² Al Kafi V 2 – The Book Of Supplication CH 7 H 3

³³ Al Kafi V 2 – The Book Of Supplication CH 7 H 4

³⁴ Al Kafi V 2 – The Book Of Supplication CH 7 H 5

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from the one who narrated it,

(It has been narrated) from Abu Al Hassan^{asws} the 1st having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'One cannot benefit from a supplication after the descent of the affliction'.³⁵

بَابُ الْيَقِينِ فِي الدُّعَاءِ

Chapter 8 – The conviction (regarding the Answering) in the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمِ الْفَرَّاءِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا دَعَوْتَ فَظُنُّ أَنْ حَاجَتَكَ بِالْبَابِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym Al Fara'a, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you supplicate, so think that (the fulfilment of) your need is at the door (imminent)'.³⁶

بَابُ الْإِقْبَالِ عَلَى الدُّعَاءِ

Chapter 9 – The devotion upon the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ سَمِيْعٍ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ سَاهٍ فَإِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ تَمَّ اسْتَيْقِنَ بِالْإِجَابَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Suleyman Bin Amro who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic does not Answer a supplication manifested by an inattentive heart. So whenever you do supplicate, be attentive with your heart, then be convinced of it being Answered'.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ دُعَاءَ قَلْبٍ لَاهٍ وَكَانَ عَلِيٌّ (عليه السلام) يَقُولُ إِذَا دَعَا أَحَدُكُمْ لِلْمَيْتِ فَلَا يَدْعُو لَهُ وَ قَلْبُهُ لَاهٍ عَنْهُ وَ لَكِنْ لِيَجْتَهِدَ لَهُ فِي الدُّعَاءِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic does not Accept a supplication of an unmindful heart'; and it was so that Ali^{asws} was saying: 'Whenever one of you supplicates for

³⁵ Al Kafi V 2 – The Book Of Supplication CH 7 H 6

³⁶ Al Kafi V 2 – The Book Of Supplication CH 8 H 1

³⁷ Al Kafi V 2 – The Book Of Supplication CH 9 H 1

the deceased, so he should not supplicate for him while his heart is unmindful from him, but let him strive for him in the supplication'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمِ الْفَرَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ وَظَنَّ حَاجَتَكَ بِالْبَابِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions, from Sayf Bin Ameyra, from Suleym Al Farra'a, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you supplicate, so be attentive with your heart and thinking that (the fulfilment of) your need is at the door (imminent)'.³⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ قَاسٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic does not Answer a supplication manifested by a cruel heart'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا اسْتَسْقَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَسَقَى النَّاسَ حَتَّى قَالُوا إِنَّهُ الْغَرَقُ وَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِيَدِهِ وَرَدَّهَا اللَّهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} supplicated for the rain and the people were drenched to the extent that they said, 'It's drowning (us)', and Rasool-Allah^{saww} said (gestured) by his^{saww} hand and returned it: 'O Allah^{azwj}! Around us and not upon us!'

قَالَ فَتَفَرَّقَ السَّحَابُ فَقَالُوا يَا رَسُولَ اللَّهِ اسْتَسْقَيْتَ لَنَا فَلَمْ نُسَقْ ثُمَّ اسْتَسْقَيْتَ لَنَا فَسُقِينَا قَالَ إِنِّي دَعَوْتُ وَ لَيْسَ لِي فِي ذَلِكَ نَبِيَّةٌ ثُمَّ دَعَوْتُ وَ لِي فِي ذَلِكَ نَبِيَّةٌ .

He^{asws} said: 'So the clouds dispersed, and they said, 'O Rasool-Allah^{saww}! You^{saww} supplicated for the rain for us but we were not quenched, then you^{saww} supplicated for the rain for us, so we were quenched'. He^{saww} said: 'I^{saww} supplicated and there was no intention for me^{saww} during that, then I^{saww} supplicated, and for me^{saww} there was an intention regarding that'.⁴¹

³⁸ Al Kafi V 2 – The Book Of Supplication CH 9 H 2

³⁹ Al Kafi V 2 – The Book Of Supplication CH 9 H 3

⁴⁰ Al Kafi V 2 – The Book Of Supplication CH 9 H 4

⁴¹ Al Kafi V 2 – The Book Of Supplication CH 9 H 5

بَابُ الْإِلْحَاحِ فِي الدُّعَاءِ وَ التَّابُّثِ**Chapter 10 – Insistence during the supplication and the awaiting (for the Answering)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عَطِيَّةَ عَنْ عَبْدِ الْعَزِيزِ الطَّوِيلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْعَبْدَ إِذَا دَعَا لَمْ يَزَلِ اللَّهُ تَبَارَكَ وَتَعَالَى فِي حَاجَتِهِ مَا لَمْ يَسْتَعْجَلْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Atiyya, from Abdul Aziz Al Taweel who said,

‘Abu Abdullah^{asws} said: ‘A servant (of Allah^{azwj}), when he supplicates, Allah^{azwj} Blessed and High does not Cease to be in (the fulfilment) of his need for as long as he does not haste (in getting it Answered)’.

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Husayn Bin Atiyya, from Abdul Aziz Al Taweel, from Abu Abdullah^{asws} – similar to it’.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَفْصِ بْنِ الْبُخْتَرِيِّ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْعَبْدَ إِذَا عَجَلَ فَقَامَ لِحَاجَتِهِ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى أَمَا يَعْلَمُ عَبْدِي أَنِّي أَنَا اللَّهُ الَّذِي أَقْضِي الْحَوَاجِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hisham Bin Salim and Hafs Bin Al Bakhtary and others,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A servant, when he makes haste (for its Answer), so he stands for his need, Allah^{azwj} Blessed and High is Saying: “Does My^{azwj} servant not know that I^{azwj} am Allah^{azwj} Who Fulfils the needs?”’.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْوَلِيدِ بْنِ عُفَيْةَ الْهَجْرِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ وَ اللَّهُ لَا يُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ عَزَّ وَ جَلَّ فِي حَاجَتِهِ إِلَّا قَضَاهَا لَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Muhammad Bin Marwan, from Al Waleed Bin Uqba Al Hajariy who said,

‘I heard Abu Ja’far^{asws} saying: ‘By Allah^{azwj}! A *Momin* servant will not insist upon Allah^{azwj} Mighty and Majestic regarding his needs except He^{azwj} would Fulfil it for him’.⁴⁴

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَجَّالِ عَنِ حَسَّانَ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِهَ الْإِلْحَاحَ النَّاسِ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَ أَحَبَّ ذَلِكَ لِنَفْسِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يُسْأَلَ وَ يُطْلَبَ مَا عِنْدَهُ .

⁴² Al Kafi V 2 – The Book Of Supplication CH 10 H 1

⁴³ Al Kafi V 2 – The Book Of Supplication CH 10 H 2

⁴⁴ Al Kafi V 2 – The Book Of Supplication CH 10 H 3

From him, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Hassan, from Abu Al Sabbah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Dislikes the people insisting before one another for help but He^{azwj} Loves that for Himself^{azwj} that He^{azwj} should be asked (from), and He^{azwj} be sought for what is with Him^{azwj}.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا وَاللَّهِ لَا يُلِحُّ عَبْدٌ عَلَى اللَّهِ عَزَّ وَجَلَّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmasy, from a man,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘No, by Allah^{azwj}! No servant (of Allah^{azwj}) would insist upon Allah^{azwj} Mighty and Majestic except Allah^{azwj} would Answer for him’.⁴⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَحِمَ اللَّهُ عَبْدًا طَلَبَ مِنْ اللَّهِ عَزَّ وَجَلَّ حَاجَةً فَالْحَقَّ فِي الدُّعَاءِ اسْتَجِيبَ لَهُ أَوْ لَمْ يُسْتَجَبْ لَهُ وَ تَلَا هَذِهِ الْآيَةَ وَ ادْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا .

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘May Allah^{azwj} be Merciful upon a servant who seeks a need from Allah^{azwj} Mighty and Majestic, so he is insistent in the supplication, whether is it Answered for him or not Answered for him’; and he^{asws} recited this Verse [19:48] **And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not remain unblessed in calling upon my Lord**.⁴⁷

بَابُ تَسْمِيَةِ الْحَاجَةِ فِي الدُّعَاءِ

Chapter 11 – Specifying the need during the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْفَرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَا وَ لَكِنَّهُ يُحِبُّ أَنْ تُبَيَّنَّ إِلَيْهِ الْحَوَائِجُ فَإِذَا دَعَا فَسَمَّ حَاجَتَكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Abdullah Al Fara’a,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and High Knows what the servant wants when he supplicates to Him^{azwj}, but He^{azwj} Loves it that the need be transmitted to Him^{azwj}. Therefore, whenever you supplicate, so specify your need’.

وَ فِي حَدِيثٍ آخَرَ قَالَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَعْلَمُ حَاجَتَكَ وَ مَا تُرِيدُ وَ لَكِنْ يُحِبُّ أَنْ تُبَيَّنَّ إِلَيْهِ الْحَوَائِجُ .

⁴⁵ Al Kafi V 2 – The Book Of Supplication CH 10 H 4

⁴⁶ Al Kafi V 2 – The Book Of Supplication CH 10 H 5

⁴⁷ Al Kafi V 2 – The Book Of Supplication CH 10 H 6

And in another Hadeeth, he^{asws} said: ‘Allah^{azwj} Mighty and Majestic Knows your need and what you want, but He^{azwj} Loves it that the need be transmitted to Him^{azwj}’.⁴⁸

بَابُ إِخْفَاءِ الدُّعَاءِ

Chapter 12 – Concealment of the supplication

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ دَعْوَةُ الْعَبْدِ سِرًّا دَعْوَةٌ وَاحِدَةٌ تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Hammam Ismail Bin Hammam,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: ‘One secretive supplication of the servant equates to seventy supplications publicly’.

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

And in another report, (He^{asws} said): ‘A concealed supplication is more superior in the Presence of Allah^{azwj} than seventy apparent supplications’.⁴⁹

بَابُ الْأَوْقَاتِ وَالْحَالَاتِ الَّتِي تُرْجَى فِيهَا الْإِجَابَةُ

Chapter 13 – The timings and the situation in which the Answer is hoped for

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ زَيْدِ الشَّحَّامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) اَطْلُبُوا الدُّعَاءَ فِي أَرْبَعِ سَاعَاتٍ عِنْدَ هُبُوبِ الرِّيَّاحِ وَ زَوَالِ الْأَفْيَاءِ وَ نُزُولِ الْقَطْرِ وَ أَوَّلِ قَطْرَةٍ مِنْ دَمِ الْقَتِيلِ الْمُؤْمِنِ فَإِنَّ أَبْوَابَ السَّمَاءِ تَفْتَحُ عِنْدَ هَذِهِ الْأَشْيَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from Zayd Al Shahaam who said,

‘Abu Abdullah^{asws} said: ‘Seek the supplication during four timings – during the gusts of the winds, and the decline of the shadows, and the descent of the (rain) drops, and the first drop of blood of the murdered *Momin*, for the doors of the sky are Opened during these things’.⁵⁰

عَنْهُ عَنْ أَبِيهِ وَ غَيْرِهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ فَضْلِ الْبُقْبَاقِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ فِي الْوَتْرِ وَ بَعْدَ الْفَجْرِ وَ بَعْدَ الظُّهْرِ وَ بَعْدَ الْمَغْرَبِ .

From him, from his father and someone else, from Al Qasim Bin Urwat, from Abu Al Abbas Fazl Al Baqbaaq who said,

⁴⁸ Al Kafi V 2 – The Book Of Supplication CH 11 H 1

⁴⁹ Al Kafi V 2 – The Book Of Supplication CH 12 H 1

⁵⁰ Al Kafi V 2 – The Book Of Supplication CH 13 H 1

'Abu Abdullah^{asws} said: 'A supplication is Answered in four places – during *Al-Witr*, and after *Al-Fajr*, and after *Al-Zohr* and after *Al-Maghrib (Salāts)*'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اِغْتَمُوا الدُّعَاءَ عِنْدَ أَرْبَعٍ عِنْدَ قِرَاءَةِ الْقُرْآنِ وَ عِنْدَ الْأَذَانِ وَ عِنْدَ نَزُولِ الْغَيْثِ وَ عِنْدَ التَّقَاءِ الصَّغِيرِ لِلشَّهَادَةِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Seize (the opportunity for) the supplication during four (timings) – during recitation of the Quran, and during the (recitation of) the *Azaan*, and during the descent of the rain, and during the meeting of the two rows (of armies), for the martyrdom'.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبِي إِذَا كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ طَلَبَهَا فِي هَذِهِ السَّاعَةِ يَعْنِي زَوَالَ الشَّمْسِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Jameel Bin Darraj, from Abdullah Bin Ata'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whenever My^{asws} father^{asws} had a need to Allah^{azwj}, he^{asws} would seek it during this time, meaning the decline of the sun (at midday)'.⁵³

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَأَى أَحَدُكُمْ فَلْيَدْعُ فَإِنَّ الْقَلْبَ لَا يَبْرُقُ حَتَّى يَخْلُصَ .

From him, from his father, from Hammad Bin Isa, from Husayn Bin Al Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever one of you feels soft-hearted, so let him supplicate, for the heart does not soften until it is sincere'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَاقِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُ وَقْتٍ دَعَوْتُمْ اللَّهَ عَزَّ وَجَلَّ فِيهِ الْأَسْحَارُ وَ تَلَا هَذِهِ الْآيَةَ فِي قَوْلِ يَعْقُوبَ (عَلَيْهِ السَّلَام) سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي وَ قَالَ أَخْرَهُمْ إِلَى السَّحْرِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best time for you to supplicate to Allah^{azwj} Mighty and Majestic in is the pre-dawn', and he^{asws} recited this Verse regarding the words of Yaqoub^{as} [12:98] **He said: Soon I will ask for your Forgiveness from my Lord**, and he^{asws} said: 'He^{as} delayed them to the pre-dawn'.⁵⁵

⁵¹ Al Kafi V 2 – The Book Of Supplication CH 13 H 2

⁵² Al Kafi V 2 – The Book Of Supplication CH 13 H 3

⁵³ Al Kafi V 2 – The Book Of Supplication CH 13 H 4

⁵⁴ Al Kafi V 2 – The Book Of Supplication CH 13 H 5

⁵⁵ Al Kafi V 2 – The Book Of Supplication CH 13 H 6

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبِي إِذَا طَلَبَ الْحَاجَةَ طَلَبَهَا عِنْدَ زَوَالِ الشَّمْسِ فَإِذَا أَرَادَ ذَلِكَ قَدَّمَ شَيْئًا فَتَصَدَّقَ بِهِ وَ شَمَّ شَيْئًا مِنْ طِيبٍ وَ رَاحَ إِلَى الْمَسْجِدِ وَ دَعَا فِي حَاجَتِهِ بِمَا شَاءَ اللَّهُ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever my^{asws} father^{asws} sought the need, sought it during the decline of the sun (at midday). So whenever he^{asws} intended that, he^{asws} preceded it with something and gave it in charity with it, and smelt something from the perfume, and went to the Masjid and supplicated regarding his^{asws} need with whatever he^{asws} so desired to'.⁵⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَفْشَعَرَ جِلْدُكَ وَ دَمَعَتْ عَيْنَاكَ فَذُنُوكَ ذُنُوكَ فَقَدْ فَصِدَ فَصْدُكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Hadeed,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'Whenever the hairs on you skin stand up and your eyes are filled with tears, so supplicate, your supplication, for your purpose is on its way (to be fulfilled)'.⁵⁷

قَالَ وَ رَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ سَعِيدِ مِثْلَهُ .

He (the narrator) said, 'And Muhammad Bin Ismail reported it from Abu Ismail Al Sarraj, from Muhammad Bin Abu Hamza, from Saeed – similar to it'.⁵⁷

عَنْهُ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ صَنْدَلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ مِنْ عِبَادِهِ الْمُؤْمِنِينَ كُلَّ عَبْدٍ دَعَا فَعَلَيْكُمْ بِالْدَعَاءِ فِي السَّحْرِ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهَا سَاعَةٌ تَفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَ تَنْفَسُ فِيهَا الْأَرْضُ وَ تُقْضَى فِيهَا الْحَوَائِجُ الْعِظَامُ .

From him, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Sandal, from Abu Al Sabbah,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Loves from the *Momineen* of His^{azwj} servant, every servant who supplicates. Therefore, it is upon you with the supplication during the pre-dawn up to the emergence of the sun, for it is a time in which the doors of the skies are Opened up and the sustenance are distributed, and in which the great needs are Fulfilled'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْنِيَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ فِي اللَّيْلِ لَسَاعَةً مَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ تَمَّ يُصَلِّي وَ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِيهَا إِلَّا اسْتَجَابَ لَهُ فِي كُلِّ لَيْلَةٍ قُلْتُ أَصْلَحَكَ اللَّهُ وَ أَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ قَالَ إِذَا مَضَى نِصْفُ اللَّيْلِ وَ هِيَ السُّدُسُ الْأَوَّلُ مِنَ أَوَّلِ النَّصْفِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said,

⁵⁶ Al Kafi V 2 – The Book Of Supplication CH 13 H 7

⁵⁷ Al Kafi V 2 – The Book Of Supplication CH 13 H 8

⁵⁸ Al Kafi V 2 – The Book Of Supplication CH 13 H 9

'I heard Abu Abdullah^{asws} saying: 'During the night there is a particular time in which no Muslim servant would be harmonious with it, then prays *Salāt* and supplicates to Allah^{azwj} Mighty and Majestic therein except that it would be Answered for him during every night'. I said, 'May Allah^{azwj} Keep you^{asws} well! And which time it is from the night?' He^{asws} said: 'When half the night passes by, and it is the first sixth from the first half'.⁵⁹

بَابُ الرَّغْبَةِ وَالرَّهْبَةِ وَالتَّضَرُّعِ وَالتَّيَبُّلِ وَالْإِبْتِهَالِ وَالْإِسْتِعَادَةَ وَالْمَسْأَلَةَ

Chapter 14 – The desire, and the awe, and the beseeching, and the devotion, and the invocation, and the seeking of Refuge, and the asking

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَنَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الرَّغْبَةُ أَنْ تَسْتَقْبَلَ بِيْطِنَ كَفَيْكَ إِلَى السَّمَاءِ وَ الرَّهْبَةُ أَنْ تَجْعَلَ ظَهْرَكَ كَفَيْكَ إِلَى السَّمَاءِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Is'haq,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The desire (الرَّغْبَةُ) is that you should face with the belly (front) of your palms towards the sky; and the awe (الرَّهْبَةُ) is that you make the back of your palms towards the sky'.

وَ قَوْلُهُ وَ تَبَيَّبَ إِلَيْهِ تَبَيَّبًا قَالَ الدُّعَاءُ بِإِصْبَعٍ وَاحِدَةٍ تُشِيرُ بِهَا وَ التَّضَرُّعُ تُشِيرُ بِإِصْبَعَيْكَ وَ تُحْرِكُهُمَا وَ الْإِبْتِهَالُ رَفْعُ الْيَدَيْنِ وَ تَمْدُهُمَا وَ ذَلِكَ عِنْدَ الدَّمْعَةِ ثُمَّ ادْعُ .

And (about) His^{azwj} Words [73:8] and devote yourself to Him with your devotion, he^{asws} said: 'The supplication with one finger gesturing with it; and the beseeching (التَّضَرُّعُ) is gesturing with your index finger and moving it around; and the invocation (الْإِبْتِهَالُ) is raising of the hands and extending them, and that is during the tears, then supplicating'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أُبَيْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَنْضَرَعُونَ فَقَالَ الْإِسْتِكَانَةُ هُوَ الْخُضُوعُ وَ التَّضَرُّعُ هُوَ رَفْعُ الْيَدَيْنِ وَ التَّضَرُّعُ بِهِمَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [23:76] but they were not submissive to their Lord, nor were they humbling themselves. So he^{asws} said: 'The submission, it is the yielding, and the humbleness, it is the raising of the hands and the beseeching with them both'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي خَالِدٍ عَنْ مَرْوَكِ بْنِ بِيَّاعِ اللَّوْلُؤِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ ذَكَرَ الرَّغْبَةَ وَ أَمْرًا بِاطْنِ

⁵⁹ Al Kafi V 2 – The Book Of Supplication CH 13 H 10

⁶⁰ Al Kafi V 2 – The Book Of Supplication CH 14 H 1

⁶¹ Al Kafi V 2 – The Book Of Supplication CH 14 H 2

رَاحَتِيهِ إِلَى السَّمَاءِ وَ هَكَذَا الرَّهْبَةُ وَ جَعَلَ ظَهْرَ كَفِّهِ إِلَى السَّمَاءِ وَ هَكَذَا التَّضَرُّعُ وَ حَرَّكَ أَصَابِعَهُ يَمِينًا وَ شِمَالًا وَ هَكَذَا التَّنَبُّلُ وَ يَرْفَعُ أَصَابِعَهُ مَرَّةً وَ يَضَعُهَا مَرَّةً وَ هَكَذَا الْإِيْتِهَالُ وَ مَدَّ يَدَهُ تَلْقَاءَ وَجْهِهِ إِلَى الْقِبْلَةِ وَ لَا يَبْنَهُلُ حَتَّى تَجْرِيَ الدَّمْعَةُ .

Muhammad BinYahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Khalid, from Marwak Baya'a Al Lulu, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'The desire (الرَّغْبَةُ) was mentioned and he^{asws} displayed the front of the two palms towards the sky; (and said): 'The awe (الرَّهْبَةُ) is like this', and he^{asws} make the back of his^{asws} palm to be towards the sky; (and said): 'And the beseeching (التَّضَرُّعُ) is like this', and he^{asws} moved his^{asws} index finger to the right and the left; (and said): 'The devotion (التَّنَبُّلُ) is like this', and he^{asws} raised his^{asws} finger once and dropped it once; (and said): 'The invocation (الْإِيْتِهَالُ) is like this', and he^{asws} extended his^{asws} hand and turned his^{asws} face towards the Qiblah, (and said): 'And there is no invocation until the tears flow'.⁶²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَرَّ بِي رَجُلٌ وَ أَنَا أَدْعُو فِي صَلَاتِي بِيَسَارِي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ بِيَمِينِكَ فَقُلْتُ يَا عَبْدَ اللَّهِ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى حَقًّا عَلَى هَذِهِ كَحَقِّهِ عَلَى هَذِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'A man passed by me^{asws} and I^{asws} was supplicating in my^{asws} *Salat* with my^{asws} left hand, so he said, 'O Abu Abdullah^{asws}! (Do it) with your^{asws} right hand'. So I^{asws} said: 'O servant of Allah^{azwj}! For Allah^{azwj} Blessed and High there is a Right upon this like His^{azwj} Right upon this'.

وَ قَالَ الرَّغْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ بَاطِنَهُمَا وَ الرَّهْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ ظَهْرَهُمَا وَ التَّضَرُّعُ تُحْرِكُ السَّبَابَةَ الَّتِي يَمِينًا وَ شِمَالًا وَ التَّنَبُّلُ تُحْرِكُ السَّبَابَةَ الْيُسْرَى تَرْفَعُهَا فِي السَّمَاءِ رِسْلًا وَ تَضَعُهَا وَ الْإِيْتِهَالُ تَبْسُطُ يَدَيْكَ وَ ذِرَاعَيْكَ إِلَى السَّمَاءِ وَ الْإِيْتِهَالُ حِينَ تَرَى أَسْبَابَ الْبُكَاءِ .

And he^{asws} said: 'The desire (الرَّغْبَةُ) is that you extend your hand and display its front parts; and the awe (الرَّهْبَةُ) is that you extend your hand and displays its back parts; and the beseeching (التَّضَرُّعُ) is that you move the right index finger to the right and left; and the devotion (التَّنَبُّلُ) is that you move the left index finger raising it moderately and dropping it; and the invoking (الْإِيْتِهَالُ) is that you extend your hand and your forearm towards the sky; and the invoking is where you see the causes for the wailing'.⁶³

عَنْهُ عَنْ أَبِيهِ أَوْ غَيْرِهِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الدُّعَاءِ وَ رَفَعِ الْيَدَيْنِ فَقَالَ عَلَى أَرْبَعَةِ أَوْجِهٍ أَمَّا التَّعَوُّدُ فَتَسْتَقْبِلُ الْقِبْلَةَ بَبَاطِنِ كَفَيْكَ وَ أَمَّا الدُّعَاءُ فِي الرَّزْقِ فَتَبْسُطُ كَفَيْكَ وَ تَقْضِي بَبَاطِنَهُمَا إِلَى السَّمَاءِ وَ أَمَّا التَّنَبُّلُ فَايْمَاءً بِأَصْبَعِكَ السَّبَابَةَ وَ أَمَّا الْإِيْتِهَالُ فَرَفَعُ يَدَيْكَ تُجَاوِزُ بِهِمَا رَأْسَكَ وَ دُعَاءُ التَّضَرُّعِ أَنْ تُحْرِكَ إِصْبَعَكَ السَّبَابَةَ مِمَّا يَلِي وَجْهَكَ وَ هُوَ دُعَاءُ الْخَيْفَةِ .

From him, from his father or someone else, from Haroun Bin Kharija, from Abu Baseer,

⁶² Al Kafi V 2 – The Book Of Supplication CH 14 H 3

⁶³ Al Kafi V 2 – The Book Of Supplication CH 14 H 4

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the supplication and raising of the hands, so he^{asws} said: 'It is upon four aspects – As for the seeking of Refuge, so face the Qiblah with the front of your palms; and as for the supplication regarding the sustenance, so extend your palms and display their backs towards the sky; and as for the devotion, so gesture with your index finger; and as for the invocation, so raise your hands to exceed your head by them; and the beseeching supplication is that you move your index finger from what follows your face, and it is a supplication of the fearful one'.⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَنْضَرُّونَ قَالَ الْإِسْتِكَانَةُ هِيَ الْخُضُوعُ وَ النَّضْرُ رَفْعُ الْيَدَيْنِ وَ النَّضْرُ بِهَمَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from In Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [23:76] **but they were not submissive to their Lord, nor were they humbling themselves.** He^{asws} said: 'The submission, it is the yielding, and the humbling is the raising of the hands and the beseeching with them both'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالَا قُلْنَا لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَيْفَ الْمَسْأَلَةُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى قَالَ تَبْسُطُ كَفَيْكَ قُلْنَا كَيْفَ الْإِسْتِعَادَةُ قَالَ تُفْضِي بِكَفَيْكَ وَ التَّبَسُّلُ الْإِيمَاءُ بِالْإِصْبَعِ وَ النَّضْرُ تَحْرِيكُ الْإِصْبَعِ وَ الْإِبْتِهَالُ أَنْ تُمَدَّ يَدَيْكَ جَمِيعاً .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim and Zurara who both said,

'We said to Abu Abdullah^{asws}, 'How is the asking to Allah^{azwj} Blessed and High (supposed to be)?' He^{asws} said: 'Extending your palms'. We said, 'How is the seeking of the Refuge (supposed to be)?' He^{asws} said: 'Displaying with your palms; and the devotion is the gesturing with the finger; and the beseeching is moving the finger; and the invoking is that you extend your hands together'.⁶⁶

بَابُ الْبُكَاءِ

Chapter 15 – The Weeping

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا التَّمُوعُ فَإِنَّ الْقَطْرَةَ تُطْفِئُ بِحَاراً مِنْ نَارٍ فَإِذَا اغْرُورِقَتِ الْعَيْنُ بِمَائِهَا لَمْ يَرْهَقْ وَجْهًا قَتْرٌ وَ لَا ذِلَّةٌ فَإِذَا قَاضَتْ حَرَمَهُ اللَّهُ عَلَى النَّارِ وَ لَوْ أَنَّ بَاكِيًا بَكَى فِي أُمَّةٍ لُرْجِمُوا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from the things except that there is a measurement and a weight for it, except for the tears,

⁶⁴ Al Kafi V 2 – The Book Of Supplication CH 14 H 5

⁶⁵ Al Kafi V 2 – The Book Of Supplication CH 14 H 6

⁶⁶ Al Kafi V 2 – The Book Of Supplication CH 14 H 7

for the drop can extinguish an ocean of fire. So when the eyes are overflowing by its water, neither will its face wear out nor be disgraced. So when they overflow, Allah^{azwj} Prohibits it upon the Fire, and if a weeper were to weep in a community, it would be Shown Mercy'.⁶⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ وَ مَنْصُورِ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ عَيْنٍ إِلَّا وَ هِيَ بِأَكْبِيَةِ يَوْمِ الْقِيَامَةِ إِلَّا عَيْنًا بَكَتْ مِنْ خَوْفِ اللَّهِ وَ مَا اغْرُورَقَتْ عَيْنٌ بِمَايْهَا مِنْ خَشْيَةِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ سَائِرَ جَسَدِهِ عَلَى النَّارِ وَ لَا فَاضَتْ عَلَى خَدِّهِ فَرَهَقَ ذَلِكَ الْوَجْهَ قَطْرًا وَ لَا ذَلَّةً وَ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا الذَّمْعَةَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُطْفِئُ بِالنَّارِ مِنْهَا الْبِحَارَ مِنَ النَّارِ فَلَوْ أَنَّ عَبْدًا بَكَى فِي أُمَّةٍ لَرَجَمَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الْأُمَّةَ بِبُكَاءِ ذَلِكَ الْعَبْدِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Abu Jameela and Mansour Bin Yunus, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from an eye except that it would be weeping on the Day of Judgment except for the eye which wept from fear of Allah^{azwj}; and there is no eye which overflows with its tears out of fear of Allah^{azwj} Mighty and Majestic except that Allah^{azwj} Mighty and Majestic would Prohibit the rest of his body upon the Fire; nor would it overflow upon his cheek, that face would neither wear out not be disgraced; and there is none from the things except for it is a measurement and a weight except for the tears, for Allah^{azwj} Mighty and Majestic would Extinguish oceans of Fire by a little of it. So if a servant were to weep in a community, Allah^{azwj} Mighty and Majestic would be Merciful to that community due to the weeping of that servant (from fear of Allah^{azwj}).⁶⁸

عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُتَنَّى الْحَنَاطِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ قَطْرَةٍ دُمُوعٍ فِي سَوَادِ اللَّيْلِ مَخَافَةً مِنَ اللَّهِ لَا يُرَادُ بِهَا غَيْرُهُ .

From him, from Abdul Rahman Bin Abu Najran, from Musna Al Hannat, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a drop more Beloved to Allah^{azwj} Mighty and Majestic than a tear drop shed in the darkness of the night fearing from Allah^{azwj}, not intending anything else by it'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنْ صَالِحِ بْنِ رَزِينٍ وَ مُحَمَّدِ بْنِ مَرْوَانَ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ عَيْنٍ بِأَكْبِيَةِ يَوْمِ الْقِيَامَةِ إِلَّا ثَلَاثَةً عَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ وَ عَيْنٌ سَهَرَتْ فِي طَاعَةِ اللَّهِ وَ عَيْنٌ بَكَتْ فِي جَوْفِ اللَّيْلِ مِنْ خَشْيَةِ اللَّهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Salih Bin Razeyn and Muhammad Bin Marwan and other,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every eye will be weeping on the Day of Judgment except for three – an eye closed from the Prohibitions of Allah^{azwj}, and an eye kept open in obedience to Allah^{azwj}, and an eye which wept in the middle of the night from fear of Allah^{azwj}.⁷⁰

⁶⁷ Al Kafi V 2 – The Book Of Supplication CH 15 H 1

⁶⁸ Al Kafi V 2 – The Book Of Supplication CH 15 H 2

⁶⁹ Al Kafi V 2 – The Book Of Supplication CH 15 H 3

⁷⁰ Al Kafi V 2 – The Book Of Supplication CH 15 H 4

ابْنُ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَ دُرُسْتٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا الدُّمُوعُ فَإِنَّ الْفُطْرَةَ مِنْهَا تُطْفِئُ بَحَاراً مِنَ النَّارِ فَإِذَا اغْرُورَقَتِ الْعَيْنُ بِمَائِهَا لَمْ يَرْهَقْ وَجْهَهُ قَطْرٌ وَ لَا ذِلَّةٌ فَإِذَا فَاضَتْ حَرَمَهُ اللَّهُ عَلَى النَّارِ وَ لَوْ أَنَّ بَاكِيًا بَكَى فِي أُمَّةٍ لُرِحِمُوا .

Ibn Abu Umeyr, from Jameel Bin Darraj and Dorost, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from the things except that from it is a measurement and a weight except for the tears, for a drop of it can extinguish oceans of fire. So whenever the eyes overflow with its water, its face will neither wear out from be disgraced. So when they overflow, Allah^{azwj} Prohibits it upon the Fire, and if a weeper in a community was to weep, Allah^{azwj} would be Merciful upon it (the whole community)'.⁷¹

ابْنُ أَبِي عُمَيْرٍ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى (عَلَيْهِ السَّلَامُ) أَنَّ عِبَادِي لَمْ يَتَقَرَّبُوا إِلَيَّ بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْ ثَلَاثِ خِصَالٍ قَالَ مُوسَى يَا رَبِّ وَ مَا هُنَّ قَالَ يَا مُوسَى الزُّهْدُ فِي الدُّنْيَا وَ الْوَرَعُ عَنِ الْمَعَاصِي وَ الْبُكَاءُ مِنْ خَشْيَتِي

Ibn Abu Umeyr, from a man from our companions who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "My^{azwj} servants would not (be able to) come closer to Me^{azwj} with anything more Beloved to Me^{azwj} than three characteristics". Musa^{as} said: 'And what are these?' He^{azwj} Said: "O Musa^{as}! (These are) the asceticism (avoiding indulgence) in the world, and the piety from the disobedience, and the weeping from My^{azwj} fear".

قَالَ مُوسَى يَا رَبِّ فَمَا لِمَنْ صَنَعَ ذَا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى أَمَا الزَّاهِدُونَ فِي الدُّنْيَا فِي الْجَنَّةِ وَ أَمَا الْبُكَاءُونَ مِنْ خَشْيَتِي فِي الرِّفِيعِ الْأَعْلَى لَا يُشَارِكُهُمْ أَحَدٌ وَ أَمَا الْوَرَعُونَ عَنِ مَعَاصِي فَإِنِّي أَفْتَشُ النَّاسَ وَ لَا أَفْتَشُهُمْ .

Musa^{as}! O Lord^{azwj}! So what is for the one who does that?' So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Musa^{as}! As for the ascetic ones in the world, so they would be in the Paradise; and as for ones weeping from My^{azwj} fear, so they would be in the lofty positions, no one would be participating with them; and as for the ones pious from My^{azwj} disobedience, so I^{azwj} will be Examining the people and would not be Examining them".⁷²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَكُونُ أَدْعُو فَأَسْتَهِي الْبُكَاءَ وَ لَا يَجِيبُنِي وَ رَبِّمَا ذَكَرْتُ بَعْضَ مَنْ مَاتَ مِنْ أَهْلِي فَأَرِقُّ وَ أَبْكِي فَهَلْ يَجُوزُ ذَلِكَ فَقَالَ نَعَمْ فَتَذَكَّرُهُمْ فَإِذَا رَفَقَتْ فَابِكِ وَ ادْعُ رَبَّكَ تَبَارَكَ وَ تَعَالَى .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'I tend to supplicate and am desirous for the weeping, be it does not come to me, and sometimes I remember someone from my family who had died, so I cannot sleep and I weep. So is that allowed for me?' So he^{asws} said:

⁷¹ Al Kafi V 2 – The Book Of Supplication CH 15 H 5

⁷² Al Kafi V 2 – The Book Of Supplication CH 15 H 6

'Yes. When you remember them and cannot sleep and weep, so supplicate to Your^{azwj} Lord^{azwj} Blessed and High'.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُنْبَسَةَ الْعَابِدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام)
(إِنْ لَمْ تَكُنْ بِكَ بُكَاءٌ فَتَبَاكَ .)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Anbasa Al Aabid who said,

'Abu Abdullah^{asws} said: 'If you cannot be with the weeping, so pretend (try) to weep'.⁷⁴

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَعِيدِ بْنِ بَيْسَانَ بْنِ السَّابِرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي
أَتَبَاكَ فِي الدُّعَاءِ وَ لَيْسَ لِي بُكَاءٌ قَالَ نَعَمْ وَ لَوْ مِثْلَ رَأْسِ الذَّبَابِ .

From him, from Ibn Fazzal, from Yunus Bin Yaquob, from Saeed Bin Yasaar Baya'a Al Sabiry who said,

'I said to Abu Abdullah^{asws}, 'Can I pretend (try) to cry during the supplication and there is no weeping for me'. He^{asws} said: 'Yes, and even if it (the tear drop) is like the head of the fly'.⁷⁵

عَنْهُ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِأَبِي بَصِيرٍ إِنْ
خِفْتُ أَمْرًا يَكُونُ أَوْ حَاجَةً تُرِيدُهَا فَأَبْدَأُ بِاللَّهِ وَ مَجْدَهُ وَ أَتُنُّ عَلَيْهِ كَمَا هُوَ أَهْلُهُ وَ صَلَّى عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ
سَلَّ حَاجَتَكَ وَ تَبَاكَ وَ لَوْ مِثْلَ رَأْسِ الذَّبَابِ إِنَّ أَبِي (عَلَيْهِ السَّلَام) كَانَ يَقُولُ إِنْ أَقْرَبَ مَا يَكُونُ الْعَبْدُ مِنَ الرَّبِّ عَزَّ وَ جَلَّ
وَ هُوَ سَاجِدٌ بَاكِ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

'Abu Abdullah^{asws} said to Abu Baseer, 'If you fear a matter taking place or a need which you require, so begin with Allah^{azwj} and Glorify Him^{azwj} and Extol upon Him^{azwj} just as He^{azwj} is Rightful of it, and send Blessings upon the Prophet^{saww} and ask your need, and try to cry and even if it (the teardrop) is like the head of the fly. The Prophet^{saww} was saying: 'The closest of what the servant can be from the Lord^{azwj} Mighty and Majestic is when performing *Sajdah* and while he is weeping'.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ الْجَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ لَمْ يَجْنُكَ
الْبُكَاءُ فَتَبَاكَ فَإِنْ خَرَجَ مِنْكَ مِثْلُ رَأْسِ الذَّبَابِ فَبِحْ بَحْ .

Ali Bin Ibrahim, from his father, from Abdullah Bin al Mugheira, from Ismail Al Bajaly,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If the weeping does not come to you, and if there comes out from you (a tear drop) like the head of the fly, so congratulations, congratulations!'⁷⁷

⁷³ Al Kafi V 2 – The Book Of Supplication CH 15 H 7

⁷⁴ Al Kafi V 2 – The Book Of Supplication CH 15 H 8

⁷⁵ Al Kafi V 2 – The Book Of Supplication CH 15 H 9

⁷⁶ Al Kafi V 2 – The Book Of Supplication CH 15 H 10

⁷⁷ Al Kafi V 2 – The Book Of Supplication CH 15 H 11

Chapter 16 – The Laudation before the supplication

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِبْرَاهِيمَ إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَسْأَلَ مِنْ رَبِّهِ شَيْئًا مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ حَتَّى يَبْدَأَ بِالتَّنَاءِ عَلَى اللَّهِ عَزَّ وَجَلَّ وَ الْمَدْحِ لَهُ وَ الصَّلَاةِ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ يَسْأَلَ اللَّهَ حَوَائِجَهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira who said,

‘I heard Abu Abdullah^{asws} saying: ‘You should all beware when one of you wants to ask from his Lord^{azwj} anything from the needs of the world and the Hereafter (he should not do so) until he begins with the Laudation upon Allah^{azwj} Mighty and Majestic and the eulogising to Him^{azwj} and the Blessings upon the Prophet^{azwj}. Then he should ask Allah^{azwj} for his need’.⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِنَّ الْمَدْحَةَ قَبْلَ الْمَسْأَلَةِ فَإِذَا دَعَوْتَ اللَّهَ عَزَّ وَجَلَّ فَمَجِّدْهُ قُلْتُ كَيْفَ أَمَجِّدُهُ قَالَ تَقُولُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

‘Abu Abdullah^{asws} said: ‘In the Book of Amir Al-Momineen^{asws}, the eulogising is before the asking. Therefore, whenever you supplicate to Allah^{azwj} Mighty and Majestic, so Glorify Him^{azwj}’. I said, ‘How shall I Glorify Him^{azwj}?’ He^{asws} said:

يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا فَعَالًا لِمَا يُرِيدُ يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ هُوَ لَيْسَ كَمِثْلِهِ شَيْءٌ

‘O the One Who is closer to me than the jugular vein! O the One Who Does whatever He^{azwj} Wants to! O the One Who Turns around between the man and his heart! O the One Who is in the Exalted viewpoint! O the One Who, there is nothing like Him^{azwj}’.⁷⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّمَا هِيَ الْمَدْحَةُ ثُمَّ التَّنَاءُ ثُمَّ الْإِقْرَارُ بِالذَّنْبِ ثُمَّ الْمَسْأَلَةُ إِنَّهُ وَ اللَّهِ مَا خَرَجَ عَبْدٌ مِنْ ذَنْبٍ إِلَّا بِالْإِقْرَارِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Sinan, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘But rather, it is the eulogising, then the laudation, then the acknowledgement with the sins, then the asking. It is so, by Allah^{azwj}, a servant will not come out from a sin except by the acknowledgement’.⁸⁰

⁷⁸ Al Kafi V 2 – The Book Of Supplication CH 16 H 1

⁷⁹ Al Kafi V 2 – The Book Of Supplication CH 16 H 2

⁸⁰ Al Kafi V 2 – The Book Of Supplication CH 16 H 3

وَعَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلُهُ إِلَّا أَنَّهُ قَالَ تَمَّ التَّنَاءُ تَمَّ الْإِعْرَافُ بِالذَّنْبِ .

And from him, from Ibn Fazzal, from Sa'alba, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, similar to it except that he^{asws} said: 'Then the laudation, then the acknowledgement of the sin'.⁸¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَرَدْتَ أَنْ تَدْعُوَ فَمَجِّدِ اللَّهَ عَزَّ وَجَلَّ وَاحْمَدْهُ وَسَبِّحْهُ وَهَلِّلْهُ وَأَتِّنْ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ ثُمَّ سَلِّ نَعَطٌ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin usman, from Al Haris Bin Al Mugheira who said,

'Abu Abdullah^{asws} said: 'Whenever you intend to supplicate, so Glorify Allah^{azwj} Mighty and Majestic and Praise Him^{azwj}, and Glorify Him^{azwj}, and Extol Him^{azwj}, and Laud upon Him^{azwj}, and send Blessings upon Muhammad^{saww} the Prophet^{saww} and his^{saww} Progeny^{asws}, then ask, you would be Given'.⁸²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا طَلَبَ أَحَدُكُمْ الْحَاجَةَ فَلْيُثِّنْ عَلَى رَبِّهِ وَ لِيَمْدَحْهُ فَإِنَّ الرَّجُلَ إِذَا طَلَبَ الْحَاجَةَ مِنَ السُّلْطَانِ هَيَّا لَهُ مِنَ الْكَلَامِ أَحْسَنَ مَا يَقْدِرُ عَلَيْهِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ays Bin Al Qasim who said,

'Abu Abdullah^{asws} said: 'Whenever one of you seek the need, so let him Laud upon His^{azwj} Lord^{azwj}, and let him Praise Him^{azwj}, for whenever the man seeks the need from a ruling authority, he prepares the speech for him as best as he is able to.

فَإِذَا طَلَبْتُمْ الْحَاجَةَ فَمَجِّدُوا اللَّهَ الْعَزِيزَ الْجَبَّارَ وَ اْمْدَحُوهُ وَ اَثْنُوا عَلَيْهِ تَقُولُ

So whenever you seek the need, so Glorify Allah^{azwj}, the Mighty, the Compeller, and Praise Him^{azwj}, and Laud upon Him^{azwj}. You should be saying,

يَا أَجْوَدَ مَنْ أَعْطَى وَ يَا خَيْرَ مَنْ سُئِلَ يَا أَرْحَمَ مَنْ اسْتُرْجِمَ يَا أَحَدُ يَا صَمَدٌ 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 يَفْضِي مَا أَحَبَّ يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ يَا سَمِيعٌ يَا بَصِيرٌ

'O the most Benevolent of the ones who give, and O the best of the ones asked from, O the most Merciful of the one who are merciful, O the One, O Last, O the One Who does not beget nor is begotten and there is no one a match for Him^{azwj}, O the One who neither took a female companion nor a son, O the One who Does whatever He^{azwj} so Desires to and Decides whatever He^{azwj} so Wants to and Ordains whatever He^{azwj} Loves, O the One who Turns around between the man and his heart, O the One Who is at the Exalted viewpoint, O the One Who there is none like Him^{azwj}, O the Hearer, O the Seer!'

⁸¹ Al Kafi V 2 – The Book Of Supplication CH 16 H 4

⁸² Al Kafi V 2 – The Book Of Supplication CH 16 H 5

وَ أَكْثَرَ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ أَسْمَاءَ اللَّهِ كَثِيرَةٌ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ قُلِّ اللَّهُمَّ أَوْسَعُ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ مَا أَكْفُ بِهِ وَجْهِي وَ أُوْدِي بِهِ عَن أَمَانَتِي وَ أَصِلُ بِهِ رَحِمِي وَ يَكُونُ عَوْنًا لِي فِي الْحَجِّ وَ الْعُمْرَةِ

And frequent from the Names of Allah^{azwj} Mighty and Majestic, for the Names of Allah^{azwj} are a lot, and send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws} and say, 'O Allah^{azwj}! Expand upon me, from Your^{azwj} Grace, the Permissible, what I can suffice with, and can pay back from my entrustments, and help my relatives with it, and it can happen to be a assistance for me regarding the Hajj and the Umrah".

وَ قَالَ إِنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَجَلْتُ الْعَبْدُ رَبَّهُ وَ جَاءَ آخَرَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ أَتَى عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَلْ نُعْطُ .

And he^{asws} said: 'A man entered the Masjid, so he prayed two Cycles of *Salāt*, then asked Allah^{azwj} Mighty and Majestic. So Rasool-Allah^{saww} said: 'The servant was hasty with his Lord^{azwj}'. And another man came over, so he prayed two Cycles of *Salāt*, then Lauded upon Allah^{azwj} Mighty and Majestic, and sent Blessings upon the Prophet^{saww} and his^{saww} Progeny^{asws}. So Rasool-Allah^{saww} said: 'Ask, you will be Given'.⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي كَهْمَسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ دَخَلَ رَجُلٌ الْمَسْجِدَ فَاِبْتَدَأَ قَبْلَ التَّنَاءِ عَلَى اللَّهِ وَ الصَّلَاةِ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَجَلْتُ الْعَبْدُ رَبَّهُ ثُمَّ دَخَلَ آخَرَ فَصَلَّى وَ أَتَى عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَلَّى عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَلْ نُعْطُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Kahmasy who said,

'I heard Abu Abdullah^{asws} saying: 'A man entered the Masjid, so he began (asking) before the laudation upon Allah^{azwj} and the Blessings upon the Prophet^{saww}. So Rasool-Allah^{saww} said: 'The servant hastened with his Lord^{azwj}'. Then another one entered, so he prayed *Salāt* and lauded upon Allah^{azwj} Mighty and Majestic, and sent Blessings upon Rasool-Allah^{saww}. So Rasool-Allah^{saww} said: 'Ask, you would be Given'.

ثُمَّ قَالَ إِنَّ فِي كِتَابِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) إِنَّ التَّنَاءَ عَلَى اللَّهِ وَ الصَّلَاةَ عَلَى رَسُولِهِ قَبْلَ الْمَسْأَلَةِ وَ إِنَّ أَحَدَكُمْ لِيَأْتِي الرَّجُلَ يَطْلُبُ الْحَاجَةَ فَيُجِبُ أَنْ يَقُولَ لَهُ خَيْرًا قَبْلَ أَنْ يَسْأَلَهُ حَاجَتَهُ

Then he^{asws} said: 'In the Book of Ali^{asws} is the laudation upon Allah^{azwj} and the *Salāt* upon His^{azwj} Rasool^{saww} before the asking, and if one of you goes over to the man seeking the need, so he would love it if you were to be saying to him good (words) before you ask him for the need'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيْسَى عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ أَيَّتَانِ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ أَطْلُبُهُمَا فَلَا أُجِدُهُمَا قَالَ وَ مَا هُمَا قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ اذْعُونِي أَسْتَجِبْ لَكُمْ فَنَدْعُوهُ وَ لَا نَرَى إِجَابَةَ قَالَ أَ فَتَرَى اللَّهَ عَزَّ وَ جَلَّ أَخْلَفَ وَعَدَّهُ قُلْتُ لَا

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it,

⁸³ Al Kafi V 2 – The Book Of Supplication CH 16 H 6

⁸⁴ Al Kafi V 2 – The Book Of Supplication CH 16 H 7

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'There are two Verses in the Book of Allah^{azwj} Mighty and Majestic, I sought them but could not find (understand) them'. He^{asws} said: 'And what are they?' I said, 'The Words of Allah^{azwj} Mighty and Majestic **[40:60] Call upon Me, I will Answer you.** So we are supplicating to Him^{azwj} and do not see an Answer'. He^{asws} said: 'Do you see Allah^{azwj} Mighty and Majestic Breaking His^{azwj} Promise?' I said, 'No'.

قَالَ فَمِمَّ ذَلِكَ قُلْتُ لَا أَدْرِي قَالَ لِكَيْ أُخْبِرَكَ مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ فِيمَا أَمَرَهُ ثُمَّ دَعَاهُ مِنْ جِهَةِ الدُّعَاءِ أَجَابَهُ قُلْتُ وَ مَا جِهَةُ الدُّعَاءِ قَالَ تَبَدُّأُ فَتَحْمَدُ اللَّهَ وَ تَذْكُرُ نِعْمَهُ عِنْدَكَ ثُمَّ تَشْكُرُهُ ثُمَّ تُصَلِّي عَلَى النَّبِيِّ (صلى الله عليه وآله) ثُمَّ تَذْكُرُ ذُنُوبَكَ فَتَقْرُبُ بِهَا ثُمَّ تَسْتَعِيدُ مِنْهَا فَهَذَا جِهَةُ الدُّعَاءِ

He^{asws} said: 'So where is that (view of yours) from?' I said, 'I do not know'. He^{asws} said: 'But I^{asws} will inform you. The one who obeys Allah^{azwj} Mighty and Majestic in whatever He^{azwj} has Commanded him, then supplicates to him from the aspect of the supplication, He^{azwj} would Answer him'. I said, 'And what is the aspect of the supplication?' He^{asws} said: 'You should begin by Praising Allah^{azwj} and mention His^{azwj} Bounties with you, then thank Him^{azwj}, then send Blessings upon the Prophet^{saww}, then mention your sins and acknowledge with these, then seek Refuge from these. So this is the aspect of the supplication'.

ثُمَّ قَالَ وَ مَا الْآيَةُ الْأُخْرَى قُلْتُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ وَ إِنِّي أَنْفَقُ وَ لَا أَرَى خَلْفًا قَالَ أَ فَتَرَى اللَّهَ عَزَّ وَجَلَّ أَخْلَفَ وَعْدَهُ قُلْتُ لَا قَالَ فَمِمَّ ذَلِكَ قُلْتُ لَا أَدْرِي

Then he^{asws} said: 'And what is the other Verse?' I said, 'The Words of Allah^{azwj} Mighty and Majestic **[34:39] and whatever thing you spend, He Replaces it, and He is the best of Sustainers,** and I spend and I do not see a replacement'. He^{asws} said: 'Do you see Allah^{azwj} Mighty and Majestic Breaking His^{azwj} Promise?' I said, 'No'. He^{asws} said: 'So where is that (view of yours) from?' I said, 'I do not know'.

قَالَ لَوْ أَنَّ أَحَدَكُمْ اِكْتَسَبَ الْمَالَ مِنْ جِلِّهِ وَ أَنْفَقَهُ فِي جِلِّهِ لَمْ يُنْفِقْ دِرْهَمًا إِلَّا أُخْلِفَ عَلَيْهِ .

He^{asws} said: 'If one of you earns the wealth from His^{azwj} Permissible Means and spends in His^{azwj} Permissible ways, he would not spend a Dirham except that He^{azwj} would Replace it upon him'.⁸⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ دَعْوَتُهُ فَلْيُطِيبْ مَكْسَبَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who wants his supplication be Answered for him, so let him purify his earnings'.⁸⁶

⁸⁵ Al Kafi V 2 – The Book Of Supplication CH 16 H 8

⁸⁶ Al Kafi V 2 – The Book Of Supplication CH 16 H 9

بَابُ الْاجْتِمَاعِ فِي الدَّعَاءِ**Chapter 17 – The gathering (of people) during the supplication**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا مِنْ رَهْطٍ أَرْبَعِينَ رَجُلًا اجْتَمَعُوا فَدَعَوْا اللَّهَ عَزَّ وَجَلَّ فِي أَمْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعِينَ فَأَرْبَعَةَ يَدْعُونَ اللَّهَ عَزَّ وَجَلَّ عَشْرَ مَرَّاتٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُمْ فَإِنْ لَمْ يَكُونُوا أَرْبَعَةَ فَوَاحِدٍ يَدْعُو اللَّهَ أَرْبَعِينَ مَرَّةً فَيَسْتَجِيبُ اللَّهُ الْعَزِيزُ الْجَبَّارُ لَهُ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Ubeydullah Bin Abdullah Al Wasity, from Dorost Bin Abu Mansour, from Abu Khalid who said,

'Abu Abdullah^{asws} said: 'There is none from a group of forty men gathering, supplicating to Allah^{azwj} Mighty and Majestic regarding a (particular) matter, except that Allah^{azwj} would Answer for them. So if there do not happen to be forty men, so (a group of) four supplicating to Allah^{azwj} Mighty and Majestic ten times, except that Allah^{azwj} would Answer for them. So if there do not happen to be four, so one individual supplicating to Allah^{azwj} forty times, so Allah^{azwj} the Mighty, the Compeller would Answer for him'.⁸⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا اجْتَمَعَ أَرْبَعَةٌ رَهْطٍ قَطُّ عَلَى أَمْرٍ وَاحِدٍ فَدَعَوْا اللَّهَ إِلَّا تَفَرَّقُوا عَنْ إِبَابِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abdul A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There would not gather a group of four upon one matter, so they are supplicating to Allah^{azwj}, except they would be dispersing upon an Answer'.⁸⁸

عَنْهُ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) إِذَا حَزَنَهُ أَمْرٌ جَمَعَ النِّسَاءَ وَ الصِّبْيَانَ ثُمَّ دَعَا وَ آمَنُوا .

From him, from Al Hajjal, from Sa'alba, from Ali Bin Uqba, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever a matter grieved my^{asws} father^{asws}, he^{asws} would gather the womenfolk and the children, then supplicate, and they would be saying *Ameen*'.⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الدَّاعِي وَ الْمُؤْمِنُ فِي الْأَجْرِ شَرِيكَانِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The supplicatory and the one saying 'Ameen' are both participants in the Recompense'.⁹⁰

⁸⁷ Al Kafi V 2 – The Book Of Supplication CH 17 H 1

⁸⁸ Al Kafi V 2 – The Book Of Supplication CH 17 H 2

⁸⁹ Al Kafi V 2 – The Book Of Supplication CH 17 H 3

بَابُ الْعُمُومِ فِي الدُّعَاءِ**Chapter 18 – The Inclusiveness in the supplication**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا دَعَا أَحَدُكُمْ فَلْيُعِمَّ فَإِنَّهُ أَوْجِبَ لِلدُّعَاءِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Whenever one of you supplicates, so he should maintain inclusiveness, for it would Obligate (an Answer) for the supplication'.⁹¹

بَابُ مَنْ أَبْطَأَتْ عَلَيْهِ الْإِجَابَةُ**Chapter 19 – The one upon whom the Answering is delayed**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ إِنِّي قَدْ سَأَلْتُ اللَّهَ حَاجَةً مُنْذُ كَذَا وَكَذَا سَنَةً وَ قَدْ دَخَلَ قَلْبِي مِنْ إِبْطَائِهَا شَيْءٌ فَقَالَ يَا أَحْمَدُ إِنَّكَ وَالشَّيْطَانُ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى يُفْطَظَكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! I had asked Allah^{azwj} of a need since such and such a year and there has entered into my heart something from its delay'. So he^{asws} said: 'O Ahmad! Beware of the Satan^{la} for there to be a way for him^{la} upon you until he^{la} despairs you.

إِنَّ أَبَا جَعْفَرٍ (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَانَ يَقُولُ إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ حَاجَةً فَيُؤَخَّرُ عَنْهُ تَعْجِيلَ إِجَابَتِهِ حُبًّا لِصَوْتِهِ وَ اسْتِمَاعِ نَحْبِيهِ

Abu Ja'far^{asws} was saying: 'A *Momin* asks Allah^{azwj} Mighty and Majestic for a need, so He^{azwj} Delays it from him the hastening of its Answer, out of Love for his voice and Listening to his wailings'.

ثُمَّ قَالَ وَ اللَّهُ مَا أَخَّرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ لَهُمْ مِمَّا عَجَّلَ لَهُمْ فِيهَا وَ أَيُّ شَيْءٍ فِي الدُّنْيَا إِنَّ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) كَانَ يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ دُعَائِهِ فِي الشَّدَّةِ لَيْسَ إِذَا أُعْطِيَ قَنَرَ فَلَا تَمَلَّ الدُّعَاءَ فَإِنَّهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِمَكَانٍ وَ عَلَيْكَ بِالصَّبْرِ وَ طَلَبِ الْحَلَالِ وَ صِلَةِ الرَّجْمِ

Then he^{asws} said: 'By Allah^{azwj}! Whatever Allah^{azwj} Mighty and Majestic Delays from the *Momineen* what they are seeking from this world is better for them from what is hastened for them in it. And which thing is the world? Abu Ja'far^{asws} was saying: 'It is befitting for the *Momin* that his supplications during the prosperity should be approximately the same as his supplications during the difficulties. It should not be that when he is Given, so he gets bored and does not incline for the supplication, for

⁹⁰ Al Kafi V 2 – The Book Of Supplication CH 17 H 4

⁹¹ Al Kafi V 2 – The Book Of Supplication CH 18 H 1

it has a place (status) with Allah^{azwj} Mighty and Majestic. And upon you is with the patience and seeking the Permissible, and helping the relatives.

وَإِيَّاكَ وَ مَكَاشَفَةَ النَّاسِ فَإِنَّا أَهْلَ الْبَيْتِ نَصِلُ مَنْ قَطَعَنَا وَ نُحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْنَا فَتَزَى وَ اللَّهُ فِي ذَلِكَ الْعَاقِبَةَ الْحَسَنَةَ

And beware of conflicts with the people, for we^{asws} the People^{asws} of the Household maintain relationships with the ones who cut us^{asws} off, and we do good to the ones who offend us^{asws}, for we^{asws} see, by Allah^{azwj}, the good end-result in that.

إِنَّ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأُعْطِيَ طَلَبَ غَيْرِ الَّذِي سَأَلَ وَ صَغُرَتِ النِّعْمَةُ فِي عَيْنِهِ فَلَا يَشْبَعُ مِنْ شَيْءٍ وَ إِذَا كَثُرَتِ النِّعْمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرٍ لِلْحُقُوقِ الَّتِي تَحِبُّ عَلَيْهِ وَ مَا يُخَافُ مِنَ الْفِتْنَةِ فِيهَا

The owner of the Bounties (rich) in the world, when he asks, so he is Given, he seeks other than which he asked for, and he belittles the Bounties in his eyes, so he is not satisfied from anything. And when the Bounties were numerous upon a Muslim he would be in danger from that for (violating) the rights which are Obligated upon him and he would fear from the strife with regards to it.

أَخْبَرَنِي عَنْكَ لَوْ أَنِّي قُلْتُ لَكَ قَوْلًا أَوْ كُنْتَ نَتَقُ بِهِ مِنِّي فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا لَمْ أَتَّقُ بِقَوْلِكَ فِيمَنْ أَتَّقُ وَ أَنْتَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ قَالَ فَكُنْ بِاللَّهِ أَوْتَقَ فَإِنَّكَ عَلَى مَوْعِدٍ مِنَ اللَّهِ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Inform me^{asws} about yourself. If I^{asws} were to say certain words to you would you trust in it from me^{asws}? So I said to him^{asws}, 'May I be sacrificed for you^{asws}! If I^{asws} do not trust in your^{asws} words, so in whose (words) would I trust, and you^{asws} are the Proof of Allah^{azwj} upon His^{azwj} creatures!' He^{asws} said: 'So become more trusting in Allah^{azwj} upon a Promise from Allah^{azwj}. Isn't Allah^{azwj} Mighty and Majestic Saying **[2:186] And when My servants ask you concerning Me, then surely I am very near; I Answer the supplication of the suppliant when he supplicates.**

وَ قَالَ لَا تَقْتَضُوا مِنْ رَحْمَةِ اللَّهِ وَ قَالَ وَ اللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَ فَضْلًا فَكُنْ بِاللَّهِ عَزَّ وَ جَلَّ أَوْتَقَ مِنْكَ بِغَيْرِهِ وَ لَا تَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا خَيْرًا فَإِنَّهُ مَغْفُورٌ لَكُمْ .

And He^{azwj} Said **[39:53] do not despair of the Mercy of Allah.** And He^{azwj} Said **[2:268] and Allah Promises you Forgiveness from Himself and Grace.** Therefore, become more trusting in Allah^{azwj} Mighty and Majestic from yourself than in others, and do not make within yourself anything except for goodness, for He^{azwj} would be Forgiving you'.⁹²

عَنْهُ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ الصَّقِيلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَبِّمَا دَعَا الرَّجُلُ بِالْدُّعَاءِ فَاسْتُجِيبَ لَهُ ثُمَّ أُخْرَ ذَلِكَ إِلَى حِينٍ قَالَ فَقَالَ نَعَمْ قُلْتُ وَ لِمَ ذَلِكَ لِيَزِدَادَ مِنَ الدُّعَاءِ قَالَ نَعَمْ .

From him, from Ahmad, from Ali Bin Al Hakam, from Mansour Al Sayqal who said,

'I said to Abu Abdullah^{asws}, 'Sometimes the man supplicates with the supplication, so it is Answered for him. Then it is delayed for a while'. So he^{asws} said: 'Yes'. I said,

⁹² Al Kafi V 2 – The Book Of Supplication CH 19 H 1

'And why would that be so, in order for him to increase from the supplications?' He^{asws} said: 'Yes'.⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ أَبِي هِلَالٍ الْمَدَائِنِيِّ عَنْ حَدِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْعَبْدَ لَيَدْعُو فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لِلْمَلَائِكَةِ قَدْ اسْتَجَبْتَ لَهُ وَ لَكِنْ أَحْسَبُوه بِحَاجَتِهِ فَإِنِّي أَحِبُّ أَنْ أَسْمَعَ صَوْتَهُ وَ إِنَّ الْعَبْدَ لَيَدْعُو فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَجَلُوا لَهُ حَاجَتَهُ فَإِنِّي أُبْغِضُ صَوْتَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is'haq Bin Abu Hilal Al Madainy, from Hadeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The servant is supplicating, so Allah^{azwj} Mighty and Majestic is Saying to the two Angels: "I^{azwj} have Answered for him, but withhold his need, for I^{azwj} Love to Hear his voice"; and the servant is supplicating, so Allah^{azwj} Blessed and High is Saying: "Hasten his need for him, for I^{azwj} Hate Hearing his voice"⁹⁴ .

ابْنُ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ صَاحِبِ السَّابِرِيِّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُسْتَجَابُ لِلرَّجُلِ الدُّعَاءُ ثُمَّ يُؤَخَّرُ قَالَ نَعَمْ عَشْرِينَ سَنَةً .

Ibn Abu Umeyr, from Suleyman Sahib Al Sabiry, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws} having said: 'The supplication gets Answered for the man, then it gets delayed?' He^{asws} said: 'Yes, (it could be delayed for) twenty years'.⁹⁵

ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَذُ أُجِيبَتْ دَعْوَتُكُمْ وَ بَيْنَ أَخَذِ فِرْعَوْنَ أَرْبَعِينَ عَامًا .

Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so between the Words of Allah^{azwj} Mighty and Majestic [10:89] **I have Accepted the supplication of both of you** (Musa^{asws} and Haroun^{as}), and between the Seizing of the Pharaoh^{la}, (a duration of) forty years'.⁹⁶

ابْنُ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْمُؤْمِنَ لَيَدْعُو فَيُؤَخَّرُ إِيَّاهُ إِلَى يَوْمِ الْجُمُعَةِ .

Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'A Momin supplicates, so its Answer gets delayed up to the day of Friday'.⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الْعَبْدَ الْوَالِيَّ لِلَّهِ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِي الْأَمْرِ يَنْوِبُهُ فَيَقُولُ لِلْمَلِكِ الْمُوَكَّلِ بِهِ أَفْضُ لِعِبْدِي حَاجَتَهُ وَ لَا تُعْجَلْهَا فَإِنِّي أَشْنَاهُ أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ وَ إِنَّ الْعَبْدَ الْعَدُوَّ لِلَّهِ لَيَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِي الْأَمْرِ يَنْوِبُهُ فَيَقَالُ لِلْمَلِكِ الْمُوَكَّلِ بِهِ أَفْضُ لِعِبْدِي حَاجَتَهُ وَ عَجَّلْهَا فَإِنِّي أَكْرَهُ أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ

⁹³ Al Kafi V 2 – The Book Of Supplication CH 19 H 2

⁹⁴ Al Kafi V 2 – The Book Of Supplication CH 19 H 3

⁹⁵ Al Kafi V 2 – The Book Of Supplication CH 19 H 4

⁹⁶ Al Kafi V 2 – The Book Of Supplication CH 19 H 5

⁹⁷ Al Kafi V 2 – The Book Of Supplication CH 19 H 6

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Al Mugheira, from someone else, from our companions who said,

‘Abu Abdullah^{asws} said: ‘The servant who is a friend of Allah^{azwj} would be supplicating to Allah^{azwj} Mighty and Majestic regarding the matter delegated to Him^{azwj}, so He^{azwj} would be Saying to the Angel Allocated with him: “Fulfil for My^{azwj} servant, his need, but do not hasten it, for I^{azwj} Desire to Hear his calls and his voice”; and the servant who is an enemy of Allah^{azwj} would be supplicating to Allah^{azwj} Mighty and Majestic regarding the matter delegated to Him^{azwj}, so He^{azwj} would be Saying to the Angel Allocated with him: “Fulfil for My^{azwj} servant his need and hasten it, for I^{azwj} Dislike to Hear his call and his voice”.

قَالَ فَيَقُولُ النَّاسُ مَا أُعْطِيَ هَذَا إِلَّا لِكِرَامَتِهِ وَ لَا مَنَعَ هَذَا إِلَّا لِهَوَانِهِ .

He^{asws} said: ‘So the people would (instead) be saying, ‘This one has not been Given except due to his prestige, and this one has not been Prevented except due to his indignity’.⁹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَخْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَزَالُ الْمُؤْمِنُ بِخَيْرٍ وَ رَجَاءٍ رَحْمَةً مِنَ اللَّهِ عَزَّ وَ جَلَّ مَا لَمْ يَسْتَعْجِلْ فَيَقْنَطْ وَ يَتْرُكِ الدَّعَاءَ قُلْتُ لَهُ كَيْفَ يَسْتَعْجِلُ قَالَ يَقُولُ قَدْ دَعَوْتُ مِنْذُ كَذَا وَ كَذَا وَ مَا أَرَى الْإِجَابَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The *Momin* does not cease to be with goodness and hoping for the Mercy of Allah^{azwj} Mighty and Majestic for as long as he does not haste, so he would end up despairing and neglect the supplication’. I said to him^{asws}, ‘How would he make haste?’ He^{asws} said: ‘He would be saying, ‘I have been supplicating since such and such (a time) and I do not see the Answer’.⁹⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُؤْمِنَ لَيَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِي حَاجَتِهِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَخْرُوا إِجَابَتَهُ شَوْقًا إِلَى صَوْتِهِ وَ دُعَائِهِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ عَبْدِي دَعَوْتُنِي فَأَخْرَتُ إِجَابَتَكَ وَ ثَوَابَكَ كَذَا وَ دَعَوْتُنِي فِي كَذَا وَ كَذَا فَأَخْرَتُ إِجَابَتَكَ وَ ثَوَابَكَ كَذَا وَ كَذَا

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The *Momin* supplicates to Allah^{azwj} Mighty and Majestic regarding his need, so Allah^{azwj} Mighty and Majestic would Say: “Delay its Answer”, out of Desire to his voice and his supplication. So when it will be the Day of Judgment, Allah^{azwj} Mighty and Majestic would Say: “My^{azwj} servant! You supplicated to Me^{azwj} but I^{azwj} Delayed its Answer, and your Rewards are such and such, and your supplication to Me^{azwj} regarding such and such, but I^{azwj} Delayed Answering you and your Rewards are such and such”.

قَالَ فَيَمْتَنِي الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرَى مِنْ حُسْنِ الثَّوَابِ .

⁹⁸ Al Kafi V 2 – The Book Of Supplication CH 19 H 7

⁹⁹ Al Kafi V 2 – The Book Of Supplication CH 19 H 8

He^{asws} said: 'So the *Momin* would wish that no supplication of his had been Answered in the world due to what he sees from the excellent Rewards'.¹⁰⁰

بَابُ الصَّلَاةِ عَلَى النَّبِيِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ

Chapter 20 – The *Salawāt* (Blessings) upon the Prophet Muhammad^{saww} and the People^{asws} of his^{saww} Household

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَزَالُ الدُّعَاءُ مَحْجُوبًا حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A supplication remains barred until he (the one who is supplicating) sends *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'.¹⁰¹

عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ دَعَا وَ لَمْ يَذْكُرِ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَفَرَفَ الدُّعَاءُ عَلَى رَأْسِهِ فَإِذَا ذَكَرَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رُفِعَ الدُّعَاءُ .

From him, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who supplicates without mentioning the Prophet^{saww} (*Salawāt*) the supplication hovers over his head. So when he does mention the Prophet^{saww}, the supplication is raised (to the sky)'.¹⁰²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ رَجُلًا أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنِّي أَجْعَلُ لَكَ ثَلَاثَ صَلَوَاتِي لَا بَلَّ أَجْعَلُ لَكَ نِصْفَ صَلَوَاتِي لَا بَلَّ أَجْعَلُهَا كُلَّهَا لَكَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا تُكْفَى مُؤْنَةَ الدُّنْيَا وَ الْآخِرَةِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Asama Zayd Al Shahham, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}: 'A man came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! I make my *Salawāt* to be for you^{saww} a third (of the time I supplicate), no, but I make my *Salawāt* to be for you^{saww} half of the time; no, but I make all of it to be for you^{saww}'. So Rasool-Allah^{saww} said: 'Then you have sufficient provisions for the world and the Hereafter'.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنَيْفٍ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا مَعْنَى أَجْعَلُ صَلَوَاتِي كُلَّهَا لَكَ فَقَالَ يُقَدِّمُهُ بَيْنَ يَدَيَّ كُلَّ حَاجَةٍ فَلَا يَسْأَلُ اللَّهُ عَزَّ وَ جَلَّ شَيْئًا حَتَّى يَبْدَأَ بِالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَيُصَلِّي عَلَيْهِ ثُمَّ يَسْأَلُ اللَّهُ حَوَائِجَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abu Asama, from Abu Baseer who said,

¹⁰⁰ Al Kafi V 2 – The Book Of Supplication CH 19 H 9

¹⁰¹ Al Kafi V 2 – The Book Of Supplication CH 20 H 1

¹⁰² Al Kafi V 2 – The Book Of Supplication CH 20 H 2

¹⁰³ Al Kafi V 2 – The Book Of Supplication CH 20 H 3

'I asked Abu Abdullah^{asws}, 'What is the meaning (of the words), 'I make my *Salawāt*, all of these to be for you^{saww}'. So he^{asws} said: 'He preceded it in front of every need (asked for). So he does not ask Allah^{azwj} Mighty and Majestic for anything until he begins with the Prophet^{saww}. So he sends *Salawāt* upon him^{saww}, then he asks Allah^{azwj} for his needs'.¹⁰⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَجْعَلُونِي كَقَدْحِ الرَّكَّابِ فَإِنَّ الرَّكَّابَ يَمَلَأُ قَدْحَهُ فَيَشْرَبُهُ إِذَا شَاءَ اجْعَلُونِي فِي أَوَّلِ الدُّعَاءِ وَ فِي آخِرِهِ وَ فِي وَسْطِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not make me^{saww} to be like the water container of the rider, so the rider fills his water container and he drinks it whenever he so desires to. Make me^{saww} to be at the beginning of the supplication and at the end of it, and in the middle of it'.¹⁰⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ وَ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِذَا ذُكِرَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَكْثَرُوا الصَّلَاةَ عَلَيْهِ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيَّ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ وَ لَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَهُ اللَّهُ إِلَّا صَلَّى عَلَيَّ الْعَبْدُ لِصَلَاةِ اللَّهِ عَلَيْهِ وَ صَلَاةِ مَلَائِكَتِهِ فَمَنْ لَمْ يَرْغَبْ فِي هَذَا فَهُوَ جَاهِلٌ مَعْرُورٌ قَدْ بَرَى اللَّهُ مِنْهُ وَ رَسُولُهُ وَ أَهْلُ بَيْتِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from his father, and Husayn Bin Abu Al A'ala, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever the Prophet^{saww} is mentioned, so frequent the *Salawāt* upon him, for the one who sends *Salawāt* upon the Prophet^{saww}, one *Salawāt*, Allah^{azwj} would Send a thousand *Salawāts* upon him in a thousand rows of the Angels, and there would not remain anything from what Allah^{azwj} Created except it would send *Salawāt* upon the servant for the *Salawāt* of Allah^{azwj} and the *Salawāt* of His^{azwj} Angels upon him. Therefore, the one who does not desire regarding this, so he is ignorant, deceived. Allah^{azwj} has Disavowed from him, and (so has) His^{azwj} Rasool^{saww}, and the People^{asws} of his^{saww} Household'.¹⁰⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ صَلَّى عَلَيَّ وَ مَلَائِكَتُهُ وَ مَنْ شَاءَ فَلْيُفْعَلْ وَ مَنْ شَاءَ فَلْيُكْتَرْ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who sends *Salawāt* upon me^{saww}, Allah^{azwj} and His^{azwj} Angels would Send

¹⁰⁴ Al Kafi V 2 – The Book Of Supplication CH 20 H 4

¹⁰⁵ Al Kafi V 2 – The Book Of Supplication CH 20 H 5

¹⁰⁶ Al Kafi V 2 – The Book Of Supplication CH 20 H 6

Salawāt upon him, and the one who so desires to let him be scarce (with it), and the one who so desires let him be frequent (with it)'.¹⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الصَّلَاةُ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي تَذْهَبُ بِالنَّفَاقِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The *Salawāt* upon me^{asws} and upon the People^{asws} of my^{saww} Household removes the hypocrisy'.¹⁰⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي عِمْرَانَ الْأَزْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ يَا رَبِّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةً مَرَّةً فَضَيَّبْتُ لَهُ مِائَةَ حَاجَةٍ تَلَاثُونَ لِلدُّنْيَا وَ الْبَاقِي لِلْآخِرَةِ .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Abu Imran Al Azady, from Abdullah Bin Al Hakam, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says, 'O Lord^{azwj}! Send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, one hundred times, so a hundred needs would be Fulfilled for him – thirty for the world and the remainder for the Hereafter'.¹⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ جَمِيعاً عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّ دُعَاءٍ يُدْعَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مَحْجُوبٌ عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Abdul Rahman Bin Abu Najran, altogether from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every supplication supplicated to Allah^{azwj} Mighty and Majestic with is Barred from the sky until he (the one who is supplicating) sends *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'.¹¹⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ أَجْعَلُ نِصْفَ صَلَوَاتِي لَكَ قَالَ نَعَمْ ثُمَّ قَالَ أَجْعَلُ صَلَوَاتِي كُلَّهَا لَكَ قَالَ نَعَمْ فَلَمَّا مَضَى قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كُفِيَ هَمَّ الدُّنْيَا وَ الْآخِرَةِ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

'(It was) narrated to me by the one who heard Abu Abdullah^{asws} saying: 'A man came over to Rasool-Allah^{saww} and he said, 'Can I make my *Salawāt* to be for you^{saww}, half (the time I supplicate)'. He^{saww} said: 'Yes'. Then he said, 'Can I make my *Salawāt* to be for you^{saww}, all of it (all the time)?' He^{saww} said: 'Yes'. So when he went away,

¹⁰⁷ Al Kafi V 2 – The Book Of Supplication CH 20 H 7

¹⁰⁸ Al Kafi V 2 – The Book Of Supplication CH 20 H 8

¹⁰⁹ Al Kafi V 2 – The Book Of Supplication CH 20 H 9

¹¹⁰ Al Kafi V 2 – The Book Of Supplication CH 20 H 10

Rasool-Allah^{saww} said: 'He has sufficed from the worries of the world and the Hereafter'.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جَعَلْتُ نِصْفَ صَلَوَاتِي لَكَ فَقَالَ لَهُ ذَلِكَ أَفْضَلُ فَقَالَ إِنِّي جَعَلْتُ كُلَّ صَلَوَاتِي لَكَ فَقَالَ إِذَا يَكْفِيكَ اللَّهُ عَزَّ وَجَلَّ مَا أَهَمَّكَ مِنْ أَمْرِ دُنْيَاكَ وَآخِرَتِكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazim who said,

'Abu Abdullah^{asws} said: 'A man came over to Rasool-Allah^{saww} and he said, 'O Rasool-Allah^{saww}! I make my *Salawāt* to be for you^{saww} a third (of the time I supplicate)'. So he^{saww} said to him: 'Good'. So he said, 'O Rasool-Allah^{saww}! I make my *Salawāt* to be for you^{saww} half (of the time I supplicate)'. So he^{saww} said to him: 'That is better'. So he said, 'I make my *Salawāt* to be for you^{saww}, every (time I supplicate)'. So he^{saww} said: 'Then Allah^{azwj} Mighty and Majestic would Suffice you from whatever worries you from the matters of your world and your Hereafter'.

فَقَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ كَيْفَ يَجْعَلُ صَلَاتَهُ لَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَا يَسْأَلُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا إِلَّا بَدَأَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

So a man said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! How would he make his *Salawāt* to be for him^{saww}?' So Abu Abdullah^{asws} said: 'He would not ask Allah^{azwj} Mighty and Majestic for anything except he would begin with his *Salawāt* upon Muhammad^{saww} and his^{saww} Progeny^{asws}'.¹¹²

ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ارْفَعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّهَا تَذْهَبُ بِالنَّفَاقِ .

Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'You should be raising your voices with the *Salawāt* upon me^{saww}, for it would remove the hypocrisy'.¹¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ فَرُوحٍ مَوْلَى آلِ طَلْحَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا إِسْحَاقُ بْنُ فَرُوحٍ مَنْ صَلَّى عَلَيَّ وَآلِ مُحَمَّدٍ عَشْرًا صَلَّى اللَّهُ عَلَيَّ وَآلِ مُحَمَّدٍ مِائَةً مَرَّةً وَ مَنْ صَلَّى عَلَيَّ وَآلِ مُحَمَّدٍ مِائَةً مَرَّةً صَلَّى اللَّهُ عَلَيَّ وَآلِ مُحَمَّدٍ أَلْفًا مَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Abdullah, from Is'haq Bin Faroukh, a slave of the family of Talha who said,

'Abu Abdullah^{asws} said: 'O Is'haq Bin Faroukh! The one who sends *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} ten (times), Allah^{azwj} and His^{azwj} Angels would Send *Salawāt* upon him one hundred times; and the one who sends *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} one

¹¹¹ Al Kafi V 2 – The Book Of Supplication CH 20 H 11

¹¹² Al Kafi V 2 – The Book Of Supplication CH 20 H 12

¹¹³ Al Kafi V 2 – The Book Of Supplication CH 20 H 13

hundred times, Allah^{azwj} and His^{azwj} Angels would Send *Salawāt* upon him a thousand times. Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[33:43] He it is Who sends His Blessings upon you, and (so do) His Angels, that He may Take you out from utter darkness into the Light; and He is Merciful to the Believers**.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ مَا فِي الْمِيزَانِ شَيْءٌ أَثْقَلَ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَإِنَّ الرَّجُلَ لَتَوَضَّعَ أَعْمَالُهُ فِي الْمِيزَانِ فَتَمِيلُ بِهِ فَيُخْرِجُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الصَّلَاةَ عَلَيْهِ فَيَضَعُهَا فِي مِيزَانِهِ فَيَرْجَحُ بِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: ‘There would not be anything in the Scale (on the Day of Judgment) heavier than the *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad, and that the man, his deeds would be placed in the Scale and it would tilt by it (due to the load of the sins). So the *Salawāt* would come out upon him and it would be placed in his Scale, so it would be outbalanced it (his sins)’.¹¹⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنِ رَجَالِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ كَانَتْ لَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ حَاجَةٌ فَلْيَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ ثُمَّ يَسْأَلْ حَاجَتَهُ ثُمَّ يَخْتِمُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَكْرَمُ مَنْ أَنْ يَقْبَلَ الطَّرْفَيْنِ وَيَدْعَ الْوَسْطَ إِذَا كَانَتِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ لَا تُحْبَبُ عَنْهُ .

Ali Bin Muhammad, from Ibn Jamhour, from his father, from his man who said,

‘Abu Abdullah^{asws} said: ‘The one who has a need for him to Allah^{azwj} Mighty and Majestic, so let him begin with the *Salawāt* upon Muhammad^{saww} and his^{saww} Progeny^{asws}, then he should ask his need, then he should end with the *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, for Allah^{azwj} is more Benevolent than that He^{azwj} would Accept the two ends and Leave the middle. Whenever there was a *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad, it would never be Blocked from him’.¹¹⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ ابْنِ الْأَحْمَرِ عَنْ عَبْدِ السَّلَامِ بْنِ نَعِيمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي دَخَلْتُ الْبَيْتَ وَ لَمْ يَحْضُرْنِي شَيْءٌ مِنَ الدُّعَاءِ إِلَّا الصَّلَاةَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فَقَالَ أَمَا إِنَّهُ لَمْ يَخْرُجْ أَحَدٌ بِأَفْضَلٍ مِمَّا خَرَجْتُ بِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhassin Bin Ahmad, from Aban Al Ahmar, from Abdul Salam Bin Nuaym who said,

‘I said to Abu Abdullah^{asws}, ‘I entered the House (Kabah) and nothing presented to me from the supplication except for the *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. So he^{asws} said: ‘But it is (something) which no one has come out with anything more superior than what you came out with’.¹¹⁷

¹¹⁴ Al Kafi V 2 – The Book Of Supplication CH 20 H 14

¹¹⁵ Al Kafi V 2 – The Book Of Supplication CH 20 H 15

¹¹⁶ Al Kafi V 2 – The Book Of Supplication CH 20 H 16

¹¹⁷ Al Kafi V 2 – The Book Of Supplication CH 20 H 17

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) فَقَالَ لِي مَا مَعْنَى قَوْلِهِ وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى قُلْتُ كَلَّمَا ذَكَرَ اسْمَ رَبِّهِ قَامَ فَصَلَّى فَقَالَ لِي لَقَدْ كَلَّفَ اللَّهُ عَزَّ وَ جَلَّ هَذَا شَطَطًا فَقُلْتُ جُعَلْتُ فِدَاكَ فَكَيْفَ هُوَ فَقَالَ كَلَّمَا ذَكَرَ اسْمَ رَبِّهِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ .

Ali Bin Muhammad, from Ahmad Bin Al Husayn, from Ali Bin Al Rayyan, from Ubeydullah Bin Abdullah Al Dihqan who said,

'I went over to Abu Al-Hassan Al-Reza^{asws}, so he^{asws} said to me: 'What is the meaning of His^{azwj} Words [87:15] **And mentions the name of his Lord and prays** (فَصَلَّى)?' I said, 'Every time he mentioned the Name of his Lord^{azwj}, he prays *Salāt*'. So he^{asws} said to me: 'So Allah^{azwj} Mighty and Majestic has Encumbered him with an enormous burden'. So I said, 'May I be sacrificed for you^{asws}! So how is it?' So he^{asws} said: 'Every time he mentions the Name of his Lord^{azwj}, he sends *Salawāt* upon Muhammad^{saww} and his^{saww} Progeny^{asws}'.¹¹⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُفَضَّلِ بْنِ صَالِحِ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا صَلَّى أَحَدُكُمْ وَ لَمْ يَذْكُرِ النَّبِيَّ وَ آلَهُ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فِي صَلَاتِهِ يُسَلِّكُ بِصَلَاتِهِ غَيْرَ سَبِيلِ الْجَنَّةِ

From him, from Muhammad Bin Ali, from Mufazzal Bin Salih Al Asady, from Muhammad Bin Haroun,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever one of you prays *Salāt* and does not mention the Prophet^{saww} and his^{saww} Progeny^{asws} in his *Salāt*, he would travel with his *Salāt* to other than the way of the Paradise'.

وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مَنْ ذُكِرْتُ عَنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ دَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ

And Rasool-Allah^{saww} said: 'The one in whose presence I^{saww} am mentined, so he does not send *Salawāt* upon me^{saww}, would enter the Fire - for Allah^{azwj} would Distance him'.

وَ قَالَ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ مَنْ ذُكِرْتُ عَنْدَهُ فَتَسِيَّ الصَّلَاةَ عَلَيَّ خُطِيَ بِهِ طَرِيقَ الْجَنَّةِ .

And he^{saww} said: 'And the one in whose presence I^{saww} am mentioned, so he forgets the *Salawāt* upon me^{saww}, he would err on the way to the Paradise'.¹¹⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ غُبَيْسِ بْنِ هِشَامٍ عَنْ ثَابِتٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مَنْ ذُكِرْتُ عَنْدَهُ فَتَسِيَّ أَنْ يُصَلِّيَ عَلَيَّ خَطَأَ اللَّهُ بِهِ طَرِيقَ الْجَنَّةِ .

Abu Ali Al Ashary, from Al Husayn Bin Ali, from Ubeys Bin Hisham, from Sabit, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one in whose presence I^{saww} am mentioned, so he forgets that he should be sending *Salawāt* upon me^{saww}, Allah^{azwj} would Cause him to err on the road to the Paradise'.¹²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعَ أَبِي رَجُلًا مُتَعَلِّقًا بِالنَّبِيِّ وَ هُوَ يَقُولُ.

¹¹⁸ Al Kafi V 2 – The Book Of Supplication CH 20 H 18

¹¹⁹ Al Kafi V 2 – The Book Of Supplication CH 20 H 19

¹²⁰ Al Kafi V 2 – The Book Of Supplication CH 20 H 20

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} overheard a man attaching to the House (Kaaba) and he was saying,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

'O Allah^{azwj}! Send *Salawāt* upon Muhammad^{saww}'.

فَقَالَ لَهُ أَبِي يَا عَبْدَ اللَّهِ لَا تَبْنُرْهَا لَا تَطْلِمْنَا حَقًّا قُلْ

So my^{asws} father^{asws} said to me: 'O servant of Allah^{azwj}! Do not amputate it! Do not be unjust to us^{asws} of our^{asws} rights! Say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

'O Allah^{azwj}! Send *Salawāt* upon Muhammad^{saww} and the People^{asws} of his^{saww} Household'.¹²¹

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

Chapter 21 – What is Obligated from the Mention of Allah^{azwj} Mighty and Majestic in every gathering

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ الْهُدَلِيِّ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا مِنْ مَجْلِسٍ يَجْتَمِعُ فِيهِ أَبْرَارٌ وَ فَجَارٌ فَيَقُومُونَ عَلَى غَيْرِ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا كَانَ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Rabi'e Bin Abdullah Bin Al Jaroud Al Huzliyy, from Al Fuzayl Bin Yasaar who said,

'Abu Abdullah^{asws} said: 'There is none from a gathering in which the righteous and the immoral gather and they are persisting upon the Mention of other than Allah^{azwj} Mighty and Majestic, except that it would be a regret upon them on the Day of Judgment'.¹²²

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا اجْتَمَعَ فِي مَجْلِسٍ قَوْمٌ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ لَمْ يَذْكُرُونَا إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'No group will gather in a gathering not mentioning Allah^{azwj} Mighty and Majestic and not mentioning us^{asws} except that gathering would be a regret upon them on the Day of Judgment'.

ثُمَّ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ وَ ذِكْرِ عَدُوِّنَا مِنْ ذِكْرِ الشَّيْطَانِ .

¹²¹ Al Kafi V 2 – The Book Of Supplication CH 20 H 21

¹²² Al Kafi V 2 – The Book Of Supplication CH 21 H 1

Then he (the narrator) said, 'Abu Ja'far^{asws} said: 'Our^{asws} mention is from the Mention of Allah^{azwj}, and the mention of our^{asws} enemies is from the mention of Satan^{la}'.¹²³

وَبِإِسْنَادِهِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَنْ أَرَادَ أَنْ يَكْتَالَ بِالْمَكِّيَّاتِ الْأَوْفَى فَلْيَقُلْ إِذَا أَرَادَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

And by his chain, said,

'Abu Ja'far^{asws} said: 'The one who intends that he be Rewarded in a perfect measure (maximum Reward), so let him say whenever he intends to arise from his gathering, **[37:180] Glory be to your Lord, the Lord of Honour, from what they are describing[37:181] And peace be on the Rasools [37:182] And the Praise is due to Allah, the Lord of the Worlds**'.¹²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُعَيَّرْ أَنَّ مُوسَى (عَلَيْهِ السَّلَامُ) سَأَلَ رَبَّهُ فَقَالَ يَا رَبِّ أَ قَرِيبٌ أَنْتَ مِنِّي فَأَنَاجِيكَ أَمْ بَعِيدٌ فَأَنَادِيكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى أَنَا جَلِيسٌ مِنْ ذَكَرَنِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is Written in the Torah which has not been altered, that Musa^{as} asked his^{as} Lord^{azwj} saying: 'O Lord^{azwj}! Are You^{azwj} close to me^{as} so I^{as} should whisper to You^{azwj}, or are You^{azwj} Distant, so I^{as} should call out (loudly) to You^{azwj}?' So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Musa^{as}! I^{azwj} a Companion of the one who Mentions Me^{azwj}".

فَقَالَ مُوسَى فَمَنْ فِي سِتْرِكَ يَوْمَ لَا سِتْرَ إِلَّا سِتْرُكَ فَقَالَ الَّذِينَ يَذْكُرُونَنِي فَأَذْكُرُهُمْ وَ يَتَحَابُّونَ فِيَّ فَأُحِبُّهُمْ فَأُولَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أَصِيبَ أَهْلَ الْأَرْضِ بِسُوءٍ ذَكَرْتُهُمْ فَدَفَعْتُ عَنْهُمْ بِهِمْ .

So Musa^{as} said: 'So who would be in Your^{azwj} Veil on the Day in which there will be no veil except for Your^{azwj} Veil?' So He^{azwj} Said: "Those who are mentioning Me^{azwj} So I^{azwj} am Mentioning them, and the ones who are loving (others) regarding Me^{azwj}, So I^{azwj} Love them. Therefore, they are those, whenever I^{azwj} want to Hit the people of the earth with an evil, I^{azwj} Remember them, so I^{azwj} Repel it from them, due to them".¹²⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ فَلَمْ يَذْكُرُوا اسْمَ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حُسْرَةً وَ وَبَالًا عَلَيْهِمْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Husayn Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is none from a group gathering in a gather, so they are not mentioning the

¹²³ Al Kafi V 2 – The Book Of Supplication CH 21 H 2

¹²⁴ Al Kafi V 2 – The Book Of Supplication CH 21 H 3

¹²⁵ Al Kafi V 2 – The Book Of Supplication CH 21 H 4

Name of Allah^{azwj} Mighty and Majestic and are not sending *Salawāt* upon their Prophet^{as}, except that gathering would be a regret and an evil result upon them'.¹²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ بِذِكْرِ اللَّهِ وَ أَنْتَ تَبُولُ فَإِنَّ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ حَسَنٌ عَلَى كُلِّ حَالٍ فَلَا تَسْأَمُ مِنْ ذِكْرِ اللَّهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the Mentioning of Allah^{azwj} while you are urinating, for the Mention of Allah^{azwj} Mighty and Majestic is good upon every state. Therefore, do not hesitate from the Mentioning of Allah^{azwj}'.¹²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ مُوسَى (عَلَيْهِ السَّلَام) يَا مُوسَى (عَلَيْهِ السَّلَام) لَا تَفْرَحُ بِكَثْرَةِ الْمَالِ وَ لَا تَدْعُ ذِكْرِي عَلَى كُلِّ حَالٍ فَإِنَّ كَثْرَةَ الْمَالِ تُنْسِي الذُّنُوبَ وَ إِنَّ تَرَكَ ذِكْرِي يُفْسِدُ الْقُلُوبَ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "O Musa^{as}! Do not be happy with the abundance of the wealth, nor leave My^{azwj} mention upon every state, for the abundant wealth would make you^{as} to forget the sins and that the neglect of My^{azwj} Mention would harden the hearts'.¹²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُغَيَّرْ أَنَّ مُوسَى سَأَلَ رَبَّهُ فَقَالَ إِلَهِي إِنَّهُ يَأْتِي عَلَيَّ مَجَالِسَ أَعْرَكَ وَ أَجَلَّكَ أَنْ أَذْكَرَكَ فِيهَا فَقَالَ يَا مُوسَى إِنَّ ذِكْرِي حَسَنٌ عَلَى كُلِّ حَالٍ .

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is Written in the Torah - which has not been altered - that Musa^{as} asked his^{as} Lord^{azwj} saying: 'My^{as} God! A situation comes upon me^{as} such that it would not be honourable and majestic for You^{azwj} that I^{as} should mention You^{azwj} therein'. So he^{as} said: 'O Musa^{as}! My^{azwj} Mention is good upon every state'.¹²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى أَكْثَرَ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ وَ كُنْ عِنْدَ ذِكْرِي خَاشِعاً وَ عِنْدَ بِلَائِي صَابِراً وَ أَطْمَئِنِّ عِنْدَ ذِكْرِي وَ اعْبُدْنِي وَ لَا تُشْرِكْ بِي شَيْئاً إِلَيَّ الْمَصِيرُ يَا مُوسَى اجْعَلْنِي ذُخْرَكَ وَ ضَعْ عِنْدِي كَنْزَكَ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from one of his companions, from the one who mentioned it,

¹²⁶ Al Kafi V 2 – The Book Of Supplication CH 21 H 5

¹²⁷ Al Kafi V 2 – The Book Of Supplication CH 21 H 6

¹²⁸ Al Kafi V 2 – The Book Of Supplication CH 21 H 7

¹²⁹ Al Kafi V 2 – The Book Of Supplication CH 21 H 8

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said to Musa^{as}: “Mention Me^{azwj} frequently by the night and the day and become fearful during My^{azwj} Mention, and observe patience during My^{azwj} afflictions, and rest assured during My^{azwj} Mention, and worship Me^{azwj} and do not associate anything with Me^{azwj}. O Musa^{as}! Make Me^{azwj} as your^{as} Enshrinement and place your^{as} treasures with Me^{azwj} from the lasting righteous deeds’.¹³⁰

وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى اجْعَلْ لِسَانَكَ مِنْ وَرَاءِ قَلْبِكَ تَسْلَمَ وَ أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ وَ لَا تَتَّبِعِ الْخَطِيئَةَ فِي مَعِينِهَا فَتَنْدَمَ فَإِنَّ الْخَطِيئَةَ مَوْعِدُ أَهْلِ النَّارِ .

And by his chain, from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said to Musa^{as}: “Make your^{as} tongue to be behind your heart, you^{as} will be safe, and frequent My^{azwj} Mention by the night and the day, and do not follow the sin in its quarry for you^{as} will regret, for the sin is a provision for the people of the Fire’.¹³¹

وَ بِإِسْنَادِهِ قَالَ فِيمَا نَجَى اللَّهُ بِهِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ يَا مُوسَى لَا تَتَسَنَّيْ عَلَيَّ كُلَّ حَالٍ فَإِنَّ نِسْيَانِي يُمِيتُ الْقَلْبَ .

And by his chain,

‘He^{asws} said: ‘Among what Allah^{azwj} Whispered to Musa^{as} with was that He^{azwj} Said: “O Musa^{as}! Do not forget Me^{azwj} upon every state, for forgetting Me^{azwj} would cause the heart to die’.¹³²

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ اذْكُرْنِي فِي مَلَأٍ اذْكُرْكَ فِي مَلَأٍ خَيْرٍ مِنْ مَلَأِكَ .

From him, from Ibn Fazzal, from Ghalib Bin Usman, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said: “O son of Adam^{as}! Mention Me^{azwj} in a gathering, I^{azwj} shall Mention you in a gathering better than your gathering’.¹³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ ذَكَرَنِي فِي مَلَأٍ مِنَ النَّاسِ ذَكَرْتُهُ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said: “The one who mentions Me^{azwj} in a gathering of the people, I^{azwj} shall Mention him in a gathering of the Angels’.¹³⁴

¹³⁰ Al Kafi V 2 – The Book Of Supplication CH 21 H 9

¹³¹ Al Kafi V 2 – The Book Of Supplication CH 21 H 10

¹³² Al Kafi V 2 – The Book Of Supplication CH 21 H 11

¹³³ Al Kafi V 2 – The Book Of Supplication CH 21 H 12

¹³⁴ Al Kafi V 2 – The Book Of Supplication CH 21 H 13

بَابُ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ كَثِيرًا

Chapter 22 – Abundant mention of Allah^{azwj} Mighty and Majestic

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْفَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ إِلَّا الذِّكْرَ فَلَيْسَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ فَرَضَ اللَّهُ عَزَّ وَجَلَّ الْفَرَايِضَ فَمَنْ آدَاهُنَّ فَهُوَ حَدُّهُنَّ وَ شَهْرَ رَمَضَانَ فَمَنْ صَامَهُ فَهُوَ حَدُّهُ وَ الْحَجَّ فَمَنْ حَجَّ فَهُوَ حَدُّهُ إِلَّا الذِّكْرَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ وَ لَمْ يَجْعَلْ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from the things except that there is an ultimate point to it except for the *Zikr* (Mention of Allah^{azwj}) for there is no limit for it one can end up to. Allah^{azwj} Mighty and Majestic Imposed the Obligation, so the one who fulfils these, so it would be its limit (reached), and the Month of Ramazan, so the one who Fasts it, so it would be its limit (reached), and the Hajj, so the one performs Hajj, so it would be its limit (reached), except for the *Zikr* (Mention of Allah^{azwj}), for Allah^{azwj} Mighty and Majestic is not Pleased from it with the little but did not Make a limit for it either for one to end up to it'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَ سَبِّحُوهُ بُكْرَةً وَ آصِيلاً فَقَالَ لَمْ يَجْعَلِ اللَّهُ عَزَّ وَجَلَّ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ قَالَ وَ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) كَثِيرَ الذِّكْرِ لَقَدْ كُنْتُ أُمْسِي مَعَهُ وَ إِنَّهُ لَيَذْكُرُ اللَّهَ وَ أَكُلُ مَعَهُ الطَّعَامَ وَ إِنَّهُ لَيَذْكُرُ اللَّهَ وَ لَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَ مَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ

Then he^{asws} recited this Verse [33:41] **O you who believe! Mention Allah, with a frequent Mentioning [33:42] And Glorify Him morning and evening**, and he^{asws} said: 'Allah^{azwj} Mighty and Majestic did not Make a limit for it for one to end up to it. And it was so that my^{asws} father^{asws} used to do a lot of *Zikr* (Mention of Allah^{azwj}). I^{asws} had walked with him^{asws} and he^{asws} was doing *Zikr* (mentioning) Allah^{azwj} and was eating food along with it while he^{asws} was doing *Zikr* (mentioning) Allah^{azwj}. And he^{asws} used to narrate to the people and that would not pre-occupy him^{asws} from doing *Zikr* of Allah^{azwj}.

وَ كُنْتُ أَرَى لِسَانَهُ لَا زَقَاً بِحَنَكِهِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ كَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطَّلَعَ الشَّمْسُ وَ يَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يُفْرَأُ مِنَّا وَ مَنْ كَانَ لَا يُفْرَأُ مِنَّا أَمْرَهُ بِالذِّكْرِ

And I^{asws} used to see his^{asws} tongue move in his^{asws} jaws saying: 'There is no god except Allah^{azwj}', and he^{asws} used to gather us and order us with the *Zikr* until the emergence of the sun, and he^{asws} would order with the recitation the ones from us who could read, and the ones of us who could not read, he^{asws} would order him with the *Zikr*.

وَ النَّبِيُّ الَّذِي يُفْرَأُ فِيهِ الْقُرْآنُ وَ يُذَكَّرُ اللَّهُ عَزَّ وَجَلَّ فِيهِ تَكْتُرُ بَرَكَتُهُ وَ تَحْضُرُهُ الْمَلَائِكَةُ وَ تَهْجُرُهُ الشَّيَاطِينُ وَ يُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا يُضِيءُ الْكَوْكَبُ الدَّرِّيُّ لِأَهْلِ الْأَرْضِ وَ النَّبِيُّ الَّذِي لَا يُفْرَأُ فِيهِ الْقُرْآنُ وَ لَا يُذَكَّرُ اللَّهُ فِيهِ تَقَلُّ بَرَكَتُهُ وَ تَهْجُرُهُ الْمَلَائِكَةُ وَ تَحْضُرُهُ الشَّيَاطِينُ

And the house in which the Quran is recited and Allah^{azwj} Mighty and Majestic is mentioned therein would be with abundant Blessings, and the Angels would attend it,

and the Satans^{la} would flee, and it would shine to the inhabitants of the sky just like the brilliant star does for the inhabitants of the earth. And the house in which the Quran is not recited, nor is Allah^{azwj} Mentioned therein would be of little Blessings and the Angels would flee from it and the Satans^{la} would attend it.

وَقَدْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أ لَا أُخْبِرُكُمْ بِخَيْرٍ أَعْمَالِكُمْ لَكُمْ أَرْفَعَهَا فِي دَرَجَاتِكُمْ وَ أَرْكَأَهَا عِنْدَ مَلِيكِكُمْ وَ خَيْرٌ لَكُمْ مِنَ الدِّينَارِ وَ الدَّرْهَمِ وَ خَيْرٌ لَكُمْ مِنْ أَنْ تُلْقُوا عَدُوَكُمْ فَتَقْتُلُوهُمْ وَ يَقْتُلُوكُمْ فَقَالُوا بَلَى فَقَالَ ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ كَثِيرًا

And Rasool-Allah^{saww} has said: 'Shall I^{saww} inform you with the best of your deeds which would be raising for you in your levels be the most purifying in the Presence of your King^{azwj}, and better for you all than the Dinar and the Dirham, and better for you than your meeting your enemies (in battle), so you would be killing them and they would be killing you?' So they said, 'Yes'. So he^{saww} said: 'Abundant *Zikr* of Allah^{azwj} Mighty and Majestic'.

ثُمَّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ مَنْ خَيْرٌ أَهْلِ الْمَسْجِدِ فَقَالَ أَكْثَرُهُمْ لِلَّهِ ذِكْرًا

Then he^{asws} said: 'A man came over to the Prophet^{saww} and he said, 'Who are the best ones from the people of the Masjid?' So he^{saww} said: 'The ones who most frequent the *Zikr* of Allah^{azwj}'.

وَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أُعْطِيَ لِسَانًا ذَاكِرًا فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

And Rasool-Allah^{saww} said: 'The one who has been Given a oft-mentioning tongue, so he has been Given the goodness of the world and the Hereafter'.

وَ قَالَ فِي قَوْلِهِ تَعَالَى وَ لَا تَمُنُّنْ تَسْتَكْبِرُ قَالَ لَا تَسْتَكْبِرُ مَا عَمِلْتَ مِنْ خَيْرٍ لِلَّهِ .

And he (the narrator) said, 'Regarding the Words of the Exalted **[74:6] And bestow not favours that you may receive again with increase**, he^{asws} said: 'Do not (consider) as a lot, what you have done from the good works for the Sake of Allah^{azwj},¹³⁵

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شِيعَتُنَا الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ كَثِيرًا .

Humeyd Bin Ziyad, from Ibn Sama'at, from Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Our^{asws} Shias are those who when they are alone, they are doing *Zikr* of (mentioning) Allah^{azwj} a lot'.¹³⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَائِ عَنِ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَكْثَرَ ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ أَحَبَّهُ اللَّهُ وَ مَنْ ذَكَرَ اللَّهَ كَثِيرًا كُنْتُ لَهُ بَرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَ بَرَاءَةٌ مِنَ النَّفَاقِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Ali Al Washha, from Dawood Bin Sirhan,

¹³⁵ Al Kafi V 2 – The Book Of Supplication CH 22 H 1

¹³⁶ Al Kafi V 2 – The Book Of Supplication CH 22 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who frequently mentions (*Zikr*) of Allah^{azwj} Mighty and Majestic, Allah^{azwj} would Love him, and the one who frequently mentions (*Zikr*) Allah^{azwj}, two requittals are Written for him – a requital from the Fire and a requital from the hypocrisy’.¹³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَكْرِ بْنِ أَبِي بَكْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ (عَلَيْهَا السَّلَام) مِنَ الذِّكْرِ الْكَثِيرِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Bakr Bin Abu Bakr, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Glorification (*Tasbeeh*) of Fatima Al-Zahra^{asws} is from the ‘Abundant *Zikr*’ which Allah^{azwj} Mighty and Majestic Speaks of **[33:41] Mention Allah, with a frequent Mentioning**’.

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ وَ مَنْصُورِ بْنِ حَارِمٍ وَ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِثْلَهُ .

From him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Asama Zayd Al Shahaam and Mansour Bin Hazim, and Saeed Al A’raj,

(It has been narrated) from Abu Abdullah^{asws} – similar to it.¹³⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ دَاوُدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَكْثَرَ ذِكْرَ اللَّهِ عَزَّ وَجَلَّ أَظَلَّهُ اللَّهُ فِي جَنَّتِهِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washha, from Dawood Al Hammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who frequents the *Zikr* (Mention) of Allah^{azwj} Mighty and Majestic, Allah^{azwj} would Shade him in His^{azwj} Paradise’.¹³⁹

¹³⁷ Al Kafi V 2 – The Book Of Supplication CH 22 H 3

¹³⁸ Al Kafi V 2 – The Book Of Supplication CH 22 H 4

¹³⁹ Al Kafi V 2 – The Book Of Supplication CH 22 H 5