

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء التسعون

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بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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## TABLE OF CONTENTS

CHAPTER 24 – REASON FOR THE DELAY IN THE RESPONSE, AND FORBIDDANCE OF APATHY IN THE SUPPLICATION, AND THE COMMAND WITH BEING STEADFAST AND THE INSISTENCE IN IT .....	2
CHAPTER 25 – THE PECEDING IN THE SUPPLICATION, AND THE SUPPLICATION DURING THE HARDSHIP AND THE EASE AND INENTIRETY OF THE SITUATIONS.....	27
CHAPTER 26 – THE SUPPLICATING FOR THE BRETHREN IN THEIR APPARENT ABSENCE, AND SEEKING THE FORGIVENESS FOR THEM, AND THE GENERALISING IN THE SUPPLICATION .....	32
CHAPTER 27 – THE GATHERING FOR THE SUPPLICATION, AND THE SAYING OF ‘AMEEN’ UPON SUPPLICATION BY OTHERS, AND MEANING OF ‘AMEEN’, AND ITS MERIT, AND THE MEANING OF GROANING .....	48

باب 24 علة الإبطاء في الإجابة و النهي عن الفتور في الدعاء و الأمر بالتثبت و الإلحاح فيه

### CHAPTER 24 – REASON FOR THE DELAY IN THE RESPONSE, AND FORBIDDANCE OF APATHY IN THE SUPPLICATION, AND THE COMMAND WITH BEING STEADFAST AND THE INSISTENCE IN IT

الآيات يونس و لَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ.

The Verses – (Surah) Yunus<sup>as</sup>: ***And if Allah were to hasten the evil to the people as they desire the hastening of the good, their term would have been Ordained to them, but We Respite those who are not wishing to meet Us in their insolence, blindly wandering on [10:11].***

1- ب، قرب الإسناد ابنُ أبي الحُطَّابِ عَنِ الْبَرْزَنْطِيِّ قَالَ: قُلْتُ لِلرِّضَا ع جُعِلْتُ فِدَاكَ إِنِّي قَدْ سَأَلْتُ اللَّهَ تَبَارَكَ وَ تَعَالَى حَاجَةً مُنْذُ كَذَا وَ كَذَا سَنَةً وَ قَدْ دَخَلَ قَلْبِي مِنْ إِبْطَائِهَا شَيْءٌ

(The book) ‘Qurb Al Isnaad’ – Ibn Abu Al Khattab, from Al Bazanty who said,

‘I said to Al-Reza<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! I have asked Allah<sup>azwj</sup> Blessed and Exalted for a need since such and such year, and something has entered into my heart regarding its delay!’

فَقَالَ يَا أَحْمَدُ إِنَّكَ وَ الشَّيْطَانُ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلًا سَبِيلًا حَتَّى يَعْزُضَكَ إِنَّ أَبَا جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ الْحَاجَةَ فَيُؤَخِّرُ عَنْهُ تَعَجُّيلَ حَاجَتِهِ حُبًّا لِصَوْتِهِ وَ اسْتِمَاعَ حُجَّتِهِ

He<sup>asws</sup> said: ‘O Ahmad! Beware of the Satan<sup>la</sup> for there for be a way for him<sup>la</sup> upon you until he turns you! Abu Ja’far<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup> had said: ‘The Momin asks Allah<sup>saww</sup> for the need, but He<sup>azwj</sup> Delays it from him the Hastening of his need out of love for his voice and Listening to his plea!’

ثُمَّ قَالَ وَ اللَّهُ لَمَّا أَخَّرَ اللَّهُ عَنِ الْمُؤْمِنِينَ بِمَا يَطْلُبُونَ فِي هَذِهِ الدُّنْيَا خَيْرٌ لَهُمْ بِمَا عَجَّلَ لَهُمْ مِنْهَا وَ أَيْ شَيْءٍ الدُّنْيَا

Then he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! When Allah<sup>-azwj</sup> Delays from the Momineen what they are seeking in this world, it is better for them than what is Hastened to them from it, and which thing is the world anyway?

إِنَّ أَبَا جَعْفَرٍ كَانَ يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ دُعَائِهِ فِي الشَّدَّةِ لَيْسَ إِذَا ابْتُلِيَ فَتَرَ فَلَا تَمَلَّ الدُّعَاءَ فَإِنَّهُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى بِمَكَانٍ

Abu Ja'far<sup>-asws</sup> had said: 'It is befitting for the Momin that his supplication during the ease should be approximate to his supplications during the hardship. It should be that when he is Tried, he stops, so do not be fed up of the supplicating for it has with a position from Allah<sup>-azwj</sup> Blessed and Exalted!

وَ عَلَيْكَ بِالصَّدْقِ وَ طَلَبِ الْحَلَالِ وَ صَلَاةِ الرَّجْمِ وَ إِيَّاكَ وَ مُكَاشَفَةَ الرَّجَالِ إِنَّا أَهْلُ بَيْتِ نَصِيلٍ مَنْ قَطَعَنَا وَ نُحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْنَا فَتَرَى وَ اللَّهُ فِي الدُّنْيَا فِي ذَلِكَ الْعَاقِبَةِ الْحَسَنَةَ

And upon you is with the truthfulness and seeking the Permissible, and connecting the kinship; and beware of exposing the people. We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, connect the one who cuts us<sup>-asws</sup> off, and we<sup>-asws</sup> are good to the one who is bad to us<sup>-asws</sup>. By Allah<sup>-azwj</sup>! We<sup>-asws</sup> see the goodly end-result in the world during that!

إِنَّ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأَعْطِيَ طَلَبَ غَيْرِ الَّذِي سَأَلَ وَ صَعُرَتِ النِّعْمَةُ فِي عَيْنِهِ فَلَا يَمْتَنِعُ مِنْ شَيْءٍ أُعْطِيَ وَ إِذَا كَثُرَتِ النِّعَمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى حَظَرٍ لِلْحُقُوقِ وَ الَّذِي يَجِبُ عَلَيْهِ وَ مَا يُخَافُ مِنَ الْفِتْنَةِ

The possessor of the bounties in the world, when he asks, he is Given a request other than which he had asked for, the bounties are belittled in his eyes, and he is not prevented from anything to be Given, and when the bounties are abundant, the Muslim should be upon a caution from that of the rights and that which is obligated upon him, and what he fears from the temptations'.

فَقَالَ لِي أَحَبُّنِي عَنْكَ لَوْ أَيْ قُلْتُ قَوْلًا كُنْتُ تَتَّقِي بِهِ مِنِّي

He<sup>-asws</sup> said to me, 'Inform me about you. If I<sup>-asws</sup> were to say a word, would you trust me<sup>-asws</sup> with it being from me<sup>-asws</sup>?'

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ إِذَا لَمْ أَتَّقِ بِقَوْلِكَ فَبِمَنْ أَتَّقِي وَ أَنْتَ حُجَّةُ اللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى خَلْقِهِ

I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, and when I don't trust your<sup>-asws</sup> words, then who can I trust, and you<sup>-asws</sup> are a Divine Authority of Allah<sup>-azwj</sup> Blessed and Exalted, upon His<sup>-azwj</sup> creatures!'

قَالَ فُكُنْ بِاللَّهِ أَوْتَقَ فَإِنَّكَ عَلَى مَوْعِدٍ مِنَ اللَّهِ أ لَيْسَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ إِذَا سَأَلْتَ عِبَادِي عَنِّي فَلِإِي قَرِيبٍ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ وَ قَالَ لَا تَقْطَعُوا مِنْ رَحْمَةِ اللَّهِ وَ قَالَ وَ اللَّهُ يَعِدُكُمْ مَعْمِرَةً مِنْهُ وَ فَضْلًا

He<sup>-asws</sup> said: ‘Then be more trusting with Allah<sup>-azwj</sup>, for you are upon a Promise from Allah<sup>-azwj</sup>! Isn’t Allah<sup>-azwj</sup> Blessed and Exalted Saying: **And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; [2:186];** and Said: **Do not despair from Mercy of Allah, [39:53];** and Said: **and Allah Promises you Forgiveness from Himself and Grace; [2:268].**

فَكُنْ بِاللَّهِ عَزَّ وَجَلَّ أَوْثَقَ مِنْكَ بِعَيْتِهِ وَ لَا تَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا خَيْرًا فَإِنَّكُمْ مَعْفُورُونَ لَكُمْ.

Therefore, be more trusting with Allah<sup>-azwj</sup> Mighty and Majestic than you are with others, and do not make regarding yourselves except goodness, for you are the ones Forgiven for!”<sup>1</sup>

2- كِتَابُ فَضَائِلِ الشَّيْخَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ يُبْعِضُ وَ لَا يُعْطِي الآخِرَةَ إِلَّا مَنْ أَحَبَّ

‘Kitab Fazaail Al Shia’ of Al Sadouq, may Allah<sup>-azwj</sup> Mercy him, by his chain from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Gives the world to the one He<sup>-azwj</sup> Loves and He<sup>-azwj</sup> Hates, but He<sup>-azwj</sup> does not Give the Hereafter except to the one He<sup>-azwj</sup> Loves!

وَ إِنَّ الْمُؤْمِنَ لَيَسْأَلُ رَبَّهُ مَوْضِعَ سَوْطٍ مِنَ الدُّنْيَا فَلَا يُعْطِيهِ وَ يَسْأَلُهُ الآخِرَةَ فَيُعْطِيهِ مَا شَاءَ وَ يُعْطِي الْكَافِرَ فِي الدُّنْيَا قَبْلَ أَنْ يَسْأَلَهُ مَا يَشَاءُ وَ يَسْأَلُهُ مَوْضِعَ سَوْطٍ فِي الآخِرَةِ فَلَا يُعْطِيهِ إِيَّاهُ.

The Momin tends to ask his Lord<sup>-azwj</sup> for the place of a whip (in measurement) but He<sup>-azwj</sup> does not Give it, and he asks for the Hereafter, so He<sup>-azwj</sup> does Give him whatever he desires; and He<sup>-azwj</sup> Gives the Kafir in the world before he even asks Him<sup>-azwj</sup> whatever he desires, and he asks Him<sup>-azwj</sup> for the place of a whip (in measurement) in the Hereafter, He<sup>-azwj</sup> does not Give it to him!”<sup>2</sup>

3- فس، تفسير القمي أبي عن ابن أبي عمير عن جميل عن أبي عبد الله ع قال: قال له رجلٌ جُعِلْتُ فِدَاكَ إِنَّ اللَّهَ يَقُولُ- ادْعُونِي أَسْتَجِبْ لَكُمْ فَإِنَّا نَدْعُو فَلَا يَسْتَجَابُ لَنَا

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘A man said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Allah<sup>-azwj</sup> Says: **“Supplicate to Me, I will Answer you. [40:60].** We supplicate but He<sup>-azwj</sup> does not Answer for us!’

قَالَ لِأَنَّكُمْ لَا تَقُولُونَ لِلَّهِ بِعَهْدِهِ وَ إِنَّ اللَّهَ يَقُولُ أَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَ اللَّهُ لَوْ وَفَيْتُمْ لِلَّهِ لَوَفَى اللَّهُ لَكُمْ.

<sup>1</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 1

<sup>2</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 2

He<sup>-asws</sup> said: ‘Because you are not being loyal to Allah<sup>-azwj</sup> with His<sup>-azwj</sup> Covenant, and Allah<sup>-azwj</sup> Says: **fulfil My Covenant, I will Fulfil My Covenant with you; [2:40]**. By Allah<sup>-azwj</sup>, had you fulfilled to Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would Fulfil to you all!’<sup>3</sup>

4- يد، التوحيد أحمد بن محمد بن عبد الرحمن المزوزي عن محمد بن جعفر المقرئ عن محمد بن الحسن الموصلي عن عباس بن يزيد بن الحسن عن أبيه عن موسى بن جعفر ع قال: قال قوم للصديق ع ندعو فلا يستجاب لنا

(The book) Al Tawheed – Ahmad Bin Muhammad Bin Abdul Rahman Al Marouzy, from Muhammad Bin Ja’far Al Muqry, from Muhammad Bin Al-Hassan Al Mowsily, from Ayyash Bin Yazeed Bin Al-Hassan, from his father,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> having said: ‘A group said to Al-Sadiq<sup>-asws</sup>, ‘We supplicate but He<sup>-azwj</sup> does not Answer for us!’

قَالَ لِأَنَّكُمْ تَدْعُونَ مَنْ لَا تَعْرِفُونَهُ.

He<sup>-asws</sup> said: ‘Because you are supplicating to the One<sup>-azwj</sup> are not recognising Him<sup>-azwj</sup>’.<sup>4</sup>

5- لي، الأماالي للصدوق ماجيلويه عن محمد العطار عن الأشعري عن محمد بن عمران عن أبيه عمران بن إسماعيل عن أبي علي الأنصاري عن محمد بن جعفر التميمي قال قال الصادق ع بينا إبراهيم خليل الرحمن ع في جبل نبت المقدس يطلب مرمى لعنمه إذ سمع صوتاً فإذا هو رجل قائم يصلي طوله اثنا عشر شهراً فقال له يا أبا عبد الله الله لمن تُصلي

(The book) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Imran, from his father Imran Bin Ismail, from Abu Ali Al Ansary, from Muhammad Bin Ja’far Al Tameemy who said,

‘Al-Sadiq<sup>-asws</sup> said: ‘While Ibrahim<sup>-as</sup>, friend of the Beneficent was in a mountain of Bayt Al-Maqdis, he<sup>-as</sup> sought pasture for his<sup>-as</sup> sheep when he<sup>-as</sup> heard a sound. There was a man praying Salat. His tallness was of twelve palm’s width. He<sup>-as</sup> said to him: ‘O servant of Allah<sup>-azwj</sup>! Who are you praying to?’

قَالَ لِإِلَهِ السَّمَاءِ

He said, ‘To God<sup>-azwj</sup> of the sky’.

فَقَالَ لَهُ إِبْرَاهِيمُ ع هَلْ بَقِيَ أَحَدٌ مِنْ قَوْمِكَ غَيْرِكَ

Ibrahim<sup>-as</sup> said to him: ‘Does there remain anyone from your people apart from you?’

قَالَ لَا

He said, ‘No’.

قَالَ فَمَنْ أَيْنَ تَأْكُلُ

<sup>3</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 3

<sup>4</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 4

He<sup>-as</sup> said: 'So, where do you eat from?'

قَالَ أَجْتَنِي مِنْ هَذَا الشَّجَرِ فِي الصَّيْفِ وَ أَكُلُهُ فِي الشِّتَاءِ

He said, 'I gather from this tree during the summer and I eat it during the winter'.

قَالَ لَهُ فَأَيْنَ مَنزِلِكَ

He<sup>-as</sup> said to him: 'Where is your house?'

قَالَ فَأَوْمَأَ بِيَدِهِ إِلَى جَبَلٍ فَقَالَ لَهُ إِبْرَاهِيمُ ع هَلْ لَكَ أَنْ تَذْهَبَ بِي مَعَكَ فَأَبَيْتَ عِنْدَكَ اللَّيْلَةَ

He<sup>-asws</sup> said: 'He gestured by his hand towards a mountain. Ibrahim<sup>-as</sup> said to him: 'Is it okay for you if you were to let me<sup>-as</sup> go with you so I<sup>-as</sup> can spend the night in your presence?'

فَقَالَ إِنَّ قُدَامِي مَاءٌ لَا يُخَاضُ

He said, 'In front of me there is water which cannot be swum'.

قَالَ كَيْفَ تَصْنَعُ

He<sup>-as</sup> said: 'How do you do it?' (get across)

قَالَ أَمْشِي عَلَيْهِ

He<sup>-asws</sup> said: 'I walk over it!'

قَالَ فَادْهَبْ بِي مَعَكَ فَلَعَلَّ اللَّهَ أَنْ يَرْزُقَنِي مَا رَزَقَكَ

He<sup>-as</sup> said: 'Let me<sup>-as</sup> go with you, perhaps Allah<sup>-azwj</sup> Grace me<sup>-as</sup> what He<sup>-azwj</sup> has Graced you!'

قَالَ فَأَخَذَ الْعَابِدُ بِيَدِهِ فَمَضَى جَمِيعاً حَتَّى انْتَهَبَا إِلَى الْمَاءِ فَمَشَى وَ مَشَى إِبْرَاهِيمُ ع مَعَهُ حَتَّى انْتَهَبَا إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِبْرَاهِيمُ أَيُّ الْأَيَّامِ أَعْظَمُ

He<sup>-asws</sup> said: 'The worshipper held his<sup>-as</sup> hand and they both went together until they ended to the water. He walked, and Ibrahim<sup>-as</sup> walked with him until they both ended to his house. Ibrahim<sup>-as</sup> said to him: 'Which of the days are greatest?'

فَقَالَ لَهُ الْعَابِدُ يَوْمَ الدِّينِ يَوْمٌ يُدَانُ النَّاسُ بَعْضُهُمْ مِنْ بَعْضٍ

The worshipper said to him<sup>-asws</sup>, 'The Day of Reckoning, a Day the people will be reimbursed from each other'.

قَالَ فَهَلْ لَكَ أَنْ تَرْفَعَ يَدَكَ وَ أَرْفَعُ يَدِي فَتَدْعُوا اللَّهَ عَزَّ وَ جَلَّ أَنْ يُؤْمِنَنَا مِنْ شَرِّ ذَلِكَ الْيَوْمِ

He<sup>-as</sup> said: 'Is it okay for you if you were to raise your hands and I<sup>-as</sup> raise my<sup>-as</sup> hands, so we supplicate to Allah<sup>-azwj</sup> Mighty and Majestic to Secure us from the evil of that Day?'

فَقَالَ وَ مَا تَصْنَعُ بِدَعْوَتِي فَوَ اللَّهُ إِنَّ لِي لَدَعْوَةً مُنذُ ثَلَاثِ سِنِينَ مَا أُجِبْتُ فِيهَا بِشَيْءٍ

He said, 'And what will you<sup>-as</sup> do with supplicating? By Allah<sup>-azwj</sup>, there is a supplication for me since three years, I have not been Answered with anything regarding it!

فَقَالَ لَهُ إِبْرَاهِيمُ عَ أ وَ لَا أُخْبِرُكَ لِأَيِّ شَيْءٍ اِخْتَبَسْتَ دَعْوَتَكَ

Ibrahim<sup>-as</sup> said to him: 'And shall I<sup>-as</sup> inform you for which thing your supplication has been withheld?'

قَالَ بَلَى

He said, 'Yes'.

قَالَ لَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَحَبَّ عَبْدًا اِخْتَبَسَ دَعْوَتَهُ لِنَاجِيَتِهِ وَ يَسْأَلُهُ وَ يَطْلُبُ إِلَيْهِ وَ إِذَا أَبْغَضَ عَبْدًا عَجَّلَ لَهُ دَعْوَتَهُ أَوْ أَلْفَى فِي قَلْبِهِ الْيَأْسَ مِنْهَا

He<sup>-as</sup> said to him: 'When Allah<sup>-azwj</sup> Mighty and Majestic Loves a servant, He<sup>-azwj</sup> Withholds his supplication for him to whisper to Him<sup>-azwj</sup>, and ask Him<sup>-azwj</sup>, and seek to Him<sup>-azwj</sup>, and when He<sup>-azwj</sup> Hates a servant, He<sup>-azwj</sup> Hastens his supplication for him, or Casts in his heart the despair from it'.

ثُمَّ قَالَ لَهُ وَ مَا كَانَتْ دَعْوَتَكَ

Then he<sup>-as</sup> said to him: 'What was your supplication?'

قَالَ مَرَّ بِي غَنَمٌ وَ مَعَهُ غُلَامٌ لَهُ ذُؤَابَةٌ فَعُلْتُ يَا غُلَامُ لِمَنْ هَذَا الْغَنَمُ

He said, 'Some sheep had passed by me and there was a boy (shepherd) with it. There were hair locks for him. I said, 'O boy! For whom are these sheep?'

فَقَالَ لِإِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ

He said, 'For Ibrahim<sup>-as</sup>, friend of the Beneficent!'

فَعُلْتُ اللَّهُمَّ إِنْ كَانَ لَكَ فِي الْأَرْضِ خَلِيلٌ فَأَرِنِيهِ

I said, 'O Allah<sup>-azwj</sup>! If there was a friend for You<sup>-azwj</sup> in the earth, then Show him to me!'

فَقَالَ لَهُ إِبْرَاهِيمُ ع فَقَدْ اسْتَجَابَ اللَّهُ لَكَ أَنَا إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ

Ibrahim<sup>-as</sup> said to him: 'Allah<sup>-azwj</sup> has Answered for you. I<sup>-as</sup> am Ibrahim<sup>-as</sup>, friend of the Beneficent!'

فَعَانَقَهُ فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص جَاءَتْ الْمُصَافِحَةُ.

He hugged him<sup>-as</sup>. When Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup>, the shaking of hands came”<sup>5</sup>.

6- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ عِيسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ: إِنَّ رَجُلًا كَانَ فِي بَيْتِ إِسْرَائِيلَ قَدْ دَعَا اللَّهَ أَنْ يَرْزُقَهُ غُلَامًا يَدْعُو ثَلَاثًا وَ ثَلَاثِينَ سَنَةً

(The book) ‘Qasas Al Anbiya<sup>-as</sup>, may the greeting be upon them<sup>-as</sup>, by the chain to Al Sadouq, from his father, from Sa’ad from Ibn Isa, from Ibn Mahboub, from Umar Bin Yazeed,

‘From Abu Abdullah<sup>-asws</sup>, may the Salawaat and the greeting be upon him<sup>-asws</sup>, said: ‘There was a man among the children of Israel who had supplicated to Allah<sup>-azwj</sup> to Grace him a son, for thirty-three years.

فَلَمَّا رَأَى أَنَّ اللَّهَ تَعَالَى لَا يُجِيبُهُ قَالَ يَا رَبِّ أَعْبَيْدُ أَنَا مِنْكَ فَلَا تَسْمَعُ مِنِّي أَمْ قَرِيبٌ أَنْتَ فَلَا تُجِيبُنِي

When he saw that Allah<sup>-azwj</sup> the Exalted is not Answering him, he said, ‘O Lord<sup>-azwj</sup>! Am I far from You<sup>-azwj</sup> so You<sup>-azwj</sup> are not Listening from me, or You<sup>-azwj</sup> are near, so why are You<sup>-azwj</sup> not Answering me?’

فَأَتَاهُ آتٍ فِي مَنَامِهِ فَقَالَ لَهُ إِنَّكَ تَدْعُو اللَّهَ بِلِسَانٍ بَدِيٍّ وَ قَلْبٍ غَلِقٍ عَاتٍ غَيْرِ نَقِيٍّ وَ بِنِيَّةٍ غَيْرِ صَادِقَةٍ فَأَقْلِعْ مِنْ بَدَائِكَ وَ لِيَتَّقِ اللَّهَ قَلْبُكَ وَ لَتَحْسُنْ نِيَّتَكَ

A comer came to him in his dream. He said to him, ‘You are supplicating to Allah<sup>-azwj</sup> with an obscene tongue, and a locked heart, and with insincere intention. Uproot Yourself from your obscenity, and let your heart fear Allah<sup>-azwj</sup>, and improve your intention!’

قَالَ فَفَعَلَ الرَّجُلُ ذَلِكَ فَدَعَا اللَّهَ عَزَّ وَ جَلَّ فَوُلِدَ لَهُ غُلَامٌ.

He<sup>-asws</sup> said: ‘The man did that. He supplicated to Allah<sup>-azwj</sup> Mighty and Majestic, and a son was born for him”<sup>6</sup>.

7- ضا، فقه الرضا عليه السلام إِنَّ اللَّهَ يُؤَجِّرُ إِجَابَةَ الْمُؤْمِنِ شَوْقًا إِلَى دُعَائِهِ وَ يَقُولُ صَوْتٌ أَحَبُّ أَنْ أَسْمَعَهُ وَ يُعَجِّلُ إِجَابَةَ دُعَاءِ الْمُنَافِقِ وَ يَقُولُ صَوْتٌ أَكْرَهُ سَمَاعَهُ.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> Delays Answering the Momin Yearning to his supplication and He<sup>-azwj</sup> Says: “A voice I<sup>-azwj</sup> Love to Hear!”, and He<sup>-azwj</sup> Hastens Answering the supplication of a hypocrite and Says: “I<sup>-azwj</sup> Dislike Listening to Him<sup>-azwj</sup>”<sup>7</sup>

8- مكا، مكارم الأخلاق عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ كَرِهَ الْخِنَاحَ النَّاسِ بَعْضُهُمْ لِبَعْضٍ فِي الْمَسْأَلَةِ وَ أَحَبَّ لِنَفْسِهِ إِنَّ اللَّهَ يُحِبُّ أَنْ يُسْأَلَ وَ يُطَلَّبَ مَا عِنْدَهُ.

(The book) ‘Makarim Al Akhlaaq’ –

<sup>5</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 5

<sup>6</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 6

<sup>7</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 7

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Dislikes the people being insistent to each other in the asking (begging), and He<sup>-azwj</sup> Loves it for Himself<sup>-azwj</sup>. Allah<sup>-azwj</sup> Loves to be asked and sought what is with Him<sup>-azwj</sup>'.<sup>8</sup>

وَقَالَ ع لَا يُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ تَعَالَى فِي حَاجَةٍ إِلَّا قَضَى لَهُ.

And he<sup>-asws</sup> said: 'A Momin servant will not insist upon Allah<sup>-azwj</sup> the Exalted regarding a need, except He<sup>-azwj</sup> would Fulfil it for him'.<sup>9</sup>

وَقَالَ النَّبِيُّ ص رَحِمَ اللَّهُ عَبْدًا طَلَبَ مِنَ اللَّهِ حَاجَتَهُ وَ أَلَحَّ فِي الدُّعَاءِ اسْتَجِيبَ لَهُ أَمْ لَمْ يُسْتَجَبْ وَ تَلَا هَذِهِ الْآيَةَ- أَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا.

And the Prophet<sup>-saww</sup> said: 'May Allah<sup>-azwj</sup> Mercy a servant seeking his need from Allah<sup>-azwj</sup> and being insistent in the supplication, whether it is Answered for him or not Answered for him!' And he<sup>-saww</sup> recited this Verse: **and I will call upon my Lord, perhaps I shall not become unfortunate in supplicating to my Lord' [19:48]**.<sup>10</sup>

9- مكا، مكارم الأخلاق يُسْتَجَبُ لِلدَّاعِي عَزِيمَةُ الْمَسْأَلَةِ لِقَوْلِ النَّبِيِّ ص لَا يَقُلْ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ وَ لِيَعْرِمِ الْمَسْأَلَةَ فَإِنَّهُ لَا يُكْرَهُ لَهُ

(The book) 'Makarim Al Akhlaaq' –

'It is recommended for the supplicater to be determined in the asking due to words of the Prophet<sup>-saww</sup>: 'Not one of you should say, 'O Allah<sup>-azwj</sup>, Forgive for me if You<sup>-azwj</sup> Desire! O Allah<sup>-azwj</sup>, Mercy me if You<sup>-azwj</sup> Desire!', and let him be determined in the asking and there is no coercion for him.

وَ إِذَا اسْتَجَابَ اللَّهُ دُعَاءَ الدَّاعِي فَلْيَقُلْ- الْحَمْدُ لِلَّهِ الَّذِي بَعَّرَنِي تَبِمُ الصَّالِحَاتِ

And when Allah<sup>-azwj</sup> Answers a supplication of the supplicater, let him say, 'The Praise is for Allah<sup>-azwj</sup> Who Completes the righteous acts by His<sup>-azwj</sup> Might!'

وَ إِذَا أُبْطِئَ عَلَيْهِ الْإِجَابَةُ فَلْيَقُلْ- الْحَمْدُ لِلَّهِ عَلَىٰ كُلِّ حَالٍ وَ يُكْرَهُ لِلدَّاعِي اسْتِغْطَاءُ الْإِجَابَةِ وَ لِيَكُنْ مُوَظِئًا عَلَى الدُّعَاءِ وَ الْمَسْأَلَةِ لَا يَسْنَأُ الْإِنْسَانُ مِنْهُمَا لِقَوْلِ النَّبِيِّ ص يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ يَقُولُ قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي.

And when the Answer is delayed upon him, let him say, 'The Praise is for Allah<sup>-azwj</sup> upon every situation. It is disliked for the supplicater to rush the delayed Response, and let him be persistent upon the supplication and the asking, let the person not be fed up from it due to words of the Prophet<sup>-saww</sup>: 'It is Answered for the servant for the servant what he does not hasten saying, 'I have supplicated but it has not been Answered for me!''<sup>11</sup>

<sup>8</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 8 a

<sup>9</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 8 b

<sup>10</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 8 c

<sup>11</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 9

10- محص، التمحيص عن أبي الحسن الأحمسي عن أبي عبد الله ع قال قال رسول الله ص إن الله ليضعه عبده المؤمن بأنواع البلاء كما يتعهده أهل البيت سيدهم بطرف الطعام

(The book) 'Al Tamhees' – from Abu Al-Hassan Al Ahmasy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Guarantees His<sup>-azwj</sup> Momin servant with a variety of afflictions just as people of a household are guarantee by their head of their meals.

قال الله تعالى و عزتي و جلالي و عظمتي و بهائي إني لأخي وليي أن أعطيته في دار الدنيا شيئاً يشغله عن ذكرى حتى يدعوني فأسمع صوته و إني لأعطي الكافر مئبته حتى لا يدعوني فأسمع صوته بغضاً له.

Allah<sup>-azwj</sup> the Exalted Said: "By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty and My<sup>-azwj</sup> Magnificence and My<sup>-azwj</sup> Splendour! I<sup>-azwj</sup> will Protect My<sup>-azwj</sup> friend by Giving him something in house of the world pre-occupying him from doing My<sup>-azwj</sup> Zikr until he supplicates to Me<sup>-azwj</sup>, so I<sup>-azwj</sup> Hear his voice, and I<sup>-azwj</sup> Give the Kafir his wish until he does not supplicate to Me<sup>-azwj</sup>, so I<sup>-azwj</sup> do not have to Hear his voice, out of Hatred for him!"<sup>12</sup>

11- محص، التمحيص عن عمار بن مروان عن بعض ولد أبي عبد الله ع قال: إن الله إذا أحب عبداً غتته بالبلاء غتاً و نجته به نجاً فإذا دعاه قال لبيك عبدي لبيك لئن عجلت ما سألت إني على ذلك لقادراً و لئن أخرت فما أخرت لك عبدي عندي خير لك.

(The book) 'Al Tamhees' – from Ammar Bin Marwan,

'From one of the sons of Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Loves a servant, Covers him with the affliction a covering, and Immerses him with an immersion. When he supplicates to Him<sup>-azwj</sup>, He<sup>-azwj</sup> Says: "Here I<sup>-azwj</sup> am My<sup>-azwj</sup> servant! If I<sup>-azwj</sup> were to Hasten what you are asking for, I<sup>-azwj</sup> am Able upon that, and if I<sup>-azwj</sup> were to Delay for you, My<sup>-azwj</sup> servant, it would be better for you!"<sup>13</sup>

12- محص، التمحيص عن إسحاق بن عمار قال قال أبو عبد الله ع إن الرب ليبي حساب المؤمن فيقول تعرف هذا الحساب فيقول لا يا رب

(The book) 'Al Tamhees' – from Is'haq Bin Ammar who said,

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> will Take Charge of the Reckoning of a Momin. He<sup>-azwj</sup> will Say: "Do you recognise this Reckoning?" He will say, 'No, O Lord<sup>-azwj</sup>!'

فيقول دعوتني في ليلة كذا و كذا في كذا و كذا فدخرتها لك

He<sup>-azwj</sup> will Say: "You had supplicated to me during such and such night regarding such and such, but I<sup>-azwj</sup> had Stored it for you!"

قال فيما يرى من عظمة نواب الله يقول يا رب لبت أنك لم تكن عجلت لي شيئاً و ادخرته لي.

<sup>12</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 10

<sup>13</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 11

He<sup>-asws</sup> said: ‘Then upon seeing the magnitude of the Rewards of Allah<sup>-azwj</sup>, he will say, ‘O Lord<sup>-azwj</sup>! I wish You<sup>-azwj</sup> had not Hastened anything for me and had Stored it for me!’<sup>14</sup>

13- محص، التميمي عن سفيان بن السميط عن أبي عبد الله ع قال: إن الله إذا أحب عبداً ابتلاه و تعهده بالبلاء كما يتعهد المريض أهله بالطرف و وكل به ملكين فقال لهما أسقما بدنه و ضيقا معيشته و عوقا عليه مطلبه حتى يدعوني فإني أحب صوته

(The book) ‘Al Tamhees’ – from Sufyan Bin Al Simt,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Loves a servant, He<sup>-azwj</sup> Tries him and commits him with the affliction just as the sick one, his family commits to him with the nursing, and Allocates two Angels with him. He<sup>-azwj</sup> Says to them: “Sicken his body, and narrow his livelihood, and place obstacles upon his pursuits until he supplicates to Me<sup>-azwj</sup>, for I<sup>-azwj</sup> Love his voice!”

فإذا دعا قال اكثبا لعبدني ثواب ما سألي و ضاعفا له حتى يأتيني و ما عندي خير له

When he supplicates, He<sup>-azwj</sup> Says: “Write for My<sup>-azwj</sup> servant Rewards of what he had asked Me<sup>-azwj</sup> and multiply it for him until he comes to Me<sup>-azwj</sup>, and what is with Me<sup>-azwj</sup> is better for him!”

فإذا أبغض عبداً وكل به ملكين فقال أصحبا بدنه و وسعا عليه في رزقه و سهلا له مطلبه و أنسيه ذكره فإني أبغض صوته حتى يأتيني و ما عندي شر له.

When He<sup>-azwj</sup> hates a servant, Allocates two Angels with him. He<sup>-azwj</sup> Says: “Make his body healthy and expand his sustenance upon him, and facilitate his pursuits for him, and make him forget My<sup>-azwj</sup> Zikr, for I<sup>-azwj</sup> Hate his voice until he comes to Me<sup>-azwj</sup>, and what is with Me<sup>-azwj</sup> is evil for him!”<sup>15</sup>

14- الدعوات للراوندي، زوي أن رجلاً أتى النبي ص فقال ادع الله أن يستجيب دعائي

(The book) ‘Dawaat’ of Al Rawandy –

It is reported that a man came to the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said: ‘Supplicate to Allah<sup>-azwj</sup> to Answer my supplication!’

فقال ص إذا أردت ذلك فأطب كسبك.

He<sup>-azwj</sup> said: ‘Whenever you want that, make your earnings pure’.<sup>16</sup>

و زوي أن موسى ع رأى رجلاً يتضرع تضرعاً عظيماً و يدعو رافعاً يديه و يبتهل فأوحى الله إلى موسى لو فعل كذا و كذا لما استجبت دعاءه لأن في بطنه حراماً و على ظهره حراماً و في بينه حراماً.

<sup>14</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 12

<sup>15</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 13

<sup>16</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 14 a

And it is reported that Musa<sup>as</sup> saw a man beseeching with mighty beseeching, and he was supplicating raising his hands and pleading. Allah<sup>azwj</sup> Revealed to Musa<sup>as</sup>: “Even if he were to do such and such, I<sup>azwj</sup> will not Answer his supplication because there are Prohibited substances inside his belly and there is Prohibited (sins) upon his back, and there is Prohibited (material) in his house”<sup>17</sup>.

وَقَالَ الصَّادِقُ ع يَقُولُ اللَّهُ وَ عَزَّتِي وَ جَلَالِي لَا أُجِيبُ دَعْوَةَ مَظْلُومٍ دَعَانِي فِي مَظْلَمَةٍ وَ لِأَخِي مِنْ خَلْقِي عِنْدَهُ مَظْلَمَةٌ مِثْلَهَا.

And Al-Sadiq<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Says: “By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majesty! I<sup>azwj</sup> will not Answer the supplication of an oppressed who supplicates to Me<sup>azwj</sup> regarding a grievance, and with them is grievance similar to that for anyone of My<sup>azwj</sup> creatures!”<sup>18</sup>

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع زَيْمًا أَخْرَجْتَ مِنَ الْعَبْدِ إِجَابَةَ الدَّعَاءِ لِيَكُونَ لِأَجْرِ السَّائِلِ وَ أَجْزَلُ لِعَطَاءِ الْآمِلِ.

And Amir Al-Momineen<sup>asws</sup> said: ‘Sometimes I<sup>azwj</sup> Delay Answering the supplication from a servant for there would be mighty Recompense for the beggar, and plentiful awards for the worker!’<sup>19</sup>

15- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ.

(The book) ‘Nahj Al Balagah’ –

‘The supplicater without deeds is like an archer without a bowstring’<sup>20</sup>.

16- عُدَّةُ الدَّاعِي، عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: ادْفَعِ الْمَسْأَلَةَ مَا وَجَدْتَ التَّحْمُلَ بِمُكْنِكَ فَإِنَّ لِكُلِّ يَوْمٍ رِزْقًا جَدِيدًا وَ اعْلَمْ أَنَّ الْإِلْحَاحَ فِي الْمَطَالِبِ يَسْتَلْبُ الْبُهَاءَ وَ يُورِثُ التَّعَبَ وَ الْعَنَاءَ فَاصْبِرْ حَتَّى يَفْتَحَ اللَّهُ لَكَ بَابًا يَسْهُلُ الدُّخُولُ فِيهِ

(The book) ‘Uddat Al Daie’ –

‘From Abu Muhammad Al-Askari<sup>asws</sup> having said: ‘Deal with the request whatever you feel you are able to endure, for there is new sustenance for every day, and know that the insistence in the seeking (from others) strips the splendour and inherits the fatigue and the tiredness. Be patient until Allah<sup>azwj</sup> Opens a door for you facilitating the entering into it.

فَمَا أَقْرَبَ الصُّنْعَ مِنَ الْمَلْهُوفِ وَ الْأَمْنُ مِنَ الْهَارِبِ الْمَخُوفِ فَرُبَّمَا كَانَتْ الْعَيْرُ نَوْعًا مِنْ أَدَبِ اللَّهِ وَ لِلْحُطُوطِ مَرَاتِبٌ فَلَا تَعْجَلْ عَلَى ثَمَرَةٍ لَمْ تُدْرِكْ فَإِنَّمَا تَنَاهَا فِي أَوَانِهَا

How near is outcome from the distressed, and the safety from the fleeing one, the fearing one. Sometimes the discipline is a type of education from Allah<sup>azwj</sup>, and for the fortunes there are ranks, therefore do not be hasty to a fruit which had not yet ripened, for rather you should take it during its season.

<sup>17</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 14 b

<sup>18</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 14 c

<sup>19</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 14 d

<sup>20</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 15

وَ اعْلَمَنَّ أَنَّ الْمُدِيرَ لَكَ اَعْلَمَ بِالْوَقْتِ الَّذِي يُصْلِحُ خَالَكَ فِيهِ فَنَقِ بِخَيْرَتِهِ فِي جَمِيعِ اُمُورِكَ يُصْلِحُ خَالَكَ وَ لَا تَعْجَلْ بِمَوَائِجِكَ قَبْلَ وَفْتِهَا فَيَضِيقَ قَلْبُكَ وَ صَدْرُكَ وَ يَغْشَاكَ الْفُؤُوطُ

And know that the management is for you! Know the time during which you can rectify your situation, so trust with its choice in entirety of your affairs to rectify your situation, and do not be hasty with your needs before its time, for your heart and your chest would be constricted and the despondency will overwhelm you!

وَ اعْلَمَنَّ أَنَّ لِلْحَيَاءِ مِقْدَارًا فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرَفٌ وَ إِنْ لَلْحَزْمِ مِقْدَارًا فَإِنْ زَادَ عَلَيْهِ فَهُوَ تَحَوُّرٌ وَ اخْذَرْ كُلَّ ذَكِيٍّ سَاكِنِ الطَّرْفِ وَ لَوْ عَقَلَ أَهْلُ الدُّنْيَا حَزَيْتُ.

And know that there is a measurement for the modesty. If it is increased upon, it is extravagance, and there is a measurement for the determination. If it is increased upon, it is obstinacy, and be careful of every clever one with calm eyes, and if people of the world were to use intellect, it would be ruined".<sup>21</sup>

قال ابن فهد رحمه الله دل الحديث على أن العقل السليم يقتضي تحريب الدنيا و عدم الاعتناء بها فمن عنى بها أو عمرها دل ذلك على أنه لا عقل له.

**Note – Ibn Fahd, may Allah<sup>-azwj</sup> Mercy him, said, ‘The Hadeeth evidences upon that the sound intellect requires ruination of the world and lack of caring for it. The once concerning himself with it of builds it, that would evidence upon that there is no intellect for him’.**

وَ عَنِ النَّبِيِّ ص مَنْ أَحَبَّ أَنْ يُسْتَجَابَ دُعَاؤُهُ فَلْيُطِيبْ مَطْعَمَهُ وَ مَكْسَبَهُ.

And from the Prophet<sup>-saww</sup>: ‘One who loves his supplication to be Answered, let him make his meals and his earnings to be good’.<sup>22</sup>

وَ قَالَ ص لِمَنْ قَالَ لَهُ أَحِبُّ أَنْ يُسْتَجَابَ دُعَائِي طَهِّرْ مَا كَلَّكَ وَ لَا تُدْخِلْ بَطْنَكَ الْحَرَامَ.

And he<sup>-saww</sup> said to the one who said to him<sup>-saww</sup>, ‘I would love my supplication to be Answered’: ‘Purify your consumption and do not insert any Prohibited substance in your belly!’<sup>23</sup>

وَ فِي الْحَدِيثِ الْقُدْسِيِّ فَمِنْكَ الدُّعَاءُ وَ عَلَيَّ الإِجَابَةُ فَلَا تُحْجِبْ عَنِّي دَعْوَةً إِلَّا دَعْوَةَ آكِلِ الْحَرَامِ.

And in the Holy Hadeeth: “From you is the supplication and upon Me<sup>-azwj</sup> is the Answer. No supplication is barred from Me<sup>-azwj</sup> except a supplication of an eater of Prohibited substances!”<sup>24</sup>

وَ رَوَى عَلِيُّ بْنُ أَسْبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَرَّهُ أَنْ يُسْتَجَابَ دُعَاؤُهُ فَلْيُطِيبْ كَسْبَهُ.

<sup>21</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 1

<sup>22</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 2

<sup>23</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 3

<sup>24</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 4

And it is reported by Ali Bin Asbaat,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One whom it cheers, his supplication to be Answered, let him make his earnings to be good’<sup>.25</sup>

وَقَالَ ع تَرَكُ لُقْمَةَ حَرَامٍ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ صَلَاةِ أَلْفِي رُكْعَةٍ تَطَوُّعًا.

And he<sup>-asws</sup> said: ‘Leaving a Prohibited morsel is more beloved to Allah<sup>-azwj</sup> the Exalted than Salat of two thousand Cycles prayed voluntarily’<sup>.26</sup>

وَعَنْهُ ع رَدُّ دَانِقٍ حَرَامٍ يَغْدِلُ عِنْدَ اللَّهِ سَبْعِينَ حِجَّةً مَبْرُورَةً.

And from him<sup>-asws</sup>: ‘Returning a Prohibited ‘Danic’ (a sixth of a Dirham (cent) equates in the Presence of Allah<sup>-azwj</sup> of an accomplished Hajj’<sup>.27</sup>

وَعَنْهُمْ ع فِيمَا وَعَظَ اللَّهُ بِهِ عِيسَى ع يَا عِيسَى قُلْ لِمَ لَمْ يَنْزِلْ عَلَيَّ الْغَيْبُ الْمُنْبِئَةُ كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ لِأَهْلِ الدُّنْيَا وَ أَجْوَابُكُمْ عِنْدِي بِمَنْزِلَةِ الْغَيْبِ الْمُنْبِئَةُ كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ

And from them<sup>-asws</sup>: ‘Among what Allah<sup>-azwj</sup> Preached with to Isa<sup>-as</sup>: “O Isa<sup>-as</sup>! Say to the oppressors from the children of Israel: “You are washing your faces and are dirtying your hearts! Is it Me<sup>-azwj</sup> you are deceiving or being audacious upon Me<sup>-azwj</sup>? You are perfuming yourselves for people of the world while your insides, in My<sup>-azwj</sup> Presence, are at the status of stinking corpse! It is as if you are a dead people”.

يَا عِيسَى قُلْ لَهُمْ قَلَمُوا أَظْفَارَكُمْ مِنْ كَسْبِ الْحَرَامِ وَ أَصَمُوا أَسْمَاعَكُمْ عَنْ ذِكْرِ الْحَقِّ وَ أَقْبَلُوا عَلَيَّ بِشُلُوبِكُمْ فَإِنِّي لَسْتُ أُرِيدُ صُورَكُمْ

O Isa<sup>-as</sup>! Say to them: “Clip your nails from the Prohibited earnings, and deafen your ears from the mention of betrayal, and face to Me<sup>-azwj</sup> with your hearts for I<sup>-azwj</sup> don’t Want your faces!”

يَا عِيسَى قُلْ لِمَ لَمْ يَنْزِلْ عَلَيَّ الْغَيْبُ الْمُنْبِئَةُ كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ لِأَهْلِ الدُّنْيَا وَ أَجْوَابُكُمْ عِنْدِي بِمَنْزِلَةِ الْغَيْبِ الْمُنْبِئَةُ كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ

O Isa<sup>-as</sup>! Say to the oppressors from the children of Israel: “Do not supplicate to Me<sup>-azwj</sup> while the ill-gotten gains are beneath your feet and the idols are in your houses, for I<sup>-azwj</sup> have Sworn that I<sup>-azwj</sup> Answer the one who supplicates to Me<sup>-azwj</sup>, and even if My<sup>-azwj</sup> Answer is a Curse to them until they disperse!”<sup>28</sup>

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَوْحَى اللَّهُ إِلَى عِيسَى ع قُلْ لِمَ لَمْ يَنْزِلْ عَلَيَّ الْغَيْبُ الْمُنْبِئَةُ كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ لِأَهْلِ الدُّنْيَا وَ أَجْوَابُكُمْ عِنْدِي بِمَنْزِلَةِ الْغَيْبِ الْمُنْبِئَةُ كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ

<sup>25</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 5

<sup>26</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 6

<sup>27</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 7

<sup>28</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 8

And from Amir Al-Momineen<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Revealed to Isa<sup>-as</sup>: “Say to the children of Israel: “Do not enter any house from My<sup>-azwj</sup> houses (of worship) except with humble eyes, and clean hearts, and pure hands!”

وَ أَحْبَبَهُمْ أَنِّي لَا أَسْتَجِيبُ لِأَحَدٍ مِنْهُمْ دَعْوَةً وَ لِأَحَدٍ مِنْ خَلْقِي عَلَيْهِ مَظْلَمَةٌ

And inform them that I<sup>-azwj</sup> will not Answer a supplication to anyone of them nor to anyone of My<sup>-azwj</sup> creatures having any grievance (from the people) upon him!”

وَ فِي الْوَحْيِ الْقَدِيمِ لَا تَمَلَّ مِنْ الدُّعَاءِ فَإِنِّي لَا أَمَلُ مِنَ الْإِجَابَةِ.

And in the ancient Revelation: “Do not be fed up from the supplication, for I<sup>-azwj</sup> am not fed up from the Answering!”<sup>29</sup>

وَ رَوَى عَبْدُ الْعَزِيزِ الطَّوِيلُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ إِذَا دَعَا لَمْ يَزَلِ اللَّهُ فِي حَاجَتِهِ مَا لَمْ يَسْتَعْجَلِ.

And it is reported by Abdul Aziz Al Taweel,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When the servant supplicates, Allah<sup>-azwj</sup> does not cease to be in his need for as long as he is not hasty’.<sup>30</sup>

وَ عَنْهُ ع إِنَّ الْعَبْدَ إِذَا عَجَلَ فَقَامَ لِحَاجَتِهِ يَقُولُ اللَّهُ تَعَالَى اسْتَعْجَلْ عَبْدِي أَ تَرَاهُ يَظُنُّ أَنَّ حَوَائِجَهُ بِيَدِ غَيْرِي.

And from him<sup>-asws</sup>: ‘When the servant is hasty, so he stands for his need, Allah<sup>-azwj</sup> the Exalted Says: “My<sup>-azwj</sup> servant is hasty. Do you see him thinking that his needs are in the hands (control) of others?”<sup>31</sup>

وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ السَّائِلَ اللَّخُوحَ.

And Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Answers the insistent beggar’.<sup>32</sup>

وَ رَوَى الْوَلِيدُ بْنُ عُقْبَةَ الْهَجْرِيُّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ اللَّهُ لَا يُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ فِي حَاجَةٍ إِلَّا قَضَاهَا لَهُ.

And it is reported by Al Waleed Bin Uqbah Al Hajary who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘By Allah<sup>-azwj</sup>! No Momin servant will insist upon Allah<sup>-azwj</sup> regarding a need except He<sup>-azwj</sup> would Fulfil it for him.’<sup>33</sup>

وَ رَوَى أَبُو الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ اللَّهَ كَرِهَ الْإِلْحَاحَ النَّاسِ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَ أَحَبَّ ذَلِكَ لِنَفْسِهِ إِنَّ اللَّهَ يُحِبُّ أَنْ يُسْأَلَ وَ يُطْلَبَ مَا عِنْدَهُ.

<sup>29</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 9

<sup>30</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 10

<sup>31</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 11

<sup>32</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 12

<sup>33</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 13

And it is reported by Abu Al Sabbah,

‘From Abu Abdullah<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> Dislikes the people being insistent upon each other in the asking, and He<sup>-azwj</sup> Loves that for Himself<sup>-azwj</sup>. Allah<sup>-azwj</sup> Loves to be asked and whatever is with Him<sup>-azwj</sup> to be sought!’<sup>34</sup>

وَعَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع جُعِلْتُ فِدَاكَ إِنِّي قَدْ سَأَلْتُ اللَّهَ تَعَالَى حَاجَةً مُنْذُ كَذَا وَ كَذَا سَنَةً وَ قَدْ دَخَلَ فَلْيِي مِنْ  
إِطَائِهَا شَيْءٌ

And from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Al-Hassan<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! I have asked Allah<sup>-azwj</sup> the Exalted for a need since such and such year and something has entered my heart from it being delayed’.

فَقَالَ لَهُ يَا أَحْمَدُ إِنَّكَ وَالشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى يُفْتَبِّطَكَ إِنَّ أَبَا جَعْفَرٍ ع كَانَ يَقُولُ إِنَّ الْمُؤْمِنَ لَيَسْأَلُ اللَّهَ حَاجَةً فَيُؤَخِّرُ عَنْهُ تَعَجُّيلَ  
إِحَابَتِهِ حُبًّا لَصَوْتِهِ وَ اسْتِمَاعِ نَجْوَاهِ

He<sup>-asws</sup> said to him: ‘O Ahmad! Beware of Satan<sup>-la</sup>, for there being a way for him<sup>-la</sup> upon you making you despondent. Abu Ja’far<sup>-asws</sup> had said: ‘Then Momin tends to ask Allah<sup>-azwj</sup> for a need, but He<sup>-azwj</sup> Delays from him the hastening of His<sup>-azwj</sup> Answer in Love for his voice and Listening to his plea’.

ثُمَّ قَالَ وَاللَّهِ مَا أَخَّرَ اللَّهُ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ فِي هَذِهِ الدُّنْيَا خَيْرٌ لَهُمْ بِمَا عَجَّلَ لَهُمْ فِيهَا وَ أَيُّ شَيْءٍ الدُّنْيَا.

Then he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> does not Delay from the Momineen what they are seeking in this world what is good for them, from what He<sup>-azwj</sup> would Hasten for them in it, and which thing is the world (anyway)?’<sup>35</sup>

وَ عَنِ الصَّادِقِ ع أَنَّ الْعَبْدَ الْوَالِيَّ لِلَّهِ يَدْعُو اللَّهَ فِي الْأَمْرِ يُنَوِّهُ فَيَقَالَ لِلْمَلَكِ الْمُؤَكَّلِ بِهِ أَفْضِلْ لِعَبْدِي حَاجَتَهُ وَ لَا تُعَجِّلْهَا فَإِنِّي أَشْتَهِي أَنْ أَسْمَعَ نِدَاءَهُ وَ  
صَوْتَهُ

And from Al-Sadiq<sup>-asws</sup>: ‘The servant, a friend to Allah<sup>-azwj</sup>, supplicates to Allah<sup>-azwj</sup> regarding the matter he delegates to Him<sup>-azwj</sup>. He<sup>-azwj</sup> Says to the Angel Allocate with him: “Fulfil for My<sup>-azwj</sup> servant, his need, but do not hasten it, for I<sup>-azwj</sup> Yearn to Listen to his supplication and his voice!”

وَ إِنَّ الْعَبْدَ الْعَدُوَّ لِلَّهِ لَيَدْعُو اللَّهَ فِي الْأَمْرِ يُنَوِّهُ فَيَقَالَ لِلْمَلَكِ الْمُؤَكَّلِ بِهِ أَفْضِلْ لِعَبْدِي حَاجَتَهُ وَ عَجِّلْهَا فَإِنِّي أَكْرَهُ أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ

And the servant, an enemy of Allah<sup>-azwj</sup>, supplicates regarding the matter delegating to Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Says to the Angel Allocated with him: “Fulfil for My<sup>-azwj</sup> servant, his need, for I<sup>-azwj</sup> Dislike Listening to his call and his voice!”

<sup>34</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 14

<sup>35</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 15

قَالَ فَيَقُولُ النَّاسُ مَا أُعْطِيَ هَذَا إِلَّا لِكِرَامَتِهِ وَ مَا مُنِعَ هَذَا إِلَّا لِهَوَانِهِ.

He<sup>-asws</sup> said: 'The people say, 'This one has not been Given except due to his prestige, and this one has not been Prevented except due to his insignificance!''<sup>36</sup>

وَعَنْهُ عَ لَا يَزَالُ الْمُؤْمِنُ يُحَيِّرُ وَ رَحَاءً وَ رَحْمَةً مِنَ اللَّهِ مَا لَمْ يَسْتَعْجَلْ فَيَمْنَطَ فَيَبْتَزِكَ الدُّعَاءَ

And from him<sup>-asws</sup>: 'The Momin does not cease being with goodness and prosperity and Mercy from Allah<sup>-azwj</sup> for as long as he is not hasty, so he becomes despondent and leaves the supplicating'.

فُلْتُ لَهُ كَيْفَ يَسْتَعْجِلُ

I said to him<sup>-asws</sup>, 'How is he hasty?'

قَالَ يَقُولُ قَدْ دَعَوْتُ مُنْذُ كَذَا وَ كَذَا وَ لَا أَرَى الْإِجَابَةَ.

He<sup>-asws</sup> said: 'He says, 'I have been supplicating since such and such (time) and I have not seen the Answer!''<sup>37</sup>

وَعَنْهُ عَ إِنَّ الْمُؤْمِنَ لَيَدْعُو اللَّهَ فِي حَاجَتِهِ فَيَقُولُ عَزَّ وَ جَلَّ أَخْرُجُوا إِجَابَتَهُ شَوْقًا إِلَى صَوْتِهِ وَ دُعَائِهِ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قَالَ اللَّهُ عَبْدِي دَعَوْتَنِي وَ أَخْرَجْتُ إِجَابَتَكَ وَ تَوَابَتُكَ كَذَا وَ كَذَا وَ دَعَوْتَنِي فِي كَذَا وَ كَذَا فَأَخْرَجْتُ إِجَابَتَكَ وَ تَوَابَتُكَ كَذَا

And from him<sup>-asws</sup>: 'The Momin tends to supplicate to Allah<sup>-azwj</sup> regarding his need. He<sup>-azwj</sup> the Mighty and Majestic Says: "Delay his Answer!", in yearning to his voice and his supplication. When it will be the Day of Qiyamah, Allah<sup>-azwj</sup> will Say: "My<sup>-azwj</sup> servant! You had supplicated to Me<sup>-azwj</sup> and I<sup>-azwj</sup> had Delayed Answering you, and your Rewards are such and such! I<sup>-azwj</sup> Delayed Answering you and your Rewards are such and such!"

قَالَ فَيَتَمَنَّى الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرَى مِنَ حُسْنِ التَّوَابِ.

He<sup>-asws</sup> said: 'The Momin will wish that no supplication would have been Answered for him in the world, when he sees the excellence of the Rewards''<sup>38</sup>

وَعَنْهُ عَ قَالَ قَالَ رَسُولُ اللَّهِ ص رَجِمَ اللَّهُ عَبْدًا طَلَبَ مِنَ اللَّهِ حَاجَةً فَأَلَحَّ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ أَوْ لَمْ يُسْتَجَبْ لَهُ وَ تَلَا هَذِهِ الْآيَةَ- وَ أَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا.

And from him<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'May Allah<sup>-azwj</sup> have Mercy a servant who seeks a need from Allah<sup>-azwj</sup> so he is insistent in the supplication, whether it is Answered

<sup>36</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 16

<sup>37</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 17

<sup>38</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 18

for him or not Answered for him!', and he<sup>-saww</sup> recited this Verse: ***and I will call upon my Lord, perhaps I shall not become unfortunate in supplicating to my Lord' [19:48]***".<sup>39</sup>

وَقَالَ كَعْبُ الْأَخْبَارِ فِي التَّوْرَةِ يَا مُوسَى مَنْ أَحَبَّنِي لَمْ يَنْسِنِي وَمَنْ رَجَا مَعْرُوفِي أَلَحَّ فِي مَسْأَلَتِي

And Ka'ab Al Ahbar said,

'In the Torah is: "O Musa<sup>-as</sup>! One who loves Me<sup>-azwj</sup> will not forget Me<sup>-azwj</sup>, and one who hopes for My<sup>-azwj</sup> Act of Kindness will be insistent in asking Me<sup>-azwj</sup>!

يَا مُوسَى إِنِّي لَسْتُ بِعَافِلٍ عَنْ خَلْقِي وَ لَكِنْ أُحِبُّ أَنْ تَسْمَعَ مَلَائِكَتِي صَاحِبِ الدُّعَاءِ مِنْ عِبَادِي وَ تَرَى حَفَظَتِي تَقْرُبُ بَنِي آدَمَ إِلَيَّ بِمَا أَنَا مُقَوِّبِهِمْ عَلَيْهِ وَ مُسَبِّهُهُمْ

O Musa<sup>-as</sup>! I<sup>-azwj</sup> am not Heedless about My<sup>-azwj</sup> creatures, but I<sup>-azwj</sup> Love My<sup>-azwj</sup> Angels to listen to the clamour of the supplications from My<sup>-azwj</sup> servants, and My<sup>-azwj</sup> recording Angels to see the children of Adam<sup>-as</sup> drawing closer to Me<sup>-azwj</sup> with what I<sup>-azwj</sup> have Strengthened them upon and Caused it to them!

يَا مُوسَى قُلْ لِبَنِي إِسْرَائِيلَ- لَا تُبْطِرُنَّكُمْ النِّعْمَةَ فَيُعَاجِلَكُمْ السُّلْبُ وَ لَا تَغْفُلُوا عَنِ الشُّكْرِ فَيُعَارِعَكُمْ الدُّلُّ وَ اجْتُوا فِي الدُّعَاءِ تَشْمَلْكُمْ الرَّحْمَةُ بِالْإِجَابَةِ وَ تَهَيِّئْكُمْ الْعَافِيَةَ.

O Musa<sup>-as</sup>! Say to the children of Israel: 'Do not let the bounties make you negligent for the stripping (deprivation) will hasten to you, and do not be heedless from thanking for the disgrace will draw closer to you, and be insistent in the supplication, the Mercy will Include you with the Answer and you will be Granted the well-being!'"<sup>40</sup>

وَ عَنِ الْبَاقِرِ ع لَا يُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ فِي حَاجَتِهِ إِلَّا قَضَاهَا لَهُ.

And from Al-Baqir<sup>-asws</sup>: 'No Momin servant will be insistent upon Allah<sup>-azwj</sup> regarding his need, except He<sup>-azwj</sup> will Fulfil it for him"<sup>41</sup>

وَ عَنِ مَنْصُورِ الصَّبِيئِلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع زَيْمًا دَعَا الرَّجُلُ فَاسْتُجِيبَ لَهُ ثُمَّ أَخَّرَ ذَلِكَ إِلَى حِينٍ

And from Mansour who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Sometimes a man supplicates, so it is Answered for him, then that is delayed to a time'.

قَالَ فَقَالَ نَعَمْ

He (the narrator) said, 'He<sup>-asws</sup> said: 'Yes'.

<sup>39</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 19

<sup>40</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 20

<sup>41</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 21

قُلْتُ وَ لِمَ ذَلِكَ لِيُزَادَ مِنَ الدُّعَاءِ

I said, 'And why is that so, for him to increase from the supplications?'

قَالَ نَعَمْ.

He<sup>-asws</sup> said: 'Yes'.<sup>42</sup>

وَعَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يُسْتَجَابُ لِلرَّجُلِ لِلدُّعَاءِ ثُمَّ يُؤَخَّرُ

And from Is'haq Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The supplication can be Answered for the man, then Delayed?'

قَالَ نَعَمْ عِشْرُونَ سَنَةً.

He<sup>-asws</sup> said: 'Yes, twenty years!'<sup>43</sup>

وَعَنْ هِشَامِ بْنِ سَالِمٍ عَنْهُ ع قَالَ: كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَدْ أُجِيبَتْ دَعْوَتُكُمَا وَ بَيْنَ أَحْذِ فِرْعَوْنَ أَرْبَعُونَ عَامًا.

And from Hisham Bin Salim,

'From him<sup>-asws</sup> having said: 'Between the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **He said: "I have Accepted the supplication of both of you [10:89], Pharaoh<sup>-la</sup> being Seized, there were forty years"**.<sup>44</sup>

وَعَنْ أَبِي بَصِيرٍ عَنْهُ ع إِنَّ الْمُؤْمِنَ لَيَدْعُو فَيُؤَخَّرُ بِإِجَابَتِهِ إِلَى يَوْمِ الْجُمُعَةِ.

And from Abu Baseer,

'From him<sup>-asws</sup>: 'The Momin supplicates, so He<sup>-azwj</sup> Delays the Answer up to the day of Friday'.<sup>45</sup>

وَعَنِ النَّبِيِّ ص إِنَّ الْعَبْدَ لَيَقُولُ اللَّهُمَّ اغْفِرْ لِي وَ هُوَ مُعْرِضٌ عَنْهُ ثُمَّ يَقُولُ اللَّهُمَّ اغْفِرْ لِي

And from the Prophet<sup>-saww</sup>: 'The servant says, 'O Allah<sup>-azwj</sup>, Forgive (my sins) for me!', and He<sup>-azwj</sup> Turns away from him. Then he says, 'O Allah<sup>-azwj</sup>, Forgive (my sins) for me!', and He<sup>-azwj</sup> Turns away from him. Then he says, 'O Allah<sup>-azwj</sup>, Forgive (my sins) for me!'

فَيَقُولُ سُبْحَانَكَ لِمَا لَمْ يَكُنْ أَ لَا تَرَوْنَ عَبْدِي سَأَلَنِي الْمَغْفِرَةَ وَ أَنَا مُعْرِضٌ عَنْهُ ثُمَّ سَأَلَنِي الْمَغْفِرَةَ عَلِيمَ عَبْدِي أَنَّهُ لَا يَغْفِرُ الدُّنُوبَ إِلَّا أَنَا أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُ.

<sup>42</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 22

<sup>43</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 23

<sup>44</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 24

<sup>45</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 25

So, the Glorious Says to the Angels: ‘Don’t you see My<sup>-azwj</sup> servant asking Me<sup>-azwj</sup> for the Forgiveness and I<sup>-azwj</sup> am Turning away from him? Then he asked Me<sup>-azwj</sup> for the Forgiveness, and I<sup>-azwj</sup> Turned away from him. Then he asked Me<sup>-azwj</sup> for the Forgiveness. My<sup>-azwj</sup> servant knows that no one Forgives the sins except I<sup>-azwj</sup>! I<sup>-azwj</sup> Keep you as witnesses, I<sup>-azwj</sup> have hereby Forgiven (the sins) for him!’<sup>46</sup>

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعَبْدَ لَيَسْأَلُ اللَّهَ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا فَيَكُونُ مِنْ شَأْنِ اللَّهِ تَعَالَى فَضَاؤُهَا إِلَى أَجَلٍ قَرِيبٍ أَوْ بَطِيءٍ فَيُذْنِبُ الْعَبْدُ عِنْدَ ذَلِكَ الْوَقْتِ ذَنْبًا فَيَقُولُ لِلْمَلَكِ الْمُؤَكَّلِ بِحَاجَتِهِ لَا تُنْجِزْهَا لَهُ فَإِنَّهُ قَدْ تَعَرَّضَ لِسُخْطِي اسْتَوْجِبَ الْحَرَمَانَ مِنِّي.

And from Abu Ja’far<sup>-asws</sup> having said: ‘The servant asks Allah<sup>-azwj</sup> for a need from needs of the world, so it would from the Stature of Allah<sup>-azwj</sup> to either Fulfil it to a near term or Delay. Then the servant commits a sin during that time, so He<sup>-azwj</sup> Says to the Angel Allocated with his need: “Do not fulfil it for him for he has exposed himself to My<sup>-azwj</sup> Wrath. The deprivation has been obligated from Me<sup>-azwj</sup>!”<sup>47</sup>

وَفِي الْحَدِيثِ الْقُدْسِيِّ يَا ابْنَ آدَمَ أَنَا غَنِيٌّ لَا أَتَقْتَرُ أَطْغِي فِيمَا أَمَرْتُكَ أَجْعَلُكَ غَنِيًّا لَا تَفْتَقِرُ

And in the Holy Hadeeth: “O son of Adam<sup>-as</sup>! I<sup>-azwj</sup> am rich and will not be impoverished! Obey Me<sup>-azwj</sup> in what I<sup>-azwj</sup> have Commanded you, I<sup>-azwj</sup> shall Make you rich, you will not be impoverished!

يَا ابْنَ آدَمَ أَنَا حَيٌّ لَا أَمُوتُ أَطْغِي فِيمَا أَمَرْتُكَ أَجْعَلُكَ حَيًّا لَا تَمُوتُ

O son of Adam<sup>-as</sup>! I<sup>-azwj</sup> am Living, I<sup>-azwj</sup> will not be dying. Obey Me<sup>-azwj</sup> in what I<sup>-azwj</sup> have Commanded you, I<sup>-azwj</sup> shall Make you live (a life) you will not be dying!

يَا ابْنَ آدَمَ أَنَا أَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ أَطْغِي فِيمَا أَمَرْتُكَ أَجْعَلُكَ تَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ.

O son of Adam<sup>-as</sup>! I<sup>-azwj</sup> Say for the thing: “Be!” So, it comes into being. Obey Me<sup>-azwj</sup> in what I<sup>-azwj</sup> have Commanded you, I<sup>-azwj</sup> shall Make you such, you will say for the thing, ‘Be!’, and it will happen!”<sup>48</sup>

وَعَنْ أَبِي حَمَزَةَ قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى دَاوُدَ ع يَا دَاوُدُ إِنَّهُ لَيْسَ عَبْدٌ مِنْ عِبَادِي يُطِيعُنِي فِيمَا أَمَرُهُ إِلَّا أُعْطِيْتُهُ قَبْلَ أَنْ يَسْأَلَنِي وَاسْتَجِيبَ لَهُ قَبْلَ أَنْ يَدْعُونِي.

And from Abu Hamza who said, ‘Allah<sup>-azwj</sup> Revealed to Dawood<sup>-as</sup>: “O Dawood<sup>-as</sup>! There isn’t any servant from My<sup>-azwj</sup> servants who obeys Me<sup>-azwj</sup> in what I<sup>-azwj</sup> have Commanded him, except I<sup>-azwj</sup> shall Give him before he even asks Me<sup>-azwj</sup>, and I<sup>-azwj</sup> shall Responds to him before he even supplicates to Me<sup>-azwj</sup>!”<sup>49</sup>

<sup>46</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 26

<sup>47</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 27

<sup>48</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 28

<sup>49</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 29

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى دَاوُدَ ع أَنْ أَلْبِغْ قَوْمَكَ أَنَّهُ لَيْسَ مِنْ عِبْدٍ مِنْهُمْ أَمْرُهُ بِطَاعَتِي فَيُطِيعُنِي إِلَّا كَانَ حَقًّا عَلَيَّ أَنْ أُطِيعَهُ وَ أُعِينَهُ عَلَيَّ طَاعَتِي

And from him, from Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> the Exalted Revealed to Dawood<sup>-as</sup>: "Deliver to your<sup>-as</sup> people that there isn't any servant from them I<sup>-azwj</sup> have Commanded him with obeying Me<sup>-azwj</sup>, so he obeys Me<sup>-azwj</sup>, except he would have a right upon Me<sup>-azwj</sup> to Obey (Respond to) him, and Assist him upon obeying Me<sup>-azwj</sup>.

وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ وَ إِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ اعْتَصَمَ بِي عَصَمْتُهُ وَ إِنْ اسْتَكْفَانِي كَفَيْتُهُ وَ إِنْ تَوَكَّلَ عَلَيَّ حَفِظْتُهُ مِنْ وَرَاءِ عَوْرَتِهِ وَ إِنْ كَادَهُ جَمِيعُ خَلْقِي كُنْتُ دُونَهُ.

And if he asks Me<sup>-azwj</sup>, I<sup>-azwj</sup> will Give him, and if he supplicates to Me<sup>-azwj</sup>, I<sup>-azwj</sup> will Answer him, and if he holds fast with Me<sup>-azwj</sup>, I<sup>-azwj</sup> will Fortify him, and if he seeks My<sup>-azwj</sup> Sufficing, I<sup>-azwj</sup> will Suffice him, and if he relies upon Me<sup>-azwj</sup> I<sup>-azwj</sup> will Protect him from behind his defects, and even if entirety of My<sup>-azwj</sup> creatures were to plot against him, I<sup>-azwj</sup> would be for him!"<sup>50</sup>

17- دَعَائِمُ الدِّينِ، رُوِيَ فِي كِتَابِ التَّنْبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ حَطَبَ فِي يَوْمِ جُمُعَةٍ خُطْبَةً بَلِغَةً فَقَالَ فِي آخِرِهَا أَيُّهَا النَّاسُ سَبْعُ مَصَائِبٍ عَظِيمَةٍ نَعُودُ بِاللَّهِ مِنْهَا عَالِمٌ زَلٌّ وَ عَابِدٌ مَلٌّ وَ مُؤْمِنٌ خَلٌّ وَ مُؤْتَمَنٌ غَلٌّ وَ غَنِيٌّ أَقْلٌ وَ عَرِيضٌ ذُلٌّ وَ فَقِيرٌ اِعْتَلٌّ

(The book) 'Da'aim Al Deen' – It is reported in 'Kitab Al Tanbeeh',

'From Amir Al-Momineen<sup>-asws</sup>, he addressed during a day of Friday with an eloquent sermon. He<sup>-asws</sup> said in its end: 'O you people! Seven difficulties are mighty. We seek Refuge with Allah<sup>-azwj</sup> from these – a scholar who errs, and a worshipper who is fed up, and a Momin empty (like a shell), and a trustee who betrays (embezzles), and a rich one being miserly, and a honourable one being disgraced, and a poor one being arrogant!'

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ الْقِبْلَةُ إِذَا مَا ضَلَلْنَا وَ النُّورُ إِذَا مَا أَظْلَمْنَا وَ لَكِنْ نَسْأَلُكَ عَنْ قَوْلِ اللَّهِ تَعَالَى ادْعُونِي أَسْتَجِبْ لَكُمْ فَمَا بَالُنَا نَدْعُو فَلَا يُجَابُ

A man stood up to him<sup>-asws</sup>. He said, 'You<sup>-asws</sup> speak the truth, O Amir Al-Momineen<sup>-asws</sup>! You<sup>-azwj</sup> are the Qiblah (direction) when we stray, and the light when we are in darkness, but we ask you<sup>-saww</sup> about Words of Allah<sup>-azwj</sup> the Exalted: **"Supplicate to Me, I will Answer you. [40:60].** What is the matter we supplicate but it is not Answered?'

قَالَ إِنَّ قُلُوبَكُمْ خَانَتْ بِشِمَانِ خِصَالٍ - أَوْلَهَا أَنْتُمْ عَرَفْتُمْ اللَّهَ فَلَمْ تُؤَدُّوا حَقَّهُ كَمَا أَوْجَبَ عَلَيْكُمْ فَمَا أَغْنَتْ عَنْكُمْ مَعْرِفَتُكُمْ شَيْئاً

He<sup>-asws</sup> said: 'Your hearts have been betrayed by eight characteristics. The first of these is that you are recognising Allah<sup>-azwj</sup> but are not fulfilling His<sup>-azwj</sup> right like what He<sup>-azwj</sup> has Obligated upon you all, so your recognition is not availing you of anything!

وَ الثَّانِيَةُ أَنْتُمْ آمَنْتُمْ بِرَسُولِهِ ثُمَّ خَالَفْتُمْ سُنَّتَهُ وَ أَمْتُمْ شَرِيعَتَهُ فَأَيُّ تَمَرَّةٍ لِإِيمَانِكُمْ

<sup>50</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 16 / 30

And the second, you have believed in His<sup>-azwj</sup> Rasool<sup>-saww</sup>, then you are opposing his<sup>-saww</sup> Sunnah and have killed off his<sup>-saww</sup> law, so where can there be the fruits of your Eman?

وَالثَّالِثَةُ أَنْكُمْ قَرَأْتُمْ كِتَابَهُ الْمُنَزَّلَ عَلَيْكُمْ فَلَمْ تَعْمَلُوا بِهِ وَ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ثُمَّ خَالَفْتُمْ

And the third, you are reading His<sup>-azwj</sup> Book Revealed upon you, but you are not working with it, and you are saying, 'We hear and obey', then you are opposing!

وَالرَّابِعَةُ أَنْكُمْ قُلْتُمْ إِنَّكُمْ تَخَافُونَ مِنَ النَّارِ وَأَنْتُمْ فِي كُلِّ وَقْتٍ تَقْدُمُونَ إِلَيْهَا بِمَعَاصِيكُمْ فَأَيْنَ خَوْفُكُمْ

And the fourth, you are saying you are fearing from the Hellfire while during all the times you are proceeding towards it with your acts of disobedience, so where is your fear?

وَالْحَامِسَةُ أَنْكُمْ قُلْتُمْ إِنَّكُمْ تَرْغَبُونَ فِي الْجَنَّةِ وَأَنْتُمْ فِي كُلِّ وَقْتٍ تَفْعَلُونَ مَا يُبَاعِدُكُمْ مِنْهَا فَأَيْنَ رَغْبَتُكُمْ فِيهَا

And the fifth, you are saying you are being desirous regarding the Paradise while during all times you are doing what distances you from it, so where is your desire regarding it?

وَالسَّادِسَةُ أَنْكُمْ أَكَلْتُمْ نِعْمَةَ الْمَوْلَى وَ لَمْ تَشْكُرُوا عَلَيْهَا

And the sixth, you are consuming the bounties of the Master and are not thanking upon these!

وَالسَّابِعَةُ أَنَّ اللَّهَ أَمَرَكُمْ بِعَدَاوَةِ الشَّيْطَانِ وَقَالَ- إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا فَعَادِيْتُمْوهُ بِلَا قَوْلٍ وَ وَالْيُثْمُوهُ بِلَا مُخَالَفَةٍ

And the seventh, Allah<sup>-azwj</sup> has Commanded you with enmity of the Satan<sup>-la</sup>, ***Surely, the Satan is an enemy to you all, so take him as an enemy. [35:6]***. You are being inimical to him<sup>-la</sup> with words and are befriending him<sup>-la</sup> by opposing!

وَالثَّامِنَةُ أَنْكُمْ جَعَلْتُمْ عُيُوبَ النَّاسِ نُصَبَ عُيُوبِكُمْ وَ عُيُوبَكُمْ وَرَاءَ ظُهُورِكُمْ تَلُومُونَ مَنْ أَنْتُمْ أَحَقُّ بِاللُّؤْمِ مِنْهُ

And the eighth, you have made faults of the people installed in your eyes and your faults are behind your backs. You are blaming the one while you are more deserving with the blame than he is!

فَأَيُّ دُعَاءٍ يُسْتَجَابُ لَكُمْ مَعَ هَذَا وَ قَدْ سَدَدْتُمْ أَبْوَابَهُ وَ طَرَفَهُ

So which supplication will be Answered for you while being with this, and you have blocked its doors and its paths?

فَاتَّقُوا اللَّهَ وَ أَصْلِحُوا أَعْمَالَكُمْ وَ أَخْلِصُوا سَرَائِرَكُمْ وَ أَمُرُوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ فَيَسْتَجِيبَ اللَّهُ لَكُمْ دُعَاءَكُمْ.

Fear Allah<sup>-azwj</sup> and rectify your deeds, and purify your secretive actions, and instruct with the acts of kindness and forbid from the evil, Allah<sup>-azwj</sup> will be Answering your supplications!"<sup>51</sup>

<sup>51</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 17

18- تم، فلاح السائل ابن الوليد عن الصفار عن ابن أبي الخطاب عن ابن محبوب عن عمر بن يزيد قال سمعت أبا عبد الله ع يقول إن رجلاً كان في بني إسرائيل فدعا الله أن يرزقه غلاماً يدعو ثلاث سنين فلما رأى أن الله لا يجيبه قال يا رب أبعيد أنا منك فلا تسمعني أم قريب أنت مني فلم لا تجيبني

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Mahboub, from Umar Bin Yazeed who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'There was a man among the children of Israel. He supplicated to Allah<sup>-azwj</sup> to Grace him a son. He supplicated for three years. When he saw that Allah<sup>-azwj</sup> was not Answering him, he said, 'O Lord<sup>-azwj</sup>! Am I remote from You<sup>-azwj</sup> so You<sup>-azwj</sup> are not Hearing me, or are You<sup>-azwj</sup> near to me so why are You<sup>-azwj</sup> not Answering me?'

قَالَ فَأَتَاهُ آتٍ فِي مَنَامِهِ فَقَالَ لَهُ إِنَّكَ تَدْعُو اللَّهَ مُنْذُ ثَلَاثِ سِنِينَ بِلِسَانٍ بَدِيٍّ وَ قَلْبٍ عَاتٍ غَيْرِ نَقِيٍّ وَ نِيَّةٍ غَيْرِ صَادِقَةٍ فَأَقْلِعْ عَنْ بَدَائِكَ وَ لِيَتَّقِ اللَّهُ قَلْبَكَ وَ لَتُحْسِنُ نِيَّتَكَ

He<sup>-asws</sup> said: 'A comer came to him in his dream. He said to him, 'You have been supplicating to Allah<sup>-azwj</sup> since three years with an obscene tongue, and an arrogant impure heart, and insincere intention. Uproot yourself from your obscenity, and let your heart fear Allah<sup>-azwj</sup>, and improve your intention'.

قَالَ فَمَعَلَ الرَّجُلُ ذَلِكَ ثُمَّ دَعَا اللَّهَ فَوُلِدَ لَهُ غُلامٌ.

He<sup>-asws</sup> said: 'The man did that, then he supplicated to Allah<sup>-azwj</sup> and a son was born for him"<sup>52</sup>.

19- تم، فلاح السائل بهذا الإسناد عن ابن محبوب عن أبي أيوب عن محمد بن مسلم عن أبي جعفر ع قال: إن العبد يسأل الله تبارك و تعالی الحاجة من حوائج الدنيا فيكون من شأن الله قضاؤها إلى أجل قريب أو وقت بطيء

(The book) 'Falah Al Saail' – By this chain from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'The servant asks Allah<sup>-azwj</sup> Blessed and Exalted for the need from needs of the world. It would be from the so it would from the Stature of Allah<sup>-azwj</sup> to either Fulfil it to a near term or Delay'.

قَالَ فَيُذْنِبُ الْعَبْدُ عِنْدَ ذَلِكَ الْوَقْتِ ذَنْباً

He<sup>-asws</sup> said: 'Then the servant commits a sin during that time'.

قَالَ فَيَقُولُ لِلْمَلَكِ الْمُوَكَّلِ بِحَاجَتِهِ- لَا تُنَجِرْ لَهُ حَاجَتَهُ وَ اَحْرِمُهُ إِياها فَإِنَّهُ قَدْ تَعَرَّضَ لِسَخَطِي وَ اسْتَوْجَبَ الْحِرْمَانَ مِنِّي.

He<sup>-asws</sup> said: 'So He<sup>-azwj</sup> Says to the Angel Allocated with his need: "Do not fulfil his need for him and deprive him of it, for he has exposed himself to My<sup>-azwj</sup> Wrath, and the deprivation has been obligated from Me<sup>-azwj</sup>!"<sup>53</sup>

<sup>52</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 18

<sup>53</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 19

20- تم، فلاح السائل الحُسَيْنُ بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ وَ عَثْرٍ وَاحِدٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ عَ أَهْمَا قَالَا  
وَ اللَّهُ لَا يُلِخُ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ إِلَّا اسْتَجَابَ لَهُ.

(The book) 'Falah Al Saail' – Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Al-Husayn Bin Usman, and someone else from his companions,

'From Abu Abdullah<sup>-asws</sup> and Abu Ja'far<sup>-asws</sup>, they<sup>-asws</sup> both said: 'By Allah<sup>-azwj</sup>! A Momin servant will not insist upon Allah<sup>-azwj</sup> except it will be Answered for him!'<sup>54</sup>

21- تم، فلاح السائل رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ أَوْ لَيَسْلَطَنَّ اللَّهُ شِرَارَكُمْ عَلَى خَيْرِكُمْ فَيَدْعُو خَيْرَكُمْ فَلَا  
يُسْتَجَابُ لَهُمْ.

(The book) 'Falah Al Saail' –

'It is reported from the Prophet<sup>-saww</sup> having said: 'Either you instruct with the acts of kindness and forbid from the evil, or else Allah<sup>-azwj</sup> will Cause your evil ones to prevail upon your good ones, then your good ones will be supplicating but it will not be Answered for them!'<sup>55</sup>

وَ مِنْ تَارِيخِ الْخَطِيبِ، بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص سَأَلْتُ اللَّهَ أَنْ لَا يَسْتَجِيبَ دُعَاءَ حَبِيبٍ عَلَى حَبِيبِهِ.

And from 'Tareekh Al Khateeb' – By his chain, said,

Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> asked Allah<sup>-azwj</sup> not to Answer a supplication of a beloved against his beloved'<sup>56</sup>.

وَ رُوِيَ فِي خَبَرٍ لَيْلَةَ التَّصْفِ مِنْ شَعْبَانَ وَ غَيْرِهِ أَنَّهُ يُسْتَجَابُ الدُّعَاءُ فِيهَا إِلَّا لِفَاطِحِ رَجْمٍ أَوْ فِي فَطِيعَةِ رَجْمٍ.

And it is reported in a Hadeeth of the night of the middle of Shaban and others, the supplication is Answered in it except for one having cut off a kinship or (involved in) cutting kinships'<sup>57</sup>.

22- جمع، جامع الأخبار قَالَ النَّبِيُّ ص إِنَّ اللَّهَ يُحِبُّ الْمُلِحِّينَ فِي الدُّعَاءِ.

(The book) 'Jamie Al Akhbar' –

'The Prophet<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Loves the ones insisting in the supplication'<sup>58</sup>.

وَ قَالَ ص مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا يَسْتَجِيبُ لَهُ فَإِمَّا أَنْ يُعَجَّلَ فِي الدُّنْيَا وَ إِمَّا أَنْ يَدَّجَرَ لِالْآخِرَةِ وَ إِمَّا أَنْ يَكْفُرَ مِنْ ذُنُوبِهِ.

<sup>54</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 20

<sup>55</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 21 a

<sup>56</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 21 b

<sup>57</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 21 c

<sup>58</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 22 a

And he<sup>-saww</sup> said: ‘There is none from a Muslim supplication to Allah<sup>-azwj</sup> with a supplication except it will be Answered for him. Either He<sup>-azwj</sup> Hastens it in the world, or He<sup>-azwj</sup> Stores it for the Hereafter, or He<sup>-azwj</sup> would Expiate (Atone) from his sins’.<sup>59</sup>

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيَدْعُو فِي حَاجَتِهِ فَيَقُولُ اللَّهُ أَحْرَمُوا حَاجَتَهُ شَوْقًا إِلَى دُعَائِهِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ يَقُولُ اللَّهُ عَبْدِي دَعَوْتِي فِي كَذَا فَأَخْرَجْتُ إِبْرَائِيمَ فِي تَوَابِكِ كَذَا وَ دَعَوْتِي فِي كَذَا فَأَخْرَجْتُ إِبْرَائِيمَ فِي تَوَابِكِ

From Abu Abdullah<sup>-asws</sup> having said: ‘The Momin supplicates regarding his need, so Allah<sup>-azwj</sup> Says: “Delay his need!”, out of Yearning to his supplication. When it will be the Day of Qiyamah, Allah<sup>-azwj</sup> will Say: “My<sup>-azwj</sup> servant! You supplicated to Me<sup>-azwj</sup> regarding such and such, but I<sup>-azwj</sup> Delayed Answering you regarding such and such Rewards of yours, and you supplicated to Me<sup>-azwj</sup> regarding such and such, but I Delayed you regarding your Rewards (which are better)!”

قَالَ فَيَسْمَعُ الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا لِمَا يَرَى مِنَ حُسْنِ تَوَابِهِ.

He<sup>-asws</sup> said: ‘The Momin will wish that his supplications would not have been Answered to him in the world due to what he will see from the excellence of His<sup>-azwj</sup> Rewards’.<sup>60</sup>

و رُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ لَيَدْعُو اللَّهَ وَ هُوَ يُجِيبُهُ فَيَقُولُ يَا جِبْرَائِيلُ افْضِ لِعَبْدِي هَذَا حَاجَتَهُ وَ أَخْرِجْهَا فَإِنِّي أَحِبُّ أَنْ لَا أَرَالَ أَسْمَعُ صَوْتَهُ.

And it is reported from Jabir Bin Abdullah<sup>-ra</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The servant supplicates to Allah<sup>-azwj</sup> and He<sup>-azwj</sup> Loves him, so He<sup>-azwj</sup> Says: ‘O Jibraeel<sup>-as</sup>! Fulfil for My<sup>-azwj</sup> servant, his need, and delay it for I<sup>-azwj</sup> Love not to cease listening to his voice!’<sup>61</sup>

23- ختص، الإختصاص الصدوق عن أبيه عن سعد بن عيسى عن علي بن الحکم عن هشام بن سالم قال: قلت للصادق ع يا ابن رسول الله ما بال المؤمن إذا دعا ربما استجيب له و ربما لم يستجيب له و قد قال الله عز و جل و قال ربكم ادعوني أستجب لكم

(The book) ‘Al Ikhtisaas’ – Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Hisham Bin Salim who said,

‘I said to Al-Sadiq<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is the matter when the Momin supplicates, sometimes it is Answered for him and sometimes it is no Answered for him, and Allah<sup>-azwj</sup> Mighty and Majestic has Said: **And your Lord says: “Supplicate to Me, I will Answer you. [40:60]?”**

فَقَالَ ع إِنَّ الْعَبْدَ إِذَا دَعَا اللَّهَ تَبَارَكَ وَ تَعَالَى بِنَيْتِهِ صَادِقَةٍ وَ قَلْبٍ مُخْلِصٍ اسْتَجِيبَ لَهُ بَعْدَ وَفَائِهِ بِعَهْدِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا دَعَا اللَّهَ بِغَيْرِ نَيْتٍ وَ إِخْلَاصٍ لَمْ يُسْتَجَبْ لَهُ أَلَيْسَ اللَّهُ يَقُولُ أَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ فَمَنْ وَفَى وَفِي لَهُ.

He<sup>-asws</sup> said: ‘When the servant supplicates to Allah<sup>-azwj</sup> Blessed and Exalted with sincere intention and a pure heart, it will be Answered for him after he has fulfilled the Covenant of

<sup>59</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 22 b

<sup>60</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 22 c

<sup>61</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 22 d

Allah<sup>-azwj</sup> Mighty and Majestic; and when he supplicates with another intention and purify it is no Answered for him. Isn't Allah<sup>-azwj</sup> Saying: ***fulfil My Covenant, I will Fulfil My Covenant with you; [2:40]***. So, the one who fulfils, He<sup>-azwj</sup> will Fulfil for him!''<sup>62</sup>

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<sup>62</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 24 H 23

باب 25 التقدم في الدعاء و الدعاء عند الشدة و الرخاء و في جميع الأحوال

## CHAPTER 25 – THE PECEDING IN THE SUPPLICATION, AND THE SUPPLICATION DURING THE HARDSHIP AND THE EASE AND INENTIRETY OF THE SITUATIONS

الآيات يونس و إذا مسَّ الإنسانَ الضرُّ دعانا لجنبه أو قاعداً أو قائماً فلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ نُفَصِّلُ لِلْمُشْرِفِينَ مَا كَانُوا يَعْمَلُونَ

The Verses – (Surah) Yunus<sup>as</sup>: **And when harm touches the human being, he calls upon Us, whether lying on his side or sitting or standing; but when We Remove his harm from him, he carries on as though he had never called upon Us for a harm that had touched him; like that it is adorned for the extravagant, what they had been doing [10:12].**

و قال تعالى و جاءهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَ ظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن أُنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

And the Exalted Said: **and the waves come to them from every place, and they think it would surround them, they supplicate to Allah being sincere to him in the Religion, ‘If You Rescue us from this, we would become from the grateful ones’ [10:22] But when He Rescues them, then they are rebelling in the earth without right. [10:23].**

الروم و إذا مسَّ النَّاسَ ضُرٌّ دَعَوُا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ يَرْجُمُوكَ

(Surah) Al Roum: **And when harm touches the people, they supplicate to their Lord, turning to Him. Then, when He Makes them taste Mercy from Him, then a group from them associate with their Lord [30:33].**

لَقَمَان و إِذَا غَشَّيَهُمْ مَوْجٌ كَالظَّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَ مَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

(Surah) Luqman<sup>as</sup>: **And whenever a wave overwhelms them like a canopy, they supplicate to Allah, being sincere to Him in the Religion. But when He Rescues them to the land, then from them are moderates ones; and none denies Our Signs except every treacherous, ungrateful one [31:32].**

الزمر و إذا مسَّ الإنسانَ ضُرٌّ دعا رَبَّهُ مُنِيباً إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ

(Surah) Al Zumar: **And when harm touches the human being, he supplicates to his Lord being penitent to Him. Then when He Bestows a Favour from Him, he forgets whatever he had been supplicating from before, [39:8].**

و قال تعالى فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

And the Exalted Said: **So when harm touches the human being, he supplicates to Us. Then, when We Bestow upon him a Favour from Us, he says, ‘But rather, I have acquired it by knowledge’. But, it is a Fitna, but most of them do not know [39:49].**

السجدة لا يسألم الإنسان من دعاء الخير و إن مسه الشر فيؤس قنوطاً إلى قوله تعالى و إذا أنعمنا على الإنسان أعرض و نأى بجانبه و إذا مسه الشر فؤدو دعاء عريض.

(Surah) Al Sajdah: **The human being does not tire from supplicating for the good, and if the evil touches him, then he is despairing [41:49] – up to Words of the Exalted: And when We Favour upon the human being, he turns around and withdraws to his side, and when the evil touches him, then he is with lengthy supplications [41:51].**

1- ل، الخصال الأربعةمائة قال أمير المؤمنين ع تقدموا بالدعاء قبل نزول البلاء.

(The book) 'Al Khisaal' –

'The four hundred (Ahadeeth), Amir Al-Momineen<sup>-asws</sup> said: 'Precede with the supplication before descent of the affliction''<sup>63</sup>

2- لي، الأماالي للصدوق أبي عن سعد بن الخشاب عن غياث بن كلوب عن إسحاق عن أبي عبد الله عن أبيه ع أن علياً صلى الله عليه كان يقول ما من أحد ابتلي و إن عظمت بلواه بأحق بالدعاء من المغاف الذي لا يأمن البلاء.

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Khashab, from Giyas Bin Kaloub, from Is'haq,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Ali<sup>-azwj</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-asws</sup>, had said: 'There is no one afflicted, and even if his affliction was mighty, more rightful with the supplication than the well who is not safe from the affliction''<sup>64</sup>

3- لي، الأماالي للصدوق ماجيلويه عن عمه عن البرقي عن أبيه عن عباد بن يعقوب عن الحسين بن زبير عن الصادق عن أبيه ع قال قال رسول الله ص ما من صباح إلا و ملكان يُناديان يقولان يا باغي الخير هلم و يا باغي الشر ائتته هل من داع فيستجاب له هل من مستغفر فيغفر له هل من تائب فيتاب عليه هل من معوم فينفس عنه عمه اللهم عجل للمنفق ماله خلفاً و للممسك تلفاً

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Barqy, from his father, from Abbad Bin Yaqoub, from Al-Husayn Bin Zayd,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is none from a morning except and two Angels call out saying: 'O seeker of good, come!' and 'O seeker of evil, desist! Is there any supplicater so He<sup>-azwj</sup> can Answer for him? Is there any seeker of Forgiveness so He<sup>-azwj</sup> can Forgive for him? Is there a repentant so He<sup>-azwj</sup> can be Clement to him? Is there any sad one so He<sup>-azwj</sup> can Remove his sadness from him? O Allah<sup>-azwj</sup>! Hasten the replacement for the spender of his wealth, and the damage for the withholder!'

فهذا دعاهما حتى تغرب الشمس.

So, this is their supplication until the sun sets''<sup>65</sup>

<sup>63</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 1

<sup>64</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 2

<sup>65</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 3

4- ختص، الإختصاص عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ جَدِّي ع يَقُولُ تَقَدَّمُوا فِي الدُّعَاءِ فَإِنَّ الْعَبْدَ إِذَا كَانَ دَعَاءً قَبِلَ صَوْتٌ مَعْرُوفٌ وَإِذَا لَمْ يَكُنْ دَعَاءً فَتَنَزَلَ بِهِ الْبَلَاءُ قَبْلَ أَنْ كُنْتَ قَبْلَ الْيَوْمِ.

(The book) 'Al Ikhtisaas' – from Muhammad Bin Muslim,

'From Abu Abdullah<sup>asws</sup> having said: 'Precede in the supplication, for when the servant was supplicating, it is said, 'A well-known voice!', and when he had not been supplicating, then the afflictions befall upon him, it is said, 'Where were you before today?''<sup>66</sup>

5- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْقَاشَانِيِّ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ ع أُوتِينَا مَا أُوتِيَ النَّاسُ وَ مَا لَمْ يُؤْتُوا وَ عَلِمْنَا مَا عَلِمَ النَّاسُ وَ مَا لَمْ يُعَلِّمُوا فَلَمْ نَجِدْ شَيْئاً أَفْضَلَ مِنْ حَشْيَةِ اللَّهِ فِي الْمَغِيبِ وَ الْمَشْهَدِ وَ الْقَصْدِ فِي الْغَيْ وَ الْفَقْرِ وَ كَلِمَةِ الْحَقِّ فِي الرِّضَا وَ الْعُضْبِ وَ التَّضَرُّعِ إِلَى اللَّهِ عَزَّ وَ جَلَّ عَلَى كُلِّ حَالٍ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Qashany, from Al Asnahany, from Al Minqary, from Sufyan Bin Najeeh,

'From Abu Ja'far<sup>asws</sup> having said: 'Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> said: 'We<sup>as</sup> are Given what the people have been Given and what they had not been Give, and we<sup>as</sup> know what the people know and what they don't know. We<sup>as</sup> have not found anything superior to fear of Allah<sup>azwj</sup> in the hidden and the witnessed, and the moderation in the riches and the poverty, and the word of truth during the satisfaction and the anger, and the beseeching to Allah<sup>azwj</sup> Mighty and Majestic in all situations''<sup>67</sup>.

6- ص، قصص الأنبياء عليهم السلام بِإِسْنَادٍ إِلَى الصَّدُوقِ بِإِسْنَادِهِ إِلَى ابْنِ أَوْزَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ صَلَوَاتُ اللَّهِ عَلَيْهِ اذْكُرْنِي فِي أَيَّامِ سَرَائِكَ حَتَّى أَسْتَجِيبَ لَكَ فِي أَيَّامِ ضَرَائِكَ.

(The book) 'Qasas Al Anbiya<sup>as</sup>', may the greeting be upon them<sup>as</sup> – by the chain to Al Sadouq by his chain to Ibn Awramah,

'From Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> raising it, said: 'Allah<sup>azwj</sup> the Exalted Revealed to Dawood<sup>as</sup>, may the Salawaat be upon him<sup>as</sup>: "Mention Me<sup>azwj</sup> during the days of ease until I<sup>azwj</sup> Answer for you<sup>as</sup> in the days of hardships!''<sup>68</sup>

7- مكا، مكارم الأخلاق هِشَامُ بْنُ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَعْرِفُونَ طُولَ الْبَلَاءِ مِنْ قِصْرِهِ

(The book) 'Makarim Al Akhlaq' – Hisham Bin Salim who said,

'Abu Abdullah<sup>asws</sup> said: 'Do you recognise the long affliction from its short?'

قُلْتُ لَا

I said, 'No'.

<sup>66</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 4

<sup>67</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 5

<sup>68</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 6

قَالَ إِذَا أُلْهِمَ أَحَدُكُمْ الدُّعَاءَ عِنْدَ الْبَلَاءِ فَاعْلَمُوا أَنَّ الْبَلَاءَ قَصِيرٌ.

He<sup>-asws</sup> said: 'Whenever one of you is inspired the supplication during the affliction, then know that the affliction is short'.<sup>69</sup>

وَقَالَ عَ أُوحِيَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دَاوُدَ عِ ادُّكُرْنِي فِي سَرَائِكَ أَسْتَجِبَ لَكَ فِي ضَرَائِكَ.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Revealed to Dawood<sup>-as</sup>: "Mention Me<sup>-azwj</sup> during the ease, I<sup>-azwj</sup> will be Answering you during the hardships!"<sup>70</sup>

وَقَالَ عِ مَنْ تَخَوَّفَ بَلَاءً يُصِيبُهُ فَتَقَدَّمَ فِيهِ بِالْدُّعَاءِ لَمْ يُرِهِ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ الْبَلَاءَ أَبَدًا.

And he<sup>-asws</sup> said: 'One who is scared for an affliction hitting him, he should precede regarding it with the supplication. Allah<sup>-azwj</sup> Mighty and Majestic will not show him that affliction, ever!<sup>71</sup>

وَعَنِ الصَّادِقِ عِ قَالَ: مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ فِي الشَّدَّةِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.

And from Al-Sadiq<sup>-asws</sup> having said: 'One whom it cheers that it should be Answered for him during the adversity, let him frequent the supplication during the ease'.<sup>72</sup>

8- تم، فلاح السائل ابن الوليد عن الصَّغْفَارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ تَعْرِفُونَ طُولَ الْبَلَاءِ مِنْ قَصْرِهِ

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Abu Abdullah<sup>-asws</sup> said: 'Are you recognising the long affliction from its short?'

قُلْنَا لَا

I said, 'No'.

قَالَ إِذَا أُلْهِمْتُمْ أَوْ أُهِمَّ أَحَدُكُمْ بِالْدُّعَاءِ فَلْيَعْلَمَنَّ أَنَّ الْبَلَاءَ قَصِيرٌ.

He<sup>-asws</sup> said: 'Whenever one of you is Inspired to supplication let him know that the affliction is short'.<sup>73</sup>

9- تم، فلاح السائل ابن الوليد عن الصَّغْفَارِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ بَرْزَنْطِيٍّ عَنِ أَبِي الْحَسَنِ عِ قَالَ سَمَانَ عَلِيُّ بْنُ الْحُسَيْنِ عِ يَقُولُ مَنْ تَقَدَّمَ فِي الدُّعَاءِ قَبْلَ أَنْ يَنْزَلَ بِهِ الْبَلَاءُ ثُمَّ دَعَا اسْتَجِيبَ لَهُ وَ مَنْ لَمْ يَتَقَدَّمَ فِي الدُّعَاءِ ثُمَّ نَزَلَ بِهِ الْبَلَاءُ لَمْ يُسْتَجِبْ لَهُ.

<sup>69</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 7 a

<sup>70</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 7 b

<sup>71</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 7 c

<sup>72</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 7 d

<sup>73</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 8

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty,

'From Abu Al-Hassan<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had said: 'One who precedes in the supplication before the affliction descends with him, then he supplicates, it is Answered for him, and one who had not preceded in the supplication, then the affliction descends with him, it is not Answered for him''<sup>74</sup>

10- تم، فلاح السائل ابن الوليد عن أحمد بن إدريس عن سلمة بن الخطاب عن محمد بن بكر عن زكريا عن سلام النخاس عن أبي عبد الله ع قال: إذا دعا العبد في البلاء ولم يدع في الرخاء حجت الملائكة صوته وقالوا هذا صوت غريب أين كنت قبل اليوم.

(The book) 'Falah Al Saail' – Ibn Al Waleed, from Ahmad Bin Idrees, from Salama Bin Al Khattab, from Muhammad Bin Bukeyr, from Zakariya, from Sallam Al Nakhas,

'From Abu Abdullah<sup>-asws</sup> having said: 'When the servant supplicated during the affliction and he had not supplicated during the ease, the Angels veil his voice, and they said: 'This is voice of a stranger! Where were you before today?''<sup>75</sup>

11- دَعَوَاتُ الرَّاَوْنِدِيِّ، قَالَ النَّبِيُّ ص تَعَرَّفَ إِلَى اللَّهِ فِي الرَّخَاءِ يَغْرِفُكَ فِي الْبِدَّةِ فَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَ إِذَا اسْتَعْنَتْ فَاسْتَعِنِ بِاللَّهِ.

(The book) 'Dawaat' of Al Rawandy –

'The Prophet<sup>-saww</sup> said: 'Let yourself be known to Allah<sup>-azwj</sup> during the ease, He<sup>-azwj</sup> will Known you during the adversity! Whenever you ask, ask Allah<sup>-azwj</sup>, and whenever you seek Assistance, seek Assistance with Allah<sup>-azwj</sup>!''<sup>76</sup>

12- نهج البلاغة قال أمير المؤمنين ع ما المُبتلى الذي قد اشتد به البلاء بأخوخ إلى الدعاء من المعاني الذي لا يأمن البلاء.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen<sup>-asws</sup> said: 'The afflicted one, the one with whom the affliction has intensive, is not needier to the supplication than the well (unafflicted one) is, the one who is not safe from the affliction!''<sup>77</sup>

<sup>74</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 9

<sup>75</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 10

<sup>76</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 11

<sup>77</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 25 H 12

## CHAPTER 26 – THE SUPPLICATING FOR THE BRETHREN IN THEIR APPARENT ABSENCE, AND SEEKING THE FORGIVENESS FOR THEM, AND THE GENERALISING IN THE SUPPLICATION

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: إِنَّ دُعَاءَ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابٌ وَ يُدْرُ الرِّزْقُ وَ يَدْفَعُ الْمَكْرُوهَ.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq<sup>asws</sup> having said: 'The supplication of a Momin for his brother in the apparent absence is Answered, and it pulls the sustenance, and repels the abhorrence''.<sup>78</sup>

2- ل، الخصال ابن الوليد عن الصفار عن ابن عبد الجبار عن ابن أبي عمير عن غير واحد عن أبي عبد الله ع قال: مَنْ قَدَّمَ أَرْبَعِينَ رَجُلًا مِنْ إِخْوَانِهِ قَدَعًا لَهُمْ ثُمَّ دَعَا لِنَفْسِهِ اسْتُجِيبَ لَهُ فِيهِمْ وَ فِي نَفْسِهِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abdul Jabbar, from Ibn Abu Umeyr, from someone else,

'From Abu Abdullah<sup>asws</sup> having said: 'One who advances forty men from his brethren, so he supplicates for them, then he supplicates for himself, it is Answered for him regarding them and regarding himself''.<sup>79</sup>

3- لي، الأماالي للصدوق ابن البرقي عن أبيه عن جدّه عن أبيه عن محمد بن سنان عن عمّار بن يزيد عن أبي عبد الله ع قال: مَنْ قَدَّمَ أَرْبَعِينَ رَجُلًا مِنْ إِخْوَانِهِ قَبْلَ أَنْ يَدْعُو لِنَفْسِهِ اسْتُجِيبَ لَهُ فِيهِمْ وَ فِي نَفْسِهِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from his father, from Muhammad Bin Sinan, from Umar Bin Yazeed,

'From Abu Abdullah<sup>asws</sup> having said: 'One who advances forty men from his brethren before he supplicates for himself, it will be Answered for him regarding them and regarding himself''.<sup>80</sup>

4- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن هوزة بن أبي هراسة عن النّهاوندبي عن عبد الله بن حماد عن أبي بصير يحيى عن الصادق عن آبائه ع قال قال رسول الله ص مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً كَانَ كَمَنْ عَبَدَ اللَّهَ دَهْرًا وَ مَنْ دَعَا لِمُؤْمِنٍ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ فَلَكَ بِمِثْلِ ذَلِكَ

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Howzah Bin Abu Harasah, from Al Nahawandy, from Abdullah Bin Hammad, from Abu Baseer Yahya,

From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One who fulfils a need for his Momin brother would be like the one who worshipped Allah<sup>azwj</sup> for all

<sup>78</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 1

<sup>79</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 2

<sup>80</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 3

time; and one who supplicates for a Momin in the apparent absence, the Angel says, 'For you is similar to that!'

وَمَا مِنْ عَبْدٍ مُؤْمِنٍ دَعَا لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِظَهْرِ الْعَيْبِ إِلَّا رَدَّ اللَّهُ عَزَّ وَجَلَّ مِثْلَ الَّذِي دَعَا لَهُمْ مِنْ مُؤْمِنٍ أَوْ مُؤْمِنَةٍ مَضَى مِنْ أَوَّلِ الدَّهْرِ أَوْ هُوَ آتٍ إِلَى يَوْمِ الْقِيَامَةِ.

And there is none from a Momin servant supplicating for the believing men and the believing women in the apparent absence, except Allah<sup>-azwj</sup> Mighty and Majestic Responds similar to which he had supplicated for him, from a believing man or a believing woman, passed from beginning of the time or which it yet to come up to the Day of Qiyamah".<sup>81</sup>

قَالَ: وَإِنَّ الْعَبْدَ الْمُؤْمِنَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَكُونُ مِنْ أَهْلِ الْمَعْصِيَةِ وَالْحَطَايَا فَيَسْحَبُ فَيَقُولُ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ إِنَّهَا عَبْدُكَ هَذَا كَانَ يَدْعُو لَنَا فَسْتَقِمْنَا فِيهِ فَيَسْتَفْعُهُمُ اللَّهُ عَزَّ وَجَلَّ فِيهِ فَيُنْجُو مِنَ النَّارِ بِرَحْمَةٍ مِنَ اللَّهِ عَزَّ وَجَلَّ.

He<sup>-asws</sup> said: 'The Momin servant would be Commanded with to the Hellfire for being from the people of disobedience and the wrongdoing, and he is dragged. So the believing men and the believing women will said, 'Our God<sup>-azwj</sup>! This servant of Yours<sup>-azwj</sup> used to supplicate for us, so Interceded for us regarding him!' Allah<sup>-azwj</sup> Mighty and Majestic will Intercede for them regarding him and he will be rescued from the Hellfire by Mercy from Allah<sup>-azwj</sup> Mighty and Majestic".<sup>82</sup>

5- لي، الأمايلي للصدوق ابن الرزقي عن أبيه عن جدّه عن أبيه عن عليّ بن النعمان عن فضيل بن يونس عن عبد الله بن سنان عن أبي عبد الله ع قال: مَنْ قَالَ كُلَّ يَوْمٍ حَمْسًا وَعِشْرِينَ مَرَّةً - اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ كَتَبَ اللَّهُ لَهُ بِعَدَدِ كُلِّ مُؤْمِنٍ مَضَى وَبِعَدَدِ كُلِّ مُؤْمِنٍ بَقِيَ إِلَى يَوْمِ الْقِيَامَةِ حَسَنَةً وَحَا عَنْهُ سَيِّئَةً وَرَفَعَ لَهُ دَرَجَةً.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from his father, from Ali Bin Al Numan, from Fazl Bin Yunus, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who says twenty-five (25) times every day, 'اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ' 'O Allah<sup>-azwj</sup>! Forgive for the believing men and the believing women, and the Muslim men and the Muslim women, Allah<sup>-azwj</sup> will Write a good deed for him of the number of every Momin of the past and of the number of every Momin to remain, up to the Day of Qiyamah, and Delete an evil deed for him, and Raise a rank for him!"<sup>83</sup>

6- لي، الأمايلي للصدوق أحمد بن عليّ بن إبراهيم عن أبيه عن جدّه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: مَنْ قَدَّمَ فِي دُعَائِهِ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا لِنَفْسِهِ اسْتَجِيبَ لَهُ.

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Ibn Abu Umeyr, from Hisham Bin Salim,

<sup>81</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 4 a

<sup>82</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 4 b

<sup>83</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 5

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who advances forty from the believers in his supplication, then he supplicates for himself, it will be Answered for him!’<sup>84</sup>

7- ل، الخصال حمزة الغلوي عن علي عن أبيه عن ابن معبد عن عبد الله بن القاسم عن ابن سينان عن أبي عبد الله ع قال قال النبي ص يلزم الحق لأمتي في أربع محبوبون الثابت و يرحمون الضعيف و يعينون المحسن و يستغفرون للمذنب.

(The book) ‘Al Khisaa’ – Hamza Al Alawy – from Ali, from his father, from Ibn Ma’bad, from Abdullah Bin Al Qasim, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said: ‘The truth is necessitated for my<sup>saww</sup> community in four – they should be loving the repentant, and being merciful to the weak, and assist the good doer, and seeking Forgiveness for the sinner’.<sup>85</sup>

8- لي، الأمالي للصدوق ابن ناثانة عن علي عن أبيه قال: رأيت عبد الله بن جندب بالموقف فلم أر موقفاً أحسن من موقفه ما زال ماداً يديه إلى السماء و دموعه تسيل على خديه حتى تبلع الأرض فلما صدر الناس قلت له يا أبا محمد ما رأيت موقفاً أحسن من موقفك

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Natanah, from Ali, from his father who said,

‘I was Abdullah Bin Jundab at the pausing station (during Hajj). I had not seen any pausing more excellent than his pausing. He did not cease extending his hands towards the sky while his tears were flowing upon his cheeks until these reached the ground. When the people left, I said to him, ‘O Abu Muhammad! I have not seen any pausing more excellent than your pausing!’

قال و الله ما دعوت إلا لإخواني و ذلك أن أبا الحسن موسى بن جعفر ع أخبرني أنه من دعا لأخيه بظهر الغيب نودي من العرش و لك مائة ألف ضعف فكرهت أن أدع مائة ألف ضعف مضمونة لواحدة لا أدري يستجاب أم لا.

He said, ‘By Allah<sup>-azwj</sup>! I have not supplicated except for my brethren, and that is because Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> informed me that the one who supplicates for his brother in apparent absence will be called from the Throne: ‘And for you is a hundred thousand multiple!’ I disliked supplicating one hundred thousand multiple inclusive of (only) one (myself), I don’t even know whether it will be Answered or not’.<sup>86</sup>

9- لي، الأمالي للصدوق أبي عن سعد عن ابن عيسى عن ابن محبوب عن ابن سينان عن أبي عبد الله ع قال: دعاء الرجل لأخيه بظهر الغيب يدير الرزق و يدفع المكروه.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The supplication of a man for his brother in the apparent absence pulls the sustenance and repels the abhorrence’.<sup>87</sup>

<sup>84</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 6

<sup>85</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 7

<sup>86</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 8

<sup>87</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 9

10- لي، الأماالي للصدوق ابن عصام عن الكلبيني عن علي بن محمد عن محمد بن سليمان عن إسماعيل بن إبراهيم عن جعفر بن محمد التميمي عن ابن غلوان عن الصادق عن آبائه ع قال قال رسول الله ص ما من مؤمن أو مؤمنة مضى من أول الدهر أو هوات إلى يوم القيامة إلا وهم شفعا لمن يقول في دعائه- اللهم اغفر للمؤمنين والمؤمنات

(The book) 'Al Amaali' of Al Sadouq – Ibn Aasim, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Suleyman, from Ismail Bin Ibrahim, from Ja'far Bin Muhammad al Tameemy, from Ibn Ulwan,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There is none from a believing man or a believing woman of the past from the beginning of the time or yet to come up to the Day of Qiyamah except and they for one saying in his supplication, 'O Allah<sup>azwj</sup>! Forgive for the believing men and the believing women!'

وَ إِنَّ الْعَبْدَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ فَيُسْحَبُ فَيَقُولُ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ يَا رَبَّنَا هَذَا الَّذِي كَانَ يَدْعُو لَنَا فَتَقْبَلْنَا فِيهِ فَيَشْفَعُهُمُ اللَّهُ فَيُنْجُو.

And the servant would be Commanded with to the Hellfire on the Day of Qiyamah being dragged. The believing men and the believing women will say, 'O our Lord<sup>azwj</sup>! This one had supplicated for us, so Intercede for us regarding him!' So, Allah<sup>azwj</sup> will Intercede for them, and he will be rescued".<sup>88</sup>

11- ثوب الأعمال أبي عن الحميري عن محمد بن الحسين عن الطيالسي عن فضيل عن معاوية بن عمارة عن أبي عبد الله ع قال: دعاء المسلم لأخيه بظهر العيب يسوق إلى الداعي الرزق و يصرف عنه البلاء و يقول له المملك لك مثله.

(The book) 'Sawaab Al Amaal' – My father, from Al Himeyri, from Muhammad Bin Al-Husayn, from Al Tayalisy, from Fuzeyl, from Muawiya Bin Ammar,

'From Abu Abdullah<sup>asws</sup> having said: 'The supplication of a Muslim for his brother in the apparent absence ushers the sustenance to the supplication and the affliction is turned away from him, and the Angels says to him, 'For you is the like of it".<sup>89</sup>

12- ثوب الأعمال أبي عن سعد عن ابن يزيد عن صفوان بن يحيى عن أبي الحسن ع أنه كان يقول من دعا لإخوانه من المؤمنين وكل الله به عن كل مؤمن ملكاً يدعو له.

(The book) 'Al Amaali' – My father, from Sa'ad, from Ibn Yazeed, from Safwan Bin Yahya,

'From Abu Al-Hassan<sup>asws</sup>, he<sup>asws</sup> had said: 'One who supplicates for his brethren from the Momineen, Allah<sup>azwj</sup> will Allocate an Angel with him on behalf of every Momin he had supplicate for".<sup>90</sup>

13- ثوب الأعمال بهذا الإسناد عن أبي الحسن الرضا ع قال: ما من مؤمن يدعو للمؤمنين و المؤمنات و المسلميات و الأخياء منهم و الأموات إلا رد الله عليه من كل مؤمن و مؤمنة حسنة منذ بعث الله آدم إلى أن تقوم الساعة.

(The book) 'Sawaab Al Amaal' – By this chain,

<sup>88</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 10

<sup>89</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 11

<sup>90</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 12

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: ‘There is none from a Momin supplication for the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and the dead, except Allah<sup>-azwj</sup> will Respond to him a good deed from every believing man and believing women since Allah<sup>-azwj</sup> had Sent Adam<sup>-as</sup> up to establishment of the Hour’’.<sup>91</sup>

14- ثو، ثواب الأعمال ابن الوليد عن الصفار عن البرقي عن أبيه عن علي بن النعمان عن فضل بن يوسف عن عبد الله بن سنان عن أبي عبد الله ع قال: مَنْ قَالَ كُلَّ يَوْمٍ حَسْبًا وَعَشْرِينَ مَرَّةً- اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ كَتَبَ اللَّهُ لَهُ بِعَدَدِ كُلِّ مُؤْمِنٍ مَضَى وَكُلِّ مُؤْمِنٍ بَقِيَ إِلَى يَوْمِ الْقِيَامَةِ حَسَنَةً وَحَسَا عَنهُ سَيِّئَةٌ وَرَفَعَ لَهُ دَرَجَةً.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ali Bin Al Numan, from Fazl Bin Yusuf, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who says twenty-five (25) times every days, ‘O Allah<sup>-azwj</sup>! Forgive for the believing men and the believing women, and the Muslim men and the Muslim women’, Allah<sup>-azwj</sup> will Write a good deed for him with the number of every Momin of the past, and every Momin to remain, up to the Day of Qiyamah, and Delete an evil deed from him, and Raise a rank for him’’.<sup>92</sup>

15- ثو، ثواب الأعمال ماجيلويه عن عمه عن الكوفي عن محمد بن الحسن بن محمد بن حماد الحارثي عن الصادق عن أبيه ع قال قال رسول الله ص ما من عبد دعا للمؤمنين والمؤمنات إلا رد الله عليه مثل الذي دعا لهم من كل مؤمن ومؤمنة مضى من أول الدهر أو هو آت إلى يوم القيامة

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from his uncle, from Al Kufi, from Muhammad Bin Al-Hassan, from Muhammad Bin Hammad Al Harisy,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-sawww</sup> said: ‘There is one from a Momin supplicating for the believing men and the believing women except Allah<sup>-azwj</sup> will respond to him with similar to which he had supplicated for them, from every believing man and believing woman of the past from beginning of the time or who is yet to come up to the Day of Qiyamah!

وَإِنَّ الْعَبْدَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ وَ يُسْحَبُ فَيَقُولُ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ يَا رَبَّنَا هَذَا الَّذِي كَانَ يَدْعُو لَنَا فَسَقَعْنَا فِيهِ فَيَسْتَعِثُّهُمْ اللَّهُ فِيهِ فَيُنْجُو مِنَ النَّارِ.

And a servant would be Commanded with to the Hellfire and be dragged, so the believing men and the believing women would say, ‘O our Lord<sup>-azwj</sup>! This is the one who had supplicated for us, Intercede for us regarding him!’ So, Allah<sup>-azwj</sup> will Intercede for them regarding him, and he would be rescued from the Hellfire’’.<sup>93</sup>

16- ثو، ثواب الأعمال أبي عن علي عن أبيه عن القداح عن أبي عبد الله ع قال قال رسول الله ص إِذَا دَعَا أَحَدُكُمْ فَلْيَعِمْ فَإِنَّهُ أُوجِبَ لِلدُّعَاءِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ali, from his father, from Al Qaddah,

<sup>91</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 13

<sup>92</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 14

<sup>93</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 15

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Whenever one of you supplicates, let him generalise, for it would be more obliging for the supplication (to be Answered)’’.<sup>94</sup>

17- سر، السرائر من كتاب أبي القاسم بن قلوويه عن حمران بن أعين قال: دخلت على أبي جعفر ع فقلت أوصني

(The book) ‘Al Saraair’ – from the book of Abu Al Qasim Bin Qawlawayi, from Humran Bin Ayn who said,

‘I entered to see Abu Ja’far<sup>-asws</sup>. I said, ‘Advise me!’

فَقَالَ أُوصِيكَ بِتَقْوَى اللَّهِ وَ إِيَّاكَ وَ الْمِرَاحَ فَإِنَّهُ يُذْهِبُ هَيْبَةَ الرَّجُلِ وَ مَاءَ وَجْهِهِ وَ عَلَيْكَ بِالْدُّعَاءِ لِإِخْوَانِكَ بِظَهْرِ الْعَيْبِ فَإِنَّهُ يَهِيلُ الرِّزْقَ يُفَوِّهُمَا ثَلَاثًا.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> advise you with fearing Allah<sup>-azwj</sup>, and beware of the joking for it does away the prestige of a man and water (freshness) of his face, and upon you is with the supplicating for your brothers in the apparent absence, for it attracts the sustenance’ – saying it thrice’’.<sup>95</sup>

18- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الرُّبَيْرِ عن علي بن فضال عن العباس [بن] عامر عن فضيل عن معاوية بن عمارة عن أبي عبد الله ع قال: الدعاء لأخيك بظهر العيب يسوق إلى الداعي الرزق و يصرف عنه البلاء و يقول الملك و لك مثل ذلك.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas bin Aamir, from Fuzeyl, from Muawiya Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The supplication for your brother in the apparent absence ushers the sustenance to the supplicater and turns the afflictions away from him, and the Angels says, ‘And for you is similar to that’’.<sup>96</sup>

19- الدَعَوَاتُ لِلرَّؤُوبِيَّةِ، قَالَ أَبُو الْحَسَنِ ع مَنْ دَعَا لِإِخْوَانِهِ مِنَ الْمُؤْمِنِينَ وَكَلَّ اللَّهُ بِهِ عَنْ كُلِّ مُؤْمِنٍ مَلَكًا يَدْعُو لَهُ وَ مَا مِنْ مُؤْمِنٍ يَدْعُو لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ إِلَّا رَدَّ اللَّهُ عَلَيْهِ مِنْ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ حَسَنَةً مُنْذُ بَعَثَ اللَّهُ آدَمَ ع إِلَى أَنْ تَقُومَ السَّاعَةُ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Abu Al-Hassan<sup>-asws</sup> said: ‘One who supplicates for his brethren from the Momineen, Allah<sup>-azwj</sup> will Allocate and Angel with him on behalf of every Momin, supplicating for him, and there is none from a Momin supplicating for the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and the dead, except Allah<sup>-azwj</sup> will Respond to him with a good deed from every believing man and believing woman since Allah<sup>-azwj</sup> had Sent Adam<sup>-as</sup> up to establishment of the Hour’’.<sup>97</sup>

وَ قَالَ النَّبِيُّ ص أَسْرِعُ الدُّعَاءِ إِجَابَةً دُعَاءِ غَائِبٍ لِعَائِبٍ.

<sup>94</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 16

<sup>95</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 17

<sup>96</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 18

<sup>97</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 a

And the Prophet<sup>-saww</sup> said: ‘The supplication of swiftest Response is a supplication of an absentee for an absentee’.<sup>98</sup>

وَرَوَى الْفُضَيْلُ بْنُ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْسَعُ دَعْوَةٍ وَأَسْرَعُ إِجَابَةٍ دَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ.

And it is reported by Al Fuzeyl Bin Yasaar,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The vastest of supplication and swiftest in Response is a supplication of the Momin for his brother in the apparent absence’.<sup>99</sup>

وَعَنْهُ عَ أُسْرَعُ الدُّعَاءِ نَجَاحاً لِلْإِجَابَةِ دُعَاءُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ يَبْدَأُ بِالدُّعَاءِ لِأَخِيهِ فَيَقُولُ لَهُ مَلِكٌ مُوَكَّلٌ آمِينَ وَ لَكَ مِثْلُهُ.

And from him<sup>-asws</sup>: ‘The supplication of swiftest Response is a supplication of the brother for his brother in the apparent absence. He should begin with supplicating for his brother, so the Allocated Angel will say to him: ‘Ameen, and for you is like to it’.<sup>100</sup>

وَرَوَى ابْنُ أَبِي عُمَيْرٍ عَنْ زَيْدِ النَّرْسِيِّ قَالَ: كُنْتُ مَعَ مُعَاوِيَةَ بْنِ وَهَبٍ فِي الْمَوْقِفِ وَهُوَ يَدْعُو فَتَقَدَّمْتُ دُعَاءَهُ فَمَا رَأَيْتُهُ يَدْعُو لِنَفْسِهِ بِحَرْفٍ وَ رَأَيْتُهُ يَدْعُو لِرَجُلٍ رَجُلٍ مِنَ الْأَفَاقِ وَ يُسَمِّيهِمْ وَ يُسَمِّي آبَاءَهُمْ حَتَّى أَفَاضَ النَّاسَ

And it is reported by Ibn Umeyr, from Zayd Al Narsy who said,

‘I was with Muawiya Bin Wahb in the pausing station (of Hajj) and he was supplicating. I paid attention to his supplication. I did not see him supplicating for himself with one word, and I saw him supplicating for man by man, from the afflictions, and he named them and named their fathers until the people dispersed.

فَقُلْتُ لَهُ يَا عَمَّ لَقَدْ رَأَيْتُ مِنْكَ عَجَباً

I said to him, ‘O uncle! I have seen a surprising thing from you!’

قَالَ وَ مَا الَّذِي أَعْجَبَكَ بِمَا رَأَيْتَ

He said, ‘And what is that which has surprised you from what you saw?’

قُلْتُ إِيَّازَكَ إِخْوَانَكَ عَلَى نَفْسِكَ فِي هَذَا الْمَوْضِعِ وَ تَقُدُّكَ رَجُلًا رَجُلًا

I said, ‘Your preferring your brothers over your own self in this place, and your paying attention on man by man’.

فَقَالَ لِي لَا يَكُونُ تَعْجُبُكَ مِنْ هَذَا يَا ابْنَ أَخِي فَإِنِّي سَمِعْتُ مَوْلَايَ وَ مَوْلَاكَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ كَانَ وَ اللَّهُ سَيِّدَ مَنْ مَضَى وَ سَيِّدَ مَنْ بَقِيَ بَعْدَ آبَائِهِ عَ وَ إِلَّا صَمَّمْنَا أَدْنَا مُعَاوِيَةَ وَ عَمِيَّتَا عَيْنَاهُ وَ لَا نَالَتْهُ شَفَاعَةُ مُحَمَّدٍ صَ إِنْ لَمْ يَكُنْ سَمِعْتُ مِنْهُ وَ هُوَ يَقُولُ

<sup>98</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 b

<sup>99</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 c

<sup>100</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 d

He said to me, 'You are surprised from this, O son of my brother? I heard my Master and your Master and Master of every believing man and believing woman, and by Allah<sup>-azwj</sup>, he<sup>-asws</sup> is chief of the ones past and chief of the ones remaining after his<sup>-asws</sup> forefathers, or else may the ears of Muawiya be deafened, and his eyes be blinded, and may he not achieve intercession of Muhammad<sup>-saww</sup> if I did not happen to have heard from him<sup>-asws</sup>, and he<sup>-asws</sup> was saying: -

مَنْ دَعَا لِأَخِيهِ فِي ظَهْرِ الْعَيْبِ نَادَى مَلَكٌ مِنَ السَّمَاءِ الدُّنْيَا يَا عَبْدَ اللَّهِ لَكَ مِائَةٌ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

'One who supplicates for his brother in the apparent absence, an Angels calls out from sky of the world: 'O servant of Allah<sup>-azwj</sup>, for you is a hundred thousand multiple from what you have supplicated for!'

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الثَّانِيَةِ يَا عَبْدَ اللَّهِ وَ لَكَ مِائَتَا أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the second sky calls out to him: 'O servant of Allah<sup>-azwj</sup>, and for you is two hundred thousand multiple from what you have supplicated for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الثَّلَاثَةِ يَا عَبْدَ اللَّهِ وَ لَكَ ثَلَاثُمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the third sky calls out to him: 'O servant of Allah<sup>-azwj</sup>, and for you is three hundred thousand multiple from what you have supplicated for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الرَّابِعَةِ يَا عَبْدَ اللَّهِ وَ لَكَ أَرْبَعُمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the fourth sky calls out to him: 'O servant of Allah<sup>-azwj</sup>, and for you is four hundred thousand multiple from what you have supplicated for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الْخَامِسَةِ يَا عَبْدَ اللَّهِ وَ لَكَ خَمْسُمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the fifth sky calls out to him: 'O servant of Allah<sup>-azwj</sup>, and for you is five hundred thousand multiple from what you have supplicated for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ السَّادِسَةِ يَا عَبْدَ اللَّهِ وَ لَكَ سِتُّمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the sixth sky calls out to him: 'O servant of Allah<sup>-azwj</sup>, and for you is six hundred thousand multiple from what you have supplicated for!'

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ السَّابِعَةِ يَا عَبْدَ اللَّهِ وَ لَكَ سَبْعُمِائَةَ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

And an Angel from the seventh sky call out to him: 'O servant of Allah<sup>-azwj</sup>, and for you is seven hundred thousand multiple from what you have supplicated for!'

ثُمَّ يُنَادِيهِ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا الْعَبْدُ الَّذِي لَا أُفْتَقِرُ يَا عَبْدَ اللَّهِ لَكَ أَلْفُ أَلْفٍ ضِعْفٍ بِمَا دَعَوْتَ

Then Allah<sup>-azwj</sup> Blessed and Exalted Calls out to him: “I<sup>-azwj</sup> am the rich Who is not impoverished! O servant of Allah<sup>-azwj</sup>, for you is a million multiple from what you have supplicated for!”

فَأَيُّ الْخَطَرَيْنِ أَكْبَرُ يَا ابْنَ أَخِي مَا احْتَرْتُهُ أَنَا لِنَفْسِي أَوْ مَا تَأْمُرُنِي بِهِ.

So, which of the two choices is better, O son of my brother, what I choose for myself or what you are instructing me with?<sup>101</sup>

وَرَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيُرِيدُهُمْ مِنْ فَضْلِهِ قَالَ هُوَ الْمُؤْمِنُ يَدْعُو لِأَخِيهِ بَطْنِ الْغَيْبِ فَيَقُولُ لَهُ الْمَلَكُ وَ لَكَ مِثْلُ مَا سَأَلْتَ وَ قَدْ أُعْطِيتَ لِجِبِّكَ إِيَّاهُ.

And it is reported by Jabir,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of the Exalted: **And He Answers those who believe and do righteous deeds, and Increases them from His Grace; [42:26].** He<sup>-asws</sup> said: ‘He is the Momin supplicating for his brother in the apparent absence, so the Angels says to him: ‘And for you is similar to what you have asked for, and you have been Granted due to your love for him’<sup>102</sup>.

وَحِكْيَى أَنَّ بَعْضَ الصَّالِحِينَ كَانَ فِي الْمَسْجِدِ يَدْعُو لِإِخْوَانِهِ بَعْدَ مَا فَرَغَ مِنْ صَلَاتِهِ فَلَمَّا خَرَجَ مِنَ الْمَسْجِدِ وَاقَى أَبَاهُ قَدْ مَاتَ فَلَمَّا فَرَغَ مِنْ جَهَّازِهِ أَخَذَ يَنْفَسُهُ تَرَكَتُهُ عَلَى إِخْوَانِهِ الَّذِينَ كَانَ يَدْعُو لَهُمْ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ كُنْتُ فِي الْمَسْجِدِ أَدْعُو لَهُمْ فِي الْجَنَّةِ وَ أَبْجَلُ عَلَيْهِمْ بِالْقَابِ.

And it is narrated that one of the righteous ones was in the Masjid supplicating for his brethren after having been free from his Salat. When he went out from the Masjid. He arrived and his father had died. When he was free from his (funeral) preparations, he took to divide his legacy to his brothers, those he had been supplicating for. It was said to him regarding that. He said, ‘I was in the Masjid supplicating for them in regarding the Paradise, and had been miserly with them regarding the perishable (world)’<sup>103</sup>.

20- مِصْبَاحُ الْأَنْوَارِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: كَانَتْ فَاطِمَةُ ع إِذَا دَعَتْ تَدْعُو لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ لَا تَدْعُو لِنَفْسِهَا فَقِيلَ لَهَا فَقَالَتْ الْجَارُ ثُمَّ الدَّارِ.

(The book) ‘Misbah Al Anwaar’ –

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘It was so that whenever (Syeda) Fatima<sup>-asws</sup> supplicated, she<sup>-asws</sup> supplicated for the believing men and the believing women, and she<sup>-asws</sup> would not supplicate for herself<sup>-asws</sup>. It was said to her<sup>-asws</sup>. She<sup>-asws</sup> said: ‘(First) the neighbour, then the house!’<sup>104</sup>

<sup>101</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 e

<sup>102</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 f

<sup>103</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 19 g

<sup>104</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 20

21- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ: رَأَيْتُ مُعَاوِيَةَ بْنَ وَهْبِ الْبَجَلِيِّ فِي الْمَوْقِفِ وَهُوَ قَائِمٌ يَدْعُو فَتَفَقَّدْتُ دُعَاءَهُ فَمَا رَأَيْتُهُ يَدْعُو لِنَفْسِهِ بِحَرْفٍ وَاحِدٍ وَ سَمِعْتُهُ يَدْعُو رَجُلًا رَجُلًا مِنَ الْأَفَاقِ يُسَمِّيهِمْ وَ يَدْعُو لَهُمْ حَتَّى نَفَرَ النَّاسُ

The book of Zayd Al Narsy –

He said, 'I saw Muawiya Bin Wahb Al-Bajaly in the pausing station (of Hajj) and he was standing supplicating. I paid attention to his supplication. I did not see him supplicating for himself with one word, and I saw him supplicating for man by man, from the afflictions, and he named them until the people dispersed.

فَقُلْتُ لَهُ يَا أَبَا الْقَاسِمِ أَصَلَحَكَ اللَّهُ رَأَيْتُ مِنْكَ عَجَبًا

I said to him, 'O Abu Al Qasim, may Allah<sup>-azwj</sup> keep you well! I have seen a surprise from you!'

قَالَ يَا ابْنَ أَخٍ فَمَا الَّذِي أَعْجَبَكَ بِمَا رَأَيْتَ مِنِّي

He said, 'O son of brother! What is that which has surprised you from what you saw from me?'

فَقَالَ رَأَيْتُكَ لَا تَدْعُو لِنَفْسِكَ وَ أَنَا أَرْمُتُكَ حَتَّى السَّاعَةِ فَلَا أَذْرِي أَيُّ الْأُمُورِ أَعْجَبُ مَا أَحْطَأْتُ مِنْ حِطِّكَ فِي الدُّعَاءِ لِنَفْسِكَ فِي مِثْلِ هَذَا الْمَوْقِفِ أَوْ عِنَايَتِكَ وَ إِثَارَ إِخْوَانِكَ عَلَى نَفْسِكَ حَتَّى تَدْعُو لَهُمْ فِي الْأَفَاقِ

He said, 'I saw you not supplicating for yourself, and I have been looking at you until now. I don't know which of the two matters is stranger – what you have mistaken (missed out) from your share in this world for yourself in the likes of this pausing, or your concern and preferring your brethren over your own self until you are supplicating for them in the outskirts (of the land)?'

فَقَالَ يَا ابْنَ أَخٍ فَلَا تُكْثِرَنَّ تَعْجَبَكَ مِنْ ذَلِكَ إِنِّي سَمِعْتُ مَوْلَايَ وَ مَوْلَاكَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ - جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ كَانَ وَ اللَّهُ فِي زَمَانِهِ سَيِّدَ أَهْلِ السَّمَاءِ وَ سَيِّدَ أَهْلِ الْأَرْضِ وَ سَيِّدَ مَنْ مَضَى مُنْذُ خَلَقَ اللَّهُ الدُّنْيَا إِلَى أَنْ تَقُومَ السَّاعَةُ بَعْدَ آبَائِهِ رَسُولِ اللَّهِ وَ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةِ مِنْ آبَائِهِ صَلَّى اللَّهُ عَلَيْهِمْ

He said, 'O son of brother, do not be more surprised than that. I heard my Master and your Master and Master of every believing man and believing woman, Ja'far Bin Muhammad<sup>-asws</sup>, and by Allah<sup>-azwj</sup>, in his<sup>-asws</sup> era he<sup>-asws</sup> was chief of people of the sky and chief of people of the earth and chief of the ones past, since Allah<sup>-azwj</sup> Created the world up to establishment of the Hour, after his<sup>-asws</sup> forefathers<sup>-asws</sup> Rasool-Allah<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>, and the Imams<sup>-asws</sup> from his<sup>-asws</sup> forefathers<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>.

يَقُولُ وَ إِلَّا صَمَّتْ أذْنَا مُعَاوِيَةَ وَ عَمِيَّتْ عَيْنَاهُ وَ لَا نَالَتُهُ شَفَاعَةُ مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ مَنْ دَعَا لِإِخِيهِ الْمُؤْمِنِ بِظَهْرِ الْعَيْبِ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الدُّنْيَا يَا عَبْدَ اللَّهِ لَكَ مِائَةٌ أَلْفٍ مِثْلَ مَا سَأَلْتَ

He<sup>-asws</sup> said, or else may the ears of Muawiya be deafened, and his eyes be blinded, and may he not achieve intercession of Muhammad<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>: 'One who supplicates for his Momin brother in the apparent absence, and Angel from sky of the world

calls out to him: ‘O servant of Allah<sup>-azwj</sup>, for you is a hundred thousand like what you have asked for!

وَ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الثَّانِيَةِ يَا عَبْدَ اللَّهِ لَكَ مِائَتَا أَلْفٍ مِثْلَ الَّذِي دَعَوْتَ

And an Angel from the second sky calls out to him: ‘O servant of Allah<sup>-azwj</sup>, for you is two hundred thousand like which you have supplicated for!

وَ كَذَلِكَ يُنَادِي مِنْ كُلِّ سَمَاءٍ تُضَاعَفُ حَتَّى يَنْتَهِيَ إِلَى السَّمَاءِ السَّابِعَةِ فَيُنَادِيهِ مَلَكٌ يَا عَبْدَ اللَّهِ لَكَ سَبْعُمِائَةِ أَلْفٍ ضِعْفٍ مِثْلَ الَّذِي دَعَوْتَ

And like that he is called out to from every sky for the multiple until it ends to the seventh sky. An Angel calls out to him: ‘O servant of Allah<sup>-azwj</sup>, for you is seven hundred thousand multiple like which you have supplicated for!

فَعِنْدَ ذَلِكَ يُنَادِيهِ اللَّهُ عَبْدِي أَنَا اللَّهُ الْوَاسِعُ الْكَرِيمُ الَّذِي لَا يَنْفَدُ خَزَائِنِي وَ لَا يَنْقُصُ رَحْمَتِي شَيْءٌ بَلْ وَسَّعَتْ رَحْمَتِي كُلَّ شَيْءٍ لَكَ أَلْفٌ مِثْلَ الَّذِي دَعَوْتَ

During that, Allah<sup>-azwj</sup> Calls out to him: “I<sup>-azwj</sup> am Allah<sup>-azwj</sup>, the Capacious, the Benevolent Who, My<sup>-azwj</sup> treasures do not deplete nor does anything reduce My<sup>-azwj</sup> Mercy, but My<sup>-azwj</sup> Mercy is capacious of all things! For you is a million like which you have supplicated for!”

فَأَيُّ حَظٍّ أَكْثَرَ يَا ابْنَ أَخٍ مِنَ الَّذِي احْتَرْتُهُ أَنَا لِنَفْسِي

So which share is more, O son of brother, than from what I have chosen for myself?’

قَالَ فَعُلْتُ لِمُعَاوِيَةَ أَصْلَحَكَ اللَّهُ مَا قُلْتَ فِي أَبِي عَبْدِ اللَّهِ عَ مِنَ الْفَضْلِ مِنْ أَنَّهُ سَيِّدُ أَهْلِ الْأَرْضِ وَ أَهْلِ السَّمَاءِ وَ سَيِّدُ مَنْ مَضَى وَ مَنْ بَقِيَ أَ شَيْءٌ قُلْتُهُ أَنْتَ أَمْ سَمِعْتَهُ مِنْهُ يَقُولُهُ فِي نَفْسِهِ

He said, ‘I said to Muawiya, ‘May Allah<sup>-azwj</sup> Keep you well! What you have said regarding Abu Abdullah<sup>-asws</sup> of the merits from that he<sup>-asws</sup> is chief of people of the earth and people of the sky, and chief of the ones past and ones remaining, is it something you are saying or did you hear it from him<sup>-asws</sup> saying it regarding himself<sup>-asws</sup>?’

قَالَ يَا ابْنَ أَخٍ أَ تَرَانِي كُلَّ دَاحِرَةٍ عَلَى اللَّهِ أَنْ أَقُولَ فِيهِ مَا لَمْ أَسْمَعُهُ مِنْهُ بَلْ سَمِعْتُهُ يَقُولُ ذَلِكَ وَ هُوَ كَذَلِكَ وَ الْحَمْدُ لِلَّهِ.

He said, ‘O son of brother! Do you view that I would say every praise upon Allah<sup>-azwj</sup> that I said regarding Him<sup>-azwj</sup> what I have not heard it from him<sup>-asws</sup>? But, I heard him<sup>-asws</sup> saying that, and He<sup>-azwj</sup> is like that, and the Praise is for Allah<sup>-azwj</sup>!’<sup>105</sup>

22- الْبَلَدُ الْأَمِينُ، عَنِ الصَّادِقِ عَ مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا اسْتَجِيبَ لَهُ وَ يَتَأَكَّدُ بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ.

(The book) ‘Al Balad Al Ameen’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘One who forwards forty from the Momineen, then he supplicates (for himself), it is Answered for him, and it is emphasised, after being free from the night Salat’’.<sup>106</sup>

رُوي في الغدّة أنّ الله عزّ و جَلَّ أَوْحَى إِلَى مُوسَى عِ ادْعُنِي بِلسَانٍ لَمْ تَعْصِنِي بِهِ

It is reported in (the book) ‘Al Uddat’ –

‘Allah<sup>-azwj</sup> Mighty and Majestic Revealed to Musa<sup>-as</sup>: “Supplicate to Me<sup>-azwj</sup> with a tongue you<sup>-as</sup> have not disobeyed Me<sup>-azwj</sup> with!”

فَقَالَ أَنَّى لِي بِذَلِكَ

He<sup>-as</sup> said: ‘How can that be for me<sup>-as</sup>?’

فَقَالَ ادْعُنِي بِلسَانٍ غَيْرِكَ.

He<sup>-azwj</sup> Said: ‘Supplicate to Me<sup>-azwj</sup> by the tongue of someone else!’<sup>107</sup>

وَمِنْهَا عَنِ البَاقِرِ عِ أَوْشَكَ دَعْوَةَ وَ أَسْرَعُ إِجَابَةٍ دَعْوَةُ الْمُؤْمِنِ لِأَخِيهِ بِظَهْرِ الغَيْبِ.

And from it, from Al Baqir<sup>-asws</sup>: ‘The most imminent supplication and swiftest in Response is a supplication of a Momin for his brother in the apparent absence’’.<sup>108</sup>

وَمِنْهَا عَنِ الصَّادِقِ عِ قَالَ: دُعَاءُ الرَّجُلِ لِأَخِيهِ بِظَهْرِ الغَيْبِ يُدْرِي الرِّزْقَ وَ يَدْفَعُ المَكْرُوهَ.

And from it, from Al-Sadiq<sup>-asws</sup> having said: ‘The supplication of a man for his brother in the apparent absence pulls the sustenance and repels the abhorrence’’.<sup>109</sup>

وَمِنْهَا عَنِ النَّبِيِّ صِ مَا مِنْ مُؤْمِنٍ دَعَا لِلْمُؤْمِنِينَ إِلَّا وَ رَدَّ اللهُ عَلَيْهِ مِثْلَ الَّذِي دَعَا لَهُمْ بِهِ مِنْ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مَضَى مِنْ أَوَّلِ الدَّهْرِ أَوْ هُوَ آتٍ إِلَى يَوْمِ القِيَامَةِ

And from it, from the Prophet<sup>-saww</sup>: ‘There is none from a believer supplicating for the believers except and Allah<sup>-azwj</sup> Responds to him similar to which he had supplicated for them with, from every believing man and believing woman of the past from the beginning of time, or yet to come up to the Day of Qiyamah!

وَ إِنَّ العَبْدَ لَيُؤْمَرُ بِهِ إِلَى النَّارِ يَوْمَ القِيَامَةِ فَيَقُولُ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ يَا رَبِّ هَذَا الَّذِي كَانَ يَدْعُو لَنَا فَيَسْتَجِيبُهُمُ اللهُ عزّ وَ جَلَّ فِيهِ فَيُنْجُو.

And a servant would be Commanded with to the Hellfire on the Day of Qiyamah, so the believing men and the believing woman will say, ‘O Lord<sup>-azwj</sup>! This is the one who supplicated

<sup>106</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 a

<sup>107</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 b

<sup>108</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 c

<sup>109</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 d

for us!' So, Allah<sup>-azwj</sup> Mighty and Majestic would Intercede for them regarding him, and he would be rescued!"<sup>110</sup>

وَمِنْهَا مَا مَلَّحْصُهُ عَنْ زَيْدِ النَّرْسِيِّ قَالَ: كُنْتُ مَعَ مُعَاوِيَةَ بْنِ وَهَبٍ فِي الْمَوْقِفِ فَمَا رَأَيْتُهُ يَدْعُو لِنَفْسِهِ بِحَرْفٍ وَاحِدٍ وَ رَأَيْتُهُ يَدْعُو لِرَجُلٍ رَجُلٍ مِنَ الْأَفَاقِ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ حَتَّى أَفَاضَ النَّاسُ

And from it is what has been summarised from Zayd Al Narsy who said,

'I was with Muawiya Bin Wahb in the pausing station (of Hajj). I did not see him supplicate for himself with one word, and I saw him supplicating for man by man, from the afflictions, with their names and names of their fathers, until the people dispersed.

فَقُلْتُ لَهُ يَا عَمَّ لَقَدْ عَجِبْتُ مِنْكَ وَ مِنْ إِبْتَارِكَ إِخْوَانَكَ عَلَى نَفْسِكَ فِي مِثْلِ هَذَا الْمَوْضِعِ

I said to him, 'O uncle! I am surprised from you and from your preferring your brothers over your own self in the likes of this place!'

فَقَالَ لَا تَعْجَبْ فَإِنِّي سَمِعْتُ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ- جَعَفَرَ الصَّادِقِ ع وَ إِلَّا صَمَّتْ أُذُنَا مُعَاوِيَةَ وَ عَمِيَّتْ عَيْنَاهُ وَ لَا نَالَتْهُ شَفَاعَةُ مُحَمَّدٍ ص إِذْ لَمْ أَكُنْ سَمِعْتُ مِنْهُ وَ هُوَ يَقُولُ

He said, 'Do not be surprised, for I heard my Master and Master of every believing man and believing woman, Ja'far Al-Sadiq<sup>-asws</sup>, or else may the ears of Muawiya be deafened, and his eyes be blinded, and may he not achieve intercession of Muhammad<sup>-saww</sup>, if I did not happen to have heard from him<sup>-asws</sup>, and he<sup>-asws</sup> said: -

مَنْ دَعَا لِأَخِيهِ الْمُؤْمِنِ بِظَهْرِ الْعَيْبِ نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ الدُّنْيَا يَا عَبْدَ اللَّهِ وَ لَكَ مِائَةٌ أَلْفٍ ضِعْفٍ مَا طَلَبْتَ لِأَخِيكَ

'One who supplicates for his Momin brother in the apparent absence, an Angels from sky of the world calls out to him, 'O servant of Allah<sup>-azwj</sup>, and for you is a hundred thousand multiple of what you have sought for your brother!'

وَ يُنَادِيهِ مَلَكٌ مِنَ السَّمَاءِ الثَّانِيَةِ يَا عَبْدَ اللَّهِ وَ لَكَ مِائَتِي [مِائَتًا] أَلْفٍ ضِعْفٍ مَا دَعَوْتَ

And an Angels calls out to him from the second sky, 'O servant of Allah<sup>-azwj</sup>, and for you is two hundred thousand multiple of what you have supplicated for!'

وَ هَكَذَا كُلُّ سَمَاءٍ يُزَادُ فِيهَا مِائَةٌ أَلْفٍ إِلَى السَّمَاءِ السَّابِعَةِ فَيُنَادِيهِ مَلَكٌ يَا عَبْدَ اللَّهِ وَ لَكَ سَبْعُمِائَةٍ أَلْفٍ ضِعْفٍ مَا دَعَوْتَ

And like that is every sky, there is increases in it one hundred thousand up to the seventh sky. An Angels calls out to him: 'O servant of Allah<sup>-azwj</sup>, and for you is seven hundred thousand multiple of what you have supplicated for!'

فَيُنَادِيهِ اللَّهُ سُبْحَانَهُ أَنَا الْعَبْدُ لَا أَفْتَقِرُ يَا عَبْدِي لَكَ أَلْفُ أَلْفٍ ضِعْفٍ مَا دَعَوْتَ

<sup>110</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 e

Allah<sup>-azwj</sup> Calls out to him: “I<sup>-azwj</sup> am the rich. I<sup>-azwj</sup> will not be impoverished! O My<sup>-azwj</sup> servant, for you is a million multiple of what you have supplicated for!”

فَانظُرْ أَيَّنْ أَكْثَرَ يَا ابْنَ أَخِي مَا اخْتَرْتُهُ أَنَا لِنَفْسِي أَوْ مَا اخْتَرْتُهُ أَنْتَ لِي.

Look, where is more, O son of my brother? What I have chosen for myself or what you are choosing for me?”<sup>111</sup>

23- تم، فلاح السائل بالإنسناد إلى التلعكبري عن محمد بن محمد بن الحسين بن أحمد الصفواني قال حدثنا أبي عن أبيه عن جده عن صفوان عن عبد الله بن سنان قال: مررت بعبد الله بن جندب فرأيتته قائماً على الصفا وكان شيخاً كبيراً فرأيتته يدعو ويقول في دعائه اللهم فلان بن فلان اللهم فلان بن فلان اللهم فلان بن فلان ما لم أحصيهم كثرة

(The book) ‘Falah Al Saail’ – By the chain to Al Tal’ukbary, from Muhammad Bin Muhammad Al Hasany, from Muhammad Bin Ahmad Al Safwany who said, ‘It is narrated to us from my father, from his father, from his grandfather, from Safwan, from Abdullah Bin Sinan who said,

‘I passed by Abdullah Bin Jundab. I saw him standing upon Al Safa, and he was an old man. I saw him supplication and saying in his supplication, ‘O Allah<sup>-azwj</sup>, so and so, son of so and so! O Allah<sup>-azwj</sup>, so and so, son of so and so! O Allah<sup>-azwj</sup>, so and so, son of so and so!’ So many times, I could not count.

فَلَمَّا سَلَّمَ قُلْتُ لَهُ يَا عَبْدَ اللَّهِ لَمْ أَرِ مَوْفِقاً قَطُّ أَحْسَنَ مِنْ مَوْفِقِكَ إِلَّا أَبِي نَقَمْتُ عَلَيْكَ خَلَّةً وَاحِدَةً

When he had greeted, I said to him, ‘O servant of Allah<sup>-azwj</sup>, I have not seen at all anyone pausing more excellently than your pausing, except that I hold one flaw upon you!’

فَقَالَ لِي وَ مَا الَّذِي نَقَمْتُ عَلَيَّ

He said to me, ‘And what is that flaw upon me?’

فَقُلْتُ لَهُ تَدْعُو لِلْكَثِيرِ مِنْ إِخْوَانِكَ وَ لَمْ أَسْمَعْكَ تَدْعُو لِنَفْسِكَ شَيْئاً

I said to him, ‘You supplicated for many of your brothers and I did not hear you supplicating for anything for yourself!’

فَقَالَ لِي يَا عَبْدَ اللَّهِ سَمِعْتُ مَوْلَانَا الصَّادِقَ ع يَقُولُ مَنْ دَعَا لِأَخِيهِ الْمُؤْمِنِ بَطْنِ الْعَنْبِ نُودِيَ مِنْ أَعْنَانِ السَّمَاءِ لَكَ يَا هَذَا مِثْلُ مَا سَأَلْتَ فِي أَخِيكَ وَ لَكَ مِائَةٌ أَلْفٍ ضِعْفٍ مِثْلِهِ

He said to me, ‘O Abdullah! I heard our Master Al-Sadiq<sup>-asws</sup> saying: ‘One who supplicates for his Momin brother in the apparent absence, will be called to from areas of the sky: ‘O you, for you is similar to what you have asked for regarding your brother, and for you is one hundred thousand multiple similar to it!’

<sup>111</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 22 f

فَلَمْ أُحِبَّ أَنْ أَتْرَكَ مِائَةَ أَلْفٍ ضِعْفٍ مَضْمُونَةٌ بِوَاحِدَةٍ- لَا أَدْرِي يُسْتَجَابُ أَمْ لَا.

So, I did not like to neglect one hundred thousand multiple to include only one, I don't know when it would be Answered or not!"<sup>112</sup>

24- تم، فلاح السائل بالإسناد إلى جَدِّي أَبِي جَعْفَرٍ رَحِمَهُ اللهُ بِمَا بَرَّوْهُ بِإِسْنَادِهِ إِلَى ابْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللهِ ص مَنْ قَالَ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كَتَبَ اللهُ لَهُ بِكُلِّ مُؤْمِنٍ خَلَقَهُ اللهُ مِنْذُ خَلَقَ اللهُ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ حَسَنَةً وَتُحَاطَ عَنْهُ سَيِّئَةٌ وَرَفَعَهُ لَهُ دَرَجَةً.

(The book) 'Falah Al Saail' – By the chain to my grandfather Abu Ja'far, may Allah<sup>-azwj</sup> Mercy him, from what he reported by his chain to Ibn Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al-Husayn Bin Saeed, from Ali Bin Mahziyar,

'From Suleyman son of Ja'far<sup>-asws</sup>, from his father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-azwj</sup> said: 'One who says, 'O Allah<sup>-azwj</sup>, Forgive for the believing men and the believing women!', Allah<sup>-azwj</sup> Writes for a good deed him, for every Momin Allah<sup>-azwj</sup> has Created Adam<sup>-as</sup> up to establishment of the Hour, and Deletes an evil deed from him, and Raises a rank for him"<sup>113</sup>.

وَالْإِسْنَادُ عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زَكَرِيَّا صَاحِبِ السَّابِرِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِذَا قَالَ الرَّجُلُ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَجَمِيعِ الْأَمْوَاتِ رَدَّ اللهُ عَلَيْهِ بِعَدَدِ مَا مَضَى وَ مَنْ بَقِيَ مِنْ كُلِّ إِنْسَانٍ دَعْوَةٌ.

And by the chain, from Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Zakariya companion of Al Sabiry, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'When the man says, 'O Allah<sup>-azwj</sup>, Forgive for the believing men and the believing women, and the Muslim men and the Muslim women, the living ones from them and entirety of the dead', Allah<sup>-azwj</sup> will Respond to him a supplication, with the number of the ones in the past, and ones remaining, from every human being"<sup>114</sup>.

25- ختص، الإختصاص ابنُ الْوَلِيدِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: كَانَ عَيْسَى بْنُ أَعْيَنَ إِذَا حَجَّ فَصَارَ إِلَى الْمُؤَقَّبِ أَقْبَلَ عَلَى الدُّعَاءِ لِإِخْوَانِهِ حَتَّى يُفِيضَ النَّاسُ فَيَقْبَلُ لَهُ تُنْفِقُ مَالَكَ وَتُتْعَبُ بَدَنَكَ حَتَّى إِذَا صِرْتَ إِلَى الْمَوْضِعِ الَّذِي يُبْتِغَى فِيهِ الْحَوَائِجِ إِلَى اللهِ أَقْبَلْتَ عَلَى الدُّعَاءِ لِإِخْوَانِكَ وَتَتْرَكَ نَفْسَكَ

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Sa'ad, from Muhammad Bin Isa, from Ibn Abu Umeyr, from one of his companions who said,

'It was so, when Isa Bin Ayn performed Hajj, he came to the pausing stop. He went on to supplicate for his brethren until the people dispersed. It was said to him, 'You have spent your wealth and fatigued your body until you have come to the place you spent the night in for the needs to Allah<sup>-azwj</sup>. You went on to supplicate for your brethren and have neglected yourself!'

فَقَالَ إِنِّي عَلَى يَقِينٍ مِنْ دُعَاءِ الْمَلِكِ لِي وَ فِي شَكٍّ مِنَ الدُّعَاءِ لِنَفْسِي.

<sup>112</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 23

<sup>113</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 24 a

<sup>114</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 24 b

He said, 'I am upon certainty from the supplication of an Angel for me, and am in doubt from the supplication for myself!'<sup>115</sup>

26- اختص، الإختصاص أحمد بن محمد بن القاسم الكوفي عن علي بن محمد بن يعقوب عن علي بن الحسن بن فضال عن علي بن أسباط عن إبراهيم بن أبي البلاد أو عبد الله بن جندب قال: كنت في الموقف فلما أفضت لقيت إبراهيم بن شعيب فسألته عليه و كان مصاباً بإحدى عينيه و إذا عينه الصريحة حمراً كأنها علقه دم فقلت له قد أصبت بإحدى عينيك و أنا مُشفق لك على الأخرى فلو قصرت من البلاء قليلاً

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad Bin Al Qasim Al Kufy, from Ali Bin Muhammad Bin Yaqoub, from Ali Bin Al-Hassan Bin Fazzal, from Ali Bin Asbaat, from Ibrahim Bin Abu Al Balaad, or Abdullah Bin Jundab who said,

'I was in the pausing station (of Hajj). When I left, I met Ibrahim Bin Shueyb. I greeted unto him, and he had been afflicted with one of his eyes, and behold, his healthy eye was red, as if it had a blood clot. I said to him, 'You had been afflicted with one of your eyes and I feel pity for you upon the other. If only you could lessen from the affliction a little (by supplicating)!'

قَالَ لَا وَ اللَّهُ يَا أَبَا مُحَمَّدٍ مَا دَعَوْتُ لِنَفْسِي الْيَوْمَ بِدَعْوَةٍ

He said, 'No, by Allah<sup>-azwj</sup>, O Abu Muhammad! I have not supplicated for myself today with any supplication'.

فَقُلْتُ فَلِمَنْ دَعَوْتُ

I said, 'For whom did you supplicate?'

قَالَ دَعَوْتُ لِإِخْوَانِي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ دَعَا لِأَخِيهِ بَطْنِ الْعَيْبِ وَكَلَّ اللَّهُ بِهِ مَلَكًا يَقُولُ وَ لَكَ مِثْلَهُ فَأَرَدْتُ أَنْ أَكُونَ إِذَا أَدْعُو لِإِخْوَانِي وَ يَكُونُ الْمَلَكُ يَدْعُو لِي لِأَنِّي فِي شَاكٍ مِنْ دُعَائِي لِنَفْسِي وَ لَسْتُ فِي شَاكٍ مِنْ دُعَاءِ الْمَلَكِ لِي.

He said, 'I have supplicated for my brothers. I head Abu Abdullah<sup>-asws</sup> saying: 'One who supplicates for his brother in the apparent absence, Allah<sup>-azwj</sup> Allocates and Angel with him saying: 'And for you is like it!' So I wanted that I should rather be supplicating for my brethren, and that Angel would supplicate for me, because I am in doubt from my supplication for myself (being Answered or no), and I am not in doubt from a supplication of the Angel for me!'<sup>116</sup>

<sup>115</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 25

<sup>116</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 26 H 26

باب 27 الاجتماع في الدعاء و التأمين على دعاء الغير و معنى آمين و فضله و معنى التأوه

## CHAPTER 27 – THE GATHERING FOR THE SUPPLICATION, AND THE SAYING OF ‘AMEEN’ UPON SUPPLICATION BY OTHERS, AND MEANING OF ‘AMEEN’, AND ITS MERIT, AND THE MEANING OF GROANING

1- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن الرجل يدعُو وَ حَوْلَهُ إِخْوَانُهُ يَجِبُ عَلَيْهِمْ أَنْ يُؤْمِنُوا

(The book) ‘Qurb Al Isnaad’ –

Ali, from his brother (Al-Kazim<sup>-asws</sup>), he said, ‘I ask him<sup>-asws</sup> about the man supplicating and his brothers are around him. Is it obligatory upon them that they should be saying, ‘Ameen’?’

قَالَ إِنَّ شَاءُوا فَعَلُوا وَ إِنَّ شَاءُوا سَكَتُوا فَإِنْ دَعَا وَ قَالَ لَهُمْ أَمِنُوا وَجِبَ عَلَيْهِمْ أَنْ يَفْعَلُوا.

He<sup>-asws</sup> said: ‘If they like they can do so, and if they like, they can be silent. If he supplicates and says to them, ‘Say Ameen!’ it is obligated upon them to do so’.<sup>117</sup>

2- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري عن عمّار بن عمّار بن عليّ بن عمّار بن يزيد عن الحسين بن قارن رفعه إلى أبي عبد الله ع قال: إنَّ تَفْسِيرَ قَوْلِكَ آمِينَ رَبِّ افْعَلْ.

(The book) ‘Ma’any Al Akhbaar’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Umar Bin Ali Bin Umar Bin Yazeed, from Al-Husayn Bin Qarin raising it to,

Abu Abdullah<sup>-asws</sup> said: ‘Interpretation of your word, ‘Ameen’ is, ‘Lord<sup>-azwj</sup>, Do it!’<sup>118</sup>

وَ فِي حَدِيثٍ آخَرَ أَنَّ آمِينَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ.

And in another Hadeeth: ‘Ameen is a Name from Names of Allah<sup>-azwj</sup> Mighty and Majestic!’<sup>119</sup>

3- مع، معاني الأخبار الحسين بن أحمد العلوي عن محمد بن همام عن عليّ بن الحسين عن جعفر بن يحيى الخزازي عن أبي إسحاق الخزازي عن أبيه قال: دخلتُ مع أبي عبد الله ع على بعض مواليه يعودُهُ فَرَأَيْتُ الرَّجُلَ يُكْتَرُ مِنْ قَوْلِ آهَ فَقُلْتُ لَهُ يَا أَخِي ادْكُرْ رَبَّكَ وَ اسْتَعِثْ بِهِ

(The book) ‘Ma’any Al Akhbaar’ – Al-Husayn Bin Ahmad Al Alawy, from Muhammad Bin Hammam, from Ali Bin Al-Husayn, from Ja’far Bin Yahya Al Khuzaie, from Abu Is’haq Al Khuzaie, from his father who said,

‘I, along with Abu Abdullah<sup>-asws</sup>, entered to see one of his<sup>-asws</sup> friends to console him. I saw the man frequenting from the word, ‘Aah!’ I said to him, ‘O my brother! Remember your Lord<sup>-azwj</sup> and Cry out to Him<sup>-azwj</sup> for Help!’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ آهَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ قَالَ آهَ فَقَدْ اسْتَعَاثَ بِاللَّهِ تَبَارَكَ وَ تَعَالَى.

<sup>117</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 1

<sup>118</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 2 a

<sup>119</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 2 b

Abu Abdullah<sup>-asws</sup> said: ‘Surely ‘Aah’ is a Name from Names of Allah<sup>-azwj</sup> Mighty and Majestic. The one who says, ‘Aah’ has crying for Help to Allah<sup>-azwj</sup> Blessed and Exalted!’<sup>120</sup>

4- ثواب الأعمال ماجيلويته عن عمته عن البرقي عن محمد بن علي عن يونس بن يعقوب عن عبد الأعلى عن أبي عبد الله ع قال: ما اجتمع أربعة قط على أمر واحد فدعوا إلا تفرقوا عن إجابة.

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abdul A’ala,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘No four (persons) would gather at all upon one matter, so they supplicate except they would separate from having been Answered!’<sup>121</sup>

5- من خط الشهيد فديس سره عن أبي زهير قال: خرجنا مع رسول الله ص ذات ليلة فأتينا على رجل قد ألح في المسألة فوقف النبي ص ليسمع منه فقال ص أوجب أن يجتم

From the handwriting of Al Shaheed, may his soul be sanctified, from Abu Zaheyr who said,

‘We went out with Rasool-Allah<sup>-saww</sup> one night. We came to a man who was being insistent in the asking. The Prophet<sup>-saww</sup> paused to listen from him. He<sup>-saww</sup> said: ‘It is obligatory that he concludes’.

فقال رجل من القوم بأي شيء يجتم

A man from the group said, ‘By which thing should he conclude?’

فقال بآمين إذا حتم بآمين فقد أوجب

He<sup>-saww</sup> said: ‘With (saying) ‘Ameen’! When he ends with ‘Ameen’, so he has obligated (the Response)!’

فانصرف الرجل الذي سأل النبي ص فأتى الرجل فقال له الحتم يا فلان بآمين وأبشروا.

The man who has asked the Prophet<sup>-saww</sup>, left and came to the ma. He said to him, ‘O so and so! Conclude with (saying) ‘Ameen’ and receive glad tidings!’<sup>122</sup>

6- دعوات الرأوندي، كان الصادق ع إذا حزبه أمر جمع النساء والصبيان ثم دعا وأمنوا.

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Sadiq<sup>-asws</sup> was such, whenever a matter grieved him, would gather the women and the children, then he<sup>-asws</sup> would supplicate and they would (say) ‘Ameen’.<sup>123</sup>

<sup>120</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 3

<sup>121</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 4

<sup>122</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 5

<sup>123</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 6 a

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعُ أَرْبَعُونَ رَجُلًا فِي أَمْرٍ وَاحِدٍ إِلَّا اسْتَجَابَ اللَّهُ تَعَالَى لَهُمْ حَتَّىٰ لَوْ دَعَوْا عَلَىٰ جَبَلٍ لَأَنزَلُوهُ.

And the Prophet<sup>-saww</sup> said: ‘Four men will not gather regarding one matter except Allah<sup>-azwj</sup> the Exalted would Answer for them, to the extent that even if they were to supplicate upon a mountain, they would move it!’<sup>124</sup>

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<sup>124</sup> Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 27 H 6 b