

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء الثاني و التسعون

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**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

<b>CHAPTER 53 – THE SUPPLICATION AT STARTING THE DEED DURING THE INAUSPICIOUS HOURS AND THE DAYS AND WHAT REPELS THE DIVINATIONS AND THE SUPERSTITIONS</b>	<b>5</b>
<b>CHAPTER 54 – WHAT IS ALLOWED FROM THE CHARMS, AND THE AMULETS, AND THE INCANTATIONS, AND THE PROTECTIONS, AND WHAT IS NOT ALLOWED, AND METHODS OF CARRYING THE AMULETS AND THEIR UTILISATIONS .....</b>	<b>8</b>
<b>CHAPTER 55 – SUMMARY OF THE AMULETS FOR ENTIRETY OF THE SICKNESSES AND THE PAINS .....</b>	<b>13</b>
<b>CHAPTER 56 – REFUGE (AMULET) FOR THE FEVER AND ITS TYPES .....</b>	<b>34</b>
<b>CHAPTER 57 – THE REFUGE (AMULET) AND THE SUPPLICATION FOR THE PREGNANT ONES, FROM THE HUMANS AND THE ANIMALS, AND AMULET FOR THE CHILD AT THE TIME OF ITS BIRTH AND AMULET FOR THE WOMAN WITH POST CHILDBIRTH BLEEDING .....</b>	<b>64</b>
<b>CHAPTER 58 – AMULET FOR THE ANIMALS FROM THE (EVIL) EYE AND OTHERS .....</b>	<b>68</b>
<b>CHAPTER 59 – THE SUPPLICATION FOR THE GENERAL PAINS AND THE WINDS, AND ESPECIALLY PAIN OF THE HEAD, AND THE MIGRAINE, AND THE STRIKING VEINS .....</b>	<b>74</b>
<b>CHAPTER 60 – THE SUPPLICATION FOR THE BACK PAIN.....</b>	<b>105</b>
<b>CHAPTER 61 – THE SUPPLICATION FOR PAIN OF THE TWO HIPS .....</b>	<b>106</b>
<b>CHAPTER 62 – THE SUPPLICATION FOR WOMB PAIN .....</b>	<b>107</b>
<b>CHAPTER 63 – THE SUPPLICATION FOR THE JOINT SWELLINGS AND THE THEIR PAINS</b>	<b>108</b>
<b>CHAPTER 64 – THE SUPPLICATION FOR THE WIDESPREAD SWEATING (IN THE CITY OF LAAR IT IS WELL KNOWN IN PERSIAN AS PEYBUKU RASHT-E-LAAR AS WELL).....</b>	<b>110</b>
<b>CHAPTER 65 – SUPPLICATION FOR THE SCIATICA .....</b>	<b>111</b>
<b>CHAPTER 66 – SUPPLIATION FOR VERICOSE VEINS.....</b>	<b>112</b>
<b>CHAPTER 67 – THE SUPPLICATION FOR THE PARALYSIS AND THE NUMBNESS .....</b>	<b>112</b>
<b>CHAPTER 68 – THE SUPPLICATION FOR THE STONES (KIDNEY &amp; GALL BLADDER), AND THE PARALYSIS AS WELL.....</b>	<b>113</b>
<b>CHAPTER 69 – THE SUPPLICATION FOR THE DYSENTERY AND THE GASTRIC VOLVULUS .....</b>	<b>114</b>
<b>CHAPTER 70 – THE SUPPLICATION FOR RUMBLING OF THE BELLY .....</b>	<b>117</b>
<b>CHAPTER 71 – THE SUPPLICATION FOR THE LEPROSY AND THE VITILIGO, AND THE SCABIES, AND THE WICKED DISEASES .....</b>	<b>117</b>
<b>CHAPTER 72 – THE SUPPLICATION FOR THE FRECKLES AND THE WARTS.....</b>	<b>122</b>
<b>CHAPTER 73 – THE SUPPLICATION FOR THE HAEMORRHOIDS .....</b>	<b>122</b>

<b>CHAPTER 74 – THE SUPPLICATION FOR THE BOILS, AND THE ABSCESSSES, AND THE SCABIES, AND THE SHINGLES, AND THE SORES, AND THE RUQIYA (INCANTATION) FOR THE SWELLINGS AND THE WOUNDS .....</b>	<b>123</b>
<b>CHAPTER 75 – THE SUPPLICATION FOR THE PAIN OF THE PRIVATE PARTS .....</b>	<b>125</b>
<b>CHAPTER 76 – THE SUPPLICATION FOR PAIN OF THE LEGS AND THE KNEES .....</b>	<b>126</b>
<b>CHAPTER 77 – THE SUPPLICATION FOR THE PAIN OF THE LOWER LEGS .....</b>	<b>127</b>
<b>CHAPTER 78 – THE SUPPLICATION FOR THE HEEL PAIN AND ARCH (INSIDE) OF THE FOOT .....</b>	<b>128</b>
<b>CHAPTER 79 – THE SUPPLICATION FOR THE EYE PAIN AND WHAT APPROPRIATE WITH IT .....</b>	<b>129</b>
<b>CHAPTER 80 – SUPPLICATION FOR THE NOSE BLEED .....</b>	<b>138</b>
<b>CHAPTER 81 – THE SUPPLICATION FOR PAIN OF THE MOUTH AND THE TEETH .....</b>	<b>140</b>
<b>CHAPTER 82 – SUPPLICATION FOR THE WARTS .....</b>	<b>148</b>

باب 53 الدعاء عند شروع عمل في الساعات و الأيام المنحوسة و ما يدفع الغال و الطيرة

## CHAPTER 53 – THE SUPPLICATION AT STARTING THE DEED DURING THE INAUSPICIOUS HOURS AND THE DAYS AND WHAT REPELS THE DIVINATIONS AND THE SUPERSTITIONS

1- ما، الأماالي للشيخ الطوسي الفخام عن المنصوري عن سهل بن يعقوب بن إسحاق الملقب بأبي نواس المؤدب في المسجد المعلق في صفة سبيق بسر من رأى قال المنصوري وكان يلقب بأبي نواس لأنه كان يتخلع ويتطيب معي و يظهر التشيع على الطيبة فيأمر على نفسه فلما سمع الإمام ع لفتني بأبي نواس قال يا أبا السري أنت أبو نواس الحق و من تقدمك أبو نواس الباطل

(The book) 'Al Amaali' of the Sheykh Al Tusy – Al Fahham, from Al Mansoury, from Sahl Bin Yaqoub Bin Is'haq titles at Abu Nuwas the tutor in the Masjid Al Muallaq in the rows of Subeyq at Surmanray.

Al-Mansouri said, and he was titled as Abu Nuwas because used to isolate and perfume himself with me and reveal the Shiism upon the nature, so he would have safety upon himself. When he heard the Imam<sup>-asws</sup> title me as Abu Nuwas, he said, 'O Abu Al-Sary! You are the true Abu Nuwas and the Abu Nuwas who had preceded you is false!'

قال فقلت له ذات يوم يا سيدي قد وقع لي الخيارات الأيام عن سيدنا الصادق ع بما حدثني به الحسن بن عبد الله بن مطهر عن محمد بن سليمان الديلمي عن أبيه عن سيدنا الصادق ع في كل شهر فأعرضه عليك

He (the narrator) said, 'I said to him<sup>-asws</sup> one day, 'O my Master! Choosing of the days has occurred for me, from our Master Al-Sadiq<sup>-asws</sup> from what is narrated to me with by Al-Hassan Bin Abdullah Bin Mutahhar, from Muhammad Bin Suleyman Al-Daylami, from his father, from our Master Al-Sadiq<sup>-asws</sup>, during every month! Shall I present it to you<sup>-asws</sup>?'

فقال لي افعل

He<sup>-asws</sup> said to me: 'Do so!'

فلمّا عرضته عليه و صحّحته قلت له يا سيدي في أكثر هذه الأيام قواطع عن المقاصد لما ذكر فيها من التحير و المخاوف فتدّلتني على الاحتراز من المخاوف فيها فإني تدعوني الضرورة إلى التوجه في الحوائج فيها

When I presented it to him<sup>-asws</sup> and he<sup>-asws</sup> corrected it, I said to him<sup>-asws</sup>, 'O my Master! In most of these days there are obstacles from the purposes due to what is mentioned in it, from the confusion and the scares, so point me upon the protection from the scares in it, for rather, the necessity calls me to go regarding the needs during these (days)!'

فقال لي يا سهل إن لشيعتنا بولايتنا لعصمة لو سلكوا بها في جهة البحار الغامرة و سباسب البيد العائرة بين السباع و الذئاب و أعادي الجين و الإنس لأمنوا من مخاوفهم بولايتهم لنا

He<sup>-asws</sup> said to me: 'O Sahl! For our<sup>-asws</sup> Shias there is fortification with our<sup>-asws</sup> Wilayah. If they were to travel with it in the treacherous depths of the oceans and the perilous quicksands of the desolate plains, between the lions, and the wolves, and enemies of the Jinn and the humans, they would be safe from their fears due to their Wilayah for us<sup>-asws</sup>!'

فَنَقِّ بِاللَّهِ عَزَّ وَ جَلَّ وَ أَخْلِصْ فِي الْوَلَاءِ لِأَيْمَتِكَ الطَّاهِرِينَ وَ تَوَجَّهْ حَيْثُ شِئْتَ وَ اقْصِدْ مَا شِئْتَ إِذَا أَصْبَحْتَ وَ قُلْتَ ثَلَاثًا

Therefore, trust with Allah<sup>-azwj</sup> Mighty and Majestic and be sincere in the devotions to your Imams<sup>-asws</sup>, the pure, and go wherever you desire to, and aim for whatever you desire to, when you come to a morning and say thrice: -

أَصْبَحْتُ اللَّهُمَّ مُعْتَصِمًا بِذِمَامِكَ وَ جِوَارِكَ الْمَنِيِّ الَّذِي لَا يُطَاوَلُ وَ لَا يُحَاوَلُ مِنْ شَرِّ كُلِّ طَارِقٍ وَ غَاشِمٍ مِنْ سَائِرٍ مَنْ خَلَقْتَ وَ مَا خَلَقْتَ مِنْ خَلْقِكَ الصَّامِتِ وَ النَّاطِقِ فِي جُنَّةٍ مِنْ كُلِّ مَخُوفٍ بِلِبَاسٍ سَابِعَةٍ هُوَ وَلَاءُ أَهْلِ بَيْتِ نَبِيِّكَ

‘O Allah<sup>-azwj</sup>! I have come to the morning holding to Your<sup>-azwj</sup> Protection and Your<sup>-azwj</sup> impregnable Shelter which can neither be transgressed nor approached from evil of every intruder and assailant from all of the ones You<sup>-azwj</sup> Created, and what You<sup>-azwj</sup> Created from the silent and the speaking ones, shielded from every scare by abundant clothing being Wilayah of People<sup>-asws</sup> of the Household of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>!

مُخْتَجِرًا مِنْ كُلِّ فَاصِدٍ لِي أَدِيَّةً بِجِدَارٍ حَصِينٍ الْإِخْلَاصِ فِي الْإِعْتِرَافِ بِحَقِّهِمْ وَ التَّمَسُّكِ بِحَبْلِهِمْ جَمِيعًا مُؤَقِنًا أَنَّ الْحَقَّ لَهُمْ وَ مَعَهُمْ وَ فِيهِمْ وَ بِهِمْ أَوْلِيَّ مَنْ وَالُوا وَ أَجَانِبُ مَنْ جَانَبُوا

I detach from every one aiming for me with harm, with a fortified wall of the sincerity in acknowledging their<sup>-asws</sup> rights, and adhering with their<sup>-asws</sup> rope altogether, convinced that the truth is for them<sup>-asws</sup>, and with them<sup>-asws</sup>, and among them<sup>-asws</sup>, and (I) befriend those who are loyal to them<sup>-asws</sup>, and I shun the ones they<sup>-asws</sup> shun!

فَأَعِزَّنِي اللَّهُمَّ بِهِمْ مِنْ شَرِّ كُلِّ مَا اتَّقِيهِ يَا عَظِيمَ حَجَزْتِ الْأَعَادِي عَنِّي بِبَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ إِنَّا جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعَشَيْنَاهُمْ فَهَمَّ لَا يَبْصُرُونَ وَ قُلْتَهَا عَشِيًّا ثَلَاثًا حَصَلَتْ فِي حِصْنٍ مِنْ مَخَافِكَ وَ أَمْنٍ مِنْ مَخْذُورِكَ

O Allah<sup>-azwj</sup>! Refuge me through them<sup>-asws</sup> from evil of everyone, I fear. O Mighty! Keep my enemies away from me, O Initiator of the skies and the earth! **We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]!**, and you should say it thrice in the evening, it will result in a fortification from your scares, and be safe from your hazards.

فَإِذَا أَرَدْتَ التَّوَجُّهَ فِي يَوْمٍ قَدْ حَدَرْتَ فِيهِ فَقَدِمَ أَمَامَ تَوَجُّهِكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْمَعْوَدَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ سُورَةَ الْقَدْرِ وَ آخِرَ آيَةٍ فِي سُورَةِ آلِ عِمْرَانَ وَ قُلْ

When you intend to go during a day you have been cautioned in, then advance in front of your heading, Surah Al Fatiha, and Al Mawazateyn, and Ayat Al Kursi, and Surah Al Qadr, and last Verse in Surah Aal-e-Imran, and say: -

اللَّهُمَّ بِكَ يَصُولُ الصَّائِلُ وَ يُقَدَّرُ الطَّائِلُ وَ لَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ وَ لَا قُوَّةَ بِمَتَابِهَا دُو قُوَّةِ إِلَّا مِنْكَ بِصُؤْنِكَ مِنْ خَلْقِكَ وَ خَيْرَتِكَ مِنْ بَرِيَّتِكَ مُحَمَّدٍ نَبِيِّكَ وَ عَثَرَتِهِ وَ سُلَالَتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

‘By You<sup>-azwj</sup> the arriving one arrives, and by Your<sup>-azwj</sup> Power the tall one heightens, and there is no might for every one with might except through You<sup>-azwj</sup>, nor is there any strength utilised by every one with strength except through You<sup>-azwj</sup>, by Your<sup>-azwj</sup> elite from Your<sup>-azwj</sup> creatures

and Your<sup>-azwj</sup> Choice from Your<sup>-azwj</sup> Created beings, Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> family<sup>-asws</sup>, and his<sup>-saww</sup> progeny! May the greeting be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>!

صَلِّ عَلَيْهِمْ وَ اَنْفِي شَرَّ هَذَا الْيَوْمِ وَ صَرِّرَهُ وَ اَرْزُقْنِي خَيْرَهُ وَ مُنِّهُ وَ اَفْضِ لِي فِي مُتَصَرِّفَاتِي بِحُسْنِ الْعَاقِبَةِ وَ بُلُوغِ الْمَحَبَّةِ وَ الظَّفَرِ بِالْأَمْنِيَّةِ وَ كِفَايَةِ الطَّاعِيَةِ الْعَوِيَّةِ وَ كُلِّ ذِي فُؤَادَةٍ لِي عَلَى أَدِيَّةٍ حَتَّى أَكُونَ فِي جَنَّةٍ وَ عِصْمَةٍ مِنْ كُلِّ بَلَاءٍ وَ نَقْمَةٍ

Send Salawaat upon them<sup>-asws</sup> Suffice me for the evil of this day and its harm, and Grace me its goodness and its conferment, and Decree to me in my dealings, with excellent well-being, and reaching the love and the winning with the wishes, and Sufficing from the deviating tyrants and every one with power of harming me until I come to be in a shield and protection from every affliction and scourge!

وَ أَبْدِلْنِي مِنَ الْمَخَافِيفِ أَمْنًا وَ مِنَ الْعَوَاقِقِ فِيهِ يُسْرًا وَ حَتَّى لَا يَصُدَّنِي صَادٌّ عَنِ الْمُرَادِ وَ لَا يَحُلَّ بِِي طَارِقٌ مِنْ أَدَى الْعِبَادِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ الْأُمُورِ إِلَيْكَ تَصِيرُ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

And Replace the fears for me into security, and from the obstacles in it into ease, and until no hinderer hinders me from the purpose nor does an intruder releases a harm of the servants to me. You<sup>-azwj</sup> are Able upon all things, and the matters come to You<sup>-azwj</sup>! O One there isn't anything like Him<sup>-azwj</sup> and He<sup>-azwj</sup> is the Listening, the Seeing!"<sup>1</sup>

2- مكا، مكارم الأخلاق في الأفعال و الطيرة في الحديث أن النبي ص كان يحب الأفعال الحسن و يكره الطيرة و كان ع يأمر من رأى شيئاً يكرهه و يتطرأ منه أن يقول.

(The book) 'Makarim Al-Akhlaq' -

'Regarding the divination and the omen in the Hadeeth, the Prophet<sup>-saww</sup> used to like the divination for Al-Hassan<sup>-azwj</sup> and disliked the superstitions, and he<sup>-saww</sup> had instructed the one who had seen something he disliked and he was superstitious from it that he should say,

اللَّهُمَّ لَا يُؤْنِي الْخَيْرَ إِلَّا أَنْتَ وَ لَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

'O Allah<sup>-azwj</sup>! The goodness does not come except from You<sup>-azwj</sup> nor does any repel the evil deeds except You<sup>-azwj</sup>, and there is neither might nor strength except with You<sup>-azwj</sup>!<sup>2</sup>

3- مكا، مكارم الأخلاق ما يقال إذا اضطر الإنسان إلى التوجه في أحد الأيام التي هي عن السعي فيها في دبر كل فريضة و هو من أدعية الفرج

(The book) 'Makarim Al-Akhlaq' -

What is to be said when the person is desperate to head (go) during any one of the days which the striving has been prohibited in, in the end of every obligated Salat, and it is from the supplications for relief: -

<sup>1</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 53 H 1

<sup>2</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 53 H 2

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَحْلُ بِهَا كُلُّ عُقْدَةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَجْلُو بِهَا كُلُّ ظُلْمَةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَفْتَحُ بِهَا كُلَّ بَابٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَعِينُ بِهَا عَلَى كُلِّ شِدَّةٍ وَ مُصِيبَةٍ

'There is neither might nor strength except with Allah<sup>-azwj</sup>, I untie every knot with it! There is neither might nor strength except with Allah<sup>-azwj</sup>, I remove every darkness with it! There is neither might nor strength except with Allah<sup>-azwj</sup>, I open every door with it! There is neither might nor strength except with Allah<sup>-azwj</sup>, I seek Assistance by it upon every adversity and difficulty!

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَعْتَصِمُ بِهَا مِنْ كُلِّ مَخْذُورٍ أُحَادِثُهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَوْجِبُ بِهَا الْعُفْوَ وَ الْعَافِيَةَ وَ الرِّضَا مِنَ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَفْرُقُ أَعْدَاءَ اللَّهِ وَ غَلَبَتْ حُجَّةُ اللَّهِ وَ بَقِيَ وَجْهُ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

There is neither might nor strength except with Allah<sup>-azwj</sup>, I fortify by it from every hazard I am cautious of! There is neither might nor strength except with Allah<sup>-azwj</sup>, I obligate by it the Pardon, and the well-being, and the Pleasure from Allah<sup>-azwj</sup>! There is neither might nor strength except with Allah<sup>-azwj</sup>, scattering enemies of Allah<sup>-azwj</sup> and the Argument of Allah<sup>-azwj</sup> shall prevail and the Face of Allah<sup>-azwj</sup> will remain! There is neither might nor strength except with Allah<sup>-azwj</sup>!

اللَّهُمَّ رَبَّ الْأَزْوَاجِ الْفَائِيَةِ وَ رَبَّ الْأَجْسَادِ الْبَالِيَةِ وَ رَبَّ الشُّعُورِ الْمُتَمَعِّطَةِ وَ الْجُلُودِ الْمُمَرَّقَةِ وَ رَبَّ الْعِظَامِ النَّجْرَةِ وَ رَبَّ السَّاعَةِ الْفَائِيَةِ

O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of the perished souls, and Lord<sup>-azwj</sup> of the decayed bodies, and Lord<sup>-azwj</sup> of the fading awareness, and the torn skins, and Lord<sup>-azwj</sup> of the crumbling bones, and Lord<sup>-azwj</sup> of the established Hour!

أَسْأَلُكَ يَا رَبِّ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَيَّ أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَ أَفْعَلْ بِي ذَلِكَ بِحَفِي لُطْفِكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ آمِينَ آمِينَ.

I ask You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, the pure, and Do that with me with Your<sup>-azwj</sup> hidden Subtlety, O with the Majesty and the Benevolence! Ameen! Ameen!"<sup>3</sup>

باب 54 ما يجوز من النشرة و التميمة و الرقية و العوذة و ما لا يجوز و آداب حمل العوذات و استعمالها

## CHAPTER 54 – WHAT IS ALLOWED FROM THE CHARMS, AND THE AMULETS, AND THE INCANTATIONS, AND THE PROTECTIONS, AND WHAT IS NOT ALLOWED, AND METHODS OF CARRYING THE AMULETS AND THEIR UTILISATIONS

1- طب، طب الأئمة عليهم السلام إبراهيم بن مأمون عن حماد بن عيسى عن شعيب العمري عن أبي بصير عن أبي عبد الله ع قال: لا بأس بالرقي من العين و الحمى و الصرس و كل ذات هامة لها حمة إذا علم الرجل ما يقول لا يدخل في رقبته و عودته شيئاً لا يعرفه.

<sup>3</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 53 H 3

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ibrahim Bin Mamoun, from Hammad Bin Isa, from Shueyb Al Aqarquqy, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no problem with the Ruqya (protective incantations) from the (evil) eye, and the fever, and the toothache, and every thing with poison having sting for it. When the man what he should be saying, he would not include in his Ruqya anything he does not recognise".<sup>4</sup>

2- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ زَيْدِ بْنِ سُلَيْمِ الْكُوفِيِّ عَنِ النَّضْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رُقِيَةِ الْعُغْرَبِ وَ الْحَيَّةِ وَ النَّشْرَةِ وَ رُقِيَةِ الْمَجْنُونِ وَ الْمَسْحُورِ الَّذِي يُعَذَّبُ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Zayd Bin Suleym Al Kufy, from Al Nazr, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the Ruqiya (incantation) for the scorpion, and the snake, and the (written protection for the) illness, and Ruqiya for the insanity and the one bewitched who is being tormented.

قَالَ يَا ابْنَ سِنَانٍ لَا بَأْسَ بِالرُّقِيَةِ وَ الْعُودَةِ وَ النَّشْرِ إِذَا كَانَتْ مِنَ الْقُرْآنِ وَ مَنْ لَمْ يَشْفِهِ الْقُرْآنُ فَلَا شِفَاءَ اللَّهُ

He<sup>-asws</sup> said: 'There is no problem with the Ruqiya (incantation), and the amulet, and the written protection for the illness what it happens to be from the Quran, and one whom the Quran does not heal, so Allah<sup>-azwj</sup> will not Heal him!

وَ هَلْ شَيْءٌ أَتْلَعُ فِي هَذِهِ الْأَشْيَاءِ مِنَ الْقُرْآنِ أَلَيْسَ اللَّهُ يَقُولُ وَ نُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ

And is there anything more further reaching regarding these things than the Quran? Isn't Allah<sup>-azwj</sup> Saying: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]?**

أَلَيْسَ يَقُولُ تَعَالَى ذِكْرُهُ وَ جَلَّ تَنَاوُهُ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ حَشْيَةِ اللَّهِ

Isn't He<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, and Majestic is His<sup>-azwj</sup> Laudation, Saying: **Had We Revealed this Quran unto a mountain, you would have seen it humbled, crumbling down from fear of Allah, [59:21]?**

سَلُونَا نَعَلِّمَكُم وَ نُوفِّقَكُم عَلَى قَوَاعِ الْقُرْآنِ لِكُلِّ دَاءٍ.

Ask us<sup>-asws</sup>, we<sup>-asws</sup> shall teach you and pause you all upon recitations of the Quran for every disease!"<sup>5</sup>

3- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ الْبَاقِرِ عَ أَنْ يَتَعَوَّذَ بِشَيْءٍ مِنْ هَذِهِ الرُّقَى

<sup>4</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 1

<sup>5</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 2

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Muhammad Bin Muslim who said,

'I asked Abu Ja'far Muhammad Al-Baqir<sup>-asws</sup>, 'Can I protect with something from these incantations (Ruqya)?'

قَالَ لَا إِلَّا مِنَ الْقُرْآنِ فَإِنَّ عَلَيَّ ع كَانَ يُعُولُ إِنَّ كَثِيرًا مِنَ الرُّقَى وَ التَّمَائِمِ مِنَ الْإِشْرَاقِ.

He<sup>-asws</sup> said: 'No, except from the Quran, for Ali<sup>-asws</sup> had said: 'Many of the incantation and the amulets are from the Polytheism (Shirk)!'<sup>6</sup>

4- طب، طب الأئمة عليهم السلام جَعْفَرُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونِ السَّعْدِيِّ عَنِ النَّضْرِ بْنِ زَيْدٍ عَنِ الْقَاسِمِ قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع إِنَّ كَثِيرًا مِنَ التَّمَائِمِ شِرْكٌ.

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greeting be upon them<sup>-asws</sup> – Ja'far Bin Abdullah Bin Maymoun Al Sa'ady, from Al Nazr Bin Yazeed, from Al Qasim,

'Abu Abdullah Al-Sadiq<sup>-asws</sup> said: 'Many of the amulets are Polytheism!'<sup>7</sup>

5- طب، طب الأئمة عليهم السلام إِسْحَاقُ بْنُ يُوسُفَ عَنْ فَضَالَةَ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ: سَأَلْتُ أَبَا جَعْفَرَ الْبَاقِرَ ع عَنِ الْمَرِيضِ هَلْ يُعَلَّقُ عَلَيْهِ تَعْوِيدٌ أَوْ شَيْءٌ مِنَ الْقُرْآنِ

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon him<sup>-asws</sup> – Is'haq Bin Yusuf, from Fazala, from Aban Bin Usman, from Zurara Bin Ayn who said,

'I asked Abu Ja'far Al-Baqir<sup>-asws</sup> about the sick, 'Can he hang upon him an amulet or something from the Quran?'

فَقَالَ نَعَمْ لَا بَأْسَ بِهِ إِنَّ قَوَارِعَ الْقُرْآنِ تَنْفَعُ فَاسْتَعْمِلُوهَا.

He<sup>-asws</sup> said: 'Yes, there is no problem with it! Recitations of the Quran are beneficial, so utilise these'<sup>8</sup>.

6 طب، طب الأئمة عليهم السلام إِسْحَاقُ بْنُ يُوسُفَ عَنْ فَضَالَةَ عَنْ عُمَانَ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع فِي الرَّجُلِ يَكُونُ بِهِ الْعِلَّةُ فَيُكْتَبُ لَهُ الْقُرْآنُ فَيُعَلَّقُ عَلَيْهِ أَوْ يُكْتَبُ لَهُ فَيَغْسِلُهُ وَ يَشْرِبُهُ فَقَالَ لَا بَأْسَ بِهِ كُلِّهِ.

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greetings be upon him<sup>-asws</sup> – Is'haq Bin Yusuf, from Fazala Bin Usman, from Is'haq Bin Ammar,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup> regarding the man, there happens to be an illness with him so the Quran is written for him and hung upon him, or it is written for him so he washes it and drinks it. He<sup>-asws</sup> said: 'There is no problem with it, all of it!'<sup>9</sup>

<sup>6</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 3

<sup>7</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 4

<sup>8</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 5

<sup>9</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 6

7- طب، طب الأئمة عليهم السلام عَلَانُ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ عُبَيْسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِالتَّعْوِيدِ أَنْ يَكُونَ لِلصَّبِيِّ وَالْمَرْأَةِ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Allan Bin Muhammad, from Safwan, from Mansour Bin Hazim, from Anbasa Bin Mus'ab,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no problem with the amulet to be for the child and the woman''<sup>10</sup>

8- طب، طب الأئمة عليهم السلام عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ التَّمِيمِيُّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ شُعَيْبِ الْعَقْرُقُوفِيِّ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَلْ نُعَلِّقُ شَيْئاً مِنَ الْقُرْآنِ وَالرُّعَى عَلَى صِبْيَانِنَا وَنِسَائِنَا

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Umar Bin Abdullah Bin Umar al Tameemi, from Hammad Bin Isa, from Shueyb Al Aqarquqy, from Al Halby who said,

'I asked Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Can we hand anything from the Quran and the Ruqya (incantation) upon our children and our women?'

فَقَالَ نَعَمْ إِذَا كَانَ فِي أَدِيمٍ تَلْبَسُهُ الْحَائِضُ وَإِذَا لَمْ يَكُنْ فِي أَدِيمٍ لَمْ تَلْبَسُهُ الْمَرْأَةُ.

He<sup>-asws</sup> said: 'Yes, when it was in an animal skin the menstruating woman can wear it, and when it does not happen to be in animal skin, the woman should not wear it''<sup>11</sup>

9- طب، طب الأئمة عليهم السلام شُعَيْبُ بْنُ زُرَيْقٍ عَنْ فَضَالَةَ وَ الْقَاسِمِ مَعَا عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ وَ هُوَ ابْنُ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْمَرِيضِ هَلْ يُعَلَّقُ عَلَيْهِ شَيْءٌ مِنَ الْقُرْآنِ أَوْ التَّعْوِيدِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Shueyb Bin Zureyq, from Fazala and Al Qasim, both together from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah, and he is Ibn Salim who said,

'I asked Abu Abdullah<sup>-asws</sup> about the sick, 'Can he hand upon him something from the Quran, or the amulet?'

قَالَ لَا بَأْسَ

He<sup>-asws</sup> said: 'There is no problem'.

قُلْتُ بِمَ أَصَابَتْنَا الْجَنَابَةُ

I said, 'Sometimes our companions are with sexual impurity!'

قَالَ إِنَّ الْمُؤْمِنَ كَيْسَ بِنَجْسٍ وَ لَكِنَّ الْمَرْأَةَ لَا تَلْبَسُهُ إِذَا لَمْ يَكُنْ فِي أَدِيمٍ وَ أَمَّا الرَّجُلُ وَ الصَّبِيُّ فَلَا بَأْسَ.

<sup>10</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 7

<sup>11</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 8

He<sup>-asws</sup> said: ‘The Momin isn’t impure, but the woman cannot wear it when it does not happen to be in an animal skin, and as for the men and the child, there is no problem’.<sup>12</sup>

10- ل، الخصال ابنُ الوليدِ عن الصَّفَّارِ عنِ ابْنِ هَاشِمٍ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: لَا رُقَى إِلَّا فِي ثَلَاثَةٍ فِي حِمَّةٍ أَوْ عَيْنٍ أَوْ دَمٍ لَا يَزِقُّ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffaar, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘The Prophet<sup>-as</sup> said: ‘There is no Ruqya (incantation) except regarding three – the fever, or (evil) eye, or blood not coagulating’.<sup>13</sup>

11- ل، الخصال العجلِيُّ عنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ مُهْلُولٍ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُضْعَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يُكْرَهُ النَّفْخُ فِي الرُّقَى وَ الطَّعَامِ وَ مَوْضِعِ السُّجُودِ.

(The book) ‘Al Khisaal’ – Al Ajaly, from Ibn Zakariya, from Ibn Habeeb, from Ibn Buhloul, from his father, from Al-Hassan Bin Mus’ab who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘The puffing is dislike in the Ruqya (incantation), and the food, and the place of Sajdah’.<sup>14</sup>

12- ب، قرب الإسناد ابنُ طَرِيفٍ عَنِ ابْنِ عَلْوَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: أَصَابَ رَجُلٌ لِرَجُلٍ بِالْعَيْنِ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص التَّمَسُّوا لَهُ مِنْ يَرَقِيهِ.

(The book) ‘Qurb Al Isnad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘A man cast an (evil) eye to a man. That was mentioned to Rasool-Allah<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: ‘For him someone who can perform Ruqya (incantation) for him’.<sup>15</sup>

13- ب، قرب الإسناد عَلِيُّ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ يُكْوَى أَوْ يَسْتَرْقَى

(The book) ‘Qurb Al Isnad’ –

‘Ali from his brother (Musa Al-Kazim<sup>-asws</sup>). He said, ‘I asked him<sup>-asws</sup> about the sick, ‘Should he be cauterised or be spiritually healed (by Ruqya)?’

قَالَ لَا تَأْسَ إِذَا اسْتَرْقَى بِمَا يَعْرِفُهُ.

He<sup>-asws</sup> said: ‘There is no problem when he performs Ruqya (incantation) with what he knows’.<sup>16</sup>

<sup>12</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 9

<sup>13</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 10

<sup>14</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 11

<sup>15</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 12

<sup>16</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 54 H 13

## CHAPTER 55 – SUMMARY OF THE AMULETS FOR ENTIRETY OF THE SICKNESSES AND THE PAINS

1- طب، طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ كَثِيرٍ الدِّمَشْقِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَظْطِينِ عَنِ الرِّضَا ع قَالَ: أَخَذْتُ هَذِهِ الْعُوذَةَ مِنَ الرِّضَا وَ ذَكَرَ أَنَّهَا جَامِعَةٌ مَانِعَةٌ وَ هِيَ جِزْرٌ وَ أَمَانٌ مِنْ كُلِّ دَاءٍ وَ خَوْفٍ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Muhammad Bin Kaseer Al Damashqy, from Al Husayn Bin Ali Bin Yaqteen,

'From Al-Reza<sup>-asws</sup>, he (the narrator) said, 'I took this amulet from Al-Reza<sup>-asws</sup>, and he<sup>-asws</sup> mentioned that it is a comprehensive prevention, and it is a protection and safety from every disease and fear: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ احْسِنُوا فِيهَا وَ لَا تُكَلِّمُونِ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَوْ غَيْرَ تَقِيٍّ أَخَذْتُ بِسْمِ اللَّهِ وَ بَصَرِهِ عَلَى أَسْمَاعِكُمْ وَ أَبْصَارِكُمْ وَ بَقْوَةَ اللَّهِ عَلَى قُوَّتِكُمْ لَا سُلْطَانَ لَكُمْ عَلَى فُلَانِ بْنِ فُلَانٍ وَ لَا عَلَى ذُرِّيَّتِهِ وَ لَا عَلَى مَالِهِ وَ لَا عَلَى أَهْلِ بَيْتِهِ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup>, **“Go away into it and do not speak to Me!” [23:108] She said: ‘I seek Refuge with the Beneficent from you, if you were pious’ [19:18]**, or not pious. I seize by the Hearing of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Sight, upon your hearings and your sights, and by the Strength of Allah<sup>-azwj</sup> against your strengths! There is neither any authority for you all upon so and so, son of so and so, nor upon his offspring, nor upon his wealth, nor upon people of his household!

سَتَرْتُ بَيْنَكُمْ وَ بَيْنَهُ بَسْتِرَ النَّبُوَّةَ الَّتِي اسْتَتَرُوا بِهَا مِنْ سَطَوَاتِ الْفِرَاعِنَةِ جَبْرَائِيلُ عَنِ إِبْرَاهِيمَ وَ مِيكَائِيلُ عَنِ يَسَارِكُمْ وَ مُحَمَّدٌ ص وَ أَهْلُ بَيْتِهِ أَمَامَكُمْ وَ اللَّهُ تَعَالَى مُظِلٌّ عَلَيْكُمْ

I veil between you and him with the veil of Prophet-hood which they<sup>-as</sup> had veiled by from whips of the Pharaohs<sup>-la</sup>, Jibraeel<sup>-as</sup> on your right, and Mikaeel<sup>-as</sup> on your left, and Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household in your front, and Allah<sup>-azwj</sup> the Exalted Shading upon you!

يَمْنَعُهُ اللَّهُ وَ ذُرِّيَّتَهُ وَ مَالَهُ وَ أَهْلَ بَيْتِهِ مِنْكُمْ وَ مِنَ الشَّيَاطِينِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Allah<sup>-azwj</sup> will Protect him, and his offspring, and his wealth, and people of his household from you all and from the Satans<sup>-la</sup>! Whatever Allah<sup>-azwj</sup> Desires! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

اللَّهُمَّ إِنَّهُ لَا يَبْلُغُ حِلْمُهُ أَنْتَ وَ لَا يَبْلُغُهُ جَهْدُهُ نَفْسِهِ فَعَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ

O Allah<sup>-azwj</sup>! His<sup>-la</sup> forbearance (ignorance) cannot reach Your<sup>-azwj</sup> Patience nor can his<sup>-la</sup> efforts reach (anywhere). Upon You<sup>-azwj</sup> I have relied and You<sup>-azwj</sup> are the best Master and the best Protector and the best Helper!

حَرَسَكَ اللهُ وَ دُرَيْتَكَ يَا فُلَانُ بِمَا حَرَسَ اللهُ بِهِ أَوْلِيَاءَهُ وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

May Allah<sup>-azwj</sup> Guard you and your offspring, O so and so, with what Allah<sup>-azwj</sup> had Guarded His<sup>-azwj</sup> friends, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household!

وَ تَكْتُبُ آيَةَ الْكُرْسِيِّ إِلَى قَوْلِهِ وَ هُوَ الْعَلِيُّ الْعَظِيمُ ثُمَّ تَكْتُبُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

And you should write Ayat Al-Kursi up to His<sup>-azwj</sup> Words: **and He is the Exalted, the Magnificent [2:255]**. Then you should write, 'There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and there is no shelter from Allah<sup>-azwj</sup> except to Him<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Sufficient for us and is the best Protector!

دل سام في رأس السهباطا لسلسبيلياها.

The words cannot be translated and have been left as they are".<sup>17</sup>

2- طب، طب الأئمة عليهم السلام أحمد بن زياد عن فضالة بن أيوب عن إسماعيل بن زياد عن أبي عبد الله ع قال: كان رسول الله ص إذا أصابه كسل أو صداع بسط يديه فقرأ فاتحة الكتاب و الموعودتين ثم مسح بهما وجهه فبذمت عنه ما كان يجده.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Ahmad Bin Ziyad, from Fazala Bin Ayoub, from Ismail Bin Ziyad,

'From Abu Abdullah<sup>-asws</sup> having said: 'It was so, whenever Rasool-Allah<sup>-saww</sup> was either hit by sluggishness or headache, he<sup>-saww</sup> would extend his<sup>-saww</sup> hands and read Surah Al Fatiha, and Al Mawazateyn, then he<sup>-saww</sup> would wipe with these on his<sup>-saww</sup> face, so it would go away from him<sup>-saww</sup> what he<sup>-saww</sup> had been feeling".<sup>18</sup>

مكا، مكارم الأخلاق عن الرضا ع مثله و زاد فيه قل هو الله أحد.

(The book) 'Makarim Al-Akhlaq', from Al-Reza<sup>-asws</sup> – similar to it, and there is an increase in it, 'Surah Al Tawheed".<sup>19</sup>

3- طب، طب الأئمة عليهم السلام محمد بن جعفر البرسي عن محمد بن يحيى الأزمني عن محمد بن سينان عن سلمة بن محرز قال سمعت أبا جعفر الباقر ع يقول كل من لم يبرئه سورة الحمد و قل هو الله أحد لم يبرئه شيء و كل علة تبرئها هاتين السورتين [هاتان السورتان].

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Salama Bin Muhriz who said,

'I heard Abu Ja'far Al-Baqir<sup>-asws</sup> saying: 'Everyone who is not cured by Surah Al Hamd, and Surah Al Tawheed, nothing will cure him, and every illness is cured by these two Chapters!"<sup>20</sup>

<sup>17</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 1

<sup>18</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 2 a

<sup>19</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 2 b

<sup>20</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 3

4- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ إِبْرَاهِيمَ السَّرَّاجِ عَنْ فَضَالَةَ وَ الْقَاسِمِ جَمِيعاً عَنْ أَبَانَ بْنِ عُمَانَ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ: إِذَا اشْتَكَى أَحَدُكُمْ شَيْئاً فَلْيَقُلْ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Ibrahim Al Sarraj, from Fazala and Al Qasim, altogether from Aban Bin Usman, from Al Sumali,

'From Abu Ja'far Al-Baqir<sup>-asws</sup> having said: 'Whenever one of you has a (health) complaint of anything, let him say,

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ وَ أَهْلِ بَيْتِهِ وَ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ.

'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Rasool-Allah<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and I seek Refuge with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power upon whatever He<sup>-azwj</sup> Desired, from evil of what I am feeling!''<sup>21</sup>

5- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ حَامِدٍ عَنْ حَلْفِ بْنِ حَمَّادٍ عَنْ خَالِدِ الْعَبْسِيِّ قَالَ: عَلَّمَنِي عَلِيُّ بْنُ مُوسَى ع هَذِهِ الْعُوذَةَ وَ قَالَ عَلِمَهَا إِخْوَانِكَ مِنَ الْمُؤْمِنِينَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Hamid, from Khalaf Bin Hammad, from Khalid al Aabsy who said,

'Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> taught me this amulet and said: 'Teach it to your brethren from the Momineen for it is for every pain, and it is:

فَإِنَّمَا لِكُلِّ أَلَمٍ وَ هِيَ أُعِيدُ نَفْسِي بِرَبِّ الْأَرْضِ وَ رَبِّ السَّمَاءِ أُعِيدُ نَفْسِي بِالَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أُعِيدُ نَفْسِي بِالَّذِي اسْمُهُ بَرَكَاتٌ وَ شِفَاءٌ.

'I seek Refuge for myself with Lord<sup>-azwj</sup> of the earth and Lord<sup>-azwj</sup> of the sky! I seek Refuge for myself with the One Who, with His<sup>-azwj</sup> Name, no illness can harm! I seek Refuge for myself with the One Whose Name is a Blessing and a Healing!''<sup>22</sup>

6- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ سَعْدِ الْمُرَبِّيِّ قَالَ: أَمَلَى عَلَيْنَا أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع الْعُوذَةَ الَّتِي تُسَمَّى الْجَامِعَةَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Ismail, from Muhammad Bin Khalid, from Sa'dan Bin Muslim, from sa'ad Al Muzanny who said,

'Abu Abdullah Al-Sadiq<sup>-asws</sup> dictated to us the amulet which is named as 'Al-Jamia' (the comprehensive): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطُّهْرِ الْمُطَهَّرِ الْمُقَدَّسِ السَّلَامِ الْمُؤْمِنِ الْمُهَيَّبِ الْمُبَارَكِ الَّذِي مَنْ سَأَلَكَ بِهِ أُعْطِيَتْهُ وَ مَنْ دَعَاكَ بِهِ أُجِبْتُهُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup> Who, with His<sup>-azwj</sup> Name, nothing harms neither in the earth nor in the sky! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by

<sup>21</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 4

<sup>22</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 5

Your<sup>-azwj</sup> Name, the Pure, Purifier, the Purified! The Holy, the Granter of Peace, the Granter of Security, the Dominant! The Blessed which one asks You<sup>-azwj</sup> with, You<sup>-azwj</sup> Give him, and one who supplicates to You<sup>-azwj</sup> with, You<sup>-azwj</sup> Answer him!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُعَافِيَنِي بِمَا أَجِدُ فِي سَمْعِي وَ بَصَرِي وَ فِي يَدِي وَ رِجْلِي وَ فِي شَعْرِي وَ بَشْرِي وَ فِي بَطْنِي إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Grant me well-being from what I am feeling in my hearing, and my sight, and in my hands and my left, and in my hair and my skin, and in my belly! You<sup>-azwj</sup> are Gentle to whatever You<sup>-azwj</sup> Desire, and You<sup>-azwj</sup> are Able upon all things!"<sup>23</sup>

7- طب، طب الأئمة عليهم السلام إسحاق بن حسان الغار عن الحسين بن محبوب عن جميل بن صالح عن دريج المحاربي قال: دخلت على أبي عبد الله وهو يعوذ ابناً له صغيراً وهو يقول بسم الله أعزمت عليك يا وجع و يا ريح كائناً ما كانت بالعزيمة التي عزم بها رسول الله ص و علي بن أبي طالب ع على جن وادي الصبرة فأجابوا و أطاعوا لما أجبته و أعطت و خرجت عن ابن فلان بن فلانة الساعة الساعة حتى قالها ثلاث مرات.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Is'haq Bin Hassan Al Aarif, from Al Husayn Bin Mahboun, from Jameel Bin Salih, from Zareeh Al Muharby who said,

'I entered to see Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was seeking Refuge for two young sons of his<sup>-asws</sup>, and he<sup>-asws</sup> was saying: 'In the Name of Allah<sup>-azwj</sup>! I determine upon you, O pain, and O wind, wherever you may be, with the determination which had been determined by Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> upon the Jinn of the valley of Al-Sabrah, so they answered and obeyed, so you answer and obey and exit from so and so, son of so and so, now, now!' – until he<sup>-asws</sup> said it three times"<sup>24</sup>.

8- طب، طب الأئمة عليهم السلام الحسن بن الحسين الدامغاني عن الحسن بن علي بن فضال عن إبراهيم بن أبي البلاد يرفعه إلى موسى بن جعفر الكاظم ع قال: شكنا إليه عاملاً المدينة تواتر الوجع على ابنه قال ثكثب له هذه العوذة في رقبتي و نصبر في قصبه فضة و ثعلق على الصبي يدفع الله عنه بما حله عليه

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Al-Hassan Bin Al Husayn al Damagany, from Al-Hassan Bin Ali Bin Fazzal, from Ibrahim Bin Abu Al Bilad,

Raising it to Musa<sup>-asws</sup> Bin Ja'far Al-Kazim<sup>-asws</sup> having said: 'A worker of Al-Medina complained to him<sup>-asws</sup> of continuous pain upon his son. He<sup>-asws</sup> said: 'Write this amulet for him in a paper and make it to be in a silver container and hang it upon the child, Allah<sup>-azwj</sup> will Repel every ailment from him, with it: -

بِسْمِ اللَّهِ أَعُوذُ بِوَجْهِكَ الْعَظِيمِ وَ عِزَّتِكَ الَّتِي لَا تُرَامُ وَ قُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ مَا أَخَافُ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ الْأَوْجَاعِ كُلِّهَا وَ مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ وَ مِنْ كُلِّ سُوءٍ أَوْ وَجَعٍ أَوْ مَرَضٍ أَوْ بَلَاءٍ أَوْ بَلِيَّةٍ أَوْ بِمَا عَلِمَ اللَّهُ أَنَّهُ خَلَقَنِي لَهُ وَ لَمْ أَعْلَمْهُ مِنْ نَفْسِي

'In the Name of Allah<sup>-azwj</sup>! I seek Refuge with Your<sup>-azwj</sup> Face the Magnificent, and Your<sup>-azwj</sup> Might which cannot be breached, and Your<sup>-azwj</sup> Power which cannot be prevented by

<sup>23</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 6

<sup>24</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 7

anything, from evil of what I fear during the night and the day, and from evil of the pains, all of them, and from evil of the world and the Hereafter, and from every sickness, or pain, or worry, or illness, or affliction, or disaster, or from what Allah<sup>-azwj</sup> has Taught He<sup>-azwj</sup> has Created me for it and I did not know from myself!

وَأَعِدُّنِي يَا رَبِّ مِنْ شَرِّ ذَلِكَ كُلِّهِ فِي لَيْلِي حَتَّى أَصْبِحَ وَ فِي نَهَارِي حَتَّى أَمْسِيَ وَ بِكَلِمَاتِ اللَّهِ التَّائِمَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَرْجِعُ فِيهَا وَ مَا يَلِجُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And O Lord<sup>-azwj</sup>, Shelter me from evil of that, all of it, during my night until morning, and during my day until evening, and by the complete Phrases of Allah<sup>-azwj</sup> which cannot be surpassed, neither by a righteous nor an immoral, and from evil of what descends from the sky and what ascends into it, and what permeates into the earth and what comes out from it, and greetings be upon the Messengers<sup>-asws</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!

أَسْأَلُكَ يَا رَبِّ بِمَا سَأَلَكَ بِهِ مُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

I ask You<sup>-azwj</sup> O Lord<sup>-azwj</sup>, with what had been asked by Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household! Allah<sup>-azwj</sup> Suffices me. There is no God except He<sup>-azwj</sup>! Upon Him<sup>-azwj</sup> I have relied and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne!

اِحْتَمِمْ عَلَيَّ ذَلِكَ مِنْكَ يَا رَبُّ يَا رَجِيمٍ بِاسْمِكَ اللَّهُمَّ الْوَاحِدِ الْأَحَدِ الصَّمَدِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اذْفَعْ عَنِّي سُوءَ مَا أَجِدُ بِقُدْرَتِكَ.

Seal that upon me, from You<sup>-azwj</sup>, O Righteous, O Merciful, by Your<sup>-azwj</sup> Name O Allah<sup>-azwj</sup>, the One, the First, the Solid! May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Repel by Your<sup>-azwj</sup> Power, evil of what I am feeling!"<sup>25</sup>

9- طب، طب الأئمة عليهم السلام حكيم بن محمد بن مسلم عن الحسن بن علي بن يقطين عن يونس عن ابن سنان عن حفص بن عبد الحميد عن محمد بن مسلم عن أبي جعفر محمد بن علي ع أنه اشتكى بغض وُلده فدنا منه فقبله ثم قال له يا بُني كيف تجدك

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Hakeem Bin Muhammad Bin Muslim, from Al-Hassan Bin Ali Bin Yaqteen, from Yunus, from Ibn Sinan, from Hafs Bin Abdul Hameed, from Muhammad Bin Muslim,

'From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, one of his<sup>-asws</sup> sons had a (health) complain. He<sup>-asws</sup> went near him. He<sup>-asws</sup> kissed him then said to him: 'O my<sup>-asws</sup> son! How are you feeling?'

قَالَ أَجِدُنِي وَجَعاً

He said, 'I am feeling pain'.

قَالَ قُلْ إِذَا صَلَّيْتَ الظُّهْرَ

<sup>25</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 8

He<sup>-asws</sup> said: ‘When you have prayed Al-Zohr Salat, say,

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ فَإِنَّهُ لَا يَقُولُهَا مَكْرُوبٌ إِلَّا قَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى لَبَّيْكَ عَبْدِي مَا حَاجُكَ.

‘O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>’, ten times, for no distressed one would say it except the Lord<sup>-azwj</sup> Blessed and Exalted Says: “Here I<sup>-azwj</sup> am, My<sup>-azwj</sup> servant! What is your need?”<sup>26</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: دُعَاءُ الْمَكْرُوبِ فِي اللَّيْلِ يَا مُنْزِلَ الشِّفَاءِ بِاللَّيْلِ وَ النَّهَارِ وَ مُذْهِبَ الدَّاءِ بِاللَّيْلِ وَ النَّهَارِ أَنْزِلْ عَلَيَّ مِنْ شِفَائِكَ شِفَاءً لِكُلِّ مَا فِي مِنَ الدَّاءِ.

And from Abu Abdullah<sup>-asws</sup> having said: ‘A supplication of the distressed during the night – ‘O Descended of the healing at night and day, and Remover of the illness at night and day! Send down upon me from Your<sup>-azwj</sup> Healing, a healing for all what illnesses there are with me!’<sup>27</sup>

10- طب، طب، طب الأئمة عليهم السلام القاسم بن بھرام عن محمد بن عيسى عن أبي إسحاق عن الحسين بن الحسن الخراساني وكان من الأختيار قال: حضرت أبا عبد الله الصادق ع مع جماعة من إخواني من الحجج أيام أبي الدوانيقي فسئل عن دعاء المكروب فقال دعاء المكروب إذا صلى صلاة الليل يضع يده على موضع سجوده و ليؤمن

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Al Qasim Bin Bahram, from Muhammad Bin Isa, from Abu Is’haq, from Al Husayn Bin Al-Hassan Al Khurasany, and he was from the good ones. He said,

‘I presented to Abu Abdullah Al-Sadiq<sup>-asws</sup>, with a group of my brethren from the Pilgrims during the days (rule) of Abu Al-Dawaneeq. He<sup>-asws</sup> was asked about a supplication of the distressed. He<sup>-asws</sup> said: ‘Supplication of the distressed is when he has prayed the night Salat, he should place his hand upon the place of his Sajdah, and let him say: -

بِسْمِ اللَّهِ بِسْمِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ إِمَامٌ اللَّهُ فِي أَرْضِهِ عَلَى جَمِيعِ عِبَادِهِ اشْفِنِي يَا شَافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سُمْماً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ

‘In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! Ali<sup>-asws</sup> is Imam<sup>-asws</sup> of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth upon entirety of His<sup>-azwj</sup> servants! Heal me, O Healer! There is no healing except Your<sup>-azwj</sup> Healing, such a healing not leaving behind any sickness from every disease and ailment!’

قَالَ الْخُرَاسَانِيُّ لَا أَذْرِي أَنَّهُ قَالَ يَقُولُهَا ثَلَاثَ مَرَّاتٍ أَوْ سَبْعَ مَرَّاتٍ.

Al-Khurasani said, ‘I don’t know whether he<sup>-asws</sup> said he should say it three times or seven times’.<sup>28</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: دُعَاءُ الْمَكْرُوبِ الْمَلْهُوفِ وَ مَنْ قَدْ أَعْيَبَتْهُ الْحَيْلَةُ وَ أَصَابَتْهُ بَلِيَّةٌ

And from him<sup>-asws</sup> having said: ‘Supplication of the distressed, the sorrowful, and one whom the means have exhausted and the afflictions have hit him: -

<sup>26</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 9 a

<sup>27</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 9 b

<sup>28</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 10 a

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ يَقُولُهَا لَيْلَةَ الْجُمُعَةِ إِذَا فَرَعَ مِنَ الصَّلَاةِ الْمَكْتُوبَةِ مِنَ الْعِشَاءِ الْآخِرَةِ

**‘There is no god except You! Glorious are You, I was of the unjust ones!’ [21:87]**, saying it on the night of Friday when he is free from the obligatory Salat of the last Isha’.

وَقَالَ أَخَذْتُهُ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ ع قَالَ أَخَذْتُهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ذِي النُّعَيْنَاتِ قَالَ أَخَذَهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ أَخَذَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَخَذَهُ عَنْ رَسُولِ اللَّهِ ص أَخَذَهُ عَنْ جَبْرِئِيلَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَخَذَهُ جَبْرِئِيلُ عَنِ اللَّهِ عَزَّ وَجَلَّ.

And he (Al-Sadiq<sup>-asws</sup>) said, ‘I<sup>-asws</sup> took it from Abu Ja’far Muhammad Al-Baqir<sup>-asws</sup>’. He<sup>-asws</sup> said, ‘I<sup>-asws</sup> took it from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> with the calluses’. He<sup>-asws</sup> said, ‘I<sup>-asws</sup> took it from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> took it from Amir Al Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>! (He<sup>-asws</sup> said): ‘I<sup>-asws</sup> took it from Rasool-Allah<sup>-saww</sup>!’ He<sup>-saww</sup> said: ‘I<sup>-saww</sup> took it from Jibraeel<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all. Jibraeel<sup>-as</sup> took it from Allah<sup>-azwj</sup> Mighty and Majestic’’.<sup>29</sup>

11- طب، طب الأئمة عليهم السلام علي بن مهران بن الوليد العسكري عن محمد بن سالم عن الأرقط وهو ابن أخت أبي عبد الله الصادق ع قال: مَرَضْتُ مَرَضًا شَدِيدًا وَ أَرْسَلْتُ أُمِّي إِلَى خَالِي فَجَاءَ وَ أُمِّي خَارِجَةٌ فِي بَابِ الْبَيْتِ وَ هِيَ أُمُّ سَلْمَةَ بِنْتُ مُحَمَّدِ بْنِ عَلِيٍّ وَ هِيَ تَقُولُ وَ شَبَابَاهُ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – Ali Bin Mihran Bin Al Waleed Al Askari, from Muhammad Bin Salim,

‘From Al-Arqat, and he is a son of a sister of Abu Abdullah Al-Sadiq<sup>-asws</sup>. He said, ‘I was sick with severe sickness and my mother sent a message to my maternal uncle (Al-Sadiq<sup>-asws</sup>). He<sup>-asws</sup> came and my mother was outside in the door of the house, and she is Umm Salama daughter of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and she was saying, ‘Oh his youth!’

فَرَأَاهَا خَالِي فَقَالَ ضَمِّي عَلَيْكَ ثِيَابَكَ ثُمَّ ارْقِي فَوْقَ الْبَيْتِ ثُمَّ اكشِيفِي قِنَاعَكَ حَتَّى تُرَبِّزِي شَعْرَكَ إِلَى السَّمَاءِ ثُمَّ قُولِي رَبِّ أَنْتَ أَعْطَيْتَنِيهِ وَ أَنْتَ وَهَبْتَهُ لِي اللَّهُمَّ فَاجْعَلْ هَيْبَتَكَ الْيَوْمَ جَدِيدَةً إِنَّكَ قَادِرٌ مُقْتَدِرٌ

My maternal uncle (Al-Sadiq<sup>-asws</sup>) saw her. He<sup>-asws</sup> said: ‘Wrap your clothes upon you then ascend above the house, then uncover your veil until your hair protrudes towards the sky, then say, ‘Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have Given him to me, and You<sup>-azwj</sup> have Gifted him to me! O Allah<sup>-azwj</sup>! Make Your<sup>-azwj</sup> Gift to be renewed today, You<sup>-azwj</sup> are Able, Powerful!’

ثُمَّ اسْجُدِي فَإِنَّكَ لَا تَرْفَعِينَ رَأْسَكَ حَتَّى يَبْرَأَ ابْنُكَ فَسَمِعَتْ ذَلِكَ وَ فَعَلَتْهُ

Then perform Sajdah, for you will not raise your head until your son would have been cured!’

She heard that and did it.

قَالَ فَفَعَلْتُ مِنْ سَاعَتِي فَخَرَجْتُ مَعَ خَالِي إِلَى الْمَسْجِدِ.

<sup>29</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 10 b

He said, 'I stood up from immediately and went out with my maternal uncle (Al-Sadiq<sup>asws</sup>) to the Masjid".<sup>30</sup>

12- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ بَكْرِ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ أَوْصَى أَصْحَابَهُ وَ أَوْلِيَاءَهُ مَنْ كَانَ بِهِ عِلَّةٌ فَلْيَأْخُذْ قُلَّةً جَدِيدَةً وَ لِيَجْعَلَنَّ فِيهَا الْمَاءَ وَ لِيَسْتَقِيَ [لِيَسْتَقِيَ] الْمَاءَ بِنَفْسِهِ وَ لِيَقْرَأَ عَلَى الْمَاءِ سُورَةَ إِنَّا أَنْزَلْنَاهُ عَلَى النَّبِيِّ ثَلَاثِينَ مَرَّةً ثُمَّ لِيَشْرَبْ مِنْ ذَلِكَ الْمَاءِ وَ لِيَتَوَضَّأَ وَ لِيَمْسُخْ بِهِ وَ كُلَّمَا نَقَصَ زَادَ فِيهِ فَإِنَّهُ لَا يَظْهَرُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ إِلَّا يُعَافِيهِ اللَّهُ تَعَالَى مِنْ ذَلِكَ الدَّاءِ.

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greeting be upon them<sup>asws</sup> – Muhammad Bin Abdullah Bin Zayd, from Muhammad Bin Bakr Al Azdy,

'From Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> advised his<sup>asws</sup> companions and his<sup>asws</sup> friends, one who had an illness with him: 'Let him take a new jar and let make the water to be in it, and let him drink the water by himself, and let him read upon the water, Surah Al Qadr thirty times based upon the Revelation. Then let him drink from that water and perform ablution and wipe with it (upon himself), and every times it reduces, he can add into it, for three days will not appear except Allah<sup>azwj</sup> would Cure him from that illness".<sup>31</sup>

13- طب، طب الأئمة عليهم السلام عَبْدُ الْوَهَّابِ بْنِ مُحَمَّدِ الْمُقْرِيِّ عَنْ أَبِي زَكَرِيَّا يَحْيَى بْنِ أَبِي زَكَرِيَّا عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ شَرِيفِ بْنِ سَابِقِ التَّفْلَيْسِيِّ عَنِ الْفَضْلِ بْنِ أَبِي فُرَّةَ

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greeting be upon them<sup>asws</sup> – Abdul Wahab Bin Muhammad Al Muqry, from Abu Zakariya Yahya Bin Abu Zakariya, from Abdullah Bin Al Qasim, from Shareef Bin Sabiq Al Taflisy, from Al Fazl Bin Abu Qurrah,

عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: هَذِهِ عُوْدَةٌ لِمَنْ ابْتُلِيَ بِبَلَاءٍ مِنْ هَذِهِ الْبَلَاءِ الْفَادِحَةِ مِثْلِ الْأَكِيلَةِ وَ غَيْرِهَا تَضَعُ يَدَكَ عَلَى رَأْسِ صَاحِبِ الْبَلَاءِ ثُمَّ تَقُولُ

'From Abu Abdullah Al-Sadiq<sup>asws</sup> having said: 'This is an amulet for the one who is afflicted with an affliction from these heavy afflictions, like 'Al Akila' (corrosion of the limbs), and others. You should place your hand upon the head of the afflicted companions, then you should say: -

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ إِبْرَاهِيمُ خَلِيلُ اللَّهِ وَ مُوسَى كَلِيمُ اللَّهِ نُوحٌ نَجِيُّ اللَّهِ عِيسَى رُوحُ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ

'In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>, and from Allah<sup>azwj</sup>, and to Allah<sup>azwj</sup>, and whatever Allah<sup>azwj</sup> Desires, and there is neither might nor strength except with Allah<sup>azwj</sup>! Ibrahim<sup>as</sup> friend of Allah<sup>azwj</sup>, and Musa<sup>as</sup> converser with Allah<sup>azwj</sup>, Noah<sup>as</sup> saved by Allah<sup>saww</sup>, Isa<sup>as</sup> Spirit of Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. May the Salawaat of Allah<sup>azwj</sup> be upon them<sup>as</sup> all!

مِنْ كُلِّ بَلَاءٍ فَادِحٍ وَ أَمْرٍ فَاجِعٍ وَ كُلِّ رِيحٍ وَ أَرْوَاحٍ وَ أَوْجَاعٍ فَسِمَ مِنَ اللَّهِ وَ عَزَائِمٍ مِنْهُ لِغُلَّانٍ مِنْ فُلَانَةَ لَا يَشْرَبُهُ الْأَكِيلَةُ وَ غَيْرَهُ وَ أُعِيدُهُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي سَأَلَ بِهَا آدَمُ ع رَبَّهُ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

<sup>30</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 11

<sup>31</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 12

(I seek Refuge) from every heavy illness, and heavy matter, and every wind from the winds and pains Apportioned from Allah<sup>-azwj</sup> and Determine from Him<sup>-azwj</sup>, for so and so son of so and so, 'Al Akila' and other should not come near him; and I seek Refuge with the complete Phrases of Allah<sup>-azwj</sup> Adam<sup>-as</sup> had asked his<sup>-as</sup> Lord<sup>-azwj</sup> with, so He<sup>-azwj</sup> Turned to him<sup>-as</sup>, surely He<sup>-azwj</sup> is the Oft-Turning, the Merciful!

أَلَا إِنَّمَا حِزْرٌ أُبْتُهَا الْأَوْجَاعُ وَالْأَرْوَاحُ لِصَاحِبِهِ بِإِذْنِ اللَّهِ بِعَوْنِ اللَّهِ بِعُدْرَةِ اللَّهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Indeed! It is a protection, O you pains and the winds, for its companion (afflicted), by the Permission of Allah<sup>-azwj</sup>, by the Assistance of Allah<sup>-azwj</sup>, by the Power of Allah<sup>-azwj</sup>! Indeed, for Him<sup>-azwj</sup> is the creation and the Command, Blessed is Lord<sup>-azwj</sup> of the worlds!

ثُمَّ تَقْرَأُ أُمَّ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ عَشْرَ آيَاتٍ مِنْ سُورَةِ يَسَ وَ تَسْأَلُهُ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الشِّفَاءَ فَإِنَّهُ يُبْرِئُ مِنْ كُلِّ دَاءٍ بِإِذْنِ اللَّهِ تَعَالَى.

Then you should read Surah Al Fatiha, and Ayat Al Kursi, and ten Verses from Surah Yaseen, and ask Him<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, for the healing, for he will be cured from every illness by the Permission of Allah<sup>-azwj</sup> the Exalted".<sup>32</sup>

14- شي، تفسير العياشي عن التوفلي عن السكوني عن جعفر بن محمد عن أبيه ع قال: قال النبي ص و قد فقد رجلاً فقال ما أبطأ بك عنا فقال السقم و العيال

Tafseer Al Ayyashi, from Al Nowfali, from Al Sakuni,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said, and he<sup>-saww</sup> had missed a man, so he<sup>-saww</sup> said: 'What delayed you from us?'

He said, 'The sickness and the dependants!'

فَقَالَ أَلَا أَعْلَمُكَ بِكَلِمَاتٍ تَدْعُو بِهِنَّ يُدْهِبُ اللَّهُ عَنْكَ السُّقْمَ وَ يَنْفِي عَنْكَ الْفَقْرَ تَقُولُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَثِيرَةٌ تَكْبِيرًا.

He<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> teach you phrases you can supplicate with these, Allah<sup>-azwj</sup> will remove from you the sickness and negate the poverty from you? You should say: 'There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! I have relied upon the Living Who does not die. ***The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations*** [17:111]"<sup>33</sup>

جا، المجالس للمفيد المرائي عن الحسن بن علي البرقي عن جعفر بن مروان عن أبيه عن أحمد بن عيسى عن الصادق عن أبيه ع: مثله و فيه فقال السقم و الفقر و ليس فيه العلي العظيم.

<sup>32</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 13

<sup>33</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 14 a

(The book) 'Al Majaalis' of Al Mufeed – Al Maraghy, from Al-Hassan Bin Ali Al Barqy, from Ja'far Bin Marwan, from his father, from Ahmad Bin Isa,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, similar to it, and in it he<sup>-saww</sup> said: 'The sicknesses and the poverty', and there isn't in it, 'The Exalted, the Magnificent!'<sup>34</sup>

15- مكا، مكارم الأخلاق التَّهْلِيلُ مِنَ الْقُرْآنِ يُسْتَشْفَى بِهِ مِنْ سَائِرِ الْأَمْرَاضِ

(The book) 'Makarim' Al Akhlaq' –

'Approval from the Quran to seek healing with from all the illnesses: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ إِلَى قَوْلِهِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

**'In the Name of Allah the Beneficent, the Merciful [1:1] There is no god except Him; He is the Beneficent, the Merciful [2:163] Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; - up to His<sup>-azwj</sup> Words: and He is the Exalted, the Magnificent [2:255].**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْم اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ إِلَى قَوْلِهِ سَرِيعَ الْحِسَابِ

**In the Name of Allah the Beneficent, the Merciful [1:1] Alif Lam Meem [2:1] There is no god except Him; He is the Beneficent, the Merciful [2:163] Allah, there is no god except He, the Living, the Eternal [2:255] He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6] Allah Testifies that there is no god except Him, [3:18] – up to His<sup>-azwj</sup> Words: Quick of the Reckoning [3:19].**

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

**And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same); Allah was always a Reckoner of all things [4:86] Allah, there is no god but He - He will Gather you to the Day of Judgement, there is no doubt in it; and who is truer in narration than Allah? [4:87].**

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ اتَّبِعْ مَا أَوْحَى إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

**That is Allah, your Lord. There is no god but He, the Creator of all things, therefore worship Him, and He is the Disposer of all things [6:102] Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the associators [6:106].**

<sup>34</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 14 b

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَ يُمِيتُ فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَ كَلِمَاتِهِ وَ اتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

**Say: ‘O you people! I am a Rasool of Allah to you all, Who for Him is the Kingdom of the skies and the earth. There is no god except Him, He Causes to live and die. Therefore believe in Allah and His Rasool, the prophet, the Ummy (From Makkah) who believes in Allah and His Words, and follow him, so you may be rightly Guided’ [7:158].**

وَ مَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ فَإِن تَوَلَّوْا فَعَلَى اللَّهِ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**and they were not Comanded except for worshipping One God. There is no god except Him. Glorious is He from what they are associating [9:31] But if they turn back, say: ‘Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129].**

حَتَّى إِذَا أَذْرَقَهُ الْعُرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ

**until when the drowning faced him, he said, ‘I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters’ [10:90].**

فَلِمَ تَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَ أَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

**But if they are not responding to you then know, rather it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting?’ [11:14].**

قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ مَتَابِ

**Say: ‘He is my Lord! There is no god except Him. Upon Him I rely and to Him is the return’ [13:30].**

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

**He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2].**

وَ إِن جَهَرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

**And if you are loud with the speech, so He Knows the secret and the concealed (matters) [20:7] Allah, there is no god except Him. For Him are the most Beautiful Names [20:8].**

إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى وَ أَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَ أَقِمِ الصَّلَاةَ لِذِكْرِي

**You are in the Holy valley of Tuwa! [20:12] And I have Chosen you, so listen intently to what is Revealed [20:13] I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14].**

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا يُخْزِي كُلُّ نَفْسٍ بِمَا تَسْعَىٰ إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا

**Surely the Hour is coming. I Plan to Conceal it in order to Recompense every soul with what it strives for [20:15] But rather, your God is Allah, Who, there is no god except Him He; He Embraces all things in (His) Knowledge [20:98].**

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

**And We did not Send before you any Rasool except We Revealed unto him that: "There is no god except Me, therefore worship Me!" [21:25].**

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

**And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: "There is no god except Allah! Glorious are You, I was of the unjust ones!" [21:87].**

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

**Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116].**

وَيَعْلَمُ مَا تُخْفُونَ وَ مَا تُعْلِنُونَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**Allah, there is no god except Him. He is Lord of the Magnificent Throne [27:26].**

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

**And He is Allah. There is no god except Him. For Him is the Praise in the first (life) and the Hereafter, and for Him is the Decision, and to Him you shall be returning [28:70].**

يَا أَيُّهَا النَّاسُ ادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

**O you people! Recall the Favour of Allah upon you. Is there a Creator other than Allah who Sustains you from the sky and the earth? There is no god except He, then why are you being deluded? [35:3].**

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَ يَقُولُونَ إِنَّا لَنَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ بَلْ جَاءَ بِالْحَقِّ وَ صَدَقَ الْمُرْسَلِينَ

**Surely, like that do We Deal with the Criminals [37:34] They, when it was said to them, 'There is no god except Allah', were being arrogant [37:35] And they were saying, 'Should we leave our gods for an insane poet?' [37:36] But, he came with the Truth and ratified the (former) Rasools [37:37].**

غَافِرِ الذَّنْبِ وَ قَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهِي الْمَصِيرُ ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**Forgiver of the sins, and Acceptor of the repentance, Severe of the Punishment with Long Reach. There is no god but He. To Him is the journey [40:3] That is Allah, your Lord, the Creator of all things. There is no god except Him, so why are you deluded? [40:62] He is the Living. There is no god except Him, therefore supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65].**

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

**Lord of the skies and the earth and what is between them, if you were certain [44:7] There is no god except Him. He Revives and Causes to die. Your Lord, and Lord of your fathers, the former ones [44:8].**

فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ فَاَعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذَنبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمُتَوَكِّلِكُمْ

**so how would it be for them when their Zikr comes to them? [47:18] So know that there is no god except Allah, and seek Forgiveness for your sin and for the believing men and the believing women; and Allah Knows the place of your returning and the place of your abiding [47:19].**

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ إِلَى آخِرِ السُّورَةِ

**Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21] – up to end of the Chapter.**

فَأَيُّهَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

**upon Our Rasool is only the clear delivery (of the Message) [64:12] Allah, there is no god but He; and let the Momineen rely upon Allah [64:13].**

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا.

**Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9]**.<sup>35</sup> (Don't know what to make of this, Hadeeth or not? Who is it from?)

16- مكا، مكارم الأخلاق للشفاء من كلِّ داءٍ روي عن رسول الله ص أنه قال: عَلَّمَنِي جِبْرَائِيلُ دَوَاءً لَا يَحْتَاجُ مَعَهُ إِلَى دَوَاءٍ

(The book) 'Makarim Al Akhlaq' –

Do the healing from every illness, reported from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> taught me<sup>-saww</sup> a cure, there is no need for medication with it!'

فَقِيلَ يَا رَسُولَ اللَّهِ مَا ذَلِكَ الدَّوَاءُ

<sup>35</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 15

It was said, 'O Rasool-Allah<sup>-saww</sup>! What is that cure?'

قَالَ يُؤْخَذُ مَاءُ الْمَطَرِ قَبْلَ أَنْ يَنْزِلَ إِلَى الْأَرْضِ ثُمَّ يُجْعَلُ فِي إِنَاءٍ نَظِيفٍ وَيَقْرَأُ عَلَيْهِ الْحَمْدُ لِلَّهِ إِلَى آخِرِهَا سَبْعِينَ مَرَّةً ثُمَّ يَشْرَبُ مِنْهُ قَدْحًا بِالْعَدَاةِ وَ قَدْحًا بِالْعَشِيِّ

He<sup>-saww</sup> said: 'He should take rain water before it descends to the ground, then make it to be in a clean container and recited Surah Al Fatiha upon it seventy times, then he should drink from it a cup in the morning, and a cup in the evening'.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَجْمَعِينَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَيَنْزِعَنَّ اللَّهُ ذَلِكَ الدَّاءَ مِنْ بَدَنِهِ وَ عِظَامِهِ وَ مَخِخَتِهِ [مُحْتَجِّهِ] وَ عُرُوقِهِ

Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> entirety Progeny<sup>-asws</sup>, said: 'By the One Who Sent me<sup>-saww</sup> with the truth! Allah<sup>-azwj</sup> will Snatch that illness from his body, and his bones, and his brain, and his veins!

وَ مِثْلُهُ يُؤْخَذُ سَبْعُ حَبَّاتِ شُونِيزٍ وَ سَبْعُ حَبَّاتِ عَدَسٍ وَ شَيْءٌ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع وَ سَبْعُ قَطْرَاتِ عَسَلٍ وَ يُجْعَلُ فِي مَاءٍ أَوْ دُهْنٍ وَ يَقْرَأُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ

And similar to it, he should take seven seeds of fennel (black seed), and seven seeds of lentil, and something from the clay of the grave of Al-Husayn<sup>-asws</sup>, and seven drops of honey, and make it to be in water, or oil, and he should read upon it Surah Al Fatiha, and Al Mawazateyn, and Surah Al Tawheed, and Ayat Al Kursi!

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْوَالِحِينَ وَ أَوَّلَ الْحَدِيدِ إِلَى قَوْلِهِ تُرْجَعُ الْأُمُورُ وَ آخِرَ الْحَشْرِ.

**Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies [2:255], etc, and beginning of Surah Al Hadeeth up to His<sup>-azwj</sup> Words: **Return (all) the matters [57:5]**, and the end of Surah Al Hashr".<sup>36</sup>**

قَالَ أَبُو جَعْفَرٍ ع قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

Abu Ja'far<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Said: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]**; and Allah<sup>-azwj</sup> Mighty and Majestic Said: **There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69]**'.

وَ قَالَ النَّبِيُّ ص الْحَبَّةُ السُّودَاءُ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَ تَحْتِ نَعْلٍ يَقُولُ يَطْهَرُ الْكُوفَةَ قَبْرٌ لَا يَلُودُ بِهِ دُوٌّ غَاهَةٌ إِلَّا شَفَاهُ اللَّهُ تَعَالَى.

<sup>36</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 a

And the Prophet<sup>-saww</sup> said: ‘The black seed is a healing from every illness except the death, and we are saying, at the back of Al-Kufa there is a grave, not one with a disability seek Refuge except Allah<sup>-azwj</sup> the Exalted Heals him’.

دُعَاءُ الْمَرِيضِ لِنَفْسِهِ: يُسْتَحَبُّ لِلْمَرِيضِ أَنْ يَقُولَهُ وَ يُكْرَهُ لَا إِلَهَ إِلَّا اللَّهُ الْخَبِيْثُ وَ يُمِيْتُ وَ هُوَ حَيٌّ لَا يَمُوتُ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ وَ الْبَلَادِ وَ الْحَمْدُ لِلَّهِ  
حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ عَلَى كُلِّ حَالٍ وَ اللَّهُ أَكْبَرُ كَبِيرًا كَبِيرًا رَبَّنَا وَ جَلَالُهُ وَ قُدْرَتُهُ بِكُلِّ مَكَانٍ

A supplication of the sick for himself, ‘It is recommended for the sick that he should say it and repeat it, ‘There is no god except Allah<sup>-azwj</sup>! He<sup>-azwj</sup> Causes to live and Causes to die, and He<sup>-azwj</sup> is Living and does not die! Glory be to Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the servants and the city, and the Praise be to Allah<sup>-azwj</sup>, abundant Praise, goodly, Blessings in it, upon all situations, and Allah<sup>-azwj</sup> is Great! Greatness is Robe of our Lord<sup>-azwj</sup>, and His<sup>-azwj</sup> Majesty, and His<sup>-azwj</sup> Power in every place!

اللَّهُمَّ إِنْ كُنْتَ أَمْرَضْتَنِي لِقُبْضِ رُوحِي فِي مَرَضِي هَذَا فَاجْعَلْ رُوحِي فِي أَرْوَاحِ مَنْ سَبَقَتْ لَهُمْ مِنْكَ الْحُسْنَى وَ بَاعِدْنِي مِنَ النَّارِ كَمَا بَاعَدْتَ أَوْلِيَاءَكَ الَّذِينَ سَبَقَتْ لَهُمْ مِنْكَ الْحُسْنَى.

O Allah<sup>-azwj</sup>! If You<sup>-azwj</sup> have Made me sick in order to Recall my soul during my illness, then Make my soul to be among souls of the ones the goodness has preceded for them from You<sup>-azwj</sup>, and Distance me from the Hellfire just as You<sup>-azwj</sup> had Distanced those the goodness had preceded for them from You<sup>-azwj</sup>!<sup>37</sup>

دُعَاءٌ يُدْعَى بِهِ لِلْمَرِيضِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَضَعُ يَدَكَ عَلَى رَأْسِ الْمَرِيضِ ثُمَّ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ مُوسَى نَجِيِّ اللَّهِ عِيسَى رُوحِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص مِنَ الْأَرْوَاحِ وَ الْأَوْجَاعِ

A supplication supplicated with for the sick, from Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: ‘You should place your hand upon the head of the sick one, then say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and from Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and whatever Allah<sup>-azwj</sup> Desires, and there is neither might nor strength except with Allah<sup>-azwj</sup>! Ibrahim<sup>-azwj</sup> friend of Allah<sup>-azwj</sup>, Musa<sup>-as</sup> Saved by Allah<sup>-azwj</sup>, Isa<sup>-as</sup> Spirit of Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> from the spirits and the pains!

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَزَائِمِ مِنَ اللَّهِ الْفُلَانِ بْنِ فُلَانَةَ لَا يَقْرَأُهُ إِلَّا كَلُّ مُسْلِمٍ وَ أُعِيدُهُ بِكَلِمَاتِ اللَّهِ النَّامَاتِ كُلِّهَا الَّتِي سَأَلَ بِهَا آدَمُ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ إِلَّا أَنْتَ جَزَيْتَ أَيْتُهَا الْأَرْوَاحُ وَ الْأَوْجَاعُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and Determinations from Allah<sup>-azwj</sup>, for so and so, son of so and so! No one should come near him except every Muslim! And I seek Refuge with the complete Phrases of Allah<sup>-azwj</sup>, all of them which Adam<sup>-as</sup> has asked his<sup>-as</sup> Lord<sup>-azwj</sup> with, so He<sup>-azwj</sup> Turned to him<sup>-as</sup>, surely He<sup>-azwj</sup> is the Oft-Turning, the Merciful, until O you spirits and the pains are removed, by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic!

لَا إِلَهَ إِلَّا اللَّهُ أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

<sup>37</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 b

There is no god except Allah<sup>-azwj</sup>! Indeed, for Him<sup>-azwj</sup> is the creation and the Command! Blessed is Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!’

ثُمَّ تَقْرَأُ آيَةَ الْكُرْسِيِّ وَ أُمَّ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ عَشْرَ آيَاتٍ مِنْ يَسُّ ثُمَّ تَقُولُ اللَّهُمَّ اشْفِهِ بِشِفَائِكَ وَ دَاوِهِ بِدَوَائِكَ وَ عَافِهِ مِنْ بَلَائِكَ

Then you should recite Ayat Al Kursi, and Mother of the Book (Surah Al Fatiha), and Al Mawazateyn, and Surah Al Tawheed, and ten Verses from (Surah) Yaseen, then you should say, ‘O Allah<sup>-azwj</sup>! Heal him with Your<sup>-azwj</sup> Healing, and Medicate him with Your<sup>-azwj</sup> Medication, and Grant him well-being from Your<sup>-azwj</sup> affliction!’

وَ تَسْأَلُهُ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ.

And you should ask Him<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon them<sup>-asws</sup> all!’<sup>38</sup>

دُعَاءُ إِذَا مَرَضَ وَلَدُهُ الْحُسَيْنُ بْنُ نَعِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اشْتَكَى بَعْضُ وُلْدِهِ فَقَالَ لَهُ يَا نَبِيَّ قُلِ اللَّهُمَّ اشْفِنِي بِشِفَائِكَ وَ دَاوِنِي بِدَوَائِكَ وَ عَافِنِي مِنْ بَلَائِكَ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ.

A supplication when his<sup>-asws</sup> son was ill – Al-Husayn Bin Nueym, from Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘One of his<sup>-asws</sup> sons had a (health) complaint. He<sup>-asws</sup> said to him: ‘O my<sup>-asws</sup> son! Say, ‘O Allah<sup>-azwj</sup>! Heal me by Your<sup>-azwj</sup> Healing and Medicate me with Your<sup>-azwj</sup> medication, and Grant me well-being from Your<sup>-azwj</sup> afflictions, for I am Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> two servants!’<sup>39</sup>

دُعَاءُ لِعَبْرِهِ عَنِ النَّبِيِّ ص عَلَّمَهُ بَعْضُ أَصْحَابِهِ مِنْ وَجَعٍ قَالَ اجْعَلْ يَدَكَ الْيُمْنَى عَلَيْهِ فَقُلْ بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ.

A supplication for others, from the Prophet<sup>-saww</sup> having taught it to one of his<sup>-saww</sup> companions for pain. He<sup>-saww</sup> said: ‘Make your right hand upon it and say, ‘In the Name of Allah<sup>-azwj</sup>! I seek refuge with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power from evil of what I find’.<sup>40</sup>

وَ عَنْهُ ص قَالَ: مَنْ عَادَ مَرِيضًا فَلْيَقُلْ اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكِ لَكَ عَدُوًّا وَ يَمْشِي لَكَ إِلَى الصَّلَاةِ.

And from him<sup>-saww</sup> having said: ‘One who consoles a sick, let him say, ‘O Allah<sup>-azwj</sup>! Heal Your<sup>-azwj</sup> servant who angers enemies of Yours<sup>-azwj</sup> and walks to the Salat!’<sup>41</sup>

وَ رُوِيَ أَنَّهُ ص كَانَ يَقُولُ إِذَا دَخَلَ عَلَى مَرِيضٍ امْسَحِ الْبَاسَ رَبِّ النَّاسِ بِيَدِكَ الشِّفَاءُ لَا كَاشِفَ لِلْبَلَاءِ إِلَّا أَنْتَ.

And it is reported that he<sup>-saww</sup> had said when he<sup>-saww</sup> had entered to see a sick: ‘Lord<sup>-azwj</sup> of the people! Wipe away the evil, the Healing is in Your<sup>-azwj</sup> hands! No one removes the afflictions except You<sup>-azwj</sup>!’<sup>42</sup>

<sup>38</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 c

<sup>39</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 d

<sup>40</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 e

<sup>41</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 f

<sup>42</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 g

مِثْلُهُ: أَذْهِبِ الْبَأْسَ رَبِّ النَّاسِ وَ اشْفِ أَنْتَ الشَّيْءَ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سُمْماً اللَّهُمَّ أَوْصِلِ الْقُلُوبَ وَ الْحِجْمَ وَ اكْشِفِ السُّقْمَ وَ أَجِبِ الدَّعْوَةَ.

Similar to it: ‘Remove the evil, Lord<sup>-azwj</sup> of the people, and Heal! You<sup>-azwj</sup> are the Healer! There is no healing except Your<sup>-azwj</sup> Healing, a healing not leaving behind any sickness! O Allah<sup>-azwj</sup>! Rectify the heart and the body, and Remove the sickness and Answer the supplication!’<sup>43</sup>

وَ قَالَ النَّبِيُّ ص مَنْ دَخَلَ عَلَى مَرِيضٍ لَمْ يَحْضُرْ أَجْلُهُ فَقَالَ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ عَوْفِي

And the Prophet<sup>-saww</sup> said: ‘One who entered to see a sick whose death has not come yet, so he says, ‘I ask Allah<sup>-azwj</sup> the Magnificent, Lord<sup>-azwj</sup> of the Magnificent Throne to Heal you!’ , would recover!

وَ دَخَلَ ص عَلَى بَعْضِ أَصْحَابِهِ وَ هُوَ مُشْتَكٍ فَعَلِمَهُ رُفِيَةً عَلِمَهَا إِيَّاهُ جَبْرَائِيلُ ع

And he<sup>-saww</sup> entered to see one of his<sup>-saww</sup> companions and he had (health) complaint. He<sup>-saww</sup> taught him a Ruqya (incantation) Jibraeel<sup>-as</sup> had taught it to him<sup>-saww</sup>:

بِسْمِ اللَّهِ أَتُوبُكَ بِسْمِ اللَّهِ أَشْفِيكَ مِنْ كُلِّ إِزْبٍ يُؤْذِيكَ وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

‘In the Name of Allah<sup>-azwj</sup>! I heal you by the Name of Allah<sup>-azwj</sup> to Heal you from every ailment bothering you, and from evil of the ones puffing into the knots, and from evil of the envier when he envies!’<sup>44</sup>

وَ مِثْلُهُ: تَضَعُ يَدَكَ عَلَى فَمِكَ وَ تَقُولُ ثَلَاثَ مَرَّاتٍ

And similar to it: ‘You should place your hand upon your mouth and say three times,

بِسْمِ اللَّهِ بِجَلَالِ اللَّهِ بِعَظَمَةِ اللَّهِ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ بِأَسْمَاءِ اللَّهِ الْحُسْنَى

‘In the Name of Allah<sup>-azwj</sup>! By the Majesty of Allah<sup>-azwj</sup>! By the Magnificence of Allah<sup>-azwj</sup>! By the complete Phrases of Allah<sup>-azwj</sup>! By the most beautiful Names of Allah<sup>-azwj</sup>!’

ثُمَّ تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَ تَقُولُ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ

Then you should place your hand upon the place of pain and say, ‘In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>!’

ثُمَّ تَقُولُ سَبْعَ مَرَّاتٍ اللَّهُمَّ امْسَحْ مَا بِي

Then you should say seven times, ‘O Allah<sup>-azwj</sup>, Wipe out what (illness) is with me!’

<sup>43</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 h

<sup>44</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 i

وَقُولُ عِنْدَ الشِّفَاءِ إِذَا شَفَى اللَّهُ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي فَهَدَانِي وَأَطْعَمَنِي وَسَقَانِي وَصَحَّحَ جِسْمِي وَشَفَانِي لَهُ الْحَمْدُ وَ لَهُ الشُّكْرُ.

And you should say at the healing when Allah<sup>-azwj</sup> has Healed: ‘The Praise is for Allah<sup>-azwj</sup> Who Created me so He<sup>-azwj</sup> Guided me, and Fed me and Quenched me and Rectified my body and Healed me! For Him<sup>-azwj</sup> is the Praise and for Him<sup>-azwj</sup> is the thanks!’<sup>45</sup>

17- مِنْ حَظِّ الشَّهِيدِ قُدِّسَ سِرُّهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعَلِّمُنَا مِنَ الْأَوْجَاعِ كُلِّهَا أَنْ نَقُولَ بِاسْمِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ عِزْقِ نَعَارٍ وَ مِنْ حَرِّ النَّارِ.

From the handwriting of Al Shaheed, my his soul be sanctified, from Ibn Abbas who said,

‘Rasool-Allah<sup>-saww</sup> had taught us (healing) from the pains, all of them, that we should say, ‘By the Name of the Great! I seek Refuge with Allah<sup>-azwj</sup> the Magnificent, from evil of a vein-bursting pain and from heat of the fire!’<sup>46</sup>

18- دَعَوَاتُ الرَّاؤِنِدِيِّ، دُعَاءُ الْعَلِيلِ عَنِ الصَّادِقِ ع اللَّهُمَّ إِنِّي أَدْعُوكَ دُعَاءَ الْعَلِيلِ النَّالِي الْفَقِيرِ دُعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَ قَلَّتْ حِيلَتُهُ وَ ضَعُفَ عَمَلُهُ وَ أَلَحَّ الْبَلَاءُ عَلَيْهِ دُعَاءَ مَكْرُوبٍ إِنْ لَمْ تُدْرِكْهُ هَلَكَ وَ إِنْ لَمْ تُسْعِدْهُ فَلَا حِيلَةَ لَهُ

(The book) ‘Dawaat’ of Al Rawandy –

‘A supplication of the sick, from Al-Sadiq<sup>-asws</sup>: ‘O Allah<sup>-azwj</sup>! I supplicate to You<sup>-azwj</sup> a supplication of the sick person, the humbled, the poor, a supplication of the one who destitution has intensified and his means are scarce, and his work is weak, and the afflictions are persistent upon him, a supplication of a distressed if You<sup>-azwj</sup> don’t Help him he will be destroyed, and if You<sup>-azwj</sup> don’t Make him fortunate, there are no means for Him<sup>-azwj</sup>.

فَلَا تُحِطْ بِهِ مَكْرَكَ وَ لَا تُبَيِّثْ عَلَيَّ غَضَبَكَ وَ لَا تَضْطَرِّبْنِي إِلَى الْبَأْسِ مِنْ رُوحِكَ وَ الْفُتُونِ مِنْ رَحْمَتِكَ

Do not let Your<sup>-azwj</sup> Plan surround me nor let Your<sup>-azwj</sup> Wrath pursue me, nor let me be desperate to the despair from Your<sup>-azwj</sup> comfort and the despondency from Your<sup>-azwj</sup> Mercy!

وَ هَذَا أَمِيرُ الْمُؤْمِنِينَ أَخُو نَبِيِّكَ وَ وصِيُّ نَبِيِّكَ أَتَوَجَّهُ بِهِ إِلَيْكَ فَإِنَّكَ جَعَلْتَهُ مَفْرَعًا لِخَلْقِكَ وَ اسْتَوْدَعْتَهُ عِلْمَ مَا سَبَقَ وَ مَا هُوَ كَائِنٌ فَأَكْتَفِي بِهِ ضُرِّي وَ خَلَّصْنِي مِنْ هَذِهِ الْبَلِيَّةِ إِلَى مَا عَوَّدْتَنِي مِنْ رَحْمَتِكَ يَا هُوَ يَا هُوَ يَا هُوَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ

And this Amir Al-Momineen<sup>-asws</sup>, brother<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and successor<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, I divert through him<sup>-asws</sup> to You<sup>-azwj</sup>, for You<sup>-azwj</sup> have Made him<sup>-asws</sup> shelter for Your<sup>-azwj</sup> creatures and have Entrusted him<sup>-asws</sup> knowledge of what has preceded and what is to be happening, therefore Remove my harm through him<sup>-asws</sup> Saving me from this affliction to what You<sup>-azwj</sup> will be Compensating me from Your<sup>-azwj</sup> Mercy! O He<sup>-azwj</sup>! O He<sup>-azwj</sup>! The hopes are cut off except from You<sup>-azwj</sup>!

وَ كَانَ ع يَقُولُ اللَّهُمَّ اجْعَلْهُ أَدْبًا وَ لَا تَجْعَلْهُ غَضَبًا.

<sup>45</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 16 j

<sup>46</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 17

And he<sup>-asws</sup> had said: ‘O Allah<sup>-azwj</sup>! Make it a Discipline and do not make is a Wrath!’

وَمِنْ دُعَاءِ الْعَلِيلِ: اللَّهُمَّ اجْعَلِ الْمَوْتَ حَيْرَ غَائِبٍ نُنْتَظِرُهُ وَالْقَبْرَ حَيْرَ مَنْزِلٍ نَعْمُرُهُ وَاجْعَلْ مَا بَعْدَهُ خَيْرًا لَنَا مِنْهُ

And from a supplication of the sick – ‘O Allah<sup>-azwj</sup>! Make the death a good unseen matter we wait for, and the grave a good dwelling we live in, and Make what is after it better for us than it!

اللَّهُمَّ أَصْلِحْنَا قَبْلَ الْمَوْتِ وَارْحَمْنَا عِنْدَ الْمَوْتِ وَاعْفِرْ لَنَا بَعْدَ الْمَوْتِ.

O Allah<sup>-azwj</sup>! Rectify us before the death and Mercy us at the death and Forgive for us after the death”.<sup>47</sup>

وَعَنْ مَرْوَانَ الْقُنْدِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَ أَشْكُو إِلَيْهِ وَجَعًا بِي فَكَتَبَ قُلْ

And from Marwan Al-Qandy who said, ‘I wrote to Abu Al-Hassan<sup>-asws</sup> complaining to him<sup>-asws</sup> of pain with me. He<sup>-asws</sup> wrote: ‘Say,

يَا مَنْ لَا يُضَامُ وَلَا يُرَامُ يَا مَنْ بِهِ تُوَصَّلُ الْأَرْحَامُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَافِي مِنْ وَجَعِي هَذَا.

‘O One Who can neither be breached nor violated! O He<sup>-azwj</sup> through whom ties of kinship are maintained! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Grant me well being from this pain of mine!’<sup>48</sup>

وَكَانَ أَبُو عَبْدِ اللَّهِ عَ يَقُولُ عِنْدَ الْعَلَّةِ اللَّهُمَّ إِنَّكَ عَيْرَتَ أَقْوَامًا فَعَلْتَ قُلْ ادْعُوا الَّذِينَ رَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا فَيَا مَنْ لَا يَمْلِكُ أَنْ يَكْشِفَ ضَرْبِي وَلَا تَحْوِيلَهُ أَحَدٌ غَيْرُهُ أَكْثِفَ ضَرْبِي وَحَوْلُهُ إِلَيَّ مَنْ يَدْعُو مَعَكَ إِلَهًا آخَرَ لَا إِلَهَ غَيْرَكَ.

And Abu Abdullah<sup>-asws</sup> had said during the illness: ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> had Faulted a people. You<sup>-azwj</sup> Said: **Say: ‘Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56]!** O One no one controls Removal of my harm nor its transformation after from Him<sup>-azwj</sup>! Remove my harm and Transfer it to the one who is supplicating to another god with You<sup>-azwj</sup>! There is no god apart from You<sup>-azwj</sup>!’<sup>49</sup>

19- دَعَوَاتُ الرَّاَوْنَدِيِّ، وَ رُوِيَ عَنْهُمْ عَ أَنَّ مَنْ كَانَ بِهِ عِلَّةٌ فَلْيَمْسَحْ مَوْضِعَ السُّجُودِ سَبْعًا بَعْدَ الْفَرَائِضِ وَ لِيَمْسَحْهُ عَلَى الْعِلَّةِ وَ لِيَقُلْ يَا مَنْ كَبَسَ

(The book) ‘Dawaat’ of Al Rawandy –

‘And it is reported from them<sup>-asws</sup>: ‘One who has an illness with him, let him wipe the place of the Sajdah seven times after the obligatory Salat, and let him wipe upon the illness and let him said,

<sup>47</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 18 a

<sup>48</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 18 b

<sup>49</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 18 c

الأَرْضَ عَلَى الْمَاءِ وَ سَتَرَ الْهَوَاءَ بِالسَّمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ صَلَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ ارْزُقْنِي وَ عَافِنِي مِنْ كَذَا وَ كَذَا.

‘O One Who Pressed the earth upon the water and Covered the air with the sky, and Chose for Himself<sup>azwj</sup> most excellent of the Names! Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and Do such and such with me, and Grace me, and Grant me well-being from such and such’.<sup>50</sup>

مَرَضَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ أَوْ صَبْرًا عَلَى بَلِيَّتِكَ أَوْ خُرُوجًا إِلَى رَحْمَتِكَ.

Amir Al Momineen<sup>asws</sup> was ill, so Rasool-Allah<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! Say: ‘O Allah<sup>azwj</sup>! I ask you<sup>azwj</sup> to Hasten Your<sup>azwj</sup> well-being, or patience upon You<sup>azwj</sup> Trial, or exiting to Your<sup>azwj</sup> Mercy!’<sup>51</sup>

20- دَعَوَاتُ الرَّاَوْنَدِيِّ، وَ قَالَ الصَّادِقُ ع مَنْ قَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَثْرَةً تَكْبِيرًا أَذْهَبَ اللَّهُ عَنْهُ السُّعْمَ وَ الْفَقْرَ.

(The book) ‘Dawaat’ of Al Rawandy –

‘And Al-Sadiq<sup>asws</sup> said: ‘One who says, ‘There is neither might nor strength except with Allah<sup>azwj</sup>! I rely upon the Living Who does not die, and ***The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations***’ [17:111], Allah<sup>azwj</sup> will Remove from him the sickness and the poverty!’<sup>52</sup>

21- عُدَّةُ الدَّاعِي، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(The book) ‘Uddat Al Daie’ –

‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds! Allah<sup>azwj</sup> Suffices us and is the best Protector! Blessed is Allah<sup>azwj</sup> most excellent of the creators, and there is neither might nor strength except with Allah<sup>azwj</sup> the Exalted, the Magnificent!’

يُدْعَى بِهَا أَرْبَعِينَ مَرَّةً عَقِيبَ صَلَاةِ الصُّبْحِ وَ يُسْمَعُ بِهِ عَلَى الْعِلَّةِ كَأَنَّهَا مَا كَانَتْ حُصُوصًا الْفُطْرَ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى وَ قَدْ صُنِعَ ذَلِكَ فَانْتَفِعَ بِهِ.

He should supplicate with this forty times as follow-up of the morning Salat and wipe with it upon the illness wherever it may be, especially the fissure, he will be cured by the Permission of Allah<sup>azwj</sup> the Exalted, and that has been done and benefitted with’.<sup>53</sup>

<sup>50</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 19 a

<sup>51</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 19 b

<sup>52</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 20

<sup>53</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 21 a

وَرَوَى دَاوُدُ بْنُ زُرَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَضَعُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي فِيهِ الْوَجَعُ وَ تَقُولُ ثَلَاثَ مَرَّاتٍ اللَّهُ اللَّهُ رَبِّي حَقًّا لَا أُشْرِكُ بِهِ شَيْئًا اللَّهُمَّ أَنْتَ لَهَا وَ لِكُلِّ عَظِيمَةٍ فَفَرِّحْهَا عَنِّي.

And it is reported by Dawood Bin Zurby,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘You should place your hand upon the place in which is the pain and you should say three times, ‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is my Lord<sup>-azwj</sup> truly! I do not associate anything with Him<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are for it, but it is mighty (too much), so Relieve it from me!’<sup>54</sup>

وَ الْمُفَضَّلُ عَنْ أَبِي عَبْدِ اللَّهِ ع لِلْأَوْجَاعِ بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِزِّي سَاكِنٍ وَ عَجْرٍ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَ عَجْرٍ شَاكِرٍ

And Al Mufazzal,

‘From Abu Abdullah<sup>-asws</sup>, for the pains: ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! How many a bounties of Allah<sup>-azwj</sup> there are a calm vein and a vein not calm (stirring), upon a grateful servant and an ungrateful servant!’

وَ تَأْخُذُ لِحْيَتِكَ بِيَدِكَ الْيُمْنَى بَعْدَ الصَّلَاةِ الْمَفْرُوضَةِ وَ تَقُولُ اللَّهُمَّ فَجِّعْ عَنِّي كُرْبَتِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضَرْبِي ثَلَاثَ مَرَّاتٍ وَ اخْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ.

And you should grab your beard with your right hand after the obligatory Salat and say, ‘O Allah<sup>-azwj</sup>! Relieve my distress from me, and Hasten my well-being, and Remove my harm!’, three times, and be eager for that would be with tears and crying’.<sup>55</sup>

وَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ رَجُلٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَشَكَوْتُ إِلَيْهِ وَجَعًا بِي فَقَالَ قُلْ

And from Ibrahim Bin Abdul Hameed, from a man who said,

‘I entered to see Abu Abdullah<sup>-asws</sup>. I complained to him<sup>-asws</sup> of pain with me. He<sup>-asws</sup> said: ‘Say, ‘In the Name of Allah<sup>-azwj</sup>’, then wipe your hand upon it. Then say,

بِسْمِ اللَّهِ ثُمَّ امْسَحْ يَدَكَ عَلَيْهِ ثُمَّ قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرِسْوَلِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَخْذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي تَقُولُهَا سَبْعَ مَرَّاتٍ

‘I seek Refuge with the Might of Allah<sup>-azwj</sup>, and I seek Refuge with the Power of Allah<sup>-azwj</sup>, and I seek Refuge with the Mercy of Allah<sup>-azwj</sup>, and I seek Refuge with the Majesty of Allah<sup>-azwj</sup>, and I seek refuge with the Magnificence of Allah<sup>-azwj</sup>, and I seek Refuge with the Whole of Allah<sup>-azwj</sup>, and I seek refuge with Rasool-Allah<sup>-saww</sup>, and I seek Refuge with the Names of Allah<sup>-azwj</sup>, from evil of what I am cautious of and from evil of what I fear upon myself! You should say it seven times’.

قَالَ فَمَعَلْتُ فَأَذْهَبَ اللَّهُ الْوَجَعَ عَنِّي.

<sup>54</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 21 b

<sup>55</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 21 c

He (the narrator) said, 'I did so and Allah<sup>-azwj</sup> Removed the pain from me".<sup>56</sup>

[باب 56 عوذة الحمى و أنواعها](#)

## CHAPTER 56 – REFUGE (AMULET) FOR THE FEVER AND ITS TYPES

1- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ كَثِيرٍ اللَّيْمَشَقِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينَ قَالَ حَدَّثَنَا الرِّضَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ الْبَاقِرِ ع قَالَ: هَذِهِ عُوذَةٌ لِشَيْعَتِنَا لِلسَّلَامِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Muhammad Bin Kaseer Al Dimashqy, from Al-Hassan Bin Ali Bin Yaqteen who said,

'It is narrated to us by Al-Reza Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> Bin Muhammad Al-Baqir<sup>-asws</sup> having said: 'This amulet is for our<sup>-asws</sup> Shias for the tuberculosis: -

يَا اللَّهُ يَا رَبَّ الْأَرْزَابِ يَا سَيِّدَ السَّادَاتِ يَا إِلَهَ الْأَلْهَةِ يَا مَلِكَ الْمُلُوكِ يَا جَبَّارَ السَّمَاوَاتِ وَالْأَرْضِ اشْفِنِي وَ عَافِنِي مِنْ دَائِي هَذَا فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ وَ نَاصِيَتِي بِيَدِكَ تَقُولُهَا ثَلَاثًا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَكْفِيكَ بِحَوْلِهِ وَ قُوَّتِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

'O Allah<sup>-azwj</sup>! O Lord<sup>-azwj</sup> of the lords, and O Chief of the chiefs, and O God<sup>-azwj</sup> of the gods, and O King of the kings, and O Subduer of the skies and the earth! Heal me and Grant me well-being from this illness of mine, for I am Your<sup>-azwj</sup> servant, son of Your<sup>-azwj</sup> servant! I turn in Your<sup>-azwj</sup> Grip, and my forelock is in Your<sup>-azwj</sup> Hand!' – saying it thrice, so Allah<sup>-azwj</sup> Mighty and Majestic will Suffice you by His<sup>-azwj</sup> Mighty and His<sup>-azwj</sup> Strength, if Allah<sup>-azwj</sup> the Exalted so Desires!"<sup>57</sup>

2- طب، طب الأئمة عليهم السلام الْبَرْقِيُّ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمَّارٍ الدُّمَنِيِّ عَنْ أَبِيهِ عَنْ عَمْرٍو ذِي قَرِّ وَ ثَعْلَبَةَ الْجَمَالِيِّ قَالَا سَمِعْنَا أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ حَمَّ رَسُولُ اللَّهِ حُمَّى شَدِيدَةً فَأَنَّهُ جَبْرَائِيلُ ع فَعَوَّذَهُ وَ قَالَ بِسْمِ اللَّهِ أَزْرَقِيكَ بِسْمِ اللَّهِ أَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Al Barqy, from his father, from Bakr Bin Salih, from Muhammad Bin Sinan, from Abdullah Bin Ammar Al Duhnny, from his father, from Amro with Qarri, and Sa'alba Al Jamal, they both said,

'We heard Amir Al-Momineen<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> was feverish with intense fever. Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> to refuge him<sup>-saww</sup> and said: 'In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> heal you<sup>-saww</sup> from every illness hurting you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Your<sup>-azwj</sup> Healer!

بِسْمِ اللَّهِ حُدِّدَهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أُفْسِمُ بِمَوَاقِعِ النُّجُومِ وَ إِنَّهُ لَفَسَمٌ لَوْ تَعَلَّمُونَ عَظِيمٌ لَتَبَرَّأَنَّ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

In the Name of Allah<sup>-azwj</sup>, congratulations, to you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! **So do not swear by the locations of the stars! [56:75] And it is a mighty oath,**

<sup>56</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 55 H 21 d

<sup>57</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 1

**if you only knew [56:76]!** You<sup>-saww</sup> will be cured by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic’.

فَأُطْلِقَ النَّبِيُّ ص مِنْ عِقَالِهِ فَقَالَ يَا جِبْرَائِيلُ هَذِهِ غُودَةٌ بَلِيعَةٌ

The Prophet<sup>-saww</sup> was free from his<sup>-saww</sup> headband. He<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>! This is an eloquent refuge (amulet)!’

قَالَ هِيَ مِنْ خَزَائِنِ فِي السَّمَاءِ السَّابِعَةِ.

He<sup>-as</sup> said: ‘It is from treasures in the seventh sky!’<sup>58</sup>

3- طب، طب الأئمة عليهم السلام أحمد بن سلمة عن محمد بن عيسى عن حريز بن عبد الله السجستاني عن أحمد بن حمزة عن أبان بن عثمان عن الفضيل بن يسار عن أبي جعفر ع قال: إذا مرض الرجل فأردت أن تعودته فقل اخرج عليك يا عزق أو يا عين الجين أو يا عين الإنسان أو يا وجع بفلان بن فلان اخرج بالله الذي كلم موسى تكليماً واتخذ إبراهيم خليلاً صلوات الله عليه و رب عيسى ابن مريم روح الله وكلمته و رب محمد و آل محمد الهداة و طفيت كما طفيت ناز إبراهيم الخليل ع.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Salama, from Muhammad Bin Isa, from Hareya Bin Abdullah Al Sijistany, from Ahmad Bin Hamza, from Aban Bin Usman, from Al Fuzeys Bin Yasaar,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘When the man falls ill so you want to refuge him, say, ‘To get out is upon you, O vein, or O (evil) eye of the jinn, or O (evil) eye of the human, or O pain with so and so, son of so and so! Get out by Allah<sup>-azwj</sup> Who Spoke to Musa<sup>-as</sup> in conversation and Took Ibrahim<sup>-as</sup> as a friend, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>! By the Lord<sup>-azwj</sup> of Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, Spirit of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Word, and Lord<sup>-azwj</sup> of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> the guides, and extinguish just as was extinguished, the fire of Ibrahim<sup>-as</sup> the friend!’<sup>59</sup>

4- طب، طب الأئمة عليهم السلام عبد الله عن أبي زكريا يحيى بن أبي بكر عن الحضرمي أن أبا الحسن الأول ع كتب له هذا وكان ابنه يحم حمى الربع فأمره أن يكتب على يده اليمنى بسم الله جبرائيل وعلى يده اليسرى بسم الله ميكائيل وعلى رجله اليمنى بسم الله إسرافيل وعلى رجله اليسرى بسم الله لا يرون فيها شمساً ولا زهريراً وبين كتفيه بسم الله العزيز الجبار

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> –

From Abu Zakariya Yahya Bin Abu Bakr, from Al-Hazramy, Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> had written this for him, and his son had fever of ‘Al-Rib’a’ (in alternate days), that he should write upon his right hand, ‘In the Name of Allah<sup>-azwj</sup>, and Jibraeel<sup>-as</sup>’, (is) upon his left hand, ‘In the Name of Allah<sup>-azwj</sup>, and Mikaeel<sup>-as</sup>’, (is) upon his right leg, ‘In the Name of Allah<sup>-azwj</sup>, and Israfeel<sup>-as</sup>, upon his left leg, ‘In the Name of Allah<sup>-azwj</sup> **neither seeing (heat of a) sun therein nor intense cold [76:13]**’, and between his shoulders, ‘In the Name of Allah<sup>-azwj</sup> the Mighty, the Subduer!’

<sup>58</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 2

<sup>59</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 3

قَالَ وَ مَنْ شَكَ لَمْ يَنْفَعَهُ.

He (the narrator) said, 'And one who doubts, it will not benefit him'.<sup>60</sup>

5- ختص، الإختصاص الحسن بن عليّ الوشاء عن أبي الحسن الرضا ع قال: قال لي ما لي أراك مُصْفَرّاً

(The book) 'Al Ikhtisas' – Al-Hassan Bin Ali Al Washa,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said to me: 'What is the matter I see you being pale?'

فَقُلْتُ هَذِهِ الْحُمَّى الرَّبِيعُ قَدْ أَحْتَتْ عَلَيَّ

I said, 'This is the fever 'Al-Rib'a' (in alternate days). It is being persistent upon me!'

قَالَ فَدَعَا بِدَوَاةٍ وَ قِرْطَاسٍ ثُمَّ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَبْجَدُ هُوَ حُطِّي عَنْ فُلَانِ بْنِ فُلَانَةَ

He (the narrator) said, 'He<sup>-asws</sup> called for ink and paper, then wrote: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! (letter of the Alphabet) Get away from so and so, son of so and so!'

ثُمَّ دَعَا بِحَيْطٍ فَأَتِي بِحَيْطٍ مَبْلُولٍ فَقَالَ اثْبِتِي بِحَيْطٍ لَمْ يَمَسَّهُ الْمَاءُ فَأَتِي بِحَيْطٍ يَابِسٍ فَشَدَّ وَسَطَهُ وَ عَقَدَ عَلَى الْجَانِبِ الْأَيْمَنِ أَرْبَعَةً وَ عَقَدَ عَلَى الْأَيْسَرِ ثَلَاثَ عَقَدٍ وَ قَرَأَ عَلَى كُلِّ عَقْدٍ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ ثُمَّ دَفَعَهُ إِلَيَّ وَ قَالَ شُدَّهُ عَلَى عَضُدِكَ الْأَيْمَنِ وَ لَا تَشُدَّهُ عَلَى الْأَيْسَرِ.

Then he called for a string, so he<sup>-asws</sup> was brought a wet string. He<sup>-asws</sup> said: 'Bring me a string not touched by the water!' He<sup>-asws</sup> was brought a dry string. He<sup>-asws</sup> tightened his<sup>-asws</sup> waist, and tied four knots upon the right sides, and three knots upon the left side, and he<sup>-asws</sup> read upon each knot, (Surah) Al Hamd, and Al Mawazateyn, and Ayat Al Kursi. Then he<sup>-asws</sup> handed it to me and said: 'Tie it upon your right arm and do not tie it upon the left!'<sup>61</sup>

6- طب، طب الأئمة عليهم السلام الحضر بن محمد بن الحزاري عن محمد بن العباس عن عبد الله بن الفضل النوفلي عن أحدهما ع ما قرئت الحمد سبعين مرة إلا سکن وإن شئتم فجزئوه ولا تشكوا.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Khazr Bin Muhammad, from Al Khazeyni, from Muhammad Bin Al Abbas, from Abdullah Bin Al Fazl Al Nowfaly,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>): '(Surah) Al Hamd will not be recited seventy times except it (ailment) will calm down, and if you like, you can experiment it and you will not complain!'<sup>62</sup>

7- طب، طب الأئمة عليهم السلام محمد بن جعفر البرسي عن محمد بن يحيى عن محمد بن سنان عن يونس بن طيبان عن المفضل بن عمر عن جعفر بن محمد الصادق ع أنه دخل عليه رجل من مواليه وقد وعك وقال ما لي أراك متغير اللون

<sup>60</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 4

<sup>61</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 5

<sup>62</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 6

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya, from Muhammad Bin Sinan, from Yunus Bin Al Zibyan, from Al Mufazzal Bin Umar,

'From Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup>, a man from his<sup>-asws</sup> friends entered to see him<sup>-asws</sup>, and he was sick, and he<sup>-asws</sup> said: 'What is the matter I seen you<sup>-asws</sup> changed of colour (paled)?'

فَقُلْتُ جُعِلْتُ فِدَاكَ وَعَكْتُ وَعَكَأَ شَدِيداً مُنْذُ شَهْرٍ ثُمَّ لَمْ تَنْقَلِعِ الْحُمَى عَنِّي وَ قَدْ عَالَجْتُ نَفْسِي بِكُلِّ مَا وَصَفَهُ لِي الْمُتَرَفِّعُونَ فَلَمْ أَنْتَفِعْ بِشَيْءٍ مِنْ ذَلِكَ

He said, 'May I be sacrificed for you<sup>-asws</sup>! I am feverishly sick with severe fever since a month ago. Then the fever did not uproot from me, and I have treated myself with all what the physicians have prescribed for me, but I did not benefit with any of that!'

فَقَالَ لَهُ الصَّادِقُ ع حُلِّ أَرْزَارِ قَمِيصِكَ وَ ادْخُلِ رَأْسَكَ فِي قَمِيصِكَ وَ ادِّنْ وَ أَقِمْ وَ اقْرَأْ سُورَةَ الْحَمْدِ سَبْعَ مَرَّاتٍ

Al-Sadiq<sup>-asws</sup> said to him: 'Loosen the buttons of your shirt and insert your had into your shirt and (proclaim) Azaan and Iqaama, and read Surah Al Hamd seven times'.

قَالَ فَفَعَلْتُ ذَلِكَ فَكَأَنَّمَا نَشِطْتُ مِنْ عِقَالٍ.

He (the narrator) said, 'I did that. It was as if I had been activated from cramps'.<sup>63</sup>

8- طب، طب الأئمة عليهم السلام العيص بن المبارك الأسدي عن عبد العزيز عن يونس عن داود الرقي قال: مرضت بالمدينة مرضاً شديداً فبلغ ذلك أبا عبد الله ع فكتب إليّ بلعني علتك فاشتر صاعاً من بُرٍّ و استلق على قفاك و انثره على صدرك كيف ما انتثر و قل

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Ayz Bin Al Mubarak Al Asady, from Abdul Aziz, from Yunus, from Dawood Al Raqqy who said,

'I as sick at Al-Medina with severe sickness. (News of) that reached Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> wrote to me: 'It has reached me<sup>-asws</sup> (news of) your illness. Buy a Sa'a (a unit of measurement approximating to 3kg) of wheat and lie flat on your back, and scatter it upon your chest however you scatter, and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشِفَتْ مَا بِهِ مِنْ ضُرٍّ وَ مَكَّنْتُ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَافِيَنِي مِنْ عِلَّتِي هَذِهِ

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which when the restless one (Al-Mahdi<sup>-ajfj</sup>) asks You<sup>-azwj</sup> with it, You<sup>-azwj</sup> will Remove whatever harm there is with him<sup>-ajfj</sup>, and You<sup>-azwj</sup> will Enable for him<sup>-ajfj</sup> in the earth and Make him<sup>-ajfj</sup> Your<sup>-azwj</sup> Caliph upon Your<sup>-azwj</sup> creatures, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Grant me well-being from this illness of mine!'

ثُمَّ اسْتَوِ جَالِساً وَ اجْمَعِ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقسِمْهُ اَرْبَعَةَ اَقْسَامٍ مُدّاً مُدّاً لِكُلِّ مِسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ

<sup>63</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 7

Then sit upright and gather the wheat from around you and say similar to that, and divide it into four segments, a handful, a handful to each needy one, and say similar to that’.

قَالَ دَاوُدُ فَفَعَلْتُ مَا أَمَرَنِي بِهِ فَكَأَنَّمَا نَشِطْتُ مِنْ عَقَالٍ وَ قَدْ فَعَلَهُ عَزِيرٌ وَاحِدٍ فَانْتَفَعَ بِهِ.

Dawood (the narrator) said, ‘I did what he<sup>-asws</sup> had instructed me with. It was as if I had never been activated from cramps, and someone else had (also) done it and benefitted with it’.<sup>64</sup>

9- طب، طب الأئمة عليهم السلام عَبْدُ اللَّهِ بْنُ خَالِدِ بْنِ نَجِيحٍ عَنْ مَسْعُودِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي أَحْمَدَ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ عَ وَهُوَ يُعَلِّمُ رَجُلًا مِنْ أَوْلِيَائِهِ رُفِيَةَ الْحُمَى فَكَتَبْتُهَا مِنَ الرَّجُلِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Khalid Bin Najeeh, from Masoud Bin Muhammad Bin Abdullah Bin Abu Ahmad, from Ibn Abu Majran, from Yunus Bin Yaqoub who said,

‘I presented to Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was teaching a man from his<sup>-asws</sup> friends, a Ruqya (incantation) for the fever. I wrote it from the man.

قَالَ يُفْرَأُ فَاتِحَةُ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ وَ آيَةُ الْكُرْسِيِّ ثُمَّ يُكْتَبُ عَلَى جَنْبِي الْمَحْمُومِ بِالسَّبَابَةِ اللَّهُمَّ ارْحَمْ جِلْدَهُ الرَّيِّقِ وَ عَظْمَهُ الدَّقِيقِ مِنْ سُورَةِ الْحَرِيقِ

He<sup>-asws</sup> had said: ‘Recited Surah Al Fatiha, and Surah Al Tawheed, and Surah Al Qadr, and Ayat Al Kursi, then write upon the two sides of the feverish one with the index finger, ‘O Allah<sup>-azwj</sup>! Mercy his delicate skin and the brittle bones from severity of the burning!

يَا أُمَّ مِلْدَمِ إِنْ كُنْتَ أَمَنْتَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا تَأْكُلِي اللَّحْمَ وَ لَا تَشْرَبِي الدَّمَ وَ لَا تَهْتِكِي الْجِسْمَ وَ لَا تَصْدَعِي الرَّأْسَ وَ انْتَقِلِي عَنْ فُلَانٍ بِنِ فُلَانَةَ إِلَى مَنْ يَجْعَلُ مَعَ اللَّهِ لَهَا آخَرَ لَا إِلَهَ إِلَّا اللَّهُ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ عُلُوًّا كَبِيرًا.

O Umm Mildam (constant fever)! If you believe in Allah<sup>-azwj</sup> and the Last Day, do not consume the flesh nor drink the blood, nor tear the body, nor ache the head, and transfer away from so and so, son of so and so to the one who makes another god to be with Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>! Exalted is Allah<sup>-azwj</sup> from what they are associating, Exalted, Great!’<sup>65</sup>

10- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ حَمَّادِ عَنْ حَرِيزِ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَ قَالَ: مَا مِنْ مُؤْمِنٍ عَادَ أَحَاهُ الْمُؤْمِنَ وَ هُوَ شَاكٍ فَقَالَ لَهُ أُعِيدُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْكَرِيمِ مِنْ شَرِّ كُلِّ عَزِيٍّ نَعَارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ فَكَانَ فِي أَجَلِهِ تَخْفِيفٌ وَ تَأْخِيرٌ إِلَّا حَقَّفَ اللَّهُ عَنْهُ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Muhammad Bin Abdullah Al Kufi, from Ibrahim Bin Maymoun, from Hammad, from Hareyz,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘There is none from a Momin consoling his Momin brother while he has (a health) complain, so he says to him, ‘I seek refuge with you with Allah<sup>-azwj</sup> the Magnificent, Lord<sup>-azwj</sup> of the Honourable Throne, from evil of every

<sup>64</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 8

<sup>65</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 9

vein stirring, and from evil of heat of the Hellfire!', so there will be a lightning in his death and a delay (postponement) except Allah<sup>-azwj</sup> would Lighten from him".<sup>66</sup>

11- مكا، مكارم الأخلاق لِلْحَمَى وَ الصُّدَاعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَكْتُبُ لِلْحَمَى وَ الصُّدَاعِ يَشُدُّهُ وَ يَغْتَدِّ عَلَيْهِ سَبْعَ عُقَدٍ وَ يَقْرَأُ عَلَى كُلِّ عُقْدَةٍ فَاتِحَةَ الْكِتَابِ وَ يَشُدُّهُ عَلَى رَأْسِ الْمُحْمُومِ وَ يُعَلِّقُ عَلَى عَضُدِهِ الْأَيْمَنِ

(The book) 'Makarim Al Akhlaq' –

'For the fever and the headache, from Abu Abdullah<sup>-asws</sup> having said: 'He should write for the fever and the headache, tightening it and tying seven knots upon it, and reading upon each knot Surah Al Fatiha, and tying it upon the head of the feverish and attaching it upon his right arm: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَمَامَ السُّورَةِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ بِتَمَامِهَا

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! ***In the Name of Allah the Beneficent, the Merciful [1:1]***, (the complete Surah Al Hamd), and Al Mawazateyn, and ***Say: 'He, Allah, is One [112:1]***, its complete (Surah Al Tawheed).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّ النَّاسِ أَذْهَبِ الْبَأْسَ وَ اشْفِهِ يَا شَافِيَ فَإِنَّهُ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَفْماً بِيَدِهِ [بِيَدِكَ] الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ

***In the Name of Allah the Beneficent, the Merciful [1:1]!*** Lord<sup>-azwj</sup> of the people! Remove the trouble and Heal him, O Healer, for there is no healing except Your<sup>-azwj</sup> Healing, not leaving behind any sickness after it. The goodness is in Your<sup>-azwj</sup> Hand, You<sup>-azwj</sup> are Able upon all things! ***And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]!***

وَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَىٰ إِبْرَاهِيمَ كَذَلِكَ صَاحِبُ كِتَابِي هَذَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And ***In the Name of Allah the Beneficent, the Merciful [1:1]!*** We said: "O fire! Become cool and safe upon Ibrahim!" [21:69], like that the owner of this letter of mine, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ اسْكُنْ أَيُّهَا الصُّدَاعُ وَ الْأَلَمُ بِعِزَّةِ اللَّهِ اسْكُنْ بِقُدْرَةِ اللَّهِ اسْكُنْ بِجَلَالِ اللَّهِ اسْكُنْ بِعَظَمَةِ اللَّهِ اسْكُنْ بِأَلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

***In the Name of Allah the Beneficent, the Merciful [1:1]!*** And for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13]. Settle down, O you headache and the pain, by the Might of Allah<sup>-azwj</sup>! Settle down by the Power of Allah<sup>-azwj</sup>! Settle down by the Majesty of Allah<sup>-azwj</sup>! Settle down by the Magnificence of Allah<sup>-azwj</sup>! Settle down by, 'There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

<sup>66</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 10

فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا إِلَى قَوْلِهِ نُنَجِّي الْمُؤْمِنِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا.

**And Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]; And the one with the whale (Yunus), when he went away in anger, [21:87] Deliver the Momineen [21:88],** and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and Allah<sup>-azwj</sup> Suffices us and is the best Protector, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant Salutations!"<sup>67</sup>

لِلْحُمَّى وَ غَيْرِهِ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِيَعْضِ أَصْحَابِهِ وَ قَدْ اشْتَكَى وَعَكَأَ حُلَّ أَرْزَارٍ قَمِيصِكَ وَ أَدْخِلْ رَأْسَكَ فِي جَيْبِكَ وَ أَدِّنْ وَ أَقِمْ وَ اقْرَأْ الْحَمْدَ سَبْعَ مَرَّاتٍ

For the fever and other (illnesses) – And Abu Abdullah<sup>-asws</sup> said to one of his<sup>-asws</sup> companions, and he had complained of constant fever: ‘Loosen the buttons of your shirt and insert your head (hand) into your sleeve, and proclaim Azaan and Iqaama, and read (Surah) Al-Hamd seven times’.

قَالَ فَفَعَلْتُ فَكَأَنَّمَا أُنْشِطْتُ مِنْ عِقَالٍ.

He (the narrator) said, ‘He said, so I did it, as if I had been activate from cramps’.<sup>68</sup>

لِلْحُمَّى أَيْضًا عَنْهُ ع قَالَ: تُدْخِلُ رَأْسَكَ فِي جَيْبِكَ فَتُؤَدِّدُ وَ تُقِيمُ وَ تَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ تَقْرَأُ قُلْ هُوَ اللَّهُ ثَلَاثَ مَرَّاتٍ وَ تَقُولُ

For the fever, also from him<sup>-asws</sup> having said: ‘Insert your head in your pocket (shirt) and proclaim Azaan and Iqaama, and read Surah Al Fatiha, and Surah Al Tawheed, and Surah Al Falaq, and Surah Al Naas, and read Surah Al Tawheed three times, and say: -

أُعِيدُ نَفْسِي بِعِزَّةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ عَظَمَةِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ بِيَمَالِ اللَّهِ وَ يَجْمَعِ اللَّهُ وَ بِرَسُولِ اللَّهِ وَ بِعِزَّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ وَ بِوَلَاةِ أَمْرِ اللَّهِ مِنْ شَرِّ مَا أَخَافُ وَ أَخْذَرُ

‘I seek Refuge for myself with the Might of Allah<sup>-azwj</sup>, and Power of Allah<sup>-azwj</sup>, and Magnificence of Allah<sup>-azwj</sup>, and Authority of Allah<sup>-azwj</sup>, and with the Beauty of Allah<sup>-azwj</sup> and with entirety of Allah<sup>-azwj</sup>, and with Rasool-Allah<sup>-azwj</sup>, and with his<sup>-saww</sup> family, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, and with Masters of the Command of Allah<sup>-azwj</sup> (Imams<sup>-asws</sup>), from evil of what I fear and am being cautious of!

وَ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

And I testify that Allah<sup>-azwj</sup> is Able upon all things, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

<sup>67</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 1

<sup>68</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 2

اللَّهُمَّ اشْفِنِي بِشِفَائِكَ وَ دَاوِنِي بِدَوَائِكَ وَ عَافِنِي مِنْ بَلَائِكَ.

O Allah<sup>-azwj</sup>! Heal me with Your<sup>-azwj</sup> Healing, and Medicate me with Your<sup>-azwj</sup> Medication, and Grant me well-being from Your<sup>-azwj</sup> afflictions!”<sup>69</sup>

و فِي رِوَايَةٍ قَالَ: تُدْخِلُ رَأْسَكَ فِي جَيْبِكَ وَ تُؤَدِّنُ وَ تُقِيمُ وَ تَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ تَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَ آخِرَ الْحَشْرِ ثَلَاثَ مَرَّاتٍ وَ تَقُولُ أُعِيدُ نَفْسِي كَمَا سَبَقَ.

And in a report, he<sup>-asws</sup> said: ‘Insert your head into your pocket (shirt) and proclaim Azaan and Iqaama, and read Surah Al Fatiha, and Al Mawazateyn, and read Surah Al Tawheed three times, and end of Surah Al Hashr three times, and say, ‘I seek Refuge for myself’, as has preceded”<sup>70</sup>.

عَنْ حَمَّادِ بْنِ عُسْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأَ رَجُلٌ إِلَيْهِ حُمًى قَدْ تَطَاوَلَتْ فَقَالَ اكْتُبْ آيَةَ الْكُرْسِيِّ فِي إِنَاءٍ ثُمَّ دُفِّهِ بِجُرْعَةٍ مِنْ مَاءٍ وَ اشْرَبْهُ.

From Hammad Bin Usman, from Abu Abdullah<sup>-asws</sup>, he said, ‘A man complained to him<sup>-asws</sup> of fever which had prolonged. He<sup>-asws</sup> said: ‘Write Ayat Al Kursi in a utensil, then wash it with a gulp of water and drink it”<sup>71</sup>.

مِثْلُهُ عَنْ بَعْضِ الصَّادِقِينَ قَالَ: يُؤْخَذُ مِنْ تُرْتِبَةِ الْحُسَيْنِ ع وَ تُدْفَأُ بِالْمَاءِ وَ تُكْتَبُ فِي جَارٍ زُجَاجٍ بِقَلَمٍ حَدِيدٍ وَ تُشَقَّى مِنْ بِهِ أَلَمٌ حَادِثٌ

Similar to it from Al-Sadiqeyn<sup>-asws</sup> (5<sup>th</sup> and 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘He should take from soil of Al-Husayn<sup>-asws</sup> (grave) and mingle it with the water and write in a glass jar with an iron pen and quench the one who is suffering from severe pain: -

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ طه ما أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِنَّ اللَّهَ يُخَفِّفُ الْعِزَّةَ لِمَنْ يَشَاءُ وَ يُثَقِّلُ الْعِزَّةَ لِمَنْ يَشَاءُ وَ اللَّهُ سَلِيمٌ عَلِيمٌ  
اللَّهُ عَنكُمْ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ

**‘Peace! Being a Word from a Merciful Lord [36:58] ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2] Surely, Allah Withholds the skies [35:41] – the Verse. Allah Intends to Lighten (the burdens) from you, [4:28] For now, Allah has Lightened from you [8:66] We said: “O fire! Become cool and safe upon Ibrahim!” [21:69]!**

ازْدُدْ عَنْ فُلَانٍ بِنِ فُلَانٍ الْحَرَّ وَ الْبَرْدَ وَ الْمَلِيلَةَ وَ جَمِيعَ الْأَلَامِ وَ الْأَسْقَامِ وَ الْأَعْرَاضِ وَ الْأَمْرَاضِ وَ الْأَوْجَاعِ وَ الصُّدَاعِ

Return from so and so, son of so and so, the heat, and the cold, and the internal heat, and entirety of the pains, and the sicknesses, and the symptoms, and the diseases, and the pains, and the headache!

<sup>69</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 3

<sup>70</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 4

<sup>71</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 5

طسم طس بِأَسْمَاءِ اللَّهِ حَمَّ عَسَقَ كَذَلِكَ يُوحِي إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَوَاتُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ

**Ta Sin Meem [26:1] Ta Sin [27:1].** By Your<sup>-azwj</sup> Name 'Allah'! **Ha Meem [42:1] Ayn Seen Qaf [42:2] Like that Allah Revealed to you and to those from before you. Allah is the Mighty, the Wise [42:3],** and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and His<sup>-azwj</sup> Salawaat be upon our Chief Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>!

يَا مَنْ تَزُولُ الْجِبَالُ وَ لَا يَزُولُ صِلَاً عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَزَلَّ كُلَّ مَا يُفْلَانِ بَيْنَ فُلَانٍ مِنْ مَرَضٍ وَ سُقْمٍ وَ أَلَمٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ حَسْبُنَا اللَّهُ وَحْدَهُ وَ صَلَوَاتُهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ أَجْمَعِينَ.

O One Declining the mountains and He<sup>-azwj</sup> does not decline! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Decline what is with so and so, so if so and so, from the illness and the sickness, and pain, You<sup>-azwj</sup> are Able upon all things, and Allah<sup>-azwj</sup> Suffices us Alone, and may His<sup>-azwj</sup> Salawaat be upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup>, and his<sup>-saww</sup> entire Progeny<sup>-asws</sup>!<sup>72</sup>

**مَثَلُهُ:** يُكْتَبُ عَلَى الْقِرْطَاسِ وَ يُعَلَّقُ عَلَيْهِ وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ إِلَى قَوْلِهِ تَنْذِيراً وَ نُنَزِّلُ مِنَ الْقُرْآنِ إِلَى قَوْلِهِ لِلْمُؤْمِنِينَ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ إِلَى قَوْلِهِ عَلَى عَقَبَيْهِ

Similar to it – ‘He should write upon the paper and hang it upon him: **‘And with the Truth have We Revealed it, and with the Truth it descended;** - up to His<sup>-azwj</sup> Words: **a warner [17:105]; And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust except for the loss [17:82]; And Muhammad is not except for a Rasool**– up to His<sup>-azwj</sup> Words: **upon your heels [3:144].**

وَ آمَنُوا بِمَا نَزَلَ عَلَى مُحَمَّدٍ إِلَى قَوْلِهِ بِهِمْ مَا كَانَ مُحَمَّدٌ إِلَّا رَسُولٌ اللَّهُ إِلَى قَوْلِهِ فِي الْإِنْجِيلِ وَ مُبَشِّرًا آيَةً وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى بَلَّ اللَّهُ الْأَمْرُ جَمِيعًا الْمَلِكُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ثُمَّ يَقُولُ بِسْمِ اللَّهِ الْمَكْتُوبِ عَلَى سَاقِ الْعَرْشِ.

**And believe in what is Revealed unto Muhammad,** - up to His<sup>-azwj</sup> Words: **corrected [47:2]; Muhammad was not** – up to His<sup>-azwj</sup> Words - **All Knowing [33:40]; Muhammad is a Rasool of Allah** – up to His<sup>-azwj</sup> Words - **in the Evangel [48:29]; giving glad tidings [61:6]; And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely. [13:31]; the Kingdom is For Allah, the One, the Subduer!’ [40:16]!** Then he should say, ‘In the Name of Allah<sup>-azwj</sup> Inscribed upon Base of the Throne!’<sup>73</sup>

لِلْحَمَى الرَّابِعَةِ: يُكْتَبُ وَ يُعَلَّقُ عَلَى الْعُضْدِ الْأَيْمَنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى بَلَّ اللَّهُ الْأَمْرُ جَمِيعًا يَا كَاتِبِي يَا مُعَانِي وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ وَ مَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَ تَنْذِيرًا بِاسْمِ فُلَانِ بْنِ فُلَانٍ

For the constant fever ‘Al-Rabie’ – ‘He should write and hang it upon the right forearm: **‘In the Name of Allah the Beneficent, the Merciful [1:1]! And even though the Quran is such,**

<sup>72</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11/ 6

<sup>73</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 7

**the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely [13:31]; O Healer, O Sufficer, O Pardoner! And with the Truth have We Revealed it, and with the Truth it descended; and We have not Sent you but as a giver of glad tidings and as a warner [17:105]!** With the name of so and so, son of so and so!

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ لَا غَالِبَ إِلَّا اللَّهُ

In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and from Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and there is no prevailer except Allah<sup>-azwj</sup>!

أُخْرَى يُكْتَبُ عَلَى كَتِفِهِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمْ لَمْ نُشْرَحْ لَكَ صَدْرَكَ إِلَى آخِرِهِ لَا تَأْسَ بِرَبِّ النَّاسِ أَذْهَبِ النَّاسِ اشْفِ ابْنِ لَيْلَى لَا شِفَاءَ إِلَّا شِفَاؤُكَ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَ اشْتَعَلَ الرَّأْسُ شَيْبًا بِاسْمِ فُلَانِ بْنِ فُلَانٍ

Another he should write upon his shoulder: ‘By **In the Name of Allah the Beneficent, the Merciful [1:1]! Did We not Expand your chest for you? [94:1]** – up to its end. There is no problem! By Lord<sup>-azwj</sup> of the people! Remove the troubles, Heal my affliction! There is no healing except Your<sup>-azwj</sup> Healing! **‘My Lord! Surely the bones have weakened from me, and the head shines with grey hair, [19:4]!** With the Name of so and so, son of so and so’.<sup>74</sup>

لِلْحُمَّى النَّافِضِ بِسْمِ اللَّهِ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ وَ جَعَلَ بَيْنَهُمَا بَرْزَخاً وَ جِجراً مَحْجوراً يَا نَارُ كُونِي بَرْداً أَلَيْتَ فَإِنَّ جِرْبَ اللَّهِ هُمُ الْعَالِيُونَ وَ لَقَدْ سَبَقَتْ كَلِمَتُنَا إِلَى قَوْلِهِ الْعَالِيُونَ.

For the shuddering fever – ‘In the Name of Allah<sup>-azwj</sup>! **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20] and We Made to be between the two, a barrier and a partition of quarantine [25:53] “O fire! Become cool and safe upon Ibrahim!” [21:69]** – the Verse. **then they are the party of Allah, they would be triumphant [5:56] And Our Word had preceded to Our servants, the Rasools [37:171]** - up to the Verse: **victory achievers [37:173]**’.<sup>75</sup>

لِلرَّبْعِ عَنِ الْحُسَيْنِ الرَّكْبِيِّ ع قَالَ أَكْتُبْ عَلَى وَرْقَةٍ يَا نَارُ كُونِي بَرْداً وَ سَلاماً عَلَى إِبْرَاهِيمَ وَ عَلِّفُهُ عَلَى الْمُحْمُومِ إِذَا أَخَذْتَهُ الْحُمَّى يُكْتَبُ عَلَى قِرْطَاسٍ هَذِهِ الْأَيَّةُ وَ يَشُدُّ عَلَى عَضُدِهِ فُلْ اللَّهُ أَدِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

For the constant fever ‘Al-Rab’ie’ – From Al-Hassan Al-Zaki<sup>-asws</sup> (Al-Mujtaba). He<sup>-asws</sup> said: ‘Write upon a paper: **“O fire! Become cool and safe upon Ibrahim!” [21:69]**, and attach it upon the feverish when the fever seizes him. He should write this Verse upon a paper and tie it upon his forearm: **Say: ‘Did Allah Permit for you, or are you fabricating upon Allah?’ [10:59]!**’<sup>76</sup>

12- مَكَا، مَكَارِمِ الْأَخْلَاقِ عَنْهُمْ ع يُكْتَبُ فِي رَقٍّ وَ يُعَلِّفُهُ عَلَى الْمُحْمُومِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ وَ قُدْرَتِكَ وَ سُلْطَانِكَ وَ مَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ لَا تُسَلِّطَ عَلَى فُلَانِ بْنِ فُلَانٍ شَيْئاً مِمَّا خَلَقْتَ بِسُوءٍ وَ ارْحَمْ جِلْدَهُ الرَّقِيقَ وَ عَظْمَهُ الدَّقِيقَ مِنْ فَوْزَةِ الْحَرِيقِ

<sup>74</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 8

<sup>75</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 11 / 9

<sup>76</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 1

(The book) 'Makarim Al Akhlaq' –

'From them<sup>-asws</sup>: 'He should write it in a paper and hang it upon the feverish: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Power, and Your<sup>-azwj</sup> Authority, and what Your<sup>-azwj</sup> Knowledge Encompasses with, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and not to let prevail upon so and so, son of so and so, anything from what You<sup>-azwj</sup> have Created being with evil, and Mercy his delicate skin and his brittle bones, from the outburst of the burning (fire)!

اخرج [الخُرْجِي] يَا أُمَّ مِلْدَمٍ يَا أَكِلَةَ اللَّحْمِ وَ شَارِبَةَ الدَّمِ حُرْمًا وَ بَرْدَهَا مِنْ جَهَنَّمَ إِنْ كُنْتَ آمَنْتَ بِاللَّهِ الْأَعْظَمِ أَنْ لَا تَأْكُلِي لِفُلَانٍ بِنِ فُلَانَةٍ لَحْمًا وَ لَا تَمْصِي لَهُ دَمًا وَ لَا تَنْهَكِي لَهُ عَظْمًا وَ لَا تَثُورِي عَلَيْهِ غَمًّا وَ لَا تُهَيِّجِي عَلَيْهِ صُدَاعًا وَ انْتَقِلِي عَنْ شَعْرِهِ وَ بَشْرِهِ وَ لَحْمِهِ وَ دَمِهِ إِلَى مَنْ زَعَمَ أَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ وَ يُكْتُبْ اسْمُ ذِيِّي أَوْ عَدُوِّ اللَّهِ رَقِيَّةً

Get out, O Umm Mildam (constant fever)! O eater of the flesh and drinker of the blood, its hot and its cold from Hell, if you were a believing in Allah<sup>-azwj</sup> the Magnificent, not to eat (consume) of so and so, son of so and so, neither flesh nor suck any blood of his, not gnaw any bone of his, nor stimulate any sadness upon him, nor flare up any headache upon him, and uproot yourself from his hair, and his skin, and his flesh, and his blood to the one who claims that there is another god with Allah<sup>-azwj</sup>. There is no god except He<sup>-azwj</sup>! Glorious is He<sup>-azwj</sup> and Exalted from what they are associating!' And he should write the name of the 'Zimmy' (non-Muslim), or an enemy of Allah<sup>-azwj</sup>'.

لِلْحُمَّاتِ حُصُوصًا لِحُمَّى يَوْمٍ يُكْتُبُ عَلَى الْقُرْطَاسِ وَ يُشَدُّ بِخَيْطٍ وَ تُعْقَدُ عَلَيْهِ مِنَ الْجَانِبِ الْأَيْمَنِ أَرْبَعُ عُقَدٍ وَ مِنَ الْأَيْسَرِ الْحَبِيطِ ثَلَاثُ عُقَدٍ وَ تُعَلَّقُ مِنْ رَقَبَةِ الْمَحْمُومِ أُعِيدُ بِمَا اسْتَعَاذَ بِهِ مُوسَى وَ إِبْرَاهِيمَ وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِمْ مِنَ الْحُمَّى وَ النَّافِضِ وَ الْعَبِّ وَ الْعَتِيقِ وَ الرَّبْعِ وَ الصُّدَاعِ

For the fevers, especially for fever of a day – 'He should write upon the paper and tie it with a string and tie it upon him from the right side four knots, and from the left string three knots, and attach it from the neck of the feverish: 'I seek Refuge with what was sought by Musa<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> upon them, from the fever (Humma), and the shuddering fever (Al-Nafiz), and the fluctuating fever (Al-Gibbi), and the ancient (long term) fever (Al-Ateeq), and the fever on alternate days (Al-Rib'a), and the headache'.

اللَّهُمَّ كَمَا لَمْ تَلِدْ بِنْتُ عِمْرَانَ غَيْرَ عِيسَى فَلَا تَدْرُ عَلَى هَذِهِ الْإِنْسَانِ مِنْ هَذِهِ الْأَوْزَامِ وَ الْأَوْجَاعِ شَيْئًا إِلَّا نَزَعْتَهُ عَنْهُ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ وَ مَا لَا تُبْصِرُونَ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ أَقْسَمْتُ عَلَيْكَ لَمَا تَرَكَتَهُ وَ لَا تَأْخُذِيهِ

O Allah<sup>-azwj</sup>! Just as the daughter<sup>-as</sup> of Imran<sup>-as</sup> did not give birth except to Isa<sup>-as</sup>, so do not leave anything upon this person from these swellings and pains except Remove it from him. **But no! I swear by that which you can see [69:38] And what you cannot see [69:39] It is certainly the world of an honourable Messenger [81:19]!** I swear upon you to leave him and not to seize him!

وَ تَفَرُّوا إِلَى الْإِحْلَاصِ وَ الْمُعَوِّذَاتِ ثُمَّ قُلِ اللَّهُمَّ اشْفِ فُلَانًا بِنِ فُلَانَةٍ مِنْ حُمَّى يَوْمٍ وَ يَوْمَيْنِ وَ ثَلَاثَةِ أَيَّامٍ وَ حُمَّى رُبْعٍ فَإِنَّكَ تَفْعَلُ مَا تُرِيدُ وَ تَحْكُمُ مَا تَشَاءُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And you should read (Surahs) Al Ikhlāas, and Al Mawazateyn, then say, ‘O Allah<sup>-azwj</sup>! Heal so and so, son of so and so, from fever of one day, and two days and three days, and the fever ‘Rib’i’ (of alternate days), for You<sup>-azwj</sup> Do whatever You<sup>-azwj</sup> Want and Judge whatever You<sup>-azwj</sup> Desire, and You<sup>-azwj</sup> are Able upon all things!

بِسْمِ اللَّهِ كَتَبْتُ وَ بِسْمِ اللَّهِ خَتَمْتُ وَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In the Name of Allah<sup>-azwj</sup> I have written, and in the Name of Allah<sup>-azwj</sup> I have ended, and upon Him<sup>-azwj</sup> I have relied, and He<sup>-azwj</sup> is Lord<sup>-azwj</sup> of the Magnificent Throne, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!’

أُخْرَى تَتَّخِذُ خَيْطاً مِنَ الْعَزْلِ الْقُطْنِ سَبْعَ طَاقَاتٍ وَ تَقْرَأُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ وَ الْإِحْلَاصِ وَ الْمُعَوِّذَتَيْنِ وَ تَعْقِدُ عَلَيْهِ سَبْعَ عُقَدٍ وَ تَشُدُّ فِي عُنُقِهِ وَ قِيلَ يَقْرَأُ كُلَّ هَذِهِ عَلَى كُلِّ عُقْدٍ.

Another – ‘You should take a string from the cotton yarn of seven layers and read (Surahs) Al Fatiha, and Al Ikhlāas, and Al Mawazateyn, and you should tie seven knots upon it and tie it in his neck’. And it is said, ‘He should read all thing upon every knot’.<sup>77</sup>

أُخْرَى وَ قَالَ النَّبِيُّ ص مَا مِنْ رَجُلٍ يُحْمُ فَيَعْتَسِلُ ثَلَاثَةَ أَيَّامٍ مُتَّابِعَةً يَقُولُ عِنْدَ كُلِّ غُسْلٍ بِسْمِ اللَّهِ اللَّهُمَّ إِنَّمَا اغْتَسَلْتُ التَّمَّاسَ شِفَانِكَ وَ تَصَدِيقَ نَبِيِّكَ إِلَّا كَشَفَ عَنْهُ.

Another – And the Prophet<sup>-saww</sup> said: ‘There is none from a man having fever, so he bathes for three days consecutively, saying during each bath, ‘In the Name of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! But rather, I have bathed seeking Your<sup>-azwj</sup> Healing and in ratification of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>’, except it would be Removed from him’.<sup>78</sup>

أُخْرَى عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ص يُعَلِّمُنَا مِنَ الْأَوْجَاعِ كُلِّهَا وَ الْحُمَّى وَ الصُّدَاعِ بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ

Another, from Ibn Abbas who said, ‘The Prophet<sup>-saww</sup> had taught us (supplications) for all the pains, and the fever and the headache: ‘In the Name of Allah<sup>-azwj</sup> the Great! I seek Refuge with Allah<sup>-azwj</sup> the Magnificent from evil of every vein stirring, and from evil of heat of the Hellfire!’

وَ إِذَا رَفَعْتَ يَدَكَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ أَعُوذُ بِاللَّهِ وَ قُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ.

And when you raise your hands, then say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>! I seek Refuge with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power upon whatever He<sup>-azwj</sup> Desires, from the evil of what I feel!’<sup>79</sup>

جِزُّ النَّبِيِّ ص لِفَاطِمَةَ ع خَاصَّةً هَذَا وَ لِكُلِّ مُؤْمِنٍ مُقَرَّرٍ لِلْحَقِّ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

<sup>77</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 2

<sup>78</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 3

<sup>79</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 4

Protection of the Prophet<sup>-saww</sup> for (Syeda) Fatima<sup>-asws</sup> especially for her<sup>-asws</sup>, and for every Momin acknowledging to the truth: **'And for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13].**

يَا أُمَّ مِلْدَمِ إِنَّ كُنْتَ آمَنْتِ بِاللَّهِ الْعَظِيمِ الْكَرِيمِ فَلَا تَهْتَمِي الْعَظْمَ وَلَا تَأْكُلِي اللَّحْمَ وَلَا تَشْرَبِي الدَّمَ الْخُرْجِي مِنْ حَامِلِ كِتَابِي هَذَا إِلَى مَنْ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَرَسُولِهِ الْكَرِيمِ وَآلِهِ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالحَسَنَ وَالحُسَيْنَ ع.

O Umm Mildam (constant fever)! If you were a believing in Allah<sup>-azwj</sup> the Magnificent, the Honourable, neither break the bone, nor consume the flesh, nor drink the blood! Get out from the bearer of this letter of mine to (go) to the one not believing in Allah<sup>-azwj</sup> the Magnificent and His<sup>-azwj</sup> Honourable Rasool<sup>-saww</sup>, and God<sup>-azwj</sup> of Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>.<sup>80</sup>

لِلرَّبِّعِ عَنِ الوَشَاءِ قَالَ: دَخَلَ رَجُلٌ عَلَى الرِّضَا ع فَقَالَ لَهُ مَا لِي أَرَاكَ مُصْفَرًّا

For 'Al Rib'ie' (fever on alternate days), Al-Washa said, 'A man entered to see Al-Reza<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'What is the matter I<sup>-asws</sup> see you being place?'

قَالَ هَذِهِ الرَّبِّعُ قَدْ أَحْتَّتْ عَلَيَّ

He said, 'This 'Al-Rib'e' (fever on alternate days) has been persistent upon me!'

فَدَعَا بِدَوَاةٍ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ أَجْبَدُ هَوَزٌ حُطِّي عَنْ فُلَانِ بْنِ فُلَانَةَ بِإِذْنِ اللَّهِ

He<sup>-asws</sup> called for ink and wrote: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! By the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! (Alphabet letters) Get out from so and so, son of so and so, by the Permission of Allah<sup>-azwj</sup>!'

ثُمَّ تَحْتَمَّ فِي أَسْفَلِ الْكِتَابِ سَبْعَ مَرَّاتٍ خَاتَمَ سُلَيْمَانَ ثُمَّ طَوَاهُ ثُمَّ قَالَ يَا مُغِيثُ انْتِنِي بِسَلِّكَ لَمْ يُصِبْهُ الْمَاءُ وَ لَا الْبُرْأَقُ

Then he<sup>-asws</sup> sealed in the bottom of the letter seven times, the seal of Suleyman<sup>-as</sup>, then folded it. Then he<sup>-asws</sup> said: 'O helper! Bring me<sup>-asws</sup> a threat neither having been hit by the water nor the saliva!'

فَأَتَاهُ بِهِ فَعَقَدَ عَلَيْهِ ثُمَّ أَدْنَاهُ مِنْ فِيهِ فَعَقَدَ مِنْ جَانِبِ أَرْبَعِ عُقَدٍ يَفْرَأُ عَلَى كُلِّ عُقْدَةٍ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ عَلَى الْجَانِبِ الْأُخْرَى ثَلَاثَ عُقَدٍ يَفْرَأُ عَلَيْهَا مِثْلَ ذَلِكَ وَ نَاوَلَهُ إِيَّاهُ وَ قَالَ ازْبِطْ عَلَى عَضْدِكَ الْأَيْمَنِ وَ افْرَأْ آيَةَ الْكُرْسِيِّ وَ احْتَمِّمْ وَ لَا تُجَامِعْ عَلَيْهِ.

He came with it. He<sup>-asws</sup> tied a knot upon it then brought it near to his<sup>-asws</sup> mouth. He<sup>-asws</sup> tied four knots from a side, reading upon each knot Surah Al Fatiha, and Al Mawazateyn, and Surah Al Tawheed, and Ayat Al Kursi; and upon the other, three knots, reading upon these similar to that, and gave it to him and said: 'Tie it upon your right arm, and read Ayat Al Kursi, and end, and do not go to your wife while being upon it'.<sup>81</sup>

<sup>80</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 5

<sup>81</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 6

و فِي رِوَايَةٍ أُخْرَى ثُمَّ أَدْرَجَ الْكِتَابَ وَ دَعَا بِخَيْطٍ فَأَتَى بِخَيْطٍ مَبْلُولٍ فَقَالَ اثْنُونِي بِخَيْطٍ يَابِسٍ فَعَقَدَ وَسَطَهُ وَ عَقَدَ عَلَى الْأَيْمَنِ أَرْبَعَ عُقَدٍ وَ عَلَى الْأَيْسَرِ ثَلَاثَ عُقَدٍ وَ قَرَأَ عَلَى كُلِّ عُقْدَةٍ ثُمَّ الْكِتَابَ وَ الْمُعَوَّدَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ عَلَى التَّنْزِيلِ ثُمَّ قَالَ هَاكَ شُدُّهُ عَلَى عَضْدِكَ الْأَيْمَنِ وَ لَا تُجَامِعْ عَلَيْهِ.

And in another report – ‘Then he<sup>-asws</sup> folded the letter and called for thread. He<sup>-asws</sup> was brought wet thread. He<sup>-asws</sup> said: ‘Bring me dry thread!’ He<sup>-asws</sup> tied his<sup>-asws</sup> waist and knotted four knots upon the right, and three knots upon the left, and he read upon each know (Surahs) Al Fatiha, and Al Mawazateyn, and Surah Al Tawheed, and Ayat Al Kursi based upon the Revelation. Then he<sup>-asws</sup> said: ‘Take! Tie it upon your right arm and do not do not go to your wife while having it upon you!’<sup>82</sup>

أُخْرَى ذَكَرَ أَبُو زَكْرِيَّا الْحَضْرَمِيُّ أَنَّ أَبَا الْحَسَنِ ع كَتَبَ لَهُ هَذَا الْكِتَابَ وَ كَانَ يُحْمَى الرَّبِيعَ أَمَرَ أَنْ يُكْتَبَ عَلَى يَدِهِ الْيُمْنَى بِسْمِ اللَّهِ جِبْرَائِيلُ وَ عَلَى يَدِهِ الْيُسْرَى بِسْمِ اللَّهِ مِيكَائِيلُ وَ عَلَى رِجْلِهِ الْيُسْرَى بِسْمِ اللَّهِ إِسْرَافِيلُ وَ عَلَى رِجْلِهِ الْيُمْنَى بِسْمِ اللَّهِ لَا يَرُونَ فِيهَا شَمْساً وَ لَا زَمْهَرِيراً وَ بَيْنَ كَتِفَيْهِ بِسْمِ اللَّهِ الْعَزِيزِ الْجَبَّارِ.

Another mentioned by Abu Zakariya Al-Hazramy, ‘Abu Al-Hassan<sup>-asws</sup> wrote this letter for him, and he had fever ‘Al-Rab’ie’ (alternating fever). He<sup>-asws</sup> instructed the he should write upon his right hand, ‘In the Name of Allah<sup>-azwj</sup>, Jibraeel<sup>-as</sup>’, and upon his left hand, ‘In the Name of Allah<sup>-azwj</sup>, Mikaeel<sup>-as</sup>’, and upon his right leg, ‘In the Name of Allah<sup>-azwj</sup>, Israfeel<sup>-as</sup>’, and upon his left leg, ‘In the Name of Allah<sup>-azwj</sup>! **neither seeing (heat of a) sun therein nor intense cold [76:13]**’, and between his shoulders, ‘In the Name of Allah<sup>-azwj</sup> the Mighty, the Subduer!’<sup>83</sup>

13- مكا، مكارم الأخلاق لِلْحَمِّي فِي رِوَايَةٍ يُكْتَبُ عَلَى كَتِفَيْهِ الْأَيْمَنِ بِسْمِ اللَّهِ جِبْرَائِيلُ وَ عَلَى كَتِفَيْهِ الْأَيْسَرِ بِسْمِ اللَّهِ مِيكَائِيلُ وَ عَلَى كَتِفَيْهِ الْأَيْمَنِ بِسْمِ اللَّهِ إِسْرَافِيلُ وَ عَلَى كَتِفَيْهِ الْأَيْسَرِ بِسْمِ اللَّهِ لَا يَرُونَ فِيهَا شَمْساً وَ لَا زَمْهَرِيراً.

(The book) ‘Makarim Al Akhlaq’ –

‘For the fever in a report, ‘He should write upon his right shoulder, ‘In the Name of Allah<sup>-azwj</sup>, Jibraeel<sup>-as</sup>’, and upon his left shoulder, ‘In the Name of Allah<sup>-azwj</sup>, Mikaeel<sup>-as</sup>, and upon his right shoulder, ‘In the Name of Allah<sup>-azwj</sup>, Israfeel<sup>-as</sup>’, and upon his left shoulder, ‘**neither seeing (heat of a) sun therein nor intense cold [76:13]**’.<sup>84</sup> (Recording error)

لِلْغَيْبِ يَأْخُذُ ثَلَاثَةَ أُورَاقٍ مِنْ شَجَرٍ وَ يَكْتُبُ عَلَى اسْمِ الْمَخْمُومِ عَلَى وَرَقِ طيسوما وَ عَلَى وَرَقِ آخَرَ اوحوما وَ عَلَى وَرَقِ ثَالِثٍ ابراسوما وَ يُلْقَى فِي الْمَاءِ بِثَلَاثِ دَفْعَاتٍ.

For ‘Al-Gibbi’ (fluctuating fever), ‘He should take three leaves from a tree and write upon it the name of the feverish one – upon a leaf ‘Taysouma’, and upon another leaf ‘Awhouma’, and upon the third leaf ‘Abrassouma’, and he should throw in the water three throws’.<sup>85</sup>

وَ بِرِوَايَةٍ أُخْرَى يُكْتَبُ عَلَى وَرَقَاتِ الْفِرْصَادِ عَلَى ثَلَاثِ حَمُومٍ أَوْ حَمُومٍ ابرحوما وَ يُلْقَى فِي الْمَاءِ.

<sup>82</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 7

<sup>83</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 12 / 8

<sup>84</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 1

<sup>85</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 2

And by another report: ‘He should write upon leaves of mulberry upon three, ‘Hamouma’, ‘Awhouma’, ‘Abrsouma’, and throw it into the water’.<sup>86</sup>

و فِي رِوَايَةٍ حَوْمَا طَيْسُومَا اِبْرَسُومَا.

And in another report, ‘Howma’, ‘Taysouma’, ‘Abrsouma’.<sup>87</sup>

رُقِيَّةٌ لِلْحُمَّى يُكْتَبُ وَ يُشَدُّ عَلَى عَضُدِهِ الْأَيْمَنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِلَى آخِرِهِ بِسْمِ اللَّهِ وَ بِاللَّهِ أُعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا الَّتِي لَا يَجَاوِزُهُنَّ بُرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأَ وَ بَرَأَ

Ruqya (incantation) for the fever he should write and tie it upon his right arm – ***In the Name of Allah the Beneficent, the Merciful [1:1] All Praise is for Allah the Lord of the Worlds [1:2]*** – up to its end. In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! I seek Refuge with the complete Phrases of Allah<sup>-azwj</sup>, all of them which can neither be surpassed by a righteous nor an immoral, from evil of what He<sup>-azwj</sup> Created, and Scattered, and Formed!

وَ مِنْ شَرِّ الْهَامَةِ وَ السَّامَةِ وَ الْعَامَةِ وَ اللَّامَةِ وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ فَسَقَةِ الْحَيِّ وَ الْإِنْسِ وَ مِنْ شَرِّ الشَّيْطَانِ وَ شَرِّكَهِ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ كُلِّ ذَاتَةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

And from evil of the vermin, and the toxins, and the evil eye, and from evil of the intruder of the night and the day, and from evil of mischief makers of the Arabs and the non-Arabs, and from evil of the mischief makers of the Jinn and the humans, and from evil of the Satan<sup>-la</sup> and his<sup>-la</sup> associates, and from evil of every one with evil, and from evil of every animal He<sup>-azwj</sup> Seizes by its forelock. ***Surely, my Lord is upon the Straight Path [11:56]***.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أُنَبِّئُكَ وَ إِلَيْكَ الْمَصِيرُ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ آرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ بَرْدًا وَ سَلَامًا عَلَى فُلَانِ بْنِ فُلَانَةٍ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا إِلَى آخِرِ السُّورَةِ

***Upon You we rely, and to You we are penitent, [60:4] You are the Mighty, the Wise [60:5] “O fire! Become cool and safe upon Ibrahim!” [21:69] And they intended to plot with him, so We Made them the losers [21:70]. Be cool and safe upon so and so, son of so and so! ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286]*** – up to end of the chapter.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلاً وَ تَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ سَبِّحْ بِحَمْدِهِ وَ كَفَى بِهِ يَدُنُوبِ عِبَادِهِ خَيْرًا بَصِيرًا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ صَدَقَ وَعْدُهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

Sufficient is Allah<sup>-azwj</sup>! ***There is no god except Him, therefore take Him as a Protector [73:9] And he should rely on the Ever-living Who does not die, and Glorify with His Praise; and Sufficient is He of being Insightful of the sins of His servants [25:58]***. There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>. He<sup>-azwj</sup> is Truthful of His<sup>-azwj</sup> Promise, and Helped His<sup>-azwj</sup> servant and Defeated the confederates, Alone!

<sup>86</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 3

<sup>87</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 4

ما شاء الله لا قوة إلا بالله كتب الله لأغلبن أنا ورسلي إن الله قوي عزيز أولئك حزب الله ألا إن حزب الله هم المفلحون و من يعصم بالله فقد هدي إلى صراط مستقيم و صلى الله على محمد و آله الطيبين الطاهرين.

**‘Whatever Allah so Desires, there is no Strength except by Allah!’ Surely, you view that I am lesser than you in wealth and children [18:39] Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21] . Indeed! Surely the party of Allah, they are the successful ones [58:22] And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101], and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the goodly, the pure!’<sup>88</sup>**

14- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن محمد بن عبد العزيز البغوي عن أبي بكر بن أبي شيبة عن أبي الأخص عن أبي إسحاق عن الحارث عن علي ع قال: كان رسول الله ص إذا دخل على مريض قال أذهب البأس رب الناس و اشف أنت الشافي لا شافي إلا أنت.

(The book) ‘Al Amaali’ of the Seyyid Tusi – a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Abdul Aziz Al Bagwy, from Abu Bakr Bin Abu Sheyba, from Abu Al Ahwas, from Abu Is’haq, from Al Haris,

‘From Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup>, whenever he<sup>-saww</sup> entered to see a sick, said: ‘Remove the troubles, Lord<sup>-azwj</sup> of the people, and Heal! You<sup>-azwj</sup> are the Healer, there is not healer except You<sup>-azwj</sup>!’<sup>89</sup>

و بهذا الإسناد عن البغوي عن بشر بن هلال الصواف عن عبد الوارث بن سعيد عن أبي نصر عن أبي سعيد أن جبرئيل ع أتى النبي ص فقال يا محمد اشكيت

And by this chain, from Al Gawy, from Bishr Bin Hilal Al Sawwaf, from Abdul Waris Bin Saeed, from Abu Nast, from Abu Saeed,

‘Jibraeel<sup>-as</sup> came to the Prophet<sup>-saww</sup>. He<sup>-as</sup> said: ‘O Muhammad<sup>-saww</sup>! You<sup>-saww</sup> have a (health) complaint?’

قال نعم

He<sup>-saww</sup> said: ‘Yes’.

قال بسم الله أزيك من كل شيء يؤذيك من شر كل نفس أو عين حاسد و الله يشفيك بسم الله أزيك.

He<sup>-as</sup> said: ‘In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> perform Ruqya (Incantation) on you<sup>-saww</sup> from all things bothering you<sup>-saww</sup>, from evil of every self, or eye of an envier, and Allah<sup>-azwj</sup> will Heal you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>!’<sup>90</sup>

15- دعوات الراوندي، عن سلمة بن أبي سلمة قال: مرض أمير المؤمنين ع فعاده النبي ص و قال يا علي إن أشد الناس بلاء النبيون و الذين يلونهم أبشر يا علي فإن الحمى حظك من عذاب الله مع ما لك من الثواب أحب أن يكشف الله عز و جل ما بك

<sup>88</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 13 / 5

<sup>89</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 14 / 1

<sup>90</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 14 / 2

(The book) 'Dawaat' of Al Rawandy – from Salama Bin Abu Salama who said,

'Amir Al-Momineen<sup>-asws</sup> fell sick, so the Prophet<sup>-saww</sup> consoled him<sup>-asws</sup> and said: 'O Ali<sup>-asws</sup>! The severest of the afflicted people are the Prophets<sup>-as</sup>, and those who follow them<sup>-as</sup>. O Ali<sup>-asws</sup>! The fever is your<sup>-asws</sup> share from the Punishment of Allah<sup>-azwj</sup> along with what is for you<sup>-asws</sup> from the Rewards. Would you<sup>-asws</sup> like Allah<sup>-azwj</sup> Mighty and Majestic to Remove what is with you<sup>-asws</sup>?'

قَالَ بَلَى

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

قَالَ قُلْ رَبِّ ارْحَمِ جُلْدِي الرَّيِّقَ وَ عَظْمِي الدَّقِيقَ وَ أَعُوذُ بِكَ مِنْ فَوْزَةِ الْحَرِيقِ يَا أُمَّ مَلْدَمٍ فَإِنْ كُنْتِ آمَنْتِ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا تَأْكُلِي اللَّحْمَ وَ لَا تَشْرَبِي الدَّمَ وَ انْتَقِلِي إِلَى مَنْ يَزْعُمُ أَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهِدْتُ بِهِ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

He<sup>-saww</sup> said: 'Say: 'Lord<sup>-azwj</sup>! Mercy my delicate skin and my brittle bones, and I seek Refuge with You<sup>-azwj</sup> from outburst of the fire! O Umm Mildam (constant fever)! If you were a believer in Allah<sup>-azwj</sup> and the Last Day, neither eat the flesh nor drink the blood, and transfer to the one who claims that there is another god with Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup> Alone! There is no associate for Him<sup>-azwj</sup>! I testify with it, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>!'

قَالَ عَلِيُّ ع فَمَلَّتْهَا وَ عُوفِيْتُ

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> said it and recovered'.

وَ كَانَ رَسُولُ اللَّهِ ص يَتَعَوَّذُ مِنَ الْحُمَّى وَ الْأَوْجَاعِ وَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ عِزْقِي نَعَارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ.

And Rasool-Allah<sup>-saww</sup> used to seek Refuge from the fever and the pains, and he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-saww</sup> seek Refuge with You<sup>-azwj</sup> from evil of a stirring vein, and from evil of heat of the Hellfire!''<sup>91</sup>

وَ عَنِ الْحَسَنِ بْنِ طَرْيَفٍ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع أَسْأَلُهُ عَنِ الْقَائِمِ إِذَا قَامَ بِمِ بَقِيضِي بَيْنَ النَّاسِ وَ أَرَدْتُ أَنْ أَسْأَلُهُ عَنِ شَيْءٍ لِحُمَّى الرَّبِيعِ فَأَعْفَلْتُ ذِكْرَ الْحُمَّى

And from Al-Hassan Bin Tareyf who said,

'I wrote to Abu Muhammad Al-Askari<sup>-asws</sup> asking him<sup>-asws</sup> about Al-Qaim<sup>-ajfj</sup> when he<sup>-ajfj</sup> rises, with what will he<sup>-ajfj</sup> be judging between the people, and I intended to ask him<sup>-asws</sup> about something for my 'Al-Rib'a (constant) fever. I neglected (forgot) to mention the fever.

فَجَاءَ الْجَوَابُ سَأَلْتُ عَنِ الْإِمَامِ إِذَا قَامَ قَضَى بَيْنَ النَّاسِ بِعِلْمِهِ كَقَضَاءِ دَاوُدَ لَا يَسْأَلُ الْبَيْتَةَ وَ كُنْتُ أَرَدْتُ أَنْ تَسْأَلَ الرَّبِيعِ فَأَنْسَيْتُ فَأَكْتُبُ فِي وَرْقَةٍ وَ عَلَّقْتُهُ عَلَى الْمَحْمُومِ يَا نَارَ كُوَيْبٍ بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ

<sup>91</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 15 / 1

The answer came: 'You asked about the Imam<sup>-ajfj</sup> when he<sup>-ajfj</sup> rises, he<sup>-ajfj</sup> will judge between the people by his<sup>-ajfj</sup> knowledge like the judging by Dawood<sup>-as</sup>. He<sup>-ajfj</sup> not ask for the proof, and you had intended to ask about the 'Al-Rib'a' fever, but you forgot. Write in a paper and hang it upon the feverish: **"O fire! Become cool and safe upon Ibrahim!" [21:69]**'.

قَالَ فُكِّنْتُ ذَلِكَ وَ عَلَّقْتُ عَلَى حُمُومٍ لَنَا فَأَفَاقَ وَ بَرَأً

He said, 'I wrote that and hung it upon a feverish one of us. He woke up (recovered) and was cured.

وَ لِلْحُمَى يَكْتُبُ عَلَى كَاغِدٍ وَ يَشُدُّ عَلَى الْعَضُدِ بَرَاءَةً مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ وَ مِنْ مُحَمَّدٍ رَسُولِ رَبِّ الْعَالَمِينَ إِلَى أُمِّ مِلْدَمِ الَّتِي تَمَصُّ الدَّمَ وَ تَنْهَشُ الْعَظْمَ وَ تُرِقُّ الْجِلْدَ وَ تَأْكُلُ اللَّحْمَ أَنْ كُتِبَ عَلَى صَاحِبِ كِتَابِي هَذَا بَرْدًا وَ سَلَامًا كَمَا كَانَتْ النَّارُ عَلَى إِبْرَاهِيمَ

And for the fever, he should write upon a paper and tie it upon the arm, 'A cure from Allah<sup>-azwj</sup> the Mighty, the Wise, and from Muhammad<sup>-sawww</sup>, Rasool<sup>-sawww</sup> of Lord<sup>-azwj</sup> of the worlds, to Umm Mildam (constant fever) which sucks the blood and gnaws the bones, and thins the skin, and eats the flesh. Be upon owner of this letter of mine, cool and safe just as the fire had become upon Ibrahim<sup>-as</sup>!

وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَحْسِرِينَ وَ ذَا التَّوْنِ إِذْ دَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

**And they intended to plot with him, so We Made them the losers [21:70] And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87],** and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> entire Progeny<sup>-asws</sup>'.

وَ لِلْحُمَى أَيْضًا: يَكْتُبُ عَلَى ثَلَاثِ سُكَّرَاتٍ بِيضٍ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَ خَلَقَ الْإِنْسَانَ ضَعِيفًا الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَ رَحْمَةٌ.

And for the fever as well, 'He should write upon three white (lumps) of sugar: **Allah Intends to Lighten (the burdens) from you, [4:28] For now, Allah has Lightened from you [8:66] That is a Lightning from your Lord and a Mercy. [2:178]**'<sup>92</sup>

16- مكا، مكارم الأخلاق لِلْمَحْمُومِ يَكْتُبُ عَلَى ثَلَاثِ أَقْطَاعٍ بَخِيطٍ دَقِيقٍ لَا يُمَكِّنُ قِرَاءَتُهُ وَ يَأْكُلُهَا الْمَحْمُومُ كُلَّ يَوْمٍ نُسْخَةً مِنْهَا عَلَى الرِّبْقِ بَعْدَ أَنْ جُعِلَتْ مَجْمُوعَةً مُدَوَّرَةً كَالْبُنْدُوقَةِ بِسْمِ اللَّهِ ذِي الْعِزِّ وَ الْكِبْرِيَاءِ وَ النُّورِ وَ هَذِهِ النُّسْخَةُ مُجَرَّبَةٌ.

(The book) 'Makarim Al Akhlaq' –

'For the feverish – He should write upon three segments (of bread) in thin handwriting, not possible to read, and he should feed it to the feverish every day a prescription from it upon the empty stomach after making is as gathered balls like the hazelnuts: - 'In the Name of

<sup>92</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 15 / 2

Allah<sup>-azwj</sup> with the Might and the Greatness and the Noor', and this is an experimented prescription".<sup>93</sup> (Not a Hadeeth)

كَانَ الْإِمَامُ الْحَسَنُ السَّمَرَقَنْدِيُّ يَعْتَدُّ بِهَا وَ يُدَاوِمُ مَكَاتِبَتَهَا حَقَّهُ وَ كَأَنَّهُ وَجَدَ لَهُ إِسْنَادًا.

*The imam Al-Hassan Al-Samarqandy used to rely with it and constantly write it as its right, and it was as if he had found a chain of attribution for it.*

أُخْرَى يَكْتُبُ عَلَى ثَلَاثِ سُكَّرَاتٍ وَ يَأْكُلُهَا الْمَحْمُومُ بِثَلَاثِ عَدَوَاتٍ كُلَّ يَوْمٍ قِطْعَةً عَلَى الرَّيْقِ الْأُولَى عَقَدْتُ بِإِذْنِ اللَّهِ الثَّانِي شَدَدْتُ بِإِذْنِ اللَّهِ الثَّلَاثِ سَكَنْتُ بِإِذْنِ اللَّهِ.

Another – 'He should write upon three (lumps of) sugar, and the feverish one should eat it in three mornings, one piece every day upon the empty stomach. The first, 'I pact with the Permission of Allah<sup>-azwj</sup>'. The second, 'I tie it by the Permission of Allah<sup>-azwj</sup>'. The third, 'I make you settle down by the Permission of Allah<sup>-azwj</sup>'.<sup>94</sup> (Not a Hadeeth)

أُخْرَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ رَبَطْنَا عَلَى قُلُوبِهِمْ إِلَى قَوْلِهِ شَطَطًا إِذْ قَالَ مُوسَى لِأَهْلِهِ إِلَى قَوْلِهِ الْحَكِيمِ مَعَ سَبْعِ مِنَ الْعُقُودِ السُّلَيْمَانِيَّةِ.

Another, '**In the Name of Allah the Beneficent, the Merciful [1:1] And We linked up their hearts,** - up to His<sup>-azwj</sup> Words: **an enormity (evil) [18:14]. When Musa said to his family: [27:7]** – up to His<sup>-azwj</sup> Words: **the Wise! [27:9]**, with seven 'Suleymaniya' knots".<sup>95</sup> (Not a Hadeeth)

أُخْرَى يَكْتُبُ عَلَى الْقَدَمِ الْأَيْمَنِ بِسْمِ اللَّهِ يَا حُمِّي الْمَاضِيَةُ الْمُسْتَقْضِيَةُ بِالَّذِي فِي السَّمَاءِ عَرْشُهُ وَ بِالَّذِي كَلَّمَ مُوسَى تَكْلِيمًا وَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَمَّا خَرَجْتَ مِنَ الْعَظْمِ إِلَى اللَّحْمِ وَ مِنَ اللَّحْمِ إِلَى الْجِلْدِ وَ مِنَ الْجِلْدِ إِلَى الْأَرْضِ فَتَسْكُنُ فِيهَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا.

Another – 'He should write upon the right foot, 'In the Name of Allah<sup>-azwj</sup>! O fever of the past and the continuing, by the One Whose Throne is in the sky, and by the One Who Spoke to Musa<sup>-as</sup> in conversation, and Took Ibrahim<sup>-as</sup> as a friend, and Sent Muhammad<sup>-azwj</sup> with the truth as a Prophet<sup>-sawww</sup>! Get out from the bones to the flesh, and from the flesh to the skin, and from the skin to the ground, and settle down in it, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup>, and abundant Salutations, a lot!"<sup>96</sup> (Not a Hadeeth)

أُخْرَى يَكْتُبُ وَ يَشُدُّ وَ يَعْقِدُهُ سَبْعَ عُقَدٍ وَ يَقْرَأُ عَلَى كُلِّ عُقْدَةٍ فَاتِحَةَ الْكِتَابِ وَ يَشُدُّ عَلَى رَأْسِ الْمَحْمُومِ

Another – 'He should write and tie it with seven knots, and he should reach upon the knots, Surah Al-Fatiha, and he should tie it upon the head of the feverish: -

<sup>93</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 1

<sup>94</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 2

<sup>95</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 3

<sup>96</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَىٰ إِبْرَاهِيمَ وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

**'In the Name of Allah the Beneficent, the Merciful [1:1] And with the Truth have We Revealed it, and with the Truth it descended; [17:105] And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82] "O fire! Become cool and safe upon Ibrahim!" [21:69] And they intended to plot with him, so We Made them the losers [21:70]!**

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحْمَانُ اسْكُنْ بِقُدْرَةِ الْجَبَّارِ الْعَظِيمِ بِقُدْرَةِ الْمَنَّانِ الْكَرِيمِ وَ يَكْتُمُ الْمُعْوَدَاتَيْنِ.

O Allah-azwj! O Allah-azwj! O Allah-azwj! O Beneficent! O Beneficent! Settle down by Power of the Subduer, the Magnificent, by the Power of the Bestower, the Benevolent!' And he should write Al Mawazateyn".<sup>97</sup> (Not a Hadeeth)

أَخْرَجَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: حُمَّ رَسُولُ اللَّهِ ص فَأَتَاهُ جِبْرَائِيلُ ع فَقَالَ بِسْمِ اللَّهِ أَزْجِيكَ يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بِسْمِ اللَّهِ أَشْفِيكَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يَعْثَبُكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ

Another from Al-Sadiq-asws having said: 'Rasool-Allah-saww had fever, so Jibraeel-as came to him-saww. He-as said: 'In the Name of Allah-azwj, I-as perform Ruqya (incantation) on you-saww, O Muhammad-saww Bin Abdullah-as! In the Name of Allah-azwj I-as heal you-saww! In the Name of Allah-azwj, from every illness concerning you-saww! In the Name of Allah-azwj, and Allah-azwj will Heal You-azwj in the Name of Allah-azwj!

حُذِّهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ وَ يُشَدُّ التَّعْوِيدُ فِي عُنُقِ الْمُحْمُومِ.

Take it, **'In the Name of Allah the Beneficent, the Merciful [1:1]**, congratulations to you-azwj! **So do not swear by the locations of the stars! [56:75]!** You-saww will be cured by the Permission of Allah-azwj', and he should tie the amulet in the neck of the feverish".<sup>98</sup>

عَنِ الرِّضَا ع قَالَ: اشْتَكَّتْ جَارِيَةٌ لِي وَ كَانَ لَهَا قَدْرٌ فَأَتَانِي آتٍ فِي الْمَنَامِ فَقَالَ لِي قُلْ لَهَا تَقُولُ يَا رَبَّاهُ يَا سَيِّدَاهُ صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَكْثِيفْ عَنِّي مَا أَجِدُ فَإِنَّ فُلَانَ بَنَ فُلَانٍ نَجَا مِنَ النَّارِ بِحَدِيثِ الدَّعْوَةِ.

From Al-Reza-asws having said: 'A maid of mine-asws had health complaint, and there was worth for her. A comer came to me-asws in the dream. He said to me-asws, 'Say to her, 'You should say, 'O Lord-azwj! O Chief! Send Salawaat upon Muhammad-saww and People-asws of his-saww Household, and Remove from me what I am feeling!, for so and so, son of so and so was saved from the fire with this supplication".<sup>99</sup>

لِلْحَمِيِّ عَنِ الرِّضَا ع يَكْتُمُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فُلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَىٰ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى فُلَانَ بَنِ فُلَانَ بِإِذْنِ اللَّهِ وَ بِذِكْرِ الرَّحْمَنِ يُطْفِئِي حَرَّ النَّارِ.

<sup>97</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 16 / 5

<sup>98</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 1

<sup>99</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 2

For the fever – From Al-Reza<sup>-asws</sup>: ‘He should write: **“In the Name of Allah the Beneficent, the Merciful [1:1] “O fire! Become cool and safe upon Ibrahim!” [21:69]**, and Progeny of Ibrahim<sup>-as</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and upon so and so, son of so and so, by the Permission of Allah<sup>-azwj</sup>, and by the Mention of the Beneficent, extinguish heat of the fire”<sup>.100</sup>

عَنْ دَاوُدَ بْنِ زُرَيْقٍ قَالَ: وَعُكْتُ بِالْمَدِينَةِ وَعُكَاً شَدِيداً فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ ع فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عَلَيْكَ فَاشْتَرِ صَاعاً مِنْ بُرٍّ ثُمَّ اسْتَلِقْ عَلَى قَفَاكَ وَ انثُرْهُ عَلَى صَدْرِكَ كَيْفَ مَا انْتَرْتَهُ وَ قُلْ

From Dawood Bin Zureyq who said, ‘I was feverishly sick at Al-Medina with sever fever. (News of) that reached Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> wrote to me: ‘(News of) your illness has reached me. Buy a Sa’a (unit of weight, approx. 3kg) of wheat, the lie down flat on your back and scatter it upon your chest however you scatter, and say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشِفَتْ مَا بِهِ مِنْ ضَرٍّ وَ مَكَّنْتَ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَافِيَنِي مِنْ عِلَّتِي

‘O Allah<sup>-azwj</sup> I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which when the restless one (Al-Qaim<sup>-ajfj</sup>) will ask with, You<sup>-azwj</sup> will Remove whatever harm there is with him<sup>-ajfj</sup>, and Enable for him<sup>-ajfj</sup> in the earth and Make him<sup>-ajfj</sup> Your<sup>-azwj</sup> caliph upon Your<sup>-azwj</sup> creatures, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Grant me well-being from my illness!’

وَ اسْتَوِ جَالِساً وَ اجْمَعِ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقسِمُهُ مَدّاً مَدّاً لِكُلِّ مَسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ

And sit upright and gather the wheat from around you, and say similar to that, and divide it a handful, a handful, to each needy one, and say similar to that’.

قَالَ دَاوُدُ فَقَعَلْتُ ذَلِكَ فَكَأَنَّمَا نَشِطْتُ مِنْ عَمَالٍ وَ قَدْ فَعَلَ عَجْرٌ وَاحِدٌ فَانْتَفَعَ بِهِ.

Dawood (the narrator) said, ‘I did that. It was as if I had been deactivated from cramps, and someone else had done and benefitted with it’<sup>.101</sup>

دُعَاءُ آخَرَ قَالَ الصَّادِقُ ع حَمَّ رَسُولُ اللَّهِ ص فَأَتَاهُ جَبْرَائِيلُ ع يُعَوِّدُهُ وَ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِسْمِ اللَّهِ الشَّافِيكَ وَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يَغِيْبِكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ حُدَّهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ.

Another supplication – Al-Sadiq<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> had fever, so Jibraeel<sup>-as</sup> came and sought Refuge for him<sup>-saww</sup>, and said: ‘In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>, and In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> heal you<sup>-saww</sup>, and in the Name of Allah<sup>-azwj</sup> from every illness concerning you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Heal you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, take it! Congratulations to you<sup>-saww</sup>, **In the Name of Allah the**

<sup>100</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 3

<sup>101</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 4

**Beneficent, the Merciful [1:1], congratulations to you<sup>-azwj!</sup> So do not swear by the locations of the stars! [56:75]! You<sup>-saww</sup> will be cured by the Permission of Allah<sup>-azwj</sup>” .<sup>102</sup>**

مِنْ مَسْمُوعَاتِ السَّيِّدِ الْإِمَامِ نَاصِحِ الدِّينِ أَبِي الْبَرَكَاتِ الْمَشْهَدِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ عَنِ الصَّادِقِ ع قَالَ: طِينُ قَبْرِ الْحُسَيْنِ ع شِفَاءٌ مِنْ كُلِّ دَاءٍ فَإِذَا أَكَلْتَهُ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ رِزْقًا وَاسِعًا وَ عَلِمًا نَافِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

From the heard (Ahadeeth) by the Seyyid, the imam Nasih Al Deen Abu Al Barakaat Al Mashady, may Allah<sup>-azwj</sup> have Mercy upon him,

‘From Al-Sadiq<sup>-asws</sup>: ‘Clay of the grave of Al-Husayn<sup>-asws</sup> is a healing from every illness. When you eat it, say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Make is a vast sustenance and beneficial knowledge and healing from every illness, You<sup>-azwj</sup> are Able upon all things!’<sup>103</sup>

وَ قَالَ الصَّادِقُ ع مَنْ أَصَابَتْهُ عِلَّةٌ فَبَدَأَ بِطِينِ قَبْرِ الْحُسَيْنِ ع شَفَاهُ اللَّهُ مِنْ تِلْكَ الْعِلَّةِ إِلَّا أَنْ تُكُونَ عِلَّةَ السَّامِ.

And Al-Sadiq<sup>-asws</sup> said: ‘One whom an illness afflicts, he should begin with the clay of the grave of Al-Husayn<sup>-asws</sup>. Allah<sup>-azwj</sup> will Heal him from that illness except if the illness happens to be the poison!’<sup>104</sup>

دُعَاءُ آخَرَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ضَعَّ رَاخَتَكَ عَلَى فَمِكَ وَ قُلْ بِسْمِ اللَّهِ ثَلَاثًا بِجَلَالِ اللَّهِ ثَلَاثًا بِكَلِمَاتِ اللَّهِ الثَّامَاتِ ثَلَاثًا ثُمَّ تَمَسَّحْ عَلَى رَأْسِ الَّذِي يَشْتَكِي وَ وَجْهِهِ يَصْنَعُ ذَلِكَ أَشْفَقُ أَهْلِهِ عَلَيْهِ.

Another supplication from Abu Ja’far<sup>-asws</sup> having said: ‘Place your palm upon your mouth and say, ‘In the Name of Allah<sup>-azwj</sup>’, thrice, ‘By the Majesty of Allah<sup>-azwj</sup>’, thrice, ‘By the complete Phrases of Allah<sup>-azwj</sup>’, thrice. Then wipe upon the head of the one who is ill, and his face, doing that in compassion of his family members upon him’<sup>105</sup>.

دُعَاءُ آخَرَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَقُلْ أَعِيدُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ مِنْ كُلِّ عِرْقٍ نَعَارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ سَبْعَ مَرَّاتٍ.

Another supplication from Zurara,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘Whenever you enter to see a sick, say, ‘I seek Refuge for you with Allah<sup>-azwj</sup> the Magnificent, Lord<sup>-azwj</sup> of the Magnificent Throne, from every stirring vein, and from evil of heat of the fire!’ – seven times’<sup>106</sup>.

18- ط، الأمان فيما جرتبناه لِرَوَالِ الْحُمَى فَوَجَدْنَاهُ كَمَا رَوَيْنَاهُ يَكْتُثِبُ فِي كَاغِدِ يَوْمِ الْأَحَدِ وَ يَوْمِ الْأَرْبَعَاءِ كُلِّ طَلَسَمٍ مِنْهَا مُنْفَرِدًا فِي رُفْعَةٍ وَ يَغْسِلُ فِي شَرَابٍ أَوْ مَاءٍ الْأَوَّلِ يَوْمِ الْأَحَدِ وَ الثَّانِي يَوْمِ الْإِثْنَيْنِ وَ الثَّلَاثِ يَوْمِ الثَّلَاثَاءِ وَ يَشْرَبُ كُلَّ يَوْمٍ وَاحِدًا إِذَا غَسَلَ لَا يَبْقَى فِي الْوَرَقَةِ مِنْ مَدَادِهِ شَيْءٌ

<sup>102</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 5

<sup>103</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 6

<sup>104</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 7

<sup>105</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 8

<sup>106</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 17 / 9

(The book) 'Al Amaan' –

'Among what we have experienced for declining the fever, we found it just as we had reported it. He should write in a paper on the day of Sunday and the day of Wednesday, every talisman from it, individualised in a parchment, and he should wash in a drink or water – first on the day of Sunday, and the second on the day of Tuesday, and the third on the day of Wednesday, and he should drink one every day. When he washes, there should not remain anything of his ink in the page.

فَإِنْ زَالَتِ الْحُمَّى فِي هَذِهِ الثَّلَاثَةِ الْأَيَّامِ وَإِلَّا تُكْتَبُ كَذَلِكَ فِي ثَلَاثِ رَفَاقَاتِ يَوْمِ الْأَرْبَعَاءِ وَيُغَسَّلُ الْأَوَّلُ يَوْمَ الْأَرْبَعَاءِ وَيُشْرَبُ مَائُهُ وَالثَّانِي يَوْمَ الْحَمِيسِ وَالثَّلَاثُ يَوْمَ الْجُمُعَةِ وَيُشْرَبُ مَائُهُ وَقَدْ زَالَتِ الْحُمَّى بِاللَّهِ جَلَّ جَلَالُهُ وَهَذِهِ صُورَةُ الثَّلَاثِ طَلْسَمَاتٍ.

Either the fever declines in these three days, or else you should write like that in three pages on the day of Wednesday and wash first on the day of Wednesday and drink its water, and the second on the day of Thursday, and the third on the day of Friday, and he should drink its water, and the fever will have gone, by Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, and this is an outline of the three talismans".<sup>107</sup> (Not a Hadeeth)

19- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ بْنِ زُرَيْبٍ قَالَ: مَرَضْتُ بِالْمَدِينَةِ مَرَضًا شَدِيدًا فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ ع فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عِلَّتُكَ فَاشْتَرِ صَاعًا مِنْ بُرٍّ ثُمَّ اسْتَلْقِ عَلَى قَفَاكَ وَانْتُرْهُ عَلَى صَدْرِكَ كَيْفَ مَا انْتُرَ وَ قُلْ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Aziz Bin Al Muhtady, from Yunus Bin Abdul Rahman, from Dawood Bin Zureyq who said,

'I became sick at Al-Medina with severe sickness. (News of) that reached Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> wrote to me: '(News of) your illness has reached me. Buy a Sa'a (unit of weight, app. 3kg) of wheat, the lie down flat upon your back and scatter it upon your chest however you scatter, and say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشَفَتْ مَا بِهِ مِنْ ضَرٍّ وَ مَكَّنَتْ لَهُ فِي الْأَرْضِ وَ جَعَلَتْهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تُعَافِيَنِي مِنْ عَلَيَّ

'O Allah<sup>-azwj</sup> I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which when the restless one (Al-Qaim<sup>-ajfj</sup>) will ask with, You<sup>-azwj</sup> will Remove whatever harm there is with him<sup>-ajfj</sup>, and Enable for him<sup>-ajfj</sup> in the earth and Make him<sup>-ajfj</sup> Your<sup>-azwj</sup> caliph upon Your<sup>-azwj</sup> creatures, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Grant me well-being from my illness!

ثُمَّ اسْتَوِ جَالِسًا وَ اجْمَعْ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقسِمْهُ مَدًّا مَدًّا لِكُلِّ مِسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ

Then sit upright and gather the wheat from around you and say similar to that, and divide it into four segments, a handful, a handful to each needy one, and say similar to that'.

قَالَ دَاوُدُ فَفَعَلْتُ ذَلِكَ فَكَأَنَّمَا نَشِطْتُ مِنْ عَقَالٍ وَ قَدْ فَعَلَهُ عَزْرٌ وَاحِدٌ فَانْتَفَعَ بِهِ.

<sup>107</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 18

Dawood (the narrator) said, 'I did that. It was as if I had been deactivated from cramps, and someone else had done and benefitted with it'.<sup>108</sup>

20- كَا، الكافي الحسين بن محمد عن أحمد بن إسحاق الأشعري عن بكر بن محمد الأزدي قال قال أبو عبد الله ع حم رسول الله ص فاتاه جبرئيل ع فعزده فقال بسم الله أزيك يا محمد بسم الله أشفيك بسم الله من كل داء يغيبك بسم الله و الله شافيك بسم الله خذها فليغيبك بسم الله الرحمن الرحيم فلا أقسم بمواقع النجوم لتبرأن بإذن الله

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Ahmad Bin Is'haq Al Ash'ary, from Bakr Bin Muhammad Al Azady who said,

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had fever. Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> and sought Refuge for him<sup>-saww</sup>. He<sup>-saww</sup> said: 'In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>, and In the Name of Allah<sup>-azwj</sup> I<sup>-as</sup> heal you<sup>-saww</sup>, and in the Name of Allah<sup>-azwj</sup> from every illness concerning you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Heal you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, take it! Congratulations to you<sup>-saww</sup>, **In the Name of Allah the Beneficent, the Merciful [1:1]**, congratulations to you<sup>-azwj</sup>! **So do not swear by the locations of the stars! [56:75]**! You<sup>-saww</sup> will be cured by the Permission of Allah<sup>-azwj</sup>!'

قال بكر و سأله عن ربي الحمى فحدثني بهذا.

Bakr said, 'And I asked him<sup>-asws</sup> about a Ruqya for the fever. He narrated to me with this!'<sup>109</sup>

21- ق، الكتاب العتيق الغروي عودة للحمى مباركة يكتب في ورقة و يعلقه الرجل في عضده الأيسر و المرأة في عضدها الأيمن و يشد الكتاب بعزل الأم و ابنتها و هو

(The book) 'Al Ateeq' of Al Garwy –

'A Blessed Refuge (amulet) for the fever, he should write in a paper and the man should hang (wear) it in his left arm, and the woman in her right arm, and he should tie the letter with the yarn of the mother and her daughter, and it is: -

بسم الله الرحمن الرحيم من الله و إلى الله و لا غالب إلا الله المستعان بالله و التكلان على الله و الشفاء بيد الله و لا حول و لا قوة إلا بالله العلي العظيم

'**In the Name of Allah the Beneficent, the Merciful [1:1]**! From Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and there is no prevailer except Allah<sup>-azwj</sup>, seeking the Assistance with Allah<sup>-azwj</sup>, and the reliance is upon Allah<sup>-azwj</sup>, and the healing is in the Hand of Allah<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!

براءة من الله العزيز الحكيم لصاحب كتابي هذا و شعره و بشره و جسده و بدنه و لحمه و دمه و عظمه إلى أم ولدتي التي تذيب اللحم و تمص الدم و تؤهن العظم خرها من جهنم و برزها من الزمهرير

A cure from Allah<sup>-azwj</sup> the Mighty, the Wise for owner of this letter of mine, and his hair, and his skin, and his body, his physique, and his body, and his flesh, and his blood, and his bones,

<sup>108</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 19

<sup>109</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 20

to Umm Mildam (constant fever) which melts the flesh, and sucks the blood, and weakens the bones! Its heat is from Hell and its cold is from 'Al-Zamhareer' (an extremely cold place)!

يَا أُمَّ مِلْدَمِمْ إِنَّ كُنْتَ مُؤْمِنَةً بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَقْرَبِي مَنْ غَلِقَ عَلَيْهِ كِتَابِي هَذَا وَلَا تَمَسِّي لَهُ ذِمًّا وَلَا تُوهِنِي لَهُ عَظْمًا وَلَا تُدْبِي لَهُ لَحْمًا وَأَطْفِي بَعْرَةَ اللَّهِ الَّتِي جَعَلَ النَّارَ بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

O Umm Mildam (constant fever)! If you were a believing in Allah<sup>-azwj</sup> and the Last Day, do not come near the one this letter of mine has been hung upon, nor such any blood of his, nor weaken any bones of him, nor melt any flesh of his, and extinguish, by the Mighty of Allah<sup>-azwj</sup> Who Made the fire **cool and safe upon Ibrahim!** [21:69], **And they intended to plot with him, so We Made them the losers [21:70]!**

آدَمُ صَفْوَةُ اللَّهِ إِبْرَاهِيمُ خَلِيلُ اللَّهِ مُوسَىٰ كَلِيمُ اللَّهِ عِيسَىٰ رُوحُ اللَّهِ مُحَمَّدٌ حَبِيبُ اللَّهِ يَا عَدُوَّةَ آدَمَ وَ حَوَاءَ قَدْ خَالَ جَبْرِيْلُ عَزَمْتُ عَلَيْكَ يَا أُمَّ مِلْدَمِمْ

Adam<sup>-as</sup> elite of Allah<sup>-azwj</sup>, Ibrahim<sup>-as</sup> friend of Allah<sup>-azwj</sup>, Musa<sup>-as</sup> converser with Allah<sup>-azwj</sup>, Isa<sup>-as</sup> Spirit of Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> Beloved of Allah<sup>-azwj</sup>! O enemy of Adam<sup>-as</sup> and Hawwa<sup>-as</sup>! Jibraeel<sup>-as</sup> has determined to be a barrier upon you, O Umm Mildam (constant fever)!

بِعِزَّةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ بَعْظَمَةِ اللَّهِ وَ بِجَلَالِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ بِكِبْرِيَاءِ اللَّهِ وَ بِمَا جَرَىٰ بِهِ الْقَلَمُ مِنْ عِنْدِ اللَّهِ عَلَىٰ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ص

By the Might of Allah<sup>-azwj</sup>, and Power of Allah<sup>-azwj</sup>, and by the Magnificence of Allah<sup>-azwj</sup>, and by the Majesty of Allah<sup>-azwj</sup> and Authority of Allah<sup>-azwj</sup>, and by the Greatness of Allah<sup>-azwj</sup>, and by what the Pen flowed from the Presence of Allah<sup>-azwj</sup> upon Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>!

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَ هِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

**Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: 'How will Allah Revive this after its death?' So Allah Caused him to die for a hundred years, then Resurrected him. He said: "How long did you tarry?" He said: 'I tarried for a day, or a part of a day' [2:259].**

إِلَيْكَ عَنِّي جَرَىٰ الْقُرْطَاسُ وَ الْقَلَمُ وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا خَتَمْتُ هَذَا الْكِتَابَ عَلَىٰ اسْمِ اللَّهِ الْمُقَدَّسِ الْمُطَهَّرِ الطَّاهِرِ وَ خَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ وَ خَاتَمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ص وَ فَاتِحَةِ الْكِتَابِ إِلَىٰ آخِرِهَا أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ.

To you, from me, the paper and the pen has flowed. **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust except for the loss [17:82].** I have sealed this letter upon the Name of Allah<sup>-azwj</sup>, the Powerful, the Purifier, the Pure, and seal of Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup>, and seal of Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>! And Surah Al Fatiha up to its end, **Or the like the one who passed by a town, [2:259]**"<sup>110</sup>

<sup>110</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 21 a

21- مهج، مهج الدعوات دخل النبي ص على فاطمة الزهراء ع فوجد الحسن ع موعوكاً فشق ذلك على النبي ص فنزل جبرئيل ع فقال يا محمد أ لا أعلمك معاذة تدعو بما فينجلي بما عنه ما يجده

(The book) 'Mahj Al Dawaat' –

'The Prophet<sup>-saww</sup> entered to see (Syeda) Fatima Al-Zahra<sup>-asws</sup>. He<sup>-saww</sup> found Al-Hassan<sup>-asws</sup> to be feverish. That was grievous upon the Prophet<sup>-saww</sup>, so Jibraeel<sup>as</sup> descended. He<sup>as</sup> said: 'O Muhammad<sup>-saww</sup>! Shall I<sup>as</sup> let you<sup>-saww</sup> know of a Refuge you<sup>-saww</sup> can supplicate with, by it would remove from him<sup>-asws</sup> what he<sup>-asws</sup> is feeling?'

قال بلى

He<sup>-saww</sup> said: 'Yes'.

قال قُلِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ ذُو السُّلْطَانِ الْقَدِيمِ وَالْمَنْ الْعَظِيمِ وَالْوَجْهَ الْكَرِيمِ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ وَإِي الْكَلِمَاتِ التَّامَاتِ وَالْدَعَوَاتِ الْمُسْتَجَابَاتِ حُلٌّ مَا أَصْبَحَ بِقُلَانٍ

He<sup>-as</sup> said: 'Say: 'O Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup> the Exalted, the Magnificent, with the Ancient Authority and the Mighty Conferment, and the Honourable Face! There is no god except You<sup>-azwj</sup> the Exalted, the Magnificent, Guardian of the complete Phrases and the Answered supplication! Resolve what has come to be with so and so!'

فَدَعَا النَّبِيَّ ص ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ فَإِذَا هُوَ بِعَوْنِ اللَّهِ قَدْ أَفَاقَ.

The Prophet<sup>-saww</sup> supplicated, then placed his<sup>-saww</sup> hand upon his<sup>-asws</sup> forehead, and behold, he<sup>-asws</sup> had awakened by the Support of Allah<sup>-azwj</sup>!'<sup>111</sup>

22- مهج، مهج الدعوات علي بن عبد الصمد عن جده عن أبي القاسم أبي الحسن عن السيد أبي البركات علي بن الحسين الحسيني الجوزي عن محمد بن بابويه عن الحسن بن محمد بن سعيد عن فرات بن إبراهيم عن جعفر بن محمد بن بشرويه عن محمد بن إدريس الأنصاري عن داود بن رشيد و الوليد بن شجاع بن مروان عن عاصم

(The book) 'Mahj Al Dawaat' – Ali Bin Abdul Samad, from his grandfather, from the jurist Abu Al-Hassan, from the Seyyid Abu Barakaat Ali Bin Al-Husayn Al Hasany Al Jowzy, from Muhammad Bin Babuwayh, from Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Ja'far Bin Muhammad Bin Bashrawiya, from Muhammad Bin Idrees Al Ansari, from Dawood Bin Rusheyd, and Al Waleed Bin Shuja'a Bin Marwan, from Aasim,

عن عبد الله بن سلمان الفارسي عن أبيه قال: خرجت من منزلي يوماً بعد وفاة رسول الله ص بعشرة أيام فلقيني علي بن أبي طالب ع ابن عم الرسول ص فقال لي يا سلمان جفوتنا بعد رسول الله ص

'From Abdullah son of Salman Al-Farsi<sup>-ra</sup>, from his father<sup>-ra</sup> having said: 'I<sup>-ra</sup> went out from my<sup>-ra</sup> house one day, ten days after the expiry of Rasool-Allah<sup>-saww</sup>. I<sup>-ra</sup> was met by Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, son<sup>-asws</sup> of uncle<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>. He<sup>-asws</sup> said to me<sup>-ra</sup>: 'O Salman<sup>-ra</sup>! You<sup>-ra</sup> have forsaken us<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup>!'

<sup>111</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 21 b

فَقُلْتُ حَبِيبِي أَبَا الْحَسَنِ مِنْكُمْ لَا يُجْفَى عَذْرَاءٌ أَنْ حُزِنِي عَلَى رَسُولِ اللَّهِ ص طَالَ فَهُوَ الَّذِي مَنَعَنِي مِنْ زِيَارَتِكُمْ

I<sup>-ra</sup> said, 'My<sup>-ra</sup> beloved Abu Al-Hassan<sup>-asws</sup>! The likes of you<sup>-asws</sup> are not forsaken, apart from that, my<sup>-ra</sup> grief upon Rasool-Allah<sup>-saww</sup> has prolonged. It is which has prevented me<sup>-ra</sup> from visiting you<sup>-asws</sup> all!'

فَقَالَ ع يَا سَلْمَانَ أَنْتِ مَنَزِلَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص فَإِنَّمَا إِلَيْكَ مُشْتَاقَةٌ تُرِيدُ أَنْ تُتَحَفَكَ بِتُحَفَةٍ قَدْ أُحْفِتْ بِهَا مِنَ الْجَنَّةِ

He<sup>-asws</sup> said: 'O Salman<sup>-ra</sup>! Come to the house of (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, for she<sup>-asws</sup> is longing to see you<sup>-ra</sup>, wanting to gift you<sup>-ra</sup> a gift which has been gifted with from the Paradise!'

قُلْتُ لِعَلِيٍّ ع قَدْ أُحْفِتْ فَاطِمَةُ ع بِشَيْءٍ مِنَ الْجَنَّةِ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ص

I<sup>-ra</sup> said to Ali<sup>-asws</sup>, '(Syeda) Fatima<sup>-asws</sup> has been gifted with something from the Paradise, after the expiry of Rasool-Allah<sup>-saww</sup>?'

قَالَ نَعَمْ بِالْأَمْسِ

He<sup>-asws</sup> said: 'Yes, yesterday!'

قَالَ سَلْمَانُ فَهَزَوْلْتُ إِلَى مَنْزِلِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص فَإِذَا هِيَ جَالِسَةٌ وَعَلَيْهَا قِطْعَةٌ عَبَاءٍ إِذَا حَمَرْتُ رَأْسَهَا انْجَلَى سَاقُهَا وَإِذَا غَطَّتْ سَاقَهَا انْكَشَفَتْ رَأْسَهَا

Salman<sup>-ra</sup> said 'I<sup>-ra</sup> went to the house of (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>. There she<sup>-asws</sup> was seated and upon her<sup>-asws</sup> was a piece of abaya (so short) that when she<sup>-asws</sup> veiled her<sup>-asws</sup> head, it would lift from her<sup>-asws</sup> feet, and when she<sup>-asws</sup> covered her<sup>-asws</sup> feet, it would not cover her<sup>-asws</sup> head.

فَلَمَّا نَظَرْتُ إِلَيْهَا اغْتَحَرْتُ ثُمَّ قَالَتْ يَا سَلْمَانُ حَفَوْتَنِي بَعْدَ وَفَاةِ أَبِي ص

When she<sup>-asws</sup> looked at my<sup>-asws</sup> (state), I<sup>-ra</sup> was embarrassed. Then she<sup>-asws</sup> said: 'O Salman<sup>-ra</sup>! You<sup>-ra</sup> have forsaken me<sup>-asws</sup> after expiry of my<sup>-asws</sup> father<sup>-saww</sup>!';

قُلْتُ حَبِيبَتِي لَمْ أَجْفُكُمْ

I<sup>-ra</sup> said: 'My<sup>-ra</sup> beloved (daughter)! I<sup>-ra</sup> did not forsake you<sup>-asws</sup> at all!'

قَالَتْ فَمَهْ اجْلِسْ وَ اعْقِلْ مَا أَقُولُ لَكَ إِنِّي كُنْتُ جَالِسَةً بِالْأَمْسِ فِي هَذَا الْمَجْلِسِ وَ بَابُ الدَّارِ مُعَلَّقٌ وَ أَنَا أَتَفَكَّرُ فِي انْقِطَاعِ الْوَحْيِ عَنَّا وَ انْصِرَافِ الْمَلَائِكَةِ عَنَّا مِنْزِلًا فَإِذَا انْفَتَحَ الْبَابُ مِنْ عَذْرَاءٍ أَنْ يَفْتَحَهُ أَحَدٌ

She<sup>-asws</sup> said: 'Shh! Be seated and understand what I<sup>-asws</sup> am saying to you<sup>-ra</sup>! Yesterday I<sup>-asws</sup> was seated in this seat, and the door of the house was locked, and I<sup>-asws</sup> was contemplating regarding termination of the Revelation from us<sup>-asws</sup>, and the coming and going of the Angels from our<sup>-asws</sup> house, when the door opened from without anyone opening it.

فَدَخَلَ عَلَيَّ ثَلَاثُ جَوَارٍ لَمْ يَرَ الرَّاوُونَ بِحُسْنِهِنَّ وَ لَا كَهَيْئَتِهِنَّ وَ لَا نَصَاةَ وُجُوهِهِنَّ وَ لَا أَرْكَى مِنْ رِيحِهِنَّ فَلَمَّا رَأَيْتُهُنَّ قُمْتُ إِلَيْهِنَّ مُتَنَكِّرَةً هُنَّ قُلْتُ هُنَّ  
بِأَبِي أَنْتُمْ مِنْ أَهْلِ مَكَّةَ أَمْ مِنْ أَهْلِ الْمَدِينَةِ

Three girls entered to see me<sup>-asws</sup>. The beholders have not seen (the likes) of their beauty, nor their appearances, nor bliss of their faces, nor any purer than their aromas. When I<sup>-asws</sup> saw them, I<sup>-asws</sup> stood up to them disapproving of them. I<sup>-asws</sup> said to them: 'By my<sup>-asws</sup> father<sup>-saww</sup>! Are you from people of Makkah or from people of Al-Medina?'

فَقُلْنَ يَا بِنْتَ مُحَمَّدٍ لَسْنَا مِنْ أَهْلِ مَكَّةَ وَ لَا مِنْ أَهْلِ الْمَدِينَةِ وَ لَا مِنْ أَهْلِ الْأَرْضِ جَمِيعاً غَيْرَ أَنَّنا جَوَارٍ مِنَ الْحُورِ الْعِينِ مِنْ دَارِ السَّلَامِ أَرْسَلَنَا رَبُّ الْعِزَّةِ  
إِلَيْكَ يَا بِنْتَ مُحَمَّدٍ إِنَّا إِلَيْكَ مُشْتَاتَاتٌ

They said, 'O daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>! We are neither from people of Makkah nor from people of Al-Medina, nor are we from people of the earth altogether, apart from that we are girls from the Maiden Houries, from the House of Peace! The Lord<sup>-azwj</sup> of Might has Sent us to you<sup>-asws</sup>, O daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>! We have been yearning to see you<sup>-asws</sup>!'

فَقُلْتُ لِلَّتِي أَطُلُّ أُمَّهَا أَكْبَرُ سِتًّا مَا اسْمُكَ

I<sup>-asws</sup> said to the one I<sup>-asws</sup> thought was of eldest of age: 'What is your name?'

قَالَتْ اسْمِي مَقْدُودَةٌ

She said, 'My name is Maqdouda!'

قُلْتُ وَ لِمَ سُمِّيَتْ مَقْدُودَةٌ

I<sup>-asws</sup> said: 'And why have you been named as 'Maqdouda'?'

قَالَتْ خُلِفْتُ لِلْمِقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ صَاحِبِ رَسُولِ اللَّهِ ص

She said, 'I have been Created for Al-Miqdad Bin Al-Aswad Al-Kindy, companion of Rasool-Allah<sup>-saww</sup>!'

I<sup>-asws</sup> said to the second one: 'What is your name?'

فَقُلْتُ لِلثَّانِيَةِ مَا اسْمُكَ قَالَتْ ذَرَّةٌ

She said, 'Zarrah!'

قُلْتُ وَ لِمَ سُمِّيَتْ ذَرَّةٌ وَ أَنْتِ فِي عَيْنِي نَبِيلَةٌ

I<sup>-asws</sup> said: 'And why have you been named as 'Zarrah', and you are noble in my<sup>-asws</sup> eyes?'

قَالَتْ خُلِفْتُ لِأَبِي ذَرِّ الْعِفَارِيِّ صَاحِبِ رَسُولِ اللَّهِ ص

She said, 'I have been Created for Abu Zarr Al-Ghifary<sup>-ra</sup>, companion of Rasool-Allah<sup>-saww</sup>!'

فَقُلْتُ لِلثَّالِثَةِ مَا اسْمُكَ

I said to the third: 'What is your name?'

قَالَتْ سَلْمَى

She said, 'Salma!'

قُلْتُ وَ لِمَ سُمِّيَتْ سَلْمَى

I said, 'And why have you been named as 'Salma'?'

قَالَتْ أَنَا لِسَلْمَانَ الْفَارِسِيِّ مَوْلَى أَبِيكَ رَسُولِ اللَّهِ ص

She said, 'I am for Salman Al-Farsi<sup>-ra</sup>, slave of your<sup>-asws</sup> father<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>!'

قَالَتْ فَاطِمَةُ ثُمَّ أَخْرَجَنِي لِي رُطْبًا أَزْرَقَ كَأَمْثَالِ الْحُشْكَنَانِجِ الْكِبَارِ أَبْيَضَ مِنَ الثَّلْجِ وَ أَرْكَى رِيحًا مِنَ الْمِسْكِ الْأَذْفَرِ

(Syeda) Fatima<sup>-asws</sup> said: 'Then they brought out to me<sup>-asws</sup> blue dates like 'Al-Khushkananij' (sweet bread baked with pistachios and almonds), large, whiter than the snow and purer in aroma than the yellow musk.

فَقَالَتْ لِي يَا سَلْمَانَ أَفْطَرِ عَشِيَّتِكَ عَلَيْهِ فَإِذَا كَانَ غَدًا فَجِئْنِي بِنَوَاهُ أَوْ قَالَتْ عَجْمِهِ

Syeda<sup>-asws</sup> said to me<sup>-ra</sup>, 'O Salman<sup>-ra</sup>! Break the fast of your<sup>-ra</sup> evening upon it. When it is tomorrow morning, come to me<sup>-asws</sup> with its seeds' (or said: 'It kernels').

قَالَ سَلْمَانَ فَأَخَذْتُ الرُّطْبَ فَمَا مَرَزْتُ بِجَمْعٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص إِلَّا قَالُوا يَا سَلْمَانَ أَمَعَكَ مِنْكَ قُلْتُ نَعَمْ

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> took the dates. I<sup>-ra</sup> did not pass by any group of companions of Rasool-Allah<sup>-saww</sup> except they said, 'O Salman<sup>-ra</sup>! Is there musk with you<sup>-ra</sup>?' I<sup>-asws</sup> said, 'Yes'.

فَلَمَّا كَانَ وَقْتُ الْإِفْطَارِ أَفْطَرْتُ عَلَيْهِ فَلَمْ أَجِدْ لَهُ عَجْمًا وَ لَا نَوَى فَمَضَيْتُ إِلَى بِنْتِ رَسُولِ اللَّهِ ص فِي الْيَوْمِ الثَّانِي فَنُكْتُ لَهَا عِزِّي أَفْطَرْتُ عَلَيَّ مَا أَتُحْفِيَنِي بِهِ فَمَا وَجَدْتُ لَهُ عَجْمًا وَ لَا نَوَى

When it was the time of breaking the fast, I<sup>-ra</sup> broke fast upon it, but I<sup>-ra</sup> neither found any seed for it nor kernel. So, I went to daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> during the second day. I<sup>-ra</sup> said to her<sup>-asws</sup>, 'I<sup>-ra</sup> had broken the fast upon what You<sup>-azwj</sup> had gifted me<sup>-ra</sup> with, but I<sup>-ra</sup> did not find any kernels for it nor seeds!'

قَالَتْ يَا سَلْمَانَ وَ لَنْ يَكُونَ لَهُ عَجْمٌ وَ لَا نَوَى وَ إِنَّمَا هُوَ نَخْلٌ غَرَسَهُ اللَّهُ فِي دَارِ السَّلَامِ بِكَلَامِ عَلَمَنِيهِ أَبِي مُحَمَّدٍ ص كُنْتُ أَقُولُهُ غَدَوَةٌ وَ عَشِيَّةٌ

Syeda<sup>-asws</sup> said: 'O Salman<sup>-ra</sup>, and there will never be any kernels for it nor seeds, and rather it is a tree Planted by Allah<sup>-azwj</sup> in the House of Peace with a Speech He<sup>-azwj</sup> had Taught my<sup>-asws</sup> father<sup>-saww</sup> Muhammad<sup>-saww</sup>! I<sup>-asws</sup> have been saying it morning and evening!'

قَالَ سَلْمَانُ قُلْتُ عَلَّمَنِي الْكَلَامَ يَا سَيِّدَتِي

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> said, 'Teach me<sup>-ra</sup> the speech, O my<sup>-ra</sup> Chieftess!'

فَقَالَتْ إِنَّ سَرَكَ أَنْ لَا يَمَسَّكَ أَذَى الْحُمَّى مَا عِشْتَ فِي دَارِ الدُّنْيَا فَوَاطِبْ عَلَيْهِ

Syeda<sup>-asws</sup> said: 'If it cheers you<sup>-ra</sup> that the harm of fever does not touch you<sup>-ra</sup> for as long as you<sup>-ra</sup> live in house of the world, then be persistent upon it'.

ثُمَّ قَالَ سَلْمَانُ عَلَّمَنِي هَذَا الْحِرْزَ فَقَالَتْ

The Salman<sup>-ra</sup> said, 'Syeda<sup>-asws</sup> taught me<sup>-ra</sup> this protection. She<sup>-asws</sup> said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ نُورِ النَّوْرِ بِسْمِ اللَّهِ نُورُ عَلَى نُورٍ بِسْمِ اللَّهِ الَّذِي هُوَ مُدَبِّرُ الْأُمُورِ بِسْمِ اللَّهِ الَّذِي خَلَقَ النَّوْرَ مِنَ النَّوْرِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ النَّوْرَ مِنَ النَّوْرِ وَ أَنْزَلَ النَّوْرَ عَلَى الطُّورِ فِي كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ بِقَدَرٍ مُقَدُورٍ عَلَى نَبِيِّ تَحْبُورٍ

**'In the Name of Allah the Beneficent, the Merciful [1:1]!** In the Name of Allah<sup>-azwj</sup> the Noor! In the Name of Allah<sup>-azwj</sup>, Noor upon Noor! In the Name of Allah<sup>-azwj</sup> Who is Manager of the affairs! In the Name of Allah<sup>-azwj</sup> Who Created the Noor from the Noor! The Praise is for Allah<sup>-azwj</sup> Who Created the Noor from the Noor, and Sent down the Noor upon the (mount) Tour, in a written Book, in spread out pages, in a determined measure, upon a Prophet<sup>-saww</sup> bringing joy!

الْحَمْدُ لِلَّهِ الَّذِي هُوَ بِالْعِزِّ مَذْكُورٌ وَ بِالْفَخْرِ مَشْهُورٌ وَ عَلَى السَّرَّاءِ وَ الضَّرَّاءِ مَشْكُورٌ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

The Praise is for Allah<sup>-azwj</sup> Who is Mentioned with the Might, and Famous with the Pride, and thanked upon the ease and the hardship! And may Allah<sup>-azwj</sup> Send Salawaat upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>!'

قَالَ سَلْمَانُ فَتَعَلَّمْنَاهُ فَوَ اللَّهُ وَ لَقَدْ عَلَّمْتُهُنَّ أَكْثَرَ مِنْ أَلْفِ نَفْسٍ مِنْ أَهْلِ الْمَدِينَةِ وَ مَكَّةَ مِنْ بَيْتِ عَلِيٍّ الْحَمِّيِّ فَكُلُّ بَرٍّ مِنْ مَرْضِيهِ بِإِذْنِ اللَّهِ تَعَالَى.

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> learned these. By Allah<sup>-azwj</sup>, and I<sup>-ra</sup> have taught these to more than a thousand persons from the people of Al-Medina and Makkah, from the ones having the fever with them. Each one was cured from his illness by the Permission of Allah<sup>-azwj</sup> the Exalted''<sup>112</sup>.

<sup>112</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 56 H 22

## CHAPTER 57 – THE REFUGE (AMULET) AND THE SUPPLICATION FOR THE PREGNANT ONES, FROM THE HUMANS AND THE ANIMALS, AND AMULET FOR THE CHILD AT THE TIME OF ITS BIRTH AND AMULET FOR THE WOMAN WITH POST CHILDBIRTH BLEEDING

1- طب، طب الأئمة عليهم السلام الوليد بن نقيّة مؤدّن مسجِد الكوفة قال حدّثنا أبو الحسن العسكري عن أبيه عن محمد الباقر ع قال: من أراد أن لا يعبت الشيطان بأهله ما دامت المرأة في نفاسها فليكتب هذه العوذة بمسك و زعفران بماء المطر الصافي و ليغصره بثوب جديد لم يلبس و ألبس منه أهله و ولده و ليترش الموضع و البيت الذي فيه النفساء

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Al Waleed Bin Naqiya, Muezzin of Masjid Al Kufa. He said,

'It is narrated to us by Abu Al-Hassan Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Muhammad Al-Baqir<sup>-asws</sup> having said: 'One who wants that the Satan<sup>-la</sup> should not play around with his wife for as long as the woman is in her post childbirth bleeding, let him write this amulet with musk and saffron with clean rain water, and let him squeeze it with a new cloth he has not work, and his wife and his children have worn from it, and let him sprinkle the place and the room in which is the woman with post childbirth bleeding.

فإنه لا يصيب أهله ما دامت في نفاسها و لا يصيب ولده حنط و لا جنون و لا فرح و لا نظرة إن شاء الله تعالى

Neither will his wife be afflicted for as long as she is in her post childbirth bleeding, nor will his children be afflicted by a fall, nor insanity, nor panic, nor (evil) glance, if Allah<sup>-azwj</sup> so Desires.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ وَ السَّلَامُ عَلَى آلِ رَسُولِ اللَّهِ وَ الصَّلَاةُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

**In the Name of Allah the Beneficent, the Merciful [1:1].** In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>, and the greetings be upon Rasool-Allah<sup>-saww</sup> and the greetings be upon Progeny<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and the Salawaat be upon them<sup>-asws</sup> and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

بِسْمِ اللَّهِ وَ بِاللَّهِ الْخُرْجُ بِإِذْنِ اللَّهِ الْخُرْجُ بِإِذْنِ اللَّهِ مِنْهَا خَرَجْتُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ أَدْفَعُكُمْ بِرَسُولِ اللَّهِ.

In the Name of Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>, get out, by the Permission of Allah<sup>-azwj</sup>! Ge out, by the Permission of Allah<sup>-azwj</sup>! **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55] But if they turn back, say: 'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]!** In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! I repel you all by Rasool-Allah<sup>-saww</sup>!"<sup>113</sup>

<sup>113</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 57 H 1

2- طب، طب الأئمة عليهم السلام الحُضْرُ بْنُ مُحَمَّدٍ عَنِ الْحَرَّازِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ مُحَمَّدِ بْنِ هَارُونَ عَنِ ابْنِ رِثَابٍ عَنِ ابْنِ سِنَانٍ عَنِ الْمُفْضَلِ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ عَ وَ رَوَاهُ أَيْضاً عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نُكْتُبُ لِلْفَرَسِ الْعَتِيقَةِ الْكَرِيمَةِ عِنْدَ وَضْعِهَا هَذِهِ الْعُوْدَةَ فِي رِقِّ عَزَالٍ وَ يُعَلَّقُ فِي حَقْوِيهَا

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greeting be upon them<sup>-asws</sup> – Al Khazir Bin Muhammad, from Al Jarazy, from Al-Hassan Bin Ali Bin Fazzal, from Muhammad Bin Haroun, from Ibn Riab, from Ibn Sinan, from Al Mufazzal, from Jabir, 'From Abu Ja'far<sup>-asws</sup>, and it is reported as well from Ali Bin Asbat, from Ibn Bukeyr, from Zurara Bin Ayn,

From Abu Ja'far<sup>-asws</sup> having said: 'This refuge (amulet) is written for the noble old horse (mare) during its giving birth, in a deerskin and hung in its bridle: -

اللَّهُمَّ يَا فَارِحَ الْهَمِّ وَ كَاشِفَ الْعَمِّ رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَجِيمَهُمَا اِرْحَمْ فَلَانَ بْنِ فُلَانٍ صَاحِبَ الْفَرَسِ رَحْمَةً تُغْنِيهِ عَنْ رَحْمَةِ مَنْ سِوَاكَ وَ فَرِّجْ هَمَّهُ وَ عَمَّهُ وَ نَقِّسْ كُرْبَتَهُ وَ سَلِّمْ فَرَسَهُ وَ يَبْسُرْ عَلَيْهَا وَ لَادَتَهَا

'O Allah<sup>-azwj</sup>! Reliever of the worries and Remover of the sorrows! Beneficent of the world and the Hereafter, and their Mercier! Mercy so and so, son of so and so, (owner of the horse), a Mercy making him needless from mercy of the ones besides You<sup>-azwj</sup>, and Relieve his worries and his sorrows, and Remove his distress, and Keep his horse safe, and ease upon her its giving birth!

خَرَجَ عِيسَى ابْنُ مَرْيَمَ وَ يَحْيَى بْنُ زَكَرِيَّا عَلَى نَبِيْنَا وَ آلِهِ وَ عَلَيْهِمَا السَّلَامُ إِلَى الْبَرِّيَّةِ فَسَمِعَا صَوْتَ وَحْشِيَّةٍ فَقَالَ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ ع يَا عَجَباً مَا هَذَا الصَّوْتُ

Isa Bin Maryam<sup>-as</sup> and Yahya Bin Zakariya<sup>-as</sup>, may the greetings be upon our Prophets<sup>-as</sup>, went out to the wilderness. They<sup>-as</sup> heard a beastly sound. The Messiah Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> said: 'O strange! What is this sound?'

قَالَ يَحْيَى هَذَا صَوْتُ وَحْشِيَّةٍ تَلِدُ

Yahya<sup>-as</sup> said: 'This is the sound of a female beast giving birth'.

فَقَالَ عِيسَى ابْنُ مَرْيَمَ ع انزِلْ سَرِحاً سَرِحاً بِإِذْنِ اللَّهِ تَعَالَى.

Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> said: 'Descend (be born) easily, easily, by the Permission of Allah<sup>-azwj</sup> the Exalted!''<sup>114</sup>

3- طب، طب الأئمة عليهم السلام أَبُو يَزِيدَ الْقَنَّادُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: نُكْتُبُ هَذِهِ الْعُوْدَةَ فِي قِرْطَاسٍ أَوْ رِقِّ لِلْخَوَامِلِ مِنَ الْإِنْسِ وَ الدَّوَابِّ

(The book) 'Tibb Al-Aimma<sup>-asws'</sup>, may the greeting be upon them<sup>-asws</sup> – Abu Yazeed Al Qannad, from Muhammad Bin Muslim, '

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'This amulet should be written in a paper or parchment for the pregnant ones of the humans and the animals: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا يُسْرًا يُسْرًا اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ وَ لِتُكْمِلُوا الْعِدَّةَ وَ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَ لَعَلَّكُمْ تَشْكُرُونَ

**'In the Name of Allah the Beneficent, the Merciful [1:1].** In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! **Surely, with the difficulty there is ease [94:6] Surely, with the difficulty there is ease [94:6] Allah Wants ease with you, and He does not Want the difficulty with you, in order for you to complete the number, for you to exclaim the Greatness of Allah upon what He has Guided you, and perhaps you would be thanking [2:185]!**

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

**And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186].**

وَ يُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْقًا وَ يُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ رَشَدًا وَ عَلَى اللَّهِ قَصْدُ السَّبِيلِ وَ مِنْهَا جَائِزٌ وَ لَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

**And Dispose for you and ease your matter [18:16],** and Dispose for you guidance from your affairs. **And upon Allah is to Direct to the Way, and from these (some) are crooked, and had He so Desired, He would have Guided you altogether [16:9].**

ثُمَّ السَّبِيلَ يَسْرُهُ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

**Then the way, He Eased it for him [80:20] Or do they not see, those who are committing Kufir, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]!**

فَأَنْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَ كُنْتُ نَسِيًّا مَنْسِيًّا فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا حَبِيًّا فَكُلِي وَ اشْرَبِي وَ قَرِي عَيْنًا فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

**Then she withdrew with him to a remote place [19:22] Then the (pangs of) labour brought her to the palm trunk. She said: 'I wish I had died before this, and was completely forgotten!' [19:23] So he (the child) called out to her from beneath her: 'Do not grieve! Your Lord has Made a stream (to flow) beneath you' [19:24] And shake towards you the palm trunk, it would drop upon you ripe dates [19:25] So eat and drink and refresh the eyes. Then if you see anyone from the human beings, then say: 'I vowed to the Beneficent a Fast, so I will never speak today to a human' [19:26].**

فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئاً فَرِيحاً يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَ مَا كَانَتْ أُمُّكَ بَعِيًّا فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا قَالَ إِنَّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَ جَعَلَنِي نَبِيًّا وَ جَعَلَنِي نَبِيًّا وَ جَعَلَنِي مُبَارَكاً أَيْنَ مَا كُنْتُ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا دُمْتُ حَيًّا وَ بَرًّا بِوَالِدِيَّ وَ لَمْ يَجْعَلْنِي جَبَّاراً شَقِيًّا وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا ذَلِكَ عِيسَى ابْنُ مَرْيَمَ

**And she came with him to her people, carrying him. They said, 'O Maryam! You have come with an amazing thing [19:27] O sister of Haroun! Your father was not a bad man, nor was your mother unchaste' [19:28] So she gestured towards him. They said, 'How can we speak to one who was a child in the cradle?' [19:29] He said: 'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31] And righteousness with my mother, and did not Make me tyrannous, wretched [19:32] And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33] That is Isa, son of Maryam [19:34].**

وَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئاً وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

**And Allah Extracted you from the bellies of your mothers, you were not knowing anything, and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78] Are they not looking at the birds controlled in the atmosphere of the sky? What is withholding them except Allah? Surely in that are Signs for a believing people [16:79].**

كَذَلِكَ أُيِّهَا الْمَوْلُودُ أُخْرِجَ سَوِيًّا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

Like that, O you newborn! Come out safely by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic!

ثُمَّ تُعَلَّقُ عَلَيْهَا فَإِذَا وُضِعَتْ نَزِعَ مِنْهَا وَ احْفَظِ الْآيَةَ أَنْ تَتْرُكَ مِنْهَا بَعْضَهَا أَوْ تَقِفَ عَلَى مَوْضِعٍ مِنْهَا حَتَّى تُتِمَّهَا وَ هُوَ قَوْلُهُ تَعَالَى وَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئاً

Then hang upon it. When she has given birth, remove it from her and preserve the Verses, leaving behind some of these, or pausing upon a place from it until you complete it, and it is Word of the Exalted: **And Allah Extracted you from the bellies of your mothers, you were not knowing anything, [16:78]!**

فَإِنْ وَقَفْتَ هَاهُنَا حَرَجَ الْمَوْلُودُ أَحْرَسَ وَ إِنْ لَمْ تَقْرَأْ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ لَمْ يَخْرُجِ الْوَلَدُ سَوِيًّا.

If you pause over here, the newborn will come out mute, and if you don't read: **and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78]**, the newborn will not come out complete".<sup>115</sup>

<sup>115</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 57 H 3

## CHAPTER 58 – AMULET FOR THE ANIMALS FROM THE (EVIL) EYE AND OTHERS

1- طب، طب الأئمة عليهم السلام أحمدُ بنُ الحارثِ بنِ جعفرٍ عن موسى بن جعفرٍ عن أبيه ع في عودَةِ الحيوانِ وَ قَالَ هِيَ مُحْفُوظَةٌ عِنْدَهُمْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Ahmad Bin Al Haris, from Suleyman Bin Ja'far,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> regarding an amulet for the animals, and he<sup>-asws</sup> said it is preserved in their<sup>-asws</sup> possession: - **'In the Name of Allah the Beneficent, the Merciful [1:1].** In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>!'

خَرَجَ عَيْنُ السَّوْءِ مِنْ بَيْنِ لَحْمِهِ وَ جُلْدِهِ وَ عَظْمِهِ وَ عَصَبِهِ وَ عُرْوَقِهِ فَلَقِيَهَا جَبْرَائِيلُ وَ مِيكَائِيلُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقَالَا أَيْنَ تَذْهَبِينَ أَيُّهَا اللَّعِينَةُ

The evil eye will come out from between his flesh, and his skin, and his bones, and his nerves, and his veins. Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup> meet it. They<sup>-as</sup> said: 'Where are you going, O you Accursed one?'

قَالَتْ أَذْهَبُ إِلَى الْجَمَلِ فَأَطْرَحُهُ مِنْ قِطَارِهِ وَ الدَّابَّةِ مِنْ مَقْوَدِهَا وَ الْحِمَارِ مِنْ أَكَامِهِ وَ الصَّبِيِّ مِنْ حَجْرِ أُمِّهِ وَ الْقَيِّ الرَّجُلِ الشَّابِّ الْمُمْتَلِيٍّ مِنْ قَدَمَيْهِ

It says, 'I am going to the camel so I can drop it from its caravan line, and the one riding an animal from its reins, and the donkey from its enclosure, and the child from its mother's lap, and throw down the healthy young man from his feet!'

فَقَالَا لَهَا أَذْهَبِي أَيُّهَا اللَّعِينَةُ إِلَى الْبَرِّيَّةِ

They<sup>-as</sup> say: 'Go, O you Accursed, go to the wilderness!'

فَتَمَّ حَيَّةٌ لَهَا عَيْنَانِ عَيْنٌ مِنْ مَاءٍ وَ عَيْنٌ مِنْ نَارٍ وَ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى عَيْنِ السَّوْءِ وَ عَبَسَ عَبَّاسٌ وَ حَجَرَ يَابِسٌ وَ نَفَسَ نَافِسٌ وَ نَارٌ قَابِسٌ رَدَدَتْ بَعُونَ اللَّهُ عَيْنَ السَّوْءِ إِلَى أَهْلِهِ وَ فِي جَنْبَيْهِ وَ كَشْحَيْهِ وَ فِي أَحْبِّ حُلَاَلِنِهِ إِلَيْهِ بِرَحْمَةِ اللَّهِ

So, then it was a snake having two eyes for it, an eye of water and an eye of fire, and like that Allah<sup>-azwj</sup> Pursues upon the evil eyes, and frown of a frowning ones, and a dry stone, and a soul breathing, and a fire ignited! I hereby repel by the Eye of Allah<sup>-azwj</sup>, the evil eye back to its people, and in his sides, and it his temples, and in his friends beloved to him, by the Determination of Allah<sup>-azwj</sup>!

وَ قَوْلُهُ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَ هُوَ حَسِيرٌ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ.

And His<sup>-azwj</sup> Words: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30] Then return the sight once again. The sight will come**

**back to you humbled and it would be fatigued [67:4]**, and may Allah<sup>-azwj</sup> Send Salawaat upon our Chief Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup>, and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the pure<sup>116</sup>.

2- ط، الأمان فيما تذكره إذا حصلت الملعونة في عين دابة يقرؤها و يُر يدُه على عينيها و وجهها أو يكتبها و يُر الكتابة عليها بإخلاص نيّة

(The book) 'Al Amaan' –

'Among what we are mentioning is, whenever the Accursed arrives in the eye of a riding animal, he should read it and pass his hand upon its eyes and its face, or write it and pass the letter upon it with the sincere intention: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الْمُعَافِي بِسْمِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ نُتَزَّلُ مِنَ السَّمَاءِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ أزدِدُ الْعَيْنَ الْحَاسِسَ وَ حَجَرَ يَابِسٍ وَ مَاءَ قَارِسٍ وَ شَهَابَ ثَاقِبٍ مِنَ الْعَيْنِ إِلَى الْعَيْنِ

**'In the Name of Allah the Beneficent, the Merciful [1:1]!** In the Name of Allah<sup>-azwj</sup> the Healer! In the Name of Allah<sup>-azwj</sup> the Sufficient! In the Name of Allah<sup>-azwj</sup> the Pardoner! In the Name which, with it, nothing harms in the earth nor in the sky, and He<sup>-azwj</sup> is the Hearing, the All-Knowing! **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]**, and I repel the detaining eyes, and the dry stone, and water of the horseman, and the piercing shooting star, from the eye to the eye!

فَقَالَ جَبْرَائِيلُ وَ مِيكَائِيلُ عِ إِلَى أَيْنَ تَذْهَبُ يَا عَيْنَ السُّوءِ

Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup> said: 'Where are you going to, O evil eye?'

قَالَتْ أَذْهَبُ إِلَى الثَّوْرِ فِي نِيرِهِ وَ الْجَمَلِ فِي قِطَارِهِ وَ الدَّابَّةِ فِي رِبَاطِهَا

It said, 'I am going to the bull in its yoke, and the camel in its caravan, and the riding animal in its tether (rein)!

فَقَالَا عِ لَهَا عَزَمْنَا عَلَيْكَ بِتِسْعَةِ وَ تِسْعِينَ اسْمًا أَنْ تُلْقِيَ الثَّوْرَ فِي نِيرِهِ وَ الْجَمَلَ فِي قِطَارِهِ وَ الدَّابَّةَ فِي رِبَاطِهَا

They<sup>as</sup> said to it: 'We<sup>as</sup> have determined upon you with ninety-nine Names lest you throw the bull in its yoke, and the camel in its caravan, and the riding animal in its tether!'

كَذَلِكَ يُطْفِئُ اللَّهُ الْوَجَعَ مِنَ الْعَيْنِ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ بِسْمِ اللَّهِ سَلَامٌ سَلَامٌ مِنَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ... السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ.

Like that Allah<sup>-azwj</sup> Extinguishes the pain from the eyes with, there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! In the Name of Allah<sup>-azwj</sup>! Peace! Peace from Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, **the Giver of peace, the Granter of**

<sup>116</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 1

**security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23]!”<sup>117</sup>**

3- ق، الكتاب العتيق الغرويّ عُوذَةٌ لِأَمِيرِ الْمُؤْمِنِينَ عِ لِّلْعَيْنِ قَالَ حِينَ أَصَابَتْ الْعَيْنُ فُحْلاً مِنْ إِبِلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ

(The book) ‘Al Ateeq’ of Al Garwy –

‘An amulet of Amir Al-Momineen<sup>-asws</sup> for the (evil) eye he<sup>-asws</sup> said when the (evil) eye hit a stallion from the camels of Amir Al-Momineen Ali<sup>-asws</sup>: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الْعَظِيمِ [مِنْ] عَبَسَ عَبَسِي وَ شَهَابِ قَابِسِي وَ حَجَرِ يَابِسِي رَدَدْتُ عَيْنَ الْعَائِنِ عَلَيْهِ مِنْ رَأْسِهِ إِلَى قَدَمَيْهِ آخِذٍ عَيْنَاهُ قَابِضٍ بِكَلَاهُ وَ عَلَى جَارِهِ وَ أَقَارِبِهِ جَلْدُهُ دَقِيقٌ وَ دَمُهُ رَقِيقٌ وَ بَابُ الْمَكْرُوهِ بِهِ تَلِيقٌ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَ هُوَ حَسِيرٌ.

**‘In the Name of Allah the Beneficent, the Merciful [1:1]!** In the Name of Allah<sup>-azwj</sup> the Magnificent, from frown of a frowning one, and a bright shooting star, and dry stone! I repel the (evil) eye of the one casting the (evil) eye back to him, from his head to his feet! Seize his detaining eyes with the whole of it, and upon his neighbour, and his near ones, his delicate skin, and his thin blood, and the door of abhorrence related with it!. **Then return the sight, can you see any flaw? [67:3] Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4]’**.<sup>118</sup>

4- ق، الكتاب العتيق الغرويّ عُوذَةٌ لِلدَّوَابِّ عَنِ الصَّادِقِينَ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ مَنْ عُلِقَ عَلَيْهِ كِتَابِي هَذَا مِنَ الْخَيْلِ وَ الدَّوَابِّ كُمْيَهَا وَ شُفْرَهَا وَ بُلْقِيهَا وَ دُهِمَهَا أَغْرَهَا وَ أَحْوَاهَا وَ سَمِيدَعَهَا وَ زُرْزُورَهَا وَ أَغَشَائِهَا وَ مُحَجَّلِيهَا وَ أَصْفَرَهَا وَ مَا اخْتَلَفَ مِنْ أَلْوَانِهَا

(The book) ‘Al Ateeq’ of Al Garwy –

‘An amulet for the riding animal, from Al-Sadiqeyn<sup>-asws</sup> (5<sup>th</sup> and 6<sup>th</sup> Imam<sup>-asws</sup>): - ‘I seek Refuge for the one this letter of mine is hung, from the horses, and the riding animals, ‘Kumtiha’ (their red with black mane and tail), and ‘Shuqriha’ (their blonde), and ‘Bulqiha’ (their spotted black and white colouration), and ‘Duhmiha’ (their intensely black), and ‘Ahwaha’ (their black with white spot on its forehead), and ‘Samiyadiha’ (their greenish black), and ‘Zuzuriha’ (of thin physique), and ‘Ahshabiha’ (their short statured), and ‘Mahjaliha’ (their old’, and ‘Asghariha’ (their young), and whatever is the variation of their colours!

أَعُوذُ وَ أَمْتَنُ وَ أَزْجُرُ وَ أَعْقِدُ وَ أَحْبِسُ عَنْ مَنْ عُلِقَ عَلَيْهِ كِتَابِي هَذَا مِنَ الْخَيْلِ وَ الْبَهَائِمِ وَ الْحَيَوَانِ مِنَ الْكَلَامِ وَ الصِّدَامِ وَ مَضْغِ اللَّجَامِ وَ قَرْضِ الْأَسْنَانِ وَ الْأَرْسَانِ وَ الْعَتْرَةِ وَ النَّظْرَةِ وَ السَّكْرَةِ وَ الْحِصَارَةِ وَ الْعِدَايَةِ

I seek Refuge, and prevent, and rebuke, and restrain, and withhold from the one this letter of mine is hung upon, from the horses, and the beasts, and the animals, from the injury, and the ‘Al-Sadam’ (disease in the head), and chewing the bridle, and clenching the teeth, and the neighing, and the restlessness, and the unruliness, and the intoxication, and the obstruction, and the hostility!

<sup>117</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 2

<sup>118</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 3

وَ وَجَعُ الْكَبِدِ وَ الرِّبَةِ وَ الطَّحَالِ وَ الْأَنْشَارِ وَ الْعَسَلِ وَ الْكَبُوتِ وَ الْفُرْعَةِ وَ الْعَرِيَةِ وَ الْحَرْدِ وَ الْحَرْبِ وَ الْجُلْدِ وَ الْقَصْرِ وَ الْحُمْرَةِ وَ الْهَدْمِ فِي الظَّهْرِ وَ الرَّوَابِدِ وَ التُّفَاحِ وَ الْعَلَاقِ وَ الدُّبَابِ

And pain of the liver, and the lungs, and the spleen, and the scabies, and shaking of its head in restlessness, and the falling on its face, and the panic, and the agitation, and the anxiety, and the onslaught, and the war (anger), and the falling, and the trembling movement, and the tumour, and the crushing in the back, and movement impediment, and bloating, and the choking, and the madness!

وَ الرِّثَابِ وَ الْإِرْتِعَاشِ وَ الْإِرْتِهَاسِ وَ الظُّلْمَةِ وَ الْمَعْلِ وَ الْوَرَمِ وَ الْمُجْدَرِيِّ وَ الطَّبُوعِ وَ مِنَ الْجُمُحِ وَ الرِّمْحِ وَ مِنَ الْقَالِحِ وَ الْفُولَنْجِ وَ الْحِدَاجِ وَ وَحَامِ الْعَيْنِ وَ الدَّمْعَةِ عِنْدَ الْجَهْيِ

And the flies, and clashing of the feet, and the trembling, and the goring, and the fever, and the abscess, and the blisters, and the venomous insects, and from the spears and the lances, and the stumbling, and the limping, and the hobbling, and the eye infections, and tears at the sides!

وَ مِنَ التَّعْسِيرِ وَ التَّخْيِيلِ وَ مِنْ مَعْطِ شَعْرِ النَّاصِيَةِ وَ مِنَ الْإِمْتِنَاعِ مِنَ الْعَلْفِ وَ مِنَ الْبِرْصِ وَ بَلْعِ الرِّيشِ وَ مِنَ الدَّرَبِ وَ مِنَ قَصْدِ الْإِرْتِيَاعِ وَ مِنَ التَّكْبَةِ وَ التَّمْلَةِ وَ مِنَ الْإِمْتِنَاعِ مِنَ الْأُبْنَةِ وَ الْعَلْفِ وَ السَّرْجِ وَ اللَّجَامِ

And from the indigestion, and the imaginations, and from falling of the hair of the forelocks, and from abstaining from the fodder, and from the vitiligo, and swallowing the feathers, and from the scabies, and from the panicking, and from the split hoof, and the ants, and abstaining from the water and the fodder and the saddle and the bridle!

حَصَّنْتُ جَمِيعَ مَا عَلِقَ عَلَيْهِ كِتَابِي هَذَا بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ سَبْعٍ وَ ضَبْعٍ وَ أَسَدٍ وَ أَسْوَدٍ وَ مِنَ السُّرَّاقِ وَ الطَّرَاقِ إِلَّا طَارِقٌ يَطْرُقُ بِخَيْرٍ

I fortify entirety of what this letter of mine is hung upon, with Allah<sup>-azwj</sup> the Magnificent, from evil of every predator, and hyena, and lion, and black snake, and from thieves, except an intruder knocking with goodness!

قُلْ مَنْ يَكْلُوكُمْ بِاللَّيْلِ وَ النَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ قُلْ هُوَ اللَّهُ أَحَدٌ الْوَّاحِدُ الْقَهَّارُ

**Say: 'Who can protect you by the night and the day from the Beneficent? But, they, from the Zikr of their Lord, are turning aside [21:42] Say: 'He, Allah, is One [112:1], the First, the One, the Subduer!**

تَحَصَّنْتُ بِذِي الْعِزَّةِ وَ الْجَبْرُوتِ وَ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ نُورِ النُّورِ وَ مُقَدِّرِ النُّورِ نُورِ الْأَنْوَارِ ذَلِكَ اللَّهُ الْمَلِكُ الْقَهَّارُ فَسَيَكْفِيكَهُمْ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

I fortify with the One with the Might, and the Force, and I rely upon the Living Who does not die! Light of the lights, and Determiner of the light, Light of the lights! That is Allah<sup>-azwj</sup>, the

King, the Subduer! **and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]!**<sup>119</sup>

5- ق، الكتاب العتيق الغروي غودة الفرس و الفارس بسم الله الرحمن الرحيم أعود و أعيد ذابته فلان بن فلان المعروف بكذا و كذا و سائر ذواته من الخيل من ذهبها و شقرها و كمنيتها و أعزها و محجلها و خصنها و حجورها

(The book) 'Al Ateeq' of Al Garwy –

'An amulet for the horse and the horseman: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I seek Refuge, and I seek Refuge for the riding animal of so and so, son of so and so, the well-known as such and such, and rest of the animals, from the horses, from their 'Duhumiha' (their intensely black), and 'Shuqriha' (their blonde), and 'Kumtiha' (their red with black mane and tail), and 'Agarriha' (their young), and 'Muhajjaha' (their old), and their fortresses and their forts!

من الممش و الرهش و الرعش و الدعص و الرهصة و الرصة و حفقان الفؤاد و غدة الصفاق و الرجس و بلع الریش و بلع الحشيش و الحدار و الحدلان

From the shaking, and the trembling, and the quivering, and the palpitations, and the shivering, and the trepidation, and fluttering of the heart, and glad of the pancreas, and the grumbling, and swallowing the feathers, and swallowing the grass and at the pasture, and the straying!

و وجع الجوف و الرئو في المرئس و من الطرفة و الصدمة و العنار و الحمة في الأماق و من الحمر و البهر و عرق الانتشار و وجع الأعضاء و استنحاء الفؤاد و سائر الأعلال في البهائم

And the internal pain, and the bloating in the horse, and from redness in the eye, and the sudden movements, and the collisions, and the stumbling, and the redness in the mouth, and from the redness and the spots and spreading of the veins, and pain of the limbs, and relaxation of the legs, and rest of the illnesses in the beasts!

دفع عيون السوء عنها في سائر جسومها و بشرها و لحمها و دميها و ظاهرها و باطنها بالإحاطة الكبرى و بأسماء الله الحسنى و يكلماته العظمى من الامتناع من الأكل و الشرب و التعصص و الألتواء و الضربان و من جرح الحديد و وجع بالشوك أو حرق بالنار أو مخلب و من وقع نصال السهام و أسنة الرماح و من العوامز و اللوادغ و ضربته موهنة أو دفعة مخطمة

I repel the evil eyes from it in rest of its body, and its flesh, and its blood, and its exterior and its interior with the great wall, and by the most excellent Name of Allah<sup>-azwj</sup> and by His<sup>-azwj</sup> Magnificent Phrases, from abstention from the eating and the drinking, and constipation, and choking, being struck, and from injuries with the iron, and scratched by the thorns, or burning by the fire, or claws (of predators), and from fall of the arrowheads and the blades of the spears, and from being stung in the leg, and from the snakebites, and a debilitating strike or a shattering blow!

<sup>119</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 4

أَعِيذُهُ وَ رَاكِبُهُ بِمَا اسْتَعَاذَ بِهِ جِبْرَائِيلُ عَ وَ عَوَّذَ بِهِ النَّبِيُّ صَ الْبُرَاقَ وَ مَا عَوَّذَ بِهِ فَرَسُهُ السَّحَابَ وَ مَا عَوَّذَ عَلَيَّ عَ فَرَسُهُ لِزَاقَ وَ بِمَا عَوَّذَ بِهِ شَمْعُونُ الصَّفَا  
فَرَسَهُ الطَّمَاحَ وَ بِمَا عَوَّذَ بِهِ مُوسَى الْكَلِيمُ فَرَسَهُ الَّذِي عَبَّرَ فِي أَمْرِهِ الْبَحْرَ

I seek Refuge for him and its rider with what Jibraeel<sup>as</sup> had sought Refuge with, and the Prophet<sup>sawww</sup> had sought Refuge with for Al-Buraq, and what he<sup>sawww</sup> had sought Refuge with for his<sup>sawww</sup> horse 'Al-Sahaab', and what Ali<sup>azwj</sup> had sought Refuge with for his<sup>asws</sup> horse 'Lazaq', and with what Shamoun<sup>as</sup> Al-Safa had sought Refuge with for his<sup>as</sup> horse 'Al-Tamaah', and with what Musa<sup>as</sup> the converser (with Allah<sup>azwj</sup>) had sought Refuge with for his<sup>as</sup> horse which crossed the sea in his<sup>as</sup> command!

عَوَّذْتُ هَذِهِ الدَّابَّةَ وَ صَاحِبَهَا وَ مَوْضِعَهَا وَ مَرَعَاهَا وَ سَائِرَ مَا لَهُ مِنَ الْكُرَاعِ وَ الْمَرَاعِ مِنَ سَائِرِ السَّبَاعِ وَ الْهَوَامِّ وَ مِنْ كُلِّ أَدِيَّةٍ وَ بَلِيَّةٍ وَ مِنَ الشُّهُورِ وَ  
الدُّهُورِ وَ الرِّدَّةِ وَ الْفَرَقِ وَ الْحَرْقِ وَ الْوَبَاءِ وَ مَذَارِكِ الشَّقَا بِالْعَقْدِ الْعَظِيمِ وَ الْأَسْمَاءِ الْأَوْلِيَّةِ الْعَلِيَّةِ مِنْ أَعْيُنِ الْجِنِّ وَ الْإِنْسِ أَجْمَعِينَ

I have sought Refuge for this animal and its owner, and its place and its pasture, and rest of what is for it from the limbs and organs, from rest of the predatory animals and the vermin, and from every harm and affliction, and from the months and the years, and the falling, and the drowning, and the burning, and the plague, and affected by the wretchedness, with the mighty Bind, and the Names, the Firstly, the Exalted, from (evil) eye of the Jinn and the humans altogether!

بِسْمِ اللَّهِ رَبِّ الْعَالَمِينَ بِسْمِ اللَّهِ عَالِمِ السِّرِّ وَ أَخْفَى بِسْمِ اللَّهِ الْأَعْلَى وَ بِأَسْمَاءِ اللَّهِ الْكُبْرَى فِي سُرَادِقِ عِلْمِ اللَّهِ وَ فِي حُجُبِ مَلَكُوتِ اللَّهِ الَّتِي يَخْتَبِئُ بِهَا الْأُمُوتُ  
وَ بِمَا رُفِعَتْ السَّمَاوَاتُ

In the Name of Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds! In the Name of Allah<sup>azwj</sup> Knower of the secrets and the hidden matters! In the Name of Allah<sup>azwj</sup> the most Exalted, and by the Greatest Names of Allah<sup>azwj</sup> in pavilions of Knowledge of Allah<sup>azwj</sup>, and in veils of Domains of Allah<sup>azwj</sup> which He<sup>azwj</sup> Revives the dead with, and by it He<sup>azwj</sup> Raised the skies!

وَ بِأَسْمَاءِ اللَّهِ الَّتِي أَضَاءَتْ بِهَا الشَّمْسُ وَ ارْتَفَعَتْ بِهَا الْعَرْشُ مِنْ سَائِرِ مَا دَكَّرْتُ وَ مَا لَمْ أَدْكُرْ وَ مَا عَلِمْتُ وَ مَا لَمْ أَعْلَمْ وَ رَفَعْتُ عَنْهَا سَائِرَ الْأَعْيُنِ النَّاطِرَةِ  
وَ الْعَادِيَةِ وَ الْخَوَاطِرِ الْخَاطِرَةِ وَ الصُّدُورِ الْوَاغِرَةِ بِلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ هُوَ حَسْبِي وَ نِعْمَ الْوَكِيلُ.

And Names of Allah<sup>azwj</sup> which He<sup>azwj</sup> Illuminated the sun with, and Raised the Throne with, from all of what I have mentioned and what I have not mentioned, and what I know and what I don't know, and I raise from it all the beholding eyes, and the observers, and the intrusive thoughts, and the wandering chests (hearts), with 'There is neither might nor strength except with Allah<sup>azwj</sup> the Exalted, the Magnificent, and He<sup>azwj</sup> Suffices me and is the best Protector!'<sup>120</sup>

<sup>120</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 58 H 5

باب 59 الدعاء لعموم الأوجاع و الرياح و خصوص وجع الرأس و الشقيقة و ضربان العروق

## CHAPTER 59 – THE SUPPLICATION FOR THE GENERAL PAINS AND THE WINDS, AND ESPECIALLY PAIN OF THE HEAD, AND THE MIGRAINE, AND THE STRIKING VEINS

1- مكا، مكارم الأخلاق رُفِيَّةٌ لِجَمِيعِ الْأَلَامِ وَ قِيلَ لِلضَّرْسِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ صُنِعَ اللَّهُ الَّذِي أَنْفَعَنَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ اشْكُرُوا

(The book) 'Makarim Al Akhlaq' –

'A Ruqya (incantation) for entirety of the pains, and it is said, for the toothache: - 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>saww</sup> goodly Progeny<sup>-asws</sup>! **The Handiwork of Allah Who has Made everything thoroughly; surely He is Aware of what you are doing [27:88]!**

أَيُّهَا الْوَجَعُ سَكَّنْتُكَ بِالَّذِي سَكَّنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ هُوَ الْعَلِيُّ الْعَظِيمُ عَزَمْتُ عَلَيْكَ أَيُّهَا الْوَجَعُ بِاللَّهِ الَّذِي اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ كَلَّمَ مُوسَى تَكْلِيمًا وَ خَلَقَ عِيسَى مِنْ رُوحِ الْقُدُسِ وَ بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَمَّا ذَهَبَتْ عَنْ فُلَانِ بْنِ فُلَانَةَ إِلَى مُدَّةٍ حَيَاتِهِ وَ لَا تَعُودُ إِلَيْهِ.

O you pain! I settle you down by the One to Whom have settled for Him<sup>-azwj</sup>, whatever is in the skies and whatever is in the earth, and He<sup>-azwj</sup> is the Exalted, the Magnificent! I have determined upon you, O you pain, by Allah<sup>-azwj</sup> Who Took Ibrahim<sup>-as</sup> as a friend, and Spoke to Musa<sup>-as</sup> in conversation, and Created Isa<sup>-as</sup> from the Holy Spirit, and Sent Muhammad<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>, to go away from so and so, son of so and so to the period of his lifetime, and not to return to him!"<sup>121</sup>

: جِزُّ الْقُلْسُوَّةِ: كَانَ بِالْمَلِكِ النَّجَاشِيِّ صَدَاغٌ فَكَتَبَ إِلَى النَّبِيِّ ص فِي ذَلِكَ فَبَعَثَ إِلَيْهِ هَذَا الْحِزْرَ فَخَاطَهُ فِي فَلَنْسُوَّتِهِ فَسَكَّنَ ذَلِكَ عَنْهُ وَ هُوَ

A protection of the cap – 'The was headache with the king of Ethiopia, Al-Najashy. He wrote to the Prophet<sup>-saww</sup> regarding that, so he<sup>-saww</sup> sent this protection to him. He sewed it into his cap, and that settled from him, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الْحَقِّ الْمُبِينِ شَهِدَ اللَّهُ الْآيَةَ لِلَّهِ نُورٌ وَ حِكْمَةٌ وَ عِزَّةٌ وَ قُوَّةٌ وَ بُرْهَانٌ وَ قُدْرَةٌ وَ سُلْطَانٌ وَ رَحْمَةٌ يَا مَنْ لَا يَنَامُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup> the Manifest Truth! **Allah Testifies [3:18]** – the Verse. For Allah<sup>-azwj</sup> is Noor, and Wisdom, and Might, and Strength, and Proof, and Power, and Authority, and Mercy! O One Who does not sleep!

لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمَ خَلِيلًا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمًا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ عِيسَى رُوحُ اللَّهِ وَ كَلِمَتُهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ صَفْوَتُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ عَلَيْهِمْ أَجْمَعِينَ

There is no god except Allah<sup>-azwj</sup>! Ibrahim<sup>-as</sup> friend of Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>! Musa<sup>-as</sup> converser (with) Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>! Isa<sup>-as</sup> Sprit of

<sup>121</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 a

Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Word! There is no god except Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Selected Elite! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> entire Progeny<sup>-asws</sup>!

اسْكُنْ سَكْنَتَكَ بِمَا سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَبِمَنْ يَسْكُنُ لَهُ مَا فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ وَ الشَّيَاطِينَ كُلَّ بَنَّاءٍ وَ غَوَّاصٍ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

Settle down! I settle you down with what have settled for Him<sup>-azwj</sup>, whatever is in the skies and the earth, and with the One they have settled for whatever is in the night and the day, and He<sup>-azwj</sup> is the Hearing, the All-Knowing! **Then We Subjugated the wind for him to flow gently by his order, wherever he so directed [38:36] And (Subjugated) the Satans, being all builders and divers [38:37] To Allah do the matters eventually come [42:53]**”<sup>122</sup>

أُخْرِى لِلصُّدَاعِ: يُكْتَبُ فِي رَقٍّ وَ يُشَدُّ عَلَى الرَّأْسِ بِخَيْطٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَا هُوَ الْحَيُّ الْقَيُّومُ إِلَى قَوْلِهِ أُمُّ الْكِتَابِ وَ أُخْرِجَ مِنْهَا مَذْمُومًا مَذْهُورًا.

Another, for the headaches - He should write in a parchment and tie it upon the head with sewn (cap) – **“In the Name of Allah the Beneficent, the Merciful [1:1] Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2] – up to His<sup>-azwj</sup> Words: Mother of the Book; [3:7] “Get out from it, disgraced, expelled! [7:18]”**<sup>123</sup>

لِلصُّدَاعِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يُكْتَبُ فِي كِتَابٍ وَ يُعَلَّقُ عَلَى صَاحِبِ الصُّدَاعِ مِنَ الشَّقِ الَّذِي يَشْتَكِي

For the headache – from Abu Ja’far<sup>-asws</sup> having said: ‘He should write in a letter and hang it upon one suffering from the headache, from the area which he is complaining of: -

اللَّهُمَّ إِنَّكَ لَسْتَ بِإِلَهٍ اسْتَحَدَّثْنَاهُ وَ لَا بِرَبِّ بَيْدٍ ذَكَرُهُ وَ لَا مَعَكَ شُرَكَاءُ يُفْضُونَ مَعَكَ وَ لَا كَانَ قَبْلَكَ إِلَهٌ نَدْعُوهُ وَ نَتَعَوَّذُ بِهِ وَ نَتَضَرَّعُ إِلَيْهِ وَ نَدْعُكَ وَ لَا أَعَانَكَ عَلَى خَلْقِنَا مِنْ أَحَدٍ فَتَشَاكَ فِيكَ

‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> aren’t a god we have innovated, nor a lord whose mention would be terminated, nor is there any associate with You<sup>-azwj</sup> judging with You<sup>-azwj</sup>, nor was there any god before You<sup>-azwj</sup> we have been supplicating to and seeking Refuge with and beseeching to, so we are supplicating to You<sup>-azwj</sup>, nor is there anyone who had assisted You<sup>-azwj</sup> upon Creating us so we can complain regarding You<sup>-azwj</sup>!

لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ عَابِ فُلَانِ بَنِ فُلَانَةَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

There is no god except You<sup>-azwj</sup> Alone, there is no associate for You<sup>-azwj</sup>! Pardon so and so, son of so and so, and Sent Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household!”<sup>124</sup>

<sup>122</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 b

<sup>123</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 c

<sup>124</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 d

و فِي رِوَايَةٍ أَسْأَلُكَ بِاسْمِكَ الَّذِي قَامَ بِهِ عَرْشُكَ عَلَى الْمَاءِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَشْفِيَّ فُلَانٌ بِنِ فُلَانَةَ مِنَ الصُّدَاعِ وَ الشَّقِيقَةِ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

And in a report – ‘I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which You<sup>-azwj</sup> Established Your<sup>-azwj</sup> Throne upon the water, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Heal so and so, son of so and so, from the headache, and the migraine, **So We Struck (a seal) upon their hearing in the cave for a number of years [18:11]!**

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ خَلَقْتَ آدَمَ ع وَ أَمَمْتَ خَلْقَهُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَشْفِيَّ فُلَانٌ بِنِ فُلَانَةَ.

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which You<sup>-azwj</sup> Created Adam<sup>-as</sup> and Completed His<sup>-azwj</sup> creation, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Heal so and so, son of so and so!”<sup>125</sup>

: لِلشَّقِيقَةِ: يُكْتَبُ هَذِهِ الْكَلِمَاتُ فِي رَقٍّ أَوْ قِوْطَاسٍ فَإِنْ كَانَ رَجُلًا شُدَّ عَلَى رَأْسِهِ وَ إِنْ كَانَتْ امْرَأَةً جَعَلَتْهُ مَعَ عِقَاصِهَا

For the migraine – ‘He should write these phrases in a parchment or paper. If it was a man he should to tie it upon his head, and if it was a woman, should make it to be in her hair lock: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ مِنَ الْأَرْضِ إِلَى السَّمَاءِ كَانَ هَبَطَ جِبْرَائِيلُ فَاسْتَقْبَلَهُ الْأَجْدَعُ فَقَالَ أَيُّنَ تُرِيدُ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! In the Name of Allah<sup>-azwj</sup> from the earth to the sky!’ Jibraeel<sup>-as</sup> had descended and ‘Al-Ajda’a’ met him<sup>-as</sup>. He<sup>-as</sup> said: ‘Where are you intending?’

قَالَ أَذْهَبُ إِلَى إِنْسَانٍ أَكُلُ شَحْمَ عَيْنَيْهِ وَ أَشْرَبُ مِنْ دَمِهِ

He said, ‘I am going to a human being to eat the fat of his eyes, and drink from his blood!’

فَقَالَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا تَذْهَبُ إِلَى الْإِنْسَانِ وَ لَا تَأْكُلُ شَحْمَةَ عَيْنَيْهِ وَ لَا تَشْرَبُ مِنْ دَمِهِ أَنَا الرَّاقِي وَ اللَّهُ الشَّافِي وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

He said, ‘By Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! Neither go to the human being, nor eat the fat of his eyes, nor drink from his blood! I<sup>-as</sup> am the performer of Ruqya (incantation) and Allah<sup>-azwj</sup> is the Healer, and my Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household”<sup>126</sup>.

2- مكا، مكارم الأخلاق عن أبي عبد الله ع قال: تَضَعُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي فِيهِ الْوَجَعُ وَ تَقُولُ ثَلَاثَ مَرَّاتٍ

(The book) ‘Makarim Al Akhlaq –

<sup>125</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 e

<sup>126</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 1 f

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Place your hand upon the place in which is the pain, and you should say three times,

اللَّهُ اللَّهُ رَبِّي حَقًّا لَا أُشْرِكُ بِهِ شَيْئًا اللَّهُمَّ أَنْتَ لَهَا وَ لِكُلِّ عَظِيمَةٍ فَفَرِّجْهَا عَنِّي.

‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! My Lord<sup>-azwj</sup> is True! I do not associate anything with Him<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are for it, and for every grievous matter, so Relieve it from me!’<sup>127</sup>

دُعَاءُ آخَرَ عَنْهُ ع قَالَ: تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْقُرْآنِ الْعَظِيمِ الَّذِي نَزَلَ بِهِ الرُّوحُ الْأَمِينُ وَ هُوَ عِنْدَكَ فِي أُمِّ الْكِتَابِ عَلَيَّ حَكِيمٌ أَنْ تُشْفِيَنِي بِشِفَائِكَ وَ تُدَاوِيَنِي بِدَوَائِكَ وَ تُعَافِيَنِي مِنْ بَلَائِكَ ثَلَاثَ مَرَّاتٍ وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

Another supplication from him<sup>-asws</sup> having said: ‘Place your hand upon the place of pain and say, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of the Magnificent Quran which the Trustworthy Spirit had descended with, and it is with You<sup>-azwj</sup> in Mother of the Book, Ali<sup>-asws</sup> a wise man (see Ahadeeth under Surah Al Zukhruf Verse 4) to Heal me with Your<sup>-azwj</sup> Healing, and Medicate me with Your<sup>-azwj</sup> Medication, and to Excuse me from Your<sup>-azwj</sup> Trial!’ – three times, and ‘May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of His<sup>-azwj</sup> Household!’<sup>128</sup>

قَالَ الصَّادِقُ ع تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ عَزَّ وَ جَلَّ فِي عِرْقِي سَاكِنٍ وَ غَيْرِ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَ غَيْرِ شَاكِرٍ

Al-Sadiq<sup>-asws</sup> said: ‘You should say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! How many a bounty of Allah<sup>-azwj</sup> Mighty and Majestic there are in a still vein and not still, upon a grateful servant and ungrateful!’

ثُمَّ تَأْخُذُ لِحْيَتَكَ بِيَدِكَ الْيُمْنَى بَعْدَ صَلَاةٍ مَفْرُوضَةٍ وَ تَقُولُ اللَّهُمَّ فَجِّ كُرْبِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضُرِّي ثَلَاثَ مَرَّاتٍ وَ احْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ.

Then hold your beard with your right hand after the Obligatory Salat, and say, ‘O Allah<sup>-azwj</sup>! Relieve my distress, and Hasten my well-being, and Remove my harm!’ – three times, and be eager for that to be with tears and crying’.<sup>129</sup>

دُعَاءُ آخَرَ وَ عَنْ بَعْضِهِمْ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ جَعَأَ بِي فَقَالَ قُلْ بِسْمِ اللَّهِ ثُمَّ امْسَحْ يَدَكَ عَلَيْهِ وَ قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرَسُولِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَخْذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي تَقُولُهَا سَبْعَ مَرَّاتٍ

Another supplication, and from one of them (narrators), he said, ‘I complained to Abu Abdullah<sup>-asws</sup> of pain with me. He<sup>-asws</sup> said: ‘In the Name of Allah<sup>-azwj</sup>!’ Then wipe your hand upon it and said, ‘I seek Refuge with the Might of Allah<sup>-azwj</sup>, and I seek Refuge with the Majesty of Allah<sup>-azwj</sup>, and I seek Refuge with Magnificence of Allah<sup>-azwj</sup>, and I seek Refuge with the Allah<sup>-azwj</sup>’s gathering (Day of Judgement) and I seek Refuge with Rasool-Allah<sup>-saww</sup>, and I seek Refuge

<sup>127</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 a

<sup>128</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 b

<sup>129</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 c

with the Names of Allah<sup>-azwj</sup>, from evil of what I am cautious of, and from evil of what I fear upon myself!’ – saying it seven times’.

قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ عَنِّي.

He (the narrator) said, ‘I did so, and Allah<sup>-azwj</sup> Removed it from me’.<sup>130</sup>

دُعَاءٌ آخَرُ عَنْهُ ع قَالَ: تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ وَ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ وَ تَمْسَحُ الْوَجْعَ ثَلَاثَ مَرَّاتٍ.

Another supplication from him<sup>-asws</sup> having said: ‘Place your hand upon the place of pain and say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>! There is neither might nor strength except with Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Wipe out from me what I am feeling and Wipe off the pain!’ – three times’.<sup>131</sup>

3- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ دَرِيحٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُعَوِّدُ بَعْضَ وُلْدِهِ وَ يَقُولُ عَزَمْتُ عَلَيْكَ يَا رِيحُ وَ يَا وَجَعُ كَاتِبًا مَا كُنْتُ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلَيَّ بِنُ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ ع رَسُولُ رَسُولِ اللَّهِ ص عَلَى جَنِّ وَادِي الصَّبْرَةِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أُجِبْتَ وَ أَطَعْتَ وَ حَرَجْتَ عَنِ ابْنِي فُلَانٍ ابْنِ ابْنَتِي فُلَانَةَ السَّاعَةَ السَّاعَةَ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zareeh who said,

‘I heard Abu Abdullah<sup>-asws</sup> seeking Refuge for one of his<sup>-asws</sup> son, and he<sup>-asws</sup> said: ‘I determine upon you, O wind, O pain, wherever you may be, by the determination which Ali<sup>-asws</sup> Bin Abu Talib Amir Al-Momineen<sup>-asws</sup> as determined with by Rasool-Allah<sup>-saww</sup> upon the Jinn of the valley of Al-Sabra, so they answered and obeyed. Answer, and obey, and get out from my<sup>-asws</sup> son so and so, now! Now!’<sup>132</sup>

4- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ أَبِيهِ عَنِ ابْنِ الْمُعْبِرَةِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اشْتَكَى الْوَاهِنَةَ أَوْ كَانَ بِهِ صُدَاعٌ أَوْ عَمَزَةٌ بَوْلُهُ فَلْيَضَعْ يَدَهُ عَلَى ذَلِكَ الْمَوْضِعِ وَ لِيُقَلِّ اسْكُنْ سَكْنَتَكَ بِالْيَدِ سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ibn Isa, from his father, from Ibn Al Mugheira, from Al Sakuni,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who complains of the weakness, or there was a headache with him, or his urine was pressing him (not passing easily), let him place his hand upon that place and let him say, ‘Settle down! I settle you by the One for Whom were settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’<sup>133</sup>

5- ما، الأمايلي للشيخ الطوسي أَحْمَدُ بْنُ عَبْدِوَيْهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الرُّبَيْرِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع

<sup>130</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 d

<sup>131</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 2 e

<sup>132</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 3

<sup>133</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 4

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zunejr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Muawiya Bin Wahab who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>'.

قَالَ فَصَدَعَ ابْنُ لِرَجُلٍ مِنْ أَهْلِ مَرْوٍ وَ هُوَ عِنْدَهُ جَالِسٌ

He (the narrator) said, 'A son of a man from the people of Merv had a headache while he was seated in his<sup>-asws</sup> presence'.

قَالَ فَشَكَكَ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ أَذِنَهُ مِنِّي

He (the narrator) said, 'He complained of that to Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'Bring him near me<sup>-asws</sup>!'

قَالَ فَمَسَحَ عَلَى رَأْسِهِ ثُمَّ قَالَ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ خَلِيمًا غَفُورًا.

He<sup>-asws</sup> wiped upon his head, then said: '**Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving**' [35:41]!"<sup>134</sup>

6- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عَلْوَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص اشْتَكَى الصَّدَاعَ فَتَزَلَّ عَلَيْهِ جِبْرَائِيلُ ع فَقَالَ بِسْمِ اللَّهِ يَشْفِيكَ بِسْمِ اللَّهِ يَكْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ خُذْهَا فَلْيَهْنَيْكَ.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> complained of headache, so Jibraeel<sup>-as</sup> descended unto him<sup>-saww</sup>. He<sup>-as</sup> performed 'Ruqya' (incantation) upon him<sup>-saww</sup>. He<sup>-as</sup> said: 'In the Name of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Heal you<sup>-saww</sup>! In the Name of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Suffice you<sup>-saww</sup> from every illness bothering you<sup>-saww</sup>! Take it! Congratulations to you<sup>-saww</sup>!"<sup>135</sup>

7- طب، طب الأئمة عليهم السلام عَبْدُ اللَّهِ بْنُ بَسْطَامَ عَنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنِ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع قَالَ: حَضَرْتُهُ يَوْمًا وَقَدْ شَكَكَ إِلَيْهِ بَعْضُ إِخْوَانِنَا فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ أَهْلِي يُصِيبُهُمْ كَثِيرًا هَذَا الْوَجَعُ الْمَلْعُونُ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Abdullah Bin Bistam, from Is'haq Bin Ibrahim,

'From Abu Al-Hassan Al-Askari<sup>-asws</sup> having said: 'One day I was present with him and one of his<sup>-asws</sup> brethren complained to him<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! My family members are frequently afflicted with this Accursed pain!'

قَالَ وَ مَا هُوَ

<sup>134</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 5

<sup>135</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 6

He<sup>-asws</sup> said: 'And what is it?'

قَالَ وَجَعُ الرَّأْسِ

He said, 'Pain of the head!'

قَالَ خُذْ قَدْحًا مِنْ مَاءٍ وَ اقْرَأْ عَلَيْهِ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ثُمَّ اشْرَبْهُ فَإِنَّهُ لَا يَضُرُّهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

He<sup>-asws</sup> said: 'Take a cup of water and read upon it, **'Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]**'. Then drink it, for it (headache) will not harm him, if Allah<sup>-azwj</sup> the Exalted so Desires''<sup>136</sup>

8- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانِ النَّسَائِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَذِهِ عُودَةٌ نَزَلَتْ بِهَا جَبْرَائِيلُ ع عَلَى النَّبِيِّ ص وَ النَّبِيِّ ص مُصَدِّعٌ فَقَالَ يَا مُحَمَّدُ عَوِّذْ صَدَاعَكَ بِهَذِهِ الْعُودَةِ يُخَفِّفِ اللَّهُ عَنْكَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Azrmy, from Muhammad Bin Sinan al Nasaie, from Yunus Bin Zabyan, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'This is an amulet Jibraeel<sup>-as</sup> had descended with unto the Prophet<sup>-saww</sup>, and the Prophet<sup>-saww</sup> was with headache. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Seek Refuge for your<sup>-saww</sup> headache with this amulet, Allah<sup>-azwj</sup> will Lighten from you<sup>-saww</sup>!'

وَ قَالَ يَا مُحَمَّدُ مِنْ عَوِّذٍ بِهَذِهِ الْعُودَةِ سَبْعَ مَرَّاتٍ عَلَى أَيِّ وَجَعٍ يُصِيبُهُ شَفَاهُ اللَّهُ بِإِذْنِهِ تَمَسَّحُ بِبَيْدِكَ عَلَى الْمَوْضِعِ الَّذِي تَشْتَكِي وَ تَقُولُ

And he<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! One who seeks Refuge with this seven times upon whichever pain, Allah<sup>-azwj</sup> will Heal him by His<sup>-azwj</sup> Permission. Pass your<sup>-saww</sup> hand upon the place which you<sup>-saww</sup> are complaining of and say: -

بِسْمِ اللَّهِ رَبِّنا الَّذِي فِي السَّمَاءِ تَقَدَّسَ ذِكْرُهُ رَبِّنا الَّذِي فِي السَّمَاءِ وَالْأَرْضِ نَافِذٌ ماضٍ كَمَا أَنَّ أَمْرَهُ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ وَ اغْفِرْ لَنَا دُنُوبَنَا وَ حَطَّائِنَا يَا رَبَّ الطَّيِّبِينَ الطَّاهِرِينَ أَنْزِلْ أَنْزِلْ شِفَاءً مِنْ شِفَائِكَ وَ رَحْمَةً مِنْ رَحْمَتِكَ عَلَى فُلَانِ بْنِ فُلَانَةَ وَ تَسْمِي اسْمِهِ.

'In the Name of Allah<sup>-azwj</sup>, our Lord<sup>-azwj</sup> Who is in the sky! Holy is His<sup>-azwj</sup> Mention! Our Lord<sup>-azwj</sup> Who is in the sky and the earth! His<sup>-azwj</sup> Command is implemented continuously just as His<sup>-azwj</sup> Command in the sky! Make Your<sup>-azwj</sup> Mercy in the earth and Forgive our sins and our wrong doings for us! O Lord<sup>-azwj</sup> of the goodly, the Pure! Send down! Send down Healing from Your<sup>-azwj</sup> Healing, and Mercy from Your<sup>-azwj</sup> Mercy upon so and so, son of so and so!' – and specify his name''<sup>137</sup>

<sup>136</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 7

<sup>137</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 8 a

: أَيْضاً رُقِيَّةٌ لِلصُّدَاعِ: يَا مُصَغِّرَ الْكُبْرَاءِ وَ يَا مُكَبِّرَ الصُّغَرَاءِ وَ يَا مُدْهِبَ الرَّجْسِ عَنِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مُطَهِّرَهُمْ تَطْهِيراً صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ امْسُخْ مَا بِي مِنْ صُدَاعٍ أَوْ شَقِيقَةٍ.

Also, a ‘Ruqya’ (incantation) for the headache – ‘O Belittler of the large, and O Enlarger of the small, and O Remover of the uncleanness from Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Purified them<sup>-asws</sup> a Purification! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Wipe out what is with me, from headache or migraine!’<sup>138</sup>

9- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ إِبْرَاهِيمَ السَّرَّاجِ عَنِ ابْنِ حُبُوبٍ عَنِ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ وَ كَانَ أَقْدَمَ مِنْ حَرِيزِ السَّجِسْتَانِيِّ إِلَّا أَنَّ حَرِيزاً كَانَ أَسْبَغَ عِلْماً مِنْ حَبِيبٍ هَذَا قَالَ:

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ibrahim Al Sarraj, from Ibn Mahboub, from Hisham Bin Sali, from Habeeb Al Sijistany, and he was older than Hareez Al Sijistany except that Hareez what of more knowledge than this Habeeb who said,

شَكُوْتُ إِلَى الْبَاقِرِ عِ شَقِيقَةٍ تَعْتَرِينِي فِي كُلِّ أُسْبُوعٍ مَرَّةً أَوْ مَرَّتَيْنِ فَقَالَ ضَمَّ يَدَكَ عَلَى الشَّقِيقِ الَّذِي يَعْتَرِكَ وَ قُلْ يَا ظَاهِراً مَوْجُوداً وَ يَا بَاطِئاً غَيْرَ مَفْقُودٍ اذْذُبْ عَلَى عَبْدِكَ الضَّعِيفِ أَيَادِيكَ الْجَمِيلَةَ عِنْدَهُ وَ اذْهَبْ عَنْهُ مَا بِهِ مِنْ أَدَى إِنَّكَ رَحِيمٌ وَدُودٌ قَدِيرٌ تَقُولُهَا ثَلَاثاً تُعَاقِبُ إِنْ شَاءَ اللَّهُ تَعَالَى.

‘I complained to Al-Baqir<sup>-asws</sup> of migraine coming to me one or twice during every week. He<sup>-asws</sup> said: ‘Place your hand upon the migraine coming to you, and say, ‘O Apparently existing, and O Hidden, not lost! Return to Your<sup>-azwj</sup> weak servant, Your<sup>-azwj</sup> beautiful Support with him, and Remove from him what harm there is with him! You<sup>-azwj</sup> are Merciful, Affectionate, Able!’ – saying it thrice, you will recover if Allah<sup>-azwj</sup> the Exalted so Desires’.<sup>139</sup>

ق، الكتاب العتيق الغروي مرسلاً مثله و فيه إِنَّكَ عَلِيمٌ قَدِيرٌ.

(The book) ‘Al-Ateeq’ of Al-Garwy, with an unbroken chain, similar to it, and in it is: ‘You<sup>-azwj</sup> are All-Knowing, All-Powerful!’<sup>140</sup>

10- طب، طب الأئمة عليهم السلام السَّيَّارِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عِ يَعُودُ رَجُلًا مِنْ أَوْلِيَائِهِ ذَكَرَ أَنَّهُ أَصَابَتْهُ شَقِيقَةٌ فَذَكَرَ نَحْوَ الْعُودَةِ الْمُتَقَدِّمَةِ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Al Sayyari,

From Muhammad son of Ali Bin Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> sought Refuge for a man from his<sup>-asws</sup> friends who had mentioned that migraine had afflicted him. He (the narrator) mentioned approximated the previous amulet’.<sup>141</sup>

أَيْضاً لَهُ: يُكْتَبُ فِي قِرْطَاسٍ وَ يُعَلَّقُ عَلَى الْجَانِبِ الَّذِي يَشْتَكِي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنَّكَ لَسْتَ بِإِلَهٍ اسْتَحْدَثْنَاكَ وَ لَا بَرٍّ يَبِيدُ ذِكْرَكَ وَ لَا مَلِكٍ يَشْرُكَكَ قَوْمٌ يُفْضُونَ مَعَكَ وَ لَا كَانَ قَبْلَكَ مِنْ إِلَهٍ نَلَجَأُ إِلَيْهِ أَوْ نَعُوذُ بِهِ وَ نَدْعُوهُ وَ نَدْعُكَ وَ لَا أَعَانَكَ عَلَى خَلْقِنَا مِنْ أَحَدٍ فَيَسْأَلُ فِيكَ

Also, for it – ‘He should write in a paper and hang it upon the side which he is complaining: - ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I testify that You<sup>-azwj</sup> aren’t a god we

<sup>138</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 8 b

<sup>139</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 9 a

<sup>140</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 9 b

<sup>141</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 10 a

have innovated, nor a lord whose mention will terminate, nor a king a group are associating judging with You<sup>-azwj</sup>, nor was there any god before You<sup>-azwj</sup> we had sought shelter with and supplicated to, nor did anyone assist You<sup>-azwj</sup> upon Creating us so he can be asked regarding You<sup>-azwj</sup>!

سُبْحَانَكَ وَبِحَمْدِكَ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْفِهِ بِشِفَائِكَ عَاجِلًا.

Glory be to You<sup>-azwj</sup> and with Your<sup>-azwj</sup> Praise! Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, and Heal him with Your<sup>-azwj</sup> Healing immediately!"<sup>142</sup>

11- طب، طب الأئمة عليهم السلام للزيح في الجسد بسم الله الرحمن الرحيم اللهم إني أسألك باسمك الطاهر المطهر القدوس المبارك الذي من سألك به أعطيته و من دعاك به أجبته

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> –

'For the wind in the body: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, the Pure, the Purifier, the Holy, the Blessed which one who asks You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Give him, and one who supplicates to You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Answer!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْ تُعَافِيَنِي مِمَّا أَجِدُ فِي رَأْسِي وَفِي سَمْعِي وَفِي بَصَرِي وَفِي بَطْنِي وَفِي ظَهْرِي وَفِي يَدَيَّ وَفِي رِجْلَيَّ وَفِي جَسَدِي وَفِي جَمِيعِ أَعْضَائِي وَجَوَارِحِي إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ وَأَنْتَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ.

Send Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, and Grant me well-being from what I feel in my head, and in my hearing, and in my sight, and in my belly, and in my back, and in my hands, and in my legs, and in my body, and in entirety of my organs and my limbs! You<sup>-azwj</sup> are Gentle to whatever You<sup>-azwj</sup> Desire, and You<sup>-azwj</sup> are Able upon all things!"<sup>143</sup>

12- طب، طب الأئمة عليهم السلام الخزازي الرازي عن فضالة عن أبان عن الثمالي عن الباقر ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَصَابَهُ أَلَمٌ فِي جَسَدِهِ فَلْيَعُوذْ نَفْسَهُ وَ لِيُقَلِّ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Khazaziny Al Razy, from Fazala, from Aban, from Al Sumali,

'From Al-Baqir<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup>: 'One whom pain afflicts in his body, let him seek Refuge for himself, and let him say,

أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى الْأَشْيَاءِ أُعِيدُ نَفْسِي بِجَبَّارِ السَّمَاءِ أُعِيدُ نَفْسِي بِمَنْ لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أُعِيدُ نَفْسِي بِالَّذِي اسْمُهُ بَرَكَةٌ وَ شِفَاءٌ فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَضُرَّهُ أَلَمٌ وَ لَا دَاءٌ.

'O seek Refuge with the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power over all things! I seek Refuge for myself with Subduer of the sky! I seek Refuge for myself with One Who, with His<sup>-azwj</sup> Name,

<sup>142</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 10 b

<sup>143</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 11

no illness harms! I seek Refuge for myself by the One Whose Name is Blessing and Healing! – when he says that, no pain will harm him nor illness”.<sup>144</sup>

13- طب، طب الأئمة عليهم السلام عليُّ بنُ إبراهيم الواسطيُّ عن ابنِ محبوبٍ عنِ مُحَمَّدِ بنِ سُلَيْمَانَ الأوديِّ عنِ أَبِي الجارودِ عنِ أَبِي إسحاقٍ عنِ الحارثِ الأعورِ قالَ: شكَّوتُ إلى أميرِ المؤمنينَ عَ أَلماً وَ وجعاً في جسدِي فقالَ إذا اشتكى أحدُكم فليقل

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ali Bin Ibrahim Al Wasity, from Ibn Mahboub, from Muhammad Bin Suleyman Al Awdy, from Abu Al Jaroud, from Abu Is’haq, from Al Haris Al Awr who said,

‘I complained to Amir Al-Momineen<sup>-asws</sup> of aches and pains in my body. He<sup>-asws</sup> said: ‘Whenever one of you complains of such, let him say,

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ وَ آلهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ فَإِنَّهُ إِذَا

‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>! I seek refuge by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power over whatever He<sup>-azwj</sup> Desires, from evil of what I feel!’

قالَ ذَلِكَ صَرَفَ اللَّهُ عَنْهُ الأذىَ إِنْ شاءَ اللَّهُ تَعَالَى.

When he says that, Allah<sup>-azwj</sup> will Turn the harm away from him, if Allah<sup>-azwj</sup> the Exalted so Desires!’<sup>145</sup>

14- طب، طب الأئمة عليهم السلام سهلُ بنُ أحمدَ عنِ عليِّ بنِ نُعمانَ عنِ ابنِ مُسكانَ عنِ عَبْدِ الرَّحِيمِ القَاصِرِ عنِ أَبِي جَعْفَرِ الباقِرِ عَ قالَ: مَنْ اشْتَكَى رَأْسَهُ فَلْيَبْسُحْهُ بِيَدِهِ وَ لِيُقَلِّعْ أَعُوذُ بِاللَّهِ الَّذِي سَكَنَ لَهُ ما في البَرِّ وَ البَحْرِ وَ ما في السَّمَاواتِ وَ الأَرْضِ وَ هُوَ السَّمِيعُ العَلِيمُ سَبْعَ مَرَّاتٍ فَإِنَّهُ يُرْفَعُ عَنْهُ الوَجَعُ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Sahl Bin Ahmad, from Ali Bin Numan, from Ibn Muskan, from Abdul Raheem Al Quseyr,

‘From Abu Ja’far Al-Baqir<sup>-asws</sup> having said: ‘One who complains of (pain of) his head, let him wipe it with his hand and let him say, ‘I seek Refuge with Allah<sup>-azwj</sup> for Whom settled whatever is in the land and in the sea, and whatever is in the skies and the earth, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’ – seven times, for the pain will be removed from him”.<sup>146</sup>

15- طب، طب الأئمة عليهم السلام جريرُ بنُ أيوبَ الجرجانيُّ عنِ مُحَمَّدِ بنِ أَبِي نَصْرِ عنِ ثَعْلَبَةَ عنِ عُمَرَ بنِ يزيدَ الصَّيقلِ عنِ جَعْفَرِ بنِ مُحَمَّدِ عَ قالَ: شكَّوتُ إليه وَ جَعَّ رَأْسِي وَ ما أَجِدُ مِنْهُ لَيْلاً وَ نَهَاراً فقالَ صَعَّ يَدُكَ عَلَيْهِ وَ قُلْ بِسْمِ اللَّهِ الَّذِي لا يَضُرُّ مَعَ اسمِهِ شَيْءٌ في الأَرْضِ وَ لا في السَّمَاءِ وَ هُوَ السَّمِيعُ العَلِيمُ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Jareer Bin Ayoub Al Jurjany, from Muhammad Bin Abu Nasr, from Sa’alba, from Umar Bin Yazeed Al Sayfal,

<sup>144</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 12

<sup>145</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 13

<sup>146</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 14

From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he (the narrator) said, 'I complained to him<sup>-asws</sup> of pain in my head and what I was feeling from it, night and day. He<sup>-asws</sup> said: 'Place your hand upon it and say, 'In the Name of Allah<sup>-azwj</sup> Who, with His<sup>-azwj</sup> Name nothing harms in the earth nor in the sky, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!

اللَّهُمَّ إِنِّي أَسْتَجِيرُ بِكَ بِمَا اسْتَجَارَ بِهِ مُحَمَّدٌ ص لِنَفْسِهِ سَبْعَ مَرَّاتٍ فَإِنَّهُ يَسْكُنُ ذَلِكَ عَنْهُ بِإِذْنِ اللَّهِ تَعَالَى وَ حُسْنِ تَوْفِيقِهِ.

O Allah<sup>-azwj</sup>! I seek shelter with You<sup>-azwj</sup> from what Muhammad<sup>-sawww</sup> had sought Shelter with for himself<sup>-sawww</sup>! – seven times, for that will settle from him by the Permission of Allah<sup>-azwj</sup> the Exalted, and his recovery will be excellent!"<sup>147</sup>

16- طب، طب الأئمة عليهم السلام أَبُو الصَّلْتِ الهُرَوِيُّ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ الْبَاقِرُ ع عَلِمَ شَيْعَتَنَا لَوْجِعَ الرَّأْسِ يَا طَاهِي يَا ذِر يَا طَمْنَةَ يَا طَنَابَ فَإِنَّمَا أَسْمَاءٌ عِظَامٌ لَهَا مَكَانٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَصْرِفُ اللَّهُ عَنْهُمْ ذَلِكَ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abu Al Salt Al Harwy,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Al-Baqir<sup>-asws</sup> said: 'Teach our<sup>-asws</sup> Shias for pain in the head: 'O Tahy! O Zirr! O Tamnah! O Tanaab!' for these are mighty names having a position for these from Allah<sup>-azwj</sup> Mighty and Majestic!' – Allah<sup>-azwj</sup> will Turn that away from them".<sup>148</sup>

17- طب، طب الأئمة عليهم السلام عَلِيُّ بْنُ عَزْوَةَ الْأَهْوَارِيُّ عَنِ الدَّبَلَمِيِّ عَنِ دَاوُدَ الرَّجَافِيِّ عَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَا أُرَأَى أَجِدُ فِي رَأْسِي شَكَاةً وَ رُبَّمَا أَسْهَرْتَنِي وَ شَعَلْتَنِي عَنِ الصَّلَاةِ بِاللَّيْلِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ali Bin Urwah al Ahwazy, from Al Daylami, from Dawood Al Raqqy,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said, 'O son<sup>-asws</sup> Rasool-Allah<sup>-sawww</sup>! I do not cease feeling complaint (of pain) in my head, and it keeps me awake and pre-occupies me from the Salat at night'.

قَالَ يَا دَاوُدُ إِذَا أَحْسَسْتِ بِشَيْءٍ مِنْ ذَلِكَ فَامْسَحِي بِدَعَائِهِ وَ قُلْ أَعُوذُ بِاللَّهِ وَ أُعِيدُ نَفْسِي مِنْ جَمِيعِ مَا اعْتَرَانِي بِاسْمِ اللَّهِ الْعَظِيمِ وَ كَلِمَاتِهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ

He<sup>-asws</sup> said: 'O Dawood! Whenever you feel something from that, wipe your hand upon it and say, 'I seek Refuge for myself from entirety of what comes to me! In the Name of Allah<sup>-azwj</sup> the Magnificent, and His<sup>-azwj</sup> complete Phrases which neither a righteous nor immoral surpasses these!

أُعِيدُ نَفْسِي بِاللَّهِ عَزَّ وَ جَلَّ وَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الطَّاهِرِينَ الْأَخْيَارِ اللَّهُمَّ بِحَقِّهِمْ عَلَيْكَ إِلَّا أَجْرْتَنِي مِنْ شَكَاةِي هَذِهِ فَإِنَّمَا لَا تَضُرُّكَ بَعْدُ.

I seek Refuge for myself with Allah<sup>-azwj</sup> Mighty and Majestic, and with Rasool-Allah<sup>-sawww</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, the goodly! O Allah<sup>-azwj</sup>! By

<sup>147</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 15

<sup>148</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 16

their<sup>-asws</sup> rights upon You<sup>-azwj</sup>, only Shelter me from this (health) complaint of mine!’ – it will not harm you afterwards” .<sup>149</sup>

18- طب، طب الأئمة عليهم السلام قَالَ أَبُو عَبْدِ اللَّهِ ع مَا اشْتَكَى أَحَدٌ مِنَ الْمُؤْمِنِينَ شَكَاةً قَطُّ فَقَالَ بِإِخْلَاصٍ نَبَّهَ وَ مَسَحَ مَوْضِعَ الْعِلَّةِ وَ يَقُولُ وَ نُنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَاراً إِلَّا عَوْفِي مِنْ تِلْكَ الْعِلَّةِ آيَةٌ عَلَيْهِ كَانَتْ وَ مُصَدِّقٌ ذَلِكَ فِي الْآيَةِ حَيْثُ يَقُولُ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> –

‘Abu Abdullah<sup>-asws</sup> said: ‘No one from the Momineen complains of a (health) complaint at all, so he says with his sincere intention and wipes the place of the illness, and he says: **‘And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]’**, except he will recover from that illness, whichever illness it may be, and verification of that is in the Verse whereby He<sup>-azwj</sup> Says: **a healing and a Mercy for the Momineen’** .<sup>150</sup>

19- طب، طب الأئمة عليهم السلام عَلِيُّ بْنُ إِسْحَاقَ الْبَصْرِيُّ عَنْ زَكْرِيَّا بْنِ آدَمَ الْمُقْرِي وَ كَانَ يَخْدُمُ الرِّضَا ع بِخُرَاسَانَ قَالَ: قَالَ الرِّضَا ع يَوْمًا يَا زَكْرِيَّا

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ali Bin Is’haq Al Basry,

‘From Zakariyya Bin Adam Al-Muqry, and he was a servant of Al-Reza<sup>-asws</sup> at Khurasan. He said, ‘Al-Reza<sup>-asws</sup> said one day: ‘O Zakariyya!’

قُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘At your<sup>-asws</sup> service, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’

قَالَ قُلْ عَلَى جَمِيعِ الْعِلَلِ يَا مُنْزِلَ الشِّفَاءِ وَ مُذْهِبَ الدَّاءِ أَنْزَلَ عَلَى وَجْعِي الشِّفَاءَ فَإِنَّكَ تُعَاقِبُ بِإِذْنِ اللَّهِ تَعَالَى.

He<sup>-asws</sup> said: ‘Say upon entirety of the illnesses, ‘O Sender of the healing and Remover of the illness! Send down the healing upon my pains!’, so you will recover by the Permission of Allah<sup>-azwj</sup> the Exalted” .<sup>151</sup>

20- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ صَالِحِ النَّيْشَابُورِيِّ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ ذَرِيحٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُعَوِّذُ رَجُلًا مِنْ أَوْلِيَائِهِ مِنَ الرِّيحِ قَالَ عَزَمْتُ عَلَيْكَ يَا وَجَعٌ بِالْعَرِيْمَةِ الَّتِي عَزَمَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَسُولُ رَسُولِ اللَّهِ عَلَى حَنِّ وَادِي الصَّبْرَةِ فَأَطَاعُوا وَ أَجَابُوا لَمَّا أَطَعْتَ وَ أَجَبْتَ وَ حَرَجْتَ عَنْ فُلَانٍ بِنِ فُلَانٍ السَّاعَةَ السَّاعَةَ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Salih Al Neshapuri, from Jameel Bin Salih, from Zareeh who said,

‘I heard Abu Abdullah<sup>-asws</sup> seeking Refuge for a man from his<sup>-asws</sup> friends, from the wind. He<sup>-asws</sup> said: ‘I determine upon you, O pain, with the determination which was determined with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, messenger of Rasool-Allah<sup>-saww</sup> to the Jinn of the valley of Al-Sabrah,

<sup>149</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 17

<sup>150</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 18

<sup>151</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 19

so they obeyed and answered. Obey and answer, and get out from so and so, son of so and so, now, now!

بِإِذْنِ اللَّهِ تَعَالَى بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ بِفُؤَادَةِ اللَّهِ بِسُلْطَانِ اللَّهِ بِجَلَالِ اللَّهِ بِكِبْرِيَاءِ اللَّهِ بِعِظَمَةِ اللَّهِ بِوَجْهِ اللَّهِ بِجَمَالِ اللَّهِ بِبَهَاءِ اللَّهِ بِنُورِ اللَّهِ فَإِنَّهُ لَا يَلْبَثُ أَنْ يَخْرُجَ.

By the Permission of Allah<sup>-azwj</sup> the Exalted, by the Command of Allah<sup>-azwj</sup> Mighty and Majestic, by the Power of Allah<sup>-azwj</sup>, by the Authority of Allah<sup>-azwj</sup>, by the Majesty of Allah<sup>-azwj</sup>, by the Greatness of Allah<sup>-azwj</sup>, by the Magnificence of Allah<sup>-azwj</sup>, by the Face of Allah<sup>-azwj</sup>, by the Beauty of Allah<sup>-azwj</sup>, by the Splendour of Allah<sup>-azwj</sup>! – it will not be long before it exits”<sup>152</sup>

21- طب، طب الأئمة عليهم السلام حاتم بن عبد الله عن إبراهيم بن عبد الله الصائغ عن حماد عن زيد الشحام قال قال أبو عبد الله ع خذ لكلٍ وِجَعٍ وَحَرَاةٍ مِنْ قِبَلِ الرَّأْسِ تَكْتُبُ مَرْبَعَةً فِي وَسْطِهَا حُرَّ النَّارِ عَلَى هَذِهِ الصُّورَةِ بِسْمِ اللَّهِ صَوْلَةَ الرَّحْمَنِ تُطْفِئُ حَرَّ النَّارِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Hatim Bin Abdullah, from Ibrahim Bin Abdullah Al Saaig, from Hammad, from Zayd Al Shahaam who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Take for every pain and heat from direction of the head, write (draw) a square in its middle, ‘Heat of the fire’ upon this outline: - ‘In the Name of Allah<sup>-azwj</sup>! Assault of the Beneficent to extinguish heat of the fire!’

ثُمَّ تَقُولُ بِسْمِ اللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ

Then you should say, ‘In the Name of Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!’

وَ تَكْتُبُ الْأَذَانَ وَ الْإِقَامَةَ فِي رُفْعَةٍ وَ تُعَلِّقُهَا عَلَيْهِ فَإِنَّ الْحَرَاةَ وَ الْوِجَعِ يَسْكُنَانِ مِنْ سَاعَتِهِمَا بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ حَيْثُ مَجَّرْتُ.

And write the Azaan and the Iqaama in a note and attach it upon him, for the heat and the pain will both settle from that very time, by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic! It has been goodly experimented”<sup>153</sup>

22- طب، طب الأئمة عليهم السلام عبد الله بن موسى الطبري عن محمد بن إسماعيل عن محمد بن خالد البرقي عن محمد بن سينان السنياني عن المفصل بن عمر قال: شكى رجل من إخواننا إلى أبي عبد الله ع شكاة أهله من التطرة والعين والبطن والسرة ووجع الرأس والشقيقة وقال يا ابن رسول الله لا تزال ساهرة الليل أجمع وأنا في جهدي من بكائها وصراخها فمئن علينا وعليها بعوده

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Musa Al Tabary, from Muhammad Bin Ismail, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Sinan Al Sinany, from Al Mufazzal Bin Umar who said,

‘A man from our brethren complained to Abu Abdullah<sup>-asws</sup> of a (health) complaint of his wife from the (envious) look, and the (evil) eye, and the belly, and the navel, and pain of the head, and the migraine, and he said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! She has not ceased to stay

<sup>152</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 20

<sup>153</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 21

awake shouting the whole night and I am in tiredness from her crying and her shouting. Confer upon us and upon her with an amulet!'

فَقَالَ الصَّادِقُ ع إِذَا صَلَّيْتَ الْفَرِيضَةَ فَابْسُطْ يَدَيْكَ جَمِيعاً إِلَى السَّمَاءِ ثُمَّ قُلْ بِخُشُوعٍ وَاسْتِكَانَةٍ أَعُوذُ بِجَلَالِكَ وَجَمَالِكَ وَفُذْرَتِكَ وَبِحَائِكَ وَ سُلْطَانِكَ  
بِمَا أَجِدُ

Al-Sadiq<sup>asws</sup> said: 'When you have prayed the obligatory Salat, extend your hands together towards the sky, then say with fearfulness and submission, 'I seek Refuge with Your<sup>azwj</sup> Majesty, and Your<sup>azwj</sup> Beauty, and Your<sup>azwj</sup> Power, and Your<sup>azwj</sup> Splendour, and Your<sup>azwj</sup> Authority from what I feel!

يَا عَوْثِي يَا اللَّهُ يَا عَوْثِي يَا رَسُولَ اللَّهِ يَا عَوْثِي يَا أَمِيرَ الْمُؤْمِنِينَ يَا عَوْثِي يَا فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ أَعِثْنِي

O my Helper, O Allah<sup>azwj</sup>! O my helper, O Rasool-Allah<sup>azwj</sup>! O my helper O Amir Al-Momineen<sup>asws</sup>! O my helper, O Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Help me! Help me!!'

ثُمَّ امْسَحْ بِيَدِكَ الْبُيُوتَ عَلَى هَامَتِكَ وَ تَقُولُ يَا مَنْ سَكَّنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ سَكَّنَ مَا بِي بِيُوتِكَ وَ فُذْرَتِكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَكَّنَ مَا بِي.

Then wipe your right hand upon your head and say, O He<sup>azwj</sup> to Whom all that is in the heavens and all that is on earth are made calm, and that which is in me is made calm by Your<sup>azwj</sup> strength and power, bless Muhammad<sup>saww</sup> and his<sup>saww</sup> family<sup>asws</sup> and make what is in her calm!''<sup>154</sup>

23- طب، طب الأئمة عليهم السلام في الصداع مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي يَعْقُوبَ الرِّيَّاتِ عَنْ مُعَاوِيَةَ عَنْ عَمَّارِ الدُّهْنِيِّ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع ذَلِكَ فَقَالَ إِذَا أَنْتَ فَرَعْتَ مِنَ الْفَرِيضَةِ فَضَعْ سَبَابَتَكَ الْبُيُوتَ عَلَى عَيْنَيْكَ وَ قُلْ سَبْعَ مَرَّاتٍ وَ أَنْتَ تُرْمِئُهَا عَلَى حَاجِبِكَ الْأَيْمَنِ يَا حَنَّانُ اشْفِنِي يَا حَنَّانُ اشْفِنِي

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon them<sup>asws</sup>, regarding the headache – Muhammad Bin Ismail, from Muhammad Bin Khalid, from Abu Yaquob Al Zayyat, from Muawiya Bin Ammar Al Duhnny who said,

'I complained to Abu Abdullah<sup>asws</sup> of that (headache). He<sup>asws</sup> said: 'When you are free from the obligatory Salat, place your right index finger upon your eyelid and say seven times while you are passing it upon your right eyebrow, 'O Affectionate, Heal me! O Affectionate, Heal me!!

ثُمَّ أَمْرَهَا سَبْعَ مَرَّاتٍ عَلَى حَاجِبِكَ الْأَيْسَرِ وَ قُلْ يَا مَنْنَا اشْفِنِي

Then pass it seven times upon your left eyebrow and say, 'O Bestower, Heal me!'

ثُمَّ ضَعْ رَاحَتَكَ الْبُيُوتَ عَلَى هَامَتِكَ وَ قُلْ يَا مَنْ سَكَّنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَكَّنَ مَا بِي ثُمَّ اهْضُ إِلَى التَّطَوُّعِ.

Then place your right palm upon your head, and say, 'O One for Whom has settled whatever is in the skies and whatever is in the earth! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Settle what is with me!' Then get up to pray the optional Salat".<sup>155</sup>

24- طب، طب الأئمة عليهم السلام الحسين بن مختار الحنظلي عن عبد الرحمن بن أبي هاشم عن أبي الجارود عن جابر عن أبي جعفر محمد بن علي ع أنه قال: هذه عودّة من كلّ وجع تضع يدك على فيك مرّةً و تقول بسم الله الرحمن الرحيم ثلاث مرّات بجلال الله ثلاث مرّات بكلمات الله الثمّات ثلاث مرّات

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al-Husayn Bin Mukhtar Al Hanzaly, from Abdul Rahman Bin Abu Hashim, from Abu Al Jaroud, from Jabir,

'From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'This is an amulet from every pain: Place your hand upon your mouth once, and say, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful!', three times, 'By the Majesty of Allah<sup>-azwj</sup>', three times, 'By the complete Phrases of Allah<sup>-azwj</sup>', three times.

ثمّ تضع يدك على موضع الوجع ثمّ تقول أعوذ بعزة الله و قدرته على ما يشاء من شرّ ما تحت يدي ثلاث مرّات فإنّها تسكن بإذن الله تعالى.

Then place your hand upon the place of the pain, then say, 'I seek Refuge with the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Power upon whatever He<sup>-azwj</sup> Desires from every what is under my hand!' – three times, for it shall settle by the Permission of Allah<sup>-azwj</sup> the Exalted".<sup>156</sup>

25- طب، طب الأئمة عليهم السلام أحمد بن محمد بن الجارود عن محمد بن عيسى عن داود بن زرين قال: شكوت إلى أبي عبد الله ع و قلت يا ابن رسول الله ضرب عليّ البارحة عرق فما هدأت إلى أن أصبحت فأتيتهك مستجيراً

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ahmad Bin Muhammad Bin Al Jaroud, from Muhammad Bin Isa, from Dawood Bin Razeyq who said,

'I complained to Abu Abdullah<sup>-asws</sup> and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Yesterday a vein throbbed within me. It did not settle until morning, so I have come to you<sup>-asws</sup> seeking shelter!'

فقال صنع يدك على الموضع الذي ضرب عليك و قل ثلاث مرّات الله الله الله ربّي حقاً فإنه يسكن في ساعتِهِ.

He<sup>-asws</sup> said: 'Place your hand upon the place which it has throbbed upon you, and say three times, 'Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is my Lord<sup>-azwj</sup> truly!', for it shall settle in its very time".<sup>157</sup>

و عن المفضل بن عمر عن أبي عبد الله ع قال: أخذ عني يا مفضل عودّة الأوجاع كلها من العروق الصّارية و غيرها قل بسم الله و بالله كم من نعمة لله في عرق ساكن و غير ساكن على عبد شاكر و غير شاكر

And from Al Mufazzal Bin Umar,

'From Abu Abdullah<sup>-asws</sup> having said: 'Take from me<sup>-asws</sup>, O Mufazzal, an amulet for the pains, all of them, from the throbbing veins and others. Say, 'In the name of Allah<sup>-azwj</sup>, and by

<sup>155</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 23

<sup>156</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 24

<sup>157</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 25 a

Allah<sup>-azwj</sup>! How many bounties there are for Allah<sup>-azwj</sup> in a still vein and a stirring vein, upon a thankful servant and an unthankful servant!’

وَ تَأْخُذُ لِحْيَتِكَ يَدَيْكَ الْيُمْنَى بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ وَ قُلِ اللَّهُمَّ فَسِّحْ كُرْبَتِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضُرِّي ثَلَاثَ مَرَّاتٍ وَ اجْهَدْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ.

And hold your beard with your right hand after the Prescribed Salat, and say, ‘O Allah<sup>-azwj</sup>! Relieve my distress, and Hasten my well-being, and Remove my harm!’ – three times, and try for that to be with tears and crying”<sup>158</sup>

وَ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ زَيْنُ الْعَابِدِينَ ع يُعَوِّذُ أَهْلَهُ بِهَذِهِ الْعُوذَةِ وَ يُعَلِّمُهَا خَاصَّتَهُ تَضَعُ يَدَكَ عَلَى فَيْكِ وَ تَقُولُ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ وَ بِصُنْعِ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ

And from Al Mufazzal,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Zayn Al-Abideen<sup>-asws</sup> used to seek Refuge for his<sup>-asws</sup> family members with this amulet, and he<sup>-asws</sup> had taught it to his<sup>-asws</sup> special ones: ‘Place your hand upon your mouth and say, ‘In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>! In the Name of Allah<sup>-azwj</sup>, and by **the Handiwork of Allah Who has Made everything precisely; surely He is Aware of what you are doing [27:88]!**’

ثُمَّ تَقُولُ اسْكُنْ أَيْهَا الْوَجْعُ سَأَلْتَنِي بِاللَّهِ رَبِّي وَ رَبِّكَ وَ رَبِّ كُلِّ شَيْءٍ الَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ سَبْعَ مَرَّاتٍ.

Then you should say, ‘Settle down, O you pain! I ask you by Allah<sup>-azwj</sup>, my Lord<sup>-azwj</sup> and your Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of all things, to Whom have settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’ – seven times”<sup>159</sup>

26- قب، المناقب لابن شهر آشوب معاوية بن وهب صحاح ابن لرجل من أهل مرو فشكا ذلك إلى أبي عبد الله ع فقال اذن مني

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashoub – Muawiya Bin Wahab,

‘A son of a man from the people of Merv had a headache. He complained of that to Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said (to the son): ‘Come near me!’

قَالَ فَمَسَحَ عَلَى رَأْسِهِ ثُمَّ قَالَ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ

He (the narrator) said, ‘He<sup>-asws</sup> wiped upon his head, then said: **‘Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. [35:41]!**’

فَبَرَأَ بِإِذْنِ اللَّهِ.

<sup>158</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 25 b

<sup>159</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 25 c

He was cured by the Permission of Allah<sup>-azwj</sup>'' .160

27- مكا، مكارم الأخلاق للصداع و الشقيقة عن أبي عبد الله ع قال: اقرأ و لو أن قرآناً سبّرت به الجبال إلى قوله جميعاً تكاد السماوات يتفطرن منه إلى قوله هدداً و جعلنا من بين أيديهم سدداً و من خلفهم سدداً الآية

(The book) 'Makarim Al Akhlaq' -

'For the headache and the migraine, from Abu Abdullah<sup>-asws</sup> having said: 'Read: **And even though the Quran is such, the mountain can be moved by it**, - up to His<sup>-azwj</sup> Words - **altogether? [13:31] The skies may almost be torn apart from it**, - up to His<sup>-azwj</sup> Words - **crumbling [19:90] And We Made a barrier to be from their front and a barrier from their back, [36:9]** – the Verse.

و يا أرض ابْلعي ماءك و يا سماء اقلعي الآية مثله فمن كان منكم مريضاً إلى قوله نُسك يد الله فوق أيديهم فمن نكث فإنما ينكث على نفسه اسكن سكتك يا وجع الرأس بالذي سكن له ما في الليل و النهار و هو السميع العليم.

And, **“O earth, swallow down your water, and O sky, clear away!” [11:44]** – the Verse. Similar to it, **So the one from you who was sick, [2:184]** – up to His<sup>-azwj</sup> Words: **a ritualistic offering [2:196]; the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, [48:10]!** Settle down! I settle you, O pain of the head, by the One to Whom have settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Seeing!"<sup>161</sup>

مثله اشكى إلى الصادق ع رجل من الصداع فقال ضع يدك على الموضع الذي يصدعك و اقرأ آية الكرسي و فاتحة الكتاب و قل الله أكبر الله أكبر لا إله إلا الله و الله أكبر بما أخاف و أخذت أعوذ بالله من عزي نغاري و أعوذ بالله من حر النار.

Similar to it – 'A man complained to Al-Sadiq<sup>-asws</sup> of the headache. He<sup>-asws</sup> said: 'Place your hand upon the place in which is your headache, and read Ayat Al Kursi, and Surah Al Fatiha, and say, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! There is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is more Majestic and Greater than what I fear and am cautious of! I seek Refuge with Allah<sup>-azwj</sup> from a stirring vein (spurting blood), and I seek Refuge with Allah<sup>-azwj</sup> from heat of the fire!"<sup>162</sup>

للصداع روى عمر بن حنظلة قال: شكوت إلى أبي جعفر ع صداعاً يصيبني قال إذا أصابك فضع يدك على هامتك فقل لو كان معك إله كما يقولون إذا لابتغوا إلى ذي العرش سبيلاً و إذا قيل لهم تعالوا إلى ما أنزل الله و إلى الرسول رأيت المنافقين يصدون عنك صدوداً.

For the headache – It is reported by Umar Bin Hanzala who said, 'I complained of headache afflicting me, to Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said: 'When it afflicts you, place your hand upon your head, and say, **‘If there was another god with Him just as they are saying, then he would have sought a way to the One with the Throne [17:42] And when it is said to them: ‘Come**

<sup>160</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 26 a

<sup>161</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 27 a

<sup>162</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 27 b

**to what Allah has Revealed and to the Rasool', you will see the hypocrites hindering (people) from you in aversion [4:61]!"<sup>163</sup>**

دَعَاؤُ الرَّاوِنْدِيِّ، مِثْلَهُ إِلَى قَوْلِهِ سَبِيلاً وَ إِذَا ذَكَرَ اللهُ وَحْدَهُ رَأَيْتَ الَّذِينَ كَفَرُوا يَصُدُّونَ عَنْكَ صُدُوداً.

(The book) 'Dawaat' of Al-Rawandy – similar to it up to His<sup>-azwj</sup> Words: **a way [4:61]**. And when Allah<sup>-azwj</sup> Alone is mentioned, you will see those committing Kufr, **hindering (people) from you in aversion [4:61]!"<sup>164</sup>**

28- مكا، مكارم الأخلاق لِلشَّقِيقَةِ عَنِ الرِّضَا ع بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللّاهَ لَا يُخْلِفُ الْمِيعَادَ

(The book) 'Makarim Al Akhlaq' –

'For the migraine, from Al-Reza<sup>-asws</sup>: - **'In the Name of Allah the Beneficent, the Merciful [1:1] 'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8] Our Lord! You are the Gatherer of the people on a Day about which there is no doubt'; surely Allah does not break the Promise [3:9]'**.

وَ يُكْتَبُ اللَّهُمَّ إِنَّكَ لَسْتَ بِإِلَهِ اسْتَحَدَّثْنَاهُ إِلَى آخِرِ مَا سَدَّكَرُهُ فِي الْفَصْلِ الرَّابِعِ بَعْدَ إِذْ شَاءَ اللهُ تَعَالَى.

And he should write, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> aren't a god we have innovated' – up to end of what we shall be mentioning in the fourth part afterwards, if Allah<sup>-azwj</sup> the Exalted so Desires".<sup>165</sup>

لِلصُّدَاعِ وَ غَيْرِهِ عَنِ الصَّادِقِ ع قَالَ: مَنْ كَانَ بِهِ صُدَاعٌ أَوْ غَيْرُهُ فَلْيَضَعْ يَدَهُ عَلَى ذَلِكَ الْمَوْضِعِ وَ لِيُقَلِّ اسْكُنْ سَكْنَتَكَ بِالْأَيْدِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

For the headache and other such (pains), from Al-Sadiq<sup>-asws</sup> having said: 'One who has a headache with him or something else, let him place his hand upon that place, and let him say, 'Settle down! I settle you by the One to Whom have settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Seeing!"<sup>166</sup>

عَنْهُ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا كَسِلَ أَوْ أَصَابَهُ عَيْنٌ أَوْ صُدَاعٌ بَسَطَ يَدَهُ فَقَرَأَ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ ثُمَّ مَسَحَ يَدَهُ عَلَى وَجْهِهِ فَيَذْهَبُ عَنْهُ مَا كَانَ يَجِدُهُ.

From him<sup>-asws</sup> having said: 'It was so, whenever the Prophet<sup>-saww</sup> was sluggish, or an (evil) eye afflicted him<sup>-saww</sup>, or headache, he<sup>-saww</sup> would extend his<sup>-saww</sup> hands and read Surah Al Fatiha, and Al Mawazateyn, then he<sup>-saww</sup> would wipe his<sup>-saww</sup> hand upon his<sup>-saww</sup> face, so it would be removed from him<sup>-saww</sup> whatever he<sup>-saww</sup> had been feeling".<sup>167</sup>

<sup>163</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 27 c

<sup>164</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 27 d

<sup>165</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 a

<sup>166</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 b

<sup>167</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 c

عُمَرُ بْنُ إِبْرَاهِيمَ قَالَ: شَكَّوْتُ إِلَى الرِّضَا ع مَرَّةً كُنْتُ أَجِدُهَا يَأْخُذُنِي مِنْهَا شَيْبَةُ الْجُنُونِ وَ صُدَاعٌ غَالِبٌ

Umar Bin Ibrahim said, 'I complained to Al-Reza<sup>-asws</sup> of bile (gall bladder problem) I was feeling, it had seized me from it resembling the insanity and the overwhelming headache.

قَالَ عَلَيْكَ بِهَذِهِ الْبُقْلَةِ الَّتِي يَلْتَفُ وَرُئُهَا وَ ضَعَهَا عَلَى رَأْسِكَ وَ مُرَّهُمْ فَلْيَضَعُوهَا عَلَى رُؤُوسِ صِبْيَانِهِمْ فَإِنَّهَا نَافِعَةٌ بِإِذْنِ اللَّهِ

He<sup>-asws</sup> said: 'Upon you is with (eating) this purslane which its leaves are to be wrapped and placed upon your head, and instruct them to place these upon heads of their children for it is beneficial, by the Permission of Allah<sup>-azwj!</sup>'

فَفَعَلْتُ فَسَكَنَ عَنِّي الْوَجَعُ وَ الْبُقْلَةُ اللَّبْلَابُ.

I did so and the pain settled from it, and the purslane is pungent (smell)"<sup>168</sup>.

عَنْهُ ع فِي الصُّدَاعِ قَالَ فَلْيَحْتَضِبْ بِالْحِنَاءِ.

From him<sup>-asws</sup> regarding the headache. He<sup>-asws</sup> said: 'Let him dye with the Henna"<sup>169</sup>.

مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ: شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع رِيحَ الشَّقِيْقَةِ قَالَ فَإِذَا فَرَعْتَ مِنَ الْفَرِيْضَةِ فَضَعْ سَبَابَتَكَ الْيُمْنَى بَيْنَ عَيْنَيْكَ وَ قُلْ سَبْعَ مَرَّاتٍ وَ أَنْتَ تُرْمِيهَا عَلَى حَاجِبِكَ الْأَيْمَنِ يَا حَنَّانُ اشْفِنِي ثُمَّ تُرْمِيهَا عَلَى يَسَارِكَ وَ تَقُولُ يَا مَنْنَاُ اشْفِنِي

Muawiya Bin Ammar who said,

'I complained to Abu Abdullah<sup>-asws</sup> of smell of the migraine. He<sup>-asws</sup> said: 'When you are free from the obligatory Salat, place your right index finger between your eye and say seven times while you are passing it upon your right eyebrow, 'O Affectionate, Heal me!' Then pass it upon your left (eyebrow) and say, 'O Bestower, Heal me!'

ثُمَّ ضَعْ رَاحَتَكَ الْيُمْنَى عَلَى هَامَتِكَ وَ قُلْ يَا مَنْ سَكَّنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ سَكِّنْ مَا بِي.

Then place your right palm upon your head and say, 'O One for Whom settle whatever is in the night and the day, and whatever is in the skies and the earth! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and Settle what is with me!"<sup>170</sup>

29- مَكَا، مَكَارِمُ الْأَخْلَاقِ رُفِيَةً لِلشَّقِيْقَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبَّنَا لَا تُزِغْ قُلُوبَنَا إِلَى أَنْتَ الْوَهَّابُ فَإِنْ بَرَأَ وَ إِلَّا أَخَذْتَ حِمَصَةً بِيضَاءَ وَ نَصْفَ [نِصْفًا] وَ دَقَقْتَهَا دَقًّا نَاعِمًا وَ قَرَأْتَ عَلَيْهَا قُلْ هُوَ اللَّهُ ثَلَاثَ مَرَّاتٍ وَ سَمَّيْتُهَا الْمَرِيضَ.

(The book) 'Makarim Al Akhlaq' –

'A Ruqya (incantation) for the migraine – ***"In the Name of Allah the Beneficent, the Merciful [1:1] 'Our Lord! Do not Let our hearts to deviate – up to - You are the Bestower [3:8].*** Either

<sup>168</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 d

<sup>169</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 e

<sup>170</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 28 f

you will be cured or else take white chickpeas and split these in halves and grind it into fine powder, and read upon it Surah Al Tawheed three times, and quench it to the sick one'.<sup>171</sup>

شَكَرَ رَجُلٌ مِنْ أَهْلِ مَرْوَ إِلَى أَبِي عَبْدِ اللَّهِ الصُّدَاعِ قَالَ اذْنُ مِثِّي فَمَسَحَ رَأْسَهُ ثُمَّ قَالَ إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا.

A man from the people of Merv complained to Abu Abdullah of the headache. He<sup>-asws</sup> said: 'Come near me<sup>-asws</sup>!' He<sup>-asws</sup> wipes his head, then said: **“Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving’ [35:41]!**<sup>172</sup>

30- مَكَارِمُ الْأَخْلَاقِ رُؤْيَا لِمَجْمُوعِ الْأَلَامِ وَقِيلَ لِلضَّرْسِ بِسْمِ اللَّهِ وَبِاللَّهِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ صُنِعَ اللَّهُ الَّذِي أَنْتَفَنَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ اسْكُنْ أُيُّهَا الْوَجَعُ سَكُنْتُكَ.

(The book) 'Makarim Al Akhlaq; -

'A Ruqya (incantation) for entirety of the pains, and it is said, for the toothaches – 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the goodly. **The Handiwork of Allah Who has Made everything precisely; surely He is Aware of what you are doing [27:88]!** Settle down, O you pain! I settle you!'.<sup>173</sup>

31- طَبُّ، طَبُّ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ لَوَجَعِ الْأُذُنِ حَوَاشُ بْنُ زُهَيْرٍ الْأَزْدِيُّ عَنْ مُحَمَّدِ بْنِ جُمُهورِ الْعَمِيٍّ عَنْ يُونُسَ بْنِ طَبَّيَانَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: شَكُوْتُ إِلَيْهِ وَجَعًا فِي أُذُنِي فَقَالَ ضَعْ يَدَكَ عَلَيْهِ وَفُلْ أَعُوذُ بِاللَّهِ الَّذِي سَكَنَ لَهُ مَا فِي الْبَرِّ وَالْبَحْرِ وَالسَّمَاوَاتِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ سَبْعَ مَرَّاتٍ فَإِنَّهُ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup>, for the earache – Hawwash Bin Zuheyr Al Azdy, from Muhammad Bin Jamhour Al Ammy, from Yunus Bin Zabyan,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup>, he (the narrator) said, 'I complained to him<sup>-asws</sup> of pain in my ear. He<sup>-asws</sup> said: 'Place your hand upon it and say, 'I seek Refuge with Allah<sup>-azwj</sup> to Whom have settled whatever is in the land and the sea, and the skies and the earth, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!' – seven times, for it will be cured by the Permission of Allah<sup>-azwj</sup> the Exalted''.<sup>174</sup>

طَبُّ، طَبُّ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ أَسْلَمُ بْنُ عَمْرٍو النَّصِيبِيُّ عَنْ عَلِيِّ بْنِ أَبِي زَيْنَبَةَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ عَوَّدَ رَجُلًا مِنْ أَصْحَابِهِ مِنْ وَجَعِ الْأُذُنِ فَذَكَرَ مِثْلَ هَذَا.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Aslam Bin Amro Al Naseybi, from Ali Bin Abu Zaynab, from Muhammad Bin Suleyman, from his father,

<sup>171</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 29 a

<sup>172</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 29 b

<sup>173</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 30

<sup>174</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 31

‘From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> sought Refuge for a man from his<sup>-asws</sup> companions, from ear ache. He (the narrator) mentioned similar to this’.<sup>175</sup>

33- طب، طب الأئمة عليهم السلام روي عن أبي بكر عن عمه سدير قال: أخذت حصاة فحككت بها أذني فعاصت فيها فجهدت كل جهد أن أخرجها من أذني فلم أقدر عليه أنا ولا المعالجون فحججت و لقيت الباقر ع فشكوت إليه ما لقيت من ألمها

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greeting be upon them<sup>-asws</sup> – It is reported from Abu Bakr, from his uncle Sadeyr who said,

‘I took a pebble and scratched my ear with it, but it got stuck inside it. I tried with all efforts to extract it from my ear but was not able upon it, neither me nor the doctors. I performed Hajj and met Al-Baqir<sup>-asws</sup>. I complained to him<sup>-asws</sup> of what I faced from its pain.

فَقَالَ لِلصَّادِقِ ع يَا جَعْفَرُ خُذْ بِيَدِهِ فَأَخْرِجْهُ إِلَى الصُّوءِ

He<sup>-asws</sup> said to Al-Sadiq<sup>-asws</sup>: ‘O Ja’far<sup>-asws</sup>! Hold his hand and take him out to the illumination and look!’

فَانظُرْ فَتَنْظُرْ فِيهِ فَقَالَ لَا أَرَى شَيْئاً

He<sup>-asws</sup> looked into it. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> don’t see anything!’

فَقَالَ اذْنُ مِي

He<sup>-asws</sup> said: ‘Come near me<sup>-asws</sup>!’

فَدَنَوْتُ ثُمَّ قَالَ اللَّهُمَّ أَخْرِجْهَا كَمَا أَدْخَلْتَهَا بِلاَ مَوْتَةٍ وَ لاَ مَشَقَّةٍ

I went near him<sup>-asws</sup>. Then he<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! Extract it just as he had inserted it, without assistance not difficulty!’

وَ قَالَ قُلْ ثَلَاثَ مَرَّاتٍ كَمَا قُلْتُ

And he<sup>-asws</sup> said: ‘Say three times just as I<sup>-asws</sup> have said!’

فَقُلْتُهَا

I said it.

فَقَالَ لِي ادْخُلْ إصْبِعَكَ

He<sup>-asws</sup> said to me: ‘Insert your finger!’

<sup>175</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 32

فَأَدْخَلْتُهَا فَأَخْرَجْتُهَا بِالْإِصْبَعِ الَّتِي أَدْخَلْتُهَا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

I inserted it and extracted it with the finger which I had inserted it, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!<sup>176</sup>

34- طب، طب الأئمة عليهم السلام حَتَانُ بْنُ جَابِرٍ الْفِلَسْطِينِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَّحِلِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَ أَنَّ رَجُلًا شَكَا صَمًّا فَقَالَ امْسَحْ يَدَكَ عَلَيْهِ وَ اقْرَأْ عَلَيْهِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَّصِدِعًا مِنْ حَشْيَةِ اللَّهِ إِلَى آخِرِ السُّورَةِ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Hana Bin Jabir Al Filastiny, from Muhammad Bin Ali, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir,

'From Abu Ja'far<sup>-asws</sup>, a man complained to him<sup>-asws</sup> of deafness. He<sup>-asws</sup> said: 'Wipe your hand upon it and read upon it: ***Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, [59:21]*** – up to end of the Chapter"<sup>177</sup>.

35- مكا، مكارم الأخلاق لَوْجَعِ الْأُذُنِ يُقْرَأُ عَلَى دُهْنِ الْيَاسْمِينِ أَوْ الْبَنْفَسَجِ سَبْعَ مَرَّاتٍ قَوْلُهُ تَعَالَى كَأَنَّ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقُرْأَ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئَلًا وَ يُصَبُّ فِي الْأُذُنِ.

(The book) 'Makarim Al Akhlaq' –

'For pain of the ear, he should read upon Jasmine oil or violet (oil) seven times, Words of the Exalted: ***And when Our Verses are recited to him, he turns back arrogantly, as if he did not hear these, as if there is a heaviness in his ears, [31:7] Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]***, and pour (the oil) into the ear"<sup>178</sup>.

36- ختص، الإختصاص الْقَزَارِيُّ عَنْ أَبِي عَيْسَى عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ مُحَمَّدِ بْنِ عُمَرَ الْأَنْصَارِيِّ عَنْ مَعْمَرٍ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ طَنَّتْ أُذُنُهُ فَلْيُصَلِّ عَلَيْهِ وَ لِيُثَلِّمْ مَنْ دَكَرَنِي بِحَيْرٍ دَكَرَهُ اللَّهُ بِحَيْرٍ.

(The book) 'Al Ikhtisas' – Al Fazary, from Abu Isa, from Al Hassan Bin Musa, from Muhammad Bin Umar Al Ansari, from Ma'mar, from his father, from Ubeydullah Bin Abu Rafie, from his father, from his grandfather who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'One whose ear buzzes (makes a sound), let him send Salawaat upon me<sup>-saww</sup>, and let him say from my<sup>-saww</sup> Zikr with goodness, Allah<sup>-azwj</sup> will Mention him with goodness!<sup>179</sup>

37- مِنْ حِطِّ الشَّهِيدِ رَحِمَهُ اللَّهُ قِيلَ أَصَابَ أَسْمَاءَ بِنْتُ أَبِي بَكْرٍ وَرَمَّ فِي رَأْسِهَا وَ وَجْهَهَا فَأَتَى رَسُولُ اللَّهِ ص فَوَضَعَ يَدَهُ عَلَى وَجْهَهَا وَ رَأْسِهَا مِنْ فَوْقِ الْيَابِ

From the handwriting of Al-Shaheed, may Allah<sup>-azwj</sup> Mercy him, 'It is said that Asma daughter of Abu Bakr was afflicted with abscess in her head and her face. Rasool-Allah<sup>-saww</sup> came and placed his<sup>-saww</sup> hand upon her face and her head from above the cloth.

<sup>176</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 33

<sup>177</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 34

<sup>178</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 35

<sup>179</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 36

فَقَالَ بِسْمِ اللَّهِ أَذْهَبَ عَنْهَا سُوءُهُ وَفُحْشَتُهُ بِدَعْوَةِ نَبِيِّكَ الطَّيِّبِ الْمُبَارَكِ الْمَكِينِ عِنْدَكَ بِسْمِ اللَّهِ

He<sup>-saww</sup> said: ‘In the Name of Allah<sup>-azwj</sup>! Remove from her its evil and its harm by a supplication of your Prophet<sup>-saww</sup>, the good, the Blessed, the Privileged in Your<sup>-azwj</sup> Presence! In the Name of Allah<sup>-azwj</sup>!’

صَنَعَ ثَلَاثَ مَرَّاتٍ وَ أَمَرَهَا أَنْ تَفْعَلَ ذَلِكَ

He<sup>-saww</sup> did it three times and instructed her to do that.

فَقَالَتْ ثَلَاثَةَ أَيَّامٍ فَذَهَبَ الْوَرَمُ وَ كَانَ كَثِيرًا يُقُولُهَا عِنْدَ الصَّلَاةِ الْمَكْتُوبَةِ ثَلَاثًا.

She said it for three days, and the abscess went away, and he<sup>-saww</sup> used to frequently say it during the Prescribed Salats, thrice<sup>180</sup>.

38- دَعَاؤُ الرَّوَّانْدِيِّ، قَالَ بَعْضُ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع شَكَوْتُ إِلَيْهِ ثِقَالًا فِي أُذُنِي فَقَالَ ع عَلَيْكَ بِتَسْبِيحِ فَاطِمَةَ ع.

(The book) ‘Dawaat’ of Al Rawandy –

‘One of the companions of Abu Abdullah<sup>-asws</sup> said, ‘I complained to him<sup>-asws</sup> of heaviness in my ear. He<sup>-asws</sup> said: ‘Upon you is with (performing) the glorification (Tasbeeh) of (Syeda) Fatima<sup>-asws</sup>’<sup>181</sup>.

وَ قَالُوا ع مَنْ قَالَ إِذَا عَطَسَ

And they said, ‘One who says when he sneezes,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ خَالٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

‘The Praise is for Allah<sup>-azwj</sup> Lord of the worlds, upon all situations, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>,’

لَمْ يَشْتَكِ شَيْئًا مِنْ أَضْرَاسِهِ وَ لَا مِنْ أُذُنَيْهِ.

will neither complain of anything from his teeth nor of his ears<sup>182</sup>’.

وَ عَنْ مُحَمَّدِ بْنِ الْفَهْمِ قَالَ: كُنْتُ عِنْدَ الْمَأْمُونِ فِي بِلَادِ الرُّومِ فَأَقَامَ عَلَيَّ حِصْنًا لِيُقْتَنَحَهُ فَجَعَلَ الْحَرْبَ بَيْنَهُمْ فَلَجِحَ الْمَأْمُونُ صُدَاعًا فَأَمَرَ بِالْكَفِّ عَنِ الْحَرْبِ فَاطَّلَعَ الْبَطْرِيْقُ فَقَالَ مَا بِالْكُمْ كَفَفْتُمْ عَنِ الْحَرْبِ

And from Muhammad Bin Al Fahm who said,

‘I was in the presence of Al-Mamoun in a city of Rome. He stood at a fortress in order to conquer it. The war occurred between them. Al-Mamoun got a headache, so he ordered with

<sup>180</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 37

<sup>181</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 a

<sup>182</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 b

the stopping from the war. He notified Al-Batreeq. He said, 'What is the matter you are pausing from the war?'

فَقَالُوا نَالَ أَمِيرَ الْمُؤْمِنِينَ صُدَاعٌ

They said, 'Commander of the faithful has a headache!'

فَرَمَى فَلَنْسُوهُ فَقَالَ قُولُوا لَهُ يَلْبَسْهَا فَإِنَّ الصُّدَاعَ يَسْكُنُ

He threw down his cap. He said, 'Tell him to wear it, for the headache will settle down!'

فَلَبَسَهَا فَسَكَنَ فَأَمَرَ الْمَأْمُونُ بِفَتْحِهَا فَوَجَدَ فِيهَا قِطْعَةَ رَقٍّ فِيهَا مَكْتُوبٌ سُبْحَانَ يَا مَنْ لَا يَنْسَى مَنْ نَسِيَهِ وَلَا يَنْسَى مَنْ ذَكَرَهُ كَمْ مِنْ نِعْمَةٍ لِلَّهِ عَلَى عَبْدٍ شَاكِرٍ وَ غَيْرِ شَاكِرٍ فِي عِزِّي سَاكِنٍ وَ غَيْرِ سَاكِنٍ حَمِ عَسَقٍ.

It settled, so Al-Mamoun ordered with conquering it. He found in it a note wherein was written, 'Glorious is the One Who does not Forget the one who forgets Him<sup>-azwj</sup>, nor Forgets the one mentioning Him<sup>-azwj</sup>! How many bounties there are for Allah<sup>-azwj</sup> upon a grateful servant and unthankful, in a still veil and moving ones! **Ha Meem [42:1] Ayn Seen Qaf [42:2]**'.<sup>183</sup>

وَرُوِيَ أَنَّ النَّجَاشِيَّ كَانَ وَرَثَ عَنْ أَبِيهِ فَلَنْسُوهُ مِنْ أَرْبَعِمِائَةِ سَنَةٍ مَا وَضِعَتْ عَلَى وَجَعٍ إِلَّا سَكَنَ فَفُتِّشَتْ فَإِذَا فِيهَا هَذَا الدُّعَاءُ

And it is reported that Al-Najashy had inherited a cap from his forefathers from four hundred years. It was not placed upon pain except it would settled down. He investigated, and there was this supplication in it: -

بِسْمِ اللَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

'In the Name of the King, the Manifest Truth! **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18] The Religion in the Presence of Allah is Al-Islam; [3:19].**

اللَّهُ نُورٌ وَ حِكْمَةٌ وَ حَوْلٌ وَ قُوَّةٌ وَ قُدْرَةٌ وَ سُلْطَانٌ وَ بُرْهَانٌ لَا إِلَهَ إِلَّا اللَّهُ آدَمُ صَفِيُّ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمُ خَلِيلُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الْعَرَبِيُّ رَسُولُ اللَّهِ وَ حَبِيبُهُ وَ خَيْرُهُ مِنْ خَلْقِهِ

Allah<sup>-azwj</sup> is Noor, and Wisdom, and Might, and Strength, and Power, and Authority, and Proof! There is no god except Allah<sup>-azwj</sup>, Adam<sup>-saww</sup> is Elite of Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>, Ibrahim<sup>-as</sup> is friend of Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>, Musa<sup>-as</sup> is converser with Allah<sup>-azwj</sup>! There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> the Arabian is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Beloved, and His<sup>-azwj</sup> Choice from His<sup>-azwj</sup> creatures!

<sup>183</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 c

اسْكُنْ يَا جَمِيعَ الْأَوْجَاعِ وَالْأَسْقَامِ وَالْأَمْرَاضِ وَجَمِيعَ الْعَلَلِ وَجَمِيعَ الْحُمَمَاتِ سَكَّنْتُكَ بِالَّذِي سَكَّنَ لَهُ مَا فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ وَ صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ.

Settle down, O entirety of the pains, and the sicknesses, and the diseases, and entirety of the illnesses, and entirety of the fevers! I settle you by the One for Whom settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing, and may Allah<sup>-azwj</sup> Send Salawaat upon best of His<sup>-azwj</sup> creatures, Muhammad<sup>-saww</sup> and his<sup>-saww</sup> entire Progeny<sup>-asws</sup>!<sup>184</sup> (Not a Hadeeth)

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَصَابَهُ مَرَضٌ أَوْ شِدَّةٌ فَلَمْ يَقْرَأْ فِي مَرَضِهِ أَوْ شِدَّتِهِ بِقُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ فِي مَرَضِهِ أَوْ فِي تِلْكَ الشِّدَّةِ الَّتِي نَزَلَتْ فَهُوَ مِنْ أَهْلِ النَّارِ.

And Abu Abdullah<sup>-asws</sup> said: 'One who is afflicted by an illness or adversity, and during his illness or his adversity he does not read Surah Al Tawheed, then he dies during his illness or in that adversity which had befallen, he would be from the people of Hellfire!<sup>185</sup>

قَالَ الرَّحْمَشَرِيُّ فِي الْبَابِ السَّابِعِ وَالسَّبْعِينَ فِي الْأَمْرَاضِ وَالْعِلَلِ مِنْ كِتَابِ رِبْعِ الْأَنْبَارِ أَنَّهُ صَدَعَ الْمَأْمُونُ بِطَرَسُوسَ فَلَمْ يَنْفَعَهُ عِلَاجٌ فَوَجَّهَ إِلَيْهِ قَيْصَرُ فَلَنْسُوَّةً وَكَتَبَ بَلْعِي صِدَاعَكَ فَضَعَّ هَذِهِ عَلَى رَأْسِكَ يَسْكُنُ

Al-Zamakhshari said in the seventy-seventh chapter regarding the diseases and the illnesses, from the book 'Rabie Al-Abraar', 'Al-Mamoun had a headache at Tarsus, and the treatment did not benefit him. Caesar sent a cap to him and wrote, '(News) has reached me of your headache. Place this upon your head, it shall settle!'

فَخَافَ أَنْ تَكُونَ مَسْمُومَةً فَوَضَعَتْ عَلَى رَأْسِ حَامِلِهَا فَلَمْ تَضُرَّهُ ثُمَّ وَضَعَ عَلَى رَأْسِ مُصَدِّعٍ فَسَكَّنَ فَوَضَعَهَا عَلَى رَأْسِهِ فَسَكَّنَ فَتَعَجَّبَ مِنْ ذَلِكَ فَمُتِمَّتْ فَإِذَا فِيهَا

He feared that it might be poisoned, so he placed it upon the head of his carrier. It did not harm him. The he placed it upon the head of one with a headache. It settled. So, he placed it on his own head, and it settled. He was surprised from that. He tore it, and therein was (written): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِزِّي سَاكِنٍ حَمِ عَسَقٍ لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنْرِفُونَ مِنْ كَلَامِ الرَّحْمَنِ حَمَدَتِ الْبَيْرَانُ وَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ وَ جَالَ نَفْعُ الدَّوَاءِ فِيكَ كَمَا يَجُولُ مَاءُ الرَّبِيعِ فِي الْعُضْنِ.

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! How many bounties there are for Allah<sup>-azwj</sup> in a still vein. **Ha Meem [42:1] Ayn Seen Qaf [42:2] Neither getting headaches from these nor intoxicated [56:19]**. From Speech of the Beneficent, Extinguishing the fires, and there is neither might nor strength except with Allah<sup>-azwj</sup>, and the benefit of the medicine flows in you just as water of the spring flows in the branches (of a tree)'.<sup>186</sup> (Not a Hadeeth)

<sup>184</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 d

<sup>185</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 e

<sup>186</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 38 f

**Translator's note:** 'I think somebody has replaced the name of Imam Al-Reza<sup>asws</sup> and replaced it with that of Caesar, judging from the wording of the supplication. It cannot be from a Christian Caesar'.

39- مهج، مهج الدعوات عليُّ بنُ عَبْدِ الصَّمَدِ عَنْ جَمَاعَةٍ مِنَ الْمَدِينِيِّينَ عَنِ الثَّقَفِيِّ عَنِ يُوسُفَ عَنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ عُمَرَ بْنِ مُحَمَّدِ السِّنَانِيِّ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ فَضَيْلِ بْنِ عَزْوَانَ عَنْ إِسْمَاعِيلَ بْنِ جُوَيْرٍ عَنِ الضَّحَّاكِ

(The book) 'Mahj Al Dawaat' – Ali Bin Abdul Samad, from a group of people of Al Medina, from Al Saqafy, , from Yusuf, from Al Hassan Bin Al Waleed, from Umar Bin Muhammad Al Sinany, from Ibrahim Bin Abdul Rahman, from Muhammad Bin Fuzeyl Bin Gazwan, from Ismail Bin Juweybir, from Al Zahhak,

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ جَالِسًا فَدَخَلَ عَلَيْهِ رَجُلٌ مُتَغَيَّرَ اللَّوْنُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي رَجُلٌ مِسْقَامٌ كَثِيرٌ الْأَوْجَاعِ فَعَلَّمَنِي دُعَاءً اسْتَعِينُ بِهِ عَلَى ذَلِكَ

'From Ibn Abbas, may Allah<sup>azwj</sup> be Satisfied with him, 'I was seated in the presence of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and a man entered to see him<sup>asws</sup>, being of changed colour (pale). He said, 'O Amir Al-Momineen<sup>asws</sup>! I am a sick man of frequent pains, so teach me a supplication I can be assisted with upon that'.

فَقَالَ أَعْلَمَكَ دُعَاءً عَلَّمَهُ جَبْرِئِيلُ عَ لِرَسُولِ اللَّهِ صَ فِي مَرَضِ الْحَسَنِ وَ الْحُسَيْنِ عَ وَ هُوَ هَذَا الدُّعَاءُ

He<sup>asws</sup> said: 'I<sup>asws</sup> shall teach you a supplication Jibraeel<sup>as</sup> had taught it to Rasool-Allah<sup>saww</sup> during the illness of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and it is this supplication: -

إِلَهِي كُلَّمَا أَنْعَمْتَ عَلَيَّ نِعْمَةً قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كُلَّمَا ابْتَلَيْتَنِي بِبَلَاءٍ قَلَّ لَكَ عِنْدَهَا صَبْرِي فَيَا مَنْ قَلَّ شُكْرِي عِنْدَ نِعْمَةٍ فَلَمْ يَخْرِفْنِي وَ يَا مَنْ قَلَّ صَبْرِي عِنْدَ بَلَاءٍ فَلَمْ يَخْذُلْنِي

'My God<sup>azwj</sup>! Every time You<sup>azwj</sup> have Favoured a bounty upon me, my thanking has been little for it, and every time You<sup>azwj</sup> have Tried me with an affliction, my patience has been little at it! O One my thanking has been little for His<sup>azwj</sup> bounty but He<sup>azwj</sup> did not Deprive me, and O One little has been my patience at His<sup>azwj</sup> afflictions but He<sup>azwj</sup> did not Abandon me!

وَ يَا مَنْ رَأَى عَلَيَّ الْمَعَاصِيَ فَلَمْ يَفْضَحْنِي وَ يَا مَنْ رَأَى عَلَيَّ الْخَطَايَا فَلَمْ يُعَاقِبْنِي عَلَيْهَا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي ذُنُوبِي وَ اشْفِنِي مِنْ مَرَضِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And the O One<sup>azwj</sup> Who Sees me being upon the disobedience but does not Expose me, and the O One<sup>azwj</sup> Who Sees me being upon the sins but does not Punish me upon it! Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Forgive my sins for me and Heal me from my sickness, You<sup>azwj</sup> are Able upon all things!"

قَالَ ابْنُ عَبَّاسٍ فَرَأَيْتُ الرَّجُلَ بَعْدَ سَنَةٍ حَسَنَ اللَّوْنِ مُشْرَبَ الْحُمْرَةِ قَالَ وَ مَا دَعَوْتُ اللَّهَ بِهَذَا الدُّعَاءِ وَ أَنَا سَقِيمٌ إِلَّا شُفِيتُ وَ لَا مَرِيضٌ إِلَّا بَرُئتُ وَ مَا دَخَلْتُ عَلَى سُلْطَانٍ أَخَافُهُ إِلَّا رَدَّ اللَّهُ عَزَّ وَ جَلَّ عَنِّي.

Ibn Abbas said, 'I saw the man after a year being of excellent reddish complexion. He said, 'And I have not supplicated to Allah<sup>azwj</sup> with this supplication while I was sick except I was

healed, nor any illness except I was cured, and I have not entered to see a ruler I had feared except Allah<sup>-azwj</sup> Mighty and Majestic has Repelled him from me!”<sup>187</sup>

40- مهج، مهج الدعوات سَعَدُ بْنُ مُحَمَّدٍ الْفَرَّاءُ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْجَوَادِ بِالشَّهَدِ الْمُؤَسَّسِ بِمَوْلَانَا جَعْفَرِ بْنِ مُحَمَّدٍ عِ بِالْجَامِعِينَ يَوْمَ الْجُمُعَةِ الثَّانِي وَالْعِشْرِينَ مِنْ جُمَادَى الْآخِرَةِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي الْفَتْحِ بْنِ الْحُسَيْنِ الْقُمِّيِّ النَّازِلُ بِوَاسِطٍ قَالَ: حَدَّثَ بِي مَرَضٌ أُغْيَا الْأَطِبَاءَ فَأَخَذَنِي وَالِدِي إِلَى الْمَارِسْتَانِ فَجَمَعَ الْأَطِبَاءَ وَ السَّاعُورَ فَافْتَكَرُوا فَقَالُوا هَذَا مَرَضٌ لَا يُرْبِيهِ إِلَّا اللَّهُ تَعَالَى

(The book) ‘Mahj Al Dawaat’ – Sa’ad Bin Muhammad Al Farra, from Al Husayn Bin Muhammad Bin Al Jawad, at the shrine of our master Ja’far Bin Muhammad<sup>-asws</sup> at the central Masjid on the day of Friday the twenty-second of Jumadi Al Akhirah. He said, ‘It is narrated to me by Saeed Bin Abu Al Fatah Bin Al Hassan Al Qummi, lodging at Wasit. He said,

‘A new illness occurred with me tiring the doctors. So, my father took me to the hospital. The doctors and the consultants gathered and contemplated. They said, ‘This is an illness no can remove except Allah<sup>-azwj</sup> the Exalted!’

فَعُدْتُ وَ أَنَا مُنْكَسِرُ الْقَلْبِ صَبِقُ الصَّدْرِ فَأَخَذْتُ كِتَابًا مِنْ كُتُبِ وَالِدِي فَوَجَدْتُ عَلَى ظَهْرِهِ مَكْتُوبًا عَنِ الصَّادِقِ عِ يَزُوعُهُ عَنِ آبَائِهِ عَنِ النَّبِيِّ صِ

I returned and I was of broken heart and constricted chest. I took a book from the books of my father. I found written upon its back, ‘From Al-Sadiq<sup>-asws</sup>, raising it from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup>.

قَالَ مَنْ كَانَ بِهِ مَرَضٌ فَقَالَ عَقِيبَ الْفَجْرِ أَرْبَعِينَ مَرَّةً بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ مَسَحَ بِيَدِهِ عَلَيْهَا أَرَاهُ اللَّهُ تَعَالَى عَنْهُ وَ شَفَاهُ

He<sup>-saww</sup> said: ‘One who has an illness with him, so he says forty times as follow-up of Al-Fajr Salat, ***‘In the Name of Allah the Beneficent, the Merciful [1:1] ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] Blessed is Allah, the best of the Creators [23:14],*** and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!’, and wiper his hand upon it, Allah<sup>-azwj</sup> the Exalted will Remove it from him and Heal him’.

فَصَابَرْتُ الْوَقْتَ إِلَى الْفَجْرِ فَلَمَّا طَلَعَ الْفَجْرُ صَلَّيْتُ الْفَرِيضَةَ وَ جَلَسْتُ فِي مَوْضِعِي وَ أَرَدْتُهَا أَرْبَعِينَ مَرَّةً وَ أَمْسَحُ بِيَدِي عَلَى الْمَرَضِ فَأَرَاهُ اللَّهُ تَعَالَى فَجَلَسْتُ فِي مَوْضِعِي وَ أَنَا خَائِفٌ أَنْ يُعَاوَدَ فَلَمْ أَزَلْ كَذَلِكَ ثَلَاثَةَ أَيَّامٍ وَ أَخْبَرْتُ وَالِدِي بِذَلِكَ

I waited patiently for the time up to the dawn. When the dawn emerged, I prayed the obligatory Salat and sat in my place and repeated it forty times and wiped my hand upon the illness. Allah<sup>-azwj</sup> the Exalted Removed it. I sat in my place and I was fearful that it might return. I did not cease to be like that for three days, and I informed my father with that.

فَشَكَرَ اللَّهُ تَعَالَى وَ حَكَى ذَلِكَ لِبَعْضِ الْأَطِبَاءِ وَ كَانَ ذِمِّيًّا دَخَلَ عَلَيَّ فَتَنَظَّرَ إِلَى الْمَرَضِ وَ قَدْ زَالَ فَحَكَيْتُ لَهُ الْحِكَايَةَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ حَسَنَ إِسْلَامُهُ.

He thanked Allah<sup>-azwj</sup> the Exalted and narrated that to one of the doctors, and he was a Zimmi (Christian of Jew under protection of the Muslim government). He entered to see me. He

<sup>187</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 39

looked at the illness, and it had declined. I narrated the narration to him. He said, 'I testify that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!', and his Islam was good".<sup>188</sup>

41- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: اشتكى بعض ولد أبي رضي الله عنه فمر به فقال له قل عشر مرات يا الله يا الله يا الله فإنه لم يقلها أحد من المؤمنين قط إلا قال له الرب تبارك وتعالى كبتك عبدي سن حاجتك.

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

'From Al-Sadiq<sup>-asws</sup> having said: 'One of the sons of my father, may Allah<sup>-azwj</sup> be Satisfied with him, had a health complaint. He passed by him. He said to him, 'Say ten times, 'O Allah<sup>-asws</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>!', for no one from the Momineen will be saying that at all except the Lord<sup>-azwj</sup>, Blessed and Exalted will Say to him: "Here I<sup>-azwj</sup> am, My<sup>-azwj</sup> servant, ask your need!"'<sup>189</sup>

42- ما، الأماي للشيخ الطوسي الفخام عن المنصوري عن عم أبيه عن أبي الحسن العسكري عن آتائه ع قال قال الصادق ع من نالته علة فليقرأ بي جبهه الحمد سبع مرات فإن ذهب العلة وإلا فليقرأها سبعين مرة وأنا الضامن له العافية.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansouri, from a paternal uncle of his father,

'From Abu Al-Hassan Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Al-Sadiq<sup>-asws</sup> said: 'One afflicted by an illness, let him read in his pocket (sleeve of his shirt), Surah Al Hamd seven times. Either the illness goes away, or else let him read it seventy times, and I<sup>-asws</sup> am the guarantor for him of the well-being".<sup>190</sup>

43- ب، قرب الإسناد هارون عن ابن صدقة قال قال أبو عبد الله ع ليئل أحدكم إذا هو اشتكى اللهم اشفني بشقائك وداويني بدوائك و عافيني من بلائك فإنه لعله أن يقولها ثلاث مرات حتى يرى العافية.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa who said,

'Abu Abdullah<sup>-asws</sup> said: 'Let ever one of you say when he has a health complaint, 'O Allah<sup>-azwj</sup>! Heal me with Your<sup>-azwj</sup> Healing and Medicate me with Your<sup>-azwj</sup> Medication, and Grant me well-being from Your<sup>-azwj</sup> affliction!' Perhaps he will have to say it three times until see the well-being".<sup>191</sup>

44- ب، قرب الإسناد ابن سغد عن الأزدي قال قال أبو عبد الله ع حم رسول الله ص فأتاه جبرئيل فعودده فقال بسم الله أزيك يا محمد و بسم الله أشفيك و بسم الله من كل داء يغيبك و بسم الله و الله شافيك و بسم الله خذها فلتغيبك بسم الله الرحمن الرحيم فلا أقسم بمواقع النجوم لتبرأن بإذن الله

(The book) 'Qurb Al Isnaad' – Ibn Sa'ad, from Al Azdy who said,

<sup>188</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 40

<sup>189</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 41

<sup>190</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 42

<sup>191</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 43

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had fever, so Jibraeel<sup>-as</sup> came to him<sup>-saww</sup>. He<sup>-as</sup> sought Refuge for him<sup>-saww</sup>. He<sup>-as</sup> said: 'In the Name of Allah<sup>-azwj</sup>, I<sup>-as</sup> perform Ruqya (incantation) on you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>, and heal you<sup>-saww</sup>, and in the Name of Allah<sup>-azwj</sup>, from every illness concerning you<sup>-saww</sup>, and in the Name of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is your<sup>-saww</sup> Healer, and in the Name of Allah<sup>-azwj</sup>, take it! Congratulations to you<sup>-saww</sup>! ***In the Name of Allah the Beneficent, the Merciful [1:1] So do not swear by the locations of the stars! [56:75]!*** You<sup>-saww</sup> shall be cured by the Permission of Allah<sup>-azwj</sup>!'

قَالَ بَكْرُ بْنُ مُحَمَّدٍ فَسَأَلْتُهُ عَنْ رُقِيَةِ الْحَمَى فَحَدَّثَنِي بِهَا وَ سَأَلْتُهُ عَنْ رُقِيَةِ الْوَرَمِ وَ الْجِرَاحِ

Bakr Bin Muhammad said, 'I asked him<sup>-asws</sup> about a Ruqya (incantation) for the fever. He<sup>-asws</sup> narrated to me with it, and I ask him<sup>-asws</sup> about a Ruqya (incantation) for the abscess and the injury.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع تَأْخُذُ سَكِينًا ثُمَّ تُرْمَعُ عَلَى الْمَوْضِعِ الَّذِي تَشْكُو مِنْ جُرْحٍ أَوْ غَيْرِهِ فَتَقُولُ بِسْمِ اللَّهِ أَزْجِيكَ مِنَ الْحَدِيدِ وَ الْحَدِيدِ وَ مِنَ أَثَرِ الْعُودِ وَ الْحَجَرِ الْمَلْبُودِ وَ مِنَ الْعَرِقِ الْقَاتِرِ وَ مِنَ الْوَرَمِ الْأَجْرِ وَ مِنَ الطَّعَامِ وَ عَقْرِهِ وَ مِنَ الشَّرَابِ وَ بَرْدِهِ

Abu Abdullah<sup>-asws</sup> said: 'Take a knife, the pass it upon the place which you are complaining of an injury or something else. Say, 'In the Name of Allah<sup>-azwj</sup>! I perform Ruqya (incantation) on you from the sharpness, and the iron, and from impact of wood and the felted stone, and from a bursting vein, and from the blistering injury, and from the food and its choking, and from the drink and its bloating!

أَمْضِي إِلَيْكَ بِإِذْنِ اللَّهِ إِلَى أَجَلٍ مُسَمًّى فِي الْإِنْسِ وَ الْأَنْعَامِ بِسْمِ اللَّهِ فَتَخْتُ وَ بِسْمِ اللَّهِ حَتَمْتُ ثُمَّ أَوْتِدِ السِّكِّينَ فِي الْأَرْضِ.

I am continuing to you by the Permission of Allah<sup>-azwj</sup> to a specific period in the human beings and the animals! In the Name of Allah<sup>-azwj</sup> I have begun, and in the Name of Allah<sup>-azwj</sup> I have ended!' Then stick the knife into the ground".<sup>192</sup>

45- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّمْعَارِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ صَنْدَلٍ عَنِ هَارُونَ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَصَابَهُ مَرَضٌ أَوْ شِدَّةٌ فَلَمْ يَقْرَأْ فِي مَرَضِهِ أَوْ شِدَّتِهِ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ فِي مَرَضِهِ أَوْ فِي تِلْكَ الشِّدَّةِ الَّتِي نَزَلَتْ بِهِ فَهُوَ فِي النَّارِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ibn Mihran, from Al Batainy, from Sandal, from Haroun Bin Kharjah who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'On who is afflicted by an illness or adversity but he does not read Surah Al Tawheed during his illness or his adversity, then he dies in his illness or in that adversity which had befallen him, he would be in the Hellfire".<sup>193</sup>

46- بِيح، الخرائج و الجرائع رَوَى الْحَسَنُ بْنُ ظَرِيفٍ أَنَّهُ قَالَ: اخْتَلَجَ فِي صَدْرِي مَسْأَلَتَانِ وَ أَرَدْتُ الْكِتَابَ بِحِمَا إِلَى أَبِي مُحَمَّدٍ ع فَكَتَبْتُ أَسْأَلُهُ عَنِ الْقَائِمِ ع بِمِيقَاتِهِ وَ أَيْنَ يَجْلِسُهُ وَ أَرَدْتُ أَنْ أَسْأَلَهُ عَنِ رُقِيَةِ الْحَمَى الرَّبْعِ فَأَغْفَلْتُ ذَكَرَ الْحَمَى

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Al Hassan Bin Zareyf who said,

<sup>192</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 44

<sup>193</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 45

‘Two question twitched in my chest and I wanted to write with these to Abu Muhammad<sup>-asws</sup>. I wrote to him<sup>-asws</sup> asking him<sup>-asws</sup> about Al-Qaim<sup>-ajfj</sup>, what he<sup>-ajfj</sup> will be judging with and where will his<sup>-ajfj</sup> seat be, and I wanted to ask him about Ruqya (incantation) for the constant fever ‘Al-Rib’a’. I neglected mentioning the fever.

فَجَاءَ الْجَوَابُ سَأَلْتُ عَنِ الْقَائِمِ إِذَا قَامَ يَقْضِي بَيْنَ النَّاسِ بِعِلْمِهِ كَقَضَاءِ دَاوُدَ وَ لَا يَسْأَلُ الْبَيِّنَةَ

The answer came: ‘You asked about Al-Qaim<sup>-ajfj</sup>. When he<sup>-asws</sup> rises, he<sup>-ajfj</sup> will judge between the people with his<sup>-ajfj</sup> knowledge like the judgment by Dawood<sup>-as</sup>, and he<sup>-ajfj</sup> will not ask for the proof.

وَ كُنْتُ أَرَدْتُ أَنْ تَسْأَلَ عَنِ الْحُمَّى الرَّبْعِ فَأَنْسَيْتُ فَأَكْتُبُ وَرَقَةً وَ عَلَّقْتُهَا عَلَى الْمُحْمُومِ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ

And you wanted to ask about the constant fever ‘Al-Rib’a’, but you forgot. Write a note and hang it upon the feverish: **“O fire! Become cool and safe upon Ibrahim!” [21:69]**.

فَكُتِبْتُ وَ عَلَّقْتُ عَلَى الْمُحْمُومِ فَبُرَّأَ.

I wrote and hung it upon the feverish, and he was cured”<sup>194</sup>.

47- ط، الأمان عودَةٌ جَرَّبْنَاهَا لِسَائِرِ الْأَمْرَاضِ فَتَزُولُ بِعُدْرَةِ اللَّهِ تَعَالَى جَلَّ جَلَالُهُ الَّذِي لَا يُحِيبُ لَدَيْهِ الْمَأْمُولُ

(The book) ‘Al Amaan’ –

‘And amulet we have experimented for all the illnesses. You should say, ‘By the Power of Allah<sup>-azwj</sup> the Exalted, Majestic is His<sup>-azwj</sup> Majesty in front of Whom the hopeful is not disappointed!’

إِذَا عَرِضَ مَرَضٌ فَاجْعَلْ يَدَكَ الْيُمْنَى عَلَيْهِ وَ قُلْ اسْكُنْ أُيُّهَا الْوَجْعُ وَ ازْجَلِ السَّاعَةَ مِنْ هَذَا الْعَبْدِ الضَّعِيفِ سَكُنْتُكَ وَ رَحَلْتُكَ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

When the illness presents, make your right hand to be upon it and say, ‘Settle down, O you pain, and depart right now from this weak servant! I settle you and depart you by the One to Whom have settled whatever is in the night and the day, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’

فَإِنْ لَمْ يَسْكُنْ فِي أَوَّلِ مَرَّةٍ فَعَلْ ذَلِكَ ثَلَاثَ مَرَّاتٍ أَوْ حَتَّى يَسْكُنَ إِنْ شَاءَ اللَّهُ تَعَالَى.

If it does not settle in the first time, say that three times, or until it does settle, if Allah<sup>-azwj</sup> the Exalted so Desires”<sup>195</sup>.

<sup>194</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 46

<sup>195</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 47



'It is reported that when the child is sick, his mother should climb to the roof and uncover from her veil until her hair protrudes towards the sky, and she should say, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> have Given him and You<sup>-azwj</sup> Gifted him to me! O Allah<sup>-azwj</sup>! Make Your<sup>-azwj</sup> Gift renewed today! You<sup>-azwj</sup> are Able, All-Powerful!'

ثُمَّ تَسْجُدُ فَإِنَّهَا لَا تَرْفَعُ رَأْسَهَا إِلَّا وَ قَدْ بَرَأَ ابْنُهَا.

Then she should perform Sajdah, for she will not raise her head except and her son would have been cured".<sup>198</sup>

51 ختص، الإختصاص عَنْ عَبْدِ اللَّهِ رَحِمَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْفَضْلِ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْفَرَزْدَقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَمْرٍوَيْهِ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عُمَرَ الْأَنْصَارِيِّ عَنِ مَعْمَرِ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ طَنَّتْ أُذُنُهُ فَلْيُصَلِّ عَلَيَّ وَ لِيُثَلِّمْ مَنْ ذَكَرَنِي بِحَيْرٍ ذَكَرَهُ اللَّهُ بِحَيْرٍ.

(The book) 'Al Ikhtisas' – From Abdullah, may Allah<sup>-azwj</sup> Mercy him, from Ahmad Bin Ali Bin Al Hassan Bin Shazan, from Muhammad Bin Ali Bin Al Fazl Al Kufi, from Al Husayn Bin Muhammad Bin Al Farazdy, from Muhammad Bin Ali Bin Amrawi, from Al Hassan Bin Musa, from Muhammad Bin Umar Al Ansari, from Ma'mar, from his father, from Ubeydullah Bin Abu Rafie, from his father, from his grandfather. He said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'One whose ear buzzes (makes a sound), let him send Salawaat upon me<sup>-saww</sup>, and let him say, one who mentions me<sup>-saww</sup> with goodness Allah<sup>-azwj</sup> will Mention him with goodness".<sup>199</sup>

[باب 60 الدعاء لوجع الظهر](#)

## CHAPTER 60 – THE SUPPLICATION FOR THE BACK PAIN

1- طب، طب الأئمة عليهم السلام الحُضْرُ بْنُ مُحَمَّدٍ عَنِ الْخَرَّازِيِّ عَنِ فَضَالَةَ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ ع قَالَ: شَكَا رَجُلًا مِنْ هَمْدَانَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَجَعَ الظَّهْرُ وَ أَنَّهُ يَسْهَرُ اللَّيْلَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Khazir Bin Muhammad, from Al Kharazy, from Fazala, from Aban Bin Usman, from Al Sumali,

'From Abu Ja'far Muhammad Al-Baqir<sup>-asws</sup> having said: 'A man from Hamdan complained to Amir Al-Momineen<sup>-asws</sup> of the back pain, and he had been awake all night.

فَقَالَ صَغَ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي تَشْتَكِي مِنْهُ وَ اقْرَأْ ثَلَاثًا وَ مَا كَانَ لِنَفْسِي أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّلًا وَ مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَ سَنَجْزِي الشَّاكِرِينَ

He<sup>-asws</sup> said: 'Place your hand upon the place which you are complaining from and read thrice: **And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; and the one who wants Rewards of the world, We shall Give him from it,**

<sup>198</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 50

<sup>199</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 59 H 51

**and the one who wants Rewards of the Hereafter, We shall Give him from it, and We will be Rewarding the grateful [3:145].**

وَ أَقْرَأَ سَبْعَ مَرَّاتٍ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِلَىٰ آخِرِهَا فَإِنَّكَ تُعَاقَبُ مِنَ الْعِلَلِ إِنْ شَاءَ اللَّهُ تَعَالَىٰ.

And read seven times **Surely, We Revealed it during the Night of Pre-determination [97:1]** – up to its end, for you will recover from the illness, if Allah<sup>-azwj</sup> the Exalted so Desires”<sup>200</sup>

2- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَبْدِ اللَّهِ مِنْ وَلَدِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ الرَّيَّاتِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا مَعَهُ فِي سَفَرٍ وَمَعَهُ إِسْمَاعِيلُ بْنُ الصَّادِقِ ع فَشَكَا إِلَيْهِ وَجَعَ بَطْنِهِ وَ ظَهْرَهُ فَأَنْزَلَهُ ثُمَّ أَلْفَاهُ عَلَى قَفَاهُ وَ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ يَصْنَعُ اللَّهُ الَّذِي أَتَقَنَّ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ اسْكُنْ يَا رِيحُ بِاللَّيْلِ سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Abdullah from the sons of Al Moalla Bin Khuneys, from Yaqoub Bin Abu Yaqoub Al Zayyat, from Muhammad Bin Ibrahim, from Al Husayn Bin Mukhtar, from Moalla Bin Abu Abdullah,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said: ‘We were with him<sup>-asws</sup> in a journey and with him<sup>-asws</sup> was Ismail son of Al-Sadiq<sup>-asws</sup>. He complained to him<sup>-asws</sup> of pain of his abdomen and his back. He<sup>-asws</sup> made him descend and lie flat upon his back, and said: **‘The Handiwork of Allah Who has Made everything precisely; surely He is Aware of what you are doing [27:88]!** Settle down O wind by the One to Whom have settle whatever is in the night and the day and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!’<sup>201</sup>

3- مكا، مكارم الأخلاق لَوْجِعِ الظَّهْرِ شَهِدَ اللَّهُ إِلَىٰ قَوْلِهِ سَرِيعِ الْحِسَابِ.

(The book) ‘Makarim Al Akhlaq’ –

‘For the back pain: **Allah Testifies [3:18]** – up to His<sup>-azwj</sup> Words: **Quick of the Reckoning [3:19]**’<sup>202</sup>

[باب 61 الدعاء لوجع الفخذين](#)

## CHAPTER 61 – THE SUPPLICATION FOR PAIN OF THE TWO HIPS

1- طب، طب الأئمة عليهم السلام أَبُو عَبْدِ الرَّحْمَنِ الْكَاتِبِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّعْفَرِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى رَفَعَهُ إِلَىٰ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا اسْتَشَكَى أَحَدُكُمْ وَجَعَ الْفُخْدَيْنِ فَلْيَجْلِسْ فِي تَوْرٍ كَبِيرٍ أَوْ طَشَّتْ فِي الْمَاءِ الْمُسْحَنِ وَ لِيَضَعْ يَدَهُ عَلَيْهِ وَ لِيَقْرَأْ أَوْ لِيَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضِ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا فَلَا يُؤْمِنُونَ.

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Abu Abdul Rahman Al Katib, from Muhammad Bin Abdullah al Zafrani, from Hammad Bin Isa,

<sup>200</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 60 H 1

<sup>201</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 60 H 2

<sup>202</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 60 H 3

'Raising it to Amir Al-Momineen<sup>-asws</sup> having said: 'Whenever one of you complain of pain in the thighs, let him be seated in a large washbasin, or a container in the lukewarm water, and let him place his hand upon it and let him read: '***Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]***''.<sup>203</sup>

[باب 62 الدعاء لوجع الرحم](#)

## CHAPTER 62 – THE SUPPLICATION FOR WOMB PAIN

1- مكا، مكارم الأخلاق بِسْمِ اللَّهِ وَ بِاللَّهِ الَّذِي بِإِذْنِهِ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فَإِنَّ مَرْيَمَ بِنْتَ عِمْرَانَ لَمْ يَضُرَّهَا وَجَعُ الْأَرْحَامِ كَذَلِكَ يَشْفِي اللَّهُ فَلَانَةَ بِنْتَ فَلَانَةَ مِنْ وَجَعِ الْأَرْحَامِ وَ مِنْ وَجَعِ عِزْقِ الْأَرْحَامِ اسَلَّمَ اسَلَّمَ

(The book) 'Makarim Al Akhlaq' –

'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup> by Whose Permission the skies and the earth were established. Surely, Maryam<sup>-as</sup> Bint Imran<sup>-as</sup>, the womb pain did not harm her, like that Allah<sup>-azwj</sup> will Heal so and so, daughter of so and do of the womb pain, and from pain of veins of the womb! Safer! Safer!

بِسْمِ اللَّهِ الْحَيِّ الْقَيُّومِ بِسْمِ اللَّهِ الْمُسْتَعْتَابِ بِاللَّهِ عَلَى مَا هُوَ كَائِنٌ وَعَلَى مَا قَدْ كَانَ وَأَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

In the Name of the Living, the Eternal! In the Name of Allah<sup>-azwj</sup>! Seeking the Help with Allah<sup>-azwj</sup> upon what is to happen and upon what has already happened, and I testify that Allah<sup>-azwj</sup> is Able upon all things, and Allah<sup>-azwj</sup> Encompasses all things in Knowledge!

بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُجْعًا سُدًّا إِلَى آخِرِ السُّورَةِ أَجِيبُوا دَاعِيَ اللَّهِ

By ***In the Name of Allah the Beneficent, the Merciful [1:1] Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah [48:29]*** (up to end of the Chapter) Answer the caller of Allah<sup>-azwj</sup>!

عَزَمْتُ عَلَى سَامِعَةِ الْكَلَامِ إِلَّا أَجَابَتْ هَذَا الْحَاتِمَ بِعَزَائِمِ اللَّهِ السَّدَادِ الَّتِي تُرْهَقُ الْأَرْوَاحَ وَ الْأَجْسَادَ وَ لَا يَبْقَى رُوحٌ وَ لَا فُؤَادٌ أَحَبَّ بِسْمِ اللَّهِ الَّذِي قَالَ لِلْسَّمَاوَاتِ وَ الْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ اقْرَأْهَا أَنْتَ بَيْنَكَ وَ بَيْنَ نَفْسِكَ إِنْ شَاءَ اللَّهُ.

I have determined upon listener of the speech except this seal with the rightful determinations of Allah<sup>-azwj</sup> which snatch the souls and the bodies and there neither leaves any soul nor heart! Answer, in the Name of Allah<sup>-azwj</sup> Who Said: ***Then He Directed Himself to the sky and it was a smoke, so He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11]***! Send Salawaat upon Muhammad<sup>-saww</sup> and

<sup>203</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 61 H 1

his-saww Pure Progeny-asws!’ – and you read it between you and yourself, if Allah-azwj so Desires”.<sup>204</sup>

باب 63 الدعاء لورم المفاصل و أوجاعها

## CHAPTER 63 – THE SUPPLICATION FOR THE JOINT SWELLINGS AND THE THEIR PAINS

1- طب، طب الأئمة عليهم السلام الحسن بن صالح المحمودي عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: قال لي يا جابر

(The book) ‘Tibb Al-Aimma-asws’, may the greetings be upon them-asws – Al Hassan Bin Salih Al Mahmoudy, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far-asws, he (the narrator) said, ‘He-asws said to me: ‘O Jabir!’

قُلْتُ نَبِيِّكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘At your-asws service, O son-asws of Rasool-Allah-saww!’

قَالَ أَقْرَأَ عَلَى كُلِّ وَرَمٍ آخِرَ سُورَةِ الْحُشْرِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ إِلَى آخِرِ السُّورَةِ وَ اتَّقِلْ عَلَيْهَا ثَلَاثًا فَإِنَّهُ يَسْكُنُ بِإِذْنِ اللَّهِ تَعَالَى

He-asws said: ‘Read upon every swelling, end of Surah Al Hashr: **Had We Revealed this Quran unto a mountain, [59:21]** – up to end of the Chapter, and spit (recite) upon it thrice, it will settle, by the Permission of Allah-azwj the Exalted.

تَأْخُذُ سَكِينًا وَ تُمْرِهَا عَلَى الْوَرَمِ وَ تَقُولُ بِسْمِ اللَّهِ أَزْهَبَكَ مِنَ الْحَدِّ وَ الْحَدِيدِ وَ مِنْ أَثَرِ الْعُودِ وَ مِنَ الْحَجَرِ الْمَلْبُودِ وَ مِنَ الْعِرْقِ الْعَاقِرِ وَ مِنَ الْوَرَمِ الْآخِرِ [الْآخِرِ] وَ مِنَ الطَّعَامِ وَ عَقْدِهِ وَ مِنَ الشَّرَابِ وَ بَزْدِهِ

Take a knife and pass it upon the swelling (abscess), and say, ‘In the Name of Allah-azwj I perform Ruqya (incantation) on you, from the sharpness, and the iron, and from impact of the wood, and from the felted stone, and from the stirring vein, and from the heat of the swelling, and from the food and its choking, and from the drink and its coldness (bloating)!

اغضِ بِإِذْنِ اللَّهِ إِلَى أَجَلٍ مُسَمًّى فِي الْإِنْسِ وَ الْأَنْعَامِ بِسْمِ اللَّهِ فَتَحْتُ وَ بِسْمِ اللَّهِ حَتَمْتُ ثُمَّ أَوْتِدِ السَّكِينِ فِي الْأَرْضِ.

Go, by the Permission of Allah-azwj to a specified term in the humans and the animals! In the Name of Allah-azwj I have begun and in the Name of Allah-azwj I have ended!’ Then stick the knife in the ground”.<sup>205</sup>

2- طب، طب الأئمة عليهم السلام محمد بن جعفر البرقي عن محمد بن أحمد الأزدي عن يونس بن طيبان عن ابن أبي زئب قال: بيئنا أنا عند جعفر بن محمد ع إذ أتاه سنان بن سلمة مضمراً الوجه فقال له ما لك

<sup>204</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 62 H 1

<sup>205</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 63 H 1

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Ja’far Al Bursy, from Muhammad Bin Ahmad Al Armany, from Yunus Bin Zabyan, from Ibn Abu Zaynab who said,

‘While I was in the presence of Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> when Sinan Bin Salama came to him<sup>-asws</sup>, being of pale face. He<sup>-asws</sup> said to him: ‘What is the matter with you?’

فَوَصَفَ لَهُ مَا يُقَاسِبُهُ مِنْ شِدَّةِ الصَّرْبَانِ فِي الْمَفَاصِلِ

He described to him<sup>-asws</sup> what he was facing from severity of the strikes in the joints.

فَقَالَ لَهُ وَجُحِكَ فُلِّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ وَبِرَكَاتِكَ وَدَعْوَةِ نَبِيِّكَ الطَّيِّبِ الْمُبَارَكِ الْمَكِينِ عِنْدَكَ صَ وَ بِحَقِّهِ وَ بِحَقِّ ابْنَتِهِ فَاطِمَةَ الْمُبَارَكَةِ وَ بِحَقِّ وَصِيِّهِ أَمِيرِ الْمُؤْمِنِينَ وَ حَقِّ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا أَذْهَبَتْ عَنِّي شَرٌّ مَا أَجِدُهُ بِحَقِّهِمْ بِحَقِّهِمْ بِحَقِّكَ يَا إِلَهَ الْعَالَمِينَ

He<sup>-asws</sup> said to him: ‘Woe be to you! Say, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Names and by Your<sup>-azwj</sup> Blessings, and call of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the goodly, the Blessed, the Prestigious in Your<sup>-azwj</sup> Presence, and by his<sup>-saww</sup> right and by the right of his<sup>-saww</sup> daughter<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> the Blessed, and by the right of his<sup>-saww</sup> successor Amir Al-Momineen<sup>-asws</sup>, and right of my two chiefs of the youths of the people of Paradise, Remove from me evil of I am feeling, by them<sup>-asws</sup>, and by their<sup>-asws</sup> rights, and by them<sup>-asws</sup> rights, by Your<sup>-azwj</sup> Right, O God<sup>-azwj</sup> of the worlds!’

فَوَاللَّهِ مَا قَامَ مِنْ مَجْلِسِهِ حَتَّى سَكَنَ مَا بِهِ.

By Allah<sup>-azwj</sup>! He will not stand from his seat until whatever is with him will settle down<sup>206</sup>.

3- مَكَارِمُ الْأَخْلَاقِ مِنْ لِحْفَةِ عَلَّةٍ فِي سَاقِهِ أَوْ تَعَبٌ أَوْ نَصَبٌ فَلْيَكْتُبْ عَلَيْهِ وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَّنَا مِنْ لُغُوبٍ.

(The book) ‘Makarim Al Akhlaq’ –

‘One whom an illness afflicts in his leg, or exhaustion, or toil, let him write upon it, **And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38]**’<sup>207</sup>.

4- عُدَّةُ الدَّاعِي، أَبُو حَمَزَةَ قَالَ: عَرَضَ لِي وَجَعٌ فِي رُكْبَتِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ إِذَا أَنْتَ صَلَّيْتَ فُلْغَلْ يَا أَجُودَ مَنْ أَعْطَى وَ يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنْ اسْتُرْحِمَ اِرْحَمْ ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ أَعْفِنِي مِنْ وَجَعِي

(The book) ‘Uddat Al Daie’ –

Abu Hamza said, ‘Pain presented to me in my knees. I complained of that to Abu Ja’far<sup>-asws</sup>. He<sup>-asws</sup> said: ‘When you have prayed Salat, say, ‘O most Generous of the ones giving, and O best of the ones asked, and O most Merciful of ones showing mercy! Mercy my weakness and lack of my means, and Grant me well-being from my pain!’

<sup>206</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 63 H 2

<sup>207</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 63 H 3

قَالَ فَمَلَأْتُهُ فَعُوفِيْتُ.

He (the narrator) said, 'I said it. I recovered'.<sup>208</sup>

باب 64 الدعاء للعرق الشائع في بلدة لار المعروف بالفارسية ببيوكو رسته لار أيضا

## CHAPTER 64 – THE SUPPLICATION FOR THE WIDESPREAD SWEATING (IN THE CITY OF LAAR IT IS WELL KNOWN IN PERSIAN AS PEYBUKU RASHT-E-LAAR AS WELL)

1- مكا، مكارم الأخلاق للعرق المديني و يُقال له بالفارسية رسته يُخَذُ خَيْطٌ مِنْ صُوفِ جَمَلٍ وَ يُتَمَّتُ مِنْهُ مِنْ غَيْرِ أَنْ يُجَرَّ عَنْهُ بِجَلْمٍ أَوْ سَكِينٍ أَوْ مِفْرَاضٍ وَ يَغْفَدُ عَلَيْهِ سَبْعَ عُقَدٍ وَ يُفْرَأُ عَلَى كُلِّ عُقْدَةٍ فَاحِجَةُ الْكِتَابِ ثَلَاثَ مَرَّاتٍ ثُمَّ يَدْعَى عَلَيْهِ ثَلَاثَ مَرَّاتٍ هَذَا الدُّعَاءُ

(The book) "Makarim Al Akhlaaq" –

'For 'Al-Madini' sweating, and in Persian it is called 'Rasht' – A thread is taken from camel wool, and it is cut from it by plucking, or a knife, or scissors, and seven knots are tied upon it, and he should read upon every know Surah Al Fatiha three times. Then he should supplicate upon it three times. This is the supplication: -

بِسْمِ اللَّهِ الْأَبَدِ الْأَبَدِ الْمُحْصِي الْعَدَدِ الْقَرِيبِ لِمَا بَعْدَ الطَّاهِرِ عَنِ الْوَلَدِ الْعَالِي عَنِ أَنْ يُولَدَ الْمُنْجِرِ لِمَا وَعَدَ الْعَزِيزِ بِلَا عَدَدٍ الْقَوِي بِلَا مَدَدٍ لَمْ يَلِدْ وَ لَمْ يُولَدْ  
وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

'In the Name of Allah<sup>-azwj</sup> the Forever, the Eternal, the Counter of the number, the Near to what is far, the Pure from the son, the Exalted from being born, the Fulfiller of what He<sup>-azwj</sup> Promises, the Mighty without number, the Strong without help! **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**

يَا خَالِقَ الْخَلِيقَةِ يَا عَالِمَ السِّرِّ وَ الْحَقِيقَةِ يَا مَنْ السَّمَاوَاتِ بِقُدْرَتِهِ مُرْخَاةٌ يَا مَنْ الْأَرْضِ بِعِزَّتِهِ مَدْحُوَّةٌ يَا مَنْ الْجِبَالِ بِإِرَادَتِهِ مُرْسَاةٌ يَا مَنْ نَجَا بِهِ صَاحِبُ الْفَرْقِ  
مِنْ كُلِّ آفَةٍ وَ بَلِيَّةٍ

O Creator of the creation! O Knower of the secrets and the hidden matters! O One the skies are stabilised by His<sup>-azwj</sup> Power! O One the earth is spread by His<sup>-azwj</sup> Might! O One the mountains are set up by His<sup>-azwj</sup> Will! O One the afflicted person is Saved by from every affliction and calamity!

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَيْرِ خَلْقِكَ وَ اشْفِ اللَّهُمَّ فُلَانًا بِنُفْسَانِكَ وَ دَاوِهِ بِدَوَائِكَ وَ عَافِهِ مِنْ بَلَائِكَ إِنَّكَ قَادِرٌ عَلَى مَا تَشَاءُ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ  
وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ.

Send Salawaat upon Muhammad<sup>-saww</sup>, best of Your<sup>-azwj</sup> creatures, and O Allah<sup>-azwj</sup>, Heal so and so, son of so and so, by Your<sup>-azwj</sup> Healing, and Medicate him with Your<sup>-azwj</sup> medication, and Grant him well-being from Your<sup>-azwj</sup> afflictions! You<sup>-azwj</sup> are Able upon whatever You<sup>-azwj</sup> Desire,

<sup>208</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 63 H 4

and You<sup>-azwj</sup> are most Merciful of the merciful ones! May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup>, and his<sup>-saww</sup> Progeny<sup>-asws!</sup>”<sup>209</sup>

باب 65 الدعاء لعرق النساء

## CHAPTER 65 – SUPPLICATION FOR THE SCIATICA

1- طب، طب الأئمة عليهم السلام مُعَلَّى بْنُ إِبْرَاهِيمَ الْوَاسِطِيُّ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْأَزْرَقِيِّ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ الْأَعْوَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ عَلَّمَ رَجُلًا مِنْ أَصْحَابِهِ وَشَكَا إِلَيْهِ عَرَقَ النَّسَاءِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Moalla Bin Ibrahim Al Wasity, from Ibn Mahboub, from Muhriz Bin Suleyman Al Azraq, from Abu Al Jaroud, from Abu Is’haq, from Al Haris Al Awr,

‘From Amir Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> taught a man from his<sup>-asws</sup> companions, and he had complained to him Sciatica.

فَقَالَ إِذَا أَحْسَسْتَ بِهِ فَضَعْ يَدَكَ عَلَيْهِ وَ قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ أَعُوذُ بِسْمِ اللَّهِ الْكَبِيرِ وَ أَعُوذُ بِسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِزْقٍ نَعَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ فَإِنَّكَ تُعَاقَى بِإِذْنِ اللَّهِ تَعَالَى

He<sup>-asws</sup> said: ‘When you sense it, place your hand upon it and say, ***In the Name of Allah the Beneficent, the Merciful [1:1]***! In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup> I seek Refuge with the Name of Allah<sup>-azwj</sup> the Magnificent from evil of every stirring vein, and from evil of heat of the fire!’ You will recover by the Permission of Allah<sup>-azwj</sup> the Exalted’.

قَالَ الرَّجُلُ فَمَا قُلْتُ ذَلِكَ إِلَّا ثَلَاثًا حَتَّى أَذْهَبَ اللَّهُ مَا بِي وَ عُوِفِيَتْ مِنْهُ.

The man said, ‘I did not say that except thrice, until Allah<sup>-azwj</sup> Removed what was with me, and I recovered from it’<sup>.210</sup>

2- مكا، مكارم الأخلاق لِلْعَرَقِ الْمَدِينِيِّ يُكْتَبُ عَلَيْهِ وَقْتُ الْحِكْمَةِ قَبْلَ أَنْ يَخْرُجَ وَ يَسْتَلُونَكَ عَنِ الْجِبَالِ إِلَى قَوْلِهِ أَمْنَا وَ يُطْلَى بِالصَّبْرِ وَ يُكْتَبُ أَيْضًا هَذِهِ الْآيَةُ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ خَاوِبَةٌ عَلَى عُرُوشِهَا قَالَ أَلَيْسَ يُجِيبِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَانَةُ اللَّهِ مِائَةَ عَامٍ.

(The book) ‘Makarim Al Akhlaq’ –

‘For ‘Irq Al Madeyni’ (excessive sweating) – He should write upon it at the time of the itching before it emerges: ***And they are asking you about the mountains. [20:105]*** – up to His<sup>-azwj</sup> Words: ***unevenness [20:107]***, and massage it with Myrrh sap, and write as well this Verse: ***Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, [2:259]***”<sup>.211</sup>

<sup>209</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 64 H 1

<sup>210</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 65 H 1

<sup>211</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 65 H 2

**CHAPTER 66 – SUPPLIATION FOR VERICOSE VEINS**

1- مكا، مكارم الأخلاق يقرأ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ يُفْرَقُ إصْبَعًا مِنْ أَصَابِعِهِ بِاسْمِ صَاحِبِ الْوَجَعِ.

(The book) 'Makarim Al Akhlaq' –

'He should read, ***'Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]***, and separate fingers from his fingers, with the name of owner of the pain".<sup>212</sup>

**CHAPTER 67 – THE SUPPLICATION FOR THE PARALYSIS AND THE NUMBNESS**

1- كاش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَوْزَمَةَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: أَصَابَتْني لَقْمَةٌ فِي وَجْهِي فَلَمَّا قَدِمْنَا الْمَدِينَةَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ مَا الَّذِي أَرَاهُ بِوَجْهِكَ

(The book) 'Rijal' of Al Kashi – Muhammad Bin Masoud, from Ali Bin Al Hassan, from Ibn Awrama, from Usman Bin Isa, from Ismail Bin Jabir who said,

'Paralysis afflicted me in my face. When we arrived at Al-Medina, I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'What is that which I see with your face?'

قَالَ فقلتُ فأسدَةُ الرِّيحِ

He said, 'I said, 'Foul wind!'

قَالَ فَقَالَ لِي ائْتِ قَبْرَ النَّبِيِّ ص فَصَلِّ عِنْدَهُ رَكَعَتَيْنِ ثُمَّ صَعْ يَدَكَ عَلَى وَجْهِكَ ثُمَّ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ بِحَدِّ الْخُرْجِ أَقْسَمْتُ عَلَيْكَ مِنْ عَيْنِ إِنْسٍ أَوْ عَيْنِ جِنِّ أَوْ وَجَعِ الْخُرْجِ أَقْسَمْتُ عَلَيْكَ بِالَّذِي اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ كَلَّمَ مُوسَى تَكْلِيمًا وَ خَلَقَ عِيسَى مِنْ رُوحِ الْقُدْسِ لَمَّا هَدَّأَتْ وَ طَهَّمَتْ كَمَا طَهَّمَتْ نَارُ إِبْرَاهِيمَ اطْفِئِي بِإِذْنِ اللَّهِ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'Go to the grave of the Prophet<sup>-saww</sup> and pray two Cycles Salat by it. Then place your hand upon your face, then say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! With this get out! I vow upon you from (evil) eye of the human or (evil) eye of the Jinn, or pain! Get out! I vow upon you by the One Who Took Ibrahim<sup>-as</sup> as a friend, and Spoke to Musa<sup>-as</sup> in conversation, and Created Isa<sup>-as</sup> from the Holy Spirit! Calm down and extinguish just as fire of Ibrahim<sup>-as</sup> had extinguished! Extinguish by the Permission of Allah<sup>-azwj</sup>!'

قَالَ فَمَا عَاوَدْتُ إِلَّا مَرَّتَيْنِ حَتَّى رَجَعُ وَجْهِي فَمَا عَادَ إِلَى السَّاعَةِ.

<sup>212</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 66 H 1

He (the narrator) said, 'I did not repeat except twice until my face returned and it has not returned up to now'.<sup>213</sup>

2- مكا، مكارم الأخلاق شكًا إلى أبي جعفر ع رجلٌ فقال إن لي ابنةً يأخذها بي عضدِها حدراً أحياناً حتى تسقط

(The book) 'Makarim Al Akhlaq' –

'A man complained to Abu Ja'far<sup>asws</sup>. He said, 'There is a daughter of mine, numbness (verve spasm) seizes her in her arm sometimes until she falls down!'

فَقَالَ انظُرْ إِلَى ابْنَتِكَ فَغَدِّهَا أَيَّامَ الْحَيْضِ بِالْمُطْبُوخِ وَالْعَسَلِ ثَلَاثَةَ أَيَّامٍ

He<sup>asws</sup> said: 'Look at your daughter. Feed her during the days of menstruation with cooked dill and the honey for three days'.

قَالَ وَ تَقْرَأُ عَلَى الْفَالِجِ وَ الْقَوْلَجِ وَ الْحَنَامِ وَ الْإِبْرِدَةِ وَ الرِّيحِ مِنْ كُلِّ وَجَعٍ أُمَّ الْقُرْآنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ ثُمَّ تَكْتُبُ بَعْدَ ذَلِكَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ عِزَّتِهِ الَّتِي لَا تُرَامُ وَ قُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجَعِ وَ مِنْ شَرِّ مَا فِيهِ وَ مِنْ شَرِّ مَا أَجْدُ مِنْهُ

He<sup>asws</sup> said: 'And you should read upon the paralytic, and the colic, and the bad smell, and the internal coldness, and the wind, from every pain – Surah Al Fatiha, and Surah Al Tawheed, and Al Mawazateyn. Then write after that, 'I seek Refuge with the Face of Allah<sup>azwj</sup> the Magnificent and His<sup>azwj</sup> Might which cannot be breached, and His<sup>azwj</sup> Power which nothing can prevent from it, from evil of this pain, and from evil of what is in it, and from evil of I feel from it!'

يَكْتُبُ هَذَا فِي كَتِفٍ أَوْ لَوْحٍ وَ يَغْسِلُهُ بِمَاءِ السَّمَاءِ وَ يَشْرِبُهُ عَلَى الرَّيْقِ عِنْدَ مَنَامِهِ يَبْرَأُ إِنْ شَاءَ اللَّهُ تَعَالَى.

He should write this in a shoulder bone, or tablet washing it with water of the sky, and drink it upon the empty stomach at this sleep time, he will be cured, if Allah<sup>azwj</sup> the Exalted Desires".<sup>214</sup>

[باب 68 الدعاء للحصاة و الفالج أيضا](#)

## CHAPTER 68 – THE SUPPLICATION FOR THE STONES (KIDNEY & GALL BLADDER), AND THE PARALYSIS AS WELL

1- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع تَقُولُ حِينَ تُصَلِّي صَلَاةَ اللَّيْلِ وَ أَنْتَ سَاجِدٌ لِلَّهِمَّ إِنِّي أَدْعُوكَ دُعَاءَ الدَّلِيلِ الْفَقِيرِ الْعَلِيلِ أَدْعُوكَ دُعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَ قَلَّتْ حِيلَتُهُ وَ ضَعُفَ عَمَلُهُ وَ أَلَحَّ عَلَيْهِ الْبَلَاءُ

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq<sup>asws</sup>: 'You should say when you pray the night Salat while you are in Sajdah, 'O Allah<sup>azwj</sup>! I supplicate to You<sup>azwj</sup> a supplication by the humiliated, the poor, the ill! I supplicate

<sup>213</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 67 H 1

<sup>214</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 67 H 2

to You<sup>-azwj</sup> a supplication by the one whose destitution has intensified, and his means are little, and his deeds are weak, and the affliction has persisted upon him!

دُعَاءُ مَكْرُوبٍ إِنْ لَمْ تُدْرِكْهُ هَالِكٌ إِنْ لَمْ تَسْتَنْقِذْهُ فَلَا حِيلَةَ لَهُ فَلَا يُحِيطَنَّ بِي مَكْرُوكٌ وَلَا يُبَيِّتْ عَلَيَّ غَضَبَكَ وَلَا تَضْطَرِّبْنِي إِلَى الْيَأْسِ مِنْ رُوحِكَ وَالْفُتُوحِ مِنْ رَحْمَتِكَ وَ طُولِ التَّصَبُّرِ عَلَى الْبَلَاءِ

A supplication by a distressed if You<sup>-azwj</sup> don't Help him, he will be destroyed if You<sup>-azwj</sup> don't Save him! So, there are no means for him. Neither Surround me with Your<sup>-azwj</sup> Plan nor let Your<sup>-azwj</sup> Wrath overcome upon me, nor Make me desperate to the despair from Your<sup>-azwj</sup> Comfort, and the despondency from Your<sup>-azwj</sup> Mercy, and Prolong my patience upon the affliction!

اللَّهُمَّ إِنَّهُ لَا طَاقَةَ لِي بِبَلَائِكَ وَلَا غِنَى بِي عَنْ رَحْمَتِكَ وَ هَذَا ابْنُ حَبِيبِكَ أَتَوَجَّهُ إِلَيْكَ بِهِ فَإِنَّكَ جَعَلْتَهُ مَفْرَعًا لِلْحَائِفِ وَ اسْتَوَدَعْتَهُ عِلْمَ مَا سَبَقَ وَ مَا هُوَ كَائِنٌ

O Allah<sup>-azwj</sup>! Surely, there is no endurance for me with Your<sup>-azwj</sup> affliction, nor is there any needlessness for me from Your<sup>-azwj</sup> Mercy; and this son<sup>-asws</sup> of Your<sup>-azwj</sup> Beloved, I divert to You<sup>-azwj</sup> through him<sup>-asws</sup>, for You<sup>-azwj</sup> have Made him<sup>-asws</sup> a cave for the fearful, and have Entrusted him<sup>-asws</sup> knowledge of what has preceded and what is to be happening!

فَاكْشِفْ لِي ضَرْبِي وَ خَلِّصْنِي مِنْ هَذِهِ الْبَلِيَّةِ وَ أَعِدْنِي مَا عَوَّدْتَنِي مِنْ رَحْمَتِكَ وَ عَافِيَتِكَ يَا هُوَ يَا هُوَ يَا هُوَ انْقَطِعِ الرَّجَاءُ إِلَّا مِنْكَ.

Remove my harm for me and Save me from this affliction, and Grant me what You<sup>-azwj</sup> have Accustomed me to, from Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> well-being! O He<sup>-azwj</sup>! O He<sup>-azwj</sup>! The hopes are terminated except from You<sup>-azwj</sup>!''215

[باب 69 الدعاء للزحير و اللوى](#)

## CHAPTER 69 – THE SUPPLICATION FOR THE DYSENTERY AND THE GASTRIC VOLVULUS

1- طب، طب الأئمة عليهم السلام حميد بن عبد الله المديني عن إسحاق بن محمد صاحب أبي الحسن عن علي بن سنيدي عن سعد بن سعد عن موسى بن جعفر ع أنه قال لبعض أصحابه وهو يشكو اللوى خذ ماءً و اذقه بهذه الرقية و لا تصب عليه دهنًا و قل يريد الله بكم اليسر و لا يريد بكم العسر ثلاثاً أ و لم ير الذين كفروا أن السماوات و الأرض كانتا رتفاً ففتقناهما و جعلنا من الماء كل شيء حيٍّ أفلا يؤمنون

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greeting be upon them<sup>-asws</sup> – Humeyd Bin Abdullah Al Madani, from Is'haq Bin Muhammad, companion of Abu Al-Hassan<sup>-asws</sup>, from Ali Sindy, from Sa'ad Bin Sa'ad,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he<sup>-asws</sup> said to one of his<sup>-asws</sup> companions, and he had complained of the gastric volvulus: 'Take water and perform Ruqya (incantation) with this Ruqya but do not apply oil upon him (until you say), and say: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]** 'Or do they not see, those who are

**committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]’.**

ثُمَّ اشْرَبْهُ وَ امْرٍ يَدَكَ عَلَىٰ بَطْنِكَ فَإِنَّكَ تُعَافَىٰ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

Then drink it and pass your hand upon your belly, for you will recover by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic”<sup>.216</sup>

2- مكا، مكارم الأخلاق للزحير عثمان بن عيسى قَالَ: شكا رجل إلى أبي الحسن ع أَنَّ بِي زَجِيْرًا لَا يَسْكُنُ

(The book) ‘Makarim Al Akhlaq –

‘A man complained to Abu Al-Hassan<sup>-asws</sup>, ‘There is dysentery with me which does not settle down!’

فَقَالَ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ فَعَلِ اللَّهُمَّ مَا كَانَ مِنْ خَيْرٍ فَمِنْكَ لَا حَمْدَ لِي فِيهِ وَ مَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَذَرْتَنِيهِ وَ لَا عُذْرَ لِي فِيهِ

He<sup>-asws</sup> said: ‘When you are free from the night Salat, say, ‘O Allah<sup>-azwj</sup>! Whatever good (deed I have done), it is from You<sup>-azwj</sup>, there is no praise for me regarding it, and whatever I have done of evil, You<sup>-azwj</sup> had Cautioned me and there is no excuse for me regarding it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَتَّكِلَ عَلَىٰ مَا لَا حَمْدَ لِي فِيهِ أَوْ آمَنَ مَا لَا عُذْرَ لِي فِيهِ.

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from relying upon what there no praise for me regarding it, or feeling safe from what there is no excuse for me regarding it”<sup>.217</sup>

3- مكا، مكارم الأخلاق لِلْوَي يُقْرَأُ عَلَى الدُّهْنِ وَ يَنْضَجُ [يُنْضَخُ] عَلَى بَطْنِهِ وَ يُنْدَهَّنُ بِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ وَ حَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْجِ وَ دُسُرٍ

(The book) ‘Makarim Al Akhlaq’ –

‘For the Gastric Volvulus, he should read upon the oil and applied upon his belly and massaged with, is, ‘**In the Name of Allah the Beneficent, the Merciful [1:1], So We Opened the gates of the sky with water pouring out [54:11] And We Burst the ground with springs, so the water gathered upon a Pre-determined matter [54:12] And We Carried him upon (a ship) of panels and nails [54:13].**

فَفَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ بِاسْمِ فَلَانَ بْنِ فَلَانَ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا آيَةً.

We Opened upon them doors of all things. In the name of so and so, son of so and so, ‘**Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, [21:30] – the Verse**”<sup>.218</sup>

<sup>216</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 1

<sup>217</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 2

<sup>218</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 3 a

لِلَّوَىٰ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُكْتَبُ لِلَّوَى بِسْمِ اللَّهِ الْمُتَعَلِّمُونَ الَّذِينَ لَا يَعْلَمُونَ وَ الَّذِينَ يَعْلَمُونَ فَاعِدُونَ فَوْقَ عَلَيِّينَ يَأْكُلُونَ نُورًا طَرِيًّا يَسْأَلُونَ صَاحِبَهُمْ مِنَ النُّورِ الْعُلُويِّ كَذَلِكَ يَشْفِي فَلَانَ بَنَ فُلَانَةَ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا الْآيَةَ

For the Gastric Volvulus, from Abu Abdullah<sup>-asws</sup> having said: ‘He should write for the Gastric Volvulus, ‘In the Name of Allah<sup>-azwj</sup>! The teachers, those who are not knowing and those who are knowing, are sitting above Illiyen consuming from the fresh Noor, asking their companions from the exalted Noor. Like that so and so, son of so and so has been cured. ‘**Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, [21:30]** – the Verse.

يُرْفَى سَبْعَ مَرَّاتٍ عَلَى مَاءٍ ثُمَّ يُصَبُّ عَلَيْهِ دُهْنٌ فَإِذَا التَّرَقَّ الدُّهْنُ ذَكَرْتَهُ وَ سَفَيْتَهُ صَاحِبِ اللَّوَى إِنْ شَاءَ اللَّهُ تَعَالَى.

He should perform Ruqya (incantation) seven times upon water, the pour the oil upon it. When the oil sticks, rub it and quench it to sufferer of the Gastric Volvulus, if Allah<sup>-azwj</sup> the Exalted so Desires”<sup>.219</sup>

وَ مِثْلُهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقْرَأُ عَلَيْهِ إِذَا السَّمَاءُ انْتَشَقَّتْ إِلَى قَوْلِهِ وَ أَلَمْتُ مَا فِيهَا وَ تَحَلَّتْ مَرَّةً وَاحِدَةً إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ الْآيَةَ وَ نُزِّلَ مِنَ الْفُرَّانِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ.

And similar to it, from Abu Abdullah<sup>-asws</sup> having said: ‘He should read upon it, **When the sky splits apart [84:1]** – up to His<sup>-azwj</sup> Words: **And throws out whatever is within it and empties out [84:4]**, once; **When a wife of Imraan [3:35]** – the Verse; **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]**”<sup>.220</sup>

وَ مِثْلُهُ عَنْهُ ع يُرْفَى عَلَى مَاءٍ بِلَا دُهْنٍ ثُمَّ يُسْقَى صَاحِبِ اللَّوَى ثُمَّ تُرْبُّ بِبَيْدِكَ عَلَى بَطْنِهِ ثَلَاثَ مَرَّاتٍ وَ تَقُولُ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ ثُمَّ السَّبِيلَ يَسِّرُهُ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ وَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا كَذَلِكَ أَخْرَجَ اللَّوَى بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

And similar to it, from them<sup>-asws</sup>: ‘He should perform Ruqya upon water without oil, then quench it to sufferer of Gastric Volvulus, then pass your hand upon his belly three times and say: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]** **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]** **Then the (pangs of) labour brought her to the palm trunk [19:23]** **And Allah Extracted you from the bellies of your mothers, you were not knowing anything, [16:78]**. Like that, the Gastric Volvulus will be extracted by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic”<sup>.221</sup>

<sup>219</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 3 b

<sup>220</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 3 c

<sup>221</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 69 H 3 d

**CHAPTER 70 – THE SUPPLICATION FOR RUMBLING OF THE BELLY**

1- طب، طب الأئمة عليهم السلام سلمة بن محمد الأشعري عن عثمان بن عيسى قال: شكَا رجلٌ إلى أبي الحسن الأول ع فقال إنَّ بي قرقرَةٌ لا تسكُنُ أصلاً و إنِّي لأستحيي أن أُكلم النَّاسَ فَيَسْمَعُ مِنْ صَوْتِ تِلْكَ الْقَرْقَرَةِ فَادْعُ لي بِالتَّيَقَاءِ مِنْهَا

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Salama Bin Muhammad Al Ash'ary, from Usman Bin Isa who said,

'A man complained to Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>. He said, 'With me there is rumbling (of the belly) which does not stop, and I am embarrassed from talking to the people for the sound of that rumbling will be heard. Supplicate for me with being healed from it!'

فَقَالَ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ فَقُلِ اللَّهُمَّ مَا عَمِلْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لَا حَمْدَ لِي فِيهِ وَ مَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَذَّرْتَنِيهِ فَلَا عُذْرَ لِي فِيهِ

He<sup>-asws</sup> said: 'When you are free from the night Salat, say, 'O Allah<sup>-azwj</sup>! Whatever I have done from the good deeds, it is from You<sup>-azwj</sup>, there is no praise for me regarding it, and whatever I have done from the evil deeds, You<sup>-azwj</sup> had Cautioned me of it, so there is no excuse for me regarding it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَتَكَلَّ عَلَى مَا لَا حَمْدَ لِي فِيهِ وَ آمِنَ مَا لَا عُذْرَ لِي فِيهِ.

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from relying upon what there is no praise for me regarding it, and feeling safe of what there is no excuse for me regarding it!"<sup>222</sup>

**CHAPTER 71 – THE SUPPLICATION FOR THE LEPROSY AND THE VITILIGO, AND THE SCABIES, AND THE WICKED DISEASES**

1- طب، طب الأئمة عليهم السلام عبد العزيز بن عبد الجبار عن داود بن عبد الرحمن عن يونس قال: أصابني بياضٌ بينَ عينيَّ فدخلتُ على أبي عبد الله ع فشكوتُ ذلكَ إليه فقال تطهَّرْ وَ صَلِّ رَكَعَتَيْنِ وَ قُلْ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَمِيعَ الدَّعَوَاتِ يَا مُعْطِيَ الخَيْرَاتِ أُعْطِنِي خَيْرَ الدُّنْيَا وَ خَيْرَ الآخِرَةِ وَ قِيَّ شَرَّ الدُّنْيَا وَ شَرَّ الآخِرَةِ وَ أَذْهَبْ عَنِّي مَا أَجِدُ فَقَدْ غَاطَنِي الأَمْرُ وَ أَحْزَنِي

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abdul Aziz Bin Abdul Jabbar, from Dawood Bin Abdul Rahman, from Yunus who said,

'I was afflicted with whiteness between my eyes. I entered to see Abu Abdullah<sup>-asws</sup> and complained to him of that. He<sup>-asws</sup> said: 'Purify and pray two Cycles Salat and say, 'O Allah<sup>-azwj</sup>, O Beneficent, O Merciful, O Listener of the supplications, O Giver of the goodness! Give me goodness of the world and goodness of the Hereafter and Save me from evil of the world and

<sup>222</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 70 H 1



O the most Merciful of the merciful ones! O the most Merciful of the merciful ones! O the most Merciful of the merciful ones! O the most Able of the able ones! O the most Able of the able ones! O the most Able of the able ones! O Lord<sup>-azwj</sup> of the worlds! O Lord<sup>-azwj</sup> of the worlds! O Lord<sup>-azwj</sup> of the worlds! O listener of the supplications! O Descender of the Blessings! O Giver of the goodness!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْطِنِي خَيْرَ الدُّنْيَا وَ خَيْرَ الْآخِرَةِ وَ اصْرِفْ عَنِّي شَرَّ الدُّنْيَا وَ الْآخِرَةِ وَ اذْهَبْ مَا بِي فَقَدْ غَاطَنِي الْأَمْرُ وَ أَحْزَنَنِي

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup>, and Give me goodness of the world and goodness of the Hereafter, the Turn away from me evil of the world and the Hereafter, and Remove what is with me, for the matter has enrage me and grieved me!

قَالَ فَفَعَلْتُ مَا أَمَرَنِي بِهِ الصَّادِقُ ع فَوَ اللَّهُ مَا خَرَجْنَا مِنَ الْمَدِينَةِ حَتَّى تَنَاطَرَ عَنِّي مِثْلُ السُّحَالَةِ.

He (Yunus) said, 'I did what Al-Sadiq<sup>-asws</sup> had instructed me with. By Allah<sup>-azwj</sup>! I had not gone out from Al-Medina until it scattered away from me like the bran".<sup>225</sup>

3- طب، طب الأئمة عليهم السلام عن سلامة بن عمرو الهمداني قال: دخلت المدينة فأتيت أبا عبد الله ع فقلت يا ابن رسول الله اعتللت على أهل بيتي بالحجج وأتيتك مستنجراً مستسيراً من أهل بيتي من علة أصابني وهي الداء الحبيثة

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – from Salama Bin Amro Al Hamdany who said,

'I entered Al-Medina. I came to Abu Abdullah<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I became sick upon my family members due to the Hajj, and I have come to you seeking shelter, secretly from my family members from an illness which has afflicted me, and it is the wicked illness!'

قَالَ أَقِمَّ فِي جِوَارِ رَسُولِ اللَّهِ ص وَ فِي حَرَمِهِ وَ أَمْنِهِ وَ اكْتُبْ سُورَةَ الْأَنْعَامِ بِالْعَسَلِ وَ اشْرَبْهُ فَإِنَّهُ يَذْهَبُ عَنْكَ.

He<sup>-asws</sup> said: 'Stay in the vicinity of Rasool-Allah<sup>-saww</sup> and in his<sup>-saww</sup> sanctuary, and his<sup>-saww</sup> safety, and write Surah Al Anaam with the honey and drink it, for it will go away from you!"<sup>226</sup>

4- قب، المناقب لابن شهر آشوب إسحاق و إسماعيل و يونس بنو عمارة أنه استحال وجهه فوئس إلى البياض فنظر الصادق ع إلى وجهه فصلى ركعتين ثم حمد الله و أتى عليه و صلى على النبي و آله ثم قال

(The book) 'Al Manaqib' of Ibn Shehr Ashoub –

Is'haq and Ismail and Yunus of the clan of Ammar, 'The face of Yunus had changed to the whiteness. Al-Sadiq<sup>-asws</sup> looked at his face. He<sup>-asws</sup> prayed two Cycles Salat, the praised Allah<sup>-azwj</sup> and lauded upon Him<sup>-azwj</sup> and sent Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, then said:

<sup>225</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 2

<sup>226</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 3

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانَ يَا رَحْمَانَ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمَ الرَّاحِمِينَ يَا سَمِيعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ

‘O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! O the most Merciful of the merciful ones! O the most Merciful of the merciful ones! O the most Merciful of the merciful ones! O Listener of the supplication! O Giver of the goodness!

صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ الطَّيِّبِينَ وَاصْرِفْ عَنِّي شَرَّ الدُّنْيَا وَشَرَّ الْآخِرَةِ وَأَذْهَبْ عَنِّي مَا بِي فَقَدْ غَاظَنِي ذَلِكَ وَأَحْزَنَنِي

Send Salawaat upon Muhammad<sup>-saww</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, the pure, the goodly, and Turn away from me evil of the world and the Hereafter, and Remove from me evil of the world and evil of the Hereafter, and remove from me what is with me, for that has enraged me and grieved me!”

قَالَ فَوَ اللَّهُ مَا خَرَجْنَا مِنَ الْمَدِينَةِ حَتَّى تَنَاطَرَتْ عَنْ وَجْهِهِ مِثْلُ النُّحَالَةِ وَ دَهَبَ

He (Yunus) said, ‘By Allah<sup>-azwj</sup>! We had not gone out from Al-Medina until it scattered away from his face like the bran, and was gone’.

قَالَ الْحَكَمُ بْنُ مِسْكِينٍ وَرَأَيْتُ الْبَيَاضَ بِوَجْهِهِ ثُمَّ انْصَرَفَ وَ لَيْسَ فِي وَجْهِهِ شَيْءٌ.

Al-Hakam Bin Miskeen said, ‘And I had seen the whiteness in his face, then he left, and there wasn’t anything in his face’<sup>.227</sup>

5- مَكَاءُ، مَكَارِمِ الْأَخْلَاقِ لِلْبَرِّصِ وَالْحُدَامِ يُفْرَأُ عَلَيْهِ وَيُكْتَبُ وَيُعَلَّقُ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَحْمُوا اللَّهَ مَا يَشَاءُ وَيُنْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ بِاسْمِ فَلَانِ بْنِ فَلَانَةَ.

(The book) ‘Makarim Al Akhlaq’ –

‘From the vitiligo and the leprosy – He should read upon him and write and hang upon him, **‘In the Name of Allah the Beneficent, the Merciful [1:1], Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39] The Praise is for Allah, Originator of the skies and the earth, Maker of the Angels as primary messengers, two-winged, and three, and four [35:1]’** – with the name of so and so, son of so and so”<sup>.228</sup>

شَكَأَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ عَ الْبَرِّصَ فَأَمَرَهُ أَنْ يَأْخُذَ طِينًا مِنْ قَبْرِ الْحُسَيْنِ عَ بِمَاءِ السَّمَاءِ فَفَعَلَ ذَلِكَ فَبُرِّأَ.

A man complained to Abu Abdullah<sup>-asws</sup> of the vitiligo. He<sup>-asws</sup> instructed him to take clay of the grave of Al-Husayn<sup>-asws</sup> with water of the sky. He did that and was cured”<sup>.229</sup>

<sup>227</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 4

<sup>228</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 5 a

<sup>229</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 5 b

وَرُوي عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كَانَ قَدْ ظَهَرَ لِي شَيْءٌ مِنَ الْبَيَاضِ فَأَمَرَنِي أَبُو عَبْدِ اللَّهِ ع أَنْ أَكْتُبَ يَسَ بِالْعَسَلِ فِي جَارٍ وَ أَعْسِلَهُ وَ أَشْرِبُهُ فَفَعَلْتُ فَذَهَبَ عَنِّي.

And it is reported from one of our companions who said,

‘Something from the whiteness had appeared for me, so Abu Abdullah<sup>-asws</sup> instructed me to write (Surah) Yaseen with the honey in a jar and wash it, and drink it. I did so, and it went away from me’.<sup>230</sup>

لِلْبَهَقِ يُكْتُبُ عَلَى مَوْضِعِ الْبَهَقِ وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ مَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ.

For the Scabies – He should write upon the place of scabies, **‘And there is not a thing except in Our Presence is its store, and We do not Send it down except by a known measure [15:21] ‘Are they listening to you when you are supplicating? [26:72] Or are they benefitting you or harming you? [26:73]’.**<sup>231</sup>

6- عُدَّةُ الدَّاعِي، عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ هَذَا الَّذِي قَدْ ظَهَرَ بِوَجْهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ لَمْ يَبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ

(The book) ‘Uddat Al Daie’ – From Yunus Bin Ammar who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! This which has appeared in my face, the people allege that Allah<sup>-azwj</sup> does not Try any servant with it, He<sup>-azwj</sup> has a need for Him<sup>-azwj</sup> regarding him!’

فَقَالَ لِي لَا قَدْ كَانَ مُؤْمِنٌ آلِ يَسَ مُكَنَّعٌ الْأَصَابِعَ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَهُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

He<sup>-asws</sup> said to me: ‘No! The Momin of the people of Yaseen (36:20) was of a paralytic hand, so he has said like this (and he<sup>-asws</sup> extended his<sup>-asws</sup> hand): **‘O people! Follow the Rasools! [36:20]!’**

قَالَ ثُمَّ قَالَ لِي إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ فَقُلْ وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ

He (the narrator) said, ‘Then he<sup>-asws</sup> said to me: ‘When it happens to be the last third of the night, in its beginning, perform Wudu and stand to (pray) your Salat which you tend to pray. When you were to be in the last Sajdah of the first two Cycles of the Salat, say while you are in Sajdah, ‘O Exalted! O Magnificent! O Beneficent! O Merciful! O Listener of the supplications! O Giver of the goodness!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ أَذْهَبْ عَنِّي هَذَا الْوَجَعِ فَإِنَّهُ قَدْ أَعْطَانِي وَ أَحْزَنَنِي وَ أَلَجَّ فِي الدَّعَاءِ

<sup>230</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 5 c

<sup>231</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 5 d

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Give me from goodness of the world and the Hereafter what You<sup>-azwj</sup> are rightful of, and Turn away from me from evil of the world and the Hereafter what You<sup>-azwj</sup> are rightful of, and Remove from me this pain, for it has enraged me and grieved me!', and be insistent in the supplication'.

قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ.

He (the narrator) said, 'I had not arrived to Al-Kufa until Allah<sup>-azwj</sup> Removed all of it away from me!'<sup>232</sup>

[باب 72 الدعاء للكلف و البرسون](#)

## CHAPTER 72 – THE SUPPLICATION FOR THE FRECKLES AND THE WARTS

1- مكا، مكارم الأخلاق نُحِطُّ عَلَيْهِ خَطًّا مُدَوَّرًا ثُمَّ تَكْتُبُ فِي وَسْطِهِ بوتا بوتا برتانا ادعى أصواتاً وَ هِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْفَعَنَّا كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ.

(The book) 'Makarim Al Akhlaq' –

'Draw a circular line upon it, then write in its middle, '(Bouta, Bouta, Bartata Add'a Aswata) **The Handiwork of Allah Who has Made everything precisely; surely He is Aware of what you are doing [27:88]**!<sup>233</sup> (Not a Hadeeth)

أَيْضاً يُكْتُبُ عَلَيْهِ بُكْرَةً عَلَى الرِّيقِ هْرِيقَهُ مْرِيقَهُ حَتَّى تُحِبَّ الطَّرِيقَةَ.

Also, write upon it early morning upon the empty stomach, (Hareeqa Mareeqa) until you love the way"<sup>234</sup> (Not a Hadeeth)

أَيْضاً يُكْتُبُ بُكْرَةً قَهْرَانِيد كَسْرَهْنَ كَسْرَهْنَ سَالَار خَشَكَ بَاد بِحَقِّ الْمَلِكِ الْقُدُوسِ.

Also, he should write early morning, (Qahreeda, Qahreeda, Kasrahim, Kasrahoun, Salaar, Khashak Baad) by the right of the King, the Holy!" (Not a Hadeeth)

[باب 73 الدعاء للبواسير](#)

## CHAPTER 73 – THE SUPPLICATION FOR THE HAEMORRHOIDS

1- طب، طب الأئمة عليهم السلام الحَرَّازِيُّ الرَّازِيُّ عَنْ صَفْوَانَ بْنِ يَحْيَى السَّابِرِيِّ وَ لَيْسَ هُوَ صَفْوَانَ الْجَمَّالَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَنَانَ بْنِ تَغْلِبَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ عَوَّدَ الْبُؤَاسِيرَ بِهَذِهِ الْعُودَةِ كُفِيَ شَرُّهَا بِإِذْنِ اللَّهِ تَعَالَى وَ هُوَ

<sup>232</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 71 H 6

<sup>233</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 72 H 1 a

<sup>234</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 72 H 1 b

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al Khaziny Al Razy, from Safwan Bin Yahya Al Sabiry, and he isn't Safwan Al Jammaal, from Yaqoub Bin Shueyb, from Aban Bin Taghlib, from Abdul A'ala, from Abu Abdul Rahman Al Sulamy,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'One who seeks Refuge from the haemorrhoids with this amulet would be sufficed of its evil by the Permission of Allah<sup>-azwj</sup> the Exalted, and it is: -

يَا جَوَادُ يَا مَاجِدُ يَا رَحِيمُ يَا قَرِيبُ يَا مُجِيبُ يَا بَارِيُّ يَا رَاحِمُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْ عَلَيَّ نِعْمَتَكَ وَارْحَمْنِي أَمْرٌ وَجَعِي فَإِنَّهُ يُعَاقِبُ مِنْهُ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

'O Generous, O Glorious, O Merciful, O Near, O Responder, O Maker, O Beneficent! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Return Your<sup>-azwj</sup> bounties to me and Suffice me of the matter of my pain so I can be cured from it by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic!''<sup>235</sup>

2- مكا، مكارم الأخلاق يُؤَيِّ عَنِ الرِّضَا ع أَنَّهُ شَكَا إِلَيْهِ رَجُلٌ الْبَوَاسِيرَ فَقَالَ اكْتُبْ لِي بِالْعَسَلِ وَاشْرَبْهُ.

(The book) 'Makarim Al Akhlaq' –

'It is reported from Al Reza<sup>-asws</sup>, a man complained to him<sup>-asws</sup> of the haemorrhoids. He<sup>-asws</sup> said: 'Write (Surah) Yaseen with the honey and drink it''<sup>236</sup>

[باب 74 الدعاء للبشر و الدمامل و الجرب و القوباء و القروح و الرقي للورم و الجرح](#)

## CHAPTER 74 – THE SUPPLICATION FOR THE BOILS, AND THE ABSCESES, AND THE SCABIES, AND THE SHINGLES, AND THE SORES, AND THE RUQIYA (INCANTATION) FOR THE SWELLINGS AND THE WOUNDS

1- طب، طب الأئمة عليهم السلام عَلِيُّ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ: إِذَا أَحْسَسْتَ بِالْبُشْرِ فَضَعْ عَلَيْهِ السَّبَابَةَ وَ دَوِّرْ مَا حَوْلَهُ وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سَبْعَ مَرَّاتٍ فَإِذَا كَانَ فِي السَّابِعَةِ فَصَمِّدْهُ وَ شَدِّدْهُ بِالسَّبَابَةِ.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ali Bin Al Abbas, from Muhammad Bin Ibrahim Al Alawy,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Al-Sadiq<sup>-asws</sup> having said: 'When you sense the boil, place the index finger upon it and rotate around it and say, 'There is no god except Allah<sup>-azwj</sup>, the Lenient, the Benevolent!', seven times. When it happens to be in the index finger, bandage it and tighten the index finger''<sup>237</sup>

<sup>235</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 73 H 1

<sup>236</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 73 H 2

<sup>237</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 1

2- طب، طب الأئمة عليهم السلام علي بن محمد بن هلال بن علي بن مهزيان عن حماد عن حزين عن أبي عبد الله ع قال: هذه الدماميل والفروخ أكثرها من هذا الدم المخرق الذي لا يخرج صاحبه في أيامه فمن غلب عليه شيء من ذلك فليقل إذا أوى إلى فراشه أعوذ بوجه الله العظيم وكلماته التامة التي لا يجاوزهن بر ولا فاجر من شر كل ذي شر

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon them<sup>asws</sup> – Ali Bin Muhammad Bin Hilal, from Ali Bin Mihran, from Hammad, from Hareyz,

'From Abu Abdullah<sup>asws</sup> having said: 'These abscesses and the sores, most of these are from this moving blood which does its owner does not extract it during its days. The one something from that prevails upon him, let him say when he shelters to his bed, 'I seek Refuge with the Face of Allah<sup>azwj</sup> the Magnificent, and His<sup>azwj</sup> complete Phrases which neither a righteous nor an immoral can surpass it, from the evil of every one with evil!'

فإنه إذا قال ذلك لم يؤذيه شيء من الأرواح و عوفي منها بإذن الله عز وجل.

When he says that, nothing from the winds will hurt him, and he will recover from it by the Permission of Allah<sup>azwj</sup> Mighty and Majestic".<sup>238</sup>

آخر بكتب على كاعذ فيبعه صاحب الدماميل لا آلاء إلا آؤك يا الله محيط علمك به كهلسون.

Another – He should write upon a paper, then the sufferer of the abscesses swallows it, 'There is no favour except Your<sup>azwj</sup> Favours! O Allah<sup>azwj</sup>! Your<sup>azwj</sup> Knowledge is dominant with it 'Kahalsoun"<sup>239</sup>.

3- مكا، مكارم الأخلاق للجزب و الدمل و الفوباء يُقرأ عليه و يُكتب و يُعلق عليه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ الْآيَةَ مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى اللَّهُ أَكْبَرُ وَ أَنْتَ لَا تَكْبُرُ اللَّهُ يَبْقَى وَ أَنْتَ لَا تَبْقَى وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

(The book) 'Makarim Al Akhlaq' –

'For the Scabies, and the abscess, and the Shingles – He should read upon it and write and hang upon him, '***In the Name of Allah the Beneficent, the Merciful [1:1], And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26] – the Verse. From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55].*** Allah<sup>azwj</sup> is Greatest while you are not great! Allah<sup>azwj</sup> will remain while you will not remain, and Allah is Able upon all things!"<sup>240</sup>

رُفِيَةُ الْوَرَمِ وَ الْجُنْحِ عَنْ بَعْضِ الصَّادِقِينَ قَالَ: تَأْخُذُ سَيِّئًا وَ تُرْمِيهَا عَلَى الْمَوْضِعِ الَّذِي تَشْكُو مِنَ الْجِرَاحِ أَوْ غَيْرِهِ تَقُولُ بِسْمِ اللَّهِ أَزِيدُكَ مِنَ الْحَدِّ وَ الْحَدِيدِ وَ مِنْ أَثْرِ الْعُودِ وَ مِنَ الْحَجَرِ الْمَلْبُودِ وَ مِنَ الْعِرْقِ الْعَائِرِ وَ مِنَ الْوَرَمِ الْأَخْرَبِ وَ مِنَ الطَّعَامِ وَ حَرِّهِ وَ مِنَ الشَّرَابِ وَ بَرْدِهِ بِسْمِ اللَّهِ فَتَنْحَثُ وَ بِسْمِ اللَّهِ حَتَّمْتُ لِي أَوْتِدَ السَّيِّئِينَ فِي الْأَرْضِ.

<sup>238</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 2 a

<sup>239</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 2 b

<sup>240</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 3 a

A Ruqya for the swelling and wound, from one of the two truthful ones (5<sup>th</sup> or the 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘Take a knife and pass it upon the place in you are complaining of the wound or something else. You should say, ‘In the Name of Allah<sup>-azwj</sup>! I perform Ruqya (incantation) on you from the sharpness and the iron, and from impact of the wood, and from the felted stones, and from the impactful vein, and from the hot swelling, and from the food and its choking, and from the drink and its coldness! In the Name of Allah<sup>-azwj</sup> I have begun and in the Name of Allah<sup>-azwj</sup> I have ended!’ Then stick the knife into the ground”<sup>.241</sup>

باب 75 الدعاء لوجع الفرج

## CHAPTER 75 – THE SUPPLICATION FOR THE PAIN OF THE PRIVATE PARTS

1- طب، طب الأئمة عليهم السلام أبو عبد الرحمن الكاتب عن محمد بن عبد الله الزعفراني عن حماد بن عيسى عن حريز قال: حَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع بِالْمَدِينَةِ وَإِذَا بِالْمُعَلَّى بْنِ حُنَيْسٍ رَضِيَ اللَّهُ عَنْهُ يَشْكُو إِلَيْهِ وَجَعَ الْفَرْجِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Abu Abdul Rahman Al Katib, from Muhammad Bin Abdullah Al Zafrany, from Hammad Bin Isa, from Hareyz who said,

‘I performed Hajj. I entered to see Abu Abdullah Al-Sadiq<sup>-asws</sup> at Al-Medina, and there was Al-Moalla Bin Khuneys, may Allah<sup>-azwj</sup> be Satisfied with him, complaining to him<sup>-asws</sup> of pain of the private part.

فَقَالَ لَهُ الصَّادِقُ ع إِنَّكَ كَشَفْتَ عَوْرَتَكَ فِي مَوْضِعٍ مِنَ الْمَوَاضِعِ فَأَعْقَبَكَ اللَّهُ هَذَا الْوَجَعُ وَ لَكِنْ عَوِّدْهُ بِالْعَوْدَةِ الَّتِي عَوِّدَ بِهَا أَمِيرَ الْمُؤْمِنِينَ أَبَا وَائِلَةَ ثُمَّ لَمْ تَعُدْ

Al-Sadiq<sup>-asws</sup> said to him: ‘You have uncovered your nakedness in a place from the places, so Allah<sup>-azwj</sup> has Punished you with this pain, but seek Refuge for it with the amulet which Amir Al-Momineen<sup>-asws</sup> had sought Refuge for Abu Waasila, then it will not return!’

قَالَ لَهُ الْمُعَلَّى يَا ابْنَ رَسُولِ اللَّهِ وَ مَا الْعَوْدَةُ

Al-Moalla said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and what is the amulet?’

قَالَ قُلْ بَعْدَ أَنْ تَضَعَ يَدَكَ الْيَمْنَى عَلَيْهِ بِسْمِ اللَّهِ وَ بِاللَّهِ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَ هُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ اللَّهُمَّ إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ لَا مَلْجَأَ وَ لَا مَنْجَى إِلَّا إِلَيْكَ ثَلَاثَ مَرَّاتٍ فَإِنَّكَ تُعَانِي إِنْ شَاءَ اللَّهُ تَعَالَى.

He<sup>-asws</sup> said: ‘Say after having placed your left hand upon it, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! **Yes! The one who submits his face to Allah and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them nor will they be grieving [2:112].** O Allah<sup>-azwj</sup>! I have submitted my face to You<sup>-azwj</sup> and have delegate my affairs to You<sup>-azwj</sup>! There is neither any shelter nor rescue except to You<sup>-azwj</sup>! – three times, so you will recover if Allah<sup>-azwj</sup> the Exalted so Desires”<sup>.242</sup>

<sup>241</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 74 H 3 b

<sup>242</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 75 H 1

## CHAPTER 76 – THE SUPPLICATION FOR PAIN OF THE LEGS AND THE KNEES

1- طب، طب الأئمة عليهم السلام حَنَّانُ بْنُ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الصَّيْرِيِّ عَنِ الْحُسَيْنِ الْأَشَقَرِ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ مُحَمَّدِ الْبَاقِرِ ع قَالَ: كُنْتُ عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِذْ أَتَاهُ رَجُلٌ مِنْ بَنِي أُمَيَّةَ مِنْ شِيعَتِنَا فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا قَدَرْتُ أَنْ أَمْشِيَ إِلَيْكَ مِنْ وَجَعِ رِجْلِي

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Hanan Bin Jabir, from Muhammad Bin Ali Al Sayrafi, from Al-Husayn Al Ashqar, from Amro Bin Abu Al Miqdam, from Jabir Al Jufy,

'From Muhammad Al-Baqir<sup>-asws</sup> having said: 'I<sup>-asws</sup> was in the presence of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> when a man from our Shias, from the clan of Umayya, came to him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! I am not able upon walking to you<sup>-asws</sup> due to pain in my legs!'

قَالَ فَأَيْنَ أَنْتَ مِنْ عُوْدَةِ الْحَسَنِ بْنِ عَلِيٍّ

He<sup>-asws</sup> said: 'So where are you from an amulet of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>?'

قَالَ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا ذَاكَ

He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, and what is that?'

قَالَ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللَّهُ إِلَى قَوْلِهِ وَ كَانَ اللَّهُ عَزِيزًا حَكِيمًا

He<sup>-asws</sup> said: '**Surely, We Opened for you a clear victory [48:1]** – up to His<sup>-azwj</sup> Words: **and Allah was always Mighty, Wise [48:7]!**'

قَالَ فَفَعَلْتُ مَا أَمَرَنِي بِهِ فَمَا أَحْسَسْتُ بَعْدَ ذَلِكَ بِشَيْءٍ مِنْهَا يَعُونُ اللَّهُ تَعَالَى.

He (the narrator) said, 'I did what he<sup>-asws</sup> had instructed me with, and I did not feel anything from it after that, by the Support of Allah<sup>-azwj</sup> the Exalted''<sup>243</sup>

2- مكا، مكارم الأخلاق دُعَاءٌ لَوَجَعِ الرَّكْبَةِ عَنْ أَبِي حَمْرَةَ قَالَ: عَرَضَ لِي وَجَعٌ فِي رِجْلَيْي فَسَكَوْتُ ذَلِكَ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ إِذَا أَنْتَ صَلَّيْتَ فَقُلْ يَا أَجْوَدَ مَنْ أَعْطَى يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنْ اسْتُرْجِمَ اِرْحَمْ ضَعْفِي وَ قَلَّةَ حَيْلِي وَ أَعْفِنِي مِنْ وَجَعِي

(The book) 'Makarim Al Akhlaq' –

'A supplication for the knee pain, from Abu Hamza who said, 'Pain presented to me in my knees, so I complained of that to Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said: 'When you have prayed Salat, say, 'O the most Generous of the ones giving! O Best of the ones asked, and O the most

<sup>243</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 76 H 1

Merciful of the ones sought mercy from! Mercy my weakness and lack of my means, and Grant me well-being from my pain!

قَالَ فَفَعَلْتُ فَعُوفِيْتُ.

He said, 'I did so, and I recovered'.<sup>244</sup>

باب 77 الدعاء لوجع الساقين

## CHAPTER 77 – THE SUPPLICATION FOR THE PAIN OF THE LOWER LEGS

1- طب، طب الأئمة عليهم السلام خِدَاشُ بْنُ سَبْرَةَ عَنْ مُحَمَّدِ بْنِ جَمْهُورٍ عَنْ صَفْوَانَ بْنِ بَيَّاعِ السَّابِرِيِّ عَنْ سَالِمِ بْنِ مُحَمَّدٍ قَالَ: شَكَوْتُ إِلَى الصَّادِقِ ع وَجَعَ السَّاقَيْنِ وَ أَنَّهُ قَدْ أَفْعَدَنِي عَنْ أُمُورِي وَ أَسْبَابِي فَقَالَ عَوِّدْهُمَا

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Khidash Bin Sabrah, from Muhammad Bin Jamhour, from Safwan Baya'a Al Sabiry, from Salim Bin Muhammad having said,

'I complained to Al-Sadiq<sup>-asws</sup> of pain of the lower legs, and it had made me sit back from my matters and my means. He<sup>-asws</sup> said: 'Seek Refuge for these!'

قُلْتُ بِمَاذَا يَا ابْنَ رَسُولِ اللَّهِ

I said, 'With what, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قَالَ بِهَذِهِ الْآيَةِ سَبْعَ مَرَّاتٍ فَإِنَّكَ تُعَافَى بِإِذْنِ اللَّهِ تَعَالَى وَ أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَ لَنْ نُجِدَ مِنْ دُونِهِ مُلْتَحِداً

He<sup>-asws</sup> said: 'With these Verses, seven times, for you will recover by the Permission of Allah<sup>-azwj</sup> the Exalted: ***And recite what is Revealed to you from the Book of your Lord. There is no alternant to his Words, and you will never find a refuge from besides Him [18:27]***.'

قَالَ فَعَوِّدْهُمَا سَبْعاً كَمَا أَمَرَنِي فَرَفَعَهُ الْوَجْعُ عَنِّي رَفْعاً حَتَّى لَمْ أَحْسَسْ بَعْدَ ذَلِكَ بِشَيْءٍ مِنْهُ.

He (the narrator) said, 'I sought Refuge for these seven times just as he<sup>-asws</sup> had instructed me. The pain was raised away from me with a raising until after that I did not feel anything from it'.<sup>245</sup>

<sup>244</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 76 H 2

<sup>245</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 77 H 1

## CHAPTER 78 – THE SUPPLICATION FOR THE HEEL PAIN AND ARCH (INSIDE) OF THE FOOT

1- طب، طب الأئمة عليهم السلام عبدُ الله بنُ بسْطامَ عن إبراهيم بن محمد الأودي عن صفوان الجمال عن جعفر بن محمد عن أبيه عن علي بن الحسين ع أنَّ رجلاً اشتكى إلى أبي عبد الله الحسين بن علي ع فقال يا ابن رسول الله إني أجدُ وجعاً في عراقيبي قد منعي من النهوض إلى العُرفِ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Abdullah Bin Bistam, from Ibrahim Bin Muhammad Al Awdy, from Safwan Al Jammal,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. 'A man complained to Abu Abdullah Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I feel pain in my heels which has prevented me from getting up to the room (to pray the Salat)!'

قَالَ فَمَا يَمْنَعُكَ مِنَ الْغُودَةِ

He<sup>-asws</sup> said: 'So what prevents you from seeking the Refuge?'

قَالَ لَسْتُ أَعْلَمُهَا

He said, 'I don't know it'.

قَالَ فَإِذَا أَحْسَسْتِ بِهَا فَضَعْ يَدَكَ عَلَيْهَا وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ ص ثُمَّ اقْرَأْ عَلَيْهِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

He<sup>-asws</sup> said: 'Whenever you sense it, place your hand upon it and say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and the greetings be upon Rasool-Allah<sup>-saww</sup>!' Then read upon it: **And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Qiyamah, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]** .

فَفَعَلَ الرَّجُلُ ذَلِكَ فَشَفَاهُ اللَّهُ تَعَالَى.

The man did that, and Allah<sup>-azwj</sup> the Exalted Healed him".<sup>246</sup>

<sup>246</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 1

## CHAPTER 79 – THE SUPPLICATION FOR THE EYE PAIN AND WHAT APPROPRIATE WITH IT

1- ل، الخصال الأربعة قال أمير المؤمنين ع إذا اشتكى أحدكم عينه فليقرأ آية الكرسي و ليضمّر في نفسه أنّها تبرأ فإنه يعافى إن شاء الله.

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – Amir Al-Momineen<sup>asws</sup> said: 'Whenever one of you complains of his eyes, let him read upon it Ayat Al Kursi, and let him think within himself that it will be cured, for he will recover if Allah<sup>azwj</sup> so Desires''<sup>247</sup>

2- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد بن سعد بن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن محمد الجعفي عن أبيه قال: كنت كثيراً ما اشتكى عيني فشكوت ذلك إلى أبي عبد الله ع فقال أ لا أعلمك دعاءً لدنياك و آخرتك و تكفى به وجع عينك

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Muhammad Al Ju'fy, from his father who said,

'I used to frequently have ailment of my eyes. I complained of that to Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> said: 'Shall I<sup>asws</sup> teach you a supplication for your world and your Hereafter, and you will be sufficed with it for the pain of your eyes?'

فقلت بلى

I said, 'Yes'.

فقال تقول في دبر الفجر و دبر المغرب اللهم إني أسألك بحق محمد و آل محمد عليك أن تصلي علي محمد و آل محمد أن تجعل النور في بصري و البصيرة في ديني و اليقين في قلبي و الإخلاص في عملي و السلامة في نفسي و السعة في رزقي و الشكر لك ما أبقيتني.

He<sup>asws</sup> said: 'You should say at the end of Al-Fajr (Salat) and end of Al-Maghrib (Salat), 'O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> by the right of Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! Upon You<sup>azwj</sup> is to Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! Make the light to be in my sight, and the insight into my religion, and the certainty in my heart, and the sincerity in my deeds, and the safety regarding myself, and the vastness in my sustenance, and the thanks is to You<sup>azwj</sup> for as long as You<sup>azwj</sup> Cause me to remain!''<sup>248</sup>

3- طب، طب الأئمة عليهم السلام أحمد بن محمد بن محمد بن أبي عمير عن أبي أيوب الخزاز عن محمد بن مسلم عن الصادق عن آبائه ع قال قال علي بن أبي طالب ع لما دعاني رسول الله ص يوم خيبر قيل له يا رسول الله إنه أرمد

(The book) 'Tibb Al-Aimma<sup>asws</sup>', may the greetings be upon them<sup>asws</sup> – Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim,

<sup>247</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 79 H 1

<sup>248</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 2

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'When Rasool-Allah<sup>-saww</sup> called me<sup>-asws</sup> on the day of (battle of) Khyber, it was said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>, he<sup>-asws</sup> are sore eyes!'

فَقَالَ رَسُولُ اللَّهِ ص ائْتُونِي بِهِ

Rasool-Allah<sup>-saww</sup> said: 'Come to me<sup>-saww</sup> with him<sup>-asws</sup>!'

فَأَتَيْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَزْمَدُ لَا أَبْصِرُ شَيْئاً

I<sup>-asws</sup> came to him<sup>-saww</sup>. I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> have sore eyes, I<sup>-asws</sup> cannot visualise anything!'

قَالَ فَقَالَ اذْنُ مِي

He<sup>-asws</sup> said: 'He<sup>-saww</sup> said: 'Come near me<sup>-saww</sup>!'

يَا عَلِيُّ فِدَنْتُ مِنْهُ فَمَسَحَ يَدَهُ عَلَى عَيْنَيَّ

I<sup>-asws</sup> went near him<sup>-saww</sup>. He<sup>-saww</sup> wiped his<sup>-saww</sup> hand upon my<sup>-asws</sup> eyes.

فَقَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اكْفِهِ الْحَرَّ وَ الْبَرْدَ وَ فِيهِ الْأَذَى وَ الْبَلَاءَ

He<sup>-saww</sup> said: 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and the greetings be upon Rasool-Allah<sup>-saww</sup>! O Allah<sup>-azwj</sup>! Suffice him<sup>-asws</sup> of the heat and the cold, and Save him from the harm and the afflictions!'

قَالَ عَلِيُّ ع فَبَرَأْتُ وَ الَّذِي أَكْرَمَهُ بِالنَّبُوءَةِ وَ حَصَّهُ بِالرِّسَالَةِ وَ اصْطَفَاهُ عَلَى الْعِبَادِ مَا وَجَدْتُ بَعْدَ ذَلِكَ حَرّاً وَ لَا بَرْداً وَ لَا أَدَى فِي عَيْنَيَّ.

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> was cured! By the One Who Honoured him<sup>-saww</sup> with the Prophet-hood, and Specialised him<sup>-asws</sup> with the Message, and Selected him<sup>-asws</sup> over the servants! After that, I<sup>-asws</sup> neither felt heat nor cold, nor any harm in my<sup>-asws</sup> eyes!''<sup>249</sup>

قَالَ: وَ كَانَ عَلِيُّ ع رُبَّمَا خَرَجَ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ وَ عَلَيْهِ فَمِصٌّ شَفْتٌ فَيُقَالُ يَا أَمِيرَ الْمُؤْمِنِينَ أ مَا تُصِيبُ الْبَرْدَ

He said, 'And Ali<sup>-asws</sup> would sometimes go out during the winter's day of the intense cold, and upon him<sup>-asws</sup> would be a thin shirt. It was said, 'O Amir Al Momineen<sup>-asws</sup>! Doesn't the cold afflict you<sup>-asws</sup>?'

فَقَالَ مَا أَصَابَنِي حَرٌّ وَ لَا بَرْدٌ مُنْذُ عَوَّدَنِي رَسُولُ اللَّهِ ص

He<sup>-asws</sup> said: 'Neither heat nor cold has been afflicting me<sup>-asws</sup> since Rasool-Allah<sup>-saww</sup> had sought Refuge for me<sup>-asws</sup>!'

<sup>249</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 3 a

وَرُبَّمَا خَرَجَ إِلَيْنَا فِي الْيَوْمِ الْحَارِّ الشَّدِيدِ الْحَرِّ فِي جُبَّةٍ مَحْشُوءَةٍ فَيَقَالُ لَهُ أَمَا تُصِيبُكَ مَا يُصِيبُ النَّاسَ مِنْ شِدَّةِ هَذَا الْحَرِّ حَتَّى تَلْبَسَ الْمَحْشُوءَةَ فَيَقُولُ لَهُمْ مِثْلَ ذَلِكَ.

And sometimes he<sup>-asws</sup> would come out to us during the hot day of severe heat in a stuffed (thick) coat. It was said to him<sup>-asws</sup>, ‘Does it not afflict you<sup>-asws</sup> what afflicts the people, from intensity of this heat, to the extent that you<sup>-asws</sup> are wearing the stuffed (coat)?’ He<sup>-asws</sup> said to them similar to that’<sup>250</sup>.

ق، كتاب العتيق الغروي مثله و فيهِ وَ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ ص.

In the book ‘Al-Ateeq’ of Al-Garvy – similar to it, and in it is, ‘And the Salawaat upon Rasool-Allah<sup>-saww</sup>’<sup>251</sup>

4- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّعْفَرِيُّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَيْسَى بْنِ سُلَيْمَانَ قَالَ: جِئْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع يَوْمًا مِنَ الْأَيَّامِ فَرَأَيْتُ بِهِ مِنَ الرَّمَدِ شَيْئًا فَأَعْتَمَمْتُ بِهِ ثُمَّ دَخَلْتُ عَلَيْهِ مِنَ الْعَدِ وَلَمْ يَكُنْ بِهِ رَمَدٌ فَسَأَلْتُهُ عَنْ ذَلِكَ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Abdullah Al Zafrany, from Umar Bin Abdul Aziz, from Isa Bin Suleyman who said,

‘I came to Abu Abdullah<sup>-asws</sup> one day from the days. I saw something from the sore eyes with him<sup>-asws</sup>. I was saddened by it. Then I entered to see him<sup>-asws</sup> the next morning and there was no soreness with him<sup>-asws</sup>. I asked him<sup>-asws</sup> about that.

فَقَالَ عَالَجْتُهَا بِشَيْءٍ وَ هُوَ عُوْدَةٌ عِنْدِي عَوْدُهُمَا بِنَا

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> treated it with something and it is an amulet in my<sup>-asws</sup> possession, I<sup>-asws</sup> seek Refuge for these (eyes) with it!’

قَالَ فَأَخْبَرَنِي بِهَا وَ هَذِهِ نُسَخَّتُهَا أَعُوْدُ بِعِزَّةِ اللَّهِ أَعُوْدُ بِقُدْرَةِ اللَّهِ أَعُوْدُ بِعِظَمَةِ اللَّهِ أَعُوْدُ بِجَلَالِ اللَّهِ أَعُوْدُ بِجَمَالِ اللَّهِ أَعُوْدُ بِكَرَمِ اللَّهِ أَعُوْدُ بِبَهَاءِ اللَّهِ أَعُوْدُ بِعُفْرَانِ اللَّهِ أَعُوْدُ بِحِلْمِ اللَّهِ أَعُوْدُ بِذِكْرِ اللَّهِ

He said, ‘He<sup>-asws</sup> informed me with it, and this is its copy: - ‘I seek Refuge with the Might of Allah<sup>-azwj</sup>! I seek Refuge with the Power of Allah<sup>-azwj</sup>! I seek Refuge with the Magnificence of Allah<sup>-azwj</sup>! I seek refuge with the Majesty of Allah<sup>-azwj</sup>! I seek Refuge with the Beauty of Allah<sup>-azwj</sup>! I seek Refuge with the Benevolence of Allah<sup>-azwj</sup>! I seek Refuge with the Splendour of Allah<sup>-azwj</sup>! I seek Refuge with the Forgiveness of Allah<sup>-azwj</sup>! I seek Refuge with the Forbearance of Allah<sup>-azwj</sup>! I seek Refuge with the Zikr of Allah<sup>-azwj</sup>!’

أَعُوْدُ بِرَسُولِ اللَّهِ أَعُوْدُ بِآلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ عَلَى مَا أَجِدُ مِنْ حِكَّةٍ عَيْنِي وَ مَا أَخَافُ مِنْهَا وَ مَا أَخَذَرُ اللَّهُمَّ رَبَّ الطَّيِّبِينَ أَذْهَبْ ذَلِكَ عَنِّي بِحَوْلِكَ وَ قُدْرَتِكَ.

I seek Refuge with Rasool-Allah<sup>-saww</sup>! I seek Refuge with Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, upon what I am feeling from the itch of my

<sup>250</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 3 b

<sup>251</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 3 c

eyes, and what I fear from it, and what I am cautious of! O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the goodly people! Remove that from me my Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Power!”<sup>252</sup>

5- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَمْرِو بْنِ أَبِي الْمُقْدَامِ عَنْ جَابِرٍ عَنِ الْبَاقِرِ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا زَمَدَ هُوَ أَوْ أَحَدٌ مِنْ أَهْلِهِ أَوْ مِنْ أَصْحَابِهِ دَعَا بِهَذِهِ الدَّعَوَاتِ

(The book) ‘Tibb Al-Aimma<sup>-asws</sup>’, may the greetings be upon them<sup>-asws</sup> – Muhammad Bin Al Musanna, from Muhammad Bin Isa, from Amro Bin Abu Al Miqdam, from Jabir,

‘From Al-Baqir<sup>-asws</sup> having said: ‘It was so, whenever the Prophet<sup>-sawww</sup> had sore eyes, either he<sup>-sawww</sup> or anyone of his<sup>-sawww</sup> family members, or from his<sup>-sawww</sup> companions, he<sup>-sawww</sup> supplicated with this supplication:

اللَّهُمَّ مَبِّعِي بِسْمِعِي وَ بَصَرِي وَ اجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَ انصُرْنِي عَلَى مَنْ ظَلَمَنِي وَ أَرِنِي فِيهِ ثَارِي.

‘O Allah<sup>-azwj</sup>! Cause me to enjoy with my hearing, and my sight, and Make these the inheritors from me and Help me against the one oppressing me, and Show me my retaliation in him!”<sup>253</sup>

6- سر، السرائر مِنْ جَامِعِ الْبَرْزَنْطِيِّ عَنْ يُؤُسُ بْنُ طَبِيَّانَ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ زَمَدٌ شَدِيدَ الرَّمَدِ فَاعْتَمَمْنَا لِذَلِكَ ثُمَّ أَصْبَحْنَا مِنَ الْعَدِ فَدَخَلْنَا عَلَيْهِ فَإِذَا لَا زَمَدَ بَعَيْنِهِ وَ لَا بِهِ قَلْبَةٌ فَقُلْنَا جُعَلْنَا فِدَاكَ هَلْ عَالَجْتَ عَيْنَيْكَ بِشَيْءٍ

(The book) ‘Al Saraair’ – From (the book) ‘Jamie’ of Al Bazanty, from Yunus Bin Zabyan who said,

‘We entered to see Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was with sore eyes, severely sore. I was saddened at that. Then we came to the next morning from that and entered to see him<sup>-asws</sup>, and behold, there was no soreness with his<sup>-asws</sup> nor was there any redness with redness with him<sup>-asws</sup>. We said, ‘May we be sacrificed for you<sup>-asws</sup>! Have you<sup>-asws</sup> treated your<sup>-asws</sup> eyes with anything?’

فَقَالَ نَعَمْ بِمَا هُوَ مِنَ الْعِلَاجِ

He<sup>-asws</sup> said: ‘Yes, with what is from the treatments (cures)!’

فَقُلْنَا مَا هُوَ

We said, ‘What is it?’

فَقَالَ عُوْدَةٌ

He<sup>-asws</sup> said: ‘An amulet!’

<sup>252</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 4

<sup>253</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 5

فَكَتَبْنَاهَا وَ هِيَ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُوَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِنُورِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِجَمَالِ اللَّهِ وَ أَعُوذُ بِبَهَاءِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ

We wrote it, and it is: 'I seek Refuge with the Might of Allah<sup>-azwj</sup>, and I seek Refuge with the Strength of Allah<sup>-azwj</sup>, and I seek Refuge with the Power of Allah<sup>-azwj</sup>, and I seek Refuge with the Noor of Allah<sup>-azwj</sup>, and I seek Refuge with the Magnificence of Allah<sup>-azwj</sup>, and I seek Refuge with the Majesty of Allah<sup>-azwj</sup>, and I seek Refuge with the Beauty of Allah<sup>-azwj</sup>, and I seek Refuge with the Splendour of Allah<sup>-azwj</sup>, and I seek Refuge with the Whole of Allah<sup>-saww</sup>!

قُلْنَا وَ مَا جَمْعُ اللَّهِ

We said, 'And what is the 'Whole' of Allah<sup>-azwj</sup>?'

قَالَ بِكُلِّ اللَّهِ وَ أَعُوذُ بِعَفْوِ اللَّهِ وَ أَعُوذُ بِعَفْرَانِ اللَّهِ وَ أَعُوذُ بِرَسُولِ اللَّهِ وَ أَعُوذُ بِالْأَيْمَةِ وَ سَمَى وَاحِدًا وَاحِدًا

He<sup>-asws</sup> said: 'With 'All' of Allah<sup>-azwj</sup>! And I seek Refuge with the Pardon of Allah<sup>-azwj</sup>, and I seek Refuge with Forgiveness of Allah<sup>-azwj</sup>, and I seek Refuge with Rasool-Allah<sup>-saww</sup>, and I seek Refuge with the Imams<sup>-asws</sup>, and name one by one'.

ثُمَّ قَالَ عَلَى مَا نَشَاءُ مِنْ شَرٍّ مَا أَجِدُ اللَّهُمَّ رَبَّ الْمُطِيعِينَ.

Then he<sup>-asws</sup> said upon what we desired, 'From evil of what I feel. O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the obedient ones!'<sup>254</sup>

7- قب، المناقب لابن شهر آشوب سَمِعَ صَرِيحَ دُعَاءِ أَمِيرِ الْمُؤْمِنِينَ عِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَبَّ الْأَزْوَاجِ الْفَانِيَةِ وَ رَبَّ الْأَجْسَادِ الْبَالِيَةِ أَسْأَلُكَ بِطَاعَةِ الْأَزْوَاجِ الرَّاجِعَةِ إِلَى أَجْسَادِهَا وَ بِطَاعَةِ الْأَجْسَادِ الْمُلتَمِّمَةِ إِلَى أَعْضَائِهَا وَ بِإِنْشِقَاقِ الْقُبُورِ عَنْ أَهْلِهَا وَ بِدَعْوَتِكَ الصَّادِقَةِ فِيهِمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Zareer heard a supplication of Amir Al-Momineen<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O Lord<sup>-azwj</sup> of the perishing souls, and Lord<sup>-azwj</sup> of the decaying bodies! I ask You<sup>-azwj</sup> by the obedience of the souls returning to their bodies, and by the obedience of the bodies uniting to their body parts, and by splitting of the graves from its inhabitants, and by Your<sup>-azwj</sup> truthful Promise regarding them!

وَ أَحْذِكَ بِالْحَقِّ بَيْنَهُمْ إِذَا بَرَزَ الْخَلَائِقُ يَنْتَظِرُونَ قَضَاءَكَ وَ يَرَوْنَ سُلْطَانَكَ وَ يَخَافُونَ بَطْشَكَ وَ يَرْجُونَ رَحْمَتَكَ يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَ لَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

And I take You<sup>-azwj</sup> with the truth between them when the creature come out awaiting Your<sup>-azwj</sup> Judgment, and they will see Your<sup>-azwj</sup> Authority, and they will be fearing Your<sup>-azwj</sup> Prowess, and they will be hoping for Your<sup>-azwj</sup> Mercy, **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely, He is the Mighty, the Merciful [44:42]!**

<sup>254</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 6

أَسْأَلُكَ يَا رَحْمَانُ أَنْ تَجْعَلَ النُّورَ فِي بَصْرِي وَ الْبَقِيَّةَ فِي قَلْبِي وَ ذِكْرَكَ بِاللَّيْلِ وَ النَّهَارِ عَلَى لِسَانِي أَبَدًا مَا أَبْقَيْتَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I ask You<sup>-azwj</sup>, O Beneficent, to Make the Noor to be in my sight, and the certainty in my heart, and Your<sup>-azwj</sup> Zikr to be upon my tongue by the night and day, for ever, for as long as You<sup>-azwj</sup> Cause me to remain, You<sup>-azwj</sup> are Able upon all things!

قَالَ فَسَمِعَهَا الْأَعْمَى وَ حَفِظَهَا وَ رَجَعَ إِلَى بَيْتِهِ الَّذِي يَأْوِيهِ فَتَطَهَّرَ لِلصَّلَاةِ وَ صَلَّى ثُمَّ دَعَا بِهَا فَلَمَّا بَلَغَ إِلَى قَوْلِهِ أَنْ تَجْعَلَ النُّورَ فِي بَصْرِي ارْتَدَّ الْأَعْمَى بَصِيرًا بِإِذْنِ اللَّهِ.

He (the narrator) said, 'A blind man heard it and memorised it, and he returned to his house which he had been sheltering in. He purified for the Salat and prayed, then he supplicated with it. When he reached to his<sup>-asws</sup> words: 'To Make the Noor to be in my sight', the blind man returned to be a seeing one, by the Permission of Allah<sup>-azwj</sup>!'<sup>255</sup>

8- مكا، مكارم الأخلاق لَوْجَعِ الْعَيْنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا اشْتَكَى أَحَدُكُمْ عَيْنَهُ فَلْيَقْرَأْ عَلَيْهَا آيَةَ الْكُرْسِيِّ وَ فِي قَلْبِهِ أَنَّهُ يَبْرَأُ وَ يُعَاقَى فَإِنَّهُ يُعَاقَى إِنْ شَاءَ اللَّهُ

(The book) 'Makarim Al Akhlaq' –

'For the eye pain, from Amir Al-Momineen<sup>-asws</sup> having said: 'Whenever one of you has ailment of his eyes, let him read upon it Ayat Al Kursi, and in his heart should be that he will be cured and recover, for he will recover if Allah<sup>-azwj</sup> so Desires'.

وَ قِيلَ مَنْ كَانَ فِي كُلِّ يَوْمٍ فَجَعَلْنَاهُ سَمِيحًا بَصِيرًا يَسْلَمُ عَنْهُ مِنَ الْأَقَاتِ.

And it was said, 'One who were to say during every day: **so We Made him hearing, seeing [76:2]**, his eyes will be safe from the afflictions"<sup>256</sup>

نَظَرَ النَّبِيُّ ص إِلَى سَلْمَانَ وَ هُوَ أَرْمَدٌ قَالَ لَا تَأْكُلِ التَّمْرَ وَ لَا تَنَمْ عَلَى جَانِبِكَ الْأَيْسَرِ.

The Prophet<sup>-saww</sup> looked at Salman<sup>-ra</sup> and he<sup>-ra</sup> had sore eyes. He<sup>-saww</sup> said: 'Neither eat the dates nor sleep upon your<sup>-ra</sup> left side!<sup>257</sup>

وَ مِثْلُهُ يُقْرَأُ عَلَى الْمَاءِ ثَلَاثَ مَرَّاتٍ وَ يُغْسَلُ بِهِ الْوَجْهُ فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصُرَكَ الْيَوْمَ حَرِيدٌ وَ لَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ إِلَى قَوْلِهِ يُبْصِرُونَ.

And similar to it – 'He should read upon the water three times and wash the face with it: **then We Removed your veil from you, so today your vision is sharp [50:22] And if We so Desire, We could obliterate their eyes, then they would be groping for the way, and how would they have seen? [36:66]**'<sup>258</sup>

وَ مِثْلُهُ وَ إِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزِلُّفُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يُقُولُونَ إِنَّهُ لَمَجْنُونٌ إِلَى آخِرِ السُّورَةِ.

<sup>255</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 7

<sup>256</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 a

<sup>257</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 b

<sup>258</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 c

And similar to it: **'And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51] – up to end of the Chapter'**.<sup>259</sup>

لِلشَّبْكَورِ عَنْ أَبِي يُوسُفَ الْمُعَصَّبِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع أَشْكُو إِلَيْكَ مَا أَجِدُ فِي بَصَرِي وَ قَدْ صِرْتُ شَبْكَورًا فَإِنْ رَأَيْتَ أَنْ تُعَلِّمَنِي شَيْئًا

For the night blindness – From Abu Yusuf Al-Muassab who said, 'I said to Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, 'I complain to you<sup>-asws</sup> of what I am finding regarding my sight, and it has become 'Shabkour' (night blindness). If you<sup>-asws</sup> see fit you<sup>-asws</sup> can teach me something (for it)!'

قَالَ أَكْتُبْ هَذِهِ آيَةَ اللَّهِ نُورُ السَّمَاوَاتِ وَالْأَرْضِ آيَةَ ثَلَاثِ مَرَّاتٍ فِي جَارٍ ثُمَّ اغْسِلْهُ وَ صَيِّرْهُ فِي قَارُورَةٍ وَ أَكْتُجِلْ بِهِ

He<sup>-asws</sup> said: 'Write this Verse: **Allah is Light of the skies and the earth [24:35]** – the Verse, three times in a jar, then wash it and make it to be in a glass and apply into the eyes with it (like Kohl)'.

قَالَ وَ مَا أَكْتُجِلْتُ إِلَّا أَقَلَّ مِنْ مِائَةِ مِيلٍ حَتَّى رَجَعْتُ بَصَرِي أَصَحَّ مَا كَانَ أَوْ قَالَ مَا كُنْتُ

He (the narrator) said, 'And I had not applied it except less than a hundred needles until my sight returned as healthy as it used to be!' Or said, 'What is had been!'<sup>260</sup>

لِوَجَعِ الْعَيْنِ تَأْخُذُ قُطْنًا وَ تَبْلُهُ وَ تَضَعُهُ عَلَى الْعَيْنِ وَ تَقُولُ عَيْنُ الشَّمْسِ فِي جُتَّةِ الْبَحْرِ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ.

For the eye pain, take cotton and wet it, and place it upon the yes and say, 'Eye of the sun in darkness of the sea! **"O fire! Become cool and safe upon Ibrahim!" [21:69]**'.<sup>261</sup>

أُخْرَى سُلَيْمَانَ بْنِ عَيْسَى قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَرَأَيْتُ بِهِ الرَّمَدَ شَيْئًا فَاجْتَمَمْتُ وَ خَرَجْتُ ثُمَّ دَخَلْتُ عَلَيْهِ مِنَ الْعَدَا فَإِذَا لَا قَلْبَةَ بَعَيْنِهِ

Another by Suleyman Bin Isa who said, 'I entered to see Abu Abdullah<sup>-asws</sup>. I saw the sore eyes with him<sup>-asws</sup>, spread out. I was saddened and went out. Then I entered to see him<sup>-asws</sup> the next morning, and behold, there was no redness with his<sup>-asws</sup> eyes.

قُلْتُ جُعِلْتُ فِدَاكَ خَرَجْتُ مِنْ عِنْدِكَ الْأَمْسَ وَ بِكَ مِنَ الرَّمَدِ مَا عَمَّنِي وَ دَخَلْتُ عَلَيْكَ الْيَوْمَ فَلَمْ أَرَ شَيْئًا أَعْجَبَنِي بِشَيْءٍ

I said, 'May I be sacrificed for you<sup>-asws</sup>! I had gone out from your<sup>-asws</sup> presence yesterday and there was soreness of the eyes with you<sup>-asws</sup> what saddened me, and today I have entered to see you<sup>-asws</sup>, but I don't see anything! Have you<sup>-asws</sup> treated it with something?'

قَالَ عَوَّذْتُهَا بِعَوْدَةِ عُنْدِي

He<sup>-asws</sup> said: 'I<sup>-asws</sup> had sought Refuge with an amulet in my<sup>-asws</sup> possession!'

<sup>259</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 d

<sup>260</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 e

<sup>261</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 f

قُلْتُ أَخْبِرْنِي بِهَا

I said, 'Inform me with it!'

فَكُنْتُ أَعُوذُ بِعِزَّةِ اللَّهِ أَعُوذُ بِقُوَّةِ اللَّهِ أَعُوذُ بِمُدْرَةِ اللَّهِ أَعُوذُ بِعِظَمَةِ اللَّهِ أَعُوذُ بِجَلَالِ اللَّهِ أَعُوذُ بِبَهَاءِ اللَّهِ أَعُوذُ بِجَمْعِ اللَّهِ أَعُوذُ بِرَسُولِ اللَّهِ ص عَلَى مَا أَخَذْتُ وَ أَخَافُ عَلَى عَيْنِي وَ أَجِدُهُ مِنْ وَجَعِ عَيْنِي

He<sup>-asws</sup> wrote: 'I seek Refuge with the Might of Allah<sup>-azwj</sup>! I seek Refuge with the Strength of Allah<sup>-azwj</sup>! I seek Refuge with the Power of Allah<sup>-azwj</sup>! I seek Refuge with the Magnificence of Allah<sup>-azwj</sup>! I seek Refuge with the Majesty of Allah<sup>-azwj</sup>! I seek Refuge with the Splendour of Allah<sup>-azwj</sup>! I seek Refuge with the Whole of Allah<sup>-azwj</sup>! I seek Refuge with Rasool-Allah<sup>-saww</sup> upon what I am cautious of and fear upon my eyes, and I feel from the pain of my eyes!

اللَّهُمَّ رَبَّ الطَّيِّبِينَ أَدْهَبْ ذَلِكَ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرْنَا الْيَوْمَ حَدِيدًا فَتَنْظُرَ نَظْرَةً فِي النُّجُومِ فَقَالَ لِي سَقِيمٌ وَ صَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ وَ رَزَقَكُمْ مِنَ الطَّيِّبَاتِ ... فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of the goodly ones! Remove that from me by Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength! **then We Removed your veil from you, so today your vision is sharp [50:22] Then he looked with a consideration among the stars [37:88] So he said: 'I feel sick' [37:89] and Fashioned you, so excellent is your image, and Sustained you from the good things. That is Allah, your Lord. Blessed is Allah, Lord of the worlds [40:64].**

يَا عَلِيُّ يَا عَظِيمُ يَا كَبِيرُ يَا جَلِيلُ يَا جَمِيلُ يَا مَنِيْعُ يَا فَزْدُ يَا وَثْرُ يَا رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَيُّ يَا حَلِيمُ يَا عَلِيُّ يَا عَظِيمُ يَا جَلِيلُ يَا جَمِيلُ يَا فَزْدُ يَا وَثْرُ

O Exalted! O Magnificent! O Great! O Majestic! O Beautiful! O Invincible! O Individual! O Single! **'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]!**

**In the Name of Allah the Beneficent, the Merciful [1:1].** O Living, O Lenient, O Exalted, O Magnificent, O Majestic, O Beautiful, O Individual, O Single!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ أَنْ لَا تَدْعَنِي فِي قَبْرِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ وَ أَنْ كُنْتُ إِلَّا وَاحِدَ الصَّلَاةِ فِي قَبْرِهِ مِمَّا رَزَقَنِي فِي حَاجَةِ آمِينَ رَبِّ الْعَالَمِينَ.

I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and I ask You<sup>-azwj</sup> not to Leave me in my grave **as an individual, and you are the best of the inheritors [21:89]**, and even if it was only one Salat in my grave (with me) from what You<sup>-azwj</sup> Graced me regarding a need! Ameen, Lord<sup>-azwj</sup> of the worlds!<sup>262</sup>

دُعَاءُ لِرُجْعِ الْعَيْنِ عَنِ مُحَمَّدِ بْنِ الْجَعْفِيِّ عَنِ أَبِيهِ قَالَ: كَثِيرًا مَا أَشْتَكِي عَيْنِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَلَا أَعْلَمُكَ دُعَاءَ لِدُنْيَاكَ وَ آخِرَتِكَ وَ بَلَاغًا لِرُجْعِ عَيْنِكَ

<sup>262</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 g

Supplication for pain of the eyes, from Muhammad Bin Al-Jufy, from his father who said, 'I had frequent ailment of my eyes, so I complained of that to Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> teach you a supplication for your world and your Hereafter, and reaching to the pain of your eyes?'

فُلْتُ بَلَى

I said, 'Yes'.

قَالَ تَقُولُ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَ صَلَاةِ الْمَغْرِبِ

He<sup>-asws</sup> said: 'You should say in the end of Salat Al-Fajr and Al-Maghrib Salat,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ النُّورَ فِي بَصَرِي وَ الْبَصِيرَةَ فِي دِينِي وَ الْيَقِينَ فِي قَلْبِي وَ الْإِخْلَاصَ فِي عَمَلِي وَ السَّلَامَةَ فِي نَفْسِي وَ السَّعَةَ فِي رِزْقِي وَ الشُّكْرَ لَكَ أَبَدًا مَا أَبْقَيْتَنِي

'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Make the light to be in my sight and the insight into my religion, and the certainty in my heart, and the sincerity in my deeds, and the safety regarding myself, and the vastness in my sustenance, and the thanks is for You<sup>-azwj</sup> for ever, for as long as You<sup>-azwj</sup> Cause me to remain!'

وَ فِي رِوَايَةٍ تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ إِذَا صَلَّيْتَ الْفَجْرَ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ.

And in a report, 'You should say that seven times when you have prayed Al-Fajr Salat, before you stand from your place'<sup>.263</sup>

9- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ جَعْفَرٍ عَنِ الرِّضَا ع قَالَ: إِنَّمَا شِفَاءُ الْعَيْنِ قِرَاءَةُ الْحَمْدِ وَ الْمُعَوِّذَتَيْنِ وَ آيَةِ الْكُرْسِيِّ وَ الْبُحُورُ بِالْمُسْطِ وَ الْمِرُّ وَ اللَّبَانُ.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad and Muhammad Bin Yahya, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Salim, from Musa Bin Abdullah Bin Musa, from Muhammad,

'From Ali son of Ja'far<sup>-asws</sup>, from Al-Reza<sup>-asws</sup> having said: 'But rather healing of the eyes is in reading (Surahs) Al Hamd, and Al Mawazateyn, and Ayat Al Kursi, and the (burning) the incense with moderation, and the myrrh and the frankincense!'<sup>264</sup>

10- دَعَاؤُ الرَّاوَنْدِيِّ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَرَّ أَعْمَى عَلَى النَّبِيِّ ص فَقَالَ لَهُ أَ تَشْتَهِي أَنْ يَرُدَّ اللَّهُ عَلَيْكَ بَصَرَكَ

(The book) 'Dawaat' of Al Rawandy –

'From Abu Ja'far<sup>-asws</sup> having said: 'A blind man passed by the Prophet<sup>-saww</sup>! He<sup>-saww</sup> said to him: 'Do you desire that Allah<sup>-azwj</sup> should Return your sight to you?'

<sup>263</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 8 h

<sup>264</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 9

قَالَ نَعَمْ

He said, 'Yes'.

فَقَالَ ص تَوَضَّأَ وَ أَسْبَغَ الْوُضُوءَ ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ أَدْعُوكَ وَ أَرْغَبُ إِلَيْكَ وَ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ

He<sup>-saww</sup> said: 'Perform Wud'u, and perfect the Wudu, then pray two Cycles Salat, then say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> and supplicate to You<sup>-azwj</sup>, and desire to You<sup>-azwj</sup>, and divert to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy!

يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي لِيُرِدَّ بِكَ عَلَيَّ بَصَرِي

O Muhammad<sup>-saww</sup>! I diver through you<sup>-saww</sup> to Allah<sup>-azwj</sup> your<sup>-saww</sup> Lord<sup>-azwj</sup> and my Lord<sup>-azwj</sup>, in order to return my sight to me through you<sup>-asws</sup>!

قَالَ فَمَا قَامَ النَّبِيُّ ص مِنْ مَحَلِّهِ حَتَّى رَجَعَ الْأَعْمَى وَ قَدْ رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ.

He (the narrator) said, 'The Prophet<sup>-saww</sup> had not stood up from his<sup>-saww</sup> place until the blind man returned, and Allah<sup>-azwj</sup> had Returned his sight to him"<sup>265</sup>.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ فِي الْمُصْحَفِ نَظَرًا مَتَّعَ بِبَصَرِهِ.

And Abu Abdullah<sup>-asws</sup> said: 'One who reads in the looking into the Quran, will cause his sight to enjoy!'<sup>266</sup>

[باب 80 الدعاء للرعاف](#)

## CHAPTER 80 – SUPPLICATION FOR THE NOSE BLEED

1- مَكَا، مَكَارِمِ الْأَخْلَاقِ تَقْرَأُ وَ تَكْتُبُ وَ تَأْخُذُ بِأَنْفِ الْمَرْعُوفِ يَا مَنْ حَمَلَ الْفِيلَ مِنْ بَيْتِهِ الْحَرَامِ أَسْكِنِ دَمَ فُلَانٍ بِنِ فُلَانٍ أَوْ يُصَبُّ عَلَى رَأْسِهِ وَ جَبْهَتِهِ مَاءَ الْجَمَدِ فَإِنَّهُ يَسْكُنُ بِإِذْنِ اللَّهِ

(The book) 'Makarim Al Akhlaq' –

'You should read and write, and hold the bleeding nose, 'O One Who Attacked the elephants from His<sup>-azwj</sup> Sacred House! Settle down the blood of so and so, son of so and so!', or pour upon his head the frozen water, it will settle by the Permission of Allah<sup>-azwj</sup>!

لِلرُّعَافِ مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ إِلَى قَوْلِهِ هَمْسًا

<sup>265</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 10 a

<sup>266</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 78 H 10 b

For the nose bleed: **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55] On that Day they would be following the caller with there being no crookedness in him, - up to His<sup>-azwj</sup> Words - whispers [20:108].**

يا أرض ابلعي ماءك و يا سماء اقلعي و غيظ الماء و فضي الأثر و استوت على الجودي و قيل بعدا للقوم الظالمين

**“O earth, swallow down your water, and O sky, clear away!” And the water abated and the matter was Decided, and it (ship) rested upon the (Mount) Judi, and it was said: “Away with the unjust people!” [11:44].**

و من يتقى الله يجعل له مخرجا آية و جعلنا من بين أيديهم سدا آية

**And one who fears Allah, He would Make an outlet for him [65:2] And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9].**

و مثله يكتب على جهة المزعوف بدمه و قيل يا أرض ابلعي ماءك إلى آخرها فإنه يسكن إن شاء الله.

And similar to it, he should write upon the forehead of the one with nose bleed, with his blood, **‘And it was Said: “O earth, swallow down your water, [11:44] – up to its end, for it shall settle, if Allah<sup>-azwj</sup> so Desires”**.<sup>267</sup>

2- نقل من خط الشهيد فديس سره يكتب للعلق الحمى و آية الكرسي و ألم تر إلى الذين خرجوا من ديارهم إلى قوله موثوا

It has been copied from the handwriting of Al-Shaheed, may he be sanctified – ‘He should write for the blood clot, (Surah) Al Hamd, and Ayat Al Kursi, and **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” [2:243].**

اللهم أسألك بحق محمد و آله أن تصلي على محمد و آل محمد و أن تخرج هذا العلق عن حاملها و تصرف عذابك يا أرحم الراحمين.

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Extract this clot from its carrier and to Turn Your<sup>-azwj</sup> Punishment away, O the most Merciful of the merciful ones!<sup>268</sup>

<sup>267</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 80 H 1

<sup>268</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 80 H 2

## CHAPTER 81 – THE SUPPLICATION FOR PAIN OF THE MOUTH AND THE TEETH

1- طب، طب الأئمة عليهم السلام حرير بن أيوب الجرجاني عن أبي سُمَيْنَةَ عَنِ ابْنِ أَسْبَاطٍ عَنِ أَبِي حَمَزَةَ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأَ إِلَيْهِ وَبِيٍّ مِنْ أَوْلِيَائِهِ وَجَعاً فِي فَمِهِ فَقَالَ إِذَا أَصَابَكَ ذَلِكَ فَضَعْ يَدَكَ عَلَيْهِ وَ قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أَعُوذُ بِكَلِمَاتِ اللَّهِ الَّتِي لَا يَضُرُّ مَعَهَا شَيْءٌ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Hareyz Bin Ayoub Al Jurjany, from Abu Sumeyna, from Ibn Al Asbaat, from Abu Hamza, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'A friend from his<sup>-asws</sup> friends complained of pain in his mouth. He<sup>-asws</sup> said: 'When you are afflicted of that, place your hand upon it and say, ***In the Name of Allah the Beneficent, the Merciful [1:1]***. In the Name of Allah<sup>-azwj</sup> Who, with His<sup>-azwj</sup> Name, no illness harms. I seek Refuge with Phrases of Allah<sup>-azwj</sup> with which nothing harms!

قُدُوساً قُدُوساً قُدُوساً بِاسْمِكَ يَا رَبَّ الطَّاهِرِ الْمُقَدَّسِ الْمُبَارَكِ الَّذِي مِنْ سَأَلِكَ بِهِ أُعْطِيَتْهُ وَ مِنْ دَعَاكَ بِهِ أُجِبَتْهُ

Holy! Holy! Holy! By Your<sup>-azwj</sup> Name, O Lord<sup>-azwj</sup>, the Pure, the Holy, the Blessed which one who asks You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Give him, and one who supplicates to You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Respond to him!

أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدِ النَّبِيِّ وَ أَهْلِ بَيْتِهِ وَ أَنْ تُعَافِيَنِي بِمَا أَجِدُ فِي فَمِي وَ فِي رَأْسِي وَ فِي سَمْعِي وَ فِي بَصَرِي وَ فِي بَطْنِي وَ فِي ظَهْرِي وَ فِي يَدِي وَ فِي رِجْلِي وَ فِي جَمِيعِ جَوَارِحِي كُلِّهَا فَإِنَّهُ يُخَفِّفُ عَنْكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and to Grant me well-being from what I am feeling in my mouth, and in my head, and in my hearing, and in my sight, and in my belly, and in my back, and in my hands, and in my legs, and in entirety of my limbs, all of them!', for it will be lightened from you if Allah<sup>-azwj</sup> so Desires".<sup>269</sup>

2- طب، طب الأئمة عليهم السلام الحسين بن أحمد الخواتيمي عن الحسين بن علي بن يقطين عن حنان الصيقل عن أبي بصير عن أبي جعفر الباقر ع قَالَ: شَكَوْتُ إِلَيْهِ وَجَعَ أَضْرَاسِي وَ أَنَّهُ يُشْهِرُنِي اللَّيْلَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Al-Husayn Bin Ahmad al Khawatimi, from Al-Husayn Bin Ali Bin Yaqteen, from Hanan Al Sayqal, from Abu Baseer,

'From Abu Ja'far Al-Baqir<sup>-asws</sup>, he (the narrator) said, 'I complained to him<sup>-asws</sup> of pain of the teeth and it was keeping me awake at night'.

قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ إِذَا أَحْسَسْتَ بِذَلِكَ فَضَعْ يَدَكَ عَلَيْهِ وَ اقْرَأْ سُورَةَ الْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ اقْرَأْ وَ تَرَى الْجِبَالَ تَحْسِبُهَا حَامِدَةً وَ هِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْفَعَنِي كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ فَإِنَّهُ يَسْكُنُكُمْ ثُمَّ لَا يَعُودُ.

<sup>269</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 1

He (the narrator) said: 'He<sup>-asws</sup> said to me: 'O Abu Baseer! Whenever you feel that, place your hand upon it and read Surah Al Hamd, and Surah Al Tawheed, then read: **And you see the mountains, you reckon them to be solid, and these shall pass away as the passing away of the cloud, being the Handiwork of Allah Who has Made everything thoroughly; surely He is Aware of what you are doing [27:88]**, for it will settle, then not return''<sup>270</sup>.

3- طب، طب الأئمة عليهم السلام حمدان بن أعين الرازي عن أبي طالب عن يونس عن أبي حمزة عن سماعة بن مهران عن أبي عبد الله ع أنه أمر رجلاً بذلك و زاد فيه قال اقرأ إننا أنزلناه في ليلة القدر مرة واحدة فإنه يسكنك و لا يعود.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Hamdan Bin Ayn Al Razy, from Abu Talib, from Yunus, from Abu Hamza, from Sama'at Bin Mihran,

'From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> had instructed a man with that, and increased in it. He<sup>-asws</sup> said: 'Read Surah Al Qadr during Laylat Al Qadr, one time, for it shall settle and not return''<sup>271</sup>.

و عن أمير المؤمنين ع أنه قال: من اشتكى من ضرسه فلْيأخذ من موضع سُجوده و ليمسحه على الموضع الذي يشتكي و يقول بسم الله و الشافي الله و لا حول و لا قوة إلا بالله العلي العظيم.

And from Amir Al-Momineen<sup>-asws</sup> having said: 'One who has an ailment of his teeth, let him take the place of his Sajdah and let him wipe it upon the place which he is complaining of, and say, 'In the Name of Allah<sup>-azwj</sup>, and the Healer is Allah<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!''<sup>272</sup>

4- طب، طب الأئمة عليهم السلام إبراهيم بن خالد عن إبراهيم بن عبد ربه عن ثعلبة عن أبي بصير عن أبي عبد الله ع قال: إن هذه الرقية رقية الضرس و هي نافعة لا تخالف أبداً أصلاً بإذن الله تعالى تعمد إلى ثلاثة أوراق من ورق زيتون فتكتب على وجه الورقة

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Ibrahim Bin Khalid, from Ibrahim Bin Abd Rabbih, from Sa'alba, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'This Ruqya (incantation) is an incantation for the teeth, and it is beneficial, and it does not contradict ever, originally, by the Permission of Allah<sup>-azwj</sup> the Exalted! You should deliberate to three leaves from the leaves of an olive tree. Write upon surface of the leaf:

بِسْمِ اللَّهِ لَا مَلِكَ أَعْظَمُ مِنَ اللَّهِ مَلِكٌ وَ أَنْتَ لَهُ الْخَلِيفَةُ يَا هَيَّاهُ شَرَاهِيَا أخرج الدعاء و أنزل الثَّقَاءَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلَّمَ تَسْلِيمًا

'In the Name of Allah<sup>-azwj</sup>! There is no King mightier than Allah<sup>-azwj</sup> in Dominion, and you<sup>-asws</sup> are the caliph of His<sup>-azwj</sup>! 'Yahiyah Shirahiyah' (Hebrew Name of Allah<sup>-azwj</sup>)! Extract the illness and Send down the healing, and may the Salawaat of Allah<sup>-azwj</sup> be upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and abundant greetings!''

<sup>270</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 2

<sup>271</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 3 a

<sup>272</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 3 b

قَالَ أَبُو عَبْدِ اللَّهِ ع يَاهِيَا شَرَاهِيَا اسْمَانِ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى بِالْعِبْرَانِيَّةِ وَ تَكْتُبُ عَلَى ظَهْرِ الْوَرَقَةِ ذَلِكَ وَ تَشُدُّ بِعَزْلِ جَارِيَةٍ لَمْ تَحِضْ فِي خِرْقَةٍ نَظِيمَةٍ وَ تَعْقِدُ عَلَيْهِ سَبْعَ عَقَدٍ وَ تُسَمِّي عَلَى كُلِّ عَقْدَةٍ بِاسْمِ نَبِيٍّ وَ أَسَامِي آدَمَ نُوحَ إِبْرَاهِيمَ مُوسَى عِيسَى شُعَيْبٍ وَ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ عَلَيْهِمُ السَّلَامُ وَ تُعَلِّقُهُ عَلَيْهِ بِيْرًا بِإِذْنِ اللَّهِ تَعَالَى.

Abu Abdullah<sup>-asws</sup> said: ‘Yahiyan Sharahiyan’ are two Names of Allah<sup>-azwj</sup> the Exalted in Hebrew, and that is written upon the surface of the leaf and tied by a yarn of a girl not menstruating, in a clean cloth, and seven knots are tied, and you should name upon every knot with the name of a Prophet<sup>-saww</sup>, and name of Adam<sup>-as</sup>, Noah<sup>-as</sup>, Ibrahim<sup>-as</sup>, Musa<sup>-as</sup> Isa<sup>-as</sup>, Shueyb<sup>-as</sup>, and send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, may the greetings be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>, and hang it upon him, he will recover by the Permission of Allah<sup>-azwj</sup> the Exalted”.<sup>273</sup>

رُقْيَةُ جِبْرِائِيلَ ع لِلْحُسَيْنِ بْنِ عَلِيٍّ ع الْعَجَبُ كُلُّ الْعَجَبِ لِذَايَةِ تَكُونُ فِي الْفَمِ تَأْكُلُ الْعَظْمَ وَ تَبْرُكُ اللَّحْمَ أَنَا أَرْقِي وَ اللَّهُ عَزَّ وَ جَلَّ الشَّافِي الْكَافِي لَا إِلَهَ إِلَّا اللَّهُ

Ruqya (incantation) by Jibraeel<sup>-as</sup> for Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, the wonder of all wonders, for an insect being in the mouth eating the bone and leaving the flesh: ‘I perform Ruqya (incantation), and Allah<sup>-azwj</sup> Mighty and Majestic is the Healer, the Sufficer! There is no god except Allah<sup>-azwj</sup>!

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ إِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَ اللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ فَعَلْنَا اضْرِبُوهُ بَعْضِهَا

**All Praise is for Allah the Lord of the Worlds [1:2], And when you killed a soul, so you disputed with regards to it, and Allah was to Bring forth what you were concealing [2:72] So We Said: Strike it with part of it [2:73]!**

تَضَعُ إِصْبَعَكَ عَلَى الصِّرْسِ ثُمَّ تَرْقِيهِ مِنْ جَانِبِهِ سَبْعَ مَرَّاتٍ بِهَذَا إِنْ شَاءَ اللَّهُ تَعَالَى.

Place your finger upon the tooth, then raise it from its side, seven times with this, if Allah<sup>-azwj</sup> the Exalted so Desires”.<sup>274</sup>

عُودَةٌ مُجَرَّبَةٌ لِلصِّرْسِ تُقْرَأُ الْحَمْدُ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَعَ كُلِّ سُورَةٍ تُقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بَعْدَ قُلْ هُوَ اللَّهُ أَحَدٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ نُودِيَ أَنْ بُرِكَ مِنْ فِي النَّارِ وَ مَنْ حَوْلَهَا وَ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

An experimented amulet for the tooth – You should read (Surahs) Al Hamd and Al Mawazateyn, and Al Tawheed, with each Surah read, ‘**In the Name of Allah the Beneficent, the Merciful [1:1]**, and after Surah Al Tawheed, **In the Name of Allah the Beneficent, the Merciful [1:1] And for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13] We said: “O fire! Become cool and safe upon Ibrahim!” [21:69] And they intended to plot with him, so We Made them the losers [21:70] So when he came**

<sup>273</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 4 a

<sup>274</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 4 b

**to it, We Called out: "Surely, Blessed is the One in the fire and the One around it, and Glorious is Allah, Lord of the worlds! [27:8]!"**

ثُمَّ تَقُولُ بَعْدَ ذَلِكَ اللَّهُمَّ يَا كَافِيَ مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ أَحْفَبُ عَبْدَكَ وَ ابْنِ أَمَتِكَ مِنْ شَرِّ مَا يَخَافُ وَ يَحْذَرُ وَ مِنْ شَرِّ الْوَجَعِ الَّذِي يَشْكُوهُ  
إِلَيْكَ.

Then you should say after that, 'O Allah<sup>-azwj</sup>! O Sufficer from all things and there is nothing sufficing from You<sup>-azwj</sup>! Suffice Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> servant, from evil of what fears and is cautious of, and from evil of the pain which he is complaining to You<sup>-azwj</sup> of!"<sup>275</sup>  
(Not a Hadeeth)

5- طب، طب الأئمة عليهم السلام عُمَرُ بْنُ عُثْمَانَ الْخَزَّازُ عَنْ عَلِيِّ بْنِ عِيسَى عَنْ عَمِّهِ قَالَ: شَكَوْتُ إِلَى مُوسَى بْنِ جَعْفَرٍ عَ رِيحِ الْبَحْرِ فَقَالَ قُلْ وَ أَنْتَ سَاجِدٌ يَا اللَّهُ يَا اللَّهُ يَا رَبَّ الْأَرْبَابِ يَا سَيِّدَ السَّادَاتِ يَا إِلَهَ الْأَلْهَةِ يَا مَلِكَ الْمُلْكِ يَا مَلِكَ الْمُلُوكِ اشْفِنِي بِشَفَائِكَ مِنْ هَذَا الدَّاءِ وَ اصْرِفْهُ عَنِّي فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ أَتَقَلَّبُ فِي قَبْضَتِكَ

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Umar Bin Usman Al Khazzaz, from Ali Bin Isa, from his paternal uncle who said,

'I complained to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> of the mouth odour. He<sup>-asws</sup> said: 'Say while you are in Sajdah, 'O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! O Beneficent! O Lord<sup>-azwj</sup> of the lords! O Chief of the chiefs! O God<sup>-azwj</sup> of the gods! O Owner of the Kingdom! O King of the kings! Heal me from this illness and Turn it away from me, for I am Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> servant, and I turn in Your<sup>-azwj</sup> Grip!"

فَانْصَرَفْتُ مِنْ عِنْدِهِ فَوَ اللَّهُ الَّذِي أَكْرَمَهُمْ بِالْإِمَامَةِ مَا دَعَوْتُ بِهِ إِلَّا مَرَّةً وَاحِدَةً فِي سُجُودِي فَلَمْ أَحْسَسْ بِهِ بَعْدَ ذَلِكَ.

I left from his<sup>-asws</sup> presence. By Allah<sup>-azwj</sup> the One Who has Honoured them<sup>-asws</sup> with the Imamate! I had not supplicated except one time in my Sajdah, and I did not feel it after that!"<sup>276</sup>

6- مكا، مكارم الأخلاق لَوْجَعِ الضَّرْسِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ مَنْ اشْتَكَى ضِرْسَهُ فَلْيَأْخُذْ مِنْ مَوْضِعِ سُجُودِهِ ثُمَّ يَمْسُحْ بِهِ عَلَى الْمَوْضِعِ الَّذِي يَشْتَكِي وَ يَقُولُ بِسْمِ اللَّهِ وَ الْكَافِيَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

(The book) 'Makarim Al Akhlaq' –

'For pain of the tooth – from Al Sakuni, from Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'One who complains of his tooth, let him take from place of his Sajdah, then wipe with it upon the place which he is complaining of, and say, 'In the Name of Allah<sup>-azwj</sup>, and the Sufficer is Allah<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup>!"<sup>277</sup>

<sup>275</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 4 c

<sup>276</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 5

<sup>277</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 a

وَمِثْلُهُ وَقَالَ الصَّادِقُ ع فِي رُفْيَةِ الضَّرْسِ يَأْخُذُ سِكِّينًا أَوْ حَوْصَةً فَيَمْسُخُ بِهِ عَلَى الْجَانِبِ الَّذِي يَشْتَكِي وَ يَقُولُ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ إِبْرَاهِيمُ خَلِيلُ اللَّهِ اسْكُنْ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ بِإِذْنِهِ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And similar to it – And Al-Sadiq<sup>asws</sup> said regarding a Ruqya (incantation) for the tooth (ache): ‘He should take a knife or a palm leaf, and wipe with it upon the side which he is complaining of, and he should say seven times, **In the Name of Allah the Beneficent, the Merciful [1:1]**. In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>! Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and Ibrahim<sup>as</sup> is friend of Allah<sup>azwj</sup>! Settle down, by the One for Whom have settle whatever is in the night and the day, by His<sup>azwj</sup> Permission, and He<sup>azwj</sup> is Able upon all things!’<sup>278</sup>

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ النَّبِيُّ ص مَنِ اشْتَكَى ضَرْسَهُ فَلْيَضَعْ إصْبَعَهُ عَلَيْهِ وَ لِيَقْرَأْ عَلَيْهِ هَذِهِ الْآيَةَ سَبْعَ مَرَّاتٍ هُوَ الَّذِي أَنْشَأَكُمْ وَ جَعَلَ لَكُمْ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ.

And from Ibn Abbas, ‘The Prophet<sup>saww</sup> said: ‘One who complains of his tooth, let him place his finger upon it, and let him read upon it this Verse seven times: **And He is the One Who Produced for you the hearing, and the sight, and the emotions. Little it is what you are thanking for [23:78]**!’<sup>279</sup>

لَوْجِعِ الْأَسْنَانِ رَفَى بِمَا جَبْرَيْلُ الْحُسَيْنِ بْنِ عَلِيٍّ ع يَضَعُ عُودَةً أَوْ حَدِيدَةً عَلَى الضَّرْسِ وَ يَرْفِيهِ مِنْ جَانِبِهِ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْعَجَبُ كُلُّ الْعَجَبِ دُودَةٌ تَكُونُ فِي الْفَمِ تَأْكُلُ الْعَظْمَ وَ تُنَزِّلُ الدَّمَ

For pain of the teeth Jibraeel<sup>as</sup> had performed Ruqya (incantation) with for Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> – He should place wood or iron upon the tooth and raise it from its side seven times: **‘In the Name of Allah the Beneficent, the Merciful [1:1]**. The wonder of all wonders! An insect being in the mouth eating the bone and leaving the blood!

أَنَا الرَّاقِي وَ اللَّهُ الشَّافِي وَ الْكَافِي لَا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ إِذْ قَاتَلْتُمْ نَفْسًا فَاذَارَأْتُمْ فِيهَا إِلَى قَوْلِهِ لَعَلَّكُمْ تَعْقِلُونَ سَبْعَ مَرَّاتٍ يَفْعَلُ مَا قَدَّمْنَا.

I am the performer of Ruqya (incantation), and Allah<sup>azwj</sup> is the Healer, the Sufferer! There is no god except Allah<sup>azwj</sup>! **All Praise is for Allah the Lord of the Worlds [1:2], And when you killed a soul, so you disputed with regards to it, [2:72]** – up to His<sup>azwj</sup> Words: **so that you may be minding [2:73]**’ – seven times, doing what we have previously mentioned’’<sup>280</sup>

لِلضَّرْسِ الْمُفْضَلُ بْنُ عُمَرَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ بِي صَرَبَانُ الضَّرْسِ فَشَكَوْتُ ذَلِكَ إِلَيْهِ فَقَالَ اذْنُ مِنِّي فَدَنَوْتُ مِنْهُ

For the tooth – Al-Mufazzal Bin Umar said, ‘I entered to see Abu Abdullah<sup>asws</sup> and I had toothache. I complained of that to him<sup>asws</sup>. He<sup>asws</sup> said: ‘Come near me<sup>asws</sup>!’ I went near him<sup>asws</sup>.

فَقَالَ بِسَبَابَتِهِ فَأَدْخَلَهَا فَوَضَعَهَا عَلَى الضَّرْسِ الَّذِي يَضْرِبُ ثُمَّ قَرَأَ شَيْئًا خَفِيًّا فَسَكَنَ عَلَى الْمَكَانِ فَقَالَ لِي قَدْ سَكَنَ يَا مُفْضَلُ

<sup>278</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 b

<sup>279</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 e

<sup>280</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 f

He<sup>-asws</sup> said with his<sup>-asws</sup> index finger. He<sup>-asws</sup> inserted it upon the tooth which was aching, then he<sup>-asws</sup> read something hidden (low voice). It settled upon the place. He<sup>-asws</sup> said to me: 'Has it settled, O Mufazzal?'

قُلْتُ نَعَمْ

I said, 'Yes'.

فَتَبَسَّمْ فَقُلْتُ أَحِبُّ أَنْ تُعَلِّمَنِي هَذِهِ الرُّقِيَّةَ

He<sup>-asws</sup> smiled. I said, 'I would love it if you<sup>-asws</sup> could teach me this Ruqya (incantation)!'

قَالَ إِنَّ فَاطِمَةَ أَنْتَ أَبَاهَا صَلَّى اللَّهُ عَلَيْهِمَا تَشْكُو مَا تَلْقَى مِنْ وَجَعِ الضَّرْسِ أَوْ السِّنِّ فَأَدْخِلْ صِ سَبَابَتَهُ الْيَمْنَى فَوَضَعَهَا عَلَى سِنِّهَا الَّتِي تَضْرِبُ وَ قَالَ

He<sup>-asws</sup> said: '(Syeda) Fatima<sup>-asws</sup> came to her<sup>-asws</sup> father<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both. She<sup>-asws</sup> complained of what she<sup>-asws</sup> was facing from pain of the tooth or the teeth. He<sup>-saww</sup> inserted his<sup>-saww</sup> right index finger and placed it upon her<sup>-asws</sup> teeth which were aching, and he<sup>-saww</sup> said: -

بِسْمِ اللَّهِ وَ بِاللَّهِ أَسْأَلُكَ بِعِزَّتِكَ وَ جَلَالِكَ وَ قُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنْ مَرِمَ لَمْ تَلِدْ غَيْرَ عِيسَى مُوحِكٍ وَ كَلِمَتِكَ أَنْ تَكْشِفَ مَا تَلْقَى فَاطِمَةُ بِنْتُ خَدِيجَةَ مِنْ الضَّرِّ كُلِّهِ

'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Majesty, and Your<sup>-azwj</sup> Power upon all things! Maryam<sup>-as</sup> did not give birth to other than Isa<sup>-as</sup>, Your<sup>-azwj</sup> Spirit and Your<sup>-azwj</sup> Word! Remove what (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Khadeeja<sup>-as</sup> is facing from the harm, all of it!'

فَسَكَنَ مَا يَحَاكِمَا سَكَنَ مَا بِكَ وَ مَا زِدْتُ عَلَيْهِ شَيْئاً بَعْدَ هَذَا.

It settled what was with her<sup>-asws</sup> just as it will settle what is with you, and I<sup>-asws</sup> will not increase anything upon it after this!"<sup>281</sup>

وَ مِثْلُهُ عَنِ عَطَاءٍ عَنِ الصَّادِقِ ع قَالَ: شَكَّوْتُ إِلَيْهِ مَا أَلْفَى مِنْ ضِرْسِي وَ أَسْنَانِي وَ ضَرَبَاتِيهَا

And similar to it, from Ata'a, from Al-Sadiq<sup>-asws</sup>, he (the narrator) said, 'I complained to him<sup>-asws</sup> of what I faced from my molars and my teeth and their aches.

فَقَالَ تَقَرَّأُ عَلَيْهِ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ وَ بِاللَّهِ اسْكُنْ بِقُدْرَةِ اللَّهِ الَّذِي خَلَقَكَ فَإِنَّهُ قَادِرٌ مُقْتَدِرٌ عَلَيْكَ وَ عَلَى الْجِبَالِ أَنْتَبِّهَهَا وَ أَنْتَبِّتَكَ فَفَرَّ حَتَّى يَأْتِيَ فِيكَ أَمْرُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

He<sup>-asws</sup> said: 'Read upon it seven times, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Settle down by the Power of Allah<sup>-azwj</sup> Who Created you, for He<sup>-azwj</sup> is Able, Powerful upon you, and upon the mountain He<sup>-azwj</sup> has Affirmed, and Affirmed you! So, settle down until His<sup>-azwj</sup> Command

<sup>281</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 g

comes regarding you! And may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws!</sup>”<sup>282</sup>

لِلضَّرْسِ أَقْرَأَ فَاتِحَةَ الْكِتَابِ ثَلَاثَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ ثُمَّ قُلْ يَا ضَرْسُ أَمْ بِالْحَارِ تَسْكُنِينَ أَمْ بِالْبَارِدِ تَسْكُنِينَ أَمْ بِاسْمِ اللَّهِ تَسْكُنِينَ اسْكُنْ سَكْنَتَكَ بِالَّذِي سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

For the tooth – Read Surah Al Fatiha three times, and Surah Al Tawheed, three times. Then say, ‘O tooth! Is it with the heat you will settle of with the coldness you will be settling down, or by the Name of Allah<sup>-azwj</sup> you will settle down? Settle down! I settle you by the One to Whom have settled whatever is in the skies and whatever is in the earth, and He<sup>-azwj</sup> is the Hearing, the Knowing!’

قَالَ مَنْ يُجِي الْعِظَامَ وَ هِيَ رَمِيمٌ إِلَى قَوْلِهِ بِكُلِّ خَلْقٍ عَلِيمٌ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ وَ لَنُخْرِجَنَّهُمْ مِنْهَا آيَةً فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

**‘Who will revive the bones and these have rotted away?’ [36:78] Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79] “Then exit from it, for you are Pelted [15:34] and we will expel them from it [27:37] – the Verse. So he exited from it, fearing, wary. [28:21]!”<sup>283</sup>**

لِوَجْعِ الضَّرْسِ يَكْتُبُ عَلَى الْحُبْزِ الرِّبْقِ وَ يَضَعُ عَلَى السَّرِّ الَّذِي فِيهِ الْوَجْعُ بِسْمِ اللَّهِ لِكُلِّ نَبِيٍّ مُسْتَقَرٍّ وَ سَوْفَ تَعْلَمُونَ أَنِّي أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ فَعَلْنَا اضْرِبُوهُ بِعَظْمِهَا إِلَى قَوْلِهِ لَعَلَّكُمْ تَتَّقُونَ قَالَ مَنْ يُجِي الْعِظَامَ وَ هِيَ رَمِيمٌ إِلَى قَوْلِهِ عَلِيمٌ

For pain of the tooth – ‘He should write upon the thin bread and place it upon the tooth which the pain is in, ‘In the Name of Allah<sup>-azwj</sup> **For every prophecy is a fixed term, and soon you will be knowing it [6:67] The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1] So We Said: Strike it with part of it. Thus Allah Revives the dead – up to His<sup>-azwj</sup> Words: you may be minding [2:73] ‘Who will revive the bones and these have rotted away?’ [36:78] – up to His<sup>-azwj</sup> Words: He is All-Knowing [36:79]!”<sup>284</sup>**

لعقده يأخذ مسناراً و يقرأ عليه ثلاث مرّات فاتحة الكتاب و المعوذتين ثم يقرأ من يجي العظام و هي رميم الآية ثم يقول يا ضرس فلان بن فلان أكلت الحار و البارد أقبال الحار تسكنين أم بالبارد تسكنين

For binding it, he should take a nail and read upon it three times, (Surahs) Al Fatiha and Al Mawazateyn, then he should read, **‘Who will revive the bones and these have rotted away?’ [36:78] – the Verse. Then he should say, ‘O tooth of so and so, son of so and so! You have eaten the hot and the cold. Is it by the hot you will settle down or with the cold you will settle?’**

ثم يقرأ و له ما سكن في الليل و النهار الآية شدت ذاء هذا الضرس من فلان بن فلان بسم الله العظيم ثم يضربه في حائط و يقول الله الله الله.

<sup>282</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 h

<sup>283</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 i

<sup>284</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 j

Then read, **And for Him is whatever settles during the night and the day, and He is the Hearing, the Knowing [6:13]** – the Verse. The illness of this tooth has intensified from so and so, son of so and so! In the Name of Allah<sup>-azwj</sup> the Magnificent! Then strike in a wall and say, 'Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>!'”<sup>285</sup>

أَيْضاً لَوْجَعِ الصِّرْسِ يَأْخُذُ بِقَلَّةٍ وَ يَكْتُمُ عَلَيْهَا الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَاراً فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ثُمَّ يَضَعُهَا عَلَى صِرْسِهِ الْوَجَعِ ثُمَّ يَمْشِي وَ يَرْمِي بِالْبَقْلَةِ خَلْفَهُ وَ لَا يَلْتَفِتُ إِلَى خَلْفِهِ فَإِنَّهُ يَسْكُنُ إِنْ شَاءَ اللَّهُ.

As well for the tooth ache – he should take a bean pod and write upon it: **He Who Made fire for you from the green tree, so then you are igniting from it' [36:80]**. Then place it upon his painful tooth, then walk and throw the pod behind him, and not turn towards his back, for it shall settle if Allah<sup>-azwj</sup> Desires”<sup>286</sup>.

أَيْضاً يَكُونُ الرَّاقِي دَاخِلَ الْبَابِ وَ الْعَلِيلُ مِنْ خَارِجٍ وَ يَقْرَأُ وَ هُوَ عَلَى الْوُضوءِ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ إِلَى آخِرِهِ وَ يَقُولُ كَمْ سَنَةً تُرِيدُ وَ أَيُّ بَقْلَةٍ لَا تَأْكُلُهُ فَإِنَّهُ يَسْكُنُ الْوَجَعِ.

Also – The one performing Ruqya (incantation) should be inside the door and the sick from outsides, and he should read, being upon the Wudu, **'Who Created the skies and the earth?' [31:25]** up to its end, and he should say, 'How many years do you need, and which vegetable have you not eaten?' It will settle the pain”<sup>287</sup>.

7- مِنْ حَظِّ الشَّهِيدِ رَحِمَهُ اللَّهُ عَنِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص مَنْ اشْتَكَى صِرْسَهُ فَلْيَضَعْ إصْبَعَهُ عَلَيْهِ وَ لِيَقْرَأْ هَذِهِ الْآيَةَ وَ هُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ قَلِيلاً مَا تَشْكُرُونَ.

From handwriting of Al Shaheed, may Allah<sup>-azwj</sup> Mercy him, from Ibn Abbas who said,

'Rasool-Allah<sup>-sawww</sup> said: 'One who complains of his tooth (ache), let him place his finger upon it and let him read this Verse: **And He is the One Who Produced for you the hearing, and the sight, and the emotions. Little it is what you are thanking for [23:78]**!'”<sup>288</sup>

وَ عَنْ نُوحِ بْنِ أَبِي ذَكْوَانَ قَالَ: اشْتَكَى رَجُلٌ إِلَى رَسُولِ اللَّهِ ص وَجَعَ الصِّرْسِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص قُلِ اسْكُنِي أَيَّتَهُمَا الرِّيحُ اسْكُنِي بِاللَّهِ الَّذِي سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

And from Nuh Bin Abu Zakwan who said,

'A man complained to Rasool-Allah<sup>-sawww</sup> of the tooth ache. Rasool-Allah<sup>-sawww</sup> said to him: 'Say, 'Settle down, O wind! Settle down by Allah<sup>-azwj</sup> to Whom have settled whatever is in the skies and the earth, and He<sup>-azwj</sup> is the All-Hearing, the All-Knowing!'”<sup>289</sup>

<sup>285</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 k

<sup>286</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 l

<sup>287</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 6 m

<sup>288</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 7 a

<sup>289</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 81 H 7 b

## CHAPTER 82 – SUPPLICATION FOR THE WARTS

1- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الحميري عن السبائي عن علي بن النعمان عن الرضا ع قال: قلت له جعلت فداك إن بي ثآليل كثيرة وقد اعتممت بأمرها فأسألك أن تعلمني شيئاً أنتفع به

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Ibn Al Waleed, from Al Himeyri, from Al Sayyari, from Ali Bin Al Numan,

'From Al-Reza<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! There are many warts with me and I have been saddened by its matter, so I ask you<sup>-asws</sup> to teach me something I can benefit with!'

فقال ع خذ لكل ثؤلول سبع شعيرات و اقرأ على كل شعيرة سبع مرات إذا وقعت الواقعة إلى قوله فكانت هباءً منبثاً و قوله عز و جل و يستلونك عن الجبال فقل ينسفها ربي نسفاً فيدريها قاعاً صاففاً لا ترى فيها عوجاً و لا أمتاً

He<sup>-asws</sup> said: 'Take seven hair for each wart and read upon each wart seven times, **'When the event occurs [56:1] – up to His<sup>-azwj</sup> Words: So they would be like scattered dust [56:6]; and Words of the Mighty and Majestic: And they are asking you about the mountains. So say: My Lord will Uproot these with an Uprooting [20:105] So He would Leave it as a plain, smooth [20:106] Neither will you see any crookedness in it nor unevenness [20:107]!**

ثم تأخذ الشعير شعيرة شعيرة فامسح بها كل ثؤلول ثم صيرها في خزفة جديدة و اربط على الخزفة حجراً و ألقيها في كيبف

Then take the hairs, hair by hair, and wipe with it every wart, then make it to be in a new cloth and tie a stone upon the cloth and throw it in a rubbish dump!'

قال ففعلت فنظرت إليها يوم السابع فإذا هي مثل راحتي و ينبغي أن تفعل ذلك في محاق الشهر.

He (the narrator) said, 'I did so. I looked at it on the seventh day, and behold, it was like my palm (the warts were gone), and it is befitting if you do that in beginning of the month'.<sup>290</sup>

2- طب، طب الأئمة عليهم السلام صالح بن محمد العنبري عن النضر عن عبد الله بن سينان عن عود [عون] بن عبد الله عن أبي عبد الله ع قال: ثمر يدك على موضع الثآليل ثم تقول بسم الله الرحمن الرحيم بسم الله و بالله محمد رسول الله ص و لا حول و لا قوة إلا بالله العلي العظيم اللهم امح عني ما أجد ثمر يدك اليمنى و ترقني عليها ثلاث مرات.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Salih Bin Muhammad Al Anbari, from Al Nazr, from Abdullah Bin Sinan, from Awn Bin Abdullah,

'Abu Abdullah<sup>-asws</sup> having said: 'Pass your hand upon the place of the wart, then you should say, **'In the Name of Allah the Beneficent, the Merciful [1:1].** In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and there is neither might nor strength

<sup>290</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 1

except with Allah<sup>-azwj</sup> the Exalted, the Magnificent! O Allah<sup>-azwj</sup>! Erase from me what I feel! – pass your right hand and raise upon it three times”<sup>.291</sup>

3- مكا، مكارم الأخلاق للتؤلؤل يأخذ صاحبه قطعة ملح و يمسحها بالتؤلؤل و يقرأ عليه ثلاث مرات لو أنزلنا هذا القرآن على جبل لرأيته خاشعاً متصدعاً من خشية الله إلى آخر السورة و يطرحها في تنور و ينصرف سريعاً يذهب إن شاء الله تعالى

(The book) ‘Makarim Al Akhlaq’ –

‘For the warts, its sufferer should take some salt and wipe it with the wart and read upon it three times, **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, [59:21]** – up to end of the Chapter, and drop it in an over and leave quickly, it will be gone, if Allah<sup>-azwj</sup> the Exalted so Desires”<sup>.292</sup> (Not a Hadeeth)

أخرى يقرأ على ثلاث شعيرات و مثل كلمة حبيبة كشجرة حبيبة اجثت من فوق الأرض ما لها من قرار و يديرها على التؤلؤل ثم يدفنها في موضع ندي في محاق الشهر فإذا عفنت الشعيرات تمايل التؤلؤل.

Another – He should read upon three hairs: **And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]**, and rotate it upon the wart, then bury it in a wet place in beginning of the month. When hairs rot, the warts will decline”<sup>.293</sup> (Not a Hadeeth)

أيضاً للتؤلؤل عن الرضا ع قال: تنظر إلى أول كوكب يطلع بالعشي فلا تحدد نظرك إليه و تناول من التراب و اذلكه بها و أنت تقول بسم الله و بالله رأيته و لم أرك سوء عود بصرك الله يخفي أثرك ارفع ناليلي معك.

Also for the warts – from Al-Reza<sup>-asws</sup> having said: ‘Look at the first star emerging in the evening, not staring with your looking at it, and take from the soils and massage with it and you should be saying, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! You can see me and I did not see you as evil! May Allah<sup>-azwj</sup> Return your sight, Hide your impact, Raise my wart with you!’<sup>294</sup>

<sup>291</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 2

<sup>292</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 3 a

<sup>293</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 3 b

<sup>294</sup> Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 82 H 3 c