

Second Edition

Sunan an-Nabi

*A Collection of Narrations on the Conduct and Customs
of the Noble Prophet Muhammad (S)*



Written by Allamah Sayyid Muhammad
Hussain Tabatabai

Translated by Tahir Ridha Jaffer

SUNAN AN-NABI

A Collection of Narrations
on the Conduct and Customs of
the Noble Prophet Muḥammad ﷺ

Compiled by
‘Allāmah Sayyid Muḥammad Ḥusayn Ṭābāṭabā’ī

Translated by Tahir Ridha Jaffer

Second Edition

Copyright 2014 · Tahir Ridha Jaffer

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the copyright holder.

Transliteration Table

The transliteration of Islāmic terminology from the Arabic language has been carried out according to the following standard transliteration table.

ء	ﺀ	ط	ṭ
ا	a	ظ	ẓ
ب	b	ع	ʿ
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	و	w
ز	z	ي	y
س	s	ه	h (or not transliterated)
ش	sh		
ص	ṣ		
ض	ḍ		

Long Vowels

ا	ā
و	ū
ي	ī

Short Vowels

ـَ	a
ـُ	u
ـِ	i

ﷻ - The Mighty and Sublime

ﷺ - Peace and blessings be upon him and his family

ﷺ - Peace be upon him

ﷺ - Peace be upon her

Contents

TRANSLATOR'S PREFACE ix

BIOGRAPHY OF THE AUTHOR xxxv

AUTHOR'S PREFACE xi

INTRODUCTION xix

1

TRAITS OF THE NOBLE PROPHET  37

2

ON HIS RELATIONSHIP WITH THE PEOPLE 61

Addendum to this Section 71

3

ON CLEANLINESS AND THE RULES OF BEAUTIFICATION 97

Addendum to this Section 103

4

ON TRAVELLING AND ITS ĀDĀB 109

Addendum to this Section 111

5

ON THE ĀDĀB OF CLOTHING AND ANYTHING PERTAINING TO IT 117

Addendum to this Section 123

6

HIS SUNAN IN THE DWELLINGS 127
Addendum to this Section 128

7

ON THE ĀDĀB OF SLEEPING AND THE BEDSIDE 131
Addendum to this Section 131

8

ON THE ĀDĀB OF MARRIAGE AND CHILDREN 137
Addendum to this Section 139

9

ON FOODS, DRINKS AND TABLE MANNERS 147
Addendum to this Section 160

10

ON THE ĀDĀB OF THE LAVATORY 171
Addendum to this Section 173

11

ON THE DEAD AND ANYTHING RELATED (TO DEATH) 177
Addendum to this Section 180

12

ON THE ĀDĀB OF MEDICATION 187
Addendum to this Section 188

13

ON SIWĀK (BRUSHING TEETH) 191
Addendum to this Section 192

14

ON THE ĀDĀB OF WUḌŪ' 195
Addendum to this Section 197

15

ON THE ĀDĀB OF GHUSL 199
Addendum to this Section 201

16

ON THE ĀDĀB OF ṢALĀH (RITUAL PRAYER) 203
Addendum to this Section 222

17

ON THE ĀDĀB OF ṢAWM (FASTING) 243
Addendum to this Section 247

18

ON THE ĀDĀB OF I'ṬIKĀF 253

19

ON THE ĀDĀB OF GIVING CHARITY 255
Addendum to this Section 255

20

ON THE ĀDĀB OF RECITING THE GLORIOUS QUR'ĀN 259
Addendum to this Section 261

21

SUPPLICATION (DU'Ā) AND ITS ĀDĀB 265
Addendum to this Section 304

22

THE ḤAJJ 347
Addendum to the Ḥajj 347

Addendum on the Uncommon Narrations 349

Addendum to the first section: On his Character and Moral Traits 353

BIBLIOGRAPHY 373

TRANSLATOR'S PREFACE

Due to the untiring efforts of our past scholars, we are in possession of vast collections of ḥadīth literature, some of which have been systematically arranged subjectwise, mostly in sections pertaining to different legal topics, while other compilations tackle only one subject or consist of the aḥadīth that were narrated from one particular person, infallible or otherwise. This book falls in the latter category.

Though it cannot be said that everything contained in this book is recommended practice, it does serve a two-fold purpose. One is that, indeed, many of the actions practiced by our great Prophet ﷺ, as highlighted in the traditions, should be emulated by us and this cannot be overlooked. However, the second and more important purpose served by this book is to give us a better and more complete picture about the life of our beloved Prophet ﷺ.

As has been noted by many, translating classical texts is always a daunting task. Many times we would come across a ḥadīth that was simply incomprehensible. It was at these moments that we realized the true value of our teachers in the *ḥawza*. I would take the source to them and at times have lengthy sittings in an effort to break down the meanings of some aḥadīth. The common classical dictionaries and lexicons had also become an invaluable asset for me during the translation.

We have tried to make this translation as simple as possible in order to benefit a wider audience. In this second edition, we have included a

detailed bibliography to make the text and its sources more accessible. The transliteration of Arabic characters follows the table at the beginning of the book, with a few exceptions where words contain extra characters that may pose a problem to the reader e.g. in words like ‘Ishā and du‘ā (where it would have been ‘Ishā’ and du‘ā’).

A brief note on the punctuation: The esteemed reader may notice that the standard conventions have not been applied when quoting the infallibles. This is because the use of quotation marks generally signifies verbatim quotes and since many traditions have been narrated in the words of the narrators themselves, we have opted to use colons instead. In the few instances where quotation marks have been used, it should be understood that these may not be the exact words that the infallible (‘a) used.

At this juncture, I would like to express my appreciation firstly to Allāh ﷻ (who always comes before all else), for giving me the ability to complete this translation, then to my beloved Prophet for being such a wonderful role model for all of humanity. I also wish to thank my parents, without whom I would not be where I am today. In conclusion, I pray to Allāh to grant us all the ability to follow in the footsteps of our great Prophet – may Allāh send unending blessings on him and his progeny.

Tahir Ridha Jaffer

Qum, Iran

February, 2014

BIOGRAPHY OF THE AUTHOR

‘Allāmah Muḥammad Ḥusayn Ṭabāṭabā’ī was born in the village of Shadabād near Tabrīz on 29th Dhil Ḥijjah 1321 AH / 16th March 1904 CE. He lost his father, Sayyid Muḥammad Ṭabāṭabā’ī at the age of five and his mother passed away four years later while giving birth to his brother, Sayyid Muḥammad Ḥasan. The experience of being orphans increased the closeness between the brothers and bound them throughout their lives.

The guardianship of the two brothers fell on the shoulders of their paternal uncle Sayyid Muḥammād ‘Alī Qāḍī and it was under his guidance that ‘Allāmah Ṭabāṭabā’ī began his primary education.

In accordance with the prevalent systems at the time, he first memorized the Qur’ān, studied literary Persian texts and learnt calligraphy before moving on to a more detailed study of the Arabic language including grammar, syntax and rhetoric, all of which constitute the essential pre-requisites for more advanced study of classical Islamic corpora.

The ‘Allāmah recounts his relatively late initiation into the world of scholarship and notes that he was initially averse to study and discouraged by his inability to fully understand what he was reading, a condition which continued for about 4 years. A turning point was finally reached when he failed a test on Suyūṭī’s renowned treatise on grammar and his exasperated teacher told him: “Stop wasting my time and yours!”

Shamefaced, he left Tabrīz for a while to engage in a special devotional practice that resulted in his gaining a divine boon – the ability to master any subject he studied, and this ability remained with

him till the end of his life. In keeping with his general reticence on personal matters, he never identified the devotional practice in question. He later recalled:

“I ceased entirely to associate with anyone not devoted to learning and began to content myself with a minimum of food, sleep and material necessities, devoting everything to my studies. It often happened during the spring and summer, that I would remain awake until dawn and I always prepared for the next day’s class on the previous night. If I encountered a problem, I would solve whatever difficulty I encountered, however much effort it took. When I came to class, everything the teacher had to say was already clear to me; I never had to ask for an explanation or for an error to be corrected.

After completing the *sutūh* level of the *ḥawzah* curriculum in 1925, ‘Allāmah Ṭabāṭabā’ī went with his brother to Najaf, a centre of Shī‘a learning traditionally designated as *Dārul ‘Ilm* (the abode of knowledge). It was here that he spent many years studying the *Khārij* level of jurisprudence with such authorities as Mīrza Ḥusayn Na’īnī (d. 1355 CE/1936 AH), Ayatullāh Abul Ḥasan Isfahānī (d. 1365 AH/1946 CE), Ayatullāh Ḥājj Mīrza ‘Alī Irawānī and Ayatullāh Mīrza ‘Alī Asghar.

He attained the rank of *Ijtihād* while in Najaf, but never sought to become a *Marja’ al-Taqlīd*.

It was Qur’ānic exegesis along with philosophy that came to preoccupy him for most of his career. More influential on ‘Allāmah Ṭabāṭabā’ī than any of his other teachers in Najaf was his cousin, Ḥājj Mīrza ‘Alī Qāḍī Ṭabāṭabā’ī (d. 1363 AH/1947 CE). It was he who, more than anyone else, helped to mould his spiritual personality. Sayyid Qāḍī’s influence on him was profound. Under his guidance, he began to engage in gnostic practices, night vigils and various supererogatory acts of devotion.

In 1354 AH/1935 CE, ‘Allāmah Ṭabāṭabā’ī returned from Najaf to Tabriz, again accompanied by his brother. The return to Tabriz occasioned something of a lull in his scholarly activities for roughly a

decade during which he devoted himself to farming the family lands. Despite the degree of erudition he had attained, he was almost entirely unknown in the city.

In 1365 AH /1946 CE, he left for Qum, where he remained for the rest of his life. The city of Qum had enjoyed prominence as a centre of learning since the early days of Shī'ism in Iran, and it was here that the scene of the most fruitful portion of the 'Allāmah's career as a teacher and an author can be seen.

In all outward appearances, the very epitome of the ascetic and retiring scholar, 'Allāmah Ṭabāṭabā'ī was by no means negligent or unaware of the political sphere. Nonetheless he played little if any discernible role in the intense and prolonged struggle led by Imām Khomeini and his associates that culminated in the Islamic revolution of 1978-79 and the foundation of the Islamic Republic of Iran. By the time the revolution began, he was too physically frail to have participated even marginally. However, the leading role played by many of his students in the revolution indicates that the attitudes and teachings he had inculcated in them were at the very least compatible with support of the new Islamic order.

Weakened for many years by cardiac and neurological problems, 'Allāmah Ṭabāṭabā'ī withdrew from teaching activity and became increasingly absorbed in private devotion as the end of his life drew near. In 1405 AH/1981 CE, he stopped as usual in Damavand while returning to Qum from his annual summer visit to Mashhad. He fell seriously ill and was taken to hospital in Tehran. The prospects for recovery were little and he was therefore taken to his home in Qum, where he was secluded from all but his closest students.

Shortly after, on 18th Muharram 1402 AH/November 7th 1981 CE, he passed away and was laid to rest close to the tombs of Shaykh 'Abd al-Karīm Ḥā'irī and Ayatullāh Khwansārī; the funeral prayers were led by Ayatullāh al-'Uẓmā Ḥājj Sayyid Muḥammad Riḍā Gulpāyḡānī.

One of the characteristic of this great personality as portrayed unanimously by his students was his extreme modesty and humility. The ‘Allāmah was never heard to utter the pronoun “I” through out his life whether in Arabic or Persian. Unlike many if not most of the luminaries of Qum, he would never permit his hand to be kissed, withdrawing it into the sleeve if anyone made an attempt to do so. He always refused to lead anyone in congregational prayer, even his own students. When teaching, he never permitted himself to assume the position of authority implied by leaning on a cushion or against the wall, preferring instead to sit upright on the ground, just like his students. He was patient and forbearing with the questions and objections raised by his students, giving generously of his time even to the immature among them.

‘Allāmah Ṭabāṭabā’ī’s material circumstances in Qum were in line with his utter lack of self-importance. He had no access to the funds reserved for the students and teachers of *fiqh*, and sometimes he lacked even the money to light a lamp in his modest home in the Yakhchal-i Qadhi district of Qum. The house was too small to accommodate the throngs of students who would come to visit him, and he would therefore sit on the steps outside to receive them. Unlike many scholars, he did not amass a vast personal library, although he did leave behind a small collection of manuscripts.

Notably, it was not only his students who benefited from his modest and unassuming nature. Such was his affection for his family that he would often rise to his feet when his wife or children entered the room, and when it became necessary to leave the home and buy essential items, the ‘Allāmah himself would undertake the task instead of imposing it on his family.

Such was the outward demeanour of one who, in the view of his disciples, had become ‘a reflection of the spirits of the Infallibles’,

having attained a degree of detachment from this world that allowed him to observe directly that which is part of the unseen realm.

Some of the works which 'Allāmah Ṭabāṭabā'ī was able to write during his short life included the following:

1. *Al-Mizān fī Tafsīr al-Qur'ān*: The 'Allāmah's most important single work, a monumental commentary upon the Qur'ān written in twenty volumes in Arabic. Its translation into English, carried out by the now deceased Sayyid Sa'īd Akhtar Rizvi, has seen the first six volumes published (printed in 12 volumes).
2. *Usūl-i-falsafah wa Rawish-i-rialism - The Principles of Philosophy and the Method of Realism*: This was written in five volumes and has been published with a commentary by the late Ayatullāh Murtaḍā Muṭahharī.
3. *Hāshiye-i Kifāyeh - Glosses on al-Kifāyah*.
4. *Ta'liqāt 'ala al-Aṣfār al-Arba'*. Glosses on the new edition of *al-Aṣfār* of Sadr al-Din Shīrāzī (Mullah Ṣadrā), compiled under the direction of 'Allāmah Ṭabāṭabā'ī, of which seven volumes have been published.
5. *Muṣāḥabāt ba Ustad Kurban - Dialogues with Professor Corbin*. Two volumes based on conversations between 'Allāmah Ṭabāṭabā'ī and Henry Corbin.
6. *Risālah dar Ḥukumat-i Islāmī - Treatise on Islamic Government*.
7. *Risālah dar Ithbāt-i Dhāt - Treatise on the Proof of the Divine Essence*
8. *Risālah dar Ṣifāt - Treatise on the Divine Attributes*
9. *Risālat al-Insān qabl al-Dunyā - Treatise on Mankind before the [creation of the] World*
10. *Risālat al-Insān fī al-Dunyā - Treatise on Mankind in the World*
11. *Risālat al-Insān ba'd al-Dunyā - Treatise on Mankind after the World*
12. *Risālah dar Nubuwwat - Treatise on Prophecy*
13. *Qur'ān dar Islām - The Qur'ān in Islam*. The English translation of this has been published.
14. *Shī'ah dar Islam - Shī'ite Islam*. The English translation of this has been published.

AUTHOR'S PREFACE

All praise is due to Allāh, Lord of the universe, and blessings and salutations upon our master Muḥammad ﷺ and his pure progeny.

Said Muḥammad Ḥusayn ibn Muḥammad ibn Muḥammad Ḥusayn al-Ḥasanī al-Ḥusaynī – may Allāh forgive his transgressions: This is what Allāh ﷻ made possible for us to compile from some of the narrations of the Muslim narrators, of the practices of our master, the Prophet of Allāh ﷺ, in the limited time and restricted period available. We ask the Almighty ﷻ to grant us the ability to follow these practices as much as possible.

The Almighty ﷻ has said: *In the Apostle of Allāh there is certainly for you a good exemplar*¹ and the Noble Prophet ﷺ said in his advice to ‘Alī (عليه السلام): “...And sixth is to follow my *sunnah* in my prayers and my fasting and my giving of charity.”² And Imām ‘Alī (عليه السلام) said: “Whoever disciplines himself and acquires the character that Allāh wants his

¹ Sūrah al-Aḥzāb (33): 21

² al-Maḥāsin: 17, al-Kāfi 8:66, al-Faqīh 4:188, Majmū‘at Warrām 2:91, Da‘āim al-Islām 2:347

servants to have, will be granted everlasting prosperity.”¹ In addition, Imām al-Ṣādiq عليه السلام said: “I would hate for a person to die before having adopted any one attribute from the attributes of the Noble Prophet ﷺ.”²

Indeed, following in his footsteps and adopting his traits is the true perfection and final goal, and it is by doing this that one can achieve success in this world and the next.

We have left out the mention of Makrūhāt (abominable actions), as it is part of our beliefs that the Noble Prophet ﷺ never performed any Makrūh or Mubāḥ action in a way deemed Makrūh or Mubāḥ, and this has been proven by rational and scriptural proofs.

We decided to remove the chains [of narrators] of the narrations for the sake of brevity, however we have mentioned the names of the books and their authors, and we have differentiated between the narrations with complete and incomplete chains so that anyone who wants to find the source of any narration can easily do so.

We have also mentioned some things about his ﷺ nature because of its auspiciousness and because it relates to his moral character, even though it does not come under the subject of this book. We have not mentioned specific details of events but have instead concentrated on the general aspects, and from Allāh do we seek help.

Sayyid Muḥammad Ḥusayn Ṭabāṭabaʿī

¹ The Tafsīr attributed to Imam al-ʿAskarī عليه السلام: 17, Ādābu Qirāʾati al-Qurʾān: no. 3, Biḥār al-Anwār 92:214

² Makārim al-Akhlāq: 39

INTRODUCTION

We begin in the name of Allāh, from whom all things begin and to whom all things return. From Him alone do we seek help. He is the true source of abundance and from Him are all bounties.

Praise be to Allāh, the First before any other and the Last after whom there is no other. The one whom eyes are unable to see and whose attributes cannot be fathomed by contemplation. He created the universe by His will, then transformed the creation as He wished and showered them with His love.

O Allāh! Bless Muḥammad, the guardian of your revelation, the best of your creation, the leader of goodness, the key to divine bounty and the last of Your Prophets and Messengers.

O Allāh! Bless the family of Muḥammad and his pure progeny, and those of them who are closest to You, with the best blessings and bounties, and shower Your all-encompassing and complete mercy on them; mercy that is endless and continuous. Āmīn, O Lord of the universe.

Verily there are some fields of knowledge that are specific to those who are close to Allāh, and these are those who are referred to as Prophets of Allāh; and the last Prophet who was sent by Allāh for the guidance of mankind was the Noble Prophet Muḥammad ibn ‘Abdillāh



Of the teachings and lessons that have come to us through him, a part of it is what has been revealed in the form of the Glorious Qur’ān which is known as ‘*al-kitāb*’ and the other part is based on his actions and sayings, and this is known as ‘*al-sunnah*.’ From among the *sunnah*

are the actions that the Noble Prophet gave importance to and always performed.

This book – which we present to those who are interested in scholarly research and study – contains narrations about the actions that the Noble Prophet ﷺ stressed upon, those that he always performed and the narrations that describe his life, conduct and ways.

In this introduction we will present some general issues with the aim of clarifying the subject which is discussed in this book, and these are summarized as follows:

The word ‘*adab*’ used in classical and colloquial Arabic has various meanings such as:

- Elegance, gracefulness and meticulousness in affairs
- The consensus of a community on an issue
- Following and obeying others
- Sciences and knowledge, praiseworthy conduct and good behavior
- A positive force in a person that protects him from evil deeds

Adab also refers to some introductory sciences like the study of language, grammar, correct use of similes and idioms, eloquence in speech and poetry. It also denotes nobility of character, purity of the soul and perfection of the self.

As for ‘*adīb*’, it refers to the teacher, the author and the orator. Similarly, it is used for anyone who has mastery over poetry and language, use of metaphors, effective speech and eloquent presentation.

The word ‘*sunnah*’ also has many meanings amongst which are: growth, maturity, clarity of speech, the graceful galloping of a horse, brushing the teeth, crying and flowing. ‘*Sunnatullāh*’ refers to Allāh’s commandments, His Will and pre-ordinances as well as His punishments and rewards. *Sunnah* is also used to mean: conduct,

nature, origin, divine law, choosing a particular path and following of desires and opinions.

These are the different meanings of the words *adab* and *sunnah*.

However, that which fits in with our discussion here is: all actions that are accepted by the intellect and religion, if acted upon in the best and most excellent manner, would be referred to as ‘*adab*’. The person who has *adab* always carries out his actions and dealings in the most graceful and elegant manner. As for the attributes that are concerned with purity of the soul, perfection of the self and the innermost part of the human being – like generosity, courage, justice, forgiveness, mercy and all other humanly attributes – these come under the title of ‘*akhlāq*’.

To put it in another way, *adab* forms the attributes of a person’s actions as they are performed in the ‘real’ world whereas *akhlāq* consists of the attributes of the inner self. These two meanings are in this way linked to each other.

Therefore, it would be wrong to use the word ‘*ādāb*’¹ for actions that are not praiseworthy in the eyes of the intellect and religion such as: oppression, cheating, lying, miserliness, jealousy etc. and this also applies to actions that are out of the control of human beings.

Similarly *sunnah* consists of the attributes of human actions, bearing in mind that the meaning of *sunnah* is more general than that of *adab* since *sunnah* refers to the good and evil ways whereas *adab* is only used to mean beautiful actions that are praiseworthy in the specific and general sense.

The Noble Prophet ﷺ said: “Excellent *adab* is the ornament of the intellect.”²

Imām ‘Alī ؑ says: “The *ādāb* are like ever-new attires.”¹

¹ Plural of *adab* (Tr.)

² al-Biḥār 77:131

Imām Ḥasan al-Mujtabā عليه السلام said: “One who has no intellect has no *adab*.”²

Indeed, the aḥādīth about *adab* are numerous.

The human being is of course – based on his knowledge, beliefs, thoughts and emotions – bound by a chain of *ādāb* and ‘*sunan*’³, with which his life starts and ends.

The *ādāb* and *sunan* exemplify the spirituality of a community and reveal people’s thoughts and beliefs. Their growth and decline, success and failure, progress and regress are all dependent on their *ādāb* and *sunan*. Similarly, the only way to know an individual is by the *ādāb* and the *sunan* that are particular to him and reflect his thoughts and opinions.

The *ādāb* and *sunan* that have been found in different communities to date can be summarized into four types:

1. The *ādāb* and *sunan* based on superstition
2. The *ādāb* and *sunan* generally accepted by the masses
3. *ādāb* and *sunan* of the scholars and those with wisdom
4. *ādāb* and *sunan* of the Prophets, Messengers and infallible Imāms عليهم السلام

It is not possible for us to pinpoint the exact time or location where the *ādāb* and *sunan* based on superstition or those that became generally accepted by the masses began. We can say for sure, however, that there appeared among the monotheists a special form of *ādāb* and *sunan*, from the time of Adam عليه السلام until today, which is different from all the other forms of *sunan*. This type of *sunan* and *ādāb* is above the comprehension and intellect of human beings, and man is unable to

¹ Nahj al-Balāgha, Saying no. 5

² Kashf al-Ghummah 1:571

³ Plural of *sunnah* (Tr.)

reach it with his mind or senses. It is outside the realm of his understanding. Only a special group of men called 'the Prophets' are able to attain it by means of divine inspiration and revelation, and they then pass it on to all the people. This type of *sunan* and *ādāb* is based on a divine system that guarantees the success of human beings in this life and in the Hereafter, materially and spiritually.

Allāh ﷻ has taken it upon Himself to guide the Prophets in the Noble Qur'ān and has endorsed their *ādāb* and *sunan*, and approved of their relationship with the people.

In Sūrah al-An'ām (6), after praising Prophet Ibrāhīm عليه السلام, all other Prophets from his lineage as well as from the lineage of Nūh عليه السلام are mentioned. He ﷻ says:

﴿ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ
وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ○ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ
كُلٌّ مِنَ الصَّالِحِينَ ○ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا وَكُلًّا
فَضَّلْنَا عَلَى الْعَالَمِينَ ○ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ○ ذَلِكَ هُدَى اللَّهِ
يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا
يَعْمَلُونَ ○ أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ
وَالنَّبُوءَةَ فَاِنْ يَكْفُرْ بِهَا هُؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُوا بِهَا

بِكَاْفِرِيْنَ ۝ اُوْلٰئِكَ الَّذِيْنَ هَدٰى اللّٰهُ فَبِهٰدَاهُمْ اَقْتَدِهٖ قُلْ لَا
 اَسْأَلُكُمْ عَلَيْهِ اَجْرًا اِنْ هُوَ اِلَّا ذِكْرٰى لِّلْعٰلَمِيْنَ ﴿

And We gave him Ishāq and Ya‘qūb and guided each of them. And Nūḥ We had guided before, and from his offspring, Dāwūd and Sulaymān, and Ayyūb, Yūsuf, Mūsā and Hārūn — thus do We reward the virtuous — and Zakariyyā, Yaḥyā, ‘Isā and Ilyās, — each of them among the righteous — and Ismā‘īl, Ilyasā, Yūnus and Lūṭ — each We graced over all the nations — and from among their forefathers, their descendants and brethren — We chose them and guided them to a straight path. That is Allāh’s guidance, with it He guides whomever He wishes of His servants. But were they to ascribe any partners [to Him], what they used to do would not avail them. They are the ones whom We gave the Book, the judgement and prophethood. So if these [people] disbelieve in them, We have certainly entrusted them to a people who will never disbelieve in them. They are the ones whom Allāh has guided. So follow their guidance. Say: ‘I do not ask you any recompense for it. It is just an admonition for all the nations.’¹ And He ﷺ says in Sūrah al-Mumtaḥanah (60):

﴿ قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْ اِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهُ... ﴾

There is certainly a good exemplar for you in Ibrāhīm and those who were with him ...² and it is narrated in *Majma‘ al-Bayān* that the phrase ‘...and those who were with him’ refers to the other Prophets.

In Sūrah Āl ‘Imrān (3), He ﷺ says:

﴿ اِنَّ اَوْلٰى النَّاسِ بِاِبْرٰهِيْمَ لِّلَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا النَّبِيُّ وَالَّذِيْنَ
 اٰمَنُوْا وَاللّٰهُ وِلٰى الْمُؤْمِنِيْنَ ﴾

¹ Sūrah al-An‘ām (6): 84-90

² Sūrah al-Mumtaḥanah (60): 4

*Indeed the nearest of all people to Ibrāhīm are those who follow him, and this Prophet and those who have faith, and Allāh is the guardian of the faithful.*¹ Among other similar verses...

It has been narrated by al-Ṭabarsī in *Makārim al-Akhlāq* and by Sharīf al-Raḍī in *Nahj al-Balāgha* that Imām ‘Alī عليه السلام said in one of his sermons:

“And certainly the Prophet of Allāh ﷺ was a sufficient example for you and a proof against the vices of this world, its defects, the multitude of its ignominies and its evils, because its sides had been constrained for him, while its flanks had been spread for others; he was weaned away from its breast and turned away from its adornments.

If you want, I will, as a second example, relate to you concerning Mūsā عليه السلام, the Interlocutor of Allāh, when he said: ‘O Allāh! I need whatever good Thou mayest grant me.’² By Allāh, he asked Him only for bread to eat because he was accustomed to eating the herbs of the earth, and the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and the paucity of his flesh.

If you wish I can give you a third example of Dāwūd عليه السلام. He was the holder of the Psalms and its reciter among the people of Paradise. He used to make baskets from date palm leaves with his own hands and would say to his companions: “Who will help me by purchasing it?” He used to eat barley bread [bought] out of his earnings.

If you desire I will tell you about ‘Isā, son of Maryam عليه السلام. He used a stone for his pillow, put on coarse clothes and ate dry food. His condiment was hunger. His lamp at night was the moon. His covering during the winter was just the expanse of earth, eastward and westward. His fruits and flowers were only what grew from the earth for the cattle. He had no wife to allure him, nor any son to grieve, nor

¹ Sūrah Āl Imrān (3): 68

² Sūrah al-Qaṣaṣ (28): 24

wealth to distract him, nor covetousness to disgrace him. His two feet were his conveyance and his two hands his servants.”¹

Al-Daylamī has quoted Imām ‘Alī عليه السلام in his book *Irshād al-Qulūb* stating the importance of following the examples of the Prophets’ عليهم السلام lives. He said:

“As for Nūḥ عليه السلام, despite being the elder of the Prophets who lived for a long period (in some narrations it is mentioned that he lived for two thousand five hundred years), he passed away from this world while he had not yet built a house for himself. When the day dawned he would say: ‘I may not get to see the night’ and when night fell he would say: ‘I may not get to see the day.’

Similarly, our Prophet Muḥammad صلى الله عليه وسلم passed away from this world without having placed one brick upon another. He once saw a man building a house with baked bricks and plaster so he صلى الله عليه وسلم said: ‘The affair is more cursory than this.’

As for Ibrāhīm عليه السلام, the father of the Prophets, his clothes were made of coarse wool and his food was made from barley.

Yaḥyā ibn Zakariyyā عليه السلام used to wear clothes made of palm fibers and eat leaves from trees.

Despite his vast kingdom, Sulaymān عليه السلام used to wear rough fur and when night fell, he would place his hands on his neck and weep, remaining this way until dawn. His food consisted of palm leaves that he would crush with his own hands and he had only asked Allāh for the kingdom in order to gain the power to defeat the kingdoms of disbelievers and subjugate them. It is also said that he always asked Allāh for contentment.”²

¹ Nahj al-Balāgha: 226 Sermon 160; also narrated by al-Zamakshari in Rabī‘ al-Abrār in the section on despair and contentment.

² Irshād al-Qulūb 1:157

There are many such aḥādīth. To sum up, it has been mentioned in the authentic narrations that: ‘The best *sunnah* is the *sunnah* of the Prophets’¹ and especially the *sunnah* of the Noble Prophet Muhammad ﷺ who was the last Prophet, for his way of life is the best example for mankind to emulate. It has also been narrated: ‘The best of the *sunan* is the *sunnah* of Muḥammad ﷺ’.²

The glorious Qur’ān has in many instances praised the conduct, morals, method of dealing with people and the way of life of the Noble Prophet ﷺ. In Sūrah Āl ‘Imrān (3) it is stated:

﴿ فِيمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ... ﴾

*It is by God’s mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you.*³

He has been described as possessing sublime morals in Sūrah al-Qalam (68):

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

*And indeed you possess a great character.*⁴

Then in Sūrah al-Aḥzāb (33), human beings have been ordered to take his way of life as a model to follow:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ... ﴾

*In the Apostle of God there is certainly for you a good exemplar...*⁵

¹ Man Lā Yaḥḍuruḥu al-Faqīh 4:402, no. 5868

² al-Iḥtijāj: 342

³ Sūrah Āl ‘Imrān (3): 159

⁴ Sūrah al-Qalam (68): 4

⁵ Sūrah al-Aḥzāb (33): 21

He ﷺ says in Sūrah Āl ‘Imrān (3):

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

Say: ‘If you love Allāh, then follow me; Allāh will love you and forgive you your sins, and Allāh is all-forgiving, all-merciful.’¹

Also:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا
يُحْيِيكُمْ... ﴾

O you who have faith! Answer Allāh and the Prophet when he summons you to that which will give you life...²

Shaykh Mufid has narrated in his *al-Amālī* from Imām al-Bāqir عليه السلام that the Noble Prophet ﷺ said on his deathbed: “There is no prophet after me and no *sunnah* after my *sunnah*.”³

It is narrated in *Jāmi‘ al-Akhbār* from the Noble Prophet ﷺ that he used to say: “Respect my offspring and adopt my *ādāb*.”⁴

In an authoritative ḥadīth, it is mentioned that the Noble Prophet ﷺ used to say: “My Lord disciplined me with the best discipline.”⁵

Ibn Shu‘bah al-Ḥarrānī has narrated in *Tuḥaf al-‘Uqūl* that Imām ‘Alī عليه السلام said: “Follow the guidance of the Noble Prophet ﷺ for it is the best guidance and adopt his *sunnah* for it is the most noble.”⁶

¹ Sūrah Āl ‘Imrān (3): 31

² Sūrah al-Anfāl (8): 24

³ *al-Amālī* of Shaykh al-Mufid: 53

⁴ *Jāmi‘ al-Akhbār*: 140

⁵ *al-Biḥār* 16:210

⁶ *Tuḥaf al-‘Uqūl*: 150

It has been mentioned in the sermon cited earlier from Imām ‘Alī عليه السلام that he said:

“You should follow your Prophet, the pure, the chaste, may Allāh bless him and his progeny. In him is the example for the follower and the consolation for the seeker of consolation. The most beloved person before Allāh is he who follows His Prophet and who treads in his footsteps. He took the least [share] from this world and did not take a full glance at it. Of all the people of the world, he was the least sated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allāh, the Glorified, hated a thing, he too hated it; that Allāh held a thing low, he too held it low; that Allāh held a thing small, he too held it small. If we love what Allāh and His Prophet hate and hold great what Allāh and His Prophet hold small that would be enough of an isolation from Allāh and transgression of His commands.

The Prophet used to eat on the ground and sat like a slave. He repaired his shoes and patched his clothes with his own hands. He rode on an unsaddled donkey and would seat someone behind him. If there was a curtain on his door with pictures on it he would say to one of his wives: “O so-and-so! Take it out of my sight because when I look at it, I recall the world and its allurements.” Thus, he distanced his heart from this world and removed its remembrance from his mind. He wished for its allurements to remain hidden from his eyes so that he would not take wealth from it, nor regard it a place of stay and hope to live in it. Consequently, he removed it from his mind, distanced it from his heart and kept it hidden from his eyes. Just as he who hates a thing hates to look at it or to hear about it.

Certainly there was in the Prophet of Allāh all that would apprise you of the evils of this world and its defects; when he remained hungry in it along with his close companions, and despite his nearness to them, the allurements of the world remained remote from him. So let the observer observe keenly; did Allāh honor Muḥammad ﷺ as a result of

this or disgrace him? If he says that Allāh disgraced him, he certainly lies - by Allāh - and perpetrates a great untruth. If he says Allāh honored him, he should know that Allāh dishonored the other when He extended the allurements of the world for him, but kept them away from the one who was the nearest to Him of all men.

Therefore, one should follow His Prophet, tread in his footsteps and enter through his entrance; otherwise he will not be safe from ruin. Certainly, Allāh made Muḥammad ﷺ a sign for the Appointed Time, a conveyor of the glad tidings of Paradise and a warner of retribution. He left this world hungry but entered the next world complete. He did not lay one stone upon another [to build a house] until he passed away and responded to the call of his Lord. How great is Allāh's blessing to us that He blessed us with the Prophet as an exemplar whom we follow and a leader whom we emulate!

By Allāh, I have been putting so many patches in this shirt of mine that now I feel shy of its tailor. Someone asked me if I would get rid of it, but I said, 'Leave me - for only in the morning do people praise the night journey.'"¹

It is narrated in *Makārim al-Akhlāq* from as-Ṣādiq عليه السلام: "I would hate for a man to pass away from this world while still not having adopted any of the attributes of the Noble Prophet ﷺ."²

It is therefore imperative for us to pay attention to an important point i.e. the *sunnah* that is the subject of this book is different in meaning from what is meant by the historians, those who study the *sīrah* and *aḥādīth*, and also the jurists. According to the historians and those who write the *sīrah*, *sunnah* refers to the history of the life of the Noble Prophet ﷺ, from his birth to his battles, and the history of the lives of his progeny, family and companions etc.

¹ Nahj al-Balāgha: 227 Sermon 160

² Makārim al-Akhlāq: 95

According to those who narrate the *aḥādīth*, *sunnah* refers to the sayings, actions or tacit approvals of an infallible. The ‘Āmmah¹ consider only the Noble Prophet ﷺ to be infallible while according to the Shī‘ah, the pure Imāms ؑ are also included with the Prophet ﷺ.

In the terminology of the jurists, *sunnah* is synonymous with *mustaḥabb* and refers to a recommended action as opposed to the other four categories of actions i.e. *wājib* (obligatory), *ḥarām* (prohibited), *makrūh* (abominable) and *mubāḥ* (permitted).

In the traditions, *sunnah* includes all the actions and commandments mentioned and practiced by the Noble Prophet ﷺ like the number of *rak‘āt* in the daily prayers and its different recitations, the way to perform the Ḥajj pilgrimage, marriage and divorce etc. *Sunnah* refers to all these precepts and legal rulings in the narrations and *aḥādīth*.

As for the term *sunnah* used in this book – as we have previously mentioned – it has a more precise and confined meaning from all these meanings, and that is: all the recommended actions that were practiced and taught by the Noble Prophet ﷺ in his lifetime.

It is a known fact for scholars that there were numerous *sunan* of the Noble Prophet ﷺ and these have been recorded in hundreds of books and thousands of *aḥādīth*. Each narrator has mentioned a portion of them according to what relates to the subject of his book. To the best of my knowledge there are hardly any books from either of the two sects – Shī‘ah and Sunnī – that consist of complete compilations of narrations about the Prophet’s *sunan* and *ādāb*. Rather, it could be said that nobody has, to date, authored a book such as this one, with these particulars. It is clearly evident that a compilation of the traditions that are related to the *sunan* and *ādāb* of the Noble Prophet ﷺ would be an important service that would help to protect the spirituality of Islam and as this

¹ A term used to refer to the Sunni Muslims (Tr.)

type of book becomes a source of information about the lifestyle of a man who was the most perfect of men, it is of utmost importance.

The only person who thought of this matter in our present time was ‘Allāmah Ṭabāṭāba’ī, author of the original version of this book. He compiled the narrations that describe the practices of the Noble Prophet ﷺ and talk of his *ādāb* and *sunan* in a book he called *Sunan an-Nabī* thereby opening the way for a righteous lifestyle for one who wants it. It is fair to say that this book has filled a gap in the Islamic culture of our current time. We can easily say that there are very few similar works in this field, rather it is a scholarly work that it the first of its kind, conceived by the respected author.

This outstanding work was written by the ‘Allāmah about forty years ago, in the fifties (1350 AH/1929 CE), when he was still studying religious sciences in Najaf al-Ashraf, and it was not until Sha‘bān of 1391 AH (1970 CE) that I had the honor of meeting him in Qum and asked if it would be alright if I embarked upon the translation of this book into Farsi. The ‘Allāmah accepted this proposal and granted me permission - in writing - to take up this task.

In the course of my translation [of the work into Farsi] and confirmation of the sources and references, I came across some narrations on the topic of the Prophet’s *sunan* that had been missed by the respected author. I gathered these narrations in a separate file and presented it to the revered ‘Allāmah at another meeting with him in Mashhad al-Riḍā ﷺ and upon reviewing it, he asked that these narrations should be included in the book under the title ‘Addendums’.

In accordance with his instructions, I placed an addendum after each section of the book, maintaining the original order, except in the addendum to ‘The Character and Traits of the Prophet’ which I put at the end of the book. I also added two new sections to the original work, namely the section on Ḥajj and on the uncommon narrations.

It is befitting to mention that the sources referred to in this book are from the works of Shī‘a scholars and no references have been made to the books of Sunnī authors with the exception of Ghazālī’s, *Ihyā’ ‘Ulūm al-Dīn* and Suyūṭī’s, *al-Durr al-Manthūr*.

This book is generally divided into three parts based on the life of the Noble Prophet ﷺ:

1. His *sunan* and *ādāb* with his Lord i.e. his method of worship and supplication
2. His *sunan* and *ādāb* with different categories of people i.e. his *ādāb* of social interaction
3. All his other *sunan* and *ādāb*, like his *ādāb* while traveling, eating, dressing etc. which we will call his individual and personal *ādāb*

We pray to Allāh, the Lord of the Worlds, to grant us the inspiration and the will to be able to follow in the footsteps and adopt the traits of the Noble Prophet ﷺ.

O Allāh! Bestow your sublime blessings and greatest favours on your Prophet, Muḥammad ﷺ. Grant him a lofty status in Your proximity, reward him with multiple rewards out of Your Grace, complete in him the light of perfection and bring us together with him in paradise. O Allāh! Help us to practice his *sunnah* in our lives and to be beneficiaries of his intercession – Āmīn.

Muḥammad Hādi al-Fiqhī

20th Dhil-Qa‘dah al-Ḥarām 1394 AH

1

THE CHARACTER AND MORAL TRAITS OF THE NOBLE PROPHET ﷺ

1. From Ibn Shahrāshūb in al-Manāqib: al-Tirmidhī in al-Shamā'il, al-Ṭabarī in al-Tārīkh, al-Zamakhsharī in al-Fā'iḳ and al-Fattāl in al-Rawḍah have all mentioned numerous narrations about the character of the Noble Prophet ﷺ. One of these narration states:

Narrated from Amīr al-Mu'minīn عیسیٰ، Ibn 'Abbās, Abū Hurayrah, Jābir ibn Samurah and Hind ibn Abī Hālah: That he ﷺ was revered and venerated, dignified in the eyes of the people and honored in their hearts. His face would shine like the full moon, bright and white with a hint of redness. He was neither too thin, nor too fat. He had a white forehead and a pleasant countenance. The white of his eyes was intensely white and the black of his eyes was intensely black. The edges of his eyelids were black, he had long narrow eyebrows, a moderately large and proportionate head and was of appropriately average height.

He had a wide forehead, the bridge of his nose was slightly raised, a little redness could be seen in the white of his eyes, his eyebrows were joined, he had soft and fair cheeks, long and broad forearms, large shoulder-joints, wide shoulders, strong hands and moderately large feet.

He had a no hair on his chest, the soles of his feet were curved in the middle, lines were visible around the flesh on his lower back. He had long eyelashes, a thick beard, a full moustache, a mixture of black and white hair, a perfectly formed mouth and nose, fine white separated teeth, lank hair, a line of very small hair from the middle of his chest to

his navel and a proportionate body. His stomach was aligned with his chest. He had a wide chest. His neck was beautiful like an image of pure silver.

He had extended fingers. The heels of his feet were bony and empty of flesh. He had a short chin. His forehead was slightly inclined to the front, his thighs were fleshy and muscular, and there was a slight swelling in his flank. His limbs were firm. He was of average height, neither too tall nor too short. He had curly hair, not open falling hair. His face was neither skinny nor fleshy and its color was not as white as the white of his eyes. He had large joints. There was no hair on his stomach or chest except for a line of hair extending from his upper chest down to his navel. He had a large upper back. White hair was seen on the sides of his  head next to his ears (as a result of old age).

His hands were like the hands of a perfumer – always scented with perfume. He had wide palms. The bones of his arms and legs were proportionately long. When happy and joyful, his face was like a shiny mirror. He walked inclining forward¹, with a humble gait. He would rush ahead of the people to perform good deeds. When he walked, he would raise his feet as if he was descending a declivity. When he smiled, his teeth would shine when exposed briefly, before being covered by his lips.

He was handsome, well-mannered, decorous and friendly. When he turned to face the people, they felt that his face was like a bright lantern, the [drops of] sweat on his face were like pearls, and the scent of his perspiration was more fragrant than the most excellent musk. He had the seal of prophethood between his shoulders.²

¹ This is indicative of strength (Tr.)

² Manāqib Āl Abī Ṭālib 1:155

2. Abū Hurayrah: When he ﷺ turned to see the front or back, he would turn his whole body [not just his head].¹
3. Jābir ibn Samurah: He was slender in the shanks.²
4. Abū Juḥayfah: White hair covered the sides of his beard and the hair between his chin and the edge of his lower lip.³
5. Umm Hānī: I saw the Noble Prophet ﷺ having four locks of hair. Ibn Shahrāshūb says: In actuality he had two locks of hair and the one who started this [tradition of keeping the hair in this way] was Hāshim (the Noble Prophet's great-grandfather).⁴
6. Anas: I did not count more than fourteen white hairs on the Noble Prophet's ﷺ head and beard.⁵
7. It has been said: He had seventeen [white hairs].⁶
8. Ibn 'Umar: The sign of old age in him was [the presence of] about twenty white hairs.⁷
9. al-Barā' ibn 'Āzib: His hair reached up to his shoulders.⁸
10. Anas: He had hair descending behind his ears up to the earlobes.⁹
11. 'Āishah: His hair extended beyond the earlobes but not up to the shoulders.¹⁰

¹ Manāqib Āl Abī Ṭālib 1:157

² Manāqib Āl Abī Ṭālib 1:157

³ Manāqib Āl Abī Ṭālib 1:158

⁴ Ibid.

⁵ Ibid.

⁶ al-Faqīh 1:122, Manāqib Āl Abī Ṭālib 1:158

⁷ Manāqib Āl Abī Ṭālib 1:158, Biḥār al-Anwār 16:191

⁸ Manāqib Āl Abī Ṭālib 1:158

⁹ Ibid.

¹⁰ al-Faqīh 1:129, Manāqib Āl Abī Ṭālib 1:158

12. In *Qīṣaṣ al-Anbiyā'*: There would be no place from which the Noble Prophet ﷺ passed but that all who would pass from there would know that he had been there from the fragrance of his perspiration. He would not pass by a stone or tree except that it would prostrate before him.¹

13. From al-*Ṣaffār* in *Baṣā'ir al-Darajāt*: Narrated from Zurārah, from Abī Ja'far ؑ that the Noble Prophet ﷺ said: Verily we, the Prophets, sleep with our eyes but not with our hearts and we see what is behind us with the same clarity as what we see in front of us.²

14. From al-*Quṭb* in *al-Kharā'ij wa al-Jarā'ih*: From his ﷺ miracles which have been confirmed by numerous sources, and disbelievers and believers have acknowledged, was the seal of prophethood on the hair that had accumulated between his shoulders.³

15. In *al-Manāqib*: His ﷺ shadow did not fall upon the earth.⁴

16. From al-*Kulaynī* in *al-Kāfi*: Narrated from 'Alī ibn Muḥammad al-Nawfalī from Abī al-Ḥasan ؑ, he said: I mentioned to him about [good] voice. He said: When 'Alī ibn al-Ḥusayn ؑ used to recite [the Qur'ān] and a person would pass by, he would swoon because of the beauty of his voice; and if the Imām manifested any of this, the people would not be able to bear its beauty. I asked: Did the Noble Prophet ﷺ not lead the people in prayer, raising his voice in recitation of the Qur'ān? He ؑ said: He would recite in a way that was bearable for the people behind him.⁵

¹ *Biḥār al-Anwār* 16:172 quoting from *Qīṣaṣ al-Anbiyā'*: 287, *Makārim al-Akhlāq*: 24

² *Baṣā'ir al-Darajāt*: 420, no. 8

³ *al-Kharā'ij wal-Jarā'ih* 1:32, *Biḥār al-Anwār* 16:174, *Kamāl al-Dīn wa Tamām al-Ni'mah* 1:165

⁴ *Manāqib Āl Abī Ṭālib* 1:124, more about this is narrated in *al-Kharā'ij*: 221

⁵ *al-Kāfi* 2:615, and al-Ṭabarsī has narrated the same thing in *al-Iḥtijāj*: 204

Note: This has been narrated with numerous other chains of narrators.

17. From al-Ṣadūq in Ma‘ānī al-Akḥbār: By way of Ibn Abī Hālah al-Tamīmī from al-Ḥasan ibn ‘Alī عليه السلام and [in another narration] by way of al-Riḍā from his fathers, from ‘Alī ibn al-Ḥusayn, from al-Ḥusayn ibn ‘Alī عليه السلام and also [in yet another narration] by way of a man from the lineage of Abī Hālah from his father, from al-Ḥasan ibn ‘Alī عليه السلام who said: I asked my maternal uncle, Hind ibn Abī Hālah – who always used to talk about the Noble Prophet ﷺ – to describe for me something about him so that I may increase my love for him. So he said:

The Prophet of Allāh ﷺ was revered and venerated. His face shined like the full moon. He was taller than those who were short and shorter than those who were tall (i.e. he was of average height). He had a moderately large head and curly hair. If his hair could be combed he would comb it, otherwise, if he let his hair grow, he would not let it grow beyond the length of his earlobes. He had a light complexion, a wide forehead, long narrow eyebrows that were broad but not conjoined, with a vein running between them which became visible when he was angry. There was a light which elevated him such that if one who saw him did not notice it, he would think he was raising his head with haughtiness.

His beard was short and thick; his cheeks were smooth and wide. He had a broad mouth with clear, separated teeth. He had fine hair on his chest. His neck was like a beautiful image of pure silver. His body was proportional (all his limbs were the perfect size in relation to his body). His stomach and chest were equal in size. He had broad shoulders. His joints were fleshy. He had a wide chest. The unclothed parts of his body shone with brightness. He had a line of hair extending from his chest to his navel; other than this, his chest and stomach were bare.

His forearms, shoulders and upper chest were hairy. He had long forearms and wide palms. His hands and feet were thick and firm. He had extended fingers and bones that were without any protuberances in the forearms and shanks. The middle of the soles of his feet were

raised from the ground and his feet were wide, [but] water would not soak them. When he walked he raised his legs from the ground and inclined forwards, treading lightly with soft steps. He walked briskly as though he was descending a declivity. When he turned to face someone, he would turn his entire body [not just his head].

His eyes were lowered; his gaze toward the ground was longer than his gaze toward the sky. He would look with short glances. He was the first to greet whomever he met.

He ﷺ then said: Describe to me his speech. He replied: He ﷺ was afflicted with continued sadness, always deep in thought and never at ease. He was silent for long periods of time. He never talked unnecessarily. He started his speech and ended it with great eloquence. His discourse was relevant and concise, without superfluity and not lacking the necessary details. He was soft-spoken and never rude or insulting. He would consider blessings to be great even if they were small, never complaining about them. However, he neither criticized nor praised what he tasted [or ate].

The world and its disappointments never made him angry. But when someone's rights were usurped, he would become so angry that nobody would recognize him and nothing would stand in his way until he had helped that person [get back his rights]. When he pointed at something, he pointed to it with his whole hand and when he was surprised he turned his hand upside-down. When he talked, he would join his hands together and would tap the back of his left thumb with his right palm. When he became angry, he turned his face away and when he was annoyed, he looked down. His laughter was manifested by a smile and [when he smiled] his teeth were seen to be like hailstones.

al-Ṣadūq رحمه الله said: Up to this point it has been the narration of Qāsīm ibn al-Manī', from Ismā'īl ibn Muḥammad ibn Ishāq ibn Ja'far ibn Muḥammad and the rest, up to the end, is the narration of 'Abd al-Raḥmān...

Imām al-Ḥasan عليه السلام said: I kept this hidden from al-Ḥusayn عليه السلام for some time then I told him about it, but I found he already knew of this before me so I asked him about it and learnt that he had asked his father about how the Noble Prophet ﷺ was, inside the home and outside, his sitting and his appearance; and he did not leave out anything.

Imām al-Ḥusayn عليه السلام said: I asked my father about the conduct of the Noble Prophet ﷺ when he entered his home. He said: He ﷺ entered the home when he wanted to and when he came home, upon his entrance, he divided his time into three parts: a part for Allāh, a part for his family and a part for himself. Then he divided his own time between himself and the people, keeping his portion for his special companions and the other portion for the general public; and did not save any time for his personal work. It was from his practice, in the portion devoted to [meeting] the people, to give preference and respect to the people of distinction, and he would categorize them according to their excellence in religion. From among them were those with one need and those who had two needs and even those with many needs, so he occupied himself with them and engaged them with what was good for them. He would ask them about the community and inform them about what was necessary, saying: “Those who are present from among you should inform those who are absent, and inform me about the need of one who is unable to inform me of his need. For surely the one who informs a person in authority of the need of the one who cannot express it, Allāh will make his feet firm on the Day or Reckoning.” Nothing other than this would be mentioned in his presence and he did not accept from anyone anything other than this. People would come in seeking [knowledge and wisdom] and they would not disperse until they had received it and they would leave as guides [for others].

I asked him about the conduct of the Noble Prophet ﷺ outside the home – how was it? He عليه السلام replied: The Prophet of Allāh ﷺ would remain silent except when it was necessary for him to speak, and he

was affable with the people and would not alienate them. He would honor the honorable of every community and give them charge of their affairs. He was careful with the people and cautious not to be impolite or turn away from them, frowning. He sought to know about the condition of his companions and would ask the people about the condition of others [like their relatives or neighbors]. He used to admire the good deed and encourage it while censuring the evil action and discouraging it. He was unwaveringly moderate in his affairs. He was never unmindful [toward the people] out of fear of their becoming negligent and deviating [from the right path]. He would never fall short of the truth and would never overstep it. Those who were near him were from the best of people. The best from among them, in his view, was the one who gave more advice and guidance to the Muslims and the ones who were of greater status in his eyes were those who were more caring and helpful to them.

He said: Then I asked him ﷺ about his [manner of] sitting, so he said: He would neither sit nor stand but by remembering Allāh ﷻ. He never reserved a place specifically for himself and forbade others to have places reserved for them. When he arrived at a gathering, he sat wherever there was a place to sit and he enjoined others to do the same. He would give his attention to all those who were sitting with him, without giving preference to one over the other, such that none of them would feel that any one of them is more important to him. When someone came to sit with him he would remain seated patiently until he stood up and left. If someone asked him for something, he would give him exactly what he had asked for or, if he did not have it, he would offer kind words to him. The people were so pleased with his character that he became like a father to them and they were all treated as equals by him. His gathering was a gathering of forbearance, respect, honesty and trust. There were no raised voices in it and neither were there any evil imputations. Nobody's mistakes were

repeated outside the gathering. Those who were in the gathering were fair to one another and were, in this, linked to each other in piety. They were humble, respectful to the elderly, merciful to the young, charitable to the needy and hospitable to the outsider.

I said: How was his interaction with those who were in his company? He عليه السلام said: He was always cheerful, easygoing, approachable and soft-spoken. He was never rude or harsh. He never laughed loudly, never uttered obscenities, never looked for faults in people and never flattered anyone. He ignored that which was not liked by him in such a manner that it would neither cause despair nor make anyone feel hopeless. He eschewed three things: arguing, being loquacious and talking about things that did not concern him. He also stayed away from three things related to people, namely: he would never rebuke anyone, never reproach anyone and never look for anyone's mistakes or faults. He would not speak except that for which he hoped to be rewarded by Allāh ﷻ. When he spoke, those who were sitting with him were mesmerized, motionless and silent with awe – as though there were birds perched on their heads. When he became silent, they spoke. They never debated in his presence; when one would speak, the others would listen to him until he had finished and they would take turns to speak in his presence. He would laugh when they laughed and express surprise when they expressed surprise. He was patient with the incivility of the outsider in his questioning and speech, even if his companions objected. He would say: "If you see a person in need then assist him." He would not accept praise except from one who was sincere in his professing himself a Muslim. He never interrupted anyone's talk unless the person exceeded the limits, in which case he would interject by asking him to desist or by standing up.

He said: I then asked him عليه السلام about the silence of the Noble Prophet ﷺ so he عليه السلام said: His silence was based on four things: forbearance, caution, consideration and contemplation. As for [his silence in] consideration, this was in order to look and listen to everyone equally.

As for contemplation, it was about what remains and what perishes. He had a perfect balance of forbearance and patience. Nothing would enrage him or upset him. He was cautious in four things: in his doing a good deed so that others would emulate him, in his abandoning evil so that others would also reject it, in his struggle to make the best decisions to reform his community, and in his performing that which secures the good of this world and the next.¹

Note: This is also narrated it in Makārim al-Akhlāq,² quoting from the book of Muḥammad ibn Ishāq ibn Ibrāhīm al-Ṭālaqānī in his narration from those whom he deemed trustworthy, from al-Ḥasan and al-Ḥusayn عليهما السلام.

He says in al-Biḥār: And this narration is from the famous narrations that have been mentioned by the *‘Āmmah* in many of their books.³

18. In Makārim al-Akhlāq, al-Ṭabarsī narrates from Anas ibn Mālīk who said: The Noble Prophet ﷺ had a white complexion, like the color of a pearl, and he inclined forward when he walked. Neither the scent of musk nor of ambergris was better than his scent; and neither the feel of silk brocade not that of [pure] silk was softer to touch than the hand of the Noble Prophet ﷺ.⁴

19. Also from him, from Ka‘b ibn Mālīk who said: When something made the Noble Prophet ﷺ happy, his face would shine like the full moon.⁵

20. From al-Ghazālī in al-Iḥyā’⁶: Of all men, he ﷺ had the most eloquent diction and most pleasant speech. He would say: “I am the most

¹ Ma‘ānī al-Akhhbār: 83, ‘Uyūn Akhhbār al-Riḍā, 1:246

² Makārim al-Akhlāq: 11

³ Biḥār al-Anwār 16:161

⁴ Makārim al-Akhlāq: 24

⁵ Makārim al-Akhlāq: 19

eloquent of the Arabs”; and the people of Paradise will speak in the dialect of Muḥammad... He ﷺ spoke in a concise manner, neither exceeding nor falling short [of his goal], as though the words followed each other. There was a pause between his speech that enabled the listener to remember what he said and understand it. He had a powerful and most melodious voice.¹

21. In al-Manāqib, narrated from ‘Āishah: I said: “O Prophet of Allāh! I saw you entering the toilet, and when you came out I entered [the toilet] but did not find anything except the scent of musk?!” He said: “We, the company of Prophets, have bodies that are nourished by the heavenly spirits, so nothing comes forth from it but that the earth swallows it.”²

22. In al-Maḥāsin: From ‘Abdallāh ibn al-Faḍl al-Nawfalī, from his father, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ said: Allāh created the intellect and said to it: Retreat! So it retreated. Then He said to it: Advance! So it advanced. Then He ﷺ said: I have not created anything dearer to Myself than you. Allāh gave Muḥammad ﷺ ninety-nine parts [of it] and divided the remaining one part among the rest of His servants.³

23. From al-Shaykh al-Ṭūsī in al-Taḥdhīb: In his narration from Ishāq ibn Ja‘far, from his brother Mūsā, from his forefathers, from ‘Alī عليه السلام who said: I heard the Prophet ﷺ saying: “I was sent with the most noble and refined character.”⁴

¹ Iḥyā’ ‘Ulūm al-Dīn 2:367

² Manāqib Āl Abī Ṭālib 1:125, Makārim al-Akhlāq: 24

³ al-Maḥāsin: 192, no. 8

⁴ We did not find this in al-Taḥdhīb, but we found it in the Amālī of al-Shaykh al-Ṭūsī 2:209, al-Fiqh al-Riḍā: 353, Mishkāt al-Anwār: 243

24. From al-Ṣadūq in al-Faqīh: In his narration from ‘Abdallāh ibn Miskān, from Abī ‘Abdillāh عليه السلام who said: Allāh ﷻ distinguished His prophet with a noble character; so test yourselves, if you have it in you then praise Allāh, the Almighty and desire more of it. He mentioned ten things [to be tested]: Certainty, contentment, patience, thankfulness, forbearance, good manners, generosity, honor, bravery and valor.¹

Note: al-Kulaynī has also narrated this, as has al-Ṣadūq in all his other books.²

25. In Makārim al-Akhlāq, quoting from the book al-Nubuwwah: From Anas who said: The Noble Prophet ﷺ was the bravest of all men, the kindest of all men, and the most generous of all men. One night the people of Madīnah were alarmed [when they heard a loud noise], so they [all] went towards where the sound had come from. The Noble Prophet ﷺ met with them; and he had preceded them in investigating it], and he was saying: “Don’t be afraid,” while he was on the horse of Abī Ṭalḥa and had a sword tied around his neck. He began telling the people: “Do not be alarmed. We found it (i.e. this horse) to be as fast as the [wave of the] sea.”³

26. Also: From ‘Alī عليه السلام who said: In the heat of war, when the two sides would charge at each other, we sought refuge in the Noble Prophet ﷺ as [he would be at the forefront of the battle and] there was nobody closer to the enemy than him.⁴

¹ al-Faqīh 3:554

² Ma‘ānī al-Akḥbār: 191, al-Khiṣāl: 431, Tuḥaf al-‘Uqūl: 362, al-Kāfi 2:56, Amālī al-Ṣadūq: 184

³ Makārim al-Akhlāq: 19

⁴ Makārim al-Akhlāq: 18, Nahj al-Balāgha: 520, Kashf al-Ghummah 1:9

27. Also: From Abī Saʿīd al-Khudrī who said: The Noble Prophet ﷺ was more bashful than a virgin girl behind a curtain. When he disliked something, we would see it in his face.¹

28. In al-Kāfi: Narrated from Ḥafṣ ibn Ghiyāth who said: Abū ʿAbdillāh عليه السلام said (to me): “O Ḥafṣ, verily the one who was patient had little patience and the one who was impatient had little impatience.” Then he said: “You must be patient in all your affairs, for Allāh ﷻ sent Muḥammad ﷺ and commanded him to be patient and gentle, and He said: *‘And be patient over what they say, and keep away from them in a graceful manner. Leave Me to deal with the deniers, the possessors of ease and plenty, and give them a little respite.’*² and He said: *‘Repel [evil] with what is best. [If you do so,] behold, he between whom and you was enmity, will be as though he were a sympathetic friend. But none is granted it except those who are patient, and none is granted it except the greatly endowed.’*³ So he was patient until they defamed him and accused him of grave transgressions and this made him distraught. So Allāh revealed to him: *‘Certainly We know that you become upset because of what they say. So celebrate the praise of your Lord and be among those who prostrate.’*⁴ Then they called him a liar and accused him, and he became sad because of this. So Allāh revealed: *‘We certainly know that what they say grieves you. Yet it is not you that they deny, but it is God’s signs that the wrongdoers impugn. Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them. Nothing can change the words of God, and there have certainly come to you some of the accounts of the Apostles...’*⁵ So the Noble Prophet ﷺ adopted patience, but they

¹ Makārim al-Akhlāq: 17

² Sūrah al-Muzzammil (73): 10-11

³ Sūrah al-Fuṣṣilat (41): 34-35

⁴ Sūrah al-Ḥijr (15): 97-98

⁵ Sūrah al-Anʿām (6): 33-34

exceeded the limits, and when he mentioned Allāh ﷻ they called him a liar. So he ﷺ said: “I have been patient with regards to myself, my family and my reputation, but I do not have patience when it comes to the mention of my Lord.” So Allāh ﷻ revealed: *‘And be patient with what they say ...’*¹ so he remained patient at all times. Then the glad tidings of *Imāmah* was given to his progeny and they were described as having patience, and Allāh ﷻ said: *‘And amongst them We appointed Imāms who guide [the people] by Our command, when they had been patient and had conviction in Our signs.’*² At this point the Noble Prophet ﷺ said: “Patience is to faith as a head is to the body” and he thanked Allāh for this great blessing, so Allāh revealed: *“...and your Lord’s best word was fulfilled for the Children of Israel because of their patience, and We destroyed what Pharaoh and his people had built and what they used to erect.”*³ Upon which the Noble Prophet ﷺ said: “It is a glad tidings and a [promise of] vengeance.” Allāh ﷻ had made it permissible for him to fight the polytheists, and revealed: *‘Kill the polytheists wherever you find them, capture them and besiege them and lie in wait for them at every ambush’*⁴ and *‘And kill them wherever you confront them’*⁵. So Allāh slew them at the hands of the Noble Prophet ﷺ and his dear companions and He gave him the reward for his patience in addition to the treasures that were reserved for him in the Hereafter. Therefore, the one who is patient and persevering, and leaves his accounting to Allāh, will not leave this world until Allāh has pleased him by vanquishing his enemies in addition to the rewards that he will get in the Hereafter.”⁶

¹ Sūrah Qāf (50): 39

² Sūrah al-Sajdah (32): 24

³ Sūrah al-A‘rāf (7): 137

⁴ Sūrah al-Tawbah (9): 5

⁵ Sūrah al-Baqarah (2): 191, Sūrah al-Nisā (4): 91

⁶ al-Kāfi 2:88

29. In Maʿānī al-Akḥbār: In his narration from Aḥmad ibn Abī ʿAbdillāh from his father, in a ḥadīth attributed to the Noble Prophet ﷺ that he said: Jibraʿīl ؑ came [to me] and said: “O Prophet of Allāh! Allāh has sent me to you with a gift which He has not given to anyone before you.” The Noble Prophet ﷺ asked: “What is it?” Jibraʿīl replied: “It is patience; and something better than it.” He asked: “And what is that?” Jibraʿīl said: “It is satisfaction; and something better than it.” He asked: “And what is that?” Jibraʿīl said: “It is abstinence; and that which is better than it.” He said: “What is it?” Jibraʿīl said: “It is sincerity; and something better than that.” He said: “And what is it?” Jibraʿīl said: “It is certainty; and something better than it.” The Noble Prophet ﷺ said: I said: “What is that O Jibraʿīl!” He said: “The way to attain all of them is to trust in Allāh ﷻ.”

I said: “O Jibraʿīl! What is the meaning of trusting in Allāh?” He said: “Knowing that the creation can neither cause harm nor benefit and can neither give nor withhold [anything], and having no hope [of getting anything] from the creation. When the servant reaches this state, he does not do anything save for Allāh, and he neither desires nor fears anyone but Allāh, and he does not set his hopes on anyone except Allāh. This is the meaning of trusting in Allāh.”

The Noble Prophet ﷺ said: I said: “O Jibraʿīl! What is the meaning of patience?” He replied: “One must be forbearing and patient in times of affliction as he is in times of joy, and in poverty as he is in wealth, and in calamity as he is in comfort; without complaining of his condition because of what has befallen him.”

I said: “And what is the meaning of contentment?” He said: “To be pleased with whatever comes to him in this world, being content with whatever little he has and thanking Allāh for it.”

I said: “And what is the meaning of satisfaction?” Jibraʿīl said: “It means that one should never be displeased with his Master, whether he gets [the comforts] of the world or not, and not to be happy with one’s few good deeds.”

I said: “And what is the meaning of abstinence?” He said: “That one loves whatever His creator loves and hates whatever He hates and is very careful about what is lawful and does not [even] glance at what is unlawful; for what is lawful is to be accounted for and what is unlawful will entail punishment. He is merciful to all Muslims as he is merciful to himself. He avoids useless speech just as he avoids a corpse with an intensely foul smell. He avoids the possessions and embellishments of this world just as he keeps away from fire – ensuring that it does not cover him. He has no great [worldly] hopes or desires and he always remembers his death.”

I said: “O Jibraʿīl! And what is the meaning of sincerity?” He said: “A sincere person is one who does not ask for anything from people until he obtains it [himself] and whenever he obtains it, he is pleased with it. If something extra remains with him, he gives it in the way of Allāh. By not asking for anything from others, he has shown that he is truly a servant of Allāh. If he obtains what he wants, he becomes happy and is pleased with Allāh, and Allāh, the Almighty is pleased with him. When he gives from it in the way of Allāh, he has reached the stage of fully relying on his Lord.”

I said: “And what is certainty?” He said: “A man with certainty performs actions for the sake of Allāh as though he sees Him. Even if he does not see Allāh, he knows that Allāh sees him; and he is certain that what is coming to him [by the will of Allāh] will not pass him by, and what is not meant to be for him will not come to him. These are all branches of trust in Allāh and abstinence [from worldly pleasures].”¹

30. In the book of ʿĀsim ibn Ḥumayd al-Hannāṭ: From Abū Baṣīr who said: I heard Aba Jaʿfar  saying: An angel came to the Noble Prophet  and said: “O Muḥammad! Your lord sends His salutation to you and

¹ Maʿānī al-Akḥbār: 260, ʿUddat al-Dāʿī: 94

says: If you wish I will place for you pebbles of gold in an area the size of Makkah.” So he ﷺ raised his head to the heavens and said: “O my Lord! I eat one day so I praise You and I remain hungry another day so I invoke You.”¹

31. In al-Kāfi: Narrated from Muḥammad ibn Muslim who said: I heard Aba Ja'far ؑ mentioning that an angel came to the Noble Prophet ﷺ and said: “Allāh has given you the choice between being a humble servant or a wealthy king.” So he looked at Jibra'īl ؑ who made a sign with his hand to him to choose humility. So he ﷺ said: “[I choose to be] a humble servant messenger.” So the sent angel said: “Even if [you choose to be a king] it will in no way reduce your status in front of your Lord.” He ؑ [then] said: And he had the keys to the treasures of the earth.²

32. In Nahj al-Balāgha: He ؑ said: “So follow your Prophet, the noble, the pure... He took the least [share] from this world and did not take a full glance at it. Of all the people of the world, he was the least sated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allāh, the Glorified, hated a thing, he too hated it; that Allāh held a thing low, he too held it low; that Allāh held a thing small, he too held it small. If we love what Allāh and His Prophet hate and hold great what Allāh and His Prophet hold small that would be enough of an isolation from Allāh and a transgression of His commandments. The Noble Prophet used to eat on the ground and sat like a slave. He repaired his shoes with his own hands and patched his clothes with his own hands. He rode on an unsaddled donkey and would seat someone behind him. If there was a curtain on his door with pictures on it, he would say to one of his wives:

¹ al-Uṣūl al-Sittata ‘Ashar: 37, Makārim al-Akhlāq: 24, al-Kāfi 8:131, Jāmi‘ al-Akhhbār: 295, Amālī al-Ṭūsī 2:144, Biḥār al-Anwār 16:283 and 70: 318

² al-Kāfi 2:122 and 8:131, Amālī al-Ṣadūq: 365, Biḥār al-Anwār 18:334

“O so-and-so! Take it away out of my sight because when I look at it I recall the world and its allurements.” Thus he distanced his heart from this world and removed its remembrance from his mind. He wished that its allurements should remain hidden from his eyes so as not take wealth from it, nor regard it a place of stay and hope to live in it. Consequently, he removed it from his mind, distanced it from his heart and kept it hidden from his eyes, just as he who hates a thing would hate to look at it or to hear about it.¹

33. In al-Kāfi: Narrated from Ṭalḥa ibn Zayd, from Abī ‘Abdillāh عليه السلام who said: There was nothing in this world that pleased the Noble Prophet ﷺ more than remaining hungry and fearing Allāh.²

Note: This has also been narrated from Hishām and others from the Imām عليه السلام.³

34. From al-Ṭabarsī in al-Iḥtijāj: From Mūsā ibn Ja‘far, from his father, from his forefathers, from al-Ḥusayn ibn ‘Alī عليه السلام, in a lengthy tradition about the condition of the Noble Prophet ﷺ: He would cry out of the fear of Allāh until his prayer mat became wet [from his tears], despite not having committed any sin.⁴

35. In al-Manāqib: He ﷺ would cry until he became unconscious. Someone asked him: “Has Allāh not forgiven all your sins, of past and future?” He replied: “Should I not be a thankful servant?” And this was the same condition of ‘Alī ibn Abī Ṭālib عليه السلام, his successor, when he worshipped.⁵

¹ Nahj al-Balāgha: 227 (Sermon 160), Makārim al-Akhlāq: 9, Biḥār al-Anwār 16:285

² al-Kāfi 2:129

³ Ibid. 8:129

⁴ al-Iḥtijāj: 223 - in the debate of Imam ‘Ali عليه السلام with the Jews.

⁵ al-Mustadrak 11:247, Irshād al-Qulūb: 91, and we did not find it in al-Manāqib.

36. From al-Daylamī in al-Irshād: It is narrated that a sound of weeping, like the sound of a boiling cooking-pot, would be heard from Prophet Ibrāhīm ؑ when he prayed, out of [his] fear of Allāh ﷻ, and the Noble Prophet ﷺ was the same.¹

37. From Shaykh Abū al-Fattūḥ in his Tafsīr: From Abū Sa‘īd al-Khudrī who said: When the verse ‘Remember God with frequent remembrance’² was revealed, the Noble Prophet ﷺ became so engrossed in the remembrance of Allāh that the infidels said he had become insane.³

38. In al-Kāfī: Narrated from Zayd al-Shahhām, from Abī ‘Abdillāh ؑ who said: The Prophet of Allāh ﷺ used to seek repentance seventy times a day. I asked: “did he say: ‘Astaghfirullāha wa Atūbu ilayh’ (I seek repentance from Allāh and turn to Him)?” He replied: “No, but he used to say: ‘Atūbu ilallāh’ (I turn to Allāh).” I said: “The Prophet of Allāh ﷺ used to repent and not repeat but we repent and repeat [our sins],” so he ؑ said: “Allāh is the provider of succor.”⁴

39. Also: Narrated from Ṭalḥa ibn Zayd, from Abī ‘Abdillāh ؑ: The Noble Prophet ﷺ never used to get up from a gathering, even when almost everyone had departed, until he had sought repentance from Allāh ﷻ twenty-five times.⁵

40. In Makārim al-Akhlāq, quoting from the book al-Nubuwwah: From Amīr al-Mu‘minīn ؑ who, when describing the Noble Prophet ﷺ would say: He was the most openhanded, the most valiant, the most truthful, the most loyal in fulfilling his obligation, the most softhearted

¹ Irshād al-Qulūb: 105, ‘Uddat al-Dā‘ī: 137

² Sūrah al-Aḥzāb (33): 41

³ Rawḍul Jinān wa Rūḥul Jinān (Tafsīr of Abī al-Fattūḥ al-Rāzī) 2:233 – Sūrah al-Baqarah: 147

⁴ al-Kāfī 2:438, ‘Uddat al-Dā‘ī: 250

⁵ al-Kāfī 2:504, ‘Uddat al-Dā‘ī: 250

and the most noble of all people. When a person saw him for the first time, he was awed by his presence and when one mingled with him, he would [immediately] love him. I have never seen anyone like him ﷺ before him nor after him.¹

41. From al-Shaykh al-Ṭūsī in al-Amālī: Narrated from Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn Zayd ibn ‘Alī, from al-Riḍā, from his forefathers عليه السلام who said: The Noble Prophet ﷺ said: You must adopt an honorable character, for Allāh ﷻ has sent me with one. Part of having an honorable character is for one to show forgiveness to the one who wrongs him, to give the one who deprives him, to keep contact with the one who cuts him off and to visit the sick one who does not visit him [when he is sick].²

42. In al-Kāfi: From ‘Isā ibn ‘Abdillāh ibn ‘Umar ibn ‘Alī, from his father, from his grandfather عليه السلام who said: It was from the oath of the Noble Prophet ﷺ to say: No, and I seek forgiveness from Allāh.³

43. In Makārim al-Akhlāq: From Ibn ‘Umar who said: The pleasure and displeasure of the Noble Prophet ﷺ could be seen in his face. When he was pleased, it would be apparent by the brightness of his face, and when he became angry, the color of his face paled and became darkened.⁴

44. In al-Kāfi: Narrated from Muḥammad ibn ‘Arafah, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ said [to his companions]: “Should I not inform you of the one from among you who is most similar to me?” They said: “Yes, O Prophet of Allāh!” He said: “The one with the best character from you, the most softhearted

¹ Makārim al-Akhlāq: 18, Biḥār al-Anwār 16:194

² Amālī al-Shaykh al-Ṭūsī: 478

³ al-Kāfi 7:463

⁴ Makārim al-Akhlāq: 19

towards the people, the most beneficent to his relatives, the most intense in his love for his brothers in faith, the most patient with regards to the truth, the one who represses his anger the most, the most forgiving and the most passionate in his upholding justice, in [both] pleasure and anger.¹

45. From al-Ghazālī in al-*Iḥyāʾ*: When he ﷺ became very excited he would touch his noble beard frequently.²

46. Also: He said: And he ﷺ was the most generous of all men. Neither a *dinār* nor a *dirham* was left with him in the evening. If night fell and he had something extra and did not find anyone to give it to, he did not return to his home until he was able to give it to one who needed it. He did not take from what was given to him by Allāh except his annual provisions, from the dates and barley that were easiest for him to get, and he gave the rest in the way of Allāh. He was not asked for a thing but that he gave it. Then [after giving away the excess] he returned to his annual provisions and preferred to give from it. Even when it was possible that he would require it before the end of the year if nothing [else] was to come to him... He would enforce the truth, even if it meant a loss for himself or his companions... He would walk alone among his enemies, without a bodyguard... He was not moved by any of the worldly affairs... He sat with the poor and ate with them. He honored the people of virtue for their good character and won the hearts of the noble ones by respecting them. He kept close ties with his near relatives without preferring them to the one who was better than them [in virtue]. He did not oppress anyone and accepted the excuse of the one who asked for pardon... He had a male and female slave but never ate better food or wore better clothes than them. Not a moment of his time passed without doing an action for [the sake of] Allāh, or [doing]

¹ al-Kāfī 2:240, Tuḥaf al-ʿUqūl: 48

² *Iḥyāʾ ʿUlūm al-Dīn* 2:387

that which was necessary for the probity of his soul. He would visit the gardens of his companions. He never looked down on a poor man due to his poverty or misfortune, nor did he fear a king because of his power; rather, he would urge them equally to Allāh.¹

47. Also: He said: Of all men, he ﷺ was the least angry and the easiest to please. He was the most caring, courteous and helpful towards the people.²

48. Also: He said: When he ﷺ rejoiced and was pleased, he was the best of the pleased ones. If he admonished, he admonished seriously. If he got angry - and he never got angry except for the sake of Allāh - nothing could withstand his anger. This was how he was in all his affairs. When some difficulty came upon him, he entrusted it to Allāh and renounced his [own] strength and power, and sought guidance from Allāh.³

49. In al-Kāfi: Narrated from Salām ibn al-Mustanīr, from Abī Ja'far ﷺ who said: The Prophet of Allāh ﷺ said: Verily for every act of worship there is eagerness [in the beginning] then it becomes languid. So the one whose eagerly performed worship is in accordance to my *sunnah* has found guidance, and the one who acts against my *sunnah* has strayed and his deeds are in ruin. As for me, I pray and I sleep, I fast and I open my fast, I laugh and I cry. So the one who forsakes my ways and my *sunnah* is not from me.⁴

¹ Iḥyā' 'Ulūm al-Dīn 2:360, al-Manāqib 1:145, al-Maḥajjat al-Bayḍā' 4:123

² Iḥyā' 'Ulūm al-Dīn 2:369

³ Ibid. - The author has an explanation on this ḥadīth, refer to al-Mīzān 6:311 - Sūrah al-Mā'idah (5): 116-120

⁴ al-Kāfi 2:85

Note: The narrations on this subject are numerous. We have quoted one or two narrations from each topic. However, there are many more narrations on detailed aspects [of his ﷺ character].

HIS ﷺ RELATIONSHIP WITH THE PEOPLE

1. In al-Kāfī: Narrated from Baḥr al-Saqqā', from Abī 'Abdillāh عليه السلام who said: Abū 'Abdillāh عليه السلام said to me: O Baḥr! Nobility of character brings ease [and prosperity] – then he mentioned a ḥadīth that meant that the Noble Prophet ﷺ had good etiquette.¹

2. From al-Ṣadūq in al-'Ilal: From al-Ḥusayn ibn Mūsā, from his father, from his forefathers, from Amīr al-Mu'minīn عليه السلام who said: The Noble Prophet's ﷺ contributions to society were not appreciated, yet the good he did extended to the Quraysh, the Arabs and the non-Arabs – and whose actions can be better than those of the Prophet of Allāh ﷺ towards this creation? The same applies to us, the Ahl al-Bayt; the good we do [for the Muslims] is not appreciated and similarly, the good done by the true believers is also unappreciated.²

3. From al-Daylamī in al-Irshād: He said: The Noble Prophet ﷺ used to patch his own clothes, mend his sandals, milk his ewe, eat with the slaves, sit on the ground, ride a donkey and take someone with him. He was not ashamed to carry his own groceries and other items from the market to his family. He would shake hands with the rich and the poor alike and he would not take his hand back from the hand of the other person until that person himself withdrew his hand. He would greet anyone who came to him whether rich or poor, old or young. He would

¹ al-Kāfī 2:102

² 'Ilal al-Sharāi': 560

never look down on what he was offered, even if it was a dry date. He had few possessions, had a kind nature, was sociable, cheerful, always smiling but without laughing, always sad but without frowning, humble without losing self-respect, generous without being extravagant, softhearted and merciful to every Muslim. He never belched out of being full and he never extended his hand [to something] out of desire [for it] – ever.¹

4. In Makārim al-Akhlāq: The Noble Prophet ﷺ used to look at the mirror and comb his hair, and sometimes he would look at his reflection in the water and arrange his hair. He would smarten himself for [meeting with] his companions, aside from grooming himself for his family; and he said: “Allāh loves his servant to dress up and groom himself when he goes out to meet his brothers.”²

5. From al-Ṣadūq in al-‘Ilal and ‘Uyūn al-Akḥbār: Narrated from al-Riḍā, from his forefathers ؑ who said: The Noble Prophet ﷺ said: “There are five things that I will never leave until my death: Eating on the ground with the slaves, riding on an unsaddled mount, milking the goat with my hands, wearing coarse woolen clothing and greeting the children – so that these [actions] may become a *sunnah* after me.”

Note: This has also been narrated in al-Majālis.³

6. From al-Quṭb in Lubb al-Lubāb: The Prophet ﷺ would greet both the young and old.⁴

7. From al-Ṣadūq in al-Faqīh: Amīr al-Mu’minīn ؑ said to a man from Banī Sa’d: Should I not tell you about myself and Fāṭimah? ...The Noble

¹ Irshād al-Qulūb: 115

² Makārim al-Akhlāq: 34

³ Amālī al-Ṣadūq: 68 al-Majlis al-Sābi‘ ‘Ashar, ‘Ilal al-Sharāi‘: 130, ‘Uyūn Akḥbār al-Riḍā 2:81, al-Khiṣāl: 271

⁴ Quoting from it in al-Mustadrak 8:364

Prophet ﷺ came to us in the morning while we were still in bed and said: 'As-Salāmu 'Alaykum' (Peace be upon you). We were silent out of shyness for where we were. Then he said: 'As-Salāmu 'Alaykum' [again] and we remained silent. Then he said again: 'As-Salāmu 'Alaykum' so we feared that if we remained silent [a third time] then he would leave. This was his practice – he would salute thrice and if he was permitted to enter, he would do so otherwise he would leave. So we said: 'Alaykas-Salām Ya Rasulallāh' (Upon you be peace O Prophet of Allāh!) Please enter! So he entered.¹

8. In al-Kāfī: Narrated from Rib'ī ibn 'Abdillāh, from Abī 'Abdillāh ؑ who said: The Noble Prophet ﷺ used to greet the women and they would reply his greeting. Amīr al-Mu'minīn ؑ used to greet the women, but he disliked greeting the young [amongst them] saying: I fear that her voice should impress me resulting in my receiving more than what I want in the form of reward [for the greeting].²

Note: al-Ṣadūq has narrated this with an incomplete chain of narrators.³ Additionally, the grandson of al-Ṭabarsī narrates it in al-Mishkāt quoting from al-Maḥāsin.⁴

9. Also: Narrated from 'Abd al-'Azīm ibn 'Abdillāh ibn al-Ḥasan al-'Alawī ascribing it to an infallible, he said: The Noble Prophet ﷺ used to sit in three postures: *al-Qurfuṣā'* – this is where the shanks are straight, in an upright position, with the arms placed around them and the hand clasping the forearm. He would [also, at times] sit on his knees. He ﷺ would also sit on one leg and extended his other leg over it; and he was never seen sitting in any fourth posture.⁵

¹ al-Faqīh 1:320, 'Ilal al-Sharāi': 366

² al-Kāfī 2:648 and 5:535, al-Mustadrak 8:373

³ al-Faqīh 3:469

⁴ Mishkāt al-Anwār: 197

⁵ al-Kāfī 2:661, Makārim al-Akhlāq: 26, al-Mustadrak 7:400

10. In al-Makārim, quoting from the book al-Nubuwwah: From ‘Alī ؑ who said: When the Noble Prophet ﷺ shook hands with someone, he would never withdraw his hand until the other person withdrew his hand first, and when he was occupied with someone in fulfilling his needs or conversing with him, he would never leave until the person himself left first. When someone was talking with him, he ﷺ would not become silent until he became silent, and he was never seen stretching his leg forward in front of the person sitting with him. He was not given a choice between two options except that he chose the more difficult of the two.

He would never avenge himself for any wrongdoing until it violated the sacred ordinances of Allāh ﷻ, at which point he would become angry for the sake of Allāh ﷻ. He never ate while leaning [on anything] until he left this world. He was never asked for a thing to which he replied: “no”; and he never turned away a needy beggar without giving to him what he needed or [if he did not have it] saying some kind words. His prayer was the lightest.¹ His sermons were the shortest and the least irrelevant. He would be recognized by his fragrance when he approached.

When he ate with a group of people, he would be the first to start and the last to stop eating. When he ate, he would eat from what was in front of him and if there were dry dates or fresh dates, he would extend his hand [to take from it]. When he drank, he would drink in three draughts. He would drink water in sips and would not gulp it down. He used his right hand for his food and his left hand for anything other than that. He loved to begin with the right side in all his affairs, from wearing clothes to putting on shoes, to getting down from his mount.

¹ Meaning that he would be considerate of those praying in the congregation behind him and would not prolong the prayer (Tr.)

When he called out, he would call out thrice. When he spoke, he spoke concisely and when he sought permission to enter, he did it three times. His speech was clear and simple such that whoever heard it understood it and when he spoke, it would be as though light was coming out from between his front teeth, so that if you saw him you would say: He has a gap between his teeth, but actually he did not.

He would look with short glances (without staring), and he would not talk to anyone about a thing that he disliked. When he walked, he would raise his feet as though he was descending a declivity. He would say: "The best from among you are those with the best *akhlāq*." He neither criticized the taste of food nor praised it. His companions would not dispute with each other in his presence. Whoever spoke of him would say: "I have never seen anyone like him, neither before him nor after him."¹

11. In al-Kāfī: Narrated from Jamīl ibn Darrāj, from Abī 'Abdillāh عليه السلام who said: The Noble Prophet ﷺ would divide his attention between his companions; he would look at each one of them equally. He [also] said: The Noble Prophet ﷺ never stretched his legs in front of his companions. When someone shook hands with him, he would not leave his hand until the other person left his hand first. When the people became aware of this, whenever anyone of them shook his hand, he would withdraw his hand quickly from the Prophet's hand.²

Note: This has been narrated in two other ways. In one of them [is added]: ...and he would never turn away a beggar – if he had something to give, he would give it to him otherwise he would say: May Allāh grant it to you.³

¹ Makārim al-Akhlāq: 23

² al-Kāfī 2:671, al-Mustadrak 8:437, Makārim al-Akhlāq: 17 and 23

³ al-Kāfī 4:15

12. From al-‘Ayyāshī in his Tafsīr: From Ṣafwān, from Abī ‘Abdillāh عليه السلام and from Sa‘d al-Iskāf, in a ḥadīth on the qualities and attributes of the Noble Prophet ﷺ: When he sat [with someone], he would not extend his legs to change his sitting position until the person he was sitting with stood up.¹

13. In al-Makārim: He said: When the Noble Prophet ﷺ spoke, he would smile while speaking.²

14. Also: From Yūnus al-Shaybānī who said: Abū ‘Abdillāh عليه السلام said to me: “How do you joke around with one another?” I said: “Little.” He said: “Don’t you do it? Surely jesting is from good morals and you would make your brother happy by it. The Noble Prophet ﷺ used to jest with a person in order to make him happy.”³

15. From Abū al-Qāsim al-Kūfī in the book *al-Akhlāq*: From al-Ṣādiq عليه السلام who said: There is not a believer but that he has a sense of humor, and the Noble Prophet ﷺ used to joke - but he never said anything except the truth.⁴

16. In al-Kāfī: Narrated from Mu‘ammar ibn Khallād who said: I asked Aba al-Ḥasan عليه السلام: “May I be your ransom! What do you say of the man who is with a group of people and something funny is said and they laugh.” He said: “There is no problem [in it] if it is not...” - and I guessed that he meant ‘if it is not obscene’ - then he عليه السلام said: There was a Bedouin Arab who used to come to the Noble Prophet ﷺ, bringing gifts for him and then saying: “Give us the price for our gifts,” so the

¹ Tafsīr al-‘Ayyāshī 1:204 - Sūrah Āl ‘Imrān (3)

² Makārim al-Akhlāq: 21

³ al-Kāfī 2:663, Makārim al-Akhlāq: 21

⁴ al-Mustadrak 8:408, Manāqib Āl Abī Ṭālib 1:147, Kashf al-Ghummah 1:9

Noble Prophet ﷺ would laugh, and when he ﷺ was sad he would say: "What has happened to that Bedouin? If only he would come to us."¹

Note: There are numerous similar narrations.²

17. In al-Kāfi: Narrated from Ṭalḥa ibn Zayd, from Abī 'Abdillāh عليه السلام who said: The Noble Prophet ﷺ would mostly sit facing the Qiblah.³

18. In al-Makārim: He said: When a small child was brought to the Noble Prophet ﷺ in order to pray for blessings for him, he would take him in his arms in order to honor his family. Sometimes the child would urinate on him so some of those who saw this would give a loud cry. He ﷺ would say: "Do not interrupt him until he has finished urinating." Then, when he had finished praying for the child or naming him and his family was happy, he would return him to his family, and they would not see [any] signs of him being upset by the urine of their child. When they had left, he would wash his clothes.⁴

19. Also: It is narrated that the Noble Prophet ﷺ would not allow anyone to walk with him while he was riding unless he carried him together, and if he declined [to ride with him], he ﷺ would say: "Go ahead and meet me at the place that you choose."⁵

20. From Abū al-Qāsim al-Kūfi in the book *al-Akhlāq*: It has been reported that the Noble Prophet ﷺ would never take revenge for himself from anyone; rather, he would forgive and turn away.⁶

21. In al-Makārim: He said: When a person came to sit with the Noble Prophet ﷺ, he would never stand [to leave] until the person stood.¹

¹ al-Kāfi 2:663, Manāqib Āl Abī Ṭālib 1:149, Biḥār al-Anwār 16:259

² Biḥār al-Anwār 16:294

³ al-Kāfi 2:661, Makārim al-Akhlāq: 26, al-Mustadrak 8:406

⁴ Makārim al-Akhlāq: 25

⁵ Ibid. 22

⁶ al-Mustadrak 9:7, Iḥyā' 'Ulūm al-Dīn 2:365

22. Also: He said: If the Noble Prophet ﷺ did not see one of his brothers for three days, he would inquire about him. If he was not present [in the city] he would pray for him and if he was there he would pay him a visit; and if he was sick he would go to him and comfort him.²

23. Also: From Anas who said: I served the Noble Prophet ﷺ for nine years and I never recall him saying to me: “Why did you do this?” and he never criticized me for anything.³

24. From al-Ghazālī in al-Iḥyā’: Anas said: By the One who sent him with the truth! He never told me about anything that he disliked: “Why did you do this?” and whenever his wives would blame me he would say: “Leave him, this was already written and preordained.”⁴

25. Also from him: When he ﷺ was called by his companions or others he would say: ‘*Labbayk*’ (here I am!).⁵

26. Also: He used to call his companions by their appellations in order to honor them and make their hearts attracted towards him. He would give an appellation to the one who did not have one and that person would from then on be called by the appellation he was given. He also gave appellations to women with children and those who did not have children, and he would [even] give appellations to children seeking, thereby, to soften their hearts.⁶

¹ Makārim al-Akhlāq: 17

² Makārim al-Akhlāq: 19

³ Makārim al-Akhlāq: 16, Ibn Abī Firās in his Majmu‘ah: 46, al-Suhrawardī in ‘Awārif al-Ma‘ārif: 266 (and in the latter two books ‘for ten years’ is mentioned instead)

⁴ Iḥyā’ ‘Ulūm al-Dīn 2:365

⁵ Ibid. 2:381

⁶ Ibid. 2:366

27. Also: He ﷺ preferred his guest to himself by offering him the cushion on which he reclined and if he refused, he ﷺ would insist until he accepted it.¹

28. Also: In the month of Ramaḍān, he ﷺ was like an 'emissary-wind'² holding nothing [and giving everything away to the needy].³

29. In al-Kāfī: Narrated from 'Ajlān who said: I was with Abī 'Abdillāh عليه السلام when a beggar came, so he went to the basket of dates and filled his hands [with as many dates as he could] and gave them to him, then another [beggar] came, so he stood up, filled his hands [with dates] and gave them to him, then another came, so he stood up, took a handful [of dates] and gave them to him. Then yet another came so he عليه السلام said: "Allāh is our Provider as He is yours." Then he said: It would never happen that the Noble Prophet ﷺ was asked for anything from his worldly possessions but that he would give it away. Once a woman sent her son to him saying: Go to him ﷺ and ask him, if he says: "We don't have anything [to give]" then say: "Give me your shirt." So he ﷺ took off his shirt and gave it to him - Then Allāh instructed him on the right way and said: *'Do not keep your hand chained to your neck, nor open it all together, or you will sit blameworthy, regretful.'*⁴

30. Also: Narrated from Jābir, from Abī Ja'far عليه السلام who said: The Noble Prophet ﷺ accepted gifts but he would not accept charity.⁵

31. Also: From Mūsā ibn 'Imrān ibn Bazī' who said: I said to al-Riḍā عليه السلام: "May I be your ransom! The people have narrated that when the Noble

¹ Ibid.

² See Sūrah al-Mursalāt (77): 1 (Tr.)

³ Iḥyā' 'Ulūm al-Dīn 2:379, Ṣaḥīḥ Muslim 4:1803

⁴ al-Kāfī 4:55, Tafsīr al-'Ayyāshī 2:289, Tuḥaf al-'Uqūl: 351 – Sūrah al-Isrā': 29

⁵ al-Kāfī 5:143, Kamāl al-Dīn wa Tamām al-Ni'mah 1:165, al-Khiṣāl: 62, no. 88, Tafsīr al-'Ayyāshī 2:93, Da'aim al-Islām 1:246/258/259, al-Mustadrak 7:122

Prophet ﷺ went using one route, he would return using another. Was it [really] like this?” He said: “Yes, and I do this myself many times – so you should [also] do it.” Then he said to me: “Because it will bring you more sustenance.”¹

32. From al-Sayyid Ibn Ṭāwūs in al-Iqbāl: Narrated from Abū Baṣīr, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ would come out after sunrise.²

33. In al-Kāfi: Narrated from ‘Abdullāh ibn al-Mughīrah, from the one who mentioned it to him, from Abī ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ entered a place, he would sit in the nearest space that was available as he entered.³

Note: The grandson of al-Ṭabarsī also narrates this in al-Mishkāt quoting from al-Maḥāsīn and others.⁴

34. In ‘Awālī al-La’ālī: It is narrated that he ﷺ used to dislike others standing up for him, so when he came to them they would not stand up because they knew he disliked it, and when he stood up they stood up with him [and remained standing] until he had entered his house.⁵

35. In al-Kāfi: Narrated from Ishāq ibn ‘Ammār who said: When the Noble Prophet ﷺ wanted to go for war, he would call his wives and seek their advice, then he would act contrary to their advice.⁶

¹ al-Kāfi 5:314 and 8:147, al-Iqbāl: 283

² al-Iqbāl: 281

³ al-Kāfi 2:662, Makārim al-Akhlāq: 26, al-Mustadrak 8:403

⁴ Mishkāt al-Anwār: 204

⁵ ‘Awālī al-La’ālī 1:345, al-Mustadrak 9:159

⁶ al-Kāfi 5:518, al-Faqīh 3:468, Makārim al-Akhlāq: 230

36. In al-Manāqib: The Noble Prophet ﷺ used to take his midday nap at the house of Umm Salamah, so she would collect his sweat and mix it with perfume.¹

Note: This has also been narrated by others.²

Addendum to this Section

1. In al-Kāfi: In his narration from al-Ḥasan ibn ʿAlī ibn Faḍḍāl, from one of our companions who said: Abū ʿAbdillāh عليه السلام said: The Noble Prophet ﷺ never spoke to the people at his [own] intellectual level. The Prophet of Allāh ﷺ said: “We, the company of Prophets, have been ordered to speak to the people in accordance with their level of understanding.”³

Note: This has also been narrated in al-Maḥāsin, in the Amālī of al-Ṣadūq and in Tuḥaf al-ʿUqūl.⁴

2. In Amālī al-Ṭūsī: In his narration from the Noble Prophet ﷺ who said: “We, the company of Prophets, were ordered to be affable with the people just as we were commanded to perform the obligatory actions.”⁵

3. In al-Kāfi: In his narration from ʿAbdullāh ibn Sinān, from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ said: “My Lord commanded me to be affable with the people just as He ordered me to perform the obligatory actions.”⁶

¹ Manāqib Āl Abī Ṭālib 1:124

² Majmūʿat Warrām: 23

³ al-Kāfi 1:23 and 8:223

⁴ al-Maḥāsin: 195, Amālī al-Ṣadūq: 419, Tuḥaf al-ʿUqūl: 37

⁵ Amālī al-Ṭūsī: 521

⁶ al-Kāfi 2:117, Mishkāt al-Anwār: 177

Note: This has also been narrated in Tuḥaf al-‘Uqūl, al-Khiṣāl and in Ma‘āni al-Akḥbār.¹

4. In al-Maḥajjat al-Bayḍā’ of al-Fayḍ: Sa‘d ibn Hishām said: I came to ‘Āishah and asked her about the character of the Noble Prophet ﷺ so she said: “Do you not recite the Qur’ān?” I said: “Yes indeed.” She said: The character of the Noble Prophet ﷺ is the Qur’ān.²

Note: This has also been narrated in Majmū‘at Warrām.³

5. In Tuḥaf al-‘Uqūl: From the Noble Prophet ﷺ: We, the Ahl al-Bayt, forgive those who wrong us and give to those who deprive us - this is our magnanimity.⁴

Note: The first part has been narrated in the Amālī of al-Ṣadūq.⁵

6. In al-Kāfī: In his narration from Ismā‘īl ibn Makhlad al-Sarrāj, from Abī ‘Abdillāh عليه السلام, in a ḥadīth from the Noble Prophet ﷺ: My Lord commanded me to love the needy from among the Muslims.⁶

7. In al-Irshād of al-Daylamī: From al-Ṣādiq عليه السلام who said: Surely patience, truthfulness, clemency and good morals are from the *akhlāq* of the Prophets عليه السلام.⁷

8. In al-Maḥajjat al-Bayḍā’: The Noble Prophet ﷺ would always implore and supplicate to Allāh عز وجل, continuously asking Allāh to embellish his moral traits and give him a noble character. He would say

¹ Tuḥaf al-‘Uqūl: 48, al-Khiṣāl: 82, Ma‘āni al-Akḥbār: 184

² al-Maḥajjat al-Bayḍā’ 4:120

³ Majmū‘at Warrām: 89

⁴ Tuḥaf al-‘Uqūl: 38

⁵ Amālī al-Ṣadūq: 289

⁶ al-Kāfī 8:8, Tuḥaf al-‘Uqūl: 315

⁷ Irshād al-Qulūb: 133, Tuḥaf al-‘Uqūl: 9

in his supplication: "O Allāh! Make my morals good" and "O Allāh! Keep abominable traits away from me."¹

9. In al-Majālis of al-Ṣadūq: From al-Ḥusayn ibn Khālid, from 'Alī ibn Mūsā al-Riḍā, from his father, from his forefathers عليه السلام in a ḥadīth: The Noble Prophet ﷺ said: Jibra'īl, the Guardian Spirit, descended upon me [with a message] from the Lord of the Universe. He said: "O Muḥammad! You must adopt a good character, for a bad character drives away the good of this world and the Hereafter." Indeed those who have the greatest resemblance to me are those with the best character.²

10. In the book Kashf al-Raybah of Shahīd al-Thānī: From al-Ḥusayn ibn Zayd who said: I said to Ja'far ibn Muḥammad عليه السلام: "May I be your ransom! Did the Noble Prophet ﷺ have a sense of humor?" He said: "Allāh described him as having sublime morals. Allāh sent the Prophets and they had a seriousness about themselves, and He sent Muḥammad ﷺ with kindness and mercy. Out of his ﷺ mercy was humor and jesting with the people so that they may not feel that he is so great that they do not look at him [or approach him]."

Then he said: Abū Muḥammad narrated to me from his father 'Alī, from his father al-Ḥusayn, from his father 'Alī عليه السلام who said: When the Noble Prophet ﷺ saw any one of his companions sad, he would cheer him up with humor and he ﷺ would say: "Allāh dislikes the one who frowns at his brothers."³

11. In al-Makārim: From Zayd ibn Thābit who said: When we were seated with him ﷺ, if we started talking about the Hereafter he started speaking about it, and if we started talking about this world, he

¹ al-Maḥajjat al-Bayḍā' 4:119

² Amālī al-Ṣadūq: 271

³ Kashf al-Raybah: 82

too would talk about it, and if we spoke about food and drink, he would also speak about that.¹

12. In al-Manāqib: He ﷺ did not have ‘treachery of the eyes’ (i.e. making signs with the eyes or hand in order to indicate others’ faults).²

13. In Kashf al-Ghummah: He ﷺ said to one of his wives: “Have I not forbidden you to withhold anything for tomorrow? For verily Allāh brings the sustenance of every morrow.”³

14. In Da‘āim al-Islām: From the Noble Prophet ﷺ that he said: The noblest *akhlāq* of the Prophets, the truthful, the martyrs and the righteous is visiting one another for the sake of Allāh.⁴

15. In Majmū‘at Warrām: From Jābir ibn ‘Abdillāh al-Anṣārī, from the Noble Prophet ﷺ: It is from the morals of the Prophets and the truthful ones to have a cheerful countenance when they see each other and to shake hands when they meet each other.⁵

16. In al-Manāqib: When he ﷺ met a Muslim, he would start by shaking his hand.⁶

17. In al-Iḥyā’ of al-Ghāzalī: The Noble Prophet ﷺ used to say: “None from you should inform me of anything [bad] about any of my companions, for I would like to come to you with a sound heart.”⁷

Note: al-Ṭabarsī has narrated this in al-Makārim.⁸

¹ Makārim al-Akhlāq: 20

² Manāqib Āl Abī Ṭālib 1:144

³ Kashf al-Ghummah 1:10

⁴ Da‘āim al-Islām 2:106

⁵ Majmū‘at Warrām: 29

⁶ Manāqib Āl Abī Ṭālib 1:147

⁷ Iḥyā’ ‘Ulūm al-Dīn 2:378

⁸ Makārim al-Akhlāq: 17

18. In Miṣbāḥ al-Sharī'ah: The Noble Prophet ﷺ said: "We, the company of Prophets, guardians and pious ones, are free from misplaced endeavors."¹

19. Also: The Noble Prophet ﷺ said: "I was sent as a locus of clemency, a source of knowledge and an abode of patience."²

20. In al-Makārim: From Abū Dharr who said: The Noble Prophet ﷺ would be sit modestly between his companions and when an outsider came, he could not tell who the Prophet was from among them until he inquired. So we asked the Noble Prophet ﷺ to place a seat [for himself] such that the outsiders would know him when they came. We made for him a seat from clay and he would sit on it while we all sat on either side of him.³

21. In Majmū'at Warrām: It is from the *sunnah*, when speaking to a group of people, that you do not face one person from the gathering, but rather look at all of them in turn.⁴

22. Also: He ﷺ used to stitch his own clothes and mend his own shoes, and the action that he performed the most in his house was tailoring.⁵

23. Also: The Noble Prophet ﷺ never hit a slave – ever, and neither [did he strike] anyone else except in the way of Allāh. He never took revenge for himself except when he would have to apply the prescribed legal punishments that had been ordained by Allāh.⁶

¹ Miṣbāḥ al-Sharī'ah: 140, al-Kāfi 6:276, al-Ja'fariyāt: 193

² Miṣbāḥ al-Sharī'ah: 155

³ Makārim al-Akhlāq: 16

⁴ Majmū'at Warrām: 32

⁵ Ibid. 34

⁶ Ibid. 278

24. In al-Kāfi: From al-Ḥusayn ibn Abī al-‘Alā’, from Abī ‘Abdillāh عليه السلام who said: Verily Allāh ﷻ did not send a Prophet but that he spoke the truth and returned the property [that was entrusted to him] to its rightful owners, whether they were virtuous or wicked.¹

Note: al-‘Ayyāshī has narrated this in his Tafsīr.²

25. In Majmū‘at Warrām: From Abū ‘Abdillāh عليه السلام who said: “Return what has been entrusted to you, for verily the Prophet of Allāh ﷺ used to return even the needle and thread [to its rightful owner].”³

26. In al-Makārim: From Abū ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ had promised someone [that he would meet him] next to a large rock and said: “I will wait here for you until you come.” Then the scorching sun became difficult for him to bear, so his companions said to him: “O Prophet of Allāh! Why don’t you come into the shade?” He said: “I promised to meet him right here and if he does not come, he will be answerable for it.”⁴

27. In al-Maḥāsin: From Jābir, from Abī Ja‘far عليه السلام who said: ‘Alī عليه السلام used to say: We, the Ahl al-Bayt, have been commanded to feed the needy, give refuge [to people] in [times of] affliction and to pray while the people sleep.⁵

Note: This has also been narrated in al-Kāfi.⁶

28. In al-Kāfi: From ‘Ubayd ibn Abī ‘Abdillāh al-Baghdādī, from the one who told him about it, he said: A guest came to Abī al-Ḥasan al-Riḍā عليه السلام

¹ al-Kāfi 2:104, Mishkāt al-Anwār: 171, al-Mustadrak 8:455

² Tafsīr al-‘Ayyāshī 1:251 – Sūrah al-Nisā

³ Majmū‘at Warrām: 10, al-Kāfi 2:636

⁴ Makārim al-Akhlāq: 24, and in another ḥadīth: he waited there for three days.

⁵ al-Maḥāsin: 387

⁶ al-Kāfi 4:50

and sat with him conversing until part of the night had passed. Then [suddenly] the lamp dimmed so the man extended his hand in order to fix it, but Abū al-Ḥasan عليه السلام prevented him [from doing it] and hastened to fix it himself. Then he said to him: “We are a community that does not take service from our guests.”¹

29. In Amālī al-Ṣadūq: From Ḥarīz ibn ‘Abdillāh, or someone other than him, who said: A group of people from Jahīnah came to Abī ‘Abdillāh عليه السلام so he accommodated them as his guests, and when they wanted to leave, he gave them provisions and escorted them, giving them whatever they needed. Then he said to his servants: “Leave them and do not assist them [in packing their provisions],” and when they had finished packing, they came to bid him farewell. They said: “O son of the Prophet of Allāh! You have accommodated us with the best hospitality, then you ordered your servants not to assist us to be on our way?!” He said: “We, the Ahl al-Bayt, do not assist our guests to leave us.”²

30. In al-Kāfī: In his narration from ‘Alī ibn Ja‘far, from his brother عليه السلام: When a guest came to the Noble Prophet ﷺ, he would eat with him, and he would not stop eating until the guest had stopped eating.³

31. In al-Iḥyā’ of al-Ghazālī: It is from the *sunnah* regarding the guest that he should be accompanied up to the door of the house.⁴

32. In al-Kāfī: In his narration from Ibn Bukayr, from some of our companions who said: Abū ‘Abdillāh عليه السلام sometimes used to offer us ‘*al-Farānī*’ (a kind of round bread that is roasted and then moistened with milk, clarified butter and sugar) and ‘*al-Akhbiṣah*’ (a sweet made of dates

¹ Ibid. 6:283

² Amālī al-Ṣadūq: 544,545

³ al-Kāfī 6:286

⁴ Iḥyā’ ‘Ulūm al-Dīn 2:18

and clarified butter) to eat, and then some bread with oil. It was said to him ﷺ: “If only you would be moderate in your affairs.” He ﷺ said: “We only manage our affairs by the command of Allāh ﷻ, so if He makes us rich, we become more openhanded and if He makes us poor, we become more sparing.”¹

33. In Majmū‘at Warrām: Mas‘adah said: I heard Aba ‘Abdillāh ﷺ saying to his companion: “Do not reproach the one who comes to you out of love and do not castigate him for his evil actions such that he becomes humiliated due to them, for this is not from the *akhlāq* of the Noble Prophet ﷺ nor the *akhlāq* of those who are close to him.”²

34. In al-Faqīh: The Noble Prophet ﷺ said: “If I was invited to [eat] sheep trotters I would accept and if I was given a gift of sheep trotters, I would receive it.”³

Note: The second part has also been narrated in al-Kāfi.⁴

35. In al-Mahāsīn: In his narration from Mu‘ammar ibn Khallād who said: One of the slaves of Imām al-Riḍā ﷺ who was called Sa‘d, died. He ﷺ said [to me]: “Advise me of a man who has nobility and is trustworthy.” I said: “You want *me* to advise you?!” He ﷺ said sternly – as if he was angry: “The Noble Prophet ﷺ would seek advice from his companions, then he would decide as he saw fit.”⁵

36. In al-Iḥtijāj: From Abū Muḥammad al-‘Askarī ﷺ who said: I asked my father ‘Alī ibn Muḥammad ﷺ: “Did the Prophet of Allāh ﷺ debate with the Jews and the polytheists when they obstinately

¹ al-Kāfi 6:280

² Majmū‘at Warrām: 383, al-Kāfi 7:150

³ al-Faqīh 3:299, Da‘āim al-Islām 2:107 and 325, al-Mustadrak 16:237

⁴ al-Kāfi 5:141

⁵ al-Mahāsīn: 601

opposed him and did he argue with them [using proofs and evidence]?" He said: "Yes, many times."¹

Note: This has also been narrated in Tafsīr al-‘Askarī.²

37. In Amālī al-Ṣadūq: In his narration from Muḥammad ibn Muslim, in a ḥadīth from al-Ṣādiq عليه السلام, from the Noble Prophet ﷺ: The first thing that was forbidden to me by my Lord ﷻ was... and disputing with the people.³

38. In al-Biḥār from Da‘awāt al-Rawāndī: From Amīr al-Mu‘minīn عليه السلام who said: When the Noble Prophet ﷺ was asked [to do] something, if he wanted to do it he would say “yes” and if he did not want to do it he would remain silent. He would never say “no” to anything.⁴

39. In al-Makārim: From Anas who said: When we came to the Noble Prophet ﷺ, we would sit around him in a circle.⁵

40. Also: From Jābir who said: When the Noble Prophet ﷺ came out, his companions walked in front of him and they left his back for the angels.⁶

41. Also: From Jābir ibn ‘Abdillāh, in a ḥadīth wherein he mentions his ﷺ *ādāb* in the battlefield: The Noble Prophet ﷺ was among the last people [to come into the battlefield]. He would urge on the weak fighter [who had remained behind] and carry him with himself, directing him towards the army.⁷

¹ al-Iḥtijāj 1:26

² Tafsīr al-Imām al-‘Askarī عليه السلام: 530

³ Amālī al-Ṣadūq: 417

⁴ Biḥār al-Anwār 93:327

⁵ Makārim al-Akhlāq: 22

⁶ Ibid.

⁷ Makārim al-Akhlāq: 20

42. In Majma^c al-Bayān: The Noble Prophet ﷺ would not look [admiringly] at that which was thought to be beautiful from this world.¹

43. Also: When something made the Noble Prophet ﷺ sad, he would take to prayer.²

44. Also: He ﷺ socialized with the people by his good etiquette but was separated from them by his heart; his body was apparently with the people but his spirit was with *al-Ḥaqq* (i.e. Allāh ﷻ).³

45. In al-Biḥār: From Abū al-Ḥasan al-Bakrī in the book al-Anwār: The Noble Prophet ﷺ used to like solitude.⁴

46. In Majma^c al-Bayān: From Umm Salamah who said: The Noble Prophet ﷺ would neither stand nor sit, come nor go, but that he would say: *‘Subḥānallāhi wa Biḥamdih. Astaghfirullāha wa Atūbu ilayh’* (Glory and praise be to Allāh. I seek forgiveness from Allāh and turn to Him). So we asked him about this and he ﷺ said: “I have been commanded to do it,” then he recited *‘Idhā Jā’a Naṣrullāhi wal Fath’* (Sūrah al-Naṣr).⁵

47. In al-Biḥār, from Kanz al-Karājikī: He ﷺ said: My Lord asked me to adopt seven things: He advised me to be sincere in private and in the open, that I should forgive the one who wrongs me, give the one who deprives me, rebuild the relationship with the one who cuts me off, and that my silence should be in contemplation and my observation should be in understanding.⁶

¹ Majma^c al-Bayān 6:531

² Majma^c al-Bayān 6:534

³ Majma^c al-Bayān 10:500

⁴ Biḥār al-Anwār 41:16

⁵ Majma^c al-Bayān 10:845

⁶ Biḥār al-Anwār 77:170, Tuḥaf al-‘Uqūl: 36

48. In al-Manāqib: He ﷺ used to mend his shoes, patch his clothes, open the door [of his house when someone came], milk the ewe, restrain the camel in order to milk it and grind the wheat [into flour] with the servant when he became tired.

He would place his own water for ablution [by his bedside] at night. Nobody would walk with a quicker step than him. He would not sit leaning on anything. He assisted in the household chores and used to cut the meat.

When he sat to eat, he would sit with humility, and he would lick his fingers [after eating] and he never belched – ever. He would accept the invitation of the free man and the slave alike, even if it was only for the foreleg or trotters [of sheep]. He would accept any gift, even if it was only a small amount of milk, and would partake of it; but he would never accept charity. He never stared at anyone's face. He would get angry [only] for his Lord, not for himself.

He used to tie a stone on his stomach due to hunger. He ate whatever was present and did not turn it away. He did not wear two clothes [at one time]. He wore a striped Yemeni garment and [at times] he wore a fringed woolen garment, and sometimes he wore coarse garments made from cotton and linen. Most of his clothes were white. He would wear a cap under the turban. He would put on his shirt from the right side. He had special clothes for Fridays and when he wore new clothes, he would give his old ones to the needy. He had a cloak that would be folded into two and laid out wherever he wanted to sit. He used to wear a silver ring on the small finger of his right hand.

He loved watermelons and hated foul odors. He would brush his teeth when performing the ablution. When he rode on a mount, he would make his servant or someone else sit behind him, and he rode on whatever mount was available, be it a horse, a mule or a donkey. He would ride on the bridled donkey without a saddle.

He would [sometimes] walk barefooted, without a cloak, turban or cap. He used to participate in funeral processions and would visit the sick in the furthest corners of the city. He sat with the poor and ate with them, and would feed them with his own hand. He honored those who had the best and most virtuous character. He was close to the honorable people and treated them with affection. He kept close ties with his near relatives without giving them undue preference over others, unless he was commanded [to do so] by Allāh.

He was not harsh towards anyone and would accept the apology of the one who sought pardon from him. Of all people, he used to smile the most - except when the Qur'ān was being revealed to him and when he was exhorting or admonishing the people. He would sometimes laugh [but] without guffawing.

He never ate better food or wore better clothes than his male or female servants. He neither offended anyone with an insult nor did he ever curse any woman or servant with an imprecation. The people did not blame anyone but that he said: "Leave him." Nobody came to him, whether a freeman or a slave, but that he would endeavor to meet his [or her] need. He was neither impolite, discourteous, nor clamorous in the marketplace. He never responded to evil with evil but rather, he would forgive and turn away. He would be the first to greet whomever he met.

He would bear patiently with whoever came and expressed his needs to him  until the person left. He would never take back his hand from anyone who held it, until the person left his hand himself and when he met a Muslim, he would start with a handshake.

He would neither stand nor sit except by remembering Allāh. When someone came to sit with him while he was praying, he would shorten the prayer and turn to him saying: "Do you need something?" Most of the time, he sat placing both his legs upright [and clasping them with

his arms]. He would sit [in the first empty space] at the end of the assembly, and would mostly sit facing the Qiblah.

He honored the person who came to visit him, sometimes even laying out his cloak for him or giving him the cushion that he was sitting on. He always spoke the truth, in [both] happiness and in anger.

He used to eat cucumbers with fresh dates and salt. The fruits that he liked the most were watermelons and grapes, and most of his meals consisted of water and dry dates. He sometimes had dry dates with milk and he called these 'the two good nourishments.' The food that he liked the most was meat and he would eat 'Tharīd' (a dish of soup and sopped bread) with meat. He also liked pumpkin. He would eat the meat of hunted animals but would not hunt himself. He [sometimes] used to eat bread and clarified butter. From the [meat of the] sheep, he liked the foreleg and the shoulder. From the cooked foods, he liked the gourd. From the condiments, he liked vinegar. From the dates, he liked the 'Ajwah' (a variety of dates grown in al-Madīnah) and from the vegetables he liked endive, chicory and purslane.¹

49. al-Shaykh Abū al-Fattūḥ al-Rāzī in his Tafsīr: He ﷺ used to say: "O Allāh! Make me live in poverty and die in poverty, and resurrect me in the company of the poor."²

50. Also: From 'Abdullāh ibn Abī Awfā who said: If someone brought money [to be given] for charity to the Noble Prophet ﷺ, he would say: "O Allāh! Send your blessings on the family of so-and-so."³

51. In al-Makārim: The Noble Prophet ﷺ liked optimism and disliked foreboding.⁴

¹ Manāqib Āl Abī Ṭālib 1:147

² al-Nūrī has quoted this in al-Mustadrak 7:203

³ al-Nūrī has quoted this in al-Mustadrak 7:136

⁴ Makārim al-Akhlāq: 350

52. In al-Ja'fariyāt: In his narration from 'Alī ؑ who said: If someone spoke a lie in front of the Noble Prophet ﷺ he would smile and say: "He is surely speaking something."¹

53. In al-Makārim: From Ibn 'Abbās who said: When the Noble Prophet ﷺ spoke something or was asked about a matter, he would repeat it thrice in order to ensure that it was been clearly understood.²

54. 'Alī ibn Ibrāhīm in his Tafsīr: When the companions of the Noble Prophet ﷺ came to him, they would say to him: "Have a good morning and a good evening" - and this was the greeting of the Age of Ignorance - so Allāh revealed: *'And when they come to you they greet you with a greeting that Allāh does not greet you with.'*³ So the Noble Prophet ﷺ said to them: "Allāh has changed this with something better for us - the greeting of the people of Paradise [which is] *'As-Salāmu 'Alaykum.'*"⁴

Note: It has been mentioned in the section on his ﷺ character from al-Ṣadūq in Ma'ānī al-Akhhbār that he ﷺ would be quick to greet whoever met him.⁵

55. al-Shaykh Abū al-Fattūh in his Tafsīr: From the Noble Prophet ﷺ that when someone from among the Muslims greeted him and said: *'Salāmun 'Alayka'* he would reply: *'Wa 'Alayka al-Salām wa Raḥmatullāh.'* And if he said: *'As-Salāmu 'Alayka wa Raḥmatullāh'*, the Noble Prophet ﷺ replied: *'Wa 'Alayka al-Salām wa Raḥmatullāhi wa Barakātuh.'* This is how he used to add something more to his reply to the one who greeted him.⁶

¹ al-Ja'fariyāt: 169

² Makārim al-Akhlāq: 20

³ Sūrah al-Mujādilah (58): 8

⁴ Tafsīr al-Qummī 2:355 - Sūrah al-Mujādilah

⁵ Ma'ānī al-Akhhbār: 81

⁶ al-Nūrī quotes this in al-Mustadrak 8:371

56. In al-Ja'fariyāt: In his narration from 'Alī عليه السلام who said: When the Noble Prophet ﷺ was given the good news of the birth of a baby girl, he said: “[A girl is] a fragrant flower, and Allāh is the Guarantor of her sustenance.”¹

57. Ibn Abī al-Jumhūr in Durar al-La'āli: The Noble Prophet ﷺ said: “I have been commanded to take charity from the rich among you and give it to the poor from among you.”²

58. In al-Kāfi: In his narration from 'Abd al-Karīm ibn 'Utbah al-Hāshimī, in a ḥadīth from Abī 'Abdillāh عليه السلام who said: The Noble Prophet ﷺ divided and distributed the charity of the people of the desert between the [poor] people of the desert and the charity of the people of the city between the [poor] people of the city.³

Note: This has been narrated in exactly the same way by Aḥmad ibn 'Alī ibn Abī Ṭālib in al-Iḥtijāj.⁴

59. In Makārim al-Akhlāq, quoting from the book al-Nubuwwah: From Ibn 'Abbās, from the Noble Prophet ﷺ who said: “I have been educated by Allāh, and 'Alī has been educated by me. My Lord commanded me to be generous and righteous, and forbade me from miserliness and cruelty.”⁵

60. al-Shaykh Abū al-Fattūḥ in his Tafsīr: From Abū Sa'īd al-Khudrī, in a ḥadīth from the Noble Prophet ﷺ: “When a person asks from us, we will not conceal from him anything that we have.”⁶

¹ al-Ja'fariyāt: 189

² We do not have this reference.

³ al-Kāfi 5:27

⁴ al-Iḥtijāj: 364

⁵ Makārim al-Akhlāq: 17

⁶ al-Nūrī has quoted this in al-Mustadrak 7:223

Note: This has also been narrated in *Fiqh al-Riḍā*.¹

61. In *al-Jaʿfariyāt*: In his narration from ʿAlī عليه السلام who said: Whenever the Noble Prophet ﷺ forgot something, he would put his palm on his forehead and say: ‘*Allāhumma laka al-Ḥamd, Yā Mudhakkir al-Shayʿ wa Fāʿilahu, Dhakkirnī mā Nasītu*’ (O Allāh! All praise be to You. O Reminder of the thing and its Doer, remind me what I have forgotten).²

62. In *Amālī al-Ṣadūq*: In his narration from Ghiyāth ibn Ibrāhīm, from al-Ṣādiq Jaʿfar ibn Muḥammad, from his father, from his forefathers عليهم السلام who said: The Noble Prophet ﷺ said: “Allāh ﷻ disliked for me six qualities, and I disliked them for my successors from my descendants and their followers after me: Playing around in the prayer (i.e. taking it lightly), uttering obscenities while fasting, desiring praise after giving charity, coming to the masjids in the state of *Janābah* (ritual impurity), looking into the houses [of others] and laughing between the graves.”³

63. In *Tuḥaf al-ʿUqūl*: From al-Ṣādiq عليه السلام: Four things are from the *akhlāq* of the Prophets عليهم السلام: Righteousness, generosity, patience in times of calamity and standing up for the rights of a believer.⁴

64. In *al-Jaʿfariyāt*: In his narration from ʿAlī عليه السلام: The Noble Prophet ﷺ wore his ring with the stone facing the inside of his hand and he would look at it often.⁵

65. In *Tafsīr al-ʿAyyāshī*: From Samāʿah, from Abī ʿAbdillāh عليه السلام, from his father: The Noble Prophet ﷺ used to dislike cutting the date palm at night and harvesting the crop at night.⁶

¹ *Fiqh al-Imām al-Riḍā*: 365

² *al-Jaʿfariyāt*: 217

³ *Amālī al-Ṣadūq*: 62, *al-Maḥāsin*: 10, *al-Taḥdhīb* 4:195

⁴ *Tuḥaf al-ʿUqūl*: 375

⁵ *al-Jaʿfariyāt*: 185

⁶ *Tafsīr al-ʿAyyāshī*: 379 – *Sūrah al-Anʿām* (6)

66. In al-Maḥāsīn: In his narration from ‘Abdullāh ibn al-Qāsim al-Ja‘farī, from his father who said: When the fruits had ripened, the Noble Prophet ﷺ ordered that an opening be made in the wall of the garden [so that others may benefit].¹

67. In Qurb al-Isnād: From Abū al-Bakhtarī, from Ja‘far, from his father ʿAlī who said: ‘Alī ibn Abī Ṭālib ؑ said: Some people used to come to the Noble Prophet ﷺ with nothing in their possession, so the Anṣār said: “Why don’t we donate a bunch of dates from every garden for these people!” So this became the *sunnah* up to today.²

68. In ‘Awārif al-Ma‘ārif: Jibra’īl ؑ said: There is not a house on earth that I have not investigated, and I have not found anyone more passionate in his giving charity from his possessions than the Prophet of Allāh ﷺ.³

69. In al-Ja‘fariyāt: In his narration from ‘Alī ibn al-Ḥusayn, from his father, from ‘Alī ؑ who said: When a beggar came to the Noble Prophet ﷺ he would say: “No excuse, no excuse.”⁴

70. In ‘Awārif al-Ma‘ārif: From Jābir who said: The Noble Prophet ﷺ was never asked for something to which he replied “no”. Ibn ‘Utaybah said: If he did not have it, he would promise to get it.⁵

71. Also: If he ﷺ wanted to send a military detachment, he would send it early in the morning.⁶

¹ al-Maḥāsīn: 528

² Qurb al-Isnād: 66

³ ‘Awārif al-Ma‘ārif: 285

⁴ al-Ja‘fariyāt: 57

⁵ ‘Awarif al-Ma‘ārif: 285

⁶ Ibid. 126

72. In al-Kāfi: In his narration from al-Sakūnī, from Abī ‘Abdillāh عليه السلام: When the Noble Prophet ﷺ sent a military detachment he would pray for them [to succeed].¹

73. In Qurb al-Isnād: From al-Rayyān ibn al-Ṣalt who said: I heard al-Riḍā عليه السلام saying: When the Noble Prophet ﷺ dispatched an army, he would appoint a commander, then he would send with him one of his trusted companions to keep an eye [on him] and bring back the information to him.²

74. In al-Kāfi: In his narration from Mas‘adah ibn Ṣadaqah, from Abī ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ wanted to dispatch a contingent, he would instruct the commander to fear Allāh ﷻ with regards to himself and then with regards to all his companions. Then he would say: “Start in the name of Allāh and fight the disbelievers in the way of Allāh. Do not be treacherous and do not act unfaithfully. Do not mutilate the bodies of the dead and do not kill any child or any person who has secluded himself in the mountains. Do not burn any palm tree and do not flood it with water. Do not cut any fruit-bearing plant, and do not burn the crop because you never know - you may need it [later]. Do not hamstring any animal, the meat of which is permissible to eat, except for that which you need for food. When you meet the enemy, invite them to accept one of the three options (accepting Islam, agreeing to pay the Jizya Tax or turning back), and if they respond to this then accept it from them and leave them.”³

Note: This has also been narrated in al-Taḥdhīb, al-Maḥāsin and al-Da‘āim.⁴

¹ al-Kāfi 29:5

² Qurb al-Isnād: 148

³ al-Kāfi 5:29

⁴ Taḥdhīb al-Aḥkām 6:138, al-Maḥāsin: 355, Da‘āim al-Islām 1:369

75. In al-Jaʿfariyāt: In his narration from ʿAlī ibn Abī Ṭālib عليه السلام: When the Noble Prophet ﷺ came face to face with the enemy in battle, he would mobilize the foot-soldiers, those on horseback and those riding on camels, then he would say: “O Allāh! You are my Protector, Helper and Guardian. O Allāh! By Your will do I attack and by Your will do I fight.”¹

Note: The first part has also been narrated in al-Daʿāim.

76. In al-Majmaʿ: Qatādah said: When the Noble Prophet ﷺ witnessed a battle he said: “My Lord! Judge with the Truth.”²

77. In Nahj al-Balāgha: In his عليه السلام letter to Muʿāwiyah: When the fighting became fierce and the people began to retreat, the Noble Prophet ﷺ would send members of his family to the forefront and through them, the companions would be protected from the attacks of the swords and spears.³

78. In al-Manāqib: In the ḥadīth of Maʿmūn's allegiance, from al-Riḍā عليه السلام: “This is how the Noble Prophet ﷺ took the allegiance from the people,” then he عليه السلام took their allegiance by placing his hand over their hands.⁴

79. In al-Jaʿfariyāt: In his narration from ʿAlī عليه السلام who said: The Noble Prophet ﷺ would not touch the hands of women, so when he wanted to take their pledge of allegiance, he brought a bowl of water, dipped his hands in it and then removed them. He then said: “Dip your hands in it and you will have pledged your allegiance.”⁵

¹ al-Jaʿfariyāt: 217

² Majmaʿ al-Bayān 7:108

³ Nahj al-Balāgha: 368

⁴ Manāqib Āl Abī Ṭālib 4:364

⁵ al-Jaʿfariyāt: 80

Note: Ibn Shu‘bah has also narrated it in Tuḥaf al-‘Uqūl.¹

80. In al-Da‘āim: From the Noble Prophet ﷺ: Among the conditions he would make when taking the pledge of allegiance from women was that they would not talk with any men who were not *maḥram* for them.²

81. In Jāmi‘ al-Akḥbār: From Ibn ‘Abbās who said: When the Noble Prophet ﷺ saw someone who impressed him, he said: “Does he have a profession [by which he earns his living]?” If they said: “No”, he ﷺ would say: “He has fallen in my eyes.” Someone asked: “How is that O Prophet of Allāh?” He replied: “Because if a believer does not have a profession, he uses his religion [to earn his livelihood].”³

82. In Da‘āim al-Islām: From Abū ‘Abdillāh ؑ who said: “Giving loans and accommodating guests is from the *sunnah*.”⁴

83. In Majma‘ al-Baḥrayn: When the Noble Prophet ﷺ got bad *dirhams* (silver coins) in a loan, he repaid it with good ones.⁵

84. In Tafsīr al-‘Ayyāshī: From Abū Jamīlah, from some of his companions, from one of the two infallibles ؑ who said: The Noble Prophet ﷺ said: “Allāh ﷻ revealed to me that I should love four [people]: ‘Alī, Abū Dharr, Salmān and Miqdād.”⁶

85. In the book of Ja‘far ibn Muḥammad ibn Shurayḥ al-Ḥaḍramī: From Jābir, from Abū Ja‘far ؑ who said: The Prophet of Allāh ﷺ said: Jibra‘īl came to me and said: “Allāh ﷻ commands you to love ‘Alī and to instruct others to love and follow him.”⁷

¹ Tuḥaf al-‘Uqūl: 457

² Da‘āim al-Islām 2:214

³ Jāmi‘ al-Akḥbār: 390, al-Mustadrak 13:11

⁴ Da‘āim al-Islām 2:489, al-Mustadrak 13:395

⁵ Majma‘ al-Baḥrayn 5:439

⁶ Tafsīr al-‘Ayyāshī 1:328 – Sūrah al-Mā‘idah (5)

⁷ al-Uṣūl al-Sittata ‘Ashar: 62

86. Also: From ‘Abdullāh ibn Ṭalḥa al-Nahdī, from Abī ‘Abdillāh ﷺ: the Noble Prophet ﷺ said: “My Lord commanded me to adopt seven qualities: Love for the poor and closeness to them, that I should recite ‘*Lā ḥawla wa lā quwwata illā billāh*’ (There is no might and no power but by [the will of] Allāh) often, that I should keep in contact with my close relatives even if they cut me off, that I should look at those who are below me and not look at those who are above me, that in the way of Allāh, I should not be affected by the reproach of the one who reproaches [me], that I should speak the truth even if it is bitter, and that I should not ask anyone for anything.”¹

87. In ‘Awārif al-Ma‘ārif: From the Noble Prophet ﷺ: If you are able to start a new day and end it without having hatred in your heart towards anyone then do so. This is from my *sunnah*, and the one who keeps my *sunnah* alive has kept me alive, and the one who keeps me alive is [going to be] with me in Paradise.²

88. When a tribe came to the Noble Prophet ﷺ with their charity, he said: “O Allāh! Send your blessings on the progeny of so-and-so.”³

89. al-Ḥasan ﷺ said: “Whenever the ‘*Aṣḥāb al-Ukhdūd*’ (Makers of the Pit) were mentioned in the presence of the Noble Prophet ﷺ, he would seek refuge with Allāh from the severity of tribulation.”⁴

90. The Noble Prophet ﷺ came out to the people for the prayer with Amīr al-Mu’minīn ﷺ and [also] on the day when he warned his relatives [in order to declare that he was his successor].⁵

¹ Ibid. 75

² ‘Awārif al-Ma‘ārif: 56

³ al-Durr al-Manthūr 3:275 – Sūrah al-Tawbah (9)

⁴ Biḥār al-Anwār 14:443

⁵ al-Sīrah al-Nabawiyah of Ibn Hishām 1:229

91. When Ḥalīma (the wet-nurse of the Prophet) came to the Noble Prophet ﷺ, he honored her and after the Hijrah, the Prophet of Allāh ﷺ used to send her clothes as gifts until she passed away after the conquest of Khaybar.¹

92. He ﷺ said: “There has been no Prophet but that he tended sheep.” Someone said: “Including you, O Prophet of Allāh?” He ﷺ said: “Including me.”²

93. Abū Dāwūd narrated: The Noble Prophet ﷺ had a hundred sheep and he did not want more. Whenever a lamb was born, he would slaughter a sheep in its place.³

94. In al-Biḥār: From al-Ṣādiq عليه السلام who said: “We are the people who ask Allāh for what we love for the ones we love, so He bestows it to us. But if He loves that which we dislike for the ones we love, we are pleased with it.”⁴

95. From al-Kāfi: In his narration from Mu‘ammar ibn Khallād, from al-Riḍā عليه السلام who said: The Noble Prophet ﷺ would start the day by asking his companions: “Are there glad tidings?” and by this he meant dreams.⁵

96. In al-Mustaṭraf: When news of a person reached the Noble Prophet ﷺ, he did not say: “What a state is so-and-so in!” rather he would say: “What a state are the people in! They are speaking thus...” so as not to humiliate anyone.⁶

¹ Biḥār al-Anwār 15:384

² Ibid. 64:117

³ Ibid. 64:116

⁴ Ibid. 82:133

⁵ al-Kāfi 8:90

⁶ al-Mustaṭraf 1:127

97. In the Kashkūl of al-Shaykh al-Bahā'ī, from al-Iḥyā' in Kitāb al-ʿUzlah: The Master of the Messengers ﷺ used to buy a thing and carry it himself so his companion would say to him: "Give it to me to carry O Prophet of Allāh!" and he would reply: "The owner of the merchandise is more duty-bound to carry it."¹

98. In al-Majma': From Muqātil: When Sūrah al-Naṣr was revealed, he ﷺ recited it to his companions and they became happy and rejoiced, but when al-ʿAbbās heard it, he cried. So he ﷺ asked: "What has made you cry O uncle?" He said: "I think you have announced your own death O Prophet of Allāh!" He ﷺ said: "It is as you say." And he lived for two years after this and was not seen laughing or rejoicing even once.²

99. In al-Mizān: It has been narrated in the traditions of both the sects that the Noble Prophet ﷺ used to augur positively and would instruct others to do the same. He would forbid foreboding, instructing the people to ignore it and to put their trust in Allāh ﷻ.³

100. The Noble Prophet ﷺ never used to forebode, and he would augur positively. When he had left for Madīnah, the Quraysh kept a reward of a hundred camels to the one who would capture him and bring him back to them. So Buraydah rode out with seventy of his followers from the Banī Sahm and met with the Prophet of Allāh ﷺ. The Noble Prophet ﷺ asked him: "Who are you?" He said: "I am Buraydah", so the Noble Prophet ﷺ turned to Abū Bakr and said: "O Aba Bakr! Our matter has become cooler (*barada*) and better". Then he ﷺ asked: "What tribe are you from?" He replied: "From Aslam". He ﷺ said: "We have safety (*salām*)". He ﷺ then asked: "From which family?" He said: "From Banī Sahm". He ﷺ said: "May you receive your good portion

¹ al-Kashkūl 2:281

² Majma' al-Bayān 10:844

³ Tafsīr al-Mizān 6:119 – Sūrah al-Mā'idah (5)

(*sahm*)”. Then Buraydah asked the Noble Prophet ﷺ: “Who are you?” He replied: “I am Muḥammad ibn ‘Abdillāh, the Prophet of Allāh.” Buraydah said: “I bear witness that there is no god but Allāh and I bear witness that Muḥammad is His servant and messenger.” Buraydah and all those who were with him became Muslims. The next day [when they were near Madīnah], Buraydah told the Noble Prophet ﷺ: “Do not enter Madīnah except with a flag...”¹

101. In al-Majma‘: The Noble Prophet ﷺ used to dislike any foul smell to come from him because the angels used to visit to him.²

102. From Ikmāl al-Dīn: In his narration from al-Ṣayrafī, in a lengthy ḥadīth from al-Ṣādiq (عليه السلام)... [Regarding the verse]: *He said: ‘Indeed I desire to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years. And if you complete ten, that will be up to you, and I do not want to be hard on you. God willing, you will find me to be one of the righteous.’*³ It is narrated that he fulfilled the more complete of the two terms (i.e. ten years) because the Prophets (عليه السلام) do not perform an action but that they do it with excellence and completion.⁴

103. In al-Kāfī: In his narration from Abān, from Abī ‘Abdillāh (عليه السلام), in a ḥadīth on the conditions of the pledge of allegiance for the women, he ﷺ said [to them]: “Do not slap your cheeks and do not scratch you faces. Do not pull out your hair and do not tear the front of your garments. Do not blacken your clothes and do not cry out with screams [in times of grief and adversity]...”⁵

¹ Biḥār al-Anwār 19:40

² Majma‘ al-Bayān 10:472

³ Sūrah al-Qaṣaṣ: 27

⁴ Kamāl al-Dīn wa Tamām al-Ni‘mah 1:151

⁵ al-Kāfī 5:527

104. The Noble Prophet would debate with the Jews and the polytheists if they challenged him and he would confute them.¹

105. In al-Kāfi: In his narration from al-Rayyān ibn al-Ṣalt who said: I heard al-Riḍā عليه السلام saying: Allāh did not send any Prophet but with the proscription of wine and the affirmation of [the belief in] al-Badā'² with respect to Allāh ﷻ.³

106. In al-Kāfi: In his narration from Mu'ammār ibn Khallād who said: I asked Abū al-Ḥasan al-Riḍā عليه السلام: "Should I supplicate for my parents [only] if they accept the truth?" He عليه السلام said: "Supplicate for them and be kind to them, and if they are alive and do not accept the truth, then be affable with them. For the Prophet of Allāh ﷺ said: Allāh ﷻ sent me with mercy not with undutifulness [towards parents]."⁴

¹ Biḥār al-Anwār 9:269, quoting from Tafsīr al-Imām al-ʿAskarī عليه السلام

² That Allah ﷻ may change a previously decreed result to another (Tr.)

³ al-Kāfi 1:148

⁴ Ibid. 2:159

CLEANLINESS AND THE RULES OF BEAUTIFICATION

1. In al-Makārim: When the Noble Prophet ﷺ washed his head and beard, he would wash them with ‘*Sidr*’ (Lotus jujube).¹

2. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī ؑ who said: The Noble Prophet ﷺ combed his hair and would mostly comb it with water saying: “Water is enough of a perfume for a believer.”²

3. From al-Ṣadūq in al-Khiṣāl: Narrated from ‘Abd al-Raḥmān ibn al-Ḥajjāj, from Abī ‘Abdillāh ؑ in [his explanation about] the words of Allāh ﷻ ‘*Put on your adornment on every occasion of prayer*’³, he said: “[It is] the combing of hair, for combing hair brings sustenance, makes the hair look good, fulfills one’s need, increases virility and stops phlegm. The Noble Prophet ﷺ used to comb the lower part of his beard forty times and from above it seven times and he would say: This increases the intellect and stops phlegm.”⁴

Note: This has been narrated by al-Fattāl in al-Rawḍah with an incomplete chain.⁵

¹ Makārim al-Akhlāq: 32,

² al-Ja‘fariyāt: 156

³ Sūrah al-A‘rāf (7): 31

⁴ al-Khiṣāl: 268, Makārim al-Akhlāq: 70

⁵ Rawḍat al-Wā‘izīn: 308

4. In al-Kāfi: Narrated from al-Sakūnī, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ said: It is from the *sunnah* to trim the moustache until a little above the edge of the upper lip.¹

5. In al-Faqīh: The Noble Prophet ﷺ said: The Magians cut off their beards and let their moustaches grow long, whereas we cut off our moustaches and let our beards grow.²

6. Also: It has been narrated: Burying hair, nails and blood is from the *sunnah*.³

7. In al-Kāfi: Narrated from Ibn ‘Uqbah, from his father, from Abī ‘Abdillāh عليه السلام who said: “Clipping nails is from the *sunnah*.”⁴

8. In al-Faqīh: In his narration from Muḥammad ibn Muslim who asked Abū Ja‘far عليه السلام about the dying of hair, so he said: “The Prophet of Allāh ﷺ used to dye his hair and here is some of his [dyed] hair which we have in our possession.”⁵

9. Also: He said: The Noble Prophet ﷺ, al-Ḥusayn ibn ‘Alī and Abū Ja‘far Muḥammad ibn ‘Alī عليه السلام used to dye their hair with ‘*Katam*’ (a type of dye made from a special plant) and ‘Alī ibn al-Ḥusayn عليه السلام used to dye his hair with henna and *Katam*.⁶

10. In al-Makārim: The Noble Prophet ﷺ depilated the hair from his body. Someone would do this for him up to his waist-wrap and he would do the rest himself.⁷

¹ al-Kāfi 6:487, Tuḥaf al-‘Uqūl: 100, Makārim al-Akhlāq: 67, al-Khiṣāl: *The Four Hundred Ḥadīth*

² al-Faqīh 1:130, Makārim al-Akhlāq: 67

³ al-Faqīh 1:128

⁴ al-Kāfi 6:490

⁵ al-Faqīh 1:122, Makārim al-Akhlāq: 84

⁶ al-Faqīh 1:122, Makārim al-Akhlāq: 80

⁷ Makārim al-Akhlāq: 35

11. In al-Kāfi: From Ḥudhayfah ibn Maṣṣūr who said: I heard Abā ‘Abdillāh عليه السلام saying: The Noble Prophet ﷺ would depilate the pubic hair and the hair under the private parts every Friday.¹

12. From al-Fattāl in Rawḍat al-Wā‘izīn: Abū ‘Abdillāh عليه السلام said: The *sunnah* regarding the use of a depilatory is to use it once every fifteen days. The one who has passed twenty days [because of not having money] should take a loan, for which Allāh ﷻ will be the Guarantor, and depilate. The one who passes forty days without depilating [the excess body hair] is neither a believer nor a disbeliever, and there is no dignity in this.²

13. In al-Faqīh: ‘Alī عليه السلام said: Removal of hair from the armpits eliminates bad odor and improves hygiene. It is a *sunnah* which the virtuous one ﷺ instructed [his followers to perform].³

14. In al-Kāfi: Narrated from Salīm al-Fazārī, from someone, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ would apply kohl with collyrium [to both his eyes] when he went to his bed, one after the other.⁴

15. Also: Narrated from Zurārah, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ used to apply kohl to his eyes before going to sleep, four times in the right eye and three times in the left.⁵

16. In al-Makārim: He said: The Noble Prophet ﷺ used to apply kohl in his right eye three times and in the left twice... and he had a container

¹ al-Kāfi 6:507

² Rawḍat al-Wā‘izīn: 308, al-Kāfi 6:506, al-Faqīh 1:119

³ al-Faqīh 1:120, al-Khiṣāl: *The Four Hundred Ḥadīth*, Makārim al-Akhlāq: 60

⁴ al-Kāfi 6:493, Makārim al-Akhlāq: 46-47

⁵ al-Kāfi 6:495

of kohl that he used at night. The kohl that he used was made from collyrium.¹

17. From al-Ḥusayn ibn Bastām in Ṭibb al-Aʿimmaḥ: Narrated from ʿAbdullāh ibn Maymūn, from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ had a kohl container from which he would take kohl every night and apply it thrice to both eyes before going to sleep.²

Note: The difference in the number of applications [of kohl] alludes to the difference in his ﷺ action at different times. The *sunnah* is the very action of applying kohl before going to sleep without doing it a specific number of times.³

18. In al-Faqīh: al-Ṣādiq عليه السلام said: Four [actions] are from the *akhlāq* of the Prophets: Applying perfume, shaving [the head] with a razor, removal of body hair with depilatory and being intimate with one's wife frequently.⁴

Note: There are numerous similar traditions. Some have already been mentioned and others will be mentioned in the coming sections.

19. In al-Kāfi: Narrated from ʿAbdullāh ibn Sinān, from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ had a container of musk and when he performed ablution, he would take it with his wet hands. When he came out everyone knew that it was the Prophet of Allāh ﷺ because of his scent.⁵

20. In al-Makārim: He ﷺ would never be offered any perfume but that he would take it, apply some on himself and say: “It has a good scent

¹ Makārim al-Akhlāq: 34; Collyrium is a certain stone that is used as kohl.

² Ṭibb al-Aʿimmaḥ: 83

³ Biḥār al-Anwār 76:95

⁴ al-Faqīh 1:131, Makārim al-Akhlāq: 63, Tuḥaf al-ʿUqūl: 442

⁵ al-Kāfi 6:515, Makārim al-Akhlāq: 42

that is easy on the wearer.” If he did not wish to apply it, he would just put [the tip of] his finger in the perfume and take a little from it.¹

21. Also: He ﷺ would burn the incense of *‘ūd al-Qamarī* (a special type of incense).²

22. In *Dhakhīrat al-Ma‘ād*: Musk was the perfume that he ﷺ loved the most.³

23. In *al-Kāfi*: Narrated from *Ishāq al-Ṭawīl al-‘Aṭṭār*, from *Abī ‘Abdillāh* عليه السلام who said: The Noble Prophet ﷺ would spend more on perfume than he would spend on food.⁴

24. Also: Narrated from *Abū Basir*, from *Abī ‘Abdillāh* عليه السلام who said: Putting perfume on the moustache is from the *akhlāq* of the Prophets and a [way of showing] respect to the two angels who record your deeds.⁵

25. Also: Narrated from *al-Sakan al-Khazzāz* who said: I heard *Aba ‘Abdillāh* عليه السلام saying: It is a must for every believer to clip his nails, trim his moustache and apply some perfume every Friday. When it was Friday and the Noble Prophet ﷺ did not have any perfume, he would ask for some of his wives’ perfume cream, which he mixed with water and put on his face.”⁶

26. In *al-Faḥīh*: When it was Friday, if the Noble Prophet ﷺ did not have any perfume, he would ask for a cloth that had been dyed with

¹ *Makārim al-Akhlāq*: 34

² *Ibid.*

³ We did not find it in *Dhakhīrat al-Ma‘ād*, however *al-Kulaynī* has narrated this in *al-Kāfi* 6:515

⁴ *al-Kāfi* 6:512, *Makārim al-Akhlāq*: 43

⁵ *al-Kāfi* 6:510, *Makārim al-Akhlāq*: 42

⁶ *al-Kāfi* 6:511

saffron and after sprinkling it with some water, he would rub his hands on it and wipe his face with it.¹

27. In al-Kāfi: Narrated from Ishāq ibn ‘Ammār, from Abī ‘Abdillāh عليه السلام who said: When perfume was brought for the Noble Prophet ﷺ on the day of Fiṭr, he would start by giving some to his wives [before using it himself].²

28. Also: Narrated from ‘Isā ibn ‘Abdillāh, from his father, from his grandfather, from ‘Alī عليه السلام who said: The Noble Prophet ﷺ would never turn down perfume and sweets.³

29. From al-Ghazālī in al-Iḥyā’, in his recounting the *akhlāq* of the Noble Prophet ﷺ: He loved perfume and disliked foul odors.⁴

Note: From the numerous different narrations, it can be seen that he ﷺ used a variety of different types of perfumes.

30. In al-Makārim: He said: The Noble Prophet ﷺ liked to apply oil on his hair and disliked dusty, disheveled hair. He would say: “Applying oil removes distress.”⁵

31. Also: He would apply different types of oil, and he would start by putting oil on his head before his beard, saying: “The head before the beard.”⁶

32. Also: He would oil his hair with violet oil and would say: “It is the best of oils.”⁷

¹ al-Faqīh 1:465

² al-Kāfi 4:170

³ Ibid. 6:513

⁴ Iḥyā’ ‘Ulūm al-Dīn 2:358

⁵ Makārim al-Akhlāq: 34

⁶ Ibid.

⁷ Ibid.

33. Also: When he applied oil, he would start with his eyebrows, then his moustache, then he would put some in his nose and smell it, then he would apply the oil on his head.¹

34. Also: He would apply oil on his eyebrows to get relief from a headache. He applied a different oil on his moustache from the one he used for his beard.²

Addendum to this Section

1. In Tuḥaf al-‘Uqūl: From al-Riḍā عليه السلام: Good hygiene is from the *akhlāq* of the Prophets.³

2. In al-Faqīh: al-Ṣādiq عليه السلام said: Four [actions] are from the *sunan* of the Messengers: Applying perfume, brushing teeth, [being close to] women and [using] henna.⁴

3. In al-Da‘āim: The Noble Prophet ﷺ would use perfume so much that it would change the color of his beard and hair to yellowish color.⁵

Note: There is a similar narration in Qurb al-Isnād.⁶

4. In al-Makārim: The Noble Prophet ﷺ used to comb his hair with the ‘*Midrā’* (a type of comb)... and he would sometimes comb his beard twice in one day. He would put the comb under his pillow after combing his hair with it.⁷

¹ Ibid.

² Ibid.

³ Tuḥaf al-‘Uqūl: 442

⁴ al-Faqīh 1:52, Makārim al-Akhlāq: 49, al-Ja‘fariyāt: 16, Da‘āim al-Islām 1:119

⁵ Da‘āim al-Islām 2:166

⁶ Qurb al-Isnād: 70

⁷ Makārim al-Akhlāq: 33

5. In al-Kāfi: In his narration from ‘Amr ibn Thābit, from Abī ‘Abdillāh عليه السلام: I said [to him]: “They narrate that parting the hair is from the *sunnah*.” [He عليه السلام said: “From the *sunnah*?”] I said: “They claim that the Noble Prophet ﷺ parted his hair.” He said: “The Noble Prophet ﷺ did not part his hair and the Prophets عليهم السلام never kept their hair in this way.”¹

Note: This ḥadīth has also been narrated in al-Makārim.²

6. Also: From Ayyūb ibn Hārūn: I asked Abā ‘Abdillāh عليه السلام: “Did the Noble Prophet ﷺ part his hair?” He said: “No, because when the Noble Prophet’s ﷺ hair became long, it would reach his earlobes [and he would never let it grow more than that].”³

Note: al-Ṭabarsī has narrated this in al-Makārim.⁴

7. In the book al-Ta‘rīf of al-Ṣafwānī: When cutting his hair, he ﷺ would start from the front part of his head, as this is from the *sunan* of the Prophets عليهم السلام.⁵

Note: Zayd al-Narsī has narrated it in his *Aṣl*, from Abī al-Ḥasan عليه السلام.⁶

8. In al-Kāfi: In his narration from Abū Baṣīr who said: I asked Abā ‘Abdillāh عليه السلام: “Is the parting of hair from the *sunnah*?” He said: “No.” I said: “Did the Noble Prophet ﷺ ever part his hair?” He said: “Yes.” I said: “How is it that the Noble Prophet ﷺ parted his hair yet it is not from the *sunnah*?” He said: “If one goes through what the Noble Prophet ﷺ went through then let him part his hair as the Noble

¹ al-Kāfi 6:486

² Makārim al-Akhlāq: 71

³ al-Kāfi 6:485

⁴ Makārim al-Akhlāq: 70

⁵ al-Mustadrak quoting from al-Ta‘rīf 1:400

⁶ al-Uṣūl al-Sittata ‘Ashar: 56

Prophet ﷺ parted his hair. It is only then that he has practiced the *sunnah* of the Noble Prophet ﷺ otherwise he has not.” I said: “How is this?” He said: “When the Noble Prophet ﷺ was turned away from the Ka‘bah despite having already brought a sacrifice and worn the Iḥrām, Allāh ﷻ showed him the vision that He informed him about in His book, when He said: *‘Certainly God has fulfilled His Apostle’s vision in all truth: You will surely enter the Sacred Masjid, God willing, in safety, with your heads shaven or hair cropped, without any fear. So He knew what you did not know, and He assigned [you] besides that a victory near at hand.’*¹ Thus the Noble Prophet ﷺ knew that Allāh would fulfill for him what He had shown him. It was after this that he let the hair on his head grow long when he wore the Iḥrām, waiting to shave it off in the Ḥaram (in Makkah) as Allāh ﷻ promised him. After he had shaved it, he did not let his hair grow again and he had not done so before this either.”²

9. Also: In his narration from Ḥafṣ al-A‘war who said: I asked Abā ‘Abdillāh (عليه السلام) about dying the beard and the head – is it from the *sunnah*? He said: “Yes.”³

Note: al-Ṭabarsī has narrated this in al-Makārim.⁴

10. In al-Khiṣāl: From ‘Āishah: The Noble Prophet ﷺ would order the burying of seven things from the human being: the hair, nails, blood, menstrual blood, placenta [after pregnancy], teeth and the clots [of miscarriage].⁵

11. In al-Kāfi: In his narration from ‘Abdullāh ibn Abī Ya‘fur who said: We were in Madīnah discussing with Zurārah about the plucking and

¹ Sūrah al-Faṭḥ (48): 27

² al-Kāfi 6:486

³ Ibid. 6:481

⁴ Makārim al-Akhlāq: 83

⁵ al-Khiṣāl: 340

shaving of armpit hair. I said: “Shaving it off is better.” Zurārah said: “Plucking it out is better.” So we sought permission to meet with Abū ‘Abdillāh عليه السلام and he permitted us to see him. He was in the bathhouse at the time, depilating his armpits. I said to Zurārah: “Does this suffice [as evidence that I am right]?” He said: “No, maybe he did this whereas it may not be permissible for me to do this.” He عليه السلام said: “What is going on with you [two]?” So I replied: “Zurārah was debating with me regarding the plucking out and shaving of [hair from] the armpits. I said that shaving it is better and he said that plucking it out is better.” He عليه السلام said: “You have arrived at the *sunnah* and Zurārah has missed it. Shaving it is better than plucking out [the hair] and depilating it is better than shaving it.”¹

Note: al-Shaykh al-Ṣadūq narrated this in al-‘Ilal.²

12. Also: In his narration from Yāsir, from Abī al-Ḥasan عليه السلام who said: The Noble Prophet ﷺ said: My beloved Jibra’īl said to me: “Apply perfume on alternative days but you must apply perfume every Friday without fail.”³

13. In al-Makārim: The Noble Prophet ﷺ said to ‘Alī عليه السلام: “O ‘Alī! You must apply perfume every Friday as this is from my *sunnah*. Good deeds will be written for you as long as the scent [of the perfume] emanates from you.”⁴

14. Also: From Anas who said: When the Noble Prophet ﷺ was given an aromatic plant, he would smell its scent and return it, except for the Marjoram, which he would not return.⁵

¹ al-Kāfī 6:508

² ‘Ilal al-Sharāi‘: 292

³ al-Kāfī 6:511, al-Mustadrak 6:48

⁴ Makārim al-Akhlāq: 43

⁵ Ibid. 45

15. In al-Biḥār from Risālah al-Shahīd al-Thānī: He ﷺ would clip his nails and trim his moustache on Fridays before coming out for the Friday prayer.¹

16. al-Shaykh Fakhr al-Dīn in al-Muntakhab, in a ḥadīth from a Christian man: I asked some of his ﷺ companions: “What is the gift he prefers the most?” They said: “Perfume is what he likes more than anything else and he has a special relish for it.”²

17. In al-Khiṣāl: In his narration from al-Ḥasan ibn al-Jahm who said: Abū al-Ḥasan Musa ibn Ja‘far ؑ said: Five things are from the *sunnah* concerning the head and five concerning the body. As for the *sunnah* concerning the head, they are: brushing the teeth, trimming the moustache, combing the hair, rinsing the mouth and clearing the nostrils. The ones concerning the body are: circumcision, shaving off the pubic hair, removing hair from the armpits, clipping the nails and cleaning oneself of all impurities after visiting the lavatory.³

18. Fiqh al-Riḍā ؑ: Be careful to practice the *sunan* of Friday, and they are seven: intimacy with the wife, washing the head and beard with althaea, trimming the moustache, clipping the nails, changing clothes and applying perfume.⁴

19. al-Shahīd al-Thānī in Risālat A‘māl Yawm al-Jumu‘ah: He ﷺ used to clip his nails and trim his moustache on Friday before coming to the [Friday] prayer.⁵

¹ Biḥār al-Anwār 89:358, al-Mustadrak 6:46

² al-Muntakhab: 64

³ al-Khiṣāl: 271

⁴ Fiqh al-Riḍā: 128

⁵ al-Mustadrak 6:45

20. Ja‘far ibn Aḥmad in the book *al-‘Arūs: From the Noble Prophet* ﷺ who said: My beloved Jibra‘il said to me: “Apply perfume on alternative days, but on Fridays it is a must [to do so].”¹

21. Also: From Abū ‘Abdillāh ﷺ who said: It is from the *sunnah* to send salutations (*ṣalawāt*) on the Noble Prophet and his progeny every Friday one thousand times, and on other days a hundred times.²

Note: al-Shaykh al-Ṭūsī has narrated this in *al-Taḥdhīb*, in his narration from ‘Umar ibn Yazīd, from Abī ‘Abdillāh ﷺ.³

¹ Ibid. 6:48

² Ibid. 6:71

³ *al-Taḥdhīb* 3:4

TRAVELLING AND ITS ĀDĀB

1. From al-Ṣadūq in al-Faqīh: In his narration from ‘Abdullāh ibn Sulaymān, from Abī Ja‘far عليه السلام who said: The Noble Prophet ﷺ used to travel on Thursdays.¹

Note: There are many similar narrations.²

2. From Ibn Ṭāwūs in Amān al-Akḥṭār and Miṣbāḥ al-Zā‘ir: The author of the book ‘Awārif al-Ma‘ārif has reported: When the Noble Prophet ﷺ used to travel, he would carry with him five things: a mirror, a kohl container, a comb and a *siwāk* (tooth brush). In another narration, he added: a pair of scissors.³

Note: Similar narrations have been mentioned in Makārim al-Akhlāq and al-Ja‘fariyāt.⁴

3. In al-Makārim: From Ibn ‘Abbās who said: When the Noble Prophet ﷺ walked, it would be known by his gait that he is neither feeble nor lazy.⁵

Note: It has been reported in numerous narrations that he ﷺ would walk inclining forward (signifying strength) with a brisk pace as if he was descending a slope.

¹ al-Faqīh 2:266, Makārim al-Akhlāq: 240

² ‘Uyūn Akhbār al-Riḍā 2:37

³ al-Amān: 54, Miṣbāḥ al-Zā‘ir: 28, Da‘āim al-Islām 1:118 and 2:165

⁴ Makārim al-Akhlāq: 35, al-Ja‘fariyāt: 185

⁵ Makārim al-Akhlāq: 22

4. In al-Makārim, quoting from Kitāb al-Nubuwwah: The Noble Prophet ﷺ used to like riding on an unsaddled donkey (using only the saddle blanket).¹

5. In al-Kāfi: Narrated from Ismā‘īl ibn Hammām, from Abī al-Ḥasan عليه السلام who said: The Noble Prophet ﷺ would take the route of Ḍabb (the mountain where Masjid al-Khīf is located) on his way from Minā and he would return from the path between *al-ma’zamayn* (between Mash‘ar and ‘Arafah). And whenever he traveled to a place using one route, he would not return using the same route.²

Note: This has also been narrated by al-Ṣadūq with an incomplete chain of narrators³. He has also narrated something similar from al-Riḍā عليه السلام.

6. In al-Biḥār: When he عليه السلام intended to go to war, he would conceal his intention from others.⁴

7. In al-Faqīh: In his narration from Mu‘āwiyah ibn ‘Ammār, from Abī ‘Abdillāh عليه السلام who said: While on a journey, when the Noble Prophet ﷺ descended [from an elevation] he would recite the *tasbīḥ* (“*Subḥānallāh*”) and when he ascended, he would recite the *takbīr* (“*Allāhu Akbar*”).⁵

8. From al-Quṭb in Lubb al-Lubāb: The Noble Prophet ﷺ would never depart from any place until he had offered two rak‘ahs of prayer, and [when asked] he said: “So that it [the place] would bear witness about my prayer.”⁶

¹ Ibid. 24

² al-Kāfi 4:248, 8:147

³ al-Faqīh 2:237

⁴ Biḥār al-Anwār 13:135, quoting from Ma‘anī al-Akḥbār: 386

⁵ al-Faqīh 2:273, al-Kāfi 4:287, Makārim al-Akhlāq: 261

⁶ ‘Awārif al-Ma‘ārif: 150

9. In al-Faqīh: When the Noble Prophet ﷺ bade farewell to believers he would say: “May Allāh endow you with Godwariness (*taqwā*), turn you towards all that is good, fulfil your every desire, safeguard your religion and your material possessions, and return you to me safely.”¹

10. From al-Barqī in al-Maḥāsin: Narrated from ‘Alī ibn Asbāṭ, from the one who reported it to him: Abū ‘Abdillāh ؑ bade farewell to someone saying: “I commend to the protection of Allāh your religion and your safety. May He endow you with *taqwā* and turn you towards good wherever you turn”. Then Abū ‘Abdullāh ؑ turned towards us and said: “This is the farewell of the Noble Prophet ﷺ to ‘Alī ؑ when he would send him somewhere.”²

Note: The narrations about his ﷺ supplication when bidding farewell are numerous and differ significantly. However, despite the difference, they all contain supplication for safety and success.

11. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī ؑ: The Noble Prophet ﷺ used to say to anyone returning from Makkah: “May Allāh ﷻ accept your pilgrimage, forgive your sins and compensate your expense.”³

Addendum to this Section

1. In al-Maḥāsin: From Muḥammad ibn Abī al-Kirām, from Abī ‘Abdillāh ؑ who said to him: “I would like for you to depart on Thursday. This was the day when the Noble Prophet ﷺ would depart when he went on a military expedition.”⁴

¹ al-Faqīh 2:276, Makārim al-Akhlāq: 249, al-Maḥāsin: 354

² al-Maḥāsin: 354, al-Mustadrak 8:208, Makārim al-Akhlāq: 249

³ al-Ja‘fariyāt: 75, al-Faqīh 2:299, al-Mustadrak 8:232

⁴ al-Maḥāsin: 347, al-Faqīh 2:266, al-Maḥajjat al-Bayḍā’ 4:65

2. In Majmū‘at Warrām: He ﷺ would cast lots between his wives when he wanted to go on a journey.¹

Note: This has also been narrated by al-Ṭabarsī in al-Majma‘ and al-Mufid in al-Ikhtiṣāṣ.²

3. Also: He ﷺ disliked for a man to travel without a companion.³

4. In al-Maḥāsin: From al-Sakūnī in his narration [from the infallible]: The Noble Prophet ﷺ said: It is from the *sunnah* that when a group of people leave on a journey, they should take money for their expenses. This is better for their souls and for their morals.⁴

Note: This has also been narrated by al-Ṣadūq in al-Faqīh.⁵

5. In al-Makārim: In his travels, he ﷺ would always take with him a bottle of oil, a container of kohl, a pair of scissors, a *miswāk* (tooth brush) and a comb. In another narration: he would have with him some thread, a needle, an awl and leather thongs, and he would stitch his clothes [when they got torn] and mend his shoes.⁶

6. Also: From Anas ibn Mālik who said: When the Noble Prophet ﷺ intended to travel, he would say while departing:

اللَّهُمَّ بِكَ إِنْتَشَرْتُ وَ إِلَيْكَ تَوَجَّهْتُ وَ بِكَ إِعْتَصَمْتُ أَنْتَ
ثِقَتِي وَ رَجَائِي. اللَّهُمَّ اكْفِنِي مَا أَهْمَنِي وَ مَا لَا أَهْتَمُّ لَهُ وَ مَا

¹ Majmū‘at Warrām: 66

² al-Ikhtiṣāṣ: 118

³ Majmū‘at Warrām: 28

⁴ al-Maḥāsin: 359, al-Ja‘fariyāt: 170, Da‘āim al-Islām 1:346

⁵ al-Faqīh 2:278

⁶ Makārim al-Akhlāq: 35, al-Ja‘fariyāt: 185, Da‘āim al-Islām 1:118, al-Mustadrak 8:217

أَنْتَ أَعْلَمُ بِهِ مِنِّي. اَللّٰهُمَّ زَوِّدْنِي التَّقْوَى وَ اغْفِرْ لِي وَ وَجِّهْنِي
إِلَى الْخَيْرِ حَيْثُمَا تَوَجَّهْتُ.

O Allāh! by Your Will [and Mercy] I have embarked on this journey, and to You have I turned, and with You do I seek refuge. You are my Confidant and my Hope. O Allāh! Suffice for me that which is important for me and that which I do not give importance to but You know more of than me. O Allāh! Endow me with taqwā and forgive me, and turn me towards good wherever I turn - then he would leave.¹

7. In Ma‘ānī al-Akḥbār: The Noble Prophet ﷺ would travel swiftly and when he came to an open space, he would increase his speed.²

Note: This has also been narrated by al-Mufīd in al-Ikhtīṣāṣ.³

8. al-Barqī has narrated in al-Maḥāsin, al-Ṣadūq in al-Faqīh and al-Ṭabarsī in al-Makārim: In their narration from Abī Ja‘far عليه السلام: When he ﷺ bade farewell to a traveler, he would hold his hand and then supplicate for him as he wished.⁴

9. In al-Ja‘fariyāt: In his narration from ‘Alī عليه السلام who said: The Noble Prophet ﷺ had a short iron-tipped staff which he would lean on. He would bring it out on the two days of ‘eid and would pray next to it, and when he was on a journey, he would place it in the direction of the Qiblah and pray [behind it].⁵

¹ Makārim al-Akhlāq: 246

² Ma‘ānī al-Akḥbār: 378

³ al-Ikhtīṣāṣ: 120

⁴ al-Maḥāsin: 354, al-Faqīh 2:276, Makārim al-Akhlāq: 249

⁵ al-Ja‘fariyāt: 184, al-Faqīh 1:509

10. In al-Makārim: The Noble Prophet ﷺ said: Carrying a staff is a sign of a believer and a *sunnah* of the Prophets.¹

Note: This has also been narrated in ‘Awārif al-Ma‘ārif.²

11. In ‘Awārif al-Ma‘ārif: Leaning on a staff is from the *akhlāq* of the Prophets.³

Note: This has also been narrated in al-Faqīh and al-Maḥajjat al-Bayḍā’.⁴

12. Also: Ka‘b ibn Mālik narrated that the Noble Prophet ﷺ would not return from a journey except in the daytime, at forenoon.⁵

13. In al-Maḥajjat al-Bayḍā’: He ﷺ would not dismount until it became too hot to travel during the day, and this is from the *sunnah*. Most of his traveling was done by night.⁶

14. Also: When he slept while on a journey in the beginning of the night, he would sleep [resting his head] on his arm and if he slept late at night, he would raise his arm and sleep placing his head on his palm.⁷

15. In ‘Awārif al-Ma‘ārif: The *sunnah* is to depart for the journey early in the morning and to start [the journey] on Thursday.⁸

16. In ‘Awārif al-Ma‘ārif: Taking a water-bag is also from the *sunnah*.⁹

¹ Makārim al-Akhlāq: 244

² ‘Awārif al-Ma‘ārif: 151

³ Ibid.

⁴ al-Faqīh 2:270, al-Maḥajjat al-Bayḍā’ 4:74

⁵ ‘Awārif al-Ma‘ārif: 158

⁶ al-Maḥajjat al-Bayḍā’ 4:67

⁷ al-Maḥajjat al-Bayḍā’ 4:68

⁸ ‘Awārif al-Ma‘ārif: 150

⁹ Ibid. 127

17. Also: It has been narrated that when the Noble Prophet ﷺ would return home from a battle or from the Ḥajj, [on his way] he would recite the *takbīr* (“*Allāhu Akbar*”) thrice on every elevation in the land and then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آتِبُونَ عَابِدُونَ سَاجِدُونَ رَبَّنَا حَامِدُونَ
صَدَقَ اللَّهُ وَعَدَّهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ.

*There is no god but Allāh. He is one - without any partner. His is the kingdom and for Him is all praise, and He has power over all things. [We come to Him] returning, worshipping, prostrating and praising our Lord. Allāh has made true His promise, and helped His servant and vanquished the [enemy] factions.*¹

Note: al-Fayḍ has also narrated this in al-Maḥajjah.²

18. Also: When the Noble Prophet ﷺ returned [from his journey] he would first enter the masjid and pray two rak‘ahs, then he would enter his house.³

Note: al-Fayḍ has also narrated this.⁴

19. In Durr al-Manthūr: From Jābir ibn ‘Abdillāh who said: The Noble Prophet ﷺ would not fight a battle in the inviolable month unless he was attacked, then he would fight; and when it [the month] came, he would establish this until it had passed.⁵

¹ ‘Awārif al-Ma‘ārif: 154

² al-Maḥajjat al-Bayḍā’ 4:75

³ ‘Awārif al-Ma‘ārif: 155

⁴ al-Maḥajjat al-Bayḍā’ 4:76

⁵ al-Durr al-Manthūr 1:207 – Sūrah al-Baqarah (2)

20. In al-Makārim: From Jābir ibn ‘Abdillah, in a ḥadith where he mentions some of his ﷺ *ādāb* during battle: The Noble Prophet ﷺ would be among the last people [to come on the battlefield]. He would encourage the weak and urge them forward, riding with them and supplicating for them.¹

21. In al-Iqbāl: In his narration from Abū Ja’far عليه السلام who said: The Noble Prophet ﷺ would depart after sunrise.²

22. In Durr al-Manthūr: From Abū Musa [who said] that the Noble Prophet ﷺ used to dislike shouting during battle. When the Prophet ﷺ was at war, he would not fight early in the morning but rather he would delay the fighting until the sun had passed the meridian, the winds had started to blow and the divine succor descended.³

¹ Makārim al-Akhlāq: 20

² Iqbāl al-A‘māl: 281

³ al-Durr al-Manthūr 3:189 – Sūrah al-Anfāl (7)

THE ĀDĀB OF CLOTHING AND ANYTHING PERTAINING TO IT

1. From al-Ghazālī in al-Iḥyā': The Noble Prophet ﷺ used to wear whatever was at hand, whether it was a waist-wrap or a cloak, a long shirt or a gown with full sleeves, or any other garment. He used to particularly admire green clothing. Most of his clothes were white, and he would say: "Clothe your living and shroud your dead with it." He wore a padded tunic for battle and other occasions.

He ﷺ had a tunic of fine brocade that he sometimes wore and its green color contrasted beautifully with his white complexion. All of his garments were tucked up above his ankles, and his waist-wrap would be above this, reaching the middle of his shanks. His long shirt was fastened by buttons, which he sometimes unfastened during prayer and on other occasions. He had a cloak dyed in saffron, which he sometimes wore as he led the prayer. At times, he wore only a single-piece garment. He had a felted garment that he used to wear saying: "I am only a slave. I dress as the slave dresses." He had two special garments for Fridays, other than the attires that he wore at other times.

Sometimes he wore the waist-wrap only, tying the two ends between his shoulders, and so dressed, he at times led the people in funeral prayer. Occasionally he prayed in his house wearing the single waist-wrap, tying its two ends crosswise. At times, he prayed during the night in a waist-wrap, wrapping himself with the edge of the garment, which was in his reach, and laying the rest over his wife.

The Noble Prophet ﷺ had a black cloak that he gave away. Thereupon Umm Salamah said: “May my father and mother be your ransom! What happened to that black cloak?” He answered: “I clothed someone with it.” Then she said: “I never saw anything which was more becoming than your whiteness against its blackness.”

Anas said: “I sometimes saw him lead us in the Z̤uhr prayer wearing a cloak, the two ends of which were tied in a knot.” He used to wear a ring on his finger... and would put his seal [with his ring] on letters saying: The seal on the letter is better than suspicion.

He used to wear a cap under his turban and [sometimes] without a turban. At times he took off his cap and made it a barrier before him and prayed towards it. At times, when he had no turban, he tied a black head-cloth over his head and forehead. He had a turban called *al-Saḥāb* (the cloud), which he gifted to ‘Alī ؑ. At times ‘Alī ؑ went out wearing it, and the Noble Prophet ﷺ would say: “‘Alī comes to you in the cloud.”

When he got dressed, he started from his right side saying:

أَلْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَ أَتَجَمَّلُ بِهِ فِي
النَّاسِ.

Praise be to Allāh who clothed me with that which I [use to] conceal my nakedness with and by which I adorn myself amongst the people.

When he took off his clothes, he started by taking them off from his left side. When he wore new clothes, he gave his old clothes to the poor saying: “There is not a Muslim who clothes another Muslim with his old clothes for the sake of Allāh, but that he (the giver) is under the guardianship, refuge, and protection of Allāh, when living and after death.”

He had a bedding of skins, which was stuffed with palm fibers. Its length was approximately two cubits and its width was approximately a cubit and a span. He had a cloak that he would fold into two and spread out under him wherever he was. He ﷺ used to sleep on a mat with nothing else under it.

One of the Noble Prophet's ﷺ qualities was that he would name his animals, his weapons and his belongings. The name of his banner was 'al-'Iqāb', the name of his sword, with which he faced battle, was 'Dhāl-Faqār.' He had a sword that was called 'al-Mikhdham', another called 'al-Rusūb' and yet another called 'al-Qaḍīb.' The handle of his sword was adorned with silver and he used to wear a belt made of skin that had three rings of silver. The name of his bow was 'al-Katūm', and the name of his quiver was 'al-Kāfūr.' The name of his female camel was 'al-Qaṣwa' and it is this camel that was called 'al-'Aḍba.' The name of his she-mule was 'al-Duldul'. The name of his donkey was 'Ya'fūr' and the name of the ewe, whose milk he used to drink, was 'Aynah.'

He had a bowl made of baked clay which he used when performing ablution and would [also] drink from it. The people sent their young children, who had just reached the age of understanding, [to him] so they came to the Noble Prophet ﷺ and did not leave him. When they found water in the bowl, they drank from it and wiped their faces and bodies with it, hoping to receive blessing.¹

2. It has been narrated that his turban was [the length of] three or five coils.²

3. In al-'Awālī: It is narrated that he ﷺ had a black turban that he wore while praying.³

¹ Iḥyā' 'Ulūm al-Dīn 2:374-377

² We have not found [a reference for] this.

³ 'Awālī al-La'ālī: Section on Ṣalāh 2:214

4. In al-Ja'fariyāt: In his narration from Ja'far ibn Muḥammad, from his forefathers, from 'Alī عليه السلام who said: The Noble Prophet ﷺ used to wear a striped cap... and he had a coat of mail called 'Dhāt al-Fuḍūl' which had three silver rings, one in front and two behind.¹

5. In al-Makārim: On the description of the Noble Prophet's ﷺ clothes: The Noble Prophet ﷺ would wear the 'shamlah' and the 'namirah'² and the black color of the 'namirah' would contrast well with the white of his shanks and feet.³

6. In al-'Awālī: The Noble Prophet ﷺ used to pray in one wide garment.⁴

7. From al-Karājiki in Kanz al-Fawā'id: The Prophet ﷺ had two woven garments especially for prayer, which he would not wear at any other time. He would [always] urge his followers and instruct them to maintain cleanliness.⁵

8. In al-Kāfi: Narrated from Abū Baṣīr, from Abī 'Abdillāh عليه السلام who said: Amīr al-Mu'minīn عليه السلام said: Wear clothes [made] of cotton, for this was the clothing of the Noble Prophet ﷺ and it is our clothing [of choice].⁶

9. From al-Ṣadūq in al-Khiṣāl: In his narration from 'Alī عليه السلام who said: Wear cotton clothing, for this was what the Noble Prophet ﷺ used to

¹ al-Ja'fariyāt: 184, Da'āim al-Islām 2:159, Makārim al-Akhlāq: 120

² The *shamlah* and *namirah* were garments commonly worn by Arabs (Tr.)

³ Makārim al-Akhlāq: 35

⁴ al-Mustadrak 3:213, Da'āim al-Islām 1:176

⁵ Kanz al-Fawā'id: 285

⁶ al-Kāfi 6:446, Da'āim al-Islām 2:155, Tuḥaf al-'Uqūl: 103, Makārim al-Akhlāq:

wear and he would never wear fur or wool unless there was a good reason [to do so].¹

Note: al-Ṣadūq narrates this ḥadīth in al-Khiṣāl without mentioning the chain of narrators, as does al-Ṣafwānī in al-Taʿrīf.² We have seen in section two (on his relationship with the people) that the Prophet ﷺ would sometimes wear woolen garments, but this ḥadīth clarifies that he would have done so with good reason so there is no contradiction.

10. In al-Manāqib: The Noble Prophet ﷺ had a belt made of tanned hide that had three silver rings and its buckle and edge was made of silver. He also had a drinking cup that had been decorated with three silver decorations.³

11. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad, from his forefathers, from ʿAlī رضي الله عنه: The sheath of the Noble Prophet's ﷺ sword was made from silver and its handle was of silver, and in-between was a ring made of silver.⁴

12. In al-Faqīh: In his narration from Ismāʿīl ibn Muslim, from al-Ṣādiq from his father رضي الله عنه who said: The Noble Prophet ﷺ had a short staff which had an iron tip at its lower end. He would use it as a walking stick and lean on it. On the two ʿeid days, he would come out with it and would keep it in front of him when he prayed.⁵

Note: This has also been mentioned in al-Jaʿfariyāt.⁶

¹ al-Khiṣāl: 613, Tuḥaf al-ʿUqūl: 103, Makārim al-Akhlāq: 103, al-Kāfī 6:445, Daʿāim al-Islām 2:155

² Narrated by the author of al-Mustadrak 3:248 (from al-Ṣafwānī's book al-Taʿrīf), Tuḥaf al-ʿUqūl: 103, Makārim al-Akhlāq: 103

³ Manāqib Āl Abī Ṭālib 1:170

⁴ al-Jaʿfariyāt: 185, Daʿāim al-Islām 2:164, al-Kāfī 6:475, al-Mustadrak 3:309

⁵ al-Faqīh 1:501

⁶ al-Jaʿfariyāt: 184

13. In al-Makārim: Narrated from Hishām ibn Sālim, from Abī ‘Abdillāh عليه السلام who said: The ring of the Noble Prophet ﷺ was [made] of silver.¹

Note: This ḥadīth also has another chain of narrators and has been mentioned in Qurb al-Isnād.²

14. Also: Narrated from Abū Khadījah who said: The stone placed in the ring should be circular. This was how the Noble Prophet’s ﷺ ring was.³

15. Also: Narrated from ‘Abdullāh ibn Sinān, from Abī ‘Abdillāh عليه السلام who said: The inscription on the Prophet’s ﷺ ring read ‘Muḥammad is the Apostle of Allāh.’⁴

16. From al-Ṣadūq in al-Khiṣāl: Narrated from ‘Abd al-Raḥīm ibn Abī al-Bilād, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ had two rings. On one was inscribed ‘There is no god but Allāh and Muḥammad is the Apostle of Allāh’ and on the other [was inscribed] ‘Allāh has declared the truth.’⁵

17. In al-Kāfi: Narrated from al-Ḥusayn ibn Khālid, from Abī al-Ḥasan al-Thānī عليه السلام [who said] in a ḥadīth, that the Noble Prophet ﷺ, Amīr al-Mu’minīn, al-Ḥasan, al-Ḥusayn and [all] the Imāms عليهم السلام would wear [their] rings on the right hand.⁶

Note: There are similar narrations in al-Kāfi with different chains of narrators, with slight differences about the inscriptions on the rings. al-Ṣadūq and others have also narrated this ḥadīth. al-Kulaynī has

¹ Makārim al-Akhlāq: 85

² Qurb al-Isnād: 31

³ Also found in al-Kāfi 6:468

⁴ Makārim al-Akhlāq: 91, al-Kāfi 6:473, Da‘āim al-Islām 2:165

⁵ al-Khiṣāl: 61

⁶ al-Kāfi 6:474, ‘Ilal al-Sharāi’: 158, al-Ja‘fariyāt: 185, ‘Uyun Akhbār al-Riḍā 2:55

further narrated that ‘Alī, al-Ḥasan, al-Ḥusayn and some other Imāms عليه السلام wore rings on the left hand.¹ There is no problem in concluding that they would wear rings on both hands, or that it would be worn on different hands at different times, but this has not been narrated about the Noble Prophet ﷺ. However, al-Kulaynī has narrated in al-Kāfi: From ‘Alī ibn ‘Atiyya, from Abī ‘Abdillāh عليه السلام who said: “The Noble Prophet ﷺ used to wear a ring only occasionally and later on he would take it off.”²

18. In al-Makārim: From al-Ṣādiq عليه السلام, from ‘Alī عليه السلام who said: The Prophets would wear their shirts before their trousers.³

Note: This has also been narrated in al-Ja‘fariyāt.⁴

Addendum to this Section

1. In al-Makārim: From Mu‘ammar ibn Khallād, from Abī al-Ḥasan al-Riḍā عليه السلام: In the Noble Prophet’s ﷺ counsel to Abū Dharr he said: O Abū Dharr! I wear coarse clothes, I sit on the ground, I lick my fingers [after eating], I ride on a donkey without a saddle and carry someone with me, so the one who dislikes my *sunnah* is not from me.⁵

Note: This has also been narrated by al-Shaykh Abū Firās in Majmū‘at Warrām.⁶

2. Also: From Abū ‘Abdillāh عليه السلام who said: The Prophet ﷺ used to wear a striped white cap. When in battle, he ﷺ wore a cap with two edges.⁷

¹ al-Kāfi 6:469

² Ibid. 6:469

³ Makārim al-Akhlāq: 101

⁴ al-Ja‘fariyāt: 240

⁵ Makārim al-Akhlāq: 115

⁶ Majmū‘at Warrām: 306

⁷ Makārim al-Akhlāq: 120, Da‘āim al-Islām 2:159

3. In al-Khiṣāl: From Muḥammad ibn Aḥmad ibn Abī ‘Abdillāh al-Barqī, in his narration from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ used to dislike black except in three things: the turban, the shoes and the cloak.¹

Note: This is also narrated by al-Kulaynī in al-Kāfī and al-Ṣadūq in al-Faqīh and al-‘Ilal.²

4. In al-Makārim: From Abū Ja‘far عليه السلام who said: It is from the *sunnah* to wear the right shoe before the left and to take off the left shoe before the right.³

5. Also: From Abī ‘Abdillāh عليه السلام who said: Take off your shoes while eating, for this is more relaxing for your feet and it is a wonderful *sunnah*.⁴

6. Also: From Abū ‘Abdillāh عليه السلام who said: It is from the *sunnah* to wear black shoes and yellow sandals.⁵

7. Also: From Abī ‘Abdillāh عليه السلام who said: Linen is from the garments of the Prophets.⁶

8. In Da‘āim al-Islām: From Abū ‘Abdillāh, from his forefathers عليه السلام, from the Noble Prophet ﷺ that he would dislike red dye on clothes.⁷

9. In al-Faqīh: From Muḥammad ibn Qays, from Abī Ja‘far Muḥammad ibn ‘Alī al-Bāqir عليه السلام who said: He ﷺ had a tent called ‘*al-Kinn*’ (the shelter).¹

¹ al-Khiṣāl: 148

² al-Kāfī 6:449, al-Faqīh 1:251, ‘Ilal al-Sharāi‘: 347

³ Makārim al-Akhlāq: 123

⁴ Ibid. 124

⁵ Ibid. 125

⁶ Ibid. 104

⁷ Da‘āim al-Islām 2:160

10. In al-Manāqib: The Noble Prophet ﷺ would wear his reddish garment on Fridays and he would wear the turban ‘*al-Saḥāb.*’ When he entered Makkah on the day of the conquest, he was wearing a black turban. He had a box in which he would keep an ivory comb, a container of kohl, a pair of scissors and a *siwāk*... and he passed away in a coarse Yemeni waist-wrap and a cloak called ‘*al-Malbadah.*’

He had a bed that was given to him by As‘ad ibn Zurārah. His pulpit had three steps and was made from the [wood of] tamarisk by a carpenter called Maymūn. His masjid had no minarets and Bilāl used to recite the *adhān* while standing on the ground.²

11. In al-Kāfi: From Ibn al-Qaddāh, from Abī ‘Abdillāh ؑ: The Noble Prophet ﷺ had a dyed garment which he [always] wore while at home until it (the dye of the garment) affected his body.³

12. Also: From Abū Ja‘far ؑ who said: “We would wear yellowish-red dyed garments at home.”⁴

13. In al-Biḥār: From Risālat al-Jumu‘ah of al-Shahīd al-Thānī: The Noble Prophet ﷺ had special clothes which he wore on the two ‘*eids* and on Fridays, aside from his other regular clothes.⁵

14. Also: The Prophet ﷺ had a green Yemeni garment in which he would sleep.⁶

¹ al-Faqīh 4:178

² Manāqib Āl Abī Ṭālib 1:171

³ al-Kāfi 6:448

⁴ Ibid.

⁵ Ibid. 89:212

⁶ Ibid. 19:53

15. In al-Biḥār from al-Kāfi: In his narration from Abū ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ had two Yemeni cloths which he would wear as *Iḥrām* and these were also used as his shroud.¹

16. Also: When the Noble Prophet ﷺ led a delegation, he would wear his best clothes and he would tell his companions to do the same.²

¹ Ibid. 21:401

² Ibid. 21:372

HIS SUNAN IN THE DWELLINGS

1. From Ibn Fahd in Kitāb al-Taḥṣīn: The Noble Prophet ﷺ passed away from this world without laying brick upon brick.¹
2. In Lubb al-Lubāb: The Noble Prophet ﷺ said: Masjids are the gathering places of the Prophets ﷺ.²
3. In al-Kāfi: Narrated from al-Sakūnī, from Abī ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ wanted to leave his home in the summer, he would depart on a Thursday and when he intended to arrive in the winter, he would do so on a Friday.³

Note: A similar narration has been mentioned in al-Khiṣāl.⁴

4. In the book al-‘Adad al-Qawīyah of al-Shaykh ‘Alī ibn al-Ḥasan ibn al-Muṭahhar (brother of the ‘Allāmah): From Khadijah - may Allāh be pleased with her - who said: When the Prophet ﷺ entered the house, he would ask for a basin and perform ablution for prayer. Then he would pray a short two-rak‘ah prayer after which he would go to bed.⁵
5. In al-Kāfi: Narrated from ‘Abbād ibn Ṣuhaib who said: I heard Abā ‘Abdillāh عليه السلام saying: The Noble Prophet ﷺ would never ambush his enemy at night - ever.⁶

¹ Also narrated by al-Nūrī in al-Mustadrak 3:466 and in ‘Uddat al-Dā‘ī: 119

² Narrated by al-Nūrī in al-Mustadrak 3:323

³ al-Kāfi 6:532, Uddat al-Dā‘ī: 45, Makārim al-Akhlāq: 128

⁴ al-Khiṣāl: 391

⁵ Narrated by al-Majlisī in al-Biḥār 16:80

⁶ al-Kāfi 5:28, Tahdhīb al-Aḥkām 6:174

Addendum to this Section

1. In al-Makārim: From Anas who said: The Noble Prophet ﷺ said: “The white rooster is my friend, and its enemy is the enemy of Allāh. It safeguards its owner and [those in] seven [neighboring] houses.” And the Prophet ﷺ used to keep it with him in his house.¹

2. In al-Khiṣāl: From Muḥammad ibn ‘Isā al-Yaqṭīnī who said: al-Riḍā ؓ said: The white rooster has five qualities from the qualities of the Prophets ؑ: A knowledge of the prayer times, honor, generosity, courage and increased intimate relations.²

Note: It is also narrated in al-‘Uyūn.³

3. In al-Makārim: From Abū ‘Abdillāh ؓ who said: All the Prophets had pigeons in their houses, because the foolish jinn play around with the children of the house but when there are pigeons in the house, they play with the pigeons and leave the people alone.⁴

4. In al-Kāfī: From Abān, from someone, from Abī ‘Abdillāh ؓ who said: The Noble Prophet ﷺ had a pair of red pigeons in his house.⁵

5. Also: From Ṭalḥa ibn Zayd, from Abī ‘Abdillāh ؓ who said: The Noble Prophet ﷺ would dislike entering a dark house except with a lamp.⁶

6. Also: From ‘Abdullāh ibn Sinān, from Abī ‘Abdillāh ؓ who said: The Noble Prophet ﷺ would prefer that in winter, when he entered or came out, it should be on a Thursday night.¹

¹ Makārim al-Akhlāq: 130

² al-Khiṣāl: 298

³ ‘Uyūn Akhbār al-Riḍā: 277

⁴ Makārim al-Akhlāq: 131

⁵ al-Kāfī 6:548

⁶ Ibid. 6:534

7. In al-Da‘āim: From ‘Alī عليه السلام who said: It is from the *sunnah* [that] when you enter the masjid, you should sit facing the Qiblah.²

8. In al-Tahdhīb: In his narration from Jarrāḥ al-Madā’inī, from Abī ‘Abdillāh عليه السلام who said: Do not paint [pictures] on the roofs of your houses for the Noble Prophet ﷺ disliked this.³

9. Muḥib al-Dīn al-Ṭabarī has narrated: The Noble Prophet ﷺ owned a white rooster and the companions used to travel with roosters in order to know the times of *ṣalāh*.⁴

10. The Prophet ﷺ had it (i.e. a rooster) at home and at the masjid.⁵

16. The Noble Prophet ﷺ used to like looking at citron trees and red pigeons.⁶

11. From ‘Āishah: The Noble Prophet ﷺ liked admiring greenery and red pigeons.⁷

12. The Noble Prophet ﷺ used to visit some of the houses of a tribe from the Anṣār but he would not visit others, so they spoke to him about this and he said: “It is because you have dogs in your houses.”⁸

13. In al-Kāfi: In his narration from ‘Abdullāh ibn al-Mughirah, from someone who said: When the Noble Prophet ﷺ entered a house, he would sit at the nearest [available] seat.⁹

¹ al-Kāfi 3:413, Tahdhīb al-Aḥkām 3:4

² Da‘āim al-Islām 1:148, Biḥār al-Anwār 83:380

³ Tahdhīb al-Aḥkām 1:461

⁴ Biḥār al-Anwār 65:7

⁵ Ibid.

⁶ Biḥār al-Anwār 65:26

⁷ Ibid.

⁸ Biḥār al-Anwār 65:67

⁹ al-Kāfi 2:662

The ‘Allāmah said: This has been narrated by the grandson of al-Ṭabarī in al-Mishkāt, quoting from al-Maḥāsīn and others.¹

14. When the Noble Prophet ﷺ woke up from his sleep, he would praise Allāh.²

15. From Faḍlah ibn ‘Abīd Abā Barzah al-Aslamī: The Noble Prophet ﷺ disliked sleeping before the ‘Ishā prayer and talking [to people] after it.³

¹ Mishkāt al-Anwār: 204

² Biḥār al-Anwār 15:292

³ Biḥār al-Anwār 76:118, al-Khiṣāl: 520

THE ĀDĀB OF SLEEPING AND THE BEDSIDE

1. In al-Makārim: The bedding of the Noble Prophet ﷺ was a cloak and his pillow was made of skin stuffed with palm fiber. One night his cloak was folded in two and when he woke up, he said: “The bedding has prevented me from reciting my [night] prayer.” So he ordered that a single layer be placed for him. He had a cushion made from skin and stuffed with palm fiber, and he had a cloak that would be folded in two and used by him as bedding when he was out of his home.¹

2. Also: He ﷺ used to sleep on a mat with nothing else underneath it.²

3. Also: From Abū Ja‘far عليه السلام who said: The Noble Prophet ﷺ never woke up from his sleep but that he would immediately fall in prostration to Allāh.³

Addendum to this Section

1. In al-Khiṣāl: From Abū al-Qāsim ‘Abdullāh ibn Aḥmad ibn ‘Āmir al-Ṭā’ī, from his father, from al-Riḍā, from his forefathers, from ‘Alī ibn Abī Ṭālib عليه السلام who said: The Prophets عليهم السلام sleep lying on their backs.⁴

¹ Makārim al-Akhlāq: 38, Amālī al-Ṣadūq: 377, Biḥār al-Anwār 16:217

² Makārim al-Akhlāq: 38, Iḥyā’ ‘Ulūm al-Dīn 2:376

³ Makārim al-Akhlāq: 39, Muḥāsabat al-Nafs: 36

⁴ al-Khiṣāl: 263

Note: A longer version of this ḥadīth is narrated in al-‘Uyūn and al-Faḳīh.¹

2. In Majmū‘at Warrām: It is said that the Noble Prophet ﷺ had nine wives and between them, they shared a single bedspread that was dyed either with ‘wurs’² or with saffron. When it was the night of one of the wives, they would send this bedspread to her and some water would be sprinkled on it so that it would emit a fragrance.³

3. In al-Khiṣāl: From Muḥammad ibn Muslim, from Abī ‘Abdillāh, from Abī Ja‘far, from his forefathers, from ‘Alī عليه السلام who said: Staying awake in the [last part of the] night is healthy for the body, pleasing to the Lord Almighty, a means of Divine Mercy and adherence to the *akhlāq* of the Prophets عليهم السلام.⁴

Note: This has also been narrated by Ibn Shu‘bah in Tuḥaf al-‘Uqūl and al-Barqī in al-Maḥāsin from Abū Baṣīr from Abī ‘Abdillāh عليه السلام.⁵

4. In al-Kāfi: In his narration from Ibn al-Qaddāh, from Abī ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ went to bed he would say:

اللَّهُمَّ بِسْمِكَ أَحْيَا وَبِسْمِكَ أَمُوتُ.

O Allāh! By Your name do I live and by Your name do I die.

...and when he awoke he would say:

أَلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ النُّشُورُ.

¹ ‘Uyūn Akhbār al-Riḍā: 246, al-Faḳīh 4:365

² A yellow plant, resembling sesame, that blooms just after winter and is used as a dye (Tr.)

³ Majmū‘at Warrām: 266

⁴ al-Khiṣāl: 121, Tahdhīb al-Aḥkām 2:121

⁵ Tuḥaf al-‘Uqūl: 101, al-Maḥāsin: 53

All praise be to Allāh who gave me life after causing me to die, and to Him is the return.¹

Note: This is also narrated by al-Ṣadūq in al-Faḳīh and al-Ṭabarsī in al-Makārim.²

5. In al-Kāfi: In his narration from Muḥammad ibn Marwān who said: Abū ‘Abdillāh عليه السلام said: “Should I not tell you what the Noble Prophet ﷺ used to say when retiring to bed?” I said: “Yes.” He said: “He ﷺ would recite *Ayat al-Kursī*³ and then he would say:

بِسْمِ اللَّهِ. آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِأَطَاغُوتِ. اللَّهُمَّ احْفَظْنِي فِي
مَنَامِي وَ فِي يَقَظَتِي.

*In the name of Allāh, I believe in Allāh and disbelieve in the false gods. O Allāh protect me in my sleep and when I am awake.*⁴

6. In al-Makārim: He ﷺ would frequently rest on a cushion made of skin stuffed with palm fiber and would sit leaning on it.⁵

7. Also: If the Noble Prophet ﷺ saw something scary in his sleep he would [remember Allāh and] say:

هُوَ اللَّهُ الَّذِي لَا شَرِيكَ لَهُ.

He is Allāh – the one who has no partner.

...and when he stood for prayer he would say:

الْحَمْدُ لِلَّهِ نُورُ السَّمَوَاتِ وَ الْأَرْضِ وَ الْحَمْدُ لِلَّهِ قَيُّومُ السَّمَوَاتِ

¹ al-Kāfi 2:539

² al-Faḳīh 1:480, Makārim al-Akhlāq: 39

³ Sūrah al-Baqarah (2): 255-257

⁴ al-Kāfi 2:536

⁵ Makārim al-Akhlāq: 38

وَالْأَرْضِ وَالْحَمْدُ لِلَّهِ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ.
 أَنْتَ الْحَقُّ وَقَوْلُكَ الْحَقُّ وَلِقَائُكَ الْحَقُّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ
 وَالسَّاعَةُ حَقٌّ. اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ
 وَ اِلَيْكَ اُنِيْبُ وَ بِكَ خَاصَمْتُ وَ اِلَيْكَ حَاكَمْتُ. فَاعْفِرْ لِي مَا
 قَدَّمْتُ وَ مَا اَخَّرْتُ وَ مَا اَسْرَرْتُ وَ مَا اَعْلَنْتُ. اَنْتَ اِلٰهِي لَا اِلٰهَ
 اِلَّا اَنْتَ.

All praise is due to Allāh, the Light of the heavens and the earth and the Sustainer of the heavens and the earth. All praise is for Allāh, the Lord of the heavens and the earth and all therein. You are the Truth and Your words are true, the return to You is true, Paradise is true, Hell is true and the Appointed Time is true. O Allāh! To You have I submitted and in You do I believe. In You do I put my trust and to You do I turn. With Your strength do I fight my enemies and from You do I seek justice. Please forgive my sins, of past and present, those I have done in hiding and those done openly. You are my God; there is no god but You - then he would brush his teeth before performing ablution.¹

Note: There are some other narrations that will be mentioned in the section on supplications Godwilling.

8. In Falāḥ al-Sā'il: From al-Ḥasan ibn 'Alī al-'Alawī, from 'Alī ibn Muḥammad ibn Mūsā al-Riḍā عليه السلام who said: We, the Ahlul Bayt, have ten qualities when we sleep: Purification [by ablution], laying on the right side, reciting "Subḥanallāh" thirty-three times, reciting "Alḥamdulillāh" thirty-three times, reciting "Allāhu Akbar" thirty-four

¹ Makārim al-Akhlāq: 292

times, facing the Qiblah, reciting *Fātiḥat al-Kitāb* (Sūrah al-Ḥamd) and *Ayat al-Kursī*, and bearing witness to Allāh that there is no god but He... and one who performs these actions has taken his share of benefit from the night.¹

9. In al-Kāfī: In his narration from Muḥammad ibn Marwān who said: Abū ‘Abdillāh عليه السلام said: “Should I not tell you what the Noble Prophet ﷺ used to say when retiring to bed?” I said: “Yes.” He said: “He ﷺ would recite *Ayat al-Kursī*² and then he would say:

بِسْمِ اللَّهِ. آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِأَطَاغُوتِ. اللَّهُمَّ احْفَظْنِي فِي
مَنَامِي وَ فِي يَقَظَتِي.

In the name of Allāh, I believe in Allāh and disbelieve in the false gods. O Allāh protect me in my sleep and when I am awake.”³

10. In al-Tahdhīb: Abū ‘Abdillāh عليه السلام said: Keep up the night prayer for verily it is from the *sunnah* of your Prophet ﷺ.⁴

¹ Falāḥ al-Sā‘il: 280

² Sūrah al-Baqarah (2): 255-257

³ al-Kāfī 2:536

⁴ Tahdhīb al-Aḥkām 2:120, Da‘awāt al-Rāwandī: 272

THE ĀDĀB OF MARRIAGE AND CHILDREN

1. In al-Khiṣāl: In his narration from ‘Alī عليه السلام who said: Get married, for verily marriage is a *sunnah* of the Noble Prophet ﷺ and he would say: “Whoever likes to follow my *sunnah*, then verily marriage is from my *sunnah*.”¹

2. In al-Kāfi: Narrated from Mu‘ammar ibn Khallād who said: I heard ‘Alī ibn Mūsā al-Riḍā عليه السلام saying: Three things are from the *sunan* of the messengers: Perfume, removal of [excess] hair from the body and frequent intimate relations with their wives.²

Note: al-Ṣadūq, al-Ṭūsī and others have mentioned similar narrations with numerous chains of narrators.³

3. From al-Murtaḍā in Risālat al-Muḥkam wal-Mutashābih: From Tafsīr al-Nu‘mānī, from ‘Alī عليه السلام who said: A group of companions had deprived themselves of intimacy with their wives, eating during the day and sleeping at night. Umm Salamah informed the Noble Prophet ﷺ about this so he came to his companions and said: “Do you abstain from relations with your wives whereas I come to my wives and eat during the day and sleep at night? Therefore, [know that] the one who does not follow my *sunnah* is not from me.”⁴

¹ al-Khiṣāl: 614

² al-Kāfi 5:350

³ al-Faqīh 3:382, Tahdhīb al-Aḥkām 7:403, Tuḥaf al-‘Uqūl: 442

⁴ al-Muḥkam wal-Mutashābih: 73

Note: Similar narrations have been mentioned in other books with different chains of narrators.¹

4. In al-Kāfi: In his narration from Ishāq ibn ‘Ammār, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ said: From the *akhlāq* of the Prophets عليه السلام is love for women.²

5. Also, narrated from Bakkār ibn Kardam, from more than one narrator, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ said: The light of my eyes was in *ṣalāh* and my delight, in the women.³

Note: A similar narration can be found with other chains of narrators.

6. In al-Faḡīh he said: When the Noble Prophet ﷺ wanted to marry a lady, he would send someone to look at her [first].⁴

7. In Tafsīr al-Ayyāshī: From al-Ḥasan ibn Bint Ilyās who said: I heard Abā al-Ḥasan al-Riḍā عليه السلام saying: Allāh ﷻ made the night a [source of] tranquility and He made the women a [source of] tranquility. It is from the *sunnah* to marry at night and serve food to the people [on the occasion of marriage].⁵

8. In al-Faḡīh: In his narration from Hārūn ibn Muslim who said: I wrote to *Ṣāhib al-Dār* عليه السلام: A child was born to me, then I shaved his hair and weighed it against dirhams and gave to charity. He عليه السلام said: It is not permissible to weigh it except against gold or silver, and this is the *sunnah*.⁶

¹ Da‘āim al-Islām 2:191, Jāmi‘ al-Akḥbār: 271

² al-Kāfi 5:32, Tahdhīb al-Aḥkām 7:403, Makārim al-Akhlāq: 197

³ al-Kāfi 5:321

⁴ al-Faḡīh 3:388, Tahdhīb al-Aḥkām 7:402, Makārim al-Akhlāq: 199, al-Mustadrak 14:180

⁵ Tafsīr al-‘Ayyāshī 1:371 - Sūrah al-An‘ām (6), Tahdhīb al-Aḥkām 7:418, Tafsīr al-Burhān 1:544 - Sūrah al-An‘ām (6), Tuḥaf al-‘Uqūl: 445

⁶ al-Faḡīh 3:481

9. In al-Khiṣāl: In his narration from ‘Alī عليه السلام who said: On the seventh day, perform the ‘*aqīqah*¹ for your children and give the equivalent of the hair’s weight in silver as charity to a Muslim. This is what the Noble Prophet ﷺ did for al-Ḥasan and al-Ḥusayn عليهما السلام and all of his other children.²

Addendum to this Section

1. In al-Faqīh: The Noble Prophet ﷺ said: Verily the best among you is the one who is good to his wives, and I am the best from amongst you [in being good] to my wives.³

2. In al-Kāfi: In his narration from Ibn Maḥbūb, from more than one narrator, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ said: [Prophet] Ibrāhīm عليه السلام was very protective of his honor but I am more protective of my honor than he was.⁴

Note: This has been narrated by al-Ṣadūq in al-Faqīh and al-Ṭabarsī in al-Makārim.⁵

3. In al-Da‘āim: From Ja‘far ibn Muḥammad عليه السلام - in the story of Prophet Mūsā عليه السلام: Mūsā said [to the daughter of Shu‘ayb عليه السلام]: “Walk behind me and show me the way, for surely we (the Prophets) do not look at the backs of women.”⁶

4. In al-Faqīh: Bakr ibn Muḥammad narrated from Abī ‘Abdillāh عليه السلام saying: I asked him about temporary marriage. He عليه السلام said: “I would

¹ Slaughtering a goat on the occasion of the birth of a child (Tr.)

² al-Khiṣāl: 619, Tuḥaf al-‘Uqūl: 109

³ al-Faqīh 4:443

⁴ al-Kāfi 5:536, al-Maḥāsin 1:115

⁵ al-Faqīh 3:444, Makārim al-Akhlāq: 239

⁶ Da‘āim al-Islām 2:201

not like for a person, that he should leave this world while not having performed an action that was performed by the Noble Prophet ﷺ.”¹

sh5. In al-Makārim: From Abū Qilādah that when the Noble Prophet ﷺ married a virgin he would remain with her for seven days and when he married a widow he would remain with her for three days.²

6. In al-Maḥāsīn: From al-Ḥasan al-Washshā’, from Abī al-Ḥasan al-Riḍā ة: al-Najjāshī sought Umm Ḥabība Aminah bint Abī Sufyan’s hand in marriage for the Noble Prophet ﷺ and when he married her, he invited [the people] for food saying: “Verily it is from the *sunan* of the Prophets to invite [people] for food during the marriage [ceremony].”³

7. In Majma’ al-Bayān: From Abī Qilābah: The Noble Prophet ﷺ would divide [things] among his wives saying: “O Allāh! This is my division of what I have so please do not blame me for what You possess and I don’t possess.”⁴

8. In al-Ṭūsi’s Amālī: From Umm Salamah, wife of the Noble Prophet ﷺ, that she said: The Prophet ﷺ performed his last Ḥajj (*Ḥajjatul-Widā’*) along with his wives and he would come to one wife every day and night, wanting to be fair to all of them.⁵

9. In al-Majma’: When the Noble Prophet ﷺ completed his morning prayer, he would visit his all wives one by one.⁶

10. In al-Ja’fariyāt: In his narration from ‘Alī ة who said: The Noble Prophet ﷺ said: All pastimes are futile except for three: archery

¹ al-Faqīh 3:463, al-Mustadrak 14:451, Biḥār al-Anwār 103:305

² Makārim al-Akhlāq: 213

³ al-Maḥāsīn 2:418

⁴ Majma’ al-Bayān 3:185

⁵ Amālī al-Ṭūsi: 475

⁶ Majma’ al-Bayān 10:472

practice, training your horse and playing with your family, as this is from the *sunnah*.¹

11. In Majma‘ al-Bayān: From Ja‘far al-Şādiq, from his forefathers عليه السلام [who said] that even when the Noble Prophet ﷺ was sick, he would ask to be taken to the house of the wife whose turn it was [to be with him].²

12. In al-Faqīh: From al-Ḥalabī, from Abī ‘Abdillāh, from his father عليه السلام: Maymūna (wife of the Noble Prophet ﷺ) used to say: “When I had my monthly periods, the Noble Prophet ﷺ used to tell me to tie a cloth, cover myself and come to sleep with him on the bed.”³

13. In al-Kāfi: From Ḥammād ibn ‘Isā, from Abī ‘Abdillāh عليه السلام who said: My father said: The Noble Prophet ﷺ never assigned more than twelve ‘*ūqiyyah*’ and one ‘*nash*’ for the dowry of his daughters and wives. An *ūqiyyah* and a *nash* being equivalent to forty and twenty dirhams respectively.⁴

Note: al-Kulaynī has mentioned similar narrations with other chains of narrators and this has also been narrated by al-Şadūq in al-Ma‘ānī, al-Ṭūsī in al-Tahdhīb and Ibn Shahrāshūb in al-Manāqib.⁵

14. In al-Makārim: He ﷺ would supplicate:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبًّا وَمِنْ مَالٍ يَكُونُ
عَلَيَّ ضَيَاعًا وَمِنْ زَوْجَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيئَتِي.

¹ al-Ja‘fariyāt: 87

² Majma‘ al-Bayān 3:185

³ al-Faqīh: 1:99

⁴ al-Kāfi 5:376

⁵ Manāqib Āl Abī Ṭālib 1:161

*O Allāh! I seek refuge with You from an offspring who would rule over me, from the wealth that would be the cause of my destruction and from the wife who would make me old before my time.*¹

Note: Another similar narration has been mentioned by al-Kulaynī from al-Sakūnī, from Abī ‘Abdillāh عليه السلام²

15. In ‘Uddat al-Dā‘ī: al-Riḍā عليه السلام said: Whenever a son was born to us we would name him Muḥammad and after seven days we would change his name if we wished, otherwise we would leave it as it is.³

16. Also: In the mornings, the Noble Prophet ﷺ would caress the heads of his children and his grandchildren.⁴

17. al-Sayyid Hāshim al-Tawbalī in Madinat al-Ma‘ājiz, from the book Musnad Fāṭimah عليها السلام, in his narration from ‘Alī ibn ‘Abdillāh, from Abī ‘Abdillāh عليه السلام who said: When Fāṭimah عليها السلام moved to the house of ‘Alī عليه السلام on the first night of their marriage, Jibra‘īl, Mikā’īl and Isrāfīl descended... and Jibra‘īl gave a cry of *tabkīr* and so did Mikā’īl and Isrāfīl followed by all the [other] angels and it became a *sunnah* [to recite *tabkīr*] on the first night, until the Day of Reckoning.⁵

Note: A similar narration can be found in al-Faqīh and in the Amālī of Shaykh al-Ṭūsī. In some sources [it has been narrated]: ...and the Muslims recited *tabkīr*, and it was the first time *tabkīr* was recited on the first night of marriage so it became the *sunnah* [from then on].

¹ Makārim al-Akhlāq: 203

² al-Kāfī 5:326

³ ‘Uddat al-Dā‘ī: 77

⁴ ‘Uddat al-Dā‘ī: 79, Biḥār al-Anwār 104:99

⁵ Narrated by al-Nūrī in al-Mustadrak 14:197

18. In al-Khiṣāl from ʿAlī عليه السلام who said: Sweeten the mouths of your newborn children with dates, and this is what the Noble Prophet ﷺ did with al-Ḥasan and al-Ḥusayn عليهما السلام.¹

Note: This is also narrated by al-Ṭabarsī in al-Makārim and Ibn Shuʿbah in Tuḥaf al-ʿUqūl²

19. In al-Makārim: al-Ṣādiq عليه السلام said: There are seven actions that are *sunnah* to perform when a son is born. First, he is to be named. Second, his head is shaved. Third, charity is given in the amount equal to the weight of his hair in silver or gold, if possible. Fourth, the ʿ*aqīqah* is performed. Fifth, his head is smeared with saffron. Sixth, he is purified by circumcision. Seventh, the neighbors are provided with the meat from his ʿ*aqīqah*.³

20. Also: From the Noble Prophet ﷺ: Circumcision is a *sunnah* for men and an honor for women.⁴

21. In al-Kāfī: In his narration from Masʿadah ibn Ṣadaqah, from Abī ʿAbdillāh عليه السلام who said: Piercing the ear of a boy is from the *sunnah* and circumcision after seven days is [also] from the *sunnah*.⁵

Note: al-Kulaynī narrated this with another chain of narrators and al-Ṭabarsī mentions a similar narration in al-Makārim.⁶

22. In Ikmāl al-Dīn: From Abū Aḥmad Muḥammad ibn Ziyād al-Azdī: When al-Riḍā عليه السلام was born, I heard Abā al-Ḥasan Mūsā ibn Jaʿfar عليه السلام saying: This son of mine was born circumcised, pure and purified, and

¹ al-Khiṣāl: 637

² Makārim al-Akhlāq: 229, Tuḥaf al-ʿUqūl: 124

³ Makārim al-Akhlāq: 228, Biḥār al-Anwār 104:122

⁴ Makārim al-Akhlāq: 229, al-Daʿawāt: 283, al-Mustadrak 15:149, Tahdhīb al-Aḥkām 7:445

⁵ al-Kāfī 6:35

⁶ al-Kāfī 6:36, Makārim al-Akhlāq: 230

all the Imāms were born circumcised, pure and purified, but I will still pass over him with a razor in order to fulfill the *sunnah* and follow the rite of *al-Ḥanafīyya*.¹

Note: A similar narration is mentioned in *al-Makārim*.²

23. In *al-Kāfī*: In his narration from Ma‘mar ibn Khuthaym, in a ḥadīth from Abī Ja‘far عليه السلام: We give appellations to our children when they are young lest they be given undesirable appellatives later.³

24. In *al-Kāfī*: In his narration from al-Sakūnī, from Abī ‘Abdillāh عليه السلام who said: “It is from the *sunnah* and righteousness for a man to use an appellation with his father’s name.” And in some manuscripts: “with his son’s name.”⁴

25. Also: In his narration from al-Ḥalabī, from Abī ‘Abdillāh عليه السلام who said: We instruct our sons to pray when they reach the age of five, so instruct your sons to pray when they reach the age of seven. We tell our sons to fast when they become seven years old - for as much of the day as they are able to - be it for half of the daytime or more than that or less, and if they are overcome by thirst they would break their fast, until they make it a habit and gain the ability to fast for the whole day. So when your sons become nine years old, instruct them to fast for as much of the day as they are able to, and if they are overcome by thirst, let them break their fast.⁵

Note: This has also been narrated by al-Ṣadūq in *al-Faqīh*.⁶

¹ Kamāl al-Dīn wa Tamām al-Ni‘mah 2:433

² Makārim al-Akhlāq: 230

³ al-Kāfī 6:20, Tahdhīb al-Aḥkām 7:438

⁴ al-Kāfī 2:162, al-Ja‘fariyāt: 189, al-Mustadrak 15:131, Biḥār al-Anwār 104:131

⁵ al-Kāfī 3:409, Tahdhīb al-Aḥkām 2:380

⁶ al-Faqīh 1:280

26. In Majmū‘at Warrām: It is narrated from the Noble Prophet ﷺ that when his family was struck by poverty or misfortune he said: “Stand for prayer.” And he would say: “This is what my Lord has ordered me to do.” Allāh ﷻ has said: *And bid your family to prayer and be steadfast in its maintenance. We do not ask any provision of you. It is We who provide for you, and the outcome will be in favour of Godwariness.*¹

27. In al-Muqni‘: When the Noble Prophet ﷺ wanted to marry a woman he would send [a lady] to her saying: “Smell the base of her neck, for if her neck smells good so does her perspiration, and if her ankles are fleshy, she has greater libido.”²

28. From al-Durr al-Manthūr: From al-Mughīrah ibn Shu‘bah who said: Sa‘d ibn ‘Ubādah said: “If I were to see a man with my wife I would strike him with my sword.” The Noble Prophet ﷺ was informed about this so he said: “Are you surprised about the sense of honor of Sa‘d? By Allāh I have a greater sense of honor than Sa‘d and Allāh has a greater sense of honor than me, and it is because of this that he has prohibited indecent acts, both open and hidden, and none is more honorable than Allāh.”³

29. Khadijah رضي الله عنها was the first person to believe in Allāh ﷻ and His Prophet and she accepted what he brought from Allāh and assisted him in his mission and through her, Allāh lightened the burden of the Noble Prophet ﷺ. He ﷺ would really become frustrated when people turned a deaf ear or tried to belie him and this would make him very sad. Allāh ﷻ relieved him by her. When he would return home to her,

¹ Majmū‘at Warrām 1:184, al-Mustadrak 6:395, Sūrah Ṭāhā (20): 132

² al-Muqni‘: 305, al-Faqīh 3:388, Tahdhīb al-Aḥkām 7:402, al-Mustadrak 14:180

³ al-Durr al-Manthūr 3:81 – Sūrah al-A‘rāf (7)

she would support him, comfort him and ease away the tension of the people - until she passed away, may Allāh have mercy on her.¹

30. Whenever he ﷺ remembered Khadījah رضي الله عنها, he would never get tired of praising her and seeking forgiveness for her.²

31. Nawādir al-Rāwandī: The Noble Prophet ﷺ said: We, the Ahl al-Bayt, have been blessed with seven traits that none before us had nor will anyone after us have: gracefulness, eloquence, magnanimity, bravery, knowledge, gentleness and love for women.³

¹ Biḥār al-Anwār 16:10

² Biḥār al-Anwār 16:12

³ Nawādir al-Rāwandī: 15, Biḥār al-Anwār 103:228

FOODS, DRINKS AND TABLE MANNERS

1. In al-Kāfi: Narrated from Hishām ibn Sālim and others, from Abī ‘Abdillāh عليه السلام who said: There was nothing that the Prophet of Allāh ﷺ loved more than remaining hungry and fearful in front of Allāh ﷻ.¹
2. From al-Ṣadūq in al-Amālī: From al-‘Aṣḡ ibn al-Qāsim who said: I said to al-Ṣādiq عليه السلام: It has been narrated from your father that he said: “The Noble Prophet ﷺ never became sated with wheat bread,” is this correct? He replied: “No, the Noble Prophet ﷺ never ate wheat bread, and he never became sated with bread made from barley.”²
3. In al-Ṭabarsī’s al-Iḥtijāj: In his narration from Mūsā ibn Ja‘far, from his forefathers, from Ḥusayn ibn ‘Alī عليه السلام, in a long ḥadīth on the questions of the Jewish man from Damascus to Amīr al-Mu’minīn عليه السلام: The Jew said to him: “They assert that ‘Isā عليه السلام was an ascetic?” ‘Alī عليه السلام said to him: “He was thus; and Muḥammad ﷺ was the most abstemious of all the Prophets. He had thirteen wives aside from numerous slave-girls, yet not once were leftovers picked up from his table-spread. He never ate wheat bread and never became sated with barley bread for three consecutive nights.”³
4. In Nahj al-Balāgha: He عليه السلام said: You should follow your Prophet, the pure, the chaste of all the people of the world he was the least sated

¹ al-Kāfi 8:129 and 163

² Amālī al-Ṣadūq: 320, Makārim al-Akhlāq: 28

³ al-Iḥtijāj: 225

and the most empty of stomach. He left this world hungry but entered the next world in a state of perfection.¹

5. From al-Quṭb in his Da‘awāt, he said: It is narrated that the Noble Prophet ﷺ never ate in a reclined posture except once, then [upon realizing] he sat upright and said: “O Allāh! I am your servant and your messenger.”²

Note: This has also been narrated by al-Kulaynī and al-Ṭūsī with numerous different chains of narrators, and similarly by al-Ṣadūq, al-Barqī, and al-Ḥusayn ibn Sa‘īd in his book *al-Zuhd*.³

6. In al-Kāfī: Narrated from Zayd al-Shaḥḥām, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ never ate sitting in a reclined posture, from the time he was sent by Allāh ﷻ, until Allāh took him from this world. He used to eat like a slave and sit like a slave. I asked: “Why (was this)?” He said: “Out of humility towards Allāh ﷻ.”⁴

7. In al-Kāfī: Narrated from Abū Khadijah who said: Bashīr al-Dahhān asked Abā ‘Abdillāh عليه السلام when I was present: “Did the Noble Prophet ﷺ eat while leaning on his right and his left?” He replied: “The Prophet of Allāh ﷻ never leaned on his right or his left, rather he sat like a slave.” I asked: “Why was this?” He replied: “Out of humility towards Allāh ﷻ.”⁵

¹ Nahjul Balāgha: 227

² al-Da‘awāt: 138, al-Mustadrak 16:225

³ al-Kāfī 6:272, Tahdhīb al-Aḥkām 9:93, al-Faqīh 3:354, al-Maḥāsīn: 456-457, al-Zuhd of Ibn Sa‘īd al-Ahwāzī: 59

⁴ al-Kāfī 6:270, Makārim al-Akhlāq: 27, Da‘āim al-Islām 2:119

⁵ al-Kāfī 6:271, al-Maḥāsīn: 457

8. Also: Narrated from Jābir, from Abī Ja‘far عليه السلام who said: The Noble Prophet ﷺ ate like a slave and sat like a slave. He would eat on the ground and sleep on the ground.¹

Note: The three respected scholars, al-Barqī, al-Ḥusayn ibn Sa‘īd and al-Ṭabarsī have narrated many similar narrations.²

9. From al-Ghazālī in al-Iḥyā’³: When he ﷺ sat to eat, he would sit with his knees and feet together as one who is praying sits, except that one knee would be above the other and one foot above the other, and he would say: “I am only a slave, I eat as a slave eats and I sit as a slave sits.”³

10. In the book al-Ta‘rīf of al-Ṣafwānī: From Amīr al-Mu‘minīn عليه السلام: When the Prophet of Allāh ﷺ sat down on the table-spread [to eat], he sat as a slave sits and would sit resting on his left thigh.⁴

11. In al-Makārim: From Ibn ‘Abbās who said: The Noble Prophet ﷺ used to sit on the ground, restrain the ewe [in order to milk it], and accept the invitation of the slave to [join him in eating] barley bread.⁵

12. From al-Barqī in al-Maḥāsīn: Narrated from Abū Khadijah, from Abī ‘Abdillāh عليه السلام: He ﷺ would sit like a slave, place his hand on the ground and eat with three fingers. He عليه السلام said: The Prophet of Allāh ﷺ used to eat like this and not like the arrogant ones eat.⁶

Note: It is evident from this that when it is said that the Noble Prophet ﷺ never used to lean, it does not include leaning on the hand which is

¹ al-Kāfī 6:271

² al-Kāfī 6:27, al-Faḥīh 3:354, Tahdhīb al-Aḥkām 9:93, al-Maḥāsīn: 457, Makārim al-Akhlāq: 27

³ Iḥyā’ ‘Ulūm al-Dīn 2:369, Makārim al-Akhlāq: 27

⁴ al-Nūrī has narrated this in al-Mustadrak 16:228

⁵ Makārim al-Akhlāq: 16, Amālī al-Ṭūsī: 393

⁶ al-Maḥāsīn: 441, al-Kāfī 6:297

placed on the ground, rather it refers to the leaning on a cushion or pillow and such things, as was commonly practiced by kings and others. This can be seen in the words of al-Ṣādiq عليه السلام to the person who told him not to lean on his hand [while eating]. When he said this the third time, the Imām عليه السلام said to him: “By Allāh! The Noble Prophet ﷺ never forbade this – ever.”¹

13. Also: Narrated from Ḥammād ibn ‘Uthmān from Abī ‘Abdillāh from his father عليه السلام who said: The Noble Prophet ﷺ used to lick his fingers after he ate.²

Note: This has also been narrated with another chain of narrators and al-Ṭabarsī has also narrated it in al-Makārim with an incomplete chain of narrators.³

14. In al-Makārim: When he ﷺ ate a pomegranate, he would not share it with anyone.⁴

15. In al-Makārim, quoting from the book *Mawāliḍ al-Ṣādiqīn*, he said: The Noble Prophet ﷺ used to eat different types of foods. He would eat what Allāh had made permissible for him, with his family and servants and with the one who had invited him from among the Muslims, [sitting] on the ground or on what they sat on to eat and [eating] from what they ate, except if a guest arrived, in which case he would eat with his guest and the food that he liked the most was that from which most people partook.⁵

¹ al-Kāfī 6:271

² al-Maḥāsīn: 443

³ Makārim al-Akhlāq: 30, al-Maḥāsīn: 443, al-Kāfī 6:297

⁴ Makārim al-Akhlāq: 171, al-Maḥāsīn: 541, ‘Uyūn Akhbār al-Riḍā 2:43

⁵ Makārim al-Akhlāq: 26, ‘Allāmah Ṭabāṭabā’ī says: Then al-Ṭabarsī mentions the types of food that the he ﷺ used to eat, like bread and meat of different kinds, watermelon, grapes, pomegranates, dates, milk, butter, vinegar, sugar,

16. In al-Kāfi: Narrated from Ibn al-Qaddāh, from Abī ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ ate with the people, he was the first to start eating and the last to stop, so that the people could eat [without feeling embarrassed].¹

17. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī عليه السلام who said: When the Noble Prophet ﷺ opened his fast with a group of people, he would say [to them]: “Those who were fasting have opened their fast with you, the righteous ones have eaten your food and the chosen ones have asked for [Allāh to send His] blessings on you.”²

Note: This has also been narrated by al-Kulaynī in a narration from al-Sakūnī, from Abī ‘Abdillāh عليه السلام.³

18. In al-Kāfi: Narrated from Muḥammad ibn Muslim, from Abī Ja‘far عليه السلام who said: Amīr al-Mu‘minīn عليه السلام said: The prophets eat dinner after the ‘Isha Prayers so do not abandon it, for not eating dinner is harmful to the body.⁴

19. Also: Narrated from ‘Anbasah ibn Bijād, from Abī ‘Abdillāh عليه السلام who said: Never was food that included dates served to the Noble Prophet ﷺ but that he would start with the dates.⁵

cabbage etc. It is narrated that he used to love dates and that he liked honey. It is also narrated that the fruit he liked the most was the pomegranate. (Refer to al-Mizān 6:326)

¹ al-Kāfi 6:285, al-Maḥāsīn: 448

² al-Ja‘fariyāt: 60, Makārim al-Akhlāq: 27, Tahdhīb al-Aḥkām 6:99, Nawādir al-Rāwandī: 35

³ al-Kāfi 6:294

⁴ al-Kāfi 6:288, al-Maḥāsīn: 420 (and in these two sources it is narrated from Abī ‘Abdillāh عليه السلام), Makārim al-Akhlāq: 194, Tuḥaf al-‘Uqūl: 110

⁵ al-Kāfi 6:345

20. In al-Iqbāl: From the second volume of Tārikh al-Nīshābūrī in the biography of al-Ḥasan ibn Bashīr who, in his narration, said: The Noble Prophet ﷺ would praise Allāh ﷻ between every two morsels.¹

21. In Ṣaḥīfat al-Riḍā, from his forefathers ؓ who said: When the Noble Prophet ﷺ ate dates, he would place the kernel of the dates onto the back of his hand and then throw it [to dispose of it].²

Note: al-Kulaynī has also narrated this in al-Kāfī.³

22. Also: In his narration from his forefathers ؓ who said: When the Prophet of Allāh ﷺ had milk, he would rinse his mouth saying: “It has fat.”⁴

23. In al-Kāfī: Narrated from Wahab ibn ‘Abd al-Rabbīh who said: I saw Abā ‘Abdillāh ؓ picking his teeth and I watched him, so he said: The Noble Prophet ﷺ used to pick his teeth; and it gives the mouth a good odor.⁵

24. In al-Makārim: Quoting from the book Ṭibb al-A‘immah, he says: The Noble Prophet ﷺ picked his teeth with whatever he could use, except date palm leaves and reeds.⁶

25. Also: When the Noble Prophet ﷺ drank water, he started with the name of Allāh ﷻ... he drank the water in sips and would not gulp it down, and he would say: “Liver ailments are caused by gulping down water.”⁷

¹ Iqbāl al-A‘māl: 116

² Ṣaḥīfat al-Imām al-Riḍā: 75, Makārim al-Akhlāq: 169, ‘Uyūn Akhbār al-Riḍā 2:41

³ We did not find this in al-Kāfī.

⁴ Ṣaḥīfat al-Imām al-Riḍā: 69, Makārim al-Akhlāq: 193, al-Mustadrak 16:373

⁵ al-Kāfī 6:376, al-Maḥāsin: 559, Makārim al-Akhlāq: 152, al-Faḥīh 3:357

⁶ Makārim al-Akhlāq: 153, al-Kāfī 6:377, al-Maḥāsin: 564

⁷ Makārim al-Akhlāq: 31

26. Also: From ‘Abdullāh ibn Mas‘ūd: The Noble Prophet ﷺ would drink from the bowl with three draughts, mentioning Allāh in [the beginning of] each draught and thanking Allāh at the end [of each draught].¹

27. Also: From Ibn ‘Abbās who said: I saw the Noble Prophet ﷺ drinking water and he rested twice between draughts.²

28. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī ؑ who said: I saw the Noble Prophet ﷺ more than once while he drank [water] and he would have three draughts, beginning each draught in the name of Allāh and ending it by glorifying Him, so I asked him about this and he said: “Thanking Allāh is done by glorifying Him and beginning in His name is a protection from ailments.”³

29. In al-Makārim: He ﷺ would not breathe into the cup when he drank, and if he wanted to breathe, he would move the cup away from himself and then breathe.⁴

30. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī ؑ: When the Noble Prophet ﷺ wanted to supplicate on the water [for the purpose of using it as a cure], he would bring the bowl close to his mouth and supplicate as much as Allāh willed, without spitting into it.⁵

31. In al-Maḥāsīn: Narrated from Ḥātim ibn Ismā‘īl, from Abī ‘Abdillāh, from his father ؑ that Amīr al-Mu’minīn ؑ used to drink [water] while standing, then he drank the excess water from his ablution while

¹ Ibid. 151

² Ibid.

³ al-Ja‘fariyāt: 161, Da‘āim al-Islām 2:130, al-Mustadrak 17:12

⁴ Makārim al-Akhlāq: 31

⁵ al-Ja‘fariyāt: 217

he was standing, and turning to al-Ḥasan عليه السلام he said: “O my son! I saw your grandfather the Prophet of Allāh ﷺ doing this.”¹

32. From al-Ṣadūq in al-‘Uyūn: From Dārim ibn Qabīṣah, from al-Riḍā, from his forefathers عليه السلام: The Noble Prophet ﷺ used to eat the spadix and the pith of the palm tree along with dates saying: Iblīs – may Allāh curse him – is getting angry and saying: “The son of Ādam has lived [so long] that he ate the old with the new.”²

33. From al-Ghazālī in Iḥyā’³: When he ﷺ ate meat, he did not lower his head to it, rather he brought it to his mouth, raising it, and then he took a bite out of it... and especially when he ate meat, he would wash his hands properly, then, with the excess water, he would wipe his face.³

34. Also: He ﷺ would eat whatever was available.⁴

35. In al-Makārim: From the Noble Prophet ﷺ, that he used to eat different types of food... he used to eat cucumber with fresh dates, and he liked to have watermelon with grapes, and he would eat watermelon with sweet melon and sometimes with sugar. Sometimes he ate watermelon with dates... and when he was fasting, he would open his fast with fresh dates when they were in season. Sometimes he ate grapes one by one, and he used to eat cheese... he would eat dates and drink water; and dates with water was what he ate most of the time. He used to have milk, dates and ‘al-Harīṣah’ (a dish made from mixing bulgur with meat). The food he liked the most was meat. He liked pumpkin and squash and would pick this from the large bowl [of fruit]. He used to eat [the meat of] the fowl, the meat of wild [herbivorous]

¹ al-Maḥāsin: 580, al-Kāfi: 383

² ‘Uyūn Akhbār al-Riḍā 2:72

³ Iḥyā’ ‘Ulūm al-Dīn 2:371, Makārim al-Akhlāq: 30-31

⁴ Iḥyā’ ‘Ulūm al-Dīn 2:361

animals and [that of] birds, [as well as] bread, clarified butter, vinegar, endive, ‘al-Bādhruj’ (a herb like the sweet basil) and cabbage.¹

Note: This has been narrated numerous times by many of the great Shī‘ah scholars as well as by the ‘Āmmah with many different chains of narrators. We have left this out in the interest of brevity.

36. From al-Shahīd in al-Durūs: He ﷺ used to eat cucumbers with salt.²

37. From al-Ghazālī in al-Iḥyā’³: He ﷺ used to eat the meat of birds that had been hunted, yet he never used to track or hunt [himself]. He preferred it to be hunted for him and given to him to eat.³

38. From al-Ḥusayn ibn Hamdān al-Khuṣaybī in the book *al-Hidāyah*: From Abū ‘Abdillāh, from his forefathers, from Amīr al-Mu‘minīn ؑ in a ḥadīth: The Noble Prophet ﷺ liked to eat from the meat of the foreleg [of sheep].⁴

Note: al-Ṭabarsī and others have also narrated this.⁵

39. In al-Kāfī: Narrated from Hishām ibn Sālim, from Abī ‘Abdillāh ؑ who said: The Noble Prophet liked honey.⁶

Note: This has also been narrated by him and others with other chains of narrators.⁷

40. Also: Narrated from Sulaymān ibn Ja‘far al-Ja‘farī who said: I came to Abī al-Ḥasan al-Riḍā ؑ and he had ‘Burnī dates’¹ in front of him and

¹ Makārim al-Akhlāq: 29-30

² al-Durūs al-Shar‘īyyah 3:46, al-Maḥāsin: 558, Makārim al-Akhlāq: 185, al-Kāfī 6:373

³ Iḥyā’ ‘Ulūm al-Dīn 2:371, Makārim al-Akhlāq: 30

⁴ al-Nūrī has narrated this in al-Mustadrak 16:350 – quoting from al-Hidāyah

⁵ Makārim al-Akhlāq: 30, al-Kāfī 6:315, Da‘āim al-Islām 2:110

⁶ al-Kāfī 6:332, Makārim al-Akhlāq: 165

⁷ al-Kāfī 5:320 and 6:332, Makārim al-Akhlāq: 165

he was eating them with pleasure and enjoyment. He said: “O Sulaymān! Come and eat,” so I ate with him. I said to him: “May I be your ransom! I see you eating these dates with pleasure?” He said: “Yes, I really like it.” I asked: “Why?” He said: “Because the Prophet of Allāh ﷺ used to love dates, Amīr al-Mu’minīn used to love dates, al-Ḥasan عليه السلام used to love dates, Abū ‘Abdillāh al-Ḥusayn عليه السلام used to love dates, Sayyid al-Ābidīn عليه السلام used to love dates, Abū Ja‘far عليه السلام used to love dates, Abū ‘Abdillāh عليه السلام used to love dates, my father عليه السلام used to love dates and I [too] love dates. Our Shī‘ahs love dates because they have been created from our clay, whereas our enemies, O Sulaymān, they love intoxicants because they have been created from the flames of fire.”²

41. From al-Ṭūsī in al-Amālī: Narrated from Abū Usāmah,³ from Abī ‘Abdillāh عليه السلام who said: The food of the Noble Prophet ﷺ was barley bread if he had it, and his dessert was dates, and his firewood was palm-branches.⁴

42. From al-Kulaynī: Narrated from ‘Umar ibn Abān al-Kalbī who said: I heard Abā Ja‘far and Abā ‘Abdillāh عليه السلام saying: There was no fruit on earth that was more liked by the Noble Prophet ﷺ than the pomegranate. And by Allāh! When he ate it, he did not like anyone to share it with him.⁵

43. In al-Makārim: The Noble Prophet ﷺ never used to eat food that was hot, until it had cooled down, and he would say: “Allāh did not feed

¹ A variety of reddish yellow dates that were known to be of the best quality (Tr.)

² al-Kāfī 6:346

³ In the source text: Narrated from ‘Amr ibn Sa‘īd ibn Hilāl

⁴ Amālī al-Ṭūsī: 681, al-Kāfī 2:137, Amālī al-Mufid: 195

⁵ al-Kāfī 6:352, al-Maḥāsīn: 541

us fire. Verily food which is hot does not have blessing so let it cool [before eating it].”

When he ate, he started with ‘bismillāh’. He ate using three fingers, from what was in front of him and would not eat from what was in front of others. When the food was brought, he was the first to start eating, and then the people would start eating. He would eat with his three fingers: the thumb, what followed it (i.e. the index finger) and the middle finger, and sometimes he supported them with the fourth [finger]. He would sometimes eat with his whole hand (using all the fingers) and he never ate with [only] two fingers saying: “Verily the eating with two fingers is the eating of Satan.”

One day his companions came with some ‘Fālūdhaj’ (a kind of sweet dessert) so he ate it with them and asked: “What is this made of?” They said: “We mix clarified butter and honey and it becomes as you see it now.” He said: “This food is good.” He ﷺ used to eat bread made from unsifted barley, and he never ate wheat bread – ever, and he never sated himself with barley bread – ever.

He never ate on a table [laden with a variety of foods] until the day he died. He used to eat watermelons and grapes, and would eat dates and feed the sheep with its kernels. He never ate garlic, onions, leeks or honey that had wax in it – the wax is what remains from the plants inside the bee, which it drops into the honey; and it leaves a smell in the mouth [when eaten].

He never criticized food – ever. If he liked it, he ate it and if he disliked it he left it, but he did not stop others from eating it. He would wipe the bowl clean saying: “The bottom of the bowl has the most blessed food,” and when he had finished [eating], he would lick the three fingers that

he had eaten with, one by one, and would wash his hands until they were completely clean. He ﷺ would never eat alone.¹

44. In al-Maḥāsin: From Ya‘qūb ibn Shū‘aib, from Abī ‘Abdillāh عليه السلام who said: Amīr al-Mu‘minīn عليه السلام was with some of his companions in al-Raḥbah when a bowl of ‘Fālūdhaj’ was brought for him. He said to his companions: “Take from it and eat,” so they took from it and he too extended his hand to partake of it but stopped [suddenly] saying: “I remembered that the Prophet of Allāh ﷺ did not eat it so I disliked that I should eat it.”²

45. In al-Kāfi: Narrated from al-Sakūnī, from Ja‘far, from his forefathers عليه السلام who said: When he ﷺ ate [any food with] fat, he would reduce his intake of water; so he was asked: “O Prophet of Allāh! You have reduced the amount of water you drink?” He said: “This is healthier for [the digestion of] my food.”³

Note: A similar narration has been mentioned in al-Ja‘fariyāt.⁴

¹ Makārim al-Akhlāq: 28-30. ‘Allāmah Ṭabāṭabā’ī says in al-Mīzān: His words “the thumb and what followed it, and the middle finger...” shows the eloquence of the narrator since he did not say: “and the index finger” out of respect for him ﷺ by not using the word “index” to refer to his noble finger when the thumb had been mentioned. Then the ‘Allāmah says: And the one who narrated his ﷺ eating the *Fālūdhaj* has contradicted what is in al-Maḥāsin, narrated from Ya‘qūb ibn Shū‘aib from Abī ‘Abdillāh عليه السلام... [see the next ḥadīth] (Refer to al-Mīzān 6:326)

² al-Maḥāsin: 410, Manāqib Āl Abī Ṭālib 2:99, Kashf al-Ghummah 1:163, and In al-Da‘āim: the Noble Prophet ﷺ used to like the *Fālūdhaj* and when he wanted it he would say: Take it for us and reduce it. Then al-Qaḍī al-Nu‘mānī said: I think he avoided having more of it so that it should not harm him. (Da‘āim al-Islām 2:111)

³ We did not find this in al-Kāfi but it has been narrated in Makārim al-Akhlāq: 157

⁴ al-Ja‘fariyāt: 161

46. Also: Narrated from Ṭalḥa ibn Zayd, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ used to like drinking from al-Qadaḥ al-Shāmī¹ and he used to say: “It is the cleanest of your vessels.”²

Note: This has been narrated by al-Barqī and al-Kulaynī with a different chain of narrators.³

47. In al-Makārim: He said: He ﷺ used to drink from drinking-cups made of glass that were brought from Damascus, and he would [also] drink from drinking-cups made of wood, skin and clay.⁴

48. Also: The Noble Prophet ﷺ used to drink with his hands, pouring water in them and saying: “There is no vessel better than the hand.”⁵

49. Also: He ﷺ used to drink from the mouth of the large waterskin or the small waterskin and he would not fold it outwards saying: “Folding it outwards causes the water to get a bad smell.”⁶

50. From Ibn Ṭāwus in the book *al-Muhaj*, quoting from the book *Zād al-‘Ābidīn*, in a lengthy ḥadīth: In the part mentioning how the water of ‘Naisān’⁷ is collected, it also mentions that the Noble Prophet ﷺ used to use it.⁸

51. In al-‘Uyūn: In his narration from al-Tamīmī who said: The Noble Prophet ﷺ would sacrifice two fat, horned rams [on the day of Aḍḥā].⁹

¹ A drinking cup or bowl made in Damascus (Tr.)

² al-Kāfī 6:386

³ al-Kāfī 6:385, al-Maḥāsin: 577

⁴ Makārim al-Akhlāq: 31

⁵ Ibid.

⁶ Ibid.

⁷ Rainwater that falls on the seventh month of the Roman calendar and contains special properties. (Ref. Tāj al-‘Arūs vol. 9 pg. 28) (Tr.)

⁸ Muhaj al-Da‘awāt: 355-356

⁹ ‘Uyūn Akhbār al-Riḍā 2:63

52. In al-Kāfi: Narrated from ‘Abdullāh ibn Sinān who said: On the day of Aḍḥā, the Noble Prophet ﷺ slaughtered two rams, one from himself and the other on behalf of the poor from among his ummah.¹

Note: This has been narrated from the Ahl al-Bayt ؑ with numerous chains of narrators.

Addendum to this Section

1. In the introduction of Ṭibb al-Nabī: In a ḥadīth, he ﷺ said: We are a community that does not eat until we become hungry, and when we eat, we do not satiate ourselves.²

2. In Majmū‘at Warrām: From Ibn ‘Abbās who said: The Noble Prophet ﷺ would [sometimes] go to sleep at night hungry, with no supper for him or his family; and the food that he normally ate was barley bread.³

3. Also: From ‘Āishah: By the One who sent Muḥammad ﷺ with the truth! We did not have a sieve and the Noble Prophet ﷺ did not eat bread made from sifted barley since [the beginning of] his prophethood until he passed away.⁴

4. In al-Makārim: From Anas who said: The Noble Prophet ﷺ did not eat on a table and he did not eat from a ‘Sukurrujah’ (a plate-like dish) and he never ate thin, sifted bread. So Anas was asked: “On what were they eating?” He said: “On a table-spread [placed on the ground].”⁵

¹ al-Kāfi 4:495

² Ṭibb al-Nabī ﷺ: 3

³ Majmū‘at Warrām: 39

⁴ Ibid.

⁵ Makārim al-Akhlāq: 149

5. In Majmū‘at Warrām: ‘Āishah used to say: The Noble Prophet ﷺ never ate until he was sated – ever.¹

6. In Amālī al-Ṭūsī: In his narration from Muḥammad ibn Muslim, in a ḥadīth from Abī Ja‘far ؑ who said: “O Muḥammad! You may be thinking that someone must have seen the Noble Prophet ﷺ eating while leaning at least once, from the time Allāh sent him [as a prophet to the people] up to his death?” Then he said: “O Muḥammad! You may think that he must have sated himself by eating wheat bread for three consecutive days at least once, between the time Allāh sent him as a Prophet until he passed away?” Then he ؑ answered himself and said: “No, by Allāh! He never sated himself with wheat bread for three consecutive days until Allāh took him [from this earth]. However, I do not say that he ﷺ could not get it. He would at times present one man with a hundred camels, and if he wanted to eat [it], he could have eaten. Jibra‘īl had brought him keys to the treasures of the earth three times and gave him the choice, guaranteeing that Allāh would not reduce any of the reward that He had promised him on the Day of Reckoning [if he took the keys]. But he chose to be humble in front of his Lord and he never asked for anything. He never said ‘no’ when he was asked for a thing. If he had it he would give it away and if he did not he would say: ‘God willing you will get it’.”²

7. In al-‘Uyūn: In his narration from al-Tamīmī, from al-Riḍā, from his forefathers, from ‘Alī ؑ who said: The Noble Prophet ﷺ did not satiate himself with wheat bread for three [consecutive] days until he departed this world.³

¹ Majmū‘at Warrām: 82

² Amālī al-Ṭūsī: 690

³ ‘Uyūn Akhbār al-Riḍā 2:64

8. In Majmū‘at Warrām: From Abū Hurairah: The Noble Prophet ﷺ and his family did not get sated with wheat bread for three consecutive days until he left this world.¹

9. Also: ‘Āishah said: The Noble Prophet ﷺ never got sated for three consecutive days until he left this world. If he wanted he could have sated himself, but he preferred giving [his food] to others over [eating it] himself.²

10. Also: The Noble Prophet ﷺ never combined food of two different colors in a [single] morsel in his mouth; if it was meat it was not bread and if it was bread it was not meat.³

11. Also: It never happened that the Noble Prophet ﷺ had two types of food but that he would eat one and give away the other to charity.⁴

12. In al-Makārim: Ibn Khawalī brought for the Noble Prophet ﷺ a bowl containing honey and milk, but he refused to drink it and said: “These are two drinks mixed as one and [what should be] in two bowls kept in one,” so he did not drink it. Then he said: “I do not prohibit you from drinking this, but I hate pride and [fear] the accounting for the excesses of this world tomorrow; and I love humility, for surely the one who is humble in front of Allāh will be raised [in rank] by Allāh ﷻ.”⁵

13. In al-Biḥār: From Lūṭ ibn Yaḥyā, from his elders and predecessors – in a lengthy ḥadīth on how ‘Alī ؑ was martyred, until where he said to his daughter Umm Kulthūm ؑ: “I want to follow the practice of my brother and cousin the Prophet of Allāh ﷺ. Never were two different

¹ Majmū‘at Warrām: 39

² Ibid. 141

³ Majmū‘at Warrām: 39

⁴ Ibid.

⁵ Makārim al-Akhlāq: 32

types of food brought for him in one plate up to the time when Allāh took his soul.”¹

Note: This has also been narrated in al-Manāqib.²

14. In al-Makārim: As far as possible, he ﷺ would never eat alone.³

15. In al-Biḥār: From *Bashārat al-Muṣṭafā*, in a ḥadīth on the advice of ‘Alī عليه السلام to Kumayl ibn Ziyād, until where he said: “O Kumayl! Do not be too fussy about your food, for the Noble Prophet ﷺ was never particular about it.”⁴

16. In al-Kāfī: In his narration from ‘Alī ibn Asbāṭ, from his father: Abā ‘Abdillāh عليه السلام was asked: “Did the Noble Prophet ﷺ nourish his family with healthy and nutritious food?” He said: “Yes. When one eats food that is healthy and nutritious, he gets a sense of contentment and his flesh starts to grow.”⁵

17. In al-Maḥāsin: In his narration from ‘Amr ibn Jāmi‘, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ used to wipe the bowl of food clean.⁶

18. In al-Maḥāsin: From some of our companions, from al-Ḥasan ibn ‘Alī عليه السلام who said: There are twelve qualities that one must learn to adopt while eating. Four of them are obligatory, four are [from the] *sunnah* and four are [basic eating] etiquette... as for the *sunnah*, it includes sitting on the left leg, eating with three fingers, and for one to eat from what is in front of him.⁷

¹ Biḥār al-Anwār 42:276

² Manāqib Āl Abī Ṭālib 2:99

³ Makārim al-Akhlāq: 31

⁴ Biḥār al-Anwār 77:268, Bashārat al-Muṣṭafā: 25

⁵ al-Kāfī 4:12

⁶ al-Maḥāsin: 443

⁷ Ibid. 459

Note: This has been narrated by al-Ṣadūq in al-Khiṣāl and al-Faqīh, by al-Ṭabarsī in al-Makārim, and by al-Sayyid in al-Iqbāl - and in it [is added] “As for the *sunnah*, it includes washing ones hands before eating... and licking the fingers...”¹

19. In al-Mustadrak: From Abū al-Qāsim al-Kūfī, in a ḥadīth on the [actions that are] *sunnah* while eating: The *sunnah* in this is to wash one’s hands before and after eating.²

20. In al-Kāfī: In his narration from Muḥammad ibn al-Fuḍayl who ascribed it to them [the infallibles عليه السلام] that they said: When the Noble Prophet ﷺ ate, he would put food for the person sitting opposite him and when he drank water he would give some to the person sitting on his right.³

21. In al-Makārim: He ﷺ used to drink while standing and at times he would drink while riding, and sometimes he would stop and drink - from a waterskin or an earthenware flask, or from any other vessel that was available and [sometimes] with his hands.⁴

22. In al-Iḥyā’: He ﷺ used to drink in three draughts, glorifying Allāh at the end of each draught and starting each draught with ‘*bismillāh*’. After finishing the first draught he would say: ‘*alḥamdulillāh*’ and after the second he would add: ‘*Rabbil-‘ālamīn*’ and in the third he would add: ‘*ar-Raḥmānir-Raḥīm*’.⁵

23. In al-Irshād of al-Daylamī: When he ﷺ drank water he would say:

¹ al-Khiṣāl: 485, al-Faqīh 3:359, Makārim al-Akhlāq: 141, Iqbāl al-A‘māl: 113

² al-Mustadrak 16:269

³ al-Kāfī 6:299, al-Mustadrak 16:287

⁴ Makārim al-Akhlāq: 31-32

⁵ Iḥyā’ ‘Ulūm al-Dīn 2:6

أَلْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْهُ أَجَاجاً بِذُنُوبِنَا وَ جَعَلَهُ عَذْباً فُرَاتاً
بِنِعْمَتِهِ.

All praise be to Allāh, the One who did not make it (this water) bitter as a punishment for our sins, and made it sweet and quenching by His grace.¹

Note: al-Kulaynī has mentioned this in al-Kāfī and al-Ghazālī in al-Iḥyā'.²

24. In al-Iqbāl: From al-Sayyid Yaḥyā ibn al-Ḥusayn ibn Hārūn al-Ḥusaynī in his Amālī: When the Noble Prophet ﷺ had eaten a few morsels, he would say:

اللَّهُمَّ لَكَ الْحَمْدُ أَطْعَمْتَ وَ سَقَيْتَ وَ أَرَوَيْتَ فَلَكَ الْحَمْدُ غَيْرَ
مَكْفُورٍ وَ لَا مُودَّعٍ وَ لَا مُسْتَعْنَى عَنكَ.

O Allāh! To You belongs all praise. You have fed, given drink and quenched the thirst; so all praise belongs to you, without ingratitude, and without leave, and without [seeking] independence from You.³

25. In al-Makārim: He ﷺ said: The best condiment is vinegar - O Allāh! Make vinegar a blessing for us - for it is the condiment of the Prophets before me.⁴

26. In al-Kāfī: In his narration from al-Sakūnī, from Abī 'Abdillāh عليه السلام who said: The seasonings most liked by the Noble Prophet ﷺ were

¹ We did not find it in al-Irshād, but we found it in al-Wasā'il 17:204

² al-Kāfī 6:384, Iḥyā' 'Ulūm al-Dīn 2:6, Qurb al-Isnād: 12

³ Iqbāl al-A'māl: 116

⁴ Makārim al-Akhlāq: 190

vinegar and olive oil, and he said: “This is the food of the Prophets ﷺ”.¹

27. In al-‘Uyūn: In his narration from al-Riḍā, from his forefathers, from ‘Alī عليه السلام who said: The Noble Prophet ﷺ never ate the kidney [of animals], though he did not prohibit it, and he would say: “...because of its closeness to urine.”²

28. In al-Kāfi: In his narration from ‘Abd al-Raḥmān ibn al-Ḥajjāj, in a ḥadīth from Abī ‘Abdillāh عليه السلام: The Noble Prophet ﷺ was brought a bowl of rice as a gift from the Anṣār, so he called Salmān, Miqdād and Abā Dharr – may Allāh be pleased with them – to join him. They began making excuses after having eaten very little, so he ﷺ said: “You have not had anything! The one from among you who loves us the most is the one who will eat the most with us.”³

29. Also: In his narration from Ibrāhīm al-Karkhī who said: Abū ‘Abdillāh عليه السلام said: The Prophet of Allāh ﷺ said: If a believer were to invite me to eat the meat of the foreleg of a sheep, I would accept; and this is part of religion. If a polytheist or a hypocrite were to invite me to eat camel-meat, I would decline; and this is from religion. Allāh has made repudiable for me the gifts of the polytheists and the hypocrites and their food.⁴

30. In al-Biḥār, from al-‘Allāmah in al-Tadhkirah: He ﷺ ate garlic, onions or leeks.⁵

¹ al-Kāfi 6:328, al-Maḥāsin: 483

² ‘Uyūn Akhbār al-Riḍā 2:41

³ al-Kāfi 6:278

⁴ al-Kāfi 6:274, al-Maḥāsin: 411

⁵ Biḥār al-Anwār 16:387

31. In al-Maḥāsin: From al-Nawfalī in his narration: The Noble Prophet ﷺ said: Take off your shoes when eating, for it is a wonderful *sunnah* and relaxing for the feet.¹

32. In al-Kāfi: In his narration from Ibn al-Qaddāh, from Abī ‘Abdillāh عليه السلام in a ḥadīth: The Noble Prophet ﷺ used to like the meat of the foreleg and shoulder, and he disliked the [meat of the] hipbone because of its closeness to the urinary tract.²

Note: This has been narrated by al-Barqī in al-Maḥāsin and by al-Ṣadūq in al-‘Ilal.³

33. In ‘Awārif al-Ma‘ārif: The Noble Prophet ﷺ never criticized food – ever. If he had an appetite for it he ate it, otherwise he left it.⁴

34. Also: The Noble Prophet ﷺ never used to blow on food or breathe into the cup [when drinking].⁵

35. Also: Having vinegar and green vegetables on the table is from the *sunnah*.⁶

36. In al-Maḥāsin: In his narration from Ibn al-Qaddāh, from Ja‘far عليه السلام who said: Once some ‘*Khabīṣ*’ (a dish made from dates, raisins and clarified butter) was brought for the Noble Prophet ﷺ but he refused to eat it, so he was asked: “Do you prohibit it?” He said: “No, but I would not like to accustom myself to this type of food.” Then he recited the verse: ‘*You have exhausted your good things in the life of the world*’.⁷

¹ al-Maḥāsin: 449

² al-Kāfi 6:315

³ al-Maḥāsin: 470, we did not find this in al-‘Ilal

⁴ ‘Awārif al-Ma‘ārif: 379

⁵ ‘Awārif al-Ma‘ārif: 379, Iḥyā’ ‘Ulūm al-Dīn 2:5-6

⁶ ‘Awārif al-Ma‘ārif: 380

⁷ al-Maḥāsin: 409, Sūrah al-Aḥqāf: 20

37. In al-Majma': The Noble Prophet ﷺ used to tilt the bowl for the cat [making it easier for her to drink].¹

38. In al-Da'aim: Ja'far ibn Muḥammad ؓ would eat with five fingers saying: This is how the Prophet of Allāh ﷺ used to eat, not how the arrogant eat.²

39. Also: From 'Alī ؓ that he said: We would soak raisins and dates in clean water in order to sweeten it for the Noble Prophet ﷺ, and if a day or two had passed he would drink it but when it changed [in taste], he would instruct that it should be poured out.³

40. From al-Da'aim: When the Noble Prophet ﷺ ate, he would sit with one leg upright and the other relaxed.⁴

41. When the Noble Prophet ﷺ ate or drank, he said:

أَلْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَ سَقَى وَ سَوَّغَهُ وَ جَعَلَ لَهُ مَخْرَجًا.

*All praise is for Allāh, the One who gave food and drink, and allowed it to be consumed, and made a pathway and an outlet for it.*⁵

42. In al-Majma': In the narrative of the battle of Khandaq, after mentioning the killing of Nawfal ibn 'Abd al-'Uzzā, until where he said: The disbelievers sent twenty thousand [dirhams] to the Noble Prophet ﷺ to buy his corpse, so the Noble Prophet ﷺ said: "It is yours; because we do not take money for the dead."⁶

¹ Majma' al-Bayān 4:543

² Da'aim al-Islām 2:119

³ Ibid. 2:128

⁴ Da'aim al-Islām 2:118, Biḥār al-Anwār 66:389

⁵ Sunan Abī Dāwūd 3:366

⁶ Majma' al-Bayān 8:539

43. In Makārim al-Akhlāq: With an incomplete chain of narrators from al-Riḍā عليه السلام who said: A quince was brought for the Noble Prophet ﷺ so he divided it with his hands, and he ﷺ used to really like it, so he ate it and gave some to those of his companions who were with him, then he said: “You should eat quince for it cleans the heart and removes the covering [of phlegm] from the chest.”¹

44. In Makārim al-Akhlāq: In his narration from al-Riḍā عليه السلام, with an incomplete chain: The Noble Prophet ﷺ said: Allāh ﷻ has made honey a blessing. It is the cure for pains and seventy Prophets have blessed it.²

45. In ‘Uyūn al-Akḥbār: In the narration from al-Riḍā, from ‘Alī ibn Abī Ṭālib عليه السلام who said: The Prophet of Allāh ﷺ said to me: O ‘Alī you should eat lentils as it is a blessed and holy food. It softens the heart and increases one’s inclination to weep [to Allāh], and seventy Prophets have blessed it, the last of whom was ‘Isā ibn Maryam عليه السلام.³

46. From Abū ‘Umar: When the Noble Prophet ﷺ wanted to eat a chicken, he would ask that it be brought and would keep it tethered [and feed it] for some days after which he would [slaughter and] eat it.⁴

47. In al-Maḥāsin: In the narration from Udaym Bayyā‘ al-Harawī, from al-Ṣādiq عليه السلام in a ḥadīth: ...he ﷺ used to like eating meat.⁵

48. In al-Kāfi: In the narration of ‘Alī about the Noble Prophet ﷺ: He never refused perfume and sweets.⁶

¹ Makārim al-Akhlāq: 172

² Makārim al-Akhlāq: 166

³ ‘Uyūn Akḥbār al-Riḍā عليه السلام 2:40

⁴ Biḥār al-Anwār 65:6

⁵ al-Maḥāsin: 460

⁶ al-Kāfi 6:513, Wasā’il al-Shi‘ah 1:444

THE ĀDĀB OF THE LAVATORY

1. From Shahīd al-Thānī in Sharḥ al-Naflīyyah: Nobody ever saw the Noble Prophet ﷺ urinating or relieving himself.¹
2. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad, from his forefathers, from ʿAlī ؑ: Whenever the Noble Prophet ﷺ wanted to expectorate, he would first cover his head and then [after expectorating] bury it (the phlegm). When he visited the lavatory, he would cover his head.²
3. In al-Majālis al-Akhbār: Narrated from Abū Dharr, from the Noble Prophet ﷺ who said: O Abā Dharr! Be ashamed in the presence of Allāh, for by Allāh when I go to relieve myself, I hide and cover myself with my clothes out of shame, from the angels who are with me.³
4. From al-Mufīd in al-Muqniʿah: Covering the head, if it is open, is a *sunnah* from the *sunan* of the Noble Prophet ﷺ.⁴
5. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad, from his forefathers, from ʿAlī ؑ: The Noble Prophet would pull the urinary tract thrice after urination.⁵
6. In al-Kāfi: Narrated from al-Ḥusayn ibn Khālid, from Abī al-Ḥasan al-Thānī ؑ saying: I said to him: “It has been narrated to us that the

¹ Fawāʿid al-Millīyyah fī Sharḥ al-Naflīyyah: 37, Daʿāim al-Islām 1:104

² al-Jaʿfariyāt: 30, Daʿāim al-Islām 1:104, al-Mustadrak 1:248

³ Amālī al-Ṭūsī: 534, Majmūʿat Warrām: 307, Makārim al-Akhḷāq: 465

⁴ al-Muqniʿah: 39, Tahdhīb al-Aḥkām 1:24

⁵ al-Jaʿfariyāt: 12, al-Mustadrak 1:260

Noble Prophet ﷺ would purify himself [after relieving himself] while his ring was still on his finger, and this was also the case with Amīr al-Mu'minīn (عليه السلام); and the inscription on the ring of the Noble Prophet ﷺ was 'Muḥammad is the Apostle of Allāh' [is this correct]?" He (عليه السلام) said: "They have spoken the truth." I said: "So should we do [the same]?" He replied: "They used to wear their rings on the right hand whereas you wear your rings on the left hand."¹

Note: A similar narration is found in al-Makārim quoting from *Kitāb al-Libās* of al-ʿAyyāshī, from al-Ḥusayn ibn Saʿīd, from Abī ʿAbdillāh (عليه السلام), and also in al-Jaʿfariyāt.²

7. In al-Khiṣāl: Narrated from al-Ḥusayn ibn Musʿab, from Abī ʿAbdillāh (عليه السلام) who said: Three things that were practiced by al-Barrāʾ ibn Maʿrūr al-Anṣārī became part of the *sunnah*: In the beginning, people used to clean themselves with stones so al-Barrāʾ ibn Maʿrūr ate a pumpkin which softened his bowels and he cleansed himself with water; and Allāh (ﷻ) revealed about him 'Surely Allāh loves those who turn to Him constantly and He loves those who purify themselves.'³ And it became a *sunnah* to cleanse oneself with water.

When he was on his death bed, he was out of Madīnah, so he ordered that his face be turned toward the Noble Prophet ﷺ (who was in Makkah) and bequeathed one third of his wealth; and so it was that the law regarding [facing] the Qibla was ordained and bequeathing of one third [of one's wealth] became the *sunnah*.⁴

8. In al-Tahdhīb: In his narration from ʿAbdullāh ibn Muskān, from Abī ʿAbdillāh (عليه السلام) who said: The Noble Prophet ﷺ was the most cautious

¹ al-Kāfī 6:373, ʿUyun Akhbār al-Riḍā 2:55

² Makārim al-Akhlāq: 92, al-Jaʿfariyāt: 186

³ Sūrah al-Baqarah: 222

⁴ al-Khiṣāl: 192

about urine. When he wanted to urinate, he would find a place that was elevated from the ground, or an area where there was a lot of soil, out of aversion to being splattered by urine.¹

9. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his father عليه السلام who said: My father (‘Alī ibn al-Ḥusayn عليه السلام) said: “O my son, get for me clothes for [use in] the lavatory. I saw a fly sitting on something impure and then it sat on me.” He said: I brought it to him so he said: “Neither did the Noble Prophet ﷺ nor his companions have any clothes [for this purpose] other than their regular clothes,” and he did not take it.²

Addendum to this Section

1. In al-Hidāyah: The *sunnah* for entering the lavatory is that one should enter with his left foot before his right and should cover his head and remember Allāh ﷻ.³

2. In al-Kāfi: In his narration from Abī Usāmah, in a ḥadīth from Abī ‘Abdillāh عليه السلام: A man asked him (among other things): “What is the *sunnah* regarding entering the lavatory?” He عليه السلام said: “Remember Allāh, seek protection from Allāh against the accursed Shayṭān and when you have finished [relieving yourself] say:

أَلْحَمْدُ لِلَّهِ عَلَى مَا أَخْرَجَ مِنِّي مِنَ الْأَذَى فِي يُسْرٍ وَ عَافِيَةٍ.

All praise be to Allāh for what he has removed from me of that which is harmful [to my body] with ease and well-being.”⁴

¹ Tahdhīb al-Aḥkām 1:33, ‘Ilal al-Sharāi‘: 278, al-Faqīh 1:22

² al-Ja‘fariyāt: 14

³ al-Hidāyah: 73

⁴ al-Kāfi 3:69

Note: al-Barqī has narrated this in al-Maḥāsīn, as has al-Ṣadūq in al-ʿIlal¹

3. In al-Tahdhīb: In his narration from Zurārah, from Abī Jaʿfar عليه السلام who said: There is no prayer except with purification. It is permissible for you to cleanse yourself with three stones [after relieving yourself] as this was from the *sunnah* of the Noble Prophet ﷺ. As for urination, however, it is necessary to wash oneself [with water after urinating].²

Note: He has also narrated it in al-Istibṣār.³

4. In al-Tahdhīb: From Aḥmad ibn Muḥammad, from one of our companions, quoting Abā ʿAbdillāh عليه السلام who said: It was [from] the *sunnah* to use three clean stones for cleansing oneself, followed by water.⁴

5. In al-Daʿāim: ʿAlī عليه السلام said: The *sunnah* with regards to cleansing oneself with water is to start with [washing away] the urine and then the stool and not [to wash] both at once.⁵

6. Also: When he ﷺ wanted to relieve himself during a journey, he would move far away [from the people] and find a hidden place.⁶

7. Also: They (the Imāms عليهم السلام) narrated: When the Noble Prophet ﷺ entered the lavatory, he would cover his head and veil himself and nobody ever saw him.⁷

¹ ʿIlal al-Sharāʿi: 276, we have not found this in al-Maḥāsīn.

² Tahdhīb al-Aḥkām 1:50

³ al-Istibṣār 1:55

⁴ Tahdhīb al-Aḥkām 1:46

⁵ Daʿāim al-Islām 1:106

⁶ Daʿāim al-Islām 1:104, al-Mustadrak 1:249

⁷ Daʿāim al-Islām 1:104

THE DEAD AND ANYTHING

RELATED (TO DEATH)

1. In al-Makārim: Whenever the Noble Prophet ﷺ saw a pustule on his body, he would seek refuge with Allāh and submit himself, crying to Him in supplication. He was asked: “O Prophet of Allāh! What is the cause of your distress?” He replied: “If Allāh ﷻ willed a small [matter] to become a big one, it would become big and if He willed a big matter to become small, it would become small.”¹

2. In the book al-Tamḥiṣ: From Abū Sa‘īd al-Khudrī [who said] that he placed his hand on the Noble Prophet ﷺ and [found that] he had a fever. He noticed this [while his hand was] above the blanket, so he said: “How intensely has it (the fever) effected you O Prophet of Allāh?!” He ﷺ said: “This is how we are made to undergo intense trials and our reward is [thereby] doubled.”²

3. In al-Kāfi: Narrated from Jābir, from Abī Ja‘far عليه السلام who said: The *sunnah* is that the bier should be carried from its four sides and anything in addition to this is voluntary.³

4. Also: Narrated from al-Faḍl ibn Yūnus, from Mūsā ibn Ja‘far عليه السلام: The method of carrying the bier with the dead body, according to the practiced *sunnah*, was to start by [lifting] the side of the right hand (of

¹ Makārim al-Akhlāq: 357

² al-Tamḥiṣ: 34, Biḥār al-Anwār 16:275

³ al-Kāfi 3:168, Tahdhīb al-Aḥkām 1:453

the dead body), then the right leg, then the left leg and finally the left hand, until it was raised from all sides.¹

5. From ‘Abdillāh ibn Ja‘far in Qurb al-Isnād: From al-Ḥasan ibn Ḥarīf, from al-Ḥusayn ibn ‘Alwān, from Ja‘far, from his father عليه السلام: al-Ḥasan ibn ‘Alī عليه السلام was sitting with his companions when a funeral procession passed by, so some of the people stood up but al-Ḥasan عليه السلام did not stand up, and when the procession had passed, some of them said: “Why did you not stand up – may Allāh grant you well-being – whereas the Noble Prophet ﷺ used to stand for the bier when it was carried past?” al-Ḥasan عليه السلام said: “The Noble Prophet ﷺ only stood up once and this was when the bier of a Jew was being carried and the place was narrow, so the Prophet stood up because he disliked that the bier should pass over his head.”²

6. From al-Quṭb in his Da‘awāt: When the Noble Prophet ﷺ followed a funeral procession, he would be overcome by sorrow and would contemplate more and talk less.³

7. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī عليه السلام: The Noble Prophet ﷺ used to throw three handfuls of dust on the grave [of a believer].⁴

8. al-Kāfi: Narrated from Zurārah, from Abī Ja‘far عليه السلام who said: The Noble Prophet ﷺ would perform something special when someone from the Banī Hāshim passed away; something which he never performed for any other Muslim. After he prayed *salāt al-mayyit* for the Hāshimī and sprinkled water on his grave, the Noble Prophet ﷺ

¹ Ibid.

² Qurb al-Isnād: 42, al-Taḥdhīb 1:456 (with a different chain of narrators, from al-Ḥusain عليه السلام)

³ al-Da‘awāt: 256

⁴ al-Ja‘fariyāt: 202

placed his hand on the grave until his fingers were seen to be in the soil. When a stranger or a traveler from the people of Madīnah came, he would see a new grave with the Noble Prophet's ﷺ hand-print and say: "Who has died from the family of Muḥammad ﷺ?"¹

9. Also: Narrated from ‘Abd al-Raḥmān ibn Abī ‘Abdillāh who said: I asked him about the placing of one's hand on the grave – what is it and why is it done? He replied: The Noble Prophet ﷺ performed it on [the grave of] his son after sprinkling the water [on his grave]. I asked him: "How should I place my hand on the graves of the Muslims?" He showed me by placing his hand on the ground and then raising it while he was facing the Qiblah.²

10. From Shahīd al-Thāni in Musakkin al-Fu‘ād: From ‘Alī ؑ: When the Noble Prophet ﷺ gave condolence he would say:

أَجْرَكُمْ اللَّهُ وَرَحْمَتُهُ.

May Allāh recompense you and have mercy on you.

And when he congratulated someone he would say:

بَارَكَ اللَّهُ لَكُمْ وَبَارَكَ اللَّهُ عَلَيْكُمْ

*May Allāh bless you and keep you blessed.*³

11. From al-Quṭb in his Da‘awāt: Zayn al-‘Ābidīn ؑ said: There was never a time when Amīr al-Mu‘minīn ؑ was faced with an affliction but that he would pray a thousand rak‘ahs on that day, give alms to sixty beggars and fast for three days. He ؑ said to his children: "When an affliction befalls you, do as I do for I saw the Noble Prophet

¹ al-Kāfi 3:200, Tahdhīb al-Aḥkām 1:460

² al-Kāfi 3:200

³ Musakkin al-Fu‘ād: 117

ﷺ doing this, so follow in the footsteps of your Prophet and do not contravene it, otherwise you will be going against Allāh. Allāh ﷻ has said: ‘As for him who endures patiently and forgives, that is indeed the steadiest of courses.’¹ Zayn al-‘Ābidīn ﷺ said: I still perform this action of Amīr al-Mu’minīn ﷺ.²

Addendum to this Section

1. In al-Makārim: From Anas ibn Mālik who said: The Noble Prophet ﷺ used to visit the sick and attend funeral processions.³

2. In al-Majālis of Shaykh al-Ṭūsī: In his narration from al-Ḥārith, from ‘Alī ﷺ who said: When the Noble Prophet ﷺ visited a sick person he would say:

أَذْهَبِ الْبُؤْسَ رَبَّ الْبُؤْسِ وَاشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ.

*Remove the affliction O Lord of affliction, and cure him for You are the Healer, there is no other Healer but You.*⁴

Note: A similar narration is mentioned by al-Ṭabarsī in al-Makārim.⁵

3. In Tibb al-A’immah: From Jābir, from al-Bāqir ﷺ who said: When the Noble Prophet ﷺ or someone from his family or [close] companions was afflicted with inflammation in the eyes, he would recite the following supplication:

¹ Sūrah al-Shūrā (42): 43

² al-Da‘awāt: 287

³ Makārim al-Akhlāq: 15, al-Manāqib 1:146

⁴ Amālī al-Ṭūsī: 639

⁵ Makārim al-Akhlāq: 392

اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي
وَأَنْصُرْنِي عَلَى مَنْ ظَلَمَنِي وَأَرِنِي فِيهِ ثَأْرِي.

O Allāh! Let me benefit from my hearing and my sight and make them continue to be with me until the day I die, and help me [gain victory] over the one who oppresses me and take my vengeance from him.¹

4. In al-Makārim: From Ibn ‘Abbās who said: The Noble Prophet ﷺ would teach us [to recite this] for all types of pain, fever and headache:

بِسْمِ اللَّهِ الْكَبِيرِ. أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عَرْقٍ نَعَّارٍ وَ
مِنْ شَرِّ حَرِّ النَّارِ.

In the name of Allāh the Great. I seek refuge with Allāh the Almighty from the evil of all that gushes in the veins and from the evil of the heat of Hellfire.²

5. In Majmū‘at Warrām: Whenever the Noble Prophet ﷺ was saddened by something, he would take recourse in fasting and prayer.³

6. al-Shahīd al-Thāni in Musakkin al-Fu‘ād: Whenever an affliction befell the Noble Prophet ﷺ, he would stand, perform ablution, pray two rak‘ahs and say:

اللَّهُمَّ قَدْ فَعَلْتُ مَا أَمَرْتَنَا فَأَجْزِلْنَا مَا وَعَدْتَنَا.

O Allāh! I have done as you commanded, so fulfill for us what you have promised us.⁴

¹ Ṭibb al-A‘immah: 83

² Makārim al-Akhlāq: 401

³ Majmū‘at Warrām: 255

⁴ Musakkin al-Fu‘ād: 50

7. In al-Kāfi: From ‘Alā’ ibn Kāmil who said: I was sitting in the company of Abī ‘Abdillāh عليه السلام when [suddenly] a woman’s scream was heard from the house, so Abū ‘Abdillāh عليه السلام stood up then he sat down, regained his composure and returned to his talk until he had completed it, then he said: “We (the Ahl al-Bayt) like the wellbeing for ourselves, our children and our possessions but when there is a divine ordinance, it is not for us to like something which Allāh does not like for us.”¹

Note: al-Kulaynī has narrated two other ahādīth with a similar meaning and al-Ṣadūq has also narrated this in al-Faqīh and Ikmāl al-Dīn.²

8. In al-Kāfi: From ‘Alī ibn Ibrāhīm, from his father, from the Imām عليه السلام who said: The *sunnah* with regards to ‘Ḥunūṭ’ (camphor used in the embalmment of the dead) is [to use] the equivalent of [the weight of] thirteen and one-third dirhams. Then he عليه السلام said: Jibra‘īl descended on the Noble Prophet ﷺ with ‘Ḥunūṭ’ weighing the equivalent of forty dirhams, so the Noble Prophet ﷺ divided it into three [equal] portions: a portion for himself, a portion for ‘Alī عليه السلام and a portion for Fāṭimah عليها السلام.³

Note: This has also been narrated by al-Shaykh al-Ṭūsī in al-Tahdhīb and by al-Ṣadūq in al-‘Ilal, al-Faqīh, Fiqh al-Riḍā and al-Hidāyah.⁴

9. Also: In his narration from Zurārah and Muḥammad ibn Muslim who said: We said to Abī Ja‘far عليه السلام: “Is the turban of the dead body a part of the shroud?” He said: “No. The obligatory shroud is made up of three pieces of cloth or in the very least [if these cannot be procured], one complete cloth that shrouds the entire body. Anything more than this

¹ al-Kāfi 3:226

² al-Kāfi 3:225-226, al-Faqīh 1:187, Kamāl al-Dīn wa Tamām al-Ni‘mah 1:73

³ al-Kāfi 3:151

⁴ Tahdhīb al-Aḥkām 1:290, ‘Ilal al-Sharāi‘: 302, Fiqh al-Imām al-Riḍā: 168, al-Faqīh 1:149

is *sunnah* until it reaches five cloths, and anything more than that is an innovation; and the turban is *sunnah*.”¹

10. In al-Tahdhīb: Using the ‘*Jarīd*’ (palm branches, stripped of leaves, which are buried along with the dead body) is also from the *sunnah*.²

11. al-Shaykh al-Tūsī in his book *al-Ghaybah*: From Muḥammad ibn al-Ḥasan al-‘Alawī and others in a long ḥadīth from Mūsā ibn Ja‘far عليه السلام who said: We are such a household that the dower of our women, the pilgrimage of those from among us who have not been for pilgrimage, and the shrouds of our dead are [all] from our purest wealth; and I have my shroud with me...³

12. In Ja‘fariyāt: In his narration from ‘Alī عليه السلام: When the Noble Prophet ﷺ prayed over a dead body, if it was a man, he would stand next to his chest and if it was a woman, he would stand next to her head.⁴

Note: This has also been narrated in al-Da‘āim, and in al-Tahdhīb from Jābir, from Abī Ja‘far عليه السلام.⁵

13. In ‘Awālī al-La’ālī: From Abū Sa‘īd al-Khudri: He ﷺ never rode on a mount on the day of ‘*eid* or at a funeral – ever.⁶

14. In al-Kāfi: In his narration from al-Sakūnī, from Abī ‘Abdillāh عليه السلام who said: Amīr al-Mu’minīn عليه السلام said: It became the *sunnah* from the Noble Prophet ﷺ that none should enter the grave of a woman except those who [were allowed to] see her in her lifetime.⁷

¹ al-Kāfi 3:144, Tahdhīb al-Aḥkām 1:292

² Tahdhīb al-Aḥkām 1:326, al-Muqni‘: 18, al-Faqīh 1:144

³ al-Ghaybah: 23, al-Mustadrak 2:231, Tuḥaf al-‘Uqūl: 412

⁴ al-Ja‘fariyāt: 210

⁵ Da‘āim al-Islām 1:235, Tahdhīb al-Aḥkām 3:190

⁶ ‘Awālī al-La’ālī 2:220, al-Mustadrak 2:300

⁷ al-Kāfi 3:194, Tahdhīb al-Aḥkām 1:325, al-Ja‘fariyāt: 203

15. Also: In his narration from ‘Alī ibn Yaqtīn who said: I heard Abā al-Ḥasan عليه السلام saying: Do not go down into the grave wearing a turban, cap, scarf or shoes and undo your buttons [before going in] as this was the *sunnah* of the Noble Prophet ﷺ; and seek refuge with Allāh from the accursed Shayṭān and recite *Fātiḥatal Kitāb* (Sūrah al-Ḥamd), ‘*al-Mu‘awwidhatayn*’ (Sūrah al-Nās and Sūrah al-Falaq), ‘*Qul huwallāhu Aḥad*’ and *Āyat al-Kursī*.¹

Note: This has also been narrated by al-Ṣadūq in al-‘Ilal and al-Shaykh al-Ṭūsī in al-Tahdhīb.²

16. Also: In his narration from ‘Umar ibn Udhaynah who said: I saw Abā ‘Abdillāh عليه السلام throw dust over the dead body [in the grave]. He held the dust in his hand for some time and then threw it and he never threw more than three handfuls. So I asked him about this and he replied: “O ‘Umar! I was saying:

إِيمَانًا وَتَصَدِيقًا بِبَعْثِكَ هَذَا مَا وَعَدَ اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ
وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيْمَانًا وَتَسْلِيمًا.

*I believe and affirm that you will be resurrected ‘...this is what Allāh and His Prophet promised and Allāh and His Prophet spoke the truth - and it only increased them in faith and submission’.*³

This is what the Noble Prophet ﷺ used to do and it thus became the *sunnah*.⁴

17. In Qurb al-Isnād: From ‘Alī عليه السلام: It is [from] the *sunnah* to sprinkle some water on the grave.¹

¹ al-Kāfī 3:192

² ‘Ilal al-Sharā’i’: 305, Tahdhīb al-Aḥkām 1:313

³ Sūrah al-Aḥzāb (33): 22

⁴ al-Kāfī 3: 198

18. In al-Tahdhīb: In his narration from Mūsā ibn Ukayl al-Numayrī, from Abī ‘Abdillāh عليه السلام who said: The *sunnah* with regards to sprinkling water on the grave is that one should face the Qiblah and start sprinkling water from the side of the head to the side of the legs, then go round the grave to the other side, then sprinkle water on the middle of the grave; and this is the *sunnah*.²

19. In Fiḥ al-Riḍā: The *sunnah* is for the grave to be raised [to the height of] four opened fingers from the ground, and if it is [raised] more than this there is no problem; and the grave should be leveled and not rounded.³

20. In al-Kāfi: In his narration from Hishām ibn Sālim, from Abī ‘Abdillāh عليه السلام who said: When Ja‘far ibn Abī Ṭālib عليه السلام was martyred, the Noble Prophet ﷺ told Fāṭimah عليها السلام to take food to Asmā’ bint ‘Umays for three days and to come to her with her womenfolk and stay with her for three days, thus it became the *sunnah* to provide food to the grieving family for three days.⁴

Note: A similar narration is mentioned by al-Barqī in al-Maḥāsin and by al-Ṣadūq in al-Faḥīh and Fiḥ al-Riḍā, and by al-Shaykh al-Ṭūsī in al-Amālī.⁵

21. Also: In his narration from Ḥarīz or someone else who said: Abū Ja‘far عليه السلام bequeathed eight hundred dirhams for his funeral rites and he considered this to be from the *sunnah* because the Noble Prophet ﷺ

¹ Qurb al-Isnād: 72, al-Ja‘fariyāt: 203

² Tahdhīb al-Aḥkām 1:320

³ Fiḥ al-Imām al-Riḍā: 175, al-Mustadrak 2:335

⁴ al-Kāfi 3:217

⁵ al-Maḥāsin: 419, al-Faḥīh 1:182, Fiḥ al-Imām al-Riḍā: 172, Amālī al-Ṭūsī: 659

said: “Take food for the family of Ja‘far [ibn Abī Ṭālib] for they are preoccupied [in mourning].”¹

22. In al-Faḳīh: al-Ṣādiq عليه السلام said: Eating at the house of the grieving [family] is a practice from the age of ignorance and the *sunnah* is [only] to send the food to them.²

¹ al-Kāfi 3:217

² al-Faḳīh 1:182

THE ĀDĀB OF MEDICATION

1. In Qurb al-Isnād: In his narration from Ḥusayn ibn Zārīf from, al-Ḥusayn ibn ʿAlwān, from Jaʿfar from his father ﷺ: The Noble Prophet ﷺ got the center of his head cupped.¹ Abū Ḍabyah performed the cupping with his special instrument and the Noble Prophet ﷺ gave him one ṣāʿ (three kilos) of dates. He [also] said: The Noble Prophet ﷺ would introduce sesame-seed oil nasally (putting it in his nose) when he had a headache.²

Note: al-Kulaynī has also mentioned a similar narration.³ As has been mentioned in the section on cleanliness, he ﷺ would [also] put oil on his eyebrows [to get relief] from headaches.

2. In al-Kāfī: Narrated from Bakr ibn Šāliḥ, al-Nawfalī and others, attributing it to Abī ʿAbdillāh ﷺ who said: The Noble Prophet ﷺ did not use any medicine for the common cold, saying: “There is nobody who is not susceptible to leprosy, so when he catches the cold, it subdues the leprosy.”⁴

3. Also: Narrated from Muḥammad ibn al-Fayḍ who said: I told Abī ʿAbdillāh ﷺ: “A person from among us became sick so he was ordered by the healers to [stick to a certain] diet.” He said: “But we, the Ahl al-Bayt, do not diet except from dates, and we use apple and cold water as

¹ Cupping was a traditional medical practice used to increase blood supply to an area of the body (Tr.)

² Qurb al-Isnād: 52,53

³ al-Kāfī 6:524

⁴ Ibid. 8:382

remedies.” I said: “And why do you diet from dates?” He replied: “Because the Noble Prophet ﷺ prescribed this diet for ‘Alī ؑ when he was ill.”¹

Note: al-Ṣadūq has narrated this in al-‘Ilal² and similar narrations have been narrated by others.³

Addendum to this Section

1. In Ma‘ānī al-Akḥbār: From Abū ‘Abdillāh ؑ who said: The Noble Prophet ﷺ would perform cupping on this head and would call it ‘*al-mughīthah*’ (the reliever) or ‘*al-munqīdhah*’ (the rescuer).⁴

2. In al-Makārim: From al-Ṣādiq ؑ who said: The Noble Prophet ﷺ would perform cupping on Mondays after the ‘Aṣr prayer.⁵

Note: This is also narrated by al-Ṣadūq in al-Khiṣāl.⁶

3. In al-Biḥār: Zayd al-Narsī said: I heard Abā al-Ḥasan ؑ saying: Washing the head with althaea on Fridays is from the *sunnah*. It brings abundance in sustenance and averts poverty. It improves the hair and skin and prevents headaches.⁷

4. Also: From one of our companions who said: I heard Abā ‘Abdillāh ؑ saying: The Noble Prophet would wash his head with *sidr* (lotus jujube) saying: “The one who washes his head with *sidr*, Allāh will ward off from him the temptations of Shayṭān; and the one who is not

¹ Ibid. 8:291

² ‘Ilal al-Sharāi‘: 464

³ al-Mustadrak 16:452, al-Ja‘fariyāt: 199

⁴ Ma‘ānī al-Akḥbār: 247,248

⁵ Makārim al-Akhlāq: 74

⁶ al-Khiṣāl: 384

⁷ Biḥār al-Anwār 76:88

plagued by the temptations of Shayṭān does not sin, and the one who does not sin shall enter paradise.”¹

Note: The first section has been narrated by al-Ṣadūq in Thawāb al-A‘māl.²

5. Ibnā Biṣṭām in Ṭibb al-A‘immah: Narrated from the chain of ‘Ammār from Fuḍayl al-Rassān who said: Abū ‘Abdillāh عليه السلام said: Cupping, depilatory and [medicinal] snuff are from the remedies and medicines of the Prophets عليهم السلام.³

6. al-Quṭb al-Rāwandī in his Da‘awāt: From the Noble Prophet ﷺ who said: “Should I not teach you about the medicine that was taught to me by Jibra‘īl, after which you will not need any [other] physician or cure?” They said: “Yes, O Prophet of Allāh!” He said: “Take rain water and recite on it *Fātiḥat al-Kitāb* (Sūrah al-Ḥamd) seventy times, ‘*Qul A‘ūdhu Birabbi al-Nās*’ (Sūrah an-Nās) seventy times, ‘*Qul A‘ūdhu Birabbi al-Falaq*’ (Sūrah al-Falaq) seventy times, *Salawāt* seventy times and ‘*Subḥānallāh*’ seventy times, and then drink from this water in the morning and at night for seven days consecutively.”⁴

7. In al-Kāfī: In his narration from Abū ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ complained to his Lord ﷻ of back pain, so He ordered him to eat cereal with meat – meaning ‘*al-Harīṣah*’ (a dish made from mixing bulgur with meat).⁵

¹ Ibid. 76:88

² Thawāb al-A‘māl: 37

³ Ṭibb al-A‘immah: 57

⁴ al-Da‘awāt: 183

⁵ al-Kāfī 6:320

8. In al-Ja‘fariyāt: In his narration from ‘Alī عليه السلام: Whenever the Noble Prophet ﷺ suffered from any pain [in his body], he would perform cupping.¹

9. Ibnā Baṣṭām in Ṭibb al-A‘immah in their narration from Abī Usāma who said: I heard Abā ‘Abdillāh عليه السلام saying: Our grandfather used nothing but the weight of ten dirhams of sugar mixed with cold water - on an empty stomach - to treat fever.²

Note: It is apparent that when he said ‘our grandfather’ he was referring to the Noble Prophet ﷺ.

10. In Ṭibb al-A‘immah: In his narration from Abū Baṣīr, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ used to perform cupping on the neck, so Jibra‘īl was sent to him by Allāh ﷻ with [the instruction that he should perform the cupping on] the upper back [instead].³

11. Also: In the narration from Shu‘aib who said: I mentioned [the narration about Amīr al-Mu‘minīn عليه السلام taking a bath after cupping] to Abī ‘Abdillāh عليه السلام. He said: When the Noble Prophet ﷺ performed cupping, his blood was stirred up so he took a bath with cold water, and when Amīr al-Mu‘minīn عليه السلام entered the public baths, his body temperature rose so he poured some cold water to cool off.⁴

¹ al-Ja‘fariyāt: 162, al-Mustadrak 13:77

² Ṭibb al-A‘immah: 50

³ Ibid. 58

⁴ Ibid.

SIWĀK (BRUSHING TEETH)

1. In al-Kāfi: Narrated from Ishāq ibn ‘Ammār, from Abī ‘Abdillāh عليه السلام who said: Brushing teeth is from the *sunan* of the Prophets.¹

2. In al-Khiṣāl: In his narration from ‘Alī عليه السلام: Brushing teeth is liked by Allāh ﷻ and it is a *sunnah* of the Noble Prophet ﷺ and a means of cleansing the mouth.²

Note: There are numerous similar narrations from various sources.

3. In al-Makārim: The Noble Prophet ﷺ would brush his teeth thrice every night. Once before sleeping, once when he woke up for the nightly worship and once before leaving for the Fajr prayer.³

4. In al-Kāfi: Narrated from Ibn Abī ‘Umayr, from Ḥammād, from al-Ḥalabī, from Abī ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ had performed the ‘Isha prayer, he would ask for a basin, to perform ablution, and his *siwāk* and [when they were brought] he would cover them and place them next to himself and sleep for some time – for as long as Allāh willed – then he would wake up and brush his teeth, perform ablution and pray four rak‘ahs after which he would go back to sleep. Then he would wake up [again] and brush his teeth, perform ablution and pray. Then he عليه السلام said: ‘*Certainly you have in the Apostle of*

¹ al-Kāfi 6:495

² al-Khiṣāl 2:611, Makārim al-Akhlāq: 51, al-Kāfi 6:495, al-Ja‘fariyāt: 15, al-Maḥāsini: 562, Tuḥaf al-‘Uqūl: 101

³ Makārim al-Akhlāq: 39

*Allāh an excellent exemplar.*¹ At the end of the ḥadīth, he said that he ﷺ would brush his teeth each time he woke up from his sleep.²

5. From al-Ṣadūq in al-Muqni': The Noble Prophet ﷺ would brush his teeth before every prayer.³

6. In al-Makārim: When the Noble Prophet ﷺ brushed his teeth, he would brush them widthwise.⁴

7. Also: He ﷺ would brush his teeth with [a *siwāk* from] 'al-Arāk'⁵ as this is what Jibra'īl عليه السلام told him to use.⁶

Addendum to this Section

1. In al-Maḥāsini: From Muḥammad al-Ḥalabī, from Abī 'Abdillāh عليه السلام who said: The Noble Prophet ﷺ used to brush his teeth a lot.⁷

Note: This has also been narrated by al-Ṣadūq in al-Faqīh.⁸

2. In al-Faqīh: Brushing teeth at the time of *saḥar* (i.e. the final hours of the night), before performing ablution, is from the *sunnah*.⁹

3. In al-Kāfi: It has been narrated that it is [from the] *sunnah* to brush one's teeth at the time of *saḥar*.¹⁰

¹ Sūrah al-Aḥzāb (33): 21

² al-Kāfi 3:445, Tahdhīb al-Aḥkām: 35

³ al-Muqni': 8

⁴ Makārim al-Akhlāq: 35

⁵ A type of tree (Tr.)

⁶ Makārim al-Akhlāq: 39

⁷ al-Maḥāsini: 563

⁸ al-Faqīh 1:53

⁹ Ibid. 1:481

¹⁰ al-Kāfi 3:23

4. From al-Quṭb al-Rāwandī in Lubb al-Lubāb, from the Noble Prophet ﷺ who said: The best *siwāk* is that of the blessed olive tree. It sweetens the breath and prevents cavities; and it is my *siwāk* and the *siwāk* of all the Prophets before me.¹
5. In Jāmi^c al-Akhbār: In a ḥadīth from ‘Alī عليه السلام, from the Noble Prophet ﷺ: The one who brushes his teeth twice a day has perpetuated the *sunnah* of the Prophets عليهم السلام.²

¹ Quoted by al-Nūrī in al-Mustadrak 1:369 from Lubb al-Lubāb

² Jāmi^c al-Akhbār: 68

THE ĀDĀB OF WUḌŪ'¹

1. In al-Faqīh: The Noble Prophet ﷺ would renew his wuḍū' for every compulsory act of worship and every ṣalāh.²

2. From al-Quṭb in Āyāt al-Aḥkām: From Sulaymān ibn Buraydah, from his father: The Noble Prophet ﷺ would perform wuḍū' for every ṣalāh and when the year of the conquest [of Makkah] came, he would perform the ṣalawāt³ with one wuḍū' so 'Umar said: "O Apostle of Allāh! You have done something which you have not done before?" He ﷺ replied: "I did it knowingly."⁴

3. In al-Ja'fariyāt: In his narration from Ja'far ibn Muḥammad, from his forefathers عليه السلام [who said]: 'Alī ibn Abī Ṭālib عليه السلام used to perform wuḍū' for every ṣalāh and he would recite the verse: 'When you stand for prayer wash your faces...'⁵ Ja'far ibn Muḥammad al-Ṣādiq عليه السلام said that he would do this to attain excellence. The Noble Prophet ﷺ, Amīr al-Mu'minīn عليه السلام and the companions of the Noble Prophet ﷺ would [also] combine prayers with one wuḍū'.⁶

4. In al-Kāfī: Narrated from Zurārah who said: Abū Ja'far عليه السلام said: "Should I not tell you about the Noble Prophet's ﷺ wuḍū'?" We replied: "Yes." He said: "Bring me a bowl with some water." Then he placed it in front of him and rolled up his sleeves. He then dipped his right hand [in it] and said: "This [is done] if your hand is ṭāhir [clean

¹ Ritual ablution performed before acts of worship esp. ṣalāh (Tr.)

² al-Faqīh 1:39, Da'āim al-Islām 1:100, al-Mustadrak 1:294

³ Plural of ṣalāh – ritual prayers (Tr.)

⁴ Fiqh al-Qur'ān 1:12

⁵ Sūrah al-Mā'idah (5): 6

⁶ al-Ja'fariyāt:17, al-Mustadrak 1:295

from what is deemed impure].” Then he scooped a handful of water and placed it on his forehead and said ‘*bismillāh*’ and let it drip down to the edges of his beard. Then he passed his palm on his face and forehead once. Then he dipped his left hand and scooped out a handful of water and placed it on his right elbow and passed his palm over his [right] arm until water had reached the edge of his fingers. Then he scooped a handful of water with his right hand and placed it on the left elbow and passed his palm over his [left] arm until the water reached the edge of his fingers. He then wiped the front part of his head and the back of his feet with the wetness of his left hand and the remaining wetness of his right hand.

Abū Ja‘far عليه السلام said: Verily Allāh is one and he likes singularity. It is sufficient to perform *wuḍū’* with three handfuls [of water], one for the face and two for the arms, and [then] wipe the front of your head with the wetness of your right hand and with what remains of the wetness of your right hand wipe the back of your right foot and with the wetness of your left hand wipe the back of your left foot.

Zurārah said: Abū Ja‘far عليه السلام said: A man asked Amīr al-Mu‘minīn عليه السلام about the *wuḍū’* of the Noble Prophet ﷺ so he described it to him in this way.¹

Note: There are many similar narrations from Zurārah and Bukayr. These have been narrated by al-Ṣadūq, al-Ṭūsī, al-‘Ayyāshī, al-Mufīd, al-Karājīkī and others, and the aḥādīth from Ahl al-Bayt in this regard are numerous.²

¹ al-Kāfī 3:25

² al-Faqīh 1:36, Tahdhīb al-Aḥkām 1:55, al-Istibṣār 1:58, Tafsīr al-‘Ayyāshī 1:298 – Sūrah al-Mā‘idah, Kanz al-Fawā‘id: 69

5. From Mufīd al-Dīn al-Ṭūsī in his *Amālī*: Narrated from Abī Hurayrah: When the Noble Prophet ﷺ would perform *wuḍūʿ*, he would always start with his right side [before his left].¹

6. In al-Tahdhīb: In his narration from al-Ḥusayn ibn Saʿīd, from Ibn Sinān, from Ibn Muskān, from Abī Baṣīr who said: I asked Abā ʿAbdillāh عليه السلام about *wuḍūʿ* and he said: “The Noble Prophet performed *wuḍūʿ* with a *mudd* [of water] and he performed *ghusl* with a *ṣāʿ*² [of water].”³

Note: There is a similar narration from Abū Jaʿfar عليه السلام with a different chain of narrators.⁴

7. In al-ʿUyūn: Narrated by two chains of narrators, from al-Riḍā, from his forefathers عليه السلام – in a lengthy ḥadīth: The Noble Prophet ﷺ said: It is not permissible for us - the Ahl al-Bayt - to accept charity, and we have been ordered to perform the ritual purification perfectly; and we do not mate donkeys with mares.⁵

8. In al-Tahdhīb: In his narration from al-Ḥusayn ibn Saʿīd, from Qāsim ibn ʿUrwah, from ʿAbdillāh ibn Sinān, from Abī ʿAbdillāh عليه السلام who said: rinsing the mouth and putting water in the nose [while performing *wuḍūʿ*] were from the *sunan* of the Noble Prophet ﷺ.⁶

Addendum to this Section

1. In al-Khiṣāl: From al-Sakūnī, from Abī ʿAbdillāh, from his forefathers, from ʿAlī عليه السلام who said: The Noble Prophet ﷺ said: There are two

¹ *Amālī al-Ṭūsī*: 387

² An old measurement – one *mudd* is equivalent to about 750 ml and one *ṣāʿ* is equivalent to 3 liters (Tr.)

³ *Tahdhīb al-Aḥkām* 1:136, *al-Istibṣār* 1:121, *al-Jaʿfariyāt*: 16

⁴ *Tahdhīb al-Aḥkām* 1:136

⁵ *ʿUyūn Akhbār al-Riḍā* 2:28, *Ṣaḥīfat al-Imām al-Riḍā*: 46

⁶ *Tahdhīb al-Aḥkām* 1:79, *al-Ikhtiṣāṣ*: 36, *Uṣūl al-Sittata ʿAshar*: 157

things which I would not like anyone to participate in with me – my *wuḍū'* as it is part of my *ṣalāh* and my charity as it is placed in the hands of the Most Merciful.¹

2. In *al-Manāqib*: He ﷺ would keep his water for *wuḍū'* himself at night.²

3. In *al-Ikhtiṣāṣ*: From 'Abdullāh ibn Abī Rāfi', from his father, from his grandfather who said: When the Noble Prophet ﷺ performed his *wuḍū'* for *ṣalāh*, he moved his rings three times.³

4. In *Majma' al-Bayān*: The Noble Prophet ﷺ would wipe the front part of his head [while performing *wuḍū'*] and this would be approximately one fourth of the head.⁴

5. In *Amālī* of al-Shaykh al-Ṭūsī: From Abī Ishāq al-Hamadānī, in a ḥadīth from 'Alī ؑ who said: Rinse your mouth three times, put water in your nose three times, wash your face, then your right hand and then your left hand, then wipe your head and your feet, for I saw the Apostle of Allāh ﷺ doing this.⁵

¹ *al-Khiṣāl* 1:33, *Tafsīr al-ʿAyyāshī* 2:108 – *Sūrah al-Tawbah*, *al-Jaʿfariyāt*: 17

² *al-Manāqib* 1:146

³ *al-Ikhtiṣāṣ*: 160

⁴ *Majma' al-Bayān* 3:255

⁵ *Amālī al-Ṭūsī*: 29

THE ĀDĀB OF GHUSL¹

1. In al-Tahdhīb: In his narration from Ḥusayn ibn Sa‘īd, from al-Naḍr, from Muḥammad ibn Abī Ja‘far, from Mu‘āwiyah ibn ‘Ammār who said: I heard Abā ‘Abdillāh عليه السلام saying: The Noble Prophet used to take *ghusl* with one *ṣā‘* and when he was accompanied by one of his wives he would take *ghusl* with a *ṣā‘* and a *mudd* [of water].²

Note: al-Kulaynī has also mentioned this from Muḥammad ibn Muslim adding: ‘They both took *ghusl* from one container.’ Similarly, it is mentioned by Shaykh al-Ṭūsī with another chain [of narrators].³

2. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his father عليه السلام who said: Ḥasan ibn Muḥammad asked Jābir ibn ‘Abdillāh about the *ghusl* of the Noble Prophet ﷺ, so Jābir said, “The Noble Prophet ﷺ would pour water on his head three times.” Ḥasan ibn Muḥammad said, “My head has a lot of hair, as you can see,” to which Jābir replied: “O Ḥur⁴ do not say this, because the Noble Prophet ﷺ had more and better hair.”⁵

Note: A similar tradition has also been narrated by Ja‘far from his father عليه السلام, from Jābir.

¹ Ritual bath (Tr.)

² Tahdhīb al-Aḥkām 1:137

³ al-Kāfī 22:3, Tahdhīb al-Aḥkām 1:137

⁴ A free man, as opposed to a slave (Tr.)

⁵ al-Ja‘fariyāt: 22

3. From Ibn Shu‘bah in Tuḥaf al-‘Uqūl: From ‘Alī عليه السلام [who said]: *Ghusl* on the days of ‘eid is a purification for those who would like their desires to be fulfilled and a [means of] following the *sunnah*.¹

Note: A similar narration can be found in al-Biḥār.²

4. From al-Ṣadūq in al-Hidāyah: al-Ṣādiq عليه السلام said: The Friday *ghusl* is a *sunnah* compulsory for men and women, while traveling and at home... and he عليه السلام said: The Friday *ghusl* is a purification and an atonement for the sins that are committed from Friday to Friday. And the reason for the Friday *ghusl* was because the Anṣār used to work tending their camels and cattle, and when they came to the masjid on Fridays, the people would be disturbed by the smell of their bodies. So Allāh ordered the Prophet ﷺ to perform *ghusl* [on Fridays] thereby making it a *sunnah*.³

Note: A similar tradition can be found in al-Muqni‘⁴

5. From al-Sayyid ibn Ṭāwūs in al-Iqbāl: In his narration from Ibn Sinān, from Abī ‘Abdillāh عليه السلام who said: Performing *ghusl* on the day of Fiṭr is a *sunnah*.⁵

6. In the same book, he mentions: From the section of the *aghsāl*⁶ of Aḥmad ibn Muḥammad ibn ‘Ayyāsh al-Jawharī, in his narration from ‘Alī عليه السلام: When the last ten days of Ramaḍān would enter, the Noble Prophet ﷺ would prepare himself and leave his house to perform

¹ Tuḥaf al-‘Uqūl: 101

² Biḥār al-Anwār 3:81

³ al-Hidāyah: 22-23, ‘Ilal al-Sharāi‘: 285, Tahdhīb al-Aḥkām 3:9

⁴ al-Muqni‘: 144

⁵ Iqbāl al-A‘māl: 279, Da‘āim al-Islām 1:187

⁶ Plural of *ghusl* (Tr.)

I‘tikāf¹ in the masjid. He would keep awake all night and would perform a *ghusl* between the Maghrib and ‘Ishā prayers every night.²

Note: A similar narration is quoted with two other chains of narrators.³ Other *aghsāl* will be mentioned in the section on *ṣalāh* – if Allāh wills.

Addendum to this Section

1. In al-Ja‘fariyāt: In his narration from ‘Alī ؑ who said: The Noble Prophet ﷺ said: Jibra‘īl told me to move my ring while performing *wuḍū’* and the *ghusl* of Janābah.⁴
2. Also: From the Noble Prophet ﷺ: Jibra‘īl told me to place my finger in my navel and wash it while I perform the *ghusl* of Janābah.⁵
3. The Noble Prophet ﷺ would perform *ghusl* on the following days: Fridays, the day of ‘Arafah, the day of Fiṭr and the day of Aḍḥā.⁶

¹ An act of worship where one confines himself in the masjid for 3-10 days (Tr.)

² We found this [ḥadīth] in Da‘āim al-Islām 1:286

³ Iqbal al-A‘māl: 195

⁴ al-Ja‘fariyāt: 18

⁵ Ibid. 18

⁶ Musnad Aḥmad 4:78, Da‘āim al-Islām 1:319

THE ĀDĀB OF ṢALĀT (RITUAL PRAYER)

1. In al-Kāfi: Narrated from al-Fuḍāil ibn Yasār and ‘Abdul Mālik and Bukayr who said: We heard Abā ‘Abdillāh عليه السلام saying: The Noble Prophet ﷺ used to pray twice as many supererogatory prayers as the obligatory prayers and he used to fast twice as many supererogatory fasts as the obligatory fasts.¹

Note: This has also been narrated by Shaykh al-Ṭūsī.²

2. Also: Narrated from Ḥannān who said: ‘Amr ibn Ḥurayth asked Abā ‘Abdillāh عليه السلام while I was sitting there, “May I be your ransom! Tell me about the prayer of the Noble Prophet ﷺ.” He عليه السلام said, “The Noble Prophet ﷺ used to pray eight rak‘ahs at midday and four [rak‘ahs] in the first prayer (i.e. the Ḍuhr prayer), then eight [rak‘ahs] after this and four in the ‘Aṣr prayer; three [rak‘ahs] in the Maghrib prayer and four after the Maghrib, and then four [rak‘ahs] in the ‘Ishā prayer; eight for the night prayer and three for the Witr prayer. And [he prayed] two rak‘ahs at dawn and two for the Fajr prayer.” I said, “May I be your ransom! What if I am able to perform more than these - will Allāh chastise me for praying more?” He replied, “No, but He will chastise you for abandoning the *sunnah*.”³

¹ al-Kāfi 3:344

² Tahdhīb al-Aḥkām 2:4, al-Istibṣār 1:218

³ Ibid.

3. In al-Tahdhīb: In his narration from Ḥusayn ibn Sa‘īd, from Muḥammad ibn Abī ‘Umayr, from Ḥammād ibn ‘Uthmān, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ would pray the *‘atamah*¹ and then he would go to sleep.²

Note: There are numerous similar narrations but we will suffice with this one. It is apparent from this narration that the *‘atamah* is considered to be separate from the fifty [rak‘ahs of daily prayers consisting of the daily obligatory and *nawāfil* prayers]. Its two rak‘ahs (performed while sitting) are counted as one rak‘ah and it was prescribed as a precautionary replacement for the Witr prayer - in case someone dies in his sleep before being able to perform the Witr.

al-Ṣadūq has narrated in al-‘Ilal: From Abū Baṣīr, from Abī ‘Abdillāh عليه السلام who said, “One who believes in Allāh and the day of reckoning should not sleep until after having performed the Witr.” I asked, “Meaning the two rak‘ahs [performed] after the ‘Isha prayer?” He answered, “Yes, and they are [counted as] one rak‘ah. Whosoever performs it and then passes away, [it is as if] he has died having performed the Witr and if he does not pass away, he should perform the Witr in the last part of the night.” I asked him, “Did the Noble Prophet pray these two rak‘ahs?” He said, “No.” I asked, “And why not?” He replied, “Because the revelation would descend on the Noble Prophet ﷺ and he knew if he was going to die on that night or not, but others do not know, and this is why he did not pray it but told his followers to do so.”³

¹ Arabs used to call the darkness of the night *‘atamah* and they also used this term to refer to the prayers offered at night (Tr.)

² Tahdhīb al-Aḥkām 2:5

³ ‘Ilal al-Sharāi‘: 331

The meaning of the questioner's statement, 'Did he pray these two rak'ahs? ...' is: did he ﷺ make this a *sunnah* by practicing it always?

4. In al-Kāfi: Narrated from Zurārah, from Abī Ja'far ؑ who said: The Noble Prophet ﷺ would pray thirteen rak'ahs at night, which included the Witr [prayer] and two rak'ahs for [the *nāfilah* of] Fajr, whether on a journey or at home.¹

5. In al-Khiṣāl: Narrated from Muḥammad ibn 'Isā ibn 'Ubayd, from al-Riḍā ؑ who said: In the white rooster are five qualities from the qualities of the prophets, [one of them is] knowing the times of the *ṣalāh*.²

6. In al-Faqīh: In his narration from Zurārah, from Abī Ja'far ؑ: I asked him about the time for the Ṣuḥr prayer. He said, "[When the shadow is the length of] one cubit after the sun passes the meridian, and the time for the 'Asr prayer is [when the shadow becomes] two cubits from the time of the Ṣuḥr prayer. This is equal to four feet from when the sun passes the meridian." Then he said, "The wall of the masjid of the Noble Prophet ﷺ was [about] the height of a person and when its shadow passed one cubit, he prayed the Ṣuḥr prayer and when two cubits had passed, he prayed the 'Asr prayer." Then he asked, "Do you know why one cubit and two cubits have been stipulated?" I said, "Why has it been stipulated thus?" He said, "For the placement of the *nāfilah*. You should perform the *nāfilah* from when the sun passes the meridian until the passing of one cubit, and when your shadow reaches the length of one cubit you should start praying the obligatory prayer (Ṣuḥr) and leave the *nāfilah*, and when your shadow reaches two cubits you should pray the obligatory prayer ('Asr) and leave the *nāfilah*."³

¹ al-Kāfi 3:446

² al-Khiṣāl: 298, 'Uyūn Akhbār al-Riḍā 1:277, also narrated by al-Kulaynī 6:550

³ al-Faqīh 1:217

Note: This has also been narrated by al-Ṭūsī in al-Taḥdhīb and by al-Kulaynī in al-Kāfi.¹

7. In al-Taḥdhīb: In his narration from Ḥusayn ibn Sa‘īd from al-Naḍr, from Mūsā ibn Bakr, from Zurārah who said: I heard Abā Ja‘far عليه السلام saying: The Noble Prophet ﷺ would not pray in the day until the sun had crossed the meridian; and when it had passed the meridian by [casting a shadow the length of] half a finger, he would pray eight rak‘ahs, and when the shadow reached one cubit he prayed the Ḍuhr prayer. Then he prayed two rak‘ahs after Ḍuhr and before the time of ‘Aṣr he prayed [another] two rak‘ahs, and when the shadow reached two cubits he prayed the ‘Aṣr prayer. When the sun had set, he prayed the Maḡhrib prayer, and the time for the ‘Isha prayer entered when the twilight had passed. The end of the time for the Maḡhrib prayer is at nightfall. Then the time of ‘Isha enters and it continues up to a third of the night. After the ‘Isha prayer, he ﷺ would not pray until midnight. Then (after midnight) he would pray thirteen rak‘ahs, which includes the Witr and the two rak‘ahs for the *nāfilah* of Fajr, before the Fajr prayer. And at dawn, when it became light, he prayed the Fajr prayer.²

Note: The narrators have mentioned other narrations regarding the time for the night prayer. Similarly, al-‘Ayyāshī has mentioned other narrations on the time for the *nāfilah* of Ḍuhr as has al-Ṣadūq and others.³ It should be noted that all the rak‘ahs of the *nāfilah* of ‘Aṣr were not mentioned in this narration. Apparently the statement ‘...and before the time of ‘Aṣr he prayed...’ is just explanatory of what precedes it.

¹ Taḥdhīb al-Aḥkām 2:20, al-Kāfi 3:288, ‘Ilal al-Sharāi‘ 2:349

² Taḥdhīb al-Aḥkām 2:262-263

³ Taḥdhīb al-Aḥkām 2:118, al-Hidāyah: 30

8. In al-Tahdhīb: In his narration from Muḥammad ibn ‘Alī ibn Maḥbūb, from ‘Abbās ibn Ma‘rūf, from ‘Abdillāh ibn Mughirah, from Mu‘āwiyah ibn Wahab who said: I heard Abā ‘Abdillāh عليه السلام saying, as he recalled the prayer of the Noble Prophet ﷺ: He would bring his ablution water, cover it and place it by his bedside, he would put his *siwāk* under his bed, and then he would sleep for as long as Allāh willed. When he woke up, he would sit, look towards the sky and recite the verse from (Sūrah) Āl ‘Imrān: ‘*Verily in the creation of the heavens and earth...*’¹ Then he brushed his teeth and performed ablution after which he went to his place of prayer and performed four rak‘ahs, with the duration of his *rukū‘* being equal to the duration of his *qirā‘ah* and the duration of his *sujūd* being equal to that of his *rukū‘*. He would bow in *rukū‘* until it was asked, “When will raise his head?” And he would prostrate in *sujūd* until it was asked, “When will he raise his head?” He then returned to his bed and slept for as long as Allāh willed. Then he awoke again, sat up and recited the verse from Āl ‘Imrān looking towards the sky. He brushed his teeth, performed ablution and went to his place of prayer where he performed the Witr prayer and two [other] rak‘ahs (i.e. the *nāfilah* of Fajr) and then he left his house [to go to the masjid] for the [Fajr] prayer.²

Note: al-Kulaynī has also narrated this with two different chains of narrators.³

9. It has been narrated that he ﷺ would shorten his *nāfilah* prayer and perform it at the beginning of dawn, before leaving [his house to go to the masjid] for the prayer.⁴

¹ Sūrah Āl ‘Imrān: 190

² Tahdhīb al-Aḥkām 2:334

³ al-Kāfī 3:445

⁴ We have not found a reference for this

10. From Shaykh al-Ṭūsī in Miṣbāḥ al-Mutahajjid: The Noble Prophet's ﷺ prayer consists of two rak'ahs: In every rak'ah al-Ḥamd is recited once and *Innā Anzalnāh* fifteen times while standing, fifteen times in *rukū'*, fifteen times when you stand after the *rukū'*, fifteen times when you prostrate, fifteen times when you raise your head, fifteen times when you prostrate for the second time and fifteen times when you raise your head for the second time. Then one stands and recites the second rak'ah in the same way as the first and when you have completed the prayer and performed any other related acts of worship that you wish, there will be no sin that you will have committed but that Allāh ﷻ will have forgiven it.¹

Note: al-Sayyid Ibn Ṭāwūs has also narrated this in Jamāl al-Usbū' – from Yūnus ibn Hāshim from al-Riḍā ﷺ.²

11. In al-Tahdhīb: In his narration from 'Alī ibn Ḥātim, from Ḥamīd ibn Ziyād, from 'Abdillāh, from 'Alī ibn al-Ḥasan, from Muḥammad ibn Ziyād, from Abī Khadījah, from Abī 'Abdillāh ﷺ who said: When the Holy Month of Ramaḍān came, the Prophet of Allāh ﷺ increased his *ṣalāh* and I too increase it [in the month of Ramaḍān], so you should also do the same.³

12. Also: In his narration from 'Alī ibn al-Ḥasan ibn Faḍḍāl, from Ismā'īl ibn Mihrān, from Ḥasan ibn Muḥsin al-Marwazī, from Yūnus ibn 'Abd al-Raḥmān, from Muḥammad ibn Yahyā who said: I was with Abī 'Abdillāh ﷺ when he was asked, “Are the *nāfilah* prayers increased in the month of Ramaḍān?” He replied, “Yes, the Noble Prophet ﷺ used to pray a lot [of extra *nāfilah* prayers] after the 'Ishā prayer. And the people would gather behind him in order to pray as he prayed, but

¹ Miṣbāḥ al-Mutahajjid: 291

² Jamāl al-Usbū': 246

³ Tahdhīb al-Aḥkām 3:60

when the crowd gathered behind him, he left them and entered his house. After the people had dispersed, he returned to his place of prayer and continued to pray as he was praying, and when the crowd gathered behind him [again], he left them and entered [his house]; and he did this repeatedly.”¹

Note: There are numerous similar narrations.²

13. Also: In his narration from ‘Alī ibn Ḥātim, from Aḥmad ibn ‘Alī, from Muḥammad ibn Abī al-Ṣuhbān, from Muḥammad ibn Sulaymān who said: Some of our companions agreed upon this ḥadīth; among them were: Yūnus ibn ‘Abd al-Raḥmān, from ‘Abdillāh ibn Sinān, from Abī ‘Abdillāh عليه السلام and Ṣabbāḥ al-Ḥadhḥā’, from Ishāq ibn ‘Ammār, from Abī al-Ḥasan عليه السلام and Samā’ah ibn Mihrān, from Abī ‘Abdillāh عليه السلام. [Then] Muḥammad ibn Sulaymān said: I asked al-Riḍā عليه السلام about this ḥadīth so he informed me about it. All of these [companions] said: We asked about *ṣalāh* during the month of Ramaḍān – how is it performed and how was it performed by the Noble Prophet ﷺ? They all said [relating from the Imām عليه السلام]: When the month of Ramaḍān entered, on the first night the Noble Prophet ﷺ would offer the Maghrib prayer and then he prayed the four rak‘ahs that he usually performed after the Maghrib prayer every night. He then performed eight [more] rak‘ahs and when he had finished offering the ‘Ishā prayer, he prayed the two rak‘ahs which he usually performed while sitting. Then he stood and prayed twelve rak‘ahs after which he entered his house. When the people saw this and observed that as the month of Ramaḍān entered the Noble Prophet ﷺ increased his prayer, they asked him about it, so he explained to them [saying], “I offered these prayers because of the excellence of the month of Ramaḍān and its distinction from the other months.”

¹ Ibid.

² al-Kāfi 4:155, Tahdhīb al-Aḥkām 3:613

When he ﷺ stood to pray in the night, the people lined up behind him so he turned towards them and said, “O people, this is a *nāfilah* prayer and there is no congregation for the *nāfilah* prayers, so each one should pray on their own and recite from what has been taught to him by Allāh in His book, and know that there is no congregation in *nāfilah* prayers.” So the people dispersed and each one prayed on his own.

On the nineteenth night of the month of Ramaḍān, he ﷺ performed *ghusl* at sunset and offered the Maghrib prayer. After he had completed the Maghrib prayer and the four rak‘ahs that he always prayed after it, he entered his house. When Bilāl called out the *adhān* for the ‘Ishā prayer, the Noble Prophet came out and prayed with the people. After this, he prayed two rak‘ahs sitting as he would every night. Then he stood up and prayed a hundred rak‘ahs, reciting in each rak‘ah ‘Fatiḥat al-Kitāb’ and *Qul Huwallāhu Aḥad* ten times and when he had finished this he performed the prayer that he always performed in the last part of the night followed by the Witr prayer.

On the twentieth night of the month of Ramaḍān, he ﷺ did as he had done on the previous nights of the holy month. He offered eight rak‘ahs after Maghrib and twelve rak‘ahs after the ‘Ishā prayer. On the twenty-first night, he performed *ghusl* at sunset and prayed as he had on the nineteenth night. On the twenty-second night he increased his prayers, offering eight rak‘ahs after Maghrib and twenty-two rak‘ahs after the ‘Ishā prayer. And on the twenty-third night he performed *ghusl* as he had done on the nineteenth and twenty-first nights and did as he had done on these nights.

They (the narrators) said: They asked him about the fifty rak‘ahs of prayer – what happens to it in the month of Ramaḍān? He said: The

Noble Prophet ﷺ performed the fifty rak‘ahs as he did in other months and he would not decrease anything from it.¹

Note: We see in other narrations that on the nights after the twenty-third night, until the end of the month, he would do as he had done on the twenty-second night.²

14. From al-Sayyid ibn Ṭāwūs in al-Iqbāl: Narrating from Muḥammad ibn Fuḍayl al-Ṣayrafī who said: ‘Alī ibn Mūsā al-Riḍā ؑ reported to us from his father, from his grandfather, from his forefathers ؑ who said: The Noble Prophet ﷺ used to offer a two rak‘ah prayer on the first day of [the month of] Muḥarram.³

15. In al-Kāfi: Narrated from Yazīd ibn Khalīfah who said: I said to Abī ‘Abdillāh ؑ, “‘Umar ibn Hanḏalah came [and narrated] to us from you regarding the [prayer] timings.” He said, “He does not ascribe lies to us ...” I said, “He said the time for the Maghrib prayer is when the sun disappears [from the horizon], however when the Noble Prophet ﷺ was traveling with haste, he would delay the Maghrib prayer and combine it with the ‘Ishā prayer.” He ؑ said: “He has spoken the truth.”⁴

16. In al-Tahdhīb: In his narration from Aḥmad ibn Muḥammad ibn ‘Isā, from Muḥammad ibn Yaḥyā, from Ṭalḥa ibn Zayd, from Ja‘far, from his father ؑ: On rainy nights, the Noble Prophet ﷺ would delay the Maghrib prayer and hasten the ‘Ishā, praying them together and saying: “One who shows no mercy will not be shown mercy.”⁵

¹ Tahdhīb al-Aḥkām 3:64-66

² al-Kāfi 4:155

³ Iqbāl al-A‘māl: 553

⁴ al-Kāfi 3:279, Tahdhīb al-Aḥkām 2:31

⁵ Tahdhīb al-Aḥkām 2:32

17. Also: In his narration from ‘Alī ibn Ibrāhīm, from his father, from Ibn Abī ‘Umayr, from Ḥammād, from al-Ḥalabī, from Abī ‘Abdillāh عليه السلام who said: When the Prophet of Allāh ﷺ was on a journey or if something urgent came up, he would combine the Ḍuhr and ‘Aṣr prayers and the Maghrib and ‘Ishā prayers.¹

Note: There are numerous similar narrations from al-Kulaynī, Shaykh al-Ṭūsī and his son, and al-Shahīd al-Awwal.²

18. In al-Faqīh: In his narration from Mu‘āwiyah ibn Wahab, from Abī ‘Abdillāh عليه السلام: When the Mu‘adhhdhin (caller of the *adhān*) came to the Noble Prophet ﷺ on very hot days [to seek permission to call the *adhān*] for the Ḍuhr prayer, the Noble Prophet ﷺ would say: “*Abrid! Abrid!*” (wait for it become a little cooler).³

Note: al-Ṣadūq says: It (*‘Abrid! Abrid!’*) means ‘Hurry! Hurry!’ And he took this from [the noun] *al-Barīd*. He mentions this in the book *Madīnat al-‘Ilm*.⁴ The apparent meaning [of this word] is to delay something until the extreme heat reduces, as is seen in the book *al-‘Alā’* from Muḥammad ibn Muslim who said: Abū Ja‘far عليه السلام saw me praying in the Noble Prophet’s ﷺ masjid and when I had completed the prayer he met me and said, “You should perform the obligatory prayer at that (later) time; do you offer the prayer in this intense heat?” I said: “I was praying the *nāfilah*.”⁵

¹ Tahdhīb al-Aḥkām 3:233, ‘Ilal al-Sharāi‘: 321

² al-Kāfi 3:431, Tahdhīb al-Aḥkām 3:234, Dhikrā al-Shi‘ah 2:334

³ al-Faqīh 1:223

⁴ Muntahā al-Maṭlab 1:200 – quoting from the book *Madīnat al-‘Ilm*, *al-Mustadrak* 3:212, *Bihār al-Anwār* 44:83

⁵ al-Uṣūl al-Sittata ‘Ashar: 154; See *al-Mustadrak* 6:19 for a narration related to this.

19. From al-Ghazālī in al-Iḥyā': Whenever anyone came to sit beside the Noble Prophet ﷺ while he was praying, he would hasten his prayer and receive him asking, "Do you need anything?" And after having fulfilled his needs, he ﷺ would return to his prayer.¹

20. From Ja'far ibn Aḥmad al-Qummī in the book Zuhd al-Nabī: When the Noble Prophet ﷺ stood for prayer, his face would become pale out of fear of Allāh ﷻ and a sound [of weeping] would be heard from him [that was] similar to the sound of a boiling cauldron.²

21. Also: In another narration he said: When the Noble Prophet ﷺ stood for prayer, he would be like a garment that had fallen on the ground (completely still - and submissive in front of Allāh ﷻ).³

22. In al-Biḥār: 'Āishah said: The Prophet of Allāh ﷺ used to converse with us, but when the time for prayer entered, it would be as if he did not know us and we did not know him.⁴

23. In al-ʿAwālī: The Noble Prophet ﷺ glanced to the right and left in the prayer, but he did not turn his head back.⁵

24. From Mufid al-Dīn al-Ṭūsī in al-Majālis: In his narration from 'Alī ؑ, in his letter to Muḥammad ibn Abī Bakr when he appointed him as the governor of Egypt: ...Then observe your *rukū'* and *sujūd* for the Noble Prophet ﷺ was the most perfect in his prayer and the lightest in his actions⁶ in it.¹

¹ Iḥyā' ʿUlūm al-Dīn 2:365

² Falāḥ al-Sā'īl: 161 quoting from the book Zuhd al-Nabī, al-Mustadrak 4:93, Biḥār al-Anwār 84:248, ʿUddat al-Dā'ī:151

³ Falāḥ al-Sā'īl: 161, al-Mustadrak 4:93, Biḥār al-Anwār 44:248

⁴ Biḥār al-Anwār 84:258, ʿUddat al-Dā'ī: 152, al-Mustadrak 3:100

⁵ ʿAwālī al-La'ālī 1:175, al-Mustadrak 4:114

⁶ Meaning that he ﷺ was careful not to prolong the prayer so that the old and the weak could easily join the congregation (Tr.)

25. In al-Tahdhīb: Narrated from ‘Ammār al-Sābātī, from Abī ‘Abdillāh عليه السلام: The Noble Prophet ﷺ used to pray without washing his hands after eating meat but when he had milk, he would not pray until he had washed his hands and rinsed his mouth.²

26. Also: In his narration from Ḥusayn ibn Sa‘īd, from al-Naḍr, from Ibn Sinān who said: I said to him, “We have a Mua’dhdhin who calls the *adhān* at nighttime.” He said, “This may be beneficial for the neighbors in order to wake them up for the prayer, however the *sunnah* is that it (the *adhān*) should be called at daybreak and the gap between the *adhān* and the *iqāmah* should not exceed the time taken to perform two rak‘ahs.”³

27. In al-Kāfī: Narrated from ‘Abdullāh ibn Sinān, from Abī ‘Abdillāh عليه السلام who said: When the time for prayer entered, the Noble Prophet ﷺ would tell Bilāl: “O Bilāl! Climb on the wall and call out the *adhān* loudly.”⁴

28. In al-Faqīh: In his narration from Zurārah, from Abī Ja‘far عليه السلام who said: al-Ḥusayn عليه السلام was slow in talking [when he was a child], until it was feared that he would never speak. At one time, the Noble Prophet ﷺ went [to the masjid] for *ṣalāh*, carrying him between his shoulders and made him stand on his right side. The people lined up behind the Prophet ﷺ for the prayer. When he started the *ṣalāh* (by reciting the *takbīr*), al-Ḥusayn عليه السلام [also] recited the *takbīr*. When the Prophet of Allāh ﷺ heard this, he recited the *takbīr* [again], so al-Ḥusayn عليه السلام repeated the *takbīr* [again]. The Noble Prophet ﷺ repeated this seven

¹ Amālī al-Ṭūsī: 30

² Tahdhīb al-Aḥkām 1:350, al-Istibṣār 1:97

³ Tahdhīb al-Aḥkām 2:53

⁴ al-Kāfī 3:307, Tahdhīb al-Aḥkām 2:58

times and al-Ḥusayn عليه السلام recited the *takbīr* seven times, and this became established as the *sunnah*.¹

Note: This has also been narrated in al-‘Ilal, by Shaykh al-Ṭūsī in al-Taḥdhīb, by Ibn Ṭāwūs in Falāḥ al-Sā’il and others.² In some narrations, al-Ḥasan is mentioned instead of al-Ḥusayn, however the latter is more common.

29. In al-Da‘āim: From Ja‘far ibn Muḥammad, from his fathers, from ‘Alī عليه السلام: The Noble Prophet ﷺ used to raise his hands up to his earlobes when reciting the ‘Takbirat al-Ihrām’ (the first *takbīr* of *ṣalāh*), the *takbīr* before *rukū‘* and when he raised his head from the *rukū‘*.³

30. From al-Sayyārī in the book al-Tanzīl wal-Taḥrīf: From Muḥammad ibn ‘Alī, from Muḥammad ibn Fuḍayl al-Azdī, from Abī Ja‘far عليه السلام who said: The Noble Prophet ﷺ used to recite ‘*Bismillāhi-Raḥmānir-Raḥīm*’ loudly [in prayer] and would raise his voice while reciting it.⁴

31. From al-‘Ayyāshī in his Tafsīr: From Manṣūr ibn Hāzim, from Abī ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ led the people in prayer, he would recite ‘*Bismillāhi-Raḥmānir-Raḥīm*’ loudly.⁵

32. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī عليه السلام who said: Whenever the Prophet of Allāh ﷺ yawned in prayer, he would cover his mouth with his right hand.⁶

33. Also: In his narration from ‘Alī عليه السلام who said: The Prophet of Allāh ﷺ would sometimes touch his beard in the prayer, so we said [to him],

¹ al-Faqīh 1:305

² ‘Ilal al-Sharāi‘: 332, Taḥdhīb al-Aḥkām 2:67, Falāḥ al-Sā’il: 130, al-Manāqib 4:73

³ Da‘āim al-Islām 1:162, al-Mustadrak 4:144

⁴ Narrated in al-Mustadrak 4:185, Tafsīr al-‘Ayyāshī 2:295 – Sūrah al-Isrā’

⁵ Tafsīr al-‘Ayyāshī 2:295 – Sūrah al-Isrā’

⁶ al-Ja‘fariyāt: 36, al-Mustadrak 5:416, Da‘āim al-Islām 1:175

“O Prophet of Allāh ﷺ we see you touching your beard in the prayer?” He said, “When my sadness increases [I do this].”¹

34. From al-Shahīd al-Awwal in al-Dhikrā: From Abī Sa‘īd al-Khudrī, from the Noble Prophet ﷺ that he used to say ‘*A‘udhu Billāhi min al-Shaytāni al-Rajīm*’ before the *qirā’ah* [in the prayer].²

35. In al-Faqīh: The Noble Prophet ﷺ was the most perfect in his prayer from among the people. When he started his prayer he would say: ‘*Allāhu Akbar. Bismillāhi-Raḥmāni-Raḥim.*’³

36. In al-Tahdhīb: Narrated from Ishāq ibn ‘Ammār, from Ja‘far, from his father عيسى: Two companions of the Noble Prophet ﷺ differed on the Prayer of the Noble Prophet ﷺ so they wrote to Ubay ibn Ka‘b: How many times did the Prophet of Allāh pause [in his prayer]? He replied: There were two instances when he was silent [briefly]. First was when he had finished reciting ‘Umm al-Kitāb (Sūrah al-Ḥamd) and second when he had completed the [other] Sūrah.⁴

Note: al-Ṣadūq has narrated this in detail and says that his first silence was after the *tabkīr* and the second was after the recitation [of the Sūrahs] – before the *rukū’*.⁵

37. From al-Shahīd in al-Dhikrā: Ibn al-Junayd said: Samurah and Ubay ibn Ka‘b have narrated from the Noble Prophet ﷺ that his first silence was after the opening *tabkīr* and the second was after [reciting] al-Ḥamd.⁶

¹ al-Ja‘fariyāt: 39, al-Mustadrak 5:416

² Dhikrā al-Shī‘ah 3:330, Biḥār al-Anwār 85:5

³ al-Faqīh 1:306

⁴ Tahdhīb al-Aḥkām 2:297

⁵ al-Khiṣāl: 74

⁶ Dhikrā al-Shī‘ah 3:336, Biḥār al-Anwār 84:189

38. In al-Tahdhīb: Narrated from ‘Isā ibn ‘Abdillāh al-Qummi, from Abī ‘Abdillāh ﷺ who said: In the Fajr prayer, the Prophet of Allāh ﷺ recited Sūrah such as ‘*Amma Yatasā’alūn* (Sūrah al-Naba), *Hal Atāka Ḥadīthul Ghāshiyah* (Sūrah al-Ghāshiyah), *Hal Atā ‘alal Insān* (Sūrah al-Dahr) and *Lā Uqsimu bi Yaumil Qiyāmah* (Sūrah al-Qiyāmah). In the Zuhr prayer he recited Sūrah such as *Sabbīḥisma* (Sūrah al-A‘lā), *Washshamsi wa Duḥāhā* (Sūrah al-Shams) and *Hal Atāka Ḥadīthul Ghāshiyah* (Sūrah al-Ghāshiyah). He would, in the Maghrib prayer, recite Sūrah such as *Qul Huwa Allāhu Ahad* (Sūrah al-Ikhlāṣ), *Idhā Jā’a Naṣrullāhi wal Faṭḥ* (Sūrah al-Naṣr) and *Idhā Zulzilāt* (Sūrah al-Zilzāl). In the ‘Ishā prayer he would recite what he recited in the Zuhr prayer; and in the ‘Aṣr prayer he recited what he would recite in the Maghrib prayer.¹

39. Also: Narrated from Ibn Abī ‘Umayr, from Abī Mas‘ūd al-Ṭā’ī, from Abī ‘Abdillāh ﷺ: In the last rak‘ah of the night prayer, the Noble Prophet used to recite *Hal Atā ‘alal Insān* (Sūrah al-Dahr).²

40. In al-Miṣbāḥ: It has been narrated that the Noble Prophet ﷺ used to recite nine Sūrah in the [last] three rak‘ahs [of the night prayer]. In the first [rak‘ah]: *Alhākumu al-Takāthur* (Sūrah al-Takāthur), *Innā Anzalnāh* (Sūrah al-Qadr) and *Idhā Zulzilāt* (Sūrah al-Zilzāl). In the second [rak‘ah]: *al-Ḥamd* (Sūrah al-Fātiḥah), *Wal ‘Aṣr* (Sūrah al-‘Aṣr) and *Idhā Jā’a Naṣrullāh* (Sūrah al-Naṣr). And in the single rak‘ah of the Witr prayer: *Qul Yā Ayyuhal Kāfirūn* (Sūrah al-Kāfirūn), *Tabbat* (Sūrah al-Lahab) and *Qul Huwa Allāhu Aḥad* (Sūrah al-Ikhlāṣ).³

¹ Tahdhīb al-Aḥkām 2:95

² Ibid. 2:124

³ Miṣbāḥ al-Mutahajjid: 151

41. In al-Khiṣāl: Narrated from al-A‘mash, from Ja‘far ibn Muḥammad رضي الله عنه who said: The Qunūt is a required *sunnah* in every prayer - in the second rak‘ah before the *rukū‘* and after the recitation [of the Sūrah].¹

42. In al-‘Awālī: al-Barrā’ ibn ‘Āzib narrated: The Prophet of Allāh ﷺ never offered any obligatory prayer without performing Qūnut in it.²

Note: This has also been narrated from al-Ḥusayn رضي الله عنه.³

43. From Ḥusayn ibn Ḥamdān in al-Hidāyah, from ‘Isā ibn Mahdī al-Jawharī, and from ‘Askar the slave of Abī Ja‘far, al-Rayyān the slave of al-Riḍā رضي الله عنه and a group of other narrators - estimated at more than seventy men - from al-‘Askarī رضي الله عنه who, in a lengthy ḥadīth, said: Verily Allāh ﷻ revealed to my grandfather, the Noble Prophet ﷺ: “I have distinguished you and ‘Alī and My proofs (the twelve Imāms عليهم السلام) from his lineage until the Day of Reckoning with ten qualities ...and [one of the qualities is] performing the Qūnut in every second rak‘ah.⁴

44. In Ma‘ānī al-Akbār: Narrated from Qāsim ibn Salām who said: The [rukū‘ of the] Noble Prophet ﷺ was such that if water were to be poured onto his back it would settle [without flowing].⁵

45. In al-‘Ilal: Narrated from Hishām ibn al-Ḥakam from Abī al-Ḥasan Mūsā رضي الله عنه, he said: I asked him, “What is the reason for saying ‘*Subḥāna Rabbiyal ‘Aẓīmi wa Biḥamdihi*’ in the *rukū‘* and saying ‘*Subḥāna Rabbiyal A‘lā wa Biḥamdihi*’ in the *sujūd*?” He said, “O Hishām, when the Noble Prophet ﷺ was taken up [to the heavens on Mi‘rāj] and he prayed to Allāh and recalled what he had witnessed of His magnificence, his body trembled [out of fear] and he bowed down with his hands on this knees

¹ al-Khiṣāl: 604, ‘Uyūn Akhbār al-Riḍā 2:122

² ‘Awālī al-La’ālī 2:42, al-Mustadrak 4:396

³ ‘Awālī al-La’ālī 2:219 (also from al-Ḥasan), al-Mustadrak 4:396

⁴ al-Mustadrak 4:395

⁵ Ma‘ānī al-Akbār: 280, Da‘āim al-Islām 1:162

and started saying ‘*Subḥāna Rabbiyal ‘Aẓīmi wa Biḥamdihi*’ and when he stood from the *rukū‘*, he observed Him from a more [spiritually] elevated position, [so] he fell in prostration to Him saying ‘*Subḥāna Rabbiyal A‘lā wa Biḥamdihi*’, and when he had said this seven times, the fear [he felt] was alleviated. From then on, this became established as the *sunnah*.’¹

46. From al-Thaqafī in the book al-Ghārāt: Narrated from ‘Abāyah who said: Amīr al-Mu‘minīn عليه السلام wrote to Muḥammad ibn Abī Bakr: Observe your *rukū‘* and *sujūd*, for the Noble Prophet ﷺ was the most perfect in his prayer and the most submissive in it. When he went into *rukū‘* he said ‘*Subḥāna Rabbiyal ‘Aẓīmi wa Biḥamdihi*’ three times... and when he performed the *sajdah* he said ‘*Subḥāna Rabbiyal A‘lā wa Biḥamdihi*’.²

Note: This has also been mentioned in other narrations.³

47. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī عليه السلام who said: When the Noble Prophet ﷺ performed the *sajdah*, he would draw his knees to the ground before his hands.⁴

Note: In many narrations from the Ahl al-Bayt عليهم السلام we find that it is recommended to place the hands on the ground before the knees while performing the *sajdah*.⁵ It is possible that the above narration points to bringing the knees close to the ground without placing them [on it].

48. Also: In the narration from al-Ḥusayn, from ‘Alī عليه السلام who said: When the Prophet of Allāh ﷺ performed the *sajdah*, he would prostrate with

¹ ‘Ilal al-Sharāi‘ 2:332

² al-Ghārāt 1:246

³ al-Faqīh 1:300

⁴ al-Ja‘fariyāt: 246

⁵ al-Mustadrak 4:445

his palms on the ground and would extend his forearms until it would be possible for the person behind him to see his armpits.¹

49. From Sayyid Raḍī in al-Majāzāt al-Nabawiyah: It has been narrated that the Noble Prophet ﷺ would perform *sajdah* on the *khumrah*, which is a small mat made from the branches of the date palm.²

50. In al-Jaʿfariyāt: Muḥammad informed us that Mūsā told him that his father narrated to them from his father, from his grandfather, Jaʿfar ibn Muḥammad, from his father ʿAlī who said: The Noble Prophet ﷺ used to pour water on the place where he performed his *sujūd*.³

51. In al-Faqīh: In his narration from Ismāʿīl ibn Muslim, from al-Ṣādiq, from his father ʿAlī who said: The Noble Prophet ﷺ had a short staff, with an iron tip at its lower end, which he would lean on. He would come out with it on the two ʿeid days and would pray next to it.⁴

52. In al-Kāfi: Narrated from Muʿāwiyah ibn Wahab, from Abī ʿAbdillāh ʿAlī who said: The Noble Prophet ﷺ would place the short staff in front of him when he prayed.⁵

53. In al-Jaʿfariyāt: In his narration from Jaʿfar ibn Muḥammad, from his forefathers, from ʿAlī ʿAlī who said: The Noble Prophet ﷺ would recite *takbīr* in the two ʿeid prayers and in the *Istisqāʾ* (prayer for rain) - in the first (*rakʿah*) seven times (once for the ʿTakbirat al-Iḥrāmʿ, five times for the five *Qūnuts* and once before the *rukūʿ*) and in the second *rakʿah* five times (four times for the four *Qūnuts* and once before the *rukūʿ*).⁶

¹ al-Jaʿfariyāt: 41

² al-Majāzāt al-Nabawiyah: 252, al-Mustadrak 4:10

³ al-Jaʿfariyāt: 17, al-Mustadrak 1:356

⁴ al-Faqīh 1:509, al-Jaʿfariyāt: 184

⁵ al-Kāfi 3:296, Tahdhīb al-Aḥkām 2:322, al-Mustadrak 3:335

⁶ al-Jaʿfariyāt: 45

Note: This has been narrated in al-Manāqib with a detailed Explanation.¹

54. Also: In a narration from ‘Alī عليه السلام: in the two ‘eid prayers, the Noble Prophet ﷺ used to recite *Sabbiḥisma Rabbikal A‘lā* (Sūrah al-A‘lā) and *Hal Atāka Ḥadīth al-Ghāshiyah* (Sūrah al-Ghāshiyah).²

55. In al-Faqīh: In his narration from Abū Ja‘far عليه السلام who said: The Noble Prophet ﷺ used to recite two rak‘ahs when praying Ṣalāt al-Istisqā’ and he would [supplicate and] ask Allāh ﷻ to send rain while he was sitting.

He عليه السلام also said: He ﷺ started with the *ṣalāh* before the sermon and recited the sūrahs loudly.³

56. From al-Ṣadūq in al-Hidāyah: Abū Ja‘far عليه السلام said: It is from the *sunnah* for the people who live in cities to come out of their cities into an open field for the two ‘eid prayers - except the people of Makkah, for they [should] pray the ‘eid prayer in Masjid al-Harām.⁴

Note: There are numerous similar narrations.⁵

57. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers عليه السلام who said: When the Noble Prophet ﷺ left [his house] to go to the place of prayer, he would not return using the route of *al-Shajarah* on his way back and would go through *al-Mu‘arras*. He ﷺ used the farther of the two routes when going and the nearer of the two when returning.⁶

¹ al-Manāqib 4:13

² al-Ja‘fariyāt: 40

³ al-Faqīh 1:535, Qurb al-Isnād: 54, al-Ja‘fariyāt: 45

⁴ al-Hidāyah : 53

⁵ al-Kāfī 3:461, al-Faqīh 1:508, Tahdhīb al-Aḥkām 3:138, al-Mustadrak 6:135

⁶ ‘Awālī al-La’ālī 2:221, al-Mustadrak 6:149, al-Ja‘fariyāt: 47

58. From al-Ṣadūq in al-Hidāyah: Amīr al-Muʾminīn عليه السلام said: The *sunnah* is that the prayer of Istisqāʾ should be performed in open plains where the people can see the sky. The prayer of Istisqāʾ is not performed inside the masājid¹ except in Makkah.²

59. From Shaykh Warrām ibn Abī Firās in Tanbīh al-Khawāṭir: From al-Nuʿmān who said: The Noble Prophet ﷺ would make us stand in straight lines – as straight at arrows – and he would give much importance to this especially when he saw that we had neglected it. One day he came and stood [for prayer] and as he was about to recite the *takbīr*, he saw one man whose chest was in front of the others so he said: “O Servants of Allāh! Keep your lines straight or else you will surely oppose each other.”³

60. Also: From Ibn Masʿud who said: The Noble Prophet ﷺ would put his hand on our shoulders before the prayer and say: “Stand in a straight line and do not differ for if you do, your hearts will disagree.”⁴

Addendum to this Section

1. In Asrār al-Ṣalāh of al-Shahīd al-Thānī: The Noble Prophet ﷺ used to wait for the time of prayer and would have an intense yearning for it. He would look forward to it and would tell Bilāl, his Muaʾddhin: “Gratify us O Bilāl! (by announcing that it is time for prayer).”⁵

2. In Majmūʿat Warrām: From Amīr al-Muʾminīn عليه السلام who said: the Noble Prophet ﷺ never gave precedence to anything over the prayer

¹ Plural of masjid (Tr.)

² al-Hidāyah: 37, Tahdhīb al-Aḥkām 3:150, Qurb al-Isnād: 64, Biḥār al-Anwār 91:321

³ Majmūʿat Warrām: 267

⁴ Majmūʿat Warrām: 266, Uṣūl al-Sittata ʿAshar: 66 and 152

⁵ Asrār al-Ṣalāh: 102

and when the time for prayer entered, it was as if he knew neither his family member nor his close friend.¹

3. In al-‘Ilal: From Layth from Abī ‘Abdillāh عليه السلام who said: Nothing distracted the Noble Prophet ﷺ from the Maghrib prayer when the sun had set, [and he would attend to nothing] until he had prayed it.²

4. In al-Makārim: He ﷺ used to say: The coolness of my eyes³ was placed in prayer and fasting.⁴

5. In the Amālī of Shaykh al-Ṭūsī: From Abū Ḥarb ibn Abī al-Aswad al-Duwālī, from his father Abī al-Aswad, from Abī Dharr in a lengthy ḥadīth from the Noble Prophet ﷺ who said: “O Abā Dharr! Allāh ﷻ placed the coolness of my eyes in ṣalāh and He made it beloved to me as food is loved by the hungry and water by the thirsty. When the hungry eats food he becomes satiated and when he drinks water he becomes quenched but I never get satiated by the ṣalāh [and always desire more].”⁵

Note: This is also narrated by al-Ṭabarsī in al-Makārim and Shaykh Warrām in his Majmū‘ah.⁶

6. In Jāmi‘ al-Akḥbār: When the Noble Prophet ﷺ used to pray, the state of his heart was like a cooking-pot boiling - out of fear of Allāh ﷻ.⁷

Note: This has also been narrated in other books.¹

¹ Majmū‘at Warrām: 323, ‘Uddat al-Dā‘ī: 139

² ‘Ilal al-Sharāī‘: 350

³ This expression is used to refer to something dear and close to one’s heart (Tr.)

⁴ Makārim al-Akhlāq: 34

⁵ Amālī al-Ṭūsī: 527

⁶ Makārim al-Akhlāq: 461, Majmū‘at Warrām: 303

⁷ Jāmi‘ al-Akḥbār: 96

7. In al-Biḥār from Bayān al-Tanzīl of Ibn Shahr Āshūb: It is said that when the Noble Prophet ﷺ prayed, he would raise his eyes [and look] towards the heavens but when the verse: *Those who are humble in their prayers*² was revealed, he lowered his head and cast his gaze on the ground.³

8. In al-Faqīh: It is the *sunnah* to recite the *tawajjuh*⁴ in six prayers – they are: The first rak‘ah of *ṣalāt al-layl*, the single Witr prayer, the first of the two rak‘ahs of the midday prayer (i.e. *nāfilah* of the *Ẓuhr*), the first of the two rak‘ahs of the prayer of *Iḥrām*, the first rak‘ah of the *nāfilah* of *Maghrib* and the first rak‘ah of [all] the obligatory prayers.⁵

Note: He also narrated it in al-Khiṣāl, al-Hidāyah and al-Muqni‘.⁶

9. In al-Iḥtijāj: From Muḥammad ibn ‘Abdillāh ibn al-Ḥimyarī – in a ḥadīth on the answers to his questions from the one who is divinely protected: ...he ﷺ answered: The *tawajjuh* is entirely non-obligatory, and what is highly recommended and upon which there is unanimous agreement is [for one to recite]:

وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مَسْلِمًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اَللّٰهُمَّ

¹ Biḥār al-Anwār 84:248, Falāḥ al-Sā’il: 161

² Sūrah al-Mu’minūn (23): 2

³ Biḥār al-Anwār 84:256

⁴ The recitation “*Wajjahtu Wajhiya Lilladhī Faṭaras-Samāwāti wal-Arḍā ...*” (Tr.)

⁵ al-Faqīh 1:484

⁶ al-Khiṣāl: 333, al-Hidāyah: 38

اجْعَلْنِي مِنَ الْمُسْلِمِينَ. أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ
الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ...

*I have turned myself wholly towards the One who originated the heavens and the earth and I am not from the polytheists. Verily my prayer, my sacrifice, my life and my death are [all] for Allāh, the Lord of the Universe - He has no partner, and this is what I was commanded and I am from those who submit. O Allāh! Place me among those who submit. I seek refuge with Allāh from the accursed Shayṭān. In the name of Allāh, the All-beneficent the All-merciful... and then recite (Sūrah) al-Ḥamd.*¹

10. In al-Khiṣāl: From Abū al-Ḥasan ibn Rāshid who said: I asked al-Riḍā عليه السلام about the opening *takbīrāt*². He عليه السلام said: “(They are) seven.” I said: “It is narrated that the Noble Prophet ﷺ used to recite one *takbīr*.” He said: “The Noble Prophet ﷺ recited one *takbīr* loudly and six softly.”³

Note: al-Ṣadūq has narrated this in al-‘Uyūn.⁴

11. In Falāḥ al-Sā‘il: From Kirdīn ibn Masma‘ in his well-known book, in his narration from the Noble Prophet ﷺ: ...Then he would recite three *takbīrāt* [after completing the prayer], raising his hands to his ears, [and this is] a highly recommended *sunnah* which was prescribed by the Noble Prophet ﷺ when he received some glad tidings.⁵

12. In Amālī of Shaykh al-Ṭūsī: From Zurayq who said: I heard Abā ‘Abdillāh عليه السلام say: It is from the *sunnah* to remain seated between the *adhān* and the *iqāmah* in the morning (Fajr) prayer and the Maghrib and

¹ al-Iḥtijāj: 486

² Plural of *takbīr* (Tr.)

³ al-Khiṣāl: 347

⁴ ‘Uyūn Akhbār al-Riḍā 1:217

⁵ Falāḥ al-Sā‘il: 135

‘Ishā prayers - there is no supererogatory prayer between the *adhān* and the *iqāmah* [in these prayers]. And it is [from] the *sunnah* to offer two rak‘ahs of *nāfilah* between the *adhān* and the *iqāmah* in the *Ẓuhr* and ‘Aṣr prayers.¹

13. In al-Makārim: From Zurārah, from Abī Ja‘far عليه السلام [who said] in a ḥadīth: It was prescribed as the *sunnah* that ladies should not raise their heads from the *rukū‘* and the *sujūd* until the men have raised [their heads].²

14. In Ma‘ānī al-Akḥbār: From Qāsim ibn Salām in a ḥadīth (from an infallible): When he ﷺ performed the *rukū‘*, he neither lowered his head completely nor did he raise it until it was above the rest of his body, rather [he maintained a position] between the two.³

15. In al-‘Ilal: From ‘Abdullāh ibn Maymūn, from Ja‘far ibn Muḥammad, from his father who said: When the Noble Prophet ﷺ heard the sound of a child crying while he was praying, he would hasten the prayer so that the child’s mother could attend to her child.⁴

16. In al-Kāfī: From Abū Baṣīr from Abī ‘Abdillāh عليه السلام who said: The length of the Noble Prophet’s ﷺ saddle was one cubit and when he prayed [while on a journey] he would place it in front of him as a barrier from anyone who passed in front of him.⁵

17. Also: From Abān ibn Taghlib who said: I asked to Abā ‘Abdillāh عليه السلام: “At what time did the Noble Prophet normally pray the *Witr*?” He said:

¹ Amālī al-Tusi 2:306

² Makārim al-Akhlāq: 95, Qurb al-Isnād: 10, ‘Ilal al-Sharāi‘: 344

³ Ma‘ānī al-Akḥbār: 280

⁴ ‘Ilal al-Sharāi‘: 344

⁵ al-Kāfī 3:296, Tahdhīb al-Aḥkām 2:322

“Like the time between sunset and the Maghrib prayer (i.e. a very short time before the Fajr prayer).”¹

18. In al-Faqīh: From al-Ḥalabī, from Abī ‘Abdillāh عليه السلام who said: It was prescribed as the *sunnah* that one should eat on the day of Fiṭr before going for the prayer and should not to eat on the day of Aḍḥā until after the [*‘eid*] prayer.²

19. In al-Kāfi: From Fuḍayl ibn Yasār, from Abī ‘Abdillāh عليه السلام who said: The *khumrah* (a small mat used in prostration) was brought for my father on the day of Fiṭr but he asked that it be taken away, then he said: “On this day the Noble Prophet ﷺ used to like looking at the horizon and placing his forehead on the earth.”³

Note: This has been narrated in al-Da‘āim and in al-Faqīh, and in it the day of Aḍḥā is also mentioned after the day of Fiṭr.⁴

20. Also: From Layth al-Murādī, from Abī ‘Abdillāh عليه السلام: It was said to the Noble Prophet ﷺ on the day of Fiṭr or the day of Aḍḥā: “If only you would pray [the *‘eid* prayer] in your masjid!” He replied: “I like to come out to the horizons of the [open] sky.”⁵

21. In al-Muqni‘ah: It is narrated that on the two *‘eids* the Prophet of Allāh ﷺ used to wear a *Burda* (a kind of striped garment) and a turban - whether it was winter or summer.⁶

22. In ‘Allāmah’s al-Nihāyah: The Noble Prophet ﷺ would come out on the day of Fiṭr and Aḍḥā reciting the *tabkīr* loudly.⁷

¹ al-Kāfi 3:448

² al-Faqīh 1:508, al-Hidāyah: 53

³ al-Kāfi 3:461

⁴ Da‘āim al-Islām 1:185, al-Faqīh 1:508

⁵ al-Kāfi 3:460

⁶ al-Muqni‘ah: 202, Tahdhīb al-Aḥkām 3:130

⁷ Nihāyat al-Aḥkām 2:66

23. In al-Kāfi: From Muḥammad ibn Faḍl al-Hāshimī, from Abī ‘Abdillāh عليه السلام who said: There is a two rak‘ah prayer that is *sunnah* to perform only in Madīnah and nowhere else, and it is to be performed in the Noble Prophet’s ﷺ masjid on the two ‘eid days before proceeding for the ‘eid prayers. This is not done [anywhere] except in Madīnah because [this is how] the Noble Prophet ﷺ performed it.¹

24. In al-‘Uyūn: From Yāsir al-Khādīm, Rayyān ibn Ṣalt and others, from those who narrated it from Abī al-Ḥasan al-Riḍā عليه السلام [who said] in a ḥadīth: When the [day of] ‘eid came, Ma‘mun sent for al-Riḍā عليه السلام asking him to ride to the ‘eid prayer and give the sermon... and when Ma‘mun insisted, he عليه السلام said: “O Amīr al-Mu‘minīn², if you excuse me from this it will be more pleasing to me, and if you do not excuse me then I will come out for the ‘eid prayer as the Prophet of Allāh ﷺ came out and as Amīr al-Mu‘minīn ‘Alī ibn Abī Tālib عليه السلام came out...” so at sunrise al-Riḍā performed *ghusl* and wore a white turban made of cotton, placing one end of it on his chest and the other between his shoulders, and he told all his slaves: “Do as I have done.” Then he took a short staff in his hand and came out and we were with him. He عليه السلام was unshod, having rolled up his trousers up to half the shank. When he stood and we walked in front of him, he raised his head toward the heavens and recited the *takbīr* four times... and when he came to the door he stopped briefly and said:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، عَلَى مَا هَدَانَا، اللَّهُ أَكْبَرُ عَلَى مَا
رَزَقَنَا مِنْ بِهِمَةِ الْأَنْعَامِ، وَالْحَمْدُ لِلَّهِ عَلَى مَا أُنْبَلَانَا.

¹ al-Kāfi 3:461, Tahdhīb al-Aḥkām 3:137, al-Faqīh 1:509

² This title is rightfully reserved for Imam ‘Alī عليه السلام but Imam al-Riḍā عليه السلام had to use this title for Mā‘mūn as a form of dissimulation.

Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest for that which He has guided us to. Allāh is the Greatest for what He has granted us of sustenance from the livestock, and all praise is due to Allāh for what He has decreed for us.

He recited this loudly and we also recited it loudly... and he said this three times... And he ﷺ would walk and pause briefly after every ten steps, reciting the *takbīr* four times.¹

25. In al-Faqīh: In al-Sakūnī's narration: When the Noble Prophet ﷺ went for the 'eid prayer, he did not return using the same route that he had taken when he started, rather he would take another route.²

Note: This has also been narrated in al-Da'āim.³

26. In al-Tahdhīb: In his narration from 'Isā ibn 'Abdillāh, from his father, from his grandfather, from 'Alī ﷺ who said: The Noble Prophet ﷺ never used to recite more than one *takbīr* in the two 'Eid prayers, until the time al-Ḥusayn ﷺ was slow to speak [as a child]. One day, his mother ﷺ dressed him up and sent him with his grandfather, and when he ﷺ recited the *takbīr*, al-Ḥusayn ﷺ also recited the *takbīr*, repeating after the Noble Prophet ﷺ [and he did this] seven times. Then in the second rak'ah the Noble Prophet ﷺ recited the *takbīr* and al-Ḥusayn repeated it after him five times. From then on, the Noble Prophet ﷺ made it a *sunnah* and this *sunnah* is still practiced until today.⁴

Note: This has also been narrated in al-Manāqib.⁵

¹ 'Uyūn Akhbar al-Riḍā 2:149

² al-Faqīh 1:510

³ Da'āim al-Islām 1:186

⁴ Tahdhīb al-Aḥkām 3:286

⁵ al-Manāqib 4:13

27. In Nawādir al-Rāwandī: In his narration from Mūsā ibn Ja‘far, from his forefathers, from ‘Alī عليه السلام who said: It was the *sunnah* in the prayer of Istisqā’ that the Imām should stand and pray two rak‘ahs and then extend his hands and supplicate [to Allāh سبحانه for rain].¹

28. In al-‘Ilal: In his narration from Abū Ḥamzah Anas ibn ‘Ayyāḍ al-Laythī, from Ja‘far ibn Muḥammad, from his father عليه السلام: When the Prophet of Allāh ﷺ prayed for rain, he looked at the heavens and turned his cloak from right to left and from left to right (inside out). He said: I asked him, “What is the meaning of this?” He عليه السلام said, “It was a sign between him and his companions [of] turning the drought into abundance.”²

Note: This has also been mentioned in al-Kāfī, al-Tahdhīb, al-Faqīh and al-Da‘āim.³

29. In al-Faqīh: When the Noble Prophet ﷺ supplicated for rain he would recite:

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَأَنْشُرْ رَحْمَتَكَ، وَأُحْيِ بِلَادَكَ
الْمَيِّتَةَ.

O Allāh! Give water to Your servants and Your creatures, and spread Your mercy, and give life to Your lifeless land.

And he would repeat it three times.⁴

30. In al-Ja‘fariyāt: From ‘Alī ibn Abī Tālib عليه السلام who said: The rain from which sustenance of the animals comes is from under the ‘Arsh¹. It is

¹ Nawādir al-Rāwandī: 29, Biḥār al-Anwār 91:315, al-Ja‘fariyāt: 49

² ‘Ilal al-Sharāi‘: 246

³ al-Kāfī 3:463, Tahdhīb al-Aḥkām 3:149-150, al-Faqīh 1:535, Da‘āim al-Islām 1:203

⁴ al-Faqīh 1:527

for this reason that the Noble Prophet ﷺ would go outside the first time it rained and he would stand [there] until his head and his beard became soaking wet.²

Note: This has been narrated by al-Rāwandī in his Nawādir with a slight difference.³

31. Also in al-Ja‘fariyāt: From ‘Alī ؑ: When the Prophet of Allāh ﷺ saw rain he said: “O Allāh! Make it a beneficial rainfall.”⁴

32. In al-Tahdhīb: In his narration from ‘Abdullāh ibn Maymūn, from Ja‘far, from his father ؑ who said: When the Noble Prophet ﷺ went for the Jumū‘ah (Friday) prayer, he would sit on the pulpit until the Mua’dhdhin had finished [calling the *adhān*].⁵

33. In al-Tahdhīb: From ‘Amr ibn Jumai‘ narrating from ‘Alī ؑ who said: It is from the *sunnah* that when the Imām ascends the pulpit, he should say “salāmun ‘alaykum” to the people when he faces them.⁶

34. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his father, from his grandfather ؑ [who said] that the Noble Prophet ﷺ used to give two sermons, sitting [briefly] between them and then standing.⁷

35. Also: In his narration from Ja‘far ibn Muḥammad, from his father ؑ who said: Make your recitation [of the Sūrah] audible in the Jumū‘ah prayer as this is the *sunnah*.⁸

¹ The Exalted ‘Throne’ of Allah ﷻ (Tr.)

² al-Ja‘fariyāt: 241, al-Mustadrak 6:191

³ Nawādir al-Rāwandī: 41

⁴ al-Ja‘fariyāt: 217

⁵ Tahdhīb al-Aḥkām 3:244

⁶ Ibid.

⁷ al-Ja‘fariyāt: 43

⁸ Ibid.

36. Also: In his narration from Ja‘far ibn Muḥammad, from his father عليه السلام who said: The Noble Prophet ﷺ used to pray the Jumu‘ah prayer when the sun crossed the midpoint in the sky.¹

37. Also: In his narration from ‘Alī ibn al-Ḥusayn عليه السلام who said: Performing the Qūnut in the Jumu‘ah prayer is [from the] *sunnah*.²

38. In al-Da‘āim: From Ja‘far ibn Muḥammad عليه السلام: The *sunnah* is for the Imām to recite, in the first rak‘ah of the Jumu‘ah prayer, Sūrah al-Jumu‘ah and in the second rak‘ah, Sūrah al-Munāfiqūn.³

39. In al-Tahdhīb: In his narration from al-Sakūnī, from Ja‘far, from his father, from his forefathers, from ‘Alī عليه السلام: When the Noble Prophet ﷺ entered the masjid while Bilāl was reciting the *iqāmah*, he sat down [and did not perform any supererogatory prayers].⁴

40. al-Shahīd al-Thānī in al-Dhikrā: From Sahl al-Sā‘idī who said: Between the Noble Prophet’s ﷺ place of prayer and the wall, there was a passage for the sheep.⁵

41. In al-Tahdhīb: In his narration from Hishām ibn Sālim who asked Abā ‘Abdillāh عليه السلام about the *tasbīḥ* [that is recited in the prayer], so he replied: You say “*Subḥāna Rabbiyal ‘Azīm*” in *rakū‘* and in *sujūd* you say “*Subḥāna Rabbiyal A‘lā*” then he said: The obligatory recitation of this *tasbīḥ* is once and the *sunnah* is thrice, and excellence is in [reciting it] seven times.⁶

42. Also: In his narration from Muḥammad ibn Abī Ḥamzah, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ used to recite fifteen

¹ al-Ja‘fariyāt: 44

² Ibid. 43

³ Da‘āim al-Islām 1:183

⁴ Tahdhīb al-Aḥkām 2:281

⁵ Dhikrā al-Shī‘ah 3:103, al-Mustadrak 3:336

⁶ Tahdhīb al-Aḥkām 2:81

verses of the Holy Qurʾān in every rakʿah, and his *rukūʿ* was of the same duration as his *qiyām*, and his *sujūd* was the same duration as his *rukūʿ*, and the duration after raising his head from the *rukūʿ* and [after raising his head from] the *sujūd* was equal.¹

Note: It is narrated differently in al-Kāfī.²

43. Also: In his narration from Zurārah, from Abī Jaʿfar عليه السلام who said: The Noble Prophet ﷺ used to pray two rakʿahs of *ṣubḥ* – that is the Fajr prayer – when dawn came and daylight was visible.³

Note: This has also been mentioned in al-Ghārāt of al-Thaqafī.⁴

44. Also: In his narration from Iṣḥāq ibn al-Faḍl [who said] that he asked Abā ʿAbdillāh عليه السلام about performing the *sujūd* on mats and woven reeds. He replied, “There is no problem, but I prefer that one should prostrate on the earth, for the Noble Prophet ﷺ loved to place his forehead on the earth - so I like for you [to do] that which the Noble Prophet ﷺ loved [to do].”⁵

45. Also: In his narration from Abī ʿAbdillāh عليه السلام – about the *nāfilah* prayers – he said: The *sunnah* regarding the daytime prayers is that they be recited softly and the *sunnah* with regards to the night prayers is that they should be recited audibly.⁶

46. Also: al-Ḥarth said: I heard him saying: ‘*Qul Huwallāhu Aḥad*’ (Sūrah al-Ikhlās) is [equal to] a third of the Qurʾān and ‘*Qul Yā Ayyuhal Kāfirūn*’ (Sūrah al-Kāfirūn) is equivalent to a quarter [of the Holy Qurʾān]; and

¹ Ibid. 2:123

² al-Kāfī 3:329

³ Tahdhīb al-Aḥkām 2:36

⁴ al-Ghārāt 1:246, al-Mustadrak 3:116, Biḥār al-Anwār 83:23

⁵ Tahdhīb al-Aḥkām 2:311

⁶ Ibid. 2:289

the Noble Prophet ﷺ used to repeat ‘*Qul Huwallāhu Aḥad*’ in the Witr prayer [thrice] so that he may gain [the reward for] the recitation of the whole Qur’ān.¹

47. In al-Faqīh: From Zurārah who said: I heard Abū Ja‘far ؑ saying: The supplication [recited] after the obligatory prayer is better than the supererogatory prayer; and this is how the *sunnah* had been prescribed.²

48. In al-Tahdhīb: In his narration from Abū Hārūn al-Makfūf, from Abī ‘Abdillāh ؑ who said: “O Abā Hārūn! We [the Ahl al-Bayt] instruct our children to recite the *tasbīḥ* of Fāṭimah ؑ just as we instruct them to recite the *ṣalāh*; so always recite it, for one who recites it will never become miserable.”³

49. In Qurb al-Isnād: From Ḥusayn ibn ‘Alwān, from Ja‘far, from his father ؑ who said: The Noble Prophet ﷺ said to ‘Alī ؑ: “O ‘Alī! You must recite the ‘*Āyat al-Kursī*’ after every obligatory prayer, for surely none can persist in [doing] this except a prophet, a truthful one or a martyr.”⁴

Note: This has also been narrated in al-Da‘āim.⁵

50. In al-Da‘āim: The Noble Prophet ﷺ used to recite in the two rak‘ahs before the Witr prayer: In the first (rak‘ah) ‘*Sabbihisma Rabbikal A‘lā*’ (Sūrah al-A‘lā), in the second ‘*Qul Yā Ayyuhal Kāfirūn*’ (Sūrah al-Kāfirūn) and in the third (rak‘ah i.e. the Witr), in which the Qūnut is

¹ Tahdhīb al-Aḥkām 2:124

² al-Faqīh 1:328

³ Tahdhīb al-Aḥkām 2:105

⁴ Qurb al-Isnād: 56

⁵ Da‘āim al-Islām 1:168

recited, ‘Qul Huwallāhu Aḥad’ (Sūrah al-Ikhlāṣ); and all this was after [reciting] ‘Fātiḥat al-Kitāb’ (Sūrah al-Ḥamd).¹

51. In ‘Awārif al-Ma‘ārif: Amīr al-Mu‘minīn عليه السلام narrated that the Noble Prophet ﷺ used to say in his *sajdah*:

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي
لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ.

*O Allāh! I have prostrated before You, and believed in You and submitted myself to You. My face has prostrated to the One who created it and fashioned it, giving it [the power of] hearing and sight; so blessed is Allāh the best of Creators.*²

52. In the book al-Ghārāt of al-Thaqafī: From ‘Abāyah who said: Amīr al-Mu‘minīn عليه السلام wrote to Muḥammad ibn Abī Bakr: Observe your *rukū‘*... and when the Noble Prophet ﷺ stood from the *rukū‘* he said:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ لَكَ الْحَمْدُ مِلءَ سَمَوَاتِكَ، وَمِلءَ
أَرْضِكَ، وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ.

*Allāh listens to the one who glorifies Him. O Allāh! Glory be to You, a glory that fills up Your heavens, fills up Your earth and fills up whatever You wish.*³

53. In al-Biḥār from al-Dhikrā: On the supplication recited between the two *sajdahs* – it has been narrated from the Noble Prophet ﷺ that he used to say between them:

¹ Ibid. 1:205

² ‘Awārif al-Ma‘ārif: 342

³ al-Ghārāt 1:246

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَجِرْنِي وَعَافِنِي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ. تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

*O Allāh! Forgive me, have mercy on me, keep me safe and grant me well-being. I am needy of the good that You have sent down to me. Blessed is Allāh, the Lord of the Universe.*¹

54. In al-‘Awārif al-Ma‘ārif: Maymūnah, the wife of the Noble Prophet ﷺ, narrated: A *khumrah*² would be laid out in the masjid for the Noble Prophet ﷺ to pray on.³

55. In al-Hidāyah of Ḥusayn ibn Ḥamdān al-Khuṣaybī: From ‘Isā ibn Mahdī al-Jawharī and many others, in a ḥadīth from Abī Muḥammad al-‘Askarī رضى الله عنه: Allāh ﷻ revealed on my grandfather, the Prophet of Allāh ﷺ: I have distinguished you, ‘Alī, My proofs from his progeny until the Day of Reckoning, and your followers with ten qualities: ...[performing] the *ta’fīr*⁴ after every prayer.⁵

56. In al-Majma‘: When he ﷺ prayed, he would be steadfast in his prayer.⁶

57. In Durr al-La’ālī of Ibn Jumhūr, in a ḥadīth: The most liked prayers in the eyes of the Noble Prophet ﷺ were the ones that were regularly offered, even if they were few. And when he would offer any prayer, he would do so regularly.⁷

¹ Biḥār al-Anwār 85:137

² A mat made from branches and leaves of the date palm (Tr.)

³ ‘Awārif al-Ma‘ārif: 122

⁴ The act of rubbing one’s cheeks on the earth while prostrating (Tr.)

⁵ al-Mustadrak 3:290

⁶ Majma‘ al-Bayān 6:457

⁷ al-Nuri has narrated it in al-Mustadrak 7:539 quoting from Durr al-La’ālī.

58. In ‘Ilal al-Sharāi’: In his narration from Anas ibn Mālīk who said: I heard the Noble Prophet ﷺ saying: Two rak‘ahs offered in the middle of the night is surely dearer to me than the world and what is in it.¹

59. al-Ṣadūq in Faḍā’il al-Ashhur: In his narration from ‘Abdillāh ibn Mas‘ud, from the Noble Prophet ﷺ who said: I swear by the One who sent me with the Truth - Jibra‘īl informed me from Isrāfil, from his Lord the Almighty that He ﷻ said: The one who prays on the last night of the month of Ramaḍān ten rak‘ahs, reciting in every rak‘ah ‘Fātiḥat al-Kitāb’ (Sūrah al-Ḥamd) once and ‘Qul Huwallāhu Aḥad’ (Sūrah al-Iklāṣ) ten times and reciting in his *rukū‘* and his *sujūd* ten times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

‘Subḥānallāhi wal Ḥamdu Lillāhi wa Lā ilāha illallāhu Wallāhu Akbar’ and recites the *tashahhud* and *salām* after every two rak‘ahs, and when he completes the last of the ten rak‘ahs, after the *salām* he recites: ‘*Astaghfirullāh*’ one thousand times after which he goes into *sajdah* and says:

يَا حَيُّ يَا قَيُّوْمُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا رَحْمَنُ الدُّنْيَا
وَالْآخِرَةِ وَرَحِيمَهُمَا، يَا أَرْحَمَ الرَّاحِمِينَ، يَا إِلَهَ الْأَوَّلِينَ
وَالْآخِرِينَ، إِغْفِرْ لَنَا ذُنُوبَنَا، وَتَقَبَّلْ مِنَّا صَلَاتَنَا وَصِيَامَنَا
وَقِيَامَنَا.

O Ever-Living! O Self-Subsisting! O Lord of Might and Majesty! O Merciful in this world and Hereafter and Compassionate in them both! O Most Merciful of mercifuls! O Master of the first ones and the last ones! Forgive us our sins and accept from us our prayers, our fasting and our nightly worship...

¹ ‘Ilal al-Sharāi’: 363

...The Noble Prophet ﷺ said: This was a gift especially for me and the men and women of my Ummah which Allāh ﷻ did not give anyone before me, from the prophets and others.¹

60. In ‘Awārif al-Ma‘ārif: The Noble Prophet ﷺ used to pray upon entering his house, before sitting down, four [rak‘ahs]. And in these four rak‘ahs he recited Sūrah Luqmān, Yāsīn, al-Dukhān and al-Mulk.²

61. From al-Tahdhīb: In his narration from Ibn Sinān, from Abī ‘Abdillāh عليه السلام who said: The *sunnah* regarding the *adhān* on the day of ‘Arafah is that one should recite it followed by the *iqāmah* for the *Ẓuhr* prayer, before the prayer is performed. Then one should stand and recite the *iqāmah* for ‘Aṣr without the *adhān*; and the same should be done in the *Maghrib* and ‘*Ishā* prayers in *Muzdalifah*.³

62. From al-Kāfī: In his narration from Muḥammad ibn Muslim, from Abī Ja‘far عليه السلام who said: When the Noble Prophet ﷺ heard the *Mua’dhdhin* calling out the *adhān*, he repeated after him [saying] everything [that he called out].⁴

63. From al-Tahdhīb and al-Istibṣār: In his narration from Zurārah and Fuḍayl ibn Yasār from Abī Ja‘far عليه السلام who said: When the Noble Prophet ﷺ was taken up [in the *Mi‘rāj*], as he reached the *Bayt al-Ma‘mūr* the time for prayer entered. So *Jibra‘īl* recited the *adhān* and *iqāmah* and the Noble Prophet ﷺ came forward, and the angels and the prophets lined up behind the Prophet of Allāh ﷻ. He said: We asked him, “How did he recite the *adhān*?” He replied: [he said...]

¹ Faḍā’il al-Ashhur al-Thalāthah: 134-135

² ‘Awārif al-Ma‘ārif: 406

³ Tahdhīb al-Aḥkām 2:282, Wasā’il al-Shī‘ah 4:665

⁴ al-Kāfī 3:307, Wasā’il al-Shī‘ah 4:671

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
 اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
 حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى
 الْفَلَاحِ، حَيَّ عَلَى خَيْرِ الْعَمَلِ، حَيَّ عَلَى خَيْرِ الْعَمَلِ، اللَّهُ أَكْبَرُ،
 اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، لَا إِلَهَ إِلَّا اللَّهُ.

And the *iqāmah* was similar except that it included:

قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ.

which was recited between the:

حَيَّ عَلَى خَيْرِ الْعَمَلِ.

And:

اللَّهُ أَكْبَرُ.

The Noble Prophet ﷺ instructed Bilāl [to recite it like this] and he continued reciting this *adhān* until the Prophet ﷺ passed away.¹

64. In *Majmaʿ al-Bayān*: In his narration, Anas ibn Mālik said: The Noble Prophet ﷺ used to offer the sacrifice [of *Aḍḥā*] before praying, so he was commanded [by Allāh ﷻ] to pray first then offer the sacrifice.²

65. In *al-Majmaʿ of al-Ṭabarsī*: In his narration from Jābir ibn Samurah: I did not see the Noble Prophet ﷺ delivering a sermon but that he

¹ *Tahdhīb al-Aḥkām* 2:60, *al-Istibṣār* 1:305, *Wasāʿil al-Shīʿah* 4:644

² *Majmaʿ al-Bayān* 10:837

would do so while standing, so whoever tells you that he delivered sermons while sitting, know that he is lying.¹

Note: This has also been narrated from ‘Abdullāh ibn Mas‘ūd.²

66. In al-Khiṣāl: In his narration from ‘Āishah that she said: “When the Noble Prophet ﷺ was with me, he would pray two rak‘ahs after the ‘Aṣr prayer.”³

67. In al-Ikhtisāṣ: When the Noble Prophet ﷺ delivered a sermon, in the end he would say: “Paradise [is] for the one whose character is good, whose nature is pure, whose deeds performed in secret are pious, whose actions performed in the open are virtuous, who gives away the best of his wealth in charity, who abstains from useless talk and who treats the people fairly.”⁴

68. In ‘Uyūn Akhbār al-Riḍā ﷺ: With different chains of narrators from al-Faḍl ibn Shādhān, from al-Riḍā ﷺ who, in his letter to Mā’mūn, said: Reciting ‘*Bismillāhir-Raḥmānir-Raḥīm*’ audibly in all the prayers is [from the] *sunnah*.⁵

Note: This means [that it is *sunnah* to do this] in all the prayers in the day and night, whether obligatory or voluntary.

69. In Majma‘ al-Bayān: In his narration from Asbagh ibn Nubātah, from Amīr al-Mu‘minīn ﷺ who said: When this Sūrah – al-Kawthar – was revealed, the Noble Prophet ﷺ asked Jibra‘īl: “What is this sacrifice that my Lord has asked of me?” He said: “It is not a sacrifice, rather He is commanding you to raise your hands when you commence the

¹ Majma‘ al-Bayān 10:436

² Ibid.

³ al-Khiṣāl 1:71, Biḥār al-Anwār 83:148

⁴ al-Iḥtijāj: 228, al-Mustadrak 11:309

⁵ ‘Uyūn Akhbār al-Riḍā 2:122, Wasā’il al-Shī‘ah 4:758

prayer as you recite the *takbīr*, and [again] when you go into *rukūʿ*, and when you raise your head from the *rukūʿ*, and when you go into *sajdah* - for this is our prayer and the prayer of the angels in the seven heavens. Surely there is a beautification for everything, and the beautification for the *ṣalāh* is raising the hands with the recitation every *takbīr*.”¹

Note: This has also been narrated in al-Durr al-Manthūr.²

70. From al-Tahdhīb: In his narration from ‘Alī ibn Ja‘far who said: I asked Abā al-Ḥasan عليه السلام about the recitation of *adhān* from the minarets - is it a *sunnah*? He replied: At the time of the Noble Prophet ﷺ the *adhān* was recited on the ground and there were no minarets in those days.³

71. From al-Faqīh: In his narration from Ḥasan ibn al-Sarī from Abī ‘Abdillāh عليه السلام who said: It is from the *sunnah* for a man to put his fingers in his ears when he recites the *adhān*.⁴

Note: This has also been narrated in al-Tahdhīb.⁵

72. In al-Tahdhīb: In his narration from Ibn Sinān who said: I asked him about the call [of *adhān*] before dawn [- is it permissible?] He said: There is no problem [in this], however the *sunnah* is with the [recitation at] dawn.⁶

73. In al-Da‘āim: From Abū ‘Abdillāh Ja‘far ibn Muḥammad عليه السلام that he said: In the event of a solar or lunar eclipse, the Noble Prophet ﷺ would tell the people: “Rush to your *masājid*.”⁷

¹ Majma‘ al-Bayān 10:837

² al-Durr al-Manthūr 6:403 - Sūrah al-Kawthar (108)

³ Tahdhīb al-Aḥkām 2:284, Wasā’il al-Shī‘ah 4:640

⁴ al-Faqīh 1:284, Wasā’il al-Shī‘ah 4:641

⁵ Tahdhīb al-Aḥkām 2:284

⁶ Tahdhīb al-Aḥkām 2:53

⁷ Da‘āim al-Islām 1:200

74. Also: The *sunnah* is to pray [Salāt al-Āyāt] in the masjid if they are praying in congregation.¹

¹ Ibid. 1:202

THE ĀDĀB OF ṢAWM (FASTING)

1. In al-Faqīh: Narrated from Muḥammad ibn Marwān who said: I heard Abā ‘Abdillāh عليه السلام saying: The Prophet of Allāh ﷺ would fast so much that it would be said he does not break his fast and he would stop fasting for so long that it would be said he does not fast. Then he fasted on alternative days. Then he fasted on Mondays and Thursdays. In the end he turned to fasting three days a month: the first Thursday of the month, the Wednesday in the middle of the month and the last Thursday of the month; and he ﷺ would say: “This is the fasting of the lifetime.”

He عليه السلام also said: My father عليه السلام used to say: None is more disliked by Allāh ﷻ than a person who is told: “The Noble Prophet would do this and that” and replies: “Allāh ﷻ would not punish me for my effort in [performing more] prayer and fasting” – as if he thinks that the Noble Prophet ﷺ left out something that was excellent because he was unable to perform it.¹

2. In al-Kāfi: Narrated from Muḥammad ibn Muslim, from Abī ‘Abdillāh عليه السلام: In the beginning of his prophetic mission, the Noble Prophet ﷺ used to fast so much that it would be said he never breaks his fast, and he would stop fasting for so long that it would be said he doesn’t fast. Then he left this [practice] and started fasting on alternative days - and this was the fasting of Prophet Dāwūd عليه السلام. Then he stopped this and fasted on the three days of *al-Ghurr* (the thirteenth, fourteenth and

¹ al-Faqīh 2:81, Makārim al-Akhlāq: 138, al-Kāfi 4:90, Qurb al-Isnād: 43, Tahdhīb al-Aḥkām 4:302

fifteenth of every month). He then left this [practice] also and separated the fasts by ten days, [fasting] on two Thursdays with one Wednesday in between, and he ﷺ continued this until he passed away.¹

3. In Ḥadīth al-Arba‘mi‘ah: He ﷺ said: Fasting on three days every month, [on] two Thursdays with a Wednesday in between, and fasting in the month of Sha‘bān, removes devilish insinuations and anxieties from the heart... and we (the Ahl al-Bayt) fast on two Thursdays with a Wednesday in between.²

4. In al-Kāfi: Narrated from ‘Anbasah al-‘Ābid who said: The Noble Prophet ﷺ passed away while [continuing the practice of] fasting in the month of Sha‘bān and Ramaḍān, and three days in every [other] month.³

5. From al-Ṣadūq in his two books al-Ma‘ānī and al-Majālis: Narrated from Abū Baṣīr, from al-Ṣādiq, from his forefathers ﷺ: One day, the Noble Prophet ﷺ asked his companions: “Who from among you fasts the [whole] lifetime?” Salmān said: “I do, O Prophet of Allāh.” A man said to Salmān: “I have seen you eating on most days!” He said: “It is not as you think. I fast on three days every month [and] Allāh has said: *‘Whoever performs a good deed he shall have ten like it ...’*⁴ also, I join Sha‘bān with [the month of] Ramaḍān, so this is the fasting of the [whole] lifetime.”

¹ al-Kāfi 4:90

² al-Khiṣāl 2:612

³ al-Kāfi 4:91

⁴ Sūrah al-An‘ām (6): 160

Also [it is mentioned that] the Noble Prophet ﷺ told the man: “Where else will you find the likes of Luqmān the wise? Ask him and he will tell you.”¹

6. From Aḥmad ibn Muḥammad ibn ‘Isā in his Nawādir: From ‘Alī ibn Nu‘mān, from Zur‘ah who said: I asked Abā ‘Abdillāh ؑ whether the Noble Prophet ﷺ used to fast in the month of Sha‘bān. He replied: “Yes, but he did not fast the whole of it.” I said: “How many days did he not fast?” He said: “He discontinued fasting on some days [of Sha‘bān].” I asked him this question thrice and he gave me the same answer, adding nothing more to ‘he discontinued fasting on some days’. I asked him this question again after one year and he replied in the same way.²

7. In al-Kāfī: Narrated from ‘Amr ibn Khālid, from Abī Ja‘far ؑ who said: The Noble Prophet ﷺ used to fast in Sha‘bān and Ramaḍān, joining them both together, but instructing the people not to join them. He ﷺ would say: “They are both the months of Allāh, and they are an atonement for the sins of the past and future.”³

Note: It is possible that his instruction not to join the fasts of the two months refers to not fasting continuously for the two months, as has been mentioned in some of our aḥādīth where we are told to disjoin [the two] even if it be by [not fasting on] a day in the middle of the month.⁴

8. In al-Makārim: From Anas who said: The Noble Prophet ﷺ had a drink with which he would break his fast and a drink for saḥar. At times

¹ Ma‘ānī al-Akḥbār: 234, Amālī al-Ṣadūq: 33

² Found in Wasā’il al-Shī‘ah 7:367

³ al-Kāfī 4:92, al-Faqīh 2:93, Tahdhīb al-Aḥkām 4:307, al-Khiṣāl: 606

⁴ Wasā’il al-Shī‘ah 7:387-390

he would have only one [drink, and nothing else], sometimes he would have milk and other times it would be a drink with soaked bread.¹

9. In al-Kāfi: Narrated from Ibn al-Qaddāh, from Abī ‘Abdillāh عليه السلام who said: The first thing that the Noble Prophet ﷺ broke his fast with in the season of fresh dates was fresh dates and in the season of dry dates was dry dates.²

10. Also: Narrated from al-Sakūnī, from Ja‘far, from his father عليه السلام: When the Noble Prophet ﷺ fasted and did not find anything sweet [to break his fast with], he would break his fast with water.³

11. In some narrations: He ﷺ would sometimes break his fast with raisins.⁴

12. From al-Mufīd in al-Muqni‘ah: Narrated from the family of the Noble Prophet ﷺ: It is recommended to have the *suḥūr*⁵ even if it is only a glass of water. Also: It is narrated that it is better to have dry dates and ‘*al-Sawīq*⁶ because this is what the Noble Prophet ﷺ used to have in his *suḥūr*.⁷

13. In al-Makārim: From the Noble Prophet ﷺ, that he used to eat ‘*al-Harīṣah*⁸ more than any other food and he would also have it for the *suḥūr*.⁹

¹ Makārim al-Akhlāq: 32

² al-Kāfi 4:153, Da‘āim al-Islām 2:111

³ al-Kāfi 4:152

⁴ Tahdhīb al-Aḥkām 4:198

⁵ The last meal before daybreak during the month of Ramadhān (Tr.)

⁶ A dish made from wheat or barley mixed with sugar and dates (Tr.)

⁷ al-Muqni‘ah: 316

⁸ A dish made from mixing bulgur with meat (Tr.)

⁹ Makārim al-Akhlāq: 29

14. In al-Faqīh: When the Month of Ramaḍān entered, the Noble Prophet ﷺ freed all the prisoners and gave [something] to all the beggars.¹

15. In al-Da‘āim: From ‘Alī ؑ who said: The Noble Prophet ﷺ would roll up his mattress and intensify his worship on the last ten days of the month of Ramaḍān. He used to wake his family on the twenty-third night and he would sprinkle water on the faces of those who were asleep on this night. And Fatimah ؑ did not let anyone in her family sleep on this night and in order to enable them to remain awake, she gave them less food and prepared them from the morning saying, “The one who does not take benefit from the blessings of this night is surely deprived.”²

16. In al-Ja‘fariyāt: In his narration from Ja‘far, from his forefathers, from ‘Alī ؑ: When the Noble Prophet ﷺ wanted to go for the prayer on the day of Fiṭr, he would [first] have a breakfast of dates and raisins.³

17. From al-Ṣadūq in al-Muqni‘: The *sunnah* is that one should eat after the prayer on the day of Aḍḥā and before the prayer on the day of Fiṭr.⁴

Addendum to this Section

1. In Durar al-La‘āli: From one of the wives of the Noble Prophet ﷺ [who said] that he would fast on the ninth of Dhul Ḥijjah and on three days every month.⁵

¹ al-Faqīh 2:99, Amālī al-Ṣadūq: 59

² Da‘āim al-Islām 1:282

³ al-Ja‘fariyāt: 40, Nawādir al-Rāwandī: 39, Biḥār al-Anwār 91:122

⁴ al-Muqni‘: 149, al-Faqīh 1:508

⁵ Narrated by al-Nūri in al-Mustadrak 7:520

2. In al-Iqbāl: In the second volume of Tārīkh al-Nisābūr, from Khalaf ibn Ayyūb al-‘Āmirī in his narration about the Noble Prophet ﷺ: When the month of Ramaḍān entered, he would grow pale and his prayers would increase, and he would supplicate and beseech Allāh entreatingly.¹

3. In Majmū‘at Warrām: When something made the Noble Prophet ﷺ sad, he would take recourse in fasting and prayer.²

4. In al-‘Uyūn: From Dārim ibn Qabiṣah, from al-Riḍā, from his forefathers, from ‘Alī ؑ who said: When the month of Sha‘bān entered, the Noble Prophet ﷺ would fast for three days in the beginning of the month, three days in the middle of the month and three days at the end of the month, and he would stop fasting before the month of Ramaḍān entered, leaving a gap of two days before it and then fasting [again].³

5. In al-Kāfi: From ‘Abdullāh ibn Muskān from Abī ‘Abdillāh ؑ who said: When the Prophet of Allāh ﷺ opened his fast, he started with a sweet dish, and if he did not have it, he would partake of some sugar or dried dates and if he did not have any of these, he would open his fast with lukewarm water.⁴

6. In al-Iqbāl: From Jābir, from Abī Ja‘far ؑ who said: “The Noble Prophet ﷺ would open his fast with ‘the two black foods.’” I asked: “May Allāh shower His mercy on you - what are ‘the two black foods?’” He said: “Dried dates with water and fresh dates with water.”⁵

¹ Iqbāl al-A‘māl: 20

² Majmū‘at Warrām: 255

³ ‘Uyūn Akhbār al-Riḍā 2:70

⁴ al-Kāfi 4:153

⁵ Iqbāl al-A‘māl: 114

7. In al-Makārim: The Noble Prophet ﷺ used to open his fast with dried dates and when sugar was available, he would open his fast with it.¹

8. In al-Kāfi: In his narration from Abū Baṣīr who said: When the last ten nights [of the month of Ramaḍān] would enter, he ﷺ would prepare himself, leave his wives, keep awake at night and occupy himself with worship.²

Note: This has also been narrated by al-Ṣadūq in al-Faqīh and al-Ṭabarsī in al-Majma‘.³

9. In al-Tahdhīb: From what has been confirmed to be from the *sunnah*: The Noble Prophet ﷺ would look for the crescent of the new moon and undertake the responsibility for trying to spot the new moon himself.⁴

10. In al-Da‘āim: From ‘Alī ؑ who said: Disbursing the [obligatory] charity of Fiṭr before the prayer of Fiṭr is from the *sunnah*.⁵

11. al-Ṣadūq in al-Muqni‘: It is from the *sunnah* to recite the *takbīr* on the eve of Fiṭr and the day of Fiṭr after ten [of the obligatory] prayers, and to recite *takbīr* on the [day of] Aḍḥā - for those who have not gone for Ḥajj - from the Zuhr prayer to the Fajr Prayer of the second day [12th of Dhul Ḥijjah] - [after] ten [obligatory] prayers.⁶

12. In al-Tahdhīb: In his narration from Sa‘īd al-Naqqāsh who said: Abū ‘Abdillāh ؑ said to me: “There is *takbīr* on the [day of] Fiṭr but it has

¹ Makārim al-Akhlāq: 27

² al-Kāfi 4:155

³ al-Faqīh 2:156, Majma‘ al-Bayān 10:787

⁴ Tahdhīb al-Aḥkām 4:155

⁵ Da‘āim al-Islām 1:267

⁶ al-Muqni‘: 150

been prescribed as a *sunnah*.” I asked: “When is it [recited]?” He replied: “On the eve of Fiṭr in Maghrib and ‘Ishā prayers, and in the Fajr prayer and ‘Eid prayer [on the day of Fiṭr], then it is stopped...”¹

13. In al-Da‘āim: It was narrated to us from ‘Alī عليه السلام who said: It is [from the] *sunnah* to make haste with regards to opening the fast and to delay the *suḥūr* [until the last part of the night], and to start with the prayer – meaning the Maghrib prayer – before opening the fast.²

14. In al-Tahdhīb: In his narration from Mu‘āwiyah ibn Wahab who said: I heard Abā ‘Abdillāh عليه السلام saying: On the issue of the [zakāt of] Fiṭr, the *sunnah* was [to give] one ṣā‘ (i.e. three kilos) of dry dates, one ṣā‘ of raisins or one ṣā‘ of barley.³

15. Also: In his narration from Ishāq ibn ‘Ammār, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ said: Allāh ﷻ has disliked for me [to have] six qualities and I have disliked these qualities for my successors from my progeny and their followers after me: [one of them is] sexual intimacy while fasting.⁴

Note: This has also been narrated by al-Ṣadūq in al-Amālī in his narration from Ghiyāth ibn Ibrāhīm.⁵

16. In Tuḥaf al-‘Uqūl: A man came to al-Riḍā عليه السلام on the day of Fiṭr and said: “For my breakfast today, I consumed a dry date and earth of the grave.” He عليه السلام said: “You have combined the *sunnah* with the blessing.”⁶

¹ Tahdhīb al-Aḥkām 3:138

² Da‘āim al-Islām 1:280

³ Tahdhīb al-Aḥkām 4:83

⁴ Ibid. 4:195

⁵ Amālī al-Ṣadūq: 62

⁶ Tuḥaf al-‘Uqūl: 448

17. In ‘Awārif al-Ma‘ārif: The Noble Prophet ﷺ used to open his fast with a drink of water, a little milk or some dry dates.¹

¹ ‘Awārif al-Ma‘ārif: 366

THE ĀDĀB OF I‘TIKĀF

1. In al-Faqīh: In his narration from Dāwūd ibn al-Ḥaṣīn from Abī al-‘Abbās from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ performed *i‘tikāf*¹ in the month of Ramaḍān on the first ten days, then he performed *i‘tikāf* the following year in the middle ten days and in the third year, he performed the *i‘tikāf* on the last ten days - and from then on he always performed his *i‘tikāf* on the last ten days of the holy month of Ramaḍān.²

2. Also: Abū ‘Abdillāh عليه السلام said: The battle of Badr took place in the month of Ramaḍān so the Noble Prophet ﷺ did not perform *i‘tikāf* and the following year he performed *i‘tikāf* for twenty days, ten for that year and ten to make up for the previous year which he missed.³

Note: This narration has also been mentioned by al-Kulaynī.⁴

3. In al-Kāfī: Narrated from al-Ḥalabī, from Abī ‘Abdillāh عليه السلام who said: When the last ten days entered, the Noble Prophet ﷺ would perform *i‘tikāf* in the maṣjid and a small tent made of fur was erected for him, and he gathered up his covers. Someone asked: “Did he disassociate himself from his wives?” He عليه السلام replied: “No, he did not disassociate himself from his wives.”⁵

¹ An act of worship where one stays inside a maṣjid for between 3-10 days, fasts by day and worships by night (Tr.)

² al-Faqīh 2:189, Da‘āim al-Islām 1:286, al-Kāfī 4:175, al-Mustadrak 7:560

³ al-Faqīh 2:183

⁴ al-Kāfī 4:175, al-Mustadrak 7:560

⁵ al-Kāfī 4:175

Note: There are many similar narrations and some have been mentioned earlier, and they have explained that the meaning of ‘not disassociating with one’s wives [during *i’tikāf*’ refers to the permissibility of mingling and mixing with them without intimacy.¹

¹ al-Faḥīh 2:184, Tahdhīb al-Aḥkām 4:287, al-Uṣūl al-Sittata ‘Ashar: 112

THE ĀDĀB OF GIVING CHARITY

1. In al-Maḥāsin: In the advice of the Noble Prophet ﷺ to ‘Alī رضي الله عنه - until where he said: “...And sixth, follow my *sunnah* with regards to prayer, fasting and giving charity... As for charity, be persistent in giving it until you say to yourself: ‘I have been extravagant’.”¹

2. In al-Kāfi: Narrated from Zayd al-Shaḥḥām, from Abī ‘Abdillāh رضي الله عنه who said: The Noble Prophet ﷺ never turned away a beggar – ever. If he had something he would give it [to him] otherwise he would say: “May Allāh grant you [what you need].”²

Note: This has been narrated in numerous books of both the Shī‘ah and ‘Āmmah.³ Some similar narrations have been mentioned in section two of this book.

3. From al-Sayyid Ibn Ṭāwūs in al-Muhaj, in a ḥadīth where he, meaning al-Ṣādiq رضي الله عنه, said: “We, the Ahl al-Bayt, do not take back anything that we have given in way of Allāh.”⁴

Addendum to this Section

1. In al-Makārim: From Abū ‘Abdillāh رضي الله عنه who said: The Noble Prophet ﷺ said: “I will never leave [three things]: riding an unsaddled¹

¹ al-Maḥāsin: 17, al-Kāfi 8:89, al-Faḥrī 4:189, Majmū‘at Warrām 2:299

² al-Kāfi 4:15

³ Tafsīr al-‘Ayyāshī 1:261, al-Mustadrak 7:204

⁴ Muhaj al-Da‘awāt: 196

donkey, eating on a mat with the slaves and feeding the beggar with my own hands.”²

2. In Tuḥaf al-‘Uqūl: From the Noble Prophet ﷺ: We the Ahl al-Bayt forgive those who wrong us and give to those who deprive us, such is our magnanimity.³

3. In Kashf al-Ghummah: The Noble Prophet ﷺ was the most generous of all people. He gave without parsimony and donated without holding back.⁴

4. In ‘Uddat al-Dā‘ī: He ﷺ said: We give to the undeserving out of fear of turning away the deserving.⁵

5. In al-Biḥār, from Da‘awāt al-Rāwandī: From Amīr al-Mu‘minīn ﷺ who said: When the Noble Prophet ﷺ was asked something, if he wanted to do it he would say: ‘Yes’ and if he did not want to do it he would remain silent, and he would never say ‘no’ to anything.⁶

6. In al-‘Ilal: From ‘Alī ibn al-Ḥasan ibn ‘Alī ibn al-Faḍḍāl, from his father, from Abī al-Ḥasan ﷺ, he said: I asked him about Amīr al-Mu‘minīn ﷺ: “Why did he not reclaim Fadak when he became the khalīfa?” He replied: “Because we are the Ahl al-Bayt and no one takes back our right from the one who has oppressed us except He (Allāh ﷻ). We are the leaders of the believers, we only judge in favour of them and take back their rights from those who have oppressed them and we don’t take anything for ourselves.”⁷

¹ ... using only a saddle-blanket instead (Tr.)

² Makārim al-Akhlāq: 24

³ Tuḥaf al-‘Uqūl: 33

⁴ Kashf al-Ghummah 1:10

⁵ ‘Uddat al-Dā‘ī: 101

⁶ Biḥār al-Anwār 93:327

⁷ ‘Ilal al-Sharā‘ī: 155

Note: This has also been narrated by al-Irbilī in *Kashf al-Ghummah* from the Noble Prophet ﷺ.¹

¹ *Kashf al-Ghummah* 1:494

THE ĀDĀB OF RECITING THE GLORIOUS QUR'ĀN

1. From al-Shaykh in al-Majālis: Narrated from Abū al-Dunya from Amīr al-Mu'minīn عليه السلام who said: Nothing would stop the Noble Prophet ﷺ from reciting the Qur'ān except *Janābah* [ritual impurity].¹

2. al-Ṭabarsī in Majma' al-Bayān: From Umm Salamah who said: The Noble Prophet ﷺ would pause his recitation *āyah* by *āyah*.²

3. From Shaykh Abū al-Fattūḥ in his Tafsīr: The Noble Prophet ﷺ would not sleep until he had recited the '*Musabbiḥāt*' saying: "In these *suwar*³ there is an *āyah* which is better than a thousand *āyāt*." They asked: "And what are the '*Musabbiḥāt*'?" He said: "Sūrah al-Ḥadīd, al-Ḥashr, al-Ṣaff, al-Jumu'ah and al-Taghābun."⁴

Note: A similar narration can also be found in Majma' al-Bayān from al-ʿIrbāḍ ibn Sāriyah.⁵

4. From Ibn Abī Jumhūr in Durar al-La'ālī from Jābir who said: The Noble Prophet ﷺ would not go to sleep until he had recited '*Tabārah*' (Sūrah al-Mulk) and '*Alif Lām Mim al-Tanzil*' (Sūrah al-Sajdah).⁶

¹ Biḥār al-Anwār 81:68 and 92:216, al-Mustadrak 1:465

² Majma' al-Bayān 10:569

³ Plural of Sūrah (Tr.)

⁴ Rūḥ al-Jinān of Abī al-Fattūḥ al-Rāzī 19:1 – Sūrah al-Ḥadīd (57), al-Durr al-Manthūr 6:170 – Sūrah al-Ḥadīd (57), Biḥār al-Anwār 92:312

⁵ Majma' al-Bayān 9:345

⁶ We found this in Majma' al-Bayān 10:607 and Biḥār al-Anwār 92:316

5. In Majma^c al-Bayān: Narrated from ‘Alī ibn Abī Ṭālib عليه السلام who said: The Noble Prophet ﷺ used to like this Sūrah - ‘*Sabbihisma Rabbikal A‘lā*’ (Sūrah al-A‘lā); and the first person to say ‘*Subhāna Rabbiyal A‘lā*’ (Glory be to my Lord the Most High) was [the angel] Mikā’īl عليه السلام.¹

Note: The first part has also been narrated in al-Biḥār and from Suyūṭī in al-Durr al-Manthūr.²

6. Also: From Ibn ‘Abbās: Whenever the Noble Prophet ﷺ recited [the verse] ‘*Sabbihisma Rabbikal A‘lā*’ he would say “*Subhāna Rabbiyal A‘lā*.” This has also been narrated by ‘Alī عليه السلام.³

7. In Suyūṭī’s al-Durr al-Manthūr: From Abī Umāmah who said: I prayed with the Noble Prophet ﷺ after his [last] pilgrimage and he used to frequently recite ‘*La Uqsimu bi Yawmil Qiyāmah*’ (Sūrah al-Qiyāmah) and when he recited:

﴿ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴾

*Is He not able to give life to the dead?*⁴ I heard him say: “Yes indeed, and I am one of those who bear witness to this.”⁵

Note: There are other similar narrations which indicate that he ﷺ said something different [from what is mentioned in this narration].⁶

8. Also: From Ibn ‘Abbās who said: When the Noble Prophet would recite the *āyah*:

﴿ وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴾

¹ Majma^c al-Bayān 10:717

² Biḥār al-Anwār 92:322, al-Durr al-Manthūr 6:337

³ Majma^c al-Bayān 10:717

⁴ Sūrah al-Qiyāmah (75): 40

⁵ al-Durr al-Manthūr 6:296 and in Biḥār al-Anwār 92:219

⁶ Biḥār al-Anwār 92:291-220

‘And the soul and He who made it perfect. Then He inspired it understand what is right and wrong for it’,¹ he would stop and then say:

اَللّٰهُمَّ اَتِ نَفْسِي تَقْوَاهَا وَ زَكَّاهَا اَنْتَ خَيْرُ مَنْ زَكَّاهَا اَنْتَ
وَلِيِّهَا وَ مَوْلَاهَا.

O Allāh! Give my soul its piety and purify it for You are the best one to purify it, You are its Lord and Master.

He said: And he would do this while he was in the ṣalāh.²

Addendum to this Section

1. In al-Biḥār from al-Dhikrā: From Abū Saʿīd al-Khudrī: The Noble Prophet ﷺ would say:

اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ.

*I seek refuge with Allāh from the accursed Shaiṭān, before reciting the Holy Qurʾān.*³

2. In Tafsīr al-ʿAyyāshī: From Zayd ibn ʿAlī, from Abī Jaʿfar عليه السلام who said that the Noble Prophet ﷺ recited the Qurʾān with the best voice from all the people.⁴

3. In al-Daʿawāt al-Rāwandī: From the Noble Prophet ﷺ who said: Jibraʿīl told me to recite the Qurʾān while standing.⁵

¹ Sūrah al-Shams: 7-8

² al-Durr al-Manthūr 6:356 – Sūrah al-Shams (91), Biḥār al-Anwār 92:220

³ Biḥār al-Anwār 85:5

⁴ Tafsīr al-ʿAyyāshī 2:295 – Sūrah al-Isrāʾ (17), Biḥār al-Anwār 92:326

⁵ al-Daʿawāt: 47

4. In Majma^c al-Bayān: From Anas who said: He ﷺ would protract his voice [while reciting the Qur^ʿān].¹

5. In al-Kāfi: From ʿAbdullāh ibn Farqad and al-Muʿallā ibn al-Khunays from Abī ʿAbdillāh عليه السلام who said: “As for us, we recite according to the recitation of Ubay.”²

Note: There are some other narrations that imply the permissibility of reciting according to the other seven [known] recitations, as mentioned in al-Khiṣāl.³

6. In Majma^c al-Bayān, in the commentary of Sūrah al-Tīn, from Muqātil: Qatādah said: When the Noble Prophet ﷺ completed a Sūrah, he would say: “Yes indeed, and I am one of those who bear witness to this.”⁴

7. In al-Durr al-Manthūr: When the Noble Prophet ﷺ recited the āyah:

﴿ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴾

*Is He not able to give life to the dead?*⁵, he would say:

سُبْحَانَكَ اللَّهُمَّ بَلَىٰ.

Praise be to You O Allāh - Yes indeed.⁶

Note: This has been narrated by Shaykh al-Ṭūsī in his commentary al-Tibyān, from Qatādah, from Abī Jaʿfar and Abī ʿAbdillāh عليه السلام.⁷

¹ Majma^c al-Bayān 10:569

² al-Kāfi 2:634

³ al-Khiṣāl: 358

⁴ Majma^c al-Bayān 10:777

⁵ Sūrah al-Qiyāmah (75): 40

⁶ al-Durr al-Manthūr 6:296 – Sūrah al-Qiyāmah (75) and in Biḥār al-Anwār 92:219

⁷ al-Tibyān 10:203 – Sūrah al-Qiyāmah (75)

8. In Majmaʿ al-Bayān, in the commentary of the āyah:

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

*And you are not [engaged] in any affair, nor do you recite concerning it any portion of the Qurʾān, nor do you do any work but that We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater but it is in a clear book.*¹ He said: When the Noble Prophet ﷺ recited this āyah he wept incessantly.²

9. In Majmaʿ al-Bayān, under the commentary of Sūrah al-Ikhlāṣ: The Noble Prophet ﷺ would stop at the end of every āyah of this Sūrah.³

10. In al-Durr al-Manthūr: From Aḥmad, Ibn al-Ḍarīs and al-Bayhaqī from ʿĀishah who said: I would wake up with the Prophet of Allāh ﷺ at night and he ﷺ would recite from [Sūrah] al-Baqarah, Āl ʿImrān and al-Nisāʾ, and when he came to an āyah that gave glad tidings [to the believers] he would supplicate and yearn, and when he came to an āyah that threatened [disbelievers] he would supplicate and seek refuge.⁴

11. In Thawāb al-Āʿmāl in his narration from Ḥusayn ibn Abī al-ʿAlāʾ, from Abī ʿAbdillāh عليه السلام who said: Whoever recites Sūrah al-Ṭalāq and al-Taḥrīm in his obligatory prayers will be protected by Allāh from

¹ Sūrah Yūnus (10): 61

² Majmaʿ al-Bayān 5:680

³ Majmaʿ al-Bayān 10:863

⁴ al-Durr al-Manthūr 1:18 – Sūrah al-Baqarah (2)

being among those who are afraid and dejected on the Day of Judgment, he will be protected from the Hellfire and Allāh will put him in Paradise because of his recitation of these two [Sūrah] and his acting upon them; because these Sūrah are for the Noble Prophet ﷺ.¹

12. In al-Mīzān from al-Durr al-Manthūr: From Ibn ‘Abbās who said: When the Qur’ān was revealed to the Noble Prophet ﷺ, he would make haste in reciting it in order to preserve it, so the āyah:

﴿ لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴾

‘Do not move your tongue with it to make haste with it’ was revealed.²

13. Also: After this, whenever Jibra’īl came to the Noble Prophet, he ﷺ would remain silent and listen, and when he had gone he ﷺ would recite as had been revealed to him by Allāh.³

14. Also: The Noble Prophet ﷺ would not know the end of a Sūrah until ‘Bismillahir Raḥmānir Raḥim’ was revealed to him.⁴

15. In Tafsīr al-Qummī: The Noble Prophet ﷺ would sit in his room and recite the Holy Qur’ān.⁵

¹ Thawāb al-Ā‘māl: 146

² al-Durr al-Manthūr 6:289 – Sūrah al-Qiyāmah (75), al-Mīzān 20:116 – Sūrah al-Wāqī‘ah (56)

³ Ibid.

⁴ Ibid.

⁵ Tafsīr al-Qummī 2:393 – Sūrah al-Muddaththir (74), Biḥār al-Anwār 9:245

SUPPLICATION (DU‘Ā) AND ITS ĀDĀB

1. From al-Quṭb in al-Da‘awāt: From the Noble Prophet ﷺ who said: Jibra‘īl instructed me to recite the Qur‘ān while standing, to glorify Allāh while in the state of *rukū‘*, to praise Him while in *sajdah* and to supplicate to Him while sitting.¹

2. From Aḥmad ibn al-Fahd in ‘Uddat al-Dā‘ī: The Noble Prophet ﷺ would raise his hands when he invoked [Allāh] and supplicated [to Him] just as a beggar does when seeking food.²

Note: This has (also) been narrated by Shaykh al-Ṭūsī in al-Majālis and al-Akḥbār from Muḥammad and Zayd - the two sons of ‘Alī ibn al-Ḥusayn عليه السلام, from their father, from al-Ḥusayn عليه السلام.³

HIS DU‘Ā WHEN HE LOOKED IN THE MIRROR

3. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī عليه السلام [who said] that whenever the Noble Prophet ﷺ looked in the mirror, he would say:

أَلْحَمْدُ لِلَّهِ الَّذِي أَكْمَلَ خَلْقِي، وَأَحْسَنَ صُورَتِي، وَزَانَ مِنِّي مَا
شَانَ مِنْ غَيْرِي، وَهَدَانِي لِلْإِسْلَامِ، وَمَنَّ عَلَيَّ بِالنُّبُوَّةِ.

¹ al-Da‘awāt: 47, al-Mustadrak 4:427

² ‘Uddat al-Dā‘ī: 196

³ Amālī al-Ṭūsī: 584 (It has not been narrated from al-Ḥusayn عليه السلام here), Makārim al-Akhlāq: 267, Majmū‘at Warrām: 320

Praise be to Allāh who created me perfectly, and made handsome my face, and made graceful from me what he made disgraceful from others, and guided me for Islām, and blessed me with prophethood.¹

4. From al-Shaykh Abū al-Fattūh in his Tafsīr: From al-Ṣādiq عليه السلام who said: When the Noble Prophet ﷺ looked in the mirror he said:

أَحْمَدُ لِلَّهِ الَّذِي أَحْسَنَ خَلْقِي وَخُلُقِي، وَزَانَ مِنِّي مَا شَانَ مِنْ
غَيْرِي.

Praise be to Allāh who made excellent my creation and my character, and made graceful from me what he made disgraceful from others.²

HIS DU‘Ā WHEN SITTING ON HIS MOUNT

5. In ‘Āwalī al-La’ālī: About the Noble Prophet ﷺ: Whenever he sat on his mount as he departed for a journey, he would recite the *takbīr* thrice and then say:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا
لَمُنْقَلِبُونَ. اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوٰى وَمِنْ
الْعَمَلِ مَا تَرْضٰى. اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرِنَا وَاَطْوِ عَنَّا بُعْدَهُ.
اَللّٰهُمَّ اَنْتَ الصّٰحِبُ فِي السَّفَرِ وَالحَلِيْفَةُ فِي الْاَهْلِ. اَللّٰهُمَّ اِنِّي
اَعُوْذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوْءِ الْمَنْظَرِ فِي
الْاَهْلِ وَالْمَالِ.

¹ al-Ja‘fariyāt: 186

² Tafsīr Rūḥ al-Jinān 1:65, and al-Nūrī has mentioned it in al-Mustadrak 5:307

Glory be to Allāh who has made this (animal) subservient to us and we would not be able to do it (ourselves); and surely to our Lord will we return. O Allāh! We ask that this journey be accompanied with goodness and piety and with actions that please You. O Allāh! Make this journey easy for us and let us cover its distance quickly. O Allāh! You are the Companion in the journey and the Guardian over the family. O Allāh! I seek refuge with You from the difficulties of the journey and from the melancholy of being in a different place and from witnessing anything bad in family and wealth.

And when he returned, he would say:

أَيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

We return [home while] repenting, worshipping and praising our Lord.¹

HIS DU'Ā IN THE NIGHT WHILE TRAVELLING

6. In al-Āwalī: From the Noble Prophet ﷺ: When he was traveling on a journey and night fell, he said:

أَرْضُ رَبِّي وَرَبُّكَ اللَّهُ. أَعُوذُ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا
يَدُبُّ عَلَيْكَ وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ
وَمِنَ سَاكِنِ الْبَلَدِ وَوَالِدٍ وَمَا وَلَدَ.

O Earth! My Lord and your Lord is Allāh. I seek refuge from your evil and the evil of what is in you and the evil of what walks upon you. And I seek refuge with Allāh from every lurking predator and from the snake and the scorpion and from the inhabitants of the city - from them and their young.²

¹ Āwālī al-La'ālī 1:145, al-Mustadrak 8:137, Biḥār al-Anwār 76:293

² Āwālī al-La'ālī 1:156

HIS DU‘Ā WHEN HE WORE NEW CLOTHES

7. In al-Makārim: From the Noble Prophet ﷺ: when he wore new clothes, he said:

أَلْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا يُوَارِي عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي النَّاسِ.

*Praise be to Allāh who clothed me with what covers my nakedness and with what I adorn myself among the people.*¹

Note: Mufid al-Dīn al-Ṭūsī has narrated something similar in al-Amālī from Abī Maṭar, and similarly it has been narrated in al-Biḥār from al-Manāqib, from Abī Maṭar.²

8. Also: When he ﷺ took off his clothes, he would take them off from his left side first; and it was his practice that when he wore new clothes he would praise Allāh and then call a poor beggar in order to give him his old clothes. Then he would say: “There is not a Muslim who clothes a [needy] Muslim with his worn clothes – and none clothes him but Allāh ﷻ – but that he is under the guardianship, protection and blessing of Allāh as long as the clothes are on the body of the needy person, whether he (the giver) is alive or dead.”³

9. Also: Whenever he ﷺ wore new clothes and stood up, and was about to leave [his house], he said:

اللَّهُمَّ بِكَ اسْتَتَرْتُ وَإِلَيْكَ تَوَجَّهْتُ وَبِكَ اغْتَصَمْتُ وَعَلَيْكَ تَوَكَّلْتُ. اللَّهُمَّ أَنْتَ ثِقَتِي وَأَنْتَ رَجَائِي. اللَّهُمَّ اكْفِنِي مَا أَهْمَنِي

¹ Makārim al-Akhlāq: 36, Da‘āim al-Islām 2:157, Kashf al-Ghummah 1:164

² Amālī al-Ṭūsī: 388, Biḥār al-Anwār 16:251

³ Makārim al-Akhlāq: 36

وَمَا لَا أَهْتَمُّ بِهِ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَجَلَّ تَنَاوُكَ
وَلَا إِلَهَ غَيْرُكَ. اللَّهُمَّ زَوِّدْنِي التَّقْوَىٰ وَاعْفِرْ لِي ذَنْبِي وَوَجِّهْنِي
لِلْخَيْرِ حَيْثُ مَا تَوَجَّهْتُ.

O Allāh! By You have I covered myself and to You have I turned and with You have I sought protection and upon You have I put my trust. O Allāh! You are my Reliance and You are my Hope. O Allāh! Suffice for me that which concerns me and that which I do not give importance to and what You know more about than me. Revered is the one who is close to You, exalted is Your Glory and there is no god other than You. O Allāh! Grant me the provisions of taqwā and forgive my sin and turn me towards good wherever I turn.

Then he would proceed to what he needed to do.¹

HIS DU'Ā WHEN HE STOOD UP FROM WHERE HE WAS SITTING

10. From al-Ghazālī in al-Iḥyā': When he stood up from where he was sitting he would say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ.

Praise be to You O Allāh and by Your Glory, I Bear witness that there is no god but You. I seek repentance from You and I turn to You.²

¹ Ibid.

² Iḥyā' 'Ulūm al-Dīn 2:367

HIS DU‘Ā WHEN ENTERING AND LEAVING THE MASJID

11. From Shaykh al-Ṭūsī in al-Majālis: Narrated from ‘Abdullāh ibn al-Ḥasan, from his mother Fāṭimah bint al-Ḥusayn, from her father, from ‘Alī (عليه السلام): Whenever the Noble Prophet ﷺ entered the masjid he would say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

O Allāh! Open for me the doors of Your Mercy.

And when he left [the masjid] he would say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رِزْقِكَ.

*O Allāh! Open for me the doors of Your Sustenance.*¹

12. From al-Ṭabarī in the book al-Imāmah: Narrated from ‘Abdullāh ibn al-Ḥasan, from Fāṭimah al-Ṣughrā, from her father al-Ḥusayn, from Fāṭimah al-Kubrā bint Rasūlillāh, peace be upon them all: When the Noble Prophet ﷺ entered the masjid, he would say:

بِسْمِ اللَّهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْ لِي ذُنُوبِي وَ
افتح لي أبواب رحمتك.

In the name of Allāh. O Allāh! Bless Muḥammad and the progeny of Muḥammad, and forgive my sins and open for me the doors of Your Mercy.

And when he came out he would say:

بِسْمِ اللَّهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْ لِي ذُنُوبِي وَ
افتح لي أبواب فضلك.

¹ Amālī al-Ṭūsī: 596

*In the name of Allāh. O Allāh! Bless Muḥammad and the progeny of Muḥammad, and forgive my sins and open for me the doors of Your Grace.*¹

HIS DU'Ā WHEN HE RETIRED TO HIS BED

13. In al-Makārim: When he ﷺ retired to his bed, he would lie down on his right side, place his right hand under his right cheek and then say:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

*O Allāh! Keep me safe from Your Chastisement on the day You resurrect Your servants.*²

14. Also: He ﷺ had different supplications that he would recite when he laid down to sleep... and when he was just about to sleep he would say:

بِسْمِ اللَّهِ أَمُوتُ وَأَحْيَا وَإِلَى اللَّهِ الْمَصِيرُ. اللَّهُمَّ آمِنْ رَوْعَتِي
وَاسْتُرْ عَوْرَتِي وَأَدِّعْنِي أَمَانَتِي.

*In the name of Allāh do I die and live and to Allāh is the return. O Allāh! Dispel my fears and hide my faults and (help me to) return what has been entrusted to me.*³

15. Also: He ﷺ used to recite *Āyat al-Kursī* before sleeping, saying: Jibra'īl عليه السلام came to me and said: “O Muḥammad! Verily there is a mischievous jinn who plots against you in your sleep, so you must recite the *Āyat al-Kursī* [to ward off his evil].”⁴

¹ Dalā'il al-Imāmah: 75, Biḥār al-Anwār 83:23, al-Mustadrak 3:394

² Makārim al-Akhlāq: 38, al-Mustadrak 5:36

³ Makārim al-Akhlāq: 38

⁴ Makārim al-Akhlāq: 38, al-Kāfi 2:536

HIS DU‘Ā WHEN THE TABLE-SPREAD IS LAID OUT

16. In al-Kāfi: Narrated from Aḥmad ibn al-Ḥasan al-Maythamī who, ascribing it to an infallible, said: When the table-spread was laid out in front of the Noble Prophet ﷺ he said:

سُبْحَانَكَ اللَّهُمَّ مَا أَحْسَنَ مَا تَبْتَلِينَا، سُبْحَانَكَ مَا أَكْثَرَ مَا
تُعْطِينَا، سُبْحَانَكَ مَا أَكْثَرَ مَا تُعَافِينَا. اللَّهُمَّ أَوْسِعْ عَلَيْنَا
وَعَلَىٰ فُقَرَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

Glory be to You O Allāh! How wonderful is that which You have tested us with. Glory be to You, how plentiful is that which You have given us. Glory be to You, how plentiful is that which You have bestowed on us. O Allāh! Increase for us [our sustenance] and for the poor believing men and women and [for the poor] Muslim men and women.¹

17. In al-Makārim: When the table-spread was laid out in front of the Noble Prophet ﷺ he said:

بِسْمِ اللَّهِ. اللَّهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً تَصِلُ بِهَا نِعْمَةُ الْجَنَّةِ.

In the name of Allāh. O Allāh! Make it an appreciated blessing by means of which the bounties of paradise are attained.²

HIS DU‘Ā WHEN HE TOUCHED THE FOOD

18. In al-Makārim: When he placed his hand on the food he said:

بِسْمِ اللَّهِ، بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَعَلَيْكَ خَلْفُهُ.

¹ al-Kāfi 6:293

² Makārim al-Akhlaq: 27

*In the name of Allāh, (O Allāh!) bless for us from what you have given us of sustenance and upon You do we rely for its replenishment.*¹

HIS DU'Ā WHEN THE TABLE-SPREAD WAS PICKED UP

19. In al-Kāfī: Narrated from Ibrāhim ibn Mihzam, from someone, from Abī Ja'far عليه السلام who said: When the table-spread was picked up, the Noble Prophet ﷺ would say:

اللَّهُمَّ أَكْثَرْتَ وَأَطْبَتَ وَبَارَكْتَ فَأَشْبَعْتَ وَأَرْوَيْتَ. الْحَمْدُ لِلَّهِ
الَّذِي يُطْعِمُ وَلَا يُطْعَمُ.

*O Allāh! You have increased Your bounties and made them good and blessed, thereby making us satiated and quenched. All praise be to Allāh, the One who nourishes and is not nourished.*²

HIS DU'Ā WHEN EATING AND DRINKING MILK

20. In al-Kāfī: Narrated from 'Abdullāh ibn Sulaymān, from Abī Ja'far عليه السلام who said: The Noble Prophet ﷺ would not eat any food nor drink any beverage but that he would say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَبْدِلْنَا بِهِ خَيْرًا مِنْهُ.

O Allāh! Bless it for us and replenish it with that which is better.

...except when he drank milk, then he would say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

*O Allāh! Bless it for us and increase it for us.*¹

¹ Makārim al-Akhlāq: 27 and 143

² al-Kāfī 6:294, al-Maḥāsin: 436

Note: This has also been narrated by him and by al-Barqī with a different chain of narrators.²

21. In al-Iqbāl: Upon eating a morsel, the Noble Prophet ﷺ would say:

اللَّهُمَّ لَكَ الْحَمْدُ أَطْعَمْتَ وَأَسْقَيْتَ وَرَوَيْتَ. فَلَكَ الْحَمْدُ غَيْرُ
مَكْفُورٍ وَلَا مُودَّعٍ وَلَا مُسْتَعْنَى عَنكَ.

*O Allāh! Praise be to You. You have nourished and quenched and satisfied [us], so to You be praise - praise without ingratitude and without leave and without [seeking] independence from You.*³

HIS DU‘Ā WHEN HE SAW FRESH FRUIT

22. From al-Ṣadūq in al-Majālis: Narrated from Wahab, from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī ؑ who said: When the Noble Prophet ﷺ saw fresh fruit, he would kiss it and place it on his eyes and mouth, then he would say:

اللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهَا فِي عَافِيَةٍ فَأَرِنَا آخِرَهَا فِي عَافِيَةٍ

*O Allāh! Just as You have shown us its beginning in well-being, show us its end in well-being.*⁴

Note: al-Ṭabarsī has narrated this in al-Makārim without (the phrase) “and his mouth” and [also] in the book of Ma‘ādh al-Jawhari, narrated from Ibn Abī ‘Umayr, from Abī ‘Abdillāh ؑ, there is a similar narration but without the first (phrase) “in well-being”.⁵

¹ al-Kāfī 6:336, ‘Uyūn Akhbār al-Riḍā 2:38

² al-Maḥāsin: 437

³ Iqbāl al-A‘māl: 116

⁴ Amālī al-Ṣadūq: 266

⁵ Makārim al-Akhlāq: 170

HIS DU'Ā WHEN HE ENTERED THE WASHROOM

23. In al-Faqīh: When the Noble Prophet ﷺ wanted to enter the washroom he would say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرَّجْسِ النَّجِسِ الْحَبِيثِ الْمُخْبَثِ
الشَّيْطَانِ، اللَّهُمَّ أَمْطِ عَنِّي الْأَذَى وَأَعِزَّنِي مِنَ الشَّيْطَانِ
الرَّجِيمِ.

O Allāh! I seek refuge with You from the filth and impurity of the evil, reviled Shayṭān. O Allāh! Remove from me all [uncleanliness and] harm, and protect me from the accursed Shayṭān.

And when he sat to relieve himself, he said:

اللَّهُمَّ أَذْهِبْ عَنِّي الْقَذَى وَالْأَذَى، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

O Allāh! Remove from me the filth and impurity and make me from among the ones who purify themselves.

When he became affected with a looseness of bowels he said:

اللَّهُمَّ كَمَا أَطْعَمْتَنِيهِ طَيِّبًا فِي عَافِيَةٍ فَأَخْرِجْهُ مِنِّي خَبِيثًا فِي
عَافِيَةٍ.

O Allāh! Just as You have fed me with its goodness in well-being, then take its filth out of me in well-being.

And when he ﷺ entered the toilet, he would say:

الْحَمْدُ لِلَّهِ الْحَافِظِ الْمُؤَدِّي.

Praise be to Allāh, The Protector and The Fulfiller [of needs].

When he came out [from the toilet], he passed his hand over his stomach and said:

أَلْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَ عَنِّي أَذَاهُ، وَأَبْقَى فِيَّ قُوَّتَهُ، فَيَا لَهَا مِنْ نِعْمَةٍ لَا يُقَدِّرُ الْقَادِرُونَ قَدْرَهَا.

*Praise be to Allāh, the One who removed from me its harm and left in me its strength. What a [great] blessing it is - the real value of which cannot be fully appreciated by anyone.*¹

HIS DU‘Ā WHEN HE PASSED BY THE GRAVES

24. From Ibn Qūlawayh in al-Kāmil: In his narration from Muḥammad ibn Muslim, from Abī Ja‘far عليه السلام who said: When the Noble Prophet ﷺ passed by the graves of a group of believers he said:

السَّلَامُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ.

*Peace be unto you from the dwellings of the community of believers and we shall - if Allāh wills - be joining you.*²

HIS DU‘Ā WHEN VISITING THE GRAVES

25. From Ibn Qūlawayh in al-Kāmil: In his narration from Ṣafwān al-Jammāl, who said: I heard Abā ‘Abdillāh عليه السلام saying: The Noble Prophet ﷺ used to come away from the people with some of his companions every Thursday evening and go to the graveyard of Baqī‘ in Madīnah and say three times:

¹ al-Faqīh 1:23 and 25

² Kāmil al-Ziyārāt: 322, al-Faqīh 1:179

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ.

Peace be unto you O people of the dwellings – and three times:

رَحِمَكُمُ اللَّهُ.

*May Allāh have mercy on you.*¹

HIS DU'Ā WHEN SOMETHING PLEASSED OR DISTRESSED HIM

26. In al-Kāfi: Narrated from al-Muthannā al-Ḥannāt, from Abī 'Abdillāh عليه السلام who said: When something pleasing befell the Noble Prophet ﷺ he said:

الْحَمْدُ لِلَّهِ عَلَى هَذِهِ النِّعْمَةِ.

Praise be to Allāh for this blessing.

And when something distressing befell him he said:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

*Praise be to Allāh in every situation.*²

HIS DU'Ā WHEN HE SAW WHAT HE LIKED

27. In al-Makārim: From Amīr al-Mu'minīn عليه السلام who said: When the Noble Prophet ﷺ saw what he liked, he said:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

¹ Kāmil al-Ziyārāt: 320, Biḥār al-Anwār 102:296

² al-Kāfi 2:97, and something similar is mentioned in al-Amālī al-Ṭūsī: 50

Praise be to Allāh, the One by whose bounty all goodness is perfected.¹

Note: This has also been mentioned by Shaykh al-Ṭūsī in al-Amālī - narrated by al-Farrā', from al-Riḍā, from his forefathers, from 'Alī عليه السلام.²

HIS DHIKR WHEN HE HEARD THE *ADHĀN*

28. In al-Da'āim: It has been narrated to us from 'Alī ibn al-Ḥusayn عليهما السلام that when the Noble Prophet ﷺ heard the *adhān*, he would repeat what the *mua'dhdhin* said, and when he said:

حَيِّ عَلَى الصَّلَاةِ؛ حَيِّ عَلَى الْفَلَاحِ؛ حَيِّ عَلَى خَيْرِ الْعَمَلِ؛

Hurry to the prayer; hurry to success; hurry to the best of actions; he ﷺ said:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

There is no power and no might but by [the will of] Allāh.

And when the call to prayer was completed, he said:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ الثَّامَةِ وَ الصَّلَاةِ الْقَائِمَةِ أَعْطِ مُحَمَّدًا
سُؤْلَهُ يَوْمَ الْقِيَامَةِ وَ بَلِّغْهُ الدَّرَجَةَ الْوَسِيلَةَ مِنَ الْجَنَّةِ وَ تَقَبَّلْ
شَفَاعَتَهُ فِي أُمَّتِهِ.

O Allāh! Lord of this perfect call and the established prayer, grant Muḥammad his request on the day of Judgment, and raise his status to that of a means of reaching paradise and accept his intercession for his Ummah.³

¹ Makārim al-Akhlāq: 19

² Amālī al-Ṭūsī: 50

³ Da'āim al-Islām 1:145

HIS DHIKR AT THE END OF THE MAGHRIB PRAYER

29. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī عليه السلام that the Noble Prophet ﷺ used to recite [the following] in the third rak‘ah of the Maghrib prayer:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً
إِنَّكَ أَنْتَ الْوَهَّابُ ﴿١﴾

*‘Our Lord! Make not our hearts deviate after You have guided us aright and bestow Your mercy on us, indeed You are the All-Munificent’.*¹

HIS DHIKR AND DU‘Ā IN THE QUNŪT OF THE WITR PRAYER

30. In al-Faqīh: The Noble Prophet ﷺ used to seek forgiveness seventy times in the Witr Prayer and then say seven times:

هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ.

*This is the position of the one who seeks protection with You from the hellfire.*²

31. Also: The Noble Prophet ﷺ used to say in the qunūt of the Witr Prayer:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ تَوَلَّنِي
فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيمَا أَعْطَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ
إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ سُبْحَانَكَ رَبَّ الْبَيْتِ أَسْتَغْفِرُكَ

¹ al-Ja‘fariyāt: 41, Sūrah Āl ‘Imrān (3): 8

² al-Faqīh 1:489, Tafsīr al-‘Ayyāshī 1:165 – Sūrah Āl ‘Imrān (3)

وَأَتُوبُ إِلَيْكَ وَ أُؤْمِنُ بِكَ وَ أَتَوَكَّلُ عَلَيْكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ
إِلَّا بِكَ يَا رَحِيمُ.

*O Allāh! Guide me as those whom You have guided, and grant me well-being as those whom You have granted well-being, and take care of my affair as those whose affairs You have taken care of, and bless me in what You grant me, and protect me from the evil of what You have decreed, verily You decree and nothing is decreed upon You. Glory be to You, O Lord of the House! I seek forgiveness from You and turn to You, and I seek refuge with You and rely on You, and there is no power or might but by Your will, O Most Merciful!*¹

HIS DU‘Ā WHEN OPENING THE FAST

32. In al-Kāfī: Narrated from al-Sakūnī, from Ja‘far, from his forefathers عليه السلام: Whenever the Noble Prophet ﷺ opened his fast, he would say:

اللَّهُمَّ لَكَ صُومْنَا وَ عَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا. ذَهَبَ
الْظَّمَأُ وَ ابْتَلَّتِ الْعُرُوقُ وَ بَقِيَ الْأَجْرُ.

*O Allāh! For You have we fasted, and with Your sustenance have we opened our fast, so accept it from us. The thirst has gone and the capillaries have become full and [only] the reward [for fasting] remains.*²

Note: There are many traditions that are similar to this.³

¹ al-Faqīh 1:487, Biḥār al-Anwār 87:205

² al-Kāfī 4:95, Tahdhīb al-Aḥkām 4:200, al-Faqīh 2:106, Makārim al-Akhlāq: 27, al-Ja‘fariyāt: 60

³ Refer to Wasā’il al-Shī‘ah 7:106

HIS DU‘Ā AFTER THE PRAYER

33. In Majmū‘at al-Shahīd, quoting from the book of Faḍl ibn Muḥammad al-Ash‘ari: From Masma‘, from Abū Bakr al-Haḍramī, from Abī Ja‘far عليه السلام who said: When the Noble Prophet ﷺ had finished reciting the *shahādatayn* and the *salām*, he would sit down cross-legged and place his right hand on his head, then say:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ
الرَّحِيمُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَذْهَبْ عَنِّي الْهَمَّ وَ
الْحُزْنَ.

*In the name of Allāh, there is no god but He, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allāh! Send Your blessings on Muḥammad and the progeny of Muḥammad and take away from me all distress and sorrow.*¹

34. In al-Kāfi: Narrated from Muḥammad ibn al-Faraj who said: Abū Ja‘far ibn al-Riḍā عليه السلام wrote to me: ... And when the Noble Prophet ﷺ had completed his prayer, he would say:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا
أَعْلَنْتُ، وَإِسْرَافِي عَلَى أَمْرِي (نَفْسِي) وَمَا أَنْتَ أَعْلَمُ بِهِ
مِنِّي. اللَّهُمَّ أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ بَعْلَمِكَ الْغَيْبُ
وَبِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي
فَاحْيِنِي، وَتَوَقَّئِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي. اللَّهُمَّ إِنِّي أَسْأَلُكَ

¹ al-Nūrī quotes it in al-Mustadrak 5:52

خَشَيْتَكَ فِي السِّرِّ وَالْعَلَانِيَةِ، وَكَلِمَةَ الْحَقِّ فِي الْعَضْبِ وَالرِّضَا،
 وَالْقُصْدَ فِي الْفَقْرِ وَالْغِنَى. وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ، وَقُرَّةَ عَيْنٍ
 لَا يَنْقُطِعُ. وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ، وَبَرَكَاتَةَ الْمَوْتِ بَعْدَ الْعَيْشِ،
 وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَشَوْقًا إِلَى
 رُؤْيَيْكَ وَلِقَائِكَ، مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ. اللَّهُمَّ
 زَيْنًا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مَهْدِيَّينَ. اللَّهُمَّ اهْدِنَا
 فِيمَنْ هَدَيْتَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ عَزِيمَةَ الرَّشَادِ، وَالثَّبَاتِ فِي
 الْأَمْرِ وَالرُّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمِكَ، وَحُسْنَ عَافِيَّتِكَ، وَأَدَاءَ
 حَقِّكَ. وَأَسْأَلُكَ يَا رَبِّ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْتَغْفِرُكَ
 لِمَا تَعَلَّمْتُ وَأَسْأَلُكَ خَيْرَ مَا تَعَلَّمْتُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمْتُ،
 فَإِنَّكَ تَعَلَّمْتَ وَلَا نَعَلَّمْتُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ.

O Allāh! Forgive me for my actions of the past and future, those done in secret and in the open; and any extravagance in my affairs and that which You are more aware of than me. O Allāh! You are The Beginning and The End, there is no god but You; by Your Knowledge of the unseen and by Your Power over all the creatures, if You know that life is better for me then let me live and if death is better for me, then make me die. O Allāh! I ask for the ability to fear You in private and in public, and to speak the truth in anger and happiness, and to be moderate in poverty and wealth; and I ask You for blessings that do not diminish, and light for my eyes that does not cease; and I ask You to make me pleased with what has been decreed, and grant me blessing in death after life, and in a comfortable life after death, and [grant me] the delight of witnessing

Your presence, and yearning to see You and meet You, without any difficult trials and misleading temptations. O Allāh! Adorn us with the embellishment of faith and make us rightly guided guides. O Allāh! Guide us as those whom You have guided. O Allāh! I ask You for the will to follow the right way and remain steadfast, and I ask You to help me give thanks for Your bounties and the good health You have given me, and to fulfill my obligations to You. And I ask You, O Lord, for a pure heart and a truthful tongue, and I seek forgiveness for what You know [of my faults], and I ask You for the best of what You know [to be good for me]; and I seek refuge with You from the evil of what You know, for surely You know and we do not know, and You are the Knower of the unseen.¹

HIS DU‘Ā AFTER THE NĀFILAH OF FAJR PRAYERS

35. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī عليه السلام [who said] that when the Noble Prophet ﷺ had offered two rak‘ahs before the morning prayer, he laid down on his right side, placed his right hand under his right cheek, then said:

إِسْتَمْسَكْتُ بِعُرْوَةِ اللَّهِ الْوُثْقَى الَّتِي لَا انفِصَامَ لَهَا،
وَأَسْتَعَصَمْتُ بِحَبْلِ اللَّهِ الْمَتِينِ. أَعُوذُ بِاللَّهِ مِنْ فُورَةِ الْعَرَبِ
وَالْعَجَمِ، وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ. تَوَكَّلْتُ
عَلَى اللَّهِ، طَلَبْتُ حَاجَتِي مِنَ اللَّهِ، حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ،
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

I have held on to the firmest handle of Allāh which shall not break off and I have clung to the strong rope of Allāh. I seek refuge with Allāh from the outbursts of the Arab and the non-Arab, and I seek refuge with Allāh from the

¹ al-Kāfi 2:548, Biḥār al-Anwār 86:2

evil of the devils from the man and jinn. I trust in Allāh. I seek the fulfillment of my needs from Allāh. Allāh is enough for me and He is the best Procurator, there is no power or might but by [the will of] Allāh the Sublime, the Mighty.¹

HIS DU‘Ā AFTER THE FAJR PRAYER

36. From Mufīd al-Dīn in al-Majālis: Narrated from Abī Barzah al-Aslamī, from his father who said: When the Noble Prophet ﷺ had offered the Fajr Prayer, he raised his voice until his companions could hear him, and said:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي جَعَلْتَهُ لِي عِصْمَةً. اللَّهُمَّ أَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي. اللَّهُمَّ أَصْلِحْ لِي آخِرَتِي الَّتِي جَعَلْتَ إِلَيْهَا مَرْجِعِي. اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِعَفْوِكَ مِنْ نِقْمَتِكَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجُدُّ.

O Allāh! Set right for me the religion that You have made a safeguard for me (three times). O Allāh! Set right for me this world that You have made me subsist in (three times). O Allāh! Set right for me my Hereafter that you have made my place of return (three times). O Allāh! I seek refuge with Your pleasure from Your ire and I seek refuge with Your forgiveness from Your wrath (three times). O Allāh! I seek refuge with You – nobody can refuse the one whom You have given, and nobody can give the one whom You have denied, and nobody's efforts come to fruition without You.²

¹ al-Ja'fariyāt: 34, al-Mustadrak 5:106

² Amālī al-Ṭūsī: 158, Biḥār al-Anwār 86: 134

37. From al-Quṭb in his Da‘awāt: When the Noble Prophet ﷺ had offered the morning prayer he said:

أَللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصْرِي وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَ
أَرِنِي ثَارِي مِنْ عَدُوِّي.

*O Allāh! Grant me the use of my hearing and sight and let them stay with me until my death, and show me the destruction of my enemies.*¹

HIS DHIKR AFTER THE FAJR PRAYER

38. From al-Sayyid Ibn Ṭāwūs in al-Iqbāl: Narrated from Ja‘far ibn Muḥammad, from his father عليه السلام, who said in a ḥadīth: When the Noble Prophet ﷺ had completed his morning prayer, he would face the Qiblah until sunrise, invoking Allāh the Almighty عز وجل. At this time, ‘Alī ibn Abī Ṭālib عليه السلام would come forward and sit behind the Noble Prophet ﷺ and the people would come to seek permission to ask for their needs [from him], and this is what the Prophet of Allāh ﷺ had instructed them to do.²

HIS DU‘Ā AFTER THE ḌUHR PRAYER

39. From al-Sayyid Ibn Ṭāwūs in al-Iqbāl: Narrated from al-Hādī, from his forefathers, from Abī ‘Abdillāh, from Amīr al-Mu‘minīn عليه السلام from the Noble Prophet ﷺ who said: One of his supplications after the Ḍuhr Prayer was:

¹ al-Majlisī quotes it in Biḥār al-Anwār 86: 130

² Iqbāl al-A‘māl: 320, Biḥār al-Anwār 35:289

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
 الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ
 رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ وَالسَّلَامَةَ مِنْ
 كُلِّ إِثْمٍ. اللَّهُمَّ لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ،
 وَلَا كَرْبًا إِلَّا كَشَفْتَهُ، وَلَا سُقْمًا إِلَّا شَفَيْتَهُ، وَلَا عَيْبًا إِلَّا
 سَتَرْتَهُ، وَلَا رِزْقًا إِلَّا بَسَطْتَهُ، وَلَا خَوْفًا إِلَّا آمَنْتَهُ، (وَلَا دَيْنًا إِلَّا
 قَضَيْتَهُ) وَلَا سُوءًا إِلَّا صَرَفْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا وِلِي
 فِيهَا صَلَاحٌ إِلَّا قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبَّ الْعَالَمِينَ.

There is no god But Allāh, the Great, the Kind. There is no god but Allāh, the Lord of the Throne of Grace. All praise is for Allāh, the Lord of the worlds. O Allāh! I beseech You for all that which brings about Your mercy, and that which ascertains Your forgiveness; and for benefit from every virtue, and safety from every sin. O Allāh! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You cure it, any defect but that You conceal it, any sustenance but that You increase it, any fear but that You protect [me] from it, any evil but that You repel it, and any of my needs in which is Your pleasure and which is beneficial for me, but that You grant it; O Most Merciful! With this I beseech You, Lord of the Universe.¹

¹ We did not find it in al-Iqbal but it has been narrated in Falāḥ al-Sā'il: 171 and al-Mustadrak 5:94

HIS DU‘Ā IN HIS SUJŪD (PROSTRATION)

40. In al-Biḥār: Narrated from ‘Abdullāh ibn Sinān, from Abī ‘Abdillāh عليه السلام that when the Noble Prophet ﷺ put his face [on the earth] for sujūd, he would say:

اللَّهُمَّ مَغْفِرَتِكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتِكَ أَرْجَى عِنْدِي مِنْ
عَمَلِي، فَاغْفِرْ لِي ذُنُوبِي يَا حَيًّا لَا يَمُوتُ.

*O Allāh! Your forgiveness is greater than my sins and I am more hopeful of Your mercy than of my actions, so forgive my sins O Living who never dies!*¹

HIS DU‘Ā WHEN HE WANTED TO LEAVE (AFTER COMPLETING) HIS PRAYER

41. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī عليه السلام [who said] that when the Noble Prophet ﷺ wanted to leave [after completing] the prayer, he would pass his right hand over his forehead then say:

اللَّهُمَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. اللَّهُمَّ
أَذْهِبْ عَنَّا الْهَمَّ وَالْحُزْنَ وَالْفِتْنَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ.

O Allāh! For You is all praise, there is no god but You, Knower of the unseen and the seen. O Allāh! Take away from us all worries, sorrows and trials, both the apparent and the concealed.

And he said: There is not one from my Ummah who does this but that Allāh ﷻ will give him what he has asked for.²

¹ Biḥār al-Anwār 86: 217

² al-Ja‘fariyāt: 40

Note: al-Sayyid Ibn Ṭāwūs mentions a similar narration in his book *Falāḥ al-Sāʿil*.¹

HIS DUʿĀ AFTER THE [RITUAL] PRAYER

42. In *Kanz al-Karājikī*: Narrated from Anas who said: After the [ritual] prayer, the Noble Prophet ﷺ would supplicate, saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَقَلْبٍ لَا يَخْشَعُ وَنَفْسٍ لَا تَشْبَعُ وَدُعَاءٍ لَا يُسْمَعُ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَوْلَاءِ الْأَرْبَعِ.

*O Allāh! I seek refuge with You from the knowledge that does not benefit, the heart that does not fear [You], the soul that does not get satisfied, and the supplication that is not heard. O Allāh! I seek refuge with You from these four things.*²

HIS ṢALĀH AND DUʿĀ AT THE BEGINNING OF THE NEW YEAR

43. From al-Sayyid Ibn Ṭāwūs in *al-Iqbāl*: Narrated from Muḥammad ibn al-Fuḍayl al-Ṣayrafī who said: It was narrated to us from ‘Alī ibn Mūsā al-Riḍā, from his father, from his grandfather, from his forefathers عليه السلام, who said: On the first day of Muḥarram, the Noble Prophet ﷺ would offer two rak‘ahs after which he would raise his hands and supplicate thrice with the following supplication:

اللَّهُمَّ أَنْتَ الْإِلَهُ الْقَدِيمُ، وَهَذِهِ سَنَةٌ جَدِيدَةٌ، فَاسْأَلُكَ فِيهَا الْعِصْمَةَ مِنَ الشَّيْطَانِ، وَالْقُوَّةَ عَلَى هَذِهِ النَّفْسِ الْأَمَّارَةِ

¹ *Falāḥ al-Sāʿil*: 187

² *Kanz al-Fawāʿid* 1:385, *Bihār al-Anwār* 86:18

بِالسُّوءِ، وَالِإِشْتِعَالَ بِمَا يُقَرِّبُنِي إِلَيْكَ، يَا كَرِيمُ، يَا ذَا الْجَلَالِ
وَالِإِكْرَامِ، يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ، يَا ذَخِيرَةَ مَنْ لَا ذَخِيرَةَ لَهُ،
يَا حِرْزَ مَنْ لَا حِرْزَ لَهُ، يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ، يَا سَنَدَ مَنْ
لَا سَنَدَ لَهُ، يَا كَنْزَ مَنْ لَا كَنْزَ لَهُ، يَا حَسَنَ الْبَلَاءِ يَا عَظِيمَ
الرَّجَاءِ، يَا عِزَّ الضُّعَفَاءِ، يَا مُنْقِدَ الْغَرَقِيِّ، يَا مُنْجِيَ الْهَلْكَى، يَا
مُنْعِمُ، يَا مُجْمِلُ، يَا مُفْضِلُ، يَا مُحْسِنُ، أَنْتَ الَّذِي سَجَدَ لَكَ
سَوَادُ اللَّيْلِ، وَنُورُ النَّهَارِ، وَضَوْءُ الْقَمَرِ، وَشُعَاعُ الشَّمْسِ، وَدَوِيُّ
الْمَاءِ، وَحَفِيفُ الشَّجَرِ، يَا اللَّهُ لَا شَرِيكَ لَكَ. اَللَّهُمَّ اجْعَلْنَا
خَيْرًا مِمَّا يَظُنُّونَ، وَاغْفِرْ لَنَا مَا لَا يَعْلَمُونَ، حَسْبِيَ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ، آمَنَّا بِهِ، كُلُّ مَنْ
عِنْدَ رَبِّنَا، وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ، رَبَّنَا لَا تَزِغْ قُلُوبَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

O Allāh! You are the Eternal Lord, and this is a new year, so I ask that You grant me protection from Shayṭān, and control over this voluptuous self that incites towards evil, and make me occupied by that which would bring me closer to You, O Most Kind! O Lord of Might and Majesty! O Supporter of the one who has no supporter, O Protector of the one who has no protector, O Guardian of the one who has no guardian, O Helper of the one who has no helper, O Assister of the one who has no assister, O Reinforcement of the one who has no reinforcement, O Granter of gracious gifts, O Source of great hope, O Strengtheners of the weak, O Rescuer of the drowning, O Savior of the

devastated, O Benefactor, O Beautifier, O Granter of excellence, O Bestower; You are the One to whom prostrate the darkness of night and the light of day, the brightness of the moon and rays of the sun, the sound of [gushing] water and the rustling of the trees! O Allāh! You have no partner. O Allāh! Make us better than what they think [about us] and forgive us that which they do not know [of our faults]. Allāh is enough for me – there is no god but He; in Him do I trust and He is the Lord of the Exalted Throne. We believe in it - everything is from our Lord, and none take admonition except those who possess intellect. Our Lord! Make not our hearts deviate and bestow Your mercy on us, indeed You are All-Munificent.¹

HIS DU‘Ā ON THE NIGHT OF FIFTEENTH OF SHA‘BĀN

44. From al-Sayyid ibn Tāwūs in al-Iqbāl: Among the actions to be performed on the eve of the fifteenth of Sha‘bān are... and the Noble Prophet ﷺ used to supplicate on this night, saying:

اللَّهُمَّ افْسِمَ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ،
 وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ رِضْوَانَكَ، وَمِنَ الْيَقِينِ مَا يَهُونُ
 عَلَيْنَا بِهِ مُصِيبَاتِ الدُّنْيَا. اللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا
 وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلَى
 مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي
 دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا
 تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

¹ Iqbāl al-A‘māl: 553

O Allāh! Grant us as much fear of You as would prevent us from Your disobedience, and as much obedience as would make us attain Your pleasure, and as much certainty as would make bearable for us the tribulations of this world. O Allāh! Grant us the use of our hearing, sight and strength in the life You have given us, and let it remain with us until we die; and punish those who have oppressed us, and help us against those who have become our enemies, and do not keep tribulations for us in our religion, and do not make this world our greatest concern or the limit of our knowledge, and do not make sovereign upon us one who has no mercy on us, by Your Mercy O Most Merciful of mercifuls.¹

45. In al-Iqbāl: In the narration from his grandfather Abū Ja'far al-Ṭūsī, from one of the Noble Prophet's wives who said: "On the night when the Prophet of Allāh ﷺ was with me, he gently withdrew from my bedcover [so as not to wake me] but I noticed. I began feeling the jealousy that is felt by women and thought that he was in the room of another one of his wives but when I came upon him, he was like a garment that had fallen on the ground, prostrating, with the tip of his toes [placed on the ground], and saying:

أَصْبَحْتُ إِلَيْكَ فَقِيْرًا خَائِفًا مُسْتَجِيْرًا فَلَا تُبَدِّلْ إِسْمِي وَلَا
تُغَيِّرْ جِسْمِي وَلَا تَجْتَهِدْ بِلَائِي وَاعْفِرْ لِي.

I come to You as a beggar, fearful, seeking refuge, so do not change my status, and do not alter my body, and do not make severe my tribulations, and forgive me.

Then he raised his head and then prostrated again, and I heard him say:

¹ Ibid. 699-700

سَجَدَ لَكَ سَوَادِي وَخِيَالِي وَآمِنَ بِذَلِكَ فُؤَادِي. هَذِهِ يَدَايَ بِمَا
جَنَيْتُ عَلَى نَفْسِي، يَا عَظِيمُ تُرَجِّئُ لِكُلِّ عَظِيمٍ إِغْفِرَ لِي ذَنْبِي
الْعَظِيمَ فَإِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلَّا الْعَظِيمُ.

My body and mind have prostrated to You, and my heart has faith. These are my hands with which I have oppressed my soul, O Greatest one upon whom is the greatest hope, forgive my greatest sin, for none forgives the greatest sin but the Greatest Lord.

Then he raised his head and prostrated for the third time, and I heard him say:

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ
بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، أَنْتَ كَمَا أَثْنَيْتَ
عَلَى نَفْسِكَ وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ.

I seek refuge in Your forgiveness from Your chastisement, and I seek refuge in Your grace from Your wrath, and I seek refuge in You from You; You are as You have described Yourself and above what the speakers say.

Then he raised his head and prostrated once more for the fourth time and said:

اللَّهُمَّ إِنِّي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ السَّمَوَاتُ
وَالْأَرْضُ، وَقَشَعَتْ بِهِ الظُّلُمَاتُ، وَصَلَحَ بِهِ أَمْرُ الْأَوَّلِينَ
وَالْآخِرِينَ، أَنْ يَحِلَّ عَلَيَّ غَضَبُكَ أَوْ يَنْزِلَ عَلَيَّ سَخَطُكَ. أَعُوذُ
مِنْ زَوَالِ نِعْمَتِكَ وَفَجَاءَةِ نِقْمَتِكَ وَتَحْوِيلِ عَافِيَتِكَ وَجَمِيعِ

سَخَطِكَ. لَكَ الْعُتْبَىٰ فِيمَا اسْتَطَعْتُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

O Allāh! I seek refuge with the light of Your presence by which the heavens and the earth are illuminated, and by which darkness is dispelled, and through which the affairs of the first and the last improve; and [I seek refuge] from Your anger covering me and Your wrath coming upon me. I seek refuge from the reduction of Your bounties, and the suddenness of Your retribution, and the cessation of the well-being You have granted, and from all Your displeasure. You hold me accountable for what I have the ability to perform and there is no power or might but by Your will.

She continued: “When I saw this, I left him and went back home as a feeling of restlessness came upon me. Then the Noble Prophet ﷺ followed me and said, ‘Why are you uneasy?’ I said, ‘I was with you O Prophet of Allāh.’ He said, ‘Do you know what night this is? This is the night of the fifteenth of Sha‘bān. In it the actions are abrogated, the sustenance divided, and the life-spans fixed; and Allāh forgives all but the polytheist, the open enemy, one who has severs ties with his close family, one who consumes intoxicants, one who sins persistently, the [frolicsome] poet and the fortune-teller.’”¹

Note: This has also been narrated in al-Iqbāl from his grandfather Abū Ja‘far al-Ṭūsī, from Ḥammād, from Abān from Abī ‘Abdillāh عليه السلام in a ḥadīth similar to this one but in which the supplication differs completely from the supplication in this ḥadīth.² al-Zamakhsharī also narrates this in al-Fā‘iq without mentioning the supplications.³

¹ Ibid. 702

² Ibid.

³ We did not find it in al-Fā‘iq

HIS DU‘Ā UPON SEEING THE NEW-MOON

46. From al-Shaykh (al-Ṭūsī) in al-Amālī: Narrated from Muḥammad ibn Ḥanafaiyya, from ‘Alī عليه السلام who said: When the Noble Prophet ﷺ looked at the new-moon, he would raise his hands and say:

بِسْمِ اللَّهِ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَ
الْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ.

*In the name of Allāh. O Allāh! Make it come upon us with harmony and faith, peace and submission [to You]. My Lord and your Lord is Allāh.*¹

Note: There are many similar narrations.²

HIS DU‘Ā UPON SEEING THE NEW-MOON OF THE MONTH OF RAMADĀN

47. From al-Sayyid ibn Ṭāwūs in the section on the actions to be performed in the month of Ramaḍān: From Muḥammad ibn Ḥanafaiyya, from Amīr al-Mu’minīn عليه السلام who said: When the Noble Prophet ﷺ saw the new-moon of the month of Ramaḍān, he turned his face towards the Qiblah and said:

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ،
وَالْعَافِيَةِ الْمَجَلَّلَةِ، وَدَفْعِ الْأَسْقَامِ، وَالْعَوْنِ عَلَى الصَّلَاةِ
وَالصِّيَامِ وَتِلَاوَةِ الْقُرْآنِ. اللَّهُمَّ سَلِّمْنا لِسَهْرِ رَمَضَانَ، وَتَسَلِّمْهُ

¹ Amālī al-Ṭūsī: 495

² See Wasā’il al-Shī’ah 7:233-235

مِنَّا، وَسَلَّمْنَا فِيهِ، حَتَّى يَنْقُضِيَ عَنَّا شَهْرَ رَمَضَانَ وَقَدْ عَفَوْتَ
عَنَّا وَعَفَرْتَ لَنَا وَرَحِمْتَنَا.

O Allāh! Make it come upon us with harmony and faith, peace and submission, well-being and protection from maladies, and help in prayer and fasting and reciting the Qurʿān. O Allāh! Turn us towards the month of Ramaḍān and let it receive us, and make us submissive in it, until the month of Ramaḍān ends while You have pardoned and forgiven us and had mercy on us.¹

HIS DAILY DHIKR

48. In al-Kāfi: Narrated from Abū al-Ḥasan al-Anbārī, from Abī ʿAbdillāh عليه السلام who said: The Noble Prophet ﷺ used to praise Allāh three hundred and sixty times a day, the [same as the] number of canals in the body, saying:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلَى كُلِّ حَالٍ.

Many praises be to Allāh - Lord of the Universe - in all conditions.²

49. Also: Narrated from Yaʿqub ibn Shuʿaib who said: I heard Abā ʿAbdillāh عليه السلام saying: The Noble Prophet ﷺ said: Verily there are three hundred and sixty canals in the human body, out of which a hundred and eighty are flowing and a hundred and eighty are stationary. If the flowing canal becomes stationary, it does not grow and if the stationary canal begins to flow, it does not grow. And the Noble Prophet ﷺ said:

أَلْحَمْدُ لِلَّهِ كَثِيراً عَلَى كُلِّ حَالٍ.

¹ Iqbal al-Aʿmāl: 17, al-Kāfi 4:70, al-Faḥīh 2:100, Tahdhīb al-Aḥkām 4:196

² al-Kāfi 2:503

Many praises be to Allāh in all conditions.

...three hundred and sixty times when he woke up in the morning and [again] when night fell.¹

50. From Shaykh al-Ṭūsī in al-Majālis and al-Akhbār: Narrated from Sabrah ibn Ya‘qūb, from his father, from al-Ṣādiq, from his fathers عليه السلام in a ḥadīth: When the Noble Prophet ﷺ woke up in the morning, as the sun rose, he would say:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً طَيِّباً عَلَى كُلِّ حَالٍ.

Many good praises be to Allāh, Lord of the Universe, in all conditions.

And he would express his gratitude [to Him] three hundred and sixty times.²

HIS DHIKR IN THE MORNING AND EVENING

51. From al-Quṭb al-Rāwandī: It is narrated that when ‘Alī ibn al-Ḥusayn عليه السلام was taken to Yazīd, he wanted to kill him so he made the Imām stand in front of him and spoke to him, trying to get a response that would give him an excuse to kill him. And the Imām عليه السلام would answer him, and while he spoke he had small prayer-beads³ in his hand which he was turning with his fingers as he spoke. So Yazīd said to him, “I am speaking to you and you reply me while turning the prayer-beads in your hand with your fingers! How is that permissible?” He عليه السلام said, “My father narrated to me from my grandfather that when he finished praying the morning prayer he would not talk until he had taken his prayer-beads in his hand and said:

¹ Ibid.

² Amālī al-Ṭūsī: 597, Majmū‘at Warrām: 322, Biḥār al-Anwār 86:266 and 93:216

³ What is commonly referred to as *tasbīḥ* in Persian, Urdu etc. (Tr.)

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُسَبِّحُكَ وَأُحَمِّدُكَ وَأُكَبِّرُكَ وَأُهَلِّلُكَ بَعْدَ
مَا أُدِيرُ بِهِ سُبْحَتِي.

O Allāh! I begin my day by praising and glorifying You as many times as I have turned my prayer-beads.

...and he would take the prayer-beads and start to turn them as he spoke whatever he wished to speak, other than reciting dhikr; and he said that turning the prayer-beads would be counted [as recitation of dhikr] and would act as a protection until he retired to his bed [at night] and when he retired to his bed, he would say something similar to what he had said [in the morning] and would place his prayer-beads under his pillow and it would thus be counted [as dhikr] from one time to another – so I did this to follow in the footsteps of my grandfather.” Yazid said, repeating over and over and again, “None from among you do I address but that he replies me with that by which his success is seen,” and he withdrew from his intention to kill him and ordered that he be unshackled.¹

Note: It is apparent from this narration that by ‘grandfather’ he meant the Noble Prophet ﷺ

HIS REMEDY FOR HEADACHES

52. In Ṭibb al-A‘immaḥ: From Aḥmad ibn Ziyād, from Faḍālah, from Ismā‘īl ibn Ziyād, from Abī ‘Abdillāh عليه السلام who said: Whenever the Noble Prophet ﷺ was afflicted with sluggishness or a headache, he would

¹ al-Da‘awāt:61, al-Mustadrak 5:124

extend his hands and recite Sūrah al-Fāṭiḥah and the *Mu‘awwidhatayn*,¹ and he would be relieved from that which afflicted him.²

HIS SEEKING PROTECTION FROM FEVER AND OTHER AILMENTS

53. In *Da‘awāt al-Rāwandī*: The Noble Prophet ﷺ would seek protection from fever and ailments by saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ.

*O Allāh! I seek refuge with You from the harm of a gushing blood-vessel and from the evil of the fire of hell.*³

HIS INVOCATION FOR PROTECTION FROM FEVER

54. From *Ṭibb al-A‘immaḥ*: Narrated from ‘Amr Dhi Qurrah and Tha‘labah al-Jammāl who said: We heard Amīr al-Mu‘minīn (عليه السلام) saying: A severe fever came upon the Noble Prophet ﷺ so Jibra‘īl came to him and recited the following invocation:

بِسْمِ اللَّهِ أَرْقِيكَ، بِسْمِ اللَّهِ أَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ، وَاللَّهُ شَافِيكَ، بِسْمِ اللَّهِ خُذْهَا فَلْتَهْنِيكَ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ، وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ، لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ عَزَّوَجَلَّ.

¹ Sūrah al-Nās (114) and Sūrah al-Falaq (113) (Tr.)

² *Ṭibb al-A‘immaḥ*: 39, *Biḥār al-Anwār* 7:95 and *al-Ja‘fariyāt*: 216

³ *al-Da‘awāt*: 208 and *Biḥār al-Anwār* 95:31

In the name of Allāh - I invoke protection for you. In the name of Allāh - I cure you of every ailment that afflicts you, and Allāh is your Healer. In the name of Allāh - take it and let it bring you well-being. In the name of Allāh, the Compassionate, the Merciful. I swear by the setting of the stars. And that is indeed a mighty adjuration, if you but knew. You will surely recover by the will of Allāh the Almighty.

Then the Prophet ﷺ stood up [cured] from that which had tied him down, and said: “O Jibra’īl! This is indeed a great invocation!” He replied: “It is one of the treasures in the seven heavens.”¹

HIS INVOCATION FOR PROTECTION FROM MAGIC

55. In al-Biḥār: From Ibn ‘Abbās who said: Labīd ibn A‘ṣam cast a spell on the Prophet ﷺ and then put it in the well belonging to Banī Zurayq. So the Prophet ﷺ fell ill, and while he was asleep two angels came to him, one sat next to his head while the other next to his legs and they informed him of this [magic], saying: “The conjuration is in the well of Dharwān, inside a spadix of a palm tree under a rock at the bottom of the well.” The Prophet ﷺ woke up and sent ‘Alī رضي الله عنه, Zubayr and ‘Ammār [to remove the conjuration]. They removed the water from the well and raised the rock and removed the spadix. In it were a few hairs of the Noble Prophet ﷺ along with some broken teeth from his comb, which had been tied in eleven knots with a needle. Then these two Sūrahs were revealed. The Noble Prophet ﷺ started reciting the two Sūrahs and with the recitation of each āyah, one of the knots opened up, and after all the knots were undone, the Prophet ﷺ looked like someone who had just had a huge burden lifted from him, and Jibra’īl started saying:

¹ Ṭibb al-A‘immah راجع: 37, Biḥār al-Anwār 95:20, Qurb al-Isnād: 46, al-Kāfi 8:109

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَاسِدٍ وَعَيْنٍ وَاللَّهُ
يَشْفِيكَ.

*In the name of Allāh, I invoke protection for you from all things that harm you - from the jealous one and the evil eye - and may Allāh cure you.*¹

Note: The two Sūrahs being referred to are the *Mu‘awwadhatān* (Sūrah al-Falaq and al-Nās) as mentioned in other narrations.²

ANOTHER ONE OF HIS INVOCATIONS

56. In al-Biḥār from the Tafsīr of the Imām: The Prophet ﷺ placed his hand on the poisoned [meat of the] leg-bone and said:

بِسْمِ اللَّهِ الشَّافِي، بِسْمِ اللَّهِ الْكَافِي، بِسْمِ اللَّهِ الْمُعَافِي، بِسْمِ اللَّهِ
الَّذِي لَا يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ
السَّمِيعُ الْعَلِيمُ.

In the name of Allāh the Healer, in the name of Allāh the Sufficient, in the name of Allāh the Nourisher, in the name of Allāh with whose name nothing in the earth or heaven can cause [us] harm and He is All-hearing, All-seeing.

Then he said [to those who were with him], “Eat in the name of Allāh.” The Noble Prophet ﷺ ate [from it] and they all ate [with him] until they were satisfied, and it (the poisoned meat) did not harm them in the least.³

¹ Biḥār al-Anwār 95:129, Makārim al-Akhlāq: 413

² Biḥār al-Anwār 95:126, Ṭibb al-A‘immah: 114, Da‘āim al-Islām 2:138

³ Biḥār al-Anwār 95:144, Tafsīr Imām al-‘Askarī عليه السلام: 178

HIS DU‘Ā WHEN DISTRESSED OR TROUBLED

57. From Shaykh al-Ṭūsī in al-Amālī: Narrated from Zayd, from his fathers, from ‘Alī عليه السلام who said: Whenever the Noble Prophet ﷺ was distressed or troubled he would recite the following du‘ā:

يَا حَيُّ يَا قَيُّوْمُ، يَا حَيًّا لَا يَمُوتُ، يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ، كَاشِفُ
 الْهَمِّ، مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ. أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا
 أَنْتَ الْمَنَّانُ، بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ،
 رَحْمَنُ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمُهُمَا، رَبِّ ارْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا
 عَنِ رَحْمَةِ مَنْ سِوَاكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

O Ever-living! O Ever-lasting! O Ever-living who never dies! O Ever-living there is no god but You. Remover of the troubles! Answerer of the calls of the desperate! I ask You, as all praise is due to You – there is no god but You – O Bestower of favours! Originator of the heavens and the earth! Lord of Might and Glory! The Beneficent in this world and the next and the Merciful in them both! O Lord! Bless me with the mercy that would make me free from needing mercy from other than You, O Most Merciful of the mercifuls.

The Noble Prophet ﷺ said: “Whoever, from among the Muslims, recites this du‘ā three times, is guaranteed to get what he asks for except if it (what he asks for) is a sin or if he has broken off ties with his close relatives.”¹

¹ Amālī al-Ṭūsī: 511

HIS DU‘Ā FOR MEMORIZING THE HOLY QUR’ĀN

58. In Qurb al-Isnād: From Mas‘adah ibn Şadaqah: Ja‘far narrated to me, from his forefathers عليه السلام that the following was one of the supplications of the Noble Prophet ﷺ:

اللَّهُمَّ ارْحَمْنِي بِتَرْكِ مَعْاصِيكَ مَا أَبْقَيْتَنِي، وَارْزُقْنِي حُسْنَ التَّنْظِرِ
فِيمَا يُرْضِيكَ عَنِّي وَالزِّمَّ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي،
وَاجْعَلْنِي أَتْلُوهُ عَلَى التَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. اللَّهُمَّ نَوِّرْ
بِكِتَابِكَ بَصْرِي، وَاشْرَحْ بِهِ صَدْرِي، وَفَرِّحْ بِهِ قَلْبِي، وَأَطْلِقْ
بِهِ لِسَانِي، وَاسْتَعْمِلْ بِهِ بَدَنِي، وَقَوِّنِي عَلَى ذَلِكَ، فَإِنَّهُ لَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِكَ.

O Allāh! Bless me with the ability to keep away from Your disobedience for the rest of my life; and grant me the ability to look positively at what makes You pleased with me; and enable my heart to memorize [and preserve] Your book as You have taught [it to] me; and enable me to recite it in the way that pleases You. O Allāh! Illuminate my sight by You book, and expand by it my chest, and gratify by it my heart, and make eloquent by it my speech, and make my body work by it, and strengthen me in this for surely there is no might and no power but [by] You.¹

HIS COVERING

59. In al-Muhaj: The ‘hijāb’ (covering) of the Noble Prophet ﷺ (i.e. the supplication for protection from enemies) was:

¹ Qurb al-Isnād:4, Biḥār al-Anwār 95:341

﴿ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا. وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴾
 اللَّهُمَّ بِمَا وَارَتْ الْحُجُبُ مِنْ جَلَالِكَ وَجَمَالِكَ، وَبِمَا أَطَافَ بِهِ الْعَرْشُ مِنْ بَهَاءِ كَمَالِكَ، وَبِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ، وَبِمَا تُحِيطُ بِهِ قُدْرَتُكَ مِنْ مَلَكَوَتِ سُلْطَانِكَ، يَا مَنْ لَا رَادَّ لِأَمْرِهِ وَلَا مُعَقَّبَ لِحُكْمِهِ، إِضْرِبْ بَيْنِي وَبَيْنَ أَعْدَائِي بِسِتْرِكَ الَّذِي لَا تُفَرِّقُهُ الْعَوَاصِفُ مِنَ الرِّيَّاحِ، وَلَا تَقْطَعُهُ الْبَوَاتِرُ مِنَ الصَّفَّاحِ، وَلَا تَنْفُذُهُ عَوَامِلُ الرَّمَّاحِ، حُلْ يَا شَدِيدَ الْبَطْشِ بَيْنِي وَبَيْنَ مَنْ يَرْمِينِي بِخَوَافِقِهِ، وَمَنْ تَسْرِي إِلَيَّ طَوَارِقُهُ، وَفَرَّجَ عَنِّي كُلَّ هَمٍّ وَعَمٍّ، يَا فَارِجَ هَمِّ يَعْقُوبَ فَرِّجْ عَنِّي، يَا كَاشِفَ ضُرِّ أَيُّوبَ إِكْشِفْ ضُرِّي، وَاغْلِبْ لِي مَنْ غَلَبَنِي، يَا غَالِبًا غَيْرَ مَغْلُوبٍ. ﴿
 وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ﴿ فَأَيُّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴾

‘We have cast veils over their hearts lest they understand it, and a heaviness in their ears’¹ ‘And when you remember your Lord alone in the Qur‘ān, they turn

¹ Sūrah al-An‘ām (6): 25

*their backs in aversion*¹ O Allāh! By that which Your Might and Majesty have covered, and by that which have been engulfed by the perfection of Your Sovereignty, and by the honor that comes forth from Your Infinite Knowledge, and by that which is encompassed by Your Dominion; O One whose command cannot be overruled and whose ruling cannot be overturned! Place between myself and my enemies a covering that can neither be removed by strong winds, nor cut by sharp blades, nor pierced by spears. O One whose Might is great! Guard me from the one who has taken aim at me with his arrows and the one who makes me the target of his strikes; and remove from me every sorrow and hardship. O remover of the sorrows of Ya'qūb! Remove my sorrows; O Eliminator of the hardships of Ayyūb! Eliminate my hardships; and defeat for me the one who has defeated me, O Defeater who cannot be defeated. 'And Allāh turned back the unbelievers in their rage; they did not obtain any advantage, and Allāh sufficed the believers in their fight and Allāh is Strong and Mighty'² 'Then We aided those who believed against their enemy and they became the ones who prevailed.'^{3 and 4}

Addendum to this Section

1. In al-Manāqib: He ﷺ would neither stand nor sit but by the remembrance of Allāh.⁵

Note: This has also been narrated in Majma' al-Bayān.⁶

2. In al-Kāfi: In his narration from Ibn Faḍḍhāl, from one of our companions, from al-Riḍā عليه السلام, that he used to say to his companions,

¹ Sūrah al-Isrā' (17): 46

² Sūrah al-Aḥzāb (33): 25

³ Sūrah al-Ṣaff (61): 14

⁴ Muhaj al-Da'awāt: 296

⁵ Manāqib Āl Abī Ṭālib 1:147

⁶ Majma' al-Bayān 10:845

“Take up the weapon of the Prophets.” Someone asked, “What is the weapon of the prophets?” He replied, “It is du‘ā.”¹

3. In Da‘awāt al-Rāwandī: He ﷺ would supplicate so entreatingly that it looked like his cloak was about to fall off.²

4. In Kashf al-Ghummah: Aḥmad ibn Ḥamdūn said in his *Tadhkirah*: Muḥammad ibn ‘Alī ibn al-Ḥusayn ؑ said, “We (the Ahl al-Bayt) supplicate to Allāh for that which we like, and if what we do not like happens instead, we do not go against what Allāh has preferred for us.”³

HIS DU‘Ā IN THE MORNING

5. In al-Kāfi: In his narration from al-Faḍl ibn Abī Qurrah from Abī ‘Abdillāh ؑ who said: Three sentences were recited by all the prophets, one after the other, from Adam ؑ down to the Noble Prophet ﷺ. Every morning he would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا تُبَاشِرُ بِهِ قَلْبِي، وَيَقِينًا حَتَّى أَعْلَمُ أَنَّهُ
لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي، وَرَضْنِي بِمَا قَسَمْتَ لِي.

*O Allāh! I ask You for faith which gives joy to my heart, and certitude so that I may know that nothing befalls me except that which You have decreed for me, and make me pleased with what you have apportioned for me.*⁴

6. In al-Khiṣāl: The Noble Prophet ﷺ taught ‘Alī ؑ the [following] du‘ā which Jibra‘īl brought from Allāh ﷻ and instructed the Prophet to recite in times of hardships and troubles:

¹ al-Kāfi 2:468

² al-Da‘awāt: 22, Biḥār al-Anwār 93:339

³ Kashf al-Ghummah 2:150,151

⁴ al-Kāfi 2:524, Biḥār al-Anwār 86:289

يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ، وَيَا حِرْزَ مَنْ لَا حِرْزَ لَهُ، وَيَا دُخْرَ مَنْ لَا دُخْرَ لَهُ، وَيَا سِنْدَ مَنْ لَا سِنْدَ لَهُ، وَيَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ، وَيَا كَرِيمَ الْعَفْوِ، وَيَا حَسَنَ الْبَلَاءِ، وَيَا عَظِيمَ الرَّجَاءِ، وَيَا عَوْنَ الضُّعْفَاءِ، وَيَا مُنْقِذَ الْغَرَقَى، وَيَا مُنْجِيَ الْهَلْكَى، يَا مُحْسِنُ، يَا مُجْمِلُ، يَا مُنْعَمُ، يَا مُفْضِلُ، أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ، وَنُورُ النَّهَارِ وَضَوْءُ الْقَمَرِ، وَشُعَاعُ الشَّمْسِ، وَدَوِيُّ الْمَاءِ، وَحَفِيفُ الشَّجَرِ، يَا اللَّهُ، يَا اللَّهُ، يَا اللَّهُ، أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ. ثُمَّ تَقُولُ: اَللّٰهُمَّ افْعَلْ بِي كَذَا وَكَذَا...

O Supporter of the one with no supporter! O Protector of the one with no protector! O Provider of the one with no provisions! O Helper of the one with no helper! O Hearer of the unheard appeal! O Munificent in forgiving! O One whose trials are good! O Giver of great hope! O Helper of the weak! O Rescuer of the drowning! O Savior of the devastated! O Beneficent! O Creator of beauty! O Granter of blessings! O Bestower of good! You are the One to whom prostrate the darkness of night, the light of day, the illumination of the moon, the rays of the sun, the sound of [running] water and the rattling of trees. O Allāh! O Allāh! O Allāh! You are One and have no partner. Then you say: 'O Allāh! Grant me such and such.'

... [If you do this], you will not stand up from where you are sitting but that your supplication will be answered, if Allāh wills.¹

¹ al-Khiṣāl 2:510

HIS INVOCATION

7. In al-Muhaj: In his narration from Abū Baṣīr and Muḥammad ibn Muslim who said: Ja‘far ibn Muḥammad al-Ṣādiq عليه السلام narrated to us from his father, from his forefathers, from Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib عليه السلام, who said: The Noble Prophet ﷺ would invoke [Allāh ﷻ] for [the safety of] al-Ḥasan and al-Ḥusayn عليهما السلام with this [supplication], and he would [also] instruct his companions to recite it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. أَعِيذُ نَفْسِي وَدِينِي وَأَهْلِي وَمَالِي
وَوُلْدِي وَخَوَاتِيمَ عَمَلِي وَمَا رَزَقَنِي رَبِّي وَخَوَّلَنِي بِعِزَّةِ اللَّهِ
وَعَظَمَةِ اللَّهِ وَجَبْرُوتِ اللَّهِ وَسُلْطَانِ اللَّهِ وَرَحْمَةِ اللَّهِ وَرَأْفَةِ اللَّهِ
وَعُفْرَانِ اللَّهِ وَقُوَّةِ اللَّهِ وَقُدْرَةِ اللَّهِ وَبِآلَاءِ اللَّهِ وَبِصُنْعِ اللَّهِ
وَبِأَرْكَانِ اللَّهِ وَبِجَمْعِ اللَّهِ عَزَّ وَجَلَّ وَبِرِسْوَلِ اللَّهِ (صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ) وَقُدْرَةِ اللَّهِ عَلَى مَا يَشَاءُ، مِنْ شَرِّ السَّامَةِ وَالْهَامَةِ،
وَمِنْ شَرِّ الْجِنِّ وَالْإِنْسِ، وَمِنْ شَرِّ مَا دَبَّ فِي الْأَرْضِ، وَمِنْ شَرِّ
مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمَا يَعْرُجُ فِيهَا،
وَمِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ
مُسْتَقِيمٍ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ.

In the name of Allāh, the Beneficent, the Merciful. I place myself, my religion, my family, my wealth, my children, the results of my actions and that which my Lord has bestowed on me, under the protection of the Might, Grandeur,

Majesty, Munificence, Mercy, Kindness, Forgiveness, Power, Grace and Bounty of Allāh; By the authority of Allāh, the prophet of Allāh, and the Power of Allāh over whatever He wills, [I seek protection] from the evil of the poisonous and non-poisonous creatures, from the evil of jinn and man, from the evil of that which moves on the earth and that which comes out from it, from the evil that descends from the sky and ascends in it, and from the evil of every creature that my Lord holds by its forelock, surely my Lord is on the straight path and He has power over all things; and there is no might and no power but that of Allāh, the Sublime, the Mighty - and blessings of Allāh be on our master Muḥammad and his progeny.¹

HIS INVOCATION WHEN IN DIFFICULTY OR GREAT DISTRESS

8. In the book *al-Mujtabā* of Ibn Ṭāwūs: In his narration from Jābir who said: When something distressed the Noble Prophet ﷺ, or if the disbelievers troubled him very much, he clasped his hand and said: “Get restricted, [then] get relieved.” Then he faced the Qibla, raised his hands and said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ. اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اللَّهُمَّ كُفِّ بِأَسْ
الَّذِينَ كَفَرُوا فَإِنَّكَ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا.

In the name of Allāh, the Beneficent, the Merciful. There is no might and no power but that of Allāh, the Sublime, the Mighty. O Allāh! You alone do we worship and from You alone do we seek help. O Allāh! Restrain the evil of the disbelievers, for surely You are the strongest in might and punishment.

¹ Muhaj al-Da‘awāt: 10

... and by Allāh, before he opened his hands, his problem would be solved.¹

HIS DU'Ā WHEN SOMETHING MADE HIM SAD

9. In al-Bihār: In a ḥadīth from al-Ṣādiq عليه السلام who said: Whenever something troubled the Noble Prophet ﷺ, he would recite the following supplication – and they called it *du'ā al-faraj*:

أَللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ، وَاكْنُفْنِي بِرُكْنِكَ الَّذِي لَا يُرَامُ، وَارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ، وَلَا أَهْلِكَ وَأَنْتَ رَجَائِي، فَكَمِّ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَهَا شُكْرِي، وَكَمِّ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي قَلَّ لَكَ بِهَا صَبْرِي، فَيَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرَمْنِي، وَيَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يَحْدُلْنِي، وَيَا مَنْ رَأَى عَلَيَّ الْخَطَايَا فَلَمْ يَفْضَحْنِي، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ. اللَّهُمَّ أَعِنِّي عَلَى دِينِي بِالْدُنْيَا، وَعَلَى الْآخِرَةِ بِالتَّقْوَى، وَاحْفَظْنِي فِيمَا غَبْتُ عَنْهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي فِيمَا حَضَرْتُهُ، يَا مَنْ لَا تَضُرُّهُ الذُّنُوبُ، وَلَا تَنْقُصُهُ الْمَغْفِرَةُ، هَبْ لِي مَا لَا يَنْقُصُكَ، وَاعْفِرْ لِي مَا لَا

¹ al-Mujtabā: 2

يَضُرُّكَ، إِنَّكَ رَبُّ وَهَّابٌ. أَسْأَلُكَ فَرَجاً قَرِيباً، وَصَبْرًا جَمِيلاً،
وَرِزْقاً وَاسِعاً، وَالْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ، وَشُكْرَ الْعَافِيَةِ.

O Allāh! Protect me by Your watchfulness that does not become weary, guard me with Your support which cannot be defeated, have mercy on me by Your power over me, for I will not face destruction while my hope rests on You. How many blessings have You bestowed upon me for which my gratitude has come up short, and how many trials have you tested me with where my patience for Your sake was inadequate? O One for whose blessings my gratitude has come up short but He has not deprived me! O One in whose trials my patience has been inadequate but He has not abandoned me! O One who has seen my mistakes but has not disgraced me! I ask You to send Your blessings on Muḥammad and the progeny of Muḥammad. O Allāh! Make this world a means for my religion, and piety a means for my Hereafter. Protect me from that which is hidden from me and do not leave me on my own to face that which comes towards me. O One who is not harmed by sins and does not lose anything by granting forgiveness! Grant me that from which You lose nothing and forgive me that which does not harm You! You are a Generous Lord. I ask You for a near deliverance, a graceful patience, abundant sustenance, well-being in the face of all trials and gratitude for all your blessings.¹

HIS DU‘Ā WHEN HE SAW THE NEW MOON

10. In al-‘Uyūn: From Dārim ibn Qabiṣah, from ‘Alī ibn Mūsā al-Riḍā, from his fathers, from ‘Alī عليه السلام who said: When the Prophet of Allāh ﷺ saw the new moon he would say:

¹ Biḥār al-Anwār 95:197

أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمُتَصَرِّفُ فِي مَلَكَوَتِ
 الْجَبْرُوتِ بِالتَّقْدِيرِ! رَبِّي وَرَبُّكَ اللَّهُ. اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ
 وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِحْسَانِ، وَكَمَا بَلَّغْتَنَا أَوَّلَهُ فَبَلِّغْنَا آخِرَهُ،
 وَاجْعَلْهُ شَهْرًا مُبَارَكًا تَمْحُو فِيهِ السَّيِّئَاتِ وَتَرْفَعُ لَنَا فِيهِ
 الدَّرَجَاتِ، يَا عَظِيمَ الْخَيْرَاتِ.

O Obedient creature - the untiring, fast-moving celestial body that revolves [and rotates] in the heavens by the Will of Allāh! My Lord and your Lord is Allāh. O Allāh! Make the new moon come upon us with tranquility and faith, and peace and goodness. As You have made us pass its beginning, let us pass its end. And make it a blessed month wherein You wipe off the evil deeds and elevate our status, O Great Bestower of goodly things.¹

Note: A similar narration is in al-Mustadrak from al-Iqbāl.²

HIS DU‘Ā AT THE TIME OF THE NEW MOON OF RAJAB AND OTHER MONTHS

11. In al-Iqbāl: The du‘ā for the new moon of Rajab as quoted in al-Da‘awāt: The Noble Prophet ﷺ used to say:

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي
 وَرَبُّكَ اللَّهُ عَزَّ وَجَلَّ.

¹ Uyūn Akhbār al-Riḍā 2:70

² al-Mustadrak 7:440, Iqbāl al-A‘māl: 17

O Allāh! Make it come upon us with tranquility and faith, and peace and submission [to Your will]. My Lord and Your Lord is Allāh ﷻ¹

12. Also: It is narrated that when he ﷺ saw the new moon of the month of Rajab he said:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبَلِّغْنَا شَهْرَ رَمَضَانَ، وَأَعِنَّا عَلَى الصِّيَامِ وَالْقِيَامِ وَحِفْظِ اللِّسَانِ وَغَضِّ البَصْرِ، وَلَا تَجْعَلْ حَظَّنَا مِنْهُ الجُوعَ وَالْعَطَشَ.

O Allāh! Bless us in Rajab and Sha'bān and make us reach the month of Ramaḍān; and help us to fast and establish prayers, and to control the tongue and lower the gaze, and do not make our only share in it hunger and thirst.²

13. Also: It is narrated that when he ﷺ saw the new moon, he recited the *takbīr* (Allāh is the Greatest) thrice, and the *tahlīl* (There is no god but Allāh) thrice, then he said:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ شَهْرَ كَذَا وَجَاءَ بِشَهْرٍ كَذَا.

Praise be to Allāh who made such-and-such month pass and brought such-and-such month.³

HIS DU'Ā AFTER THE ZUHR PRAYER

14. In Falāḥ al-Sā'il: In his narration from Muḥammad ibn Abī 'Abdillāh ibn Muḥammad al-Tamīm, from Abī al-Ḥasan 'Alī ibn Muḥammad, from his father, from his forefathers, from Abī 'Abdillāh, from Amīr al-

¹ Iqbāl al-A'māl: 627-628, Biḥār al-Anwār 98:376

² Iqbāl al-A'māl: 628, Biḥār al-Anwār 98:376

³ Ibid.

Mu'minīn ﷺ about the Noble Prophet ﷺ, he said: his du'ā after the Zuhr prayer was:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْكَرِيمِ. أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اَللّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ
رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ خَيْرٍ، وَالسَّلَامَةَ
مِنْ كُلِّ إِثْمٍ. اَللّهُمَّ لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا
فَرَجْتَهُ، وَلَا سُقْمًا إِلَّا شَفَيْتَهُ، وَلَا عَيْبًا إِلَّا سَتَرْتَهُ، وَلَا رِزْقًا
إِلَّا بَسَطْتَهُ، وَلَا خَوْفًا إِلَّا آمَنْتَهُ، وَلَا سُوءًا إِلَّا صَرَفْتَهُ، وَلَا
حَاجَةً هِيَ لَكَ رِضًا وَلِي صَلَاحٌ إِلَّا قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ،
أَمِينَ رَبَّ الْعَالَمِينَ.

There is no god but Allāh, the Great, the Kind. There is no god but Allāh, the Lord of the throne of Grace. All praise is for Allāh, Lord of the worlds. O Allāh! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O Allāh! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You cure it, any defect but that You conceal it, any sustenance but that You increase it, any fear but that You protect [me] from it, any evil but that You repel it, and any of my needs in which is Your pleasure, and which is beneficial for me, but that You grant it; O Most Merciful! Grant me my supplication, Lord of the Universe.¹

¹ Falāḥ al-Sā'il: 171-172

HIS DU'Ā AFTER EVERY TWO RAK'AHS OF THE NĀFILAH OF ZUHR

15. In Falāḥ al-Sā'il: In his narration from Fatimah bint al-Ḥasan, from her father al-Ḥasan ibn 'Alī عليه السلام who said: The Noble Prophet ﷺ used to recite this du'ā between every two rak'ahs of the nāfilah of zuhr:

اللَّهُمَّ أَنْتَ أَكْرَمُ مَا تَبِيَّ، وَأَكْرَمُ مَزُورٍ، وَخَيْرٌ مَنْ طَلَبْتَ إِلَيْهِ الْحَاجَاتِ، وَأَجُودُ مَنْ أَعْطَى، وَأَرْحَمُ مَنْ اسْتَرْحَمَ، وَأَرَأْفُ مَنْ عَفَا، وَأَعَزُّ مَنْ اعْتَمَدَ عَلَيْهِ. اللَّهُمَّ بِي إِلَيْكَ فَاقَةٌ، وَبِي إِلَيْكَ حَاجَاتٌ، وَلَكَ عِنْدِي طَلِبَاتٌ، مِنْ ذُنُوبٍ أَنَا بِهَا مُرْتَهَنٌ قَدْ أَوْقَرْتُ ظَهْرِي وَأَوْبَقْتَنِي، وَإِلَّا تَرَحَّمْنِي وَتَغْفِرْ لِي أَكُنْ مِنَ الْخَاسِرِينَ. اللَّهُمَّ اعْتَمَدْتُكَ فِيهَا تَائِباً إِلَيْكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاعْفِرْ لِي ذُنُوبِي كُلَّهَا قَدِيمَهَا وَحَدِيثَهَا سِرَّهَا وَعَلَانِيَتَهَا، خَطَأَهَا وَعَمْدَهَا، صَغِيرَهَا وَكَبِيرَهَا، وَكُلَّ ذَنْبٍ أَذْنَبْتُهُ وَأَنَا مُذْنِبُهُ، مَغْفِرَةً جَزْماً، لَا تُعَادِرُ ذَنْباً وَاحِداً، وَلَا أَكْتَسَبُ بَعْدَهَا مُحَرَّماً أَبَداً، وَأَقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ وَتَجَاوَزْ لِي عَنِ الْكَبِيرِ مِنْ مَعْصِيَتِكَ، يَا عَظِيمُ إِنَّهُ لَا يَغْفِرُ الْعَظِيمَ إِلَّا الْعَظِيمُ - يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ - يَا مَنْ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ، صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَاجْعَلْ لِي فِي شَأْنِكَ شَأْنَ حَاجَتِي، وَحَاجَتِي هِيَ فَكَأَنَّكَ رَقَبَتِي
 مِنَ النَّارِ، وَالْأَمَانُ مِنْ سَخَطِكَ، وَالْفَوْزُ بِرِضْوَانِكَ وَجَنَّتِكَ،
 وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَامْنُنْ بِذَلِكَ عَلَيَّ وَبِكُلِّ مَا
 فِيهِ صَلَاحِي. أَسْأَلُكَ بِنُورِكَ السَّاطِعِ فِي الظُّلُمَاتِ أَنْ تُصَلِّيَ
 عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَلَا تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ فِي الدُّنْيَا
 وَالْآخِرَةِ إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ وَاكْتُبْ لِي عِتْقاً مِنَ
 النَّارِ مَبْتُولاً، وَاجْعَلْنِي مِنَ الْمُتَّقِينَ إِلَيْكَ التَّابِعِينَ لِأَمْرِكَ،
 الْمُخْبِتِينَ الَّذِينَ إِذَا ذُكِرَتْ وَجِلَتْ قُلُوبُهُمْ، وَالْمُسْتَكْمِلِينَ
 مَنَاسِكُهُمْ، وَالصَّابِرِينَ فِي الْبَلَاءِ، وَالشَّاكِرِينَ فِي الرِّخَاءِ،
 وَالْمُطِيعِينَ لِأَمْرِكَ فِيمَا أَمَرْتَهُمْ بِهِ، وَالْمُقِيمِينَ الصَّلَاةَ،
 وَالْمُؤْتِينَ الزَّكَاةَ، وَالْمُتَوَكِّلِينَ عَلَيْكَ. اللَّهُمَّ أضعِفْنِي يَا كَرِيمُ
 كَرَامَتَكَ وَأَجْزِلْ لِي عَطِيَّتَكَ وَالْفَضِيلَةَ لَدَيْكَ وَالرَّاحَةَ مِنْكَ،
 وَالْوَسِيلَةَ إِلَيْكَ وَالْمَنْزِلَةَ عِنْدَكَ مَا تَكْفِينِي بِهِ كُلَّ هَوْلٍ دُونَ
 الْجَنَّةِ وَتُظِلُّنِي فِي ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ، وَتَعْظُمُ
 نُورِي، وَتُعْطِينِي كِتَابِي بِيَمِينِي، وَتُضَيِّفُ حَسَنَاتِي، وَتَحْشُرُنِي
 فِي أَفْضَلِ الْوَاقِعِينَ إِلَيْكَ مِنَ الْمُتَّقِينَ، وَتُسَكِّنُنِي فِي عِلِّيِّينَ،
 وَاجْعَلْنِي مِمَّنْ تَنْظُرُ إِلَيْهِ بِوَجْهِكَ الْكَرِيمِ، وَتَتَوَقَّانِي وَأَنْتَ

عَنِّي رَاضٍ، وَالْحَفْنِي بِعِبَادِكَ الصَّالِحِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وآلِهِ، وَاقْلِبْنِي بِذَلِكَ كُلِّهِ مُفْلِحًا مُنْجِحًا قَدْ غَفَرْتَ لِي
خَطَايَايَ وَذُنُوبِي كُلَّهَا، وَكَفَّرْتَ عَنِّي سَيِّئَاتِي، وَحَطَّطْتَ عَنِّي
وِزْرِي، شَفَّعْتَنِي فِي جَمِيعِ حَوَائِجِي فِي الدُّنْيَا وَالْآخِرَةِ فِي يُسْرِ
مِنْكَ وَعَافِيَةٍ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَلَا تَخْلِطْ بِشَيْءٍ
مِنْ عَمَلِي وَلَا بِمَا تَقَرَّبْتُ بِهِ إِلَيْكَ رِيَاءً وَلَا سُمْعَةً وَلَا أَشْرًا
وَلَا بَطْرًا، وَاجْعَلْنِي مِنَ الْخَاشِعِينَ لَكَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ، وَاعْطِنِي السَّعَةَ فِي رِزْقِي، وَالصَّحَّةَ فِي جِسْمِي، وَالقُوَّةَ فِي
بَدَنِي عَلَى طَاعَتِكَ وَعِبَادَتِكَ، وَاعْطِنِي مِنْ رَحْمَتِكَ وَرِضْوَانِكَ
وَعَافِيَتِكَ مَا تُسَلِّمُنِي بِهِ مِنْ كُلِّ بَلَاءِ الْآخِرَةِ وَالدُّنْيَا، وَارْزُقْنِي
الرَّهْبَةَ مِنْكَ، وَالرَّغْبَةَ إِلَيْكَ، وَالخُشُوعَ لَكَ، وَالْوَقَارَ وَالْحَيَاءَ
مِنْكَ، وَالتَّعْظِيمَ لِذِكْرِكَ، وَالتَّقْدِيرَ لِمَجْدِكَ أَيَّامَ حَيَاتِي حَتَّى
تَتَوَفَّانِي وَأَنْتَ عَنِّي رَاضٍ. اللَّهُمَّ وَأَسْأَلُكَ السَّعَةَ وَالِدَّعَةَ،
وَالأَمْنَ وَالْكَفَايَةَ، وَالسَّلَامَةَ وَالصَّحَّةَ، وَالقُنُوعَ وَالْعِصْمَةَ،
وَالهُدَى وَالرَّحْمَةَ، وَالْعَفْوَ وَالْعَافِيَةَ، وَالْيَقِينَ وَالْمَغْفِرَةَ، وَالشُّكْرَ
وَالرِّضَا، وَالصَّبْرَ، وَالْعِلْمَ وَالصِّدْقَ، وَالْبِرَّ وَالتَّقْوَى، وَالْحِلْمَ
وَالتَّوَاضِعَ وَالْيُسْرَ وَالتَّوْفِيقَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ،

وَأَعِصْ بِذَلِكَ أَهْلَ بَيْتِي وَقُرْبَاتِي وَإِخْوَانِي فِيكَ وَمَنْ أَحَبَبْتُ
وَأَحَبَّنِي فِيكَ أَوْ وَلَّيْتُهُ وَوَلَدَنِي مِنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ. وَأَسْأَلُكَ يَا رَبِّ حُسْنَ الظَّنِّ بِكَ
وَالصِّدْقِ فِي التَّوَكُّلِ عَلَيْكَ، وَأَعُوذُ بِكَ يَا رَبِّ أَنْ تَبْتَلِيَنِي بِبِلِيَّةٍ
تَحْمِلُنِي ضَرُورَتَهَا عَلَى التَّغَوُّثِ بِشَيْءٍ مِنْ مَعَاصِيكَ،
وَأَعُوذُ بِكَ يَا رَبِّ أَنْ أَكُونَ فِي حَالِ عُسْرٍ أَوْ يُسْرٍ أَظُنُّ أَنَّ
مَعَاصِيكَ أَنْجَحُ فِي طَلِبَتِي مِنْ طَاعَتِكَ، وَأَعُوذُ بِكَ مِنْ تَكْلُفِ
مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقًا، وَمَا قَدَّرْتَ لِي مِنْ رِزْقٍ، فَصَلِّ عَلَيَّ
مُحَمَّدٍ وَآلِهِ وَآتِنِي بِهِ فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allāh! You are the most Noble One who is approached, the most Magnanimous who is visited, the best One from whom fulfillment of desires is sought, the most Generous in giving, the most Merciful of those who show mercy, the most Compassionate of those who forgive and the most Mighty of those who are relied upon. O Allāh! I am needy of You, I have desires that I wish You to fulfill and I have an obligation to You because of the sins that have broken my back and debased me, and if You don't have mercy on me and forgive me, I will surely be from the losers. O Allāh! I rely on You and turn to You, so send Your blessings on Muḥammad and his progeny, and forgive all my sins, of past and present, [those done] in secret and in the open, by mistake or on purpose, small and great, and all the sins that I have performed and I am a perpetrator of - a forgiving that wipes off completely, not leaving a single sin; and after which I will never perform that which is prohibited. And accept my few good acts of worship while overlooking my abundant disobedience of Your commands. O Great One! None can forgive the grave sins except the Great One.

All those who are in the heavens and earth ask from Him; every moment He is in a state of Glory. O One who is in a state of Glory every day! Send blessings on Muḥammad and his progeny, and place my desire in Your Glory, and my desire is freedom from the fire of hell, safety from Your wrath and prosperity with Your pleasure and Your paradise; and bless Muḥammad and the progeny of Muḥammad, and grant me by this whatever is good for me. I ask You by Your light that illuminates the darkness, that you bless Muḥammad and the progeny of Muḥammad and do not separate me from them in this world and the Hereafter, indeed You have power over all things. O Allāh! Decree for me freedom from the fire of hell once and for all, and make me from among those who are repentant, those who follow your commandments, the humble ones whose hearts tremble with fear when You are mentioned, those who have completed their holy rites, the ones who are patient in the face of trials, the ones who are thankful when in comfort, the ones who obey Your commandments in whatever You command them, the ones who establish the prayer, pay the poor-rate and those who put their trust in You. O Allāh! Double for me, O Munificent, Your Munificence, and make abundant for me Your blessings, [grant me] virtues and comforts, and the means to [reach] You, and a status before You, and make this enough for me in the face of all fears; apart from Paradise. And shade me with the shade of Your Power on the day when there will be no shade but Yours; and make my light bright, and give my book to me in my right hand, and multiply my good deeds, and raise me among the best group of the pious ones, and let me stay among the lofty ones, and make me from those whom You look at with Your Graciousness, and take my soul while You are pleased with me and make me join Your good servants. O Allāh! Bless Muḥammad and the progeny of Muḥammad, and transform me with all this into a successful and prosperous person, having forgiven all my mistakes and sins, and wiped off my evil deeds, and removed my burden, and having granted all my needs in this world and the Hereafter, in comfort and health. O Allāh! Bless Muḥammad and his progeny and do not mix any of my actions, with which I sought to become close to You, with the intention of being seen or heard by people thereby becoming proud and arrogant, and make me among those who are submissive

to You. O Allāh! Bless Muḥammad and his progeny, and grant me abundance in my sustenance, and good health in my body, and physical strength with which I can worship and obey You; and bestow on me from Your Mercy, Pleasure and Protection, that which will keep me safe from all the trials of the Hereafter and this world; and grant me fear of You, inclination towards You, submission to You, dignity and modesty in front of You, respect for Your remembrance, sanctity for Your Magnificence – all the days of my life, until You take my soul while You are pleased with me. O Allāh! I ask you for abundance and equanimity, security and sufficiency, soundness and health, contentment and modesty, guidance and mercy, forgiveness and well-being, certitude and pardon, gratitude, pleasure and patience, knowledge and truth, goodness and piety, clemency and humility, ease and success. O Allāh! Bless Muḥammad and his progeny, and protect, by this, my family, close relatives, my brothers in faith and the ones whom I love and who love me for Your sake, from all the believing men and women. And I ask You, my Lord, to make me think positively of You and for the ability to trust You entirely; and I seek protection with You from any trial you test me with which I am unable to bear and thus turn to sin; and I seek protection with You, my Lord, from ever –whether in difficulty or ease – thinking that sinning will be more beneficial for my cause than obeying You; and I seek protection with You from exceeding the limits with regards to the sustenance which You have not decreed for me and the sustenance which You have decreed for me; so send Your blessings on Muḥammad and his progeny and give it to me in ease and well-being, O Most Merciful of mercifuls.¹

HIS DU'Ā AFTER THE FAJR PRAYER

16. In al-Faḳīh: The Noble Prophet ﷺ used to say after the Fajr prayer:

¹ Ibid. 138-1401

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ،
 وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ، وَبَوَارِ الْأَيْمِ
 وَالْعَفْلَةِ، وَالذَّلَّةِ وَالْقَسْوَةِ، وَالْعَيْلَةِ وَالْمَسْكَنَةِ. وَأَعُوذُ بِكَ مِنْ
 نَفْسٍ لَا تَشْبَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ عَيْنٍ لَا تَدْمَعُ، وَمِنْ
 دُعَاءٍ لَا يُسْمَعُ، وَمِنْ صَلَاةٍ لَا تَنْفَعُ (تُرْفَعُ)، وَأَعُوذُ بِكَ مِنْ
 إِمْرَأَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيئِي، وَأَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ
 عَلَيَّ رَبًّا، وَأَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ عَذَابًا، وَأَعُوذُ بِكَ
 مِنْ صَاحِبٍ خَدِيعَةٍ، إِنْ رَأَى حَسَنَةً دَفَنَهَا، وَإِنْ رَأَى سَيِّئَةً
 أَفْشَاهَا. اللَّهُمَّ لَا تَجْعَلْ لِفَاجِرٍ عَلَيَّ (عِنْدِي) يَدًا وَلَا مِثَّةً.

O Allāh! I seek protection with You from grief and sorrow, weakness and laziness, miserliness and cowardice, the burden of debt, the dominance of men, the neglecting and abandoning of widows, vileness and cruelty, destitution and poverty. And I seek protection with You from the self that never gets satisfied, the heart that does not humble itself, the eye that does not shed tears, the supplication that is not heard, the prayer that does not benefit. And I seek protection with You from a woman who makes me old before my time; and I seek protection with You from a son who subjugates me; and I seek protection with You from wealth that is a torment for me; and I seek protection from the deceiver who conceals any good that he sees and propagates any evil that he sees. O Allāh! Do not let an insolent one ever do me a favour and do not make him expect anything from me.¹

¹ al-Faqīh 1:335, Biḥār al-Anwār 86:186

HIS DU‘Ā ON THE FIRST NIGHT OF RAMADĀN

17. In al-Mustadrak from al-Iqbāl: The Noble Prophet ﷺ would supplicate on the first night of the month of Ramadān with the following du‘ā:

أَلْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِكَ أَيُّهَا الشَّهْرُ الْمُبَارَكُ، أَللَّهُمَّ فَقَوَّنَا
عَلَى صِيَامِنَا وَقِيَامِنَا وَثَبَّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ. أَللَّهُمَّ أَنْتَ الْوَاحِدُ فَلَا وَلَدَ لَكَ، وَأَنْتَ الصَّمَدُ فَلَا
شِبْهَ لَكَ، وَأَنْتَ الْعَزِيزُ فَلَا يُعْزُكَ شَيْءٌ، وَأَنْتَ الْغَنِيُّ وَأَنَا
الْفَقِيرُ، وَأَنْتَ الْمَوْلَى وَأَنَا الْعَبْدُ، وَأَنْتَ الْغَفُورُ وَأَنَا الْمُدْنِبُ،
وَأَنْتَ الرَّحِيمُ وَأَنَا الْمُخْطِئُ، وَأَنْتَ الْخَالِقُ وَأَنَا الْمَخْلُوقُ، وَأَنْتَ
الْحَيُّ وَأَنَا الْمَيِّتُ. أَسْأَلُكَ بِرَحْمَتِكَ أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَتَجَاوَزَ
عَنِّي، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

All praise is for Allāh, the One who honored me by you O Blessed Month. O Allāh! Make us successful in our fasts and prayers, and keep us steadfast and help us against the disbelievers. O Allāh! You are One and have no son; and You are Unique whom none is similar to; and You are the Mighty and nothing makes You mighty. You are Rich and I am poor; You are the Master and I am the slave; You are the Forgiving and I am a sinner; You are the Merciful and I am at fault; You are the Creator and I am the creation; You are Living and I am dead; I beseech You, out of Your Mercy, to forgive me and have mercy on me and overlook my sins, surely You have power over all things.¹

¹ al-Mustadrak 7:446, Biḥār al-Anwār 98:74, Iqbāl al-A‘māl: 63

HIS DU‘Ā IN THE MORNING AND EVENING

18. In the Tafsīr of ‘Alī ibn Ibrāhīm: In his narration from Hishām ibn Sālim from Abī ‘Abdillāh عليه السلام, in the ḥadīth of Mi‘rāj: The Noble Prophet ﷺ said, “O Allāh! You have granted boons to Your Prophets, so grant [boons] to me.” So Allāh ﷻ said, “I give you two statements from under My Throne:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَنجَأَ مِنْكَ إِلَّا إِلَيْكَ.

‘There is no power and no might but Allāh’ and ‘There is no security from You but with You’.”

He ﷺ said, “The angels taught me what to say in the morning and evening:

اللَّهُمَّ إِنَّ ظُلْمِي أَصْبَحَ مُسْتَجِيراً بِعَفْوِكَ، وَذَنْبِي أَصْبَحَ مُسْتَجِيراً بِمَغْفِرَتِكَ، وَذُلِّي أَصْبَحَ مُسْتَجِيراً بِعِزَّتِكَ، وَفَقْرِي أَصْبَحَ مُسْتَجِيراً بِغِنَاكَ، وَوَجْهِي الْبَالِي الْفَانِي أَصْبَحَ مُسْتَجِيراً بِوَجْهِكَ الدَّائِمِ الْبَاقِي الَّذِي لَا يَفْنَى.

O Allāh! My oppression has sought refuge in Your Forgiveness, and my sin has sought refuge in Your Pardon, my lowliness has sought refuge with Your Greatness, my poverty has sought refuge in Your Riches, my transient existence has sought refuge in Your Everlasting Existence that never perishes.

... and I say this in the evening also.”¹

¹ Tafsīr al-Qummī 2:11, Biḥār al-Anwār 86:238 and 18:329

HIS DU‘Ā AT SUNRISE

19. In Ibn Ṭāwūs’s Muḥāsabat al-Nafs, from the book of al-Rabī‘ ibn Muḥammad al-Mustakīn: In his narration from ‘Abī Ja‘far عليه السلام who said: When the redness of the sun reached the peak of the mountain, tears would flow from the Noble Prophet’s ﷺ eyes and he would say:

اللَّهُمَّ أَمْسَى ظُلْمِي مُسْتَجِيراً بِعَفْوِكَ، وَأَمْسَتْ ذُنُوبِي مُسْتَجِيراً
بِمَغْفِرَتِكَ، وَأَمْسَى خَوْفِي مُسْتَجِيراً بِأَمْنِكَ، وَأَمْسَى ضَعْفِي
مُسْتَجِيراً بِقُوَّتِكَ، وَأَمْسَى وَجْهِي الْبَالِي الْفَانِي مُسْتَجِيراً
بِوَجْهِكَ الدَّائِمِ الْبَاقِي، أَلَيْسَنِي عَافِيَتِكَ، وَعَشَّيْنِي بِرَحْمَتِكَ،
وَجَلَّلَنِي كَرَامَتِكَ، وَقِنِي شَرَّ خَلْقِكَ مِنَ الْجِنِّ وَالْإِنْسِ يَا اللَّهُ
يَا رَحْمَنُ يَا رَحِيمُ.

*O Allāh! My oppression has sought refuge in Your Forgiveness, and my sins have sought refuge in Your Pardon, my fear has sought refuge in Your Security, my weakness has sought refuge in Your Strength and my transient existence has sought refuge in Your Everlasting Existence. Grant me well-being, and cover me with Your Mercy, honor me with Your Nobleness, and keep me safe from the evil of Your creation, from the jinn and man. O Allāh! O Compassionate! O Merciful!*¹

FROM HIS COMMON SUPPLICATIONS

20. In al-Bihār, from Da‘awāt al-Rāwandī: One of the supplications of the Noble Prophet ﷺ was:

¹ Muḥāsabat al-Nafs: 30

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ، يَا مَنْ لَمْ يَهْتِكِ السِّرَّ وَلَمْ
يُؤَاخِذْ بِالْجَرِيرَةِ، يَا عَظِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ
الْمَغْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا صَاحِبَ كُلِّ نَجْوَى،
وَمُنْتَهَى كُلِّ شَكْوَى، يَا مُقِيلَ الْعَثَرَاتِ، يَا كَرِيمَ الصَّفْحِ، يَا
عَظِيمَ الْمَنِّ، يَا مُبْتَدئًا بِالتَّعَمِّ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّاهُ، يَا
سَيِّدَاهُ، يَا أَمْلَاهُ، يَا غَايَةَ رَغْبَتَاهُ. أَسْأَلُكَ بِكَ يَا اللَّهُ أَنْ لَا تُشَوِّهَ
خَلْقِي بِالنَّارِ، وَأَنْ تَقْضِيَ لِي حَوَائِجَ آخِرَتِي وَدُنْيَايَ، وَتَفْعَلَ بِي
كَذَا وَكَذَا، وَتُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

O One who reveals the beautiful [deeds] and conceals the ugly [actions]! O One who did not expose the secret and did not punish the offence! O Most Forgiving! O Best Excuser! O Great Pardoner! O One whose hands are open with mercy! O Hearer of all whisperings! O One to whom all complaints are made! O Most Excellent in forgiving! O Great Bestower of bounties! O Giver of blessings before they are deserved! O Lord! O Master! O Guardian! O Goal of [my] desires! I Beseech You, O Allāh! Not to disfigure me with the fire of hell, and to fulfill my desires of the Hereafter and this world, and do such-and-such for me... and send Your Blessings on Muḥammad and the progeny of Muḥammad.¹

21. Shaykh al-Mufīd in al-Amālī: From Jābir al-Ju‘fī, from Abī Ja‘far Muḥammad ibn ‘Alī عليه السلام, from Jābir ibn ‘Abdillāh Anṣārī, from the Prophet of Allāh ﷺ who said in a ḥadīth: Jibra‘īl said, “O Muḥammad! Say at all times:

¹ Biḥār al-Anwār 95:164

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Praise be to Allāh, Lord of the universe.”¹

22. In al-Muhaj: One of the supplications of the Noble Prophet ﷺ is the *du‘ā al-faraj* :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ،
 يَا مَنْ عَلَا فَقَهَرَ، وَيَا مَنْ بَطَنَ فَخَبَرَ، وَيَا مَنْ مَلَكَ فَقَدَرَ، وَيَا
 مَنْ عُيِدَ فَشَكَرَ، وَيَا مَنْ عُصِيَ فَعَفَرَ، يَا مَنْ لَا يُحِيطُ بِهِ
 الْفِكْرُ، يَا مَنْ لَا يُدْرِكُهُ بَصَرٌ، وَيَا مَنْ لَا يَخْفَى عَلَيْهِ أَثَرٌ، يَا
 عَالِي الْمَكَانِ، يَا شَدِيدَ الْأَرْكَانِ، يَا مُنْزِلَ الْقُرْآنِ، يَا مُبَدِّلَ
 الزَّمَانِ، يَا قَابِلَ الْقُرْبَانِ، يَا نَيْرَ الْبُرْهَانِ يَا عَظِيمَ الشَّانِ، يَا ذَا
 الْمَنْ وَالْإِحْسَانِ، وَيَا ذَا الْعِزِّ وَالسُّلْطَانِ، يَا رَحِيمٌ يَا رَحْمَنٌ، يَا
 رَبَّ الْأَرْبَابِ، يَا تَوَّابٌ يَا وَهَّابٌ، يَا مُعْتِقَ الرِّقَابِ، يَا مُنْشِئَ
 السَّحَابِ، يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ، يَا مُرْخِّصَ الْأَسْعَارِ، يَا
 مُنْزِلَ الْأَمْطَارِ، يَا مُنْبِتَ الْأَشْجَارِ فِي الْأَرْضِ الْقِفَارِ، يَا مُخْرِجَ
 النَّبَاتِ، يَا مُحْيِي الْأَمْوَاتِ، يَا مُقِيلَ الْعَثَرَاتِ، يَا كَاشِفَ
 الْكُرْبَاتِ، يَا مَنْ لَا تُضْجِرُهُ الْأَصْوَاتُ، وَلَا تُشْبِهُهُ عَلَيْهِ

¹ Amālī al-Shaykh al-Mufid: 347

اللَّعَاتُ، وَلَا تَعْشَاهُ الظُّلُمَاتُ، يَا مُعْطِي السُّؤْلَاتِ، يَا وَلِيَّ
 الْحَسَنَاتِ، يَا دَافِعَ الْبَلِيَّاتِ، يَا قَابِلَ الصَّدَقَاتِ، يَا قَابِلَ
 التَّوْبَاتِ، يَا عَالِمَ الْخَفِيَّاتِ، يَا مُجِيبَ الدَّعَوَاتِ، يَا رَافِعَ
 الدَّرَجَاتِ، يَا قَاضِيِ الْحَاجَاتِ، يَا رَاحِمَ الْعَبْرَاتِ، يَا مُنْجِحَ
 الظُّلْبَاتِ، يَا مُنْزِلَ الْبَرَكَاتِ، يَا جَامِعَ الشَّتَاتِ، يَا رَادَّ مَا كَانَ
 فَاتٍ، يَا جَمَالَ الْأَرْضِينَ وَالسَّمَوَاتِ، يَا سَابِغَ التِّعْمِ، يَا كَاشِفَ
 الْأَلَمِ، يَا شَافِيِ السَّقَمِ، يَا مَعْدِنَ الْجُودِ وَالْكَرَمِ، يَا أَجْوَدَ
 الْأَجْوَدِينَ، يَا أَكْرَمَ الْأَكْرَمِينَ، يَا أَسْمَعَ السَّامِعِينَ، يَا أَبْصَرَ
 النَّاطِرِينَ، يَا أَرْحَمَ الرَّاحِمِينَ، يَا أَقْرَبَ الْأَقْرَبِينَ، يَا إِلَهَ الْعَالَمِينَ،
 يَا غِيَاثَ الْمُسْتَعِيثِينَ، يَا جَارَ الْمُسْتَجِيرِينَ، يَا مُتَجَاوِزاً عَنِ
 الْمُسَيِّئِينَ، يَا مَنْ لَا يُعْجَلُ عَلَى الْخَاطِئِينَ، يَا فَكَاكُ
 الْمَأْسُورِينَ، يَا مُفَرِّجَ غَمِّ الْمَغْمُومِينَ، يَا جَامِعَ الْمُتَفَرِّقِينَ، يَا
 مُدْرِكَ الْهَارِبِينَ، يَا غَايَةَ الطَّالِبِينَ، يَا صَاحِبَ كُلِّ غَرِيبٍ، يَا
 مُوْنِسَ كُلِّ وَحِيدٍ، يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ، يَا رَازِقَ الطِّفْلِ
 الصَّغِيرِ، يَا جَابِرَ الْعَظْمِ الْكَسِيرِ، يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ،
 يَا مَنْ لَهُ التَّدْبِيرُ وَإِلَيْهِ التَّقْدِيرُ، يَا مَنْ الْعَسِيرُ عَلَيْهِ سَهْلٌ
 يَسِيرٌ، يَا مَنْ هُوَ بِكُلِّ شَيْءٍ خَبِيرٌ، يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ، يَا خَالِقَ السَّمَاءِ وَالْقَمَرِ الْمُنِيرِ، يَا فَالِقَ الْإِصْبَاحِ، يَا
 مُرْسِلَ الرِّيَّاحِ، يَا بَاعِثَ الْأَرْوَاحِ، يَا ذَا الْجُودِ وَالسَّمَّاحِ، يَا مَنْ
 بِيَدِهِ كُلُّ مِفْتَاحٍ، يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ، يَا سَنَدَ مَنْ لَا سَنَدَ
 لَهُ، يَا دُخْرَ مَنْ لَا دُخْرَ لَهُ، يَا عِزَّ مَنْ لَا عِزَّ لَهُ، يَا كَنْزَ مَنْ لَا
 كَنْزَ لَهُ، يَا حِرْزَ مَنْ لَا حِرْزَ لَهُ، يَا عَوْنَ مَنْ لَا عَوْنَ لَهُ، يَا
 رُكْنَ مَنْ لَا رُكْنَ لَهُ، يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ، يَا عَظِيمَ
 الْمَنِّ، يَا كَرِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمَغْفِرَةِ، يَا
 بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ، يَا مُبْتَدِئًا بِالتَّعَمِّ قَبْلَ اسْتِحْقَاقِهَا، يَا ذَا
 الْحُجَّةِ الْبَالِغَةِ، يَا ذَا الْمُلْكِ وَالْمَلَكُوتِ، يَا ذَا الْعِزِّ وَالْجَبْرُوتِ،
 يَا مَنْ هُوَ حَيٌّ لَا يَمُوتُ. أَسْأَلُكَ بِعِلْمِكَ الْغُيُوبِ، وَبِمَعْرِفَتِكَ مَا
 فِي ضَمَائِرِ الْقُلُوبِ، وَبِكُلِّ اسْمٍ هُوَ لَكَ اصْطَفَيْتَهُ لِتَفْسِيكَ، أَوْ
 أَنْزَلْتَهُ فِي كِتَابٍ مِنْ كُتُبِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ
 عِنْدَكَ، وَبِأَسْمَائِكَ الْحُسْنَى كُلِّهَا حَتَّى انْتَهَى إِلَى اسْمِكَ
 الْعَظِيمِ الْأَعْظَمِ الَّذِي فَضَّلْتَهُ عَلَى جَمِيعِ أَسْمَائِكَ. أَسْأَلُكَ بِهِ،
 أَسْأَلُكَ بِهِ، أَسْأَلُكَ بِهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَأَنْ تُيَسِّرَ لِي
 مِنْ أَمْرِي مَا أَخَافُ عُسْرَهُ، وَتُفَرِّجَ عَنِّي الْهَمَّ وَالْغَمَّ وَالْكَرْبَ،
 وَمَا صَاقَ بِهِ صَدْرِي، وَعَيْلَ بِهِ صَبْرِي، فَإِنَّهُ لَا يَقْدِرُ عَلَيَّ

فَرَجِي سِوَاكَ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ، يَا أَهْلَ التَّقْوَى وَأَهْلَ
 الْمَغْفِرَةِ، يَا مَنْ لَا يَكْشِفُ الْكَرْبَ غَيْرُهُ، وَلَا يُجَلِّي الْحُزْنَ
 سِوَاهُ، وَلَا يُفْرِجُ عَنِّي إِلَّا هُوَ، إِكْفِنِي شَرَّ نَفْسِي خَاصَّةً، وَشَرَّ
 النَّاسِ عَامَّةً، وَأُصْلِحْ لِي شَأْنِي كُلَّهُ، وَأُصْلِحْ أُمُورِي، وَأَفِضْ لِي
 حَوَائِجِي، وَاجْعَلْ لِي مِنْ أَمْرِي فَرْجًا وَمُخْرَجًا، فَإِنَّكَ تَعْلَمُ وَلَا
 أَعْلَمُ، وَتُقَدِّرُ وَلَا أُقَدِّرُ، وَأَنْتَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ، بِرَحْمَتِكَ
 يَا أَرْحَمَ الرَّاحِمِينَ.

In the name of Allāh, the Compassionate, the Merciful. O Allāh! I beseech You. O Allāh! O Allāh! O Allāh! O He who is exalted and dominates! O He who is hidden and aware! O He who is the master and exercises power! O He who is worshipped and rewards! O He who is disobeyed and forgives! O He who is not comprehended by thought! O He who is not perceived by vision! O He from whom no trace remains hidden! O Lofty placed! O Firm in support! O Revealer of the Qur'ān! O Shifter of time! O Acceptor of sacrifices! O Clear in proof! O Excellent in glory! O Possessor of graciousness and benevolence! O Possessor of might and force! O Merciful! O Compassionate! O Lord of lords! O Forgiver! O Bestower! O Remover of shackles! O Raiser of clouds! O He who replies whenever He is called! O Reducer of costs! O Sender of rain! O Grower of trees in barren land! O Bringer of plants from the earth! O Giver of life to the dead! O He who overlooks mistakes! O Remover of troubles! O He who does not get annoyed by the sounds [of those who call upon Him], nor are words ever indistinct for Him, nor does darkness cover Him. O Bestower of requests! O Sponsorer of good! O Repeller of adversities! O Acceptor of charity! O Acceptor of repentance! O Knower of the hidden! O Answerer of supplications! O Raiser of ranks! O Provider of all needs! O Merciful on those who shed tears! O Fulfiller of petitions!

O Sender of blessings! O Gatherer of all scattered things! O He who brings back what has passed away! O Beautifier of the earth and the heavens! O Ample in blessings! O Remover of pain! O Healer of sickness! O Source of generosity and munificence! O Most Munificent of the munificent! O Most Generous of the generous! O Most Hearing of the hearers! O Most Seeing of the seers! O Most Merciful of the merciful! O Closest of the close! O Lord of the universe! O Helper of those who seek help! O Protector of those who seek protection! O Excuser of those who are at fault! O He who does not hurry in punishing the wrongdoers! O Freer of captives! O Reliever of sorrows of the sorrowful! O Gatherer of those who have separated! O One who watches over runaways! O Goal of the seekers! O Companion of every stranger! O Confidant of every lonely person! O Merciful to the old man! O Provider for the small child! O Setter of broken bones! O Safeguard of the fearful seeker of protection! O He who governs and determines! O He for whom the difficult is simple and easy! O He who is aware of all things! O He who has power over all things! O Creator of the heavens and the shining moon! O Cleaver of the dawn! O Sender of winds! O Dispatcher of the spirits! O He who possesses munificence and forbearance! O He in whose hands are all the keys! O Support for the one who has no support! O Protector of the one with no protector! O Provider of the one with no provisions! O Mighty for the one who has no might! O Treasure for the one who has no treasure! O Sanctuary for the one who has no sanctuary! O Helper of the one with no helper! O Foundation for the one with no foundation! O Provider of aid for the one with no aid! O Giver of great hope! O Munificent in forgiving! O Best accepter of excuses! O Great pardoner! O One whose hands are open with mercy! O Giver of blessings before they are deserved! O Possessor of the indisputable proof! O Owner of the kingdom and sovereignty! O Possessor of might and power! O He who is living and will never die! I beseech You by Your knowledge of the unseen, and by Your understanding of what is in the depths of the hearts, and by every name that You have chosen for Yourself, or have sent down in a book from among Your books, or have hidden in Your unseen knowledge; and by all Your beautiful names, until Your Most High and Lofty Name which You have exalted over all Your other names. I beseech You by it! I beseech You by it! I beseech You by it!

To send Your blessings on Muḥammad and the progeny of Muḥammad, and to make easy for me that which I fear to be difficult, and to relieve me of grief, sorrow and troubles, and whatever makes me distressed or weakens my patience, for surely there is none who has the power to relieve me other than You; and deal with me in a manner that befits You, O worthy of Fear and worthy of [granting] Pardon! O One other than whom none can solve difficulties and none can remove sorrow, and none can deliver me but He! Save me from the evil of my self in particular and from the evil of people in general; and set right all my issues and set right all my matters, and fulfill my desires, and grant me an escape and a deliverance from my situation; for surely You know and I do not know, and You have power and I have no power, and You have power over all things - by Your Mercy O Most Merciful of mercifuls.¹

23. Also in Muhaj al-Da‘awāt: From Muḥammad ibn al-Ḥasan al-Ṣaffār: In his narration from al-Ṣādiq عليه السلام who said: The Prophet of Allāh ﷺ used to recite in his supplication:

اللَّهُمَّ اجْعَلْنِي صَبُورًا، وَاجْعَلْنِي شَكُورًا، وَاجْعَلْنِي فِي أَمَانِكَ.

O Allāh! Make me very patient, and make me very thankful, and keep me in Your protection.²

24. In al-Irshād of al-Daylamī: He ﷺ would say in his supplication:

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يُحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا يَهْوَنُ عَلَيْنَا مِنْ مَصَائِبِ الدُّنْيَا، وَمَتَّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا

¹ Muhaj al-Da‘awāt: 90

² Ibid. 70

تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا. اللَّهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْتَكَى
وَأَنْتَ الْمُسْتَعَانُ، وَفِيمَا عِنْدَكَ مِنَ الرَّغْبَةِ وَلَدَيْكَ غَايَةُ
الطَّلِبَةِ. اللَّهُمَّ آمِنْ رَوْعِي وَاسْتُرْ عَوْرَتِي. اللَّهُمَّ أَصْلِحْ دِينَنَا
الَّذِي هُوَ عِصْمَةُ أَمْرِنَا، وَأَصْلِحْ لَنَا دُنْيَانَا الَّتِي فِيهَا مَعَاشِنَا،
وَأَصْلِحْ آخِرَتَنَا الَّتِي إِلَيْهَا مُنْقَلِبُنَا وَاجْعَلِ الْحَيَاةَ زِيَادَةً لَنَا فِي
كُلِّ خَيْرٍ، وَالْوَفَاةَ رَاحَةً لَنَا مِنْ كُلِّ سُوءٍ. اللَّهُمَّ إِنَّا نَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ وَعِزَائِمِ مَغْفِرَتِكَ وَالغَنِيمَةَ مِنْ كُلِّ بَرٍّ
وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، يَا مَوْضِعَ كُلِّ شَكْوَى، وَشَاهِدَ كُلِّ نَجْوَى،
وَكَاشِفَ كُلِّ بَلْوَى، فَإِنَّكَ تَرَى وَلَا تُرَى، وَأَنْتَ بِالْمَنْظَرِ
الْأَعْلَى. أَسْأَلُكَ الْجَنَّةَ وَمَا يَقْرَبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ، وَأَعُوذُ
بِكَ مِنَ النَّارِ وَمَا يَقْرَبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ خَيْرَ الْخَيْرِ رِضْوَانِكَ وَالْجَنَّةَ، وَأَعُوذُ بِكَ مِنْ شَرِّ الشَّرِّ
سَخِطِكَ وَالنَّارِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا تَعْلَمُ، فَإِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ.

O Allāh apportion for us from Your fear that which would remove us from Your disobedience, and [apportion for us] from Your obedience that which would get us to paradise, and from certitude that which would ease the troubles of this world; and grant us the continued use of our hearing and sight, and help us against our enemies, and do not make this world our greatest concern, and do

not give mastery over us to those who have no mercy on us. O Allāh! All praise be to You. To You does the complainer refer and You are the Helper; You have what is desired and with You lies the end of all wishes. O Allāh! Calm my fear and hide my faults. O Allāh! Make right our religion which is the protection for our affairs, and make right our world for it is the place wherein we live, and make right our Hereafter for it is our eventual destination; and make life [in this world] better for us in every way, and make death a relief for us from every evil. O Allāh! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O One to whom all complain! O Witness of all secret communications! O Reliever of all troubles! Verily You see but cannot be seen, and You are at the highest viewpoint; I beg You for Paradise and whatever brings me closer to it from words and deeds, and I seek Your protection from Hellfire and whatever brings me closer to it from words and deeds. O Allāh! I beseech You for the best of Your good pleasure and Paradise, and I seek Your protection from the worst of Your wrath and the Hellfire. O Allāh! I ask for the good that You know and seek protection from the evil that You know, for verily You are the knower of the unseen.¹

25. In Jāmi^c al-Akḥbār: A supplication narrated from the Noble Prophet



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سُوءِ الْقَضَاءِ وَسُوءِ الْقَدَرِ، وَسُوءِ الْمَنْظَرِ
فِي الْأَهْلِ وَالْمَالِ وَالْوَالِدِ.

O Allāh! I seek Your protection from a bad fate and a bad destiny and a look that is harmful to my family, property and children.²

26. Also: From his  supplications:

¹ Irshād al-Daylamī: 82

² Jāmi^c al-Akḥbār: 132

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غِنَى يُطْغِينِي، وَفَقْرٍ يُنْسِينِي، وَهَوًى يُرْدِينِي، وَعَمَلٍ يُخْزِينِي، وَجَارٍ يُؤْذِينِي.

*O Allāh! I seek Your protection from wealth that causes me to transgress, from poverty that makes me forget [Your bounties], from the desire that ruins me, from the action that disgraces me and from the neighbor who disturbs me.*¹

27. Also: From his ﷺ supplications:

اللَّهُمَّ اجْعَلْنَا مَشْغُولِينَ بِأَمْرِكَ، آمِنِينَ بِوَعْدِكَ، آيسِينَ مِنْ خَلْقِكَ، آسِينَ بِكَ، مُسْتَوْحِشِينَ مِنْ غَيْرِكَ، رَاضِينَ بِقَضَائِكَ، صَابِرِينَ عَلَى بَلَائِكَ، شَاكِرِينَ عَلَى نِعْمَائِكَ، مُتَلَذِّذِينَ بِذِكْرِكَ، فَرِحِينَ بِكِتَابِكَ، مُنَاجِينَ إِيَّاكَ آنَاءَ اللَّيْلِ وَأَطْرَافِ النَّهَارِ، مُسْتَعِدِّينَ لِلْمَوْتِ، مُشْتَاقِينَ إِلَى لِقَائِكَ، مُبْغِضِينَ لِلدُّنْيَا، مُحِبِّينَ لِلْآخِرَةِ، وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ، وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

O Allāh! Keep us engaged in following Your commandments; make us trust Your promise, lose hope in Your creation, become close to You and feel repelled by other than You; let us remain pleased with Your decree, patient with Your trials and thankful for Your blessings; let us enjoy Your remembrance, be delighted by Your book, and whisper to You in the darkness of the night and the light of day; make us ready for death, and let us yearn to meet You, hate this world and love the Hereafter; and grant us what You have promised us through

¹ Ibid.

Your prophets and do not disgrace us on the Day of Resurrection, surely You do not break Your promises.¹

28. In al-Kāfi: In his narration from Aḥmad ibn Muḥammad ibn Khālid which he attributed to one of the infallibles who said: Jibra'īl (عليه السلام) came to the Noble Prophet (ﷺ) and said to him, “Your Lord says to you: If you wish to worship me in the day and night as I am worthy of being worshipped, then raise your hands to me and say:

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَا مُنْتَهَى لَهُ دُونَ عِلْمِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَا أَمَدَ لَهُ دُونَ مَشِيَّتِكَ، وَلَكَ الْحَمْدُ حَمْدًا لَا جَزَاءَ لِقَائِهِ إِلَّا رِضَاكَ. اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمَنْ كُلُّهُ، وَلَكَ الْفَخْرُ كُلُّهُ، وَلَكَ الْبَهَاءُ كُلُّهُ، وَلَكَ النُّورُ كُلُّهُ، وَلَكَ الْعِزَّةُ كُلُّهَا، وَلَكَ الْجَبْرُوتُ كُلُّهَا، وَلَكَ الْعِظَمَةُ كُلُّهَا، وَلَكَ الدُّنْيَا كُلُّهَا، وَلَكَ الْآخِرَةُ كُلُّهَا، وَلَكَ اللَّيْلُ وَالنَّهَارُ كُلُّهُ، وَلَكَ الْخَلْقُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ، عَلَانِيَتُهُ وَسِرُّهُ. اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا أَبَدًا، أَنْتَ حَسَنُ الْبَلَاءِ، جَلِيلُ الثَّنَاءِ، سَابِغُ النَّعْمَاءِ، عَدْلُ الْقَضَاءِ، جَزِيلُ الْعَطَاءِ، حَسَنُ الْآلَاءِ، إِلَهُ مَنْ فِي الْأَرْضِ وَإِلَهُ مَنْ فِي السَّمَاءِ. اللَّهُمَّ لَكَ الْحَمْدُ فِي السَّبْعِ الشَّدَادِ، وَلَكَ الْحَمْدُ فِي

¹ Ibid.

الْأَرْضِ الْمَهَادِ، وَلَكَ الْحَمْدُ طَاقَةَ الْعِبَادِ، وَلَكَ الْحَمْدُ سَعَةَ
 الْبِلَادِ، وَلَكَ الْحَمْدُ فِي الْجِبَالِ الْأَوْتَادِ، وَلَكَ الْحَمْدُ فِي اللَّيْلِ إِذَا
 يَغْشَى، وَلَكَ الْحَمْدُ فِي النَّهَارِ إِذَا تَجَلَّى، وَلَكَ الْحَمْدُ فِي الْآخِرَةِ
 وَالْأُولَى، وَلَكَ الْحَمْدُ فِي الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ. وَسُبْحَانَ
 اللَّهِ وَبِحَمْدِهِ، وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ
 مَطْوِيَّاتٌ بِيَمِينِهِ، سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ، سُبْحَانَ اللَّهِ
 وَبِحَمْدِهِ، كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ. سُبْحَانَكَ رَبَّنَا وَتَعَالَيْتَ
 وَتَبَارَكْتَ وَتَقَدَّسْتَ، خَلَقْتَ كُلَّ شَيْءٍ بِقُدْرَتِكَ، وَقَهَرْتَ كُلَّ
 شَيْءٍ بِعِزَّتِكَ، وَعَلَوْتَ فَوْقَ كُلِّ شَيْءٍ بِإِرْتِفَاعِكَ، وَعَلَبْتَ كُلَّ
 شَيْءٍ بِقُوَّتِكَ، وَابْتَدَعْتَ كُلَّ شَيْءٍ بِحِكْمَتِكَ وَعِلْمِكَ،
 وَبَعَثْتَ الرُّسُلَ بِكُتُبِكَ، وَهَدَيْتَ الصَّالِحِينَ بِإِذْنِكَ، وَأَيَّدْتَ
 الْمُؤْمِنِينَ بِنَصْرِكَ، وَقَهَرْتَ الْخُلُقَ بِسُلْطَانِكَ، لَا إِلَهَ إِلَّا أَنْتَ،
 وَحَدَاكَ لَا شَرِيكَ لَكَ، لَا نَعْبُدُ غَيْرَكَ، وَلَا نَسْأَلُ إِلَّا إِيَّاكَ، وَلَا
 نَرْغَبُ إِلَّا إِلَيْكَ، أَنْتَ مَوْضِعُ شُكْوَانَا، وَمُنْتَهَى رَغْبَتِنَا، وَالْهُنَا
 وَمَلِيكُنَا.

O Allāh! All praise be to You - praise which is eternal with Your
 Everlastingness. All praise be to You - praise that is unending but by Your
 knowledge. All praise be to You - praise that has no limit in duration but by

Your will. All praise be to You – praise that gives no reward to its utterer apart from Your pleasure. O Allāh! All praise is for You, and all graciousness is from You, and all pride is Yours, and all magnificence is Yours, and all light is Yours, and all might is Yours, and all power is Yours, and all greatness is Yours, and the whole world is Yours, and the whole Hereafter is Yours, and all the nights and days are Yours, and all creation is Yours, and in Your hand is all good, and to You return all affairs, open or secret. O Allāh! All praise is for You – an everlasting praise. You are the Best Tester, the Most Praiseworthy, Ample in blessings, Just in passing decrees, Most Generous in giving, the Best Bestower of bounties, Lord of all who are in the earth, and Lord of all in the heavens. O Allāh! All praise is for You in the seven years of hardship, and for You is all praise in the wide expanse of the earth, and all praise is for You as much as the ability of the servants, and all praise is for You up to the limits of the land, and all praise is for You in the mountains that act as pegs, and all praise is for You in the night when it draws a veil, and all praise is for You in the day when it shines in brightness, and all praise is for You in the hereafter and the former, and all praise is for You in the Seven Oft-repeated Verses and the Glorious Qurʾān. Glory and praise be to Allāh; and the whole earth will be in His grip on the Day of Resurrection and the heavens will be rolled up in His right hand. Glory be to Him, and far is He above the partners they ascribe to Him; Glory and praise be to Allāh, all things will perish except He. Glory be to You our Lord, the Sublime, the Divine, the Holy; You created everything with Your power, and You overpower everything by Your might, and You have risen above everything with Your exaltedness, and You have conquered everything with Your strength, and You originated everything with Your wisdom and knowledge, and You sent the prophets with Your books, and You guided the righteous with Your permission, and You helped the believers with Your divine succor, and You ruled over the creation with Your sovereignty. There is no god but You – alone without any partner; we do not worship anyone other than You,

and we do not ask anyone but You, and we do not desire anything but closeness to You. You are the One to whom we complain, and You are the goal of our desires, our Lord and our Master.”¹

29. In al-Ja‘fariyāt: In his narration from Ja‘far ibn Muḥammad, from his forefathers, from ‘Alī عليه السلام who said: When the tablecloth was laid in front of the Noble Prophet ﷺ he would say:

اللَّهُمَّ اجْعَلْهَا نِعْمَةً مَحْضُورَةً مَشْكُورَةً مَوْصُولَةً بِالْجَنَّةِ.

*O Allāh! Make it a present blessing that appreciated and linked to Paradise.*²

30. In ‘Awārif al-Ma‘ārif: From al-‘Irbād ibn Sāriyah who said: The Noble Prophet ﷺ used to supplicate:

اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي وَسَمْعِي وَبَصْرِي
وَأَهْلِي وَمَالِي وَمِنَ الْمَاءِ الْبَارِدِ.

*O Allāh! Make Your love more beloved to me than my self, my hearing, my sight, my family, my wealth and cool water.*³

31. In al-Faqīh: The Noble Prophet ﷺ used to supplicate:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبًّا، وَمِنْ مَالٍ يَكُونُ
عَلَيَّ ضِياعًا، وَمِنْ زَوْجَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيبَتِي، وَمِنْ
خَلِيلٍ مَأْكِرٍ عَيْنَاهُ تَرَانِي وَقَلْبُهُ يَرْعَانِي، إِنْ رَأَى خَيْرًا دَفَنَهُ،
وَإِنْ رَأَى شَرًّا أَذَاعَهُ، وَأَعُوذُ بِكَ مِنْ وَجَعِ الْبَطْنِ.

¹ al-Kāfi 2:571

² al-Ja‘fariyāt: 216

³ ‘Awārif al-Ma‘ārif: 561

*O Allāh! I seek Your protection from the son who subjugates me, from wealth that is the cause of my ruin, from the wife who makes me old before my time, and from the conspiring friend whose eyes look at me and whose heart envies me - if he sees any good [action from me] he conceals it and if he sees anything bad he spreads it; and I seek Your protection from stomach pain.*¹

Note: al-Ṭabarsī has also narrated this in al-Makārim.²

32. In al-Muhaj: From the supplications of the Noble Prophet ﷺ:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ، أَوْ أَضِلَّ فِي هُدَاكَ، أَوْ
أَذَلَّ فِي عِزِّكَ، أَوْ أُضَامَ فِي سُلْطَانِكَ، أَوْ أَضْطَهَدَ وَالْأَمْرُ إِلَيْكَ.
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَقُولَ زُورًا، أَوْ أَغْشَى فُجُورًا، أَوْ أَكُونَ
بِكَ مَعْرُورًا.

*O Allāh! I seek refuge with You from becoming poor in Your Wealth, or going astray in [the presense of] Your Guidance, or becoming abased in Your Exaltedness, or getting treated unjustly in Your Dominion, or being persecuted while all affairs return to You. O Allāh! I seek refuge with You from uttering falsehood, being immoral, or being arrogant in front of You.*³

HIS VEIL

33. In al-Bihār from al-Kharā'ij: It is narrated that the Noble Prophet ﷺ used to pray in front of the Ḥajar al-Aswad, facing the Ka'bah and facing Bayt al-Maqdis; and he would not be seen until he had completed his prayer, and would be veiled by the verse:

¹ al-Faḡīh 3:558

² Makārim al-Akhlāq: 203

³ Muhaj al-Da'awāt: 102

﴿ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴾

And when you recite the Qur'ān we place between you and those who do not believe a hidden barrier¹ and the verse:

﴿ أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ ﴾

These are they on whose hearts Allāh has set a seal² and the verse:

﴿ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ﴾

And We have put coverings on their hearts and deafness in their ears lest they understand³ and:

﴿ أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ
عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ بَصَرَهُ غِشَاوَةً ﴾

Have you then considered him who takes his lowly desire for his god, Allāh has left him astray having knowledge and has set a seal on his hearing and his heart and has put a cover on his sight.^{4 5}

Note: It is apparent that the supplications that have been narrated from the Noble Prophet ﷺ are numerous and it would not be possible to quote them all in this book, so whoever wishes may refer to the sources.

¹ Sūrah al-Isrā' (17): 45

² Sūrah al-Naḥl (16): 108, Sūrah Muḥammad (47):16

³ Sūrah al-Isrā' (17): 46

⁴ Sūrah al-Jāthiyah (45): 23

⁵ Biḥār al-Anwār 95:218

He ﷺ has a long du‘ā which he used to recite between the obligatory and *nāfilah* prayers of Fajr, so whoever wants can refer to the book ‘*Awārif al-Ma‘ārif*.¹

He ﷺ also has supplications that he used to recite during the nights of the month of Ramaḍān which al-Kaf‘ami has mentioned in his book *al-Balad al-Amīn*² as has ‘Allāmah Majlisi in *al-Biḥār*.³

34. In *al-Khiṣāl*: In his narration from ‘Abdullāh ibn Sinān, from Abī ‘Abdillāh ؑ who said: The Noble Prophet ﷺ would seek protection from six things every day: From doubt, polytheism, bigotry, anger, transgression and jealousy.⁴

35. In *al-Iqbāl*: From Ja‘far ibn Bābawayh, may Allāh be pleased with him, in the book *Thawāb al-A‘māl*, in his narration from the Noble Prophet ﷺ, he says: When the Noble Prophet ﷺ was mentioning the merits of the month of Sha‘bān to his companions, he said, “It is a blessed month and it is my month.”⁵

36. Also: From al-Ṣādiq ؑ who said: My father narrated to me from his father, from his grandfather ؑ who said: The Prophet of Allāh ﷺ said, “Sha‘bān is my month and Ramaḍān is the month of Allāh ﷻ.”⁶

37. Also: In his narration from ‘Abbās ibn Mujāhid, from his father who said: ‘Alī ibn al-Ḥusayn ؑ used to recite the following at noon every day in the month of Sha‘bān and on the eve of the fifteenth of the month; and would send salutations on the Noble Prophet ﷺ thus:

¹ ‘*Awārif al-Ma‘ārif*: 418, 419

² *al-Balad al-Amīn*: 195

³ *Biḥār al-Anwār* 98:74

⁴ *al-Khiṣāl*: 329, *Biḥār al-Anwār* 72:191

⁵ *Iqbāl al-A‘māl*: 684

⁶ *Ibid.* 684-685

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، شَجَرَةَ التُّبُوَّةِ وَمَوْضِعَ
 الرِّسَالَةِ ... وَهَذَا شَهْرُ نَبِيِّكَ سَيِّدِ رُسُلِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ،
 شَعْبَانَ الَّذِي حَفَفْتَهُ مِنْكَ بِالرَّحْمَةِ وَالرِّضْوَانِ، الَّذِي كَانَ
 رَسُولُكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ يَدْأُبُ فِي صِيَامِهِ وَقِيَامِهِ فِي لَيَالِيهِ
 وَأَيَّامِهِ بُجُوعاً لَكَ فِي إِكْرَامِهِ وَإِعْظَامِهِ إِلَى مَحَلِّ حَمَامِهِ. اللَّهُمَّ
 فَأَعِنَّا عَلَى الإِسْتِنَانِ بِسُنَّتِهِ فِيهِ وَنَيْلِ الشَّفَاعَةِ لَدَيْهِ...

O Allāh! Bless Muḥammad and the progeny of Muḥammad, the evergreen tree of prophethood, the destination of the Divine Message... and this is the month of Your prophet, master of Your messengers, salutations be upon him and his progeny - Sha‘bān, [the month] that You have surrounded with [Your] mercy and pleasure; the month in which Your messenger would be untiring in his fasting and prayers, in its nights and days, subjugating himself in front of You in his glorification and extolment until he passed away [from this world]. O Allāh! Help us to act upon his sunnah in this month and [allow us] to receive his intercession...¹

38. In the Kashkūl of al-Shaykh al-Bahā‘ī: In the writing of my father, may he be blessed: ‘Atā was questioned about the meaning of the saying of the Noble Prophet ﷺ, “The best supplication is my supplication and the supplication of the Prophets before me, and it is:

¹ Ibid. 687

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ
الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ.

There is no god but Allāh, alone, alone, alone, having no partners, His is the kingdom and for Him is all praise, He gives life and causes death; He is living and will not die, all good is by His hand and He has power over all things.”

Then he said: This is not a supplication [as such], rather it is glorification and praise.¹

HIS DU‘Ā WHEN BURNING INCENSE

39. In al-Bihār, from Amān al-Akhtār: It is narrated that when the Noble Prophet ﷺ lit incense he would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ. اللَّهُمَّ طَيِّبْ عَرْفَنَا،
وَزَكِّ رَوَائِحَنَا، وَأَحْسِنْ مُنْقَلَبَنَا، وَاجْعَلِ التَّقْوَى زَادَنَا، وَالْجَنَّةَ
مَعَادَنَا، وَلَا تُفَرِّقْ بَيْنَنَا وَبَيْنَ عَافِيَتِنَا إِيَّانَا وَكَرَامَتِكَ لَنَا إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

All praise is due to Allāh, the One by whose blessing all virtues are perfected. O Allāh! Make our scent pleasant, and increase our fragrance, and make good the place of our return, and make piety our provision, and Paradise our final

¹ al-Kashkūl 2:188

*destination, and do not separate from us our well-being and Your favours upon us, surely You have power over all things.*¹

HIS DAILY DHIKR

The previous section has details about what he ﷺ used to recite every day.

40. In *ʿAwārif al-Maʿārif*: From Anas ibn Mālik who said: A man came to the Noble Prophet ﷺ and said, “O Prophet of Allāh! I am a person who is sharp-tongued and more so with my family.” The Noble Prophet ﷺ said, “Where are you on the issue of seeking forgiveness? For indeed I seek forgiveness from Allāh one hundred times a day.”²

Note: He has narrated it in *al-Mīzān* from *al-Majmaʿ*.³

41. Also: With another chain of narrators: The Noble Prophet ﷺ said: “Surely sadness comes over my heart so I seek forgiveness from Allāh a hundred times a day.”⁴

Note: He has narrated it in *al-Mīzān*.⁵

42. In *al-Ikhtiṣāṣ*: In a lengthy ḥadīth from the Noble Prophet ﷺ: There has been no Prophet but that he supplicated [to Allāh] against his people, and I have chosen to keep my supplication for the intercession of my Ummah on the Day of Resurrection...⁶

¹ *Bihār al-Anwār* 76:143

² *ʿAwārif al-Maʿārif*: 529

³ *al-Mīzān* 18:245 – *Sūrah Muḥammad* (47)

⁴ *ʿAwārif al-Maʿārif*: 529

⁵ *al-Mīzān* 18:245 – *Sūrah Muḥammad* (47)

⁶ *al-Ikhtiṣāṣ*: 30

43. In the book Munyat al-Murīd: It has been narrated that the Noble Prophet ﷺ used to end his gatherings with du‘ā.¹

44. Also: When he ﷺ had completed his talk and wanted to stand up from where he was sitting, he would say:

اللَّهُمَّ اغْفِرْ لَنَا مَا أَخْطَأْنَا وَمَا تَعَمَّدْنَا وَمَا أَسْرَرْنَا وَمَا أَنْتَ
أَعْلَمُ بِهِ مِنَّا، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.

*O Allāh! Forgive us for what we did by mistake and what we did on purpose, and what we concealed and what You know more of than us, You bring forward and You leave behind, there is no god but You.*²

45. In al-Durr al-Manthūr: From Umm Salamah that the Noble Prophet ﷺ would frequently recite:

اللَّهُمَّ مَقْلِبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

O Allāh - the Turner of hearts! Make my heart steadfast on Your religion.

I said, “O Prophet of Allāh! And are hearts turned?” He said, “Yes. Allāh did not create any human being but that his heart was between the two fingers of Allāh, so if He willed he would make it upright and if He willed he would make it deviate.”³

46. In Majma‘ al-Bayān: When he ﷺ heard the sound of thunder, he said:

سُبْحَانَهُ يُسِيحُ الرَّعْدَ بِحَمْدِهِ.

¹ Munyat al-Murīd: 219

² Ibid.

³ al-Durr al-Manthūr 2:8 – Sūrah Āl ‘Imrān (3)

*Praise be to Him – the thunder declares His glory.*¹

47. Also: Sālim ibn ‘Abdillāh narrates from his father who said: Whenever the Noble Prophet ﷺ heard thunder and thunderclaps he said:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ.

*O Allāh! Do not kill us with Your wrath, and do not destroy us with Your punishment, and grant us amnesty before that.*²

48. Also: When the *Aṣḥāb al-Ukhdūd* (makers of the pit) were mentioned in his presence, he would seek protection with Allāh from the severity of chastisement.³

49. In the *Amālī* of Shaykh al-Ṭūsī: When the Noble Prophet ﷺ saw a dark cloud, he would leave everything and say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ.

O Allāh! I seek Your protection from the evil that is in it.

And if it passed he would praise Allāh, and if it rained he would say:

اللَّهُمَّ نَاشِئاً نَافِعاً.

*O Allāh! Make it beneficial and [a means of] flourishing.*⁴

¹ Majma‘ al-Bayān 6:434, Biḥār al-Anwār 59:356

² Majma‘ al-Bayān 6:435, Biḥār al-Anwār 59:357

³ Majma‘ al-Bayān 10:706

⁴ Amālī al-Ṭūsī: 128

50. In al-Faqīh: ‘Alī عليه السلام said: There are five types of winds, one of which is *al-‘Aqīm* (the destructive wind) and we seek protection with Allāh from its evil.¹

51. In al-Biḥār: When the Noble Prophet ﷺ saw that the wind had become strong he would say:

اللَّهُمَّ اجْعَلْهَا رِيحًا وَلَا تَجْعَلْهَا رِيحًا.

*O Allāh! Make it [from the other] winds and do not make it the [destructive] wind.*²

52. In Muhaj al-Da‘awāt: From Jābir, from Abī Ja‘far عليه السلام who said: Jibra’īl said, “O Prophet of Allāh! Know that I have not loved any Prophet as much as I love you, so say frequently:

اللَّهُمَّ إِنَّكَ تَرَى وَلَا تُرَى، وَأَنْتَ بِالْمَنْظَرِ الْأَعْلَى، وَأَنْتَ إِلَيْكَ الْمُنْتَهَى وَالرُّجْعَى، وَأَنْتَ لَكَ الْآخِرَةُ وَالْأُولَى، وَأَنْتَ لَكَ الْمَمَاتَ وَالْمَحْيَا، رَبِّ أَعُوذُ بِكَ أَنْ أُذَلَّ وَأُخْزَى.

*O Allāh! You see but cannot be seen, and You are at the highest viewpoint, and to You is the final destination and return, and Yours are the end and the beginning, and death and life are in Your hands. O Lord! I seek Your protection from being disrespected and disgraced.”*³

¹ al-Faqīh 1:547

² Biḥār al-Anwār 60:17

³ Muhaj al-Da‘awāt: 172, Biḥār al-Anwār 94:268

THE HAJJ

ADDENDUM ON THE HAJJ

1. In al-Kāfi: In his narration from Abū al-Faraj who said: Abān asked Abā ‘Abdillāh عليه السلام, “Did the Noble Prophet ﷺ have any special Ṭawāf (circumambulation)?” He replied, “The Prophet of Allāh ﷺ would perform Ṭawāf ten times (each time circling the Ka’bah seven times) at night and in the day; three times in the first part of the night, three times in the last part of the night, twice in the morning and twice after Zuhr, and between these he would rest.”¹

Note: Shaykh al-Ṣadūq has narrated this in al-Faqīh and al-Khiṣāl.²

2. Also: From ‘Abd al-Raḥmān ibn al-Ḥajjāj, from Abī ‘Abdillāh عليه السلام who said: The Noble Prophet ﷺ would touch the Ḥajar (black stone) every time he performed Ṭawāf, [whether it was] obligatory or supererogatory.³

3. Also: From Ghiyāth ibn Ibrāhim, from Ja‘far, from his father عليه السلام who said: The Noble Prophet ﷺ would touch the Ḥajar al-Aswad and the Rukn al-Yamāni and then he would kiss them and place his cheek over them, and I saw my father doing the same.⁴

Note: Shaykh al-Ṭūsī narrates this in al-Tahdhīb and al-Istibṣār.⁵

¹ al-Kāfi 4:428

² al-Faqīh 2:411, al-Khiṣāl: 449

³ al-Kāfi 4:404

⁴ Ibid. 4:408

⁵ Tahdhīb al-Aḥkām 5:105, al-Istibṣār 2:216

4. In al-Da‘āim: From Abū Ja‘far عليه السلام who said: The Noble Prophet ﷺ used to touch the two corners, the corner in which was the *Ḥajar al-Aswad* and the corner of *al-Yamāni*, whenever he passed by them during the Ṭawāf.¹

5. In al-Maḥāsin: In his narration from Ja‘far, from Ibn al-Qaddāh, from Abī ‘Abdillāh, from his father عليه السلام: The Prophet of Allāh ﷺ used to like getting the water of Zamzam brought for him as a gift when he was in Madīnah.²

Note: al-Ṣadūq has narrated this in al-Faqīh as has al-Ṭūsī in al-Tahdhīb.³

6. In al-Kāfī: In his narration from ‘Abdullāh ibn Sinān, in a ḥadīth from Abī ‘Abdillāh عليه السلام: The Noble Prophet ﷺ used to recite the *Dhil-Ma‘ārij* frequently, and he would recite the *talbiya*⁴ whenever he saw a rider, or whenever he climbed a hill or came down a valley, and in the last part of the night and after the prayers.⁵

7. In al-Ja‘fariyāt: Ja‘far ibn Muḥammad al-Ṣādiq عليه السلام said: My father informed me from Jābir ibn ‘Abdillāh that the *talbiya* of the Noble Prophet was:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ
وَالْمُلْكَ لَا شَرِيكَ لَكَ.

¹ Da‘āim al-Islām 1:312

² al-Maḥāsin: 574

³ al-Faqīh 2:218, Tahdhīb al-Aḥkām 5:372

⁴ A special call pronounced when performing the Ḥajj (Tr.)

⁵ al-Kāfī 4:250

*I am here, O Allāh, I am here. I am here, no partners do You have, I am here. Verily all praise and bounties are Yours as is the kingdom, no partners do You have.*¹

8. In al-Tahdhīb: From Muḥammad ibn Muslim in a ḥadīth from one of them (i.e. al-Bāqir or al-Ṣādiq (عليه السلام)): The Noble Prophet (ﷺ) would sacrifice a large, healthy, horned ram that had a black mouth and black eyes.²

Note: A similar narration is found in al-Da‘āim.³

9. In al-Kāfī: In his narration from ‘Abd al-Raḥmān ibn Abī ‘Abdillāh (عليه السلام) who said: On the day of the sacrifice, the Noble Prophet (ﷺ) would shave his head, clip his nails, and trim off some hair from his moustache and the edges of his beard.⁴

10. In al-Muqni‘: The *sunnah* in the Iḥrām is: Clipping the nails, trimming the moustache and shaving the pubic hair.⁵

11. Also: It is from the *sunnah* that people should gather from different towns on the day of ‘Arafah, without a leader, and supplicate to Allāh.⁶

Addendum on the Uncommon Narrations

1. In al-Kāfī: In his narration from Abū Maryam from Abī ‘Abdillāh (عليه السلام) who said: It was the practice of the Noble Prophet (ﷺ) that if he owed

¹ al-Ja‘fariyāt: 64

² Tahdhīb al-Aḥkām 5:205

³ Da‘āim al-Islām 1:326

⁴ al-Kāfī 4:502, al-Faqīh 2:507

⁵ al-Muqni‘: 221

⁶ Ibid. 46

someone a two year old camel, he would give back a seven year old camel and if he owed two dirhams, he would pay four.¹

Note: This has also been narrated in Qurb al-Isnād.²

2. In al-Ihtijāj: In a long ḥadīth from Mūsā ibn Ja‘far from ‘Alī عليه السلام: Whenever the Noble Prophet ﷺ mentioned any of his virtues, he would say: “And there is no pride [in me because of this].”³

Note: al-Majlisī has mentioned a similar narration in al-Biḥār from Irshād al-Qulūb.⁴

3. In al-Biḥār: From the writings of Shahīd Muḥammad ibn Makkī who said: It has been narrated from the Noble Prophet ﷺ that it is from the *sunnah* for a believer to say one hundred times on the day of Ghadeer:

أَلْحَمْدُ لِلَّهِ الَّذِي جَعَلَ كَمَالَ دِينِهِ وَتَمَامَ نِعْمَتِهِ بِوِلَايَةِ أَمِيرِ
الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ.

*All praise is due to Allāh, the One who put the perfection of His religion and the completion of His favour in the Wilāyah of Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib عليه السلام.*⁵

4. Also: From Mūsā ibn Ismā‘īl ibn Mūsā ibn Ja‘far, from his father, from his forefathers عليهم السلام who said: The Noble Prophet ﷺ said: Calling on the sick who are from the Banī Hāshim is obligatory, and paying them a [courtesy] visit is a *sunnah*.⁶

¹ al-Kāfi 5:254

² Qurb al-Isnād: 44

³ al-Ihtijāj 1:211

⁴ Biḥār al-Anwār 16:341

⁵ Ibid. 98:321

⁶ Ibid. 96:234

5. In al-Da‘āim: From Ja‘far ibn Muḥammad عليه السلام: When he was asked whether a sheep is to be slaughtered while standing, he said: “It is not appropriate to do this. The *sunnah* is that it should be slaughtered while laying facing towards the Qibla.”¹

6. In Tuḥaf al-‘Uqūl: From al-Riḍā عليه السلام who said: “We consider our promises to be like debts that we owe, just as the Noble Prophet ﷺ did.”²

Note: This has also been narrated by al-Nūrī in al-Mustadrak and by al-Ṭabarsī in al-Mishkāṭ.³

7. In Majma‘ al-Bayān: Whenever the Noble Prophet ﷺ heard thunder he would say:

سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ.

*Praise be to the One whose Glory is declared by thunder.*⁴

8. Also: Sālim ibn ‘Abdillāh narrates from his father who said: Whenever the Noble Prophet ﷺ heard thunder and thunderclaps he would say:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَ عَافِنَا قَبْلَ
ذَلِكَ.

*O Allāh! Do not kill us with Your wrath; and do not destroy us with Your punishment; and grant us amnesty before that.*⁵

¹ Da‘āim al-Islām 2:179

² Tuḥaf al-‘Uqūl: 446

³ al-Mustadrak 8:458, Mishkāṭ al-Anwār: 173

⁴ Majma‘ al-Bayān 6:434

⁵ Ibid.

9. Also: Whenever the *Aṣhāb al-Ukhdūd* (Makers of the Pit) were mentioned in the presence of the Noble Prophet ﷺ, he would seek refuge with Allāh from the severity of chastisement¹

10. In *al-Faqīh*: Whenever the yellow, red or black winds started blowing, the face of the Noble Prophet ﷺ would change and become pale, like that of a person who is terrified, until drops of rain fell from the sky, then he would return to his former state and say: “It has come to you with mercy.”²

11. In the *Amālī* of Shaykh al-Ṭūsī: Whenever the Noble Prophet ﷺ saw a dark cloud, he left everything and said, “O Allāh! I seek protection with You from the evil that is in it.” If it passed, he would praise Allāh, and if it rained, he would say: “O Allāh! Make it a beneficial rain.”³

12. In *al-Da‘āim*: From Abū ‘Abdillāh Ja‘far ibn Muḥammad ؑ: Whenever there was a solar or lunar eclipse, the Noble Prophet ﷺ would say: “Run to your masjid.”⁴

13. Also: The *sunnah* is to pray in the masjid if they pray [the *Ṣalāt al-Āyāt*] in congregation.⁵

14. In *al-Bihār*, from al-Thaqafī’s *Kitāb al-Ghārāt*: In his narration from ‘Alī ؑ who said: My friend, the Prophet of Allāh ﷺ, never used to put aside anything for the morrow, and Abū Bakr used to do this, and ‘Umar ibn al-Khaṭṭāb opined that he should keep ledgers and hold the wealth from year to year. As for myself, I do as my friend the Prophet of Allāh ﷺ did.

¹ *Majma‘ al-Bayān* 10:706

² *Man Lā Yaḥḍuruḥu al-Faqīh* 1:547

³ *Amālī al-Ṭūsī*: 128

⁴ *Da‘āim al-Islām* 1:200

⁵ *Ibid.* 1:202

He said: “And ‘Alī used to give them [their share] every Friday...”¹

15. In al-Biḥār: From the Noble Prophet ﷺ [who said]: We are the Ahl al-Bayt, Allāh has removed from us all indecencies, apparent and hidden.²

16. Also: From him ﷺ: We are the Ahl al-Bayt, Allāh has chosen the Hereafter for us over this [transient] world.³

17. Tafsīr al-Furāt, in his narration from Abū Ja‘far ؑ who said, “Allāh did not send any Prophet but that he said to his people: *Say, I do not ask of you any reward for it but love for my near relatives.*”⁴

18. In al-Biḥār: When the Prophet of Allāh ﷺ showed someone special kindness and prayed for his forgiveness, that person would attain martyrdom.⁵

%% %

Note from the compiler: This marks the end of the book, by the Grace and Blessings of Allāh. However, the great ‘Allāmah – may Allāh grant him a lofty status – had included a section on the character and moral traits of the Noble Prophet at the beginning of this book, because of its auspiciousness. So we have put an addendum to this section at the end of book in following with the ‘Allamah’s practice and because of the benefit and valuable lessons we may derive therefrom.

%% %

¹ Biḥār al-Anwār 100:60, al-Ghārāt 1:47

² Biḥār al-Anwār 23:116

³ Ibid.

⁴ Tafsīr Furāt al-Kūfi: 387, Biḥār al-Anwār 23:248

⁵ Biḥār al-Anwār 82:148

Addendum to the first section: On his Character and Moral Traits

1. In al-Biḥār, from *Riyāḍ al-Jinān* of Faḍlullah ibn Maḥmūd al-Fārisī: From Jābir ibn ‘Abdillāh, who said: I asked the Noble Prophet ﷺ: “What was the first thing that Allāh ﷻ created?” He ﷺ replied: “The light of your prophet, O Jābir! He created it and then from it He created all that is good.”¹

2. Also: From Jābir who said: The Noble Prophet ﷺ said: “The first thing that Allāh created was my light.”²

3. In Baṣā’ir al-Darajāt: From Bishr ibn Abī ‘Uqbah, from Abī Ja‘far and Abī ‘Abdillāh ؑ who said: “Verily Allāh created Muḥammad ﷺ from a jewel under the Exalted Throne.”³

4. In Tafsīr al-Furāt: From ‘Abdullāh ibn ‘Abbās in a ḥadīth from the Noble Prophet ﷺ, who said: “He ﷻ created me and my progeny of a clay from which nothing else has ever been created other than us, and we were the first of His creation.”⁴

5. In al-Kāfi: In his narration from Ishāq ibn Ghālib, from Abī ‘Abdillāh ؑ, in one of his sermons wherein he mentions the condition of the Noble Prophet ﷺ and the Imāms ؑ, and their attributes:

“And our Lord did not, out of His kindness, benevolence and compassion, let their sins and evil actions prevent Him from choosing for them His most beloved and Noble Prophet, Muḥammad ibn ‘Abdillāh ﷺ - who was born in a respected family, had a noble and flawless lineage, and an ancestry that was not mixed [with

¹ Ibid. 15:24

² Ibid.

³ Baṣā’ir al-Darajāt: 14

⁴ Tafsīr Furāt al-Kūfi: 101, Biḥār al-Anwār 16:375

disbelievers]. His attributes were not unknown to the learned. The Prophets had given glad tidings of his arrival in their books, the scholars had spoken of his great attributes, and the philosophers had contemplated on his excellent traits. He was well-mannered and never low-minded; a Hāshimī who could not be equaled, and whose greatness could not be rivaled. His disposition was bashful and his nature was generous. He was marked by the dignity of prophethood and its traits, and characterized by the attributes of messengership and its inspirations; until the divine ordinances were realized and the groundwork was prepared for his arrival. All the later nations were given glad tidings [of his coming] by those that preceded them. He passed from father to father, loin to loin, without ever being mixed with the impurity of fornication, and he was never contaminated by an impure union from the time of Adam ﷺ to his father ‘Abdullāh. He was from the best clan, the noblest tribe, the most distinguished family, the most protected womb, and [was raised in] the most secure lap. Allāh chose him, preferred him and selected him, and gave him the keys of knowledge and the springs of wisdom ...”¹

6. In al-Iḥtijāj: From Mūsā ibn Ja‘far, from his father, from his forefathers, from al-Ḥusayn ibn ‘Alī, from ‘Alī ibn Abī Ṭālib ؑ in a ḥadīth [that states]: When Muḥammad ﷺ came out from the womb of his mother, he placed his left hand on the ground and raised his right hand to the sky while his lips moved as he pronounced the *tawḥīd* (declaring that there is only one God)...²

7. In al-Biḥār: From Abī al-Ḥasan al-Bakrī in al-Anwār, from Āminah ؑ mother of the Noble Prophet ﷺ who said: “And when he came forth

¹ al-Kāfī 1:444

² al-Iḥtijāj: 223

from the womb, he fell in prostration facing towards the Kaʿbah and then raised his hands towards the sky just as one implores his Lord...”¹

8. In *Ikmāl al-Dīn*: In his narration from Abān ibn ʿUthmān, who attributed a ḥadīth from Āminah bint Wahab al-Zuhrī رضي الله عنها where she said: “When I was pregnant with the Noble Prophet ﷺ, I did not feel that I was pregnant, and I did not suffer what women normally suffer from the burden of pregnancy...”²

9. Also: The Prophet of Allāh ﷺ grew up in a day as others would grow up in a week and he grew in a week as others would grow in a month.³

Note: This has also been narrated from Ḥalīmah, the wet-nurse of the Noble Prophet ﷺ.⁴

10. In *al-Manāqib*: The moon would move his cradle when he was an infant.⁵

11. In *al-Biḥār*: From *al-Wāqidi*: They used to hear sounds of praise, glorification and extolment of Allāh from his cradle.⁶

12. In *Majmaʿ al-Bayān*: He ﷺ was born circumcised.⁷

Note: This has also been narrated in *al-Manāqib*, *al-ʿUyūn*, *al-Khiṣāl*, *al-ʿIlal* and in *al-Biḥār*.⁸

13. In *al-Biḥār*: Ḥalīmah said: “Never did I take him out in the sun but that there was a small cloud giving him shade and never did I take him

¹ *Biḥār al-Anwār* 15:326

² *Kamāl al-Dīn*: 196

³ *Ibid.* 197

⁴ *Biḥār al-Anwār* 15:376

⁵ *Manāqib Āl Abī Ṭālib* 1:126

⁶ *Biḥār al-Anwār* 15:293

⁷ *Majmaʿ al-Bayān* 2:803

⁸ *Manāqib Āl Abī Ṭālib* 1:23, *Biḥār al-Anwār* 17:299

out in the rain but that there was a small cloud sheltering him from the rain.”¹

14. In al-Iḥtijāj: From Mūsā ibn Ja‘far, from his forefathers, from ‘Alī عليه السلام in a ḥadīth: “The clouds gave him shade from the day he was born to the day he passed away, whether he was traveling or not ... He was granted wisdom and understanding as a child while living amongst idolaters and followers of Shayṭān. He never inclined towards [their] idols – ever. He never celebrated any of their festivals and no falsehood was ever seen from him...”²

15. In al-Manāqib: From Abū Ṭālib who said: “[As a child] I never saw any falsehood from him عليه السلام, nor any act of Jāhiliyya. I never saw him laughing when others laughed [needlessly], or joining the children in their idle games or paying attention to them. He preferred to remain alone and [was always] humble.”³

16. In al-Biḥār: Ḥalīmah said: “I never looked at the face of the Prophet of Allāh عليه السلام while he was asleep but that I saw his eyes open as though he was laughing, and neither heat nor cold ever caused him any harm.”⁴

17. In Nahj al-Balāgha from ‘Alī عليه السلام: From the time of his weaning, Allāh had appointed a mighty angel from among His angels to remain with him, in order to take him along the path of nobility and excellence of character in his night and day, while I used to follow him like a young camel following the footsteps of its mother. Every day he would show me a something of his noble traits and tell me to adopt it. Every year he used to go in seclusion to Ḥirā’, where I saw him but no one else

¹ Biḥār al-Anwār 15:341

² al-Iḥtijāj: 219,223

³ Manāqib Āl Abī Ṭālib 1:37

⁴ Biḥār al-Anwār 15:341

saw him... And I heard the cry of Shaitān when the revelation descended upon him ﷺ. I said: “O prophet of Allāh! What is this moan?” He replied: “This is the Shaitān. He has lost all hope of being worshipped. [O ‘Alī] You hear what I hear and see what I see, except that you are not a prophet ...”¹

18. In al-Biḥār: From ‘Abd al-Ḥamīd ibn Abī al-Ḥadīd, from Abī Ja‘far Muḥammad ibn ‘Alī al-Bāqir عليه السلام in his explanation of the āyah:

﴿إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا﴾

‘Except to him whom He chooses as a messenger; for surely He makes a guard march before him and after him.’²

He عليه السلام said: Allāh assigns to His prophets angels who protect their actions [from error] and help them in propagating the Divine Message. And to Muḥammad عليه السلام was assigned a great angel, from when he was a suckling child, who guided him towards goodness and a noble character and prevented him from evil and bad traits.³

19. In ‘Ilal al-Sharāi‘: In his narration from Ibn al-Mughīrah, from the one who mentioned it, from Abī ‘Abdillāh عليه السلام who said: Zulaykhā sought permission from Yūsuf عليه السلام ... He said to her: “O Zulaykhā! What has made you this way [towards me]?” She said: “The beauty of your face O Yūsuf!” He عليه السلام said: “Then what [would your state be] if you saw the prophet called Muḥammad, who will come in the future and will be more handsome than me and will have a better character and be more generous than me?”⁴

¹ Nahj al-Balāgha Sermon 192

² Sūrah al-Jinn: 27

³ Biḥār al-Anwār 15:361

⁴ ‘Ilal al-Sharāi‘: 55

Note: This has also been narrated in ‘Uddat al-Dā‘ī¹

20. In al-Manāqib: He ﷺ said: “Yusuf was more handsome than me but I am more amiable.”²

21. In al-Maḥajjat al-Bayḍā’: He ﷺ had a proportionate and firm body and had become a little stout in the final years, but he remained muscular - as though the years had not taken a toll on him in the least.³

22. In al-Khiṣāl: In his narration from ‘Abdullāh ibn ‘Abbās in a ḥadīth from ‘Alī ؑ, who said while replying to one of the leaders of the Jews: He had the seal of prophethood between his shoulders which consisted of two written lines, the first being: ‘There is no god but Allāh’, and the second was: ‘Muḥammad is the Messenger of Allāh’...⁴

23. In al-Manāqib: There was a seal of prophethood between his shoulders, [and] whenever he would reveal it, its brightness would outshine the light of the sun. In it was written: ‘There is no god but Allāh, alone, having no partner. Go wherever you wish for surely you are supported [by Allāh].’⁵

24. In al-Maḥajjat al-Bayḍā’: He ﷺ had broad shoulders and there was a seal of prophethood between his shoulders - a little closer to the right shoulder [than the left]. In it was a black nevus, with a tinge of yellow, which had a line of hair around it...⁶

¹ ‘Uddat al-Dā‘ī: 164

² Manāqib Āl Abī Ṭālib 1:218

³ al-Maḥajjat al-Bayḍā’ 4:157

⁴ al-Khiṣāl: 599

⁵ Manāqib Āl Abī Ṭālib 1:124

⁶ al-Maḥajjat al-Bayḍā’ 4:156

25. In al-Kāfi: In his narration from Abū Baṣīr, from Abī Ja‘far عليه السلام in a ḥadīth [that states]: On him was a nevus which had the color like that of dark, blackish silk.¹

26. In al-Biḥār: From Jābir ibn Samurah who said: The seal of prophethood which was between the Noble Prophet’s صلى الله عليه وآله shoulders was the size of a pigeon egg.²

27. In al-‘Uyūn: From al-Tamīmī, from al-Riḍā, from his forefathers, from ‘Alī عليه السلام: I have not seen anyone with broader shoulders than the Prophet of Allāh صلى الله عليه وآله.³

28. In al-Maḥajjat al-Bayḍā’: He صلى الله عليه وآله had the most handsome neck from among the servants of Allāh, it was neither too long nor too short.⁴

29. In Amālī of Shaykh al-Ṭūsī: In his narration from Muḥammad ibn ‘Isā al-Ma‘badī who said: Our master, ‘Alī ibn Mūsā, narrated to us from his forefathers, from ‘Alī عليه السلام, who said in a ḥadīth [about the Prophet]: There was a roundness in his صلى الله عليه وآله face...⁵

Note: Majlisi also narrates this in al-Biḥār from Ibrāhīm al-Thaqafī in his book al-Ghārāt.⁶

30. In al-Biḥār: From al-Kāzrūnī in a ḥadīth from ‘Alī عليه السلام: There was a mole on his lower lip...⁷

Note: ‘Ayyāshī has also narrated this in his Tafsīr from Ṣafwān al-Jammāl from Abī ‘Abdillāh عليه السلام.¹

¹ al-Kāfi 8:249

² Biḥār al-Anwār 16:190

³ ‘Uyūn Akhbār al-Riḍā 2:62

⁴ al-Maḥajjat al-Bayḍā’ 4:155

⁵ Amālī al-Ṭūsī: 341

⁶ Biḥār al-Anwār 16:194

⁷ Ibid. 16:186

31. Also: From al-Kāzrūnī from ‘Alī عليه السلام in a ḥadīth: He had black eyes.²

32. Also: Jābir ibn Samurah was asked, “Were there any white hairs on the head of the Noble Prophet ﷺ?” He said, “There were no white hairs except in the middle of his head, and these too, would be hidden when he applied oil to his hair.”³

33. In al-Maḥajjat al-Bayḍā’: He ﷺ had some creases on his belly, one of which would be covered by his loincloth while two others would show.⁴

34. In Kashf al-Ghummah: From Manāqib al-Khwārazmī in a ḥadīth from ‘Alī عليه السلام who said: The Noble Prophet ﷺ had majesty and awe.⁵

35. In al-Manāqib: He ﷺ was exalted and awe-inspiring.⁶

Note: More than one narrator has narrated this.⁷

36. In al-Iḥtijāj: From Mūsā ibn Ja‘far, from his forefathers, from ‘Alī عليه السلام who said in response to a question asked by a Jew: When he sat down, a light shined from his right side and from his left, such that the people would see it...⁸

Note: This has also been narrated in al-Manāqib.⁹

37. In al-Kāfī: In his narration from Ismā‘il ibn ‘Ammār, from Abī ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ was seen on a

¹ Tafsīr al-‘Ayyāshī 1:203, Sūrah Āl ‘Imrān (3)

² Biḥār al-Anwār 16:190

³ Ibid. 16:191

⁴ al-Maḥajjat al-Bayḍā’ 4:156

⁵ Kashf al-Ghummah 1:348

⁶ Manāqib Āl Abī Ṭālib 1:126

⁷ Biḥār al-Anwār 16:179

⁸ al-Iḥtijāj 1:218

⁹ Manāqib Āl Abī Ṭālib 1:220

dark night, he would be seen with a light so bright, that he looked like a piece of the moon.¹

Note: This has also been narrated in al-Makārim, al-Manāqib and Majma‘ al-Bayān.²

38. In al-Biḥār: From Abī al-Ḥasan al-Bakrī: It was the norm that whenever the Noble Prophet ﷺ wanted to visit a community, he was preceded by a bright light which entered their homes.³

39. In al-Makārim: From Ibn ‘Umar who said: I have not seen anyone more generous, more helpful, more courageous or more humble than the Prophet of Allāh ﷺ.⁴

40. In al-Kāfī: In his narration from Sālim ibn Abī Ḥafṣah from Abī Ja‘far عليه السلام who said: There were three qualities in the Noble Prophet ﷺ that no one else had: He did not have a shadow, he would not pass by a place but that for the next two or three days whoever passed by there would know that he had come through there because of the scent of his fragrant sweat, and he would not pass by a stone or a tree but that it would prostrate to him.⁵

Note: Ṭabarsī has narrated this in al-Makārim.⁶

41. In al-Makārim: He ﷺ would be recognized on a dark night, before being seen, by his fragrance; and it would be said: “This is the Noble Prophet ﷺ.”⁷

¹ al-Kāfī 1:446

² Makārim al-Akhlāq: 23, Manāqib Āl Abī Ṭālib 1:123

³ Biḥār al-Anwār 16:27

⁴ Makārim al-Akhlāq: 18

⁵ al-Kāfī 1:442

⁶ Makārim al-Akhlāq: 34

⁷ Ibid.

42. In al-Biḥār: From Jābir who said: Ishāq ibn Rāhawayh mentioned that this was his ﷺ [natural] scent, without having applied any perfume.¹

43. In al-Manāqib: He ﷺ would [gargle and] spit in the pot and they would find that it smelt sweeter than musk.²

44. In al-Makārim: The Noble Prophet ﷺ said: Whoever wants to smell my scent should smell the red rose.³

45. In Majmū‘at Warrām: From Anas ibn Mālik and from Sulaym who said: The Noble Prophet ﷺ came to [visit] us and when he took his midday nap, my mother came with a bottle and started collecting his sweat in it. Suddenly, the Prophet ﷺ woke up and asked: “O Umm Salamah! What are you doing?” She said: “This is your sweat that we mix in our perfume, and it is the best of perfumes.” He ﷺ said: “You are right.”⁴

46. In al-Manāqib: Whenever he walked with someone, he would look taller than that person, even if the person was tall.⁵

47. In al-Biḥār: From Abī al-Ḥasan al-Bakrī in the book al-Anwār: When he ﷺ wore clothes that were short, they would become long and when he wore clothes that were long, they would become short [and fit him perfectly], as though they were tailored specifically for him.⁶

¹ Biḥār al-Anwār 16:192

² Manāqib Āl Abī Ṭālib 1:124

³ Makārim al-Akhlāq: 44

⁴ Majmū‘at Warrām: 23

⁵ Manāqib Āl Abī Ṭālib 1:124

⁶ Biḥār al-Anwār 16:28

48. In al-Manāqib: When he walked on earth that was soft, his footprints would not be seen and when he walked on solid ground his footprints were clearly seen.¹

49. In Majma^c al-Bayān: His ﷺ eyes would sleep but his heart would not sleep.²

50. In al-Manāqib: No bird would fly over him ﷺ.³

51. Also: No fly would sit on him, and no snake or scorpion would come close to him.⁴

Note: The first part has also been narrated in Majma^c al-Bayān.⁵

52. Also: He ﷺ would perceive what was behind him just as he perceived what was in front of him, and he would see the person behind him just as he saw the one in front of him.⁶

Note: This has been narrated in Baṣā'ir al-Darajāt from Abū Ja'far عليه السلام.⁷

53. Also: He ﷺ would hear in his sleep just as he heard when he was awake.⁸

54. Also: No foul smell was ever sensed from him from the time he ﷺ was created.⁹

Note: This has also been narrated from Ḥalimah in al-Biḥār.¹⁰

¹ Manāqib Āl Abī Ṭālib 1:126

² Majma^c al-Bayān 2:803

³ Manāqib Āl Abī Ṭālib 1:124

⁴ Ibid. 1:126

⁵ Majma^c al-Bayān 2:803

⁶ Manāqib Āl Abī Ṭālib 1:124

⁷ Baṣā'ir al-Darajāt: 420

⁸ Manāqib Āl Abī Ṭālib 1:124

⁹ Ibid.

¹⁰ Biḥār al-Anwār 15:347

55. Also: He never had a wet dream – ever.¹

56. Also: Whatever animal the Noble Prophet ﷺ rode would remain in the same state and would never grow old.²

57. In al-Biḥār from al-Tadhkirah: People would seek remedies and cures from him ﷺ.³

58. In al-Manāqib: Nobody could match the strength of the Noble Prophet ﷺ.⁴

59. In Tafsīr al-‘Ayyāshī: In his narration from Sulaymān ibn Khālid who said: I asked Abī ‘Abdillāh عليه السلام about what people were saying of ‘Alī عليه السلام: ‘If he had a right (to the *khilāfa*) then what prevented him from standing up for his rights?’ He عليه السلام said: “Allāh did not make it compulsory [on anyone] to stand up alone except the Prophet of Allāh ﷺ, He ﷺ said:

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ
الْمُؤْمِنِينَ...﴾

‘Fight in the way of Allāh, this is not made obligatory for you except in relation to yourself, and rouse the believers ...’⁵ so this does not apply to anyone but the Noble Prophet. And He said for other than him:

﴿...إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ﴾

¹ Manāqib Āl Abī Ṭālib 1:125

² Ibid.

³ Biḥār al-Anwār 16:401

⁴ Manāqib Āl Abī Ṭālib 1:125

⁵ Sūrah al-Nisā (4): 84

‘...Unless he turns aside as a stratagem of war or withdraws to a company ...’¹ and at that time there was no company that was willing to help him (‘Alī عليه السلام) in his case.²

Note: This has also been narrated in al-Kāfī and al-Biḥār.³

60. In al-Manāqib: There was nobody more learned than him عليه السلام on the face of the earth.⁴

61. Also: Whenever divine revelation descended upon him عليه السلام, he would be burdened by it and his face turned pale, and his head was bowed down.⁵

62. In Ikmāl al-Dīn: In his narration from ‘Amr ibn Thābit who said: I asked al-Ṣādiq عليه السلام about the fainting spell that would come upon the Noble Prophet عليه السلام: “Was it when Jibra’īl descended?” He عليه السلام said: “No. Verily Jibra’īl would never come before the Noble Prophet عليه السلام until he had sought permission to do so and when he came to the Prophet he would sit in front of him as a slave sits; rather this [fainting spell] would happen to him when he was addressed directly by Allāh عز وجل without any intermediary.”⁶

Note: This has also been narrated in al-Tawḥīd, al-‘Itiqādāt and al-‘Ilal with another chain of narrators.⁷

63. In Amālī al-Ṭūsī: In his narration from Hāshim ibn Sālim from Abī ‘Abdillāh عليه السلام, he said: Some companions asked: “Is it true that the Noble Prophet عليه السلام used to say: ‘Jibra’īl said to me ...’ or ‘Here is Jibra’īl

¹ Sūrah al-Anfāl (8): 16

² Tafsīr al-‘Ayyāshī 1:261, Sūrah al-Nisā (4)

³ al-Kāfī 8:274, Biḥār al-Anwār 16:340

⁴ Manāqib Āl Abī Ṭālib 1:124

⁵ Ibid. 1:43

⁶ Kamāl al-Dīn wa Tamām al-Ni‘mah: 85

⁷ ‘Ilal al-Sharāi‘: 7, Biḥār al-Anwār 18:256 quoting from al-Tawḥīd and al-‘Ilal

telling me ...' and at other times he would faint?" Abū 'Abdillāh عليه السلام said: "When there was a revelation from Allāh that came to him where Jibra'īl was not present, this [fainting spell] would befall him because of the weight of the direct revelation from Allāh. And if Jibra'īl was present as an intermediary, this would not befall him, and this is when he ﷺ would say: 'Jibra'īl told me ...' and 'This is Jibra'īl ...'"¹

64. In al-Manāqib: It is narrated that whenever a revelation descended upon him ﷺ, a sound like the sound of bees could be heard near his face. And if the revelation descended upon him on a very cold day, when it finished, his forehead would be dripping with perspiration.²

65. Also: Jibra'īl descended upon the Prophet of Allāh ﷺ sixty thousand times.³

66. In Irshād al-Qulūb of al-Daylamī: He ﷺ said: "Jibra'īl would come and show me the Qur'ān once every year, and this year he showed it to me twice ..."⁴

67. In al-Kāfī: In his narration from Mufaḍḍal ibn 'Umar from Abī 'Abdillāh عليه السلام, he said: I asked him regarding the knowledge of the Imām about what is taking place in the corners of the earth while he is in his home covered in his mantle. He عليه السلام said: "O Mufaḍḍal! Verily Allāh ﷻ placed five spirits in the Noble Prophet ﷺ, the spirit of life by which he moved and grew, the spirit of strength by which he worked and struggled, the spirit of desire by which he ate and drank and came to the women who were legitimate for him, the spirit of faith by which he believed and did justice, and the Holy Spirit with which he bore the [responsibility of] prophethood. When the Noble Prophet ﷺ passed

¹ Biḥār al-Anwār 18:268

² Manāqib Āl Abī Ṭālib 1:43

³ Ibid. 1:44

⁴ Irshād al-Qulūb: 33

away, the Holy Spirit passed on to the Imām. The Holy Spirit does not sleep or become negligent, or act unnecessarily or seek amusement. The other four spirits sleep, become negligent, act unnecessarily and seek amusement. It is through the Holy Spirit that the events [transpiring in far off places] can be seen.”¹

Note: This has also been narrated by al-Kulaynī with another chain of narrators and by al-Ṣaffār in Baṣāʾir al-Darajāt, and al-Mufīd in al-Ikhtiṣāṣ and by other narrators.²

68. Also: In his narration from Abū Baṣīr who said: I asked Abā ʿAbdillāh about the words of Allāh ﷻ:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا
الْكِتَابُ وَلَا الْإِيمَانُ...﴾

‘And thus did we reveal to you a spirit by our command. You did not know what the book was nor what the faith was ...’³ He ﷺ said: “It is one of the creations of Allāh ﷻ, greater than Jibraʾīl and Mikāʾīl. It was with the Prophet of Allāh ﷺ, informing him and supporting him - and it is with the Imāms after him.”⁴

Note: al-Kashshī has mentioned this in his Rijāl, from ʿAbdullāh ibn Ṭāwūs, from al-Riḍā ﷺ, as has al-Qummī in his Tafsīr and al-Ṣaffār in Baṣāʾir al-Darajāt.⁵

¹ al-Kāfī 1:272

² Baṣāʾir al-Darajāt: 454, and al-Biḥār 17:106 quoting from al-Iḥtijāj

³ Sūrah al-Shūrā (42): 52

⁴ al-Kāfī 1:273

⁵ Rijāl Kashshī: 604, Tafsīr al-Qummī 2:279, Baṣāʾir al-Darajāt: 455

69. Also: In his narration from Abū Baṣīr from Abī ‘Abdillāh عليه السلام: It (the Holy Spirit) was with none [of the Prophets] in the past other than Muḥammad ﷺ.¹

70. In al-Kāfi: In his narration from Abū Baṣīr from Abī ‘Abdillāh عليه السلام who said: When the Noble Prophet ﷺ was taken up to the heavens², Jibra’īl accompanied him up to a point and then stayed behind, so he ﷺ said to him: “O Jibra’īl! Are you leaving me in this state?” He replied: “Go ahead, for by Allāh you have entered a place that no man has ever entered and nobody has traversed it before you.”³

71. In al-Biḥār: From the book al-Muḥtaḍar by al-Ḥasan ibn Sulaymān: From Salmān al-Fārsī, in a lengthy ḥadīth: [Jibra’īl said,] “By He who sent you with the truth as a Prophet, verily this path has neither been traversed by any prophet nor by any archangel.”⁴

72. In Ṣaḥīfat al-Riḍā: From al-Riḍā, from his fathers, from ‘Alī عليه السلام, in a ḥadīth from the Noble Prophet ﷺ who said: I rode on it (al-Burāq) until I came to the veil which was before the Most Merciful ﷻ...⁵

73. In al-Tawḥīd: In his narration from Muḥammad ibn al-Fuḍayl who said: I asked Abā al-Ḥasan عليه السلام: “Did the Noble Prophet ﷺ see his Lord?” He replied: “Yes, he saw Him with his heart. Have you not heard that Allāh said:

﴿ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴾

‘The heart was not untrue in [making him see] what he saw.’¹ This means that he did not see Him with his eyes but saw Him with his heart.”²

¹ al-Kāfi 1:273

² Referring to the Mi‘rāj (Tr.)

³ al-Kāfi 1:442

⁴ Biḥār al-Anwār 18:313

⁵ Ṣaḥīfat al-Imām al-Riḍā: 65, Biḥār al-Anwār 18:378

74. In Tafsīr al-Qummī: In his narration from Ismā‘īl a-Ju‘fi from Abī Ja‘far عليه السلام, in a ḥadīth from the Noble Prophet ﷺ [who said]: “Then I saw my Lord and the only thing that was between Him and me was His Majesty ...”³

75. In al-Biḥār: From the Noble Prophet ﷺ: “I have had time with Allāh that no angel, no prophet and no servant whose heart has been filled with faith by Allāh, has had.”⁴

76. In al-Yaqīn: In the ḥadīth of Mi‘rāj from the Noble Prophet ﷺ: “When I arrived at the seventh heaven, all the angels who were accompanying me left me, as well as Jibra‘īl and the elite from among the angels, and I reached the Veils of my Lord. I entered through seventy thousand Veils, and between every two Veils were the Veils of Respect, Power, Nobility, Dignity, Magnificence, Grandeur, Light, Darkness and Splendor, until I came to the Veil of Majesty where I whispered to my Lord the Almighty and stood before Him...”⁵

77. In al-Kāfi: In his narration from Mu‘āwiyah ibn ‘Ammār from Abī ‘Abdillāh عليه السلام, in a narration from the Noble Prophet ﷺ: “There is no day and no night but that I receive a gift from Allāh in it...”⁶

78. In al-Kāfi: In his narration from Hārūn ibn al-Jahm, from one of the companions of Abī ‘Abdillāh عليه السلام who said: I heard Abā ‘Abdillāh عليه السلام saying: Verily ‘Isā ibn Maryam was given two letters which he worked with, and Mūsā was given four letters, Ibrāhim was given eight, Nūḥ was given fifteen, Adam was given twenty five letters, and verily Allāh

¹ Sūrah al-Najm (53): 11

² al-Tawḥīd: 116

³ Tafsīr al-Qummī 2:243, Biḥār al-Anwār 18:373

⁴ Biḥār al-Anwār 18:360

⁵ al-Yaqīn: 425, Biḥār al-Anwār 18:398

⁶ al-Kāfi 8:49

ﷺ gathered all of these for Muḥammad ﷺ. Indeed the Greatest Name of Allāh (*Ism al-Aḍḥam*) has seventy-three letters of which He gave Muḥammad ﷺ seventy-two letters and veiled [only] one letter from him.¹

Note: This has been narrated in *Tafsīr al-ʿAyyāshī* and *Baṣāʾir al-Darajāt*.²

79. In *Safīnat al-Biḥār*: al-Qāḍī says in *al-Shifā*: It is narrated that when he ﷺ was wounded in the battle of Uhud, his companions were very much troubled by it and they said: “Why don’t you pray to Allāh against them.” He said: “I was not sent to curse, but rather I was sent as an inviter and a mercy. O Allāh! Guide my community for surely they know not.”³

80. In *al-Majmaʿ*: His ﷺ state changed when it (the revelation) descended and he would perspire. And if he was riding, his mount would kneel down and could not walk.⁴

81. In *al-Biḥār*: Quoting from *Kanz al-Karājikī*: Narrated from Ḥalīmah al-Saʿdiyyah who said: When the Noble Prophet ﷺ was one year old, he spoke such beautiful words, the likes of which I have never heard before. I heard him say: “O Holiest one! O Holiest one! The eyes have slept while the Most Merciful neither gets tired nor [does He] sleep.”

At one time a woman gave me some dates from charity and I gave them to him ﷺ to eat – and he was three years old at this time – but he returned them to me and said: “O mother! Do not eat from charity for your blessing is great and much is your good. And verily I do not eat

¹ *Ibid.* 1:230

² *Baṣāʾir al-Darajāt*: 228, *Tafsīr al-ʿAyyāshī* 1:352

³ *al-Shifā bi Taʿrīf Ḥuqūq al-Muṣṭafā*: 221

⁴ *Majmaʿ al-Bayān* 10:570

from charity.” She said: “By Allāh I never accepted it (charity) after this.”¹

¹ Biḥār al-Anwār 15:401

BIBLIOGRAPHY

- A group of scholars, *al-Uṣūl al-Sittata ‘Ashar*, Dār al-Shabistarī lil-Maṭbū‘āt, Qum, 1405 A.H.
- ‘Abd al-Raḥman ibn Abī Bakr al-Suyūṭī, *al-Durr al-Manthūr fī Tafsīr al-Ma‘thūr*, The Mar‘ashī Najafī Library, Qum, 1404 A.H.
- ‘Abdullāh ibn Bisṭām and al-Ḥusayn ibn Bisṭām, *Ṭibb al-A‘immah*, Dār al-Sharīf al-Raḍī, Qum, 1411 A.H.
- ‘Abdullah ibn Ja‘far al-Ḥimyarī, *Qurb al-Isnād*, Naynawā Publishers, Tehran, n.d.
- Abū al-Fattūḥ al-Ḥusayn ibn ‘Alī al-Rāzī, *Rawḍul Jinān wa Rūḥul Jinān*, Astāne Qudse Razawī, Mashhad, 1408 A.H.
- Abū al-Qāsim Furāt ibn Ibrāhīm al-Kūfī, *Tafsīr Furāt al-Kūfī*, Intishārate Wizārate Irshāde Islāmī, Tehran, 1410 A.H.
- Abū Dāwūd Sulaymān ibn al-Ash‘ath al-Sijistānī, *Sunan Abī Dāwūd*, Dār al-Fikr, Beirut, 1415 A.H.
- Aḥmad ibn ‘Alī al-Ṭabarsī, *al-Ihtijāj ‘alā Ahl al-Lijāj*, Nashre Murtaḍā, Mashhad, 1403 A.H.
- Aḥmad ibn Fahd al-Ḥillī, *Uddat al-Dā‘ī wa Najāḥ al-Sā‘ī*, Maktabat al-Wijdānī, Qum, n.d.
- Aḥmad ibn Ḥanbal al-Shaybānī, *Musnad Aḥmad ibn Ḥanbal*, Mu‘assasat Qurtūbā, Egypt, n.d.
- Aḥmad ibn Muḥammad ibn Khālid al-Barqī, *al-Maḥāsin*, Dār al-Kutub al-Islāmiyya, Qum, 1371 A.H.
- ‘Alī ibn al-Ḥasan al-Ṭabarsī, *Mishkāt al-Anwār fī Ghurar al-Akhbār*, al-Maktabat al-Haydariyya, Najaf, 1385 A.H.
- ‘Alī ibn Ibrāhīm al-Qummī, *Tafsīr al-Qummī*, Dār al-Kitāb, Qum, 1405 A.H.
- ‘Alī ibn ‘Isā al-Irbilī, *Kashf al-Ghummah*, Banī Hāshimī Publishers, Tabrīz, 1381 A.H.

- al-Imām al-Ḥasan al-Zakī al-‘Askarī (‘a), *Tafsīr al-Mansūb ilā al-Imām al-‘Askarī*, Madrasah al-Imām al-Mahdī (a.t.f.), Qum, 1409 A.H.
- ‘Allāmah al-Ḥasan ibn Yūsuf al-Hillī, *Nihāyat al-Aḥkām*, Mu’assaseyi Ismā‘īliyyān, Qum, 1410 A.H.
- ‘Allāmah Muḥammad Ḥusayn al-Ṭabāṭabā’ī, *al-Mizān fī Tafsīr al-Qur’ān*, Jāmi‘at al-Mudarrisīn, Qum, 1417 A.H.
- al-Qāḍī Nu‘mān ibn Muḥammad al-Maghribī, *Da‘āim al-Islām*, Mu’assasat Āl al-Bayt, Qum, 1385 A.H.
- Al-Sharīf al-Murtaḍā ‘Alamal Hudā, *Risālat al-Muḥkam wal-Mutashābih*, Majma‘ al-Buḥuth al-Islāmiyya, Mashhad, 1428 A.H.
- Faḍl ibn al-Ḥasan al-Ṭabarsī, *Majma‘ al-Bayān fī Tafsīr al-Qur’ān*, Nāṣir Khusrow Publications, Tehran, 1413 A.H.
- Faḍlullāh ibn ‘Alī al-Rāwandī al-Kāshānī, *Nawādir al-Rāwandī*, Dār al-Kitāb, Qum, n.d.
- Fakhr al-Dīn ibn Muḥammad al-Ṭurayḥī, *al-Muntakhab fī Jam‘ al-Marāthī wal-Khuṭab*, Mu’assasat al-A’lamī li al-Maṭbū‘āt, Beirut, 1412 A.H.
- Fakhr al-Dīn ibn Muḥammad al-Ṭurayḥī, *Majma‘ al-Baḥrayn*, Murtaḍawī Publishers, Tehran, 1398 A.H.
- Ḥasan ibn ‘Alī ibn Shu‘bah al-Ḥarrānī, *Tuḥaf al-Uqūl*, Jāmi‘at al-Mudarrisīn, Qum, 1404 A.H.
- Ḥasan ibn Faḍl al-Ṭabarsī, *Makārim al-Akhlāq*, al-Sharīf al-Raḍī Publishers, Qum, 1412 A.H.
- Ḥasan ibn Muḥammad al-Daylamī, *Irshād al-Qulūb ilā al-Ṣawāb*, al-Sharīf al-Raḍī Publications, Qum, 1416 A.H.
- Husayn ibn Muḥammad Taqī al-Nūrī, *Mustadrak al-Wasā’il*, Mu’assasat Āl al-Bayt (‘a), Qum, 1408 A.H.
- Ḥusayn ibn Sa‘īd al-Ahwāzī, *al-Zuhd*, al-Maṭba‘a al-‘Ilmiyya, Qum, 1402 A.H.
- Ibn Sharhashūb Muḥammad ibn ‘Alī al-Māzandarānī, *Manāqib Āl Abī Ṭālib*, ‘Allamah Publishers, Qum, 1379 A.H.

- Ibrāhīm ibn ‘Alī al-Kaf‘amī, *al-Balad al-Amīn*, Mu’assasat al-A‘lamī lil Maṭbū‘āt, Beirut, 1418 A.H.
- Ibrāhīm ibn Muḥammad ibn Sa‘īd al-Thaqafī, *al-Ghārāt*, Anjumane Athāre Millī, Tehran, 1395 A.H.
- ‘Imād al-Dīn Muḥammad ibn Abī al-Qāsim al-Ṭabarī, *Bashārat al-Muṣṭafā li Shī‘at al-Murtaḍā*, al-Maktabah al-Ḥaydariyya, Najaf, 1383 A.H.
- Imām ‘Alī ibn Mūsā al-Riḍā, *al-Fiḥ al-Mansūb ilā al-Imām al-Riḍā*, Mu’assasat āl al-Bayt (‘a), Mashhad, 1406 A.H.
- Imām ‘Alī ibn Mūsā al-Riḍā, *Ṣaḥīfat al-Riḍā*, International Congress of Imām al-Riḍā (‘a), Mashhad, 1407 A.H.
- Ja‘far ibn Muḥammad al-Mustaghfirī, *Ṭibb al-Nabī*, Maktabat al-Ḥaydariyya, Najaf, 1385 A.H.
- Ja‘far ibn Muḥammad ibn Ja‘far ibn Mūsā ibn Qūlawayh al-Qummī, *Kāmil al-Ziyārāt*, Dār al-Murtaḍawiyya, Najaf, 1398 A.H.
- Mas‘ūd ibn ‘Isā Warrām, *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāzīr (also known as Majmū‘at Warrām)*, Maktabat al-Faqīh, Qum, 1410 A.H.
- Muḥammad Bāqir al-Majlisī, *Bihār al-Anwār*, Dār al-Turāth al-‘Arabī, Beirut, 1403 A.H.
- Muḥammad ibn Aḥmad al-Fattāl al-Nisābūrī, *Rawḍat al-Wā‘izīn*, al-Raḍī Publications, Qum, 1417 A.H.
- Muḥammad ibn al-Ḥasan al-Ḥur al-‘Amilī, *Wasā’il al-Shī‘ah ilā Taḥṣīl Masā’il al-Sharī‘ah*, Maktabat al-Islāmiyya, Tehran, 1403 A.H.
- Muḥammad ibn al-Ḥasan al-Ṭūsī, *al-Ghaybah*, Dār al-Ma‘ārif al-Islāmiyya, Qum, 1411 A.H.
- Muḥammad ibn al-Ḥasan al-Ṭūsī, *al-Istibṣār fi mā Ikhtalafa min al-Akhhbār*, Dar al-Kutub al-Islāmiyya, Tehran, 1390 A.H.
- Muḥammad ibn al-Ḥasan al-Ṭūsī, *al-Tibyān fi Tafsīr al-Qur’ān*, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, 1409 A.H.
- Muḥammad ibn al-Ḥasan al-Ṭūsī, *Amālī al-Ṭūsī*, Dār al-Thaqāfah, Qum, 1414 A.H.

- Muḥammad ibn al-Ḥasan al-Ṭūsī, *Miṣbāḥ al-Mutahajjid wa Silāḥ al-Mutaʿabid*, Muʿassasat Fiḥ al-Shīʿī, Beirut, 1411 A.H.
- Muḥammad ibn al-Ḥasan al-Ṭūsī, *Tahdhīb al-Aḥkām*, Dār al-Kutub al-Islāmiyya, Tehran, 1407 A.H.
- Muḥammad ibn al-Ḥusayn al-Ḥārithī (Shaykh al-Bahāʿī), *al-Kashkūl*, Aʿlamī Publishers, Beirut, 1403 A.H.
- Muḥammad ibn al-Ḥusayn al-Sharīf al-Raḍī, *Nahj al-Balāgha*, al-Hijrah Publications, Qum, 1414 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *al-Hidāyah*, Muʿassasat al-Imām al-Hādī (ʿa), Qum, 1418 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *al-Khiṣāl*, Jāmiʿat al-Mudarrisīn, Qum, 1404 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *al-Muqniʿ*, Muʿassasat al-Imām al-Mahdī (a.t.f.), Qum, 1415 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *al-Tawḥīd*, Jāmiʿat al-Mudarrisīn, Qum, 1398 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *Amālī al-Ṣadūq*, Kitābchī Publishers, Tehran, 1418 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *Faḍāʾil al-Ashhur al-Thalāthah*, Dāwarī Publishers, Qum, 1396 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *ʿIlal al-Sharāʾiʿ*, Dāwarī Publishers, Qum, 1417 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *Kamāl al-Dīn wa Tamām al-Niʿmah*, Islāmiyya Publishers, Tehran, 1395 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *Maʿānī al-Akhbār*, Jāmiʿat al-Mudarrisīn, Qum, 1403 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *Man Lā Yaḥḍuruḥu al-Faqīh*, Jāmiʿat al-Mudarrisīn, Qum, 1413 A.H.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl*, Maktabat al-Ṣadūq, Tehran, n.d.
- Muḥammad ibn ʿAlī ibn Bābawayh (al-Ṣadūq), *ʿUyūn Akhbār al-Riḍā*, Nashre Jahān, Tehran, 1378 A.H.

- Muḥammad ibn ‘Alī ibn ‘Uthmān al-Karājīkī, *Kanz al-Fawā'id*, Dār al-Dhakhā'ir, Qum, 1410 A.H.
- Muḥammad ibn Hammām ibn Suhayl al-Iskāfī, *al-Tamḥiṣ*, Mu'assasat al-Imām al-Mahdī (a.t.f.), Qum, 1404 A.H.
- Muḥammad ibn Ḥasan al-Ṣaffār, *Baṣā'ir al-Darajāt*, The Mar'ashī Najafī Library, Qum, 1404 A.H.
- Muḥammad ibn Husayn al-Sharīf al-Raḍī, *al-Majāzāt al-Nabawiyah*, Dār al-Ḥadīth, Qum, 1422 A.H.
- Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī, *Dalā'il al-Imāmah*, Bi'ṭhat Publications, Qum, 1413 A.H.
- Muḥammad ibn Makkī al-‘Āmilī (al-Shahīd al-Awwal), *al-Durūs al-Shar'iyyah fī Fiqh al-Imāmiyya*, Jāmi'at al-Mudarrisīn, Qum, 1417 A.H.
- Muḥammad ibn Makkī al-‘Āmilī (al-Shahīd al-Awwal), *Dhikrā al-Shi'ah*, Mu'assasat Āl al-Bayt ('a), Qum, 1419 A.H.
- Muḥammad ibn Mas'ūd ibn ‘Ayyāsh, *Tafsīr al-‘Ayyāshī*, Maktabat al-‘Ilmiyya al-Islāmiyya, Tehran, 1380 A.H.
- Muḥammad ibn Muḥammad al-Ghazālī, *Iḥyā' ‘Ulum al-Dīn*, Dār al-Ma'rifah, Beirut, 1364 A.H.
- Muḥammad ibn Muḥammad al-Mufid, *al-Ikhtisās*, The International Conference of the Works of al-Shaykh al-Mufid, Qum, 1413 A.H.
- Muḥammad ibn Muḥammad al-Mufid, *al-Muqni'ah*, The International Conference of the Works of al-Shaykh al-Mufid, Qum, 1413 A.H.
- Muḥammad ibn Muḥammad al-Mufid, *Amālī al-Mufid*, The International Conference of the Works of al-Shaykh al-Mufid, Qum, 1413 A.H.
- Muḥammad ibn Muḥammad ibn Ash'ath, *al-Ja'fariyāt*, Maktabat al-Naynawā al-Ḥadīthah, Tehran, n.d.
- Muḥammad ibn ‘Umar al-Kashshī, *Ikhtiyār Ma'rifat al-Rijāl (Rijāl Kashshī)*, Mashhad University Press, Mashhad, 1409 A.H.

- Muḥammad ibn Zayn al-Dīn ibn Abī Jumhūr, *‘Awālī al-La’ālī*, Dār Sayyid al-Shuhadā’ li al-Nashr, Qum, 1405 A.H.
- Muḥammad Muḥsin ibn Murtaḍā Fayḍ al-Kāshānī, *al-Mahajjat al-Bayḍā’*, Jāmi‘at al-Mudarrisīn Qum, 1418 A.H.
- Muḥammad ibn Ya‘qūb al-Kulaynī, *al-Kāfī*, Dār al-Kutub al-Islāmiyya, Tehran, 1407 A.H.
- Qāḍī ‘Ayyāḍ ibn Mūsā ibn ‘Ayyāḍ, *al-Shifā bi Ta‘rif Ḥuqūq al-Muṣṭafā*, Dār al-Fayḥā’, Oman, 1407 A.H.
- Raḍī al-Dīn ‘Alī ibn Mūsā (al-Sayyid ibn Ṭāwūs), *al-Amān Min Akhtār al-Asfāri wal-Azmān*, Mu’assasat Āl al-Bayt, Qum, 1409 A.H.
- Raḍī al-Dīn ‘Alī ibn Mūsā (al-Sayyid ibn Ṭāwūs), *al-Mujtanā min Du‘ā al-Mujtabā*, Dār al-Dhakhā’ir, Qum, 1411 A.H.
- Raḍī al-Dīn ‘Alī ibn Mūsā (al-Sayyid ibn Ṭāwūs), *al-Yaqīn bi Ikhtīṣāṣ Mawlāna ‘Alī (‘a) bi Imrat al-Mu’minīn*, Dār al-Kitāb, Qum, 1413 A.H.
- Raḍī al-Dīn ‘Alī ibn Mūsā (al-Sayyid ibn Ṭāwūs), *Falāḥ al-Sā’il wa Najāḥ al-Masā’il*, Bustāne Kitāb, Qum, 1405 A.H.
- Raḍī al-Dīn ‘Alī ibn Mūsā (al-Sayyid ibn Ṭāwūs), *Iqbāl al-‘amāl*, Dār al-Kutub al-Islāmiyya, Tehran, 1409 A.H.
- Raḍī al-Dīn ‘Alī ibn Mūsā (al-Sayyid ibn Ṭāwūs), *Jamāl al-Uṣbū‘*, Dār al-Raḍī, Qum, 1371 A.H.
- Raḍī al-Dīn ‘Alī ibn Mūsā (al-Sayyid ibn Ṭāwūs), *Miṣbāḥ al-Zā’ir*, Mu’assasat Āl al-Bayt (‘a), Qum, 1417 A.H.
- Raḍī al-Dīn ‘Alī ibn Mūsā (al-Sayyid ibn Ṭāwūs), *Muhaj al-Da‘awāt wa Manhaj al-‘Ibādāt*, Dār al-Dhakhā’ir, Qum, 1411 A.H.
- Raḍī al-Dīn ‘Alī ibn Mūsā (al-Sayyid ibn Ṭāwūs), *Muḥāsabat al-Nafs*, al-Murtaḍawī Publishers, Tehran, 1418 A.H.
- Sa‘īd ibn Hibatillāh Quṭb al-Dīn al-Rāwandī, *al-Kharā’ij wal-Jarā’ih*, Mu’assasat al-Imām al-Mahdī (a.t.f.), Qum, 1409 A.H.
- Sa‘īd ibn Hibatillāh Quṭb al-Dīn al-Rāwandī, *Fiqh al-Qur’ān*, The Mar‘ashī Najafī Library, Qum, 1405 A.H.
- Sa‘īd ibn Hibatillāh Quṭb al-Dīn al-Rāwandī, *Qiṣaṣ al-Anbiyā’*, Markaze Pazhuhishhaye Islāmī, Mashhad, 1409 A.H.

- Shihāb al-Dīn Muḥammad ibn Aḥmad al-Ibshīhī, *al-Mustatraf fi Kullī Fannin Mustazraf*, ʿĀlam al-Kutub, Beirut, 1417 A.H.
- Shihāb al-Dīn ʿUmar ibn Muḥammad al-Suhrawardī, *ʿAwārif al-Maʿārif*, Maktabat al-Thaqāfah al-Dīniyyah, Cairo, 1427 A.H.
- Tāj al-Dīn Muḥammad ibn Muḥammad al-Shuʿayrī, *Jāmiʿ al-Akḥbār*, al-Maṭbaʿah al-Ḥaydariyya, Najaf, n.d.
- Zayn al-Dīn ibn ʿAlī al-ʿĀmilī (al-Shahīd al-Thānī), *Asrār al-Ṣalāh*, Dār al-Islāmiyya, Beirut, 1410 A.H.
- Zayn al-Dīn ibn ʿAlī al-ʿĀmilī (al-Shahīd al-Thānī), *Fawāʿid al-Milliyyah fi Sharḥ al-Naflīyyah*, Daftare Tablighāt Publishers, Qum, 1420 A.H.
- Zayn al-Dīn ibn ʿAlī al-ʿĀmilī (al-Shahīd al-Thānī), *Kashf al-Raybah*, Dār al-Murtaḍawī li al-Nashr, 1390 A.H.
- Zayn al-Dīn ibn ʿAlī al-ʿĀmilī (al-Shahīd al-Thānī), *Munyat al-Murīd*, Maktabat al-Iʿlām al-Islāmī, Qum, 1409 A.H.
- Zayn al-Dīn ibn ʿAlī al-ʿĀmilī (al-Shahīd al-Thānī), *Musakkin al-Fuʿād ʿinda Faqd al-Aḥibbati wal-Awḷād*, Baṣīratī Publishers, Qum, n.d.