

Dua's from
TIBB ALA-IMMA
Islamic Medical Wisdom



Chapter 1

INVOCATION FOR PAIN IN THE FEET

'The invocation is: "In the Name of Allah, the Merciful, the Compassionate: O Allah, I ask You by Your Pure, Immaculate, Most Holy and Blessed Name, by Which whoever asks of You, You grant him, and by Which whoever calls on You, You answer him, to bless Muhammad and his family, and to heal the suffering in my head (al-ra's), my hearing (al-sam), my sight (al-basar), my belly, my back (al-zahr), my hand (al-yad), my foot, my body (al-jasad), and in all my organs (al-ada) and limbs (al-jawarhi). Surely You are Gracious to whomsoever You will, and You are Powerful over all things."

He said: 'Al-Khazzaz al-Razi narrated from Faddala from Aban b.Uthman from Abu Hamza al-Thumali from al-Baqir, peace be upon him, from Amir al-Muminin, peace be upon him, who said: "Whosoever is afflicted with a pain in his body, let him invoke protection for himself and say: 'I take refuge in the Might of Allah and His Power over things. I seek protection for myself in the Omnipotent of the heavens. I seek protection for myself in the One with Whose Name no disease harms. I seek refuge for myself in the One Whose Name is a blessings and a cure.' If he recites that, no pain or illness will afflict him."

'Ali b.Ibrahim al-Wasiti narrated from Mahbub from Muhammad b.Sulayman al-Awdi from Abu al-Jarud from Abu Ishaq from al-Harith al-Awar, who said: 'I complained to Amir al-Muminin, peace be upon him, of aches and pains in my body. He said: "When anyone of you suffers [from pain], let him recite: 'In the Name of Allah, and by Allah, and blessings of Allah on the Messenger of Allah and his family. I take refuge from the evil that I suffer in the Might of Allah and His Power over what He wills.' If he recites that, Allah will turn away the affliction from him, the Exalted, wills."

Chapter 2

FOR PAIN IN THE HEAD

Sahl b.Ahmad narrated from Ali b.Numan from Ibn Muskan from 'Abd al-Rahman al-Qusayr from Abu Jafar al-Baqir, peace be upon him, who said: 'Whoever suffers from a complaint of the head, let him put his hand on it and recite seven times: "I take refuge in Allah, in Whose trust is that which is on the land and in the sea, in the heavens and the earth, and He is the All-hearing, the All-knowing." He will be relieved of the pain.'

Hariz Aby Ayyub al-Jurjani narrated from Muhammad b.Abu Nasr from Thalaba from Amr b.Yazid al-Sayqal from Jafar b.Muhammad b.'Ali b.al-Husayn b.Ali b.Abu Talib, peace be upon him, that he [al-Sayqal] said: 'I complained to him of a pain in my head, and of my suffering from it night and day. He [Jafar b.Muhammad] said: "Place your hand on it and say seven times: 'In the Name of Allah, with Whose Name nothing on the earth or in the heavens causes injury. He is the All-hearing, the All-knowing. O Allah, I seek refuge in You from that which Muhammad, blessings on him and his family, sought refuge for himself.' [The pain] will subside, by the authority of Allah, the Exalted."

'Ali b. Urwa al-Ahwazi a narrator of the teachings of the Ahl al-Bayt, peace be upon them, narrated from al-Daylami from Dawud al-Raqqi from Musa b.Jafar, peace be upon him, that he[Dawud] said: 'I said to him: "O son of the Messenger of Allah, I suffer constantly from a complaint in my head, and sometimes it keeps me awake at nights and distracts me from performing the night prayer." He replied: "O Dawud, when you experience any of that [pain], pass your hand over it and say: 'I take refuge in Allah, and seek protection for myself from all that afflicts me, in the Name of Allah, the Mighty, and His Perfect Words, which neither the righteous nor the ungodly can disregard, I seek protection for myself with Allah, the Mighty and Sublime, and with the Messenger of Allah and his family, the pure, the chosen ones. O Allah,

by their claim over You, protect me from this suffering of mine.’ It will not afflict you again.”

Abu Salt al-Harawi narrated from al-Rida, peace be upon him, from his father from al-Baqir, peace be upon him, who said: “Teach our Shi`a to recite the following for a pain I the head: “O Taha, O Dharr, O Tamana, O Tannat”. They are Sublime Names and have an authority given by Allah, the Exalted and Sublime. Allah will turn that [pain] away from them.’

‘Abd Allah b.Bistam narrated from Ishaq b.Ibrahim from Abu al-Hasan al-Askari, peace be upon him, that he [Ishaq] said: ‘I was with him [al-Askari] one day when one of our brothers complained to him, saying: “O son of the Messenger of Allah, my family suffers much from this accursed pain.” He asked: “And what is it?” The man replied: “Pains in the head.” He said: “Take a cup of water and recite over it: Have not the unbelievers then beheld that the heavens and the earth were a mass all sewn up, and then We unstitched them and of water fashioned every living thing? Will they not believe? (21:30). Then drink it and pain will not afflict them, Allah, the Exalted, willing.”

Tamim b.Ahmad al-Sayraff narrated from Muhammad b.Khalid al-Barqi from ‘Ali b.al-Numan from Dawud b.Farqad and Mualla b.Khunays, who both said: ‘Abu Abd Allah, peace be upon him, said: “Combing the hair on the cheeks strengthens the teeth (al-adras); combing the beard dispels infectious diseases (al-waba); combing loose locks of hair dispels anxieties I the breast (al-sadr); combing the eyebrows is a safeguard against leprosy (al-judham); and combing the head stops phelgm.”

Chapter 3

AN INVOCATION FOR HEADACHE

Muhammad b.Jafar al-Bursi narrated from Muhammad b.Yahya al-Armani from Muhammad b. Sinan al-Sinani from Yunus b.Zabyan from al-Mufaddal b.'Umar from Abu Abd Allah al-Sadiq, peace be upon him, who said: 'This is an invocation revealed by Jibrail, peace be upon him, to the Prophet, peace be upon him, when the latter was suffering from a headache (al-suda). Jibrail said: "O Muhammad, take refuge from your headache with this invocation, Allah will relieve you of it." Then he said: "O Muhammad, whosoever takes refuge with this invocation seven times of any pain that afflicts him. Allah will heal him if He wills. Pass your hand over the painful area and say: 'In the Name of Allah, our Lord, Whose mention is glorified in the heavens, our Lord, Whose command in the heavens and the earth is executed and performed. Just as Your command is executed in the heavens, bestow Your Mercy on earth, and forgive us our sins and our faults. O Lord of the good, the pure ones, bestow a cure, and mercy from Your Mercy, on so-and-so, son of so-and-so', and mention his name."

Another invocation for headache: 'O One Who diminishes the great and magnifies the small; O Remover of uncleanness from Muhammad and his family, and their complete Purifier. Bless Muhammad and his family. Remove what is in me of headache and migraine (al-sha'iqqa).'

AN INNOVATION FOR MIGRAINE

Muhammad b.Ibrahim al-Siraj narrated from Ibn Mahbub from Hisham b.Salim from Habib al-Sijistani-he was older than Hariz al-Sijistani, though Hariz was superior in knowledge to Habib-who said: 'I complained to al-Baqir, peace be upon him, of a migraine that afflicted me once or twice every week. Al-Baqir said: "Place your hand on the side which pains you and say: 'O Apparent, Present, O Hidden, but not absent, answer Your weak servant with Your Gracious Help. Remove from him his pain. Surely You are Compassionate, Loving, All-powerful. Recite this three times and you will be relieved of the pain, Allah, the Exalted, willing."

Another invocation of migraine: Al-Sayyari narrated from Muhammad b.Ali from Muhammad b.Muslim from Ali b.Abu Hamza from Abu Basir, who said: 'I heard Muhammad b. Ali b. al-Husayn, peace be upon him, when visiting one of his followers, mention that he was afflicted with a migraine. He cited an invocation similar to the preceding one.'

Another invocation for migraine: 'Write the following on a paper and attach it to the part which suffering: "In the Name of Allah, the Merciful, the Compassionate. I bear witness that You are not a god we have invented, nor a lord whose mention has ceased, nor a king with whom people associate partners, nor was there before You a god in whom we took refuge, or sought protection, or prayed to. We pray to You, and no one assists You in our creation or is responsible for You. Glory be to You and Praise! Bless Muhammad and his family. Cure this quickly with your cure."

Chapter 5

AN INVOCATION FOR PAIN IN THE EYE

Ahmad b. Muhammad Abu Jafar narrated from Ibn Abu 'Umayr from Abu Ayyub al-Khazzaz from Muhammad b. Muslim from Abu Abd Allah al-Sadiq, peace be upon him, from al-Baqir from Ali b. al-Husayn from his father, who said that 'Ali b. Abu Talib, peace be upon him, said: 'When the Messenger of Allah, blessings of Allah be on him and his family, called me on the day of Khaybar, he was told: 'O Messenger of Allah, he has inflammation (al-ramad) of the eyes.'" The Messenger of Allah said: "Bring him to me." So I went to him and said: "O Messenger of Allah, I have inflammation of the eyes and cannot see anything." The Messenger of Allah said: "Approach me, O 'Ali." I approached him and he passed his hand over my eyes and recited: "In the Name of Allah, and by Allah, and peace be on the Messenger of Allah. O Allah, protect him from the heat and the cold, and preserve him from harm and affliction." 'Ali, peace be upon him, said: 'I recovered, and by Him Who honoured him with Prophethood, bestowed on him the Message, and chose him the Message, and chose him over His servants. I felt neither heat nor cold nor pain in my eyes after that.'

He said: 'Sometimes 'Ali, peace be upon him, would go out on a bitterly cold winter's day with a torn shirt. It would be said: "O Amir al-Muminin, are you not affected by the cold?" He would reply: "Neither heat nor cold has affected me since the Messenger of Allah, blessings of Allah on him and his family, protected me with the invocation." Sometimes he would come out to us on an extremely hot day in a padded garment, and it would be said to him: "Are you not affected as other people are by this severe heat, so that you wear a padded garment?" He would give them the same reply.'

Chapter 6

AN INVOCATION FOR PAIN IN THE EAR

Khirash b.Zuhayr al-Azdi narrated from Muhammaad b.Jamhur al-Qummi from Yunus b. Zabyan from Abu 'Abd Allah, peace be upon him, that he [Yunus] said: 'I complained to him of pain in one of my ears (al-udhun). He [Abu Abd Allah] said: "Place your hand over it, and say seven times: 'I take refuge in Allah, in Whom trust that which is on the land and in the sea, in the heavens and the earth; and He is All-hearing, All-knowing.' It will be cured, Allah, the Exalted, willing."

Aslam b. 'Amr al-Nusaybi narrated from Ali b. Ibn Rabbayta from Muhammad b. Salman from his father from Abu 'Abd Allah, peace be upon him, that he recited an invocation of protection similar to this, for one of his companions who had an earache.

[AN INVOCATION] FOR A PEBBLE IN THE EAR

It was narrated from Bakr from his uncle Sudayr, who said: 'I took a pebble and scratched my ear with it. It became embedded in my ear. I made every effort to remove it, but neither I nor the medical practitioners could do it. When I performed the Hajj and met al-Baqir, peace be upon him, I complained to him of the pain I had experienced. He said to al-Sadiq, peace be upon him, "O Jafar, take him by the hand out into the light and have a look. "Al-Sadiq looked into the ear and said: "I do not see anything." Al-Baqir said: "Approach me." I approached him and he said: "O Allah, remove it as You caused it to enter, without trouble or difficulty." Then he said: "Recite that three times." I recited it. He said: "Put your finger in." I put my finger in and brought out the pebble. Praise be to Allah, the Lord of the worlds.'

AN INVOCATION FOR DEAFNESS

Hannan b.Jabir al-Filistini narrated from Muhammad b.Ali from Ibn Sinan from Ammar b. Marwan from al-Munkhal from Jabir from Abu Jafar Muhammad b. Ali, peace be upon him, who said that a man complained to him of deafness (al-samam). Abu Jafar said: Pass your hand over him and recite: If We had sent down this QURAN upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God, And We make these examples for men; haply they will reflect. He is God; there is no god but He. He is the knower of the Unseen and the Visible. He is the All-merciful, the All-compassionate. He is God. There is no god but He. He is the King, the All-holy, the All-peaceable, the All-faithful, the All-preserver, the All-mighty, the All-compeller, the All-sublime. Glory be to God, above that they associate! He is God, the Creator, the Maker, the Shaper. To Him belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him; He is the All-mighty, the All-wise. (59:21-4).

Chapter 9

AN INVOCATION FOR PAIN AFFLICTING THE MOUTH

Hariz b. Ayyub al-Jurjani narrated from Abu Samina from Ali b. Asbat from Abu Hamza from Abu Abd Allah, peace be upon him, that Abu Basir said: 'One of his [Abu Abd Allah's] followers complained to him of pain in his mouth (al-farm). Abu Abd Allah said, "When that afflicts you, place your hand over it and say: 'In the Name of Allah, the Merciful, the Compassionate. In the Name of Allah, with Whose Name illness causes no harm; I take refuge in the Words of Allah, with Which nothing harms, Most Holy, Most Holy, Most Holy. By Your Name, O Lord, the Pure, the Holy, the Blessed, whoever asks You by it, You grant it to him, and whoever calls on You by it, You grant it to him, and whoever calls on You by it, You answer him. I ask You, O Allah, O Allah, O Allah, to bless Muhammad, the Prophet, and his Ahl al-Bayt, and to heal the suffering in my mouth, my head, my hearing, my sight, my belly, my back, my hand, my foot, and in all my limbs.' Your pain will be relieved, Allah, the Exalted, willing."

AN INVOCATION FOR PAIN IN THE TEETH

Abu Abd Allah al-Husayn b. [Ahmad] Muhammad al-Khawatimi narrated from al-Husayn b. Ali b. Yaqtin from Hannan al-Sayqal from Abu Basir from Abu Jafar al-Baqir, peace be upon him, that Abu Basir said: 'I complained to him of pain in my teeth, and that it kept me awake at nights. Abu Jafar said: "O Abu Basir, when you experience that, place your hand over it, and recite the sura al-Hamd (1) and the sura al-Ikhlās (112), then recite: And thou shalt see the mountains, that thou supposest fixed, passing by like clouds-God's handiwork, who has created everything very well. He is aware of the things you do (27:88). The pain will subside, and will not recur."

Hamdan b. Ayan al-Razi narrated from Abu Talib from Yunus from Abu Hamza from Sama'a b. Mihran from Abu 'Abd Allah, peace be upon him, that he [Abu Abd Allah] instructed a man to recite the above invocation and added to it, saying: 'Recite the sura al-Qadr (97) once. The pain will subside, and will not recur.'

[Also for pain in the teeth], from Amir al-Muminin, peace be upon him, that he said: 'Whoever complains of pain in the teeth, let him take the object on which he performs his prostration, and rub it on the painful area, and say: "In the Name of Allah, and the Healer, Allah; there is no Might nor Power except in Allah, the Most High, the Mighty."

It is reported from Abu al-Hasan, peace be upon him, that he said: 'My teeth (al-asnan) were hurting me and I applied *Cyperus rotundus* (al-sud) to them.' He said: 'Wine vinegar (khall al-khumr) strengthens the gums (al-litha).' He also said: "Take wheat (al-hinta), husk it, and extract the oil. If the tooth is decayed and rotten, put two drops of the oil in it. Put some oil on a piece of cotton and place it in the ear near the tooth, for three nights. It will stop [the decay], Allah, the Exalted, willing.'

Chapter 11

A PROVEN INVOCATION FOR THE TEETH

Recite the sura al-Hamd (1), the two Suras of taking refuge (al-Falaq (113) and al-Nas (114). and the sura al-Ikhlās (112). Say, 'In the Name of Allah, the Merciful, the Compassionate,' with each sura. After the sura al-Ikhlās (112), say: 'In the Name of Allah, the Merciful, the Compassionate, And to Him belongs whatsoever inhabits the night and the day: and He is the All-hearing, All-knowing (6:13). We said: O fire, be cooled and safe for Ibrahim! They desired to outwit him: so We made them the worse losers (21: 69-70). He was called: Blessed is He who is in the fire, and he who is about it. Glory be to God, the Lord of all Being! (27:8).' Then say after that: 'O Allah, O One Who protects from every thing, and nothing protects You, protect Your servant and the son of your bondmaid (al-ima), from the evil of what he fears and is wary of in this pain of which he complains to You.'

Chapter 12

AN INVOCATION FOR COUGHING

Abd Allah b. Muhammad b. Mihran al-Kuff narrated from Ayyub from Amr b. Shimr from Jabir from Abu Jafar Muhammad b. Ali b. al-Husayn, peace be upon him, from al-Husayn [sic], who said: 'Amir al-Muminin, peace be upon him, said: "Whosoever has a complaint of the throat (al-halq) and excessive coughing (al-sual) and the desperation of his body increases, let him take refuge with these words, which are called 'the comprehensive' (al-sual) and the desperation of his body increases, let him take refuge with these words, which are called 'the comprehensive' (al-jamia), for all things:

O Allah, You are my Hope, and You are my Trust, my Support, my Succour, my Exalter, my Beauty. You are the Refuge of those who are afraid.

There is no sanctuary for those who flee except in You.

There is no one on whom human beings can rely except You.

There is no wish for those who desire except before You.

There is no helper for the oppressed but You.

There is no object for the needy except You.

There is nothing to be given for the seekers except from You.

There is no place to turn for the repentant except You.

Sustenance and good and deliverance are only in Your Hand.

Oppressive matters have grieved me, difficult straits have wearied me, and painful ailments have encompassed me.

I do not find the opening of the door of deliverance open except by Your Hand.

Thus I stand before You and seek help from You,
with prayer, against its closing.

Open, O Lord, to the one who asks for help, and answer the one who calls out.

Dispel the grief, remove the harm, fulfil the need,

remove the sorrow, banish the anxieties, and save me from destruction, for I am on the brink of it.

I do not find my salvation from it other than in You.

O Allah, O He who answers the constrained, when he calls unto Him, and removes the evil (27:62), have mercy on me and remove what is in me of sorrow and grief and pain and illness.

Lord, if You do not, I do not expect my deliverance from other than You.

Have mercy on me, O Most Merciful of the Merciful.

This is the position of the wretched, the poor.

This is the position of one who is afraid, one seeking refuge.

This is the position of one calling for help.

This is the position of the sorrowful, the hurt.

This is the position of the troubled, the one seeking protection.

This is the position of the servant, apprehensive, dying, drowning, frightened, fearful.

This is the position of one who has awakened from his sleep, been aroused from his forgetfulness,

recovered from his illness and the severity of his pain, and is afraid because of his offences.

He acknowledges his sins, is humble before his Lord, and weeps in fear of Him.

He asks forgiveness, sheds tears, and seeks pardon by Allah, from his Lord.

He dreads His power, sheds his tears, and hopes, weeps, and prays and calls: Lord, affliction has visited me (21:83) so set me right.

You see my position. You hear my words, You know my secret thoughts and my public affairs.

You know my need and You know me thoroughly.

Nothing in my affairs, whether open or secret, apparent or concealed in my breast, is hidden from You.

So I ask You, since You have authority over regulating [affairs], accepting pleas, and fixing destinies, with the request of one who has done wrong and confessed, wronged his soul, and committed crimes. He has repented for what is past and turned to his Lord. He has regretted and taken refuge in His countryard, held back and restrained his desire, and devoted himself to the Revoker of his lapses, the Acceptor of his repentance, the Forgiver of his sins, the One Who has mercy on his repentance,

the Forgiver of his sins, the One Who has mercy on his state of exile, the Remover of his distress and the Healer of his illness. Have mercy on my transgressions and my entreaties to You. Forgive me all my deviations from Your Book which have been counted in your record. Your past knowledge of my sins, faults, and offences in privacy, my immorality, my evil deeds, my lapses, and all that Your recording angels witness and have written down during childhood and after puberty, in old age and youth, by night and day, early morning and evening, late evening and day break, forenoon and dawn, and at home and in travels, in solitude and in public. Overlook my evil deeds among the inhabitants of Paradise the promise of the very truth, which they were promised (46:16).

O Allah, by the right of Muhammad and his family, remove from me the overwhelming illnesses in my body (al-jism), my hair (al-shar), my skin (al-bashari), my blood vessels (al-uruq), my nerves (al-asab), and my limbs, for no one will remove that other than You, O Most Merciful of the Merciful, O Answerer of the call of the distressed.”

Chapter 13

AN INVOCATION FOR ANXIETIES IN THE BREAST

Abu al-Qasim al-Taffisi narrated from Hamad b. Isa from Hariz b. Abd Allah al-Sijistani from Abu Abd Allah al-Sadiq, peace be upon him, that Hariz said: 'I said: "O son of the Messenger of Allah, I experience anxieties (al-baladi) in my breast and temptations (al-wasawis) in my heart (al-fulad) so that I sometimes break off my prayer and become confused in my recitation." Abu Abd Allah said: "And what about the invocation of Amir al-Muminin, peace be upon him?" I replied: "O son of the Messenger of Alla, teach [it to] me." He said: "When you experience something of this, place your hand on it and say: 'In the Name of Allah and by Allah. O Allah. You have blessed me with faith and entrusted me with the QURAN, and bestowed on me fasting in the month of Ramadan. Grant me mercy and acceptance and compassion and forgiveness and all that You have conferred on me of blessings and beneficence. O Compassionate, O Benefactor, O Everlasting, O Merciful, Glory be to You,. I have no one but You, Glory be to You. I take refuge in You after these expressions of esteem, from abasement. I ask You to remove the sorrows from my heart.' Repeat this three times and you will be cured of it, with the help of Allah, the Exalted. Then bless the Prophet, blessings of Allah upon him, and mercy and blessings upon his family."

AN INVOCATION FOR A PAIN IN THE BELLY

Al-Husayn b. Bistam narrated from Muhammad b. Khalaf from al-Washsha from Abd Allah b. Sinan from Jafar b. Muhammad, peace be upon him, from his grandfather, peace be upon him, who said: 'A man complained to the Prophet, blessings and peace be on him and his family, and said: "O Messenger of Allah, I have a brother who has a complaint of the belly." The Prophet replied: "Tell your brother to take a drink of honey with hot water." The man returned to him the next day and said: "O Messenger of Allah, I gave him the drink but he did not benefit from it." The Messenger of Allah said: "Allah has said the truth, and the belly of your brother has lied. Go, and give your brother the drink of honey and invoke for him the sura al-Fatiha (1) seven times." When the man is a hypocrite. Whosoever is such, the drink will not benefit him."

A man complained to Amir al-Muminin, peace be upon him, of pain in the belly. He instructed him to drink hot water and say: 'O Allah, O Allah, O Allah, O Merciful, O Compassionate, O Lord of the lords, O God of the gods, O King of the kings, O Master of the masters. Heal me with Your cures from every disease and illness, for I am Your servant and the son of Your servant: I turn about in Your grasp.'

Abu Abd Allah al-Khawatimi narrated from Ibn Yaqtin from Hassan al-Sayqal from Abu Basir, who said: 'A man complained to Abu Abd Allah ul-Sadiq, peace be upon him, of pain of the navel (al-surra). Al-Sadiq told him: "Go, and put your hand on the painful area and say three times: Surely it is a Book Sublime. Falsehood comes not to it from before it nor from behind it. A revelation from One All-wise, All-laudable (41:41-2): You will be cured, Allah willing."

Abu Abd Allah, peace be upon him, said: 'There is not one among sincere intention, while passing his hand over the area of the illness, We send down of the QURAN, that which is a cure and a mercy to the believers. The unbelievers it increases not, except in loss (17:82), but that he is cured of that illness, whatever it may be. The truth of that is

confirmed in the verse, where it says a cure and a mercy for the believers.'

Chapter 15

AN INVOCATION AND MEDICATION FOR PAIN OF THE WAIST

Hariz b. Ayyub narrated from Abu Samina from Ali b. Asbat from Abu Hamza from Hamran b. Ayan, who said: 'A man questioned Muhammad b. 'Ali al-Baqir, peace be upon him, saying: "O son of the Messenger of Allah, I suffer from severe pain in the waist (al-khasira) and have treated it with many remedies, but it has not been cured." Al-Baqir said: "What about the invocation of Amir al-Muminin?" The man replied: "And what is that, O son of the Messenger of Allah?" He said: "When you complete your prayers, put your hand on the place of prostration, stroke it, and say: What, did you think that We created you only for sport, and that you would not be returned to Us? Then high exalted be God, the King, the True! There is no god but He, the Lord of the noble Throne. Whosoever calls upon another god with God, whereof he no proof, his reckoning is with his Lord. Surely the unbelievers shall not prosper. And say: My Lord, forgive and have mercy, for Thou art the best of the merciful (23:115-18)." The man said: "I did that and the pain subsided, praise be to Allah, the Exalted."

Muhammad b. Jafar al-Bursi narrated from Muhammad b. Yahya al-Armani from Muhammad b. Sinan from Abu Abd Allah, peace be upon him, who said: 'The Messenger of Allah, blessings on him and his family, said: "Drink lovage (al-kashim), for it is good for pain of the waist."

Also from him from Muhammad b. Yahya from Yunus b. Zabyan from Jabir from Abu Jafar, peace be upon him, who said: 'Amir al-Muminin, peace be upon him, said: "Whoever wishes that food may not harm him, let him not eat until he is hungry and his abdomen (al-maida) is cleansed. When he eats, let him take the Name of Allah and chew well and let him stop eating while he still has an appetite for it [food] and wants it."

'Abd Allah b. Bistam narrated from Muhammad b. Razin from Hammad b. Isa from Hariz from Abu Abd Allah, peace be upon him,

from Amir al-Muminin, peace be upon him, who said: 'Whoever wishes for the eternal life in the next world, and not for permanence in this world, let him wear light clothes, eat early, and have intercourse (al-mujamia) with women less frequently.

Chapter 16

AN INVOCATION FOR PAIN OF THE SPLEEN

Muhammad b. Abd Allah b. Mihran al-Kuff narrated from Ayyub from 'Umar b. Shimr from Jabir from Abu Jafar, peace be upon him, who said: 'A man from Khurasan came to Ali b. al-Husayn, peace be upon him, and said: "O son of the Messenger of Allah, I performed the Hajj and resolved to call on you upon my departure, for I have a pain in the spleen (al-tihalm). Pray for me to be relieved of it." Ali b. al-Husayn replied: "Allah has protected you from that, praise be to Him. When you experience the pain, write this verse with saffron (al-zafaran) mixed with the water of [the] Zamzam [spring in Mecca], and drink it. Allah, the Exalted, will drive away that pain from you Say: Call upon God, or call upon the Merciful; whichsoever you call upon, to Him belong the Names Most Beautiful. And be thou not loud in thy prayer, nor hushed therein, but seek thou for a way between that. And say: Praise belongs to God, who has not taken to Him a son, and who has not any associate in the Kingdom, nor any protector out of humbleness. And magnify Him with repeated magnificats (17:110-11). Write the following on the parchment of a gazelle (ghazal) and attach it to your left arm (al-adud) for seven days and the pain will abate:...."

Ahmad b. Yazid narrated from al-Sabbaf al-Kufi from Musa b. Jafar, peace be upon him, from al-Sadiq, peace be upon him, from al-Baqir, peace be upon him, that he said: 'One of his followers complained to al-Baqir of pain in the spleen. He had treated it with every remedy but its evil increased every day until he was on the threshold of death. Al-Baqir said to him: "Buy a piece of leek (al-kurrath) and fry it well in Arab clarified butter (samn 'arabi). Give it for three days to the one who has this pain. If that is done, he will be cured. Allah, the Exalted, willing.'"

Chapter 17

AN INVOCATION FOR PAIN OF THE BLADDER

Muhammad b. Jafar al-Bursi narrated from Muhammad b. Yahya al-Armani from Muhammad b. Sinan al-Sinani from al-Mufaddal b. 'Umar from Muhammad b. Ismail from Abu Zaynab, who said: 'One of our brothers complained to Abu 'Abd Allah al-Sadiq, peace be upon him, of pain in the bladder (al-mathana). Al-Sadiq said: "Seek protection for it with these verses, three times before you sleep, and once when you awaken, and you will not experience the pain after that: Knowest thou not that God is powerful over everything? Knowest thou not that to God belongs the kingdom of the heavens and the earth, and that you have none, apart from God, neither protector nor helper?" (2:106-7). The man said: "I did that and did not experience the pain again."

Chapter 18

AN INOCATION FOR PAIN IN THE BACK

Al-Khid b. Muhammad narrated from al-Hawarini from Faddala from Aban b. 'Uthman from Ibn Abu Hamza al-Thumali from Abu Jafar Muhammad al-Baqir, peace be upon him, who said: 'A man from Hamadan complained to Amir al-Muminin, peace be upon him, of a pain in the back and that he had sleepless nights [because of it.] He said: "Put your hand on the are that pains you and recite three times: It is not given to any soul to die save by the leave of God, at an appointed time. Whoever desires the reward of this world, We will give him of this. Whosoever desires the reward of the other world, We will give him of that. We will recompense the thankful (3:145). Then recite the sura al-Qadr (97) seven times and you will be cured of it. If Allah, the Exalted, wills."

Chapter 19

AN INVOCATION FOR PAIN OF THE THIGHS

Abu Abd al-Rahman al-Katib narrated from Muhammad b. 'Abd Allah al-Zafarani from Hammad b. Isa from Amir al- Muminin, peace be upon him, who said: When one of you suffers from pain of the thighs (al-fakhdhan), let him sit in a large vessel or basin of heated water and place his hand there [on his thighs] and recite: Have not the unbelievers then beheld that the heavens and the earth were a mass all sewn up, and then We unstitched them and of water fashioned every living thing? Will they not believe?" (21:30).

Chapter 20

AN INVOCATION FOR PAIN OF THE GENITALS

With this chain of transmitters (al-isnad) from Hariz al-Sijistani, who said: 'I performed the Hajj and called on Abu 'Abd Allah al-Sadiq, peace be upon him. In Medina, and al-Mualla b. Khunays, may Allah have mercy on him, was complaining to him of pain in the genitals (al-farj). Al-Sadiq said to him: "You exposed your privy parts (al-aura) on some occasion, and Allah has punished you with this pain. But seek protection for it with the invocation which Amir al-Muminin, peace be upon him, gave Abu Wa'lla, after which it [the pain] did not recur." Al-Mualla asked: "O son of the Messenger of Allah, what is the invocation?" He replied: "Put your left hand on them and say three times: 'In the name of Allah, and by Allah, Nay, but whosoever submits his will to God, being a good-doer, his wage is with his Lord, and no fear shall be on them, neither shall they sorrow (2:112). O Allah, I have submitted myself to You and entrusted my affairs to You. 'You will be cured, Allah, the Exalted, willing.'"

Chapter 21

AN INVOCATION FOR PAIN OF THE LEGS

Khaddash b. Sabra narrated from Muhammad b. Jamhur from Safwan Bayya' al-Sabiri from Salim b. Muhammad, who said: 'I complained to al-Sadiq, peace be upon him, of pain in my legs (al-saqayn) and that it had prevented me from pursuing my affairs and earning my living. He said: "Recite an invocation of protection over them." I asked: "With what, O son of the Messenger of Allah?" He said: "With this verse. Recite it seven times and you will be cured, Allah, the Exalted, willing: Recite what has been revealed to thee of the Book of thy Lord; no man can change His words. Apart from Him, thou wilt find no refuge." (18:27). He said: 'I recited the invocation over them seven times as he had instructed me, and I never experienced the pain again.'

AN INVOCATION AND MEDICATIONS FROM HAEMORRHOIDS

Al-Hawarini al-Razi narrated from Safwan b. Yahya al-Sabiri -and he is not Safwan al-Jammal-from Yaqub b. Shuayb from Aban b. Taghlab from 'Abd al-'Ala from Abu 'Abd al-Rahman al-Sulami from Amir al-Muminin, peace be upon him, who said: 'Whosoever seeks protection from haemorrhoids with this invocation will be protected from its evil, Allah the Exalted willing. It is: "O Magnanimous, O Exalted, O Compassionate, O Near, O Responder, O Creator, O Merciful, bless Muhammad and his family, and bestow on me Your blessing, and protect me from my pain." He will be cured of it, Allah, the Mighty and Sublime, willing.'

Muhammad b. 'Abd Allah b. Mihran al-Kafi narrated from Ismail b. Yazid from Amir b. Yazid al-Sayqal, who said: 'I called on Abu 'Abd Allah, peace be upon him, and asked him about a man who had severe haemorrhoids. He had been prescribed a bowl of strong wine (al-nabidh) and he did not want to take it for the enjoyment of it, but as a medication. Abu 'Abd Allah said: "No, not a mouthful." I asked: "Why?" He replied: "It is forbidden. Allah, the Mighty and Sublime, does not create a medication or cure in anything He has forbidden. Take a white leek and cut off its white head. Do not wash it or cut it up into small pieces. Take fat from the hump of the camel (al-sinam), melt it, and pour it over the leek. Take ten walnuts (jawzat), shell them, and grind them with the weight of ten dirhams of Persian cheese (gibn farsi). Put the leek on the fire. When it is well cooked add the walnuts and cheese to it and remove it from the fire. Eat it on an empty stomach with bread, for three days or seven days, and abstain from other food. After it, take a little roasted savin (abhal) with bread and shelled walnuts. After the fat of the camel's hump and the leek, take, in the Name of Allah, half an awqiya of sesame oil (shiraj) on an empty stomach, and an awaiya of [the resin of the] male storax [tree] (kundur dhakar). Grind and drink it. After that take

another half awaqiya of sesame oil. Take it for three days and delay your eating until after noon. You will be cured, Allah, the Exalted, willing.”

AN INVOCATION FOR PAIN OF THE FEET

Hannab b. Jabir narrated from Muhammad b. 'Ali al-Sayrafi from al-Husayn al-Ashqar from 'Amr b. Abu al-Miqdam from Jabir al-ju'fi from Muhammad al-Baqir, peace be upon him, who said: 'I was with, al-Husayn b. 'Ali, peace be upon him, when one of our Shi'a from the Banu Umayya came to him and said: "O son of the Messenger of Allah, I was hardly able to walk to you because of the pain in my feet." He said: "What about the invocation of al-Husayn b. 'Ali?" The man said: "O son of the Messenger of Allah, and what is that?" He replied: "The verses are: Surely We have given thee a manifest victory, that God may forgive thee thy former and thy latter sins, and complete His blessing upon thee, thy former and thy latter sins, and complete His blessing upon thee, and guide thee on a straight path, and that God may help thee with mighty help. It is He who sent down the Shechina into the hearts of the believers, that they might add faith to their faith-to God belong the hosts of the heavens and the earth; God is All-knowing, All-wise-and that He may admit the believers, men and women and women and women alike, into gardens underneath which rivers flow, therein to dwell forever, and acquit them of their evil deeds. That is in God's sight a mighty triumph, that He may chastise the hypocrites, men and women alike, and the idolaters, men and women alike, and those who think evil thoughts of God. Against them shall be the evil turn of fortune. God is wroth with them, and has cursed them, and has prepared for them Hell-an evil homecoming! To God belong the hosts of the heavens and the earth; God is All-mighty, All-wise (48:1-7)." The man said: "I did as he instructed and did not experience any of the pain after that, with the help of Allah, the Exalted."

Chapter 24

AN INVOCATION FOR THE HAMSTRING AND THE SOLE OF THE FOOT

Abu 'Atab 'Abd Allah b. Bistam narrated from Ibrahim b. Muhammad al-Awadi from Safwan al-Jummal from Jafar b. Muhammad from his father from 'Ali b. al-Husayn, peace be upon him. [who said:] 'A man complained to Abu 'Abd Allah al-Husayn b. Ali, peace be upon him, and said: "O son of the Messenger of Allah, I suffer from pain in my hamstring (al-urqub) which prevents me from standing up for prayer." He said: "What prevents you from [reciting] the invocation?" He replied: "I do not know it." He said: "When you experience the pain, place your hand there and say: 'In the Name of Allah, and by Allah, and peace be upon the Messenger of Allah, blessings of Allah, and peace be upon the Messenger of Allah, blessings of Allah on him and his family.' Then recite over it: They measure not God with His true measure. The earth altogether shall be His handful on the Day of Resurrection, and the heavens shall be rolled up in His right hand. Glory be to Him! High be He exalted above that they associate! (39:67)." The man did that and Allah, the Exalted, healed him.'

Chapter 25

AN INVOCATION FOR SWELLING IN ALL THE JOINTS

Al-Hasan b. Salih al-Mahmudi narrated from Abu 'Amr b. Shimr from Jabir b. Yazid al-Jufi from Muhammad b. 'Ali b. al-Husayn, peace be upon him, who said: 'O Jabir.' I [Jabir] replied: 'At your service, O son of the Messenger of Allah.' He said: 'Recite over every swelling (al-waram) the end of the sura al-Hashr-If We had sent down this QURAN upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God. And those similitudes-We strike them for men; haply they will reflect. He is God; there is no god but He. He is the knower of the Unseen and the Visible; He is the All-merciful, the All-compassionate. He is God; there is no god but He. He is the King, the All-holy, the All-peaceable, the All-faithful, the All-preserver, the All-mighty, the All-compeller, the All-sublime. Glory be to God, above that they associate! He is God, the Creator, the Maker, the Shapper. To Him belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him: He is the All-mighty, the All-wise (59:21-4). Recite it three times over the swelling, and it will subside. Allah, the Exalted, willing.

"Take a knief and pass it over the swelling and say: "In the Name of Allah, I charm you from affliction and iron and an affair of recurring grief and from the matted stone and from the root of a barren tree (irq al-aqir), and from another swelling, and from food and its ganglia (al-aqd), and from drink and its coldness. Pass, with the will of Allah, for a time to humans and cattle. In the Name of Allah I begin, and in the Name of Allah I end." Then drive the knief into the earth.'

AN INVOCATION TO NEUTRALIZE SPELLS

'Abd Allah b. al-'Ala al-Qazwini narrated from Ibrahim b. Muhammad from Hammad b. Isa b. Ya'qub from 'Imran b. Maytham from 'Ubaya b. Rabi al-Asadi, that he heard Amir al-Mminin, blessings of Allah be on him, instruct one of his companions, when the latter complained of spells (al-sihr). He said: 'Write [the following] on the parchment of a gazelle and fasten it to yourself. The spell will not ham you and its strategems will not affect you. "In the Name of Allah, and by Allah, and what Allah wills. In the Name of Allah, there is no might nor power except with Allah. Musa said, What you have brought is spells. God will assuredly bring it to naught. God sets not right the work of those who do corruption (10:81-2). So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled (7:118-119)."

Muhammad b. Musa al-Rabi narrated from Muhammad b. Mahbub from 'Abd Allah b. Ghalib from Sa'd b. Zarif from al-Asbagj b. Nubata from Amir al-Muminin, peace be upon him, that al-Asbagh said: 'I took this invocation from him. He said to me: "O Asbagh, this is an invocation for spells and fear (al-khauf) of the ruler (al-sultan). Recite it seven times: 'In the Name of Allah, and by Allah, We will strengthen thy arm by means of thy brother, and We shall appoint to you an authority, so that they shall not reach you because of Our signs; you and whoso follows you, shall be the victors (28:35).' Recite it seven times over water when you have completed the night prayer (salat al-layl) and before you begin the morning prayer (salat al-nahar). It [spells] will not harm you, Allah, the Exalted, willing."

Chapter 27

AN INVOCATION FOR A WOMAN EXPERIENCING DIFFICULTY IN CHILD BIRTH

Al-Khawatimi narrated from Muhammad b. 'ali al-Sayrafi from Muhammad b. Aslam from al-Hasan b. Muhammad al-Hashimi from Aban b. Abu al-Ayyash from salim b. Qays al-Hilali from Amir al-Muminin, peace be upon him, who said: 'I know of two verses in the revealed Book of Allah, prescribed for a woman experiencing difficulty (al-'usr) in childbirth (al-wilada). Write them on the parchment of a gazelle and fasten it to her groin (al-haqw). Write seven times: "In the Name of Allah, and by Allah. Truly with hardship comes ease, truly with hardship comes ease (94:5-6)." Write once: "O men, fear your Lord! Surely the earthquake of the Hour is a mighty thing. On the day when you behold it, every suckling woman shall neglect the child she has suckled, and every pregnant woman shall deposit her burden, and thou shalt see mankind drunk, yet they are not drunk, but God's chastisement is terrible (22:1-2)." Write [the following] on a paper and tie it with an untwisted fibre of flax (kattan) and fasten it on to her left thigh. When she has given birth, cut it off at once and do not delay in doing it. Write: "At the time when Maryam gave birth, Maryam brought forth a living [being]. O living [being] come down to the earth immediately, by the will of Allah, the Exalted."

Chapter 28

AN INVOCATION FOR A CHILD WHO CRIES OFTEN, FOR ONE AFRAID OF THE NIGHT, AND FOR A WOMAN SLEEPLESS FROM PAIN

Then We smote their ears many years in the Cave. Afterwards We raised them up again, that We might know which of the two parties would better calculate the while they had tarried (18:11-12).

Abu al-Muizz al-Wasiri narrated from Muhammad b. Sulayman from Marwan b. al-Jahm from Muhammad b. Muslim from Abu Jafar, peace be upon him, from Amir al-Muminin, peace be upon him, that he said that.

Chapter 29

AN INVOCATION FOR A STUBBORN BEAST

Hatim b. 'Abd Allah al-Azdi narrated from Abu Jafar al-Maqri, the Imam of the mosque of al-Kufa, from Jabir b. Rashid from Abu 'Abd Allah al-Sadiq, peace be upon him, that he [Jabir] said: 'While we were on a journey, al-Sadiq noticed a man looking gloomy and dejected. He asked him: "What is wrong with you?" He [al-Sadiq] said: "Woe be to you, recite this verse in her ear: Have they not seen how that We have created for them of that Our hands wrought of the cattle that they own? We have subdued them to them, and some of them they ride, and some they eat. (36:71-2)"

Chapter 30

AN INVOCATION FOR A JOURNEY

'Ali b. 'Urwa al-Ahwazi narrated from al-Daylami from Dawud al-Raqqi from Musa b. Jafar, peace be upon him, who said: 'Whoever is on a journey (al-safar) and fears thieves (al-lusus) and predatory animals (al-sab'), let him write on the mane (al-'urf) of his beast: Fearing not overtaking, neither afraid (20:77). He will be safe, Allah, the Mighty and Sublime, willing.'

Dawud al-Raqqi said: 'I performed the Hajj, and when we were in the desert, a group of Bedouins way laid the caravan in which I was. I wrote on the mane of my camel (al-jamal): Fearing not overtaking, neither afraid (20:77). By Him Who sent Muhammad, blessings of Allah on him and his family, with the Prophethood, bestowed on him the Message, and honoured Amir al-Muminin with the Imamate, not one of them challenged me and Allah made them blind (a'ma) to me.'

Chapter 31

AN INVOCATION FOR ALL ILLNESSES

'Ali b. Ishaq al-Basri narrated from Zakariya b. Adam al-Maqri, who used to serve al-Rida, peace be upon him, in Khurasan, said: 'One day al-Rida said to me: "O Zakariya." I answered "At your service. O son of the Messenger of Allah." He said: "Recite for all illness: 'O Bestower of healing and Remover of illness, send down healing for my ailment.' You will be restored to health. Allah, the Mighty and Sublime, willing."

Chapter 32

AN INVOCATION FOR SCIATICA

Mualla b. Ibrahim al-Wasiti narrated from Ibn Mahbub from Muhriz b. Sulayman al-Azraq from Abu al-Jarud from Abu Ishaq from al-Harith al-Awar al-Hamdani from Amir al-Muminin, peace be upon him, that one of his companions had complained to him of sciatica (irq al-nisa). He [Amir al-Muminin] replied: 'When you experience it, place your hand on it and say: "In the Name of the Merciful, the Compassionate. In the Name of Allah, and by Allah, I take refuge in the Name of Allah, the Great, and I take refuge in the Name of Allah, the Mighty, from the evil of every throbbing blood vessel (irq nuqqar), and from the evil of the heat of the fire." You will be cured, Allah, the Exalted, willing.' The man said: 'I recited that only three times, and Allah removes my suffering and I was cured of it.'

Chapter 33

AN INVOCATION FOR CONSUMPTION

Muhammad b. Kathir al-Dimashqi narrated from al-Hasan b. 'Ali b. Yaqtin from al-Rida 'Ali b. Musa, peace be upon him, who said: 'This is an invocation for our Shi'a for consumption (al-sill), "O Allah, O Lord of the lords, O Master of the masters, O God of the gods, O King of the kings, O Omnipotent of the heavens and the earth. Heal me and cure me of this disease of mine, fo I am Your servant and the son of Your servant. I turn about in Your grasp and my forelock is in Your Hand." Say it three times, and Allah, the Mighty and Sublime will protect you with His Might and Power. If He, the Exalted, wills.'

Chapter 34

AN INVOCATION FOR PUSTULIES

'Ali b. al-'Abbas narrated from Muhammad b. Ibrahim al-Alawi from 'Ali b. Musa from his father from Jafar b. Muhammad al-Sadiq, peace be upon him, who said: 'When you feel a pustule (al-bathr) [appearing], put your index finger (al-sabbaba) on it and circle it and say seven times: "There is no god but Allah, the Clement, the Noble." The seventh time strike it and press on it with your finger.'

Chapter 35

AN INVOCATION FOR COLIC

Al-Darrari narrated from Musa b. Umar b. Yazid from Abu 'Umar b. Yazid al-Sayqal from al-Sadiq, peace be upon him, that he [al-Sayqal] said that one of his followers had complained of colic (al-qawlani). He [al-Sadiq] told him: 'Write for him the sura al-Fatiha (1), the sura al-Ikhlâs (112), and the two suras of seeking protection (al-Falaq (113) and Nass (114)). Then write under that: "I take refuge in the Face of Allah, the Mighty, and in His Might, which is unceasing, and in his Power, which nothing can resist, from the evil of this pain, and the evil within it." Then drink it (sic) with rainwater (ma' al-matar) on an empty stomach. You will be cured of it, Allah, the Exalted, willing.'

Chapter 36

AN INVOCATION FOR FEVER AND FOR THE FEVER OF THE MESSENGER OF Allah

Ahmad b. Muhammad Abu Jafar narrated from Abu Muhammad b. Khalid from Bakr b. Khalid from Muhammad b. Sinan from 'Abd Allah b. Ammar al-Duhni from his father from 'Amr Dhi Far and Taghaba al-Jammali, who both said: 'We heard Amir al-Muminin, peace be upon him, say: "The Messenger of Allah, blessings of Allah on him, had a severe fever (al-humma), Jibra'il, blessing of Allah on him, came to him and recited an invocation of protection over him. He said: In the Name of Allah, I invoke you, In the Name of Allah, I cure you of every illness that troubles you. In the Name of Allah, and Allah is your Healer. In the Name of Allah, take it and may it be good of you. In the Name of Allah, the Merciful, the Compassionate, No! I swear by the fallings of the stars, and that is indeed a mighty oath, did you but know it! (56:75-6). You will surely be restored to health, Allah, the Mighty and Sublime, willing." The Prophet, blessings be on him, undid his headband and said: "O Jibrail, this is an eloquent invocation." Jibrail replied: "It is from the treasury of the seventh heaven."

Ahmad b. Salama narrated from Muhammad b. Isa from Hariz b. 'Abd Allah al-Sijistani from Ahmad b. Hamza from Aban b. Uthman from al-Fudayl b. Yasar from Abu Jafar, peace be upon him, who said: 'When a man falls ill and you wish to invoke protection for him say: "Out with you, O blood vessel, or O eye of jinn, or O eye of man, or O pain, from so-and-so, son of so-and-so. Out of with you, by Allah, Who addressed Musa and spoke to him, and took Ibrahim, blessings of Allah on him, as a friend, the Lord of Isa b. Maryam, the spirit of Allah and His Word, the Lord of Muhammad and the family of Muhammad, the guides. I put you out as the fire of Ibrahim, the friend, peace be upon him, was put out."

Ahmad b. Abu Ziyad narrated from Faddala b. Ayyub from Ismail b. Ziyad from Abu 'Abd Allah al-Sadiq, peace be upon him, who said:

'When the Messenger of Allah, blessings be on him felt sluggish (al-kasal), or when the evil eye (al-ayn) fell on him, or when he had a headache, he would stretch out his hands and recite the opening of the Book (the sura al-Fatiha (1) and the two suras of taking refuge (al-Falaq (113) and al-Nas (114)). Then he would pass his hands over his face (al-wajh) and whatever he would be suffering would be removed from him.'

Muhammad b.Ja, far al-Bursi narrated from Muhammad b.Yahya al-Armani from Muhammad b.Sinan from Salama b.Muhriz, who said: 'I heard Abu Jafar al Baqir, peace be upon him, say: "Whosoever is not cured by the sura al-Hamd (1) and the sura al-Ikhlās (112) will not be cured by anything. All illnesses are cured by these two Suras."

Muhammad b.Yazid narrated from Ziyad b.Muhammad al-Malati from his father from Hisham b.Ahmar from Abu 'Abd Allah al-Sadiq, peace be upon him, who said: 'Whoever says: "There is no might nor power except with Allah, the Mighty," Allah will drive away from him seventy- three kinds of affliction, the least of which is madness(al-junun).'

Ali b.Abu Talib, peace be upon him, said: "The Messenger of Allah, blessing be on him said: "O'Ali, shall I show you one of the treasures of Paradise?" I replied: "Yes indeed,O Messenger of Allah.' He said: "There is no power nor might except with Allah."

Muhammad b. Ibrahim al-Sarraj narrated from Faddala and al Qasim both from Aban b. 'Uthman from Abu Hamza al Thumali from Abu Ja'far al- Baqir, peace be upon him, who said: 'When one of you suffers from something, let him recite: In the name of Allah, and blessings of Allah on the Messenger of Allah and his Ahl al-Bayt. I take refuge in the Might of Allah and His Power over what He wills, from the evil of what I suffer."

Ahmad b.Salih al-Nisaburi narrated from Jamil b. Sahil from Dharih, who said: 'I heard Abu Abd Allah, peace be upon him, invoke protection from wind for one of his followers and say: 'I adjure you, O ailment, with the invocation by which Ali b. Abu Talib, peace be upon him, and the Messenger of Allah, blessings on him and his family, called on the jinn of the valley of al-Sabra and they obeyed and answered, that you obey and answer and get out of so-and-so, son of so-and-so, at once, at once, by the will of Allah, the Exalted, by the command of Allah, the Mighty and Sublime,by the Power of Allah, by the Sovereignty of Allah, by the Majesty of Allah, by the Grandeur of Allah, by the Greatness of Allah, by the Face of Allah, by the Beauty of Allah, by the Magnificence of Allah, by the Light of Allah.'" It was not long before it was expelled.'

THE INVOCATION OF AL -RIDA PEACE BE UPON HIM, FOR EVERY ILLNESS AND FEAR

Muhammad b.Kathir al-Dimashqi narrated from al-Hasan b. Ali b. Yaqtin from al- Rida, peace be upon him, that he [al-Hasan] said: 'I took this invocation from al-Rida. He mentioned that it was a comprehensive preventative and a safeguard and protection from illness and fear:

"In the Name of Allah, the Merciful, the Compassionate, In the Name of Allah, slink you it, and do not speak to me (23:108), I take refuge in the All-merciful from thee! If thou fearest God... . (19:18) or do not fear God. I take hold, with the Hearing of Allah and His Sight, over your hearing and sight, and with the Might of Allah over your might. No authority have you over so- and-so, son of so-and-so, or over his progeny, or his wealth, or his family. I draw down between you and him the veil of Prophethood, by which they concealed themselves from the assault of the Pharoahs, with Jibra'il on your right, and Mika'il on your left, and Muhammad, blessings be on him, and his Ahl al-Bayt before you, with Allah, the Exalted, overshadowing you. Allah guards him, his progeny, his wealth, and his family from the demons (al-shayatin).

Whatever Allah has willed, there is no might nor power except with Allah, the most High, the Mighty. O Allah, his clemency will not attain Your patience as long as it does not attain the utmost degree of Your Power . You are the most excellent Master and the most excellent Helper. Allah guard you and your progeny, O so-and-so, by that with which He guarded his friends, blessings of Allah on Muhammad and his Ahl al-Bayt.

"Write the verse of the Throne (2:255) up to And He is the Most High, the Mighty. Then write: 'There is no might nor power except with Allah, the most High, the Mighty. There is no refuge from Allah except with him. Sufficent for us is Allah, the most excellent protector.'"

Chapter 38

AN INVOCATION FOR EVERY ACHE

Muhammad b. Hamid narated from Khalaf b. Hammad from Khalid al-Abasi, who said: 'Ali b.Musa, peace be upon him, taught me this invocation and said: 'Teach it to your brothers among the believers, for it is for every ache: 'I seek protection for myself in the Lord of the heavens. I seek protection for myself in Him with Whose Name no disease causes harm. I seek protection for myself in Him Whose Name is a blessing and a healing.'"

Part 1
INVOCATION FOR DAYS OF THE
WEEK

INVOCATION FOR SATURDAY

From al-Sadiq , peace be upon him.

In the Name of Allah, the Merciful, the Compassionate, I seek protection for myself-or for so- and-so, son of so-and- so-in Allah. There is no god but Him. He is the Lord of all Being, the All-merciful, the All compassionate, the Master of the Day of Doom. Thee only we serve, To Thee alone we pray for succour. Guide us in the straight path, the path of those whom Thou hast blessed, not of those against whom Thou art wrathful, nor of those who are astray (1:2-7). I seek protection in the Lord of the Day break (113:1), and in the Lord of men, the King of men... .. (114;1-2) and the Lord of the dusk when it darkens , from the evil of what He has created, and from the evil of the women who blow on knots , and from the evil of an envier when he envies (113:2-5).

'Allah, the One, the Refuge, Who has not begotten, and has not been begotten, and equal to Him is not any one (112:3-4), Light of the Light and the Regulator of affairs, the Light of the heavens and the earth. The likeness of His Light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering star kindled from a Blessed Tree, an olive that is neither of the East nor of the West, whose oil wellnigh would shine, even if no fire touched it. Light upon Light God guides to His Light whom He will. And God strikes similitudes for men, and God has knowledge of everything (24:35).

'It is He who created the heavens and the earth in truth His saying is true, and His is the Kingdom the day the Trumpet is blown. He is Knower of the Unseen and the visible. He is the All-wise, the All-aware (6:73). God who created the seven heavens, and of earth their like, between them the Command descending, that you may know that God is powerful over everything and that God encompasses everything in knowledge (65:12). He has numbered everything in numbers. (72:28).

[I seek protection] from the evil of everything possessed of evil, whether openly or secretly, from the evil of jinn and man, and from the evil of what flies at night and rests during the day, and from the evil of that which lives in pigeons and wild beasts, ruins, valleys, open country, jungles and trees, and from that which is in rivers.

'I seek the protection of Allah, Master of the Kingdom, Thou givest the Kingdom to whom Thou wilt, and seizest the Kingdom from whom Thou wilt. In Thy hand is the good. Thou art powerful over everything. Thou makest the night to enter into the day and Thou makest the day to enter into the night. Thou bringest forth the living from the dead and

Thou bringest forth the dead from the living, and Thou providest whomsoever Thou wilt without reckoning (3:26-7). Like Him there is nothing. He is the Allhearing, the All-seeing. To Him belong the keys of the heavens and the earth. He stretches out His provision to whom He will. Surely He has knowledge of everything (42:11-12).

'I seek the protection for him in the One Who created the earth and the high heavens. The All-compassionate sat himself upon the Throne. To Him belongs all that is in the heavens and the earth and all that is between them, and all that is underneath the soil. Be thou loud in thy speech, yet surely He knows the secret and that still more hidden. Allah—there is no god but He. To Him belong the Names Most Beautiful (20:4-8). Verily, His are the creation and the command. Blessed be God, the Lord of all Being. Call on your Lord, humbly and secretly. He loves not the transgressors. Do not corrupt the land after it has been set right. Call on Him fearfully, eagerly. Surely the mercy of God is nigh to those who do good (7:54-6).

'I seek protection for him in the Revealer of the Torah, the Gospels (al-Injil), the Zabur, and the Mighty Furqan, from the evil of every tyrant and oppressor, demon, ruler, enchanter (sahir), soothsayer (kahin), watcher, nocturnal visitor, every thing moving or still, silent, imagined, apparent, changeable, or varying. Glory be to Allah, your Protector and Your Helper and Your Solace. He will defend you. He has no partner. There is no one to elevate the one He abases nor any one to abase the one He elevates. He is the One, the Subduer, and Allah bless Muhammad and his family.'

INVOCATION FOR SUNDAY

'In the Name of Allah, the Merciful, the Compassionate. Allah is the most Great, Allah is the most Great, Allah is the most Great. The Lord sat on the Throne, and the heavens and the earth were established by His Command. The stars were stilled, and the mountains were fixed firmly by His permission. His Name does not pass by those in the heavens and in the earth. The mountains draw near to Him, obedient, and the bodies are resurrected for Him when they are rotten. Veil every harmful thing and envious one by the Might of Allah from so-and-so, son of so-and-so, by the One who placed a partition between the two seas (27:61); and set in heaven constellations, and set among them a lamp, and an illuminating moon (25:61). I seek protection for him in the One who decked them out fair to the beholders, and guarded them from every accursed demon (15:16-7). I seek protection for him in the One who set in the earth firm mountains (21:31) and pegs (78:7), lest evil or indecency or affliction should get to him. Ha Mim. 'Ain Sin Qaf. So reveals to thee, and to those before thee, God, the All-mighty, the All-wise 42:1-3). Ha Mim. A sending down from the Merciful, the Compassionate (41:1-2). The blessings of Allah on Muhammad, the Prophet, and his family.'

INVOCATION FOR MONDAY

'In the Name of Allah, the Merciful, the Compassionate. I seek protection for the soul of so-and-so, in my Lord, the most Great, from the evil of what is hidden and apparent, and from the evil of every female and male, and from the evil of what the sun and the moon behold. Most Holy, Most Holy, Lord of the angels and the Spirit.

'I call on you, O jinn, if you are hearing, obedient, and I call you, O mankind, to the Gracious, the All-knowing. I call you, O mankind and jinn, to Him Who is obeyed by all creation stamped with the seal of the Lord of the Worlds, and the seal of Jibrail, Mikail, and Israfil, and the seal of Sulayman b. Dawud, and the seal of Muhammad, blessings of Allah on him and his family, the chief of the Prophets, blessings of Allah on Muhammad and his Ahl al-Bayt, the good, the pure. Remove from so-and-so, son of so-and so, every female jinn with a rebellious spirit, a jinn or demon or rebellious enchanter, or obstinate ruler or accursed devil. Remove from so-and-so, that which is seen and that which is unseen, and that which is seen by an eye, sleeping or awake, by the will of Allah, the Gracious, the All-knowing. There is no way for you over him, nor over what is feared for him. Allah, Allah, Allah, no partner has He, and Allah bless Muhammad and his Ahl al-Bayt.'

INVOCATION FOR TUESDAY

'In the Name of Allah, the Merciful, the Compassionate. I seek protection for myself in Allah, the Great, the Lord of the upright heavens, and in Him Who created them in two days and determined affairs throughout all of heaven, created the earth and determined in it its sustenance, made in it mountains and set in it ravines to serve as ways (21:31), produced the heavy clouds (13:12), made it subservient, made the ships sail, made subservient the sea, and made in the earth mountains and rivers, from the evil of what is in the night and the day and entangles the hearts, and which the eyes of jinn and mankind see. Allah protect us, Allah protect us, Allah protect us, there is no god but Allah, Muhammad is the Messenger of Allah, blessings of Allah be on him and his family.'

INVOCATION FOR WEDNESDAY

'In the Name of Allah, the Merciful, the Compassionate, I seek protection for you, O so-and-so, son of so-and-so, in the One, the Refuge, from the evil of what is blown on and knotted, and from the evil of Abu Mura [Satan] and what he has begotten. I seek protection for you in the One, the Most High, from that which the eye sees and does not see. I seek protection for you in the Unequaled, the Great, from the evil of what it intends for you [by the decree of the Sovereign]. Go, O so-and-so, son of so-and-so, to the protection of Allah, the Mighty, the Omnipotent, the King, the Most Holy, the Subduer, the Perfect, the Faithful, the Guardian, the Mighty, the All-forgiving, the Knower of the unseen and the apparent, the Great, the Most High. He is Allah, no partner has He, Muhammad is the Messenger of Allah, blessings and mercy of Allah on him and his family.'

INVOCATION FOR THURSDAY

'In the Name of Allah, the Merciful, the Compassionate, I seek protection for myself-or for so-and-so, son of so-and-so-in the Lord of the East and the West, from the evil of every rebellious, standing, sitting, envious, and refractory demon, and We send down on you water from heaven, to purify you thereby, to put away from you the defilement of Satan and to strengthen your hearts, and to make firm your feet (8:11). Stamp thy foot! This is a washing-place cool, for drinking (38:42). And We sent down from heaven pure water to revive a dead land, and give to drink of it what We created, many cattle and men (25:48). Now God has lightened it for you (8:66). That a lightning granted you by your Lord, and a mercy(2:178). God desires to lighten things for you ... (4:28). God will suffice you for them (2:137). He is the All-hearer and the All-knower. There is no power except with Allah, no conqueror except Allah. God prevails in His purpose (12:21). There is no god but Allah, Muhammad is the Messenger of Allah, blessings of Allah be on him and his family.'

INVOCATION FOR FRIDAY

'In the Name of Allah, the Merciful, the Compassionate. There is no might nor power except with Allah, the Most High, the Mighty, Allah, the Lord of of the angels and the Spirit, the Prophets and the Messengers, Subduer of those in the heavens and the earth, Creator of all things, and their King. Protect me from their might, and blind their sight and their hearts, and make between us and them a guard, and a barrier and a defence. Surely You are our Lord. There is no might nor power except with You. In You we trust and to You we turn. You are the Mighty, the Wise. Protect so-and-so, son of so-and-so, from the evil of every creature You have taken by the forelock, and from the evil of what inhabits the night and day, and from the evil of every evil thing. Amen, O Lord of the Worlds, and bless Muhammad, the Prophet of mercy and his pure family.'

INVOCATION FOR THE ENSNARED AND BEWITCHED

Ahmad b. Badr narrated from Ishaq al-Sahhaf from Musa b. Jafar, peace be upon him, that he said: 'O Sahhaf.' I replied: 'At your service, O son of the Messenger of Allah.' He said: 'You have been ensnared (makhudh) from your wife.' I said: 'Yes indeed, O son of the Messenger of Allah. For three years I have used every remedy but, by Allah, they have not benefited me.' He said: 'O Sahhaf, you did not tel me?' I said: 'O son of the Messenger of Allah, by Allah, I know that with you is deliverance from everything but I was ashamed in a man bewitched (mashur) [and] ensnared? I wanted to speak to you about that. 'Say: "In the Name of Allah, the Merciful, the Compassionate, I remove you, O enchanters, from so-and-so, son of so-and-so, with Allah, who said to Satan Go thou forth from it, despised and banished (7:13). Get thee down out of it. It is not for thee to wax proud here. So go thou forth. Surely thou art among the humbled (7:13). I neutralize your action and drive it back to you and nullify it by the will of Allah, the Most High, the Mightiest, the Most Holy, the Exalted, the All-knowing, the Eternal. Your enchantment is reverted just as evil devising magicians was neutralized when Allah, the Exalted said: Cast thy staff. And lo, it forthwith swallowed up their lying invention. So the truth came to pass, and false was proved what they were doing (7:117). By the will of Allah, the Pharoah's magicians were thwarted.

"I neutralize your action, O magicians, and nullify it by the will of Allah, Who revealed: Be not as those who forgot God, and so He caused them to forget their souls (59:19); and by Him Who said: Had We sent down on thee a Book on parchment and so they touched it with their hands, yet the unbelievers would have said, This is naught but manifest spells. Why has an angel not been sent down on him? They say: Yet had We sent down an angel, the matter would have been determined, and then no respite would be given them. And had We madae him an angel,

yet assuredly We would have made him a man, and confused for them the thing which they themselves are confusing (6:7-9); by the will of Allah, Who revealed: So the two of them ate of it, and their shameful parts were revealed to them (20:121). You are confused and not accomplishing any of your affairs. You will never return to it.

“Praise be to Allah, your action has been neutralized, your effort has failed and your plot has weakened, along with the demons who were part of it-Surely the guile of Satan is ever feeble (4:76). I have overcome you by the will of Allah, defeated your multitude with the armies of Allah, shattered your strength with the Sovereignty of Allah, and set up over you the decree of Allah. Your sight has been blinded, your strength has been weakened, your ties have been broken, and Satan has absolved himself of you, by the will of Allah, Who revealed: Like Satan, when he said to man, Disbelieve; then, when he disbelieved, he said, Surely I am free of you. Surely I fear God, the Lord of all Being. Their end is that both are in the Fire, there dwelling forever. That is the recompense of the evildoers (59:16-17).

“And He revealed: When those that were followed disown their followers, and they see the chastisement, and their cords are cut asunder, and those that followed say, O if only we might return again and disown them, as they have disowned us! Even so God shall show them-their works. O bitter regrets for them! Never shall they issue from the Fire (2:166-7).

“By the will of Allah there is no god but He, the Living, the Everlasting. Slumber seizes Him not, neither sleep; to Him belongs all that is in the heavens and the earth... . He is the All-high, the All-glorious (2:255). Surely your God is One, Lord of the heavens and the earth, and of what between them is, Lord of the Easts. We have adorned the lower heaven with the adornment of the stars and to preserve against every rebel demon. They listen not to the High Council, for they are pelted from every side, rejected. Theirs is an everlasting chastisement, except such as snatches a fragment, and he is pursued by a piercing flame (37:4-10). Surely in the creation of the heavens and earth and in the alternation of night and day there are signs for men possessing of minds (3:190). And the water God sends down from heaven threewith reviving the earth after it is dead and His scattering abroad in it all manner of crawling thing, and the turning about of the winds and the clouds compelled between heaven and earth-surely there are signs for a people having understanding (2:164).

“Surely your Lord is God, who created the heavens and the earth in six days-then sat Himself upon the Throne, covering the day with the night it pursues urgently-and the sun, and the moon, and the stars subservient, by His command. Verily, His are the creation and the command. Blessed be God, the Lord of all Being (7:54). He is God; there is no god but He. He is the knower of the Unseen and the Visible; He is the All-merciful, the All-compassionate. He is God; there is no god but He. He is the King, the All-holy, the All-peaceable, the All-faithful, the All-preserver, the All-mighty, the All-compeller, the All-sublime. Glory be to God, above that they associate! He is God, the Creator, the Maker, the Shaper. To Him belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him; He is the All-mighty, the All-wise (59:22-4).

“Whoever of the jinn or men or any others wish evil for so-and-so, son of so-and-so, after this invocation, Allah has made him of those about whom He said: They are those who have purchased error at the price of guidance. Their commerce who not profited them, and they are not right-guided. The likeness of them is as the likeness of a man who kindled a fire, and when it lit all about him Allah took away their light, and left them in darkness, unseeing, deaf, blind-so they shall not return (2:16-18).

“Allah has made him of those of whom He said: The likeness of those who disbelieve is as the likeness of one who shouts to that which hears nothing, save a call and a cry; deaf and blind-they do not understand (2:171). Allah has made him of those of whom He said: Whosoever associates with Allah anything, it is as though he has fallen from heaven and the birds snatch him away, or the wind sweeps him headlong into a place far away (22:31). Allah has made him of those of whom He said: The likeness of what they expend in this present life is as the likeness of a freezing blast that smites the tillage of a people who wronged themselves, and it destroyed that. Allah wronged them not, but themselves they wronged (3:117). Allah has made him of those about whom torrent smites it, and leaves it barren. They have no power over anything that they have earned. Allah guides not the people of the unbelievers (2:264). Allah has made him of those of whom He said: The likeness of a corrupt word is as a corrupt tree-uprooted from the earth, having no establishment. Allah confirms those who believe with the firm word, in the present life and in the world to come. Allah leads astray the oppressors. Allah does what He will. Hast thou not seen those who exchanged the bounty of Allah with unthankfulness, and caused their people to

dwell in the abode of ruin?-Hell, wherein they are roasted; an evil establishment! (14:26-9).

“Allah has made him of those of whom He said: And as for the unbelievers, their works are as a mirage in a spacious plain, which the thirsty man supposes to be water, until, when he comes to it, he finds it is nothing. There indeed he finds God, and He pays him his account in full, and God is swift at the reckoning. Or, they are as shadows upon a sea obscure covered by a billow above which is a billow, above which are clouds, shadows piled one upon another. When he puts forth his hand, wellnigh he cannot see it. To whomsoever God assigns no light, no light has he (24:39-40).

“O Allah, so I ask You by Your Truth and Your Knowledge and the excellence of Your examples, and by the right of Muhammad and his family, for whoever wishes evil on so-and-so, that You revert his plot back on to him, and make him low, and turn him over on his head in a pit. Surely You are Powerful over all things, and that is easy for You; and that is surely no great matter of Allah (14:20). There is no god but Allah, Muhammad is the Messenger of Allah, blessings of Allah be on him and his family.”

“Then recite the following over the soil (al-tin) of the grave and seal and fasten it on to the enchanted person: He is Allah who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion, though the unbelievers be averse (9:33). And God suffices as a witness (48:28). False was proved what they were doing. So they were vanquished there and they turned about, humbled (7:118-19).’

Chapter 40

ADHAN AND IQAMA ON THE SHIRT OF ONE SUFFERING FROM FEVER

Muhammad b. Jafar al-Bursi narrated from Muhammad b. Yahya al-Armani from Muhammad b. Sinan Abu Abd Allah al-Sinan from Yunus b. Zabyan from al-Mufaddal b. 'Umar from Jafar b. Muhammad al-Sadiq, peace be upon him, that one of his clients who was unwell called on him. He [al-Sadiq] said to him: 'Why is it that I see your colour has changed?' He replied: 'May I be your sacrifice, I have been feeling very unwell for a month. The fever has not subsided and I have treated myself with all the remedies prescribed by the learned, but have not benefited from any of that.' Al-Sadiq said to him: 'Undo the buttons of your shirt and put your head in it. Recite the adhan [the call of prayer] and the iqama [the introduction to prayer], and recite the sura al-Hamd (1) seven times.' The man said: 'I did that and recovered as quickly as a camel loosened from its cord.'

Chapter 41

AN INVOCATION FOR INFLAMMATION OF THE EYES

Muhammad b. 'Abd Allah al-Zafarani narrated from 'Umar b. 'Abd al-'Aziz from 'Isa b. Sulayman, who said: 'I went to Abu 'Abd Allah, peace be upon him, one day and saw him with his eyes somewhat inflamed and I was grieved for him. I visited him the next day and he no longer had any inflammation. I asked him about that and he said: "I treated it with something. It is an invocation I have, in which I took refuge." He ['Isa] said: 'He informed me of it and this is the copy of it: "I take refuge in the Might of Allah. I take refuge in the Beauty of Allah. I take refuge in the Magnificence of Allah. I take refuge in the Forgiveness of Allah, I take refuge in the Clemency of Allah. I take refuge in the remembrance of Allah. I take refuge in the Messenger of Allah. I take refuge in the family of the Messenger of Allah, blessing of Allah on him and on them, from what I am wary of and fear for my eyes, and the pain that I suffer in my eyes and what I fear from it and am wary of Allah, Lod of the Good, remove that from me by Your Might and Your Power."

FOR PERSISTENT PAIN

Al-Hasan b. al-Husayn al-Damighani narrated from al-Hasan 'Ali b. Fad-dal from Ibrahim b. Abu al-Bilad, who attributed it to Musa b. Jafar al-Kazim, peace be upon him, that he [Ibrahim] said: 'The governor of Medina complained to him [Musa b. Jafar] of his son's persistent pain. He [Musa b. Jafar] said: "Write for him this invocation on parchment, put it in a silver containe, and fasten it on to the boy. Allah will remove every illness through it: 'In the Name of Allah, I take refuge in Your Exalted Face, and Your Power, which nothing can resist, from the evil of what I fear in the night and the day from all the pains, and from the evil of this world and the next, and from every illness, pain, sorrow, sickness, affliction, or tribulation, or that which Allah knows he created me for and which I do not know myself. Protect me, O Lord, from the evil of al of that in my night until it is morning, and in my day until it is evening. By the Perfect Words of Allah, which neither the righteous nor the ungodly can pass over, and from the evil of what comes down from the heavens, and what ascends it, and what enters into the earth and what comes out of it. Peace be upon the Messenger and praise be to Allah, the Lord of the Worlds.

'I ask you, O Lord, by that with which Muhammad blessings of Allah on him and his Ahl al-Bayt, asked you, God is enough for me; there is no god but He. In Him I have put my trust. He is the Lord of the Mighty Throne (9:129). Put a seal on that from You, O Good, O Compassionate, with Your Name, O Allah, the Single, the One, the Refuge. Allah bless Muhammad and his family and repel from me the evil that I suffer, by Your Power.'"

AN INVOCATION FOR SOMEONE AFFLICTED WITH THE FALLING SICKNESS

Ibrahim b. al-Mundhir al-Khuzai narrated from Ahmad b. Muhammad b. Abu Bishr from Abu 'Abd Allah, peace be upon him, who said: 'Invoke protection for the Individual afflicted with the falling sickness (al-masru) and say: "I call on you, O possessing one, with an invocation with which 'Ali b. Abu Talib, peace be upon him, and the Messenger of Allah, blessings be on him, called on the jinn of the valley of al-Sabra, and they answered and obeyed, that you answer and obey and get out of so-and-so, son of so-and-so, at once.'"

Al-Husayn b. Mukhtar al-Hanzali narrated from 'Abd al-Rahman b. Abu Hashim from Abu al-Jarud Abu Jafar Muhammad b. 'Ali, peace be upon him, that he recited this invocation for every pain: 'Place your hand on your mouth once and say: "In the Name of Allah, the Merciful, the Compassionate" three times; "By the Majesty of Allah", three times; "By the Perfect Words of Allah", three times. Then place your hand on the painful area and say three times: "I take refuge in the Might of Allah and His Power over what He wills, from the evil that is under my hand." It will subside, Allah, the Exalted, willing.'

Ibrahim b. al-Hasan narrated from Ibn Mahbub from 'Abd Allah b. Sinan from Abu Hamza from Abu Jafar al-Baqir, peace be upon him, who said: 'Oil [applied] at night passes into the blood vessels and nourishes the skin.'

Chapter 44

AN INVOCATION FOR DIFFICULTY IN CHILDBIRTH

'Abd al-Wahhab b. Mahdi narrated from Muhammad b. 'Isa from Ibn Himmam from Muhammad b. Sa'id from Abu Hamza from Abu Ja'far peace be upon him, who said: 'If a woman experiences difficulty during childbirth, write these verse for her in a vessel cleaned with musk and saffron. Then wash it out with spring water (ma'al-bi'r) and have the woman drink it and sprinkle her belly and genitals (al-farj). She will give birth at once. Write: I shall be as if, on the day they see it, they have but tarried for an evening, or its forenoon (79:46). It shall be as if, on the day they see that they are promised, they had not tarried but for an hour of a single day. A Message to be delivered! And shall any be destroyed but the people of the ungodly? (46:35). In their stories is surely a lesson to men possessed of minds: it is not a tale forged, but a confirmation of what is before it, and a distinguishing of everything, and a guidance, and a mercy to a people who believe(12:111)'

Chapter 45

AN INVOCATION FOR CHILDBIRTH

'Isa b. Dawud narrated from Musa b. al-Qasim from al-Mufaddal b. 'Umar from Abu al-Zabyan from al-Sadiq, peace be upon him, who said: 'Write these verses on paper for the pregnant woman when she has entered her month [for delivery]. She will not be afflicted with labour pains or difficulty at childbirth. Wrap a strip [of paper] lightly around the paper and do not tie it. Write: Have not the unbelievers then beheld that the heavens and the earth were as mass all sewn up, and then We unstitched them and of wate fashioned every living thing? Will they not believe? (21:30).

'And a sign for them is the night: we strip it of the day and lo, they are in darkness. And the sun-it runs to a fixed resting -place; that is the ordaining of the All -mighty, the All -knowing. And the moon-We have dertermined it by stations, till it returns like an aged palm -bough. It behoves not the sun to overtake the moon, neither does the night outstrip the day, each swimming in the sky. And a sign for them is that We carried their seed in the laden ship, and We have created form them the like of it whereon they ride; and if We will, we drown them, then none have they to cry to, neither are they delivered, save as a mercy from Us, and enjoyment for a while (36:37-44). And the Trumpet shall be blown; then behold, they are sliding down from their tombs unto their Lord (36:51).

'Write on the back of the paper these verses: It shall be as if, on the day they see that they are promised, they had not tarried but for an hour of a single day. A Message to be delivered! And shall any be destroyed but the people of the ungodly? (46:35). It shall be as if, on the day they see it, they have but tarried for an evening, or its forenoon (79:46).

'Fasten the paper on her middle and when her child is born do not leave it on for an instant.'

WHAT IS WRITTEN FOR THE NEWBORN CHILD AT BIRTH

Sa'd b. Mihran narrated from Muhammad b. Sadaqa from Muhammad b. Sinan al-Zahiri from Yunus b. Zabyan from Muhammad b. Ismail from Jabir b. Ziyad al-Ju'fi, who said: 'A man from the Banu Umayya came to Abu Ja'far, peace be upon him. He was a believer from the family of Fir'awn, attached to the family of Muhammad. He said: "O son of the Messenger of Allah, my bondmaid has entered her month [of childbirth] and I have no child, so pray to Allah to grant me a son." He [Abu Ja'far] said: "O Allah, grant him a healthy male child." Then he said: "When she enters her month [of childbirth] write for her the sura al-Qadr (97), and protect her and what is in her belly with this invocation [written] with musk and saffron. Wash it out and make her drink its water and sprinkle her genitals [with it].

"The invocation is this: 'I seek protection for my newborn child in the Name of Allah, in the Name of Allah. We stretched towards heaven, but we found it filled with terrible guards and meteors. We would sit there on seats to hear; but any listening now finds a meteor in wait for him (72:8-9)' Then say: 'In the Name of Allah, in the Name of Allah, I take refuge in Allah, the All-hearing, the All-Knowing, from the accursed Satan. I and you and the house and those in it, and the dwelling and those in it. We all of us, are in the refuge of Allah, and the protection of Allah, and the preserve of Allah, and the safekeeping of Allah, secure and safeguarded.

"Then recite the two Suras of taking protection (al-Falaq (113) and al-Naas(114)),and begin with the Sura al-Fatiha (1) and the Sura al-Ikhlas (112). Then recite: What, did you think that We created you only for sport, and that you would not be returned to Us? Then high exalted be God, the King, the true! There is no god but He, the Lord of the noble Throne. Whosoever calls upon another god with God, whereof he has no proof, his reckoning is with his Lord. Surely the believers shall not

prosper. And say: My Lord, forgive and have mercy, for Thou art the best of the merciful (23:115-18). If we had sent this Qur'an down upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God (59:21), to the end of the Sura.

“Then say: ‘Banished are they who contend with Allah and His Messenger. I adjure you, O house and those in you, by the seven names and the seven angles who come and go between the heavens and the earth, veiled from this woman and what is in her belly, every possession by a jinn and stealing, or touch, or shining apparition touched by a man or jinn’ When he has finished this statement and this invocation, he should say: ‘I mean by this statement and this invocation so-and-so, his wife and child, his dwelling, his house and his wife and child, and let him utter it and say: ‘The wife of so-and-so, son of so-and-so; and his son-so-and-so, son of so-and-so.’ It is wiser for him and better, and I guarantee that his wife and child will not be afflicted with trial, mental disorder (al-khabl), or madness, Allah the Exalted willing.’”

AN INVOCATION FOR ONE WHO DOES NOT WISH SATAN TO TRIFLE WITH HIS WIFE

Al- Walid b. Bayyina, the mu'adhdhin of the Kufa mosque, narrated from Abu al-Hasan al-Askari, peace be upon him, from his fathers from Muhammad al-Baqir, peace be upon him, who said: 'Whoever wishes that Satan should not trifle with his wife during his confinement (al-nifas), let him write this invocation in musk and saffron with pure rain-water, let him squeeze it to a new garment, not previously worn, and put it on his wife and child. Let him sprinkle the place and the house in which the woman is. His wife will not be afflicted as long as she is in her confinement, and his child will not be afflicted with insanity (al-Khubat) or madness or panic (al- faz') or the evil eye (al-nazara), Allah, Exalted, willing.

“In the Name of Allah, the Merciful, the Compassionate; In the Name of Allah, in the Name of Allah, in the Name of Allah, peace be on the Messenger of Allah, and peace be on the family of the Messenger of Allah, and blessings and the mercy of Allah be on them. In the Name of Allah and by Allah, depart by the will of Allah, depart by the will of Allah, out of the earth We brought you , and We shall restore you into it, and bring you forth from it a second time (20:55).

So, if they turn their backs, say: God is enough for me. There is no god but He. In Him I have put my trust. He is the Lord of the Mighty Throne (9:129). In the Name of Allah, and by the Allah, I expel you by Allah, I expel you by the Messenger of Allah.”

FOR A MARE AT THE TIME OF ITS DELIVERY

Al-Khidr b. Muhammad narrated from al-Haradini from al- Hasan b. Ali b. Faddala from Muhammad b. Harun from Ibn Ri'ab from Ibn Sinan from al-Mufaddal from Ja'bir from Abu Ja'far, peace be upon him; also from 'Ali b. Asbat from Ibn Bakayr from Zarara b. A'yan from Abu Ja'far, peace be upon him, that he said: 'Write this invocation for an old and noble mare (al- faras) at its time of delievery (al-wad) on the parch- ment of a gazelle and fasten it to her at her groin: "O Allah, Dispeller of grief, and Remover of sorrow, the Merciful and the Compassionate of this world and the next, have mercy on so-and-so, son of so-and-so, the owner of the mare, with a mercy which will make him free of mercy from other than you. Dispel his grief and sorrow, relieve his anxiety (al- hamm), keep his mare from haram, and make easy for us its delivery.'"

'Isa b. Maryam and Yahya b. Zakariya, blessings be on our Prophet and his family and on them be peace, came out among creation. We heard the sound of a female wild animal (Wahshiya). The Messiah, 'Isa b. Maryam, peace be upon him, said: 'How strange! What is this sound? 'Yahya replied: 'This is the sound of a wild animal giving birth." 'Isa b. Maryam, peace be upon him, said 'Come forth with ease, with ease, by the will of Allah, the Exalted.'

AN INVOCATION FOR PREGNANT HUMANS AND ANIMALS

Abu Yazid al-Qannad narrated from Muhammad b. Muslim from Abu al-Hasan al-Rida, peace be upon him, who said: 'Write this invocation on a paper or parchment for pregnant humans and animals: "In the Name of Allah, the Merciful, the Compassionate, In the Name of Allah, in the Name of Allah, in the Name of Allah, truly with hardship comes ease. Truly with hardship with ease (94:5-6). God desires ease for you, and desire not hardship for you: and that you fulfil the number and magnify God that He has guided you, and haply you will be thankful. And when my servants question thee concerning Me-I am near to answer the call of the caller, when he call to Me. So let them respond to Me, and let them believe in Me. Haply they will go aright(2:185-6). And [He] will furnish you with a gentle issue of your affair (18:16). He will provide you with guidance in your affair. God's it is to show the way... ... If He willed, He would have guided you all together (16:9). Then the way eased for him (80:20). Have not the unbelievers then beheld that the heavens and the earth were a mass all sewn up, and then We unstitched them and of water fashioned every living thing? Will they not believe? (21:30).

"And withdrew with him to a distant place. And the birthpangs surprised her by the trunk of the palm tree. She said, would I had died ere this, and become a thing forgotten! But the one that was below her called to her. Nay, do not sorrow. See, thy Lord has set below thee a rivulet. Shake also to thee the palm trunk, and there shall come tumbling upon thee dates fresh and ripe. Eat therefore, and drink, and be comforted. And if thou shouldst see any mortal, say, I have vowed to the All-merciful a fast, and today I will not speak to any man. Then she brought the child to her folk, carrying him, and they said, Maryam, thou hast surely committed a monstrous thing! Sister of Harun, thy father was not a wicked man, nor was thy mother a woman unchaste. Maryam pointed to the child then; but they said, How shall we speak to one who is still in

the cradle, a little child? He said, Lo, I am God's servant; God has given me the Book, and made me a Prophet. Blessed He has made me, whoever I may be; and He has enjoined me to pray, and to give the alms, so long as I live, and likewise to cherish my mother. He has not made me arrogant, unprosperous. Peace be upon me, the day I was born, and the day I died, and the day I am raised up alive! That is 'Isa, son of Maryam (19:22-34).

'And it is God who brought you forth from your mother's abdomens not knowing anything. He appointed for you hearing, and sight, and hearts, that haply so you will be thankful. Have they not regarded the birds, that are subjected in the air of heaven? Naught holds them but God; surely in that are signs for a people who believe (16:78-9). Thus, O newborn child, come forth healthy, by the will of Allah, the Mighty and Sublime.

'Then fasten it to her and when she gives birth, remove it from her. Take care that you do not leave out any part of the verse or stop after [writing] part of it, and that you complete it. It is the statement of Allah, the Exalted: God who brought you forth from your mothers' wombs not knowing anything. If you stop here, the child will be born dumb (akhras). If you do not recite: and appointed for you hearing, and sight, and hearts, that haply so you will be thankful, the child will not be born healthy.'"

Chapter 50

FOR AILMENTS OF THE BELLY AND THE PRAYER FOR IT

Ahmad b. 'Abd al-Rahman b. Jamila narrated from al-Hasan b. Khalid, who said: 'I wrote to Abu al-Hasan, peace be upon him, complaining of an ailment in my belly and asking for a prayer. He wrote: "In the Name of Allah, the Merciful, the Compassionate." He wrote the first sura of the Qur'an, the two suras of taking refuge (al-Falaq (113) and al-Nas (114)), and the sura al-Ikhlās(112). Then he wrote under that: 'I take refuge in the Face of Allah, the Magnificent, and His Might, which is unceasing, and His Power, which nothing can resist, from the evil of this pain and the evil of what it and what I fear.' [He said] "Write that on a tablet or a shoulderblade, then wash it out with rainwater and drink it before breakfast and before bed. Write below that: 'He made it a healing from every illness.'"

Chapter 51

FOR RUMBLING IN THE BELLY

Ahmad b. Muharib al-Sudani narrated from Safwan b. 'Isa b. Yahya al-Bayya from 'Abd al-Rahman b. al-Jahm that Dharih al-Muharibi complained to Abu 'Abd Allah, peace be upon him, of rumbling in his belly. He [Abu 'Abd Allah] asked: "Does it pain you? He replied: 'Yes.' He [Abu 'Abd Allah] said: 'What prevents you from taking black cumin and honey for it?'

Salama b. Muhammad al-Ash'ari narrated from 'Uthman b. 'Isa who said: 'A man complained to Abu al-Hasan, the first [Musa al-Kazim], peace be upon him, and said: "I have a rumbling. It never subsides and I am ashamed of talking to the people for they will hear the sound of that rumbling. So pray for me to be cured of it." He [Abu al-Hasan] replied: "When you finish your night prayer, say: 'O Allah, whatever I know of good, it is from you, there is no praise for me in it. Whatever I know of evil, You have warned me of it, so I have no excuse in it. O Allah, I take refuge in You from relying on that in which there is no praise for me, or trusting in that for which I have no excuse.'"

Chapter 52

ON STOPPING FLOWING BLOOD

Al-Sabbah b. Muhammad al-Azdi narrated from al-Husayn b. Khalid, who said: 'A woman wrote to al-Rida, peace be upon him, Complaining of a continuous flow of blood. He [al-Rida] wrote to her: "Take one handful of coriander and one of sumac and soak it for one night in the open air. Then put it on the fire and sieve it. Drink a saucer of it and the blood will cease, Allah, the Exalted, willing."

Chapter 53

GRIPES

Ayyub b. 'Umar narrated from Muhammad b. Isa from Kamil from Muhammad b. Ibrahim al-Ju'fi who said: 'A man complained to Abu al-Hasan al-Rida, peace be upon him, of gripes (al-maghs), the pains of which almost killed him. He asked him to pray to Allah, the Mighty and Sublime, for him, since the many medications he had taken for it had wearied him and had not benefited him. On the contrary, the severity [of the pain] had increased. He [al-Rida] smiled and said: "Woe be to you, our prayer to Allah has weight, and I ask Allah to ease it for you with His Power and His Strength. When the affair [i.e. the pain] intensifies and you are in agony from it, take a walnut and throw it on the fire until you know that its kernel has been roasted and the fire has altered all of its shell. It [the pain] will subside at once.'" He [the man] said: 'By Allah, I only did that once and the gripes subsided, by the will of Allah, the Mighty and Sublime.'

VITILIGO AND WHITENESS OF THE EYES

'Abd al-Aziz b. 'Abd al-Jabbar narrated from Dawud b. 'Abd al-Rahman from Yunus, who said: 'I was afflicted with whiteness in my eyes, so I went to Abu 'Abd Allah, peace be upon him, and complained of that to him. He said: "Purify yourself and pray two rakats and say: O Allah, O Merciful, O Compassionate, O All-hearing, O Hearer of supplications, O Bestower of blessings, Grant me the good of this world and the next, and protect me from the evil of this world and the evil of the next world, and remove from me my suffering, for the affair has vexed me and grieved me.'" Yunus said: 'I did as he instructed me and Allah removed that from me, praise be to Him.'

From him, blessings of Allah on him and his family, that he said: 'Place your hand on it and say: "O Bestower of healing and Remover of illness, bestow a cure on the illness that is in me."'

SHORTNESS OF BREATH

Abu Jafar Ahmad b. Muhammad narrated from Abu Muhammad b. Khalid from Muhammad b. Sinan al-Mufaddal b. 'Umar, who said: 'I asked Abu 'Abd Allah, peace be upon him, "O son of the Messenger of Allah, severe shortness of breath (al-rabw) afflicts me when I walk so that I sometimes have to rest twice between my house and yours." He replied: "O Mufaddal, drink the urine of milch camels.'" He [al-Mufaddal] said: 'I drink that and Allah removed my illness.'

Ibrahim b. Sirhan al-Mutatabbib narrated from 'Ali b. Asbat from Hakim b. Miskan from Ishaq b. Ismail and Bishr b. 'Ammar, both of whom said: 'We came to Abu 'Abd Allah, peace be upon him, and Yunus had been afflicted with a misfortune, the like of which has never afflicted us before." He [Abu 'Abd Allah] asked: "And what is that?" So we acquainted him with the story. He said to Yunus: "Raise and purify yourself. Pray two rakats, then praise Allah and extol Him, and bless Muhammad and his Ahl al-Bayt.

"Then say: 'O Allah, O Allah, O Allah; O Merciful, O Merciful, O Merciful; O Compassionate, O Compassionate, O Compassionate; O Single, O Single, O Single; O One, O One, O One; O Refuge, O Refuge, O Refuge; O Most Merciful of the merciful, O Most Merciful of the merciful, O Most Merciful of the merciful; O Most Powerful of the powerful, O Most Powerful of the powerful, O Most Powerful of the powerful; O Lord of the Worlds, O Lord of the Worlds, O Lord of the Worlds; O Hearer of supplications, O Revealer of blessings, O Bestower of favours, bless Muhammad and his family and grant me the good of this world and the good of the next, and avert from me the evil of this world and the evil of the next. Remove what is in me, for the matter has vexed me and grieved me.'" He said: 'I did what al-Sadiq, peace be upon him, instructed, and by Allah, we had not left Medina when it was removed from me.'

Chapter 56

PROTECTION FROM LEPROSY

Ibrahim narrated from al-Husayn b. 'Ali b. Faddal and al-Husayn b. 'Ali b. Yaqtin from Sadan b. Muslim from Ishaq b. Ammar from Abu 'Abd Allah al-Sadiq, peace be upon him, who said: 'Amplitude of the side and [the profusion of] hair in the nose (al-anf) are a protection from leprosy.'

From Salama b. 'Umar al-Hamdani, who said: 'I entered Medina and went to Abu 'Abd Allah, peace be upon him, and said: "O son of the Messenger of Allah, I brought the people of my house for the Hajj, and I have come to you to seek refuge for them from an illness which has afflicted me - it is the 'evil disease'." He [Abu 'Abd Allah] said: "Stand by the side of [the tomb of] the Messenger of Allah, blessings be on him, and in his sanctuary and protection. Write the sura al-Anam (6) with honey and drink it. It will be removed from you.'"

From him, peace be upon him, that he said: 'The soil (al-turba) of al-Medina, the city of the Messenger of Allah, blessings of Allah on him and his family, removes leprosy.'

AN INVOCATION FOR MENTAL DISORDER

'Uthman b. Sa'id al-Qattan narrated from Sa'dan b. Muslim related from Muhammad b. Ibrahim, who said: 'A man came to 'Abd Allah, peace be upon him, said: "Recite this prayer when you go to bed: 'In the Name of Allah, and by Allah, I believe in Allah, and disbelieve in the idols. O Allah, protect me in my sleep and my waking. I take refuge in the Might of Allah and His Magnificence from that which I suffer and fear.'" The man said: "I did it and was cured, by the will of Allah, the Exalted."'

From him, peace be upon him, that he said: 'Whoever is afflicted with a mental disorder, let him seek protection on Thursday night with this healing, beneficial invocation.' Then he mentioned the like of the previous hadith and said: 'It will not recur. Recite that at dawn after seeking forgiveness from Allah, and after completing the night prayer.'

Chapter 58

FOR PANIC

Jafar b. Hannan al-Ta'i narrated from Muhammad b. 'Abd Allah b. Masud from Muhammad b. Muskan al-Halabi, who said: 'Abu 'Abd Allah, peace be upon him, said to one of his followers when the man had asked him: "O son of the Messenger of Allah, I have a daughter, and I am sorry and anxious for her since she is in a panic night and day. If you think it proper, pray to Allah for her well-being.'" He [al-Halabi] said: 'He prayed for her, then said: "Instruct her to open a blood vessel (al-fasd), for she will benefit by that.'"

From Abu Jafar Muhammad al-Baqir, peace be upon him, that a believer complained to him and said: 'O son of the Messenger of Allah, I have a bondmaid who is afflicted by winds.' He replied: 'Seek protection for her in the opening of the Book (the sura al-Fatiha (1) and the two suras of taking refuge (al-Falaq (113) and al-Nas (114) ten times. Then write it for her in a vessel in musk and saffron and give her to drink of it. Use it for her drinking, her ablution, and her washing. Do that for three days and Allah will remove it from her.'

Chapter 59

FOR EXCESSIVELY HEATED BLOOD

'Ali b. Muhammad b. Hilal narrated from 'Ali b. Mihran from Hammad b. 'Isa from Hariz b. 'Abd Allah from Abu 'Abd Allah al-Sadiq, peace be upon him, who said: 'Most of these abscesses (al-damamil) and sores (al-quruh) are from this excessively heated blood (al-dam muhtariq) which a person does not take out at its time. Whoever is overcome by something of that, let him say when he goes to bed: "I take refuge in the Face of Allah, the Mighty, and His Perfect Words, which neither the righteous nor the ungodly pass by, from the evil of everything possessed of evil." When he has said that, none of the jinn will harm him and he will be restored to health by it, Allah, the Exalted, willing.

'Finally, write on a paper and make the person suffering from abscesses swallow it:

Chapter 60

ON THE CYST

Muhammad b. 'Amir narrated from Muhammad b. 'Alim al-Thaqafi from 'Ammar b. 'Isa al-Kilabi from 'Abd Allah b. Sinan on the authority of Abu 'Abd Allah, peace be upon him, that he [Ibn Sinan] said: 'A man from the Shi'a complained to him [Abu 'Abd Allah] of a cyst (sila) that had appeared on him. Abu 'Abd Allah, peace be upon him, told him: "Fast for three days, then bathe on the fourth day at noon and go out in to the open plain to your Lord. Take with you a clean, patched, and ragged garment. Read four rak'as of prayer and recite in it whatever is easy of the QURAN, and be submissive in your endeavour. When you finish your prayer, cast off your clothes and put on the ragged garment, and put your right cheek on the earth.

""Then say in supplication, humbly, and submissively: 'O Single, O One, O Noble, O Compassionate, O Omnipotent, O Near, O Responder, O Most Merciful of the merciful, bless Muhammad and the family of Muhammad, and remove what is in me of illness, and clothe me with well-being, sufficient and healing, in this world and the next. Bestow on me all the blessings and remove what is in me for it has troubled and distressed me.'" Then Abu 'Abd Allah, peace be upon him, said to him: "Know that it will not benefit you until there is no conflict against it in your heart, and you know that it will benefit you.'" He [Ibn Sinan] said: 'The man did as Jafar al-Sadiq, peace be upon him, instructed him, and he was cured of it.'

Chapter 61

FOR A SWELLING IN THE BODY

Muhammad b. Ishaq b. al-Walid narrated from his cousin Ahmad b. Ibrahim b. al-Walid from 'Ali b. Asbat from al-Hakam b. Sulayman from Maysar from Abu 'Abd Allah al-Sadiq, peace be upon him, who said: 'This verse is for every swelling in the body for which a man is afraid to resort to anything [else]. When you are in a state of purity. When you have performed the ablution for the obligatory prayer, seek protection with it [the verse] from your swelling before the prayer and meditate on it. The verse is: If We had sent down this QURAN upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God... until the end of the sura (59:21-4). If you do that according to what has been mentioned to you, the swelling will subside.'

Chapter 62

FOR PANIC DURING SLEEP

Abu 'Ubayda b. Muhammad b. 'Ubayd narrated from Abu Muhammad b. 'Ubayd from al-Nadr b. Suwayd from Maysar from Abu 'Abd Allah al-Sadiq, peace be upon him, that a man said to him: 'O son of the Messenger of Allah, I have a bondmaid who is often in a panic during sleep. Sometimes the condition becomes more severe so that she does not calm down. An amulet (al-hirz) has been fastened to her arm and someone has seen her to cure her and said that she has been touched by the jinn and it is not possible to treat her.' He [al-Sadiq] said: 'Instruct her to open a blood vessel and give her dill (al-shabath) water cooked with honey to drink for three days. Allah, the Exalted will restore her to health.' He [the man] said: 'I did that and she was cured, by the will of Allah, the Mighty and Sublime.'

Chapter 63

FOR WINDS

Muhammad b. Bukayr narrated from Safwan b. Yahya from al-Mundhir b. Haman from Muhammad b. Muslim and Sa'd al-Mawla, who both said: "All these winds are from the predominant bile (al-mirra al-ghaliba) or excessively heated blood or predominant phelgm. So a person should take care of himself before any of these natural constituents overcome and destroy him."

Chapter 64

ON TREATMENT FOR SOMEONE AFFLICTED WITH FALLING SICKNESS

From Abu al-Hasan al-Rida, peace be upon him, that he saw someone afflicted with falling sickness and called for a trumbler of water for him. Then he recited the sura al-Hamd (1) and the two suras of taking refuge (al-Falaq (113) and al-Nas (114)) over it and ordered the water to be poured over his head and face. The man rose and he [al-Rida] said to him: 'It will never recur again.'

Chapter 65

AN INVOCATION FOR ONE STRUCK BY THE JINN

Al-Muzaffar b. Muhammad b. 'Abd al-Rahman narrated from 'Abd al-Rahman b. Abu Najran from Sulayman b. Jafar from Ibrahim b. Abu Yahya al-Madani, who said: "The Messenger of Allah, blessings on him, said: "Whoever is struck by a stone or by the jinn, let him take the stone which was thrown and return it to the place from which it came and say: 'Sufficient for me is Allah and a protection. Allah hears the one who calls. There is no end before Allah.'"

He, blessings of Allah on him and his family, said: 'Keep many domestic animals (al-dawajin) in your houses so that the demons are occupied with them instead of with your children.'

Chapter 66

LOOKING AT THE AFFLICTED

Abid b. 'Awn b. 'Abd Allah al-Madani narrated from Safwan b. Yahya Bayya' al-Sabiri from Muhammad b. Ibrahim from Hannan b. Ibrahim from Hannan b. Ibrahim from Abu 'Abd Allah al-Sadiq, peace be upon him, who said: 'When you see the afflicted, say "Praise be to Allah who has protected me from that which afflicts you, and had He willed to do so. He would have doen it. Praise be to Allah Who did not do so."'

From al-Baqir, peace be upon him, that he said: 'When you see the afflicted say: "Praise be to Allah who has protected me from that which afflicts you, and has favored me by far over you and over many of those He created."'

Chapter 67

FOR THE INSANE AND THOSE AFFLICTED WITH THE FALLING SICKNESS

Muhammad b. Jafar b. Mihran narrated from Ahmad b. Hammad from Abu Jafar al-Baqir, peace be upon him, that he had prescribed cyclamen (bukhur maryam) for his bondmaid and said that it was beneficial for everything caused by the spirits such as possession (al-mass), mental disorder, madness, the falling sickness, ensnarement, etc.. It is beneficial and has been proved, by the will of Allah, the Exalted.

He said: 'Take storax or sanadarch (sandarus) and saliva (bazaq) from the mouth, Sandari false bdellium (kur sandari), the bark of the colocynt (qushur al-hanzal), marmari, white sulphur (kibrit abyad), a fragment inside the muql, and Yamani sweet cyperus (sud Yamani). Break into it three drops of myrrh and 'porcupine hair' (shar qanfadh) mixed with Syrian liquid pitch (qitran shami). Put it all together and create vapours (bukhar). It is good and beneficial, Allah the Exalted willing.'

AN INVOCATION FOR SPELLS

Muhammad b. Jafar al-Bursi narrated from Ahmad b. Yahya al-Armani from Muhammad b. Sayyar from Muhammad b. al-Fadl b. 'Umar from Abu 'Abd Allah, peace be upon him, who said: 'Amir al-Muminin, blessings of Allah on him, said that Jibrail, peace be upon him, came to the Prophet, blessings be on him, and said: "O Muhammad." He replied: "At your service, O Jibrail." He said: "Such-and-such a Jew has bewitched you and put a spell in the well of Banu so-and-so. Therefore, send to it the most trustworthy of people in your opinion and the most important of them before you and the equal of you, so that he may bring you the spell.'" He [Abu 'Abd Allah] said: 'The Prophet, blessings be on him, sent 'Ali b. Abu Talib, peace be upon him, and said: "Go to the well of Dharwan, for in it is a spell with which the Jew Labid b. A'sam has bewitched me, and bring it to me."

'Ali, peace be upon him, said: "I set out at the request of the Messenger of Allah. I descended into it, and there was the spring water as if it were water in a cistern because of the spell. I searched for it hurriedly until I came to the bottom of the well but I did not obtain it. Those who were with me said: 'There is nothing in it.' So I went up. But then I said: 'No, by Allah, he did not lie and nor do I, and I am not with him as you are,' meaning the Messenger of Allah. I searched for it again carefully, and brought it out, in truth.

"I went to the Prophet and he said: 'Open it.' I opened it and there was, in truth, a piece of a palm branch inside it on which were tied twenty-one knots. Jibrail had brought down that day to the Prophet the two suras of taking refuge (al-Falaq 113) and al-Nas (114). The Prophet said: 'O Ali, then recite over the string.' Whenever Amir al-Muminin recite it, a knot opened, until he finished with all of them and Allah, the Mighty and Sublime, removed the spell from His Prophet and restored him to health."

It is related that Jibrail and Mikail, peace be upon them, came to the Prophet, blessing of Allah on him and his family. One of them sat on his right and the other on his left. Then Jibrail said to Mikail: 'What ails the man? Mikail replied: 'He has been treated.' Jibrail, peace be upon him, asked 'Who has treated him? He [Mikail] replied: 'Labid b. Asam, the Jew.' Then he related the hadith until the end.

ON THE TWO SURAS OF TAKING REFUGE (THE SURA AL-FALAQ AND THE SURA AL-NAS)

Ibrahim al-Baytar narrated from Muhammad b. 'Isa from Yunus b. 'Abd al-Rahman-and he is called Yunus al-Musalli because of the frequency of his prayers-from Ibn Muskan from Zarara, who said: 'Abu Jafar al-Baqir, peace be upon him, said that spells do not give power over anything but the eyes.'

From Abu 'Abd Allah al-Sadiq, peace be upon him, that he was asked about the two suras of taking refuge (al-Falaq (113) and al-Nas (114) and whether they were part of the QURAN . Al-Sadiq replied: 'Yes, they are of the QURAN.' The man said: 'They are not of the QURAN according to the reading of Ibn Masud nor in his collection of the QURAN.' Abu 'Abd Allah replied: 'Ibn Masud erred', or he said: 'Ibn Masud lied, they are both of the QURAN. 'The man said: 'Shall I read them. O son of the Messenger of Allah, as they are in the written text?' He said: 'Yes, and do you know the meaning of the two suras and for what they were revealed? Labid b. Asam, the Jew, cast a spell on the Messenger of Allah, blessings of Allah on him and his family.' Abu Basir said to Abu 'Abd Allah: 'Was it possible that his spell would have an effect? Abu Abd Allah, peace be upon him, replied: 'Yes indeed, the Prophet, blessings on him, thought that it was comprehensive, but it was not comprehensive. He was looking for the mode of the spell but did not see it until he touched it with his hand. Spells are a fact and they do not have power over anything except the eye and the genitals. Then Jibrail came to him and informed him of that, so he called 'Ali, peace be upon him, and sent him to bring that out of the well of Dharwan.' Then he narrated the hadith upto the end.

Chapter 70

A SPELL FOR THE BEWITCHED

Sahl b. Muhammad b. Sahl narrated from 'Abd Rabbihi b. Muhammad b. Ibrahim from Ibn Aruma from Ibn Muskan from al-Halabi, who said: 'I asked Abu 'Abd Allah, peace be upon him, about spells (al-nashra) for the bewitched. He said: "My father, peace be upon him did not see any harm in it."

For Muhammad b. Muslim who said: 'Abu 'Abd Allah, peace be upon him, dictated this invocation to us saying that it was an inheritance and that it would neutralize spells. "Write it on a paper and fasten it on to the bewitched person: Musa said, What you have brought is spells. God will assuredly bring it to naught. God sets not right the work of those who do corruption. God verifies the truth by His words, though sinners be averse (10:81-2). What, are you stronger in constitution or the heaven He built? He lifted up is vault, and levelled it (79:28). So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled. And the sorcerers were cast down, bowing themselves. They said, We believe in the Lord of all Being, the Lord of Musa and Harun (7:18-22)."

**INVOCATION FOR ONE WHO WISHES TO VISIT
THE RULER**

Al-Ash'ath b. 'Abd Allah narrated from Muhammad b. 'Isa from Abu al-Hasan al-Rida, peace be upon him, from Musa b. Jafar peace be upon him, who said: 'When Abu al-Dawaniq [the caliph Abu Jafar al-Mansur (d.1366/754)] sent for Abu 'Abd Allah, peace be upon him, intending to kill him, the governor of Medina took him [Abu 'Abd Allah] to the caliph. Abu al-Dawaniq wanted him to be quick and, in his eagerness to kill him, found him slow to arrive.

'When he came before him, he laughed and greeted him and made him sit by his side. He said: "O son of the Messenger of Allah, by Allah, I sent for you determined to kill you, but I looked at you and conceived a great affection for you. By Allah, I have not found anyone from my family more beloved than you, nor one more likeable. But, O Aby 'Abd Allah, what is this I hear about you disparaging us and speaking badly of us?" He replied: "O Amir al-Muminin [i.e. Abu al-Dawaniq], I have never spoken badly of you." He [the caliph] smiled and said: "By Allah, you are more true, in my view, than all those who slander you concerning this. My seat is before you, and my ring. So be cheerful, and do not be afraid of me in your affairs, great and small, for I will not hold you back from anything."

'Then he commanded him to leave and gave him presents and gifts, but he [Abu 'Abd Allah] refused to accept anything and said: "O Amir al-Muminin, I have wealth and sufficiency and much good. But if you are going to free me, you must [do the same] for those of my family who are left behind: remove from them the sentence of death." He replied: "I have accepted that; O Abu 'Abd Allah, and I have given orders for 100,000 dirhams [for you], so distribute it among them." He [Abu 'Abd Allah] said: "You have made close the ties of kinship, O Amir al-Muminin."

'When he left his presence, there walked before him the elders and the youth of the Quraysh from every tribe. With him was 'Ayn Abu al-Dawaniq, who said to him: "O son of the Messenger of Allah, you gave a look of healing when you came into the presence of Amir al-Muminin, and he did not reproach you for anything except that your lips were moving with something, so what was that?" He replied: "When I looked at him, I said: 'O He Who is not wronged and is Eternal, and with Him is the making close of the ties of kinship, bless Muhammad and his family and protect me from his evil by Your Power and Your Might.' By Allah, I did not add on [anything] to what you have heard." Al-'Ayn returned to Abu al-Dawaniq and informed him of his account. He [Abu al-Dawaniq] said: "By Allah, he had not completed what he said when what was in my heart of evil wickedness was removed.'"

ON THROBBING BLOOD-VESSELS

Ahmad b. Muhammad b. al-Jarud narrated from Muhammad b. 'Isa from Dawud b. Razin, who said: 'I complained to Abu 'Abd Allah al-Sadiq. peace be upon him, and said: "O son of the Messenger of Allah, yesterday one of my blood vessels throbbed and I waited until it was morning and came to you seeking help." He replied: "Put your hand on the place which is throbbing and say three times: ' Allah, Allah, Allah, my Lord in truth', and it will abate at once.'"

From al-Mufaddal b. 'Umar al-Jufi from Abu 'Abd Allah al-Sadiq, peace be upon him, who said: Learn from me, O Mufaddal, an invocation for all pains from throbbing blood-vessels and other things. Say: "In the Name of Allah in a blood vessel which is quiet (sakin) and one which is not (ghayr sakin), on a grateful servant and an ungrateful one." Then take your beard (al-lihya) by your right hand after the obligatory prayer and say three times: "O Allah, remove my distress and hasten my recovery and take away my injury." Endeavour to accompany that with tears and weeping.'

Chapter 73

ON SEEKING PROTECTION FROM THE JINN

'Abd Allah b. Yahya al-Bazzaz narrated from 'Ali b. Muskan from 'Abd Allah b. al-Mufaddal al-Nawafil from his father from al-Husayn b. 'Ali, peace be upon him, who said: 'When I say these words, I pay no attention to the jinn and human beings who gather against me. "In the Name of Allah and by Allah, and to Allah, and in the path of Allah, and according to the creed of the Messenger of Allah, blessings be on him. O Allah, protect me by Your Strength and Your Might and Your Power from the evil of every-doer, and the plot of the wicked. Surely I love the righteous and chosen ones, and Allah bless Muhammad, the Prophet and his family."

Chapter 74

ON LONELINESS

'Ali b. Mahan narrated from Sarraj, the client of al-Rida, peace be upon him, from Jafar b. Daylam from Ibrahim b. 'Abd al-Hamid from al-Halabi, who said: 'A man said to Abu 'Abd Allah al-Sadiq, peace be upon him, "When I am on my own, loneliness (al-wahsha) and anxiety come upon me but when I mix the people, I feel nothing of that." He [al-Sadiq] said: "Place your hand on your heart and say: 'In the Name of Allah, in the Name of Allah, in the Name of Allah.' Then pass your hand over your heart and say: 'I take refuge in the Might of Allah, I take refuge in the Exaltedness of Allah, I take refuge in the force of Allah, I take refuge in the Messenger of Allah, I take refuge in the Names of Allah, from the evil of what I fear and from the evil of what I am afraid of for myself.' Say that seven times." He [the man] said: "I did what and Allah removed from me the loneliness and replaced it with tranquillity and security.'"

Chapter 75

FOR TEMPTATION

Al-Husayn b. Bistam narrated from Muhammad b. Khalaf from Ibn 'Ali b. al-Washsha from 'Abd Allah b. Sinan who said: 'A man complained to Abu 'Abd Allah, peace be upon him, of an abundance of desire (al-tammani) and temptation. He [Abu 'Abd Allah] said: "Pass your hand over your chest and say: 'In the Name of Allah, and by Allah, Muhammad is the Messenger of Allah, and there is no power or strength except with Allah, the Most High, the Might. O Allah, remove from me what I fear.' Then pass your hand over your belly and repeat it thrice. Allah, the Exalted, will remove and turn it away from you." The man said: "I would often break my prayer because of it being marred by desires and temptation. Then I did as my lord and master instructed me, three times, and Allah turned it away from me and cured me of it so that I did not experience it after that.'"

From al-Mufaddal b. 'Umar from Abu 'Abd Allah, peace be upon him, who said: 'Zayn al-Abedin, peace be upon him, would protect his family with this invocation and teach it to his intimates. "Place your hand on your mouth and say: 'In the Name of Allah, in the Name of Allah, in the Name of Allah, and by God's handwork, who has created everything very well. He is Aware of the things you do (27:88).' Then say seven times: 'Subside, O pain, I ask you by Allah, my Lord and your Lord and the Lord of everything in Whom trust what is in the night and the day, and He is the All-hearing, the All-knowing.'"

Chapter 76

ON INFLATION OF THE BELLY

'Umar b. 'Uthman al-Khazzaz narrated from 'Ali b. 'Isa from his uncle, who said: 'I complained to Musa b. 'Jafar, peace be upon him, of inflation of the belly (rih al-bahr). He said: "Say while prostrating: O Allah, O Allah, O Allah, O Merciful, O Lord of lords, O Chief of chiefs, O God of gods, O Master of masters, O King of kings, heal me with Your healing from this illness and turn it away from me, for I am Your servant and the son of Your servant; I turn about in Your grasp.'" I left his [Musa b. Jafar's] presence, and by Allah, Who honoured him with the Imamate, I prayed it only once in my prostration and did not experience it after that.'

ON SEVERE AGONIES OF DEATH

Al-Abwas b. Muhammad narrated from 'Abd al-Rahman b. Abu Najran from Ibn 'Isa from Hariz b. 'Abd Allah al-Sijistani on the authority of Abu Jafar al-Baqir, peace be upon him, who said: 'When you visit a patient while he is suffering severe agonies of death, say to him: "Pray this prayer seven times and Allah will make it easy for you: 'I take refuge in Allah, the Mighty, Lord of the Mighty and the Noble Throne, from every swelling blood-vessel ('irq nifar) and from the evil of the heat of the fire.' Then teach him the words of deliverance (kalimat al-faraj)."' I said: 'O son of the Messenger of Allah, what are the words of deliverance?' He replied: 'Say: "There is no god but Allah, the Wise. There is no god but Allah, the Most High, the Mighty. Glory be to Allah, the Lord of the seven heavens and the Lord of the seven earths, and what is under them, and the Lord of the Mighty Throne. Praise be to Allah, the Lord of the Worlds." Then move him on to the place in which he would pray. He will find relief and his affair will be made easy, Allah, the Exalted, willing.'

A COMPREHENSIVE INVOCATION

Ibrahim b. 'Isa al-Zafarani narrated from Muhammad b. Habib al-Harithi-and he was the most knowledgeable and pious of the people of his time-from Ibn Sinan from al-Mufaddal b. 'Umar, who said: 'Abu 'Abd Allah, peace be upon him, said: "If you are unable to pass the night until you have taken refuge in eleven ways, then do [that]." I said: "Inform me of them, O son of the Messenger of Allah."

"He said: "Say: 'I take refuge in the Might of Allah, I take refuge in the Power of Allah, I take refuge in the Majesty of Allah, I take refuge in the Beauty of Allah, I take refuge in the Sovereignty of Allah, I take refuge in the Defense of Allah, I take refuge in the Grace of Allah, I take refuge in the Force of Allah, I take refuge in the Dominion of Allah, I take refuge in the Perfection of Allah, I take refuge in the Messenger of Allah, blessings of Allah on him and his family and his Ahl al-Bayt, from the evil of what He originated and scattered and created.' Take refuge in Him from whatever you wish, for neither reptile (hawamm) or jinn, human or demon, will harm you if Allah, the Exalted, wills."

From Abu Hamza al-Thumali from Abu Jafar al-Baqir, peace be upon him, that he said: 'Take refuge for yourself from reptiles with these words: "In the Name of Allah, the Merciful, the Compassionate, in the Name of Allah, and by Allah. Muhammad is the Messenger of Allah, blessings be on him. I take refuge in the Might of Allah. I take refuge in the Power of Allah over what He wills, from the evil of every reptile which creeps by night and day. Surely my Lord is on a straight path."

Chapter 79

AN INVOCATION FOR WEALTH AND CHILDREN

Salih b. Ahmad narrated from 'Abd Allah b. Jabala from al-Ala b. Razin from Muhammad b. Muslim, who said: 'Abu 'Abd Allah, peace be upon him, said: "Protect your wealth and your family, and guard them with these words to recite over them after the final evening prayer (salat al-isha): 'I seek refuge for myself, my offspring, my family, and my wealth, by the Perfect Words of Allah, from every demon and reptile, and from every evil eye.' This is the invocation by which Jibrail, peace be upon him, sought protection for al-Hasan and al-Husayn, blessings of Allah on them.'"

AN INVOCATION AGAINST THIEVES

Al-Khidr b. Muhammad narrated from [both] Ahmad b. 'Umar b. Muslim, and Muhsin b. Ahmad from Yunus b. Yaqub from Abu 'Abd Allah, peace be upon him, who said: 'Whoever says these words and uses this invocation every night, I guarantee him that no murdering thief (sariq) will kill him in the night or day. After the final prayer say: "I take refuge in the Might of Allah, I take refuge in the Power of Allah, I take refuge in the Forgiveness of Allah, I take refuge in the Mercy of Allah, I take refuge in the Sovereignty of Allah Who is Powerful over all things. I take refuge in the Nobility of Allah, I take refuge in the Force of Allah, from the evil of every obstinate tyrant (jabbar) and rebellious demon, and every murderer and thief and evil occurrence, from the evil of venomous vermin and the reptile and al-'amma, from the evil of every creature small and large, by night and day, from the evil of the ungodly, Arab and non-Arab (al-'ajam), and their immoral ones, from the evil of the ungodly jinn and men, and from the evil of every creature my Lord has seized by its forelock. Surely my Lord is on a straight path.'"

Chapter 81

ON VISITING THE SICK

Ahmad b. Muhammad b. 'Abd Allah, al-Kufi narrated from Ibrahim b. Maymun from Hammad b. 'Isa from Hariz from Abu 'Abd Allah al-Sadiq, peace be upon him, from his pure forefathers, on them be peace, that [one of them] said: 'There is not a believer who visits his fellow believer suffering from an illness and says to him: "I seek protection for you in Allah, the Mighty, the Lord of the Noble Throne, from the evil of every swelling blood-vessel and from the evil of the heat of the fire" except that Allah will relieve of it, if there is a delay in his appointed time.'

AN INVOCATION FOR THE EVIL EYE

Muhammad b. Sulayman b. Mihran narrated from Ziyad b. Harun al-'Abdi from 'Abd Allah b. Muhammad al-Bajali from al-Halabi from Abu 'Abd Allah, peace be upon him, who said: 'Whoever admires something of his fellow believer, let him say "Allah is Great" over it, for the evil eye is a fact (haqq).'

Muhammad b. Maumun al-Makki narrated from 'Uthman b. 'Isa from al-Hasan b. al-Mukhta from Safwan al-Jammal from Abu 'Abd Allah al-Sadiq, peace be upon him, who said: 'If the graves were laid open for you, you would see that most of your dead have the evil eye; for the evil is a fact. Surely, the Messenger of Allah, blessings of Allah on him and his family, said: "The evil eye is a fact, so whoever admires something of his brother, let him invoke Allah concerning that. If he invokes Allah, it will not harm him."'

THE PRAYER OF THE DISTRESSED

Hakim b. Muhammad b. Muslim narrated from al-Hasan b. 'Ali b. Yaqtin from Yunus from Ibn Sinan from Hafs b. 'Abd al-Hamid from Muhammad b. Muslim from Abu Jafar Muhammad b. 'Ali, peace be upon him, that one of his children was ill. He went to him and kissed him and said: 'O my son, how do you find yourself?' He replied: 'I am suffering from a pain.' He said: 'When you complete your afternoon prayer (salat al-zuhr) say ten times: "O Allah, O Allah, O Allah," fo a distressed person (makrub) does not say it without the Lord, Blessed and Exalted, saying: "Here I am, O my servant, what is your need?"

From Abu 'Abd Allah, peace be upon him, who said: 'The prayer of a distressed person in the night is: "O Revealer of healing by night and day and Remover of illness by night and day, bring down on me Your Healing, a healing for all the illness in me.'"

Al-Qasim b. Bahram narrated from Muhammad b. 'Isa from Abu Ishaq from al-Husayn b. al-Hasan al-Khurasni-and he was among the chosen ones-who said: 'I visited Abu 'Abd Allah al-Sadiq, peace be upon him, in the days of Abu al-Dawaniq, with a group of my brothers who had performed the Hajj. He [al-Sadiq] was asked about the prayer of the distressed. He replied: "The prayer of the distressed is when one has completed the night prayer (salat al-layl). Put your hand on the place on which you perform the prostration and say: 'In the Name of Allah, in the Name of Allah, Muhammad is the Messenger of Allah, 'Ali is the Imam of Allah on His earth, over all His servants. Heal me, O Healer. There is no healing but yours. A healing which does not leave out any illness from among every disease and illness.'"

Al-Khurasani said: 'I do not know whether he said to repeat it three times or seven times.'

From him, that he said: 'The prayer of the distressed and anxious, those at their wits' end, and those afflicted with of the oppressors (al-zalimin) (21:87). It should be said on Thursday night when one has

completed his obligatory evening prayer.’ He said: ‘I learnt it from Abu Jafa al-Baqir, peace be upon him, who said he took it from ‘Ali b. al-Husayn from al-Husayn b. ‘Ali, who said he took it from Amir al-Muminin, who took it from the Messenger of Allah, who learnt it from Jibrail, who learnt it from Allah, the Mighty and Sublime.’

THE PRAYER OF A MOTHER FOR A SON FROM ABOVE

'Ali b. Mihran b. al-Walid al-Askari narrated from Muhammad b. Salim from al-Arquat-he was the son of the sister of Abu 'Abd Allah al-Sadiq, peace be upon him-who said: 'I was very ill and my mother sent for my maternal uncle. He came while my mother was outside the door of the house-and she was Umm Salama b. Muhammad b. 'Ali-saying: "Alas, my boy!" My uncle saw her and said: "Gather your dress around you and go up to the roof of the house. Then remove your veil (al-qina) so that you expose your hair to the sky and say: 'My Lord, You gave me to him and You granted him to me, O Allah, renew Your grant today, surely You are Able and Powerful.' Then prostrate yourself and do not raise your head until your son is restored to health." She heard that and acted on it.' He [al-Arquat] said: 'I rose at once and went out with my maternal uncle to the mosque.'

[PROTECTION FROM] WHOEVER WISHES EVIL TO OTHERS

Sad b. Muhammad b. Said narrated from Musa b. Qays al-Hannat from Muhammad b. Said-he was the father of Said b. Muhammad-from al-Shairi from Jafar b. Muhammad al-Sadiq, peace be upon him, who said: 'The Messenger of Allah, blessings of Allah on him and his family, said: "Whoever wishes a person evil and that person wishes Allah to make a barrier between the two of them, let him say when he sees him: 'I take refuge in the Might of Allah and His Strength, from the Might of His creation and its strength. I take refuge with the Lord of the Daybreak, from the evil of what He created (113:1-2).'"

"Then say what Allah, the Mighty and Sublime, said to His Prophet: So, if they turn their backs, say: God is enough for me. There is no god but He. In Him I have put my trust. He is the Lord of the Mighty Throne (9:129). Allah will turn away from him the plot of every plotter, the deception of every cunning person and the envy of every envier. Do not say these words excepts to his face and Allah will protect him by His Might."

Chapter 86

FOR THE LACK OF CHILDREN

Ahmad b. 'Imran b. Abu Layla narrated from 'Abd al-Rahman, b. Abu Najran from Sulayman b. Jafar al-Jafari from Abu Jafar the first, al-Baqir b. 'Ali b. al-Husayn b. 'Ali, peace be upon him, that a man complained to him of lack of children. He had tried for a child from bondmaids and free-born women (al-harair), but it was not granted to him and he was now sixty years old. He [al-Baqir] said: 'For three days after your obligatory evening prayer and after the morning prayer, recite: "Glory be to Allah," seventy times; "I ask for forgiveness from Allah", seventy times; and end it with the statement of Allah, the Mighty and Sublime: Ask forgiveness of your Lord. Surely He is ever All-forgiving, and He will loose heaven upon you in torrents and will succour you with wealth and sons, and will appoint for you gardens, and will appoint for you rivers (71:10-12). Then have intercourse with your wife on the third night and you will be blessed, Allah willing, with a healthy boy.' He [the man] said: 'I did that and the year was not over when I was blessed with a child.'

AN INVOCATION FOR ANIMALS FOR THE EVIL EYE

Ahmad b. al-Harith narrated from Sulayman b. Jafar from Abu al-Hasan Musa b. Jafar al-Sadiq, peace be upon him, from one of his forefathers, peace be upon him, that regarding the invocation for animals (al-hayawan) he said: 'It is preserved with them. "In the Name of Allah, the Merciful the Compassionate, In the Name of Allah, and by Allah, the evil eye ('ayn al-su') departed from between its flesh, skin, bones sinews, and blood vessels." Then Jibrail and Mikail, blessings of Allah be on them, met it and said: "Where are you going. O evil eye?" It replied: "I am going to the camel. I will drive it away from its train, and the riding-beast from its rein, the donkey from its bridle, and the child from his mother's lap. I will come upon the person fully dressed, from his feet." They [Jibrail and Mikail] said to it: "Go, O evil eye, to the open country, for there is a snake with two eyes, one of water and the other of fire. Thus does Allah put a seal on the evil eye and a frowning face that obstructs, and a dry stone, and an envious eye, and one seeking fire. I return the evil eye, with Allah's help, to its people and within itself and to its side and to its most loving friends with the invocation of Allah and His words: Have not the unbelievers then beheld that the heavens and the earth were a mass all sewn up, and then We unstitched them and of water fashioned every living thing? Will they not believe? (21:30). Return thy gaze; seest thou any fissure? Then return thy gaze again, and again, and thy gaze comes back to thee dazzled, aweary (67:3-4). And Allah bless our master Muhammad and his pure family.'"

ON THE EVIL EYE

Recite, write, and fasten to him the sura al-Hamd (1), the two suras of taking refuge (al-Falaq (113) and al-Nas (114), the sura al-Ikhlās (112), and the verse of the Throne (2:255), and: 'O Allah, You are my Lord, there is no god but You. In You I trust, and You are the Lord of the Mighty Throne. There is no might nor power except with Allah, the Most High, the Mighty. Sufficient for me is Allah, and the best Protector Whatever Allah has willed was, and whatever He did not will was not. I witness that Allah is Powerful over all things, and that Allah encompasses everything in knowledge (65:12). He has numbered everything in numbers (72:28). O Allah I take refuge in You from the evil in my self and from every creature you take by the forelock (11:56). So if they turn their backs, say: God is enough for me. There is no god but He. In Him I have put my trust. He is the Lord of the Mighty Throne (9:129). In the Name of Allah, the Lord of a frowning face and confining water and dry stone, I trust, and crushing water and searching meteor, from an envious eye and from the evil eye. I return the evil eye to him and to those most loved by him, in his liver (al-kabd) and his kidney, thin blood, heavily laden fat, delicate bone, in what he deserves. In the Name of Allah, the Merciful, the Compassionate, and therein We wrote down for them: A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds retaliation (5:45). Allah bless our master Muhammad and his family.'

Chapter 89

ANTS

Grind caraway (al-karawiya) and throw it into the hills of the ants (al-naml). Write [the following] on something and hand it at the corners of the house: 'In the Name of Allah, the Merciful, the Compassionate. If you believe in Allah and the Last Day and the Prophets and what has been revealed to them, then I ask you by the right of Allah, and by the right of your Prophet and our Prophet, and what has been revealed to them, to move away from our dwelling.'

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let him claim it wherever he finds it"*

Imam Ali (as)