

The Opening

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1. From al-Ḥasan b. ‘Alī b. Abī Ḥamza al-Baṭā’īnī², from his father who reported that Abū ‘Abd Allāh ﷺ said, ‘The Greatest Name of God (*al-ism al-a‘ẓam*) is a syllable within the Mother of the Book³.’
2. From Muḥammad b. Sinān [who reported] from Abū al-Ḥasan Mūsā b. Ja‘far ﷺ from his father who asked Abū Ḥanīfa, ‘Which is the chapter of the Qur’an whose beginning is praise of God, whose middle a declaration of exclusive worship, and whose end is a supplication?’ He was perplexed at this and admitted he did not know. So Abū ‘Abd Allāh ﷺ said, ‘The chapter whose beginning is praise, whose middle is a declaration of exclusive worship, and whose end is a supplication is the Chapter of Praise (*sūrat al-ḥamd*).’
3. From Yūnus b. ‘Abd al-Raḥmān⁴ from whoever cited this without giving a source, saying, ‘I asked Abū ‘Abd Allāh ﷺ about the verse: ﴿We have given

1 Also known as the Chapter of Praise (*sūrat al-ḥamd*).

2 His full name is Abū Muḥammad al-Ḥasan b. ‘Alī b. Abī Ḥamza (=Sālim) al-Baṭā’īnī, an adherent of the Wāqifī sect whose followers considered the fifth Imam Muḥammad al-Bāqir to have been raised by God only to return in the future as the promised Mahdī. Kishshī describes him as a cursed liar (*kadhḥāb mal’ūn*). See Ḥillī, *Khulāṣat*, 334 (no. 1320); Modarressi, *Tradition and Survival*, 250–4 (nr. 81).

3 The Arabic phrase used here is *umm al-kitāb*, literally ‘mother of the Scripture’. It appears in the Qur’an at 3:7 and is interpreted by Muslim exegetes as a reference to the first chapter of the Qur’an (i.e. *sūrat al-fātiḥa*).

4 Abū Muḥammad Yūnus b. ‘Abd al-Raḥmān (d. 208/823–4), the client of ‘Alī b. Yaqtīn, was a prominent figure of the Shī‘ī community in his day and a transmitter of the eighth Imam’s traditions. He is reported to have been especially praised for his knowledge by Imam ‘Alī b. Mūsā al-Riḍā and entrusted by him with endowment monies on behalf of the Muslim community. He is regarded as one of the major transmitters (*ruwāt*) of the Imams’ traditions and an individual about whom the Shī‘ī tradition records a statement from the eighth

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

من سورة أم الكتاب

١. بأسانيد عن الحسن بن علي بن أبي حمزة البطائي، عن أبيه، قال: قال أبو عبد الله عليه السلام:
اسم الله الأعظم مُقَطَّعٌ فِي أُمِّ الْكِتَابِ.

٢. عن محمد بن سنان، عن أبي الحسن موسى بن جعفر، عن أبيه عليهما السلام، قال: قال
لأبي حنيفة: ما سورة أولها تحميد، وأوسطها إخلاص، وآخرها دُعاء؟ فبقي مُتَحِيرًا، ثُمَّ
قال: لا أدري.

فقال أبو عبد الله عليه السلام: السُّورَةُ الَّتِي أَوَّلُهَا تَحْمِيدٌ، وَأَوْسَطُهَا إِخْلَاصٌ، وَآخِرُهَا دُعَاءٌ،
سُورَةُ الْحَمْدِ.

٣. عن يُونُسَ بن عبد الرحمن، عَمَّنْ رَفَعَهُ، قال: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام: ﴿وَلَقَدْ آتَيْنَاكَ
سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾؟ قال: هِيَ سُورَةُ الْحَمْدِ، وَهِيَ سَبْعُ آيَاتٍ،
مِنْهَا ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ وَإِنَّمَا سُمِّيَتْ الْمَثَانِي لِأَنَّهَا تُثْنَى فِي الرِّكَتَيْنِ.

you the seven oft-repeated verses and the whole glorious Qur'an. ﴿١٥:٨٧﴾ He replied, "This refers to the Chapter of Praise (*sūrat al-ḥamd*) which contains seven verses, and ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾ is a part of it. It has been named 'oft-repeated' because it is recited in the first two units of every prayer."

4. From Abū Ḥamza, from Abū Ja'far عليه السلام who said, 'They have stolen the most valuable verse of God's Scripture: ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾.'
5. From Ṣafwān al-Jammāl⁵ who narrated, 'Abū 'Abd Allāh عليه السلام said, 'Every single Divine Scripture that God has revealed from above contains ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾ as its opening. Indeed the end of a previous chapter was marked by the revelation of ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾ signalling the beginning of the next chapter.'
6. From Abū Ḥamza, from Abū Ja'far عليه السلام who narrated, 'The Messenger of God ﷺ used to recite ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾ loudly, raising his voice. When the polytheists would hear it they would turn their backs to him, so God revealed: ﴿When you mention your Lord in the Qur'an, and Him alone, they turn their backs and run away.﴾' (17:46)
7. From al-Ḥasan b. Khurrazād from Abū 'Abd Allāh عليه السلام that he said, 'When a man stands to lead the community in prayer, a devil comes to the devil that is attached to the imam, and says to him, 'Did he remember God?' [i.e: did he say ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾?] If he replies 'yes' the devil runs away. If not, then he climbs onto the imam's neck, dangling his legs onto his chest, such that it's actually the devil leading the people until they finish their prayers.'

Imam in which he is promised a place in paradise. See Ḥillī, *Khulāṣat al-aqwāl*, 296–7 (nr. 1103); Khū'ī, *Mu'jam*, 21: 209–33 (nr. 13863).

5 Abū Muḥammad Ṣafwān b. Mihrān b. al-Mughīra al-Asadī, Kufan in origin, is regarded a reliable (*thiqa*) narrator. See Ḥillī, *Khulāṣat al-aqwāl*, 171 (nr. 501); Modarressi, *Tradition and Survival*, 365 (nr. 181).

٤. عن أبي حمزة، عن أبي جعفر عليه السلام، قال: سَرَقُوا أَكْرَمَ آيَةٍ فِي كِتَابِ اللَّهِ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

٥. عن صفوان الجمال، قال: قال أبو عبد الله عليه السلام: ما أنزل الله من السماء كتاباً إلا وفاتحته ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾، وإنما كان يُعرف انتضاء السورة بنزول ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ابتداءً للآخرى.

٦. عن أبي حمزة، عن أبي جعفر عليه السلام، قال: كان رسول الله صلى الله عليه وآله يجهر بـ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ويرفع صوته بها، فإذا سمعها المشركون ولّوا مدبرين، فأنزل الله ﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّاعِلَىٰ أَدْبَارِهِمْ نُفُورًا﴾.

٧. قال الحسن بن خُزَّاد: ورُوي عن أبي عبد الله عليه السلام، قال: إذا أمَّ الرجل القوم، جاء شيطان إلى الشيطان الذي هو قرين الإمام، فيقول: هل ذكر الله؟ يعني هل قرأ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾؟ فإن قال: نعم، هَرَبَ منه، وإن قال: لا، رَكِبَ عَنْقَ الإمام، ودلّى رجله في صدره، فلم يزل الشيطان إمام القوم حتى يَفْرَعُوا من صلاتهم.

8. From ‘Abd al-Malik b. ‘Umar, from Abū ‘Abd Allāh عليه السلام who said, ‘Iblīs (Satan) let out a groan on four occasions – the first on the day he was cursed; the second when he was demoted to earth; then when Muḥammad صلى الله عليه وسلم was sent down as a messenger a while after other prophets; and lastly when the cornerstone of the Scripture – the opening chapter of the Qur’an was revealed. He let out a sigh of satisfaction twice – when Ādam عليه السلام ate from the tree and when he managed to get Ādam demoted to earth.’ He said, ‘He was cursed for doing that.’

9. From Ismā‘īl b. Abān who, without mentioning his source, cited the Prophet صلى الله عليه وسلم. He said, ‘The Messenger of God صلى الله عليه وسلم said to Jābir b. ‘Abd Allāh, “Jābir, shall I teach you the best chapter that God has revealed in His Scripture?” Jābir replied, “Of course – may my father and mother be your ransom, O Messenger of God, teach it to me.” So he taught him the Praise (*sūrat al-ḥamd*) – the cornerstone of the Scripture. Then he asked him, “Jābir, shall I tell you more about it?” He replied, “Of course – may my father and mother be your ransom, please tell me.” So he said, “It is a cure for every ailment save poison, i.e. death.”’

10. From Salama b. Muḥriz who narrated, ‘I heard Abū ‘Abd Allāh عليه السلام say, “He who is not given relief by the Chapter of Praise will not be relieved by anything else.”’

11. From Abū Bakr al-Ḥaḍramī⁶ who narrated, ‘Abū ‘Abd Allāh عليه السلام said, “When you have a particular need, read the oft-repeated verses and another chapter of the Qur’an, and perform two units of prayer then supplicate God.” I said, “May God make you prosper – what are the oft-repeated verses?” He replied, “The Chapter of the Opening (*sūrat al-fātiḥa*): ﴿In the name of God, the Lord of Mercy, the Giver of Mercy. Praise belongs to God, Lord of the worlds﴾’

12. From ‘Īsā b. ‘Abd Allāh, on his father’s authority, on his grandfather’s authority from ‘Alī عليه السلام that he came to know of a group of people who were

6 Abū Bakr ‘Abd Allāh b. Muḥammad al-Ḥaḍramī, about whom there is scant information. He is reported to have been involved in a famous debate with Zayd b. ‘Alī. See Ḥillī, *Khulāṣat*, 200 (nr. 621).

٨. عن عبد الملك بن عمر، عن أبي عبد الله عليه السلام، قال: إن إبليس رنَّ أربع رنَّات: أولهنَّ يوم لُعن، وحين هبط إلى الأرض، وحين بُعث محمد صلى الله عليه وآله على قترَةٍ من الرُّسل، وحين أنزلت أم الكتاب ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، ونخر نخرتين: حين أكل آدم عليه السلام من الشجرة، وحين أُهبط آدم إلى الأرض. قال: ولُعن من فعل ذلك.

٩. عن إسماعيل بن أبان، يرفعه إلى النبي صلى الله عليه وآله، قال: قال رسول الله صلى الله عليه وآله لجابر بن عبد الله: يا جابر، ألا أعلمك أفضل سورة أنزلها الله في كتابه؟ قال: فقال جابر: بلى — بأبي أنت وأُمِّي يا رسول الله — علمنيها، قال: فعلمه ﴿الْحَمْدُ لِلَّهِ﴾ أم الكتاب. قال: ثم قال له: يا جابر ألا أخبرك عنها؟ قال: بلى — بأبي أنت وأُمِّي — فأخبرني. قال: هي شفاء من كلِّ داء، إلا السام، يعني الموت.

١٠. عن سلمة بن محرز، قال: سمعتُ أبا عبد الله عليه السلام يقول: من لم تُبرِّئه الحمد لم يُبرِّئه شيء.

١١. عن أبي بكر الحضرمي، قال: قال أبو عبد الله عليه السلام: إذا كانت لك حاجة، فاقرأ المثاني وسورة أُخرى، وصلِّ ركعتين، وادعُ الله.

قلت: أصلحك الله، وما المثاني؟ قال: فاتحة الكتاب ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

١٢. عن عيسى بن عبد الله، عن أبيه، عن جدِّه، عن علي عليه السلام، قال: بلغه أنَّ أناساً يترعون ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾، فقال: هي آيةٌ من كتاب الله، أنساهم إيَّها الشيطان.

leaving out ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾, so he said, ‘This is a verse from God’s Scripture and Shayṭān has made you forget it.’

13. From Ismā’il b. Mihrān who narrated, ‘Abū al-Ḥasan al-Riḍā عليه السلام said, “Indeed, ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾ is closer to the Greatest Name of God than the iris is to the sclera in the eye.”
14. From Sulaymān al-Ja’farī⁷ who narrated, ‘I heard Abū al-Ḥasan [i.e. al-Riḍā عليه السلام] say, “When any of you approaches his wife, let there be caressing beforehand for that will soften her heart and take away any resentment in her. And when he is ready to have his need fulfilled, he should say ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾ three times, then any other verse of the Qur’an that comes to his mind, if he can. If not, then saying ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾ is enough.” A man in the gathering asked him, “So if he recites ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾ it will really be enough for him?” He retorted, “And is there any verse more honourable in God’s Book than ﴿In the name of God, the Lord of Mercy, the Giver of Mercy﴾?”
15. From al-Ḥasan b. Khurrazād who narrated, ‘I wrote to al-Ṣādiq عليه السلام to ask about the meaning of ‘God,’ to which he replied, “He has absolute authority over the tiniest as well as the greatest of all things.”
16. From Khālīd b. al-Mukhtār who narrated, ‘I heard Ja’far b. Muḥammad عليه السلام exclaim, “What is wrong with them? May God combat them – they have a vendetta against the greatest verse in God’s Book and claim that it is an innovation when it has been made so clear to them. It is: ﴿In the name of God, the Lord of Mercy, the Giver of Mercy.﴾”
17. From Muḥammad b. Muslim who narrated, ‘I asked Abū ‘Abd Allāh عليه السلام about God’s verse: ﴿We have given you the seven oft-repeated verses and the

7 Abū Muḥammad Sulaymān b. Ja’far b. Ibrāhīm b. Muḥammad b. ‘Alī b. ‘Abd Allāh b. Ja’far al-Ṭayyār al-Ṭalībī al-Ja’farī, a reliable (*thiqa*) narrator of traditions from the eighth Imam ‘Alī b. Mūsā al-Riḍā. See Ḥillī, *Khulāṣat al-aqwāl*, 154 (nr. 446).

١٣. عن إسماعيل بن مهران، قال: قال أبو الحسن الرضا عليه السلام: إِنَّ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ أقرب إلى اسم الله الأعظم من سواد العين إلى بياضها.

١٤. عن سليمان الجعفري، قال: سَمِعْتُ أبا الحسن عليه السلام يقول: إذا أتى أحدكم أهله، فليكن قبل ذلك مُلاطَفَةً، فَإِنَّهُ أَبْرَ لِقَلْبِهَا، وَأَسْلَ لَسَخِيمَتِهَا، فإذا أَفْضَى إلى حاجته قال: ﴿بِسْمِ اللَّهِ﴾ ثلاثاً، فإن قدر أن يقرأ أي آية حَضَرَتْهُ من القرآن فعل، وإلا قد كَفَتْهُ التسمية، فقال له رجل في المجلس: فإن قرأ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ أُجِرَ به؟ فقال: وأي آية في كتاب الله أكرم من ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

١٥. عن الحسن بن خُزَّاد، قال: كَتَبْتُ إلى الصَّادِق عليه السلام أسأل عن معنى الله، فقال: استولى على ما دَقَّ وَجَلَّ.

١٦. عن خالد بن المُخْتَار، قال: سَمِعْتُ جعفر بن محمد عليهما السلام يقول: ما لهم — قاتلهم الله — عمدوا إلى أعظم آية في كتاب الله، فرعموا أنها بدعة إذا أظهروها، وهي ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

١٧. عن محمد بن مسلم، قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾، فقال: فاتحة الكتاب يُثَنَّى فيها القول.

قال: وقال رسول الله ﷺ: إِنَّ اللَّهَ مِنْ عَلَى بِفَاتِحَةِ الْكِتَابِ مِنْ كَزِ الْجَنَّةِ، فِيهِ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾، الآية التي يقول فيها: ﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ

whole glorious Qur'an. ﴿^(15:87) So he replied, "It refers to the Opening of the Qur'an (*sūrat al-fātiḥa*), which is often recited." He continued, "The Messenger of God ﷺ said, 'God has gifted me with the Opening from the treasures of Paradise. Within it is: ﴿*In the name of God, the Lord of Mercy, the Giver of Mercy*﴾, regarding which He says: ﴿*When you mention your Lord in the Qur'an, and Him alone, they turn their backs and run away.*﴾^(17:46) Then: ﴿*Praise belongs to God, Lord of the worlds*﴾ – this will be the exclamation of the people of Paradise in expressing thanks to God for their good reward. ﴿*Master of the Day of Judgement*﴾ – Jibra'īl said that no sooner does a Muslim affirm this than God and the inhabitants of the heavens attest to his sincerity. ﴿*It is You we worship*﴾ – the exclusivity of His worship; ﴿*It is You we ask for help*﴾ – this is the best way that the servants can ask for their needs. ﴿*Guide us to the straight path: the path of those You have blessed*﴾ – the path of the prophets. They are the ones whom God has blessed; ﴿*not of those who incur anger*﴾ – the Jews; ﴿*nor those who have gone astray*﴾ – the Christians."

18. From 'Abd Allāh b. Sinān, from Abū 'Abd Allāh ﷺ regarding the interpretation of: ﴿*In the name of God, the Lord of Mercy, the Giver of Mercy*﴾. He said, 'The letter *bā*' stands for God's magnificence (*bahā*'), the *sīn* stands for God's splendour (*sanā*'), and the *mīm* stands for God's majesty (*majd*).'
19. Others have narrated on his authority, adding that *mīm* stands for God's kingdom (*mulk*); 'God' being the God of all creatures; '*al-Raḥmān*' – Lord of Mercy, in that He is merciful to the whole world, and '*al-Raḥīm*' – Giver of extra mercy particularly to the believers.
20. Others have also narrated this on his authority, and God is the God of everything.
21. From Muḥammad b. 'Alī al-Ḥalabī⁸, from Abū 'Abd Allāh ﷺ, that he used to recite – ﴿*Master of the Day of Judgement*﴾ (*māliki yawm al-dīn*).

⁸ Abū Ja'far Muḥammad b. 'Alī b. Abī Shu'ba al-Ḥalabī (d. before 148/765) was a noteworthy companion of the fifth and sixth Imams and the brother of 'Ubayd Allāh b. 'Alī, 'Imrān b. 'Alī and 'Abd al-A'lā, all of whom are deemed reliable and trustworthy narrators according

وَلَوْ أَعْلَىٰ أَذْبَارِهِمْ نُفُورًا ﴿١٧٨﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧٩﴾ . دعوى أهل الجنة، حين
شكروا الله حسن الثواب، ﴿مَالِكِ يَوْمِ الدِّينِ﴾ قال جبرئيل ما قالها مسلم قط إلا صدقه
الله وأهل سماواته ﴿إِيَّاكَ نَعْبُدُ﴾ إخلاص العبادة ﴿وَإِيَّاكَ نَسْتَعِينُ﴾ أفضل ما
طلب به العباد حوائجهم ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ صراط الأنبياء، وهم الذين
أنعم الله عليهم ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ﴾ اليهود (وغير الضالين) النصارى.

١٨. عن عبد الله بن سنان، عن أبي عبد الله عليه السلام، في تفسير ﴿بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ﴾، فقال: الباء بهاء الله، والسين سناء الله، والميم مجد الله.

١٩. وروى غيره عنه: مُلْكُ اللَّهِ، اللَّهُ إِلَهُ الْخَلْقِ، الرَّحْمَنُ بِمَجْمَعِ الْعَالَمِ، الرَّحِيمُ بِالْمُؤْمِنِينَ خَاصَّةً.

٢٠. وروى غيره عنه: وَاللَّهُ إِلَهُ كُلِّ شَيْءٍ.

٢١. عن محمد بن علي الحلبي، عن أبي عبد الله عليه السلام، أنه كان يقرأ: ﴿مَالِكِ يَوْمِ الدِّينِ﴾.

22. From Dāwūd b. Farqad who narrated, ‘I heard Abū ‘Abd Allāh عليه السلام recite ﴿Sovereign of the Day of Judgement﴾ (*maliki yawm al-dīn*) countless.’
23. From al-Zuhrī who narrated, “Alī b. al-Ḥusayn عليه السلام said, ‘If everything from the east to the west were to die, I would not feel alone if the Qur’an was with me.’ When he used to recite ﴿Master of the Day of Judgement﴾, he used to repeat it continuously as if he was on the verge of death.’
24. From al-Ḥasan b. Muḥammad al-Jammāl⁹, from one of our associates who said, “Abd al-Malik b. Marwān¹⁰ sent a message to the governor of Medina, asking him to bring Muḥammad b. ‘Alī b. al-Ḥusayn عليه السلام, without provoking him or alarming him, and to fulfil any needs that he had. This was because a man from among the Qadariyya¹¹ had come to ‘Abd al-Malik, and all the people of Shām had gathered to debate with him, but he had defeated them all. So he said that there is one last resort and that is Muḥammad b. ‘Alī عليه السلام. So he wrote to the governor of Medina to bring Muḥammad b. ‘Alī to him, so the governor took his letter to him, and the Imam said to him, “I am an old man now and am not healthy enough to travel. Here is my son Ja‘far عليه السلام – he can go instead of me,” and he sent him off. When he approached the Umayyad caliph, he scorned him عليه السلام because of his youthful age, and was averse to the idea of a debate between him and the Qadarī lest the latter should defeat him. Word got around, and people in Shām soon came to know that Ja‘far عليه السلام had come to debate with the Qadarī. The next

to Shī‘ī tradition. See Ḥillī, *Khulāṣat al-aqwāl*, 243 (nr. 829); Modarressi, *Tradition and Survival*, 337–8 (nr. 147).

9 Some manuscripts have it on the authority of al-Ḥusayn b. Muḥammad al-Jammāl instead, which appears more likely.

10 ‘Abd al-Malik b. Marwān (r. 685–705) was the fifth Umayyad Caliph.

11 The Qadariyya or Qadarites were a theological branch of the early Mu‘tazila whose followers denied God’s predetermination of human actions, instead believing that all humans are free to act however they please. Their origins are supposedly traced back to Ma‘bad b. ‘Abd Allāh al-Juhanī (d. 80/699) of Basra and Ghaylān b. Muslim al-Dimishqī (d. 105/723): the former an associate and student (possibly) of al-Ḥasan al-Baṣrī while the latter was a contemporary of the Umayyad Caliphs Hishām b. ‘Abd al-Malik (r. 105–125/724–743) and ‘Umar b. ‘Abd al-‘Azīz (r. 95–98/717–720). Generally regarded as a heretical movement, the Qadariyya are condemned in a tradition attributed to the Prophet in which he states: “The Qadariyya are the *majūs* of this *umma*.” See s.v. “Qadariyya,” *Encyclopaedia of Islam*, Second Edition, iv, 368a (J v. Ess).

٢٢. عن داود بن فرقد، قال: سمعت أبا عبد الله عليه السلام يقرأ مالا أحصي: ﴿مَلِكِ يَوْمِ الدِّينِ﴾.

٢٣. عن الزُّهري، قال: قال علي بن الحسين عليه السلام: لو مات ما بين المشرق والمغرب لما استوحشتُ بعد أن يكون القرآن معي؛ وكان إذا قرأ ﴿مَلِكِ يَوْمِ الدِّينِ﴾ يُكرِّرها، ويكاد أن يموت.

٢٤. عن الحسن بن محمد الجمال، عن بعض أصحابنا، قال: بعث عبد الملك بن مروان إلى عامل المدينة أن وجهه إلى محمد بن علي بن الحسين ولا تهيجه، ولا تروعه، واقض له حوائجه، وقد كان ورد على عبد الملك رجل من القدرية، فحضر جميع من كان بالشام فأعياهم جميعاً، فقال: ما لهذا إلا محمد بن علي، فكتب إلى صاحب المدينة أن يحمل محمد بن علي عليهما السلام إليه، فأتاه صاحب المدينة بكتابه، فقال له أبو جعفر عليه السلام: إني شيخ كبير، لا أقوى على الخروج، وهذا جعفر ابني يقوم مقامي، فوجهه إليه، فلما قدم على الأموي ازدراه لصغره، وكره أن يجمع بينه وبين القدرية، مخافة أن يغلبه، وتسامع الناس بالشام بقُدوم جعفر لمخاصمة القَدَريِّ.

فلما كان من الغد اجتمع الناس لخصومتهم. فقال الأموي لأبي عبد الله عليه السلام: إنه قد أعيانا أمر هذا القَدَريِّ، وإنما كتبت إليك لأجمع بينك وبينه، لم يدع عندنا أحداً إلا خصمه، فقال: إن الله يكفيناه.

day, people gathered to watch the debate, and the Umayyad caliph said to Abū ‘Abd Allāh عليه السلام, “This Qadarī’s argument has thwarted us all. That is why I wrote to you, to bring you two together, for he has not left anyone here undefeated.” He replied, “God suffices us.” So when they had all gathered together, the Qadarī said to Abū ‘Abd Allāh, “Ask me whatever you want.” He replied, “Recite the Opening Chapter of the Qur’an.” So he recited it. The Umayyad – and I was with him – exclaimed, “What has the Opening Chapter got against us? To God we belong, and to Him we will return!” So the Qadarī started to recite the Opening until he reached God’s verse: ﴿It is You we worship, and it is You we ask for help.﴾ At this point, Ja‘far عليه السلام told him to stop, and said, “Who do you seek help from? Moreover why would you need provision, since the matter is in your own control?” The infidel was left dumbstruck. God does not guide people who are unjust.’

25. From Dāwūd b. Farqad, from Abū ‘Abd Allāh عليه السلام, who said, ﴿Guide us to the straight path﴾ refers to ‘Alī b. Abī Ṭālib – may God’s blessings be upon him.”
26. Muḥammad b. ‘Alī al-Ḥalabī narrated, ‘I have heard him reciting ﴿Guide us to the straight path﴾ a countless number of times when I am praying behind him.’
27. From Mu‘āwiya b. Wahb who narrated, ‘I asked Abū ‘Abd Allāh عليه السلام about God’s verse: ﴿not of those who incur anger, nor of those who have gone astray.﴾ He replied, “They are the Jews and the Christians.”
28. From a man who narrated it from Ibn Abī ‘Umayr who, without mentioning his source, cited an Imam عليه السلام as having said about the verse: ﴿not of those who incur anger, nor of those who have gone astray.﴾¹² ‘Those who incur anger are [Abū Bakr, ‘Umar and ‘Uthmān] and the *nāṣibīs*,¹³ and the ones who are astray are the skeptics who do not acknowledge the Imam.’

12 In this particular narration, a variant reading of the verse is quoted: *ghayr al-dāllīn* instead of *wa-la l-dāllīn*, which is a very rare reading of the script transmitted on the authority of ‘Umar b. al-Khaṭṭāb and some of the Imams.

13 The word *nāṣibī* (pl. *nuṣṣāb*) is a pejorative term frequently encountered in Shī‘ī literature to refer to the enemies of the Household of the Prophet and their followers.

قال: فلما اجتمعوا، قال القَدْرِيُّ لأبي عبد الله عليه السلام: سَلِّ عَمَّا شِئْتَ، فقال له: اقرأ سورة الحمد. قال: فقرأها، وقال الأُمويُّ — وأنا معه —: ما في سورة الحمد علينا، إنا لله وإنا إليه راجعون!

فجعل القَدْرِيُّ يقرأ سورة الحمد حتى بلغ قول الله تبارك وتعالى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فقال له جعفر عليه السلام: قِفْ، مَنْ تَسْتَعِينُ، وما حاجتك إلى المعونة، إن الأمر إليك؟! فبُهِتَ الذي كفر، والله لا يهدي القوم الظالمين.

٢٥. عن داود بن فرقد، عن أبي عبد الله عليه السلام، قال: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ يعني أمير المؤمنين صلوات الله عليه.

٢٦. قال محمد بن عليّ الحلبيّ: سمعته مالا أحصي، وأنا أصلي خلفه يقرأ ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾.

٢٧. عن معاوية بن وهب، قال: سألتُ أبا عبد الله عليه السلام، عن قول الله تعالى: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾؟ قال: هم اليهود والنصارى.

٢٨. عن رجل، عن ابن أبي عمير، رفعه في قوله: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ الضَّالِّينَ﴾ هكذا نزلت، قال: المغضوب عليهم: فلان وفلان وفلان والنُّصَاب، والضَّالِّينَ: الشُّكَّاء الذين لا يعرفون الإمام.

