

# A Textual-Critical Analysis of the Sources of the Du‘ā’ Commencing “Yā man arjūhu li-kulli khayr”

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## Translator’s Introduction

It is a pleasure to offer this translation of Professor Ghafūrī Nezhād’s study of a Twelver Shī‘ī *du‘ā’* text. The vast corpora of such texts in the Twelver Shī‘ī tradition has received extraordinarily little attention in Western academia given its scale and its importance in current and historic practice. Professor Ghafūrī Nezhād’s study, by focussing a thorough analysis upon a relatively short *du‘ā’*, showcases the complexity of how one such text inhabits its context: the vagaries of the *du‘ā’*’s textual history, the adaptive reception of the text through the centuries, and how that reception engaged with concerns of practice, and how a seemingly innocuous ritual detail connects to a substantial and distinctive discourse within the early Twelver Shī‘ī literature concerning devotion and prayer.

I have made a few basic alterations to the original text for purposes of clarity. Most significantly, while Professor Ghafūrī Nezhād includes most of the Arabic texts discussed in full and untranslated, I have largely removed these, retaining the references to where they can be found, in keeping with usual practices of citation. This has necessitated a very few additional points of description within the main text. The textual variations between the different versions of the *du‘ā’* itself are very minor, and play no part in the article’s analysis. As Professor Ghafūrī Nezhād demonstrates, the main points of difference are in the accompanying ritual directions, differences that his article sets out at

length. A second, accompanying alteration is my insertion of the whole text of ‘Abbās Qummī’s recension of the *du‘ā’* at the start of the article. The author seems to assume readers’ familiarity therewith, while in this translated setting it seems an important point of recourse. Accordingly, occasional references to Qummī’s text have been inserted where relevant to the discussion.

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## ABSTRACT

Amongst the better known *du‘ā’*s for the month of Rajab is a *du‘ā’* beginning “You from whom I hope for every good” (*yā man arjūhu li-kulli khayr*), the text and directions for the use of which are included by Shaykh ‘Abbās Qummī in his *Mafātīḥ al-jinān*, cited from Raḍī al-Dīn Ibn Ṭāwūs’s *Iqbāl al-a‘māl*. Ibn Ṭāwūs’s text, however, leaves some ambiguity regarding Imam al-Ṣādiq’s posture as he recites the *du‘ā’*, presenting a first avenue for study. As for the text’s textual history, an examination of early Imāmī hadith literature reveals that texts resembling this *du‘ā’* may be found in works including al-Kulaynī’s *al-Kāfi*, al-Kashshī’s *Rijāl*, and al-Ṭūsī’s *Miṣbāḥ al-mutahajjid*, albeit with divergences in their texts, vowelling, and chains of transmission. A survey of this evidence reveals the version in al-Kashshī as bearing the closest resemblance to that given by Ibn Ṭāwūs in *Iqbāl*. In his *Zād al-ma‘ād*, ‘Allāma al-Majlisī combines the versions of al-Kashshī and *Iqbāl* and, apparently with recourse to the *Kitāb al-du‘ā’* in *al-Kāfi*, gives his own interpretation of the ambiguous passages in Ibn Ṭāwūs’s version. It is this recension in al-Majlisī’s *Zād al-ma‘ād* that underpins current conventions of this *du‘ā’*’s recital among the Twelver Shī‘ī faithful. The following article reveals that, notwithstanding the accuracy of al-Majlisī’s exegesis of the obscure parts of

Ibn Ṭāwūs's recension, parts of his interpretation do not fit the text in *Iqbāl*. Analysis of the *du'ā*'s *isnād*, meanwhile, demonstrates that none of the available versions possesses a reliable *isnād*; however, a number of indicators, not least the text's transmission by figures such as al-Kulaynī, al-Kashshī, al-Ṭūsī, and Ibn Ṭāwūs, enable confidence that the thematic core of the text originates with al-Ṣādiq, though the same confidence cannot extend to the textual particularities of any given version (including specifications of when the *du'ā*' should be read, or other ritual directions regarding its recital).

**KEYWORDS:** *du'ā*', hadith, *a'māl*, al-Majlisī, Ibn Ṭāwūs, 'Abbās Qummī, Shī'ism

## 1. Introduction

You from whom I hope for every  
good

From whose wrath I am safe  
amidst every wrong

You who give plenty in exchange  
for pittance

You who give to whoever asks

To whoever asks not

To those who know you not

Even, in your care and mercy,

Grant me what I ask of you

Every good in this world, every  
good in the next

يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ،

وَأَمْنُ سَخَطِهِ عِنْدَ كُلِّ شَرٍّ،

يَا مَنْ يُعْطِي الْكَثِيرَ بِالْقَلِيلِ،

يَا مَنْ يُعْطِي مَنْ سَأَلَهُ

يَا مَنْ يُعْطِي مَنْ لَمْ يَسْأَلْهُ

وَمَنْ لَمْ يَعْرِفْهُ

تَحَنُّنًا مِنْهُ وَرَحْمَةً،

أَعْطِنِي بِمَسْأَلَتِي إِيَّاكَ

جَمِيعَ خَيْرِ الدُّنْيَا وَجَمِيعَ خَيْرِ

الْآخِرَةِ،

Grant me the protection I ask of  
you

From every evil in this world,  
every evil in the next

For never are you lessened for  
what you give

Grant me ever more of your grace  
Generous Lord.

وَأَصْرِفْ عَنِّي بِمَسْأَلَتِي إِيَّاكَ

جَمِيعَ شَرِّ الدُّنْيَا وَجَمِيعَ شَرِّ  
الْآخِرَةِ،

فَإِنَّهُ غَيْرُ مَنْقُوصٍ مَّا أُعْطِيتَ،

وَزِدْنِي مِنْ فَضْلِكَ  
يَا كَرِيمُ.

\*\*\*

Generous giver, glorious one

Sovereign, gracious one

Bestower, powerful one

Keep the fire from my greying  
hair.<sup>1</sup>

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ،

يَا ذَا النِّعْمَاءِ وَالْجُودِ،

يَا ذَا الْمَنِّ وَالطَّوْلِ،

حَرِّمْ شَيْبَتِي عَلَى النَّارِ.

In his *Mafātih al-jinān*, ‘Abbās Qummī, setting out the daily rites (*a‘māl*) of the month of Rajab, includes the above *du‘ā’* cited from Raḍī al-Dīn Ibn Ṭāwūs, which in recent years has become a popular text in Iranian mosques for communal recital after prayer. This *du‘ā’*, beginning *yā man arjūhu li-kulli khayr* (“You from whom I hope for every good”), has accordingly become a familiar one in many Shī‘ī contexts. However, the ritual directions for the *du‘ā’*’s recital supplied in *Mafātih* (see below) are less widely adhered to, and are at some variance with usual practice. These accompanying ritual directions are somewhat obscure and open to interpretation, and are not understood by the generality of devotees.

Through an examination of the earliest sources of this thematically rich *du‘ā’* in the hadith literature, this article offers an analysis of the *du‘ā’*’s text, its chains of transmission, and the ritual directions that accompany it. Is this *du‘ā’* attested in accepted hadith works, from the

<sup>1</sup> ‘Abbās Qummī, *Mafātih al-jinān* (Mashhad: Intishārāt-i Āstān-i Quds-i Raḍawī, 1379 Sh./2000), 242-3.

Four Books or the collections of Shaykh al-Ṣadūq?

Is the recital of this *du‘ā* indeed specified for the month of Rajab, or can it also be read at other times? What can the sources teach us about the *du‘ā*’s text? What ritual details do they afford regarding how it should be recited? When, for example, sources record Imam al-Ṣādiq grasping his beard with his left hand and moving his right index finger left and right, what meaning do these gestures have, and how exactly should they be emulated? Is this posture to be adopted while reciting only the *du‘ā*’s final stanzas, or for the entire recital? It is these questions that the following investigation undertakes to answer.

## 2. Description and Analysis of the *Du‘ā*’s Transmission in the Early Source Material

An examination of the hadith literature shows that this *du‘ā*’ is narrated – in different versions – in some of the earliest Shī‘ī hadith compendia.

### 2.1 Al-Kulaynī’s Version in *al-Kāfi*

Muḥammad b. Ya‘qūb al-Kulaynī (d. 329/941) narrates a hadith via an unreliable *isnād* from one Abū Ja‘far (he is identified within the *isnād* only as a man from Kufa who was known by this *kunya* [teknonym]), relating how the latter asked Ja‘far al-Ṣādiq to teach him a *du‘ā*’. The Imam replied by teaching him a text that closely resembles the one in *Mafātiḥ*.<sup>2</sup> In this version, however, there is no specification regarding the time of the *du‘ā*’s recital, nor are there any accompanying ritual directions, and the *du‘ā*’s final lines (from *yā dhā l-jalāli wa-l-ikrām*,

<sup>2</sup> Muḥammad. b. Ya‘qūb al-Kulaynī, *al-Kāfi* (Qom: Dār al-Ḥadīth, 1429/2008), 4:559. Al-Kulaynī transmits the text from Aḥmad b. Muḥammad al-Barqī (d. 274/888 or 280/894) via “several of our companions.” According to ‘Allāma al-Ḥillī’s (d. 726/1325) assessment, al-Kulaynī’s transmitters from al-Barqī include ‘Alī b. Ibrāhīm, ‘Alī b. Muḥammad b. ‘Abdullāh b. Udhayna, Aḥmad b. ‘Abdullāh b. Umayya, and ‘Alī b. al-Ḥasan. Al-Ḥasan b. Yūsuf Ibn al-Muṭahhar al-Ḥillī, *Khulāṣat al-aqwāl*, ed. Muḥammad Ṣādiq Baḥr al-‘Ulūm (Najaf: Dār al-Dhakhā’ir, 1411/1990), 272.

“Generous giver”, onwards) are not present.

## 2.2 Al-Kashshī’s Version

In his entry on Bashīr al-Nabbāl, Shajara, and Muḥammad b. Zayd al-Shiḥām, Muḥammad b. ‘Umar al-Kashshī (d. c. 340/951) includes a quite a lengthy story narrated by Muḥammad b. Zayd al-Shiḥām, telling of how Imam al-Ṣādiq once invited him to his house, and of the Imam’s great hospitality towards him. The narration goes on to relate how Muḥammad requested that the Imam teach him a *du‘ā’*, whereupon the Imam dictates to him a *du‘ā’* very similar to that found in *al-Kāfi*. The narration does not specify any set time for the *du‘ā’*’s recital, but does include a version of the final lines that al-Kulaynī’s text omits. In addition, the text notes that the Imam raised his hands as he recited this last part of the *du‘ā’*, before placing his hand on his beard, which he did not then move until it was soaked with tears.<sup>3</sup>

The narration is unreliable for a number of reasons, among them that the narrator, Ṭāhir b. ‘Īsā al-Warrāq, is deemed untrustworthy (*ḍa‘īf*). He is one of al-Kashshī’s teachers, but an unreliable source of hadith.<sup>4</sup>

## 2.3 Al-Ṭūsī’s Version in *Miṣbāḥ*

In *Miṣbāḥ al-mutahajjid*, in a section outlining supererogatory prayers on Fridays for requesting a particular need (*ḥāja*), Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067) supplies a lengthy programme of devotion in a *mursal* hadith from Imam al-Hādī.<sup>5</sup> Among the *du‘ā’*’s included in this programme, one incorporates a version of the *yā man arjūhu li-kulli*

<sup>3</sup> Muḥammad b. ‘Umar al-Kashshī, *Ikhtiyār ma‘rifat al-rijāl (Rijāl al-Kashshī)*, ed. Ḥasan Muṣṭafawī (Mashhad: Mu‘assasa-yi Nashr-i Dānishgāh-i Mashhad, 1409/1998), 369-70.

<sup>4</sup> See Muḥammad b. al-Ḥasan al-Ṭūsī, *al-Rijāl (Rijāl al-Ṭūsī)*, ed. Jawād Qayyūmī Iṣfahānī (Qom: Mu‘assasat al-Nashr al-Islāmī, 1373 Sh./1994), 428.

<sup>5</sup> *Ibid*; *Miṣbāḥ al-mutahajjid wa silāḥ al-muta‘abbid* (Beirut: Mu‘assasat Fiqh al-Shī‘a, 1411/1990), 1:342-57.

*khayr du‘ā’*.<sup>6</sup> In addition, elsewhere in *Miṣbāḥ* under the heading “*Du‘ā’* for Recital Following the Six *Raka‘āt* After Midday Prayers” is a set of *du‘ā’*s without *isnāds*, including another text very similar to the *du‘ā’* under discussion.<sup>7</sup>

## 2.4 Ibn Ṭāwūs’s Version in *Iqbāl*

The version of the *du‘ā’* in Raḍī al-Dīn Ibn Ṭāwūs’s (d. 664/1266) *Iqbāl al-a‘māl* differs from those of al-Kulaynī, al-Kashshī, and al-Ṭūsī in terms of its *isnād*, its text (albeit not substantially), and the ritual instructions attached to its recitation. In this version, al-Ṣādiq’s interlocutor is Muḥammad b. Dhakwān, nicknamed al-Sajjād – “the worshipful; the one who prostrates frequently”. Ibn Ṭāwūs’s source for the tradition, identified as al-Ṭirāzī, cites a number of sources to the effect that Muḥammad b. Dhakwān acquired this epithet due to his long prostrations in prayer and his copious weeping in prostration, which ultimately rendered him blind.

Another distinguishing feature of Ibn Ṭāwūs’s text in *Iqbāl* is that the Imam’s interlocutor mentions while requesting the *du‘ā’* that it is the month of Rajab, and specifically asks that the Imam teach him a *du‘ā’* that will ensure God’s blessings when recited during that month. Accordingly, before dictating the *du‘ā’* itself, the Imam commands, “Every day of the month of Rajab, morning and evening, and after each of your prayers day and night, recite [this *du‘ā’*].”<sup>8</sup>

Ibn Ṭāwūs’s *Iqbāl* is thus the earliest surviving testimony to a link

<sup>6</sup> Ibid., 1:353. This version of the *du‘ā’* is identical to one included in Ibn Ṭāwūs’s *Jamāl al-usbū‘*, save for a short additional phrase in the latter, a discrepancy that can be ascribed to scribal error. See Raḍī al-Dīn ‘Alī b. Mūsā Ibn Ṭāwūs, *Jamāl al-usbū‘ bi-kamāl al-‘amal al-mashrū‘* (Qom: Dār al-Raḍī, 1330/1911), 378-9.

<sup>7</sup> See al-Ṭūsī, *Miṣbāḥ al-mutahajjid*, 1:378; Also see Ibn Ṭāwūs, *Jamāl al-usbū‘*, 438.

<sup>8</sup> Ibn Ṭāwūs, *al-Iqbāl bi-l-a‘māl*, ed. Jawād Qayyūmī Iṣfahānī (Qom: Daftar-i Tablighāt-i Islāmī, 1376Sh./1997), 3:211.

between this *du‘ā’* and the month of Rajab. According to this version, al-Şādiq, after reciting the line *wa-zidnī min faḍlika yā karīm* (“Grant me ever more of your grace, Generous Lord”), raises his left hand to grasp his beard. He then recites the *du‘ā’* a second time, while appealing to God with a gesture of his right index finger (*wa-huwa yalūdhu bi-sabbābatihī al-yumnā*). It would appear that in this second recital, having dictated the text to his interlocutor, the Imam now ponders more deeply upon the contents of the *du‘ā’*. He then dictates the final few phrases of the *du‘ā’*, from “Generous giver” to the end. These details are all reproduced almost verbatim in Qummī’s *Mafātīḥ*. Ibn Ṭāwūs then ends the text with the following detail:

In another narration, it is stated that the Imam took his beard in his hand after reading the *du‘ā’*, keeping it there until the back of the hand was soaked with tears.

This could be a reference to al-Kashshī’s text, as described above.<sup>9</sup> Al-Majlisī, meanwhile, transmits this text in *Bihār* exactly as it appears in *Iqbāl*.<sup>10</sup>

Ibn Ṭāwūs’s version prompts two avenues of inquiry: first, what is the relationship between his version and that of al-Kashshī? Second, what is the state of the *isnād* used by Ibn Ṭāwūs?

#### 2.4.1 Comparing the Versions of Ibn Ṭāwūs and al-Kashshī

Could the texts presented by Ibn Ṭāwūs and al-Kashshī originate from a single source text, both portraying the same encounter? A first difference to note concerns the settings in which the two authors’ accounts introduce the *du‘ā’*. Al-Kashshī supplies a frame narrative which is several lines in length, recounting in some detail the narrator’s several meetings with the Imam, ostensibly in Medina, and how these

<sup>9</sup> See al-Kashshī, *Rijāl*, 369-70.

<sup>10</sup> Muḥammad Bāqir al-Majlisī, *Bihār al-anwār* (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 1403/1983), 95:390-1.

came about. Ibn Ṭāwūs's version, by contrast, gives no such account of multiple meetings; instead, more detailed attention is paid to matters such as when exactly the *du'ā'* should be read, and the Imam's behaviour at different points during his recital of the *du'ā'*. These differences, however, may easily be explained by the fact that these two versions are found in two different kinds of book: al-Kashshī's is a *rijāl* work, while both Ibn Ṭāwūs's *Iqbāl* and the book of al-Ṭirāzī that he cites are collections of *du'ā'* texts. Thus far, then, a shared source remains plausible.

This possibility recedes, however, when we consider another significant detail of these texts, namely the differences in their *isnāds* and in the first links thereof in particular.

In al-Kashshī's text, the Imam teaches the *du'ā'* to Muḥammad b. Zayd al-Shiḥām, while in *Iqbāl* the Imam's interlocutor is Muḥammad b. Dhakwān al-Sajjād. In both versions, the second link in the *isnād* is Muḥammad b. Sinān. While one could reasonably hypothesise a confusion between "Shiḥām" and "Sajjād" originating from a scribal error, such a confusion between "Dhakwān" and "Zayd" is scarcely plausible, notwithstanding some scholars of *rijāl* having suggested as much.<sup>11</sup> Muḥaqqiq Muḥammad Taqī Shūshtarī (d. 1995) suggests that both names are a corruption of "Ziyād" on the basis that al-Ṭūsī names one Muḥammad b. Ziyād al-Sajjād al-Ghazzāl as a companion of Ja'far al-Ṣādiq, and states that Muḥammad b. Sinān transmitted from him.<sup>12</sup>

Thus, he proposes, two separate errors could have rendered "Ziyād" respectively into "Zayd" and into "Dhakwān". Elsewhere, Shūshtarī points to the lack of an entry for Muḥammad b. Dhakwān al-Sajjād in al-Ṭūsī's *Rijāl* as evidence that the name originates from the corruption of another; certainly, al-Ṭūsī's criteria for inclusion in his *Rijāl* would

<sup>11</sup> This opinion is shared by 'Abdullāh Māmaqānī (d. 1933), who writes, "I do not consider probable a confusion here between Dhakwān and Zayd. God knows best." See 'Abdullāh Māmaqānī, *Tanqīḥ al-maqāl fi 'ilm al-rijāl* (np., nd.), 3:115.

<sup>12</sup> Al-Ṭūsī, *Rijāl*, 283; Muḥammad Taqī Shūshtarī, *Qāmūs al-rijāl* (Qom: Mu'assasat al-Nashr al-Islāmī, 1410/1989), 9:260.

usually have covered Ibn Dhakwān had he existed.<sup>13</sup> In another passage, Shūshtarī contends the probable validity of “Muḥammad b. Ziyād al-Sajjād” on the basis that it is less likely than the other two names to have been the outcome of scribal confusion.<sup>14</sup> Shūshtarī’s fundamental point is that of these three names, only “Ziyād” could plausibly have engendered both of the other two through scribal error; thus, a confusion between “Zayd” and “Dhakwān” is improbable, while both “Zayd” and “Dhakwān” could conceivably both be corruptions of “Ziyād”. It is Ziyād, accordingly, that he identifies as the original name.

It is important to note that neither Muḥammad b. Zayd al-Shiḥām nor Muḥammad al-Shiḥām are found in the *isnāds* of the Four Books or those of al-Ḥurr al-‘Āmilī’s (d. 1104/1693) *Wasā’il al-Shī’a*, nor is either name found in other early books of *rijāl* except for this one instance of his being narrated from by al-Kashshī, which only attests to the latter’s positive assessment of his character. Muḥammad b. Zayd, meanwhile, occurs a total of five times in the *isnāds* of these works, though this has not led to his being considered in the *rijāl* literature.

As for Muḥammad b. Dhakwān, this name is not found in the early *rijāl* literature, nor in the *isnāds* of the Four Books or of *Wasā’il*. He does appear four times in the *isnāds* of Shaykh al-Ṣadūq’s (d. 381/991) writings, though he is not referred to as “al-Sajjād” in any of these instances.<sup>15</sup> He is also absent from early *rijāl* literature. As for a Muḥammad b. Ziyād bearing the epithet “al-Sajjād”, he only appears in al-Ṭūsī’s *Rijāl* as remarked above, without any testament to his soundness as a narrator.<sup>16</sup>

<sup>13</sup> Shūshtarī, *Qāmūs al-rijāl*, 9:275.

<sup>14</sup> *Ibid.*, 9:272.

<sup>15</sup> See Muḥammad b. ‘Alī Ibn Bābawayh al-Shaykh al-Ṣadūq, *al-Amālī* (Tehran: Kitābchī, 1376 Sh./1997), 330; *ibid.*, *‘Uyūn akhbār al-Riḍā* (Tehran: Intishārāt-i Jahān, 1378/1958), 1:250; *ibid.*, *Kamāl al-dīn wa tamām al-ni‘ma*, ed. ‘Alī Akbar Ghaffārī (Tehran: Dār al-Kutub al-Islāmiyya, 1395/1975), 1:68, 272; see also ‘Alī Namāzī Shāhrūdī, *Mustadrakāt ‘ilm rijāl al-ḥadīth* (Tehran: Farzand-i Mu’allif, 1414/1993), 7:91.

<sup>16</sup> See al-Ṭūsī, *Rijāl*, 283.

Overall, it is clear that none of the three potential narrators of this hadith can be relied upon, according to the standards established in the *rijāl* literature.

## 2.4.2 Analysing Ibn Ṭāwūs's *Isnād*

As has already been mentioned, Ibn Ṭāwūs cites his version of the *du'ā'* from a book (*kitāb*) compiled by one Muḥammad b. 'Alī al-Ṭirāzī.<sup>17</sup> Al-Ṭirāzī, in turn, transmits the text through an *isnād* comprising the following individuals: his immediate source, Abū l-Ḥasan 'Alī b. Muḥammad al-Bursī (upon whom al-Ṭirāzī invokes God's blessing), al-Ḥusayn b. Aḥmad b. Shaybān, Ḥamza b. al-Qāsim al-'Alawī al-'Abbāsī, Muḥammad b. 'Abdullāh b. 'Imrān al-Barqī, Muḥammad b. 'Alī al-Hamadānī, and Muḥammad b. Sinān, a companion of Ja'far al-Ṣādiq who transmits the hadith from the Imam's interlocutor therein, one Muḥammad al-Sajjād. Muḥammad b. Sinān also notes that this text is only part of a longer hadith.<sup>18</sup> The next step of our analysis, then, must be to discuss al-Ṭirāzī and the book in which he included this hadith, and then to examine the *isnād* whereby he traces it back to al-Ṣādiq.

### 2.4.2.1 Muḥammad b. 'Alī al-Ṭirāzī and his *Kitāb*

The early *rijāl* works and bibliographical literature yield no information on al-Ṭirāzī or his book; our only knowledge comes from what Ibn Ṭāwūs tells us in *Iqbāl* and some details in Muḥammad Bāqir al-Majlisī's (d. 1110/1699) *Jamāl al-usbū'*. Turning to later *rijāl* literature, however, affords us a further account of al-Ṭirāzī and his family assembled by Āqā Buzurg Tihrānī (d. 1970).

Drawing on al-Khaṭīb al-Baghdādī's (d. 463/1071) entry on al-Ṭirāzī's grandfather Abū Bakr al-Ṭirāzī, Tihrānī reconstructs his genealogy as

<sup>17</sup> Māmaqānī sets the pronunciation of his name as al-Ṭirāzī, identifying three locations to which such a toponym could relate: an area of Marv, an area of Isfahan, and a chilly city within the Turkic speaking regions. Māmaqānī, *Tanqīh*, 3:157.

<sup>18</sup> Ibn Ṭāwūs, *Iqbāl*, 3:211-12.

follows: “Muḥammad b. Abī l-Ḥasan ‘Alī b. Abī Bakr Muḥammad b. Muḥammad b. Aḥmad b. ‘Uthmān b. Aḥmad al-Baghdādī, known as al-Ṭirāzī.” Al-Baghdādī narrates from al-Ṭirāzī’s grandfather (Abū Bakr Muḥammad) via his father (Abū l-Ḥasan ‘Alī), thus identifying the latter as one of al-Baghdādī’s teachers.

Furthermore, on the basis of Ibn Ṭāwūs’s citations from al-Ṭirāzī’s book, Tihirānī identifies a number of al-Ṭirāzī’s teachers, including Abū l-Faraj Qazwīnī, Abū l-‘Abbās Aḥmad b. ‘Alī b. Nūḥ, Muḥammad b. Hārūn b. Mūsā al-Tall‘ukbarī, and Abū Muḥammad ‘Abdullāh b. al-Ḥusayn b. Ya‘qūb al-Fārsī. From this we learn that al-Ṭirāzī moved in the same circles as al-Ṭūsī and Aḥmad b. ‘Alī al-Najāshī (d. 450/1058 or after 463/1070). In addition, Tihirānī gives the title of al-Ṭirāzī’s book as *Kitāb al-du‘ā’ wa-l-ziyāra*.<sup>19</sup>

A comprehensive analysis of Ibn Ṭāwūs’s citations of al-Ṭirāzī, of which there are twenty-three in total, gives a clearer picture of his scholarly character, the principal elements of which are as follows:<sup>20</sup> notwithstanding the fact that al-Ṭirāzī’s father and grandfather were known to Sunnī scholars during their lifetimes, the surviving contents of al-Ṭirāzī’s book are of a pronouncedly Shī‘ī character, such that non-Shī‘īs would be highly unlikely to have transmitted them. Indeed, his extant writings suggest an inclination towards maximalist (so-called “extremist”) currents within the Imāmiyya.

The texts transmitted from him by Ibn Ṭāwūs are mostly traced back to the Imams themselves or to prominent Imāmīs – figures from whom non-Imāmīs do not narrate. These include twelve narrations from

<sup>19</sup> Āqā Buzurg Muḥammad Muḥsin Tihirānī, *al-Dharī‘a ilā taṣānīf al-Shī‘a* (Beirut: Dār al-Aḍwā’, 1403/1982), 8:195-6. For al-Ṭirāzī see also Māmaqānī, *Tanqīḥ*, 3:157-8; Shāhrūdī, *Mustadrakāt*, 7:234, 244; Shūshtarī, *Qāmūs*, 9:451; Abū l-Qāsim al-Khoei, *Muḥjam rijāl al-ḥadīth wa tafṣīl tabaqāt al-ruwāt* (London: Mu‘assasat al-Imām al-Khū‘ī al-Islāmiyya, nd.), 18:55.

<sup>20</sup> In a forthcoming publication, I examine the figure of al-Ṭirāzī and his *kitāb* in more detail.

Imam al-Ṣādiq,<sup>21</sup> one text each from Imams al-Sajjād<sup>22</sup> and al-Kāzim,<sup>23</sup> and three from Imam al-Jawād,<sup>24</sup> as well as a text from al-Ḥusayn b. Rawḥ al-Nawbakhtī, the third emissary of the Twelfth Imam.<sup>25</sup> Al-Ṭirāzī, Ibn Ṭāwūs tells us, also possessed a document written by Muḥammad b. Hārūn b. Mūsā l-Tall‘ukbarī (d. 385/995) attesting to his father’s excellent standing amongst the Imāmiyya.<sup>26</sup>

Furthermore, Ibn Ṭāwūs includes al-Ṭirāzī alongside figures like al-Kulaynī, al-Ṣadūq, Shaykh al-Mufīd (d. 413/1022), and al-Ṭūsī among “those possessed of plenteous virtue” (*dhawū l-faḍl al-kathīr*).<sup>27</sup> More broadly, he refers to al-Ṭirāzī in respectful terms, referring to him several times as *shaykh*<sup>28</sup> and calling God’s mercy upon him, as befitting an esteemed forbear.<sup>29</sup> Such indications of Ibn Ṭāwūs’s high regard for al-Ṭirāzī, and the fact that he kept the latter’s *kitāb* to hand and makes frequent citations thereof in *Iqbāl*, leave little doubt that this book contained nothing that Ibn Ṭāwūs found objectionable, and that he considered al-Ṭirāzī a trustworthy scholar. Moreover, in eight of his twenty-three citations of al-Ṭirāzī, Ibn Ṭāwūs is able to access the same hadith that he quotes from al-Ṭirāzī through an alternative *isnād*, further bolstering our impression of al-Ṭirāzī as a reliable source.

Though the above evidence establishes al-Ṭirāzī as a trusted source, the difficulty remains that none of these twenty-three citations is accompanied by any discussion of the chain of authority linking the

<sup>21</sup> See Ibn Ṭāwūs, *Iqbāl*, 1:266, 2:70, 264, 276, 279, 282, 3:209, 210, 229, 232, 265, 268, 317.

<sup>22</sup> *Ibid.*, 3:299.

<sup>23</sup> *Ibid.*, 3:276.

<sup>24</sup> *Ibid.*, 3:265.

<sup>25</sup> *Ibid.*, 3:272.

<sup>26</sup> *Ibid.*, 3:347.

<sup>27</sup> *Ibid.*, 2:263-4.

<sup>28</sup> Ibn Ṭāwūs, *Jamāl al-usbū‘*, 32.

<sup>29</sup> *Ibid.*, *Iqbāl*, 3:272.

two scholars, even while Ibn Ṭāwūs is separated from al-Ṭirāzī by some two centuries. The evidence makes plain that Ibn Ṭāwūs is accessing al-Ṭirāzī’s book through written transmission.<sup>30</sup> Ibn Ṭāwūs does state twice that he had at his disposal an autograph manuscript of the book,<sup>31</sup> but this claim is evidently guesswork. A further locus of uncertainty is the title of al-Ṭirāzī’s book, which is once given in *Iqbāl* as *al-Riwāyāt al-shāhidāt lil-sa‘ādāt bi-l-‘ibādāt*.<sup>32</sup> Tihirānī, as noted, gives a different title, *Kitāb al-du‘ā’ wa-l-ziyāra*, but this seems improbable.<sup>33</sup> Etan Kohlberg, meanwhile, stops short of a firm conclusion on the point.<sup>34</sup>

#### 2.4.2.2 Al-Ṭirāzī’s Chain of Transmission from Ja‘far al-Ṣādiq

Al-Ṭirāzī’s immediate source for the hadith containing the *du‘ā’* under discussion is Abū l-Ḥasan ‘Alī b. Muḥammad al-Bursī – his given *isnād* thus begins: “Abū l-Ḥasan ‘Alī b. Muḥammad al-Bursī (may God be pleased with him) narrates (*rawā*) ...”; the benediction following al-Bursī’s name indicates that al-Ṭirāzī knew him personally. However, his use of *rawā* when transmitting from al-Bursī, rather than *akhbaranā* or *ḥaddathanā*, indicates that al-Ṭirāzī was not authorised by al-Bursī to narrate hadith from him. Early *rijāl* works do not mention al-Bursī, while later and contemporary *rijāl* scholars supply no more information than the contents of the citations in *Iqbāl*.

Several scholars have read the benedictions after al-Bursī’s name as originating with Ibn Ṭāwūs and not al-Ṭirāzī, perhaps thereby seeking to

<sup>30</sup> See, for example, Ibn Ṭāwūs, *Iqbāl*, 3:299.

<sup>31</sup> *Ibid.*, 3:299, 347.

<sup>32</sup> *Ibid.*, 3:232.

<sup>33</sup> Tihirānī, *al-Dharī‘a*, 8:195.

<sup>34</sup> Etan Kohlberg, *Kitābkhāna-yi Ibn-i Ṭāwūs wa aḥwāl wa āthār-i ū*, trans. Rasul Jafarian and ‘Alī Quli Qarai (Qom: Kitābkhāna-yi ‘Umūmī-yi Ḥaḍrat-i Āyatullāh al-‘Uẓmā Mar‘ashī Najafī, 1371 Sh./1992), 246.

affirm al-Bursī's reliability as a narrator.<sup>35</sup> Tihirānī, meanwhile, cautions that al-Bursī is not to be confused with Abū l-Ḥasan 'Alī b. Muḥammad al-Qurashī (d. 348/959). Al-Qurashī was a teacher of Aḥmad b. 'Abd al-Wāḥid, who, in turn, was a teacher of both al-Ṭūsī and al-Najāshī, scholars who were al-Ṭirāzī's contemporaries, in Tihirānī's assessment, and who moved in similar circles.<sup>36</sup> In sum, the *rijāl* literature does not validate al-Bursī as a reliable source, nor are any indicators of his reliability forthcoming from the wider source material.

Since it has already become apparent that the narrator of this hadith from the Imam himself is identified by a number of different names, none of which are confirmed as reliable persons, there is no benefit in further analysing other links in the *isnād*.

## 2.5 Al-Majlisī's Version in *Zād al-ma'ād*

As already noted, al-Majlisī includes Ibn Ṭāwūs's version of the *du'ā'* in *Biḥār* without any alterations. In *Zād al-ma'ād*, however, he leaves out Ibn Ṭāwūs's and al-Ṭirāzī's introductory remarks, as well as al-Ṭirāzī's *isnād* up to Muḥammad b. Dhakwān, stating only that "It is narrated from Muḥammad b. Dhakwān via a credible (*mu'tabar*) *isnād*..." That al-Majlisī deems the *isnād* credible is probably an expression of his Akhbārī outlook; the Akhbārīs generally took such a view of any narrations found in well-established books. Al-Majlisī then gives the text of the *du'ā'* itself and the dialogue between al-Ṣādiq and the narrator and as they appear in *Iqbāl*, except that he follows the line "Grant me ever more of your grace, Generous Lord" with the following: "[The Imam] then grasped his noble beard with his left hand, meanwhile moving his right index finger left and right, reciting this *du'ā'*,"<sup>37</sup> then giving the final phrases of

<sup>35</sup> See Māmaqānī, *Tanqīḥ*, 2:303; Shāhrūdī, *Mustadrakāt*, 5:439; see also Shūshtarī, *Qāmūs*, 7:543.

<sup>36</sup> Tihirānī, *abaqāt al-ālam al-Shī'a* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1430/2008), 2:175-6.

<sup>37</sup> Al-Majlisī, *Zād al-ma'ād wa miftāḥ al-jinān*, ed. 'Alā' al-Dīn al-A'lamī (Beirut: Mu'assasat al-A'lamī lil-Maṭbū'āt, 1423/2002), 16-17.

the *du‘ā’* as they appear in *Iqbāl* and in Qummī’s *Mafātīh*.

There emerge here a number of divergences between al-Majlisī’s text and that of Ibn Ṭāwūs.

First, al-Ṣādiq in al-Majlisī’s version adopts his noted posture (grasping his beard and appealing to God with a gesture of his right index finger) as he recites the *du‘ā’*’s final lines, whereas Ibn Ṭāwūs’s text seems to state that the Imam recites the whole *du‘ā’* a second time once Muḥammad b. Dhakwān has written it down, and adopts his new posture for the whole of this second recital. This discrepancy may result from al-Majlisī’s amending the text based upon al-Kashshī’s version; the latter describes the Imam raising his hands as he recites the final phrases of the *du‘ā’*.

The second discrepancy concerns the phrase in Ibn Ṭāwūs’s text “appealing to God with a gesture (*yalūdhu* – see below) of his right index finger,” which in al-Majlisī’s version is replaced with “moving (*yuḥarriku*) his right index finger left and right.” This may well be a case of al-Majlisī seeking to clarify what is a somewhat obscure phrase in the earlier version.

A third difference is al-Majlisī’s apparent merging of the versions of Ibn Ṭāwūs and al-Kashshī at the end of the text, giving “He continued until [his hand] was wet with tears,” which has a similar sense to al-Kashshī’s text, though the two are not identical. Al-Kashshī’s version, after the Imam has recited the entire *du‘ā’*, states as follows: “He then placed his hand on his beard, keeping it there until the back of the hand was soaked with his tears.”<sup>38</sup>

A first conclusion of these observations is that it is al-Majlisī’s *Zād al-ma‘ād* that is the historical source of the ritual accompaniments with which some Shī‘īs today recite this *du‘ā’* – these are much closer to what al-Majlisī describes than to those in *Mafātīh*, which reproduces the text of *Iqbāl* as described above. It remains to ask to what extent al-Majlisī’s gloss of the phrase “*wa-huwa yalūdhu bi-sabbābatihī al-yumnā*,” which

<sup>38</sup> Al-Kashshī, *Rijāl*, 370.

he interprets as denoting a left-right movement of the index finger, is correct. What is the meaning of this text, which first appears Ibn Ṭāwūs's transmission from al-Ṭirāzī, and what does it portend?

### 3. The Phrase “*yalūdhu bi-sabbābatihī*” and its Meaning

One possible explanation for this passage is that it denotes a customary expression of vehement supplication current in the Arabian Peninsula at the time of the hadith's origin. An alternative possibility is that it is not solely a manifestation of local custom, instead constituting a legal direction on the part of the Imam. Determining which is correct requires a consultation of the linguistic data in conjunction with an analysis of the Shī'ī hadith corpus.

#### 3.1 Linguistic Analysis of *l-w-dh*

A diachronic survey of various linguistic and lexicographical works yields a number of meanings for the root *l-w-dh* as follows: “to be concealed”, “to seek shelter”, “to take refuge”,<sup>39</sup> “to adhere”, “to seek help”.<sup>40</sup> Ibn Fāris (d. 395/1004) denotes the core meaning of this root as being “to circle around something and to seek refuge therewith through fear or greed.”<sup>41</sup>

<sup>39</sup> Khalīl b. Aḥmad Farāhīdī, *Kitāb al-ʿayn* (Qom: Intishārāt-i Hijrat, 1409/1998), 8:199; Muḥammad b. Aḥmad al-Azharī, *Tahdhīb al-lughā* (Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, 1421/2000), 15:13; al-Šāḥib Ibn ʿAbbād, *al-Muḥīṭ fī l-lughā*, ed. Muḥammad Ḥasan Āl Yāsīn (Beirut: ʿĀlam al-Kutub, 1414/1994), 10:101; Ismāʿīl b. Ḥammād al-Jawharī, *al-Šiḥāḥ*, ed. Aḥmad ʿAbd al-Ghafūr ʿAṭṭār (Beirut: Dār al-ʿIlm lil-Malāyīn, 1376/1956), 2:570; Maḥmūd b. ʿUmar Zamakhsharī, *Muqaddimat al-adab* (Tehran: Muʿassasa-yi Muṭālaʿāt-i Islāmī-yi Dānishgāh-i Tih-rān, 1386 Sh./2007), 143; Muḥammad b. Mukarram Ibn Manẓūr, *Lisān al-ʿArab* (Beirut: Dār Šādir, 1414/1993), 3:507; Aḥmad b. Muḥammad al-Fayyūmī, *al-Miṣbāḥ al-munīr fī gharīb al-Sharḥ al-kabīr lil-Rāfiʿī* (Qom: Dār al-Hijra, 1414/1993), 560; Muḥammad b. Muḥammad al-Zabīdī, *Tāj al-ʿarūs min jawāhir al-qāmūs* (Beirut: Dār al-Fikr, 1414/1993), 5:394.

<sup>40</sup> Al-Mubārak b. Muḥammad Ibn al-Athīr, *al-Nihāya fī gharīb al-ḥadīth wa-l-athar* (Qom: Muʿassasat Ismāʿīliyyān, 1367 Sh./1988), 4:276.

<sup>41</sup> Aḥmad Ibn Fāris, *Muʿjam maqāyīs al-lughā* (Qom: Maktab al-ʿIlām al-Islāmī, 1404/1983), 5:220; see also Muḥammad b. al-Ḥasan Ibn Durayd, *Jamharat al-*

The contemporary scholar al-Muṣṭafawī, meanwhile, defines *l-w-dh* as denoting “approaching something and joining therewith in pursuit of a specific aim.”<sup>42</sup>

The lexicographical literature thus does not support a meaning of *l-w-dh* that directly involves the index finger. Such an interpretation is only suggested by Fakhr al-Dīn al-Ṭurayḥī (d. 1085/1674) in his *Majma‘ al-baḥrayn*, a lexicon of obscure terms in the Qur’an and hadith literature in which we find the following: “To ‘*lādha*’ with the index finger, is to express self-abasement (*taḍarra‘a*) by moving one’s index finger.”<sup>43</sup>

Al-Ṭurayḥī is known as a scholar of lexicographically difficult hadith, and indeed may be considered the first Twelver Shī‘ī scholar to write specifically on this topic. This being the case, it is highly likely that al-Ṭurayḥī’s basis for this meaning of *l-w-dh* is a group of hadiths concerning the terms *taḍarru‘* and *tabattul*, several of which can be found in al-Kulaynī’s *al-Kāfi*, and which shall be discussed in the next section.

In the course of the above investigation, it has become apparent that usages of the root *l-w-dh* involving the index finger (*lādha bi-sabbābatihī*) were not widespread in the early Islamic centuries. In what follows, however, we shall see how a conjunction between specific movements of the index finger and expressions of seeking shelter, appealing for refuge, and self-abasement is observable in early Shī‘ī discourses through the teachings of Ja‘far al-Ṣādiq, particularly with reference to the exegesis of certain Qur’anic terms.

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*lugha* (Beirut: np., 1988), 2:702.

<sup>42</sup> Ḥasan al-Muṣṭafawī, *al-Taḥqīq fī kalimāt al-Qur‘ān al-karīm* (Beirut, Cairo, London: Markaz Nashr Āthār al-‘Allāma al-Muṣṭafawī, 1430/2008), 10:283.

<sup>43</sup> Fakhr al-Dīn b. Muḥammad al-Ṭurayḥī, *Majma‘ al-baḥrayn* (Tehran: al-Maktaba al-Murtaḍawiyya, 1375 Sh./1996), 3:188.

### 3.2 Supplication and Gesture in the Early Shī'ī Hadith Corpus

The fourteenth chapter of al-Kulaynī's *Kitāb al-du'ā'* in *al-Kāfī*, entitled *al-Raghba wa-l-rahba wa-l-taḍarru' wa-l-tabattul wa-l-ibtihāl wa-l-isti'ādha wa-l-mas'ala* (for translation see below), contains seven hadiths addressing various aspects of *du'ā'* and proper supplication before God.<sup>44</sup>

1. In the chapter's first hadith – which is classed as weak due to the presence of an unknown narrator, one Abū Ishāq, in the *isnād* – Imam al-Ṣādiq identifies holding the palms of the hands towards the sky as denoting *raghba* (yearning) for God, and identifies holding the backs of the hands towards the sky as denoting *rahba* (fear) of God. The Imam then gives an exegesis of Q 73:8: “So remember the name of your Lord and devote yourself wholly to Him” (*wa-dhkur isma rabbika wa-tabattal ilayhi tabtīlan*), declaring that *tabtīl* (exclusive devotion) refers to supplicating God whilst gesturing with one finger. He further states that *taḍarru'* (self-abasement) involves making supplication while gesturing with two fingers, while *ibtihāl* (pleading) comprises the holding of both hands aloft while weeping. One may interpret the hadith as identifying *tabattul* (devotion) as *du'ā'*, an act that it divides into three stages: first, a supplicating gesture involving one finger; second, a gesture with two fingers, sometimes labelled *taḍarru'*; third, stretching out the hands and weeping, which the Imam terms *ibtihāl*.

2. In the chapter's second and sixth narrations (transmitted reliably from Muḥammad b. Muslim), Imam al-Bāqir interprets two terms: *istikāna* (humility) is defined as *khuḍū'* (a near-synonym), and *taḍarru'* as the raising of both hands whilst sobbing.

3. In the third narration – this time with an interrupted (*mursal*) *isnād* – al-Ṣādiq identifies *taḍarru'* as moving the fingers left and right, *tabattul* as moving the fingers up and down, and *ibtihāl* as raising the hands in front of one's face and turning to face the *qibla*, adding that

<sup>44</sup> Al-Kulaynī, *al-Kāfī*, 4:323-7.

*ibtihāl* is not realised until the eyes flow with tears.

4. In the fourth hadith, narrated reliably (*ṣaḥīḥ*) from Muḥammad b. Muslim, al-Ṣādiq identifies *taḍarru‘* as moving the right index finger left and right, *tabattul* as moving the left index finger up and down, and *ibtihāl* as raising the hands towards the sky.

5. The fifth hadith is considered weak due to its acknowledged uncertainty regarding whether Aḥmad al-Barqī transmits the text from his father or someone else. In this hadith, al-Ṣādiq states that *tabattul* is gesturing with the index finger, *ibtihāl* is raising the hands above one’s head, and *taḍarru‘* is moving the index finger in front of one’s face. This is further identified as *du‘ā’ al-khīfa* – “the *du‘ā’* of fear”.

6. The chapter’s seventh hadith is reliably narrated by al-Ṣādiq’s disciples Muḥammad b. Muslim and Zurāra. In response to their question, the Imam states that *mas’ala* (making a request)<sup>45</sup> is performed with the palms of the hands open, *isti‘ādha* (taking refuge) is the raising of both hands with the palms upwards, *tabattul* is pointing with the finger, and *taḍarru‘* is moving the finger.

An important element of this chapter’s hadith is the fact that the terms singled out for interpretation therein are Qur’anic terms. In several instances, moreover, the terms appear in the Qur’anic text as the object of divine command – states or attitudes that the Qur’an’s audience are exhorted to adopt.

### 3.3 Schematic Analysis of al-Kulaynī’s Hadith

Synthesising the content of these hadiths from *al-Kāfi* (disregarding their *isnāds*), one arrives at a schema whereby moving or gesturing with the finger(s) while making supplication to God may be categorised as follows:

1. Pointing with one finger: *tabattul* (hadith 1).
2. Moving and pointing with two fingers: *taḍarru‘* (hadith 1).

<sup>45</sup> Translator’s note: the author gives “*su‘āl*” here in the Persian, but the text of the hadith is “*mas’ala*”.

3. Moving the fingers left and right: *taḍarru'* (hadith 3).
4. Moving the fingers up and down: *tabattul* (hadith 3).
5. Moving the right index finger left and right: *taḍarru'* (hadith 4).
6. Moving the left index finger up and down: *tabattul* (hadith 4).
7. Pointing with the index finger: *tabattul* (hadith 5).
8. Moving the index finger in front of one's face: *khīfa* (hadith 5).

Among these eight categories, notwithstanding the probable overlap between them, those most pertinent to the phrase “*wa huwa yalūdhu bisabbābatihī*” are numbers one, five, seven, and eight. In addition, the movements described in number five can both encompass the contents of numbers one and seven, and also be included in those described in number eight. In terms of their *isnāds*, meanwhile, the texts supporting numbers one, seven, and eight are quite unreliable; only number five is sound in this regard. There is little doubt that al-Majlisī consulted these hadiths in his interpretation of the phrase in question, and these *isnād*-based considerations likely had an impact upon his choice of the fifth category as the basis for his reading thereof. One should recall, though, that Ibn Ṭāwūs’s version of the *du‘ā’* – upon which al-Majlisī apparently relies – also has an unreliable *isnād*, suggesting that *isnād*-criticism was not generally a decisive factor in al-Majlisī’s use of these texts.

It remains the case, meanwhile, that some practical elements of what the fifth category describes are not quite clear. As the index finger is moved, for example, do the hand and forearm remain still, or should the movement be from the wrist or the elbow? The hadiths give no answers. Similarly, there is no indication in which direction the palm of the hand should be facing while the fingers are pointed and/or moved. This being the case, attention should be paid to the shared elements of all these modes of supplication, namely the inner, spiritual state of meek humility before God that the hadiths describing all of the above categories emphasise to varying degrees. Such an inner state would seem to be reflected better in the movement of the arm from the elbow,

and with the palms held perpendicular to the ground.

#### 4. Conclusion

The conclusions of the above study are as follows:

1. Despite the *du‘ā’*’s attestation in several early Shī‘ī hadith compendia, none of these attestations furnish it with an *isnād* that meets the criteria for *ṣaḥīḥ* authenticity as defined by the scholars of the school of Ḥilla. Nevertheless, in light of certain indicators within the text of the *du‘ā’* itself, and of the fact that the text is transmitted by two of the authors of the Four Books, as well as figures like Ibn Ṭāwūs and al-Kashshī, one may be confident that the thematic core of the text originates from the Imams. Such certainty, however, cannot extend to the specificities of the text, including the text’s association with any particular time and the ritual details concerning its recitation.
2. Al-Majlisī’s interpretation of the phrase *wa-huwa yalūdhu bisabbābatihi al-yumnā* fits with what is narrated from Ja‘far al-Ṣādiq, but is not exhaustive; the Imams’ hadith attest to other, different modes of supplication and self-abasement before God involving gesturing with the fingers. It appears that al-Majlisī’s specification of these ritual details for the recitation of the *du‘ā’*’s final lines is synthesised from two separate versions of the text – those transmitted by Ibn Ṭāwūs and al-Kashshī. In Ibn Ṭāwūs’s version, the Imam mandates these particularities for performance throughout the *du‘ā’*’s recital, while al-Kashshī’s text has the Imam raising his hands heavenwards only during the last part of the *du‘ā’*.
3. The texts seem to suggest that the importance of one’s inner condition, striving for a state of humility and self-abasement before God, and making supplication to Him with complete presence of mind, is greater than the importance of observing specific details of physical posture and gesture during recital. It

is these concerns of inward conviction that are the consistent, common emphasis of the hadiths studied here.

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