Al-Khisal, A Numeric Classification of Traditions on Characteristics

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Shaykh as-Saduq

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Translation of Al-Khisal. A first book of its kind, Al-Khisal is a collection of religious and moral precepts from reliable works on the subject compiled by Sheikh Sadooq. The present work demonstrates the importance of numbers in the traditions. This has led to a valuable collection of traditions that is very interesting to study. Each part of this book contains several traditions on various issues. His main theme in this book in on ethics, manners and good characteristics. This book covers numbered characteristics starting with one and ends at one million. The traditions are presented with a complete record of transmission. As Sheikh Sadooq mentions himself that the reason for the compilation of such a book was when he saw that none has been written on numbers and good and bad characteristics. Al-Khisal is a great encyclopedia on Islamic knowledge, the forbidden and the allowed acts, historical topics, interpretations on the Holy Quran, philosophical points and political issues. It is one of the most valuable sources of traditions from the Ahlul Bayt (PBUT). It is an authentic source and many authoritative works on Shiite traditions like Bihar Al-Anwar have cited it as a reference. The translators have tried to enrich it with many footnotes which explain the concepts and words presented in the text to benefit the interested readers.

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Translator(s):

Dr. Ali Peiravi [6]
Talat June Peiravi [7]

Dedication

We dedicate this work to both of our parents to whom we are greatly indebted – our fathers: the late Mr. Mohammad Mehdi Peiravi, and Mr. Charles Henry Morgan, and our mothers who are alive and whom we and our children love and are still under their spiritual protection and loving support: Mrs. Talat Sheikh Peiravi and Mrs. Betty June Morgan.

Dr. Ali Peiravi
Ms. Lisa Zaynab Morgan

Translators' Foreword

We thank God the Almighty for the opportunity granted to us to undertake the preparation of *Al-Khisal* (*A Numeric Classification of Traditions on Characteristics*) in two volumes after the successful completion of *Uyun Akhbar al-Reza* (*MGB*) in two volumes, *An Anthology of Islamic Poetry* in two volumes, *Imam Reza's* (*MGB*) *Pilgrimage Procedures and Prayers*, *A Divine Perspective on Rights, The Treatise on Rights, Mishkat ul-Anwar Fi Ghurar il-Akhbar* and *The Islamic Family Structure.*

We have exactly cited the references to Holy Quranic verses for coherency using an available translation of the Quran into English by Mr. Abdullah Yusuf Ali (May God Reward Him).

We take this opportunity to thank Ms. Maryam Fajr Peiravi for her valuable assistance during the research and translation of this work. We warmly welcome any suggestions made by the readers that might help us learn about our mistakes and shortcomings, and help us improve our future works.

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Preface

Al-Khisal is a collection of religious and moral precepts from reliable works on the subject compiled by Sheikh Sadooq. Abu Ja'far Muhammad ibn Ali ibn al-Hussein ibn Musa ibn Babooyeh Al-Qumi nicknamed Sheikh Sadooq1 was a jurist and a prominent scholar on Shiite traditions. Sheikh Tousi in his *Al-Istibsar* which is one of the four major Shiite reference books has nicknamed him Imad Al-Din that means the pillar of religion. About his date and place of birth there is no exact information. Ibn Babooyeh was brought up in a learned family in Qum and in his youth was educated by famous teachers of the city. On an unknown date Ibn Babooyeh left Qum for Ray which was the capital of the Buwahids and settled in that city. In 352 A.H. (963 A.D.) with the permission of Rukn ad-Dawlah the governor of Ray, he left for the holy city of Mashhad to perform the pilgrimage to the holy shrine of Imam Reza (MGB2). The main characteristic of Ibn Babooyeh is that by stressing on traditions, he explains and proves theological arguments. His jurisprudence is also based on traditions. He considers analogy and deduction not permissible.

Ibn Babooyeh traveled extensively to collect traditions. He met many masters of traditions and he has

left behind many works in tradition. His nickname ‘Sadooq’ was due to his authenticity in narrating the traditions. The first person who nicknamed Ibn Babooyeh as ‘Sadooq’ was Ibn Idris.

Ibn Babooyeh was a voluminous writer. He himself mentions that he has compiled more than 245 books. Some of his works are as follows: *Al-Iteqadat, Al-Amali, Man La Yahzaroh Al-Faqih, Uyun Akhbar Al-Reza, Al-Faqih, Al-Amali, Illal Ash-Sharayeh, Al-Tawhid, Thawab Al-Amaal va Uqab al-Amaal, Al-Khisal* and a few other manuscripts which are present in several libraries. About 200 books ascribed to him are mentioned in *Rijal-i-Najashi* and the works of Tousi and Ibn Shahr Aashub.

Sheikh Al-Sadooq, who authored one of the four basic works on Shiite traditions, compiled dozens of authoritative collections of traditions, each of which usually follows a particular theme. His *Al-Tawhid* collects traditions which illustrate the profession of monotheism. His *Uyun Akhbar Al-Reza* gathers together everything that has been related about Imam Reza (MGB); the eighth Imam, whose tomb in Mashhad is the holiest pilgrimage site in Iran. The work contains such things as descriptions of the Imam's mother; explanations of the reason why his name was chosen; all the sayings which have been recorded from him; and traditions concerning his death and the miracles which have occurred at his tomb. The present work that is Sheikh Al-Sadooq's *Al-Khisal* demonstrates the importance of numbers in the traditions. This has led to a valuable collection of traditions that is very interesting to study. Each part of this book contains several traditions on various issues. His main theme in this book is on ethics, manners and good characteristics. This book covers numbered characteristics. It starts with one and ends with one million. The traditions are presented with a complete record of transmission.

This is the first book of this kind. Sheikh Sadooq himself presented his motivation for compiling *Al-Khisal* as follows, “I noticed that the previous Sheikhs and scholars have already compiled books on various aspects of knowledge. However, they have neglected to compile a book on numbers and good and bad characteristics. Since this topic is very useful for those who seek knowledge, I decided to compile this book in order to get closer to God, attain divine rewards, prosperity and the Almighty God’s Mercy. I ask God not to turn my hopefulness into hopelessness, since He has power over all things.”

Al-Khisal is a great encyclopedia on Islamic knowledge, the forbidden and the allowed acts, historical topics, interpretations on the Holy Quran, philosophical points and political issues. It is one of the most valuable sources of traditions from the members of the Holy Household of the Prophet of God (MGB). It is an authentic source and many authoritative works on Shiite traditions such as *Bihar Al-Anwar* have cited it as a reference. We have tried to enrich it with many footnotes which explain the concepts and words presented in the text after doing a lot of research so that the interested readers can gain as much benefit from the book as possible.

1. Born on 917A.D.
2. MGB is used throughout the book for May God Bless him/her/them.

A Short Bibilography of the Author

The compiler of the book – may God have Mercy upon him is the highly esteemed, noble Abu Ja'far Muhammad ibn Ali ibn al–Hussein ibn Musa ibn Babooyeh al–Qumi known as Sheikh Sadooq. He has such a high rank in knowledge, understanding, realization of the true meaning of traditions, jurisprudence, honesty in speech and extensive highly valuable writings that no one can write about and fully express these. All the knowledgeable people who have either written his biography or used his highly valuable books have tried to praise his works and declare his Divine Leadership and honesty. They have called him 'Sheikh' that is normally the title of native scholars trained in the traditional sciences such as clerical dignitaries, members of a religious order, or professors of spiritual institutions of higher learning that is a master of an order. He has also been called honest and a forerunner.

We can say that he has been one of the signs of God. He passed away at an age over seventy in the year 993 A.D. His publications that were more than 300 in number were like brilliant stars guiding those who sought to follow the Divine Path. Unfortunately, the tragic occurrences in history resulted in the loss of the majority of his works. We can clearly state that not even one tenth of his writings have remained today.

His Nobility as Expressed by Noble Religious Scholars

There is no need to present any evidence or reasoning to prove his high rank. However, we will briefly mention a few of the remarks of our noble religious scholars about his noble personality here for the readers to get a bit more familiar with him.

Sheikh al–Taefeh (may God have mercy upon him) has called him "of a high position" in his book *Al–Fehrest*. Then he wrote, "He is the protector of the traditions, aware and informed about the personalities, and is an informed person and a critic on traditions. One has not seen anyone of similar capabilities among the scientists in Qum. He has about 300 publications." He also makes similar remarks about him in his *Rijal*[1].

Najashi who was a great researcher on "great men" calls him "Abu Ja'far from Qum". He also calls him Sheikh, our jurisprudent, a shining character, and the honor of the Shiites in Khorasan[2]. He wrote, "He was young when he entered Baghdad in the year 968 A.D. The great men of the Shiites listened to him to learn traditions and gain Divine Knowledge. Khatib Baghdadi in his famous book *Tarikh–i–Baghdad*[3] wrote: He[4] entered Baghdad and quoted traditions on the authority of his father. He was one of the well–known and noble men of the Shiites, and Muhammad ibn Talha an–Naáli told me about him.

Ibn Edris has praised him in his *Saraér* and said, "He was honest in speech, noble, informed about the traditions[5], and a critic. He was very knowledgeable about the great men. He had memorized many

traditions." Allamih Hel'li has called him Sheikh, and has said that he is our jurisprudent, our honor, and the bright and real character of the Shiites.

He has been called the following titles by the noble religious Shiite scholars: Ibn Shahr Ashoob; Seyed ibn Tavoos; Fakhr al-Mohaghegin6; Shahid-i-Av'val7; Re'is al-Mohaditheen; Al-Sheikh al-Ajal; Imam-i-Asreh; Rukni Min Arkan ad-Din8; Sadooq al-Muslimeen; Ayatullah fil-Alemin; Al-Sheikh al-A'zam; Al-Sheikh al-Sadooq; Hujatul Islam; Al-Sheikh al-Seghat; Al-Mulood Bid-Da'vat; Al-Sheikh Al-Imam Al-Moghad'dam; Al-Fazil al-Moaz'zam; Umdatal Fuzala; Sheikh minal-Mashayekh; Rukne min Arkan ash-Shari'a; Ash-Sheikh al-Hifzah; Vajhet-Ta'efateh al-Mustahfazeh; Emad id-Din; Al-Sheikh al-Alam al-Amin, among many other titles.

His Trips

He made many trips to various towns in order to learn nobility and hear the traditions directly from the greatest scholars. He was born in Qum and raised there. He acquired knowledge from the great scholars there. Then, although there were many renowned religious scholars in Ray, he was invited by the people of Ray to go and reside there. Of course, there is no precise mention of the date of his emigration to Ray in the books on *Rijal*9 and *Tarajim*10. However, one can conclude from what is written in this book, and *Al-Khisal* and *Al-Amali* that his emigration was after the month of Rajab of the year 339 A.H. (950 A.D.), and before the month of Rajab of the year 347 A.H. (958 A.D.) This is because he has cited a tradition he heard from Hamzih ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB) in the Quran on the first date, and has cited another tradition from Abul-Hassan Muhammad ibn Ahmad ibn Ali ibn Asad Al-Asady known as Ibn Jaradih al-Bardaýee in Ray on the second date.

He lived in Ray from 347 A.H. (958 A.D.) until he requested permission from Rukn ud-Duwleh, the ruler of the Buya clan, to visit the holy shrine of Imam Reza (MGB) in Mashhad. Then he traveled to Mashhad in 352 A.H. (963 A.D.) and returned to Ray after visiting the holy shrine. Regarding this he wrote in this book: "When I asked the successful ruler Rukn ud-Duwleh permission to visit the holy shrine of Imam Reza (MGB), he approved my request in the month of Rajab in the year 352 A.H. (963 A.D.) When I returned home, he called me in again and said, "The place you want to visit is a blessed place of martyrdom. I have visited it myself. When I was there I asked God to fulfill the requests I had in my mind. God answered my prayers and fulfilled them. Therefore, when you get there, remember me, and do not forget to visit on my behalf and pray for me since prayers will be fulfilled by God when they are presented in that holy place." I promised him to do so, and I fulfilled my promise. Upon my return from the blessed town of Mashhad I went to see the ruler. He asked me if I had prayed for him, and visited the shrine on his behalf. I replied in the positive. He said, "You did well since it has been proven to me that prayers will be accepted there." "On this trip to Mashhad that year he entered Neishaboor. He recorded some traditions from the religious scholars there, among whom we can name Abu Ali Hussein ibn Ahmad Beihaqi who narrated several traditions for him in his own house, Abdul Vahed ibn

Muhammad ibn Abdus Neishaboory, Abi Mansoor Ahmad ibn Ibrahim ibn Bakr Khori, Abu Saeed Muhammad ibn Fazl ibn Muhammad ibn Ishaq Mozak'kar Neishaboory known as Abi Saeed Mual'lem, Abut-Tayýeb Hussein ibn Ahmad ibn Muhammad Razi and Abdullah ibn Muhammad ibn Abdul Wahab al-Sejezy. Also Abu Nasr Ahmad ibn al-Hussein ibn Ahmad ibn Ubayd al-Zab'by al-Marvani al-Neishaboory cited some traditions for him in Neishaboor. Also a group of people cited traditions for him in the town of Marv al-Ruz among whom we can name the jurisprudent Abul Hussein Muhammad ibn Ali ibn al-Shah, and Abu Yusuf Rafih ibn Abdullah ibn Abdul Malik. In the same year he traveled to Baghdad and heard some traditions from the religious scholars there. He had also gone to Kufa, Fayd, Mavara un-Nahr, Balkh, Samarghand and Furghaneh, and had heard traditions from the religious scholars in these cities.

The Birth of the Author May God have Mercy upon Him

We are not precisely aware of the year in which he has born. None of the biographers have stated his birth date. However, we can draw some conclusions in this regard from his own book *Kamal al-Din*, and Sheikh Toosi's *Ghaybat* and Najashi's *Fehrest* that he was born after the demise of Muhammad ibn Uthman al-Umari - who was the second (of the four) representatives of the twelfth Imam (MGB) - that is in the year 305 A.H. (917 A.D.) at the beginning of the mission of Abil Qasim Hussein ibn Ruh who was the third representative of the twelfth Imam (MGB).

Sheikh Sadooq quoted on the authority of Abu Ja'far Muhammad ibn Ali ibn al-Asvad, "After the demise of Muhammad ibn Uthman al-Umari - may God be pleased with him - Ali ibn al-Hussein ibn Musa ibn Babooyeh[11] asked me to ask Hussein ibn Ruh to ask our master the Imam of Time[12] (MGB) to pray and ask God the Almighty to grant him a son. I did so, and he secretly reported that. He informed me after three days that the Imam (MGB) has prayed for Ali ibn al-Hussein, and that God the Almighty will soon bless him with a son, and will grant him more children thereafter." The above has also been cited by Sheikh al-Taéfeh and Najashi - may God have mercy upon them. What was presented about his birth date were the information available from the great religious scholars and he himself who best knows about his life history. Thus, we can conclude that he was born after the year 305 A.H. (917 A.D.) His birth was a blessing, and he was blessed since he was born due to the prayers of the Imam of Time (MGB). Everyone benefited from him, and his being blessed. That is why he was always very proud and said that he was born due to the prayers of the Imam of Time (MGB). He also said, "There were many occasions when Abu Ja'far Muhammad ibn Ali al-Asvad (who narrated the details about his birth) saw how studiously I attended the classes of our Professor Muhammad ibn Ahmad ibn al-Walid (May God have mercy upon him); and how eager I was to learn and memorize scientific books. He would tell me there is no wonder why I was so eager to acquire knowledge, since I was born due to the prayers of the Imam of Time (MGB)[13].

The Death of the Author and his Shrine

He died in 381 A.H. (991 A.D.) after living for seventy years. He was buried in Ray next to the Toghrol Garden, near the shrine of the blessed Abdul Azeem Hassan – may God be pleased with him. His shrine is simple, but spiritual. Many people make pilgrimage to his shrine and receive blessings.

A Demonstration of his Nobility

In the year 1238 A.H. (1822 A.D.), Fath Ali – the King of Ghajar ordered the building of the shrine to be reconstructed. This resulted in a demonstration of nobility. The word spread around among the people, and it was finally approved of by the government officials and the king. The details of this event have been recorded by many authors – may God have mercy upon them. Among them we can mention *Ruwzat* by Khansari, *Qisas al-Ulama* by Tonikaboni, *Tanqih al-Maqal* by Mamaghani, *Motakhab ul-Tavarikh* by Khorasani and *Favaéd ar-Razavieh* By Qumi. This has been recorded in *Ruwzat* by Khansari as follows:

This event was a demonstration of the nobility of the Sheikh. It attracted the attention of many people, and was a source of guidance for many and a cause of happiness for many enlightened people. Once there appeared a rupture in the shrine of the noble Sheikh that is located near Ray due to a flood. When they investigated to find out the degree of damage done in order to reconstruct it, they reached a chamber in which he was buried. Once they entered that room they found his body naked, with his private parts covered, and in perfect shape. His face was absolutely peaceful, and they could still see the polish14 on his nails. The shroud with which his body was wrapped at the time he was buried had worn out, torn into shreds and fallen down on the dirt around his corpse. The news rapidly spread around in Tehran. When Fath Ali – the grandfather of Naser ad-Din – the king of Ghajar heard about this around the year 1238 A.H. (1822 A.D.), he went there in person to investigate. He consulted with the government officials whom he trusted as to whether or not he should enter the tomb in person. They did not recommend that the King enters the tomb, as they thought this was not appropriate for his rule. Then a group of religious scholars and well-known people were then sent into the tomb to check the issue. No doubt was left for the King after many people – who had entered the tomb – all testified to the truth of this issue. Once he was certain about the truth of this issue, he ordered the cavity to be closed off, and the building of the shrine to be reconstructed; and decorated in the best possible fashion using mirror work. And peace be upon him the day he is born, and the day he dies, and the day he is resurrected.

1. Great Men similar to Who's Who.
2. One of the provinces of Iran located in the northeast.
3. The history of Baghdad.
4. Sheikh Sadooq.
5. Akhbar.
6. The pride of the researchers.
7. The first martyr.

8. One of the pillars of religion.
9. Great Men similar to Who's Who.
10. Biographies.
11. The father of the compiler of this book.
12. The twelfth Imam (MGB).
13. The Riser or Al-Mahdi (MGB).
14. Khazab.

Introduction

In the Name of God, Most Gracious, Most Merciful

Praise be to God, who is the Only in terms of Unity, and is singular in Divinity. He has created the servants using His Knowledge. The tongues are dull[1] to describe Him, and the eyes are veiled from seeing Him. It is He who is higher than the characteristics of the creatures. And He is superior to limited concepts. There is no similitude for Him among all the creatures. And there is no god for all the people other than Him. And I witness that there is no god but God – the Only, and there is no partner for Him – being a witness confessing to His Unity; inclined towards His Grace; repenting from his sins. And I witness that Muhammad is His servant and His Messenger – appointed by Him to His Prophethood, and He has entrusted him with the principle features of His religion. He has appointed him with His Book to be a proof for His servants. And I witness that Ali the son of Abi Talib is his[2] Testamentary Trustee. He is the best of the people after him. He is in charge of his affairs. And he is a summoner to his way. And he is the Commander of the Faithful. And he is the master of the Testamentary Trustees. And he is the person of the highest priority to the Prophets.

And I witness that his wife Fatimah Az-Zahra[3] is the master of all the women in the world. And that Al-Hassan, al-Hussein and the Imams who are his offspring are the leaders to guidance[4]. They are signs of piety and the proofs of God to all the people of the world. And I witness that whoever follows them shall be saved, and whoever disobeys them shall be ruined. May God's Blessings and His Mercy be upon them, their souls and their bodies. Moreover, I noticed that the previous Sheikhs and scholars have already authored books on various aspects of knowledge. However, they have neglected to author a book on numbers, and good and bad characteristics. Since this topic is very useful for those who seek knowledge, I decided to compile this book in order to get closer to God, attain Divine rewards, prosperity and the Almighty God's Mercy. I ask God not to make me hopeless since He has power over all things.

المقدمة

بسم الله الرحمن الرحيم

الحمد لله الذي توحد بالوحدانية، وتفرد بالالهية، وفطر العباد على معرفته وكل الالسن عن صفته، وحجب الابصار عن رؤيته، الذي علا عن صفات المخلوقين وجل عن معاني المحدودين، فلا مثل له في الخلائق أجمعين، ولا إله غيره لجميع العالمين.

وأشهد أن لا إله إلا الله وحده لا شريك له، شهادة مقر بتوحيده، راغب في كرامته، تائب من ذنوبه.

وأشهد أن محمدا عبده ورسوله، اصطفاه برسالته، وأودعه معالم دينه، وبعثه بكتابه حجة على عباده.

وأشهد أن علي بن أبي طالب وصيه وخير الخلق بعده، والقائم بأمره، والداعي إلى سبيله، وأنه أمير المؤمنين، وسيد الوصيين، وأولى الناس بالنبيين، وأن زوجته فاطمة الزهراء سيدة نساء العالمين، وأن الحسن والحسين والائمة [التسعة] من ولده أئمة الهدى، وأعلام التقى، وحجج الله على أهل الدنيا، وأشهد أن من تبعهم نجا، ومن تخلف عنهم هلك، صلوات الله عليهم وعلى أرواحهم وأجسادهم ورحمة الله وبركاته.

أما بعد فإني وجدت مشايخي وأسلافي ـ رحمة الله عليهم ـ قد صنفوا في فنون العلم كتبا وأغفلوا عن تصنيف كتاب يشتمل على الاعداد والخصال المحمودة، والمذمومة، ووجدت في تصنيفه نفعا كثيرا لطالب العلم، والراغب في الخير فتقربت إلى الله جل اسمه بتصنيف هذا الكتاب، طالبا لثوابه، وراغبا في الفوز برحمته، وأرجو أن لا يخيبني فيما أملته ورجوته منه بتطوله ومنه، إنه على كل شيء قدير.

1. Unable
2. Muhammad's (MGB) Trustee
3. The Blessed Faimah (MGB)
4. The Immaculate Imams (MGB)

Part 1: On One-Numbered Characteristics

The great Sheikh Abu Ja'far Muhammad ibn Ali ibn al-Hussein ibn Musa ibn Babooyeh al-Qumi (Sheikh Sadooq) - the compiler of the book - may God continue his honor compiled the following.

God is One and Only

1–1 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al–Taleqani – may God be pleased with him – narrated that Muhammad ibn Sa'id ibn Yahya al–Bazury quoted on the authority of Ibrahim ibn al–Haysam al–Baladi, on the authority of his father, on the authority of Al–Muafi ibn Imran, on the authority of Israel, on the authority of Al–Miqdam ibn Sharik ibn Hani, on the authority of his father, "A Bedouin (Arab) stood near the Commander of the Faithful Imam Ali (MGB) on the day of the Battle of Jamal and asked, 'O Commander of the Faithful! Do you say that God is One?' The people rushed unto him and said, 'O Bedouin! Don't you see the condition of the Commander of the Faithful (MGB)? His mind is busy with several matters. It is not the time to ask such questions.' The Commander of the Faithful (MGB) said, 'Leave him alone. This Bedouin wants just what we want from this tribe.'1 The Imam (MGB) then said, 'O Bedouin! There are four meanings implied for *'God is One.'* Two of these implications are not proper for God the Almighty, while the other two hold true. The two implications that are not proper are:

1–To say that *'He is One'* in the sense of counting in numbers. This is not proper since what has no second cannot be counted in numbers. Don't you see that whoever says *'God is the third of the three'*2 is an infidel.

2–To say that *'He is One'* to imply that He is one of the people implicitly saying that He is of a type of gender. This is not proper either since it is a form of comparison while our Lord the Sublime is too great to make this (comparison).

However, the two implied meanings that hold true are:

3– To say that *'He is One'* to imply that He is One and there exists nothing similar to Him. Our Lord is like this.

4– To say that *'He is One'* to imply that He, the Exalted the Sublime, is essentially One. He is not divisible in the outside world, in the mind, or in the imagination. Our Lord, the Exalted the Sublime is like this.'"

باب الواحد

قال الشيخ الجليل أبوجعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي الفقيه مصنف هذا الكتاب أدام الله عزه.

إن الله واحد

1-1 حدثنا أبوالعباس محمد بن إبراهيم بن أسحاق الطالقاني رضي الله تعالى عنه قال: حدثنا محمد بن سعيد بن يحيى البزوري، قال: حدثنا إبراهيم بن الهيثم البلدي، قال: حدثنا أبي، عن المعافى بن عمران، عن إسرائيل، عن المقدام بن شريح بن هانئ، عن أبيه قال: إن أعرابيا قام يوم الجمل إلى أمير المؤمنين عليه السلام فقال: يا أمير المؤمنين أتقول: إن الله واحد؟ قال: فحمل الناس عليه، وقالوا: يا أعرابي أما ترى ما فيه أمير المؤمنين من تقسم القلب؟ فقال أمير المؤمنين عليه السلام: دعوه فإن الذي يريده الاعرابي هو الذي نريده من القوم، ثم قال: يا أعرابي إن القول في أن الله واحد على أربعة أقسام، فوجهان منها لا يجوزان على الله عز وجل ووجهان يثبتان فيه، فأما اللذان لا يجوزان عليه فقول القائل: "واحد" يقصد به باب الاعداد، فهذا ما لا يجوز لان ما لا ثاني له لا يدخل في باب الاعداد، أما ترى أنه كفر من قال: "إنه ثالث ثلاثة". وقول القائل: "هو واحد من الناس" يريد به النوع من الجنس، فهذا ما لا يجوز لانه تشبيه، وجل ربنا وتعالى عن ذلك. وأما الوجهان اللذان يثبتان فيه فقول القائل "هو واحد ليس له في الاشياء شبه" كذلك ربنا، وقول القائل: إنه عز وجل أحدي المعنى، يعني به أنه لا ينقسم في وجود ولا عقل ولا وهم، كذلك ربنا عز وجل.

Abandoning the Present to Attain the Promised

1–2 (The compiler of the book narrated) narrated that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of his father, on the authority of Abdullah ibn al–Muqayrih, on the authority of Isma'il ibn Muslim al–Sakoony, on the authority of As–Sadiq Ja'far ibn Muhammad (MGB), on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "Blessed be3 the one who abandons the present lust to attain the unseen promised reward."

Oppressive Characteristics

1–3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Muhammad ibn al–Jab'bar, on the authority of Muhammad ibn Isma'il ibn Bazi'a, on the authority of Hisham ibn Salim, on the authority of Aba Abdullah as–Sadiq (MGB), "It is one of the oppressive characteristics when one who is riding forcefully takes the right of way of pedestrians."

Characteristics Rooted in Love for Religion

1–4 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Ahmad ibn Ali ibn al–Salt quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Hammad ibn Isa, on the authority of Rub'ay ibn Abdullah, on the authority of Fuzayl ibn Yasar that Aba Abdullah as–Sadiq (MGB) said, "The love of a man for his brethren is due to his love for religion."

One Characteristic for Five Characteristics

1–5 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Ali ibn Faz'zal, on the authority of Asim ibn Hamid, on the authority of Abi Ubaydat al–Haza'a that Abu Ja'far al–Baqir (MGB) narrated that God the Exalted the Sublime says, "I swear by My Honor, Beauty, Magnificence, Loftiness that I shall make anyone needless who chooses Me over his selfish desires. I will make him attend to the affairs of his Hereafter. I will protect him from getting ruined. I will establish the heavens and the Earth as guarantees for his share of daily bread. Moreover, I will be far superior to the business of all the businessmen for him."

ترك خصلة موجودة بخصلة موعودة

1–2 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبيه، عن عبد الله بن المغيرة، عن إسماعيل بن مسلم السكوني، عن الصادق جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله:"طوبى لمن ترك شهوة حاضرة لموعود لم يره."

خصلة من الجور

1–3 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن عبدالجبار، عن محمد بن إسماعيل بن بزيع، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: من الجور قول الراكب للراجل: الطريق.

خصلة من حب الدين

1–4 حدثنا أبي رضي الله عنه قال: حدثني محمد بن أحمد بن علي بن الصلت، عن أحمد بن محمد بن خالد، عن أبيه، عن حماد بن عيسى، عن ربعي بن عبد الله، عن فضيل ابن يسار، عن أبي عبد الله عليه السلام قال: من حب الرجل دينه حبه إخوانه.

خصلة واحدة بخمس خصال

1–5 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن عاصم بن حميد، عن أبي عبيدة الحذاء، عن أبي جعفر عليه

السلام قال: إن الله عز وجل يقول: بجلالي وجمالي وبهائي وعلائي وارتفاعي لا يؤثر عبد هواي على هواه إلا جعلت غناه في نفسه، وهمه في آخرته، وكففت عنه ضيعته وضمنت السماوات والارض رزقه، وكنت له من وراء تجارة كل تاجر.

A Characteristic for a Characteristic

1–6 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that his father quoted on the authority of Abdullah ibn Muhammad ibn Isa, on the authority of his father, on the authority of Abdullah ibn al–Muqayrih, on the authority of Isma'il ibn Abi Zyad al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father Al–Baqir (MGB), on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "If one praises the people but raises God's Wrath, then God will make the people who praise him to blame him."

1–7 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Al–Hussein ibn Ishaq al–Tajir, on the authority of Ali ibn Mahzyar, on the authority of Fuzalat ibn Ayoob, on the authority of Isma'il ibn Abi Zyad[4], on the authority of Aba Abdullah – Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "If one wants something and the Almighty God is pleased with him, then God will not take him out of this world until He grants it to him."

A Saving Characteristic

1–8 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn al–Hussein ibn Abil Khat'tab, on the authority of Ali ibn An–Nue'man who quoted through a chain of narrators that the Prophet (MGB) said, "God the Exalted the Sublime said, 'O Children of Adam! Obey Me in what I order you to do, and do not teach Me what is best for you.'"[5]

The Loftiest Characteristic of the Religion

1–9 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Abdullah ibn Maymun[6], on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "God loves the loftiness of knowledge more than the loftiness of worshipping Him. Moreover, the loftiest characteristic in your religion is piety."

No Two Things Combined which are Better than the Combination of Two Characteristics

1–10 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased

خصلة بخصلة

1–6 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن عبد الله بن محمد بن عيسى، عن أبيه، عن عبد الله بن المغيرة، عن إسماعيل بن أبي زياد السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله من طلب رضى الناس بسخط الله جعل الله حامده من الناس ذاما.

1–7 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن الحسين بن إسحاق التاجر، عن علي بن مهزيار، عن فضالة بن أيوب، عن إسماعيل بن أبي زياد، عن أبي عبد الله جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من تمنى شيئا وهو لله عز وجل رضى لم يخرج من الدنيا حتى يعطاه.

خصلة منجية

1–8 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا سعد ابن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن علي بن النعمان بإسناده يرفعه إلى النبي صلى الله عليه وآله قال: قال الله تبارك وتعالى: يا ابن آدم أطعني فيما أمرتك ولا تعلمني ما يصلحك.

خصلة هى أفضل الدين

1–9 حدثنا أبي رضي الله عنه قال: حدثني علي بن إبراهيم بن هاشم، عن أبيه، عن عبد الله بن ميمون، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: فضل العلم أحب إلى الله عز وجل من فضل العبادة، وأفضل دينكم الورع.

ما جمع شيء إلى شيء أفضل من خصلة إلى خصلة

1-10 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمـد

with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ibrahim ibn Hashim, on the authority of Al-Hassan ibn Abil-Hussein al-Farsi, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father, on the authority of his grandfather, on the authority of his father, on the authority of Ali (MGB) that God's Prophet (MGB) said, "No two things have been combined together better than knowledge and patience."

1-11 Suleiman ibn Ahmad ibn Ayoob al-Lakhmy[7] narrated that Abdul Wahab ibn Kharajat quoted on the authority of Abu Kurayb, on the authority of Ali ibn Hafs al-Abasi, on the authority of Al-Hassan ibn al-Hussein al-Alavi, on the authority of his father Al-Hussein ibn Zayd, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of Al-Hussein ibn Ali (MGB)[8], on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "I swear by Him in whose Hands is my soul that no two things have combined together better than knowledge and patience."

A Characteristic that is the Honor of This World and the Hereafter

1-12 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abdullah Al-Jamoorani[9], on the authority of Al-Hassan ibn Ali ibn Abi Hamzih, on the authority of Sayf ibn Umayrih, on the authority of Mansoor ibn Hazim, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "The companionship of religious people is the honor of this world and the Hereafter."

The Most Knowledgeable Person Is One who Combines One Characteristic with Another One

1-13 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn Sayf, on the authority of his brother Al-Hussein[10], on the authority of his father Sayf ibn Umayrih, on the authority of Aba Abdullah as-Sadiq (MGB), "The Commander of the Faithful Imam Ali (MGB) was questioned about the most knowledgeable person. He replied, 'It is one who combines the knowledge of the people with his own knowledge.'"

ابن الحسن الصفار قال: حدثني إبراهيم بن هاشم، قال: حدثني الحسن بن أبي الحسين الفارسي، عن سليمان بن جعفر الجعفري، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن أبيه، عن علي عليهم السلام قال: قال رسول

الله صلى الله عليه وآله: ما جمع شيء إلى شيء أفضل من حلم إلى علم.

1-11 أخبرنا سليمان بن أحمد بن أيوب اللخمي قال: حدثنا عبدالوهاب ابن خراجة قال: حدثنا أبوكريب قال: حدثنا علي بن حفص العبسي قال: حدثنا الحسن بن الحسين العلوي، عن أبيه الحسين بن زيد، عن جعفر بن محمد، عن أبيه محمد ابن علي، عن أبيه علي بن الحسين، عن الحسين بن علي، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: والذي نفسي بيده ما جمع شيء إلى شيء أفضل من حلم إلى علم.

خصلة فيها شرف الدنيا والاخرة

1-12 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري قال: حدثني أبوعبد الله الجاموراني عن الحسن بن علي بن أبي حمزة، عن سيف بن عميرة، عن منصور بن حازم، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: مجالسة أهل الدين شرف الدنيا والآخرة.

أعلم الناس من جمع خصلة إلى خصلة

1-13 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثني محمد بن أحمد، عن أحمد بن محمد بن عيسى، عن علي بن سيف، عن أخيه الحسين، عن أبيه سيف بن عميرة، عن أبي عبد الله عليه السلام قال: سئل أمير المؤمنين عليه السلام عن أعلم الناس، قال: من جمع علم الناس إلى علمه.

There Is One True Prosperity And One True Misery

1-14 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB), “True prosperity is that man’s deeds result in his prosperity and that true misery is that man’s deeds result in his misery.”

A Characteristic for Which the People Deserve to be Rewarded or Punished

1-15 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash’ari, on the authority of Ali ibn al-Hikam, on the authority of Ibrahim ibn Mihzam Al-Asady, on the authority of Abi Hamzih, on the authority of Ali ibn al-Hussein (MGB), “Man’s tongue addresses his other

organs everyday and asks them how they are. They reply that ‘we would be fine if you left us alone’. They swear by God and ask it to remember God in regards to them. They say that they get rewarded due to it, and they also get punished due to it.”

A Characteristic that Is the Noblest Holy War

1–16 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja’far al–Homayry quoted on the authority of Harun ibn Muslim, on the authority of Mus’adat ibn Sadaqah: Ja’far ibn Muhammad was questioned about the meaning of a narration on the authority of the Prophet (MGB) that says, “The noblest holy war is to say just words in front of an oppressive ruler.” He replied, ‘It means that he should instruct him to do as much as he[11] can understand. This much effort is accepted from him. He has no more duties.’”

The Hardest Thing is One Characteristic that Cannot Be Avoided Unless We Abandon Another Characteristic

1–17 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Ali ibn al–Salt quoted on the authority of Ahmad ibn Aba Abdullah al–Barqy, on the authority of Yunus ibn Abdul–Rahman, on the authority of Abdullah ibn Sin’an, on the authority of Aba Abdullah as–Sadiq (MGB), “The disciples told Jesus[12] – the son of Mary, ‘O Teacher of the good! Teach us what the hardest thing is.’ He (MGB) said, ‘The hardest thing is the Wrath of God the Exalted the Sublime.’ They asked, ‘How can we avoid God’s Wrath?’ He (MGB) said, ‘By not getting angry.’ They asked, ‘What is the root of anger?’ He (MGB) replied, ‘Haughtiness, oppressiveness and belittling the people.’”

حقيقة السعادة واحدة وحقيقة الشقاء واحدة

1–14 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن وهب بن وهب، عن جعفر ابن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام أنه قال: حقيقة السعادة أن يختم الرجل عمله بالسعادة، وحقيقة الشقاء أن يختم المرء عمله بالشقاء.

يثاب الناس أو يعاقبون بخصلة

1–15 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن محمد بن السندي، عن علي بن الحكم، عن إبراهيم بن مهزم الاسدي، عن أبي حمزة، عن علي بن الحسين عليهما السلام قال: إن لسان ابن آدم يشرف كل يوم على جوارحه فيقول: كيف أصبحتم؟ فيقولون: بخير

إن تركتنا، ويقولون: الله الله فينا، ويناشدونه، ويقولون: إنما نثاب بك، ونعاقب بك.

خصلة هى أفضل الجهاد

1-16 حدثنا أبي رضي الله عنه قال: حدثني عبد الله بن جعفر الحميري، عن هارون بن مسلم، عن مسعدة بن صدقة قال: سئل جعفر بن محمد عليهما السلام عن الحديث الذي جاء عن النبي صلى الله عليه وآله "إن أفضل الجهاد كلمة عدل عند إمام جائر" ما معناه؟ قال: هذا على أن يأمره بقدر معرفته وهو مع ذلك يقبل منه وإلا فلا.

أشد الاشياء خصلة لا تتقى الا بترك خصلة

1-17 حدثنا أبي رضي الله عنه قال: حدثني محمد بن أحمد بن علي بن الصلت قال: حدثني أحمد بن أبي عبد الله البرقي، عن يونس بن عبدالرحمن، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال الحواريون لعيسى بن مريم: يا معلم الخير أعلمنا أي الاشياء أشد؟ فقال: أشد الاشياء غضب الله عز وجل، قالوا: فبم يتقى غضب الله؟ قال: بأن لا تغضبوا، قالوا: وما بدء الغضب؟ قال: الكبر والتجبر ومحقرة الناس.

A Believer's Honor Is in One Characteristic and His Glory Is In Another Characteristic

1-18 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Kumaydany and Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa'id, on the authority of Ibn Abi Umayr, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB), "A believer's honor is in night prayers, and his glory is in not bothering the people."

1-19 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Kumaydany, on the authority of Ahmad ibn Muhammad, on the authority of his father, on the authority of Abdullah ibn Jabal'le, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) told Gabriel, "Advise me." Gabriel said, "O Muhammad! Live as much as you want. You will finally die. Love whatever you want. You will finally be separated from it. Do whatever you want. You will finally encounter your deeds. A believer's honor is in his night prayers and his glory is in not bothering the people."

1-20 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady narrated that Muhammad ibn Jarir, al-Hassan ibn Urwah, and Abdullah ibn Muhammad al-Vahby quoted on the authority of Muhammad ibn

Hamid, on the authority of Zafir ibn Suleiman, on the authority of Muhammad ibn Ayyeene, on the authority of Abi Hazim, on the authority of Sahl ibn Sa'ed, "Gabriel came to the Prophet (MGB) and said, 'O Muhammad! Live as much as you want. You will finally die. Love whatever you want. You will finally be separated from it. Do whatever you want. You will finally be rewarded for it. Know that a man's honor is in his staying up at night13 and his glory is in his independence from the people.'"

1-21 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady narrated that Umar ibn Abi Qaylan al-Saqafy and Isa ibn Suleiman ibn Abdul-Malik al-Qurashi quoted on the authority of Isa ibn Suleiman ibn Abdul-Malik al-Qurashi, on the authority of Abu Ibrahim al-Tarjomani, on the authority of Sa'ed ibn Sa'id al-Gorjany, on the authority of Nah'shall ibn Sa'id, on the authority of Al-Zah'hak, on the authority of Ibn Abbas14 that God's Prophet (MGB) said, "The most honorable people in my nation are those who have memorized the Quran, and those who are the people of the night15."

شرف المؤمن في خصلة وعزه في خصلة

1-18 حدثنا أبي رضي الله عنه قال: حدثني علي بن موسى بن جعفر بن أبي جعفر الكميداني ومحمد بن يحيى العطار، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن ابن أبي عمير، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: شرف المؤمن صلاته بالليل، وعزه كف الاذى عن الناس.

1-19 حدثنا أبي رضي الله عنه قال: حدثني علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد، عن أبيه، عن عبد الله بن جبلة، عن عبد الله ابن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله لجبرئيل: عظني فقال: يا محمد عش ما شئت فانك ميت، وأحبب ما شئت فانك مفارقه، واعمل ما شئت فانك ملاقيه، شرف المؤمن صلاته بالليل، وعزه كفه عن أعراض الناس.

1-20 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا محمد بن جرير، والحسن بن عروة، وعبد الله بن محمد الوهبي قالوا: حدثنا محمد بن حميد قال: حدثنا زافر بن سليمان قال: حدثنا محمد بن عيينة، عن أبي حازم، عن سهل بن سعد قال: جاء جبرئيل عليه السلام إلى النبي صلى الله عليه وآله فقال: يا محمد عش ما شئت فانك ميت، وأحبب ما شئت فانك مفارقه، واعمل ما شئت فانك مجزي به، واعلم أن شرف الرجل قيامه بالليل، وعزه استغناؤه عن الناس.

1-21 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا عمر بن أبي غيلان الثقفي، وعيسى بن سليمان بن عبدالملك القرشي قالا: حدثنا أبوإبراهيم الترجماني قال: حدثنا سعد بن سعيد الجرجاني قال: حدثنا نهشل بن سعيد، عن الضحاك، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: أشراف أمتي حملة القرآن وأصحاب الليل.

One Characteristic Is the Key to All Evil

1–22 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Ali ibn al–Hussein al–Sa'ed Abady quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Yunus ibn Abdul–Rahman, on the authority of Davood ibn Farqad that Abu Abdullah as–Sadiq (MGB) on the authority of said, "Anger is the key to all evil."

A Characteristic Due to Justice

1–23 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Aba Abdullah Muhammad ibn Khalid al–Barqy, on the authority of Al–Qasim ibn Muhammad al–Juwhary, on the authority of Hubayb al–Khas'ami that Aba Abdullah as–Sadiq (MGB) said, "Love for the people what you love for yourselves."

A Characteristic Due to Which We Are Interested in How Others Judge About Us

1–24 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil–Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al–Hassan ibn Mahboob, on the authority of some of the companions that Aba Abdullah as–Sadiq (MGB) said, "Whoever deals justly with the people will be pleased with how others judge about him."

1–25 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Sin'an, on the authority of Al–Mufaz'zal ibn Umar that Abu Abdullah as–Sadiq (MGB) was asked the following question: "What is the minimum right of a believer incumbent upon his brethren?" He (MGB) replied, "That he doesn't solely dedicate what they need to himself."

Seek Nearness to God with One Characteristic

1–26 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Mahboob, on the authority of Umar ibn Yazid that Abu Abdullah as–Sadiq (MGB) said, "Seek nearness to God by sympathizing with your brethren."

God Has Not Tested the Servants with Anything Harder Than

One Characteristic

1–27 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated

مفتاح كل شر خصلة

1–22 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثني علي بن الحسين السعد آبادي، عن أحمد بن محمد بن خالد، عن أبيه، عن يونس بن عبدالرحمن، عن داود بن فرقد قال: قال أبو عبد الله عليه السلام: الغضب مفتاح كل شر.

خصلة من العدل

1–23 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن القاسم بن محمد الجوهري، عن حبيب الخثعمي، عن أبي عبد الله عليه السلام: قال: أحبوا للناس ما تحبون لانفسكم.

خصلة من فعلها رضى بها حكما

1–24 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن الحسن بن محبوب، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: من أنصف الناس من نفسه رضي به حكما لغيره.

ادنى حق المؤمن على أخيه خصلة

1–25 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن المفضل بن عمر قال: سئل أبوعبد الله عليه السلام: ما أدنى حق المؤمن على أخيه؟ قال: أن لا يستأثر عليه بما هو أحوج إليه منه.

التقرب إلى الله عز وجل بخصلة

1-26 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن عمر بن يزيد قال: قال أبوعبد الله عليه السلام: تقربوا إلى الله تعالى بمواساة إخوانكم.

ما بلا الله العباد بشيء أشد عليهم من خصلة

1-27 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محـــمد بن أبي

that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Ali al-Kufy, on the authority of Muhammad ibn Sin'an, on the authority of Umar ibn Abdul-Aziz, on the authority of Jamil ibn Dur'raj that Aba Abdullah as-Sadiq (MGB) said, "God has not tested the servants with anything harder than giving money."

A Characteristic that Is the Result of Being Kind

1-28 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Khalid al-Barqy, on the authority of his father, on the authority of Khalaf ibn Himmad, on the authority of Musa ibn Bakr, on the authority of Zurarah, on the authority of Humran ibn A'ayn that Abi Ja'far al-Baqir (MGB) said, "There is a result for everything. The result of being kind is to speed up turning on the light."[16]

A Characteristic that Stabilizes One's Faith and One that Makes Him Lose His Faith

1-29 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abu Abdullah al-Razi, on the authority of Ali ibn Suleiman ibn Rashid, on the authority of Musa ibn Salam that Aban ibn Savid asked Aba Abdullah as-Sadiq (MGB), "What stabilizes a servant's faith?" He (MGB) replied, "What stabilizes his faith is piety, and what makes him lose his faith is greed."

A Characteristic that Destroys a Believer's Dignity

1-30 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Ubaydullah ibn Abdullah al-Dihqan, on the authority of Durost ibn Abi Mansoor al-Vaseti, on the authority of Ibrahim ibn Abdul-Hamid that Abil

Hassan Al-Kazim (MGB) said, “Walking in a rush will destroy a believer’s dignity.”

A Good Characteristic Which No Other Characteristic Is Better Than, and a Bad Characteristic That No Other Characteristic Is Worse Than

1-31 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Al-Abbas ibn Ma’ruf, on the authority of Abi Himmam – Isma’il ibn Himmam, on the authority of Muhammad ibn Sa’id

القاسم، عن أحمد بن أبي عبد الله البرقي، عن محمد بن علي الكوفي، عن محمد ابن سنان، عن عمر بن عبدالعزيز، عن جميل بن دراج، عن أبي عبد الله عليه السلام قال: ما بلا الله العباد بشيء أشد عليهم من إخراج الدرهم.

ثمرة المعروف خصلة

1-28 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن خالد البرقي، عن أبيه، عن خلف بن حماد، عن موسى بن بكر، عن زرارة، عن حمران بن أعين، عن أبي جعفر عليه السلام قال: سمعته يقول: لكل شيء ثمرة، وثمرة المعروف تعجيل السراج.

خصلة تثبت الايمان في العبد، وخصلة تخرجه منه

1-29 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد بن يحيى بن عمران الاشعري قال: حدثني أبوعبد الله الرازي، عن علي ابن سليمان بن رشيد، عن موسى بن سلام، عن أبان بن سويد، عن أبي عبد الله عليه السلام قال: قلت: ما الذي يثبت الايمان في العبد؟ قال: الذي يثبته فيه الورع، والذي يخرجه منه الطمع.

خصلة تذهب ببهاء المؤمن

1-30 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن محمد بن عيسى بن عبيد، عن عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور الواسطي، عن إبراهيم ابن عبدالحميد، عن أبي الحسن عليه السلام قال: سرعة المشي تذهب ببهاء المؤمن.

بر ليس فوقه بر، وعقوق ليس فوقه عقوق

1-31 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن أبي همام إسماعيل بن همـــام عن

ibn Qazvan, on the authority of Isma'il ibn Muslim al-Sakoony, on the authority of Ja'far ibn Muhammad, on the authority of his father (MGB) that the Prophet (MGB) said, "There is one good characteristic that is better than any other good characteristic. However, there are no characteristics better than getting killed in the way of the Honorable the Exalted God. There is some ingratitude that is worse than any other kinds of ingratitude. However, there is no ingratitude worse than killing one's parents."

A Characteristic That Guarantees Who Will Not Become Poor

1-32 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Ali ibn Isma'il, on the authority of Muhammad ibn Umar, on the authority of Abdullah ibn Ayoob, on the authority of Ibrahim ibn Maymun said, "I heard Aba Abdullah as-Sadiq (MGB) say, 'I guarantee that whoever is frugal will never become poor.'"

The Form of Chivalry of the Members of the Holy Household

1-33 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Al-Haysam ibn Abi Masruq al-Nehdi, on the authority of Ibn Abi Najran, on the authority of Himad, on the authority of Hurayz that Zurarah said, "I heard Aba Abdullah as-Sadiq (MGB) say, 'We are members of a Household whose chivalry is to forgive those who have oppressed us.'"[17]

A Characteristic Due to One's Chivalry

1-34 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of Isma'il ibn Mihran, on the authority of Salih ibn Sa'id, on the authority of Aban ibn Taqlib, on the authority of Abi Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "Considering the public's interest regarding one's property is due to manliness."

A Characteristic that Is Not Good for a Dignified Man

1-35 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God have Mercy upon him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Yaqoob ibn Yazid, on the authority

of Muhammad ibn Abi Umayr that Muawiyah ibn Wahab said, “Abu Abdullah as-Sadiq (MGB) saw me carrying some green vegetables in Medina. He said, ‘It is not good for a dignified man to carry lowly things since the people will then dare to disrespect him.’”

محمد بن سعيد بن غزوان، عن إسماعيل بن مسلم السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام أن النبي صلى الله عليه وآله قال: فوق كل بر بر حتى يقتل الرجل في سبيل الله عز وجل فإذا قتل في سبيل الله فليس فوقه بر. وفوق كل عقوق عقوق حتى يقتل الرجل أحد والديه.فإذا قتل أحدهما فليس فوقه عقوق.

مضمون لمن عمل خصلة أن لا يفتقر

1-32 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن علي بن إسماعيل، عن محمد بن عمر، عن عبد الله بن أيوب، عن إبراهيم ابن ميمون قال: سمعت أبا عبد الله عليه السلام يقول: ضمنت لمن اقتصد أن لا يفتقر.

مروءة أهل البيت عليهم السلام خصلة

1-33 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن الهيثم بن أبي مسروق النهدي، عن ابن أبي نجران، عن حماد، عن حريز، عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: إنا أهل بيت مروءتنا العفو عمن ظلمنا.

خصلة من المروءة

1-34 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن إسماعيل بن مهران، عن صالح بن سعيد، عن أبان بن تغلب، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: من المروءة استصلاح المال.

خصلة مكروهة للرجل السرى

1-35 حدثنا محمد بن الحسن بن أحمد بن الوليد ـ رحمه الله ـ قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن معاوية بن وهب قال: رآني أبوعبد الله عليه السلام بالمدينة وأنا أحمل بقلا فقال: إنه يكره للرجل السريأن يحمل الشئ الدني فيجترئ عليه.

God Loves One Characteristic and Despises One Characteristic

1–36 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn al–Hussein ibn Abil–Khat'tab, on the authority of Ja'far ibn Bashir al–Bajaly, on the authority of Davood al–Raqqy that Aba Abdullah as–Sadiq (MGB) said, "Moderation is what God the Honorable, the Exalted loves. Wastefulness is despised by Him[18] even if it is throwing away a date seed that can be used, or throwing away the leftover liquid from your drink."

One Who has This Characteristic Would Not Be Thankful for Blessings

1–37 Muhammad ibn Ali Majiluyih – may God have Mercy upon him – narrated that his uncle Muhammad ibn Abil–Qasim quoted on the authority of Ahmad ibn Aba Abdullah al–Barqy, on the authority of Ali ibn Hisan that someone narrated that Aba Abdullah as–Sadiq (MGB) said, "Whoever bears oppression would not thank for blessings."[19]

1–38 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad al–Sayyari, on the authority of Ali ibn Asbat who linked it up to Aba Abdullah as–Sadiq (MGB) saying, "Whoever is not angered when oppressed would not thank for blessings."

A Characteristic Due to Humbleness

1–39 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al–Barqy, on the authority of Muhammad ibn Ali al–Kufy, on the authority of Uthman ibn Isa, on the authority of Harun ibn Kharija' that Aba Abdullah as–Sadiq (MGB) said, "It is a form of humbleness to greet everyone you meet."

A Characteristic that Is Close to Blasphemy and A Characteristic that Might Change Destiny

1–40 Hamzih ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn al–Hussein ibn Ali ibn al–Hussein ibn Abi Talib (MGB) narrated from Qum in the month of Rajab[20] of the year 339 A.H. (950 A.D.) that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Ibn al–Muqayrih, on the authority of Al–Sakoony, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "Poverty is close to blasphemy, and jealousy might bring you close to changing destiny."[21]

خصلة يحبها الله وخصلة يبغضها عز وجل

1-36 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن جعفر بن بشير البجلي، عن داود الرقي، عن أبي عبد الله عليه السلام قال: إن القصد أمر يحبه الله عز وجل، وإن السرف [أمر] يبغضه [الله عز وجل] حتى طرحك النواة فإنها تصلح لشئ وحتى صبك فضل شرابك.

خصلة من احتملها لم يشكر النعمة

1-37 حدثنا محمد بن علي ماجيلويه ـ رحمه الله ـ قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن علي بن حسان، عمن ذكره، عن أبي عبد الله عليه السلام قال: من احتمل الجفاء لم يشكر النعمة.

من لم تغضبه خصلة لم يشكر خصلة

1-38 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن محمد ابن أحمد، عن أحمد بن محمد السياري، عن علي بن أسباط يرفعه إلى أبي عبد الله عليه السلام قال: من لم تغضبه الجفوة لم يشكر النعمة.

خصلة من التواضع

1-39 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن محمد بن علي الكوفي، عن عثمان بن عيسى، عن هارون بن خارجة، عن أبي عبد الله عليه السلام قال: من التواضع أن تسلم على من لقيت.

خصلة كادت أن تكون كفرا وخصلة كادت أن تغلب القدر

1-40 حدثنا حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين ابن علي بن أبي طالب عليهم السلام بقم في رجب سنة تسع وثلاثين وثلاثمائة قال: أخبرني علي بن إبراهيم بن هاشم، عن أبيه، عن ابن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: كاد الفقر أن يكون كفرا، وكاد الحسد أن يغلب القدر.

A Characteristic that Destroyed Previous Nations

1–41 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Ali al–Vasha that Abil–Hassan al–Hiza said, "I heard Abu Abdullah as–Sadiq (MGB) ask Abil Abbas al–Baqbaq, 'What prevented you from attending the pilgrimage?'[22] He replied, 'The suretyship which I undertook.' Baqbaq said, 'What do you have to do with suretyship? Don't you know that it was suretyship that destroyed previous nations?'"

Martyrdom Is Expiation for Every Sin Except for One's Debt

1–42 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted on the authority of Al–Abbas ibn Ma'ruf, on the authority of Al–Hassan ibn Mahboob, on the authority of Han'nan ibn Sadeer, on the authority of his father that Abi Ja'far al–Baqir (MGB) said, "Martyrdom in God's way is expiation for every sin except for one's debt which has no expiation. One has to pay it back either himself[23], or the one who has given him the loan should give it up."

God the Almighty Has Sent Muhammad (MGB) and His Nation a Gift That He Has Not Given to Any Other Nation

1–43 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Al–Nawfaly, on the authority of Al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "Indeed God the Blessed the Sublime has granted me and my nation a gift that He has not granted to any other nation. This is an honor from God for us." He was asked, "O Prophet of God! What is it?" He said, "It is breaking the fast and shortening our prayers (while we are) on a journey." Whoever doesn't do so has turned down God's gifts."

A Characteristic that One Should Have If He Wants to Increase Goodness in His House

1–44 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil–Qasim quoted on the authority of Muhammad ibn Isa, on the authority of Al–Qasim ibn Yahya, on the authority of his grandfather Al–Hassan ibn Rashid, on the authority of Abi Basir, on the authority of Aba Abdullah as–Sadiq (MGB), on the authority of his forefathers (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "Whoever wants to have an increase in goodness in his house should make ablutions before eating."[24]

خصلة أهلكت القرون الاولى

1-41 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن علي الوشاء، عن أبي الحسن الحذاء قال: سمعت أبا عبد الله عليه السلام يقول لابي العباس البقباق: ما منعك من الحج؟ قال: كفالة كفلت بها، قال: مالك والكفالات، أما علمت أن الكفالة هي التي أهلكت القرون الاولى.

كل ذنب يكفره القتل في سبيل الله عز وجل الا خصلة فانها لا يكفرها الا احدى ثلاث خصال

1-42 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن الحسن بن محبوب، عن حنان بن سدير، عن أبيه، عن أبي جعفر عليه السلام قال: كل ذنب يكفره القتل في سبيل الله عز وجل إلا الدين [فانه] لا كفارة له إلا أداءه، أو يقضى صاحبه أو يعفو الذي له الحق.

ان الله تبارك وتعالى أهدى إلى محمد صلى الله عليه وآله والى امته هدية لم يهدها إلى أحد من الامم

1-43 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: إن الله تبارك وتعالى أهدى إلي وإلى أمتي هدية لم يهدها إلى أحد من الامم، كرامة من الله لنا، قالوا: وما ذاك يا رسول الله؟ قال: الافطار في في السفر، والتقصير في الصلاة، فمن لم يفعل ذلك فقد رد على الله عز وجل هديته.

من أحب أن يكثر خير بيته فليفعل خصلة عند حضور طعامه

1-44 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم عن محمد بن عيسى، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام: من سره أن يكثر خير بيته فليتوضأ عند حضور طعامه.

God Will Look at Whom He Likes. Once He Looks at Him, He Shall Grant Him One of Three Gifts

1-45 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad, on the authority of Ali ibn al-Sindy, on the authority of Ahmad ibn an-Nazr al-Khazzaz, on the authority of Amr ibn Shimr, on the authority of

Jabir that Abi Ja'far al-Baqir (MGB) said, "When God likes someone, He will look at him. When He looks at him, He will grant him one of three gifts: a headache, fever, or eye pain."

The Hereafter is the Wedding of the Pious Ones

1-46 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Ali ibn Muhammad al-Qashany that someone narrated on the authority of Abdullah ibn al-Qasim al-Ja'fari that Abi Ja'far al-Baqir (MGB) said, "The Hereafter is the wedding of the pious ones."

1-47 Ja'far ibn Ali ibn al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy narrated that his grandfather Al-Hassan ibn Ali quoted on the authority of his great grandfather Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father As-Sajjad (MGB), "A man went to the Prophet (MGB) and asked, 'Why is it that I do not like death?' The Prophet (MGB) asked him, 'Do you have any wealth?' He replied, 'Yes.' The Prophet (MGB) asked, 'Have you not sent your wealth25 ahead of you?' He said, 'No.' The Prophet (MGB) said, 'Then that is why you do not like death.'"

A Characteristic That is Like its Opposite

1-48 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad, on the authority of Abi Umayr, on the authority of Hamzih ibn Himran that Aba Abdullah as-Sadiq (MGB) said, "God the Exalted the Sublime has not created any certitude in which there is no doubt similar to the doubt about death in which there is no certitude."

The Most Wicked People Are Those Who Are Respected for Possessing One Characteristic

1-49 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God have Mercy upon him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Bakr ibn Salih, on the authority of Al-Hassan ibn Ali, on the authority of Abdullah26, on the authority of Al-Hussein ibn Yazid al-Nawfaly, on the

ان الله تبارك وتعالى اذا أحب عبدا نظر اليه فاذا نظر اليه أتحفه من ثلاثة بواحدة

1-45 حدثنا أبي رضي الله عنه قال: حدثني أحمد بن إدريس، عن محمد بن أحمد، عن علي بن السندي، عن أحمد بن النضر الخزاز، عن عمرو بن شمر، عن جابر عن أبي جعفر عليه السلام قال: إذا أحب الله عبدا نظر إليه فإذا

نظر إليه، أتحفه من ثلاثة بواحدة: إما صداع، وإما حمى، وإما رمد.

القيامة عرس المتقين

1-46 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن علي بن محمد القاشاني، عمن ذكره، عن عبد الله بن القاسم الجعفري، عن أبي عبد الله عليه السلام قال: القيامة عرس المتقين.

خصلة من أجلها لا يحب الموت

1-47 حدثنا جعفر بن علي بن الحسن بن علي بن عبد الله بن المغيرة الكوفي قال: حدثني جدي الحسن بن علي، عن جده عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: أتى النبي صلى الله عليه وآله رجل فقال له: مالي لا احب الموت؟ فقال له: ألك مال؟ قال: نعم، قال: فقدمته؟ قال: لا، قال: فمن ثم لا تحب الموت.

خصلة تشبه ضدها

1-48 حدثنا أبي قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن ابن أبي عمير، عن حمزة بن حمران، عن أبي عبد الله عليه السلام قال: لم يخلق الله عز وجل يقينا لا شك فيه أشبه بشك لا يقين فيه من الموت.

شرار الناس الذين يكرمون مخافة خصلة فيهم

1-49 حدثنا محمد بن الحسن بن أحمد بن الوليد ـ رحمه الله ـ قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن بكر بن صالح، عن الحسن

authority of Isma'il ibn Abi Zyad27, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that the Prophet (MGB) said, "The most wicked people in my nation28 are those who are respected for fear of their wickedness. Whoever the people respect due to fear of his wickedness is not from my nation."

A Characteristic in This World is Abstinence, and a Characteristic That is Gratitude for all Blessings

1–50 Al–Hussein ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad, on the authority of Some of the Al–Nofelites and Mohammad ibn Sin'an who linked it up to the Commander of the Faithful Imam Ali (MGB) who said, "Pay more attention to the acceptance of your deeds than the deeds themselves. Abstinence in the world is reducing aspirations. And gratitude for all blessings is avoiding everything which God the Honorable the Exalted has forbidden. Whoever strains his body has pleased his Lord, and whoever doesn't strain his body has disobeyed his Lord."

Nothing Deserves to Be Restrained More Than the Tongue

1–51 Hamzih ibn Muhammad ibn Ahmad al–Alavi – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of Muhammad ibn Isa, on the authority of Zyad ibn Marvan al–Qandi, on the authority of Abi Vaki'a, on the authority of Abi Ishaq that Al–Harith narrated that he had heard the Commander of the Faithful Imam Ali (MGB) say, "Restrain your tongue more than anything else."

Whoever Raises his Aspirations Does Wrong

1–52 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted on the authority of Al–Abbas ibn Ma'ruf, on the authority of Abi Himmam Isma'il ibn Himam, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father, on the authority of his forefathers that Ali (MGB) said, "Whoever raises his aspirations shall do wrong."

Good Deeds Are Recorded for a Muslim as Long as He Remains Quiet

1–53 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Ali ibn al–Hussein ibn Ribat, on the authority of some of his men

بن علي عن عبد الله قال: حدثني الحسين بن يزيد النوفلي ، عن إسماعيل بن أبي زياد، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام، عن النبي صلى الله عليه وآله أنه قال: ألا إن شرار أمتي الذين يكرمون مخافة شرهم ألا ومن أكرمه الناس اتقاء شره فليس مني.

خصلة هى الزهد في الدنيا وخصلة هى شكر كل نعمة

1-50 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه، عن أبيه، عن محمد بن أحمد، عن أحمد بن محمد، عن بعض النوفليين، ومحمد بن سنان رفعه إلى أمير المؤمنين عليه السلام قال: كونوا على قبول العمل أشد عناية منكم على العمل. الزهد في الدنيا قصر الامل. وشكر كل نعمة الورع عما حرم الله عز وجل. من أسخط بدنه أرضى ربه، ومن لم يسخط بدنه عصى ربه.

ما شيء أحق بطول السجن من اللسان

1-51 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم، عن محمد بن عيسى، عن زياد بن مروان القندي، عن أبي وكيع، عن أبي إسحاق، عن الحارث قال: سمعت أمير المؤمنين عليه السلام يقول: ما من شيء أحق بطول السجن من اللسان.

من أطال أمله ساء عمله

1-52 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن أبي همام إسماعيل بن همام عن محمد بن سعيد بن غزوان، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: من: أطال أمله ساء عمله.

لا يزال الرجل المسلم يكتب محسنا مادام ساكتا

1-53 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن موسى بن عمر، عن علي بن الحسين بن رباط، عن بعض رجاله، عن أبي عبد

that Aba Abdullah as-Sadiq (MGB) said, “Good deeds are recorded for a Muslim man as long as he remains quiet. However, once he starts to talk, good or bad deeds[29] are recorded for him.”

A Characteristic Having Which Will Result in God Saving You From the Fear of the Hereafter

1-54 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of

Hamzih ibn Ya'la who linked it up through documents to God's Prophet (MGB) who said, "Whoever is the enemy of his own self rather than the people will be saved by God from the fear of the Resurrection Day."

The Most Intelligent Characteristic

1-55 Suleiman ibn Ahmad ibn Ayoob al-Lakhmy narrated that Abdul Vah'hab ibn Kharajih quoted on the authority of Abu Kurayb, on the authority of Ali ibn Hafs al-Abasi, on the authority of Al-Hassan ibn al-Hussein al-Alavi, on the authority of his father Al-Hussein ibn Zayd, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of Al-Hussein ibn Ali30, on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "The most intelligent characteristic after having faith in God the Honorable the Exalted is expressing love for the people."

The Most Pious, the Best Worshipping, the Most Ascetic and the Most Hard-Working People

1-56 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Abi Shoayb who linked it up to Aba Abdullah as-Sadiq (MGB) who said, "The most pious person is one who stops when in doubt. The best worshipping person is one who performs the obligatory deeds. The most ascetic person is one who abandons the forbidden, and the most hard-working person is one who abandons sinning."

Becoming Sorry Is the Same as Repenting

1-57 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority of Ali al-Jahzamy that Abi Ja'far al-Baqir (MGB) said, "Becoming sorry is the same as repenting."

الله عليه السلام قال: لا يزال العبد المؤمن يكتب محسنا مادام ساكتا، فإذا تكلم كتب محسنا أو مسيئا.

خصلة من فعلها آمنه الله عز وجل من فزع يوم القيامة

1-54 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن حمزة بن يعلى يرفعه بإسناده قال: قال رسول الله صلى الله عليه وآله: من مقت نفسه دون مقت الناس آمنه الله من فزع يوم القيامة.

رأس العقل خصلة

1-55 أخبرنا سليمان بن أحمد بن أيوب اللخمي قال: حدثنا عبدالوهاب بن خراجة، قال: حدثنا أبوكريب قال: حدثنا علي بن حفص العبسي قال: حدثنا الحسن بن الحسين العلوي، عن أبيه الحسين بن زيد، عن جعفر بن محمد، عن أبيه محمد بن علي، عن علي بن الحسين، عن الحسين بن علي، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: رأس العقل بعد الايمان بالله عز وجل التحبب إلى الناس.

أورع الناس، وأعبد الناس، وازهد الناس، وأشد الناس اجتهادا

1-56 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن العباس بن معروف، عن أبي شعيب يرفعه إلى أبي عبد الله عليه السلام قال: أورع الناس من وقف عند الشبهة، أعبد الناس من أقام الفرائض، أزهد الناس من ترك الحرام، أشد الناس اجتهادا من ترك الذنوب.

كفى بالندم توبة

1-57 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن أبي عمير، عن علي الجهضمي، عن أبي جعفر عليه السلام قال: كفى بالندم توبة.

Whoever Earns More Than His Meals fom This World

1-58 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Ibn Mahboob, on the authority of Ali ibn al-Hussein ibn Ribat who linked it up to a man who complained to the Commander of the Faithful Imam Ali (MGB) about his needs. The Commander of the Faithful (MGB) said, "Know that you are only a treasurer for other people for what you earn from this world that is more than your meals."

A Characteristic That Deserves to Be Willed

1-59 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of Isma'il ibn Mihran, on the authority of Durost ibn Abi Mansoor, on the authority of Isa ibn Bashir, on the authority of Abi Hamzih al-Sumaly that Abi Ja'far al-Baqir (MGB) said, "When the time of death of the Blessed Ali ibn al-Hussein (MGB) arrived, he hugged me tightly and said, 'O my son! I advise you to do what my father advised me to do at the time of his death, and reminded me what his

father had advised him to do at the time of his death. O my son! I advise you not to oppress anyone who has no helper but God.'"

A Characteristic That Causes One to Be Thrown Out and a Characteristic That Causes One to Be Joined

1–60 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Abu Sa'id al–Adamy, on the authority of Al–Hassan ibn al–Hussein al–Lu'lu'ee, on the authority of Muhammad ibn Sin'an that Hazifat ibn Mansoor said that he had heard Aba Abdullah as–Sadiq (MGB) say, "A group of people from the Quraysh tribe reduced their (level of) treatment of the people with moderation, and were thrown out of the Quraysh tribe.31 And by God, whatever there is in their records is suffering. Another group of people from the Quraysh tribe treated the people with moderation and joined the lofty household (of the Prophet)." Then he added, "Whoever withdraws his hand from the people has withdrawn just one hand, but many hands will be withdrawn from him."

Lofty Characteristics and Bad Characteristics for the People of the World

1–61 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hijal, on the authority of Ala', on the authority of Muhammad ibn Muslim who said

من أصاب من الدنيا فوق قوته

1–58 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن محبوب، عن علي بن الحسين بن رباط، رفعه قال: شكى رجل إلى أمير المؤمنين عليه السلام الحاجة فقال له: اعلم أن كل شيء تصيبه من الدنيا فوق قوتك فإنما أنت فيه خازن لغيرك.

الوصية بخصلة

1–59 حدثنا أبي رضي الله عنه قال: حدثني علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن إسماعيل بن مهران، عن درست بن أبي منصور عن عيسى بن بشير، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: لما حضرت علي بن الحسين عليهما السلام الوفاة ضمني إلى صدره ثم قال: يا بني اوصيك بما أوصاني به أبي عليه السلام حين حضرته الوفاة وبما ذكر أن أباه أوصاه به يا بني إياك وظلم من لا يجد عليك

ناصرا إلا الله.

خصلة نافية وخصلة مثبتة

1-60 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني أبوسعيد الادمي قال: حدثنا الحسن بن الحسين الؤلؤي، عن محمد بن سنان، عن حذيفة بن منصور قال: سمعت أبا عبد الله عليه السلام يقول: إن قوما من قريش قلت مدارأتهم للناس فنفوا من قريش وأيم الله ما كان بأحسابهم بأس. وإن قوما من غيرهم حسنت مدرأتهم فالحقوا بالبيت الرفيع. قال: ثم قال: من كف يده عن الناس فإنما يكف عنهم يدا واحدة ويكفون عنه أيادي كثيرة.

خصلة ثقلت على أهل الدنيا وخصلة خفت عليهم

1-61 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحجال، عن علاء، عن محمد بن مسلم قال: سمعت أبـا جعفر عليه

that he had heard Aba Ja'far al-Baqir (MGB) say, "Good deeds are as lofty for the people of the world as they are on their balance of deeds on the Resurrection Day. And bad deeds are as bad for the people of the world as they are on their balance of deeds on the Resurrection Day."

There Is No Honor Except Through One Characteristic. There Is No Nobility Except Through Another Characteristic

1-62 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Malik ibn Atiye, on the authority of Abi Hamzih al-Sumaly that Ali ibn al-Hussein as-Sajjad (MGB) said, "There is no honor for the Quraysh tribe or any other Arabs except by means of humbleness, and there is no nobility except by means of piety. A deed is not a deed unless there is an intention behind it. There is no worshipping except by means of understanding. Beware that the most despised person by God the Honorable the Exalted is the one who considers himself to be the follower of a leader but doesn't act according to the deeds of his leader."

1-63 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God have Mercy upon him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Muhammad ibn Sin'an, on the authority of Hammad ibn Uthman that Aba Abdullah as-Sadiq (MGB) said, "Collyrium helps hair to grow, dry tears, sweeten the saliva, and improve

sight.”

When God Loves a Servant He Will Make Him Suffer from a Great Calamity

1–64 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Sahl ibn Zyad al–Adamy, on the authority of Al–Hassan ibn al–Hussein al–Lu’lu’ee, on the authority of Muhammad ibn Sin’an, on the authority of Zayd Abi Usamah ash–Shaham, on the authority of Aba Abdullah as–Sadiq (MGB) that God’s Prophet (MGB) said, “There is a great reward for a great calamity. If he is pleased with the calamity, then God the Honorable the Exalted will be pleased with him. However, if he is displeased with the calamity, then God will be displeased with him.”

A Characteristic That Leads to Hemorrhoids

1–65 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Abu Sa’id al–Adamy, on the authority of Al–Hassan ibn al–Hussein al–Lu’lu’ee, on the authority of Muhammad ibn Sa’id ibn Qazvan, on the authority

السلام يقول: إن الخير ثقل على أهل الدنيا على قدر ثقله في موازينهم يوم القيامة وإن الشر خف على أهل الدنيا على قدر خفته في موازينهم يوم القيامة.

لا حسب الا بخصلة، ولا كرم الا بخصلة، ولا عمل الا بخصلة، ولا عبادة الا بخصلة

1–62 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن علي بن الحسين عليهما السلام قال: لا حسب لقرشي ولا لعربي إلا بتواضع، ولا كرم إلا بتقوى، ولا عمل إلا بنية، ألا وإن أبغض الناس إلى الله عز وجل من يقدي بسنة إمام ولا يقتدي بأعماله.

خصلة تنفع في أربعة أشياء

1–63 حدثنا محمد بن الحسن بن أحمد بن الوليد ـ رحمه الله ـ قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن حماد ابن عثمان، عن أبي عبد الله عليه السلام قال: الكحل ينبت الشعر، ويجفف الدمعة، ويعذب الريق، ويجلو البصر.

اذا أحب الله عز وجل عبدا ابتلاه بعظيم البلاء

1-64 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني سهل بن زياد الآدمي قال: حدثنا الحسن بن الحسين اللؤلؤي، عن محمد بن سنان، عن زيد أبي اسامة الشحام، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن عظيم البلاء يكافى به عظيم الجزاء، وإذا أحب الله عبدا ابتلاه بعظيم البلاء فمن رضي فله الرضا عند الله عز وجل، ومن سخط البلاء فله السخط.

خصلة تورث الباسور

1-65 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني أبوسعيد الآدمي قال: حدثني الحسن بن الحسين اللؤلؤي، عن

of Isma'il ibn Abi Zyad32, on the authority of Aba Abdullah – Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father33, on the authority of his grandfather34, on the authority of his father (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "Sitting on the toilet for too long will lead to hemorrhoids."

A Hand on Which There Is an Iron Ring Is Not Clean

1-66 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Safvan ibn Yahya, on the authority of Al-Sari ibn Khalid, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "A hand on which there is an iron ring is not clean."35

Do Not Respond to Whoever Talks Before He Greets You

1-67 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ali ibn Ibrahim ibn Hashim, on the authority of Al-Hussein ibn Yazid al-Nawfaly, on the authority of Isma'il ibn Abi Zyad36, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB) that God's Prophet (MGB) said, "Do not respond to whoever talks before he greets you." He also said, "Do not invite anyone to dine with you unless he greets you."

A Characteristic That if Practiced Implies Despise for

Muhammad's Religion

1–68 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Ali ibn Abi Hamzih, on the authority of Abi Basir that Aba Abdullah as–Sadiq (MGB), "Whoever practices fortune–telling or goes to see a fortune–teller indeed despises Muhammad's religion." Then he was asked, "What about physiognomy37?" He replied, "I do not like you to go to see them, even though what they say may be close to reality. Physiognomy is a remnant of Prophethood leftover for the people."

Only One of the Proverbs of the Prophets Has Remained

1–69 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted on the authority of Muhammad ibn al–Hussein ibn Abil–Khat'tab, on the authority of Ali ibn Asbat, on the authority of Al–Hassan ibn al–Jahm that Abil Hassan – the first38 (MGB) said, "Only one of the proverbs from the Prophets has remained that is, 'When you have no shame, you will do whatever you wish.'" He also said, "This applies to the Umayyad clan."

محمد بن سعيد بن غزوان، عن إسماعيل بن أبي زياد، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن جده، عن أبيه عليهم السلام قال: قال أمير المؤمنين عليه السلام: طول الجلوس على الخلاء يورث الباسور.

ما طهرت كف فيها خاتم من حديد

1–66 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن صفوان بن يحيى، عن السري بن خالد، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: ما طهرت كف فيها خاتم من حديد.

من بدأ بالكلام قبل السلام فلا تجيبوه

1–67 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن الحسين بن يزيد النوفلي، عن إسماعيل بن أبي زياد، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من بدأ بالكلام قبل السلام فلا تجيبوه، وقال عليه السلام: لا تدع إلى طعامك أحدا حتى يسلم.

خصلة من فعلها أو فعلت له برئ من دين محمد صلى الله عليه وآله

1- 68 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: من تكهن أو تكهن له فقد برئ من دين محمد صلى الله عليه وآله. قلت: فالقافة قال: ما احب أن تأتيهم، وقل ما يقولون شيئا إلا كان قريبا مما يقولون، وقال: القيافة فضلة من النبوة ذهبت في الناس.

ما بقى من أمثال الانبياء الا كلمة

1-69 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن الحسن بن الجهم، عن أبي الحسن الاول عليه السلام قال: ما بقي من أمثال الانبياء إلا كلمة: إذا لم تستحي فاعمل ما شئت. وقال: أما انها في بني امية.

When God Wishes a Servant Well, He Will Expedite His Punishment in This World, and When He Wishes Someone Bad, He Will Procrastinate His Punishment

1-70 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Al-Sari ibn Khalid that Aba Abdullah as-Sadiq (MGB) said, "When God wishes a servant well, He will expedite his punishment in this world. However, when God wishes someone bad, He will procrastinate punishing him for the sins he commits until the Resurrection Day."

Be Patient with the Enemies of the Blessings

1-71 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Muawiyah ibn Wahab, on the authority of Mu'az ibn Muslim that Aba Abdullah as-Sadiq (MGB) said, "Be patient with the enemies of the blessings[39]. You cannot treat those who disobey God regarding yourself any better than by obeying God regarding them."

The Prophet (MGB) and Ali Ibn Abi Talib Were Created from the Same Root

1-72 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Abu Sa'id Sahl ibn Zyad al-Adamy, on the authority of Al-Hassan ibn al-Hussein al-Lu'lu'ee, on the authority of Ali ibn Hafs al-Abasi, on the authority of Al-Salt ibn al-Ala', on the authority of Abil-Hozoor, on the authority of Abi Ja'far al-Baqir

(MGB) that God's Prophet (MGB) said, "The people were created from several roots. Ibn Abi Talib and I were created from the same root. Ali is my trunk, and Ja'far40 is my branch."

A Characteristic That is Gratitude for All Blessings

1–73 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Al–Hassan ibn Atiye41, on the authority of Umar ibn Yazid that he had heard Aba Abdullah as–Sadiq (MGB) say, "The gratitude for any blessing – no matter how great it may be – is to praise God the Honorable the Exalted."

Religion Is the Same as Love

1–74 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the

اذا أراد الله تبارك وتعالى بعبد خيرا عجل عقوبه في الدنيا واذا أراد به سوءا أخر عقوبته

1–70 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن السري بن خالد، عن أبي عبد الله عليه السلام قال: إذا أراد الله بعبد خيرا عجل عقوبته في الدنيا، وإذا أراد الله بعبد سوءا أمسك عليه ذنوبه حتى يوافي بها يوم القيامة.

الصبر على أعداء النعم

1–71 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب ابن يزيد، عن محمد بن أبي عمير، عن معاوية بن وهب، عن معاذ بن مسلم، عن أبي عبد الله عليه السلام قال: اصبر على أعداء النعم، فإنك لن تكافي من عصى الله فيك بأفضل من أن تطيع الله فيه.

خلق النبي صلى الله عليه وآله وعلى بن أبى طالب عليه السلام من شجرة واحدة

1–72 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن يحيى العطار، قال: حدثني أبوسعيد سهل بن زياد الآدمي، قال: حدثنا الحسن بن الحسين اللؤلؤي، عن علي بن حفص العبسي، عن الصلت بن العلاء، عن أبي الحزور، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: خلق الناس من شجر شتى، وخلقت أنا وابن أبي طالب من شجرة واحدة، أصلي علي وفرعي جعفر.

شكر كل نعمة خصلة

1-73 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن الحسن بن عطية، عن عمر بن يزيد، عن أبي عبد الله عليه السلام قال: سمعته يقول: شكر كل نعمة وإن عظمت أن تحمد الله عز وجل.

الدين هو الحب

1-74 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه،

authority of his father, on the authority of Ibn Abi Umayr, on the authority of Muhammad ibn Himran, on the authority of Sa'id ibn Yasar that Abu Abdullah as-Sadiq (MGB) told him, "Is religion anything but love? God the Honorable the Exalted said,

'Say, 'If ye do love God, Follow me: God will love you ...'"[42]

When Two Believers Shake Hands They Shall Depart from Each Other Void of Any Sins

1-75 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim quoted on the authority of his father, on the authority of Hammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Al-Hussein ibn al-Mukhtar, on the authority of Abi Ubaydat al-Ha'za that Abi Ja'far al-Baqir (MGB) said, "Whenever two believers shake hands, they shall depart from each other void of any sins."

A Characteristic That Revives the Hearts

1-76 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Khat'tab ibn Muslimat, on the authority of Al-Fuzayl ibn Yasar that Abu Ja'far al-Baqir (MGB) told him, "O Fuzayl! Verily our traditions revive the hearts."

A Characteristic That Revives the Affairs of the Almighty God's

Proofs

1–77 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim quoted on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Muhammad ibn Hamran, on the authority of Khaysamat that Abu Ja'far al–Baqir (MGB) told him, "Visit each other in your homes since this will revive our affairs – may God forgive anyone who revives our affairs."

God the Almighty Has Not Created Anything More Delightful Than This Characteristic

1–78 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Abil Sahban, on the authority of Muhammad ibn Abi Umayr, on the authority of Jamil ibn Salih, on the authority of Muhammad ibn Marvan who narrated that Aba Abdullah as–Sadiq (MGB) told him, "O Muhammad! My father said, 'O my son! God has not created anything more delightful than concealing of faith[43] for your father.'"

عن ابن أبي عمير، عن محمد بن حمران، عن سعيد بن يسار قال: قال لي أبوعبد الله عليه السلام: هل الدين إلا الحب؟ إن الله عز وجل يقول: قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ

المؤمن اذا صافح المؤمن تفرقا عن غير ذنب

1–75 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن محمد بن أبي عمير، عن الحسين بن المختار، عن أبي عبيدة الحذاء قال: قال أبوجعفر عليه السلام: إن المؤمن إذا صافح المؤمن تفرقا عن غير ذنب.

خصلة تحيي القلوب

1–76 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن خطاب بن مسلمة، عن الفضيل بن يسار قال: قال لي أبوجعفر عليه السلام: يا فضل إن حديثنا يحيي القلوب.

خصلة فيها حياة لامر حجج الله عز وجل

1-77 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن حمران، عن خيثمة قال: قال لي أبوجعفر عليه السلام: تزاوروا في بيوتكم فإن ذلك حياة لامرنا، رحم الله عبدا أحيا أمرنا.

ما خلق الله عز وجل شيئا أقر للعين من خصلة

1-78 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أبي الصهبان عن محمد بن أبي عمير، عن جميل بن صالح، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: قال لي: يا محمد كان أبي عليه السلام يقول: يا بني ما خلق الله شيئا أقر لعين أبيك من التقية.

A Characteristic That Constitutes Nine-Tenths of Religion

1-79 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Abu Sa'id al-Adamy, on the authority of Al-Hassan ibn al-Hassan al-Lu'lu'ee, on the authority of Ibn Abi Umayr, on the authority of Abdullah ibn Jundab, on the authority of Abi Umar al-Ajami that Abu Abdullah told him, "O Abu Umar! Indeed nine-tenths of religion is in the concealing of faith. Whoever doesn't practice the concealing of faith has no religion. There is concealing of faith in everything except in drinking wine and wiping the feet from over foot-wear44."

Whoever is Pleased with His Destiny or is Displeased with it

1-80 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ayoob ibn Nooh, on the authority of Muhammad ibn Abi Umayr, on the authority of Al-Fura that Aba Abdullah Ja'far ibn Muhammad as-Sadiq (MGB) said, "What is destined will happen to whoever is pleased with his destiny, and he will be rewarded. However, what is destined will happen to whoever is displeased with his destiny but God will cancel his reward."

A Characteristic for Which Even Red-Haired Camels Are Not Loved

1-81 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Khalid, on the authority of Abi Hamzih al-Sumaly that Ali ibn al-Hussein as-Sajjad (MGB) said, "I do not like to possess red-haired camels45 instead of my being oppressed; and I have never quenched my thirst any better than quenching my wrath over the one I got angry with."

A Characteristic That Increases the Daily Bread

1–82 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God forgive him – narrated that Al–Hassan ibn Matil al–Daq'qaq quoted on the authority of Muhammad ibn al–Hussein ibn Abil–Khat'tab, on the authority of Ibn Abi Umayr, on the authority of Abi Oaf al–Ajali that he had heard Abu Abdullah as–Sadiq (MGB) say, "Washing hands before and after every meal will increase your share of daily bread."

1–83 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr,

تسعة أعشار الدين في خصلة

1–79 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثني أبوسعيد الآدمي قال: حدثنا الحسن بن الحسين اللؤلؤي، عن ابن أبي عمير، عن عبد الله بن جندب، عن أبي عمر العجمي قال: قال لي أبوعبد الله عليه السلام: يا أبا عمر إن تسعة أعشار الدين في التقية، ولا دين لمن لا تقية له، والتقية في كل شيء إلا في شرب النبيذ والمسح على الخفين.

من رضي القضاء ومن سخطه

1–80 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أيوب بن نوح، عن محمد بن أبي عمير، عن الفراء، عن أبي عبد الله جعفر بن محمد عليهما السلام قال: من رضي القضاء أتى عليه القضاء وهو مأجور، ومن سخط القضاء أتى عليه القضاء وأحبط الله أجره.

خصلة لا يتحبب بها حمر النعم

1–81 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب بن يزيد، عن محمد بن أبي عمير، عن خلاد، عن أبي حمزة الثمالي، عن علي بن الحسين عليهما السلام قال: ما أحب أن لي بذل نفسي حمر النعموما تجرعت جرعة أحب إلي من جرعة غيظ لا اكافي بها صاحبها.

خصلة تزيد في الرزق

1-82 حدثنا محمد بن الحسن بن أحمد بن الوليد ـ رحمه الله ـ قال: حدثني الحسن بن متيل الدقاق، عن محمد بن الحسين بن أبي الخطاب، عن ابن أبي عمير، عن أبي عوف العجلي قال: سمعت أبا عبد الله عليه السلام يقول: الوضوء قبل الطعام وبعده يزيد في الرزق.

خصلة من الذنوب التي لا تغفر

1-83 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن

on the authority of Al-Fuzayl's brother, on the authority of Al-Fuzayl that Abi Ja'far al-Baqir (MGB) said, "A sin that will not be forgiven is one that a person commits and says, 'I wish I was not questioned about any deeds other than this one.'"[46]

A Characteristic That Leads to Hypocrisy and Poverty

1-84 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Mihran ibn Muhammad, on the authority of Al-Hassan ibn Pleased with who narrated that he had heard Aba Abdullah as-Sadiq (MGB) say, "Singing will lead to hypocrisy and result in poverty."

The First Gift Given to a Believer Due to a Characteristic

1-85 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Al-Hassan ibn Uthman and ibn Abi Hamzih, on the authority of Ishaq ibn Am'mar that he asked Aba Abdullah as-Sadiq (MGB), "What is the first gift that is given to a believer?" The Imam (MGB) replied, "The forgiveness of those who follow his corpse in his funeral procession."

A Characteristic for Which One Who Has No Good Deeds is Forgiven on the Resurrection Day

1-86 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Muhammad ibn Imran that Aba Abdullah as-Sadiq (MGB) said, "On the Resurrection Day a servant will be brought forward who has no good deeds. He is told to try to remember if he has done any good deeds. He thinks and says, "O my

Lord! I have no good deeds, but once when so and so who is one of your believing servants passed by me, I asked him for some water. He gave me water and I made ablutions with it. Then I prayed for Your sake." Then God the Blessed the Sublime will say, "Indeed I forgave you for My sake. Take My servant to Heaven.47"

A Characteristic That is the Root of All Sins

1-87 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Durost ibn Abi Mansoor, on the authority of someone that Aba Abdullah as-Sadiq (MGB) said, "The love for the world is the root of all sins."

يزيد، عن محمد بن أبي عمير، عن أخي الفضيل، عن الفضيل، عن أبي جعفر عليه السلام قال: من الذنب التي لا تغفر قول الرجل: يا ليتني لا اؤاخذ إلا بهذا.

خصلة تورث النفاق وتعقب الفقر

1-84 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن مهران بن محمد، عن الحسن بن هارون قال: سمعت أبا عبد الله عليه السلام يقول: الغناء يورث النفاق ويعقب الفقر.

أول ما يتحف به المؤمن خصلة

1-85 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد ابادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن الحسن بن عثمان، وابن أبي حمزة: عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: قلت له: ما أول ما يتحف به المؤمن؟ قال: يغفر لمن تبع جنازته.

يغفر لعبد يوم القيامة ليست له حسنة بخصلة

1-86 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن محمد بن عمران، عن أبي عبد الله عليه السلام قال: يؤتى بعبد يوم القيامة ليست له حسنة، فيقال له: اذكر أو تذكر هل لك من حسنة، قال: فيتذكر فيقول: يا رب مالي من حسنة إلا أن فلانا عبدك المؤمن مر بي فطلبت منه ماء فأعطاني ماء فتوضأت به وصليت لك، قال: فيقول الرب تبارك

وتعالى: قد غفرت لك أدخلوا عبدي الجنة.

رأس كل خطيئة خصلة

1-87 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن درست بن أبي منصور، عن رجل، عن أبي عبد الله عليه السلام قال: حب الدنيا رأس كل خطيئة.

How Awkward It Is If a Man Enters Heaven Having Lost His Honor

1-88 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ayoob ibn Nooh, on the authority of Muhammad ibn Abi Umayr, on the authority of Sa'ed ibn Abi Khalaf, on the authority of Najm[48] that Abi Ja'far al-Baqir (MGB) told him, "O Najm! All of you are with us in Heaven. How awkward will it be if a man from among you enters Heaven having lost his honor!" Najm asked, "May I be your ransom! Is this possible?" The Imam (MGB) replied, "Yes. This will be the case if he has not guarded his private parts and his stomach."[49]

A Characteristic Doing Which Will Cause the Almighty God to Have Mercy Upon You

1-89 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ayoob ibn Nooh, on the authority of Ibn Abi Umayr, on the authority of Sayf ibn Umayrih, on the authority of Mudrik ibn al-Hazhaz that Abu Abdullah as-Sadiq (MGB) said, "O Mudrik! May God have mercy upon whoever attracts the love of the people to himself, narrates for them what they would understand, and omits what they do not comprehend."

A Characteristic Doing Which Will Cause Increased Good for One's House

1-90 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted on the authority of Abi Sa'id al-Adamy, on the authority of Al-Hassan ibn al-Hussein al-Lu'lu'ee, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Isma'il ibn Abi Zyad, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "Whoever wants to increase the good in his house should wash his hands before he eats."

On Him Whose Health Has Overcome His Illness but He Treats Himself and Dies

1–91 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Sahl ibn Zyad, on the authority of Al–Nawfaly, on the authority of Isma'il ibn Abi Zyad50 that Aba Abdullah as–Sadiq (MGB) said, "I despise whoever whose health overcomes his illness, but he treats himself with something and dies."

A Characteristic Which a Believer Avoids

1–92 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him

ما أقبح بالرجل أن يدخل الجنة وهو مهتوك الستر

1–88 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أيوب بن نوح، عن محمد بن أبي عمير، عن سعد بن أبي خلف، عن نجم، عن أبي جعفر عليه السلام قال: قال لي: يا نجم كلكم في الجنة معنا إلا أنه ما أقبح بالرجل منكم أن يدخل الجنة قد هتك ستره وبدت عورته، قال: قلت له: جعلت فداك وإن ذلك لكائن؟ قال: نعم إن لم يحفظ فرجه وبطنه.

خصلة من فعلها استوجب رحمة الله عز وجل

1–89 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أيوب بن نوح، عن ابن أبي عمير، عن سيف بن عميرة، عن مدرك بن الهزهاز قال: قال أبوعبد الله عليه السلام: يا مدرك رحم الله عبدا اجتر مودة الناس إلى نفسه، فحدثهم بما يعرفون، وترك ما ينكرون.

خصلة من فعلها كثر خير بيته

1–90 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن أبي سعيد الآدمي، عن الحسن بن الحسين اللؤلؤي، عن محمد بن سعيد بن غزوان، عن إسماعيل ابن أبي زياد، عن أبي عبد الله، عن أبيه، عن جده عليهم السلام قال: قال أمير المؤمنين عليه السلام: من أراد أن يكثر خير بيته فليغسل يده قبل الاكل.

في من ظهرت صحته على سقمه فيعالج بشيء فمات

1-91 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن سهل بن زياد، عن النوفلي، عن إسماعيل بن أبي زياد، عن أبي عبد الله عليه السلام قال: من ظهرت صحته على سقمه فيعالج بشيء فمات فأنا إلى الله منه برئ.

المؤمن مشغول عن خصلة

1-92 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن سهل

- narrated that his father quoted on the authority of Sahl ibn Zyad, on the authority of Abu Nasr Muhammad ibn Ja'far ibn Aqabah, on the authority of Al-Hassan ibn Muhammad ibn Ukht Abi Malik, on the authority of Abdullah ibn Sin'an that Abolvahid ibn al-Mukhtar said, "I asked Aba Ja'far al-Baqir (MGB) about playing chess. He (MGB) replied, 'A believer avoids playing it.'"

Nothing Ruins Faith as Much as One Characteristic Does

1-93 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted on the authority of Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "Nothing ruins faith as much as greed[51] does. Greed has a crawling similar to the crawling of ants, and it has branches similar to the branches of polytheism."

One Who Lives to See his Successor Is Prosperous

1-94 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ayoob ibn Nooh, on the authority of Muhammad ibn Sin'an, on the authority of Musa ibn Bakr al-Vaseti, "I asked Abil Hassan Musa ibn Ja'far al-Kazim (MGB) if he (MGB) saw anything wrong if someone says 'may my father or mother be your ransom' to his son or daughter? The Imam (MGB) replied, 'It is being ungrateful to his parents if they are alive, but it is fine if they have passed away. My father Ja'far (MGB) used to say that whoever lives to see his successor is prosperous. In fact, I swear by God that He has shown me the successor after me.'"

A Believer's Honor is More Than That of the Ka'ba

1-95 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Hammad ibn Isa, on the authority of Ibrahim ibn Umar that Aba Abdullah as-Sadiq (MGB) said, "A believer's honor is more than that of the *Ka'ba*."

It Suffices for a Believer to See God's Aid in the Form of His Enemies Engaged in the Almighty God's Disobedience

1-96 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ayoob ibn Nooh, on the authority of Muhammad ibn Abi Umayr, on the authority of Qutaybat al-A'eshi that Aba Abdullah as-Sadiq (MGB) said, "It suffices for a believer to see God's aid in the form of his enemies engaged in the Almighty God's disobedience."[52]

بن زياد قال: حدثنا أبو نصر محمد بن جعفر بن عقبة، عن الحسن بن محمد ابن اخت أبي مالك، عن عبد الله بن سنان، عن عبدالواحد بن المختار قال: سألت أبا جعفر عليه السلام عن اللعب بالشطرنج فقال: إن المؤمن لمشغول عن اللعب.

ما محق الايمان محق خصلة شيء

1-93 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثني هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: ما محق الايمان محق الشح شيء، ثم قال: إن لهذا الشح دبيباً كدبيب النمل، وشعباً كشعب الشرك.

سعد امرؤ لم يمت حتى يرى خلفه من بعده

1-94 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني أيوب بن نوح، عن محمد بن سنان، عن موسى بن بكر الواسطي قال: قلت لابي الحسن موسى بن جعفر عليهما السلام: الرجل يقول لابنه أو لابنته بأبي أنت وامي أو بأبوي. أترى بذلك بأسا؟ فقال: إن كان أبواه حيين فأرى ذلك عقوقا، وإن كانا قد ماتا فلا بأس. قال: ثم قال: كان جعفر عليه السلام يقول: سعد امرء لم يمت حتى يرى خلفه من بعده وقد والله أراني الله خلفي من بعدي.

المؤمن أعظم حرمة من الكعبة

1-95 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن حماد بن عيسى، عن إبراهيم بن عمر، عن أبي عبد الله عليه السلام قال: المؤمن أعظم حرمة من الكعبة.

حسب المؤمن من الله نصرة أن يرى عدوه يعمل بمعاصى الله عز وجل

1-96 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أيوب بن نوح، عن محمد بن أبي عمير، عن قتيبة الاعشى، عن أبي عبد الله عليه السلام قال: حسب المؤمن من الله نصرة أن يرى عدوه يعمل بمعاصي الله.

A Gift Will Eliminate Animosities

1-97 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted on the authority of Sahl ibn Zyad, on the authority of Muhammad ibn Sa'id, on the authority of Isma'il ibn Abi Zyad al-Sakoony that Aba Abdullah as-Sadiq (MGB) said, "Giving a gift before asking for something is good. Exchange gifts and be friends since giving gifts will eliminate animosities."

Prosperous Be the One Who is Indifferent

1-98 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Safvan al-Jamal that Aba Abdullah as-Sadiq (MGB) said, "Blessed be[53] one who looks indifferent.[54] He seems to be with the people, but he doesn't really follow their deeds. The people know him on the surface but they do not know what goes on within him."

A Characteristic That Will Make One Poor in the Hereafter

1-99 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abul-Hassan Muhammad ibn Ali ibn Asad Al-Asady quoted on the authority of Muhammad ibn Abi Ayoob al-Nahravi, on the authority of Ja'far ibn Sanid ibn Davood, on the authority of his father, on the authority of Yusuf ibn Muhammad ibn Munkadir, on the authority of his father, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said that the mother of Solomon the son of David, told Solomon, "Beware that sleeping too much at night will make one poor in the Hereafter."

A Group of People Who Are the Masters of Heaven

1-100 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady narrated that his father, Ali ibn al-Abbas al-Bajaly and al-Hassan Ali ibn Nasr al-Toosi quoted on the authority of Muhammad ibn Abdul Rahman ibn Qazvan, on the authority of Abu Sin'an al-Abedi, on the authority of Safvan ibn Saleem, on the authority of Ata ibn Yasar, on the authority of Abi Sa'id al-Khidry that God's Prophet (MGB) said, "Those who know the Quran by heart[55] are the masters of Heaven."

God's Prophet Made His Ablutions One Organ at a Time

1–101 Abu Ahmad Muhammad ibn Ja'far al–Bandar al–Furqany in Furqan narrated that Abul Abbas al–Himady quoted on the authority of Abu Muslim al–Kajy, on the authority of Abdullah ibn Vah'hab, on the authority of Abul Rahim ibn Zayd al–Ami, on the authority of his father, on the authority of Muawiyah ibn Qarah, on the authority of Ibn Umar that God's Prophet (MGB) used to make his ablutions one organ at a time.

الهدية تذهب بالضغائن

1–97 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن سهل ابن زياد، قال: أخبرنا محمد بن سعيد، عن إسماعيل بن أبي زياد السكوني، عن أبي عبد الله عليه السلام قال: نعم الشئ الهدية أمام الحاجة، وقال: تهادوا تحابوا فإن الهدية تذهب بالضغائن.

طوبى لعبد نومة

1–98 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن صفوان الجمال، عن أبي عبد الله عليه السلام قال: طوبى لعبد نومة، عرف الناس فصاحبهم ببدنه ولم يصاحبهم في أعمالهم بقلبه فعرفهم في الظاهر ولم يعرفوه في الباطن

خصلة تدع الرجل فقيرا يوم القيامة

1–99 حدثنا أبي رضي الله عنه قال: حدثنا أبوالحسن محمد بن أحمد بن علي ابن أسد الاسدي قال: حدثني محمد بن أبي أيوب النهروي قال: حدثني جعفر بن سنيد بن داود قال: حدثني أبي قال: حدثنا يوسف بن محمد بن المنكدر، عن أبيه، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله: قالت ام سليمان بن داود لسليمان عليه السلام: إياك وكثرة النوم بالليل فإن كثرة النوم بالليل تدع الرجل فقيرا يوم القيامة.

عرفاء أهل الجنة صنف

1–100 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا أبي، وعلي بن العباس البجلي، والحسن علي بن نصر الطوسي قالوا: حدثنا محمد بن عبدالرحمن بن غزوان قال: حدثنا أبوسنان العابدي قال: حدثنا صفوان بن سليم، عن عطاء بن يسار، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله: حملة

القرآن عرفاء أهل الجنة.

توضأ رسول الله صلى الله عليه وآله مرة مرة

1-101 حدثنا أبوأحمد محمد بن جعفر البندار الفرغاني بفرغانة قال: حدثنا أبوالعباس الحمادي قال: حدثنا أبومسلم الكجي قال: حدثنا عبد الله بن عبدالوهاب قال: حدثنا عبدالرحيم بن زيد العمي، عن أبيه، عن معاوية بن قرة، عن ابن عمر أن رسول الله صلى الله عليه وآله توضأ مرة مرة.

The Characteristic That Is the Best Goodness

1-102 Abul Hassan Ali ibn Abdullah ibn Ahmad al-Asvari narrated that Abu Yusuf Ahmad ibn Muhammad ibn Qays al-Sejezi[56] al-Mozakar quoted on the authority of Abu Muhammad Abdul Aziz ibn Ali al-Sarakhsi in Marv al-Ruz, on the authority of Abu Bakr Ahmad ibn Umran al-Baghdady, on the authority of Abul Hassan (the first), on the authority of Abul Hassan (the second), on the authority of Abul-Hassan (the third), on the authority of Al-Hassan (the first), on the authority of Al-Hassan (the second) that Al-Hassan (the third - MGB) said, "The best goodness is being good-tempered."

The first Abul-Hassan is Muhammad ibn Abdul Rahim al-Tastary. The second Abul-Hassan is Ali ibn Ahmad al-Basry al-Temar. And the third Abul-Hassan is Ali ibn Muhammad al-Vaqedy. The first Al-Hassan is Al-Hassan ibn Urfatal Abdi. The second Al-Hassan is Al-Hassan ibn Abil-Hassan al-Basry. And the third Al-Hassan is Al-Hassan ibn Ali ibn Abi Talib (MGB).

The Prophet Put off His Special Prayer for One Characteristic

1-103 Abul Hassan Tahir ibn Muhammad ibn Yunus narrated that Muhammad ibn Uthman al-Haravy quoted on the authority of Ahmad ibn Najda, on the authority of Abu Bashar Khatn al-Muqar'ri, on the authority of Mu'amir ibn Suleiman that he had heard Anas ibn Malik[57] say that he had heard God's Prophet (MGB) say, "Each Prophet has a special supplication which he has said to God and in which he has asked God for something. However, I put off my special supplication to intercede on behalf of my nation on the Resurrection Day."

A Characteristic That is the Best Form of Worshipping and a Characteristic That is the Noblest Form of Being Religious

1-104 Al-Khalil ibn Ahmad narrated that Ibn Muni'a[58] quoted on the authority of Harun ibn Abdullah, on the authority of Suleiman ibn Abdul Rahman al-Dameshqi, on the authority of Khalid ibn Abi Khalid al-Azraq, on the authority of Muhammad ibn Abdul Rahman - whom I suspect to be ibn Abi Layli, on the

authority of Nafe'ah, on the authority of Ibn Umar that God's Prophet (MGB) said, "The best form of worshipping is to apply yourself to the acquisition of knowledge, and the noblest form of being religious is piety."

What Is A Lot but Its Doers Are A Few

1-105 Al-Khalil ibn Ahmad narrated that Ibn Muni'a[59] quoted on the authority of Ahmad ibn Imran al-Akhnesi in the year 28 A.H. (649 A.D.) in which he died, that he heard Abu Khalid al-Ahmari quote on the authority of Isma'il ibn Abi Khalid, on the authority of Ata ibn al-Sa'eb, on the authority

احسن الحسن خصلة

1-102 حدثنا أبوالحسن علي بن عبد الله بن أحمد الاسواري قال: حدثنا أبويوسف أحمد بن محمد بن قيس السجزي المذكر قال: حدثني أبومحمد عبدالعزيز ابن علي السرخسي بمرو الروذ قال: حدثني أبوبكر أحمد بن عمران البغدادي قال: حدثنا أبوالحسن قال: حدثنا أبوالحسن، قال: حدثنا أبوالحسن، قال: حدثنا الحسن، عن الحسن، عن الحسن: إن أحسن الحسن الخلق الحسن. فأما أبوالحسن الاول فمحمد بن عبدالرحيم التستري، وأما أبوالحسن الثاني فعلى بن أحمد البصري التمار، وأما أبوالحسن الثالث فعلي بن محمد الواقدي وأما الحسن الاول فالحسن بن عرفة العبدي،و أما الحسن الثاني فالحسن بن أبي الحسن البصري وأما الحسن الثالث فالحسن بن علي بن أبي طالب عليهما السلام.

ترك النبي صلى الله عليه وآله دعوته لخصلة

1-103 أخبرني أبوالحسن طاهر بن محمد بن يونس قال: حدثنا محمد بن عثمان الهروي قال: حدثنا أحمد بن نجدة قال: حدثنا أبوبشر ختن المقرئ قال: حدثنا معمر بن سليمان قال: إني سمعت أنس بن مالك يقول: قال رسول الله صلى الله عليه وآله: لكل نبي دعوة قد دعا بها وقد سأل سؤلا، وقد خبأت دعوتي لشفاعتي لامتي يوم القيامة.

أفضل العبادة خصلة وأفضل الدين خصلة

1-104 أخبرني الخليل بن أحمد قال: أخبرنا ابن منيع قال: حدثنا هارون ابن عبد الله قال: حدثنا سليمان بن عبدالرحمن الدمشقي قال: حدثنا خالد بن أبي خالد الازرق، عن محمد بن عبدالرحمن وأظنه ابن أبي ليلى عن نافع، عن ابن عمر، عن رسول الله صلى الله عليه وآله أنه قال: أفضل العبادة الفقه، وأفضل الدين الورع.

شيء هو كثير وفاعله قليل

أخبرني الخليل بن أحمد قال: أخبرنا ابن منيع قال: حدثنا أحمد بن عمران الاخنسي سنة ثمان وعشرين 105-1
وفيها مات، قال: سمعت أبا خالد الاحمري يحدث عن

of his father, on the authority of Abdullah ibn Amr that God's Prophet (MGB) said, "There are a lot of good deeds but there are only a few good-doers."

A Characteristic That Constitutes Half of the Religion

1-106 Al-Khalil ibn Ahmad narrated that Ibn Muni'a60 quoted on the authority of Ali ibn Isa al-Mokhrami in the year 130 A.H. (747 A.D.), on the authority of Khilad ibn Isa, on the authority of Sabit, on the authority of Anas that God's Prophet (MGB) said, "Being good-tempered constitutes half of the religion."

A Characteristic That is the Best Thing Given to a Muslim

1-107 Al-Khalil ibn Ahmad narrated that Abul-Abbas al-Suraj quoted on the authority of Yaqoob ibn Ibrahim, on the authority of Vaki'a, on the authority of Mas'ar and Sufyan, on the authority of Zyad ibn Alaqa, on the authority of Usamah ibn Sherik that God's Prophet (MGB) was asked, "What is the best thing given to a Muslim?" He replied, "A good temper."

The Prophet and Ali Ibn Abi Talib Were Created from One Light

1-108 Muhammad ibn Umar al-Hafiz al-Baghdady narrated that Abu Muhammad al-Hassan ibn Abdullah al-Razi quoted on the authority of his father, on the authority of his master Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein (MGB), on the authority of his brother Al-Hassan ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "Ali and I were created from the same light."

A Servant's Well-Being Depends Upon the Well-Being of One of His Organs

1-109 Al-Khalil ibn Ahmad narrated that Abu Ja'far Muhammad ibn Ibrahim al-Daybali quoted on the authority of Abu Abdullah, on the authority of Sufyan, on the authority of Mujahid that he heard al-Sha'abi narrated that he heard al-Nue'man ibn Bashir said that he had heard God's Prophet (MGB) say, "There is a delicate organ in man's body. If it is healthy all his body is healthy. If it gets ill, it will cause the ailment of the rest of the body. That is the heart."

1-110 Al-Khalil ibn Ahmad narrated that Abul Abbas al-Suraj quoted on the authority of Abul Abbas al-

Siraj quoted on the authority of Qutaybat, on the authority of Roshdin ibn Sa'ed al-Mesri Abul Haj'jaj61, on the authority of Sharahil ibn Yazid62, on the authority of Abdullah ibn Umar and Abi

إسماعيل بن أبي خالد، عن عطاء بن السائب، عن أبيه، عن عبد الله بن عمرو قال: قال رسول الله صلى الله عليه وآله: الخير كثير وفاعله قليل.

خصلة هى نصف الدين

1-106 أخبرني الخليل بن أحمد قال: حدثنا ابن منيع قال: حدثنا علي بن عيسى المخرمي سنة إحدى وثلاثين قال: حدثنا خلاد بن عيسى، عن ثابت، عن أنس قال: قال رسول الله صلى الله عليه وآله: حسن الخلق نصف الدين.

أفضل ما أعطى المسلم خصلة

1-107 أخبرني الخليل بن أحمد قال: أخبرنا أبوالعباس السراج قال: حدثنا يعقوب بن إبراهيم قال: حدثنا وكيع، عن مسعر، وسفيان، عن زياد بن علاقة، عن اسامة بن شريك قال: قيل لرسول الله صلى الله عليه وآله: ماأفضل ما أعطي المرء المسلم؟ قال: الخلق الحسن.

خلق النبي وعلي بن أبي طالب عليهما السلام من نور واحد

1-108 حدثنا محمد بن عمر الحافظ البغدادي قال: حدثني أبومحمد الحسن بن عبد الله الرازي قال: حدثني أبي قال: حدثني سيدي علي بن موسى الرضا قال: حدثني أبي موسى بن جعفر قال: حدثني أبي جعفر بن محمد قال: حدثني أبي محمد ابن علي قال: حدثني أبي علي بن الحسين قال: حدثني أبي الحسين قال: حدثني أخي الحسن بن علي قال: حدثني أبي علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خلقت أنا وعلى من نور واحد.

صلاح العبد في صلاح شيء من جسده

1-109 أخبرني الخليل بن أحمد قال: حدثنا أبوجعفر محمد بن إبراهيم الديبلي قال: حدثنا أبوعبد الله قال: حدثنا سفيان، عن مجاهد قال: سمعت الشعبي يقول: سمعت النعمان بن بشير يقول: سمعت رسول الله صلى الله عليه وآله يقول: في الانسان مضغة إذا هي سلمت وصحت سلم بها سائر الجسد، فإذا سقمت سقم بها سائر الجسد وفسد، وهي القلب.

1-110 أخبرني الخليل بن أحمد قال: حدثنا أبوالعباس السراج قال: حدثنا قتيبة قال: حدثنا رشدين بن سعد المصري أبو الحجاج قال: حدثنا شراحيل بن يزيد عن

Hurayrih that God's Prophet (MGB) said, "When a man's heart is healthy, then his body is healthy. If the heart is diseased, then the body will become diseased."

A Man Enters Heaven for One Characteristic

1-111 Al-Khalil ibn Ahmad al-Sejezy narrated that Ibn Mu'az quoted on the authority of Al-Hussein al-Marvazy, on the authority of Abdullah, on the authority of Yahya ibn Ubaydullah, on the authority of his father, on the authority of Aba Hurayreh that God's Prophet (MGB) said, "A servant (i.e. person) would enter Heaven for having removed a thorn on the path of the Muslims."

One Who Likes Two Characteristics Shall do One Thing

1-112 Abu Ahmad Muhammad ibn Ja'far al-Bandar al-Furqany narrated that Abul Abbas Muhammad ibn Jumhoor al-Himady quoted on the authority of Abu Abdullah Muhammad ibn Ali ibn Zayd al-Sayeq al-Mac'ci in Mecca narrated that Ahmad ibn Shoayb quoted on the authority of his father, on the authority of Yunus ibn Shahab that Anas ibn Malik[63] heard God's Prophet (MGB) say, "Whoever likes an extended share of his daily bread and a delayed death will visit his kin."

God's Prophet Finished His Prayers with One Greeting

1-113 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Qasim Sa'id ibn Ahmad ibn Abi Salim quoted on the authority of Abu Zakarya Yahya ibn al-Fazl al-Var'raq, on the authority of Ishaq ibn Ibrahim al-Var'raq al-Samarqandi, on the authority of Suleiman ibn Salme, on the authority of Baqiat ibn al-Walid, on the authority of Al-Zayady[64], on the authority of Al-Zuhra, on the authority of Anas that God's Prophet (MGB) finished his prayers with one greeting.[65]

1. That is opposing us and we are fighting with them.
2. Referring to the Trinity
3. In the Arabic text, the word Tooba is used which is translated to mean "blessedness" here. Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.
4. Al-Sakoony.
5. Also in Al-Amali by Al-Sadooq, and in Bihar al-Anwar. This means that the best thing for man to do is to obey God's orders since God knows best what is good for man.

6. Al-Qad'dah
7. We read in Al-Amali 'Suleiman ibn Ahmad al-Lakhmy'.
8. Imam Al-Hussein (MGB)
9. who is Muhammad ibn Ahmad Abu Abdullah al-Razi.
10. Ibn Sayf
11. The oppressive ruler
12. May God Bless Him
13. To worship God
14. Ibn Abbas was born in the year 3 B.H. (i.e. before the emigration of the Prophet (MGB) from Mecca to Medina, 618-619 A.D.) and his mother took him to the Prophet Muhammad (MGB) before he had began to suckle. The Prophet Muhammad (MGB) put some of his saliva on the newborn's tongue, and that was the beginning of the close relationship between those two. While growing up, he was constantly at the Prophet's side carrying out different services like fetching water for a partial ablution (wuzu). He would pray with the Prophet Muhammad (MGB) and accompany him on his assemblies, journeys and expeditions. The Prophet Muhammad (MGB) would often draw him close, pat him on the shoulder and pray, 'O God! Teach him (the knowledge of) the Book', and Ibn Abbas devoted his life to the pursuit of learning and knowledge. Ibn Abbas kept on following the Prophet Muhammad (MGB), memorizing, and learning the teachings of the Prophet Muhammad (MGB).
15. Who stay up at night to worship God
16. This means that one should rush to turn on the light in preparation for serving the guests that have been kind to him before. Remember that electricity was not discovered at that time, and they used to light lanterns.
17. Just as the Prophet (MGB) did upon conquering Mecca
18. God.
19. This means that a healthy person gets pleased when he is dealt with kindly. He then thanks. Likewise, he gets upset and angry when he is oppressed. However, a person who has no conscience doesn't care either way.
20. Rajab is the seventh month in the Islamic lunar calendar.
21. This means that poverty might lead one to do wrong. A sense of jealousy might result in acting against whom we are jealous of, and this might change our destiny.
22. of the Ka'ba.
23. Or a friend should pay it back on his behalf.
24. Implying that it is better to wash our hands before we eat.
25. To the Hereafter. This implies giving charity.
26. It seems that there must be a mistake in the original Arabic text. It might be "on the authority of Al-Hassan ibn Ali ibn Abdullah who is Al-Hassan ibn Ali al-Kufi who narrated on the authority of Al-Hussein ibn Yazid al-Nawfaly.
27. Al-Sakoony.
28. In some versions it says: "in my family."
29. Based on what he says.
30. Imam Al-Hussein (MGB).
31. Meaning from the members of the holy household of the Prophet (MGB).
32. Al-Sakoony.
33. Imam al-Baqir (MGB).
34. Imam al-Hussein (MGB).
35. This may refer to the presently known fact that iron rusts and is harmful.
36. Al-Sakoony.
37. Physiognomy is the interpretation of outward appearance, especially the features of the face, to discover a person's predominant temper and character. Physiognomy deals with studying facial features, the lineaments of the body, and even gesture and expression. The assumption at work is that an individual's nature-- his or her disposition, character, mind, and soul-- can be judged by scrutinizing the outside of him or her. Not everybody is equally competent at this kind of reading, however; some who were thought especially literate were frequently requested by others less skilled to "read that countenance" and report back the findings.

38. Imam al-Kazim (MGB).
39. Those who are jealous of you for the blessings that are bestowed upon you.
40. Al-Tay'yar, i.e. Ja'far ibn Abi Talib (MGB).
41. In some versions we read: "Al-Hussein ibn Atiye."
42. The Holy Quran: Al-i-Imran 3:31.
43. A practice to guard one's faith. This practice has been designated for the believers when they live under oppressive conditions in which exposing their faith could endanger their religion and their lives. To better understand this concept, please read traditions Nos. 177 and 178 below quoted from MISHKAT UL-ANWAR FI GHURAR IL-AKHBAR "The Lamp Niche for the Best Traditions" by Hassan ibn Fazl ibn Hassan Tabarsi translation by Ms. Lisa (Zaynab) Morgan & Dr. Ali Peiravi and published by the Ansariyan Publications.
177- Imam as-Sadiq (MGB) said, "Concealing faith is for times when it is necessary to do so, and the person who conceals his faith knows best when to do it."
178- Imam al-Baqir (MGB) said, "Concealing faith is for protecting lives and preventing bloodshed. There is no reason to conceal faith if there is bloodshed." For more interested readers a whole section of the above mentioned book is on concealing faith.
44. In making ablutions for the prayers.
45. Implying the best worldly possessions.
46. Implying that he underestimates the degree of severity of the sins that he commits.
47. God orders the angels to do so.
48. Najm ibn Haytam who was one of the companions of Imam al-Baqir (MGB).
49. Or has engaged in illegitimate sexual relationships, or has drunk or eaten forbidden drinks or meals.
50. Al-Sakoony.
51. The Arabic word used here means avarice that is accompanied by greed.
52. This means that when our enemies disobey God it is to their disadvantage and it is a form of God's aid to us.
53. In the Arabic text, the word Tooba is used which is translated to mean "blessedness" here. Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.
54. In Ma'ani al-Akhbar there is a tradition from the Commander of the Faithful that says what is meant here is "one from whose looks the people cannot tell what is going on within him".
55. And act accordingly.
56. In some versions we read 'Al-Sehri.'
57. See footnote for 1-103.
58. In some versions we read 'Abu Muni'a.'
59. In some versions we read 'Abu Muni'a.'
60. In some versions we read 'Abu Muni'a.'
61. In some versions we read "Rashid ibn Sa'ed al-Basri."
62. i.e. Al-Ma'afiry.
63. See footnote for 1-103.
64. Muhammad ibn Zyad ibn Ubayd al-Zayady Abu Abdullah Al-Basry known as Yooyoo.
65. The greeting referred to here is at the end of the prayer during which we say, 'Assalmu alayka ayuhanabiyu va rahmatullahe va barakatu'.

Part 2: On Two-Numbered Characteristics

Recognition of God By Two Characteristics

2-1 Ahmad ibn Harun al-Fami1 and Ja'far ibn Muhammad ibn Masroor - may God be pleased with them - narrated that Muhammad ibn Ja'far ibn Bat'tat quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn Salim, on the authority of Aba Abdullah as-Sadiq (MGB), "I heard my father (MGB) narrate on the authority of his father (MGB) that a man stood in front of the Commander of the Faithful Imam Ali (MGB) and said, 'O Commander of the Faithful! How did you come

عبد الله بن عمر، وأبي هريرة قالا: قال رسول الله صلى الله عليه وآله: إذا طاب قلب المرء طاب جسده، وإذا خبث القلب خبث الجسد.

دخل الرجل الجنة بخصلة

1-111 أخبرني الخليل بن أحمد السجزي قال: أخبرنا ابن معاذ قال: حدثنا الحسين المروزي قال: حدثنا عبد الله قال: أخبرنا يحيى بن عبيد الله قال: سمعت أبي يقول: سمعت أبا هريرة يقول: قال رسول الله صلى الله عليه وآله: دخل عبد الجنة بغصن من شوك كان على طريق المسلمين فأماطه عنه.

من سره خصلتان فليستعمل خصلة

1-112 حدثنا أبوأحمد محمد بن جعفر البندار الفرغاني، قال: حدثنا أبوالعباس محمد بن محمد بن جمهور الحمادي قال: حدثنا أبوعبد الله محمد بن علي بن زيد الصايغ المكي بمكة قال: حدثنا أحمد بن شبيب قال: أخبرني أبي، عن يونس عن ابن شهاب، عن أنس بن مالك قال: سمعت النبي صلى الله عليه وآله يقول: من سره أن يبسط له في رزقه وينسأ له في أجله فليصل رحمه.

كان رسول الله صلى الله عليه وآله يسلم تسليمة واحدة

1-113 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثني أبوالقاسم سعيد بن أحمد بن أبي سالم قال: حدثنا أبوزكريا يحيى بن الفضل الوراق قال: حدثنا إسحاق بن إبراهيم الوراق السمرقندي قال: حدثنا سليمان بن سلمة قال: حدثنا بقية بن الوليد، عن الزيادي، عن الزهري، عن أنس أن رسول الله صلى الله عليه وآله كان يسلم تسليمة

واحدة.

باب الإثنين

معرفة التوحيد بخصلتين

1-2 حدثنا أحمد بن هارون الفامي وجعفر بن محمد بن مسرور رضي الله عنهما قالا: حدثنا محمد بن جعفر بن بطة قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: سمعت أبي يحدث عن أبيه عليه السلام أن رجلاً قام إلى أمير المؤمنين عليه السلام

to recognize your Lord?' He (MGB) replied, 'By the dissolution of intentions and the breach of aspirations. Sometimes I had an aspiration, but He got in the way between me and my aspirations. Sometimes I made some intentions, but destiny opposed my intentions. Thus, I realized that there is some other Planner.' The man asked, 'Why did you thank Him for His Blessings?' He (MGB) replied, 'I looked at His Calamities which He fended off from me and brought them upon someone else. Thus, I realized that He has Blessed me. Thus, I thanked Him.' The man asked, 'Why do you like to meet Him?' He (MGB) replied, 'I saw that He has given me the religion of His Angels, Messengers and Prophets. Then I realized that He has honored me with this religion and will never forget me. Therefore, I would like to meet Him.'

On the Prophet's Saying, "There Are Two Things Which I Do Not Wish to Share with Anyone"

2-2 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are two things which I do not wish to share with anyone. The first one is my ablutions that are a part of my prayer, and the second one is my charity which I personally like to put in the hands of the needy, since it will be placed in the Hands of the Merciful."

Two Strange Things to Put up with

2-3 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ibrahim ibn Hashim, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the

authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are two strange things you must put up with: Accept a wise saying said by a fool, and forgive a foolish saying said by a wise man."

Nothing Voids Ablutions Except for What Leaves from the Two Sides

2-4 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Muhammad ibn Sama'at, on the authority of Abdullah ibn Miskan, on the authority of Abi Basir al-Moradi: "I asked Aba Abdullah as-Sadiq (MGB) regarding having

فقال له: يا أمير المؤمنين بما عرفت ربك؟ قال: بفسخ العزم ونقض الهم لما أن هممت فحال بيني وبين همي، وعزمت فخالف القضاء عزمي فعلمت أن المدبر غيري، قال: فبما ذا شكرت نعماه؟ قال: نظرت إلى بلاء قد صرفه عني وأبلى به غيري، فعلمت أنه قد أنعم علي فشكرته، قال: فبما ذا أحببت لقاءه؟ قال: لما رأيته قد اختار لي دين ملائكته ورسله وأنبيائه علمت أن الذي أكرمني بهذا ليس ينساني فأحببت لقاءه.

قال النبي صلى الله عليه وآله خلتان لا احب أن يشاركني فيهما أحد

2-2 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خلتان لا احب أن يشاركني فيهما أحد: وضوئي فانه من صلاتي، وصدقتي فانها من يدي إلى يد السائل فانها تقع في يد الرحمن.

غريبتان فاحتملوهما

2-3 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن إبراهيم بن هاشم، عن النوفلي، عن السكوني، عن جعفر ابن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: غريبتان فاحتملوهما كلمة حكم من سفيه فاقبلوها، وكلمة سفه من حكيم فاغفروها.

لا ينقض الوضوء الا ما خرج من الطرفين

2-4 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي قال: حدثني محمد بن سماعة، عن عبد الله بن مسكان، عن أبي بصير المرادي، عن أبي عبد الله عليه السلام قال: سألته عن الحجامة والقيء وكل دم سائل، فقال: ليس فيه وضوء إنما الوضوء مما

phlebotomy performed and any blood that flows out of the body. The Imam (MGB) replied, 'There is no need to make any ablutions since one must only make ablutions due to what leaves from the two sides[2] by (the mechanisms bestowed to us due to) God's Blessing.'"

The compiler of the book – may God increase his honor – said, "This means defecation, farting, urination, and ejaculation."

Two Blessings Being Denied

2-5 Ja'far ibn Ali al-Kufy – may God be pleased with him – narrated that his grandfather Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih quoted on the authority of his grandfather Abdullah ibn al-Muqayrih, on the authority of Isma'il ibn Muslim, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Two blessings are taken for granted[3]: Security and health."

Two Things Which Cause Trouble for Most People

2-6 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim quoted on the authority of his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are two things which cause trouble for most people: health and leisure."[4]

2-7 Al-Khalil ibn Ahmad narrated that Abu Ja'far Muhammad ibn Mu'az quoted on the authority of Al-Hussein ibn al-Hassan al-Marvazy, on the authority of Abdullah ibn al-Mobarak and al-Fazl ibn Musa, on the authority of Abdullah ibn Sa'id ibn Abi Hind, on the authority of his father, on the authority of Ibn Ab'bas that God's Prophet (MGB) said, "There are two things which cause sedition for most people: health and leisure."

No Worship of God is Better than Being Quiet and Walking to God's House

2-8 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ayoob ibn Nooh, on the authority of Al-Rabi'a ibn Muhammad al-Muslimy, on the authority of Abil Rabi'a ash-Shamy, on the authority of Aba Abdullah as-Sadiq (MGB), "No worship of God is better than being quiet and walking to God's House."

2-9 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the

authority of Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority

خرج من طرفيك اللذين أنعم الله بهما عليك.

قال مصنف هذا الكتاب أدام الله عزه: يعني من بول أو غائط أو ريح أو مني.

نعمتان مكفورتان

2-5 حدثنا جعفر بن علي الكوفي رضي الله عنه قال: حدثني جدي الحسن ابن علي بن عبد الله بن المغيرة، عن جده عبد الله بن المغيرة، عن إسماعيل بن مسلم، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: نعمتان مكفورتان: الامن والعافية.

خصلتان كثيرمن الناس مفتون فيهما

2-6 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خصلتان كثير من الناس مفتون فيهما: الصحة والفراغ.

2-7 أخبرني الخليل بن أحمد قال: أخبرنا أبوجعفر محمد بن معاذ قال: حدثنا الحسين بن الحسن المروزي، عن عبد الله بن المبارك، والفضل بن موسى قالا: أخبرنا عبد الله بن سعيد بن أبي هند، عن أبيه، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: نعمتان مفتون فيهما كثير من الناس الفراغ والصحة.

ما عبد الله عز وجل بشيء أفضل من الصمت والمشي إلى بيته

2-8 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أيوب بن نوح، عن الربيع بن محمد المسلي، عن أبي الربيع الشامي، عن أبي عبد الله عليه السلام قال: ما عبد الله بشيء أفضل من الصمت والمشي إلى بيته.

يؤمر بالمعروف رجلان

2-9 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد،

of Yahya al-Tawil al-Basry5, on the authority of Aba Abdullah as-Sadiq (MGB), "A believer who accepts advice or an ignorant person who learns will listen to the enjoinment of the good and the admonishment against evil. However, one who has the whip and the sword will not."

2-10 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abil Ab'bas Jarir al-Bajaly, on the authority of Muhammad ibn Ishaq, on the authority of his father, on the authority of Aba Abdullah as-Sadiq (MGB), "There are two wings for atheism: the Umayyads and the al-Muhlibs.6"

The Blessed the Sublime God Has Divided the People on the Earth into Two Groups

2-11 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn Abdul Jab'bar, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Zarif ibn Nasih, on the authority of Ibrahim ibn Yahya, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "The Blessed the Sublime God has divided the people on the Earth into two groups and placed me in the better one. Then he divided that group into three parts and I was in the best part. Then he chose the Quraysh from amongst the Arabs, chose the children of Abdul Mutalib from amongst the Hashemites7, and chose me from amongst the children of Abdul Mutalib."

Two Groups in This Nation Whose Improvement Would Improve the Nation and Whose Corruption Would Corrupt the Nation

2-12 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Ahmad, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "There are two groups in this nation whose improvement would improve the nation and whose corruption would corrupt the nation." He (MGB) was asked, "O Prophet of God! Who are they?" The Prophet (MGB) replied, "The jurisprudents and the chiefs."

Fear God Regarding Two Weak Ones

2-13 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn

عن ابن أبي عمير، عن يحيى الطويل البصري عن أبي عبد الله عليه السلام قال: إنما يؤمر بالمعروف وينهى عن المنكر مؤمن فيتعظ، أو جاهل فيتعلم، وأما صاحب سوط وسيف فلا.

للكفر جناحان

2-10 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أحمد بن محمد بن عيسى، عن أبي العباس جرير البجلي عن محمد بن إسحاق، عن أبيه، عن أبي عبد الله عليه السلام قال: للكفر جناحان: بنو امية وآل المهلب.

قسم الله تبارك وتعالى اهل الارض قسمين

2-11 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن عبدالجبار، عن الحسن بن علي بن فضال، عن ظريف بن ناصح، عن إبراهيم بن يحيى قال: حدثني جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: قسم الله تبارك وتعالى أهل الارض قسمين فجعلني في خيرهما ثم قسم النصف الآخر على ثلاثة فكنت خير الثلاثة، ثم اختار العرب من الناس، ثم اختار قريشا من العرب، ثم اختار بني هاشم من قريش، ثم اختار بني عبدالمطلب من بني هاشم، ثم اختارني من بني عبدالمطلب.

صنفان من هذه الامة اذا صلحا صلحت الامة واذا فسدا فسدت الامة

2-12 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن محمد ابن أحمد، عن العباس بن معروف، عن محمد بن سعيد بن غزوان، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله صنفان من امتي إذا صلحا صلحت امتي، وإذا فسدا فسدت امتي، قيل: يا رسول الله ومن هما؟ قال: الفقهاء والامراء.

اتقو الله في الضعيفين

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن 13-2

Ahmad, on the authority of Ali ibn al-Sindy, on the authority of Uthman ibn Isa, on the authority of Sama'at, on the authority of Aba Abdullah as-Sadiq (MGB), "Fear God regarding two weak ones meaning orphans and women."

The reward of whoever takes care of two daughters, Two sisters, two paternal aunts or two maternal aunts

2-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Zakariya al-Mumin who linked it up to Aba Abdullah as-Sadiq (MGB), "Whoever takes care of two daughters, two sisters, two paternal aunts or two maternal aunts will be safeguarded from the Fire."

Two Men Will Not Sense the Scent of Paradise

2-15 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn Al-Sindy, on the authority of Ali ibn al-Hikam, on the authority of Muhammad ibn al-Fuzayl, on the authority of Sharis al-Vabeshy, on the authority of Jabir, on the authority of Abi Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "The scent of Paradise can be smelled from a distance of five-hundred years away. However, those damned by their parents and the cuckold will not sense it." He was asked, "O Prophet of God! Who is a cuckold?" He (MGB) replied, "One whose wife commits adultery and he knows about it."

What Has Been Said About Two-Faced People

What Has Been Said About Two-Faced People[8]

2-16 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Abi Ja'far Ahmad ibn Aba Abdullah, on the authority of Abil Jo'aza al-Monabat ibn Abdullah, on the authority of Al-Hussein ibn Alvan, on the authority of Amr ibn Khalid, on the authority of Zayd ibn Ali, on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "A two-faced person will be presented on the Resurrection Day with his tongue coming out from behind his head and with another tongue sticking out in front. They will bring fire to burn him and proclaim, 'This is one who had two faces and two tongues in the world. This is how he will be known on the Resurrection Day.'"

2-17 Al-Khalil ibn Ahmad narrated that Ibn Muni'a9 quoted on the authority of Abu Bakr ibn Abi Shoyba', on the authority of Abu Muawiyah, on the authority of Al-A'amash, on the authority of Abi Salih, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "The worst of the

محمد بن أحمد، عن علي بن السندي، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله عليه السلام قال: اتقوا الله في الضعيفين يعني بذلك اليتيم والنساء.

ثواب من عال ابنتين أو اختين أو عمتين أو خالتين

2-14 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثنا محمد بن عيسى بن عبيد، عن زكريا المؤمن رفعه إلى أبي عبد الله عليه السلام قال: من عال ابنتين أو اختين أو عمتين أو خالتين حجبتاه من النار.

لا يجد ريح الجنة رجلان

2-15 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن محمد بن السندي، عن علي بن الحكم، عن محمد بن الفضيل، عن شريس الوابشي، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن الجنة ليوجد ريحها من مسيرة خمس مائة عام، ولا يجدها عاق ولا ديوث، قيل: يا رسول الله وما الديوث قال: الذي تزني امرأته وهو يعلم.

ما جاء في ذى وجهين

2-16 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي جعفر أحمد بن أبي عبد الله، عن أبي الجوزاء المنبه بن عبد الله، عن الحسين بن علوان، عن عمرو بن خالد، عن زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يجئ يوم القيامة ذو الوجهين دالعا لسانه في قفاه وآخر من قدامه يلتهبان نارا حتى يلهبا جسده، ثم يقال له: هذا الذي كان في الدنيا ذا وجهين وذا لسانين يعرف بذلك يوم القيامة.

2-17 أخبرني الخليل بن أحمد قال: حدثنا ابن منيع قال: حدثنا أبوبكر بن أبي شيبة قال: حدثنا أبومعاوية، عن الاعمش، عن أبي صالح، عن أبي هريرة قال: قال

people near the Honorable the Exalted God on the Resurrection Day are the two-faced ones."

2–18 Al–Khalil ibn Ahmad narrated that Ibn Muni'a[10] quoted on the authority of Abu Bakr ibn Abi Shoyba', on the authority of Abu Muawiyah, on the authority of Sharik, on the authority of Al–Rakin, on the authority of Na'eem ibn Hanzale', on the authority of Am'mar that God's Prophet (MGB) said, "The people who are two–faced in this world will have two tongues of Fire on the Resurrection Day."

2–19 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Musa ibn Umar, on the authority of Ibn Sin'an, on the authority of U'an ibn Mu'een – the hat–buyer – that Ibn Abi Ya'foor said, "I heard Aba Abdullah as–Sadiq (MGB) say, 'Whoever meets the believers in one fashion, but gossips about them in their absence in a different fashion will have two tongues of Fire on the Resurrection Day.'"

2–20 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted on the authority of Muhammad ibn al–Hussein ibn Abil–Khat'tab, on the authority of Ali ibn An–Nue'man, on the authority of Abdullah ibn Miskan, on the authority of Davood ibn Farqad, on the authority of Abi Shaybih az–Zahri that Abi Ja'far al–Baqir (MGB) said, "A servant who is two–faced and has two tongues is bad. He will praise his believing brother in front of him, but talk badly about him in his absence. He will be jealous of him whenever he gets a blessing and will not assist him when a calamity befalls him."

The People Are in Two Groups: Some Who Get Relieved by Others and Some from Whom Others Get Relieved

2–21 Al–Hussein ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Salim, on the authority of Ahmad ibn an–Nazr, on the authority of Amr ibn Shimr, on the authority of Jabir, on the authority of Abi Ja'far al–Baqir (MGB) that God's Prophet (MGB) said, "The people are in two groups: those who get relieved by others and those from whom others get relieved. Those who get relieved are the believers. Once they die they are relieved of this world and its calamities. Those from whom others get relieved are the unbelievers. Once they die, the trees, the animals and many of the people get relieved from them."

رسول الله صلى الله عليه وآله: إن من شر الناس عند الله عز وجل يوم القيامة ذا الوجهين.

2–18 أخبرني الخليل بن أحمد قال: أخبرنا ابن منيع قال: حدثنا أبوبكر بن أبي شيبة قال: حدثنا شريك، عن الركينعن نعيم بن حنظلة، عن عمار قال: قال رسول الله صلى الله عليه وآله: من كان له وجهان في الدنيا كان له يوم القيامة لسانان من نار.

2-19 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد ابن يحيى بن عمران الاشعري، عن موسى بن عمر، عن ابن سنان، عن عون بن معين بياع القلانس، عن ابن أبي يعفور قال: سمعت أبا عبد الله عليه السلام يقول: من لقى المؤمنين بوجه، وغابهم بوجه أتى يوم القيامة وله لسانان من نار.

2-20 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن علي بن النعمان، عن عبد الله بن مسكان، عن داود بن فرقد، عن أبي شيبة الزهري، عن أبي جعفر عليه السلام قال: بئس العبد عبد يكون ذا وجهين وذا لسانين، يطري أخاه في الله شاهدا، ويأكله غائبا، إن اعطي حسده، وإن ابتلي خذله.

الناس اثنان واحد أراح، وآخر استراح

2-21 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه، عن أبيه، عن محمد بن سالم، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: الناس اثنان واحد أراح وآخر استراح، فأما الذي استراح فالمؤمن إذا مات استراح من الدنيا وبلائها، وأما الذي أراح فالكافر إذا مات أراح الشجر والدواب وكثيراً من الناس.

People Are of Two Types: The Learned and the Seeker of Knowledge

2-22 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid, on the authority of Muhammad ibn Abi Umayr who linked it up to Aba Abdullah as-Sadiq (MGB), “The people are in two groups: knowledgeable ones and those acquiring knowledge. The rest of the people are like flies subject to the wind and such people will be thrown into the Fire.”

Two Characteristics One of Which Will Cause Forgetting Sins and the Other Will Cause Hardening of the Hearts

2-23 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted on the authority of Al-Hussein ibn Ishaq al-Tajir, on the authority of Ali ibn Mahzyar, on the authority of Fuzalat11, on the authority of Isma’il ibn Abi Zyad al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB) that his father Al-Baqir (MGB) said, “The Blessed the Sublime God revealed to Moses (MGB), ‘Do not get pleased with the extent of your wealth and do not abandon remembering Me under any circumstances since extensive wealth will cause the forgetting of sins, and abandoning My

remembrance will cause the hardening of hearts.’”

Two Characteristics That Provide Immunity to Leprosy

2–24 Ahmad ibn Ali ibn Ibrahim – may God be pleased with him – narrated that his father quoted on the authority of his father Ibrahim ibn Hashim, on the authority of Muhammad ibn Abi Umayr, on the authority of Hafs ibn al–Bakhtari, on the authority of Aba Abdullah as–Sadiq (MGB), “Cutting the nails and shaving the moustache every Friday provides immunity to leprosy.”

Attend to Two Major Issues

2–25 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Al–Hussein ibn Ishaq al–Tajir, on the authority of Ali ibn Mahzyar, on the authority of Al–Hussein ibn Sa’id, on the authority of Fuzalat ibn Ayoob, on the authority of Isma’il ibn Abi Zyad12, on the authority of Aba Abdullah as–Sadiq (MGB) that his father (MGB) said, “Abuzar – may God have Mercy upon him – cried due to the fear of the Honorable the Exalted God so much that he started to complain about his eyes. He was told: ‘O Abuzar! Pray to God to heal your eyes.’ He said, ‘I am not worried about that. I have more important issues to attend to.’ He was asked, ‘What are you attending to?’ He replied, ‘Paradise and the Hell–fire.”

الناس اثنان عالم ومتعلم

2–22 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد ابن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن محمد ابن أبي عمير رفعه إلى أبي عبد الله عليه السلام قال: الناس اثنان عالم ومتعلم، وسائر الناس همج والهمج في النار.

خصلتان احداهما تنسى الذنوب والاخرى تقسى القلوب

2–23 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن الحسين بن إسحاق التاجر، عن علي بن مهزيار، عن فضالة، عن إسماعيل بن أبي زياد عن أبي عبد الله، عن أبيه عليهما السلام قال: أوحى الله تبارك وتعالى إلى موسى عليه السلام: لا تفرح بكثرة المال، ولا تدع ذكري على كل حال، فان كثرة المال انسي الذنوب، وترك ذكري يقسي القلوب.

خصلتان امان من الجذام

2-24 حدثنا أحمد بن علي بن إبراهيم رضي الله عنه قال: حدثني أبي، عن أبيه إبراهيم بن هاشم، عن محمد بن أبي عمير، عن حفص بن البختري، عن أبي عبد الله عليه السلام قال: تقليم الاظفار وأخذ الشارب من جمعة إلى جمعة أمان من الجذام.

الشغل بالعظيمتين

2-25 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن الحسين بن إسحاق التاجر، عن علي بن مهزيار، عن الحسين بن سعيد، عن فضالة بن أيوب، عن إسماعيل بن أبي زياد، عن أبي عبد الله، عن أبيه عليهما السلام قال: بكى أبوذر - رحمه الله - من خشية الله عز وجل حتى اشتكى بصره، فقيل له: يا أباذر لو دعوت الله أن يشفي بصرك، فقال: إني عنه لمشغول وما هو من أكبر همي، قالوا: وما يشغلك عنه؟ قال: العظيمتان: الجنة والنار.

The World is Just Two Words and Two Dirhams

2-26 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim quoted on the authority of his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), "Abuzar – may God have Mercy upon him – was standing by the *Ka'ba* and said, 'I am Jundab ibn Sakan.' The people gathered around him. He said, 'You prepare some things to take along with yourself when deciding to go on a trip. The trip to the Hereafter is upcoming. Don't you want to prepare some things to take along to benefit you?' A man went to him and said, 'Please advise us.' He said, 'Fast on hot days as a means of savings for the Resurrection, and perform the *Hajj* pilgrimage[13] visit for major affairs. Say two units of prayers in the dark of the night for the awe of the grave. Speak fairly[14], give charity to the poor and do not utter wicked words so that perhaps you may be saved from the Day of Hardship (Resurrection). Consider this world to be worth only two *Dirhams*. Spend one Dirham for your wife and send the second Dirham ahead of you. Any third Dirham is harmful and will not benefit you. Consider this world to be two words. Use one word to earn a legitimate means of sustenance and use the second one to attain the Hereafter. The third word is harmful and will not benefit you. Do not go after it.' He added, 'The sorrow of the day which I cannot attain kills me.'"

2-27 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Ali ibn al-Sindy, on the authority of Muhammad ibn Amr ibn Sa'id, on the authority of Musa ibn Akeel, "I heard Aba Abdullah as-Sadiq (MGB) say, 'A man would not be knowledgeable (in religion) unless he abandons lust and doesn't care about what he wears or what he eats to overcome his hunger.'"[15]

2-28 Ja'far ibn Ali ibn al-Hassan al-Kufy – may God have Mercy upon him – narrated that his father Ali

ibn al-Hassan quoted on the authority of his father Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih, on the authority of Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "There in no good in life except for two men: a knowledgeable one who is obeyed, and an obedient student."

There is no Good in This World Except for Two Men

2-29 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Sa'ed ibn Abdullah

الدنيا كلمتان ودرهمان

2-26 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قام أبوذر رحمة الله عليه عند الكعبة فقال: أنا جندب بن سكن، فاكتنفه الناس، فقال: لو أن أحدكم أراد سفرا لاتخذ فيه من الزاد ما يصلحه، فسفر يوم القيامة أما تريدون فيه ما يصلحكم؟ فقام إليه رجل فقال: أرشدنا، فقال: صم يوما شديد الحر للنشور، وحج حجة لعظائم الامور وصل ركعتين في سواد الليل لوحشة القبور، كلمة خير تقولها وكلمة شر تسكت عنها أو صدقة منك على مسكين لعلك تنجو بها يا مستكين من يوم عسير. اجعل الدنيا درهمين درهما أنفقته على عيالك، ودرهما قدمته لآخرتك، والثالث يضر ولا ينفع فلا ترده. اجعل الدنيا كلمتين كلمة في طلب الحلال وكلمة للاخرة، والثالثة تضر ولا تنفع لا تردها، ثم قال: قتلني هم يوم لا ادركه.

لا يكون الرجل فقيها حتى يكون فيه خصلتان

2-27 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن علي بن السندي، عن محمد بن عمرو بن سعيد، عن موسى بن أكيل قال: سمعت أبا عبد الله عليه السلام يقول: لا يكون الرجل فقيها حتى لا يبالي أي ثوبيه ابتذل وبما سد فورة الجوع.

لا خير في العيش الا لرجلين

2-28 حدثنا جعفر بن علي بن الحسن الكوفي - رحمه الله - عن أبيه علي ابن الحسن، عن أبيه الحسن بن علي بن عبد الله المغيرة، عن عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لا خير في العيش إلا لرجلين: عالم مطاع، أو مستمع واع.

لا خير في الدنيا الا لاحد رجلين

2-29 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله،

quoted on the authority of Al-Qasim ibn Muhammad al-Isbahany, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Hafs ibn Qiyath al-Nakha'ee that Abu Abdullah as-Sadiq (MGB) said, "There is no good in this world except for two men: a man who does more good deeds every day, and a man who compensates for his sins through repentance. When will he be able to repent? I swear by God that God would not accept his repentance even if he prostrates to God to the extent that his neck falls off, unless by his friendship with us – the members of the Holy Household."

There are Two Forms of Knowledge

2-30 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad, on the authority of Al-Ab'bas ibn Ma'ruf, on the authority of Ali ibn Mahzyar, on the authority of Hikam ibn Buhlool, on the authority of Isma'il ibn Himmam, on the authority of Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly, "I heard Ali (MGB) tell Abil Tufayl Amer ibn Vasele' al-Kanani: 'O Abil Tufayl! There are two forms of knowledge: The knowledge over which people must ponder, and that is the knowledge of the religion, and the knowledge which cannot be pondered over, that is the Might of the Honorable the Exalted God.'"

Two Strange Characteristics: Eating the Sustenance Provided by God and Ascribing Divinity to Others Than God

2-31 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid, on the authority of Muhammad ibn Sin'an, on the authority of Ibrahim ibn (Abi) Zyad, on the authority of Aba Abdullah as-Sadiq (MGB), "The Blessed the Sublime God sent down an angel to Earth. He stayed on the Earth for a long time and then returned to the heavens. He was asked, "What did you see there?" He said, "I saw many amazing things there, but the most amazing thing that I saw was someone who abused your blessings. He ate of what You provided for his sustenance, but claimed to be god. I was amazed at his boldness and Your Patience." God the Almighty said, "You were amazed at My Patience? I let him live for four-hundred years, and he never got ill. I granted to him whatever he wanted in the world, and I never changed his food and drinks."

Enjoining to Do Good and Admonishing Against Evil Are Two of the Creatures of the Exalted the Honorable God

2-32 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Yaqoob ibn Yazid who linked it up to Abu Jaf'far Al-Baqir (MGB) saying, "Enjoining to

عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي قال: قال أبوعبد الله عليه السلام: لا خير في الدنيا إلا لاحد رجلين: رجل يزداد في كل يوم إحسانا، ورجل يتدارك ذنبه بالتوبة، وأنى له بالتوبة، والله لو سجد حتى ينقطع عنقه ما قبل الله منه إلا بولايتنا أهل البيت.

العلم علمان

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن 2-30 أحمد بن محمد، عن العباس بن معروف، عن علي بن مهزيار، عن حكم بن بهلول، عن إسماعيل بن همام، عن عمر بن اذينة، عن أبان ابن أبي عياش، عن سليم بن قيس الهلالي قال: سمعت عليا عليه السلام يقول لابي الطفيل عامر بن واثلة الكناني: يا أبا الطفيل العلم علمان: علم لا يسع الناس إلا النظر فيه وهو صبغة الاسلام، وعلم يسع الناس ترك النظر فيه وهو قدرة الله عز وجل.

خصلتان عجيبتان اكل رزق الله وادعاء الربوبية دون الله عز وجل

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد 2-31 الله البرقي، عن أبيه محمد بن خالد، عن محمد بن سنان، عن إبراهيم بن [أبي] زياد، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى أهبط ملكا إلى الارض فلبث فيها دهرا طويلا ثم عرج إلى السماء فقيل له: ما رأيت؟ فقال: رأيت عجائب كثيرة وأعجب ما رأيت أني رأيت عبدا متقلبا في نعمتك يأكل رزقك ويدعي الربوبية، فعجبت من جرأته عليك، ومن حلمك عنه. فقال الله عز وجل: فمن حلمي عجبت؟ قال: نعم [يا رب] قال: قد أمهلته أربع مائة سنة لا يضرب عليه عرق، ولا يريد من الدنيا شيئا إلا ناله، ولا يتغير عليه فيها مطعم ولا مشرب.

الامر بالمعروف والنهي عن المنكر خلقان من خلق الله عز وجل

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن 2-32

do good and admonishing against evil are two of the creatures of the Exalted the Honorable God. God will honor whoever helps them, and God will abandon whoever abandons them."

The Two Things Which Constituted Most of the Worshipping of Abuzar – May God Have Mercy Upon

2–33 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted on the authority of Ibrahim ibn Hashim, on the authority of Yahya ibn Abi Imran al–Hamedany, on the authority of Yunus ibn Abdul–Rahman, on the authority of several narrators that Aba Abdullah as–Sadiq (MGB) said, "Most of the worship of Abuzar – may God have Mercy upon him – were two things: thinking and taking heed."

If a Woman Has Had Two Husbands Which Husband Will She Belong to in Heaven

2–34 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Musa ibn Ibrahim, on the authority of Al–Hassan, on the authority of his father who linked it up to God's Prophet (MGB), "Umma Salma asked the Prophet (MGB), 'May my father and mother be your ransom! If a woman has had two husbands who die and enter Heaven, which one will she belong to?' The Prophet (MGB) answered, 'O Umma Salma! She will chose the one who was best tempered and loved his wife the most. O Umma Salma! Good temper will result in the best of this world and the Hereafter.'"

Enemies Who Dispute with Each Other About Their Lord

2–35 Abu Muhammad Am'mar ibn al–Hussein al–Asrooshani – may God be pleased with him – narrated that Ali ibn Muhammad ibn Ismat quoted on the authority of Ahmad ibn Muhammad al–Tabary in Mecca, on the authority of Abul Hassan ibn Abi Shoja' al–Bajaly, on the authority of Ja'far ibn Abdullah al–Hanafy, on the authority of Yahya ibn Hashim, on the authority of Muhammad ibn Jabir, on the authority of Sadaqaht ibn Sa'id, on the authority of Al–Nazr ibn Malik, "I told al–Hussein ibn Ali ibn Abi Talib (MGB), 'O Aba Abdullah! Tell me about the Honorable the Exalted God's words, ***'These two antagonists dispute with each other about their Lord...'***[16] He (MGB) replied, 'It is about us and the Umayyads who dispute with each other about the Honorable the Exalted God. We said that God has told the truth, but they said that God has lied. We are enemies of each other on the Resurrection Day.'"

أحمد، عن يعقوب بن يزيد باسناده رفعه إلى أبي جعفر عليه السلام أنه قال: الامر بالمعروف والنهي عن المنكر خلقان من خلق الله عز وجل، فمن نصرهما أعزه الله ومن خذلهما خذله الله عز وجل.

كان اكثر عبادة ابي ذر ـ رحمه الله ـ خصلتين

2-33 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن إبراهيم بن هاشم، عن يحيى بن أبي عمران الهمداني، عن يونس بن عبدالرحمن، عمن رواه، عن أبي عبد الله عليه السلام قال: كان أكثر عبادة أبي ذررحمة الله عليه خصلتين: التفكر والاعتبار.

المرأة يكون لها زوجان من اهل الجنه لأيهما تكون فى الجنه

2-34 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن موسى بن إبراهيم، عن الحسن، عن أبيه باسناده رفعه إلى رسول الله صلى الله عليه وآله: أن أم سلمة قالت له: بأبي أنت وأمي المرأة يكون لها زوجان فيموتان فيدخلان الجنة لايهما تكون؟ فقال: يا أم سلمة تخير أحسنهما خلقا وخيرهما لاهله، يا ام سلمة إن حسن الخلق ذهب بخير الدنيا والآخرة.

خصمان اختصموا فى ربهم

2-35 حدثنا أبومحمد عمار بن الحسين الاسروشني رضي الله عنه قال: حدثني علي بن محمد بن عصمة قال: حدثنا أحمد بن محمد الطبري بمكة قال: حدثنا أبوالحسن ابن أبي شجاع البجلي، عن جعفر بن عبد الله الحنفي، عن يحيى بن هاشم، عن محمد بن جابر، عن صدقة بن سعيد، عن النضر بن مالك قال: قلت للحسين بن علي بن أبي طالب عليهما السلام: يا أبا عبد الله حدثني عن قول الله عز وجل "[هَذَانِ] خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ" قال: نحن وبنو امية اختصمنا في الله عز وجل قلنا: صدق الله، وقالوا: كذب الله. فنحن وإياهم الخصمان يوم القيامة.

Jawad Has Two Meanings

Jawad[17] **Has Two Meanings**

2-36 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ibrahim ibn Hashim, on the authority of Ahmad ibn Suleiman, "A man asked Abal-Hassan (MGB)[18] while he was circumambulating (around the *Ka'ba*), 'What is the meaning of *Jawad?*' The Imam (MGB) replied, 'There are two meanings in what you are asking about. If you are asking about the creatures, *Jawad* is him who performs his obligatory deeds and *Bakhil* is him who is miserly in performing what God has made incumbent upon him. If you are asking about the Creator, then you should know that He is *Jawad* if He grants and is also *Jawad* if He withholds. This is because if He grants something to His creatures, then He has granted them what they deserve not, and if He withholds something from His creatures, He has withheld from them what they do

not deserve.”

Silver and Gold Money Are Destructive

2–37 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Zyad ibn Marvan, on the authority of Abi Vaki’a, on the authority of Abi Ishaq, on the authority of Al–Harith, on the authority of the Commander of the Faithful Imam Ali (MGB) that God’s Prophet (MGB) said, “Silver and gold money destroyed those before you and they will destroy you, too.”

Gold and Silver Are Two Perverting Metals

2–38 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran[19] who linked up this tradition, “Gold and silver are two perverting metals. Whoever loves them is with them.”

The compiler of the book – may God increase his honor – interprets this to mean that whoever loves them so much that he doesn’t pay the Divinely Ordained dues on them is with them.

Seek Refuge from Two Characteristics

2–39 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad, on the authority of Yusuf ibn al–Harith, on the authority of Abdullah ibn Yazid, on the authority of Hayat ibn Sharih, on the authority of Salim ibn Qayla, on the authority of Dur’raj, on the authority of Abil Haysam, on the authority of Abi Sa’ad al–Khidry, “I heard God’s Prophet (MGB) say, ‘I Seek refuge in God from disbelief and debt.’ He (MGB) was told, ‘O Prophet of God! Is debt equal to disbelief?’ He (MGB) replied, ‘Yes.’”

الجواد على وجهين

2–36 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن أحمد بن سليمان قال: سأل رجل أبا الحسن عليه السلام وهو في الطواف، فقال له: أخبرني عن الجواد؟ فقال: إن لكلامك وجهين فان كنت تسأل عن المخلوق فان الجواد: الذي يؤدي ما افترض الله عز وجل عليه، والبخيل من بخل بما افترض الله عليه، وإن كنت تعني الخالق فهو الجواد إن أعطى، وهو الجواد إن منع، لانه إن أعطى عبد أعطاه ما ليس له، وإن منع منع ما ليس له.

الدينار والدرهم مهلكان

2-37 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن زياد بن مروان، عن أبي وكيع، عن أبي إسحاق، عن الحارث قال: قال أمير المؤمنين عليه السلام: قال رسول الله صلى الله عليه وآله: الدينار والدرهم أهلكا من كان قبلكم وهما مهلكاكم.

الذهب والفضة حجران ممسوخان

2-38 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران يرفع الحديث قال: الذهب والفضة حجران ممسوخان فمن أحبهما كان معهما.

قال مصنف هذا الكتاب أدام الله عزه ـ: يعني بذلك من أحبهما حبا يمنع حق الله منهما.

التعوذ من خصلتين

2-39 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن يوسف بن الحارث، عن عبد الله بن يزيد، عن حيوة بن شريح قال: حدثنا سالم ابن غيلان، عن دراج، عن أبي الهيثم، عن أبي سعد الخدري قال: سمعت رسول الله صلى الله عليه وآله يقول: أعوذ بالله من الكفر والدين، قيل: يا رسول الله أيعدل الدين بالكفر؟ فقال صلى الله عليه وآله: نعم.

Two Characteristics of the Shiites

2-40 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Homayry quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Hassan ibn Mahboob, on the authority of Malik ibn Atiye, on the authority of Abi Hamzih, on the authority of Ali ibn al-Hussein (MGB), "I am ready to give my hand for (abolishing) two negative characteristics in the Shiites: impatience and not keeping secrets."

There are Two Pleasures for One Who Fasts

2-41 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Hussein ibn Sa'id who linked it up through a chain of narrators to Imam as-Sadiq (MGB) saying, "There are two pleasures for one who fasts: The first pleasure is for when he breaks his fast, and the second one is for when he meets the Honorable the Exalted God."

Fasting Is For God

2–42 The Georgian[20] Abu Muhammad Abdus ibn Ali ibn al–Ab'bas in Samarqand narrated that Abul Qasim Abdullah ibn Yaqoob ibn Yusuf al–Razi quoted Muhammad ibn Yunus al–Kadimi, on the authority of Abu Amir, on the authority of Zama'a, on the authority of Sala'ma, on the authority of Akrama, on the authority of Ibn Abbas[21] that the Prophet (MGB) said, "God – the Blessed the Sublime said, 'All the deeds of the descendants of Adam are for themselves, except for their fasting which is for Me. I Myself am the reward for his fasting. Fasting is a believer's armor on the Resurrection Day as you guard yourselves with armor in this world. To the Honorable the Exalted God, the smell of the mouth of one who is fasting is better than the smell of musk. There are two pleasures for one who fasts: one is for when he breaks his fast, eats and drinks and the second one is for when he meets Me and I take him to Paradise."

What Has Been Said About the Honest vs. the Dishonest Businessmen

2–43 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad who linked it up through a chain of narrators to Al–Hussein ibn Zayd ibn Ali ibn Abi Talib, on the authority of his father Zayd ibn Ali, on the authority of his father Ali ibn al–Hussein (MGB), on the authority of his father Al–Hussein (MGB), on the authority of his father Ali (MGB) that God's Prophet (MGB) said, "The business of any two businessmen who are sincere in dealing with each other will be blessed for as long as they remain

في الشيعة خصلتان

2–40 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة، عن علي بن الحسين عليهما السلام قال: وددت أني افتديت خصلتين في الشيعة لنا ببعض [لحم] ساعدي: النزق وقلة الكتمان.

للصائم فرحتان

2–41 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله، عن الحسين بن سعيد، عن رجاله يرفعه إلى الصادق عليه السلام قال: للصائم فرحتان: فرحة عند إفطاره، وفرحة عند لقاء الله عز وجل.

الصوم لله تعالى

2-42 حدثنا أبومحمد عبدوس بن علي بن العباس الجرجاني بسمرقند، قال: حدثنا أبوالقاسم عبد الله بن يعقوب بن يوسف الرازي قال: حدثنا محمد بن يونس الكديمي قال: حدثنا أبوعامر قال: حدثنا زمعة، عن سلمة، عن عكرمة، عن ابن عباس، عن النبي صلى الله عليه وآله قال: قال الله تبارك وتعالى: كل عمل ابن آدم هو له غير الصيام هو لي وأنا اجزي به، والصيام جنة العبد المؤمن يوم القيامة كما يقي أحدكم سلاحه في الدنيا، ولخلوف فم الصائم أطيب عند الله عز وجل من ريح المسك، والصائم يفرح بفرحتين: حين يفطر فيطعم ويشرب: وحين يلقاني فادخله الجنة.

ما جاء في التاجرين اذا صدقا وبرا، واذا كذبا وخانا

2-43 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد رفعه إلى الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب، عن أبيه زيد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين،

honest with each other. Once one cheats the other, their business will no longer be blessed. The two parties to a deal can call off the deal for as long as they are both present. If there is a dispute between them, what the owner says is more acceptable."[22]

Two Things Which Provide us with Benefits Every Dawn and Dusk

2-44 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Zyad ibn Marvan al-Qandi, on the authority of Abi Vaki'a, on the authority of Abi Ishaq al-Sabi'e, on the authority of Al-Harith, on the authority of the Commander of the Faithful Imam Ali (MGB) that God's Prophet (MGB) said, "I advise you to attend to agriculture and raising sheep, since these would provide you with benefits every dawn and dusk." The people asked the Prophet (MGB), "O Prophet of God! Then what about raising camels?" The Prophet (MGB) replied, "Camels are the associates of Satan! Their benefits come to us in dangerous ways." The people said, "O Prophet of God! If the people hear this, they will abandon raising camels." The Prophet (MGB) replied, "No. The wicked ones will not!"

Two Forms of Shopping Are Bad

2-45 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ahmad ibn Aba Abdullah, on the

authority of Abdul Rahman ibn Himad, on the authority of Muhammad ibn Sin'an who linked it up through a chain of narrators to Abi Ja'far al-Baqir (MGB) that the Imam (MGB) considered two forms of shopping to be bad: just picking the goods without checking them, and buying goods without having ever seen them.

There Are Two Prayers for High Quality Goods and Two Curses for Bad Goods

2-46 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Marvak ibn Ubayd who linked it up through other narrators to Aba Abdullah as-Sadiq (MGB), "There are two prayers for high quality goods, and there are two curses for bad goods. People pray for high quality goods and say, 'May God bless you and the man who sold you to me.' People curse bad goods and say, 'May God not bless you and the man who sold you to me.'"

Two Characteristics Granted to Whoever Honors the Rights of God

2-47 Muhammad ibn Musa al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority

عن أبيه علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا التاجران صدقا وبرا بورك لهما، وإذا كذبا وخانا لم يبارك لهما، وهما بالخيار ما لم يفترقا، فان اختلفا فالقول قول رب السلعة أو يتتاركا.

شيئان يروحان بخير ويغدوان بخير

2-44 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن زياد بن مروان القندي، عن أبي وكيع، عن أبي إسحاق السبيعي، عن الحارث قال: قال قال أمير المؤمنين عليه السلام: قال رسول الله صلى الله عليه وآله: عليكم بالغنم والحرث، فانهما يروحان بخير ويغدوان بخير فقيل: يا رسول الله فأين الابل؟ قال: تلك أعنان الشياطين ويأتيها خيرها من الجانب الاشأم، قيل: يا رسول الله إن سمع الناس بذلك تركوها، فقال: إذا لا يعدمها الاشقياء الفجرة.

بيعان مكروهان

2-45 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن أبي عبد الله، عن عبدالرحمن بن حماد، عن محمد بن سنان مسندا إلى أبي جعفر عليه السلام أنه كره بيعين: اطرح وخذ، من غير تقليب وشرى ما لم تره.

في الجيد دعوتان وفى الردى دعوتان

2-46 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن مروك بن عبيد، عمن ذكره، عن أبي عبد الله عليه السلام: أنه قال: في الجيد دعوتان، وفي الردئ دعوتان، يقال لصاحب الجيد: بارك الله فيك وفيمن باعك، ويقال لصاحب الردئ: لا بارك الله فيك ولا فيمن باعك.

من ناصح الله عز وجل أعطي خصلتين

2-47 حدثنا محمد بن موسى المتوكل رضي الله عنه قال: حدثني عبد الله بن جعفر

of Muawiyah ibn Wahab that he had heard Aba Abdullah as-Sadiq (MGB) say, “Any believer who honors the rights of God – that is he honors other people’s rights and only takes from others what he deserves – is granted two characteristics: sustenance from the Honorable the Exalted God with which he is content, and God’s Pleasure with which he is saved.”

2-48 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Abul Qasim Abdul Rahman ibn Himad al-Kufy, on the authority of Abi Muhammad Abdullah ibn Muhammad al-Qaffari, on the authority of Ja’far ibn Ibrahim al-Ja’fari, on the authority of Ja’far ibn Muhammad (MGB), on the authority of his father (MGB) that God’s Prophet (MGB) said, “Whoever is sympathetic with the poor and treats the people fairly is a true believer.”

2-49 And in another narration we read that God’s Prophet (MGB) said, “Whoever gets pleased with his good deeds and feels bad about his bad deeds is a believer.”

One Who Has Two Characteristics Is Good, Otherwise Stay Away from Him

2-50 Ahmad ibn Muhammad ibn Yahya al-Attar – may God have Mercy upon him – narrated that his father quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Muhammad ibn Ali al-Kufy, on the authority of Muhammad ibn Sin’an, on the authority of Umar ibn Abdul-Aziz, on the authority of Al-

Khaybari, on the authority of Yunus ibn Zabyan and al-Mufaz'zal ibn Umar, on the authority of Aba Abdullah as-Sadiq (MGB), "One who has two characteristics is good. Otherwise you should avoid him." He was asked, "What are these two characteristics?" The Imam (MGB) replied, "Being careful to say his prayers on time and being sympathetic with others."

Two Things Can Terminate the Waiting Period of a Divorced Woman Who Has Not Had Her Menstruation in Due Time

2-51 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Jameel, on the authority of Zurarah, on the authority of Abi Ja'far al-Baqir (MGB) said, "There are two things which can terminate the waiting period (*iddah*) of a divorced woman who has not had her menstruation in due time. The first one is three months of being clean during which no blood is seen, and the second one is three menstruations between each of which there is no clean period as long as three months."[23]

الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب قال: سمعت أبا عبد الله عليه السلام يقول: ما ناصح الله عبد مسلم في نفسه فأعطى الحق منها وأخذ الحق لها إلا اعطي خصلتين: رزقا من الله عز وجل يقنع به ورضى عن الله ينجيه.

من كان فيه خصلتان فهو مؤمن حقا

2-48 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله قال: حدثني أبوالقاسم عبدالرحمن بن حماد الكوفي، عن أبي محمد عبد الله بن محمد الغفاري، عن جعفر بن إبراهيم الجعفري، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: من واسى الفقير وأنصف الناس من نفسه فذلك المؤمن حقا.

2-49 وفي خبر آخر قال رسول الله صلى الله عليه وآله: من سرته حسنته وساءته سيئته فهو مؤمن.

خصلتان من كانتا فيه والا فاعزب ثم اعزب ثم اعزب

2-50 حدثنا أحمد بن محمد بن يحيى العطار- رحمه الله - عن أبيه، عن أحمد بن محمد ابن خالد، عن محمد بن علي الكوفي، عن محمد بن سنان، عن عمر بن عبدالعزيز، عن الخيبري عن يونس بن ظبيان، والمفضل بن عمر، عن أبي عبد الله عليه السلام قال: خصلتان من كانتا فيه وإلا فاعزب ثم اعزب ثم اعزب، قيل: وما هما قال: الصلاة

في مواقيتها، والمحافظة عليها والمواساة.

أمران أيهما سبق إلى المطلقة المسترابة بانت به

2-51 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال حدثني أحمد ابن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن جميل، عن زرارة، عن أبي جعفر عليه السلام قال: أمران أيهما سبق إليها بانت به المطلقة المسترابة التي تستريب الحيض إن مرت بها ثلاثة أشهر بيض ليس بها دم بانت بها، وإن مرت بها ثلاث حيض ليس بين الحيضتين ثلاثة أشهر بانت بالحيض.

Seek Nearness to the Honorable the Exalted God with Two Characteristics

2-52 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Hassan ibn Mahboob, on the authority of Umar ibn Yazid, on the authority of Abu Abdullah as-Sadiq (MGB), "Being kind is different from paying the alms-tax. Seek nearness to the Honorable the Exalted God with kindness and visiting the relations of kin."

Two Characteristics Which Eliminate Poverty, Increase Life and Fend off Seventy Harsh Deaths

2-53 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Safvan ibn Yahya, on the authority of Ishaq ibn Qalib, on the authority of someone who narrated that Abi Ja'far al-Baqir (MGB) said, "Kindness and charity eliminate poverty, increase life and fend off seventy harsh deaths."

Traditions Are of Two Types

2-54 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father Al-Baqir (MGB), on the authority of his forefathers (MGB) that Ali (MGB) said, "There are two types of traditions. Some traditions are related to the obligatory. Practicing them leads to guidance and abandoning them leads to deviation. Some other traditions are not obligatory. It is better to practice them, but it is not a sin to abandon them."

Doing Good is Only Valued by Those Who Have Two Characteristics

2-55 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Sayf ibn Umayrih, on the authority of Aba Abdullah as-Sadiq (MGB), "Doing good is only valued by those who are honorable or religious."

Friends Are of Two Types

2-56 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Abdullah ibn Ahmad al-Razi, on the authority of Bakr ibn Salih, on the authority of Isma'il ibn Mihran, on the authority

التقرب إلى الله عز وجل بخصلتين

2-52 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن الحسن بن محبوب، عن عمر بن يزيد قال: قال أبوعبد الله عليه السلام المعروف شيء سوى الزكاة، فتقربوا إلى الله عز وجل بالبر وصلة الرحم.

خصلتان ينفيان الفقر، ويزيدان في العمر، ويدفعان عن فاعلهما سبعين ميتة سوء

2-53 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله، عن أبيه، عن صفوان بن يحيى، عن إسحاق بن غالب، عمن حدثه، عن أبي جعفر عليه السلام قال: البر والصدقة ينفيان الفقر، ويزيدان في العمر، ويدفعان سبعين ميتة سوء.

السنة سنتان

2-54 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله، عن أبيه، عن آبائه، عن علي عليهم السلام أنه قال: السنة سنتان: سنة في فريضة الاخذ بها هدى وتركها ضلالة، وسنة في غير فريضة الاخذ بها فضيلة، وتركها غير خطيئة.

لا تصلح الصنيعة الا عند ذي خصلتين

2-55 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن عيسى، عن الحسن بن محبوب، عن سيف بن عميرة عن أبي عبد الله عليه السلام قال: لا تصلح الصنيعة إلا عند ذي حسب أو دين.

الاخوان صنفان

2-56 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد،

of Muhammad ibn Hafs, on the authority of Yaqoob ibn Bashir, on the authority of Jabir, on the authority of Abi Ja'far al-Baqir (MGB) that a man went to Basra to see the Commander of the Faithful Imam Ali (MGB) and said, "O Commander of the Faithful! Please inform me about my brethren." The Commander of the Faithful (MGB) replied, "There are two types of brethren: sincere ones and hypocrites. The sincere brethren are similar to one's hands, wings, and property. Once you find a sincere brother, do not hesitate to help him with your life and wealth. Be friends with his friends and be an enemy of his enemies. Cover up his flaws, and express his good deeds. However, you who ask should know that such friends are as scarce as red matches are.24 About hypocrites, you should only associate with them on the surface as they do with you. You should not expect anything else from them. Treat them just as they treat you in terms of being polite with and talking pleasantly with them."

People Are of Two Types

2-57 Ja'far ibn Ali al-Kufy - may God be pleased with him - narrated that his father quoted his father Al-Hassan ibn Ali, on the authority of Al-Ab'bas ibn Amer, on the authority of Salih ibn Sa'id-Sakoony, on the authority of Abi Hamzih al-Sumaly that Abi Ja'far al-Baqir (MGB) said, "People are of two types: believers and the ignorant. Therefore, do not disturb believers, and do not treat the ignorant ones out of ignorance lest you shall be like them."

Two Leaders Who Are Not in Power

2-58 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), who said that God's Prophet (MGB) said, "There are two leaders who are not in power: The man who is following a corpse in a funeral procession doesn't have the power to return until the body is buried, and a man who is on a *Hajj* pilgrimage25 visit along with a woman doesn't have the power to leave until she finishes her *Hajj* pilgrimage."

Two Things with Which Some Corrupt Their Prayers

2–59 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, on the authority of Sa'alabat ibn Maymun, on the authority of Maysara[26] that Abi Ja'far al–Baqir (MGB) said, "There are two things with which some people corrupt their prayers. The first thing is saying '*tabaraka ismuka wa ta'ala jadduka*' which means 'Blessed is Thy name and High is

عن عبد الله بن أحمد الرازي، عن بكر بن صالح، عن إسماعيل بن مهران، عن محمد بن حفص عن يعقوب بن بشير، عن جابر، عن أبي جعفر عليه السلام قال: قام إلى أمير المؤمنين عليه السلام رجل بالبصرة فقال: يا أمير المؤمنين أخبرنا عن الاخوان؟ قال: الاخوان صنفان إخوان الثقة وإخوان المكاشرة فأما إخوان الثقة فهم الكف والجناح والاهل والمال فاذا كنت من أخيك على حد الثقة فابذل له مالك وبدنك، وصاف من صافاه، وعاد من عاداه، واكتم سره وعيبه، وأظهر منه الحسن. واعلم أيها السائل إنهم أقل من الكبريت الاحمر. وأما إخوان المكاشرة فانك تصيب منهم لذتك فلا تقطعن ذلك منهم. ولا تطلبن ماوراء ذلك من ضميرهم، وابذل لهم ما بذلوا لك من طلاقه الوجه وحلاوة اللسان.

الناس رجلان

2–57 حدثنا جعفر بن علي الكوفي رضي الله عنه قال: حدثني أبي، عن أبيه الحسن بن علي، عن العباس بن عامر، عن صالح بن سعيد السكوني، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: الناس رجلان: مؤمن وجاهل، فلا تؤذي المؤمن ولا تجهل الجاهل فتكون مثله.

أميران وليسا بأميرين

2–58 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أحمد بن محمد باسناده رفعه إلى أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: أميران وليسا بأميرين، ليس لمن تبع جنازة أن يرجع حتى تدفن أو يؤذن له، ورجل يحج مع امرأة فليس له أن ينفر حتى تقضي نسكها.

شيئان يفسد الناس بهما صلاتهم

2–59 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر، عن ثعلبة بن ميمون، عن ميسرة، عن أبي جعفر عليه السلام قال: شيئان يفسد الناس بهما صلاتهم: قول الرجل تبارك

Thy Fortune.' This is what the genies said about God out of ignorance and God has stated it quoting them. The second thing is saying '*as-salamu alayna va ala ebadillah as-salihin*' which means 'Peace be upon us and upon God's servants - the good-doers' in the middle of the prayer (since this is said at the end to terminate the prayers).27"

No Two Things Are Loved by the Honorable the Exalted God More Than The Following Two

2-60 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa'id, on the authority of Muhammad ibn Abi Umayr, on the authority of Mansoor ibn Yunus, on the authority of Abi Hamzih al-Somali, that he had heard the Ornament of the Worshippers - Ali ibn al-Hussein (MGB) say, "No two steps are loved by the Honorable the Exalted God more than the following two steps: The steps taken forward by a believer with which he reinforces the troop lines in a holy war, and the steps taken to reinforce the ties of kinship towards the relations of kin who have broken the ties of kinship. No two sips are loved by the Honorable the Exalted God more than the following two sips: The sips of a believer's wrath which he quenches and the sip of a believer's suffering which he takes in with his patience and forbearance. No two drops of tears are loved by the Honorable the Exalted God more than the following two: The drop of blood shed in the way of God, and the drop of tears shed in the middle of the night by one who only sheds it for the Honorable the Exalted God."

Two Characteristics Which Satan Taught Noah (MGB)

2-61 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali, on the authority of Aban ibn Uthman, on the authority of Al-Ala' ibn Syabat that Aba Abdullah as-Sadiq (MGB) said, "When Noah's (MGB) ark landed, Satan appeared and told Noah, 'There is no man on the planet Earth who has pleased me more than you have, since you cursed these corrupt people; they were destroyed; and I got rid of them. Do you want me to teach you two characteristics? Avoid jealousy since it was jealousy which caused me to become this way. Also avoid greed since it was greed which resulted in what happened to Adam.28"

Two Characteristics of Which People Should be Most Fearful

2-62 Muhammad ibn Ahmad Al-Asady narrated that Muhammad ibn Abi Imran quoted Abu Mus'ab Ahmad ibn Abu Bakr al-Zahri, on the authority of Ali ibn Abi Ali al-Lahabi, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "What I am most afraid of for my nation is unattainable aspirations and

اسمك وتعالى جدك وإنما هو شيء قالته الجن بجهالة فحكى الله عنهم، وقول الرجل: السلام علينا وعلى عباد الله الصالحين.

ما من خطوة أحب إلى الله من خطوتين، وما من جرعة أحب إليه من جرعتين

2-60 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسين بن سعيد، عن محمد بن أبي عمير، عن منصور بن يونس، عن أبي حمزة الثمالي قال: سمعت علي بن الحسين زين العابدين عليهما السلام يقول: ما من خطوة أحب إلى الله عز وجل من خطوتين: خطوة يسد بها المؤمن صفا في سبيل الله، وخطوة إلى ذي رحم قاطع، وما من جرعة أحب إلى الله عز وجل من جرعتين: جرعة غيظ ردها مؤمن بحلم، وجرعة مصيبة ردها مؤمن بصبر، وما من قطرة أحب إلى الله عز وجل من قطرتين: قطرة دم في سبيل الله وقطرة دمعة في سواد الليل لا يريد بها عبد إلا الله عز وجل.

خصلتان ذكرهما ابليس لنوح عليه السلام

2-61 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن علي، عن أبان بن عثمان، عن العلاء بن سيابة، عن أبي عبد الله عليه السلام قال: لما هبط نوح عليه السلام من السفينة أتاه إبليس فقال له: ما في الارض رجل أعظم منة علي منك، دعوت الله على هؤلاء الفساق فأرحتني منهم، ألا اعلمك خصلتين: إياك والحسد فهو الذي عمل بي ما عمل، وإياك والحرص فهو الذي عمل بآدم ما عمل.

اخوف ما يخاف على الناس خصلتان

2-62 حدثنا محمد بن أحمد الاسدي قال: حدثنا محمد بن أبي عمران قال: حدثنا أبومصعب أحمد بن أبي بكر الزهري قال: حدثنا علي بن أبي علي اللهبي عن محمد بن المنكدر عن جابر بن عبدالله قال: قال رسول الله صلى الله عليه وآله: إن أخوف

unreachable hopes. Aspirations would hinder one from the truth and unreachable hopes would make one forget the Hereafter. The life in this world is to be ended while the life in the Hereafter is ahead of you. Each life has its own children. Try to be of the children of the Hereafter if you can. Try not to be of the children of this world. Today you are alive, can do things and there is no Reckoning. However, tomorrow you will die and will be in the World of Reckoning where you cannot do anything."

2-63 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Hammad ibn

Isa, on the authority of Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly, on the authority of the Commander of the Faithful Imam Ali (MGB) that God's Prophet (MGB) said, "There are two groups of scientists. Those who practice their knowledge are prosperous, but those who abandon their knowledge get destroyed. The residents of Hell will be bothered with the bad smell of the scientists who have not put their knowledge into practice. However, there are those who are most sorry. They invite others to God, and their call is accepted by others who then obey God and are taken to Heaven by God. However, the caller himself is taken to Hell by God for not acting (on his own words), and those following their whims will be the most sorry." Then the Commander of the Faithful (MGB) added, "I fear two things concerning you. The first is following your whims, and the second is having high aspirations since following your whims will prevent you from accepting the truth, and having high aspirations will make you forget the Hereafter."

2-64 Abu Ahmad Muhammad ibn Ja'far al-Bandar al-Shafe'ee al-Furqany in Furqan narrated that Abul Abbas al-Himady quoted Ahmad ibn Muhammad al-Shafe'ee, on the authority of his uncle Ibrahim ibn Muhammad, on the authority of Ali ibn Abi Ali al-Lahabi, on the authority of Muhammad ibn Munkadir, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "What I am most afraid of for my nation is unattainable aspirations and unreachable hopes. Aspirations would hinder one from the truth and unreachable hopes would make one forget the Hereafter. The life in this world is to be ended while the life in the Hereafter is ahead of you. Each life has its own children. Try to be of the children of the Hereafter, if you can. Try not to be of the children of this world. Today you are alive, can do things and there is no Reckoning. However, tomorrow you will die and will be in the World of Reckoning where you cannot do anything."

ما أخاف على أمتي الهوى وطول الامل، أما الهوى فانه يصد عن الحق، وأما طول الامل فينسي الآخرة، وهذه الدنيا قدارتحلت مدبرة، وهذه الآخرة قدارتحلت مقبلة، ولكل واحدة منهما بنون، فان استطعتم أن تكونوا من أبناء الآخرة ولا تكونوا من أبناء الدنيا فافعلوا، فانكم اليوم في دار عمل ولا حساب وأنتم غدا في دار حساب ولا عمل.

2-63 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد ابن محمد بن عيسى، عن أبيه، عن حماد بن عيسى، عن عمر بن اذينة، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن أمير المؤمنين عليه السلام: عن النبي صلى الله عليه وآله أنه قال في كلام له: العلماء رجلان: رجل عالم آخذ بعلمه فهذا ناج، ورجل عالم تارك لعلمه فهذا هالك. وإن أهل النار ليتأذون بريح العالم التارك لعلمه. وإن أشد أهل النار ندامة وحسرة رجل دعا عبدا إلى الله عز وجل فاستجاب له وقبل منه وأطاع الله عز وجل فأدخله الله الجنة وأدخل الداعي النار بتركه علمه واتباعه الهوى ثم قال أمير المؤمنين عليه السلام: ألا إن أخوف ما أخاف عليكم خصلتين اتباع الهوى وطول الامل أما اتباع الهوى فيصد عن الحق، وطول الامل ينسي الآخرة.

2-64 حدثنا أبوأحمد محمد بن جعفر البندار الشافعي الفرغاني بفرغانة قال: حدثنا أبوالعباس الحمادي قال: حدثنا أحمد بن محمد الشافعي قال: حدثنا عمي إبراهيم بن محمد قال: حدثنا علي بن أبي علي اللهبي، عن محمد بن

المنكدر، عن جابر ابن عبد الله قال: قال رسول الله صلى الله عليه وآله: إن أخوف ما أتخوف على امتي الهوى وطول الامل، أما الهوى فيصد عن الحق، وأما طول الامل فينسي الآخرة وهذه الدنيا مرتحلة ذاهبة وهذه الآخرة مرتحلة قادمة ولكل واحدة منهما بنون فان استطعتم أن تكونوا من أبناء الآخرة، ولا تكونوا من أبناء الدنيا فافعلوا، فانكم اليوم في دار العمل ولا حساب، وأنتم غدا في دار الحساب ولا عمل.

Two Characteristics Which You Are Admonished Against

2-65 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad Isa and Abdullah ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam, on the authority of Sayf ibn Umayrih, on the authority of Mufaz'zal ibn Mazid that Abu Abdullah as-Sadiq (MGB) said, "I admonish you against two characteristics which can ruin men: to worship God with a wrong religion, and to advise people on issues you are uninformed about."

2-66 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Muhammad ibn Isa ibn Ubayd, on the authority of Yunus ibn Abdul-Rahman, on the authority of Abdul Rahman ibn al-Haj'jaj that Abu Abdullah as-Sadiq (MGB) told him, "I admonish you against two characteristics which can ruin men: to worship God with a wrong religion, and to advise people on issues you are uninformed about."

Two Types of Water Which Did Not Heed Noah's Call

2-67 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB), "Noah (MGB) called all waters to assist him during the Flood. All types of water heeded his call except for two: bitter water and sulphate water."

Faith Consists of Talking and Action

2-68 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Ma'qel al-Qarmaysani said, "I was standing with my father. Abu Salt al-Haravy, Ishaq ibn Rahoyeh and Ahmad ibn Muhammad ibn Hanbal were also present there. My father said, "Each of you should narrate a tradition for me." Abu Salt al-Haravy said, "Ali ibn Musa al-Reza (MGB), who I swear by God was really pleasant as his name indicates, quoted on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali (MGB), on the authority of Ali ibn al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "Faith consists of talking and action." When we left Ahmad ibn Muhammad

ibn Hanbal said, “What form of chain of traditions was that?” My father said, “It is the healing medication for the insane. If they treat a mad man using it, he will be healed.”

النهي عن الخصلتين

2-65 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد وعبد الله ابني محمد بن عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن مفضل بن مزيد قال: قال أبوعبد الله عليه السلام: أنهاك عن خصلتين فيهما هلك الرجال: أن تدين الله بالباطل وتفتي الناس بما لا تعلم.

2-66 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن محمد بن عيسى بن عبيد، عن يونس بن عبدالرحمن، عن عبدالرحمن بن الحجاج قال: قال لي أبوعبد الله عليه السلام: انهاك عن خصلتين ففيهما هلك من هلك: إياك أن تفتي الناس برأيك، أو تدين بمالا تعلم.

ماءان لم يجيبا نوحا لما دعا المياه

2-67 حدثنا محمد بن علي ماجيلويه رضي الله عنه: عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبيه، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إن نوحا لما كان أيام الطوفان دعا مياه الارض فأجابته إلا الماء المر، و[ماء] الكبريت.

الايمان قول وعمل

2-68 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن معقل القرميسيني، عن محمد ابن عبد الله بن طاهر قال: كنت واقفا على أبي وعنده أبوالصلت الهروي وإسحاق بن راهويه وأحمد بن محمد بن حنبل، فقال أبي: ليحدثني كل رجل منكم بحديث، فقال: أبوالصلت الهروي: حدثني علي بن موسى الرضا وكان والله رضى كما سمي عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه، علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الايمان قول وعمل، فلما خرجنا قال أحمد بن محمد بن حنبل: ما هذا الاسناد؟ فقال له أبي: هذا سعوط المجانين إذا سعط به المجنون أفاق.

Two Hungry Ones Who Would Never Get Satiated

2-69 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid (al-Barqy), on the authority of some of his companions who linked it up through a chain of

narrators to Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "There are two hungry ones who would never get satiated: those who are eager to learn (would never get satiated with knowledge), and those who are greedy for money (would never get satiated with wealth).

Two Characteristics Due to True Faith

2-70 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Ali ibn Hisan al-Vaseti, who linked it up to Zurarah, on the authority of Aba Abdullah as-Sadiq (MGB) who said, "Two characteristics are due to true faith. The first one is that you prefer the truth over the false, even if it may be to your disadvantage. The second one is that what you say is not beyond your intellect."

There Are Two Types of Chivalry

2-71 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Hammad ibn Isa, who linked it up through other narrators to Aba Abdullah as-Sadiq (MGB), on the authority of the Commander of the Faithful Imam Ali (MGB) in his will to his son Muhammad ibn al-Hanafyeh, "Know that there are two types of chivalry for a Muslim man. One type of generosity is for the home, and the other type is for when you travel. The chivalry for the home is to recite the Quran, associate with the scholars; ponder over religious decrees; and safeguard congregational prayers. The chivalry for when you travel is to give of what you have taken along with you to your travel companions; to minimize disputes with your travel companions; and remember the Honorable the Exalted God when you ascend, descend or sit down."

2-72 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB)29, on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Urinating while standing up without a proper excuse and cleansing oneself with the right hand after defecation are both acts that are harmful to oneself."

منهومان لا يشبعان

2-69 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد [البرقي] عن عدة من أصحابه يرفعونه إلى أبي عبد الله عليه السلام أنه قال: منهومان لا يشبعان: منهوم علم ومنهوم مال.

خصلتان من حقيقة الايمان

2-70 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن علي بن حسان الواسطي يرفعه إلى زرارة، عن أبي عبد الله عليه السلام قال: إن من حقيقة الايمان أن تؤثر الحق وإن ضرك على الباطل وإن نفعك، وأن لا تجوز منطقك علمك.

المروءة مروءتان

2-71 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، عمن ذكره، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام في وصيته لابنه محمد بن الحنفية: واعلم أن مروءة المرء المسلم مروءتان: مروءة في حضر ومروءة في سفر، فأما مروءة الحضر فقراءة القرآن، ومجالسة العلماء، والنظر في الفقه والمحافظة على الصلاة في الجماعات، وأما مروءة السفر فبذل الزاد، وقلة الخلاف على من صحبك، وكثرة ذكر الله عز وجل في كل مصعد ومهبط ونزول وقيام وقعود.

خصلتان من الجفاء

2-72 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: البول قائما من غير علة من الجفاء، والاستنجاء باليمين من الجفاء.

Two Characteristics Which Speed up the Arrival of Your Daily Bread

2-73 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Marvan that Aba Abdullah as-Sadiq (MGB) said, “Washing the dishes and sweeping the entrance way of the house would speed up the arrival of the daily bread.”

The Subsistence for One’s Spouse is between Two Abominable Limits

2-74 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Ali ibn Isma’il, on the authority of Muhammad ibn Amr ibn Sa’id, on the authority of some of his companions who said that they heard al-Ayashi say, “I asked Al-Reza (MGB) about the subsistence for the spouse. The Imam (MGB) said, ‘It is

in between two abominable limits.' I asked the Imam (MGB), 'May I be your ransom! I swear by God that I do not know what the two abominable limits are.' The Imam (MGB) said, 'Yes. May God have Mercy upon you! Don't you know that God the Honorable the Exalted despises extravagance and miserliness and has said,

***'Those who, when they spend, are not extravagant and not niggardly, but hold a just* (*balance*) *between those* (*extremes*).** *'30"*

Two Characteristics in Return for Two Characteristics

2-75 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn Abdul Jab'bar, on the authority of

Abdul Rahman ibn Abi Najran, on the authority of Abdul Rahman ibn Abi Najran, on the authority of Al-Hassan ibn Ali ibn Ribat, on the authority of Abu Bakr al-Hazrami, on the authority of Al-Hassan ibn Ali ibn Ribat, on the authority of some of his companions that Aba Abdullah as-Sadiq (MGB) said, "Be kind to your parents so that your children may be kind to you. Honor the chastity of other men's women so that they honor the chastity of your women."

There Are Two Types of Shyness

2-76 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Harun ibn Muslim, on the authority of Mus'adat ibn Zyad, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Al-Baqir (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are two types of shyness. One is due to being weak and the other type is due to strength, submission to God in Islam and faith."

خصلتان مجلبتان للرزق

2-73 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، عن محمد بن أحمد، عن محمد بن عيسى بن عبيد، عن محمد بن إسحاق، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: غسل الاناء، وكسح الفناء مجلبة للرزق.

تجب النفقة على العيال بين المكروهين

2-74 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن علي بن إسماعيل، عن

محمد بن عمرو بن سعيد، عن بعض أصحابه قال: سمعت العياشي وهو يقول: استأذنت الرضا عليه السلام في النفقة على العيال فقال: بين المكروهين قال: فقلت: جعلت فداك لا والله ما أعرف المكروهين: قال: فقال: بلى يرحمك الله أما تعرف أن الله عز وجل كره الاسراف وكره الاقتار فقال: "والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما".

خصلتان بخصلتين

2-75 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن عبدالجبار، عن عبدالرحمن بن أبي نجران، عن الحسن بن علي بن رباط، عن أبي بكر الحضرمي، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: بروا آباءكم يبركم أبناؤكم وعفوا عن نساء الناس تعف نساؤكم.

الحياء على وجهين

2-76 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الحياء على وجهين فمنه ضعف ومنه قوة وإسلام وإيمان.

What Might Cause Parent's Being Damned by the Children

2-77 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Al-Baqir (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Parents might be damned by their children if they do not honor their rights just as children could be damned by their parents should they not honor their parents' rights."

On the Prophet's Statement: "I am the Son of the Two offerings"

2-78-A Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Muhammad ibn Saeed al-Kufy quoted on the authority of Ali ibn al-Hassan ibn al-Faz'zal, on the authority of his father, "I asked Abal-Hassan Ali ibn Musa al-Reza (MGB) about the meaning of the statement: 'I am the son of the two offerings' (as expressed by the Prophet (MGB). He (MGB) said, 'That means that the Prophet (MGB) was the descendant of both Ishmael, the son of Abraham - the friend of God (MGB), and Abdullah - the son of Abdul Mutalib. Ishmael was the patient son that God gave the glad tidings of his birth to Abraham (MGB).

'Then when** (**the son**) **reached** (**the age of**) (**serious**) **work with him, he said, 'O my son! I see in a vision that I offer thee in sacrifice. Now see what is thy view!'** (**The Son**) **said, 'O my father! Do as thou art commanded. Thou will find me, if God so wills one practicing Patience and Constancy!'[31]'

When he decided to offer him as sacrifice, God replaced him with a chubby black and white sheep. This sheep had been raised in a fresh green area, and had grazed in the gardens of Heaven for forty years. It had no mother. Rather the Honorable the Exalted God said to it be and it was created so as to be substituted for Ishmael,

'We but say the word, 'Be', and it is.'[32]"

Whatever is sacrificed in Mina until the Resurrection Day will be sacrificed on behalf of Ishmael. This is one of the offerings. Now let us consider the second one. Abdul Mutalib grabbed the door knob of the *Ka'ba* and prayed to God to be granted ten sons. He bet with the Almighty God that he shall offer one of them for sacrifice if his prayer is accepted. When the number of his sons became ten, he took them all inside the *Ka'ba* and drew lots in their names. The lot fell upon Abdullah's name – the father of the Prophet Muhammad (MGB) – that he loved the most. He drew lots again, and it fell upon Abdullah's name. He drew lots for the third time. Again the lots fell upon Abdullah's name. Then he took him, imprisoned him and decided to offer him for sacrifice. All of the women of the Quraysh tribe got together and

ما يلزم الوالدين من عقوق الولد

2–77 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يلزم الوالدين من العقوق لولدهما إذا كان الولد صالحا ما يلزم الولد لهما.

قول النبي صلى الله عليه وآله انا ابن الذبيحين

2–78 حدثنا أحمد بن الحسن القطان قال: أخبرنا أحمد بن محمد بن سعيد الكوفي قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه قال: سألت أبا الحسن علي ابن موسى الرضا عليهما السلام عن معنى قول النبي صلى الله عليه وآله: أنا ابن الذبيحين قال: يعني إسماعيل ابن إبراهيم الخليل عليهما السلام وعبد الله بن عبدالمطلب أما إسماعيل فهو الغلام الحليم الذي بشر الله به إبراهيم "فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى. قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ (ولم يقل له: يا أبت افعل ما رأيت) سَتَجِدُنِي إِنْ شَاءَ اللهُ مِنَ الصَّابِرِينَ." فلما عزم على ذبحه فداه الله بذبح عظيم بكبش أملح يأكل في سواد، ويشرب في سواد، وينظر في سواد، ويمشي في سواد، ويبول ويبعرفي سواد، وكان يرتع قبل ذلك في رياض الجنة أربعين عاما، وما خرج من رحم انثى، وإنما

قال الله عز وجل له: كن، فكان ليفدي به إسماعيل فكل ما يذبح بمنى فهو فدية لاسماعيل إلى يوم القيامة فهذا أحد الذبيحين، وأما الآخر فان عبدالمطلب كان تعلق بحلقة باب الكعبة ودعا الله عز وجل أن يرزقه عشرة بنين ونذر لله عز وجل أن يذبح واحدا منهم متى أجاب الله دعوته، فلما بلغوا عشرة [أولاد] قال: قد وفى الله لي فلافين لله عز وجل فأدخل ولده الكعبة وأسهم بينهم فخرج سهم عبد الله أبي رسول الله صلى الله عليه وآله وكان أحب ولده إليه، ثم أجالها ثانية فخرج سهم عبد الله، ثم أجالها ثالثة فخرج سهم عبد الله، فأخذه وحبسه وعزم على ذبحه

started crying. Abdul Mutalib's daughter – Ateka said, "Ask the Almighty God to excuse you from offering your son for sacrifice." Abdul Mutalib said, "My daughter! How can I ask for an excuse? You are mature and intelligent." Ateka said, "Draw lots concerning your son, and your camels that are around the Shrine. Increase the number of camels so much that your Lord gets pleased and the lot falls upon the name of the camels." Then Abdul Mutalib sent someone after his camels. They brought them all there. He chose ten of the camels and drew lots. The lot fell upon the name of Abdullah. He chose an additional ten and drew lots again. The lot fell upon the name of Abdullah again. He added to the number of camels and repeated drawing lots until the number of camels reached one-hundred. Then the lot fell upon the name of the camels. The people of the Quraysh became very happy and said *God is Great* so loud that the Tehamat Mountains started to shake. Abdul Mutalib said, "No. I must draw lots three more times." He drew lots three more times. The lot fell upon the name of the camels all the three times. On the third time, Zubayr and Abu Talib dragged their brother Abdullah away from under Abdul Mutalib's feet. The part of his face that was on the ground got hurt. They lifted him up and kissed him. Abdul Mutalib ordered all the one-hundred camels be taken to Hazvareh and slaughtered there. He stressed that no one should be deprived of the meat. There were five traditions of Abdul Mutalib which the Almighty God continued their practice in Islam as follows:

1- He forbade the (marriage of) the father's ex-wives with the sons.[33]

2- He established one-hundred camels as blood compensation for killing.

3- He circumambulated the *Ka'ba* seven times.

4- He found a treasure and paid one fifth of it as levy.[34]

5- When he dug up the *Zamzam* spring, he established it as the supply of water for the pilgrims.

If Abdul Mutalib was not a proof (of the Divine God) and his decision to offer his son as sacrifice was not similar to that of Abraham (MGB) about his son Ishmael, the Noble Prophet (MGB) would not have been proud of being related to them (Abraham and Abdul-Mutalib) and would not have said, "I am the son of the two offerings." The reason God prevented Ishmael from being sacrificed was the same one whereby He prevented Abdullah from being sacrificed. The reason was that the Noble Prophet (MGB) and the Immaculate Imams (MGB) were in their loins. Thus, God prevented their being sacrificed due to the Blessed Prophet (MGB) and the Imams (MGB). Thus, the tradition of offering one's son as a sacrifice did not become popular among the people. Otherwise, it would have become

فاجتمعت قريش ومنعته من ذلك. واجتمع نساء عبدالمطلب يبكين ويصحن فقالت له ابنته عاتكة: يا أبتاه اعذر فيما بينك وبين الله عز وجل في قتل ابنك.

قال: فكيف أعذر يا بنية فإنك مباركة، قالت: اعمد إلى تلك السوائم التي لك في الحرم فاضرب بالقداح على ابنك وعلى الابل وأعط ربك حتى يرضى.

فبعث عبدالمطلب إلى إبله فأحضرها وعزل منها عشرا وضرب السهام فخرج سهم عبد الله، فما زال يزيد عشرا عشرا حتى بلغت مائة فضرب فخرج السهم على الابل فكبرت قريش تكبيرة ارتجت لها جبال تهامة، فقال عبدالمطلب: لا حتى أضرب بالقداح ثلاث مرات فضرب ثلاثا كل ذلك يخرج السهم على الابل، فلما كان في الثالثة اجتذ به الزبير وأبوطالب وإخوانه من تحت رجليه فحملوه وقد انسلخت جلدة خده الذي كان على الارض وأقبلوا يرفعونه ويقبلونه ويمسحون عنه التراب وأمر عبدالمطلب أن تنحر الابل بالحزورة ولا يمنع أحد منها وكانت مائة.

وكانت لعبد المطلب خمس سنن أجراها الله عز وجل في الاسلام: حرم نساء الآباء على الابناء، وسن الدية في القتل مائة من الابل، وكان يطوف بالبيت سبعة أشواط، ووجد كنزا فأخرج منه الخمس، وسمى زمزم لما حفرها سقاية الحاج، ولو لا أن عبدالمطلب كان حجة وأن عزمه على ذبح ابنه عبد الله شبيه بعزم إبراهيم على ذبح ابنه إسماعيل لما افتخر النبي صلى الله عليه وآله بالانتساب إليهما لاجل أنهما الذبيحان في قوله عليه السلام: " أنا ابن الذبيحين " والعلة التي من أجلها رفع الله عز وجل الذبح عن إسماعيل هي العلة ألتي من أجلها رفع الذبح عن عبد الله وهي كون النبي صلى الله عليه وآله والائمة عليهم السلام في صلبهما فببركة النبي والائمة صلى الله عليه وآله رفع الله الذبح عنهما فلم تجر السنة في الناس

obligatory for people to offer their sons for sacrifice on the day of celebrating the *Eid ul-Azha* each year until the Resurrection Day to seek nearness to God. Everything sacrificed on the *Eid ul-Azha* until the Resurrection Day will be a substitute for Ishmael.

The compiler of the book said, "There are many traditions about the offering. In some traditions we read that Isaac was the one offered for sacrifice. In others we read that Ishmael was the one offered for sacrifice. We cannot reject a tradition that has an authentic documentation. Ishmael was offered for sacrifice. However, later when Isaac was born, he wished that it was he himself who was offered for sacrificed by his father. He would have been patient and would have submitted to the decree of the Almighty God just as his brother did. Then he would have earned the same rank and reward that his brother had earned. God was aware of his intentions. For this reason he called him "the offering" among his angels.

2-78-B It was narrated by Muhammad ibn Ali al-Bishari al-Qazvini - may God be pleased with him - that Al-Muzaf'far ibn Ahmad al-Qazvini quoted Muhammad ibn Ja'far al-Kufy Al-Asady, on the authority of Muhammad ibn Isma'il al-Barmaky, on the authority of Abdullah ibn Dahir, on the authority of Abi Qatadah al-Horani, on the authority of Vaki'a ibn al-Jarah, on the authority of Suleiman ibn Mihran, on

the authority of Aba Abdullah as-Sadiq (MGB): "What the Prophet (MGB) meant when he (MGB) said, 'statement: 'I am the son of the two offerings' was to call one's uncle father as the Honorable the Exalted God did in His statement,

"Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said, "We shall worship Thy God and the God of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) God: To Him we bow (in Islam)."[35]

In this verse God has called Ishmael who was the uncle of Jacob as his father. Likewise, the Prophet (MGB) called uncle as father. Therefore, when the Prophet (MGB) said that he (MGB) is the son of the two offerings he (MGB) is referring to Ishmael and Isaac one of whom, i.e. Ishmael was a true offering and the other one, i.e. Isaac is a virtual offering due to the fact that he wished he had been offered as a sacrifice and deserved the reward. Thus, the statement 'I am the son of the two offerings' can be interpreted in both ways as said above.

And There is Another Tradition Regarding the Great Offering

2-79 Abdul Vahid ibn Muhammad ibn Abdus Al-Neishaboory Al-Attar narrated that Ali ibn Muhammad ibn Qutaybat Al-Neishaboory quoted on the authority of Fazl ibn Shadan, "I heard Imam Reza (MGB) say that Abraham (MGB) wished

بقتل أولادهم، ولو لا ذلك لوجب على الناس كل أضحى التقرب إلى الله تعالى ذكره بقتل أولادهم، وكل ما يتقرب الناس به إلى الله عز وجل من اضحية فهو فداء لاسماعيل إلى يوم القيامة.

قال مصنف هذا الكتاب أدام الله عزه ـ: قد اختلف الروايات في الذبيح فمنها ما ورد بأنه إسماعيل ومنها ما ورد بأنه إسحاق، ولا سبيل إلى رد الاخبار متى صح طرقها، وكان الذبيح إسماعيل لكن إسحاق لما ولد بعد ذلك تمنى أن يكون هو الذي امر أبوه بذبحه فكان يصبر لامر الله ويسلم له كصبر أخيه وتسليمه، فينال بذلك درجته في الثواب، فعلم الله عز وجل ذلك من قلبه فسماه الله عز وجل بين ملائكته ذبيحا لتمنيه لذلك.

و] حدثنا بذلك محمد بن علي البشاري القزويني رضي الله عنه قال: حدثنا المظفر بن أحمد القزويني قال: حدثنا] محمد بن جعفر الكوفي الاسدي، عن محمد بن اسماعيل البرمكي، عن عبد الله بن داهر، عن أبي قتادة الحراني، عن وكيع بن الجراح، عن سليمان بن مهران، عن أبي عبد الله الصادق جعفر بن محمد عليهما السلام وقول النبي صلى الله عليه وآله "أنا ابن الذبيحين يريد بذلك العم [لان العم] قد سماه الله عز وجل أبا في قوله"أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ" وكان إسماعيل عم يعقوب فسماه الله في هذا الموضع أبا، وقد قال النبي صلى الله عليه وآله: العم والد فعلى هذا الاصل أيضا يطرد قول النبي صلى الله عليه وآله "أنا ابن الذبيحين" أحدهما ذبيح بالحقيقة والآخر ذبيح بالمجاز، واستحقاق الثواب على النية والتمني، فالنبي صلى الله عليه وآله هو ابن الذبيحين من وجهين على ما ذكرناه

وللذبح العظيم وجه آخر:

2-79 حدثنا عبدالواحد بن محمد بن عبدوس النيسابوري العطار رضي الله عنه قال: حدثنا علي بن محمد بن قتيبة النيسابوري، عن الفضل بن شاذان قال: سمعت الرضا عليه السلام يقول: لما أمر الله عز وجل إبراهيم عليه السلام أن يذبح مكان

that he had sacrificed his own son Ishmael when God the Almighty the Sublime sent a sheep and ordered Abraham (MGB) to sacrifice it instead of his son. He wished that he had not been ordered to sacrifice a sheep instead of his son, so that he could have the feeling a father who sacrifices his dearest son with his own hands has, and could deserve the highest ranks of reward for suffering calamities. However, God the Almighty revealed to him: "O Abraham! Who is My dearest creature for you?" Abraham (MGB) said, "O my Lord! You have not created anyone who is dearer to me than your friend Muhammad (MGB)." Then God the Almighty revealed to him: "O Abraham! Do you like him more or do you like yourself more?" He said, "No. I like him more than I like myself."

God said, "Do you like his child or do you like your child more?" He said, "Yes. His child." God said, "Will the oppressive beheading of his child by his enemies hurt you more, or your beheading your own child due to your obeying Me?" He said, "O My Lord! Of course, the beheading of his child by his enemies will hurt me more." God said, "O Abraham! A group of people who consider themselves to be a part of Muhammad's (MGB) nation out of animosity and oppression will slaughter his son Hussein (MGB) just like a sheep. Thus, they will deserve My wrath. Then Abraham (MGB) became really sad hearing this, felt a pain in his heart and started to cry. Then the Almighty God revealed the following to him, "O Abraham! I accepted your sorrow and sadness due to the slaughtering of Hussein (MGB) instead of the sorrow you would have experienced for the sacrifice of your son Ishmael. And I will grant you the highest rewards for suffering calamities." And this is God the Almighty's words,

"And We ransomed him with a momentous sacrifice." [36]

Two Standing, Two Moving, Two Different And Two Opposite Things

2-80 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Abdul Aziz ibn Yahya al-Basry quoted Muhammad ibn Atiye, on the authority of Abdullah ibn Amr ibn Sa'id al-Basry, on the authority of Himad, on the authority of Abdullah ibn Suleiman who used to read many books as saying, "I have read in one of the Books of the Honorable the Exalted God that once *Zul-Qarnayn* finished building the dam he continued his travels. He ran into a knowledgeable man during his travels with his troops. The knowledgeable man asked him, 'Let me know about the two things which are standing ever since the Honorable the Exalted God created them, the two things which

are moving, the two things which are different from each other and the two things which are opposite of each other.' *Zul-Qarnayn* said, 'The two things which are standing are the heavens and the Earth. The two things which are moving are the sun and the moon. The two things which are different

ابنه إسماعيل الكبش الذي أنزله عليه تمنى إبراهيم عليه السلام أن يكون قد ذبح ابنه إسماعيل بيده وأنه لم يؤمر بذبح الكبش مكانه ليرجع إلى قلبه ما يرجع إلى قلب الوالد الذي يذبح أعز ولده عليه بيده فستحق بذلك أرفع درجات أهل الثواب على المصائب فأوحى الله عز وجل إليه: يا إبراهيم من أحب خلقي إليك؟ فقال: يا رب ما خلقت خلقا هو أحب إلي من حبيبك محمد صلى الله عليه وآله فأوحى الله تعالى إليه أفهو أحب إليك أم نفسك قال: بل هو أحب إلي من نفسي، قال: فولده أحب إليك أم ولدك: قال: بل ولده، قال: فذبح ولده ظلما على أيدي أعدائه أوجع لقلبك أو ذبح ولدك بيدك في طاعتي؟ قال: يا رب بل ذبح ولده ظلما على أيدي أعدائه أوجع لقلبي، قال: يا إبراهيم فان طائفة تزعم أنها من أمة محمد ستقتل الحسين ابنه من بعده ظلما وعدوانا كما يذبح الكبش، ويستوجبون بذلك سخطي، فجزع إبراهيم عليه السلام لذلك، وتوجع قلبه، وأقبل يبكي، فأوحى الله عز وجل إليه: يا إبراهيم قد فديت جزعك على ابنك إسماعيل لو ذبحته بيدك بجزعك على الحسين وقتله، وأوجبت لك أرفع درجات أهل الثواب على المصائب وذلك قول الله عز وجل "وفديناه بذبح عظيم".

شيئان قائمان وشيئان جاريان وشيئان مختلفان وشيئان متباغضان

2-80 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا عبدالعزيز بن يحيى البصري قال: حدثنا محمد بن عطية قال: حدثنا عبد الله بن عمرو ابن سعيد البصري قال: حدثنا هشام بن جعفر، عن حماد، عن عبد الله بن سليمان وكان قارئا للكتب قال: قرأت في بعض كتب الله عز وجل إن ذا القرنين لما فرغ من عمل السد انطلق على وجهه فبينا هو يسير وجنوده إذ مر برجل عالم فقال لذي القرنين: أخبرني عن شيئين منذ خلقهما الله عز وجل قائمين؟ وعن شيئين جاريين؟ وعن شيئين مختلفين؟ وعن شيئين متباغضين؟ فقال له ذو القرنين:

from each other are the day and the night, and the two things which are opposite of each other are life and death.' The knowledgeable man said, 'Go. You are knowledgeable."

This tradition is long, but I have only mentioned a short part of it here as deemed necessary. I have narrated it in full in the book *Kitab al-Nabuwah.*

The Reward of Whoever Goes on the Hajj Pilgrimage Twice

2-81 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Al-Hijal, on the authority of Safvan ibn Yahya, on the authority of Safvan ibn Mihran al-Jamal, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever goes on the *Hajj* pilgrimage twice would always be in good conditions until he dies."

Saying What is Right under Two Conditions

2–82 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil–Qasim quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad (MGB)37, on the authority of his father (MGB)38 that God's Prophet (MGB) said, "Nothing that a believer does is loved by the Honorable the Exalted God more than saying what is right whether he is pleased or angry."

2–83 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah on the authority of his father, on the authority of Wahab ibn Wahab, on the authority of Ja'far ibn Muhammad (MGB)39, on the authority of his father (MGB)40, "There are two kinds of homicide: unintentional (or semi–intentional) and intentional. There are also two types of fighting: fighting with the rebellious atheists until they submit, and fighting with the Muslim rebels until they stop their rebellion."

Two Characteristics Loved by the Honorable the Exalted God in the Heavens and by the People on Earth

2–84 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Abi Sa'id al–Adamy, on the authority of Ibrahim ibn Davood al–Yaqoobi, on the authority of his brother Suleiman ibn Davood who linked it up through a chain of narrators to God's Prophet (MGB) and said, "A man told the Prophet (MGB), 'O Prophet of God! Please let me know of something which I do and be loved by God in the heavens and by the people on the Earth.' The Prophet (MGB) told him, 'Be inclined to what is near the Honorable the Exalted God to be loved by God, and abstain from what is near the people to be loved by the people.'"

أما الشيئان القائمان فالسماوات والارض، وأما الشيئان الجاريان فالشمس والقمر، وأما الشيئان المختلفان فالليل والنهار، وأما الشيئان المتباغضان فالموت والحياة. قال: فانطلق فانك عالم.والحديث طويل أخذنا منه موضع الحاجة، وقد أخرجته تاما في كتاب النبوة.

ثواب من حج حجتين

2–81 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن الحجال، عن صفوان بن يحيى، عن صفوان بن مهران الجمال، عن أبي عبد الله عليه السلام قال: من حج حجتين لم يزل في خير حتى يموت.

قول الحق في حالين

2-82 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد عليهما السلام قال: قال أبي عليه السلام: قال رسول الله صلى الله عليه وآله: ما أنفق مؤمن من نفقة هي أحب إلى الله عز وجل من قول الحق في الرضا والغضب.

القتل قتلان والقتال قتالان

2-83 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، عن وهب بن وهب، عن جعفر بن محمد، عن أبيه عليهما السلام أنه قال: القتل قتلان، قتل كفارة، وقتل درجة، والقتال قتالان: قتال الفئة الكافرة حتى يسلموا، وقتال الفئة الباغية حتى يفيئوا.

خصلتان من فعلهما احبه الله عز وجل من السماء واحبه الناس من الارض

2-84 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي سعيد الآدمي، عن إبراهيم بن داود اليعقوبي، عن أخيه سليمان بن داود باسناده رفعه قال: قال رجل للنبي صلى الله عليه وآله: يارسول الله علمني شيئا إذا أنا فعلته أحبني الله من السماء وأحبني الناس من الارض، فقال له: ارغب فيما عند الله عز وجل يحبك الله، وازهد فيما عند الناس يحبك الناس.

The Prophet of God Had Two Rings

2-85 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Aba Abdullah al-Razi, on the authority of Ali ibn Suleiman, on the authority of Abdullah ibn Ubaydullah al-Hashemi, on the authority of Ibrahim ibn Abil Balad, (on the authority of his father,) on the authority of Aba Abdullah as-Sadiq (MGB), "The Prophet of God (MGB) had two rings. On one of them it was written in Arabic 'There is no God but God, Muhammad is the Messenger of God' and on the other one it was written in Arabic 'God Speaks the Truth.'"

There Are Two Gifts from One Who Fasts

2-86 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Ali al-Kufy, on the authority of Muhammad ibn Sin'an, on the authority of Abdullah ibn

Ayoob, on the authority of Abdul-Salam al-Iskafi, on the authority of Umayr ibn Ma'mun whose son was with Al-Hassan (MGB)41, on the authority of Al-Hassan ibn Ali (MGB), "The gift from a man who fasts is that he puts perfume on his hair and irons his clothes, and the gift from a woman who fasts is to comb her hair and iron her clothes. When Abu Abdullah al-Hussein ibn Ali (MGB) fasted, he (MGB) put on perfume and said, 'Good scent is the gift from one who fasts.'"

There Are Two Signs for the Approach of The Hour

2-87 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Zarif ibn Nasih, on the authority of Abil Hassain, "I heard Aba Abdullah as-Sadiq (MGB) say that the Prophet of God (MGB) was questioned about the Hour42 and the Prophet (MGB) said, 'It is when the people believe in astrology and deny destiny.'"

It is Not Permitted to Give Charity to the Hashemites Except in Two Conditions

2-88 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Yusuf ibn al-Harith, on the authority of Muhammad ibn Abdul Rahman al-Arzami, on the authority of his father, on the authority of Ja'far ibn Muhammad (MGB)43, on the authority of his father (MGB)44, "It is not permitted to give charity to the Hashemites45 except in two conditions: they can be given water to drink when they are thirsty, and one of the Hashemites can give charity to another one."

كان لرسول الله صلى الله عليه وآله خاتمان

2-85 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي عبد الله الرازي، عن علي بن سليمان، عن عبد الله ابن عبيد الله الهاشمي، عن إبراهيم بن أبي البلاد [عن أبيه]، عن أبي عبد الله عليه السلام قال: كان لرسول الله صلى الله عليه وآله خاتمان أحدهما عليه مكتوب "لا إله إلا الله، محمد رسول الله" والآخر "صدق الله".

تحفة الصائم شيئان

2-86 حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن محمد بن علي الكوفي، عن محمد بن سنان، عن عبد الله بن أيوب، عن عبدالسلام الاسكافي، عن عمير بن مأمون وكانت ابنته تحت الحسن، عن الحسن بن علي عليهما السلام قال: تحفة الصائم أن يدهن لحيته ويجمر ثوبه وتحفة

المرأة الصائمة أن تمشط رأسها وتجمر ثوبها. وكان أبوعبد الله الحسين بن علي عليهما السلام: إذا صام يتطيب بالطيب ويقول: الطيب تحفة الصائم.

تقوم الساعة عند ظهور علامتين

2-87 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن الحسن بن علي بن فضال، عن ظريف ابن ناصح، عن أبي الحصين قال: سمعت أبا عبد الله عليه السلام يقول: سئل رسول الله صلى الله عليه وآله عن الساعة، فقال: عند إيمان بالنجوم وتكذيب بالقدر.

لا تحل الصدقة لبني هاشم الا في وجهين

2-88 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن يوسف بن الحارث، عن محمد بن عبدالرحمن العرزمي، عن أبيه، عن جعفر بن محمد، عن أبيه عليهم السلام قال: لا تحل الصدقة لبني هاشم إلا في وجهين: إن كانوا عطاشا وأصابوا ماء فشربوا، وصدقة بعضهم على بعض.

Two Characteristics of the Lowly People

2-89 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Al-Sayyari who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB) who was questioned about the lowest of the people. The Imam (MGB) said, “They are those who drink and play the *Tanbour*.[46]”

Two Sins One of Which is Worse Than the Other One

2-90 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran[47], on the authority of Abu Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn al-Nue’man, on the authority of Asbat ibn Muhammad who linked it up through a chain of narrators to the Prophet (MGB), “Gossiping is worse than committing adultery.” The Prophet (MGB) was asked, “O Prophet of God! How could that be so?” The Prophet (MGB) replied, “One who has committed adultery can repent and God would accept his repentance, but if one who has gossiped repents, God would not accept his repentance until the one he gossiped about forgives him.”

The Two Benefits of Brushing the Teeth

2–91 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah, on the authority of Abil Jo'aza al–Monabat ibn Abdullah and Abil Khazraj al–Hassan ibn al–Zebarqan (al–Qumi), on the authority of Fuzayl ibn Uthman, "I heard Aba Abdullah as–Sadiq (MGB) say, 'Clean your teeth with *As–Sa'ed*[48] as it would make your mouth smell good and increase your sexual power.'"

Eating Soap Has Two Effects

2–92 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Aba Abdullah al–Razi, on the authority of Ali ibn Asbat, on the authority of Al–Hikam ibn Meskin, "I heard Aba Abdullah as–Sadiq (MGB) say, 'Eating soap would weaken the knees and spoil the semen.'"

2–93 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Abdul Jab'bar who linked it up through a chain of narrators to God's Prophet (MGB), "There are two groups on whose behalf I shall not intercede: friends of oppressive kings and those who transgress beyond the religion due to their being excessively religious."

خصلتان من فعلهما فهو سفلة

2–89 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن السياري باسناده يرفعه إلى أبي عبد الله عليه السلام أنه سئل عن السفلة، فقال: من يشرب الخمر، ويضرب بالطنبور.

ذنبان احدهما اشد من الاخر

2–90 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد بن يحيى بن عمران قال: حدثني أبوعبد الله الرازي، عن الحسن بن علي بن النعمان، عن أسباط بن محمد باسناده يرفعه إلي النبي صلى الله عليه وآله أنه قال: الغيبة أشد من الزنا، فقيل: يا رسول الله ولم ذلك؟ قال: صاحب الزنا يتوب فيتوب الله عليه، وصاحب الغيبة يتوب فلا يتوب الله عليه حتى يكون صاحبه الذي يحله.

اتخاذ السعد في الاسنان يورث خصلتين

2-91 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبي الجوزاء المنبه بن عبد الله، وأبي الخزرج الحسن بن الزبرقان، عن فضيل بن عثمان قال: سمعت أبا عبد الله عليه السلام يقول: اتخذوا في أسنانكم السعد فانه يطيب الفم، ويزيد في الجماع.

اكل الاشنان يورث خصلتين

2-92 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن أبي عبد الله الرازي، عن علي بن أسباط، عن الحكم بن مسكين قال: سمعت أبا عبد الله عليه السلام يقول: أكل الاشنان يوهن الركبتين ويفسد ماء الظهر.

رجلان لا تنالهما شفاعة النبي صلى الله عليه وآله

2-93 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن عبدالجبار باسناده يرفعه إلى رسول الله صلى الله عليه وآله أنه قال: رجلان لا تنالهما شفاعتي: صاحب سلطان عسوف غشوم، وغال في الدين مارق.

Using Two Kinds of Toothpicks Would Lead to Leprosy

2-94 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa, on the authority of Ubaydullah ibn Abdullah al-Dehqan, on the authority of Durost ibn Abi Mansoor, on the authority of Abdullah ibn Sin'an that Abu Abdullah as-Sadiq (MGB) said, "Do not use sweet basil stems or pomegranate tree twigs as toothpicks as this might lead to leprosy."

This World and The Hereafter Are on the Two Sides of a Scale

2-95 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Sufyan ibn Ayyineh, on the authority of Al-Zuhra that he had heard Ali ibn al-Hussein (MGB)[49] say, "Whoever is not calmed by what God has promised would suffer from worldly losses. By God, this world and the Hereafter are like the two sides of a scale. Whichever side is loaded more and goes down, the other side would get lighter and go up." The Imam (MGB) added, "***'When the Event inevitable cometh to pass***[50]**,'** i.e. the Hereafter comes, ***'Then will no* (*soul*) *entertain falsehood concerning its coming'***[51] ***'*(*Many*) *will it bring low;'***[52] that is God will throw the enemies of God into the Fire, and ***'*(*many*) *will it exalt;'***[53] that is God will lead the friends of God into

Paradise.”

Then the Imam (MGB) turned towards some of the men present and told them, “Fear God, make brief requests and do not ask for what is not created, since whoever asks for what is not created would suffer from grief and not get what he had asked for.”

Then the Imam (MGB) asked, “How could one obtain what has not been created?”

The man asked, “How could one ask for what has not been created?”

Then the Imam (MGB) said, “By asking for wealth, property and increasing sustenance in order to attain comfort, while comfort is not created in this world and is not for the people of this world. Comfort is created in Paradise and it is for the people of Paradise. Suffering and grief have been created in this world and (they are created) for the people of this world. No one is given anything unless he has some greed for it. Whoever has more belongings in this world is more needy, since he needs the people to protect his wealth. Therefore, all the belongings in this world increase one’s needs. Thus, there is no comfort in this world. However, Satan whispers to the Children of Adam[54] that comfort lies in collecting wealth. Thus, they are led to toil in this world and the consequent Reckoning in the Hereafter.”

خلالان يهيجان عرق الجذام

2-94 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى، عن عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور، عن عبد الله بن سنان قال: قال أبوعبد الله عليه السلام: لا تتخللوا بعود الريحان، ولا بقضيب الرمان، فانهما يهيجان عرق الجذام.

الدنيا والاخرة ككفتي الميزان

2-95 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن سفيان بن عيينة، عن الزهري قال: سمعت علي بن الحسين عليهما السلام يقول: من لم يتعز بعزاء الله تقطعت نفسه على الدنيا حسرات، والله ما الدنيا والآخرة إلا ككفتي الميزان فأيهما رجح ذهب بالآخر، ثم تلا قوله عز وجل "إذا وقعت الواقعة" يعني القيامة "ليس لوقعتها كاذبة خافضة" خفضت والله بأعداء الله إلى النار "رافعة" رفعت والله أولياء الله إلى الجنة.

ثم أقبل على رجل من جلسائه فقال له: اتق الله وأجمل في الطلب ولا تطلب ما لم يخلق فان من طلب ما لم يخلق تقطعت نفسه حسرات ولم ينل ما طلب.

ثم قال: وكيف ينال ما لم يخلق، فقال الرجل: وكيف يطلب ما لم يخلق؟ فقال: من طلب الغنى والاموال والسعة في الدنيا فانما يطلب ذلك للراحة، والراحة لم تخلق في الدنيا ولا لاهل الدنيا، إنما خلقت الراحة في الجنة ولاهل الجنة، والتعب والنصب خلقا في الدنيا ولاهل الدنيا وما اعطي أحد منها جفنة إلا اعطي من الحرص مثليها ومن أصاب من الدنيا أكثر كان فيها أشد فقرا لانه يفتقر إلى الناس في حفظ أمواله، ويفتقر إلى كل آلة من آلات الدنيا فليس في غنى الدنيا راحة ولكن الشيطان يوسوس إلى ابن آدم أن له في جمع [ذلك] المال راحة وإنما يسوقه إلى التعب في الدنيا والحساب عليه في الآخرة.

Then the Imam (MGB) said, “In this world the Friends of God would never overexert themselves for this world. Rather, in this world they shall strive for the Hereafter.”

Then the Imam (MGB) added, “A sin will be recorded for whoever gets worried about his daily sustenance in this world. Jesus the Messiah (MGB) told his disciples, ‘This world is a bridge. Pass over it but do not build on it.’”

He Has Let Free the Two Bodies of Flowing Water, Meeting Together: Between Them is a Barrier Which They Do Not Transgress

2-96 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Yahya ibn Sa’id al-Qat’tan that he had heard Aba Abdullah as-Sadiq (MGB) say, “The following words of the Honorable the Exalted God ***‘He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress’***[55] refer to Ali (MGB) and Fatimah (MGB). They are like the ‘two bodies of water’ filled with such deep knowledge that neither one of them would transgress to the other one’s side. And the **verse** ‘***Out of them come Pearls and Coral***’[56] refers to Al-Hassan (MGB) and Al-Hussein (MGB).”

The Prophe Left Two Things amongst His Nation

2-97 Al-Hassan ibn Abdullah ibn Sa’id al-Askari narrated that Muhammad ibn Hamdan al-Qushayri quoted Al-Muqayrih ibn Muhammad ibn al-Muhlib, on the authority of his father, on the authority of Abdullah ibn Davood, on the authority of Fuzayl ibn Mazooq, on the authority of Atiye al-Oafi, on the authority of Abi Sa’id al-Khidry that God’s Prophet (MGB) said, “I have left amongst you two things each of which is longer than the other one. They are the Book of God which is a Rope that extends from the heavens to the Earth and my *Itrat*. These two shall not be separated from each other until they meet me at the Heavenly Pool.[57]”

(The narrator of this tradition added:) I asked Abi Sa’id (al-Khidry), “Who are the Prophet’s *Itrat*?” He replied, “They are the members of his Holy Household.”

Will be Questioned About the ‘Two Heavy Things’ on the Resurrection Day

Will be Questioned About the ‘Two Heavy Things’[58] on the Resurrection Day

2-98 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hussein ibn Abil-Khat’tab and Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Abdullah ibn Sin’an, on the authority of Ma’ruf ibn Kharboz, on the authority

ثم قال عليه السلام: كلا ما تعب أولياء الله في الدنيا للدنيا بل تعبوا في الدنيا للآخرة. ثم قال: ألا ومن اهتم لرزقه كتب عليه خطيئة كذلك قال المسيح [عيسى] عليه السلام للحواريين: إنما الدنيا قنطرة فاعبروها ولا تعمروها.

مرج البحرين يلتقيان بينهما برزخ لا يبغيان

2-96 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري قال: حدثنا يحيى بن سعيد القطان قال: سمعت أبا عبد الله عليه السلام يقول في قوله عز وجل: "مرج البحرين يلتقيان بينهما برزخ لا يبغيان" قال: علي وفاطمة عليهما السلام بحران من العلم، عميقان، لا يبغى أحدهما على صاحبه "يخرج منهما اللؤلؤ والمرجان" الحسن والحسين عليهما السلام.

ترك النبي صلى الله عليه وآله في امته أمرين

2-97 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا محمد بن حمدان القشيري قال: أخبرنا المغيرة بن محمد بن المهلب قال: حدثني أبي قال: حدثني عبد الله بن داود، عن فضيل بن مرزوق، عن عطية العوفي، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله: إني تارك فيكم أمرين أحدهما أطول من الآخر كتاب الله حبل ممدود من السماء إلى الارض وعترتي، ألا وإنهما لن يفترقا حتى يردا علي الحوض.

فقلت لابي سعيد: من عترته؟ قال: أهل بيته.

السؤال عن الثقلين يوم القيامة

2-98 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد

بن الحسين بن أبي الخطاب، ويعقوب بن يزيد جميعا، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن معروف بن خربوذ، عن أبي

of Abil Tufayl Amer ibn Vasele', on the authority of Haziqat ibn Asid al-Qaffari, "When God's Prophet (MGB) returned from the Farewell Pilgrimage we were with him (MGB). When we reached Al-Juhfa, the Prophet (MGB) ordered his companions to relax. Then the people all settled down. Then they said the call to prayer and the Prophet (MGB) said two units of prayers with his companions. Then the Prophet (MGB) turned towards them and told them, 'The Graceful, the All-Aware has informed me that I will die and so shall you. Assume that I have answered God's call. I am held responsible to God regarding what I have delivered to you. Verily, I am leaving behind God's Book and His Proof. You are held responsible for them. What would you tell your Lord?' They said, 'We will say that you fulfilled your mission, gave us advice, and strived. May God grant you the best reward on our behalf.'"

Then the Prophet (MGB) asked them, "Don't you bear witness that there is no god but One; that I am God's Prophet sent to you; that Paradise does exist; that Hell does exist; and that there is resurrection after death?" They replied, "We bear witness to this."

The Prophet (MGB) said, "May God bear witness to what you say. I take you as witnesses and bear witness that God is my Master. I am the Master of all Muslims. Is it not true that my Mastery over the believers is more than that of their own mastery over themselves? Do you believe in this? Will you bear witness to this?" They replied, "We bear witness to this."

Then the Prophet (MGB) said, "Whoever I am the Master of, Ali is the Master of." Then he grabbed Ali's hand and raised it up along with his own hand in such a way that both their underarms could be seen. Then the Prophet (MGB) said, "O my God! Please be the friend of his friends and be the enemy of his enemies. Assist whoever assists him, and abandon whoever abandons him. I shall leave and you will meet me again at the Heavenly Pool[59] later. That is a Pool whose width expands from Bosri to San'a.[60] There are as many silver goblets in it as there are stars in the sky. Then I shall question you about what you bear witness to today when I meet you at my Pool. I will ask you what you did with the Two Heavy Things[61] and how you dealt with what I left behind when you meet me. "

They said, "O Messenger of God! What are the Two Heavy Things?"

The Prophet (MGB) said, "The greater of the Two Heavy Things is the Book of the Honorable the Exalted God. It is a means that is extended from God and I towards you. One side of it is in the Hand of God and the other side is in your hands. The knowledge of the past and what is yet to come up until the arrival of the Hour is in it. And the smaller of the Two Heavy Things is equal to the Quran: It is Ali ibn Abi Talib (MGB) and his Household (MGB). These Two will be inseparable until they come to me at the Heavenly Pool."

الطفيل عامر بن واثلة، عن حذيفة بن أسيد الغفاري قال: لما رجع رسول الله صلى الله عليه وآله من حجة الوداع ونحن معه أقبل حتى انتهى إلى الجحفة فأمر أصحابه بالنزول فنزل القوم منازلهم، ثم نودي بالصلاة فصلى بأصحابه ركعتين، ثم أقبل بوجهه إليهم فقال لهم: إنه قد نبأني اللطيف الخبير أني ميت وأنكم ميتون، وكأني قد دعيت فاجبت وأني مسؤول عما ارسلت به إليكم، وعما خلفت فيكم من كتاب الله وحجته وأنكم مسؤولون، فما أنتم قائلون لربكم؟ قالوا: نقول: قد بلغت ونصحت وجاهدت فجزاك الله عنا أفضل الجزاء ثم قال لهم: ألستم تشهدون أن لا إله إلا الله وأني رسول الله إليكم وأن الجنة حق؟ وأن النار حق؟ وأن البعث بعد الموت حق؟ فقالوا: نشهد بذلك، قال: اللهم اشهد على ما يقولون، ألا وإني اشهدكم أني أشهد أن الله مولاي، وأنا مولى كل مسلم، وأنا أولى بالمؤمنين من أنفسهم، فهل تقرون لي بذلك، وتشهدون لي به؟ فقالوا: نعم نشهد لك بذلك، فقال: ألا من كنت مولاه فإن عليا مولاه وهو هذا، ثم أخذ بيد علي عليه السلام فرفعها مع يده حتى بدت آباطهما: ثم: قال: اللهم وال من والاه، وعاد من عاداه، وانصر من نصره واخذل من خذله، ألا وإني فرطكم وأنتم واردون علي الحوض، حوضي غدا وهو حوض عرضه ما بين بصرى وصنعاء فيه أقداح من فضة عدد نجوم السماء، ألا وإني سائلكم غدا ماذا صنعتم فيما أشهدت الله به عليكم في يومكم هذا إذا وردتم علي حوضي، وماذا صنعتم بالثقلين من بعدي فانظروا كيف تكونون خلفتموني فيهما حين تلقوني؟ قالوا: وما هذان الثقلان يا رسول الله؟ قال: أما الثقل الاكبر فكتاب الله عز وجل، سبب ممدود من الله ومني في أيديكم، طرفه بيد الله والطرف الآخر بأيديكم، فيه علم ما مضى وما بقي إلى أن تقوم الساعة، وأما الثقل الاصغر فهو حليف القرآن وهو علي بن أبي طالب وعترته عليهم السلام، وإنهما لن يفترقا حتى يردا علي الحوض.

Ma'ruf ibn Kharboz said, "I quoted this for Abi Ja'far al-Baqir (MGB). Then the Imam (MGB) said, 'Abil Tufayl has told the truth. May God have Mercy upon him. I have seen this in Ali (MGB)'s book and I know it."

A similar tradition has been narrated by my father – may God be pleased with him – who quoted that Ali ibn Ibrahim quoted his father, on the authority of Muhammad ibn Abi Umayr.

A similar tradition has been narrated by Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – who quoted Al-Hussein ibn Muhammad ibn Amer, on the authority of his uncle Abdullah ibn Amer, on the authority of Muhammad ibn Abi Umayr.

A similar tradition has been narrated by Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – who quoted Ali ibn al-Hussein al-Sa'ed Abady, on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Abdullah ibn Sin'an, on the authority of Ma'ruf ibn Kharboz, on the authority of Abil Tufayl Amer ibn Vasele', on the authority of Haziqat ibn Asid al-Qaffari.

The compiler of the book – may God increase his honor said, "There are many traditions on this issue. I have presented them in the book *Al-Ma'refat fi Fazael.*

Al-Hassan (MGB) and Al-Hussein (MGB) Had Two Amulets

2-99 Ali ibn Muhammad ibn al-Hassan al-Qazvini known as Ibn Muqayrih narrated that Muhammad ibn

Abdullah al-Hazrami quoted Ahmad ibn Yahya al-Ahval, on the authority of Khilad al-Muqar'ri, on the authority of Qays, on the authority of Abil Hassain62, on the authority of Yahya ibn Vasab that Ibn Umar said, "Al-Hassan (MGB) and Al-Hussein (MGB) had two amulets63 which were filled with fuzz64 from the wings of Gabriel (MGB)."

Day and Night are Two Carriages

2-100 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abu Hamid Ahmad ibn Ishaq al-Haravy quoted Abu Hafs Umar ibn al-Hassan ibn Nasr al-Qazi, on the authority of Mo'amil ibn Ahab, on the authority of Abdullah ibn al-Muqayrih al-Misri, on the authority of Sufyan al-Sowri, on the authority of his father, on the authority of Akrama, on the authority of Ibn Abbas65 that God's Prophet (MGB) said, "Day and night are two carriages."

Two Men to Whom God has Granted Two Wings with Which to Fly in Paradise along with the Angels

2-101 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Muhammad ibn Isa

قال معروف بن خربوذ: فعرضت هذا الكلام على أبي جعفر عليه السلام فقال: صدق أبوالطفيل ـ رحمه الله ـ هذا الكلام وجدناه في كتاب علي عليه السلام وعرفناه.

وحدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن محمد بن أبي عمير. وحدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير. وحدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن معروف بن خربوذ، عن أبي الطفيل عامر بن واثلة، عن حذيفة بن أسيد الغفاري بمثل هذا الحديث سواء.

قال مصنف هذا الكتاب أدام الله عزه: الاخبار في هذا المعنى كثيرة وقد أخرجتها في كتاب المعرفة في الفضائل.

كان على الحسن والحسين عليهما السلام تعويذان

2-99 حدثنا علي بن محمد بن الحسن القزويني المعروف بابن مقبرة قال: أخبرنا محمد بن عبد الله الحضرمي قال: حدثنا أحمد بن يحيى الاحول قال: حدثنا خلاد المقرئ، عن قيس، عن أبي الحصين، عن يحيى بن وثاب، عن ابن عمر قال: كان على الحسن والحسين عليهما السلام تعويذان حشوهما من زغب جناح جبرائيل عليه السلام.

الليل والنهار مطيتان

2-100 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوحامد أحمد بن إسحاق الهروي قال: حدثنا أبوحفص عمر بن الحسن بن نصر القاضي قال: حدثنا مؤمل بن إهاب قال: حدثنا عبد الله بن المغيرة المصري، عن سفيان الثوري، عن أبيه، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: الليل والنهار مطيتان.

رجلان جعل الله عز وجل لكل واحد منهما جناحين يطير بهما مع الملائكة في الجنة

2-101 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن محمد بن عيسى بن عبيد، عن يونس بن عبد الرحمن، عن

ibn Ubayd, on the authority of Yunus ibn Abdul-Rahman, on the authority of Ibn Asbat, on the authority of Ali ibn Salim, on the authority of his father, on the authority of Sabet ibn Abi Sofayeh[66] that Ali ibn al-Hussein as-Sajjad (MGB) said, "May God have Mercy upon Al-Abbas – that is Ibn Ali[67] – who preferred his brother to himself and sacrificed himself for his brother as a result of which both his hands were cut off (by the enemies). God granted him two wings so that he can fly in Paradise along with the angels. God did the same for Ja'far ibn Abi Talib (MGB).

Abbas (MGB) has such a high rank near the Blessed the Sublime God which all the martyrs of Karbala[68] envy on the Resurrection Day."

This is a long narration. I have only presented a part of it here as needed. I have presented the complete tradition along with other traditions regarding the nobilities of Ab'bas ibn Ali (MGB) in the book *Maqtal Al-Hussein ibn Ali* (*MGB*).

Two Things Ruin the People

2-102 Muhammad ibn Ahmad Abu Abdullah al-Qaza'ee – may God be pleased with him – narrated that Abu Abdullah Ishaq ibn al-Ab'bas ibn Ishaq ibn Musa ibn Ja'far quoted his father, on the authority of his forefathers (MGB), on the authority of Al-Hussein ibn Ali (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "Fear of poverty and arrogance ruin the people."

What the Commander of the Faithful (MGB) Said about Two People Who Broke His Back

2-103 Ahmad ibn Harun al-Fami – may God be pleased with him – narrated that Muhammad ibn Ja'far ibn Bat'tat known as Mil[69] quoted Ahmad ibn Aba Abdullah al-Barqy, who linked it up through a chain of

narrators to the Commander of the Faithful Imam Ali (MGB), “Two men will break my back in this world: the corrupt but eloquent, and the ignorant worshipper. The first group use their tongue to cover up their corruption and the second group use their worshipping to cover up their ignorance. Therefore, beware of the corrupt scholars and ignorant worshippers. They are the ones who cause all sedition. I heard God’s Prophet (MGB) say, ‘O Ali! My nation will be destroyed by eloquent hypocrites.’”

A Greedy Man is Deprived of Two Characteristics and Has Two Characteristics

2-104 Ahmad ibn Harun al-Fami and Ja’far ibn Muhammad ibn Masroor – may God be pleased with them – narrated that Muhammad ibn Ja’far ibn Bat’tat quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father who linked it up to Aba Abdullah as-Sadiq (MGB), “A greedy man is

ابن أسباط، عن علي بن سالم، عن أبيه، عن ثابت بن أبي صفية قال: قال علي بن الحسين عليهما السلام: رحم الله العباس يعني ابن علي فلقد آثروأ بلى وفدى أخاه بنفسه حتى قطعت يداه فأبد له الله بهما جناحين يطير بهما مع الملائكة في الجنة كما جعل لجعفر بن أبي طالب، وإن للعباس عند الله تبارك وتعالى لمنزلة يغبطه بها جميع الشهداء يوم القيامة.

والحديث طويل أخذنا منه موضع الحاجة، وقد أخرجته بتمامه مع ما رويته في فضائل العباس بن علي عليهما السلام في كتاب مقتل الحسين بن علي عليهما السلام.

اثنان أهلك الناس

2-102 حدثنا محمد بن أحمد أبوعبد الله القضاعي رضي الله عنه قال: أخبرنا أبوعبد الله إسحاق بن العباس بن إسحاق بن موسى بن جعفر، عن أبيه، عن آبائه، عن الحسين بن علي عليهم السلام قال: قال أمير المؤمنين عليه السلام: أهلك الناس اثنان خوف الفقر، وطلب الفخر.

قول أمير المؤمنين عليه السلام قطع ظهرى رجلان

2-103 حدثنا أحمد بن هارون الفامي رضي الله عنه قال: حدثنا محمد بن جعفر ابن بطة المعروف بميل قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه باسناده يرفعه إلى أمير المؤمنين عليه السلام أنه قال: قطع ظهري رجلان من الدنيا: رجل عليم اللسان فاسق، ورجل جاهل القلب ناسك، هذا يصد بلسانه عن فسقه، وهذا بنسكه عن جهله، فاتقوا الفاسق من العلماء والجاهل من المتعبدين، أولئك فتنة كل مفتون، فاني سمعت رسول الله صلى الله عليه وآله يقول: ياعلي هلاك امتي على يدي [كل] منافق عليم اللسان.

حرم الحريص خصلتين ولزمته خصلتان

2-104 حدثنا أحمد بن هارون الفامي قال: حدثنا محمد بن جعفر بن بطة قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه يرفعه إلى أبي عبد الله عليه السلام

deprived of two characteristics and has two characteristics. He is deprived of contentment and has lost comfort. He is deprived of being pleased (with God's Judgement) and has lost certitude."

Two Prayers Which God's Prophet (MGB) Never Abandoned Saying

2-105 Based on what the jurist Abul Qasim Abdullah ibn Ahmad related to me in Balkh, Ali ibn Abdul Aziz quoted that Amr ibn Oan narrated on the authority of Khalaf ibn Abdullah, on the authority of Abi Ishaq al-Sheibany, on the authority of Abdul Rahman ibn al-Aswad, on the authority of his father, on the authority of Ayesha, "God's Prophet (MGB) never stopped saying two forms of prayers in public or in private[70]: one was saying two units of prayers after the afternoon prayer, and the other one was saying two units of prayers before the morning prayer."

2-106 Abul Qasim Abdullah ibn Ahmad narrated that Ali ibn Abdul Aziz quoted Abu Na'eem, on the authority of Abdul Vahid ibn Aymain, on the authority of his father, "I went to see Ayesha and asked her about the two units of prayers after the afternoon prayers. She said, 'I swear by God who will take away his soul (i.e. the Prophet's soul), the Prophet (MGB) never stopped saying those two units of prayers until he (MGB) went to meet the Honorable the Exalted God (perished), except for when he (MGB) was ill and could not say the prayers in a standing position. He said most of his prayers in a standing position.' I asked her, 'However, when Umar was in power, he admonished against these prayers.' She said, 'You are right. However, God's Prophet (MGB) never said these prayers in the mosque, since he (MGB) feared that this might place a burden on his nation. Thus, he preferred to hide this from them.'"

2-107 Abul Qasim Abdullah ibn Ahmad narrated that Yusuf ibn Ishaq al-Hazrami quoted Al-Howzi[71], on the authority of Al-Shoa'bat[72], on the authority of Abi Ishaq, on the authority of Masruq, on the authority of Ayesha, "Whenever God's Prophet (MGB) was with me, he (MGB) said two units of prayers after saying the afternoon prayers."

2-108 Abul Qasim Abdullah ibn Ahmad narrated that Muhammad ibn Ali ibn Tarkhan quoted Abdullah ibn al-Sabah al-At'tar, on the authority of Muhammad ibn Sin'an, that is Al-O'aqi, on the authority of Abu Jamreh[73], on the authority of Abu Bakr ibn Abdullah ibn Qays, on the authority of his father that God's Prophet (MGB) said, "Whoever says the two prayers at the cool times shall enter Paradise." This means after the morning and afternoon prayers.

The compiler of the book – may God increase his honor – said, “My intention behind presenting these traditions here is to denounce those who are opposed to saying the extra prayers after the morning and afternoon prayers and that they oppose what the Prophet (MGB) said and did.”

قال:حرم الحريص خصلتين، ولزمته خصلتان: حرم القناعة فافتقد الراحة، وحرم الرضا فافتقد اليقين.

صلاتان لم يتركهما رسول الله صلى الله عليه وآله

2-105 أخبرني أبوالقاسم عبد الله بن أحمد الفقيه فيما أجازه لي ببلخ قال: أخبرنا علي بن عبدالعزيز قال: حدثنا عمرو بن عون قال: أخبرنا خلف بن عبد الله، عن أبي إسحاق الشيباني، عن عبدالرحمن بن الاسود عن أبيه، عن عائشة قالت: صلاتان لم يتركهما رسول الله صلى الله عليه وآله سرا وعلانية: ركعتين بعد العصر وركعتين قبل الفجر.

2-106 أخبرني أبوالقاسم عبد الله بن أحمد قال: أخبرنا علي بن عبدالعزيز قال: حدثنا أبونعيم قال: حدثنا عبدالواحد بن أيمن قال: حدثني أبي، عن عائشة أنه دخل عليها يسألها عن الركعتين بعد العصر قالت: والذي ذهب بنفسه (تعني رسول الله صلى الله عليه وآله) ما تركهما حتى لقى الله عز وجل، وحتى ثقل عن الصلاة، وكان يصلي كثيرا من صلاته وهو قاعد، فقلت: إنه لما ولي عمر كان ينهى عنهما، قالت: صدقت، ولكن رسول الله صلى الله عليه وآله كان لا يصليهما في المسجد مخافة أن يثقل على أمته وكان يحب ما خفف عليهم.

2-107 حدثنا أبوالقاسم عبد الله بن أحمد قال: أخبرنا يعقوب بن إسحاق الحضرمي قال: حدثنا الحوضي قال: حدثنا شعبة، عن أبي إسحاق، عن مسروق عن عائشة أنها قالت: كان رسول الله صلى الله عليه وآله عندي يصلي بعد العصر ركعتين.

2-108 أخبرني أبوالقاسم عبد الله بن أحمد قال: أخبرنا محمد بن علي بن طرخان قال: حدثنا عبد الله بن الصباح العطار، قال: حدثنا محمد بن سنان يعني العوقي ـ قال: حدثنا أبوجمرة، عن أبي بكر بن عبد الله بن قيس، عن أبيه قال: قال رسول الله صلى الله عليه وآله: "من صلى البردين دخل الجنة" يعني بعد الغداة وبعد العصر.

قال مصنف هذا الكتاب أدام الله عزه ـ: كان مرادي بايراد هذه الاخبار الرد على المخالفين لانهم لا يرون بعد الغداة وبعد العصر صلاة فأحببت أن ابين أنهم قد خالفوا النبي صلى الله عليه وآله في قوله وفعله.

Two Groups of People Who Have Not Benefited from Islam

2–109 Muhammad ibn Ali ibn Bashar al–Qazvini – may God be pleased with him – narrated that Al–Muzaf'far ibn Ahmad and Ali ibn Muhammad ibn Suleiman quoted Ali ibn Ja'far al–Baghdady, on the authority of Ja'far ibn Muhammad ibn Malik al–Kufy, on the authority of Al–Hassan ibn Rashid, on the authority of Ali ibn Salim, on the authority of his father that Aba Abdullah Ja'far ibn Muhammad as–Sadiq (MGB) said, "The least thing with which a man might lose his faith is to sit down with the Boasters74, listen to them and acknowledge what they say. My father (MGB) narrated that his father (MGB) quoted on the authority of his grandfather (MGB) that God's Prophet (MGB) said, 'There are two groups of people in my nation who have not benefited from Islam at all. They are the Boasters75 and the *Qadarites*76.'"

2–110 Al–Khalil ibn Ahmad narrated that Ibn Muni'a77 quoted Ibn Muni'a, on the authority of Al–Hassan ibn Arafeh, on the authority of Ali ibn Sabit, on the authority of Isma'il ibn Abi Ishaq, on the authority of Ibn Abi Layli, on the authority of Nafe'ah, on the authority of Ibn Umar that God's Prophet (MGB) said, "There are two groups of people in my nation who have not benefited from Islam at all. They are the *Marajites* and the *Qadarites*78."

Animosity Would Bring about Two Sufferings

2–111 Ahmad ibn Ibrahim ibn al–Walid al–Salmy narrated that Abulfazl Muhammad ibn Ahmad al–Katib al–Neishaboory quoted through documents linking up to the Commander of the Faithful Ali ibn Abi Talib (MGB) that he (MGB) told his children, "O my children! Avoid animosity with the people, since they can be divided into two groups. Some of them are intelligent ones who would deceive you and some of them are ignorant ones who would rush to retaliate. What one says is like a male, while what is said in response is like a female. Once they mingle together there would be an inevitable outcome." The Imam (MGB) then recited the following poem:

Whoever refuses to respond to the ignorant, his honor would be saved

Whoever is moderate with the base people has done the right thing

Whoever honors great men would be honored

*Whoever belittles great men would not be honored.*79

People Get Old, but Two Things Remain Young within Them

2–112 Abu Ahmad Muhammad ibn Ja'far al–Bandar al–Furqany in Furqan narrated that Abul Qasim Sa'id ibn Ahmad ibn Abi Salim quoted Abu Zakarya Yahya ibn al–Fazl al–Varraq, on the authority of Qutaybat ibn Sa'id, on the authority of Abu Awanah, on the authority of Qatadah, on the authority of

Anas that God's Prophet (MGB) said, "The Children of Adam (people) will get old, but two things still remain young within them: greed for wealth and greed for life."

2-109 حدثنا محمد بن علي بن بشار القزويني رضي الله عنه قال: حدثنا المظفر بن أحمد، وعلي بن محمد بن سليمان قالا: حدثنا علي بن جعفر البغدادي، عن جعفر بن محمد بن مالك الكوفي، عن الحسن بن راشد، عن علي بن سالم، عن أبيه قال: قال أبوعبد الله جعفر بن محمد الصادق عليهما السلام: أدنى ما يخرج به الرجل من الايمان أن يجلس إلى غال فيستمع إلى حديثه ويصدقه على قوله، إن أبي حدثني، عن أبيه، عن جده عليهم السلام أن رسول الله صلى الله عليه وآله قال: صنفان من أمتي لا نصيب لهما في الاسلام: الغلاة والقدرية.

2-110 أخبرني الخليل بن أحمد قال: أخبرنا ابن منيع قال: حدثنا الحسن بن عرفة قال: حدثنا علي بن ثابت، عن إسماعيل بن أبي إسحاق، عن ابن أبي ليلى، عن نافع، عن ابن عمر قال: قال رسول الله صلى الله عليه وآله: صنفان من امتي ليس لهما في الاسلام نصيب: المرجئة والقدرية.

معاداة الرجال لا يخلو صاحبها من خصلتين

2-111 حدثنا أحمد بن إبراهيم بن الوليد السلمي قال: حدثنا أبوالفضل محمد ابن أحمد الكاتب النيسابوري باسناده رفعه إلى أمير المؤمنين علي بن أبي طالب عليه السلام أنه قال لبنيه: يا بني إياكم ومعاداة الرجال فانهم لا يخلون من ضربين: من عاقل يمكر بكم، أو جاهل يعجل عليكم، والكلام ذكر والجواب انثى، فاذا اجتمع الزوجان فلا بد من النتاج ثم أنشأ يقول:

سليم العرض من حذر الجوابا ومن دارى الرجال فقد أصابا

ومن هــاب الرجال تهيبوه ومن حقر الرجـــال فلن يهابا

يهرم ابن آدم ويشب منه اثنان

2-112 حدثنا أبوأحمد محمد بن جعفر البندار الفرغاني بفرغانة قال: حدثني أبوالقاسم سعيد بن أحمد بن أبي سالم قال: حدثنا أبوزكريا يحيى بن الفضل الوراق قال: حدثني قتيبة بن سعيد قال: حدثنا أبوعوانة، عن قتادة، عن أنس، عن النبي صلى الله عليه وآله قال: يهرم ابن آدم ويشب منه اثنان: الحرص على المال، والحرص على العمر.

2-113 Al-Khalil ibn Ahmad al-Sejezy narrated that Muhammad ibn Mu'az quoted Al-Hussein ibn al-Hassan, on the authority of Abdullah ibn al-Mobarak, on the authority of Sho'abat ibn al-Haj'jaj, on the

authority of Abi Qatadah, on the authority of Anas ibn Malik[80] that God's Prophet (MGB) said, "The Children of Adam (people) will get old or die, but two things still remain young in them: greed and aspirations."

Two Characteristics Which Cause Two Things

2-114 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady narrated that Ahmad ibn Muhammad ibn al-Hassan al-Ameri quoted Ibrahim ibn Isa ibn Ubayd al-Sadoosi, on the authority of Suleiman ibn Amr, on the authority of Yahya ibn Abdullah ibn al-Hassan ibn al-Hassan, on the authority of his mother Fatimah - the daughter of Al-Hussein, on the authority of her father (MGB)[81] that God's Prophet (MGB) said, "Inclination towards this world would increase anxiety and grief. Abstinence from this world would comfort the heart and the body."

The Two Things Which the Children of Adam Dislike

2-115 Al-Khalil ibn Ahmad narrated that Abul Abbas al-Suraj quoted Qutaybat, on the authority of Abdul Aziz, on the authority of Amr ibn Abi Amr, on the authority of Asim ibn Umar ibn Qatadat, on the authority of Mahmood ibn Lobayd that God's Prophet (MGB) said, "There are two things which the Children of Adam dislike. They dislike death, while death is the relief of the believers from trials, and they dislike to have little wealth, while having little wealth would reduce the amount of Reckoning."

The Prophet (MGB) Remained Silent in Two Instances

2-116 Judge Abu Sa'id Al-Khalil ibn Ahmad al-Sejezy narrated that Al-Hassan ibn Himdan quoted Abu Masood Isma'il ibn Masood, on the authority of Yazid - Zari'a, on the authority of Sa'id - who is Abi Urubeh, on the authority of Qatadat, on the authority of Al-Hassan, "Samrah ibn Jundab and Imran ibn Hussayn had a discussion with each other. Samrat narrated that he remembered two instances when the Prophet (MGB) remained silent: once after saying the Takbir (God is Great) in prayer and the second time after reciting the Opening Chapter of the Quran (*Al-Fatiha*[82]) and before bowing down in prayer." Qatadat then said that the second instance of the Prophet's (MGB) silence in what Samurah narrated was after saying '*Qayr al-Maqzoobe va laz-Zaleen'* (*...those whose* (*portion*) *is not wrath, and who go not astray*)[83].

However, Imran ibn Hussayn rejected this. Then they both wrote a letter in this regard to Abi ibn Ka'ab and asked him about this. Abi ibn Ka'ab replied, "What Samurah has remembered is right."

2-113 أخبرني الخليل بن أحمد السجزي قال: أخبرنا محمد بن معاذ قال: حدثنا الحسين بن الحسن، عن عبد الله بن المبارك قال: أخبرنا شعبة بن الحجاج، عن قتادة، عن أنس بن مالك أن النبي صلى الله عليه وآله قال: يهلك أو قال: يهرم ابن آدم ويبقى منه اثنتان الحرص والامل.

خصلتان تورث كل واحدة منهما خصلتين

2-114 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا أحمد بن محمد بن الحسن العامري قال: حدثنا إبراهيم بن عيسى بن عبيد قال: حدثنا سليمان بن عمرو، عن عبد الله بن الحسن بن الحسن، عن امه فاطمة بنت الحسين، عن أبيها عليه السلام قال: قال رسول الله صلى الله عليه وآله: الرغبة في الدنيا تكثر الهم والحزن، والزهد في الدنيا يريح القلب والبدن.

خصلتان يكرههما ابن آدم

2-115 أخبرني الخليل بن أحمد قال: أخبرنا أبوالعباس السراج قال: حدثنا قتيبة قال: حدثنا عبدالعزيز، عن عمرو بن أبي عمرو، عن عاصم بن عمر بن قتادة، عن محمود بن لبيد أن رسول الله صلى الله عليه وآله قال: شيئان يكرههما ابن آدم: يكره الموت والموت راحة للمؤمن من الفتنة، ويكره قلة المال وقلة المال أقل للحساب.

كان لرسول الله صلى الله عليه وآله سكتتان

2-116 أخبرني القاضي أبوسعيد الخليل بن أحمد السجزي قال: حدثنا الحسن ابن حمدان قال: حدثنا أبومسعود إسماعيل بن مسعود قال: حدثنا يزيد وهوابن زريع ـ قال: حدثنا سعيد وهو ابن أبي عروبة ـ عن قتادة، عن الحسن أن سمرة بن جندب وعمران بن حصين تذاكرا فحدث سمرة أنه حفظ عن رسول الله صلى الله عليه وآله سكتتين: سكتة إذا كبر، وسكتة إذا فرغ من قراءته عند ركوعه، ثم إن قتادة ذكر السكتة الاخيرة إذا فرغ من قراءة "غير المغضوب عليهم ولا الضالين" أي حفظ ذلك سمرة وأنكره عليه عمران بن حصين قال: فكتبنا في ذلك إلى ابي بن كعب فكان في كتابه إليهما أو في رده عليهما أن سمرة قد حفظ.

The compiler of the book – may God increase his honor – said, “The Prophet (MGB) remained silent for a short while after reciting the verses of the Quran and before saying *Allahu Akbar* (God is Great) to go into the state of bowing down in prayers so that there is a pause in between them. This means that the Prophet (MGB) neither said *Amin* (Amen) after reciting the Opening Chapter of the Holy Quran (*Al-Fatiha*84) quietly or loudly. As remaining silent doesn’t imply saying anything, this is a strong proof for the Shiites who oppose saying *Amin* (Amen) after reciting the Opening Chapter of the Holy Quran (*Al-Fatiha*85). And there is no strength save in God the Sublime the Great.”

2-117 Al-Khalil ibn Ahmad narrated that Ibn Sa’ed quoted Al-Ab’bas ibn Muhammad, on the authority of Oan ibn Am’marat al-Etri, on the authority of Ja’far ibn Suleiman, on the authority of Malik ibn Dinar, on the authority of Abdullah ibn Qalib, on the authority of Abi Sa’id al-Khidry that God’s Prophet (MGB) said, “There are two characteristics which cannot co-exist in a Muslim: stinginess and being bad-

tempered.”

Two Characteristics Which Cannot Co-exist in One’s Heart

2-118 Al-Khalil ibn Ahmad al-Sejezy narrated that Ibn Sa’ed quoted Ishaq ibn Shahin, on the authority of Khalid ibn Abdullah, on the authority of Yusuf ibn Musa (ibn Rashid ibn Bilal al-Qat’tan), on the authority of Jarir (ibn Abdul Hamid), on the authority of Soheil (ibn Abi Salih), on the authority of Safvan, on the authority of Abi Yazid, on the authority of Abil Qa’aqa ibn al-Lajlah, on the authority of Abi Hurayrih that God’s Prophet (MGB) said, “Extreme miserliness and faith can never co-exist in one’s heart.”

Jealousy Is Not Proper Except in Two Conditions

2-119 Al-Khalil ibn Ahmad narrated that Abu Ja’far Muhammad ibn Ibrahim al-Daybali quoted Abu Abdullah (who is Al-Hussein ibn al-Hassan al-Marvazy), on the authority of Sufyan, on the authority of Al-Zuhra, on the authority of Salim, on the authority of his father that God’s Prophet (MGB) said, “It is not proper to be jealous except in two conditions. The first case is to be jealous of a man to whom God has granted things and he gives some in charity day and night. The second case is to be jealous of a man to whom God has granted the Quran and he recites it during the day and the night.”

The Reason For The Twofold Love of The Prophet For Aqil

2-120 Abu Muhammad al-Hassan ibn Muhammad ibn Yahya ibn al-Hassan ibn Ja’far ibn Ubaydullah ibn al-Hussein ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB) narrated that his grandfather Yahya ibn al-Hassan (MGB) quoted Ibrahim ibn Muhammad ibn Yusuf al-Moqad’dasi, on the authority

قال مصنف هذا الكتاب أدام الله عزه: إن النبي صلى الله عليه وآله إنما سكت بعد القراءة لئلا يكون التكبير موصولا بالقراءة، وليكون بين القراءة والتكبير فصل، وهذا يدل على أنه لم يقل: آمين بعد فاتحة الكتاب سرا ولا جهرا لان المتكلم سرا وعلانية لا يكون ساكتا، وفي ذلك حجة قوية للشيعة على مخالفيهم في قولهم " آمين " بعد الفاتحة ولا قوة إلا بالله [العلي العظيم].

خصلتان لا يجتمعان في مسلم

2-117 أخبرني الخليل بن أحمد قال: حدثنا ابن صاعد قال: حدثنا العباس ابن محمد قال: حدثنا عون بن عمارة العنزي قال: حدثنا جعفر بن سليمان عن مالك بن دينار، عن عبد الله بن غالب، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله: خصلتان لا تجتمعان في مسلم: البخل وسوء الخلق.

خصلتان لا يجتمعان في قلب عبد

2-118 أخبرني الخليل بن أحمد السجزي قال: أخبرنا ابن صاعد قال: حدثنا إسحاق بن شاهين قال: حدثنا خالد بن عبد الله قال: حدثنا يوسف بن موسى قال: حدثنا جرير، عن سهيل عن صفوان، عن أبي يزيد، عن القعقاع بن اللجلاج، عن أبي هريرة، عن رسول الله صلى الله عليه وآله قال: لا يجتمع الشح والايمان في قلب عبد أبدا.

لا حسد الا في اثنتين

2-119 أخبرني الخليل بن أحمد قال: أخبرنا أبوجعفر محمد بن إبراهيم الديبلي قال: حدثنا أبوعبد الله قال: حدثنا سفيان، عن الزهري، عن سالم، عن أبيه قال: قال رسول الله صلى الله عليه وآله: لا حسد إلا في اثنتين رجل آتاه الله مالا فهو ينفق منه آناء الليل وآناء النهار، ورجل آتاه الله القرآن فهو يقوم به آناء الليل وآناء النهار.

علة محبة النبي صلى الله عليه وآله لعقيل بن أبى طالب حبين

2-120 حدثنا أبومحمد الحسن بن محمد بن يحيى بن الحسن بن جعفر بن عبيد الله بن الحسين بن علي بن الحسين بن علي بن أبي طالب عليهم السلام قال: حدثني

of Ali ibn al-Hassan, on the authority of Ibrahim ibn Rostam, on the authority of Abi Hamzih al-Sakoony, on the authority of Jabir ibn Yazid al-Jo'afy, on the authority of Abdul Rahman ibn Sabit that God's Prophet (MGB) told Aqil, "O Aqil! My love for you is twofold. I myself love you and I also love you since Abi Talib loves you."

The Prophet (MGB) Was Pleased by Two Things

2-121 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God be pleased with him – narrated that his grandfather quoted on the authority of Davood ibn al-Qasim, on the authority of Al-Hassan ibn Zayd that he had heard a group of the members of his household say, "When Ja'far ibn Abi Talib – may God be pleased with him – returned from Ethiopia where he had migrated to, it coincided with the conquering of Khaybar. The Prophet (MGB) stood up in front of him, kissed him on the forehead and said, 'I do not know what has pleased me more? Is it the return of Ja'far or is it the conquering of Khaybar by God.'"

(The compiler of the book said,) 'I have narrated the traditions in this regard in the book *Faza'el Ja'far ibn Abi Talib.*

The ProphetGranted Two Thigs to Al-Hassan and Al-Hussein

2-122 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God be pleased with him – narrated that his grandfather quoted az-Zubayr ibn Abu Bakr, on the authority of Ibrahim ibn Hamzih az-Zubayri, on the authority of Ibrahim ibn Ali al-Ra'fe'ee, on the authority of his father, on the authority of his grandmother Bint Abi Ra'feh, "When the Prophet of God (MGB) was ill and about to perish, Fatimah (MGB) – the daughter of God's Prophet (MGB), Al-Hassan (MGB) and Al-Hussein (MGB) were with the Prophet (MGB). Fatimah (MGB) said, 'O Prophet of God! They are your (grand)children! Grant them something as inheritance.' The Prophet (MGB) said, 'I grant Al-Hassan my majesty and mastery, and grant Al-Hussein my bravery and benevolence.'"

2-123 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God have Mercy upon him – narrated that his grandfather quoted Muhammad ibn Ali, on the authority of Abdullah ibn al-Hassan ibn Muhammad and Hussein ibn Ali ibn Abdullah ibn Abi Ra'feh, on the authority of his father, on the authority of one of the elders among the Helpers (*Ansar*) who linked it up to Zaynab – the daughter of Abi Ra'feh, on the authority of her mother that Fatimah (MGB) said, "O Prophet of God! They are your (grand)children! Grant them something." The Prophet (MGB) said, "I grant Al-Hassan my majesty and mastery, and grant Al-Hussein my bravery and benevolence.'

2-124 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God be pleased with him – narrated that his grandfather quoted Muhammad ibn Ja'far, on the authority of his father, on the authority of Ibrahim ibn Muhammad, on the authority of Safvan ibn Suleiman that the Prophet (MGB) said, "Regarding

جدي يحيى بن الحسن قال: حدثني إبراهيم بن محمد بن يوسف المقدسي قال: حدثنا علي ابن الحسن، عن إبراهيم بن رستم، عن أبي حمزة السكوني، عن جابر بن يزيد الجعفي عن عبدالرحمن بن سابط قال: كان رسول الله صلى الله عليه وآله يقول لعقيل: إني لاحبك يا عقيل حبين حبا لك وحبا لحب أبي طالب لك.

امران سر بهما النبي صلى الله عليه وآله

2-121 حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا داود بن القاسم قال: حدثنا الحسن بن زيد قال: سمعت جماعة من أهل بيتي يقولون: إن جعفر بن أبي طالب رضي الله عنه لما قدم من أرض الحبشة وكان بها مهاجرا وذلك يوم فتح خيبر، قام إليه النبي صلى الله عليه وآله فقبل بين عينيه ثم قال: ما أدري بأيهما أنا أسر: بقدوم جعفر، أو بفتح خيبر. وقد أخرجت الاخبار التي رويتها في هذا المعنى في كتاب فضائل جعفر بن أبي طالب عليه السلام.

نحل النبي صلى الله عليه وآله الحسن والحسين خصلتين

2-122 حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا الزبير بن أبي بكر قال: حدثني إبراهيم بن حمزة الزبيري، عن إبراهيم ابن علي الرافعي، عن أبيه، عن جدته بنت أبي رافع قالت: أتت فاطمة بنت رسول الله صلى الله عليه وآله بابنيها الحسن والحسين عليهما السلام إلى رسول الله صلى الله عليه وآله في شكواه الذي توفي فيه، فقالت: يا رسول الله هذان ابناك فورثهما شيئا قال: أما الحسن فان له هيبتي وسؤددي وأما الحسين فان له جرأتي وجودي.

2-123 حدثنا الحسن بن محمد بن يحيى العلوي - رحمه الله - قال: حدثني جدي قال: حدثني محمد بن علي قال: حدثنا عبد الله بن الحسن بن محمد وحسين بن علي بن عبد الله بن أبي رافع قال:أخبرني أبي عن شيخ من الانصار يرفعه إلى زينب بنت ابن أبي رافع، عن أمها قالت: قالت فاطمة عليها السلام: يا رسول الله هذان ابناك فانحلهما، فقال رسول الله صلى الله عليه وآله: أما الحسن فنحلته هيبتي وسؤددي، وأما الحسين فنحلته سخائي وشجاعتي.

2-124 حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا محمد بن جعفر قال: حدثني أبي، عن إبراهيم بن محمد، عن صـفوان بن

Al-Hassan, I have granted him my grandeur and patience, and regarding Al-Hussein, I have granted him my benevolence and compassionateness."

It Is Not Proper For One to Stay Awake After the Night Prayer Except for Two People

2-125 Al-Khalil ibn Ahmad narrated that Abul Abbas al-Suraj quoted Abdullah ibn Umar, on the authority of Vaki'a ibn al-Jar'rah, on the authority of Sufyan, on the authority of Mansoor (ibn al-Mua'tamar ibn Abdullah ibn Rabi'ah al-Kufy), on the authority of Khasamat (ibn Abdul Rahman), on the authority of Abdullah (ibn Mas'ood) that God's Prophet (MGB) said, "It is not proper to stay awake after the night prayer except for two people: one who wants to pray, and one who is traveling."

The Two Main Causes of Going to Hell and the Two Main Causes of Going to Paradise

2-126 Al-Khalil ibn Ahmad narrated that Ibn Mu'az quoted on the authority of Al-Hussein al-Marvazy, on the authority of Muhammad ibn Ubayd, on the authority of Davood al-Awedi, on the authority of his father, on the authority of Abi Hurayrih that the Prophet (MGB) said, "The two main two reasons why some people from my nation will go to Hell are the two cavities." The Prophet (MGB) was asked, "O Prophet of God! What do you mean by the two cavities?" The Prophet replied, "Stomach and sex." The Prophet (MGB) added, "And the two main reasons for entry into Paradise are fearing God and having a good temper."

The Honorable the Exalted God Would Not Give His Servants Two Fears And Two Securities

2-127 Al-Khalil ibn Ahmad narrated that Ibn Mu'az quoted Al-Hussein al-Marvazy, on the authority of Abdullah, on the authority of (ibn) Oan, on the authority of Al-Hassan that God's Prophet (MGB) said, "God the Blessed the Sublime swore by His Honor and Grandeur that He would not give His servants (that is the people) two fears and two securities. If a person is not afraid of Me in this world, I will scare him on the Resurrection Day, and if he is afraid of Me in this world, I will make him secure on the Resurrection Day."

Two Things Improve This Nation And Two Destroy It

2-128 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady narrated that Ahmad ibn Muhammad ibn al-Hassan al-Ameri quoted Ibrahim ibn Isa ibn Ubayd al-Sadoosi, on the authority of Suleiman ibn Amr, on the authority of Abdullah ibn Hassan ibn Hassan ibn Ali, on the authority of his mother Fatimah - the daughter of Al-Hussein (MGB), on the authority of his father (MGB)86 that God's Prophet (MGB) said, "The first two things that would improve this nation are abstinence and certitude, and the last two things that would destroy it are stinginess and having high aspirations."

سليمان أن النبي صلى الله عليه وآله قال: أما الحسن فأنحله الهيبة والحلم، وأما الحسين فأنحله الجود والرحمة.

لا سهر بعد العشاء الاخرة الا لاحد رجلين

2-125 أخبرني الخليل بن أحمد قال: أخبرنا أبوالعباس السراج قال: حدثنا عبد الله بن عمر قال: حدثنا وكيع بن الجراح، عن سفيان، عن منصور عن خيثمة، عن عبد الله عن رسول الله صلى الله عليه وآله قال: لا سمر بعد العشاء الآخرة إلا لاحد رجلين: مصل أو مسافر.

اكثر ما يدخل به الامه النار شيئتان واكثر ما يدخل به الجنه شيئتان

2-126 أخبرني الخليل بن أحمد قال: أخبرنا ابن معاذ قال: حدثنا الحسين المروزي، قال: حدثنا محمد بن عبيد قال: حدثنا داود الاودي عن أبيه، عن أبي هريرة، عن النبي صلى الله عليه وآله قال: إن أول ما يدخل به النار من امتي الاجوفان، قالوا: يا رسول الله وما الاجوفان قال: الفرج والفم، وأكثر ما يدخل به الجنة تقوى الله وحسن الخلق.

لا يجمع الله عز وجل على عبده خوفين ولا امنين

2-127 أخبرني الخليل بن أحمد قال: أخبرنا ابن معاذ قال: حدثنا الحسين المروزي قال: حدثنا عبد الله قال: أخبرنا [ابن] عون، عن الحسن قال: قال رسول الله صلى الله عليه وآله: قال الله تبارك وتعالى وعزتي وجلالي لا أجمع على عبدي خوفين، ولا أجمع له أمنين، فاذا أمنني في الدنيا أخفته يوم القيامة، وإذا خافني في الدنيا آمنته يوم القيامة.

صلاح اول هذه الامة بخصلتين وهلاك آخرها بخصلتين

2-128 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا أحمد بن محمد بن الحسن العامري قال: حدثنا إبراهيم بن عيسى بن عبيد السدوسي قال: حدثنا سليمان بن عمرو، عن عبد الله بن حسن بن حسن بن علي، عن امه فاطمة بنت الحسين، عن أبيها عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن صلاح أول هذه الامة بالزهد واليقين، وهلاك آخرها بالشح والامل.

1. In some versions we read Al-Qazi.
2. Defecation, farting, urination, ejaculation, menses and spotting.
3. Denied and not thanked for.
4. By which the people are tested.
5. We read Yahya al-Tavil Sahibn al-Misri in the Al-Navadir chapter on At-Tahzib in the book Aj-Jahhad.'
6. The Al-Muhlibs were the family from the noble ones of the Shayban clan who were supporters of the Umayyads. They were the heads of the army and governors of the states in the Umayyads government. Muhlib ibn Abi Safreh and Yazid ibn Muhlib are two of the most famous of them.
7. Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.
8. Hypocrites.
9. In some versions we read 'Abu Muni'a.'
10. In some versions we read 'Abu Muni'a.'
11. Ibn Ayoob.
12. Al-Sakoony.
13. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.
14. "Speak fairly to the people." [The Holy Quran: Baqara 2:83]
15. Meaning that he is content.
16. The Holy Quran: Al-Hajj 22:19.
17. An Arabic word meaning benevolent.
18. Imam Musa Kazim (MGB).
19. Al-Ash'ari.
20. Georgia, known from 1990 to 1995 as the Republic of Georgia, is a country to the east of the Black Sea in the south Caucasus. A former republic of the Soviet Union, it shares borders with Russia in the north and Turkey, Armenia, Azerbaijan in the south.
21. See footnote for 1-21.
22. In another tradition we read that God says, "I am the third party in any partnership as long as the partners do not cheat

each other. However, I will leave the partnership as soon as they cheat each other."

23. The procedure laid down for divorce requires that divorce should be pronounced, during the period of cleanness, and must be followed by iddah, a waiting period of about three months; and during this period the woman should remain in the house of her husband, and the parties may re-establish marital relations. In the case of women who do not menstruate, the iddah is three months, and in the case of pregnant women it lasts till delivery. There is no iddah when the divorce takes place before the parties have come together.

After the iddah has passed away, the parties may remarry. But the option for re-establishment of marital relations and remarriage is limited to two occasions, if the husband after benefiting of the permission on two occasions resorts to divorce a third time the divorce becomes irrevocable and reconciliation cannot be effected, nor can the parties remarry. An exception in this case is, however, made when the wife has married another husband and becomes eligible again for marriage through a divorce, or any other reason.

24. Meaning that good and sincere friends are very hard to find.

25. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.

26. or Maysar (ibn Abdul Aziz).

27. Some people used to say this during the Tashahhud in the middle of their prayers.

28. This refers to Adam being thrown out of Paradise.

29. Imam al-Baqir (MGB).

30. The Holy Quran: Furqan 25:67.

31. The Holy Quran: Saffat 37:102.

32. The Holy Quran: Nahl 16:40.

33. God said in the Holy Quran, "Do not marry, from now on, the ex-wives of your fathers." [The Holy Quran: Al-Nisaa 4:22]

34. God said in the Holy Quran, "Know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred, orphans, the needy and those who need money while on a journey." [The Holy Quran: Al-Anfal 8:41]

35. The Holy Quran: Baqara 2:133.

36. The Holy Quran: Saffat 37:107.

37. Imam as-Sadiq (MGB).

38. Imam al-Baqir (MGB).

39. Imam as-Sadiq (MGB).

40. Imam al-Baqir (MGB).

41. Imam al-Hassan ibn Ali (MGB).

42. Of the End of Time and the coming of the Resurrection Day.

43. Imam as-Sadiq (MGB)

44. Imam al-Baqir (MGB)

45. Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.

46. Tanbour refers to a certain musical instrument, a kind of malodine with cords of brass wire, which is played with a plectrum.

47. Al-Ash'ari.

48. A form of perfume

49. Imam As-Sajjad (MGB)

50. The Holy Quran: Waqea 56:1.

51. The Holy Quran: Waqea 56:2.

52. The Holy Quran: Waqea 56:3.

53. The Holy Quran: Waqea 56:3.

54. people

55. The Holy Quran: Rahman 55:19-20.

56. The Holy Quran: Rahman 55:21.
57. Al-Kauthar or the Pool in Heaven.
58. Saqalayn
59. Al-Kauthar or the Pool in Heaven
60. From somewhere in Damascus to somewhere in Baghdad.
61. Saqalayn
62. Abil Hassain Uthman ibn Asim al-Asadi al-Kufi
63. Lucky jewelry: a piece of jewelry worn to provide protection against evil, injury, disease or bad luck. Lucky object: an ordinary object that is supposed to provide protection against bad luck or negative forces. An object worn, especially around the neck, as a charm against evil or injury.
64. A mass of short fine hairs or fibers
65. See footnote for 1-21.
66. Who is Abu Hamzih al-Somali
67. Saint Ab'bas the son of Imam Ali ibn Abi Talib (MGB)
68. Where Imam Al-Hussein (MGB) and all his companions were martyred.
69. In some versions 'known as hil'
70. In Sahih Muslim it is followed by "in my house."
71. referring to Hafs ibn Umar ibn al-Harith Abi Umar al-Howzi
72. Al-Shoa'bat ibn al-Hujjaj.
73. Who is Nasr ibn Imran al-Zaba'ee al-Basri
74. "Boasters" refers to three groups of people: 1) Those who boast about Ali (MGB) and consider him to be God. 2) Those who boast about the members of the household of the Prophet (MGB), and attribute to them characteristics which they do not attribute to themselves. 3) Those who believe that the recognition of the Imam will make us needless of performing all acts of worship and all the obligatory deeds. Thus by relying on our love for the members of the household of the Prophet (MGB) they abandon making ablutions, saying prayers, fasting, paying the alms-tax and performing the Hajj pilgrimage to the Ka'ba.
75. "Boasters" refers to three groups of people: 1) Those who boast about Ali (MGB) and consider him to be God. 2) Those who boast about the members of the household of the Prophet (MGB), and attribute to them characteristics which they do not attribute to themselves. 3) Those who believe that the recognition of the Imam will make us needless of performing all acts of worship and all the obligatory deeds. Thus by relying on our love for the members of the household of the Prophet (MGB) they abandon making ablutions, saying prayers, fasting, paying the alms-tax and performing the Hajj pilgrimage to the Ka'ba.
76. The Qadarites believed that all their deeds and actions are created by themselves and God has no control over them.
77. In some versions we read 'Abu Muni'a.'
78. The Qadarites believed that all their deeds and actions are created by themselves and God has no control over them.
79. It seems that these are Imam Ali's (MGB) own poems.
80. See footnote for 1-103.
81. Imam Al-Hussein (MGB).
82. The Holy Quran: Chapter 1.
83. The Holy Quran: Al-Fatiha 1:7.
84. The Holy Quran: Chapter 1.
85. The Holy Quran: Chapter 1.
86. Imam Al-Hussein (MGB)

Part 3: On Three-Numbered Characteristics

Three Whom God Will Let into Paradise without Any Reckoning, and Three Whom God Will Throw into Hell without Any Reckoning

3-1 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ibrahim ibn Mahzyar, on the authority of his brother Ali ibn Mahzyar, on the authority of Fuzalat ibn Ayoob, on the authority of Suleiman ibn Durostoyeh, on the authority of Ajlan that Aba Abdullah as-Sadiq (MGB) said, "There are three groups of people whom God will let into Paradise without any Reckoning, and three whom God will throw into Hell without any Reckoning. The three whom God will let enter Paradise without any Reckoning are just leaders, honest businessmen and elderly men who have spent their whole life in obedience to the Honorable the Exalted God. And the three whom God will throw into Hell without any Reckoning are the unjust leaders, businessmen who lie, and elderly adulterers."

3-2 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Al-Hassan ibn Ali, on the authority of Ibn Zyad, on the authority of Al-Halabi that Abu Abdullah as-Sadiq (MGB) said, "There are three things which God will not question a believer about: the food he eats, the clothes he wears, and a good and helpful wife who helps him, and assists him in guarding his chastity."

Three Characteristics Each of Which Would Cause One to be Under the Shade of the Honorable the Exalted God's Throne

3-3 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Ahmad ibn Ali ibn al-Salt quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Isma'il ibn Mihran, on the authority of Othman ibn Jabalat, on the authority of Abi Hamzih al-Somali, on the authority of Abi Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "There are three qualities having each of which would cause one to be under the Shade of the Honorable the Exalted God (on the Resurrection Day) on the day in which there is no shade but God's Shade. The first characteristic is to grant to people what you expect of them. The second characteristic is to only do what pleases God, and not do what would raise God's Wrath. The third characteristic is not to express the faults of one's Muslim brothers in their absence, unless one first removes such faults from himself. It is better to attend to the improvement of one's own faults than to seek out other people's faults."

باب الثلاثة

ثلاثة يدخلهم الله الجنة بغير حساب، وثلاثة يدخلهم الله النار بغير حساب

3-1 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن إبراهيم بن مهزيار، عن أخيه علي بن مهزيار، عن فضالة بن أيوب، عن سليمان ابن درستويه، عن عجلان، عن أبي عبد الله عليه السلام قال: ثلاثة يدخلهم الله الجنة بغير حساب، وثلاثة يدخلهم الله النار بغير حساب، فأما الذين يدخلهم الله الجنة بغير حساب فامام عادل، وتاجر صدوق، شيخ أفنى عمره في طاعة الله عز وجل، وأما الثلاثة الذين يدخلهم الله النار بغير حساب فامام جائر، وتاجر كذوب، وشيخ زان.

ثلاثة اشياء لا يحاسب الله عز وجل عليها المؤمن

3-2 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن الحسن بن علي، عن ابن زياد، عن الحلبي قال: قال أبوعبد الله عليه السلام: ثلاثة أشياء لا يحاسب الله عليها المؤمن: طعام يأكله وثوب يلبسه وزوجة صالحة تعاونه، وتحصن فرجه.

ثلاث خصال من كن فيه أو واحدة منهن كان في ظل عرش الله عز وجل

3-3 حدثنا أبي رضي الله عنه قال: حدثني محمد بن أحمد بن علي بن الصلت، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن عثمان بن جبلة، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: ثلاث خصال من كن فيه أو واحدة منهن كان في ظل عرش الله عز وجل [يوم القيامة] يوم لا ظل إلا ظله: رجل أعطى الناس من نفسه ما هوسائلهم لها، ورجل لم يقدم رجلا ولم يؤخر اخرى حتى يعلم أن ذلك لله فيه رضى أو سخط، ورجل لم يعب أخاه المسلم بعيب حتى ينفي ذلك العيب من نفسه فانه لا ينفي منها عيبا إلا بدا له عيب، وكفى بالمرء شغلا بنفسه عن الناس.

3-4 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Muhammad ibn Sin'an, on the authority of Al-Khazr ibn Muslim al-Sayrafi, "I heard Aba Abdullah as-Sadiq (MGB) say 'Three groups of people will be under the Shade of the Honorable the Exalted God on the Day in which there is no shade other than God's Shade. The first group are those who treat the people fairly. The second group are those who only do what pleases God, and do not do anything which would raise God's Wrath. The third group of people are those who do not express the faults of their Muslim brothers in their absence, unless they first remove such faults from themselves. It is better to attend to the improvement

of one's own faults than to seek out other people's faults.'"

Three Groups of People are Closest to the Honorable the Exalted God on the Resurrection Day

3–5 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Uthman ibn Isa, on the authority of Abdullah ibn Moskan, on the authority of Muhammad ibn Muslim that Aba Abdullah as–Sadiq (MGB) said, "Three groups of people will be the closest to God on the Resurrection Day until He is finished with the Reckoning of the people. The first group are those who do not oppress their subordinates when they get angry. The second group are those who associate with two people and do not favor one over the other. The third group are those who tell the truth whether it is in their favor or not."

The Three Conditions Which Imply the Acceptance of One's Prayers

3–6 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Al–Hussein ibn Ishaq al–Tajir, on the authority of Ali ibn Mahzyar, on the authority of Ali ibn Hadid who linked it up to Aba Abdullah as–Sadiq (MGB), "If your body shakes, your tears flow and you fear (God) wholeheartedly, then you can be hopeful of God's forgiveness, since you have achieved your goal."

One Is Not a True Believer unless He Has Three Characteristics

3–7 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad[1], on the authority of Sahl ibn Zyad, on the authority of Al–Harith ibn al–Dalhath – a servant of Al–Reza (MGB), "I heard Abal–Hassan (MGB)

3–4 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان قال: حدثنا الخضر بن مسلم الصيرفي قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة في ظل عرش الله عز وجل يوم لا ظل إلا ظله: رجل أنصف الناس من نفسه ورجل لم يقدم رجلا ولم يؤخر اخرى حتى يعلم أن ذلك لله عز وجل رضى أو سخط، ورجل لم يعب أخاه بعيب حتى ينفي ذلك العيب من نفسه، فانه لا ينفي منها عيبا إلا بداله عيب آخر، وكفى بالمرء شغلا بنفسه عن الناس.

ثلاثة أقرب الخلق إلى الله عز وجل يوم القيامة

3-5 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن عبد الله بن مسكان عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: ثلاثة هم أقرب الخلق إلى الله يوم القيامة حتى يفرغ [الناس] من الحساب: رجل لم تدعه قدرته في حال غضبه إلى أن يحيف على من تحت يديه، ورجل مشى بين اثنين فلم يمل مع أحدهما على الآخر بشعيرة ورجل قال الحق فيما له وعليه.

عند وجود ثلاثة أشياء اجابة الدعاء

3-6 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن الحسين بن إسحاق التاجر، عن علي بن مهزيار، عن علي بن حديد رفعه إلى أبي عبد الله عليه السلام قال: إذا اقشعر جلدك ودمعت عيناك ووجل قلبك فدونك دونك فقد قصد قصدك.

لا يكون المؤمن مؤمنا حتى يكون فيه ثلاث خصال

3-7 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثني محمد بن أحمد قال: حدثني سهل بن زياد، عن الحارث بن الدلهاث مولى الرضا عليه السلام

say 'One cannot be a true believer unless he possesses the following three characteristics: one from his Lord, one from his Prophet and one from his Imam. The one from his Lord is guarding secrets as the Honorable the Exalted God said, *'He* (*alone*) *knows the Unseen, nor does He make anyone acquainted with his Mysteries, except an Apostle whom He has chosen.'*[2] However, the one from the Prophet is kind treatment with the people, as the Honorable the Exalted God has ordered His Prophet (MGB) to treat the people with kindness and patience and said, *'Hold to forgiveness; command what is right; but turn away from the ignorant.'*[3] And the one from the Imams (MGB) is patience and perseverance during times of hardship and calamities. The Honorable the Exalted God says, *'...and to be firm and patient, in pain* (*or suffering*) *and adversity...'*[4]"

Three Characteristics Which Do Not Exist in a Believer

3-8 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Nazr ibn Shoayb, on the authority of Al-Harithi, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), "Anyone who is miserly, jealous and cowardly is not a believer. A believer would not be cowardly, greedy or miserly."

The Prophet Asked His Lord for Three Things. God Granted Him Two, but Did Not Grant Him the Third

3–9 Suleiman ibn Ahmad ibn Ayoob al–Lakhmy narrated that Muhammad ibn Uthman ibn Abi Shoyba' quoted Minjab ibn al–Harith, on the authority of Abu Hozayfah al–Sa'labi, on the authority of Zyad ibn Alaqa, on the authority of Jabir ibn Samurah al–Sava'ee, on the authority of Ali ibn Abi Talib MGB) that God's Prophet (MGB) said, "I asked my Lord – the Blessed the Sublime – for three things. He granted me two of them, but did not grant me the third. I said, 'O Lord! Please do not let my nation be destroyed by hunger'. The Lord said, 'Let it be so.' I said, 'O Lord! Please do not let their enemies – that is the polytheists – take over my nation so as to uproot my people.' The Lord said, 'Let it be so.' I said, 'O Lord! Please do not let there be any mischief amongst them.' The Lord did not grant me this."

Suleiman ibn Ahmad said, "There have been no other chains of narration of this tradition from Ali ibn Abi Talib (MGB). Only Minjab ibn al–Harith has narrated it."

Three Things Raise the Ranks, The Three Expiations, The Three Which Destroy, The Three Which Save

3–10 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of his father, on the authority of Harun ibn al–Jahm, on the authority of Savir ibn Abi

قال: سمعت أبا الحسن عليه السلام يقول: لا يكون المؤمن مؤمنا حتى يكون فيه ثلاث خصال: سنة من ربه، وسنة من نبيه، وسنة من وليه، فالسنة من ربه كتمان سره، قال الله عز وجل: "عالم الغيب فلا يظهر على غيبه أحدا إلا من ارتضى من رسول". وأما السنة من نبيه صلى الله عليه وآله فمداراة الناس فان الله عز وجل أمر نبيه صلى الله عليه وآله بمداراة الناس فقال: "خذ العفو وأمر بالعرف وأعرض عن الجاهلين" وأما السنة من وليه فالصبر في البأساء والضراء فان الله عز وجل يقول: "والصابرين في البأساء والضراء".

ثلاث خصال لا تكون في المؤمن

3–8 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن النضر بن شعيب، عن الحارثي عن أبي عبد الله، عن أبيه عليهما السلام قال: لا يؤمن رجل فيه الشح والحسد والجبن ولا يكون المؤمن جبانا ولا حريصا ولا شحيحا.

سأل النبى ربه ثلاث خصال، فأعطاه اثنتين، ومنعه واحدة

3-9 أخبرنا سليمان بن أحمد بن أيوب اللخمي قال: حدثنا محمد بن عثمان ابن أبي شيبة قال: حدثنا منجاب بن الحارث قال: حدثنا أبوحذيفة الثعلبي عن زياد بن علاقة، عن جابر بن سمرة السوائي، عن علي بن أبي طالب عليه السلام أن النبي صلى الله عليه وآله قال: سألت ربي تبارك وتعالى ثلاث خصال فأعطاني اثنتين ومنعني واحدة، قلت: يا رب لا تهلك امتي جوعا، قال: لك هذه، قلت: يا رب لا تسلط عليهم عدوا من غيرهم يعني من المشركين فيجتاحوهم قال: لك ذلك، قلت: يا رب لا تجعل بأسهم بينهم، فمنعني هذه. قال سليمان بن أحمد: لا يروى هذا الحديث عن علي عليه السلام إلا بهذا الاسناد تفرد به منجاب بن الحارث.

ثلاث درجات وثلاث كفارات وثلاث موبقات وثلاث منجيات

3-10 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن هارون

Fakhteh, on the authority of Abi Jamileh al-Mufaz'zal ibn Salih, on the authority of Sa'ed ibn Tarif, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB), "There are three ranks, three expiations, three things which destroy and three things which save. As for the three things which raise the ranks they are greeting aloud, feeding the needy, and praying in the night when the people are asleep. As for the three expiations, they are making ablutions with cold water, going on foot in the day and at night to the prayers, and attending congregational prayers. As for the three things which destroy, they are being really stingy, following selfish desires, and being haughty and selfish. As for the three things which save us, they are fearing God in private and in public; moderation in times of prosperity and poverty; and saying what is fair whether we are pleased or angry."

3-11 The judge al-Khalil ibn Ahmad al-Sejezy narrated that Ibn Sa'ed quoted Yusuf ibn Musa al-Qat'tan and Ahmad ibn Mansoor ibn Sayyar, on the authority of Ahmad ibn Yunus, on the authority of Ayoob ibn Atabat, on the authority of Al-Fazl ibn Bakir al-Abdi5, on the authority of Qatadah, on the authority of Anas that God's Prophet (MGB) said, "There are three things which destroy and three things which save. As for the three things which save, they are fearing the Honorable the Exalted God in private and in public; moderation in times of poverty and affluence; and speaking fairly whether you are pleased or angry. As for the three things which destroy, they are being really stingy; following one's selfish desires; and being haughty and selfish."

In another tradition that has been narrated on the authority of Imam as-Sadiq (MGB), we read, "Being really stingy implies being suspicious of the Honorable the Exalted God." I have presented the chain of narrations of this tradition in the book *Ma'ani al-Akhbar.*

3-12 Abul Hassan Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of Anas ibn Muhammad Abu Malik, on the

authority of his father, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB), on the authority of God's Prophet (MGB) in the Prophet's will to Ali (MGB), "O Ali! There are three ranks, three expiations, three things which destroy, and three things which save. As for the three things which raise the ranks they are making ablutions with cold water; waiting for the next prayers after you pray; and going on foot in the day and at night to the prayers; and

بن الجهم، عن ثوير بن أبي فاخته، عن أبي جميلة المفضل بن صالح، عن سعد بن طريف عن أبي جعفر محمد بن علي الباقر عليهما السلام قال: ثلاث درجات، وثلاث كفارات، وثلاث موبقات، وثلاث منجيات، فأما الدرجات فافشاء السلام، وإطعام الطعام، والصلاة بالليل والناس نيام، والكفارات إسباغ الوضوء في السبرات والمشي بالليل والنهار إلى الصلوات، والمحافظة على الجماعات، وأما الثلاث الموبقات فشح مطاع وهوى متبع، وإعجاب المرء بنفسه. وأما المنجيات فخوف الله في السر والعلانية، والقصد في الغنى والفقر، وكلمة العدل في الرضا والسخط.

3-11 أخبرني الخليل بن أحمد السجزي القاضي قال: أخبرنا ابن صاعد قال حدثنا يوسف بن موسى القطان، وأحمد بن منصور بن سيار قالا: حدثنا أحمد بن يونس قال: حدثنا أيوب بن عتبة، عن الفضل بن بكير العبدي قال: حدثنا قتادة، عن أنس، عن رسول الله صلى الله عليه وآله قال: ثلاث مهلكات، وثلاث منجيات، فالمنجيات خشية الله عز وجل في السر والعلانية، والقصد في الغنى والفقر، والعدل في الرضا والغضب. والثلاث المهلكات شح مطاع، وهو متبع، وإعجاب المرء بنفسه.

و قد روي حديث آخر عن الصادق عليه السلام أنه قال: الشح المطاع سوء الظن بالله عز وجل. وقد آخر جته مسندا في كتاب معاني الاخبار.

3-12 حدثنا أبوالحسن محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال: في وصيته له: يا علي ثلاث درجات وثلاث كفارات، وثلاث مهلكات، وثلاث منجيات، فأما الدرجات فإسباغ الوضوء في السبرات، وانتظار الصلاة بعد الصلاة، والمشي بالليل والنهار إلى الجماعات. وأما الكفارات

attending congregational prayers. As for the three expiations, they are greeting aloud, feeding the needy, and spend the night in prayer when other people are asleep. As for the three things which destroy, they are being really stingy; following one's selfish desires; and being haughty and selfish. As for the three things which save, they are fearing God in private and in public; moderation in times of affluence and poverty; and speaking fairly whether you are pleased or angry."

In another tradition from the Prophet (MGB) when he (MGB) was asked what the great angels asked him about when he was in the Ascension, the Prophet (MGB) replied, 'They asked me about the ranks and the expiations.' The Prophet (MGB) added, 'They asked me about the things that raise the ranks. I told them they are making ablutions with cold water; going on foot to the congregational prayers; and waiting for the prayers after you pray, and being friends with me and the members of my Household until death.' This is a long tradition. I6 have presented it along with its chain of narrations in the book *Isbat al-Mi'raj.*

3-13 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Harun ibn Muslim, on the authority of Mus'adat ibn Zyad, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB) that the Prophet (MGB) said, "There are three things which destroy. They are breaching transactions, abandoning traditions and leaving the society. There are three things which save. They are watching out what you say, crying over your mistakes, and staying at home."

Three Things for Which God Would Marry off one of the Houri-Eyed Ones to You

3-14 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Abdullah ibn Sin'an that Abu Abdullah as-Sadiq (MGB) said, "There are three characteristics for which God would marry off one of the Houri-eyed ones to you.7 They include withholding your anger, standing up against the swords of the enemies of the Honorable the Exalted God, and abandoning illegitimately earned property for the sake of the Honorable the Exalted God."

The Three People Who Would Wrong You If You Do Not Express Your Discontent

3-15 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Al-Fazl ibn Amer on

> فافشاء السلام وإطعام الطعام والتهجد بالليل والناس نيام، وأما المهلكات فشح مطاع، وهوى متبع وإعجاب المرء بنفسه. وأما المنجيات فخوف الله في السر والعلانية، والقصد في الغنى والفقر، وكلمة العدل في الرضا والسخط. وفي حديث آخر عن النبي صلى الله عليه وآله أنه لما سئل في المعراج فيما اختصم الملاء الاعلى؟ قال: في الدرجات والكفارات قال: فنوديت وما الدرجات قلت: إسباغ الوضوء في السبرات، والمشي إلى الجماعات، وانتظار الصلاة بعد الصلاة، وولايتي وولاية أهل بيتي حتى الممات. الحديث طويل قد اخرجته مسندا" على وجهه فى كتاب اثبات المعراج.

3-13 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه عليهما السلام أن النبي صلى الله عليه وآله قال: ثلاث موبقات: نكث الصفقة، وترك السنة، وفراق الجماعة. وثلاث منجيات: تكف لسانك، وتبكي على خطيئتك. وتلزم بيتك.

ثلاث من كن فيه زوجه الله من الحور العين

3-14 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن عبد الله بن سنان قال: قال أبوعبد الله عليه السلام: ثلاث من كن فيه زوجه الله من الحور العين كيف يشاء: كظم الغيظ، والصبر على السيوف لله عز وجل، ورجل أشرف على مال حرام فتركه لله عز وجل.

ثلاثة ان لم تظلمهم ظلموك

3-15 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن

the authority of Musa ibn al-Qasim al-Bajaly, on the authority of Zarih al-Maharebi, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB) that God's Prophet (MGB) said, "There are three people who would wrong you if you do not express your discontent. They are the ignorant ones, your wife, and your servant."

Three People Would Not Get What is Rightfully Theirs from Three People

3-16 Muhammad ibn Ali Majiluyih - may God forgive him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ahmad ibn Ubayd, on the authority of Al-Hussein ibn Alvan, on the authority of Amr ibn Sabit, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "There are three people who would not get what is rightfully theirs from three other people. They are the honorable ones (who would not take what is rightfully theirs) from the wicked ones; the patient ones from the ignorant ones; and the good-doers from the evildoers."

3-17 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah, on the authority of Abil Qasim Abdul Rahman ibn Himad, on the authority of Abi Imran Amr ibn Mus'ab al-Arzami, on the authority of Abi Hamzih al-Somali, "I heard Abi Ja'far al-Baqir (MGB) say, 'One is caught in between three things: calamities, destiny and blessings. It is incumbent upon him to be patient in the face of calamities sent from God. It is

incumbent upon him to submit to the destiny determined for him by God. It is also incumbent upon him to be grateful for the blessings sent to him by the Honorable the Exalted God."

Three People Who Deserve Mercy

3-18 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abdullah ibn Sin'an, "I heard Aba Abdullah as-Sadiq (MGB) say, 'Have mercy on three people as they deserve mercy: an honorable one who has been striken with misery and is no longer honored; an affluent person who has suffered and is needy; and a scholar who is belittled by his family members and the ignorant ones."

Three People with Whom God Is Angry

3-19 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority of Al-Hussein ibn Uthman, "Aba Abdullah as-Sadiq (MGB) said, 'Indeed the Honorable the Exalted God is angry with the oppressive wealthy ones, wicked old men and the arrogant needy ones.' Then the Imam (MGB) asked, 'Do you know who the arrogant needy ones are?' I said, 'He is one who has little money.' The Imam (MGB) said, 'No. He is someone who would not spend any of his money in order to get closer to the Honorable the Exalted God.'"

جعفر الحميري، عن الفضل بن عامر، عن موسى بن القاسم البجلي، عن ذريح المحاربي، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ثلاثة إن لم تظلمهم ظلموك: السفلة، وزوجتك، وخادمك.

ثلاثة لا ينتصفون من ثلاثة

3-16 حدثنا محمد بن علي ماجيلويه ـ رحمه الله ـ عن عمه محمد بن أبي القاسم قال: حدثني أحمد بن أبي عبد الله البرقي، عن أحمد بن عبيد، عن الحسين بن علوان، عن عمرو بن ثابت، عن أبي عبد الله، عن آبائه، عن علي عليهم السلام قال: ثلاثة لا ينتصفون من ثلاثة: شريف من وضيع، وحليم من سفيه، وبر من فاجر.

ثلاث خصال العبد بينهن

3-17 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله عن أبي القاسم عبدالرحمن

بن حماد، عن أبي عمران عمرو بن مصعب العرزمي، عن أبي حمزة الثمالي قال: سمعت أبا جعفر عليه السلام يقول: العبد بين ثلاثة: بلاء وقضاء ونعمة. فعليه في البلاء من الله الصبر فريضة، وعليه في القضاء من الله التسليم فريضة، وعليه في النعمة من الله عز وجل الشكر فريضة.

ثلاثة حق لهم أن يرحموا

3-18 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن عبد الله ابن سنان قال: سمعت أبا عبد الله عليه السلام قال: إني لا رحم ثلاثة، وحق لهم أن يرحموا: عزيز أصابته مذله بعد العز، وغني أصابته حاجة بعد الغني، وعالم يستخف به أهله والجهلة.

ثلاثة يبغضهم الله عز وجل

3-19 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن يعقوب بن يزيد، عن ابن أبي عمير، عن الحسين بن عثمان،

Three Occasions for Lying, Three Occasions Not to Tell the Truth, Three Occasions Not to Associate

3-20 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al-Hussein ibn Sa'id, on the authority of Abil-Hussein ibn al-Hazrami, on the authority of Jamil ibn Dur'raj, on the authority of Muhammad ibn Sa'id, on the authority of Al-Maharebi, on the authority of Ja'far ibn Muhammad (MGB)8, on the authority of his father (MGB)9, on the authority of his forefathers (MGB), on the authority of Ali (MGB) that the Prophet (MGB) said, "There are three situations in which it is good to lie: when plotting in a war, when promising to your wife, and when interceding between two people to improve their relationship. There are three situations in which it is bad to tell the truth: in gossiping, in informing a man about his wife, and when denying some (bad) news." The Prophet (MGB) added, "Associating with three groups of people will spoil the heart: associating with mean people, talking with women and associating with rich people."

Three Characteristics for Three Characteristics

3-21 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Abdullah ibn Muhammad al-Razi, on the authority of Bakr ibn Salih, on the authority of Abi Ayoob, on the authority of Muhammad ibn Muslim

that Aba Abdullah as-Sadiq (MGB) said, “Whoever tells the truth has purified his deeds. God will increase the share of the daily bread of whoever has good intentions. God will extend the life of whoever treats his wife kindly.”

One Characteristic Results in Three Characteristics

3-22 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Abi Sa’id al-Adamy, on the authority of Abdul Aziz al-Abdi that Ibn Abi Ya’foor said, “I heard Aba Abdullah as-Sadiq (MGB) say, ‘Whoever gets attached to this world has only grabbed onto continual grief, unattainable aspirations and unreachable hopes.’”

عن أبي عبد الله عليه السلام قال: إن الله عز وجل يبغض الغني الظلوم، والشيخ الفاجر، والصعلوك المختال، ثم قال: أتدري ما الصعلوك المختال؟ قال: فقلنا: القليل المال، قال: لا هو الذي لا يتقرب إلى الله عز وجل بشيء من ماله.

ثلاث يحسن فيهن الكذب وثلاث يقبح فيهن الصدق وثلاثة مجالستهم تميت القلب

3-20 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن الحسين بن سعيد، عن أبي الحسين بن الحضرمي، عن موسى بن القاسم البجلي، عن جميل بن دراج، عن محمد بن سعيد، عن المحاربي، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال النبي صلى الله عليه وآله: ثلاث يحسن فيهن الكذب: المكيدة في الحرب، وعدتك زوجتك، والاصلاح بين الناس. وثلاث يقبح فيهن الصدق: النميمة، وإخبارك الرجل عن أهله بما يكرهه. وتكذيبك الرجل عن الخبر. قال: وثلاثة مجالستهم تميت القلب: مجالسة الانذال والحديث مع النساء، ومجالسة الاغنياء.

ثلاث بثلاث

3-21 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال:حدثني محمد بن أحمد، عن عبد الله بن محمد الرازي، عن بكر بن صالح، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: من صدق لسانه زكا عمله، ومن حسنت نيته زاد الله في رزقه، ومن حسن بره بأهله زاد الله في عمره.

واحدة بثلاث

3-22 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي سعيد الادمي، عن عبدالعزيز العبدي، عن ابن أبي يعفور قال: سمعت أبا عبد الله عليه السلام يقول: من تعلق قلبه بالدنيا تعلق منها بثلاث خصال: هم لا يفنى، وأمل لا يدرك، ورجاء لا ينال.

The Signs of Getting Old Are Three

3-23 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Ibrahim ibn Abdul-Hamid that Al-Sabah - the servant of Aba Abdullah as-Sadiq (MGB) said, "I was accompanying Aba Abdullah as-Sadiq (MGB) when we reached Mount Uhud. The Imam (MGB) asked me, 'Do you see the whole in the mountain?' I replied, 'Yes, I do.' The Imam (MGB) said, 'However, I do not see it. There are three signs for getting old. Reduction of sight, bending of the back and shortening of steps."

Three Characteristics Unique to the Prophets, Their Offspring and Their Followers

3-24 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Hassan ibn Musa al-Khishab, on the authority of Isma'il ibn Mihran, on the authority of Ali ibn Uthman that Abil Hassan Musa ibn Ja'far (MGB)[10] said, "There are three things unique to the Prophets, their offspring and their followers: physical illness, fear of the kings, and poverty."

Three Characteristics Which God Hates

3-25 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja'far al-Baghdady, on the authority of Muhammad ibn al-Mo'ala who linked it up through some narrators to Aba Abdullah as-Sadiq (MGB), "There are three things which cause the Honorable the Exalted God's hatred: sleeping when you are not sleepy, laughing without a cause, and eating on a full stomach."

3-26 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Mansoor ibn al-Ab'bas, on the authority of Ali ibn Asbat, on the authority of Ahmad ibn Abdul Hab'bar, on the authority of his grandfather that Aba Abdullah as-Sadiq (MGB) said, "There are three kinds of gifts: gifts in return for gifts, gifts for making up and gifts for the sake of the Honorable the Exalted God."

Three Things the Prophets Are Not Immune to See from Their Followers

3–27 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris and Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari who quoted through a chain of narrators that Aba Abdullah as–Sadiq (MGB) said, "There are three things which the Prophets (MGB) are not immune to see from their followers: being considered to be ill omen, being jealous of and fastidious thoughts about creation."

علامات الكبر ثلاث

3–23 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن إبراهيم بن عبدالحميد عن الصباح مولى أبي عبد الله عليه السلام قال: كنت مع أبي عبد الله عليه السلام فلما مررنا باحد قال: ترى الثقب الذي فيه، قلت: نعم، قال: أما أنا فلست أراه، وعلامة الكبر ثلاث: كلال البصر، وانحناء الظهر، ورقة القدم.

ثلاث خصال خص بها الانبياء وأولادهم وأتباعهم

3–24 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني الحسن بن موسى الخشاب، عن إسماعيل بن مهران، عن علي بن عثمان، عن أبي الحسن موسى بن جعفر عليهما السلام قال: إن الانبياء وأولاد الانبياء وأتباع الانبياء خصوا بثلاث خصال: السقم في الابدان، وخوف السلطان، والفقر.

ثلاث خصال فيهن المقت من الله تبارك وتعالى

3–25 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد قال: حدثني موسى بن جعفر البغدادي، عن محمد بن المعلي، عمن أخبره، عن أبي عبد الله عليه السلام قال: ثلاث فيهن المقت من الله عز وجل: نوم من غير سهر، وضحك من غير عجب، وأكل على الشبع.

الهدية على ثلاثة وجوه

3–26 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد

الله، عن منصور بن العباس، عن علي بن أسباط، عن أحمد بن عبدالجبار، عن جده، عن أبي عبد الله عليه السلام قال: الهدية على ثلاثة وجوه: هدية مكافأة، وهدية مصانعة، وهدية لله عز وجل.

ثلاث خصال لم يعر منها نبي فمن دونه

3-27 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، ومحمد بن يحيى العطار جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري باسناده يرفعه إلى

The compiler of the book – may God increase his honor – said, "What is meant by ill omen here is that the followers of the Prophets (MGB) considers them to be ill omen. The Prophets (MGB) did not consider them to be ill omen as the Honorable the Exalted God said regarding the people of the Prophet Salih, ***They said, 'Ill omen do we augur from thee and those that are with thee'. He said, 'Your ill omen is with God.'"***[11] And as others have told their Prophets (MGB), ***"for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."***[12] And regarding envy here is that the Prophets are envied. They do not envy others as the Honorable the Exalted God says, ***"Or do they envy mankind for what God hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom."***[13]

And regarding deluding thoughts about creation refers to the fact that the Prophets (MGB) encounter people who are fastidious in their thoughts. An example of this is what the Honorable the Exalted God describes about al-Walid ibn al-Muqayrih al-Makhzoomi (in the following verses of the Holy Quran), ***"For he thought and he plotted; And woe to him! How he plotted! Yea, Woe to him; How he plotted!"***[14] This means that he had said the following about the Quran, ***"This is nothing but magic, derived from of old; This is nothing but the word of a mortal!"***[15]

The Three Roots of Infidelity

3-28 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Ab'bas ibn Maruf, on the authority of Bakr ibn Muhammad, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, "There are three roots for infidelity: greed, haughtiness and jealousy. Regarding greed, when Adam was forbidden to eat of the tree, greed caused him to eat of it. Regarding haughtiness, when Satan was ordered to prostrate, he refused to do so. Regarding jealousy, one of the two sons of Adam killed the other one due to jealousy."

The Three Forms of Debts

3–29 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Aba Abdullah al–Razi, on the authority of Mansoor ibn al–Ab'bas, on the authority of Al–Hassan ibn Ali

أبي عبد الله عليه السلام قال: ثلاث لم يعر منها نبي فمن دونه: الطيرة والحسد، والتفكر في الوسوسة في الخلق.

قال مصنف هذا الكتاب أدام الله عزه: معنى الطيرة في هذا الموضع هوأن يتطير منهم قومهم فأماهم عليهم السلام فلا يتطيرون وذلك كما قال الله عز وجل عن قوم صالح "قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ." وكما قال آخرون لانبيائهم عليهم السلام: "قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ..." الآية. وأما الحسد [فانه] في هذا الموضع هو أن يحسدوا لا أنهم يحسدون غيرهم وذلك كما قال الله عز وجل: "أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا." وأما التفكر في الوسوسة في الخلق فهو بلواهم عليهم السلام بأهل الوسوسة لا غير ذلك، وذلك كما حكى الله عز وجل عنهم عن الوليد بن المغيرة المخزومي "إِنَّهُ فَكَّرَ وَقَدَّرَ. فَقُتِلَ كَيْفَ قَدَّرَ. ثُمَّ قُتِلَ كَيْفَ قَدَّرَ." يعني قال للقرآن: "إِنْ هَذَا إِلاَّ سِحْرٌ يُؤْثَرُ. إِنْ هَذَا إِلاَّ قَوْلُ الْبَشَرِ. "

اصول الكفر ثلاثة

3–28 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثني العباس بن معروف، عن بكر بن محمد، عن أبي بصير عن أبي عبد الله عليه السلام قال: اصول الكفر ثلاثة: الحرص والاستكبار والحسد، فأما الحرص فآدم حين نهي عن الشجرة حمله الحرص على أن يأكل منها، وأما الاستكبار فابليس حين امر بالسجود فأبى، وأما الحسد فابنا آدم حين قتل أحدهما صاحبه حسدا.

الدين على ثلاثة وجوه

3–29 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي عبد الله الرازي، عن منصور بن العباس، عن الحسن بن علي بن

ibn Yaqtayn, on the authority of Amr16, on the authority of Khalaf ibn Himmad, on the authority of Muhraz, on the authority of Abi Basir, on the authority of Aba Abdullah as–Sadiq (MGB) that God's Prophet (MGB) said, "There are three forms of debt. There are those who give more time to their debtor when they loan money to others, and do not put off the repayment of their own debts to others and pay back their own debts as soon as they can. This would be to their benefit, not to their loss. However,

there are those who pay back their own debts when they take back what they have loaned to others. They neither lose or gain. However, there are those who take back what they have loaned to others, but put off the repayment of their own debts. This would be to their loss, not their gain."

You Must Seek Permission to Enter Three Times

3–30 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of his father, on the authority of Ali ibn Asbat, on the authority of his uncle Yaqoob ibn Salim, on the authority of Abi Basir, on the authority of Aba Abdullah as–Sadiq (MGB), "You must ask permission to enter (from outside the door).17 The first time is to let the residents of the house hear your request. The second request is to let them cover up their bodies (to meet the veiling requirements), and the third request is to give them a chance to grant you permission to enter or deny it. If they do not grant you permission to enter, you must immediately return."

Three People Not to Greet

3–31 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quoted Muhammad ibn al–Hussein ibn Abil–Khat'tab who linked it up through a chain of narrators to Imam as–Sadiq (MGB) saying, "Do not greet those who are attending a funeral procession, those who are going to the congregational prayers, and those who are in the bath."

The Best Three People

3–32 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Abdullah ibn al–Fazl al–Nawfaly, on the authority of Isa ibn Abdullah al–Hashemi, on the authority of Abi Khalid Muhammad ibn Suleiman, on the authority of someone, on the authority of Ibn al–Munkadir who linked it up through documents to God's Prophet (MGB) who said, "The best of you are those who feed (the needy), greet aloud, and pray (at night) when others are asleep."

يقطين عن عمروعن خلف بن حماد، عن محرز، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: الدين على ثلاثة وجوه:رجل إذا كان له فأنظر وإذا كان عليه أعطى ولم يماطل فذلك له ولا عليه. ورجل إذا كان له استوفى، وإن كان عليه أوفى، فذلك لا له ولا عليه. ورجل إذا كان له استوفى وإذا كان عليه مطل فذلك عليه ولا له.

وجوه الاستيذان ثلاثة

3-30 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن علي بن أسباط، عن عمه يعقوب بن سالم، عن أبي بصير، عن أبي عبد الله عليه السلام قال: الاستيذان ثلاثة أولهن يسمعون، والثانية يحذرون، والثالثة إن شاؤوا أذنوا وإن شاؤوا لم يفعلوا فيرجع المستأذن.

ثلاثة لا يسلمون

3-31 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن الحسين بن أبي الخطاب باسناده يرفعه إلى الصادق عليه السلام قال: ثلاثة لا يسلمون: الماشي مع جنازة، والماشي إلى الجمعة، وفي بيت الحمام.

خير الناس ثلاثة

3-32 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن أبي عبد الله، عن أبيه، عن عبد الله بن الفضل النوفلي، عن عيسى بن عبد الله الهاشمي، عن أبي خالد محمد بن سليمان، عن رجل، عن ابن المنكدر باسناده قال: قال رسول الله صلى الله عليه وآله: خيركم من أطعم الطعام، وأفشى السلام وصلى والناس نيام.

Three Characteristics Indicate Affluence, Beauty and Defeat of Your Enemies

3-33 Hamzih ibn Muhammad ibn Ahmad al-Alavi – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "Using good scent indicates affluence. Wearing good garments indicates beauty. Having a good temper defeats one's enemies."

3-34 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "The following are three of the traditions of the Messengers (MGB): putting on perfume, having their hair cut, and making love often."

Three Things Are Pleasing to the Eyes

3–35 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ubaydullah ibn Abdullah al–Dehqan, on the authority of Durost ibn Abi Mansoor, on the authority of Ibrahim ibn Abdul–Hamid, on the authority of Abil Hassan – the first (MGB)18, 'Looking at greenery, looking at flowing water and looking at a beautiful woman are pleasing to the eyes.'

Three Good Characteristics

3–36 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al–Haysam ibn Abi Masruq al–Nehdi, on the authority of Abdul Aziz ibn Umar, on the authority of Ahmad ibn Umar al–Halabi, "I asked Aba Abdullah as–Sadiq (MGB), 'Which characteristics are better for a man?' The Imam (MGB) replied, 'Dignity without being awesome, generosity without demanding something in return, and attending to affairs other than worldly affairs.'"

Three Wasteful Acts

3–37 Al–Hussein ibn Ahmad ibn Idris – may God be pleased with him – narrated that Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari linked it up through a chain of narrators to Aba Abdullah as–Sadiq (MGB) who said, "Three things would constitute being wasteful: wearing indecent garments, throwing away a date seed, and pouring away your leftover water." The Imam (MGB) added, "There is no wastefulness in eating."

ثلاث خصال خصلة منها تظهر الغنى وخصلة تظهر الجمال وخصلة تكبت الاعداء

3–33 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه،عن آبائه، عن علي عليهم السلام قال: الدهن يظهر الغنى، والثياب تظهر الجمال، وحسن الملكة يكبت الاعداء.

ثلاث من سنن المرسلين

3–34 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه: قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن علي بن الحكم يرفعه إلى أبي عبد الله عليه السلام قال: ثلاث من سنن المرسلين: العطر، وإحفاء الشعر، وكثرة الطروقة.

ثلاثة يجلين البصر

3-35 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن محمد بن عيسى، عن عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور، عن إبراهيم بن عبدالحميد، عن أبي الحسن الاول عليه السلام قال: ثلاثة يجلين البصر: النظر إلى الخضرة، والنظر إلى الماء الجاري، والنظر ألى الوجه الحسن.

الخصال الجميلة ثلاث

3-36 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن الهيثم بن أبي مسروق النهدي، عن عبدالعزيز بن عمر، عن أحمد بن عمر الحلبي قال: قلت لابي عبد الله عليه السلام: أي الخصال بالمرء أجمل؟ قال عليه السلام: وقار بلا مهابة، وسماح بلا طلب مكافأة، وتشاغل بغير متاع الدنيا.

السرف في ثلاث

3-37 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه عن أبيه قال: حدثني محمد بن أحمد بن يحيى بن عمران الاشعري باسناده يعرفعه إلى أبي عبد الله عليه السلام قال: السرف في ثلاث ابتذا لك ثوب صونك، وإلقائك النوى يمينا وشمالا، واهراقك فضلة الماء، وقال: ليس في الطعام سرف.

God's Prophet (MGB) Cursed Three People

3-38 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Ubaydullah ibn Abdullah al-Dehqan, on the authority of Durost ibn Abi Mansoor, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Abil Hassan (MGB), "God's Prophet (MGB) has cursed the following three: one who eats his foodstuff alone on a trip; one who rides in the wilderness alone; and one who sleeps alone in the house."

Ranks in Heaven Which Only Three People Can Attain

3-39 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God have Mercy upon him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Al-Nazr ibn Soweed, on the authority of Abi Basir, on the authority of Zar'at, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "There is a rank in Heaven which no one but a just leader, intimate and kind relative, or a patient husband can attain."

Three People Are Not Subject to the Rules

3–40 Al–Hassan ibn Muhammad al–Sakoony narrated that Al–Hazrami[19] quoted Ibrahim ibn Abi Muawiyah, on the authority of his father, on the authority of Al–A'amash, on the authority of Abi Zebyan, "An insane woman who had committed adultery was brought to Umar. Umar order that she be stoned to death. They took her to Ali ibn Abi Talib (MGB). The Imam (MGB) asked, 'What is going on?' They said, 'She is a crazy woman who has committed adultery. Umar has ordered her to be punished.' The Imam (MGB) said, 'Do not rush to do so.' Then the Imam (MGB) told Umar, 'Don't you know that three people are not subject to the rules? They are children until they mature, crazy people until they become sane, and people who are asleep until they wake up."

The compiler of the book – may God be pleased with him – said, "This tradition appeared here this way. The original version of this tradition that has been narrated on the authority of the Divine Leaders (MGB) says, 'When an insane man commits adultery, he should be punished. However, when an insane woman commits adultery, she should not be punished. That is because an insane man does the act (of adultery), while an insane woman would be the subject (of adultery)."

Three people swore to kill the Prophet, but Ali rose up against them

3–41 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Ma'qel al–Qarmaysani quoted Ja'far al–Var'raq on the authority of Muhammad ibn al–Hassan al–Ashj, on the authority of Yahya ibn Zayd ibn Ali ibn al–Hussein (MGB), "One day God's Prophet (MGB) went out and said the dawn prayer.

لعن رسول الله صلى الله عليه وآله ثلاثة

3–38 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن عيسى بن عبيد، عن عبيد الله بن عبد الله الدهقان. عن درست بن أبي منصور، عن إبراهيم بن عبدالحميد، عن أبي الحسن عليه السلام قال: لعن رسول الله صلى الله عليه وآله ثلاثة: الآكل زاده وحده، والراكب في الفلاة وحده، والنائم في بيت وحده.

في الجنة درجة لا ينالها الا ثلاثة

3–39 حدثنا محمد بن الحسن بن أحمد بن الوليد ـ رحمه الله ـ قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن أبي عبد الله، عن أبيه، عن النضر بن سويد، عن زرعة عن أبي بصير، عن أبي عبد الله عليه السلام قال: قال

رسول الله صلى الله عليه وآله: إن في الجنة درجة لا ينالها إلا إمام عادل، أو ذو رحم وصول، أو ذو عيال صبور.

رفع القلم عن ثلاثة

3-40 حدثنا الحسن بن محمد السكوني قال: حدثنا الحضرمي قال: حدثنا إبراهيم بن أبي معاوية قال: حدثنا أبي، عن الاعمش، عن أبي ظبيان قال: اتي عمر بامرأة مجنونة قد فجرت فأمر برجمها فمروا بها على علي بن أبي طالب عليه السلام فقال: ما هذه؟ قالوا: مجنونة فجرت، فأمر بها عمر أن ترجم، فقال: لا تعجلوا فأتى عمر فقال له: أما علمت أن القلم رفع عن ثلاثة: عن الصبي حتى يحتلم، وعن المجنون حتى يفيق، وعن النائم حتى يستيقظ.

قال مصنف هذا الكتاب: جاء هذا الحديث هكذا والاصل في هذا قول أهل البيت عليهم السلام المجنون إذا زنى حد، والمجنونة إذا زنت لا تحد لان المجنون يأتي والمجنونة تؤتى.

حديث الثلاثة الذين حلفوا أن يقتلوا رسول الله فنهض اليهم علي

3-41 حدثنا أبي رضي الله عنه قال: حدثني محمد بن معقل القرميسيني، عن جعفر الوراق قال: حدثنا محمد بن الحسن الاشج، عن يحيى بن زيد بن علي بن الحسين عليهما السلام قال: خرج رسول الله صلى الله عليه وآله ذات يوم وصلى الفجر.

Then he (MGB) asked, ‘O people! Which of you will rise against the three people who have sworn to *Lat* and *Uzza* to kill me? By the Lord of the *Ka’ba*! They have lied!’ The people all looked down and no one said anything. The Prophet (MGB) said, ‘I think Ali ibn Abi Talib (MGB) is not amongst you?’ Amir ibn Qatada said, ‘He (MGB) had a fever at night and did not come out to pray with you. Will you permit me to inform him?’ The Prophet (MGB) said, ‘Go and do so.’

He went and informed Ali (MGB). Then the Commander of the Faithful Ali (MGB) came out while he (MGB) had tied the two corners of his robe to his neck. He said, ‘O Prophet of God! What has happened?’ The Prophet (MGB) said, ‘My Lord has informed me that there are three people who have risen up to kill me, but I swear by the Lord of the *Ka’ba* that they have lied.’

Then the Commander of the Faithful Ali (MGB) said, ‘I will get ready and go to fight with them by myself.’ Then the Prophet (MGB) said, ‘Fine. Here is my garment, my armor, and my sword.’ The Prophet (MGB) dressed him, put on his own armor on Ali (MGB), gave Ali (MGB) his own sword and put his own turban on Ali’s head. The Commander of the Faithful (MGB) rode his horse and left. Three days passed. Gabriel did not bring any news about Ali (MGB) and there was no other news about him. Fatimah (MGB) brought forth Al-Hassan (MGB) and Al-Hussein (MGB) and said, ‘I hope you have not made these boys

orphans!' The Prophet (MGB) cried and said, 'I give the glad tidings of Paradise for whoever brings me any news about Ali (MGB).' The people who were present there started to look around. Then Amir ibn Qatada returned with the news of Ali's (MGB) return. Then the Commander of the Faithful (MGB) came back with two slaves, three camels and three horses. Gabriel descended to the Prophet (MGB) and informed the Prophet (MGB) about what had happened. The Prophet (MGB) said, 'O Abal-Hassan[20]! Do you want me to tell you what happened?' Then the hypocrites said, 'So far Muhammad was in great pains wondering about Ali's whereabouts and now he wants to tell us what has happened to Ali (MGB)!'

Then the Prophet (MGB) said, 'O Abal-Hassan (Ali)! You yourself tell us what happened to you so that you be the witness for these people.' Ali (MGB) said, 'O Prophet of God! Yes. Once I got there I found these three people riding on camels. They yelled at me and asked me who I am. I replied, 'I am the cousin of God's Prophet!' They said, 'We do not know who God's Prophet is. To us killing you and Muhammad is the same.' Then this man who was killed attacked me and we had a fight. Then there came a red wind in which I could hear your voice saying, 'I have cut off the neck of his armour for you. Hit him at the neck!' I hit him at the neck, but it did not work. Then a black wind started to blow and I heard your voice saying

ثم قال: معاشر الناس أيكم ينهض إلى ثلاثة نفر قد آلوا باللات والعزى ليقتلوني وقد كذبوا ورب الكعبة، فأحجم الناس ما تكلم أحد، فقال: ما أحسب أن علي بن أبي طالب فيكم، فقام إليه عامر بن قتادة فقال: إنه وعك في هذه الليلة ولم يخرج يصلي معك، فتأذن لي أن اخبره؟ فقال النبي صلى الله عليه وآله: شأنك، فمضى إليه فأخبره فخرج أمير المؤمنين عليه السلام وكأنه نشط من عقال وعليه إزارقد عقد طرفيه على رقبته فقال: يا رسول الله ما هذا الخبر فقال: هذا رسول ربي يخبرني عن ثلاثة نفر قد نهضوا إلي ليقتلوني وقد كذبوا ورب الكعبة، فقال أمير المؤمنين عليه السلام: أنا لهم سرية وحدي هو ذا ألبس علي ثيابي فقال النبي صلى الله عليه وآله: بل هذه ثيابي وهذا درعي وهذا سيفي فألبسه ودرعه وعممه وقلده وأركبه فرسه وخرج أمير المؤمنين عليه السلام فمكث ثلاثة أيام لا يأتيه جبرئيل بخبره ولا خبر من الارض فأقبلت فاطمة بالحسن والحسين عليهم السلام على وركيها تقول: أو شك أن يؤتم هذين الغلامين فأسبل النبي صلى الله عليه وآله عينيه يبكي، ثم قال: معاشر الناس من يأتيني بخبر علي، ابشره بالجنة، وافترق الناس في الطلب لعظيم ما رأوا بالنبي صلى الله عليه وآله وأقبل عامر بن قتادة يبشر بعلي ودخل أمير المؤمنين عليه السلام ومعه أسيران ورأس وثلاثة أبعرة وثلاثه أفراس وهبط جبرئيل فخبر النبي صلى الله عليه وآله بما كان فيه، فقال له النبي صلى الله عليه وآله: تحب أن اخبرك بما كنت فيه يا أبا الحسن؟ فقال المنافقون: هو منذ ساعة قد أخذه المخاض وهو الساعة يريد أن يحدثه، فقال النبي صلى الله عليه وآله: بل تحدث أنت يا أبا الحسن لتكون شهيدا على القوم، فقال: نعم يا رسول الله لما صرت في الوادي رأيت هؤلاء ركبانا على الاباعر، فنادوني من أنت فقلت: أنا علي بن أبي طالب ابن عم رسول الله، فقالوا: ما نعرف لله من رسول سواء علينا وقعنا عليك أو على محمد، وشد علي هذا المقتول، ودار بيني

'I have raised his armour!' I hit him on the leg and chopped it off. Then I threw him on the ground and chopped off his head. Then the other two said, 'We have heard that Muhammad is a kind and sympathetic friend. Please do not rush in killing us and take us to him. This friend of ours equaled one-thousand fighters.' Then the Prophet (MGB) said, 'The first voice was that of Gabriel, and the second one was that of Michael.'[21] Then the Prophet (MGB) turned to one of the two men and said, 'Say *'There*

is no god but God, and I bear witness that you are God's Prophet."

The man replied, 'It is easier for me to carry Mount Abi Qays on my shoulders than to say this. The Prophet (MGB) said, 'Then chop off his head.' They brought forth the other man. The Prophet (MGB) said, 'Say *'There is no god but God, and I bear witness that you are God's Prophet."*

The man said, 'Let me join my friend.' The Prophet (MGB) said, 'O Abal-Hassan (Ali)! Chop off his head.' The Commander of the Faithful (MGB) got up to chop off the man's head. However, Gabriel descended and said, 'O Muhammad! Your Lord sends you greetings and says *'Thou shall not kill him since he is good-tempered and kind with his tribe.'* The man who was under the sword asked, 'Is this the messenger from your Lord who is informing you?' The Prophet (MGB) said, 'Yes.' The man said, 'I swear by God that I never withheld even a penny from my brethren and I never fled from war. Now I bear witness that there is no god but God and that you are His Messenger.' The Prophet (MGB) said, 'This is a man whose generosity and being good-tempered will take him to Paradise.'"

Three Characteristics in Doing Good to One's Brethren

3-42 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Sahl ibn Zyad al-Adamy, on the authority of someone and Umar ibn Abdul-Aziz, on the authority of Jamil ibn Dur'raj, "Abu Abdullah as-Sadiq (MGB) said, 'The best of you are the generous ones, and the worst of you are the miserly ones. Being good is doing good deeds for your brethren and trying to fulfill their needs. Such deeds will debase Satan, free man from the Fire and take him into Paradise. O Jamil! Relate this to the noble ones from amongst your friends.'"

Jamil ibn Dur'raj added, "I asked, 'May I be your ransom! Who are the noble ones from amongst my friends?' Abu Abdullah as-Sadiq (MGB) said, 'They are the ones who are good to their friends both in times of ease and in times of difficulty.' Then Abu Abdullah as-Sadiq (MGB) added, 'O Jamil! This would be easy to do for one who is well-off. The Honorable the Exalted God has praised the act of doing good by those who have very little and has said, ***'... but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity."*** 22"

وبينه ضربات وهبت ريح حمراء وسمعت صوتك فيها يا رسول الله وأنت تقول: قد قطعت لك جربان درعه فاضرب حبل عاتقه، فضربته فلم أحفه، ثم هبت ريح سوداء سمعت صوتك فيها يا رسول الله وأنت تقول: قد قلبت لك الدرع عن فخذه فاضرب فخذه،فضربته فقطعته ووكزته وقطعت رأسه ورميت به وأخذت رأسه، وقال لي: هذان الرجلان: بلغنا أن محمدا رفيق شفيق رحيم فاحملنا إليه ولا تعجل علينا وصاحبنا كان يعد بألف فارس.فقال النبي صلى الله عليه وآله: أما الصوت الاول الذي حك مسامعك فصوت جبرئيل، وأما الصوت الآخر فصوت ميكائيل، قدم إلى أحد الرجلين [فقدمه علي عليه السلام] فقال [النبي صلى الله عليه وآله]: قل لا إله إلا الله واشهد أني رسول الله فقال لنقل جبل أبي قبيس أحب إلى من أن أقول هذه الكلمة. فقال: أخره يا أبا الحسن واضرب عنقه [فضرب علي عليه السلام عنقه] ثم قال: قدم الآخر، فقدم، فقال: قل لا إله إلا الله واشهد أني رسول الله فقال: ألحقني

بصاحبي، قال: أخره يا أباالحسن واضرب عنقه فأخره وقام أمير المؤمنين عليه السلام ليضرب عنقه فهبط جبرئيل فقال: يا محمد إن ربك يقرئك السلام ويقول لك: لا تقتله فانه حسن الخلق، سخي في قومه، فقال الرجل وهو تحت السيف: هذا رسول ربك يخبرك؟ قال: نعم، فقال: والله ما ملكت درهما مع أخ لي قط إلا أنفقته، ولا كلمت بسوء مع أخ لي، ولا قطبت وجهي في الجدب، وأنا أشهد أن لا إله إلا الله، وأنك رسول الله. فقال صلى الله عليه وآله: هذا ممن جره حسن خلقه وسخاؤه إلى جنات النعيم.

في البر بالاخوان والسعى في حوائجهن ثلاث خصال

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني سهل بن 3-42 زياد الادمي قال: حدثني رجل، وعمر بن عبدالعزيز عن جميل بن دراج قال: قال أبوعبد الله عليه السلام: خياركم سمحاؤكم وشراركم بخلاؤكم، ومن صالح الاعمال البر بالاخوان، والسعي في حوائجهم، وفي ذلك مرغمة للشيطان، وتزحزح عن النيران ودخول الجنان يا جميل أخبر بهذا الحديث غرر أصحابك، قال: فقلت له: جعلت فداك من غرر أصحابي؟ قال: هم البارون بالاخوان في العسر واليسر، ثم قال: يا جميل أما إن صاحب الكثير يهون عليه ذلك، وقد مدح الله عز وجل صاحب القليل، فقال: "وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ."

Three Locations Where Defecation is Admonished Against

3-43 Hamzih ibn Muhammad ibn Ahmad al-Alavi – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "The Prophet of God (MGB) admonished against defecation in three locations: along the edges of a body of water; alongside a river; and under fruit-bearing trees."

There Are Three Problems in Getting Exposed to the Sun

3-44 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Abu Yahya Sohail ibn Zyad al-Vaseti who linked it up with a chain of narrators to the Commander of the Faithful Imam Ali (MGB), "There are three problems in getting exposed to the sun. It causes water to evaporate; it will darken the skin; wear out clothing and make hidden pains apparent."

There are Three Signs for One Who is Wasteful

3-45 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn al-Hussein, on the authority of Muhammad ibn Khalid, on the authority of Ibrahim ibn Muhammad al-Ash'ari, on the authority of Abi

Ishaq who linked it up to Ali ibn al-Hussein (MGB)23, “There are three signs for one who is wasteful: What he eats, he doesn’t deserve to eat; what he wears, he doesn’t deserve to wear, and what he buys, he doesn’t deserve to buy.”

All Eyes Will Weep on the Resurrection Day Except Three

3-46 Ja’far ibn Ali ibn al-Hassan al-Kufy – may God be pleased with him – narrated that Al-Hassan ibn Ali quoted his grandfather Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja’far ibn Muhammad al-Baqir (MGB), on the authority of his father24 (MGB) that God’s Prophet (MGB) said, “On the Resurrection Day, all eyes will be weeping except for three pairs of eyes: those which have cried out of fear of God; those which have been held away from looking at what God has forbidden to look at; and those which have not slept for the sake of God.”

All Good Is In Three Traits

3-47 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn Ibrahim quoted Muhammad ibn Isa, on the authority of Yunus ibn Abdul-Rahman, on the authority of Abi Ayoob al-Khizaz, on the authority of Abi Hamzih, on the authority of Abi Ja’far al-Baqir (MGB) that the Commander of the Faithful Imam Ali (MGB) said,

النهى عن التغوط في ثلاثة مواضع

3-43 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: نهى رسول الله صلى الله عليه وآله أن يتغوط على شفير ماء يستعذب منه،أو نهر يستعذب منه، أو تحت شجرة عليها ثمرها.

في استقبال الشمس ثلاث خصال ردية

3-44 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثني أحمد بن محمد بن عيسى قال: حدثني أبويحيى سهيل بن زياد الواسطي باسناده يرفعه إلى أمير المؤمنين عليه السلام قال: لا تستقبلوا الشمس فانها مبخرة، تشحب اللون وتبلي الثوب، وتظهر الداء الدفين.

للمسرف ثلاث علامات

3-45 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن محمد بن أحمد عن محمد بن الحسين، عن محمد بن خالد، عن إبراهيم بن محمد الاشعري، عن أبي اسحاق يرفعه إلى علي بن الحسين عليهما السلام قال: قال أمير المؤمنين عليه السلام: للمسرف ثلاث علامات يأكل ما ليس له، ويلبس ما ليس له، ويشتري ما ليس له.

كل عين باكية يوم القيامة الا ثلاث أعين

3-46 حدثنا جعفر بن علي بن الحسن الكوفي رضي الله عنه، عن الحسن بن علي، عن جده عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله:كل عين باكية يوم القيامة إلا ثلاث أعين: عين بكت من خشية الله، وعين غضت عن محارم الله، وعين باتت ساهرة في سبيل الله.

جمع الخير كله في ثلاث خصال

3-47 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن إبراهيم، عن محمد بن عيسى، عن يونس بن عبدالرحمن، عن أبي أيوب الخزاز، عن

“All good is contained in three traits: looking, being quiet and talking. If one doesn’t get admonished when he sees things, he is in error. Not thinking when you are quiet equals ignorance, and any talk in which there is no remembrance of God is in vain. Blessed are25 those whose consideration teaches them lessons; whose silence causes them to think; whose talking is mention of God; who weep for their sins; and save people from their evil.”

Three People Riding on an Animal is Admonished Against

3-48 Ali ibn Ahmad ibn Aba Abdullah al-Barqy – may God have Mercy upon him – narrated that his father quoted his grandfather Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Ali ibn Asbat, on the authority of his uncle Yaqoob ibn Salim who linked up this tradition through a chain of narrators to the Commander of the Faithful Imam Ali (MGB) that God’s Prophet (MGB) in a lengthy tradition said, “Three people should not ride on a riding animal together. Should they do so, the one who is sitting ahead of the other two is cursed.”

The Right of an Ill-Traveller upon his Travel Companions Is to

Stay with him for Three Days

3–49 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that his father Muhammad ibn Yahya quoted Muhammad ibn Ahmad, on the authority of Yaqoob ibn Yazid, on the authority of some companions who linked up the tradition to the Prophet (MGB) having said, “The right of an ill traveler upon his travel companions is to stay with him for three days.[26]”

Three Bad Attributes for Black Shoes and Three Good for Yellow Ones

3–50 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Abdullah ibn Jabal’le, on the authority of Han’nan ibn Sadeer, “I went to see Aba Abdullah while I was wearing black shoes. He (MGB) asked me, ‘Why are you wearing black shoes?’ Don’t you know that there are three attributes for them?’ I said, ‘May I be your ransom! No. What are they?’ The Imam (MGB) said, ‘They will weaken your vision, weaken your sexual drive and make you depressed. Moreover, it is part of the apparel of the oppressors. You should wear yellow shoes, since that would sharpen the vision, improve your sexual drive and reduce your depression. It is part of the Prophets’ apparel.”

Learn Three Traits from the Crow

3–51 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Ahmad ibn Aba Abdullah Al–Barqy, on the authority of Ali ibn Muhammad,

أبي حمزة، عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: جمع الخير كله في ثلاث خصال: النظر، والسكوت، والكلام. فكل نظر ليس فيه اعتبار فهو سهو، وكل سكوت ليس فيه فكرة فهو غفلة، وكل كلام ليس فيه ذكر فهو لغو. فطوبى لمن كان نظره عبرة وسكوته فكرا، وكلامه ذكرا، وبكى على خطيئته، وأمن الناس شره.

النهى عن ارتداف ثلاثة نفر على الدابة

3–48 حدثنا علي بن أحمد بن عبد الله البرقي ـ رحمه الله ـ عن أبيه، عن جده أحمد بن أبي عبد الله، عن أبيه، عن علي بن أسباط، عن عمه يعقوب بن سالم يرفع الحديث إلى أمير المؤمنين عليه السلام قال: قال رسول الله صلى الله عليه وآله في حديث طويل: لا يرتدف ثلاثة على دابة، فان أحدهم ملعون، وهو المقدم.

حق المسافر أن يقيم عليه أصحابه اذا مرض ثلاثا

3-49 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه محمد بن يحيى عن محمد بن أحمد، عن يعقوب بن يزيد، عن عدة من أصحابنا رفعوا الحديث قال: حق المسافر أن يقيم عليه أصحابه إذا مرض ثلاثا.

في النعل السوداء ثلاث خصال ردية، وفى الصفراء ثلاث خصال محمودة

3-50 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثني محمد بن أحمد، عن موسى بن عمر، عن عبد الله بن جبلة، عن حنان بن سدير قال: دخلت على أبي عبد الله عليه السلام وعلي نعل سوداء فقال: مالك ولبس نعل سوداء! أما علمت أن فيها ثلاث خصال؟ قال: قلت: وما هي جعلت فداك؟ قال: تضعف البصر، وترخي الذكر، وتورث الهم وهي مع ذلك من لباس الجبارين، عليك بلبس نعل صفراء فان فيها ثلاث خصال قال: قلت: وما هي قال: تحد البصر، وتشد الذكر، وتنفي الهم، وهي مع ذلك من لباس الانبياء عليهم السلام.

تعلموا من الغراب ثلاث خصال

3-51 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن علي بن محمد، عن أبي أيوب المديني، عن

on the authority of Abi Ayoob al-Madani, on the authority of Suleiman ibn Ja'far al-Ja'fari, on the authority of Al-Reza (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Learn three traits from the crow: having sex in private, going out after your daily bread early in the morning and being cautious."

Three Things Are the Result of Another Three Things

3-52 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja'far ibn Wahab al-Baghdady, on the authority of Ubaydullah al-Dihqan, on the authority of Ahmad ibn Umar al-Halabi, on the authority of Zayd al-Qatat, on the authority of Aban ibn Taqlib that he had heard Aba Abdullah as-Sadiq (MGB) say, "Maintaining health is the result of careful examinations, feeling sorry is the result of rushing, and not getting things done on time is the result of not starting on time."

There Is Bad a Omen in Three Things

3–53 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Sahl ibn Zyad al–Adamy, on the authority of Uthman ibn Isa, on the authority of Khalid ibn Najih, "The issue of bad omen was brought up in the presence of Aba Abdullah as–Sadiq (MGB). The Imam (MGB) said, 'There is a bad omen in three things: women, riding animals and houses. The thing with bad omen in women is the greatness of the nuptial gift and the displeasure of her husband; the thing with bad omen in riding an animal is in its not being tamed and not giving a ride; and the thing with bad omen in a house is in its small yard, bad neighbors and its many shortcomings."

Three Groups Disregard the Warnings Given to Them

3–54 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Sahl ibn Zyad, on the authority of Amr ibn Uthman, on the authority of Abdullah ibn al–Muqayrih, on the authority of Talha al–Shami, on the authority of Abi Ja'far al–Baqir (MGB), "The Honorable the Exalted God's words, ***'When they disregarded the warnings that had been given them,...'***[27] apply to three groups of people: those who accepted this and also informed others – they were saved; those who accepted this but did not inform others – their faces were distorted; and those who did not accept this and ordered others not to accept – they were destroyed."

3–55 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah al–Razi, on the authority of Al–Hassan ibn al–

سليمان بن جعفر الجعفري، عن الرضا، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: تعلموا من الغراب خصالا ثلاثا: استتاره بالسفاد وبكوره في طلب الرزق، وحذره.

ثلاثة تكون مع ثلاثة

3–52 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد، عن موسى بن جعفر بن وهب البغدادي، عن عبيد الله الدهقان، عن أحمد ابن عمر الحلبي، عن زيد القتات، عن أبان بن تغلب قال: سمعت أبا عبد الله عليه السلام يقول: مع التثبت تكون السلامة، ومع العجلة تكون الندامة، ومن ابتدأ بعمل في غير وقته كان بلوغه في غير حينه.

الشؤم في ثلاثة

3-53 حدثنا محمد بن علي ماجيلويه قال: حدثنا محمد بن يحيى العطار، عن سهل بن زياد الادمي قال: حدثني عثمان بن عيسى، عن خالد بن نجيح، عن أبي عبد الله عليه السلام قال: تذاكروا الشوم عنده، فقال: الشوم في ثلاثة في المرأة والدابة والدار، فأما شوم المرأة فكثرة مهرها وعقوق زوجها، وأما الدابة فسوء خلقها ومنعها ظهرها، وأما الدار فضيق ساحتها، وشر جيرانها، وكثرة عيوبها.

الذين نسوا ما ذكروا به ثلاثة اصناف

3-54 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن سهل بن زياد قال: حدثني عمرو بن عثمان، عن عبد الله بن المغيرة، عن طلحة الشامي، عن أبي جعفر عليه السلام في قول الله عز وجل: "فلما نسوا ما ذكروا به" قال: كانوا ثلاثة أصناف: صنف ائتمروا وأمروا [فنجوا] وصنف ائتمروا ولم يأمروا [فمسخوا ذرا] وصنف لم يأتمروا ولم يأمروا فهلكوا.

ثلاثة في حرز الله عز وجل إلى أن يفرغ الله من الحساب

3-55 حدثنا محمد بن الحسن رضي الله عنه، قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد: قال حدثني أبوعبد الله الرازي، عن الحسن بن الحسين اللؤلؤي، عن

Hussein al-Lu'lu'ee, on the authority of Al-Hussein ibn Yusuf, on the authority of Al-Hassan ibn Zyad al-Attar that Abu Abdullah as-Sadiq (MGB) said, "Three groups of people are protected by the Honorable the Exalted God until God gets done with the Reckoning: those who have never committed adultery; those who have never mixed their wealth with usury; and those who have never made any attempts to do these two deeds."

Whoever Is Granted Three Things Not Deprived of Three

3-56 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Muawiyah ibn Wahab that Aba Abdullah as-Sadiq (MGB) told him, "O Muawiyah! Whoever is granted three things would not be deprived of three things. Whoever is granted 'the chance to call upon God' is also granted 'an answer to his prayers'. Whoever is granted 'being grateful' is also granted 'an increase in favors'. Whoever is granted 'reliance' is also granted 'sufficiency' as the Honorable the Exalted God says in His Book, '***...And if anyone puts his trust in God, sufficient is*** (***God***) ***for him...***'[28] and says, '***... If ye are grateful, I will add more*** (***favors***) ***unto you;...***'[29]; and says, '***Call on Me; I will answer your*** (***Prayer***)***:...***'[30]

Admonished against Consulting with Three People

3–57 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Adam, on the authority of his father through a chain of documentations that God's Prophet (MGB) said, "O Ali! Do not consult with a coward since he would hinder your progress. Do not consult with a miser since he would lower your aspirations; and do not consult with a greedy person since he would guide you towards collecting wealth. O Ali! Know that cowardliness, miserliness and greed are of the same nature. They all stem from having a bad opinion about God."

The Intellect Is Divided into Three Parts

3–58 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah, on the authority of his father Muhammad ibn Khalid who linked it up through a chain of narrators to God's Prophet (MGB) who said, "The intellect is divided into three parts. Whoever possesses all parts has perfected his intellect. Whoever doesn't possess all parts has no intellect at all. These parts of intellect are having a good recognition of the Honorable the Exalted God, good obedience to God, and good recognition of His Orders31."

الحسين بن يوسف، عن الحسن بن زياد العطار قال: قال أبوعبد الله عليه السلام:ثلاثة في حرز الله عز وجل إلى أن يفرغ الله من الحساب: رجل لم يهم بزنا قط ورجل لم يشب ماله بربا قط، ورجل لم يسع فيهما قط.

من أعطى ثلاثة لم يحرم ثلاثة

3–56 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن معاوية بن وهب عن أبي عبد الله عليه السلام أنه قال: يا معاوية. من أعطى ثلاثة لم يحرم ثلاثة: من أعطي الدعاء اعطي الاجابة، ومن اعطي الشكر اعطي الزيادة، ومن اعطي التوكل اعطي الكفاية، فان الله عز وجل يقول في كتابه: "وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ" ويقول: "لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ" ويقول: "ادْعُونِي أَسْتَجِبْ لَكُمْ"

النهي عن مشاورة ثلاثة

3–57 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن آدم، عن أبيه باسناده قال: قال رسول الله صلى الله عليه وآله: يا علي لا تشاورن جبانا فانه يضيق عليك المخرج، ولا تشاورن البخيل فانه يقصربك عن غايتك، ولا تشاورن حريصا فانه يزين لك شرها. واعلم يا علي

أن الجبن والبخل والحرص غريزة واحدة يجمعها سوء الظن.

قسم العقل على ثلاثة أجزاء

3-58 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه محمد بن خالد باسناده يرفعه قال: قال رسول الله صلى الله عليه وآله: قسم العقل على ثلاثة أجزاء، فمن كانت فيه كمل عقله، ومن لم تكن فيه فلا عقل له: حسن المعرفة بالله عز وجل، وحسن الطاعة له، وحسن الصبر على أمره.

Adam Chose One of Three Characteristics

3-59 Ali ibn Ahmad ibn Abdullah al-Barqy – may God have Mercy upon him – narrated that his father quoted his grandfather, on the authority of Ahmad ibn Aba Abdullah, on the authority of Amr ibn Uthman, on the authority of Abi Jamileh al-Mufaz'zal ibn Salih, on the authority of Sa'ed ibn Sa'ed ibn Tarif, on the authority of Al-Asbaq ibn al-Nobatat that Ali ibn Abi Talib (MGB) said, "Gabriel descended upon Adam (MGB) and said, 'O Adam! I have been ordered to let you choose one of three things. Choose one and let go of the other two.' Adam (MGB) asked, 'O Gabriel! What are they?' Gabriel said, 'The intellect, shyness and religion.' Adam said, 'I choose the intellect.' Gabriel told shyness and religion to return. They replied, 'O Gabriel! We are ordered to be wherever the intellect is.' Gabriel said, 'Do as you please.' And then Gabriel returned."

One's Intellect Can be Measured by Three Things

3-60 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Sahl ibn Zyad, on the authority of Ja'far ibn Muhammad ibn Bashar, on the authority of Ubaydullah al-Dihqan, on the authority of Durost ibn Abi Mansoor, on the authority of Abdul Ali – the servant of the Sam Clan – that Aba Abdullah as-Sadiq (MGB) said, "One's intellect can be measured by three things: long beard, marking on his ring and nickname."

Our Followers Are in Three Groups

3-61 Hamzih ibn Muhammad ibn Ahmad al-Alavi – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Khalid al-Barqy, on the authority of Khalaf ibn Himmad, on the authority of Muawiyah ibn Wahab that Aba Abdullah as-Sadiq (MGB) said, "Our followers can be divided into three groups. There are those who are our true friends. They are from us. There are those to whom we lend beauty, and lend beauty to us. And there are those who attach themselves to us to attain worldly gains. Whoever tries to attain worldly gains by attaching

himself to us will get poor.”

Our Followers Will be Tested Under Three Circumstances

3–62 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that his father quoted Muhammad ibn Ahmad, on the authority of Harun leftover ibn Muslim, on the authority of Al–Laysee that Ja’far ibn Muhammad as–Sadiq (MGB) said, “Our followers will be tested under three circumstances. They will be tested as how well they guard their prayers. They will be tested as how well they keep our secrets from our enemies. And they will be tested as how they use their wealth to help their brethren.”

خير آدم من ثلاثة خصال واحدة

3–59 حدثنا علي بن أحمد بن عبد الله البرقي ـ رحمه الله ـ عن أبيه، عن جده أحمد بن أبي عبد الله، عن عمرو بن عثمان، عن أبي جميلة المفضل بن صالح، عن سعد بن طريف، عن الاصبغ بن نباته، عن علي بن أبي طالب عليه السلام قال: هبط جبرئيل عليه السلام على آدم عليه السلام فقال: يا آدم إني امرت أن اخيرك واحدة من ثلاث، فاختر واحدة ودع اثنتين، فقال له آدم: وما الثلاث يا جبرئيل؟ قال: العقل والحياء والدين، قال آدم: فاني قد اخترت العقل، فقال جبرئيل للحياء والدين: انصرفا، فقالا: يا جبرئيل إنا أمرنا أن نكون مع العقل حيثما كان، قال جبرئيل: فشأنكما، وعرج.

يعتبر على الرجل في ثلاث

3–60 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن سهل بن زياد، عن جعفر بن محمد بن بشار، عن عبيدالله الدهقان، عن درست بن أبي منصور، عن عبدالاعلى مولى آل سام، عن أبي عبد الله عليه السلام قال: يعتبر عقل الرجل في ثلاث: في طول لحيته، وفي نقش خاتمه، وفي كنيته.

الشيعة ثلاث

3–61 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن خالد البرقي، عن خلف بن حماد، عن معاوية ابن وهب قال: قال أبوعبد الله عليه السلام: الشيعة ثلاث: محب واد، فهو منا، ومتزين بنا، ونحن زين لمن تزين بنا. ومستأكل بنا الناس، ومن استأكل بنا افقر.

3-62 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن محمد بن أحمد، عن هارون بن مسلم، عن الليثي، عن جعفر بن محمد عليهما السلام قال: امتحنوا شيعتنا عند ثلاث: عند مواقيت الصلاة كيف محافظتهم عليها، وعند أسرارهم كيف حفظهم لها عند عدونا، وإلى أموالهم كيف مواساتهم لاخوانهم فيها.

Whoever Possesses Three Characteristics Has Perfect Faith

3-63 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn Hisan, on the authority of Ibrahim ibn Asim ibn Hameed, on the authority of Salih ibn Maysam that Aba Abdullah as-Sadiq (MGB) said, "There are three qualities which if one possess he has perfect faith: perseverance over oppression, quenching one's anger and leaving it up to God, forgiving and forgetting. Such people would be taken into Paradise without any Reckoning and God would accept their intercession on behalf of as many people as there were in the tribes of Rabiat and Mezr (who were always cited as highly populated tribes)."

3-64 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Muhammad ibn Jarir al-Tabary quoted Abu Salih al-Kanani, on the authority of Yahya ibn Abdul Hamid al-Himmani, on the authority of Sharik that Hosham ibn Mu'az said that once he was accompanying the Caliph Umar ibn Abdul-Aziz on a journey to Medina. Then it was announced that whoever has been oppressed can come to see the Caliph. Muhammad ibn Ali al-Baqir (MGB) went there. The Caliph was told by his gate-keeper Mozahim that Muhammad ibn Ali al-Baqir (MGB) has come to see him. Umar ibn Abdul-Aziz said, "O Mozahim. Please let him in." Mozahim asked the Imam to enter while Umar was wiping off his tears. Muhammad ibn Ali al-Baqir (MGB) asked Umar, "O Umar! Why are you crying?"

Then Hosham (ibn Ma'az) said, "O grandson of the Prophet of God! Such and such are the reasons why he is crying."

Then Muhammad ibn Ali al-Baqir (MGB) said, "O Umar! Indeed this world is only like a shop in a supermarket. Some people take things from it due to which they suffer a loss. Others take things from it from which they benefit. There are many people who engage themselves in things similar to what we engage in until their time of death arrived and they suffered from a great loss. They left this world in a state of being sorry since they had not hesitated to do bad deeds and had not taken anything for their Hereafter. Those who would not be grateful divided up all the inheritance which they had left behind in this world, but they had to go to Him who would not accept any excuses! It would be advisable to review the affairs of this world and avoid doing wicked deeds. Fear God and be determined to do two things. First try to take some good deeds with you which would be with you when you face your Lord. Secondly,

abstain from evil deeds and do not take

ثلاث خصال من كن فيه فقد استكمل الايمان

3-63 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن محمد بن حسان، عن إبراهيم بن عاصم بن حميد، عن صالح بن ميثم، عن أبي عبد الله عليه السلام قال: ثلاث خصال من كن فيه استكمل خصال الايمان: من صبر على الظلم، وكظم غيظه واحتسب، وعفى وغفر كان ممن يدخله الله الجنة بغير حساب، ويشفعه في مثل ربيعة ومضر.

3-64 حدثنا أبوالعباس محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا محمد بن جرير الطبري قال: أخبرنا أبوصالح الكناني عن يحيى بن عبدالحميد الحماني عن شريك، عن هشام بن معاذ قال: كنت جليسا لعمر بن عبدالعزيز حيث دخل المدينة فأمر مناديه فنادى: من كانت له مظلمة أو ظلامة فليأت الباب، فأتى محمد بن علي يعني الباقر عليهما السلام فدخل إليه مولاه مزاحم فقال: إن محمد بن علي بالباب، فقال له: أدخله يا مزاحم، قال: فدخل وعمر يمسح عينيه من الدموع، فقال له محمد بن علي: ما أبكاك يا عمر؟ فقال هشام: أبكاه كذا وكذا يا ابن رسول الله، فقال محمد بن علي: يا عمر إنما الدنيا سوق من الاسواق، منها خرج قوم بماينفعهم ومنها خرجوا بما يضركم، وكم من قوم قد ضرهم بمثل الذي أصبحنا فيه حتى أتاهم الموت فاستوعبوا فخرجوا من الدنيا ملومين لما لم يأخذوا لما أحبوا من الآخرة عدة، ولا مما كرهوا جنة، قسم ما جمعوا من لا يحمدهم، والوا إلى من لا يعذرهم، فنحن والله محقوقون أن ننظر إلى تلك الاعمال التي كنا نغبطهم بها فنوافقهم فيها ونظر إلى تلك الاعمال التي كنا نتخوف عليهم منها فكنف عنها، فاتق الله، واجعل في قلبك اثنتين: تنظر الذي تحب أن يكون معك إذا قدمت على ربك فقدمه بين يديك وتنظر الذي تكره أن يكون معك إذا قدمت على ربك

with you something which will cause you to be sorry when you face your Lord. O Umar! Fear God the Honorable the Exalted! Open the door and raise the curtain (to let the people in to see you). Assist the oppressed ones and defeat the oppressors."

Then the Imam (MGB) added, "There are three things which would perfect one's belief in God."

Once Umar heard this, he sat down on his knees and asked, "O Member of the Holy Household of the Prophet! What are they?"

The Imam (MGB) said, "Yes, Umar! That is that once you are pleased, your pleasure doesn't cause you to engage in wrongful deeds. Also once you are angry, your anger would not lead you to do what is not rightful, and once you are powerful, you do not devour what is not yours."

Then Umar asked for ink and a quill and wrote, 'In the Name of God the Compassionate the Merciful. I – Muhammad ibn Abdul-Aziz – hereby return the tract of land called Fadak[32] which belongs to Muhammad ibn Ali al-Baqir (MGB).'"

3–65 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Mahboob, on the authority of Abi Ayoob al–Khizaz, on the authority of Abi Ubaydat al–Haza'a that Abi Ja'far al–Baqir (MGB) said, "A believer is one whose pleasure would not lead him into sin and wrongful deeds. A believer is one whose anger would not lead him away from rightful statements. A believer is one whose power would not force him to act unjustly and to acquire what doesn't rightfully belong to him."

3–66 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Ahmad ibn Ali ibn al–Salt quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Al–Hassan ibn Ali ibn Faz'zal, on the authority of Asim ibn Hamid, on the authority of Abi Hamzih al–Somali, on the authority of Abdullah ibn al–Hassan, on the authority of his mother Fatimah – the daughter of Al–Hussein ibn Ali (MGB), on the authority of her father Al–Hussein (MGB), on the authority of his father Ali (MGB) that God's Prophet (MGB) said, "There are three characteristics which if one possesses would perfect one's faith. If one is pleased, his pleasure doesn't lead him into sin and wrongful deeds; when one is angered, his anger doesn't lead him away from the right; and when one is in power, his power doesn't lead him to acquire what doesn't rightfully belong to him."

فاتبغ فيه البدل ولا تذهبن إلى سلعة قد بارت على من كان قبك ترجو أن تجوز عنك. واتق الله عز وجل يا عمر، وافتح الابواب وسهل الحجاب وانصر المظلوم، ورد الظالم.

ثم قال: ثلاث من كن فيه استكمل الايمان بالله فجثى عمر على ركبتيه.

ثم قال: إيه يا أهل بيت النبوة، فقال: نعم يا عمر، من إذا رضي لم يدخله رضاه في الباطل وإذا غضب لم يخرجه غضبه من الحق، ومن إذا قدر لم يتناول ما ليس له.

فدعا عمر بدواة وقرطاس وكتب "بسم الله الرحمن الرحيم هذا ما رد عمر بن عبد العزيز ظلامة محمد بن علي فدك."

3–65 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثني عبد الله بن جعفر الحميري قال: حدثني أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي أيوب الخزاز، عن أبي عبيدة الحذاء، عن أبي جعفر عليه السلام قال: إنما المؤمن الذي إذا رضي لم يدخله رضاه في إثم ولا باطل، وإذا سخط لم يخرجه سخطه من قول الحق، والمؤمن الذي إذا قدر لم تخرجه قدرته إلى التعدي وإلى ما ليس له بحق.

3-66 حدثنا أبي رضي الله عنه قال: حدثني محمد بن أحمد بن علي بن الصلت عن أحمد بن محمد بن خالد، عن الحسن بن علي بن فضال، عن عاصم بن حميد، عن أبي حمزة الثمالي عن عبد الله بن الحسن، عن امه فاطمة بنت الحسين بن علي عليهما السلام عن أبيها عليه السلام قال: قال رسول الله صلى الله عليه وآله: ثلاث خصال من كن فيه استكمل خصال الايمان: الذي إذا رضي لم يدخله رضاه في إثم ولا باطل وإذا غضب لم يخرجه الغضب من الحق، وإذا قدر لم يتعاط ما ليس له.

3-67 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Safvan ibn Yahya, on the authority of Abdullah ibn Sin'an, "A believer's name was mentioned to Aba Abdullah as-Sadiq (MGB). The Imam (MGB) said, 'Indeed a believer is one who when angered, his anger would not lead him away from the right. A believer is one who when pleased, his pleasure would not lead him into the wrong. A believer is one who when in power, his power would not lead him to acquire what doesn't rightfully belong to him.'"

Three Whom God Shall Not Talk to, Look at, or Purify

3-68 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn Khalid al-Tayalesi, on the authority of Abdul Rahman ibn U'an, on the authority of Ibn Abi Najran al-Tamime, on the authority of Asim ibn Hamit al-Hanat, on the authority of Abi Basir: "I heard Aba Abdullah as-Sadiq (MGB) say, 'There are three to whom God shall not Talk to, Look at, or Purify on the Resurrection Day. They shall suffer from a great punishment. They are the one who picks at his white beard, the one who masturbates and the one who is gay.'"

3-69 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ali ibn Isma'il al-Ash'ari, on the authority of Muhammad ibn Sin'an, on the authority of Abi Malik al-Jihni that Aba Abdullah as-Sadiq (MGB) said, "There are three people with whom God shall not Speak to, Look upon, or Purify on the Resurrection Day. There shall be a great punishment for them. They are those who follow leaders whose leadership is not Divinely Ordained by God; those who deny the leadership of Divine Leaders whose Leadership is Divinely Ordained by God the Honorable the Exalted; and those who consider the previous two groups of people to be Muslims."

3-70 Abu Ahmad al-Qasim ibn Muhammad ibn Ahmad ibn Abdoyeh al-Siraj - the ascetic in Hamedan in the year 354 A.H. (965 A.D.) on the way back from the House of God narrated that Al-Hassan ibn Ali ibn Nasr ibn Mansoor al-Toosi quoted Muhammad ibn Uthman ibn Keramat, on the authority of Ubaydullah ibn Musa, on the authority of Sheiban, on the authority of Al-A'amash, on the authority of Abi Salih, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "There are three people with whom God shall not Speak to, Look upon, or Purify on the Resurrection Day. There shall be a great punishment for them. They are those who pledge allegiance to a leader for the sake of this world such

that they adhere

3-67 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن خالد، عن أبيه، عن صفوان بن يحيى، عن عبد الله بن سنان قال: ذكر رجل المؤمن عند أبي عبد الله عليه السلام، فقال:إنما المؤمن: الذي إذا سخط لم يخرجه سخطه من الحق، والمؤمن [الذي] إذا رضي لم يدخله رضاه في باطل والمؤمن: الذي إذا قدر لم يتعاط ما ليس له [بنفسه].

ثلاثا لا يكلمهم الله عز وجل يوم القيامة ولا ينظر اليهم ولا يزكيهم ولهم عذاب اليم

3-68 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن خالد الطيالسي، قال: حدثنا عبدالرحمن بن عون عن ابن أبي نجران التميمي قال: حدثنا عاصم بن حميد الحناط، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة لايكلمهم الله يوم القيامة ولاينظر إليهم ولا يزكيهم ولهم عذاب أليم: الناتف شيبه، والناكح نفسه، والمنكوح في دبره.

3-69 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن علي بن إسماعيل الاشعري قال: حدثنا محمد بن سنان، عن أبي مالك الجهني قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة لايكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب اليهم: من ادعى إماما ليست إمامته من الله، ومن جحد إماما إمامته من عند الله عز وجل ومن زعم أن لهما في الاسلام نصيبا.

3-70 حدثنا أبوأحمد القاسم بن محمد بن أحمد بن عبدويه السراج الزاهد الهمذاني بهمذان منصرفنا من بيت الله الحرام سنة أربع وخمسين وثلاثمائة قال: أخبرنا الحسن بن علي بن نصر بن منصور الطوسي قال: حدثنا محمد بن عثمان بن كرامة قال: حدثنا عبيدالله بن موسى، عن شيبان، عن الاعمش، عن أبي صالح، عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله:ثلاثة لا يكلمهم الله عز وجل يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب اليم: رجل بايع إماما لا يبايعه إلا

to the leader for as long as the leader attends to their needs, but abandon him once he doesn't. They are also those who sell goods to others and falsely swear by God the Honorable the Exalted that they have paid such and such an amount for the goods which they are selling and the buyer believes it. They are also those who possess extra drinking water in the desert, but do not let passers-by needing it use that water."

The Most Horrible Instances for People

3-71 Muhammad ibn al-Hassan[33] – may God be pleased with him – narrated that Sa'ad ibn Abdullah quoted on the authority of Ahmad ibn Hamzih al-Ash'ari, on the authority of Yasir – the servant[34] that he

had heard Abal-Hassan al-Reza (MGB) say, “There are three days which are the most horrible for man: the day he is born, leaves his mother’s stomach and sees this world; the day that he dies and sees the Hereafter and its people; and the day he is resurrected and sees decrees which he has not seen in this world. In these three instances, the Honorable the Exalted God sends peace on John (*Yahya*) and says, *‘So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!’*35 Jesus the son of Mary (MGB) has also sent peace on himself on these three instances and said, *‘So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!’”*36

The Three Partners in Oppression

3-72 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Al-Abbas ibn Ma’ruf, on the authority of Muhammad ibn Sin’an, on the authority of Talha ibn Zayd, on the authority of Ja’far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that Ali (MGB) said, “Those who know about oppression, who assist it and who are content with it are all partners in it.”

One Who Divulges What Others Say Has Killed Three People

3-73 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father on the authority of Muhammad ibn Abi Umayr, who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), “One who divulges what others have said has killed three people. He has killed himself. He has killed the one to whom he divulges what is said, and one whose sayings he divulges.”

Three Places for a Believer and Three for an Infidel

3-74 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Amr ibn Uthman, on the authority of Ibrahim ibn Abdul-Hamid,

للدنيا، إن أعطاه منها مايريد وفى له وإلا كف. ورجل بايع رجلا بسلعته بعد العصر فحلف بالله عز وجل لقد أعطى بها كذا وكذا فصدقه فأخذها ولم يعط فيها ما قال، ورجل على فضل ماء بالفلاة يمنعه ابن السبيل.

أوحش ما يكون الخلق في ثلاثة مواطن

3-71: حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن حمزة الاشعري قال:

حدثني ياسر الخادم قال: سمعت أبا الحسن الرضا عليه السلام يقول: إن أوحش ما يكون هذا الخلق في ثلاثة مواطن يوم يولد ويخرج من بطن امه فيرى الدنيا، ويوم يموت فيرى الآخرة وأهلها، ويوم يبعث فيرى أحكاما لم يرها في دار الدنيا وقد سلم الله عز وجل على يحيى في هذه الثلاثة المواطن وآمن روعته فقال: " وسلام عليه يوم ولد ويوم يموت ويوم يبعث حيا " وقد سلم عيسى بن مريم عليه السلام: على نفسه في هذه الثلاثة المواطن فقال: " والسلام علي يوم ولدت ويوم أموت ويوم ابعث حيا ".

الشركاء في الظلم ثلاثة

3-72 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن محمد بن سنان، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: كان علي عليه السلام يقول: العامل بالظلم والمعين عليه والراضي به شركاء ثلاثة.

الساعي قاتل ثلاثة

3-73 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير يرفعه إلى أبي عبد الله عليه السلام قال: الساعي قاتل ثلاثة: قاتل نفسه، وقاتل من يسعى به، وقاتل من يسعى إليه

للمؤمن ثلاثة مساكن سجن وحصن ومأوى وللكافر ثلاثة مساكن

3-74 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم، عن أبيه، عن عمرو بن عثمان، عن إبراهيم بن عبد الحميد، عن

on the authority of Abil Hassan – the first (MGB)37 that Aba Abdullah as-Sadiq (MGB) said, “This life is a prison for a believer. The grave is a refugee for a believer, and Paradise is a believer’s Final Abode. This world is Paradise for an infidel. The grave is an infidel’s prison and the Fire is his place of Final Abode.”

The Days of the Honorable the Exalted God’s Are Three

3-75 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn al-Hassan al-Maysami, on the authority of Masni al-Han’nat that he had heard Abi Ja’far al-Baqir (MGB) say, “The days of the Honorable the Exalted God are three: the Day on which the Riser (MGB) shall rise; the Day of Return

and the Resurrection Day."

Three People Will be Punished on the Resurrection Day

3–76 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quote on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn al–Hassan al–Maysami, on the authority of Hosham ibn Ahmar and Abdullah ibn Miskan, on the authority of Muhammad ibn Marvan that he had heard Aba Abdullah as–Sadiq (MGB) say, "There are three groups of people who will be punished on the Resurrection Day. The first are those who construct the face of an animal. They will be punished constantly until they give it life which they cannot do! The second group are those who make up false dreams. They will be punished until they tie up two pieces of barley which cannot be tied together. The third group are those who eavesdrop on someone while this is considered to be bad to do. Molten lead (or molten solder) shall be poured into their ears."

3–77 Al–Khalil ibn Ahmad narrated that Abu Ja'far al–Daybali quoted on the authority of Abu Abdullah, on the authority of Sufyan, on the authority of Ayoob Al–Sakhtiani, on the authority of Akrama, on the authority of Ibn Abbas38 that God's Prophet (MGB) said, "Whoever constructs an image shall be punished and will have to give it life which he cannot do. Whoever lies about a dream will be punished until he ties up two pieces of barley which cannot be tied together. On the Resurrection Day, molten lead shall be poured into the ears of whoever eavesdrops on someone as this is considered to be bad to do." Sufyan said, "Molten lead comes from solder."

Three Characteristics Make You Immune from Haughtiness

3–78 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Abdul Rahman ibn Abi Najran who linked it up through a chain of narrators to Aba Abdullah as–Sadiq (MGB), "Whoever patches up his collar, mends his shoes and carries his merchandise will be saved from haughtiness."

أبي الحسن الاول، عن أبي عبد الله عليه السلام قال: الدنيا سجن المؤمن، والقبر حصنه. والجنة مأواه، والدنيا جنة الكافر، والقبر سجنه، والنار مأواه.

أيام الله عز وجل ثلاثة

3–75 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب بن يزيد، عن محمد بن الحسن الميثمي، عن مثنى الحناط قال: سمعت أبا جعفر عليه السلام يقول: أيام الله عز وجل ثلاثة: يوم يقوم القائم، ويوم الكرة، ويوم القيامة.

ثلاثة يعذبون يوم القيامة

3-76 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن يعقوب بن يزيد، عن محمد بن الحسن الميثمي، عن هشام بن أحمر، وعبد الله بن مسكان، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: سمعته يقول: ثلاثة يعذبون يوم القيامة من صور صورة من الحيوان يعذب حتى ينفخ فيها، وليس بنافخ فيها. والمكذب في منامه يعذب حتى يعقد بين شعيرتين، وليس بعاقد بينهما. والمستمع إلى حديث قوم وهم له كارهون يصب في اذنه الآنك وهو الاسرب.

3-77 أخبرني الخليل بن أحمد قال: حدثنا أبوجعفر الديبلي قال: حدثنا أبوعبد الله قال: حدثنا سفيان، عن أيوب السختياني، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: من صور صورة عذب وكلف أن ينفخ فيها، وليس بفاعل.و من كذب في حلمه عذب وكلف أن يعقد بين شعيرتين، وليس بفاعل، ومن استمع إلى حديث قوم وهم له كارهون، يصب في اذنيه الآنك يوم القيامة: قال سفيان: الآنك من الرصاص.

ثلاث خصال تبرئ من الكبر

3-78 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن عبدالرحمن بن أبي نجران، يرفعه إلى أبي عبد الله عليه السلام قال: من رقع جيبه هكذا وخصف نعله، وحمل سلعته فقد أمن من الكبر.

Three Characteristics Enable Enjoining Good and bidding Evil

3-79 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), “The one who has three characteristics can enjoin to do good and admonish against evil. He should be a doer of what he orders others to do and he should abandon what he admonishes others against doing. He should be moderate about ordering to do good and admonishing against evil. He should be kind in ordering to do good and admonishing against evil.”

Three Are Not Pure

3-80 Al-Hassan ibn Ahmad ibn Idris – may God have Mercy upon him – quoted his father, on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn Ali al-Hamedany who linked it up through a chain of narrators to Davood ibn Farqad, on the authority of either Abi Ja’far al-Baqir (MGB) or Aba Abdullah as-Sadiq (MGB), “Three groups of people are not pure: Those whose right eye is blind; those whose pupils are like the stone on a ring, and those who are born as Sindi[39] (in some versions we

read: those who have been born after one year of pregnancy.)40”

Having Three Characteristics Is Enough for One to Be Bad

3–81 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al–Barqy, on the authority of Bakr ibn Salih, on the authority of Al–Hassan ibn Ali ibn Faz’zal, on the authority of Abdullah ibn Ibrahim, on the authority of Al–Hussein ibn Zayd, on the authority of his father, on the authority of Ja’far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB) that God’s Prophet (MGB) said, “Indeed the reward of doing good deeds will arrive much sooner than any good deeds, the punishment for doing evil deeds will reach one much faster than any evil deeds. Having three characteristics is enough for one to be bad. These characteristics are: attending to other people’s faults while ignoring your own; admonishing others against evil deeds without being able to abandon them yourself and hurting your companion for nothing.”

Three Reasons for Not Loving the Family of the Prophet

3–82 Al–Hassan ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Ahmad, on the authority of Abi Nasr al–Baghdady, on the authority of Muhammad ibn Ja’far al–Ahmar, on the authority of Isma’il ibn al–Ab’bas ibn Yazid ibn Jobayr, on the authority of Davood ibn al–Hassan, on the authority of Abi Rafeá, on the authority of Ali (MGB) that God’s Prophet (MGB) said, “There are three reasons why one may not like my family. Either he is a hypocrite, was born out of adultery or was conceived when his mother was not in a purified state (that is when intercourse is not allowed).”

يأمر بالمعروف وينهى عن المنكر من كانت فيه ثلاثة خصال

3–79 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد، عن يعقوب بن يزيد، عن محمد بن أبي عمير رفعه إلى أبي عبد الله عليه السلام قال: إنما يأمر بالمعروف وينهى عن المنكر من كانت فيه ثلاثة خصال: عامل بما يأمر به وتارك لما ينهى عنه، عادل فيها يأمر، عادل فيما ينهى، رفيق فيما يأمر ورفيق فيما ينهى.

ثلاثة لا ينجبون

3–80 حدثنا الحسن بن أحمد بن إدريس ـ رحمه الله ـ ، عن أبيه، عن محمد بن أحمد، عن محمد بن علي الهمداني يرفعه إلى داود بن فرقد، عن أبي جعفر أو أبي عبد الله عليهما السلام قال: ثلاثة لاينجبون أعور يمين،

وأزرق كالفص، ومولد السند

كفى بالمرء عيبا ان يكون فيه ثلاث خصال

3-81 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي. عن بكر بن صالح. عن الحسن بن علي بن فضال، عن عبد الله بن إبراهيم، عن الحسين بن زيد، عن أبيه، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله:إن أسرع الخير ثوابا البر وإن أسرع الشر عقابا البغي،وكفى بالمرء عيبا أن ينظر من الناس إلى ما يعمى عنه من نفسه، ويعير الناس بما لا يستطيع تركه، ويؤذي جليسه بما لا يعنيه.

من لم يحب عترة النبي صلى الله عليه وآله فهو لاحدى ثلاث

3-82 حدثنا الحسن بن أحمد بن إدريس رضي الله عنه، عن أبيه، عن محمد بن أحمد، عن أبي نصر البغدادي، عن محمد بن جعفر الاحمر. عن إسماعيل بن العباس بن يزيد بن جبير عن داود بن الحسن، عن أبي رافع، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: من لم يحب عترتي فهو لاحدى ثلاث إما: منافق، وإما لزنية. وإما امرء حملت به أمه في غير طهر.

The Best Three Deeds in the Opinion of God

3-83 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Sufyan ibn Ayyineh, on the authority of Al-Zuhra, on the authority of Ali ibn al-Hussein (MGB), "The last advice of al-Khizr (MGB) to Moses – the son of Imran (MGB) was as follows: 'Never blame anyone for their sins. The best deeds in the Opinion of God are the following three deeds: moderation at times of being wealthy; forgiving at times of being in power; and being kind to the servants of God (i.e. the people). If anyone treats others with kindness in this world, God the Honorable the Exalted will treat him with kindness on the Resurrection Day. The foremost form of wisdom is fearing the Blessed the Sublime God.'"

Fire Shall Speak to Three People on the Resurrection Day

3-84 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Abi Himmam – Isma'il ibn Himam, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Al-Sakoony, on the authority of Aba Abdullah Ja'far ibn Muhammad as-Sadiq (MGB),

on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that the Prophet (MGB) said, “The Fire shall speak to three people on the Resurrection Day: rulers, knowledgeable ones and the wealthy. The Fire shall tell the ruler, ‘O ye to whom God granted power but you did not act justly!’ Then it will devour him just as a bird devours a sesame seed. The Fire will tell the knowledgeable one, ‘O ye who were proud of yourself near the people and disobeyed God!’ It will devour him also. The Fire will tell the wealthy, ‘O ye to whom God granted a lot of wealth in the world but were greedy and did not even grant a small loan to those who were in need asking you for small loans.’ It will devour him also.”

Three Back-Breaking Things

3-85 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn Abdulhamid, on the authority of Amir ibn Ribah, on the authority of Amr ibn al-Walid, on the authority of Sa’d al-Iskaf that Abi Ja’far al-Baqir (MGB) said, “Three things are back- breaking: overestimating one’s deeds; forgetting one’s sins and being conceited.”

احب الامور إلى الله ثلاثة

3-83 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري عن سفيان بن عيينة، عن الزهري، عن علي بن الحسين عليهما السلام قال: كان آخر ما أوصى به الخضر موسى بن عمران عليهما السلام أن قال له: لا تعيرن أحدا بذنب، وإن أحب الامور إلى الله عز وجل ثلاثة: القصد في الجدة والعفو في المقدرة، والرفق بعباد الله، وما رفق أحد بأحد في الدنيا إلا رفق الله عز وجل به يوم القيامة ورأس الحكمة مخافة الله تبارك وتعالى.

تكلم النار يوم القيامة ثلاثة

3-84 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد ابن محمد بن عيسى، عن العباس بن معروف، عن أبي همام إسماعيل بن همام عن محمد ابن سعيد بن غزوان، عن السكوني، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن آبائه عن علي عليهما السلام عن النبي صلى الله عليه وآله: قال: تكلم النار يوم القيامة ثلاثا أميرا وقاريا وذاثروة من المال، فتقول للامير: يا من وهب الله له سلطانا فلم يعدل، فتزدرده كما يزدرد الطير حب السمسم وتقول للقارئ: يا من تزين للناس وبارز الله بالمعاصي فتزدرده. وتقول للغني: يا من وهب الله له دنيا كثيرة واسعة فيضا وسأله الفقير اليسير قرضا فأبى إلا بخلا فتزدرده.

ثلاث قاصمات الظهر

3-85 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن عبدالحميد، عن عامر بن رباح. عن عمرو بن الوليد، عن سعد الاسكاف، عن أبي جعفر عليه السلام قال: ثلاث قاصمات الظهر: رجل استكثر عمله، ونسي ذنوبه، وأعجب برأيه.

3-86 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Safvan ibn Yahya, on the authority of Abdul Rahman ibn al-Haj'jaj that Aba Abdullah as-Sadiq (MGB) said, "Satan (May God Damn him) told his followers, 'There are three things which once a man does I will overcome him and not worry about his other deeds. These things are: Overestimating his deeds; forgetting his sins and becoming conceited.'"

God Has Honored His Servants with Three Things

3-87 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Abdul Jab'bar, on the authority of Muhammad ibn Isma'il, on the authority of Ibn Abi Umayr, on the authority of Hisham ibn Salim that Aba Abdullah as-Sadiq (MGB) said, "Indeed God the Honorable the exalted has said, 'I have honored my servants by granting them three blessings. First, I have made their corpse stink after their soul leaves their body. Had it not been so, no one's relatives would ever bury their deceased loved ones. I have granted them a relief after mourning. Had it not been so, no one could enjoy life. I have created bugs and gave them dominion over wheat and barely. Had it not been so, the Kings and the rulers would have stored them in their houses just as they store gold and silver."

You Should Only Stay Up Late at Night for Three Causes

3-88 Ja'far ibn Ali ibn al-Hassan al-Kufy - may God be pleased with him - narrated that his grandfather Al-Hassan ibn Ali quoted on the authority of his great grandfather Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Al-Baqir (MGB) that God's Prophet (MGB) said, "You should only stay up late at night for three causes: studying the Quran; seeking knowledge or taking a bride to her husband."

Were It Not for Three Reasons, Man Would Never Bow Down

3-89 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far quoted on the authority of Harun ibn Muslim, on the authority of Mus'adat ibn Zyad, on the authority of Ja'far ibn Muhammad As-Sadia (MGB), on the authority of his father Al-Baqir (MGB) that God's Prophet (MGB) said, "Were it not for three reasons, man would never bow down. They are illness, poverty and death. He is subject to all of them and they are with him. Yet, he will not stop boasting."

3-86 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن صفوان بن يحيى، عن عبدالرحمن بن الحجاج، عن أبي عبد الله عليه السلام، قال قال إبليس لعنه الله عليه لجنوده: إذا استمكنت من ابن آدم في ثلاث لم أبال ما عمل فانه غير مقبول منه: إذا استكثر عمله، ونسي ذنبه، ودخله العجب.

تطول الله عز وجل على عباده بثلاث

3-87 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني محمد بن عبدالجبار، عن محمد بن إسماعيل، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: إن الله عز وجل يقول: إني تطولت على عبادي بثلاث: ألقيت عليهم الريح بعد الروح ولو لا ذلك ما دفن حميم حميا، وألقيت عليهم السلوة بعد المصيبة ولو لا ذلك لم يتهن أحد منهم بعيشه، وخلقت هذه الدابة وسلطتها على الحنطة والشعير ولولا ذلك لكنزهما ملوكهم كما ينكزون الذهب والفضة.

لا سهر الا في ثلاث

3-88 حدثنا جعفر بن علي بن الحسن الكوفي رضي الله عنه عن جده الحسن ابن علي، عن جده عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: لا سهر إلا في ثلاث: متهجد بالقرآن، أو في طلب العلم، أو عروس تهدى إلى زوجها.

لولا ثلاث في ابن آدم ما طأطأ رأسه شيء

3-89 حدثنا أبي رضي الله عنه قال: حدثني عبد الله بن جعفر، عن هارون بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: لولا ثلاث في ابن ادم ما طأطأ رأسه شيء: المرض والفقر والموت، كلهم فيه وإنه معهن لو ثاب.

The Rules of the Religion Are Summarized in Three Things

3-90 Ja'far ibn Ali ibn al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy narrated that his grandfather Al-Hassan ibn Ali quoted on the authority of Amr ibn Uthman al-Saqafy, on the authority of Sa'id ibn Sharhabil, on the authority of Ibn Lahay'at, on the authority of Abi Malik, "I asked Ali ibn al-Hussein to inform me of all the rules of the religion. The Imam (MGB) replied, 'Speaking fairly, ruling justly and respecting one's pledge.'"

Three Sources of Sedition

3–91 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Ali ibn al–Hussein al–Sa'ed Abady quoted on the authority of Ahmad ibn Aba Abdullah al–Barqy, on the authority of Muhammad ibn Sin'an, on the authority of Zyad ibn al–Monzar, on the authority of Sa'ed ibn Tarif, on the authority of Al–Asbaq ibn al–Nobatat that the Commander of the Faithful Imam Ali (MGB) said, "There are three sources of sedition. They are: love for women – that is Satan's sword; drinking wine – that is Satan's trap; and love for gold and silver – that is Satan's bullet! Whoever loves women will not benefit from his life! Whoever drinks wine will not be let into Paradise! Whoever loves gold and silver will be a servant of this world!"

The Commander of the Faithful (MGB) added, "Jesus – the son of Mary (MGB) said, 'Gold is the ailment for religion! The knowledgeable one is the doctor for religion! Whenever you notice that the doctor is ill, do not expect him to be able to treat you!'"

There Are Three Friends for a Muslim

3–92 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quoted Harun ibn Muslim, on the authority of Mus'adat ibn Zyad, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father Al–Baqir (MGB), on the authority of his grandfather (MGB) that Ali (MGB) said, "There are three friends for a Muslim. There is a friend who says, 'I will be with you in your life and death!' That is his deeds! There is a friend who says, 'I will be with you until you are put into the grave. Then I will abandon you.' That is his child! There is a friend who says, 'I will be with you until your death.' That is his wealth which will be that of his inheritors once he dies.'"

3–93 Abu Ahmad al–Hassan ibn Abdullah ibn Sa'id al–Askari narrated that Abu Bakr Muhammad ibn al–Hassan ibn Dareed quoted the following on the authority of Abu Hatam (Muhammad ibn Idris ibn al–Monzar), on the authority of Al–Abasi Abu Muhammad Ubaydullah, on the authority of his father. The same was narrated by Abdullah ibn Shobayb al–Basry, on the

جميع شرايع الدين ثلاثة أشياء

3–90 حدثنا جعفر بن علي بن الحسن بن علي بن عبد الله بن المغيرة الكوفي قال: حدثني جدي الحسن بن علي، عن عمرو بن عثمان الثقفي، عن سعيد بن شرحبيل. عن ابن لهيعة عن أبي مالك قال: قلت لعلي بن الحسين عليهما السلام: أخبرني بجميع شرايع الدين، قال: قول الحق، والحكم بالعدل، والوفاء بالعهد.

الفتن ثلاث

3-91 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي قال: حدثنا أحمد بن أبي عبد الله البرقي. عن أبيه، عن محمد بن سنان، عن زياد بن المنذر عن سعد بن طريف. عن الاصبغ بن نباتة قال: قال أمير المؤمنين عليه السلام: الفتن ثلاث: حب النساء وهو سيف الشيطان، وشرب الخمر وهو فخ الشيطان وحب الدينار والدرهم وهو سهم الشيطان، فمن أحب النساء لم ينتفع بعيشه، ومن أحب الاشربة حرمت عليه الجنة، ومن أحب الدينار والدرهم فهو عبد الدنيا، وقال: قال عيسى بن مريم عليه السلام: الدينار داء الدين. والعالم طبيب الدين فاذا رأيتم الطبيب يجر الداء إلى نفسه فاتهموه، واعلموا أنه غير ناصح لغيره.

للمرء المسلم ثلاثة أخلاء

3-92 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن هارون بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: قال علي عليه السلام: إن للمرء المسلم ثلاثة أخلاء فخليل يقول: أنا معك حيا وميتا وهو عمله، وخليل يقول له: أنا معك إلى باب قبرك ثم أخليك وهو ولده، وخليل يقول له: أنا معك إلى أن تموت وهو ماله. فاذا مات صار للوارث.

3-93 حدثنا أبوأحمد الحسن بن عبد الله بن سعيد العسكري قال: حدثنا أبوبكر محمد بن الحسن بن دريدقال: أخبرنا أبوحاتم عن العبسي يعني أبا محمد عبيد الله

authority of Zakariya ibn Yahya al-Monqari, on the authority of Al-Ala' ibn al-Fazl (ibn Abdul Malik al-Monqari), on the authority of his father, on the authority of his grandfather, on the authority of Qays ibn Asim, "I went to see God's Prophet (MGB) along with a group of the people of Tamim! Then we entered and Al-Salsal ibn al-Dahms was with the Prophet (MGB). I asked, 'O Prophet of God! Please give us some advice to use since we are a group of people who live in the desert.' The Prophet of God (MGB) said, 'Indeed there is humiliation associated with pride! There is death associated with life! There is the Hereafter associated with this world! There is an accounting for everything! There is a guardian associated with everything! There is a reward associated with every good deed! There is a chastisement associated with every evil deed! There is a set period for everything!

O Qays! There will undoubtedly be a companion with you in the grave! He will be alive when he is buried along with you while you will be dead! If he is noble, he will honor you! However, if he is vile, he will torment you. He will be with you and will be resurrected along with you!

No questions will be put to you; they will all be directed to him. Choose, then a worthy and righteous companion, for if your companion is righteous he will comfort you, but if he be wicked, you will wish to flee from him in terror. This everlasting companion is nothing but your very own deeds!"

Then I said, "O Prophet of God! I wish these to be put in a few verses of poetry so that I can be honored with them amongst the Arabs!" The Prophet (MGB) called Hisan ibn Sabit to put these into a poetic form.

I immediately put them in a poetic form before Hisan came and recited them for the Prophet (MGB) and said that I hope they portray what the Prophet (MGB) had said. The poems are as follows:

Choose a companion from your deeds so that

may accompany you in the grave what you prepared!

You have no alternative after death but to be ready

for the day on which you are called to him to accept

Engage not in affairs in this world

in which there is not God's contentment

Man will not have a companion after his death

and even before death but his own deeds

Indeed man is only a guest of his household

He would spend a short while with them before he departs

God Revealed Three Words to the Prophet regarding Ali

3–94 In Kufa in the year 354 A.H. (965 A.D.) Al–Hassan ibn Muhammad al–Sahkooni al–Mazaki41 narrated that Muhammad ibn Abdullah al–Hazrami quoted on the authority of Al–Qasim ibn Zakaria ibn Dinar, on the authority of Ishaq ibn Mansoor, on the authority of Ja'far al–Ahmar, on the

عن أبيه، وأخبرنا عبد الله بن شبيب البصري قال: حدثنا زكريا بن يحيى المنقري قال: حدثنا العلاء بن الفضل عن أبيه، عن جده قال: قال قيس بن عاصم: وفدت مع جماعة من بني تميم إلى النبي صلى الله عليه وآله فدخلت وعنده الصلصال بن الدلهمس فقلت: يا نبي الله عظنا موعظه فانا قوم بغير في البرية، فقال رسول الله صلى الله عليه وآله: إن مع العز ذلا، وإن مع الحياة موتا، وإن مع الدنيا آخرة، وإن لكل شيء حسيبا، وعلى كل شيء رقيبا. وإن لكل حسنة ثوابا، ولكل سيئة عقابا، ولكل أجل كتابا"، وإنه لا بد لك يا قيس من قرين يدفن معك وهو حي. وتدفن معه وأنت ميت، فان كان كريما أكرمك، وإن كان لئيما أسلمك، ثم لا يحشر إلا معك ولا تبعث إلا معه، ولا تسئل إلا عنه، فلا تجعله إلا صالحا فانه إن صلح آنست به، وإن فسد لا تستوحش إلا منه، وهو فعلك،

فقال: يانبي الله احب أن يكون هذا الكلام في أبيات من الشعر نفخربه على من يلينا من العرب وندخره، فأمر النبي صلى الله عليه وآله من يأتيه بحسان بن ثابت قال: فأقبلت افكر فيما اشبه هذه العظة من الشعر فاستتب لي القول قبل مجئ حسان فقلت: يا رسول الله قد حضرتني أبيات أحسبها توافق ما تريد، فقلت:

تخير خليطا من فعالـك إنما

قرين الفتى في القبر ما كان يفعل

ولا بد بعد الموت من أن تعده

ليــوم ينــادى المرء فيه فيقبل

فان كنت مشغولا بشيء فلا تكن

بغيــر الذي يرضى به الله تشغل

فلن يصحب الانسان من بعد موته

ومن قبله إلا الذي كان يعمل

ألا إنما الانسان ضيف لاهله

يقيم قليلا بينهم ثم يرحل

أوحى الله إلى النبي في علي ثلاث كلمات

حدثنا الحسن بن محمد السحكوني المزكي بالكوفة سنة أربع وخمسين وثلاثمائة قال: حدثا محمد بن عبد 94-3
الله الحضرمي قال: حدثنا القــاسم بن زكريا بن

authority of Ummi al-Sayrafi, on the authority of Abi Kathir al-Ansari, on the authority of Abdullah ibn As'ad ibn Zurarah that God's Prophet (MGB) said, "When I ascended[42] to my Lord, He revealed to me three words regarding Ali (MGB): he is the leader of the pious ones; he is the master of the believers;

and he is the leader of the radiant ones."

Men Are of Three Kinds

3–95 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad Aba Abdullah al–Barqy, on the authority of Al–Hassan ibn Ali ibn Faz'zal, on the authority of Sa'alabat ibn Maymun that Aba Abdullah as–Sadiq (MGB) said, "Men are of three kinds: A man (can be known) by his wealth, a man by his position, and a man by his tongue. And that is the best of the three."

3–96 And with these same documents he narrated that the Commander of the Faithful Imam Ali (MGB) said, "Men are of three types: intelligent, stupid and corrupt. For the intelligent, religion is his way; patience is his nature, and thinking is in his character. If questioned, he will respond. If he talks, he says the right words. If he listens, he perceives. If he speaks, he tells the truth. If someone trusts him, he will be loyal to him. However, if you direct a stupid person to the good, he will neglect it. If he is directed away from the good, he will follow. If he is guided towards ignorance, he becomes ignorant. If he talks, he lies. He doesn't understand. Even if you try to make him understand, he will not understand. And a corrupt person is such that if you entrust him with something, he will cheat you. If you become his companion, he will debase you. And if you trust him in some affairs, he will not be sincere to you."

No One Deserves to Be a Leader Unless He Has Three Characteristics

3–97 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Abdul Samad ibn Muhammad, on the authority of Han'nan ibn Sadeer, on the authority of Aba Abdullah as–Sadiq (MGB) that his father (MGB) said, "No one deserves to be a leader unless he has three characteristics: piety which would hinder him from doing the forbidden deeds; patience which would help him control his anger; and good deputyship over those whom he leads just as if he is their kind father."

3–98 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Muhammad ibn al–Hussein ibn Abil Khat'tab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al–Bazanty that Abul–Hassan (MGB) was asked, "How can one tell who the next Divine Leader will be after a Divine Leader?"

دينار قال: حدثنا إسحاق بن منصور قال: حدثنا جعفر الاحمر، عن امي الصيرفي، عن أبي كثير الانصاري، عن عبد الله بن أسعد بن زرارة قال: قال رسول الله صلى الله عليه وآله: أسرى بي ربي فأوحى إلي في علي عليه السلام بثلاث: إنه إمام المتقين وسيد المؤمنين وقائد الغر المحجلين.

الرجال ثلاثة

3-95 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد أبي عبد الله البرقي، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن أبي عبد الله عليه السلام قال: الرجال ثلاثة: رجل بماله، ورجل بجاهه، ورجل بلسانه، وهو أفضل الثلاثة.

3-96 وبهذا الاسناد قال: قال أمير المؤمنين عليه السلام: الرجال ثلاثة: عاقل وأحمق وفاجر، فالعاقل الدين شريعته، والحلم طبيعته، والرأي سجيته، وإن سئل أجاب، وإن تكلم أصاب، وإن سمع وعى، وإن حدث صدق، وإن اطمأن إليه أحد وفى، والاحمق إن استنبه بجميل غفل، وإن استنزل عن حسن نزل، وإن حمل على جهل جهل، وإن حدث كذب، لا يفقه وإن فقه لا يتفقه، والفاجر إن ائتمنته خانك، وإن صاحبته شانك وإن وثقت به لم ينصحك.

الامامة لا تصلح الا لرجل فيه ثلاث خصال

3-97 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن عبدالصمد بن محمد، عن حنان بن سدير، عن أبي عبد الله، عن أبيه عليهما السلام قال: إن الامامة لاتصلح إلا لرجل فيه ثلاث خصال: ورع يحجزه عن المحارم، وحلم يملك به غضبه، وحسن الخلافة على من ولي حتى يكون له كالوالد الرحيم.

3-98 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسين بن أبي الخطاب، عن أحمد بن محمد بن أبي نصر البزنطي قال: سئل أبوالحسن عليه السلام الامام بأي شيء يعرف بعد الامام؟

The Imam (MGB) replied, “Indeed there are certain signs for him (MGB). First of all, he (MGB) shall be the oldest son of the existing Divine Leader. He (MGB) will be the one most deserving that position. He will be so well-known as the trustee of his father that when a group of newcomers to the town ask anyone about the Trustee of the Divine Leader, everyone refers to him (MGB) as the Trustee of the Divine Leader. The position of armaments near us is like that of the coffin near the Israelites[43] that is the Divine Leader is the one who is holding the Prophet’s armaments.”

3-99 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Al-Hassan ibn Musa al-Khishab, on the authority of Al-Yazid ibn Ishaq She’r, on the authority of Harun ibn Hamzih al-Qanavi that Abdul Ali ibn A’ayn said, “I asked as-Sadiq (MGB) about the way to disprove one who falsely claims to be a Trustee of the Divine Leader. The Imam (MGB) said, ‘There are three signs which should all exist in anyone who truly claims to be a Trustee of the Divine Leader. He should be the closest[44] to the Divine Leader. He should possess the Prophet’s armaments and he should be so clearly

the one declared by the Divine Leader to be his Trustee that when you enter the town and ask the children or the common people about whom the Divine Leader has established as his Trustee, everyone refers to him (MGB).'"

On Three Hajj Pilgrimagesccxvi

3–100 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Al–Sindy ibn al–Rabi'a, on the authority of Muhammad ibn al–Qasim ibn Fuzayl ibn Yasar, on the authority of Aiman ibn Mohraz, who quoted on the authority of Al–Qasim and ibn Faz'zal that Harizat said, "Whoever goes on the *Hajj* pilgrimage45 for three consecutive years it is as if he has gone on the *Hajj* pilgrimage every year whether he continues to go on the *Hajj* or not in the following years."

The compiler of the book – may God increase his honor – said, "The chain of narrations of this tradition is weak. However, I have cited it as it was in my manuscript. However, there is a correct form of this tradition on the authority of Imam as–Sadiq (MGB) that is cited next."

3–101 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn al–Hussein ibn Abil Khat'tab, on the authority of Al–Hijal, (on the authority of Safvan ibn Yahya,) on the authority of Safvan ibn Mihran al–Jamal, on the authority of Aba Abdullah as–Sadiq (MGB), "Whoever goes on the *Hajj* pilgrimage46 thrice will never suffer from poverty."

قال: إن للامام علامات أن يكون أكبر ولد أبيه بعده ويكون فيه الفضل وإذا قدم الركب المدينة قال: إلى من أوصى فلان؟ قالوا: إلى فلان، والسلاح فينا بمنزلة التابوت في بني إسرائيل يدور مع الامام حيث كان.

3–99 حدثنا أبي رضي الله عنه قال: حدثنا محمدبن يحيى العطار، عن محمد ابن أحمد، عن الحسن بن موسى الخشاب، عن يزيد بن إسحاق شعر قال: حدثني هارون ابن حمزة الغنوي، عن عبدالاعلى بن أعين قال: قلت لابي عبد الله عليه السلام: ما الحجة علي المدعي لهذا الامر بغير حق؟ قال: ثلاثة من الحجة لم يجتمعن في رجل إلا كان صاحب هذا الامر: أن يكون أولى الناس بمن قلبه، ويكون عنده سلاح رسول الله صلى الله عليه وآله، ويكون صاحب الوصية الظاهرة الذي إذا قدمت المدينة سألت العامة والصبيان إلى من أوصى فلان؟ فيقولون: إلى فلان.

في من حج ثلاثة حجج

3–100 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري، عن السندي بن الربيع، عن محمد بن القاسم بن فضيل بن يسار، عن أيمن بن محرز يرويه عن القاسم بن فضال إن حريزا قال: من حج ثلاث سنين متوالية ثم حج أولم يحج فهو بمنزلة مدمن الحج [وا].

قال مصنف هذا الكتاب أدام الله تأييده: هذا الاسناد مضطرب ولم اغيره لانه كان هكذا في نسختي، والحديث صحيح.

3-101 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن الحجال [عن صفوان بن يحيى] عن صفوان بن مهران الجمال، عن أبي عبد الله عليه السلام قال: من حج ثلاث حجج لم يصبه فقر أبدا.

3-102 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abu Abdullah al-Razi, on the authority of Mansoor ibn al-Ab'bas, on the authority of Amr ibn Sa'id, on the authority of Isa ibn Hamzih that Aba Abdullah as-Sadiq (MGB) said, "Any camel on which they go on the *Hajj* pilgrimage[47] for three years shall be amongst the animals in Paradise."

In other traditions we read 'for seven years.'

On Whoever Sends Three Believers to the Hajj Pilgrimageccxx

3-103 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Salamat ibn al-Khat'tab, on the authority of Ahmad ibn Ali, on the authority of Al-Hussein ibn Ali al-Daylami – the servant of Al-Reza (MGB) that he had heard al-Reza (MGB) say, "Whoever sends three believers on the *Hajj* pilgrimage has indeed bought himself from God with that money. God will not ask him where he has brought the money from – whether it is legitimately earned or illegitimately earned."

There Are Three Signs in Joseph's Shirt

3-104 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ad Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn Salim, on the authority of Aba Abdullah as-Sadiq (MGB), "There were three signs in the Prophet Joseph's (MGB) shirt as God the Honorable the Exalted says, *'They stained his shirt with false blood...'*[48] And God the Honorable the Exalted says, *'...(thus):- If it be that his shirt is rent from the front, then is her tale true, and he is a liar!'*[49] And God the Honorable the Exalted says, *'Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family.'*[50]"

There Are Three Forms of Oppression

3-105 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Harun ibn al-Jahm, on the authority of Al-Mufaz'zal ibn Salih, on the authority of Sa'ed ibn Tarif, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB), "There are three forms of oppression: ones that God the Honorable the Exalted would forgive, ones that God the

3-102 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا قالا: حدثنا محمد بن أحمد بن يحيى ابن عمران الاشعري قال: حدثني أبوعبد الله الرازي، عن منصور بن العباس، عن عمرو ابن سعيد، عن عيسى بن حمزة، عن أبي عبد الله عليه السلام: أنه قال: أي بعير حج عليه ثلاث سنين جعل من نعم الجنة، وروي سبع سنين.

في من حج بثلاثة نفر من المؤمنين

3-103 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد ابن أحمد بن يحيى بن عمران الاشعري، عن سلمة بن الخطاب، عن أحمد بن علي، عن الحسن ابن علي الديلمي، مولى الرضا قال: سمعت الرضا عليه السلام يقول: من حج بثلاثة نفر من المؤمنين فقد اشترى نفسه من الله عز وجل بالثمن ولم يسأله من أين كسب ماله من حلال أو حرام.

كان في قميص يوسف ثلاث آيات

3-104 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي ابن الحسين السعد آبادي قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد ابن أبي عمير عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: كان في قميص يوسف عليه السلام ثلاث آيات في قوله عز وجل: "وجاؤا على قميصه بدم كذب" وقوله عز وجل: "إن كان قميصه قد من قبل الى آخر الايه..." وقوله عز وجل: "اذهبوا بقميصي هذاالآية".

الظلم ثلاثة

3-105 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد ابن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبيه، عن هارون بن الجهم، عن المفضل ابن صالح، عن سعد بن طريف، عن أبي جعفر عليه السلام قال: الظلم الثلاثة: ظلم

Honorable the Exalted would not forgive, and ones that God the Honorable the Exalted would not overlook. The form of oppression which God the Honorable the Exalted would not forgive is associating partners with God the Honorable the Exalted. The form of oppression which God the Honorable the Exalted would forgive is the oppression that one has done to himself which is related to what goes on between a person and God the Honorable the Exalted. The form of oppression which God the Honorable the Exalted would not overlook is related to oppressing other people."

Three Ways Having Intercourse Becomes Legitimate

3-106 Ahmad ibn Ali ibn Ibrahim ibn Hashim - may God be pleased with him - narrated that his father quoted his grandfather, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB)51, on the authority of his father (MGB), on the authority of his forefathers (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "There are three ways by which having intercourse becomes legitimate. They are marriage with right to inherit52, marriage by possessing the woman (who is a slave), and marriage without the right to inherit53."

All the Nation but Three Can Hope to Be Saved

3-107 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Hafs ibn Qiyath al-Nakha'ee that Ja'far ibn Muhammad as-Sadiq (MGB) said, "Anyone in this nation who has recognized our right can hope to be saved but three: one who helps the oppressive King; one who follows his selfish desires; and one who engages in corrupt deeds in public."

The Worst Three Times for Man

3-108 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Al-Qasim ibn Muhammad, on the authority of Suleiman ibn Davood, on the authority of Abdul Raz'zaq, on the authority of Mu'amir, on the authority of Al-Zuhra that Ali ibn al-Hussein ibn Ali ibn Abi Talib (Imam as-Sajjad (MGB)) said, "The worst times for man are three: the time at which the angel of death comes to take his life; the time at which he is risen out of the grave; and the time at which he shall stand before the Honorable the Exalted God to see whether he shall go to Paradise or be taken into Hell." As-Sajjad (MGB) added, "O Children of Adam! If you are saved at the time of death, then you are saved. Else you shall be destroyed. If you are saved when you are being placed in the grave, then you are saved. Else you shall be destroyed. If you are saved when they are taking the people towards the Bridge54, then you are saved. Else you shall be destroyed."

يغفره الله عز وجل، وظلم لا يغفره، وظلم لا يدعه، فأما الظلم الذي لا يغفره فالشرك بالله عز وجل وأما الظلم الذي

يغفره الله فظلم الرجل نفسه فيما بينه وبين الله عز وجل، وأما الظلم الذي لا يدعه فالمداينة بين العباد.

تحل الفروج بثلاثة وجوه

3-106 حدثنا أحمد بن علي بن إبراهيم بن هاشم رضي الله عنه. عن أبيه، عن جده، عن النوفلي، عن السكوني عن جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام: تحل الفروج بثلاثة وجوه: نكاح بميراث، ونكاح بملك اليمين، ونكاح بلا ميراث.

ترجى النجاة لجميع الامة الا لاحد ثلاثة

3-107 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم ابن محمد الاصفهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي، عن جعفر ابن محمد عليهما السلام قال: إني لارجو النجاة لهذه الامة لمن عرف حقنا منهم إلا لاحد ثلاثة: صاحب سلطان جائر، وصاحب هوى، والفاسق المعلن.

أشد ساعات ابن آدم ثلاث ساعات

3-108 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني القاسم بن محمد، عن سليمان بن داود قال: حدثنا عبدالرزاق، عن معمر، عن الزهري قال: قال علي بن الحسين بن علي بن أبي طالب عليهم السلام: أشد ساعات ابن آدم ثلاث ساعات: الساعة التي يعاين فيها ملك الموت.والساعة التي يقوم فيها من قبره، والساعة التي يقف فيها بين يدي الله تبارك وتعالى، فاما إلى الجنة وإما إلى النار، ثم قال: إن نجوت يا ابن آدم عند الموت فأنت أنت وإلا هلكت، وإن نجوت يا ابن آدم حين توضع في قبرك فأنت أنت، وإلا هلكت، وإن نجوت حين يحمل الناس على الصراط فأنت أنت وإلا هلكت، وإن نجوت حين يقوم الناس لرب العالمين فأنت أنت وإلا هلكت.

Then As-Sajjad (MGB) recited the following verse of the Holy Quran: '*...Before them is a Partition till the Day they are raised up.*'[55] Then As-Sajjad (MGB) added, "This Partition refers to the grave in which life is hard. I swear by God that the grave can be one of the gardens of Paradise or one of the ditches of Hell!" Then As-Sajjad (MGB) faced a man who was present there and said to him, "Indeed the Residents of the Heavens know the Residents of Paradise and the Residents of Hell! Which group do you belong to? With which of the two shall be your Final Abode?"

The Worst Three Deeds of Man Near God

3-109 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Sa'ed ibn Abdullah

quoted Al-Qasim ibn Muhammad, on the authority of Suleiman ibn Davood, on the authority of several of his companions that Aba Abdullah as-Sadiq (MGB) narrated that the Prophet (MGB) said, “The Children of Adam would not do any deeds that are worse than the following three deeds near the Blessed the Sublime God: When a man kills a Prophet or a Divine Leader; when a man destroys the *Ka’ba* which God the Honorable the Exalted has established as a turning point to worship Him; or when a man illegitimately has sex with a woman.”

A Man Would Not Migrate except for Three Reasons

3-110 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Al-Qasim ibn Muhammad, on the authority of Suleiman ibn Davood, on the authority of several of his companions, on the authority of Aba Abdullah as-Sadiq (MGB), “It is recorded in the Wise Sayings of Alih Davood (MGB) that a man would not migrate except for the following three reasons: to attain the necessities for the Hereafter, to improve the affairs of this life, or enjoy what is not forbidden.” Then he (MGB) added, “Whoever loves this life would be debased.”

Three Beds

3-111 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Al-Qasim ibn Muhammad, on the authority of Suleiman ibn Davood, on the authority of Hammad ibn Isa that Aba Abdullah as-Sadiq (MGB) saw several beds in someone’s house and said, “One bed is for the man of the house. A second bed is for the woman of the house. A third bed is for house guests. Any extra beds would be for Satan.”

3-112 Al-Khalil ibn Ahmad al-Sejezy narrated that Umar ibn Hafs quoted Suleiman ibn Ash’as, on the authority of Yazid ibn Khalid al-Ramli, on the authority of Ibn Wahab, on the authority of Abi Hani, on the authority of Aba Abdul Rahman al-Hibli, on the authority of Jabir ibn Abdullah that God’s Prophet (MGB) said the following regarding beds, “A bed for the man and a bed for the woman and a bed for the guest. The fourth bed would be for Satan.”

ثم تلا: "وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ." قال: هو القبر، وإن لهم فيه لمعيشة ضنكا، والله إن القبر لروضة من رياض الجنة أو حفرة من حفرالنار، ثم أقبل على رجل من جلسائه فقال له: لقد علم ساكن السماء ساكن الجنة من ساكن النار، فأي الرجلين أنت، وأي الدارين دارك.

لن يعمل ابن آدم عملا أعظم عند الله عز وجل من ثلاثة

3-109 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد، عن سليمان بن داود قال: سمعت غير واحد من أصحابنا يروي عن أبي عبد الله عليه السلام أنه قال: قال النبي صلى الله عليه

وآله: لن يعمل ابن آدم عملا أعظم عند الله تبارك وتعالى من رجل قتل نبيا أو إمام، أو هدم الكعبة التي جعلها الله عز وجل قبلة لعبادة أو أفرغ ماءه في امرأة حراما.

لا يظعن الرجل الا في ثلاث

3-110 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني القاسم بن محمد، عن سليمان بن داود قال: أخبرني غير واحد من أصحابنا، عن أبي عبد الله عليه السلام قال: مكتوب في حكمة آل داود عليه السلام: لا يظعن الرجل إلا في ثلاث: زاد لمعاد، أو مرمة لمعاش أو لذة في غير محرم، ثم قال: من أحب الحياة ذل.

الفرش ثلاثة

3-111 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم ابن محمد، عن سليمان بن داود قال: حدثني حماد بن عيسى، عن أبي عبد الله عليه السلام أنه نظر إلى فرش في دار رجل فقال: فراش للرجل وفراش لاهله وفراش لضيفه، والفراش الرابع للشيطان.

3-112 أخبرني الخليل بن أحمد السجزي قال: حدثنا عمر بن حفص قال: حدثنا سليمان بن الاشعث قال: حدثنا يزيد بن خالد الرملي قال: حدثنا ابن وهب، عن أبي هانئ عن [أبي] عبدالرحمن الحبلي، عن جابر بن عبد الله قال: ذكر رسول الله صلى الله عليه وآله الفرش فقال: فراش للرجل وفراش للمرأة وفراش للضيف والرابع للشيطان.

The Three Signs

3-113 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Al-Qasim ibn Muhammad, on the authority of Suleiman ibn Davood, on the authority of Hammad ibn Isa that Aba Abdullah as-Sadiq (MGB) narrated that Luqman told his son, "O my son! There are signs for everything by which they are known and which indicate those things. There are three signs for religion which are knowledge, faith and acting accordingly. There are three signs for knowledge which are knowledge of God, knowledge of what God likes and what God disapproves of. There are three signs for faith which are faith in God, His Book and His Messenger. There are also three signs for acting accordingly which are praying, fasting and paying the alms-tax. There are three signs for one who is a show-off which are quarrelling with ones who are better; speaking out of ignorance; and seeking what is extremely hard to find. There are three signs for the oppressor which are oppressively harming those who are superior; being forceful with those who are inferior; and helping those who are oppressors. There are three signs for the corrupt which are constant disagreement between what he says and what is in his heart; constant disagreement between his heart

and his deeds; and constant disagreement between his outward appearance and his inward thoughts. There are three signs for the sinner which are he is treacherous, he lies and he acts opposite to what he says. There are three signs for the show-off which are he is lazy, but he acts as if he is steadfast in public and he always seeks to be praised.

There are three signs for the haughty which are he blames others in their absence; he boastfully praises others in front of them; and he blames the events which bring about calamities. There are three signs for the wasteful which are he buys what he doesn't deserve to have; he wears what he doesn't deserve to wear; and he eats what he doesn't deserve to eat. There are three signs for the lazy which are he is so sluggish that he starts to commit criminal acts; he has shortcomings that lead him to being ungrateful; and he wastes things so much that he becomes a criminal. There are three signs for the ignorant which are inattentiveness, playfulness and forgetfulness." Hammad ibn Isa added that Aba Abdullah as-Sadiq (MGB) said, "For each of these signs there are more than a thousand indications. O Himad! Seek knowledge during the day and the night. Stop being greedy for what others possess, if you wish to be able to see the good in this world and attain the Eternal Abode. Consider yourself to be amongst the dead. Do not consider yourself to be superior to anyone else. Keep your mouth shut and keep your aspirations to yourself."

العلامات الثلاث

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني القاسم بن محمد، عن سليمان بن داود 113-3 قال: حدثني حماد بن عيسى، عن أبي عبد الله عليه السلام قال: قال لقمان لابنه: يا بني لكل شيء علامة يعرف بها ويشهد عليها، وإن للدين ثلاث علامات: العلم والايمان والعمل به، وللايمان ثلاث علامات: الايمان بالله وكتبه ورسله. وللعالم ثلاث علامات: العلم بالله وبما يحب وبما يكره، وللعامل ثلاث علامات: الصلاة والصيام والزكاة، وللمتكلف ثلاث علامات: ينازع من فوقه، ويقول مالا يعلم ويتعاطى ما لا ينال وللظالم ثلاث علامات: يظلم من فوقه بالمعصية ومن دونه بالغلبة ويعين الظلمة. وللمنافق ثلاث علامات: يخالف لسانه قلبه، وقلبه فعله، وعلانيته سريرته. وللاثم ثلاث علامات: يخون، ويكذب، ويخالف ما يقول: وللمرائي ثلاث علامات: يكسل إذا كان وحده، وينشط إذا كان الناس عنده، ويتعرض في كل أمر للمحمدة.وللحاسد ثلاث علامات: يغتاب إذا غاب، ويتملق إذا شهد، ويشمت بالمصيبة. وللمسرف ثلاث علامات: يشتري ماليس له، ويلبس ماليس له، ويأكل ما ليس له. وللكسلان ثلاث علامات: يتواني حتى يفرط ويفرط حتى يضيع ويضيع حتى يأثم. وللغافل ثلاث علامات: السهو واللهو والنسيان.قال حماد بن عيسى: قال أبوعبد الله عليه السلام: ولكل واحدة من هذه العلامات شعب يبلغ العالم بها أكثر من ألف باب وألف باب وألف باب، فكن يا حماد طالبا للعلم في آناء الليل وأطراف النهار فان أردت أن تقر عينك وتنال خير الدنيا والآخرة فاقطع الطمع مما في أيدي الناس وعد نفسك في الموتى ولا تحدثن نفسك إنك فوق أحد من الناس واخزن لسانك كما تخزن مالك.

Three Situations in Which God Takes Care of One's Affairs

3–114 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al–Qasim ibn Muhammad, on the authority of Suleiman ibn Davood, on the authority of Hammad ibn Isa, on the authority of Aba Abdullah as–Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "Luqman has said the following amongst the wise advice he gave his son, 'O my son! One who is weak in Certitude and whose belief about the provision of his sustenance is weak can be reassured considering the three occasions on which God the Blessed the Sublime would take care of his affairs and provide for his sustenance, while he is not able to do anything and cannot earn his sustenance. The first occasion is during the time he is in his mother's womb where he has no power to do anything, but God provides his sustenance and maintains him in a safe and stable place where he is protected against heat and cold. The second occasion is after he is born and has no power to do anything, but is fed with his mother's milk until he grows up and stops being breastfed. The third occasion is after he is no longer being breastfed and has no power to do anything but God provides his sustenance through his father's earnings and by the love He has placed in his father's heart, such that he always puts a higher priority to feeding and clothing him than he does to feeding and clothing himself. Then once a man grows up he goes out to work to provide for his sustenance. Whenever he has shortcomings and cannot earn enough, he forgets this and is badly suspicious about God the Blessed the Sublime providing his sustenance and makes life hard for his spouse and children. O my son! Such a person would be a bad worshipper!'"

Three Types of People

3–115 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Ali al–Vasha, on the authority of Ahmad ibn A'ez, on the authority of Abi Khadijeh that Aba Abdullah as–Sadiq (MGB) said, "The people can be divided into three groups: the knowledgeable scholars, the seekers of knowledge and the scum. We are the knowledgeable scholars. Our followers are the seekers of knowledge and the rest of the people are the scum."

3–116 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Salamat ibn al–Khat'tab, on the authority of Al–Hussein ibn Sayf, on the authority of Salih ibn Aqabah that Abil Hassan Musa ibn Ja'far al–Kazim (MGB) said, "The people are of three groups: Arabs, friends and the debased. We are the Arabs. The friends are those who love and follow us. However, the debased ones are the *Nasabites*[56] who dislike us."

خلق الله عز وجل العبد في ثلاثة أحوال من أمره

3-114: حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد، عن سليمان بن داود قال حدثني حماد بن عيسى، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: كان فيما وعظ به لقمان ابنه أن قال له يا بني ليعتبر من قصر يقينه وضعفت نيته في طلب الرزق، إن الله تبارك وتعالى خلقه في ثلاثة أحوال من أمره، وآتاه رزقه، ولم يكن له في واحدة منها كسب ولا حيلة: إن الله تبارك وتعالى سيرزقه في الحال الرابعة، أما أول ذلك فانه كان في رحم امه يرزقه هناك في قرار مكين حيث لا يؤذيه حر ولا برد، ثم أخرجه من ذلك وأجرى له رزقا من لبن امه يكفيه به ويربيه وينعشه من غير حول به ولا قوة، ثم فطم من ذلك فأجرى له رزقا من كسب أبويه برأفة ورحمة له من قلوبهما لا يملكان غير ذلك حتى أنهما يؤثرانه على أنفسهما في أحوال كثيرة حتى إذا كبر وعقل واكتسب لنفسه ضاق به أمره وظن الظنون بربه وجحد الحقوق في ماله وقتر على نفسه وعياله مخافة اقتار رزق وسوء يقين بالخلف من الله تبارك وتعالى في العاجل والآجل، فبئس العبد هذا يا بني.

الناس ثلاثة

3-115: حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى، عن الحسن بن علي الوشاء.عن أحمد بن عائذ، عن أبي خديجة عن أبي عبد الله عليه السلام قال:الناس يغدون على ثلاثة عالم ومتعلم وغثاء، فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

3-116: حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن سلمة بن الخطاب، عن الحسين بن سيف، عن صالح بن عقبة، عن أبي الحسن موسى بن جعفر عليهما السلام قال: الناس ثلاثة: عربي ومولي وعلج، فأما العرب فنحن، وأما المولى فمن والاونا، وأما العلج فمن تبرأمنا وناصبنا.

3-117 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid, on the authority of Safvan ibn Yahya, on the authority of Abi Ayoob al-Khizaz, on the authority of Muhammad ibn Muslim and others, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "Be either a knowledgeable one, a student or a friend of the knowledgeable ones. Do not be of any other group since then you would be destroyed due to their enmity."

Three Inexcusable Characteristics

3-118 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Kumaydany quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr that Al-Hussein ibn Mus'ab al-Hamedany heard As-Sadiq (MGB) say, "There are three things that no one has any excuses not to do. Return what you are entrusted with whether it belongs to a good-doer or a wicked man. Fulfill your promise whether it be to a good-doer or a wicked man. Treat your parents kindly whether they are good-doers or wicked ones."

Three Characteristics One Would Suffer before Death

3-119 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Al-Hassan ibn Mahboob, on the authority of Malik ibn Atiye, on the authority of Abi Ubaydat that Abi Ja'far al-Baqir (MGB) said that it is recorded in Ali's Book, "There are three characteristics which if one possesses he shall not die until he suffers from them: Oppression, cutting off ties with the relations of kin and falsely swearing by God which is a form of fighting with God. The best rewarded form of worshipping is having relations with one's ties of kin. Some people get wealthier even though they are evildoers since they have relations with their ties of kin. Their kindness would increase their life-span. Falsely swearing by God and cutting off the relations of kin would destroy homes and would overburden the wombs which would cause an interruption in the continuation of generations."

A Muslim is Perfected with Three Characteristics

3-120 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Mo'ali ibn Muhammad al-Basry, on the authority of Muhammad ibn Jumhoor al-Ummi,

3-117 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي. عن أبيه محمد بن خالد، عن صفوان بن يحيى، عن أبي أيوب الخزاز. عن محمد بن مسلم وغيره، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله:اغد عالما أو متعلما أو أحب العلماء، ولا تكن رابعا فتهلك ببغضهم.

ثلاث خصال لا عذر فيها لاحد

3-118 حدثنا أبي رضي الله عنه قال: حدثني علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن الحسين ابن مصعب الهمداني قال:سمعت أبا عبد الله عليه السلام يقول: ثلاثة لا عذر لاحد فيها: أداء الامانة إلى البر والفاجر، والوفاء بالعهد للبر والفاجر، وبر الوالدين برين كانا أو فاجرين.

ثلاث خصال لا يموت صاحبهن حتى يرى وبالهن

3-119 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن خالد، عن الحسن بن محبوب، عن مالك بن عطية عن أبي عبيدة، عن أبي جعفر عليه السلام قال:في كتاب علي عليه السلام ثلاث خصال لا يموت صاحبهن أبدا حتى يرى وبالهن: البغي وقطيعة الرحم واليمين الكاذبة

يبارز الله بها وإن أعجل الطاعة ثوابا لصلة الرحم، وإن القوم ليكونون فجارا فيتواصلون فتنمى أموالهم ويبرون فتزداد أعمارهم، وإن اليمين الكاذبة وقطيعة الرحم لتذران الديار بلاقع من أهلها ويثقلان الرحم، وإن تثقل الرحم انقطاع النسل.

ثلاث بهن يكمل المسلم

3-120 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد ابن أبي عبد الله قال: حدثنا المعلى بن محمد البصري، عن محمد بن جمهور العمي، عن جعفر

on the authority of Ja'far ibn Bashiral-Bajaly, on the authority of Abi Bahr, on the authority of Sharih al-Hamedany, on the authority of Abi Ishaq al-Sabi'e, on the authority of Al-Harith al-A'oar that the Commander of the Faithful Imam Ali (MGB) said, "A Muslim is perfected by three characteristics: knowledge of the affairs of the religion; moderation in the affairs of life; and patience during calamities."

Three Advices the Prophet Gave to Ali

3-121 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Isma'il ibn Marar, on the authority of Yunus ibn Abdul-Rahman who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "The following is amongst the pieces of advice given by the Prophet (MGB) to Ali (MGB): 'O Ali! I admonish you against three major characteristics: jealousy, greed and lying. O Ali! The following three deeds are the master of the deeds: treating the people fairly; being kind to your brethren for the sake of the Honorable the Exalted God and remembering the Blessed the Sublime God in all circumstances. O Ali! A believer has the following three sources of happiness: visiting his brethren; breaking his fast and praying at the end of the night. O Ali! There are three things lacking which means nothing of what you do is perfected: piety which prevents you from disobeying the Honorable the Exalted God; good temper which assists him to treat the people with moderation and patience which helps him forgive the ignorance of the people. O Ali! Three things are due to real faith: generosity in spite of poverty; recognizing that others are right regarding oneself and teaching knowledge to its seekers. O Ali! Three characteristics are due to nobility: giving to those who have denied things of you; associating with those who have cut-off ties from you and forgiving those who have oppressed you.'"

3-122 Abul Hassan Muhammad ibn Ali ibn ash-Shah al-Marv al-Ruzi narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that

the Prophet (MGB) said, “O Ali! There are three things with which whoever visits God he will be of the noblest of the people. Whoever performs whatever is incumbent upon him would be of the best of the worshippers. Whoever abstains from whatever is forbidden for him to do would be of the most pious ones and whoever is content with whatever sustenance God has provided for him would be of the most needless ones.

بن بشير البجلي، عن أبي بحر، عن شريح الهمداني، عن أبي إسحاق السبيعي. عن الحارث الاعور قال: قال أمير المؤمنين عليه السلام: ثلاث بهن يكمل المسلم: التفقه في الدين، والتقدير في المعيشة، والصبر على النوائب.

ماجاء على ثلاثة في وصية النبي صلى الله عليه وآله لامير المؤمنين

3-121 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن إسماعيل بن مرار، عن يونس بن عبدالرحمن يرفعه إلى أبي عبد الله عليه السلام قال: كان فيما أوصى به رسول الله صلى الله عليه وآله عليا عليه السلام، يا علي أنهاك عن ثلاث خصال عظام: الحسد والحرص والكذب، يا علي سيد الاعمال ثلاث خصال: انصافك الناس من نفسك، ومواساة الاخ في الله عز وجل: وذكر الله تبارك وتعالى على كل حال، يا علي ثلاث فرحات للمؤمن في الدنيا: لقاء الاخوان والافطار في الصيام والتهجد من آخر الليل، يا علي ثلاث من لم تكن فيه لم يقم له عمل: ورع يحجزه عن معاصي الله عز وجل، وخلق يداري به الناس، وحلم يرد به جهل الجاهل. يا علي ثلاث من حقائق الايمان: الانفاق في الاقتار، وانصاف الناس من نفسك، وبذل العلم للمتعلم. يا علي ثلاث خصال من مكارم الاخلاق: تعطي من حرمك، وتصل من قطعك وتعفو عمن ظلمك.

3-122 حدثنا أبوالحسن محمد بن علي بن الشاه المرو الروذي قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثني أنس بن محمد أبومالك عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي ثلاث من لقى الله بهن فهو من أفضل الناس: من أتى الله بما افترض الله عليه فهو من أعبد الناس، ومن ورع عن محارم الله فهو من أورع الناس، ومن قنع بما رزقه الله فهو من أغنى الناس.

O Ali! There are three things which my followers find it hard to do: being sympathetic with their brethren during times of being wealthy; being fair with others regarding themselves and remembering God at all times. This doesn’t mean saying God’s glorifications by saying *‘Subhanallah valhamdulilah va la illaha ilallaho allaho akbar!’* No. It means to fear the Honorable the Exalted God whenever you run across a forbidden deed and abstain from doing that forbidden deed. O Ali! There is fear of insanity in three deeds: sleeping in the graveyard; walking wearing only one shoe and sleeping alone. O Ali! Associating with three groups of people will spoil the heart: associating with mean people, associating with the rich people and talking with women. O Ali! Three things would strengthen memory and fend off ailments: drinking milk; brushing the teeth and reciting the Quran. O Ali! The following three acts are due to

obsession: eating clay, biting one's nails, and chewing one's beard. O Ali! I admonish you against three characteristics: envy, greed and haughtiness. O Ali! There are three things which would make the heart perish: listening to vain talk; going hunting, and going to the door of the king's palace. O Ali! Life depends on three things: big house, beautiful woman, and a slim horse.'"

The compiler of the book – may God increase his honor – said, "A slim horse is a thin horse whether male or female."

Three Occasions in Which One is Prayed for in the Plural

3–123 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted on the authority of Muhammad ibn al–Hussein ibn Abil–Khat'tab, on the authority of Ja'far ibn Bashir, on the authority of Abi Ayeenat, on the authority of Mansoor ibn Hazim that Aba Abdullah as–Sadiq (MGB) said, "On three occasions one is prayed for in the plural although he is singular. The first occasion is when one sneezes. They tell him *'Yarhamakumullah* that means 'May God have Mercy upon you' as if someone else is with him. The second occasion is when one greets others. They return his greeting by saying *'Assalumalaykum* as if others are with him. The third occasion is when one prays for someone else to be healed and says *'Afakumullah* as if he is praying for more than one person."

The compiler of the book – may God increase his honor – said, "They say *'Yarhamakumullah* to the opponents once they sneeze which refers to the two appointed accompanying angels, but say *'Yarhamakullah* to a believer when he sneezes."

يا على ثلاث لا تطيقها هذه الامة: المواساة للاخ في ماله، وانصاف الناس من نفسه، وذكرالله على كل حال، وليس هو " سبحان الله والحمد لله ولا إله إلا الله والله أكبر " ولكن إذا ورد على مايحرم عليه خاف الله عز وجل عنده وتركه. يا علي ثلاثة يتخوف منهن الجنون: التغوط بين القبور، والمشي في خف واحد، والرجل ينام وحده. يا علي ثلاثة مجالستهم تميت القلب: مجالسة الانذال ومجالسة الاغنياء، والحديث مع النساء. يا علي ثلاثة يزدن في الحفظ، ويذهبن السقم: اللبان والسواك. وقراءة القرآن. يا علي ثلاثة من الوسواس أكل الطين، وتقليم الاظفار بالاسنان، وأكل اللحية، يا علي أنهاك عن ثلاث خصال: الحسد والحرص والكبر. يا علي ثلاثة يقسين القلب: استماع اللهو، وطلب الصيد، واتيان باب السلطان. يا علي العيش في ثلاثة: دار قوراء وجارية حسناء، وفرس قباء.

قال مصنف هذا الكتاب أدام الله عزه ـ: الفرس القباء ـ: الضامر البطن، يقال فرس أقب وقباء، لان الفرس يذكر ويؤنث، ويقال للانثى: قباء لا غير.

ثلاثة يرد عليهم الدعاء بلفظ الجماعة

3-123 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن جعفر بن بشير. عن أبي عيينة، عن منصور بن حازم، عن أبي عبد الله عليه السلام قال: ثلاثة يرد عليهم الدعاء جماعة وإن كانوا واحدا، الرجل يعطس فيقال له: "يرحمكم الله" فإن معه غيره، والرجل يسلم على الرجل فيقول: "السلام عليكم" والرجل يدعو اللرجل فيقول: "عافاكم الله".

قال مصنف هذا الكتاب أدام الله عزه ـ: يقال للعاطس إذا كان مخالفا "يرحمكما الله" والمراد به الملكان الموكلان به، فأما المؤمن فإنه يقال له: "يرحمكم الله" إذا عطس.

What is said to Whoever Sneezes Three Times

3-124 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Wahab ibn Monbat, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that Ali (MGB) said, "They say *'Yarhamakumullah* to one who sneezes three times. Any more sneezing is due to the air."

3-125 In another tradition we read, "If one sneezes for more than three times they tell him, 'May God heal you!' since that is due to an illness."

Three Things God Never Grants A Hypocrite or a Corrupt

3-126 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn Muhammad ibn Amer quoted his uncle Abdullah ibn Amer, on the authority of Al-Hassan ibn Mahboob, on the authority of Ebad ibn Saheeb that he had heard Aba Abdullah as-Sadiq (MGB) say, "God will never grant a hypocrite or a corrupt person insight, knowledge and a good-temper."

Three Are God's Guests and under His Protection

3-127 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil Qasim quoted Ahmad ibn Aba Abdullah, on the authority of Al-Hassan ibn Mahboob, on the authority of Ebad ibn Saheeb, "I heard Ja'far ibn Muhammad as-Sadiq (MGB) say, 'Whoever performs the *Hajj* and the *Umra* pilgrimage will be the Honorable the Exalted God's guest until he returns home. Whoever is praying is under the protection of God until he is finished. Whoever goes to visits his believing brother for the sake of the Honorable the Exalted God is as if he has gone to visit God and will benefit from the rewards in the world and the treasures of God's Mercy.'"

The Buyer Has Three Days to Return the Animal He Buys

3–128 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Mahboob, on the authority of Jamil, on the authority of Fuzayl ibn Yasar that he asked Aba Abdullah Imam as–Sadiq (MGB) said, "What is the condition for dealing when buying an animal?" The Imam (MGB) replied, "The buyer has three days (to return it if he doesn't want it)." Then he asked, "And what are the conditions for buying things other than an animal?" The Imam (MGB) replied, "Either the buyer or the seller has the right to call off the deal before they separate. Once they separate, they cannot call off the deal unless both sides agree."

يسمت العاطس ثلاثا

3–124 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن وهب بن منبه، عن جعفر بن محمد، عن أبيه عليهما السلام إن عليا عليه السلام قال: يسمت العاطس ثلاثا فما فوقها فهو ريح.

3–125 وفي حديث آخر: أنه إن زاد العاطس على ثلاث قيل له: "شفاك الله" لان ذلك من علة.

ثلاث خصال لا يجمعها الله عز وجل لمنافق ولا فاسق

3–126 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد بن عامر. عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن عباد بن صهيب قال: سمعت أبا عبد الله عليه السلام يقول: لا يجمع الله لمنافق ولا فاسق حسن السمت والفقه، وحسن الخلق أبدا.

ثلاثة من أضياف الله عز وجل وزواره وفى كنفه

3–127 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن الحسن بن محبوب، عن عباد بن صهيب قال:سمعت جعفر بن محمد عليهما السلام يحدث قال: إن ضيف الله عز وجل رجل حج واعتمر فهو ضيف الله حتى يرجع إلى منزله، ورجل كان في صلاته فهو في كنف الله حتى ينصرف. ورجل زار أخاه المؤمن في الله عز وجل فهو زائر الله في عاجل ثوابه وخزائن رحمته.

الشرط في الحيوان ثلاثة أيام للمشترى

3-128 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن جميل، عن فضيل بن يسار، عن أبي عبد الله عليه السلام قال: قلت له: ما الشرط في الحيوان؟ قال: ثلاثة أيام للمشتري، قلت: فما الشرط في غير الحيوان؟ قال: البيعان بالخيار مالم يفترقا، فاذا افترقا فلا خيار بعد الرضا منهما.

Three things God Has Not Given Anyone any Excuse Not to Do

3-129 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Hassan ibn Mahboob, on the authority of Malik ibn Atiye, on the authority of Anbast ibn Mus'ab that he had heard Aba Abdullah as-Sadiq (MGB) say, "There are three things that God has not given anyone any excuse not to do:

1- Return what you are entrusted with whether it belongs to a good-doer or a wicked man.

2- Fulfill your promise whether to a good-doer or a wicked man,

3- Treat your parents kindly whether they are good-doers or wicked ones."

3-130 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Zayd al-Shoham that Abu Abdullah as-Sadiq (MGB) said, "Nothing is a harder (divine) test for a believer than giving charity from what he has earned from God the Almighty, being just and frequently remembering God." He (MGB) then said, "I do not mean that you should often recite praises of God, but remember God in what you do regarding what is allowed and what is forbidden."

There Would Have Come a Severe Punishment from God Were It Not for the Following Three

3-131 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Al-Hussein ibn Mus'ab that Abu Abdullah as-Sadiq (MGB) said, "God sends down an angel every day to announce: O people! Stop disobedience to God! Were it not for pasturing animals, breast-feeding babies and bent back white bearded old men there would have come to you such a hard punishment that would utterly destroy you."

Three Damned Ones

3–132 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Ibrahim al–Nawfaly, on the authority of Al–Hussein ibn al–Mukhtar who linked it up through a chain of narrators to God's Prophet (MGB) who said, "Damned is anyone who has gone blind not being able to see the Trusteeship of the Members of my Household. Damned is anyone who is a slave of gold and silver. Damned is anyone who has sex with beasts."

ثلاث لم يجعل الله عز وجل لأحد من الناس فيهن رخصة

3–129 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن مالك بن عطية، عن عنبسة بن مصعب قال: سمعت أبا عبد الله عليه السلام يقول: ثلاث لم يجعل الله لاحد من الناس فيهن رخصة: بر الوالدين برين كانا أو فاجرين، ووفاء بالعهد للبر والفاجر وأداء الامانة إلى البر والفاجر.

ما ابتلي المؤمن بشيء أشد عليه من ثلاث خصال يحرمها

3–130 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله. عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن زيد الشحام قال: قال أبوعبد الله عليه السلام: ما ابتلي المؤمن بشيء أشد عليه من خصال ثلاث يحرمها، قيل: وما هن؟ قال: المواساة في ذات يده بالله والانصاف من نفسه وذكر الله كثيرا، أما إني لا أقول لكم " سبحان الله والحمد لله ولا إله إلا الله والله أكبر " ولكن ذكر الله عندما أحل له، وذكر الله عندما حرمه عليه.

لولا ثلاث لصب الله العذاب على عباده صبا

3–131 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن الحسين ابن مصعب قال: قال أبوعبد الله عليه السلام: إن الله في كل يوم وليلة ملكا ينادي: مهلا مهلا عباد الله من معاصي الله فلولا بهائم رتع، وصبية رضع، وشيوخ ركع لصب عليكم العذاب صبا وترضون به رضا.

ثلاثة ملعونون

3-132 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد بن يحيى بن عمران الاشعري، عن محمد بن عيسى، عن محمد بن إبراهيم النوفلي، عن الحسين بن المختار باسناده يرفعه قال: قال رسول الله صلى الله عليه وآله:ملعون ملعون من أكمه أعمى [عن ولاية أهل بيتي]، ملعون ملعون من عبد الدينار والدرهم، ملعون ملعون من نكح بهيمة.

Three Things regarding When Wise Men Write to Each Other

3-133 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "When some of the wise men and the jurisprudents write each other they write about three things as follows. God will provide for the worldly affairs of whoever engages in preparations for the Hereafter. God will purify the appearance of whoever purifies his inner soul. God will improve the relationship between the people and whoever improves his relationship with God."

Three Characteristics Not of a Believer

3-134 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Haysam ibn Abi Masruq al-Nehdi, on the authority of Al-Hassan ibn Mahboob, on the authority of Ali ibn Re'ab, on the authority of Al-Halabi that he had heard Aba Abdullah as-Sadiq (MGB) say, "A believer will not engage in lying, miserliness and adultery. It could happen that he turns to these acts, but he will not continue doing them." The Imam (MGB) was asked, "Will he commit adultery?" The Imam (MGB) said, "Yes. He may fall into that trouble, but he would repent and no child will be born from that sperm."

3-135 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Al-Hassan ibn Mahboob, on the authority of Ishaq ibn Am'mar, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "God - may His Majesty be Exalted - said, 'I have divided up the world amongst My servants. I will reward whoever grants Me a loan from it ten to seven-hundred times. I will take a loan by force from whoever doesn't give me a loan. Instead I will reward him with three things each of which would please the angels if it is granted to them. The three things given as a reward are blessings, guidance and mercy. Regarding the first of these three God has said, *'Who say, when afflicted with calamity: "To God We belong, and to Him is our return":- They are those on whom* (*descend*) *blessings from God,'*[57] The second thing is 'His Mercy' and the third thing is guidance." Then Abu Abdullah as-Sadiq (MGB) added, "This is for the person from whom something has been taken by force."

God has a Paradise into Which Only Three Groups Shall Enter

3-136 (The compiler of the book narrated) that his father, may God be pleased with him, narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad

كانت الحكماء والفقهاء اذا كاتب بعضهم بعضا كتبوا بثلاث ليس معهن رابعة

3-133 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن أمير المؤمنين عليهم السلام قال: كانت الفقهاء والحكماء إذا كاتب بعضهم بعضا كتبوا ثلاثة ليس معهن رابعة: من كانت الآخرة همته كفاه الله همه من الدنيا، ومن أصلح سريرته أصلح الله علانيته، ومن أصلح فيما بينه وبين الله عز وجل أصلح الله فيما بينه وبين الناس.

المؤمن لا تكون سجيته ثلاث

3-134 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن الهيثم بن أبي مسروق النهدي، عن الحسن بن محبوب، عن علي بن رئاب، عن الحلبي قال: سمعت أبا عبد الله عليه السلام يقول: إن المؤمن لا تكون سجيته الكذب والبخل والفجور ولكن ربما ألم بشيء من هذا لا يدوم عليه. فقيل له: أفيزني؟ قال: نعم هو مفتن تواب ولكن لا يولد له [ابن] من تلك النطفة.

ثلاث خصال لمن يؤخذ منه شيء من دنياه قسرا

3-135 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن محمد بن خالد، عن الحسن بن محبوب، عن إسحاق بن عمار، عن عبد الله بن سنان قال: سمعت أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله: قال الله جل جلاله: "إني أعطيت الدنيا بين عبادي قيضا فمن أقرضني منها قرضا أعطيته بكل واحدة منهن عشرا إلى سبعمائة ضعف وما شئت من ذلك، ومن لم يقرضني منها قرضا فأخذت منه قسرا أعطيته ثلاث خصال لو أعطيت واحدة منهن ملائكتي لرضوا: الصلاة والهداية والرحمة". إن الله عز وجل يقول: "الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ" واحدة من الثلاث "ورحمة" اثنتين "و اولئك هم المهتدون" ثلاثة، ثم قال أبوعبد الله عليه السلام: هذا لمن أخذ [الله] منه شيئا قسرا.

لله عز وجل جنة لا يدخلها الا ثلاثة

3-136 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد

ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abi Ayoob, on the authority of Muhammad ibn Qays that Abi Ja'far al-Baqir (MGB) said, "The Honorable the Exalted God has a Paradise into which only three groups shall enter. The first group are men who judge fairly regarding themselves. The second group are those who go to visit their believing brothers for the sake of God. And the third group are those who prefer their brethren to themselves for the sake of the Honorable the Exalted God."

Three Characteristics That Shiites Do Not Have

3-137 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Al-Hassan ibn Ali ibn al-Nue'man, on the authority of Ali ibn Asbat, on the authority of some of our friends that Aba Abdullah as-Sadiq (MGB) said, "Whatever faults our Shiites may have, they do not have any of the following faults: none of them beg, none of them are miserly, and none of them are gay."

The Hardest Three Things for the Servants to Do

3-138 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Abdullah ibn al-Muqayrih, on the authority of Abil Sabah al-Kanani, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "The following three are the hardest things to do for a believer: to be fair regarding oneself, to help others, and remember God in all circumstances. One should remember God whenever he is about to commit a sin as the Honorable the Exalted God said, *'Those who fear God, when a thought of evil from Satan assaults them, bring God to remembrance, when lo! they see (aright)!'*[58]*."*

3-139 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Al-Hussein ibn Ali ibn Faz'zal, on the authority of Ali ibn Aqabah, on the authority of Abil Jarud Zyad ibn al-Monzar that Aba Abdullah as-Sadiq (MGB) said, "The following three are the hardest things to do for a believer: to be fair regarding oneself and not wanting anything for others unless we want that for ourselves too; financially helping our brothers and remembering God in all circumstances - that is not just saying 'Glory to God, Praise to God, There is no god but God', but accepting any commands of God and abstaining from what God has forbidden."

بن عيسى، عن الحسن بن محبوب، عن أبي أيوب، عن محمد بن قيس، عن أبي جعفر عليه السلام قال: لله عز وجل جنة لا يدخلها إلا ثلاثة: رجل حكم في نفسه بالحق، ورجل زار أخاه المؤمن في الله، ورجل آثر أخاه المؤمن في الله عز وجل.

ثلاث خصال لا تكون في الشيعة

3–137 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني الحسن بن علي بن النعمان، عن علي بن أسباط عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: ما كان في شيعتنا فلا يكون فيهم ثلاثة أشياء: لا يكون فيهم من يسأل بكفه، ولا يكون فيهم بخيل، ولا يكون فيهم من يؤتى في دبره.

ثلاث خصال من أشد ما عمل العباد

3–138 حدثنا محمد بن علي ما جيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن عبد الله بن المغيرة، عن أبي الصباح الكنانى، عن أبي بصير، عن أبي جعفر عليه السلام قال: ثلاث من أشد ما عمل العباد: انصاف المؤمن من نفسه، ومواساة المرء أخاه، وذكر الله على كل حال، وهو أن يذكر الله عز وجل عند المعصية يهم بها فيحول ذكر الله بينه وبين تلك المعصية وهو قول الله عز وجل "إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنْ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ".

3–139 حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن الحسين بن علي بن فضال، عن علي بن عقبة، عن أبي الجارود زياد بن المنذر، عن أبي عبد الله عليه السلام قال: أشد الاعمال ثلاثة: انصاف الناس من نفسك حتى لا ترضى لها منهم بشيء إلا رضيت لهم منها بمثله، ومواساتك الاخ في المال، وذكر الله على كل حال، ليس "سبحان الله والحمدلله ولا إله إلا الله والله أكبر" فقط، ولكن إذا ورد عليك شيء من أمر الله أخذت به وإذا ورد عليك شيء نهى الله عز وجل عنه تركته.

3–140 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Aba Abdullah Muhammad ibn Khalid al–Barqy, on the authority of Ahmad ibn an–Nazr, on the authority of Amr ibn Shimr, on the authority of Jabir that Abi Ja'far al–Baqir (MGB) said, "When Noah (MGB) prayed to his Lord – the Honorable the Exalted God – and cursed his nation, Satan – May God damn it – said, 'O Noah! I am indebted to you and wish to give you a reward.' Noah said, 'I swear by God that you do not owe me anything. What could it be?' Satan said, 'I am indebted to you since you did me a favour by your praying to God to drown everyone in your nation. Now until there comes another generation, no one is left to need my leading him astray.' Noah said, 'Yes. What reward do you want to give me?' Satan said, 'Remember me in three situations where I am closest to my servants: whenever you get angry; whenever you want to judge between two people and remember me whenever you are left alone with another unfamiliar woman.[59]"

Satan's Saying that the Children of Adam Cannot Defeat Me in at Least Three Situations

3-141 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Aba Abdullah Muhammad ibn Khalid al-Barqy, on the authority of Abdul Rahman ibn Muhammad al-Arzami, on the authority of Aba Abdullah as-Sadiq (MGB), "Satan - may God damn him - said, 'The Children of Adam (i.e. the people) will not defeat me in three situations even if they do so in other respects: taking what is not rightfully theirs; blocking someone else's due rights and spending things not in their due way.'"

Three Things That are Really Hard for the People

3-142 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Al-Nazr ibn Soweed, on the authority of Durost ibn Abi Mansoor, on the authority of Abdullah ibn Abi Ya'fur that Abu Abdullah as-Sadiq (MGB) said, "There are three things that are really hard for the people: forgiving the faults of others; accepting that others have more wealth than they do; and remembering God often."

Three Acts to Perfect Good Deeds

3-143 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Sa'dan ibn Muslim, on the authority of Hatam that Aba Abdullah as-Sadiq (MGB) said, "Good deeds will not be perfected unless you

قول ابليس لعنه الله لنوح اذكرنى في ثلاثة مواطن

3-140 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن أحمد بن النضر، عن عمروبن شمر، عن جابر، عن أبي جعفر عليه السلام قال: لما دعا نوح عليه السلام ربه عز وجل على قومه أتاه إبليس لعنه الله فقال: يا نوح إن لك عندي يدا اريد أن أكافيك عليها، فقال نوح: والله إني لبغيض إلي أن يكون لك عندي يد فماهي؟ قال: بلى دعوت الله على قومك فأغرقتهم فلم يبق أحد اغويه، فأنا مستريح حتى ينشأقرن آخر فاغويهم، فقال له نوح: ما الذي تريد أن تكافئني به؟ قال له: اذكرني في ثلاثة مواطن فاني أقرب ما أكون إلى العبد إذا كان في إحديهن: اذكرني إذا غضبت، واذكرني إذا حكمت بين اثنين. واذكرني إذا كنت مع امرأة خاليا ليس معكما أحد.

قول ابليس لعنه الله ما أعيانى في ابن ادم فلن يعيينى منه واحدة من ثلاث

3-141 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن محمد بن خالد البرقي، عن عبدالرحمن بن محمد العرزمي، عن أبي عبد الله عليه السلام قال:يقول إبليس لعنه الله ـ: ما أعياني في ابن آدم فن يعييني منه واحدة من ثلاث: أخذ مال من غير حله، أو منعه من حقه، أو وضعه في غير وجهه.

ثلاث خصال لا يطيقهن الناس

3-142 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله، عن أبيه، عن النضر بن سويد، عن درست بن أبي منصور، عن عبد الله بن أبي يعفور قال: قال أبوعبد الله عليه السلام: ثلاث لا يطيقهن الناس: الصفح عن الناس، ومواساة الاخ أخاه في ماله، وذكر الله كثيرا.

المعروف لا يصلح الابثلاث خصال

3-143 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبيه، عن سعدان بن مسلم، عن حاتم، عن

do the following three acts: underestimate them, cover them up, and expedite them. They will be well-noticed by those to whom you do a favour once you underestimate them. They will be perfected when you cover them up. And they will be enjoyed by those to whom you do the favour if you expedite them. Otherwise, you would spoil them."

The Three Hands

3-144 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Muhammad ibn Abdul Aziz quoted Al-Hassan ibn Muhammad al-Za'ferani, on the authority of Ubaydat ibn Hamid, on the authority of Abul Za'ra60, on the authority of Abil Ahvas, on the authority of his father Malik ibn Nazlat that God's Prophet (MGB) said, "There are three hands. First and foremost is the Honorable the Exalted God's Hand. And the hand of the donor which is near it. And then there is the lower hand which is that of the beggar. Then give in charity (from what is in excess of your and your family's need) and do not belittle yourself (by overdoing charity such that you yourself become needy."

3-145 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Ja'far ibn Muhammad al-Ash'ari, on the authority of Abdullah ibn Maymun al-Qad-dah, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Any good deed is a form of charity. Anyone who guides others to do good is like those who do good. God loves attending to the affairs of the needy."

The Three Donors

3-146 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Ibrahim ibn Abi Samak, on the authority of Ali ibn Shahab ibn Abdeh Rab'beh, on the authority of his father that Aba Abdullah as-Sadiq (MGB) said, "There are three donors: God - the Lord of the Two Worlds: those who own the property given for charity; and those who act as mediators for charity."

3-147 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Khalaf ibn Himmad, on the authority of Umar ibn Aban al-Kalbi, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "There are three donors: God who donates; those who donate from their property; and those who try to donate."

أبى عبد الله عليه السلام قال: رأيت المعروف لا يصلح إلا بثلاث خصال: تصغيره وستره وتعجيله، فانك إذا صغرته عظمته عند من تصنعه إليه، وإذا سترته تممته، وإذا عجلته هنئته وإن كان غير ذلك محقته ونكدته.

الايدي ثلاث

3-144 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا محمد بن عبدالعزيز قال: حدثنا الحسن بن محمد الزعفراني قال: حدثنا عبيدة بن حميد قال: حدثني أبوالزعراء عن أبي الاحوص، عن أبيه مالك بن نضلة قال: قال رسول الله صلى الله عليه وآله: الايدي ثلاث فيد الله عز وجل العليا ويد المعطي التي تليها، ويد السائل السفلى، فأعط الفضل ولا تعجز نفسك.

ثلاث خصال مستحبة

3-145 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم عن أبيه، عن جعفر بن محمد الاشعري، عن عبد الله بن ميمون القداح، عن أبي عبد الله، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: كل معروف صدقة، والدال على الخير كفاعله، والله يحب إغاثة اللهفان.

المعطون ثلاثة

3-146 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن

يعقوب بن يزيد، عن إبراهيم بن أبي سماك، عن علي بن شهاب بن عبد ربه، عن أبيه عن أبي عبد الله عليه السلام قال:.المعطون ثلاثة: الله رب العالمين وصاحب المال، والذى يجري على يديه.

3-147 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله عن أبيه، عن خلف بن حماد، عن عمر بن أبان الكلبى، عن أبي بصير، عن أبي جعفر عليه السلام قال:المعطون ثلاثة: الله المعطي، والمعطي من ماله، والساعي في ذلك معط.

It Is Not Proper to Beg Unless under One of Three Conditions

3-148 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn Salim, on the authority of Abdul Hamid ibn Avaz al-Ta'ee that Abu Abdullah as-Sadiq (MGB) said, "It is not proper to beg unless one is in one of three conditions: a large amount of blood-money, extensive debt or extreme poverty."

3-149 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ibrahim ibn Hashim and Sahl ibn Zyad al-Razi, on the authority of Isma'il ibn Marar and Abdul Jab'bar ibn al-Mobarak, on the authority of Yunus ibn Abdul-Rahman, on the authority of some of his friends that Aba Abdullah as-Sadiq (MGB) said, "A man went to Uthman ibn Affan while he was sitting at the door of the mosque and begged for five *Dirhams*61. He also asked Uthman to guide him towards benevolent people. Uthman pointed to a corner of the mosque where Al-Hassan (MGB), Al-Hussein (MGB) and Abdullah ibn Ja'far were sitting. The man went to them, greeted them and begged of them. Then Al-Hassan (MGB) and Al-Hussein (MGB) told him, 'O so and so! It is not permitted to beg unless for one of three reasons: for a large amount of blood-money, heavy debt or extreme poverty. Why are you begging?' The man said, 'It is for one of these reasons.' Then Al-Hassan (MGB) donated fifty *Dinars*62. Al-Hussein (MGB) granted him forty-nine *Dinars* and Abdullah ibn Ja'far donated him forty-eight *Dinars*. Then the man left them and went back to Uthman. Uthman asked him, 'Well! What did you do?' The man said, 'I begged of you but you gave me only a little bit, but did not ask me what I needed that for. However, when I begged of one of those long-haired people, he asked me what I was asking them for. He told me that it is not permitted for me to ask unless it was for one of three reasons. I told him my reason and he granted me fifty *Dinars*. The second man gave me forty-nine *Dinars* and the third man gave me forty-eight *Dinars*.' Then Uthman said, 'Where else could you find people like them. They have cut off all knowledge and have gathered all good and wisdom for themselves (*'Fatamul Ilm Fatman'*).'"

The compiler of the book - may God increase his honor - said, "What is meant by *'Fatamul Ilm Fatman'* here is that they have cut off all knowledge from others and have gathered all of it for themselves."

لا تصلح المسألة الا في ثلاث

3-148 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبى عبد الله، عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن عبدالحميد بن عواض الطائي قال: قال أبوعبد الله عليه السلام:لا تصلح المسألة إلا في ثلاث: في دم منقطع، أو غرم مثقل، أو حاجة مدقعة.

3-149 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، وسهل بن زياد الرازي، عن إسماعيل بن مرار، وعبدالجبار بن المبارك، عن يونس بن عبدالرحمن، عمن حدثه من أصحابه، عن أبي عبد الله عليه السلام قال: إن رجلا مر بعثمان بن عفان وهو قاعد على باب المسجد فسأله فأمر له بخمسة دراهم، فقال له الرجل: أرشدني فقال له عثمان: دونك الفتية التي ترى وأومأبيده إلى ناحية من المسجد فهيا الحسن والحسين وعبد الله بن جعفرفمضى الرجل نحوهم حتى سلم عليهم وسألهم فقال له الحسن والحسين عليهما السلام: يا هذا إن المسألة لا تحل إلا في إحدى ثلاث دم مفجع، أو دين مقرح، أو فقر مدقع، ففي أيها تسأل؟ فقال: واحدة من هذه الثلاث، فأمر له الحسن عليه السلام بخمسين دينارا، وأمر له الحسين عليهما السلام بتسعة وأربعين دينارا، وأمر له عبد الله بن جعفر بثمانية وأربعين دينارا، فانصرف الرجل فمر بعثمان فقال له: ما صنعت؟ فقال: مررت بك فسألتك فأمرت لي بما أمرت ولم تسألني فيما اسأل وإن صاحب الوفرة لما سألته قال لي: يا هذا فيما تسأل فان المسألة لا تحل إلا في إحدى ثلاث فأخبرته بالوجه الذي أسأله من الثلاثة فأعطاني خمسين دينارا، وأعطاني الثاني تسعة وأربعين دينارا، وأعطاني الثالث ثمانية وأربعين دينارا، فقال عثمان: ومن لك بمثل هؤلاء الفتية اولئك فطموا العلم فطما، وحازوا الخير والحكمة.

قال مصنف هذا الكتاب رضي الله عنه: معنى قوله " فطموا العلم فطما " أي قطعوه عن غيرهم قطعا، وجمعوه لانفسهم جمعا.

Three Things with Which God Has Honored the Children of Adam

3-150 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn Isa al-Ubaydi, on the authority of Zakariya (ibn Muhammad) al-Mumin, on the authority of Ali ibn Abi Na'eem, on the authority of Abi Hamzih that Abi Ja'far al-Baqir (MGB) that the Blessed the Sublime God said, "O Children of Adam! I have honored you with three characteristics: I have covered up some of your ugliness. Had your family known about them, they would not have buried you in the ground. I granted you an extension of sustenance. Then I asked you for a loan. You did not rush to do good. I granted you a choice to make a will as to how one third of your property should be spent after your death. But, you did not rush to do good."

One Would Not Be a Polytheist until He Does One of Three Things

3–151 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Al–Hassan ibn Musa al–Khishab, on the authority of Al–Yazid ibn Ishaq She'r, on the authority of Ab'bas ibn Yazid, "I told Aba Abdullah as–Sadiq (MGB), 'The common people think that polytheism is harder to see than the footstep of an ant on a black cloak at night.' The Imam (MGB) replied, 'One would not become a polytheist unless he prays to other than God; makes an offering for other than God; or prays to anyone other than the Honorable the Exalted God.'"

This Nation Has Not Been Given Any Less Than Three

3–152 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Ibrahim ibn Hashim, on the authority of Abdullah ibn al–Qasim, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as–Sadiq (MGB) that God's Prophet (MGB) said, "My nation has not been given any less than the following three: beauty, a good voice and a good memory."

The Three Worst Afflictions

3–153 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al–Nawfaly, on the authority of Al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his forefathers (MGB) that God's Prophet (MGB) said, "The worst three afflictions are: being bent for your head to be chopped off; being a captive in chains; and seeing another man sleeping with your wife."

ثلاث خصال تطول الله بها عز وجل على ابن آدم

3–150 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد بن عيسى العبيدي، عن زكريا المؤمن، عن علي بن أبي نعيم، عن أبي حمزة، عن أبي جعفر عليه السلام قال: إن الله تبارك وتعالى يقول: [يا] ابن آدم تطولت عليك بثلاث: سترت عليك ما لو يعلم به أهلك ما واروك وأوسعت عليك فاستقرضت منك فلم تقدم خيرا، وجعلت لك نظرة عند موتك في ثلثك فلم تقدم خيرا.

لا يكون العبد مشركا حتى يفعل احدى ثلاث خصال

3–151 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن

الحسن بن موسى الخشاب، عن يزيد بن إسحاق شعر، عن عباس بن يزيد، عن أبي عبد الله عليه السلام قال: قلت: إن هؤلاء العوام يزعمون أن الشرك أخفى من دبيب النمل في الليلة الظلماء على المسح الاسود فقال: لا يكون العبد مشركا حتى يصلي لغير الله، أو يذبح لغير الله، أو يدعو لغير الله عز وجل.

لم تعط هذه الامة اقل من ثلاث

3-152 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن إبراهيم بن هاشم، عن عبد الله بن القاسم، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله:لم تعط امتي أقل من ثلاثة الجمال والصوت الحسن والحفظ.

جهد البلاء في ثلاثة

3-153 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن ابائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: جهد البلاء أن يقدم الرجل فيضرب عنقه صبرا والاسير مادام في وثاق العدو، والرجل يجد على بطن امرأته رجلا.

Three Things Not in My Nation

3-154 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Abil Jo'aza al-Monabat ibn Abdullah, on the authority of Al-Hussein ibn Alvan, on the authority of Amr ibn Khalid, on the authority of Zayd ibn Ali, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "There is no monastism; tourism, and (fast of) silence in my nation."

The Angels Would Not Enter A House in Which There Are Three Things

3-155 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ayoob ibn Nooh, on the authority of Safvan ibn Yahya, on the authority of Abdullah ibn Miskan, on the authority of Muhammad ibn Marvan, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "Gabriel (MGB) descended down to me and said, 'We – the angels – will not enter any house in which there is a dog or a statue or a vessel in which they pee.'"

Three People Are Partners in Enjoining to Do Good and Forbidding to Do Evil

3–156 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al–Nawfaly, on the authority of Al–Sakoony, on the authority of Aba Abdullah as–Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Whoever enjoins to do good or forbids to do evil or guides to goodness or points towards it is a partner in its reward. Whoever orders to do evil, guides one towards evil or points towards it is also a partner in its chastisement."

3–157 Muhammad ibn Musa al–Mutevakil – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Mahboob, on the authority of Abi Ayoob al–Khizaz, on the authority of Abdul–Mumin al–Ansari that Abi Ja'far al–Baqir (MGB) said, "God has granted three things to believers: nobility in the world and his religion; prosperity in the Hereafter; and dignity in the hearts of the people of the world."

Fear Three People Regarding Your Religion

3–158 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of his father, on the authority of Hammad ibn Isa, on the authority of Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al–Hilaly that he had heard the Commander of the Faithful Imam Ali (MGB) say, "Once I heard the Commander of the Faithful Ali (MGB) say, 'Fear the following three people regarding your religion: One who has learned the Quran, but starts to fight with his neighbour and kills him with the excuse that he is an atheist as soon as the brightness of the Quran lights up his face.'

ليس في هذه الامة ثلاثة أشياء

3–154 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثني محمد بن الحسن الصفار، عن أبي الجوزاء المنبه بن عبد الله، عن الحسين بن علوان، عن عمرو بن خالد، عن زيد بن علي عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله:"ليس في امتي رهبانية، ولا سياحة، ولازم" يعني سكوت.

لا تدخل الملائكة بيتا فيه ثلاثة أشياء

3–155 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أيوب ابن نوح، عن صفوان بن يحيى، عن عبد الله بن مسكان، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن

جبرئيل عليه السلام أتاني فقال: إنا معشر الملائكة لا ندخل بيتا فيه كلب، ولا تمثال جسد، ولا إناء يبال فيه.

ثلاثة يشتركون في الامر بالمعروف والنهى عن المنكر

3-156 حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله:من أمر بمعروف أو نهى عن منكر أو دل على خير أو أشار به فهو شريك، ومن أمر بسوء أو دل عليه أو أشار به فهو شريك.

اعطى الله عز وجل المؤمن ثلاث خصال

3-157 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله ابن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي أيوب الخزاز، عن عبدالمؤمن الانصاري، عن أبي جعفر عليه السلام قال: إن الله عز وجل أعطى المؤمن ثلاث خصال: العز في الدنيا في دينه، والفلج في الآخرة والمهابة في صدور العالمين.

يحذر على الدين ثلاثة

3-158 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبيه، عن حماد بن عيسى، عن عمر بن اذينة عن أبان بن أبي

I said, ‘O Commander of the Faithful! Who is more likely to be a polytheist?’ The Commander of the Faithful (MGB) replied, ‘The one who makes accusations; the one who reinforces what he says and restates the lies; and the man to whom God has granted the rule but considers being obeyed to be God’s obedience and being opposed to be opposition to God – such a person is a liar since neither disobedience to the Creator in obeying a creature is allowed nor is it proper for any created person to like another created person in disobedience to God. You should not obey him in acts of disobedience to God. Obedience is for God, His Messenger and the Trustees in charge of the Affairs. Indeed the Honorable the Exalted God has ordered us to obey His Messenger, since he is pure and immaculate and would not order us to do acts of disobedience. God has also ordered us to obey the Trustees in charge of the Affairs since they are pure and immaculate and would not order us to do acts of disobedience to God.’”

Three Questions by a Christian from Ja'far as-Sadiq

3-159 Muhammad ibn al-Hassan ibn Ahmad ibn al- Valid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Hikam ibn Meskin al-Saqafy, on the authority of Abu Saéed al-Makari, on the authority of Salma - the slave seller, "One of my friends asked me to stay at his threshing floor as a guard. When I was there I made ablutions and prayed at noon every day. One day the Christian in the monastery asked me, 'What is this manner of praying? I have never seen anyone pray like this.' I replied, 'I have learned it from the (grand)son of God's Prophet (MGB).' The man asked, 'Is he knowledgeable?' I replied, 'Yes.' The man said, 'Then ask him about the following three things: what eggs, fish and birds are forbidden to eat?' I went on *Hajj* pilgrimage63 that year and went to see Aba Abdullah as-Sadiq (MGB) and told him, 'A man has asked me three things." He (MGB) said, "What are they?" I said, "He asked me which eggs, fish and birds are forbidden to eat?" The Imam (MGB) replied, "You should not eat any eggs whose tips are the same (the top of which you cannot distinguish from its bottom).64 You should not eat fish which has no scales. You should not eat any birds which do not have any gizzards" Upon my return from Mecca, I went to see the Christian man and gave him the answer. He said, "The man who has provided this answer is either a Prophet or a Trustee of a Prophet."

عياش عن سليم بن قيس الهلالي قال: سمعت أمير المؤمنين عليا عليه السلام يقول: احذروا على دينكم ثلاثة: رجلا قرأ القرآن حتى إذا رأيت عليه بهجته اخترط سيفه على جاره ورماه بالشرك، فقلت: يا أمير المؤمنين أيهما أولى بالشرك؟ قال: الرامي، ورجلا استخفته الاحاديث كلما احدثت أحدوثه كذب مدها بأطول منها، ورجلا آتاه الله عز وجل سلطانا فزعم أن طاعته طاعة الله ومعصيته معصية الله وكذب لانه لا طاعة لمخلوق في معصية الخالق، لا ينبغي للمخلوق أن يكون حبه لمعصية الله فلاطاعة في معصيته ولا طاعة لمن عصى الله، إنما الطاعة لله ولرسوله ولولاة الامر، وإنما أمر الله عز وجل بطاعة الرسول لانه معصوم مطهر، لايأمر بمعصيته وإنما امر بطاعة اولى الامر لانهم معصومون مطهرون لا يأمرون بمعصيته.

سؤال الديراني جعفر بن محمد عن ثلاث خصال

3-159 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي قال: حدثني أبوسعيد المكاري، عن سلمة بياع الجواري قال: سألني رجل من أصحابنا أن أقوم له في بيدر وأحفظه، فكان إلى جانبي دير فكنت أقوم إذا زالت الشمس فأتوضأ واصلي فناداني الديراني ذات يوم فقال: ما هذه الصلاة التي تصلي؟ فما أرى أحدا يصليها، فقلت: أخذناها عن ابن رسول الله صلى الله عليه وآله فقال: وعالم هو؟ فقلت له: نعم، فقال: سله عن ثلاث خصال عن البيض أي شيء يحرم منه، وعن السمك أي شيء يحرم منه، وعن الطير أي شيء يحرم منه؟ قال: فحججت من سنتي فدخلت على أبي عبد الله عليه السلام فقلت له: إن رجلا سألني أن أسألك عن ثلاث خصال، قال: وماهي؟ قلت: قال لي: سله عن البيض أي شيء يحرم منه، وعن السمك أي شيء يحرم منه، وعن الطير أي شيء يحرم منه، فقال [أبوعبد الله عليه السلام] قل له: [أما] البيض كل ما لم تعرف رأسه من إسته فلا تأكله وأما السمك فما لم يكن له قشر فلا

تأكله، وأما الطير فما لم تكن له قانصة فلا تأكله. قال: فرجعت من مكة فخرجت إلى الديراني متعمدا فأخبرته بما قال، فقال: هذا والله هو نبي أووصي نبي.

The compiler of the book – may God be pleased with him – said, “You can eat any of the sea birds that have gizzards or spur. You can eat birds which flap their wings when they fly. You should not eat birds which glide. Regarding birds that both glide and flap their wings when they fly, you can eat birds which flap their wings more often than they glide. However, you should not eat those which glide more often than they flap their wings.”

The Worst Three Things of Which the Earth Complained

3–160 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Ibrahim ibn Hashim, on the authority of Al–Hassan ibn abil–Hassan al–Farsi65, on the authority of Suleiman ibn Hafs al–Basry, on the authority of Ja’far ibn Muhammad as–Sadiq that God’s Prophet (MGB) said, “The three worst things of which the Earth has complained of to God are: undue blood that is shed on it; the washing off after fornication, and sleeping on it (after praying) before the sun rise.”

Three People Whom God Will Not Protect

3–161 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn al–Hussein who linked it up through a chain of narrators to God’s Prophet (MGB), “The Honorable the Exalted God will not protect the following three people: those who reside in a ruined house; those who stand to pray on the road; and those who leave their vehicle unlocked.”

Three Will be Under the Shade of the God’s Throne on the Resurrection Day

3–162 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al–Nahikee66, on the authority of Ali ibn Ja’far67, on the authority of his brother Musa ibn Ja’far al–Kazim (MGB), “The following three groups shall be under the Shade of the Honorable the Exalted God’s On the Resurrection Day in which there shall be no shade but God’s Shade: those who marry off their Muslim brother; those who help their Muslim brother and those who safeguard the secrets of their Muslim brother.”

Three Will Complain to God

3–163 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted (Muhammad ibn) Ahmad, on the authority of Musa ibn Umar (and Sa'ed ibn Abdullah, on the authority of Ahmad ibn Aba Abdullah), on the authority of Ibn Fazal,

قال مصنف هذا الكتاب رضي الله عنه ـ: يؤكل من طير الماء ما كانت له قانصة أو صيصية ويؤكل من طير البر مادف، ولا يؤكل ما صف فإن كان الطير يصف ويدف وكان دفيفه أكثر من صفيفه أكل، وإن كان صفيفه أكثر من دفيفه لم يؤكل.

ما عجت الارض إلى ربها عز وجل كعجيجها من ثلاثة

3–160 حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن إبراهيم بن هاشم، عن الحسن بن أبي الحسن الفارسي، عن سليمان بن حفص البصري، عن جعفر بن محمد عليهما السلام قال: قال رسول الله صلى الله عليه وآله: ما عجت الارض إلى ربها عز وجل كعجيجها من ثلاثة.من دم حرام يسفك عليها، أو اغتسال من زنا، أو النوم عليها قبل طلوع الشمس.

ثلاثة لا يتقبل الله لهم بالحفظ

3–161 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن محمد بن الحسين بإسناده رفعه إلى رسول الله صلى الله عليه وآله أنه قال: ثلاثة لا يتقبل الله عز وجل لهم بالحفظ: رجل نزل في بيت خرب، ورجل صلى على قارعة الطريق ورجل أرسل راحلته ولم يستوثق منها.

ثلاثة يستظلون بظل عرش الله عز وجل يوم القيامة

3–162 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن النهيكي، عن علي بن جعفر، عن أخيه موسى بن جعفر عليه السلام قال: ثلاثة يستظلون بظل عرش الله يوم لا ظل إلا ظله: رجل زوج أخاه المسلم، أو أخدمه أو كتم له سرا.

ثلاثة يشكون إلى الله عز وجل

3-163 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن [محمد بن أحمد، عن موسى بن عمر [وسعد بن عبد الله، عن

on the authority of someone who linked it up through other narrators to Aba Abdullah as-Sadiq (MGB), "There are three who will complain to the Honorable the Exalted God: a ruined mosque in which no one prays; scientists caught amongst ignorant people; and the Quran that is left unread with a layer of dust on it."

There Are Three Groups of People Who Recite the Quran

3-164 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Isma'il ibn Mihran, on the authority of Ubays ibn Hisham al-Nasheri, on the authority of someone who linked it up through other narrators to Abi Ja'far al-Baqir (MGB), "There are three groups of people who recite the Quran. Firstly there are those who have turned the Quran into their source of income. They use it to approach the rulers and act haughty with the people. Then there are those who recite the Quran and memorize it bit by bit, but violate its bounds and do not act accordingly.

Lastly, there are those who recite the Quran and use it as a medication for their hearts. They use it at night to say supplications and use it in the daytime while suffering from the thirst of fasting. They use the Quran to worship in the mosque and stay out of their comfortable beds. The Honorable the Omnipotent God fends off calamities for them; takes revenge from the enemies by means of them and sends down rain from the sky for them. I swear by God that such recitors of the Quran are as scarce as red matches are.[68]"

There Are Three Groups of Recitors of the Holy Quran

3-165 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim quoted his father, on the authority of Ibn Abi Umayr, on the authority of Hisham ibn Salim, on the authority of Aba Abdullah as-Sadiq (MGB), "There are three groups of people who recite the Quran. First there are those who use the Quran to approach the rulers and act haughty with the people. They are of the residents of Hell. Secondly there are those who recite the Quran and memorize it bit by bit, but violate its limits. They are of the residents of Hell. Lastly, there are those who recite the Quran, develop it in their minds and act according to the strong decrees, believe in the similitudes, practice its obligatory deeds, consider allowed what it has allowed and forbid what it has forbidden. Thus, God protects them from the harms of the occasions of going astray. They are of the residents of Paradise. They can intercede on behalf of whomever they wish."

أحمد بن أبي عبد الله] عن ابن فضال، عمن ذكره، عن أبي عبد الله عليه السلام قال: ثلاثة يشكون إلى الله عز

وجل: مسجد خراب لا يصلي فيه أهله، وعالم بين جهال، ومصحف معلق قد وقع عليه غبار ولا يقرء فيه.

قراء القرآن ثلاثة

3-164 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله البرقي، عن إسماعيل بن مهران، عن عبيس بن هشام الناشري، عمن ذكره، عن أبي جعفر عليه السلام قال: قراء القرآن ثلاثة رجل قرأ القرآن فاتخذه بضاعة واستدر به الملوك واستطال به على الناس، ورجل قرأ القرآن فحفظ حروفه وضيع حدوده، ورجل قرأ القرآن فوضع دواء القرآن على داء قلبه، فأسهر به ليله، وأظمأ به نهاره. وقام به في مساجده، وتجافى به عن فراشه، فبأولئك يدفع الله العزيز الجبار البلاء، وبأولئك يديل الله من الاعداء وباولئك ينزل الله الغيث من السماء، فوالله هؤلاء قراء القرآن أعز من الكبريت الاحمر.

القراء ثلاثة

3-165 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: القراء ثلاثة قارئ قرأ [القرآن] ليستدر به الملوك. ويستطيل به على الناس فذاك من أهل النار وقارئ قرأ القرآن فحفظ حروفه وضيع حدوده فذاك من أهل النار، وقارئ قرأ [القرآن] فاستتر به تحت برنسه فهو يعمل بمحكمه ويؤمن بمتشابهه ويقيم فرائضه ويحل حلاله ويحرم حرامه فهذا ممن ينقذه الله من مضلات الفتن، وهو من أهل الجنة ويشفع فيمن شاء.

You Should Not Travel to Any Except for Three Mosques

3-166 (The compiler of the book narrated) that his father and Muhammad ibn Ali Majiluyih – may God be pleased with them – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of some companions, on the authority of Al-Hassan ibn Ali and Abil Sakhr who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), "Do not travel unless to visit three mosques: the Al-Haram Mosque (the *Ka'ba*), the Prophet's Mosque and the Kufa Mosque."

3-167 Ahmad ibn Zyad ibn Ja'far al-Hamedani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Yasir – the servant (of Imam al-Reza (MGB)) that Ali ibn Musa al-Reza (MGB) said, "You should not travel to any tombs other than our tombs. I have been oppressively poisoned to death and buried in a strange place. I hope the prayers of those who travel to visit my tomb are accepted and also their sins are forgiven."

There Are Three Benefits in Radishes

3–168 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of some companions, on the authority of Han'nan ibn Sadeer, "I was eating at the same table with Aba Abdullah as–Sadiq (MGB). He (MGB) gave me some radishes to eat and told me, 'O Han'nan! There are three benefits in radishes. The leaves help let off internal gas, it helps clean the passageway of urine, and its roots help alleviate the phlegm.'"

There Is No Harm in Three Things

3–169 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al–Nahikee69, on the authority of Mansoor ibn Yunus that he had heard Abal–Hassan Musa ibn Ja'far al–Kazim (MGB) say, "There are no harms in the following three things: *Al–Razeqi* grapes, sugar canes and Lebanese apples."

The Prophet Guarantees Three Places of Residence in Paradise for Whoever Abandons Three Characteristics

3–170 Al–Khalil ibn Ahmad al–Sejezy narrated that Abul Abbas al–Suraj quoted Qutaybat, on the authority of Qazat, on the authority of Isma'il ibn Umayat, on the authority of the Jiblat al–Efriqi that God's Prophet (MGB) said, "I guarantee one house in the prairies of Paradise, one in the middle of Paradise and one in the highest parts of Paradise for whoever abandons quarrelling even though he may be right, abandons lying even as a joke, and is good–tempered."

لا تشد الرحال الا إلى ثلاثة مساجد

3–166 حدثنا أبي، ومحمد بن علي ما جيلويه رضي الله عنهما قالا: حدثنا محمد ابن يحيى العطار قال: حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري، عن بعض أصحابنا، عن الحسن بن علي، وأبي الصخر جميعا يرفعانه إلى أمير المؤمنين عليه السلام أنه قال:لا تشد الرحال إلا إلى ثلاثة مساجد: المسجد الحرام، ومسجد رسول الله صلى الله عليه وآله، ومسجد الكوفة.

3–167 حدثنا أحمد بن زياد بن جعفر الهمذاني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم قال: قال علي بن موسى الرضا عليه السلام: لا تشد الرحال إلى شيء من لاقبور إلا إلى قبورنا، ألا وإني لمقتول بالسم ظلما، ومدفون في موضع غربة، فمن شد رحله إلى زيارتي استجيب دعاؤه وغفر له ذنبه.

في الفجل ثلاث خصال

3-168 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي قال: حدثنا عدة من أصحابنا، عن حنان بن سدير قال: كنت مع أبي عبد الله عليه السلام على المائدة فناولني فجلة، وقال لي: يا حنان كل الفجل فان فيه ثلاث خصال، ورقه يطرد الرياح. ولبه يسربل البول واصوله تقطع البلغم.

ثلاثة لاتضر

3-169 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن النهيكي، عن منصور بن يونس قال: سمعت أبا الحسن موسى بن جعفر عليهما السلام يقول: ثلاثة لا تضر: العنب الرازقي، وقصب السكر، والتفاح اللبناني.

النبي صلى الله عليه وآله زعيم بثلاثة بيوت في الجنة لمن ترك ثلاث الخصال

3-170 أخبرني الخليل بن أحمد السجزي قال: حدثنا أبوالعباس السراج قال: حدثنا قتيبة قال: حدثنا قزعة، عن إسماعيل بن امية، عن جبلة الافريقي أن رسول الله صلى الله عليه وآله قال:أنا زعيم ببيت في بض الجنة وبيت في وسط الجنة، وبيت في أعلى الجنة لمن ترك المراء وإن كان محقا، ولمن ترك الكذب وإن كان هازلا، ولمن حسن خلقه.

The Commander of the Faithful Was Ordered to Fight Three

3-171 Abu Sa'id Muhammad ibn al-Fazl ibn Muhammad ibn Ishaq al-Mozakir narrated that Abu Abdullah al-Ra'avasani quoted Ali ibn Salma70, on the authority of Muhammad ibn Bashr, on the authority of Fatr ibn Khalifat, on the authority of Hakim ibn Jobayr, on the authority of Ibrahim (al-Nakha'ee), on the authority of Al-Qamat (ibn Qays) that he had heard Ali ibn Abi Talib (MGB) say, "I was ordered to fight with the perfidious party, the deviators, and the apostates."

The compiler of the book – may God be pleased with him – said, "The perfidious party refers to those in the Battle of Jamal. The deviators refers to those who were from Syria and were associated with Muawiyah and the apostates refers to those who were from Nahravan71. I have included all that I have seen in this regard in the book *Vasfe Qital al-Sharat al-Mareqin*."

Three Characteristics without Which You Are Not from God or the Prophet

3–172 Suleiman ibn Ahmad ibn Ayoob al–Lakhmy narrated that Abdul Wahhab ibn Kharajat quoted Abu Kurayb, on the authority of Ali ibn Ja'far al–Abasi72, on the authority of Al–Hassan ibn al–Hussein al–Alavi, on the authority of his father Al–Hussein ibn Zayd, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali ibn Abi Talib (MGB), "God's Prophet (MGB) said, 'There are three characteristics which whoever doesn't possess is neither from me nor from the Honorable the Exalted God.' The Prophet (MGB) was asked, 'O Prophet of God! What are they?' The Prophet (MGB) replied, 'Patience with which you forgive the ignorance of the ignorant ones; being good–tempered with the people; and piety which restrains you from rebelling against the Honorable the Exalted God.'"

Three Things to Respect for God

3–173 Suleiman ibn Ahmad al–Lakhmy narrated that Yahya ibn Uthman ibn Salih, Mutalib ibn Shoayb al–Azodi and Ahmad ibn Rashid – the two from Basra73, on the authority of Ibrahim ibn Himad, on the authority of Abi Hazim al–Madinee, on the authority of Imran ibn Umar ibn Sa'id al–Mosayeb, on the authority of his father, on the authority of his grandfather, on the authority of Abi Sa'id al–Khidry that God's Prophet (MGB) said, "There are three things to respect so that God will protect your religion and worldly affairs. And if you disrespect them, God will not protect anything for you. These three things to respect are Islam, me and my *Itrat* (being God's Book and my progeny)."

أمر أمير المؤمنين بقتال ثلاث فرق

3–171 حدثنا أبوسعيد محمد بن الفضل المذكر قال: حدثنا أبوعبد الله الراوساني قال: حدثنا علي بن سلمة قال: حدثنا محمد بن بشر قال: حدثنا فطر بن خليفة، عن حكيم بن جبير، عن إبراهيم قال: سمعت علقمة يقول: سمعت علي بن أبي طالب عليه السلام يقول:امرت بقتال الناكثين والقاسطين والمارقين.

قال مصنف هذا الكتاب رضي الله عنه: الناكثون أصحاب الجمل، والقاسطون أهل الشام ومعاوية، والمارقون أهل النهروان، وقد أخرجت كل ما رويته في هذا المعنى في كتاب وصف قتال الشراة المارقين.

ثلاث من لم تكن فيه فليس من الله عز وجل ولا من رسوله

3–172 أخبرني سليمان بن أحمد بن أيوب اللخمي قال: حدثنا عبدالوهاب ابن خراجة، قال: حدثنا أبوكريب قال:

حدثنا علي بن جعفر العبسي قال: حدثنا الحسن بن الحسين العلوي، عن أبيه الحسين بن زيد، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله قال: ثلاث من لم تكن فيه فليس مني ولا من الله عز وجل، قيل: يا رسول الله وما هن؟ قال: حلم يرد به جهل الجاهل، وحسن خلق يعيش به في الناس، وورع يحجزه عن معاصي الله عز وجل.

لله عز وجل حرمات ثلاث

3-173 أخبرنا سليمان بن أحمد اللخمي قال: حدثنا يحيى بن عثمان بن صالح ومطلب بن شعيب الازدي وأحمد بن رشيد البصريون قالوا: حدثنا إبراهيم بن حماد عن أبي حازم المديني قال: حدثنا عمران بن عمر بن سعيد المسيب، عن أبيه، عن جده، عن أبى سعيد الخدرى قال: قال رسول الله صلى الله عليه وآله: إن لله حرمات ثلاث من حفظهن حفظ الله له أمر دينه ودنياه ومن لم يحفظهن لم يحفظ الله له شيئا: حرمة الاسلام وحرمتي، وحرمة عترتي.

3-174 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Abdulhamid, on the authority of Ibn Abi Najran, on the authority of Asim ibn Hamid, on the authority of Abi Hamzih al-Somali, on the authority of Akrama, on the authority of Ibn Abbas74, "There are three unique things which you should respect regarding God: His Book that is His Light and Wisdom; His House that He has established as a place for people to turn towards (in prayer) and will not accept anyone who turns his face towards anywhere else; and the Household of your Prophet Muhammad (MGB)."

The Truth of Faith Are in Three Characteristics

3-175 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Muhammad ibn Isma'il ibn Bazi'a, on the authority of Muhammad ibn Azafer, on the authority of his father that Abi Ja'far al-Baqir (MGB) said, "God's Prophet ran into a group of camel- riders during one of his trips. They greeted him and he asked them who they were. They said they were believers. The Prophet (MGB) asked them about the truth of their faith. They replied, 'Contentment with what God has destined, entrusting themselves to God, and submitting to God's orders.' Then God's Prophet (MGB) said, 'These are wise and knowledgeable people with such a high rank, near that of the Prophets.' Then he (MGB) faced them and said, 'If you are truthful, do not build what you shall not reside in; do not collect what you shall not eat; and fear God to Whom you shall return.'"

3-176 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Ali ibn Abi Hamzih, on the authority of Abi Basir and Zurarah ibn

A'ayan that Abi Ja'far al-Baqir (MGB) said, "One may perform the *Hajj* pilgrimage in either one of three ways: 1- *Hajj Al-Kira'an* with the offering; 3-*Hajj Ifra'ad* without taking the offering and 3- *Hajj Tamatu* in which the pilgrim puts on *Ihram*[75] and goes to Mecca during the months of *Hajj*.[76]"

3-177 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Mufaz'zal ibn Salih, on the authority of Jabir al-Jo'afy, on the authority of Abi Ja'far al-Baqir (MGB) that God's

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عبدالحميد، عن ابن أبي نجران، عن 3-174 عاصم بن حميد، عن أبي حمزة الثمالي، عن عكرمة، عن ابن عباس قال: إن لله عز وجل حرمات ثلاث ليس مثلهن شيء: كتابه وهو نوره وحكمته، وبيته الذي جعله للناس قبلة لايقبل الله من أحد وجها إلى غيره، وعترة نبيكم محمد صلى الله عليه وآله.

حقيقة الايمان ثلاث خصال

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن محمد 3-175 بن إسماعيل بن بزيع، عن محمد بن عذافر، عن أبيه، عن أبي جعفر عليه السلام قال: بينا رسول الله صلى الله عليه وآله: ذات يوم في بعض أسفاره إذ لقيه ركب فقالوا: السلام عليك يا رسول الله فالتفت إليهم فقال: ما أنتم؟ قالوا: مؤمنون، قال: فما حقيقة إيمانكم؟ قالوا: الرضا بقضاء الله، والتسليم لامر الله، والتفويض إلى الله، فقال رسول الله صلى الله عليه وآله: علماء حكماء كادوا أن يكونوا من الحكمة أنبياء، فان كنتم صادقين فلا تبنوا ما لاتسكنون، ولا تجمعوا ما لا تأكلون، واتقوا الله الذي إليه ترجعون.

الحاج على ثلاثة وجوه

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد 3-176 بن أبي نصر البزنطي، عن علي بن أبي حمزة، عن أبي بصير، وزرارة بن أعين، عن أبي جعفر عليه السلام قال: الحاج على ثلاثة وجوه: رجل أفرد الحج بسياق الهدي، ورجل أفرد الحج ولم يسق، ورجل تمتع بالعمرة إلى الحج.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أحمد بن محمد 3-177 بن أبي نصر البزنطي، عن مفضل بن صالح عن جابر الجعفي، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: الحاج

Prophet (MGB) said, "The *Hajj* pilgrims can be divided into three groups. The ones who gain the most

benefit from the *Hajj* are those whose past and future sins are forgiven, and God safeguards them from the Fire of Hell. The second group are those whose past sins are forgiven, but are going to be held responsible for their future actions. The third group are those whose wealth and children are protected."

You are Admonished against Having Three Characteristics

3–178 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Isa quoted Hammad ibn Isa, who linked it up through other narrators to Aba Abdullah as–Sadiq (MGB) that in his will to his son Muhammad ibn al–Hanifeh, the Commander of the Faithful Imam Ali (MGB) said, "I admonish you against haughtiness, ill temperedness and impatience since then you will have no friends and everyone will avoid you. Try to be kind with people and be patient with the losses which the people make you suffer. Be generous with your friends regarding yourself and your wealth. Accept the company of your friends and associate with them. Be warm and kind to the general public. Treat your enemy justly. Protect your religion and honor. This is much better for your religion and worldly life."

The Color Black Is Detestable Except for Three Things

3–179 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that his father Muhammad ibn Yahya quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Aba Abdullah al–Barqy, who linked it up through a chain of narrators to Aba Abdullah as–Sadiq (MGB) who narrated that God's Prophet (MGB) said, "The color black is detestable except for three things: for the turban, the slippers and the garment."

3–180 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al–Bazanty, on the authority of Mufaz'zal ibn Salih, on the authority of Maysar (ibn Abdul Aziz), on the authority of Abi Ja'far al–Baqir (MGB), "Should a pilgrim to this House (of God) lack the following three characteristics his visit shall not be accepted. He is so pious that he is restrained from rebellion against the Sublime God. He is so patient that his anger is controlled. He is friendly with his companions."

Being a Guest is Limited to a Maximum of Three Days

3–181 Al–Hussein ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted Muhammad ibn Ahmad ibn Yahya ibn Imran

ثلاثة فأفضلهم نصيبا رجل غفر له ما تقدم من ذنبه وماتأخر، ووقاه الله عذاب النار، وأما الذي يليه فرجل غفرله ماتقدم من ذنبه ويستأنف العمل فيما بقي من عمره، وأما الذي يليه فرجل حفظ في أهله وماله.

النهي عن ثلاث خصال

3-178 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عمن ذكره، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام في وصيته لابنه محمد بن الحنفية: إياك والعجب، وسوء الخلق، وقلة الصبر، فانه لا يستقيم لك على هذه الخصال الثلاث صاحب، ولا يزال لك عليها من الناس مجانب، وألزم نفسك التودد، وصبر على مؤونات الناس نفسك، وابذل لصديقك نفسك ومالك، ولمعرفتك رفدك ومحضرك، وللعامة بشرك ومحبتك، ولعدوك عدلك وإنصافك، واضنن بدينك وعرضك عن كل أحد، فانه أسلم لدينك ودنياك.

يكره السواد الا في ثلاثة أشياء

3-179 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه محمد بن يحيى، عن محمد بن أحمد، عن أحمد بن أبي عبد الله البرقي باسناده يرفعه إلى أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: يكره السواد إلا في ثلاثة: العمامة، والخف، والكساء.

ما يعبأ بمن يؤم البيت اذا لم يكن فيه ثلاث خصال

3-180 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي قال: حدثني مفضل بن صالح عن ميسر، عن أبي جعفر عليه السلام قال:مايعبأ بمن يؤم هذا البيت إذا لم يكن فيه ثلاث خصال: ورع يحجزه عن معاصي الله تعالى، وحلم يملك به غضبه، وحسن الصحابة لمن صحبه.

الضيافة ثلاثة ايام

3-181 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه، عن أبيه، عن محمد ابن أحمد بن يحيى بن عمران الاشعري، عن أبي عبد الله الرازي، عن سجادة واسمه

al-Ash'ari, on the authority of Aba Abdullah al-Razi, on the authority of Aba Abdullah al-Razi, on the authority of Sajada (al-Abed) – al-Hassan ibn Ali ibn Abi Uthman, on the authority of Vasel, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "A guest deserves to be served for one, two or three days at the most. Thereafter, servicing a guest is a form of charity by the host." He (MGB) then added, "Do not stay in your brother's home so long as to make him commit a sin." Then he (MGB) was asked, "How could that be?" The Prophet

(MGB) said, “If you stay there so long that he no longer has anything left to spend for you.”

Three Things No Muslims Would Ever Doubt

3–182 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Aba Abdullah Al–Barqy, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al–Bazanty, on the authority of Hammad ibn Uthman, on the authority of Abdullah ibn Abi Ya'fur that Aba Abdullah as–Sadiq (MGB) said, “Once during the Last Pilgrimage to Mecca the Prophet of God (MGB) delivered a sermon in the *Al–Khayf* Mosque of *Mina*. He (MGB) started out by saying God’s Praises and His Glorifications. Then the Prophet (MGB) added, “May God assist any servant who hears me, remembers what I say and delivers it to whoever has not heard it. There are many who utter what they do not understand, but there are listeners who benefit from what they have said. There are many knowledgeable ones who state things for people of a better understanding and they benefit more from what is said. There are three things which a Muslim’s heart doesn’t doubt: having sincerity in what you do for the sake of God; being united with the nation’s leaders; and being associated with the Muslims, since inviting the Muslims includes anyone who supports them. Muslims are brothers one to another and their blood is all of the same color. Even the pledge of their youngest one is binding upon them all. All Muslims are united together against their enemies.”

The Prophet (MGB) Swears That Three Things Are Just

3–183 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdullah ibn Muhammad al–Hijal, on the authority of Nasr al–Attar who linked it up through a chain of narrators to God’s Prophet (MGB) who told Ali (MGB), “I swear that there are three things that are just: you and the Trustees after you are the ones who teach the way to get to know God. No one can get to know God unless he goes he gets to know you. You are the ones to teach the way to Paradise. No one can get to go to Paradise unless he gets to know you and you get to know them. You are the passage to Hell for the residents of Hell. No one would go to Hell unless he denies you and you deny him.”

الحسن بن علي بن أبي عثمان عن واصل، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: الضيافة أول يوم حق والثاني والثالث. وما بعد ذلك فانها صدقة تصدق بها عليه، ثم قال عليه السلام: لا ينزلن أحدكم على أخيه حتى يوثمه قيل: يا رسول الله وكيف يوثمه؟ قال: حتى لايكون عنده ما ينفق عليه.

ثلاث لا يغل عليهن قلب امرء مسلم

3–182 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أحمد بن

محمد بن أبي نصر البزنطي، عن حماد بن عثمان، عن عبد الله بن أبي يعفور، عن أبي عبد الله عليه السلام قال: خطب رسول الله صلى الله عليه وآله الناس بمنى في حجة الوداع في مسجد الخيف فحمد الله وأثنى عليه، ثم قال: نصر الله عبداسمع مقالتي فوعاها، ثم بلغها إلى من لم يسمعها فرب حامل فقه غير فقيه، ورب حامل فقه إلى من هو أفقه منه، ثلاث لا يغل عليهن قلب امرء مسلم إخلاص العمل لله، والنصيحة لائمة المسلمين، واللزوم لجماعتهم، فان دعوتهم محيطة من ورائهم المسلمون إخوة، تتكافأ دماؤهم، يسعى بذمتهم أدناهم. وهم يد على من سواهم.

قول النبي صلى الله عليه وآله ثلاث اقسم انهن حق

3-183 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن عبد الله بن محمد الحجال، عن نصر العطار عمن رفعه باسناده قال: قال رسول الله صلى الله عليه وآله لعلي عليه السلام:ثلاث أقسم أنهن حق: إنك والاوصياء من بعدك عرفاء لا يعرف الله إلا بسبيل معرفتكم، وعرفاء لا يدخل الجنة إلا من عرفكم وعرفتموه، وعرفاء لا يدخل النار إلا من أنكركم وأنكرتموه.

One Would Continue to Be Rewarded for Only Three Things

3-184 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Ali ibn Re'ab, on the authority of Al-Halabi that Aba Abdullah as-Sadiq (MGB) said, "No one would get any added rewards after he dies unless for three things: an on-going charity which he has established during his lifetime and is in effect after he dies all the way up until the Resurrection Day; a public donation left which is not to be inherited by anyone; a good rule he has established which he followed and others follow after his demise; and a well-mannered child who prays for his forgiveness."

3-185 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Yahya ibn Imran al-Ash'ari, on the authority of Sahl ibn Zyad, on the authority of Muhammad ibn al-Hussein ibn Zayd77, on the authority of Muhammad ibn Sin'an, on the authority of Monzar ibn Yazid, on the authority of Abu Harun al-Makfoof, "Abu Abdullah as-Sadiq (MGB) told me, 'O Aba Harun! Indeed the Blessed the Sublime God has sworn by Himself not to be neighbors with treacherous ones.' I asked, 'Who would that refer to?' the Imam (MGB) replied, 'That refers to anyone who takes even a penny of a believer's money for himself or deprives him of worldly things.' I said, 'I seek refuge in God from God's Wrath!' Then the Imam (MGB) added, 'Indeed the Blessed the Sublime God has sworn by Himself not to house any of the following three groups in Paradise: those who reject God's judgement; those who reject the judgement of a righteous Divine Leader, and those who disregard a believer's rights.' I asked, 'Should one give a believer what he has a lot more of than his own needs?' The Imam (MGB) replied, 'One should not hesitate to do anything for him. Should he hesitate to give him his own self and soul, he is not of his

brethren. Rather he would be of the progeny of Satan.’”

The compiler of the book – may God increase his acknowledgement – said, “What is meant here by not hesitating to give from one’s self and soul is to assist him whenever he needs any assistance and to help him to fulfill his needs.”

The Three First Fathers

3-186 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Isma’il, on the authority of Al-Hassan ibn Zarif, on the authority of Aba Abdul

ليس يتبع الرجل بعد موته الا ثلاث خصال

3-184 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن علي بن رئاب، عن الحلبي، عن أبي عبد الله عليه السلام قال:ليس يتبع الرجل بعد موته من الاجر إلا ثلاث خصال: صدقة أجراها في حياته فهي تجري بعد موته إلى يوم القيامة صدقة موقوفة لا تورث ـ، أو سنة هدى سنها فكان يعمل بها، وعمل بها من بعده غيره، أو ولد صالح يستغفر له.

لا يسكن الله عز وجل جنته ثلاثة أصناف

3-185 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن يحيى بن عمران الاشعري، عن سهل بن زياد، عن محمد بن الحسين بن زيد، عن محمد بن سنان، عن منذر بن يزيد قال: حدثني أبو هارون المكفوف قال: قال لي أبوعبد الله عليه السلام: يا أبا هارون إن الله تبارك وتعالى آلى على نفسه أن لا يجاوره خائن قال: قلت: وما الخائن؟ قال: من ادخر عن مؤمن درهما أو حبس عنه شيئا من أمر الدنيا، قال: أعوذ بالله من غضب الله، فقال: إن الله تبارك وتعالى آلى على نفسه أن لا يسكن جنته أصنافا ثلاثة: راد على الله عز وجل، أو راد على إمام هدى، أو من حبس حق امرء مؤمن، قال: قلت: يعطيه من فضل ما يملك؟ قال: يعطيه من نفسه وروحه، فان بخل عليه مسلم بنفسه فليس منه، إنما هو شرك الشيطان.

قال مصنف هذا الكتاب أدام الله تأييده ـ: الاعطاء من النفس والروح إنما هو بذل الجاة له إذا احتاج إلى معاونته، وهو السعي له في حوائجه.

الاباء ثلاثة

3-186 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثني أحمد بن محمد بن عيسى، عن محمد بن إسماعيل، عن

Rahman, on the authority of Muawiyah ibn Ammar that Aba Abdullah as-Sadiq (MGB) said, "There are three first fathers: Adam who had a believing son; John (*Yahya*) who had both a believing and an infidel son; and Satan who had an infidel offspring who do not reproduce in the usual way. They only lay eggs and a new male is produced. There are no females in their line."

3-187 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Al-Hassan ibn Mahboob, on the authority of Abi Ayoob, on the authority of Abdul-Mumin al-Ansari that Abi Ja'far al-Baqir (MGB) said, "The Honorable the Exalted God has granted the believers three characteristics: honor in this world; prosperity in the Hereafter and grandeur in the hearts of the oppressors." Then he (MGB) went on and recited the following verse of the Holy Quran, *'...But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not.'*[78] And he (MGB) also recited the following verses, *'The believers must* (*eventually*) *win through,- Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, Except with those joined to them in the marriage bond, or* (*the captives*) *whom their right hands possess,- for* (*in their case*) *they are free from blame, But those whose desires exceed those limits are transgressors;- Those who faithfully observe their trusts and their covenants; And who* (*strictly*) *guard their prayers;- These will be the heirs, Who will inherit Paradise: they will dwell therein* (*for ever*). '

The Best Three Things for the Best Three to Wish for

3-188 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Muhammad ibn Sin'an, on the authority of Ibn Miskan that Aba Abdullah as-Sadiq (MGB) said, "The misers are the ones most deserving to hope for everyone else to be rich, since then no one would ask them for anything. Those with faults are the ones most deserving to hope for everyone else to be perfect, since then no one else would find faults with them. Those who are ignorant are the ones most deserving to hope for everyone else to be patient, since they are the ones most in need of other's patience to forgive them. Unfortunately, the misers hope for others to be poor; the faulty hope for others to be faulty; and the foolish hope for others to be foolish, while poverty brings about stinginess, faultiness causes finding faults with others, and foolishness brings about the commitment of sins."

الحسن بن ظريف، عن أبي عبدالرحمن، عن معاوية بن عمار، عن أبي عبد الله عليه السلام قال: الآباء ثلاثة: آدم ولد مؤمنا، والجان ولد مؤمنا وكافرا، وإبليس ولد كافرا وليس فيهم نتاج، إنما يبيض ويفرخ، وولده ذكور ليس فيهم إناث.

اعطي المؤمن ثلاث خصال

3-187 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن أبي عبد الله البرقي، عن الحسن بن محبوب، عن أبي أيوب، عن عبدالمؤمن الانصاري، عن أبي جعفر عليه السلام قال:إن الله عز وجل أعطى المؤمن ثلاث خصال العزة في الدنيا، والفلح في الآخرة، والمهابة في صدور الظالمين، ثم قرأ "وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ." وقرأ " قَدْ أَفْلَحَ الْمُؤْمِنُونَ..." إلى قوله "هُمْ فِيهَا خَالِدُونَ".

أحق الناس بتمني ثلاثة أشياء ثلاثة نفر

3-188 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن ابن مسكان، عن أبي عبد الله عليه السلام قال: إن أحق الناس أن يتمنى للناس الغنى البخلاء، لان الناس إذا استغنوا كفوا عن أموالهم، وأحق الناس أن يتمنى للناس الصلاح أهل العيوب، لان الناس إذا صلحوا كفوا عن تتبع عيوب الناس،وأحق الناس أن يتمنى للناس الحلم أهل السفه الذين يحتاجون إلى أن يعفى عن سفههم، فأصبح أهل البخل يتمنون فقر الناس، وأصبح أهل العيوب يتمنون معايب الناس، وأصبح أهل السفه يتمنون سفه الناس، وفي الفقر الحاجة إلى البخيل، وفي الفساد طلب عورة أهل العيوب، وفي السفه المكافأة بالذنوب.

The Three Types of Affairs

3-189 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Al-Hussein ibn Ishaq al-Tajir, on the authority of Ali ibn Mahzyar, on the authority of Al-Hassan ibn Sa'id, on the authority of Al-Harith ibn Al-Ahval Sahib al-Taq[79] Muhammad ibn Ali ibn al-No'man), on the authority of Jamil ibn Salih, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said as part of a long narration, "There are three types of affairs: ones that are clearly right and you can follow; ones that are clearly wrong and you should avoid; and ones that are doubtful which you must leave up to God."

The Three Thieves

3-190 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Abu Abdullah al-Razi, on the authority of Ali ibn Suleiman ibn Rashid, on the authority of Al-Hassan ibn Ali ibn Yaqtayn, on the authority of Yunus ibn Abdul-Rahman, on the authority of Isma'il ibn Kasir ibn Basam that Abu Abdullah as-Sadiq (MGB) said, "There are three groups of thieves: those that block the payment of the alms-tax; those who consider it right to devour their wife's nuptial gift; and those who borrow money and plan not to return it."

There Are Three Groups of Angels

3-191 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of al-Hassan ibn Mahboob, on the authority of Muhammad ibn Talha who linked it up through a chain of narrators to the Prophet (MGB), "There are three groups of angels. One group of angels has two wings. Another group of angels has three wings. And a third group of angels has four wings."

Three Groups of Jinn and Three Groups of Men

3-192 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted on Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of someone who narrated on the authority of Aba Abdullah as-Sadiq (MGB), "There are three groups of genies: those with the angels; those with the birds flying in the sky; and those with dogs and snakes. There are three groups of men: those who will be in the Shade of the Throne on the Day in which there is no shade except for His Shade; those for whom there shall be a Reckoning and punishment; and those whose faces are that of the people, but their hearts are that of the Satans."

الامور ثلاثة

3-189 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني الحسين بن إسحاق التاجر، عن علي بن مهزيار، عن الحسن بن سعيد، عن الحارث بن الاحول صاحب الطاق، عن جميل بن صالح، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله في حديث طويل:الامور ثلاثة أمر تبين لك رشده فاتبعه، وأمر تبين لك غيه فاجتنبه، وأمر اختلف فيه فرده إلى الله عز وجل.

السراق ثلاثة

3-190 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد قال: حدثني أبوعبد الله الرازي، عن علي بن سليمان بن رشيد، عن الحسن بن علي بن يقطين، عن يونس بن عبدالرحمن، عن إسماعيل بن كثير بن بسام قال: قال أبوعبد الله عليه السلام: السراق ثلاثة: مانع الزكاة، ومستحل مهور النساء، وكذلك من استدان دينا ولم ينو قضاءه.

الملائكة على ثلاثة أصناف

3-191 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن محبوب، عن محمد بن طلحة بإسناده يرفعه إلى النبي صلى الله عليه وآله قال:الملائكة على ثلاثة أجزاء، فجزء لهم جناحان، وجزء لهم ثلاثة أجنحة، وجزء لهم أربعة أجنحة

الجن على ثلاثة أجزاء، والانس على ثلاثة أجزاء

3-192 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عمن ذكره، عن أبي عبد الله عليه السلام قال:الجن على ثلاثة أجزاء، فجزء مع الملائكة، وجزء يطيرون في الهواء، وجزء كلاب وحيات، والانس على ثلاثة أجزاء، فجزء تحت ظل العرش يوم لا ظل إلا ظله، وجزء عليهم الحساب والعذاب، وجزء وجوههم وجوه الآدميين وقلوبهم قلوب الشياطين.

You Should Not Stand to Pray behind Three People

3-193 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Al-Hassan ibn Ali ibn Yaqtayn, on the authority of Amr ibn Ibrahim, on the authority of Khalaf ibn Himmad, on the authority of one of our companions called al-Hassan ibn Ali, on the authority of Abi As-Sadiq Abdullah as-Sadiq (MGB), "You should not stand to pray behind three people: an unfamiliar person; someone who ascribes certain boastful attributes to the Divine Leaders, even if he expresses the same beliefs as you do; and one who is corrupt even if he is not boastful about the Divine Leaders."

Three Things Make You Obese and Three Things Make You Thin

3-194 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Ibn Abi Umayr, on the authority of Muawiyah ibn Ammar, on the authority of Aba Abdullah as-Sadiq (MGB), "Three things will make you obese and three things will make you skinny. The three things which will make you obese are: taking a bath often, smelling good scents and wearing soft robes. The three things that will make you thin are eating a lot of eggs, fish and fresh dates."

The compiler of the book said, "What is meant by 'taking a bath often' is taking a bath every other day. Should you take a bath every day you would lose weight."

Three Ways by which All Muslim Decrees Are Put into Effect

3-195 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ahmad ibn

Muhammad ibn Abi Nasr al-Bazanty, on the authority of Abi Jamileh, on the authority of Ishmael ibn Abi Oways, on the authority of Zamrat ibn Abi Zamrat, on the authority of his father, on the authority of his grandfather that the Commander of the Faithful (MGB) said, “All Muslim decrees are put into effect in either one of the three ways: a just testimony, a definite oath, or the current practice of leaders to guidance.”

Three Things along with Three Other Things

3-196 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Al-Sayyari, on the authority of Al-Harith ibn al-Dalhath, on the authority of his father, on the authority of

ثلاثة لا يصلى خلفهم

3-193 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبيد، عن الحسن علي بن يقطين، عن عمرو بن إبراهيم، عن خلف بن حماد، عن رجل من أصحابنا نسي الحسن بن علي اسمه عن أبي عبد الله عليه السلام قال:ثلاثة لا يصلى خلفهم: المجهول، والغالي وإن كان يقول بقولك، والمجاهر بالفسق وإن كان مقتصدا.

ثلاثة لا يؤكلن فيسمن وثلاثة يؤكلن فيهزلن

3-194 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن موسى بن عمر، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله عليه السلام قال:ثلاثة يسمن، وثلاثة يهزلن، فأما التي يسمن فادمان الحمام، وشم الرائحة الطيبة، ولبس الثياب اللينة، وأما التي يهزلن فإدمان أكل البيض والسمك والطلع.

قال مصنف هذا الكتاب رضي الله عنه: يعني بادمان الحمام أن يدخله يوم ويوم لا، فانه إن دخله كل يوم نقص من لحمه.

جميع احكام المسلمين تجرى على ثلاثة أوجه

3-195 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أحمد بن محمد بن أبي نصر البزنطي، عن أبي جميلة، عن إسماعيل بن أبي أويس، عن ضمرة بن أبي ضمرة، عن أبيه، عن جده قال: قال أمير المؤمنين عليه السلام: جميع أحكام المسلمين تجري على ثلاثة أوجه: شهادة عادلة، أو

يمين قاطعة، أو سنة جارية مع أئمة الهدى.

ثلاثة مقرون بها ثلاثة

3-196 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني أبي، عن أحمد ابن أبي عبد الله البرقي، عن السياري، عن الحارث بن دلهاث، عن أبيه، عن أبي

Abil Hassan al-Reza (MGB), "Indeed the Honorable the Exalted God has decreed three things which are accompanied by three other things. He has ordered us to pray and give alms.80 The prayers of whoever prays, but doesn't give alms is not accepted of him. He also ordered us to thank Him and our parents81. Whoever thanks God, but doesn't thank his parents has not indeed thanked God. God has ordered us to fear God and to visit the relations of kin.82 Whoever doesn't visit his relations of kin has indeed not feared God."

Three Intercede with God and Their Intercession Accepted

3-197 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry, on the authority of Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are three groups who intercede on behalf of someone with the Honorable the Exalted God and their intercession will be accepted: the Prophets, then the scholars; and then the martyrs."

The Three in Whose Name the First Lot Was Cast

3-198 Ahmad ibn Harun al-Fami and Ja'far ibn Muhammad ibn Masroor - may God be pleased with them - narrated that Muhammad ibn Ja'far ibn Bat'tat quoted Muhammad ibn al-Hassan al-Saf'far, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Hammad ibn Isa, on the authority of Hurayz who linked it up through some narrators to Abi Ja'far al-Baqir (MGB), "The first of the three in whose name the first lot was cast is Mary, the daughter of Imran, as we read in the following words of the Honorable the Exalted God, *'Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary...'*83 There were six arrows in this casting. Then it is the lots cast for Jonah (MGB) when he was riding the ship with the people and the ship stopped in the tumult. They cast lots for Jonah three times. Then Jonah went to the front of the ship. Suddenly a large whale opened his mouth and Jonah jumped into his mouth. The next case is regarding Abdul Mutalib to whom God had granted nine sons. Abdul Mutalib bet with God that he would offer one of them for sacrifice if he was granted another son. When the number of his sons became ten with the birth of Abdullah - the father of

God’s Prophet Muhammad (MGB) – it was hard for Abdul Mutalib to offer Abdullah as a sacrifice. Then he brought ten camels and cast lots for either them or Abdullah. The lot fell to Abdullah's name. He increased the number

الحسن الرضا عليه السلام قال: إن الله عز وجل أمر بثلاثة مقرون بها ثلاثة اخرى: أمر بالصلاة والزكاة فمن صلى ولم يزك لم تقبل منه صلاته، وأمر بالشكر له وللوالدين، فمن لم يشكر والديه لم يشكر الله، وأمر باتقاء الله وصلة الرحم، فمن لم يصل رحمه لم يتق الله عز وجل.

ثلاثة يشفعون إلى الله عز وجل فيشفعون

3-197 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ثلاثة يشفعون إلى الله عز وجل فيشفعون: الانبياء، ثم العلماء، ثم الشهداء.

أول من سوهم عليه ثلاثة

3-198 حدثنا أحمد بن هارون الفامي، وجعفر بن محمد بن مسرور رضي الله عنهما قالا: حدثنا محمد بن جعفر بن بطة، عن محمد بن الحسن الصفار، عن العباس بن معروف عن حماد بن عيسى، عن حريز، عمن أخبره، عن أبي جعفر عليه السلام: قال: أول من سوهم عليه مريم بنت عمران وهو قول الله عز وجل "وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ" والسهام ستة، ثم استهموا في يونس لما ركب مع القوم فوقفت السفينة في اللجة، فاستهموا فوقع السهم على يونس ثلاث مرات قال: فمضى يونس إلى صدر السفينة فاذا الحوت فاتح فاه فرمى بنفسه، ثم كان عبدالمطلب ولد له تسعة فنذر في العاشر إن يرزقه الله غلاما أن يذبحه قال: فلما ولد عبد الله لم يكن يقدر أن يذبحه ورسول الله صلى الله عليه وآله في صلبه، فجاء بعشر من الابل وساهم عليها وعلى عبد الله فخرج السهام

of the camels to be offered ten by ten and repeated the casting of lots. However, every time the lot fell to Abdullah’s name. When the number of camels he offered reached one-hundred, the lot fell in the name of the camels. Abdul Mutalib said, ‘O My Lord! No. It would not be fair to suffice for this. I must draw lots three more times.’ He drew lots three more times. The lot fell to the name of the camels all three times. At this time Abdul Mutalib said, ‘Now I know that my Lord is pleased with this.” And he had their throats cut.[84]

There Are Three Benefits in Quinces

3–199 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Ali al–Basry, on the authority of Fuzalat ibn Ayoob and Wahab ibn Hafs, on the authority of Shahab ibn Abdeh Rab'beh that Aba Abdullah as–Sadiq (MGB) said, "Zubayr had a quince in his hand and went to see God's Prophet (MGB). The Prophet (MGB) said, 'O Zubayr! What is this in your hand?' Then he replied, 'O Prophet of God! This is a quince.' Then the Prophet (MGB) said, 'O Zubayr! Eat quinces since they have three good characteristics.' Zubayr said, 'O Prophet of God ! What are they?'

The Prophet (MGB) replied, 'They will warm up the heart, make a miser benevolent and turn a coward into a bold person.'

The compiler of the book – may God be pleased with him – says, "I heard my elder Muhammad ibn al–Hassan – may God be pleased with him – narrate that As–Sadiq (MGB) said, 'Zubayr was one of us until his son Abdullah grew up and turned him against us.'"

There Are Three Characteristics in Onions

3–200 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Ali al–Hamedany, on the authority of Al–Hassan ibn Ali al–Kasa'ee[85], on the authority of Maysar (ibn Abdul Aziz)[86] – the seller of black slaves – in the presence of Khalid that I heard Aba Abdullah as–Sadiq (MGB) say, "Eat onions since they have three characteristics: they make your mouth smell fresh; they strengthen your gums; and they increase your sperm and sex drive."

3–201 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ibrahim ibn Hashim, on the authority of Al–Nawfaly, on the authority of Al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB) that the Prophet (MGB) said, "Using charms is not effective except on three occasions: for biting bugs, sore eyes or blood that will not flow (due to phlebotomy)."

على عبد الله فزاد عشرا، فلم تزل السهام تخرج على عبد الله، ويزيد عشرا، فلما [أن] بلغت مائة خرجت السهام على الابل، فقال عبدالمطلب: ما أنصفت ربي، فأعاد السهام ثلاثا فخرجت على الابل، فقال: الآن علمت أن ربي قد رضي فنحرها.

السفرجل فيه ثلاث خصال

3-199 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن علي البصري، عن فضالة بن أيوب، ووهب بن حفص، عن شهاب بن عبد ربه قال: سمعت أبا عبد الله عليه السلام يقول: إن الزبير دخل على رسول الله صلى الله عليه وآله وبيده سفرجلة، فقال له رسول الله صلى الله عليه وآله: يا زبير ما هذه بيدك؟ فقال له: يا رسول الله هذه سفرجلة، فقال: يا زبير كل السفرجل فان فيه ثلاث خصال، قال: وما هي يا رسول الله؟ قال: يجم الفؤاد، ويسخي البخيل، ويشجع الجبان.

قال مصنف هذا الكتاب رضي الله عنه: سمعت شيخنا محمد بن الحسن رضي الله عنه يروي أن الصادق عليه السلام قال: ما زال الزبير منا أهل البيت حتى أدرك فرخه فنهاه عن رأيه.

في البصل ثلاث خصال

3-200 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن علي الهمداني، عن الحسن بن علي الكسائي عن ميسر بياع الزطي وكان خالد قال: سمعت أبا عبد الله عليه السلام يقول: كلوا البصل فان فيه ثلاث خصال: يطيب النكهة، ويشد اللثة، ويزيد في الماء والجماع.

لا رقى الا في ثلاثة

3-201 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن إبراهيم بن هاشم، عن النوفلي، عن السكوني، عن جعفر ابن محمد، عن أبيه عليهما السلام أن النبي صلى الله عليه وآله قال:لا رقى إلا في ثلاثة: في حمة أو عين أو دم لا يرقأ.

On Three Traits That Are Signs of the Jurisprudent

3-202 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Musa ibn Abi Ja'far al-Kumaydany quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty that Abul Hassan Al-Reza (MGB) said, "Patience, knowledge and silence are among the signs of the jurisprudent. Silence is one of the gates of wisdom. Silence attracts affection and is a guide for any good affair."

Blowing at Three Places Is Detestable

3-203 Ahmad ibn Muhammad al-Haysam al-Ajali – may God be pleased with him – narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of his father, on the

authority of Al-Hussein ibn Mus'ab that Abu Abdullah as-Sadiq (MGB) said, "Blowing at three things is detestable: blowing at a talisman, blowing at food, and blowing at the place of prostration."

Anyone Possessing Three Characteristics shall Go to Hell

3-204 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Sin'an, on the authority of Al-Ala' ibn Fuzayl that Aba Abdullah as-Sadiq (MGB) said, "Should anyone possess the following three characteristics, do not hesitate to say that he would go to hell: oppressiveness, cowardliness and miserliness. Should a woman possess the following three characteristics, do not hesitate to say that she would go to hell: scurrility, haughtiness and corruption.87"

God Will Make Three Things Rule Over Whoever Gains Illegitimate Property

3-205 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn al-Hakam that Aba Abdullah as-Sadiq (MGB) said, "God will make a building, water and clay rule over whoever gains property through illegitimate means."

Three Sources of Comfort for a Believer

3-206 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Ali ibn al-Salt quoted on the authority of Ahmad ibn Muhammad ibn Ali ibn Khalid, on the authority

ثلاث خصال من علامات الفقه

3-202 حدثنا أبي رضي الله عنه قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي قال: قال أبوالحسن عليه السلام: من علامات الفقه الحلم والعلم والصمت، إن الصمت باب من أبواب الحكمة، وإن الصمت يكسب المحبة، [و] إنه دليل على كل خير.

يكره النفخ في ثلاثة أشياء

3-203 حدثنا أحمد بن محمد بن الهيثم العجلي رضي الله عنه قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب، عن تميم بن بهلول، عن أبيه، عن الحسين بن مصعب قال: قال أبوعبد الله عليه السلام: يكره النفخ في الرقى، والطعام، وموضع السجود.

ثلاث خصال من كن فيه فهو في جهنم

3-204 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن محمد بن عيسى، عن محمد بن سنان، عن العلاء بن فضيل، عن أبي عبد الله عليه السلام قال: ثلاث إذا كن في الرجل فلا تحرج أن تقول: إنه في جهنم: الجفاء والجبن والبخل، وثلاث إذا كن في المرأة فلا تحرج أن تقول: إنها في جهنم البذاء والخيلاء والفجر.

من كسب مالا من غير حله سلط الله عليه ثلاثة أشياء

3-205 حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله عليه السلام قال: من كسب مالا من غير حل سلط الله عليه البناء والماء والطين.

ثلاثة للمؤمن فيهن راحة

3-206 حدثنا أبي رضي الله عنه قال: حدثني محمد بن علي بن الصلت، عن أحمد بن محمد بن علي بن خالد، عن منصور بن العباس، عن سعيد بن جناح عن مطرف

of Mansoor ibn al-Ab'bas, on the authority of Sa'id ibn Jinah, on the authority of Motrif – a servant of Ma'an, that Aba Abdullah as-Sadiq (MGB) said, "There are three things which comfort a believer: a big house in which he guards his privacy and his bad states of health from the people; a good wife who assists him in the affairs of this life and the Hereafter; and a daughter or a sister who leaves his house either by death or because of marriage."

A Man's Prosperity Depends on Three Things

3-207 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Muhammad ibn Khalid al-Barqy, on the authority of Uthman ibn Isa, on the authority of Abdullah ibn Miskan who linked it up through a chain of narrators

to Ali ibn al-Hussein as-Sajjad (MGB) saying, “A man is prosperous if his business is in his own town; his friends are good; and he has children who assist him.”

Three Whose Prayers Will Not be Answered

3-208 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Abdullah ibn Sin’an, on the authority of Al-Walid ibn Sabih who said, “I was with Aba Abdullah as-Sadiq (MGB). A tray of dates was in front of him (MGB). A beggar came and the Imam (MGB) gave him some dates. Another one came and the Imam (MGB) gave him some dates. A third beggar came, but the Imam (MGB) said, ‘May God grant you an increase of sustenance!’ Then the Imam (MGB) told me, ‘If a man has more than thirty or forty-thousand (*Dinars*) and wishes to give it all away in charity, he can do so, but he will become poor and will be amongst those whose prayers are returned to themselves.’ I asked the Imam (MGB), ‘May I be your ransom! Who are these people?’ The Imam (MGB) replied, ‘They include men to whom God has granted what they prayed for, but spend it all for God’s sake and again say, ‘O God! Please give me more sustenance!’ They also include men who curse their wives while having treated their wives oppressively. They are told, ‘Have We not entrusted her affairs with you?’ They also include men who sit in their house, pray to seek their sustenance and say, ‘O God! Please deliver my sustenance to me! The Honorable the Exalted God tells them, ‘Have I not established a way for you to obtain your daily sustenance?’”

Fasting for Three Days in the Month Equals Fasting the Whole Year

3-209 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Muhammad ibn Aba Abdullah al-Kufy quoted Musa ibn Imran al-Nakha’ee, on the authority of his uncle Al-Hussein ibn Yazid al-Nawfaly, on the authority of Ali ibn Abi Hamzih on the authority of his father, “I asked

مولى معن، عن أبي عبد الله عليه السلام قال: ثلاثة للمؤمن فيهن راحة: دار واسعة تواري عورته وسوء حاله من الناس. وامرأة صالحة تعينه على أمر الدنيا والآخرة، وابنة أو اخت يخرجها من منزله بموت أو بتزويج.

من سعادة المرء أن يكون له ثلاثة أشياء

3-207 حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن محمد بن خالد البرقي، عن عثمان بن عيسى، عن عبد الله بن مسكان يرفعه إلى علي بن الحسين عليهما السلام أنه قال: من سعادة المرء أن يكون متجره في بلاده، ويكون خلطاؤه صالحين، ويكون له ولد يستعين بهم.

ثلاثة لا يستجاب لهم دعوة

3-208 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن عبد الله بن سنان، عن الوليد ابن صبيح، عن أبي عبد الله عليه السلام قال: كنت عنده وعنده جفنة من رطب فجاء سائل فأعطاه ثم جاء سائل آخر فأعطاه، ثم جاء آخر فأعطاه، ثم جاء آخر فقال: وسع الله عليك، ثم قال: إن رجلا لو كان له مال يبلغ ثلاثين أو أربعين ألفا، ثم شاء أن لا يبقى منه شيء إلا قسمه في حق فعل فيبقى لا مال له، فيكون من الثلاثة الذين يرد دعاؤهم عليهم، قال: قلت: جعلت فداك من هم؟ قال: رجل رزقه الله عز وجل مالا فأنفقه في وجوهه ثم قال: يا رب ارزقني [فيقول الله عز وجل أولم أرزقك] ورجل دعا على امرأته وهو ظالم لها فيقال له: ألم أجعل أمرها بيدك، ورجل جلس في بيته وترك الطلب، ثم يقول: يا رب ارزقني فيقول [الله] عز وجل ألم أجعل لك السبيل إلى الطلب للرزق.

صيام السنة ثلاثة أيام من كل شهر

3-209 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي،

Aba Abdullah as-Sadiq (MGB) about the reward for fasting based on the tradition of God's Prophet (MGB). The Imam (MGB) replied, "All together there are three days in the whole month fasting on which equals fasting the whole year long: the Thursday in the first ten days of the month; the Wednesday in the second ten days and the Thursday in the last ten days. The Honorable the Exalted God said, *'He that doeth good shall have ten times as much to his credit:...'* 88 Whoever is too weak to fast on these three days can pay one Dirham in charity for each day.".

A Believer's Amusement Is in Three Things

3-210 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Hammad ibn Ya'la ibn Himad, on the authority of his father, on the authority of Hammad ibn Isa al-Jahani, on the authority of Hurayz ibn Abdullah, on the authority of Zurarah ibn A'ayan that Abi Ja'far al-Baqir (MGB) said, "A believer's amusement is in three things: enjoying his women; joking around with his brethren; and praying at night."

Whoever Has Three Characteristics Has the Whole Good

3-211 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady narrated that Abdullah ibn Suleiman, Abdullah ibn Muhammad al-Vahby, Ahmad ibn Umayr and Muhammad ibn Abi Ayoob quoted Muhammad ibn Bashr ibn Hani ibn Abdul Rahman, on the authority of his father, on the authority of his

uncle Ibrahim ibn Aba Ablat, on the authority of Ummal-Derda, on the authority of Abil-Derda that God's Prophet (MGB) said, "Whoever wakes up in the morning with a healthy body, peace of mind and availability of that day's share of food it is as if he has been given the whole good of this world.

O Ibn Khas'am! It suffices to have enough to feed yourself so that you are not hungry, and enough to cover yourself. It would even be better if you have a place to live and a means of transportation, a piece of bread and some water to drink. Whatever goes beyond this, there will be a Reckoning for it or a punishment for you."

The Prophet Hit the Rock with a Pickaxe Three Times and Said 'God is Great' Three Times

3-212 Muhammad ibn Ibrahim ibn Ahmad ibn Yunus al-Laysee narrated that Abu Abdullah Muhammad ibn al-Faraj al-Sharooty quoted Abu Abdullah Muhammad ibn Yazid ibn al-Molheb, on the authority of Abu Sufyan, on the authority of Oaf, on the authority of Maymun, on the authority of Al-Bara ibn Azib, "When God's Prophet (MGB) ordered that a ditch be dug, a big boulder appeared across the ditch which could not be

عن علي بن أبي حمزة، عن أبيه قال:سألت أبا عبد الله عليه السلام عما جرت به السنة في الصوم من رسول الله صلى الله عليه وآله قال: ثلاثة أيام في كل شهر: خميس في العشر الاول، وأربعاء في العشر الاوسط، وخميس في العشر الاخير، يعدل صيامهن صيام الدهر لقول الله عز وجل "من جاء بالحسنة فله عشر أمثالها" فمن لم يقدر عليها لضعف فصدقة درهم أفضل له من صيام يوم.

لهو المؤمن في ثلاثة أشياء

3-210 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني حماد بن يعلى بن حماد، عن أبيه، عن حماد بن عيسى الجهني، عن حريز بن عبد الله، عن زرارة بن أعين، عن أبي جعفر عليه السلام قال:لهو المؤمن في ثلاثة أشياء: التمتع بالنساء ومفاكهة الاخوان والصلاة بالليل.

من اجتمعت له ثلاث خصال فكأنما حيزت له الدنيا

3-211 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا عبد الله بن سليمان، وعبد الله بن محمد الوهبي، وأحمد بن عمير، ومحمد بن أبي أيوب قالوا: حدثنا محمد بن بشر بن هانئ بن عبدالرحمن قال: حدثنا أبي، عن عمه إبراهيم ابن أبي عبلة عن أم الدرداء، عن أبي الدرداء قال: قال رسول الله صلى الله عليه وآله: من أصبح معافى في جسده، آمنا في سربه، عنده قوت يومه، فكأنما حيزت له الدنيا. يا ابن خثعم يكفيك منها ما

سد جوعتك ووارى عورتك فإن يكن بيت يكنك فذاك وإن تكن دابة تركبها فبخ، فلق الخبز وماء الجر وما بعد ذلك حساب عليك أو عذاب.

ضرب النبي صلى الله عليه وآله في الخندق بالمعول ثلاث مرات وكبر ثلاث مرات

3-212 حدثنا محمد بن إبراهيم بن أحمد بن يونس الليثي قال: حدثنا أبوعبد الله محمد بن الفرج الشروطي قال: حدثنا أبوعبد الله محمد بن يزيد بن المهلب قال: حدثنا أبوسفيان قال: حدثني عوف، عن ميمون قال: أخبرني البراء بن عازب قال: لما أمر رسول الله صلى الله عليه وآله بحفر الخندق عرضت له صخرة عظيمة

broken with a pickaxe. When the Prophet of God (MGB) came and saw it, he (MGB) took off his shirt, picked up the pickaxe, said God's name and struck the boulder. One third of it broke up. The Prophet (MGB) said, 'In the Name of God' and hit it once. One third of it broke up into pieces. Then the Prophet (MGB) said, 'God is Great. I have been given the keys to Syria. It is as if I can now see its red palaces' and hit it a second time. Then the Prophet (MGB) said, 'God is Great. It is as if I have been given the keys to Persia. I swear by God that I can see the White Palaces in Al-Madaen' and hit it for the third time. Then the third part of the boulder broke into pieces. Then the Prophet (MGB) said, 'God is Great. I have been given the keys to Yemen. It is as if I can see San'a – the capital from here.'"

The Three Deeds Most Loved by God

3-213 Al-Khalil ibn Ahmad al-Sejezy narrated that Abul Qasim al-Boqavy quoted Ali – that is ibn al-Ja'ed, on the authority of Shu'bat, on the authority of Al-Walid ibn Alizar ibn Hareeth that he had heard Aba Amr al-Sheibany while he was pointing to the house of Abdullah ibn Mas'ood say, "The owner of this house narrated that he asked God's Prophet (MGB), 'What are the deeds loved by the Honorable the Exalted God?' The Prophet (MGB) replied, 'Praying on time.' Then he asked, 'What else?' The Prophet (MGB) said, 'Being kind to your parents.' Then he asked, 'What else?' The Prophet (MGB) replied, 'Engaging in a holy war for the sake of the Honorable the Exalted God.' He added, 'This is what he told me. He would have told me more if I had asked more.'"

The Three Things I Fear the Most for My Nation

3-214 Abu Ahmad Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Abu Asid Ahmad ibn Muhammad ibn Asid al-Isbahany quoted Ahmad ibn Yahya al-Soofi, on the authority of Abu Qisan, on the authority of Mas'ood ibn Sa'ed al-Jo'afy, on the authority of Yazid ibn Abi Zyad, on the authority of Mujahid, on the authority of Ibn Umar that God's Prophet (MGB) said, "What I fear the most for my nation includes the following three things: making errors by the scholars; attempts to prove what is wrong by using the Quran by the hypocrites; and the world that cuts your necks into pieces. Thus, be

pessimistic about the world."

Whoever Believes in God and the Hereafter Will Not Do Three Things

3–215 Al–Khalil ibn Ahmad narrated that Muhammad ibn Mu'az quoted Ali ibn Khashram, on the authority of Isa ibn Yunis, on the authority of Abi Mu'amir, on the authority of Sa'id al–Moqbery89, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "Whoever believes in God and

شديدة في عرض الخندق لا تأخذ فيها المعاول فجاء رسول الله صلى الله عليه وآله فلما رآها وضع ثوبه فأخذ المعول، وقال: بسم الله وضرب ضربة فكسر ثلثها، فقال: الله أكبر اعطيت مفاتيح الشام، والله إني لابصر قصورها الحمر الساعة، ثم ضرب الثانية فقال: بسم الله، ففلق ثلثا آخر، فقال: الله أكبر اعطيت مفاتيح فارس، والله إني لابصر قصر المدائن الابيض، ثم ضرب الثالثة ففلق بقية الحجر، فقال: الله أكبر اعطيت مفاتيح اليمن، والله إني لابصر أبواب صنعاء من مكاني هذا.

أحب الاعمال إلى الله عز وجل ثلاثة

3–213 أخبرني الخليل بن أحمد السجزي قال: أخبرنا أبوالقاسم البغوي قال: حدثنا علي يعني ابن الجعد قال: أخبرنا شعبة قال: أخبرني الوليد بن العيزار ابن حريثقال: سمعت أبا عمرو الشيباني قال: حدثني صاحب هذه الدار وأشار بيده إلى دار عبد الله بن مسعود قال: سألت رسول الله صلى الله عليه وآله أي الاعمال أحب إلى الله عز وجل؟ قال: الصلاة لوقتها، قلت: ثم أي شيء؟ قال: بر الوالدين، قلت: ثم أي شيء؟ قال: الجهاد في سبيل الله عز وجل، قال: فحدثني بهذا ولو استزدته لزادني.

أشد ما يتخوف على امتي ثلاثة أشياء

3–214 حدثنا أبوأحمد الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا أبواسيد أحمد بن محمد بن اسيد الاصبهاني قال: حدثنا أحمد بن يحيى الصوفي قال: حدثنا أبوغسان قال: حدثنا مسعود بن سعد الجعفي ـ وكان من خيار من أدركنا ـ عن يزيد بن أبي زياد، عن مجاهد، عن ابن عمر قال: قال رسول الله صلى الله عليه وآله: أشد ما يتخوف على أمتي ثلاثة: زلة عالم، أو جدال منافق بالقرآن أو دنيا تقطع رقابكم، فاتهموها على أنفسكم.

من كان يؤمن بالله واليوم الاخر فلا يفعل ثلاثة اشياء

3–215 حدثنا الخليل بن أحمد قال: أخبرنا محمد بن معاذ قال: حدثنا علي بن خشرم قال: حدثنا عيسى بن يونس،

عن أبي معمر، عن سعيد المقبري عن أبي

the Hereafter will not sit at a table where wine is being drunk. Whoever believes in God and the Hereafter will not enter a bath without any clothes90. And whoever believes in God and the Hereafter will not let his wife go to the bath outside of their house."

I Am Afraid of Three Characteristics in My Nation

3–216 Abul Hassan Ali ibn Abdullah ibn Ahmad al–Aswari al–Mozak'kar narrated that Abu Yusuf Ahmad ibn Muhammad ibn Qays al–Sejezi91 al–Mozakar quoted Abu Yaqoob, on the authority of Ali ibn Khashram, on the authority of Isa92, on the authority of Abi Ubaydat93, on the authority of Muhammad ibn Ka'ab that God's Prophet (MGB) said, "I am worried about three things for my nation after me: to interpret the Quran in a way other than its true meaning94; to follow the errors of a religious scholar; and become disobedient due to gaining some wealth. You should act according to what is clearly stated in the Quran and believe in what is doubtful in it. You should expect a harsh trial for a religious scholar who has made mistakes and should not follow his errors. You should be grateful for wealth in this world and pay it its right dues."

The Three Things the Prophet Liked the Most in This World

3–217 Abu Ahmad Muhammad ibn Ja'far al–Bandar al–Shafe'ee in Furqan narrated that Abul Abbas al–Himady quoted Salih ibn Muhammad al–Baghdady, on the authority of Ali ibn al–Ja'ed, on the authority of Salam ibn al–Monzar95 who narrated that he had heard Sabet al–Banany, and had not heard it from anyone else, on the authority of Anas ibn Malik96 that God's Prophet (MGB) said, "What I love the most in this world are women and perfume. And praying lights up my eyes."

3–218 Abu Ali al–Hassan ibn Ali ibn Muhammad ibn (Ali ibn) Umar and al–Attar in Balkh narrated that Abu Mus'ab Muhammad ibn Ahmad ibn Muhammad ibn Ishaq al–Salmy at Tormoz quoted Abu Muhammad Ahmad ibn Muhammad ibn Ishaq ibn Amoli in Amol, on the authority of Ahmad ibn Muhammad ibn Qalib al–Basry az–Zahed in Baghdad, on the authority of Yasar – the servant of Anas ibn Malik97, on the authority of Anas ibn Malik that the Prophet (MGB) said, "What I love the most in this world are women and perfume. And praying lights up my eyes98."

The compiler of the book – may God be pleased with him – said, "The atheists strongly rely on this narration and say that when the Prophet (MGB) said 'What I love the most in this world are women and perfume,' he wanted to go on and say something else for the third, but he became sorry and continued it by saying, 'And praying lights up my eyes.' However, these people lie and the Prophet (MGB) had no intentions but to stress just

هريرة قال: قال رسول الله صلى الله عليه وآله: من كان يؤمن بالله واليوم الآخر فلا يجلس على مائدة يشرب عليها

الخمر ومن كان يؤمن بالله واليوم الآخر فلا يدخل الحمام إلا بمئزر، ومن كان يؤمن بالله واليوم الآخر فلا يدع حليلته تخرج إلى الحمام.

التخوف على الامة من ثلاث خصال

3-216 حدثنا أبوالحسن علي بن عبد الله الاسواري المذكر قال: حدثنا أبويوسف أحمد بن محمد بن قيس السجزي المذكر قال: حدثنا أبويعقوب قال: حدثنا علي بن خشرم قال: أخبرنا عيسى، عن أبي عبيدة عن محمد بن كعب قال: قال رسول الله صلى الله عليه وآله:إنما أتخوف على امتي من بعدي ثلاث خصال:أن يتأولوا القرآن على غير تأويله أو يتبعوا زلة العالم، أو يظهر فيهم المال حتى يطغوا ويبطروا، وسانبئكم المخرج من ذلك: أما القرآن فاعملوا بمحكمه وآمنوا بمتشابهه، وأما العالم فانتظروا فيئته ولا تتبعوا زلته، وأما المال فان المخرج منه شكر النعمة وأداء حقه.

حبب إلى النبي صلى الله عليه وآله من الدنيا ثلاث

3-217 حدثنا أبوأحمد محمد بن جعفر البندار الشافعي بفرغانة قال: حدثنا أبوالعباس الحمادي قال: حدثنا صالح بن محمد البغدادي قال: حدثنا علي بن الجعد، قال: أخبرنا سلام أبوالمنذر قال: سمعت ثابت البناني ولم أسمع من غيره يحدث عن أنس بن مالك، عن النبي صلى الله عليه وآله قال: حبب إلي من الدنيا النساء. والطيب، وقرة عيني في الصلاة.

3-218 حدثنا أبوعلي الحسن بن علي بن محمد بن [علي بن] عمر [و] العطار ببلخ قال: حدثنا أبومصعب محمد بن أحمد بن مصعب بن القاسم السلمي بترمذ قال: حدثنا أبومحمد أحمد بن محمد بن إسحاق بن هارون الآملي بآمل قال: حدثنا أحمد بن محمد بن غالب البصري الزاهد ببغداد قال: حدثنا يسار مولى أخا أنس بن مالك، عن أنس، عن النبي صلى الله عليه وآله: قال: حبب إلي من دنياكم النساء والطيب، وجعل قرة عيني في الصلاة.

قال مصنف هذا الكتاب رضي الله عنه: إن الملحدين يتعلقون بهذا الخبر ويقولون: إن النبي صلى الله عليه وآله قال: حبب إلي من دنياكم النساء والطيب، وأراد أن يقول الثالث فندم وقال: "وجعل قرة عيني في الصلاة" وكذبوا لانه صلى الله عليه

the importance of marriage in this narration, since he (MGB) has said, ‘Two units of prayers said by a married person is nobler in the Opinion of God than seventy units of prayers said by an unmarried person.’

He (MGB) also said, ‘Two units of prayers said by a person wearing a good perfume is nobler in the

Opinion of God than seventy units of prayers said by a person not wearing good perfume.' God likes one to wear perfume when he wants to pray."

Then the Prophet (MGB) added, "And praying lights up my eyes. Whoever wears perfume and has a wife but doesn't pray will not get any divine reward from putting on perfume or making love with his wife."

As-Sadiq (MGB) Was Always Busy Doing One of Three Things

3-219 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Abu Ahmad Muhammad ibn Zyad al-Azodi that he had heard the jurisprudent in Medina Malik ibn Anas say, "I went to see Ja'far ibn Muhammad as-Sadiq (MGB) often. He (MGB) put down a cushion for me to rest on and respected me and said, 'O Malik! I like you.' I became happy that he (MGB) was so kind to me and praised God so much that he (MGB) was always either fasting, praying or busy mentioning God. He was one of the greatest worshippers and one of the greatest abstainers who feared the Honorable the Exalted God. Ja'far (MGB) knew a lot of traditions. He (MGB) was very pleasant. A lot of people attended his meetings and benefitted a lot from his presence. Whenever he (MGB) mentioned the name of God's Prophet (MGB), he (MGB) turned so blue or yellow that even those who knew him could not recognize him. Once I attended the *Hajj* pilgrimage along with him (MGB). He (MGB) was riding on a camel and while trying to say *'Labayk. Allahuma Labayk'*[99] he could not utter it and dismounted. Then I said, 'O (grand)son of God's Prophet! Do you have to say it?' Then the Imam (MGB) said, "O Ibn Abi Amer! I am afraid of saying '*Labayk. Allahuma Labayk'*[100] since I fear that the Honorable the Exalted God might respond in the negative and say *'La Labayk and la Sa'edayk!*.'" [101]

Al-Reza's (MGB) Pilgrims Will Benefit on Three Occasions

3-220 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Muhammad ibn Aba Abdullah al-Kufy quoted Ahmad ibn Muhammad ibn Salih al-Razi, on the authority of Himdan al-Divani[102] that Al-Reza (MGB) said, "On the Resurrection Day, I will come to save whoever visits me despite the far distance to my tomb, until I liberate him from his terrors: 1- When the Letters of Deeds are handed to his right and left hands, 2- At the moment of crossing the Bridge over Hell[103], and 3- At the time when the Scale of Deeds (measuring the amount of good vs. bad deeds) is set up."

وآله لم يكن مراده بهذا الخبر إلا الصلاة وحدها لانه صلى الله عليه وآله قال: ركعتين يصليهما المتزوج أفضل عند الله من سبعين ركعة يصليها غير متزوج، وإنما حبب الله إليه النساء لاجل الصلاة وهكذا قال: ركعتين يصليهما متعطر أفضل من سبعين ركعة يصليها غير متعطر، وإنما حبب الله إليه الطيب أيضا لاجل الصلاة، ثم قال عليه السلام "وجعل قرة عيني في الصلاة " لان الرجل لو تطيب وتزوج، ثم لم يصل لم يكن له في التزويج والطيب فضل ولا ثواب.

كان الصادق لا يخلو من احدى ثلاث خصال

3-219 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن محمد بن خالد، عن أبيه قال: حدثنا أبوأحمد محمد بن زياد الازدي قال: سمعت مالك بن أنس فقيه المدينة يقول: كنت أدخل على الصادق جعفر بن محمد عليهما السلام فيقدم لي مخدة ويعرف لي قدرا ويقول: يا مالك إني احبك فكنت أسر بذلك وأحمد الله عليه، وكان عليه السلام لا يخلو من إحدى ثلاث خصال: إما صائما وإما قائما وإما ذاكرا، وكان من عظماء العباد وأكابر الزهاد الذين يخشون الله عز وجل، وكان كثير الحديث، طيب المجالسة، كثير الفوائد فاذا قال:"قال رسول الله صلى الله عليه وآله" اخضر مرة واصفر اخرى حتى ينكره من يعرفه، ولقد حججت معه سنة فلما استوت به راحلته عند الاحرام كان كلما هم بالتلبية انقطع الصوت في حلقه وكاد يخر من راحلته، فقلت: قل يا ابن رسول الله فلابد لك من أن تقول، فقال عليه السلام: يا ابن أبي عامر كيف أجسر أن أقول: "لبيك اللهم لبيك" وأخشى أن يقول عز وجل [لي]: لا لبيك ولا سعديك.

ينتفع زائر الرضا في ثلاث مواطن

3-220 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن أحمد بن محمد بن صالح الرازي، عن حمدان الديواني قال: قال الرضا عليه السلام: من زارني على بعد داري أتيته يوم القيامة في ثلاث مواطن حتى اخلصه من أهوالها: إذا تطايرت الكتب يمينا وشمالا، وعند الصراط، وعند الميزان.

Deeds Can be Classified into Three Distinct Groups

3-221 Abul Hassan Muhammad ibn Amr ibn Ali al-Basry narrated that Abul Hassan Ali ibn al-Hassan ibn al-Maysami quoted Abul Hassan Ali ibn Mahraviat al-Qazvini, on the authority of Abu Ahmad al-Qazi, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB) that he had heard his father Ali ibn Abi Talib (MGB) say, "Deeds can be classified into three distinct groups: the obligatory deeds; the noble deeds; and sins. The obligatory deeds are done based upon God's Orders, His Decrees, Pleasure, Volition, His Predetermination, and Knowledge. However, the noble deeds are not done based upon God's Orders. However, they are done based upon God's Pleasure, Decrees, Volition, His Predetermination, and Knowledge. And sins are not done based upon God's Orders. However, they are done based upon God's Decrees, Power, Predetermination, Volition and Knowledge. That is why God punishes us for committing them."

The compiler of the book – may God be pleased with him – said, "When it is said that sins are done based upon God's Decrees, it implies that God has admonished us against doing them, since the

Honorable the Exalted God's Decrees for His servants regarding sins is to abandon them. What is meant by 'it is based upon God's Predetermination' is that God knows the sin's amount and extent. What is meant by 'it is based upon God's Volition' means that the Honorable the Exalted God only hinders him from committing sins by means of advice, statements, forbidding and admonishment – not by force and use of power."

Al-Baqir Enjoined His Son As-Sadiq to Do Three Things and Admonished Him Against Doing Three Things

3-222 Abu Ahmad al-Qasim ibn Muhammad ibn Ahmad ibn Abdoyeh al-Siraj in Hamedan narrated that Abu Bakr Muhammad ibn Ahmad al-Zabi quoted Muhammad ibn Abdul Aziz, on the authority of Ubaydullah ibn Musa al-Abasi, on the authority of Sufyan al-Sowri, "Once I met Ja'far ibn Muhammad as-Sadiq (MGB) and asked him, 'O (grand)son of the Prophet of God! Please give me some advice.' The Imam (MGB) replied, 'O Sufyan! One who is dishonest is not chivalrous. There are no brothers for the monarchs[104] and there is no rest for the envious. There is no mastery for the ill-natured.' Then I asked, 'O (grand)son of God's Prophet! Please tell me more!' The Imam (MGB) told me, 'O Sufyan! Trust in God so that you may

الاعمال على ثلاثة أحوال

3-221 حدثنا أبوالحسن محمد بن عمرو بن علي البصري قال: حدثنا أبوالحسن علي بن الحسن بن الميثمي قال: حدثنا أبوالحسن علي بن مهرويه القزويني قال: حدثنا أبوأحمد الغازي قال: حدثنا علي بن موسى الرضا قال: حدثني أبي موسى ابن جعفر قال حدثني أبي جعفر بن محمد قال: حدثني أبي محمد بن علي قال: حدثنا أبي علي بن الحسين قال: حدثنا أبي الحسين بن علي قال: سمعت أبي علي بن أبي طالب عليهم السلام يقول: الاعمال على ثلاثة أحوال فرائض، وفضائل، ومعاصي. فأما الفرائض فبأمر الله وبرضى الله وبقضاء الله وتقديره ومشيئته وعلمه عز وجل. وأما الفضائل فليست بأمر الله ولكن برضى الله وبقضاء الله وبمشيئته الله وبعلم الله عز وجل، وأما المعاصي فليست بأمر الله ولكن بقضاء الله وبقدر الله وبمشيئته وعلمه ثم يعاقب عليها.

قال مصنف هذا الكتاب رضي الله عنه المعاصي بقضاء الله معناه بنهي الله لان حكمه عز وجل فيها على عباده الانتهاء عنها، ومعنى قوله "بقدر الله" أي بعلم الله بمبلغها ومقدارها. ومعنى قوله "وبمشيئته" فانه عز وجل شاء أن لا يمنع العاصي من المعاصي إلا بالزجر والقول والنهي والتحذير، دون الجبر والمنع بالقوة والدفع بالقدرة.

أمر الباقر عليه السلام ابنه الصادق عليه السلام بثلاث ونهاه عن ثلاث

3-222 حدثنا أبو أحمد القاسم بن محمد السراج الهمذاني بهمذان قال: حدثنا أبوبكر محمد بن أحمد الضبي قال:

حدثنا محمد بن عبدالعزيز الدينوري قال: حدثنا عبيد الله بن موسى العبسي، عن سفيان الثوري قال: لقيت الصادق بن الصادق جعفر بن محمد عليهما السلام فقلت له: يا ابن رسول الله أوصني فقال لي: يا سفيان لا مروءة لكذوب، ولا أخ لملوك ولا راحة لحسود، ولا سودد لسيئ الخلق، قلت: يا ابن رسول الله زدني، فقال لي: يا سفيان ثق بالله تكن مؤمنا، وارض بما قسم الله

become a true believer. Be content with whatever God grants to you so that you may become truly needless. Treat your neighbours with kindness so that you may become a true Muslim. Do not associate with a wicked person so that you do not learn his corruption. Seek advice regarding your affairs from those who fear the Honorable the Exalted God.'

Then I said, 'O (grand)son of God's Prophet! Tell me more.' The Imam (MGB) told me, 'O Sufyan! Whoever wishes to become honored should not be dependent upon his relatives. Whoever wishes to become needless should not be a captive of his desires. Whoever wishes to become majestic should not be associated with the King. He should transfer himself from the debasement of disobedience of God to the honour of His Obedience.'

Then I said, 'O (grand)son of God's Prophet! Tell me more.' Then the Imam (MGB) told me, 'O Sufyan! My father (MGB) enjoined me to do three things and admonished me against doing three other things. He (MGB) told me, 'O my son! Whoever associates with a wicked one will not remain safe. Whoever goes to wicked places will not be safe from being accused. And whoever doesn't control his tongue will become sorry.' Then the Imam (MGB) recited the following poem:

Accustom your tongue to goodness to be safe

As it would utter what it gets accustomed to.

It utters what you teach it – be it good or evil.

So watch out for what you teach it."

Once the Riser Uprises, He Will Issue Three Decrees Never Issued Before

3-223 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Hamzih ibn al-Qasim al-Alavi quoted Muhammad ibn Abdullah ibn Imran al-Barqy, on the authority of Muhammad ibn Ali al-Hamedany, on the authority of Ali ibn Abi Hamzih, on the authority of Aba Abdullah as-Sadiq (MGB) and Abil-Hassan (MGB), "Once the Riser (MGB) uprises, he (MGB) will issue three decrees which no one has issued before him. He will order that any fornicating old man be killed. He will order that anyone who prohibits the alms-tax be killed. And he will order that a man's brothers should inherit from whatever property that produces a shade."[105]

The Prophet Told Salman Farsi That He Has Three Characteristics When He Gets Ill

3-224 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad

لك تكن غنيا، وأحسن مجاورة من جاورته تكن مسلما، ولا تصحب الفاجر فيعلمك من فجوره، وشاور في أمرك الذين يخشون الله عز وجل.

فقلت: يا بن رسول الله زدني.

فقال لي: يا سفيان من أراد عزا بلا عشيرة وغنى بلا مال وهيبة بلا سلطان فلينقل من ذل معصية الله إلى عز طاعته.

فقلت: زدني يا بن رسول الله.

فقال لي: يا سفيان أمرني والدي عليه السلام بثلاث ونهاني عن ثلاث، فكان فيما قال لي: يا بني من يصحب صاحب السوء لا يسلم، ومن يدخل مداخل السوء يتهم، ومن لا يملك لسانه يندم، ثم أنشدني [فقال] عليه السلام:

عود لسانك قول الخير تحظ به

إن اللسان لما عودت يعتاد

موكل بتقاضي ما سننت له

في الخير والشر فانظر كيف تعتاد

اذا قام القائم عليه السلام حكم بثلاث لم يحكم بها أحد قبله

3-223 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا حمزة بن القاسم العلوي قال: حدثنا محمد بن عبد الله بن عمران البرقي قال: حدثنا محمد بن علي الهمداني، عن علي بن أبي حمزة، عن أبي عبد الله وأبي الحسن عليهما السلام قالا: لو قد قام القائم لحكم بثلاث لم يحكم بها أحد قبله: يقتل الشيخ الزاني، ويقتل مانع الزكاة، ويورث الاخ أخاه في الاظلة.

قول النبي صلى الله عليه وآله لسلمان الفارسي ان لك في علتك ثلاث خصال

3-224 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال:

ibn Amr, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) told Salman al-Farsi, "O Salman! When you become sick, you gain three things: 1- You continually remember God., 2- Your prayers are accepted., and 3- All your sins are pardoned due to that ailment. May God give you good health up to the time of your death.

Umar Said He Repents to God for Three Things

3-225 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn al-Hassan al-Mo'adab quoted Ahmad ibn Ali al-Isbahany, on the authority of Ibrahim ibn Muhammad al-Saqafy, on the authority of Yahya ibn al-Hassan ibn al-Forat al-Qaz'zaz, on the authority of Harun ibn Ubaydat, on the authority of Yahya ibn Abdullah ibn al-Hassan ibn al-Hassan ibn Ali ibn Abi Talib (MGB), "When Umar was facing death, he said, 'I repent to God for the following three actions: 1- Abu Bakr and I took the rule over the people from others; 2- I forced the Caliph on the people; 3- I ranked some people over others.'"

3-226 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn al-Hassan al-Mo'adab quoted Ahmad ibn Ali al-Isbahany, on the authority of Ibrahim ibn Muhammad al-Saqafy, on the authority of Al-Mas'oodi, on the authority of Al-Hassan ibn Himad al-Ta'ee, on the authority of Zyad ibn al-Monzar, on the authority of Atiye that he thinks that Jabir ibn Abdullah said, "I witnessed that Umar said the following when he faced death: 'I repent to God for the following three things: 1- Freeing the atheist slaves from Yemen captured by the Muslims; 2- Not obeying Usamah whom God's Prophet (MGB) appointed as the Chief of the Army; and 3- We pledged to each other not to let any of the Prophet's (MGB) family succeed the Prophet (MGB) when God took away his life.'"

3-227 By the same documentation on the authority of Ibrahim ibn Muhammad al-Saqafy, on the authority of Muhammad ibn Ali, on the authority of Al-Hussein ibn Sufyan, on the authority of his father,

on the authority of Fazl ibn Zubayr, on the authority of Abu Ubaydat al-Heza'e Zyad ibn Isa that he had heard Aba Ja'far al-Baqir (MGB) say, "When Umar faced death, he said, 'I repent to God for the following three actions: 1- Fleeing from the army of Usamah whom God's Prophet (MGB) had appointed as the Chief of the Army; 2- Freeing the atheist slaves from Yemen captured by the Muslims; and 3- I repent to God for what is in our hearts - may God protect us from its harm; and pledging allegiance to Abu Bakr since it was not done with consultation.'"

حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله لسلمان الفارسي رضي الله عنه: يا سلمان إن لك في علتك إذا اعتللت ثلاث خصال أنت من الله تبارك وتعالى بذكر، ودعاؤك فيها مستجاب، ولا تدع العلة عليك ذنبا إلا حطته، متعك الله بالعافية إلى انقضاء أجلك.

قول عمر أتوب إلى الله من ثلاث

3-225 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصبهاني، عن إبراهيم بن محمد الثقفي قال: أخبرني يحيى بن الحسن ابن الفرات القزاز قال: حدثنا هارون بن عبيدة، عن يحيى بن عبد الله بن الحسن بن الحسن بن علي بن أبي طالب عليهما السلام قال: قال عمر حين حضره الموت: أتوب إلى الله من ثلاث: اغتصابي هذا الامر أنا وأبوبكر من دون الناس واستخلافي عليهم، وتفضيلي المسلمين بعضهم على بعض.

3-226 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصبهاني، عن إبراهيم بن محمد الثقفي قال: حدثني المسعودي قال: حدثنا الحسن بن حماد الطائي، عن زياد بن المنذر، عن عطية فيما يظن عن جابر بن عبد الله قال: شهدت عمر عند موته يقول: أتوب إلى الله من ثلاث من ردي رقيق اليمن، ومن رجوعي عن جيش اسامة بعد أن أمره رسول الله صلى الله عليه وآله علينا، ومن تعاقدنا على أهل هذا البيت إن قبض الله رسوله لا نولي منهم أحدا.

3-227 وبهذا الاسناد، عن إبراهيم بن محمد الثقفي قال: حدثني محمد بن علي قال: حدثنا الحسين بن سفيان، عن أبيه قال: حدثني فضل بن الزبير قال: حدثني أبوعبيدة الحذاء زياد بن عيسى قال: سمعت أبا جعفر عليه السلام يقول: لما حضر عمر الموت قال: أتوب إلى الله من رجوعي عن جيش اسامة، وأتوب إلى الله من عتقي سبي اليمن، وأتوب إلى الله من شيء كنا أشعرناه قلوبنا نسئل الله أن يكفينا ضره، وأن بيعة أبي بكر كانت فلتة.

What Abu Bakr is Sorry About

3-228 Al-Muzaf'far ibn Ja'far ibn al-Muzaf'far al-Alavi al-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Mas'ood al-Ayashi quoted his father, on the authority of

Muhammad ibn Hatam, on the authority of Abdullah ibn Hamid and Suleiman ibn Ma'abad, on the authority of Abdullah ibn Salih, on the authority of Al-Lays ibn Sa'ed, on the authority of Alvan ibn Davood ibn Salih, on the authority of Salih ibn Kaysan, on the authority of Abdul Rahman ibn Hamid ibn Abdul Rahman ibn Oaf, on the authority of his father that when Abu Bakr had a fatal illness, he said, "I am not sorry about anything in this world except for three actions I did which I wish I had never done; for three things I did not do that I wish I had done; and three things which I wish I had asked God's Prophet (MGB). And the three things I did which I wish I had never done; 1- I wish I had not opened the door of Fatimah's house even if it was shut in preparation for war. 2- I wish I had not burnt Al-Fuja[106] but killed him or freed him upon victory over him. 3- I wish on the day of the council (*Saqifa*) of Bani Sa'eda[107] I had given the rule to either Umar or Abi Ubayda and let either one rule and I be their minister. And the three things I did not do but I wish I had done; 1- I wish I had chopped off the neck of Ash'ath ibn Qays on the day on which he was captured and brought to me. I think one doesn't experience any evil unless he assists an evil one.

2- I wish I had gone to a town near the war front when I sent Khalid to fight with those who had turned back from the religion, so that I could have seen the Muslims' victory with my very own eyes and could have joined or been of some assistance to the Muslims if there had been any plots against them.

3- I wish when I dispatched Khalid to Syria I had dispatched Umar ibn al-Khat'tab to the east (to Iraq and Iran) and had used both my armies in the way of God. And the three things which I wish I had asked God's Prophet (MGB) are as follows: 1- I wish I had asked him (MGB) about his successor so that there would be no quarrels about it after his demise. 2- I wish I had asked him (MGB) whether the Helpers (*Ansar*)[108] had any share in this rule. And 3- I wish I had asked him (MGB) about the inheritance for one's brother and uncle since I feel I need to know this."

The compiler of the book – may God be pleased with him – said, "'On the day of *Qadir Khum*, no excuse was left for anyone.' This is what Fatimah, the Master of the Ladies (MGB), told the Helpers (*Ansar*) when the tract of land called *Fadak*[109] was taken away from her. The Helpers (*Ansar*) replied, 'O daughter of Muhammad! Had we heard this from you before our pledge of allegiance to Abu Bakr, we would have not pledged allegiance to anyone but Ali (MGB). She (MGB) said, 'My father (MGB) left no excuse for anyone on the day of *Qadir Khum*.'"

قول أبى بكر لا آسى من الدنيا الا على ثلاث...

حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي قال: حدثنا جعفر بن محمد بن مسعود العياشي، 228-3 عن أبيه قال: حدثنا محمد بن حاتم قال: حدثنا عبد الله بن حماد، وسليمان بن معبد قالا: حدثنا عبد الله بن صالح قال: حدثني الليث بن سعد، عن علوان بن داود بن صالح، عن صالح بن كيسان، عن عبدالرحمن ابن حميد بن عبدالرحمن بن عوف، عن أبيه قال: قال أبوبكر في مرضه الذي قبض فيه:أما إني لا آسى من الدنيا إلا على ثلاث فعلتها ووددت أني تركتها، وثلاث تركتها ووددت أني فعلتها، وثلاث وددت أني كنت سألت عنهن رسول الله صلى

الله عليه وآله أما التي وددت أني تركتها فوددت أني لم أكن كشفت بيت فاطمة وإن كان أعلن علي الحرب.ووددت أني لم أكن أحرقت الفجاءة وأني قتلته سريحا أو أطلقته نجيحا، ووددت أني يوم سقيفة بني ساعدة كنت قذفت الامر في عنق أحد الرجلين: عمر، أو أبي عبيدة، فكان أميرا وكنت وزيرا.وأما التي تركتها [فوددت أني فعلتها] فوددت أني يوم أتيت بالاشعث أسيرا كنت ضربت عنقه فانه يخيل لي أنه لم ير صاحب شر إلا أعانه،ووددت أني حين سيرت خالدا إلى أهل الردة كنت قدمت إلى قرية فان ظفر المسلمون ظفروا وإن هزموا كيدا كنت بصدد لقاء أو مدد، ووددت أني كنت إذ وجهت خالدا إلى الشام قذفت المشرق لعمر بن الخطاب فكنت بسطت يدي يميني وشمالي في سبيل الله، وأما التي وددت أني كنت سألت عنهن رسول الله صلى الله عليه وآله فوددت أني كنت سألته فيمن هذا الامر فلم ننازعه أهله، ووددت أني كنت سألته هل للانصار في هذا الامر نصيب، ووددت أني كنت سألته عن ميراث الاخ والعم، فان في نفسي منها حاجة.

قال مصنف هذا الكتاب رضي الله عنه: إن يوم غدير خم لم يدع لاحد عذرا هكذا قالت سيدة النسوان فاطمة عليها السلام لما منعت فدك وخاطبت الانصار، فقالوا: يا بنت محمد لو سمعنا هذا الكلام منك قبل بيعتنا لابي بكر ما عدلنا بعلي أحدا،فقالت: وهل ترك أبي يوم غدير خم لاحد عذرا.

On Abdullah Ibn Mas'ood Saying, "There Are Three Groups of Scholars on the Earth"

3–229 Abul–Qasim al–Hassan ibn Muhammad al–Sakoony al–Mazaki in Kufa narrated that Muhammad ibn Abdullah al–Hazrami quoted Muhammad ibn Maquq, on the authority of Hussein, on the authority of Yahya ibn Salma ibn Kohayl, on the authority of his father, on the authority of Abil Za'era that Abdullah ibn Mas'ood said, "The scholars in the world can be divided into three groups: the scholars in Syria, the scholars in Saudi Arabia, and the scholars in Iraq. The scholar in Syria is Abil Dirda. The scholar in Iraq is your brother in Kufa.110 The scholar in Saudi Arabia is Ali (MGB). The scholars in Syria111 and Iraq112 need the scholar in Saudi Arabia113, while the scholar in Saudi Arabia doesn't need them."

The Three Who Did Not Deny Revelations Even for the Twinkling of an Eye

3–230 Abdullah ibn Muhammad ibn Abdul Vah'hab (al–Isbahany) narrated that Ahmad ibn al–Fazl al–Muqayrih quoted Abu Nasr Mansoor ibn Abdullah ibn Ibrahim al–Isbahany, on the authority of Ali ibn Abdullah, on the authority of Harun ibn Hameed, on the authority of Muhammad ibn al–Muqayrih al–Shahrzoori, on the authority of Yahya ibn al–Hussein al–Mada'eni, on the authority of Ibn Lahay'at, on the authority of Abil Zubayr, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "There are three who did not deny revelations even for the twinkling of an eye: the believer of *Al–i–Yas*114, Ali ibn Abi Talib (MGB) and Asia – the wife of *Pharaoh*."

The Reward of Whoever is Patient with Three Daughters

3–231 Abu Muhammad Muhammad ibn Aba Abdullah al–Shafe'ee al–Furqany in Furqan narrated that Abu Ja'far Muhammad ibn Ja'far ibn al–Ash'as quoted Abu Hatam (Muhammad ibn Idris ibn al–Monzar), on the authority of Muhammad ibn Abdullah al–Ansari, on the authority of Ibn Jarih, on the authority of Abil Zubayr, on the authority of Umar ibn Nebhan, on the authority of Abi Hurayrih that the Prophet (MGB) said, "Whoever has three daughters and is patient with their upbringing during times of ease and hardship will be protected on the Resurrection Day."

The Three That Will Complain to the Honorable the Exalted God on the Resurrection Day

3–232 Muhammad ibn Umar al–Hafiz al–Baghdady known as Ja'abi narrated that Abdullah ibn Bashir quoted Al–Hassan ibn al–Zebarqan al–Moradi, on the authority of Abu Bakr ibn Ayyash, on the authority of Al–Jalah115, on the authority of Abil Zubayr, on the authority of Jabir, "I heard God's Prophet (MGB) say, 'Three things shall complain to the Honorable the

قول عبد الله بن مسعود علماء الارض ثلاثة

3–229 حدثنا أبوالقاسم الحسن بن محمد السكوني المزكي بالكوفة قال: حدثنا محمد بن عبد الله الحضرمي قال: حدثنا محمد بن مرزوق قال: حدثنا حسين قال: حدثنا يحيى بن سلمة بن كهيل، عن أبيه، عن أبي الزعراء قال: قال عبد الله بن مسعود: علماء الارض ثلاثة: عالم بالشام، وعالم بالحجاز، وعالم بالعراق، أما عالم الشام فأبو الدرداء، وأما عالم الحجاز فهو علي عليه السلام، وأما عالم العراق فهو أخ لكم بالكوفة، وعالم الشام، وعالم العراق محتاجان إلى عالم الحجاز، وعالم الحجاز لا يحتاج إليهما.

ثلاثة لم يكفروا بالوحى طرفة عين

3–230 حدثنا عبد الله بن محمد بن عبدالوهاب [الاصبهاني] قال: حدثنا أحمد ابن الفضل بن المغيرة قال: حدثنا أبونصر منصور بن عبد الله بن إبراهيم الاصبهاني قال: حدثنا علي بن عبد الله قال: حدثنا محمد بن هارون بن حميد قال: حدثنا محمد بن المغيرة الشهرزوري قال: حدثنا يحيى بن الحسين المداييني قال: حدثنا ابن لهيعة، عن أبي الزبير، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله: ثلاثة لم يكفروا بالوحي طرفة عين: مؤمن آل يس، وعلي بن أبي طالب عليه السلام، وآسية امرأة فرعون.

ثواب من كن له ثلاث بنات فصبر عليهن

3-231 حدثنا أبومحمد محمد بن أبي عبد الله الشافعي الفرغاني بفرغانة قال: حدثنا أبوجعفر محمد بن جعفر بن الاشعث قال: حدثنا أبوحاتم قال: حدثنا محمد بن عبد الله الانصاري قال: حدثني ابن جريج، عن أبي الزبير، عن عمر بن نبهان، عن أبي هريرة، عن النبي صلى الله عليه وآله قال: من كن له ثلاث بنات فصبر على لاوائهن وضرائهن وسرائهن كن له حجابا يوم القيامة.

ثلاثة يشكون إلى الله عز وجل يوم القيامة

3-232 حدثنا محمد بن عمر الحافظ البغدادي المعروف بالجعابي قال: حدثنا عبد الله بن بشير قال: حدثنا الحسن بن الزبرقان المرادي قال: حدثنا أبوبكر ابن عياش، عن الاجلح، عن أبي الزبير، عن جابر قال: سمعت رسول الله صلى الله عليه وآله

Exalted God on the Resurrection Day: 1- The Quran; 2- The mosque[116], and 3- My Household. The Quran will say, 'O Lord! They misinterpreted me and tore me up.' The mosque will say, 'O Lord! They left me unused and wasted me.' And my Household will say, 'O Lord! They killed us. They deported us. They made us homeless. The Prophet (MGB) said, 'I will sit down to judge this case.' However, God - may His Majesty be Exalted -says, 'I deserve more to do this.'"

The Pen Has Been Lifted up for Threeccxc

3-233 Al-Hassan ibn Muhammad al-Sakoony al-Mazaki in Kufa narrated that Muhammad ibn Abdullah al-Hazrami quoted Ibrahim ibn Abi Muawiyah, on the authority of his father, on the authority of Al-A'amash, on the authority of Abi Zebyan, "An insane woman who had committed adultery was brought to Umar. Umar order that she be stoned to death. They took her to Ali ibn Abi Talib (MGB). The Imam (MGB) asked, 'What is going on?' They said, 'She is a crazy woman who has committed adultery. Umar has ordered her to be punished.' The Imam (MGB) said, 'Do not rush to do so.' Then the Imam (MGB) told Umar, 'Don't you know that three people are not subject to the rules? They are children until they mature, crazy people until they become sane, and people who are asleep until they wake up."

The compiler of the book - may God be pleased with him - said, "This tradition appeared here this way. The original version of this tradition that has been narrated on the authority of the Divine Leaders (MGB) says, 'When an insane man commits adultery, he should be punished. However, when an insane woman commits adultery she should not be punished. That is because an insane man does the act (of adultery), while an insane woman would be the subject (of adultery)."[117]

Stinginess Coupled with Greed Causes Three Bad

Characteristics

3-234 Al-Khalil ibn Ahmad narrated that Ibn Sa'ed quoted Al-Hassan ibn Arafeh, on the authority of Umar ibn Abdul Rahman Abu Hafs al-Abbar, on the authority of Muhammad ibn Juhadat, on the authority of Bakir ibn Abdullah al-Madani, on the authority of Abdullah ibn Amr that the Prophet (MGB) said, "Be aware of stinginess coupled with greed (covetousness of the soul), since it really destroys those before you. It will instruct you to lie and you will lie; it will instruct you to oppress and you will oppress; and it will instruct you to cut off ties and you will cut off ties."[118]

3-235 Al-Khalil ibn Ahmad narrated that Abul Abbas al-Suraj quoted Qutaybat, on the authority of Bakr ibn Ajlan[119], on the authority of Sa'id al-Moqbery, on the authority of Abi Hurayrih that God's Prophet (MGB) said,

يقول: يجئ يوم القيامة ثلاثة يشكون إلى الله عز وجل: المصحف، والمسجد، والعترة.يقول المصحف: يا رب حرقوني ومزقوني، ويقول المسجد: يا رب عطلوني وضيعوني، وتقول العترة: يا رب قتلونا وطردونا وشردونا فأجثوا للركبتين للخصومة، فيقول الله جل جلاله لي: أنا أولى بذلك.

رفع القلم عن ثلاثة

3-233 حدثنا الحسن بن محمد السكوني المزكي بالكوفة قال: حدثنا محمد بن عبد الله الحضرمي قال: حدثنا إبراهيم بن أبي معاوية قال: حدثني أبي، عن الاعمش، عن أبي ظبيان قال: أتى عمر بامرأة مجنونة قد فجرت فأمر عمر برجمها، فمروا بها على علي عليه السلام فقال: ما هذه؟ فقالوا: مجنونة قد فجرت، فأمر بها عمر أن ترجم، فقال: لا تعجلوا فأتى عمر فقال: أما علمت أن القلم رفع عن ثلاثة عن الصبي حتى يحتلم وعن المجنون حتى يفيق وعن النائم حتى يستيقظ.

قال مصنف هذا الكتاب رضي الله عن:ه جاء هذا الحديث هكذا، والاصل في هذا قول أهل البيت عليهم السلام أن المجنون إذا زنى حد والمجنونة إذا زنت لم تحد لان المجنون يأتي والمجنونة تؤتى.

الشح يولد ثلاث خصال مذمومة

3-234 حدثنا الخليل بن أحمد قال: حدثنا ابن صاعد قال: حدثنا الحسن بن عرفة قال: حدثنا عمر بن عبدالرحمن أبوحفص الابار، عن محمد بن جحادة عن بكير ابن عبد الله المدني، عن عبد الله بن عمرو، عن النبي صلى الله عليه وآله قال: إياكم والشح فانما هلك من كان قبلكم بالشح، أمرهم بالكذب فكذبوا، وأمرهم بالظلم فظلموا، وأمرهم بالقطيعة فقطعوا.

3-235 أخبرني الخليل بن أحمد قال: أخبرنا أبوالعباس السراج قال: حدثنا قتيبة قال: حدثنا بكر بن عجلان عن سعيد المقبري، عن أبي هريرة أن رسول الله صلى

"Beware of using obscene language, since the Honorable the Exalted God doesn't like a vulgar person who uses obscene language. Beware of oppression, since oppression in the opinion of the Honorable the Exalted God is like the darkness of the Resurrection Day. Beware of stinginess coupled with greed, since it led those before you to shed blood; severe their bonds of kinship; devour illegitimately earned property; and be overly permissive regarding their women."

3-236 Abu Ahmad Muhammad ibn Ja'far al-Bindar, the jurisprudent in Akhsikth120 – narrated that Abul Abbas Muhammad ibn Jumhoor al-Himady quoted Abu Ali Salih ibn Muhammad al-Baghdady in Bukhara121, on the authority of Sa'id ibn Suleiman, Muhammad ibn Bikar and Isma'il ibn Ibrahim, on the authority of Al-Faraj ibn Fuzalat, on the authority of Luqman ibn Amir, on the authority of Abi Imamat, "I asked, 'O Prophet of God! How was the beginning of your affair?' The Prophet (MGB) replied, 'The prayers of my (great grand)father Abraham (MGB);122 the glad tidings of Jesus – the son of Mary (MGB);123 and the dream of my mother who saw that a ray of light extending out of her body and illuminating the palaces in Syria.'"

Three Things Makes One a Partner with the Muslims

3-237 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Ab'bas Muhammad ibn Jumhoor al-Himady quoted Salih ibn Muhammad al-Baghdady, on the authority of Al-Ab'bas ibn al-Walid al-Narsi, on the authority of Abdul Rahman ibn Mehdi, on the authority of Mansoor ibn Sa'ed, on the authority of Maymun ibn Siah, on the authority of Anas ibn Malik124 that God's Prophet (MGB) said, "Whoever faces our *Qibla* (prayer direction), prays the way we pray, and eats what we slaughter is one of us and is our partner."

Three of the Forty-Five Parts of Prophethood

3-238 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Ab'bas al-Himady quoted Salih ibn Muhammad al-Baghdady, on the authority of Muhammad ibn Bikar, on the authority of Ubaydat ibn Hameed, on the authority of Qaboos ibn Abi Zebyan, on the authority of his father, on the authority of Ibn Abbas125 that God's Prophet (MGB) said, "A good attitude, good looks and being frugal are three of the forty-five parts of Prophethood."

Faith Consists of Three Things

3-239 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Abbas al-Himady quoted Muhammad ibn Umar ibn Mansoor al-Balkhi in Mecca, on the authority of Abu Yunus Muhammad ibn Yazid ibn Abdullah

الله عليه وآله قال:إياكم والفحش فان الله عز وجل لا يحب الفاحش المتفحش وإياكم والظلم فان الظلم عند الله هو الظلمات يوم القيامة، وإياكم والشح فانه دعا الذين من قبلكم حتى سفكوا دماءهم، ودعاهم حتى قطعوا أرحامهم، ودعاهم حتى انتهكوا واستحلوا محارمهم.

بدء أمر النبي صلى الله عليه وآله من ثلاثة

3-236 حدثنا أبوأحمد محمد بن جعفر البندار الفقيه بأخسيكث قال: حدثنا أبوالعباس محمد بن جمهور الحمادي قال: حدثني أبوعلي صالح بن محمد البغدادي ببخارا قال: حدثنا سعيد بن سليمان، ومحمد بن بكار، وإسماعيل بن إبراهيم قال: حدثنا الفرج بن فضالة، عن لقمان بن عامر، عن أبي امامة قال: قلت: يا رسول الله ما كان بدء أمرك، قال: دعوة أبي إبراهيم، وبشرى عيسى بن مريم، ورأت أمي أنه خرج منها شيء أضاءت منه قصور الشام.

ثلاث خصال من فعلهن فله ما للمسلمين وعليه ما عليهم

3-237 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس محمد بن محمد ابن جمهور الحمادي قال: حدثنا صالح بن محمد البغدادي قال: حدثنا العباس بن الوليد النرسي قال: حدثنا عبدالرحمن بن مهدي قال: حدثنا منصور بن سعد، عن ميمون بن سياه، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله:من استقبل قبلتنا، وصلى صلاتنا، وأكل ذبيحتنا فله مالنا وعليه ما علينا.

ثلاثة أشياء كل واحد منها جزء من خمسة وأربعين جزءا من النبوة

3-238 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا صالح بن محمد البغدادي قال: حدثنا محمد بن بكار قال: حدثنا عبيدة ابن حميد قال: حدثنا قابوس بن أبي ظبيان، عن أبيه، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله:الهدى الصالح، والسمت الصالح، والاقتصاد جزء من خمسة وأربعين جزءا من النبوة.

الايمان ثلاثة أشياء

3-239 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا محمد بن عمر بن منصور البلخي بمكة قال: حدثنا أبو يونس أحمد بن محمد

(MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of Al-Hussein ibn Ali (MGB), on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly."

3-240 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Bakr ibn Salih al-Razi, on the authority of Abu Salt al-Haravy, "I asked Al-Reza (MGB) about faith. The Imam (MGB) replied, 'Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly. Faith is nothing else.'"

3-241 Suleiman ibn Ahmad ibn Ayoob al-Lakhmy narrated that Ali ibn Abdul Aziz and Mu'az ibn al-Mosana quoted Abdul Salam ibn Salih al-Haravy, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali (MGB) that God's Prophet (MGB) said, "Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly."

3-242 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Abul Hassan Ali ibn Muhammad ibn al-Hassan al-Baz'zaz quoted Abu Ahmad Davood ibn Suleiman al-Qazi, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father the Commander of the Faithful Imam Ali (MGB) that God's Prophet (MGB) said, "Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly."

Hamzih ibn Muhammad - may God be pleased with him - and Abdul Rahman ibn Abi Hatam narrated this same tradition on the authority of his father, on the authority of Abu Salt al-Haravy Abdul Salam ibn Salih, on the authority of Ali ibn Musa al-Reza (MGB) with a similar documentation on the chain of narrators. Abu Hatam said, 'Should you recite the names in this chain of narrators[126] to an insane person, he will be treated."

بن يزيد بن عبد الله الجمحي قال: حدثنا عبدالسلام بن صالح، عن علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن علي بن الحسين، عن الحسين بن علي، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الايمان معرفة بالقلب وإقرار باللسان وعمل بالاركان.

3-240 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن بكر بن صالح الرازي، عن أبي الصلت الهروي قال: سألت الرضا عليه السلام عن الايمان فقال: الايمان عقد بالقلب [و] لفظ باللسان [و] عمل بالجوارح، لا يكون الايمان إلا هكذا.

3-241 أخبرنا سليمان بن أحمد بن أيوب اللخمي قال: حدثني علي بن عبدالعزيز، ومعاذ بن المثنى قالا: حدثنا عبدالسلام بن صالح الهروي قال: حدثنا علي بن موسى الرضا، عن أبيه موسى، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الايمان معرفة بالقلب، وإقرار باللسان، وعمل بالاركان.

3-242 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: حدثنا أبوالحسن علي بن محمد البزاز قال: حدثنا أبوأحمد داود بن سليمان الغازي قال: حدثني علي ابن موسى الرضا عليهما السلام قال: حدثني أبي موسى بن جعفر قال: حدثني أبي جعفر ابن محمد قال: حدثني أبي محمد بن علي الباقر قال: حدثني أبي علي بن الحسين قال: حدثني أبي الحسين بن علي قال: حدثني أبي أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله:الايمان إقرار باللسان ومعرفة بالقلب وعمل بالاركان. قال حمزة بن محمد رضي الله عنه وسمعت عبدالرحمن بن أبي حاتم يقول: سمعت أبي يقول: وقد روى هذا الحديث عن أبي الصلت الهروي عبدالسلام بن صالح، عن علي ابن موسى الرضا عليهما السلام باسناد مثله. قال أبوحاتم: لو قرء هذا الاسناد على مجنون لبرأ.."

Three Who Will Not Enter Paradise

3-243 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Muhammad Yahya ibn Muhammad ibn Sa'ed in the city of Medina as-Salam quoted Ibrahim ibn Jamil, on the authority of Mo'tamer ibn Suleiman, on the authority of Fuzayl ibn Maysare, on the authority of Abi Jarir, on the authority of Aba Barda, on the authority of Abi Musa al-Ash'ari that God's Prophet (MGB) said, "The following three groups of people will not enter Paradise: the alcoholics; the magicians; and those who cut-off relations of kin. The Honorable the Exalted God will feed whoever dies as an alcoholic from the *Al-Qota* river." He (MGB) was asked what *Al-Qota* river is. He (MGB) replied, "It is a river formed of the detestable things which flow out of the vaginas of sluts and is even bothersome to the people of Hell."

3-244 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Abdullah, on the authority of his father, on the authority of Muhammad ibn Sin'an, on the authority of some men that Aba Abdullah as-Sadiq (MGB) said, "The following three groups of people will not enter Paradise: those who shed blood; the alcoholics; and those who go around to gossip."

Whoever Three of His Progeny Are Crucified

3–245 Al–Khalil ibn Ahmad narrated that Al–Mokhledy[127] quoted Yunus ibn Abdul Ali, on the authority of Abdullah ibn Wahab, on the authority of Amr ibn al–Harith, on the authority of Ashanat al–Ma'afery[128] that he had heard Aqabah ibn Amer say that God's Prophet (MGB) said, "The Honorable the Exalted God has guaranteed Paradise for whoever three of his progeny are crucified for the sake of God."

The Reward for Three Things: Making Ablutions, Expressing Greetings Aloud, and Giving Charity in Private

3–246 Abul Hassan Muhammad ibn Amr ibn Ali Al–Basry narrated that Abu Abdullah Abdul Salam ibn Muhammad ibn Harun ibn al–Fazl ibn al–Ab'bas ibn Ali ibn Abdullah ibn al–Ab'bas ibn Abdullah al–Ma'mun ibn Harun ar–Rashid ibn Musa al–Hadi ibn Muhammad al–Mehdi ibn Abdullah al–Mansoor ibn Muhammad ibn Ali ibn Abdullah ibn al–Ab'bas quoted Muhammad ibn Aqabah al–Sheibany, on the authority of Abul Qasim al–Khazr ibn Aban, on the authority of Abi Hedyat Ibrahim ibn Hedyat al–Basry, on the authority of Anas ibn Malik[129] that one day God's Prophet (MGB) said, "O Ans! Make complete ablutions so that you may cross the Bridge[130] just like a cloud; express your greetings aloud so that there are increased blessings in your house; and give a lot of charity in private so as to quench the Honorable the Exalted God's Wrath."

ثلاثة لا يدخلون الجنة

3–243 حدثنا أبوالعباس محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبومحمد يحيى بن محمد بن صاعد بمدينة السلام قال: حدثنا إبراهيم بن جميل قال: حدثنا معتمر بن سليمان قال: قرأت على فضيل بن ميسرة، عن أبي جرير أن أبا بردة حدثه، عن أبي موسى الاشعري قال: قال رسول الله صلى الله عليه وآله: ثلاثة لا يدخلون الجنة مدمن خمر، ومدمن سحر، وقاطع رحم. ومن مات مدمن خمر سقاه الله عز وجل من نهر الغوطة، قيل: وما نهر الغوطة؟ قال: نهر يجري من فروج المومسات يؤذي أهل النار ريحهن

3–244 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، عن محمد بن سنان، عن بعض رجاله، عن أبي عبد الله عليه السلام قال: ثلاثة لا يدخلون الجنة: السفاك للدم، وشارب الخمر، ومشاء بنميمة.

في من مات له ثلاثة أولاد

3–245 أخبرنا الخليل بن أحمد قال: أخبرنا المخلدي قال: حدثنا يونس ابن عبدالاعلى قال: حدثنا عبد الله بن وهب

قال: حدثني عمرو بن الحارث أن أبا عشانة المعافري حدثه أنه سمع عقبة بن عامر يقول: قال رسول الله صلى الله عليه وآله: من ثكل ثلاثة من صلبه فاحتسبهم على الله عز وجل وجبت له الجنة.

ثواب ثلاث خصال: اسباغ الوضوء وافشاء السلام وصدقة السر

3-246 حدثنا أبوالحسن محمد بن عمرو بن علي البصري قال: حدثنا أبوعبد الله عبدالسلام بن محمد بن هارون بن الفضل بن العباس بن علي بن عبد الله بن العباس بن عبد الله المأمون بن هارون الرشيد بن موسى الهادي بن محمد المهدي بن عبد الله المنصور ابن محمد بن علي بن عبد الله بن العباس قال: حدثنا محمد بن محمد بن عقبة الشيباني قال: حدثنا أبوالقاسم الخضر بن أبان، عن أبي هدية إبراهيم بن هدية البصري عن أنس ابن مالك قال: قال رسول الله صلى الله عليه وآله يوما: يا أنس أسبغ الوضوء تمر على الصراط مر السحاب، أفش السلام يكثر خير بيتك، أكثر من صدقة السر فانها تطفي غضب الرب عز وجل.

The Four Brothers with a Ten Year Age Difference

3-247 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God be pleased with him – narrated that his grandfather quoted Al-Hussein ibn Muhammad, on the authority of Ibn Abil Sari, on the authority of Hisham ibn Muhammad ibn al-Sa'eb[131], on the authority of his father, on the authority of Abi Salih that Ibn Abbas[132] said, "There was an age difference of ten years between Talib and Aqeel. There was an age difference of ten years between Aqeel and Ja'far. And there was an age difference of ten years between Ja'far and Ali (MGB). Ali (MGB) was the youngest one of them."[133]

People Were Debased on Three Occasions

3-248 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God be pleased with him – narrated that his grandfather quoted Davood, on the authority of Isa ibn Abdul Rahman ibn Salih, on the authority of Abu Malik al-Janby[134], on the authority of Umar ibn Bashr al-Hamedany, "I asked Abi Ishaq, 'When were the people debased?' He replied, 'Since Al-Hussein (MGB) was martyred; Zyad was ascribed to Abu Sufyan[135]; and the killing of Hujr ibn Uday[136].'"

There Are Three Characteristics in Begging and the Worst of the People Are Three

3-249 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) told Abuzar –

may God have Mercy upon him, “O Abuzar! I admonish you against begging from the people since that implies debasement at the present time, and it will be pursued by poverty. It will also have a lot of Reckoning on the Resurrection Day. O Abuzar! You live alone and you will die alone. You will enter Paradise alone, too. Some of the people of Iraq will be blessed enough to make the ablutions for the deceased for your corpse, shroud you and bury you. O Abuzar! Do not beg, but take what you are given.” Then the Prophet (MGB) asked his companions, “Do you want me to tell you about the most wicked one of you?” They said, “O Prophet of God! Yes.” The Prophet (MGB) said, “They are those who gossip about other people and cause discord among friends. They are those who wrongfully find fault with the good people.”

ثلاثة اخوة بين كل واحد منهم وبين الذى يليه عشر سنين

3–247 حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا الحسين بن محمد قال: حدثنا ابن أبي السري قال: حدثنا هشام ابن محمد بن السائب، عن أبيه، عن أبي صالح، عن ابن عباس قال: كان بين طالب وعقيل عشر سنين، وبين عقيل وجعفر عشر سنين، وبين جعفر وعلي عليه السلام عشر سنين، وكان علي عليه السلام أصغرهم.

ذل الناس بعد ثلاثة أشياء

3–248 حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا داود قال: حدثنا عيسى بن عبدالرحمن بن صالح قال: حدثنا أبومالك الجنبي عن عمر بن بشر الهمداني قال:قلت لابي إسحاق: متى ذل الناس قال: حين قتل الحسين بن علي عليهما السلام، وادعي زياد، وقتل حجر بن عدي.

في السؤال ثلاث خصال، وشر الناس ثلاثة

3–249 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله لابي ذر رحمة الله عليه: يا أباذر إياك والسؤال فانه ذل حاضر، وفقر تتعجله، وفيه حساب طويل يوم القيامة يا أباذر تعيش وحدك، وتموت وحدك، وتدخل الجنة وحدك، يسعد بك قوم من أهل العراق يتولون غسلك وتجهيزك ودفنك، يا أباذر لا تسأل بكفك وإن أتاك شيء فاقبله، ثم قال عليه السلام لاصحابه: ألا اخبركم بشراركم؟ قالوا: بلى يا رسول الله، قال: المشاؤون بالنميمة، المفرقون بين الاحبة، الباغون للبرآء العيب.

It is Not Allowed for One to Be on No Talking Terms with his Muslim Brother for More Than Three Days

3–250 Muhammad ibn Ja'far al–Bandar narrated that Abul Abbas al–Himady quoted Muhammad ibn Ali al–Zayeq, on the authority of Al–Qa'nabi[137], on the authority of Ibn Abi Za'eb[138], on the authority of Ibn Shahab, on the authority of Anas ibn Malik[139] that God's Prophet (MGB) said, "It is not allowed for one to be on no talking terms with his Muslim brother for more than three days."

3–251 Ahmad ibn Zyad ibn Ja'far al–Hamedany – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Muhammad ibn Himran, on the authority of his father that Abi Ja'far al–Baqir (MGB) said, "I despise any two believers who are on no talking terms for more than three days." He (MGB) was asked, "Well. This is fair enough for the oppressor. But what about the oppressed one?" The Imam (MGB) said, "Why doesn't the oppressed one go to the oppressor and ask him to excuse him so that they are on talking terms as before?"

Three Forms of Prosperity for a Muslim

3–252 Al–Khalil ibn Ahmad narrated that Ibn Khozaymeh quoted Abu Musa on the authority of Al–Zah'hak ibn Mokhlid, on the authority of Sufyan, on the authority of Habib, on the authority of Jameel – the servant of Abdul Harith, on the authority of Nafe'ah ibn Abdul Harith that God's Prophet (MGB) said, "Having a large house, a good neighbor and a good vehicle makes for prosperity for a Muslim."

3–253 Al–Khalil ibn Ahmad narrated that Ibn Khozaymeh quoted Abu Musa, on the authority of Abdul Rahman, on the authority of Sufyan, on the authority of Al–A'amash, on the authority of Suleiman ibn Meshar, on the authority of Kharashat ibn al–Hor, on the authority of Abuzar that the Prophet (MGB) said, "God would not speak to three people: the one who mentions it whenever he does someone a favour; the one who is really arrogant and shows it; and the one who falsely advertises his own goods."

The Three Truly Sincere Believers

3–254 Muhammad ibn Ali ibn Isma'il narrated that Al–Nue'man ibn Abil Dalhas al–Baladi quoted Al–Hussein ibn Abdul Rahman, on the authority of Ubaydullah ibn Musa, on the authority of Muhammad ibn Abi Layli that God's Prophet (MGB) said, "The truly sincere believers are three: Ali ibn Abi Talib (MGB), Habib – the carpenter[140], and the believer from the family of *Pharaoh* (Hizkil[141])."

لا هجرة فوق ثلاث

3-250 حدثنا محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا محمد بن علي الصايغ قال: حدثنا القعنبي قال: حدثنا ابن أبي ذئب، عن ابن شهاب، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: لا يحل للمسلم أن يهجر أخاه فوق ثلاث.

3-251 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن محمد بن حمران، عن أبيه، عن أبي جعفر الباقر عليهما السلام أنه قال:

مامن مؤمنين اهتجرا فوق ثلاث إلا وبرئت منهما في الثالثة، فقيل له: يا ابن رسول الله هذا حال الظالم فما بال المظلوم؟ فقال عليه السلام: ما بال المظلوم لا يصير إلى الظالم فيقول: أنا الظالم حتى يصطلحا.

ثلاثة من سعادة المسلم

3-252 أخبرني الخليل بن أحمد قال: أخبرني ابن خزيمة قال: حدثنا أبوموسى قال: حدثنا الضحاك بن مخلد، عن سفيان، عن حبيب، عن جميل مولى عبد الحارث عن نافع بن عبد الحارث قال: قال رسول الله صلى الله عليه وآله:من سعادة المسلم سعة المسكن والجار الصالح، والمركب الهنئ.

ثلاثة لا يكلمهم الله عز وجل

3-253 أخبرني الخليل بن أحمد قال: أخبرنا ابن خزيمة قال: حدثنا أبوموسى قال: حدثنا عبدالرحمن قال: حدثنا سفيان، عن الاعمش، عن سليمان بن مسهر، عن خرشة بن الحر، عن أبي ذر، عن النبي صلى الله عليه وآله قال: ثلاثة لا يكلمهم الله: المنان الذي لا يعطي شيئا إلا بمنه، والمسبل إزاره والمنفق سلعته بالحلف الفاجر.

الصديقون ثلاثة

3-254 أخبرني محمد بن علي بن إسماعيل قال: حدثنا النعمان بن أبي الدلهاث البلدي قال: حدثنا الحسين بن عبدالرحمن قال: حدثنا عبيد الله بن موسى، عن محمد ابن أبي ليلى قال: قال رسول الله صلى الله عليه وآله:الصديقون ثلاثة: علي بن أبي طالب، وحبيب النجار، ومؤمن آل فرعون.

The Three Companions of the Mountain

3-255 Al-Khalil ibn Ahmad narrated that Muhammad Ibn Ishaq al-Suraj quoted Abu Homam al-Walid

ibn Shoja'a al-Sakoony, on the authority of Ali ibn Meshar, on the authority of Ubaydullah ibn Umar, on the authority of Nafe'ah, on the authority of Ibn Umar that God's Prophet (MGB) said, "Three of the folks that were among you were going somewhere when it suddenly started to rain. They rushed into a cave, but some rocks closed off the cave and trapped them there. One of them told the others, 'O so and so! I swear by God that only honesty will save us. Each of us should pray to God using what he honestly knows is true.' Then one of them said, 'O my God! You well know that I hired someone to do something for me. His wage was a cup of rice which he entrusted me with and went somewhere. I planted it and it grew. I bought a herd of cows with what I harvested. When he returned to me and asked for his cup of rice I told him, 'Here you go. Look at this herd of cows. Take them. O God! You well know that I did that due to fearing You. So please open the rocks for us. Then the rock opened up a little. The second one said, 'O my God! You well know that I had old parents. I took goat's milk for them every night. One night I was late and they had fallen asleep when I arrived. I could not give them any goat milk to drink. I did not want to wake them up to drink. I also feared that if I return, they might wake up to drink their milk and not find me there. Therefore, I stayed up all night until they woke up at dawn to drink their milk. You know that I did that due to fearing You. Then please open the rocks for us.' Then the rock opened up a little bit more such that they could see the sky. The third one said, 'O my God! You know that I had a niece whom I loved the most. I wanted to make love to her. She refused and made a condition for me to give her one-hundred *Dinars*. I worked hard and earned that one-hundred *Dinars*. I took the money to her and gave it to her. She let me in. Once I was settled in between her legs she said, 'Fear God and do not unjustly break the hymen.' I got up and left the money for her. You should know that I did that due to fearing You. Then please open the rocks for us.' Then the Honorable the Exalted God opened up the rocks for them and they left the cave."

The Best Deeds in the Opinion of the Honorable the Exalted God Are Three

3-256 Al-Khalil ibn Ahmad narrated that Abul Qasim al-Boqavy quoted Ali – that is Ibn al-Ja'ed, on the authority of Al-Shu'bat, on the authority of Al-Walid ibn al-Ayzar ibn Hareeth, on the authority of Aba Amr al-Sheibany, on the authority of Abdullah ibn Masood, on the authority of the Prophet (MGB), "Indeed the best deeds in the Opinion of God are praying, kindness and participating in a holy war."[142]

اصحاب الرقيم ثلاثة

3-255 أخبرني الخليل بن أحمد قال: أخبرنا محمد بن إسحاق السراج قال: حدثنا أبوهمام الوليد بن شجاع السكوني قال: حدثنا علي بن مسهر قال: حدثنا عبيد الله بن عمر، عن نافع، عن ابن عمر قال: قال رسول الله صلى الله عليه وآله: بينا ثلاثة نفر فيمن كان قبلكم يمشون إذ أصابهم مطر فأووا إلى غار فانطبق عليهم فقال بعضهم لبعض: يا هؤلاء والله ما ينجيكم إلا الصدق فليدع كل رجل منكم بما يعلم الله عز وجل أنه قد صدق فيه، فقال أحدهم: اللهم إن كنت تعلم أنه كان لي أجير عمل لي عملا على فرق من أرز فذهب وتركه فزرعته، فصار من أمره

أني اشتريت من ذلك الفرق بقرا، ثم أتاني فطلب أجره فقلت: اعمد إلى تلك البقر فسقها فقال:إنما لي عندك فرق من أرز فقلت: اعمد إلى تلك البقر فسقها فانها من ذلك، فساقها.فان كنت تعلم أني فعلت ذلك من خشيتك ففرج عنا، فانساحت الصخرة عنهم. وقال الآخر: اللهم إن كنت تعلم أنه كان لي أبوان شيخان كبيران فكنت آتيهما كل ليلة بلبن غنم لي فأبطأت عليهما ذات ليلة فأتيتهما وقد رقدا، وأهلي وعيالي يتضاعون من الجوع، فكنت لا أسقيهم حتى يشرب أبواي فكرهت أن اوقظهما من رقدتهما وكرهت أن أرجع فيستيقظا لشربهما، فلم أزل أنتظرهما حتى طلع الفجر، فان كنت تعلم أني فعلت ذلك من خشيتك ففرج عنا، فانساحت عنهم الصخرة حتى نظروا إلى السماء. وقال الاخر: اللهم إن كنت تعلم أنه كانت لي ابنة عم أحب الناس إلي، وأني راودتها عن نفسها، فأبت علي إلا أن آتيها بمائة دينار فطلبتها حتى قدرت عليها فجئت بها فدفعتها إليها فأمكنتني من نفسها، فلما قعدت بين رجليها قالت: اتق الله ولا تفض الخاتم إلا بحقه فقمت عنها وتركت لها المائة، فان كنت تعلم أني فعلت ذلك من خشيتك ففرج عنا ففرج الله عز وجل عنهم فخرجوا.

أحب الاعمال إلى الله عز وجل ثلاثة

أخبرني الخليل بن أحمد قال: أخبرنا أبوالقاسم البغوي قال: حدثنا علي يعني ابن الجعد قال: حدثنا شعبة 3-256 قال: أخبرنا الوليد بن العيزار بن حريث قال: سمعت أبا عمرو الشيباني قال: حدثني عبد الله بن مسعود، عن النبي صلى الله عليه وآله: إن أحب الاعمال إلى الله الصلاة والبر والجهاد.

The People Are in Three Groups

3-257 Abul Hassan Muhammad ibn Ali ibn ash-Shah narrated that Abu Ishaq al-Khavas quoted Muhammad ibn Yunus al-Kadimi, on the authority of Sufyan ibn Vaki'a143, on the authority of his father, on the authority of Sufyan al-Sowri, on the authority of Mansoor, on the authority of Mujahid, on the authority of Komayl ibn Zyad, "Ali ibn Abi Talib (MGB) came to me, took my hand and took me out to the desert (outside of the town of Kufa). He sat down. I sat down, too. Then he (MGB) raised his head up and told me, 'O Komayl! Remember what I will tell you. The people are in three groups: divine scholars; students seeking to be saved; and the pests in the air which fly in whichever direction the wind blows. They are the ones who have not benefitted from any rays of knowledge and have not sought refuge in any strong base. O Komayl! Knowledge is better than wealth. Knowledge will guard you, but you must guard your wealth. Wealth will be reduced once spent, but knowledge will increase when it is spread. O Komayl! Expressing love by the students for the scholars is in return for what they have borrowed from them (i.e. their knowledge). Students must obey their teachers for as long as they are alive and should honor their names after their death. There will be no return of wealth once it is lost. O Komayl! Those who hoard up wealth are the living dead! The scholars are the ones who are alive. They shall even survive after their death to the end of time. Their bodies shall perish, but their teachings shall be living in the people's hearts. Yes, there exists in here (while he was pointing to his heart) an endless treasure of knowledge. I wish I could find good students who deserved to receive it. I have a student who learns it, but is not trustworthy. He uses the religion as a tool to gain worldly benefits. He oppresses the servants

of God using God's Proofs and overcomes them using God's Blessings. He does so to gather the weak and uneducated people around himself to support him, and oppose the true Friend of God. I have another student who is a sincere follower of his teacher, but he is not wise enough to be able to retain his knowledge. He starts to doubt things with the slightest bit of doubt in his heart. I have another student who is neither like the former nor like the latter. However, he delves into pleasure-seeking. He is extremely lustful and in love with worldly treasures. Neither of these can propagate the religion. They are more or less like the four-legged animals. Therefore, knowledge will vanish upon the death of the one who possesses it. I swear by God that the Earth shall not be left void of God's Proof[144]. It will either be apparent, but oppressed by the oppressors, hidden behind curtains, on deep waves and invisible to the eyes so that God's Proofs and His Clear Signs do not get destroyed.

الناس ثلاثة

حدثنا أبوالحسن محمد بن علي بن الشاه قال: حدثنا أبوإسحاق الخواص قال: حدثنا محمد بن يونس 257-3 الكديمي، عن سفيان بن وكيع عن أبيه، عن سفيان الثوري، عن منصور، عن مجاهد، عن كميل بن زياد قال:خرج إلي علي بن أبي طالب عليه السلام فأخذ بيدي وأخرجني إلى الجبان وجلس وجلست،ثم رفع رأسه إلي فقال: ياكميل احفظ عني ما أقول لك: الناس ثلاثة: عالم رباني، ومتعلم على سبيل نجاة، وهمج رعاع، أتباع كل ناعق، يميلون مع كل ريح، لم يستضيئوا بنور العلم، ولم يلجئوا إلى ركن وثيق،يا كميل العلم خير من المال، العلم يحرسك وأنت تحرس المال، والمال تنقصه النفقة، والعلم يزكو على الانفاق، يا كميل محبة العالم دين يدان به تكسبه الطاعة في حياته وجميل الاحدوثة بعد وفاته فمنفعة المال تزول بزواله،يا كميل مات خزان الاموال وهم أحياء والعلماء باقون ما بقي الدهر، أعيانهم مفقودة وأمثالهم في القلوب موجودة هاه [و] إن هاهنا، وأشار بيده إلى صدره، لعلما جما، لو أصبت له حملة، بلى أصبت لقنا غير مأمون، يستعمل آلة الدين في الدنيا ويستظهر بحجج الله على خلقه وبنعمه على عباده ليتخذه الضعفاء وليجة من دون ولي الحق، أو منقادا لحملة العلم لا بصيرة له في أحنائه يقدح الشك في قلبه بأول عارض من شبهة، ألا لاذا ولا ذاك، فمنهوم باللذات، سلس القياد أو مغري بالجمع والادخار، ليسا من رعاة الدين، أقرب شبها بهما الانعام السائمة، كذلك يموت العلم بموت حامليه، اللهم بلى لا تخلو الارض من قائم بحجة ظاهر أو خاف مغمور لئلا تبطل حجج الله وبيناته.

How many of them are there? They are small in number, but are always of the highest rank. It is through them that God will retain His Proofs and Clear Signs so that they may entrust them to worthy men like themselves; and can foster them in the hearts of those who are similar to themselves. They have delved deeply into the affairs of the world and have attained the utmost level of certitude. What is extremely difficult for the lovers of this world is easy for them. They are accustomed to what the illiterate ones evade. Their bodies are in this world, but their souls are eager for the heavens. O Komayl! Your masters are God's successors and the ones who invite others to His Religion. O I am very eager to see them. I beseech God's forgiveness for both you and I."

The compiler of this book – may God be pleased with him – said, "I have reported this tradition in many various ways in the book *Kamal ad-Din wa Itamam an-Ne'mat Fi Isbat al-Qaybat va Kashf al-Hayrat.*"

The Light that is Divided into Three Parts

3-258 Abu Ali al-Hassan ibn Ali ibn Muhammad al-Attar narrated that Muhammad ibn Ali ibn Isma'il ibn al-Hussein ibn al-Qasim ibn al-Hassan ibn Zayd (ibn al-Hassan) ibn al-Hassan ibn Ali ibn Abi Talib (MGB) quoted Muhammad ibn Amer al-Nahavandi, on the authority of Amr ibn Abdus al-Mohandis, on the authority of Hani ibn al-Mutevakil, on the authority of Muhammad ibn Ali ibn Ayaz ibn Abdullah ibn Abi Raf'e, on the authority of his father, on the authority of his grandfather, on the authority of Abi Ayoob Al-Ansari that God's Prophet (MGB) said, "When the Honorable the Exalted God created Paradise, He created it from the Light of the Throne. Then God took some of that Light and spread it. I received one-third of that Light. One-third of it reached Fatimah (MGB). One-third reached Ali (MGB) and the members of his household (MGB). Whoever is touched by this Light shall fall in love with the Household of Muhammad. Whoever is untouched by this Light is in darkness being outside the friendship of the Household of Muhammad."

The Three Reasons Why People Worship God

3-259 Muhammad ibn Ahmad al-Senani al-Mokattib - may God be pleased with him - narrated that Muhammad ibn Harun al-Soofi quoted Ubaydullah ibn Musa al-Hibal al-Tabary, on the authority of Muhammad ibn al-Hussein al-Khisahab, on the authority of Muhammad ibn Mohsin, on the authority of Yunus ibn Zabyan that Ja'far ibn Muhammad as-Sadiq (MGB) said, "There are three reasons why the people worship the Exalted the Honorable God. Some worship God in order to receive a reward. Such form of worship is that of greedy people. Some worship God out of fear of

وكم وأين؟! أولئك الاقلون عددا الاعظمون خطرا، بهم يحفظ الله حججه حتى يودعوها نظراءهم، ويزرعوها في قلوب أشباههم، هجم بهم العلم على حقائق الامور، فباشروا روح اليقين، واستلانوا ما استوعره المترفون، وأنسوا بما استوحش منه الجاهلون، صحبوا الدنيا بأبدان أرواحها معلقة بالمحل الاعلى، يا كميل اولئك خلفاء الله والدعاة إلى دينه، هاي هاي شوقا إلى رؤيتهم، وأستغفر الله لي ولكم.

قال مصنف هذا الكتاب رضي الله عنه: قد رويت هذا الخبر من طرق كثيرة، قد أخرجتها في كتاب كمال الدين وتمام النعمة في إثبات الغيبة وكشف الحيرة.

ذكر النور الذى جعل ثلاثة أثلاث

3-258 حدثنا أبوعلي الحسن بن علي بن محمد العطار قال: حدثنا محمد بن علي بن إسماعيل بن الحسين بن القاسم بن الحسن بن زيد [بن الحسن] بن الحسن بن علي بن أبي طالب عليهم السلام قال: حدثنا علي بن محمد بن عامر النهاوندي، عن عمر [و] ابن عبدوس المهندس قال: حدثنا هانئ بن المتوكل، عن محمد بن علي بن عياض بن

عبد الله ابن أبي رافع، عن أبيه، عن جده، عن أبي أيوب الانصاري قال: قال رسول الله صلى الله عليه وآله: لما خلق الله عز وجل الجنة خلقها من نور العرش، ثم أخذ من ذلك النور فقذفه فأصابني ثلث النور، وأصاب فاطمة ثلث النور، وأصاب عليا وأهل بيته ثلث النور، فمن أصابه من ذلك النور اهتدى إلى ولاية آل محمد، ومن لم يصبه من ذلك النور ضل عن ولاية آل محمد.

الناس يعبدون الله عز وجل على ثلاثة اوجه

3-259 حدثنا محمد بن أحمد السناني المكتب رضي الله عنه قال: حدثنا محمد بن هارون الصوفي قال: حدثنا عبيد الله بن موسى الحبال الطبري قال: حدثنا محمد بن الحسين الخشاب قال: حدثنا محمد بن محصن، عن يونس بن ظبيان قال: قال الصادق جعفر بن محمد عليهما السلام: إن الناس يعبدون الله عز وجل على ثلاثة أوجه، فطبقة يعبدونه رغبة في ثوابه فتلك عبادة الحرصاء وهو الطمع، وآخرون

the Fire. Such form of worship is due to fear. I worship God since I love the Exalted the Honorable God. Such form of worship is that of noble ones. There is security in it as stated by the Honorable the Exalted God, '*... and they will be secure from terror that Day*'145 and '*Say: If ye do love God, Follow me: God will love you and forgive you your sins: ....*'146 Therefore, the Exalted the Honorable God loves whomever loves God. Whoever the Honorable the Exalted God loves is amongst the secure ones."

Three Conditions Set by the Commander of the Faithful Ali

3-260 Abu Mansoor Ahmad ibn Ibrahim al-Jowzi147 narrated that Zayd ibn Muhammad al-Baghdady quoted on the authority of Abul Qasim Abdullah Muhammad al-Ta'ee in Basra, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers that a man invited Ali ibn Abi Talib (MGB) to his house. The Imam (MGB) accepted with three conditions. The man said, "O Commander of the Faithful! What are they?" The Imam (MGB) said, "That you bring nothing for me from outside of the house; that you do not deny me of anything that is in the house; and that you do not burden your wife on my behalf." The man said, "Fine." Ali ibn Abi Talib (MGB) accepted his invitation.

Three Characteristics of Imam Ali

3-261 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Al-Hassan ibn Ali al-Ado'we quoted Ebad ibn Saheeb (ibn Ebad ibn Saheeb), on the authority of his father, on the authority of his forefather, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), "A man asked the Commander of the Faithful Imam Ali (MGB) about his medium height, big belly and lack of hair on his forehead. The Commander of the Faithful (MGB) replied, 'The Blessed the Sublime God has created me neither tall nor short, but of medium height so that I can cut a short enemy into two pieces

from head to toe, and cut a tall enemy into two pieces from his waist. My belly is big since the Prophet (MGB) opened up to me a gate of knowledge from which a thousand doors to knowledge shall open up. Therefore, knowledge gathered up in my belly. And the reason why there is no hair on my forehead is that I have always worn a head armor and gone to fight with the enemy."

Three Traditions Established Ascribed to Barira – the Freed Maid of Ayesha

3-262 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa and Abdullah ibn Muhammad ibn Isa,

يعبدونه فرقا من النار فتلك عبادة العبيد وهي الرهبة، ولكني أعبده حبا له عز وجل فتلك عبادة الكرام وهو الامن لقوله عز وجل "وهم من فزع يومئذ آمنون" ولقوله عز وجل "قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم" فمن أحب الله أحبه الله عز وجل، ومن أحبه الله عز وجل كان من الآمنين.

ضمن أمير المؤمنين من أضافه ثلاث خصال

3-260 حدثنا أبومنصور أحمد بن إبراهيم الجوزي قال: حدثنا زيد بن محمد البغدادي قال: حدثنا أبوالقاسم عبد الله بن أحمد الطائي بالبصرة قال: حدثنا علي ابن موسى الرضا، عن أبيه، عن آبائه، عن علي بن أبي طالب عليهم السلام أنه دعاه رجل فقال له علي عليه السلام: على أن تضمن لي ثلاث خصال، قال: وما هي يا أمير المؤمنين؟ قال: لا تدخل علينا شيئا من خارج، ولا تدخر عني شيئا في البيت، ولا تجحف بالعيال قال: ذلك لك، فأجابه علي بن أبي طالب عليه السلام.

ثلاث كن في أمير المؤمنين

3-261 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا الحسن بن علي العدوي، عن عباد بن صهيب [بن عباد صهيب] عن أبيه، عن جده عن جعفر بن محمد عليه السلام قال: سأل رجل أمير المؤمنين عليه السلام فقال له: أسألك عن ثلاث هن فيك: أسألك عن قصر خلقك، وعن كبر بطنك، وعن صلع رأسك فقال أمير المؤمنين عليه السلام: إن الله تبارك وتعالى لم يخلقني طويلا، ولم يخلقني قصيرا، ولكن خلقني معتدلا، أضرب القصير فأقده، وأضرب الطويل فأقطه وأما كبر بطني فان رسول الله صلى الله عليه وآله علمني بابا من العلم ففتح لي ذلك الباب ألف باب فازدحم العلم في بطني فنفجت عنه عضوي وأما صلع رأسي فمن إدمان لبس البيض ومجالدة الاقران.

جرت في بريرة مولاة عائشة ثلاث من السنن

3-262 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد وعبد الله ابني محمد بن عيسى، عن محمد بن أبي

on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman al-Nab, on the authority of Ubaydullah ibn Ali Al-Halabi that Aba Abdullah as-Sadiq (MGB) said, "Barira was a married slave. Ayesha[148] bought her and set her free. Then the Prophet (MGB) gave her the choice to stay with her husband or not as she willed. Those who had sold Barira to Ayesha had set a condition that if she ever decided to set her free, they would have the right to set her free or not. However, the Prophet of God (MGB) said, 'It is the right of the one who has bought the slave to set it free or not. This right cannot be reverted to the previous owners of the slave.' So Ayesha set her free. On one occasion when Barira was given some meat in charity, she brought it for the Prophet (MGB). Ayesha hung the meat on a nail and said, 'The Prophet (MGB) would not eat anything given in charity.' When the Prophet (MGB) came home and saw that meat, he (MGB) asked, 'Why did you not cook it?' Ayesha said, 'That was given to Barira in charity and she brought it for us. You do not eat anything given away in charity.' The Prophet (MGB) said, 'That is considered charity for her and a gift for us.' Then they cooked that meat. Thus, these three traditions were established.

Three People Ascribed Lies to God's Prophet (MGB)

3-263 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abdul Aziz ibn Yahya quoted Muhammad ibn Zakariya, on the authority of Ja'far ibn Muhammad ibn Am'marat, on the authority of his father that he had heard Ja'far ibn Muhammad al-Baqir (MGB) say, "There were three people who ascribed lies to God's Prophet (MGB): Abu Hurayrah, Anas ibn Malik[149], and a woman."

Three People Are Cursed: the Rider, the Leader and the Driver

3-264 Ahmad ibn Muhammad al-Saqr al-Sa'eq Baleri narrated that Abu Hussayn Muhammad ibn Ja'far ibn Muhammad ibn Zyad al-Za'ferani quoted Abil Ahvas, on the authority of Abu Bakr ibn Abi Shoyba', on the authority of Abu Qisan, on the authority of Hamid ibn Abdul Rahman, on the authority of Al-A'amash, on the authority of Amr ibn Mar'rat, on the authority of Abdullah ibn al-Harith, on the authority of Abdullah ibn Malik az-Zubaydi, on the authority of Abdullah ibn Umar, "Abu Sufyan was riding on a camel. Muawiyah was leading the camel, and Yazid was driving the camel. Then God's Prophet (MGB) cursed the rider, the leader and the driver."

Three Great Offenses

3-265 Muhammad ibn Ahmad al-Senani al-Mokattib - may God be pleased with him - narrated that Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on

عمير، عن حماد بن عثمان الناب، عن عبيد الله بن علي الحلبي، عن أبي عبد الله عليه السلام أنه ذكر أن بريرة كانت عند زوج لها وهي مملوكة فاشترتها عائشة فأعتقتها فخيرها رسول الله صلى الله عليه وآله: إن شاءت أن تقر عند زوجها وإن شاءت فارقته، وكان مواليها الذين باعوها قد اشترطوا على عائشة أن لهم ولاءها فقال رسول الله صلى الله عليه وآله: "الولاء لمن أعتق". وصدق على بريرة بلحم فأهدته إلى رسول الله صلى الله عليه وآله فعلقته عائشة، وقالت: إن رسول الله صلى الله عليه وآله لا يأكل الصدقة، فجاء رسول الله صلى الله عليه وآله واللحم معلق فقال: ما شأن هذا اللحم لم يطبخ؟ قالت: يا رسول الله صدق به على بريرة فأهدته لنا، وأنت لا تأكل الصدقة. فقال: "هو لها صدقة ولنا هدية"، ثم أمر بطبخه فجرت فيها ثلاث من السنن.

ثلاثة كانوا يكذبون على رسول الله صلى الله عليه وآله

3-263 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا عبدالعزيز بن يحيى قال: حدثني محمد بن زكريا قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه قال: سمعت جعفر بن محمد عليهما السلام يقول: ثلاثة كانوا يكذبون على رسول الله أبوهريرة، وأنس بن مالك، وامرأة.

ثلاثة ملعونون: قائد وسائق وراكب

3-264 حدثنا أحمد بن محمد بن الصقر الصايغ قال: حدثني أبوحصين محمد بن جعفر بن محمد بن زياد الزعفراني، عن أبي الاحوص قال: حدثنا أبوبكر بن أبي شيبة قال: حدثنا أبوغسان قال: حدثنا حميد بن عبدالرحمن قال: حدثنا الاعمش، عن عمرو بن مرة، عن عبد الله بن الحارث، عن عبد الله بن مالك الزبيدي، عن عبد الله بن عمر [و] أن أبا سفيان ركب بعيرا له ومعاوية يقوده ويزيد يسوق به فلعن رسول الله صلى الله عليه وآله الراكب والقائد والسائق.

ثلاثة لا أدري أيهم أعظم جرما

3-265 حدثنا محمد بن أحمد السناني المكتب رضي الله عنه قال: حدثنا أحمد بن يحيي بن زكريا القطان عن بكر بن عبد الله بن حبيب عن تميم بن بهلول، عن أبيه،

the authority of his father, on the authority of Abdullah ibn al-Fazl al-Hashemi that Aba Abdullah as-Sadiq (MGB) said, "Of the following three I do not really know which one is a greater offense than the others. The first is following a funeral procession without having on one's robe. The second is striking one's buttocks with the hand at times of calamities. The third one is saying 'Be benign to him. Have mercy upon him. May God have mercy upon you' when attending a funeral procession."

3-266 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB)150, on the authority of his father (MGB)151, on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Of the following three I do not really know which one is a greater offense than the others. The first is following a funeral procession without one's robe. The second is saying 'be benign to him.' And the third one is saying 'Seek God's forgiveness for him. May God forgive you. (when attending a funeral procession).'"

Three Prophetic Traditions Ascribed to Al-Bara' al-Ansari

3-267 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Amr ibn Uthman, on the authority of Al-Hussein ibn Mus'ab that Abu Abdullah as-Sadiq (MGB) said, "Three traditions were ascribed to Al-Bara' ibn Ma'rur al-Ansari152. The people used to clean themselves up with stones when they went to the toilet. Once Al-Bara' ibn Ma'rur had eaten a lot of pumpkin so he got diarrhea and washed himself with water after going to the toilet. Then the Honorable the Exalted God revealed the following verse, *'...For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.'*153 Thereafter, washing up with water after going to the toilet became established as a tradition.

Al-Bara' ibn Ma'rur al-Ansari was outside Medina when he was about to pass away. He asked that he be turned facing the Prophet (MGB) who was in Medina, and willed that one-third of his inheritance be spent in charity. Thus, these three acts became established traditions."

Three Prophetic Traditions Ascribed to Safvan al-Jahmi

3-268 Abu Abdullah as-Sadiq (MGB) said, "There are three Prophetic traditions which were ascribed to the Umayyad Safvan ibn la-Jahmi. He made seventy shields with fire. The Prophet (MGB) wanted to borrow them from him (MGB). Safvan asked, 'O Muhammad! Are you going to take them from me by force?' The Prophet (MGB) replied, 'No. I will borrow them from you and I will return them to you later.'

عن عبد الله بن الفضل الهاشمي، عن أبي عبد الله عليه السلام قال: ثلاثة لا أدري أيهم أعظم جرما: الذي يمشي خلف جنازة في مصيبة غيره بغير رداء، أو الذي يضرب يده على فخذه عند المصيبة، أو الذي يقول: ارفقوا به وترحموا عليه يرحمكم الله.

3-266 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ثلاثة لا أدري أيهم أعظم جرما الذي يمشي مع الجنازة بغير رداء، والذي يقول: ارفقوا به، والذي يقول: استغفروا له غفر الله لكم.

جرت في البراء بن معرور الانصارى ثلاث من السنن

3-267 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عمرو بن عثمان، عن الحسين بن مصعب، عن أبي عبد الله عليه السلام قال: جرت في البراء بن معرور الانصاري ثلاث من السنن أما اوليهن فان الناس كانوا يستنجون بالاحجار فأكل البراء بن معرور الدباء فلان بطنه فاستنجى بالماء فأنزل الله عز وجل فيه "إن الله يحب التوابين ويحب المتطهرين" فجرت السنة في الاستنجاء بالماء. فلما حضرته الوفاة كان غائبا عن المدينة فأمر أن يحول وجهه إلى رسول الله صلى الله عليه وآله. وأوصى بالثلث من ماله. فنزل الكتاب بالقبلة، وجرت السنة بالثلث.

جرت في صفوان بن امية الجمحي ثلاث من السنن

3-268 قال أبوعبد الله عليه السلام جرت في صفوان بن امية الجمحي ثلاث من السنن: استعار منه رسول الله صلى الله عليه وآله سبعين درعا حطمية فقال: أغصبا يا محمد؟ قال: بل عارية مؤداة.

He asked, ‘O Prophet of God! Will you return them to me before my migration (from Mecca to Medina)?’ The Prophet (MGB) replied, ‘There will be no migration after victory.’ Safvan was sleeping in the Prophet's Mosque with his cloak under his head. He went to the toilet. Upon his return he noticed that someone had stolen his cloak. He yelled, ‘Someone stole my cloak!’ and ran out of the mosque to find the thief. He saw it in the hands of a man outside the mosque. He brought that man to the Prophet (MGB). The Prophet (MGB) ordered that man’s hand to be cut off. Safvan said, ‘O Prophet of God! If his hand will be cut off because of my cloak, I will donate it to him.’ The Prophet (MGB) said, ‘No. His hand would not have been cut off if you had forgiven him before bringing him to me, and before my issuing the decree to cut off his hand.’”

3-269 There are three ranks for Sa’ed ibn Ma’az[154] in Islam possessing any of which would suffice the whole nation.[155]

Three Groups Seek Knowledge

3-270 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa’ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Sin’an, on the authority of Abil Jarud Zyad ibn al-Monzar, on the authority of Sa’id ibn Alaqat that the

Commander of the Faithful Imam Ali (MGB) said, “Those who seek knowledge can be classified into three groups. You can distinguish them from each other by their characteristics and signs. There are those who seek knowledge due to their haughtiness and ignorance. There are those who seek knowledge so that they may rebel and deceive others. There are also those who seek knowledge to learn and become intelligent. Those who seek knowledge due to their haughtiness and ignorance disturb the people with their acts when they are in a group. They have a God-fearing outer look, while they are void of any piety. May God break their backs and cut off their noses! Those who seek knowledge due to their haughtiness and ignorance always rush ahead of their colleagues and make a lot of noise. They bow down to those who are lower themselves but are wealthy. They always feed on them and sell their religion. May God make them blind and uproot them. Those who seek knowledge to learn and become intelligent do not look so well and are sad. They wake up during the darkness of the night to pray. They will bend down while wearing their nightwear. They act with fear and avoid everyone except their brethren to whom they are accustomed. May God strengthen them and save them on the Resurrection Day.”

فقال: يا رسول الله أقبل هجرتي، فقال النبي صلى الله عليه وآله: "لا هجرة بعد الفتح". وكان راقدا في مسجد رسول الله صلى الله عليه وآله وتحت رأسه رداءه فخرج يبول فجاء وقد سرق رداؤه، فقال: من ذهب بردائي، وخرج في طلبه فوجده في يد رجل فرفعه إلى النبي صلى الله عليه وآله، فقال: اقطعوا يده، فقال: أتقطع يده من أجل ردائي يا رسول الله؟ فأنا أهبه له، فقال: ألا كان هذا قبل أن تأتيني به، فقطعت يده.

لسعد بن معاذ ثلاثة مواقف في الاسلام لو كانت واحدة منهن لجميع الناس لاكتفوا بها فضلا 269-3

حملة العلم على ثلاثة أصناف

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي قال: حدثنا 270-3 أحمد بن أبي عبد الله البرقي، عن محمد بن سنان، عن أبي الجارود زياد بن المنذر، عن سعيد بن علاقة قال: قال أمير المؤمنين عليه السلام: طلبة هذا العلم على ثلاثة أصناف ألا فاعرفوهم بصفاتهم وأعيانهم: صنف منهم يتعلمون العلم للمراء والجهل، وصنف منهم يتعلمون للاستطالة والختل، وصنف منهم يتعلمون للفقه والعقل، فأما صاحب المراء والجهل تراه مؤذيا مماريا للرجال في أندية المقال، وقد تسربل بالتخشع وتخلى من الورع، فدق الله من هذا حيزومه وقطع منه خيشومه أما صاحب الاستطالة والختل فانه يستطيل على أشباهه من أشكاله ويتواضع للاغنياء من دونهم، فهو لحلوانهم هاضم، ولدينه حاطم، فأعمى الله من هذا بصره، وقطع من آثار العلماء أثره. وأما صاحب الفقه والعقل تراه ذا كآبة وحزن، قد قام الليل في حندسه، وقد انحنى في برنسه ، يعمل ويخشى خائفا وجلا من كل أحد إلا من كل فقيه من إخوانه، فشد الله من هذا أركانه، وأعطاه يوم القيامة أمانه.

ثلاثة من عازهم ذل

3-270 حدثنا أحمد بن محمد بن الهيثم العجلي رضي الله عنه قال: حدثنا أبوالعباس أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول، عن أبيه، عن عبيد الله بن الفضل الهاشمي قال: قال أبوعبد الله عليه السلام ثلاثة من عازهم ذلك: الوالد والسلطان والغريم.

Whoever is Antagonistic with Three Will be Debased

3-271 Ahmad ibn Muhammad al-Haysam al-Ajali - may God be pleased with him - narrated that Abul-Ab'bas Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of his father, on the authority of Ubaydullah ibn al-Fazl al-Hashemi that Abu Abdullah as-Sadiq (MGB) said, "Whoever is antagonistic with the following three people will be debased: his father, the King and the one who has given him a loan."

People Are Divided into Three Groups When Considering Fate

3-272 Ahmad ibn Harun al-Fami and Ja'far ibn Muhammad ibn Masroor - may God be pleased with them - narrated that Muhammad ibn Ja'far ibn Bat'tat quoted Muhammad ibn al-Hassan al-Saf'far, Muhammad ibn Ali ibn Mahboob, and Muhammad ibn al-Hassan ibn Abdul-Aziz, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa'id, on the authority of Hammad ibn Isa al-Jahani, on the authority of Hurayz ibn Abdullah, on the authority of Aba Abdullah as-Sadiq (MGB), "The people can be classified into three groups regarding the issue of fate. There are those who think that the Exalted the Honorable God has forced the people to commit sins. Such people have wronged the Exalted the Honorable God with their decree. They are atheists. There are others who think that running all the affairs has been turned over to them. Such people have undermined God's Kingdom. Thus, they are atheists. There are also those who say, 'The Honorable the Exalted God has placed such a burden upon His servants that they can bear. God has not overburdened the people to such an extent which they cannot stand. Once they do good, they praise God. And once they do bad, they seek God's forgiveness.' Such people are true Muslims. It is God who grants success.

1. Ibn Yahya ibn Imran al-Ash'ari.
2. The Holy Quran: Jinn 72:25-26.
3. The Holy Quran: Araf 7:199.
4. The Holy Quran: Baqara 2:177.
5. In some versions we read 'Al-Mufaz'zal ibn Bakir.'
6. Sheikh Sadooq
7. Houries are described splendid companions of equal age well-matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.
8. Imam as-Sadiq (MGB)
9. Imam al-Baqir (MGB)
10. Imam al-Kazim (MGB).
11. The Holy Quran: Al-Naml 27:47.
12. The Holy Quran: Ya-Sin 36:18.

13. The Holy Quran: Al-Nisaa 4:54.
14. The Holy Quran: Mudath'thir 74:18-20.
15. The Holy Quran: Mudath'thir 74:24-25.
16. That is Amru ibn Ibrahim al-Azodi al-Kufi.
17. You must ask permission to enter a house or any other place from outside the door where you cannot see anything inside. This form of seeking permission to enter is required just for what you might see there that you are not allowed to look at if you enter without a permission.
18. Imam al-Kazim (MGB)
19. Muhammad ibn Abdullah al-Hazrami
20. Imam Ali (MGB)
21. Michael is one of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]
22. The Holy Quran: Hashr 59:9.
23. Imam As-Sajjad (MGB)
24. Imam As-Sajjad (MGB).
25. In the Arabic text, the word Tooba is used which is translated to mean "blessedness" here. Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.
26. since he may get well during those three days.
27. The Holy Quran: Araf 7:165.
28. The Holy Quran: Talaq 65:3.
29. The Holy Quran: Ibrahim 7.
30. The Holy Quran: Mumin 40:60.
31. In some other versions we read 'good patience regarding His Orders.'
32. Fadak was a tract of land in Khaybar, an oasis in northern Arabia; it is now part of Saudi Arabia. When the Muslims defeated the forces of Khaybar at the Battle of Khaybar; this land was one of the items seized as booty and given to the Prophet Muhammad (MGB). Upon his death, Fadak became the cause of a dispute between the Prophet's daughter, Fatimah (MGB) and Abu Bakr.
33. Ibn Ahmad al-Valid.
34. According to Maqatil Al-Talebeen it is not certain that Yasir – the servant was on this mission.
35. The Holy Quran: Mary 19:15.
36. The Holy Quran: Mary 19:33.
37. Imam al-Kazim (MGB).
38. See footnote for 1-21.
39. An area in the vicinity of India.
40. This seems to be a made up tradition.
41. It seems that he is "Abul Qasim al-Hassan ibn Muhammad Al-Sakoony al-Mozak'kar al-Kufi." In some versions we read "Al-Mazaki" instead of "Al-Mozak'kar."
42. The Ascension is one of the greatest miracles of the Prophet Muhammad (MGB). The Prophet realized a spiritual perfection and full refinement through belief and worship and, as a reward, God took him to His holy Presence. Escaping from the imprisonment of 'natural' laws and material causes and rising beyond the limits of bodily existence, the Prophet (MGB) crossed distances swiftly and transcended all dimensions of the material world until he reached the holy Presence of God. We read the following verses in the Holy Quran: 'Glory to ((Allah)) Who did take His servant for a Journey by night

from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,– in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).' [The Holy Quran: Al-Isra, 17:1]
'It is no less than inspiration sent down to him: He was taught by one Mighty in Power, Endued with Wisdom: for he appeared (in stately form); While he was in the highest part of the horizon: Then he approached and came closer, And was at a distance of but two bow-lengths or (even) nearer; So did ((Allah)) convey the inspiration to His Servant– (conveyed) what He (meant) to convey. The (Prophet's) (mind and) heart in no way falsified that which he saw.' [The Holy Quran: Al-Najm: 53:4-11]

43. The coffin is where they used to keep their most precious things such as Holy Books, documents, and wealth. For example, David (MGB) became their second king, and kept the kingship hereditary in his children. He announced Jerusalem or Quds as his capital city, and built the Holy tomb in which he put the coffin. He ruled for forty years, and then passed away.

44. In Arabic 'Vali means the closest friend such as the position of Al-Hussein (MGB) to Al-Hassan (MGB).

45. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.

46. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.

47. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.

48. The Holy Quran: Yusuf 12:18

49. The Holy Quran: Yusuf 12:26.

50. The Holy Quran: Yusuf 12:93.

51. Imam as-Sadiq (MGB)

52. Permanent marriage

53. Mutat or temporary marriage

54. 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

55. The Holy Quran: Mu'minoon 23:100.

56. Nasabites are Muslims who are enemies of Imam Ali (MGB). This word doesn't apply to any specific sect, rather it has been used for those who were opposed to Imam Ali (MGB), or those who swore at him. They were mostly from the Kharajites who appeared after the Battle of Saf'fayn in which Muaviyah put the Quran on spears, and they stopped fighting with him. Later on they turned against Imam Ali (MGB) and became organized.

57. The Holy Quran: Baqara 2:157

58. The Holy Quran: Araf 7:201

59. Here the word unfamiliar is used for one who is not 'Mahram'. In this sense for women, those men except for their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex, are unfamiliar. This is expressed in the following verse of the Holy Quran, "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well-acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards God, that ye may attain Bliss." [The Holy Quran: Nur 24:30-31]

60. Who is Amru ibn Amru (or Amer) ibn Malik ibn Akhi Oaf ibn Malik ibn Nazlat Abil Ahvas al-Kufi.

61. Silver coins.

62. Gold coins.

63. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.

64. This applies when you do not know what animal the egg belongs to, since if you knew the animal, then you could easily tell whether or not it is forbidden.
65. In some versions we read, ‘on the authority of Al-Hassan ibn abil-Hussein al-Farsi.’
66. Who is Abdullah ibn Ahmad.
67. The brother of Imam al-Kazim (MGB).
68. Meaning that good and sincere friends are very hard to find.
69. Who is Abdullah ibn Ahmad.
70. Who is Abul Hassan Ali ibn Salma ibn Aqabat Al-Neishaboory.
71. The Kharajites from Nahravan are those followers of Imam Ali (MGB) from Nahravan who left him and became his enemies.
72. We see the same chain of narrators is seen in 1-55 as Ali ibn Hafs al-Abasi. The same is also seen in other references such as Helyatal Olia.
73. In some versions we read ‘from Egypt.’
74. See footnote for 1-21.
75. The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed rida' is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style called wishah. The other, called izar, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.
76. The three forms of Hajj are as follows: 1- Hajj Al-Kira'an: A pilgrim puts on Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hijja. After performing Umra, he stays in Ihram till he finishes all the steps of Hajj and on tenth Dhul-Hijja removes his/her Ihram.
2- Hajj Tamatu: A pilgrim puts on Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hijja. After performing Umra he removes the Ihram and then puts it on again on the eight of Dhul-Hijja when he leaves for Mina.
3- Hajj Ifra’ad: A pilgrim who lives within the bounds of Haram (for Ahnaf it is upto the Miqat) puts on the Ihram (the two cloths) and goes directly to Mina on the eight of Dhul-Hijja. Those who do Hajj Ifra’ad will not sacrifice an animal on the tenth of Dhul-Hijja.
77. Who is Muhammad ibn al-Hussein Abul Khat’tab.
78. The Holy Quran: Munafiqun 63:8.
79. Who is Muhammad ibn Ali ibn al-No’man ibn Abi Toraifa al-Kufi al-Bajaly
80. “And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).” [The Holy Quran: Baqara 2:43]
81. “And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.” [The Holy Quran: Luqman 31:14]
82. “O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.” [The Holy Quran: Al-Nisaa 4:1]
83. The Holy Quran: Al-i-Imran 3:44.
84. Consider the following tradition from Uyun Akhbar al-Reza in this regard:
“Whatever is sacrificed in Mina until the Resurrection Day will be sacrificed on behalf of Ishmael. This is one of the offerings. Now let us consider the second one. Abdul Mutalib grabbed the doorknob of the Ka’ba and prayed to God to be granted ten sons. He bet with the Almighty God that he would offer one of them for sacrifice if his prayer was accepted. When the number of his sons became ten, he took them all inside the Ka’ba and drew lots for their names. The lot fell to Abdullah's name – the father of the Prophet Muhammad (MGB) – whom he loved the most. He drew lots again, and it fell to Abdullah's name. He drew lots for the third time. Again the lots fell to Abdullah's name. Then he grabbed him, imprisoned

him and decided to offer him for sacrifice. All of the people of the Quraysh tribe got together and the other tribes also got together crying. Abdul Mutalib's daughter – Ateka – said, 'Ask the Almighty God to excuse you from offering your son for sacrifice.' Abdul Mutalib said, 'My daughter! How can I ask for an excuse? You are mature and intelligent.' Ateka said, 'Draw lots concerning your son, and your camels that are around the Shrine (the Ka'ba). Increase the number of camels so much that your Lord gets pleased and the lot falls to the name of the camels.' Then Abdul Mutalib sent someone after his camels. They fetched them all. He chose ten of the camels and drew lots. The lot fell to the name of Abdullah. He chose an additional ten and drew lots again. The lot fell to the name of Abdullah again. He added to the number of camels and repeated drawing lots until the number of camels reached one-hundred. Then the lot fell to the name of the camels. The people of the Quraysh tribe became very happy and said 'God is Great' so loud that the Tehamat mountains started to shake. Abdul Mutalib said, 'No. I must draw lots three more times.' He drew lots three more times. The lot fell to the name of the camels all three times. On the third time, Zubayr and Abu Talib dragged their brother Abdullah away from under Abdul Mutalib's feet. The part of his face that was on the ground got hurt. They picked him up and kissed him. Abdul Mutalib ordered all of the one-hundred camels be taken to Hazvareh and slaughtered there. He stressed that no one should be deprived of the meat.

85. In other narrations of this tradition in other references we read Al-Kaslan.

86. In some traditions referred to as Maysar or Masareh Bayya' al-Zati.

87. In some versions we read 'pride.'

88. The Holy Quran: An'am 6:160.

89. Sa'id ibn Abi Sa'id Kaysan al-Moqbery.

90. Public bath

91. In some versions we read 'Al-Sehri.'

92. Isa ibn Yunus ibn Abi Ishaq al-Sabi'ee.

93. Abu Ubaydat is Ibn Ubaydullah ibn Abdul Rahman al-Ashja'ee.

94. The interpretation of the Quran is not allowed for anyone but the Immaculate Divine Leaders (MGB).

95. Salam Soleiman al-Mazny Abul-Monzar.

96. See footnote for 1-103.

97. See footnote for 1-103.

98. If read slightly differently in terms of the punctuation of the Arabic word Al-Selat instead of Al-Salat it would mean giving gifts lights up my eyes.

99. Here I am, O Allah, at Thy service. Here I am.

100. Here I am, O Allah, at Thy service. Here I am.

101. No I am no here at your service! And there is no felicity!'

102. In some versions we read ,'Al-Dayrani.'

103. 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge over Hell.

104. They do not have any mercy for anyone.

105. Buildings, stores, factories, etc.

106. He was a man from the Salim clan called Ayas ibn Abdullah ibn Abd Yalayl.

107. The council to appoint a successor for the Prophet (MGB).

108. Al-Ansar – the people of Medina who assisted the Prophet and the Muslims upon their migration from Mecca.

109. Fadak was a tract of land in Khaybar, an oasis in northern Arabia; it is now part of Saudi Arabia. When the Muslims defeated the forces of Khaybar at the Battle of Khaybar; this land was one of the items seized as booty and given to the Prophet Muhammad (MGB). Upon his death, Fadak became the cause of a dispute between the Prophet's daughter, Fatimah (MGB) and Abu Bakr.

110. Here Abdullah ibn Masood is referring to himself.

111. Refers to Abil Dirda.

112. Here Abdullah ibn Masood is referring to himself.

113. Referring to Ali (MGB)

114. This refers to Habib who was a carpenter who believed in the representatives of the Prophet Sham'oon al-Safa – the Trustee of Jesus (MGB) – when they encountered him while he was in the desert.

115. Who is Yahya ibn Abdullah

116. Referring to the Prophet's Mosque

117. This was narrated already in 3-40 but has appeared here again as it does in the original versions of the book.

118. "So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls,- they are the ones that achieve prosperity." [The Holy Quran: Al-Taghabun 64:16]

119. Or on the authority of Bakr, on the authority of Ibn Ajlan.

120. A place in Egypt

121. A former Persian city now in Uzbekistan

122. Referring to Abraham's prayer to God and asking Him to establish the line of Divine Leadership in his progeny [The Holy Quran: Baqara 2:129].

123. Referring to the prediction of Jesus (MGB) about the coming of Ahmad as the next Prophet in the following verse, "And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Messenger to come after me, whose name shall be Ahmad.' But when he came to them with Clear Signs, they said, 'this is evident sorcery!'" [The Holy Quran: Al-Saf 61:6].

124. See footnote for 1-103.

125. See footnote for 1-21.

126. It consists of the names of the Immaculate Divine Leaders (MGB).

127. Baghi ibn al-Mokhledy or al-Kheldy.

128. Hay ibn Yumin ibn Jarih al-Mesri.

129. See footnote for 1-103.

130. 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

131. Abul Monzar al-Nasib – the well-known scholar who was a contemporary of Ja'far ibn Muhammad As-Sadiq (MGB).

132. See footnote for 1-21.

133. Implying that age is not necessarily a criteria for nobility since Ali (MGB) who was the youngest of the four brothers was the forerunner in accepting Islam, and he later became the Commander of the Faithful (MGB).

134. Amru ibn Hashim Abu Malik al-Janby

135. Abu Sufyan was married to Hind bint Utbah, who in 602 A.D. gave birth to Muaviyah, who later established the Umayyad dynasty. Abu Sufyan also had intercourse with his kinswoman Saffya bint abi al-A'as, who bore him a daughter called Ramlah. Against her father's wish, Ramlah converted to Islam and migrated to Abyssinia with her husband Ubayd-Allah. Later, after he had converted to Christianity, she moved to Medina and became one of Muhammad's wives, better known as "Umm Habiba" When Abu Sufyan heard about the marriage he commented, "this stallion will not be hit on the nose..." a phrase meaning that the husband is suitable for the bride (an unsuitable stallion trying to mate with a mare would be hit on the nose, hence the phrase). She later played an important role in his father's diplomatic attempts at reaching a settlement with Muhammad (MGB). Abu Sufyan is also the father of Zyad ibn Abihi who was an illegitimate child. Abu Sufyan never recognized him during his lifetime, but in 664 A.D., his son Muaviyah controversially recognized Zyad as a brother. Muaviyah's declaring that Zyad was his brother, was the first act that was in open contradiction to Islamic rules because God's Prophet (MGB) said that the legitimate child is one born out of wedlock. Muaviyah openly allowed the adultery of his father to be acknowledged, and then instead of defending his family honor, rather used it as an excuse to justify his father's illegitimate offspring, Zyad.

136. Hujr ibn Uday was a notable member of the early Muslim community. He was contemporary both with the Prophet Muhammad (MGB) and Ali ibn Abi Talib (MGB). He was killed by Muaviyah and buried in Adra' (a small town close to Damascus, Syria). Today a mosque is built around his grave and is a pilgrimage site for Shiite Muslims.

137. Abdullah ibn Mulimat ibn Qa'nab al-Qa'nabi al-Harithi

138. Muhammad ibn Abdul Rahman ibn al-Muqayrih ibn al-Harith ibn Abi Za'eb al-Qurashi.

139. See footnote for 1-103.

140. Habibu'n Neccar, a believer from the Family of Yasin.

141. When Prophet Moses (MGB) called the Pharaoh and his people, he was just planting seeds, and he did not know which of them would grow. One of the members of the family of Pharaoh named Hizkil was affected by these words and became a believer, so the seed grew in his fertile land. Days passed, and this same man, the believer from the family of Pharaoh, stood to defend Moses (MGB), and prevented his family from killing him. God says, "A believer, a man from among the people of Pharaoh, who had concealed his faith, said: Will ye slay a man because he says, 'My Lord is Allah'? when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (the sin of) his lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly Allah guides not one who transgresses and lies!" [The Holy Quran: Ghafir 40:28].

142. Similar to narration No. 3-213.

143. Sofyan ibn Vaki'a ibn al-Jirah Abu Muhammad al-Ravasy.

144. Divine Leaders

145. The Holy Quran: Al-Naml 27:89.

146. The Holy Quran: Al-I-Imran 3:31.

147. It is recorded Al-Khori in Uyun Akhbar al-Reza.

148. A wife of the Prophet Muhammad (MGB).

149. See footnote for 1-103.

150. Imam as-Sadiq (MGB).

151. Imam al-Baqir (MGB).

152. He was one of the chiefs who led a group of six in the Battle of Badr and was the first one who swore allegiance to the Prophet Muhammad (MGB) on the night of Al-'Aqaba pledge when God's Prophet (MGB) said while a group of his companions were around him, "Swear allegiance to me for: 1. Not to join anything in worship along with Allah. 2. Not to steal. 3. Not to commit illegal sexual intercourse. 4. Not to kill your children. 5. Not to accuse an innocent person (to spread such an accusation among people). 6. Not to be disobedient (when ordered) to do good deed." The Prophet (MGB) added, "Whoever among you fulfills his pledge will be rewarded by God. And whoever indulges in any of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."[Narrated by 'Ubada bin As-Samit: Sahih Bukhari Vol. 1, Book 2, No.7]

153. They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. [The Holy Quran: Baqara 2:222].

154. He was a near companion of the Prophet (MGB) from the group of the Helpers (Ansar).

155. The ranks may be related to the following three occasions:

After a ten to fifteen day siege of the Jews of the Qurayzah tribe by the Prophet (MGB), they surrendered on the condition that their fate shall be decided by Saad ibn Maaz (leader of the Khazraj tribe) since they were friends with him during the Age of Ignorance. They expected him to set them free. He decreed that the mens should be killed, the women and children be captured as slaves, and their property be confiscated.

When he perished in the midst of the night, Gabriel descended to the Prophet (MGB) and asked, 'Who is the person who has perished for whom the gates of the heavens opened up and the Throne was shaken. Then the Prophet (MGB) rushed to visit Saad.

Once the Prophet (MGB) informed his companions that the Quraysh fighters have reached the water well near Badr during the Battle of Badr, Saad was the only one who insisted on fighting while the rest of the companions had feared and proposed to return to medina.

Part 4: On Four-Numbered Characteristics

“I Will Intercede on Their Behalf on the Resurrection Day”

4-1 Abdullah ibn Muhammad al-Wahab narrated that Abu Nasr Mansoor ibn Abdullah ibn Ibrahim al-Isfahani quoted on the authority of Ali ibn Abdullah, on the authority of Davood ibn Suleiman, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “There are four groups on whose behalf I will intercede on the Resurrection Day: Those who honor the members of my Household after me; those who fulfill their needs; those who try to assist them in times they need them; and those who love them both wholeheartedly and verbally.”

الناس في القدر على ثلاثة اوجه

3-272 حدثنا أحمد بن هارون الفامي، وجعفر بن محمد بن مسرور رضي الله عنهما قالا: حدثنا محمد بن جعفر بن بطة قال: حدثنا محمد بن الحسن الصفار، ومحمد بن علي ابن محبوب، ومحمد بن الحسن بن عبدالعزيز، عن أحمد بن محمد بن عيسى، عن الحسين ابن سعيد، عن حماد بن عيسي الجهني، عن حريز بن عبد الله، عن أبي عبد الله عليه السلام قال: الناس في القدر على ثلاثة أوجه رجل يزعم أن الله عز وجل أجبر الناس على المعاصي فهذا قد ظلم الله عز وجل في حكمه فهو كافر، ورجل يزعم أن الامر مفوض إليهم فهذا [قد] وهن الله في سلطانه فهو كافر، ورجل يقول: إن الله عز وجل كلف العباد ما يطيقون ولم يكلفهم ما لا يطيقون، فاذا أحسن حمد الله، وإذا أساء استغفر الله، فهذا مسلم بالغ، والله الموفق.

باب الاربعة

قول النبي صلى الله عليه وآله أربعة أنا الشفيع لهم يوم القيامة

4-1 حدثنا عبد الله بن محمد بن عبدالوهاب قال: حدثنا أبونصر منصور بن عبد الله ابن إبراهيم الاصبهاني قال: حدثنا علي بن عبد الله قال: حدثنا داود بن سليمان، عن علي بن موسى الرضا قال: حدثني أبي، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربعة أنا الشفيع لهم يوم القيامة ولو آتوني بذنوب أهل الارض: معين أهل بيتي، والقاضي لهم حوائجهم عندما اضطروا إليه، والمحب لهم بقلبه ولسانه، والدافع عنهم بيده.

The Punishment of Those Who Obey Their Wives in Four Issues

4–2 Abul Hussein Muhammad ibn Ali ibn ash–Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al–Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al–Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al–Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will God's Prophet (MGB) told him, "O Ali! God will throw those who obey their wives face down into the Fire of Hell." Ali (MGB) asked, "What is meant by that obedience?" The Prophet (MGB) replied, "(That obedience is) to permit one's wife to go to public baths, wedding parties, mourning ceremonies, and wear transparent clothes."

4–3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Al–Abbas ibn Ma'ruf, on the authority of Abi Himmam – Isma'il ibn Himmam, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB)[1], on the authority of his forefathers (MGB), on the authority of Ali (MGB), "God will throw whoever obeys his wife regarding four issues into the Fire.." He (MGB) was asked, "What are they?" The Imam (MGB) replied, "Regarding wearing transparent clothes, going to public baths, attending wedding parties and going to mourning ceremonies."

Four Whose Prayers Shall Not Be Unanswered

4–4 Abul Hussein Muhammad ibn Ali ibn ash–Shah narrated that Abu Hamid Ahmad ibn al–Hussein quoted Abu Yazid Ahmad ibn Khalid al–Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al–Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali God's Prophet (MGB) said, "O Ali, the prayers of four classes of people are never unanswered: just rulers, fathers when they pray for their sons, people who privately pray for their brethren, and the oppressed. The Majestic the Glorified God says, 'I swear by My Glory and Majesty that I will take your revenge (referring to the oppressed) when proper.'"

عقوبة من أطاع امرأته في أربعة أشياء

4–2 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى

الله عليه وآله أنه قال في وصيته له: يا علي من أطاع امرأته أكبه الله على وجهه في النار، فقال علي عليه السلام: وما تلك الطاعة؟ قال: يأذن لها في الذهاب إلى الحمامات والعرسات والنياحات، ولبس الثياب الرقاق.

4-3 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن العباس بن معروف، عن أبي همام إسماعيل بن همام عن محمد بن سعيد ابن غزوان، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: من أطاع امرأته في أربعة أشياء أكبه الله على منخريه في النار قيل: وما هي؟ قال: في الثياب الرقاق والحمامات والعرسات والنياحات.

أربعة لاترد لهم دعوة

4-4 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي، عن محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثني أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي أربعة لا ترد لهم دعوة: إمام عادل، ووالد لولده، والرجل يدعو لاخيه بظهر الغيب، والمظلوم، يقول الله جل جلالة: وعزتي وجلالي لانتصرن لك ولو بعد حين.

Four Issues Strengthen the Religion

4-5 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah Al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Jameel ibn Dur'raj, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) narrated that the Commander of the Faithful Imam Ali (MGB) said, "There are four issues that will strengthen the religion: outspoken scholars who act according to their knowledge; rich folks who are not stingy in assisting those who adhere to God's Religion; poor folks who do not outsell their religious beliefs to worldly affairs; and ignorant folks who are not too arrogant to quest for knowledge. Once the knowledgeable ones hide their knowledge, the rich are stingy with their wealth, the poor trade their afterlife in exchange for this world and the ignorant are too arrogant to seek knowledge, the world will start to retreat. At that time you should not be fooled by the increasing number of mosques and the many who go there." The Imam (MGB) was asked, "O Commander of the Faithful! How should one live at that time?" The Imam (MGB) replied, "Associate with the people superficially. One only gets what he earns and will be resurrected with whatever he likes. Await relief to be sent by the Honorable the Exalted God."

God Forgives One who Takes It Easy Regarding Four Issues

4–6 The jurisprudent at Sarakhs – Abu Nasr Muhammad ibn Ahmad ibn Tamim al–Sarakhsi narrated that Abu Valid Muhammad ibn Idris al–Shami quoted Al–Hassan ibn Muhammad al–Za'ferani, on the authority of Abdul Vah'hab ibn Ata, on the authority of Israel ibn Yunus, on the authority of Zayd ibn Ata ibn Sa'eb, on the authority of Muhammad ibn Munkadir, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "The Honorable the Exalted God forgives one who takes it easy whenever he sells, buys, judges or has a demand."

The Four Desirable Things for People in This Ephemeral World

4–7 Ahmad ibn al–Hassan al–Qat'tan narrated that Al–Hassan ibn Ali al–Askari quoted Muhammad ibn Zakariya al–Juwhary, on the authority of Ja'far ibn Muhammad ibn Am'marat, on the authority of his father that Ja'far ibn Muhammad as–Sadiq (MGB) said, "The people desire four things in this ephemeral world: wealth; comfort; easy life and respect. Wealth comes with contentment. Whoever seeks it in having a lot of wealth shall not find it. Comfort comes with having fewer worries. Whoever has more things to worry about shall not find it. An easy life comes with having very little work to do. Whoever seeks it in a lot of work shall not find it. Respect comes with obeying the Creator. Whoever seeks it in serving the people shall not find it."

قوام الدين بأربعة

4–5 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن جميل بن دراج، عن زرارة، عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: قوام الدين بأربعة: بعالم ناطق مستعمل له، وبغني لا يبخل بفضله على أهل دين الله، وبفقير لا يبيع آخرته بدنياه، وبجاهل لا يتكبر عن طلب العلم. فإذا كتم العالم علمه، وبخل الغني بماله، وباع الفقير آخرته بدنياه، واستكبر الجاهل عن طلب العلم رجعت الدنيا إلى ورائها القهقرى، فلا تغرنكم كثرة المساجد وأجساد قوم مختلفة، قيل: يا أمير المؤمنين كيف العيش في ذلك الزمان، فقال: خالطوهم بالبرانيةيعني في الظاهروخالفوهم في الباطن، للمرء ما اكتسب وهو مع من أحب، وانتظروا مع ذلك الفرج من الله عز وجل.

غفر الله عز وجل لرجل كان سهلا في أربعة أحوال

4–6 حدثنا أبونصر محمد بن أحمد بن تميم السرخسي الفقيه بسرخس قال: حدثنا أبوالوليد محمد بن إدريس الشامي قال: حدثنا الحسن بن محمد الزعفراني قال: حدثنا عبدالوهاب بن عطاء قال: حدثنا إسرائيل بن يونس، عن زيد بن عطاء بن سائب، عن محمد بن المنكدر، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله: غفر الله عز وجل لرجل كان من قبلكم كان سهلا إذا باع، سهلا إذا اشترى، سهلا إذا قضى، سهلا إذا اقتضى.

مطلوبات الناس في الدنيا الفانية أربعة

4-7 حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري قال: حدثنا محمد بن زكريا الجوهري قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، قال: قال الصادق جعفر بن محمد عليهما السلام: مطلوبات الناس في الدنيا الفانية أربعة: الغنى والدعة وقلة الاهتمام والعز. فأما الغنى فموجود في القناعة، فمن طلبه في كثرة المال لم يجده، وأما الدعة فموجودة في خفة المحمل، فمن طلبها في ثقله لم يجدها. وأما قلة الاهتمام فموجودة في قلة الشغل، فمن طلبها مع كثرته لم يجدها. وأما العز فموجود في خدمة الخالق، فمن طلبه في خدمة المخلوق لم يجده.

4-8 Al-Khalil ibn Ahmad al-Sejezy narrated that Abu Bakr Muhammad ibn Ishaq ibn Khozaymeh quoted Ali ibn Hijr, on the authority of Sharik, on the authority of Mansoor ibn al-Moe'tamar, on the authority of Rub'ay ibn Kharash, on the authority of Ali (MGB) that God's Prophet (MGB) said, "One is not a true believer unless he does the following four things: bears witness to the fact that 'There is no god but God, He is One and there are no partners for Him, and I (Muhammad) am God's Prophet; I have been rightly appointed; there is resurrection after death; and there is destiny.'"

4-9 Abu Sa'id Muhammad ibn al-Fazl ibn Muhammad ibn Ishaq al-Mozakir narrated that Abu Ja'far Muhammad ibn Ahmad ibn Sa'id quoted Abu Abdullah Muhammad ibn Muslim ibn Vareh al-Razi, on the authority of Muhammad ibn Yusuf al-Foryani, on the authority of Sufyan al-Sowri, on the authority of Isma'il al-Sadi, on the authority of Abdeh Kheyr (ibn Yazid al-Hamedany), "Ali (MGB) had four rings. A ruby ring for nobility; a turquoise[2] ring for help; a Chinese iron ring for power; and an agate ring for protection. The engraving on the ruby ring was *'Lailaha illalah al-Mulkil Haq al-Mobin.'* The engraving on the turquoise ring was *'Allah al-Mulkil Haq.'* The engraving on the Chinese iron ring was *Al-Ezatallah jami'an*. The engraving on the agate ring was in three lines *'Masha Allah, La quwata illa billah, Istaqfurallah.'*"

Four Chapters of the Holy Quran Made the Prophet's Hair Grey

4-10 Abul-Hassan Muhammad ibn Ahmad ibn Ali ibn Asad Al-Asady narrated that Abdullah ibn Zaydan and Ali ibn al-Ab'bas al-Bajalyan quoted Abu Kurayb, on the authority of Muawiyah ibn Hisham, on the authority of Shayban (ibn Abdul Rahman al-Tamimy), on the authority of Abi Ishaq, on the authority of Akrama, on the authority of Ibn Abbas[3], that Abu Bakr asked the Prophet, "O Prophet of God! Your hair became grey too fast?" The Prophet (MGB) replied, "Four Chapters of the Holy Quran made my hair grey. They were *Hud*[4], *Waqi'a*[5], *Mursalat*[6] and *An-Nab*[7]."

The Prophet performed the Umra Hajj four times

4-11 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Ab'bas al-Himady quoted Ahmad ibn Muhammad al-Shafe'ee, on the authority of his uncle, on the authority of Davood ibn Abdul Rahman, on the authority of Amr, on the authority of Akrama, on the authority of Ibn Abbas[8] that the Prophet

(MGB) said, “The Prophet (MGB) performed the *Umra Hajj* four times. Once it was the *Al-Hudaybiah Umra*[9]. Then it was the *Umrat al-Qada*[10] on the following year. Then it was the *Ja’rana*[11] for the third time and finally it was at the Farewell pilgrimage.”

لا يؤمن عبد حتى يؤمن بأربعة

4-8 أخبرني الخليل بن أحمد السجزي قال: حدثنا أبوبكر محمد بن إسحاق بن خزيمة قال: حدثنا علي بن حجر قال: حدثنا شريك، عن منصور بن المعتمر، عن ربعي بن خراش عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا يؤمن عبد حتى يؤمن بأربعة: حتى يشهد أن لا إله إلا الله وحده لا شريك له وأني رسول الله، بعثني بالحق، وحتى يؤمن بالبعث بعد الموت، وحتى يؤمن بالقدر.

كان لامير المؤمنين أربعة خواتيم

4-9 حدثنا أبوسعيد محمد بن الفضل بن محمد بن إسحاق المذكر قال: أخبرنا أبوجعفر محمد بن أحمد بن سعيد قال: حدثنا أبوعبد الله محمد بن مسلم ابن وارة الرازي قال: حدثنا محمد بن يوسف الفريابي قال: حدثنا سفيان الثوري، عن إسماعيل السدي عن عبد خير قال: كان لعلي عليه السلام أربعة خواتيم يتختم بها: ياقوت لنبله، وفيروزج لنصرته، والحديد الصيني لقوته، وعقيق لحرزه. وكان نقش الياقوت "لا إله إلا الله الملك الحق المبين" ونقش الفيروزج "الله الملك الحق" ونقش الحديد الصيني "العزة لله جميعا" ونقش العقيق ثلاثة أسطر "ما شاء الله، لا قوة إلا بالله، أستغفر الله".

أربع سور شيبت النبي صلى الله عليه وآله

4-10 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا عبد الله بن زيدان وعلي بن العباس البجليان قالا: حدثنا أبوكريب قال: حدثنا معاوية بن هشام قال: حدثنا شيبان، عن أبي إسحاق، عن عكرمة، عن ابن عباس قال: قال أبوبكر: يا رسول الله أسرع إليك الشيب؟ قال: شيبتني هود، والواقعة، والمرسلات، وعم يتساءلون.

اعتمر النبي صلى الله عليه وآله أربع عمر

4-11 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا أحمد بن محمد الشافعي قال: حدثنا عمي قال: حدثنا داود بن عبدالرحمن، عن عمرو، عن عكرمة، عن ابن عباس أن النبي صلى الله عليه وآله: اعتمر أربع عمر: عمرة الحديبية، وعمرة القضاء من قابل، والثالثة من جعرانة والرابعة التي مع حجته.

A Divine Leader Can Be Recognized By Four Characteristics

4–12 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn al–Walid, on the authority of Hammad ibn Uthman, on the authority of Al–Harith ibn al–Muqayrih al–Nasri, "I asked Aba Abdullah as–Sadiq, 'What are the signs with which one can recognize a true Divine Leader?' The Imam (MGB) replied, 'Serenity, solemnity, knowledge and will[12].'"

4–13 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Isa, on the authority of Muhammad ibn Sin'an, on the authority of Abil Jarud, "I asked Abi Ja'far al–Baqir (MGB), 'May I be your ransom! If the most knowledgeable one from your household perishes, how can one know the Trustee who comes after him?' The Imam (MGB) replied, 'Through guidance, serenity, the testimony of the members of the Household of Muhammad (MGB) to his nobility, and his ability to respond to any questions asked.'"

4–14 Abu Ahmad Muhammad ibn Ja'far al–Bandar narrated that Mujahid ibn A'ayn Abul–Haj'jaj quoted Abu Bakr ibn Abil Awam, on the authority of Yazid (ibn Muhammad ibn Abdul Samad), on the authority of Suleiman al–Tamimee (Abdul Rahman), on the authority of Sayyar (Al–Umavi al–Dameshqi), on the authority of Abi Imamat that God's Prophet (MGB) said, "I was honored over the other Prophets by the following four things: the ground was established as the place of prostration and cleansing for my nation. Should any of my followers want to pray and he doesn't have access to water, he can use dirt with which to purify himself and on which to pray. I was victorious over my enemies by means of their fear of me which affected them one month before encountering them. The war booties became legitimate for my nation. I was sent to all the people of the world."

4–15 Abu Ahmad al–Hassan ibn Abdullah ibn Sa'id ibn al–Hassan ibn Hakim al–Askari narrated that Abu Masood Abdullah ibn Muhammad quoted Abdan al–Askari, on the authority of Muhammad ibn Suleiman Lavin (Muhammad ibn Suleiman ibn Habib Al–Asady), on the authority of Hiban ibn Ali (al–Anzi), on the authority of Aqeel (ibn Khalid), on the authority of Al–Zuhra, on the authority of Ubaydullah ibn Abdullah, on the authority of Ibn Abbas[13] that God's Prophet (MGB) said, "The best number for companions is four. The best number for members for a government is four–hundred. The best number of troops is four–thousand. Twelve–thousand troops would not be defeated by a few if they persevere and sincerely fight."

يعرف الامام باربع خصال

4–12 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن محمد بن الوليد، عن حماد بن عثمان، عن الحارث بن المغيرة النصري قال: قلت لابي عبد الله عليه السلام: بم يعرف صاحب هذا الامر؟ قال: بالسكينة والوقار والعلم والوصية.

4-13 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد ابن أحمد بن عيسى عن محمد بن سنان، عن أبي الجارود، عن أبي جعفر عليه السلام قال: قلت له: جعلت فداك إذا مضى عالمكم أهل البيت فبأي شيء يعرفون من يجئ بعده؟ قال: بالهدى والاطراق وإقرار آل محمد له بالفضل، ولا يسأل عن شيء مما بين صدفيها إلا أجاب فيه.

قول النبي صلى الله عليه وآله فضلت بأربع

4-14 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا مجاهد بن أعين أبوالحجاج قال: حدثنا أبوبكر بن أبي العوام قال: حدثنا يزيد قال: أخبرنا سليمان التميمي، عن سيار، عن أبي امامة قال: قال رسول الله صلى الله عليه وآله: فضلت بأربع جعلت لامتي الارض مسجدا وطهورا وأيما رجل من امتي أراد الصلاة فلم يجد ماء ووجد الارض فقد جعلت له مسجدا وطهورا، ونصرت بالرعب مسيرة شهر، يسير بين يدي، واحلت لامتي الغنائم، وارسلت إلى الناس كافة.

خير الصحابة أربعة، وخير السرايا أربعمائة، وخير الجيوش أربعة آلاف

4-15 حدثنا أبوأحمد الحسن بن عبد الله بن سعيد بن الحسن بن إسماعيل بن حكيم العسكري قال: حدثنا أبومسعود عبد الله بن محمد، عن عبدان العسكري قال: حدثنا محمد بن سليمان لوين قال: حدثنا حبان بن علي، عن عقيل، عن الزهري، عن عبيد الله بن عبد الله، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: خير الصحابة أربعة، وخير السرايا أربعمائة، وخير الجيوش أربعة آلاف، ولن يهزم اثنى عشر ألف من قلة إذا صبروا وصدقوا.

Whoever Is Granted Four Things Would Not Get Disappointed with Four Other Things

4-16 Abu Ahmad al-Hassan ibn Abdullah al-Askari narrated that Abul Qasim Badr ibn al-Haysam al-Qazi quoted Ali ibn Monzar al-Kufy, on the authority of Muhammad ibn al-Fuzayl, on the authority of Abil Sabah that Ja'far ibn Muhammad as-Sadiq (MGB) said, "Whoever is granted four things would not get disappointed with four other things. Whoever is granted the opportunity to supplicate would not be disappointed with its being answered. Whoever is granted the opportunity to ask for God's forgiveness would not be disappointed with being forgiven. Whoever is granted the opportunity to be grateful would not be disappointed with an increase in his blessings. Whoever is granted the opportunity to persevere would not be disappointed with its reward."

4-17 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of

A'ez al-Ahmasi that Aba Abdullah as-Sadiq (MGB) said, "There are four who hear everyone: The Prophet (MGB), the green-eyed Houries14, Paradise, and the Fire. In fact, the Prophet (MGB) hears the prayers of whoever sends blessings upon the Prophet Muhammad (MGB), and takes his prayers up to God. When anyone asks God to be married to green-eyed Houries, they will say, 'O Lord! Please grant your servant what he asks for and marry us to him.' When anyone asks God to take him into Paradise, Paradise would say, 'O Lord! Please grant to your servant what he has asked Thou for and let him reside in Paradise.' When anyone asks God for protection from the Fire, the Fire would say, 'O Lord! Protect your servant from me.'"

God Would Not Look at Four People on the Resurrection Day

4-18 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Ja'far ibn Muhammad ibn Nooh quoted Muhammad ibn Amr, on the authority of Yazid ibn Zari'a, on the authority of Bashir ibn Namir, on the authority of Al-Qasim ibn Abdul Rahman, on the authority of Abi Imamat that God's Prophet (MGB) said, "God would not take a look at the following four people on the Resurrection Day: those who are damned by their parents; those who mention their favors; those who deny predestination; and alcoholics."

The Four who Will Be Riding on the Resurrection Day

4-19 Abu Bakr Muhammad ibn Ali ibn Isma'il narrated that Abu Muhammad ibn Zaydan al-Balkhi – in what Abul Ab'bas ibn Aqadat recited to him – on the authority of Ali ibn al-Masna, on the authority of Zayd ibn Hobab, on the authority of Abdullah ibn Lahay'at, on the authority of Ja'far

من اعطي أربعا لم يحرم أربعا

4-16 حدثنا أبوأحمد الحسن بن عبد الله العسكري قال: حدثنا أبوالقاسم بدر بن الهيثم القاضي قال: حدثنا علي بن منذر الكوفي قال: حدثنا محمد بن الفضيل عن أبي الصباح قال: قال جعفر بن محمد عليهما السلام: من اعطي أربعا لم يحرم أربعا من اعطي الدعاء لم يحرم الاجابة، ومن اعطي الاستغفار لم يحرم المغفرة، ومن اعطي الشكر لم يحرم الزيادة، ومن اعطي الصبر لم يحرم الاجر.

أربعة أشياء اعطيت سمع الخلائق

4-17 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن عائذ الاحمسي، عن أبي عبد الله عليه السلام قال: أربعة اوتوا سمع الخلائق: النبي صلى الله عليه وآله وحور العين والجنة والنار، فما من عبد يصلي على النبي صلى الله عليه وآله ويسلم عليه إلا بلغه ذلك وسمعه وما من أحد قال: اللهم زوجني من الحور العين إلا سمعنه وقلن يا ربنا إن فلانا قد خطبنا إليك فزوجنا منه،

وما من أحد يقول: اللهم ادخلني الجنة إلا قالت الجنة: اللهم أسكنه في، وما من أحد يستجير بالله من النار إلا قالت النار: يا رب أجره مني.

أربعة لا ينظر الله اليهم يوم القيامة

4-18 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا جعفر بن محمد بن نوح قال: حدثنا محمد بن عمرو، قال: حدثنا يزيد بن زريع قال: حدثنا بشر بن نمير، عن القاسم بن عبدالرحمن، عن أبي امامة قال: قال رسول الله صلى الله عليه وآله: أربعة لا ينظر الله إليهم يوم القيامة: عاق ومنان، ومكذب بالقدر، ومدمن خمر.

الركبان يوم القيامة أربعة

4-19 أخبرني أبوبكر محمد بن علي بن إسماعيل قال: حدثنا أبومحمد عبد الله بن زيدان البلخي فيما قرأه عليه أبوالعباس بن عقدة قال: حدثني علي بن المثنى قال:

ibn Rabi'a, on the authority of Akrama, on the authority of Ibn Abbas[15], "God's Prophet (MGB) said, 'There will be no others who will be riding besides the four of us on the Resurrection Day.'

Abbas asked, 'Who will they be?' The Prophet (MGB) said, 'I will be riding *Al-Boraq*. Its face is like that of a man, but its cheeks are like that of a horse. Its wings will be made of woven pearls. Its two ears will be chrysolite[16] green. Its eyes will be like Venus. They will shine like two bright stars with rays like that of the sun. It is fat and has long fire and hind legs. Its soul is similar to that of a man. It can hear and understand. It is bigger than a donkey, but smaller than a mule.'

Ab'bas asked, 'O Prophet of God! Who else?' The Prophet (MGB) said, 'And my brother Salih who will be riding the Camel of the Honorable the Exalted God which his people had immolated[17].'

Ab'bas asked, "O Prophet of God! Who else?' The Prophet (MGB) said, 'And my uncle Hamzih ibn Abdul Mutalib who was the Lion of God and the Lion of God's Prophet. He is the Master of the Martyrs who will be riding my camel called *Kaswa.'*

Abbas asked, 'O Prophet of God! Who else?' The Prophet (MGB) replied, 'And my brother Ali who will be riding on one of the camels of Paradise. Its reins will be made of pearls. The people will say, 'This is either a dispatched Prophet or a nearby-stationed angel.' Then there will be a call from inside the Threshold saying, 'This is neither a nearby-stationed angel nor a dispatched Prophet. He is not the Holder of the Throne either. This is Ali ibn Abi Talib (MGB). He is the Trustee of the Messenger of the Lord of the Two Worlds. He is the Divine Leader of the pious ones, and the Leader of those with white

foreheads18.’”

The compiler of the book – may God be pleased with him – said, “This is a strange narration since there is a name of *Al-Boraq* and how it is. There is also a mention of Hamzih ibn Abdul Mutalib in it.”

4-20 Ahmad ibn Muhammad ibn Yahya al-Attar narrated that Sa’ed ibn Abdullah quoted on the authority of Muhammad ibn al-Hussein ibn Abil Khat’tab, on the authority of Abdullah ibn Abdul Rahman al-Asim, on the authority of Abdullah ibn al-Batl (who is Abdullah ibn Qasim al-Hazrami), on the authority of Amr ibn Abil Miqdam, on the authority of his father, on the authority of Sa’id ibn Jabeer that Ibn Abbas19 said, “One day the Prophet of God (MGB) came out while holding Ali’s hand and said, “O Helpers! O Hashemites20! O Bani Abdul Mutalib! I am Muhammad. I am the Messenger of God. Four of us have been made of Forgiven Clay. That is Ali, Hamzih, Ja’far and me.’

حدثني زيد بن حباب قال: حدثني عبد الله بن لهيعة قال: حدثني جعفر بن ربيعة، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: ما في القيامة راكب غيرنا ونحن أربعة،

فقام إليه العباس بن عبدالمطلب فقال: من هم يا رسول الله؟ فقال: أما أنا فعلى البراق ووجهها كوجه الانسان وخدها كخد الفرس وعرفها من لؤلؤ مسموط واذناها زبرجدتان خضراوان وعيناها مثل كوكب الزهرة، تتوقدان مثل النجمين المضيئين، لها شعاع مثل شعاع الشمس، ينحدر من نحرها الجمان مطوية الحلق طويلة اليدين والرجلين، لها نفس كنفس الآدميين، تسمع الكلام وتفهمه، وهي فوق الحمار ودون البغل. قال العباس: ومن يا رسول الله؟ قال صلى الله عليه وآله: وأخي صالح على ناقة الله عز وجل التي عقرها قومه، قال العباس: ومن يا رسول الله؟ قال: وعمي حمزة ابن عبدالمطلب أسد الله وأسد رسوله، سيد الشهداء على ناقتي العضباء، قال العباس: ومن يا رسول الله؟ قال: وأخي علي على ناقة من نوق الجنة، زمامها من لؤلؤ رطب عليها محمل من ياقوت أحمر، قضبانه من الدر الابيض على رأسه تاج من نور عليه حلتان خضراوان، بيده لواء الحمد وهو ينادي أشهد أن لا إله إلا الله وحده لا شريك له وأن محمدا رسول الله. فيقول الخلائق ما هذا إلا نبي مرسل أو ملك مقرب، فينادي مناد من بطنان العرش: ليس هذا ملك مقرب، ولا نبي مرسل، ولا حامل عرش، هذا علي بن أبي طالب وصي رسول رب العالمين، وإمام المتقين، وقائد الغرالمحجلين.

قال مصنف هذا الكتاب رضي الله عنه: هذا حديث غريب لما فيه من ذكر البراق ووصفه، وذكر حمزة بن عبدالمطلب.

4-20 حدثنا أحمد بن محمد بن يحيى العطار قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن عبد الله بن عبدالرحمن الاصم، عن عبد الله البطل عن عمرو بن أبي المقدام، عن أبيه، عن سعيد بن جبير، عن ابن عباس قال: خرج رسول الله صلى الله عليه وآله ذات يوم وهو آخذ بيد علي عليه السلام وهو يقول: يا معشر الانصار، يا معشر بني هاشم، يا معشر بني عبدالمطلب أنا محمد، أنا رسول الله إلا أني خلقت من طينة مرحومة في أربعة من أهل بيتي أنا وعلي وحمزة وجعفر.

Someone asked, ‘O Prophet of God! Will these be the riders on the Resurrection Day?’

The Prophet (MGB) said, ‘May your mother not experience the sorrow of your death! No one but these four will be riding on the Resurrection Day: Ali, Fatimah, the Prophet Salih and me. I will be riding *Al-Boraq*. My daughter Fatimah will be riding my camel *Kaswa.* Salih will be riding the Camel of God which was immolated21. Ali will be riding one of the Camels from Paradise. Its reins will be made of pearls. It has two green covers. It will stop between Paradise and Hell. On the day on which the people sweat, there will be a wind from below the Threshold and the people’s sweat will dry up. When the angels, the Prophets and the honest ones see him, they will say, ‘O That is either a nearby-stationed angel or a dispatched Prophet.’ But there will be a caller saying, ‘No. He is neither a nearby-stationed angel nor is he a dispatched Prophet. He is Ali – the brother of God’s Prophet Muhammad in the world and the Hereafter.”

Four things which the old Israelite lady asked Moses for

4-21 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Faz’zal, on the authority of Abil Hassan Al-Kazim (MGB), “The moon did not shine for the Children of Israel for some time. God – may His Majesty be Exalted – revealed the following to Moses (MGB), ‘Take the remaining bones of Joseph (MGB) out of Egypt.’ God promised that once the bones were taken out, the moon would shine again. Moses (MGB) sought after someone who knew where they were. He was told that an old lady knows where they are. Moses (MGB) sent after her. They brought him a crippled blind old woman. Moses (MGB) asked her, ‘Do you know where Joseph (MGB) is buried?’ She said, ‘Yes.’ Moses (MGB) said, ‘Then let me know where it is.’ She said, ‘I have four conditions for this. Firstly, you must heal me legs; secondly, you must return my youth; thirdly, you must return my sight; and fourthly, you must take me to Paradise along with you.’ Moses (MGB) thought that these conditions were too much to ask for, but God – may His Majesty be Exalted – revealed to him, ‘O Moses! Give her what she asks as you are doing that on my behalf.’ Moses (MGB) did that and the lady showed him the grave. Moses (MGB) brought it out of a marble coffin on the Nile's coast. Then the moon rose. They took it to Syria, and from then on the People of the Book take their dead ones to Syria.”22

The Four Best Female Residents of Paradise

4-22 Muhammad ibn Ali ibn Isma’il narrated that Abul Ab’bas ibn Muni’a quoted Sheiban ibn Forookh, on the authority of Davood ibn Abil Forat, on the authority of Al-Ba’e ibn Ahmar, on the authority of Akrama that Ibn Abbas23 said, “God’s Prophet (MGB) drew four lines on the ground and said,

فقال قائل: يا رسول الله هؤلاء معك ركبان يوم القيامة؟ فقال: ثكلتك أمك إنه لن يركب يومئذ إلا أربعة أنا وعلي وفاطمة وصالح نبي الله، فأما أنا فعلى البراق وأما فاطمة ابنتي فعلى ناقتي العضباء وأما صالح فعلى ناقة الله التي عقرت، وأما علي فعلى ناقة من نوق الجنة، زمامها من ياقوت، عليه حلتان خضراوان، فيقف بين الجنة والنار وقد

الجم الناس [من] العرق يومئذ فتهب ريح من قبل العرش فتنشف عنهم عرقهم فيقول الملائكة والانبياء والصديقون ما هذا إلا ملك مقرب أو نبي مرسل فينادي مناد ما هذا ملك مقرب ولا نبي مرسل ولكنه علي بن أبي طالب أخو رسول الله صلى الله عليه وآله في الدنيا والاخرة.

أربع خصال سالت عجوز بنى اسرائيل موسى عليه السلام

4-21 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن علي بن فضال، عن أبي الحسن عليه السلام أنه قال: احتبس القمر عن ابني إسرائيل فأوحى الله جل جلاله إلى موسى عليه السلام أن أخرج عظام يوسف من مصر، ووعده طلوع القمر إذا أخرج عظامه فسأل موسى عمن يعلم موضعه، فقيل له: ههنا عجوز تعلم علمه، فبعث إليها فاتي بعجوز مقعدة عمياء، فقال لها: أتعرفين موضع قبر يوسف، قالت: نعم، قال: فأخبريني به، قالت: لا حتى تعطيني أربع خصال: تطلق لي رجلي، وتعيد إلي شبابي، وتعيد إلي بصري، وتجعلني معك في الجنة، قال: فكبر ذلك على موسى فأوحى الله جل جلاله إليه: يا موسى أعطها ما سألت فإنك إنما تعطي علي، ففعل فدلته عليه فاستخرجه من شاطئ النيل في صندوق مرمر فلما أخرجه طلع القمر، فحمله إلى الشام فلذلك يحمل أهل الكتاب موتاهم إلى الشام.

أفضل نساء أهل الجنة أربع

4-22 أخبرني محمد بن علي بن إسماعيل قال: أخبرنا أبوالعباس ابن منيع قال: حدثنا شيبان بن فروخ قال: حدثنا داود بن أبي الفرات قال: حدثنا علباء بن أحمر

'Do you understand what this means?' The people said, 'No. God and God's Prophet (MGB) know best.' Then God's Prophet (MGB) said, 'The four best women in Paradise are the following: Khadijah – the daughter of Khuwaylid24; Fatimah – the daughter of Muhammad; Mary25 – the daughter of Imran; and Asia – the daughter of Muzahim and the wife of *Pharaoh*."

4-23 Suleiman ibn Ahmad ibn Ayoob al-Lakhmy narrated that Ali ibn Abdul Aziz quoted Hijaj ibn al-Minhal, on the authority of Davood ibn Abil Forat al-Kindi, on the authority of Al-ba'e ibn Ahmar, on the authority of Akrama, on the authority of Ibn Abbas26, "God's Prophet (MGB) drew four lines on the ground and said, 'The four best women in Paradise are the following: Mary27 – the daughter of Imran; Khadijah – the daughter of Khuwaylid28; Fatimah – the daughter of Muhammad; and Asia – the daughter of Muzahim and the wife of *Pharaoh*."

The Four Back-Breaking Things

4-24 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn

Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) said, "O Ali, four issues are back-breaking: a leader who is obeyed while he disobeys God; a wife who is disloyal to her husband while he is considerate of her; poverty which the poor cannot overcome; and a permanently bad neighbor."

God took four looks at the world

4-25 Abul Hassan Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) said, "O Ali! The Honorable the Exalted God took a look at the world and selected me from among all the men in the world. Then He took a second look and selected you from among the men of this world. Then He took a third look and selected the Immaculate Divine Leaders who are your descendants from among the men of this world. Then He took a fourth look and selected Fatimah from among the women of this world."

قال: حدثنا عكرمة، عن ابن عباس قال: خط رسول الله صلى الله عليه وآله أربع خطط في الارض وقال: أتدرون ما هذا: قلنا الله ورسوله أعلم فقال رسول الله صلى الله عليه وآله: أفضل نساء [أهل] الجنة أربع: خديجة بنت خويلد، وفاطمة بنت محمد، ومريم بنت عمران، وآسية بنت مزاحم امرأة فرعون.

4-23 أخبرنا سليمان بن أحمد بن أيوب اللخمي قال: حدثنا علي بن عبدالعزيز قال: حدثنا حجاج بن المنهال قال: حدثنا داود بن أبي الفرات الكندي عن علباء بن أحمر، عن عكرمة، عن ابن عباس قال: خط رسول الله صلى الله عليه وآله أربع خطط ثم قال: خير نساء الجنة مريم بنت عمران، وخديجة بنت خويلد، وفاطمة بنت محمد، وآسية بنت مزاحم امرأة فرعون.

أربعة اشياء من قواصم الظهر

4-24 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثني أنس ابن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: في وصيته لي: يا علي أربعة من قواصم الظهر: إمام يعصي الله ويطاع أمره، وزوجة يحفظها زوجها وهي تخونه، وفقر لا يجد صاحبه له مداويا، وجار سوء في دار مقام.

4-25 حدثنا أبوالحسن محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي إن الله عز وجل أشرف على الدنيا فاختارني منها على رجال العالمين، ثم اطلع الثانية فاختارك على رجال العالمين بعدي، ثم اطلع الثالثة فاختار الائمة من ولدك على رجال العالمين بعدك، ثم اطلع الرابعة فاختار فاطمة على نساء العالمين.

The Prophet (MGB) Told Ali That He Had Seen Ali's Name Along with His in Four Places

4-26 Abul Hassan Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) said, "O Ali! I saw your name along with my name in four places. I was very delighted to see that. When I reached the Holy Shrine in Jerusalem during my Ascension to the heavens, I found the following was written on the Rocks of Jerusalem, 'There is no god but God and Muhammad is God's Prophet. I support and back him up with his Vizier29.' I asked Gabriel who my Vizier would be. Gabriel replied, 'He is Ali ibn Abi Talib.' When I arrived at the lote-tree (in the seventh heaven), I found the following written on it, 'Indeed I am God. There is no god but I alone. I have chosen Muhammad from amongst my creatures. I support and back him up with his Vizier.' Then I asked Gabriel, 'Who is my Vizier?' Gabriel answered, 'He is Ali ibn Abi Talib.' When I passed by that lote-tree, I came to the (Divine) Throne of the Lord of the Two Worlds - may His Majesty be Exalted. On the supports of that Throne, I found the following written, 'I am God. There is no god but I alone. Muhammad is My beloved one. I support and back him up with his Vizier.' When I raised my head up, I saw that the following was written inside the Throne, 'I am God. There is no god but I alone. Muhammad is My slave and My Prophet. I support and back him up with his Vizier.'"

Only Four Can Understand the Sayings of the Members of the Holy Household

4-27 Ali ibn al-Hussein ibn Sufyan ibn Yaqoob ibn al-Harith ibn Ibrahim al-Hamedany narrated in his house in Kufa that Abu Abdullah Ja'far ibn Ahmad ibn Yusuf al-Azodi quoted Ali ibn Bazraj al-Hanat, on the authority of Amr ibn al-Yasee'a, on the authority of Shoayb al-Had'dad that he had heard Ja'far ibn

Muhammad as-Sadiq (MGB) say, “Indeed our sayings are hard to understand. Only the following four can understand them: either a nearby-stationed angel; a dispatched Prophet; a servant of God whose faith has been tested or a strong town.” Shoayb al-Had’dad asked, “What do you mean by a strong town?” The Imam (MGB) replied, “I mean a heart with a firm belief.”

قول النبي صلى الله عليه وآله لعلى عليه السلام انى رأيت اسمك مقرونا إلى اسمى في أربعة مواطن

4-26 حدثنا أبوالحسن محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته لي:

يا علي إني رأيت اسمك مقرونا باسمي في أربعة مواطن، فآنست بالنظر إليه: إني لما بلغت بيت المقدس في معراجي إلى السماء وجدت على صخرتها مكتوبا لا إله إلا الله محمد رسول الله، أيدته بوزيره ونصرته بوزيره، فقلت لجبرئيل: من وزيري؟ فقال: علي بن أبي طالب، فلما انتهيت إلى سدرة المنتهى وجدت مكتوبا عليها: إني أنا الله لا إله أنا وحدي، محمد صفوتي من خلقي، أيدته بوزيره ونصرته بوزيره. فقلت لجبرئيل: من وزيري؟ فقال علي بن أبي طالب، فلما جاوزت السدرة انتهيت إلى عرش رب العالمين جل جلاله فوجدت مكتوبا على قوائمه أنا الله لا إله إلا أنا وحدي محمد حبيبي أيدته بوزيره ونصرته بوزيره، فلما رفعت رأسي وجدت على بطنان العرش مكتوبا أنا الله لا إله إلا أنا وحدي، محمد عبدي ورسولي أيدته بوزيره ونصرته بوزيره.

لا يحتمل حديث اهل البيت الا أربعة

4-27 حدثنا علي بن الحسين بن سفيان بن يعقوب بن الحارث بن إبراهيم الهمداني في منزله بالكوفة قال: حدثنا أبوعبد الله جعفر بن أحمد بن يوسف الازدي قال: حدثنا علي بن بزرج الحناط قال: حدثنا عمرو بن اليسع، عن شعيب الحداد قال: سمعت الصادق جعفر بن محمد عليهما السلام يقول: إن حديثنا صعب مستصعب، لا يحتمله إلا ملك مقرب أو نبي مرسل، أو عبد امتحن الله قلبه للايمان أو مدينة حصينة.قال عمرو: فقلت لشعيب: يا أبا الحسن وأي شيء المدينة الحصينة؟ قال: فقال: سألت الصادق عليه السلام عنها فقال لي: القلب المجتمع.

Four things Are Incumbent for Him who Has Three Characteristics

4-28 Abu Mansoor Ahmad ibn Ibrahim ibn Bakr narrated that Abu Muhammad Zayd ibn Muhammad al-Baghdady quoted Abul Qasim Abdullah ibn Ahmad ibn Amir ibn Suleiman at-Ta’ee in Basra, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father

(MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "A person who has the following characteristics has perfect chivalry and justice: one who doesn't oppress the people in his dealings with them; one who doesn't lie when he talks to the people; one who doesn't act opposite to what he promises. It is incumbent to act like a brother with him; support his justness; respect his manliness; and not gossip about him."

4-29 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Kumaydany quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB), "Four things are incumbent to do for anyone who has the following three characteristics: one who doesn't lie to the people when he talks; one who doesn't oppress the people in his dealings with them; one who doesn't act opposite to what he promises. Such a person has perfect chivalry and justice. It is incumbent support his justness; to act like a brother with him; support his justness; not gossip about him; treat him like a brother."

The Poems of Satan in Reply to Adam's Poems

4-30 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Amer al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far (MGB), on the authority of Ja'far ibn Muhammad (MGB), on the authority of Muhammad ibn Ali (MGB), on the authority of Ali ibn al-Hussein (MGB), on the authority of Al-Hussein ibn Ali (MGB), "Ali ibn Abi Talib (MGB) was in the Jamea Mosque in Kufa. A man from Syria stood up and said, "O Commander of the Faithful! I have several questions." The Imam (MGB) said, "Ask in order to understand. Do not ask in order to bother us." One of the questions that he asked was as follows:30 "Who was the first poet? The Imam (MGB) answered, "It was Adam." The man asked, "What was the poem about?" The Imam (MGB) said, 'When Adam was cast down to the Earth, he saw the extent of the Earth and its atmosphere. When Abel killed Cane, then Adam recited:

من عامل الناس مجتنبا لثلاث خصال وجبت له عليهم أربع خصال

4-28 حدثنا أبومنصور أحمد بن إبراهيم بن بكر قال: حدثنا أبومحمد زيد بن محمد البغدادي قال: حدثنا أبوالقاسم عبد الله بن أحمد بن عامر بن سليمان الطائي بالبصرة قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من عامل الناس فلم يظلمهم، وحدثهم فلم يكذبهم، ووعدهم فلم يخلفهم فهو ممن كملت مروءته وظهرت عدالته ووجبت اخوته وحرمت غيبته.

4-29 حدثنا أبي رضي الله عنه قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد

بن عيسى، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: ثلاث من كن فيه أوجبن له أربعا على الناس: من إذا حدثهم لم يكذبهم وإذا خالطهم لم يظلمهم وإذا وعدهم لم يخلفهم، وجب أن تظهر في الناس عدالته، وتظهر فيهم مروءته، وأن تحرم عليهم غيبته، وأن تجب عليهم اخوته.

أربع أبيات شعر لإبليس أجاب بها آدم عن بيتين

30-4 حدثنا أبوالحسن محمد بن عمرو بن علي بن عبد الله البصري بايلاق قال: حدثني أبوعبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثني أبوالقاسم عبد الله ابن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي بن أبي طالب عليهم السلام قال: كان علي بن أبي طالب بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فقال: يا أمير المؤمنين إني أسألك عن أشياء فقال: سل تفقها ولا تسأل تعنتا فسأله عن أشياء، فكان فيما سأله أن قال له: أخبرني عن أول من قال الشعر؟ فقال: آدم، فقال: وما كان [من] شعره قال: لما انزل إلى الارض من السماء فرأى تربتها وسعتها وهوائها وقتل قابيل هابيل فقال آدم عليه السلام:

The land and its residents have changed vastly;

The looks of the Earth have turned black and ugly;

Whatever had a taste and color has changed;

And the freshness of that good looks has diminished;

Then Satan – may God damn him – replied,

Get away from this land and everyone who on it resides

As there is no more room for you anymore in this expanded Paradise

You and your spouse were living in peace

And from the troubles of the world was your heart at comfort.

But you could not escape my tricks and plots

Until you lost that valuable thing

And God gave the people tamarisk[31] *and bitter khamt*[32]

Instead of Paradise and its open gates

And had I[33] *not received the Mercy of the Omnipotent*

You[34] *would not have lost Paradise now.”*

God Has Embedded Four Things in Four Other Things

4–31 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil–Qasim quoted on the authority of Ahmad ibn Muhammad ibn Khalid al–Barqy, on the authority of Al–Qasim ibn Yahya, on the authority of his grandfather Al–Hassan ibn Rashid, on the authority of Abi Basir, on the authority of Muhammad ibn Muslim, on the authority of Abi Ja’far Muhammad ibn Ali al–Baqir (MGB), on the authority of his father Ali ibn al–Hussein as–Sajjad (MGB), on the authority of his father Al–Hussein ibn Ali (MGB), on the authority of his father the Commander of the Faithful Imam Ali (MGB), “The Blessed the Sublime God has embedded four things in four other things. He has embedded His Pleasure in His obedience. Therefore, you should not underestimate obedience to God. It may cause God’s Pleasure while you do not know it. God has embedded His Wrath in disobeying Him. Therefore, you should not underestimate any disobedience to God. It may cause God’s Wrath while you do not know about it. God has embedded His Response to supplications. Therefore, you should not underestimate any supplications. It may cause God to respond to you while you do not know about it. God has embedded His Friends amongst His Servants. Therefore, you should not belittle anyone, since he may be a friend of God and you may not know about it.”

Do Not Consider Four Things Bad Since They Have Four Benefits

4–32 Ahmad ibn Zyad ibn Ja’far al–Hamedany – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Qiyath ibn Ibrahim,

تغيرت البلاد ومن عليها

فوجه الارض مغبر قبيح

تغير كل ذي لون وطعم

وقل بشاشة الوجه المليح

فأجابه إبليس:

تنح عن البلاد وساكنيها

فبي في الخلد ضاق بك الفسيح

وكنت بها وزوجك في قرار

وقلبك من أذى الدنيا مريح

فلم تنفك من كيدي ومكري

إلى أن فاتك الثمن الربيح

فلولا رحمة الجبار أضحت

بكفك من جنان الخلد ريح

ان الله تبارك وتعالى أخفى أربعة في أربعة

4–31 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا عمي محمد بن أبي القاسم، عن أحمد بن محمد بن خالد البرقي، عن القاسم بن يحيى، عن جده الحسن ابن راشد، عن أبي بصير، عن محمد بن مسلم، عن أبي جعفر محمد بن علي الباقر، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه أمير المؤمنين عليهم السلام قال: إن الله تبارك وتعالى أخفى أربعة في أربعة: أخفى رضاه في طاعته فلا تستصغرن شيئا من طاعته، فربما وافق رضاه وأنت لا تعلم.وأخفى سخطه في معصيته فلا تستصغرن شيئا من معصيته، فربما وافق سخطه معصيته وأنت لا تعلم.وأخفى إجابته في دعوته فلا تستصغرن شيئا من دعائه، فربما وافق إجابته وأنت لا تعلم. وأخفى وليه في عبادة فلا تستصغرن عبدا من عبيد الله، فربما يكون وليه وأنت لا تعلم.

قول النبي صلى الله عليه وآله لا تكرهوا أربعة فانها لاربعة

4–32 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثني علي ابن إبراهيم بن هاشم، عن أبيه، عن

محمد بن أبي عمير، عن غياث بن إبراهيم، عن

on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Do not consider the following four things to be bad since they have four benefits. Do not consider influenza to be bad since it brings security from vitiligo35. Do not consider imposthume36 to be bad since it brings security from leprosy. Do not consider eye pain to be bad since it brings security from going blind. Do not consider coughing to be bad since it makes you secure from hemiplegia.37"

Four characteristics of Imam Ali which no other Arab had

4-33 Ahmad ibn Muhammad ibn Ishaq al-Dinvari al-Qazi narrated that Muhammad ibn Abdulhamid al-Furqany quoted Ahmad ibn Badil, on the authority of Mufaz'zal ibn Salih Al-Asady, on the authority of Samak ibn Harb, on the authority of Akrama, on the authority of Ibn Abbas38, "The Commander of the Faithful Imam Ali (MGB) had four characteristics which no other Arab had. He was the first one who prayed with God's Prophet (MGB). Ali (MGB) held the Prophet's flag in every battle. And the people escaped on the day of the Battle of Uhud, while Ali (MGB) stayed with the Prophet (MGB). Ali (MGB) carried out the ablutions for the deceased for the Prophet (MGB) and placed him in the grave."

4-34 Ahmad ibn Muhammad ibn Ishaq narrated that Abu Muhammad Abdullah ibn Salih al-Bokhari quoted Yaqoob ibn Hamid ibn Kasib, on the authority of Sufyan ibn Ayyineh, on the authority of Abi Najih, on the authority of his father, on the authority of Rabi'at al-Jarshi39, "There was a mention of Ali (MGB) in the presence of Muawiyah when Sa'ed ibn Abi Vaqas was present. Se'ed said, 'You mentioned Ali's name. Indeed Ali (MGB) had four characteristics. If I had even one of these qualities, it would be better than everything, even owning a flock of red-haired camels40. Remember that the Prophet said the following in the Battle of Khaybar, 'Tomorrow I shall hand the flag to the one (whom God and the Prophet love, and he loves God and the Prophet.) Also remember that the Prophet said to Ali (MGB), 'Your position relative to me is the same as Aaron's position relative to Moses.' Sa'ed forgot the fourth."

Muawiyah's talk with Ibn Abbas regarding four characteristics he liked and four he disliked

4-35 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Ahmad ibn Yahya ibn Zakariya al-Qattan quoted Abu Muhammad Bakr ibn Abdullah ibn Habib, on the authority of Al-Ab'bas ibn al-Faraj, on the authority of Abu Salmat al-Qaffari, on the authority of Abdullah ibn Ibrahim

جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لا تكرهوا أربعة فانها لاربعة: لا تكرهوا ال زكام فانه أمان من الجذام، ولا تكرهوا الدماميل فانها أمان من البرص، ولا تكرهوا الرمد

فانه أمان من العمى، ولا تكرهوا السعال فانه أمان من الفالج.

لامير المؤمنين أربع مناقب لم يسبقه اليها عربى

4-33 حدثنا أحمد بن محمد بن إسحاق الدينوري القاضي قال: أخبرني محمد بن عبدالحميد الفرغاني قال: حدثنا أحمد بن بديل قال: حدثنا مفضل بن صالح الاسدي عن سماك بن حرب، عن عكرمة، عن ابن عباس قال:كان لعلي عليه السلام أربع مناقب لم يسبقه إليها عربي: كان أول من صلى مع رسول الله صلى الله عليه وآله: وكان صاحب رايته في كل زحف، وانهزم الناس يوم المهراس وثبت وغسله، وأدخله قبره.

4-34 حدثنا أحمد بن محمد بن إسحاق قال: حدثنا أبومحمد عبد الله بن صالح البخاري قال: حدثنا يعقوب بن حميد بن كاسب قال: حدثنا سفيان بن عيينة، عن أبي نجيح عن أبيه، عن ربيعة الجرشي أنه ذكر عليا عليه السلام عند معاوية وعنده سعد بن أبي وقاص فقال له سعد: تذكر عليا، أما إن له مناقب أربع لان تكون لي واحدة [منها] أحب إلي من كذا وكذا ذكر حمر النعم، قوله صلى الله عليه وآله: "لاعطين الراية غدا" وقوله صلى الله عليه وآله: "أنت مني بمنزلة هارون من موسى" وقوله صلى الله عليه وآله: "من كنت مولاه فعلي مولاه". ونسي سعد الرابعة.

قول معاوية لابن عباس أنى لاحبك لخصال أربع مع مغفرتى لك خصالا أربعا

4-35 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا أحمد بن يحيى ابن زكريا القطان قال: حدثنا أبومحمد بكر بن عبد الله بن حبيب قال: حدثنا العباس ابن الفرج قال: حدثنا أبوسلمة الغفاري قال: حدثني عبد الله بن إبراهيم بن أبي

ibn Abi Forut, on the authority of Abdul Malik ibn Marvan, “Once I was with Muawiyah and a group of the people from the Quraysh tribe were there. Some of the Hashemites[41] were among them. Muawiyah said, “O Hashemites! Why do you think you are better than us while we both come from the same father and mother, and we both come from the same family and country?”

Ibn Abbas[42] said, “We say we are better than you for the same reason that you say you are better than the Quraysh, and the Quraysh say they are better than the Helpers (*Ansar*), and the Helpers (*Ansar*) say they are better than the Arabs, and the Arabs say they are better than the non-Arabs. That is we are proud because of God’s Prophet (MGB). You can neither deny this nor escape from this fact.”

Muawiyah said, “O Ibn Abbas! You have been granted such a convincing tongue with which you press your false accusations over the truth.”

Ibn Abbas said, “Shut up! Indeed falsehood can never overcome the truth. Quit being jealous as

jealousy is bad."

Muawiyah said, "You spoke the truth. I swear by God that I like you for four characteristics and I forgive you for four deeds. The four reasons I like you for are: First of all I like you because of your close relationship to God's Prophet (MGB). The second reason is that you are a man from my family and from the pure race of Abd Manaf.[43] The third reason is that my father was friends with your father. The fourth reason is that you are the speaker for the Quraysh tribe and you are their learned man. And your four deeds which I forgive you for are: your taking part in the Battle of Siffin along with those who attacked me; your ugly act being not assisting Uthman against the rebels who attacked him, and your attempts against Ayesha[44], plus your rejection of Zyad being my step-brother.[45]

When I considered your wicked deeds in detail, I found an excuse for your deeds from the Book of the Honorable the Exalted God and one from Arab poems. Your excuse based on the Book (Quran) comes from the following verse, *'Others* (*there are who*) *have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them* (*in Mercy*)*: for Allah is Oft-Forgiving, Most Merciful.'*[46] Your excuse based on Arab poems comes from the words of the *Zebyan* tribe who said, 'Which of your brothers can you find free of faults. You will be left without any friends if you cut off relations for small faults.' You should know that I have recognized your four good characteristics and have forgiven your four deeds as the poet said, 'I accept good deeds from my loved ones. I forgive them for whatever else they may have done.'"

فروة عن عبدالملك بن مروان قال: كنا عند معاوية ذات يوم وقد اجتمع عنده جماعة من قريش وفيهم عدة من بني هاشم، فقال معاوية: يا بني هاشم بم تفخرون علينا؟ أليس الاب والام واحدا؟ والدار والمولد واحدا؟ فقال ابن عباس: نفخر عليكم بما أصبحت تفخر به على سائر قريش، وتفخر به قريش على [سائر] الانصار، وتفخز به الانصار على سائر العرب، وتفخر به العرب على [سائر] العجم: برسول الله صلى الله عليه وآله وبما لا تستطيع له إنكارا ولا منه فرارا، فقال معاوية: يا ابن عباس لقد اعطيت لسانا ذلقا، تكاد تغلب بباطلك حق سواك، فقال ابن عباس: مه فان الباطل لا يغلب الحق، ودع عنك الحسد فلبئس الشعار الحسد، فقال معاوية: صدقت أما والله إني لاحبك لخصال أربع مع مغفرتي لك خصالا أربعا، فأما إني احبك فلقرابتك من رسول الله صلى الله عليه وآله وأما الثانية فانك رجل من اسرتي وأهل بيتي ومن مصاص عبد مناف. وأما الثالثة فأبي كان خلا لابيك، وأما الرابعة فانك لسان قريش وزعيمها وفقيهها. وأما الاربع التي غفرت لك: فعدوك علي بصفين فيمن عدا، وإساءتك في خذلان عثمان فيمن أساء، وسعيك على عائشة أم المؤمنين فيمن سعى، ونفيك عني زيادا فيمن نفى، فضربت أنف هذا الامر وعينه حتى استخرجت عذرك من كتاب الله عز وجل وقول الشعراء، أما ما وافق كتاب الله عز وجل فقوله "... خَلَطُوا عَمَلاً صَالِحاً وَآخَرَ سَيِّئاً ..." وأما ما قالت الشعراء فقول أخي بني ذبيان:

ولست بمستبق أخا لا تلمه

على شعث أي الرجال المهذب

فاعلم أني قد قبلت فيك الاربع الاولى، وغفرت لك الاربع الاخرى، وكنت في ذلك كما قال الاول:

سأقبل ممن قد احب جميله

وأغفر ما قد كان من غير ذلكا

When he finished, Ibn Abbas started to respond by first reciting God's praises and glorifications. Then he said, 'You mentioned that you like me because I am close to God's Prophet (MGB). This is incumbent upon you and all Muslims who believe in God and His Prophet (MGB), since this love is the reward which God's Prophet (MGB) asked for in return for what he brought you in terms of illumination and clear reasoning. The Honorable the Exalted God says, *'...Say: "No reward do I ask of you for this except the love of those near of kin.'*[47] Whoever doesn't follow this verse and doesn't love his near of kin is going to be hopeless, without honor and in Hell.

You mentioned that you like me because I am a man from your family. Well, that is right. You wanted to perform your duty and visit your relations of kin. You seem to be doing a lot of that these days. You are not to be blamed today for your past mistakes.

You mentioned that you like me because my father was friends with your father. That is right and it is certified by what the poet said about it:

I will strive to be loyal to my friend for as long as he is alive

And shall do so with his relatives should he die and I stay alive

Whoever honors not his pledge, I shall not trust

Since then he shall not pacify my swollen heart.

You mentioned that you like me because I am the speaker for the Quraysh tribe and I am their learned man. You likewise have a similar rank. However, you are so noble as to mention me to be of such a rank. This is also supported by what the poet said about it:

Noble ones set other ones up higher than themselves

They honor others though they are nobler themselves

You mentioned my animosity with you, since I attacked you at Siffin. By God, I would have been amongst the worst creatures in the world had I not done so. O Muawiyah! How could you even imagine that I would abandon my cousin Ali – the Commander of the Faithful and the Master of the Muslims –

who was supported by the Emigrants (*Muhajerin*), the Helpers (*Ansar*), and the cream of the crop of the freedom-lovers, and join you! O Muawiyah! Then I would have serious doubts about my faith in my religion, my moral constitution and myself.

You mentioned that I abandoned Uthman. Well, even those who were much closer to him abandoned him and left. I followed his close associates and those who were not so close to him. I never assisted the rebels who revolted against him. I just abandoned him.[48] You mentioned my effort made against Ayesha[49]. You know that she had been ordered by the Sublime God's Prophet (MGB) to stay behind the veil at home, but she tore the veil, left her house and opposed the Prophet (MGB). The way we treated with her was appropriate.[50]

ثم أنصت فتكلم ابن عباس فقال بعد حمد الله والثناء عليه: وأما ما ذكرت أنك تحبني لقرابتي من رسول الله صلى الله عليه وآله فذلك الواجب عليك وعلى كل مسلم آمن بالله وبرسوله، لانه الاجر الذي سألكم رسول الله صلى الله عليه وآله على ما آتاكم به من الضياء والبرهان المبين، فقال عز وجل: " قل لا أسئلكم عليه أجرا إلا المودة في القربى" فمن لم يجب رسول الله صلى الله عليه وآله إلى ما سأله خاب وخزي وكبا في جهنم، وأما ما ذكرت أني رجل من اسرتك وأهل بيتك، فذلك كذلك وإنما أردت به صلة الرحم ولعمري إنك اليوم وصول مما قد كان منك مما لا تثريب عليك فيه اليوم.

وأما قولك إن أبي كان خلا لابيك فقد كان ذلك، وقد سبق فيه قول الاول:

سأحفظ من آخى أبي في حياته

وأحفظه من بعده في الاقارب

ولست لمن لا يحفظ العهد وامقا

ولا هو عند النائبات بصاحب

وأما ما ذكرت من أني لسان قريش وزعيمها وفقيهها فاني لم اعط من ذلك شيئا إلا وقد اوتيته غير أنك قد أبيت بشرفك وكرمك إلا أن تفضلني، وقد سبق في ذلك قول الاول:

وكل كريم للكرام مفضل

يراه له أهلا وإن كان فاضلا

وأما ما ذكرت من عدوي عليك بصفين فوالله لو لم أفعل ذلك لكنت من ألام العالمين، أكانت نفسك تحدثك يا معاوية أني أخذل ابن عمي أمير المؤمنين وسيد المسلمين وقد حشد له المهاجرون والانصار والمصطفون الاخيار.ولم يا معاوية!! أشك في ديني؟ أم حيرة في سجيتي؟ أم ضن بنفسي؟.

وأما ما ذكرت من خذلان عثمان، فقد خذله من كان أمس رحما به مني ولي في الاقربين والابعدين اسوة، وإني لم أعد عليه فيمن عدا بل كففت عنه كما كف أهل المروات والحجى.

وأما ما ذكرت من سعيي على عائشة فان الله تعالى أمرها أن تقر في بيتها وتحتجب بسترها فلما كشفت جلباب الحياء وخالفت نبيها صلى الله عليه وآله، وسعنا ما كان منا إليها.

You mentioned my rejection of your step-brotherhood with Zyad.[51] However, this was not my denial but the Prophet's denial since he (MGB) has said, 'the offspring belongs to the owner of the bed and the fornicatress gets stoned.'[52] Now I like to do what would please you, whatever it may be.'

Then Amr Ibn Al-A'as started to talk and said, 'O commander of the faithful (referring to Muawiyah!) By God, he doesn't like you and just wants to fool you into thinking that he agrees with you using his sharp tongue. He cited the poems to support this.'

Then Ibn Abbas said, 'Indeed Amr put himself to great trouble. He should now know that he is facing a strong opponent.'

Then Ibn Abbas added, 'O Amr! I swear by God that I am opposed to you for the sake of God and I shall not apologize for that. You had said, 'I hate Muhammad.' The Honorable the Exalted God revealed, *'For he who hateth thee, he will be cut off* (*from Future Hope*)*.'*[53]

You have been cut off from the religion and the world. You even hated Muhammad in the Age of Ignorance!

Indeed the Blessed the Sublime God says, *'Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger...'*[54] Indeed you have always resisted God and God's Prophet (MGB). You did whatever you could against the Prophet of God (MGB). You gathered all your forces – on foot or riding – against the Prophet (MGB) until God defeated you, hanged up your sign of deception around your neck, reduced your strength and rejected your way. That is why you turned around and changed your approach and re-directed your plans of animosity with the members of the Holy Household of the Prophet (MGB). Therefore, you united with Muawiyah for this goal. However, you should know that love for the household of Muawiyah and no others is nothing but

animosity with the Honorable the Exalted God and His Prophet (MGB). You still have your old animosity with and jealousy of the progeny of Abd Manaf as the poet says,

Amr blamed me but he himself was debased

Near a male lion he turned into a weak hyena[55]

He doesn't equal me so I shall not fight him

He is not my servant so I can't punish him!

Amr Ibn Al-A'as wanted to reply but Muawiyah stopped him and said, 'O Amr! I swear by God that you cannot match him. It would be best for you to stop it.'

وأما ما ذكرت من نفي زياد، فاني لم أنفه بل نفاه رسول الله صلى الله عليه وآله إذ قال: "الولد للفراش وللعاهر الحجر." وإني من بعد هذا لاحب ما سرك في جميع امورك.

فتكلم عمرو بن العاص فقال: يا أمير المؤمنين والله ما أحبك ساعة قط غير أنه قد اعطي لسانا ذربا فقلبه كيف شاء، وإن مثلك ومثله كما قال الاول وذكر بيت شعر فقال ابن عباس إن عمرا داخل بين العظم واللحم والعصا واللحاء وقد تكلم فليستمع فقد وافق قرنا. أما والله يا عمرو إني لابغضك في الله وما أعتذر منه، إنك قمت خطيبا فقلت: أنا شانئ محمد، فأنزل الله عز وجل "إن شانئك هو الابتر" فأنت أبتر الدين والدنيا، وأنت شانئ محمد في الجاهلية والاسلام، وقد قال الله تبارك وتعالى: "لا تجد قوما يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله" وقد حاددت الله ورسوله قديما وحديثا ولقد جهدت على رسول الله جهدك، وأجلبت عليه بخيلك ورجلك حتى إذا غلبك الله على أمرك ورد كيدك في نحرك وأوهن قوتك وأكذب احدوثتك، نزعت وأنت حسير، ثم كدت بجهدك لعداوة أهل بيت نبيه من بعده ليس بك في [ذلك] حب معاوية ولا آل معاوية إلا العداوة لله عز وجل ولرسوله صلى الله عليه وآله مع بغضك وحسدك القديم لابناء عبد مناف ومثلك في ذلك كما قال الاول:

تعرض لي عمرو وعمرو خزاية

تعرض ضبع القفر للاسد الورد

فما هو لي ند فأشتم عرضه

ولا هو لي عبد فأبطش بالعبد

فتكلم عمرو بن العاص، فقطع عليه معاوية، وقال: أما والله يا عمرو ما أنت من رجاله فان شئت فقل وإن شئت فدع.

Amr Ibn Al-A'as used this opportunity and became silent. Ibn Abbas said, 'O Muawiyah! Please I beseech by God! Please let him start talking. Then I shall debase him so much that the masters and the slaves cite his case and restate his story in meetings and parties up until the Resurrection Day.'

Then Ibn Abbas started to speak and said, 'O Amr!' However, Muawiyah put his hand on Ibn Abbas's mouth and said, 'O Ibn Abbas! I swear to you to finish this since I do not like the Syrians to hear this speech.' Then Ibn Abbas told Amr, 'O blameworthy servant! Get lost.' Then they left."

There are four types of sin

4-36 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, "During the long time I have associated with Hisham ibn al-Hakam, the most beneficial to me has been what he said regarding the Immaculateness of the Divine Leaders. One day I asked him about the Immaculateness of a Divine Leader. I asked him, 'Is a Divine Leader Immaculate?' He replied, 'Yes, he is.' I asked him, 'What does that imply and how can we tell?' He replied, 'Indeed all sins are due to the following four (and there is no fifth reason): greed, jealousy, anger, and lustful desires. None of these exist in a Divine Leader. A Divine Leader cannot be greedy toward this world, since greediness arises from poverty and all the world is under the Imam's ring and he is the treasurer of the Muslims in this respect. So why should he be greedy? A Divine Leader cannot be jealous, since man would be jealous of what is above him, not what is lower than him. However, there is no one higher than a Divine Leader. So how could he be jealous of anyone who is lower than himself? A Divine Leader cannot get angry at any worldly affairs unless it be for what angers the Honorable the Exalted God. The Honorable the Exalted God has made him responsible to establish the limits. Therefore, it is natural for him to get angry at those who blame him for doing so, and be nice to some regarding their religion so as to uphold the Honorable the Exalted God's established limits. A Divine Leader cannot follow lusts since he has already preferred the Hereafter over this world. Indeed, the Honorable the Exalted God has shown him the preferable attributes of the Hereafter just as we see the preferable attributes of this world. He looks at the Hereafter the way we look at this world. So how could he then prefer this world over the Hereafter? How could one abandon looking at a beautiful face and look at an ugly face instead? How could one pick a bad tasting dish instead of a delicious one? How could one prefer a rough attire over a soft one? How could one abandon the everlasting blessings of the Hereafter for the ephemeral pleasures of this world?'"

فاغتنمها عمرو وسكت، فقال ابن عباس: دعه يا معاوية فوالله لاسمنه بميسم يبقى عليه عاره وشناره إلى يوم القيامه تتحدث به الاماء والعبيد ويتغنى به في المجالس ويتحدث به في المحافل، ثم قال ابن عباس: يا عمرو وابتدأ في الكلام، فمد معاوية يده فوضعها على في ابن عباس، وقال له: أقسمت عليك يا ابن عباس إلا أمسكت، وكره أن

يسمع أهل الشام ما يقول ابن عباس، وكان آخر كلامه: اخسأ أيها العبد وأنت مذموم، وافترقوا.

وجوه الذنوب أربعة

4-36 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن محمد بن أبي عمير قال: ما سمعت ولا استفدت من هشام بن الحكم في طول صحبتي له شيئا أحسن من هذا الكلام في عصمة الامام، فاني سألته يوما عن الامام أهو معصوم؟ فقال: نعم، فقلت: فما صفة العصمة فيه؟ وبأي شيء يعرف؟ فقال: إن جميع الذنوب [لها] أربعة أوجه لا خامس لها: الحرص والحسد والغضب والشهوه فهذه منفية عنه، لا يجوز أن يكون حريصا على هذه الدنيا وهي تحت خاتمه لانه خازن المسلمين فعلى ماذا يحرص، ولا يجوز أن يكون حسودا لان الانسان إنما يحسد من فوقه وليس فوقه أحد فكيف يحسد من هو دونه، ولا يجوز أن يغضب لشئ من امور الدنيا إلا أن يكون غضبه لله عز وجل، فان الله عز وجل قد فرض عليه إقامة الحدود وأن لا تأخذه في الله لومة لائم ولا رأفة في دينه حتى يقيم حدود الله عز وجل ولا يجوز له أن يتبع الشهوات ويؤثر الدنيا على الآخرة لان الله عز وجل حبب إليه الآخرة كما حبب إلينا الدنيا فهو ينظر إلى الآخرة كما ننظر إلى الدنيا، فهل رأيت أحدا ترك وجها حسنا لوجه قبيح وطعاما طيبا لطعام مر، وثوبا لينا لثوب خشن، ونعمة دائمة باقية لدنيا زائلة فانية.

The Reward of Whoever Goes On Hajj Pilgrimage Four Times

4-37 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Safvan ibn Yahya, on the authority of Mansoor ibn Hazim, "I asked Aba Abdullah as-Sadiq (MGB) what the reward of one who has gone on the *Hajj* pilgrimage for four times will be. The Imam (MGB) said, 'O Mansoor! Anyone who has gone on *Hajj* pilgrimage for four times will never bear the pressures of the grave. Once he dies, his visits to the *Ka'ba* will appear to him to be the most beautiful people in his grave and will pray in the corner of his grave until the Resurrection Day, while he will be rewarded for these prayers. You should know that the reward of each unit of these prayers would equal the reward of one-thousand units of prayers said by men.'"

Four which Are Not Allowed In Four

4-38 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr and Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Aban ibn Uthman Al-Ahmar that Aba Abdullah as-Sadiq (MGB) said, "Spending money gained through the following four ways: treason, obtaining illegitimately earned property, theft and usury is not allowed on the four following occasions: *Hajj*, *Umra*, participation in a holy war and giving charity."

If food has four characteristics it is complete

4–39 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Abdullah ibn al–Muqayrih, on the authority of Isma'il ibn Muslim al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "If food has the following four characteristics it is complete: It is lawful; many people eat it; it is eaten by mentioning the Blessed the Sublime God's name; and God is praised after it is eaten."

The four signs of bastards

4–40 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al–Hussein ibn Muhammad ibn Amer quoted his uncle Abdullah ibn Amer, on the authority of Muhammad ibn Zyad, on the authority of Sayf ibn Umayrih, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), "Whoever doesn't care about what he says or what he is told

ثواب من حج اربع حجج

4–37 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن صفوان بن يحيى، عن منصور بن حازم قال: سألت أبا عبد الله عليه السلام عمن حج أربع حجج ماله من الثواب، قال: يا منصور من حج أربع حجج لم تصبه ضغطة القبر أبدا، وإذا مات صور الله الحج الذي حج في صورة حسنة من أحسن ما يكون من الصور بين عينيه، تصلي في جوف قبره حتى يبعثه الله من قبره ويكون ثواب تلك الصلاة له، واعلم أن صلاة من تلك الصلاة تعدل ألف ركعة من صلاة الادميين.

أربع لا يجزن في أربعة

4–38 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد بن عيسى عن محمد بن أبي عمير، وأحمد بن محمد بن أبي نصر البزنطي عن أبان بن عثمان الاحمر عن أبي عبد الله عليه السلام قال: أربع لا يجزن في أربع: الخيانة والغلول والسرقة والربا، لا يجزن في حج ولا عمرة ولا جهاد ولا صدقة.

الطعام اذا جمع أربع خصال فقد تم

4–39 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد

الله بن المغيرة، عن إسماعيل بن مسلم السكوني عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا جمع للطعام أربع خصال فقد تم: إذا كان من حلال، وكثرت الايدي عليه، وسمى الله تبارك وتعالى في أوله، وحمد في آخره.

لولد الزنا أربع علامات

4-40 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن محمد بن زياد، عن سيف بن عميرة

is a sort of partner for Satan. Whoever doesn't care about what evil deeds he does in front of the people is a sort of partner for Satan. Whoever gossips about a believer unduly is a sort of partner for Satan. Whoever enjoys forbidden love and the lust of adultery is a sort of partner for Satan. The Imam (MGB) then added, "Bastards have definite characteristics: First, they hate us – members of the Household of the Holy Prophet (MGB). Second, they long for the illegitimate way in which they themselves were created. Third, they disparage the religion. Fourth, they mistreat the people. They are only welcomed by those who were conceived through their mother having sex with men other than her husband, or whose mothers conceived them in their periods of menstruation."

God advised Moses on four issues

4-41 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Muhammad ibn Sa'id al-Hamdani (al-Kufy) quoted Ali ibn al-Hassan ibn Ali ibn Faz'zal, on the authority of his father, on the authority of Harun ibn Muslim, on the authority of Sabet ibn Abi Safiyya, on the authority of Sa'ed al-Khifaf, on the authority of Al-Asbaq ibn al-Nobatat that the Commander of the Faithful Imam Ali (MGB) said, "The Blessed the Sublime God told Moses (MGB), 'O Moses! Follow my advice to you regarding four issues: First, try not to find faults with others as long as you do not know whether or not your own sins are forgiven; Second, do not worry about your share of daily bread as long as you know that my treasures are not finished. Third, do not place hope in other's help as long as you know My Kingdom is lasting. Fourth, do not feel secure from the plans of Satan for as long as Satan exists.'"

Imam Ali Had Four Characteristics Whenever He Went to a Battle

4-42 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Muhammad ibn Sin'an, on the authority of Al-Mufaz'zal ibn Umar, on the authority of Jabir ibn Yazid al-Jo'afy, on the authority of Abil Zubayr (Muhammad ibn Muslim ibn Tadras Al-Asady) al-Macci, on the authority of Jabir ibn Abdullah al-Ansari that God's Prophet (MGB) said, "I swear by Him in whose Hands is my soul that

whenever I sent Ali to a battle I saw Gabriel along with seventy-thousand angels on his right side and Michael56 with seventy-thousand angels on his left side. I also saw that the angel of death (Israel) was in front of him and there was a cloud shadowing over his head all the way until he became victorious."

قال: قال الصادق جعفر بن محمد عليهما السلام: من لم يبال ما قال وما قيل فيه فهو شرك شيطان، ومن لم يبال أن يراه الناس مسيئا فهو شرك الشيطان، ومن اغتاب أخاه المؤمن من غير ترة بينهما فهو شرك شيطان، ومن شعف بمحبة الحرام وشهوة الزنا فهو شرك شيطان، ثم قال عليه السلام: إن لولد الزنا علامات أحدها بغضنا أهل البيت، وثانيها أنه يحن إلى الحرام الذي خلق منه، وثالثها الاستخفاف بالدين، ورابعها سوء المحضر للناس ولا يسئ محضر إخوانه إلا من ولد على غير فراش أبيه، أو [من] حملت به أمه في حيضها.

أوصى الله عز وجل موسى بأربعة أشياء

4-41 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن محمد بن سعيد الهمداني قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، عن هارون ابن مسلم، عن ثابت بن أبي صفية، عن سعد الخفاف، عن الاصبغ بن نباتة قال: قال أمير المؤمنين عليه السلام: قال الله تبارك وتعالى لموسى عليه السلام: يا موسى احفظ وصيتي لك بأربعة أشياء: أولهن مادمت لا ترى ذنوبك تغفر فلا تشتغل بعيوب غيرك، والثانية مادمت لا ترى كنوزي قد نفدت فلا تغتم بسبب رزقك، والثالثة مادمت لا ترى زوال ملكي فلا ترج أحدا غيري، والرابعة مادمت لا ترى الشيطان ميتا فلا تأمن مكره.

كان لامير المؤمنين اذا توجه في سرية أربع خصال

4-42 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن محمد بن سنان، عن المفضل بن عمر، عن جابر بن يزيد الجعفي، عن أبي الزبير المكي، عن جابر بن عبد الله الانصاري قال: قال رسول الله صلى الله عليه وآله:والذي نفسي بيده ما وجهت عليا قط في سرية إلا ونظرت إلى جبرئيل عليه السلام في سبعين ألفا من الملائكة عن يمينه، وإلى ميكائيل عن يساره في سبعين ألفا من الملائكة، وإلى ملك الموت أمامه، وإلى سحابة تظله حتى يرزق حسن الظفر.

I Wonder Why Those who Fear Four Things Do Not Take Refuge in Four Things

4-43 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al-Hussein Muhammad ibn Amer quoted his uncle Abdullah ibn Amer, on the authority of Muhammad ibn Abi Umayr, on the authority of a group of the elders including Aban ibn Uthman, Hisham ibn Salim and Muhammad ibn Himran that Ja'far ibn Muhammad as-Sadiq (MGB) said, "I wonder why those who fear

the following four things do not seek refuge in the following four things. Why doesn't the one who fears take refuge in God's statement?: *'For us God sufficeth, and He is the best disposer of affairs',*[57] since I heard that God added, *'And they returned with Grace and Bounty from God; no harm ever touched them.'*[58]

I wonder why doesn't the one who is sad take refuge in God's statement?: 'There is no god but Thou: Glory to Thee: I was indeed wrong!',[59] since I heard that God added, 'So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.'[60]

I wonder why doesn't one who has been cheated take refuge in God's statement?: '*My* (*own*) *affair I commit to God: For God* (*ever*) *watches over His servants',*[61] since I heard that God added, '*Then God saved him from* (*every*) *ill that they plotted* (*against him*).'[62]

And I wonder why doesn't the one who wants this world and its ornaments seek refuge in God's statement: *'God's Will* (*be done*)*! There is no power but with God!'*[63] since I heard that God – may His Majesty be Exalted – added, '*If thou dost see me less than thee in wealth and sons, it may be that my Lord will give me something better than thy garden.'*[64] "It may be that" in this verse stands for inevitability.

God Accepted Ali's Curse on Those who Did Not Testify to His Mastery

4–44 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Ali ibn al–Hussein al–Sa'ed Abady quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of his father, on the authority of Muhammad ibn Sin'an, on the authority of Al–Mufaz'zal ibn Umar, on the authority of Abil Jarud Zyad ibn al–Monzar, on the authority of Jabir ibn Yazid al–Jo'afy, on the authority of Jabir ibn Abdullah Al–Ansari, "Ali ibn Abi Talib (MGB) delivered a sermon, recited praises and glorifications of God. Then he stated, 'O people! There are four individuals among the Prophet's companions here. These four well–known companions of God's Prophet are Anas ibn Malik[65], Al–Bara ibn Azib, Ash'ath ibn Qays and Khalid ibn Yazid al–Bajaly. Then Ali (MGB) turned to Anas (ibn Malik) and said, 'O Anas! You heard God's Prophet (MGB) say, 'This Ali is the master of whomever I am the master of.' However, you are not testifying to my Mastery today. May God strike you with whiteness (vitiligo[66]) that shall not be hidden by a turban.'

العجب لمن يفزع من أربعة كيف لا يفزع إلى أربعة

4–43 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير قال: حدثنا جماعة من مشايخنا منهم أبان بن عثمان، وهشام بن سالم، ومحمد بن حمران، عن الصادق جعفر بن محمد عليهما السلام قال: عجبت لمن فزع من أربع كيف لا يفزع إلى أربع:

عجبت لمن خاف كيف لا يفزع إلى قوله عز وجل: "حسبنا الله ونعم الوكيل" فاني سمعت الله جل جلاله يقول بعقبها: "فانقلبوا بنعمة من الله وفضل لم يمسسهم سوء" وعجبت لمن اغتم كيف لا يفزع إلى قوله عز وجل: "لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنتُ مِنْ الظَّالِمِينَ" " فاني سمعت الله عز وجل يقول بعقبها: "فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنْ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ" وعجبت لمن مكر به كيف لا يفزع إلى قوله: "وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ" فاني سمعت الله جل وتقدس يقول بعقبها: "فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا" وعجبت لمن أراد الدنيا وزينتها كيف لا يفزع إلى قوله تبارك وتعالى: "مَا شَاءَ اللَّهُ لاَ قُوَّةَ إِلاَّ بِاللَّهِ" فاني سمعت الله عز اسمه يقول بعقبها: "إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالاً وَوَلَدًا فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ" وعسى موجبة.

أربعة كتموا الشهادة لامير المؤمنين بالولاية فاستجاب الله عز وجل دعاءه عليهم

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن 44-4 أبي عبد الله البرقي، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، عن أبي الجارود زياد بن المنذر عن جابر بن يزيد الجعفي، عن جابر بن عبد الله الانصاري قال: خطبنا علي بن أبي طالب عليه السلام فحمد الله وأثنى عليه، ثم قال: أيها الناس إن قدام منبركم هذا أربعة رهط من أصحاب محمد صلى الله عليه وآله منهم أنس بن مالك، والبراء بن عازب، والاشعث بن قيس الكندي، وخالد بن يزيد البجلي، ثم أقبل على أنس فقال: يا أنس إن كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه" ثم لم تشهد لي اليوم بالولاية فلا أماتك الله حتى يبتليك ببرص لا تغطيه العمامة

And you O Ash'ath! You heard God's Prophet (MGB) say, 'This Ali is the master of whomever I am the master of.' However, you are not testifying to my Mastery today. May God not take away your life before both your eyes go blind!'

And you O Khalid ibn Yazid (al-Bajaly)! You heard God's Prophet (MGB) say, 'This Ali is the master of whomever I am the master of. O my God! Be friends with whomever is his friend, and be the enemy of whoever is his enemy.' However, you are not testifying to my Mastery today. May God not take away your life except as it was in the Age of Ignorance!'

And you O Bara ibn Azib! You heard God's Prophet (MGB) say, 'This Ali is the master of whomever I am the master of. O my God! Be friends with whomever is his friend, and be the enemy of whoever is his enemy.' However, you are not testifying to my Mastery today. May God not take away your life except in the place where you emigrated from!"

Jabir ibn Abdullah al-Ansari added, "I swear by God that I saw Anas ibn Malik[67] who had become ill with vitiligo so badly that he could never cover it up with his turban. I saw Ash'ath ibn Qays with his both of his eyes blind. He kept on saying, 'I praise God who fulfilled the curse of Ali ibn Abi Talib (MGB) on me in this world and that Ali (MGB) did not curse me to be tortured in the Hereafter!' Also when Khalid ibn Yazid (al-Bajaly) died, his next of kin buried him in the house. When the *Kondeh* tribe heard about this, they brought a horse and a camel and slaughtered both in his house as it was the common practice

during the Age of Ignorance!’ And Al-Bara ibn Azib was appointed as the governor of Yemen by Muawiyah. He died in the place where he had migrated from.”

Four Sayings for Security In This World, and Four Saying for Security In the Hereafter

4-45 The Georgian[68] Abu Muhammad Abdus ibn Ali ibn al-Ab’bas in his house in Samarqand narrated that Abu Muhammad Bindar ibn Ibrahim ibn Isa quoted Am’mar ibn Raja, on the authority of Davood ibn Davood, on the authority of Abu Hormoz Nafe’ah ibn Abdullah al-Khorasani that he had heard Ata ibn Abi Ribah quote on the authority of Abdullah Ibn Abbas[69], “Qabisa ibn Mukhariq al-Hilaly came to God’s Prophet (MGB) and greeted him.

Then the Prophet (MGB) asked him, ‘O Qabisa! What have you come here for?’ He said, ‘O Prophet of God! I have become old, lost my power, been belittled near my next of kin, and am unable to do what I used to do. Please teach me some words that I may benefit from God. Please shorten them since I quickly forget. The Prophet (MGB) asked, ‘O Qabisa! What did

وأما أنت يا أشعث فان كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه" ثم لم تشهد لي اليوم بالولاية فلا أماتك الله حتى يذهب بكريمتيك، وأما أنت يا خالد بن يزيد فان كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه اللهم وال من والاه وعاد من عاداه" ثم لم تشهد لي اليوم بالولاية فلا أماتك الله إلا ميتة جاهلية، وأما أنت يا براء بن عازب فان كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه اللهم وال من والاه وعاد من عاداه" ثم لم تشهد لي اليوم بالولاية فلا أماتك الله إلا حيث هاجرت منه.

قال: جابر بن عبد الله الانصاري: والله لقد رأيت أنس بن مالك وقد ابتلى ببرص يغطيه بالعمامة فما تستره، ولقد رأيت الاشعث بن قيس وقد ذهبت كريمتاه، وهو يقول: الحمد الله الذي جعل دعاء أمير المؤمنين علي بن أبي طالب علي بالعمى في الدنيا ولم يدع علي بالعذاب في الآخرة فاعذب، وأما خالد بن يزيد فانه مات فأراد أهله أن يدفنوه وحفر له في منزله فدفن، فسمعت بذلك كندة فجاءت بالخيل والابل فعقرتها على باب منزله، فمات ميتة جاهلية. وأما البراء بن عازب فانه ولاه معاوية اليمن فمات بها ومنها كان هاجر.

ما فيه الامان من أربع خصال في الدنيا والكلمات الاربع للاخرة

4-45 حدثنا أبومحمد عبدوس بن علي بن العباس الجرجاني بسمرقند في منزله قال: حدثنا أبومحمد بندار بن إبراهيم بن عيسى قال: حدثنا عمار بن رجاء قال: حدثنا داود بن داود قال: حدثنا أبوهرمز نافع بن عبد الله الخراساني قال: سمعت عطاء بن أبي رباح يحدث، عن عبد الله بن عباس قال: قدم قبيصة بن مخارق الهلالي على رسول الله صلى الله عليه وآله فسلم عليه ورحب به، ثم قال: ما جاء بك يا قبيصة؟ قال: يا رسول الله كبرت سني،

وضعفت قوتي، وهنت على أهلي، وعجزت عن أشياء قد كنت أحملها فعلمني كلمات ينفعني الله بهن وأوجز، فاني

you say?' Qabisa repeated his statement. Then the Prophet (MGB) asked him, 'O Qabisa! What did you say?' Qabisa repeated. Then the Prophet (MGB) asked him, 'O Qabisa! What did you say?' Qabisa repeated. Then the Prophet (MGB) said, 'Nothing is left around you including all the rocks, trees and stones which have not cried in sympathizing with you. O Qabisa! Learn this from me. For the benefits in this world, you should say the following thrice after your morning prayer, *'Subhanallah va bihamde, subhanallah al-Azim va bihamde va la hule va la quwata illa billah.'* Once you do that you would be protected against blindness, leprosy, vitiligo[70] and paralysis. And as for the Hereafter you should say, '*Allahuma ihdani min indeka, vafiz ala min fazlika, vanshur ala min rahmateka, vanzil ala min barakateka.'*

The Prophet (MGB) said these supplications and Qabisa counted them with his fingers. Then Abu Bakr and Umar said, 'O Prophet of God! This uncle of yours counts these four sayings very nicely with his fingers.'

Then the Prophet (MGB) said, 'On the Resurrection Day, he will not forget these supplications. They shall open up four of the gates of Paradise and he can enter Paradise from any gate he pleases.' Nafe'ah (ibn Abdullah al-Khorasani) said, 'I narrated this tradition for one of my neighbors who was a friend of Al-Hassan (al-Basry). He narrated it for Al-Hassan (al-Basry). Al-Hassan (al-Basry) had asked him to bring me to him. I went to see Al-Hassan (al-Basry). He asked me about this narration. I reiterated it. He told me, 'O (Nafe'ah ibn Abdullah) al-Khorasani! This narration is highly esteemed by me, while it is of little value to you. A man had to drive a camel to Egypt to get this narration from the governor of Egypt who knew it. That man told the governor of Egypt, 'I have not come to take anything from you. I have just come to hear this narration and return.'

Four Characteristics Are Due to Obsession

4-46 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa, on the authority of Ubaydullah ibn Abdullah al-Dihqan, on the authority of Durost ibn Abi Mansoor al-Vaseti, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Durost ibn Abi Mansoor al-Vaseti, on the authority of Ibrahim ibn Abdul Hamid, on the authority of Abil Hassan - the first (MGB)[71], "The following four acts are due to obsession: eating clay, breaking up clay, biting one's nails, and chewing one's beard (Trichotillomania)."[72]

Four Things Will Never Be Satiated with Four Others

4-47 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ja'far ibn Muhammad ibn Ubaydullah, on the authority of Abdullah ibn Maymun al-Qad'dah that Aba Abdullah as-Sadiq

رجل نسي، فقال له: كيف قلت يا قبيصة؟فأعاده، ثم قال له: كيف قلت؟ فأعاده، ثم قال له: كيف قلت؟ فأعاد فقال: ما بقي حولك حجر ولا شجر ولا مدر إلا وقد بكى رحمة لك، يا قبيصة احفظ عني: أما لدنياك فقل: ثلاث مرات إذا صليت الغداة "سبحان الله وبحمده، سبحان الله العظيم وبحمده ولا حول ولا قوة إلا بالله" فانك إذا قلتهن آمنت من عمى وجذام وبرص وفالج، وأما لآخرتك فقل "اللهم اهدني من عندك، وأفض علي من فضلك، وانشر علي من رحمتك، وأنزل علي من بركاتك" قال فجعل رسول الله صلى الله عليه وآله يقولهن وقبيصة يعقد عليهن أصابعه، فقال أبوبكر وعمر: إن خالك هذا يا رسول الله لشد ما عقد عليهن أصابعه يعني على الكلمات الاربع فقال رسول الله صلى الله عليه وآله: إن وافى بهن يوم القيامة لم يدعهن متعمدا فتح له أربعة أبواب من الجنة يدخل من أيها شاء. قال نافع: فحدثت بهذا الحديث جارا لي جليسا للحسن فحدث به الحسن فقال له: ايتني به، فأتيته فسألني عن الحديث فحدثته فقال: ما أغلى حديثك هذا يا خراساني عندي وأرخصه عندك، والله لقد اوطئ رجل راحلته حتى قدم على صاحب الحديث وهو والي مصر فقال: إني لم آتك لشئ مما في يدك، ثم سأله عن الحديث ثم انصرف.

أربعة من الوسواس

4-46 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى، عن عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور الواسطي، عن إبراهيم بن عبدالحميد، عن أبي الحسن الاول عليه السلام قال: أربعة من الوسواس: أكل الطين، وفت الطين، وتقليم الاظفار بالاسنان، وأكل اللحية.

أربعة لا يشبعن من أربعة

4-47 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن جعفر بن محمد بن عبيد الله، عن عبد الله بن ميمون القداح،

(MGB) said, “There are four things which will never be satiated by four other things: the Earth will never become satiated with rain; the eyes will never be satiated with seeing; women will never be satiated with men and scholars will never be satiated with knowledge.”

4-48 Abul-Hassan Muhammad ibn Amr ibn al-Basry narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Amer al-Ta’ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja’far (MGB), on the authority of Ja’far ibn Muhammad (MGB), on the authority of Muhammad ibn Ali (MGB), on the authority of Ali ibn al-Hussein (MGB), on the authority of Al-Hussein ibn Ali (MGB) that the Commander of the Faithful Imam Ali (MGB) said, “The Commander of the Faithful (MGB) told the Syrian man who had asked him several questions in the *Jamea* Mosque in Kufa, ‘There are four things which will ever be satiated from four things: the Earth will never become satiated from rain; women will never be satiated with men; the eyes will never be satiated from seeing; and scientists will never be

satiated with knowledge.’”

Four Characteristics with which One Would Be in God's Light

4–49 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Yunus ibn Abdul–Rahman, on the authority of Amr ibn Abil Miqdam, on the authority of Aba Abdullah as–Sadiq (MGB), on the authority of his father (MGB) that God’s Prophet (MGB) said, “Whoever has the following four characteristics is in the Great God's light: 1– Witnessing to God's Unity and my Prophethood prevents him from committing sins 2– Saying *‘From God we are and to Him is our return*’ in times of calamity 3– Saying ‘*Praise be to the Lord of the two worlds*’ when he receives some blessings 4– Saying *‘I ask for forgiveness from Allah and repent to him" whenever he commits a sin.’”*

Possessing Four Characteristics Would Perfect One’s Islam

4–50 Ja’far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al–Hussein ibn Muhammad ibn Amer quoted his uncle Abdullah ibn Amer, on the authority of Al–Hassan ibn Mahboob, on the authority of Abi Ayoob, on the authority of Abi Hamzih that Abi Ja’far al–Baqir (MGB), on the authority of Imam Ali ibn al–Hussein as–Sajjad (MGB), “Possessing the following four characteristics will perfect your Islam and eliminate your sins, and you will meet your Lord while He is pleased with you: 1– Fulfilling your promises to the people, 2– Being honest with the people, 3– Being ashamed of what is shameful in the sight of God and the people, 4– Being good–tempered with your family."

عن أبي عبد الله عليه السلام قال: أربعة لا يشبعن من أربعة: الارض من المطر، والعين من النظر، والانثى من الذكر، والعالم من العلم.

4–48 حدثنا أبوالحسن محمد بن عمرو البصري قال: حدثنا محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبوالقاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال: قال أمير المؤمنين عليه السلام للشامي الذي سأله عن المسائل في جامع الكوفة: أربعة لا يشبعن من أربعة، أرض من مطر وانثى من ذكر وعين من نظر، وعالم من علم.

أربع خصال من كن فيه كان في نور الله الاعظم

4–49 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن أبيه، عن يونس بن عبدالرحمن، عن عمرو بن أبي المقدام، عن أبي عبد الله، عن أبيه عليهما السلام قال: قال

رسول الله صلى الله عليه وآله: أربع من كن فيه كان في نور الله الاعظم: من كانت عصمة أمره شهادة أن لا إله إلا الله وأني رسول الله، ومن إذاأصابته مصيبة قال: إنا لله وإنا إليه راجعون، ومن إذا أصاب خيرا قال: الحمد لله رب العالمين، ومن إذا أصاب خطيئة قال: أستغفر الله وأتوب إليه.

أربع خصال من كن فيه كمل اسلامه

4-50 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن أبي أيوب، عن أبي حمزة، عن أبي جعفر عليه السلام قال: قال علي بن الحسين عليهما السلام: أربع من كن فيه كمل إسلامه ومحصت عنه ذنوبه ولقى ربه عز وجل وهو عنه راض: من وفى لله عز وجل بما يجعل على نفسه للناس، وصدق لسانه مع الناس، واستحيى من كل قبيح عند الله وعند الناس، وحسن خلقه مع أهله.

Four Words of Wisdom

4-51 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Ja'far al-Kazim (MGB) through a chain of documentation to Abu Abdullah as-Sadiq (MGB), "There is no neighbor for a sea. There are no friends for a King. There is no replacement for health. There are many who receive blessings without knowing about it."

Four Characteristics in Return for Four Houses in Paradise

4-52 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Sin'an, on the authority of Muawiyah ibn Wahab that Aba Abdullah as-Sadiq (MGB) said, "Who would pledge to abide by four characteristics for whom I shall guarantee four houses in Paradise: spending in charity without fearing to become poor; being fair to the people; greeting aloud; and not arguing although you are right."

Four Characteristics For whose Possessor the Honorable the Exalted God Would Establish A Home in Paradise

4-53 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Al-Hassan ibn Mahboob, on the authority of Abdullah ibn Sin'an, on the authority of Abi Hamzih al-Sumaly that Abi Ja'far al-Baqir (MGB) said, "God will establish a home in Paradise for whoever does the following four things: lodges orphans; is merciful to the weak; is kind to his parents and is kind to his slaves."

Abandoning Four Characteristics Would Lead You to Paradise

4–54 Ahmad ibn Harun al–Fami – may God be pleased with him – narrated that Muhammad ibn Ja'far quoted Muhammad ibn al–Hassan al–Saf'far, on the authority of Ibrahim ibn Hashim, on the authority of Al–Hassan ibn al–Hassan al–Farsi, on the authority of Abdullah ibn al–Hussein ibn Zayd ibn Ali, on the authority of his father, on the authority of Aba Abdullah as–Sadiq (MGB) that God's Prophet (MGB) said, "Whoever in my nation abandons the following four characteristics shall go to Paradise: getting deeply involved in this world; following selfish desires; lust for food and lust for sex. And whoever from the women in my nation has four characteristics shall go to Paradise: guards her honor; obey her husband; says the five daily prayers; and fasts for the month of *Ramazan*73."

أربع كلمات حكم

4–51 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن يعقوب بن يزيد، عن محمد بن جعفر باسناده قال: قال أبوعبد الله عليه السلام: ليس للبحر جار، ولا للملك صديق، ولا للعافية ثمن، وكم من منعم عليه وهو لا يعلم.

أربع خصال بأربعة ابيات في الجنة

4–52 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن سنان، عن معاوية بن وهب، عن أبي عبد الله عليه السلام قال:من يضمن لي أربعة بأربعة أبيات في الجنة؟ من أنفق ولم يخف فقرا، وأنصف الناس من نفسه، وأفشى السلام في العالم، وترك المراء وإن كان محقا.

أربع خصال من كن فيه بنى الله عز وجل له بيتا في الجنة

4–53 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن محمد بن خالد، عن الحسن بن محبوب، عن عبد الله بن سنان، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: أربع من كن فيه بنى الله له بيتا في الجنة: من آوى اليتيم، ورحم الضعيف، وأشفق على والديه، ورفق بمملوكه.

من سلم من أربع خصال فله الجنة

4–54 حدثنا أحمد بن هارون الفامي رضي الله عنه قال: حدثنا محمد بن جعفر قال: حدثنا محمد بن الحسن

الصفار، عن إبراهيم بن هاشم، عن الحسن بن أبي الحسن الفارسي، عن عبد الله بن الحسين بن زيد بن علي، عن أبيه، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من سلم من أمتي من أربع خصال فله الجنة: من الدخول في الدنيا، واتباع الهوى، وشهوة البطن، وشهوة الفرج. ومن سلم من نساء امتي من أربع خصال فلها الجنة: إذا حفظت [ما] بين رجليها، وأطاعت زوجها، وصلت خمسها، وصامت شهرها.

God shall look upon four on the Resurrection Day

4–55 Hamzih ibn Muhammad ibn Ahmad al–Alavi – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Uthman ibn Isa, on the authority of Sama'at ibn Mihran that Aba Abdullah as–Sadiq (MGB) said, "The Honorable the Exalted God shall look upon four on the Resurrection Day: one who has bought something and has changed his mind, but the seller doesn't accept; one who has helped a needy one; one who has freed a slave; and one who has helped an unmarried man get married."

The Shiites Will Never Suffer from Four Characteristics

4–56 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of some companions, on the authority of Ali ibn Asbat, on the authority of some companions that Aba Abdullah as–Sadiq (MGB) said, "Our Shiites will never suffer from four characteristics: being born out of adultery; begging; being gay; and being greenish–blue eyed (like cats)74."

God Would Protect Whomever Has Four Characteristics

4–57 Ahmad ibn Ali ibn Ibrahim ibn Hashim narrated that his father quoted his father, on the authority of his grandfather, on the authority of Abdullah ibn Maymun75, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "Whoever has four characteristics shall be protected by God and taken to Paradise: being good–tempered so as to live amongst the people; sympathizing with the ones who have suffered from calamities; being kind to their parents; and treating servants kindly."

The Honorable the Exalted God Chose Four of Everything

4–58 Al–Hussein ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah al–Razi, on the authority of Al–Hassan ibn Ali ibn Abi Uthman, on the authority of Musa ibn Bakr, on the authority of Abil Hassan – the first (MGB)76 that God's Prophet (MGB) said, "The Blessed the Sublime God chose four of everything. He chose Gabriel, Michael77, Isra'fil78 and the angel of death, i.e. Israel – peace be upon them all – from amongst the angels. He chose four from amongst the Prophets: Abraham – the Sword; David; Moses; and me.

He also chose four families and said, *'Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people.'*[79] He chose four of the towns. The Honorable the Exalted God said, *'By the Fig and the Olive, And the Mount of Sinai, And*

أربعة ينظر الله عز وجل اليهم يوم القيامة

4-55 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم، عن أبيه، عن عثمان بن عيسى، عن سماعة بن مهران، عن أبي عبد الله عليه السلام قال: أربعة ينظر الله عز وجل إليهم يوم القيامة: من أقال نادما، أو أغاث لهفان، أو أعتق نسمة، أو زوج عزبا.

أربع خصال لا تبتلى الشيعة بها

4-56 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن عدة من أصحابنا، عن علي بن أسباط، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: ما ابتلى الله به شيعتنا فلن يبتليهم بأربع: بأن يكونوا لغير رشدة أو أن يسألوا بأكفهم، أو أن يؤتوا في أدبارهم، أو أن يكون فيهم أخضر أزرق.

أربع خصال من كن فيه كان في كنف الله عز وجل

4-57 حدثنا أحمد بن علي بن إبراهيم بن هاشم، عن أبيه، عن جده، عن عبد الله بن ميمون، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: أربع من كن فيه نشر الله عليه كنفه وأدخله الجنة في رحمته: حسن خلق يعيش به في الناس، ورفق بالمكروب وشفقة على الوالدين، وإحسان إلى المملوك.

ان الله عز وجل اختار من كل شيء أربعة

4-58 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه قال: حدثني أبي قال: حدثني محمد بن أحمد قال: حدثني أبوعبد الله الرازي، عن الحسن بن علي بن أبي عثمان، عن موسى بن بكر، عن أبي الحسن الاول عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن الله تبارك وتعالى اختار من كل شيء أربعة: اختار من الملائكة جبرئيل وميكائيل وإسرافيل وملك الموت عليهم السلام، واختار من الانبياء أربعة للسيف إبراهيم وداود وموسى وأنا، واختار من البيوتات أربعة، فقال: "إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين". واختار من البلدان أربعة فقال عز وجل "والتين والزيتون وطور سينين وهذا البلد الامين"

this City of security.'[80] In this verse 'the Fig' refers to Medina, 'the Olive' refers to *Bayt ul- Muqadas*

(Holy Shrine in Jerusalem) and 'Mount of Sinai' refers to Kufa while 'this city of security' refers to Mecca. And He chose four women: Mary, Asia, Khadijah (– the daughter of Khuwaylid)81, and Fatimah. And He chose four of the deeds in *Hajj*: offering; crying out; wearing the *Ihram* ritual82; and circumambulation. And what is meant by 'offering' is slaughtering and what is meant by 'crying out' is the people's outcry of *'Labayk. Allahuma Labayk...'* 83 And He chose four of the months: *Rajab*, *Shawwal*; *Dhul-Qa'ade* and *Dhul-Hijja*. And He chose four of the days of the week: Friday; the day of *Al-Tarviat*84; the day of *Arafat*85; and the day of the offering."

Four Characteristics which Cause Grief

4-59 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "One day the Commander of the Faithful (MGB) was grieved and said, 'How come I am sad! I do not remember having sat at the doorstop; having gone in the middle of the herd; having worn my pajamas while standing up; and having cleaned my hands and face with my underwear.'86"

Four characteristics will never vanish in Muhammad's nation

4-60 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Hassan ibn (Abil) Hussein al-Farsi, on the authority of Suleiman ibn Hafs al-Basry, on the authority of Abdullah ibn al-Hussein ibn Zayd ibn al-Hussein ibn Ali ibn Abi Talib, on the authority of his father Zayd ibn Ali, on the authority of his father Ali ibn al-Hussein (MGB), on the authority of his father (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Four characteristics will never vanish in my nation until the Resurrection Day: taking pride in their ancestry; challenging the lineage; relying on astrology; and mourning aloud over the dead. If a woman who mourns aloud dies without having repented, she shall be resurrected with a shirt made of tar and an itchy armor."

The body is sustained on four things

4-61 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Durost, on the authority of Abil Asbaq that Aba

فالتين المدينة والزيتون بيت المقدس وطور سينين الكوفة، وهذا البلد الامين مكة، واختار من النساء أربعا: مريم وآسية وخديجة وفاطمة، واختار من الحج أربعة: الثج والعج والاحرام والطواف، فأما الثج فالنحر، والعج ضجيج الناس بالتلبية. واختار من الاشهر أربعة: رجب وشوال وذو القعدة وذو الحجة.واختار من الايام أربعة: يوم الجمعة،

ويوم التروية، ويوم عرفة، ويوم النحر.

أربع خصال يتولد منها الغم

4-59 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري بإسناده يرفعه إلى أبي عبد الله عليه السلام قال: اغتم أمير المؤمنين عليه السلام يوما فقال: من أين اتيت فما أعلم أني جلست على عتبة باب، ولا شققت بين غنم، ولا لبست سراويلي من قيام، ولا مسحت يدي ووجهي بذيلي.

أربع خصال لا تزال في امة محمد صلى الله عليه وآله

4-60 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن الحسن بن [أبي] الحسين الفارسي، عن سليمان بن حفص البصري، عن عبد الله بن الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب، عن أبيه، عن جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربعة لا تزال في امتي إلي يوم القيامة: الفخر بالاحساب والطعن في الانساب والاستسقاء بالنجوم والنياحة وإن النائحة إذا لم تتب قبل موتها تقوم يوم القيامة وعليها سربال من قطران ودرع من جرب.

بني الجسد على أربعة اشياء

4-61 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن درست، عن أبي الاصبغ، عن أبي عبد الله عليه

Abdullah as-Sadiq (MGB) said, “The body is based on four things: the spirit, the mind; the blood and the breath. Once the spirit departs the body, the mind shall follow it. Once the spirit sees something, it will be saved by the mind and maintained by the blood and the breath.”

Man’s Strength and Survival Depends On Four Things

4-62 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hussein ibn Abil Khat’tab, on the authority of Muhammad ibn Sin’an, on the authority of Al-Mufaz’zal ibn Umar, on the authority of Aba Abdullah as-Sadiq (MGB), “Man’s strength and survival depends on four things: fire, light, air and water. Eating and drinking are assisted by fire. Man sees and understands by light. Man hears and smells by air. Man enjoys food and

drinks with water. If there was no heat form fire in man's stomach, he could not digest food or drinks. If there was no light for his eyes, he could not see and understand. If air did not exist, his stomach would not get heated. If water did not exist, he could not enjoy eating food and drinking beverages."

Al-Mufaz'zal ibn Umar added, "I asked the Imam (MGB) about the various types of fire. He (MGB) said, 'There are four types of fire: fire that eats and drinks; fire that eats but doesn't drink; fire that drinks but doesn't eat; and fire that neither eats nor drinks. The first is the fire with which one eats and drinks and that is in men and animals. The fire which eats but doesn't drink is the fire of wood. The fire that drinks but doesn't eat is the fire of the trees. The fire that neither eats nor drinks is that of flint stone and a glowworm.87"

four acts corrupt the heart and develop hypocrisy

4-63 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Musa al-Marvazy, on the authority of Abul Hassan - the first (Al-Kazim (MGB)) that God's Prophet (MGB) said, "There are four acts which corrupt the heart and develop hypocrisy as water helps a tree develop: listening to vain or obscene talk; going to the door of the king's palace, and going hunting."

The Prophet liked four tribes and disliked four tribes

4-64 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Suleiman ibn Ja'far al-Ja'fari, on the authority of Al-Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), "God's Prophet (MGB) liked four tribes: the Helpers (*Ansar*); Abdul Qyas; Aslam; and Tamim tribe. God's Prophet (MGB) disliked four tribes: the Umayyads; the Hanif tribe; the Thaqif tribe; and the Hazil tribe. The Prophet (MGB) said, 'My mother who delivered me was not from the Bakr tribe or the Thaqif tribe.' He (MGB) also said, 'There are some noble people in all tribes except for the Umayyads.'"

السلام قال: بني الجسد على أربعة أشياء [على] الروح والعقل، والدم والنفس فإذا خرج الروح تبعه العقل، وإذا رأى الروح شيئا حفظه عليه العقل وبقي الدم والنفس.

قوام الانسان وبقاؤه بأربعة، والنيران أربعة

4-62 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله عليه السلام قال: قوام الانسان وبقاؤه

بأربعة: بالنار والنور والريح والماء، فبالنار يأكل ويشرب، وبالنور يبصر ويعقل، وبالريح يسمع ويشم، وبالماء يجد لذة الطعام والشراب، فلولا النار في معدته لما هضمت الطعام والشراب، ولولا أن النور في بصره لما أبصر ولا عقل، ولولا الريح لما التهبت نار المعدة، ولولا الماء لم يجد لذة الطعام والشراب. قال: وسألته عن النيران، فقال: النيران أربعة: نار تأكل وتشرب، ونار تأكل ولا تشرب، ونار تشرب ولا تأكل، ونار لا تأكل ولا تشرب. فالنار التي تأكل وتشرب فنار ابن آدم وجميع الحيوان، والتي تأكل ولا تشرب فنار الوقود، والتي تشرب ولا تأكل فنار الشجرة، والتي لا تأكل ولا تشرب فنار القداحة والحباحب.

أربع خصال يفسدن القلب وينبتن النفاق

4-63 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد قال: روى الحسن بن علي بن أبي عثمان، عن موسى المروزي، عن أبي الحسن الاول عليه السلام قال: قال رسول الله صلى الله عليه وآله: أربع يفسدن القلب وينبتن النفاق في القلب كما ينبت الماء الشجر: استماع اللهو، والبذاء، واتيان باب السلطان، وطلب الصيد.

كان رسول الله صلى الله عليه وآله يحب أربع قبائل ويبغض أربع قبائل

4-64 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني محمد بن عيسى بن عبيد، عن سليمان بن جعفر الجعفري، عن الرضا، عن أبيه، عن جده، عن آبائه عليهم السلام أن رسول الله صلى الله عليه وآله كان يحب أربع قبائل: كان يحب الانصار، وعبدالقيس، وأسلم، وبني تميم، وكان يبغض بني امية، وبني حنيف وبني ثقيف وبني هذيل وكان عليه السلام يقول: لم تلدني امي بكرية ولا ثقفية، وكان عليه السلام يقول: في كل حي نجيب إلا في بني امية.

Four acts will make the heart perish

4-65 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Homayry quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "Four acts will make the heart perish: committing sins continuously; talking with women often; arguing with a fool, (since you keep talking with him, but he will never be guided to the right way), and associating with the dead!" They asked him what he meant by the dead? The Prophet of God (MGB) said, "All the rich who live in ease and luxury."

The Earth Shall Never Be Void of Four Groups of Believers

4-66 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that

Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Uthman ibn Isa, on the authority of Khalid ibn Najih, on the authority of one of the Immaculate Imams (MGB), "The Earth will never be void of four groups of believers. Sometimes there will be more than that but it will never be less just as a tent would not stay upright without four ropes and a middle pillar."

Four Things with Which You Will Not Need Any Medication

4-67 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Uthman ibn Ubayd, on the authority of Hodbat ibn Khalid al-Qaysi, on the authority of Mobarak ibn Fuzalat, on the authority of Al-Asbaq ibn al-Nobatat that the Commander of the Faithful Ali ibn Abi Talib (MGB) told his son Al-Hassan (MGB), "O my dear son! I will teach you four things by which you become needless of any medication." He (MGB) said, "O Commander of the Faithful! Yes." The Commander of the Faithful (MGB) said, "Never eat unless you are not hungry. Stop eating while you are still hungry; chew everything you eat very well; go to the toilet before going to bed. If you follow these instructions you will never need any medication."

Four Characteristics Not Attributed to a Believer

4-68 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad, on the authority of Abu Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of his father, on the authority of Abi Basir, on the authority of Aba Abdullah as-Sadiq (MGB), "There are four characteristics which do not belong to a believer: he is not insane; he doesn't go around begging at the people's doors; he is not born of adultery and he is not gay."

أربع خصال يمتن القلب

4-65 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: أربع يمتن القلب: الذنب على الذنب، وكثرة مناقشة النساءيعني محادثتهن ومماراة الاحمق تقول ويقول ولا يرجع إلى خير [أبدا]، ومجالسة الموتى، فقيل له: يا رسول الله صلى الله عليه وآله وما الموتى؟ قال كل غني مترف.

لا تخلو الارض من أربعة من المؤمنين

4-66 حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبدالله عن محمد بن الحسين بن أبي الخطاب عن عثمان بن

عيسى عن خالد بن نجيح عن أحدهما عليهما السلام قال: ليس تخلو الارض من أربعة من المؤمنين وقد يكونون أكثر ولا يكونون أقل من أربعة وذلك أن الفسطاط لا يقوم إلا بأربعة أطناب والعمود في وسطه.

أربع خصال يستغنى بها عن الطب

4-67 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا أحمد بن يحيى ابن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا عثمان بن عبيد قال: حدثنا هدبة بن خالد القيسي قال: حدثنا مبارك بن فضالة، عن الاصبغ بن نباتة قال: قال أمير المؤمنين علي بن أبي طالب عليه السلام للحسن ابنه عليه السلام: يا بني ألا اعلمك أربع خصال تستغني بها عن الطب، فقال: بلى يا أمير المؤمنين، قال: لا تجلس على الطعام إلا وأنت جائع، ولا تقم عن الطعام إلا وأنت تشتهيه، وجود المضغ، وإذا نمت فاعرض نفسك على الخلاء. فاذا استعملت هذا استغنيت عن الطب.

أربع خصال لا تكون في مؤمن

4-68 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد بن محمد قال: حدثني أبوعبد الله الرازي، عن الحسن بن علي بن أبي عثمان، عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام قال: أربع خصال لا تكون في مؤمن: لا يكون مجنونا، ولا يسأل عن أبواب الناس ولا يولد من الزنا، ولا ينكح في دبره.

God Has Taken a Pledge from a Believer On Four Issues

4-69 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Sin'an who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "God has received a pledge from the believer so that his speech doesn't become accepted, they do not believe his narration, he doesn't take revenge from his enemy unless he divulges himself because every believer is silent."

The Four Problems that a Believer Always Faces

4-70 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Ali ibn Asbat, on the authority of Malik, on the authority of Mosma' ibn Malik, on the authority of Sama'at that Aba Abdullah as-Sadiq (MGB) said, "O Sama'at! There are always four problems that a believer faces: 1- A neighbor to bother him 2- Satan tries to deviate him 3- A hypocrite to always follow him and 4- A jealous believer." He (MGB) then added, 'O Sama'at! Do you want me to tell you which one is the

worst?' I said, 'Yes. Which one?' The Imam (MGB) replied, 'A jealous believer is the worst, because a jealous believer will say bad things about him, and others will believe him.'"

Four Instances with A Quick Chastisement

4-71 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Hussein ibn Sa'id, on the authority of Sa'id ibn al-Hassan ibn al-Haseen, on the authority of Musa ibn al-Qasim, on the authority of Safvan ibn Yahya, on the authority of Abdullah ibn Bakir, on the authority of his father that Abi Ja'far al-Baqir (MGB) said, "There are four things for which there will be a quick chastisement. The chastisement for one who does you evil, although you did him well; the chastisement of one whom you did not oppress, but he oppresses you; the chastisement of one who makes a pledge to you with the intention of breaking it, while you intend to honor it; and the chastisement of one whom you visit, but he breaks off the ties of kinship."

4-72 Abul Hussein Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father

أخذ الله عز وجل ميثاق المؤمن على أربعة

4-69 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن سنان يرفعه إلى أبي عبد الله عليه السلام قال: أخذ الله عز وجل ميثاق المؤمن على أن لا يقبل قوله، ولا يصدق حديثه، ولا ينتصف من عدوه، ولا يشفي غيظه إلا بفضيحة نفسه لان كل مؤمن ملجم.

لا ينفك المؤمن من أربع خصال

4-70 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن مالك، عن مسمع بن مالك، عن سماعة، عن أبي عبد الله عليه السلام أنه قال:يا سماعة لا ينفك المؤمن من خصال أربع: من جار يؤذيه، وشيطان يغويه، ومنافق يقفو أثره، ومؤمن يحسده، ثم قال: يا سماعة أما إنه أشدهم عليه، قلت: كيف ذاك؟ قال: إنه يقول فيه القول فيصدق عليه.

أربعة اسرع شيء عقوبة

4-71 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن الحسين بن سعيد، عن سعيد بن الحسن بن الحصين، عن موسى ابن القاسم، عن صفوان بن يحيى، عن عبد الله بن بكير، عن أبيه، عن أبي جعفر عليه السلام قال:أربعة أسرع شيء عقوبة رجل أحسنت إليه ويكافيك بالاحسان إليه أساءة، ورجل لا تبغي عليه وهو يبغي عليك، ورجل عاهدته على أمر، فمن أمرك الوفاء له ومن أمره الغدر بك، ورجل يصل قرابته ويقطعونه.

4-72 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد ابن محمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبو مالك، عن

(MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) the Prophet (MGB) said, “O Ali! Four issues are the quickest in punishment: to recompense the favor with mistreatment, to be hostile with one who is not hostile to you; to break the faith of the party who keeps up his faith; and to rupture the relations with the relatives who respect you.”

The Prophet (MGB) then added, “O Ali, rest will depart from him who is predominated by discontent.”

Four Things Either of Which Can Ruin a Home

4-73 Al-Hussein ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted Muhammad ibn Ahmad on the authority of Ahmad ibn al-Hussein ibn Sa’id, on the authority of Al-Hussein ibn al-Hassain, on the authority of Musa ibn al-Qasim al-Bajaly who through a chain of narrators linked it up to Ali (MGB), “There are four things either of which can destroy a home: stealing, treason, drinking alcoholic beverages and committing adultery.”

Things Each of Which Are Based on Four Pillars

4-74 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat’tab and Ahmad ibn al-Hassan ibn Ali ibn Faz’zal, on the authority of Ali ibn Asbat, on the authority of Al-Hassan ibn Zayd, on the authority of Muhammad ibn Salim, on the authority of Sa’ed ibn Tarif, on the authority of Al-Asbaq ibn al-Nobatat that the Commander of the Faithful Imam Ali (MGB) said, “Faith is founded on the following four: perseverance; certitude; justice and struggling in the way of God. There are four pillars of perseverance: courage, fear, piety, and awaiting. Anyone who is eager for Paradise will not be entrapped in lust. Anyone who fears Hell will abstain from committing forbidden acts. Calamities will be easy to bear for anyone who is pious in this world. Anyone who awaits death will attempt to do good deeds.

There are four pillars of certitude: intelligence; foresight; wisdom; preaching lessons; and ways of the people of the past. One who is intelligent would have foresight. One who is wise would recognize things

from which he can learn. One who recognizes things from which he can learn would learn the right approach. One who learns the right approach it is as if he is living with the experiences of the people of the past.

There are four pillars for justice: deep understanding, thorough knowledge, good insight and great wisdom. One who understands deeply would explain the knowledge beautifully. One who has thorough knowledge would make acceptable decisions and one who is wise would not neglect anything and live admirably amongst the people.

أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله: أنه قال في وصيته له: يا علي أربعة أسرع شيء عقوبة: رجل أحسنت إليه فكافأك بالاحسان إليه إساءة، ورجل لا تبغي عليه وهو يبغي عليك، ورجل عاهدته على أمر فوفيت له وغدر بك، ورجل وصل قرابته فقطعوه، ثم قال عليه السلام: يا علي من استولى عليه الضجر رحلت عنه الراحة.

أربعة لا تدخل واحدة منهن بيتا الاخرب

4-73 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه قال: حدثنا أبي، عن محمد ابن أحمد، عن أحمد بن الحسين بن سعيد، عن الحسين بن الحصين، عن موسى بن القاسم البجلي باسناده يرفعه إلي علي عليه السلام قال: أربعة لا تدخل واحدة منهن بيتا إلا خرب ولم يعمر: الخيانة، والسرقة، وشرب الخمر، والزنا.

الاشياء التي كل واحدة منها على أربعة

4-74 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، وأحمد بن الحسن بن علي بن فضال جميعا، عن علي بن أسباط عن الحسن بن زيد قال: حدثني محمد بن سالم، عن سعد بن طريف، عن الاصبغ بن نباتة قال: قال أمير المؤمنين عليه السلام: الايمان على أربع دعائم: على الصبر واليقين والعدل والجهاد. والصبر على أربع شعب: على الشوق، والاشفاق، والزهد، والترقب. فمن اشتاق إلى الجنة سلا عن الشهوات ومن أشفق من النار رجع عن المحرمات، ومن زهد في الدنيا تهاون بالمصيبات، ومن ارتقب الموت سارع في الخيرات.

واليقين على أربع شعب: على تبصرة الفطنة وتأول الحكمة، وموعظة العبرة، وسنة الاولين، فمن تبصر في الفطنة تأول الحكمة، ومن تأول الحكمة عرف العبرة ومن عرف العبرة فكأنما عاش في الاولين.

والعدل على أربع شعب: على غائص الفهم، وغمرة العلم، وزهرة الحكمة، وروضة الحلم، فمن فهم فسر جمل العلم،

ومن علم شرح غرائب الحكم، ومن كان حليما لم يفرط في أمر يلبسه في الناس.

There are four pillars of struggling in the way of God: enjoining to do good; forbidding evil; persistence at the war front; and hating the corrupt people. One who enjoins to do so strengthens the back of the believers. One who forbids from evil, defeats the hypocrites. One who persists at the war front has done his duty. One who hates the corrupt people and the Honorable the Exalted God's Wrath would also raise his wrath. This is belief, its pillars and its kinds. This is faith, its pillars and its various types.

Atheism is founded on the following four: corruption; tyranny; doubt and dubiosity.

There are four pillars of corruption: oppression, blind-heartedness, ignorance, and rebellion.

One who is oppressive would belittle the truth; consider knowledgeable ones as his enemies, and insist on committing major sins. One who is blind-hearted would forget God, would follow his suspicions and be defeated by Satan. One who is ignorant would be fooled by high aspirations and would feel sorry when he realizes that these were just mirages. One who is rebellious would be debased by God through God's Dominion and Majesty since he turns away from God and rebels against the decrees of his Noble Lord.

There are four pillars of tyranny: pickiness; causing conflicts; mental aberration and causing discord.

One who is picky would not adhere to the right. He would only get more drowned in problems. He is always entrapped in seditions and would be deviated away from the religion and would wander about in trouble aimlessly.

One who causes conflicts and fights others would lose his ties with others. He would be in real trouble. Good things will turn into bad for him. Bad things will turn into good. Such people would not be able to find the right way, and it would become hard for them to find their way out. They would turn away from the religion and follow a path other than that which the believers follow.

There are four pillars for doubt: fear; distrust; hesitation and surrendering. One who bases his religion on doubt would not be able to even sleep until the morning. *'O those who dispute! 'Then which of the gifts of thy Lord,* (*O man,*) *wilt thou dispute about?'*[88] One who fears what is ahead of him would fall over. One who hesitates in doubt would fall behind others. They will overpass him and would be destroyed under the feet of the devils. One who surrenders would be destroyed between the affairs of this world and the next. Whoever adheres to certitude shall survive. There are four pillars for dubiosity: selfishness; fooling oneself;

والجهاد على أربع شعب: على الامر بالمعروف، والنهي عن المنكر، والصدق في المواطن وشنآن الفاسقين فمن أمر بالمعروف شد ظهر المؤمن، ومن نهى عن المنكر أرغم أنف المنافق ومن صدق في المواطن قضى الذي عليه، ومن شنأ الفاسقين وغضب لله عز وجل غضب الله له، فذلك الايمان ودعائمه وشعبه.

والكفر على أربع دعائم: على الفسق، والعتو، والشك، والشبهة.

والفسق على أربع شعب: على الجفاء، والعمى، والغفلة، والعتو.

فمن جفا حقر الحق، ومقت الفقهاء، وأصر على الحنث العظيم، ومن عمى نسي الذكر واتبع الظن، وألح عليه الشيطان، ومن غفل غرته الاماني، وأخذته الحسرة إذا انكشف الغطاء، وبدا له من الله مالم يكن يحتسب،ومن عتا عن أمر الله تعالى الله عليه. ثم أذله بسلطانه، وصغره بجلاله كما فرط في جنبه، وعتا عن أمر ربه الكريم.

والعتو على أربع شعب: على التعمق، والتنازع، والزيغ، والشقاق. فمن تعمق لم ينب إلى الحق ولم يزدد إلا غرقا في الغمرات، فلم تحتبس عنه فتنة إلا غشيته اخرى، وانخرق دينه، فهو يهيم في أمر مريج

ومن نازع وخاصم قطع بينهم الفشل وذاقوا وبال أمرهم، وساءت عنده الحسنة، وحسنت عنده السيئة، ومن ساءت عليه الحسنة أعورت عليه طرقه واعترض عليه أمره وضاق [عليه] مخرجه، وحري أن ترجع من دينه، ويتبع غير سبيل المؤمنين. والشك على أربع شعب: على الهول، والريب، والتردد، والاستسلام [فمن جعل المراء ديدنا لم يصبح ليله] "فبأي آلاء ربك يتمارى" المتمارون فمن هاله ما بين يديه نكص على عقبيه، ومن تردد في الريب سبقه الاولون، وأدركه الآخرون، وقطعته سنابك الشياطين، ومن استسلم لهلكة الدنيا والآخرة هلك فيما بينهما ومن نجا فباليقين. والشبهة على أربع شعب على الاعجاب بالزينة وتسويل

improper thoughts; and decorating what is indeed wrong in order to make it look right. This is how by selfishness one blocks off what is right. One who fools himself would be entrapped in the fire of lust. Improper thoughts would greatly harm one. Decorating what is wrong to look like right would cover up things with many layers of darkness. These were the various categories of atheism, its foundations and its various types. Hypocrisy is founded upon four things: selfishness, light-headedness, animosity and greed.

There are four pillars for selfishness: trespassing, animosity, lust and rebellion. One who trespasses would be in a lot of trouble. He would never be calm. One who doesn't control lust would wade in ice. One who rebels would undoubtedly go astray.

And the various types of light-headedness are: sluggishness, being deceived, postponing deeds to a later time and having great expectations. One who acts sluggishly will not act according to God's religion. One who postpones the deeds will put them off until he dies. If man did not have any great expectations, he would act according to his duties. If man doesn't know his duties, he would badly die in fear. There are four types of animosity: haughtiness; pride; supporting one side; and being biased. One who is haughty would fall behind. One who is too proud would become corrupt. One who supports one side would be insisting on sins. One who is biased would be wicked. And greed can be classified into

the following four categories: undue happiness and cheerfulness, stubbornness and hoarding up. Undue happiness and cheerfulness are not pleasant in the sight of the Honorable the Exalted God. Stubbornness is an evil thing which would entrap one in sins. Hoarding up would imply changing what could be useful into what is bad. These were the various categories of hypocrisy, its foundations and its various types.

Najdat al-Haruri wrote to Ibn Abbas about four issues

4-75 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad and Abdullah - the sons of Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman al-Nab, on the authority of Ubaydullah ibn Ali Al-Halabi that Aba Abdullah as-Sadiq (MGB) said, "A foreigner Najdat wrote to Ibn Abbas89 and asked him about four issues: 1-Does God's Prophet (MGB) involve women in war? Does the Prophet (MGB) give women any share of the booties? 2-Who is the alms-tax given to? 3- When is an orphan considered to be a grown-up? 4- What about killing the children of atheists?

النفس، وتأول الفرج وتلبس الحق بالباطل، وذلك بأن الزينة تزيل على البينة وأن تسويل النفس يقحم على الشهوة، وإن الفرج يميل ميلا عظيما،

وإن التلبس ظلمات بعضها فوق بعض، فذلك الكفر ودعائمه وشعبه.

والنفاق على أربع دعائم: على الهوى، والهوينا، والحفيظة، والطمع.

والهوى على أربع شعب: على البغي، والعدوان، والشهوة، والطغيان، فمن بغي كثرت غوائله وعلاته، ومن اعتدى لم تؤمن بوائقه، ولم يسلم قلبه، ومن لم يعزل نفسه عن الشهوات خاض في الخبيثات، ومن طغى ضل على غير يقين ولا حجة له وشعب الهوينا الهيبة، والغرة، والمماطلة والامل، وذلك لان الهيبة ترد على دين الحق، وتفرط المماطلة في العمل حتى يقدم الاجل، ولولا الامل علم الانسان حسب ما هو فيه، ولو علم حسب ما هو فيه مات من الهول والوجل.

وشعب الحفيظة: الكبر، والفخر، والحمية، والعصبية، فمن استكبر أدبر، ومن فخر فجر، ومن حمى أضر، ومن أخذته العصبية جار، فبئس الامر أمر بين الاستكبار والادبار، وفجور وجور.

وشعب الطمع أربع: الفرح، والمرح، واللجاجة، والتكاثر، فالفرح مكروه عند الله عز وجل، والمرح خيلاء، واللجاجة بلاء لمن اضطرته إلى حبائل الآثام، والتكاثر لهو وشغل واستبدال الذي هو أدنى بالذي هو خير، فذلك النفاق

ودعائمه وشعبه.

كتب نجدة الحروري إلى ابن عباس يسأله عن أربعة أشياء

4–75 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد، وعبد الله ابني محمد بن عيسى، عن محمد بن أبي عمير، عن حماد بن عثمان الناب، عن عبيد الله بن علي الحلبي، عن أبي عبد الله عليه السلام قال: إن نجدة الحروري كتب إلى ابن عباس يسأله عن أربعة أشياء هل كان رسول الله صلى الله عليه وآله يغزو بالنساء؟ وهل كان يقسم لهن شيئا؟ وعن موضع الخمس، وعن اليتيم متى ينقطع يتمه؟ وعن قتل الذراري.

Ibn Abbas replied, “Regarding what you asked, God’s Prophet (MGB) let women benefit from the booties, but it was not considered as a share. We believe that the alms-tax should be given to us, but some people think that it doesn’t belong to us. Therefore we are patient. An orphan is considered to have grown up when he attains sexual maturity, unless he is retarded or foolish. In such conditions, his custodian would be in charge of his belongings. The Prophet of God would not kill any of the children of the atheists. It was Khizr who killed the atheists and let go of the believers of the children of the atheists. You may act accordingly, if you possess the knowledge which Khizr possessed.”

White Hair Grows In Four Places

4-76 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ali ibn Muhammad, on the authority of Abi Ayoob Al-Madini, on the authority of Suleiman al-Ja’fari, on the authority of Al-Reza (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “White hair on the forehead is a sign of prosperity. White hair on the two cheeks is a sign of generosity. White hair on the head is a sign of bravery and white hair on the back of the head is a sign of misfortune.”

There Are Four Types of People

4-77 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with them – narrated that Sa’ed ibn Abdullah quoted Al-Haysam ibn Abi Masruq al-Nehdi who linked it up through a chain of narrators to Al-Hassan ibn Ali (MGB), “There are four types of people. Some people are good-tempered but poor. Some people are wealthy but bad-tempered. Some people are neither good-tempered nor wealthy. They are the worst of the people. However, there are some people who are both good-tempered and wealthy. They are the best of the people.”

a Distance as short as Four Fingers Between Right and Wrong

4–78 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Ali ibn al–Sindy, on the authority of Muhammad ibn Amr ibn Sa'id, on the authority of Kiram, on the authority of Maysar ibn Abdul Aziz that he had heard Aba Ja'far al–Baqir (MGB) say, "The Commander of the Faithful Imam Ali (MGB) was asked, 'How much distance is there between right and wrong?' He (MGB) replied, 'As much as four fingers.' The Commander of the Faithful Ali (MGB) put his hand between his ear and eyes and said, 'What you see by the eyes is right, but what you hear by the ears is wrong.'"

فكتب إليه ابن عباس أما قولك في النساء فان رسول الله صلى الله عليه وآله كان يحذيهن ولا يقسم لهن شيئا، وأما الخمس فانا نزعم أنه لنا، وزعم قوم أنه ليس لنا فصبرنا، فأما اليتيم فانقطاع يتمه أشده وهو الاحتلام إلا أن لا تؤنس منه رشدا فيكون عندك سفيها أو ضعيفا فيمسك عليه وليه، وأما الذراري فلم يكن النبي صلى الله عليه وآله يقتلها، وكان الخضر عليه السلام يقتل كافرهم ويترك مؤمنهم، فان كنت تعلم منهم ما يعلم الخضر فأنت أعلم.

العلامات في الشيب في أربعة مواضع

4–76 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي، عن علي بن محمد، عن أبي أيوب المديني، عن سليمان الجعفري، عن الرضا، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الشيب في مقدم الرأس يمن، وفي العارضين سخاء، وفي الذوائب شجاعة، وفي القفا شوم.

الناس أربعة

4–77 حدثني أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله، عن الهيثم بن أبي مسروق النهدي بإسناده يرفعه إلى الحسن بن علي عليهما السلام قال:الناس أربعة: فمنهم من له خلق ولا خلاق له، ومنهم من له خلاق ولا خلق له، ومنهم من لا خلق ولا خلاق له، وذلك [من] شر الناس، ومنهم من له خلق وخلاق فذلك خير الناس.

بين الحق والباطل أربع أصابع

4–78 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن علي بن السندي، عن محمد بن عمرو بن سعيد، عن كرام، عن ميسر بن عبد العزيز قال:سمعت أبا جعفر عليه السلام وهو

يقول: سئل أمير المؤمنين عليه السلام: كم بين الحق والباطل؟ فقال: أربع أصابع، ووضع أمير المؤمنين عليه السلام يده على اذنه وعينيه فقال: ما رأته عيناك فهو الحق وما سمعته اذناك فأكثره باطل.

The treasures of two orphans were four pieces of advice

4–79 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Abdul Hamid al–At'tar, on the authority of Al–Ala' ibn Razin, on the authority of Muhammad ibn Muslim al–Saqafy, on the authority of Abi Ja'far al–Baqir (MGB) who said the following regarding the words of the Honorable the Exalted God, *'...there was, beneath it, a buried treasure, to which they were entitled.'*90 "I swear by God that the treasure referred to here was not gold or silver. Rather it was a tablet on which it was written, *'Inni ana Allah! La ilaha illa ana! Va Muhammad Rasuli!* (Indeed I am God. There are no gods but Me. Muhammad is My Prophet). I wonder how one who believes in death can be happy! I wonder how one who believes in the Reckoning and the Resurrection Day can laugh! I wonder how one who believes in destiny can doubt the fact that God would send down the daily bread! I wonder how one who has seen this world can deny the Hereafter!"

Four People Whom You Should Not Greet

4–80 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), "God's Prophet (MGB) forbade greeting four people: a drunk person, a sculptor, one who throws dice, and one who gambles. I will add one case and forbid you to greet one who plays chess."

Four Things Cheer You Up

4–81 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that his father quoted Muhammad ibn Ahmad, on the authority of Himdan ibn Suleiman, on the authority of Ali ibn al–Hassan ibn Ali ibn Faz'zal and Muhammad ibn Ahmad al–Adamy, on the authority of Ahmad ibn Muhammad ibn Muslimah, on the authority of Zyad ibn Bindar, on the authority of Abdullah ibn Sin'an that Abu Abdullah as–Sadiq (MGB) said, "There are four things which will cheer you up: looking at a beautiful face; looking at flowing water; looking at green grass; and anointing the eyes with collyrium91 at bedtime."

The Four Companions Most Loved By God

4–82 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah, on the authority of Al–Hussein ibn Sayf, on the authority of his brother Ali ibn Sayf, on the authority of his father Sayf ibn Umayrih, on the authority of Muhammad

ibn Musa, on the authority of someone from the progeny of Nofl ibn al-Mutalib, on the authority of his father, on the authority of Abi Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "The companions (on a trip) most loved by the Honorable the Exalted God are four. They will talk a lot and make too much noise if they are more than seven."

كنز اليتيمين أربع كلمات

4-79 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن عبدالحميد العطار قال: حدثنا العلاء بن رزين، عن محمد بن مسلم الثقفي، عن أبي جعفر عليه السلام في قول الله عز وجل "وكان تحته كنز لهما" قال: والله ما كان من ذهب ولا فضة وما كان إلا لوحا فيه كلمات أربع: إني أنا الله لا إله إلا أنا، ومحمد رسولي، عجبت لمن أيقن بالموت كيف يفرح قلبه، وعجبت لمن أيقن بالحساب كيف يضحك سنه، وعجبت لمن أيقن بالقدر كيف يستبطئ الله في رزقه، وعجبت لمن يرى النشأة الاولى كيف ينكر النشأة الاخرى.

أربعة لا يسلم عليهم

4-80 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى بن عمران الاشعري باسناده رفعه إلى أمير المؤمنين عليه السلام قال: نهى رسول الله صلى الله عليه وآله أن يسلم على أربعة: على السكران في سكره، وعلى من يعمل التماثيل، وعلى من يلعب بالنرد، وعلى من يلعب بالاربعة عشر، وأنا أزيدكم الخامسة أنهاكم أن تسلموا على أصحاب الشطرنج.

أربعة يضئن الوجه

4-81 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد، عن حمدان بن سليمان، عن علي بن الحسن بن علي بن فضال، ومحمد بن أحمد الادمي، عن أحمد بن محمد بن مسلمة، عن زياد بن بندار، عن عبد الله بن سنان قال: قال أبوعبد الله عليه السلام: أربع يضئن الوجه: النظر إلى الوجه الحسن، والنظر إلى الماء والنظر إلى الخضرة، والكحل عند النوم.

أحب الصحابة إلى الله عز وجل أربعة

4-82 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن الحسين بن سيف، عن أخيه علي بن سيف، عن أبيه سيف بن عميرة، عن محمد بن موسى، عن رجل من بني نوفل بن المطلب، عن أبيه، عن أبي جعفر عليه السلام أنه قال: قال رسول الله صلى الله عليه وآله: أحب

الصحابة إلى الله عز وجل أربعة، وما زاد قوم على سبعة إلا زاد لغطهم.

The Fire Will Be Forbidden For Four On the Resurrection Day

4–83 Muhammad ibn al–Hassan ibn Ahmad al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Al–Abbas ibn Ma'ruf, on the authority of Sa'dan ibn Muslim, on the authority of Sa'dan ibn Muslim, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as–Sadiq (MGB) that God's Prophet (MGB) said, "Do you want me to tell you from whom the fire will be forbidden in the Hereafter? The people said, "O Prophet of God! Yes." God's Prophet (MGB) said, "Humble ones; sociable ones; helpful ones; and simple ones."

Four Things A Little of which Is A Lot

4–84 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Salih who linked it up through a chain of narrators to the Divine Leader, "There are four things a little of which is a lot: fire, sleep, disease and animosity."

Use four things before four things happen

4–85 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Musa ibn al–Qasim, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Isma'il ibn Muslim al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq(MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "You should benefit from four things before four things happen: use your youth before you get old; use your health before you get ill; use your wealth before you get poor; and use your life before your death."

4–86 Muhammad ibn Ali ibn ash–Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al–Hussein quoted Abu Yazid Ahmad ibn Khalid al–Khalidy, on the authority of Muhammad ibn Salih al–Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) told him, "O Ali! You should benefit from four things before four things happen: use your youth before you get old; use your health before you get ill; use your wealth before you get poor; and use your life before your death."

All the Knowledge of the People is in Four Areas

4–87 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al–Qasim ibn Muhammad al–Isfahani, on the authority of Suleiman ibn Davood al–Minqari, on the authority of Sufyan ibn Ayyineh that he had heard Aba

تحرم النار على أربعة يوم القيامة

4–83 حدثنا محمد بن الحسن بن أحمد الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن سعدان بن مسلم، عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: ألا اخبركم بمن تحرم عليه النار غدا؟ قيل: بلى يا رسول الله، قال: الهين اللين القريب السهل.

أربعة القليل منها كثير

4–84 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن صالح يرفعه باسناده قال: أربعة القليل منها كثير: النار القليل منها كثير، والنوم القليل منه كثير، والمرض القليل منه كثير، والعداوة القليل منها كثير.

المبادرة بأربع قبل أربع

4–85 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب ابن يزيد، عن موسى بن القاسم، عن محمد بن سعيد بن غزوان، عن إسماعيل بن مسلم السكوني، عن جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: بادر بأربع قبل أربع، بشبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وحياتك قبل مماتك.

4–86 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين، قال حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثني أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي بادر بأربع قبل أربع بشبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وحياتك قبل موتك.

علم الناس كلهم موجود في أربع

4-87 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن سفيان بن عيينة قال: سمعت أبا عبد

Abdullah as-Sadiq (MGB) say, "I found that all the knowledge of the people is in four areas: 1- to know your Lord; 2- to know what He has done with you; 3- to know what He expects of you; and 4- to know what will deviate you from your religion."

4-88 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Ali ibn Ma'bad, on the authority of Abdullah ibn al-Qasim, on the authority of Abdullah ibn Sin'an that Aba Abdullah as-Sadiq (MGB) quoted on the authority of God's Prophet (MGB), "My nation should always do the following four: 1- They should love those who repent. 2- They should be sympathetic with the weak. 3- They should help the good-doers. 4- They should pray for all the people."

4-89 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Fuzayl ibn Ayaz, "I asked Aba Abdullah as-Sadiq (MGB), 'Is Jihad92 recommended or obligatory?' The Imam (MGB) replied, 'There are four types of Jihad: Two types are obligatory; one type is recommended, but it is performed as obligatory; one last type is recommended. The greatest jihad is fighting yourself, trying not to commit any sins. This is obligatory. Fighting with the infidels who attack you is also obligatory. However, the third type of Jihad is fighting against the enemies and it is obligatory for all people. If they abandon it, punishment will descend upon them. This type of Jihad is recommended for the Divine Leader (MGB). At the most, the enemies attack the people, and they will fight back. However, the type of Jihad that is recommended is reviving the traditions. If you decide to establish a good tradition and make an effort in developing it, your deeds are of the best deeds, since it intends to revive the traditions.'"

A servant has four eyes

4-90 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Sufyan ibn Ayyineh, on the authority of Al-Zuhra that in part of a long narration, Ali ibn al-Hussein as-Sajjad (MGB) said, "God's servant has four eyes: two eyes with which he sees the affairs of this world and his religion; and two inner eyes with which he sees the affairs of the Hereafter. When God wishes good for His servant, He opens the servants inner eyes which are in his heart, so that he can see the affairs related to the Hereafter. However, when God wishes anything else, He shall close his inner eyes.93"

الله عليه السلام يقول: وجدت علم الناس كلهم في أربع أولها أن تعرف ربك، والثاني أن تعرف ما صنع بك،

والثالث أن تعرف ما أراد منك، والرابع أن تعرف ما يخرجك من دينك.

يلزم الحق للامة في أربع

4-88 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن عبد الله بن القاسم، عن عبد الله ابن سنان، عن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله: يلزم الحق لامتي في أربع: يحبون التائب، ويرحمون الضعيف، ويعينون المحسن، ويستغفرون للمذنب.

الجهاد على أربعة أوجه

4-89 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن فضيل بن عياض، عن أبي عبد الله عليه السلام قال، سألته عن الجهاد أسنة هو أم فريضة؟ فقال: الجهاد على أربعة أوجه: فجهادان فرض، وجهاد سنة لا يقام إلا مع فرض، وجهاد سنة، فأما أحد الفرضين فمجاهدة الرجل نفسه عن معاصي الله عز وجل، وهو من أعظم الجهاد ومجاهدة الذين يلونكم من الكفار فرض، وأما الجهاد الذي هو سنة لا يقام إلا مع فرض: فإن مجاهدة العدو فرض على جميع الامة ولو تركوا الجهاد لاتاهم العذاب، وهذا هو من عذاب الامة وهو سنة على الامام أن يأتي العدو مع الامة فيجاهدهم. وأما الجهاد الذي هو سنة فكل سنة أقامها الرجل وجاهد في إقامتها وبلوغها وإحيائها فالعمل والسعي فيها من أفضل الاعمال لانه أحيا سنة قال النبي صلى الله عليه وآله: من سن سنة حسنة فله أجرها وأجر من عمل بها من غير أن ينتقص من اجورهم شيء.

للعبد أربع أعين

4-90 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن سفيان بن عيينة، عن الزهري، عن علي بن الحسين عليهما السلام قال في حديث طويل يقول فيه: ألا إن للعبد أربع أعين: عينان يبصر بهما أمر دينه ودنياه، وعينان يبصر بهما أمر آخرته، فإذا أراد الله بعبد خيرا فتح له العينين اللتين في قلبه فأبصر بهما الغيب في أمر آخرته وإذا أراد به غير ذلك ترك القلب بما فيه.

The Four Noblest Characteristics

4-91 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ali ibn Muhammad al-Qasani, on the authority of Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood, on the authority of Sufyan ibn

Najih that Abi Ja'far al-Baqir (MGB) said, "Solomon – the son of David (MGB) said, 'We have been granted whatever has been granted to the people or not, and we have been taught whatever the people have been taught or not. We found nothing to be better than fearing God in public and private; frugality both at times of poverty and being wealthy; telling the truth whether it be pleasing to us or to our loss; and supplicating to the Honorable the Exalted God in all circumstances."

4-92 Ja'far ibn Ali ibn al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy – may God be pleased with him – narrated that his grandfather Al-Hassan ibn Ali quoted his grandfather, on the authority of his grandfather Abdullah ibn al-Muqayrih, on the authority of Isma'il ibn Abi Zyad (al-Sakoony), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Women are in four types: Ones with a good sustenance; ones with good springs; ones who are suffocating anguishes and burdening lice-infested parasites."

The compiler of the book said, "What is meant by 'ones with a good sustenance' is women who are good and have a good deal of God-given daily sustenance. What is meant by 'good springs' is women who are pregnant, even though they have some children. What is meant by 'suffocating anguishes' is women who are bad-tempered with their husbands. What is meant by 'burdening lice-infested parasites' is bad women with whom their husbands are stuck. Their husbands are tied up and can neither help themselves not get away from them."

Four of the Traditions of the Prophets

4-93 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Yahya al-Khazzaz, on the authority of Talha ibn Zayd, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "The following four characteristics are from the traditions of the Messengers: perfumes, women[94], brushing and putting on Henna.[95]"

أربع خصال أفضل من كل شيء

4-91 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد بن الحسن الصفار، عن علي بن محمد القاساني، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود، عن سفيان بن نجيح عن أبي جعفر عليه السلام قال قال سليمان بن داود عليهما السلام: اوتينا ما اوتى الناس ومالم يؤتوا، وعلمنا علم الناس ومالم يعلموا, فلم نجد شيئا أفضل من خشية الله في الغيب والمشهد، والقصد في الغنى والفقر، وكلمة الحق في الرضا والغضب، والتضرع إلى الله عز وجل في كل حال.

النساء أربع

4-92 حدثنا جعفر بن علي بن الحسين بن علي بن عبد الله بن المغيره الكوفي رضى الله عنه، عن جده الحسن بن علي، عن جده، عن جده عبد الله بن المغيرة، عن إسماعيل بن أبي زياد (السكوني) عن جعفر بن محمد، عن أبيه ، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: النساء أربع جامع مجمع، وربيع مربع، وكرب مقمع وغل قمل.

قال مصنف هذا الكتاب رضي الله عنه: جامع مجمع أي كثير الخير مخصبة وربيع مربع التي في حجرها ولد وفي بطنها آخر وكرب مقمع أي سيئة الخلق مع زوجها، وغل قمل أي هي عند زوجها كالغل القمل، وهو غل من جلد يقع فيه القمل في أكله فلا يتهيأ أن يحل (منه شيء، وهو مثل للعرب).

أربع خصال من سنن المرسلين

4-93 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثني علي بن إبراهيم ابن هاشم، عن أبيه، عن محمد بن يحيى الخزاز، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربع من سنن المرسلين: العطر، والنساء، والسواك، والحناء.

The Prayers of Four Are Not Accepted

4-94 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Ali al-Kufy, on the authority of Ibn Biqah, on the authority of Zakaria ibn Muhammad, on the authority of Abdul Malik ibn Abi Umayr that Aba Abdullah as-Sadiq (MGB) said, "Prayers of the following four are not accepted: an unjust leader, an unwanted leader, a fugitive slave who has run away from his master unjustly; and a woman who leaves her husband's house without his permission."

Four Things Will Happen When Four Things Spread

4-95 Ja'far ibn Ali ibn al-Hassan al-Kufy – may God be pleased with him – narrated that his grandfather ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy narrated that his grandfather Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih quoted Ali ibn Hisan, on the authority of his uncle Abdul Rahman ibn Kasir al-Hashemi that Aba Abdullah as-Sadiq (MGB) said, "When there is a lot of adultery, there will be an earthquake. When a lot of people do not pay the alms-tax, quadrupeds will die. When the judges issue unjust decrees, there will be no rain. When the safety of the unbelievers who are under the protection of Islam is denied, unbelievers will defeat the Muslims."

The four signs of misery

4-96 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "The following are amongst the signs of misery: solidity of the eye96, hard-heartedness, excessive greed to gain one's daily bread and insisting on committing sins."

4-97 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn al-Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "O Ali! The following are among the signs of misery: solidity of the eye, hard-heartedness, having high aspirations, and the love for a very long life."

أربعة لا تقبل لهم صلاة

4-94 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن محمد بن علي الكوفي، عن ابن بقاح عن زكريا بن محمد، عن عبدالملك بن [أبي] عمير، عن أبي عبد الله عليه السلام قال: أربعة لا تقبل لهم صلاة: الامام الجائر، والرجل يؤم القوم وهم له كارهون، والعبد الآبق من مواليه من غير ضرورة، والمرأة تخرج من بيت زوجها بغير إذنه.

اذا فشت أربعة ظهرت أربعة

4-95 حدثنا جعفر بن علي بن الحسن الكوفي رضي الله عنه، عن جده الحسن ابن علي بن عبد الله بن المغيرة، عن علي بن حسان، عن عمه عبدالرحمن بن كثير الهاشمي، عن أبي عبد الله عليه السلام قال: إذا فشت أربعة ظهرت أربعة: إذا فشا الزنا ظهرت الزلازل، وإذا أمسكت الزكاة هلكت الماشية، وإذا جار الحاكم في القضاء أمسكت القطر من السماء، وإذا خفرت الذمة نصر المشركون على المسلمين.

أربع من علامات الشقاء

4-96 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله، عن النوفلي، عن السكوني، عن جعفر ابن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال

رسول الله صلى الله عليه وآله: من علامات الشقاء جمود العين وقسوة القلب، وشدة الحرص في طلب الرزق، والاصرار على الذنب.

4-97 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد قال: حدثنا محمد بن أحمد بن الصالح التميمي، عن أبيه قال: حدثني أنس ابن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي عليهم السلام عن النبي صلى الله عليه وآله أنه قال: يا علي أربع خصال من الشقاء: جمود العين، وقساوة القلب وبعد الامل، وحب البقاء.

God summarized everything in four sayings for Adam

4-98 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Ali ibn al-Salt quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Muhammad ibn Sin'an, on the authority of Yusuf ibn Imran, on the authority of Maysam ibn Yaqoob ibn Shoayb that Aba Abdullah as-Sadiq (MGB) said, "The Honorable the Exalted God revealed to Adam (MGB) that He would summarize everything for him in four sayings. Adam (MGB) said, 'O Lord! What are they?' God said, 'One of them is for Me; one is for you; one is between Me and you and one is between you and the people.' Adam (MGB) said, 'O my Lord! Please tell them to me so that I may learn them.' God said, 'The one that is for Me is that you should worship Me and do not ascribe any partners for Me. The one which is for you is that I will give the recompense of your work to you when you are very needy for it. The one which is between you and Me is that you should supplicate to Me and I will answer. The one that is between you and the people is that you should accept for yourself whatever you accept for the people.'"

4-99 Ahmad ibn al-Hassan al-Qat'tan, Ahmad ibn Muhammad al-Haysam al-Ajali and Muhammad ibn Ahmad al-Sin'ani - may God be pleased with them - narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Musa ibn Ishaq, on the authority of Abu Ibrahim al-Tarjomani, on the authority of Salih ibn Bashir Abu Bashar al-Mari[97] that he had heard al-Hassan quote on the authority of Anas ibn Malik[98] quoted that God's Prophet (MGB) said, "God - may His Majesty be Exalted - said, 'There are four characteristics as follows: one is for Me; one is for you; one is between Me and you and one is between you and My servants. The one that is for Me is that you should worship Me and do not ascribe any partners for Me. The one which is for you is to do good deeds and I will reward you for it. The one which is between you and Me is that you should supplicate to Me and I will answer. The one that is between you and My servants is that you should accept for yourself whatever you accept for people.' There is no mention of Adam in this tradition."

Admonishment against friendship with four people

4-100 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah

quoted Muhammad ibn Isa ibn Ubayd, on the authority of Al-Qasim ibn Yusuf – the brother of Ahmad ibn Yusuf ibn al-Qasim al-Katib, on the authority of Han'nan ibn Sadeer al-Sayrafi, on the authority of Sadeer al-Sayrafi that Abu Ja'far al-Baqir (MGB) said, "Do not associate or become friends with the following four people: stupid fellows; jealous people; cowards; and liars. Stupid fellows wish to help you get some benefits, but they will bring you a loss. Jealous people will take from you, but will not give anything in return. Cowards will run away when you need help. They will even run away from their own parents when they need help. Liars may often tell the truth, but no one would believe them."

جمع الله عز وجل الكلام لادم عليه السلام في أربع كلمات

4-98 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن يوسف بن عمران، عن ميثم بن يعقوب بن شعيب، عن أبي عبد الله عليه السلام قال: أوحى الله عز وجل إلى آدم عليه السلام أني سأجمع لك الكلام في أربع كلمات، قال: يا رب وما هن؟ قال: واحدة لي، وواحدة لك، وواحدة فيما بيني وبينك، وواحدة فيما بينك وبين الناس، فقال: يا رب بينهن لي حتى أعلمهن، فقال: أما التي لي فتعبدني [و] لا تشرك بي شيئا، وأما التي لك فاجزيك بعملك أحوج ما تكون إليه وأما التي بيني وبينك فعليك الدعاء وعلي الاجابة، وأما التي بينك وبين الناس فترضى للناس ما ترضاه لنفسك.

4-99 حدثنا أحمد بن الحسن القطان، وأحمد بن محمد بن الهيثم العجلي، ومحمد ابن أحمد السناني رضي الله عنه قالوا: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا موسى بن إسحاق قال: حدثنا أبوإبراهيم الترجماني قال: حدثنا صالح بن بشير أبوبشر المري قال: سمعت الحسن يحدث عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله فيما يروي عن ربه جل جلاله أنه قال: أربع خصال واحدة لي، وواحدة لك وواحدة فيما بيني وبينك، وواحدة فيما بينك وبين عبادي، فأما التي لي فتعبدني [و] لا تشرك بي شيئا، وأما التي لك فما عملت من خير جزيتك به، وأما التي بيني وبينك فمنك الدعاء وعلي الاجابة، وأما التي بينك وبين عبادي فأن ترضى لهم ما ترضى لنفسك. ولم يذكر آدم في هذا الحديث.

النهى عن مصادقة أربعة ومؤاخاتهم

4-100 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى بن عبيد، عن القاسم بن يوسف أخي أحمد بن يوسف بن القاسم الكاتب، عن حنان بن سدير الصيرفي، عن سدير الصيرفي قال: قال أبوجعفر عليه السلام: لا تقارن ولا تواخ أربعة: الاحمق والبخيل والجبان والكذاب، أما الاحمق فانه يريد أن ينفعك فيضرك، وأما البخيل فانه يأخذ منك ولا يعطيك، وأما الجبان فإنه يهرب عنك وعن والديه، وأما الكذاب فإنه يصدق ولا يصدق.

Four will benefit from knowledge

4–101 Ja'far ibn Ali ibn al–Hassan ibn al–Kufy – may God be pleased with him – narrated that his grandfather Al–Hassan ibn Ali quoted on the authority of his great grandfather Abdullah ibn al–Muqayrih, on the authority of Al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father[99] (MGB), "Knowledge is a treasure, the key for which is asking. Therefore ask, may God have Mercy upon you. Four people shall benefit from knowledge: those who ask questions; those who respond to the questions; those who listen to them; and those who like the above three."

Do Not Tax Four Things

4–102 (The compiler of the book narrated) that his father and Muhammad ibn al–Hassan – may God be pleased with them – narrated that Muhammad ibn Yahya al–Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Muhammad ibn Isa who linked it up through a chain of narrators to Abi Ja'far al–Baqir (MGB), "You should not tax four things: slaughtering; burial; buying slaves; and traveling to Mecca."

4–103 Abul Hussein Muhammad ibn Ali ibn ash–Shah narrated that Abu Hamid quoted Abu Yazid Ahmad ibn Khalid al–Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al–Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al–Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "O Ali! Do not tax four things: an animal for offering; a coffin; a slave, or driving an animal to Mecca."

Four causes to grant one the permission to return a slave within one year

4–104 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Isa, on the authority of Ibn Faz'zal who narrated that Abil Hassan – the second – that is Al–Reza (MGB) said, "One can return a slave within one year for the following four causes: insanity; leprosy; vitiligo[100] and blockage of the vagina.[101]"

The best four forms of wealth

4–105 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Ibrahim ibn Hashim, on the authority of Al–Hussein ibn Yazid al–Nawfaly, on the authority of Isma'il ibn Muslim al–Sakoony,

يؤجر في العلم أربعة

4-101 حدثنا جعفر بن علي بن الحسن الكوفي رضي الله عنه قال: حدثني جدي الحسن بن علي، عن جده عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال:العلم خزائن والمفاتيح السؤال فاسألوا يرحمكم الله، فإنه يؤجر في العلم أربعة: السائل، والمتكلم، والمستمع، والمحب لهم.

لا يماكس في أربعة اشياء

4-102 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن محمد بن أحمد بن يحيى، عن محمد بن عيسى بإسناده يرفعه إلى أبي جعفر عليه السلام أنه قال:لا يماكس في أربعة أشياء: في الاضحية، والكفن وثمن النسمة، والكرى إلى مكة.

4-103 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد [عن أبيه] عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي لا تماكس في أربعة أشياء: في شراء الاضحية، والكفن، والنسمة، والكرى إلى مكة.

أربع خصال تحدث في الرقيق خيار سنة

4-104 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد، عن محمد بن عيسى قال: كان ابن فضال يروي عن أبي الحسن الثاني عليه السلام في أربعة أشياء خيار سنة: الجنون، والجذام، والبرص، والقرن.

خير المال أربعة أشياء

4-105 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد، عن إبراهيم بن هاشم، عن الحسين بن يزيد

on the authority of Ja'far ibn Muhammad (MGB)[102], on the authority of his father (MGB)[103], on the authority of his forefathers (MGB), on the authority of Ali (MGB), "God's Prophet (MGB) was asked, 'What is the best form of wealth?' The Prophet (MGB) replied, 'What one cultivates for himself and has

paid its alms-tax when he picks it.' The Prophet (MGB) was asked, 'What is the next best form of wealth?' He (MGB) replied, 'Flocks of sheep which one herds himself in pastures where he prays, and for which he pays the alms-tax.' He (MGB) was asked, 'What is the best form of wealth after sheep?' The Prophet (MGB) replied, 'Cows which give milk in the morning and at night.' He (MGB) was asked, 'O Prophet of God! What is the best form of wealth after cows?' The Prophet (MGB) replied, 'Tall palm trees which are deeply rooted in the ground. Whoever sells these trees, what he gets in return is as the dust on top of the mountain which would scatter around with the slightest wind: unless he buys another palm field instead.' He (MGB) was asked, 'O Prophet of God! What is the best form of wealth after date palms?' The Prophet (MGB) remained silent. A man asked, 'How about camels?' The Prophet (MGB) said, 'Owning camels involves a lot of misery, hardship, and exertion. You must take it far away in the morning and night. It lives in the desert. It has no use except for its unfortunate owners to worry that it may be harmed.'"

4-106 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Muhammad ibn Aba Abdullah al-Kufy quoted Salih ibn Abi Himad, on the authority of Isma'il ibn Mihran, on the authority of his father, on the authority of Amr ibn Abil Miqdam, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Sheep are profitable whether they face you or turn around[104]. Cows are also profitable whether they face you or turn around. However, camels are from the regions of the satans. They cause a loss whether they face you or turn around. They have no use except for their unfortunate owners who worry that they may get harmed.' The Prophet (MGB) was asked, 'O Prophet of God! Who should then raise camels?' The Prophet (MGB) replied, 'Unfortunate owners!'"

Salih ibn Abi Himad added, 'And then Isma'il ibn Mihran recited a poem in this respect.'"

4-107 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Abu Ja'far al-Baqir (MGB) said, "There are four prayers which one can say at any time. They are: make-up prayers which are said whenever one remembers to make them up; two unit of the obligatory circumambulation prayer; praying at the time of eclipse; and praying for the deceased. These are prayers which one can say at any time."

النوفلي عن إسماعيل بن مسلم السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: سئل رسول الله صلى الله عليه وآله: أي المال خير؟ قال: زرع زرعه صاحبه وأصلحه وأدى حقه يوم حصاده، قيل: فأي المال بعد الزرع خير؟ قال: رجل في غنمه قد تبع بها مواضع القطر يقيم الصلاة ويؤتي الزكاة، قيل: فأي المال بعد الغنم خير؟ قال: البقر تغدو بخير وتروح بخير، قيل: فأي المال بعد البقر خير؟ قال: الراسيات في الوحل والمطعمات في المحل، نعم الشئ النخل من باعه فانما ثمنه بمنزلة رماد على رأس شاهقة اشتدت به الريح في يوم عاصف إلا أن يخلف مكانها، قيل: يا رسول الله فأي المال بعد النخل خير؟ فسكت فقال له رجل: فأين الابل؟ قال: فيها الشقاء والجفاء والعناء وبعد الدار، تغدو مدبرة وتروح مدبرة، لا يأتي خيرها إلا من جانبها الاشأم أما إنها لا تعدم الاشقياء الفجرة.

4-106 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن صالح بن أبي حماد قال: حدثنا إسماعيل بن مهران، عن أبيه، عن عمرو بن أبي المقدام، عن أبي عبد الله، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الغنم إذا أقبلت أقبلت وإذا أدبرت أقبلت، والبقر إذا أقبلت أقبلت وإذا أدبرت أدبرت، والابل أعنان الشياطين إذا أقبلت أدبرت وإذا أدبرت أدبرت، ولا يجئ خيرها إلا من الجانب الاشأم، قيل: يا رسول الله فمن يتخذها بعد ذا؟ قال: فأين الاشقياء الفجرة.

قال صالح: وأنشد إسماعيل بن مهران:

هي المال لولا قلة الخفض حولها

فمن شاء داراها ومن شاء باعها

أربع صلوات يصليها الرجل في كل ساعة

4-107 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة قال: قال أبوجعفر عليه السلام: أربع صلوات يصليها الرجل في كل ساعة: صلاة فاتتك فمتى ذكرتها أديتها، وصلاة ركعتي طواف الفريضة، وصلاة الكسوف، والصلاة على الميت، هؤلاء يصليهن الرجل في الساعات كلها.

There Are Four Types of Judges

4-108 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr who linked it up to Aba Abdullah as-Sadiq (MGB) saying, "There are four types of judges: 1- There are those who unknowingly judge right. They will go to Hell. 2- There are those who unknowingly judge wrong. They will also go to Hell. 3- There are those who knowingly judge wrong. They will also go to Hell. 4- There are those who knowingly judge right. They will go to Paradise."

A man has to pay for the expenses of four

4-109 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Abdullah ibn al-Muqayrih, on the authority of Hurayz, "I asked Aba Abdullah as-Sadiq (MGB), "Whose expenses do I have to pay for?"

The Imam (MGB) replied, “Your parents, your children and your wife.”

The four Prophets who were kings on the Earth

4–110 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Aba Abdullah, on the authority of Al–Hassan ibn Mahboob, on the authority of Hisham ibn Salim who quoted someone on the authority of Abi Ja’far al–Baqir (MGB) as having said, “Indeed the Blessed the Sublime God did not appoint any of the Prophets after Noah as kings on the Earth except for four: *Zul–Qarnayn* (the one with two horns)[105] whose name was Ayash; David (MGB); Solomon (MGB); and Joseph (MGB). And Ayash ruled over the areas between the East and the West. David (MGB) ruled over the area between the *Shamat* and *Astakhr*. This was the same as Solomon’s (MGB) territory. Joseph (MGB) ruled over Egypt and the surrounding deserts. His reign did not extend elsewhere.”

The compiler of the book – may God be pleased with him said, “This is the way this tradition has been narrated, but I do not think that *Zul–Qarnayn* was a Prophet. Rather, I believe that *Zul–Qarnayn* was a good servant of God who liked God. God also liked him. He worked for the sake of God. So God also helped him. The Commander of the Faithful (MGB) has said, ‘Also you have a *Zul–Qarnayn* amongst you (meaning himself). *Zul–Qarnayn* was given the rule by God as He made Saul (i.e. Talut)[106] the King as the Honorable the Exalted God says, *‘Their Prophet said to them: "(Allah*)

القضاة أربعة

4–108 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير رفعه إلى أبي عبد الله عليه السلام قال: القضاة أربعة: قاض قضى بالحق وهو لا يعلم أنه حق فهو في النار، وقاض قضى بالباطل وهو لا يعلم أنه باطل فهو في النار، وقاض قضى بالباطل وهو يعلم أنه باطل فهو في النار، وقاض قضى بالحق وهو يعلم أنه حق فهو في الجنة.

يجبر الرجل على نفقة أربعة

4–109 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن محمد بن أحمد، عن موسى بن عمر، عن عبد الله بن المغيرة، عن حريز، عن أبي عبد الله عليه السلام قال: قلت: من الذي أجبر عليه وتلزمني نفقته؟ قال: الوالدان، والولد، والزوجة.

ملوك الانبياء في الارض أربعة

4-110 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله، عن الحسن بن محبوب، عن هشام ابن سالم، عمن ذكره، عن أبي جعفر عليه السلام قال: إن الله تبارك وتعالى لم يبعث الانبياء ملوكا في الارض إلا أربعة بعد نوح: ذو القرنين واسمه عياش، وداود، وسليمان، ويوسف عليهم السلام فأما عياش فملك ما بين المشرق والمغرب، وأما داود فملك ما بين الشامات إلى بلاد اصطخر، وكذلك كان ملك سليمان، وأما يوسف فملك مصر وبراريها [و] لم يجاوزها إلى غيرها.

قال مصنف هذا الكتاب رضي الله عنه: جاء هذا الخبر هكذا، والصحيح الذي أعتقده في ذي القرنين أنه لم يكن نبيا وإنما كان عبدا صالحا أحب الله فأحبه الله ونصح لله فنصحه الله، قال أمير المؤمنين عليه السلام: وفيكم مثله، وذو القرنين ملك مبعوث وليس برسول ولا نبي كما كان طالوت [ملكا] قال الله عز وجل: "وقال لهم نبيهم إن الله قد بعث لكم طالوت ملكا..." وقد يجوز أن يذكر في جملة

hath appointed Talut as king over you..."[107] *Talut* was a king and it is allowed to bring his name among the Prophets since he was like them, although he was not a Prophet. As it is allowed for Satan which is not an angel to be named amongst the angels as the Honorable the Exalted God says, *'Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis*[108]*. He was one of the Jinns..."*[109]"

4-111 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja'far ibn Wahab al-Baghdady, on the authority of Ubaydullah ibn Abdullah, on the authority of Musa ibn Ibrahim al-Marvazy, on the authority of Abil Hassan Musa ibn Ja'far (MGB) that God's Prophet (MGB) said, "There are four attributes in sunshine. It changes color; creates a bad smell; wears out the clothes; and causes pain."

Four kinds of medical treatment

4-112 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority of Hafs ibn al-Bakhtari, on the authority of Aba Abdullah as-Sadiq (MGB), "There are four types of medical treatment. They are cupping, inhaling snuff, inserting a suppository[110], and making an injection."

Four things will moderate digestion

4-113 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Al-Sayyari, on the authority of Muhammad ibn Aslam, on the authority of Nooh ibn Shoayb al-Neishaboory, on the authority of Abdul Aziz ibn al-Mohtadi who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "Four things will moderate digestion: Syrian pomegranates, cooked unripe dates; viola; and chicory."[111]

The Four Characteristics of Leeks

4–114 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Ali al–Hamedany, on the authority of Umar ibn Isa, on the authority of Forat ibn Ahnaf, “Abu Abdullah as–Sadiq (MGB) was questioned about leeks. The Imam (MGB) said, ‘They have four characteristics: It makes your mouth smell fresh, it lets off the air from the digestive system; it can stop hemorrhoids, and it can provide immunity from leprosy if you constantly eat it.”

الانبياء من ليس بنبي كما يجوز أن يذكر في جملة الملائكة من ليس بملك قال الله عز وجل ثناؤه "وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس كان من الجن"

في الشمس أربع خصال

4–111 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن جعفر بن وهب البغدادي، عن عبيد الله بن عبد الله، عن موسى بن إبراهيم المروزي، عن أبي الحسن موسى بن جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: في الشمس أربع خصال: تغير اللون، وتنتن الريح، وتخلق الثياب وتورث الداء.

الدواء أربعة

4–112 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، عن ابن أبي عمير، عن حفص بن البختري عن أبي عبد الله عليه السلام قال: الدواء أربعة: الحجامة، والسعوط والحقنة، والقئ.

أربعة يعدلن الطبايع

4–113 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، [عن] السياري، عن محمد بن أسلم، عن نوح بن شعيب النيسابوري، عن عبدالعزيز بن المهتدي يرفعه إلى أبي عبد الله عليه السلام قال: أربعة يعدلن الطبايع، الرمان السوراني، والبسر المطبوخ، والبنفسج، والهندبا.

في الكراث أربع خصال

4-114،حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد عن محمد بن علي الهمداني، عن عمر بن عيسى، عن فرات بن أحنف قال: سئل أبوعبد الله عليه السلام عن الكراث فقال: كله فان فيه أربع خصال: يطيب النكهة، ويطرد الرياح، ويقطع البواسير، وهو أمان من الجذام لمن أدمن عليه.

Four Signs of Blood Pressure

4-115 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Isma'il ibn Marar, on the authority of Yunus ibn Abdul-Rahman that Abil Hassan Al-Reza (MGB) said, "Blood pressure has four signs: itching, pimples; drowsiness, and dizziness."112

The Four Heavenly Rivers

4-116 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Hilal, on the authority of Isa ibn Abdullah al-Hashemi, on the authority of his father, on the authority of his grandfather, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are four Heavenly rivers: The Euphrates, the Nile, Sihran and Jehran. The Euphrates provides water in this world and the Hereafter. The Nile provides honey. Sehran provides wine and Jehran provides milk."113

Four Nicknames Admonished Against

4-117 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "The Prophet (MGB) admonished the people against using four nicknames: Abi Isa, Abil Hikam, Abi Malik, and Abil Qasim which is Muhammad's (MGB) nickname."

The best and the worst four names

4-118 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted his father, on the authority of Ahmad ibn an-Nazr, on the authority of Amr ibn Shimr, on the authority of Jabir, on the authority of Abi Ja'far al-Baqir (MGB) that on the pulpit God's Prophet (MGB) said, "Indeed the best four names are Abdullah, Abdul Rahman, Haritha and Himam. And the worst four names are Zarar, Marrat, Harb and Zalim."

The forbiddance of using four things and four dishes

4-119 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Khalid ibn Jarir, on the authority of Abil Rabi'a ash-Shamy, "I asked Aba Abdullah as-Sadiq (MGB) about chess and backgammon. He (MGB)

علامات الدم أربع

4-115 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن إسماعيل بن مرار، عن يونس بن عبدالرحمن، عن أبي الحسن عليه السلام قال: علامات الدم أربع الحكة والبثرة والنعاس والدوران.

أربعة أنهار من الجنة

4-116 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن هلال، عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربعة أنهار من الجنة: الفرات والنيل وسيحان وجيحان، فالفرات الماء في الدنيا والآخرة، والنيل العسل، وسيحان الخمر، وجيحان اللبن.

النهى عن أربع كنى

4-117 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن خالد، عن أبيه، عن عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام أن النبي صلى الله عليه وآله نهى عن أربع كنى: عن أبي عيسى، وعن أبي الحكم، وعن أبي مالك، وعن أبي القاسم إذا كان الاسم محمدا.

خير الاسماء أربعة، وشر الاسماء أربعة

4-118 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أبي عبد الله، عن أبيه، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله على منبره: ألا إن خير الاسماء عبد الله، وعبدالرحمن، وحارثة، وهمام، وشر الاسماء ضرار، ومرة، وحرب، وظالم.

النهى عن أربعة أشياء، وعن أربعة ظروف

4-119 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله ابن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن خالد بن

said, 'God's Prophet (MGB) said, Do not play them.' I asked, 'What about listening to songs?' He (MGB) said, 'There is no use in it. Do not listen to them.' I asked, 'What about drinking date wine?' He (MGB) replied, 'God's Prophet (MGB) has forbidden drinking any intoxicator. All that is intoxicating is forbidden.'

I asked, 'What about using the dishes in which wine is made?' He (MGB) replied, 'God's Prophet (MGB) has forbidden four kinds of them which are: *Daba*, *Mazqat*, *Hantam* and *Naqir*.' I asked, 'What are these?' He (MGB) replied, '*Daba* refers to squash skin. *Mazqat* refers the potter's vat. *Hantam* refers to grey colored pots and *Naqir* refers a wooden dish which was carved out until its middle became empty during the Age of Ignorance and they filled it with dates. Some have said that *Hantam* refers to green pots.'"

4-120 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Abi Ishaq Ibrahim ibn Hashim, on the authority of Abdullah ibn al-Hussein ibn Zayd ibn Ali ibn al-Hussein ibn Ali Abi Talib, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB), "God's Prophet (MGB) ordered us to bury the following four things: hair, teeth, nails and blood."

Four of the Characteristics of the Prophets

4-121 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Aban, on the authority of Al-Halabi that Aba Abdullah as-Sadiq (MGB) said, "Indeed perseverance, kindness, patience and being good-tempered are of the characteristics of the Prophets."

Four who Cannot Shorten Their Prayers

4-122 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Kumaydany quoted Ahmad ibn Muhammad ibn Isa, on the authority of his father, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) said, "The following four people cannot shorten their prayers whether they are at home or on a journey: quadruped keepers who rents them; those who drive the rented quadrupeds; the (long-distance) couriers; and the desert shepherds."

The compiler of the book said, "Courier refers to a postman."

جرير، عن أبي الربيع الشامي، عن أبي عبد الله عليه السلام قال: سئل عن الشطرنج والنرد قال: لا تقربوهما، قلت: فالغناء؟ قال: لا خير فيه لا تفعلوا، قلت: فالنبيذ؟ قال: نهي رسول الله عن كل مسكر، وكل مسكر حرام، قلت: فالظروف التي تصنع فيها؟ قال: نهى رسول الله صلى الله عليه وآله عن الدباء والمزفت والحنتم والنقير، قلت: وما ذاك قال الدباء القرع، والمزفت الدنان. والحنتم جرار الارزن، والنقير خشبة كان أهل الجاهلية ينقرونها حتى يصير لها أجواف ينبذون فيها، وقيل: إن الحنتم: الجرار الخضر.

الامر بدفن أربعة أشياء

4-120 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن أبي إسحاق إبراهيم بن هاشم، عن عبد الله بن الحسين بن زيد بن علي ابن الحسين بن علي أبي طالب، عن أبيه، عن آبائه، عن علي عليهم السلام قال: أمرنا رسول الله صلى الله عليه وآله بدفن أربعة: الشعر والسن والظفر والدم.

أربع خصال من أخلاق الانبياء

4-121 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن محبوب، عن أبان، عن الحلبي، عن أبي عبد الله عليه السلام قال: إن الصبر والبر والحلم وحسن الخلق من أخلاق الانبياء.

أربعة يجب عليهم التمام في سفر كانوا أو في حضر

4-122 حدثنا أبي رضي الله عنه قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد بن عيسى، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه السلام قال: أربعة يجب عليهم التمام في سفر كانوا أو في حضر: المكاري، والكري، والاشتقان، والراعي لانه عملهم.

قال مصنف هذا الكتاب: الاشتقان: البريد.

Do Not Shorten Prayers On Four Occasions Due to God's Treasure

4-123 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Ali ibn al-Nue'man, on the authority of

Aba Abdullah Al-Barqy, on the authority of Ali ibn Mahzyar and Abi Ali ibn Rashid, on the authority of Hammad ibn Isa that Aba Abdullah as-Sadiq (MGB) said, "One should not shorten his prayers on four occasions due to the Honorable the Exalted God's Treasure. They are: the Honorable the Exalted God's Shrine (the *Ka'ba*); the Shrine of God's Prophet (MGB); the Shrine of the Commander of the Faithful Imam Ali (MGB), and the Shrine of Al-Hussein ibn Ali (MGB)."

The compiler of the book - may God be pleased with him - said, "What is meant here is that one should not shorten his prayers in these holy shrines by the usual practice by intending to stay there for less than ten days for one who travels."

The four verses to prostrate after

4-124 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Davood ibn Sarhan that Aba Abdullah as-Sadiq (MGB) said, "You must prostrate whenever you read either of the following four Quranic Chapters: *Al-Alaq*, 'Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created...' (*'Iqra Bisme Rabika Al-azi Khalaq*)[114]; *An-Najm*[115], *Tanzil al-Sajdah*[116]; and *Ha-Mim as-Sajdah*."[117]

One cannot move on the Resurrection Day until asked about four things

4-125 Muhammad ibn Ahmad ibn Ali Al-Asady narrated that Roqaya - the daughter of Ishaq ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB) quoted her father - Ishaq ibn Musa ibn Ja'far, on the authority of his father Musa ibn Ja'far (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father (MGB), on the authority of the Commander of the Faithful Imam Ali (MGB) that God's Prophet (MGB) said, "A servant will be asked about four (things) on the Resurrection Day before he can move: how he spent his lifetime; what he used his youth for; how he earned his income; and how he spent it; and about our love - the love for the members of the Holy Household."

من مخزون علم الله عز وجل الاتمام في أربعة مواطن

4-123: حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال حدثني الحسن بن علي بن النعمان، عن أبي عبد الله البرقي عن علي بن مهزيار، وأبي علي بن راشد، عن حماد بن عيسى، عن أبي عبد الله عليه السلام قال: من مخزون علم الله عز وجل الاتمام في أربعة مواطن: حرم الله عز وجل، وحرم رسوله صلى الله عليه وآله، وحرم أمير المؤمنين عليه السلام، وحرم الحسين بن علي عليهما السلام.

قال مصنف هذا الكتاب رضي الله عنه: يعني أن ينوي الانسان في حرمهم عليهم السلام مقام عشرة أيام ويتم ولا ينوي مقام دون عشرة أيام فيقصر وليس ما يقوله غير أهل الاستبصار بشيء: أنه يتم في هذه المواضع على كل حال.

العزائم التى يسجد فيها أربع سور

4-124 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن داود بن سرحان، عن أبي عبد الله عليه السلام قال: إن العزائم أربع: اقرأ باسم ربك الذي خلق، والنجم، وتنزيل السجدة، وحم السجدة.

لا تزول قدما عبد يوم القيامة حتى يسأل عن أربع

4-125 حدثنا محمد بن أحمد بن علي الاسدي: قال: حدثتنا رقية بنت إسحاق ابن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن ابي طالب عليهم السلام قالت: حدثني أبي إسحاق بن موسى بن جعفر قال: حدثني أبي موسى بن جعفر، عن أبيه جعفر ابن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه، عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لا تزول قدما عبد يوم القيامة حتى يسأل عن أربع، عن عمره فيما أفناه، و[عن] شبابه فيما أبلاه، وعن ماله من أين اكتسبه وفيما أنفقه وعن حبنا أهل البيت.

The Prophet was ordered to love four people

4-126 Ali ibn Muhammad ibn al-Hassan, known as Ibn Muqayrih al-Qazvini narrated that Ubaydullah ibn Abdul Rahman ibn Vaqid in Baghdad quoted Isma'il ibn Musa, on the authority of Sharik, on the authority of Abi Rabi'a al-Ayadi, on the authority of Ibn Barida, on the authority of his father that God's Prophet (MGB) said, "Indeed the Honorable the Exalted God ordered me to love four people." He (MGB) was asked, "O Prophet of God! Who are they?" The Prophet (MGB) replied, "Ali is one of them. I was also ordered to love Salman, Abuzar and Miqdad. I was told that God also loves them."

4-127 Abu Abdullah al-Hussein ibn Muhammad al-Ashnani – the judge in Balkh – narrated that his grandfather quoted Ibrahim ibn Nasr, on the authority of Muhammad ibn Sa'id, on the authority of Sharik, on the authority of Abi Rabi'a al-Ayadi, on the authority of Ibn Barida, on the authority of his father that God's Prophet (MGB) said, "The Honorable the Exalted God ordered me to love four of my companions. I was also informed that God loves them." He (MGB) was told, "O Prophet of God! Who are they? We love to be amongst them." The Prophet (MGB) said, "Ali (MGB) is one of them." They he (MGB) became silent. Then he (MGB) went on saying, "Ali (MGB) is one of them. The rest are Abuzar, Salman and Miqdad ibn al-Aswad al-Kindi."

The first four to enter Paradise

4–128 Ali ibn Muhammad ibn al–Hassan al–Qazvini narrated that Abdullah ibn Zaydan quoted Al–Hassan ibn Muhammad, on the authority of Hassan ibn Hussein, on the authority of Yahya ibn Mosavir, on the authority of Abi Khalid, on the authority of Zayd ibn Ali, on the authority of his forefathers that Ali ibn Abi Talib (MGB) said, "I complained to God's Prophet (MGB) about those who envied me. The Prophet (MGB) said, 'O Ali! Are you not happy that the first ones who go to Heaven are me and you. Then our offspring will enter from the back. Then our followers will come from the right and left.'"

The four characteristics of a hypocrite

4–129 Al–Hassan ibn Abdullah ibn Sa'id al–Askari narrated that the judge – Muhammad ibn Musa ibn al–Walid quoted Yahya ibn Hatam, on the authority of Yazid ibn Harun, on the authority of Shu'bat, on the authority of Al–A'amash, on the authority of Abdullah ibn Mar'rat, on the authority of Masruq, on the authority of Abdullah ibn Masood that the Prophet (MGB) said, "Whoever possesses four characteristics is a hypocrite. Even if one has only one of these characteristics he is a hypocrite, unless he gives up that characteristic: one who lies when he talks; one who breaks his promises; one who breaks his pledges; and one who cheats when he fights."

أمر النبي صلى الله عليه وآله بحب أربعة

4–126 حدثنا علي بن محمد بن الحسن المعروف بابن مقبرة القزويني قال: حدثنا عبيد الله بن عبدالرحمن بن واقد ببغداد قال: حدثنا إسماعيل بن موسى قال: حدثنا شريك، عن أبي ربيعة الايادي عن ابن بريدة، عن أبيه أن رسول الله صلى الله عليه وآله قال: إن الله عز وجل أمرني بحب أربعة، فقلنا: يا رسول الله من هم سمهم لنا، فقال: علي منهم وسلمان وأبوذر والمقداد، وأمرني بحبهم، وأخبرني أنه يحبهم.

4–127 حدثنا أبوعبد الله الحسين بن محمد الاشناني العدل ببلخ قال: أخبرني جدي قال: حدثنا إبراهيم بن نصر قال: حدثنا محمد بن سعيد قال: أخبرنا شريك، عن أبي ربيعة الايادي، عن ابن بريدة، عن أبيه قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل أمرني بحب أربعة من أصحابي، وأخبرني أنه يحبهم، قلنا: يا رسول الله فمن هم فكلنا نحب أن نكون منهم فقال: ألا إن عليا منهم، ثم سكت، ثم قال: ألا إن عليا منهم وأبوذر وسلمان الفارسي والمقداد بن الاسود الكندي.

أول أربعة يدخلون الجنة

4–128 حدثنا علي بن محمد بن الحسن القزويني قال: أخبرنا عبد الله بن زيدان قال: حدثنا الحسن بن محمد قال:

حدثنا حسن بن حسين قال: حدثنا يحيى بن مساور عن أبي خالد عن زيد بن علي، عن آبائه، عن علي عليهم السلام قال: شكوت إلى رسول الله صلى الله عليه وآله حسد من يحسدني فقال: يا علي أما ترضى أن أول أربعة يدخلون الجنة أنا وأنت، وذرارينا خلف ظهورنا، وشيعتنا عن أيماننا وشمائلنا.

أربع من كن فيه فهو منافق

4-129 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: حدثنا محمد بن موسى ابن الوليد العدل قال: حدثنا يحيى بن حاتم قال: حدثنا يزيد بن هارون قال: حدثنا شعبة، عن الاعمش، عن عبد الله بن مرة، عن مسروق، عن عبد الله بن مسعود، عن النبي صلى الله عليه وآله قال: أربع من كن فيه فهو منافق وإن كانت فيه واحدة منهن كانت فيه خصلة من النفاق حتى يدعها: من إذا حدث كذب، وإذا وعد أخلف وإذا عاهد غدر، وإذا خاصم فجر.

The four kings of the Earth: two believers and two atheists

4-130 Ali ibn Ahmad ibn Abdullah ibn Ahmad ibn Aba Abdullah al-Barqy narrated that his father quoted Ahmad ibn Aba Abdullah, on the authority of his father Muhammad ibn Khalid who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "There were four kings on the Earth: two of the believers and two of the atheists. The two of the believers were Solomon – the son of David (MGB) and *Zul-Qarnayn*. The name of *Zul-Qarnayn* was Abdullah ibn Zahhak ibn Ma'd. The two atheists were Nimrood and Bakht ul-Nasr."

The Four Ways the Prophet's Traditions Reach the People

4-131 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Hammad ibn Isa, on the authority of Ibrahim ibn Umar al-Yamani and Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly, "I once asked the Commander of the Faithful Imam Ali (MGB), 'O Commander of the Faithful! I have heard from Salman, Miqdad and Abuzar some interpretations (of the Quran) and traditions from the Prophet (MGB) which differ with what is in the hands of the people. Then I heard that you acknowledged what I had heard from the people. There are many things in the hands of the people including interpretations of the Quran and traditions of the Prophet (MGB) with which you disagree and consider invalid. Do you think that the people falsely ascribe these traditions to God's Prophet (MGB) and interpret the Quran as they wish?' Then Ali (MGB) faced me and said, 'You asked. Now try to understand the answer. In fact, what exists in the hands of the people includes truth and falsehood; right and wrong; etc.

During the Prophet's lifetime, they ascribed so many lies to him that he was forced to stand up and say, 'O people! The lies ascribed to me have become too much. Whoever intentionally ascribes lies to me will

go to Hell.' However, there were a lot more lies ascribed to him. Indeed the Prophet's narrations only reach you from four persons. Firstly, narrations may reach you from a hypocrite who claims to believe in public, but has not hesitation whatsoever to ascribe lies to the Prophet (MGB). The people would not accept his lies, if they know that he is a hypocrite. However, the people believe what he says, because they think that he has seen the Prophet (MGB) and has heard what he says from the Prophet (MGB). They do not really know him. However, the Honorable the Exalted God has informed us about the hypocrites and their characteristics and said, *'When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words...'*[118]

ملك الارض كلها أربعة: مؤمنان وكافران

4-130 حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي قال: حدثنا أبي، عن أحمد بن أبي عبد الله، عن أبيه محمد بن خالد باسناده رفعه إلى أبي عبد الله عليه السلام قال: ملك الارض كلها أربعة مؤمنان وكافران فأما المؤمنان فسليمان بن داود عليهما السلام وذو القرنين، والكافران نمرود وبختنصر، واسم ذي القرنين عبد الله بن ضحاك بن معد.

أتى الناس الحديث من رسول الله صلى الله عليه وآله من أربعة ليس لهم خامس

4-131 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، وعمر بن اذينة، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي قال: قلت لامير المؤمنين عليه السلام:يا أمير المؤمنين أني سمعت من سلمان والمقداد وأبي ذر شيئا من تفسير القرآن وأحاديث عن نبي الله صلى الله عليه وآله غير ما في أيدي الناس، ثم سمعت منك تصديق ما سمعت منهم ورأيت في أيدي الناس أشياء كثيرة من تفسير القرآن ومن الاحاديث عن نبي الله صلى الله عليه وآله أنتم تخالفونهم فيها وتزعمون أن ذلك كله باطل، أفترى الناس يكذبون على رسول الله صلى الله عليه وآله متعمدين ويفسرون القرآن بآرائهم، قال: فأقبل علي عليه السلام فقال: قد سألت فافهم الجواب إن في أيدي الناس حقا وباطلا، وصدقا وكذبا، وناسخا ومنسوخا، وعاما وخاصا، ومحكما ومتشابها، وحفظا ووهما. وقد كذب على رسول الله صلى الله عليه وآله على عهده حتى قام خطيبا فقال:أيها الناس قد كثرت على الكذابة، فمن كذب على متعمدا فليتبوء مقعده من النار، ثم كذب عليه من بعده، إنما أتاكم الحديث من أربعة ليس لهم خامس: رجل منافق يظهر الايمان متصنع بالاسلام لا يتأثم ولا يتحرج أن يكذب على رسول الله متعمدا فلو علم الناس أنه منافق كذاب لم يقبلوا منه ولم يصدقوه ولكنهم قالوا: هذا قد صحب رسول الله صلى الله عليه وآله ورآه وسمع منه فأخذوا عنه، وهم لا يعرفون حاله وقد أخبره الله عن المنافقين بما أخبره ووصفهم بما وصفهم فقال عز وجل: "وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ".

Such hypocrites existed even after the Prophet (MGB). They got close to the leaders who misled the people and invite to the fire, and spoke in favor of them so that they may be hired to fill major positions. The people usually follow their leaders, unless they are saved by God.

Secondly, narrations may reach you through a man who has heard something from God's Prophet (MGB), but has not memorized it. He has no intentions of lying but he has not understood it well. He possesses incorrect narrations. He instructs others to follow them and follows them himself. He narrates them for others and says that he has heard it from God's Prophet. If the Muslims know that it is wrong, they would not accept it from him. It may even be the case that he might discard it, if he knew it was wrong.

Thirdly, narrations may reach you from someone who has heard that God's Prophet (MGB) has issued an order, but has not heard that God's Prophet (MGB) himself has later issued an opposite order. Or he may have heard that God's Prophet (MGB) has admonished against something, but has not heard that God's Prophet (MGB) himself has later advised it. He remembers it one way but he has either not heard or doesn't remember it the other way. If the Muslims knew that such and such an order has later been dismissed, they would abandon it.

Fourthly, narrations may reach you from someone who has not ascribed lies to the Prophet of God (MGB). Rather he hates to lie since he fears the Honorable the Exalted God and honors God's Prophet (MGB). Such a person may have memorized whatever he has heard from God's Prophet (MGB) and may restate his words in exactly the same way that he has heard them. However, it may be the case that they use one decree and not use its opposite. The decrees of the Prophet (MGB) are similar to the verses of the Quran. There are ones that are opposite to the previous ones (to cancel or change them). The Prophet (MGB) had many such statements. We must accept what the Prophet (MGB) has said, and abandon what he has withheld as the Honorable the Exalted God said in His Book, *'...So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah for Allah is strict in Punishment.'*[119]

Whoever doesn't realize what God and the Prophet (MGB) meant would fall into error. It is not the case that all the companions of the Prophet (MGB) could give the proper answer to whatever they may be asked. Some of them asked some questions, but never tried to understand the answer. It seemed hard for them to understand things. They waited for a Bedouin to come and ask questions from the Prophet (MGB), so that they may hear the

ثم بقوا بعده فتقربوا إلى أئمة الضلالة والدعاة إلى النار بالزور والكذب والبهتان فولوهم الاعمال، وحملوهم على رقاب الناس وأكلوا بهم الدنيا وإنما الناس مع الملوك والدنيا إلا من عصم الله، فهذا أحد الاربعة. ورجل سمع من رسول الله شيئا لم يحفظه على وجهه ووهم فيه ولم يتعمد كذبا فهو في يده يقول به ويعمل به ويرويه ويقول: أنا سمعته من رسول الله صلى الله عليه وآله فلو علم المسلمون أنه وهم لم يقبلوه، ولو علم هو أنه وهم لرفضه، ورجل ثالث سمع من رسول الله صلى الله عليه وآله شيئا أمر به ثم نهى عنه، وهو لا يعلم، أو سمعه ينهى عن شيء ثم أمر به وهو لا يعلم فحفظ منسوخه ولم يحفظ الناسخ فلو علم أنه منسوخ لرفضه ولو علم المسلمون أنه منسوخ لرفضوه، وآخر رابع لم يكذب على رسول الله صلى الله عليه وآله مبغض للكذب خوفا من الله عز وجل وتعظيما لرسول الله صلى الله عليه وآله لم يسه بل حفظ ما سمع على وجهه فجاء به كما سمع لم يزد فيه ولم ينقص منه، وعلم الناسخ من المنسوخ فعمل بالناسخ ورفض المنسوخ، فان أمر النبي صلى الله عليه وآله مثل القرآن ناسخ

ومنسوخ، وخاص وعام، ومحكم ومتشابه، وقد كان يكون من رسول الله صلى الله عليه وآله الكلام له وجهان وكلام عام، وكلام خاص مثل القرآن و[قد] قال الله عز وجل في كتابه: "وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا." فيشتبه على من لم يعرف ولم يدر ما عنى الله به ورسوله صلى الله عليه وآله، وليس كل أصحاب رسول الله صلى الله عليه وآله يسأله عن الشئ فيفهم، كان منهم من يسأله ولا يستفهم حتى أن كانوا ليحبون أن يجيئ الاعرابي والطاري فيسأل رسول الله صلى الله عليه وآله حتى يسمعوا، وكنت أدخل على رسول الله صلى الله عليه وآله كل يوم دخلة وكل

Prophet's response. I always had an especial time during the day and at night with the Prophet (MGB). He (MGB) let me be with him (MGB) during these times. All the companions of the Prophet (MGB) knew well that he (MGB) never treated anyone else this way. Sometimes the Prophet (MGB) came to see me in my house. Sometimes I went to see the Prophet (MGB) in his house. He (MGB) would then tell his wives to leave the room and had a private meeting with me. When the Prophet (MGB) came to see me in my house, he (MGB) would not tell Fatimah (MGB) or any of my children to leave. He (MGB) responded to whatever I asked. He (MGB) talked whenever I finished asking questions and remained silent. He (MGB) would clearly recite to me whatever Quranic verse which was revealed to him (MGB), so that I may write it in my own handwriting. He (MGB) taught me their interpretation and the other related issues. He (MGB) asked God to help me memorize it. I have not forgotten any of the verses of the Holy Quran and any of the knowledge which he (MGB) stated to me and I wrote it down. The Prophet (MGB) did not withhold anything from me and taught me whatever God had taught him including issues such as the legitimate and the illegitimate; obligatory and forbidden deeds; books of the previous Prophets; their enjoining to do good deeds and admonishing against evil deeds. I memorized everything and did not forget anything. Then he put his hand on my chest and asked God to fill up my heart with knowledge, understanding, wisdom and light. I said, 'O Prophet of God! May my parents be your ransom! I have forgotten nothing and have written all of that which you taught me since the time you prayed to God for me. Are you worried that I may forget them?' The Prophet (MGB) replied, 'No. I am not worried about that at all.'"

4–132 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Abu Sa'id Sahl ibn Zyad al–Adamy, on the authority of Ja'far ibn Bashar al–Vaseti, on the authority of Ubaydullah ibn Abdullah al–Dihqan, on the authority of Durost ibn Abi Mansoor al–Vaseti, on the authority of Umar ibn Azineh, on the authority of Zurarah ibn A'ayan, on the authority of Abi Ja'far al–Baqir (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "It is enough to do as much good in return for a favor as has been done for you. If you do more than has been done to you, then you are being grateful. One who is grateful is also generous. One should recognizes that whatever good he does, he indeed dose it for himself. Thus, one will no longer expect anyone to return his favors, nor will he expect any friendship in return for his friendly deeds. Do not demand anything from others in return for what you do for yourself so as to guard your own honor. Anyone who asks you for something from you has indeed disregarded his own honor. So do not disregard your own reputation and fulfill his request."

ليلة دخلة، فيخليني فيها أدور معه حيثما دار، وقد علم أصحاب رسول الله صلى الله عليه وآله أنه لم يصنع ذلك بأحد من الناس غيري، فربما كان ذلك في بيتي يأتيني رسول الله صلى الله عليه وآله أكثر ذلك في بيتي، وكنت إذا دخلت عليه بعض منازله أخلاني وأقام عني نساءه، فلا يبقى عنده [أحد] غيري، وإذا أتاني للخلوة معي في بيتي لم تقم عنه فاطمة ولا أحد من بني، وكنت إذا سألته أجابني، وإذا سكت وفنيت مسائلي ابتدأني، فما نزلت على رسول الله صلى الله عليه وآله آية من القرآن إلا أقرأنيها وأملاها علي فكتبتها بخطي، وعلمني تأويلها وتفسيرها، وناسخها ومنسوخها، ومحكمها ومتشابهها،وخاصها وعامها، ودعا الله لي أن يؤتيني فهمها وحفظها، فما نسيت آية من كتاب الله، ولا علما أملاه علي وكتبته منذ دعا الله لي بما دعا، وما ترك شيئا علمه الله من حلال ولا حرام [ولا] أمر ولا نهي كان أو يكون، ولا كتاب منزل على أحد قبله في أمر بطاعة أو نهي عن معصية إلا علمنيه وحفظته فلم أنس حرفا واحدا، ثم وضع عليه السلام يده على صدري ودعا الله لي أن يملا قلبي علما وفهما وحكما ونورا، فقلت: يا نبي الله بأبي أنت وامي إني منذ دعوت الله لي بما دعوت لم أنس شيئا ولم يفتني شيء لم أكتبه أفتتخوف علي النسيان فيما بعد؟ فقال: لا لست أخاف عليك النسيان ولا الجهل.

4-132 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا أبوسعيد سهل بن زياد الادمي قال: حدثني جعفر بن بشار الواسطي قال: حدثنا عبيد الله ابن عبد الله الدهقان، عن درست بن أبي منصور الواسطي، عن عمر بن اذينة، عن زرارة ابن أعين، عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام:من صنع مثل ما صنع إليه فقد كافأ، ومن أضعف كان شكورا، ومن شكر كان كريما، ومن علم أن ما صنع إنما صنع لنفسه لم يستبط الناس في برهم، ولم يستزدهم في مودتهم، فلا تطلبن غيرك شكر ما أتيته إلى نفسك ووقيت به عرضك، واعلم أن طالب الحاجة إليك لم يكرم وجهه عن وجهك، فأكرم وجهك عن رده.

4-133 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Ali ibn Asbat, on the authority of Salim - the servant of Tarbal that he had heard Abi Ja'far al-Baqir (MGB) say, "The world is making progress. Whatever you earn in this world, you earn it despite your weaknesses. Yet, you may lose some thing and not be able to hold on to them with all your strength."

He (MGB) then added, "Whoever forgets about what he has lost is in comfort, and whoever is pleased with what he has been granted will be cheerful."

4-134 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of a man from Khoza'at, on the authority of Aslami, on the authority of his father that Aba Abdullah as-Sadiq (MGB) said, "You should learn Arabic since it is the language with which God has spoken to His servants. Utter the words properly."

The compiler of the book - Muhammad ibn Ali ibn al-Hussein - may God be pleased with him - said, "This narration has also been narrated by Abu Saeed Adami who has added the following at the end, 'and wear your rings on your little finger or your ring finger not on the thumb since that has been a practice of the people of Lot.[120]'"

4–135 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Mahboob, on the authority of Abi Ayoob al–Khizaz, on the authority of Abil Vard, on the authority of Abi Ja'far Muhammad ibn Ali al–Baqir (MGB), "God's Prophet (MGB) addressed the people on the last Friday of the Arabic month of *Sha'ban*. He glorified God, praised Him, and then said, 'O People! Indeed, a month has come in which each night is better than a thousand months. It is the month of *Ramazan*. God has prescribed fasting during it for you. Whoever stays up one night during that month and prays will receive the reward of one who has stayed up for seventy nights in other months and prayed. If you do any good deeds during that month, you will receive the reward of one who has done seventy good deeds in other months. If you perform any obligatory deeds in that month, your reward will be that of seventy similar cases in other months. It is the month of patience. The reward of patience is Paradise. *Ramazan* is the month of sympathy. It is the month in which God increases the share of a believer's daily bread. Whoever feeds another believer (to break his fast) shall be given the reward

4–133 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط عن سليم مولى طربال، عن رجل، عن أبي جعفر عليه السلام قال: سمعته يقول:الدنيا دول، فما كان لك فيها أتاك على ضعفك، وما كان منها عليك أتاك ولم تمتنع منه بقوة.

ثم أتبع هذا الكلام بأن قال: من يئس مما فات أراح بدنه، ومن قنع بما اوتي قرت عينه.

4–134 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن رجل من خزاعة، عن أسلمي، عن أبيه، عن أبي عبد الله عليه السلام قال: تعلموا العربية فانها كلام الله الذي تكلم به خلقه، ونظفوا الماضغين، وبلغوا بالخواتيم.قال محمد بن علي بن الحسين مصنف هذا الكتاب رضي الله عنه: قد روى هذا الحديث أبوسعيد الآدمي وقال في آخره: بلعوا بالخواتيم، أي اجعلوا الخواتيم في آخر الاصابع ولا تجعلوها في أطرافها فانه يروى أنه من عمل قوم لوط.

أربع خصال لا غنى بالناس عنها في شهر رمضان

4–135 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن محبوب، عن أبي أيوب الخزاز، عن أبي الورد، عن أبي جعفر محمد بن علي عليهما السلام قال: خطب رسول الله صلى الله عليه وآله الناس في آخر جمعة من شعبان فحمد الله وأثنى عليه، ثم قال: أيها الناس إنه قد أظلكم شهر فيه ليلة خير من ألف شهر، وهو شهر رمضان، فرض الله صيامه، وجعل قيام ليلة فيه بتطوع صلاة كمن تطوع بصلاة سبعين ليلة فيما سواه من الشهور، وجعل لمن تطوع فيه بخصلة من خصال الخير والبر كأجر من أدى فريضة من فرائض الله، ومن أدى فيه فريضة من فرائض الله كان كمن أدى فيه سبعين فريضة فيما سواه، وهو

شهر الصبر، وإن الصبر ثوابه الجنة، وهو شهر المواساة، وهو شهر يزيد الله فيه في رزق المؤمن، ومن فطر فيه مؤمنا صائما كان له بذلك

of freeing a slave. His past sins will also be forgiven.' It was said to him (MGB), 'O Prophet of God! Not all of us are able to feed another believer to break his fast!' The Prophet (MGB) said, 'Indeed the Honorable the Exalted God is generous. He would even give this reward to those of you who have nothing but a cup of milk, some juice, water or a date to feed another believer to break his fast. Whoever helps his slave with his duties during this month will be rewarded by God with an easier Reckoning. It is the month whose beginning is mercy, whose middle is forgiveness, and whose end is answering and releasing from the Fire. In it you are in need of four qualities: two qualities with which to please God, and two qualities with which you ask for the fulfillment of your own needs. The two qualities with which to please God are: testify that there is no god but God, and that I (Muhammad) am God's Prophet. And the two qualities with which you may ask for the fulfillment of your needs are: Ask God for your needs and Paradise during that month. Also ask God to protect you from the Fire of Hell.'"

Animals Can Recognize Four Things

4–136 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Al–Abbas ibn Ma'ruf, on the authority of Al–Hassan ibn Mahboob, on the authority of Ali ibn Re'ab, on the authority of Abi Hamzih that Ali ibn al–Hussein as–Sajjad (MGB) said, "Animals can recognize four things: their Lord – the Blessed the Sublime; death; male and female; and pastures."

God Created Horses from Four Things

4–137 (The compiler of the book narrated) that his father and Muhammad ibn al–Hassan – may God be pleased with them – narrated that Ahmad ibn Idris and Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Muhammad ibn al–Hussein, on the authority of Ahmad ibn Ali, on the authority of Abi Khalid Zayd ibn Mihran, on the authority of Muhammad ibn Abdul Jab'bar, on the authority of Al–Hussein ibn Zayd, "It has been reported to me that the Honorable the Exalted God has created horses from four things: the great ocean encompassing the world; fire; tears of an angle called Ibrahim and a clean well."

This is a part of a long narration. Here only a short part of it is cited due to its length.

The four winds

4–138 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Al–Abbas ibn Ma'ruf, on the authority of Al–Hassan ibn Mahboob, on the authority of Ali ibn Re'ab and Hisham ibn Salim, on the authority of Abi Basir, "I asked Aba Ja'far al–

عند الله عز وجل عتق رقبة، ومغفرة لذنوبه فيما مضى. فقيل له: يا رسول الله: ليس كلنا يقدر على أن يفطر صائما، فقال: إن الله تبارك وتعالى كريم يعطي هذا الثواب منكم لمن لا يقدر إلا على مذقة من لبن يفطر بها صائما، أو شربة من ماء عذب، أو تميرات لا يقدر على أكثر من ذلك، ومن خفف فيه عن مملوكه خفف عنه حسابه، وهو شهر أوله رحمة، ووسطه مغفرة، وآخره إجابة والعتق من النار، ولا غنى بكم فيه عن أربع خصال، خصلتين ترضون الله بهما، وخصلتين لا غنى بكم عنهما، وأما اللتان ترضون الله بهما فشهادة أن لا إله إلا الله وأني رسول الله، وأما اللتان لا غنى بكم عنهما فتسألون الله فيه حوائجكم والجنة، وتسألون الله فيه العافية، وتتعوذون به من النار.

لم تبهم البهائم عن أربعة

4-136 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن الحسن بن محبوب، عن علي بن رئاب، عن أبي حمزة عن علي بن الحسين عليهما السلام أنه كان يقول: ما بهمت البهائم عنه فلم تبهم عن أربعة: معرفتها بالرب تبارك وتعالى، ومعرفتها بالموت، ومعرفتها بالانثى من الذكر، ومعرفتها بالمرعى الخصب.

خلق الله عز وجل الخيل من أربعة اشياء

4-137 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا أحمد بن إدريس ومحمد بن يحيى العطار جميعا قالا: حدثنا محمد بن أحمد بن يحيى قال: حدثني محمد بن الحسين، عن أحمد بن علي، عن أبي خالد زيد بن مهران قال: حدثنا محمد بن عبدالجبار عن الحسين بن زيد قال: بلغني أن الله عز وجل خلق الخيل من أربعة أشياء: من البحر الاعظم المحدق بالدنيا، ومن النار، ومن دموع ملك يقال له إبراهيم، ومن بئر طيبة والحديث طويل أخذنا منه موضع الحاجة.

الرياح الاربع

4-138 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف، عن الحسن بن محبوب، عن علي بن رئاب، وهشام بن

Baqir (MGB) regarding the four winds: the North wind; the South wind; the Eurus wind from the East[121]; and the Zephyr wind from the West[122]. I told him, 'The people say that the North wind blows from Paradise and the South wind blows from Hell. He (MGB) replied, 'The Honorable the Exalted God has troops of winds with which He chastises the disobedient ones which He pleases to chastise. An angel is appointed to each wind. Whenever the Honorable the Exalted God wishes to impose a certain form of

chastisement to a nation, He would inspire that appointed angel with what kind of chastisement He wants to be imposed upon them. The angel would issue an order to the wind to blow and the wind will roar like a lion. Each wind has a name. Consider what the Honorable the Exalted God said, '*The Ad* (*people*) (*too*) *rejected* (*Truth*)*: then how terrible was My Penalty and My Warning?'*123 And God mentions a wind to torture them as we read, '*For We sent against them a furious wind, on a Day of violent Disaster, plucking out men as if they were roots of palm-trees torn up* (*from the ground*)*.'*124 When the people talk of the North wind, the South wind, the Eurus or the Zephyr, they ascribe these winds to their appointed angels.'"

People Are in Four Groups

4-139 Ahmad ibn Muhammad ibn Abdul Rahman al-Muqar'ri narrated that Abu Amr Muhammad ibn Ja'far al-Muqar'ri al-Gorjany quoted Abu Bakr Muhammad ibn al-Hassan al-Mooseli in Baghdad, on the authority of Muhammad ibn Asim al-Tarifi, on the authority of Abu Zayd Ayash ibn Zayd ibn al-Hassan ibn Ali al-Kihal - the servant of Zayd ibn Ali, on the authority of Zayd ibn al-Hassan, on the authority of Musa ibn Ja'far (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), "People are in four groups: ignorant people who get ruined by obeying their whims; haughty worshippers who get haughtier as they worship more; scholars who want to have more followers and be admired; and knowledgeable ones on the right path who wish to follow that path but cannot. The last group are the best people in your era and they have the most wisdom."

The Four Type of Sleeping

4-140 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Amer al-Ta'ee, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far al-Kazim (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of al-Hussein

سالم عن أبي بصير قال:سألت أبا جعفر عليه السلام عن الرياح الاربع: الشمال، والجنوب، والدبور، والصبا. وقلت له: إن الناس يذكرون أن الشمال من الجنة، والجنوب من النار، فقال: إن لله عز وجل جنودا من رياح يعذب بها من يشاء ممن عصاه، ولكل ريح منها ملك موكل بها، فإذا أراد الله عز وجل أن يعذب قوما بنوع من العذاب أوحى إلى الملك الموكل بذلك النوع من الريح التي يريد أن يعذبهم بها قال: فأمرها الملك فتهيج كما يهيج الاسد المغضب، ولكل ريح منها اسم أما تسمع قوله عز وجل: "كذبت عاد فكيف كان عذابي ونذر" وذكر رياحا في العذاب، ثم قال فريح الشمال، وريح الصبا، وريح الجنوب، وريح الدبور أيضا تضاف إلى الملائكة الموكلين بها.

الناس على أربعة اصناف

4-139 حدثنا أحمد بن محمد بن عبدالرحمن المقرئ قال: حدثنا أبوعمرو محمد ابن جعفر المقرئ الجرجاني قال: حدثنا أبوبكر محمد بن الحسن الموصلي ببغداد قال: حدثنا محمد بن عاصم الطريفي قال: حدثنا أبوزيد عياش بن زيد بن الحسن ابن علي الكحال مولي زيد بن علي قال: أخبرني زيد بن الحسن قال: حدثني موسى بن جعفر، عن أبيه الصادق جعفر بن محمد عليهم السلام قال:الناس على أربعة أصناف جاهل متردي معانق لهواه، وعابد متقوي كلما ازداد عبادة ازداد كبرا، وعالم يريد أن يوطأ عقباه ويحب محمدة الناس. وعارف على طريق الحق يحب القيام به فهو عاجز أو مغلوب، فهذا أمثل أهل زمانك وأرجحهم عقلا.

النوم على أربعة وجوه

4-140 حدثنا أبوالحسن محمد بن عمرو بن علي بن عبد الله البصري بايلاق قال: حدثنا أبوعبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبوالقاسم عبد الله ابن أحمد بن عامر الطائي قال: حدثنا علي بن موسى الرضا قال: حدثنا

ibn Ali (MGB), “The Commander of the Faithful Imam Ali (MGB) was in the *Jamea* Mosque in Kufa. A Syrian man came up to him and asked some questions including the following. He asked, ‘Tell me about sleeping. How many kinds of sleeping are there?’ He (MGB) replied, “There are four kinds of sleeping: the sleeping of the Prophets who sleep on their backs; the sleeping of the faithful believers who sleep on their right sides; the sleeping of the rulers and their offspring who sleep on their left sides so that they may digest all that they have eaten; and the sleeping of Satan, his brethren, and the insane ones who sleep on their stomachs.”

Satan Cried Out Four Times

4-141 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Faz’zal, on the authority of Ali ibn Aqabah, on the authority of some companions that Aba Abdullah as-Sadiq (MGB) said, “Satan cried out four times. Firstly, it was on the day on which it was cursed. The second time was when it was sent down to the Earth. The third time was when Muhammad (MGB) was appointed to the Prophethood at the end of the Prophethood chain. Then it was when the *Fatiha* Chapter of the Quran was revealed. Satan was pleased twice: when Adam (MGB) ate of the forbidden tree, and when Adam (MGB) was sent down to the Earth.”

Four things are vain to do

4-142 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Musa ibn Ja’far ibn Abi Ja’far al-Kumaydany quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam who linked it up through a chain of narrators to Aba Abdullah as-Sadiq

(MGB), “O Ali! Four things are done in vain: eating after (attaining) satiety; lighting a lamp in moonlight; planting seeds in salty ground; and doing a favor for people who are not worthy of it.”

4-143 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat’tan, on the authority of Hammad ibn Amr, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that the Prophet (MGB) in his will to Ali (MGB) said, “O Ali! Four things are done in vain: eating after (attaining) satiety; lighting a lamp in moonlight; planting seeds in salty ground; and doing a favor for people who are not worthy of it.”

موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل، فكان فيما سأله أن قال له: أخبرني عن النوم على كم وجه هو؟ فقال: النوم على أربعة أوجه: الانبياء عليهم السلام تنام على أقفيتهم، مستلقين، وأعينهم لا تنام متوقعة لوحي الله عز وجل، والمؤمن ينام على يمينه مستقبل القبلة، والملوك وأبناؤها تنام على شمائلها ليستمرئوا ما يأكلون وابليس وإخوانه وكل مجنون وذو عاهة ينام على وجهه منبطحا.

رن ابليس لعنه الله اربع رنات

4-141 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن علي بن فضال، عن علي بن عقبة، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: رن إبليس أربع رنات: أولهن، يوم لعن، وحين اهبط إلى الارض، وحين بعث محمد صلى الله عليه وآله على حين فترة من الرسل، وحين انزلت أم الكتاب ونخر نخرتين: حين أكل آدم من الشجرة، وحين اهبط من الجنة.

أربعة يذهبن ضياعا

4-142 حدثنا أبي رضي الله عنه قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد بن عيسى، عن علي بن الحكم بإسناده يرفعه إلى أبي عبد الله عليه السلام قال: أربعة يذهبن ضياعا: البذر في السبخة، والسراج في القمر، والاكل على الشبع، والمعروف إلى من ليس بأهله.

4-143 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله: أنه قال في وصيته

.له: يا علي أربعة يذهبن ضياعا: الاكل بعد الشبع، والسراج في القمر، والزرع في السبخة، والصنيعة عند غير أهلها

4–144 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Muhammad ibn Isa ibn Ubayd, on the authority of Ubaydullah ibn Abdullah al–Dihqan, on the authority of Durost ibn Abi Mansoor al–Vaseti, on the authority of Aba Abdullah as–Sadiq (MGB), "Four things are done in vain: being friends with disloyal ones; doing good to ungrateful ones; teaching those who do not listen; and entrusting secrets with those who would not safeguard them."

As–Sadiq Said that the Muslims Have Four Festive Days

4–145 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Muhammad ibn Aba Abdullah al–Kufy quoted Al–Hussein ibn Ubaydullah al–Ash'ari, on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Al–Qasim ibn Yahya, on the authority of his grandfather Al–Hassan ibn Rashid, on the authority of Al–Mufaz'zal ibn Umar, "I asked Aba Abdullah as–Sadiq (MGB), 'How many festive days do the Muslims have?' He (MGB) replied, 'Four.' I said, 'I know about the two *Eids* (Festivals) and Fridays.' The Imam (MGB) said, 'Even nobler and greater than them is the eighteenth day of *Dhul–Hijja*. That was the day on which God's Prophet (MGB) raised Ali (MGB) up and appointed him as the Master of the people.' I asked, 'What should we do on that day?' The Imam (MGB) replied, 'It is incumbent upon you to fast in gratitude and recite glorifications for God, even though God deserves to be thanked all the time. The Prophets (MGB) appointed their Trustees in the same manner. You should fast on the day on which the Trustee was appointed and consider it as a day of festivity. For whoever fasts on that day, it would be considered to be more rewarding than doing good deeds for sixty years.'

Regarding God's words to Abraham (MGB), 'Take four birds. Tame them to turn to thee…'

4–146 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil–Qasim quoted Abu Samina Muhammad ibn Ali al–Kufy, on the authority of Musa ibn Sa'edan, on the authority of Abdullah ibn al–Qasim, on the authority of Salih ibn Sahl that Aba Abdullah as–Sadiq (MGB) said the following regarding the Honorable the Exalted God's words, '*Take four birds. Tame them to turn to thee. Put a portion of them on every hill and call out to them. They will come to thee* (*flying*) *with speed. Then know that God is Exalted in Power, Wise.'*[125]

The Imam (MGB) said, "Abraham (MGB) took a hoopoe, a shrike, a peacock and a crow. He chopped them into pieces and mixed them up. Then he placed a part of their mixed flesh on top of (each of) the ten hills

4–144 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن

محمد بن عيسى بن عبيد، عن عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور الواسطي، عن أبي عبد الله عليه السلام قال: أربعة يذهبن ضياعا: مودة تمنحها من لا وفاء له، ومعروف عند من لا يشكر له، وعلم عند من لا استماع له، وسر تودعه عند من لا حصانة له.

قول الصادق عليه السلام للمسلمين أربعة أعياد

4-145 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثني الحسين بن عبيد الله الاشعري قال: حدثني محمد بن عيسى ابن عبيد، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن المفضل بن عمر قال: قلت لابي عبد الله عليه السلام: كم للمسلمين من عيد؟ فقال: أربعة أعياد، قال: قلت: قد عرفت العيدين والجمعة، فقال لي: أعظمها وأشرفها يوم الثامن عشر من ذي الحجة وهو اليوم الذي أقام فيه رسول الله صلى الله عليه وآله أمير المؤمنين عليه السلام ونصبه للناس علما، قال: قلت: ما يجب علينا في ذلك اليوم؟ قال: يجب عليكم صيامه شكرا لله وحمدا له مع أنه أهل أن يشكر كل ساعة، وكذلك أمرت الانبياء أوصياءها أن يصوموا اليوم الذي يقام فيه الوصي يتخذونه عيدا، ومن صامه كان أفضل من عمل ستين سنة.

قول الله عز وجل لابراهيم "فَخُذْ أَرْبَعَةً مِنْ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ..."

4-146 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم قال: حدثني أبوسمينة محمد بن علي الكوفي، عن موسى بن سعدان، عن عبد الله بن القاسم، عن صالح بن سهل، عن أبي عبد الله عليه السلام في قول الله عز وجل: "فَخُذْ أَرْبَعَةً مِنْ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ..." قال: أخذ الهدهد والصرد والطاووس والغراب، فذبحهن وعزل رؤوسهن، ثم نحز أبدانهن في المنحاز بريشهن ولحومهن وعظامهن حتى اختلطت، ثم جزأهن عشرة

around there. He held each bird's beak in his hand. He placed some seeds and water near himself and called out to them. The various parts of each bird started to fly towards each other and formed a perfect body. Each body went towards its own head and joined it to become a live bird. Then Abraham (MGB) let their beaks go. The birds flew and then landed. They drank the water and ate some seeds and said, 'O Prophet of God! You have revived us. May God revive you.' Abraham (MGB) said, 'It is God who revives and takes away life. He has power over all things.' This is the superficial interpretation."

The Imam (MGB) added, "However, the deep interpretation of this verse is as follows: Find four of the wise people. Teach them your knowledge. Send them around the world to invite the people to worship God."

The compiler of the book – may God be pleased with him – said, "I believe that Abraham (MGB) was ordered to do both things. The birds which he was ordered to catch were: a peacock, an eagle, a rooster and a duck. I heard Muhammad ibn Abdullah ibn Muhammad ibn Tayfur say the following regarding the

following verse of the Holy Quran, *‘Behold! Abraham said, "My Lord! Show me how Thou givest life to the dead." He said, "Dost thou not then believe?" He said, "Yea! but to satisfy My own undertaking." He said, "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee* (*Flying*) *with speed. Then know that Allah is Exalted in Power, Wise.”’*[126]

“Indeed the Honorable the Exalted God ordered Abraham to visit one of His good servants. When Abraham saw him, the man told him, ‘Indeed the Blessed the Sublime God has a servant in this world called Abraham whom He has taken as His friend.’ Abraham asked him, ‘What are the signs of this servant?’ The man said, ‘God will bring back to life the dead for him.’ Then Abraham had doubts that he himself may not be that servant. That is why Abraham asked God to bring the dead back to life for him. *‘He said, "Dost thou not then believe?" He said, "Yea! but to satisfy My own undertaking."’* [127]

That was when he was ordered to offer his son Ishmael. Indeed the Honorable the Exalted God ordered Abraham (MGB) to offer four birds – a peacock, an eagle, a duck and a rooster. The peacock referred to the adornments of this world. The eagle referred to great expectations. The duck referred to being needy, and the rooster referred to lustfulness. Indeed, in order to revive Abraham’s heart, the Honorable the Exalted God told him that he should abandon these four characteristics, since as long as he have them you cannot be with God.”

أجزاء على عشرة أجبل، ثم وضع عنده حبا وماء، ثم جعل مناقيرهن بين أصابعه، ثم قال: آتين سعيا بإذن الله عز وجل، فتطاير بعضها إلى بعض اللحوم والريش والعظام حتى استوت الابدان كما كانت وجاء كل بدن حتى التزق برقبته التي فيها رأسه والمنقار، فخلى إبراهيم عن مناقيرهن فوقعن وشربن من ذلك الماء، والتقطن من ذلك الحب، ثم قلن: يا نبي الله أحييتنا أحياك الله، فقال إبراهيم: بل الله يحيى ويميت، فهذا تفسير الظاهر، قال عليه السلام وتفسيرة [في] الباطن خذ أربعة ممن يحتمل الكلام فاستودعهم علمك ثم ابعثهم في أطراف الارضين حججا لك على الناس وإذا أردت أن يأتوك دعوتهم بالاسم الاكبر يأتونك سعيا باذن الله عز وجل.

قال مصنف هذا الكتاب رضي الله عنه: الذي عندي في ذلك أنه عليه السلام أمر بالامرين جميعا، وروي أن الطيور التي أمر بأخذها الطاووس والنسر والديك والبط، وسمعت محمد بن عبد الله بن محمد بن طيفور يقول في قول إبراهيم عليه السلام "رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى..." إن الله عز وجل أمر إبراهيم أن يزور عبدا من عباده الصالحين فزاره فلما كلمه قال: إن لله تبارك وتعالى في الدنيا عبدا يقال له إبراهيم اتخذه خليلا، قال إبراهيم: وما علامة ذلك العبد؟ قال: يحيى له الموتى فوقع لابراهيم أنه هو فسأله أن يحيي له الموتى "قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي" يعني على الخلة ويقال: إنه أراد أن يكون له في ذلك معجزة كما كانت للرسل، وإن إبراهيم عليه السلام سأل ربه أن يحيي له الميت فأمره الله عز وجل أن يميت لاجله الحي سواء بسواء، وهو أنه لما أمره بذبح ابنه إسماعيل وإن الله عز وجل أمر إبراهيم عليه السلام أن يذبح أربعة من الطير طاووسا ونسرا وديكا وبطا، فالطاووس يريد به زينة الدنيا، والنسر يريد به الامل الطويل، والبط يريد به الحرص، والديك يريد به الشهوة. يقول الله عز وجل إن أحببت أن يحيى قلبك ويطمئن معي فاخرج عن هذه الاشياء الاربعة فانه إذا كانت هذه الاشياء في قلب فانه لا يطمئن معي. وسألته كيف قال: "أَوَلَمْ تُؤْمِنْ" مع علمه

The Imam (MGB) was asked, 'Why did God ask Abraham whether or not he believed in God, although God is well-aware of his secrets and conditions?' The Imam (MGB) replied, 'When Abraham (MGB) said, *'My Lord! Show me how Thou givest life to the dead?'* It seems that on the surface Abraham had doubts. However, this was asked so that he may be given a chance to answer and be acquitted of any such accusations."

The four characteristics despised by God

4-147 Al-Khalil ibn Ahmad al-Sejezy narrated that Ibn Sa'ed quoted Hamzih ibn al-Abbas al-Marvazy, on the authority of Yahya ibn Nasr ibn Hajib, on the authority of Varqa ibn Umar, on the authority of al-A'amash, on the authority of Abi Salih, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "The Honorable the Exalted God despises one who swears, is corrupt, begs or makes persistent requests."

1. Imam al-Baqir (MGB)
2. opaque semi-precious stone of greenish-blue or sky-blue color used in jewelry; greenish-blue color.
3. See footnote for 1-21.
4. The Holy Quran: Chapter 11.
5. The Holy Quran: Chapter 96.
6. The Holy Quran: Chapter 77.
7. The Holy Quran: Chapter 78.
8. See footnote for 1-21.
9. A year after the signing of the Treaty of Hudaybiyah, the Prophet (MGB) was able to lead two-thousand pilgrims on the Umra Hajj. Quraysh vacated Mecca and watched the rites from the hills above the city. The agreed period of three days was observed, after which the Muslims returned to Medina.
10. The Umra performed in lieu of the Umra which the Prophet (MGB) could not perform because the pagans prevented him from performing that Umra Hajj.
11. A waystation between Al-Taif and Mecca where on their return from the Battle of Al-Taif they stopped and divided up the booties.
12. Though which the Trusteeship is clearly transferred from one Divine Leader to the next.
13. See footnote for 1-21.
14. Houries are described splendid companions of equal age well-matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.
15. See footnote for 1-21.
16. A precious mineral.
17. Killed as a sacrifice.
18. "Qa'ed al-Qur-Il-Muhaj'jelin" – those who are proud of their deeds. Some have interpreted this to refer to those whose hands, feet and foreheads are white due to extended prostrations.
19. See footnote for 1-21.
20. Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.
21. Killed as a sacrifice.
22. This is a weak tradition and seems to be made up.
23. See footnote for 1-21.
24. She was forty years old when she proposed to marry the Prophet of twenty-five years of age. After fifteen years of their

marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al-Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).

25. Maryam.

26. See footnote for 1-21.

27. Maryam.

28. She was forty years old when she proposed to marry the Prophet of twenty-five years of age. After fifteen years of their marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al-Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).

29. High-ranking executive officer in Muslim countries

30. You can see the complete list of questions and answers in Chapter 24 of Uyun Akhbar Al-Reza.

31. Any of a genus of chiefly desert shrubs and trees having tiny narrow leaves and masses of minute flowers with five stamens and a one-celled ovary.

32. Lote-trees: A large tree (Celtis australis), found in the south of Europe. It has hard wood, and bears a cherry-like fruit. Also called a nettle tree. As we read, “But they turned away (from God), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into gardens producing bitter fruit, and tamarisks, and a few (stunted) lote-trees.” [The Holy Quran: Saba 34:16]

33. As said by Satan

34. Refers to Adam who was cast out of Heaven down to the Earth

35. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

36. A collection of pus or purulent matter in any part of an animal body; an abscess.

37. Hemiplegia is a condition where there is paralysis in one vertical half of a patient's body. This is not hemiparesis wherein one half of the body is weakened, i.e. one arm and its corresponding leg are weak. Hemiplegia is similar to hemiparesis, but hemiparesis is considered less severe.

38. See footnote for 1-21.

39. Who is Rabi’at ibn Amru.

40. Implying the best worldly possessions.

41. Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.

42. See footnote for 1-21.

43. The Quraysh tribe branched out into various tribes, the most famous of whom were Jumah, Sahm, ‘Adi, Makhzum, Tayim, Zahra and the three tribes of Qusai bin Kilab: ‘Abdud-Dar bin Qusai, Asad bin ‘Abdul ‘Uzza bin Qusai and Abd Manaf bin Qusai. The Abd Manaf tribe branched out into four tribes: ‘Abd Shams, Nawfal, Mutalib and Hashim. However, it is from the family of Hashim that God selected the Prophet Muhammad (MGB). The Prophet Muhammad (MGB) said, "God selected Ishmael from the sons of Abraham, Kinana from the sons of Ishmael, Quraysh from the sons of Kinana, Hashim from the sons of Quraysh and He selected me from the sons of Hashim."

44. Tabari records that while Uthman was besieged when Ibn Abbas met Ayesha as she was making her way to perform Hajj. Ayesha wanted Ibn Abbas to turn against Uthman and she appealed to him stating: “Ibn Abbas, I entreat you by God: abandon this man, sow doubt about him among the people, for you have been given a sharp tongue. Their powers of discernment have been clarified, the beacon light is raised high to guide them, and (the Caliph’s associates) have milked the lands that once abounded in good things. I have seen Talha b. Ubaydullah take possession of the keys to the public treasuries and storehouses. If he becomes the Caliph, he will follow in the path of his paternal cousin Abu Bakr”. According to (Ibn Abbas): I said, “O Mother (of the Believers), if some evil were to befall that man [namely, Uthman], the people would

seek only asylum with our companion [namely, Ali].” She replied, “Be quiet! I have no desire to defy or quarrel with you”. History of Tabari [English translation], Vol. 15 pp. 289–239.

45. His claim that Zyad was his step–brother violated the Prophet's command on such matters.

46. The Holy Quran: At–Tauba 9:102.

47. The Holy Quran: Shura 42:23.

48. From Egypt a contingent of about 1,000 people were sent to Medina. Their instructions were to overthrow the government of Uthman, and to murder him. Similar contingents marched from Kufa and Basra to Medina. They sent their representatives to Medina to contact the leaders of public opinion. The representatives of the contingent from Egypt waited on Ali (MGB), and offered him the Caliphate in succession to Uthman, which Ali (MGB) turned down. The representatives of the contingent from Kufa waited on Al–Zubayr, while the representatives of the contingent from Basra waited on Talhah, and offered them their allegiance as the next Caliph, which were both turned down. This move on the part of the rebels neutralized the bulk of public opinion in Medina and it could no longer offer a united front, so it became a divided house. Uthman could enjoy the active support of the Umayyads, and a few other people in Medina. The rest of the people of Medina chose to be neutral and help neither side. The situation in Medina was a big gain for the rebels. When they felt satisfied that the people of Medina would not offer them any resistance, they entered the city of Medina and laid siege to the house of Uthman. The rebels declared that no harm from them would come to any person who choose not to resist them. The early stage of the siege of Uthman’s house was not severe, the rebels merely hovered around the house and did not place any restrictions on him. Uthman went to the Al–Masjid al–Nabawi as usual, and led the prayers. The rebels offered prayers under the leadership of Uthman. While Uthman addressed the people in the Al–Masjid al–Nabawi he was criticized by seditionists. At this the supporters of Uthman took up cudgels on his behalf. Tempers flared up on both sides, hot words were exchanged between the parties, and that led to the pelting of stones at one another. One of the stones hit Uthman, he fell unconscious and was carried to his house, still unconscious. The proceedings in the mosque showed that most of the people of Medina preferred to be neutral and watch developments. When the rebels felt that the people of Medina were not likely to offer active support to Uthman, they changed their strategy, and tightened the siege of the house of Uthman. Uthman was denied the freedom to move about and was not allowed to go to the mosque. As the days passed, the rebels became bolder and intensified their pressure against Uthman. They forbade the entry of any food or provisions, and later water as well, into his house. Ramlah bint Abi–Sufyan, a widow of Muhammad (MGB), came to see Uthman and brought some water and provisions for him but she was not allowed to enter. Ayesha, made a similar attempt, and she was also prevailed upon by the rebels to go back. With the departure of the pilgrims from Medina to Mecca, the hands of the rebels were further strengthened, and as a consequence the crisis deepened further. The rebels understood that after the Hajj, the Muslims gathered in Mecca might march to Medina to relieve Uthman. They therefore decided to take action against Uthman before the pilgrimage was over. During the siege, Uthman was asked by his supporters, who outnumbered the rebels, to let them fight against the rebels and rout them. Uthman prevented them in an effort to avoid the bloodshed of Muslim by Muslim. The gates of the palace of Uthman were shut and guarded by Abd–Allah ibn al–Zubayr. The sons of Ali, Al–Hassan ibn Ali (MGB) and Al–Hussein ibn Ali (MGB), were also among those who guarded the gates of the palace. There was a skirmish between the rebels and the supporters of Uthman at the gate, some rebels were killed, and were finally pushed back. Among the supporters of Uthman, Hadsan ibn Ali, Marwan and some other people were wounded. Finding the gate of Uthman's palace strongly guarded by his supporters, the rebels climbed the back wall and entered inside, leaving the guards on the gate unaware of what was going on inside. It is said that Uthman was reading the Quran when the rebels entered his room and struck blows at his head. Naila, the wife of Uthman, threw herself on his body to protect him. Raising her hand to protect him she had her fingers chopped off and was pushed aside, and further blows were struck until he was dead. The slaves of Uthman fell on the people whose blows had killed Uthman and, in turn, killed them.

49. In 656 A.D. Uthman was killed by rebellious Muslim soldiers. The rebels then asked Ali (MGB) to be the new caliph. He is reported to have refused the caliphate. He agreed to rule only after his followers persisted. Ayesha raised an army which confronted Ali's army outside the city of Basra.

50. Ayesha had long hated Ali, and wished that, when the aged Uthman died, her own kinsman, Zubayr, should become the Caliph. When Uthman was assassinated, she was not in Medina, having gone to Mecca a few weeks previously to perform the pilgrimage. The news of Uthman's murder reached her when she was on the way back. She returned

immediately to Mecca and incited the citizens against Ali. The fiery address set a match to the smoldering fire of discontent. The first to respond to Ayesha's call was Abdullah bin Amur, the Uthmanid governor of Mecca. Those Umayyads who had fled from Medina after the ghastly murder of Uthman now also joined Ayesha, and when Talha and Zubayr sided with to Ayesha, many more of the Quraysh clamored to join in the rebellion. Ayesha advocated the march on Basra. Throwing off the veil ordained, Ayesha now took command of the army. The money to equip it came from the Yemen treasury, brought to Mecca by the governor whom Ali had deposed. It is, however, clear from the sources that in the battle between Ali and Ayesha, the triumvirate was fighting for personal reasons rather than for the blood of Uthman, which was a timely and convenient pretext for them. Ali had been obliged to abandon the Syrian campaign against Muaviyah, deciding instead, to use his small force against Ayesha, who had hatched a rebellion. Ayesha occupied Basra. Ali's ascetic life had not chilled his martial fervor and at the advanced age of sixty, he still retained the vigor of a much younger man. He was, however, anxious to avoid the shedding of Muslim blood by Muslims. The two armies eventually encamped in the Wadi-us-Saba (Valley of the Lion) near the village of Khuraiba outside Basra, facing each other. Ayesha, on the advice of some of her followers, went so far as to mount her camel, al-Askar and that is why this battle is called the Battle of Camel, which took place on the tenth of Jamada II, December 4, 656 A.D. The battle began and reached a critical stage. Ali (MGB) ordered his men not to take the offence, unless the enemy began to attack. He gave further stringent orders that no wounded should be slain, no fugitive pursued, no plunder seized nor the privacy of any house violated. The showers of arrows were pouring in from the Ayesha's side, and Ali (MGB) forbade his soldiers to return the shot and bade them wait. Wherever the camel of Ayesha stood, there the battle was waged most fiercely. As long as that animal was standing the battle continued. Ali (MGB) therefore deputed one of his men to cut off its legs. The warrior slipped behind the camel, did as he was bidden, and the camel thudded to the ground. Within a very short time the bugle sounded the end of the battle. After the battle, Ali went over to Ayesha's camp, where he treated her with greatest deference, "For," said he, "respect must be shown to her because she is the spouse of the Holy Prophet." In the care of her brother, and under the command of his own two sons, Ali then sent Ayesha to Medina. She was shown every deference and given forty hand-maids. Ali himself accompanied her retinue on foot for a short distance, before bidding her farewell. "It befits your dignity", Ali said to her, "to remain in your house and not to meddle in politics or to share the rough life of the battlefield, nor to join any party in future which may tarnish the glory of your name, or become the authoress of a second rebellion." To this Ayesha replied, "By God! there existed no enmity between Ali and me, save a few petty domestic squabbles." On her return to Medina, Ayesha led a life of seclusion. She is said to have died in 678 A.D. at the age of 66.

51. Abu Sufyan was married to Hind bint Utbah, who in 602A.D. gave birth to Muaviyah, who later established the Umayyad dynasty. Abu Sufyan also had sexual relations with his kinswoman Saffya bint abi al-A'as, who bore him a daughter called Ramlah. Against her father's wish, Ramlah converted to Islam and migrated to Abyssinia with her husband. Later, after Ubayd-Allah had converted to Christianity, she moved to Medina and became one of Muhammad's wives, better known as "Umm Habiba" When Abu Sufyan heard about the marriage he commented, “this stallion will not be hit on the nose...” a phrase meaning that the husband is suitable for the bride (an unsuitable stallion trying to mate with a mare would be hit on the nose, hence the phrase). She later played an important role in his father's diplomatic attempts at reaching a settlement with Muhammad (MGB). Abu Sufyan is also the father of Zyad ibn Abihi who was an illegitimate child. Abu Sufyan never recognized him during his lifetime, but in 664, his son Muaviyah controversially recognized Zyad as a brother. Muaviyah's declaring that Zyad was his brother, was the first act that was in open contradiction to Islamic rules because God's Prophet (MGB) said that the legitimate child is one born from wedlock. Muaviyah openly allowed the adultery of his father to be acknowledged, and then instead of defending his family honor, rather used it as an excuse to justify his father's illegitimate off-spring, Zyad.

52. Here the word ‘ferash’ denotes the bed on which intercourse takes place. This means that any child born to a mother from any intercourse is considered to be the offspring of the man with whom she had intercourse. The word ‘ahir’ denotes the fornicator.

53. The Holy Quran: Al-Kauthar 108:3.

54. The Holy Quran: Al-Mujadila 58:22.

55. carnivorous nocturnal animal which resembles a dog native to Africa (also hyaena)

56. Gabriel and Michael are two of the angels as we read in the Quran, ‘Whoever is an enemy to Allah and His angels and

apostles, to Gabriel and Michael,– Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al–Baqara 2:98]

57. The Holy Quran: Ali–i–Imran 3:173.

58. The Holy Quran: Al–i–Imran 3:174.

59. The Holy Quran: Anbiyaa 21:87.

60. The Holy Quran: Anbiyaa 21:88.

61. The Holy Quran: Mu–min 40:44.

62. The Holy Quran: Mu–min 40:45.

63. The Holy Quran: Kahf 18:39.

64. The Holy Quran: Kahf 18:39–40.

65. See footnote for 1–103.

66. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

67. See footnote for 1–103.

68. Georgia, known from 1990 to 1995 as the Republic of Georgia, is a country to the east of the Black Sea in the south Caucasus. A former republic of the Soviet Union, it shares borders with Russia in the north and Turkey, Armenia, Azerbaijan in the south.

69. See footnote for 1–21.

70. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

71. Imam al–Kazim (MGB).

72. Trichotillomania (TTM) or "trich" is an impulse control disorder characterized by the repeated urge to pull out scalp hair, eyelashes, beard hair, nose hair, pubic hair, eyebrows or other body hair. It may be distantly related to obsessive–compulsive disorder, with which it shares some similarities. Trichotillomania has been mentioned as a disorder in very early historical records. Onset generally occurs at puberty. There is a strong stress–related component, that is, in low–stress environments some stop pulling out hair altogether. Pulling resumes when one leaves this environment.

73. Ninth month of the Muslim year, when Muslims fast between sunrise and sunset.

74. This implies enemies of the Arabs as the Romans at that time had such eyes.

75. Al–Qad'dah

76. Imam al–Kazim (MGB)

77. Gabriel and Michael are two of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,– Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al–Baqara 2:98]

78. It is a fundamental belief of Muslims that one day this universe will perish on the Doomed Day when the Angel Isra'fil will blow the trumpet. Its sound will be so frightening and intense that it's shock will kill every living thing and every material will be shattered and destroyed. That day all human beings and living souls shall die; the entire universe will perish. On that day, the mountains will fly like cotton flakes, and the planets and stars etc. will disintegrate and fall down. The Day of Judgement is sure to come.

79. The Holy Quran: Al–i–Imran 3:33.

80. The Holy Quran: At–Tin 95:1–3.

81. She was forty years old when she proposed to marry the Prophet of twenty–five years of age. After fifteen years of their marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al–Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).

82. The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed rida' is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style

called wishah. The other, called izar, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.

83. Here I am, O Allah, at Thy service. Here I am.

84. The eight day of Dhul-Hijja on which the Hajj pilgrims move on from Mecca towards Mina.

85. The ninth day of the Arabic month of Dhul-Hijja when Hajj has just concluded. Millions of Muslims have gathered in Mecca to perform the ancient rites of the pilgrimage, established by the Prophet Abraham (MGB) and restored and purified by the Prophet Muhammad (MGB) for all mankind until the end of time. The central event of Hajj is standing on the plain of Arafat on the afternoon and until sunset of the ninth day of Dhul-Hijja.

86. Referring to things which may be unhealthy to do and may cause illness

87. Luminous larva that is a larva of some types of firefly, or a beetle of a closely related family, that emits greenish light from organs in its abdomen.

88. The Holy Quran: Najm 53:55.

89. See footnote for 1-21.

90. The Holy Quran: Kahf 18:81.

91. a lotion or liquid wash used as a cleanser for the eyes, particularly in diseases of the eye. Pre-modern medicine distinguished two kinds of collyriums: liquid, and dry. Liquid collyriums were composed of ophthalmic powders, or waters, such as rose-water, plantain-water, that of fennel, eyebright, etc, in which was dissolved tutty, white vitriol, or some other proper powder. Dry collyriums were troches of rhasis, sugar-candy, iris, tutty prepared and blown into the eye with a little pipe.

92. Holy war

93. What is meant here by inner eyes or eyes in the heart is insight.

94. Marrying was the tradition of most of the Prophets. However, there were some like Jesus (MGB) and John (MGB) who did not marry.

95. Henna or Hina (camphire) is a flowering plant, the sole species in the genus Lawsonia in the family Lythraceae. It is native to tropical and subtropical regions of Africa, southern Asia, and northern Australia in semi-arid zones. Henna is a tall shrub or small tree, 2–6 m high. It is glabrous, multibranched with spine tipped branchlets. Henna, Lawsonia inermis, produces a red-orange dye molecule, lawsone. This molecule has an affinity for bonding with protein, and thus has been used to dye skin, hair, fingernails, leather, silk and wool. The Night of the Henna was celebrated by most groups in the areas where henna grew naturally: Jews, Muslims, Hindus, Christians and Zoroastrians, among others, all celebrated marriages by adorning the bride, and often the groom, with henna.

96. Which implies not fearing God.

97. Who is Salih ibn Bashir ibn Vade'a al-Basri.

98. See footnote for 1-103.

99. Imam As-Sajjad (MGB).

100. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

101. Blockage of the vagina is one of the defects that involve divorce. A transverse vaginal septum is a horizontal "wall" of tissue that has formed during embryologic development and essentially creates a blockage of the vagina. It can occur at many different levels of the vagina.

102. Imam as-Sadiq (MGB)

103. Imam al-Baqir (MGB)

104. You can milk them or slaughter them and sell the skin.

105. Zul-Qarnayn literally meaning "He of the Two Horns", is a figure mentioned in the Quran where he is described as a great and righteous ruler who built a long wall that keeps Gog and Magog from attacking the people of the West. Regarding Zul-Qarnayn, Syed Abul A`la Mawdudi, a famous Quranic exegete, writes under the related verses of Sura Kahf: 'They said, "O Zul-Qarnayn! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?' [The Holy Quran: Kahf 18:94]. The identification of Zul-Qarnayn

has been a controversial matter from the earliest times. In general, the commentators have been of the opinion that he was Alexander the Great but the characteristics of Zul-Qarnayn as described in the Holy Quran are not applicable to him. However, now the commentators are inclined to believe that Zul-Qarnayn was Cyrus, an ancient King of Iran. We are also of the opinion that probably Zul-Qarnayn was Cyrus, but historical facts, which have come to light up to this time, are not sufficient to make any categorical assertion. Now let us consider the characteristics of Zul-Qarnayn in the light of his story as given in the Quran. The title Zul-Qarnayn (Literally: "The Two-Horned") should have been quite familiar to the Jews, as it was at their instigation that the disbelievers of Mecca put this question to the Holy Prophet. Therefore we must turn to the Jewish literature to in order to learn who was the person known as "The Two-Horned" or which was the kingdom known as the Two Horned. Zul-Qarnayn must have been a great ruler and a great conqueror whose conquests might have spread from the East to the West and on the third side to the North or to the South. Before the revelation of the Quran there had been several persons, who were such great conquerors. So we must confine our research for the other characteristics of Zul-Qarnayn to one of these persons. This title should be applicable to such a ruler who might have constructed a strong wall across a mountain pass to protect his kingdom from the incursions of Gog and Magog. In order to investigate this thing, we will have to find out when such a wall was built and by whom and to which territory it was adjacent. Besides possessing the above-mentioned characteristics, he should also be a God-worshipper and a just ruler, for the Quran has brought into prominence three characteristics more than anything else. The first of these characteristics is easily applicable to Cyrus, for according to the Bible, Prophet Daniel saw in his vision that the united kingdom of Media and Persia was like a wo-horned ram before the rise of the Greeks. (Dan. 8:3, 20) The Jews had a very high opinion of the Two-Horned one, because it was his invasion, which brought about the downfall of the kingdom of Babylon and the liberation of the Israelites. The second characteristic is applicable to him to a great extent but not completely. Though his conquests spread to Syria and Asia Minor in the West and to Bakhtar (Balkh) in the East, there is no trace of any of his expeditions to the North or to the South, whereas the Quran makes an explicit mention of his third expedition. Nevertheless, this third expedition is not wholly quite out of the question for history tells us that his kingdom extended to Caucasia in the North. As regards Gog and Magog, it has been nearly established that they were the wild tribes of Central Asia who were known by different names- Tatar, Mongols, Huns and Scythians- who had been making inroads on settled kingdoms and empires from very ancient times. It is also known that strong bulwarks had been built in southern regions of Caucasia. It has not been as yet historically established that these were built by Cyrus. As regards the last characteristic, Cyrus is the only known conqueror among the ancient rulers, to whom this may be applicable, for even his enemies have been full of praise for him for his justice, and, Ezra, a book of the Bible, asserts that he was a God-worshipper and a God-fearing king who set free the Israelites because of their God-worship, and ordered that the Temple of Solomon should be rebuilt for the worship of Allah, who has no partner. [The Meaning of the Holy Quran (Tafhimul Quran) vol. 3, p. 46. 10th edition 1997]

106. Talut is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel. His worldly belongings were little, and it was when he went out to search for some asses which had been lost from his father's house that he met Samuel, and was appointed king by him. The people's fickleness appeared immediately after he was appointed king. They raised all sorts of petty objections to him. The chief consideration in their minds was selfishness: each one wanted to be leader and king himself, instead of desiring sincerely the good of the people as a whole, as a leader should do.

107. The Holy Quran: Baqara 2:247.

108. Satan

109. The Holy Quran: Kahf 18:50.

110. solid medicinal substance which is inserted into the rectum or vagina where it dissolves.

111. type of plant, endive, Belgian endive

112. Classic symptoms of low blood pressure include: dizziness, or feeling like you are standing on a rocking boat; fainting; changes in mental status (difficulty concentrating, confusion) or a sense of "impending doom" or anxiety; changes in breathing patterns (fast, shallow breathing is common during an episode of low blood pressure); nausea; suddenly feeling cold or clammy, or a rapid onset of pale skin. On the other hand, high blood pressure is a rather unique condition because, unlike most diseases, it has no identifying symptoms. For this reason, high blood pressure is commonly referred to as “the silent killer.” While having a cold will make your nose stuffy, and heart problems may make you weak or cause pain, high

blood pressure can exist for years without any noticeable signs. People with high blood pressure typically continue their normal lives unaware that there is anything wrong. High blood pressure is often found incidentally for most people, the first time they discover their high blood pressure is during a routine visit to their doctor's office for an unrelated complaint or a regularly scheduled health maintenance appointment. Another common time for diagnosis is during a woman's first prenatal visit during pregnancy.

113. God has told us that rivers flow from beneath Paradise in the Holy Quran, "And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow.." [2:25] And "For them will be Gardens of Eternity: beneath them rivers will flow" [18:31] The Prophet (MGB) has clearly told us about the rivers of Paradise. He said that during his Night Journey, "...I saw four rivers flowing out from beneath Sidrat al-Muntahaa, two visible and two hidden. I asked, "O Gabriel! What are these rivers?" Gabriel replied, "The two hidden rivers are rivers of Paradise, and the two visible rivers are the Nile and the Euphrates". [Muslim, Kitaab al-Imaan, Baab al-Israa', 1/150, no. 164; Al-Bukhaari reports the same from Anas ibn Malik, Jaami' al-Usool, 10/507, narrated by Abu Awanah, al-Isma'eelee and At-Tabaranee in as-Sagheer]. Muslim reports from Abu Hurayrah that the Messenger of Allah (MGB) said, "Sihran, Jihran, the Euphrates and the Nile are all from the rivers of Paradise". [Sahih Muslim, Kitaab al-Jannah, Baab Ma Fid-Dunyaa Min Anhaar al-Jannah, 4/2183, no. 2839, Al-Albaani attributed it, in Silsilat al-Hadith as-Saheehah 1/6, to Muslim, Ahmad, Al-Ajirri and Al-Khateeb].

114. The Holy Quran: Alaq: Chapter 96

115. The Holy Quran: An-Najm: Chapter 53

116. Only those believe in Our Signs, who, when they are recited to them, fall down in adoration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride." [The Holy Quran: Sajdah 32:15]

117. Among His Signs are the Night and the Day, and the Sun and the Moon. Adore not the sun and the moon, but adore Allah, Who created them, if it is Him ye wish to serve. [The Holy Quran: Fussilat 41:37].

118. The Holy Quran: Munafiqun 63:4.

119. The Holy Quran: Hahr 59:7.

120. Implying being gay

121. An east wind is a wind that originates in the east and blows west. In Greek mythology, Eurus, the east wind, was the only wind not associated with any of the three Greek seasons.

122. A west wind is a wind that originates in the west and blows east. In Greek mythology, Zephyrus was the west wind and bringer of light spring and early summer breezes.

123. The Holy Quran: Al-Qamar 54:18.

124. The Holy Quran: Al-Qamar 54:19-20.

125. The Holy Quran: Baqara 2:260.

126. The Holy Quran: Baqara 2:260.

127. The Holy Quran: Baqara 2:260.

Part 5: On Five-Numbered Characteristics

The Heaviest Five Things On the Balance of Deeds

5-1 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Abbas al-Himady quoted Muhammad ibn Ali al-Sa'eq, on the authority of Amr ibn Sahl ibn Zanjelat al-Razi, on the authority of Al-Walid ibn Muslim, on the authority of Al-O'za'ee, on the authority of Abi Salam al-Aswad, on the authority of Abi Salim - the Prophet's shepherd - that God's Prophet (MGB) said, "The heaviest five

things on the Balance of Deeds are *Subhanallah, Valhamdulillah, La Ilaha illallah, Allaho Akbar*[1] and a good child who is patient when a Muslim dies."

The Five Things God Ordered One of His Prophets to Do

5–2 Abul Fazl Tamim ibn Abdullah ibn Tamim al–Qurashi al–Hayri narrated that Abu Ali Ahmad ibn Ali al–Ansari in Neishaboor quoted his father, on the authority of Abul Salt Abdul Salam ibn Salih al–Haravy, that he had heard Ali ibn Musa al–Reza (MGB) say, "The Honorable the Exalted God revealed the following to one of His Prophets: When you leave the house in the morning, eat the first thing that you encounter, hide the second thing, accept the third thing, do not disappoint the fourth and escape from the fifth. When he first left the house in the morning, he encountered a big black mountain. He said to himself that God –may His Majesty be Exalted– had ordered him to eat it, and he wondered how to do it. Then he thought that God would not order him to do what was beyond his power. So he moved towards the mountain. The closer he got to the mountain, the smaller

بسره وحاله، فقال: إنه لما قال "رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى" كان ظاهر هذه اللفظة توهيما أنه لم يكن يتيقن، فقرره الله عز وجل بسؤاله عنه إسقاطا للتهمة عنه وتنزيها له من الشك.

أربع خصال يبغض الله عز وجل من كن فيه

4–147 أخبرني الخليل بن أحمد السجزي القاضي قال: أخبرنا ابن صاعد قال: حدثنا حمزة بن العباس المروزي قال: حدثنا يحيى بن نصر بن حاجب قال: حدثنا ورقاء بن عمر، عن الاعمش، عن أبي صالح، عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل يبغض الفاحش البذي السائل الملحف.

باب الخمسة

خمس ما أثقلهن في الميزان

5–1 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا محمد بن علي الصائغ قال: حدثنا عمرو بن سهل بن زنجلة الرازي قال: حدثنا الوليد بن مسلم، عن الاوزاعي، عن أبي سلام الاسود، عن أبي سالم راعي رسول الله صلى الله عليه وآله أنه قال: سمعت رسول الله صلى الله عليه وآله يقول: خمس ما أثقلهن في الميزان "سبحان الله والحمد لله ولا إله إلا الله والله أكبر" والولد الصالح يتوفى لمسلم فيصبر ويحتسب.

خمسة اشياء امر الله عز وجل فيها نبيا من انبيائه بخمسة اشياء مختلفة

5-2 حدثنا أبوالفضل تميم بن عبد الله بن تميم القرشي الحيري قال: أخبرنا أبوعلي أحمد بن علي الانصاري بنيسابور قال: حدثني أبي قال: حدثنا أبوالصلت عبدالسلام بن صالح الهروي قال: سمعت علي بن موسى الرضا عليهما السلام يقول: أوحى الله عز وجل إلى نبي من أنبيائه: إذا أصبحت فأول شيء يستقبلك فكله، والثاني فاكتمه، والثالث فاقبله، والرابع فلا تؤيسه، والخامس فاه رب منه، قال: فلما أصبح مضى فاستقبله جبل أسود عظيم فوقف فقال: أمرني ربي عز وجل: أن آكل هذا وبقي متحيرا، ثم رجع إلى نفسه فقال: إن ربي جل جلاله لا يأمرني إلا بما اطيق، فمشى إليه ليأكله فلما دنى منه صغر حتى انتهى إليه فوجده لقمة فأكلها فوجدها أطيب شيء أكله، ثم مضى فوجد طستا من ذهب فقال: أمرني

it became. When he finally reached it, it had turned into a small bite to eat. He ate it, and it was really delicious. He continued to go on until he reached a golden pan. He said to himself that the Honorable the Exalted God had ordered him to hide it. He dug a ditch, threw the golden pan in the ditch, covered it up with dirt, and started to go on his way again. However, then he noticed that the pan was visible out of the surface of the ground. He said to himself that he had done what the Honorable the Exalted God had ordered him to do and continued to go on. Then he suddenly saw a bird being pursued by a falcon trying to hunt it. The falcon was flying around the bird. The Prophet (MGB) remembered that God had ordered him to accept this one. He opened his sleeve, and the bird entered it. The falcon told the Prophet (MGB), 'You have caught the prey that I was after for a few days.' Then he remembered that the Honorable the Exalted God had ordered him not to disappoint this one. Then he cut a piece of the bird's leg and threw it to the falcon. He continued to go on, and saw a piece of rotten meat. He remembered that the Honorable the Exalted God had ordered him to escape from this one, and he escaped from it. When he returned home and went to sleep, he had a dream. He was told, 'You performed your mission, and did whatever you were instructed to do. Do you know what the philosophy behind all these issues is?' He said, 'No.' He was told, 'That mountain was anger. Whenever one gets angry, he doesn't see himself and doesn't realize his situation. If he restrains himself, recognizes his position and quenches his anger, the end is like a delicious bite which he eats. The golden pan is indeed man's good deeds which are better to hide, but God will make them apparent so that he is adorned by them, and he receives the reward in the Hereafter. However, the bird is like a man who advises you, and you should accept his advice. The falcon is like a man who comes to you and asks you to fulfill his needs. You should not disappoint him. The rotten meat is like gossip which you should avoid.'"

The five characteristics of combing

5-3 Isma'il ibn Mansoor ibn Ahmad al-Qisar in Furqani narrated that Abu Abdullah Muhammad ibn al-Qasim ibn Muhammad ibn Abdullah ibn al-Hassan ibn Ja'far ibn al-Hassan ibn al-Hassan ibn Ali ibn Abi Talib (MGB) quoted Ahmad ibn Ali al-Ansari Abu Ali, on the authority of Ahmad ibn Muhammad ibn Khalid al-Barqy, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Sa'alabat ibn

Maymun, on the authority of Abdul Rahman ibn al-Haj'jaj, on the authority of Aba Abdullah as-Sadiq (MGB) regarding the following words of the Honorable the Exalted God, *'O Children of Adam! Wear your beautiful apparel at every time and place of*

ربي عز وجل أن أكتم هذا، فحفرله وجعله فيه وألقى عليه التراب، ثم مضى فالتفت فإذا الطست قد ظهر، فقال: قد فعلت ما أمرني ربي عز وجل، فمضى فإذا هو بطير وخلفه بازي فطاف الطير حوله، فقال: أمرني ربي عز وجل أن أقبل هذا، ففتح كمه فدخل الطير فيه، فقال له البازي: أخذت مني صيدي، وأنا خلفه منذ أيام، فقال: أمرني ربي عز وجل أن لا أويس هذا فقطع من فخذه قطعة فألقاها إليه، ثم مضى [فلما مضى] فإذا هو بلحم ميتة منتن مدود فقال: أمرني ربي عز وجل أن أهرب من هذا، فهرب منه ورجع، فرأى في المنام كأنه قد قيل له: إنك فعلت ما امرت به فهل تدري ماذا كان؟ قال: لا، قيل له: أما الجبل فهو الغضب إن العبد إذا غضب لم ير نفسه وجهل قدره من عظم الغضب فإذا حفظ نفسه وعرف قدره وسكن غضبه كانت عاقبته كاللقمة الطيبة التي أكلتها، وأما الطست فهو العمل الصالح إذا كتمه العبد وأخفاه أبى الله عز وجل إلا أن يظهره ليزينه به مع ما يدخر له من ثواب الآخرة، وأما الطير فهو الرجل الذي يأتيك بنصيحة فاقبله واقبل نصيحته، وأما البازي فهو الرجل الذي يأتيك في حاجة فلا تؤيسه، وأما اللحم المنتن فهي الغيبة فاهرب منها.

في المشط خمس خصال

5-3 حدثنا إسماعيل بن منصور بن أحمد القصار بفرغانة، قال: حدثنا أبوعبد الله محمد بن القاسم بن محمد بن عبد الله بن الحسن بن جعفر بن الحسن بن الحسن بن علي بن أبي طالب عليهما السلام قال: حدثنا أحمد بن علي الانصاري أبوعلي قال: حدثنا أحمد بن محمد بن خالد البرقي قال: حدثنا الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن عبدالرحمن ابن حجاج، عن أبي عبد الله عليه السلام في قول الله عز وجل "... خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ..." قال: المشط [فإن المشط

prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.'[2] He said, 'Combing attracts the daily sustenance; it improves the hair; it fulfills the needs; it increases the amount of semen; and it reduces the phlegm.'[3] He continued, 'God's Prophet (MGB) combed his beard forty times upwards and seven times downwards and said, 'This will improve the mind and stop the phlegm.'"

The Five Signs of a Believer

5-4 Abdullah ibn al-Nazr ibn Sam'an al-Tamimy – may God be pleased with him – narrated that Abul Qasim Ja'far ibn Muhammad al-Maliki quoted Abul Hassan Abdullah ibn Muhammad al-Kharani, on the authority of Salih ibn Zyad, on the authority of Abi Uthman Abd ibn Maymun al-Sakoony, on the authority of Abdullah ibn Mo'an al-Azodi[4], on the authority of Imran ibn Suleiman[5], on the authority of Tavoos ibn al-Yaman, "I heard Ali ibn al-Hussein as-Sajjad (MGB) say, 'There are five signs for a believer.' I asked the Imam (MGB), 'O son of God's Prophet! What are they?' The Imam (MGB) replied, 'Piety in private; charity at times of poverty; perseverance at times of calamity; patience at times of

anger; truthfulness at times of fear.’”

Five things are impossible from five

5–5 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Ali ibn al–Hussein al–Sa’ed Abady, on the authority of Ahmad ibn Aba Abdullah al–Barqy, on the authority of his father who linked it up through a chain of narrators to Aba Abdullah as–Sadiq (MGB), “Five things are impossible from five: good advice from a jealous person; mercy from an enemy; sanctity from a corrupt person; loyalty from a woman; and grandeur from a poor person.”

Five As Fifty

5–6 Abu Ahmad Muhammad ibn Ja’far al–Bandar narrated that Abul Qasim Sa’id ibn Ahmad ibn Abi Salim quoted Abu Zakarya Yahya ibn al–Fazl al–Var’raq, on the authority of Yahya ibn Musa, on the authority of Abdul Raz’zaq, on the authority of Mu’amir, on the authority of Al–Zuhra, on the authority of Ans, “On the night of Ascension it became incumbent upon the Prophet (MGB) to say fifty units of prayers. Then it was reduced to five units. There came a call saying, ‘O Muhammad! My Orders should not be changed. Saying five units of prayers is as if saying fifty units.’”

5–7 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja’far al–Homayry quoted Muawiyah ibn Hakim, on the authority of Ibn Abi Umayr, on the authority of Abil Hassan al–Azodi that Aba Abdullah as–Sadiq (MGB) said, “When the Honorable the Exalted God lightened the prayers to five units for the Prophet (MGB), God revealed to him (MGB), ‘O Muhammad! Five is as fifty.’”

يجلب الرزق، ويحسن الشعر، وينجز الحاجة، ويزيد في ماء الصلب، ويقطع البلغم، وكان رسول الله صلى الله عليه وآله يسرح تحت لحيته أربعين مرة، ومن فوقها سبع مرات، ويقول: إنه يزيد في الذهن، ويقطع البلغم.

علامات المؤمن خمس

5–4 حدثنا عبد الله بن النضر بن سمعان التميمي رضي الله عنه قال: حدثنا أبوالقاسم جعفر بن محمد المكي قال: حدثنا أبوالحسن عبد الله بن محمد عمر الخراني عن صالح بن زياد، عن أبي عثمان عبد بن ميمون السكوني عن عبد الله بن معن الازدي عن عمران بن سليمان عن طاووس بن اليمان قال: سمعت علي بن الحسين عليهما السلام يقول: علامات المؤمن خمس، قلت: وما هن يا ابن رسول الله؟ قال: الورع في الخلوة والصدقة في القلة، والصبر عند المصيبة، والحلم عند الغضب، والصدق عند الخوف.

خمس من خمسة محال

5-5 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه بإسناده يرفعه إلى أبي عبد الله عليه السلام أنه قال:خمس من خمسة محال: النصيحة من الحاسد محال، والشفقة من العدو محال، والحرمة من الفاسق محال، والوفاء من المرأة محال، والهيبة من الفقير محال.

خمس بخمسين

5-6 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثني أبوالقاسم سعيد بن أحمد ابن أبي سالم قال: حدثنا أبوزكريا يحيى بن الفضل الوراق قال: حدثنا يحيى بن موسى قال: حدثنا عبدالرزاق قال: أخبرنا معمر، عن الزهري، عن أنس قال: فرضت على النبي صلى الله عليه وآله ليلة اسري به الصلاة خمسين، ثم نقصت فجعلت خمسا ثم نودي يا محمد إنه لا يبدل القول لدي بأن لك بهذه الخمس خمسين.

5-7 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن معاوية بن حكيم، عن ابن أبي عمير، عن أبي الحسن الازدي، عن أبي عبد الله عليه السلام قال: لما خفف الله عز وجل عن النبي صلى الله عليه وآله حتى صارت خمس صلوات أوحى الله إليه يا محمد خمس بخمسين.

The five words by which Adam repented

5-8 Abul Hassan Ali ibn al-Fazl ibn al-Ab'bas al-Baghdady narrated that Ali Ahmad ibn Muhammad ibn Suleiman al-Harith quoted Muhammad ibn Ali ibn Khald al-At'tar, on the authority of Hussein al-Ashqar6, on the authority of Amr ibn Abil Meqdam, on the authority of his father, on the authority of Sa'id ibn Jabir, on the authority of Ibn Abbas7, "I asked the Prophet (MGB) about the words by which Adam's prayers were accepted when he repented. The Prophet (MGB) replied, "Adam (MGB) asked God to accept his repentance by the rightfulness of Muhammad, Ali, Fatimah, Al-Hassan and Al-Hussein!" This narration has also been recorded by the author in his *Interpretation of the Quran*.

Five Things which Could Result in Vitiligocdlxiv

5-9 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al-Hussein ibn Muhammad ibn Amer quoted his uncle Abdullah ibn Amer, on the authority of Abu Ahmad Muhammad ibn Zyad al-Azodi (who is Ibn Abi Umayr), on the authority of Aban ibn Uthman al-Ahmar, on the authority of Aban ibn Taqlib, on the authority of Akrama, on the authority of Ibn Abbas that God's Prophet (MGB) said, "There are five things which could result in vitiligo: applying depilatory8 on Wednesdays and Fridays; making ablutions or performing the major ritual ablutions (*ghusl*) using water that has been heated in the sun; eating when you are in a state of major ritual impurity; making love to women during their period; and eating after becoming full."

As-Sadiq (MGB): five things are as I say they are

5-10 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Abi Ali ibn Rashid who linked it up through a chain of narrators to Imam as-Sadiq (MGB), "There are five things which are as I say. Greedy persons have no comfort. Jealous persons have no pleasure. Rulers are not loyal. Liars are not manly. Fools will not become masters."

Five traditions related to the head and five to the body

5-11 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Al-Hassan ibn al-Jahm, on the authority of Abul Hassan Musa ibn Ja'far (MGB), "Five traditions are related to the head, and five traditions are related to the body. The five related to the head are: brushing the teeth; shaving the moustache; parting one's hair; gargling; and taking water into the nose. The five traditions related to the body are: circumcision; shaving pubic hair; trimming underarm hair; clipping one's nails; and washing up after going to the toilet."

الكلمات التى تلقاها آدم من ربه فتاب عليه خمس

5-8 حدثنا أبوالحسن علي بن الفضل بن العباس البغدادي قال: قرأت على أحمد بن محمد بن سليمان بن الحارث قلت: حدثكم محمد بن علي بن خلف العطار قال: حدثنا حسين الاشقر قال: حدثنا عمرو بن أبي المقدام، عن أبيه، عن سعيد بن جبير، عن ابن عباس قال: سألت النبي صلى الله عليه وآله عن الكلمات التي تلقاها آدم من ربه فتاب عليه، قال: سأله بحق محمد وعلي وفاطمة والحسن والحسين الا تبت علي فتاب عليه. وقد أخرجت ما رويته في هذا المعنى في تفسير القرآن.

خمس خصال تورث البرص

5-9 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر قال: حدثنا أبوعامر قال: حدثنا أبوأحمد محمد بن زياد الازدي عن أبان بن عثمان الاحمر، عن أبان بن تغلب، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: خمس خصال تورث البرص: النورة يوم الجمعة ويوم الاربعاء،والتوضي والاغتسال بالماء الذي تسخنه الشمس، والاكل على الجنابة وغشيان المرأة في أيام حيضها، والاكل على الشبع.

قول الصادق عليه السلام خمس هن كما أقول

5-10 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن عمر، عن أبي علي بن راشد رفعه إلى الصادق عليه السلام أنه قال: خمس هن كما أقول: ليست لبخيل راحة، ولا لحسود لذة، ولا لملوك وفاء ولا لكذاب مروءة، ولا يسود سفيه.

خمس من السنن في الرأس وخمس في الجسد

5-11 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن أبي عبد الله، عن الحسن بن علي بن فضال، عن الحسن بن الجهم قال: قال أبوالحسن موسى بن جعفر عليهما السلام خمس من السنن في الرأس وخمس في الجسد فأما التي في الرأس فالسواك وأخذ الشارب وفرق الشعر والمضمضة والاستنشاق، وأما التي في الجسد فالختان وحلق العانة ونتف الابطين وتقليم الاظفار والاستنجاء.

The Prophet: I Shall Not Abandon Five Things Until My Death

5-12 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Muhammad ibn Abi Umayr and Safvan ibn Yahya, on the authority of Al-Hussein ibn Mus'ab that Abu Abdullah as-Sadiq (MGB) narrated that he (MGB) had heard his father (MGB) quote on the authority of his father (MGB), on the authority of his grandfather (MGB) that God's Prophet (MGB) said, "There are five things that I will not abandon until my death. They are: eating on the ground along with other people; riding saddled donkeys, personally milking she-goats; wearing woolen clothes and greeting children. This is done so that these become common practice for them after me."

5-13 Muhammad ibn Umar al-Baghdady al-Hafiz narrated that Abul Qasim Ishaq ibn Ja'far ibn Muhammad ibn Yahya ibn Abdullah ibn Muhammad ibn Umar ibn Ali ibn Abi Talib (MGB) quoted Abi Ja'far ibn Muhammad al-Alavi, on the authority of Ali ibn Muhammad al-Alavi - known as Moshlil, on the authority of Suleiman ibn Muhammad al-Qurashi, on the authority of Isma'il ibn Abi Zyad al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB) that God's Prophet (MGB) said, "There are five things that I will not abandon until my death. They are: wearing woolen clothes; riding saddled donkeys; eating along with other people; mending my shoes with my own hands; and greeting children. This is done so that these become common practice after me."

Five Things Are Bad Omens For A Traveler

5-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad, on the authority of Bakr ibn Salih, on the authority of Suleiman al-Ja'fari that he had heard Abal-Hassan (MGB) say, "The following five things are considered to be a bad omen if they appear along the path of a traveler: crows making sounds from his right side; a wolf sitting on its tail and howling in his face, while first raising and then lowering its voice for three times; a deer coming from the right side and going to the north; a screaming owl; the private parts of a grey-haired woman; a female donkey whose tail has been chopped off. Anyone who runs into one of these and gets worried should say, 'O my Lord! I seek refuge in You from the evils which I find within me. So please protect me from them.'"

قول النبي صلى الله عليه وآله خمس لا أدعهن حتى الممات

5-12 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن أبي عمير، وصفوان ابن يحيى جميعا، عن الحسين بن مصعب، عن أبي عبد الله عليه السلام قال: سمعت أبي يحدث عن أبيه، عن جده عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خمس لا أدعهن حتى الممات الاكل على الحضيض مع العبيد، وركوبي الحمار مؤكفا وحلب العنز بيدي، ولبس الصوف، والتسليم على الصبيان لتكون سنة من بعدي.

5-13 حدثنا محمد بن عمر البغدادي الحافظ قال: حدثني أبوالقاسم إسحاق ابن جعفر بن محمد بن يحيى بن عبد الله بن محمد بن عمر بن علي بن أبي طالب عليه السلام قال: حدثني أبي جعفر بن محمد العلوي قال: حدثني علي بن محمد العلوي المعروف بالمشلل قال: أخبرني سليمان بن محمد القرشي، عن إسماعيل بن أبي زياد، عن جعفر بن محمد، عن أبيه محمد بن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله خمس لست بتاركهن حتى الممات لباس الصوف، وركوبي الحمار مؤكفا، وأكلي مع العبيد، وخصفي النعل بيدي، وتسليمي على الصبيان لتكون سنة من بعدي.

الشؤم للمسافر في خمسة

5-14 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد، عن بكر بن صالح، عن سليمان الجعفري قال: سمعت أبا الحسن عليه السلام يقول: الشوم في خمسة للمسافر [في طريقه]: الغراب الناعق عن يمينه، و[الكلب] الناشر لذنبه، والذئب العاوي الذي يعوي في وجه الرجل، وهو مقع على ذنبه يعوي ثم يرتفع ثم ينخفض ثلاثا ـ، والظبي السانح عن يمين إلى شمال، والبومة الصارخة، والمرأة الشمطاء تلقى فرجها، والاتان العضباء [يعني الجدعاء] فمن أوجس في نفسه من ذلك شيئا فليقل: "اعتصمت بك يا رب من شر ما أجد في نفسي فاعصمني من ذلك".

The five who cried

5–15 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Al–Abbas ibn Ma'ruf, on the authority of Muhammad ibn Sahl al–Bahrani who linked it up through a chain of narrators to Aba Abdullah as–Sadiq (MGB), "There are five who cried: Adam (MGB); Jacob (MGB); Joseph (MGB); Fatimah – the daughter of Muhammad (MGB); and Ali ibn al–Hussein as–Sajjad (MGB)." Adam (MGB) cried over Paradise so much that his tears flowed like a creek on his face.

Jacob (MGB) cried for Joseph (MGB) so much that he became blind and he was told, *'By Allah.* (*never*) *wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!'* 9

And Joseph (MGB) cried for Jacob (MGB) so much in the prison that the other prisoners asked him to either cry in the daytime or at night. He (MGB) accepted and only cried once every twenty–four hours.

And Fatimah (MGB) cried over God's Prophet (MGB) so much that the residents of Medina got upset and told her that her crying is bothering them. Then she left the town every day and went to the graveyards of the martyrs, where she cried and then she returned. Ali ibn al–Hussein as–Sajjad (MGB) cried over Al–Hussein (MGB) for twenty of forty years. He (MGB) cried whenever he wanted to eat or drink until his servant told him, "O (grand)son of God's Prophet! May I be your ransom! I fear that you may perish!' As–Sajjad replied, 'I shall take my sorrow and complaint to God. I know what you do not know. Whenever I remember the martyrdom of the children of Fatimah (MGB) I cry.'

The five major sins

5–16 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ayoob ibn Nooh and Ibrahim ibn Hashim, on the authority of Muhammad ibn Abi Umayr, on the authority of some companions, on the authority of Aba Abdullah as–Sadiq (MGB) that he had seen the following in Ali's (MGB) Book, "There are five major sins: associating others as partners with the Honorable the Exalted God; damnation of parents; usury after having clear proof of its forbiddance10; escaping from a holy war and emigration from an Islamic environment."

5–17 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad, on the authority of Al–Hassan ibn Mahboob, on the authority of Abdul Aziz al–Abdi, on the authority of Ubayd ibn Zurarah, "I asked Aba

البكاؤون خمسة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثني15–5

العباس بن معروف، عن محمد بن سهل البحراني يرفعه إلى أبي عبد الله عليه السلام قال: البكاؤون خمسة: آدم، ويعقوب، ويوسف، وفاطمة بنت محمد، وعلي بن الحسين عليهم السلام. فأما آدم فبكى على الجنة حتى صار في خديه أمثال الاودية، وأما يعقوب فبكى على يوسف حتى ذهب بصره، وحتى قيل له: "تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنْ الْهَالِكِينَ." وأما يوسف فبكى على يعقوب حتى تأذى به أهل السجن فقالوا له: إما أن تبكي الليل وتسكت بالنهار، وإما أن تبكي النهار وتسكت بالليل، فصالحهم على واحد منهما، أما فاطمة فبكت على رسول الله صلى الله عليه وآله حتى تأذى بها أهل المدينة فقالوا لها: قد آذيتنا بكثرة بكائك، فكانت تخرج إلى المقابرمقابر الشهداء فتبكي حتى تقضي حاجتها ثم تنصرف، وأما علي ابن الحسين فبكى على الحسين عليه السلام عشرين سنة أو أربعين سنة ما وضع بين يديه طعام إلا بكى حتى قال له مولى له: جعلت فداك يا ابن رسول الله إني أخاف عليك أن تكون من الهالكين، قال: "إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنْ اللَّهِ مَا لاَ تَعْلَمُونَ." إني ما أذكر مصرع بني فاطمة إلا خنقتني لذلك عبرة.

الكبائر خمس

5-16 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أيوب بن نوح، وإبراهيم بن هاشم جميعا، عن محمد بن أبي عمير عن بعض أصحابه، عن أبي عبد الله عليه السلام قال:وجدنا في كتاب علي عليه السلام: أن الكبائر خمس: الشرك بالله عز وجل، وعقوق الوالدين، وأكل الربا بعد البينة والفرار من الزحف، والتعرب بعد الهجرة.

5-17 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن الحسن بن محبوب، عن عبدالعزيز العبدي، عن عبيد بن زرارة قال: قلت لأبي

Abdullah as-Sadiq to tell me about the major sins. The Imam (MGB) told me, 'They are related to the following five which God has made incumbent not to do upon you. The Honorable the Exalted God has said, '*Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!'*[11] God has also said, *'O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.'*[12] God has also said, *'O ye who believe! Fear God, and give up what remains of your demand for usury, if ye are indeed believers.'*[13] And accusing married women of adultery and intentionally killing a believer for his belief.'"

God Appointed Muhammad (MGB) with Five Swords

5-18 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Hafs ibn Qiyath on the authority of Aba Abdullah as-Sadiq (MGB), "A man asked Aba Abdullah as-Sadiq (MGB) about the battles of the Commander of the Faithful Imam Ali (MGB). The man was one of those who love us. Aba Abdullah as-Sadiq (MGB) told him,

‘Indeed the Honorable the Exalted God appointed five swords to Muhammad (MGB). Three of them were never besheathed until the wars are over in the world. The wars in this world will not end until the sun rises from where it sets. On the day the sun rises from the west, everyone will be safe all over the world. On that day, the belief of those without a previous record of belief or have not done any good deeds, while they had belief would not do them any good. One of those swords is wrapped up and the other one is sheathed. It is meant to be drawn for others, but its control has been entrusted with us. And the other three swords are as follows. The first is the sword drawn upon the Arab unbelievers. The Blessed the Sublime God said, ***‘But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful.’***[14] Nothing is accepted from these pagans unless they are killed by the sword, or accept Islam. Once they get killed, their wealth is seized and their children are captured. When the Prophet (MGB) captured any of them, he (MGB) forgave them and took some money for ransom and freed them. The second sword is that which is used for the people who are under the protection of Islam. The Honorable the Exalted God says, *‘... speak fair to the people...’*[15] This was changed later and the following verse was revealed,

عبد الله عليه السلام أخبرني عن الكبائر؟ فقال: هن خمس، وهن مما أوجب الله عز وجل عليهن النار، قال الله عز وجل: "إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا." وقال: "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحْفًا فَلاَ تُوَلُّوهُمْ الأَدْبَارَ" وقوله: "يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنْ الرِّبَا..." ورمي المحصنات الغافلات، وقتل المؤمن متعمدا على دينه.

بعث الله النبي صلى الله عليه وآله بخمسة أسياف

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني القاسم ابن محمد الاصبهاني، عن سليمان 18–5 بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله عليه السلام قال: سأل رجل أبا عبد الله عليه السلام عن حروب أمير المؤمنين عليه السلام، وكان السائل من محبينا فقال له أبوعبد الله عليه السلام: إن الله عز وجل بعث محمدا صلى الله عليه وآله بخمسة أسياف ثلاثة منها شاهرة لا تغمد إلى أن تضع الحرب أوزارها، ولن تضع الحرب أوزارها حتى تطلع الشمس من مغربها، فإذا طلعت الشمس من مغربها آمن الناس كلهم في ذلك اليوم، فيومئذ لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا، وسيف منها ملفوف وسيف منها مغمود سله إلى غيرنا وحكمه إلينا. فأما السيوف الثلاثة الشاهرة: فسيف على مشركي العرب، قال الله تبارك وتعالى "فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا (يعني فان آمنوا) وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ..." فهؤلاء لا يقبل منهم إلا [السيف و] القتل أو الدخول في الاسلام وما لهم فيئ، وذراريهم سبي على ما سبى رسول الله صلى الله عليه وآله فانه سبى وعفا، وقبل الفداء. والسيف الثاني على أهل الذمة قال الله عزوجل "وَقُولُوا لِلنَّاسِ حُسْنًا" نزلت في أهل الذمة ثم نسخها قوله "قَاتِلُوا

‘Fight those who believe not in God nor the Last Day, nor hold that forbidden which hath been forbidden

by God and His Apostle, nor acknowledge the religion of Truth, (*even if they are*) *of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.'*[16] Those of them who live in a Muslim country should pay the *Jizya*[17] (the poll-tax[18]) or be killed. If they agree to pay the poll-tax then they cannot be taken as captives; their property is to be safeguarded; and we can marry their women. We cannot accept any poll-tax from those of them who live in an enemy country that are at war with us. We can shed their blood and seize their property, but cannot marry their women. They should either be killed or accept Islam. And the third sword was drawn upon the non-Arab atheists – that is the *Turks*, the *Deilams* and the *Khazars*. The Honorable the Exalted God says, *'Therefore, when ye meet the Unbelievers* (*in fight*)*, smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly* (*on them*)*: thereafter* (*is the time for*) *either generosity or ransom: Until the war lays down its burdens. Thus* (*are ye commanded*)*: but if it had been Allah's Will, He could certainly have exacted retribution from them* (*Himself*)*...'*[19] This implies that they should be killed unless they sign a treaty with you and pay ransom. As long as they are at war with the Muslims, no one can marry their women. And the sword that is wrapped up is the sword of the rebellious ones whose deeds would end up in war as the Blessed the Sublime God says, *'If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye* (*all*) *against the one that transgresses until it complies with the Command of God...'*[20] the Honorable the Exalted. Once this verse was revealed, the Prophet of God (MGB) said, 'There is someone who is going to fight against those who transgress after me amongst you.' He was asked, 'Who is that?' The Prophet (MGB) said, 'The one who mends his shoes' while he (MGB) was referring to the Commander of the Faithful Ali (MGB). Am'mar ibn Yasir said,[21] "I have fought along with the Prophet (MGB) and his household with three groups of unbelievers under this flag and this is the fourth group with whom I fight. I swear by God that even if they drive us back as far away as the date plantations of Hajar,[22] we are sure that we are rightful and they are deviated. The way the Commander of the Faithful (MGB) treated the rebellious ones was the same as that of God's Prophet (MGB) with the people of Mecca at the time he (MGB) conquered Mecca. The Prophet (MGB) did not capture their offspring and ordered that anyone who sits in his home and puts his armaments aside is safe; anyone who had entered the house of Abu Sufyan[23] is safe. This was the same way that the Commander of the Faithful

الَّذِينَ لاَ يُؤْمِنُونَ بِاللَّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنْ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ." فمن كان منهم في دار الاسلام لم يقبل منه إلا الجزية أو القتل، فإذا قبلوا الجزية على أنفسهم حرم علينا سبيهم، وحرمت أموالهم، وحل لنا مناكحتهم، ومن كان منهم في دار الحرب حل لنا سبيهم وأموالهم ولم يحل لنا نكاحهم، ولم يقبل منهم إلا القتل أو الدخول في الاسلام.

وسيف على مشركي العجم يعني الترك والديلم والخزر، قال الله عز وجل في سورة الذين كفروا: "فَإِذا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً..." يعني المفاداة بينهم وبين أهل الاسلام فهولاء لا يقبل منهم إلا القتل أو الدخول في الاسلام، ولا يحل لنا نكاحهم ماداموا في دار الحرب. وأما

[السيف] الملفوف فسيف على أهل البغي والتأويل قال الله تبارك وتعالى: "وَإِنْ طَائِفَتَانِ مِنْ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ" عز وجل ولما نزلت هذه الآية قال رسول الله صلى الله عليه وآله: إن فيكم من يقاتل بعدي على التأويل كما قاتلت على التنزيل، قيل: يا رسول الله من هو؟ قال: خاصف النعل يعني أمير المؤمنين عليه السلام وقال عمار بن ياسر: قاتلت تحت هذه الراية مع رسول الله صلى الله عليه وآله وأهل بيته ثلاثا وهذه [هي والله] الرابعة، والله لو ضربونا حتى يبلغوا بنا السعفات من هجر لعلمنا أنا على الحق وأنهم على الباطل وكانت السيرة فيهم من أمير المؤمنين ما كان من رسول الله في أهل مكة يوم فتح مكة، فإنه لم يسب لهم ذرية، وقال: من أغلق بابه وألقى سلاحه أو دخل دار أبي سفيان

Ali (MGB) ordered in Basra during the Battle of Jamal: do not capture the rebellions' offspring; do not kill their injured ones and do not pursue those who escape. Whoever closes the door of his house[24] and puts his armaments aside is a safe. And the sword which is left in its sheath is the sword with which punishment by the law of retaliation is to be performed as the Honorable the Exalted God says, *'...Life for life...'*.[25] This sword is meant to be for the relatives of the person who has been killed, but the ruling over it has been entrusted with us. These were the swords which the Honorable the Exalted God appointed to His Prophet. Whoever denies them or denies any of the decrees regarding them has indeed rejected whatever God has revealed to Muhammad (MGB)."

The Five Conditions of Friendship

5-19 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Haysam ibn Abi Masruq al-Nehdi quoted Abdul Aziz ibn Umar al-Vaseti, on the authority of Abi Khalid al-Sejestani, on the authority of Yazid ibn Khalid al-Neishaboory that Aba Abdullah as-Sadiq (MGB) said, "Friendship has certain conditions. Do not consider one who doesn't have these conditions to be your perfect friend. Whoever doesn't have any of these conditions has no basis for being your friend. The first condition is that he should be so honest with you that his hidden personality and his evident personality are the same for you. The second condition is that he should consider your good name as his own good name and your badness as his own badness. The third condition is that he should not change when he gets some wealth or a position. The fourth condition is that he should not withhold from you what he can. And the fifth condition is that he should not leave you alone at times of hardship."

A believer rolls in five types of light

5-20 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih, on the authority of A-Muqayrih, on the authority of Talha ibn Zayd, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB) that Ali (MGB) said, "A believer rolls in five types of light: There is light from where he comes; there is light from where he leaves; there is light in his knowledge; there is light in his speech and there is light in him on

the Resurrection Day.”

The five pillars upon which Islam is founded

5-21 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Qasim ibn al-Hassan ibn Ali ibn Yaqtayn, on the authority of Ibn Abi Najran, and Ja’far ibn Suleiman, on the authority of Al-Ala’ ibn

فهو آمن، وكذلك قال أمير المؤمنين عليه السلام فيهم يوم البصرة: لا تسبوا لهم ذرية ولا تجهزوا على جريح ولا تتبعوا مدبرا، ومن أغلق بابه وألقى سلاحه فهو آمن. وأما السيف المغمود فالسيف الذي يقام به القصاص قال الله عز وجل "النَّفْسَ بِالنَّفْسِ" فسله إلى أولياء المقتول وحكمه إلينا، فهذه السيوف التي بعث الله عز وجل بها نبيه صلى الله عليه وآله فمن جحدها أو جحد شيئا [منها أو] من سيرها وأحكامها فقد كفر بما أنزل الله على محمد صلى الله عليه وآله.

حدود الصداقة خمسة

5-19 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني الهيثم بن أبي مسروق النهدي، عن عبدالعزيز بن عمر الواسطي، عن أبي خالد السجستاني، عن يزيد بن خالد النيسابوري عن أبي عبد الله عليه السلام قال: الصداقة محدودة، فمن لم تكن فيه تلك الحدود فلا تنسبه إلى كمال الصداقة، ومن لم يكن فيه شيء من تلك الحدود فلا تنسبه إلى [شيء من] الصداقة، أولها أن يكون سريرته وعلانيته لك واحدة، والثانية أن يرى زينك زينه، وشينك شينه، والثالثة [أن] لا يغيره مال ولا ولاية، والرابعة [أن] لا يمنعك شيئا مما تصل إليه مقدرته، والخامسة أن لا يسلمك عند النكبات.

المؤمن يتقلب في خمسة من النور

5-20 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن الحسن بن علي بن عبد الله بن المغيرة، عن طلحة بن زيد، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: المؤمن يتقلب في خمسة من النور: مدخله نور، ومخرجه نور، وعلمه نور، وكلامه نور، ومنظره يوم القيامة إلى النور.

الدعائم التى بني عليها الاسلام خمس

5-21 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن

القاسم بن الحسن بن علي بن يقطين، عن ابن أبي

Razin, on the authority of Abi Hamzih al-Sumaly that Abu Ja'far al-Baqir (MGB) said, "Islam is founded upon five pillars: saying the prayers; giving the alms-tax; going on the *Hajj* pilgrimage to the House of God; fasting in the month of *Ramazan*; and the Mastery of us – the members of the Holy Household. God has granted permission regarding four of them, but has not granted any permission regarding Mastery. Whoever doesn't have any property doesn't have to pay the alms-tax. Whoever doesn't have any money doesn't have to go on the *Hajj* pilgrimage. Whoever is ill can postpone saying his prayers and not fast during the month of *Ramazan*. However, our Mastery holds whether you are ill or not and whether you have property or not, it is necessary (and incumbent.)"

The Five Names of Mecca

5-22 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Aiman ibn Mohraz, on the authority of Muawiyah ibn Ammar that Aba Abdullah as-Sadiq (MGB) said, "Mecca has five names. They are, *'Ummul Qura*[26], Mecca, *Becca*, *Bassasa* since anyone who performed any acts of oppression there was deported from it and destroyed, and *'Umma Ruhm*[27] since they had mercy with whomever took refuge there."

God made it incumbent upon His servants to pray five times

5-23 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Hammad ibn Isa, on the authority of Aba Abdullah as-Sadiq (MGB), "In fact, the Honorable the Exalted God has made it incumbent upon you to pray five times at the noblest times. I advise you to say supplications after you say your prayers."

The five who made fun of God's Prophet

5-24 Ahmad ibn Zyad ibn Ja'far al-Hamedany – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Aba ibn (Uthman) al-Ahmar who linked it up through a chain of narrators to Al-Saqafy, "Those who made fun of God's Prophet (MGB) were five: They were al-Walid ibn Muqayrih al-Makhzoomi, al-As ibn Va'el al-Sahmi, Al-Aswad ibn Abdeh Yaqouth al-Zohri, Aswad ibn Abdul Mutalib and al-Tala'talat al-Saqafy."

5-25 Ahmad ibn al-Hassan al-Qat'tan narrated that Abul Qasim Abdul Rahman ibn Muhammad al-Hassani quoted Abul Abbas Muhammad ibn Ali al-Khorasani, on the authority of Abu Sa'id Sahl ibn Salih al-Ab'basi on the

نجران، وجعفر بن سليمان، عن العلاء بن رزين، عن أبي حمزة الثمالي قال: قال أبوجعفر عليه السلام: بني الاسلام على خمس: إقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم شهر رمضان والولاية لنا أهل البيت، فجعل في أربع منها رخصة، ولم يجعل في الولاية رخصة من لم يكن له مال لم يكن عليه الزكاة، ومن لم يكن عنده مال فليس عليه حج، ومن كان مريضا صلى قاعدا وأفطر شهر رمضان. والولاية صحيحا كان أو مريضا أو ذا مال أو لا مال له فهي لازمة [واجبة].

أسماء مكة خمسة

5-22 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد ابن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي قال: حدثنا أيمن بن محرز عن معاوية بن عمار، عن أبي عبد الله عليه السلام قال: أسماء مكة خمسة: أم القرى، ومكة وبكة، والبساسة كانوا إذا ظلموا بها بستهم أي أخرجتهم وأهلكتهم، وأم رحم كانوا إذا لزموها رحموا.

فرض الله عز وجل على العباد في اليوم والليلة خمس صلوات

5-23 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري قال: حدثنا حماد بن عيسى، عن أبي عبد الله عليه السلام قال: إن الله عز وجل فرض عليكم الصلوات الخمس في أفضل الساعات، فعليكم بالدعاء في أدبار الصلوات.

المستهزؤون بالنبي صلى الله عليه وآله خمسة

5-24 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن أبان بن [عثمان] الاحمر رفعه قال:الثقفي. المستهزؤون برسول الله صلى الله عليه وآله خمسة: الوليد بن المغيرة المخزومي، والعاص ابن وائل السهمي، والاسود بن عبد يغوث الزهري، والاسود بن المطلب، والحارث ابن الطلاطلة الثقفي.

5-25 حدثنا أحمد بن الحسن القطان، قال: حدثنا أبوالقاسم عبدالرحمن بن محمد الحسني قال: حدثنا أبوالعباس محمد بن علي الخراساني قال: حدثنا أبوسعيد سهل

authority of his father and Ibrahim ibn Abdul Rahman al-E'lee28, on the authority of Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib, on the authority of his father Muhammad ibn Ali, on the authority of his father Ali ibn al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali

(MGB) that in response to a question asked by a Syrian Jew who was one of the learned men of the Syrian Jews, the Commander of the Faithful Imam Ali (MGB) told him, “Regarding those who make fun of us it is enough to note what the Honorable the Exalted God says, *‘For sufficient are We unto thee against those who scoff’*[29] God killed all five of them on one day. One day Al-Walid ibn Muqayrih passed a man from the *Khaza’eh* clan who had spread his arrows on the ground and was sharpening them. One of the arrows flew up, hit him, cut his jugular vein and blood ran down his neck until he died, while he was yelling ‘Muhammad’s God killed me!’ Al-As ibn Va’el al-Sahmi went out of his house to *Arafat*[30] in order to fulfill his needs. A pebble rolled under his foot and he fell down. He died while he was yelling ‘Muhammad’s God killed me!’ Al-Aswad ibn Abdeh Yaqouth went out with his servant to meet his son Zameh. He rested under the shadow of a tree which was on the slope of a hill. Gabriel (MGB) came down, grabbed his head and beat it against the tree. Then he told his servant, ‘Save me from this man!’ His servant replied, ‘I do not see anyone there. You are beating your head on the tree yourself.’ He died while he was yelling ‘Muhammad’s God killed me!’

The compiler of the book – may God be pleased with him – said, ‘In another tradition it has been narrated that the Prophet (MGB) had cursed Al-Aswad (ibn Abdeh Yaqouth) and had wished that God make him blind and kill his child. On the day when he reached that place, Gabriel (MGB) touched him with a green leaf which made him blind. He survived until the Honorable the Exalted God took away the life of his son in the Battle of Badr and then he himself died.’

And Al-Harith ibn al-Tala’talat left his house when a hot wind was blowing. The wind blew upon him until he became like an Ethiopian man since he had become very black-faced. When he returned home, he was asked, ‘Who are you?’ He said, ‘I am Al-Harith.’ However, they did not believe him. They became so angry with him that they killed him. He died while he was yelling ‘Muhammad’s God killed me!’

Al-Aswad ibn Abdul Mutalib[31] ate a salty fish. He became very thirsty. He drank a lot of water and his stomach swelled up. He died while he was yelling ‘Muhammad’s God killed me!’ All this happened at the same time. That was because they had gone to God’s Prophet (MGB) and said, ‘If you

بن صالح العباسي، عن أبيه، وإبراهيم بن عبدالرحمن الايلي قال: حدثنا موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب قال: حدثني أبي محمد بن علي قال: حدثني أبي علي بن الحسين قال: حدثني أبي الحسين بن علي عليهم السلام: أن أمير المؤمنين عليه السلام قال ليهودي من يهود الشام وأحبارهم فيما أجابه عنه من جواب مسائله، فأما المستهزؤون فقال الله عز وجل له "إنا كفيناك المستهزئين" فقتل الله خمستهم، قد قتل كل واحد منهم بغير قتلة صاحبه في يوم واحد: أما الوليد بن المغيرة فإنه مر بنبل لرجل من بني خزاعة قد راشه في الطريق فأصابته شظية منه فانقطع أكحله حتى أدماه فمات، وهو يقول: قتلني رب محمد. وأما العاص بن وائل السهمي فإنه خرج في حاجة له إلى كداء فتدهده تحته حجر فسقط، فتقطع قطعة قطعة، فمات وهو يقول: قتلني رب محمد.

وأما الاسود بن عبد يغوث فإنه خرج يستقبل ابنه زمعة ومعه غلام له فاستظل بشجرة تحت كداء فأتاه جبرئيل عليه

السلام فأخذ رأسه فنطح به الشجرة، فقال لغلامه: امنع هذا عني، فقال: ما أرى أحدا يصنع بك شيئا، إلا نفسك، فقتله وهو يقول: قتلني رب محمد.

قال مصنف هذا الكتاب رضي الله عنه: ويقال في خبر آخر في الاسود قول آخر يقال: إن النبي صلى الله عليه وآله كان قد دعا عليه أن يعمى الله بصره وأن يثكله ولده فلما كان في ذلك اليوم جاء حتى صار إلى كداء فأتاه جبرئيل عليه السلام بورقة خضراء فضرب بها وجهه فعمي وبقي حتى أثكله الله عز وجل ولده يوم بدر ثم مات.

وأما الحارث بن الطلاطلة فإنه خرج من بيته في السموم فتحول حبشيا فرجع إلى أهله فقال: أنا الحارث فغضبوا عليه فقتلوه، وهو يقول: قتلني رب محمد.

وأما الاسود بن المطلب فانه أكل حوتا مالحا فأصابه غلبة العطش فلم يزل يشرب الماء حتى انشق بطنه فمات، وهو يقول قتلني رب محمد، كل ذلك في ساعة واحدة، وذلك أنهم كانوا بين يدي رسول الله صلى الله عليه وآله فقالوا له: يا محمد، ننتظر

put aside what you claim until noon, it is fine. If not we will kill you.' The Prophet (MGB) returned home while he was sad and had locked himself up. At that time, Gabriel (MGB) descended to him and said, 'O Muhammad! God greets you and says 'Openly attend to what you have been ordered to do.' This means that he (MGB) should publicly announce his call to the people of Mecca and 'turn away from the atheists.' The Prophet (MGB) had said, 'O Gabriel! How should I deal with those who make fun of me and those who are my enemies?' Gabriel (MGB) had replied, 'The Exalted God says, *'For sufficient are We unto thee against those who scoff.*[32]" Then the Prophet (MGB) said, 'They were all with me recently and threatened me.' Gabriel (MGB) said, 'We will get rid of them!' It was then that the Prophet (MGB) openly invited people to Islam."

This is a long narration. I have already included as much of it as necessary here. I have presented the full tradition at the end of the fourth section of my book *Kitab al-Nabuwat.*

There Are Five Takbirs In the Prayer Over the Dead

5-26 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam, on the authority of Umar ibn Abdul-Malik al-Hazrami, on the authority of Abu Bakr al-Hazrami, "Abi Ja'far al-Baqir (MGB) asked me, 'O Abu Bakr! Do you know how the prayer over the dead is?' I answered, 'No.' The Imam (MGB) said, 'There are five *Takbirs* (saying God is Great) in the prayer over the dead. Do you know why there are five?' I said, 'No.' The Imam (MGB) said, 'The five has been derived from the five daily prayers - one *Takbir* from each.'"

5–27 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa and Ahmad ibn Aba Abdullah, on the authority of Al–Hassan ibn Ali ibn Faz'zal, on the authority of Yunus ibn Yaqoob, on the authority of Sufyan ibn al–Samt that Aba Abdullah as–Sadiq (MGB) said, "When Adam (MGB) became ill, he asked for some fruit. His son Seth[33] entitled Habbatullah went to find some fruit for him. Then Gabriel (MGB) went to him and asked, 'Where are you going?' Seth replied, 'Adam is ill and wants some fruit.' Gabriel told him, 'Return home since the Honorable the Exalted God already took his life.' Seth returned and saw that the Honorable the Exalted God had taken away his father's life. The angels performed the ritual ablutions (*wuzu*) for the deceased, and placed his corpse near Seth. Seth was ordered to stand in the front and pray over the corpse. He stood in front and the angels stood behind him and prayed for Adam (MGB). The Honorable the Exalted God revealed upon Seth to say five *Takbirs* (God is Great) for him, dictate to him (*Talqin*),[34] put him (MGB) in the grave and even out the grave with the soil. Then God said, 'Always treat your dead ones this way.'"

بك [إلى] الظهر فإن رجعت عن قولك وإلا قتلناك فدخل النبي صلى الله عليه وآله منزله فأغلق عليه بابه مغتما بقولهم فأتاه جبرئيل عليه السلام ساعته فقال له: يا محمد السلام يقرئك السلام وهو يقول: "فاصدع بما تؤمر" يعني أظهر أمرك لاهل مكة وادع "وأعرض عن المشركين" قال: يا جبرئيل كيف أصنع بالمستهزئين وما أوعدوني؟ قال له: "إنا كفيناك المستهزئين" قال: يا جبرئيل كانوا عندي الساعة بين يدي؟ فقال: قد كفيتهم، فأظهر أمره عند ذلك.

والحديث طويل أخذنا منه موضع الحاجة وقد أخرجته بتمامه في آخر الجزء الرابع من كتاب النبوة.

الصلاة على الميت خمس تكبيرات

5–26 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن عمر بن عبدالملك الحضرمي، عن أبي بكر الحضرمي، عن أبي جعفر عليه السلام قال: قال لي: يا أبا بكر أتدري كم الصلاة على الميت؟ قلت: لا، قال: خمس تكبيرات، أفتدري من أين أخذت الخمس قلت: لا، قال: أخذت الخمس من خمس صلوات من كل واحدة تكبيرة.

5–27 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، وأحمد بن أبي عبد الله جميعا، عن الحسن بن علي بن فضال، عن يونس بن يعقوب، عن سفيان بن السمط، عن أبي عبد الله عليه السلام قال: إن آدم عليه السلام اشتكى فاشتهى فاكهة، فانطلق هبة الله يطلب له فاكهة، فاستقبله جبرئيل فقال له: أين تذهب يا هبة الله؟ فقال: إن آدم يشتكي وإنه اشتهى فاكهة، قال له: فارجع فإن الله عز وجل قد قبض روحه، قال: فرجع فوجده قد قبضه الله، فغسلته الملائكة، ثم وضع وأمر هبة الله أن يتقدم ويصلي عليه، فتقدم وصلى عليه والملائكة خلفه وأوحى الله عز وجل إليه أن يكبر عليه خمسا وأن يسله، وأن يسوي قبره، ثم قال: هكذا فاصنعوا بموتاكم.

The Five Forms of Fear

5–28 There are five types of fear: 'fear'; 'truly fear'; 'Feeling a tremor in one's heart'; 'Reverence'; 'Awesomeness.' Fear is for those who commit sins. 'Truly fearing' is for the knowledgeable ones. 'Feeling a tremor in one's heart' is for those inclined to God. 'Reverence' is for the worshippers and 'Awesomeness' is for the learned ones. Regarding fear, the Honorable the Exalted God says, *'But for such as fear the time when they will stand before* (*the Judgment Seat of*) *their Lord, there will be two Gardens.'*[35]

'Truly fear' refers to the fact that they consider themselves to be at fault as the Honorable the Exalted God says, *'Those truly fear God, among His Servants, who have knowledge:...'*[36]

'Feeling a tremor in one's heart' is for when one has not been of enough service as the Honorable the Exalted God says, *'... those who, when God is mentioned, feel a tremor in their hearts,...'*[37]

'Reverence' implies that one sees himself to be at fault as the Honorable the Exalted God says, *'... they used to call on Us with love and reverence,...'*[38]

'Awesomeness' is for witnessing the truth when God's secrets are clarified and found out from the hearts of the learned ones. And what the Honorable the Exalted God said, *'...But God cautions you* (*to remember*) *Himself...'*[39] also refers to this point.

It has been narrated that the Prophet's heart could be heard that sounded like the boiling of a pan due to God's fear when he (MGB) prayed. Abu Muhammad Abdullah ibn Hamed has also cited a similar narration which he has linked up through a chain of narrators to some of the good-doers.

Five characteristics which God and His Prophet love

5–29 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Al-Hassan ibn Mahboob, on the authority of Hisham ibn Salim, on the authority of Abi Ubaydat al-Haza'a that Abi Ja'far al-Baqir (MGB) said, "They brought several captives to the Prophet (MGB). He ordered all but one off them to be killed. That captive asked, 'O Prophet of God! Why did you free me from amongst us?' The Prophet (MGB) said, 'Gabriel informed me that God – may His Majesty be Exalted – said that you have five characteristics which God and His Prophet (MGB) love: serious zeal about your family, generosity, being good-tempered, honesty, and bravery.' When the man heard this, he accepted Islam and became a good Muslim. He accompanied the Prophet in a holy war, really fought hard and was martyred."

أنواع الخوف خمسة

5-28 خوف، وخشية، ووجل، ورهبة، وهيبة. فالخوف للعاصين، والخشية للعالمين والوجل للمخبتين، والرهبة للعابدين، والهيبة للعارفين. أما الخوف فلاجل الذنوب قال الله عز وجل: "وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ".

والخشية لاجل رؤية التقصير، قال الله عز وجل: "إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ".وأما الوجل فلاجل ترك الخدمة، قال الله عز وجل: "الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ." والرهبة لرؤية التقصير، قال الله عز وجل: "وَيَدْعُونَنَا رَغَبًا وَرَهَبًا." والهيبة لاجل شهادة الحق عند كشف الاسرار أسرار العارفين قال الله عز وجل: "وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ" يشير إلى هذا المعنى.

وروي عن النبي صلى الله عليه وآله أنه كان إذا صلى سمع لصدره أزيز كأزيز المرجل من الهيبة. حدثنا بذلك أبو [محمد] عبد الله بن حامد رفعه إلى بعض الصالحين عليهم السلام.

خمس خصال يحبها الله عز وجل ورسوله صلى الله عليه وآله

5-29 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن أبي عبد الله البرقي، عن الحسن بن محبوب، عن هشام بن سالم، عن أبي عبيدة الحذاء، عن أبي جعفر عليه السلام قال: اتي النبي صلى الله عليه وآله باسارى، فأمر بقتلهم وخلى رجلا من بينهم، فقال الرجل: يا نبي الله كيف أطلقت عني من بينهم؟ فقال: أخبرني جبرئيل عن الله جل جلاله أن فيك خمس خصال يحبها الله ورسوله: الغيرة الشديدة على حرمك، والسخاء، وحسن الخلق، وصدق اللسان، والشجاعة، فلما سمعها الرجل أسلم وحسن إسلامه وقاتل مع رسول الله صلى الله عليه وآله قتالا شديدا حتى استشهد.

Wealth Cannot Be Accumulated without Five Characteristics

5-30 Ahmad ibn Harun al-Fami – may God be pleased with him – narrated that Muhammad ibn Ja'far ibn Bot'tat quoted on the authority of Muhammad ibn Ali ibn Mahboob, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Isma'il ibn Bazi'a that he had heard Al-Reza (MGB) say, "Wealth cannot be accumulated unless through five deeds: extreme jealousy; high aspirations; a lot of greed; cutting off ties of kinship; and preferring this world to the Hereafter."

The Reward of Performing the Hajj Pilgrimage Five Times

5-31 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Yahya al-Mu'azi, on the authority of Muhammad Khalid al-Tayalesi, on the authority of Sayf ibn Umayrih, on the authority of Abu Bakr al-Hazrami, "I asked Aba Abdullah as-Sadiq (MGB), 'What is the reward of someone who performs the *Hajj* pilgrimage five times?' He (MGB) replied, 'God

will never punish one who performs the *Hajj* pilgrimage five times.'"

God will try five groups of people on the Resurrection Day

5–32 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Ali ibn Isma'il, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Abi Ja'far al–Baqir (MGB) said, "The Honorable the Exalted God would try the following five groups of people on the Resurrection Day: children who have died; those who died during the period of time between two consecutive Prophets (and were not given an ultimatum); those who lived at the time of the Prophet (MGB), but did not have enough intellect (to recognize his religious duties); the deaf; the dumb; and the insane ones. Each of these will ask the Honorable the Exalted God for a Proof on the Resurrection Day. God will then appoint a Prophet for them who shall light a fire and tell them, 'God has ordered you to go through the fire.' The fire will cool down for anyone who goes through it and he will come out of it healthy. However, those who rebel would go to Hell."

The compiler of the book – may God be pleased with him – said, "Some of the learned men deny this tradition and say, 'There shall be no duties and trials imposed on the Resurrection Day in the final abode.' However, the final abode for the believers is Paradise and that of unbelievers is Hell. However, the trials of these people by the Honorable the Exalted God mentioned above is neither in Paradise nor Hell. Thus, God will not charge them to perform some acts in their final abode. Rather God tries them to see whether they obey Him or disobey Him. Therefore, there is no basis to deny the above tradition. There is no power but in God.

لا يجتمع المال الا بخصال خمس

5–30 حدثنا أحمد بن هارون الفامي قال: حدثنا محمد بن جعفر بن بطة قال: حدثنا محمد بن علي بن محبوب، عن محمد بن عيسى، عن محمد بن إسماعيل بن بزيع قال: قال: سمعت الرضا عليه السلام يقول:لا يجتمع المال إلا بخصال خمس: ببخل شديد، وأمل طويل، وحرص غالب، وقطيعة الرحم، وإيثار الدنيا على الآخرة.

ثواب من حج خمس حجج

5–31 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد ابن أحمد بن يحيى بن عمران الاشعري قال: حدثنا محمد بن يحيى المعاذي، عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بكر الحضرمي قال: قلت لابي عبد الله عليه السلام: ما لمن حج خمس حجج؟ قال: من حج خمس حجج لم يعذبه الله أبدا.

يحتج الله عز وجل يوم القيامة على خمسة

5-32 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد عن علي بن إسماعيل، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه السلام قال:إذا كان يوم القيامة احتج الله عز وجل على خمسة: على الطفل والذي مات بين النبيين والذي أدرك النبي وهو لا يعقل، والابله، والمجنون الذي لا يعقل، والاصم والابكم. فكل واحد منهم يحتج على الله عز وجل قال: فيبعث الله عليهم رسولا فيؤجج لهم نارا فيقول لهم: ربكم يأمركم أن تثبوا فيها، فمن وثب فيها كانت عليه بردا وسلاما، ومن عصى سيق إلى النار.

قال مصنف هذا الكتاب رضي الله عنه: إن قوما من أصحاب الكلام ينكرون ذلك، ويقولون: إنه لا يجوز أن يكون في دار الجزاء تكليف. ودار الجزاء للمؤمنين إنما هي الجنة، ودار الجزاء للكافرين إنما هي النار، وإنما يكون هذا التكليف من [عند] الله عز وجل [لهم] في غير الجنة والنار، فلا يكون كلفهم في دار الجزاء، ثم يصيرهم إلى الدار التي يستحقونها بطاعتهم أو معصيتهم فلا وجه لانكار ذلك، ولا قوة إلا بالله.

Eating five parts of sheep is disliked

5-33 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Ahmad ibn Hilal, on the authority of Isa ibn Abdullah al-Hashemi, on the authority of his father, on the authority of his grandfather, on the authority of his forefathers that Ali (MGB) said, "God's Prophet (MGB) disliked eating five parts of sheep: the spleen; the penis; the balls; the vagina; and the corners of the heart."

One who Lacks Five Characteristics Shall Not Be Beneficial

5-34 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad, on the authority of Abu Abdullah al-Razi, on the authority of Sajada, on the authority of Durost, on the authority of Abi Khalid al-Sejestani that Aba Abdullah as-Sadiq (MGB) said, "One who doesn't have the following five characteristics shall not be beneficial: being loyal; being a good manager; being modest; having a good temper and the last one is being a freedom-lover which is the combination of all the previously mentioned characteristics."

5-35 He (MGB) also said, "Anyone who doesn't have one of the following will always have an incomplete life; be unwise and always worried: health, security; abundance of daily bread; a sympathetic companion." He (MGB) was asked, "Who would constitute a sympathetic companion?" He (MGB) replied, "A good wife; a good child or a good friend. And the last thing which includes all the others is comfort."

The five instances for renewing one's prayer

5–36 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hussein ibn Sa'id, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Aba Abdullah as–Sadiq (MGB) said, "Do not say your prayer again except for five issues: purity; proper time; the proper direction (of the *Qibla*) to which you turn to pray; the bowing down; and the prostration." Then he (MGB) added, "Reciting, the *Tashahhud*40 and the *Takbir* (saying God is Great) are due to the Prophet's tradition. What is done based on the Prophet's tradition is not contradictory to God's ordinance."

5–37 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Muhammad ibn Isa, on the authority of Uthman ibn Isa, on the authority of Uthman ibn Isa, on the authority of Abdullah ibn Miskan that Aba Abdullah as–Sadiq (MGB) said, "No less than five characteristics are distributed among the servants of God: certitude, contentment, perseverance, gratitude, and intelligence which perfects them all."

يكره أكل خمسة أشياء من الشاة

5–33 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد ابن أحمد، عن أحمد بن هلال، عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن آبائه، عن علي عليهم السلام قال:إن رسول الله صلى الله عليه وآله كان يكره أكل خمسة: الطحال، والقضيب، والانثيين، والحياء، وآذان القلب.

خمس خصال من لم تكن فيه واحدة منهن فليس فيه كثير مستمتع

5–34 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد قال: حدثني أبوعبد الله الرازي، عن سجادة، عن درست، عن أبي خالد السجستاني عن أبي عبد الله عليه السلام قال: خمس خصال من لم تكن فيه خصلة منها فليس فيه كثير مستمتع أولها الوفاء، والثانية التدبير، والثالثة الحياء، والرابعة حسن الخلق والخامسة وهي تجمع هذه الخصال الحرية.

5–35 وقال عليه السلام: خمس خصال من فقد واحدة منهن لم يزل ناقص العيش، زائل العقل، مشغول القلب: فأولها صحة البدن، والثانية الامن، والثالثة السعة في الرزق، والرابعة الانيس الموافق ـ. قلت: وما الانيس الموافق؟ قال الزوجة الصالحة، والولد الصالح، والخليط الصالح ـ. والخامسة وهي تجمع هذه الخصال: الدعة.

لا تعاد الصلاة الا من خمسة

5-36 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسين بن سعيد، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي عبد الله عليه السلام قال: لا تعاد الصلاة إلا من خمسة: الطهور، والوقت، والقبلة والركوع، والسجود ثم قال عليه السلام: القراءة سنة، والتشهد سنة، والتكبير سنة، ولا تنقض السنة الفريضة.

لم يقسم بين العباد أقل من خمس خصال

5-37 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد بن عيسى، عن عثمان بن عيسى، عن عبد الله بن مسكان، عن أبي عبد الله عليه السلام قال:لم يقسم بين العباد أقل من خمس: اليقين والقنوع والصبر والشكر والذي يكمل له هذا كله العقل.

Satan Cannot Control Five

5-38 Ahmad ibn Harun al-Fami – may God be pleased with him – narrated that Muhammad ibn Ja'far ibn Bat'tat quoted Ahmad ibn Aba Abdullah Al-Barqy, on the authority of his father, on the authority of Safvan ibn Yahya who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "The damned Satan says that there are five types of people which he cannot deceive while he has full control over others. The first type consists of those who sincerely take refuge in God and rely on Him in all their affairs. The second type consists of those who recite the praises of their Lord often in daytime and at night. The third type are those who like for their believing brothers whatever they like for themselves. The fourth type consists of those who do not lose their calmness at times of calamities. The fifth type are those who are content with what God has given them and do not grieve about their share of daily bread."

A business man must avoid five things

5-39 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ibrahim ibn Hashim, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Whoever engages in buying and selling should avoid the following five things. He should not do any business if he cannot do so. They are as follows: usury; swearing to something or someone; covering up the defects of his goods; praising the goods while selling them, and finding faults with goods while buying them."

Five things will break one's fast

5-40 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "Five things will break one's fast: to eat; to drink; to have sexual intercourse; to submerge the whole body in water; and to ascribe lies to God, His Prophet (MGB) and the Immaculate Imams (MGB)."

Ali (MGB) said five things are especially for them

5-41 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Sa'id al-Hassan ibn Ali al-Ado'we quoted Muhammad ibn Khalilan ibn Ali al-Ab'basi, on the authority of Abi Khalilan, on the authority of his father, on the authority of his grandfather, on the authority of his forefathers that Ali ibn Abi Talib (MGB) said, "Five things are especially ours: eloquence in speech, beautifulness, generosity, nobility and benefiting from women."

خمسة أشياء ليس لابليس لعنه الله فيهن حيلة

5-38 حدثنا أحمد بن هارون الفامي رضي الله عنه قال: حدثنا محمد بن جعفر ابن بطة قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن صفوان بن يحيى يرفعه إلى أبي عبد الله عليه السلام أنه قال: قال إبليس: خمسة [أشياء] ليس لي فيهن حيلة وسائر الناس في قبضتي: من اعتصم بالله عن نية صادقة واتكل عليه في جميع اموره، ومن كثر تسبيحه في ليله ونهاره، ومن رضي لاخيه المؤمن بما يرضاه لنفسه، ومن لم يجزع على المصيبة حين تصيبه، ومن رضي بما قسم الله له ولم يهتم لرزقه.

من اتجر فليجتنب خمس خصال

5-39 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني إبراهيم ابن هاشم، عن النوفلي، عن السكوني، عن أبي عبد الله، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من باع واشترى فليجتنب خمس خصال وإلا فلا يبيعن ولا يشترين: الربا، والحلف، وكتمان العيب، والمدح إذا باع والذم إذا اشترى.

خمسة أشياء تفطر الصائم

5-40 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن أحمد بن أبي عبد الله

البرقي، عن أبيه محمد بن خالد باسناده رفعه إلى أبي عبد الله عليه السلام قال: خمسة أشياء تفطر الصائم: الاكل، والشرب، والجماع، والارتماس في الماء، والكذب على الله وعلى رسوله وعلى الائمة عليهم السلام.

قول علي عليه السلام خصصنا بخمسة

5-41 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبوسعيد الحسن بن علي العدوي قال: حدثنا محمد بن خليلان بن علي العباسي قال: حدثنا أبي خليلان، عن أبيه، عن جده، عن آبائه قال: قال علي بن أبي طالب عليه السلام: خصصنا بخمسة: بفصاحة، وصباحة، وسماحة، ونجدة، وحظوة عند النساء.

Five groups have a naughty nature

5-42 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "Five groups have a naughty nature: those who are unusually tall, those who are unusually short; the dark-eyed ones whose eyes are somewhat green, those born with an apophysis,41 and the deformed ones."

Five groups of people to avoid under all conditions

5-43 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Sahl ibn Zyad, on the authority of Muhammad ibn Sin'an, on the authority of Ubaydullah ibn Abdullah al-Dihqan, on the authority of Durost, on the authority of Abi Ibrahim Al-Kazim (MGB) that God's Prophet (MGB) said, "You should avoid the following five groups of people under all circumstances: those who have leprosy; those who have vitiligo; the insane; those born of adultery; and the Bedouin Arabs."

The Five Ranks of Knowledge

5-44 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ja'far ibn Muhammad ibn Ubaydullah, on the authority of Abdullah ibn Maymun al-Qad-dah, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that that a man asked God's Prophet (MGB), "O Prophet of God! What are the ranks of knowledge?" The Prophet (MGB) replied, "Being silent in front of a wise one." The man asked, "What is next?" The Prophet (MGB) replied, "Listening to the knowledgeable ones." The man asked, "And what is next?" The Prophet (MGB) replied, "Remembering what they say." The man asked, "And what is next?" The Prophet (MGB) replied, "Acting accordingly." The man asked, "And what is

next?” The Prophet (MGB) said, “Expressing it and telling it to others.”

Five Jobs Are Undesirable

5-45 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Isa, on the authority of Ubaydullah al-Dihqan, on the authority of Durost, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Abil Hassan Musa ibn Ja’far al-Kazim (MGB), “A man went to see the Prophet (MGB) and

خمسة خلقوا ناريين

5-42 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري باسناده رفعه إلى أبي عبد الله عليه السلام قال: خمسة خلقوا ناريين: الطويل الذاهب، والقصير القمئ، والازرق بخضرة، والزائد، والناقص.

خمسة يجتنبون على كل حال

5-43 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن سهل بن زياد، عن محمد بن سنان، عن عبيد الله بن عبد الله الدهقان، عن درست، عن أبي إبراهيم عليه السلام قال: قال رسول الله صلى الله عليه وآله: خمسة يجتنبون على كل حال: المجذوم، والابرص، والمجنون، وولد الزنا، والاعرابي.

درجات العلم خمسة

5-44 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن جعفر بن محمد بن عبيد الله، عن عبد الله بن ميمون القداح، عن جعفر ابن محمد، عن أبيه عليهما السلام قال: جاء رجل إلى النبي صلى الله عليه وآله فقال: يا رسول الله ما العلم؟ قال: الانصات، قال: ثم مه؟ قال: الاستماع له، قال: ثم مه؟ قال: الحفظ له، قال: ثم مه؟ قال: العمل به، قال: ثم مه؟ قال: ثم نشره.

خمس صناعات مكروهة

5-45 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله البرقي، عن محمد بن عيسى، عن عبيد الله الدهقان، عن درست، عن إبراهيم بن عبدالحميد، عن أبي الحسن موسى

said, 'O Prophet of God! I have taught my son how to write. What should he engage in now?' The Prophet (MGB) replied, 'Have him do any job but the following five: selling shrouds for the dead; working as a goldsmith42; slaughtering quadrupeds; selling wheat; and selling slaves. The reason behind this is as follows. One who sells shrouds for the dead would wish the death of his people, while even a baby from my followers is superior to all the people on the Earth in my sight. A goldsmith would plan to have the people lose their money. When a slaughterer of quadrupeds kills the quadrupeds, he will not forgive others wholeheartedly. A wheat-seller would hoard up the wheat and withhold it from my followers. It would be better if one has stolen something when he meets God, than having hoarded up food for forty days (in order to sell it at a higher price). Selling slaves is a bad job since once Gabriel descended to me and said, 'Those who sell slaves are the worst people amongst your followers.'"

Five People Should Not Be Given Alms

5-46 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Abi Ishaq Ibrahim ibn Hashim, on the authority of Abi Talib Abdullah ibn al-Salt al-Qumi, on the authority of some companions who linked it up to Aba Abdullah as-Sadiq (MGB), "Five people should not be given alms as follows: one's offspring; one's parents; one's wife and one's servant, since one must pay for their expenses anyways."

A Congregation Is Not Formed with Less Than Five

5-47 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad Abi Nasr al-Bizanti, on the authority of Asim ibn Abdul Hamid al-Han'nat, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "A congregation is not formed with less than five."

There Are Five Heavenly Fruits in This World

5-48 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ahmad ibn Suleiman al-Kufy, on the authority of Ahmad ibn Yahya al-Tahan, on the authority of someone who quoted Aba Abdullah as-Sadiq (MGB), "There are five heavenly fruits in this world. They are pomegranates, apples, quince, grapes, and ripe dates."

The Prophet Has Admonished Against Five Things

5-49 (The compiler of the book narrated) that his father -may God be pleased with him- narrated that Sa'ed ibn Abdullah quoted Ahmad and Abdullah

بن جعفر عليهما السلام قال: جاء رجل إلى النبي صلى الله عليه وآله فقال: يا رسول الله قد علمت ابني هذا الكتابة ففي أي شيء اسلمه؟ قال: أسلمه لله أبوك ولا تسلمه في خمس: لا تسلمه سباء، ولا صايغا، ولا قصابا، ولا حناطا، ولا نخاسا. فقال: يا رسول الله وما السباء؟ فقال: الذي يبيع الاكفان ويتمنى موت امتي وللمولود من امتي أحب إلي مما طلعت عليه الشمس، وأما الصايغ فإنه يعالج غبن امتي. وأما القصاب فإنه يذبح حتى تذهب الرحمة من قلبه. وأما الحناط فإنه يحتكر الطعام على امتي، ولان يلقى الله العبد سارقا أحب إليه من أن يلقاه قد احتكر طعاما أربعين يوما. وأما النخاس فإنه قد أتاني جبرئيل عليه السلام فقال: يا محمد إن شرار امتك الذين يبيعون الناس.

خمسة لا يعطون من الزكاة

5-46 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد، عن أبي إسحاق إبراهيم بن هاشم، عن أبي طالب عبد الله بن الصلت القمي، عن عدة من أصحابنا يرفعونه إلى أبي عبد الله عليه السلام أنه قال: خمسة لا يعطون من الزكاة: الولد، والوالدان، والمرأة، والمملوك لانه يجبر [الرجل] على النفقة عليهم.

لا يكون جماعة بأقل من خمسة

5-47 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أحمد بن محمد أبي نصر البزنطي، عن عاصم بن عبدالحميد الحناط، عن أبي بصير، عن أبي جعفر عليه السلام قال: لا تكون جماعة بأقل من خمسة.

خمس من فاكهة الجنة في الدنيا

5-48 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أحمد بن سليمان الكوفي، عن أحمد بن يحيى الطحان، عمن حدثه عن أبي عبد الله عليه السلام قال:خمس من فاكهة الجنة في الدنيا: الرمان الاملیسي والتفاح، والسفرجل، والعنب، والرطب المشان.

نهى رسول الله صلى الله عليه وآله عن خمسة أشياء

5-49 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد، وعبد الله ابني محمد بن عيسى، عن محمد بن أبي عمير عن حماد بن عثمان عن الحلبي عن أبي

ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman, on the authority of al-Halabi, on the authority of Aba Abdullah as-Sadiq (MGB) that Ali (MGB) said, "The Prophet (MGB) has admonished us (Imams) against five things. I am not saying that he (MGB) has admonished you against them. They are as follows: wearing a gold ring on the fingers; wearing silk clothes from Egypt; wearing red clothes; using highly reddish blankets; and reciting the Quran while bowing down."

The compiler of the book - may God be pleased with him - said, "What is meant by silk clothes from Egypt is clothes made from a fabric which is woven with silk and comes from Egypt."

No One Is Aware of Five Things

5-50 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ibrahim ibn Hashim, on the authority of Abdul Rahman ibn Himad, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Abi Usamah, "Aba Abdullah as-Sadiq (MGB) asked me, 'Do you want me to inform you about five things which no one is aware of?' I said, 'Yes.' He (MGB) replied, *'Verily the knowledge of the Hour is with God (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with God is full knowledge and He is acquainted (with all things).'"*[43]

The Perfection of a Muslim's Faith Can Be Recognized By Five Things

5-51 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abi Vilad (al-Hinat), on the authority of Aba Abdullah as-Sadiq (MGB) that Ali ibn al-Hussein as-Sajjad (MGB) said, "Indeed the perfection of a Muslim's faith can be recognized by the following five things: not saying absurd things; quarrelling rarely; having perseverance; being patient and being good-tempered."

On what requires the one-fifth levy (Khums)

5-52 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Am'mar ibn Marvan, "I heard Aba Abdullah as-Sadiq (MGB) say, 'There is

one-fifth levy on what is extracted from mines and the sea; on booties; on what is illegally obtained and is mixed with what is legally earned and no one knows its owner; and on treasures."

عبد الله عليه السلام قال: قال علي عليه السلام: نهاني رسول الله صلى الله عليه وآله ولا أقول نهاكم عن التختم بالذهب، وعن ثياب القسي وعن مياثر الارجوان، وعن الملاحف المفدمة، وعن القراءة وأنا راكع. قال: مصنف هذا الكتاب رضي الله عنه: ثياب القسي هي ثياب يؤتى بها من مصر يخالطها الحرير.

خمسة لم يطلع الله عليها أحدا من خلقه

5-50 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن إبراهيم بن هاشم، عن عبدالرحمن بن حماد، عن إبراهيم بن عبدالحميد، عن أبي اسامة، عن أبي عبد الله عليه السلام قال: قال لي أبي: ألا اخبرك بخمسة لم يطلع الله عليها أحدا من خلقه، قلت: بلى، قال: "إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ".

يعرف كمال دين المسلم بخمس خصال

5-51 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي ولاد [الحناط]، عن أبي عبد الله عليه السلام قال: كان علي بن الحسين عليهما السلام يقول: إن المعرفة بكمال دين المسلم تركه الكلام فيما لا يعنيه، وقلة المراء وحلمه وصبره وحسن خلقه.

ما يجب فيه الخمس

5-52 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن عمار بن مروان قال: سمعت أبا عبد الله عليه السلام يقول: فيما يخرج من المعادن، والبحر، والغنيمة، والحلال المختلط بالحرام إذا لم يعرف صاحبه، والكنوز، الخمس.

5-53 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Al-Hussein ibn Yazid al-Nawfaly, on the authority of Al-Yaqoobi, on the authority of Isa ibn Abdullah al-Alavi, on the authority of his father, on the authority of his grandfather, on the authority of Ja'far ibn Muhammad ibn Ali As-Sadiq (MGB), "I swear by God - the One that has no substitute to be worshipped - who made charity illegal for us that He has established the one-fifth levy for us. Therefore, giving charity to us is

forbidden, giving the alms to us is obligatory, and giving gifts to us is allowed."

5-54 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of several others that Aba Abdullah as-Sadiq (MGB) said, "There is one-fifth levy on five things: treasures, mines, what is extracted from the sea; and booties." Ibn Abi Umayr forgot the fifth.

The compiler of the book - may God be pleased with him - said, "I think that the fifth item which Ibn Abi Umayr had forgotten is what a man inherits, but knows that it consists of both legally earned and illegally earned wealth and he doesn't know the owner of what is illegally earned. Also the illegal property is not exactly known. That is why he pays the one-fifth levy on it."

The Five Rivers which Gabriel Made Flow with His Feet

5-55 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority of Hafs ibn al-Bakhtari that Aba Abdullah as-Sadiq (MGB) said, "Indeed Gabriel made the following five rivers flow with his feet and the head of the rivers followed him: the Euphrates, the Tigris, the Nile, the Indus, and the Oxus river. The Imam (MGB) possesses wherever they water and the oceans around the world."

The Offering of a Cow Suffices For Five As Those of the Israelites whom God Ordered to Offer A Cow Were Five

5-56 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ali ibn Ma'bad, on the authority of Al-Hussein ibn Khalid, "I asked Abal-Hassan Al-Kazim (MGB), 'For how many people does the offering of a camel suffice?' The Imam (MGB) replied, 'One person.' Then I asked him (MGB), 'What about

5-53 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن الحسين بن يزيد النوفلي، عن اليعقوبي، عن عيسى بن عبد الله العلوي، عن أبيه، عن جده، عن جعفر بن محمد ابن علي عليهم السلام قال: إن الله الذي لا إله إلا هو لما حرم علينا الصدقة أنزل لنا الخمس، فالصدقة علينا حرام، والخمس لنا فريضة، والكرامة لنا حلال.

5-54 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: الخمس على خمسة أشياء: على الكنوز، والمعادن، والغوص، والغنيمة، ونسي ابن أبي عمير الخامس.

قال مصنف هذا الكتاب رضي الله عنه: أظن الخامس الذي نسيه ابن أبي عمير مالا يرثه الرجل وهو يعلم أن فيه من الحلال والحرام،، ولا يعرف أصحاب الحرام فيؤديه إليهم، ولا يعرف الحرام بعينه فيجتنبه، فيخرج منه الخمس.

خمسة أنهار في الارض كراها جبرئيل عليه السلام برجله

5-55 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا يعقوب ابن يزيد، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله عليه السلام قال: ان جبرئيل كرى برجله خمسة أنهار ولسان الماء يتبعه: الفرات، والدجلة، ونيل مصر ومهران، ونهر بلخ، فما سقت أو سقي منها فللامام، والبحر المطيف بالدنيا.

البقرة في الاضحية تجزى عن خمسة لأن الذين أمرهم الله بذبح البقرة في بنى اسرائيل كانوا خمسة

5-56 حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي عن علي بن معبد عن الحسين بن خالد عن أبي الحسن عليه السلام قال: قلت له: عن كم تجزي البدنة؟ قال: عن نفس واحدة. قلت:

a cow?' He (MGB) said, 'Five persons if they all eat at the same table.[44]' I asked, 'Why is offering a camel enough for only one person while offering a cow is enough for five persons.' He (MGB) replied, 'Since there is an issue behind a cow which is not behind a camel. Those who forced the people of Moses to worship the calf were five who were from the same family and ate at the same table. Their names were Azinooh, his brother Mizooyeh, his cousin, his daughter and his wife. These people were the same ones whom the Honorable the Exalted God ordered to offer a cow which they did.'"

The compiler of the book – may God be pleased with him – said, "I included this narration here since there was a mention of five in it. However, my own decree on the issue of offering is that one camel or one cow suffices for seven persons, even if they are not the members of one family. This decree is the subject of another narration and it is not contradictory with this narration. In this narration it is stated that the offering of a camel is sufficient for one person, while it is stated in another narration that it is sufficient for seven persons. What would suffice for seven persons would also suffice for one, and what would suffice for five persons would also suffice for one person."

The Prophet has been granted five things never granted to anyone before

5-57 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar and Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa and

Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Khalid al-Barqy, on the authority of Muhammad ibn Sin'an, on the authority of Zyad ibn al-Monzar Abil-Jarud, on the authority of Sa'id ibn Jabeer, on the authority of Ibn Ab'bas that God's Prophet (MGB) said, "I have been granted five things which had not been granted to anyone before me: all the Earth has been established as a mosque and all its dirt has been declared to be pure. I have been assisted by being awesome. War booties have become lawful for me. I have been given the most complete sayings.45 I have also been granted the right to intercede."

God Granted Five Things to the Prophetand Five Things to Ali

5-58 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Abdullah ibn Musa ibn Harun al-Mufti, on the authority of Muhammad ibn Abdul Rahman al-Arzami, on the authority of Al-Mo'ala ibn Hilal, on the authority of Al-Kalbi, on the authority of Abi Salih, on the authority of Ibn Abbas46 that he had heard God's Prophet (MGB) say, "God granted me five

فالبقرة؟ قال: تجزي عن خمسة إذا كانوا يأكلون على مائدة واحدة، قلت: كيف صارت البدنة لا تجزي إلا عن واحد والبقرة تجزي عن خمسة؟ قال: لان البدنة لم يكن فيها من العلة ما كان في البقرة إن الذين أمروا قوم موسى عليه السلام بعبادة العجل كانوا خمسة أنفس وكانوا أهل بيت يأكلون على خوان واحد وهم أذينوه وأخوه مبذويه وابن أخيه وابنته وامرأته وهم الذين ذبحوا البقرة التي أمر الله عز وجل بذبحها.

قال مصنف هذا الكتاب رضي الله عنه: جاء هذا الحديث هكذا فأوردته لما فيه من ذكر الخمسة والذي أفتي به في البدنة أنها تجزي عن سبعة وكذلك البقرة تجزي عن سبعة متفرقين وليست هذه الاخبار بمختلفة لان ما تجزي عن سبعة تجزي عن واحد وتجزي عن خمسة أيضا، وليس في هذا الحديث أن البدنة لا تجزي إلا عن واحد ولا فيه أن البقرة لا تجزي إلا عن خمسة.

أعطى النبي صلى الله عليه وآله خمسا لم يعطها أحد قبله

5-57 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، وسعد بن عبد الله جميعا، عن أحمد بن محمد بن عيسى، وأحمد بن أبي عبد الله البرقي، عن محمد بن خالد البرقي، عن محمد بن سنان، عن زياد بن المنذر أبي الجارود، عن سعيد بن جبير، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله:اعطيت خمسا لم يعطها أحد قبلي: جعلت لي الارض مسجدا وطهورا، ونصرت بالرعب، واحل لي المغنم، واعطيت جوامع الكلم، واعطيت الشفاعة.

أعطى الله نبيه محمدا خمسا وأعطى عليا خمسا

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا عبد الله بن موسى بن هارون المفتي قال: 5-58 حدثنا محمد بن عبدالرحمن العرزمي قال: حدثنا المعلي بن هلال، عن الكلبي، عن أبي صالح، عن ابن عباس قال: سمعت رسول الله

things and granted Ali (MGB) five things. He gave me the most complete sayings[47] and granted Ali (MGB) the most complete knowledge. He appointed me to the Prophethood and appointed Ali (MGB) to be my Trustee. He granted me the *Al-Kauthar*[48] and granted Ali (MGB) the *Al-Salsabil* (with fresh cool water)[49]. He sent me revelations and inspired him. He took me on the Ascension to the Heavens and opened the Heaven doors for him (MGB) so that he (MGB) may see what I saw."

This is part of a long narration. I have recorded as much as needed here and I have quoted it in the book of Ascension or *Al-Mi'raj*.

Five things constitute being shy in front of God

5-59 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Abdullah ibn Maymun al-Qad-dah, on the authority of Ja'far ibn Muhammad, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "You should be shy in front of God as He deserves." He (MGB) was asked, "What should we do?" The Prophet (MGB) said, "If you do so, none of you will go to sleep without seeing your death with your own eyes. You should guard your mind and whatever goes on in it. You must guard your stomach and whatever goes into it. You should remember your grave and the fact that your body will spoil there. Whoever wants the Hereafter should abandon the adornments of the life of this world."

God would accept the Prophet's intercession for five persons

5-60 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Abu Muhammad al-Fazl al-Yamani, on the authority of Al-Hassan ibn Jumhoor, on the authority of his father, on the authority of Ali ibn Hadid, on the authority of Abdul Rahman ibn al-Haj'jaj, on the authority of Harun ibn Kharijah that Aba Abdullah as-Sadiq (MGB) said, "Gabriel descended to God's Prophet (MGB) and said, 'O Muhammad! God has accepted the Prophet's intercession on behalf of five persons: the lady who delivered you in her womb being Amina bint Wahab ibn Abd Manaf; the father who gave birth to you being Abdullah ibn Abdul Mutalib; the man who took care of you - Abd Manaf ibn Abdul Mutalib whose nickname is Abu Talib; the brother and companion whom you had in the Age of Ignorance and was generous and fed the people.'"

The compiler of the book - may God be pleased with him - said, "The name of this brother is Al-Jalas ibn Alqameh."

صلى الله عليه وآله يقول: أعطاني الله تبارك وتعالى خمسا وأعطى عليا خمسا: أعطاني جوامع الكلم وأعطى عليا جوامع العلم، وجعلني نبيا وجعله وصيا، وأعطاني الكوثر، وأعطاه السلسبيل، وأعطاني الوحي وأعطاه الالهام، وأسرى بي إليه وفتح له أبواب السماوات والحجب حتى نظر إلى ما نظرت إليه، والحديث طويل أخذنا منه موضع الحاجة، وقد أخرجته بتمامه في كتاب المعراج.

حق الحياء من الله عز وجل في خمس خصال

5-59 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن عبد الله بن ميمون القداح، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: استحيوا من الله حق الحياء، قالوا: وما نفعل يا رسول الله؟ قال:فإن كنتم فاعلين فلا يبيتن أحدكم إلا وأجله بين عينيه، وليحفظ الرأس وما وعى، والبطن وما حوى، وليذكر القبر والبلى، ومن أراد الآخرة فليدع زينة الحياة الدنيا.

شفع الله عز وجل نبيه صلى الله عليه وآله في خمسة

5-60 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أبومحمد الفضل اليماني قال: حدثني الحسن بن جمهور، عن أبيه، عن علي بن حديد، عن عبدالرحمن بن الحجاج، عن هارون بن خارجة، عن أبي عبد الله عليه السلام قال: هبط جبرئيل على رسول الله صلى الله عليه وآله فقال: يا محمد إن الله عز وجل: قد شفعك في خمسة: في بطن حملك وهي آمنة بنت وهب بن عبد مناف، وفي صلب أنزلك وهو عبد الله بن عبدالمطلب وفي حجر كفلك، وهو عبدالمطلب بن هاشم، وفي بيت آواك وهو عبد مناف بن عبدالمطلب أبوطالب، وفي أخ كان لك في الجاهلية، قيل: يا رسول الله من هذا الاخ؟ فقال: كان انسي وكنت انسه، وكان سخيا يطعم الطعام.

قال مصنف هذا الكتاب رضي الله عنه اسم هذا الاخ الجلاس بن علقمة.

Paradise is Guaranteed for Five Things

5-61 Abdul Rahman ibn Muhammad ibn Hamid al-Balkhi narrated that Abul Fazl al-Abbas (ibn Tahir) ibn Tahir ibn Zahir whom God the most mercied quoted Al-Nasr ibn al-Asbaq ibn Mansoor al-Baghdady who resided in Balkh, on the authority of Musa ibn Hilal, on the authority of Hisham ibn Hisan, on the authority of Al-Hassan, on the authority of Tamim (ibn Oas ibn Kharija) al-Dari, "God's Prophet (MGB) said, 'I will guarantee Paradise for whoever accepts five things.' They asked him (MGB), 'What are those things?' The Prophet (MGB) said, 'Being sincerely obedient to God; well-wishing for the Prophet (MGB); preaching the Quran and God's religion and well-wishing for the Muslims."

The Prophet Would Be Assisted By Ali In Five Circumstances

5–62 In the year 354 A.H. (965 A.D.) in what Abul Ab'bas al–Fazl (ibn al–Fazl) ibn al–Ab'bas al–Kindi al–Hamedany reported to me in Hamedan – he narrated that Muhammad ibn Al–Zah'hak quoted Mujalid al–Nibal, on the authority of Suleiman ibn Farkhan, on the authority of Abdullah ibn Abi Suleiman ibn Abdul Rahman, on the authority of Muhammad ibn Abdul Rahman, on the authority of Ibn Abi Suleiman, on the authority of Atiye, on the authority of Abi Sa'id al–Khidry that the Prophet (MGB) said, "I shall be assisted by Ali (MGB) in five circumstances. The first circumstance is that he will be the one who buries me. The second one is that he will be the one who pays back my debts. The third is that he will be the one who helps me in the long line on the Resurrection Day. And the fourth circumstance is that he will be the one who will assist me next to my Pool (*Al–Kauthar*)! And the fifth is that he is the only one I have no fear of becoming an infidel after he believes, or committing adultery."

Blessed Bedvii Those who Have Five Characteristics

5–63 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quoted Ibrahim ibn Hashim, on the authority of Abdullah ibn Maymun50, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers, on the authority of Ali (MGB) that Jesus the son of Mary (MGB) said, "Blessed be those who have five characteristics. Blessed be those who think when they are silent; who get advice by looking; who sit at home and cry over their sins; and do not bother the people with their hands or tongues."

The followers of Ja'far have all the following five characteristics

5–64 (The compiler of the book narrated) that his father –may God be pleased with him– narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn

قول النبي صلى الله عليه وآله من يضمن لى خمسا اضمن له الجنة

5–61 حدثنا عبدالرحمن بن محمد بن حامد البلخي قال: حدثنا أبوالفضل العباس [بن طاهر] بن طاهر بن ظهير وكان من الافاضل ـ رحمه الله ـ قال: حدثنا النصر بن الاصبغ بن منصور البغدادي المقيم ببلخ قال: حدثنا موسى بن هلال، عن هشام بن حسان، عن الحسن، عن تميم الداري قال: قال رسول الله صلى الله عليه وآله: من يضمن لي خمسا أضمن له الجنة، قيل: وما هي؟ يا رسول الله قال: النصيحة لله عز وجل، والنصيحة لرسوله، والنصيحة لكتاب الله، والنصيحة لدين الله والنصيحة لجماعة المسلمين.

قول النبي صلى الله عليه وآله أعطيت في على خمسا

5-62 أخبرني أبوالعباس الفضل [بن الفضل] بن العباس الكندي الهمداني فيما أجازه لي بهمذان سنة أربع وخمسين وثلاثمائة، قال: حدثنا محمد بن الضحاك، عن مجالد النبال، قال: أخبرنا سليمان بن فرخان قال: حدثنا عبد الله بن أبي سليمان ابن عبدالرحمن قال: حدثنا محمد بن عبدالرحمن قال: حدثنا ابن أبي سليمان، عن عطية، عن أبي سعيد الخدري عن النبي صلى الله عليه وآله قال: اعطيت في علي خمسا أما واحدة فيواري عورتي، وأما الثانية فيقضي ديني، وأما الثالثة فهو متكألي يوم القيامة في طول الموقف،وأما الرابعة فهو عوني على عقر حوضي، وأما الخامسة فإني لا أخاف عليه أن يرجع كافرا بعد إيمان، ولا زانيا بعد إحصان.

طوبى لمن كان فيه خمس خصال

5-63 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن إبراهيم بن هاشم، عن عبد الله بن ميمون، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال عيسى بن مريم عليه السلام: طوبى لمن كان صمته فكرا، ونظره عبرا، ووسعه بيته، وبكى على خطيئته. وسلم الناس من يده ولسانه.

شيعة جعفر بن محمد من اجتمع فيه خمس خصال

5-64 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد

Khalid, on the authority of his father, on the authority of Muhammad ibn Sin'an, on the authority of Al-Mufaz'zal ibn Umar, on the authority of Abu Abdullah Ja'far ibn Muhammad as-Sadiq (MGB), "Indeed the followers of Ja'far ibn Muhammad (MGB) are those who do not eat unlawful foods; do not commit adultery; are assiduous; work for the sake of God and hope to be rewarded by Him; are afraid of God's chastisement. Such people are the followers of Ja'far ibn Muhammad."

I have written what has been narrated on this issue in the book *Sefat-i-Shiah*.

Five people cannot sleep

5-65 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja'far al-Baghdady, on the authority of Ubaydullah ibn Abdullah ibn Urwah, on the authority of Shoayb, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, "Five people cannot sleep: those who are planning to shed someone's blood; those who have too much money, but no one to entrust it with; those who want to gain worldly goods by lying and cheating; those who have a great deal of debt, but have no money to pay it back; and those who have a friend who is about to part with them."

The Mill in Hell which Grinds Five Groups of People

5–66 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quoted Harun ibn Muslim, on the authority of Mus'adat ibn Zyad, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), "Ali (MGB) said, 'There is a mill in Hell which grinds five. Don't you wish to ask me what it grinds?' They asked him (MGB), 'What does it grind?' Ali (MGB) said, 'It grinds wicked wise men; corrupt Quran recitors; wicked oppressors; dishonest ministers; and gnostics who lie. There is a town in Hell which is called Hasineh. Don't you wish to ask me what is in it?' They asked him, 'O Commander of the Faithful! What is in it?' He (MGB) replied, 'The hands of the perfidious party (*Nakiseen*).'"

Admonishing against killing five and ordering to kill five

5–67 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ad ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah Al–Barqy, on the authority of Ali ibn Muhammad al–Qasani, on the authority of Abi Ayoob al–Madini, on the authority of Suleiman ibn Ja'far al–Ja'fari, on the authority of Al–Reza (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) admonished against killing the following five: (fasting) shrikes[51], hoopoes, bees, ants, and frogs, and ordered to kill the following five: crows, kites[52], snakes, scorpions, and mordacious[53] dogs.

بن خالد، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر قال: قال أبوعبد الله عليه السلام: إنما شيعة جعفر من عف بطنه وفرجه، واشتد جهاده، وعمل لخالقه، ورجا ثوابه، وخاف عقابه، فإذا رأيت اولئك فاولئك شيعة جعفر.

وقد أخرجت ما رويته في هذا المعنى في كتاب صفات الشيعة.

خمسة لا ينامون

5–65 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن موسى بن جعفر البغدادي، عن عبيد الله بن عبد الله بن عروة، عن شعيب، عن أبي بصير، عن أبي عبد الله عليه السلام قال:خمسة لا ينامون: الهام بدم يسفكه، وذو المال الكثير لا أمين له، والقائل في الناس الزور والبهتان عن عرض من الدنيا يناله، والمأخوذ بالمال الكثير ولا مال له، والمحب حبيبا يتوقع فراقه.

في جهنم رحى تطحن خمسة

5-66 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثني هارون بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام أن عليا عليه السلام قال: إن في جهنم رحى تطحن [خمسا] أفلا تسألون ما طحنها؟ فقيل له: فما طحنها يا أمير المؤمنين؟ قال: العلماء الفجرة، والقراء الفسقة، والجبابرة الظلمة، والوزراء الخونة، والعرفاء الكذبة.وإن في النار لمدينة يقال لها: الحصينة أفلا تسألوني ما فيها؟ فقيل: وما فيها يا أمير المؤمنين؟ فقال: فيها أيدي الناكثين.

النهي عن قتل خمسة والامر بقتل خمسة

5-67 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن علي بن محمد القاشاني، عن أبي أيوب المديني، عن سليمان ابن جعفر الجعفري، عن الرضا، عن آبائه، عن علي عليهم السلام أن رسول الله صلى الله عليه وآله نهى عن قتل خمسة: الصرد الصوام، والهدهد، والنحلة، والنملة، والضفدع، وأمر بقتل خمسة: الغراب، والحدأة، والحية، والعقرب، والكلب العقور.

The compiler of the book said, “This is a form of permission and not an obligation.”

The five cursed ones

5-68 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Ali al-Kufy, on the authority of Ishaq ibn Ibrahim, on the authority of Nasr ibn Qaboos that he had heard Aba Abdullah as-Sadiq (MGB) say, “The following people are cursed: an astrologer; a Jewish priest; a magician; a female singer and those who give them a place to live and earn an income from their work.”

As-Sadiq (MGB) added, “An astrologer is like a priest; a priest is like a magician; a magician is like an atheist and an atheist goes to Hell.”

The compiler of the book – may God be pleased with him – said, “What is meant by ‘an astrologer is damned’ is that the astrologer who claims that the universe has always existed, denies its Creator and doesn’t believe in the Honorable the Exalted God is damned.”

Nothing is Better Than the Following Five On the Eid ul-Azha

5-69 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa’ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Ahmad al-Ayadi, on the authority of Abdullah ibn Muhammad, on the authority of Amr ibn Shimr, on the authority of Aban ibn Muhammad, on the authority of Muhammad ibn Ali al-Baqir (MGB), “Nothing is better than the following five on the day of *Eid ul-Azha*: offering (an animal); visiting one’s parents; re-establishing ties of kinship with those relatives with whom such ties are broken and

being kind to them, greeting them and assisting them with one's extra income; eating some of one's own offering and feeding the rest to the orphans, the needy, the slaves and the helpless neighbors; visiting imprisoned persons and being kind to them."

No One Can Benefit from Those who Lack Five Characteristics

5-70 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Isma'il ibn Qutaybat al-Basry, on the authority of Abi Khalid al-Ajami that Aba Abdullah as-Sadiq (MGB) said, "No one can benefit from those who lack five characteristics: religion; intellect; politeness; freedom-loving; and a good temper."

The Five Characteristics of a White Rooster

5-71 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Ibrahim ibn Hamuye, on the authority of Muhammad ibn Isa al-Yaqtayni, on the authority of Al-Reza (MGB), "A white

قال مصنف هذا الكتاب رضي الله عنه: هذا أمر إطلاق ورخصة لا أمر وجوب وفرض.

خمسة ملعونون

5-68 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن الحسن بن علي الكوفي، عن إسحاق بن إبراهيم، عن نصر بن قابوس قال: سمعت أبا عبد الله عليه السلام يقول: المنجم ملعون، والكاهن ملعون، والساحر ملعون، والمغنية ملعونة، ومن آواها وأكل كسبها ملعون، وقال عليه السلام: المنجم كالكاهن، والكاهن كالساحر، والساحر كالكافر، والكافر في النار.

قال مصنف هذا الكتاب رضي الله عنه: المنجم الملعون هو الذي يقول بقدم الفلك، ولا يقول بمفلكه وخالقه عز وجل.

ما من عمل يوم النحر أفضل من خمس خصال

5-69 حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن محمد بن أحمد الايادي، عن عبد الله بن محمد، عن عمرو بن شمر، عن أبان بن محمد، عن محمد بن علي عليهما السلام قال: ما من عمل أفضل يوم النحر من دم مسفوك، أو مشي في بر الوالدين، أو ذي رحم قاطع يأخذ عليه

بالفضل ويبدؤه بالسلام أو رجل أطعم من صالح نسكه ودعا إلى بقيتها جيرانه من اليتامى وأهل المسكنة والمملوك، وتعاهد الاسراء.

خمس خصال من عدمت فيه لم يكن فيه كثير مستمتع

5-70 حدثنا أبي رضي الله عنه قال: حدثني سعد بن عبد الله، عن يعقوب بن يزيد، عن إسماعيل بن قتيبة البصري، عن أبي خالد العجمي، عن أبي عبد الله عليه السلام قال: خمس من لم تكن فيه لم يكن فيه كثير مستمتع: الدين، والعقل، والادب، والحرية، وحسن الخلق.

في الديك الابيض خمس خصال

5-71 حدثنا أبي رضي الله عنه قال حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن إبراهيم بن حمويه، عن محمد بن عيسى اليقطيني قال: قال الرضا عليه السلام

rooster has five of the characteristics of the Prophets as follows: it recognizes the times of prayer; it has zeal; it is generous; it is brave and it copulates with his hen spouse a lot."

The Five whose Supplications Are Not Answered

5-72 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Ali al-Kufy and Muhammad ibn al-Hussein, on the authority of Muhammad ibn of Ahmad ibn Muhammad, on the authority of Himad al-Harithi, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "The supplications of five people will not be answered: a man whose wife bothers him and he doesn't divorce her, even though he can pay the expenses of divorcing her; a man whose slave has escaped three times, but still he doesn't sell him; a man who passes by a semi-broken down wall and the wall falls upon him, and he doesn't escape; a man who has given a loan to another one, and has not taken anyone as a witness for it; and a man who sits in his house and says, 'O God! Please grant my daily bread!' and who does not go to work.'

5-73 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Ahmad ibn Muhammad al-Sayyari who linked it up through a chain of narrators to Abi Hamzih al-Somali, "I told Ali ibn al-Hussein as-Sajjad (MGB), 'You say that we should praise God with five sentences. What are they?' The Imam (MGB) said, 'When you say *Subhanallah va bihamdeh*[54] you have raised up the Blessed the Sublime God to a higher rank than what the atheists say. When you say *La illaha illalah vahdahu la sharika la*[55]

you have expressed the words of sincerity. Anyone who utters this and is not one of the haughty oppressors shall be saved from the Fire by God. When you say *la hule va la quwata illa billah*[56] you have entrusted your affairs to God. When you say *Istaqfurallah va Atubo ellayh*[57] it implies that you are not haughty and oppressive. One who is too haughty would insist on committing sins and his selfish desires overwhelm him. He favors the affairs of this world over those of the Hereafter. When you say *alhamdulil–lah*[58], you have thanked for the blessings which God has sent for you.'"

The Five Prophets who Are the Owners of Shari'a

5–74 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Al–Hussein ibn al–Hassan ibn Aban, on the authority of Muhammad ibn Orame, on the authority of Muhammad ibn Ali al–Kufy, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, on the authority of Aban ibn Uthman, on the authority of Isma'il al–Jo'afy that Abi Ja'far al–Baqir (MGB) said, "There are five Prophets who are the owners of *Shari'a*[59] as follows: Noah (MGB), Abraham (MGB), Moses (MGB), Jesus (MGB) and Muhammad (MGB)."

في الديك الابيض خمس خصال من خصال الانبياء عليهم السلام: معرفته بأوقات الصلاة، والغيرة، والسخاء والشجاعة، وكثرة الطروقة.

خمسة لا يستجاب لهم

5–72 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن علي الكوفي، ومحمد بن الحسين، عن محمد بن حماد الحارثي عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: خمسة لا يستجاب لهم: رجل جعل الله بيده طلاق امرأته فهي تؤذيه وعنده ما يعطيها ولم يخل سبيلها ورجل أبق مملوكه ثلاث مرات ولم يبعه، ورجل مر بحائط مائل وهو يقبل إليه ولم يسرع المشي حتى سقط عليه، ورجل أقرض رجلا مالا فلم يشهد عليه، ورجل جلس في بيته وقال: اللهم ارزقني ولم يطلب.

الامر بتمجيد الله عز وجل في خمس كلمات

5–73 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى، عن أحمد بن محمد السياري باسناده رفعه إلى أبي حمزة الثمالي، عن علي بن الحسين عليهما السلام قال: قلت قولك مجدوا الله في خمس كلمات ما هي؟ قال: إذا قلت "سبحان الله وبحمده" رفعت الله تبارك وتعالى عما يقول العادلون به، فإذا قلت: "لا إله إلا الله وحده لا شريك له" فهي كلمة الاخلاص التي لا يقولها عبد إلا أعتقه الله من النار إلا المستكبرين والجبارين، ومن قال "لا حول ولا قوة إلا بالله" فوض الامر إلى الله عز وجل، ومن قال: "أستغفر الله وأتوب إليه" فليس بمستكبر ولا جبار، إن المستكبر الذي يصر على الذنب الذي قد غلبه هواه فيه وآثر

دنياه على آخرته، ومن قال: الحمد لله فقد أدى شكر كل نعمة لله عز وجل عليه.

أولو العزم من الرسل خمسة

5-74 حدثنا محمد بن الحسن رضي الله عنه، قال: حدثنا محمد بن يحيى العطار عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن محمد بن علي الكوفي، عن أحمد محمد بن أبي نصر، عن أبان بن عثمان، عن إسماعيل الجعفي، عن أبي جعفر عليه السلام قال: اولو العزم من الرسل خمسة: نوح وإبراهيم وموسى وعيسى ومحمد صلوات الله عليهم أجمعين.

Five People's Corpses Should Not Be Buried Until the Condition of Their Body Changes

5-75 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Yunus ibn Abdul-Rahman, on the authority of Isma'il ibn Abdul Khaliq ibn Akhi Shahab ibn Abdeh Rab'beh that Abu Abdullah as-Sadiq (MGB) said, "Five people should not be buried until the condition of their body changes as follows: people who have been drowned; those who have been stricken by lightning; those who have died because of intestinal problems; those who have been buried under a building and those who have been choked with smoke."[60]

The Five Blessed And The Five Cursed Mosques In Kufa

5-76 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Abi Ishaq Ibrahim ibn Hashim, on the authority of Amr ibn Uthman, on the authority of Muhammad ibn Azafer, on the authority of Abi Hamzih al-Somali, on the authority of Muhammad ibn Muslim that Abi Ja'far al-Baqir (MGB) said, "There are five blessed and the five cursed mosques in Kufa. The blessed mosques are: the Qena Mosque which has a straight direction to the *Qibla* and clean soil. A believing man has built it. This world will not end until two springs emerge from it and two gardens will grow there. However, those who attend that mosque are damned and the mosque hates them. The other ones are the Bani Zafar Mosque, the Al-Sahleh Mosque, a mosque in Al-Khamra, and the Ja'fi Mosque - not the mosque that exists today since that mosque has been ruined. The five cursed mosques are: the Saqif Mosque, the Mosque of Al-Ashas (ibn Qays Al-Kindi. It is said that he had built a pulpit in that mosque and continuously insulted Ali (MGB) from it), the Jarir al-Bajaly Mosque, the Samak Mosque and a Mosque in Khamra which was built upon the grave of one of the *Pharaoh*s."

Praying In Five of the Mosques In Kufa is Admonished Against

5–77 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al–Hussein ibn Abil Khat'tab, on the authority of Safvan ibn Yahya, on the authority of someone who quoted on the authority of Aba Abdullah as–Sadiq (MGB), "The Commander of the Faithful Imam Ali (MGB) admonished against praying in five of the mosques in Kufa: the Mosque of Al–Ashas ibn Qays al–Kindi; the Mosque of Jarir ibn Abdullah al–Bajaly; the Mosque of Samak ibn Makhrama; the Mosque of Sheis ibn Robee and the Mosque of Tayyim. Whenever Ali (MGB) passed by the Mosque of Tayyim, he (MGB) said, 'This is Tayyim's site.' His intention was that they built this mosque to gather there and oppose him (MGB). May God damn them."[61]

خمسة ينتظر بهم إلى أن يتغيروا

5–75 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبيد، عن يونس بن عبدالرحمن، عن إسماعيل بن عبدالخالق ابن أخي شهاب بن عبد ربه قال: قال أبوعبد الله عليه السلام: خمسة ينتظر بهم إلى أن يتغيروا: الغريق، والمصعوق، والمبطون، والمهدوم، والمدخن.

خمسة مساجد بالكوفة ملعونة وخمسة مباركة

5–76 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن أبي إسحاق إبراهيم بن هاشم، عن عمرو بن عثمان، عن محمد بن عذافر عن أبي حمزة الثمالي، عن محمد بن مسلم، عن أبي جعفر عليه السلام أنه قال: بالكوفة مساجد ملعونة ومساجد مباركة، فأما المباركة فمسجد غنى والله إن قبلته لقاسطه وإن طينته لطيبة، ولقد بناه رجل مؤمن ولا تذهب الدنيا حتى ينفجر عنده عينان، ويكون فيهما جنتان، وأهله ملعونون وهو مسلوب منهم. ومسجد بني ظفر، ومسجد السهلة، ومسجد بالخمراء، ومسجد جعفي. وليس هو مسجدهم اليوم ويقال: درس. واما المساجد المعونة: فمسجد ثقيف، ومسجد الاشعث، ومسجد جرير البجلي، ومسجد سماك. ومسجد بالخمراء بني على قبر فرعون من الفراعنة.

النهي عن الصلاة في خمسة مساجد بالكوفة

5–77 حدثنا ابي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن ابي الخطاب قال: حدثني صفوان بن يحيى، عمن ذكره، عن ابي عبد الله عليه السلام قال: ان أمير المؤمنين عليه السلام نهى عن الصلاة في خمسة مساجد بالكوفة: مسجد الاشعث بن قيس الكندي، ومسجد جرير بن عبد الله البجلي، ومسجد سماك بن مخرمة، ومسجد شبث بن ربعي ومسجد تيم، قال: وكان أمير المؤمنين عليه السلام اذا نظر إلى مسجدهم قال: هذه بقعة تيم، ومعناه إنهم قعدوا عنه لا يصلون معه عداوة له وبغضا. لعنهم الله.

Five Should Say the Complete Prayers while On A Journey

5–78 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Ali ibn al–Hussein al–Sa'ed Abady quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of his father Muhammad ibn Khalid, on the authority of Muhammad ibn Abi Umayr who linked it up through a chain of narrators to Aba Abdullah as–Sadiq (MGB), "The following five groups of people should say the complete prayers whether they are on a journey or at home: quadruped keepers who rents them; those who drive the rented quadrupeds; the (long–distance) couriers; the desert shepherds and a ship's crew since these are their job."

It Is Fine to See Five Parts of the Body of An Unfamiliar Woman

5–79 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Muhammad, on the authority of Marvak ibn Ubayd, on the authority of some companions that he asked Aba Abdullah as–Sadiq (MGB), "What is fine for a man to see of a woman, if he is unfamiliar62 to her?" The Imam (MGB) told him, "The face, the two palms of her hands, and the two feet."

The Gates of the Heavens Open At Five Appointed Times

5–80 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ibn Yahya, on the authority of his grandfather Al–Hassan ibn Rashid, on the authority of Abi Basir and Muhammad ibn Muslim, on the authority of Aba Abdullah as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB) that from amongst what the Commander of the Faithful Imam Ali (MGB) taught his companions, he (MGB) said, "The gates of the heavens open at five appointed times. At the time of descending of rain; at the time of a holy war; at the time of the general call to prayer; at the time of reading of the Quran; at the time of the disappearance of the sun and at the time of the rise of the dawn."

Paradise Is Eager For Five

5–81 Al–Qazi Muhammad ibn Umar ibn Muhammad ibn Salim ibn al–Bira' al–Hafiz al–Baghdady narrated that Al–Hassan ibn Abdullah ibn Muhammad ibn Ali ibn al–Abbas al–Razi quoted his father, on the authority of his Master Ali ibn Musa al–Reza (MGB), on the authority of his father (MGB), on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of Ali ibn al–Hussein as–Sajjad (MGB), on the authority of his father Al–Hussein ibn Ali (MGB), on the authority of Ali (MGB) that the Prophet (MGB) told him, "Paradise is eager for you – Ali, Ammar, Salman, Abuzar and Miqdad."

خمسة يجب عليهم التمام في السفر

5-78 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي قال: حدثنا أحمد بن ابي عبد الله البرقي، عن ابيه محمد بن خالد عن محمد بن ابي عمير يرفعه إلى ابي عبد الله عليه السلام قال: خمسة يتمون في سفر كانوا أو في حضر: المكاري والكري والاشتقان وهو البريد والراعي، والملاح لانه عملهم.

للرجل ان يرى من المرأة التي ليست له بمحرم خمسة اشياء

5-79 حدثنا محمد بن الحسن بن احمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن احمد بن محمد، عن مروك بن عبيد، عن بعض أصحابنا، عن ابي عبد الله عليه السلام قال: قلت له: ما للرجل ان يرى من المرأة إذا لم يكن لها بمحرم، قال: الوجه، والكفين، والقدمين.

تفتح ابواب السماء في خمسة مواقيت

5-80 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد ابن محمد بن عيسى، عن ابن يحيى، عن جده الحسن بن راشد، عن أبي بصير، ومحمد ابن مسلم، عن أبي عبد الله عليه السلام قال: حدثني أبي، عن جدي عن آبائه عليهم السلام أن أمير المؤمنين عليه السلام قال فيما علم أصحابه: تفتح أبواب السماء في خمسة مواقيت، عند نزول الغيث، وعند الزحف، وعند الاذان، وعند قراءة القرآن، ومع زوال الشمس، وعند طلوع الفجر.

الجنة تشتاق إلى خمسة

5-81 حدثنا القاضي محمد بن عمر بن محمد بن سالم بن البراء الحافظ البغدادي رضي الله عنه قال: حدثنا الحسن بن عبد الله بن محمد بن علي بن العباس الرازي قال: حدثني أبي قال: حدثني سيدي علي بن موسى الرضا، عن أبيه، عن جعفر بن محمد عن أبيه، عن علي بن الحسين، عن أبيه الحسين بن علي، عن علي عليهم السلام قال: قال النبي صلى الله عليه وآله: الجنة تشتاق إليك والى عمار و[إلى] سلمان وأبي ذر والمقداد.

One Can Divorce Women If They Are in the Following Conditions

5-82 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman that Aba Abdullah as-Sadiq (MGB) said, "A woman can be divorced

by her husband if she is in any of the following five conditions: a pregnant woman, a menstruating woman, a woman whose husband has not had sex with her; a woman whose husband is absent and a girl who has not attained puberty.63"

The Five Signs of the Coming of the Riser (MGB)

5–83 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Homayry quoted Ibrahim ibn Mahzyar, on the authority of his brother Ali ibn Mahzyar, on the authority of Al–Hussein ibn Sa'id, on the authority of Safvan ibn Yahya, on the authority of Muhammad ibn Hakim, on the authority of Maymun al–Ban that Aba Abdullah as–Sadiq (MGB) said, "There following five are the signs before the coming of the Riser (MGB): the appearance of al–Yamani; the appearance of al–Sufyani; the appearance of the caller from the heavens who calls out; land–sliding in al–Beyda64 and the murder of *Nafs–i–Zakiya*65."

There can be no oath of condemnationdxxiv between five types of women and their spouses

5–84 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad and Abdullah – the sons of Muhammad ibn Isa, on the authority of Al–Abbas ibn Ma'ruf, on the authority of Al–Hussein ibn Yazid al–Nawfaly, on the authority of Ali ibn Davood al–Yaqoobi, on the authority of Suleiman ibn Hafs al–Basry, on the authority of Aba Abdullah – Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that Ali (MGB) said, "There can be no oath of condemnation66 between five types of women and their spouses: a Jewish woman and her Muslim husband; a Christian woman and her Muslim husband; a slave woman and her freed husband who claims that she has committed adultery; a freed woman who has a slave husband and claims that he has committed adultery; and a husband who has been punished for accusing his wife of having committed adultery as the Honorable the Exalted God says, '*... and reject their evidence ever after...*'67; and a dumb woman since she cannot take the oath of condemnation and it must be done verbally."

خمس يطلقن على كل حال

5–82 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد عن محمد بن أبي عمير، عن حماد بن عثمان، عن أبي عبد الله عليه السلام قال: خمس يطلقن على كل حال: الحامل والتي قد يئست من المحيض، والتي لم يدخل بها، والغائب عنها زوجها، والتي لم تبلغ المحيض.

علامات خروج القائم عليه السلام خمس

5-83 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن إبراهيم بن مهزيار، عن أخيه علي بن مهزيار، عن الحسين بن سعيد، عن صفوان ابن يحيى، عن محمد بن حكيم، عن ميمون البان، عن أبي عبد الله عليه السلام قال: خمس قبل قيام القائم: [خروج] اليماني، والسفياني، والمنادي ينادي من السماء، وخسف البيداء، وقتل النفس الزكية.

ليس بين خمس من النساء وبين أزواجهن ملاعنة

5-84 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد وعبد الله ابنا محمد بن عيسى، عن العباس بن معروف، عن الحسين بن يزيد النوفلي، عن علي بن داود اليعقوبي، عن سليمان بن حفص البصري، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن جده عليهم السلام أن عليا عليه السلام قال: ليس بين خمس من النساء وبين أزواجهن ملاعنة: اليهودية تكون تحت المسلم، والنصرانية والامة تكونان تحت الحر فيقذفهما، والحرة تكون تحت العبد فيقذفها، والمجلود في الفرية، لان الله عز وجل يقول: "ولا تقبلوا لهم شهادة أبدا" والخرساء ليس بينها وبين زوجها لعان إنما اللعان باللسان.

The sayings by which God tested Abraham (MGB)

5-85 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Hamzih ibn al-Qasim al-Alavi al-Ab'basi quoted Ja'far ibn Malik al-Kufy al-Fazari, on the authority of Muhammad ibn al-Hussein ibn Zyad al-Zyat, on the authority of Muhammad ibn Zyad al-Azodi, on the authority of Al-Mufaz'zal ibn Umar, "I asked Ja'far ibn Muhammad as-Sadiq (MGB), 'What is meant by Abraham was tried by God in the following words of the Honorable the Exalted God, *And remember that Abraham was tried by his Lord with certain commands,...*[68]'"

The Imam (MGB) replied, 'This refers to the sayings which God heard from Adam and accepted Adam's (MGB) repentance. Adam beseeched to God by Muhammad (MGB), Ali (MGB), Fatimah (MGB), Hassan (MGB) and Hussein (MGB) to accept his (MGB) repentance and God accepted it as He is the One who accepts repentance and is the Merciful.'

I asked the Imam (MGB), 'O (grand)son of the Prophet of God! What is God's intention in saying, *'...He fulfilled...'*[69] The Imam (MGB) replied, 'This implies that God completed the names of the Imams up until the twelfth Imam nine of whom are from the progeny of Al-Hussein (MGB).'

I asked the Imam (MGB), 'O (grand)son of the Prophet of God! Please inform me about the meaning of the following words of the Honorable the Exalted God, *'And he left it as a Word to endure among those who came after him,...'*[70]

The Imam (MGB) said, 'This implies that God established Divine Leadership in the progeny of Al-Hussein (MGB) up until the Resurrection Day.'

I asked the Imam (MGB), ‘O (grand)son of the Prophet of God! Please tell me why was the Divine Leadership established in the progeny of Al-Hussein (MGB), but not in the progeny of Al-Hassan (MGB) who was the older son even though both of them were the grandsons of God’s Prophet (MGB) and were both considered to be the Masters of the Youth in Paradise?’

The Imam (MGB) said, ‘Moses (MGB) and Aaron (MGB) were both appointed Prophets and were also brothers. God established the Prophethood in the progeny of Aaron (MGB), but not the progeny of Moses (MGB). No one can question why God did that. Divine Leadership is also a form of Caliphate from the Honorable the Exalted God. No one can say why God placed it in the progeny of Al-Hussein (MGB), but not in the progeny of Al-Hassan (MGB). Indeed God is Wise in what He does. He cannot be questioned regarding what He does, while the people will be questioned regarding what they do.’

الكلمات التي ابتلى ابراهيم ربه بهن فاتمهن خمس

حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا حمزة بن القاسم العلوي العباسي قال: حدثنا جعفر 85-5 بن محمد بن مالك الكوفي الفزاري قال: حدثنا محمد بن الحسين بن زيد الزيات قال: حدثنا محمد بن زياد الازدي، عن المفضل ابن عمر، عن الصادق جعفر بن محمد عليهما السلام قال: سألته عن قول الله عز وجل: "وَإِذْ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ" ما هذه الكلمات؟

قال: هي الكلمات التي تلقاها آدم من ربه فتاب عليه وهو أنه قال: يارب أسألك بحق محمد وعلي وفاطمة والحسن والحسين الا تبت علي، فتاب الله عليه إنه هو التواب الرحيم.

فقلت له: يا ابن رسول الله فما يعني عز وجل بقوله "فَأَتَمَّهُنَّ"؟

قال: يعني فأتمهن إلى القائم عليه السلام اثني عشر إماما تسعة من ولد الحسين.

قال المفضل: فقلت له: يا ابن رسول الله فأخبرني عن قول الله عز وجل: "وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ".

قال: يعني بذلك الامامة جعلها الله في عقب الحسين إلى يوم القيامة.

قال: فقلت له: يا ابن رسول الله فكيف صارت الامامة في ولد الحسين دون ولد الحسن عليهما السلام، وهما جميعا ولدا رسول صلى الله عليه وآله وسبطاه وسيدا شباب أهل الجنة؟

فقال عليه السلام: إن موسى وهارون كانا نبيين مرسلين أخوين فجعل الله النبوة في صلب هارون دون صلب موسى، ولم يكن لاحد أن يقول: لم فعل الله ذلك، وإن الامامة خلافة [من] الله عز وجل ليس لاحد أن يقول: لم جعلها الله في صلب الحسين دون صلب الحسن، لان الله هو الحكيم في أفعاله، لا يسئل عما يفعل وهم يسألون.

There is another interpretation of the following sayings of the Blessed the Sublime God, *'And remember that Abraham was tried by his Lord with certain commands, which he fulfilled...'*[71] What was said above is the main interpretation. There are two forms of trials. One is befitting for the Sublime God, but the other one is not. What is not befitting for God is to say that God tries something to find out the results which He knows not. That is to discover through practical experimentation. This is inapplicable to God since He is the All-Knower of everything that is hidden. What can be said about God is for Him to try a servant, so that he may persevere at times of hardship and become worthy of a rank. It also serves as a means of teaching for others, so that they may look at him and follow him. And they may know that the Honorable the Exalted God would not grant the position of Divine Leadership unless out of His Wisdom and would only bestow it upon one who deserves that rank. His worthiness of that rank shall be discovered later. This was one interpretation of God's words. Another interpretation of these words could be in reference to certitude as the Honorable the Exalted God says, *'So also did We show Abraham the power and the laws of the heavens and the Earth, that he might* (*with understanding*) *have certitude.'*[72]

And another interpretation of these words could be in reference to God's recognition – to know that God is Pure, One, and without any similitude as Abraham looked at the stars and the sun and discovered that they are all created since they set. Then God taught him that the decrees of the astrologers is wrong as the Honorable the Exalted God says, *"Then did he cast a glance at the Stars. And he said, "I am indeed sick* (*at heart*)*!"*[73] God expressed his one glance since the first glance is not considered wrong. Rather, it is the second glance that would constitute an error as the Prophet (MGB) told Ali (MGB), 'O Ali (MGB)! The first glance is yours, but the second glance opposes you.'

And another interpretation could be bravery that is clear by what happened to the idols as the Honorable the Exalted God says, *"Behold! he said to his father and his people, 'What are these images, to which ye are* (*so assiduously*) *devoted?' They said, 'We found our fathers worshipping them.' He said, 'Indeed ye have been in manifest error ye and your fathers.' They said, 'Have you brought us the Truth, or are you one of those who jest?' He said, 'Nay, your Lord is the Lord of the heavens and the Earth, He Who created them* (*from nothing*)*: and I am a witness to this* (*Truth*)*. And by God, I have a plan for your idols after ye go away and turn your backs'...So he broke them into pieces,* (*all*) *but the biggest of them, that they might turn* (*and address themselves*) *to it."*[74]

ولقول الله تبارك وتعالى "وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ" وجه آخر وما ذكرناه أصله والابتلاء على ضربين أحدهما يستحيل على الله تعالى ذكره، والآخر جائز، فاما ما يستحيل فهو أن يختبره ليعلم ما تكشف الايام عنه، وهذا ما لا يصح له لانه عز وجل علام الغيوب، والضرب الآخر من الابتلاء أن يبتليه حتى يصبر فيما يبتليه به فيكون ما يعطيه من العطاء على سبيل الاستحقاق، ولينظر إليه الناظر فيقتدي به، فيعلم من حكمة الله عز وجل أنه

لم يكل أسباب الامامة إلا إلى الكافي المستقل، الذي كشفت الايام عنه بخبره، فاما الكلمات فمنها ما ذكرناه، ومنها اليقين وذلك قول الله عز وجل: "وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنْ الْمُوقِنِينَ" ومنها المعرفة بقدم باريه وتوحيده وتنزيهه عن التشبيه حين نظر إلى الكوكب، والقمر والشمس فاستدل بأفول كل واحد منها على حدثه وبحدثه على محدثه، ثم علمه عليه السلام بأن الحكم بالنجوم خطأ في قوله عز وجل: "فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ" وإنما قيده الله سبحانه بالنظرة الواحدة لان النظرة الواحدة لا توجب الخطأ إلا بعد النظرة الثانية بدلالة قول النبي صلى الله عليه وآله لما قال لامير المؤمنين عليه السلام: "يا علي أول النظرة لك، والثانية عليك لا لك"، ومنها الشجاعة وقد كشفت الايام والاصنام عنه بدلالة قوله عز وجل: "إِذْ قَالَ لأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ, قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ, قَالَ لَقَدْ كُنتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلاَلٍ مُبِينٍ, قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنْ اللاَّعِبِينَ, قَالَ بَل رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَى ذَلِكُمْ مِنْ الشَّاهِدِينَ, وَتَاللَّهِ لأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ، فَجَعَلَهُمْ جُذَاذًا إِلاَّ كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ."

Standing single-handed against a lot of the enemies of the Honorable the Exalted God by Abraham is a sign of his utmost bravery.

Then it refers to his forbearance which is implied in what the Honorable the Exalted God says, *'For Abraham was, without doubt, forbearing* (*of faults*)*, compassionate, and given to look to God.'*[75]

Then it refers to his generosity which can be seen from the stories regarding the noble guests of Abraham (as we can see from the following, *'Has the story reached thee, of the honored guests of Abraham?*)*'*[76]

Then it refers to his isolation from the members of his family and clan as we can conclude from the following, *'And I will turn away from you* (*all*) *and from those whom ye invoke besides God: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest.'*[77] And enjoining to do good and admonishing against evil as we understand from the following words of the Honorable the Exalted God, *"...'O my father! why worship that which heareth not and seeth not, and can profit thee nothing? O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight. O my father! serve not Satan: for Satan is a rebel against* (*God*) *Most Gracious. O my father! I fear lest a Penalty afflict thee from* (*God*) *Most Gracious, so that thou become to Satan a friend."*[78]

And responding to wickedness with goodness as we read in his response to his father after the father said, *"*(*The father*) *replied, 'Art thou shrinking from my gods, O Abraham? If thou forbear not, I will indeed stone thee. Now get away from me for a good long while!"*[79] Abraham (MGB) replied, *'...I will pray to my Lord for thy forgiveness: for He is to me Most Gracious....'*[80]

And it also refers to his reliance as we read, *'Who created me, and it is He Who guides me; Who gives me food and drink; And when I am ill, it is He Who cures me; Who will cause me to die, and then to life* (*again*)*; And who, I hope, will forgive me my faults on the Day of Judgment.'*[81]

Then it also refers to wisdom and requesting to be of the righteous ones as we read, *'O my Lord!*

Bestow wisdom on me, and join me with the righteous;'[82] This refers to the righteous ones who only judge based on the Honorable the Exalted God's decrees and not their own personal opinion or innovations. This was so that the Proofs of God that will come later on testify to his sincerity as we understand from his words, *'Grant me honorable mention on the tongue of truth among the latest (generations);'*[83]

Here he was referring to this noble nation. God accepted his prayer and established a representative for him and the rest of the Prophets and granted him an '*honorable mention on the tongue of truth among the latest* (*generations*)*;'*[84] *which refers to Ali ibn Abi Talib* (*MGB*) *as the* Honorable the Exalted God says, '*And We granted them lofty honor on the tongue of truth.'*[85]

ومقاومة الرجل الواحد ألوفا من أعداء الله عز وجل تمام الشجاعة، ثم الحلم مضمن معناه في قوله عز وجل: "إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ" ثم السخاء وبيانه في حديث ضيف إبراهيم المكرمين، ثم العزلة عن أهل البيت والعشيرة مضمن معناه في قوله: "وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَى أَلاَّ أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا" والامر بالمعروف والنهي عن المنكر بيان ذلك في قوله عز وجل: "يَاأَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يُبْصِرُ وَلاَ يُغْنِي عَنْكَ شَيْئًا، يَاأَبَتِ إِنِّي قَدْ جَاءَنِي مِنْ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا، يَاأَبَتِ لاَ تَعْبُدْ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا، يَاأَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنْ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا" ودفع السيئة بالحسنة، وذلك لما قال له أبوه: "اراغب أنت عن آلهتي ياإبراهيم لئن لم تنته لارجمنك واهجرني مليا" فقال في جواب أبيه "سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا" والتوكل بيان ذلك في قوله: "الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ, وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ, وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ, وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ, وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ"

ثم الحكم والانتماء إلى الصالحين في قوله: "رب هب لي حكما وألحقني بالصالحين" يعني بالصالحين الذين لا يحكمون إلا بحكم الله عز وجل، ولا يحكمون بالآراء والمقائيس حتى يشهد له من يكون بعده من الحجج بالصدق بيان ذلك في قوله:"وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الآخِرِينَ" أراد به هذه الامة الفاضلة فأجابه الله وجعل له ولغيره من أنبيائه لسان صدق في الآخرين، وهو علي بن أبي طالب عليه السلام وذلك قوله عز وجل:"وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا."

Then it refers to a trial in his life when he was put in a catapult[86] and thrown into the fire. Then it refers to a trial in his son when he was ordered to offer his son Ishmael. Then it refers to his trial through his family when the Honorable the Exalted God freed his wife from the hands of Azarat al-Qabti mentioned in history. Then it refers to his patience with the bad-temperedness of (his wife) Sarah. Then it refers to him underestimating his own degree of obedience as we read, *'And let me not be in disgrace on the Day when* (*men*) *will be raised up;'*[87]

Then it refers to his true faith as the Honorable the Exalted God says, *'Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to God's* (*Which is Islam*)*, and he joined not gods with God.'*[88]

Then it refers to the complete obedience in his words as we read, *"Truly, my prayer and my service of*

sacrifice, my life and my death, are (*all*) *for God – the Cherisher of the Worlds: No partner hath He: this am I commanded, and I am the first of those who bow to His will."*[89] All the conditions of obedience are integrated into his words, *'my life and my death, are* (*all*) *for God – the Cherisher of the Worlds.'* He has not missed the least bit and has not covered up any minute points.

Then it refers to the fact that God fulfilled his supplications when he said, *'My Lord! Show me how Thou givest life to the dead... '*[90] This could have two different meanings. One could think that he was asking God to show him how the Honorable the Exalted God gives life to the dead. It is not wrong for one who doesn't know something to ask about it. It would not imply that his belief in monotheism is questionable. Then the Honorable the Exalted God asked him, '*Dost thou not then believe? He said, 'Yea!... '*[91] This is required of anyone to answer if asked *'Dost thou not then believe?'* as Abraham (MGB) did. This is as the Honorable the Exalted God asked all the spirits from the progeny of Adam (MGB) *'Am I not your Lord* (*who cherishes and sustains you*)*?' They said, 'Yea!... '*[92] The first one to answer in the positive was Muhammad (MGB) being a pioneer in that. He (MGB) became the Master of those of the earlier times and those of the later times. He (MGB) became the noblest of the Prophets and the Messengers. Whoever doesn't mention this response of Abraham (MGB) has indeed turned away from the religion of Abraham as the Honorable the Exalted God says, *'And who turns away from the religion of Abraham but such as debase their souls with folly? ... '*[93]

Then the Honorable the Exalted God appointed Abraham (MGB) in this world and he (MGB) shall be from the good ones in the Hereafter as the Honorable the Exalted God says in the rest of that same verse, '...*Him We*

> والمحنة في النفس حين جعل في المنجنيق وقذف به في النار، ثم المحنة في الولد حين امر بذبح ابنه إسماعيل، ثم المحنة بالاهل حين خلص الله عز وجل حرمته من عزازة القبطي المذكور في هذه القصة، ثم الصبر على سوء خلق سارة، ثم استقصار النفس في الطاعة في قوله:"ولا تخزني يوم يبعثون" ثم النزاهة في قوله عز وجل: "مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنْ الْمُشْرِكِينَ" ثم الجمع لاشراط الكلمات في قوله: قُلْ "إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ." فقد جمع في قوله "مَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ" جميع أشراط الطاعات كلها حتى لا تعزب عنه عازبة ولا تغيب عن معانيها غائبة. ثم استجابة الله دعوته حين قال: "رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتَى" وهذه آية متشابهة معناها أنه سأل عن الكيفية والكيفية من فعل الله عز وجل متى لم يعلمها العالم لم يلحقه عيب، ولا عرض في توحيده نقص، فقال الله عز وجل: "أَوَلَمْ تُؤْمِنْ؟ قَالَ بَلَى" هذا شرط عامة من آمن به متى سئل واحد منهم "أَوَلَمْ تُؤْمِنْ" وجب أن يقول: بلى، كما قال إبراهيم، ولما قال الله عز وجل لجميع أرواح بني آدم: "أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى" قال: أول من قال بلى محمد صلى الله عليه وآله فصار بسبقه إلى "بلى" سيد الاولين والآخرين، وأفضل النبيين والمرسلين.فمن لم يجب عن هذه المسألة بجواب إبراهيم فقد رغب عن ملته، قال الله عز وجل: "وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلاَّ مَنْ سَفِهَ نَفْسَهُ" ثم اصطفاء الله عزوجل إياه في الدنيا ثم شهادته له في العاقبة أنه من الصالحين في قوله عز وجل:

chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.'[94] The Righteous ones are the Prophets and the Imams – may God bless them all – who received orders

from the Honorable the Exalted God as to what is good and what is evil. They all asked God for improvements. They all avoided personal opinions and innovations in His Religion as God says, *“Behold! his Lord said to him: ‘Bow* (*thy will to Me*)*:’ He said, ‘I bow* (*my will*) *to the Lord and Cherisher of the Universe.’”*[95] Then all the other Prophets followed him as the Honorable the Exalted God says, *“And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! God hath chosen the Faith for you; then die not except in the Faith of Islam.”*[96] Also the Honorable the Exalted God tells His Prophet, *“So We have taught thee the inspired* (*Message*)*, "Follow the ways of Abraham the True in Faith, and he joined not gods with God."*[97] And as the Honorable the Exalted God says, *“…it is the cult of your father Abraham. It is He Who has named you Muslims, both before”*[98]

The conditions for Divine Leadership have been obtained from the necessities of this world and the Hereafter.

And in what Abraham (MGB) said, *“…from my offspring!”*[99] ‘from’ implies a form of distinction, since some of his progeny did not deserve to be a Divine Leader, and some did. They were Muslims and unbelievers. It was impossible for Abraham (MGB) to pray for those who were either Muslims or unbelievers to be Divine Leaders. Therefore, it must be concluded that Abraham (MGB) took into consideration the Muslims and even the especial Muslims who were sincere believers which had abandoned unbelief. Then he (MGB) took into consideration a smaller group of them who were just ones who had abandoned major sins. Then he (MGB) took into consideration a smaller group of them who were Immaculate and never even thought of committing any sins. If there were any more conditions they would also be included in the conditions for Divine Leadership.

The Honorable the Exalted God has mentioned Jesus (MGB) to be of the progeny of Abraham (MGB) even though Jesus (MGB) was in the line of Abraham (MGB) through Abraham’s great grand-daughter (i.e. Mary (MGB)). As God has considered those born in the line of a great grand-daughter to be of Abraham’s progeny, and Abraham (MGB) had prayed for Divine Leadership to continue through his progeny, it is incumbent upon Muhammad (MGB) to follow Abraham (MGB). Muhammad established the line of Immaculate Divine Leadership in his progeny through his daughter, since the Honorable the Exalted God had ordered him to follow Abraham (MGB) as we read, *“So We have taught thee the inspired* (*Message*)*, Follow the ways of Abraham the True in Faith, and he joined not gods with God.”*[100]

وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ." والصالحون هم النبي والائمة صلوات الله عليهم أجمعين الاخذون عن اله عز وجل أمره ونهية والملتمسون للصلاح من عنده والمجتنبون للرأي والقياس في دينه في قوله: "إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ" ثم اقتداء من بعده من الانبياء عليهم السلام به في قوله عز وجل: "وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ" وفي قوله عز وجل لنبيه صلى الله عليه وآله، "ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ" وفي قوله عز وجل: "مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ" وأشراط كلمات الامام مأخوذة مما تحتاج إليه الامة من جهته من مصالح الدنيا والآخرة.

وقول إبراهيم عليه السلام: "وَمِنْ ذُرِّيَّتِي" "من" حرف تبعيض ليعلم أن من الذرية من يستحق الامامة، ومنهم من لا يستحق الامامة، هذا من جملة المسلمين، وذلك أنه يستحيل أن يدعو إبراهيم بالامامة للكافر أو للمسلم الذي ليس بمعصوم، فصح أن باب التبعيض وقع على خواص المؤمنين والخواص إنما صاروا خواصا بالبعد عن الكفر، ثم من اجتنب الكبائر صار من جملة الخواص أخص، ثم المعصوم هو الخاص الاخص ولو كان للتخصيص صورة أربى عليه لجعل ذلك من أوصاف الامام

قد سمى الله عز وجل عيسى من ذرية إبراهيم وكان ابن ابنته من بعده، ولما صح أن ابن البنت ذرية ودعا إبراهيم لذريته بالامامة وجب على محمد صلى الله عليه وآله الاقتداء به في وضع الامامة في المعصومين من ذريته حذو النعل بالنعل بعد ما أوحى الله عز وجل إليه وحكم عليه بقوله "ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ" ولو خالف ذلك لكان داخلا في قوله عز

Had Muhammad (MGB) not followed this order, he would have been considered to be amongst those who had turned away from the religion of Abraham as we read, *"And who turns away from the religion of Abraham but such as debase their souls with folly?"*[101]

The Prophet Muhammad (MGB) was more majestic than that. Therefore, we read as the Honorable the Exalted God says, *"Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Apostle and those who believe: ..."*[102]

And the Commander of the Faithful Imam Ali (MGB) is the father of the progeny of God's Prophet (MGB) who were entrusted with Divine Leadership and were Immaculate as the Honorable the Exalted God says, *"But My Promise is not within the reach of evildoers."*[103] That refers to those who worshipped an idol or associated partners with God even for a twinkling of an eye, and even if they submitted to Islam afterwards. It is not right to place something in the improper place and the worst form of unbelief is associating partners with God as the Honorable the Exalted God says, *"... for false worship is indeed the highest wrongdoing."*[104] That is why one who commits a sin – be it minor or major – doesn't deserve to be a Divine Leader even though he may repent afterwards. One who is to be punished by a religious decree cannot be the one to issue the rule for others to be punished by the same decree. Ordering to punish those who have violated religious rules is one of the duties of a Divine Leader. Therefore, a Divine Leader must be Immaculate. That would not be known except through what the Honorable the Exalted God reveals to us by the tongue of the Prophet (MGB). Being Immaculate is not like being black or white which could be seen from one's outward appearance. Rather, it is a hidden characteristic which can only be recognized through what is expressed by the All-Knowing the Honorable the Exalted God."

Imam Ali (MGB) ordered his staff to do five things

5-86 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Sahl ibn Zyad al-Adamy, on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Ibrahim al-Nawfaly who linked it up through a chain of narrators to Imam Ja'far ibn

Muhammad as-Sadiq (MGB), on the authority of his forefathers (MGB), “The Commander of the Faithful Imam Ali (MGB) wrote his staff and ordered them to do the following five things: Sharpen your pencils a little when you want to write; write the lines close to each other; skip additional and unrelated issues; and write briefly. I admonish you against wasting the possessions of the Muslims.”

وجل: "وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلاَّ مَنْ سَفِهَ نَفْسَهُ" جل نبي الله عن ذلك.

وقال الله عز وجل: "إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا" وأمير المؤمنين عليه السلام أبوذرية النبي صلى الله عليه وآله ووضع لامامية فيه وضعها في ذريته المعصومين.

وقوله عز وجل: "لاَ يَنَالُ عَهْدِي الظَّالِمِينَ" عني به أن الامامة لا تصلح لمن قد عبد صنما أو وثنا أو أشرك بالله طرفة عين وإن أسلم بعد ذلك والظلم وضع الشئ في غير موضعه.

وأعظم الظلم الشرك قال الله عز وجل: "إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ" وكذلك لا تصلح الامامة لمن قد ارتكب من المحارم شيئا صغيرا كان أو كبيرا وإن تاب منه بعد ذلك، وكذلك لا يقم الحد من في جنبه حد فاذا لا يكون الامام إلا معصوما ولا تعلم عصمته إلا بنص الله عز وجل عليه على لسان نبيه صلى الله عليه وآله لان العصمة ليست في ظاهر الخلقة فترى كالسواد والبياض وما أشبه ذلك وهي مغيبة لا تعرف إلا بتعريف علام الغيوب عز وجل.

كتب أمير المؤمنين عليه السلام إلى عماله بخمس خصال

5-86 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد ين يحيى العطار قال: حدثني سهل بن زياد الادمي، عن يعقوب بن يزيد، عن محمد بن إبراهيم النوفلى رفعه إلى جعفر بن محمد أنه ذكر عن آبائه عليهم السلام أن أمير المؤمنين عليه السلام كتب إلى عماله: ادقوا أقلامكم، وقاربوا بين سطوركم، واحذفوا عني فضولكم، واقصدوا قصد المعاني، وإياكم والاكثار، فإن أموال المسلمين لا تحتمل الاضرار.

Five things are due to our nature

5-87 Abu Ahmad Muhammad ibn Ja’far al-Bandar narrated that Ja’far ibn Muhammad ibn Nooh quoted Abu Muhammad Abdullah ibn Ahmad ibn Himad from Qumas, on the authority of Abu Muhammad al-Hassan ibn Ali al-Halvani, on the authority of Bashr ibn Umar, on the authority of Malik ibn Ans, on the authority of Sa’id ibn Abi Sa’id al-Moqbery, on the authority of Abi Hurayrih that God’s Prophet (MGB) said, “Five things are due to our nature: cutting the nails; shaving the moustache; trimming underarm hair; shaving the pubic hair; and circumcision.”

The Five Great Nobilities of Imam Ali

5–88 Abu Abdullah al–Hussein ibn Ahmad al–Astar Abady al–Adl in Balkh narrated that his grandfather quoted Muhammad ibn Ahmad al–Gorjany, on the authority of Isma'il ibn Aban, on the authority of Zafir ibn Suleiman, on the authority of Israel, on the authority of Ubaydullah ibn Sharik al–Ameri, on the authority of Al–Harith ibn So'labat, "I asked Sa'ed, 'Have you ever seen any of the nobilities of Ali (MGB) with your own eyes?' He replied, 'Yes, I have seen four nobilities. Sorry. I have seen five nobilities. Even if I had just one of them, I would have loved it more than red–haired camels.[105]

The first nobility is that once when God's Prophet (MGB) had dispatched Abu Bakr with the *Bara'at* Chapter (Declaration of Immunity) of the Quran to declare and Abu Bakr had left, the Prophet (MGB) sent Ali (MGB) to take that Chapter from Abu Bakr. Then Abu Bakr returned and said, 'O Prophet of God! Was anything revealed about me?' The Prophet (MGB) replied, 'No. The only thing that was revealed was that only someone who is from my own household should propagate this Chapter.'

The second nobility is that God's Prophet (MGB) ordered all his uncles and companions to shut all the doors from the mosque to their homes, except for the one to Ali's house. They asked, 'You shut all the doors but left his open?' The Prophet (MGB) replied, 'I did not shut those doors, and I did not leave that one open on my own. All that was ordered by the Honorable the Exalted God.

The third nobility is that when God's Prophet (MGB) dispatched Umar ibn al–Khat'tab and another man to fight at Khaybar, they both returned after having been defeated. Then the Prophet (MGB) said, 'Tomorrow I shall hand over the flag to the one who loves God and the Prophet of God, and the one who is loved by God and the Prophet of God and recites a lot of glorifications of God.' Many people showed themselves to the Prophet (MGB) to attain this nobility, but he (MGB) called in Ali (MGB) and handed him the flag. Ali (MGB) did not return until God granted him (MGB) victory.

خمس من الفطرة

5–87 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا جعفر بن محمد بن نوح قال: حدثنا أبومحمد عبد الله بن أحمد بن حماد من أهل قومس قال: حدثنا أبومحمد الحسن ابن علي الحلواني قال حدثنا بشر بن عمر قال: حدثنا مالك بن أنس، عن سعيد بن أبي سعيد المقبري، عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: خمس من الفطرة: تقليم الاظفار: وقص الشارب، ونتف الابط، وحلق العانة، والاختتان.

خمس مناقب لامير المؤمنين عليه السلام

5–88 حدثنا أبوعبد الله الحسين بن أحمد الاستر آبادي العدل ببلخ قال: أخبرنا جدي قال: حدثنا محمد بن أحمد

الجرجاني قال: حدثنا إسماعيل بن أبان قال: حدثنا زافر بن سليمان، عن إسرائيل، عن عبيد الله بن شريك العامري، عن الحارث بن ثعلبة قال: قلت لسعد: أشهدت شيئا من مناقب علي عليه السلام قال: نعم شهدت له أربع مناقب والخامسة قد شهدتها لان يكون لي واحدة منهن أحب إلي من حمر النعم: بعث رسول الله صلى الله عليه وآله أبا بكر ببراءة، ثم أرسل عليا عليه السلام فأخذها منه فرجع أبوبكر فقال: يا رسول الله أنزل في شيء؟ قال: لا إلا أنه لايبلغ عني إلا رجل مني. وسد رسول الله صلى الله عليه وآله أبواب كانت في المسجد وترك باب علي عليه السلام فقالوا: سددت الابواب وتركت بابه؟ فقال صلى الله عليه وآله: ما انا سددته ولا أنا تركته.

قال: وبعث رسول الله صلى الله عليه وآله عمر بن الخطاب ورجلا آخر إلى خيبر فرجعا منهزمين فقال النبي صلى الله عليه وآله: لاعطين الراية غدا رجلا يحب الله ورسوله، ويحبه الله ورسوله في ثناء كثير، قال: فتعرض لها غير واحد فدعا عليا عليه السلام فأعطاه الراية فلم يرجع حتى فتح الله له.

The fourth nobility is that on the day of *Qadir Khum,* God's Prophet grabbed Ali's hand and raised him up while asking, 'Am I not more of a Master over you than you yourselves are?' The people replied, 'Yes. O Prophet of God.' The Prophet (MGB) said, 'Ali is the Master of whomever I am the Master of.'

The fifth nobility is that God's Prophet (MGB) established Ali (MGB) as his Trustee in his household. Ali (MGB) went to the Prophet (MGB) and the Prophet (MGB) told him, 'Your position relative to me is the same as Aaron's position relative to Moses (MGB) – with the only exception that there shall be no Prophets after me.'"

A Judge Must Rule Based on what is Apparent in Five Circumstances

5–89 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ibrahim ibn Hashim, on the authority of Abi Ja'far al–Muqar'ri who linked it up through a chain of narrators to Aba Abdullah as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "A judge must rule based on what is apparent in five circumstances: the question of leadership; marriage; inheritance; the offerings; the testimonies – once those who bear witness appear to be upright he must accept their testimony and should not investigate about their inward things."

The five pioneers

5–90 Muhammad ibn Ali ibn Isma'il narrated that Al–Bajiri quoted Muhammad ibn Harb al–Vaseti, on the authority of Yazid ibn Harun, on the authority of Abi Shoyba', on the authority of a man from Hamedan, on the authority of his father that Ali ibn Abi Talib (MGB) said, "There are five pioneers. I am the pioneer of the Arabs. Salman Farsi is the pioneer of the Persians. Saheeb is the pioneer of the Romans. Bilal is the pioneer of the Ethiopians. And Khibab is the pioneer of the Nabataeans[106]."

The Five Traditions Practiced By Abdul Mutalib During the Age of Ignorance which God Established In Islam

5-91 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) the Prophet (MGB) told him,

والرابعة يوم غدير خم أخذ رسول الله صلى الله عليه وآله بيد علي عليه السلام فرفعها حتى رأى بياض آباطهما فقال النبي صلى الله عليه وآله: ألست أولى بكم من أنفسكم؟ قالوا: بلى يا رسول الله، قال: فمن كنت مولاه فعلي مولاه، والخامسة خلفه رسول الله صلى الله عليه وآله في أهله ثم لحق به فقال له: أنت مني بمنزلة هارون من موسى ألا أنه لا نبي بعدي.

خمسة أشياء يجب الاخذ فيها على القاضي بظاهر الحكم

5-89 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار.عن إبراهيم بن هاشم، عن أبي جعفر المقرئ بإسناده رفعه إلى أبي عبد الله عليه السلام، عن أبيه، عن آبائه عليهم السلام قال: قال أميرالمؤمنين عليه السلام: خمسة أشياء يجب على القاضي الاخذ فيه بظاهر الحكم: الولاية، والمناكح، والمواريث، والذبايح، والشهادات، إذا كان ظاهر الشهود مأمونا جازت شهادتهم ولا يسأل عن باطنهم.

السباق الخسمة

5-90 أخبرني محمد بن علي بن إسماعيل قال: حدثنا البجيري قال: حدثنا محمد بن حرب الواسطي قال: حدثني يزيد بن هارون، عن أبي شيبة قال: حدثنا رجل من همدان، عن أبيه قال: قال علي بن أبي طالب عليه السلام: السباق خمسة فأنا سابق العرب، وسلمان سابق فارس وصهيب سابق الروم، وبلال سابق الحبش، وخباب سابق النبط.

سن عبدالمطلب في الجاهلية خمس سنن اجراها الله عز وجل في الاسلام

5-91 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبو يزيد قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن

أبي طالب

“O Ali! Abdul Mutalib practiced five traditions – during the Age of Ignorance – which God established in Islam for his sake. He forbade marrying women to whom your fathers married. Thus, the Honorable the Exalted God revealed *‘And marry not women whom your fathers married,…’*[107] He found a treasure and did not pay the one-fifth levy on it, but gave it away in charity. Then the Honorable the Exalted God revealed, *‘And know that out of all the booty that ye may acquire* (*in war*)*, a fifth share is assigned to God,– and to the Apostle, and to near relatives, orphans, the needy, and the way-farer,– if ye do believe in God and in the revelation We sent down to Our servant on the Day of Testing,– the Day of the meeting of the two forces. For God hath power over all things.’*[108]

When he dug up the *Zamzam* well, he called it ‘the place for the pilgrims to drink from.’ Then God revealed *‘Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to* (*the pious service of*) *those who believe in God and the Last Day, and strive with might and main in the cause of God? They are not comparable in the sight of God: and God guides not those who do wrong.’*[109] He established one-hundred camels to be the blood-money for unintentional killing. Then the ?Honorable the Exalted God established this in Islam. There was no certain number for the rounds of circumambulation of the *Ka’ba*. Abdul Mutalib established that to be seven times. Then the Honorable the Exalted God established this in Islam. O Ali! Abdul Mutalib never gambled by raffling with arrows, worshipped idols, or ate what on which the name of other than God was invoked.[110] He used to say, ‘I am the follower of the religion of my (fore)father –Abraham (MGB).’”

Banquets Should Be Served Only In Five Situations

5-92 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Sajada al-Abed – Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Musa ibn Bakr, on the authority of the first Abul Hassan (MGB) that God’s Prophet (MGB) said, “Banquets should only be served in five situations: wedding parties, birth of babies, circumcision, purchase of houses, and returning home from Mecca (after performing the *Hajj*).”

5-93 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority

عليه السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي إن عبدالمطلب سن في الجاهية خمس سنن أجارها الله له في الاسلام، حرم نساء الآباء على الابناء فأنزل الله عز وجل "ولا تنكحوا ما نكح آباؤكم من النساء" ووجد كنزا فأخرج منه الخمس وتصدق به، فأنزل الله عز وجل: "وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ

وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

ولما حفر زمزم سماها سقاية الحاج، فأنزل الله "أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لاَ يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ"

وسن في القتل مائة من الابل فأجرى الله عروجل ذلك في الاسلام، ولم يكن للطواف عدد عند قريش فسن فيهم عبدالمطلب سبعة أشواط، فأجرى الله ذلك في الاسلام. يا علي إن عبدالمطلب كان لا يستقسم بالازلام، ولا يعبد الاصنام، ولا يأكل ما ذبح على النصب، ويقول: أنا على دين أبي إبراهيم عليه السلام.

لا وليمة الا في خمس

92-5 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن سجادة العابد واسمه الحسن بن علي ابن أبي عثمان، عن موسى بن بكر قال: قال أبوالحسن الاول عليه السلام: قال رسول الله صلى الله عليه وآله:لا وليمة إلا في خمس: في عرس او خرس أو عذار، أو وكار أو ركاز، فأما العرس فالتزويج، والخرس النفاس بالولد، والعذار الختان، والوكار الرجل يشتري الدار، والركاز الذي يقدم من مكة.

93-5 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي عن أبيه قال: حدثنا أنس بن محمد أبو مالك، عن أبيه، عن جعفر بن

of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that Ali ibn Abi Talib (MGB) said, "O Ali! Banquets should only be served in five situations: wedding parties, birth of babies, circumcision, purchase of houses, and returning from Mecca (after performing the *Hajj*)."

The compiler of the book – may God be pleased with him – said, "One form of banquet which is referred to as *Vakira* is for buying or building a new house. Another form of banquet which is referred to as *Naqia* is for returning from a journey. In fact, the word *Rekaz* means booties. It refers to the banquet served upon returning home from the *Hajj* pilgrimage in Mecca, since the pilgrim considers it to have an extra reward for him. In a similar statement, the Prophet (MGB) said 'fasting in the month of *Ramazan* is similar to booties.'

The Prophet asked his Lord for five things regarding Ali

5-94 Abu Mansoor Ahmad ibn Ibrahim ibn Bakr narrated that Zayd ibn Muhammad al-Baghdady quoted Abul Qasim Abdullah ibn Amer al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "O Ali! I asked my Lord for five things regarding you and He granted them to me. The first thing was that when the Earth is rent asunder, I shall be the first one to be resurrected and wipe the dirt off of my face and you will be alongside me. This was accepted. The second thing I asked my Lord for was that when I am taken to the Scale for my deeds to reckon my deeds, you be alongside me. This was accepted. The third thing that I asked my Lord – the Honorable the Exalted – for was that you be the one carrying my flag. This was accepted. The fourth thing I asked for was that you be the one at my Pool to serve water to my nation. This was accepted. And the fifth thing that I asked my Lord for was that you be the one leading my nation into Paradise. This was also accepted. Therefore, I praise God for what He had granted me."

5-95 Al-Hussein ibn Ibrahim ibn Tatanat, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, Ahmad ibn Zyad ibn Ja'far al-Hamedany and Ali ibn Abdullah al-Var'raq – may God be pleased with them – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Yasir – the servant111, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far (MGB), on the authority of his father Ja'far ibn Muhammad (MGB), on the authority of his father Muhammad ibn Ali (MGB), on the authority of his father Ali ibn

محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: ياعلي لا وليمة إلا في خمس: في عرس أو خرس أو عذار أو وكار أو ركاز. والعرس التزويج، والخرس النفاس بالولد، والعذار الختان، والوكار في شراء الدار، والركاز الذي يقدم من مكة.

قال مصنف هذا الكتاب رضي الله عنه: يقال للطعام الذي يدعا اليه الناس عند بناء الدار او شرائها: الوكيرة، والوكار منه، ويقال للطعام الذي يتخذ للقادم من السفر: النقيعة، والركاز الغنيمة كأنه يريد أن في اتخاذ الطعام للقدوم من مكة غنيمة لصاحبه من الثواب الجزيل. ومنه قول النبي صلى الله عليه وآله: "الصوم في الشتاء الغنيمة الباردة".

سأل رسول الله صلى الله عليه وآله ربه عز وجل في علي خمس خصال

حدثنا أبومنصور أحمد بن إبراهيم بن بكر قال: حدثنا زيد بن محمد البغدادي قال: حدثنا أبوالقاسم عبد الله 5-94 بن أحمد الطائي قال: حدثني أبي قال: حدثني علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ياعلي سألت ربي فيك خمس خصال فأعطاني، أما أولها فسألت ربي أن أكون

أول من تنشق عنه الارض وأنفض التراب عن رأسي وأنت معي، فأعطاني. وأما الثانية فسألت ربي أن يقفني عند كفة الميزان وأنت معي، فأعطاني. وأما الثالثة فسألت ربي أن يجعلك في القيامة صاحب لوائي، فأعطاني. وأما الرابعة فسألت ربي ان يسقى امتي من حوضي بيدك، فأعطاني. وأما الخامسة فسألت ربي أن يجعلك قائد امتي إلى الجنة فأعطاني. فالحمد لله الذي من علي بذلك.

5-95 حدثنا الحسين بن إبراهيم بن ناتانة، والحسين بن أبراهيم بن أحمد بن هشام المكتب، وأحمد بن زياد بن جعفر الهمداني، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم قال: حدثنا علي بن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن

al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of the Commander of the Faithful Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "O Ali! I asked my Lord – the Honorable the Exalted – for five things regarding you. He granted them to me. The first thing was that when the Earth is rent asunder, I shall be the first one to be resurrected and wipe the dirt off of my face and you will be alongside me. This was accepted. The second thing I asked my Lord for was that when I am taken to the Scale for my deeds to be reckoned, you be with me. This was accepted. The third thing that I asked my Lord – the Honorable the Exalted – for was that you be the one carrying my flag called *'Leva Allah Akbar*[112]*"*" on which it is written, "The prosperous ones are those who attain Paradise!" This was accepted. The fourth thing that I asked was that you be the one at my Pool to serve water to my nation. This was accepted. And the fifth thing that I asked my Lord for was that you be the one leading my nation to Paradise. This was also accepted. Therefore, I praise God for what He granted me."

5-96 Abu Mansoor Ahmad ibn Ibrahim narrated that Zayd ibn Muhammad al-Baghdady quoted Abul Qasim Abdullah ibn Ahmad al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far (MGB), on the authority of his father Ja'far ibn Muhammad (MGB), on the authority of his forefathers (MGB) that Ali (MGB) said, "There are five pieces of advice which one cannot find anything like them even if he travels a lot. One should not have fear about anything but his own sins. One should only place his hopes in his Lord – the Honorable the Exalted. One should not be ashamed of not knowing. When asked about what he doesn't know about, he should just say, 'I do not know'. The relationship of patience to faith is like that of the head to the body. There is no faith when there is no patience."

5-97 Al-Hassan ibn Muhammad al-Sakoony in Kufa narrated that Muhammad ibn Abdullah al-Hazrami quoted Sa'id ibn Amr al-Ash'asi, on the authority of Sufyan ibn Ayyineh, on the authority of Al-Sari, on the authority of Al-Sha'abi that Ali (MGB) said, "Learn a few things from me. You will never find anything like these even if you get on your vehicles and ride them around the world. You should not have hopes in anyone but your Lord. You should not fear anything but your sins. You should never feel ashamed of learning what you do not know about. You should never feel ashamed of not knowing something you are

questioned about. You should just say, ‘God knows best!’ You should know that the relationship of patience to faith is like that of the head to the body. There is no faith when there is no patience.”

أبيه أمير المؤمنين علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي إني سألت ربي عز وجل فيك خمس خصال فأعطاني، أما أولها فاني سألته أن تنشق الارض عني فأنفض التراب عن رأسي وأنت معي، فأعطاني. وأما الثانية فاني سألته أن يقفني عند كفة الميزان وأنت معي، فأعطاني. وأما الثالثة فسألت ربي عز وجل أن يجعلك حامل لوائي وهو لواء الله الاكبر، عليه مكتوب "المفلحون الفائزون بالجنة"، فأعطاني. وأما الرابعة فاني سألته أن يسقى امتي من حوضي بيدك، فأعطاني. وأما الخامسة فإني سألته أن يجعلك قائد امتي إلى الجنة فأعطاني.والحمد لله الذي من علي به.

خمسة لو رحل الناس فيهن ما قدروا على مثلهن

5-96 حدثنا أبومنصور أحمد بن إبراهيم قال: حدثنا زيد بن محمد البغدادي قال: حدثنا أبوالقاسم عبد الله بن أحمد الطائي قال: حدثنا أبي قال: حدثنا علي ابن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن آبائه عليهم السلام قال: قال علي عليه السلام: خمس لو رحلتم فيهن ما قدرتم على مثلهن: لا يخاف عبد إلا ذنبه، ولا يرجو إلا ربه عز وجل، ولا يستحيي الجاهل إذا سئل عما لا يعلم أن يتعلم، [ولا يستحيي أحدكم، إذا سئل عما لا يعلم أن يقول: لا أعلم:] والصبر من الايمان بمنزلة الرأس من الجسد ولا إيمان لمن لا صبر له.

5-97 حدثنا الحسن بن محمد السكوني بالكوفة قال: حدثنا محمد بن عبد الله الحضرمي قال: حدثنا سعيد بن عمرو الاشعثي قال: حدثنا سفيان بن عيينة، عن السري، عن الشعبي قال: قال علي عليه السلام: خذوا عني كلمات لو ركبتم المطى فأنضيتموها لم تصيبوا مثلهن: ألا لا يرجو أحد إلا ربه، ولا يخافن إلا ذنبه، ولا يستحيي [العالم] إذا لم يعلم أن يتعلم، ولا يستحيي إذا سئل عما لا يعلم أن يقول: الله أعلم، واعلموا أن الصبر من الايمان بمنزلة الرأس من الجسد ولا خير فجسد لا رأس له.

The Five Characteristics of Fridays

5-98 The Georgian[113] Abu Muhammad Abdus ibn Ali ibn al-Ab’bas in Samarqand narrated that Abul Qasim Ahmad ibn Muhammad ibn Ishaq known as Ibn al-Shiqal quoted Al-Harith ibn Muhammad ibn Abi Usamah, on the authority of Yahya ibn Abi Bakir, on the authority of Zaheer ibn Muhammad, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Abdul Rahman ibn Yazid, on the authority of Abi Lobaba ibn Abdul Monzar that God’s Prophet (MGB) said, “Fridays are the Master of the week days. To the Honorable the Exalted God, Fridays are even nobler than the days of *Eid ul-Azha* (Azha Festive) and *Eid ul-Fitr* (Fitr Festive) since it has five characteristics: The Honorable the Exalted God created Adam (MGB) on that day. God sent Adam (MGB) down to Earth on that day. God took away Adam’s life on that day. There is an hour in that day during which God would grant man any

legitimate things he asks for. The nearby-stationed angels, the heavens, the Earth, the winds, the mountains, the deserts and the seas are all worried on Fridays since the Hour might arrive (for the Resurrection Day).

Those Whom Should Not Be Married

5-99 Abul-Hassan Muhammad ibn Amr al-Basry narrated that Abul Hassan Ali ibn al-Bindar al-Tamimy al-Tabary narrated in the *Jamea* Mosque in Isfara'en that Abu Nasr Muhammad ibn Yusuf al-Toosi at Tabaran quoted his father, on the authority of Ali ibn Khashram al-Marvazy, on the authority of Al-Fazl ibn Musa al-Sinani al-Marvazy, on the authority of Abu Hanifat al-Nue'man ibn Sabet, on the authority of Ibrahim al-Nakha'ee, on the authority of Ibn Bahina, on the authority of Zayd ibn Sabet, "God's Prophet (MGB) asked me, 'O Zayd! Have you gotten married?' I replied, 'No.' The Prophet (MGB) said, 'You are so pious. You should get married. However, do not marry five kinds of women.' I asked, 'O Prophet of God! Whom should I not marry?' The Prophet (MGB) said, 'You should not marry the *shahbara*, *lahbara*, *nahbara*, *haydara*, or *lafuta*.' I said, 'O Prophet of God! I cannot recognize any of these?' The Prophet (MGB) said, 'Are you not an Arab? *Shahbara* refers to a shameless woman with grey eyes; *lahbara* refers to a tall and skinny woman, *nahbara* refers to a short, ugly woman, *haydara* refers to an disloyal woman, and *lafuta* refers to a woman who has had a child from someone else."

The Best of the People are those who do Five Deeds

5-100 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Isma'il ibn Mihran, on the authority of Sayf ibn Umayrih, on the authority of Suleiman

في يوم الجمعة خمس خصال

5-98 حدثنا أبومحمد عبدوس بن علي بن العباس الجرجاني بسمرقند، قال: حدثنا أبوالقاسم أحمد بن محمد بن إسحاق المعروف بابن الشغال قال: حدثنا الحارث ابن محمد بن أبي اسامة قال: حدثني يحيى بن أبي بكير قال: حدثنا زهير بن محمد، عن عبد الله بن محمد بن عقيل، عن عبدالرحمن بن يزيد، عن أبي لبابة بن عبدالمنذر قال: قال رسول الله صلى الله عليه وآله إن يوم الجمعة سيد الايام، وأعظم عند الله عز وجل من يوم الاضحى ويوم الفطر، فيه خمس خصال: خلق الله عز وجل فيه آدم عليه السلام، وأهبط الله فيه آدم إلى الارض، وفيه توفى الله آدم، وفيه ساعة لا يسأل الله العبد فيها شيئا إلا آتاه، مالم يسأل حراما، ومامن ملك مقرب، ولا سماء ولا أرض ولا رياح ولا جبال ولا بر ولا بحر إلا وهن يشفقن من يوم الجمعة أن تقوم فيه الساعة.

كراهة التزويج بخمس

5-99 حدثنا أبوالحسن محمد بن عمرو البصري قال: حدثنا أبوالحسن علي ابن الحسن بن البندار التميمي الطبري بأسفرايين في الجامع قال: حدثنا أبو نصر محمد بن يوسف الطوسي بطبران قال: حدثنا أبي قال: حدثنا علي بن خشرم المروزي قال: حدثنا الفضل بن موسى السيناني المروزي قال: قال أبوحنيفة النعمان ابن ثابت افيدك حديثا طريفا لم تسمع أطرف منه، قال: فقلت: نعم، قال أبوحنيفة: أخبرني حماد بن أبي سليمان، عن إبراهيم النخعي، عن عبد الله ابن بحينة عن زيد ابن ثابت قال: قال لي رسول الله صلى الله عليه وآله: يا زيد تزوجت؟ قال: قلت: لا، قال: تزوج تستعف مع عفتك، ولا تزوجن خمسا، قال زيد: من هن يارسول الله؟ فقال رسول الله صلى الله عليه وآله: لا تزوجن شهبرة ولا لهبرة ولا نهبرة ولا هيدرة ولا لفوتا. فقال زيد يا رسول الله: ما عرفت مما قلت شيئا، وإني بأمرهن لجاهن، فقال رسول الله صلى الله عليه وآله:ألستم عربا! أما الشهبرة فالزرقاء البذية، وأما اللهبرة فالطويلة المهزولة، وأما النهبرة فالقصيرة الدميمة، وأما الهيدرة فالعجوز المدبرة، واما اللفوت فذات الولد من غيرك.

خيار العباد الذين يفعلون خمس خصال

5-100 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثنا أحمد بن أبي عبد الله البرقي، عن إسماعيل بن مهران عن سيف بن عميرة، عن سليمان بن جعفر النخعي، عن محمد بن مسلم وغيره عن

ibn Ja'far an'Nakha'ee, on the authority of Muhammad ibn Muslim and others, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB), "The Prophet of God (MGB) was asked about the best of the people. He (MGB) replied, 'They are the ones who rejoice when they do good, and repent when they do evil. They thank you when you do something good for them, and persevere in the face of calamities. They forgive (others) when they get angry.'"

There Are Five Characteristics in Fair Speech

5-101 Yahya ibn Zayd ibn al-Ab'bas ibn al-Walid al-Baz'zaz in Kufa narrated that his uncle Ali ibn Ab'bas quoted Ibrahim ibn Boshr ibn Khalid al-Abdi, on the authority of Amr ibn Khalid, on the authority of Abi Hamzih al-Sumaly that Ali ibn al-Hussein (MGB) said, "Fair speech increases wealth; increases sustenance; postpones death; creates love among family members; and causes the person to enter Heaven."

Five Things Granted to Muhammad's Nation Exclusively

5-102 Abul-Hassan Muhammad ibn Amr al-Basry narrated that Abul Fazl Ahmad ibn Muhammad ibn Hamdun al-Nesa'ee quoted Muhammad ibn Abdullah al-Azodi in Baghdad who is trustworthy, on the authority of Al-Hassan ibn Abdul Vah'hab ibn Ata, on the authority of Hasheem, on the authority of Abil Havari Zayd al-Omi, on the authority of Abi Nazrat, on the authority of Jabir ibn Abdullah that God's

Prophet (MGB) said, “My nation has been granted five things in the month of *Ramazan* which have not been granted to the followers of any previous Prophets. First of all, the Honorable the Exalted God would take a look at his nation on the first night of the month of *Ramazan*. God will never torture those upon whom He looks. Secondly, the smell of the mouth of those who fast is better than the smell of musk to the Honorable the Exalted God.[114] Thirdly, the angels pray and ask for their forgiveness day and night. Fourthly, the Honorable the Exalted God orders Paradise to ask for God’s forgiveness for Muhammad’s nation and to adorn itself for God’s servants so that the hurt and harm of the world is removed from them once they see it. The fifth is that they will all be forgiven on the last night of the month of *Ramazan*.”

Someone said, “O Prophet of God! How about the Night of Power (*Laylat ul-Qadr*)?” The Prophet (MGB) replied, “Have you not seen that labor workers are paid off when they finish their work?”

Five Who Flee from Five on the Resurrection Day

5-103 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Ahmad al-Ta’ee on the

أبي جعفر محمد بن علي الباقر عليهما السلام قال: سئل رسول الله صلى الله عليه وآله عن خيار العباد، فقال: الذين إذا أحسنوا استبشروا، وإذا أساؤوا استغفروا، وإذا اعطوا شكروا، وإذا ابتلوا صبروا. وإذا غضبوا غفروا.

في القول الحسن خمس خصال

5-101 حدثنا يحيى بن زيد بن العباس بن الوليد البزاز بالكوفة قال: حدثنا عمي علي بن العباس، قال: حدثنا إبراهيم بن بشر بن خالد العبدي قال: حدثنا عمرو بن خالد قال: حدثنا أبوحمزة الثمالي، عن علي بن الحسين عليهما السلام قال: القول الحسن يثري المال، وينمي الرزق، وينسأ في الاجل، ويحبب إلى الاهل، ويدخل الجنة.

اعطيت امة محمد في شهر رمضان خمسا لم يعطهن امة نبي قبله

5-102 حدثنا أبوالحسن محمد بن عمرو البصري قال: حدثنا أبوالفضل أحمد ابن محمد بن حمدون النسائي بها، قال: حدثنا محمد بن عبد الله الازدي ببغداد، وكان ثقة قال: حدثنا الحسن بن عبدالوهاب بن عطاء قال: حدثنا هشيم، عن أبي الحواري زيد العمي، عن أبي نضرة، عن جابر بن عبد الله، عن النبي صلى الله عليه وآله قال اعطيت امتي في شهر رمضان خمسا لم يعطهن أمة نبي قبلي: أما واحدة فاذا كان أول ليلة من شهر رمضان نظر الله عز وجل إليهم ومن نظر الله إليه لم يعذبه أبدا، وأما الثانية فإن خلوف أفواههمحين يمسون عند الله عز وجل أطيب من ريح المسك. وأما الثالثة فإن الملائكة يستغفرون لهم في ليلهم ونهارهم.وأما الرابعة فإن الله عز وجل يأمر جنته أن استغفري وتزيني لعبادي، فيوشك أن يذهب عنهم نصب الدنيا وأذاها ويصيروا إلى جنتي

وكرامتى.وأما الخامسة فإذا كان آخر ليلة غفر لهم جميعا.

فقال رجل: في ليلة القدر يا رسول الله؟ فقال: ألم تر إلى العمال إذا فرغوا من أعمالهم وفوا.

يفر يوم القيامة خمسة من خمسة

5-103 حدثنا أبوالحسن محمد بن عمرو بن علي بن عبد الله البصري بايلاق قال: حدثنا أبوعبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبوالقاسم

authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far al-Kazim (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of Al-Hussein ibn Ali (MGB), "Ali ibn Abi Talib (MGB) was at the *Jamea* Mosque in Kufa. A man from Syria got up and asked him several questions. One of these questions was, 'Can you tell me what the Honorable the Exalted God means when he says, *'That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern* (*of his own*) *to make him indifferent to the others...*'[115] Who are being referred to in these verses?'

Ali ibn Abi Talib (MGB) replied, 'The one who flees from his brother refers to Cane who flees from Abel. The one who flees from his mother refers to Moses (MGB) who flees from his mother. The one who flees from his father refers to Abraham (MGB). The one who flees from his wife is the Prophet Lot (MGB).[116] The one who flees from his son refers to Noah (MGB) who flees from his son Kan'an.'"

The compiler of the book – may God be pleased with him – said, "Moses (MGB) will escape from his mother due to his feeling of not having paid due respect to his mother's rights. Abraham (MGB) will escape from Azar who was his trainer, not his real father who was Tarukh."[117]

Five of the Prophets Who Spoke in Arabic

5-104 Abul-Hassan Muhammad ibn Amr al-Basry narrated that the preacher Abu Abdullah Muhammad ibn Abdullah quoted Abul Qasim al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his forefathers (MGB) that Al-Hussein ibn Ali (MGB) said, "The Commander of the Faithful Imam Ali (MGB) was in the *Jamea* Mosque in Kufa. A Syrian man came up to him and asked some questions including the following. He asked, 'Can you tell me the names of five of the Prophets who spoke in Arabic?' Ali (MGB) said, 'Hud, Salih, Shoayb, Ishmael and Muhammad. May God bless them all."

Five of the Most Wicked Creatures

5–105 Ali ibn Muhammad ibn Musa al–Daq'qaq – may God be pleased with him – narrated that Ahmad ibn Zakariya al–Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Nasir ibn Ubayd118, on the authority of Nasr ibn Mozahim al–Menqari, on the authority of Yahya ibn Ya'la, on the authority of Yahya ibn Salma ibn Kohayl, on the authority of his father, on the authority of Salim ibn Abil Ja'ed, on the authority of Abi

عبد الله بن أحمد الطائي قال: حدثنا أبي: قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل فكان فيما ساله ان قال: اخبرني عن قول الله عز وجل: "يوم يفر المرء من اخيه وامه وابيه وصاحبته وبنيه" من هم؟ فقال عليه السلام: قابيل يفر من هابيل، والذي يفر من امه موسى، والذي يفر من أبيه إبراهيم، والذي يفر من صاحبته لوط، والذي يفر من ابنه نوح، يفر من ابنه كنعان.

قال مصنف هذا الكتاب رضي الله عنه: إنما يفر موسى من امه خشية أن يكون قصر فيما وجب عليه من حقها، وإبراهيم إنما يفر من الاب المربي المشرك لا من الاب الوالد وهو تارخ.

خمسة من الانبياء عليهم السلام تكلموا بالعربية

5–104 حدثنا أبوالحسن محمد بن عمرو البصري قال: حدثنا أبوعبد الله محمد بن عبد الله الواعظ قال: حدثنا أبوالقاسم الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا عن آبائه، عن الحسين بن علي عليهم السلام قال:كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل فكان فيماسأله أن قال له: أخبرني عن خمسة من الانبياء تكلموا بالعربية فقال: هود وصالح وشعيب وإسماعيل ومحمد صلوات الله عليهم أجمعين.

خمسة من شر خلق الله عز وجل

5–105 حدثنا علي بن محمد بن موسى الدقاق رضي الله عنه قال: حدثنا أحمد ابن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثني نصير بن عبيد قال: حدثنا نصر بن مزاحم المنقري قال: حدثني يحيى بن يعلى، عن يحيى

Harb ibn Abil Aswad, on the authority of someone from Syria, on the authority of his father that God's Prophet (MGB) said, "The five most wicked creatures of the Honorable the Exalted God are: Satan; the

son of Adam who killed his brother; *Pharaoh*, lord of stakes119; the man from the Children of Israel who turned them away from their religion; and a man from my nation who shall make a pledge of allegiance to the pagans in the town of *Laddo*120."

The man from Syria added, "When I saw that the people were making a pledge of allegiance to Muawiyah in the town of *Laddo*, I remembered what God's Prophet (MGB) had said, and joined Ali (MGB) and remained with him."

1. Glory be to God, Praise be to God, There is no god but God and God is Great.
2. The Holy Quran: Al-A'raf 7:31.
3. It is one of the four humors in early physiology that was considered to be cold and moist and to cause sluggishness.
4. In some versions we read, 'Abdullah ibn Mo'ez al-Oa'di.
5. In some versions we read, 'Imran ibn Salim.'
6. Al-Hussein ibn al-Hassan al-Ashqar al-Fazari al-Kufi.
7. See footnote for 1-21.
8. A cosmetic for temporary removal of undesired hair.
9. The Holy Quran: Yusuf 12:85.
10. After it was revealed in the Quran that it is forbidden.
11. The Holy Quran: Al-Nisaa 4:10.
12. The Holy Quran: Anfal 8:15.
13. The Holy Quran: Baqara 2:278.
14. The Holy Quran: At-Tauba 9:5.
15. And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah. treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now). [The Holy Quran: Baqara 2:83].
16. The Holy Quran: Tauba 9:29.
17. Tribute, a poll-tax levied on those who did not accept Islam, but were willing to live under the protection of Islam, and were thus tacitly willing to submit to its ideals being enforced in the Muslim state.
18. Poll-tax is a form of tax that is taken from non-Muslims who live under the protection of Islam. They pay this tax so that the Islamic government can protect their lives and their property. Some people believe that the origin of the Arabic word used for poll-tax is derived from ancient Persia. At that time, a certain type of tax was levied to strengthen the army. Others believe it to be a purely Arabic word that refers to tax taken to provide security for religious minorities.
19. The Holy Quran: Muhammad 47:4
20. The Holy Quran: Hujurat 49:9.
21. In the Battle of Siffin
22. In Yemen.
23. The father of Muaviyah
24. And stays at home
25. The Holy Quran: Maida 5:45
26. The mother of all towns.
27. Mecca
28. In some versions we read, 'Al-Abali and in some other versions we read 'Al-Amali.
29. The Holy Quran: Hijr 15:95.
30. A hill in Mecca.
31. In some other versions we read Al-Aswad ibn al-Harith.
32. The Holy Quran: Hijr 15:95.

33. Seth or Shith or Shiyth; "Placed; appointed" in Arabic as per Book of Genesis of the Hebrew Bible, is the third listed son of Adam and Eve and brother of Cain and Abel and is the only other son mentioned by name. According to Genesis 4:25, Seth was born after the slaying of Abel by Cain, and Eve believed God had appointed him as "replacement" for Abel "because Cain killed him".

34. After the body has been laid in the grave properly Talqin is recited. The person reciting the Talqin should hold with his right hand the right shoulder of the dead body and should place his left hand tightly on its left shoulder and take his mouth near its ear and shaking its shoulders should say thrice: Isma' ifham ya .....(here the name of the dead person and his father should be called. Hal anta 'alal 'ahdil lazi farqtana 'alayhi min shahadati an la ilaha illal lahu wahdahu la sharika lah va anna Muhammadan sallal lahu 'alayhi va Alihi 'abduhu va Rasuluhu va sayyidun nabiyyina va khatamul mursalina va anna 'Aliyyan Amirul mu'minina va sayyidul wasiyyina va imamu nif taradhallahu ta'tahu 'alal 'alamina va annal Hasana wal Husayna va 'Aliyyabnal Husayni va Muhammadabna 'Aliyyin va Ja'farabna Muhammadin va Musabna Ja'farin va 'Ali ibne Musa va Muhammadabna'Aliyyin va 'Aliyyabna Muhammadin wal Hasanabna 'Aliyyin wal Qa'imal hujjatal Mahdi salawatullahi 'alayhim a'i'mmatul mu'minina va hujajullahi'alal khalqi ajma'ina va a'immatuka a'immatu hudan abrar ya .....(here the name of the dead person and his father should be called) and then the following words should be said: Iza atakal malakanil muqarraabani Rasulayni min 'indillahi tabaraka va ta'ala va sa'alaka 'an Rabbika va 'an Nabiyyika va 'an dinika va 'an Kitabika va 'an Qiblatika va 'an A'immatika fala takhaf va la tahzan wa'qul fi jawabi hima, Allahu Rabbi va Muhammadun sallal lahu 'alayhi va Alihi nabiyyi wal Islamu dini wal Quranu kitabi wal Ka'batu Qiblati va Amirul mu'minina 'Aliyybnu Abi Talib imami wal Hasanubnu 'Aliyyi nil Mujtaba imami wal Husaynubnu 'Aliyyi nish-shahidu bi-Karbala imami va 'Aliyyun Zaynul 'Abidina imami va Muhammadu nil Baqiru imami va Ja'faru nis Sadiqu imami va Musal Kazimu imami va 'Aliyyu-nir Riza imami va Muhammadu nil Jawadu imami va 'Aliyyu nil Hadi imami wal Hasanul 'askari imami wal Hujjatul muntazar imami ha ula'i salawatullahi 'alayhim ajma'in A'i'mmati va sadati va qadati va shufa-a'i bihim atawalla va min a'daihim atabarra'u fid dunya wal akhirati thumma i'lam ya ..... here the name of the dead person and his father should be called and thereafter it should be said: Annal laha tabaraka va ta'ala ni'mar-Rabb va anna Muhammadan sallal lahu 'alayhi va Alihi ni'mar Rasul va anna 'Aliyyabna Abi Talib va awladahul ma'suminal A'i'mmatal ithna 'asharah ni'mal A'i'mmah va anna ma ja'a bihi Muhammadun sallal lahu 'alayhi va Alihi haqqun va annal mawta haqqun va suwala munkarin va nakirin fil qabri haqqun wal ba'tha haqqun wan nushura haqqun wassirata haqqun wal mizana haqqun va tatayiral kutubi haqqun va annal jannata haqqun wan-nara haqqun va annas sa'ata a'tiyatun la rayba fiha va annallaha yab'athu man fil qubur. Then the following words should be said: Afahimta ya .... (here the name of the dead person should be called) and thereafter the following should be said: Thabbatakallahu bil qawlith thabit va hadakallahu ila siratim mustaqim 'arrafallahu baynaka va bayna awliya'ika fi mustaqarrim min rahmatih. Then the following words should be uttered: Alla humma jafil arza 'an jambayhi vas'ad biruhihi ilayka va laqqihi minka burhana Alla humma 'afwaka 'afwaka. After burial Talqin is recited once more over the grave.

35. The Holy Quran: Rahman 55:46

36. The Holy Quran: Fatir 35:28

37. The Holy Quran: Anfal 8:2.

38. The Holy Quran: Anbiya 21:90.

39. The Holy Quran: Al-i-Imran 3:28.

40. Tashahhud is the portion of the prayer where we bear witness that there are no gods but God, Muhammad is His Prophet, etc. while sitting down after the second unit and the third or fourth unit of the daily prayers. See 24-12, 26-12 and 27-12.

41. A bony protuberance, in human physiology.

42. A goldsmith is a metalworker who specializes in working with precious metals, usually, to make jewelry, valuable flatware, platters, goblets, decorative and serviceable utensils, as well as ceremonial or religious items.

43. The Holy Quran: Luqman 31:34.

44. That is they belong to a family and have a common source of daily sustenance.

45. Referring to the Quran

46. See footnote for 1-21.

47. Referring to the Quran

48. Tradition has it that Al-Kauthar (from a root meaning "the river in paradise"), a word that occurs only once in the Quran, is the name of a river in Paradise. On Yaum al-Qiyamah (the Day of Judgement) all of those who truly believed in God will be led to Al-Kauthar where they will drink only once, and will never hunger or thirst again. Al-Kauthar may also refer to the Blessed Lady Fatimah az-Zahra (MGB) due to the Chapter Al-Kauthar in the Holy Quran.
49. Al-Salsabil is an Arabic term referring to a river in Paradise. The sole Quranic reference is in Chapter Al-Insan: "And there they will be given a cup whose mixture is of Zanjabil (ginger). A fountain there, called Salsabil." [The Holy Quran: Al-Insan 76:17-18] The verse may be in reference to the previous verse concerning the drink provided to those who enter paradise.
50. Al-Qad'dah
51. It is the first bird which fasted for the sake of God.
52. Kites are raptors with long wings and weak legs which spend a great deal of time soaring. In general, they will take live prey but mostly feed on carrion.
53. Capable of wounding.
54. Glory to God and praise be to Him.
55. There is no god but God. There are no partners for Him.
56. There is no power nor any strength but in God.
57. I ask God for forgiveness and I repent.
58. Praise be to God.
59. A divinely ordained law
60. What is meant here is that we should let some time pass before we bury such people since they may not have really died.
61. Several mosques were not built for the sake of God, but in order to cover up the murders against the Holy Household of the Prophet (MGB). These are referred to in this tradition.
62. Here the word unfamiliar is used for one who is not Mahram. In this sense for women, those men except for their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess (who are in their possession – at the time when there were slaves), or male servants free of physical needs, or small children who have no sense of the shame of sex, are unfamiliar. This is expressed in the following verse of the Holy Quran, "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards God, that ye may attain Bliss." [The Holy Quran: Nur 24:30-31]
63. She has no periods.
64. Near Medina.
65. Believed to be of the progeny of Al-Hassan al-Askari (MGB).
66. The main point of this is to avoid the punishment of being stoned to death in cases of adultery. This relates to the case of a woman suspected of having committed adultery by her husband. This occurs when the husband accuses the wife of adultery but cannot bring witnesses, so he swears that it occurred and the two are separated after the wife swears that she is innocent. He can never marry her again unless he confesses that he was lying about it. If a man suspects her of committing adultery or if he suspects whether the child is his or not and accuses his wife of adultery or suspects the relationship of one of his kids has to demand an oath of condemnation before the judge as based on the following verses of the Quran, 'And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it

would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. [The Holy Quran: Nur 24:6–9].

67. The Holy Quran: Nur 24:4.

68. The Holy Quran: Baqara 2:124

69. This refers to the phrase 'which he fulfilled' in the following translation by Yusuf Ali, 'And remember that Abraham was tried by his Lord with certain commands, which he fulfilled…' [The Holy Quran: Baqara 2:124] It seems that based on the above tradition this translation is not proper and should read, 'He completed them.'

70. The Holy Quran: Zukhruf 43:27.

71. This refers to the phrase 'which he fulfilled' in the following translation by Yusuf Ali, 'And remember that Abraham was tried by his Lord with certain commands, which he fulfilled…' [The Holy Quran: Baqara 2:124] It seems that based on the above tradition this translation is not proper and should read, 'He completed them.'

72. The Holy Quran: An'am 6:75.

73. The Holy Quran: Saffat 37:88–89.

74. The Holy Quran: Anbia 21:52–58.

75. The Holy Quran: Hud 11:75.

76. The Holy Quran: Zariyat 51:24.

77. The Holy Quran: Maryam 19:48.

78. The Holy Quran: Maryam 19:42–45.

79. The Holy Quran: Maryam 19:46.

80. The Holy Quran: Maryam 19:47.

81. The Holy Quran: Shu'ara 26:78–82.

82. The Holy Quran: Shu'ara 26:83.

83. The Holy Quran: Shu'ara 26: 84.

84. The Holy Quran: Shu'ara 26: 84.

85. The Holy Quran: Maryam 19:50.

86. A catapult is any of a number of mechanical devices to throw a projectile a great distance; particularly various types of ancient and medieval siege engines.

87. The Holy Quran: Shu'ara 26:87

88. The Holy Quran: Al–I–Imran 3:67.

89. The Holy Quran: Anam 6:162–163.

90. The Holy Quran: Baqara 2:260.

91. The Holy Quran: Baqara 2:260.

92. The Holy Quran: A'raf 7:172.

93. The Holy Quran: Baqara 2:130.

94. The Holy Quran: Baqara 2:130.

95. The Holy Quran: Baqara 2:131.

96. The Holy Quran: Baqara 2:132.

97. The Holy Quran: Nahl 16:123.

98. The Holy Quran: Hajj 22:78.

99. The Holy Quran: Baqara 2:124.

100. The Holy Quran: Nahl 16:123.

101. The Holy Quran: Baqara 2:130.

102. The Holy Quran: Al–I–Imran 3:67.

103. The Holy Quran: Baqara 2:124.

104. The Holy Quran: Luqman 31:13.

105. Implying the best worldly possessions

106. The Nabataeans or Al–Anbaat, were an ancient trading people of southern Jordan, Canaan and the northern part of

Arabia- whose oasis settlements in the time of Josephus gave the name of Nabatene to the borderland between Syria and Arabia, from the Euphrates to the Red Sea. Their loosely-controlled trading network, which centered on strings of oases that they controlled, where agriculture was intensively practiced in limited areas, and on the routes that linked them, had no securely defined boundaries in the surrounding desert. Trajan definitively conquered the Nabataeans and incorporated them into the Roman Empire, where their individual culture, easily identified by their characteristic finely-potted painted ceramics, was dispersed and eventually lost.

107. The Holy Quran: Al-Nisaa 4:22.

108. The Holy Quran: Anfal 8:41.

109. The Holy Quran: At-Tauba 9:19.

110. 'Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, God is indeed Oft-Forgiving, Most Merciful.'[The Holy Quran: Maida 5:3]. See Tradition No. 10-58.

111. According to Maqatil Al-Talebeen it is not certain that Yasir – the servant was on this mission.

112. The flag on monotheism

113. Georgia, known from 1990 to 1995 as the Republic of Georgia, is a country to the east of the Black Sea in the south Caucasus. A former republic of the Soviet Union, it shares borders with Russia in the north and Turkey, Armenia, Azerbaijan in the south.

114. Ibn Abi Amir quoted on the authority of some of his companions, on the authority of Imam as-Sadiq (MGB), "The Almighty God revealed to Moses (MGB), 'What has prevented you from supplicating to Me?' He (MGB) said, 'The bad smell of my mouth since I am fasting.' God the Almighty revealed, 'O Moses! To Me the smell of the mouth of one who is fasting is better than the smell of musk.'"

115. The Holy Quran: Abasa 80:34-37.

116. (The Messengers) said. "O Lot! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?" [The Holy Quran: Hud 11:84].

117. "And (remember) when Abraham said to his father Azar: 'Do you take idols for gods? Verily I see you and your people in manifest error '." The Arabic word 'ab ordinarily means 'father', but it is also applied with the sense of mother's grandfather, uncle, and educator. It is understood that Azar was Abraham's uncle, not his father. Abraham's ancestors were all monotheists. This meaning has also been cited by the Sunnite scholars 'Tabarsy, 'Alusi and Suyuty saying that Azar was not Abraham's father.

118. In some versions we read Nasr ibn Ubayd.

119. The Holy Quran: Al-Fajr 89:10.

120. A town near Bayt ul-Moqaddas (Holy Shrine in Jerusalem) in Palestine.

Part 6: On Six-Numbered Characteristics

There Are Six Characteristics In This Nation

6–1 Muhammad ibn Ali ibn ash–Shah Abul Hussein, the jurisprudent in Marv al–Ruz – narrated that Ibrahim ibn Abdul Raz'zaq Abu Ishaq al–Antaki quoted Yahya ibn al–Mostafad, on the authority of Yazid ibn Salma al–Namiri, on the authority of Isa ibn Yunis, on the authority of Zakariya ibn Abi Za'edeh, (on the authority of Za'edeh), on the authority of Zadan, on the authority of Zar ibn Habaysh that he had heard Muhammad ibn al–Hanafy – may God be pleased with him – say, "There are six characteristics in us which did not exist in anyone (who came) before us, and shall not be in anyone who comes after us. Muhammad – the Master of the Messengers and Ali – the Master of the Trustees are from us. Hamzih – the Master of the Martyrs1, Al–Hassan and Al–Hussein – Masters of the Youth in Paradise are from us. Ja'far ibn Abi Talib who will be adorned with two wings in Paradise is from us. The Al–Mahdi of this nation behind whom Jesus – the son of Mary (MGB) shall pray is from us."

There Are Six Characteristics In Adultery

6–2 Upon his return from *Hajj,* Abul Ab'bas al–Fazl ibn al–Fazl al–Kindi from Hamedan narrated that Abul Hassan Ahmad ibn Sa'id al–Dameshqi quoted Hisham ibn Am'mar, on the authority of Muslimat ibn Ali (ibn Khalf al–Khashani), on the authority of Al–A'amash, on the authority of Shaqiq, on the authority of Haziqat ibn al–Yaman that God's Prophet (MGB) said, "O groups of Muslims. I admonish you against adultery since it has six characteristics: three in this world and three in the Hereafter. Those in this world are: it would take away happiness; bring poverty; and shorten one's life. And those in the Hereafter are: it causes the Wrath of the Lord; it would make the Reckoning hard; and it results in residing in the Fire."

Then the Prophet (MGB) added, "Protect yourselves from God's Wrath descending upon you and permanent residence in Hell."

بن سلمة بن كهيل، عن أبيه، عن سالم بن أبي الجعد، عن أبي حرب ابن أبي الاسود، عن رجل من أهل الشام، عن أبيه قال: سمعت النبي صلى الله عليه وآله يقول: "من شر خلق الله خمسة: إبليس، وابن آدم الذي قتل أخاه، وفرعون ذو الاوتاد، ورجل من بني اسرائيل ردهم عن دينهم، ورجل من هذه الامة يبايع على كفر عند باب لد"، قال: ثم قال: إني لما رأيت معاوية يبايع عند باب لد، ذكرت قول رسول الله صلى الله عليه وآله فلحقت بعلي عليه السلام فكنت معه.

باب الستة

في هذه الامة ست خصال

6-1 حدثنا محمد بن علي بن الشاه ابوالحسين الفقيه بمرو الروذ، قال: حدثنا إبراهيم بن عبدالرزاق أبوإسحاق الانطاكي قال: حدثنا يحيى بن المستفاد قال: حدثنا يزيد بن سلمة النميري قال: حدثنا عيسى بن يونس، عن زكريا بن ابي زائدة [عن زائدة]، عن زاذان، عن زر بن حبيش قال: سمعت محمد بن الحنفى رضي الله عنه يقول: فينا ست خصال لم تكن في أحد ممن كان قبلنا، ولا تكون في أحد بعدنا: منا محمد سيد المرسلين وعلي سيد الوصيين، وحمزة سيد الشهدا، والحسن والحسين سيدا شباب أهل الجنة، وجعفر بن أبي طالب المزين بالجناحين يطير بهما في الجنة حيث يشاء ومهدي هذه الامة الذي يصلي خلفه عيسى بن مريم عليه السلام.

في الزنا ست خصال

6-2 أخبرنا أبوالعباس الفضل بن الفضل الكندي بهمدان منصرفي من الحج قال: أخبرنا أبوالحسن أحمد بن سعيد الدمشقي قال: حدثنا هشام بن عمار قال: حدثنا مسلمة بن علي، عن الاعمش، عن شقيق، عن حذيفة بن اليمان قال: قال رسول الله صلى الله عليه وآله: [يا] معشر المسلمين إياكم والزنا فان فيه ست خصال، ثلاث في الدنيا وثلاث في الآخرة، فأما التي في الدنيا فانه يذهب بالبهاء، ويورث الفقر، وينقص العمر، وأما التي في الآخرة فانه يوجب سخط الرب وسوء الحساب والخلود في النار. ثم قال النبي صلى الله عليه وآله: "سولت لهم أنفسهم أن سخط الله عليهم وفي العذاب هم خالدون".

6-3 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that in his will to Ali ibn Abi Talib (MGB), the Prophet (MGB) stated, "O Ali! There are six characteristics in adultery: three in this world and three in the Hereafter. Those in this world are: it would take away happiness; speed up destruction; and cut off one's daily sustenance. And those in the Hereafter are: it would make the Reckoning hard; cause the Wrath of the Merciful Lord; and result in residing in the Fire."

6-4 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Muhammad ibn Ali al-Kufy, on the authority of Ibn Fazal, on the authority of Abdullah ibn Maymun that Aba Abdullah as-Sadiq (MGB) said, "There are six characteristics for an adulterer three of which are in this world and three in the Hereafter. Those which are in this world are: the brightness of his face would fade away; he will inherit poverty and his destruction will be speeded up. And the three which are for the Hereafter are: the Wrath of the Lord - may His Majesty be Exalted; a hard Reckoning; and residing in the Fire."

If You Do Six Things, You Would Be Admitted to Paradise

6-5 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Ja'far Ahmad ibn Ishaq ibn Buhlool - the judge in his house at Madinatus-Salam -

quoted Ali ibn Yazid as-Sada'ee, on the authority of Abi Shoyba', on the authority of Anas ibn Malik[2] that God's Prophet (MGB) said, "Promise me you will do the following six things, then I will promise you that you will go to Paradise. Do not lie when you quote something. Never break your promise. Return what you are entrusted with. Do not look at what is forbidden to see. Guard your honor. Do not bother the people physically or verbally."

The six things doing which would end up into Paradise

6-6 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Ab'bas Muhammad ibn Muhammad ibn Jumhoor al-Himady quoted Abu Ali Salih ibn Muhammad al-Baghdady in the town Bukhara[3], on the authority of Amr ibn Uthman ibn Kasir ibn Dinar al-Hamasi, on the authority of Isma'il ibn Ayash, on the authority of Sherhabil ibn Muslim[4] and Muhammad ibn Zyad, on the authority of Aba Imamat that he had heard God's Prophet say, "O people! There will be no Prophet after me and there will be no nation after you. Thus, worship your Lord. Say your five times of prayers. Fast during your month of fasting. Go on the *Hajj* pilgrimage of the House of your Lord! Pay the alms-tax on your property thereby purify yourselves and obey those in charge of your affairs and enter the Paradise of your Lord!"

6-3 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا أنس بن محمد أبومالك عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه اله أنه قال في وصيته له: ياعلي في الزناست خصال: ثلاث منها في الدنيا وثلاث في الآخرة، فأما التي في الدنيا فيذهب بالبهاء، ويعجل الفناء، ويقطع الرزق وأما التي في الآخرة فسوء الحساب وسخط الرحمن، والخلود في النار.

6-4 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن ابن فضال، عن عبد الله بن ميمون، عن أبي عبد الله عليه السلام قال:للزاني: ست خصال، ثلاث في الدنيا: وثلاث في الآخرة، فأما التي في الدنيا فإنه يذهب بنور الوجه، ويورث الفقر، ويعجل الفناء، وأما التي في الآخرة فسخط الرب جل جلاله، وسوء الحساب، والخلود في النار.

قول النبي صلى الله عليه وآله تقبلوا لي بست خصال أتقبل لكم بالجنة

6-5 حدثنا أبوالعباس محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبوجعفر أحمد بن إسحاق بن بهلول القاضي في داره بمدينة السلام قال: حدثنا علي بن يزيد الصدائي، عن أبي شيبة، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: تقبلوا لي بست أتقبل لكم بالجنة: إذا حدثتم فلا تكذبوا، وإذا وعدتم فلا تخلفوا، وإذا ائتمنتم فلا تخونوا. وغضوا أبصاركم واحفظوا فروجكم وكفوا أيديكم وألسنتكم.

ست خصال من فعلهن دخل الجنة

حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس محمد بن محمد ابن جمهور الحمادي الحبال 6-6 قال: حدثنا أبوعلي صالح بن محمد البغدادي ببخارى قال: حدثنا عمرو بن عثمان بن كثير بن دينار الحمصي قال: حدثنا إسماعيل ابن عياش، عن شرحبيل بن مسلم ومحمد بن زياد قالا: سمعنا أبا امامة يقول: سمعت رسول الله صلى الله عليه وآله يقول: أيها الناس إنه لا نبي بعدي، ولا امة بعدكم، ألا فاعبدوا ربكم، وصلوا خمسكم، وصوموا شهركم، وحجوا بيت ربكم، وأدوا زكاة أموالكم طيبة بها أنفسكم، وأطيعوا ولاة أمركم تدخلوا جنة ربكم.

The Six Prophets with Two Names

6-7 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Ahmad ibn Amer al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far al-Kazim (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of Al-Hussein ibn Ali (MGB), "The Commander of the Faithful Imam Ali (MGB) was in the *Jamea* Mosque in Kufa. A Syrian man came up to him and asked some questions including the following. He asked, 'Please inform me about the Prophets who had two names.' The Imam (MGB) replied, 'Yooshai ibn Noon who was also called Zol-Kafal; Jacob who was also called Israel; Khizr who was also called Heliqa; Jonah who was also called *Zul-Noon*; Jesus who was also called the Messiah, and Muhammad who was also called Ahmad - may God bless all of them."

Six Things which Were Not In the Wombs of Their Mothers

6-8 Abul-Hassan Muhammad ibn Amr ibn Ali al-Basry narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Ahmad ibn Amir al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far al-Kazim (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of Al-Hussein ibn Ali (MGB), "The Commander of the Faithful Imam Ali (MGB) was in the *Jamea* Mosque in Kufa. A Syrian man came up to him and asked some questions including the following. He asked, 'Please inform me about the six things which were not in the wombs of their mothers.'

The Imam (MGB) replied, 'They were Adam, Eve, Abraham's ram; the cane of Moses; the she-camel of Salih, and the bat which Jesus - the son of Mary (MGB) made of clay and gave it life with the Honorable the Exalted God's permission.'[5]"

Six characteristics beneficial for a believer after he dies

6-9 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Muhammad ibn Shoayb al-Sayrafi, on the authority of Al-Haysam Abi Kahmas that Aba Abdullah as-Sadiq (MGB)

ستة من الانبياء عليهم السلام لكل واحد منهم اسمان

6-7 حدثنا أبوالحسن محمد بن عمرو بن علي بن عبد الله البصري قال: حدثنا أبوعبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبوالقاسم عبد الله بن أحمد ابن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي ابن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل، فكان فيما سأله أن قال: أخبرني عن ستة من الانبياء لهم اسمان؟ فقال: يوشع بن نون وهو ذو الكفل، ويعقوب وهو إسرائيل، والخضر وهو حلقيا ويونس وهو ذو النون، وعيسى وهو المسيح، ومحمد وهو أحمد صلوات الله عليهم اجمعين.

ستة لم يركضوا في رحم

6-8 حدثنا أبوالحسن محمد بن عمرو بن علي البصري قال: حدثنا أبوعبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبوالقاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل فكان فيما سأله أن قال له: أخبرني عن ستة لم يركضوا في رحم؟ فقال: آدم، وحواء، وكبش إبراهيم، وعصا موسى، وناقة صالح، والخفاش الذي عمله عيسى بن مريم فطار بإذن الله عز وجل.

ست خصال ينتفع بها المؤمن بعد موته

6-9 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن عيسى بن عبيد عن محمد بن شعيب الصيرفي، عن الهيثم أبي كهمس، عن أبي عبد

said, "Six things will benefit a believer after his death: 1. A child who seeks God for his parent's forgiveness; 2. A book which he has left behind; 3. A tree which he has planted; 4. A water well which he has dug up; 5. Charity which he has established; and 6. A good tradition from him which is acted on after him."

Six Things Are Written on the Gates of Paradise

6–10 Abu Ali al–Hassan ibn Ali ibn Muhammad ibn (Ali ibn) Amr al–Attar in Balkh whose grandfather Ali ibn Amr was one of the companions of Ali ibn Muhammad al–Askari (MGB), on the authority of Suleiman ibn Ayoob al–Matlab, on the authority of Muhammad ibn Muhammad al–Mesri, on the authority of Musa ibn Isma'il ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al–Hussein ibn Ali ibn Abi Talib (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "I went to Paradise and saw that the following was written in gold on the gate, '*La illaha illalah Muhammadan habibullah Alian valiullah Fatimah Ummatal al–Hassan val–hussein safvatallah ala mobqazayahum la'natallah.*' "[6]

Six forms of generosity

6–11 Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al–Khowzi narrated that Abul Qasim Abdullah ibn Ahmad ibn Amir ibn Suleiman at–Ta'ee in Basra, on the authority of his father, on the authority of Abul Hassan Ali ibn Musa al–Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are six forms of chivalry. Three of them are for when you are at home and three others are for when you are traveling. The three for when you are at home are: reciting the Honorable the Exalted God's Book; building God's mosques; and making friends for the sake of the Honorable the Exalted God. The three for when you are traveling are: to give others from your own travel provisions; being good–tempered and joking regarding things other than acts of disobedience."

The Alms Is Divided Up Into Six Parts

6–12 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Ali ibn Isma'il, on the authority of Safvan ibn Yahya, on the authority of Abdullah ibn Miskan, on the authority of Abil Ab'bas, on the authority of Abdullah as–Sadiq (MGB) that Zakaryia ibn Malik al–Jo'afy, "Aba Abdullah as–Sadiq (MGB) was asked about the following words of the Honorable the Exalted God, *'And know that out of all the booty that ye may acquire* (*in war*)*, a fifth share is assigned to God, and to the Apostle, and to near relatives, orphans, the needy, and the way–farer.*'[7]

الله عليه السلام قال: خصال ينتفع بها المؤمن بعد موته: ولد صالح يستغفر له، ومصحف يقرأ فيه، وقليب يحفره، وغرس يغرسه، وصدقة ماء يجريه، وسنة حسنة يؤخذ بها بعده.

ست كلمات مكتوبة على باب الجنة

6-10حدثنا أبوعلي الحسن بن علي بن محمد بن [علي بن] عمرو العطار ببلخ، وكان جده علي بن عمرو صاحب علي بن محمد العسكري عليه السلام وهو الذي خرج على يده لعن فارس بن حاتم بن ماهويه قال: حدثنا سليمان بن أيوب المطلبي قال: حدثنا محمد بن محمد المصري قال: حدثنا موسى بن إسماعيل بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن ابي طالب، عن ابيه، عن آبائه، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ادخلت الجنة فرأيت على بابها مكتوبا بالذهب (لا إله إلا الله، محمد حبيب الله، علي ولي الله، فاطمة أمة الله، الحسن والحسين صفوة الله، على مبغضيهم لعنة الله.

ست خصال من المروءة

6-11حدثنا أبومنصور أحمد بن إبراهيم بن بكر الخوزي قل: حدثنا محمد ابن زيد بن محمد البغدادي قال: حدثنا أبوالقاسم عبد الله بن أحمد بن عامر بن سليمان الطائي بالبصرة قال: حدثني أبي قال: حدثني أبوالحسن علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ست من المروءة: ثلاث منها في الحضر، وثالث منها في السفر، فأماالتي في الحضر: فتلاوة كتاب الله عز وجل، وعمارة مساجد الله، واتخاذ الاخوان في الله عز وجل، وأما التي في السفر: فبذل الزاد، وحسن الخلق، والمزاح في غير المعاصي.

يقسم الخمس ستة أسهم

6-12حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن علي بن إسماعيل، عن صفوان بن يحيى، عن عبد الله ابن مسكان، عن ابي ألعباس، عن زكريا بن مالك الجعفي، عن أبي عبد الله عليه السلام أنه سأله عن قول الله عز وجل: "وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ."

He (MGB) said, “The one-fifth share of the Honorable the Exalted God is for the Prophet of God. He may spend it in whatever way he pleases. The one-fifth share of the Prophet is for his intimate relatives. And the one-fifth share of the near relatives belongs to those intimate relatives of the Prophet. And the one-fifth share of the orphans belongs to the orphans of the Prophet’s Household. These four shares are especially for the Prophet’s household. And about the share of the poor, the needy and the way-farers as you know we do not accept charity. Charity is not for us. It is for the poor and the way-farer.”

Six things out of our control

6-13 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja’far al-Baghdady, on the authority of Aba Abdullah Al-Isbahany, on the authority of Durost, on the authority of someone, on the

authority of someone who quoted on the authority of Aba Abdullah as-Sadiq (MGB), “The following six are out of your control: 1. recognition (of God), 2. ignorance, 3. contentment, 4. anger, 5. sleeping, 6. waking up.”

God would punish six groups of people for six reasons

6-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat’tab, on the authority of Muhammad ibn Aslam al-Jibili who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), “God the Almighty will punish six groups of people: 1. Arabs for racism, 2. The headmen, or chiefs of a village or town for haughtiness, 3. Rulers for oppression, 4. Jurisprudents for jealousy, 5. Businessmen for cheating, 6. Villagers for ignorance."

Six characteristics which a believer doesn’t have

6-15 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat’tab, on the authority of Ja’far ibn Bashir, on the authority of Aban ibn Uthman, on the authority of Al-Harith ibn al-Muqayrih al-Nazri that Aba Abdullah as-Sadiq (MGB) said, “There are six characteristics which a believer doesn’t have: poverty; being unknown; being stubborn; telling lies; being jealous and transgression of people’s rights.”

You Should Not Greet Six People

6-16 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid -may God be pleased with him- narrated that Muhammad ibn al-Hassan al-Saffar quoted

قال: أما خمس الله عز وجل فللرسول يضعه حيث يشاء، وأما خمس الرسول فلاقاربه، وخمس ذوي القربى فهم أقرباؤه، واليتامى يتامى أهل بيته، فجعل هذه الاربعة الاسهم فيهم، وأما المساكين وأبناء السبيل فقد علمت أنا لا نأكل الصدقة، ولا تحل لنا فهي للمساكين وأبناء السبيل.

ستة اشياء ليس للعباد فيها صنع

6-13، حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن موسى بن جعفر البغدادي، عن أبي عبد الله الاصبهاني، عن درست، عمن ذكره عن أبي عبد الله عليه السلام قال: ستة أشياء ليس للعباد فيها صنع: المعرفة، والجهل، والرضا، والغضب والنوم، واليقظة.

ان الله عز وجل يعذب ستة بست خصال

6-14 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن أسلم الجبلي باسناده يرفعه إلى أمير المؤمنين عليه السلام قال: إن الله عز وجل يعذب ستة بستة: العرب بالعصبية، والدهاقنة بالكبر، والامراء بالجور، والفقهاء بالحسد، والتجار بالخيانة، وأهل الرستاق بالجهل.

ست خصال لا تكون في المؤمن

6-15 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن جعفر بن بشير، عن أبان بن عثمان عن الحارث بن المغيرة النضري، عن أبي عبد الله عليه السلام قال: سمعته يقول: ستة لا تكون في المؤمن: العسر، والنكد، واللجاجة، والكذب، والحسد، والبغي.

ستة لا يسلم عليهم

6-16 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن بنان بن محمد بن عيسى، عن أبيه، عن عبد الله بن المغيرة،

Banan ibn Muhammad ibn Isa, on the authority of his father, on the authority of Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), "You should not greet six people: Jews, Christians; Magians; one who is in the toilet; those who drink alcoholic beverages; poets who accuse innocent women; and those who make jokes by insulting their mothers."

I Wonder About Six Things

6-17 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Hassan ibn al-Hussein al-Lu'lu'ee, on the authority of Ishaq al-Zah'hak, on the authority of Monzar al-Javan, on the authority of Aba Abdullah as-Sadiq (MGB) that Salman - may God have Mercy upon him - said, "I wonder about six things. Three of them make me cry and the other three make me laugh. The three which make me cry are: separation from the friends of Muhammad (MGB) and his fans; fear of death; and the Resurrection and standing in front of the Honorable the Exalted God. The three which make me laugh are: the state of the one who seeks this world, while death pursues him; the state of an ignorant one who is being watched over by the guardians; and the state of the one who laughs while he doesn't know whether God is satisfied with him or is angry at him."

Admonished against killing six animals

6-18 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Ibrahim ibn Ishaq, on the authority of Al-Hussein ibn Zyad, on the authority of Davood ibn Kaseer al-Roqee, "Once when we were in the presence of Aba Abdullah as-Sadiq (MGB), a man passed by with a swallow in his hand having its head chopped off. The Imam (MGB) stood up, took it from his hand, threw it on the ground and said, 'Have your learned men or jurisprudents told you to do this? My father (MGB) has narrated to me on the authority of my grandfather (MGB) that God's Prophet (MGB) has admonished the people against killing the following six: bees; ants; frogs; shrikes; hoopoes and swallows.

He (MGB) admonished the people against killing honey bees because they eats pure and good-smelling flowers which the Honorable the Exalted God has revealed to them to do so. They are neither of the genies nor of the men.

He (MGB) admonished the people against killing ants because of the following. Once when there was famine in Solomon's (MGB) time, the people

عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام قال:ستة لا يسلم عليهم: اليهودي، والنصراني والمجوسي، والرجل على غائطه وعلى موائد الخمر، وعلى الشاعر الذي يقذف المحصنات، وعلى المتفكهين بسب الامهات.

ست عجيبات

6-17حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن الحسن بن الحسين اللؤلؤي، عن إسحاق الضحاك، عن منذر الجوان عن أبي عبد الله عليه السلام قال: قال سلمان رحمة الله عليه: عجبت بست: ثلاث أضحكتني وثلاث أبكتني، فأما التي أبكتنى: ففراق الاحبة محمد وحزبه، وهول المطلع، والوقوف بين يدي الله عز وجل، وأما التي أضحكتنى: فطاب الدنيا والموت يطلبه، وغافل وليس بمغفول عنه، وضاحك ملء فيه لا يدري أرضي الله أم سخط.

النهي عن قتل ستة

6-18حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن إبرأهيم بن إسحاق، عن الحسين بن زياد، عن داود بن كثير الرقى قال: بينما نحن قعود عند أبي عبد الله صلى الله عليه وآله إذ مر بنا رجل بيده خطاف مذبوح، فوثب إليه أبوعبد الله عليه السلام حتى أخذه من يده، ثم دحى به الارض، ثم قال: أعالمكم أمركم بهذا أم فقيهكم لقد أخبرني أبي، عن جدي عليهما السلام أن رسول الله صلى الله عليه وآله نهى عن قتل ستة:

النحلة، والنملة، والضفدع، والصرد، والهدهد، والخطاف. فأما النحلة فإنهاتأكل طيبا وتضع طيبا وهي التي أوحى الله عز وجل إليها، ليست من الجن ولا من الانس، وأما النملة فإنهم قحطوا على عهد سليمان بن داود عليهما السلام فخرجوا يستسقون فاذا هم

set out to the fields to pray to God to send down rain. They saw an ant which was standing up on its two feet with its hands raised up towards the sky and saying, 'O my God! We are of your creatures! We need your blessings. Please grant us our daily bread and do not chastise us because of the sins of the foolish children of Adam.' Then Solomon told the people, 'Go back to your homes since the Blessed the Sublime God will send down rain for you as a result of the supplications of others.'

He (MGB) admonished the people against killing frogs because of the following. When they lit a fire to burn Abraham (MGB), all the creatures of the world complained to the Honorable the Exalted God and asked Him to grant them permission to throw water over the fire. The Sublime God did not give permission to any of them except for the frog to do that. The frog threw water over the fire, but two-thirds of its body got burnt and only one third of its body was left. And He (MGB) admonished the people against killing hoopoes because a hoopoe was Solomon's guide to the territory of Belqays.

He (MGB) admonished the people against killing shrikes, because a shrike guided Adam for one month from the Andalib Mountain to the city of Jedda.

He (MGB) admonished the people against killing swallows, since they fly around the sky for the sorrow of the wrongs done to the Household of Muhammad (MGB) and say *Valazzalin* (who go not astray)8 at the end."

Six characteristics considered to be undesirable for the Prophet (MGB), his Trustees, and his followers

6-19 Ahmad ibn Muhammad ibn Yahya al-Attar narrated that Sa'ed ibn Abdullah quoted Al-Hassan ibn Musa al-Khishab, on the authority of Qiyath ibn Ibrahim, on the authority of Ishaq ibn Am'mar, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "The Honorable the Exalted God has considered six characteristics to be undesirable for me, my Trustees from amongst my progeny, and their followers: playing while praying; coition when fasting; mentioning acts of charity; going to the mosque in a state of major ritual impurity9; looking into other people's homes; and laughing in the graveyard."

The Easy Religion of Muhammad Has Six Characteristics

6-20 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Sahl ibn Zyad al-Adamy, on the authority of Muhammad ibn Sin'an, on the authority of Al-Mufaz'zal ibn Umar, on the

authority of Yunus ibn Abi Zebyan, “Abu Abdullah as-Sadiq (MGB) told me, ‘O Yunus! Fear God and believe in His Messenger.’ I said, ‘I believe in God and His Messenger.’

بنملة قائمة على رجليها، مادة يدها إلى السماء وهي تقول: اللهم أنا خلق من خلقك، لا غنى بناعن فضلك، فارزقنا من عندك، ولا تؤاخذنا بذنوب سفهاء ولد آدم، فقال لهم سليمان: ارجعوا إلى مازلكم فإن الله تبارك وتعالى قد سقاكم بدعاء غيركم، وأما الضفدع فانه لما أضرمت النار على إبراهيم شكت هوام الارض إلى الله عز وجل واستأذنته أن تصب عليها الماء، فلم يأذن الله عز وجل لشئ منها إلا الضفدع فاحترق منه الثلثان وبقي منه الثلث، وأما الهدهد فانه كان دليل سليمان عليه السلام إلى ملك بلقيس، واما الصرد فإنه كان دليل آدم عليه السلام من بلاد سرانديب إلى بلاد جدة شهرا، وأما الخطاف، فان دورانه في السماء أسفا لما فعل بأهل بيت محمد صلى الله عليه وآله وتسبيحه قراءة الحمد لله رب العالمين، ألا ترونه وهو يقول: ولا الضالين.

ست خصال كرهها الله لنبيه وللاوصياء من ولده وأتباعهم

6-19 حدثنا أحمد بن محمد بن يحيى العطار قال: حدثنا سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن غياث بن إبراهيم، عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل كره لي ست خصال وكرههن للاوصياء من ولدي وأتباعهم من بعدي: العبث في الصلاة، والرفث في الصوم، والمن بعد الصدقة، وإتيان المسجد جنبا، والتطلع في الدور، والضحك بين القبور.

المحمدية السمحة ست خصال

6-20 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن سهل بن زياد الادمي، عن محمد بن سنان، عن المفضل بن عمر، عن يونس ابن ظبيان قال: قال [لي] أبوعبد الله عليه السلام يا يونس اتقواالله وآمنوا برسوله، قال: قلت: آمنا بالله وبرسوله.

Then he (MGB) said, “The easy religion of Muhammad has six characteristics: saying prayers; paying the alms-tax; fasting in *Ramazan*; going on *Hajj* pilgrimage to the *Ka’ba*; obeying the Divine Leaders; honoring the rights of the believers. Anyone who doesn’t honor the right of a believer shall be held waiting for five-hundred years on the Resurrection Day until rivers flow out of his sweat. Then a caller from near the Honorable the Exalted God will announce: ‘This is a cruel one who has not honored God’s rights.’ He shall be blamed for forty more years and then he will be ordered into Hell.”

Six Tribes Are Not Modest

6-21 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of his

father, on the authority of Saéed ibn Jinah who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), “Six tribes are not modest: the Sandi, the Zanji, the Turkish, the Kurdish, the Khuzestani and those who reside in the hills of Ray.”10

Hoarding Applies to Six Items

6-22 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja’far ibn Muhammad11, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that God’s Prophet (MGB) said, “Hoarding (which is bad) implies hoarding any of six items: wheat; barley; dates; raisins; cooking fat and oil.”

It Is Fine to Withdraw in Six Cases

6-23 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted on the authority of Muhammad ibn Isa, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather12, on the authority of Yaqoob al-Ja’fari that he had heard Abal-Hassan (MGB) say, “It is fine to withdraw during intercourse in six cases: from a woman you are sure will not get pregnant; an old woman; a lewd woman; a shameless woman; a woman who will not nurse her child; and a slave woman.”13

Seek Refuge from Six Characteristics

6-24 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja’far al-Baghdady, on the authority of Ali ibn Moábad, on the authority of Ibrahim ibn Ishaq, on the authority of Abdullah ibn Sin’an that Aba Abdullah as-Sadiq (MGB) said, “Seek refuge from six characteristics every day: doubt; associating partners with God; undue bias; anger; transgression and jealousy.”

فقال: المحمدية السمحة إقام الصلاة، وإيتاء الزكاة، وصيام شهر رمضان، وحج البيت الحرام والطاعة للامام، وأداء حقوق المؤمن، فإن من حبس حق المؤمن أقامه الله يوم القيامة خمسمائة عام على رجليه حتى يسيل من عرقه أودية، ثم ينادي مناد من عند الله جل جلاله: هذا الظالم الذي حبس عن الله حقه، قال: فيوبخ أربعين عام.ثم يؤمر به إلى نار جهنم.

ستة لا ينجبون

6-21 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثني

أحمد بن محمد بن عيسى، عن أبيه، عن سعيد بن جناح يرفعه إلى أبي عبد الله عليه السلام قال: ستة لاينجبون: السندي، والزنجي، والتركي، والكردي، والخوزي، ونبك الري. ويمكن أن يقرأ "بنك الري" والبنك بالضم خالص كل شيء.

الحكرة في ستة اشياء

6-22 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفربن محمد، عن ابيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الحكرة في ستة أشياء: في الحنطة، والشعير، والتمر، والزبيب، والسمن، والزيت.

لا بأس بالعزل في ستة وجوه

6-23 حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبد الله، عن محمد بن عيسى، عن القاسم بن يحيى، عن جده عن يعقوب الجعفري قال: سمعت أباالحسن عليه السلام يقول: لابأس بالعزل في ستة وجوه: المرأة التي أيقنت أنها لا تلد، والمسنة، والمرأة السليطة، والبذية والمرأة، التي لا ترضع ولدها، والامة.

التعوذ من ست خصال

6-24 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن موسى بن جعفر البغدادي، عن علي بن معبد، عن إبراهيم بن إسحاق، عن عبد الله ابن سنان، عن أبي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله.يتعوذ في كل يوم من ست [خصال] من الشك، والشرك، والحمية، والغضب، والبغي، والحسد.

Six Ill-Gotten Properties

6-25 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "The following are ill-gotten property: money paid for dead animals; money paid for dogs; money paid for wine; the dowry of the fornicatress; the bribes for the judge; and the money paid for fortune-telling."

6-26 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob,

on the authority of Abi Ayoob, on the authority of Am'mar ibn Marvan, that Abu Abdullah as-Sadiq (MGB) said, "There are many types of ill-gotten properties. They include: what is earned by oppressive rulers including what judges earn and what prostitutes earn; money earned from wine; intoxicating drinks; usury after it was disallowed. O Am'mar (ibn Marvan)! You should know that taking a bribe for judgement is equal to atheism and denying God's Prophet (MGB)."

Liking Six Things Cause Committing Sins in God's Presence

6-27 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Ali ibn Mae'bad, on the authority of Abdullah ibn al-Qasim, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "What would cause committing sins in the presence of the Blessed the Sublime God is liking 6 things: liking this world, liking leadership, liking food, liking women, liking to sleep, and liking comfort."

The six rights of a quadruped incumbent upon its owner

6-28 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ibrahim ibn Hashim, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB)14, on the authority of his father, on the authority of his forefathers, on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "A quadruped has six rights incumbent upon his owner. When he stops, he should feed it first. He should give it water whenever it passes by water. He should not hit it on the face, since it glorifies God with its face. He should not ride on its back, unless it is in the way of God.15 He should not overload it beyond its capability. He should not force it to walk more than it can."

ستة اشياء من السحت

6-25 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن عمر، عن ابن المغيرة، عن السكوني، عن جعفر بن محمد عن أبيه، عن آبائه، عن علي عليهم السلام قال: السحت ثمن الميتة، وثمن الكلب، وثمن الخمر، ومهر البغي، والرشوة في الحكم، واجرة الكاهن.

6-26 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن محبوب، عن أبي أيوب، عن عمار بن مروان قال: قال أبوعبد الله عليه السلام:السحت أنواع كثيرة، منها ما اصيب من أعمال الولاة الظلمة، ومنها اجور القضاة وأجور الفواجر، وثمن الخمر، والنبيذ المسكر والربا بعد البينة، فأما الرشا ياعمار في الاحكام فان ذلك الكفر بالله العظيم وبرسوله.

اول ما عصي الله تبارك وتعالى به ست خصال

6-27 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن عبد الله بن القاسم، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: أول ماعصي الله تبارك وتعالى بست خصال حب الدنيا وحب الرئاسة، وحب الطعام، وحب النساء، وحب النوم، وحب الراحة.

للدابة على صاحبها ست خصال

6-28 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن إبراهيم بن هاشم، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: للدابة على صاحبها ست خصال: يبدأ بعلفها أذا نزل، ويعرض عليها الماء أذا مر به، ولا يضرب وجهها، فإنها تسبح بحمد ربها، ولا يقف على ظهرها إلا في سبيل الله عز وجل، ولا يحملها فوق طاقتها، ولا يكلفها من المشي إلا ما تطيق.

You should not greet six; six who do not deserve to lead the prayer; and six deeds of the people of Lot

6-29 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Abi Jamileh, on the authority of Sa'ed ibn Tarif, on the authority of Al-Asbaq ibn al-Nobatat that he had heard Ali (MGB) say, "There are six groups of people who do not deserve to be greeted. There are six people who do not deserve to lead the prayer and there are six acts which are those that the people of *Lot* did. Those who do not deserve to be greeted are: Jews; Christians;, chess players; backgammon players; alcoholics; people who play the *Barbat* and *Tanbour*[16]*;* those who joke around by swearing at each other's mother; and poets. Those who do not deserve to lead prayers are: those who are born as a result of fornication; those who have abandoned the religion; those who emigrate from an Islamic environment; those who drink wine; those punished for violating Islamic decrees; and those who are not circumcised. And the following are things that the people of *Lot* did: shooting round bullets using a kind of sling[17]; chewing gum; walking with their clothes hanging out and running around with pride; and leaving their shirt's unbuttoned (so that their chest is seen)."

The Interpretation of the Letters Which Make Up the Alphabet

6-30 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab

and Ahmad ibn al-Hassan ibn Ali ibn Faz'zal, on the authority of Ali ibn Asbat, on the authority of Al-Hussein ibn Zayd, on the authority of Muhammad ibn Salim who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), "Uthman ibn Affan asked the Prophet (MGB), 'O Prophet of God! What is the interpretation of *'Abjad*?' The Prophet (MGB) said, 'You should know the interpretation of *'Abjad* since all the wonders lie in it. Shame on a scholar who doesn't know its interpretation!' He asked, 'O Prophet of God! What is the interpretation of *'Abjad*?' The Prophet (MGB) said, 'And the *'alif* is the first letter in Allah. It is one of the letters of His Name. And the *'ba* is the first letter in the Arabic *'Behjat Allah* which means God's Pleasure. And the *'jim* is the first letter of the Arabic words *'jinnah Allah* which mean God's Paradise; '*jamal Allah* which means God's Beauty and '*jalal Allah* which means God's Majesty. And the *'dal* is the first letter in the Arabic words *'Din Allah* which mean God's Religion.

ستة لا ينبغي أن يسلم عليهم وستة لا ينبغي لهم أن يأموا وستة أشياء في هذه الامة من اخلاق قوم لوط

6-29 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن العباس بن معروف، عن أبي جميلة، عن سعد بن طريف، عن الاصبغ ابن نباتة قال: سمعت عليا عليه السلام يقول: ستة لا ينبغي أن يسلم عليهم، وستة لا ينبغي [لهم] أن يأموا، وستة في هذه الامة من أخلاق قوم لوط، فأما الذين لا ينبغي أن يسلم عليهم: فاليهود، والنصارى، وأصحاب النرد والشطرنج، وأصحاب الخمر، والبربط والطنبور، المتفكهون بسب الامهات، والشعراء. وأما الذين لا ينبغي أن يأموا من الناس فولد الزنا، والمرتد، والاعرابي بعد الهجرة وشارب الخمر والمحدود، والاغلف. وأما التي من أخلاق قوم لوط فالجلاهق وهو البندق والحذف، ومضغ العلك، وإرخاء الازار خيلاء، وحل الازرار من القباء والقميص.

تفسير كلمات هن أصل الهجاء

6-30 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن الحسين بن أبي الخطاب، وأحمد بن الحسن بن علي بن فضال، عن علي بن أسباط، عن الحسين بن زيد قال: حدثني محمد بن سالم رفعه إلى أمير المؤمنين عليه السلام قال: قال عثمان بن عفان: يارسول الله ما تفسير أبجد فقال رسول الله صلى الله عليه وآله: تعلموا تفسير أبجد فإن فيه الاعاجيب كلها، ويل لعالم جهل تفسيره، فقال: يارسول الله صلى الله عليه وآله، ما تفسير أبجد؟ قال: أما الالف فآلاء الله، حرف من أسمائه. وأما الباء فبهجة الله. وأما الجيم فجنة الله وجمال الله وجلال الله. وأما الدال فدين الله.

About *'hawaz*', you should know that the *'ha* is for fear of Hell. Shame on him who is thrown into the Fire of Hell. And the *'wa* is the second letter in the Arabic words *'fawayl le ahlen Nar* which means shame on in 'Shame on the residents of the Fire.' And the *'za* is the first letter in the Arabic word *'zaviaa* which refers to a corner – God forbid – from the various corners of Hell. The *'hata* is the first letter in the Arabic word *'hutut* which refers to the shedding down of the sins of those who repent on the Night of Power on

which Gabriel and all the angels pray all night until dawn. And about the *'T* in *'Fatooba lahum va hosne ma'ab* (Usually translated as 'Blessed be') you should know that *Tooba* is a tree which the Honorable the Exalted God planted with his own Hand, and blew into it from His own Spirit! *Tooba* is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house.[18] Its branches can be seen from the outside the walls around Paradise. And about the *'Ya* it refers to *'Yadullah* – that is God's Hand which is above all His creatures. He is Glorified, and Sublime and has no partners. And the *'kaf* in *'kalman* refers to *'Kalamullah* implying that there can be no changing of God's sayings and there are no protectors other than God. And the *'lam* in *'kalman* refers to the associations of the residents of Paradise; their visiting one another; and their greeting each other. It also refers to the mutual blaming of the residents of Hell. And the *'mim* in *'kalman* refers to God's Dominion which never ends and God's Persistence which never ends. The *'nun* in *'kalman* refers to *'Nun. By the Pen and the* (*Record*) *which* (*men*) *write.'*[19] And the Pen is from Light; the Record is from Light. They are on a Tablet that is safeguarded. The nearby-stationed angels are witnesses to it. Their testimony suffices for God. The *'sad* in *'safas* refers to *'sa* which means a scale by which everything you do is measured. Indeed God would not stand any oppressions be done to the people. The *'qarasht* means that God will resurrect them and bring them all back on the Resurrection Day and judge them."

Sadooq added, "I have compiled whatever is related to the meaning of the letters of the alphabet in *'Abjad* in my book *Ma'ani al-Akhbar*."

The Six Characteristics of An Insane One

6-31 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ibrahim ibn Hashim, on the authority of Al-Hussein ibn al-Hassan ibn al-Farsi, on the authority of Suleiman ibn Ja'far al-Ja'fari, on the authority of Muhammad ibn al-Hussein ibn Zayd ibn al-Hussein ibn Ali ibn Abi Talib, on the authority of his father Zayd ibn Ali, on the authority of his father (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority

وأما هوز فالهاء هاء الهاوية: فويل لمن هوى في النار. وأما الواو فويل لاهل النار. وأما الزاي فزاوية في جهنم نعوذ بالله مما في الزاوية يعني زوايا جهنم.وأما حطي فالحاء حطوط الخطايا عن المستغفرين في ليلة القدر، وما نزل به جبرئيل عليه السلام مع الملائكة إلى مطلع الفجر، واما الطاء فطوبى لهم وحسن مآب، وهي شجرة غرسها الله غزوجل بيده ونفخ فيها من روحه وإن أغصانها لترى من وراء سور الجنة تنبت بالحلي والحلل والثمار، متدلية على أفواههم.وأما الياء فيد الله فوق خلقه، سبحانه وتعالى عما يشركون.وأما كلمن فالكاف كلام الله لا تبديل لكلمات الله، ولن تجد من دونه ملتحدا.وأما اللام فإلمام أهل الجنة بينهم في الزيارة والتحية والسلام، وتلاوم أهل النار فيما بينهم. وأما الميم فملك الله الذي لا يزول، ودوام الله الذي لا يفنى، وأما النون "فنون والقلم وما يسطرون". فالقلم قلم من نور، وكتاب من نور، في لوح محفوظ، يشهده المقربون، وكفى بالله شهيدا، أما سعفص فالصاد صاع بصاع يعني الجزاء بالجزاء، كما تدين تدان، إن الله لا يريد ظلما للعباد، وأما قرشت يعني قرشهم فحشرهم ونشرهم إلى يوم القيامة، فقضي بينهم بالحق وهم لا يظلمون.

وقد أخرجت ما رويته في هذا المعنى في تفسير حروف المعجم من كتاب معاني الاخبار.

المجنون من فيه ست خصال

6-31 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني إبراهيم ابن هاشم، عن الحسين بن الحسن الفارسي، عن سليمان بن جعفر الجعفري، عن محمد بن الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب، عن أبيه، عن

of his forefathers (MGB), on the authority of Ali ibn Abi Talib (MGB), "The Prophet of God (MGB) passed by a group of people and asked them, "Why have you gathered together here?" They said, "O Prophet of God! This is an insane epileptic and we have gathered around him."

The Prophet (MGB) said, "This man is not insane. He is ill." Then the Prophet (MGB) said, "Do you want me to tell you who a real insane one is?"

They said, "O Prophet of God! Yes." The Prophet (MGB) said, "A true insane is one who walks with pride; looks at the people from the corners of his eyes; shakes his shoulders due to haughtiness; he wishes to go to Heaven although he commits sins; people are not secure from his wicked deeds; there is no hope that he will do a good deed. Such a person is insane. This poor fellow is just ill."

Attentiveness Is Recommended at the Beginning of Six Prayers

6-32 (The compiler of the book narrated) that his father - may God be pleased with him - in what he wrote to me emphasized that attentiveness at the beginning of six prayers is recommendable. They are the first unit of the night prayer; one unit of *Al-Vatr* prayer[20]; the first unit of the noon's supererogatory prayer; the first unit of the *Ihram* prayer; the first unit of the evening supererogatory prayers; and the first unit of the obligatory prayers."

Six Things of a Martyr Should Be Not Buried with Him

6-33 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Abil Jo'aza al-Monabat ibn Abdullah, on the authority of Al-Hussein ibn Alvan, on the authority of Amr ibn Khalid, on the authority of Zayd ibn Ali, on the authority of his forefathers (MGB), on the authority of Ali (MGB), "They take off the fur garment, shoes, hat, cloak, turban and the underwear from the martyr's body, unless his underwear is bloody in which case it is not taken off. Then they unbutton any buttons or unzip zippers and bury him."

The People Are in Six Groups

6–34 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Sahl ibn Zyad, on the authority of Al–Hussein ibn Sa'id al–Ahvazi, on the authority of Ibn Abi Umayr, on the authority of Himad, on the authority of Al–Halabi that Aba Abdullah as–Sadiq (MGB) said, "The people are divided into six groups: weak people; those who accept the religion; those who are unstable; those who confess to their sins; the *Nasabites*[21]; and the believers."

جعفر بن محمد، عن آبائه، عن علي بن أبي طالب عليهم السلام قال: مر رسول الله صلى الله عليه وآله على جماعة فقال: على ما اجتمعتم؟ قالوا: يارسول الله هذا منون يصرع، فاجتمعنا عليه،فقال: ليس هذا بمجنون ولكنه المبتلى، ثم قال: ألا اخبركم بالمجنون حق المجنون؟ قالوا: بلى يارسول الله قال: [ان المجنون حق المجنون] المتبختر في مشيته، الناظر في عطفيه، المحرك جنبيه بمنكبيه، يتمنى على الله جنته وهو يعصيه، الذي لا يؤمن شره، ولا يرجى خيره، فذلك المجنون، وهذا المبتلى.

من السنة التوجه في ست صلوات

6–32 قال أبي رضي الله عنه في رسالته إلي إن من السنة التوجه في ست صلوات وهي أول ركعة من صلاة الليل، والمفردة من الوتر، وأول ركعتي الزوال، وأول ركعة من ركعتى الاحرام، واول ركعة من نوافل المغرب، وأول ركعة من الفريضة.

ينزع عن الشهيد ستة أشياء ويترك عليه ما سوى ذلك

6–33 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي ابن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبي الجوزاء المنبه ابن عبد الله، عن الحسين بن علوان، عن عمرو بن خالد، عن زيد بن علي، عن آبائه، عن علي عليهم السلام قال: ينزع عن الشهيد الفرو، والخف، والقلنسوة، والعمامة، والمنطقة، والسراويل إلا أن يكون أصابه دم فيترك، ولا يترك عليه شيء معقود إلا حل.

الناس على ست فرق

6–34 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن سهل بن زياد، عن الحسين بن سعيد الاهوازي عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله عليه السلام قال: الناس على ست فرق: مستضعف، ومؤلف، ومرجى، ومعترف بذنبه وناصب، ومؤمن.

Anyone Who Likes Someone Will Not Do Six Things to Him

6–35 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Aba Abdullah al–Razi, on the authority of Al–Hassan ibn Ali ibn Uthman, on the authority of Ahmad ibn Nooh, on the authority of a man, on the authority of Aba Abdullah as–Sadiq (MGB) that Al–Harith al–A'oar swore by God and told the Commander of the Faithful Imam Ali (MGB) that he likes him. The Commander of the Faithful (MGB) told him, "O Harith! You should not act as my enemy, if you like me. You should not play with me; overtake me; tease me; belittle me; quarrel with me or act proudly with me if you like me."

God Sent Abraham a Ring On which Six Items Were Inscribed

6–36 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Ali al–Sayrafi, on the authority of Al–Hussein ibn Khalid, "I asked Abul Hassan Musa ibn Ja'far al–Kazim (MGB), 'What was the design of Adam (MGB)'s ring?' He (MGB) replied, 'The engraving on his ring was *'Lailaha illalah Muhammadn rasullallah* (There is no god but God. Muhammad is His Messenger). Adam had brought it down with him from Paradise. When Noah was aboard his Ark the Honorable the Exalted God revealed to him, 'O Noah! If you fear that you may be drowned, say *'Lailaha illalah* (There is no god but God) one–thousand times and ask me to rescue you and those who accompany you.' When Noah and those who accompanied him sailed on board the Ark, a tornado started. Noah got afraid that they may drown. He did not have enough time to say the *Lailaha illalah* one–thousand times and said *Haleluya alfa alfa yamaria atqan in* Syriac language[22]. The strong waves came to a rest and the Ark came to a calm position. Noah said, 'I should not lose the words which saved me from drowning.' Then he engraved the following on his ring, *'Lailaha illalah* one–thousand times. O My Lord! Please improve my affairs!' The engraving on Solomon's (MGB) ring was *'Subhana minaljam al–jinn bekalamatehi.'*[23] Gabriel became angry when they put Abraham (MGB) in the catapult to throw him in the fire. The Honorable the Exalted God revealed to Gabriel, 'O Gabriel! Why did you become angry?

Gabriel said, 'O my Lord! Abraham is Your friend. There is no one but him on the Earth who worships You. You have dominated your own and his enemy over him.' God revealed to him, 'Be silent. A servant hurries who is afraid like you. I am in control of everything. Abraham is My servant. I can rescue him whenever I wish.' Gabriel calmed down, turned towards Abraham

من أحب رجلا فليجتنب معه خصال ست

6–35 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن أبي عبد الله الرازي، عن الحسن بن علي بن عثمان، عن أحمد بن نوح، عن رجل عن أبي عبد الله عليه السلام قال الحارث الاعور لامير

المؤمنين عليه السلام: يا أمير المؤمنين أنا والله أحبك، فقال له: يا حارث أما إذا أحببتني فلا تخاصمني، ولا تلاعبني، ولا تجاريني ولا تمازحني، ولا تواضعني، ولا ترافعني.

اهبط الله عز وجل إلى ابراهيم عليه السلام خاتما فيه ستة احرف

6-36 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد ابن أحمد، عن عبد الله بن أحمد، عن محمد بن علي الصيرفي، عن الحسين بن خالد، قال: قلت لابي الحسن موسى بن جعفر عليهما السلام: ما كان نقش خاتم آدم؟ فقال: "لا إله إلا الله، محمد رسول الله" هبط به آدم معه من الجنة، وإن نوحا عليه السلام بما ركب السفينة أوحى الله عز وجل إليه يا نوح إن خفت الغرق فهللني الفا، ثم سلني النجاة انجك من الغرق ومن آمن معك. قال: فلما استوى نوح ومن معه في السفينة [و] عصفت عليهم الريح فلم يأمن نوح من الغرق فأعجلته الريح فلم يدرك أن يهلل ألفا، فقال بالسريانية: هلوليا ألفا ألفا يا ماريا أتقن، قال: فاستوى القلس واستمرت السفينة. فقال نوح عليه السلام: إن كلاما نجاني الله به من الغرق لحقيق أن لا يفارقني، فنقش في خاتمه "لا إله إلا الله ألف مرة يا رب أصلحني". وكان نقش خاتم سليمان بن داود عليهما السلام "سبحان من ألجم الجن بكلماته" وإن إبراهيم عليه السلام لما وضع في المنجنيق غضب جبرئيل عليه السلام، فأوحى الله عز وجل إليه يا جبرئيل ما يغضبك، قال: يا رب إبراهيم خليلك ليس على وجه الارض أحد يعبدك غيره سلطت عليه عدوك وعدوه، فأوحى الله إليه اسكت، فانما يعجل العبد الذي هو مثلك يخاف الفوت. فأما أنا فهو عبد آخذه إذا

(MGB) and said, ‘Do you need anything?’ Abraham (MGB) replied, ‘No. Not from you.’ Then the Honorable the Exalted God sent him a ring with the following engraved on it, ‘*Lailaha illalah Muhammadn rasullallah La hule va la quwata illa billah. Fawazta amri ilallah. Asnadta zahri illalah. Hassaballah.*’[24] The Honorable the Exalted God revealed to him, ‘Wear this ring. I shall make the fire cool and (a means of) safety for you.’[25]”

God protects our followers from six characteristics

6-37 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Abu Sa’id al-Adamy, on the authority of Ahmad ibn Muhammad al-Sayyari (al-Basry), on the authority of Muhammad ibn Yahya al-Khazzaz, on the authority of someone who linked it up through some narrators to Aba Abdullah as-Sadiq (MGB), “Indeed the Honorable the Exalted God protects our followers from six characteristics: insanity, leprosy[26],vitiligo[27], being born out of adultery, having a child born out of adultery, and begging from the people.”

6-38 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Zar’at ibn Muhammad al-Hazrami and Muhammad ibn Sin’an, on the authority of Al-Mufaz’zal ibn Umar that he had heard Aba Abdullah as-Sadiq (MGB) say, “Indeed the Honorable the Exalted God has protected our followers from the following six characteristics: being greedy like a crow; barking like a dog; being

gay; being born out of fornication; having children born out of fornication; and going door to door to beg."

Imam Ali (MGB) superceded others in six

6-39 Muhammad ibn Ahmad ibn al-Hussein ibn Yusuf al-Baghdady narrated that Ahmad ibn al-Fazl al-Ahwazi quoted Bakr ibn Ahmad al-Qasri, on the authority of Zayd ibn Musa, on the authority of Abi Musa ibn Ja'far (MGB)28, on the authority of his father Ja'far ibn Muhammad (MGB), on the authority of his father Muhammad ibn Ali (MGB), on the authority of his father Ali ibn al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), that his father Ali ibn Abi Talib (MGB) said, "Abu Bakr, Umar, Uthman, Talha, Az-Zubayr, Saéd, Abdul Rahman ibn Oaf and some others were looking for the Prophet (MGB) in the house of Umma Salma. They found me sitting at the door. They asked me about him (MGB). I said, 'The Prophet (MGB) will come out in a moment.' The Prophet (MGB) came out, padded me on the shoulder and said, 'O son of Abi Talib! I hope that you do not die. You have superseded others in six

شئت، قال: فطابت نفس جبرئيل ثم التفت إلى إبراهيم عليه السلام فقال: هل لك من حاجة؟ فقال: أما إليك فلا، فأهبط الله عز وجل عندها خاتما فيه ستة أحرف "لا إله إلا الله، محمد رسول الله، لا حول ولا قوة إلا بالله، فوضت أمري إلى الله، أسندت ظهري إلى الله، حسبي الله" قال: فأوحى الله عز وجل إليه بأن تختم بهذا الخاتم فاني أجعل النار عليك بردا وسلاما.

أعفى الله عز وجل الشيعة من ست خصال

6-37 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا أبوسعيد الادمي، عن أحمد بن محمد السياري، عن محمد بن يحيى الخزاز، عمن أخبره، عن أبي عبد الله عليه السلام قال: إن الله عز وجل أعفى شيعتنا من ست خصال من الجنون والجذام، والبرص، والابنة وأن يولد له من زنا، وأن يسأل الناس بكفه.

6-38 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبيد، عن زرعة بن محمد الحضرمي، ومحمد بن سنان، عن المفضل بن عمر قال: سمعت أبا عبد الله عليه السلام يقول: ألا إن شيعتنا قد أعاذهم الله عز وجل من ست [من] أن يطمعوا طمع الغراب أو يهروا هرير الكلاب أو ينكحوا في أدبارهم، أو يلدوا من الزنا أو يولد لهم من الزنا أو يتصدقوا على الابواب.

خاصم أمير المؤمنين عليه السلام الناس بست خصال فخصمهم

6-39 حدثنا محمد بن أحمد بن الحسين بن يوسف البغدادي قال: حدثنا أحمد ابن الفضل الاهوازي قال: حدثنا

بكر بن أحمد القصري قال: حدثنا زيد بن موسى قال: حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام قال: خرج أبوبكر وعمر وعثمان وطلحة والزبير وسعد وعبدالرحمن بن عوف وغير واحد من الصحابة يطلبون النبي في بيت ام سلمة فوجدوني على الباب جالسا فسألوني عنه، فقلت: يخرج الساعة، فلم يلبث أن خرج وضرب بيده

characteristics. There is no one else among the Quraysh with such qualities. You are the first man who believed in God. You have been the firmest of them all in doing the orders of the Honorable the Exalted God. You have been the most loyal to your pledge to God. You have been the kindest person with the people. You are the most knowledgeable regarding judicial decrees. You have been the most fair person in equally dividing up the possessions. You are the noblest of them all to the Honorable the Exalted God."

6–40 Muhammad ibn Ahmad al–Baghdady has narrated that Ahmad ibn al–Fazl al–Ahwazi quoted Bakr ibn Ahmad al–Qasri, on the authority of Abu Ahmad Ja'far ibn Muhammad ibn Abdullah ibn Musa, (on the authority of his father), that his father Musa (Al–Kazim (MGB)), narrated a similar narration on the authority of his father Ja'far ibn Muhammad (MGB).

There are six whose prayers will not be answered

6–41 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ayoob ibn Nooh, on the authority of Al–Rabi'a ibn Muhammad al–Moslemi, on the authority of Abdul Ali, on the authority of Noof:29 "I spent one night with the Commander of the Faithful Imam Ali (MGB). He was praying all night long. He went out every hour, looked up at the sky and recited the Quran. When some of the hours of the night had passed he told me, "O Noof! Are you sleeping or are you awake?" I said, "O Commander of the Faithful! Yes, I am awake and I am looking at you," He said, "O Noof! Blessed be30 those who abstain from this world, and are inclined to the Hereafter. They are the ones who have established the Earth as their carpet, and have established its dirt as their bed, and its water as their perfume. They constantly read the Quran, and praying is their custom. They have cut off themselves from the world as did Jesus the son of Mary (MGB). Indeed God the Honorable the Exalted revealed to Jesus the son of Mary: Tell the elders from the Children of Israel: "Do not enter any of My houses without having a pure heart, humble eyes, and clean hands." Also tell them: "Know that I will not answer the prayers of anyone amongst you. Neither will I answer the prayers of anyone who is indebted to any of my creatures. O Noof! Beware not to become a customs official, a poet, a policeman, chief (of a village), or one who plays the *Tanbour*31, or the drum since the Prophet (MGB) came out one night, looked at the sky and said, "This is the hour in which no one's prayers are rejected except the prayers of a chief (of a village), or the prayers of a poet, or the prayers of a customs official, or a policeman, or one who plays the *Tanbour*32, or one who plays the drum."

على ظهري فقال: كبر يا بن أبي طالب، فإنك تخاصم الناس بعدي بست خصال فتخصمهم، ليست في قريش منها شيء، إنك أولهم إيمانا بالله، وأقومهم بأمر الله عز وجل، وأوفاهم بعهد الله، وأرأفهم بالرعية، وأعلمهم بالقضية، وأقسمهم بالسوية، وأفضلهم عند الله عز وجل.

6-40 حدثنا محمد بن أحمد البغدادي قال: حدثنا أحمد بن الفضل الاهوازي قال: حدثنا بكر بن أحمد القصري قال: حدثنا أبوأحمد جعفر بن محمد بن عبد الله بن موسى [قال حدثنا أبي] قال: حدثنا أبي موسى، عن أبيه جعفر بن محمد عليهم السلام وساق الحديث بإسناده مثله.

ستة دعوتهم مردودة

6-41 حدثنا أبي رضي الله عنه قال: حدثن سعد بن عبد الله، عن أيوب بن نوح عن الربيع بن محمد المسلي، عن عبدالاعلى، عن نوف قال: بت ليلة عند أمير المؤمنين علي عليه السلام فكان يصلي الليل كله ويخرج ساعة بعد ساعة فينظر إلى السماء ويتلو القرآن، قال: فمر بي بعد هدوء من الليل فقال: يانوف أراقد أنت أم رامق؟ قلت: بل رامق أرمقك ببصري يا أمير المؤمنين، قال: يا نوف طوبى للزاهدين في الدنيا والراغبين في الآخرة، اولئك الذين اتخذوا الارض بساطا، وترابها فراشا، وماءها طيبا: والقرآن دثارا، والدعاء شعارا، وقرضوا من الدنيا تقريضا، على منهاج عيسى بن مريم عليه السلام، إن الله عز وجل أوحى إلى عيسى بن مريم عليه السلام: قل للملا من بني إسرائيل: لا يدخلوا بيتا من بيوتي إلا بقلوب طاهرة، وأبصار خاشعة، وأكف نقية، وقل لهم: اعلموا أني غير مستجيب لاحد منكم دعوة ولاحد من خلقي قبله مظلمة، يا نوف إياك أن تكون عشارا أو شاعرا، أو شرطيا، أو عريفا، أو صاحب عرطبة وهي الطنبور، أو صاحب كوبة وهو الطبل، فإن نبي الله صلى الله عليه وآله خرج ذات ليلة فنظر إلى السماء فقال: إنها الساعة التي لا ترد فيها دعوة إلا دعوة عريف أو دعوة شاعر أو دعوة عاشر أو شرطي أو صاحب عرطبة أو صاحب كوبة.

There are six who are damned

6-42 Hamzih ibn Muhammad ibn Ahmad al-Alavi – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Sa'id al-Hamedany quoted on the authority of Yahya ibn al-Hassan ibn Ja'far, on the authority of Muhammad ibn Maymun al-Khazzaz, on the authority of Abdullah ibn Maymun, on the authority of Ja'far ibn Muhammad[33], on the authority of his father, on the authority of Ali ibn al-Hussein[34] (MGB) that God's Prophet (MGB) said, "There are six damned by God and all the Prophets (whose call is accepted): Those who add to God's Book; those who deny the Divine decree; those who abandon my traditions; those who allow what God has forbidden regarding my *Itrat*[35]; those who take power by force to debase those whom God has honored; and honor those whom God has debased; those who dedicate the Muslim's booties to himself, and make them legitimate for himself to use."

A Man's Perfection Lies in Six Characteristics

6–43 Ahmad ibn Ibrahim ibn al–Walid al–Salmy narrated that Abulfazl Muhammad ibn Ahmad al–Katib al–Neishaboory quoted through documents linking up to the Commander of the Faithful Imam Ali (MGB) saying, "A man's perfection lies in six characteristics: two minor ones, two major ones, and two influential ones. And the two minor ones lie in his heart and tongue in that he fights with his heart, and he expresses his words with his tongue. And the two major ones lie in his intellect and determination. And the two influential ones lie in his wealth and beauty."

The People Are In Six Groups

6–44 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Ja'far ibn Bat'tat quoted on the authority of Ahmad ibn Aba Abdullah al–Barqy, on the authority of his father who linked it up to Zurarah ibn Oa'fi, "I went to Ali ibn al–Hussein (MGB) and he said, 'O Zurarah! The people at these times are in six groups: lions, wolves, foxes, dogs, pigs and ewes. As for the lions, they are the Kings of the world whichever one loves to can conquer and not get defeated. As for the wolves – they are your businessmen. They find faults[36] when they want to buy, and they praise when[37] they want to sell. And as for the foxes, they are those who use their religion as a means to eat.[38] What they describe by their tongues is not in their hearts. And as for the dogs, they are those who growl at the people with their tongues, and the people honor them due to fear of their tongues. And as for the pigs, they are the effeminate ones, and their look–alikes who never refuse to participate in acts of corruption when they are invited. And as for the ewes, they are the believers whose hair is shaved, whose meat is eaten, and whose bones are broken just as when ewes are caught in between lions, wolves, foxes, dogs and pigs.'"

ستة ملعونون

6–42 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: حدثنا أحمد بن محمد بن سعيد الهمداني قال: حدثنا يحيى بن الحسن بن جعفر، قال: حدثنا محمد بن ميمون الخزاز قال: حدثنا عبد الله بن ميمون، عن جعفر بن محمد، عن أبيه، عن علي ابن الحسين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ستة لعنهم الله وكل نبي مجاب: الزائد في كتاب الله، والمكذب بقدر الله، والتارك لسنتي، والمستحل من عترتي ما حرم الله والمتسلط بالجبروت ليذل من أعزه الله ويعز من أذله الله، والمستأثر بفيئ المسلمين المستحل له.

كمال الرجل بست خصال

6–43 حدثنا أحمد بن إبراهيم بن الوليد السلمي قال: حدثنا أبوالفضل محمد ابن أحمد الكاتب النيسابوري بإسناده يرفعه إلى أمير المؤمنين عليه السلام أنه قال: كمال الرجل بست خصال بأصغريه، وأكبريه، وهيبته: فأما أصغراه

فقلبه ولسانه إن قاتل قاتل بجنان، وإن تكلم تكلم ببيان، وإما أكبراه فعقله وهمته، وأما هيبتاه فماله وجماله.

الناس على ست طبقات

6-44 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا محمد بن جعفر ابن بطة قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه يرفعه إلى زرارة بن أوفى قال: دخلت على علي بن الحسين عليهم السلام فقال: يا زرارة الناس في زماننا على ست طبقات: أسد وذئب وثعلب وكلب وخنزير وشاة، فأما الاسد فملوك الدنيا يحب كل واحد منهم أن يغلب ولا يغلب. وأما الذئب فتجاركم يذمو [ن] إذا اشتروا، ويمدحو [ن] إذا باعوا، وأما الثعلب فهؤلاء الذين يأكلون بأديانهم، ولا يكون في قلوبهم ما يصفون بألسنتهم، وأما الكلب يهر على الناس بلسانه ويكرمه الناس من شر لسانه. وأما الخنزير فهؤلاء المخنثون وأشباههم لا يدعون إلى فاحشة إلا أجابوا، وأما الشاة فالمؤمنون الذين تجز شعورهم ويؤكل لحومهم ويكسر عظمهم فكيف تصنع الشاة بين أسد وذئب وثعلب وكلب وخنزير.

1. The Prophet Muhammad's uncle Hamzih ibn Abdul Mutalib.
2. See footnote for 1-103.
3. A former Persian city now in Uzbekistan
4. In other versions we read Sherjil but he is Sherhabil ibn Muslim ibn Hamid al-Kholani al-Shami.
5. Abu al-Layth said in his commentary of the Quran, "The people asked Jesus (MGB) in ridicule: 'Create a bat for us and put a soul in it, if you are one of the truthful. Then he took some clay and formed a bat and breathed into it. Then it suddenly flew between the sky and the earth. The clay was molded and breathed into by Jesus, but the creation was by God the Supreme. And it is said that they asked to create a bat because it is more wonderful than other creatures. (Bihar Al-Anwar, lxiv, p. 322)
6. There is no god but God. Muhammad is God's friend. Ali is God's Trustee. Fatimah – the mother of Hassan and Hussein is God's slave. Hassan and Hussein are God's chosen ones. May their enemies be damned by God.
7. The Holy Quran: Anfal 8:41.
8. The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.[The Holy Quran: Fatiha 1:7]
9. After having sex.
10. This seems to be a made up tradition to sow the seeds of discord amongst the Muslims.
11. Imam as-Sadiq (MGB).
12. Who is Aba Ali al-Hassan ibn Rashid.
13. Sheikh Sadooq has mentioned in Uyun Akhbar al-Reza, "Abul Hassan in this tradition may refer to Musa ibn Ja'far (MGB) or Al-Reza (MGB) since Yaqoob al-Ja'fari lived at the time of both of them."
14. Imam as-Sadiq (MGB).
15. Implying that you should get off of it when it stops.
16. Translators' note: Barbat is the Persian lute, a certain musical instrument. It also refers to the breast of a duck or goose. Tanbour refers to a certain musical instrument, a kind of malodine with cords of brass wire, which is played with a plectrum.
17. Translators' note: The Prophet of God (MGB) forbade shooting round bullets using a kind of sling because game cannot be killed thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out.
18. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work,

and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.

19. The Holy Quran: Al-Qalam 68:1.

20. Al-Vatr prayer is of mid-night supererogatory prayers, the performance of which has been recommended to the Muslims.

21. Nasabites are Muslims who are enemies of Imam Ali (MGB). This word doesn't apply to any specific sect, rather it has been used for those who were opposed to Imam Ali (MGB), or those who swore at him. They were mostly from the Kharajites who appeared after the Battle of Saf'fayn in which Muaviyah put the Quran on spears, and they stopped fighting with him. Later on they turned against Imam Ali (MGB) and became organized.

22. Syriac was originally a local Aramaic dialect in northern Mesopotamia. Before Arabic became the dominant language, Syriac was a major language among Christian communities in the Middle East, Central Asia and southern India. It is now spoken as a first language in small, scattered communities in Syria, Lebanon, Turkey, Iraq, Iran, Palestine, Armenia, Georgia and Azerbaijan. These communities have, over the years, settled throughout the Middle East, Europe, North and South America, and Australia.

23. Glory to Him who has controlled the genies with His words.

24. There is no god but God. Muhammad is God's Prophet. There is no power nor any strength save by God. Leave your affairs up to God. I rely upon God. God suffices for me.

25. We said, "O Fire! be thou cool, and (a means of) safety for Abraham!"[The Holy Quran: Al-Anbya 21:69.

26. Elephantiasis is a form of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease, arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the flesh. However, leprosy is a well-known disease, which is a whiteness incident in the skin, which appears upon the exterior of the body, by reason of a corrupt state of constitution.

27. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

28. Imam al-Kazim (MGB).

29. Noof al-Bokali.

30. See footnote of 1-2.

31. Tanbour refers to a certain musical instrument, a kind of malodine with cords of brass wire, which is played with a plectrum.

32. A Persian musical instrument.

33. Imam as-Sadiq (MGB).

34. Imam As-Sajjad (MGB).

35. Implying dishonoring the members of the holy Household of God's Prophet (MGB).

36. with the goods.

37. the goods which they want to sell.

38. earn money.

Part 7: On Seven-Numbered Characteristics

The Prophet Ordered Seven Things of Man to Be Buried

7–1 Abu Ahmad Muhammad ibn Ja'far al–Bandar narrated that Abu Bakr Mosadat ibn Asma'e quoted on the authority of Abu Hamid Ahmad ibn Ishaq al–Haravy, on the authority of Al–Fazl ibn Abdullah al–Haravy, on the authority of Malik ibn Suleiman, on the authority of Davood ibn Abdul Rahman, on the authority of Hisham ibn Urwah1, on the authority of his father, on the authority of Ayesha that God's Prophet (MGB) ordered seven things of man to be buried: the hair, the nails, the blood, the menses, the placenta, the teeth, and the bones."

The Prophet Admonished Against Seven Things and Advised to Do Seven

7–2 Al–Khalil ibn Ahmad ibn Ahmad al–Sejezy narrated that Abul–Abbas al–Saqafy quoted on the authority of Muhammad ibn al–Sabah, on the authority of Jarir, on the authority of Abi Ishaq al–Sheibany, on the authority of Ash'as ibn Abil–Sa'esa' al–Maharebi, on the authority of Muawiyah ibn Sowayd ibn Maqran, on the authority of Al–Bara ibn Azib that God's Prophet (MGB) admonished the people against seven things and advised the people to do seven things. He (MGB) prohibited us from wearing golden rings; and drinking in golden or silver vessels. He (MGB) said, 'Whoever drinks in such vessels in this world will not do so in the Hereafter.' The Prophet (MGB) also advised us against riding on a silk saddle; wearing Egyptian silk clothing; wearing silk garments, fine (colored) silk brocade, and thick brocade.

The Prophet (MGB) also ordered us to attend funeral processions; visit the ill; say 'God bless you' to one who sneezes; assist the victims of injustice; greet others aloud; accept invitations; and honor our oaths.

Al–Khalil ibn Ahmad (al–Sejezy) added, "It is better to say honor your promise."

Seven things from the sheep that are forbidden

7–3 Abul–Hussein Muhammad ibn Ali ibn al–Shah narrated that Abu Hamid quoted on the authority of Abu Yazid Ahmad ibn Khalid al–Khalidy, on the authority of Muhammad ibn Ahmad ibn Solh al–Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al–Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad2, on the authority of his father, on the authority of his grandfather, on the

باب السبعة

ورد الامر بدفن سبعة أشياء

7-1 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوبكر مسعدة بن أسمع قال: حدثنا أبوحامد أحمد بن إسحاق الهروي قال: حدثنا الفضل بن عبد الله الهروي قال: حدثنا مالك بن سليمان، عن داود بن عبدالرحمن، عن هشام بن عروة، عن أبيه، عن عائشة أن رسول الله صلى الله عليه وآله كان يأمر بدفن سبعة أشياء من الانسان: الشعر والظفر، والدم، والحيض، والمشيمة، والسن، والعلقة.

نهي رسول الله صلى الله عليه وآله عن سبع وامر بسع

7-2 أخبرني الخليل بن أحمد السجزي قال: أخبرنا أبوالعباس الثقفي قال: حدثنا محمد بن الصباح قال: أخبرنا جرير، عن أبي إسحاق الشيباني، عن أشعث بن أبي الشعثاء المحاربي، عن معاوية بن سويد بن مقرن، عن البراء بن عازب قال: نهى رسول الله صلى الله عليه وآله عن سبع وأمر بسبع: نهانا أن نتختم بالذهب، وعن الشرب في آنية الذهب والفضة، وقال: من شرب فيها في الدنيا لم يشرب فيه في الآخرة، وعن ركوب المياثر، وعن لبس القسي، وعن لبس الحرير والديباج والاستبرق، وأمرنا عليه السلام باتباع الجنائز، وعيادة المريض، وتسميت العاطس، ونصرة المظلوم وإفشاء السلام، وإجابة الداعي، وإبرار القسم.

قال الخليل بن أحمد: لعل الصواب إبرار المقسم.

حرم من الشاة سبعة أشياء

7-3 حدثنا أبوالحسين محمد بن علي بن الشاه، قال: حدثنا أبوحامد، قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صلح التميمي عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن

authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said in his advice to him, "O Ali! Seven things from the sheep are forbidden: the blood, the genitals, the urinary bladder, the bone marrow, the glands, the spleens, and the gall bladders."

7-4 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn Harun, on the authority of Abi Yahya al-Vaseti who through a chain of narrations linked it up to the Commander of the Faithful Imam Ali (MGB) who went to the butchers and admonished them against selling seven parts of sheep: The blood; the glands; the corners of the heart; the spleens; the bone marrow; the balls and the penis." One of the butchers told him (MGB), 'O Commander of the Faithful! The spleens and the liver are the same.'

The Commander of the Faithful (MGB) told him, 'O liar! You are lying! Bring me two bowls of water so

that I may show you the difference between them.' He brought two bowls of water. The Commander of the Faithful (MGB) took a liver and a spleen and put each one in one of the bowls of water. He (MGB) then squashed each one of them with his hand. The liver got squashed but no blood came out of it, but the spleen did not. There was a lot of blood in it which all came out into the water, and all that was left of it was the veins and the skin that was in it. Then the Commander of the Faithful (MGB) said, 'This is the difference between the liver and the spleens. The first one is a form of meat, but the second one is just blood!'"

The Seven Characteristics Granted to Ali (MGB)

7-5 Muhammad ibn Ali ibn al-Shah narrated that Abu Hamid quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, on the authority of Ali ibn Abi Talib (MGB), on the authority of God's Prophet (MGB) in the Prophet's will to Ali (MGB), "O Ali! Indeed the Blessed the Sublime God has granted me seven characteristics similar to you. You will be the first one whom the grave will push out of the ground (on the Resurrection Day) along with me. You will be the first one to stop on the Bridge3 with me. You will be the first one to be dressed when they dress and are brought back to life when they are brought back to life. You will be the first one to reside with me in the highest Heaven. You will be the first one to drink the sealed nectar drink of Paradise with me which is sealed by musk."

أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال: في وصيته له: يا علي حرم من الشاة سبعة أشياء: الدم، والمذاكير، والمثانة، والنخاع، والغدد، والطحال، والمرارة.

7-4 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن هارون، عن أبي يحيى الواسطي بإسناده رفعه إلى أمير المؤمنين عليه السلام أنه مر بالقصابين فنهاهم عن بيع سبعة أشياء من الشاة: نهاهم عن بيع الدم والغدد، وآذان الفؤاد، والطحال والنخاع والخصي والقضيب فقال له رجل من القصابين: يا أمير المؤمنين ما الكبد والطحال إلا سواء، فقال له: كذبت يالكع آتني بتورين من ماء آتك بخلاف ما بينهما، فأتي بكبد وطحال وتورين من ماء، فقال: أمرس كل واحد منهما في إناء على حدة فمرسهما جميعا كما أمر به فانقبضت الكبد ولم يخرج منه شيء ولم ينقبض الطحال وخرج ما فيه كله وكان دما كله وبقي جلده وعروقه، فقال: هذا خلاف ما بينهما، هذا لحم وهذا دم.

اعطي النبي صلى الله عليه وآله في علي عليه السلام سبع خصال

7-5 حدثنا محمد بن علي بن الشاه قال: حدثنا أبو حامد قال: حدثنا أبو يزيد أحمد بن خالد الخالدي: قال: حدثنا

محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن جده عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله آله قال في وصيته له: يا علي إن الله تبارك وتعالى أعطاني فيك سبع خصال أنت أول من ينشق عنه القبر معي، وأنت أول من يقف على الصراط معي، وأنت أول من يكسى إذا كسيت ويحيى إذا حييت، وأنت أول من يسكن معي في عليين وأنت أول من يشرب معي من الرحيق المختوم الذي ختامه مسك.

The Prophet Said: 'Blessed Be Those who Believe In Me without Having Seen Me'

7–6 Muhammad ibn Ja'far al–Bindar narrated that Abul–Abbas al–Himady quoted on the authority of Abu Ja'far al–Hazrami, on the authority of Hodbat ibn Khalid, on the authority of Homam ibn Yahya, on the authority of Qitadeh, on the authority of Aymen, on the authority of Abi Imamat that God's Prophet (MGB) said, "Blessed be[4] those who believe in me without having seen me." He (MGB) then repeated it seven times.

Seven People Will Be in the Shade of God's Throne on the Resurrection Day

7–7 Al–Khalil ibn Ahmad narrated that Ibn Muni'a quoted Mus'ab, on the authority of Malik, on the authority of Aba Abdul Rahman, on the authority of Hafs ibn Asem, on the authority of Abi Sa'id al–Khidry, or Abi Hurayrih that God's Prophet (MGB) said, "God – the Honorable the Exalted – will put His Shade over seven people on the day in which there is no shade except for His Shade: just leaders; young people who have grown up in the worship of the Honorable the Exalted God; men whose heart is with the mosque when they leave it until they return to it; two men who gather together in the mosque in order to obey the Honorable the Exalted God and stay there until they part; men who remember the Honorable the Exalted God when they are alone and cry due to the fear of the Honorable the Exalted God; men invited by a beautiful woman with a good reputation, but do not accept her invitation and say that they fear the Honorable the Exalted God; and men who give charity in private in such a way that no one finds out."

7–8 Al–Muzaf'far ibn Ja'far (Ibn al–Muzaf'far) al–Alavi al–Umari al–Samarqandi – may God be pleased with him – narrated that Ja'far ibn Muhammad ibn Masood al–Ayashi quoted his father, on the authority of Al–Hussein ibn Ishkeeb, on the authority of Muhammad ibn Ali al–Kufy, on the authority of Abi Jamileh Al–Asady, on the authority of Abu Bakr al–Khizermi, on the authority of Salma ibn Kohayl who linked it up to Ibn Abbas[5] that God's Prophet (MGB) said, "Seven people will be in the Shade of the Honorable the Exalted God's Throne on the day in which there is no shade except for His Shade: just leaders; young people who have grown up in the worship of God; men who give charity in private such that even their left hands do not realize what they gave with their right hands (stressing the fact that they give

charity such that no one else sees it); men who remember the Honorable the Exalted God when they are alone and cry due to the fear of the Honorable the Exalted God; men who upon seeing their believing brethren say, ‘I like you for the sake of the Honorable the Exalted God’; men who intend to return to the mosque whenever they leave it; men invited by a beautiful woman, but do not accept her invitation and say that they fear the Lord of the Two Worlds.”

قول النبي صلى الله عليه وآله طوبى ثم طوبى سبع مرات لمن لم يرني وآمن بي

7-6 حدثنا محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا أبوجعفر الحضرمي قال: حدثنا هدبة بن خالد قال: حدثنا همام بن يحيى قال: حدثنا قتادة، عن أيمن، عن أبي امامة قال: قال رسول الله صلى الله عليه وآله: طوبى لمن رآني وآمن بي، طوبى ثم طوبى يقولها سبعالمن لم يرني وآمن بي.

سبعة في ظل عرش الله يوم القيامة

7-7 أخبرنا الخليل بن أحمد قال: أخبرنا ابن منيع قال: حدثنا مصعب قال: حدثني مالك، عن أبي عبدالرحمن، عن حفص بن عاصم، عن أبي سعيد الخدري، أو عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله سبعة يظلهم الله عز وجل في ظله يوم لا ظل إلا ظله إمام عادل، وشاب نشأ في عبادة الله عز وجل، ورجل قلبه متعلق بالمسجد إذا خرج منه حتى يعود إليه، ورجلان كانا في طاعة الله عز وجل فاجتمعا على ذلك وتفرقا، ورجل ذكر الله عز وجل خاليا ففاضت عيناه من خشية الله عز وجل ورجل دعته امرأة ذات حسب وجمال، فقال: إني أخاف الله عز وجل، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما يتصدق بيمينه.

7-8 حدثنا المظفر بن جعفر [بن المظفر] العلوي العمري السمرقندي رضي الله عنه قال: حدثنا جعفر بن محمد بن مسعود العياشي، عن أبيه، عن الحسين بن إشكيب، عن محمد بن علي الكوفي، عن أبي جميلة الاسدي، عن أبي بكر الخضرمي، عن سلمة بن كهيل رفعه، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله:سبعة في ظل عرش الله عز وجل يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله عز وجل، ورجل تصدق بيمينه فأخفاه عن شماله، ورجل ذكر الله عز وجل خاليا ففاضت عيناه من خشية الله عز وجل،و رجل لقى أخاه المؤمن فقال: إني لاحبك في الله عز وجل، ورجل خرج من المسجد وفي نيته أن يرجع إليه،و رجل دعته امرأة ذات جمال إلى نفسها، فقال: إني أخاف الله رب العالمين.

There are seven characteristics in raisins

7-9 Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khowzi narrated that Zayd ibn Muhammad al-Baghdady quoted on the authority of Abul Qasim Abdullah ibn Ahmad al-Ta’ee, on the authority of his father, on the authority of Abul Hassan Ali ibn Musa al-Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet

(MGB) said, “I advise you to eat raisins since that will cure biliousness; alleviate the phlegm; strengthen your nerves; relieve your fatigue; improve your temper; purify yourself; and fend off your grief.”

Seven Mountains were Moved from One Place to Another Place During the Time of Moses (MGB)

7–10 Abu Ahmad al–Qasim ibn Muhammad ibn Ahmad ibn Abdoyeh al–Siraj in Hamedan narrated that Abul–Hassan Ali ibn al–Hassan ibn Sa’id al–Baz’zaz quoted Hameed ibn Zanjooyeh, on the authority of Abdullah ibn Yusuf, on the authority of Khalid ibn Yazid ibn Sabeeh, on the authority of Talha ibn Amr al–Hazrami, on the authority of Ata ibn Abi Ribah, on the authority of Ibn Abbas[6] that the Prophet (MGB) said, “Seven mountains were moved from their original place and joined Saudi Arabia[7] and Yemen. These mountains are Ahad and Varqan which are in Medina; Sowr, Sobayr and Hira which are in Mecca; Sabre and Hazur which are in Yemen.”

7–11 Abul Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al–Basry in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabala quoted on authority of Abul Qasim Abdullah ibn Ahmad ibn Amer al–Ta’ee, on the authority of his father, on the authority of Ali ibn Musa al–Reza (MGB), on the authority of his father Musa ibn Ja’far (MGB), on the authority of his father Ja’far ibn Muhammad (MGB), on the authority of his father Muhammad ibn Ali (MGB), on the authority of his father Ali ibn al–Hussein (MGB), on the authority of his father Al–Hussein ibn Ali (MGB), “Ali ibn Abi Talib (MGB) was in the Jamea Mosque in Kufa. A man from Syria got up and asked him several questions amongst which was the following, ‘O Commander of the Faithful! What are the colors of the seven heavens and what are their names?’ The Imam (MGB) said, ‘The lowest heaven is called *Rafi’a* made of smoke and water. The second heaven is called *Faydoom* and it is the same color as copper. The third heaven is called *Maroom* and it is the same color as brass. The fourth heaven is called *Arfoloon* and it is the same color as silver. The fifth heaven is called *Hayoon* and it is the same color as gold. The sixth heaven is called *Aroos* and it is the same color as green chrysolite.[8] The seventh heaven is called *Ajma* and it is the same color as a white pearl.’”

This has been a part of a longer narration. Only a part of it has been presented here as needed.

في الزبيب سبع خصال

9-7 حدثنا أبومنصور أحمد بن إبراهيم بن بكر الخوزي قال: حدثنا زيد بن محمد البغدادي قال: حدثنا أبوالقاسم عبد الله بن أحمد الطائي قال: حدثني أبي قال: حدثني علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله:عليكم بالزبيب فإنه يكشف المرة ويذهب بالبلغم، ويشد العصب، ويذهب بالاعياء، ويحسن الخلق، ويطيب النفس، ويذهب بالغم.

سبعة جبال تطايرت يوم موسى

7-10حدثنا أبوأحمد القاسم بن محمد بن أحمد بن عبدويه السراج بهمدان قال: حدثنا أبوالحسن علي بن الحسن بن سعيد البزاز قال: حدثنا حميد بن زنجويه قال: حدثنا عبد الله بن يوسف قال: حدثني خالد بن يزيد بن صبيح، عن طلحة بن عمرو الحضرمي، عن عطاء بن أبي رباح، عن ابن عباس، عن النبي صلى الله عليه وآله أنه قال: من الجبال التي تطايرت يوم موسى سبعة أجبل فلحقت بالحجاز واليمن، منها بالمدينة أحد وورقان، وبمكة ثور وثبير وحراء، وباليمن صبر وحضور.

أسماء السماوات السبع وألوانها

7-11حدثنا أبوالحسن محمد بن عمرو بن علي بن عبد الله البصري بايلاق قال: حدثنا أبوعبد الله محمد بن عبد الله بن جبلة الواعظ قال: حدثنا أبوالقاسم عبد الله بن أحمد بن عامر الطائي قال: حدثني أبي قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمدبن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل فكان فيما سأله أن قال له: ياأمير المؤمنين أخبرني عن ألوان السماوات وأسمائها؟ فقال له: إن اسم السماء الدنيا رفيع وهي من ماء ودخان، واسم السماء الثانية فيدوم وهي على لون النحاس، والسماء الثالثة اسمها الماروم وهي على لون الشبه، والسما الرابعة اسمها أرقلون وهي على لون الفضة، والسماء الخامسة اسمها هيفون وهي على لون الذهب، والسماء السادسة اسمها عروس وهي ياقوتة خضراء، والسماء السابعة اسمها عجماء وهي درة بيضاء والحديث طويل أخذنا منه موضع الحاجة.

God's Prophet (MGB) gave Abuzar seven pieces of advice

7-12 Abu Ali al-Hassan ibn Ali ibn Muhammad al-Attar narrated that Muhammad ibn Mahmood quoted on the authority of Abu Suleiman Muhammad ibn Mansoor al-Faqeeh, Isma'il, al-Maleki and Hamdan, on the authority of Al-Makeki ibn Ibrahim, on the authority of Hisham ibn Hisan and al-Hassan ibn Dinar, on the authority of Muhammad ibn Vase'a, on the authority of Abdullah ibn al-Samet, on the authority of Abuzar - may God have Mercy upon him, "God's Prophet (MGB) gave me seven pieces of advice. The Prophet (MGB) advised me to always consider the situation of the people who are in an inferior position than I am. The Prophet (MGB) advised me never to consider the position of those who are in a better position than I am. The Prophet (MGB) advised me to like the poor and associate with them. The Prophet (MGB) advised me to tell the truth even though it may be unpleasant. The Prophet (MGB) advised me to visit my relations of kin, even if they may have cut off relations with me. The Prophet (MGB) advised me not to fear the blame of those who blame me for the sake of God. The Prophet (MGB) advised me to say 'There is no power nor any strength save in God the Sublime the Great' often as it is one of the treasures of Paradise."

7-13 Abu Muhammad – Muhammad ibn Abdullah al-Shafe'ee in Furqana narrated that Mujahid ibn A'ayn quoted Abu Yahya Abdul Samad ibn al-Fazl al-Balkhi, on the authority of Macci ibn Ibrahim, on the authority of Hisham ibn Hisan and al-Hassan ibn Dinar, on the authority of Muhammad ibn Vase'a, on the authority of Abdullah ibn al-Samet, on the authority of Abuzar, "God's Prophet (MGB) gave me seven pieces of advice."

The rest of this narration is similar to the one above.

The belief of one who has seven characteristics is complete

7-14 Abul-Hussein Muhammad ibn Ali ibn al-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB), the Prophet (MGB) told him, "O Ali! The belief of one who has the following seven characteristics is complete and the gates of Paradise shall open up for him: to perform the (ritual) ablution properly; to say the prayers properly; to pay the alms-tax; to quench one's anger; to control one's tongue; to seek God's forgiveness for the sins; and to (follow and) give advice according to the way of the Prophet's Household."

أوصى رسول الله صلى الله عليه وآله أبا ذر بسبع

7-12 حدثنا أبوعلي الحسن بن علي بن محمد العطار قال: حدثنا محمد بن محمود قال: حدثنا أبوسليمان محمد بن منصور الفقيه، وإسماعيل، والمكي، وحمدان قالوا: حدثنا المكي بن إبراهيم قال: حدثنا هشام بن حسان، والحسن بن دينار، عن محمد ابن واسع، عن عبد الله بن الصامت، عن أبي ذر رحمة الله عليه قال: أوصاني رسول الله بسبع أوصاني أن أنظر إلى من هو دوني، ولا أنظر اليم من هو فووقي، وأوصاني بحب المساكين والدنو منهم، وأوصاني أن أقول الحق وإن كان مرا، وأوصاني أن أصل رحمي وإن أدبرت، وأوصاني أن لا أخاف في الله لومة لائم، وأوصاني أن أستكثر من قول "لاحول ولا قوة إلا بالله [العلي العظيم]" فانها من كنوز الجنة.

7-13 حدثنا أبومحمد محمد بن أبي عبد الله الشافعي بفرغانة قال: أخبرنا مجاهد بن أعين قال: حدثنا أبويحيى عبدالصمد بن الفضل البلخي قال: حدثنا مكي بن إبراهيم قال: حدثنا هشام بن حسان، والحسن بن دينار، عن محمد بن واسع، عن عبد الله بن الصامت، عن أبي ذر قال: أوصاني رسول الله صلى الله عليه وآله بسبع ـ وذكر الحديث مثله سواء.

سبعة من كن فيه فقد استكمل حقيقة الايمان

7-14 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد ابن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام أن النبي صلى الله عليه وآله قال في وصيته له: يا علي سبعة من كن فيه فقد استكمل حقيقة الايمان، وأبواب الجنة مفتحة له: من أسبغ وضوءه، وأحسن صلاته، وأدى زكاة ماله، وكف غضبه، وسجن لسانه، واستغفر لذنبه، وأدى النصيحة لاهل بيت نبيه.

God gives seven things to one who fasts in Ramazan

7-15 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ali ibn al-Hussein al-Req'qi, on the authority of Abdullah ibn Jabal'lat, on the authority of Muawiyah ibn Am'mar, on the authority of Al-Hassan ibn Abdullah, on the authority of his forefathers, on the authority of his grandfather Al-Hassan ibn Ali ibn Abi Talib, on the authority of Ali ibn Abi Talib (MGB), "God's Prophet (MGB) said, 'The Blessed the Sublime God would give seven things to any believer who fasts during the month of *Ramazan* for the sake of God as follows: God would melt down any flesh that may gave grown on his body due to eating illegitimate food; the Honorable the Exalted God would make him closer to His Mercy; his act would be considered as an expiation for the sin of his great forefather Adam (MGB); God would ease the hardships of death for him; he shall be immune from thirst and hunger on the Resurrection Day; the Honorable the Exalted God would feed him with pure Heavenly foods; and the Honorable the Exalted God would grant him immunity from the Fire (of Hell).' I said, 'O Muhammad! You speak the truth.'"

Seven People Shall Receive the Hardest Punishment On the Resurrection Day

7-16 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Al-Abbas ibn Ma'ruf, on the authority of Al-Hassan ibn Mahboob, on the authority of Hanan ibn Sadeer, that one of the companions of Aba Abdullah as-Sadiq (MGB) said that he had heard him say, "Seven people who shall receive the hardest punishment on the Resurrection Day are as follows: Adam's son who killed his brother (MGB); Nimrood who argued with Abraham (MGB) about God; two of the Israelites one of whom made the Israelites Jewish and the other one who made the Israelites Christian; the *Pharaoh* who said, *'I am your Lord, Most High'*9; and two of the followers of the Muslim nation."

The Opening Allahu Akbars (God is Great) Are Seven

7-17 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of Ahmad ibn Abdullah al-Khalijee, on the authority of

the father of Ali al-Hassan ibn Rashid, “I asked Al-Reza (MGB) about the number of times the *Allahu Akbars* (*God is Great*) are said before the start of the prayer. He (MGB) replied, ‘It is seven times.’ I said, ‘It has been narrated that God’s Prophet (MGB) said it only once.’ The Imam replied, ‘God’s Prophet (MGB) said it loudly once and said it quietly the other six times.’”

من صام شهر رمضان وجبت له سبع خصال

7-15 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي قال: حدثنا علي بن الحسين الرقي عن عبد الله ابن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن ابن علي بن أبي طالب، عن علي بن أبي طالب عليهم السلام في حديث طويل يقول فيه قال: قال رسول الله صلى الله عليه وآله: ما من مؤمن يصوم شهر رمضان احتسابا إلا أوجب الله تبارك وتعالى له سبع خصال: أولها يذوب الحرام من جسده، والثانية يقرب من رحمة الله عز وجل، والثالثة قد كفر خطيئة أبيه آدم، والرابعة يهون الله عليه سكرات الموت، والخامسة أمان من الجوع والعطش يوم القيامة، والسادسة يطعمه الله عز وجل من طيبات الجنة، والسابعة يعطيه الله عز وجل براءة من النار. قال: صدقت يا محمد.

سبعة من أشد الناس عذابا يوم القيامة

7-16 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن الحسن بن محبوب، عن حنان بن سدير قال: حدثني رجل من أصحاب أبي عبد الله عليه السلام قال: سمعته يقول: إن أشد الناس عذابا يوم القيامة سبعة نفر أولهم ابن آدم الذي قتل أخاه، ونمرود الذي حاج إبراهيم في ربه، واثنان من بني إسرائيل هودا قومهم ونصراهم، وفرعون الذي قال: أنا ربكم الاعلى، واثنان من هذه الامة.

تكبيرات الافتتاح سبع

7-17 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن أحمد بن عبد الله الخليجي، عن أبي علي الحسن بن راشد قال: سألت الرضا عليه السلام عن تكبيرة الافتتاح، فقال: سبع قلت: روي عن النبي صلى الله عليه وآله إنه كان يكبر واحدة، فقال: إن النبي صلى الله عليه وآله كان يكبر واحدة يجهز بها ويسر ستا.

7-18 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of Ibn Abi Umayr, on the authority of Abdullah ibn Bakir that Zurarah said, “I saw Aba Abdullah as-Sadiq (MGB) and heard him start his prayer with seven continuous *Takbirs* (saying God is Great).”

7–19 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Himad, on the authority of Al–Halabi, on the authority of Aba Abdullah as–Sadiq (MGB), "Whenever you are the prayer leader it suffices that you say the opening *Takbir* (God is Great) once aloud and say the rest in a low voice."

7–20 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Abi Ja'far al–Baqir (MGB) said, "The minimum number of the opening *Takbirs* (saying God is Great) before the start of the prayer is 1. It may be said three times. It is even better to say it five or even seven times."

The compiler of the book added, "I have compiled the reasons behind the seven opening *Takbirs* in my book *Elal al–Shar'ye val Asbab.*"

Seven instances to recite Al–Ikhlas and Kafirun

7–21 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ayoob ibn Nooh, on the authority of Abdullah ibn al–Muqayrih, on the authority of Mu'az ibn Muslim, on the authority of Aba Abdullah as–Sadiq (MGB), "Never abandon reading the *Al–Ikhlas*[10] and the *Kafirun*[11] Quranic Chapters in the following seven instances: in the two units of recommendable (*Nafila*) prayers before dawn prayers; in the two units of recommendable (*Nafila*) prayers at sunset; in the two units of recommendable (*Nafila*) prayers after the evening prayer; in the first two units of the night prayer; in the two units of *Ihram* prayer; in the two units of the morning prayer; and in the two units of the *Ka'ba* circumambulation prayer."

The compiler of the book – may God be pleased with him – said, "The instruction above for reciting the above–mentioned two Quranic Chapters in these seven instances is a recommendation. It is not an obligation."

A Wise Man Pursued Another Wise Man for Seven–Hundred Farsakhsdcxxix For Seven Pieces of Advice

7–22 Muhammad ibn Ali Majiluyih –may God be pleased with him– narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah al–Razi, on the authority of Sajjadat

7–18 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن ابن أبي عمير، عن عبد الله بن بكير، عن زرارة قال: رأيت أبا عبد الله عليه السلام وسمعته استفتح الصالة بسبع تكبيرات ولاء.

7-19 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن محمد بن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله عليه السلام قال: إذا كنت إماما فإنه يجزيك أن تكبر واحدة وتسر ستا.

7-20 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه السلام قال: أدنى ما يجزي من التكبير في التوجه إلى الصلاة تكبيرة واحدة، وثلاث تكبيرات وخمس وسبع أفضل. وقد أخرجت علة السبع التكبيرات في الافتتاح في كتاب علل الشرايع والاحكام والاسباب.

يقرأ قل هو الله احد وقل يا ايها الكافرون في سبع مواطن

7-21 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أيوب بن نوح، عن عبد الله بن المغيرة قال: حدثني معاذ بن مسلم، عن أبي عبد الله عليه السلام قال: لا تدع أن تقرأ قل هو الله احد وقل يا أيها الكافرون في سبعة مواطن: في الركعتين قبل الفجر، وركعتي الزوال، والركعتين بعد المغرب، والركعتين في أول صلاة الليل وركعتي الاحرام، وركعتي الفجر إذا أصبحت بها، وركعتي الطواف.

قال مصنف هذا الكتاب رضي الله عنه: الامر بقراءة هاتين السورتين في هذه السبع المواطن على الاستحباب لا على الوجوب.

تبع حكيم حكيما سبع مائة فرسخ في سبع كلمات

7-22 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد قال: حدثني أبوعبد الله الرازي، عن سجادة واسمه الحسن

– who is al-Hassan ibn Ali ibn Abi Uthman whereas Abi Uthman is Habib, on the authority of Muhammad ibn Abi Hamzih, on the authority of Muawiyah ibn Wahab, on the authority of Aba Abdullah as-Sadiq (MGB), “A wise man pursued another wise man for seven-hundred *Farsakh*s[12] for seven pieces of advice. Once he met him he asked, ‘O Sir! Please tell me what is higher than the sky; what is wider than the Earth; what is deeper than the sea; what is harder than the rocks; what is hotter than fire; what is colder than bitter cold; and what is heavier than the mountains?’ The wise man replied, ‘Truth is higher than the skies; justice is wider than the Earth; self-contentment is deeper than the sea; an atheist’s heart is harder than rocks; the greed of a miser is hotter than the fire; disappointment for obtaining God’s Mercy is colder than bitter cold; and finally accusing an innocent person is heavier than

the mountains.’”

Seven Spoil Their Deeds

7–23 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah al–Razi, on the authority of Al–Hassan ibn Abi Uthman, on the authority of Ahmad ibn Umar al–Hilal, on the authority of Yahya ibn Imran al–Halabi that he had heard Aba Abdullah as–Sadiq (MGB) say, “The following seven people spoil their deeds.

1– A wise highly knowledgeable man who doesn’t teach his knowledge to the people and is unknown to the extent that nobody mentions his name

2– A wise man who entrusts his wealth to wicked liars who would not return it to him

3– Those who trust mischievous and disloyal people

4– Noble people who are not compassionate to others

5– Mothers who do not protect the secrets of their offspring and divulge them

6– Those who rush to blame their companions and brethren

7– Those who continually quarrel with their colleagues and brethren.”

The Prostration on Seven Bones

7–24 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Himad, on the authority of Zurarah that Abi Ja’far al–Baqir (MGB) said, “You perform the prostration on seven bones: the forehead; the palms of the hands; the ends of the knees; the big toes of the feet; and the tip of the nose. The first seven is a must but touching the tip of the nose to the ground during prostration is just recommendable.”

بن علي ابن أبي عثمان، واسم أبي عثمان حبيب عن محمد بن أبي حمزة، عن معاوية بن وهب، عن أبي عبد الله عليه السلام قال: تبع حكيم حكيما سبع مائة فرسخ في سبع كلمات فلما لحق به قال له: ياهذا ما أرفع من السماء وأوسع من الارض وأغنى من البحر وأقسى من الحجر وأشد حرارة من النار وأشد بردا من الزمهرير، وأثقل من الجبال الراسيات؟، فقال له: يا هذا الحق أرفع من السماء، والعدل أوسع من الارض، وغنى النفس أغنى من البحر، وقلب الكافر أقسى من الحجر، والحريص الجشع أشد حرارة من النار، واليأس من روح الله أشد بردا من الزمهرير، والبهتان على البرئ أثقل من الجبال الراسيات.

سبعة يفسدون أعمالهم

7-23 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد قال: حدثني أبوعبد الله الرازي، عن الحسن بن علي بن أبي عثمان، عن أحمد بن عمر الحلال، عن يحيى بن عمران الحلبي قال: سمعت أبا عبد الله عليه السلام يقول: سبعة يفسدون أعمالهم: الرجل الحليم ذو العلم الكثير لا يعرف بذلك ولا يذكر به، والحكيم الذي يدين ماله كل كاذب منكر لما يؤتى إليه، والرجل الذي يأمن ذا المكر والخيانة والسيد الفظ الذي لا رحمة له، والام التي لا تكتم عن الولد السر وتفشي عليه، والسريع إلى لائمة إخوانه، والذي لا يزال يجادل أخاه مخاصما له.

السجود على سبعة أعظم

7-24 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حماد، عن زرارة، عن أبي جعفر عليه السلام قال:السجود على سبعة أعظم: الجبهة والكفين والركبتين، والابهامين، وترغم بأنفك، أما الفرض فهذه السبعة، وأما الارغام فسنة.

The Prophet (MGB) Has Cursed Seven Groups

7-25 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad, on the authority of Abil Qasim al-Kufy, on the authority of Abdul-Mumin al-Ansari, on the authority of Abi Ja'far al-Baqir (MGB), "God's Prophet (MGB) said, 'I have cursed seven groups. God and all the other Prophets (MGB) whose prayers are sure to be fulfilled have also cursed them.' They asked him (MGB), 'Who are they?' The Prophet (MGB) replied, 'They are those who add things to the Quran; those who deny Divine Destiny; those who oppose my traditions; those who allow what has been forbidden regarding my *Itrat*[13]; those who come into power by force so as to debase those who are endeared by God, and to endear those who are debased by God; those who consider lawful what the Honorable the Exalted God has established to be unlawful.'"

7-26 Muhammad ibn Umar al-Hafiz quoted on the authority of Abu Ja'far Muhammad ibn al-Hussein ibn Hafs al-Khas'ami, on the authority of Sabit ibn Qarim al-Sanjari, on the authority of Abdul Malik ibn Valid, on the authority of Amr ibn Abdul-Jab'bar, on the authority of Abdullah ibn Zyad, on the authority of Zayd ibn Ali, on the authority of his father, on the authority of his grandfather, on the authority of Ali (MGB) that the Prophet (MGB) said, "God and all the Prophets (MGB) whose prayers are sure to be fulfilled have cursed seven groups of people. They are those who change the Quran; those who deny Divine Destiny; those who change the tradition of God's Prophet; those who allow what has been forbidden regarding my *Itrat;* those who come into power by force so as to debase those who are endeared by God, and to endear those who are debased by God; those who consider lawful what the Honorable the Exalted God has established to be unlawful; and those who are too proud with those who worship the Honorable the Exalted God."

The Seven Rights of Believers Incumbent Upon Other Believers

7-27 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Abdul Jab'bar, on the authority of Al-Hassan Ali ibn Fazal, on the authority of Solabat ibn Maymun, on the authority of some companions, on the authority of Al-Moála ibn Khanees, "I asked Aba Abdullah as-Sadiq (MGB), 'What are the rights of the believers incumbent upon other believers?' The Imam (MGB) replied, 'There are seven rights for any believer that are incumbent upon other believers to honor. All seven are obligatory. If you do not honor any of these rights, you have left the domain of divine friendship and God's obedience.'

لعن رسول الله صلى الله عليه وآله سبعة

7-25 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أحمد بن محمد، عن أبي القاسم الكوفي، عن عبدالمؤمن الانصاري، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إني لعنت سبعة لعنهم الله وكل نبي مجاب قبلي، فقيل: ومن هم؟ فقال: الزائد في كتاب الله، والمكذب بقدر الله، والمخالف لسنتي، والمستحل من عترتي ما حرم الله، والمتسلط بالجبرية ليغز من أذل الله، ويذل من أعز الله، والمستأثر على المسلمين بفيئهم مستحلا له والمحرم ما أحل الله عز وجل.

7-26 حدثنا محمدبن عمر الحافظ قال: حدثني أبوجعفر محمدبن الحسين بن حفص الخثعمي قال: حدثنا ثابت بن غارم السنجاري قال: حدثنا عبدالملك بن الوليد قال: حدثنا عمرو بن عبدالجبار قال: حدثني عبد الله بن زياد قال: أخبرني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال النبي صلى الله عليه وآله سبعة لعنهم الله وكل نبي مجاب: المغير لكتاب الله، والمكذب بقدر الله، والمبدل سنة رسول الله، والمستحل من عترتي ما حرم الله عز وجل، والمتسلط في سلطانه ليعز من أذل الله يذل من أعز الله، والمستحل لحرم الله، والمتكبر على عبادالله عز وجل.

للمؤمن على المؤمن سبعة حقوق

7-27 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عبد الجبار، عن الحسن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن المعلى بن خنيس قال: قلت لابي عبد الله عليه السلام: ما حق المؤمن على المؤمن؟ قال: سبعة حقوق واجبات ما فيها حق إلا وهو واجب عليه وإن خالفه خرج من ولاية الله وترك طاعته ولم يكن لله عزو جل فيه نصيب.

I asked the Imam (MGB), 'May I be your ransom! What are these seven rights?' The Imam (MGB) replied, 'Excellent O Moála! The simplest right is that you should like for them what you like for yourself, and dislike for them what you dislike for yourself. The second right is that you must assist them in

fulfilling their needs, please them and not oppose what they say. The third right is that you must use your soul, wealth, tongue, hands and feet to assist them. The fourth right is that you must be like their eyes, their guide, their mirror, and their clothing. The sixth right is that if you have a wife and a servant, and your brother doesn't, you must send your servant to his house to wash his clothes, prepare his food and make his bed. These are all established duties between you and him. The seventh right is that you must accept his oath and his invitation. You must attend his burial ceremony. You should go to visit him if he gets ill, and make all efforts to fulfill his needs. You should not let him beg you for help, but immediately fulfill his needs. Once you do this, you have tied his friendship and yours together, and have tied your friendship to the Almighty God's friendship.'"

7-28 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Harun ibn Muslim ibn Sa'edan, on the authority of Mus'adat ibn Sadaqah al-Rub'ee, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), "The Honorable the Exalted God has established seven rights for each believer incumbent upon any other believer as follows:

1-He must honor him in his sight.

2- He must love him wholeheartedly.

3- He must help him.

4- He should consider to be good for him whatever he considers to be good for himself and should not gossip about him.

5- He should visit him when he gets ill.

6- He should attend and escort his funeral procession.

7- He should only speak good of him after his death."

An Atheist Eats with Seven Intestines

7-29 Muhammad ibn al-Hassan al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Harun ibn Muslim, on the authority of Mus'adat, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), "The atheists eat with seven intestines.[14]"

7-30 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of some companions, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "A believer eats with one intestine, but an atheist eats with seven intestines."

قال: قلت: جعلت فداك حدثني ماهي؟ قال: ويحك يا معلى إني شفيق عليك أخشى أن تضيع ولا تحفظ، وتعلم ولا تعمل، قلت لا قوة إلا بالله، قال: أيسر منها أن تحب له ما تحب لنفسك، وتكره له ما تكره لنفسك، والحق الثاني أن تمشي في جاجته وتبتغي رضاه ولا تخالف قوله، والحق الثالث أن تصله بنفسك ومالك ويدك ورجلك ولسانك. والحق الرابع أن تكون عينه ودليله ومرآته وقميصه. والحق الخامس أن لا تشبع ويجوع، ولا تلبس ويعرى، ولا تروي ويظمأ. والحق السادس إن يكون لك امرأة وخادم وليس لاخيك امرأة ولا خادم أن تبعث خادمك فتغسل ثيابه، وتصنع طعامه، وتمهد فراشه، فإن ذلك كله إنما جعل بينك وبينه، والحق السابع أن تبر قسمه وتجيب دعوته، وتشهد جنازته وتعوده في مرضه، وتشخص بدنك في قضاء حاجته، ولا تحوجه إلى أن يسألك ولكن تبادر إلى قضاء حوائجه، فاذا فعلت ذلك به وصلت ولايتك بولايته وولايته بولاية الله عز وجل.

7-28 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا هارون بن مسلم بن سعدان، عن مسعدة بن صدقة الربعي، عن جعفر بن محمد عليهما السلام قال: للمؤمن على المؤمن سبعة حقوق واجبة له من الله عز وجل والله سائله عما صنع فيها: الاجلال له في عينه، والود له في صدره، والمواساة له في ماله، وأن يجب له ما يحب لنفسه وأن يحرم غيبته، وأن يعوده في مرضه، ويشيع جنازته، ولا يقول فيه بعد موته إلا خيرا.

الكافر يأكل في سبعة أمعاء

7-29 حدثنا بذلك محمد بن الحسن بن الوليد رضي الله عنه، عن محمد بن الحسن الصفار، عن هارون بن مسلم، عن مسعدة، عن جعفر بن محمد عليهما السلام: الكافر يأكل في سبعة أمعاء.

7-30 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: المؤمن يأكل في معاء واحد، والكافر يأكل في سبعة أمعاء.

A believer is one who has seven characteristics

7-31 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Yahya, on the authority of Ahmad ibn Muhammad and others who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), "A believer is one whose business is legitimate; is good-tempered; has a good soul; gives charity from his excessive wealth; doesn't talk a lot; the people are secure with him; and he treats others fairly."

There are seven ranks for a believer

7-32 Al-Hussein ibn Ahmad ibn Idris – may God be pleased with him – narrated that Muhammad ibn Ahmad quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father who linked it up through

a chain of narrators to Aba Abdullah as-Sadiq (MGB), “There are seven ranks for a believer. None of them would go beyond their rank. Those with a given rank may get honored by the Honorable the Exalted God and be promoted, but they would never achieve a different rank. One group are God’s witnesses for His creatures. One group are the noble ones. One group are the examined ones. One group are the brave ones. One group are the patient ones. One group are the pious ones and one group are those who seek forgiveness.”

Seven Hearts would Not Taste the Sweetness of Belief

7-33 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Sahl ibn Zyad, on the authority of Mansoor, on the authority of Nasr al-Kowsaj, on the authority of Motrif – a servant of Ma’an, on the authority of Aba Abdullah as-Sadiq (MGB), “Seven hearts would not taste the sweetness of belief: the Sandi; the Zanji; the Khuzestani; the Kurdish; the Bedouins; those who reside in the hills of Ray15; and those born of adultery.”

Seven groups of learned men shall go to Hell

7-34 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Al-Hassan ibn Musa al-Khishab, on the authority of Isma’il ibn Mihran, and Ali ibn Asbat, on the authority of some men that Abu Abdullah as-Sadiq (MGB) said, “A group of learned men like to pile up their knowledge like a treasure and not let the people use it. They shall be on the first floor of Hell. Some of the learned men get insulted when they are given some advice and have a hard time giving advice to others. They shall be on the second floor of Hell.

المؤمن الذى يجتمع فيه سبع خصال

7-31 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن يحيى قال: حدثني أحمد بن محمد وغيره بإسناده رفعاه إلى أمير المؤمنين عليه السلام أنه قال: المؤمن من طاب مكسبه، وحسنت خليقته، وصحت سريرته، وأنفق الفضل من ماله، وأمسك الفضل من كلامه، وكفي الناس من شره وأنصف الناس من نفسه.

المؤمنون على سبع درجات

7-32 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه، عن محمد بن أحمد، عن أحمد بن أبي عبد الله البرقي،

عن أبيه يرفعه إلى أبي عبد الله عليه السلام قال: المؤمنون على سبع درجات: صاحب درجة منهم في مزيد من الله عز وجل لايخرجه ذلك المزيد من درجته إلى درجة غيره، ومنهم شهداء الله على خلقه، ومنهم النجباء، ومنهم الممتحنة، ومنهم النجداء، ومنهم أهل الصبر، ومنهم أهل التقوى، ومنهم أهل المغفرة.

لا يدخل حلاوة الايمان قلوب سبعة

7-33 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثني محمد بن أحمد، عن سهل بن زياد، عن منصور، عن نصر الكوسج، عن مطرف مولى معن عن أبي عبد الله عليه السلام قال: لايدخل حلاوة الايمان قلب سندي، والزنجي، ولاخوزي ولاكردي، ولا بربري، ولا نبك الري، ولامن حملته أمه من الزنا.

سبعة من العلماء في النار

7-34 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني محمد بن يحيى العطار، عن محمد بن أحمد، عن الحسن بن موسي الخشاب، عن إسماعيل بن مهران، وعلي بن أسباط فيما أعلم، عن بعض رجالهما قال: قال أبوعبدلله عليه السلام: إن من العلماء من يحب أن يخزن علمه ولا يؤخذ عنه، فذاك في الدرك الاول من النار، ومن العلماء من إذا وعظ أنف وإذا وعظ عنف فذاك في الدرك الثاني من النار.

Some of the learned men consider only the rich and the elite to be worthy of learning, and do not consider the poor and the needy to be worthy of teaching. They shall be on the third floor of Hell. Some of the learned men are oppressive like the rulers and the kings. They would get angry if you object to them or fail to carry out any of their orders. They shall reside on the fourth level of Hell. Some of the learned men seek to acquire the narrations of the Jews and the Christians in order to serve as a source of pride and honor for them and increase their body of knowledge of traditions. They shall reside on the fifth level of Hell. Some of the learned men assume themselves as being the reference for religious decrees, and say that others should ask them even though they have not even learned a single word! God doesn't like such people and they shall reside on the sixth level of Hell. Some of the learned men use their knowledge as a means of showing off their intellect and manlihood. Such people shall reside on the seventh level of Hell."

Seven Creatures which God Created but Not Born of Their Mother's Womb

7-35 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted Al-Yashkari[16], on the authority of Abi Ahmad Muhammad ibn Zyad al-Azodi, on the authority of Aban ibn Uthman, on the authority of Aban ibn Taqlib, on the authority of Sufyan ibn Abi

Layli, on the authority of Al-Hassan ibn Ali ibn Abi Talib (MGB) that it has been recorded as a part of a long narration in which the Imam (MGB) responded to the Roman Emperor who had asked him about the seven creatures which God created but not born of their mother's womb as follows: "They are Adam, Eve, Abraham's ram, the she-camel of Salih, the snake in Heaven, the raven which God sent for Cain to scratch the ground and show him how to bury his brother Abel17, and the damned Satan – may the Blessed the Sublime God curse him."

God the Sublime has partitioned Islam into seven parts

7-36 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Am'mar ibn Abil Ahvas, "Aba Abdullah as-Sadiq (MGB) was asked, 'There are people amongst us who believe in the Caliphate of the Commander of the Faithful (MGB), and consider him to be superior to all people, but do not believe in your nobility as we do. Should we be friends with them?' Imam as-Sadiq (MGB) replied, 'Yes, absolutely. Is it not true that God has things that the Prophet of God doesn't have? Is it not true that the Prophet of God has things that we do not have? Is it not true that

ومن العلماء من يرى أن يصنع العلم عند ذوي الثروة والشرف، ولا يرى له في المساكين وضعا فذاك في الدرك الثالث من النار، ومن العلامة من يذهب في علمه مذهب الجبابرة والسلاطين فان رد عليه شيء من قوله أوقصر في شيء من أمره غضب فذاك في الدرك الرابع من النار، ومن العلماء من يطلب أحاديث اليهود والنصارى ليغزر به ويكثر به حديثه فذاك في الدرك الخامس من النار، ومن العلماء من يصنع نفسه للفتيا ويقول: سلوني ولعله لا يصيب حرفا واحدا والله لا يحب المتكلفين فذاك في الدرك السادس من النار، ومن العلماء من يتخذ علمه مروءة وعقلا فذاك في الدرك السابع من النار.

سبعة أشياء خلقها الله عز وجل لم تخرج من رحم

7-35 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا علي بن ابراهيم ابن هاشم، عن اليشكري، عن أبي أحمد محمد بن زياد الازدي، عن أبان بن عثمان، عن أبان بن تغلب، عن سفيان بن أبي ليلى، عن الحسن بن علي بن أبي طالب عليهما السلام أنه قال: في حديث طويل له مع ملك الروم إن ملك الروم سأله فيما سأله عن سبعة أشياء خلقها الله عز وجل لم تخرج من رحم، فقال: آدم وحواء، وكبس إبراهيم، وناقة صالح، وحية الجنة، والغراب الذي بعثه الله عز وجل يبحث في الارض، وإبليس لعنه الله تبارك وتعالى.

وضع الله تعالى الاسلام على سبعة أسهم

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبدلله، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، 36-7
عن عمار بن أبي الاحوص، قال: قلت لابي عبدلله عليه السلام إن عندنا أقواما يقولون بأمير المؤمنين عليه السلام
،يفضلونه على الناس كلهم وليس يصفون من نصف من فضلكم أنتولاهم؟ فقالى لي: نعم في الجملة

we have things that you do not have? Is it not true that you have things that others do not have? God the Blessed the Sublime has partitioned Islam into seven parts, and has distributed them amongst the people. These are perseverance, honesty, certitude, contentment, loyalty, knowledge, and patience. Whoever possesses all seven has perfect faith and is strong. He gave some people just one, some just two, some just three, some just four, some just five, some just six, and some all seven of these. Therefore, you should not expect one who has only been given one part of the faith to be responsible for two parts. You cannot burden one who has been granted only two parts of the faith with what you would ask from those who have three parts of faith. And so on. If you expect too much of them, they will be over-burdened and might turn away from the religion. Instead you should be patient and treat them with kindness, and make things easy for them. Now I will cite an example for you. There was a Muslim man with an infidel neighbor who was his friend. The man wished to help his friend become a Muslim. He kept trying to show him how nice Islam was, and insisted on his becoming a Muslim. Finally, he managed, and the man accepted Islam. The next morning the man went to his neighbor's house, and asked him to accompany him to the morning congregation prayer. They went there and when the prayer ended he told the new Muslim man to sit down and recite the Quran until sunrise. They stayed there, and continued reciting until sunrise. Then he told him it was nice to fast that day and study the Quran until noon. The new Muslim agreed. After the noon and afternoon prayers, he suggested to the new Muslim man to stay there until dawn, to say their prayers in the mosque and then go home at night. He agreed. They did their night prayer, got up and went home. The next morning the man went to his neighbor's house again and asked him to go to the mosque. The man said, 'Leave me alone. This religion is too difficult. I cannot stand it.' Therefore you should learn not to pressure the people. Do you know that the rule of the Umayyad clan was based upon force, the sword and oppression? However, we rule the people's hearts with patience, kindness, concealing of faith, good association, piety, and struggling. Try to attract the people to your religion.'"

God Has Granted His ProphetSeven Characteristics

7-37 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Abdullah ibn Jabal'le, on the authority of Al-Hassan ibn Abdullah, on the authority of his forefathers, on the authority of his grandfather Al-Hassan ibn Ali ibn Abi Talib (MGB) in a long narration, "One of the Jews went to see God's Prophet (MGB) and asked him (MGB) several questions among which he asked, 'Please inform us of seven things which God has especially granted you from amongst all the Prophets and has especially granted your nation from amongst the nations.'

أليس عند الله مالم يكن عند رسول الله، ولرسول الله عند الله ما ليس لنا، وعندنا ما ليس عندكم، وعندكم ماليس عند غيركم؟ إن الله تبارك وتعالى وضع الاسلام على سعبة أسهم: على الصبرو الصدق واليقين والرضا والوفاء والعلم والحلم، ثم قسم ذلك بين الناس فمن جعل فيه هذه السبعة الاسهم فهو كامل الايمان محتمل، ثم قسم لبعض الناس السهم وولبعض السهمين ولبعض الثلاثة الاسهم ولبعض الاربعة الاسهم ولبعض الخمسة الاسهم ولبعض الستة الاسهم ولعبض السبعة الاسهم فلا تحملوا على صاحب السهم سهمين، ولا على صاحب السهيمن ثلاثة أسهم، ولا على صاحب الصلاة أربعة أسهم، ولا على صاحب الاربعة خمسة أسهم، ولا على صاحب الخمسة ستة أسهم ولا على صاحب الستة سبعة أسهم، فتثقلوهم وتنفروهم ولكن ترفقوابهم وسهلوا لهم المدخل، وسأضرب لك مثلا تعتبر به: إنه كان رجل مسلم وكان له جار كافر، وكان الكافر يرافق المؤمن فأحب المؤمن للكافر الاسلام ولم يزل يزين الاسلام ويحببه إلى الكافر حتى أسلم فغدا عليه المؤمن فاستخرجه من منزله فذهب به إلى المسجد ليصلي معه الفجر في جماعة فلما صلى قال له: لوقعدنا نذكر الله عز وجل حتى تطلع الشمس فقعد، فقال له: لو تعلمت القرآن إلى أن تزول الشمس وصمت اليوم كان أفضل، فقعد معه وصام حتى صلى الظهر والعصر فقال: لو صبرت حتى تصلي المغرب والعشاء الآخرة كان أفضل فقعد معه حتى صلى المغرب والعشاء الآخرة ثم نهضا وقد بلغ مجهوده وحمل عليه ما لا يطيق فلما كان من الغد غدا عليه وهو يريد به مثل ما صنع بالامس فدق عليه بابه ثم قال له: اخرج حتى نذهب إلى المسجد فأجابه أن انصرف عني فإن هذا دين شديد لا اطيقه. فلا تخرقوا بهم أما علمت أن إمارة بنى امية كانت بالسيف والعسف والجور وإن إمارتنا بالرفق والتألف والوقار والتقية وحسن الخلطة والورع والاجتهاد، فرغبوا الناس في دينكم وفيما أنتم فيه.

سبع خصال أعطاها الله عز وجل نبيه صلى الله عليه وآله

37-7 حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي بن أبي طالب عليهم السلام في حديث طويل قال: نفرمن اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم عن أشياء فكان فيما سأله أخبرنا عن سبع خصال أعطالك الله من بين النبيين وأعطى امتك من بين الامم؟ فقال النبي: أعطاني الله عز وجل فاتحة

The Prophet (MGB) said, 'The honorable the Exalted God has granted me the Opening Chapter (*Al-Fatiha*[18]), the general call to prayer (*azan*), the congregational prayers in the mosque, the Friday prayer, the prayer for the deceased ones; permission to say three prayers aloud[19]. God has granted my nation permission to break their fast during illness or on a journey; and the possibility of my intercession on behalf of those who commit a major sin.'

The Jew asked, 'O Muhammad! You are right! What would be the reward of one who recites the Opening Chapter (*Al-Hamd*)?' God's Prophet (MGB) said, 'The Honorable the Exalted God would grant whomever recites the Opening Chapter of the Book (*Al-Fatiha*[20]) the reward of reciting as many as the number of verses which have been revealed from the heavens. And the reward for those of my nation who say the a*zan*[21] would be being resurrected amongst the Prophets, the honest ones, the martyrs and the good-doers. And the reward for the congregational prayer is that the lines of those of my nation

who stand to say the congregational prayer is like the line of the angels in the heavens. Each unit of prayer said in a congregational prayer is worth more than twenty-four units of regular prayers. Each unit of congregational prayers is liked by the Honorable the Exalted God more than forty years of worship. And Friday is the day on which God would bring about those of the latter and those of the former times for the Reckoning. The Honorable the Exalted God would give a discount to any believer who goes to the Friday congregational prayers and would reduce his fears on the Resurrection Day and would reward him with Paradise. And the reward for saying the prayers aloud is that the Fire would be put out for as far away as the voice of the one who says the prayers goes. He will also cross the Bridge[22] and have a pleasant entry into Paradise.

Regarding the sixth it should be stated that the Honorable the Exalted God would diminish the amount of fear on the Resurrection Day for those of my nation as mentioned in the Holy Quran.[23] And God would make entry into Paradise a certainty for any believer who prays for the deceased unless he is a hypocrite or damned by his parents. Moreover, my intercession for the major sins excludes those who are oppressors and those who associate partners with God.'

The Jew said, 'O Muhammad! You are right! I bear witness that there is no god but God and that you are His servant, His Messenger, the seal of the Prophets and the Leader of the Pious ones.' He accepted Islam and then brought out a piece of white paper in which all that the Prophet (MGB) said

الكتاب والاذان والجماعة في المسجد ويوم الجمعة والصلاة على الجنائز والاجهار في ثلاث صلوات والرحصة لامتي عند الامراض والسفر، والشفاعة لاصحاب الكبائر من امتي.

قال اليهودي: صدقت يامحمد فما جزاء من قرأ فاتحة الكتاب؟

فقال رسول الله صلى الله عليه وآله من قرأفاتحة الكتاب أعطاه الله عز وجل بعدد كل آية نزلت من السماء ثواب تلاوتها وأما الاذان فإنه يحشر المؤذنون من أمتي مع النبيين والصد يقين والشهداء والصالحين. وأما الجماعة فإن صفوف امتي في الارض كصفوف المائكة في السماء، والركعة في جماعة أربع وعشرون ركعة أحب إلى الله عز وجل من عبادة أربعين سنة، وأما يوم الجمعة فان الله يجمع فيه الاولين والآخرين للحساب فمامن مؤمن مشى إلى الجماعة إلا خفف الله عز وجل عليه أهوال يوم القيامة ثم يجازيه الجنة وأما الاجهار فإنه يتباعد منه لهب النار بقدر ما يبلغ صوته ويجوز على الصراط ويعطي السرور حتى يدخل الجنة.

وأما السادس فإن الله عز وجل يخفف أهوال يوم القيامة لامتي كما ذكر الله في القرآن، وما من مؤمن يصلى على الجنائز إلا أوجب الله له الجنة إلا أن يكون منافقا أو عاقا، وأما شفاعتي ففي أصحاب الكبائر ما خلا أهل الشرك والظلم.

قال: صدقت يا محمد وأنا أشهد أن الا إله إلا الله وأنك عبده ورسوله خاتم النبيين وإمام المتقين ورسول رب العالمين.

فلما أسلم وحسن إسلامه أخرج رقا أبيض فيه جميع ما قال النبي صلى الله عليه

was already written. He said, 'O Prophet of God! I swear by Him who appointed you to the position of Prophethood that I have copied this material from the Tablets which the Honorable the Exalted God had sent to Moses – the son of Imran. I have read in the Torah that no one but you can give the right answers to these questions. O Muhammad! I have read so much about your nobilities in the Torah that I doubted it. I tried to eliminate your name from the Torah for forty years, but it still remains there. I have also read in the Torah that at the time of answering these questions Gabriel shall be on your right side, Michael[24] shall be on your left side, and your Trustee shall be in front of you.' The Prophet (MGB) said, 'You are right! This is Gabriel on my right side. This is Michael on my left side. And this is my Trustee Ali ibn Abi Talib who is in front of you.' The Jew truly accepted Islam.

The Offering of a Cow or a Camel is Accepted from Seven People

7–38 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Banan ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Ahmad, on the authority of Yunus ibn Yaqoob, "I asked Aba Abdullah as–Sadiq (MGB), 'How many people would the offering of a cow or a camel be accepted from?' The Imam (MGB) replied, 'It would be accepted from seven people.'"

7–39 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Muhammad ibn al–Hussein ibn Abil–Khat'tab, on the authority of Vaheeb ibn Hafs, on the authority of Abi Basir that Aba Abdullah as–Sadiq (MGB) said, "The offering of a cow or a camel would be accepted from seven people whether they be from the same family or not."

The Sun And the Moon Have Seven Layers

7–40 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Isa ibn Muhammad, on the authority of Ali ibn Mahzyar, on the authority of Ali ibn Hisan, on the authority of Abi Ayoob, on the authority of Muhammad ibn Muslim, "I asked Abi Ja'far al–Baqir (MGB), 'May I be your ransom! Why is the Sun hotter than the moon?' Then he (MGB) replied, 'Indeed the Blessed the Sublime God created the Sun from layers of the light of fire and pure gaseous water one layer of each upon the other until the seventh layer which can

be seen and is made of fire. Thus, the heat of the Sun is more than that of the moon.' I asked, 'How about the moon?' The Imam (MGB) replied, 'The Sublime God has made the moon from layers of the light of fire and gaseous vapors one upon another for seven layers and has covered up the seventh layer with water. That is why the moon is cooler than the Sun.'

وآله وقال: يا رسول الله والذي بعثك بالحق نبيا ما استنسختها إلا من الالواح التي كتب الله عز وجل لموسى بن عمران ولقد قرأت في التوراة فضلك حتى شككت فيه يا محمد، ولقد كنت أمحواسمك منذ أربعين سنة من التوراة وكلما محوته وجدته مثبتا فيها، ولقد قرأت في التوراة أن هذه المسائل لا يخرجها غيرك، وأن في الساعة التي تردد عليك فيها هذه المسائل يكون جبرئيل عن يمينك وميكائيل عن يسارك ووصيك بين يديك، فقال رسول الله صلى الله عليه وآله: صدقت هذا جبرئيل عن يميني وميكائيل عن يساري ووصيي علي بن أبي طالب بين يدي فآمن اليهودي وحسن إسلامه.

البقرة والبدنة تجزيان عن سبعة نفر

7-38 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن بنان بن محمد ابن عيسى، عن الحسن بن أحمد، عن يونس بن يعقوب قال: سألت أبا عبد الله عليه السلام عن البقرة يضحى بها؟ فقال: تجزي عن سبعة نفر.

7-39 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن وهيب بن حفص، عن أبي بصير، عن أبي عبد الله عليه السلام قال: البقرة والبدنة تجزيان عن سبعة إذا اجتمعوا من أهل بيت ومن غيرهم.

الشمس سبعة أطباق والقمر سبعة أطباق

7-40 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن عيسى بن محمد، عن علي بن مهزيار، عن علي بن حسان، عن أبى أيوب، عن محمد بن مسلم قال:قلت لابي جعفر عليه السلام جعلت فداك لاي شيئ صارت الشمس أشد حرارة من القمر؟ فقال إن الله تبارك وتعالى خلق الشمس من نور النار وصفوا لماء طبقا من هذا وطبقا من هذا، حتى إذا كانت سبعة أطباق ألبسها لباسا من نار، فمن ثم صارت أشد حرارة من القمر، فقلت: جعلت فداك فالقمر؟ فقال: إن الله تعالى خلق القمر من نور النار وصفو الماء طبقا من هذا وطبقا من هذا حتى إذا صارت سبعة أطباق ألبسها لباسا من ماء فمن ثم صار القمر أبرد من الشمس.

There are seven territories in the world

7–41 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Abi Yahya al–Vaseti who linked it up through a chain of narrators to As–Sadiq (MGB), "The world is divided into seven territories: Yajooj; Majooj; Rome; China; Blacks; the tribe of Moses; and the Babel's territories."

7–42 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ibrahim ibn Ishaq, on the authority of Muhammad ibn Isma'il ibn Bazi'a who linked it up through a chain of narrators to Abi Ja'far al–Baqir (MGB), "It is not necessary to make any especial supplications in seven instances: prayer for a deceased one, *Qunut*[25] in the *Al–Mustajar*[26]; *Safa* and *Marva*; *Arafat* and in the two units of circumambulations prayer."

7–43 Hamzih ibn Muhammad ibn Ahmad al–Alavi – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Abdullah ibn al–Muqayrih, on the authority of Al–Sakoony, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "Seven persons should not recite the Quran: one who is bowing down; one who is prostrating; one who is in the toilet; one who is in the bath; one who is in a state of major ritual impurity; a woman who is in childbed; and a menstruating woman."

The author of this book – may God be pleased with him – said, "This indicates that this is detested, not that it is absolutely forbidden. As you know it is absolutely forbidden for one who is in a state of major ritual impurity[27] and a woman who is menstruating to recite the Quran. There are four Quranic Chapters which require prostration as follows: *Luqman*; *Ha–mim*; *An–Najm*; and *Iqra*. It has also been narrated that one can recite the Quran in the bath if his recitation is not meant to be a form of singing and his private parts should also be covered. One should not recite the Quran while bowing down or prostrating since they are meant for glorifications, except for praying for a need in which it is allowed. One should not recite the Quran in the toilet. A woman who is in childbed is like one who is menstruating."

The Quran Was Revealed in Seven Letters

7–44 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Al–Abbas ibn Ma'ruf, on the authority of Muhammad ibn Yahya al–

الدنيا سبعة أقاليم

7–41 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أبي يحيى

الواسطي باسناده رفعه إلى الصادق عليه السلام قال: الدنيا سبعة أقاليم: يأجوج ومأجوج الروم والصين والزنج وقوم موسى وأقاليم بابل.

سبعة مواطن ليس فيها دعاء موقت

7-42 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن إبراهيم بن إسحاق، عن محمد بن إسماعيل بن بزيع بإسناده يرفع الحديث إلى أبي جعفر عليه السلام فقال: سبعة مواطن ليس فيها دعاء موقت: الصلاة على الجنازة والقنوت والمستجار والصفا والمروة والوقوف بعرفات وركعتا الطواف.

سبعة لايقرؤون القرآن

7-43 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم، عن أبيه، عن عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد عن أبيه، عن آبائه، عن علي عليهم السلام قال: سبعة لايقرؤون القرآن: الراكع والساجد وفي الكنيف وفي الحمام والجنب والنفساء والحائض.

قال مصنف هذا الكتاب رضي الله عنه: هذا على الكراهة لا على النهي وذلك لان الجنب والحائض مطلق لهما قراءة القرآن إلا العزائم الاربع وهي سجدة لقمان وحم السجدة والنجم إذا هوى وسورة اقرأ باسم ربك، وقد جاء الاطلاق للرجل في قراءة القرآن في الحمام ما لم يرد به الصوت إذا كان عليه مئزر، وأما الركوع والسجود فلا يقرأ فيهما لان الموظف فيهما التسبيح إلاماورد في صلاة الحاجة، وأما الكنيف فيجب أن يصان القرآن من أن يقرأ فيه، وأما النفساء فتجري مجرى الحائض في ذلك.

نزل القرآن على سبعة أحرف

7-44 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن محمد بن يحيى الصيرفي، عن حماد

Sayrafi, on the authority of Hammad ibn Uthman that he told Aba Abdullah as-Sadiq (MGB), "'We have received various narrations on the authority of the Divine Leaders.' He (MGB) said, 'The Quran was revealed in seven letters.[28] The least allowed thing for a Divine Leader is to issue decrees in seven different ways.' Then as-Sadiq (MGB) added, *'Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked.'"*[29]

7–45 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Ahmad ibn Hilal30, on the authority of Isa ibn Abdullah al–Hashemi, on the authority of his father, on the authority of his forefathers (MGB) that God's Prophet (MGB) said, "Gabriel was sent to me by the Honorable the Exalted God and told me, 'God has ordained that you recite the Quran in one letter only.' I said, 'O God! Please be more lenient with my nation.' Then Gabriel said, 'The Honorable the Exalted God ordained that you recite the Quran in seven letters.'"

Since God Created the Earth, He Has Created Seven Groups of Learned Men

7–46 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Muhammad ibn al–Hassan ibn Abil Khat'tab, on the authority of Muhammad ibn Abdullah ibn Hilal, on the authority of Al–Ala' ibn Razin, on the authority of Muhammad ibn Muslim that he had heard Aba Ja'far al–Baqir (MGB) say, "Since the Honorable the Exalted God created the Earth, He has created seven groups of learned men who were not the offspring of Adam. He also created all of them on the Earth and placed each group in the time and the place assigned to them. Then God created Adam who is the father of all the people and created his Household. I swear by God that ever since Heaven was created it has been used by the spirits of the believers. Ever since Hell was created, it has also been always occupied by the spirits of the sinful unbelievers. Perhaps you think that once the Resurrection Day arrives and God takes the bodies and souls of the believers to Paradise, and the bodies and souls of the residents of Hell to Hell, then there shall be no one left on the Earth to worship, glorify and bear testimony to the Unity of the Honorable the Exalted God. The Honorable the Exalted God will create another world with a new set of monotheistic people without any male or female distinction to worship, glorify and bear testimony to the Unity of God. God will create another Earth for them to live in and will create another sky to cast a shadow upon their heads. As the Honorable the Exalted God said, *'One day the Earth will be changed into a different Earth, and so will be the heavens'*31 The Honorable the Exalted God also said, *'Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?'*32

بن عثمان قال: قلت لابي عبد الله عليه السلام: إن الاحاديث تختلف عنكم قال: فقال: إن القرآن نزل على سبعة أحرف وأدنى ماللامام أن يفتي على سبعة وجوه، ثم قال: "هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ".

7–45 حدثنا محمد بن على ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أحمد بن هلال عن عيسى بن عبد الله الهاشمي، عن أبيه عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله:أتاني آت من الله فقال: إن الله عز وجل يأمرك أن تقرأ القرآن على حرف واحد، فقلت: يارب وسع على إمتي فقال: إن الله عز وجل يأمرك أن تقرأ القرآن على حرف واحد، فقلت: يارب وسع على إمتي فقال: إن الله عز وجل يأمرك (أن تقرأ القرآن على حرف واحد، فقلت يارب وسع على امتي فقال: إن الله يأمرك) أن تقرأ القرآن على سبعة

أحرف.

خلق الله عز وجل في الارض منذ خلقها سبعة عالمين

7-46 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن الحسن بن أبي الخطاب، عن محمد بن عبد الله بن هلال عن العلاء بن رزين، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول: لقد خلق الله عز وجل في الارض منذ خلقها سبعة عالمين ليس هم من ولد آدم، خلقهم من أديم الارض فاسكنهم فيها واحدا بعد واحد مع عالمه، ثم خلق الله عز وجل آدم أباهذا البشر وخلق ذريته منه، ولا والله ما خلت الجنة من أرواح المؤمنين منذخلقها، ولاخلت انار من أرواح الكفار والعصاة منذ خلقها عز وجل، لعكم ترون أنه كان يوم القيامة وصير الله أبدان أهل الجنة مع أرواحهم في الجنة، وصير أبدان أهل النار مع أرواحهم في النار أن الله عز وجل لايعبد في بلاده ولا يخلق خلقا يعبدونه ويوحدونه ويعظمونه؟ بلى والله ليخلقن الله خلقا من غير فحولة ولا إناث يعبدونه ويوحدونه ويعظمونه ويخلق لهم أرضا تحملهم وسماء تظلهم، أليس الله عروجل: يقول "يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ" وقال الله عزو جل: "أَفَعَيِينَا بِالْخَلْقِ الأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ".

Nothing In the Heavens And the Earth Except Due To Seven Things

7-47 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ali ibn Ibrahim ibn Hashim, on the authority of Aba Abdullah Al-Barqy, on the authority of Abil Hassan – the first (MGB)33, "Nothing will be found in the heavens and the Earth except as a result of the following: fate; destiny; will; volition; written record; death; and permission. Whoever says anything else has indeed ascribed lies to the Honorable the Exalted God."

The Prophet Said Allahu Akbar Seven Times When Al-Najashi Died

7-48 Muhammad ibn al-Qasim al-Astar Abady – may God be pleased with him – quoted on the authority of Yusuf ibn Muhammad, on the authority of Zyad34, on the authority of his father, on the authority of Al-Hassan ibn Ali (MGB), on the authority of his father (MGB), on the authority of Muhammad ibn Ali (MGB), on the authority of his father Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far (MGB), on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "When Gabriel brought the news of the death of Al-Najashi to God's Prophet (MGB), he (MGB) cried very hard for him and said, 'Your brother whose name is Al-Najashi has died.' Then the Prophet (MGB) went to the desert and said *Allahu Akbar* seven times. Then God evened out all the hills for him so that Muhammad (MGB) could see Al-Najashi's corpse in Ethiopia."

God Would Send Seven Calamities upon the People if He Gets Angry at them and Doesn't Destroy them

7-49 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Abbas ibn Ma'ruf, on the authority of someone, on the authority of Mandel ibn Ali al-Enzi, on the authority of Muhammad ibn Motrif, on the authority of Mosma', on the authority of Al-Asbaq ibn al-Nobatat, on the authority of the Commander of the Faithful Imam Ali (MGB) that God's Prophet (MGB) said, "If the Honorable the Exalted God becomes angry with a nation and doesn't destroy them, He will bring about inflation; shorten their lives; bring loss to their trade; reduce the amount of fruit grown on their trees; reduce the amount of water flowing in their streams; withhold rain from them; and the wicked ones will overcome them."

Love for the Prophet and his Household Is beneficial on seven occasions

7-50 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Muhammad ibn Ahmad ibn Hamdan al-Qushayri quoted Al-Muqayrih ibn Muhammad ibn al-Muhlib, on the authority of Abdul Qaf'far Muhammad ibn Bakir al-

لايكون في السموات والارض شيء الا بسبعة

7-47 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن أبي عبد الله البرقي، عن زكريا بن عمران، عن أبي الحسن الاول عليه السلام قال: لاتكون شيء في السماوات والارض إلا بسبعة: بقضاء وقدر وإرادة ومشيئة وكتاب وأجل وإذن، فمن قال غير هذا فقد كذب على الله (أ) ورد على الله عز وجل.

كبر النبي صلى الله عليه وآله على النجاشى لما مات سبعا

7-48 حدثنا محمد بن القاسم الاسترآبادي رضي الله عنه قال: حدثني يوسف بن محمد، عن زياد، عن أبيه، عن الحسن بن علي، عن أبية، عن محمد بن علي، عن أبيه علي بن موسى الرضا، عن إبيه موسى بن جعفر، عن آبائه، عن علي عليهم السلام قال: إن رسول الله صلى الله عليه وآله لما أتاه جبرئيل بنعي النجاشي بكا بكاء حزين عليه وقال: إن أخاكم أصحمةوهواسم النجاشيمات ثم خرج إلى الجبانة وصلى عليه وكبر سبعا فخفض الله له كل مرتفع حتى رأى جنازته وهو بالحبشة.

اذا غضب الله عز وجل على امة ولم ينزل بها العذاب أصابها بسبعة أشياء

7-49 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن الحسن بن على الكوفي، عن العباس بن معروف، عن رجل، عن مندل بن علي العنزي، عن محمد بن مطرف، عن مسمع، عن الاصبغ بن نباتة، عن على عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا غضب الله عز وجل على امة ولم ينزل بها العذاب غلت أسعارها وقصرت أعمارها، ولم تربح تجارها،ولم تزك ثمارها، ولم تغزر أنهارها وحبس عنها أمطارها، وسلط عليها (أ) شرارها.

حب النبي وأهل بيتة عليهم السلام ينفع في سبعة مواطن

7-50 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا محمد بن أحمد بن حمدان القشيري قال: حدثنا المغيرة بن محمد بن المهلب قال: حدثنا عبدالغفار محمد

Kalabi al-Kufy, on the authority of Amr ibn Sabet, on the authority of Jabir, on the authority of Abi Ja'far al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB) that God's Prophet (MGB) said, "Love for me and my Household would be beneficial on seven occasions: time of death; in the grave; at the time of Resurrection; at the time of receiving one's Record of Deeds; at the time of Reckoning; at the time of examining the good and bad deeds; and at the time of crossing the Bridge35."

what Has Been Passed On By the General Public Saying that the Earth Has Been Created for Seven

7-51 Muhammad ibn Umar al-Baghdady al-Hafiz narrated that Ahmad ibn Abdul-Karim Abu Abdullah quoted I'tab - that is ibn Saheeb, on the authority of Isa ibn Abdullah al-Umari, on the authority of his father, on the authority of his father, on the authority of his grandfather, on the authority of Ali (MGB), "The Earth is created for seven persons. God grants your daily bread, rain falls upon you, and you become triumphant over your enemies due to them. They are Abuzar, Salman, Miqdad, Ammar Yaser, Hazifeh, Abdullah ibn Masood and I am their leader. They were the ones who were present for praying over the corpse of Fatimah (MGB)."

The compiler of the book - may God be pleased with him - said, "Saying the Earth has been created for seven persons is not meant from the first day of creation until the last day of creation. Rather its intention is that those who said prayer over Fatimah's corpse will benefit from the Earth."

There Are Seven Gates for Hell

7-52 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Muhammad ibn Abdullah, on the authority of Ali ibn al-Hikam, on the authority of Aban ibn Uthman, on the authority of Muhammad ibn al-Fazeel al-Rizqi, on

the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), “There are seven gates for Hell. One gate is for *Pharaoh*, *Haman*[36] and *Qarun* (Korah)[37] to enter. The second gate is for the polytheists and the atheists to enter Hell who did not believe in God even for the twinkling of an eye. The third gate is especially for the Umayyad clan to enter. No one else will be there. That is the blazing gate. It is the burning gate. It is the swallowing gate which takes them into a depth of seventy *Kharives* each of which equals eighty years. It pulls them down into the depth of Hell. Once in the depth of Hell there shall be a big smoldering in Hell and they will be thrown back the same distance. This will be repeated continuously and they shall abide therein forever. The fourth gate is especially for our enemies; those who fought with us and those who refused to help us. This gate is the greatest of all and it is the most aflame.”

بن بكير الكلابي الكوفي، عن عمرو بن ثابت، عن جابر، عن أبي جعفر عليه السلام، عن علي بن الحسين عليه السلام قال: قال رسول الله صلى الله عليه وآله: حبي وحب أهل بيتي نافع في سبعة مواطن، أهوالهن عظيمة: عند الوفاة، وفي القبر، وعند النشور، وعند الكتاب، وعند الحساب وعند الميزان، وعند الصراط.

ماروى من طريق العامة ان الارض خلقت لسبعة

7-51 حدثنا محمد بن عمر البغدادي الحافظ قال: حدثني أحمد بن الحسن بن عبدالكريم أبوعبد الله قال: حدثني عتاب يعني ابن صهيب قال: حدثنا عيسى بن عبد الله العمري قال: حدثني أبي، عن أبيه، عن جده، عن علي عليهم السلام قال: خلقت الارض لسبعة بهم يرزقون وبهم يمطرون وبهم ينصرون: أبوذر وسلمان والمقداد وعمار وحذيفة وعبد الله بن مسعود، قال علي عليه السلام: وأنا إمامهم وهم الذين شهدوا الصلاة على فاطمة عليها السلام.

قال مصنف هذا الكتاب رضي الله عنه: معنى قوله "خلقت الارض لسبعة نفر" ليس يعني من ابتدائها إلى انتهائها وإنما يعني بذلك أن الفائدة في الارض قدرت في ذلك الوقت لمن شهد الصلاة على فاطمة عليها السلام وهذا خلق تقدير لا خلق تكوين.

للنار سبعة أبواب

7-52 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثني محمدبن عبد الله قال: حدثني علي بن الحكم، عن أبان بن عثمان، عن محمد بن الفضيل الرزقي، عن أبي عبد الله، عن أبيه، عن جده عليهم السلام قال: للنار سبعة أبواب: باب يدخل منه فرعون وهامان وقارون، وباب يدخل منه المشركون والكفار ممن لم يؤمن بالله طرفة عين، وباب يدخل منه بنو أمية هو لهم خاصة، لا يزاحمهم فيه أحد، وهو باب لظى، هو باب سقر، وهو باب الهاوية تهوى بهم سبعين خريفا وكلما هوى بهم سبعين خريفا فاربهم فورة قذف بهم في أعلاها سبعين خريفا ثم تهوي بهم كذلك سبعين خريقا، فلا يزالون هكذا

أبدا خالدين مخلدين، وباب يدخل منه مبغضونا ومحاربونا وخاذلونا وأنه لاعظم الابواب وأشد ها حرا.

Muhammad ibn al-Fazeel al-Rizqi added, “I told Aba Abdullah as-Sadiq (MGB), ‘Is the gate which you quoted your father on the authority of your grandfather as saying that the Umayyads shall enter meant for those who died as atheists or does it also include those of the Umayyads who accepted Islam?’ The Imam (MGB) replied, ‘O may you lose your mother! Did you not hear that there is an especial gate for the atheists and the polytheists to enter! This gate is for every atheist and polytheist who doesn’t believe in the Resurrection Day and the Reckoning of Deeds. However, there is an especial gate for the Umayyad clan to enter. That gate belongs to Abu Sufyan, Muawiyah and the household of Marvan. They shall enter Hell from that gate and they shall be tortured by its fire such that they cannot breathe. In fact, they are neither dead nor alive there.”38

On the Resurrection Day Ali (MGB) Shall Evaluate the People Using Seven Characteristics

7-53 Ahmad ibn al-Hassan al-Qat’tan narrated that Ahmad ibn Yahya ibn Zakaria al-Qat’tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abdul Rahman ibn al-Aswad, on the authority of Muhammad ibn Abdullah ibn Abdul Rahman ibn Mu’amir, on the authority of Am’mar ibn Yasir, on the authority of Jabir ibn Abdullah that God’s Prophet (MGB) told Ali (MGB), “I shall reason with you on the Resurrection Day using my Prophethood. You shall reason with the people with the following seven things: establishment of prayers; payment of the alms-tax; enjoining to do good; admonishing against evil; just treatment of the people; fair division of the wealth; and being careful to carry out the decrees of the Honorable the Exalted God. O Ali! You should know that on the Resurrection Day, the Prophet Abraham (MGB) will sit face to face with us. They will call him and place him on the right side of the Empyrean39; dress him up with Heavenly attire; ornament him with Heavenly ornaments; a Heavenly golden gutter will flow for him from which Heavenly water – sweeter than honey, whiter than milk, and colder than snow – shall pour from it. Then they will place me on the left side of the Empyrean40 and treat me just as they treated Abraham. Then O Ali (MGB)! Then they shall call you and treat you in the same way. Don’t you like it that they call you and ornament you just as they do me. God has ordered me to always keep you near myself and teach you gently. You must learn what I teach you. I must obey the Blessed the Sublime God’s orders.”

7-54 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Hamzih ibn al-Qasim al-Alavi al-Ab’basi quoted Ja’far ibn Malik al-Kufy, on the authority of Muhammad ibn Hamid, on the authority of Abdullah ibn Abdul Qoddoos, on the authority of Al-A’amash, on the authority

قال محمد بن الفضيل الرزقي: فقلت لابي عبد الله عليه السلام: الباب الذي ذكرت عن أبيك عن جدك عليهما السلام أنه يدخل منه بنو امية يدخله من مات منهم على الشرك أو من أدرك منهم الاسلام؟ فقال: لا أم لك، ألم تسمعه يقول: وباب يدخل منه المشركون والكفار فهذا الباب يدخل فيه كل مشرك وكل كافر لا يؤمن بيوم الحساب

وهذا الباب الآخر يدخل منه بنو امية لانه هولابي سفيان ومعاوية وآل مروان خاصة يدخلون من ذلك الباب فتحطمهم النار حطما لا تسمع لهم فيها واعية، ولا يحيون فيها ولايموتون.

يحاج علي الناس يوم القيامة بسبع خصال

7-53 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا عبدالرحمن بن الاسود، عن محمد بن عبد الله بن عبدالرحمن بن معمر، عن عمار بن ياسر، وعن جابر بن عبد الله قالا: قال رسول الله صلى الله عليه وآله لعلي عليه السلام: احاجك يوم القيامة فاحاجك بالنبوة وتحاج قومك فتحاجهم بسبع خصال: إقام الصلاة وإتياء الزكاة والامر بالمعروف والنهي عن المنكر والعدل في الرعية والقسم بالسوية والاخذ بأمرالله عز وجل، أما علمت يا علي أن إبراهيم عليه السلام موافينا يوم القيامة فيدعى فيقام عن يمين العرش فيكسى كسوة الجنة، ويحلى من حليها، ويسيل له ميزاب من ذهب من الجنة فيهب من الجنة ما هو أحلى من الشهد وأبيض من اللبن وأبرد من الثلج، وادعى أنا فاقام عن شمال العرش فيفعل بي مثل ذلك، ثم تدعى أنت يا علي فيفعل بك مثل ذلك، أما ترضى يا علي أن تدعى إذا دعيت أنا وتكسى إذا كسيت أنا وتحلى إذا حليت أنا، إن الله عزذكره أمرني أن ادنيك فلا اقصيك، واعلمك فلا أجفوك، وحقا عليك أن تعي وحقا علي أن اطيع ربي تبارك وتعالى.

7-54 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا حمزة بن القاسم العلوي العباسي قال: حدثنا جعفر بن مالك الكوفي قال: حدثنا محمد بن حميد قال:

of Musa ibn Tarif, on the authority of Ababiat ibn Rub'ee Al-Asady that Ali ibn Abi Talib (MGB) said, "On the Resurrection Day I shall reason with the people with the following seven things: establishment of prayers; payment of the alms-tax; enjoining to do good; admonishing against evil; just treatment of the people; fair division of the wealth; and being careful to carry out the decreed chastisements."

7-55 Al-Hassan ibn Muhammad al-Sakoony al-Mazaki al-Kufy in Kufa narrated that Muhammad ibn Abdullah al-Hazrami quoted Khalaf ibn Khalid al-Abdi, on the authority of Bashr ibn Ibrahim al-Ansari, on the authority of Soor ibn Yazid, on the authority of Khalid ibn Me'dan, on the authority of Mu'az ibn Jebal that the Prophet (MGB) told Ali (MGB), "I consider you to be in charge of my Prophethood as there shall be no more Prophets after me. You shall argue with the people using the following seven characteristics as none of the people from the Quraysh except for you possess them. The first is faith; loyalty to God's pledge; adherence to God's decrees; fair division of wealth; just treatment with the people; wisdom in judgements; and having the most reward near God."

The seven sisters in Paradise

7-56 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that

Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Asim ibn Hamid, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "God is kind to Heavenly sisters." Then he (MGB) said their names as follows: Asma', the daughter of Amis, from the Khasam clan and the wife of Ja'far ibn Abi Talib; Salmi, the daughter of Amis, and the wife of Hamzih; and five from the Hellal clan: Maymuna – the daughter of Al-Harith41 and the wife of the Prophet; Umm Al-Fazl Hind – the wife of Abbas ibn Abdul Mutalib; Qamisa – the mother of Khalid ibn Valid; Ezzat who was in the Saqif clan – the wife of Hajjaj ibn Qalaz; and Hamideh who did not have any children."

The seven major sins

7-57 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Muhammad ibn Abdullah, on the authority of Ali ibn Hisan, on the authority of Abdullah ibn Kasir that Aba Abdullah as-Sadiq (MGB) said, "There are seven major sins which have been revealed regarding us (the twelve Imams) and are associated with not honoring us. The first one of them is associating partners with God; killing which God has forbidden; devouring an orphan's properties; damnation of parents; accusing pious women

حدثنا عبد الله بن عبدالقدوس قال: حدثنا الاعمش، عن موسى بن طريف، عن عباية بن ربعي قال: قال علي بن أبي طالب عليه السلام:احاج الناس يوم القيامة بسبع إقام الصلاة، وإيتاء الزكاة، والامر بالمعروف، والنهى عن المنكر، والقسم بالسوية والعدل في الرعية، وإقام الحدود.

7-55 حدثنا الحسن بن محمد السكوني المزكي الكوفي بالكوفة قال: حدثنا محمد بن عبد الله الحضرمي قال: حدثنا خلف بن خالد العبدي قال: حدثنا بشربن إبراهيم الانصاري، عن ثوربن يزيد، عن خالد بن معدان، عن معاذ بن جبل قال: قال النبي صلى الله عليه وآله لعلي عليه السلام:اخاصمك بالنبوة ولابني بعدي، وتخاصم الناس بسبع ولا يحاجك فيهن أحد من قريش لانك أنت أولهم إيمانا، وأوفاهم بعهد الله، وأقوامهم بأمر الله، وأقسمهم بالسوية، وأعدلهم في الرعية، وأبصرهم في القضية، وأعظمهم عند الله مزية.

الاخوات من أهل الجنة سبع

7-56 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن عاصم بن حميد، عن أبي بصير، عن أبي جعفر عليه السلام قال: سمعته يقول: رحم الله الاخوات من أهل الجنة فسماهن: أسما بنت عميس الخثعمية وكانت تحت جعفر بن أبي طالب عليه السلام، وسلمى بنت عميس الخثعمية وكانت تحت حمزة، وخمس من بني هلال: ميمونة بنت الحارث كانت تحت النبي صلى الله عليه وآله، وام الفضل عند العباس اسمها هند، والغميصاء ام خالد بن الوليد، وعزة كانت في ثقيف الحجاج بن غلاظ، وحميدة ولم يكن لها عقب.

الكبائر سبع

7-57 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثني محمد بن عبد الله قال: حدثني علي بن حسان، عن عبدالرحمن بن كثير، عن أبي عبد الله عليه السلام قال: إن الكبائر سبع فينانزلت ومنا استحلت، فأولها الشرك بالله العظيم، وقتل النفس التي حرم الله وأكل مال اليتيم، وعقوق الوالدين، وقذف المحصنات، والفرار من الزحف

of fornication; escaping from a holy war; and denying our rightfulness. Regarding associating partners with God there are several verses revealed by the Honorable the Exalted God regarding us, and the Prophet (MGB) has also made clear announcements in this regard. They have denied God and His Prophet and have thus associated partners with the Honorable the Exalted God. They prescribed 'killing' which God has forbidden and killed Al-Hussein ibn Ali (MGB) and his companions. Regarding 'devouring the properties of an orphan', they took the one-fifth share that was ours and gave it to others. Regarding 'damnation of parents' we know that the Honorable the Exalted God revealed the following in His Book, *'The Prophet is closer to the Believers than their own selves, and his wives are their mothers...'* 42 And God's Prophet (MGB) damned them regarding his progeny, and their mother being Khadijah damned them regarding her progeny. Regarding 'accusing pious women of fornication', they surely accused Fatimah (MGB) of such acts from their pulpits. Regarding 'escaping from a holy war', they first pledged allegiance to the Commander of the Faithful Ali (MGB) with their own free will and without being pressured, but then they fled from him and abandoned him. And regarding 'denying our rightfulness' which is an undisputable certainty."

7-58 Abu Nasr Muhammad ibn al-Hussein ibn al-Hassan al-Daylami al-Juwhary narrated that Muhammad ibn Yaqoob Al-Asim quoted Al-Rabi'a ibn Suleiman, on the authority of Abdullah ibn Wahab, on the authority of Suleiman ibn Bilal, on the authority of Soor ibn Yazid, on the authority of Abil Qays,43 on the authority of Abi Hurayrih, "God's Prophet (MGB) said, 'Avoid seven destructive things.' I asked him, 'O Prophet of God! What are they?' The Prophet (MGB) replied, 'Associating partners with God; practicing witchcraft; killing which God has forbidden except in certain rightful ways; usury; devouring an orphan's properties; fleeing from a holy war; and accusing pious women of fornication.'"

God Will Test the Trustees of the Prophets On Seven Occasions in the Prophet's Lifetime and Seven Times After his Death

7-59 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al-Hussein ibn Sa'id, on the authority of Ja'far ibn Muhammad al-Nowfali, on the authority of
Yaqoob ibn Yazid, on the authority of Abu Abdullah Ja'far ibn Ahmad ibn Muhammad ibn Isa ibn Muhammad ibn Ali ibn Abdullah ibn Ja'far ibn Abi Talib,

on the authority of Yaqoob ibn Abdullah al-Kufy, on the authority of Musa ibn Ubaydah, on the authority of Amr ibn Abil Miqdam, on the authority of Abi Ishaq, on the authority of Al-Harith, on the authority of Muhammad ibn al-Hanifa –

وأنكار حقنا، وأما الشرك بالله فقد أنزل الله فيناما أنزل وقال رسول الله صلى الله عليه وآله فيناما قال، فكذبوا الله وكذا بوا رسوله فأشركوا بالله عز وجل، وأمنا قتل النفس التي حرم الله فقد قتلوا الحسين بن على عليهما السلام وأصحابه، وأما أكل مال اليتيم فقد ذهبوا بفيئنا الذي جعله الله لنا فأعطوه غيرنا، وأما عقوق الوالدين فقد أنزل الله عز وجل في كتابه "النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ." فعقوا رسول الله صلى الله عليه وآله في ذريته وعقوا امهم خديجة في ذريتها. وأما قذف المحصنة فقد قذفوا فاطمه عليها السلام على منابرهم وأما الفرار من الزحف فقد اعطوا أمير المؤمنين عليه السلام بيعتهم طائعين غير مكرهين ففروا عنه وخذلوه، وأما إنكار حقنا فهذا مما لا يتنازعون فيه.

7-58 حدثنا أبونصر محمد بن الحسين بن الحسن الديلمي الجوهري قال: حدثنا محمد بن يعقوب الاصم قال: حدثنا الربيع بن سليمان قال: حدثنا عبد الله بن وهب قال: أخبرنا سليمان بن بلال، عن ثور بن يزيد، عن أبي الغيث، عن أبي هريرة أن رسول الله صلى الله عليه وآله قال: اجتنبوا السبع الموبقات قيل: يارسول الله وماهن؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات.

امتحان الله عز وجل أوصياء الانبياء في حياة الانبياء في سبعة مواطن وبعد وفاتهم في سبعة مواطن

7-59 حدثنا أبي ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن الحسين بن سعيد قال: حدثني جعفر بن محمد النوفلي، عن يعقوب بن يزيد قال: قال أبوعبد الله جعفر بن أحمد بن محمد بن عيسى بن محمد بن علي ابن عبد الله بن جعفر بن أبي طالب قال: حدثنا يعقوب بن عبد الله الكوفي قال: حدثنا موسى بن عبيدة، عن عمرو بن أبي المقدام، عن أبي إسحاق، عن

may God be pleased with him – and Umar ibn Abil Miqdam, on the authority of Jabir al-Jo'afy, on the authority of Abi Ja'far al-Baqir (MGB), "The head of the Jews came to Ali ibn Abi Talib (MGB) when he (MGB) returned from the Nahravan Battle. Ali (MGB) was sitting in the Kufa Mosque. He said, 'O Commander of the Faithful! I wish to ask you several questions regarding things which only the Prophets or their Trustees would know.' The Commander of the Faithful (MGB) said, 'O Jewish brother! Ask whatever you want to ask.'

The Jew said, 'We have seen in our religious books that whenever the Honorable the Exalted God appoints someone as a Prophet (MGB), He orders him to choose a member of His Household as his Trustee to be in charge of the affairs of his nation after him.

God tests the Prophets' (MGB) Trustees during their life, and also tests the Trustees (MGB) after the death of the Prophets (MGB). Tell me that how many times are the Trustees tested during the Prophets' (MGB) lifetimes, and how many times are they tested after their death. If the Trustees do well in these testes, what will be their end?'

Ali (MGB) said, 'I swear by the right of God who split the sea for the Israelites and sent the Torah to Moses (MGB)! Will you confirm the truth if I say it?' The Jew replied, 'Yes; I will.'

Again Ali (MGB) said, 'I swear by the right of God who split the sea for the Israelites and sent the Torah to Moses (MGB)! Will you submit to Islam if I tell the truth?' Again the Jew replied, 'Yes; I will.'

Then Ali (MGB) said, 'Indeed the Honorable the Exalted God would test the Trustees of the Prophets on seven occasions during the lifetimes of the Prophets in order to see their obedience. Then if God is pleased with their obedience, God will advise the Prophets to establish their Trustees as their friends during their lifetimes, and as their Trustees after their demise. God will make it necessary for all the nations who follow the Prophet to obey his Trustee as they obeyed the Prophet. Then God would test the Trustees on seven occasions after the demise of the Prophet in order to test their perseverance and tolerance. Then when God is satisfied with them, they will have a prosperous ending and will join the Prophets. Indeed they will attain perfect prosperity.'

The head of the Jews said, 'O Commander of the Faithful! You are right! Please tell me how many times did God test you during the lifetime of Muhammad (MGB) and how many times will God test you after his death? What will be your ending?'

الحارث، عن محمد بن الحنفية رضي الله عنه، وعمر بن أبي المقدام، عن جابر الجعفي، عن أبي جعفر قال: أتى رأس اليهود علي بن أبي طالب عليه السلام عند منصرفة عن وقعة النهروان وهو جالس في مسجد الكوفة فقال: يا أمير المؤمنين إني اريد أن أسالك عن أشياء لا يعلمها إلا نبي أووصي نبي قال: سل عما بدالك يا أخا اليهود؟ قال: إنا نجد في الكتاب أن الله عز وجل إذا بعث نبيا أوحى إليه أن يتخذ من أهل بيته من يقوم بأمر امته من بعده وأن يعهد إليهم فيه عهدا يحتذي عليه ويعمل به في امته من بعده وأن الله عز وجل يمتحن الاوصياء في حياة الانبياء ويمتحنهم بعد وفاتهم فأخبرني كم يمتحن الله الاوصياء في حياة الانبياء؟ وكم يمتحنهم بعد وفاتهم من مرة؟ وإلى ما يصير آخر أمر الاوصياء إذا رضي محنتهم؟.

فقال له علي عليه السلام: والله الذي لا إله غيره، الذي فلق البحر لبني إسرائيل وأنزل التوارة على موسى عليه السلام لئن أخبرتك بحق عما تسأل عنه لتقرن به؟ قال: نعم قال: والذي فلق البحر لبني إسرائيل وأنزل التوراة على موسى عليه السلام لئن أجبتك لتسلمن؟ قال: نعم،

فقال له علي عليه السلام: إن الله عز وجل يمتحن الاوصياء في حياة الانبياء في سبعة مواطن ليبتلي طاعتهم، فإذا رضي طاعتهم ومحنتهم الانبياء أن يتخذوهم أولياء في حياتهم وأوصياء بعد وفاتهم ويصير طاعة الاوصياء في أعناق

الامم ممن يقول بطاعة الانبياء، ثم يمتحن الاوصياء بعدوفاة الانبياء عليهم السلام في سبعة مواطن ليبلو صبرهم، فإذا رضي محنتهم ختم لهم بالسعادة ليلحقهم بالانبياء، وقد أكمل لهم السعادة. قال له رأس اليهود: صدقت يا أميرالمؤمنين فأخبرني كم امتحنك الله في حياة محمد من مرة؟ وكم امتحنك بعد وفاته من مرة؟ وإلى ما يصير أخر أمرك؟

Ali (MGB) extended his hand; took the Jew's hand and said, 'O Jewish brother! Please let's go so that I may inform you about this subject.' A group of Ali (MGB)'s companions ran ahead and said, 'O Commander of the Faithful! Please let us be with him and hear the answer.'

The Commander of the Faithful (MGB) said, 'I am afraid you cannot tolerate to hear this.' They said, 'O Commander of the Faithful (MGB)! Why?' He (MGB) replied, 'Since I have seen and heard a lot about you.' Then Malik Ashtar stepped forward and said, 'O Commander of the Faithful! Please also inform us of the subject. I swear to God that we believe that there is no Trustee on the Earth for the Prophet (MGB) but you. We believe that God will not send a Prophet after our Prophet. It is incumbent upon us to obey you and obeying you is connected to obeying our Prophet (MGB).' Ali (MGB) accepted Malik Ashtar's request. Then Ali (MGB) sat down facing the Jew and said, 'O Jewish brother! Indeed the Honorable the Exalted God tested me on seven occasions during the lifetime of the Prophet (MGB). I say this without praising myself. God found me obeying God's blessing.' The Jew said, 'O Commander of the Faithful! On what occasions did God test you?'

The Commander of the Faithful (MGB) said, 'The first occasion was when the Honorable the Exalted God sent down revelations to the Prophet (MGB) and appointed him as the Prophet. As the youngest man in the house, I was with him and served him by doing whatever he ordered me to do. He (MGB) proposed to all the small and old men of the Abdul Mutalib household to submit to Islam by bearing testimony that '*There is no god but God'* and that '*He* (*MGB*) *is the Prophet of God'*. They all rejected this subject and confronted him. They cut off associating with him. They turned away from and abandoned him. Other people also abandoned him and argued with him. They considered what had been suggested to them too great, since they could not tolerate it and their minds could not understand it. I was the only man who rushed to accept him through my belief and let no doubt in my heart. We had this belief for three years. No one except the Prophet (MGB), me and Khadijah – the daughter of Khuwaylid[44] existed on the Earth who prayed and testified to the Prophethood.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.' Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the second occasion I should say that the Quraysh always plotted and tried to find ways to kill the Prophet (MGB). Finally their decision was to take part in a consultation session in one of the homes with the presence of the damned

فأخذ علي عليه السلام بيده وقال: انهض بنا انبئك بذلك فقام إليه جماعة من أصحابه. فقالوا: يا أميرالمؤمنين أنبئنا بذلك معه.، فقال: إني أخاف أن لا تحتمله قلوبكم. قالوا: ولم ذاك يا أميرالمؤمنين؟ قال: لامور بدت لي من كثير

منكم.

فقام إليه الاشتر فقال: يا أميرالمؤمنين أنبئنا بذلك، فوالله إنا لنعلم أنه ما على ظهر الارض وصي نبي سواك، وإنا لنعلم أن الله لا يبعث بعد نبينا صلى الله عليه وآله نبيا سواه وأن طاعتك لفي أعناقنا موصولة بطاعة نبينا.

فجلس علي عليه السلام وأقبل على اليهودي فقال: يا أخا اليهود إن الله عز وجل امتحنني في حياء نبينا محمد صلى الله عليه وآله في سبعة مواطن فوجدني فيهنمن غير تزكية لنفسي بنعمة الله له مطيعا قال: وفيم وفيم يا أميرالمؤمنين؟ قال أما أولهن فإن الله عز وجل أوحى إلى نبينا صلى الله عليه وآله وحمله الرسالة وأنا أحدث أهل بيتي سنا، أخدمه في بيته وأسعى في قضاء بين يديه في أمره، فدعا صغير بني عبدالمطلب وكبيرهم إلى شهادة أن لا إله إلا الله وأنه رسول الله فامتنعوا من ذلك وأنكروه عليه وهجروه، ونابذوه واعتزلوه واجتنبوه وسائر الناس مقصين له ومخالفين عليه، قد استعظموا ما أورده عليهم مما لم تحتمله قلوبهم وتدركه عقولهم،فأجبت رسول الله صلى الله عليه وآله وحدي إلى مادعا إليه مسرعا مطيعا موقنا، لم يتخالجني في ذلك شك، فمكثنا بذلك ثلاث حجج وما على وجه الارض خلق يصلي أو يشهد لرسول الله صلى الله عليه وآله بما آتاه الله غيري وغير ابنة خويلد رحمها الله وقد فعل ثم أقبل عليه السلام على أصحابه فقال: أليس كذلك قالوا: بلى يا أميرالمؤمنين فقال عليه السلام: وأما الثانية يا أخا اليهود فإن قريشا لم تزل تخيل الاراء وتعمل الحيل في قتيل النبي صلى الله عليه وآله حتى كان آخرما اجتمعت في ذلك يوم الدار دار الندوة وإبليس الملعون حاضر

Satan who had participated there looking like a one-eyed man from the Al-Saqaf. They collectively voted that each sect of the Quraysh should dispatch one man as their representative. Each one should take a sword and collectively attack the Prophet (MGB) and kill him. They thought that this way each of the sects of the Quraysh would support its representative and not surrender him to be punished and thus Muhammad's blood would be shed without any punishment for it. Then Gabriel (MGB) descended down to the Prophet (MGB) and informed him of the plot of the Quraysh and the night they plan to attack and the hour of their attack. Gabriel ordered the Prophet (MGB) to leave his house at that time and go and hide in a cave. God's Prophet (MGB) called me in and told me the news. He (MGB) ordered me to sleep in his bed and risk my life for him. I immediately accepted this and was happy to be killed instead of him (MGB). The Prophet (MGB) went away and I slept in his bed and encountered the men of the Quraysh who thought they were going to kill the Prophet (MGB). They entered the house and I unsheathed my sword when I faced them in the house I was in, and fought them as God and the people know.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the third occasion I should say that the two sons of Rabia[45] and the son of Ataba[46] were from the strongest men of the Quraysh. They entered the battlefield during the Battle of Badr and challenged us, but no one from the Quraysh was able to face them. God's Prophet (MGB) sent me and two of my friends[47] – may God be pleased with them – to fight with them. I was the youngest of them and the least experienced one in

fighting. However, the Honorable the Exalted God had Valid (Ibn Ataba) and Shayba (Ibn Rabia) killed by my hand. Moreover, I killed and captured many more of the strong men of the Quraysh. Many more than any of the other fighters were killed or captured on that day. However, my cousin Ubayda ibn Harith was martyred on that day.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then, the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the fourth occasion I should say that all the people of Mecca set out to attack us. They even used all the Arab and Quraysh tribes under their influence in this attack in order to avenge for their losses in the Battle of Badr. Gabriel descended upon the Prophet (MGB) and informed him about

في صورة أعور ثقيف، فلم تزل تضرب أمرها ظهر البطن حتى اجتمعت آراؤها على أن ينتدب من كل فخذ من قريش رجل، ثم يأخذ كل رجل منهم سيفه ثم يأتي النبي صلى الله عليه وآله وهو نائم على فراشه فيضربونه جميعا بأسيافهم ضربة رجل واحد فيقتلوه، وإذا قتلوه منعت قريش رجالها ولم تسلمها فيمضي دمه هدرا، فهبط جبرئيل عيله السلام على النبي صلى الله عليه وآله فأنبأه بذلك وأخبره بالليلة التي يجتمعون فيها والساعة التي يأتون فراشه فيها، وأمره بالخروج في الوقت الذي خرج فيه إلى الغار، فأخبرني رسول الله صلى الله عليه وآله بالخبر، وأمرني أن أضطجع في مضجعه وأقيه بنفسي، فأسرعت إلى ذلك مطيعا له مسرورا لنفسي بأن اقتل دونه، فمضى عليه السلام لوجهه واضطجعت في مضجعه وأقبلت رجالات قريش موقنة في أنفسها أن تقتل النبي صلى الله عليه وآله فلما استوى بي وبهم البيت الذي أنا فيه ناهضتهم بسيفي فدفعتهم عن نفسي بما قد علمه الله والناس، ثم أقبل عليه السلام على أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين، فقال عليه السلام: وأما الثالثة يا أخا اليهود فإن ابني ربيعة وابن عتبة كانوا فرسان قريش دعوا إلى البراز يوم بدر فلم يبرزلهم خلق من قريش فأنهضني رسول الله صلى الله عليه وآله مع صاحبي رضي الله عنهما وقد فعل وأنا أحدث أصاحبي سنا وأقلهم للحرب تجربة فقتل الله عز وجل بيدي وليدا وشبية، سوى من قتلت من جحاجحة قريش في ذلك اليوم، وسوي من أسرت، وكان مني أكثر مما كان من أصحابي واستشهد ابن عمي في ذلك رحمة الله عليه، ثم التفت إلى أصحابه فقال: أليس كذلك قالوا: بلى يا أمير المؤمنين،

فقال علي عليه السلام: وأما الرابعة يا أخا اليهود فإن أهل مكة أقبلوا ألينا على بكرة أبيهم قد استحاشوا من يليهم من قبايل العرب وقريش طالبين بثأر مشركي قريش في يوم بدر، فهبط جبرئيل عليه السلام على النبي صلى الله عليه وآله

this issue. The Prophet (MGB) set out and set up his army in the valley that is in front of the mountain of Uhud. The polytheists carried out a surprise attack against us. Many Muslims were martyred and the rest fled. I remained with the Prophet (MGB) while the Emigrants (*Muhajerin*) and their Helpers (*Ansar*) returned to their homes in Medina. They all said that the Prophet (MGB) and all his companions were killed. Then the Honorable the Exalted God did not let the polytheists to success. I suffered from more than seventy injuries several of which can be seen.' Then he pushed his cloak aside, touched his injuries

and said, ‘What I did on that day is to be rewarded by the Honorable the Exalted God – if He wills.’

Then Ali (MGB) turned towards his companions and asked, ‘Was it not so?’ They replied, ‘O Commander of the Faithful! Yes, it was so.’

Then the Commander of the Faithful (MGB) said, ‘O Jewish brother! And about the fifth occasion I should say that the people of the Quraysh tribe and the Arabs gathered together and a covenant was established between them not to stop fighting us until they kill the Prophet (MGB) and all the Muslims of the household of Abdul Mutalib.

Then they came with all their weapons and armaments and laid siege to Medina. They were sure they would win. Gabriel descended to the Prophet (MGB) and informed him (MGB). The Prophet (MGB) dug a trench around himself and those of the Emigrants (Muhajerin) and their Helpers (Ansar) who were with us. The Quraysh tribe moved forward, and settled down around the trench and surrounded us. They considered themselves to be strong and considered us to be weak. Thus, they were roaming all around. The Prophet (MGB) invited them to the Honorable the Exalted God’s religion and beseeched their ties of kinship, but they did not listen and refused his invitation. The Prophet’s invitation of them to Islam made them more vicious. On that day the strong man of the Arabs was Amr ibn ‘Abd Wudd who kept yelling like a drunk camel and challenging someone to fight with him.[48] He showed off his spears and sword but no one dared go fight him. God’s Prophet (MGB) had me stand up, wrapped his turban around my head, and handed me this sword.’ (At this time Ali (MGB) touched his sword). ‘Then I set out to fight with him. All the women in Medina were crying since they were worried about me getting killed in fighting with Amr ibn ‘Abd Wudd. However, the Honorable the Exalted God had him killed by my hands. The Arabs who considered no one but him to be a strong man hit me on the head with this blow!’ (And Ali (MGB) pointed to his head). ‘God had all the Arabs and the Quraysh run away due to the blow delivered to me.’

فأنبأه بذلك، فذهب النبي صلى الله عليه وآله وعسكر بأصاحبه في سد أحد، وأقبل المشركون إلينا فحملوا ألينا حملة رجل واحد، واستشهد من المسلمين من استشهد، وكان ممن بقي من الهزيمة، وبقيت مع رسول الله صلى الله عليه وآله ومضى المهاجرون والانصار إلى منازلهم من المدينة كل يقول: قتلى النبي صلى الله عليه وآله

وقتل أصحابه ثم ضرب الله عز وجل وجوه المشركين وقد جرحت بين يدي رسول الله صلى الله عليه وآله نيفا وسبعين جرحة منها هذه وهذه ثم ألقى عليه السلام رداءه وأمر يده على جراحاته وكان مني في ذلك ما على الله عز وجل ثوابه إن شاء الله، ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين،

فقال عليه السلام: وأما الخامسة يا أخا اليهود فإن قريشا والعرب تجمعت وعقدت بينها عقدا وميثاقا لا ترجع من وجهها حتى تقتل رسول الله وتقتلنا معه معاشر بني عبدالمطلب، ثم أقبلت بحدها وحديدها حتى أناخت علينا بالمدينة، واثقة بأنفسها فيما توجت له فهبط جبرئيل عليه السلام على النبي صلى الله عليه وآله فأنبأه بذلك فخندق على نفسه ومن معه من المهاجرين والانصار، فقدمت قريش فأقامت على الخندق محاصرة لنا، ترى في النفسها

القوة وفينا الضعف ترعد وتبرق ورسول الله صلى الله عليه وآله يدعوها إلى الله عز وجل ويناشدها بالقرابة والرحم فتأبى، ولا يزيدها ذلك إلا عتوا، وفارسها وفارس العرب يومئذ عمرو بن عبدود، يهدر كالبعير المغتلم يدعو إلى البراز ويرتجز ويخطر برمحه مرة وبسيفه مرة لا يقدم عليه مقدم، ولا يطمع فيه طامع، ولا حمية تهيجه ولا بصيرة تشجعه، فأنضني إليه رسول الله صلى الله عليه وآله وعممني بيده وأعطاني سيفه هذا، وضرب بيده إلى ذي الفقار، فخرجت إليه ونساء أهل المدينة بواك إشفاقا علي من ابن عبدود، فقتله الله عز وجل بيدي، والعرب لا تعدلها فارسا غيره، وضربني هذه الضربة وأومأ بيده إلى هامته ـ فهزم الله قريشا والعرب بذلك وبماكان مني فيهم من النكاية.

Then, Ali (MGB) turned towards his companions and asked, ‘Was it not so?’ They replied, ‘O Commander of the Faithful! Yes, it was so.’

Then, the Commander of the Faithful (MGB) said, ‘O Jewish brother! And about the sixth occasion I should say that I accompanied God’s Prophet (MGB) in an attack against your brethren in the oasis of Khaybar[49] and other strong men from the Quraysh tribe.[50] There appeared a lot of men on horses and on foot with perfect armaments against us just like a mountain. They possessed strong forts and were superior to us both in terms of military power and their number. Each one of them attacked us and challenged someone to go fight him. All my companions who went to fight with them were killed. Gradually the war became heated; the eyes became like bowls filled up with blood and everyone thought for himself. Some of my companions looked at others and said, ‘O Abal-Hassan! O Abal-Hassan! Move!’ Then God’s Prophet (MGB) dispatched me to the front of their fort. I killed everyone who came out. I tore up all the strong men who showed up to demonstrate their physical strength. I attacked them just like a lion. Then they hid in the fort. I broke down the gate of the fort and entered the fort by myself. I killed every man who showed up, and captured every woman until I conquered the fort. There was no one but God there to assist me.’ Then Ali (MGB) turned towards his companions and asked, ‘Was it not so?’ They replied, ‘O Commander of the Faithful! Yes, it was so.’

Then the Commander of the Faithful (MGB) said, ‘O Jewish brother! And about the seventh occasion I should say that when God’s Prophet (MGB) decided to conquer Mecca, he (MGB) did not wish to leave any excuses for them. Therefore, he (MGB) wrote them a letter in which he (MGB) invited them towards God just as he (MGB) had done on the very first day. The Prophet (MGB) admonished them and frightened them about God’s torture. He (MGB) gave them the glad tiding of becoming forgiven and assured them of having hope for God’s forgiveness. He (MGB) wrote the Blessed Quranic Chapter of *Bara’at* (Declaration of Immunity) for them to be read for them at the end of the letter. He (MGB) suggested to his Companions to take the letter. Everybody refrained from doing so until someone accepted. The Prophet (MGB) sent the letter with him. Then Gabriel descended and said, ‘O Muhammad! Either you or one of the members of your household should deliver this letter.’ Then God’s Prophet (MGB) had me deliver the letter. Therefore, I went to Mecca. You all know the people of Mecca well. Each one of them was willing to spend all his wealth, family and life to tear me up into pieces and place each part of me on top of a different mountain. I delivered the letter of the Prophet (MGB)

ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين.

فقال عليه السلام: وأما السادسة يا أخا اليهود فإنا وردنا مع رسول الله صلى الله عليه وآله مدينة أصحابك خيبر على رجال من اليهود وفرسانها من قريش وغيرها، فتلقونا بأمثال الجبال من الخيل والرجال والسلاح، وهم في أمنع دار وأكثر عدد، كل ينادي ويدعو ويبادر إلى القتال فلم يبرز إليهم من أصحابي أحد إلا قتلوه حتى إذا احمرت الحدق، ودعيت إلى النزال وأهمت كل امرئ نفسه. والتفت بعض أصحابي إلي بعض وكل يقول: يا أبا الحسن انهض. فأنهضني رسول الله صلى الله عليه وآله إلى دارهم فلم يبرز إلي منهم أحد إلا قتلته، ولايثبت لي فارس إلاطحنته ثم شددت عليهم شدة الليث على فريسته، حتى أدخلتهم جوف مدينتهم مسددا عليهم، فاقتلعت باب حصنهم بيدي حتى دخلت عليهم مدينتهم وحدي أقتل من يظهر فيها من رجالها، وأسبي من أجد من نسائها حتى أفتتحها وحدي، ولم يكن لي فيها معاون إلا الله وحده ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين، فقال عيه السلام: وأما السابعة يا أخااليهود فإن رسول لله صلى الله عليه وآله لما توجه لفتح مكة أحب أن يعذر إليهم ويدعوهم إلى الله عز وجل آخرا كما دعاهم أو لا فكتب إليهم كتابا يحذرهم فيه وينذرهم عذاب الله ويعدهم الصفح ويمنيهم مغفرة ربهم، ونسخ لهم في آخره سورة براءة ليقرأها عليهم، ثم عرض على جميع أصحابه المضي به فكلهم يرى التثاقل فيه، فلما رأى ذلك ندب منهم رجلا فوجهه به فأتاه جبرئيل فقال: يا محمد لا يؤدي عنك إلا أنت أو رجل منك فأنبأني رسول الله صلى الله عليه وآله بذلك ووجهني بكتابه ورسالته إلى أهل مكة فأتيت مكة وأهلها من قد عرفتم ليس منهم أحد إلا ولو قدر أن يضع على كل جبل مني إربا لفعل، ولو أن يبذل في ذلك

to them and read it for them. Everybody answered me by threatening me and giving me up in the air promises. All the men and the women were suspicious of me and expressed their hatred and animosity. However, I persisted as you all well know.' Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful Ali (MGB) said, 'O Jewish brother! These were the seven occasions on which the Honorable the Exalted God tested me during the lifetime of His Prophet (MGB) and found me obedient on every occasion due to the honor which He had granted me. No one else is like me in this respect. I could praise myself for this but the Honorable the Exalted God has admonished the people against this.'

Then the Jew said, 'O Commander of the Faithful! You are right! I swear by God that the Honorable the Exalted God has made you superior because you are a relative of the Prophet (MGB). God has made you prosperous because of being his brother and has credited you a position in relation to him just like that of Aaron to Moses (MGB). He has also honored you by examining you on these horrifying occasions which you mentioned on which you superseded all the other Muslims. None of the Muslims was like you on these frightening occasions in which you have participated, and you were the most virtuous one in those frightening occasions in which you participated. None of the Muslims is like you. Anyone who has seen you with the Prophet (MGB) during his lifetime or has looked at you after the death of the Prophet (MGB) has this same belief. O Commander of the Faithful! Now please tell me how you were tested after the demise of God's Prophet and how you were patient and persevered. We more or less know the

answer and can report it, but want to hear it from yourself as we heard those related to the lifetime of the Prophet (MGB).' Then the Commander of the Faithful Ali (MGB) said, 'O Jewish brother! Indeed God tested me on seven occasions after the demise of His Prophet (MGB) and found me obedient and persevering on every occasion due to the honor which He had granted me.

O Jewish brother! About the first occasion I should say that in this world I had no one to associate with, be friends with, trust, rely upon or make any pledges with amongst the Muslims, but the Prophet (MGB). The Prophet (MGB) was my only shelter. He fostered me since my childhood and supported me in my adulthood. He (MGB) did not let me grow up like an orphan. He (MGB) alleviated my worries; made me needless of working to seek my share of daily bread; prevented me from engaging in business by

نفسه وأهله وولده وماله، فبلغتهم رسالة النبي صلى الله عليه وآله وقرأت عليهم كتابه، فكلهم يلقاني بالتهدد والوعيد ويبدى لي البغضاء، ويظهر الشحناء من رجالهم ونسائهم، فكان مني في ذلك ما قد رأيتم، ثم التفت إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين.

فقال عليه السلام: يا أخا اليهود هذه المواطن التي امتحنني فيه ربي عز وجل مع نبيه صلى الله عليه وآله فوجدني فيها كلها بمنه مطيعا، ليس لاحد فيها مثل الذي لي ولو شئت لو صفت ذلك ولكن الله عز وجل نهى عن التزكية. فقالوا: يا أمير المؤمنين: صدقت والله ولقد أعطاك الله عز وجل الفضيلة بالقرابة من نبينا صلى الله عيله وآله وسلم، وأسعدك بأن جعلك أخاه، تنزل منه بمنزلة هارون من موسى، وفضلك بالمواقف التي باشهرتها، والاهوال التي ركبتها، وذخر لك الذي ذكرت وأكثر منه ممالم تذكره، ومما ليس لاحد من المسلمين مثله، يقول ذلك من شهدك منا مع نبينا صلى الله عيله وآله ومن شهدك بعده، فأخبرنا يا أمير المؤمنين ما امتحنك الله عز وجل به بعد نبينا صلى الله عليه وآله فاحتملته وصبرت، فلو شئنا أن نصف ذلك لو صفناه علما منا به وظهورا منا عليه، إلا أنا نحب أن نسمع منك ذلك كما سمعنا منك ما امتحنك الله به في حياته فأطعته فيه.

فقال عليه السلام: يا أخا اليهود إن الله عز وجل امتحنني بعد وفاة نبيه صلى الله عليه وآله في سبعة مواطن فوجدني فيهن من غير تزكية لنفسي منه ونعمته صبورا.

واما أولهن يا أخا اليهود فانه لم يكن لي خاصة دون المسلمين عامة أحد آنس به أو أعتمد عليه أو أستنيم إليه أو أتقرب به غير رسول الله صلى الله علية وآله، هو رباني صغيرا وبوأني كبيرا، وكفاني العيلة، وجبرني من اليتم، وأغناني عن الطلب ووقاني المكسب. وعال لي النفس والولد والاهل هذا في تصاريف أمر الدنيا

providing for my family and me. These were only his worldly aids to me. However, my spiritual gains and benefits from him through which I attained high ranks near the Honorable the Exalted God are much greater than this. When the Prophet (MGB) died I became so sad that I do not suppose all the mountains could withstand. All the members of my household became very impatient. They had lost their control. They could not tolerate this heavy burden of grief because it had made them impatient and put

them out of their minds. They neither understood anything nor demanded anything. They could neither hear or speak. Other people were all influenced by this horrible situation. Some expressed condolences and sympathized with us, while others were impatient and mourned for us. I was the only one who did not lose my patience. I controlled myself and carried out the orders of the Prophet (MGB). I lifted his body; performed the ritual ablutions (*wuzu*) for the dead; performed the embalmment; shrouded the corpse; performed the prayer for the deceased; placed his body in the grave; and compiled the Quran and God's decrees regarding the people. A lot of weeping, heart-aching mourning and the greatness of the calamity could not prevent me from performing my duty. I fulfilled my duties towards the Honorable the Exalted God and the Prophet (MGB) and completely performed whatever he (MGB) had ordered me to do. I was patient and I persevered.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the second occasion I should say that God's Prophet (MGB) established me as his Trustee during his lifetime. He (MGB) had all the people who were present pledge allegiance to me so that they would listen to and obey my orders. He (MGB) instructed all who were present there to declare this to all who were absent. It was always me who informed all others of his commands while I was with the Prophet (MGB). It was always me who was the head of those who accompanied me when we traveled. I never considered anyone to be more deserving than me for anything during the lifetime of the Prophet (MGB) and after his demise.

When God's Prophet (MGB) became ill which finally resulted in his demise, he (MGB) ordered that an army be dispatched out of Medina under the command of Usamah ibn Zayd. He (MGB) dispatched anyone from the Quraysh; Aws and Khazraj etc. whom he thought might break their pledge of allegiance to me; anyone who might be hostile with me since I had killed their father, son, brother or a relative of theirs; the Emigrants (*Muhajerin*)

مع ما خصني به من الدرجات التي قادتني إلى معالي الحق عند الله عز وجل فنزل بي من وفاة رسول الله صلى الله عليه وآله مالم أكن أظن الجبال لو حملته عنوة كانت تنهض به فرأيت الناس من أهل بيتي ما بين جازع لا يملك جزعه، ولا بضبط نفسه، ولا يقوي على حمل فادح ما نزل به قد أذهب الجزع صبره، وأذهل عقله، وحال بينه وبين الفهم والافهام والقول والاسماع، وسائر الناس من غير بني عبدالمطلب بين معز يأمر بالصبر، وبين مساعد باك البكائهم،جازع لجزعهم، وحملت نفسي على الصبر عند وفاته بلزوم الصمت والاشتغال بما أمرنى به من تجهيزه، وتغسيله وتحنيطه وتكفينه، والصلاة عليه، ووضعه في حفرته، وجمع كتاب الله وعهده إلى خلقه، لا يشغلني عن ذلك بادر دمعة ولا هائج زفرة ولا لاذع حرقة ولا جزيل مصيبة حتى أديت في ذلك الحق الواجب لله عز وجل ولرسوله صلى الله عليه وآله علي، وبلغت منه الذي أمرني به، واحتملته صابرا محتسبا، ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين.

فقال عليه السلام: وأما الثانية يا أخا اليهود،فإن رسول الله صلى الله عليه وآله أمرني في حياته على جميع امته

وأخذ على جميع من حضره منهم البيعة والسمع والطاعة لامري، وأمرهم أن يبلغ الشاهد الغائب ذلك، فكنت المؤدى إليهم عن رسول الله صلى الله عليه وآله أمره إذا حضرته والامير على من حضرني منهم إذا فارقته، لا تختلج في نفسي منازعة أحد من الخلق لي في شيء من الامر في حياة النبي صلى الله عليه وآله ولا بعد وفاته، ثم أمر رسول الله صلى الله عليه وآله بتوجيه الجيش الذي وجهه مع اسامة بن زيد عند الذي أحدث الله به من المرض الذي توفاه فيه، فلم يدع النبي أحدا من أفناء العرب ولا من الاوس والخزرج وغيرهم من سائر الناس ممن يخاف على نقضه ومنازعته ولا أحدا ممن يراني بعين

and the Helpers (*Ansar*) and anyone with a weak belief along with Usamah Ibn Zayd. The Prophet (MGB) only kept a small group of sincere believers with him so that no one may say something out of hatred to me or hinder me from the Caliphate after the demise of the Prophet (MGB).

The last thing which the Prophet (MGB) said regarding the management of his nation's affairs was that the army of Usamah should be dispatched to war and no one under his command should disobey his orders. He (MGB) stressed this. However, once the Prophet (MGB) passed away, the very same men under whom the Prophet (MGB) had dispatched with Usamah left their posts; abandoned him; opposed the orders given by God's Prophet (MGB); and ignored all the recommendations of the Prophet (MGB) about accompanying and helping Usamah's army. They abandoned him and retreated to Medina to break their pledge of allegiance to me which they had made with the Prophet (MGB); break their pledge with the Honorable the Exalted God and the Prophet (MGB); and yell out in order to choose a leader for themselves without the participation or involvement of any of the members of the household of Abdul Mutalib. Their main goal was to break their pledge of allegiance which they had made to me. They were doing this while I was busy with the burial rites and rituals for the Prophet of God (MGB) and could not do anything else since attending to the Prophet's corpse was more important than anything else. O Jewish brother! This act of the people abandoning me at this hard time burnt my heart the most. I was patient although I was mourning and had suffered from the great calamity of the loss of God's Prophet (MGB) who was the only one I could trust besides God. I persevered on this occasion which happened immediately after the previous one.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the third occasion I should say that the one who sat in the Prophet's (MGB) place was a fair man who came to see me everyday and apologized saying that he was ashamed that he had broken his allegiance to me, and had usurped my right. He respected me and asked for forgiveness. Based on this, I thought to myself that my God-given rights would be returned to me after him in a pleasant way. I thought that I should not wage a war in the new Islamic society that is still suffering from the remains of the ignorance of the past. I thought I should not argue so as to have some side with me and others oppose me, since then the quarrel may turn into a battle. A group of the special companions of the Prophet whom I knew well and

البغضاء ممن قد وترته بقتل أبيه أو أخيه أوحميمه إلا وجهه في ذلك الجيش، ولا من المهاجرين والانصار والمسلمين وغيرهم والمؤلفة قلوبهم والمنافقين، لتصفو قلوب من يبقى معي بحضرته، ولئلا يقول قائل شيئا مما أكرهه، ولا يدفعني دافع من الولاية والقيام بأمر رعيته من بعده، ثم كان آخر ما تكلم به في شيء من أمر امته أن يمضي جيش اسامة ولا يتخلف عنه أحد ممن أنهض معه، وتقدم في ذلك أشد التقدم وأوعز فيه أبلغ الايعاز وأكد فيه أكثر التأكيد فلم أشعر بعد أن قبض النبي صلى الله عليه وآله إلا برجال من بعث اسامة بن زيد وأهل عسكره قد تركوا مراكزهم، وأخلوا مواضعهم، وخالفوا أمر رسول الله صلى الله عليه وآله فيما أنهضهم له وأمرهم به وتقدم إليهم من ملازمة أميرهم مقيما في عسكره، وأقبلوا يتبادرون على الخيل ركضا إلى حل عقدة عقدها الله عز وجل لي ولرسول صلى الله عليه وآله في أعناقهم فحلوها، وعهد عاهدوا الله ورسوله فنكثوه، وعقدوا لانفسهم عقدا ضجت به أصواتهم واحتصت به آراؤهم من غير مناظرة لاحد من ابني عبدالمطلب أو مشاركة في رأي أو استقالة لما في أعناقهم من بيعتى، فعلو ذلك وأنا برسول الله صلى الله عليه وآله مشغول وبتجهيزه عن سائر الاشياء مصدود فإنه كان أهمها وأحق ما بدئ به منها، فكان هذا يا أخا اليهود أقرح ما ورد على قلبي مع الذي أنا فيه من عظيم الرزية، وفاجع المصيبة، وفقد من لاخلف منه إلا الله تبارك وتعالى، فصبرت عليها إذا أتت بعد أختها على ،تقاربها وسرعة اتصالها، ثم التفت عليه السلام إلى أصحابه فقال: أليس كذالك؟ قالوا: بلى ياأمير المؤمنين

فقال عليه السلام وأما الثالثة يا أخا اليهود فإن القائم بعد النبي صلى الله عليه وآله كان يلقاني معتذرا في كل أيامه ويلوم غيره ما ارتكبه من أخذ حقي ونقض بيعتي وسألني تحليله، فكنت أقول: تنقضي أيامه، ثم يرجع إلي حقي الذي جعله الله لى عفوا هنيئا من غير أن أحدث في الاسلام مع حدوثه وقرب عهده بالجاهلية حدثا في طلب حقي بمنازعة لعل فلانا يقول فيها: نعم وفلانا يقول: لا، فيؤول ذلك من القول إلى الفعل وجماعة من خواص أصحاب محمد صلى الله عليه وآله أعرفهم

are sincere believers in God, the Quran and the religion associated with me, invited me to claim my right in public and private. They were ready to sacrifice their lives so as to help me and honor their pledge of allegiance to me. I advised them to be calm and patient and that God may give back my due rights without any fighting or blood-shed. Many people started to doubt the religion after the demise of the Prophet (MGB), and many worthless greedy individuals were after the power to rule as the Caliph. Each tribe vociferously announced that the Caliph should be someone chosen from amongst them. What they all implied was that the affairs of the state must be in the hands of someone other than me.

When the first Caliph (who is Abu Bakr) was about to die, he entrusted the affairs to his friend to be in charge after him. This was another hardship that pursued the previous one and usurped my God-given right to the position of Caliphate for the second time. Again some of the companions of the Prophet which are either dead or alive now gathered around me and repeated their concerns about my Caliphate. Again I invited them to patience and calmness so that the Islamic society may be protected, and the society which the Prophet (MGB) had formed with a lot of hardship not become disunited. The Prophet (MGB) had established the Islamic society with a genuine policy. He (MGB) had been easy-going at some times, and stern at other times. He (MGB) forgave sometimes and unsheathed his sword at other times. The Prophet (MGB) was very sympathetic with the people. He (MGB) fed them and pleased them just as soon as they approached Islam and were about to run away from it. He gave them

clothing, carpets and beds even though we ourselves as the members of the household lived in homes without roofs and doors. The walls of our homes were made of date palm branches and leaves. We neither had any carpets or any blankets. Several of us shared one dress and took turns to pray with it. We remained hungry around the clock. The Prophet (MGB) even gave away the one-fifth levy that was our God-ordained rightful share to others and assisted the wealthy and materialist Arabs with it. I had to maintain the society which had been formed with this much hardship and could not lead it into the verge of separation and dispute. If I uprose and invited the people to help me, they had only one of two choices. They would either obey me and fight the opponents on my behalf and get killed, or abandoned me and become unbelievers for committing the sin of disobeying me. They all knew that their position relative to me is like the position of the people of Moses as opponents of Aaron. They knew that they would suffer a similar catastrophe like that which the people of Moses suffered due to their disobedience of Aaron. I thought that just being sorry and patient would increase my reward near the Honorable God until God ordains what He wills *'...And the command of Allah is a decree determined.'*[51] This would also be easier for the Islamic society which I described for you.

بالنصح لله ولرسوله ولكتابه ودينه الاسلام يأتوني عودا وبدءا وعلانية وسرا فيدعوني إلى أخذ حقي، ويبذلون أنفسهم في نصرتي ليؤدوا إلى بذلك بيعتى في أعناقهم، فأقول رويدا وصبرا لعل الله يأتينى بذلك عفوا بلا منازعة ولا إراقة الدماء، فقد ارتاب كثير من الناس بعد وفاة النبي صلى الله عليه وآله، وطمع في الامر بعده من ليس له بأهل فقال كل قوم: منا أمير، وما طمع القائلون في ذلك إلا لتناول غيري الامر، فلما دنت وفاة القائم وانقضت أيامه صير الامر بعده لصاحبه، فكانت هذه اخت اختها، ومحلها مني مثل محلها وأخذامني ماجعله الله لي، فاجتمع إلى من أصحاب محمد صلى الله عليه وآله ممن مضى وممن بقي ممن أخره الله من اجتمع فقالوا لى فيها مثل الذي قالوا في اختها، فلم يعد قولي الثاني قولي الاول صبرا واحتسابا ويقينا وإشفاقا من أن تفنى عصبة تألفهم رسول الله صلى الله عليه وآله بالين مرة وبالشدة اخرى، وبالنذر مرة وبالسيف اخرى حتى لقد كان من تألفه لهم أن كان الناس في الكر والفرار والشبع والري، واللباس والوطاء والدثار ونحن أهل بيت محمد صلى الله عليه وآله لا سقوف لبيوتنا، ولا أبواب ولاستور إلا الجرائد، وما أشبهها ولا وطاء لنا ولا دثار علينا، يتدوال الثوب الواحد في الصلاة أكثرنا، ونطوي الليالي والايام عامتنا، وربما أتا نا الشئ مما أفاءه الله علينا وصيره لنا خاصة دون غير نا ونحن على ما وصفت من حالنا فيؤثر به رسول الله صلى الله عليه وآله أرباب النعم والاموال تألفا منه لهم، فكنت أحق من لم يفرق هذه العصبة التى ألفها رسول الله صلى الله عليه وآله ولم يحملها على الخطة التي لاخلاص لها منها دون بلوغها أوفناء آجالها لاني لو نصبت نفسي فدعوتهم إلى نصرتي كانوا منى وفي أمري على إحدى منزلتين إما متبع مقاتل، وإما مقتول إن لم يتبع الجميع، وإما خاذل يكفر بخذلانه إن قصر في نصرتي أو أمسك عن طاعتي، وقد علم الله أني منه بمنزلة هارون من موسى، يحل به في مخالفتي والامساك عن نصرتي ما أحل قوم موسى بأنفسهم في مخالفة هارون وترك طاعته ورأيت تجرع الغصص ورد أنفاس الصعداء ولزوم الصبر حتى يفتح الله أو يقضى بما أحب أزيدلي في حظي وأرفق بالعصابة التي وصفت أمرهم "وَكَانَ أَمْرُ اللهِ قَدَراً مَقْدُوراً."

O Jewish brother! It would have been right for me not to have paid attention to these points and demanded my rights. All the companions of the Prophet (MGB) including those who have now passed away and those who are present here acknowledge that my power is more than others; my tribe is nobler than all the other tribes; my followers are loftier[52] and more obedient than others; the motivation

of my followers to support me is higher and their nobilities and background are more outstanding as others as me myself have a good background of association with the Prophet (MGB), closeness to the Prophet (MGB), and I am the Trustee of the Prophet (MGB). Moreover, I deserve to be in charge of the position of the Caliphate due to the explicit will of the Prophet (MGB) and the pledge of allegiance which they had made to me. When the Prophet (MGB) passed away, the rule of the affairs was in the hands of his family – not their hands or that of their families. The members of the household of the Prophet (MGB) which had been purified by God deserved more to run the affairs of the state than others. They possessed all the necessary characteristics for the position of the Caliphate.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.' Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the fourth occasion I should say that the one was put in charge after Abu Bakr consulted with me from the beginning to the end of everything he wanted to do and issued all decrees according to my opinion. He always sought my opinion regarding tough issues and acted accordingly. My companions and I do not know of anyone else whose counsel he seeks. No one but me was eager to become the Caliph after him. When he was attacked and about to die without any previous illnesses, I had no doubts that I was going to regain my right of Caliphate without any problems; that the future would be as I wished it to be; and that God would bring about a good future. However, he named six persons as candidates for the position of the Caliphate at the end, and I was named as the last one. He did not even consider me to be equal to them. He did not remember the fact that I was the Prophet's relative and Trustee. He did not even remember that I was the Prophet's groom. None of the candidates had the brilliant background and good service to Islam as I had. He let us consult amongst ourselves and chose one as the future Caliph with the majority vote. He ordered his son to cut off our necks if we disobeyed him or failed to choose one from amongst ourselves as the future Caliph.

O Jewish brother! This was bitter enough for me! This group of candidates tried as hard as they could to deliver lectures and lobby on their own behalf

ولو لم أتق هذه الحالة يا أخا اليهود ـ ثم طلبت حقي لكنت أولى ممن طلبه لعلم من مضى من أصحاب رسول الله صلى الله عليه وآله ومن بحضرتك منه بأني كنت أكثر عددا وأعز عشيرة وأمنع رجالا وأطوع أمرا وأوضح حجة وأكثر في هذا الدين مناقب وآثارا لسوابقي وقرابتي ووراثتي فضلا عن استحقاقي ذلك بالوصية التي لا مخرج للعباد منها والبيعة المتعدمة في أعناقهم ممن تناولها، وقد قبض محمد صلى الله عليه وآله وإن ولاية الامة في يده وفي بيته، لا في يد الاولى تناولوها ولا في بيوتهم، ولاهل بيته الذين أذهب الله عنهم الرجس وطهرهم تطهيرا أولى بالامر من بعده من غيرهم في جميع الخصال ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ فقالو: بلى يا أمير المؤمنين. فقال عليه السلام: وأما الرابعة يا أخا اليهود فإن القائم بعد صاحبه كان يشاورني في موارد الامور فيصدرها عن أمري ويناظرني في غوامضها فيمضيها عن رأيي، أعلم أحدا ولايعلمه أصحابي يناظره في ذلك غيري، ولا يطمع في الامر بعده سواي، فلما (أن) أتته منيته على فجأة بلامرض كان قبله ولا أمر كان أمضاه في صحته من بدنه لم أشك أني قد استرجعت حقي في عافية بالمنزلة التى كنت أطلبها، والعاقبة التي كنت ألتمسها وإن الله سيأتي بذلك على أحسن مارجوت، وأفضل ما أملت، وكان من فعله أن ختم أمره بأن سمى قوما أنا

سادسهم، ولم يستوني بواحد منهم، ولا ذكرلي حالا في وراثة الرسول ولا قرابة ولاصهر ولانسب، ولا لواحد منهم مثل سابقة من سوابقي ولاأثر من آثارى، وصير هاشورى بيننا وصير ابنه فيها حاكما علينا وأمره أن يضرب أعناق النفر الستة الذين صير الامر فيهم إن لم ينفذوا أمره، وكفى بالصبر على هذا يا أخا اليهود صبرا وبسط الايدي والالسن في الامر والنهي والركون إلى الدنيا والاقتداء بالماضين قبلهم إلى تناول ما لم يجعل

while they could. I remained silent until they asked my opinion. I then presented my background and explained to them what they clearly knew. I proved my rightfulness and their unrightfulness for them. I reminded them of the Prophet's will and their pledge of allegiance to me. However, their love for getting into office; ordering the people around; their attachment to this world; and following in the footsteps of the previous Caliphs led them to demand an undue right for themselves. Whenever I had a chance to be alone with any of them I reminded them of the Reckoning on the Resurrection Day, and frightened them of the result of their unjust demand. They would agree with me on the condition that I turn the Caliphate position over to them after myself. They knew well that I could not do so and act against the Quran and the decree of the Prophet (MGB), and turn over to them what God had withheld from them. Then one of the radical persons in the council made a radical move, took the affairs out of my hands, and turned the position of the Caliphate over to Uthman, although he never matched any of the members of the council since he was a wealthy and materialist person. He never paid any attention to the people's noble character and religious beliefs. He ignored all spiritual noble characteristics for which God had honored the Prophet (MGB) and his Holy Household. I do not even think that the very same members of the council who appointed Uthman to the position of the Caliphate became sorry for their choice before the night of that very same day, and started to blame one another. No long time passed before they who had empowered the dictator denounced and abandoned him. Uthman got worried. He went to his supporters and his other companions and asked that they accept his resignation. He expressed his sorrow and repentance. O Jewish brother! This was even a harder calamity than the previous ones! I hoped it had never happened. I was under so much pressure for this event that it cannot be described in words. However, I had no choice but to be patient! On the very same day of pledging allegiance to Uthman, the members of the council came to me and apologized for having opposed me. They asked me to revolt against Uthman and put him out of office. They all pledged allegiance to me and promised that they would sacrifice their lives to achieve this end. However, I put things off whenever they came by and had them attend to something else. For example, once I asked them to go shave their heads before we revolt. At another time I asked them to arrange for a private meeting in such and such place. This way I kept them busy and divulged their secrets.'

O Jewish brother! I swear to God that the very same considerations which had prevented me from doing anything in the past were again obstacles which

الله لهم، فمكث القوم أيامهم كلها كل يخطب لنفسه وأنا ممسك عن أن سألوني عن أمري فناظرتهم في أيامي وأيامهم وآثارى وآثارهم، وأوضحت لهم مالم يجهلوه من وجوه استحقاقي لها دونهم وذكر تهم عهد رسول الله صلى الله عليه وآله إليهم وتأكيد ما أكده من البيعة لى في أعناقهم، دعاهم حب الامارة فاذا خلوت بالواحد ذكرته أيام الله

وحذرته ما هوقادم عليه وصائر إليه، التمس مني شرطا أن اصيرهاله بعدي فلما لم يجدوا عندي إلا المحجة البيضاء، والحمل على كتاب الله عز وجل ووصية الرسول وإعطاء كل امرئ منهم ماجعله الله له، ومنعه مالم يجعل الله له أزالها عني إلى ابن عفان طمعا في الشحيح معه فيها، وابن عفان رجل لم يستوبه وبواحد ممن حضره حال قط فضلا عمن دونهم لابيدر التى هى سنام فخرهم ولا غيرها من المآثر التي أكرم الله بها رسوله ومن اختصه معه من أهل بيته عليه السلام ثم لم أعلم القوم أمسوا من يومهم ذلك حتى ظهرت ندامتهم ونكصوا على أعقابهم وأحال بعضهم على بعض، كل يلوم نفسه ويلوم أصحابه، ثم لم تطل الايام بالمستبد بالامر ابن عفان حتى أكفروه وتبرؤو امنه مشى إلى أصحابه خاصة وسائر أصحاب رسول الله صلى الله عليه وآله عامة يستقيلهم من بيعته ويتوب إلى الله من فلتته، فكانت هذه ياأخا اليهود أكبر من اختها وأفظع وأحرى أن لا يصبر عليها، فنالني منها الذي لا يبلغ وصفه ولا يحد وقته، ولم يكن عندي فيها إلا الصبر على ما أمض وأبلغ منها، ولقد أتاني الباقون من الستة من يومهم كل راجع عما كان ركب مني يسألني خلع ابن عفان والوثوب عليه وأخذ حقي ويؤتيني صفقته وبيعته على الموت تحت رايتي أويرد الله عز وجل على حقي، فوالله يا أخا اليهود ما منعني منا إلا الذي منعني من اختيها قبلها، ورأيت الابقاء على من بقي من الطائفة أبهج لي وآنس لقلبي من فنائها، وعلمت أني إن حملتها على

hindered me. I realized that isolation and patience is a more appropriate approach for me. It was better for me to maintain my supporters who agree with me than to revolt and have them get killed, although they were all ready to sacrifice their lives. I was even more ready to die since as those who are absent and those who are present all know that to me death is just like a sip of cold water in the mouth on a very hot day. My uncle Hamzih, my brother Ja'far, my cousin Ubaydah and I have made a pledge to God and His Prophet (MGB) and will honor it. Some of my companions went so far as to sacrifice their lives in this way. I was held back due to God's will. The Honorable the Exalted God revealed the following verse about us, *'Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow* (*to the extreme*)*, and some* (*still*) *wait: but they have never changed* (*their determination*) *in the least:'*[53] I swear by God that I am the one referred to in this verse as the one who still waits.

O Jewish brother! I have not abandoned my pledge! The reason why I was silent in front of Uthman and did not do anything is that he is going to be punished by his own baseness and untrustworthiness which I found in him and this would draw the people from near and afar to want to dismiss and kill him. I just stayed on the side and waited until this happened. I neither said 'yes' nor did I say 'no.'

Then the nation rushed to the door of my house. God knows that I hated the Caliphate, since I knew that the very same people who insist in making me the Caliph are used to collecting worldly goods and having fun. Although they well knew that I would be hard on them and not fulfill their greediness, they had gotten used to rushing in doing things and could not be soothed. They hurriedly chose me by insisting a lot but when they realized that they could not gain anything from me they started to oppose and criticize me.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the fifth occasion I should say that when the ones who pledged allegiance to me realized that I would not fulfill their personal aims, they rebelled against me with the help of that woman (i.e. Ayesha). They placed her on the back of a camel and turned her around in the frightening deserts and wide valleys even though I was in charge of her as the Trustee of the Prophet (MGB). The dogs at Huab barked at her and she felt sorry Yet she followed a group of people who had pledged allegiance to me both

دعوة الموت ركبتة، فأما نفسي فقد علم من حضر ممن ترى ومن غاب من أصحاب محمد صلى الله عليه وآله أن الموت عندي بمنزلة الشربة الباردة في اليوم الشديد الحر من ذي العطش الصدى،ولقد كنت عاهدت الله عز وجل ورسوله صلى الله عليه وآله أنا وعمي حمزة وأخي جعفر، وابن عمي عبيدة على أمر وفينا به لله عز وجل ولرسوله، فتقد مني أصحابي وتخلفت بعدهم لما أراد الله عز وجل فأنزل الله فينا "مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً." وأنا والله والمنتظر.

يا أخا اليهود، وما بدلت تبديلا، وما سكتني عن ابن عفان وحثني على الامساك عنه إلا أني عرفت من أخلاقه فيما اختبرت منه بمالن يدعة حتى يستدعي الاباعد إلى قتله وخلعه فضلا عن الاقارب وأنا في عزلة، فصبرت حتى كان ذلك، لم أنطلق فيه بحرف من "لا"، ولا "نعم".

ثم أتاني القوم وأن اعلم الله كاره لمعرفتي بما تطاعموا به من اعتقال الامول والمرح في الارض وعلمهم بأن تلك ليست لهم عندي وشديد عادة منتزعة فلما لم يجدوا عندي تعللوا الاعاليل.

ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ فقالوا: بلى يا أمير المؤمنين.

فقال عليه السلام: وأما الخامسة يا أخا اليهود فإن المتابعين لي لما لم يطمعوا في تلك مني وثبوا بالمرأة على وأنا ولي أمرها، والوصي عليها، فحملوها على الجمل وشدوها على الرحال، وأقبلوا بها تخبط الفيافي وتقطع البراري وتنبح عليها كلاب الحوأب، وتظهر لهم علامات الندم في كل ساعة وعند كل حال في عصبة قد بايعوني ثانية بعد بيعتهم الاولى في حياة النبي صلى الله عليه وآله حتى أتت أهل

at the time of the Prophet (MGB) and later on, and continued opposing me until she entered upon the people of Basra whose hands were short, their beards were long, their intellectual capacity was low, and their thoughts were corrupt. These people were light-headed desert dwellers. This woman took control of these unwise people and they unsheathed their swords, threw their spears and arrows without any knowledge. I had two problems with them. If I did nothing in response to them, they would not follow the intellect and put their rebellion and corruption aside. If I fought with them, then there would be a lot of blood shedding which I never wanted. I was both apologetic to them and gave an ultimatum by threatening them. I suggested to that woman to go home. I also suggested to the group who had brought

her to honor their pledge of allegiance to me and not to break their covenant with the Honorable the Exalted God.

I offered them as much as I had the power to. I even talked to some of them54. He returned. I talked with others in the same way but their ignorance, rebellion and deviation became even more than before. I fought with them since they insisted on that. I defeated them in the war and they became sorry. Many of them were killed on the battlefield. I fought them since I had no other choice. Had I postponed fighting, they would have done things which would have prevented me from forgiving them as I did after the war.

If I had not blocked them I would have been disloyal to myself and the nation and would have become a partner in the sins which they had decided to commit as follows:

1– They had planned to extend their rebellion in the surroundings of the Islamic country to whatever extent they could and do acts of corruption.

2– They had planned to kill and shed the blood of the citizens.

3– They had planned to subject the rules of Islam and the laws of justice according to the opinions of a low–minded and unintelligent women and follow the old Roman nation; Yemen and destroyed nations of the past in this respect. Had I hesitated to fight, I would have ultimately been forced to fight with them and would also be ashamed of the evil deeds and crimes which that woman and her troops would have committed. Still I did not start the battle without hesitation. First, I gave them an ultimatum and postponed the war as much as possible. I was calm. I negotiated with them several times. I even sent several mediators to them. I made them several offers which were to their benefit. However, they turned me down on every occasion. They made me helpless, forced me to start a war, and end the issue as God willed. Given all that was done before the war they had been given enough ultimatum.'

بلدة قصيرة أيديهم، طويلة لحاهم، قليلة عقولهم عازبة آراؤهم، وهم جيران بدو ووراد بحر، فأخرجتهم يخبطون بسيوفهم من غير علم، ويرمون بسهامهم بغير فهم، فوقت من أمرهم على اثنتين كلتاهما في محلة المكروه ممن إن كففت لم يرجع ولم يعقل، وإن أقمت كنت قد صرت إلى التي كرهت فقدمت الحجة بالاعذار والانذار، ودعوت المرأة إلى الرجوع إلى بينها، والقوم الذين حملوها على الوفاء ببيعتهم لي، والترك لنقضهم عهدالله عز وجل في، وأعطيتهم من نفسي كل الذي قدرت عليه، وناظرت بعضهم فرجع وذكرت فذكر، ثم أقبلت على الناس بمثل ذلك فلم يزدادوا إلا جهلا وتماديا وغيا، فلما أبوا إلا هي، ركبتها منه فكانت عليهم الدبرة، وبهم الهزيمة، ولهم الحسرة، وفيهم الفناء والقتل، وحملت نفسي على التي لم أجد منها بدا،ولم يسعني إذ فعلت ذلك وأظهرته آخرا مثل الذي وسعني منه أولا من الاغضاء والامساك ورأيتني إن أمسكت كنت معينا لهم علي بامساكي على ماصاروا إليه وطمعوا فيه من تناول الاطراف، وسفك الدماء وقتل الرعية وتحكيم النساء النواقص العقول والحظوظ على كل حال، كعادة بنى الاصفر ومن مضى من ملوك سبأ والامم الخالية فأصير إلى ما كرهت أولا وآخرا، وقد أهملت المرأة وجندها يفعلون ما وصفت بين الفريقين من الناس، ولم أهجم على الامر إلا بعدما قدمت وأخرت، وتأنيت وراجعت، وأرسلت وسافرت، وأعذرت وأنذرت وأعطيت القوم كل شيء يلتمسوه بعد أن عرضت عليهم كل شيء لم يلتمسوه، فلما أبوا إلا تلك، أقدمت عليها، فبلغ الله بي وبهم ما أراد، وكان لي عليهم بما كان مني إليهم شهيدا.

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful Ali (MGB) said, 'O Jewish brother! And about the sixth occasion I should say that it was the arbitration council and the Battle with the son of the liver-eater[55] Hind (Muaviayh). This man had been an enemy of God, His Prophet (MGB), and the believers from the day on which God appointed Muhammad (MGB) to Prophethood until the city of Mecca was conquered by the force of the Muslims' swords.

Muaviayh and his father Abu Sufyan had pledged allegiance to me on that very same day and on three other occasions. His father was the first person who greeted me using the title of 'the Commander of the Faithful.' He was the one who constantly encouraged me to fight for my due rights and renewed his pledge of allegiance to me every time he met me.

The strangest of all is that when Muawiyah realized that the Blessed the Sublime God had returned my right to me and had strengthened my position, he lost all hopes of becoming the fourth Caliph and ruling in our government. He turned to the disobedient Amr al-As and was generous with him so that he accepted his invitation. Amr became his fan when Muawiyah entrusted the governorship of Egypt to him, although it is forbidden for him to use even one Dirham of the taxes collected from Egypt as it was so for Muawiyah to give him any more than his own share. Then he rebelled and acted oppressively in the Islamic country. He was kind to anyone who swore allegiance to him and fended away anyone who opposed him.

He joined the perfidious party (*Nakiseen*)[56] in an attack against Islamic territories and looted the east, the west, the north and the south. I received the news and the reports of their deeds until the one-eyed Saqafy (Al-Muqayrih) proposed that I make peace with Muawiyah and appoint him to the governorship of the territories that were under his control. This opinion was a good one in terms of politics, but I could not bring any excuses for doing this in God's presence and could not take responsibility for Muawiyah's acts of oppression. I thought about this proposal and consulted with reliable people who were God-fearing and followed the Prophet (MGB). They had the same opinion as I did regarding the son of the liver-eater lady. May God not bring the day on which I use any of the oppressors as my aids.

I once dispatched Jarir al-Bajaly and dispatched Abu Musa al-Ash'ari to him on another occasion. They both followed their worldly desires, their

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فقال عليه السلام: وأما السادسة يا أخا اليهود فتحكيمهم [الحكمين] ومحاربة ابن آكلة الاكباد وهو طليق معاند لله عز وجل ولرسوله والمؤمنين منذ بعث الله محمدا إلى أن فتح الله عليه مكة عنوة.

فاخذت بيعته وبيعة أبيه لي معه في ذلك اليوم وفي ثلاثة مواطن بعده، وأبوه بالامس أوّل من سلم على بإمرة المؤمنين، وجعل يحثني على النهوض في أخذ حقي من الماضين قبلى، ويجد دلي وبيعته كلما أتاني.

وأعجب العجب أنه لما رأى ربي تبارك وتعالى قد رد إليّ حقي وأقرفي معدنه، وانقطع طمعه أن يصير في دين الله رابعا وفي أمانة حملناها حكاما، كرا على العاصي ابن العاص فاستما له فمال إليه، ثم أقبل به بعد أن أطمعه مصر، وحرام عليه أن يأخذ من الفيء دون قمسه درهما، وحرام والانباء تأتيني والاخبار ترد علي بذلك، فأتاني أعور ثقيف فأشار علي أن أولي الراعي إيصال درهم إليه فوق حقه، فأقيل يخبط البلاد بالظلم ويطأها بالغشم، فمن بايعه أرضاه، ومن خالفه ناواه، ثم توجه إلي ناكثا علينا مغيرا في البلاد شرقا وغربا ويمينا وشمالا، ، والانباء تأتيني والاخبار ترد علي بذلك ، فأتاني أعور ثقيف فأشار علي أن اوليه البلاد التي هوبها لاداريه بما اوليه منها وفي الذي أشار به الراي في أمر الدنيا لو وجدت عند الله عز وجل في توليته لي مخرجا، وأصبت لنفسي في ذلك عذرا، فأعلمت الرأي في ذلك، وشاورت من أثق بنصيحته لله عز وجل ولرسوله صلى الله عليه وآله ولي وللمؤمنين فان رأيه في ابن آكلة الاكباد كرأيي، ينهاني عن توليته ويحذرني أن ادخل في أمر المسلمين يده، ولم يكن الله ليراني أتخذ المضلين عضدا.

فوجهت إليه أخا بجيلة مرة وأخا الاشعريين مرة كلاهما ركن إلى الدنيا وتابع هواه فيما أرضاه، فلما لم أراه [أن] يزداد فيما انتهك من محارم الله ألا تماديا شـــاورت

temptations, pleased him and were disloyal to me. I realized that they were not act according to God's command and they were becoming more and more deviated and corrupt as time passed. I consulted with a group of the chosen companions of the Prophet from the Badriyeen who were honored by God and had participated in the pledge of allegiance at Rezvan and other noble Muslims. They unanimously agreed that we go to war with him and not let him take charge of the affairs of the Muslims.

My companions and I set out to fight with him. We wrote him letters from every way-station. I sent him many representatives and invited him to put aside his corruption and join me and the other Muslims. He answered me with haughty letters; wished unsuitable wishes; and set conditions which were not acceptable by God, the Prophet and the Muslims.

In one of his letters he made it a condition that we should surrender a group of the Prophet's best companions to him including Ammar Yasir so that he could hang them in retaliation for the blood of Uthman. Where can you find someone like Ammar? I swear by God that he was always the sixth person present whenever five of us gathered around the Prophet (MGB). He was also the fourth person present whenever four of us gathered around the Prophet (MGB).

He wanted to retaliate for the blood of Uthman even though he, his colleagues and his damned family who were branches of the Cursed Tree as mentioned in the Holy Quran[57] made the people rebel against Uthman and caused him to be killed. He attacked me since I did not accept his unreasonable conditions and he was proud of his rebellion. He gathered a group of the Homayr tribes who had neither

any intellect nor any insight in religion around himself and led them astray so as to follow him. He fooled them with worldly possessions and attracted them to himself.

We set the Honorable the Exalted God as the judge and set out to fight him in order to stop him. We fought with him after giving him an ultimatum, so that he may have no excuses left. God made us victorious over His enemies and ours as usual.

We were holding the flag of God's Prophet (MGB) under which God had always killed the followers of Satan, but Muawiyah was holding the flag of his father under which his father had fought with God's Prophet (MGB).

He was about to die with no way out. He rode his horse, saw that his flag had fallen down and felt hopeless. He sought the help of Amr al-As. Amr al-As advised him to bring out many copies of the Quran, place them on top of their spears and to ask for the arbitration of the Quran. He told Muawiyah that since the son of Abu Talib, his followers and the rest of the

من معي من أصحاب محمد صلى الله عليه وآله البدريين والذين ارتضى الله عز وجل أمرهم ورضي عنهم بعد بيعتهم، وغيرهم من صلحاء المسلمين والتابعين فكل يوافق رأيه رأيي في غزوه ومحاربته ومنعه مما نالت يده، وإني نهضت إليه بأصحابى، أنفذ إليه من كل موضع كتبى وأوجه إليه رسلي أدعوه إلى الرجوع عما فو فيه، والدخول فيما فيه الناس معي، فكتب يتحكم علي ويتمنى علي الاماني ويشترط علي شروطا لا يرضاها الله عز وجل ورسوله ولا المسلمون، ويشترط في بعضها أن أدفع إليه أقواما من أصحاب محمد صلى الله عليه وآله أبرارا، فيهم عمار بن ياسر، وأين مثل عمار؟ والله لقد رأيتنا مع النبي صلى الله عليه وآله وما يعد منا خمسة إلا كان سادسهم، ولا أربعة إلا كان خامسهم، اشترط دفعهم إليه ليقتلهم ويصلبهم وانتحل دم عثمان، ولعمرد الله ما ألب على عثمان ولا جمع الناس على قتله إلا هو وأشباهه من أهل بيته أغصان الشجرة الملعونة في القرآن، فلما لم اجب إلى ما اشترط من ذلك كر مستعليا في نفسه بطغيانه وبغيه بحمير لاعقول لهم ولا بصائر، فموه لهم أمرا فاتبعوه، وأعطاهم من الدنيا ما أمالهم به إليه، فناجزناهم وحاكمناهم إلى الله عز وجل بعد الاعذار والانذار فلما لم يزده ذلك إلا تماديا وبغيا لقيناه بعادة الله التي عودناه من النصر على أعدائه وعدونا، وراية رسول الله صلى الله عليه وآله بأيدنا، لم يزل الله تبارك وتعالى يفل حزب الشيطان بهاحتى يقضي الموت عليه، وهو معلم رايات أبيه التى لم أزل أقاتلها مع رسول الله صلى الله عليه وآله في كل المواطن، فلم يجدمن الموت منجى إلا الهرب فركب فرسه وقلب رايته، لا يدري كيف يحتال فاستعان برأي ابن العاص فأشار عليه بإظهار المصاحف ورفعها علي الاعلام والدعاء إلى ما فيها وقال: إن ابن أبي

Household of the Prophet (MGB) are religious and had invited you to arbitration of the Quran in the beginning, they would accept its arbitration from you at the end.

Muawiyah accepted the idea proposed by Amr al-As since he was helpless and had no way out of war and getting killed. He placed many copies of the Quran on the spears and had them held up thinking that he was inviting the people to abide by the Quran. I had lost many of my good friends and sincere companions. The rest of the people were inclined to accept the Quran's arbitration and stop the war. They thought that since the son of the liver-eater Hind (Muawiyah) is adhering to the rules of the Quran,

he would honor them. They welcomed his call and all accepted his suggestion.

I announced to them that this was a deception which Muawiyah had plotted using Amr al-As and that they would not adhere to it. However, they did not believe me and did not obey my orders. They insisted on accepting his suggestion. Whether I liked it or not, things became so bad that some of them said that we should kill Ali just like Uthman or turn him and his family over to Muawiyah if he doesn't accept Muawiyah's suggestion.

God knows best that I did my best and tried as hard as I could to convince them to follow me, but they would not obey me. I even asked them to give me a little time – as much as milking a camel or running a horse so that I may complete the work. However, they did not accept it except for this man (while Ali (MGB) was pointing to Malik al-Ashtar), his followers, and a group of my own household. I swear by God that what hindered me from following my own idea was my fear of these two being killed (while Ali (MGB) was pointing to Al-Hassan (MGB) and Al-Hussein (MGB) with his hand), and the cessation of the lineage of God's Prophet (MGB). It was also due to my fear of these two being killed (while Ali (MGB) was pointing to Abdullah ibn Ja'far and Muhammad ibn Hanifeh – may God be pleased with them – with his hand), since I knew that they were only endangered because of me. Therefore, I was forced to accept God's destiny and accept the demands of the people. Once the battle was stopped and the swords were no long pointed at them, they demanded that they themselves be the arbiters instead of the Quran. They took over the rules of the Quran and put its decrees aside. I never considered anyone to be able to arbitrate on behalf of God's religion since man's arbitration in God's religion is undoubtedly wrong. However, the people did not accept anything but arbitration.

I wanted to have a knowledgeable person from my household or some of the other tribes who was wise, reliable and religious to arbitrate on my behalf. The son of Hind[58] disagreed with whomever I named. He did not accept any

طالب وحزبه أهل بصائر ورحمة وتقيا وقد دعوك إلى كتاب الله أولا وهم مجيبوك إليه آخرا فأطاعه فيما أشاربه عليه إذا رأى أنه لا منجى له من القتل أو الهرب غيره، فرفع المصاحف يدعو إلى ما فيها بزعمه، فمالت إلى المصاحف قلوب ومن بقي من أصحابي بعدفناء أخيارهم وجهدهم في جها أعداء الله وأعدائهم على بصائر هم وظنوا أن ابن آكلة الاكباد له الوفاء بما دعا إليه، فأصغوا إلى دعوته وأقبلوا بأجمعهم في إجابته فأعلمتهم أن ذلك منه مكرو من ابن العاص معه وأنهما إلى النكث أقرب منهما إلى الوفاء، فلم يقبلوا قولي ولم يطيعوا أمري، وأبوا إلا أجابته كرهت أم هويت، شئت أو أبيت حى أخذ بعضهم يقول لبعض: إن لم يفعل فألحقوه بان عفان أو ادفعوه إلى ابن هند برمته. فجهد تعلم الله جهدي ولم أدع غلة في نفسى إلا بلغتها في أن يخلوني ورأيى فلم يفعلوا، وراودتهم على الصبر على مقدار فواق الناقة أو ركضة الفرس فلم يجيبوا ما خلاهذا الشيخ (وأو مأبيده إلى الاشتر) وعصبة من أهل بيتي، فوالله ما منعني أن أمضي على بصيرتي إلا مخافة أن يقتل هذان وأومأ بيده إلى الحسن والحسين عليه السلام ـ فينقطع نسل رسول الله صلى الله عليه وآله وذريته من أمته ومخافة أن يقتل هذا وهذا وأومأ بيده إلى عبد الله بن جعفر ومحمد بن الحنفية رضي الله عنهما فإني أعلم لو لا مكاني لم يقفا ذلك الموقف فلذلك صبرع على ما أراد القوم مع ما سبق فيه من علم الله عز وجل فلما رفعنا عن القوم سيوفنا تحكموا في الامور وتخيروا الاحكام والآراء وتركوا المصاحف وما دعوا إليه من حكم القرآن، وما كنت أحكم في دين الله أحدا إذا كان التحكيم في

ذلك الخطأ الذي لا شك فيه ولا امتراء، فلما أبوا إلا ذلك أردت أن احكم رجلا من أهل بيتي أو رجلا ممن أرضي رأية وعقله وأثق بنصيحته ومودته ودينه.

وأقبلت لا اسمي أحذا إلا امتنع منه ابن هند ولا أدعوه إلى شيء من الحق إلا أدبر عنه، وأقبل ابن هند يسومنا عسفا، وما ذاك إلا باتباع أصحابي له على ذلك فلما

of my rightful proposals. He oppressed us through my own companions. When they insisted and wanted to force me to accept the arbitration, I sought refuge in the Honorable the Exalted God and left this up to themselves. Then they chose a man who was deceived by Amr As, and the world got filled with the shame of this act. They themselves became sorry about it.' Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the seventh I should tell you that in his will to me, God's Prophet (MGB) had informed me that I would fight with a tribe of my own companions near the end of my life, although they fast during the days, worship God at night and read the Quran but have put aside the religion by arguing and fighting with me just like an arrow which flies from a bow. *Zul-Sadiyyeh* is going to be amongst them. I will have a prosperous end after killing them. When I returned after the arbitration, some of the people started to blame each other as to why the Battle of Siffin ended by arbitration.

They found themselves no solution but to except to criticize the leader and said, 'Our leader should not have obeyed our wrong opinion. Since he was certain about our fault, he must kill either himself or those who were faulty. Since he obeyed us, he has become an unbeliever. Therefore, it is lawful for us to kill him and shed his blood now.' They united concerning this issue, left my army rapidly and yelled 'There is no arbiter but God!'

Then they divided up. One group of them stayed in Nakhileh while a second group went to Hurura. Yet a third group of them went to the east beyond the *Dijla* river. They tired every Muslim they ran into by forcing him to deny me. If he argued with them, they would let him go. Otherwise they killed him. I went to see the first and the second groups and invited them to obey the Honorable the Exalted God, accept the truth and to return towards God. They did not accept anything but fighting with swords and they were not content with anything else. Since I found no other solution, I surrendered the first two groups to God's decree. Therefore, I killed them. O Jewish Brother! I am so sorry about them. Had they not chosen this destructive route they would have not been killed. Then imagine how strong a castle could have been formed for Islam. However, God willed no other end but this unpleasant one for them. Then I wrote a letter to the third group and sent several delegates. The delegates were chosen ones. They were all God-fearing and ascetic. However, it was of no use. They did nothing but follow what the other two groups did. They hurriedly

أبوا إلا غلبتي على التحكم تبرأت إلى الله عز وجل منهم وفوضت ذلك إليهم فقلدوه امرءا فخدعه ابن العاص خديعة ظهرت في شرق الارض وغربها، وأظهر المخدوع عليها ندما.

ثم أقبل عليه السلام على أصحابه فقال: أليس كذلك قالوا: بلى يا أميرالمؤمنين.

فقال عليه السلام وأما السابعة يا أخا اليهود فإن رسول الله صلى الله عليه وآله كان عهد إلى أن أقاتل في آخر الزمان من أيامي قوما من أصحابي يصومون النهار ويقومون الليل ويتلون الكتاب، يمرقون بخلافهم علي ومحاربتهم إياي من الدين مروق السهم من الرمية، فيهم ذوالثدية يختم لى بقتلهم بالسعادة فلما انصرفت إلى موضعي هذا يعني بعد الحكمين أقبل بعض القوم على بعض باللائمة فيما صاروا إليه من تحكيم الحكمين، فلم يجدوا لانفسهم من ذلك مخرجا إلا أن قالوا: كان ينبغي لاميرنا أن لا يبايع من أخطأ وأن يقضى بحقيقة رأيه على قتل نفسه وقتل من خالفه منا فقد كفر بمتابعته إيانا وطاعته لنا في الخطأ، وأحل لنا بذلك قتله وسفك دمه، فتجمعوا على ذلك وخرجوا راكبين رؤوسهم ينادون بأعلى أصواتهم: لا حكم إلا لله،ثم تفرقوا فرقة بالنخيلة واخرى بحروراء واخرى راكبة رأسها تخبط الارض شرقاحتى عبرت دجلة، فلم تمر بمسلم إلا امتحنته، فمن تابعها استحيته، ومن خالفها قتلته، فخرجت إلى الاوليين واحدة بعد اخرى أدعوهم إلى طاعه الله عز وجل ومتابعه الحق والرجوع إليه فأبيا إلا السيف لا يقنعهما غير ذلك، فلما أعيت الحيلة فيهما حاكمتهما إلى الله عز وجل فقتل الله هذه وهذه وكانوا – يا أخا اليهود لولا مافعلوا لكانوا ركنا قويا وسدا منيعا، فأبى الله إلا ما صاروا إليه، ثم كتبت إلى الفرقة الثالثة ووجهت رسلي تترى وكانوا من

killed the Muslims who did not agree with them and continuously killed good people. I attacked them myself and blocked off the Euphrates river from their access. Again I sent trustworthy delegates and advisors to them and made all attempts to accept their apologies by means of those men (while Ali (MGB) was pointing at Malik Ashtar; Al-Ahnaf ibn Qays; Sa'id ibn Qays al-Arhabi; and Al-Ash'as ibn Qays al-Kindi). O Jewish Brother! Since they accepted no solution except fighting, I fought with them until all of them were killed. O Jewish brother! They were all killed – all being more than forty-thousand of them. Not even one of them could flee. Then I pulled out the man who had breasts just like women have[59] from amongst the dead corpses in front of these very same men that you see. He had breasts just like women do. Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the seventh. I was faithful to all seven and just one rank remains which is undoubtedly near.' Then the companions of Ali (MGB) cried. The head of the Jews also cried and said, 'O Commander of the Faithful! Tell us another one!' Then the Commander of the Faithful (MGB) said, 'And the last is that this (while referring to his head) shall become filled with the blood of this (while he was pointing to his crown)'. All of a sudden all the people in the *Jamea* Mosque started to cry and mourned so loudly that the people from all the houses in Kufa left their homes crying. Then the head of the Jews accepted Islam right then by the hand of the Commander of the Faithful (MGB) and lived in Medina until the Commander of the Faithful (MGB)

was murdered by Ibn Muljam's sword – may God damn Ibn Muljam.

When the head of the Jews heard the news, he went to Ali's (MGB) house and stood in front of Al-Hassan (MGB), while the people had gathered around him (MGB). They brought Ibn Muljam with his hands tied there. The head of the Jews said, 'O Abu Muhammad![60] Kill him! May God kill him. I have seen in the books which were revealed to Moses (MGB) that in the sight of the Honorable the Exalted God this crime is much greater than the crime committed by Adam's son when he killed his brother, and the crime of those who treated the she-camel of *Thamud* clan wrongfully.'[61]

On What Has Been Said About the Days of the Week

7-60 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ali ibn Abdullah ibn Ishaq al-Ash'ari, on the authority of Al-Hassan ibn Mahboob, on the authority of Habib al-Sejestani, on the authority of Aba Abdullah as-

جلة أصحابي وأهل التعبد منهم والزهد في الدنيا فأبت إلا اتباع اختيها والاحتذاء على مثالهما وأسرعت في قتل من خالفهامن المسلمين وتتابعت إلى الاخبار بفعلهم، فخرجت حتى قطعت إليهم دجلة، أوجه السفراء والنصحاء وأطلب العتبي بجهدي بهذا مرة وبهذا مرة أو مأبيده إلى الاشتر، والاحنف بن قيس، وسعيد بن قيس الارحبي والاشعث بن قيس الكندي فلما أبوا إلا تلك ركبتها منهم فقتلهم الله يا أخا اليهودعن آخرهم، وهم أربعة آلاف أو يزيدون حتى لم يفلت منهم مخبر، فاستخرجت ذا الندية من قتلاهم بحضرة من ترى، له ثدي كثدي المرأة ثم التفت عليه السلام إلى أصحابه فقال، أليس كذلك؟ قالوا، بلى يا أمير المؤمين، فقال عليه السلام: قد وفيت سبعا وسبعا يا أخا اليهود، وبقيت الاخرى وأوشك بهافكان قد. فبكى أصحاب علي عليه السلام وبكى رأس اليهود وقالوا: يا أمير المؤنين أخبرنا بالاخرى فقال: الاخرى أن تخضب هذه وأو مأبيده إلى لحيتهمن هذه أو مأبيده إلى هامته، قال: وارتفعت أصوات الناس في المسجد الجامع بالضجة والبكاء حتى ليم يبق بالكوفة دار إلاخرج أهلها فزعا، وأسلم رأس اليهود على يدي علي عليه السلام من ساعته ولم يزل مقيما حتى قتل أمير المؤمنين عليه السلام وأخذ ابن ملجم لعنه الله فأقبل رأس اليهود حتى وقف على الحسن عليه السلام والناس حوله وابن ملجم لعنه الله بين يديه فقال له: يا أبا محمد اقتله قتله الله، فإني رأيت في الكتب التي انزلت على موسى عليه السلام أن هذا أعظم عند الله عز وجل جرما من ابن آدم قاتل أخيه ومن القدار عاقر ناقة ثمود.

ما جاء في الايام السبعة وأسمائها

7-60 حدثنا أبي رضي الله عنه قال: حدثنا سعدبن عبد الله قال: حدثنا علي ابن عبد الله بن إسحاق الاشعري، عن الحسن بن محبوب، عن حبيب السجستاني، عن

Sadiq (MGB) that God's Prophet (MGB) said, "Fridays are days of worship. Thus, worship the Honorable the Exalted God. Saturdays are for the members of the Holy Household. Sundays are for their followers. Mondays are for the Umayyads. Tuesdays are easy days. Wednesdays are for the Abbasids and their

victory. Thursdays are blessed days. For my followers its dawn is blessed."

What Has Been Said About Sundays And Other Days After It

7–61 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al–Hussein ibn Sa'id, on the authority of Al–Hussein ibn Asad al–Basry, on the authority of Al–Hussein ibn Sa'id, on the authority of someone who narrated on the authority of Khalaf ibn Himmad, on the authority of someone who quoted Aba Abdullah as–Sadiq (MGB), "Aba Abdullah as–Sadiq (MGB) passed by a group of people who were having blood–letting done for them. He (MGB) told them 'What would have happened if you had postponed it until Sunday night as that would be more effective in alleviating one's pains.'"

7–62 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Sahl ibn Zyad al–Adamy, on the authority of Abul Hassan Amr ibn Sufyan al–Gorjany who linked it up through a chain of narrators to Aba Abdullah as–Sadiq (MGB), "As–Sadiq (MGB) asked one of his friends, 'O so and so! Why you did you not go out today?' He replied, 'May I be your ransom! Because it is Sunday.' The Imam (MGB) asked him, 'So what? What is wrong with Sunday?' The man said, 'It has been narrated on the authority of God's Prophet (MGB) to have said, 'Beware of Sundays as they are as sharp as a sword!' The Imam (MGB) said, 'No that is not so. They have lied about the Prophet (MGB) having said that since *Ahad* which means Sunday is one of the Names of the Honorable the Exalted God.' The man said, 'May I be your ransom! What about Mondays?' The Imam (MGB) said, 'It has been named after those two.'62 The man said, 'But Monday was known as Monday before those two.' Abu Abdullah as–Sadiq (MGB) told him, 'Once you are told something try to understand it! Indeed the Blessed the Sublime God already knew the day on which He would appoint His Prophet (MGB), and the day on which the Prophet's Trustee (MGB) would be oppressed. Thus, it was named after those two.' The man said, 'What about Tuesdays?' The Imam (MGB) said, 'God created Hell on a Tuesday as the Sublime God says, '(It will be said,) 'Depart ye to that which ye used to reject as false! Depart ye to a Shadow (of smoke ascending) in three columns, (Which yields) no shade of coolness, and is of no use against the fierce Blaze.'"63

أبي عبد الله قال: قال رسول الله صلى الله عليه وآله: يوم الجمعة يوم عبادة فتعبدوا الله عز وجل ويوم السبت لآل محمد عليهم السلام، ويوم الاحد لشيعتهم، ويوم الاثنين يوم بني امية، ويوم الثلثاء يوم لين، ويوم الاربعاء لبني العباس وفتحهم، ويوم الخميس يوم مبارك بورك لامتي لي بكورها فيه.

ماجاء في الاحد وما بعده

7–61 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال، حدثني أحمد ابن الحسين بن سعيد، عن الحسين

بن أسد البصري، عن الحسين بن سعيد، عم رواه عن خلف بن حماد، عن رجل، عن أبي عبد الله عليه السلام أنه مر بقوم يحتجمون فقال: ما كان عليكم لو أخرتموه إلى عشية الاحد فكان يكون أنزل للداء.

7-62 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن سهل ابن زياد الادمي قال: حدثنا أبوالحسن عمر [و] بن سفيان الجرجاني رفع الحديث إلى أبي عبد الله عليه السلام أنه قال لرجل من مواليه: يا فلان مالك لم تخرج؟ قال: جعلت فداك اليوم الاحد، قال: ومالاحد؟ قال الرجل: للحديث الذي جاء عن النبي صل الله عليه وآله أنه قال: احذروا حد الاحد فإن له حدا مثل حد السيف، قال: كذبوا كذبوا ما قال ذلك رسول الله صلى الله علية وآله فإن الاحد اسم من أسماء الله عز وجل، قال: قلت: جعلت فداك فالاثنين؟ قال: سمي باسمهما، قال الرجل: فسمي باسمهما ولم يكونا، فقال له أبوعبد الله: إذا حدثت فافهم أن الله تبارك وتعالى قد علم اليوم الذي يقبض فيه نبيه صلى الله عليه وآله واليوم الذي يظلم فيه وصيه فسماه باسمهما،قال: قلت: فالثلثاء قال: خلقت يوم الثلثاء النار وذلك قوله تعالى "انطَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ, انطَلِقُوا إِلَى ظِلٍّ ذِي ثَلاَثِ شُعَبٍ, لاَ ظَلِيلٍ وَلاَ يُغْنِي مِنْ اللَّهَبِ."

The man said, 'What about Wednesdays?' The Imam (MGB) said, 'The four pillars of Fire were made on a Wednesday.'

The man said, 'What about Thursdays?' The Imam (MGB) said, 'God created Paradise on a Thursday.'

The man said, 'What about Fridays?' The Imam (MGB) said, 'The Honorable the Exalted God gathered the people together on Fridays to acknowledge our Mastery.'

The man said, 'What about Saturdays?' The Imam (MGB) said, 'It was on a Saturday that the angels attended to their Lord and realized that He has always been the One.'"

7-63 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Ahmad ibn Amer al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far al-Kazim (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of Al-Hussein ibn Ali (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "Saturdays are for deceit and trickery. Sundays are for planting and building. Mondays are for war and bloodshed. Tuesdays are for traveling and making requests. Wednesdays are for pessimism and bad omen. Thursdays are for visiting the chiefs and Fridays are for proposing to marry and getting married."64

The compiler of the book - may God be pleased with him - said, 'Monday is the day for traveling to where you pray to God for rain.'

7-64 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ali ibn al-Sindy, on the authority of Muhammad ibn Amr ibn Sa'id, on the authority of Yunus ibn Yaqoob that he

had heard Aba Abdullah as-Sadiq (MGB) say, “God’s Prophet (MGB) had blood-letting performed on Mondays and gave wheat to the person who performed the phlebotomy on him.”

7-65 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Al-Hassan ibn al-Hussein al-Lu’lu’ee, on the authority of either or both Muhammad ibn Isma’il and Ahmad ibn al-Hassan al-Maysami, on the authority of Ibrahim ibn Mihzam that someone had narrated that Aba Abdullah as-Sadiq (MGB) said, “God’s Prophet (MGB) had blood-letting done on Monday afternoons.”

قال: قلت: فالاربعاء؟ قال: بنيت أربعاة أركان النار يوم الاربعاء، قال: قلت: فالخميس؟ قال: خلق الله الجنة يوم الخميس، قال: قلت: فالجمعة؟ قال: جمع الله عز وجل الخلق لولايتنا يوم الجمعة قال: قلت: فالسبت؟ قال: سبتت الملائكة لربها يوم السبت فوجدته لم يزل واحدا.

7-63 حدثنا أبوالحسن محمد بن عمرو بن علي بن عبد الله البصري بإيلاق قال: حدثنا أبوعبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبوالقاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا قال: حدثني موسى بن جعفر قال: حدثني جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثني علي بن الحسين قال: حدثني الحسين بن علي عليه السلام قال: قال أمير المؤمنين عليه السلام: يوم السبت يوم مكرو وخديعة، ويوم الاحد يوم غرس وبناء، ويوم الاثنين يوم سفر وطلب، ويوم الثلثاء يوم حرب ودم، ويوم الاربعاء يوم شوم فيه يتطير الناس، ويوم الخميس يوم الدخول على الامراء وقضاء الحوائج، ويوم الجمعة يوم خطبة ونكاح.

قال مصنف هذا الكتاب رضي الله عنه: يوم اثنين يوم سفر إلى موضع الاستسقاء والطلب للمطر.

ما جاء في يوم الاثنين

7-64 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد ابن يحيى بن عمران الاشعري، عن علي بن السندي، عن محمد بن عمرو بن سعيد، عن يونس بن يعقوب قال: سمعت أبا عبد الله عليه السلام يقول: احتجم رسول الله صلى لله عليه وآله يوم الاثنين وأعطى الحجام برا.

7-65 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد، قال: حدثني الحسن بن الحسين اللؤلؤي، عن محمد بن إسماعيل، وأحمد بن الحسن الميثمي أو أحدهما، عن أبراهيم بن مهزم، عم ذكره عن أبي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله يحتجم يوم الاثنين بعد العصر.

7-66 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid and Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Hammad ibn Isa, on the authority of someone who had narrated that Aba Abdullah as-Sadiq (MGB) said, "It was the Prophet (MGB)'s custom was to have blood-letting done for him on Monday afternoons. He (MGB) used to say, 'Having phlebotomy done on Monday afternoons would immediately relieves one's pains.'"

7-67 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Muhammad ibn Abi Umayr, on the authority of Abi Hamzih, on the authority of Aqabah ibn Bashir al-Azodi, "I went to see Abi Ja'far al-Baqir (MGB) on a Monday. He (MGB) said, 'Have something to eat.' I replied, 'I am fasting.' The Imam (MGB) said, 'Why did you fast on this day?' I said, 'Because the Prophet (MGB) was born on this day.' He (MGB) said, 'You do not know on which day the Prophet (MGB) was born on. That is the day on which the Prophet (MGB) perished. Therefore, you should neither travel nor fast on that day.'"

7-68 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Musa ibn al-Qasim al-Bajaly, on the authority of Ali ibn Ja'far (MGB), "A man had gone to see my brother Musa ibn Ja'far al-Kazim (MGB) and said, 'May I be your ransom! I have planned to go on a trip. Please pray for me.' The Imam (MGB) said, 'On which day are you planning to go?' The man said, 'On Monday.' The Imam (MGB) said, 'Why do you go on Monday?' The man said, 'I go on that day to seek blessings since that is the Prophet's birthday.' The Imam (MGB) said, 'No, they lie. The Prophet's (MGB) birthday is on a Friday. No day is more wicked than Monday. It was on that day the Prophet (MGB) perished and heavenly revelations ceased to descend. It was on that day that they usurped our rights by force. Do you want me to guide you to an easy day on which God softened iron for David (MGB)?' The man said, 'May I be your ransom! Yes.' The Imam (MGB) said, 'Go on a Tuesday.'"

On What Has Been Said About Tuesdays

7-69 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Abil Khazraj (al-Hassan ibn al-Zebarqan al-Qumi), on the authority of Suleiman, on the authority of Abi Nazrat, on the authority of Abi

7-66 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب بن يزيد، ومحمد بن الحسين بن أبي الخطاب، عن حماد بن عيسى، عمن ذكره عن أبي عبد الله عليه السلام قال: الحجامة يوم الاثنين من آخر النهار تسل الداء سلا من البدن.

7-67 حدثنا محمدبن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن أحمد بن

يحيى بن عمران الاشعري، عن العباس بن معروف، عن محمد بن أبي عمير، عن أبى حمزة، عن عقبة بن بشير الازدي قال: جئت إلى أبي جعفر عليه السلام يوم الاثنين فقال: كل، فقلت: إنى صائم فقال: وكيف صمت؟ قال: قلت: لان رسول الله صلى الله عليه وآله ولد فيه، فقال: أما ماولد فيه فلا تعلمون، وأما ما قبض فيه فنعم ثم قال: فلاتصم ولا تسافر فيه.

7-68 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد ابن محمد بن عيسى، عن موسى بن القاسم البجلي، عن علي بن جعفر قال: جاء رجل إلى أخي موسى بن جعفر عليهما السلام فقال له: جعلت فداك إني اريد الخروج فادع لى فقال: ومتى تخرج؟ قال: يوم الاثنين؟ فقال له: ولم تخرج يوم الاثنين؟ قال: أطلب فيه البركة لان رسول الله صلى الله عليه وآله ولد يوم الاثنين، فقال: كذبوا ولد رسول الله صلى الله عليه وآله يوم الجمعة، وما من يوم أعظم شوما من يوم الاثنين، يوم مات فيه رسول الله صلى الله عليه وآله وانقطع فيه وحي السماء، وظلمنا فيه حقنا، ألا أدلك على يوم سهل لين ألان الله لداود عليه السلام فيه الحديد؟ فقال الرجل: بلى جعلت فداك، فقال: اخرج يوم الثلثاء.

ما جاء في يوم الثلثاء

7-69 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبي الخزرج، عن سليمان، عن أبـي نضـرة

Sa'id al-Khidry that God's Prophet (MGB) said, "Whoever has phlebotomy done for him on the Tuesday of the seventeenth, nineteenth days or the twenty-first day of each month shall be relieved of every ailment up until the next year. If he does so on a different day, he shall be relieved of headaches, toothaches, insanity, leprosy and vitiligo."[65]

7-70 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Munqeri, on the authority of Hafs ibn Qiyath al-Nakha'ee, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever wants to travel, it is better for him to go on a trip on Saturdays because if a stone becomes separated from the mountain, God will return it to its place on that day. It is better for those who have some need, to ask for it on a Tuesday since that is the day on which God softened iron for David (MGB)."

On what has been said about Wednesdays

7-71 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of some friends, "I went to see Ali ibn al-Hassan Al-Askari (MGB) on a Wednesday while he was having phlebotomy performed. I told him, 'The

residents of the two *Harams* (implying Mecca and Medina) narrate on the authority of God's Prophet (MGB) that whoever has phlebotomy done on Wednesdays shall suffer from white pigments and has no one but himself to blame.' The Imam (MGB) replied, 'No, they lie. This could only happen to those whose mothers got pregnant with them when they were menstruating.'"

7-72 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Abdul Rahman ibn Amr ibn Aslam, "I saw Abal-Hassan Musa ibn Ja'far al-Kazim (MGB) perform phlebotomy on a Wednesday while he had a fever. The fever did not end until Friday when he had the phlebotomy done again."

7-73 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Sayyari, on the authority of Muhammad ibn Ahmad al-Daq'qaq al-Baghdady, "I wrote a letter to Abal-Hassan - the second - that is Al-Reza (MGB) and asked him about traveling on the last Wednesday of the month. He (MGB) replied, 'Whoever travels on the last Wednesday of the month in order to invalidate the claim of those that this act has bad omen will be safe from all calamities.

عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله من احتجم يوم الثلثاء لسبع عشرة أو تسع عشرة أو لاحدى وعشرين من الشهر كانت له شفاء من كل داء من أدواء السنة كلها وكانت لماسوى ذلك شفاء من رجع الرأس والاضراس والجنون والجذام والبرص.

7-70 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا سعد ابن عبدلله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن حفص ابن غياث النخعي، عن أبي عبد الله عليه السلام قال: من كان مسافرا فليسافر يوم السبت، فلو أن حجرا زال عن حجر يوم السبت لرده الله إلى مكانه، ومن تعذرت عليه الحوائج فليلتمس طلبها يوم الثلثاء فإنه اليوم الذي ألان الله فيه الحديد لداود عليه السلام

ماجاء في يوم الاربعاء

7-71 حدثني أبي رضي الله عنه قال: حدثنا سعد بن عبدلله، عن يعقوب بن يزيد، عن بعض أصحابنا قال:دخلت على أبي الحسن على بن محمد العسكري عليهما السلام يوم الاربعاء وهو يحتجم فقلت له: إن أهل الحرمين يروون عن رسول الله صلى الله عليه وآله أنه قال: من احتجم يوم الاربعاء فأصابه بياض فلا يلومن إلا نفسه، فقال: كذبوا إنما يصيب ذلك من حملته امة من طمث.

7-72 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثنا أحمد بن محمد بن عيسى، عن عبدالرحمن بن عمرو بن أسلم قال: رأيت أبا الحسن موسى بن جعفر عليهما السلام

احتجم يوم الاربعاء وهو محموم فلم تتركه الحمى فاحتجم يوم الجمعة فتركه الحمى.

7-73 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد بن يحيى بن عمران الاشعري قال: حدثنا السياري، عن محمد بن أحمد الدقاق البغدادي قال: كتبت إلى أبي الحسن الثاني عليه السلام أسأله عن الخروج يوم الاربعاء لا يدور" فكتب عليه السلام من خرج يوم الاربعاء لا يدور

God shall fulfill his needs.' I wrote another letter to him (MGB) and asked him about blood-letting on the last Wednesday of the month. He (MGB) replied, 'Whoever has phlebotomy done for him on the last Wednesday of the month in order to invalidate the claim of those that this act has bad omen will be safe from any calamities or ailments. The place of blood-letting shall not turn green.'"

7-74 Muhammad ibn Ahmad al-Baghdady al-Var'raq narrated that Ali ibn Muhammad ibn Ja'far ibn Ahmad ibn Anbasta - the servant of Ar-Rashid quoted Darim ibn Qabaysat narrated that Ali ibn Musa al-Reza (MGB)66 said that he (MGB) had heard his father (MGB) quote on the authority of his grandfather (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "The last Wednesday of every month is always one with bad omen."

7-75 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa'id, on the authority of Fuzalat, on the authority of Aban, on the authority of Abi Ja'far al-Ahwal, on the authority of Bashar ibn Yasar, "I asked Aba Abdullah as-Sadiq (MGB), 'Why do you always fast on Wednesdays?' The Imam (MGB) replied, 'Since the Fire (of Hell) was created on a Wednesday.'"

7-76 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Abu Sa'id al-Adamy, on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Muhammad ibn Sin'an, on the authority of Hazifat ibn Mansoor, "I saw Aba Abdullah as-Sadiq (MGB) had phlebotomy performed on him on a Wednesday afternoon."

7-77 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ibrahim ibn Ishaq, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather Al-Hassan ibn Rashid, on the authority of Abi Basir, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of the Commander of the Faithful Imam Ali (MGB), "Do not perform phlebotomy or depilatory67 on Wednesdays since Wednesdays are always with bad omen. Hell was created on a Wednesday."

خلافا على أهل الطيرة وقى من كل آفة، وعوفي من كل داء وعاهة، وقضى الله له حاجته. وكتب إليه مرة اخرى أسأله عن الحجامة يوم الاربعاء لايدور، فكتب عليه السلام من احتجم في يوم الاربعاء لا يدور خلافا على أهل الطيرة عوفي من كل آفة، ووقي من كل عاهة، ولم تخضر محاجمه.

7-74 حدثنا محمد بن أحمد البغدادي الوراق قال: حدثنا على بن محمد بن جعفر ابن أحمد بن عنبسة مولى الرشيد قال: حدثنا دارم بن قبيصة قال: حدثنا علي بن موسى الرضا قال: سمعت أبي يحدث، عن أبيه، عن محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه على بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله:آخرأربعاء في الشهر يوم نحس مستمر.

7-75 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة، عن أبان، عن أبي جعفر الاحوال عن بشار بن يسار قال: قلت لابي عبد الله عليه السلام:لاي شيء يصام يوم الاربعاء؟ قال: لان النار خلقت يوم الاربعاء.

7-76 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا أبوسعيد الادمي قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن حذيفة بن منصور، قال رأيت أبا عبد الله عليه السلام احتجم يوم الاربعاء بعد العصر.

7-77 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد بن أحمد بن عمران الاشعري، عن أبراهيم بن إسحاق، عن القاسم بن يحيى عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله، عن أبيه، عن آبائه، عن أمير المؤمنين عليهم السلام قال: توقوا الحجامة يوم الاربعاء والنورة: فإن يوم الاربعاء يوم نحس مستمر، وفيه خلقت جهنم.

7-78 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Isa al-Yaqtayni, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather Al-Hassan ibn Rashid, on the authority of Muhammad ibn Muslim, on the authority of Aba Abdullah as-Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "Men should not apply depilatory[68] on Wednesdays since it is a always an unlucky day."

7-79 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Ahmad ibn Amer al-Ata'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far al-Kazim (MGB), on the authority of Ja'far ibn Muhammad (MGB), on the authority of Muhammad ibn Ali (MGB), on the authority of Ali ibn al-Hussein (MGB), on the authority of Al-Hussein ibn Ali (MGB), "A man stood up in the *Jamea* Mosque in Kufa and asked the Commander of

the Faithful Imam Ali (MGB), ‘O Commander of the Faithful (MGB)! Please tell me why Wednesday are considered to be unlucky days and how serious is that? Which Wednesday is meant?’

The Commander of the Faithful (MGB) said, ‘It was on the last Wednesday of the month on which Abel killed Cane. Abraham (MGB) was cast into fire on a Wednesday. The catapult[69] (with which Abraham was thrown into the fire) was built on a Wednesday. God drowned the *Pharaoh* on a Wednesday. On Wednesday the Honorable the Exalted God destroyed the land of the people of Lot. On Wednesday the Honorable the Exalted God sent the fiery winds to the people of Ad. On Wednesday their gardens turned black and fell down. On Wednesday the Honorable the Exalted God made a mosquito overcome Nimrood. On Wednesday *Pharaoh* called in Moses (MGB) in order to kill him. On Wednesday the roof collapsed over their head. On Wednesday *Pharaoh* ordered the boys of the Israelites to be killed. On Wednesday the Holy Shrine (*Bayt ul-Muqadas*) in Jerusalem was destroyed. On Wednesday the Mosque of David – the son of Solomon (MGB) was put on fire. On Wednesday Yahya – the son of Zakariya was killed. On Wednesday the first shadow of punishment descended upon the people of *Pharaoh*. On Wednesday God had *Qarun* (Korah)[70] sunk into the Earth. On Wednesday God had Ayoob (MGB) suffer from the loss of wealth and children. On Wednesday Joseph (MGB) entered jail. The Honorable the Exalted God said on Wednesday *‘that We destroyed them and their people, all* (*of them*)*.’*[71] On Wednesday they were caught by the cries. On

7-78 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن أحمد بن عيسى اليقطيني، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: ينبغي للرجل أن يتوفي النورة يوم الاربعاء فإنه يوم نحس مستمر.

7-79 حدثنا أبوالحسن محمد بن عمرو بن علي بن عبد الله البصري بايلاق قال حدثنا أبوعبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبوا القاسم عبد الله ابن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال:قام رجل إلى أميرالمؤمنين عليه السلام في الجامع بالكوفة فقال: يا أمير المؤمنين أخبرني عن يوم الاربعاء والتطير منه وثقله؟ وأي أربعاء هو؟ فقال عليه السلام: آخر أربعاء في الشهر وهو المحاق وفيه قتل قابيل هابيل أخاه، ويوم الاربعاء القي إبراهيم عليه السلام في النار،ويوم الاربعاء وضعوا المنجنيق ويوم الاربعاء غرق الله فرعون، ويوم الاربعاء جعل الله عز وجل أرض قوم لوط عاليها سافلها، ويوم الاربعاء أرسل الله عز وجل فيه الريح على قوم عاد، ويوم الاربعاء أصبحت كالصريم، ويوم الاربعاء سلط الله على نمرود البقة، ويوم الاربعاء طلب فرعون موسى ليقتله، ويوم الاربعاء خر عليهم السقف من فوقهم، ويوم الاربعاء أمر فرعون بذبح الغلمان، ويوم الاربعاء خرب بيت المقدس، ويوم الاربعاء أحرق مسجد سليمان بن داود عليهما السلام واصطخر من كورة فارس، ويوم الاربعاء قتل يحيى بن زكريا، ويوم الاربعاء ظل قوم فرعون أول العذاب، ويوم الاربعاء خسف الله عز وجل بقارون، ويوم الاربعاء ابتلى الله أيوب عليه السلام بذهاب ماله وولده ويوم الاربعاء ادخل يوسف السجن، ويوم الاربعاء قال الله عز وجل: "أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ" ويوم الاربعاء أخذتهم الصيحة، ويوم الاربعاء

Wednesday they slaughtered the she-camel. On Wednesday 'stones of baked clay' fell over them.[72] On Wednesday the Prophet (MGB) was injured and his tooth broke. On Wednesday the coffin[73] was stolen from the Israelites."

The compiler of the book – may God be pleased with him – said, "It is fine for one who needs to travel to travel on Wednesday or one who has to have phlebotomy done on Wednesday to have it done. There is no bad omen in such an act especially for those who do so to discredit the claim of those who consider this to be unlucky. However, it is better not to go on a journey or have phlebotomy done on Wednesday, if it is not absolutely necessary."

On what has been said about Thursdays

7-80 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Marvan ibn Ubayd, on the authority of Muhammad ibn Sin'an, on the authority of Ma'tab ibn al-Mubarak, "Once I went to see Aba Abdullah as-Sadiq (MGB) on a Thursday. He was having phlebotomy performed. I asked him, 'O (grand)son of the Prophet! Are you having phlebotomy done on a Thursday?' He (MGB) replied, 'Yes, It is fine for anyone to have phlebotomy done on a Thursday since there is some movement of blood on Friday nights due to the fear of the Resurrection which doesn't return to its original place until Thursday morning.' He (MGB) then faced his servant Rabih (who was performing the phlebotomy) and told him, 'O Rabih! Stick in the phlebotomy tool firmly, cup slowly and cut lightly.' Then he (MGB) said, 'Pain would totally leave the body of whoever has phlebotomy done early in the morning on the last Thursday of the month.'"

7-81 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Al-Hussein ibn Aban quoted Al-Hussein ibn Sa'id, on the authority of Muhammad ibn Abi Umayr, on the authority of Abi Ayoob, on the authority of Muhammad ibn Muslim that Aba Abdullah as-Sadiq (MGB) said, "When the Prophet (MGB) had been appointed to Prophethood he (MGB) fasted day after day so much that they thought he will no longer break his fast. He (MGB) sometimes did not fast for so many days that they thought he (MGB) will no longer fast. Then he (MGB) started to fast one day and not fast the other days like the fasting of David (MGB). He (MGB) later stopped this and fasted on two Thursdays and a Wednesday in between them each month."

7-82 By the same documentation it is narrated that Al-Hussein ibn Sa'id quoted Al-Nazr ibn Soweed, on the authority of Hisham ibn Salim, on the authority of Al-Ahval that Aba Abdullah as-Sadiq (MGB) said, "God's Prophet

> عقروا النافة، ويوم الاربعاء امطرعليهم حجارة من سجيل، ويوم الاربعاء شج النبي صلى الله عليه وآله وكسرت رباعيته، ويوم الاربعاء أخذت العماليق التابوت.

قال مصنف هذا الكتاب رضي الله عنه: من اضطر إلى الخروج في سفر يوم الاربعاء أو تبيع به الدم في يوم الاربعاء فجائز له أن يسافر أو يحتجم فيه، ولا يكون ذلك شوما عليه لا سيما إذا فعل ذلك خلافا على أهل الطيرة، ومن استغني عن الخروج فيه أوعن إخراج الدم فالاولى أن يتوقى ولا يسافر فيه ولا يحتجم.

ما جاء في يوم الخميس

7-80 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا يعقوب بن يزيد، عن مروان بن عبيد، عن محمد بن سنان، عن معتب بن المبارك قال: دخلت على أبي عبد الله عليه السلام في يوم الخميس وهو يحتجم فقلت له: يا ابن رسول الله أتحتجم في يوم الخميس؟ فقال: نعم من كان منكم محتجما فليحتجم في يوم الخميس فإن. عشية كل جمعة يبتدر الدم فرقا من القيامة ولا يرجع إلى وكره إلى غداة الخميس، ثم التفت إلى غلامه ربيح فقال: يا ربيح اشدد قصب الملازم، واجعل مصك رخيا، واجعل شرطك زحفا وقال أبوعبد الله: من احتجم في آخر خميس من الشهر في أول النهار سل منه الداء سلا.

7-81 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله أول ما بعث يصوم حتى يقال: لايفطر ويفطر حتي يقال: لا يصوم، ثم ترك ذلك وصام يوما وترك يوما وهو صوم داود عليه السلام ثم ترك ذلك، ثم قبض وهو يصوم خميسين بينهما أربعاء.

7-82 وبهذا الاسناد، عن الحسين بن سعيد، عن النضر بن سويد، عن هشام بن سالم، عن الاحول، عن أبي عبد الله عليه السلام أن رسول الله صلى الله عليه وآله

(MGB) was questioned about fasting on two Thursdays and on the Wednesday in between them He (MGB) replied, 'Thursdays are the days when our deeds are presented and Wednesday is the day on which Hell was created. Fasting is an armor against the Fire.'"

7-83 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah Al-Razi, on the authority of Muhammad ibn Abdullah, on the authority of Ibrahim ibn Aqabah, on the authority of Zakariya, on the authority of his father, on the authority of Yahya that Abu Abdullah as-Sadiq (MGB) said, "God would fend off poverty from whoever cuts his nails on Thursdays and leaves one to be cut off on Fridays."

On What Has Been Said About Fridays

7-84 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Zakaria al-Mumin, on the

authority of Muhammad ibn Ribah al-Qula, “I saw that Aba Ibrahim Al-Kazim (MGB) had phlebotomy done on a Friday. I asked, ‘May I be your ransom! Are you having phlebotomy done on a Friday?’ He (MGB) replied, ‘I recite the verse of the Throne (*Ayat al-Kursi*)74. You should have phlebotomy done whenever you have high blood pressure and recite the verse of the Throne.’”

7-85 Muhammad ibn Ahmad al-Baghdady al-Var’raq narrated that Ali ibn Muhammad – the servant of Ar-Rashid – quoted Darim ibn Qabaysat narrated that Ali ibn Musa al-Reza (MGB) quoted on the authority of his father Musa ibn Ja’far al-Kazim (MGB), on the authority of his father Ja’far ibn Muhammad (MGB), on the authority of his father Muhammad ibn Ali (MGB), on the authority of his father Ali ibn al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB), that the Prophet (MGB) said, “The Resurrection Day shall come between the times of the noon and afternoon prayers on a Friday.”

7-86 And Al-Sakoony narrated that Ja’far ibn Muhammad as-Sadiq (MGB) quoted his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “You should take some meat and fruits to your family on Fridays so that they are happy. The Prophet (MGB) used to leave his room to rest in the summer on Thursdays. He (MGB) used to return to the room on Friday nights due to the cold in the winter. It has also been narrated that he (MGB) always left the room and returned to it on Fridays.”

سئل عن صوم خميسين بينهما أربعاء فقال: أما الخميس فيوم تعرض فيه الاعمال، وأما الاربعاء فيوم خلقت فيه النار، وأما الصوم فجنة.

7-83 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد قال: حدثنا أبوعبد الله الرازى، عن محمد بن عبد الله، عن أبراهيم بن عقبة، عن زكريا، عن أبيه، عن يحيى قال: قال أبوعبد الله عليه السلام من قص أظافيره يوم الخميس وترك واحدة ليوم الجمعة نفى الله عنه الفقر.

ما جاء فى يوم الجمعة

7-84 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني محمد ابن عيسى بن عبيد، عن زكريا المؤمن، عن محمد بن رباح القلاء قال:رأيت أبا إبراهيم عليه السلام يحتجم يوم الجمعة فقلت: جعلت فداك تحتجم يوم الجمعة قال: أقرأ آية الكرسي. فإذا هاج بك الدم ليلا كان أو نهارا فاقرأ آية الكرسي واحتجم.

7-85 حدثنا محمد بن أحمد البغدادي الوراق قال: حدثنا علي بن محمد مولى الرشيد قال: حدثنا دارم بن قبيصة قال: حدثنا علي بن موسى الرضا قال: حدثني موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمدبن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله

صلى الله عليه وآله: تقوم الساعة يوم الجمعة بين صلاة الظهر والعصر.

7-86 وعن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: اطرفوا أهاليكم في كل جمعة بشيء من الفاكهة واللحم حتى يفرحوا بالجمعة وكان النبي صلى الله عليه وآله إذا خرج في الصيف من بيت خرج يوم الخميس وإذا أراد أن يدخل البيت في الشتاء من البرد دخل يوم الجمعة، وقد روي أنه كان دخوله وخروجه يوم الجمعة.

7-87 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khattab, on the authority of Salih ibn Aqabah, on the authority of Abi Kahmas, "I asked Aba Abdullah as-Sadiq (MGB), 'Please teach me some supplications which would expedite the provision of one's sustenance.' The Imam (MGB) told me, 'Shave your moustache and cut your nails. Do this on Fridays.'"

7-88 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa, on the authority of Atibat, on the authority of Abi Ayoob al-Madini, on the authority of Ibn Abi Umayr, on the authority of Hashim ibn Salim that Aba Abdullah as-Sadiq (MGB) said, "Cutting the nails on Fridays would protect one from leprosy, vitiligo[75] and blindness. One can also file them."

Abu Abdullah as-Sadiq (MGB) said, "Whoever cuts his nails and shaves his moustache every Friday and says, *'Bismillah va Billah va Ala Muhammad va Ali Muhammad* (In the name of God and by God and to Muhammad and the Household of Muhammad) would be granted the reward of freeing as many slaves from the progeny of Ishmael as the pieces of hair and nails cut off."

7-88 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Hisan al-Razi, on the authority of Abi Muhammad al-Razi, on the authority of Al-Hussein ibn Yazid, on the authority of Al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "God would take away pain from the hands of whoever cuts his nails on Fridays and would heal them." It has also been narrated that he would be immune from insanity, leprosy and vitiligo[76].

7-89 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Bakr ibn Salih, on the authority of Al-Ja'fari that he had heard Abal-Hassan Al-Kazim (MGB) say, "Cut your nails off on Tuesdays, go to the bath on Wednesdays and have phlebotomy done on Thursdays if you wish. Put on your best perfume on Fridays."

7-90 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that

Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Muawiyah ibn Hakim, on the authority of Mu'amir ibn Khilad that Abil Hassan al-Reza (MGB) said, "It is not good for man to abandon putting on perfume on himself. He should at least put on perfume once every other day if he can. Or at least he should put on perfume every Friday if he can. He should not abandon this."

7-87 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن صالح بن عقبة، عن أبي كهمس قال: قلت لابي عبد الله عليه السلام: علمني دعاء أستنزل به الرزق فقال لي: خذ من شاربك وأظفارك وليكن ذلك في يوم الجمعة.

7-88 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى، عن عتيبة، عن أبي أيوب المديني، عن ابن أبي عمير، عن هاشم بن سالم عن أبي عبد الله عليه السلام قال: تقليم الاظفار يوم الجمعة يؤمن من الجذام والبرص والعمى وإن لم يحتج فحكها حكا، وقال أبوعبد الله عليه السلام: من قلم أظفاره وقص شاربه في كل جمعة ثم قال: "بسم الله وبالله وعلى سنة محمد وآل محمد" اعطي بكل قلامة وجزازة عتق رقبة من ولد إسماعيل.

7-88 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد قال: حدثنا محمدبن حسان الرازي، عن أبي محمد الرازي، عن الحسين بن يزيد، عن السكوني عن أبي عبد الله، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: من قلم أظفاره يوم الجمعة أخرج الله من أنامله الداء وأدخل فيه الداوء. وروي أنه لا يصيبه جنون والجذام ولا برص.

7-89 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري قال: حدثنا أحمد بن محمد بن خالد، عن أبيه، عن بكر بن صالح، عن الجعفري قال: سمعت أبا الحسن عليه السلام يقول: قلموا أظفاركم يوم الثلثاء واستحموا يوم الاربعاء واصيبوا من الحجام حاجتكم يوم الخميس وتطيبوا بأطيب طيبكم يوم الجمعة.

7-90 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن معاوية بن حكيم، عن معمر بن خلاد، عن أبي الحسن الرضا عليه السلام قال: لا ينبغي للرجل أن يدع الطيب في كل يوم، فإن لم يقدر عليه فيوم ويوم لا، فان لم يقدر ففي كل جمعة، ولا يدع ذلك.

7-91 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Abi Ja'far Ahmad ibn Aba Abdullah, on the authority of Muhammad ibn Musa ibn al-Forat, on the authority of Ali ibn Matar, on the authority of Al-Sokn al-Khazzaz that he had heard Aba Abdullah as-Sadiq (MGB) say, "It is the right of God incumbent upon every mature man[77] to cut off his nails, shave his moustache and put on perfume every Friday."

7-92 Abu Ali al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Amr al-Attar al-Qazvini in Balkh narrated that Abu Mus'ab Muhammad ibn Ahmad ibn Mus'ab ibn al-Qasim al-Salmy at Tramad quoted Abu Muhammad Ahmad ibn Muhammad ibn Ishaq ibn Harun al-Amoli in Amol, on the authority of Ahmad ibn Muhammad ibn Qalib al-Basry in Baghdad, on the authority of Dinar - the servant of Anas ibn Malik78, on the authority of Anas79 that the Prophet (MGB) said, "Friday day and night is twenty-four hours. The Honorable the Exalted God frees six-hundred thousand sinners from the Fire of Hell each hour on Friday."

7-93 Ahmad ibn Zyad al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr and Ali ibn al-Hikam, on the authority of Hisham ibn al-Hakam that Aba Abdullah as-Sadiq (MGB) said, "In you want to do some good deed such as giving charity, fasting or a similar deed it is best to do it on a Friday since then it would be rewarded twice."

7-94 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim quoted on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Ibrahim ibn Abil Balad, who quoted that someone quoted on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever recites a poem on Friday will receive the same as reward for that day. God's Prophet (MGB) said, 'If you see a Sheikh narrate a tradition of the Age of Ignorance on Friday you should hit him on the head even if it be with just a small pebble.'"

7-95 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ayoob ibn Nooh, on the authority of Muhammad ibn Abi Umayr, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever says the following supplications at the end of the prostration of the recommendable (*Nafila*) prayer after the eve of Friday night, 'O my Lord! I beseech you by your Noble Face and Grand Name that you send blessings

7-91 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي جعفر أحمد بن أبي عبد الله قال: حدثنا محمد بن موسى بن الفرات، عن علي بن مطر، عن السكن الخزاز قال: سمعت أبا عبد الله عليه السلام يقول:لله حق على كل محتلم في كل جمعة: أخذ شاربه وأظفاره، ومس شيء من الطيب.

7-92 حدثنا أبوعلي الحسن بن علي بن محمد بن علي بن عمرو العطار القزويني ببلخ قال: حدثنا أبومصعب محمد بن أحمد بن مصعب بن القاسم السلمي بترمد قال: حدثنا أبومحمد أحمد بن محمد بن إسحاق بن هارون الآملي بآمل قال: حدثنا أحمد بن محمد بن غالب البصري الزاهد ببغداد قال: حدثنا دينار مولى أنس بن مالك، عن أنس، عن النبي صلى الله عليه وآله قال: إن ليلة الجمعة ويوم الجمعة أربع وعشرون ساعة لله عز وجل في كل ساعة ستمائة ألق عتيق من النار.

7-93 حدثنا أحمدبن زياد الهمداني رضي الله عنه قال: حدثناعلي بن إبراهيم ابن هاشم، عن أبيه، عن محمد بن أبي

عمير، وعلى بن الحكم جميعا، عن هشام بن الحكم عن أبي عبد الله عليه السلام في الرجل يريد أن يعمل شيئا من الخير مثل الصدقة والصوم ونحو هذا، قال: يستحب أن يكون ذلك يوم الجمعة فإن العمل يوم الجمعة يضاعف.

7-94 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثني علي بن ابراهيم، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن أبي البلاد، عمن رواه، عن أبي عبد الله عليه السلام قال: من أنشد بيت شعر يوم الجمعة فهو حظه من ذلك اليوم، وقال رسول الله صلى الله عليه وآله: إذا رأيتم الشيخ يحدث يوم الجمعة بأحاديث الجاهلية فارموا رأسه [ولو] بالحصي.

7-95 حدثنا أبي رضي الله عنه قال: حدثنا سعدبن عبد الله، عن أيوب بن نوح، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: من قال في آخر سجدة من النافلة بعد المغرب ليلة الجمعة وإن قاله كل ليلة فهو

upon Muhammad and his household and that you forgive my major sins' for seven times would be forgiven by God just when he lifts his head off from the position of prostration.'"

Aba Abdullah as-Sadiq (MGB) also said, "Angels who carry golden pens and silver tablets descend to the Earth on Thursday nights and Fridays. They only record the reward of sending blessings upon Muhammad and his household on Thursday nights and Fridays. It is not recommendable to go after your needs on Fridays before the Friday prayer, but it is fine to do so afterwards."

7-96 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Abi Ayoob Ibrahim, "Uthman al-Khazzaz asked Aba Abdullah as-Sadiq (MGB) about the words of God the Honorable the Exalted, *'And when the prayer is finished, then may ye disperse through the land, and seek of the Bounty of God.'*[80] The Imam (MGB) said, 'What is meant is to pray on Fridays and go after work on Saturdays.' He (MGB) added, 'Shame on a Muslim who doesn't allocate Fridays for his religious affairs.'"

On What Has Been Said About Saturdays

7-97 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Munqeri, on the authority of Hafs ibn Qiyath al-Nakha'ee, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever wants to go on a journey should start on Saturday since God would return any rocks that may get loose and are about to separate from the hills to their original location on Saturdays."

7-98 Muhammad ibn Ahmad al-Baghdady al-Var'raq narrated that Ali ibn Muhammad ibn Ja'far ibn

Anbasat – the servant of Ar–Rashid quoted Darim ibn Qabaysat narrated that Ali ibn Musa al–Reza (MGB), on the authority of his father Musa ibn Ja'far al–Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father Muhammad ibn Ali al–Baqir (MGB), on the authority of his father Ali ibn al–Hussein as–Sajjad (MGB), on the authority of his father Al–Hussein ibn Ali (MGB) that he had heard his father Ali ibn Abi Talib (MGB) say, "God's Prophet (MGB) prayed and said, 'O God! Please bless Saturday mornings and Thursday mornings for my nation."

أفضل: "اللهم إني أسالك بوجهك الكريم واسمك العظيم أن تصلي على محمد وآل محمد وأن تغفر لي ذنبي العظيم" سبع مرات انصرف وقد غفرله. قال: وقال أبوعبد الله عليه السلام: إذا كانت عشية الخميس وليلة الجمعة نزلت ملائكة من السماء معها أقلام الذهب وصحف الفضة لا يكتبون عشية الخميس وليلة الجمعة ويوم الجمعة إلى أن تغيب الشمس إلا الصلاة على النبي صلى الله عليه وآله، ويكره السفر والسعي في الحوائج يوم الجمعة. يكره من أجل الصلاة فأما بعد الصلاة فجائز يتبرك به.

7–96 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن أبي أيوب إبراهيم ان عثمان الخزاز أنه قال: سألت أبا عبد الله عن قول الله عز وجل: "فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ" قال: الصلاة يوم الجمعة والانتشار يوم السبت، وقال أبوعبد الله عليه السلام:اف للرجل المسلم أن لا يفرغ نفسه في الاسبوع يوم الجمعة لامر دينه فيسأل عنه.

ما جاء في يوم السبت

7–97 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي، عن أبي عبد الله عليه السلام قال: من كان مسافرا فليسافر يوم السبت، فلوأن حجرا زال عن جبل في يوم السبت لرده الله إلى مكانه.

7–98 حدثنا محمد بن أحمد البغدادي الوراق قال: حدثنا علي بن محمد بن جعفر ابن أحمد بن عنبسة مولى الرشيد قال: حدثنا دارم بن قبيصة، ونعيم بن صالح الطبري قالا: حدثنا علي بن موسى الرضا، عن أبيه موسى، عن أبيه جعفر، عن أبيه محمد، عن أبيه علي، عن أبيه الحسين، عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: اللهم بارك لأمتي في بكورها يوم سبتها وخميسها.

7–99 By the same documentation, the Prophet (MGB) said, "Go after your needs in the mornings since they will be easier to do then. Whenever you write a letter throw some dirt over it so that it may be more effective[81]. Seek good near the beautiful ones."

7–100 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Ahmad ibn Idris

quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Hisan, on the authority of Abi Muhammad al-Razi, on the authority of Al-Hussein ibn Yazid al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "Whoever cuts off his nails and shaves his moustache on Saturdays or Thursdays shall be immune from toothache and eye pains."

7-101 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of some other people that Aba Abdullah as-Sadiq (MGB) said, "Saturdays are for us. Sundays are for our followers. Mondays are for our enemies. Tuesdays are for the Umayyads. Wednesdays are the days for taking medicine. Thursdays are for taking care of your needs. Fridays are for leaning up and putting on perfume. Fridays are the holidays for the Muslims. They are even better than the *Eid ul-Fitr* and *Eid ul-Azha*. The Day of *Eid ul-Qadir* is the noblest of the holidays. It is on the eighteenth day of the month of *Dhul-Hijja*. Our Riser (MGB) - the Riser (MGB) from the Members of the Holy Household - will rise on a Friday. The Resurrection Day will be on a Friday. No deeds are better on Fridays than sending God's Blessings upon Muhammad (MGB) and his Household."

Do Not Be Hostile With the Days So That They Are Not Hostile With You

7-102 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Abdullah ibn Ahmad al-Mooseli, on the authority of Al-Seqr ibn Abi Delph al-Kurkhi, "When al-Mutevakil arrested our master Abal-Hassan Al-Askari (MGB) and sent him to jail, I went to find out some things about him. Razeqi who was the gate-keeper for Al-Mutevakil looked at me and ordered that I be taken to his presence. Once I entered, he asked me, 'O Seqr! What do you want?' I said, 'Sir. It is good!' He said, 'Be seated!' I told myself that I had made a mistake and was going to be captured, too. Once the others present left and when he found some time he looked at me and said, 'How are you doing? What do you want here?' I said, 'I have come for a good deed.' He

7-99 وبهذا الاسناد قال: قال النبي صلى الله عليه وآله: باكروا بالحوائج فأنها ميسرة، وتربوا الكتاب فإنه أنجح للحاجة، واطلبوا الخير عند حسان الوجوه.

7-100 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن محمد بن حسان، عن أبي محمد الرازي، عن الحسين بن يزيد النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله:من قلم أظفاره يوم السبت ويوم الخميس وأخذ من شاربه عوفي من وجع الاضراس ووجع العين.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن 101-7 غير واحد، عن أبي عبد الله عليه السلام قال: السبت لنا، والاحد لشيعتنا، والاثنين لاعدائنا، والثلثاء لبني امية، والاربعاء يوم شرب الدواء، والخميس تقضى فيه الحوائج، والجمعة للتنظف والتطيب، وهو عيد المسلمين وهو أفضل من الفطر والاضحى، ويوم الغدير أفضل الاعياد، وهو ثامن عشر من ذي الحجة وكان يوم الجمعة، ويخرج قائمنا أهل البيت يوم الجمعة، ويقوم القيامة يوم الجمعة، وما من عمل يوم الجمعة أفضل من الصلاة على محمد وآله.

معنى الحديث: لا تعادوا الايام فتعاديكم

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن ابراهيم بن هاشم قال: حدثنا عبد الله102-7 بن أحمد الموصلي، عن الصقر بن أبي دلف الكرخي قال: لما حمل المتوكل سيدنا أباالحسن العسكري عليه السلام جئت أسأل عن خبره قال: فنظر إلي الرازقي وكان حاجبا للمتوكل فامر أن ادخل إليه فادخلت إليه فقال: يا صقر ماشأنك؟ فقلت: خير أيها الاستاد، فقال: اقعد فأخذني ما تقدم وما تأخر وقلت: أخطأت في المجيء. قال: فوحى الناس عنه ثم قال لي: ما شأنك،

said, ‘Perhaps you have come to ask about the news of your master?’ Then I said, ‘Who is my master? My master the Commander of the Faithful (Referring to Al-Mutevakil.)’ Then he said, ‘Be quiet! Your master is the one who is rightful! Do not be afraid of me. I follow the same beliefs as you do.’ Then I said, ‘Thanks God!’ He said, ‘Do you wish to see him?’ He said, ‘Then be seated until the postman leaves him.’ Then I sat down and waited until the postman left him. Then he told his servant, ‘Take Seqr’s hand and guide him to the room in which that Alavite[82] is imprisoned and leave them alone.’ The servant took me to the jail and showed me the room. When I entered the room, I saw that the Imam (MGB) was sitting on a piece of straw mat with a dug up grave in front of him. I greeted and the Imam (MGB) responded and asked me to sit down. I sat down. The Imam (MGB) said, ‘O Seqr! Why have you come here?’ I said, ‘O my Master! I have come here to get some news about you.’ I looked at the grave and cried. The Imam (MGB) looked at me and said, ‘O Seqr! Do not worry! They cannot mistreat me now.’ I said, ‘Praise be to God!’ Then I added, ‘There is a narration on the authority of the Prophet (MGB), the meaning of which I cannot understand.’ The Imam (MGB) asked, ‘Which one?’ I said, ‘The one in which he (MGB) said, ‘Do not be enemies with the days so that they do not be your enemies.’ The Imam (MGB) said, ‘We are the days and we shall be for as long as the heavens and the Earth are there! Sunday refers to the Commander of the Faithful Imam Ali (MGB). Monday refers to Al-Hassan (MGB) and Al-Hussein (MGB). Tuesday refers to Ali ibn al-Hussein as-Sajjad (MGB), Muhammad ibn Ali al-Baqir (MGB) and Ja’far ibn Muhammad as-Sadiq (MGB). Wednesday refers to Musa ibn Ja’far al-Kazim (MGB), Ali ibn Musa al-Reza (MGB), Muhammad ibn Ali al-Jawad (MGB), and I. Thursday refers to my son Al-Hassan ibn Ali (MGB) and Friday refers to my grandson who shall gather all the followers of the truth together as a single party and fill the Earth with justice after it has become full of oppression. This is what ‘days’ refers to. Do not be our enemies so that we may not be your enemies in the

Hereafter!'

The he (MGB) said, 'Say goodbye and leave. You are not secure here.'"

The compiler of the book – may God be pleased with him – said, "The days of the week are not really the same as the Divine Leaders. Here the Prophet (MGB) has used it as a symbolic reference to the Divine Leaders just as the Imam (MGB) said so that those who are not on the right path do not understand it. This is similar to the use of 'By the Fig and the Olive, And the Mount of Sinai, And this City of security'[83] by the Honorable the Exalted God in reference to the Prophet (MGB), Ali (MGB), Al-Hassan (MGB) and Al-Hussein (MGB). This is similar to when the Honorable the

وفيم جئت؟ قلت: لخير ما فقال: لعلك تسأل عن خبر مولاك؟ فقلت له: ومن مولاي؟ مولاي أمير المؤمنين فقال: أسكت مولاك هو الحق فلا تحتشمني فإني على مذهبك، فقلت: الحمد لله قال: أتحب أن تراه؟ قلت: نعم، قال: اجلس حتى يخرج صاحب البريد من عنده قال: فجلست فلما خرج، قال لغلام له: خذ بيد الصقر وأدخله إلى الحجرة التي فيها العلوي المحبوس وخل بينه وبينه قال: فأدخلني إلى الحجرة [التي فيه العلوي] فأومأ إلى بيت فدخلت فإذا عليه السلام جالس على صدر حصير وبحذاه قبر محفور، قال: فسلمت فرد، ثم أمرني بالجلوس، ثم قال لي:يا صقر ما أتي بك؟ قلت: ياسيدي جئت أتعرف خبرك؟ قال: ثم نظرت إلى القبر فبكيت، فنظر إلي فقال: يا صقر لا عليك لن يصلوا إلينا بسوء الآن، فقلت: الحمدلله، ثم قلت: ياسيدي حديث يروي عن النبي صلى الله عليه وآله لأعرف معناه، قال: وما هو؟ فقلت: قوله: "لاتعادوا الايام فتعاديكم" ما معناه؟

فقال: نعم الايام نحن ما قامت السماوات والارض فالسبت اسم رسول الله صلى الله عليه وآله، والاحد كناية عن أمير المؤمنين عليه السلام، والاثنين الحسن والحسين والثلثاء علي بن الحسين ومحمد ابن علي وجعفر بن محمد، والاربعاء موسى بن جعفر وعلي بن موسى ومحمد بن علي وأنا، والخميس ابني الحسن بن علي، والجمعة ابن ابني وإليه تجتمع عصابة الحق وهو الذي يملاها قسطا وعدلا كما ملئت ظلما وجورا، فهذا معنى الايام فلا تعادوهم في الدنيا فيعادوكم في الآخرة، ثم قال عليه السلام: ودع واخرج فلا آمن عليك.

قال مصنف هذا الكتاب رضي الله عنه: الايام ليست بأئمة ولكن كنى بها عليه السلام عن الائمة لئلا يدرك معناه غير أهل الحق كما كنى الله عز وجل بالتين والزيتون وطور سينين وهذا لبلد الامين عن النبي صلى الله عليه وآله وعلي

Exalted God used 'sheep' in reference to 'women' as supported by some interpreters in the story of David and the two who went to see him. This is also similar to the use of 'travel through the Earth' in the Quran. As-Sadiq (MGB) was asked about the following words of the Honorable the Exalted God, *'Do they not travel through the Earth?'*[84] He (MGB) replied, 'What is meant is would you not delve into the meaning of the Quran as in the following verse the Honorable the Exalted God has used 'a secret covenant' to refer to having sex, '*But do not make a secret contract with them'*[85] *or* used '*to eat'* to refer to having to go to the toilet in '*They had both to eat their* (*daily*) *food'*[86] when referring to Jesus (MGB)

and his mother Mary (MGB) or used *'the Bee'* in 'And thy Lord taught the Bee'87 to refer to the Prophet (MGB). There are many similar instances."

Adam and Eve Were in Paradise for Seven Hours

7–103 (The compiler of the book narrated) that his father and Muhammad ibn al–Hassan – may God be pleased with them – narrated that Sa'ed ibn Abdullah and Abdullah ibn Ja'far al–Homayry quoted on the authority of Ahmad ibn Muhammad ibn Isa, Ahmad ibn Aba Abdullah al–Barqy and Muhammad ibn al–Hussein ibn Abil–Khat'tab, on the authority of Al–Hassan ibn Mahboob, on the authority of Muhammad ibn Ishaq, on the authority of Abi Ja'far Muhammad ibn Ali al–Baqir (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Adam and Eve dwelled in Paradise for seven hours according to our time before God sent them down to the Earth on that very same day."

There Are Seven Characteristics In a Shiite

7–104 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Al–Abbas ibn Ma'ruf, on the authority of Al–Hassan ibn Ali ibn Faz'zal, on the authority of Zarif ibn Nasih, on the authority of Amr ibn Abil Miqdam that Muhammad ibn Ali al–Baqir (MGB) said, "Indeed our followers are those who sacrifice their lives for loving us; become friends with each other due to loving us; visit each other to revive our traditions; do not oppress anyone if they get angry; do not go beyond bounds if they like some thing; do not waste; are blessings for their neighbors; and are a source of peace and comfort for those with whom they associate."

I have explained this in more detail in *Sifat ul–Shia*.

The Prophet Cursed Abu Sufyan On Seven Occasions

7–105 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Muhammad ibn Musa al–Daq'qaq quoted Ahmad ibn Muhammad ibn

> والحسن والحسين عليهم السلام وكما كنى عز وجل بالنعاج عن النساء على قول من روى ذلك في قصة داود والخمصين، وكما كنى بالسير في الارض عن النظر في القرآن، سئل الصادق عليه السلام عن قول الله عز وجل: "أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ" قال: معناه أولم ينظروا في القرآن. وكما كنى عز وجل بالسر عن النكاح في قوله عز وجل: "وَلَكِنْ لاَ تُوَاعِدُوهُنَّ سِرًّا" وكما كنى عز وجل بأكل الطعام عن التغوط فقال في عيس وامه: "كَانَا يَأْكُلاَنِ الطَّعَامَ" ومعناه أنهما كانا يتغوطان، وكما كنى بالنحل عن رسول الله صلى الله عليه وآله في قوله "وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ" ومثل هذا كثير.

كان لبث آدم وحواء عليهما السلام في الجنة حتى أخرجهما منها سبع ساعات

7-103 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله وعبد الله بن جعفر الحميري قالا: حدثنا أحمد بن محمد بن عيسى، وأحمد بن أبي عبد الله البرقي، ومحمد بن الحسين بن أبي الخطاب قالوا: حدثنا الحسن بن محبوب، عن محمد ابن إسحاق، عن أبي جعفر محمد بن علي، عن آبائه، عن على عليهم السلام عن رسول الله صلى الله عليه وآله قال: إنما كان لبث آدم وحواء في الجنة حتى اخرجا منها سبع ساعات من أيام الدنيا حتى أهبطهما الله من يومهما ذلك.

في الشيعة سبع خصال

7-104 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثنا العباس بن معروف، عن الحسن بن علي بن فضال، عن ظريف بن ناصح، عن عمرو بن أبي المقدام، عن محمدبن على عليهما السلام قال: إنما كانت شيعة علي المتباذلون في ولايتنا، والمتحابون في مودتنا، المتزاورون لاحياء أمرنا إن غضبوا لم يظلموا، وأن رضوا لم يسرفوا بركة لمن جاوروا، سلم لمن خالطوا. وقد أخرجت مارويته في هذا المعنى في كتاب صفات الشيعة.

لعن رسول الله صلى الله عليه وآله أباسفيان في سبعة مواطن

7-105 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن موسى الدقاق قال: حدثنا أحمد بن محمد بن داود الحنظلي قال: حدثنا الحسين بن عبد الله

Davood al-Hanzali, on the authority of Al-Hussein ibn Abdullah al-Jo'afy, on the authority of Al-Hikam ibn Meskin, on the authority of Abil Jarud, on the authority of Abil Tufayl Amer ibn Vasele', "God's Prophet (MGB) cursed Abu Sufyan on seven occasions. He should not have done anything else. The first occasion on which God and the Prophet (MGB) cursed Abu Sufyan was when the Prophet (MGB) was emigrating to Medina. Abu Sufyan cursed the Prophet (MGB), and wanted to hit the Prophet (MGB) when he ran into the Prophet (MGB) on his way back from Syria. However, God fended off his attack.

The second occasion was on the day of the Battle of Badr in which he fled from the Badr well, and God and the Prophet (MGB) cursed him.

The third occasion was on the day of the Battle of Uhud when after the Battle Abu Sufyan shouted, '*Show your superiority, Hubal'*[88] and the Prophet of God (MGB) replied, '*God is the Most High and the Most Glorious.'*[89] Then Abu Sufyan said, '*We have Uzza and you do not.'* Then the Prophet (MGB) replied, 'God is our friend but you have no friends.'

The fourth occasion was on the day of the Battle of the Trench when Abu Sufyan had come to fight the Muslims accompanied by all of the Quraysh tribe. However, the Honorable the Exalted God had them return angry and defeated. They had no gains from this Battle and the Honorable the Exalted God revealed two verses to the Prophet (MGB) from the Holy Quran in the *Al-Ahzab* Chapter.[90] Abu Sufyan and his companions were called atheists, and Muawiyah was called a polytheist and an enemy of God.

The fifth occasion was on the day of the Treaty of Hudaybiyyah in which the Quraysh intercepted the Muslims who wanted to offer animals for sacrifice and did not let them reach the place of offering. They also did not let the Prophet (MGB) reach the Holy House. Thus, they had to abandon their sacrificial animals, and the Prophet (MGB) had to return without having performed the circumambulations of the *Ka'ba*. Then the Honorable the Exalted God and the Prophet (MGB) cursed Abu Sufyan.

The sixth occasion was on the day of the Battle of Confederates[91] when Abu Sufyan leading the Quraysh, Amer ibn al-Tofeyl leading the Havazan and Ayineh ibn Hasin leading the invaded Medina with the Ghatafans assisted by the Jewish Qurayzah[92] and Nadir tribes,[93] and attacked Medina. The Prophet (MGB) cursed their leaders and their followers and said, 'If there are any believers amongst those who follow them, they shall not be cursed. However, there are no believers or noble ones amongst the leaders of this group and there are none to be saved.'

The seventh occasion was on the day on which they plotted and attacked the Prophet (MGB) in a group of twelve people from the Umayyads headed by Abu Sufyan and five other ones. Thus, the Prophet (MGB) cursed them. Moreover, the camel, its leader, and its rider also cursed them.'

الجعفي، عن حكم بن مسكين قال: حدثنا أبوالجارود، عن أبي الطفيل عامر بن واثلة قال: إن رسول لله صلى الله عليه وآله لعن أباسفيان في سبعة مواطن في كلهن لا يستطيع إلا أن يلعنه.

أولهن يوم لعنه الله ورسوله وهو خارج من مكة إلى المدينة مهاجرا وأبوسفيان جائي من الشام فوقع فيه أبوسفيان يسبه ويوعده وهم أن يبطش به فصرفه الله عن رسوله.

والثانية يوم العير إذا طردها ليحرزها عن رسول الله صلى الله عليه وآله فلعنه الله ورسوله.

والثالثة يوم احد قال أبوسفيان: اعل هبل، فقال رسول الله صلى الله عليه وآله: الله أعلى وأجل، فقال أبو سفيان: لنا عزى ولا عزى لكم، فقال رسول الله صلى الله عليه وآله: الله مولانا ولامولى لكم.

والرابعة يوم الخندق يوم جاء أبوسفيان في جميع قريش فرد هم الله بغيظهم لم ينالوا خيرا، وأنزل الله عز وجل في القرآن آيتين في سورة الاحزاب فسمى أبا سفيان وأصحابه كفارا، ومعاوية مشرك عدو لله ولرسوله.

والخامسة يوم الحديبية والهدى معكوفا أن يبلغ محله وصد مشركوا قريش رسول الله صلى الله عليه وآله عن المسجد الحرام وصدوا بدنه أن تبلغ النمحر فرجع رسول الله صلى الله عليه وآله لم يطف بالكعبة ولم يقض نسكه فلعنه الله ورسوله.

والسادسة يوم الاحزاب يوم جاء أبوسفيان بجمع قريش وعامر بن الطفيل بجمع هوازن وعيينة بن حصن بقطفان، وواعدلهم قريظه والنضير أن يأتوهم فلعن رسول الله صلى الله عليه وآله القادة والاتباع وقال: أما الاتباع فلا تصيب اللعنة مؤمنا، وأما القادة فليس فيهم مؤمن ولا نجيب ولاناج.

والسابعة يوم حملوا على رسول الله صلى الله عليه وآله في العقبة وهم اثنا عشر رجلا من بني امية وخمسة من سائر الناس فلعن رسول الله صلى الله عليه وآله من على العقبة غير النبي صلى الله عليه وآله وناقته وسائقه وقائده.

The complier of this book said, “This narration has been cited as above. However, there were fourteen people who attacked the Prophet (MGB).”

On the seven cases which are in Hell

7-106 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ebad ibn Suleiman, on the authority of Muhammad ibn Suleiman, on the authority of his father Suleiman al-Daylami, on the authority of Ishaq ibn Am’mar al-Sayrafi, on the authority of Abil Hassan Musa ibn Ja’far al-Kazim (MGB) that in a long narration he (MGB) said, “O Ishaq! Indeed there is a desert called Seqr in Hell. It has not breathed since the day in which God created it. Should the Honorable the Exalted God order it to breathe, it would burn everything that is on the Earth even if it breathes through a small hole the size of the head of a needle. The residents of Hell try to find protection against the burning; the bad scent; the evilness and the tortures of this area. There is a mountain in that desert in which those who want to find protection from its burning; bad scent; evilness and tortures go. There is a valley in that mountain in which those who want to find a protection from its burning; bad scent; evilness and tortures go. There is a well in that valley in which those who want to find a protection from its burning; bad scent; evilness and tortures go. There is a snake in that well to which those who want to find a protection from its burning; bad scent; evilness and tortures go. There are seven cases in the belly of that snake which contain five people from the former nations and two of the people of this nation.”

Ishaq (ibn Am’mar al-Sayrafi) added, “I asked the Imam (MGB), ‘May I be your ransom! Who are those five people and who are the two from this nation?’ The Imam (MGB) replied, ‘The five people are Cain who killed Abel; Nimrood who argued with Abraham (MGB) regarding God and claimed that he was the one who gave life and death; *Pharaoh* who claimed ‘I am your Lord, Most High’94; the Jew who

innovated Judaism; Bolis who innovated Christianity[95] and the two people from this nation who are two Arab Bedouins.'"

Job suffered for seven years without having committed any sins

7-107 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Khazzaz, on the authority of Fazl al-Ash'ari, on the authority of Al-Hussein ibn al-Mukhtar, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, "Job (MGB) suffered for seven years without having committed any sins."[96]

قال مصنف هذا الكتاب رضي الله عنه: جاء هذا الخبر هكذا والصحيح أن أصحاب العقبة كانوا أربعة عشرالحديث.

الصناديق السبعة في النار

7-106 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا عباد بن سليمان، عن محمد بن سليمان، عن أبيه سليمان الديلمي، عن إسحاق بن عمار الصيرفي، عن أبي الحسن موسى بن جعفر عليهما السلام في حديث طويل يقول فيه: يا إسحاق إن في النار لواديا يقال له: سقر، لم يتنفس منذ خلقه الله، ولو أذن الله عز وجل له في التنفس بقدر مخيط لاحرق ما على وجه الارض وإن أهل النار ليتعوذون من حرذلك الوادي ونتنه وقذره وما أعد الله فيه لاهله، وإن في ذلك الوادي لجبلا يتعوذ جميع أهل ذلك الوادي من حر ذلك الجبل ونتنه وقذره وما أعد الله فيه لاهله، وإن في ذلك الجبل لشعبا يتعوذ جميع أهل ذلك الجبل من حر ذلك الشعب ونتنه وقذره وما أعد الله فيه لاهله، وإن في ذلك الشعب لقليبا يتعوذ أهل ذلك الشعب من حر ذلك القليب ونتنه وقذره وما أعد لله فيه لاهله، وإن في ذلك القليب لحية يتعوذ جميع أهل ذلك القليب من خبث تلك الحية ونتنها وقذرها وما أعد الله في أنيابها من السم لاهلها، وإن في جوف تلك الحية لسبعة صناديق فيها خمسة من الامم السالفة واثنان من هذه الامة قال: قلت جعلت فداك ومن الخمسة؟ ومن الاثنان؟ قال: وأما الخمسة فقابيل الذي قتل هابيل ونمرود الذي حاج إبراهيم في ربه، فقال أن احيى واميت، وفرعون الذي قال: أنا ربكم الاعلى، ويهود الذي هود اليهود، وبولس الذي نصر النصارى، ومن هذه الامة أعرابيان.

ابتلى أيوب عليه السلام سبع سنين بلا ذنب

7-107 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن علي الخزاز، عن فضل الاشعري، عن الحسين ابن المختار، عن أبي بصير، عن أبي عبد الله عليه السلام قال: ابتلى أيوب عليه السلام سبع سنين بلاذنب.

7-108 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Hassan ibn Ali al-Askari quoted Muhammad ibn Zakariya al-Juwhary, on the authority of Ja'far ibn Muhammad ibn Am'marat, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB) that his father Al-Baqir (MGB) said, "Job (MGB) suffered for seven years without having committed any sins. The Prophets (MGB) do not commit any sins, since they are immaculate and pure. They have no deviations. They do not even think of committing any sins whether it be a minor or a major one. Job (MGB) did not look bad or smell bad even though he suffered from a lot of calamities. He did not even have any puss or bleeding, even as small as the size of the tip of a pen. No one found him filthy and no one was afraid of him (MGB). There were no insects growing anywhere in or on his body. This is how the Honorable the Exalted God treats His dear Prophets (MGB) and noble friends in times of hardship. The people did not associate with Job (MGB) because he (MGB) was poor and weak and out of their ignorance. They did not know what a great rank he (MGB) had near his Sublime Lord! The Prophet (MGB) said, "The people who suffer the worst hardships are the Prophets, then those next in rank, then those after them, and so forth."

The Honorable the Exalted God had Job (MGB) suffer so much that he was belittled in the eyes of the people so that they would not worship him (MGB) when they see the endless blessings of God in his hands. This was done so that the people realize that there are two kinds of rewards and punishments from the Sublime God: One in an especial way as a grant and the second way due to worthiness and servitude. This was done so that the people never belittle the poor or the ill. This was done so that the people realize that God would make ill anyone whom He wills and treats anyone whom He wills by any means which He wills. This was done so that it may serve as a lesson to learn from for some people; as a means of destitute and hardship for some other people; and as a means of prosperity for some other people. He is Just in all of his Judgements and Wise in all of his Deeds. He would not do anything to any of His servants unless it was the best thing for them. There is no power save in Him."

The seven groups of angels and the seven types of veils

7-109 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Nasr ibn Mozahim al-Menqari, on the authority of Umar ibn Sa'ed, on the authority of Abi Mikhnaf Lot ibn Yahya, on the authority of Abi Monsoor, on the authority of Zayd ibn Wahab,

7-108 حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري قال حدثنا محمد بن زكريا الجوهري قال: حدثنا جعفر بن محمد بن عمارة عن أبيه، عن جعفر بن محمد، عن أبيه عليهم السلام قال: إن أيوب عليه السلام ابتلى من غير ذنب، وإن الانبياء لا يذنبون لانهم معصومون مطهرون، لا يذنبون ولا يزيغون ولا يرتكبون ذنبا، صغير ولا كبيرا. وقال عليه السلام: إن أيوب عليه السلام مع جميع ما ابتلى به لم ينتن له رائحة، ولا قبحت له صورة، ولاخرجت منه مدة من دم ولا قيح ولا استقذره أحد رآه، ولا استوحش منه أحد شاهده، ولايدود شيء من جسده، وهكذا يصنع الله عز وجل بجميع من يبتليه من أنبيائه وأوليائه المكرمين عليه، وإنما اجتنبه الناس لفقره وضعفه في ظاهر أمره لجهلهم بماله عند ربه تعالى ذكره من التأييد والفرج، وقد قال النبي صلى الله عليه وآله:

"أعظم الناس بلاء الانبياء، ثم الامثل فالامثل" وإنما ابتلاه الله عز وجل بالبلاء العظيم الذي يهون معه على جميع الناس لئلا يدعواله الربوبية إذا شاهدواما أراد الله أن يوصله إليه من عظائم نعمه متى شاهدوه ليستدلوا بذلك على أن الثواب من الله تعالى ذكره على ضربين استحقاق واختصاص ولئلا يحتقروا ضعيفا لضعفه، ولا فقيرا لفقره ولامريضا لمرضه وليعلموا أنه يسقم من يشاء ويشفي من يشاء، متى شاء كيف شاء بأي سبب شاء، ويجعل ذلك عبرة لمن يشاء وشقاوة لمن يشاء وسعادة لمن يشاء، وهو في جميع ذلك عدل في قضائه وحكيم في أفعاله، لا يفعل بعباده إلا الاصلح لهم ولا قوة لهم إلابه.

الملائكة على سبعة اصناف والحجب سبعة

حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن زكريا القطان قال: حدثنا بكربن عبد الله بن حبيب،109-7 عن تميم بن بهلول، عن نصر بن مزاحم المنقري عن عمر بن سعد عن أبي مخنف لوط بن يحيى، عن أبي منصور، عن زيد بن وهب

“They asked the Commander of the Faithful Imam Ali (MGB) about the power of the Honorable the Exalted God – may His Majesty be Exalted. Then he stood up and delivered a sermon. He praised God, expressed God’s glorifications and said, ‘The Blessed the Sublime God has many angles. Some of them are so big that if any of them comes down to Earth, the Earth cannot house them in it due to their extensive size and great amount of feathers and large wings. Some of the angels are so stout and handsome that if all the genies and men cooperate with each other, they cannot describe them. Some of the angles are so big that it would take seven-hundred years to travel the distance between their two shoulders or the distance between their two earlobes. Some of the angels are so large that they can block off the whole horizon with just one of their wings, and their body is very large in size. Some of the angels are so tall that when they stand up the heavens are below their belly buttons. Some of them are such that they can step on no support on the inner layers of the Earth and all of the Earth is only as high as their knee. Some of them are so large that just the back of their large nail can house all the waters in the oceans of the Earth. Some of the angels are so large that they can house as many ships as there ever will be in their eyes and they can sail there forever. Blessed be the Best of the Creators.” Then he (MGB) was asked about the veils. He (MGB) said, “There are seven types of veils. The thickness of each veil is the distance of a five-hundred year journey, and the distance from one veil to the next is five-hundred years. The second veil includes seventy-thousand veils with the distance from one veil to the next is five-hundred years, and the thickness of each veil is the distance of a five-hundred year journey. There are seventy-thousand angels as the gate-keepers for each veil each as powerful as all the genies and the men. Some of the veils are darkness, some are light. Some of the veils are fire, some are smoke. Some of the veils are clouds, some are lightening. Some of the veils are thunder, some are illumination. Some of the veils are pebbles, some are hills. Some of the veils are dust. Some of the veils are water and some are creeks. They are a variety of veils the thickness of each is the distance of a seventy-thousand year journey.

Then there are the pavilions of majesty which are sixty in number. There are seventy-thousand angels in each pavilion. The distance between each pavilion is the distance of a five-hundred year journey. Then there is the pavilion of glory. Then there is the pavilion of grandeur. Then there is the pavilion of magnificence. Then there is the pavilion of holiness. Then there is the pavilion of almightiness. Then there is the pavilion of pride. Then there is the pavilion of white light. Then there is the pavilion of Unity which is as large as a square each side of which measures the distance of a seventy-thousand journey. Then there is the Imperial Veil."

قال: سئل أمير المؤمنين عليه السلام عن قدرة الله عز وجل جلت عظمته، فقام خطيبا فحمد الله وأثنى عليه، ثم قال: إن لله تبارك وتعالى ملائكة لو أن ملكا منهم هبط إلى الارض ماوسعته لعظم خلقه وكثرة أجنحته، ومنهم من لو كلفت الجن والانس على أن يصفوه ماوصفوه لبعد مابين مفاصله وحسن تركيب صورته، وكيف يوصف من ملائكته من سبع مائة عام ما بين منكبيه وشحمة اذنيه، منهم من يسد الافق بجناح من أجنحته دون عظم بدنه، ومنهم من السماوات إلى حجزته، ومنهم من قدمه على غير قرار في جو الهواء الاسفل والارضون إلى ركبتيه، ومنهم من لوالقي في نقرة إبهامه جميع المياه لوسعتها، ومنهم من لو القيت السفن في دموع عينيه لجرت دهر الداهرين فتبارك الله أحسن الخالقين.

وسئل عليه السلام عن الحجب فقال عليه السلام: الحجب سبعة، غلظ كل حجاب [منها] مسيرة خمسمائة عام، وبين كل حجابين مسيرة خمسمائة عام، والحجاب الثاني سبعون حجابا، بين كل حجابين مسيرة خمسمائة عام وطوله خمسمائة عام، حجبة كل حجاب منها سبعون ألف ملك، قوة كل ملك منهم قوة الثقلين، منها ظلمة ومنها نور ومنها نار ومنهادخان ومنها سحاب ومنهابرق ومنهامطر ومنها رعد ومنها ضوء ومنها رمل ومنها جبل ومنها عجاج ومنها ماء ومنها أنهار وهي حجب مختلقة، غلظ كل حجاب مسيرة سبعين ألف عام، ثم سرادقات الجلال وهي ستون سرادقا، وفي كل سرادق سبعون ألف ملك، بين كل سرادق وسرادق مسيرة خمسمائة عام، ثم سرادق العز، ثم سرادق الكبريا، ثم سرادق العظمة، ثم سرادق القدس، ثم سرادق الجبروت، ثم سرادق الفخر، ثم [سرادق] النور الابيض، ثم سرادق الوحدانية، وهو مسيرة سبعين ألف عام في سبعين ألف عام، ثم الحجاب الاعلى.

Then, Ali (MGB) ended his speech and stopped talking. Umar said, "O Abal-Hassan! I could not survive even for one day without you."

The compiler of the book – may God be pleased with him – said, "These veils are not covering up the Honorable the Exalted God since the Sublime God cannot be said to be confined in a place. However, they are placed upon the great world which He has created and no one but the Blessed the Sublime God knows its size."

Imam Ali Ibn Abi Talib Prayed Seven Years Before Others

7-110 Abu Ahmad Muhammad ibn Ja'far al-Bandar al-Furqany in Furqan narrated that Abu Bakr Mosadat ibn Asma' quoted Ibrahim ibn Ishaq al-Zahri, on the authority of Ubaydullah ibn Musa, on the authority of Israel, on the authority of Abi Ishaq, on the authority of Al-Minhal ibn Amr, on the authority of

Ebad ibn Abdullah (Al-Asady al-Kufy), on the authority of Ali (MGB), "I am God's servant and the Prophet (MGB)'s brother. I am the greatest friend. No one will claim that he has this rank after me unless he is a liar. I have prayed for seven years before other people did."

The Evil Ones Descend Upon Seven of the Boastersdccxv

7-111 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Yaqoob ibn Yazid, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Davood ibn Abi Yazid, on the authority of someone who narrated that Aba Abdullah as-Sadiq (MGB) said the following regarding the following words of the Honorable the Exalted God, *'Shall I inform you, (O people!), on whom it is that the evil ones descend? They descend on every lying, wicked person.'*[97] "The evil ones descended upon seven people as follows: Al-Muqayrih, Binan, Sa'ed, Hamzih ibn Am'marat al-Barbari, Al-Harith al-Shami, Abdullah ibn al-Harith and Abul Khat'tab."

Seven Characteristics God Granted to the Followers of Ali

7-112 Abu Muhammad Am'mar ibn al-Hussein - may God be pleased with him - narrated that Ali ibn Muhammad ibn Ismat quoted Ahmad ibn Muhammad al-Tabary in Mecca, on the authority of Al-Hassan ibn al-Lays al-Razi, on the authority of Shayban ibn Farookh al-Abali, on the authority of Homam ibn Yahya, on the authority of Al-Qasim ibn Abdul Vahid, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir ibn Abdullah al-Ansari, "One day I was with the Prophet (MGB). Then suddenly he turned his face towards Ali ibn Abi Talib (MGB) and said, 'O Father of Hassan! Do you want me to give you glad tidings?' (Imam) Ali (MGB)

وانقضى كلامه عليه السلام وسكت.

فقال له عمر: لابقيت اليوم لا أراك فيه يا أبا الحسن.

قال مصنف هذا الكتاب رضي الله عنه: ليست هذه الحجب مضروبة على الله عزو جل، تعالى الله عن ذلك لانه لا يوصف بمكان ولكنها مضروبة على العظمة العليا من خلقه التي لا يقادر قدرها غيره تبارك وتعالى.

صلى أمير المؤمنين على بن أبي طالب قبل الناس بسبع سنين

7-110 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوبكر مسعدة بن أسمع قال: حدثنا إبراهيم بن إسحاق الزهري قال: حدثنا عبيدالله بن موسى قال: أخبرنا إسرائيل، عن أبي إسحاق، عن المنهال بن عمرو، عن عباد بن عبد الله ، عن علي عليه السلام أنه قال: أنا عبد الله وأخو رسوله وأنا الصديق الاكبر، لايقولها بعدي إلا كذاب، صليت قبل الناس بسبع سنين.

تنزلت الشياطين على سبعة من الغلاة

7-111 أبي، ومحمدبن الحسن رضي الله عنهما قالا: حدثنا محمد بن يحيى العطار وأحمد بن إدريس جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن يعقوب ابن يزيد، عن الحسن بن علي بن فضال، عن داود بن أبي يزيد، عن رجل، عن أبي عبد الله عليه السلام في قوله عز وجل: "هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ" قال: هم سبعة: المغيرة، وبنان، وصائد، وحمزة بن عمارة البربري، والحارث الشامي، وعبد الله بن الحارث، وأبوالخطأب.

أخبر جبرئيل عن الله أنه قد أعطى شيعة على بن أبي طالب ومحبيه سبع خصال

7-112 حدثنا أبومحمد عمار بن الحسين رضي الله عنه قال: حدثنا علي بن محمد ابن عصمة قال: حدثنا أحمد بن محمد الطبري بمكة قال: حدثنا الحسن بن الليث الرازي عن شيبان بن فروخ الابلي، عن همام بن يحيى، عن القاسم بن عبدالواحد، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الانصاري قال: كنت ذات يوم عند النبي إذا أقبل بوجهه على علي بن أبي طالب عليه السلام فقال: ألا ابشرك يا أبا الحسن؟ قال: بلى يا رسول الله، قال: هذا جبرئيل يخبرني عن الله جل

said, 'Yes, O Prophet of God!' The Prophet (MGB) continued, 'God – may His Majesty be Exalted – informed me by Gabriel that He granted seven things to your lovers and your followers. They will have: 1– gentle treatment at the time of death, 2– a companion at times of fear, 3– light at times of darkness, 4– security at the time of Resurrection, 5– justice at the time of Reckoning, 6– permission to pass through the passage (to Heaven), 7– entry to Heaven before other people, with the light (of their faith) shining in front of them and on their right side.'"

One Said There Were Seven People Present when the Verse of Purification was Revealed

7-113 (The compiler of the book narrated that) my father – may God be pleased with him – narrated that Abdullah ibn al-Hassan al-Mo'adab quoted Ahmad ibn al-Isbahany, on the authority of Ibrahim ibn Muhammad al-Saqafy, on the authority of Mukhaval ibn Ibrahim98, on the authority of Abdul Jab'bar ibn Ab'bas al-Hamedany, on the authority of Am'mar ibn Muawiyah al-Dahani, on the authority of Umrat ibn

Af'ee that he had heard Umma Salma say, "The following verse (of Purification) was revealed in my house, '*...And God only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.*'[99] There were seven people present as follows: God's Prophet (MGB), Gabriel, Michael[100], Ali (MGB), Fatimah (MGB), Al-Hassan (MGB) and Al-Hussein (MGB) and I was standing at the door. Then I asked, 'O Prophet of God (MGB)! Am I not one of the members of the Family?' The Prophet (MGB) told me, 'You are one of the Prophet's wives.' He (MGB) did not say, 'You are one of the members of my Family.'"

The compiler of the book – may God be pleased with him – said, "This is a strange narration which has not been cited anywhere except here. What is generally known is that when the verse of purification was revealed, five members of the Prophet's Household were present (including the Prophet (MGB)) and Gabriel was the sixth one there."

Seven Groups of People Should Not Shorten Their Prayers

7-114 Ja'far ibn Ali ibn al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy – may God be pleased with him – narrated that his grandfather Al-Hassan ibn Ali quoted on the authority of his great grandfather Abdullah ibn al-Muqayrih, on the authority of Isma'il ibn Abi Zyad[101], on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), "Seven groups of people should not shorten their prayers as follows: Those who collect tax; the commanders who move around in the province under their command; merchants who go from town to town; shepherds; Bedouins[102] who are always looking for water and plants; men who go to hunt as a hobby and bandits[103] who steal from travelers."

جلاله أنه قد أعطى شيعتك ومحبيك سبع خصال: الرفق عند الموت، والانس عند الوحشة، والنور عند الظلمة والامن عند الفزع، والقسط عند الميزان، والجواز على الصراط، ودخول الجنة قبل الناس، نورهم يسعى بين أيديهم وبأيمانهم.

من روى أن أهل البيت الذين نزلت فيهم آية التطهير سبعة

7-113 أبي رضي الله عنه قال: حدثنا عبد الله بن الحسن المؤدب، عن أحمد ابن علي الاصبهاني، عن إبراهيم بن محمد الثقفي قال: أخبرنا مخول بن إبراهيم قال: حدثنا عبدالجبار بن العباس الهمداني، عن عمار بن معاوية الدهني، عن عمرة بنت أفعي قالت: سمعت ام سلمة رضي الله عنها تقول: نزلت هذه الآية في بيتي "...إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا" قالت: وفي البيت سبعة رسول الله وجبرئيل وميكائيل وعلي وفاطمة والحسن والحسين صلوات الله عليهم، قالت: وأنا على الباب فقلت: يارسول الله ألست من أهل البيت؟ قال: إنك من أزواج النبي صلى الله عليه وآله.وما قال، إنك من أهل البيت.

قال مصنف هذا الكتاب رضي الله عنه: هذا حديث غريب لا أعرفه إلا بهذا الطريق والمعروف أن أهل البيت الذين نزلت فيهم أية التطهير خمسة وسادسهم جبرئيل عليه السلام.

سبعة لا يقصرون الصلاة

7-114 حدثنا جعفر بن علي بن الحسن بن علي بن عبد الله بن المغيرة الكوفي رضي الله عنه قال: حدثني جدي الحسن بن علي، عن جده عبد الله بن المغيرة، عن إسماعيل بن أبي زياد، عن جعفر بن محمد، عن أبيه عليهما السلام قال: سبعة لا يقصرون الصلاة الجابي الذي يدور في جبايته، والامير الذي يدور في إمارته، والتاجر الذي يدور في تجارته من سوق إلى سوق، والراعي، والبدوي الذي يطلب مواضع القطر ومنبت الشجر، والرجل الذي يطلب الصيد يريد به لهو الدنيا، والمحارب الذي يقطع السبيل.

Remembrance of God is entrusted to seven parts in the body

7-115 There are seven parts of the body entrusted with remembrance of God: the tongue, the soul, the spirit, the intellect, the wisdom, the head, and the heart one of which needs to persevere. The tongue's perseverance is attained through honesty in uttering words. The soul's perseverance is attained through presence of one's mind. The spirit's perseverance is attained through sincerity in repentance. The heart's perseverance is attained through properly begging for pardon. The intellect's perseverance is attained through properly learning from one's mistakes. The wisdom's perseverance is attained through proper pride, and the head's perseverance is attained through awareness of the secrets of the world. Thus, the remembrance of God is equal to uttering praises of God for the tongue; struggling and hard work for the spirit; fear and hope for the soul; honesty and sincerity for the heart; exaltation and shyness for the intellect; submission and contentment for the wisdom; and witnessing to and approaching God for the head."

This has been narrated by Abu Muhammad ibn Abdullah ibn Hamid who has linked it up to some of the good-doers - may God bless them.

There are seven children for the Prophet of God (MGB)

7-116 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Ali ibn Abi Hamzih, on the authority of Abi Basir, on the authority of Aba Abdullah as-Sadiq (MGB), "The Prophet brought six offspring from Khadijah - two boys named Qasim and Tahir who was also called Abdullah and four daughters who are Umm Kulthum, Ruqayah, Zaynab and Fatimah. Ali ibn Abi Talib (MGB) married Fatimah (MGB). Abul As ibn Rabia, who was one of the Umayyads, married Zaynab. Uthman ibn Affan

married Umm Kulthum but she died before the marriage was consummated. When Uthman went to the Battle of Badr, the Prophet (MGB) married off Ruqayah to him. The Prophet (MGB) also had a son named Ibrahim from Maria al-Qibyiyya who is also called Umma Ibrahim and *Um'ma Valad*[104]*."*

7-117 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Abu Ali al-Vaseti, on the authority of Abdullah ibn Ismat, on the authority of Yahya ibn Abdullah, on the authority of Amr ibn Abil Miqdam, on the authority of his father, on the authority of Aba Abdullah as-Sadiq (MGB), "Once when

الذكر مقسوم على سبعة أعضاء

7-115 الذكر مقسوم على سبعة أعضاء اللسان والروح والنفس والعقل والمعرفة والسر والقلب.وكل واحدمنها يحتاج إلى الاستقامة، فأما استقامة اللسان فصدق الاقرار، واستقامة الروح صدق الاستغفار، واستقامة القلب صدق الاعتذار، واستقامة العقل صدق الاعتبار، واستقامة المعرفة صدق الافتخار، واستقامة السر السرور بعالم الاسرار، واستقامة القلب صدق اليقين ومعرفة الجبار، فذكر اللسان الحمد والثناء، وذكر النفس الجهد والعناء، وذكر الروح الخوف والرجاء، وذكر القلب الصدق والصفاء، وذكر العقل التعظيم والحياء، وذكر المعرفة التسليم الرضاء،، وذكر السر على رؤية القاء. حدثنا بذلك أبو محمد بن عبد الله بن حامد رفعه إلى بعض الصالحين عليهم السلام.

كان لرسول الله صلى الله عليه وآله سبعة أولاد

7-116 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: ولد لرسول الله صلى الله عليه وآله من خديجة القاسم والطاهر وهو عبد الله، وأم كلثوم، ورقية، وزينب، وفاطمة. وتزوج علي ابن أبي طالب عليه السلام فاطمة عليها السلام، وتزوج أبوالعاص بن الربيع وهو رجل من بني امية زينب، وتزوج عثمان بن عفان ام كلثوم فماتت ولم يدخل بها، فلما ساروا إلى بدر زوجه رسول الله صلى الله عليه وآله رقية. وولد لرسول الله صلى الله عليه وآله إبراهيم من مارية القبطية وهي ام إبراهيم ام ولد.

7-117 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن خالد قال: حدثني أبوعلي الواسطي، عن عبد الله بن عصمة، عن يحيى بن عبد الله، عن عمرو بن أبي المقدام، عن أبيه، عن

God's Prophet (MGB) entered his house, he (MGB) heard that Ayesha was yelling at Fatimah (MGB). She was saying, 'O Khadijah's daughter! I swear by God that you believe that your mother was better than us. What was in her that made her nobler than us?' Fatimah who was listening to her cried when

she saw the Prophet (MGB). The Prophet (MGB) looked at her and asked, ‘O daughter of Muhammad! Why are you crying?’ She replied, ‘Ayesha mentioned my mother’s name with disrespect and I cried.’ The Prophet of God (MGB) became angry, turned to Ayesha and said, ‘O Homeyra! Be silent. The Blessed the Sublime God has honored kind women who give birth to children. Khadijah – may God may have mercy upon her – has brought two sons from me. The first one is called Tahir, Abdullah or Mutah’har. The second one is called Qasim. Khadijah has delivered four daughters for me who are Fatimah (MGB), Ruqayah, Umm Kulthum and Zaynab. However, you are one whom God has made barren and have not given birth to any child for me.”

1. Hisham ibn Urwah was a prominent narrator of traditions, son of Urwah ibn al-Zubayr, grandson of Zubayr ibn al-Awwam and Asma bint Abu Bakr. In Medina, his pupils included people as well-known as Malik ibn Anas.
2. Imam as-Sadiq (MGB).
3. ‘The path’. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.
4. In the Arabic text, the word Tooba is used which is translated to mean "blessedness" here. Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.
5. See footnote for 1-21.
6. See footnote for 1-21.
7. Hijaz
8. Chrysolite, a certain green transparent gem is a well-known gem that is a kind of expensive gem similar to but more expensive than emerald, which is dark green.
9. The Holy Quran: An-Naziat 79:24.
10. The Holy Quran: Chapter 112.
11. The Holy Quran: Chapter 109.
12. A unit of length equal to 6.24 kilometers: league, parasang
13. Regarding the meaning of Itrat God’s Prophet said, “I am leaving amongst you two weighty things – God’s Book and my progeny; my family. They will not depart from each other until they will join me at the Divine Pool Al-Kauthar.”
14. This means that they are very greedy and devour everything.
15. This seems to be a made up tradition to sow the seeds of discord amongst the Muslims.
16. Probably he is Abdul Rahman al-Aswad Aba Umar al-Yashkari.
17. Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets- [The Holy Quran: Al-Ma’ida 5:31].
18. The Holy Quran: Chapter 1.
19. They are the morning, the evening and the night prayers.
20. The Holy Quran: Chapter 1.
21. The general call to prayer
22. ‘The path’. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

23. If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day.[The Holy Quran: Al-Naml 27:89]

24. Gabriel and Michael are two of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]

25. Hand-raised supplications in prayer.

26. Al-Mustajar is located in front of the Ka'ba's door and by the side of the Rukne Yamani. When the Ka'ba had two doors, one of them was Al-Mustajar. Then it was closed. It is said that this is the place split open for Fatimah Bint Asad when she gave birth to Imam Ali (MGB).

27. Junub or Janabah

28. There are various views about the meanings of the seven letters. The following are some of them:

1. The seven letters are: promise, threat, order, prohibition, stories, controversy, and proverbs. Ibn Atiya weakened this idea. He said: "These are not called letters. (Nazra 'Amma fi Tarikh al-Fiqh al-Islami, p. 67).

2. They are the differing words that have close meanings such as aqbil and halum (come! come on), ajjil and asri (be quick). Al-Tabari chose this meaning. (Al-Tabari, Tafsir, vol. 1, p. 15)

However, this meaning is untrue. That is because man, according to this meaning, has the right to read the Quran in various ways. So, this will lead to a big difference such as adding a verse or omitting it. That is because the differing words bring about differing sentences, as al-Qurtubi said. (Al-Qurtubi,Tafsir, vol. 1, p. 36)

3. They are the seven chapters which the Quran brought: the prevention, the order, lawful, the unlawful, the clearly defined (verses), the ambiguous (verses), and the proverbs. (Al-Bayan fi Tafsir al-Quran, p. 183) These chapters are not called letters. Besides the prevention and the unlawful are one chapter. They are therefore not seven chapters.

4. They are the classical dialects from the dialects of the Arab. They are differing in the Quran. So, some of the Quran was revealed in the dialect of Quraysh; some of it in the dialect of Hudhayl; some of it in the dialect of Hawza`n; some of it in the dialect of the Yemen; some of it in the dialect of Kina`na; some of it in the dialect of Tamim; some of it in the dialect of Thaqif. This idea is ascribed to Al-Bayqahi, Al-Abhari, and the author of Al-Qa`mu`s. However, Umar opposed this idea when he said that the Quran was revealed in the dialect of Madar. (Al-Bayan fi Tafsir al-Quran, p. 185).

5. They are seven recitations. However, some oppose that and say that the famous recitations are more than seven.(Al-Bayan fi Tafsir al-Quran, p. 191).

These are some of the opinions. Abu` Sha`ma wrote a book on these meanings and refuted most of them. The Imam denied the Seven Letters. Imam Abu Ja'far al-Baqir (MGB) denied the seven letters. What was attributed to him that he reported them is incorrect. In the (book) al-Sahih, Zara`ra reported on the authority of the Imam, who said, "Indeed the Quran is one. The One (Allah) revealed it. However, the reporters have brought about these differences. It was reported on the authority of the Imam as-Sadiq (MGB) that he denied that. Al-Fudayl b. Yasa`r asked him, "Surely, the people say that the Quran has been revealed in seven letters." So, As-Sadiq (MGB) said, "The enemies of Allah have told lies. However, the Quran was revealed in one letter from the One and Only."

29. The Holy Quran: Sad 38:39.

30. Ahmad ibn Hilal al-Habarta'ee is considered to be one of the Boasters.

31. The Holy Quran: Ibrahim 14:48.

32. The Holy Quran: Qaf 50:50.

33. Imam al-Kazim (MGB).

34. In Uyun Akhbar al-Reza we read Yusuf ibn Muhammad ibn Zyad.

35. 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

36. Haman (or Haman the Agagite) was an individual who, according to Old Testament tradition, was a fourth Century BC Persian noble and vizier of the empire under Persian King Ahasuerus, traditionally identified in religious sources as Artaxerxes.

37. Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses.

38. Even though the title refers to seven gates, only four are mentioned.

39. Empyrean Heaven, is the place in the highest heaven.
40. Empyrean Heaven, is the place in the highest heaven.
41. She was twenty-six years old when she married the Prophet Muhammad (MGB). Her first husband was Abu Rahma Ibn Abed Alzey. When the Prophet conquered Mecca in 630 AD, she came to the Prophet (MGB), accepted Islam and proposed to marry him. Her actions encouraged many Meccans to accept Islam and Prophet Muhammad (MGB).
42. The Holy Quran: Al-Ahzab 33:6.
43. Who was Salim al-Madani – the servant of Ibn Mutee'a.
44. She was forty years old when she proposed to marry the Prophet of twenty-five years of age. After fifteen years of their marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al-Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).
45. Ataba and Shayba
46. Valid ibn Ataba.
47. Hamzih and Ubayda.
48. A group of militants led by Amru bin 'Abd Wudd and Ikrimah ibn Abi Jahl attempted to thrust their way through the trench and managed to cross the trench occupying a marshy area near the hillock of Sala.
49. Located 150 kilometers (95 miles) from Medina in the northwestern part of the Arabian peninsula, in modern-day Saudi Arabia.
50. The Muslims attacked Jews who, having reached agreement with the Muslims and then broken their word, had barricaded themselves in a fort.
51. The Holy Quran: Al-Ahzab 33:38.
52. Exalted, elevated in character
53. The Holy Quran: Al-Ahzab 33:23.
54. Referring to Zubayr
55. About Hind – the liver-eater we should say that her father, Utbah, uncle, Shayba, brother, Walid and son, Hanzala were all killed in the Battle of Badr. And it was a coincidence that all of them were killed at the hands of the Hashemites. The fire of revenge was raging in her heart. When preparations began for the Battle of Uhad, Hind insisted that women should also be taken along. Thus along with other people, Abu Sufyan also took his wives, Hind and Binte Saad. Hind became the leader of the ladies group. At every halt the ladies used to sing about memory of those slain in Badr. When the battle started, Hind and other women, began to play tambourine and sing the famous song whose opening lines were:
We are the daughters of Tariq. We walk upon the plush floorings.
They began to encourage the people to fight fiercely. She told Wahshi the slave of Jubair bin Motam that he would be rewarded very much if he could succeed in killing the Prophet of God (MGB), Ali (MGB) or Hamzih. When Wahshi came to the battlefield, he saw that it was impossible to reach the Prophet (MGB) and Ali (MGB) was very alert in fighting. However, Hamzih was fighting with such passion that now and then he became oblivious of the surroundings. So Wahshi began to pursue him and when he killed Sabbagh bin Abdul Izzi, Wahshi hid in an ambush and threw his spear towards Hamzih. It cut through the navel and came out breaking the back. In this condition Hamzih tried to pursue him, but he fell down and was martyred. Wahshi slit open the belly of Hamzih, took out his liver, came to Hind and said, "This is the liver of the killer of your father!" Hind put the liver in her mouth and began to chew it. From that time Hind began to be called, "The liver-eater." Whatever dresses and jewellery Hind had, she gave it all in reward to Wahshi and also promised that on return to Mecca she would further give him ten Dinars. Then she expressed the desire to visit the site of Hamzih's martyrdom. When she reached there, she mutilated his body and cut off his ears, nose and private parts and took them to Mecca. On the day of the conquest of Mecca when Abu Sufyan saw the might of the Prophet's army, and he came running to his people, to persuade the infidels not to fight the Prophet, Hind pulled at his beard and said, "0 progeny of victors, kill this aged fool so that he may not talk of such things." At last when the Meccans helplessly accepted Islam and the points on which the Holy Prophet (MGB) took the allegiance of Hind, one of them was that she would not commit fornication. Maybe some people would feel it a strange promise. However, the Messenger of Allah (MGB) was compelled to take this type of undertaking

because like Abu Sufyan, Hind was also notorious for her wanton deeds that she committed openly. She was specially attracted to black men and whenever she gave birth to a black child, she used to kill it. Allamah Sibte Ibn Jauzi's words in Tadkeratul Khawaasul Ummah are worthy of mention: "Asmai and Hisham bin Muhammad Kalbi have written in Mathaleeb and from that writing I understood this statement of Imam Hassan (MGB) that: '0 Muaviyah! You well know of the bed on which you were born.' Asmai and Kalbi say that Muaviyah was born of the seeds of four men of Quraysh: (1) Ammar bin Walid bin Mughaira (2) Musafir bin Abi Amr (3) Abu Sufyan and (4) Abbas bin Abdul Mutalib. They were friends of Abu Sufyan and each of them had sexual relations with Hind.

56. The perfidious party refers to those in the Battle of Jamal.

57. “Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,– as also the Cursed Tree (mentioned) in the Quran: We put terror (and warning) into them, but it only increases their inordinate transgression!”[The Holy Quran: Al–Isra 17:60].

58. Muaviyah.

59. Just as the Prophet (MGB) had informed Ali)MGB) about

60. This was the nickname of Imam al–Hassan (MGB).

61. And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she–camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).[The Holy Quran: Al–Isra 17:59].

62. Referring to God’s Prophet and his Trustee as you can see when you read on.

63. The Holy Quran: Al–Mursalat 77:29–31.

64. This tradition also appears in Uyun Akhbar al–Reza. In that book I have included the following text as footnote: ‘This is a weak tradition containing some correct parts and many contradictions and ill–posed statements. The narrator of the tradition must have been one of the people working for the government since it is narrated on the authority of Imam Hadi and Imam Askari who were imprisoned. Sheikh Sadooq has narrated it without attempting to change its contents.’

65. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

66. Imam Reza (MGB)

67. A cosmetic for temporary removal of undesired hair.

68. A cosmetic for temporary removal of undesired hair.

69. A catapult is any of a number of mechanical devices to throw a projectile a great distance; particularly various types of ancient and medieval siege engines.

70. Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses.

71. The Holy Quran: Al–Naml 27:51.

72. Striking them with stones of baked clay. [The Holy Quran: Al–Fil 105:4].

73. The coffin is where they used to keep their most precious things such as Holy Books, documents, and wealth. For example, David (MGB) became their second king, and kept the kingship hereditary in his children. He announced Jerusalem or Quds as his capital city, and built the Holy tomb in which he put the coffin. He ruled for forty years, and then passed away.

74. “Allah. There is no god but He,–the Living, the Self–subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there who can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).”[The Holy Quran: Baqara 2:255].

75. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

76. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be

between 1% and 2% (0.74% in the United States).

77. In some versions we read ‘every Muslim’.

78. See footnote for 1-103.

79. Anas ibn Malik ibn Nadar al-Khazraji was a well-known companion of the Prophet Muhammad (MGB). He was an Ansar of the Khazraj clan. He was born to Umm Sulayem (of the Najjar clan) and Malik ibn Nadr. After the father of Anas died as a non-Muslim, his mother remarried a new convert called Abu Talha, and Anas ibn Malik received a step-brother, Abdullah ibn Abu Talha. He had been presented to the Prophet Muhammad (MGB) by his mother at an early age.

80. The Holy Quran: Jumu’a 62:10.

81. Maybe what is meant is that you should put dirt over what you write so that it may dry considering the means of writing on those days.

82. Referring to Imam Al-Hassan al-Askari (MGB)

83. The Holy Quran: At-Tin 95:1-4.

84. The Holy Quran: Rum 30:9.

85. The Holy Quran: Baqara 2:235.

86. The Holy Quran: Maida 5:75.

87. The Holy Quran: Nahl 16:68.

88. Hubal was an idol worshipped in pagan Arabia, notably in Mecca before Islam.

89. "After the Battle when Abu Sufyan wanted to leave, he went to the top of the mountain and shouted loudly, saying, "You have done a fine work. Victory in war goes by turns: today is in exchange for the day of Badr. Show your superiority, Hubal", that is, vindicate your religion. The Prophet (MGB) told Umar to go up and answer him and say, "God is the Most High and the Most Glorious. We are not equal: our dead are in Paradise, while yours are in Hell." In response, Abu Sufyan said to Umar, "Come up here to me." The Prophet (MGB) told him to go and see what Abu Sufyan was up to. When he came Abu Sufyan said, "I adjure you by God, Umar, have we killed Muhammad?" Umar replied, "By God, you have not, he is listening to what you are saying right now." Abu Sufyan said, "I regard you as more truthful and reliable than Ibn Qami'a", referring to the latter's claim that he had killed Muhammad."

90. ‘They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.’[The Holy Quran: Al-Ahzab 33:20].

“When the Believers saw the Confederate forces, they said, ‘This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true.’ And it only added to their faith and their zeal in obedience.” [The Holy Quran: Al-Ahzab 33:22]

91. That is the Battle of the Trench

92. The Qurayzah tribe were a Jewish tribe who lived in northern Arabia until the 7th century, at the oasis of Yathrib (now known as Medina). In 627 A.D., the tribe was charged with treason and collaboration with the invading armies during the Battle of the Trench and besieged by the Muslims commanded by the Prophet Muhammad (MGB).

93. The Nadir tribe (Bani Nadir) were a Jewish tribe who lived in northern Arabia until the 7th century, at the oasis of Yathrib (now known as Medina). They came into conflict with the Prophet Muhammad (MGB) and, having been expelled from the city, later participated in the Battles of the Trench and Khaybar.

94. ‘But (Pharaoh) rejected it and disobeyed (guidance); Further, he turned his back, striving hard (against Allah. Then he collected (his men) and made a proclamation, Saying, ‘I am your Lord, Most High’. But Allah did punish him, (and made an) example of him, - in the Hereafter, as in this life.’[The Holy Quran: An-Naziat 79:21-25].

95. Bolis was in reality a Jew who embraced Christianity with the intention of corrupting it.

96. ‘And (remember) Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful." So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.’[The Holy Quran: Al-Anbiya 21:83-84.]

97. The Holy Quran: Shuara 221-222.

98. Or maybe Muhaval ibn Ibrahim.

99. The Holy Quran: Al-Ahzab 33:33.

100. Gabriel and M ichael are two of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]

101. Al-Sakoony.

102. A nomadic Arab of the desert regions of Arabia and North Africa

103. An armed robber who steals from travelers and other people, usually at gunpoint.

104. Um'ma Valad in Arabic is used for a slave-wife who delivers her master's child.

Part 8: On Eight-Numbered Characteristics

A Believer Should Have Eight Characteristics

8-1 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Jameel ibn Salih, on the authority of Abdullah ibn Qalib that Aba Abdullah as-Sadiq (MGB) said, "A believer should have eight characteristics: 1- He should maintain his dignity when calamities befall him. 2- He should be patient when he is in trouble. 3- He should be grateful when he has plenty of blessings. 4- He should be content with his share of God-given daily bread. 5- He should not oppress his enemies. 6- He should not be a burden on his friends. 7- He should use his body (to perform his duties). 8- The people should be safe from him. Knowledge is like a believer's friend. Patience is like his prime minister, and perseverance is like the head of his army. Kindness is like his brother, and gentleness is like his father."

8-2 Abul-Hussein Muhammad ibn Ali ibn al-Shah al-Faqih narrated that Abu Hamid Ahmad ibn Muhammad ibn Ahmad ibn al-Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, who quoted on the authority of his father, on the authority of Muhammad

أبي عبد الله عليه السلام قال: دخل رسول الله صلى الله عليه وآله منزله فإذا عائشة مقبلة على فاطمة تصايحها وهي تقول: والله يابنت خديجة ما ترين إلا أن لامك علينا فضلا وأي فضل كان لها علينا ما هي إلا كبعضنا. فسمع مقالتها فاطمة فلما رأت فاطمة رسول الله صلى الله عليه وآله بكت فقال لها: ما يبكيك يا بنت محمد؟ قالت: ذكرت امي فتنقصتها فبكيت. فغضب رسول الله صلى الله عليه وآله ثم قال: مه يا حميراء، فإن الله تبارك وتعالى بارك في الولود الودود وإن خديجة رحمها الله ولدت مني طاهرا وهو عبد الله وهو المطهر، وولدت مني القاسم وفاطمة ورقية وام كلثوم وزينب وأنت ممن أعقم الله رحمه فلم تلدي شيئا.

باب الثمانية

ينبغي أن يكون في المؤمن ثمان خصال

8-1 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن جميل بن صالح، عن عبد الله بن غالب، عن أبي عبد الله عليه السلام قال:ينبغي للمؤمن أن يكون فيه ثمان خصال: وقور عند الهزاهز صبور عند البلاء، شكور عند الرخاء، قانع بما رزقه الله، لا يظلم الاعداء، ولا يتحامل للاصدقاء بدنه منه في تعب، والناس منه في راحة، إن العلم خليل المؤمن، والحلم وزيره، والصبر أمير جنوده، والرفق أخوه، واللين والده.

8-2 حدثنا أبوالحسين محمد بن علي بن الشاه الفقيه قال: حدثني أبوحامد أحمد بن محمد بن أحمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال حدثنا أبي قال: حدثنا أبي قال: حدثنا محمد بن

ibn Hatam al-Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB), God's Prophet (MGB) told him, "O Ali! A believer should have eight characteristics: 1- He should maintain his dignity when calamities befall him. 2- He should be patient when he is in trouble. 3- He should be grateful when he has plenty of blessings. 4- He should be content with his share of God-given daily bread. 5- He should not oppress his enemies. 6- He should not be a burden on his friends. 7- He should use his body (to perform his duties). 8- The people should be safe from him."

Eight Groups of People Whose Prayers Are Not Accepted

8-3 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris and Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ahmad ibn Muhammad ibn Khalid who linked it up through a chain of narrators to Aba Abdullah (MGB) who narrated that God's Prophet (MGB) said, "There are eight groups of people whose prayers are not accepted by God; 1. A run-away slave until he returns to his master, 2. A woman who doesn't give in to her husband and he is not happy with her, 3. One who doesn't pay the alms-tax, 4. One who doesn't make ablutions, 5. An adult girl who prays without a veil, 6. A prayer leader whose followers consider him not to be trustworthy, 7. One who has to go to the toilet, but doesn't do so, and 8. One who is drunk."

Eight Will Carry the Throne

8-4 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn

Davood al-Munqeri, on the authority of Hafs ibn Qiyath al-Nakha'ee that he had heard Aba Abdullah as-Sadiq (MGB) say, "There are eight who will carry God's Throne. Each one of them has eight eyes each of which equals all this world."

8-5 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted As-Sadiq (MGB) as having said, "There are four who will carry God's Throne. One of them is like a human being who asks God for the daily bread of Adam's offspring (the people). The second one is like a rooster who asks God for the daily bread for birds. The third one is like a lion who asks God for the daily bread for beasts. The fourth one is like a cow

بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي ينبغي أن يكون في المؤمن ثمان خصال: وقارعند الهزاهز، وصبر عند البلاء، وشكر عند الرخاء وقنوع بما رزقه الله لا يظلم الاعداء، ولا يتحامل للاصدقاء، وبدنه منه في تعب والناس منه في راحه.

ثمانية لا تقبل لهم صلاة

8-3 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، ومحمد بن يحيى العطار جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن أحمد بن محمد بن خالد بإسناده رفعه إلى أبي عبد الله عليه السلام قال: رسول الله صلى الله عليه وآله: ثمانية لا يقبل الله لهم صلاة: العبد الآبق حتى يرجع إلى مولاه، والناشزة عن زوجها وهو عليها ساخط ومانع الزكاة، وتارك الوضوء، والجارية المدركة تصلي بغير خمار، وإمام قوم يصلي بهم وهم له كارهون، والزبين قالوا: يارسول الله وما الزبين؟ قال: الذى يدافع الغائط والبولوالسكران، فهولاء ثمانية لاتقبل منهم الصلاة.

حملة العرش ثمانية

8-4 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا سعد ابن عبد الله، عن القاسم بن محمد الاصبهانى، عن سليمان بن داود المنقري، عن حفص ابن غياث النخعي قال: سمعت ابا عبد الله عليه السلام يقول: إن حملة العرش ثمانية، لكل واحد منهم ثمانية أعين، كل عين طباق الدنيا.

8-5 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار مرسلا قال: قال الصادق عليه السلام:إن حملة العرش ثمانية أحدهم على صورة ابن آدم يسترزق الله لولد آدم، والثاني على صورة الديك يسترزق

who asks God for the daily bread for quadrupeds. The cow that carries God's Threshold has held his head down due to shame, since the Israelites worshipped a calf. The ones who carry God's Threshold shall be eight on the Resurrection Day."

Eight Pairs

8–6 Davood al–Ruqi narrated, "One of the *Kharajites*[1] asked me about the meaning of the following verse from the Honorable the Exalted God's Book, *'(Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if ye are truthful: Of camels a pair, and oxen a pair;"*[2]

His question was, 'Which of these has God made lawful and which of them are forbidden.' I did not know the answer to his question. Therefore, I went to see Aba Abdullah as–Sadiq (MGB) during my *Hajj* pilgrimage trip and asked him about it. The Imam (MGB) said, 'The Blessed the Sublime God has allowed the offering of an oxen or a domestic sheep at Mina, but has forbidden their offering of a wild cow or sheep. And regarding camels and cows, the Sublime God has allowed the offering of Arab camels at Mina but has forbidden the offering of wild camels. God has allowed the offering of a domesticated cow but He has forbidden the offering of a wild cow.'

I delivered this reply to the man who had asked about it from me upon my return. He said, 'You have learned this from Hijaz[3].'

The Eight Gate to Paradise

8–7 Ahmad ibn al–Hassan al–Qat'tan narrated that Ahmad ibn Yahya ibn Zakaria al–Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Muhammad ibn Abdullah, on the authority of Ali ibn al–Hikam, on the authority of Aban ibn Uthman, on the authority of Muhammad ibn al–Fuzayl al–Rezqi, on the authority of Aba Abdullah as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that Ali (MGB) said, "There are eight gates for Paradise. One of these gates is for the Prophets (MGB) and the honest ones. One is for the martyrs and the good ones. Five of them are for our Shiites and those who like us. I will always be standing at the Bridge, praying and asking God, 'O My Lord! Please grant peace and health to my followers, friends and those who have recognized my Mastery on the Earth.' There shall be a reply from within God's Threshold which says, 'Indeed your supplications are fulfilled.' Anyone of my followers, those who have accepted my Mastery, helped me, or fought with my enemies – verbally or physically – may intercede on behalf of seventy–thousand of his relatives or neighbors. The last gate is for the entry of all other Muslims who bear testimony that *'There is no god but God*' and there is not the least bit of hatred of the members of our Holy Household in their hearts.'"

الله للطير، والثالث على صورة الاسد يسترزق الله للسباع، والرابع على صورة الثور يسترزق الله للبهائم، ونكس الثور رأسه منذ عبد بنو إسرائيل العجل، فإذا كان يوم القيامة صاروا ثمانية.

8-6 عن داود الرقي قال سألني بعض الخوارج عن هذه الاية من كتاب الله عز وجل ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ نَبِّؤُونِي بِعِلْمٍ إِن كُنتُمْ صَادِقِينَ وَمِنَ الإِبْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ..." ما الذي أحل الله تعالى من ذلك وما الذي حرم؟ فلم يكن عندي فيه شيء ، فدخلت على أبي عبد الله عليه السلام وأنا حاج فأخبرته بما كان فقال: ان الله تعالى أحل في الاضحية بمنى الضأن والمعز الاهلية وحرم أن يضحى فيه بالجبلية وأما قوله "وَمِنَ الإِبْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ..."فان الله أحل في الاضحية بمنى من الابل العراب وحرم فيه البخاتي ، وأحل من البقر الاهلية أن يضحى فيها وحرم الجبلية. فانصرفت إلى الرجل الخارجي الذي سألني عن تلك الاية فأخبرته بهذا الجواب فقال: هذا شيء حملته الابل من الحجاز.

للجنة ثمانية أبواب

8-7 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا محمد بن عبد الله قال: حدثنا علي بن الحكم، عن أبان بن عثمان، عن محمد بن الفضيل الرزقي، عن أبي عبد الله، عن أبيه، عن جده، عن علي عليهم السلام قال: إن للجنة ثمانية أبواب باب يدخل منه النبيون والصديقون، وباب يدخل منه الشهداء والصالحون، وخمسة أبواب يدخل منها شيعتنا ومحبونا، فلا أزال واقفا على الصراط أدعو وأقول: رب سلم شيعتي ومحبي وأنصاري ومن تولاني في دار الدنيا فإذا النداء من بطنان العرش قد اجيبت دعوتك وشفعت، في شيعتك ويشفع كل رجل من شيعتي ومن تولاني ونصرني وحارب من حاربني بفعل أوقول في سبعين إلف من جيرانه وأقربائه، وباب يدخل منه سائر المسلمين ممن شهد أن لا أله إلا الله ولم يكن في قلبه مقدار ذرة من بغضنا اهل البيت.

8-8 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Ahmad ibn al-Nazr al-Khazzaz, on the authority of Amr ibn Shimr, on the authority of Jabir al-Jo'afy that Abi Ja'far al-Baqir (MGB) said, "Have a good opinion about God and know that there are eight gates for Paradise each of which has a width which would take forty years to traverse."

The Height of a Residential Unit Should Not Exceed Eight Zar'asdccxxvii

8-9 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Isa, on the authority of Abi Muhammad al-Ansari, on the authority of Aban ibn Uthman, "A man complained to Aba Abdullah as-Sadiq (MGB) and said, 'The genies bother my family.' The Imam (MGB) asked him, 'How tall is the ceiling of your house?' He answered, 'It is ten *Zar'as*.' The Imam (MGB) said,

‘You should not build a house with a ceiling higher than eight *Zar’a*s. You should have the verse of the Throne (*Ayat al-Kursi*)[4] inscribed as a decoration around it. Any room that is taller than eight *Zar’a*s would be occupied by genies.’”

Eight who are not considered to be of the people

8-10 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan- may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Yahya ibn Imran al-Ash’ari, on the authority of some companions that is Ja’far ibn Muhammad ibn Ubaydullah, on the authority of Abi Yahya al-Vaseti, “Someone asked Aba Abdullah as-Sadiq (MGB), ‘Do you consider all who are created to be of the people?’ The Imam (MGB) replied, ‘I do not consider the following to be of the people: those who do not brush their teeth; those who sit with their legs crossed in a narrow place; those who interfere in affairs which are none of their business; those who argue over what they are not knowledgeable about; those who pretend to be ill; those who are worried without being in hardship; those who unduly oppose their friends; and those who are proud of their fathers without having benefited from any of the good characteristics of their fathers. Such people are similar to a plant which should be peeled off until you reach the meat. They are an example of those referred to by the Honorable the Exalted God in the following verse, ‘*Or thinkest thou that most of them listen or understand? They are only like cattle; nay, they are worse astray in Path.*[5]’”

8-8 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن أحمد بن النضر الخزاز، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر عليه السلام قال:أحسنوا الظن بالله، واعلموا أن للجنة ثمانية أبواب عرض كل باب منها مسيرة اربعين سنة.

لايجوز أن يكون سمك البيت فوق ثمانية أذرع

8-9 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن محمد بن عيسى، عن أبي محمد الانصاري، عن أبان بن عثمان، عن أبي عبد الله عليه السلام قال: شكا إليه رجل عبث أهل الارض بأهل بيته وبعياله، فقال: كم سمك بيتك؟ قال: عشرة أذرع، فقال: اذرع ثمانية أذرع كما تدور، واكتب عليه آية الكرسي فان كل بيت سمكه أكثر من ثمانية أذرع فهو محتضر يحضره الجن ويسكنونه

ثمانية ليسوا من الناس

8-10 حدثنا أبي ومحمد بن الحسن رضي الله عنهما قالا: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا

قالا: حدثنا محمد بن يحيى بن عمران الاشعري قال: حدثني بعض أصحابنا يعني جعفر بن محمد بن عبيد الله، عن أبي يحيى الواسطي، عمن ذكره أنه قال لابي عبد الله عليه السلام: أترى هذا الخلق كله من الناس؟ فقال: الق منهم التارك للسواك، والمتربع في موضع الضيق، والداخل فيما لايعنيه، والممازي فيما لا علم له، والمتمرض من غير علة، والمتشعث من غير مصيبة، والمخالف على أصحابه في الحق وقد اتفقوا عليه، والمفتخر يفتخر بآبائه وهو خلو من صالح أعمالهم فهو بمنزلة الخلنج يقشر لحاء عن لحاء حتى يوصل إلى جوهريته وهو كما قال الله عز وجل: "إِنْ هُمْ إِلاَّ كَالأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلاً."

Those who go to the mosque often shall acquire one of eight characteristics

8–11 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Ibrahim ibn Abdul–Hamid, on the authority of Sa'ed al–Iskaf, on the authority of Zyad ibn Isa, on the authority of Abil Jarud, on the authority of Asbaq ibn al–Nobatat that the Commander of the Faithful Imam Ali (MGB) said, "Those who go to the mosque often shall acquire one of the following eight characteristics: brotherhood for the sake of God; new knowledge; certain verses; awaited Mercy or words to save them from destruction; hear words of guidance; and abandon sins out of fear of God or shame."

8–12 In what Ibrahim ibn Muhammad ibn Hamzih ibn Am'marat al–Hafiz wrote me, he narrated that Hussein ibn Abdullah quoted Musa ibn Marvan, on the authority of Marvan ibn Muawiyah, on the authority of Sa'ed ibn Tarif, on the authority of Umayr ibn Ma'moon, on the authority of Al–Hassan ibn Ali (MGB) that he had heard God's Prophet (MGB) say, "Those who go to the mosque often shall acquire one of the following eight characteristics: brotherhood for the sake of the Honorable the Exalted God; new knowledge or words of guidance; or some thing which may save them from destruction; awaited Mercy; or shyness or fear due to which they abandon sins.'"

The eight classes of people who should blame no one but themselves if they are insulted

8–13 Abul–Hussein Muhammad ibn Ali ibn al–Shah al–Faqih, the jurisprudent in Marv al–Ruz – narrated that Abu Hamid Ahmad ibn Muhammad ibn Ahmad ibn al–Hussein quoted Abu Yazid Ahmad ibn Khalid al–Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al–Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al–Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to him God's Prophet (MGB) told him, "O Ali! The following eight have no one but themselves to blame if they are insulted: those who attend a banquet without being invited; those who order their hosts around in a party; those who expect goodness from their enemies; those

who seek favors from lowly people; those who interfere in other people's private affairs without being asked to do so; those who mock at rulers; those who sit in a position which they do not deserve; and those who converse with people who do not listen to them."

من اختلف إلى المسجد أصاب احدى ثمان خصال

8-11 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن إبراهيم بن عبدالحميد، عن سعد الاسكاف، عن زياد ابن عيسى، عن أبي الجارود، عن الاصبغ بن نباته، عن أميرالمومنين عليه السلام قال: كان يقول: من اختلف إلى المساجد أصاب إحدى الثمان أخا مستفاد في الله أو علما مستظرفا أو آية محكمة أو رحمة منتظرة أو كلمة ترده عن ردى اويسمع كلمة تدله على هدى أويترك ذنبا خشية أو حياء.

8-12 أخبرني إبراهيم بن محمد بن حمزة بن عمارة الحافظ فيما كتب إلي قال: حدثني حسين بن عبد الله قال: حدثنا موسى بن مروان قال: حدثنا مروان بن معاوية عن سعد بن طريف، عن عمير بن مأمون قال: سمعت الحسن بن علي عليهما السلام يقول: سمعت رسول الله صلى الله عليه وآله يقول: من أدمن الاختلاف إلى المساجد أصاب إحدى الثمان أخا مستفادا في الله عز وجل، أو علما مستظرفا، أو كلمة تدله على هدى، أو اخرى تصرفه عن الردى، أو رحمة منتظرة، أو ترك الذنب حياء أو خشية.

ثمانية ان اهينوا فلا يلوموا الا أنفسهم

8-13 حدثنا أبوالحسين محمد بن علي بن الشاه الفقيه بمرور الروذ قال: حدثنا أبوحامد أحمد بن محمد بن أحمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثني أبي قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: ياعلي ثمانية إن اهينوا فلا يلوموا إلا أنفسهم: الذاهب إلى مائدة لم يدع إليها، والمتأمر على رب البيت، وطالب الخير من أعدائه، وطالب الفضل من اللئام، والداخل بين اثنين في سر لهم لم يدخلاه فيه، والمستخف بالسلطان، والجالس في مجلس ليس له بأهل، والمقبل بالحديث على من لا يسمع منه.

Guard the Mosques from the Following Eight Things

8-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Musa al-Khishab, on the authority of Ali ibn Asbat, on the authority of some men who narrated that Abu Abdullah as-Sadiq (MGB) said, "Guard your mosques from the following eight things: selling goods; buying goods; insane people; children; feeble ones; making judgements; executing punishments; and speaking in a loud voice."

Faith consists of eight characteristics

8–15 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ali ibn Ibrahim ibn Hashim, on the authority of Muhammad ibn Abi Umayr, on the authority of Ja'far ibn Uthman, on the authority of Abi Basir, "Once when I was with Abi Ja'far al–Baqir (MGB) a man told him, 'May God improve you! There are some people in Kufa who have certain beliefs which they relate to you.' The Imam (MGB) asked him, 'What are those beliefs?' The man said, 'They say that belief is different from Islam.' The Imam (MGB) said, 'Yes. That is true.' The man asked, 'How come?' The Imam (MGB) said, 'Anyone who bears testimony that 'There is no god but God. Muhammad is God's Prophet'; believes in what Muhammad (MGB) has brought from God; establishes prayers; gives the alms; fasts in the month of *Ramazan* and goes on pilgrimage to *Hajj* is a Muslim.' I (Abu Basir) asked, 'Then what is belief?' The Imam (MGB) said, 'Anyone who bears testimony that 'There is no god but God. Muhammad is God's Prophet'; believes in what Muhammad (MGB) has brought from God; establishes prayers; gives the alms; fasts in the month of *Ramazan*; goes on pilgrimage to *Hajj*; and doesn't meet God with a sin for which the punishment of the Fire (of Hell) has been declared is a believer.' I (Abu Basir) asked, 'May I be your ransom! How could we find someone who meets God without having committed a sin for which the punishment of the Fire has been declared?' The Imam (MGB) said, 'It is not so. The intention from this saying is that he commits a sin which for which the Punishment of the Fire has been declared and he doesn't repent for committing it.'"

The Eight Major Sins

8–16 Muhammad ibn al–Hassan and my father – may God be pleased with them – narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn al–Hussein ibn Abil–Khat'tab, on the authority of Al–Hikam ibn Meskin al–Saqafy, on the authority of Suleiman ibn Zarif, on the authority of Muhammad ibn Muslim, "I asked Aba Abdullah as–Sadiq (MGB), 'May I be your ransom! Why do we believe that our opponents are

تجنب المساجد ثمانية أشياء

8–14 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن الحسن بن موسى الخشاب، عن علي بن أسباط، عن بعض رجاله قال: قال أبوعبد الله عليه السلام:جنبوا مساجدكم والبيع والمجانين والصبيان الضالة والاحكام والحدود ورفع الصوت.

الايمان ثماني خصال

حدثني أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن إبراهيم بن هاشم، عن محمد بن أبي عمير، عن 15-8 جعفر بن عثمان، عن أبي بصير قال: كنت عند أبي جعفر عليه السلام فقال له رجل: أصلحك الله إن بالكوفة قوما يقولون مقالة ينسبونها إليك فقال: وماهي؟ قال: يقولون: الايمان غير الاسلام، فقال أبوجعفر عليه السلام: نعم، فقال الرجل: صفه لي قال: من شهد أن لاإله إلا الله وأن محمدا رسول الله صلى الله عليه وآله وأقر بما جاء من عند الله وأقام الصلاة وآتى الزكاة وصام شهر رمضان وحج البيت فهو مسلم، قلت: فالايمان؟ قال: من شهد أن لا إله إلا الله وأن محمدا رسول الله وأقر بما جاء من عند الله وأقام الصلاة وآتى الزكاة وصام شهر رمضان وحج البيت ولم يلق الله بذنب أو عد عليه النار فهو مؤمن.

قال أبو بصير: جعلت فداك، وأينا لم يلق الله بذنب أو عد عليه النار؟

فقال: ليس هو حيث تذهب إنما هو لم يلق الله بذنب أو عد عليه النار ولم يتب منه.

الكبائر ثمان

حدثنا محمد بن الحسن، وأبي رضي الله عنهما قالا: حدثنا سعد بن عبد الله عن محمد بن الحسين بن أبي 16-8 الخطاب، عن الحكم بن مسكين الثقفي، عن سليمان بن ظريف، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: قلت له: جعلت

atheists and will go to Hell, but we do not believe that we ourselves and our companions are going to go to Paradise?' The Imam (MGB) replied, 'That is due to your own weakness. You should know that you will go to Paradise, if you do not commit any major sins.' I asked, 'What are the major sins?' The Imam (MGB) said, 'The greater of the major sins are associating others as partners with the Honorable the Exalted God; emigration from an Islamic environment; damnation of parents; accusing pious women of fornication; fleeing from a holy war; oppressively devouring the properties of an orphan; usury after having clear proof of its forbiddance6; and murdering a believer.' I asked the Imam (MGB), 'What about adultery and stealing?' The Imam (MGB) replied, 'They are not like the above.'"

The compiler of the book – may God be pleased with him – said, "The various narrations in this book which differ in the quantity of major sins are not really that different from each other, although some state that there are five major sins, while others have stated that there are seven, eight and even more major sins. However, these are not different from each other since after the sin of associating partners with God which is the greatest major sin, the other sins are somewhat greater than the following ones, and every other major sin is less than the sin of associating a partner with God."

The eight characteristics of Ali (MGB)

8–17 Muhammad ibn Ibrahim ibn Ishaq al–Taleqani – may God be pleased with him – narrated that Abu Sa'id al–Hassan ibn Ali al–Ado'we quoted Umar ibn al–Mukhtar, on the authority of Yahya al–Himani7, on the authority of Qays ibn al–Rabi'a, on the authority of Al–A'amash, on the authority of Ababiat ibn Rub'ee Al–Asady, on the authority of Ayoob al–Ansari, "Fatimah (MGB) visited the Prophet (MGB) when he (MGB) became so ill that he was about to die. When she saw that he (MGB) was so ill, tears poured down her cheeks from her eyes. The Prophet (MGB) told her (MGB), 'O Fatimah! God – Exalted is His Remembrance – took a close look at the Earth and chose your father (MGB) from amongst all of the people on it. Then He took another close look at the Earth and chose your husband Ali (MGB) and inspired me to marry you off to him (MGB). O Fatimah! You should know that out of God's generosity He joined you in marriage to the one whose belief is the greatest of all people; who is the most patient of all; and whose knowledge is the most of all.' Fatimah (MGB) became happy after hearing this. Then the Prophet (MGB) decided to tell her about the best thing which God had granted Muhammad (MGB)

فداك مالنا نشهد على من خالفنا بالكفر وبالنار، ولا نشهد لانفسنا ولاصحابنا أنهم في الجنة قال: من ضعفكم إن لم يكن فيكم شيء من الكبائر فاشهدوا أنكم في الجنة، قلت: فأي شيء الكبائر جعلت فداك،قال: أكبر الكبائر الشرك، وعقوق الوالدين، والتعرب بعد الهجرة، وقذف المحصنة، والفرار من الزحف، وأكل مال اليتيم ظلما، والربا بعد البينة، وقتل المؤمن، فقلت له: الزنا والسرقة فقال: ليسا من ذاك.

قال مصنف هذا الكتاب رضي الله عنه: الاخبار في الكبائر ليست بمختلفه وإن كان بعضها ورد بأنها خمس وبعضها بسبع وبعضها بثمان وبعضها بأكثر لان كل ذنب بعد الشرك كبير بالاضافة إلى ماهو أصغر منه، وكل صغير من الذنوب كبير بالاضافة إلى ماهو اصغر منه، وكل كبير صغير بالاضافة إلى الشرك بالله العظيم.

لعلي عليه السلام ثماني خصال

8–17 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبوسعيد الحسن بن علي العدوي قال: حدثنا عمر بن المختار قال: حدثنا يحيى الحماني قال: حدثنا قيس بن الربيع، عن الاعمش، عن عباية بن ربعي الاسدي، عن أبي أيوب الانصاري قال: إن رسول الله مرض مرضة فأتته فاطمة عليها السلام تعوده وهو ناقه من مرضه فلما رأت مابرسول الله صلى الله عليه وآله من الجهد والضعف خنقتها العبرة حتى جرت دمعتها على خدها، فقال النبي صلى الله عليه وآله لها: يا فاطمة إن الله جل ذكره اطلع على الارض اطلاعة فاختار منها أباك واطلع ثانية فاختار منها بعلك، فأوحى إلي فأنكحتكه، أما علمت يافاطمة أن لكرامة الله إياك زوجك أقدمهم سلما أعظمهم حلما وأكثرهم علما قال: فسرت بذلك فاطمة واستبشرت بما قال لها رسول الله صلى الله عليه وآله فأراد رسول الله صلى الله عليه وآله أن يزيدها مزيد الخير كله من الذي قسمه الله له ولمحمد

and his Holy Household. Thus, he (MGB) added, 'O Fatimah! Ali (MGB) has eight characteristics as follows: his belief in God and His Prophet (MGB); his knowledge; his wisdom; his wife (MGB); his two sons who are Al-Hassan (MGB) and Al-Hussein (MGB); his (MGB) enjoining other people to do good deeds; his (MGB) admonishing other people against evil; and his (MGB) judgement which is based upon God's Book. O Fatimah! We are the Members of a Holy Household and have been given seven characteristics as follows which has never been granted to anyone in the past and will not be given to anyone in the future. Our Prophet (MGB) who is your father is the best of all the Prophets (MGB); his Trustee who is also your husband is the best of all the Trustees; our martyrs are the Master of the Martyrs (MGB) who are your father's uncle Hamzih, and Ja'far who will have two wings with which to fly in Paradise; the sons of this nation who are your two sons are from us.'"

1. Mareqeen
2. The Holy Quran: Al-An'am 6:143-144.
3. Saudi Arabia
4. Allah. There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).[The Holy Quran: Baqara 2:255].
5. The Holy Quran: Al-Furqan 25:44.
6. After it was revealed in the Quran that it is forbidden.
7. Who is Yahya ibn Abdul Hamid al-Himani.

Part 9: On Nine-Numbered Characteristics

Nine characteristics which God granted His Prophet

9-1 Isma'il ibn Mansoor al-Qas'sar narrated that Abu Abdullah Muhammad ibn al-Qasim ibn Muhammad ibn Abdullah ibn al-Hassan ibn Ja'far ibn al-Hassan (ibn al-Hassan) ibn Ali ibn Abi Talib (MGB) quoted Suleiman ibn Abdul Rahman al-Dameshqi, on the authority of Ahmad ibn Aban, on the authority of Abdul Aziz ibn Muhammad ibn Musa ibn Ubaydat, on the authority of Abdullah ibn Dinar, on the authority of Umma Hani - the daughter of Abi Talib that God's Prophet (MGB) said, "The Blessed the Sublime God propagated Islam by me. God descended the Quran to me. And the *Ka'ba* was conquered with my hands. And God honored me above all His creatures. And God established me as the Master of the Children of Adam in this world. And God established me as the adornment of the Hereafter. And God forbade the entry of all the Prophets into Paradise before my entry. God forbade the entry into Paradise for all nations until after my nation enters Paradise. God established the Caliphate after me in my Household until the Trumpet is blown.[1] Whoever denies what I said has indeed denied the Majestic God."

God Granted the Followers of Ali Nine Characteristics

9–2 Abu Muhammad Am'mar ibn al–Hussein al–Asrooshani – may God be pleased with him – narrated that Ali ibn Muhammad ibn Ismat quoted on the authority of Ahmad ibn Muhammad al–Tabary in Mecca, on the authority

صلى الله عليه وآله وآل محمد، فقال عليه السلام: يافاطمة لعلي عليه السلام ثمان خصال: إيمانه بالله ورسوله، وعلمه وحكمته، وزوجته، وسبطاه حسن وحسين، وأمره بالمعروف ونهيه عن المنكر، وقضاؤه بكتاب الله، يا فاطمة إنا أهل بيت اعطينا سبع خصال لم يعطها أحد من الاولين قبلنا ولايدركها أحد من الآخرين بعدنا: نبينا خير الانبياء وهو أبوك، ووصينا خير الاوصياء وهو بعلك، وشهيدنا سيد الشهداء وهو حمزة عم أبيك، ومنا من له جناحان يطير بهما في الجنة وهو جعفر، ومنا سبطا هذه الامة وهما ابناك.

باب التسعة

تسع خصال أعطاها الله عز وجل نبيه محمد صلى الله عليه وآله

9–1 حدثنا إسماعيل بن منصور القصار قال: حدثنا أبوعبد الله محمد بن القاسم ابن محمد بن عبد الله بن الحسن بن جعفر بن الحسن [بن الحسن] بن علي بن أبي طالب عليهما السلام قال: حدثنا سليمان بن عبدالرحمن الدمشقي قال: حدثنا أحمد بن أبان قال: حدثنا عبدالعزيز بن محمد بن موسى بن عبيدة، عن عبد الله بن دينار، عن ام هاني بنت أبي طالب قالت: قال رسول الله صلى الله عليه وآله: أظهر الله تبارك وتعالى الاسلام على يدي، وأنزل الفرقان علي، وفتح الكعبة على يدي، وفضلني على جميع خلقه، وجعلني في الدنيا سيد ولد آدم، وفي الآخرة زين القيامة، وحرم دخول الجنة على الانبياء حتى أدخلها أنا، وحرمها على اممهم حتى تدخلها امتي، وجعل الخلافة في أهل بيتي من بعدي إلى النفخ في الصور، فمن كفر بما أقول فقد كفر بالله العظيم.

أعطي شيعة علي عليه السلام ومحبوه تسع خصال

9–2 حدثنا عمار بن الحسين الاسروشني رضي الله عنه قال: حدثنا علي بن محمد بن عصمة قال: حدثنا أحمد بن محمد الطبري بمكة قال: حدثنا الحسين بن الليث

of Al–Hassan ibn al–Lays al–Razi, on the authority of Shayban ibn Farookh al–Abali, on the authority of Homam ibn Yahya, on the authority of Al–Qasim ibn Abdul Vahid, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir ibn Abdullah al–Ansari, "One day I was with the Prophet (MGB). Then suddenly he turned his face towards Ali ibn Abi Talib (MGB) and said, "O Father of Hassan! Do you want me to give you glad tidings?" (Imam) Ali (MGB) said, "Yes, O Prophet of God!"

The Prophet (MGB) continued, “God – may His Majesty be Exalted – informed me through Gabriel that He granted nine things to your lovers and your followers. They will have: 1– gentle treatment at the time of death, 2– a companion at times of fear, 3– light at times of darkness, 4– security at the time of Resurrection, 5– justice at the time of Reckoning, 6– permission to pass through the passage (to Heaven), 7– entry to Heaven before other people, 8– with the light (of their faith) shining in front of them and 9– on their right side.”2

The Daughter of Muhammad (MGB) – Fatimah (MGB) – Has Nine Names Near God

9–3 Muhammad ibn Musa ibn al–Mutevakil – may God be pleased with him – narrated that Ali ibn al–Hussein al–Sa’ed Abady quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of Abdul Azeem ibn Abdullah al–Hassani – may God be pleased with him, on the authority of Al–Hassan ibn Abdullah ibn Yunus, on the authority of Yunus ibn Zabyan that Abu Abdullah as–Sadiq (MGB) said, “There are nine names near the Honorable the Exalted God for *Fatimah* (MGB). They are *Fatimah*, *Sadiqa*, *Mobaraka*, *Tahera*, *Zakiya*, *Razia*, *Marzia*, *Mohadesa*, and *Zahra*.” He (MGB) then continued, “Do you understand the interpretation of the name *Fatimah*?” I (Al–Hassan ibn Abdullah ibn Yunus) said, “No. My Master! Please let me know.” The Imam (MGB) said, “She has been totally purified from wickedness.”3 The Imam (MGB) continued, “Had not the Commander of the Faithful Imam Ali (MGB) married her, no one else would have been found to match her (MGB) on the Earth until the Resurrection Day.”

God Has Given Nine Things to Imam Ali Which He Has Not Given to Anyone Other Than Muhammad

9–4 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn al–Hussein ibn Sa’id, on the authority of Ahmad ibn Ibrahim and Ahmad ibn Zakariya, on the authority of Muhammad ibn Na’eem, on the authority of Yazdad ibn Ibrahim, on the authority of some companions, on the authority of Aba Abdullah as–Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, “I swear by God that the Blessed the Sublime

الرازي، عن شيبان بن فروخ الابلي عن همام بن يحيى، عن القاسم بن عبدالواحد عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الانصاري قال: كنت ذات يوم عند النبي صلى الله عليه وآله إذ أقبل بوجهه على علي بن أبي طالب عليه السلام فقال: ألا أبشرك ياأبا الحسن فقال: بلى يارسول الله، فقال: هذا جبرئيل يخبرني عن الله جل جلاله أنه قد أعطى شيعتك ومحبيك تسع خصال: الرفق عند الموت، والانس عند الوحشة، والنور عند الظلمة، والامن عند الفزع، والقسط عند الميزان، والجواز على الصراط، ودخول الجنة قبل سائر الناس، ونورهم يسعى بين أيديهم وبأيمانهم.

لفاطمة عليها السلام عند الله تسعة أسماء

9-3 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي قال: حدثني عبدالعظيم بن عبد الله الحسني رضي الله عنه قال: حدثني الحسن بن عبد الله بن يونس عن يونس بن ظبيان قال: قال أبوعبد الله عليه السلام لفاطمة عليه السلام تسعة أسماء عند الله عز وجل فاطمة، والصديقة والمباركة، والطاهرة، والزكية، والراضية، والمرضية، والمحدثة، والزهراء ثم قال عليه السلام: أتدري أي شيء تفسير فاطمة؟ قلت: أخبرني ياسيدي، قال: فطمت من الشر. قال: ثم قال: لولا أن أمير المؤمنين عليه السلام تزوجها لما كان لها كفو إلى يوم القيامة على وجه الارض آدم فمن دونه.

اعطى الله أمير المؤمنين تسعة أشياء لم يعطها أحدا قبله سوى محمد

9-4 أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن الحسين بن سعيد قال: حدثني أحمد بن إبراهيم، وأحمد بن زكريا، عن محمد بن نعيم عن يزداد بن إبراهيم عمن حدثه من أصحابنا، عن أبي عبد الله عليه السلام قال: سمعته يقول: قال أمير المؤمنين عليه السلام: والله لقد أعطاني الله تبارك وتعالى

God has granted me nine things which He has not given to anyone other than the Prophet (MGB) as follows: All the roads are open for me; I know all the races; the clouds would flow for me; I know about the deaths and the calamities; and the Divine Decrees. Once I look at the heavens, I know about everything from the past to the future with the Permission of God; And that through my Mastery (of the religion) God has perfected the religion of this nation and perfected His Blessings upon them and wished their Islam for them. As on the Day of Mastery (Day of *Qadir Khum*) He said, 'O Muhammad! Inform them that today I have perfected their religion and have wished for them Islam as their religion. I have completed my Blessings for them. All of these are honors from God bestowed upon those who praise Him.'"

Ali (MGB) Has Been Granted Nine Characteristics

9-5 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Ibrahim al-Karkhi, on the authority of Muhammad ibn Muslim, on the authority of Abi Hamzih al-Somali, on the authority of Al-Hassan ibn Atiye, on the authority of Atiye, on the authority of Zayd ibn Arqam that God's Prophet (MGB) told Ali (MGB), "O Ali ! God has granted me nine things due to you: three are for this world; three are for the Hereafter; two are for you and one is what I fear for you. And the three for this world are: you are my Trustee; you are my Caliph reigning over my people; and you are the judge of my religion. And the three for the Hereafter are: when I am given the Flag of Praise (*'Leva ul-Hamd*)4 in the Hereafter, I will place it in your hand and Adam and his progeny

will be under my flag; you will assist me at the gates of Paradise; and you will ask me to intercede on behalf of whomever loves you. The two that are for you are that you will not become an unbeliever nor will you go astray after me. O Ali! What I fear for you is that the Quraysh will act treacherously with you after me."

9-6 Al-Hussein ibn Yahya al-Bajaly narrated that Abu Zar'at quoted Ahmad ibn al-Qasim, on the authority of Qatn ibn Naseer, on the authority of Ja'far5, on the authority of Yaqoob ibn al-Fazl, on the authority of Sharik ibn Abdullah ibn Abdul Rahman al-Mozani, on the authority of his father that God's Prophet (MGB) said, "I have been granted nine characteristics due to Ali (MGB): three are for this world; three are for the Hereafter; two are for him and one is what I fear for him. And the three for this world are: he will be the one to cover up my private parts6; he will be the one in charge

تسعة أشياء لم يعطها أحدا قبلي خلا النبي صلى الله عليه وآله: لقد فتحت لي السبل، وعلمت الانساب، وأجرى لي السحاب، وعلمت المنايا والبلايا وفصل الخطاب، ولقد نظرت في الملكوت بإذن ربي فما غاب عني ما كان قبلي وما يأتي بعدي. وأن بولايتي أكمل الله لهذه الامة دينهم وأتم عليهم النعم ورضي إسلامهم إذ يقول يوم الولاية لمحمد صلى الله عليه وآله: يا محمد أخبرهم أني أكملت لهم اليوم دينهم ورضيت لهم الاسلام دينا وأتممت عليهم نعمتي كل ذلك من من الله علي فله الحمد.

أعطى النبي صلى الله عليه وآله في علي تسع خصال

9-5 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد عن محمد بن أبي عمير، عن إبراهيم الكرخي، عن محمد بن مسلم، عن أبي حمزة الثمالي عن الحسن بن عطية، عن عطية، عن زيد بن أرقم قال: رسول الله صلى الله عليه وآله لعلي عليه السلام: اعطيت فيك يا علي تسع خصال: ثلاث في الدنيا وثلاث في الآخرة واثنتان لك وواحدة أخافها عليك، فأما الثلاثة التي في الدنيا فإنك وصيي وخليفتي في أهلي وقاضي ديني، وأما الثلاث التي في الآخرة فاني اعطى لواء الحمد فأجعله في يدك وآدم وذريته تحت لوائي، وتعينني على مفاتيح الجنة، وأحكمك في شفاعتي لمن أحببت، وأما اللتان لك فانك لن ترجع بعدي كافرا ولاضالا،وأما التي أخافها عليك فغدرة قريش بك بعدي يا علي.

9-6 حدثنا الحسين بن يحيى البجلي قال: حدثنا أبي قال أبوزرعة قال: حدثنا أحمد بن القاسم قال: حدثنا قطن بن نسير قال: حدثنا جعفر قال: حدثنا يعقوب بن الفضل، عن شريك بن عبد الله بن عبدالرحمن المزني عن أبيه قال: قال رسول الله صلى الله عليه وآله: اعطيت في علي تسع خصال: ثلاثا في الدنيا وثلاثا في الآخرة، واثنتين أرجوهما له، وواحدة أخافها عليه: وأما الثلاثة التي في الدنيا فساتر

of the affairs of my Household; and he will be my Trustee in my family. And the three for the Hereafter are: when I am given the Flag of Praise (*'Leva ul-Hamd*)7' in the Hereafter, I will grant it to him to carry and I will lean on it at the time of the Rising for Intercession; and he will assist me at the gates of

Paradise. The two that are for him are that he will not turn into an unbeliever or go astray after me. And the one I fear for him is that the Quraysh will act treacherously with him after me."

Nine Things Corrupt Nine

9–7 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah and Abdullah ibn Ja'far al–Homayry quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqe al–Rub'ee, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "What corrupts speech is lying. What corrupts knowledge is forgetting. What corrupts patience is foolishness. What corrupts worshipping is laziness. What corrupts circumstances is boasting. What corrupts bravery is transgression. What corrupts generosity is mentioning it. What corrupts beauty is haughtiness. What corrupts lineage is pride."

9–8 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Abu Sa'id al–Adamy, on the authority of Ali ibn al–Zyat, on the authority of Ubaydullah ibn Abdullah, on the authority of someone who linked it up to Aba Abdullah as–Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "I was with the Prophet (MGB) when Abdul Qays's representatives came with a sac full of dates and placed it in front of the Prophet (MGB). Then the Prophet (MGB) asked, 'Is this charity or a gift?' They replied, 'O Prophet of God! It is a gift.' He (MG) asked them, 'What kind of dates is it?' They said, 'It is *Al–Barni* dates.' Then the Prophet (MGB) said, 'There are nine characteristics in dates. Indeed Gabriel informed me that eating dates has nine benefits: 1. It eliminates pain. 2. It makes your breath smell good. 3. It helps digest food. 4. It improves hearing and vision. 5. It increases sex drive. 6. It strengthens the back. 7. It cuts off the hands of Satan. 8. It brings man closer to God. 9. It takes man farther away from Satan.'"

The Decrees for Nine Things Have Been Said for This Nation

9–9 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Hammad ibn Isa, on the authority of Hurayz

عورتي، والقائم بأمر أهل بيتي، ووصيي في أهلي. وأما الثلاثة التي في الآخرة فاني اعطي لواء الحمد فاعطيه يحمله وأتكئ عليه عند قيام الشفاعة، ويعينني على مفاتيح الجنة. وأما الاثنتان اللتان أرجوهما له فانه لا يرجع بعدي كافرا ولا ضالا، وأما الواحدة التي أخافها عليه فغدر قريش به بعدي.

تسعة أشياء لها تسع آفات

9-7 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري جميعا، عن هارون بن مسلم، عن مسعدة بن صدقة الربعي، عن جعفر بن محمد عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: آفة الحديث الكذب وآفة العلم النسيان، وآفة الحلم السفه، وآفة العبادة الفترة، وآفة الظرف الصلف، وآفة الشجاعة البغي، وآفة السخاء المن، وآفة الجمال الخيلاء، وآفة الحسب الفخر.

9-8 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا أبوسعيد الادمي قال: حدثنا علي بن الزيات عن عبيد الله بن عبد الله، عمن ذكره عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: بينما نحن عند رسول الله صلى الله عليه وآله إذ ورد عليه وفد عبدالقيس فسلموا ثم وضعوا بين يديه جلة تمر فقال رسول الله صلى الله عليه وآله: أصدقة أم هدية؟ قالوا: بل هدية يارسول الله قال: أي تمراتكم هذه؟ قالوا: البرني فقال عليه السلام: في تمرتكم هذه تسع خصال: إن هذا جبرئيل يخبرني أن فيه تسع خصال: يطيب النكهة، ويطيب المعدة، ويهضم الطعام، ويزيد في السمع والبصر، ويقوي الظهر، ويخبل الشيطان، ويقرب من الله عز وجل، ويباعد من الشيطان.

رفع عن هذه الامة تسعة أشياء

9-9 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن حماد بن عيسى، عن حريز بن عبد الله، عن أبي عبد

ibn Abdullah, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "Nine things have been removed for my nation: error; forgetfulness; an abominable deed done by force; what they do not know about; what they cannot tolerate; what makes them anxious; jealousy; bad omen; and having tempting thoughts about the world's creation as long as it is not verbally expressed in words."

Admonishment Against Doing Nine Things

9-10 Abu Ishaq Ibrahim ibn Muhammad ibn Hamzih ibn Am'marat al-Hafiz said in what he wrote me that Salim ibn Salim and Abu Aroobat narrated that Abul-Khat'tab quoted Harun ibn Muslim, on the authority of Al-Qasim ibn Abdul Rahman al-Ansari, on the authority of Abdul Rahman al-Ansari, on the authority of Muhammad ibn Ali Al-Baqir (MGB), on the authority of his father (MGB), on the authority of Al-Hussein ibn Ali (MGB), "When the Prophet (MGB) conquered the Fort at Khaybar, he (MGB) asked them to fetch his bow and leaned on its handle. Then he praised God and recited God's glorifications. He mentioned that God had brought this victory and triumph. Then the Prophet (MGB) admonished us against doing nine things: dowry of the fornicatress[8]; renting a male quadruped to copulate with female quadrupeds; wearing gold rings (for men); money paid for buying dogs; and violet saddles for riding animals (which Abu Aroobat has said, 'red saddles'); wearing certain clothes called Al-Qasi which were made in Syria; eating the meat of beasts of prey; exchanging some gold with more gold and silver with

more silver9; and looking at the stars."

A Sinner Is Given Nine Hours

9–11 Al–Hassan ibn Muhammad ibn Sa'id al–Hashimi narrated that Forat ibn Ibrahim ibn Forat al–Kufy quoted Muhammad ibn Zahir, on the authority of Al–Hassan ibn Ali al–Abdi known as Ibn al–Qari, on the authority of Sahl ibn abdul vah'hab, on the authority of Abdul Qod'doos, on the authority of Suleiman ibn Mihran that Ja'far ibn Muhammad as–Sadiq (MGB) said, "When a person intends to do a good deed, a good deed is recorded for him. Once he engages in doing that good deed, ten good deeds are recorded for him. Once a person intends to do an evil deed, nothing is recorded for him. If he acts upon an evil deed he has nine hours. If he gets sorry, asks for forgiveness and repents within nine hours, nothing will be recorded for him. However, if he doesn't get sorry and doesn't repent within nine hours, then one evil deed is recorded for him."

Nine Divine Leaders from the Progeny of Al–Hussein

9–12 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Sa'id ibn Qazvan, on the authority of Abi Basir that Abi Ja'far al–Baqir (MGB) said, "There will be nine Divine Leaders after Al–Hussein ibn Ali (MGB). The ninth one of them will be their Riser (MGB)."

الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: رفع عن امتي تسعة: الخطأ، والنسيان، وما اكرهوا عليه، وما لا يعلمون وما لا يطيقون، وما اضطروا إليه، والحسد، والطيرة، والتفكر في الوسوسة في الخلق ما لم ينطبق بشفة.

النهي عن تسعة أشياء

9–10 أخبرني أبوإسحاق إبراهيم بن محمد بن حمزة بن عمارة الحافظ فيما كتب إلي قال: حدثني سالم بن سالم، وأبوعروبة قالا: حدثنا أبوالخطاب قال: حدثنا هارون بن مسلم قال: حدثنا القاسم بن عبدالرحمن الانصاري، عن محمد بن علي، عن أبيه، عن الحسين بن علي عليهم السلام قال: لما افتتح رسول الله صلى الله عليه وآله خيبر دعا بقوسه فاتكأ على سيتها ثم حمدالله وأثنى عليه وذكر مافتح الله له ونصره به ونهى عن خصال تسعة: عن مهر البغي، وعن كسب الدابة يعني عسب الفحل وعن خاتم الذهب، وعن ثمن الكلب، وعن مياثر الارجوان قال أبوعروبة: عن مياثر الحمر وعن لبوس ثياب القسي وهي ثياب تنسج بالشام، وعن أكل لحوم السباع وعن صرف الذهب بالذهب والفضة بالفضة بينهما فضل وعن النظر في النجوم.

يؤجل المذنب تسع ساعات

9-11 حدثنا الحسن بن محمد بن سعيد الهاشمي قال: حدثنا فرات بن إبراهيم ابن فرات الكوفي قال: حدثني محمد بن ظهير قال: حدثنا الحسن بن علي العبدي المعروف بابن القارئ قال: حدثنا سهل بن عبدالوهاب قال: حدثنا عبد القدوس عن سليمان بن مهران، عن جعفر محمد عليهما السلام أنه قال: إذا هم العبد بحسنة كتبت له حسنة، فاذا عملها كتبت له عشر حسنات، وإذا هم بسيئة لم تكتب عليه فإذا عملها اجل تسع ساعات، فإن ندم عليها واستغفر وتاب لم يكتب عليه، وإن لم يندم ولم يتب منها كتبت عليه سيئة واحدة.

الائمة من ولد الحسين بن على تسعة عليهم السلام

9-12 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن سعيد بن غزوان، عن أبي بصير، عن أبي جعفر عليه السلام قال:تكون تسعة أئمة بعد الحسين بن علي عليهما السلام تاسعهم قائمهم.

The Prophet had nine wives when he died

9-13 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Al-Hussein ibn Ali ibn al-Hussein al-Sokri quoted Muhammad ibn Zakariya al-Juwhary, on the authority of Ja'far ibn Muhammad ibn Ammarat, on the authority of his father, on the authority of Aba Abdullah Ja'far ibn Muhammad as-Sadiq (MGB), "God's Prophet (MGB) married fifteen women, and consummated the marriage with thirteen of them.[10] He (MGB) had nine wives when he (MGB) died. The two with whom he had not slept with were Omra and Sina[11]. The thirteen wives with whom he (MGB) consummated his marriage were: first Khadijah – the daughter of Khuwaylid[12]; second Sorat – the daughter of Zam'a[13]; third Umma Salma whose name was Hind – the daughter of Abi Umayya[14]; fourth Umma Abdullah Ayesha – the daughter of Abu Bakr; fifth Hafsah – the daughter of Umar[15]; sixth Zaynab – the daughter of Khuzayma ibn al-Harith – Umma al-Masakin[16]; seventh Zaynab – the daughter of Jahsh[17]; eighth Umma Habiba Ramlat – the daughter of Abu Sufyan[18]; ninth Maymuna – the daughter of Al-Harith[19]; tenth Zaynab – the daughter of Amees; eleventh Jowayreeyat – the daughter of Al-Harith[20]; twelfth Safiyya – the daughter of Huyayy ibn Akhtab.[21] And the wife who had devoted herself to the Prophet (MGB) was Khule – the daughter of Hakim al-Salmy. He (MGB) also had two slave-wives called Maryam Qibtiyah[22] and Rayhana al-Khandaqiya[23] with whom he took turns sleeping every so many nights just like his other wives. And the nine who were still alive when he (MGB) died were: Ayesha; Hafsah; Umma Salma; Zaynab – the daughter of Jahsh; Maymuna – the daughter of Al-Harith; Umma Habiba – the daughter of Abu Sufyan; Safiyya – the daughter of Huyayy ibn Akhtab; Jowayreeyat – the daughter of Al-Harith and Sorat – the daughter of Zam'a. Their noblest one was Khadijah – the daughter of Khuwaylid[24]. Then the next noble one was Umma Salma – the daughter of Al-Harith."

The Nine Things Said By the Commander of the Faithful

9-14 Abu Muhammad al-Hassan ibn Hamzih al-Alavi - may God be pleased with him - narrated that Yusuf ibn Muhammad al-Tabary quoted Sahl abi Umar, on the authority of Vaki'a, on the authority of Zakariya ibn Abi Za'edeh, on the authority of Amer al-Sha'abi, "The Commander of the Faithful Imam Ali (MGB) has said nine sayings which have amazed many eloquent ones. You wonder what jewels of wisdom are include in these pearls which none of the masters of eloquence could not even say some thing similar to them. Three of these are in the form of supplications; three are words of wisdom and the other three are about culture. The three words of wisdom are as follows: 'The value of each person is based on what

قبض النبي صلى الله عليه وآله عن تسع نسوة

9-13 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا الحسين بن علي بن الحسين السكري قال: حدثنا محمد بن زكريا الجوهري، عن جعفر ابن محمد بن عمارة عن أبيه، عن أبي عبد الله جعفر بن محمد الصادق عليه السلام قال: تزوج رسول الله صلى الله عليه وآله بخمس عشرة امرأة، ودخل بثلاث عشرة منهن، وقبض عن تسع، فأما اللتان لم يدخل بهما فعمرة والسنى، وأما الثلاث عشرة اللاتي دخل بهن فأولهن خديجة بنت خويلد، ثم سورة بنت زمعة، ثم ام سلمة واسمها هند بنت أبي امية، ثم ام عبد الله عائشة بنت أبي بكر، ثم حفصة بنت عمر،ثم زينب بنت خزيمة بن الحارث ام المساكين، ثم زينب بنت جحش، ثم ام حبيبة رملة بنت أبي سفيان، ثم ميمونة بنت الحارث، ثم زينب بنت عميس، ثم جويرية بنت الحارث، ثم صفية بنت حيي بن أخطب. والتي وهبت نفسها للنبي صلى الله عليه وآله خولة بنت حكيم السلمي، وكان له سريتان يقسم لهما مع أزواجه: مارية، وريحانة الخندقية، والتسع اللاتي قبض عنهن: عائشة، وحفصة، وام سلمة، وزينب بنت جحش، وميمونة بنت الحارث، وام حبيبة بنت أبي سفيان، وصفية بنت حيي بن أخطب، وجويرية بنت الحارث، وسورة بنت زمعة.وأفضلهن خديجة بنت خويلد، ثم ام سلمة بنت الحارث.

تسع كلمات تكلم بهن أمير المؤمنين عليه السلام

9-14 حدثنا أبومحمد الحسن بن حمزة العلوي رضي الله عنه قال: حدثني يوسف ابن محمد الطبري، عن سهل أبي عمر قال: حدثنا وكيع، عن زكريا بن أبي زائدة عن عامر الشعبي قال: تكلم أمير المؤمنين عليه السلام بتسع كلمات ارتجلهن ارتجالا، فقأن عيون البلاغة وأيتمن جواهر الحكمة، وقطعن جميع الانام عن اللحاق بواحدة منهن، ثلاث منها في المناجاة، وثلاث منها في الحكمة، وثلاث منها في الادب،وأما اللاتي في الحكمة فقال: "قيمة كل امريء ما يحسنه، وما هلك امرء

he has learned. Whoever recognizes himself shall not be destroyed. Man is known by what he says.' The three sayings which are about culture are: 'Whoever treats someone well will become his master.

You become a slave of whoever who you ask to fulfill your needs. You are equal to whoever you are not needy of.' And the three which are in the form of supplications are as follows: 'O My God! It is enough of an honor for me to worship Thee. It is enough of a source of pride for me to be nourished by You. You are just as I wish. Thus, make me just as perfect as you wish.'"

A Woman Reaches Puberty at Nine

9-15 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad ibn Isa, on the authority of his father, on the authority of Safvan ibn Yahya, on the authority of Musa ibn Bakr, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) said, "Do not consummate (the marriage with your) female slave until she reaches the age of nine or ten." He added, "I either heard nine or ten."

9-16 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman, on the authority of Ubaydullah ibn Ali al-Halabi that Aba Abdullah as-Sadiq (MGB) said, "Whoever has sexual intercourse with his woman before she reaches nine years old and she gets hurt is responsible for it."

9-17 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of several others that Aba Abdullah as-Sadiq (MGB) said, "The age of puberty for women is nine."

One Who Divorced for Nine Times Can Never Be Re-married

9-18 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Khalid al-Barqy, on the authority of Al-Qasim ibn Muhammad al-Juwhary, on the authority of Ali ibn Abi Hamzih, on the authority of Abi Basir, "I asked Aba Abdullah as-Sadiq (MGB) about one who divorces (his wife), then returns to her and divorces her again. The Imam (MGB) said, 'She will no longer be permissible for remarrying him until after she marries someone else.[25] And a woman whose husband divorces for the third time, and she marries another man and gets divorced from him and re-marries her

عرف قدره، والمرء مخبو تحت لسانه". وأما اللاتي في الادب فقال: "امنن على من شئت تكن أميره، واحتج إلى من شئت تكن أسيره، واستغن عمن شئت تكن نظيره". فأما اللاتي في المناجاة فقال: "إلهي كفى لي عزا أن أكون لك عبدا وكفى بي فخرا إن تكون لي ربا أنت كما احب فاجعلني كما تحب".

حد بلوغ المرأة تسع سنين

9-15 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد ابن محمد بن عيسى، عن أبيه، عن صفوان بن يحيى، عن موسى بن بكر، عن زرارة، عن أبي جعفر عليه السلام قال: لاتدخل بالجارية حتى يتم لها تسع سنين أوعشر سنين. وقال: أنا سمعته يقول: تسع أو عشر.

9-16 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن حماد بن عثمان عن عبيد الله بن علي الحلبي، عن أبي عبد الله عليه السلام قال: من وطئ امرأته قبل تسع سنين فأصابها عيب فهو ضامن.

9-17 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: حد بلوغ المرأة تسع سنين.

المطلقة للعدة لا تحل لزوجها بعد تسع تطليقات أبدا

9-18 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن خالد البرقي، عن القاسم ابن محمد الجوهري، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألته عن التي تطلق ثم تراجع ثم تطلق؟ قال: لا تحل له حتى

first husband; and gets divorced by him thrice and marries another man; gets divorced again and re-marries her first husband again and gets divorced thrice and gets married again, can never again re-marry with her first husband.[26] And one can never marry with a women who has taken the oath of condemnation[27] after she has taken it."

Alms-tax On Nine Things

9-19 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Musa ibn Umar, on the authority of Muhammad ibn Sin'an, on the authority of Abi Sa'id al-Qimat, on the authority of someone who linked it up to Aba Abdullah as-Sadiq (MGB), "God's Prophet (MGB) established the alms-tax upon nine things and he forgave other things. They are: wheat, barley, dates, raisins, gold, silver, cows, sheep and camels.' Someone asked, 'How about corn?' The Imam (MGB) became angry and said, 'I swear by God that in the Prophet's (MGB) lifetime sesame seeds, corn and birds' seeds were all available.' He was told, 'It is said that these did not exist at the time of the

Prophet (MGB). That is why he (MGB) has only established the alms-tax on those nine items.' The Imam (MGB) became angry again and said, 'They lie. The Prophet's (MGB) explicit order was to forgive everything else. One may only forgive what exists. I swear by God that the alms-tax has been made obligatory on nothing else but these nine things. Whoever wishes can accept it and anyone who doesn't wish can deny it and become an atheist.'"

9-20 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Jameel, "I asked Abdullah as-Sadiq (MGB) about how many items require alms-tax. The Imam (MGB) said, "Nine things require alms-tax which God's Prophet (MGB) has established. He (MGB) has forgiven tax on other things." One of those present called al-Tayyar said, "We plant some thing which we call rice." The Imam (MGB) said, "We plant a lot of things, too." He asked, "Is there any alms-tax on rice?" The Imam (MGB) said, "Did I not say that God's Prophet (MGB) has forgiven tax on anything else. These nine things include gold and silver. They also include three animals that are camels, sheep and cows. The rest are from things which grow on the Earth and are wheat, barley, raisins and dates."

تنكح زوجا غيره، والتي يطلقها الرجل ثلاثا فيتزوجها رجل آخر فيطلقها على السنة، ثم ترجع إلى زوجها الاول فيطلقها ثلاث مرات وتنكح زوجا غيره فيطلقها ثم ترجع إلى زوجها الاول فيطلقها ثلاث مرات على السنة، ثم تنكح فتلك التي لاتحل له أبدا، والملاعنة لا تحل له أبدا.

الزكاة على تسعة أشياء

9-19 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن موسى بن عمر عن محمد بن سنان، عن أبي سعيد القماط، عمن ذكره، عن أبي عبد الله عليه السلام قال: وضع رسول الله صلى الله عليه وآله الزكاة على تسعة وعفا عما سوى ذلك: الحنطة والشعير والتمر والزبيب والذهب والفضة والبقر والغنم والابل. فقال السائل: فالذرة؟ فغضب ثم قال: كان والله علي عهد رسول الله صلى الله عليه وآله السماسم والذرة والدخن وجميع ذلك فقيل: إنهم يقولون: لم يكن ذلك على عهد رسول الله صلى الله عليه وآله وإنما وضع على التسعة لما لم يكن بحضرته غير ذلك، فغضب وقال: كذبوا فهل يكون العفو إلا عن شيء قد كان ولا والله ما أعرف شيئا عليه الزكاة غير هذا فمن شاء فليؤمن ومن شاء فليكفر.

9-20 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن جميل قال: سألت أبا عبد الله عليه السلام في كم الزكاة؟ فقال: في تسعة أشياء وضعها رسول الله صلى الله عليه وآله وعفا عما سوى ذلك فقال الطيار: إن عندنا حبا يقال له الارز؟ فقال له أبوعبد الله عليه السلام وعندنا أيضا حب كثير فقال له: عليه شيء؟ قال: ألم أقل لك إن رسول اله صلى الله عليه وآله عفا عما

سوى ذلك، منها الذهب والفضة، وثلاث من الحيوان: الابل والغنم والبقر، ومما أنبتت الارض: الحنطة والشعير والزبيب والتمر.

Nine Do Not Have to Say the Friday Prayers

9–21 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Abdul Rahman ibn Abi Najran and al–Hussein ibn Sa'id, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah ibn A'ayn that Abi Ja'far al–Baqir (MGB) said, "Indeed the Honorable the Exalted God has made thirty–five prayers obligatory from one Friday to another Friday one of which must be said in an assembly that is the Friday prayer. However, the following nine groups of people are permitted not to say their Friday prayers: children; old men; the insane; the travelers; the slaves; women; the ill; the blind; and those who are two *Farsakhs*[28] away from the location of the Friday prayer. Two Quranic Chapters (*Al–Fatiha* and one of the Chapters) must be recited aloud in the Friday prayer. It is incumbent to do the major ritual ablutions (*ghusl*)[29] for that prayer. And the prayer leader should say the *Qunut*[30] twice. One should be said in the first unit of prayer before bowing down and one should be said in the second unit of prayer after bowing down."

Nine Things Cause Forgetfulness

9–22 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa, on the authority of Ubaydullah ibn Abdullah al–Dihqan, on the authority of Durost ibn Abi Mansoor, on the authority of Ibrahim ibn Abdul–Hamid, on the authority of Abil Hassan – the first (i.e. Al–Kazim) (MGB), "Nine things cause forgetfulness: eating sour apples; eating coriander and cheese; eating remainders of mice; urinating in stagnant water; reading the writings on the tombs; going in between two women; killing lice; and cupping at the pit of the head."

9–23 Abul Hassan Muhammad ibn Ali ibn ash–Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al–Hussein quoted Abu Yazid Ahmad ibn Khalid al–Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al–Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to him God's Prophet (MGB) said, "O Ali! Nine things will cause forgetfulness: eating sour apples; eating coriander and cheese; eating remainders of mice; urinating in stagnant water; reading the writings on the tombs; going in between two women; killing lice; and cupping at the pit of the head."

وضعت الجمعة عن تسعة

9-21 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثني أحمد بن محمد بن عيسى، عن عبدالرحمن بن أبي نجران، والحسين بن سعيد، عن حماد بن عيسى، عن حريز، عن زرارة بن أعين، عن أبي جعفر عليه السلام قال: إنما فرض الله عز وجل من الجمعة خمسا وثلاثين صلاة فيها صلاة واحدة فرضها الله في جماعة وهي الجمعة ووضعها عن تسعة عن الصغير والكبير والمجنون والمسافر والعبد والمرأة والمريض والاعمى ومن كان على رأس فرسخين. والقراءة فيها جهار، والغسل فيها واجب، وعلى الامام فيها قنوتان قنوت في الركعة الاولى قبل الركوع وفي الثانية بعد الركوع.

تسعة أشياء تورث النسيان

9-22 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى عن عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور عن إبراهيم بن عبدالحميد، عن أبي الحسن الاول عليه السلام قال:تسعة يورثن النسيان: أكل التفاح يعني الحامض، والكزبرة والجبن، وأكل سؤر الفأر، والبول في الماء الواقف، وقراءة كتابة القبور، والمشي بين امرأتين، وطرح القملة، والحجامة في النقرة.

9-23 حدثنا أبوالحسن محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد ابن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال: في وصيته له: ياعلي تسعة أشياء يورثن النسيان: أكل التفاح الحامض، وأكل الكزبرة، والجبن، وسؤر الفأرة، وقراءة كتابة القبور، والمشي بين امرأتين وطرح القملة، والحجامة في النقرة، والبول في الماء الراكد.

The nine miracles God granted to Moses

9-24 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Abu Ishaq – whose nickname was al-Yazid ibn Ishaq She'r, on the authority of Harun ibn Hamzih al-Qanavi al-Sayrafi, "I asked Aba Abdullah as-Sadiq (MGB) about the nine signs given to Moses (MGB). The Imam (MGB) replied, 'They were the locusts; the lice; the frogs; the blood (in the Nile); the storm; (the splitting of) the sea (so that Israel clan could pass through it); the stone; the cane (which turned into a snake); and his hand (which shone like the moon).'"

9-25 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Muhammad ibn al-Nue'man, on the authority of Salam ibn al-Mostanir, on the authority of Abi Ja'far al-Baqir (MGB) regarding the following words of the Honorable the Exalted God, *'To Moses We did give Nine Clear Signs'*[31] The Imam (MGB) said, 'They were the storm; the locusts;

the lice; the frogs; the blood (in the Nile); the stone; (the splitting of) the sea (so that Israel clan could pass through it); the cane (which turned into a snake); and his hand (which shone like the moon).'"

When the Riser (MGB) Imam appears, nine tribes will join him

9-26 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Mus'ab ibn Yazid, on the authority of Al-Awam ibn Zubayr that Abu Abdullah as-Sadiq (MGB) said, "The Riser (MGB) shall come with forty-five men who are from nine tribes. There will be one from one tribe; two from a second tribe; three from a third tribe; four from a fourth tribe; five from a fifth tribe; six from a sixth tribe; seven from a seventh tribe; eight from an eighth tribe, and finally nine from a ninth tribe which adds up to forty-five."

1. Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another! Then those whose balance (of good deeds) is heavy, they will attain salvation: But those whose balance is light, will be those who have lost their souls, in Hell will they abide.[The Holy Quran: Muminun 23:101-103]
2. These add up to seven not nine, and a similar tradition appears in the chapter on seven numbered characteristics.
3. Fatm in Arabic means weaning or ablactation. However, it implies that she has been totally purified.
4. See No. 24-7.
5. Who is Ja'far ibn Suleiman al-Zob'e.
6. Probably refers to the burial after death.
7. See No. 24-7.
8. Earning income from prostitution.
9. Usury
10. When people hear that the Prophet Muhammad (MGB) had many wives they conclude without much thought that the Prophet (MGB) was a sensuous man. However, a quick historical review of his marriages, proves otherwise. When he was twenty-five years old he (MGB) married for the first time. His wife, Khadijah, was fifteen years older. She remained the only wife of the Prophet (MGB) for the next twenty-five years, until she died (may Allah be pleased with her). Only after her death, did the Prophet (MGB) marry other women. Thus it is obvious that if the Prophet was after physical pleasure he did not have to wait until he was more than fifty years old to start marrying more wives. He lived in a society in which it was quite acceptable to have many wives. But the Prophet (MGB) remained devoted to his only wife for twenty-five years. When she died she was sixty-five years old. His later marriages were for various reasons. Some marriages were with the view to help the women whose husbands had been killed while they were defending their faith. Others were with a view to cement relationships with his followers like Abu Bakr. Yet others were to build bridges with various tribes who were otherwise at war with the Muslims. When the Prophet became their relative through marriage, their hostilities calmed down, and much bloodshed was averted. Recent non-Muslim writers who had the opportunity to study the life of the Prophet Muhammad reach a similar conclusion about his numerous marriages. John L. Esposito, Professor of Religion and Director of the Centre for International Studies at the College of the Holy Cross, says that most of these marriages had "political and social motives" (Islam: The Straight Path, Oxford University Press, 1988, p. 19). This he explained as follows: "As was customary for Arab chiefs, many were political marriages to cement alliances. Others were marriages to the widows of his companions who had fallen in combat and were in need of protection." (John L. Esposito, Islam: The Straight Path, pp. 19-20). Esposito reminds us of the following historical fact: "Though less common, polygamy was also permitted in biblical and even in post Biblical Judaism. From Abraham, David, and Solomon down to the reformation period, polygamy was practiced" (p. 19). Another non-Muslim Caesar E. Farah writes, "In the prime of his youth and adult years Muhammad remained thoroughly devoted to Khadijah and would have none other for consort. This was an age that looked upon plural marriages with favor and in a society that in pre-Biblical and post-Biblical days considered polygamy an essential feature of social existence. David had six wives and numerous concubines (2 Samuel 5:13; 1 Chronicles 3:1-9, 14:3) and Solomon

was said to have had as many as seven-hundred wives and three-hundred concubines (1 Kings 11:3). Solomon's son Rehoboam had eighteen wives and sixty concubines (2 Chronicles 11:21). The New Testament contains no specific injunction against plural marriages. It was commonplace for the nobility among the Christians and Jews to contract plural marriages. Luther spoke of it with toleration" (Caesar E. Farah, Islam: Beliefs and Observances, 4th edition, Barron's, U.S. 1987, p. 69). Caesar Farah then concluded that the Prophet Muhammad's (MGB) plural marriages were due "partly to political reasons and partly to his concern for the wives of his companions who had fallen in battle defending the nascent Islamic community" (p. 69).

11. She was the daughter of Al-Salt who died before the consummation of the marriage.

12. She was forty years old when she proposed to marry the Prophet of twenty-five years of age. After fifteen years of their marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al-Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).

13. We read Sawda – the daughter of Zam'a in other references.

14. Umma Salma's actual name was Hind but she was known as Umma Salma as she had a son named Salma from her first marriage. She embraced Islam with her husband and is considered to be one of the earliest Muslims. Umma Salma was wise and brave. She remained with her husband until the Battle of Uhud where he was mortally wounded. She was left with two children Salma and Zaynab. The Prophet (MGB) proposed to her and they were married in 4 A.H. Though all the wives of the Prophet (MGB) were learned women and possessed great knowledge Ayesha and Umma Salma had no rivals. Umm Salma could read the Quran in the style of the Prophet (MGB). She was very simple and lived a very pious life. She was the last of the Prophet's wives to die who died at the age of 84 in 63 A.H.

15. She was the daughter of Umar, the second Caliph. Umar asked Uthman to marry Hafsah. Uthman refused because his wife had recently died and he did not want to remarry. Umar then went to Abu Bakr but he also refused to marry Hafsah. Abu Bakr knew that the Prophet (MGB) had already considered marrying Hafsah. Umar then went to Prophet Muhammad (MGB) and complained that Uthman and Abu Bakr did not want to marry his daughter. The Prophet (MGB) told Umar that his daughter will marry and Uthman will also remarry. Uthman married the grand daughter of Prophet Muhammad (MGB), Umma Kulthum, and Hafsah married the Prophet (MGB). This made both Umar and Uthman happy.

16. Zaynab – the daughter of Khuzayma was very generous and charitable. She fed the poor and the needy generously. She became widowed after her husband was martyred in the battle of Uhud. She was married to the Prophet (MGB) during the same year but died only a few months after their marriage. She was the only wife after Khadijah that died during the Prophet's lifetime. She was thirty years old when she died.

17. Zaynab - the daughter of Jahsh whose original name was Barra which the Prophet (MGB) changed when she embraced Islam. Zaynab had previously been married but within a year she had become divorced. When Zaynab and the Prophet (MGB) were married the Prophet (MGB) gave a grand feast. A goat was slaughtered and about three-hundred people enjoyed the feast. Zaynab was a beautiful woman; she was pious, kept fast, engaged in prayer at night and spent all of her wealth on the poor and needy. She was truthful, generous, charitable and engaged in the pleasure of Allah. In piety and taqwa (fear of Allah) she was at a very high level. Zaynab was very contented and generous by temperament. She made her living by her own hand and spent it all in the way of Allah. She died in the year 20 A.H. Zaynab was excellent at handwork, curing and tanning of skins and cobbling. All the things that she made at home were sold and the money given to the poor and the needy. She was unique in the fact that her marriage was conducted by the command of Allah.

18. Umma Habiba Ramlat was married to the Prophet (MGB) in the year 6 A.H. (628 AD). Previously she had been married; her husband had become Muslim and then after some time converted to Christianity. Umma Habiba was a good Muslim so she left her husband. She was a lady of dignity and lived alone until she received the proposal of the Prophet Muhammad (MGB), and she was immensely pleased to marry the Prophet (MGB). She was one of the earliest converts to Islam and was a very good and sincere believer. She was very virtuous, of the highest character, charitable and of great courage. She died sometime between 40 and 44 A.H.

19. She was twenty-six years old when she married the Prophet Muhammad (MGB). Her first husband was Abu Rahma Ibn Abed Alzey. When the Prophet conquered Mecca in 630 AD, she came to the Prophet (MGB), accepted Islam and

proposed to marry him. Her actions encouraged many Meccans to accept Islam and Prophet Muhammad (MGB).

20. Jowayreeyat's tribe fought against the Prophet Muhammad (MGB) and his troops. Juwayreeyat along with others from her tribe were held captive. The captives were distributed and she gave a deed for her freedom. She was a most beautiful young lady. She captivated every man that saw her. She went the Prophet (MGB) to seek help in this matter to which the Prophet (MGB) Replied, 'I shall discharge you of your debt and marry you.' She accepted this proposal. She was a very devoted worshipper who often remembered God. She was a devoted Muslim. She died in the year 50 A.H. when she was sixty-five years old. She used to fast three days each month.

21. She was from the Nadir tribe, who were from the children of Levi (Israel). She was married twice before, then she married the Prophet Muhammad (MGB). Her first husband Salam ibn Moshkem, and her second husband was Kenanah ibn Al Rabeeah.

22. Maryam Qibtiyah also known as Maria al-Qibtiyah. Maryam and her sister were sent to the Prophet Muhammad (MGB) as gifts. They had been raised in Egypt before they reached Medina both girls accepted Islam. Maryam is said to have married the Prophet Muhammad (MGB). Maryam's sister was married to Hasan b. Salat. Maryam was not allotted an ordinary hut where the other wives lived, but a garden house was built for Maryam in upper Medina. Maryam bore a son who was named Ibrahim. Maryam was the only wife beside Khadijah to have the Prophet's (MGB) child. Maryam was loved and liked by all the wives as she had brought joy into the Prophet's (MGB) life. The Prophet (MGB) spent much time with them in their garden home playing with his son. Unfortunately when Ibrahim was only 18 months old, Ibrahim became seriously ill and died. Maryam spent three years with the Prophet (MGB), until his death, and died five years later in 639 A.D.(16 A.H.) During the last five years of her life she remained a recluse and almost never went out except to visit the grave of the Prophet or her son's grave.

23. The Prophet Muhammad (MGB) married two Jewish women who were Rayhana – the daughter of Zayd of the Nadir tribe and Safiya – the daughter of Huyayy. These two women were widows whose husbands had been killed in wars with the Muslims.

24. She was forty years old when she proposed to marry the Prophet of twenty-five years of age. After fifteen years of their marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al-Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).

25. It should be mentioned that the marriage with another man should be consummated. It should be done with the intentions of a permanent marriage. Then if the man dies, or they cannot live together and the man divorces her, she can be remarried to her first husband again. It is also not allowed that he marries the divorced woman, and then after consummating the marriage he divorces her so as to facilitate the first husband in re-marrying his divorced wife.

26. The above-mentioned procedure for divorcing one's wife three times and remarrying her after her getting married to someone else and getting divorced from him, can only be repeated for a maximum of three times. Therefore, this would limit the maximum allowable instances of a man divorcing a given wife to nine times after which they can never remarry with each other again.

27. The main point of this is to avoid the punishment of being stoned to death in cases of adultery. This relates to the case of a woman suspected of having committed adultery by her husband. This occurs when the husband accuses the wife of adultery, but cannot bring witnesses, so he swears that it occurred and the two are separated after the wife swears that she is innocent. He can never marry her again unless he confesses that he was lying about it. If a man suspects her of committing adultery or if he suspects whether the child is his or not and accuses his wife of adultery or suspects the relationship of one of his kids, has to demand an oath of condemnation before the judge as based on the following verses of the Quran, 'And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. [The Holy Quran: Nur 24:6-9].

28. A unit of length equal to 6.24 kilometers: league, parasang.
29. Take a bath.
30. Hand-raised supplications in prayer
31. The Holy Quran: Bani Israel 17:101.

Part 10: On Ten-Numbered Characteristics

The Ten Names of the Prophet (MGB)

10-1 Abul Hussein Muhammad ibn Ali ibn al-Shah narrated that in Ahmed Abu Bakr Muhammad ibn Ja'far ibn Ahmad al-Baghdady quoted his father, on the authority of Ahmad ibn al-Sakht, on the authority of Muhammad ibn Aswad al-Warraq on the authority of Ayoob ibn Suleiman on the authority

ذكر التسع الايات التي أعطى الله عز وجل موسى عليه السلام

9-24 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب قال: حدثنا أبوإسحاق ولقبه يزيد بن إسحاق شعر قال: حدثني هارون بن حمزة الغنوي الصيرفي، عن أبي عبد الله عليه السلام قال: سألته عن التسع الآيات التي أوتي موسى عليه السلام فقال: الجراد والقمل والضفادع والدم والطوفان والبحر والحجر والعصا ويده.

9-25 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، عن الحسن بن محبوب، عن محمد بن النعمان، عن سلام بن المستنير عن أبي جعفر عليه السلام في قول الله عز وجل: " وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ" قال: الطوفان والجراد والقمل والضفادع والدم والحجر والبحر والعصا ويده.

الذين يقبلون مع القائم إلى أن يجتمع له العدد يكونون من تسعة أحياء

9-26 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا يعقوب ابن يزيد، عن مصعب بن يزيد، عن العوام بن الزبير قال: قال أبوعبد الله عليه السلام: يقبل القائم عليه السلام في خمسة وأربعين رجلا من تسعة أحياء: من حي رجل، ومن حي رجلان ومن حي ثلاثة، ومن حي أربعة، ومن حي خمسة، ومن حي ستة، ومن حي سبعة، ومن حي ثمانية، ومن حي تسعة، ولايزال كذلك حتى يجتمع له العدد.

باب العشرة

أسماء النبي صلى الله عليه وآله عشرة

حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوبكر محمد بن جعفر ابن أحمد البغدادي بآمد قال:1-10
حدثنا أبي قال: حدثنا أحمد بن السخت قال: أخبرنا

of Abil Bakhtari, on the authority of Muhammad ibn Hamid, on the authority of Muhammad ibn Munkadir, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "I am the most similar person to Adam. Abraham is the most similar to me in face and character amongst all the people. The Honorable the Exalted God gave me ten names from above His Throne. God has described me and has given the glad tidings of my coming by every Prophet that He has appointed over the people. He has mentioned My name in the Torah and has made me popular amongst the followers of the Torah and the Bible. He taught me His Book, and raised me up to His Heavens. He chose for me and gave me some of His Own names. He called me *Muhammad* and He is *Mahmood* (the Praised One). He brought me forth from the best of my nation. He established my name as *Ahid* (which comes from *Towhid* meaning monotheism) in the Torah. It is Unity by which the Fire became forbidden for the bodies of my Nation's people. He established my name as *Ahmad* in the Bible as I am praised by the Residents of the Heavens, and God established my Nation as the ones who praise (*Hamedin*). God established my name as *Mah* in the Psalms (of David) as the Honorable the Exalted God who will wipe out idol-worshipping on the Earth by my name. God established my name as Muhammad in the Quran as I am the praised one in all of the Resurrection at the time of Judgement. No one but I can intercede. God established my name as *Al-Hashir o*n the Day of Resurrection, since the people will be resurrected by my steps. God established my name as *Al-Moqif*, since God – may His Majesty be Exalted – shall stop the people in front of me. God distinguished my name as *Al-Aqib*, since I am the last of the Prophets and there will be no other Prophets after me. God established me as the Prophet of mercy, the Prophet of repentance, the Prophet of war, and the last Prophet who shall be the end of all Prophets. I am the perfect trustee. My Lord has honored me and said, 'O Muhammad! May God's Blessings be upon you! All the Prophets were sent to their nations to speak in their own tongue. However, I have sent you to all my people – be they red or black. I have assisted you with an awesomeness with which I have never assisted any of my other Prophets. I have made such a great amount of booties allowed for you which I had never allowed for anyone else before. I have granted you and your nation one of the treasures of my Throne being the Opening Chapter (*Al-Fatiha*[1]) and the end part of the *Baqara* Chapter of the Quran. I have established all the Earth as a mosque and have declared all its dirt as pure. I have granted you and your nation the *Takbir* (saying God is Great). I have established your name to be close to mine. None of the members of your nation may mention my name without mentioning your name. O Muhammad! May you and your nations be blessed.'"[2]

محمد بن أسود الوراق، عن أيوب بن سليمان، عن أبي البختري، عن محمد بن حميد، عن محمد بن المنكدر، عن
جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله: أنا أشبه الناس بآدم، وإبراهيم أشبه الناس بي خلقة

وخلقة، وسماني الله عز وجل من فوق عرشه عشرة أسماء، وبين الله وصفي وبشر بي على لسان كل رسول بعثه إلى قومه، وسماني ونشر في التوراة اسمي، وبث ذكري في أهل التوراة والانجيل، وعلمني كتابه ورفعني في سمائه، وشق لي إسما من أسمائه، فسماني محمدا وهو محمود، وأخرجني في خير قرن من امتي، وجعل اسمي في التوراة أحيد [وهو من التوحيد] فبالتوحيد حرم أجساد امتي على النار، وسماني في الانجيل أحمد فأنا محمود في أهل السماء وجعل امتي الحامدين، وجعل اسمي في الزبور ماح محى الله عز وجل بي من الارض عبادة الاوثان، وجعل اسمي في القرآن محمدا فأنا محمود في جميع القيامه في فصل القضاء، لايشفع أحد غيري، وسماني في القيامة حاشر يحشر الناس على قدمي، وسماني الموقف أوقف الناس بين يدي الله جل جلاله، وسماني العاقب أنا عقب النبين ليس بعدي رسول، وجعلني رسول الرحمة ورسول التوبة ورسول الملاحم والمقفى قفيت النبين جماعة، وأنا القيم الكامل الجامع ومن علي ربي، وقال: يا محمد صلى الله عليك قد أرسلت كل رسول إلى امته بلسانها وأرسلتك ألى كل أحمر وأسود من خلقي، ونصرتك بالرعب الذي لم أنصر به احدا، وأحللت لك الغنيمة، ولم تحل لاحد قبلك، وأعطيت لك ولامتك كنز من كنوز عرشي فاتحة الكتاب وخاتمة سورة البقرة، وجعلت لك ولامتك الارض كلها مسجدا وترابها طهورا. وأعطيت لك ولامتك التكبير، وقرنت ذكرك بذكري، حتى لايذكرني أحد من امتك إلا ذكرك مع ذكري، طوبى لك يا محمد ولأمتك.

10-2 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Ibn Bakir, on the authority of Muhammad ibn Muslim that Abi Ja'far al-Baqir (MGB) said, "Indeed there are ten names for the Prophet of God (MGB): five of which are in the Quran and five of which are not in the Quran. The ones that are in the Quran are *Muhammad* (MGB); *Ahmad*; *Abdullah*; *YaSin;* and *Noon*. The names which are not in the Quran are *Al-Fatih*; *Al-Khatam*; *Al-Kafi*; *Al-Muqfi* and *Al-Hashir*."

Ten Cases of Going to House Doors

10-3 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Muhammad ibn Sa'id al-Hamedany quoted Ali ibn al-Hassan ibn Faz'zal, on the authority of his father, on the authority of Marvan ibn Muslim, on the authority of Sabit ibn Abi Safiyeh, on the authority of Sa'ed al-Khifaf, on the authority of Al-Asbaq ibn Nobatat that the Commander of the Faithful Imam Ali (MGB) said, "The wise men in the past said that going to and coming from doors of houses should be for one of ten reasons.

1- To go to the door of the House of the Honorable the Exalted God to perform the *Hajj* pilgrimage; fulfill His right and do what He has made obligatory upon you.

2- To go to the doors of the just kings obeying whom is an extension of obeying the Honorable the Exalted God. Their right is an obligatory right; their benefit may be great; and their loss may also be great.

3- To go to the doors of the houses of wise men who can be used to gain religious knowledge.

4- To go to the doors of the houses of the generous people who grant their possessions to gain a good

reputation and hope to get rewarded in the Hereafter.

5– To go to the doors of the houses of the unwise people whom you may need at times of disaster or seek refuge to when you need it.

6– To go to the doors of the houses of the noble men to ask them for gifts, chivalry or the fulfillment of your needs.

7– To go to the doors of the houses of those whose opinion is asked and are consulted with to reinforce alertness and request grants to fulfill needs.

8– To go to the doors of the houses of religious brothers to associate with and visit the relations of kin to fulfill their rights.

9– To go to the doors of the houses of the enemies whose wickedness will be fended off by treating them with patience, wisdom and kindness.

10– To go to the doors of the houses of those from whose association and good manners we can benefit."

10–2 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ابن بكير، عن محمد بن مسلم عن أبي جعفر عليه السلام قال:إن لرسول الله عليه السلام عشرة أسماء خمسة منها في القرآن وخمسة ليست في القرآن فأما التي في القرآن: فمحمد عليه السلام وأحمد وعبد الله ويس ونون، وأما التي ليست في القرآن فالفاتح والخاتم والكافي والمقفى والحاشر.

ينبغى ان يكون الاختلاف إلى الابواب لعشرة أوجه

10–3 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن محمد بن سعيد الهمداني قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن مروان بن مسلم، عن ثابت بن أبي صفية، عن سعد الخفاف، عن الاصبغ بن نباتة قال: قال أمير المؤمنين عليه السلام كانت الحكماء فيما مضى من الدهر تقول: ينبغي أن يكون الاختلاف إلى الابواب لعشرة أوجه أولها بيت الله عز وجل لقضاء نسكه والقيام بحقه وأداء فرضه،والثاني أبواب الملوك الذين طاعتهم متصلة بطاعة الله عز وجل وحقهم واجب ونفعهم عظيم وضرهم شديد،والثالث أبواب العلماء الذين يستفاد منهم علم الدين والدنيا،والرابع أبواب أهل الجود والبذل الذين ينفقون أموالهم التماس الحمد ورجاء الآخرة، والخامس أبواب السفهاء الذين يحتاج إليهم في الحوادث ويفزع إليهم في الحوائج. والسادس أبواب من يتقرب إليه من الاشراف لالتماس الهبة والمروءة والحاجة، والسابع أبواب من يرتجى عندهم النفع في الرأي والمشورة وتقوية الحزم وأخذ الاهبة لما يحتاج إليه والثامن أبواب الاخوان لما يجب من مواصلتهم ويلزم من حقوقهم، والتاسع أبواب الاعداء التي تسكن بالمدارأة وغوائلهم، ويدفع بالحيل والرفق واللطف والزيارة عداوتهم، والعاشر أبواب من ينتفع بغشيانهم ويستفاد منهم حسن الادب ويؤنس بمحادثتهم.

God has reinforced the intellect with ten things

10-4 Ahmad ibn Muhammad ibn Abdul Rahman al-Marvazy al-Muqar'ri narrated that Abu Amr Muhammad ibn Ja'far al-Muqar'ri al-Gorjany quoted Abu Bakr Muhammad ibn al-Hassan al-Mooseli in Baghdad, on the authority of Muhammad ibn Asim al-Tarifi, on the authority of Abu Zayd Ayash ibn Zayd ibn al-Hassan ibn Ali al-Kihal -the servant of Zayd ibn Ali, on the authority of Zayd ibn al-Hassan, on the authority of Musa ibn Ja'far (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "The Honorable the Exalted God created the intellect from light which was hidden in His treasure of Knowledge from before; and none of the appointed Prophets or nearby-stationed angels had any access to that treasure. God then established knowledge as its life, understanding as its soul, abstinence as its head, shame as its eyes, wisdom as its tongue, kindness as its concern, and mercy as its heart. Then he strengthened it with certitude, faith, honesty, tranquility, sincerity, kindness, generosity, contentment, submission and perseverance. Then the Honorable the Exalted God ordered it to go back and it did. Then God ordered it to come forward, and it did. Then God ordered it to talk. It said, "Praise be to God, who has no one to oppose Him, no one to equal Him, no one to be like Him and no one to match Him - the One to whom everything is humble, and everything is in humility". God then said, "I swear by My Majesty and Honor and I have not created any creatures better, nobler, dearer, or more obedient than you. I am recognized to be the only One to be worshipped by you. I am called by you. I am the place for the people to turn to for hope due to you. The people will fear Me and are cautious due to you. Reward and punishment is given by you."

The intellect was proud of hearing these words and fell prostrate in worship. This prostration in worship lasted one-thousand years. Then the Blessed the Sublime God said, "Now raise your head and ask Me to grant you something, and that your intercession to be accepted by Me." Then the intellect raised its head and said, "I ask You to accept my intercession on behalf of anyone who is intelligent."

God - may His Majesty be Exalted - told the angels, "Bear witness that I have accepted its intercession on behalf of anyone to whom I grant intelligence."

ان الله تبارك وتعالى قوي العقل بعشرة أشياء

10-4 حدثنا أحمد بن محمد بن عبدالرحمن المروزي المقري قال: حدثنا أبوعمرو محمد بن جعفر المقرئ الجرجاني قال: حدثنا أبوبكر محمد بن الحسن الموصلي ببغداد قال: حدثنا محمد بن عاصم الطريفي قال: حدثنا أبوزيد عياش بن يزيد بن الحسن بن علي الكحال مولى زيد بن علي قال: أخبرنا يزيد بن الحسن قال: حدثني موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن

أبيه أميرالمؤمنين علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل خلق العقل من نور مخزون مكنون في سابق علمه التي لم يطلع عليه نبي مرسل ولا ملك مقرب، فجعل العلم نفسه، والفهم روحه، والزهد رأسه، والحياء عينيه، والحكمة لسانه، والرأفة همه، والرحمة قلبه، ثم حشاه وقواه بعشرة أشياء: باليقين والايمان والصدق والسكينة والاخلاص والرفق، والعطية والقنوع والتسليم والشكر، ثم قال عز وجل: أدبر فأدبر، ثم قال له: أقبل فأقبل، ثم قال له: تكلم فقال: الحمد لله الذي ليس له ضد ولا ند ولا شبيه ولا كفو ولا عديل ولا مثل. الذي كل شيء لعظمته خاضع ذليل، فقال الرب تبارك وتعالى: وعزتي وجلالي ماخلقت خلقا أحسن منك ولا أطوع لي منك ولا أرفع منك ولا أشرف منك ولا أعز منك، بك أؤاخذ، وبك اعطي، وبك أوحد، وبك اعبد، وبك ادعى، وبك ارتجى، وبك ابتغى، وبك اخاف، وبك احذر، وبك الثواب، وبك العقاب، فخر العقل عند ذلك ساجدا فكان في سجوده ألف عام فقال الرب تبارك وتعالى: ارفع رأسك وسل تعط، واشفع تشفع. فرفع العقل رأسه فقال: إلهي أسألك أن تشفعني فيمن خلقتني فيه فقال الله جل جلاله لملائكته: أشهدكم أني قد شفعته فيمن خلقته فيه.

Ten of the Especial Characteristics of A Divine Leader (Imam)

10–5 Ahmad ibn Muhammad al–Haysam al–Ajali – may God be pleased with him – narrated that Ahmad ibn Yahya ibn Zakaria al–Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah, on the authority of Suleiman ibn Mihran that Aba Abdullah Ja'far ibn Muhammad as–Sadiq (MGB) said, "The following ten characteristics are especial attributes of a Divine Leader. Immaculateness; knowledge that is being the most knowledgeable of the people; being the most pious of the people; being the most knowledgeable of the people regarding the Quran; being the known Trustee of the previous Divine Leader; his miracle; reasoning; he goes to sleep, but his heart will not go to sleep; he doesn't have a shadow; he sees the back as well as he sees the front."

The compiler of the book – may God have Mercy upon him – said, "The miracle and the reasoning of the Imam are indeed his knowledge and the fulfillment of his supplication. And the fact that sometimes a Divine Leader foretells future events before they occur, is due to what he has received from God's Prophet (MGB). He doesn't have a shadow since he has been created from the light of the Honorable the Exalted God. He sees the back as well as he sees the front due to the insight as the Honorable the Exalted God says, *'Behold! in this are Signs for those who by tokens do understand.'*[3]

Ten Characteristics of Ali from God's Prophet (MGB)

10–6 Abul Hassan Ali ibn Muhammad ibn al–Hassan, known as Ibn Muqayrih al–Qazvini known as – may God be pleased with him – narrated that Abu Abdullah Muhammad ibn Ahmad ibn al–Mo'mel quoted Muhammad ibn Ali ibn Khalaf, on the authority of Nasr ibn Mozahim Abul Fazl al–At'tar, on the authority of Amr ibn Khalid, on the authority of Zayd ibn Ali, on the authority of his father, on the authority of his grandfather (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "I have ten characteristics of the Prophet of God (MGB) each of which is dearer to me than everything upon which the sun shines. God's Prophet (MGB) told me, '(O Ali!) You are my brother in this world and the

Hereafter. You are going to be the closest person to me standing at the Threshold of the Omnipotent on the Resurrection Day. You are my Vizier4, Trustee and Caliph reigning over my Household and property. You are the one to uphold my flag in this world and the Hereafter. Your friends are my friends. My friends are considered to be God's friends. Your enemies are my enemies. My enemies are considered to be God's enemies.'"

عشر خصال من صفات الامام عليه السلام

10-5 حدثنا أحمد بن محمد بن الهيثم العجلي رضي الله عنه قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا أبومعاوية، عن سليمان بن مهران، عن أبي عبد الله جعفر بن محمد عليهما السلام قال:عشر خصال من صفات الامام: العصمة، والنصوص، وأن يكون أعلم الناس وأتقاهم لله وأعلمهم بكتاب الله، وأن يكون صاحب الوصية الظاهرة، ويكون له المعجز والدليل، وتنام عينه ولاينام قلبه، ولايكون له فيئ، ويرى من خلفه كما يرى من بين يديه.

قال مصنف هذا الكتاب رحمة الله عليه: معجز الامام ودليله في العلم واستجابة الدعوة فاما إخباره بالحوادث التي تحدث قبل حدوثها فذلك بعهد معهود إليه من رسول الله صلى الله عليه وآله، وانما لا يكون له فيئ لانه مخلوق من نور الله عز وجل وأما رؤيته من خلفه كما يرى بين يديه فذلك بما اوتى من التوسم والتفرس في الاشياء قال الله عز وجل: "إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ".

كانت لعلي عليه السلام من رسول الله صلى الله عليه وآله عشر خصال

10-6 حدثنا أبوالحسن علي بن محمد بن الحسن المعروف بابن مقبرة القزويني قال: حدثنا أبوعبد الله محمد بن أحمد بن المؤمل قال: حدثنا محمد بن على بن خلف قال: حدثنا نصر بن مزاحم أبوالفضل العطار قال: حدثنا عمرو بن خالد، عن زيدبن علي، عن أبيه عن جده عليهم السلام قال: قال أمير المؤمنين عليه السلام:كان لي من رسول الله صلى الله عليه وآله عشر خصال ما أحب أن لي بإحديهن ماطلعت عليه الشمس قال لي: أنت أخي في الدنيا والآخرة، وأقرب الخلائق مني في الموقف، وأنت الوزير والوصي والخليفة في الاهل والمال، وأنت آخذ لوائي في الدنيا والآخرة، وليك وليي ووليي ولي الله، وعدوك عدوي وعدوي عدو الله.

10-7 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Abil-Qasim quoted Muhammad ibn Ali al-Kufy, on the authority of Nasr ibn Mozahim al-Menqari, on the authority of Abi Khalid, on the authority of Zayd ibn Ali ibn al-Hussein, on the authority of his forefathers, on the authority of Ali (MGB), "I have ten characteristics of the Prophet of God (MGB) which he (MGB) has given to no one before or after me. God's Prophet (MGB) told me, '(O Ali!) You are my brother in this world and the Hereafter. You are going to be the closest person to me standing at the Threshold of the Omnipotent on the Resurrection Day. Your house and my house will be across from each other in

Paradise as two brothers' houses. You are my Trustee. You are my Caliph. You are my Vizier. Your enemies are my enemies. My enemies are considered to be God's enemies. Your friends are my friends. My friends are considered to be God's friends.'"

10-8 Ahmad ibn Muhammad al-Saqr al-Sa'eq Baleri narrated that Muhammad ibn al-Abbas ibn Basam quoted on the authority of Muhammad ibn Khalid ibn Ibrahim, on the authority of Isma'il ibn Musa al-Saqafy, on the authority of Abdullah ibn Muhammad, on the authority of his father, on the authority of Amr ibn Shimr, on the authority of Jabir ibn Yazid, on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that Ali (MGB) said, "I have ten characteristics of the Prophet of God (MGB) each of which would please me more than everything upon which the sun shines. God's Prophet (MGB) told me, '(O Ali!) You are my Trustee. You are my Vizier. You are the Caliph reigning over my Household and property. Your friends are my friends. Your enemies are my enemies. You are the master of the Muslims after me. You are my brother. You are going to be the closest person to me standing at the Threshold of the Omnipotent on the Resurrection Day. You are the one to uphold my flag in this world and the Hereafter.'"

10-9 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Ishaq ibn Sa'ed, on the authority of Bakr ibn Muhammad al-Azodi, on the authority of some companions, on the authority of Aba Abdullah as-Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "I have ten characteristics of the Prophet of God (MGB) each of which would please me more than everything upon which the sun shines. God's Prophet (MGB) told me, '(O Ali!). You are my brother in this world and the Hereafter. You are going to be the closest person to me standing at the Threshold of the Omnipotent on the Resurrection Day. Your house and my

10-7 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني محمد بن أبي القاسم عن محمد بن علي الكوفي قال: حدثنا نصر بن مزاحم المنقري، عن أبي خالد، عن زيد بن علي بن الحسين، عن آبائه، عن علي عليهم السلام قال: كان لي عشر من رسول الله صلى الله عليه وآله لم يعطهن أحد قبلي ولا يعطاهن أحدا بعدي قال لي: ياعلي أنت أخي في الدنيا والآخرة: وأنت أقرب الناس مني موقفا يوم القيامة، ومنزلي ومنزلك في الجنة متواجهين كمنزل الاخوين، وأنت الوصي، وأنت الولي، وانت الوزير، وعدوك عدوي وعدوي عدو الله، ووليك وليي ووليي ولي الله.

10-8 حدثنا أحمد بن محمد بن الصقر الصائغ بالري قال: حدثنا محمد بن العباس ابن بسام قال: حدثني محمد بن خالد بن إبراهيم قال: حدثني إسماعيل بن موسى الثقفي قال: أخبرني عبد الله بن محمد، عن أبيه، عن عمرو بن شمر، عن جابر بن يزيد، عن محمد ابن علي الباقر، عن أبيه، عن جده عليهم السلام قال: قال علي عليه السلام: كان لي من رسول الله صلى الله عليه وآله عشر خصال: مايسرني بإحديهن ما طلعت عليه الشمس وماغربت، فقال له بعض أصحابه: بينها لنا يا علي، قال عليه السلام: سمعت رسول الله صلى الله عليه وآله يقول: يا علي أنت الوصي، وانت الوزير، وانت الخليفة في الاهل والمال، ووليك وليي، وعدوك عدوي، وأنت سيد المسلمين من بعدي وأنت أخي، وأنت أقرب الخلائق مني في الموقف، وانت صاحب لوائي في الدنيا والآخرة.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن إسحاق ابن سعد، عن بكر بن محمد 9-10
الازدي، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: كان لي من رسول
الله صلي الله عليه وآله عشر مايسرني بالواحدة منهن ماطلعت عليه الشمس قال: أنت أخي في الدنيا

house will be facing each other in Paradise just like two brothers' houses. You are the one to uphold my flag in this world and the Hereafter. You are my Trustee; my inheritor the Caliph reigning over my Household and property. Your intercession would be my intercession. Your friends are my friends. My friends are considered to be God's friends. Your enemies are my enemies. My enemies are considered to be God's enemies.'"

Glad Tidings of Ten Characteristics For Ali's Followers

10-10 The following tradition has been reported by Ahmad ibn al-Hassan al-Qattan, Ahmad ibn Muhammad al-Haysam al-Ajali, Ali ibn Ahmad ibn Musa, Muhammad ibn Ahmad al-Senani, al-Hussein ibn Ibrahim ibn Hisham al-Mokattib[5] and Ali ibn Abdullah al-Var'raq - may God be pleased with them - who narrated that Abul-Ab'bas Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Muhammad ibn Zakariya, on the authority of Abdullah ibn al-Zah'hak, on the authority of Zayd ibn Musa ibn Ja'far, on the authority of his father, on the authority of his grandfather, on the authority of his father Ali ibn al-Hussein (MGB)[6], on the authority of his father (MGB)[7], on the authority of Ali ibn Abi Talib (MGB)[8]. It was also narrated by Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Sa'ed ibn Abdul Rahman al-Makhzoomi, on the authority of Al-Hussein ibn Zayd, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "O Ali! Give glad tidings of ten characteristics to your helpers and followers: The first is their being born legitimately. The second is their good belief in God. The third is the Honorable the Exalted God's love for them. The fourth is the ease and comfort in their grave. The fifth is a bright light illuminating their path when they want to cross the Bridge[9]. The sixth is the elimination of poverty from their sight and the enrichment of their hearts. The seventh is God's animosity towards their enemies. The eight is that they will be immune from leprosy (plus vitiligo[10] and insanity). O Ali! The ninth is that sins and wickedness will be shed from them. The tenth is that they shall be with me in Paradise, and I shall be with them."

Ten Characteristics Due to Nobility

10-11 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Yazid ibn Ishaq, on the authority of Al-Hassan ibn Atiye[11] that Aba Abdullah

والآخرة، وأنت أقرب الناس مني موقفا يوم القيامة، ومنزلك تجاه منزلي في الجنه كما يتواجه الاخوان في الله، وأنت صاحب لوائي في الدنيا والآخرة، وأنت وصيي ووارثي وخليفتي في الاهل والمال والمسلمين في كل غيبة، شفاعتك شفاعتي، ووليك وليي ووليي ولي الله، وعدوك عدوي وعدوي عدو الله.

بشارة شيعة علي عليه السلام وأنصاره بعشر خصال

10-10 حدثنا أحمد بن الحسن القطان: وأحمد بن محمد بن الهيثم العجلي وعلي ابن أحمد بن موسى، ومحمد بن أحمد السناني، والحسين بن إبراهيم بن أحمد بن هشام المكتب، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا أبوالعباس أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب قال: حدثنا محمد بن زكريا قال: حدثنا عبد الله بن الضحاك قال: حدثنا زيد بن موسى بن جعفر، عن أبيه، عن جده، عن أبيه علي بن الحسين، عن أبيه، عن علي بن أبي طالب عليهم السلام، وحدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا سعد بن عبدالرحمن المخزومي قال: حدثنا الحسين بن زيد، عن جعفر بن محمد، عن أبيه محمد ابن علي، عن أبيه علي بن الحسين، عن أبيه الحسين، عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي بشر شيعتك وأنصارك بخصال عشر: أولها طيب المولد، وثانيها حسن إيمانهم بالله، وثالثها حب الله عز وجل لهم، ورابعها الفسحة في قبورهم، وخامسها النور على الصراط بين أعينهم، وسادسها نزع الفقر من بين أعينهم، وغنى قلوبهم، وسابعها المقت من الله عز وجل لاعدائهم، وثامنها الامن من الجذام [والبرص والجنون]، وتاسعها انحطاط الذنوب والسيئات عنهم، وعاشرها هم معي في الجنة وأنا معهم ياعلي.

عشر خصال من المكارم

10-11 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن الحسن بن موسى، عن يزيد بن إسحاق، عن الحسن بن عطية، عن أبي عبد الله

as-Sadiq (MGB) said, “The following ten characteristics are due to nobility. Try to attain them if you can. They may exist in a father, but not exist in his son. They may exist in a son but not exist in his father. They may exist in a slave, but not in a free person. They are: courage in a battle; honesty in speech; returning what you are entrusted with; visiting the relations of kin; entertaining the guests; feeding the beggars; returning favors; respecting and being kind to neighbors; respecting and being kind to friends; and above all being modest.”

10-12 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Ahmad ibn Muhammad ibn Isa, on the authority of Uthman ibn Isa, on the authority of Abdullah ibn Miskan that Aba Abdullah as-Sadiq (MGB) said, “Indeed the Blessed the Sublime God has granted God’s Prophet (MGB) noble characteristics. Try to attain them if you can. If you have them, praise the Honorable the Exalted God and try to reinforce them in yourself. They are as follows:

certitude; contentment; perseverance; gratitude; contentedness; being good-tempered; generosity; zeal; bravery and chivalry."

The Hour shall not come until ten signs appear

10-13 It has been narrated by Abil Tufayl on the authority of Haziqat ibn Asid, "God's Prophet (MGB) overheard from his own room while we were talking about the Hereafter. Then God's Prophet (MGB) said, "The Hour shall not come until ten signs appear as follows: 1- The *Dajjal* (Arabic for "The False Messiah" or Anti-Christ), 2- Smoke, 3- Rise of the sun from where it usually sets, 4- Beast of the Earth, 5 and 6- Gog and Magog, 7, 8 and 9- Land-sliding in three places: one in the East; one in the West and one in the Arabian Peninsula, and 10- Fire will burn forth from the Palace in Adan (in Yemen) which would drive the people to the place of their final gathering; stop wherever they stop; and rest wherever they rest."

God has put ten characteristics together in the Prophet and the members of the Holy Household

10-14 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Hamzih ibn al-Qasim al-Alavi quoted Muhammad ibn al-Ab'bas ibn Basam, on the authority of Muhammad ibn Khalid ibn Ibrahim al-Sa'edi, on the authority of Al-Hassan ibn Abdullah al-Yamani, on the authority of Ali ibn al-Abbas al-Muqar'ri, on the authority of Hammad ibn Amr al-Naseebi, on the authority of Ja'far ibn Borqan, on the authority of Maymun ibn Mihran, on the authority of Abdullah Ibn Abbas12, "God's Prophet (MGB) stood amongst us and gave a lecture. In the end of it, he (MGB) said, 'The Honorable the Exalted God has put ten characteristics together in

عليه السلام قال: المكارم عشر فان استطعت أن تكون فيك فلتكن فانها تكون في الرجل ولا تكون في ولده، وتكون في ولده ولاتكون في أبيه، وتكون في العبد ولاتكون في الحر:صدق البأس، وصدق اللسان، وأداء الامانة، وصلة الرحم، وإقراء الضيف، وإطعام السائل، والمكافاة على الصنائع، والتذمم للجار، والتذمم للصاحب ورأسهن الحياء.

10-12 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، عن أحمد بن محمد بن عيسى، عن عثمان بن عيسى، عن عبد الله بن مسكان، عن أبي عبد الله الصادق عليه السلام قال:أن الله تبارك وتعالى خص رسول صلى الله عليه وآله بمكارم الاخلاق، فامتحنوا أنفسكم فإن كانت فيكم فاحمدوا الله عز وجل وارغبوا إليه في الزيادة منها، فذكرها عشرة: اليقين والقناعة والصبر والشكر والرضا وحسن الخلق والسخاء والغيرة والشجاعة والمروءة.

لاتقوم الساعة حتى تكون عشر آيات

10-13 عن أبي الطفيل، عن حذيفة بن أسيد قال: اطلع علينا رسول الله صلى الله عليه وآله من غرفة له ونحن نتذاكر الساعة، قال رسول الله صلى الله عليه وآله: لا تقوم الساعة حتى تكون عشر آيات: الدجال، والدخان، وطلوع الشمس من مغربها، ودابة الارض، ويأجوع ومأجوج، وثلاث خسوف: خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب، ونار تخرج من قعر عدن تسوق الناس إلى المحشر، تنزل معهم أذا نزلوا وتقيل معهم أذا قالوا.

عشر خصال جمعها الله عز وجل لنبيه وأهل بيته صلوات الله عليهم

10-14 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا حمزة بن القاسم العلوي قال: حدثنا محمد بن العباس بن بسام قال: حدثنا محمد بن خالد بن إبراهيم السعدي قال: حدثنا الحسن بن عبد الله اليماني قال: حدثنا علي بن العباس المقرئ قال: حدثنا حماد بن عمرو النصيبي، عن جعفر بن برقان، عن ميمون بن مهران عن عبد الله بن عباس قال: قام رسول الله صلى الله عليه وآله فينا خطيبا فقال في آخر خطبته: جمع الله عز وجل لنا عشر خصال لم يجمعها لاحد قبلنا ولا تكون في أحد

us which He never did for anyone else before us and no one else will have them besides us. We have wisdom; perseverance; knowledge; Prophecy; munificence; bravery; frugality; honesty; purity; modesty; and piety is in us. We are the path to guidance; we are the superior example; we are the great proof; we are the firm bond (*Urwat al-wuthqa*) and the firm rope (*Habl al-Matin*). God has ordered that we be loved. What do you expect to find beyond the truth other than deviation and loss?'"

Anyone Who Meets God While Having Ten Characteristics Shall Go to Paradise

10-15 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Sa'dan ibn Muslim - whose name was Abdul Rahman ibn Muslim, on the authority of al-Fuzayl ibn Yasar that Abi Ja'far al-Baqir (MGB) said, "Anyone who meets God while having ten characteristics shall go to Paradise. They are bearing witness to the fact that 'There is no god but God'; bearing witness to the fact that 'Muhammad is God's Prophet'; confessing to what the Prophet (MGB) has brought from God; saying his prayers; giving the alms-tax; fasting in the month of *Ramazan;* going on the pilgrimage to the House of God; accepting the Mastery of the Divine Leaders; condemning God's enemies; and avoiding all intoxicating drinks."

10-16 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Sa'id al-Hassan ibn Ali al-Ado'we quoted Saheeb ibn Ebad, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), "Anyone who meets God while having ten characteristics shall go to Paradise.

They are: bearing witness to the fact that ‘There is no god but God’; bearing witness to the fact that ‘Muhammad is God’s Prophet’; confessing to what the Prophet (MGB) has brought from God; saying his prayers; giving the alms-tax; fasting in the month of *Ramazan; g*oing on the pilgrimage to the House of God; accepting the Mastery of the Divine Leaders; condemning God’s enemies; and avoiding all intoxicating drinks.”

A Believer without Ten Characteristics Is Not Intelligent

10-17 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Hilal, on the authority of Umayat ibn Ali, on the authority of Abdullah ibn al-Muqayrih, on the authority of Suleiman ibn Khalid, on the authority of Abi Ja’far al-Baqir (MGB) that God’s Prophet (MGB) said, “The Honorable

غيرنا: فينا الحكم والحلم والعلم والنبوة والسماحة والشجاعة والقصد والصدق والطهور والعفاف ونحن كلمة التقوى، وسبيل الهدى، والمثل الاعلى، والحجة العظمى، والعروة الوثقى والحبل المتين، ونحن الذين أمر الله لنا المودة فماذا بعد الحق إلا الضلال فأنى تصرفون.

عشر خصال من لقى الله عز وجل بهن دخل الجنة

10-15 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن سعدان بن مسلم واسمه عبدالرحمن بن مسلم، عن الفضيل بن يسار، عن أبي جعفر عليه السلام: قال: عشر من لقى الله عز وجل بهن دخل الجنة: شهادة أن لا إله إلا الله وأن محمدا رسول الله صلى الله عليه وآله والاقرار بما جاء من عند الله عز وجل، وإقام الصلاة وإيتاء الزكاة، وصوم شهر رمضان، وحج البيت والولاية لاولياء الله والبراءة من أعد الله، واجتناب كل مسكر.

10-16 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبوسعيد الحسن بن علي العدوي قال: حدثنا صهيب بن عباد قال: حدثنا أبي، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: عشر من لقى الله بهن دخل الجنة شهادة أن لا إله إلا الله وأن محمد رسول الله صلى الله عليه وآله، والاقرار بما جاء من عند الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم شهر رمضان، والولاية لاولياء الله، والبراءة من أعداء الله، واجتناب كل مسكر.

لا يكون المؤمن عاقلا حتى يكون فيه عشر خصال

10-17 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن هلال عن امية بن علي، عن عبد الله

بن المغيرة، عن سليمان بن خالد، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: لم يعبد الله عز وجل بشيء

the Exalted God has not been worshipped by anything better than the Intellect. A believer is not intelligent unless he has ten characteristics. They are: he should be good; others should be safe from his wickedness; he should highly value whatever goodness he receives from others; he should consider a lot of his own goodness to others to be a little; he should not become tired of acquiring knowledge during all of his lifetime; he should not become sad due to the requests of the needy ones from him; debasement should be better in his opinion than honor; poverty should be better in his opinion than being wealthy; his share of this world should only be his daily sustenance; and the tenth characteristic is that he should consider everyone he sees to be more pious and better than himself. Indeed people are only of two kinds. The first group are those who are really better than he is, and the second group are those who are more wicked than he is. He should be humble when he meets someone who is better and more pious than himself, until he attains his rank. When he meets someone who is more wicked than himself, he should say that person is a good person so as to end up wickedness. Should he behave this way, he will become honorable and will be the master of his own time."

Ten parts of sheep not to eat

10-18 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority of some of our companions that Aba Abdullah as-Sadiq (MGB) said, "You should not eat ten parts of a sheep as follows: the feces; the blood; the spleens; the bone marrow; the glands; the penis; the balls; the womb; the vagina; the veins or the blood vessels."

Ten Clean Parts of a Dead Corpse

10-19 Ali ibn Ahmad ibn Abdullah ibn Ahmad ibn Aba Abdullah al-Barqy narrated that his father quoted on the authority of his grandfather, Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of who linked it up to Aba Abdullah as-Sadiq (MGB), "Ten parts of a dead corpse are clean as follows: the bones; the hair; the wool; the wing; the horn; the hoof; bird's eggs; the breast; the milk; and the teeth."

Ten People Should Not Expect Much

10-20 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn Abi Uthman on the authority of Ahmad ibn Umar al-Hilal on the authority

أفضل من العقل، ولا يكون المؤمن عاقلا حتى يجتمع فيه عشر خصال: الخير منه مأمول، والشر منه مأمون، يستكثر قليل الخير ممن غيره، ويستقل كثير الخيرمن نفسه، ولايسأم من طلب العلم طول عمره، ولا يتبرم بطلاب الحوائج قبله، الذل أحب إليه من العز، والفقر أحب إليه من الغنى، نصيبه من الدنيا القوت، والعاشرة وما العاشرة لايرى أحدا إلا قال هو خير مني وأتقى، إنما الناس رجلان فرجل هو خير منه وأتقى، وآخر هو شر منه وأدنى، فاذا رأى من هو خير منه وأتقى تواضع له ليلحق به، وإذا لقى الذي هو شر منه وأدنى قال: عسى خير هذا باطن وشره ظاهر، وعسى أن يختم له بخير، فاذا فعل ذلك فقد علا مجده، وساد أهل زمانه.

لايؤكل من الشاة عشرة أشياء

10-18 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن يعقوب بن يزيد، عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال:لايؤكل من الشاة عشرة أشياء: الفرث والدم والطحال والنخاع والغدد والقضيب والانثيين والرحم والحياء والاوداج أو قال: العروق

عشرة أشياء من الميتة ذكية

10-19 حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، عن أبيه، عن جده أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير يرفعه إلى أبي عبد الله عليه السلام قال: عشرة أشياء من الميتة ذكية: العظم والشعر والصوف والريش والقرن والحافر والبيض والانفحة واللبن والسن.

لا يطمعن عشرة في عشر خصال

10-20 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد قال: حدثني أبوعبد الله الرازي، عن الحسن بن علي بن أبي عثمان،

of Yahya ibn Imran al-Halabi that he had heard Aba Abdullah as-Sadiq (MGB) say, “Proud people should not expect to gain a good reputation. An imposter should not expect to have many friends. A bad-tempered person should not expect to be honored. A miser should not expect to have relatives visit him. One who makes fun of others should not expect to have real friends. One who knows little about decrees should not expect to judge. One who gossips should not expect to remain safe. One who is jealous should not expect comfort. One who underestimates minor sins should not expect to become a master. A selfish inexperienced person should not expect to be the chief.”

Ten Places Not to Pray

10–21 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of his father, on the authority of Abdullah ibn al–Fazl, on the authority of Aba Abdullah as–Sadiq (MGB), "You should not pray in ten places as follows: in mud; water; the bath; the middle of the road; ants' nests; camel way–station; water streams; salty lands; in snow and in *Zajnan*.[13]

The compiler of the book – may God be pleased with him – said, "If one can say his prayer in another place, he should not say it in these places. However, if one is stuck in water or mud and is worried that his prayer may get too late, he can say his prayers in water and mud and just point with his head instead of bowing down and bend it down more instead of prostration. It doesn't matter if one says his prayers on the side of the road, but he should not do so where there is traffic. One should not say his prayers in the bath. However, he can say it in the dressing room. One should never say his prayers on the ants' nest, since then the ants will interfere with his prayer. One should not say his prayers in the camel way–station, unless he is worried that thieves might steal his belongings that are being carried by the camels. It is okay to pray in the sheep stable. One should never pray where the water may flow, since then he might get drowned. The restriction of praying in the salty land applies only to the Prophet and the Divine Leaders. If a normal person clears the place where he wants to prostrate by seriously banging on it so that there is a clean place to put his forehead on, then he can pray there. One should not pray in places like Zajnan which is located near Mecca and other similar locations, since there are snakes and other evils there."

Ten who Shall Not Enter Paradise

10–22 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al–Hussein ibn al–Hassan al–Farsi, on the authority of Suleiman ibn Hafs al–Basry, on the authority of Abdullah ibn al–

عن أحمد بن عمر الحلال، عن يحيى بن عمران الحلبي قال: سمعت أبا عبد الله عليه السلام يقول: لا يطمعن ذو الكبر في الثناء الحسن، ولا الخب في كثرة الصديق ولا السيئ الادب في الشرف، ولا البخيل، في صلة الرحم، ولا المستهزء بالناس في صدق المودة، ولا القليل الفقه في القضاء، ولا المغتاب في السلامة، ولا الحسود في راحة القلب، ولا المعاقب على الذنب الصغير في السؤدد، ولا القليل التجربة المعجب برأيه في رئاسة.

عشرة مواضع لا يصلى فيها

10–21 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن عبد

الله بن الفضل، عمن حدثه، عن أبي عبد الله عليه السلام قال: عشرة مواضع لايصلى فيها: الطين، والماء، والحمام، ومسان الطريق وقرى النمل، ومعاطن الابل، ومجرى الماء، والسبخة، والثلج، ووادي ضجنان.

قال المصنف هذا الكتاب رضي الله عنه: هذه المواضع لايصلى فيها الانسان في حال الاختيار فإذا حصل في الماء والطين واضطر إلى الصلاة فيه فإنه يصلى إيماء ويكون ركوعه أخفض من سجوده، وأما الطريق فإنه لا بأس بأن يصلى على الظواهر التى بين الجواد فأما على الجواد فلا يصلى، واما الحمام فإنه لايصلى فيه على كل حال فأما مسلخ الحمام فلا بأس بالصلاة فيه لانه ليس بحمام، وأما قرى النمل فلا يصلى فيها لانه لايتمكن من الصلاة لكثرة ما يدب عليه من النمل فيؤذيه ويشغله عن الصلاة، وأما معاطن الابل فلا يصلى فيها إلا إذا خاف على متاعه الضيعة فلا بأس حيئذ بالصلاة فيها وأما مرابض الغنم فلا بأس بالصلاة فيها، وأما مجرى الماء فلا يصلى فيه على كل حال لانه لا يؤمن أن يجري الماء إليه وهو في صلاته، واما السبخة فإنه لايصلى فيها نبي ولا وصي نبي، وأما غيرهما فإنه متى دق مكان سجوده حتى تتمكن الجبهة فيه مستوية في سجوده فلا بأس، وأما الثلج فمتى اضطر الانسان إلى الصلاة عليه فإنه يدق موضع جبهته حتى يستوي عليه في سجوده وأما وادي ضجنان وجميع الاودية فلا تجوز الصلاة فيها لانها مأوى الحيات والشياطين.

عشرة لا يدخلون الجنة

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن الحسين بن الحسن الفارسي، 22-10 عن سليمان بن حفص البصري، عن عبد الله بن

Hussein ibn Zayd ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib, on the authority of his father (Zayd ibn Ali), on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his forefathers (MGB) that God's Prophet (MGB) said, "The Honorable the Exalted God created Paradise from two adobes: a golden adobe and a silver one. He created the walls from ruby; the ceiling from chrysolite; the pebbles from pearls; and its soil from saffron and a very good-smelling musk. Then God ordered it to speak. Hence Paradise said, 'There is no god but You. You are the Everlasting the Eternal. He who enters me will surely be blessed.' The Honorable the Exalted God then said, 'I swear by My Glory and Majesty that the alcoholics; the haughty ones; the tale-bearers; the pimps; the detectives; the effeminate[14]; those who steal the shroud from the corpse; the tithers[15]; those who disregard their relatives; and the *Qadarites.*[16]'"

10-23 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Ahmad ibn Idris and Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn al-Hussein who linked it up through a chain of narrators to God's Prophet (MGB), "The Honorable the Exalted God created Paradise from two adobes: a golden adobe and a silver one. He created the walls from ruby, the ceiling from chrysolite, and the pebbles from pearl, and its soil from with saffron and a very good-

smelling musk. Then God ordered it to speak. Hence Paradise said, ‘There is no god but You. You are the Everlasting the Eternal. He who enters me will surely be blessed.’ The Honorable the Exalted God then said, ‘I swear by My Glory and Majesty that the alcoholics; the haughty ones; the tale-bearers; those whose hair never turns grey or white; the pimps; the detectives; the effeminate[17]; those who steal the shroud from the corpse; the tithers[18]; those who disregard their relatives; and the *Qadarites.*[19]’”

One’s safety lies in ten things

10-24 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Ab’bas ibn Ma’ruf, on the authority of Ali ibn Mahzyar who linked it up through a chain of narrators, “A time shall come when one’s safety depends on ten things. Nine of these ten are in staying away from the people and the tenth is in being quiet.”

Ten Who Put Themselves Through Hardships

10-25 Ahmad ibn Muhammad ibn Yahya al-Attar -may God be pleased with him- narrated that his father and Sa’id ibn Abdullah quoted Ahmad ibn Aba

الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام، عن أبيه، عن جعفر بن محمد عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل لما خلق الجنة خلقها من لبنتين، لبنة من ذهب ولبنة من فضة، وجعل حيطانها الياقوت، وسقفها الزبرجد، وحصبائها اللؤلؤ، وترابها الزعفران والمسك الاذفر، فقال لها تكلمي، فقالت: لا إله إلا أنت الحي القيوم، قد سعد من يدخلني. فقال عز وجل بعزتي وعظمتي وجلالي وارتفاعي لا يدخلها مدمن خمر، ولاسكير، ولا قتات وهو النمام، ولاديوث وهو القلطبان، ولا قلاع وهو الشرطي، ولا زنوق وهو الخنثى، ولا خيوف وهو النباش، ولا عشار، ولا قاطع رحم، ولا قدري.

10-23 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا أحمد بن إدريس ومحمد بن يحيى العطار جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري قال: حدثني محمد بن الحسين بإسناد له يرفعه قال: قال رسول الله صلى الله عليه وآله: لا يدخل الجنة مدمن خمر، ولاسكير ولاعاق، ولا شديد السواد، ولاديوث، ولا قلاع وهو الشرطي، ولازنوق وهو الخنثى، ولا خيوف وهو النباش، ولا عشار، ولا قاطع رحم، ولا قدري. قال مصنف هذا الكتاب رضي الله عنه: يعني بشديد السواد الذي لا يبيض شيء من شعر رأسه ولا من شعر لحيته مع كبر السن ويسمى الغربيب.

العافية عشرة أجزاء

10-24 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن المعروف، عن علي بن مهزيار بإسناده يرفعه قال: يأتي على الناس زمان تكون العافيه فيه عشرة أجزاء

تسعة منها في اعتزال الناس وواحده في الصمت.

عشرة يفتنون أنفسهم وغيرهم

10-25 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، وسعيد بن عبد الله قالا: حدثنا أحمد بن أبي عبد الله البرقي، عن الحسن بن علي

Abdullah al-Barqy, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Musa ibn Bakr, on the authority of Abil Hassan - the first (MGB)20, on the authority of his father (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "There are ten groups of people who put themselves as well as others through hardships: those who know very little but want to teach a lot to the people; those patient, knowledgeable ones who are not smart; those who pursue things which they would not attain, since they do not deserve it; those who suffer a lot of pain and are not calm; those who are calm, but do not have any knowledge and insight; those who are learned but not concerned with improving things; those who are concerned with improving things but are not knowledgeable; those who are knowledgeable but are materialists; those who are kind to the people, but are stingy with what they themselves own; those who seek knowledge, but argue with the people who are more knowledgeable than they are; and those who do not accept what they are taught."

There Are Ten Ranks of Abstinence

10-26 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Munqeri, on the authority of Ali ibn Hashim ibn al-Barid, on the authority of his father Ali ibn al-Hussein (MGB)21, "A man went to see Imam As-Sajjad (MGB) and asked, 'What is abstinence?' Imam As-Sajjad (MGB) said, "There are ten ranks of abstinence. The highest rank of abstinence is the lowest rank of piety. The highest rank of piety is the lowest rank of certitude. The highest rank of certitude is the lowest rank of contentment, and all abstinence is summarized in just one of the verses of God's Book: *'In order that ye may not despair over matters that pass by you, nor exult over*22 *the favors bestowed upon you.*23 *'"*

Ten of your female slaves are forbidden to sleep with

10-27 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Harun ibn Muslim on the authority of Mus'adat ibn Zyad that Abu Abdullah as-Sadiq (MGB) said, "Ten categories of female slaves are unlawful for their masters. Do not have sex with both a mother and her daughter (who are both your slaves); do not have sex with both of two sisters (who are

both your slaves). Do not have sex with your female slave who is impregnated by another man, until she gives birth to her baby. Do not have sex with your female slave if she is the wife of another man. Do not have sex with your female slave who is your foster sister. Do not have sex with your female slave who is your foster

بن أبي عثمان، عن موسى بن بكر، عن أبي الحسن الاول عليه السلام، عن أبيه قال: قال أمير المؤمنين عليه السلام: عشرة يفتنون أنفسهم وغيرهم: ذو العلم القليل يتكلف أن يعلم الناس كثيرا، والرجل الحليم ذوالعلم الكثير ليس بذي فطنة، والذي يطلب مالا يدرك ولا ينبغي له، والكاد غير المتئد، المتئد الذي ليس له مع تؤدته علم وعالم غير مريد للصلاح، ومريد للصلاح وليس بعالم، والعالم يحب الدنيا، والرحيم بالناس يبخل بما عنده، وطالب العلم يجادل فيه من هو أعلم فإذا علمه لم يقبل منه.

الزهد عشرة أجزاء

10–26 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن علي بن هاشم بن البريد، عن أبيه عن علي بن الحسين عليهما السلام أنه جاء إليه رجل فسأله فقال له: ما الزهد؟ فقال: الزهد عشرة أجزاء فأعلى درجات الزهد أدنى درجات الورع، وأعلى درجات الورع أدنى درجات اليقين وأعلى درجات اليقين أدنى درجات الرضا، وإن الزهد في آية من كتاب الله عز وجل: "لِكَيْلاَ تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلاَ تَفْرَحُوا بِمَا آتَاكُمْ."

تحرم من الاماء عشرة

10–27 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا هارون بن مسلم، عن مسعدة بن زياد قال: قال أبوعبد الله عليه السلام: تحرم من الاماء عشرة: لا تجمع بين الام والبنت، ولا بين الاختين، ولا أمتك وهي حامل من غيرك حتى تضع، ولا أمتك ولها زوج، ولا أمتك وهي اختك من الرضاعة ولا أمتك وهي عمتك من الرضاعة، ولا أمتك وهي حائض

paternal aunt. Do not have sex with your female slave who is your foster maternal aunt. Do not have sex with your female slave who is menstruating, until she becomes clean. Do not have sex with your female slave who has breastfed you. Do not have sex with your female slave whom you possess in partnership with someone else."

There Are Ten Parts in Lust

10–28 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Sin'an, on

the authority of Abi Khalid al-Qamat, on the authority of Zaris that Aba Abdullah as-Sadiq (MGB) said, “The Blessed the Sublime God has made lust in ten parts, nine of which is in women and one is in men. Were it not for the fact that the Honorable the Exalted God has granted women as much shame as lust, there would have been nine women hanging over every man.”

There Are Ten Parts In Shame

10-29 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash’ari, on the authority of Ahmad ibn Muhammad and others who linked it up through a chain of narrators to As-Sadiq (MGB) saying, “There are ten parts in shame. Nine parts are in women, and one in men. A girl will lose one part of her shame when she starts to have her periods, and loses another part when she gets married. She loses another part when she sleeps with her husband, and loses another part when she delivers a child. Then she will be left with five parts. If she loses her chastity, she will lose all her shame; and if she remains chaste, she will maintain all the remaining five parts.”

Separate the Beds of Boys from Girls When They are Ten

10-30 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ja’far ibn Muhammad ibn Ubaydullah al-Ash’ari, on the authority of Abdullah ibn Maymun al-Qad’dah, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), “You should separate the beds of boys from that of other women when they become ten years old.”

Women Have the Patience of Ten Men

10-31 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja’far al-Homayry quoted Harun ibn Muslim, on the authority of Mus’adat ibn Sadaqah, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), “The Blessed the Sublime God has made women ten times more perseverant than men. Women will have the strength of ten men when they become pregnant.”

حتى تطهر، ولا أمتك وهي رضيعتك، ولا أمتك ولك فيها شريك.

الشهوة عشر أجزاء

10-28 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن محمد بن

سنان، عن أبي خالد القماط، عن ضريس، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى جعل الشهوه عشرة اجزاء تسعة منها في النساء وواحده في الرجال، ولولا ماجعل الله عز وجل فيهن من أجزاء الحياء على قدر أجزاء الشهوه لكان لكل رجل تسع نسوة متعلقات به.

الحياء عشرة أجزاء

10-29 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن أحمد بن محمد وغيره بإسناده يرفعه إلى الصادق عليه السلام أنه قال: الحياء على عشرة أجزاء تسعة في النساء وواحدة في الرجال فاذا حاضت الجارية ذهب جزء من حيائها، فإذا تزوجت ذهب جزء، فاذا افترعت ذهب جزء، فاذا ولدت ذهب جزء وبقى جزء وبقي لها خمسة أجزاء، فإن فجرت ذهب حياؤها كله، وان عفت بقي لها خمسة أجزاء.

يفرق بين الصبيان والنساء في المضاجع لعشر سنين

10-30 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن جعفر بن محمد بن عبيد الله الاشعري، عن عبد الله بن ميمون القداح، عن جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام قال: يفرق بين الصبيان والنساء في المضاجع إذا بلغوا عشر سنين.

للمرأة صبر عشر رجال

10-31 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام قال: إن الله تبارك وتعالى جعل للمرأة صبر عشرة رجال فإذا حملت زادها قوة [صبر] عشرة رجال اخرى.

10-32 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Muhammad ibn Sama'at, on the authority of Ishaq ibn Am'mar that he had heard Aba Abdullah as-Sadiq (MGB) said, "The Honorable the Exalted God has made women ten times more perseverant than men. Women will have the strength of ten men when they become excited."

Ten Things Each of Which Is Harder Than the Other

10–33 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Abdul Rahman ibn Abi Najran, on the authority of Asim ibn Hamid, on the authority of Muhammad ibn Qays that Abi Ja'far al–Baqir (MGB) said, "Once when the Commander of the Faithful Imam Ali (MGB) was in a courtyard, the people had gathered around him (MGB). Someone wanted to ask about a decree, another one had a complaint, and was expressing his conditions. Suddenly a man came to him and said, 'O Commander of the Faithful! Peace be upon you as well as God's Mercy and His Blessings.' Then the Commander of the Faithful (MGB) looked at him with his two big eyes and replied, 'And peace be upon you as well as God's Mercy and His Blessings. Who are you?' The man said, 'A man and I are from your people, and I am a resident of one of your towns.'

The Commander of the Faithful (MGB) said, 'You are not one of my people and are not a resident of one of our towns. I would not have forgotten it, even if you had greeted me once.'

Then the man said, "O Commander of the Faithful! Please grant me immunity.' Then the Commander of the Faithful (MGB) asked, 'Have you committed a crime in my town since you came here?'

The man replied, 'No.' The Commander of the Faithful (MGB) asked him, 'Then are you a soldier?' The man replied, 'Yes.' Then the Commander of the Faithful (MGB) said, 'Now that there is a peace treaty in effect, it doesn't matter.'

The man said, 'I am one of the agents of Muawiyah. I was sent here in a disguise in order to ask you questions which Ibn al–Asfar (who is the Emperor of Rome) asked Muawiyah. The Emperor replied that if Muawiyah is the real ruler and the Caliph after Muhammad (MGB), he should be able to answer these questions. Then the Emperor would pledge allegiance to Muawiyah and pay him remuneration. Since Muawiyah could not answer the

10–32 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن محمد بن سماعة، عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: سمعته يقول: إن الله عز وجل جعل للمرأة صبر عشرة رجال فإذا هاجت كان لها قوة عشرة رجال.

عشرة أشياء بعضها أشد من بعض

10–33 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن عبدالرحمن بن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر عليه السلام قال: بينما أمير المؤمنين عليه السلام في الرحبة والناس عليه متراكمون فمن بين مستفت ومن بين مستعد إذ قام إليه رجل فقال: السلام عليك يا أمير المؤمنين

ورحمة الله وبركاته.

فنظر إليه أمير المؤمنين عليه السلام بعينيه هاتيك العظيمتين ثم قال: وعليك السلام ورحمة الله وبركاته. من أنت؟

فقال: أنا رجل من رعيتك وأهل بلادك.

قال: ما أنت من رعيتي وأهل بلادي، ولو سلمت علي يوما واحدا ماخفيت علي.

فقال: الامان يا أمير المؤمنين.

فقال أمير المؤمنين عليه السلام: هل أحدثت في مصري هذا حدثا منذ دخلته.

قال: لا.

قال: فعلك من رجال الحرب؟

قال: نعم.

قال: إذا وضعت الحرب أوزارها فلا بأس.

قال: أنا رجل بعثني إليك معاوية متغفلا لك أسألك عن شيء بعث فيه ابن الاصفر وقال له: إن كنت أنت أحق بهذا الامر والخليفة بعد محمد فأجبني عما أسألك فإنك إذا فعلت ذلك اتبعتك وأبعث إليك بالجائزة فلم يكن عنده جواب،

questions he has dispatched me to ask them from you.' Then the Commander of the Faithful Ali (MGB) said, 'May God kill the offspring of the liver-eater Hind. How deviated and blind he and his companions are! I swear by God that he freed his female slave and did not understand how to join her in marriage. God will rule between me and this nation. They cut off my bonds of relationship; wasted my time; usurped my rights; belittled my grand position and united against me. O Qanbar! Bring Al-Hassan

(MGB), Al-Hussein (MGB) and Muhammad (MGB) to me.' The sons came by him. Then the Commander of the Faithful (MGB) said, 'O Syrian man! These two are the (grand)sons of God's Prophet (MGB) and this one is my own son. Ask your questions from any of them as you wish.' The Syrian man said, 'I will ask my questions from the long-haired one that is Al-Hassan (MGB) who is young. Then Al-Hassan (MGB) told him, 'Ask me whatever you wish to ask.'

Then the Syrian fellow asked, 'What is the distance between right and wrong? How much is the distance between the heavens and the Earth? How much is the distance between the East and the West? What is *Qus* and *Qazah* (the bow and the rainbow)? Where is the place in which the unbelievers' souls reside? Where is the place in which the believers' souls reside? What does *Al-Mo'anas* refer to? What are the ten things each of which is harder than the other?' Then Al-Hassan ibn Ali (MGB) said, 'The distance between right and wrong is just four fingers.[24] Whatever you yourself see is right, but most of whatever you hear may be wrong.' The Syrian fellow said, 'You are right!' Al-Hassan (MGB) said, 'The distance between the heavens and the Earth is the supplication of the oppressed one and the closing of the eyes.[25] Anyone who says anything else has lied.' The Syrian fellow said, 'O (grand)son of the Prophet! You are right!' Al-Hassan (MGB) said, 'The distance between the East and the West is just the duration of time needed for the rotation of the sun from where it rises to where it sets during one day.' The Syrian man said, 'You are right! Then what is *Qus* and *Qazah* (the bow and the rainbow)?' Al-Hassan ibn Ali (MGB) said, 'Shame on you! Do not say *Qus* and *Qazah* since *Qazah* is the name of Satan. It is *Qus Allah* and it is a sign of abundance and immunity of the people of the Earth from drowning. The place in which the unbelievers' souls shall reside is called *Barahut*. And the place in which the believers' souls shall reside is called *Salma.* [26] And *Al-Mo'anas* refers to one whose gender cannot be recognized. Once he or she grows up, it is a male if he ejaculates and it would be a female if she menstruates and the nipples grow. If its gender is still not distinguishable with these two signs, it should be asked to urinate towards a wall. It would be a male, if the urination

وقد أقلقه ذلك فبعثني إليك لاسألك عنها.

فقال أمير المؤمنين عليه السلام: قاتل الله ابن آكلة الاكباد ماأضله وأعماه ومن معه. والله لقد أعتق جارية فما أحسن أن يتزوج بها. حكم الله بيني وبين هذه الامة، قطعوا رحمي، واضاعوا أيامي، ودفعوا حقي وصغروا عظيم منزلتي وأجمعوا على منازعتي. يا قنبر، عليّ بالحسن والحسين ومحمد.

فاحضروا، فقال: ياشامي هذان ابنا رسول الله وهذا ابني فسأل أيهم أحببت؟

فقال: أسأل ذا الوفرة، يعني الحسن عليه السلام، وكان صبيا.

فقال له الحسن عليه السلام: سلني عما بدا لك.

فقال الشامي: كم بين الحق والباطل، وكم بين السماء والارض، وكم بين المشرق والمغرب، وماقوس قزح، وما العين التي تأوي إليها أرواح المشركين، وما العين التي تأوي إليها أرواح المؤمنين، وما المؤنث، وما عشرة أشياء بعضها أشد من بعض؟

فقال الحسن بن علي عليهما السلام: بين الحق والباطل أربع أصابع فما رأيته بعينك فهو الحق، وقد تسمع باذنيك باطلا كثيرا.

قال الشامي صدقت.

قال: وبين السماء والارض دعوة المظلوم ومد البصر، فمن قال لك غير هذا فكذبه.

قال: صدقت يا بن رسول الله.

قال: وبين المشرق والمغرب مسيرة يوم للشمس تنظر إليها حين تطلع من مشرقها وحين تغيب من مغربها.

قال الشامي: صدقت. فما قوس قزح؟

قال عليه السلام: ويحك، لا تقل قوس قزح، فإن قزح اسم شيطان، وهو قوس الله وعلامة الخصب وأمان لاهل الارض من الغرق. وأما العين التي تأوي إليها أرواح المشركين فهي عين يقال لها برهوت، وأما العين التي تأوي إليها أرواح المؤمنين وهي يقال لها سلمى، وأما المؤنث فهو الذي لا يدري أذكر هو أم انثى، فإنه ينتظر به فإن كان ذكرا احتلم وإن كانت انثى حاضت وبدا ثديها، وإلا قيل له بُل على

is fast flowing and it reaches the wall, while it would be a female if the urination just flows out like that of a camel.[27] The ten things each of which is harder than the other are as follows. The hardest thing which the Honorable the Exalted God has created is the stone. However, iron is even harder than stone since it cuts the stone. Fire is even harder than iron since it can melt the iron. Water is even harder than fire since it can extinguish it. Clouds are even harder than water since they move it around. Winds are even harder than clouds since they move the clouds around. Yet the angel who dispatches the winds is harder than the wind itself. And the angel of death is even harder than the angel which dispatches the

winds since it can take away its life. And death is even harder than the angel of death, since it takes away the angel of death. Yet harder than all of these is the order of God – the Lord of the Two Worlds – which can take away death itself. Then the Syrian fellow said, 'I bear witness that you are the (grand)son of God's Prophet (MGB). You are right! And I bear witness that Ali more deserves to rule than Muawiyah.'

Then the Syrian fellow wrote down these answers and went to Muawiyah with them. Muawiyah wrote these answers to (Ibn Al-Asfar) the Emperor of Rome. Then Ibn al-Safar wrote the following back to Muawiyah, 'O Muawiyah! Why do you use other people's sayings and answer me with other people's responses? I swear by Jesus that these are not your answers. Rather they have come from the treasury of Prophethood and the seat of messengership. And I will not even give you one Dirham if you ask for it.'"

10-34 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that the Prophet (MGB) said, "The Honorable the Exalted God has not created anything without having another creature overpowering it. When the Blessed the Sublime God created the seas they became proud and flooded and said, 'Is there anything to overpower us?' Then the Honorable the Exalted God created the orbit which overpowered the seas. Then the Earth became too proud and said, 'Is there anything to overpower me?' Then God created the mountains and established them on the back of the Earth to hold it down. Then the mountains became too proud and said, 'Is there anything to overpower us?' Then God created iron which cuts down the mountains and overpowers them. Then iron became too proud and said, 'Is there anything to overpower me?' Then God created the fire which melts iron. Then fire became ablaze, roared, became proud and said, 'Is there anything to overpower me?' Then, God created water which

الحائط فان أصاب بوله الحائط فهو ذكر وإن انتكص بوله كما انتكص بول البعير فهي امرأة.

وأما عشرة أشياء بعضها أشد من بعض فأشد شيء خلقه الله عز وجل الحجر، وأشد من الحجر الحديد الذي يقطع به الحجر، وأشد من الحديد النار تذيب الحديد وأشد من النار الماء يطفئ النار، وأشد من الماء السحاب يحمل الماء، وأشد من السحاب الريح تحمل السحاب، واشد من الريح الملك الذي يرسلها، وأشد من الملك ملك الموت الذي يميت الملك، وأشد من ملك الموت الموت الذي يميت ملك الموت، وأشد من الموت أمر الله رب العالمين يميت الموت.

فقال الشامي: أشهد أنك ابن رسول الله صلى الله عليه وآله حقا وأن عليا أولى بالامر من معاوية.

ثم كتب هذه الجوابات وذهب بها ألى معاوية، فبعثها معاوية ألى ابن الاصفر فكتب أليه ابن الاصفر: يا معاوية، لم تكلمني بغير كلامك وتجيبني بغير جوابك؟ اقسم بالمسيح ما هذا جوابك وما هو إلا من معدن النبوة وموضع الرسالة. وأما أنت فلو سألتني درهما ما أعطيتك.

10-34 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن أحمد قال: حدثنا هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام أن النبي صلى الله عليه وآله قال: ما خلق الله عز وجل خلقا إلا وقد أمر عليه آخر يغلبه به وذلك أن الله تبارك وتعالى لما خلق البحار فخرت وزخرت وقالت: أي شيء يغلبني فخلق الله عز وجل الفلك فأدارها به وذللها، ثم إن الارض فخرت وقالت: أي شيء يغلبني؟ فخلق الله الجبال فأثبتها في ظهرها أوتادا منعها أن تميد بما عليها فذلت الارض واستقرت، ثم إن الجبال فخرت على الارض، فشمخت واستطالت، وقالت: أي شيء يغلبني؟ فخلق الله الحديد فقطعها فقرت الجبال وذلت، ثم إن الحديد فخر على الجبال وقال: أي شيء يغلبني فخلق الله النار فأذابت الحديد فذل الحديد، ثم إن النار زفرت وشهقت

extinguishes fire. Then water became too proud, flooded and said, 'Is there anything to overpower me?' Then God created the wind which moved the waves of water and overcame the powers within it. Then the wind became proud, turned into a storm, spread about and said, 'Is there anything to overpower me?' Then God created man who designed and made a house in which he was safe from the wind and other things. Then man rebelled and said, 'Is there anything to overpower me?' Then God created death for him which overpowered and belittled man. Then death became proud of itself. Then God – may His Majesty be Exalted – said, 'Do not be proud of yourself, since I shall keep you between the residents of Hell and residents of Paradise and will never give you life. Thus, death was belittled and frightened.'"

Eat Melons Since They Have Ten Characteristics

10-35 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid, on the authority of Ibn Abi Umayr, on the authority of someone who quoted on the authority of Aba Abdullah as-Sadiq (MGB), "Eat melons since they have ten characteristics. First of all they are the fat from the Earth and cause no pains or harms. They are food and beverage at the same time. They are fruit, flowers, cleansing the teeth, and like bread for the stew. They improve sexual ability. They wash out the bladder and act as an aquaretic.[28]"

10-36 Another tradition was narrated by Ahmad ibn Zyad ibn Ja'far al-Hamedany – may God be pleased with him – on the authority of Ali ibn Ibrahim ibn Hashim, on the authority of his father, on the authority of Amr ibn Uthman, on the authority of Ali ibn Abi Hamzih, on the authority of Yahya ibn Ishaq that Aba Abdullah as-Sadiq (MGB) which is similar to the above.

10-37 In another tradition we read that they also help eliminate bladder stones. God's Prophet (MGB) used to eat melons with dates. In another tradition it is reported that the Prophet (MGB) used to eat

melons with sugar. As-Sadiq (MGB) said, “Eating melons for breakfast would cause hemiplegia.[29] Eating *Al-Barni* dates for breakfast could also cause hemiplegia.”

There Is Pleasure In Ten Things

10-38 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash’ari, on the authority of Muhammad ibn Isa, on the authority of someone who quoted Ja’far ibn Khalid that Aba Abdullah as-Sadiq (MGB) said, “There is pleasure in ten things: walking, riding, swimming, looking at greenery, eating and drinking, looking at beautiful women, having sexual intercourse, brushing your teeth, and associating with other men.”

وفخرت، وقالت: أي شيء يغلبني فخلق الله الماء فأطفأها فذلت، ثم إن الماء فخر وزخر وقال: أي شيء يغلبني، فخلق الله الريح فحركت أمواجه، وأثارت ما في قعرة وحبسه عن مجاريه فذل الماء، ثم إن الريح فخرت وعصفت وأرخت أذيالها وقالت أي شيء يغلبني؟ فخلق الانسان فاحتال واتخذ مايستتر به من الريح وغيرها فذلت الريح، ثم الانسان طغى وقال: من أشد مني قوة؟ فخلق له الموت فقهره فذل الانسان، ثم إن الموت فخر في نفسه فقال الله جل جلاله: لا تفخر فاني ذابحك بين الفريقين أهل الجنة والنار، ثم لا احييك أبدا فذل وخاف.

في البطيخ عشر خصال مجتمعة

10-35 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن ابي عبد الله البرقي، عن أبيه محمد بن خالد، عن ابن أبي عمير، عمن ذكره، عن أبي عبد الله عليه السلام قال: كلوا البطيخ فإن فيه عشر خصال هو شحمة الارض لاداء فيه ولا غائلة، وهو طعام وهو شراب وهو فاكهة وهو ريحان وهو إشنان وهو ادم ويزيد في الباه ويغسل المثانة، ويدر البول.

10-36 وحدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن عمرو بن عثمان، عن علي بن أبي حمزة، عن يحيى ابن إسحاق، عن أبي عبد الله عليه السلام مثله.

10-37 وفي حديث آخر ويذيب الحصا في المثانة وكان رسول الله صلى الله عليه وآله يأكل البطيخ بالرطب، وفي خبر آخر كان عليه السلام يأكل الخربز بالسكر وقال الصادق عليه السلام: أكل البطيخ على الريق يورث الفالج، وأكل التمر البرني على الريق يورث الفالج.

النشوة في عشرة أشياء

10-38 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن محمد بن عيسى، عن رجل، عن جعفر بن خالد، عن أبي عبد الله عليه السلام قال: النشوة في عشرة أشياء: المشي والركوب والارتماس في الماء والنظر إلى الخضرة والاكل والشرب والنظر إلى المرأة الحسناء والجماع والسواك ومحادثة الرجال.

10-39 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Abu Sa'id al-Hassan ibn Ali al-Adavi quoted Saheeb ibn Ebad, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), "There is pleasure in ten things: walking, riding, swimming, looking at greenery, eating and drinking, having sexual intercourse, brushing your teeth, washing one's head with mallow, looking at beautiful women, and associating with other men."

The Ten Types of Prayers

10-40 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah ibn A'ayan that Abi Ja'far al-Baqir (MGB) said, "The Honorable the Exalted God made prayers incumbent and God's Prophet (MGB) established ten forms of it. These are praying while staying somewhere; praying while on a journey; praying due to fear on three occasions; praying for the eclipse of the Sun; praying for the eclipse of the moon; praying on the two Holy *Eids;* praying for rain; and praying over the dead."

The Ten Characteristics of Shiites

10-41 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Isa, on the authority of Abi Muhammad al-Ansari, on the authority of Amr ibn Abil Miqdam, on the authority of his father, "Abu Ja'far al-Baqir (MGB) told me, 'O Abil Miqdam! Indeed Ali's followers are pale due to abstinence; slim and with dry lips. Their lips are fasting; their stomachs are thin and their color is changing because of God's fear and their faces are yellow. When the night comes they sit on the ground and put their foreheads on the ground. They prostrate a lot; they often shed tears; they make supplications often; they cry a lot; and the people are happy, while they are sad.'"

The Prophet Cursed Ten People In Relation with Wine

10-42 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Ahmad ibn an-Nazr al-Khazzaz, on the authority of Amr ibn Shimr, on the authority of Jabir al-Jo'afy that Abi Ja'far al-Baqir (MGB) said, "God's Prophet (MGB) cursed ten groups

of people in association with wine: those who plant the grape vine; those who take care of it to grow; those who squeeze the grapes; those who drink the wine; those who serve it; those who carry it; those by whom it is carried; those who buy it; those who sell it and those who spend money that is paid for it."

10-39 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبو سعيد الحسن بن علي العدوي قال: حدثنا صهيب بن عباد قال: حدثنا أبي، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: النشوة في عشرة أشياء في المشي والركوب والارتماس في الماء والنظر إلى الخضرة والاكل والشرب والجماع والسواك وغسل الرأس بالخطمي والنظر إلى المرأة الحسناء ومحادثة الرجال.

الصلاة على عشرة أوجه

10-40 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن حماد بن عيسى، عن حريز، عن زرارة بن أعين، عن أبي جعفر عليه السلام قال: فرض الله عز وجل الصلاة وسن رسول الله صلى الله عليه وآله على عشرة أوجه: صلاة الحضر والسفر، وصلاة الخوف على ثلاثة أوجه، وصلاة الكسوف للشمس والقمر، وصلاة العيدين، وصلاة الاستسقاء، والصلاة على الميت.

في الشيعة عشر خصال

10-41 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد ابن أحمد قال: حدثني محمد بن عيسى، عن أبي محمد الانصاري، عن عمرو بن أبي المقدام عن أبيه قال: قال لي أبوجعفر عليه السلام: ياأبا المقدام إنما شيعة علي عليه السلام الشاحبون الناحلون، الذابلون ذابلة شفاههم، خميصة بطونهم، متغيرة ألوانهم، مصفرة وجوههم أذا جنهم الليل اتخذوا الارض فراشا، واستقبلوا الارض بجباههم،كثير سجودهم، كثيرة دموعهم، كثير دعاؤهم، كثير بكاؤهم، ويفرح الناس وهم يحزنون.

لعن رسول الله صلى الله عليه وآله في الخمر عشرة

10-42 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن أحمد بن النضر الخزاز، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر عليه السلام قال: لعن رسول الله صلى الله عليه وآله في الخمر عشرة: غارسها وحارسها وعاصرها وشاربها وساقيها وحاملها والمحمولة إليه بايعها ومشتريها وآكل ثمنها.

The Reward of One Who Fasts For Ten Consecutive Years During the Month of Ramazan

10–43 Abul Hassan Ali ibn al–Faraj al–Mu'azin – may God be pleased with him – narrated that Muhammad ibn al–Hussein al–Karkhi had heard Al–Hassan ibn Ali (MGB) tell a man in his house, "O Aba Harun! Whoever fasts for ten consecutive years during the month of *Ramazan* shall enter Paradise."

The Reward of One Who Goes On Pilgrimage Ten Times

10–44 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Muhammad ibn Yahya al–Mu'azi, on the authority of Muhammad Khalid al–Tayalesi, on the authority of Sayf ibn Umayrih, on the authority of Abu Bakr al–Hazrami that Abu Abdullah as–Sadiq (MGB) said, "There will be no Reckoning by God for whoever goes on the *Hajj* pilgrimage ten times."

The ten parts of blessedness

10–45 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Sahl ibn Zyad, on the authority of Al–Hussein ibn Yazid, on the authority of Sufyan al–Jariri, on the authority of Abdul–Mumin al–Ansari, on the authority of Abi Ja'far al–Baqir (MGB) that God's Prophet (MGB) said, "There are ten parts in blessedness. Nine–tenths are in commerce and the next one–tenth is in the skin."

The compiler of the book – may God be pleased with him – asked, "What is meant here by the skin is the skin of sheep. This is certified by another narration which has been cited on the authority of God's Prophet who said, 'The nine portions of one's sustenance comes from commerce and the last part is in the skin – that is the skin of sheep.'"

10–46 A similar account was narrated by Ahmad ibn al–Hassan al–Qat'tan who narrated that Ahmad ibn Yahya ibn Zakaria al–Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Sa'id ibn Abdul Rahman al–Makhzoomi, on the authority of Al–Hussein ibn Zayd, on the authority of his father Zayd ibn Ali, on the authority of his father Ali ibn al–Hussein (MGB), on the authority of his father Al–Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "Nine–tenths of the daily bread is in commerce and last tenth is in the skin – that is the skin of sheep."

ثواب من صام عشرة أشهر من رمضان

10-43 حدثنا أبوالحسن علي بن الحسن بن الفرج المؤذن رضي الله عنه قال: حدثني محمد بن الحسين الكرخي قال: سمعت الحسن بن علي عليهما السلام يقول لرجل في داره: يا أبا هارون، من صام عشرة أشهر رمضان متواليات دخل الجنة.

ثواب من حج عشر حجج

10-44 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد ابن يحيى بن عمران الاشعري قال: حدثنا محمد بن يحيى المعاذي، عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بكر الحضرمي قال: قال أبو عبد الله عليه السلام من حج عشر حجج لم يحاسبه الله أبدا.

البركة عشرة أجزاء

10-45 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن سهل بن زياد، عن الحسين بن يزيد، عن سفيان الجريري عن عبدالمؤمن الانصاري، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: البركة عشرة أجزاء تسعة أعشارها في التجارة والعشر الباقي في الجلود.

قال مصنف هذا الكتاب رضي الله عنه: يعني بالجلود الغنم وتصديق ذلك ما روي، عن النبي صلى الله عليه وآله أنه قال: "تسعة أعشار الرزق في التجارة والجزء الباقي في السابياء" يعني الغنم.

10-46 حدثنا بذلك أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا سعيد بن عبدالرحمن المخزومي قال: حدثنا الحسين بن زيد، عن أبيه عن زيد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال: تسعة أعشار الرزق في التجارة والجزء الباقي في السابياء يعني الغنم.

The ten signs before the Hour

10-47 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that the judge - Abdullah ibn Muhammad ibn Hakim quoted Al-Hussein ibn Abdullah ibn Shakir, on the authority of Ishaq ibn Hamzih al-Bokhari and my uncle, on the authority of Isa ibn Musa Qanjar, on the authority of Abi Hamzih, on the authority of Roqabat - i.e. ibn Mosqalat al-Sheibany, on the authority of Al-Hakam ibn Atibat, on the authority of someone who had heard Haziqat ibn Asid say, "I heard God's Prophet (MGB) say, 'There are ten signs before the Hour - five in the East and five in the West.' He (MGB) mentioned the following: 1- Beast of

the Earth, 2- The *Dajjal* (Arabic for "The False Messiah" or Anti- Christ), 3- Rise of the sun from where it usually sets, 4- The return of Jesus - the son of Mary (MGB), 5- Gog and Magog and the victory over them and their being drowned in the sea.' He (MGB) did not say the rest."

Islam is founded upon ten pillars

10-48 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Ibrahim ibn Ishaq, on the authority of Muhammad ibn Khalid al-Barqy, on the authority of Muhammad ibn Abi Umayr, on the authority of Ibn Bakir, on the authority of Zurarah, on the authority of Abu Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "Islam is founded upon ten pillars as follows: bearing witness that 'There is no god but God' - that is the basis of a Muslim's nationality; prayer which is an obligatory deed; fasting which is a shield against the fire; payment of the alms-tax which purifies one's possessions; going on the *Hajj* pilgrimage which is a decree; participating in holy war which is an honor; enjoining to do good deeds which is persistence in belief; admonishing against the bad deeds which is giving an ultimatum; attending congregational prayers which results in mutual sympathy; and avoiding sins which is the basis of obedience."

The Ten Ranks of Belief

10-49 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Aba Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Muhammad ibn Himad al-Khazzaz, on the authority of Abdul Aziz al-Qaratisi, "Abu Abdullah as-Sadiq (MGB) told me, 'O Abdul Aziz! There are ten ranks of belief just like the steps of a ladder which one must climb up one after the other. One who has attained two of these ranks should not say to the one who has only attained the first rank, 'You do not have faith.' The same thing holds true up until the tenth

عشرآيات بين يدي الساعة

10-47 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا عبد الله بن محمد بن حكيم القاضي قال: حدثنا الحسين بن عبد الله بن شاكر قال: حدثنا إسحاق ابن حمزة البخاري، وعمي قالا: حدثنا عيسى بن موسى غنجار، عن أبي حمزة، عن رقبة وهو ابن مصقلة الشيباني، عن الحكم بن عتيبة، عمن سمع حذيفة بن أسيد يقول:سمعت النبي صلى الله عليه وآله يقول: عشر آيات بين يدي الساعة: خمس بالمشرق، وخمس بالمغرب، فذكر الدابة والدجال وطلوع الشمس من مغربها وعيسى بن مريم عليه السلام ويأجوج ومأجوج، وأنه يغلبهم ويغرقهم في البحر، ولم يذكر تمام الآيات.

بني الاسلام على عشرة أسهم

10-48 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن إبراهيم بن إسحاق، عن محمد بن خالد البرقي، عن محمد بن أبي عمير، عن ابن بكير، عن زرارة قال: قال أبوجعفر عليه السلام: قال رسول الله صلى الله عليه وآله: بني الاسلام على عشرة أسهم: على شهادة أن لا إله إلا الله وهي الملة، والصلاة وهي الفريضة، والصوم وهو الجنة، والزكاة وهي الطهر، والحج وهي الشريعة، والجهاد وهو الغزو، والامر بالمعروف وهوالوفاء، والنهي، عن المنكر وهو الحجة، والجماعة وهي الالفة، والعصمة وهي الطاعة.

الايمان عشر درجات

10-49 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن أبي عبد الله الرازي، عن الحسن بن علي بن أبي عثمان، عن محمد بن حماد الخزاز، عن عبد العزيز القراطيسى قال: قال لي أبوعبد الله عليه السلام: يا عبد العزيز، إن الايمان عشر درجات بمنزلة السلم يصعد منه مرقاة بعد

rank. You should not consider anyone who has attained a rank lower than yourself to lack faith, so that those who have attained a higher rank than you have, do not consider you to lack faith. When you see someone who is in a lower rank than you are, kindly assist him up to your rank. Do not force upon him what he cannot tolerate, since you may hurt him this way. One who hurts a believer should help him get unhurt. Miqdad was in the eighth rank. Abuzar was in the ninth rank and Salman had attained the tenth rank of faith.'"

10-50 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Muawiyah, on the authority of Muhammad ibn Himad - the brother of Yusuf ibn Himad al-Khazzaz, on the authority of Abdul Aziz al-Qaratisi, "I went to see Aba Abdullah as-Sadiq (MGB) and told him (MGB) about some of the issues of the Shiites, their beliefs and speeches. The Imam (MGB) said, 'O Abdul Aziz! Belief has ten ranks just like the steps on a ladder. One must climb a ladder one step at a time. One who has attained two of these ranks should not say to the one who has only attained the first rank, 'You do not have faith.' One who has attained three of these ranks should not say to the one who has only attained the first two ranks, 'You do not have faith.' The same thing holds true up until the tenth rank. Salman had attained the tenth rank of faith. Abuzar was in the ninth rank and Miqdad was in the eighth rank. O Abdul Aziz! You should not consider anyone who has attained a rank lower than yourself to lack faith, so that those who have attained a higher rank than you have do not consider you to lack faith. When you see someone who is in a lower rank than you are, kindly assist him up to your rank. Do not force upon him what he cannot tolerate, since you may hurt him this way. One who hurts a believer should help him get unhurt. If you place the load that you would normally place on a nine-year old camel on a baby camel, you would break its back and kill it.'" m with

kindness softly till you bring him up to your degree you do not hav

The Reward of One Who Says the Azandccxcii for Ten Years for God's Sake

10–51 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Ali al–Kufy, on the authority of Mo'ab ibn Salam al–Tamimy, on the authority of Sa'ed ibn Tarif, on the authority of Abi Ja'far Muhammad ibn Ali al–Baqir (MGB), "God would forgive the sins of whoever says the general call to prayer for ten years for the sake of God. God will forgive his sins for as far as he can see and as far away as his voice goes. Whoever hears him will acknowledge him. He will have a share of the reward of whoever prays with him in his mosque, and whoever prays due to hearing his call to prayer."

المرقاة، فلا تقولن صاحب الواحد لصاحب الاثنين: لست على شيء حتى ينتهي إلى العاشرة، ولاتسقط من هو دونك فيسقطك الذي هو فوقك، فاذا رأيت من هو أسفل منك فارفعه إليك برفق، ولاتحملن عليه مالا يطيق فتكسره فانه من كسر مؤمنا فعليه جبره وكان المقداد في الثامنة، وأبوذر في التاسعة، وسلمان في العاشرة.

10–50 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن الحسن بن معاوية، عن محمد بن حماد أخي يوسف بن حماد الخزاز، عن عبدالعزيز القراطيسى قال:دخلت على أبي عبد الله عليه السلام فذكرت له شيئا من أمرالشيعة ومن أقاويلهم، فقال: يا عبدالعزيز الايمان عشر درجات بمنزلة السلم له عشر مراقي وترتقى منه مرقات بعد مرقاة، فلا يقولن صاحب الواحده لصاحب الثانية لست على شيء، ولايقولن صاحب الثانيه لصاحب الثالثة لست على شيء حتى انتهى إلى العاشرة قال: وكان سلمان في العاشرة، وأبوذر في التاسعة، والمقداد في الثامنة يا عبدالعزيز لاتسقط من هو دونك فيسقطك من هو فوقك، إذا رأيت الذي هو دونك فقدرت أن ترفعه إلى درجتك رفعا رفيقا فافعل، ولاتحملن عليه مالا يطيقه فتكسره فإنه من كسر مؤمنا فعليه جبره، لانك أذا ذهبت تحمل الفصيل حمل البازل فسخته.

ثواب من أذن عشر سنين محتسبا

10–51 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن علي الكوفي، عن مصعب بن سلام التميمي، عن سعد بن طريف، عن أبي جعفر عليه السلام قال: من أذن عشر سنين محتسبا يغفر الله له مد بصره ومد صوته في السماء ويصدقه كل رطب ويابس سمعه، وله من كل من يصلي معه في مسجده سهم وله من كل من يصلي بصوته حسنة.

10–52 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that

Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Al-Hassan ibn al-Hussein al-Lu'lu'ee, on the authority of Al-Hassan ibn Ali ibn Yusuf, on the authority of Mu'az al-Juwhary, on the authority of Amr ibn Jamee'a who linked it up to the Prophet (MGB) through a chain of narrators, "Brushing the teeth has ten characteristics as follows: It cleans the mouth. It pleases the Honorable the Exalted God. It increases the reward for good deeds seventy times. It is also one of the traditions of God's Prophet (MGB). It cleans the teeth. It whitens the teeth. It strengthens the gums. It eliminates the phlegm. It improves the sight. It increases the appetite."

The Ten Signs of the Hour

10-53 Muhammad ibn Ahmad ibn Ibrahim narrated that Abu Abdullah al-Var'raq Muhammad ibn Abdullah ibn al-Faraj quoted Abul Hassan Ali ibn Bayan al-Muqar'ri, on the authority of Muhammad ibn Sabeq, on the authority of Za'ede, on the authority of Al-A'amash, on the authority of Forat al-Qazaz, on the authority of Abil Tufayl Amer ibn Vasele', on the authority of Haziqat ibn Asid al-Afari, "We were a group in Medina and were sitting under the shadows of a garden and God's Prophet (MGB) was in a room. The Prophet (MGB) noticed us and asked, 'What are you thinking about?' We replied, 'We are talking.' The Prophet (MGB) asked, 'What are you talking about?' We replied, 'About the Hour.' The Prophet (MGB) said, 'The Hour shall not come until ten signs appear as follows: 1- Rise of the sun from where it usually sets, 2- The *Dajjal* (Arabic for "The False Messiah" or Anti-Christ), 3- Beast of the Earth, 4, 5 and 6- Land-sliding in three places: one in the east; one in the west and one in the Arabian Peninsula, 7- The return of Jesus - the son of Mary (MGB), 8 and 9- Gog and Magog, and 10- Fire would burn forth from the Palace in Adan (in Yemen.) which would drive the people to the place of their assembly, stop wherever they stop and rest wherever they rest and drive them all to the place of Resurrection.'"

The Prophet Circumambulated Around the Ka'ba Seventy Times Each Day

10-54 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ibrahim ibn Mahzyar, on the authority of his brother Ali ibn Mahzyar, on the authority of Al-Hussein ibn Sa'id, on the authority of Safvan (ibn Yahya) and al-Qasim, on the authority of Al-Kaheli, on the authority of Abil Faraj, "Aban asked Aba Abdullah as-Sadiq (MGB) about the well-known practice of God's Prophet (MGB) when he (MGB) was in Mecca. The Imam (MGB) said,

في السواك عشر خصال

10-52 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن الحسن بن الحسين اللولؤي، عن الحسن بن علي بن يوسف، عن معاذ الجوهري عن عمرو بن جميع بإسناده رفعه إلى النبي صلى الله

عليه وآله قال: السواك فيه عشر خصال: مطهرة للفم، مرضاة للرب، يضاعف الحسنات سبعين ضعفا وهو من السنة، ويذهب الحفر ويبيض الاسنان، ويشد اللثة، ويقطع البلغم، ويذهب بغشاوة البصر، ويشهي الطعام.

آيات الساعة عشرة

10-53 حدثنا محمد بن أحمد بن إبراهيم قال: حدثنا أبوعبد الله الوراق محمد بن عبد الله بن الفرج قال: حدثنا أبوالحسن علي بن بيان المقرئ قال: حدثنا محمد ابن سابق قال: حدثنا زائدة، عن الاعمش قال: حدثنا فرات القزاز، عن أبي الطفيل عامر بن واثلة، عن حذيفة بن أسيد العفاري قال: كنا جلوسا في المدينة في ظل حائط قال: وكان رسول الله صلى الله عليه وآله في غرفة فاطلع علينا فقال: فيم أنتم؟ فقلنا نتحدث قال: عم ذا؟ قلنا: عن الساعة فقال: إنكم لا ترون الساعة حتى ترون قبلها عشر آيات: طلوع الشمس من مغربها والدجال، ودابة الارض، وثلاثة خسوف في الارض: خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب، وخروج عيسى بن مريم عليه السلام، وخروج يأجوج ومأجوج، وتكون في آخر الزمان نار تخرج من اليمن من قعر الارض لا تدع خلفها أحدا، تسوق الناس ألى المحشر، كلما قاموا قامت لهم تسوقهم إلى المحشر.

كان رسول الله صلى الله عليه وآله يطوف بالليل والنهار عشرة أسباع

10-54 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني إبراهيم بن مهزيار، عن أخيه علي، عن الحسين بن سعيد، عن صفوان، والقاسم، عن الكاهلي، عن أبي الفرج قال: سأل أبان أبا عبد الله عليه السلام أكان لرسول الله

‘God’s Prophet (MGB) circumambulated around (the *Ka’ba*) seventy times (in ten rounds each consisting of seven times) each day and night. He (MGB) performed three rounds in the beginning of the day; three rounds at the end of the night; two rounds in the mornings and two rounds in the afternoon. He rested in between these times.’”

A Man Who Makes Love to a Woman Ten Times On One of the Days of the Month of Fasting

10-55 Abu Talib al-Muzaf’far ibn Ja’far ibn al-Muzaf’far al-Alavi al-Samarqandi – may God be pleased with him – narrated that Ja’far ibn Muhammad ibn Masood quoted on the authority of his father Abil Nazr Muhammad ibn Masood al-Ayyashi, on the authority of Ja’far ibn Ahmad, on the authority of Ali ibn Muhammad ibn Shoja’, on the authority of Muhammad ibn Uthman, on the authority of Homayd ibn Muhammad, on the authority of Ahmad ibn al-Hassan al-Salih, on the authority of his father, on the authority of Al-Fath ibn Yazid al-Gorjany, “I wrote a letter to Abil Hassan Al-Kazim (MGB) and asked about a man who makes love to a woman ten times – whether it be legitimate or not – on one of the

days of the month of fasting – *Ramazan*. He (MGB) replied, 'He has to pay ten times the expiation: an expiation for each time, and if he eats or drinks anything he should also pay for the expiation of one day.'"

Ten Pieces of Advice

10–56 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Aban ibn Uthman, "A man went to see Aba Abdullah as–Sadiq (MGB) and said, 'O may my parents be your ransom! Please advise me.' Then the Imam (MGB) said, 'When you know that the Blessed the Sublime God has promised to give you your share of daily bread, why are you so worried about earning it? When you know that you have a certain portion of daily bread, why are you so greedy? If you know that the Reckoning is right, why do you gather so much wealth? If you know that God will reward you, then why are you so miserly? If you know that there will be a punishment in the Fire, why do you commit sins? If you know that certainly you will die, why are you so happy? If you know that God sees all your deeds, why do you plot? If you know that you must cross the Bridge30, why are you selfish? If you know that everything is due to Divine destiny, why are you sad? If you know that this world is ephemeral, why do you rely on it?'"

صلى الله عليه وآله طواف يعرف به؟ قال: كان رسول الله يطوف بالليل والنهار عشرة أسباع: ثلاثة أول النهار، وثلاثة آخر الليل، واثنين إذا أصبح، واثنين بعد الظهر وكان فيما بين ذلك راحته.

في من واقع امرأة في يوم من شهر رمضان عشر مرات

10–55 حدثنا أبوطالب المظفر بن جعفر بن المظفر العلوي رضي الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه أبي النضر محمد بن مسعود بن محمد بن عياش العياشي قال: حدثنا جعفر بن أحمد قال: حدثني علي بن محمد بن شجاع، عن محمد ابن عثمان، عن حميد بن محمد، عن أحمد بن الحسن بن صالح، عن أبيه، عن الفتح بن يزيد الجرجاني أنه كتب إلى أبي الحسن عليه السلام سأله عن رجل واقع امرأة في شهر رمضان من حل أو حرام عشر مرات؟

قال: عليه عشر كفارات لكل مرة كفارة. قال: فإن أكل أوشرب فكفارة يوم واحد.

عشر كلمات عظات

10-56 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن أبيه، عن ابن أبي عمير، عن أبان بن عثمان، عن أبي عبد الله عليه السلام قال: جاء إليه رجل فقال له: بأبي أنت وامي عظني موعظة فقال: عليه السلام: إن كان الله تبارك وتعالى قد تكفل بالرزق فاهتمامك لماذا؟ وإن كان الرزق مقسوما فالحرص لماذا؟ وإن كان الحساب حقا فالجمع لماذا؟ وإن كان الخلف من الله حقا فالبخل لماذا، وإن كانت العقوبة من النار فالمعصية لماذا؟ وإن كان الموت حقا فالفرح لماذا؟ وإن كان العرض على الله حقا فالمكر لماذا؟ وإن كان الممر على الصراط حقا فالعجب لماذا؟ وإن كان كل شيء بقضاء وقدر فالحزن لماذا؟ وإن كانت الدنيا فانية فالطمانينة إليها لماذا؟

Ten Groups of This Nation Disbelieve In the Almighty God

10-57 Abul-Hussein Muhammad ibn Ali ibn al-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB), God's Prophet (MGB) told Ali (MGB), "O Ali! Ten groups of people in this nation disbelieve in the Almighty God. They are as follows: the tale-bearers; murderers; magicians; pimps; those who illegitimately copulate with a lady in the anal area; those who copulate with animals; those who copulate with familiar women (to whom they are forbidden to marry)31; those who cause sedition; those who sell weapons to the enemies who are at war with Muslims; those who refrain from defraying the alms-tax; and those who die without going on *Hajj* pilgrimage although they are wealthy enough to do so.

The Divinatory Arrowsdccxcv which the People In the Age of Ignorance Had Divided Into Ten Parts

10-58 Ahmad ibn Zyad ibn Ja'far al-Hamedany, al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham ibn al-Mo'adab, Ali ibn Abdullah al-Var'raq, Hamzih ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB), on the authority of Ali ibn Ibrahim ibn Hashim who in the year 307 A.H. (919 A.D.) narrated that his father quoted Abi Ahmad Muhammad ibn Zyad al-Azodi, Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Aban ibn Uthman al-Ahmar, on the authority of Aban ibn Taqlib, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB) who said the following regarding the following verse from the Honorable the Exalted God, "*Forbidden to you* (*for food*) *are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been* (*partly*) *eaten by a wild animal; unless ye are able to slaughter it* (*in due form*)*; that which is sacrificed on stone* (*altars*)*;* (*forbidden*) *also is the division* (*of meat*) *by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of*

your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, God is indeed Oft-Forgiving, Most Merciful."[32]

كفر بالله العظيم من هذه الامة عشرة

10-57 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمى قال: حدثنا أبي قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: ياعلي كفر بالله العظيم من هذه الامة عشرة: القتات، والساحر، والديوث، وناكح امرأة حراما في دبرها، وناكح البهيمة، ومن نكح ذات محرم منه، والساعي في الفتنة، وبايع السلاح من أهل الحرب، ومانع الزكاة، ومن وجد سعة فمات ولم يحج.

الازلام التي كان أهل الجاهلية يستقسمون بها عشرة

10-58 حدثنا أحمد بن زياد بن جعفر الهمداني، والحسين بن إبراهيم بن أحمد ابن هشام بن المؤدب، وعلي بن عبد الله الوراق، وحمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام قالوا: حدثنا علي بن إبراهيم بن هاشم سنة سبع وثلاثمائة قال:حدثني أبي، عن أبي أحمد محمد بن زياد الازدي وأحمد بن محمد بن أبي نصر البزنطي جميعا، عن أبان بن عثمان الاحمر، عن أبان بن تغلب، عن أبي جعفر محمد بن علي الباقر عليهما السلام أنه قال: في قوله عز وجل: "حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الإِسْلاَمَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ".

The Imam (MGB) replied, "What '*dead meat, blood, the flesh of swine'* refer to here are well-known already. However, *'that on which hath been invoked the name of other than God'* refers to what has been slaughtered as an offering for the idols. And *'that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death'* refers to the fact that the Magians did not eat the meat of animals whose head was cut off. Rather they killed it unlawfully and ate it. They choked cows and sheep and ate them when they died. Sometimes they placed a cloth in front of the animal's eyes and threw it down from the roof and ate it when it died. At other times they made the ewes fight with each other with their horns, and ate the one that got killed. And '*that which hath been* (*partly*) *eaten by a wild animal; unless ye are able to slaughter it* (*in due form*)*;'* refers to the fact that sometimes they ate what has been attacked by wolves and lions. God forbade eating such things. And '*that which is sacrificed on stone* (*altars*)*;'* refers to what the people used to sacrifice in a fire-house. The Quraysh used to worship trees and rocks and slaughtered for them. Thus '(*forbidden*) *also is the division* (*of*

meat) *by raffling with arrows'* refers to the practice of the Quraysh who divided up a slaughtered camel's corpse into twenty-eight shares, gathered around it, drew lots with ten arrows, and gave it to men. There were ten lottery arrows. Seven of them had shares and three of them had no shares. The seven that had shares had the names *Fach*; *Tawam*; *Musbil*; *Nafis*; *Hilis*; *Raqib*; *Mu'alli*. *Fach* had one share; *Tawam* had two shares. *Musbil* had three shares. *Nafis* had four shares. *Hilis* had five shares. *Raqib* had six shares. *Mu'alli* had seven shares. The last three arrows which did not have any shares were called *Samih*, *Manih*, and *Waghd*, had no share at all. Those who got the arrows which did not have any shares had to pay for the camel. This is considered to be gambling and the Honorable the Exalted God forbade it."

What Each Muslim Should Say Before the Rising of the Sun and Before Its Setting

10-59 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of his father, on the authority of Isma'il ibn al-Fazl that Aba Abdullah as-Sadiq (MGB) was asked regarding the following words of the Honorable the Exalted God, *'..., and celebrate* (*constantly*) *the praises of thy Lord, before the rising of the sun, and before its setting;...'* 33 He (MGB) said, "It is incumbent upon every Muslim to say the following ten times before the rising of the sun, and before its setting: 'There is no god but God. There is no partner for Him. To Him belongs the Rule and praise is for Him. He revives and deadens. He is the

قال: الميتة والدم ولحم الخنزير معروف "وَما أهل لغير الله به" يعني ماذبح للاصنام، وأما المنخنقة فإن المجوس كانوا لا يأكلون الذبايح ويأكلون الميتة وكانوا يخنقون البقر والغنم فإذا اختنقت وماتت أكلوها، "والمتردية" كانوا يشدون أعينها ويلقونها من السطح فإذا ماتت أكلوها،"و النطيحة" كانوا يناطحون بالكباش فإذا ماتت أحدها أكلوها، "وماأكل السبع إلا ما ذكيتم" فكانوا يأكلون مايقتله الذئب والاسد، فحرم الله ذلك "وما ذبح على النصب" كانوا يذبحون لبيوت النيران، وقريش كانوا يعبدون الشجر والصخر فيذبحون لهما "وأن تستقسموا بالازلام ذلكم فسق" قال كانوا يعمدون إلى الجزور فيجزونه عشرة أجزاء ثم يجتمعون عليه فيخرجون السهام ويدفعونها إلى رجل، والسهام عشرة سبعة لها أنصباء وثلاثة لا أنصباء لها، فالتي لها أنصباء: الفذ، والتوأم، والمسبل، والنافس، والحلس والرقيب، والمعلى.والفذ له سهم، والتوأم له سهمان، والمسبل له ثلاثة أسهم، والنافس له أربعة أسهم، والحلس له خمسة أسهم، والرقيب له ستة أسهم، والمعلى له سبعة أسهم. والتي لا أنصباء لها: السفيح، والمنيح، والوغد. وثمن الجزور على من لا يخرج له من الانصباء شيء وهو القمار فحرمه الله عز وجل.

مافرض على كل مسلم أن يقوله كل يوم قبل طلوع الشمس عشر مرات وقبل غروبها عشر مرات

10-59 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول، عن أبيه قال: حدثنا إسماعيل بن الفضل قال: سألت أبا عبد الله عليه السلام عن قول

الله عز وجل: "وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا" فقال: فريضة على كل مسلم أن يقول قبل طلوع الشمس عشر مرات وقبل غروبها عشر مرات: "لا إله إلا الله

Living Who never dies. All good is done by His Hand. And He is the One who is able to do everything. (*'La illaha illalah vahdahu la sharika la lahul molk va laholhamd yohee va yomit va huwa hayuun la yamut beyadehil khayr va huwa ala koleshayen qadir.'* I repeated it but had doubts whether to say *'yohee va yomit'* or *'yomit and yohee'* and said 'There is no god but God. There is no partner for Him. To Him belongs the Rule and praise is for Him. He revives and deadens. He deadens and revives.' The Imam (MGB) told me, 'There is no doubt that both ways are true about the Sublime God, but you had better say it as I did.'

The ten sons of Abdul Mutalib and Abbas

10-60 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Aban ibn Uthman al-Ahmar that he had heard Ja'far ibn Muhammad (MGB) narrate on the authority of his father (MGB), on the authority of Jabir ibn Abdullah al-Ansari, "The Prophet (MGB) was asked about the number of the sons of Abdul Mutalib34. He (MGB) replied, 'There were ten of them and Abbas.'"35

The compiler of the book - may God be pleased with him - said, "They were Abdullah; Abu Talib; Az-Zubayr; Hamzih; Harith who was the eldest; Qaydaq; Muqum; Hijl; Abd al-Aza who is the same as Abu Lahab36; Zarrar and Abbas. Some people say that Muqum is the same as Hijl. Abdul Mutalib had ten names by which the Arabs, the Roman Emperors and the Persian and Ethiopian Kings knew him. These names were: Amir; Shaiba-ulhamd; Sayyid Batha; Saqi Hujjaj; Saqi Muqays; Qays ul-vara fil-am ul-Judab; Abul Sadat ulashrat; Abdul Mutalib, Hafir Zamzam. Nobody had any of these names before him."

1. The Holy Quran: Chapter 1.
2. In the Arabic text, the word Tooba is used which is translated to mean "blessedness" here. Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.
3. The Holy Quran: Hijr 15:75.
4. A vizier is a minister
5. Same as Al-Hussein ibn Ahmad ibn Hisham al-Mo'adab.
6. Imam as-Sajjad (MGB)
7. Imam al-Hussein (MGB)
8. Imam Ali (MGB)
9. 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to

Paradise is also called the Bridge of Hell.

10. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

11. In some versions we read: “Al-Hussein ibn Atiye.”

12. See footnote for 1-21.

13. A hill to the west of Mecca.

14. Or the Catamites.

15. Tax collectors.

16.

17. Or the Catamites.

18. Tax collectors.

19.

20. Imam al-Kazim (MGB)

21. Imam As-Sajjad (MGB)

22. nor make the favors bestowed upon you greater than what they are.

23. The Holy Quran: Hadid 57:23.

24. Referring to the distance between one’s eyes and ears

25. This refers to death

26. Barahut is a valley in Hadra-mawt, in the vicinity of a village called Tin'ah. In a tradition we read ‘Al-'Anazi related to me on the authority of Ali ibn-al-Sabbah that Abu al-Mundhir once said, ‘I was told by my father, on the authority of Abu Salih who in turn was quoting Ibn Abbas, that the souls of the believers were buried in Al-Jabiyah in Syria, while those of the polytheists were interred in Barahut.’ In another source we read that Barahoot is the name of a desert in Yemen, and that the believers’ souls shall reside in Wadi Assalam in Najaf.

27. It is easy for men to control the direction of the urine stream. This makes it easy for them to urinate standing up with the stream of urine exiting at the same speed as it exits the urethra. When women urinate, since the urethra opens straight into the vulva the urine doesn’t exit at a distance from her body and is, therefore, hard to control. Because of surface tension in the urine, the easiest method is to just rely on gravity to take over once the urine has exited her body. This can easily be achieved if the woman is sitting on a toilet, some women prefer to not sit all the way down on a toilet seat, also known as squatting. These alternative choices are sometimes made due to the perceived or actual unsanitary conditions. When sitting, it helps if the woman leans forward and keeps her legs together, as this helps direct her stream downwards. When not urinating into a toilet, squatting is the easiest way for a woman to direct her urine stream.

28. The general family of herbal diuretics are called aquaretics. Many of the more common and safe aquaretics are found in many over the counter weight control products. Aquaretics are colloquially called diuretics, but they are, in fact, not diuretics at all. These phytopharmaceuticals merely increase blood flow in the kidneys. This, in turn, increases glomerular filtration rate (GFR). By increasing GFR, the output of urine is increased. This process increases the amount of water excreted through urination, but it doesn’t increase elimination of electrolytes such as sodium, chloride, and bicarbonate. Since these preparations do not increase elimination of electrolytes, they cannot be correctly labeled as diuretics. They have the following uses: 1- Treatment for conditions that result from decrease urine output (or those that would benefit from increased flow) such as pyelonephritis, urethritis, and cystitis. 2- Prevention of kidney stones or nephrolithiasis. Kidney stones are a result of supersaturated urine with high levels of calcium, uric acid, oxalate, and cystine. These products crystallize and the result is a kidney stone. By diluting them with increase urine flow, the filtered products will be more easily excreted through urination. 3- Treatment and prevention of hyperuricemia through increased urination.

29. Hemiplegia is a condition where there is paralysis in one vertical half of a patient's body. This is not hemiparesis wherein one half of the body is weakened, i.e. one arm and its corresponding leg are weak. Hemiplegia is similar to hemiparesis, but hemiparesis is considered less severe.

30. ‘The path’. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to

Paradise is also called the Bridge of Hell.

31. Here the word familiar is used for one who is Mahram. In this sense for women, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex, are familiar based on the Quran.

32. The Holy Quran: Maida 5:3.

33. The Holy Quran: Ta-Ha 20:130.

34. It is recorded in the literature that Shaiba ibn Hashim was better known as Abdul Mutalib or Abd al-Mutalib, since he was raised by his uncle Mutalib. He is the grandfather of the Prophet Muhammad (MGB) and Ali (MGB). Shaiba ibn Hashim married Sumra bint Jandab, Lubna bint Hajira, Fatimah bint Amr, Halah bint Wahab-Zuhriya, and Natila bint Khabab - Khizriji. He had Harith ibn 'Abd al-Mutalib from Sumra bint Jandab: Harith ibn 'Abd al-Mutalib; Abu al-Aza (Abu Lahab) ibn 'Abd al-Mutalib From Lubna bint Hajira; Abu Talib ibn 'Abd al-Mutalib - Father of Ali (MGB) and Az-Zubayr ibn 'Abd al-Mutalib and 'Abd Allah ibn 'Abd al-Mutalib - Father of Muhammad (MGB) from Fatimah bint Amr: and Hamzih ibn 'Abd al-Mutalib; Muqum ibn 'Abd al-Mutalib; Hijl ibn 'Abd al-Mutalib; Saffiyah bint 'Abd al-Mutalib from Halah bint Wahab: and had `Abbas ibn `Abd al-Mutalib and `Zarrar ibn `Abd al-Mutalib from Natila bint Khabab - Khizriji.

'Abd Allah ibn 'Abd al-Mutalib of Bani Hashim and Aminah bint Wahab of Bani Zuhra were the parents of the Prophet Muhammad (MGB). Abdallah died four months before Muhammad's birth, and Aminah bint Wahab was taken care of by Shaiba. Aminah also died six years later and Shaiba ibn Hashim died in 578A.D. when Muhammad (MGB) was only eight years old. He was then taken care of by his uncle Abu Talib (the father of Ali (MGB)), a prominent Quraysh chief and custodian of the Ka'ba.

35. He also had a daughter called Saffiyah.

36. Due to Abu Lahab's hostility towards Islam, God sent down a Chapter of the Quran as follows, "In the name of Allah, the Compassionate, the Merciful. Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of Blazing Flame! His wife shall carry the (crackling) wood - As fuel!- A twisted rope of palm-leaf fibre round her (own) neck!" [The Holy Quran: Al-Masad 111:1-5]. The Prophet Muhammad (MGB) was protected somewhat by the influence of his family, but even he was subjected to such abuse; while he was praying near the Ka'ba, Abu Lahab threw the entrails of a sacrificed goat over him.

Part 11: On Eleven-Numbered Characteristics

Names of the Eleven Stars Which Joseph Saw Prostrating to Him

11-1 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ali ibn Muhammad, on the authority of Suleiman ibn Zyad al-Minqari, on the authority of Amr ibn Shimr, on the authority of Isma'il ibn al-Sadi, on the authority of Abdul Rahman ibn Sabit al-Qurashi, on the authority of Jabir ibn Abdullah al-Ansari, "Regarding what God said about Joseph (MGB)

وحده لا شريك له، له الملك وله الحمد، يحيي ويميت، وهو حي لايموت، بيده الخير وهو على كل شيء قدير" قال: فقلت: "لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيى ويميت، ويميت ويحيى" فقال: يا هذا لاشك في أن الله يحيي ويميت ويميت ويحيى ولكن قل كما أقول.

بنو عبدالمطلب عشرة والعباس

10-60 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن أبان بن عثمان الاحمر قال: سمعت جعفر بن محمد يحدث عن أبيه عليهما السلام قال: سمعت جابر بن عبد الله الانصاري يقول: سئل رسول الله صلى الله عليه وآله عن ولد عبدالمطلب فقال: عشرة والعباس.

قال مصنف هذا الكتاب رضي الله عنه: وهم عبد الله وأبوطالب والزبير وحمزة والحارث وهو أسنهم والغيداق والمقوم وحجل وعبدالعزى وهو أبولهب وضرار والعباس، ومن الناس من يقول: إن المقوم هوحجل.ولعبد المطلب عشرة أسماء تعرفه بهاالعرب وملوك القياصرة وملوك العجم وملوك الحبشة، فمن أسمائه عامر، وشيبة الحمد، وسيد البطحاء، وساقي الحجيج، وساقي المغيث، وغيث الورى في العام الجدب، وأبوالسادة العشرة، وعبدالمطلب، وحافر زمزم، وليس ذلك لمن تقدمه.

أبواب الاحد عشر

أسماء الكواكب الاحد عشر التى رآها يوسف عليه السلام في المنام له ساجدين مع الشمس والقمر

1-11 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن علي بن محمد، عن رجل، عن سليمان بن زياد المنقري عن عمرو بن شمر، عن إسماعيل السدي، عن عبدالرحمن بن سابط القرشي، عن جابر بن عبد الله الانصاري، في قول الله عز وجل حكاية عن يوسف

we read the following in the Holy Quran, *'I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!*(*12:4*)*'* Then he started to name those stars: that were *Al-Tariq*, *Jirban*, *Al-Zial*, *Zul-Kanafan*, *Zul-Qar'e*, *Qabis*, *Vas'sab*, *Amoodan*, *Faylaq*, *Misbah*, *Al-Zaruh*, *Al-Zia'e* and *Al-Nur* implying the sun and the moon. All the stars are encompassed by the sky."

11-2 Abu Muhammad Abdullah ibn Hamid narrated that Abu Bakr Muhammad ibn Ja'far quoted ibn Arafat, i.e. Al-Hassan, on the authority of Al-Hikam ibn Zahir, on the authority of Al-Sadi, on the authority of Abdul Rahman ibn Sabit al-Qurashi, on the authority of Jabir ibn Abdullah, "A Jew called Bostan went to see the Prophet (MGB). Bostan asked the Prophet (MGB), "O Muhammad! Can you tell me the names of the stars which Joseph (MGB) saw prostrating to him?" The Prophet (MGB) did not respond to him on that day until Gabriel (MGB) descended down and informed the Prophet (MGB) about the names of the stars. Then the Prophet (MGB) called Bostan in. When he came in, the Prophet (MGB) asked him, 'Will you submit to Islam if I inform you about the names (of the stars)?' Bostan replied, 'Yes.'

Then the Prophet (MGB) said, ‘*Jirban*, *Al-Tariq*, *Al-Zial*, *Zulkanafan*, *Qabis*, *Vas’sab*, *Amoodan*, *Al-Faylaq*, *Al-Misbah*, *Al-Zaruh*, *Zul-Qar’e*, *Al-Zia’e* and *Al-Nur* were the stars which he (MGB) saw in the sky prostrating to him. When Joseph (MGB) told Jacob (MGB) about that, Jacob (MGB) replied, ‘This is an affair which Honorable the Exalted God shall take care of in the future.’ The Jew called Bostan said, ‘I swear by God that these were the names of those stars.’”

The Eleven Names of Zamzam

11-3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Aiman ibn Mohraz, on the authority of Muawiyah ibn Am’mar that Aba Abdullah as-Sadiq (MGB) said, “The names of *Zamzam* are *Rokzat Gabriel*; *Hafirat Ishmael*; *Hafirat Abdul Mutalib*; *Zamzam; Berat*; *Al-Mazmounat*; *Al-Rava’e*; *Shob’at*; *Ta’am*; *Mot’am*; and *Shafa Saqam*.”

"إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ".

فقال في تسمية النجوم: وهو الطارق وجربان، والذيال، وذو الكنفان، وذو القرع، وقابس، ووثاب، وعمودان وفيلق، ومصبح، والضروح، والضياء والنور يعني الشمس والقمر، وكل هذه الكواكب محيطة بالسماء.

11-2 حدثنا أبو محمد عبد الله بن حامد قال: أخبرنا أبوبكر محمد بن جعفر قال: حدثنا ابن عرفة يعني الحسن قال: حدثنا الحكم بن ظهير، عن السدي، عن عبد الرحمن بن سابط القرشي، عن جابر بن عبد الله قال: أتى النبي صلى الله عليه وآله رجل من اليهود يقال له بستان اليهودي، فقال: يا محمد، أخبرني عن الكواكب التي رآها يوسف عليه السلام أنها ساجدة ما أسماؤها؟

فلم يجبه نبي الله صلى الله عليه وآله يومئذ في شيء. ونزل جبرائيل عليه السلام بعد فأخبر النبي صلى الله عليه وآله بأسمائها.

قال: فبعث نبي الله صلى الله عليه وآله إلى بستان فلما أن جاءه قال النبي صلى الله عليه وآله: هل أنت تسلم إن أخبرتك بأسمائها؟

قال: فقال له: نعم.

فقال له النبي صلى الله عليه وآله: جربان، والطارق، والذيال، وذو الكنفان، وقابس، ووثاب، وعمودان والفيلق، والمصبح، والضروح، وذوالقرع، والضياء والنور رآها في افق السماء ساجدة له فلما قصها يوسف عليه السلام على يعقوب عليه السلام قال يعقوب: هذا أمر مشتت يجمعه الله عز وجل بعد.

قال: فقال بستان: والله إن هذه لاسماؤها.

أسماء زمزم احدى عشر

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد 3-11 بن أبي نصر البزنطي، عن أيمن بن محرز، عن معاوية ابن عمار، عن أبي عبد الله عليه السلام قال: أسماء زمزم: ركضة جبرئيل وحفيرة إسماعيل وحفيرة عبدالمطلب وزمزم وبرة والمضمونة والرواء، وشبعة وطعام ومطعم وشفاء سقم.

Part 12: On Twelve-Numbered Characteristics

On from one to twelve characteristics

12-1 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abu Abdullah al-Razi, on the authority of Abil Hassan Isa ibn Muhammad ibn Isa ibn Abdullah al-Muhammadi - one of the offspring of Muhammad ibn al-Hanifat, on the authority of Muhammad ibn Jabir, on the authority of Ata that Tavoos said, "A group of Jews went to see Umar ibn al-Khat'tab when he was in charge of the people. They told him, 'You are in charge of the affairs after your Prophet (MGB). We have come here to ask you several questions. Should you give us the correct answers we will believe in you, accept your religion and follow you.' Then Umar told them, 'Ask whatever you wish to ask.' They said, 'Inform us about the locks of the seven heavens; the grave which carried its resident around; the one who admonished his own nation, but was neither of the genies nor of the men; the place on which the Sun shone only once and never again; the five creatures which were not created in the womb; of the one, the two, the three, the four, the five, the six, the seven, the eight, the nine, the ten, the eleven and the twelve.' Umar looked down, opened his eyes and said, 'You have asked Umar ibn al-Khat'tab things which he doesn't know. However, the Prophet's cousin will answer all your questions.' Then he sent after Ali (MGB). When Ali (MGB) came there, he told him, 'O Abal-Hassan! This group of Jews have asked me questions none of which I could answer. They have pledged to

believe in the Prophet (MGB), if we give them the right answers.'

Ali (MGB) told them, 'O group of Jews! Present your questions.' They related to him what they had asked Umar.

He (MGB) asked them, 'Do you have any other questions?' They said, 'No, O the father of Shabar and Shobayr![1]' Then Ali (MGB) told them, 'The locks of the heavens are associating partners with God, and the keys to them are saying 'There is no god but God.' And the grave which carried its resident around was the large whale which moved around at sea when Jonah was in its stomach. The one who advised his people which was neither of the genies nor of men was the ant which spoke with Solomon – the son of David (MGB). And the place where the Sun shone only once and

أبواب الاثني عشر

باب الواحد إلى اثني عشر

1-12 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري قال: حدثني أبوعبد الله الرازي، عن أبي الحسن عيسى بن محمد بن عيسى بن عبد الله المحمدي من ولد محمد بن الحنفية، عن محمد بن جابر عن عطاء، عن طاووس قال: أتي قوم من اليهود عمر بن الخطاب وهو يومئذ وال علي الناس فقالوا: أنت والي هذا الامر بعد نبيكم. أتيناك نسألك عن أشياء إن أنت أخبرتنا بها آمنا وصدقنا واتبعناك.

فقال عمر: سلوا عما بدا لكم.

قالوا: أخبرنا عن أقفال السماوات السبع ومفاتيحها، وأخبرنا عن قبر سار بصاحبه؟ وأخبرنا عمن أنذر قومه ليس من الجن ولا من الانس؟ وأخبرنا عن موضع طلعت فيه الشمس ولم تعد إليه، وأخبرنا عن خمسة لم يخلقوا في الارحام، عن واحد واثنين وثلاثة وأربعة وخمسة وستة وسبعة، وعن ثمانية وتسعة وعشرة وحادي عشر وثاني عشر؟

قال: فأطرق عمر ساعة ثم فتح عينيه ثم قال: سألتم عمر بن الخطاب عما ليس له به علم، ولكن ابن عم رسول الله صلى الله عليه وآله يخبركم بما سألتموني عنه. فأرسل إليه فدعاه.

فلما أتاه قال له: يا أبا الحسن، إن معاشر اليهود سألوني عن أشياء لم اجبهم فيها بشيء، وقد ضمنوا لي إن أخبرتهم أن يؤمنوا بالنبي صلى الله عليه وآله.

فقال لهم علي عليه السلام: يا معشر اليهود، اعرضوا علي مسائلكم.

فقالوا له مثل ما قالوا لعمر.، فقال لهم علي عليه السلام: أتريدون أن تسألوا عن شيء سوى هذا؟ قالوا لا: يا أبا شبر وشبير.

فقال لهم علي عليه السلام: أما أقفال السماوات فالشرك بالله، ومفاتيحها قول لا إله إلا الله، وأما القبر الذي سار بصاحبه فالحوت سار بيونس في بطنه البحار السبعة وأما الذي أنذر قومه ليس من الجن ولا من الانس فتلك نملة سليمان بن داود عليهما السلام، أما الموضع الذي طلعت فيه الشمس فلم تعد إليه، فذاك

never again was in the depth of the sea which the Honorable the Exalted God split up for the Children of Israel to pass[2] (when they were escaping from Egypt and chased by *Pharaoh*) and where *Pharaoh* and his soldiers were drowned.[3]

The five creatures which were not created in the wombs were Adam; Eve; the cane of Moses; the she-camel of Salih; and Abraham's ram. And the One is the Honorable the Exalted God for whom there are no partners. And the two are Adam and Eve. And the three are the angels Gabriel, Michael[4] and Isra'fil[5]. And the four are the *Torah;* the *Bible;* the *Zabur* (Psalms of David) and the *Quran.* And the five are the five prayers made obligatory upon the Prophet (MGB). And the six are the six days during which God created the heavens, the Earth and whatever lies in between as we read in what the Honorable the Exalted God says, *'We created the heavens and the Earth and all between them in Six Days.'*[6] And the seven refers to the seven firmaments which the Honorable the Exalted God says in the following verse, *'And* (*have We not*) *built over you the seven firmaments.'*[7] And the eight refers to the eight who bear the Throne as we read in what the Honorable the Exalted God says, *'...and eight will, that Day, bear the Throne of thy Lord above them.'*[8] And the nine refers to the miracles which were sent to Moses – the son of Imran.[9] And the ten refers to the ten (more) days referred to in the following verse as said by the Honorable the Exalted God, *'We appointed for Moses thirty nights, and completed* (*the period*) *with ten* (*more*)*...'*[10] And the eleven refers to what Joseph told his father '*I did see eleven stars'*[11]

And the twelve refers to the twelve times Moses was advised to strike at the rock by the Honorable the Exalted God, ''*Strike the rock with thy staff.' Then gushed forth there from twelve springs....'*[12] The Jews faced Ali (MGB) And said, 'We bear witness that there is no god but God; Muhammad is God's Prophet and you are the Prophet's cousin.' Then they faced Umar and said, 'We bear witness that this Ali (MGB) is the brother of God's Prophet (MGB) and is more deserving for your rank than you are.' Everyone who was with them sincerely accepted Islam."

12-2 Muhammad ibn al-Hassan ibn Sa'id al-Hashemi al-Kufy in Kufa narrated that Forat ibn Ibrahim ibn Forat al-Kufy quoted Ubayd ibn Kasir, on the authority of Yahya ibn al-Hassan, Ebad ibn Yaqoob, and Muhammad ibn al-Jonayd, on the authority of Abdul Rahman ibn al-Masoodi, on the authority of

Al-Harith ibn Usayrat, on the authority of Al-Sakhr ibn al-Hikam al-Farazi, on the authority of Hayan ibn al-Harith al-Azodi, on the authority of Al-Rabi'a ibn al-Jameel al-Zabi, on the authority

البحر الذي أنجى الله عز وجل فيه موسى عليه السلام وغرق فيه فرعون وأصحابه، وأما الخمسة الذين لم يخلقوا في الارحام فآدم وحواء وعصى موسى وناقة صالح وكبش إبراهيم عليهم السلام،وأما الواحد فالله الواحد لا شريك له،وأما الاثنان فادم وحواء وأما الثلاثة فجبريل وميكائيل وإسرافيل، وأما الاربعة فالتوراة والانجيل والزبور والفرقان، وأما الخمس فخمس صلوات مفروضات على النبي صلى الله عليه وآله، وأما الستة فقول الله عز وجل: "وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ" وأما السبعة فقول الله عز وجل: "وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا" وأما الثمانية فقول الله عز وجل" وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ" وأما التسعة فالآيات المنزلات على موسى بن عمران عليه السلام، وأما العشرة فقول الله عز وجل: "وَوَاعَدْنَا مُوسَى ثَلاَثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ" وأما الحادي عشر فقول يوسف لابيه "إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا" وأما الاثنى عشر فقول الله عز وجل لموسى عليه السلام: "اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا"

قال: فأقبل اليهود يقولون: نشهد أن لا إله إلا الله وأن محمدا رسول الله صلى الله عليه وآله وإنك ابن عم رسول الله صلى الله عليه وآله، ثم أقبلوا على عمر فقالوا: نشهد أن هذا أخو رسول الله صلى الله عليه وآله والله إنه أحق بهذا المقام منك. وأسلم من كان معهم وحسن إسلامهم.

شر الاولين والاخرين اثنا عشر

حدثنا محمد بن الحسن بن سعيد الهاشمي الكوفي بالكوفة قال: حدثنا فرات بن إبراهيم بن فرات الكوفي 2-12 قال: حدثني عبيد بن كثير قال: حدثنا يحيى بن الحسن، وعباد بن يعقوب، ومحمد بن الجنيد قالوا: حدثنا أبوعبدالرحمن المسعودي قال: حدثني الحارث بن عصيرة، عن الصخر بن الحكم الفزاري، عن حيان بن الحارث

of Malik ibn Zamrat al- Ravasi, "When Abuzar was deported he had a get-together with Ali ibn Abi Talib (MGB), Al-Miqdad ibn al-Aswad, Ammar ibn Yasir, Haziqat ibn al-Yaman and Abdullah ibn Mas'ood.

Abuzar – may God have Mercy upon him – said, 'Cite a narration in remembrance of God's Prophet (MGB) so that we may bear witness to it, pray and recognize God's Unity.' Then Ali (MGB) said, 'You know that it is not the proper time now for me to cite a narration.' They said, 'You are right.' Then they said, 'O Haziqat! Tell us a narration.' Haziqat said, 'You well know that I always asked about the difficulties in the affairs and learned them. I never asked about anything else.' They said, 'You are right.'

They asked Ibn Mas'ood, 'O Ibn Mas'ood! Tell us a narration.' He said, 'You well know that I am an expert in the Quran and no one asks me about anything else. You are the ones who cite narrations.' They said, 'You are right.' Then they asked Miqdad, 'O Miqdad! Tell us a narration.' He said, 'You well know that I am a warrior and no one asks me about anything else. You are the ones who cite

narrations.' They said, 'You are right.' Then they asked Ammar, 'O Ammar! Tell us a narration.' He said, 'You well know that I am forgetful. I will remember things which you remind me of.'

Then Abuzar – may God have mercy upon him – himself started to talk and said, 'I shall tell you a narration which you yourselves have heard from the Prophet (MGB) and others have heard from you. God's Prophet (MGB) said, 'Are you not the ones who bear witness that there is no god but God; that Muhammad is God's Prophet; that the Hour is sure to come and there is no doubt in it; that God shall resurrect you from the graves; that it is a truth that the dead shall be brought back to life; that Paradise is a truth; that Hell is a truth?' They all said, 'Yes, we do.' Then the Prophet (MGB) said, 'I also bear witness to these things.'

Then the Prophet (MGB) said, 'Are you not the ones who bear witness that the twelve of the worst people include six from the people of the past and six from the latter times. The six from the people of the past are the son of Adam who killed his brother; the *Pharaoh*; *Haman*[13]; *Qarun* (Korah)[14]; *Sameri*[15]; *Dajjal*[16] who has been one of the people of the past, but shall come back in the future.[17] The six from the people of the latter times are Na'sal (Uthman ibn Affan); *Pharaoh* who is Muawiyah; the *Haman*[18] of this nation who is Zyad; the *Qarun* (Korah)[19] of this nation who is Sa'ed; the *Sameri* of this nation who is Abdullah ibn Qays who said that we should not fight just as the *Sameri* of the people of Moses (MGB) said; and Amr ibn al-'As.' Abuzar asked, 'Do you bear witness to this?' They said, 'Yes,

الازدي، عن الربيع بن جميل الضبي، عن مالك بن ضمرة الرواسي قال: لما سير أبوذر ـ رحمه الله ـ اجتمع هو وعلي بن أبي طالب عليه السلام والمقداد بن الاسود وعمار بن يسار وحذيفة بن اليمان وعبد الله بن مسعود فقال أبوذر ـ رحمه الله ـ: حدثوا حديثا نذكر به رسول الله صلى الله عليه وآله ونشهد له وندعو له ونصدقه بالتوحيد، فقال علي عليه السلام: ما هذا زمان حديثي قالوا: صدقت،فقال: حدثنا يا حذيفة فقال: لقد علمتم أني سألت المعضلات وخبرتهن لم اسأل عن غيرها. قال: حدثنا يا ابن مسعود قال: لقد علمتم أني قرأت القرآن لم اسأل عن غيره، ولكن أنتم أصحاب الاحاديث، قالوا: صدقت قال: حدثنا يا مقداد قال: لقد علمتم أني إنما كنت صاحب السيف لا اسأل، عن غيره ولكن أنتم أصحاب الاحاديث، قالوا: صدقت. فقال: حدثنا يا عمار قال: قد علمتم أني رجل نسي إلا أن اذكر فأذكر فقال أبوذررحمة الله عليهأنا احدثكم بحديث قد سمعتموه ومن سمعه منكم قال رسول الله صلى الله عليه وآله: " ألستم تشهدون أن لا إله إلا الله وأن محمدا رسول الله وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور وأن البعث حق وأن الجنة حق والنار حق؟ قالوا نشهد، قال: وأما معكم من الشاهدين، ثم قال: ألستم تشهدون أن رسول الله صلى الله عليه وآله قال: "شر الاولين والآخرين اثنا عشر ستة من الاولين وستة من الآخرين" ثم سمى الستة من الاولين ابن آدم الذي قتل أخاه، وفرعون وهامان وقارون والسامري والدجال اسمه في الاولين ويخرج في الآخرين، وأما الستة من الآخرين فالعجل وهو نعثل، وفرعون وهو معاوية، وهامان هذه الامة وهو زياد، وقارونها وهو سعيد، والسامري وهو أبوموسى عبد الله بن قيس لانه قال كما قال سامري قوم موسى: لا مساس أي لا قتال والابتر وهو عمرو بن العاص، أفتشهدون على ذلك قالوا: نعم، قال: وأنا على ذلك من الشاهدين، ثم قال: ألستم تشهدون أن رسول الله

we do.' Then he said, 'I bear witness to that, too.' Then Abuzar added, 'Do you bear witness that God's Prophet (MGB) said, 'I shall stand at the Heavenly Pool (*Al-Kauthar*) and my nation shall enter each

group under a certain flag. The first group to enter will be under the flag of that fox-like long-bearded man. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[20] after me?'

They will say, 'We denounced the greater one and tore it down, and forced the smaller one to stay at home and usurped its rights.' I shall tell them, 'Go to the left.' They will return tired, thirsty and with a black face without having even taken a sip of the Heavenly Pool's water. Then the flag of the *Pharaoh* of my nation shall enter. Most of the people are under that flag. Those who have changed their religion are amongst them. Those who get angry for the sake of this world and those who get happy for the sake of this world are amongst them. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[21] after me?' They will say, 'We denounced the greater one and tore it down, and fought with the smaller one and killed it.' I shall tell them, 'Go on the path of your friends!' They will return tired, thirsty and with a black face without having even taken a sip of the Heavenly Pool's water. Then the flag of the *Haman*[22] of my nation shall enter. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[23] after me?' They will say, 'We denounced the greater one and opposed it, and belittled the smaller one and disobeyed it.' I shall tell them, 'Go on the path of your friends!' They will return tired, thirsty and with a black face without having even taken a sip of the Heavenly Pool's water. Then the flag of the Abdullah ibn Qays[24] who is the leader of fifty-thousand people of my nation shall enter. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[25] after me?' They will say, 'We denounced the greater one and disobeyed it, and belittled the smaller one and pushed the people away from it.' I shall tell them, 'Go on the path of your friends!' They will return tired, thirsty and with a black face without having even taken a sip of the Heavenly Pool's water. Then the flag of the *Al-Makhdaj* shall enter. I shall stand up and take his hand. Once

صلى الله عليه وآله قال: إن امتي ترد علي الحوض على خمس رايات أولها راية العجل فأقوم فآخذ بيده فإذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت أحشاؤه ومن فعل فعله يتبعه فأقول: بماذا خلفتموني في الثقلين من بعدي؟ فيقولون: كذبنا الاكبر ومزقناه، واضطهدنا الاصغر وأخذنا حقه، فأقول: اسلكوا ذات الشمال فينصرفون ظمأ مظمئين، قد اسودت وجوههم لايطعمون منه قطرة.ثم ترد علي راية فرعون امتي وهم أكثر الناس ومنهم المبهرجون قيل: يا رسول الله وما المبهرجون بهرجوا الطريق؟ قال صلى الله عليه وآله: لا، ولكن بهرجوا دينهم وهم الذين يغضبون للدنيا ولها يرضون، فأقوم فآخذ بيد صاحبهم فإذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت أحشاؤه ومن فعل فعله يتبعه.فأقول: بما خلفتموني في الثقلين بعدي؟ فيقولون كذبنا الاكبر ومزقناه، وقاتلنا الاصغر فقتلناه فأقول: اسلكوا سبيل أصحابكم فينصرفون ظمأ مظمئين مسودة وجوههم، لا يطعمون منه قطرة.قال: ثم ترد علي راية هامان امتي فأقوم فآخذ بيده فإذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت أحشاؤه ومن فعل فعله يتبعه، فأقول: بماذا خلفتموني في الثقلين بعدي؟ فيقولون: كذبنا الاكبر ومزقناه، وخذلنا الاصغر وعصيناه، فأقول:

اسلكو سبيل أصحابكم فينصرفون ظمأ مظمئين مسودة وجوههم، لا يطعمون منه قطرة. ثم ترد علي راية عبد الله بن قيس وهو إمام خمسين ألف من أمتي فأقوم فآخذ بيده فاذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت أحشاؤه ومن فعل فعله يتبعه فأقول: بما خلفتموني في الثقلين بعدي؟ فيقولون؟ كذبنا الاكبر وعصيناه وخذلنا الاصغر وعدلنا عنه، فأقول: اسلكوا سبيل أصحابكم فينصرفون ظما مظمئين مسودة، وجوههم، لا يطعمون منه قطرة. ثم ترد علي المخدج برايته فآخذ بيده فاذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت

I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[26] after me?' They will say, 'We denounced the greater one and opposed it, and fought with the smaller one and killed it.' I shall tell them, 'Go on the path of your friends!' They will return tired and thirsty without having even taken a sip of the Heavenly Pool's water. Then the flag of the Commander of the Faithful Imam Ali (MGB) – the Divine Leader of the pious ones and the Leader of those with white-foreheads[27] shall enter. I shall stand up and take his hand. Once I take his hand, his face and that of his companions will turn white. I shall ask them, 'What did you do with the Two Heavy Things[28] after me?' They will say, 'We followed the greater one and acknowledged it, and supported with the smaller one and assisted it.' I shall tell them, 'May you return fed and happy.' They will take a drink from the Pool and shall never again become thirsty. The face of their leader shall shine like the sun and the face of their companions shall be as the full moon on the night of the fourteenth night and as bright as the stars in the sky.'"

Then Abuzar asked, 'Don't you bear witness to this?' They said, 'Yes, we do.' Then he said, 'I bear witness to that, too.' Yahya and Ebad said, 'Bear witness before the Honorable the Exalted God that Aba Abdul Rahman narrated this narration for us.' Aba Abdul Rahman said, 'Bear witness before the Honorable the Exalted God that Al-Harith ibn Hasira narrated this narration for me.' Al-Harith said, 'Bear witness before the Honorable the Exalted God that Sakhr ibn al-Hakam narrated this narration for me.' Sakhr ibn al-Hakam said, 'Bear witness before the Honorable the Exalted God that Hayyan narrated this narration for me.' Hayyan said, 'Bear witness before the Honorable the Exalted God that Al-Rabi'a ibn Jameel narrated this narration for me.' Al-Rabi'a ibn Jameel said, 'Bear witness before the Honorable the Exalted God that Malik ibn Zamre narrated this narration for me.' Mailk ibn Zamre said, 'Bear witness before the Honorable the Exalted God that Abuzar al-Qaffari narrated this narration for me.' Abuzar al-Qaffari said a similar thing indicating that God's Prophet (MGB) had narrated that for him and added that God's Prophet had said that Gabriel had narrated this on the authority of the Blessed the Sublime God."

The Way to Recognize the Noon In Each of the Twelve Months By Means of Man's Shadow

12-3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Hassan ibn

أحشاؤه ومن فعل فعله يتبعه، فأقول: بما خلفتموني في الثقلين بعدي؟ فيقولون: كذبنا الاكبر وعصيناه، وقاتلنا الاصغر وقتلناه فأقول: اسلكوا سبيل أصحابكم، فينصرفون ظمأ مظمئين مسودة وجوههم، لا يطعمون منه قطرة.ثم ترد علي رأية أمير المؤمنين وإمام المتقين وقائد الغر المحجلين فأقوم فآخذ بيده فإذا أخذت بيده ابيض وجهه ووجوه أصحابه، فأقول: بما خلفتموني في الثقلين من بعدي قال: فيقولون: اتبعنا الاكبر وصدقناه، ووازرنا الاصغر ونصرناه، وقاتلنا معه، فأقول: ردوا رواء مرويين، فيشربون شربة لا يظمأون بعدها أبدا، وجه إمامهم كالشمس الطالعة، ووجوه صحابه كالقمر ليلة البدر وكأضواء نجم في السماء. ثم قال: ألستم تشهدون على ذلك قالوا: نعم قال: وأنا على ذلك من الشاهدين،قال يحيى: وقال عباد: اشهدوا علي بهذا عندالله عز وجل أن أبا عبدالرحمن حدثنا بهذا، وقال أبوعبدالرحمن: اشهدوا علي بهذا عند الله عز وجل أن الحارث بن حصيرة حدثني بهذا، وقال الحارث: اشهدوا علي بهذا عند الله عز وجل أن صخر بن الحكم حدثني بهذا، وقال صخر بن الحكم: اشهدوا علي هذا عند الله عز وجل أن حيان حدثني بهذا، وقال حيان: اشهدوا علي بهذا عند الله عز وجل أن الربيع بن جميل حدثني بهذا، وقال الربيع: اشهدوا علي بهذا عند الله عز وجل أن مالك بن ضمرة حدثني بهذا، وقال مالك بن ضمرة: اشهدوا علي بهذا عند الله عز وجل أن أباذر الغفاري حدثني بهذا، وقال أبوذر مثل ذلك، وقال: قال رسول الله صلى الله عليه وآله: حدثني به جبرئيل عن الله تبارك وتعالى.

معرفة زوال الشمس في كل شهر من الشهور الاثنى عشر الرومية

12-3 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري قال: حدثني الحسن بن موسى الخشاب، عن

Musa al-Khishab, on the authority of Al-Hassan ibn Ishaq al-Tamimy, on the authority of Al-Hassan ibn Akhi al-Zabi, on the authority of Abdullah ibn Sin'an that he had heard Aba Abdullah as-Sadiq (MGB) say, "The shadow will be half of a foot in the middle of the first month of the summer at the beginning of noon. It will be one and a half feet in the middle of the fourth month – Tammuz29; two and a half feet in the middle of the month of Av; three and a half feet in the middle of Elul; five and a half feet in the middle of the first Tishrei; seven and a half feet in the middle of the last Tishrei; five and a half feet in the middle of Shevat, three and a half feet in the middle of Adar, two and a half feet in the middle of Nisan; one and a half feet in the middle of Lyar and half a foot in the middle of the first month of the summer."30

The Twelve Persons Who Opposed the Rule of Abu Bakr Before Ali Ibn Abi Talib (MGB)

12-4 Ali ibn Ahmad ibn Abdullah ibn Ahmad ibn Aba Abdullah Al-Barqy narrated that his father quoted his grandfather Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Al-Nahiki, on the authority of Abu Muhammad Khalif ibn Salim, on the authority of Muhammad ibn Ja'far, on the authority of Al-Shu'bat, on the authority of Uthman ibn al-Muqayrih, on the authority of Zayd ibn Wahab, "Those who were opposed to the rule of Abu Bakr before Ali ibn Abi Talib (MGB) were twelve persons from the Emigrants (*Muhajerin*) and the Helpers (*Ansar*). The ones from amongst the Emigrants (*Muhajerin*) were Sa'ed ibn

Al-As; al-Miqdad ibn al-Aswad; Abi ibn Ka'ab; Ammar ibn Yasir; Abuzar al-Qaffari; Salman al-Farsi; Abdullah ibn Mas'ood; and Baridat al-Aslami. And those who were from the Helpers (*Ansar*) were Khazimat ibn Sabit Zulshahadatein; Sahl ibn Hanif; Abu Ayoob Al-Ansari; Abul Haysam ibn al-Tayhan and others.

When Abu Bakr sat on God's Prophet's (MGB) pulpit as the Caliph they consulted with each other in this regard. Some of them said, 'Let us go and force him down from the pulpit.' The others said, 'This would be like contributing to our own destruction and the Honorable the Exalted God has said, *'And make not your own hands contribute to* (*your*) *destruction;'*[31] It is better that we all go to see Ali ibn Abi Talib (MGB) and consult with him to see what he says.'

Then they all went to see Ali (MGB) and said, 'O the Commander of the Faithful! You have given up your position and your due right. We do not want to take Abu Bakr down from the pulpit without consulting with you.'

Ali (MGB) told them, 'A war would break out if you do so. You are nothing when compared with them in terms of force. The people have agreed to his

الحسن بن إسحاق التميمي، عن الحسن بن أخي الضبي عن عبد الله بن سنان قال:سمعت أبا عبد الله عليه السلام يقول: تزول الشمس في النصف من حزيران على نصف قدم، وفي النصف من تموز على قدم ونصف، وفي النصف، من آب على قدمين ونصف، وفي النصف من إيلول على ثلاثة ونصف، وفي النصف من تشرين الاول، على خمسة ونصف، وفي النصف من تشرين الآخر على سبعة ونصف، وفي النصف من كانون الاول على تسعة ونصف، وفي النصف من كانون الآخر على سبعة ونصف، وفي النصف من شباط على خمسة أقدام ونصف، وفي النصف من آذار على ثلاثة ونصف، وفي النصف من نيسان على قدمين ونصف، وفي النصف من أيار على قدم ونصف، وفي النصف، من حزيران على نصف قدم.

الذين أنكروا على أبى بكر جلوسه في الخلافة وتقدمه على على ابن أبى طالب عليه السلام اثنا عشر

4-12 حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي قال: حدثني أبي، عن جده أحمد بن أبي عبد الله البرقي قال: حدثني النهيكي قال، حدثنا أبومحمد خلف بن سالم قال: حدثنا محمد بن جعفر قال: حدثنا شعبة، عن عثمان بن المغيرة، عن زيد بن وهب قال: كان الذين أنكروا على أبي بكر جلوسه في الخلافة وتقدمه على علي بن أبي طالب عليه السلام اثنى عشر رجلا من المهاجرين والانصار وكان من المهاجرين خالد بن سعيد ابن العاص والمقداد بن الاسود وابي بن كعب وعمار بن ياسر وأبوذر الغفارى وسلمان الفارسي وعبد الله بن مسعود وبريدة الاسلمي، وكان من الانصار خزيمة بن ثابت ذو الشهادتين وسهل بن حنيف وأبوأيوب الانصاري وأبوالهيثم بن التيهان وغيرهم فلما صعد المنبر تشاوروا بينهم في أمره فقال بعضهم: هل ان أتيه فننزله عن منبر رسول الله صلى الله عليه وآله وقال آخرون: إن فعلتم ذلك أعنتم على أنفسكم وقال الله عز وجل "وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ" ولكن امضوا بنا إلى علي بن أبي طالب عليه السلام نستشيره ونستطلع أمره فأتوا عليا عليه السلام فقالوا: يا أمير المؤمنين ضيعت نفسك وتركت حقا أنت أولى به وقد أردنا أن نأتي الرجل فننزله عن منبر رسول الله صلى الله

عليه وآله فإن الحق حقك، وأنت أولى بالامر منه فكرهنا أن ننزله من دون مشاورتك، فقال لهم علي عليه السلام: لو فعلتم ذلك ما كنتم إلا

Caliphate now and have not acted according to what the Prophet (MGB) said. They have denied their Lord! I consulted with my family on this issue. They believe that there is no solution except being silent since these people hate the Honorable the Exalted God and the Prophet's Household. They want to retaliate for the blood shed in the Age of Ignorance. I swear by God that if you do so, they will unsheathe their swords and become ready for a battle as they quarreled with me so much that they defeated me; dominated over me; surrounded me and said, 'Either you pledge allegiance or we will kill you.' I had no way except to protect myself since I remembered the words of God's Prophet (MGB) who told me, 'O Ali! If these people did not let you become the Caliph; disagreed with you and disobeyed my orders regarding you, you must be patient until God descends an order for you. Beware that they will certainly deceive you. You should not give them any excuses, since then they will belittle you and shed your blood. Gabriel has informed me on the authority of the Blessed the Sublime God that the nation will break their pledge of allegiance after me.' You should all go to that man and tell him what you have heard from your Prophet (MGB), so that he may have no doubts in what he is doing. It would be best to give him an ultimatum so that he deserves a greater punishment from his Lord, since he has disobeyed God's Prophet (MGB) and has acted against his orders.'

Then they all waited until Friday when they surrounded the pulpit of God's Prophet (MGB). The Helpers (*Ansar*) told the Emigrants (*Muhajerin*), 'Indeed the Honorable the Exalted God has preferred you to the Helpers and said, *'Allah turned with favor to the Prophet, the Muhajers and the Ansar ...'*[32] Therefore, you may speak first. Because of this the first one who stood up and started to speak was Khalid ibn Saeed ibn Aas with the support of the Umayyads. He said, 'O Abu Bakr! I admonish you to fear God. You well know what God's Prophet (MGB) has said about Ali (MGB). Don't you know that on the day of the Battle of the Qariza clan, (when we were all around him) faced the noble ones of us – and said, 'O Emigrants (*Muhajerin*) and Helpers (*Ansar*)! I have a recommendation to you which you must honor. I have an order which you must obey. Beware that Ali (MGB) is your Commander and my Trustee after me. My Lord advised me so. If you do not respect my will in this regard, and do not support and assist him, you will fall into disunion regarding your decrees. Your religious affairs will be in a mess, and the most wicked ones amongst you will take charge of your affairs. The members of my Household are in charge of the affairs after me. They are to run the affairs of my nation after me. O my Lord! Please include anyone who honors my will regarding Ali (MGB)

حربا لهم ولا كنتم إلا كالكحل في العين أو كالملح في الزاد، وقد اتفقت عليه الامة التاركة لقول نبيها والكاذبة على ربها ولقد شاورت في ذلك أهل بيتي فأبوا إلا السكوت لما تعلمون من وغر صدور القوم وبغضهم لله عز وجل ولاهل بيت نبيه عليهم السلام وإنهم يطالبون بثارات الجاهلية والله لو فعلتم ذلك لشهروا سيوفهم مستعدين للحرب والقتال كما فعلوا ذلك حتى قهروني وغلبوني على نفسي ولببوني وقالوا لي: بايع وإلا قتلناك فلم أجد حلية إلا أن أدفع القوم عن نفسي وذاك أني ذكرت قول رسول الله صلى الله عليه وآله "يا علي إن القوم نقضوا أمرك واستبدوا

بها دونك، وعصوني فيك. فعليك بالصبر حتى ينزل الامر ألا وإنهم سيغدرون بك لا محالة فلا تجعل لهم سبيلا إلى إذ لالك وسفك دمك، فإن الامة ستغد ربك بعدي كذلك أخبرني جبرئيل عليه السلام عن ربى تبارك وتعالى" ولكن ائتوا الرجل فأخبروه بما سمعتم من نبيكم ولا تجعلوه في الشبهة من أمره ليكون ذلك أعظم للحجة عليه [وأزيد] وأبلغ في عقوبته إذا أتى ربه وقد عصى نبيه وخالف أمره قال: فانطلقوا حتى حفوا بمنبر رسول الله صلى الله عليه وآله يوم جمعة فقالوا للمهاجرين: إن الله عز وجل بدابكم في القرآن فقال: "لقد تاب الله على النبي والمهاجرين والانصار" فبكم بدا.

وكان أول من بدا وقام خالد بن سعيد بن العاص بادلاله ببني أمية. فقال: يا أبا بكر اتق الله فقد علمت ما تقدم لعلي عليه السلام من رسول الله صلى الله عليه وآله ألا تعلم أن رسول الله صلى الله عليه وآله قال لنا ونحن محتوشوه في يوم بني قريظة، وقد أقبل على رجال منا ذوي قدر فقال: "يا معشر المهاجرين والانصار أوصيكم بوصية فاحفظوها وإني مؤد إليكم أمرا فاقبلوه، ألا إن عليا أميركم من بعدي وخليفتي فيكم، أوصاني بذلك ربي وإنكم إن لم تحفظوا وصيتي فيه وتأووه وتنصروه اختلفتم في أحكامكم، واضطرب عليكم أمر دينكم، وولي عليكم الامر

to be amongst those who are resurrected along with me. Also grant them some of my Friendship with which they can become prosperous in the Hereafter. O my God! Please forbid Paradise which is wider than the heavens and the Earth for whoever mistreats my Household.'

When Khalid said this Umar ibn al-Khat'tab yelled and said, 'O Khalid! Shut up. You are not one of the members of the council or the ones on whose sayings we could rely.'

Then Khalid said, 'O Ibn al-Khat'tab! You should shut up. I swear by God that you well know that you are not just saying what you yourself think. Rather, you are defending other people's interests. I swear by God that all of the Quraysh know that my lineage is nobler than everyone else. I am the most literate, the most well-known one and expect the least from God and His Prophet (MGB), but you are of the worst lineage, the most infamous one that is much more distant from the Honorable the Exalted God and His Prophet (MGB). Indeed you are a coward in fighting, stingy at times of drought, and of a base lineage. You have nothing to be proud of amongst the Quraysh.' Thus, Khalid silenced him and sat down.

Then Abuzar – may God have Mercy upon him – stood up, praised God, expressed God's glorifications and said, 'O group of the Emigrants (*Muhajerin*) and the Helpers (*Ansar*)! You and the good ones amongst you all know well that God's Prophet (MGB) said, 'The Rule over the affairs belongs to Ali (MGB) after me. After him, it belongs to Al-Hassan (MGB) and al-Hussein (MGB). Then after them it belongs to the members of my Holy Household from the progeny of Al-Hussein (MGB). You have ignored what God's Prophet (MGB) said. You have become materialists and have forgotten what God's Prophet (MGB) said. You have forsaken the permanent blessings of the Hereafter which is everlasting and never ends or gets ruined where the residents neither grieve nor die. You have become just like the deviated nations who changed the orders of their Prophets after them. Soon you will be bitterly punished for your deeds. God doesn't oppress His servants.'

Abuzar finished his speech and then Salman al-Farsi – may God have Mercy upon him – stood up and said, 'O Abu Bakr! Who do you cite when you issue your judgements and to whom do you seek refuge when you are asked things which you do not know? Who is more knowledgeable in the nation than you are? Who is closer to God's Prophet (MGB) than you are? Who has a more extensive background with God's Prophet (MGB) than you do? You have ignored the Prophet's orders which he (MGB) issued when he (MGB) was alive. You have forgotten the Prophet's (MGB) will. Soon everything

شراركم ألا وإن أهل بيتي هم الوارثون أمري، القائلون بأمرامتي، اللهم فمن حفظ فيهم وصيتي فاحشره في زمرتي، واجعل له من مرافقتي نصيبا يدرك به فوز الآخرة، اللهم ومن أساء خلافتي في أهل بيتي فأحرمه الجنة التي عرضها السماوات والارض."

فقال له عمر بن الخطاب: اسكت يا خالد فلست من أهل المشورة ولا ممن يرضى بقوله.

فقال خالد: بل اسكت أنت يا ابن الخطاب، فوالله إنك لتعلم أنك تنطق بغير لسانك، وتعتصم بغير أركانك، والله إن قريشا لتعلم [أني أعلاها حسبا وأقواها أدبا وأجملها ذكرا وأقلها غنى من الله ورسوله و] إنك ألامها حسبا، وأقلها عددا وأخملها ذكرا، وأقلها من الله عز وجل ومن رسوله. وإنك لجبان عند الحرب، بخيل في الجدب، ليئم العنصر ما لك في قريش مفخر. قال: فأسكته خالد فجلس.

ثم قام أبو ذر رحمة الله عليه فقال بعد أن حمد الله وأثنى عليه: أما بعد يا معشر المهاجرين والانصار لقد علمتم وعلم خياركم أن رسول الله صلى الله عليه وآله قال: "الامر لعلي عليه السلام بعدي، ثم للحسن والحسين عليهما السلام، ثم في أهل بيتي من ولد الحسين." فأطرحتم قول بنيكم. وتناسيتم ما أوعز إليكم، واتبعتم الدنيا، وتركتم نعيم الاخرة الباقية التي لا تهدم بنيانها ولا يزول نعيمها، ولا يحزن أهلها ولا يموت سكانها وكذلك الامم التي كفرت بعد أنبيائها بدلت وغيرت فحاذيتموها حذو القذة بالقذة، والنعل بالنعل، فعما قليل تذوقون وبال أمركم وما الله بظلام للعبيد.

ثم قال:] ثم قام سلمان الفارسي ـ رحمه الله ـ فقال: يا أبا بكر إلى من تستند أمرك إذا نزل بك القضاء، وإلى من] تفزع إذا سئلت عما لا تعلم، وفي القوم من هو أعلم منك وأكثر في الخير أعلاما ومناقب منك، وأقرب من رسول الله صلى الله عليه وآله قرابة وقدمة في حياته قد أوعز إليكم فتركتم قوله وتناسيتم وصيته

will become very clear for you when you die and enter the graveyard with a heavy load of sins and wicked deeds. When you enter your grave you will find exactly what you sent ahead of yourself. If you pay attention to the truth and be fair and acknowledge the right of the just ones, it will save you on a Day on which you will be in need of your own deeds and when you will be left alone in your grave with your (own) deeds. You have heard what we have heard and you have seen what we have seen. Why do these remarks not prevent you from doing what you are doing? I beseech you by God to consider God.

Whoever ponders over things in advance would act according to what is right.'

Then Al-Miqdad ibn al-Aswad – may God have Mercy upon him – stood up and said, 'O Abu Bakr! First measure yourself and see how much you measure up to. Sit in your own house and cry over your sins, since that would be better for you in this life and after your death. Return the position of the Caliphate to the one whom God and His Prophet (MGB) have already determined. Do not rely on this world as your supporter and do not let these lowly people deceive you. Soon the world will end for you and you will be taken to your Lord to be rewarded for what you have done. You know well that the position of the Caliphate belongs to Ali (MGB). He (MGB) is the one to whom it belongs to after God's Prophet (MGB). I have only advised you. You may accept it or not as you please.'

Then Barideh Aslami stood up and said, 'O Abu Bakr! Have you really forgotten things or do you pretend to have forgotten? Are you deceiving yourself? Don't you remember that God's Prophet (MGB) ordered us to greet Ali (MGB) as the Commander of the Faithful during his lifetime. Fear God and get a grip on yourself before it gets too late. Save yourself from destruction! Leave the position of Caliphate and entrust it to the one who deserves it. Do not go astray. Return while you still can. I have only advised you and did my best. You may accept it or not as you please. You will become triumphant and prosper if you accept it.'

Then Abdullah ibn Mas'ood stood up and said, 'O the Quraysh clan! You and all the good ones amongst you well know that the members of the Household of your Prophet are closer to God's Prophet (MGB) than you are. If you claim the position of the Caliphate to be for the relatives of God's Prophet (MGB) and say you have a background in Islam, then the members of the Household of God's Prophet (MGB) are closer to him (MGB) than you are. They are closer to God's Prophet (MGB) and have a more extensive background with him. Ali ibn Abi Talib (MGB) is in charge of this after your Prophet (MGB). Therefore, entrust to him what God has already entrusted him with and do not step backwards, since then you may experience a detrimental ending.'

فعما قليل يصفوا لكم الامر حين تزوروا القبور، وقد أثقلت ظهرك من الاوزار لو حملت إلى قبرك لقدمت على ما قدمت، فلو راجعت إلى الحق وأنصفت أهله لكان ذلك نجاة لك يوم تحتاج إلى عملك وتفرد في حفرتك بذنوبك عما أنت له فاعل، وقد سمعت كما سمعنا ورأيت كما رأينا، فلم يروعك ذلك عما أنت له فاعل، فالله الله في نفسك فقد أعذر من أنذر.

ثم قام المقداد بن الاسود رحمة الله عليه فقال: يا أبا بكر إربع على نفسك. وقس شبرك بفترك وألزم بيتك، وابك على خطيئتك فإن ذلك أسلم لك في حياتك ومماتك، ورد هذا الامر إلى حيث جعله الله عز وجل ورسوله ولا تركن إلى الدنيا ولا يغرنك من قد ترى من أوغادها فعما قليل تضمحل عنك دنياك، ثم تصير إلى ربك فيجزيك بعملك وقد علمت أن هذا الامر لعلي عليه السلام وهو صاحبه بعد رسول الله صلى الله عليه وآله وقد نصحتك إن قبلت نصحي.

ثم قام بريدة الاسلمي فقال: يا أبابكر نسيت أم تناسيت أم خادعتك نفسك أما تذكر إذا أمرنا رسول الله صلى الله عليه وآله فسلمنا على علي بإمرة المؤمنين، ونبينا عليه السلام بين أظهرنا فاتق الله ربك وأدرك نفسك قبل أن لا تدركها وأنقذها من هلكتها، ودع هذا الامر ووكله إلى من هو أحق به منك، ولا تماد في غيك، وارجع وأنت تستطيع الرجوع فقد نصحتك نصحي وبذلت لك ما عندي، فإن قبلت وفقت ورشدت.

ثم قام عبد الله بن مسعود فقال: يا معشر قريش قد علمتم وعلم خياركم أن أهل بيت نبيكم صلى الله عليه وآله أقرب إلى رسول الله صلى الله عليه وآله منكم وإن كنتم إنما تدعون هذا الامر بقرابة رسول الله صلى الله عليه وآله وتقولون: إن السابقة لنا فأهل نبيكم أقرب إلى رسول الله منكم وأقدم سابقة منكم.

وعلي بن أبي طالب عليه السلام صاحب هذا الامر بعد نبيكم فأعطوه ما جعله الله له ولا ترتدوا على أعقابكم فتنقلبوا خاسرين.

Then, Ammar ibn Yasir stood up and said, ‘O Abu Bakr! Do not grasp by force the right which God has granted to someone else. Do not be the first one to disobey God’s Prophet and oppose him regarding his Household. Return the right to its owner. Lighten the load and burden on your back and meet God’s Prophet in such a manner that he (MGB) may be pleased with you. Then you may go to the Merciful God for the Reckoning of your deeds and asking you about what you have done.’

Then Khuzayma ibn Sabit Zul-Shuhadatayn stood up and said, ‘O Abu Bakr! Don’t you know that God’s Prophet accepted my testimony alone and did not ask for anyone else’s testimony?’ Abu Bakr replied, ‘Yes.’ Khuzayma said, ‘I swear by God and bear witness that I heard God’s Prophet (MGB) say, ‘The members of my Household are the ones who distinguish the difference between right and wrong. In fact, they are the Divine Leaders whom you must follow.’’

Then Abul Haysam ibn al-Teehan stood up and said, ‘O Abu Bakr! I bear witness to the Prophet (MGB) and his Holy Household that God’s Prophet (MGB) raised up Ali (MGB) by his arm.’

Then the Helpers said, ‘The Prophet (MGB) indeed raised him up by his arm for the position of Trusteeship.’ Others said, ‘The Prophet (MGB) raised him up so that the people could know who is the Master of whomever the Prophet (MGB) is the master of and that the Prophet (MGB) had said, ‘Beware that the members of my Household are the stars on the Earth! Honor them and do not surpass them.’’

Then Sahl ibn Hanif stood up and said, ‘I bear witness that I have heard God’s Prophet (MGB) say the following from the pulpit, ‘Your Divine Leader after me will be Ali ibn Abi Talib (MGB). He is the one person who is the most caring of the nation!’’

Then Abu Ayoob al-Ansari stood up and said, ‘Fear God regarding the members of the Holy Household of your Prophet and return this Rule to them. You should listen and obey as we did from the Prophet (MGB) in one position after another as they are more deserving for that rank than you are.’ Then he sat

down.

Then Zayd ibn Wahab stood up and spoke. Then a group of people stood up after him and spoke likewise saying similar things.

It has been reported on the authority of one of the trustworthy companions of God's Prophet that after this session Abu Bakr stayed in his house for three days. On the third day Umar ibn al-Khat'tab, Talha, Zubayr, Uthman ibn Affan, Abdul Rahman ibn Oaf, Sa'ed ibn Abi Vaq'qas, Abu Ubaydat ibn al-Jarah each accompanied with ten men armed with swords went to his house and took him to the pulpit. One of them announced, 'Should any of you say what he said before, we shall tear him into pieces with our swords.' Thus, they stayed home and did not say anything any more.

ثم قام عمار بن ياسر فقال: يا أبا بكر لا تجعل لنفسك حقا جعله الله عز وجل لغيرك، ولا تكن أول من عصى رسول الله صلى الله عليه وآله وخالفه في أهل بيته واردد الحق إلى أهله تخف ظهرك وتقل وزرك وتلقى رسول الله صلى الله عليه وآله وهو عنك راض، ثم يصير إلى الرحمن فيحاسبك بعملك ويسألك عما فعلت.

ثم قام خزيمة بن ثابت ذو الشهادتين فقال: يا أبابكر ألست تعلم أن رسول الله صلى الله عليه وآله قبل شهادتي وحدي ولم يرد معي غيري؟ قال: نعم، قال: فاشهد بالله أني سمعت رسول الله صلى الله عليه وآله يقول: "أهل بيتي يفرقون بين الحق والباطل، وهم الائمة الذين يقتدى بهم".

ثم قام أبو الهيثم بن التيهان فقال: يا أبابكر أنا أشهد على النبي صلى الله عليه وآله أنه أقام عليا فقالت الانصار: ما أقامه إلا للخلافة، وقال بعضهم، ما أقامه إلا ليعلم الناس أنه ولي من كان رسول الله صلى الله عليه وآله مولاه، فقال عليه السلام: "إن أهل بيتي نجوم أهل الارض فقد موهم ولا تقدموهم".

ثم قام سهل بن حنيف فقال: اشهد أني سمعت رسول الله صلى الله عليه وآله قال على المنبر: "إمامكم من بعدي علي بن أبي طالب عليه السلام، وهو أنصح الناس لأمتي".

ثم قام أبو أيوب الانصاري فقال: اتقوا الله في أهل بيت نبيكم وردوا هذا الامر إليهم سمعتم كما سمعنا في مقام بعد مقام من نبي الله صلى الله عليه وآله " أنهم أولى به منكم " ثم جلس.

ثم قام زيد بن وهب فتكلم وقام جماعة من بعده فتكلموا بنحو هذا. فأخبر الثقة من أصحاب رسول الله صلى الله عليه وآله أن أبا بكر جلس في بيته ثلاثة أيام فلما كان اليوم الثالث أتاه عمر بن الخطاب وطلحة والزبير، وعثمان بن عفان، وعبدالرحمن بن عوف، وسعد بن أبي وقاص، وأبوعبيدة بن الجراح مع كل واحد منهم عشرة رجال من عشائرهم. شاهرين السيوف فأخرجوه من منزله وعلا المنبر، وقال قائل منهم: والله لئن عاد منكم أحد فتكلم بمثل الذي تكلم به لنملان أسيافنا منه، فجلسوا في منازلهم ولم يتكلم أحد بعد ذلك.

God Brought About Twelve Clans from the Children of Israel and Twelve Clans from Al-Hassan and Al-Hussein

12-5 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Abul-Hussein al-Nesabat Muhammad ibn al-Qasim al-Tamimy al-Sa'edi quoted Abul Fazl Ja'far ibn Muhammad ibn Mansoor, on the authority of Abu Mahkam Muhamad ibn Hisham al-Sa'edi, on the authority of Ubaydullah ibn Abdullah ibn al-Hassan ibn Ja'far ibn al-Hassan ibn al-Hassan ibn Ali that he asked Ali ibn Musa ibn Ja'far Al-Reza (MGB) regarding what is said about the *Al-Aftas* clan. The Imam (MGB) said, "The Honorable the Exalted God brought about twelve clans from the Children of Israel – that is Jacob the son of Isaac the son of Abraham (MGB). God established Prophethood and the Book amongst them. God also generated twelve clans from the progeny of Al-Hassan (MGB) and Al-Hussein (MGB) – the sons of the Commander of the Faithful Imam Ali (MGB) and the Blessed Fatimah (MGB) who was the daughter of God's Prophet (MGB)." Then the Imam (MGB) added by naming the twelve clans from the Children of Israel as follows, "Reuben – the son of Jacob; Simeon – the son of Jacob; Judah – the son of Jacob; Isaac – the son of Jacob; Zebulun – the son of Jacob; Joseph – the son of Jacob; Benjamin – the son of Jacob; Naphtali – the son of Jacob; Dan – the son of Jacob."[33]

He (MGB) added, "And six clans were brought about from the progeny of Al-Hassan (MGB). They are the clan of Al-Hassan ibn Zayd ibn al-Hassan ibn Ali; the clan of Abdullah ibn al-Hassan ibn al-Hassan ibn Ali; the clan of Ibrahim ibn al-Hassan ibn al-Hassan ibn Ali; the clan of Al-Hassan ibn al-Hassan ibn al-Hassan ibn Ali; the clan of Davood ibn al-Hassan ibn Ali; and the clan of Ja'far ibn al-Hassan ibn al-Hassan ibn Ali. All the progeny of Al-Hassan ibn Ali (MGB) come from them. Then he (MGB) counted the clans brought about from Al-Hussein ibn Ali (MGB) as follows: the clan of Muhammad ibn Ali al-Baqir ibn Ali ibn al-Hussein; the clan of Abdullah ibn al-Bahir ibn Ali; the clan of Zayd ibn Ali ibn al-Hussein; the clan of Al-Hussein ibn Ali ibn al-Hussein ibn Ali; the clan of Umar ibn Ali ibn al-Hussein ibn Ali; and the clan of Ali ibn Ali ibn al-Hussein ibn Ali. These are the six clans which the Honorable the Exalted God brought about from Al-Hussein ibn Ali (MGB)."

The Twelve Caliphs and Divine Leaders after the Prophet

12-6 Abu Ali Ahmad ibn al-Hassan ibn Ali Abd'e Rab'beh al-Qat'tan[34] narrated that in the Arabic month of *Rabial-Awwal* in the year 320 A.H. (932 A.D.) Abu Yazid Muhammad ibn Yahya ibn Khalid ibn Yazid al-Marvazy at Ray quoted Ishaq ibn Ibrahim al-Hanzali who was known as Ishaq ibn Rahoyeh in the year 238 A.H. (852 A.D.), on the authority of Yahya

اخرج الله عز وجل من بنى اسرائيل اثنى عشر سبطا ونشر من الحسن والحسين عليهما السلام اثنى عشر سبطا

12-5 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا أبوالحسين النسابة محمد بن القاسم التميمي

السعدي: قال: أخبرني أبوالفضل جعفر بن محمد بن منصور قال: حدثنا أبومحكم محمد بن هشام السعدي قال: حدثنا عبيدالله بن عبد الله بن الحسن بن جعفر بن الحسن بن الحسن بن علي قال: سألت علي بن موسى بن جعفر عليهم السلام عما يقال في بني الافطس فقال: إن الله عز وجل أخرج من بني إسرائيل وهو يعقوب بن إسحاق بن إبراهيم عليه السلام اثنى عشر سبطا وجعل فيهم النبوة والكتاب، ونشر من الحسن والحسين ابني أمير المؤمنين عليهم السلام من فاطمة بنت رسول الله صلى الله عليه وآله اثنى عشر سبطا، ثم عد الاثني عشر من ولد إسرائيل فقال: روبيل بن يعقوب، وشمعون بن يعقوب، ويهودا ابن يعقوب، ويشاجربن يعقوب، وزيلون بن يعقوب، ويوسف بن يعقوب، وبنيامين ابن يعقوب، ونفتالى بن يعقوب، ودان بن يعقوب، وسقط عن أبي الحسن النسابة ثلاثة منهم ثم عد الاثنى عشر من ولد الحسن والحسين عليهما السلام فقال: أما الحسن فانتشر من ستة أبطن وهم بنو الحسن بن زيد بن الحسن بن علي، وبنو عبد الله بن الحسن ابن الحسن بن علي، وبنو إبراهيم بن الحسن بن الحسن بن علي، وبنو الحسن بن الحسن بن الحسن بن علي، وبنو داود بن الحسن بن الحسن بن علي، وبنو جعفر ابن الحسن بن الحسن علي، فعقب الحسن بن علي، من هذه الستة الابطن، ثم عد بني الحسين عليه السلام فقال: بنو محمد بن علي الباقر بن علي بن الحسين عليهم السلام بطن، وبنو عبد الله ابن الباهربن علي، وبنو زيد بن علي بن الحسين، وبنو الحسين بن علي بن الحسين ابن علي، وبنو عمر بن علي بن الحسين بن علي، وبنو علي بن علي بن الحسين بن علي، فهؤلاء الستة الابطن نشر الله الله عز وجل من الحسين بن علي عليهما السلام.

الخلفاء والائمة بعد النبي صلى الله عليه وآله اثنا عشر عليهم السلام

حدثنا أبوعلي أحمد بن الحسن بن علي بن عبدربه القطان قال: حدثنا أبويزيد محمد بن يحيى بن خالد بن 6-12 يزيد المروزي بالري في ربيع الاول سنة اثنين وثلاثمائة قال: حدثنا إسحاق بن إبراهيم الحنظلي في سنة ثمان وثلاثين ومائتين

ibn Yahya, on the authority of Hasheem, on the authority of Mujalid, on the authority of Al-Sha'abi, on the authority of Al-Masruq, "A young fellow came when we were comparing and correcting our versions of the script of the Quran with Abdullah ibn Masud and asked him, 'Hasn't your Prophet given you news about the number of the Caliphs to come after him?' Abdullah answered, 'You are very young! No one has ever asked this question before. Yes, the Prophet has given us news that there will be twelve Divine Leaders after him just as there were twelve Israelite Chiefs after Moses (MGB)."

12-7 Abu Ali Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Abdullah Ahmad ibn Muhammad ibn Ibrahim ibn Abil Rajal al-Baghdadi quoted Muhammad ibn Abdus al-Harani, on the authority of Abdul Qaf'far ibn al-Hikam, on the authority of Mansoor ibn Abil Aswad, on the authority of Motrif, on the authority of Al-Sha'abi, on the authority of his uncle Qays ibn Abd, "We were sitting in a circle and Abdullah ibn Masood was sitting there with us. A Bedouin (Arab) came in and asked, 'Are you Abdullah ibn Masood?' Abdullah replied, 'Yes, I am Abdullah ibn Masood.' The man asked, 'Has your Prophet (MGB) advised you as to how many Caliphs there will be after him?' Abdullah ibn Masood said, 'Yes. He (MGB) has said that there will be twelve – as many as the Chiefs of Israel.'"

12-8 The following has been narrated by Abul-Qasim At'tab ibn Muhammad al-Varaminy al-Hafiz who

narrated that Yahya ibn Muhammad ibn Sa'ed quoted Ahmad ibn Abdul Rahman ibn al-Fazl and Muhammad ibn Ubaydullah ibn Savar, on the authority of Abdul Qaf'far ibn al-Hikam, on the authority of Mansoor ibn Abil Aswad, on the authority of Motrif, on the authority of Al-Sha'abi. The same has been narrated by At'tab ibn Muhammad, on the authority of Ishaq ibn Muhammad al-Anmati, on the authority of Yusuf ibn Musa, on the authority of Jarir, on the authority of Ash'as ibn Savar, on the authority of Al-Sha'abi. The same has been narrated by At'tab ibn Muhammad and al-Hussein ibn Muhammad al-Harani on the authority of Ayoob ibn Muhammad al-Vazan, on the authority of Sa'id ibn Moslemat, on the authority of Ash'as ibn Savar, on the authority of Al-Sha'abi. All of the above narrated on the authority of Al-Sha'abi's uncle - Qays ibn Abd. Abul Qasim At'tab narrated that Motrif said, "We were sitting in the mosque and Abdullah ibn Masood was sitting there with us. A Bedouin (Arab) came in and asked, 'Is Abdullah ibn Masood with you?' Abdullah replied, 'Yes, I am Abdullah ibn Masood. What do you want?' The man asked, 'O Abdullah! Has your Prophet (MGB) advised you as to how many Caliphs there will be after him?' Abdullah ibn Masood said, 'Yes. You have asked me a question which no one has ever asked me since I came to Iraq. The Prophet (MGB) has said that there will be twelve Divine Leaders after him - just as many as the chiefs of Israel.'" In another version we read, 'Yes, as many as the chiefs of Israel.'"

وهو المعروف باسحاق بن راهويه قال: حدثنا يحيى بن يحيى قال حدثنا هشيم عن مجالد، عن الشعبي، عن مسروق قال: بينا نحن عند عبد الله بن مسعود نعرض مصاحفنا عليه إذ قال له فتى شاب: هل عهد إليكم نبيكم صلى الله عليه وآله كم يكون من بعده خليفة؟ قال: إنك لحدث السن وإن هذا شيء ما سألني عنه أحد قبلك، نعم عهد إلينا نبينا صلى الله عليه وآله أنه يكون بعده اثنا عشر خليفة بعدد نقباء بني إسرائيل.

12-7 حدثنا أبوعلي أحمد بن الحسن القطان قال: حدثنا أبوعبد الله أحمد بن محمد بن إبراهيم بن أبي الرجال البغدادي قال: حدثنا محمد بن عبدوس الحراني قال: حدثنا عبدالغفار بن الحكم قال: حدثنا منصور بن أبي الاسود، عن مطرف، عن الشعبي، عن عمه قيس بن عبد قال: كنا جلوسا في حلقة فيها عبد الله بن مسعود فجاء أعرابي فقال: أيكم عبد الله بن مسعود؟ فقال عبد الله: أنا عبد الله بن مسعود، قال: هل حدثكم نبيكم صلى الله عليه وآله كم يكون بعده من الخلفاء؟ قال: نعم اثنا عشر عدد نقباء بني إسرائيل.

12-8 حدثنا أبوالقاسم عتاب بن محمد الوراميني الحافظ قال: حدثنا يحيى ابن محمد بن صاعد قال: حدثنا أحمد بن عبدالرحمن بن الفضل ومحمد بن عبيدالله بن سوار قالا: حدثنا عبدالغفار بن الحكم قال: حدثنا منصوربن أبي الاسود، عن مطرف، عن الشعبي. قال: عتاب بن محمد: وحدثنا إسحاق بن محمد الانماطي قال: حدثنا يوسف بن موسى قال: حدثنا جرير، عن أشعث بن سوار، عن الشعبي، قال عتاب ابن محمد: وحدثنا الحسين بن محمد الحراني قال: حدثنا أيوب بن محمد الوزان قال: حدثنا سعيد بن مسلمة قال: حدثنا أشعث بن سوار، عن الشعبي كلهم قالوا عن عمه قيس بن عبد. قال أبوالقاسم عتاب: وهذا حديث مطرف قال: كنا جلوسا في المسجد ومعنا عبد الله بن مسعود فجاء أعرابي فقال: فيكم عبد الله؟ قال: نعم أنا عبد الله فما حاجتك؟ قال: يا عبد الله أخبركم نبيكم صلى الله عليه وآله كم يكون فيكم من خليفة؟ قال: لقد سألتني عن شيء ما سألني عنه أحد منذ قدمت العراق، نعم اثنا عشر عدة نقباء بني إسرائيل. قال: أبو عروبة في حديثه: نعم عدة نقباء بني إسرائيل.

12-9 Jarir narrated that Al-Ash'as quoted ibn Masood on the authority of the Prophet (MGB), "The Caliphs after me will be twelve - as many as the chiefs of Israel."

12-10 At'tab ibn Muhammad al-Varaminy al-Hafiz narrated that Yahya ibn Muhammad ibn Sa'ed quoted the following tradition on the authority of Yusuf ibn Musa, on the authority of Abdul Rahman ibn Meqra, on the authority of Mujalid, on the authority of Amer, on the authority of Masruq, on the authority of Atab ibn Muhammad. The same tradition has been narrated on the authority of Muhammad ibn al-Hussein, on the authority of Hafs, on the authority of Hamzih ibn U'an, on the authority of Abi Usamah, on the authority of Mujalid, on the authority of Amer, on the authority of Masruq, "A man went to see (Abdullah) ibn Masood and asked him, 'Has your Prophet told you how many successors he will have after him?' He replied, 'Yes. No one had asked me this question before. You asked it although you are the youngest of them all. The Prophet (MGB) has said, 'There will be twelve successors after me - as many as the Israelite chiefs after Moses (MGB).'"

12-11 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Nue'man ibn Ahmad ibn Na'eem al-Vaseti quoted Ahmad ibn Senan al-Qat'tan on the authority of Abu Usamah, on the authority of Mujalid, on the authority of Amer, on the authority of Masruq, "A man went to see Abdullah ibn Masood and asked him, 'O Aba Abdul Rahman! Has your Prophet told you how many successors he will have after him?' He replied, "Yes. No one had asked me this question before. You asked it although you are the youngest of them all. The Prophet (MGB) has said, 'There will be twelve successors after me - as many as the Israelite chiefs after Moses (MGB).'"

12-12 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Nue'man ibn Ahmad ibn Na'eem al-Vaseti quoted Ahmad ibn Senan al-Qat'tan on the authority of Abu Usamah, on the authority of Mujalid, on the authority of Amer, on the authority of Masruq that a man came to see Abdullah ibn Masood and asked him, 'O Aba Abdul Rahman! Has your Prophet told you how many successors there will be after him?' He replied, "Yes. No one had asked me this question before. You asked it although you are the youngest of them all. Yes. The Prophet (MGB) said, 'There will be twelve successors after me - as many as the Israelite chiefs after Moses (MGB).'"

12-13 Ahmad ibn Al-Hassan al-Qat'tan narrated that Abu Bakr Ahmad ibn Muhammad ibn Ubaydah al-Neishaboory quoted Abul Qasim Harun ibn Ishaq, i.e. al-Hamdani, on the authority of his uncle Ibrahim ibn Muhammad, on the authority of Zyad ibn Ilaqa and Abdul-Malik ibn Umayr,

12-9 وقال جرير عن الاشعث ابن مسعود عن النبي صلى الله عليه وآله قال: الخلفاء بعدي اثنا عشر كعدد نقباء بني إسرائيل.

12-10 حدثنا عتاب بن محمد الوراميني الحافظ قال: حدثنا يحيى بن محمد بن صاعد قال: حدثنا يوسف بن موسى قال: حدثنا عبدالرحمن بن مغرا قال: حدثنا مجالد، عن عامر، عن مسروق، قال عتاب بن محمد، وحدثنا

محمد بن الحسين، عن حفص قال حدثنا حمزة بن عون، عن أبي اسامة. عن مجالد قال:أحبرنا عامر عن مسروق قال: جاء رجل إلى ابن مسعود قال: هل حدثكم نبيكم صلى الله عليه وآله كم يكون بعده من خليفة؟ فقال: نعم ما سألني عنها أحد قبلك وإنك لاحدث القوم سنا قال صلى الله عليه وآله: يكون بعدي عدة نقباء موسى عليه السلام.

12-11 حدثنا أحمد بن الحسن القطان قال: حدثني النعمان بن أحمد بن نعيم الواسطي، قال: حدثنا أحمد بن سنان القطان، قال: حدثنا أبواسامة قال: حدثني مجالد، عن عامر، عن مسروق قال: جاء رجل إلى عبد الله بن مسعود فقال:يا أبا عبد الرحمن هل حدثكم نبيكم صلى الله عليه وآله كم يكون بعده من الخلفاء؟ قال: نعم وما سألني عنه أحد قبلك وإنك لاحدث القوم سنا، نعم قال: يكون بعدي عدة نقباء موسى عليه السلام.

12-12 حدثنا أحمد بن الحسن القطان قال: حدثني النعمان بن أحمد بن نعيم الواسطي قال: حدثنا أحمد بن سنان القطان قال: حدثنا أبواسامة قال: حدثني مجالد، عن عامر، عن مسروق قال: جاء رجل إلى عبد الله بن مسعود فقال: يا أبا عبد الرحمن هل حدثكم نبيكم صلى الله عليه وآله كم يكون بعده من الخلفاء؟ فقال: نعم وما سألني أحد قبلك وإنك لاحدث القوم سنا، نعم قال: يكون بعدي عدة نقباء موسى عليه السلام.

12-13 حدثنا أحمد بن الحسن القطان قال: حدثنا أبو بكر أحمد بن محمد بن عبيد النيسابوري قال: حدثنا أبوالقاسم هارون بن إسحاق يعني الهمداني قال: حدثني

on the authority of Jabir ibn Samurah, “My father and I were with the Prophet (MGB). I heard the Prophet (MGB) say, ‘There will be twelve Leaders after me.’ Then the Prophet (MGB) lowered his voice. I asked my father, ‘What did he (MGB) say when he lowered his voice?’ My father said, ‘The Prophet (MGB) said, ‘They are all from the *Quraysh*.’”

12-14 Ahmad ibn al-Hassan al-Qat’tan narrated that Abu Ali Muhammad ibn Isma’il al-Yashkari al-Marvazy quoted Sahl ibn Ammar al-Neishaboory, on the authority of Umar ibn Abdullah ibn Razin, on the authority of Sufyan, on the authority of Sa’id ibn Amr ibn Ashva’e, on the authority of Al-Sha’abi, on the authority of Jabir ibn Samurah, “I went to the mosque with my father when the Prophet (MGB) was delivering a sermon. I heard the Prophet (MGB) say, ‘There will be twelve Leaders after me.’ Then the Prophet (MGB) lowered his voice such that I could not understand what he (MGB) said. I asked my father, ‘What did he (MGB) say when he lowered his voice?’ My father said, ‘The Prophet (MGB) said, ‘They are all from the *Quraysh*.’”

12-15 Ahmad ibn al-Hassan al-Qat’tan narrated that Abul Hussein Tahir ibn Isma’il al-Khas’ami quoted Abu Kurayb – Muhammad ibn Ala’ al-Hamedany, on the authority of his uncle Ibn Ubayd al-Tanafesi, on the authority of Samak ibn Harb, on the authority of Jabir ibn Samurah, “I heard God’s Prophet (MGB) say, ‘There will be twelve Leaders after me.’ Then the Prophet (MGB) lowered his voice. I asked my father, ‘What did he (MGB) say when he lowered his voice?’ My father said, ‘The Prophet (MGB) said, ‘They are all from the *Quraysh*.’”

12-16 Ahmad ibn al-Hassan al-Qat'tan narrated that Ali ibn Al-Hassan ibn Salim quoted Muhammad ibn al-Walid - al-Basry, on the authority of Muhammad ibn Ja'far - Qandar, on the authority of Shu'bat, on the authority of Samak ibn Harb, on the authority of Jabir ibn Samurah, "I heard the Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) (lowered his voice and) said something which I could not hear. I asked, 'What tribe?' The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-17 Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Ali Muhammad ibn Isma'il al-Marvazy in Ray quoted Al-Fazl ibn Abdul Jab'bar al-Marvazy, on the authority of Ali ibn al-Hassan - that is ibn Shaqiq, on the authority of Al-Hussein ibn Vaqid, on the authority of Samak ibn Harb, on the authority of Jabir ibn Samurah, "I went to see the Prophet (MGB) and heard him say, 'This Rule will not end until twelve Caliphs come.' He (MGB) then said something in a low voice which I could not understand. I asked my father, 'What did he (MGB) say?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'""

عمي إبراهيم بن محمد، عن زياد بن علاقة، وعبد الملك بن عمير، عن جابر بن سمرة قال: كنت مع أبي عند النبي صلى الله عليه وآله فسمعته يقول: يكون بعدي اثنا عشر أميرا ثم أخفى صوته فقلت لابي: ما الذي أخفى رسول الله صلى الله عليه وآله؟ قال: قال: كلهم من قريش.

12-14: حدثنا أحمد بن الحسن القطان قال: حدثنا أبو علي محمد بن علي بن إسماعيل اليشكري المروزي قال حدثنا سهل بن عمار النيسابوري قال: حدثنا عمر بن عبد الله بن رزين قال: حدثنا سفيان، عن سعيد بن عمر وبن أشوع عن الشعبي، عن جابر بن سمرة قال: جئت مع أبي إلى المسجد ورسول الله صلى الله عليه وآله يخطب فسمعته يقول: بعدي اثنا عشر يعني أميرا، ثم خفض من صوته فلم أدر ما يقول فقلت لابي: ما قال؟ فقال: قال: كلهم من قريش.

12-15 حدثنا أحمد بن الحسن القطان قال: حدثنا أبوالحسين طاهر بن إسماعيل الخثعمي قال: حدثنا أبوكريب يعني محمد بن علاء الهمداني قال: حدثني عمي يعنى ابن عبيد الطنافسي عن سماك بن حرب، عن جابر بن سمرة قال: سمعت رسول الله صلى الله عليه وآله يقول: يكون بعدي اثنا عشر أميرا، ثم تكلم فخفي علي، ما قال: فسألت أبي ما الذي قال؟ فقال: قال: كلهم من قريش.

12-16 حدثنا أحمد بن الحسن القطان قال: أخبرنا علي بن الحسن بن سالم قال: حدثنا محمد بن الوليد يعني البسري قال: حدثنا محمد بن جعفر يعني غندر قال: حدثنا شعبة، عن سماك بن حرب قال: سمعت جابر بن سمرة يقول: سمعت النبي صلى الله عليه وآله يقول: يكون بعدي اثنا عشر أميرا،وقال كلمة لم أسمعها فقال القوم: قال: كلهم من قريش.

12-17 حدثنا أحمد بن الحسن القطان قال: حدثنا أبوعلي محمد بن علي بن إسماعيل المروزي بالري قال: حدثنا الفضل بن عبدالجبار المروزي قال: حدثنا علي بن الحسن يعني ابن شقيق قال: حدثنا الحسين بن واقد قال: حدثني سماك بن حرب، عن جابر بن سمرة قال: أتيت النبي صلى الله عليه وآله فسمعته يقول: إن هذا الامر لن ينقضي حتى يملك اثنا عشر خليفة كلهم، فقال كلمة خفية لم أفهمها فقلت لابي: ما قال؟ فقال: قال عليه السلام: كلهم من قريش.

12-18 Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Abdul Rahman Abdullah ibn Sa'edan ibn Sahl al-Yashkari quoted Ahmad ibn al-Miqdam, on the authority of Yazid - ibn Zari'a, on the authority of Jabir ibn Samurah that God's Prophet (MGB) said, "This dear and invulnerable religion will not end and it shall overcome all its enemies until there come twelve Caliphs." Then the Prophet (MGB) said something which the people could not hear. I asked my father, 'What was it that the people could not hear?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-19 Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Muhammad Abdul Rahman ibn Abi Hatam quoted Al-Fazl ibn Yaqoob, on the authority of Al-Haysam ibn Komayl, on the authority of Zaheer, on the authority of Zyad ibn Khaysamat, on the authority of Sa'ed ibn Qays al-Hamedany, on the authority of Jabir ibn Samurah that God's Prophet (MGB) said, "The rule of this nation will not terminate and it shall overcome its enemies until there come twelve Leaders all of whom are from the *Quraysh*.'"

Samurah went to see him (MGB) in private and asked, "What will happen after them?" The Prophet (MGB) replied, "Then there will be chaos."

12-20 Ahmad ibn al-Hassan al-Qat'tan narrated that Abdul Rahman ibn Abi Hatam quoted Al-Ala' ibn Salim, on the authority of Yazid ibn Harun, on the authority of Sharik, on the authority of Samak, Abdullah ibn Umayr and Haseen ibn Abdul Rahman, on the authority of Jabir ibn Samurah, "My father and I went to see God's Prophet (MGB). The Prophet (MGB) said, 'The rule of this good nation will not terminate and it shall overcome its enemies until there come twelve rulers after me.' Or he (MGB) said, '... until there come twelve Caliphs after me.' Then the Prophet (MGB) said something quietly. I asked my father, 'What did he (MGB) say?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-21 Ahmad ibn al-Hassan al-Qat'tan narrated that Abdul Rahman ibn Abi Hatam quoted Abu Sa'id al-Ashj, on the authority of Ibrahim ibn Muhammad ibn Malik ibn Zayd al-Hamedany, on the authority of Zyad ibn Alaqa and Abdul Malik ibn Umayr, on the authority of Jabir ibn Samurah, "My father and I were with the Prophet (MGB). I heard the Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) lowered his voice. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-22 Ahmad ibn al-Hassan al-Qat'tan narrated that Abul Qasim Abdullah ibn Muhammad ibn Abdul Aziz al-Baqavy quoted Ali ibn al-Ja'ed, on the authority of Zahir, on the authority of Samak ibn Harb, Zyad ibn Alaqa and Haseen ibn Abdul Rahman on the authority of Jabir ibn Samurah that God's Prophet

(MGB)

حدثنا أحمد بن الحسن القطان قال: حدثنا أبوعبدالرحمن عبد الله بن سعدان بن سهل اليشكري قال: 18-12 حدثنا أحمد بن المقدام قال: حدثنا يزيد يعني ابن زريع قال: حدثنا ابن عون، عن الشعبي عن جابر بن سمرة قال: قال رسول الله صلى الله عليه وآله: لايزال هذا الدين عزيزا منيعا ينصرون على من ناواهم إلى اثنى عشر خليفة، وقال كلمة أصمنيها الناس فقلت لابي: ما الكلمة التي أصمنيها الناس؟ فقال: قال: كلهم من قريش.

حدثنا أحمد بن الحسن القطان قال: حدثنا أبومحمد عبدالرحمن بن أبي حاتم قال: حدثنا الفضل بن يعقوب 19-12 قال: حدثنا الهيثم بن كميل قال: حدثنا زهير، عن زياد بن خيثمة، عن سعد بن قيس الهمداني، عن جابر بن سمرة قال: قال النبي صلى الله عليه وآله لا تزال هذه الامة مستقيما أمرها، ظاهرة على عدوها حتى يمضي اثنا عشر خليفة كلهم من قريش، فأتيته في منزله، قلت: ثم يكون ماذا؟ قال: ثم الهرج.

حدثنا أحمد بن الحسن القطان: قال: حدثنا عبدالرحمن بن أبي حاتم قال: حدثنا العلاء بن سالم، قال: 20-12 حدثنا يزيد بن هارون. أخبرنا شريك، عن سماك، وعبد الله بن عمير، وحصين بن عبدالرحمن قالوا: سمعنا جابر بن سمرة يقول: دخلت على رسول الله صلى الله عليه وآله مع أبي فقال: لاتزال هذه الامة صالحا أمرها ظاهرة على عدوها حتى يمضي اثنا عشر ملكاأوقال: اثنا عشر خليفةثم قال: كلمة خفيت على فسألت أبي فقال: قال: كلهم من قريش.

حدثنا أحمد بن الحسن القطان قال: حدثنا عبدالرحمن بن أبي حاتم قال: حدثنا أبوسعيد الاشج قال: حدثنا 21-12 إبراهيم بن محمد بن مالك بن زيد الهمداني قال: سمعت زياد بن علاقة، وعبدالملك بن عمير يحدثان، عن جابر بن سمرة قال: كنت مع أبي عند النبي صلى الله عليه وآله فسمعته يقول: يكون بعدي اثنا عشر أميرا. ثم أخفى صوته، فسألت أبي فقال: قال: كلهم من قريش.

حدثنا أحمد بن الحسن القطان قال: أخبرنا أبو القاسم عبد الله بن محمد ابن عبدالعزيز البغوي قال: حدثنا 22-12 علي بن الجعد قال: أخبرنا زهير، عن سماك بن

said, ‘There will be twelve Leaders after me.’ Then the Prophet (MGB) said something which I could not understand.” In some traditions we read, “I asked my father…” and in some other traditions we read, “I asked my father (or I asked the people), ‘What did he (MGB) say? My father (or they) said, ‘The Prophet (MGB) said, ‘They are all from the *Quraysh*.’”

12-23 Ahmad ibn al-Hassan al-Qat’tan narrated that Abu Bakr Abdullah ibn Suleiman al-Ash’as quoted Ali ibn Khashram, on the authority of Isa ibn Yunis, on the authority of Imran – that is ibn Suleiman, on the authority of Al-Sha’abi, on the authority of Jabir ibn Samurah that he had heard God’s Prophet (MGB) say, “The rule of this esteemed nation will not terminate until there come twelve Caliphs.” Then

the Prophet (MGB) said something quietly which could not be understood. I asked someone who was close to the Prophet (MGB) 'What did he (MGB) say?' He said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-24 Ahmad ibn al-Hassan al-Qat'tan narrated that Abdul Rahman ibn Abi Hatam quoted Ishaq ibn Ibrahim ibn Abdul Rahman Abu Yaqoob al-Sameen al-Baqavy, on the authority of Ibn Eliyeh (who is Isma'il ibn Eliyeh), on the authority of Ibn Oan, on the authority of Al-Sha'abi, on the authority of Jabir ibn Samurah, "My father and I were with the Prophet (MGB). I heard the Prophet (MGB) say, 'This religion will always be dear and invulnerable and shall overcome anyone who opposes it until there come twelve Caliphs.' Then the Prophet (MGB) said something which could not be heard due to the noisy people there. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-25 Ahmad ibn al-Hassan al-Qat'tan narrated that Abdul Rahman ibn Abi Hatam quoted Ahmad ibn Salamt ibn Abdullah Al-Neishaboory, on the authority of Al-Hussein ibn Mansoor, on the authority of Mobashir ibn Abdullah ibn Razin, on the authority of Sufyan ibn Hussein, on the authority of Sa'id ibn Amr ibn Ashva'a, on the authority of Amer al-Sha'abi, on the authority of Jabir ibn Samurah al-Sava'ee, "I was in the mosque with my father when the Prophet (MGB) was delivering a sermon. I heard the Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) lowered his voice such that I could not understand what he (MGB) said. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-26 Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Bakr Abdullah ibn Suleiman al-Ash'as quoted Ahmad ibn Yusuf ibn Salim al-Salami quoted

حرب، وزياد بن علاقة، وحصين بن عبد الرحمن كلهم، عن جابر بن سمرة أن رسول الله صلى الله عليه وآله قال: يكون بعدي اثنا عشر أميرا غيرأن قال في حديثه: ثم تكلم بشيء لم أفهمه، وقال بعضهم في حديثه: فسألت أبي وقال بعضهم فسألت القوم فقالوا: قال: كلهم من قريش.

12-23 حدثنا أحمد بن الحسن القطان قال: حدثنا أبوبكر عبد الله بن سليمان ابن الاشعث قال: حدثنا علي بن خشرم قال: حدثنا عيسى بن يونس، عن عمران يعني ابن سليمان، عن الشعبي، عن جابر بن سمرة قال: سمعت النبي صلى الله عليه وآله يقول لا يزال أمر هذه الامة عاليا على من ناواها حتى تملك اثني عشر خليفة، ثم قال كلمة خفية لم أفهمها، فسألت من هو أقرب إلى النبي صلى الله عليه وآله مني فقال قال: كلهم من قريش.

12-24 حدثنا أحمد بن الحسن القطان قال: حدثنا عبدالرحمن بن أبي حاتم قال: حدثنا إسحاق بن إبراهيم بن عبدالرحمن أبو يعقوب السمين البغوي قال: حدثنا ابن علية عن ابن عون، عن الشعبي، عن جابر بن سمرة قال: كنت مع أبي فقال رسول الله صلى الله عليه وآله: لا يزال هذا الدين عزيزا منيعا سنيا ينصرون على من ناواهم إلى اثني عشر خليفة، ثم تكلم بكلمة أصمنيها الناس، فقلت لابي: ما الكلمة التي أصمنيها الناس، فقال: قال: كلهم من

قريش.

12-25 حدثنا أحمد بن الحسن القطان قال: حدثنا عبدالرحمن بن أبي حاتم قال: حدثنا أحمد بن سلمة بن عبد الله النيسابوري قال: حدثنا الحسين بن منصور قال: حدثنا مبشر بن عبد الله بن رزين قال: حدثنا سفيان بن حسين، عن سعيد بن عمرو بن أشوع، عن عامر الشعبي، عن جابر بن سمرة السوائي قال: كنت مع أبي في المسجد ورسول الله صلى الله عليه وآله يخطب فسمعته يقول: يكون من بعدي اثنا عشر أميرا ثم خفض من صوته فلم أدر ما يقول فقلت لابي: ما قال صلى الله عليه وآله؟ فقال: قال: كلهم من قريش.

12-26 حدثنا أحمد بن الحسن القطان قال: حدثنا أبو بكر عبد الله بن سليمان بن الاشعث قال: حدثنا أحمد بن يوسف بن سالم السلمي قال: حدثنا عمر بن عبد الله

Umar ibn Abdullah ibn Razin, on the authority of Sufyan ibn Hussein, on the authority of Sa'id ibn Amr ibn Ashva'a, on the authority of Amer al-Sha'abi, on the authority of Jabir ibn Samurah al-Sava'ee, "I was in the mosque with my father when the Prophet (MGB) was delivering a sermon. I heard the Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) lowered his voice such that I could not understand what he (MGB) said. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-27 Ahmad ibn Muhammad ibn Ishaq al-Qazi narrated that Abu Ya'la quoted Ali ibn al-Ja'ed, on the authority of Zahir, on the authority of Zyad ibn Khaysamat, on the authority of Al-Aswad ibn Sa'id al-Hamedany that he had heard Jabir ibn Samurah say, "I heard God's Prophet (MGB) say, 'There will be twelve Leaders after me. They are all from the *Quraysh*."

When the Prophet (MGB) returned home, Jabir ibn Samurah went to see him (MGB) in private and asked, "What will happen after them?" The Prophet (MGB) replied, "Then there will be chaos."

12-28 Ahmad ibn Muhammad ibn Ishaq al-Qazi narrated that Abu Khalifa quoted Ibrahim ibn Bashar, on the authority of Sufyan, on the authority of Abdul Malik ibn Umayr that he had heard Jabir ibn Samurah say, "The Prophet (MGB) said, 'The rule of the people will not end until twelve men come to lead them.' Then the Prophet (MGB) said something in a lowered voice. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-29 Ahmad ibn Muhammad ibn Ishaq al-Qazi narrated that Hamid ibn Shoayb al-Balkhi quoted Bashir ibn al-Walid al-Kindi, on the authority of Ishaq ibn Yahya ibn Talha ibn Ubaydullah, on the authority of Sa'id ibn Khalid, on the authority of Jabir ibn Samurah, on the authority of God's Prophet (MGB), "This good religion will proceed on and no one can harm it until there come twelve Leaders after me. They are all from the *Quraysh*.'"

12-30 Ahmad ibn Muhammad ibn Ishaq narrated that Abu Bakr ibn Abi Zawad quoted Ishaq ibn Ibrahim

ibn Shazan, on the authority of Al-Walid ibn Hisham, on the authority of Muhammad, on the authority of Makhool ibn Zakvan, on the authority of his father, on the authority of his grandfather, on the authority of Ibn Sirin, on the authority of Jabir ibn Samurah al-Sava'ee, "I was with the Prophet (MGB). The Prophet (MGB) said, 'Yes. There will be twelve Leaders.' Then the people made some noise and I could not hear what the Prophet (MGB) said. I asked my father who was close to God's Prophet, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

بن رزين قال: حدثنا سفيان بن حسين، عن سعيد بن عمرو بن أشوع، عن الشعبى، عن جابر بن سمرة قال: كنت مع أبي في المسجد ورسول الله صلى الله عليه وآله يخطب فسمعته يقول: اثنا عشر خليفة، ثم خفض صوته فلم أدرما يقول، فقلت لابي: ما يقول؟ فقال: قال: كلهم من قريش.

12-27 حدثنا أحمد بن محمد بن إسحاق القاضي قال: حدثنا أبو يعلى قال: حدثنا علي بن الجعد قال: حدثنا زهير، عن زياد بن خيثمة، عن الاسود بن سعيد الهمداني قال: سمعت جابر بن سمرة يقول: سمعت رسول الله صلى الله عليه وآله يقول: يكون بعدي اثنا عشر خليفة كلهم من قريش، فلما رجع إلى منزله أتيته فيما بيني وبينه، وقلت: ثم يكون ماذا؟ قال: ثم يكون الهرج.

12-28 حدثنا أحمد بن محمد بن إسحاق القاضي قال: أخبرنا أبوخليفة قال: حدثنا إبراهيم ابن بشار قال: حدثنا سفيان، عن عبدالملك بن عمير أنه سمع جابر بن سمرة يقول: قال رسول الله صلى الله عليه وآله: لا يزال أمر الناس ماضيا حتى يلي عليهم اثنا عشر رجلا، ثم تكلم بكلمة خفيت علي فقلت لابي: ما قال؟ فقال: قال: كلهم من قريش.

12-29 حدثنا أحمد بن محمد بن إسحاق القاضي قال: حدثنا حامد بن شعيب البلخي قال: حدثنا بشير بن الوليد الكندي قال: حدثنا إسحاق بن يحيى بن طلحة بن عبيدالله، عن سعيد بن خالد عن جابر بن سمرة، عن النبي صلى الله عليه وآله قال: لا يزال هذا الدين صالحا لا يضره من عاداه أو من ناواه حتى يكون اثناعشر أميرا كلهم من قريش.

12-30 حدثنا أحمد بن محمد بن إسحاق قال: حدثني أبوبكر بن أبي زواد قال: حدثنا إسحاق بن إبراهيم بن شاذان قال: حدثنا الوليد بن هشام قال: حدثنا محمد قال حدثنا مخول بن ذكوان قال: حدثنا أبي، عن أبيه، عن ابن سيرين، عن جابر بن سمرة السوائي قال:كنت عند النبي صلى الله عليه وآله فقال: يلي هذا الامر اثنا عشر. قال: فصرخ الناس فلم أسمع ما قال، فقلت لابي وكان أقرب إلى رسول الله صلى الله عليه وآله مني فقلت: ما قال رسول الله صلى الله عليه وآله؟ فقال: قال: كلهم من قريش وكلهم لا يرى مثله.

12-31 Ahmad ibn Muhammad ibn Ishaq al-Qazi narrated that Abu Ya'la al-Mooseli quoted Abu Bakr ibn Abi Shoyba', on the authority of Hatam ibn Isma'il, on the authority of Al-Muhajir ibn Mismar, on the

authority of Amer ibn Sa'ed, "I wrote a letter to Jabir ibn Samurah using my servant and asked him to inform me about any news which he had heard from God's Prophet (MGB). He wrote, 'On the Friday night on which Al-Aslami was stoned to death, the Prophet (MGB) said, 'This religion will always be up until the time the Resurrection comes and there will be twelve Leaders for all of you who are from the *Quraysh*.'"

12-32 Abu Ali Ahmad ibn al-Hassan al-Qat'tan - known as Ibn Abdeh Rab'beh narrated that Abu Bakr Muhammad ibn Qarin quoted Ali ibn al-Hassan al-Hisinjany, on the authority of Sahl ibn Bukar, on the authority of Himad, on the authority of Ya'la ibn Ata, on the authority of Bajir ibn Abi Bajir, on the authority of Sarh al-Barmaky, that he said in writing, "There will be twelve Leaders for this Nation. Once they end there shall be rebellion and oppression all over the Earth and they will fight with each other."

12-33 Ahmad ibn al-Hassan al-Qat'tan narrated that Muhammad ibn Qarin quoted Ali ibn al-Hassan al-Hisinjany, on the authority of Sadir, on the authority of Yahya ibn Abi Yunus, on the authority of Ibn Najran that Abal Khalid swore and said, "This nation will not be destroyed until there comes twelve Caliphs all of whom act according to guidance and the true religion."

12-34 Abul Qasim Abdullah ibn Muhammad al-Sayeq narrated that Abu Abdullah Muhammad ibn Sa'id quoted Al-Hassan ibn Ali ibn Zyad, on the authority of Isma'il al-Teeyan, on the authority of Abu Usamah on the authority of Sufyan, on the authority of Bard that Makhool was asked, "Has the Prophet (MGB) said, 'There will come twelve Caliphs after me.'" Makhool replied, "Yes. And the Prophet (MGB) has said something else, too."

12-35 Abul Qasim Muhammad ibn Abdullah ibn Muhammad narrated that Abu Abdullah Muhammad ibn Sa'id quoted Al-Hassan, on the authority of Isma'il al-Tayan, on the authority of Abu Usamah, on the authority of Ibn Mubarak, on the authority of Mu'amir, on the authority of someone who had heard Wahab ibn Monbat quote as follows, "There will be twelve Caliphs after me. Then there will be chaos. Then it will be such and such."

12-36 Abul Qasim narrated that Abu Abdullah quoted Al-Hassan ibn Ali, on the authority of Al-Walid ibn Muslim, on the authority of Safvan ibn Amr, on the authority of Sharih ibn Ubayd, on the authority of Amr al-Bukaee, on the authority of Ka'eb al-Ahbar said the following regarding the Caliphs, "There shall be twelve of them. Once they come and the good class comes into power, God shall extend their lives as He has promised this nation

12-31 حدثنا أحمد بن محمد بن إسحاق قال: حدثنا أبو يعلى الموصلي قال: حدثنا أبوبكر بن أبي شيبة قال: حدثنا حاتم بن إسماعيل، عن المهاجر بن مسمار، عن عامر بن سعد قال كتبت إلى جابر بن سمرة مع غلامي نافع أخبرني بشيء سمعته من رسول الله صلى الله عليه وآله فكتب سمعت رسول الله صلى الله عليه وآله يقول يوم جمعة عشية رجم الاسلمي: لا يزال الدين قائما حتى تقوم الساعة ويكون عليكم اثنا عشر خليفة كلهم من قريش.

12-32 حدثنا أبوعلي أحمد بن الحسن القطان المعروف بابن عبد ربه قال: حدثنا أبوبكر محمد بن قارن قال: حدثنا علي بن الحسن الهسنجاني قال: أخبرنا سهل بن بكار قال: حدثنا حماد قال: حدثنا يعلى بن عطاء، عن بجير بن أبي بجير، عن سرح البرمكي، قال في الكتاب: إن هذه الامة فيهم اثنا عشر [وجدهم نبيهم] فإذا وفت العدة طغوا وبغوا [في الارض] وكان بأسهم بينهم.

12-33 حدثنا أحمد بن الحسن القطان قال: حدثنا محمد بن قارن قال: حدثنا علي بن الحسن الهسنجاني قال: حدثنا سدير قال: حدثني يحيى بن أبي يونس قال: حدثنا ابن نجران أن أبا الخالد حدثه وحلف له عليه ألا تهلك هذه الامة حتى يكون فيها اثنا عشر خليفة كلهم يعمل بالهدى ودين الحق.

12-34 حدثنا أبوالقاسم عبد الله بن محمد الصايغ قال: حدثني أبوعبد الله محمد بن سعيد قال: حدثنا الحسن بن علي بن زياد قال: حدثنا إسماعيل الطيان قال: حدثنا أبواسامة قال: حدثني سفيان، عن برد، عن مكحول أنه قيل له: إن النبي صلى الله عليه وآله قال: يكون بعدي اثنا عشر خليفة، قال: نعم وذكر لفظة اخرى.

12-35 حدثنا أبوالقاسم عبد الله بن محمد قال: حدثنا أبوعبد الله محمد بن سعيد قال: حدثنا الحسن، عن إسماعيل الطيان قال: حدثنا أبواسامة، عن ابن مبارك، عن معمر، عمن سمع وهب بن منبه يقول: يكون بعدي اثنا عشر خليفة، ثم يكون الهرج، ثم يكون كذا، ثم يكون كذا وكذا.

12-36 حدثنا أبوالقاسم قال: حدثنا أبوعبد الله قال: حدثنا الحسن بن علي قال: حدثنا الوليد بن مسلم قال: حدثنا صفوان بن عمرو، عن شريح بن عبيد، عن عمرو البكائي، عن كعب الاحبار قال في الخلفاء: هم اثنا عشر فإذا كان عند انقضائهم وأتى طبقة صالحة مد الله لهم في العمر كذلك وعدالله هذه الامة ثم قرأ:

in the following verse, *'Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance* (*of power*)*, as He granted it to those before them....'*[35] Then he added, 'This is the same thing God did with the Children of Israel. It is not hard for the Almighty God to unite this nation for one day or a half as '*Verily a Day in the sight of thy Lord is like a thousand years of your Reckoning.*'"[36]

12-37 Abul Qasim Abdullah ibn Muhammad narrated that Abul Hussein Ahmad ibn Muhammad ibn Yahya al-Qasrany quoted Abu Ali Bashr ibn Musa ibn Salih, on the authority of Abul Valid Khalaf ibn al-Walid al-Juwhary, on the authority of Israel, on the authority of Samak that he had heard Jabir ibn Samurah al-Sava'ee say, "I heard God's Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) said something which I did not understand. I asked the people what he had said. They said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-38 Abul Qasim narrated that Abul Hussein quoted Abu Ali al-Hussein ibn al-Komeit ibn Buhlool al-Mooseli, on the authority of Qasan ibn al-Rabi'a, on the authority of Suleiman ibn Abdullah, on the

authority of Abi Umar Amer al-Sha'abi, on the authority of Jabir that God's Prophet (MGB) said, "The affairs of my Nation will proceed until there come twelve Caliphs all of whom are from the *Quraysh*."

12-39 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah ibn Abi Khalaf quoted Yaqoob ibn Yazid, on the authority of Hammad ibn Isa, on the authority of Abdullah ibn Miskan, on the authority of Aban ibn Taqlib, on the authority of Salim ibn Qays al-Hilaly, on the authority of Salman al-Farsi - may God have Mercy upon him, "I went to see the Prophet (MGB) when he (MGB) was holding Al-Hussein (MGB) on his lap; was kissing him in between the eyes and on the lips; and saying, 'You are the Master! The son of the Master! You are the Divine Leader! You are the son of a Divine Leader! You are the father of the Divine Leaders! You are the Proof! You are the son of a Proof! You are the son of the Proofs!: Nine Proofs who will be of your progeny! The ninth of them will be the Riser (MGB)!'"

12-40 Hamzih ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn al-Hussein (MGB) narrated that Ahmad ibn Muhammad ibn Sa'id al-Kufy - a servant of the Hashemites, on the authority of Al-Qasim ibn Muhammad ibn Himad, on the authority of Qiyath ibn Ibrahim, on the authority of Hussein ibn Zayd ibn Ali, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the

"وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ".

قال: وكذلك فعل الله ببني إسرائيل، وليست بعزيز أن تجمع هذه الامة يوما أو نصف يوم "وَإِنَّ يَوْماً عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ".

12-37 حدثنا أبوالقاسم عبد الله بن محمد قال: حدثنا أبوالحسين أحمد بن محمد بن يحيى القصراني قال: حدثنا أبوعلي بشر بن موسى بن صالح قال: حدثنا أبوالوليد خلف بن الوليد الجوهري عن إسرائيل، عن سماك قال:سمعت جابر بن سمرة السوائي يقول: سمعت رسول الله صلى الله عليه وآله يقول: يقوم من بعدي اثنا عشر أميرا ثم تكلم بكلمة لم أفهمها فسألت القوم فقالوا: قال: كلهم من قريش.

12-38 حدثنا أبوالقاسم قال: حدثنا أبوالحسين قال: حدثنا أبوعلي الحسين بن الكميت بن بهلول الموصلي قال: حدثنا غسان بن الربيع قال: حدثنا سليمان بن عبد الله، عن أبي عمر عامر الشعبي، عن جابر أنه قال: قال رسول الله صلى الله عليه وآله: لا يزال أمر أمتي ظاهرا حتى يمضي اثنا عشر خليفة كلهم من قريش.

12-39 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله بن أبي خلف قال: حدثني يعقوب بن يزيد، عن حماد بن عيسى، عن عبد الله بن مسكان، عن أبان بن تغلب، عن سليم بن قيس الهلالي، عن سلمان الفارسى - رحمه الله - قال: دخلت على النبي صلى الله عليه وآله وإذا الحسين عليه السلام على فخذيه وهو يقبل عينيه ويلثم فاه،

وهو يقول: أنت سيد ابن سيد، أنت إمام ابن إمام أبوالائمة، أنت حجة ابن حجة أبوحجج تسعة من صلبك، تاسعهم قائمهم.

12-40 حدثنا حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين علهيما السلام قال: أخبرنا أحمد بن محمد بن سعيد الكوفي مولى بني هاشم قال: أخبرني القاسم بن محمد بن حماد قال: حدثنا غياث بن إبراهيم قال: حدثنا

authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Rejoice! Rejoice! Rejoice! The similitude of my nation is like that of rain which you cannot tell whether its beginning is better or its ending. The similitude of my nation is like that of a garden from which some are fed this year and others shall be fed the next year. It may even be the case that the ones that are fed from it later shall have a better, more lasting and higher yielding crop. How could a nation be destroyed which starts out with me, and ends with twelve prosperous wise ones and Jesus – the son of Mary (MGB)? However, those who make chaos shall be destroyed. They are not of me and I am not of them."

12-41 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Al-Hikam ibn Meskin al-Saqafy, on the authority of Salih ibn Aqabah, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), When Abu Bakr died and Umar took over the Caliphate, Umar went to the mosque and sat down. A man entered the mosque and said, 'O commander of the faithful (referring to Umar)! I am one of the Jews. I am their great scholar. I wish to ask you about some problems. I will embrace Islam if you can convince me.' Umar said, 'What are they?' He said, 'Three, three and one. I will ask you if you please or guide me to ask anyone else who is more knowledgeable if you wish.' Umar said, 'Go and ask that young fellow who is Ali ibn Abi Talib (MGB).' The Jew went to Ali (MGB) and asked him questions. Ali (MGB) said, 'Why did you say three, three and one but did not say seven?' The Jew said, 'That would have been due to my ignorance! If you could not answer the first three questions, there would be no need to ask the rest.' Ali (MGB) said, 'Will you accept Islam if I give you the correct answers?' The Jew said, 'Yes, I will.' Then Ali (MGB) said, 'Go ahead and ask.' The Jew asked, 'Which were the first rock placed on the Earth, the first spring which gushed out of the Earth and the first tree which grew on the Earth?' Ali (MGB) replied, 'O Jew! You say that the first rock placed on the Earth was the one in *Bayt ul-Muqadas* (Holy Shrine in Jerusalem), but you lie. It was the rock which Adam brought down to the Earth from Heaven. You say that the first spring which gushed out of the Earth was one in *Bayt ul-Muqadas* (Holy Shrine in Jerusalem) but you lie. That spring was the spring of youth in which Yushu ibn Noon washed the fish and the same one from which Khizr drank. Whoever drinks from it will become eternal.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.' Then Ali (MGB) continued, 'You say that the first tree which grew on the Earth was an olive tree but you lie. It was the *Al-Ajwat*

حسين بن زيد بن علي، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أبشروا ثم أبشروا، ثلاث مرات، إنما مثل امتي كمثل غيث لا يدرى أوله خير أم آخره، إنما مثل امتي كمثل حديقة أطعم منها فوج عاما. ثم أطعم منها فوج عاما، لعل آخرها فوجا يكون أعرضها بحرا وأعمقها طولا وفرعا، وأحسنها جنى، وكيف تهلك امة أنا أولها واثنا عشر من بعدي من السعداء واولي الالباب والمسيح عيسى بن مريم آخرها، ولكن يهلك بين ذلك نتج الهرج ليسوا مني ولست منهم.

12-41 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن صالح بن عقبة، عن جعفر بن محمد عليه السلام قال: لما هلك أبوبكر واستخلف عمر رجع عمر إلى المسجد فقعد فدخل عليه رجل فقال: يا أميرالمؤمنين إني رجل من اليهود وأنا علامتهم، وقد أردت أن أسألك عن مسائل إن أجبتني فيها أسلمت قال: ماهي؟

قال: ثلاث وثلاث وواحدة، فإن شئت سألتك وإن كان في القوم أحد أعلم منك فأرشدني إليه. قال: عليك بذلك الشاب يعني علي بن أبي طالب عليه السلام. فأتى عليا عليه السلام فسأله فقال له: لم قلت ثلاثا وثلاثا وواحدة ألا قلت: سبعا، قال: إني إذا لجاهل إن لم تجبني في الثلاث اكتفيت. قال: فإن أجبتك تسلم؟ قال: نعم، قال: سل، قال: أسألك عن أول حجر وضع على وجه الارض وأول عين نبعت وأول شجرة نبتت؟ قال: يا يهودي أنتم تقولون: أول حجر وضع على وجه الارض الذي في بيت المقدس وكذبتم، هو الحجرالذي نزل به آدم من الجنة، قال: صدقت والله إنه لبخط هارون وإملاء موسى، قال: وأنتم تقولون: إن أول عين نبعت على وجه الارض العين التي ببيت المقدس وكذبتم هي عين الحياة التي غسل فيها يوشع بن نون السمكة وهي العين التي شرب منها الخضر وليس يشرب منها أحد إلا حيي، قال: صدقت والله إنه لبخط هارون وإملاء موسى. قال: وأنتم

date which Adam brought down to the Earth from Heaven.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.' Then the Jew asked, 'Where in Paradise does your Prophet sit?' Ali (MGB) said, 'In the noblest and highest place in the Adan Gardens.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.' Then the Jew asked, 'Who will accompany him in his place of residence?' Ali (MGB) replied, 'The twelve Divine Leaders.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.' Then the Jew asked the seventh question and accepted Islam. He asked, 'For how many years will his Trustee live after him?' Ali (MGB) said, 'Thirty years.' He asked, 'Will he die or will he get killed?' Ali (MGB) replied, 'He will be killed with such a blow on the head that his beard will become red with his blood.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.'"

I have recorded this book from its various chains of narrators in *Awael*.

12-42 (The compiler of the book narrated) that his father – may God be pleased with him – narrated the following on the authority of Sa'ed ibn Abdullah who quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly.

The same has also been narrated by Muhammad ibn al-Hassan al-Walid – may God be pleased with him – on the authority of Muhammad ibn al-Hassan al-Saffar who quoted Yaqoob ibn Yazid and Ibrahim ibn Hashim, on the authority of Hammad ibn Isa, on the authority of Ibrahim ibn Umar al-Yamani, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly that he had heard Abdullah ibn Ja'far al-Tayyar say, "I was in the presence of Muawiyah along with Al-Hassan (MGB), Al-Hussein (MGB), Abdullah ibn Abbas, Umar ibn Abi Salma and Usamat ibn Zayd. There was an argument between me and Muawiyah. I told him, 'I myself heard God's Prophet (MGB) say, 'I am closer to the Believers than their own selves.[37] Then my brother Ali ibn Abi Talib (MGB) is the closest one to the Believers than their own selves. Then after Ali (MGB) gets martyred, Al-Hassan ibn Ali (MGB) is the closest one to the Believers than their own selves. Then Ali's son Al-Hussein (MGB) is the closest one to the Believers than their own selves. Then after he (MGB) is martyred, his son Ali ibn al-Hussein al-Akbar is the closest one to the Believers than their own selves. Then my (grand)son Muhammad ibn Ali al-Baqir (MGB) is the closest one to the Believers than their own selves. O Hussein! You shall understand him! Then there will be twelve Divine Leaders nine of whom shall be from the progeny of Al-Hussein – may God be pleased with him.'"

تقولون: أول شجرة نبتت على وجه الارض الزيتون وكذبتم، هي العجوة التي نزل بها آدم عليه السلام من الجنة معه، قال: صدقت والله إنه لبخط هارون وإملاء موسى، قال: والثلاث الاخرى كم لهذه الامة من إمام هدى لا يضرهم من خذلهم؟ قال: اثنا عشر إماما، قال: صدقت والله إنه لبخط هارون وإملاء موسى، قال: فأين يسكن نبيكم من الجنة؟ قال: في أعلاها درجة وأشرفها مكانا في جنة عدن، قال: صدقت والله إنه لبخط هارون وإملاء موسى، ثم قال: فمن ينزل بعده في منزله؟ قال: اثنا عشر إماما، قال: صدقت والله إنه لبخط هارون وإملاء موسى، ثم قال السابعة فأسلم: كم يعيش وصيه بعده قال: ثلاثين سنة، قال: ثم مه؟ يموت أو يقتل؟ قال: يقتل يضرب على قرنه فتخضب لحيته، قال: صدقت والله إنه لبخط هارون وإملاء موسى وقد أخرجت هذا الحديث من طرق في كتاب الاوائل.

12-42 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن محمد بن أبي عمير، عن عمر بن اذينة، عن أبان بن أبي عياش. عن سليم بن قيس الهلالي، وحدثنا محمد بن الحسن بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، وإبراهيم بن هاشم جميعا، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي قال: سمعت عبد الله بن جعفر الطيار يقول: كنا عند معاوية أنا والحسن والحسين وعبد الله بن عباس وعمر بن أبي سلمة، واسامة بن زيد فجرى بيني وبين معاوية كلام فقلت لمعاوية: سمعت رسول الله صلى الله عليه وآله يقول: أنا أولى بالمؤمنين من أنفسهم ثم أخي علي بن أبي طالب عليه السلام أولى بالمؤمنين من أنفسهم، فإذا استشهد علي فالحسن ابن علي أولى بالمؤمنين من أنفسهم، ثم ابنه الحسين بعد أولى بالمؤمنين من أنفسهم فاذا استشهد فابنه علي بن الحسين الاكبر أولى بالمؤمنين من أنفسهم، ثم ابني محمد بن علي الباقر أولى بالمؤمنين من أنفسهم، وستدركه يا حسين، ثم تكمله اثنى عشر إماما تسعة من ولد الحسين رضي الله عنه.

Then Abdullah ibn Ja'far (al-Tayyar) added, 'Then I asked Al-Hassan, al-Hussein, Abdullah ibn Abbas, Umar ibn Abi Salma and Usamah ibn Zayd to testify on my behalf and they all testified on my behalf

before Muawiyah."

Salim ibn Qays al-Hilaly said, "I have also heard this very same narration from Salman, Abuzar and Al-Miqdad all of whom said that they had heard this from God's Prophet (MGB)."

12-43 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Al-Hassan ibn Mahboob, on the authority of Abil Jarud, on the authority of Abi Ja'far al-Baqir (MGB), on the authority of Jabir ibn Abdullah al-Ansari, "I went to see Fatimah (MGB) and there was a Tablet in front of her on which the names of the Trustees was inscribed. There were twelve of them with the twelfth one being the Riser (MGB). Three of them were named Muhammad and three of them were named Ali."[38]

12-44 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Muhammad ibn Isa ibn Ubayd, on the authority of Muhammad ibn Fuzayl al-Sayrafi, on the authority of Abi Hamzih al-Sumaly that Abi Ja'far al-Baqir (MGB) said, "Indeed the Honorable the Exalted God appointed Muhammad to the genies and the men, and established twelve Trustees after him. Some of them have already come and some others shall come later. Each Trustee had some practices. The Trustees who come after Muhammad (MGB) are similar to those of Jesus (MGB). They are twelve and the Commander of the Faithful Imam Ali (MGB) acted like Jesus (MGB) did."

12-45 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn Muhammad ibn Amer al-Ash'ari quoted Al-Mo'ali ibn Muhammad al-Basry, on the authority of Al-Hassan ibn Ali al-Vasha, on the authority of Aban ibn Uthman, on the authority of Zurarah ibn A'ayan that he had heard Abi Ja'far al-Baqir (MGB) say, "We are the twelve Divine Leaders including Al-Hassan (MGB) and Al-Hussein (MGB) followed by the children from the progeny of Al-Hussein (MGB)."

12-46 Muhammad ibn Ali Majiluyih narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn al-Hassan al-Saf'far, on the authority of Abi Talib Abdullah ibn al-Salt al-Qumi, on the authority of Uthman ibn Isa, on the authority of Sama'at ibn Mihran, "Abu Basir and I were in the house of Muhammad ibn Imran - the servant of Abi Ja'far al-Baqir. Muhammad ibn Imran said that he had heard Aba Abdullah as-Sadiq (MGB)

قال: عبد الله بن جعفر: ثم استشهدت الحسن والحسين وعبد الله بن عباس وعمر بن أبي سلمة واسامة بن زيد فشهدوا لي عند معاوية، قال: سليم بن قيس الهلالي: وقد سمعت ذلك من سلمان وأبي ذر والمقداد وذكروا أنهم سمعوا ذلك من رسول الله صلى الله عليه وآله.

12-43 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن أبي الجارود، عن أبي جعفر عليه السلام، عن جابر بن عبد الله الانصاري قال: دخلت على فاطمة عليها السلام وبين يديها لوح فيه أسماء الاوصياء فعددت اثني عشر أحدهم القائم، ثلاثة منهم محمد وثلاثة

منهم علي.

12-44 حدثنا أبي رضي الله عنه، قال: حدثنا علي بن إبراهيم بن هاشم، عن محمد بن عيسى بن عبيد، عن محمد بن فضيل الصيرفي، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: إن الله عز وجل أرسل محمدا صلى الله عليه وآله إلى الجن والانس وجعل من بعده اثني عشر وصيا، منهم من سبق ومنهم من بقي، وكل وصي جرت به سنة. والاوصياء الذين من بعد محمد صلى الله عليه وآله على سنة أوصياء عيسى، وكانوا اثني عشر وكان أمير المؤمنين عليه السلام على سنة المسيح عليه السلام.

12-45 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر الاشعري، عن المعلى بن محمد البصري، عن الحسن بن علي الوشاء، عن أبان بن عثمان، عن زرارة بن أعين قال: سمعت أبا جعفر عليه السلام يقول: نحن اثنا عشر إماما منهم وحسن وحسين، ثم الائمة من ولد الحسين.

12-46 حدثنا محمد بن علي ما جيلويه قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسن الصفار، عن أبي طالب عبد الله بن الصلت القمي، عن عثمان بن عيسى عن سماعة بن مهران قال: كنت أنا وأبو بصير ومحمد بن عمران مولى أبي

say, 'There are twelve of us.' Abu Basir asked him, 'By God! Did you hear that from Aba Abdullah as-Sadiq (MGB)?' He had him swear to God two or three times and he did it. Abu Basir said, 'However, I have heard this from Abi Ja'far al-Baqir (MGB).'"

12-47 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted (Bakr ibn Abdullah ibn Habib, on the authority of) Tamim ibn Buhlool, "I asked Abdullah ibn Abil Huzayl about the issue of Divine Leadership as to who can hold that position and what its signs are. He said, 'Indeed the Divine Leader, the Proof over the believers, the one in charge of the affairs; the one who speaks the Quran and is aware of the decrees is no one but the brother of God's Prophet, the Prophet's Caliph reigning over his nation, and his friend who is in the same position in relation to the Prophet (MGB) that Aaron was to Moses (MGB). He is the one whom we must obey as the Honorable the Exalted God says, *'O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you...'*[39] He is the one whom God has described as*, 'Your* (*real*) *friends are* (*no less than*) *Allah, His Messenger, and the* (*fellowship of*) *believers,- those who establish regular prayers and regular charity, and they bow down humbly* (*in worship*)*.'*[40] You are invited to accept his mastery. He is the one whose Divine Leadership was firmly established on the day of *Qadir Khum* when God's Prophet (MGB) said, 'Am I not more of a Master over you than you yourselves are?' The people replied, 'Yes. O Prophet of God.' Then the Prophet (MGB) said, 'Whomever I am the Master of, Ali is the Master of. O my God! Please be the friend of his friends and be the enemy of his enemies. Assist whoever assists him, and abandon whoever abandons him. Help whoever helps him. He is Ali ibn Abi Talib (MGB). He is

the Commander of the Faithful, the Divine Leader of the pious ones, the Leader of those with white-foreheads41, the Noblest of the Trustees, and the best of the people after God's Prophet (MGB). After him come Al-Hassan ibn Ali (MGB) and Al-Hussein (MGB) – the grandsons of God's Prophet (MGB), the sons of the best of all women. Then there is Ali ibn al-Hussein (MGB), then Muhammad ibn Ali (MGB), Ali ibn Muhammad (MGB), Al-Hassan ibn Ali (MGB), Muhammad ibn Al-Hassan (MGB) successively up to now. They are the Prophet's progeny known by their Trusteeship and Divine Leadership. There is no time or era in which the Earth is left without one of them. They are the Reliable Grip, Leaders towards guidance, Proofs for the people of the Earth until God inherits the Earth with whatever is in it. Anyone who opposes them (the Imams) is deviant, misleading, and a deserter of the right and the guidance. They (the Imams) are the interpreters of the Quran and the spokespersons of the

جعفر عليه السلام في منزله فقال محمد بن عمران: سمعت أبا عبد الله عليه السلام يقول: نحن اثنا عشر محدثا فقال له أبوبصير: تالله لقد سمعت ذلك من أبي عبد الله عليه السلام فحلفه مرة أو مرتين فحلف أنه قد سمعه، فقال أبوبصير: لكني سمعته من أبي جعفر عليه السلام.

12-47 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان [قال حدثنا بكر بن عبد الله بن حبيب] قال حدثنا تميم بن بهلول قال: حدثني عبد الله بن أبي الهذيل، وسألته عن الامامة فيمن تجب؟ وما علامة من تجب له الامامة؟ فقال: إن الدليل على ذلك والحجة على المؤمنين والقائم بامور المسلمين والناطق بالقرآن والعالم بالاحكام أخو نبي الله وخليفته على امته ووصيه عليهم ووليه الذي كان منه بمنزلة هارون من موسى، المفروض الطاعة بقول الله عز وجل: "يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الأَمْرِ مِنْكُمْ." الموصوف بقوله "إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ." المدعو إليه بالولاية، المثبت له الامامة يوم غدير خم بقول الرسول صلى الله عليه وآله عن الله عز وجل: " ألست أولى بكم من أنفسكم؟ قالوا: بلى. قال: فمن كنت مولاه فعلي مولاه، اللهم وال من والاه، وعاد من عاداه، وانصر من نصره واخذل من خذله، واعن من اعانه. علي بن ابي طالب امير المومنين وإمام المتقين، وقائد الغر المحجلين وافضل الوصيين وخير الخلق اجمعين بعد رسول الله. وبعده ولده الحسن بن علي ثم الحسين سبطا رسول الله وابنا خير النسوان اجمعين ثم علي بن الحسين، ثم محمد بن علي، ثم جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي. ثم محمد بن الحسن عليهم السلام إلى يومنا وهذا واحدا بعد واحد، وهم عترة الرسول صلى الله عليه وآله المعروفون بالوصية والامامة، ولا تخلو الارض من حجة منهم في كل عصر وزمان وفي كل وقت وأوان، وهم العروة الوثقى وأئمة الهدى والحجة على أهل الدنيا إلى أن يرث الله الارض ومن عليها وكل من خالفهم ضال مضل، تارك للحق والهدى، وهم المعبرون عن القرآن

Prophet (MGB) with directness. Whoever dies before he recognizes them is regarded as one who has died in the Age of Ignorance. Their way consists of piety; chastity; honesty; being good; struggling; returning what you are entrusted with to its owner, whether they are good or bad people; extended prostrations; staying up at night (to worship God); abstaining from the forbidden things; patiently waiting for the arrival of the Savior42; being good-tempered; being on good terms with one's neighbors."

Then Tamim ibn Buhlool said, "Abu Muawiyah narrated that Al-A'amash quoted a similar narration on

the issue of Divine Leadership on the authority of Ja'far ibn Muhammad as-Sadiq (MGB)."

12-48 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Abbas ibn al-Huraysh al-Razi, on the authority of Abi Ja'far Muhammad ibn Ali - the second (MGB), "The Commander of the Faithful Imam Ali (MGB) told Ibn Abbas43, 'Indeed there is the Night of Power every year. On this night the orders for the whole year descend. Those in charge of the affairs shall receive these orders.' Ibn Abbas asked, 'Who are they.' Ali (MGB) replied, 'Me and eleven Divine Leaders from my progeny who shall receive the traditions.'"

12-49 By the same documentation, God's Prophet (MGB) told his companions, "Believe in the Night of Power as that belongs to Ali ibn Abi Talib (MGB) and eleven of his progeny after me."

12-50 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yaqoob al-Kulayny quoted Abu Ali al-Ash'ari, on the authority of Al-Hussein ibn Ubaydullah, on the authority of Al-Hassan ibn Musa al-Khishab, on the authority of Ali ibn Sama'at, on the authority of Ali ibn al-Hassan ibn Rabat, on the authority of his father, on the authority of Ibn Aziat, on the authority of Zurarah ibn A'ayn that he had heard Aba Ja'far al-Baqir (MGB) say, "There are twelve Divine Leaders from the members of the Household of Muhammad (MGB) who all narrate traditions after God's Prophet (MGB). Ali ibn Abi Talib (MGB) is one of them."

12-51 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Sa'ed ibn Qazvan, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "There are nine Divine Leaders after al-Hussein ibn Ali (MGB), the ninth of whom shall be the Riser (MGB)."

والناطقون عن الرسول، ومن مات لا يعرفهم مات ميتة جاهلية، ودينهم الورع والعفة والصدق والصلاح والاجتهاد، وأداء الامانة إلى البر والفاجر، وطول السجود، وقيام الليل، واجتناب المحارم، وانتظار الفرج بالصبر، وحسن الصحبة، وحسن الجوار.

ثم قال تميم بن بهلول: حدثني أبومعاوية، عن الاعمش، عن جعفر بن محمد عليهما السلام في الامامة مثله سواء.

12-48 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد بن محمد بن عيسى قال: حدثنا الحسن بن العباس بن الحريش الرازي، عن أبي جعفر محمد بن علي الثاني عليهما السلام أن أميرالمؤمنين عليه السلام قال: لابن عباس: إن ليلة القدر في كل سنة وأنه ينزل في تلك الليلة أمر السنة، ولذلك الامر ولاة بعد رسول الله صلى الله عليه وآله فقال ابن عباس: من هم؟ قال: أنا وأحد عشر من صلبي أئمة محدثون.

12-49 وبهذا الاسناد قال: قال رسول الله صلى الله عليه وآله لاصحابه: آمنوا بليلة القدر إنها تكون لعلي بن أبي طالب وولده الاحد عشر من بعدي.

12-50 حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا محمد بن يعقوب الكليني قال: حدثنا أبوعلي الاشعري، عن الحسين بن عبيدالله، عن الحسن بن موسى الخشاب، عن علي بن سماعة، عن علي بن الحسن بن رباط، عن أبيه، عن ابن اذينة، عن زرارة بن أعين قال: سمعت أبا جعفر عليه السلام يقول: اثنا عشر إماما من آل محمد عليهم السلام كلهم محدثون بعد رسول الله صلى الله عليه وآله وعلي بن أبي طالب عليه السلام منهم.

12-51 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير. عن سعيد بن غزوان، عن أبي بصير، عن أبي جعفر عليه السلام قال: يكون تسعة أئمة بعد الحسين بن علي تاسعهم قائمهم عليهم السلام.

12-52 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al-Hussein ibn Muhammad ibn Amer Al-Ash'ari quoted Al-Mo'ali ibn Muhammad al-Basry, on the authority of Al-Hassan ibn Ali al-Vasha, on the authority of Aban that Zurarah heard Aba Ja'far al-Baqir (MGB) say, "There are twelve Divine Leaders including Ali (MGB), Al-Hassan (MGB) and Al-Hussein (MGB). Then the Divine Leaders are from the progeny of Al-Hussein (MGB)."

The compiler of his book said, "I have recorded whatever narrations I have seen on this issue in the book *Kamal ad-Din va Tamam al-Ni'mat fi Isbat il-Qaybat va Kashf ul-Hayrat.*

There Are Twelve Attributes In Brushing the Teeth

12-53 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Hassan ibn al-Hussein al-Lu'lu'ee, on the authority of Al-Hassan ibn Ali ibn Yusuf; on the authority of Mu'az ibn al-Juwhary, on the authority of Amr ibn Jami'a who linked it up through a chain of narrators to God's Prophet (MGB), "There are twelve attributes in brushing the teeth with a toothbrush that is a recommendable practice. It cleans the mouth; pleases the Lord; whitens the teeth; removes the mouth's bad smell; alleviates the phlegm; stimulates the appetite; increases the good deeds; the angels will testify to it; it strengthens the gums; and it cleans what you recite the Quran with. Also two units of prayers said before which one has brushed his teeth are loved more by the Honorable the Exalted God than seventy units of prayers said without having brushed one's teeth."

12-54 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Ibrahim ibn Ishaq, on the authority of Muhammad ibn Isa, on the authority of Ubaydullah al-Dihqan, on the authority of Durost, on the authority of Abdullah ibn Sin'an that Aba Abdullah as-Sadiq (MGB) said, "There are

twelve characteristics in brushing the teeth with a toothbrush that is a recommendable practice. It cleans the mouth, improves vision; pleases the Merciful Lord; whitens the teeth; removes the mouth's bad smell; strengthens the gums; stimulates the appetite; alleviates the phlegm; improves memory; increases the good deeds; and makes the angels happy."

12-55 Abul Hussein Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn

12-52 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد بن عامر الاشعري، عن معلى بن محمد البصري، عن الحسن بن علي الوشاء عن أبان، عن زرارة قال: سمعت أبا جعفر عليه السلام يقول: اثنا عشر إماما منهم علي والحسن والحسين، ثم الائمة من ولد الحسين عليهم السلام.

وقد أخرجت ما رويته في هذا المعنى في كتاب كمال الدين وتمام النعمة في إثبات الغيبة وكشف الحيرة.

في السواك اثنتى عشرة خصلة

12-53 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن الحسن بن الحسين اللؤلؤي، عن الحسن بن علي بن يوسف، عن معاذ بن الجوهري، عن عمرو بن جميع يرفعه إلى النبي صلى الله عليه وآله قال: في السواك اثنتي عشرة خصلة: مطهرة للفم، ومرضات للرب، ويبيض الاسنان، ويذهب بالحفر ويقل البلغم، ويشهي الطعام، ويضاعف الحسنات، وتصاب به السنة، وتحضره الملائكة، ويشد اللثة، وهويمر بطريقة القرآن، وركعتين بسواك أحب إلى الله عز وجل من سبعين ركعة بغير سواك.

12-54 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى، عن إبراهيم بن إسحاق، عن محمد بن عيسى، عن عبيدالله الدهقان، عن درست، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: في السواك اثنتا عشرة خصلة هو من السنة، ومطهرة للفم، ومجلاة للبصر، ويرضي الرحمن، ويبيض الاسنان، ويذهب بالحفر، ويشد اللثة، ويشهي الطعام، ويذهب بالبلغم، ويزيد في الحفظ، ويضاعف به الحسنات، وتفرح به الملائكة.

12-55 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد

Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the

authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) said, "O Ali! "O Ali! Brushing the teeth with a toothbrush is a recommendable practice since it cleans the mouth; improves vision; pleases the Merciful Lord; whitens the teeth; removes the mouth's bad smell; strengthens the gums; stimulates the appetite; alleviates the phlegm; improves memory; increases the good deeds; and makes the angels happy."

The Twelve Veils

12-56 Ahmad ibn Muhammad ibn Abdul Rahman Ibn Abdullah ibn al-Hussein ibn Ibrahim ibn Yahya ibn Ajlan al-Marvazy al-Muqar'ri narrated that Abu Bakr Muhammad ibn Ibrahim al-Gorjany quoted Abu Bakr Abdul Samad ibn Yahya al-Vaseti, on the authority of Al-Hassan ibn Ali al-Madani, on the authority of Abdullah ibn Mubarak, on the authority of Sufyan al-Sowri, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB), "The Blessed the Sublime God created the light of Muhammad 124,000 years before creating the Heavens, the Earths, the Threshold, the Throne, the Tablet, the Pen, the Heaven, the Hell. He also did the same before creating Adam (MGB), Ishmael (MGB), Issaq (MGB), Moses (MGB), Jesus (MGB), David (MGB), Solomon (MGB) and the other Prophets whom the Honorable the Exalted God mentions in, *'We gave him Isaac and Jacob: all* (*three*) *guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: - thus do We reward those who do good: - and Zakariya and John, and Jesus and Elias: all in the ranks of the righteous: and Ishmael and Elisha, and Jonah, and Lot: and to all We gave favor above the nations:* (*to them*) *and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.'*[44]

The Honorable the Exalted God created twelve veils with him (Muhammad (MGB)): the veils of power, grandeur, kindness, mercy, bliss, munificence, high station, guidance, Prophecy, eminence, awe, and the veil of intercession. Thereafter the Prophet's light remained wrapped in the veil of power for twelve-thousand years saying, *'Subhana rabi al-A'la'* (Glory be to my Lord, the Lofty); for eleven-thousand years it remained within the veil

بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثني أنس بن محمد أبومالك، عن أبيه. عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن رسول الله صلى الله عليه وآله أنه قال في وصيته له: يا علي السواك من السنة، وهو مطهرة للفم، ويجلو البصر ويرضي الرحمن، ويبيض الاسنان، ويذهب بالحفر، ويشد اللثة، ويشهي الطعام ويذهب بالبلغم، ويزيد في الحفظ، ويضاعف الحسنات، وتفرح به الملائكة.

حديث الحجب الإثني عشر

حدثنا أحمد بن محمد بن عبدالرحمن بن عبد الله بن الحسين بن إبراهيم ابن يحيى بن عجلان المروزي 56-12 المقرئ قال: حدثنا أبوبكر محمد بن إبراهيم الجرجاني قال: حدثنا أبوبكر عبدالصمد بن يحيى الواسطي قال: حدثنا الحسن بن علي المدني عن عبد الله بن المبارك عن سفيان الثوري، عن جعفر بن محمد الصادق، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام قال: إن الله تبارك وتعالى خلق نور محمد صلى الله عليه وآله قبل أن خلق السماوات والارض والعرش والكرسي واللوح والقلم والجنة والنار، وقبل أن خلق آدم ونوحا وإبراهيم وإسماعيل وإسحاق ويعقوب وموسى وعيسى وداود وسيلمان، وكل من قال الله عز وجل في قوله "وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ... إلى قوله: وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ. " وقبل أن خلق الانبياء كلهم بأربع مائة ألف وأربع وعشرين ألف سنة وخلق الله عز وجل معه اثني عشر حجابا: حجاب القدرة، وحجاب العظمة، وحجاب المنة، وحجاب الرحمة، وحجاب السعادة وحجاب الكرامة، وحجاب المنزلة، وحجاب الهداية، وحجاب النبوة، وحجاب الرفعة، وحجاب الهيبة، وحجاب الشفاعة، ثم حبس نور محمد صلى الله عليه وآله في حجاب القدرة اثني عشر ألف سنة وهو يقول: سبحان ربي الاعلى وفي حجاب العظمة أحد عشر ألف سنة وهو

of grandeur saying *'Subhana alam al-sir'* (*Glory be to the Knower of the Secrets*)*;* for ten-thousand years it remained within the veil kindness saying '*Subhana man howa qa'im la yalhu*' (Glory be to Him who is Perpetual, Who never plays); for nine-thousand years it remained within the veil of mercy saying '*Subhan al-Rafi al-A'la'* Glory be to the Elevated, the High); for eight-thousand years it remained within the veil of bliss saying '*Subhana man howa qa'im la yashu'* (Glory be to the Perpetual, Who never errs); for seven-thousand years it remained within the veil of munificence saying *'Subhan man howa qina la yaftaqir'*(Glory be to Him who is rich, who never grows indigent)*;* for six-thousand years it remained within the veil of high station saying *'Subhan rabi al-A'la al-kareem'*(*Glory to my Lord- the High the Noble*)*;* for five-thousand years it remained within the veil of guidance saying *'Subhan rabel arsh el-azeem'* (*Glory to the Lord of the Great Throne*)*;* for four-thousand years it remained within the veil of prophecy saying '*Subhan rabel ezat am'ma yasifun'* (Glory be to the Lord of Honor, above all else attributed to Him)*;* for three-thousand years it remained within the veil of eminence saying *'Subhan zil-Mulk val-Malakut'* (Glory to the Lord over the heavenly and Earthly Kingdoms)*;* for two-thousand years it remained within the veil of awe saying *'Subhan allah va behamdeh'* (*Glory to God and Praise be to Him*)*;* for one-thousand years it remained within the veil of intercession saying *'Subhana rabial azeem va behamdeh* (Glory to my Lord, the Sublime and Praise be to Him).*'*

Then the Honorable the Exalted God made his name appear on the Tablet as a bright light for four-thousand years. Then He made it appear on the Throne for seven-thousand years until the Honorable the Exalted God placed it in the loins of Adam (MGB). Then He transferred it from there to the loins of Noah. Then He transferred it from one loin to another one until it was placed in the loins of Abdullah ibn Abdul Mutalib. God honored Muhammad with six nobilities: the attire of contentment; the cloak of being awesome, the crown of guidance, the garment of recognition, the bonds of kindness, the shoes of fear, and the cane of high rank. Then the Honorable the Exalted God told him to say, "O Muhammad! Go to the people and tell them to declare 'There is no god but God and Muhammad is God's Prophet.'

The material used in the attire (of contentment) consisted of the following six: its body was made of ruby;

its two shirt arms were made of pearls; its gussets were made of yellow crystals, its underarms were made of chrysolite, its neck was made of red coral, its collar was made of the Light of the Lord – may His Majesty be Exalted. God accepted the repentance of Adam because of this attire and gave back Solomon's ring to him, returned Joseph to Jacob (MGB), rescued Jonah (MGB) from the stomach of the whale and saved other Prophets (MGB) from hardship due to the blessings of this attire that was the attire of Muhammad (MGB)."

يقول: سبحان عالم السر، وفي حجاب المنة عشرة آلاف سنة وهو يقول: سبحان من هو قائم لا يلهو، وفي حجاب الرحمة تسعة آلاف سنة وهو يقول: سبحان الرفيع الاعلى، وفي حجاب السعادة ثمانية آلاف سنة وهو يقول: سبحان من هو قائم لايسهو، وفي حجاب الكرامة سبعة آلاف سنة وهو يقول: سبحان من هو غني لا يفتقر، وفي وفي حجاب المنزلة ستة آلاف سنة وهو يقول: سبحان ربي العلي الكريم، وفي حجاب الهداية خمسة آلاف سنة وهو يقول: سبحان رب العرش العظيم، وفي حجاب النبوة أربعة آلاف سنة وهو يقول: سبحان رب العزة عما يصفون، وفي حجاب الرفعة ثلاثة آلاف سنة وهو يقول: سبحان ذي الملك والملكوت، وفي حجاب الهيبة ألفي سنة، وهو يقول: سبحان الله وبحمده، وفي حجاب الشفاعة ألف سنة، وهو يقول: سبحان ربي العظيم وبحمده. ثم أظهر عز وجل اسمه على اللوح وكان على اللوح منورا أربعة آلاف سنة، ثم أظهره على العرش فكان على ساق العرش مثبتا سبعة آلاف سنة إلى أن وضعه الله عز وجل في صلب آدم، ثم نقله من صلب آدم إلى صلب نوح. ثم جعل يخرجه من صلب إلى صلب حتى أخرجه من صلب عبد الله بن عبدالمطلب فأكرمه بست كرامات ألبسه قميص الرضا، ورداه رداء الهيبة، وتوجه تاج الهداية، وألبسه سراويل المعرفة، وجعل تكته تكة المحبة يشد بها سراويله، وجعل نعله الخوف، وناوله عصا المنزلة، ثم قال عز وجل له: يا محمد اذهب إلى الناس فقل لهم: قولوا لا إله إلا الله محمد رسول الله.

وكان أصل ذلك القميص في ستة أشياء قامته من الياقوت، وكماه من اللؤلؤ، ودخريصه من البلور الاصفر، وإبطاه من الزبرجد، وجربانه من المرجان الاحمر، وجيبه من نور الرب جل جلاله، فقبل الله توبة آدم عليه السلام بذلك القميص، ورد خاتم سليمان به، ورد يوسف إلى يعقوب به، ونجا يونس من بطن الحوت به، وكذلك ساير الانبياء عليهم السلام نجاهم من المحن به، ولم يكن ذلك القميص إلا قميص محمد صلى الله عليه وآله.

The compiler of this book said, "The souls of all the believers and the Divine Leaders (MGB) have been created from the light of Muhammad (MGB)."

The Twelve Signs of the Pious

12-57 Abu Talib al-Muzaf'far ibn Ja'far ibn al-Muzaf'far al-Alavi al-Misri al-Samarqandi – may God be pleased be with him – narrated that Ja'far ibn Muhammad ibn Masood al-Ayashi quoted his father, on the authority of Abil Nazr, on the authority of Ibrahim ibn Ali, on the authority of Ibn Ishaq, on the authority of Yunus ibn Abdul Rahman, on the authority of Ibn San'an, on the authority of Abdullah ibn Miskan, on the authority of Abi Basir, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "There are twelve signs by which a believer can be recognized: honesty of speech; returning what he is entrusted with; loyalty to his oath; minimal

pride and jealousy; visiting the relations of kin; kindness with the weak; minimal association with women; being generous; being good-tempered; being patient; following knowledge in worshipping the Honorable the Exalted God. *Tooba lahum* (Blessed be to them) and they shall be prosperous. The word *Tooba* is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets so old that it turns white. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall on his noblest body part[45] to prostrate in the worship of the Sublime God. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be this way."

12-58 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil Qasim quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad As-Sadiq (MGB), on the authority of his father (MGB), "You should not greet the Jews; the Christians; the Magians[46]; the idol-worshippers; those sitting at a table on which wine is served; chess players; backgammon players; the effeminates[47]; poets who accuse chaste women of adultery; those busy praying since they cannot greet you back as greeting is recommendable while greeting back is obligatory; those who devour usury; those who are in the toilet; those who are in the bathroom; and those who are corrupt in the publics eyes."

قال مصنف هذا الكتاب رضي الله عنه: أرواح جميع الائمة عليهم السلام والمؤمنين خلقت مع روح محمد صلى الله عليه واله.

لاهل التقوى اثنتا عشرة علامة

12-57 حدثنا أبوطالب المظفر بن جعفر بن المظفر العلوي المصري السمرقندي رضي الله عنه قال: حدثنا جعفر بن محمد بن مسعود العياشي، عن أبيه أبي النضر قال: حدثنا إبراهيم بن علي قال: حدثني ابن إسحاق، عن يونس بن عبدالرحمن، عن ابن سنان عن عبد الله بن مسكان، عن أبي بصير، عن أبي جعفر محمد بن علي الباقر عليهما السلام قال: كان أميرالمؤمنين عليه السلام يقول: إن لاهل التقوى علامات يعرفون بها: صدق الحديث، وأداء الامانة، والوفاء بالعهد، وقلة الفخر والبخل، وصلة الارحام، ورحمة الضعفاء، وقلة المواتاة للنساء وبذل المعروف، وحسن الخلق، وسعة الحلم، واتباع العلم فيما يقرب إلى الله عز وجل، طوبى لهم وحسن ماب، وطوبى شجرة في الجنة أصلها في دار رسول الله صلى الله عليه واله فليس من مؤمن إلا وفي داره غصن من أغصانها، لا ينوي في قلبه شيئا إلا أتاه ذلك الغصن به، ولو أن راكبا مجدا سار في ظلها مائة عام لم يخرج منها، ولو أن غرابا طار من أصلها ما بلغ أعلاها حتى يبياض هرما. ألا ففي هذا فارغبوا، إن المؤمن من نفسه في شغل والناس منه في راحة، إذا جن عليه الليل وفرش وجهه وسجد لله تعالى ذكره بمكارم بدنه، ويناجي الذي خلقه في فكاك رقبته، ألا فهكذا

فكونوا.

لا يسلم على اثني عشر

حدثنا محمد بن علي ما جيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام قال: لا تسلموا على اليهود، ولا على النصارى، ولا على المجوس، ولا على عبدة الاوثان، ولا على موائد شرب الخمر، ولا على صاحب الشطرنج والنرد، ولا على المخنث، ولا على الشاعر الذي يقذف المحصنات، ولا على المصلي وذلك لان المصلي لا يستطيع أن يرد السلام لان التسليم من المسلم تطوع والرد عليه فريضة، ولا على آكل الربا، ولا على رجل جالس على غائط، ولا على الذى في الحمام، ولا على الفاسق المعلن بفسقه.

The Prophet (MGB) took twelve steps to welcome Ja'far ibn Abi Talib upon his return from Ethiopia

12–59 Muhammad ibn al–Qasim – the interpreter known as Abil Hassan al–Gorjany– may God be pleased with him – narrated that Yusuf ibn Muhammad ibn Zyad quoted his father, on the authority of Al–Hassan ibn Ali, on the authority of his father Al–Hassan ibn Ali, on the authority of his father Ali ibn Muhammad, on the authority of his father Muhammad ibn Ali, on the authority of his father Al–Reza Ali ibn Musa (MGB), on the authority of his father Al–Kazim Musa ibn Ja'far (MGB), on the authority of his father As–Sadiq Ja'far ibn Muhammad (MGB), on the authority of his father Al–Baqir Muhammad ibn Ali (MGB), on the authority of his father Ali ibn al–Hussein as–Sajjad (MGB) – the Adornment of the Worshippers, on the authority of his father Al–Hussein ibn Ali, on the authority of his father Ali ibn Abi Talib, "When Ja'far ibn Abi Talib returned from Ethiopia, the Prophet of God (MGB) stood up and took twelve steps towards him to welcome him, hugged him, kissed him in between his eyes, cried and said, 'O Ja'far! I cannot tell whether I am more pleased by your return or the victory at Khaybar granted by God to your brother Ali.' The Prophet (MGB) cried out of the joy of seeing him."[48]

Twelve People In the Coffin In the Lowermost Level of Hell

12–60 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al–Hussein ibn Abil Khat'tab, on the authority of Al–Hikam ibn Meskin al–Saqafy, on the authority of Abdul Rahman ibn Siabah, on the authority of Ja'eed Hamdan that the Commander of the Faithful Imam Ali (MGB) said, "Indeed there shall be twelve people in the coffins at the lowermost levels of Hell. Six of them are from the people of the past, and the other six are from the latter times. The six from the people of the past are the son of Adam who killed his brother; the greatest *Pharaoh*; *Sameri*[49]; *Dajjal*[50] who has been one of the people of the past, but shall come back

in the future51; *Haman*52 and *Qarun* (Korah)53. The six from the people of the latter times are Na'sal (Uthman ibn Affan); Muaviayah; Amr ibn al-'As; and Abu Musa al-Ash'ari." The narrator forgot to mention the last two names.

The Twelve Characteristics for Dining at a Table

12-61 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil Qasim quoted Muhammad ibn Ali al-Kufy, on the authority of Muhammad ibn Sin'an, on the authority of Ibrahim al-Karkhi, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB)

استقبل النبي صلى الله عليه واله جعفر بن أبي طالب عليه السلام لما انصرف من الحبشة اثنتى عشرة خطوة

12-59 حدثني محمد بن القاسم المفسر المعروف بأبي الحسن الجرجاني رضي الله عنه قال: حدثنا يوسف بن محمد بن زياد، عن أبيه، عن الحسن بن علي، عن أبيه علي بن محمد، عن أبيه محمد بن علئ. عن أبيه الرضا علي بن موسى، عن أبيه موسى ابن جعفر، عن أبيه الصادق جعفر بن محمد، عن أبيه محمد بن علي الباقر، عن أبيه زين العابدين علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام أن رسول الله صلى الله عليه واله لما جاءه جعفر بن أبي طالب من الحبشة قام إليه واستقبله اثنتي عشرة خطوة، وعانقه وقبل ما بين عينيه وبكى، وقال: لا أدري بأيهما أنا أشد سرورا بقدومك يا جعفر أم بفتح الله على أخيك خيبر؟ ! وبكى فرحا بروئية.

في التابوت الاسفل من النار اثنا عشر

12-60 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن الحسين بن أبي الخطاب قال: حدثني الحكم بن مسكين الثقفي عن عبدالرحمن ابن سيابة، عن جعيد همدان قال: قال أمير المؤمنين عليه السلام:إن في التابوت الاسفل ستة من الاولين وستة من الآخرين، فأما الستة من الاولين فابن آدم قاتل أخيه وفرعون الفراعنة والسامري والدجال كتابه في الاولين ويخرج في الآخرين، وهامان وقارون، والستة من الآخرين فنعثل ومعاوية وعمرو بن العاص وأبوموسى الاشعري، ونسى المحدث اثنين.

في المائدة اثنتا عشرة خصلة

12-61 حدثنا محمد بن علي ما جيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن محمد بن سنان، عن إبراهيم الكرخي، عن أبي عبد الله عن أبيه، عن آبائه عليهم السلام قال: قال الحسن بن علي عليهما

that Al-Hassan ibn Ali (MGB) said, “There are twelve characteristics regarding sitting at a dining-table which each Muslim should learn. Four of them are obligatory, four are recommendable, and four are good manners. The four obligatory characters are knowing what to eat; pronouncing the name of God (by saying ‘*Bismillah*’); gratitude; and contentment. The four recommendable characteristics washing before you eat; sitting on the left leg54; eating with three fingers; and sucking the fingers. The four characteristics that are good manners are eating only from what is placed before you; taking small bites of food to eat; chewing the food thoroughly; and avoiding looking at other people’s faces.”

12-62 Abul Hussein Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted Abu Yazid Ahmad ibn al-Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB), God’s Prophet (MGB) said, “O Ali, a Muslim should learn twelve characteristics regarding sitting at a dining-table four of which are obligatory, four are recommendable, and four are good manners. The four obligatory characters are: knowing what to eat; pronouncing the name of God (by saying *‘Bismillah’*), gratitude and contentment. The four recommendable characteristics are sitting on the left leg; eating with three fingers; eating only from what is placed before you; and sucking the fingers. The four characteristics that are good manners are taking small bites of food to eat; chewing the food thoroughly; avoiding looking at other people’s faces; and washing the hands.”

There Are Twelve Months

12-63 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Hammad ibn Isa, on the authority of Al-Sabah ibn Siabat that Abi Ja’far al-Baqir (MGB) said, “The Honorable the Exalted God created the twelve months which are three-hundred and sixty days. However, the six days during which the heavens and the two Earths were created were subtracted. Therefore, some (lunar) months are less than thirty days.”

12-64 Al-Hassan ibn Abdullah ibn Sa’id al-Askari narrated that Abul-Qasim Abdullah ibn Muhammad ibn Abdul-Karim ibn Akhi Abi Zar’at quoted ibn Oan, on the authority of Makki ibn Ibrahim al-Balkhi, on the authority

> السلام: في المائدة اثنتا عشرة خصلة يجب على كل مسلم أن يعرفها، أربع منها فرض، وأربع منها سنة، وأربع منها تأديب، فأما الفرض: فالمعرفة، والرضا، والتسمية والشكر. وأما السنة فالوضوء قبل الطعام، والجلوس على الجانب الايسر، والاكل بثلاث أصابع، ولعق الاصابع. وأما التأديب فالاكل ممايليك، وتصغير اللقمة، والمضغ الشديد، وقلة النظر في وجوه الناس.

12-62 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبو حامد أحمد بن محمد بن الحسين قال: حدثنا أبو يزيد أحمد بن الخاد الخالدي قال: حدثنا محمدبن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبومالك، عن أبيه عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي اثنتا عشرة خصلة ينبغي للرجل المسلم أن يتعلمها في المائدة، أربع منها فريضة، وأربع منها سنة، وأربع منها أدب، فأما الفريضة فالمعرفة بما يأكل، والتسمية، والشكر، والرضا، وأما السنة فالجلوس على الرجل اليسرى.والاكل بثلاث أصابع، وأن يأكل مما يليه، ومص الاصابع، وأما الادب فتصغير اللقمة، والمضغ الشديد، وقلة النظر في وجوه الناس، وغسل اليدين.

الشهور اثنا عشر شهرا

12-63 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن حماد بن عيسى، عن الصباح بن سيابة، عن أبي جعفر عليه السلام قال: إن الله عز وجل خلق الشهور اثني عشر شهرا وهي ثلاثمائة وستون يوما، فحجر منها ستة أيام خلق فيها السماوات والارضين، فمن ثم تقاصرت الشهور.

12-64 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: حدثنا أبو القاسم عبد الله بن محمد بن عبد الكريم ابن أخي أبي زرعة قال: حدثنا ابن عون قال: حدثني

of Musa ibn Ubaydat, on the authority of Sadaqaht ibn Yasar, on the authority of Abdullah ibn Umar, “The following Chapter of the Holy Quran was revealed to the Prophet (MGB) during the days of *al-Tashriq*.[55] *‘When comes the Help of Allah, and Victory,...’*[56] Then he (MGB) realized that this would be his last pilgrimage. He (MGB) rode his camel, praised God and supplicated to Him and said, “O people! All the bloodshed at the Age of Ignorance has been wasted. The first blood that was wasted was that of al-Harith ibn Rabi’a ibn al-Harith. He had gone to seek a wet nurse amongst the Huzayl clan and someone from the Lays clan killed him (or amongst the Lays clan and someone from the Huzayl clan killed him). All the usury from the Age of Ignorance is voided. The first usury that is voided is the usury of Ab’bas ibn Abdul Mutalib.

O people! The times have changed and today it is as if it is the day on which the heavens[57] and the two Earths[58] were created. In fact, the number of months for God is twelve and is recorded in God’s Book the day on which God created the heavens and the Earth. Four of them are the sacred months. The first one is *Rajab Mizr* which is between *Jamadi* and *Shaban*. The other three are *Dhul-Qa’ade*, *Dhul-Hijja* and *Muharram.* Then do not oppress yourselves in these months. Changing the sanctity of the forbidden months constitutes grave atheism. Those who deny this sanctity are at a great loss. They consider one of these months not to be a sacred month one year, and consider a different month as a sacred month so as to make the number of the sacred months to be the same as what God has considered to be sacred months. In one year they set the month of *Safar* not to be sacred and the month of *Muharram* to

be a sacred month, while in the year on which they considered *Safar* to be a sacred month they considered *Muharram* not to be a sacred month.

O people! Satan has become disappointed of being worshipped in your towns forever. Thus, it is pleased with your minor sins. O people! Whoever has been entrusted with something should return it to its owner. O people! Women are really your captives. They cannot ask for any profit or loss for themselves. They become lawful to you by God's decrees. You have certain rights incumbent upon them and they have certain rights incumbent upon you. Amongst your rights incumbent upon them is that they should only sleep with you and they should not disobey you (in good things). Once they do so, it is incumbent upon you to feed them and clothe them as usual. You should not beat them up. O people! Indeed I will leave with you the Book of the Honorable the Exalted God adhering to which will keep you from going astray. Therefore, grab onto it."

مكي بن إبراهيم البلخي قال: حدثنا موسى بن عبيدة، عن صدقة بن يسار، عن عبد الله بن عمر قال: نزلت هذه السورة "إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ" على رسول الله صلى الله عليه واله في أوسط أيام التشريق فعرف أنه الوداع، فركب راحلته العضباء فحمد الله وأثنى عليه، ثم قال: يا أيها الناس، كل دم كان في الجاهلية فهو هدر، وأول دم هدر دم الحارث بن ربيعة بن الحارث كان مسترضعا في هذيل فقتله بنو الليث أو قال: كان مسترضعا في بني ليث فقتله هذيل وكل ربا كان في الجاهلية فموضوع، وأول ربا وضع ربا العباس بن عبد المطلب.

أيها الناس، إن الزمان قد استدار فهو اليوم كهيئة يوم خلق السماوات والارضين، وإن عدة الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق الله السماوات والارض، منها أربعة حرم، رجب مضر الذي بين جمادى وشعبان وذو القعدة وذو الحجة والمحرم فلا تظلموا فيهن أنفسكم، فإن النسيء زيادة في الكفر يضل به الذين كفروا يحلونه عاما ويحرمونه عاما ليواطئوا عدة ما حرم الله. وكانوا يحرمون المحرم عاما ويستحلون صفر، ويحرمون صفر عاما ويستحلون المحرم.

أيها الناس، إن الشيطان قد يئس أن يعبد في بلادكم آخر الابد، ورضي منكم بمحقرات الاعمال.

أيها الناس من كانت عنده وديعة فليؤدها إلى من ائتمنه عليها، أيها الناس إن النساء عندكم عوان لا يملكن لانفسهن ضرا ولانفعا، أخذتموهن بأمانة الله، واستحللتم فروجهن بكلمات الله، فلكم عليهن حق ولهن عليكم حق، ومن حقكم عليهن أن لا يوطئن فرشكم، ولا يعصينكم في معروف، فإذا فعلن ذلك فلهن رزقهن وكسوتهن بالمعروف، ولا تضربوهن.

أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله عز وجل فاعتصموا به.

The Prophet (MGB) added, "O people! What day is today?"

The people said, “It is the sacred day.” Then the Prophet (MGB) said, “O people! What month is this month?” They said, “It is the sacred month.” Then the Prophet (MGB) said, ‘O people! What town is this town?’ They said, “It is the sacred town.” Then the Prophet (MGB) said, “Indeed the Honorable the Exalted God has forbidden the shedding of your blood, the spending of your money and the losing of your honor for the sanctity of this day of yours in this month of yours in this town of yours until the day you meet Him. Then those of you who are present should inform those who are absent that there will be no more Prophets after me and that there will be no other nation after you.” Then the Prophet (MGB) raised his hands such that his armpits could be seen. Then the Prophet (MGB) said, “O my God! Bear witness that I delivered (what I was supposed to express).”

12-65 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB) who said the following regarding the Honorable the Exalted God’s words, ‘The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the Earth;...’59 They are *Muharram*; *Safar*; *Rabial-Awwal*; *Rabial-Akhar*, *Jamadiul-Awwal*; *Jamadiul-Akhar*; *Rajab*; *Shaban*; *Ramazan*; *Shawwal*; *Dhul-Qa’ade* and *Dhul-Hijja*. Four of them are the sacred months60 including twenty days in *Dhul-Hijja*, all of *Muharram*, *Safar* and *Rabial-Awwal*, and the last ten days of *Rabial-Akhar*.”

Twelve Hours In Each Day And Twelve Hours In Each Night

12-66 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa’ed Abady quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Aban that Aba Abdullah as-Sadiq (MGB) said, “There are twelve hours in each day and twelve hours in each night. The best times of day and night are the times to pray.” Then he (MGB) added, “The gates to the heavens open up every morning when the sun rises. The wind starts to blow and the Honorable the Exalted God looks upon His creatures. I like a good deed of mine to go up to the heavens at that time.” He (MGB) then added, “I advise you to say supplications after you pray as they will be fulfilled.”

12-67 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya on the authority of Ibrahim ibn Ishaq on

> يا أيها الناس أي يوم هذا؟ قالوا: يوم حرام. ثم قال: يا أيها الناس، فأي شهر هذا؟ قالوا: شهر حرام. قال: أيها الناس، أي بلد هذا؟ قالوا: بلد حرام. قال: فإن الله عز وجل حرم عليكم دماءكم وأموالكم وأعراضكم كحرمة يومكم هذا في شهركم هذا في بلدكم هذا إلى يوم تلقونه، ألا فليبلغ شاهدكم غائبكم لابني بعدي ولا امة بعدكم، ثم رفع يديه حتى أنه ليرى بياض إبطيه، ثم قال: اللهم اشهد أنى قد بلغت.

12-65 حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن محمد بن أبي عمير رفعه إلى أبي عبد الله عليه السلام في قوله الله عز وجل "إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللهِ اثْنَا عَشَرَ شَهْراً فِي كِتَابِ اللهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ" قال: المحرم وصفر وربيع الاول وربيع الآخر وجماد الاولى وجمادى الآخر ورجب وشعبان وشهر رمضان وشوال وذو القعدة وذو الحجة. منها أربعة حرم: عشرون من ذي الحجة والمحرم وصفر وشهر ربيع الاول وعشر من شهر ربيع الآخر.

ساعات الليل اثنتا عشرة ساعة وساعات النهار كذلك

12-66 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير عن أبان، عن أبي عبد الله عليه السلام قال: ساعات الليل اثنتا عشرة ساعة وساعات النهار اثنتا عشرة ساعة وأفضل ساعات الليل والنهار أوقات الصلاة، ثم قال عليه السلام: إنه إذا زالت الشمس فتحت أبواب السماء، وهبت الرياح. ونظر الله عز وجل إلى خلقه وإني لاحب أن يصعد لي عند ذلك إلى السماء عمل صالح، ثم قال: عليكم بالدعاء في أدبار الصلاة فإنه مستجاب.

12-67 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى، عن إبراهيم بن إسحاق، عن محمد بن الحسن بن ميمون، عن أبي

the authority of Muhammad ibn al-Hassan ibn Maymun61, on the authority of Abi Hashim, "I asked Abil Hassan Al-Hadi (MGB), 'Why is it that there are fifty units of obligatory and supererogatory prayers each day and night and no more or less?' He (MGB) replied, 'There are twelve hours in each night and there is an hour from dawn until sunrise. There are also twelve hours in each day (which adds up to twenty-four plus one). There are two units for each hour. The time from sunset to darkness is called *Al-Qasq*."

12-68 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that his uncle quoted on the authority of Abu Ishaq, "Saqlab62 named the hours of the night for us as follows: *Al-Qasq; Al-Fahme; Al-Eshwa; Al-Huda; Al-Jonh; Al-Hazia; Al-Faqd; Al-Aqr; Al-Zulfa; Al-Sahra; and Al-Bahra*. The hours of the day are as follows: *Al-Rad; Al-Shuruq; Al-Matu; Al-Tarhil; Al-Dakuk; Al-Januh; Al-Hajeer; Al-Zahira; Al-Aseel and Al-Tifl*."

The twelve stars, the twelve deserts, the twelve seas, and the twelve worlds

12-69 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father and others, on the authority of Muhammad ibn Suleiman al-Sin'ani, on the authority of Ibrahim ibn al-Fazl, on the authority of Aban ibn Taqlib, "I was with Aba Abdullah as-Sadiq (MGB) when some of the people

from Yemen came to see the Imam (MGB). They greeted him (MGB) and he (MGB) greeted them back and said, ‘O Sa’d. You are welcome.’

That man said, "This is the name which my mother named me. Few people know me by this name.” The Imam (MGB) said, "O' Sa'd! O' Mula! You have told the truth.” That man said, “May I be Your ransom! That is my nickname.” The Imam (MGB) said, "That is not a good nickname. In fact, the Blessed the Sublime God has said in His Book *‘Nor call each other by* (*offensive*) *nicknames: Ill-seeming is a name connoting wickedness,* (*to be used of one*) *after he has believed.’*[63] A bad name is not suitable for a believer. O Sa'd! What is your job?” He (MGB) replied, “We are a family of astrologers. No one is more knowledgeable in astrology than we are in Yemen.” The Imam (MGB) said, "Can I ask you some questions about astrology from you (MGB).” He replied, “Yes. Ask whatever you wish to ask and I will give you a scientific answer.” The Imam (MGB) asked, "How much more is the brightness of the Sun than that of the moon?" He said, "I do not know." He (MGB) said, "You have told the truth.” Then the Imam (MGB) asked, "How much more is the brightness of the moon than that of Venus?” He said, "I do not know". He (MGB) asked, "What is the name of a

هاشم قال: قلت لابي الحسن الماضي عليه السلام لم جعلت الصلاة الفريضة والسنة خمسين ركعة لا يزاد فيها ولا ينقص منها قال: إن ساعات الليل اثنتا عشرة ساعة وفيما بين طلوع الفجر إلى طلوع الشمس ساعة، وساعات النهار اثنتا عشرة ساعة فجعل لكل ساعة ركعتين وما بين غروب الشمس إلى سقوط القرص غسق.

12-68 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرني عمي قال: أخبرنا أبوإسحاق قل: أملى علينا ثعلب ساعات الليل: الغسق، والفحمة، والعشوة والهدأة، والجنح، والهزيع، والفقد، والعقر، والزلفة، والسحرة.والبهرة، وساعات النهار: الراد، والشروق، والمتوع، والترحل، والدلوك، والجنوح، والهجير، والظهيرة، والاصيل، والطفل.

البروج اثنا عشر والبر اثنا عشر، والبحور اثنا عشر، والعوالم اثنا عشر

12-69 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، وغيره، عن محمد بن سليمان الصنعاني، عن إبراهيم بن الفضل، عن أبان بن تغلب قال: كنت عند أبي عبد الله عليه السلام إذ دخل عليه رجل من أهل اليمن فسلم عليه فرد عليه السلام وقال له: مرحبا بك يا سعد، فقال له الرجل: بهذا الاسم سمتني امي وما أقل من يعرفني به، فقال له أبوعبد الله صلى الله عليه واله: صدقت يا سعد المولى، فقال الرجل: جعلت فداك بهذا كنت ألقب، فقال له أبوعبد الله عليه السلام: لا خير في اللقب إن الله تبارك وتعالى يقول في كتابه:"وَلاَ تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ" ماصناعتك يا سعد؟ فقال: جعلت فداك أنا من أهل بيت ننظر في النجوم لا نقول: إن باليمن أحدا أعلم بالنجوم منا، فقال له أبوعبد الله عليه السلام: فأسألك؟ فقال اليماني: سل عما أحببت من النجوم فاني أجيبك عن ذلك بعلم، فقال أبو عبد الله عليه السلام: كم ضوء الشمس على ضوء القمر درجة؟ فقال اليماني: لا أدري، فقال له أبو عبد الله عليه السلام: صدقت

فكم ضوء القمر على ضوء الزهرة درجة؟ فقال اليماني: لا أدري. فقال له أبوعبد الله عليه السلام:

star which arouses lust in the cows when it rises to shine? He said, "I do not know?" He asked, "How much more is the light of Jupiter than that of Mercury?" He said, "I do not know." He (MGB) asked, "What is the name of the star that the camels copulate when it is seen?" He said, "I do not know." He (MGB) asked, "What is the name of the star that the dogs copulate when it is seen?" He said, "I do not know." He (MGB) asked, "What is your opinion about Saturn?" He said, "It is a star that brings bad luck" He (MGB) said, "Do not say so because that is Ali's (MGB) star. It is the star of the Trustees. That is the shooting star about which the Blessed the Sublime God has said, 'And what will explain to thee what the Night-Visitant is? (It is) the Star of piercing brightness.'64 The man from Yemen asked, "What does Night-Visitant mean?" He (MGB) said, "It rises from the seventh heaven and illuminates all the heavens with its light. For this very reason, the Honorable the Exalted God named it Night-Visitant. O the man from Yemen! Do you have any scholars in Yemen?" He said, "Yes. May I be your ransom! There are some scholars who have no match in knowledge anywhere." The Imam (MGB) said, "How knowledgeable are they?" He said, "They can tell fortune with birds. They can tell about the location of the steps of a fast rider one month away in an hour." The Imam (MGB) said, "Indeed the knowledgeable people of Medina are more knowledgeable than those of Yemen." He asked, "How knowledgeable are the scholars of Medina?" The Imam (MGB) said, "The knowledge of the scholars of Medina is so extensive that the knowledge of the scholars in Yemen and fortune-telling with birds can never reach it. They can traverse in a single moment the distance of the path of the rays of the Sun that equals twelve stars, twelve deserts, twelve seas and twelve worlds." The man from Yemen said, "May I be your ransom! I do not think that anyone knows this or understands its deep meaning." Then he stood up and left.

The twelve Dirhams donated to the Prophet (MGB)

12-70 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Aban al-Ahmar, on the authority of As-Sadiq Aba Abdullah Ja'far ibn Muhammad (MGB), "A man went to see God's Prophet (MGB). When he saw that the Prophet's shirt was old, he gave him twelve Dirhams. The Prophet (MGB) said, "O Ali! Take this money and buy me a shirt with it."

Ali (MGB) said, "I went to the store and bought the Prophet (MGB) a shirt with twelve Dirhams and took it to the Prophet (MGB). He (MGB) looked at it and said, 'O Ali! I like a different shirt! Do you think that the seller would take it back?' Ali (MGB) replied, 'I do not know.' The Prophet (MGB) said, 'Then try it.'

صدقت فكم ضوء الزهر على ضوء المشتري درجة؟ فقال اليماني: لا أدري، فقال له أبوعبد الله عليه السلام:
صدقت فكم ضوء المشتري على ضوء عطارد درجة؟ فقال اليماني: لا أدري فقال له أبوعبد الله عليه السلام:
صدقت فما اسم النجم الذي إذا طلع هاجت البقر؟ فقال اليماني: لا أدري، فقال له أبوعبد الله عليه السلام: صدقت،

فما اسم النجم الذي إذا طلع هاجت الابل؟ فقال اليماني: لا: أدري، فقال له أبوعبد الله عليه السلام: صدقت، فما اسم النجم الذي اذا طلع هاجت الكلاب؟ فقال اليماني: لا أدري، فقال له أبوعبد الله عليه السلام: صدقت في قولك لا أدري، فما زحل عندكم في النجوم؟ فقال اليماني: نجم نحس. فقال له أبوعبد الله عليه السلام: مه لا تقولن هذا فإنه نجم أمير المؤمنين عليه السلام وهو نجم الاوصياء عليهم السلام وهو النجم الثاقب الذي قال الله عز وجل في كتابه، فقال له اليماني: فما يعني بالثاقب؟ قال: إن مطلعه في السماء السابعة وإنه ثقب بضوئه حتى أضاء في السماء الدنيا فمن ثم سماه الله عز وجل النجم الثاقب، يا أخا اليمن عندكم علماء؟ فقال اليماني: نعم جعلت فداك إن باليمن قوما ليسوا كأحد من الناس في علمهم، فقال أبوعبد الله عليه السلام: وما يبلغ من علم عالمهم فقال له اليماني: إن عالمهم ليزجر الطير، ويقفوا الاثر في الساعة الواحدة مسيرة شهر للراكب المجد فقال أبوعبد الله عليه السلام: فإن عالم المدينة أعلم من عالم اليمن فقال اليمانى: وما بلغ من علم عالم المدينة؟ فقال أبوعبد الله عليه السلام: علم عالم المدينة ينتهي إلى حيث لا يقفوا الاثر ويزجر الطير، ويعلم مافي اللحظة الواحدة مسيرة الشمس تقطع اثني عشر بروجا واثني عشر برا واثني عشر بحرا واثني عشر عالما، قال: فقال له اليماني: جعلت فداك ماظننت أن أحدا يعلم هذا أو يدري ما كنهه، قال: ثم قام اليماني: فخرج.

حديث الدراهم الاثنى عشر التى اهتديت إلى رسول الله صلى الله عليه وآله

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن أبان 70-12 الاحمر، عن الصادق أبي عبد الله جعفر بن محمد عليهما السلام قال: جاء رجل إلى رسول الله صلى الله عليه وآله وقد بلي ثوبه فحمل إليّ اثني عشر درهما فقال عليه السلام: يا علي خذ هذه الدراهم فاشتر لي بها ثوبا ألبسه. قال علي عليه السلام: فجئت إلى السوق فاشتريت له قميصاً باثني عشر درهما وجئت به إلى رسول الله صلى الله عليه وآله. فنظر إليّ فقال: يا علي، غير هذا أحب إليّ. أترى صاحبه يقيلنا؟ فقلت: لا أدري. فقال: انظر. فجئت إلى

Ali (MGB) went back to the store and told the store-keeper, ‘The Prophet of God (MGB) doesn’t like this shirt. He wants another shirt. Please take it back and return the money.’ Then he (MGB) returned the money to the Prophet (MGB). The Prophet (MGB) accompanied Ali (MGB) to the shop to buy another shirt. They ran into a slave girl who was sitting there and crying. The Prophet (MGB) asked her, ‘Why are you crying?’ She said, ‘O Prophet of God! My master gave me four Dirhams with which to buy things from the market. I don't know where that money got lost. Now, I don't have the courage to go back home.’ The Prophet (MGB) gave her four Dirhams and told her, ‘Buy whatever you had to buy and go back home.’

Then the Prophet (MGB) went to the market to buy a shirt for himself for four Dirhams. He (MGB) put it on, praised the Honorable the Exalted God and returned. On his way back from the market, the Prophet (MGB) saw an undressed man who kept on saying, ‘God will put on a Heavenly attire on whoever dresses me up.’ Then the Prophet (MGB) took off his shirt and put it on the needy man.’

Then the Prophet (MGB) himself went to the market to buy another shirt for himself with the last four Dirhams. He (MGB) put it on, praised the Honorable the Exalted God and returned. On his way back, he (MGB) ran into the slave-girl again who was sitting there and crying. The Prophet (MGB) asked her,

“Why didn't you go home?” She replied, “O Prophet of God! It is too late for me to return and I am afraid that they might beat me up.” The Prophet of God (MGB) said, “Walk ahead of me and take me to your house.” The Prophet (MGB) walked with her until they reached her house. He stopped at the door and said, “O residents of this house! Peace be upon you.” There was no response. He (MGB) greeted again, but they did not respond. So he (MGB) greeted for the third time. Then they said, “O Prophet of God (MGB)! Peace, blessings and His Mercy be upon you!” The Prophet (MGB) asked, “Then what was the reason why you did not respond to my greeting the first and the second time?” They said, "O Prophet of God (MGB)! Yes! After hearing your voice for the first time itself, we came to know that it was you. However, we loved to hear your voice over and over again." God’s Prophet (MGB) said, "Your slave-girl has taken a long time to come back. Hence, I have come to request that you do not punish her." They said, “O Prophet of God! By the blessing of your gracious coming over to our place, we have set this slave-girl free." The Prophet (MGB) said, “Praise be to God. How blessed were these twelve Dirhams with which two undressed persons got dressed in and a slave-girl was freed."

صاحبه فقلت: إن رسول الله صلى الله عليه وآله قد كره هذا يريد غيره فأقلنا فيه، فرد علي الدراهم وجئت بها إلى رسول الله صلى الله عليه وآله فمشى معه إلى السوق ليبتاع قميصا فنظر إلى جارية قاعدة على الطريق تبكي، فقال لها رسول الله صلى الله عليه وآله: وما شأنك: قالت: يا رسول الله إن أهلي أعطوني أربعة دراهم لاشتري لهم حاجة فضاعت، فلا أجسر أن أرجع إليهم فأعطاها، رسول الله صلى الله عليه وآله أربعة دراهم وقال: ارجعي إلى أهلك ومضى رسول الله صلى الله عليه وآله إلى السوق فاشترى قميصا بأربعة دراهم ولبسه وحمد الله عز وجل فرأى رجلا عريانا يقول: من كساني كساه الله من ثياب الجنة، فخلع رسول الله صلى الله عليه وآله قميصه الذي اشتراه وكساه السائل،

ثم رجع عليه السلام إلى السوق فاشترى بالاربعة التي بقيت قميصا آخر فلبسه وحمد الله عز وجل ورجع إلى منزله فإذا الجارية قاعدة على الطريق تبكي فقال لها رسول الله صلى الله عليه وآله: مالك لا تأتين أهلك؟ قالت: يا رسول الله إني قد أبطأت عليهم أخاف أن يضربوني، فقال رسول الله صلى الله عليه وآله: مري بين يدي وليني على أهلك، وجاء رسول الله صلى الله عليه وآله حتى وقف على باب دراهم، ثم قال: السلام عليكم يا أهل الدار، فلم يجيبوه فأعاد السلام فلم يجيبوه، فأعاد السلام فقالوا: وعليكم السلام يا رسول الله ورحمة الله وبركاته، فقال عليه الصلاة والسلام: ما لكم تركتم إجابتي في أول السلام والثاني؟ فقالوا: يا رسول الله سمعنا كلامك فأحببنا أن نستكثر منه، فقال رسول الله صلى الله عليه وآله: إن هذه الجارية أبطأت عليكم فلا تؤذوها، فقالوا: يا رسول الله هي حرة لممشاك، فقال رسول الله صلى الله عليه وآله: الحمد لله ما رأيت اثني عشر درهما أعظم بركة من هذه، كسا الله بها عاريين، وأعتق نسمة.

The twelve chiefs

12-71 Ahmad ibn Zyad ibn Ja’far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr and Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Aban ibn Uthman al-Ahmar that a group of the

elders said, “God’s Prophet (MGB) chose twelve leaders or chiefs from amongst his nation just as many as the Chiefs of Moses (MGB) due to an order delivered by Gabriel. Nine of them were from the Khazraj clan and three of them were from the O’as clan. The ones from the Khazraj clan were as follows: As’ad ibn Zurarah; Al-Bara’ ibn Ma’rur; Abdullah ibn Amr ibn Haraml – the father of Jabir ibn Abdullah; Rafe’a ibn Malik; Sa’ed ibn Ebadat; Al-Monzar ibn Amr; Abdullah ibn Ravaheh; Sa’ed ibn al-Rabi’a; Ibn al-Qavafil Ebadat al-Samit – and what is meant by Ibn al-Qavafil is those noble men of Khazraj in Medina that no one dared bother anyone who lived under their protection. And the men from the Oa’s tribe were as follows: Abul Haysam ibn al-Teyhan; Aseed ibn Hazir; and Sa’ed ibn Khaysama.”

I have recorded the detailed account in my book *Kitab Al-Nabuwat*.

The compiler of the book – may God be pleased with him – said, “The word *Naqib* translated here as leader or chief refers to the heads or chiefs of the tribes. It has also been said that it refers to trustworthy and honest ones who act as a witness for their tribe. The origin of the word *Naqib* is the word *Naqb* which refers to an opening, a tunnel or a ditch in the ground or the hills. One is said to be the leader of his tribe or the chief of his tribe, since he constantly questions about the conditions of the people in the tribe. He is the chief like one who questions about hidden secrets. And the meaning of the following words of the Honorable the Exalted God, *‘…Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve leaders among them’*65 is that God has chosen one chief from each tribe and has made a covenant with them regarding their religion. Some have said that these chiefs were dispatched to the oppressors to find about their conditions and bring back their news to Moses (MGB). They returned and prevented their tribes from fighting with the oppressors, since they had become frightened of their armaments and physical strength. This is a well-known account. However, we have only meant to describe the meaning of the word *Naqib* here. May God grant success to good works.”

النقباء اثنا عشر

12-71 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، وأحمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان الاحمر، عن جماعة مشيخة قالوا: اختار رسول الله صلى الله عليه وآله من أمته اثني عشر نقيبا أشار إليهم جبرئيل وأمره باختيارهم كعدة نقباء موسى عليه السلام تسعة من الخزرج وثلاثة من الاوس، فمن الخزرج: أسعد بن زرارة، والبراء بن معرور، وعبد الله بن عمرو بن حرام والدجابر بن عبد الله ورافع بن مالك، وسعد بن عبادة والمنذر بن عمرو، وعبد الله بن رواحة. وسعد بن الربيع، وابن القوافل عبادة بن الصامت ومعنى القوافل الرجل من العرب كان إذا دخل يثرب يجيئ إلى رجل من أشراف الخزرج فيقول: أجرني مادمت بها من أن اظلم، فيقول: قوفل حيث شئت فأنت في جواري، فلا يتعرض له أحدومن الاوس أبوالهيثم بن التيهان، واسيد بن حضير، وسعد بن خيثمة، وقد أخرجت قصتهم في كتاب النبوة، قال مصنف هذا الكتاب رضي الله عنه: النقيب الرئيس من العرفاء وقد قيل: إنه الضمين، وقد قيل: إنه الامين، وقد قيل: إنه الشهيد على قومه، وأصل النقيب في اللغة من النقب وهو الثقب الواسع فقيل: نقيب القوم لانه ينقب عن أحوالهم كما ينقب عن الاسرار وعن مكنون الاضمار.

[معنى قول الله عز وجل: "وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيباً" هو أنه أخذ من كل سبط منهم ضمينا بما عقد عليهم من الميثاق في أمر دينهم، وقد قيل: إنهم بعثوا إلى الجبارين ليقفوا على أحوالهم ويرجعوا بذلك إلى نبيهم موسى عليه السلام ورجعوا ينهون قومهم عن قتالهم لما رأوا من شدة بأسهم وعظم خلقهم، والقصة معروفة، وكان مرادنا ذكر معنى النقيب في اللغة والله الموفق للصواب].

1. We read in Uyun Akhbar al-Reza that the Blessed Lady Fatimah (MGB) said, “When I became pregnant with Hassan and delivered him, the Prophet (MGB) came and told Asma’u to hand him his (grand)son. Asma’u had wrapped the baby up in yellow cloth. She took the baby and handed him over to the Prophet (MGB). The Prophet (MGB) put the cloth aside, and recited the call to prayer in his right ear, and the invitation to establish the prayer in his left ear. Then the Prophet asked Ali (MGB): “What did you name my (grand)son?” He replied, “O Prophet of God! I have not named him before you have. However, I wish to call him Harb.” The Prophet (MGB) said, “Neither will I name him before my Lord does.” Then Gabriel descended and said, “O Muhammad! The Ali al-A’ala (God the Highest) sends greetings to you and says, ‘In respect to you Ali is in the same rank that Aaron was to Moses with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Aaron.” The Prophet (MGB) asked, “What was the name of the son of Aaron?” Gabriel said, “Shabar.” The Prophet (MGB) said, “My language is Arabic.” Gabriel said, “Name him Al-Hassan.” Asma’u added, “Then he was named Al-Hassan. Seventh days after his birth, the Prophet (MGB) sacrificed two grey sheep for him. He (MGB) gave one leg to the midwife for one Dinar. He (MGB) then shaved the child’s head and gave charity in the amount of silver equal to the weight of his hair. He then rubbed the baby’s head with saffron and said, O Asma’u! Rubbing blood on the baby’s head is one of the practices of the Age of Ignorance.”
Asma’u added, “Al-Hussein was born the following year. The Prophet (MGB) came and said, “O Asma’u! Bring me my (grand)son.” Asma’u handed him the baby wrapped up in white cloth.” He (MGB) recited the call to prayer in his right ear, and the invitation to establish the prayer in his left ear. Then he hugged him and started to cry. Asma’u said, “O Prophet of God! May my parents be your ransom! Why are you crying?” He (MGB) replied, “I am crying for this (grand)son of mine.” Asma’u said, “O Prophet of God! He was just born!” The Prophet (MGB) said, “O Asma’u! After my death oppressors will kill him. May God deprive them of my intercession.” He (MGB) added, “O Asma’u! Don’t inform Fatimah about this since she has just delivered him.” He (MGB) then asked Ali: “What did you name my (grand)son?” He replied, “O Prophet of God! I have not named him before you have. However, I wish to call him Harb.” The Prophet (MGB) said, “Neither will I name him before my Lord does.” Then Gabriel descended and said, “O Muhammad! The Ali al-A’ala (God the Highest) sends greetings to you and says, ‘In respect to you Ali is in the same rank that Aaron was to Moses with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Aaron.” The Prophet (MGB) asked, “What was the name of the son of Aaron?” Gabriel said, “Shobayr.” The Prophet (MGB) said, “My language is Arabic.” Gabriel said, “Name him Al-Hussein.” Asma’u added, “Then he was named Al-Hussein. When the seventh day after his birth came, the Prophet (MGB) sacrificed two grey sheep for him. He (MGB) gave one leg to the midwife for one Dinar. He (MGB) then shaved the child’s head and gave charity in the amount of silver equal to the weight of his hair. He then rubbed the baby’s head with saffron and said, O Asma’u! Rubbing blood on the baby’s head is one of the practices of the Age of Ignorance.”
2. We took the Children of Israel (with safety) across the sea...[The Holy Quran: Al-A’raf 7:138]
3. So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong![The Holy Quran: Al-Qasas 28:40].
4. Gabriel and Michael are two of the angels as we read in the Quran, ‘Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.’[The Holy Quran: Al-Baqara 2:98]
5. It is a fundamental belief of Muslims that one day this universe will perish on the Doomed Day when the Angel Isra'fil will blow the trumpet. Its sound will be so frightening and intense that it's shock will kill every living thing and every material will be shattered and destroyed. That day all human beings and living souls shall die; the entire universe will perish. On that day, the mountains will fly like cotton flakes, and the planets and stars etc. will disintegrate and fall down. The Day of Judgement is sure to come.
6. The Holy Quran: Qaf 50:38.

7. The Holy Quran: Naba'a 78:12.
8. The Holy Quran: Al-Haaqqa 69:17.
9. They were the locusts; the lice; the frogs; the blood (in the Nile); the storm; (the splitting of) the sea (so that Israel clan could pass through it); the stone; the cane (which turned into a snake); and his hand (which shone like the moon).
10. The Holy Quran: A'raf 7:142.
11. The Holy Quran: Yusuf 12:4.
12. The Holy Quran: Baqara 2:60.
13. Haman (or Haman the Agagite) was an individual who, according to Old Testament tradition, was a 4th Century BC Persian noble and vizier of the empire under Persian King Ahasuerus, traditionally identified in religious sources as Artaxerxes.
14. Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses.
15. Sameri is the person who led the people of Moses astray in his absence as we read in the Quran, '((Allah)) said, "We have tested thy people in thy absence: the Sameri has led them astray." [The Holy Quran: Ta-Ha 20:85].
16. Arabic for "The False Messiah" or Anti-Christ.
17. In one of the narrations we read that The Hour shall not come until ten signs appear one of which is the appearance of Dajjal.
18. Haman (or Haman the Agagite) was an individual who, according to Old Testament tradition, was a 4th Century BC Persian noble and vizier of the empire under Persian King Ahasuerus, traditionally identified in religious sources as Artaxerxes.
19. Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses.
20. Saqalayn
21. Saqalayn
22. Haman (or Haman the Agagite) was an individual who, according to Old Testament tradition, was a 4th Century BC Persian noble and vizier of the empire under Persian King Ahasuerus, traditionally identified in religious sources as Artaxerxes.
23. Saqalayn
24. Abu Musa al-Ash'ari
25. Saqalayn
26. Saqalayn
27. "Qa'ed al-Qur-Il-Muhaj'jelin" – those who are proud of their deeds. Some have interpreted this to refer to those whose hands, feet and foreheads are white due to extended prostrations.
28. Saqalayn
29. Based on the Hebrew calendar. The Hebrew calendar is based on the cycle of the moon around the Earth similar to the Arabic lunar calendar.
30. This is correct in some areas. Probably the people to whom the Imam (MGB) was talking to were from these areas.
31. The Holy Quran: Baqara 2:195.
32. The Holy Quran: At-Tauba 9:117.
33. The narrator has somehow skipped three of the twelve names of the Children of Israel which are Gad, Levi and Asher.
34. Who is Yahya ibn Bakir ibn Abdul Rahman al-Tamimy al-Hanzali Abu Zakariya al-Neishaboory.
35. The Holy Quran: Nur 24:55.
36. The Holy Quran: Hajj 22:47.
37. His Book, 'The Prophet is closer to the Believers than their own selves, and his wives are their mothers…'[The Holy Quran: Al-Ahzab 33:6].
38. Since this had happened at the time of the Commander of the Faithful Ali (MGB) it is reasonable for the narrator not to mention him.
39. The Holy Quran: Al-Nisaa 4:59.
40. The Holy Quran: Al-Ma'ida 5:55.
41. "Qa'ed al-Qur-Il-Muhaj'jelin" – those who are proud of their deeds. Some have interpreted this to refer to those whose

hands, feet and foreheads are white due to extended prostrations.

42. Al-Mehdi

43. See footnote for 1-21.

44. The Holy Quran: Al-An'am 6:84-87.

45. The forehead.

46. Zoroastrians

47. Having feminine qualities untypical of a man : not manly in appearance or manner.

48. At that time Ja'far ibn Abi Talib was less than forty years old.

49. Sameri is the person who led the people of Moses astray in his absence as we read in the Quran, '((Allah)) said, "We have tested thy people in thy absence: the Sameri has led them astray."[The Holy Quran: Ta-Ha 20:85].

50. Arabic for "The False Messiah" or Anti-Christ.

51. In one of the narrations we read that The Hour shall not come until ten signs appear one of which is the appearance of Dajjal.

52. Haman (or Haman the Agagite) was an individual who, according to Old Testament tradition, was a 4th Century BC Persian noble and vizier of the empire under Persian King Ahasuerus, traditionally identified in religious sources as Artaxerxes.

53. Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses.

54. In Eastern countries it is customary to sit at a table-cloth spread out on the floor. It is also customary to eat with the fingers.

55. Between the eleventh and the thirteenth of Dhul-Hijja.

56. The Holy Quran: Nasr 110:1.

57. "He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?"[The Holy Quran: Mulk 67:3]

58. There is some evidence of two earths in the Biblical literature and also among the scientific community. For example consider the following, "It is suggested that the four centers of the projections, grouped as they are in pairs, might represent two magnetic fluxes of remote origin. From here it is a short step to the surprising notion of the existence of two magnetic forces that, through the galaxy, could give rise to two magnetic fields which, in turn, generate the Rotating Magnetic Field whose particular dynamic mechanisms could be considered the real originators of the dynamic stress to which the Earth is subject, and not only the Earth but also the Sun and other planets. This is an idea which, on the basis of the principles enunciated by Galileo Ferrais on the existence of a bipolarity in the presence of rotating magnetic fields, could justify and consolidate the figure of a second Earth. This line of reasoning exceedingly gratified long years of study and the discoveries made in the period from 1960 to 1980 which now, with the intuition about the existence of two Earths as a pair, confirms the proposal of a geocentric conception. This conception could have been considered a purely imaginary idea before the revealing discovery was made about rotating dynamics generated by the presence of the bipolarity which can be expressed by the nuclei of the two Earths. The concept of bipolarity evidently leads to suggest the existence of a universal magnetism on which the innumerable galaxies depend and to think that the nuclei of the Earths follow an extra-galactic course. It also becomes plausible to deduce that the whole Universe is linked by an interminable series of magnetic fluxes." [Source: NEW CONSIDERATIONS ON GEOLOGICAL AND GEOGRAPHICAL ASSESSMENTS at http://www.geo-eliocentrismo.it/english/nuovevalutazioni.htm [9]

59. The Holy Quran: At-Tauba 9:36.

60. '... of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.' [The Holy Quran: At-Tauba 9:36.]

61. Probably it is Muhammad ibn al-Hassan ibn Sham'moon.

62. One of the well-known Arab scholars on literature.

63. The Holy Quran: Al-Hujarat 49:11.

64. The Holy Quran: At-Tariq 86:2-3.

65. The Holy Quran: Al-Maida 5:12.

Part 13: On Thirteen-Numbered Characteristics

The Thirteen Transmuted Groups

13-1 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn al-Hussein, on the authority of Ali ibn Asbat, on the authority of Ali ibn Ja'far, on the authority of Muqayrih, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), "The transmuted Children of Adam (i.e. the people) are in thirteen groups. They include monkeys, swine, bats, lizards, bears, elephants, leeches, seals, scorpions, Canopus, Venus, spiders, and porcupines. The 'monkeys' refers to a tribe from the Children of Israel who lived by the sea. They violated the Shabbat[1] and fished on Saturdays. Then God transmuted them into monkeys. The 'swine' refers to a group of the Children of Israel who were cursed by Jesus - the son of Mary (MGB). Then God transmuted them into swine. The 'bat' refers to a woman who exploited her wet-nurse by using magic. Then God transmuted her into a bat. And 'lizard' refers to a Bedouin Arab who killed anyone he saw. Then God transmuted him into a lizard. And 'bear' refers to a man who robbed the pilgrims. Then God transmuted him into a bear. And 'elephant' refers to a man who made love to beasts. Then God transmuted him into an elephant. And 'leech' refers to an adulterer who did not forsake of anything. Then God transmuted him into a leech. And 'seal' refers to a man who was a slanderer. Then God transmuted him into a seal. And 'scorpion' refers to a man who was a backbiter. Then God transmuted him into a scorpion. And 'Canopus'[2] refers to a tax collector whom God transmuted into a star. And 'Venus'[3] refers to a woman with whom Harut and Marut practiced black witchcraft.[4] And 'spider' refers to an ill-natured woman who disobeyed her husband. Then God transmuted her into a spider. And 'porcupine' refers to an ill-natured man. Then God transmuted him into a porcupine.

13-2 Abul Hassan Ali ibn Abdullah ibn Ahmad al-Aswari al-Mozak'kar narrated that Maki ibn Ahmad ibn Sa'duyeh al-Barza'ee quoted Abu Muhammad Zakariya ibn Yahya ibn Ubayd ul-Attar in Damietta, on the authority of Al-Qalanesi, on the authority of Abdul Aziz ibn Abdullah al-Owaysi[5], on the authority of Ali ibn Ja'far, on the authority of Ma'tab - the servant of Ja'far, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB),

أبواب الثلاثة عشر

المسوخ ثلاثة عشر صنفا

13-1 حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن

يحيى قال: حدثنا محمد بن الحسين، عن علي بن أسباط، عن علي بن جعفر، عن مغيرة، عن أبى عبد الله، عن أبيه، عن جده عليهم السلام قال: المسوخ من بني آدم ثلاثة عشر صنفا، منهم القردة والخنازير والخفاش والضب والدب والفيل والدعموص والجريث والعقرب وسهيل والقنفذ والزهرة والعنكبوت.

فأما القردة فكانوا قوما من بني إسرائيل كانوا ينزلون على شاطئ البحر اعتدوا في السبت فصادوا الحيتان فمسخهم الله قردة، وأما الخنازير فكانوا قوما من بني اسرائيل دعا عليهم عيسى بن مريم عليه السلام فمسخهم الله خنازير، وأما الخفاش فكانت امرأة مع ظئرلها فسخرتها فمسخها الله خفاشا، وأما الضب فكان أعرابيا بدويا لا يدع عن قتل من مربه من الناس فمسخه الله ضبا، وأما الدب فكان رجلا يسرق الحاج فمسخه الله دبا. وأما الفيل فكان رجلا ينكح البهائم فمسخه الله فيلا، وأما الدعموص فكان رجلا زاني الفرج لا يدع من شيء فمسخه الله دعموصا. وأما الجريث فكان رجلا نماما فمسخه الله جريثا. وأما العقرب فكان رجلا همازا لمازا فمسخه الله عقربا. وأما سهيل فكان رجلا عشارا صاحب مكاس فمسخه الله كوكبا. وأما الزهرة فكانت امرأة فتنت هاروت وماروت فمسخها الله. وأما العنكبوت فكانت امرأة سيئة الخلق عاصية لزوجها مولية عند فمسخها الله عنكبوتا. وأما القنفذ فكان رجلا سيئ الخلق فمسخه الله قنفذا.

حدثنا أبوالحسن علي بن أحمد الاسواري المذكر قال: حدثنا مكي ابن أحمد بن سعدويه البرذعي قال: حدنيا 2–13 أبومحمد زكريا بن يحيى بن عبيد العطار بدمياط قال: حدثنا القلانسي قال: حدثنا عبدالعزيز بن عبد الله الاويسي قال: حدثنا علي

on the authority of Ali ibn Abi Talib (MGB), “I asked God’s Prophet (MGB) about the transmuted ones. The Prophet (MGB) replied, ‘They are in thirteen groups. They are elephant, bear, swine, monkey, seal, lizard, bat, leech, scorpion, spider, rabbit, Canopus and Venus. Then I said, ‘O Prophet of God! What was the reason they were transmuted?’ The Prophet (MGB) replied, ‘The one who was transmuted into an elephant was a man who made love to almost anything.

The one who was transmuted into a bear was a shemale[6] who invited men to herself.

And the ones that were transmuted into swine were a Christian tribe who asked their Lord to descend water for them. Then when it rained, they blasphemed more and denied God more strongly than before.

And the ones that were transmuted into monkeys were a tribe who violated the Shabbat[7].

And the one that was transmuted into a seal was a pimp who invited men to make love to his own wife.

And the one that was transmuted into a lizard was a Bedouin Arab who robbed the pilgrims’ crosiers[8].

And the one that was transmuted into a bat was a man who robbed the fruits from the top of palm trees.

And the one that was transmuted into a leech was a slanderer who caused disunion between loved ones.

And the one who was transmuted into a scorpion was a vulgar man who bothered everyone with his tongue.

And the one who was transmuted into a spider was a woman who was disloyal to her husband.

And the one that was transmuted into a rabbit was a woman who would not purify herself after menstruation etc.

And the one who was transmuted into Canopus was a tax-collector in Yemen.

And the one who was transmuted into Venus was a Christian woman who was from some of the Israel monarchs with whom Harut and Marut practiced black witchcraft.[9] Her name was Naheel but the people called her Naheed.

The compiler of the book – may God be pleased with him – said, “The people made a mistake about Venus and Canopus and said that they were stars while it was not so. They were transmuted into two aqueous creatures

بن جعفر، عن معتب مولى جعفر، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام قال: سألت رسول الله صلى الله عليه وآله عن المسوخ، فقال: هم ثلاثة عشر: الفيل والدب والخنزير والقرد والجريث والضب والوطواط والدعموص والعقرب والعنكبوت والارنب وسهيل والزهرة

فقيل: يا رسول الله ما كان سبب مسخهم؟

فقال: اما الفيل فكان رجلا لوطيا لا يدع رطبا ولا يابسا.

وأما الدب فكان رجلا مؤنثا يدعو الرجال إلى نفسه.

وأما الخنازير فكانوا قوما نصارى سألوا ربهم إنزال المائدة عليهم فلما انزلت عليهم كانوا أشد ما كانوا كفرا وأشد تكذيبا،

وأما القردة فقوم اعتدوا في السبت.

وأما الجريث فكان رجلا ديوثا يدعو الرجال إلى حليلته.

وأما الضب فكان رجلا أعرابيا يسرق الحاج بمحجنه.

وأما الوطواط فكان رجلا يسرق الثمار من رؤوس النخل.

وأما الدعموص فكان نماما يفرق بين الاحبة.

وأما العقرب فكان رجلا لذاعا لا يسلم على لسانه أحد.

وأما العنكبوت فكانت امرأة تخون زوجها.

وأما الارنب فكانت امرأة لا يتطهر من حيض ولا غيره.

وأما سهيل فكان عشارا باليمن.

وأما الزهرة فكانت امرأة نصرانية وكانت لبعض ملوك بني إسرائيل وهي التي فتن بها هاروت وماروت وكان اسمها ناهيل والناس يقولون: ناهيد.

قال مصنف هذا الكتاب رضي الله عنه: الناس يغلطون في الزهرة وسهيل فيقولون إنهما نجمان وليسا كما يقولون، ولكنهما دابتان من دواب البحر سميتا باسمي نجمين

from the sea which were named after two stars from the sky: just as some of the stars in the sky are named after some of the animals on the Earth such as Aries (the Ram), the Taurus (the Bull), Betelgeuse, Cancer (the Raven), Scorpion (the stag), Neptune (the Whale), Capricorn (the goat).

Thus, a mistake was made regarding Venus and Canopus since the people cannot see them given that they are two aqueous creatures which exist in the sea and the Honorable the Exalted God would not distort His enemies into the form of bright stars which would illuminate forever. The perverted would not live for more than three days. They will not reproduce either. There are no perverted creatures on the Earth these days. Animals like monkeys, pigs, bears or other similar animals are not perverted themselves, but are similar to those who were cursed and transmuted by the Honorable the Exalted God for denying the Unity of God and denouncing the Prophets. The Blessed the Sublime God has made it forbidden to eat their flesh. I heard this narration from Abil Hussein Muhammad ibn Ja'far Al-Asady –

May God be pleased with him.

Boys Attain Puberty at Thirteen

13–3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al–Bazanty, on the authority of Abil Hussein al–Khadim – the pearl seller, on the authority of Abdullah ibn Sin'an that Aba Abdullah as–Sadiq (MGB) said, "My father asked the following question from the Imam (MGB) in my presence, 'When would an orphan attain the age of puberty?' The Imam (MGB) replied, 'When he reaches sexual maturity.' My father asked, 'What is the decree in case a boy more or less reaches eighteen but doesn't attain sexual maturity?' The Imam (MGB) replied, 'He will be held responsible for his actions as soon as he attains thirteen years of age whether or not he attains sexual maturity, unless he is retarded or insane."

13–4 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Ali al–Vasha, on the authority of Abdullah ibn Sin'an that Aba Abdullah as–Sadiq (MGB) said, "When a boy reaches thirteen years of age and goes into his fourteenth year, whatever is incumbent upon the sexually mature individual will become incumbent upon him whether or not he is sexually mature. His good and bad deeds shall be recorded. He is also allowed to control whatever is in possession, unless he is retarded or insane."

في السماء كما سمت بروج في السماء بأسماء حيوان في الارض مثل الحمل والثور والجوزاء والسرطان والعقرب والحوت والجدي، وكذلك الزهرة وسهيل وإنما غلط الناس فيهما دون غيرهما لتعذر مشاهدتهما والنظر إليهما لانهما دابتان في البحر المطيف بالدنيا بحيث لا تبلغه سفينة ولا تعمل فيه حيلة وما كان الله عز وجل ليمسخ العصاة أنوارا مضيئة يهتدى بها في البر والبحر، ثم يبقيهما ما بقيت السماء والارض والمسوخ لم تبق أكثر من ثلاثة أيام حتى ماتت ولم تتوالد وهذه الحيوانات التي تسمى المسوخ فالمسوخية لها اسم مستعار مجازي بل هي مثل ما مسخ الله عز وجل على صورتها قوما عصوه واستحقوا بعصيانهم تغيير ما بهم من نعمة وحرم الله تبارك وتعالى لحومها لكيلا ينتفع بها ولا يستخف بعقوبتها حكيت لي هذه الحكاية عن أبي الحسين محمد بن جعفر الاسدي رضي الله عنه.

حد بلوغ الغلام ثلاث عشرة سنة إلى اربع عشرة سنة

13–3 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن أبي الحسين الخادم بياع اللؤلؤ، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: سأله أبي وأنا حاضر عن اليتيم متى يجوز أمره قال: حتى يبلغ أشده، قال: وما أشده قال: الاحتلام، قال: قلت: قد يكون الغلام ابن ثمان عشرة سنة أو أقل أو أكثر ولا يحتلم؟ قال: إذا بلغ وكتب عليه الشئ جاز أمره إلا أن يكون

سفيها أو ضعيفا.

13-4 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد بن محمد بن عيسى، عن الحسن بن علي الوشاء، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إذا بلغ الغلام أشده ثلاث عشرة سنة ودخل في الاربع عشرة سنة وجب عليه ما وجب على المحتلمين احتلم أم لم يحتلم، وكتبت عليه السيئات وكتبت له الحسنات، وجاز له كل شيء من ماله إلا أن يكون ضعيفا أو سفيها.

Thirteen Nobilities of the Commander of the Faithful Ali

13-5 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn al-Hassan al-Mo'adab quoted Ahmad ibn Ali al-Isbahany on the authority of Ibrahim ibn Muhammad al-Saqafy, on the authority of Ja'far ibn al-Hassan ibn Ubaydullah ibn Musa al-Abasi, on the authority of Muhammad ibn Ali al-Salami, on the authority of Abdullah ibn Muhammad ibn Aqeel, on the authority of Jabir ibn Abdullah al-Ansari, "I heard God's Prophet (MGB) mention several nobilities of Ali (MGB). If anyone had even one of those nobilities, it would suffice for his mastery over the other people. God's Prophet (MGB) said, 'Whoever I am a Master of, Ali is the Master of.' God's Prophet (MGB) said, 'Ali's position relative to me is the same as Aaron's position relative to Moses.' God's Prophet (MGB) said, 'Ali is from me and I am from Ali.' God's Prophet (MGB) said, 'Ali to me is like me myself. Obeying him equals obeying me and disobeying him equals disobeying me.' God's Prophet (MGB) said, 'Fighting with Ali equals fighting with God and making peace with Ali equals making peace with God.' God's Prophet (MGB) said, 'Ali's friends are God's friends and Ali's enemies are God's enemies.' God's Prophet (MGB) said, 'Ali is God's Proof, and His Caliph reigning over His servants.' God's Prophet (MGB) said, 'The love for Ali constitutes faith and the hatred for Ali constitutes atheism.' God's Prophet (MGB) said, 'Ali's party is God's Party. The party of the enemies of Ali is Satan's party.' God's Prophet (MGB) said, 'Ali is with the truth and truth is with him. They will not separate from each other until they meet me (God's Prophet (MGB)) at the Pool10.' God's Prophet (MGB) said, 'Ali (MGB) is the *Qasim* or the one who divides up Paradise and Hell?' God's Prophet (MGB) said, 'Whoever cuts off from Ali (MGB) has cut off from me. Whoever cuts off from me has indeed cut off from the Honorable the Exalted God.' God's Prophet (MGB) said, 'The followers of Ali shall all be prosperous on the Resurrection Day.'"

1. Shabbat is the Jewish holiday, "God blessed the seventh day and declared it holy," says the book of Genesis, "because on it God ceased from all the work of creation that God had done" (Genesis 2:3). The seventh day is Shabbat, the Jewish Sabbath, which continues from sunset on Friday until one hour after sunset on Saturday. Jews are enjoined by the Torah to "remember the Sabbath day and keep it holy" (Exodus 20:8).

2. Canopus which is also called Suhail. Canopus, or Alpha Carinae, is the brightest star in the southern constellation of Carina. A yellowish-white super giant star, Canopus is the second brightest star in the sky with a visual magnitude of -0.62. It is located well into the southern hemisphere, at a Declination of -52° 42' (2000) and a Right Ascension of 06:24.0, and is visible on the southern horizon of even the southern US States as far north as Virginia or the African coast of the Mediterranean Sea.

3. Venus is a planet second in order from the sun.
4. Al-Ma'mun asked Al-Reza Ali ibn Musa (MGB) about the following which the people say, "Venus is the perverted form of a woman with whom Harut and Marut practiced black witchcraft and Canopus is the perverted form of the tax collector in Yemen." Al-Reza (MGB) said, "No. They lie when they say that those two were perverted into Venus and Canopus stars. They were perverted into two aqueous creatures. The people are mistaken when they say that those two were perverted into two stars. God would not distort His enemies into the form of bright stars which would illuminate forever. The perverted would not live for more than three days. They will not reproduce either. There are no perverted creatures on the Earth these days. Animals like monkeys, pigs, bears or other similar animals are not perverted themselves, but are similar to those who were cursed and perverted by God for denying the Unity of God and denouncing the Prophets. However, Harut and Marut were two angels who taught the people magic so that they could escape from the magic of the magicians and cancel the effect of their magic. They told whomever they taught magic, '...We are only for trial; so do not blaspheme...' [The Holy Quran: Baqara 2:102] However, there were some people who blasphemed via what they had learned and used what they had learned to cause discord and separation between husband and wife. The Honorable the Exalted God says, '... But they could not thus harm anyone except by Allah's permission...' [The Holy Quran: Baqara 2:102] meaning with His Knowledge."
5. He is Abdul Aziz ibn Abdullah ibn Yahya ibn Amru ibn Oways Abul Qasim al-Madani.
6. Shemale (sometimes she-male) is a term for a person who appears to be female, possessing both breasts and male genitalia.
7. Shabbat is the Jewish holiday, "God blessed the seventh day and declared it holy," says the book of Genesis, "because on it God ceased from all the work of creation that God had done" (Genesis 2:3). The seventh day is Shabbat, the Jewish Sabbath, which continues from sunset on Friday until one hour after sunset on Saturday. Jews are enjoined by the Torah to "remember the Sabbath day and keep it holy" (Exodus 20:8).
8. Pastoral staff usually with a curved or hooked tops.
9. Al-Ma'mun asked Al-Reza Ali ibn Musa (MGB) about the following which the people say, "Venus is the perverted form of a woman with whom Harut and Marut practiced black witchcraft and Canopus is the perverted form of the tax collector in Yemen." Al-Reza (MGB) said, "No. They lie when they say that those two were perverted into Venus and Canopus stars. They were perverted into two aqueous creatures. The people are mistaken when they say that those two were perverted into two stars. God would not distort His enemies into the form of bright stars which would illuminate forever. The perverted would not live for more than three days. They will not reproduce either. There are no perverted creatures on the Earth these days. Animals like monkeys, pigs, bears or other similar animals are not perverted themselves, but are similar to those who were cursed and perverted by God for denying the Unity of God and denouncing the Prophets. However, Harut and Marut were two angels who taught the people magic so that they could escape the magic of the magicians and cancel the effect of their magic. They told whomever they taught magic, '...We are only for trial; so do not blaspheme...'[The Holy Quran: Baqara 2:102] However, there were some people who blasphemed via what they had learned and used what they had learned to cause discord and separation between husband and wife. The Honorable the Exalted God says, '... But they could not thus harm anyone except by Allah's permission...' [The Holy Quran: Baqara 2:102] meaning with His Knowledge."
10. Al-Kauthar

Part 14: On Fourteen-Numbered Characteristics

The fourteen characteristics of dye

14-1 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ibrahim ibn

Ishaq al-Nahavandi, on the authority of Muhammad ibn Ali al-Baghdadi, on the authority of his father, on the authority of Abdullah ibn al-Mobarak, on the authority of Abdullah ibn

ثلاث عشرة خصلة من فضائل أمير المؤمنين عليه السلام

13-5 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن الحسن المؤدب قال: حدثنا أحمد بن علي الاصبهاني، عن إبراهيم بن محمد الثقفي قال: حدثنا جعفر بن الحسن بن عبيدالله بن موسى العبسي، عن محمد بن علي السلمي، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الانصاري قال: لقد سمعت رسول الله صلى الله عليه وآله يقول في علي عليه السلام خصالا لو كانت واحدة منها في جميع الناس لاكتفوا بها فضلا قوله صلى الله عليه وآله: "من كنت مولاه فعلي مولاه"، وقوله صلى الله عليه وآله: "علي مني كهارون من موسى"، وقوله صلى الله عليه وآله: "علي مني وأنا منه"، وقوله صلى الله عليه وآله "علي مني كنفسي، طاعته طاعتي ومعصيته معصيتي"، وقوله صلى الله عليه وآله: "حرب علي حرب الله، وسلم علي سلم الله"،و قوله صلى الله عليه وآله: "ولي علي ولي الله، وعدو علي عدو الله " وقوله صلى الله عليه وآله: "علي حجة الله، وخليفته على عباده"، وقوله صلى الله عليه وآله: "حب علي إيمان وبغضه كفر"، وقوله صلى الله عليه وآله: "حزب علي حزب الله أعدائه حزب الشيطان" وقوله صلى الله عليه وآله: "علي مع الحق والحق معه، لا يفترقان حتى يردا علي الحوض"، وقوله صلى الله عليه وآله: "علي قسيم الجنة والنار"، وقوله صلى الله عليه وآله: "من فارق عليا فقد فارقني، ومن فارقني فقد فارق الله عز وجل"، وقوله صلى الله عليه وآله: "شيعة علي هم الفائزون يوم القيامة".

أبواب الاربعة عشر

في الخضاب أربع عشرة خصلة

14-1 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن إبراهيم بن إسحاق النهاوندي، عن محمد بن علي البغدادي عن أبيه، عن عبد الله بن المبارك، عن عبد الله بن زيد

Zayd who linked it up through a chain of narrators to the Prophet (MGB), “It is better to spend a single Dirham for dye than to spend one-thousand Dirhams for the sake of God, since it has fourteen characteristics. It releases the wind from the ears, it improves the sight. It softens the nasals. It makes your breath smell fresh, strengthens the gums, and eliminates weakness. It lessens Satanic inspirations, gladdens the angels, delivers glad tidings to the believers, and enrages the disbelievers. It is both one’s ornament and scent. It would make the questioning angels (*Nakir* and *Munkar*[1]) feel shy.”

14-2 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn

Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB), that in his will to Ali (MGB), God's Prophet (MGB) told him, "O Ali! It is better to spend a single Dirham for dye than to spend one-thousand Dirhams for the sake of Allah since it has fourteen characteristics. It releases the wind from the ears, it improves the sight. It softens the nasals. It scents the flavor, strengthens the gums, and eliminates weakness. It lessens Satanic inspirations, gladdens the angels, delivers glad tidings to the believers, and enrages the disbelievers. It is both one's ornament and scent. It would make the questioning angels (*Nakir* and *Munkar*2) feel shy. That would constitute one's innocence in the grave."

14-3 Abu Ahmad Muhammad ibn Ja'far al-Bandar al-Shafe'ee al-Furqany in Furqan narrated that Abu Bakr Mosadat ibn Asma' quoted Abu Amr Ahmad ibn Hazim ibn Muhammad ibn Yunus ibn Muhammad ibn Hazim Abi Qarzat al-Qaffari – a companion of the Prophet of God, on the authority of Muhammad ibn Kanasah Abu Yahya Al-Asady, his father, on the authority of Hisham ibn Urwah3, on the authority of Uthman ibn Urwah, on the authority of his father, on the authority of Az-Zubayr ibn al-Awam that God's Prophet (MGB) said, "Dye your hair in such a way that you do not look like the Christians or the Jews."

14-4 Abu Muhammad – Muhammad ibn Abdullah al-Shafe'ee in Furqana narrated that Abu Ja'far Muhammad ibn Ja'far al-Ash'as quoted Abu Hatam Muhammad ibn Idris, on the authority of Muhammad ibn Abdullah al-Ansari, on the authority of Muhammad ibn Amr ibn Al-Qamat, on the authority of Abi Salma, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "Dye your hair in such a way that you do not look like the Christians or the Jews."

رفع الحديث إلى رسول الله صلى الله عليه وآله أنه قال: درهم في الخضاب أفضل من نفقة ألف درهم في سبيل الله، وفيه أربع عشرة خصلة: يطرد الريح من الاذنين، ويجلو الغشاوة عن البصر، ويلين الخياشيم، ويطيب النكهة، ويشد اللثة، ويذهب بالضنى ويقل وسوسة الشيطان، وتفرح به الملائكة. ويستبشر به المؤمن، ويغبظ به الكافر، وهو زينة وطيب، وبراءة في قبره، ويستحيى منه منكر ونكير.

14-2 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا أنس بن محمد بن أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي ابن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي درهم في الخضاب أفضل من ألف درهم ينفق في سبيل الله، وفيه أربع عشرة خصلة: يطرد الريح من الاذنين، ويجلو البصر، ويلين الخياشيم، ويطيب النكهة، ويشد اللثة، ويذهب بالضنى، ويقل وسوسة الشيطان، وتفرح به الملائكة، ويستبشر به المؤمن، ويغيظ به الكافر، وهو زينة وطيب، ويستحيى منه منكر ونكير، وهو براءة له في قبره.

14-3: حدثنا أبوأحمد محمد بن جعفر البندار الشافعي الفرغاني بفرغانة قال: حدثنا أبوبكر مسعدة بن أسمع قال: حدثنا أبوعمرو أحمد بن حازم بن محمد بن يونس ابن محمد بن حازم أبي غرزة الغفاري صاحب رسول الله صلى الله عليه وآله قال أحمد: أخبرنا محمد ابن كناسة أبويحيى الاسدي قال: حدثنا هشام بن عروة، عن عثمان بن

عروة، عن أبيه، عن الزبير بن العوام قال: قال رسول الله صلى الله عليه وآله: غيروا الشيب ولا تتشبهوا باليهود والنصارى.

14-4 حدثنا أبومحمد محمد بن عبد الله الشافعي بفرغانة قال: أخبرنا أبوجعفر محمد ابن جعفر الاشعث قال: حدثنا أبوحاتم محمد بن إدريس قال: حدثنا محمد بن عبد الله الانصاري، عن محمد بن عمرو بن علقمة، عن أبي سلمة عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: غيروا الشيب ولا تتشبهوا باليهود والنصارى.

The compiler of the book – may God be pleased with him – said, "I heard these two last traditions regarding the use of dye from Zubayr (ibn al-Awam) and Abi Hurayrih. The *Nasabites*[4] denounce this act of the Shiites in use of dye for the hair. However, they cannot deny these two narrations that are cited from themselves.

Perform Major Ablutions in Fourteen Circumstances

14-5 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB), "One should make major ritual ablutions (*ghusl*) in fourteen circumstances: 1- For the deceased. 2- After becoming impure due to sexual intercourse. 3- Once you perform the major ritual ablutions (*ghusl*) for the deceased and shroud the corpse, or when you touch the corpse after if gets cold. 4- On Fridays. 5- On the day of *Eid ul-Azha.* 6- On the day of *Eid ul-Fitr*. 7- On the day of *Arafat*.[5] 8- On the day of wearing the *Ihram* (*Taharrum*) [6] and entering the House of God. 9- Upon entering the *Ka'ba*. 10- Upon entering the Shrines in Mecca and Medina. 11- On the pilgrimage day. 12- On the night of the 19th of *Ramazan* (on which one's destiny is recorded). 13- On the night of the 21st of *Ramazan* (on which the Trustees of the Prophets have died, Jesus – the son of Mary (MGB) was raised up to Heaven and Moses (MGB) died). 14- On the night of the 23rd of *Ramazan* (which is hoped to be the Night of Power).[7]"

14-6 Ahmad ibn Muhammad al-Haysam al-Ajali – may God be pleased with him – narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of his father, on the authority of Abdullah ibn al-Fazl al-Hashemi, on the authority of his father, on the authority of Zyad ibn al-Monzar, on the authority of a group of the elders, on the authority of Haziqat ibn al-Yaman, "Those who startled the Prophet's she-camel upon his return from the Battle of *Tabuk*[8] were the following fourteen:

Abul Sharur, Abul Davahi, Abul Ma'azif and his father, Talha, Sa'ed ibn Abi Vaqas, Abu Ubayda, Abul Oar, Al-Muqayrih, Salim – the servant of Ibn Haziqat, Khalid ibn Valid, Amr ibn As, Abu Musa al-Ash'ari, and Abdul Rahman ibn Oaf. They are the ones about whom the Honorable the Exalted God revealed the following, *'...and they meditated a plot which they were unable to carry out:'*[9]"

قال: مصنف هذا الكتاب رضي الله عنه: إنما أوردت هذين الخبرين في الخضاب أحدهما عن الزبير والآخر عن أبي هريرة لان أهل النصب ينكرون على الشيعة استعمال الخضاب ولا يقدرون على دفع ما يصح عنهما وفيهما حجة لنا عليهم.

الغسل في أربعة عشر موطنا

14-5 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمدبن محمد بن عيسى، عن أحمدبن محمد بن أبي نصر البزنطي قال: حدثني عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إن الغسل في أربعة عشرموطنا: غسل الميت، وغسل الجنب، وغسل من غسل الميت، وغسل الجمعة، والعيدين، ويوم عرفة، وغسل الاحرام ودخول الكعبة، ودخول الكعبة، ودخول الحرم، والزيارة، وليلة تسع عشرة، وإحدى وعشرين، وثلاث وعشرين من شهر رمضان.

اصحاب العقبة أربعة عشر رجلا

14-6 حدثنا أحمد بن محمد بن الهيثم العجلي رضي الله عنه قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم ابن بهلول، عن أبيه، عن عبد الله بن الفضل الهاشمي، عن أبيه، عن زياد بن المنذر قال: حدثني جماعة من المشيخة، عن حذيفة بن اليمان أنه قال: الذين نفروا برسول الله ناقته في منصرفه من تبوك أربعة عشر: أبوالشرور، وأبوالدواهي، وأبوالمعازف، وأبوه، وطلحة، وسعد بن أبي وقاص، وأبوعبيدة، وأبو الاعور، والمغيرة، وسالم مولى أبي حذيفة، وخالد بن وليد، وعمرو بن العاص، وأبو موسى الاشعري، وعبدالرحمن بن عوف، وهم الذين أنزل الله عز وجل فيهم "وَهَمُّوا بِمَا لَمْ يَنَالُوا".

1. Munkar and Nakir are the angels who test the faith of the dead in their graves. After death, a person's soul passes through a stage called Barzakh, where it exists in the grave (even if the person's body was destroyed, the soul will still rest in the earth near its place of death). Nakir and Munkar prop the deceased soul upright in the grave and ask three questions, "Who is your Lord? Who is your Prophet? What is your religion?" A righteous believer will respond correctly, saying that his Lord is Allah, that Muhammad is his Prophet and that his religion is Islam. If the deceased answers correctly, the time spent awaiting the Resurrection is pleasant. Those who do not answer as described above are chastised until the Day of Judgment. Muslims believe that a person will correctly answer the questions not by remembering the answers before death but by his faith and deeds such as praying and shahadah (witnessing). Munkar is sometimes referred to under the name of Munkir.

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Munkir.

3. Hisham ibn Urwah was a prominent narrator of traditions, son of Urwah ibn al-Zubayr, grandson of Zubayr ibn al-Awwam and Asma bint Abu Bakr. In Medina, his pupils included people as well-known as Malik ibn Anas.

4. Nasabites are Muslims who are enemies of Imam Ali (MGB). This word doesn't apply to any specific sect, rather it has been used for those who were opposed to Imam Ali (MGB), or those who swore at him. They were mostly from the Kharajites who appeared after the Battle of Saf'fayn in which Muaviyah put the Quran on spears, and they stopped fighting with him. Later on they turned against Imam Ali (MGB) and became organized.

5. The ninth day of the Arabic month of Dhul-Hijja when Hajj has just concluded. Millions of Muslims have gathered in Mecca to perform the ancient rites of the pilgrimage, established by the Prophet Abraham (MGB) and restored and purified by the Prophet Muhammad (MGB) for all mankind until the end of time. The central event of Hajj is standing on the plain of Arafat on the afternoon and until sunset of the ninth day of Dhul-Hijja.

6. The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed rida' is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style called wishah. The other, called izar, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.

7. Laylatul Qadr.

8. The Battle of Tabuk is said to have taken place in October of 630 A.D. Tabuk is in present-day northwestern Saudi Arabia. The expedition of Tabuk is alleged to have taken place in the ninth year of the Muslim calendar. Heraclius, then Emperor of the Byzantine empire, had decided that reducing the growing Muslim power had become an urgent necessity and the conquest of Arabia should be achieved before the Muslims became too powerful to conquer, and raise troubles and unrest in the adjacent Arab territories. According to the Muslim accounts, the Byzantine Emperor rumored to have mustered a huge army of Byzantine soldiers and pro-Roman Ghassanid tribes to launch a decisive military attack against the Muslims. Many rumors of the danger threatening Muslim life was carried to Mecca by some Nabateans who traded from Syria to Medina. The Prophet Muhammad (MGB) announced plans to raise an army for an expedition to Syria. Though in a famine and without much funds in the treasury, all who could contribute what they could. Eventually they set out. The Prophet Muhammad (MGB) marched northwards to Tabuk. The army that numbered 30,000 fighters was a great one, when compared with the previous armies of Islam. Muslims had never marched with such a great number before. After arriving at Tabuk and camping there, Muhammad's army was prepared to face the Byzantines. However, the Byzantines were not at Tabuk. They stayed there for a number of days and scouted the area, but they never remained there. According to some Muslim historians, upon learning of Muhammad's march north, the Byzantines and their allies probably withdrew without a fight. The local tribes gave their allegiance to Muhammad (MGB) and agreed to the payment of the Jizya (protection tribute). The administrator of the Jizya , Yahna bin Rawbah, came to Muhammad (MGB) and made peace with him, paying him the Jizya and Muhammad in return gave each tribe a letter of guarantee, similar to Yahna's:

In the Name of Allah, the Most Beneficent, the Most Merciful.

This is a guarantee of protection from Muhammad to Yahna bin Rawbah and the people of Allah; their ships, their caravans on the land and sea shall have custody of Muhammad, he and whosoever are with him of Ash-Sham people and those of the sea. Whosoever contravenes this treaty, his wealth shall not save him; it shall be the fair prize of him that takes it. Now it should not be lawful to hinder the men from any springs which they have been in the habit of frequenting, nor from any journeys they desire to make, whether by sea or by land.

9. The Holy Quran: Tauba 9:74.

Part 15: On Fifteen-Numbered Characteristics

Calamities will come if the people do fifteen things

15-1 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Muhammad ibn Abdullah al-Baz'zaz quoted on the authority of Ahmad ibn Muhammad ibn Ibrahim al-Ar'tar, on the authority of Abul-Rabi'a Suleiman ibn Davood, on the authority of Faraj ibn Fuzalat, on the authority of Yahya ibn Sa'id, on the authority of Muhammad ibn al-Hanafyat, on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "My nation may experience serious trouble if they practice fifteen things." He (MGB) was asked, "O Prophet of God! What are these things?" He (MGB) replied, "They are the following: the nation's capital is controlled by a few special people; people do not honor what they are entrusted with; people consider the payment of the alms-tax as a form of loss; men obey their wives but they disobey their mothers; people are kind to their friends but they hurt their fathers; the worst people in the society run the affairs of the people and the best of the people fear the one who runs the affairs and his wicked deeds; the mosques get filled with loud (forbidden) sounds; people wear silk clothes; people play musical instruments and hire singers; the latter people in the nation curse the former ones. In this situation you can expect red winds, landslides1, and drastic changes in the people.

15-2 Abu Sa'id Muhammad ibn al-Fazl ibn Muhammad ibn Ishaq al-Mozakir narrated that Abu Yahya l-Baz'zaz al-Neishaboory, on the authority of Muhammad ibn Hisan ibn Imran al-Balkhi, on the authority of Qutaybat ibn Sa'id, on the authority of Faraj ibn Fuzalat, on the authority of Yahya ibn Sa'id, on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of his father (MGB), on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "My nation may experience serious trouble if they practice fifteen things." He (MGB) was asked, "O Prophet of God! What are these things?" He (MGB) replied, "They are the following: the nation's capital is controlled by a few special people; people do not honor what they are entrusted with; people consider the payment of the alms-tax as a form of loss; men obey their wives, and disobey their mothers; people are kind to their friends, but they hurt their fathers; the mosques get filled with loud (forbidden) sounds; the worst people in the society run the affairs of the people; people play musical instruments; and those of the latter ones of this nation curse those of the former ones. In this situation you can expect red winds, landslides2, and drastic changes in the people."

أبواب الخمسة عشر

اذا عملت الامة خمس عشرة خصلة حل بها البلاء

15-1 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: حدثنا محمد بن عبد الله البزاز قال: حدثنا أحمد بن محمد بن إبراهيم العطار قال: حدثنا أبوالربيع سليمان ابن داود قال: حدثنا فرج بن فضالة، عن يحيى بن سعيد، عن محمد بن الحنفية، عن علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا عملت امتي خمس عشرة خصلة حل بها البلاء، قيل: يا رسول الله وما هي؟ قال: إذا كانت المغانم دولا ، والامانة مغنما، والزكاة مغرما، وأطاع الرجل زوجته، وعق امه، وبر صديقه، وجفا أباه، وكان زعيم القوم أرذلهم وأكرمه القوم مخافة شره، وارتفعت الاصوات في المساجد، ولبسوا الحرير، واتخذوا القينات وضربوا بالمعازف ولعن آخر هذه الامة أولها فليرتقب عند ذلك الريح الحمراء أو الخسف أو المسخ.

15-2 حدثنا أبوسعيد محمد بن الفضل بن محمد بن إسحاق المذكر قال: حدثنا أبويحيى البزاز النيسابوري فيما أجازه لنا قال: حدثنا محمد بن حسان بن عمران البلخي قال: حدثنا قتيبة بن سعيد قال: حدثنا فرج بن فضالة، عن يحيى بن سعيد عن محمد بن علي، عن أبيه علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله:إذا عملت امتي خمسة عشر خصلة حل بها البلاء، قيل: وماهي يا رسول الله؟ قال: إذا كان المغنم دولا، والامانة مغنما، والزكاة مغرما، وأطاع الرجل زوجته، وعق امه وبر صديقه، وجفا أباه، وارتفعت الاصوات في المساجد، وكان زعيم القوم أرذلهم وضربوا بالمعازف، ولعن آخر الامة أولها فليرتقبوا عند ذلك ريحا حمراء أو خسفا أو مسخا.

The compiler of the book – may God be pleased with him – said, “What the Prophet (MGB) meant by saying ‘those of the latter ones of this nation curse those of the former ones’ is the *Kharajites*[3] who cursed the Commander of the Faithful Imam Ali (MGB) who was the first of the nation who believed in the Honorable the Exalted God and His Prophet (MGB).”

A Child Should Be Instructed to Fast When He Is Fifteen or Sixteen

15-3 Ja’far ibn Ali ibn al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy – may God be pleased with him – narrated that his father Ali ibn al-Hassan quoted his father Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy, on the authority of Al-Ab’bas ibn Amer al-Qasbani, on the authority of someone who quoted Aba Abdullah as-Sadiq (MGB), “A child should be instructed to fast when he is fifteen or sixteen years old.”

Saying Takbirs in Mina After Fifteen Units of Prayers on the Days of Al-Tashriqdccclxxxviii

15-4 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma’ruf, on the authority of Ali ibn Mahzyar, on the authority of Hammad ibn Isa, on the authority of Hurayz ibn Abdullah, on the authority of Zurarah ibn A’ayn, “I asked Abi Ja’far As-Sadiq, ‘Are the *Takbirs*[4] on the days of *Tashriq*[5] to be said after fifteen

units of prayers?' The Imam (MGB) replied, 'You must say the *Takbirs* after fifteen units of prayers in Mina and after ten units of prayers elsewhere. On the day of the offering and after the noon prayer you must say, '*Allahu akbarullahu akbarullahu akbar, La ilaha illallah Allahu akbar Allahu akbar va lillahi-hamd Allahu akbar Ala mahadana Vallahu Akbar Ala Ma Razaqna Men Bahimat al-An'am.'* This is to be said after ten units of prayers elsewhere since the people start to move from Mina (on the 12th day of *Dhul-Hijja*) and those who are at Mina should say these *Takbirs* until the last person."

15-5 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Al-Hussein ibn Ishaq - the merchant, on the authority of Ali ibn Mahzyar, on the authority of Hammad ibn Isa and Fuzalat, on the authority of Muawiyah ibn Ammar that Aba Abdullah as-Sadiq (MGB) was questioned about the saying of *Takbirs* on days of *Al-Tashriq*[6] for the people not in Mina. The Imam (MGB) said, 'On the day of the offering, the *Takbirs* must be said after the noon prayer and for those at Mina the *Takbirs* must be said after fifteen units of prayers."

قال مصنف هذا الكتاب رضي الله عنه: يعني بقوله ولعن آخر هذه الامة أولها الخوارج الدين يلعنون أمير المؤمنين عليه السلام وهو أول الامة إيمانا بالله عز وجل وبرسوله صلى الله عليه وآله.

يؤدب الصبي على الصوم ما بين خمس عشرة سنة إلى ست عشرة سنة

15-3 حدثنا جعفر بن علي بن الحسن بن علي بن عبد الله بن المغيرة الكوفي رضي الله عنه قال: حدثنا أبي علي بن الحسن، عن أبيه الحسن بن علي بن عبد الله بن المغيرة الكوفي: عن العباس بن عامر القصباني عمن ذكره، عن أبي عبد الله عليه السلام قال: يؤدب الصبي على الصوم ما بين خمس عشرة سنة إلى ست عشرة سنة.

التكبير في أيام التشريق بمنى في دبر خمس عشرة صلاة

15-4 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن حماد بن عيسى عن حريز بن عبد الله، عن زرارة بن أعين قال: قلت لابي جعفر عليه السلام: التكبير أيام التشريق في دبر الصلوات، قال: التكبير بمنى في دبر خمس عشرة صلاة وبالامصار في دبر عشر صلوات أول التكبير في دبر صلاة الظهر يوم النحر تقول: "الله أكبر، الله أكبر، لا إله إلا الله والله أكبر، الله أكبر، ولله الحمد، الله أكبر، على ما هدانا، والله أكبر على ما رزقنا من بهيمة الانعام" وإنما جعل في سائر الامصار في دبر عشر صلوات التكبير أنه إذا نفر الناس في النفر الاول أمسك أهل الامصار، عن التكبير وكبر أهل منى ماداموا بمنى إلى النفر الاخير.

15-5 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن الحسين ابن إسحاق التاجر، عن علي بن

مهزيار، عن حماد بن عيسى، وفضالة، عن معاوية ابن عمار قال:سألت أبا عبد الله عليه السلام عن التكبير أيام التشريق لاهل الامصار، فقال: يوم النحر صلاة الظهر إلى انقضاء عشر صلوات، ولاهل منى في خمس عشرة صلاة، فإن أقام إلى الظهر والعصر كبر.

The Rewards of Fasting in the Month of Rajab

15–6 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al–Bazanty, on the authority of Aban ibn Uthman, on the authority of Kasir al–Nava that Aba Abdullah as–Sadiq (MGB) said, "Noah (MGB) rode his Ark on the first day of *Rajab.* He ordered everyone who was with him to fast on that day and said, 'The Fire shall go to a distance of ten years away from whoever fasts on this day. Seven gates of Hell shall be closed for anyone who fasts for seven days during this month. Eight gates of Paradise shall open up to anyone who fasts for eight days during this month. The Honorable the Exalted God will grant more rewards to whoever fasts more than this."

15–6 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Al–Hassan ibn al–Hussein ibn Abdul Aziz ibn al–Mohtadi quoted Sayf ibn al–Mobarak ibn Yazid – the servant of Abil Hassan Musa (MGB), on the authority of his father Al–Mobarak, on the authority of Abil Hassan (MGB), "Noah (MGB) boarded his ark on the first day of *Rajab*." He continued the rest of the tradition just as in the above tradition. I have included what I have found on the rewards for fasting in the month of *Rajab* in the book *Faza'el Rajab.*

Applying depilatory once every fifteen days

15–7 (The compiler of the book narrated) that his father and Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with them – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of some friends that Aba Abdullah as–Sadiq (MGB) said, "Applying depilatory7 once every fifteen days is a tradition. You should borrow money for doing so, if you cannot apply depilatory for twenty–one days. You are neither a Muslim nor a believer, if you do not apply depilatory for more than forty days. You are not honorable either."

1. 'Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?'[The Holy Quran: Al–Nahl 16:45]
2. 'Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?'[The Holy Quran: Al–Nahl 16:45]
3. Mareqeen
4. Allahu Akbar, Allahu Akbar, La Ilaha Illallahu, Wallahu Akbar, Allahu Akbar va lillahilhamd. (There is no god but God and God is the greatest, God is the greatest and to God belongs all praise.)
5. Beginning from the dawn of the ninth day of Dhul–Hijja up to the 'Asr prayer of the 13th, it is obligatory on each Muslim to

recite the Takbir of Tashriq after every obligatory prayer. According to authentic Islamic sources, it is obligatory on each Muslim, to recite this Takbir after every obligatory prayer. For women also, it is commendable though not obligatory. Whether you are performing the prayers in a congregation or on your own makes no difference. You must recite the Takbir. However, male Muslims should recite it in a loud voice, while females should recite it in a low voice.

6. The 11th, 12th and 13th of Dhul-Hijja are called the days of Tashriq

7. A chemical depilatory is a cosmetic preparation used to remove the hair from the skin on the human body.

Part 16: On Sixteen-Numbered Characteristics

The Sixteen Rights of a Scholar

16-1 Abul Qasim al-Hassan ibn Muhammad ibn Sa'id al-Hashemi al-Kufy in the Kufa Mosque narrated that Muhammad ibn Ibrahim al-Qat'tani quoted Ja'far ibn Muhammad ibn Hisham al-Warraq, on the authority of the

ثواب من صام خمسة عشر يوما من رجب

15-6 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثنا أحمد بن محمد بن عيسى قال: حدثنا أحمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان، عن كثير النواء، عن أبي عبد الله عليه السلام قال: إن نوحا عليه السلام ركب السفينة أول يوم من رجب فأمر من كان معه أن يصوموا ذلك اليوم، وقال: من صام ذلك اليوم تباعدت النار عنه مسيرة [عشيرة] سنة، فمن صام سبعة أيام أغلقت عنه أبواب النيران السبعة،ومن صام ثمانية أيام فتحت له أبواب الجنان الثمانية ومن صام خمسة عشر يوما اعطي مسألته، ومن زاد زاده الله عز وجل.

15-6 حدثنا محمد بن الحسن رضي الله عنه قال: حدثني الحسن بن الحسين بن عبدالعزيز بن المهتدي، عن سيف بن المبارك بن يزيد مولي أبي الحسن موسى عليه السلام عن أبيه المبارك، عن أبي الحسن عليه السلام قال: إن نوحا ركب السفينة أول يوم من رجب، وذكر الحديث مثله سواء، وقد أخرجت ما رويته في ثواب صوم رجب في كتاب فضائل رجب.

السنة في النورة في كل خمسة عشر يوما

15-7 حدثنا أبي ومحمد بن الحسن بن أحمد بن الوليد رضي الله عنهما قالا: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: السنة في النورة

في كل خمسة عشر يوما، فمن أتت عليه إحدى وعشرين يوما فليستدين على الله عز وجل وليتنور، ومن أتت عليه أربعون يوما ولم يتنور فليس بمؤمن ولا مسلم ولا كرامة.

أبواب الستة عشر

من حق العالم ست عشرة خصلة

16-1 حدثنا أبوالقاسم الحسن بن محمد بن سعيد الهاشمي الكوفي في مسجده بالكوفة قال: حدثنا محمد بن إبراهيم القطفاني قال: حدثنا جعفر بن محمد بن هشام

jurisprudent – Ali ibn Muhammad al-Sadoosi, on the authority of Al-Hussein ibn Alvan, on the authority of Abdullah ibn al-Hassan ibn al-Hassan ibn Ali ibn Abi Talib, on the authority of his father, on the authority of his grandfather, on the authority of Ali ibn Abi Talib (MGB), "The rights of a scholar include the following: You should not ask him too many questions. You should not rush to answer questions before he does. You should not insist when he doesn't want to respond. You should not be pushy with him (pull on his clothes) when he gets tired. You should not point at him with your fingers. You should not wink at him. You should not whisper in someone's ears in his class. You should not seek his faults. You should not talk too much or argue with him saying that others have said things opposite to his views. You should not divulge his secrets. You should not gossip about anyone in front of him. You should support him both in his presence and in his absence. When you go to see him with some people present there, you should greet all of them and express especial greetings for him. You should sit in front of him. You should rush to supersede others in fulfilling his needs whenever he needs something. Do not get upset if you have to wait a while to talk with him, since his case is similar to the case of a palm tree. That is, you have to wait for a while before you can get some dates. A scholar is just like one who fasts, stays up at night and strives in the way of God. Once a scholar dies it causes a gap in Islam which can never be filled up until the Resurrection Day. In fact, there are seventy-thousand special heavenly angels appointed to follow those who seek knowledge.

Sixteen Characteristics Cause Poverty and Sixteen Characteristics Cause an Increased Share of Daily Bread

16-2 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Muhammad ibn Ali al-Qurashi al-Kufy, on the authority of Abu Zyad Muhammad ibn Zyad al-Basry, on the authority of Abdullah ibn Abdul Rahman al-Madani, on the authority of Sabit ibn Abi Sofayat al-Somali, on the authority of Soor ibn Sa'id, on the authority of his father Sa'id ibn Alaqat, "I heard the Commander of the Faithful Imam Ali (MGB) say, 'The following deeds are all causes

of poverty: not dusting off the spider webs from the walls of the house; peeing in the bath; eating food before purification of the body after having sex; associating with people who always waste their time with vain talk; combing hair while standing up; not taking the trash out of the house; false swearing; fornication; greed; sleeping between the evening and the night prayer; sleeping before sunset; becoming a liar; listening to music too much; chiding away a poor man who remembers God at night; improper spending; and cutting off relations from relatives.'

الوراق قال: حدثنا علي بن محمد السدوسي الفقيه قال: حدثنا الحسين بن علوان، عن عبد الله بن الحسن بن الحسن بن علي بن أبي طالب، عن أبيه، عن جده، عن علي ابن أبي طالب عليهم السلام قال: إن من حق العالم أن لا تكثر السؤال عليه، ولا تسبقه في الجواب، ولاتلح عليه إذا أعرض، ولا تأخذ بثوبه إذا كسل، ولا تشير إليه بيدك، ولا تغمزه بعينك، ولا تساره في مجلسه، ولا تطلب عوراته، وأن لا تقول: قال فلان خلاف قولك، ولا تفشي له سرا، ولا تغتاب عنده أحدا، وأن تحفظ له شاهدا وغائبا،و أن تعم القوم بالسلام وتخصه بالتحية، وتجلس بين يديه، وإن كانت له حاجة سبقت القوم إلى خدمته،ولا تمل من طول صحبته فإنما هو مثل النخلة، فانتظر متى تسقط عليك منها منفعة. والعالم بمنزلة الصائم القائم المجاهد في سبيل الله، وإذا مات العالم انثلم في الاسلام ثلمة لا تسد إلى يوم القيامة، وإن طالب العلم ليشيعة سبعون ألف ملك من مقر بي السماء.

ست عشرة خصلة تورث الفقر وسبع عشرة خصلة تزيد في الرزق

حدثنا محمد بن علي بن ماجيلويه رضي الله عنه قال: حدثنا عمي محمد بن أبي القاسم، عن محمد بن علي 2-16 القرشي الكوفي قال: حدثنا أبوزياد محمد بن زياد البصري قال: حدثنا عبد الله بن عبدالرحمن المدني قال: حدثنا ثابت بن أبي صفية الثمالي، عن ثور بن سعيد، عن أبيه سعيد بن علاقة قال: سمعت أمير المؤمنين علي بن أبي طالب عليه السلام يقول: ترك نسج العنكبوت في البيت يورث الفقر، والبول في الحمام يورث الفقر، والاكل على الجنابة يورث الفقر، والتخلل بالطرفاء يورث الفقر، والتمشط من قيام يورث الفقر، وترك القمامة في البيت يورث الفقر، واليمين الفاجرة تورث الفقر، والزنا تورث الفقر، وإظهار الحرص يورث الفقر، والنوم بين العشائين يورث الفقر، والنوم قبل طلوع الشمس يورث الفقر، وترك التقدير في المعيشة يورث الفقر، وقطيعة الرحم يورث الفقر، واعتياد الكذب يورث الفقر، وكثرة الاستماع إلى الغناء يورث الفقر، ورد السائل الذكر بالليل يورث الفقر.

Imam Ali (MGB) then said, 'Do you want me to tell you what will increase your share of daily bread?'

The people said, 'O Commander of the Faithful! Yes.'

He (MGB) said, 'The following deeds will increase your share of daily bread: saying your noon and afternoon, or evening and night prayers one right after the other; saying some supplications after the night and morning prayer; visiting the relatives; sweeping the entrance of the house; sympathizing with your believing brothers; getting up early in the morning and going out to work to earn the daily bread; asking God for forgiveness; being trustworthy; saying what is right; going to pray when the call to prayer is announced; not talking in the toilet; not being greedy; being grateful to the Owner of the blessings;

avoiding false swearing; making ablution before eating; eating what might fall off of the table-cloth[1]. In addition, God the Almighty will fend off seventy types of calamities from whoever praises God thirty times each day – the simplest of which being poverty.'"

Sixteen Characteristics Due to Wisdom

16-3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Abu Sa'id Sahl ibn Zyad al-Adamy, on the authority of Muhammad ibn al-Hussein ibn Zayd al-Zyat, on the authority of Amr ibn Uthman al-Khazzaz, on the authority of Sabit ibn Dinar, on the authority of Sa'ed ibn Tarif al-Khifaf, on the authority of Al-Asbaq ibn al-Nobatat that the Commander of the Faithful Imam Ali (MGB) said, "Honesty equals faithfulness. Lying equals treason. Politeness equals nobility. Determination equals accomplishment. Wastefulness equals destruction. Frugality equals being wealthy. Greed equals lowness. Lowness equals debasement. Generosity equals friendship. Meanness equals loneliness. Kindness equals humbleness. Disability equals debasement. Following aspirations equals deviation. Loyalty equals manliness. Selfishness equals destruction. Perseverance equals prosperity."

Sixteen Groups from the Nation of Muhammad (MGB) Who Do Not Love the Members of the Holy Household but Despise Them and Have Animosity towards Themdcccxciv

16-4 The following tradition has been narrated by Ahmad ibn al-Hassan al-Qat'tan and Ali ibn Ahmad ibn Musa – may God be pleased with them – who narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Abu Bakr – Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah al-Zarir, on the authority of Al-A'amash, on

ثم قال عليه السلام: ألا أنبئكم بعد ذلك بما يزيد في الرزق قالوا: بلى يا أمير المؤمنين فقال: الجمع بين الصلاتين يزيد في الرزق، والتعقيب بعد الغداة وبعد العصر يزيد في الرزق، وصلة الرحم تزيد في الرزق، وكسح الفنا يزيد في الرزق، ومواساة الاخ في الله عز وجل يزيد في الرزق، والبكور في طلب الرزق يزيد في الرزق، والاستغفار يزيد في الرزق، واستعمال الامانة يزيد في الرزق، وقول الحق يزيد في الرزق، وإجابة المؤذن يزيد في الرزق، وترك الكلام في الخلاء يزيد في الرزق، وترك الحرص يزيد في الرزق، وشكر المنعم يزيد في الرزق، واجتناب اليمين الكاذبة يزيد في الرزق، والوضوء قبل الطعام يزيد في الرزق، وأكل ما يسقط من الخوان يزيد في الرزق، ومن سبح الله كل يوم ثلاثين مرة دفع الله عز وجل عنه سبعين نوعا من البلاء أيسرها الفقر.

ست عشرة خصلة من الحكم

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا قالا: حدثنا أبوسعيد 3-16
سهل بن زياد الآدمي، عن محمد بن الحسين بن زيد الزيات عن عمرو بن عثمان الخزاز، عن ثابت بن دينار، عن
سعد بن طريف الخفاف، عن الاصبغ بن نباتة قال: كان أمير المؤمنين عليه السلام يقول: الصدق أمانة، والكذب
خيانة، والادب رئاسة، والحزم كياسة، والسرف متواة، والقصد مثراة، والحرص مفقرة، والدناءة، محقرة، والسخاء
.قربة، واللؤم غربة، والرقة استكانة، والعجز مهانة، والهوى ميل، والوفاء كيل، والعجب هلاك، والصبر ملاك

ستة عشر صنفا من أمة محمد صلى الله عليه وآله لا يحبون أهل بيته ويبغضونهم ويعادونهم

حدثنا أحمد بن الحسن القطان، وعلي بن أحمد بن موسى رضي الله عنهما قالا: حدثنا أحمد بن يحيى بن 4-16
زكريا القطان قال: حدثنا أبو بكر بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول قال: حدثنا أبو معاوية
الضرير، عن الاعمش عن

the authority of Ja'far ibn Muhammad as-Sadiq (MGB). The same has also been narrated by Bakr ibn Abdullah ibn Habib who quoted Abdullah ibn Muhammad ibn Nataviat, on the authority of Ali ibn Abdul Mumin al-Zaferan al-Kufy, on the authority of Muslim ibn Khalid al-Zanji, on the authority of Ja'far ibn Muhammad as-Sadiq(MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB). The same tradition has been narrated by Bakr ibn Abdullah ibn Habib, on the authority of Al-Hassan ibn Sanán, on the authority of his father, on the authority of Muhammad ibn Khalid al-Barqy, on the authority of Muslim ibn Khalid that Ja'far ibn Muhammad as-Sadiq (MGB) said:

"Thirteen groups (Tamim said sixteen groups) of the nation of my grandfather (MGB) do not like us. They do not teach the people to love us. They detest us. They do not follow us. They abandon us and advise the people to abandon us. They are truly our enemies and they deserve the Fire of Hell."

He was asked, 'O (grand)son of God's Prophet (MGB)! May God fend them off from you. Who are they?'

He (MGB) said, "They are the following:

(1) Those who have an extra organ. You cannot find any one who has an extra organ but that he is an enemy of us and he does not show loyalty to us.

(2) Those who are born defective. There are none whom the honorable the Exalted God has created to be defective who are not opposed to us in their hearts.

(3) Those who are one-eyed from birth (the right eye in specific). You will not find anyone whom God has created to be blind but that he fights against us and he is on peaceful terms with our enemies.

(4) The men with ever-lasting black hair – those whose hair never turns grey no matter how long they live. Their beard stays black like the neck of a crow. They always raly the people against us and

increase the number of our enemies.

(5) Men who are really dark. You will not find anyone of them but that he curses at us and praises our enemies.

(6) Bald men. You do not see any bald men but that he slanders, defames, and goes about with slander against us.

(7) The men who are greenish. Although they are many, no one of such men but that he welcomes us in our presence but defames us in our absence (i.e. two-faced), seeking to betray us.

جعفر بن محمد عليهما السلام. قال بكر بن عبد الله بن حبيب: وحدثني عبد الله بن محمد بن ناطويه قال: حدثنا علي بن عبدالمؤمن الزعفراني الكوفي قال: حدثنا مسلم بن خالد الزنجي قال: حدثنا جعفر بن محمد، عن أبيه، عن جده عليهم السلام. قال: بكر بن عبد الله بن حبيب: وحدثني الحسن بن سنان قال: حدثني أبي، عن محمد بن خالد البرقي، عن مسلم بن خالد، عن جعفر بن محمد عليهما السلام قالوا كلهم: ثلاثة عشر، وقال تميم: ستة عشر، صنفا من امة جدي صلى الله عليه وآله لا يحبوننا، ولا يحبوننا إلى الناس، ويبغضوننا ولا يتولوننا، ويخذلوننا ويخذلون الناس عنا، فهم أعداؤنا حقا لهم نار جهنم ولهم عذاب الحريق.

قال: قلت: بينهم لي يا بن رسول الله وقاك الله شرهم.

قال: الزائد في خلقه فلا ترى أحدا من الناس في خلقه زيادة إلا وجدته لنا مناصبا، ولم تجده لنا مواليا.

والناقص الخلق من الرجال، فلا ترى لله عز وجل خلقا ناقصة الخلقة إلا وجدت في قلبه علينا غلا.

والاعور باليمين للولادة، فلا ترى لله خلقا ولد أعور اليمين إلا كان لنا محاربا، ولاعدائنا مسالما.

والغربيب من الرجال، فلا ترى لله عز وجل خلقا غربيبا وهو الذي قد طال عمره فلم يبيض شعره وترى لحيته مثل حنك الغراب إلا كان علينا مؤلبا ولاعدائنا مكاثرا.

والحلكوك من الرجال، فلا ترى منهم أحدا إلا كان لنا شتاما ولاعدائنا مداحا.

والاقرع من الرجال، فلا ترى رجلا به قرع إلا وجدته همازا لمازا مشاء بالنميمة علينا.

والمفصص بالخضرة من الرجال فلا ترى منهم أحدا وهم كثيرون إلا وجدته يلقانا بوجهه ويستدبرنا بآخر يبتغي لنا الغوائل.

(8) The ostracized men. Whenever you meet any of them, you will find them incurring the animosity of us and openly misleading the people.

(9) The leprous men. Whenever you meet any of them, you will find them waylaying us and ambushing our followers and us, intending to mislead us from the straight path.

(10) The leucodermic ones, who are the firewood of Hell. They will inevitably be lodged there.

(11) The sodomized ones. Whenever you meet any of them, you will find them chanting with dispraise of us and rallying others against us.

(12) The people of a twon called Sejestan. They are our enemies and antagonists. They are verily the wickedest of all people and creatures. May the chastisement that is decided for Pharaoh, Haman, and Korah be decided for them.

(13) The people of a city called Ray. They are the enemies of Allah, His Messenger, and the Messenger's Household. They consider waging war against the Prophet's Household as holy war and they consider their properties to be spoils of war. May the chastisement of disgrace inflict them in this world and in the Hereafter and may endless torture be inflicted upon them.

(14) The people of a city called Mosul. They are the most vicious inhabitants of this earth.

(15) The people of a city called al-Zawra, which will be built in the future. They quench their thirst with our blood and flatter the rulers by means of showing hatred against us. They show loyalty to our enemies, consider fighting against us as an obligatory duty, and consider waging war agaisnt us as inevitable necessity.

O son, beware of these peoples. Beware of them! If two of them can put a hand on one of us, they will definitely intend to kill him. "[2]

1. In Eastern countries it is customary to sit at a table-cloth spread out on the floor.
2. This is a very weak tradition which seems to have been made up to sow the seeds of discord amongst the people. That is why it was shortened in translation. God knows best.

Part 17: On Seventeen-Numbered

Characteristics

One Should Make Ghusl for Seventeen Occasions

17–1 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Hammad ibn Isa, on the authority of Hurayz ibn Abdullah, on the authority of Muhammad ibn Muslim, on the authority of Abi Ja'far al–Baqir (MGB), "One should make major ritual ablutions (*ghusl*)

والمنبوذ من الرجال، فلا تلقى منهم أحدا إلا وجدته لنا عدوا مضلا مبينا.

والابرص من الرجال فلا تلقى منهم أحدا إلا وجدته يرصد لنا المراصد، ويقعد لنا ولشيعتنا مقعدا ليضلنا بزعمه عن سواء السبيل.

والمجذوم وهم حصب جهنم هم لها واردون، والمنكوح فلا ترى منهم أحدا إلا وجدته يتغنى بهجائنا ويؤلب علينا.

وأهل مدينة تدعى سجستان هم لنا أهل عداوة ونصب وهم شر الخلق والخليقة، عليهم من العذاب ما على فرعون وهامان وقارون.

وأهل مدينة تدعى الري هم أعداء الله وأعداء رسوله وأعداء أهل بيته يرون حرب أهل بيت رسول الله صلى الله عليه وآله جهادا، ومالهم مغنما، فلهم عذاب الخزي في الحياة الدنيا والآخرة ولهم عذاب مقيم.

وأهل مدينة تدعى الموصل هم شر من على وجه الارض.

وأهل مدينة تسمى الزوراء تبنى في آخر الزمان يستشفون بدمائنا ويتقربون ببغضنا، يوالون في عداوتنا ويرون حربنا فرضا وقتالنا حتما.

يا بني فاحذر هؤلاء، ثم احذرهم، فإنه لا يخلو اثنان منهم بأحد من أهلك إلا هموا بقتله. واللفظ لتميم من أول الحديث إلى آخره.

باب السبعة عشر

الغسل في سبعة عشر موطنا

1-17 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن حماد بن عيسى، عن حريز بن عبد الله قال: قال محمد بن مسلم، عن أبي جعفر عليه السلام: الغسل في سبعة عشر موطنا: ليلة سبع عشرة من شهر رمضان وهي ليلة التقاء الجمعين ليلة بدر وليلة تسع عشر، وفيها يكتب الوفد وفد السنة، وليلة

for seventeen occasions: 1. On the night of the 17th of *Ramazan* which is the night on which the army of Islam encountered the army of Quraysh in the Battle of Badr. 2. On the night of the 19th of *Ramazan* on which one's destiny is recorded. 3. On the night of the 21st of *Ramazan* on which the Trustees of the Prophets have died, Jesus – the son of Mary (MGB) was raised up to Heaven and Moses (MGB) died. 4. The night of the 23rd of *Ramazan* which is hoped to be the Night of Power.[1]

In another tradition narrated by Abdurrahman Ibn Aba Abdullah Basry we read that he had heard Abu Abdullah as-Sadiq (MGB) say, "You should also make major ritual ablutions (*ghusl*) on the night of the 24th of *Ramazan*. It is best to perform the major ritual ablutions (*ghusl*) on both nights."

Now returning to the tradition above narrated by Muhammad ibn Muslim, on the authority of Abi Ja'far al-Baqir (MGB): 6- On the day of *Eid ul-Azha*. 7- On the day of *Eid ul-Fitr*. 8 and 9 – Upon entering the shrines in Mecca and Medina. 10- On the day of wearing the *Ihram* (*Taharrum*).[2] 11- On the pilgrimage day. 12- On the day of entering the House of God. 13- On the day of *Al-Tarviat*.[3] 14- On the day of *Arafat*.[4] 15- Upon performing the major ritual ablutions (*ghusl*) for the deceased. Once you perform the major ritual ablutions (*ghusl*) for the deceased and shroud the corpse, or when you touch the corpse after if gets cold. 16- On Fridays. 17- If on total eclipse of the sun you wake up and you had not said the prayers for the eclipse of the sun, then you should make major ritual ablutions (*ghusl*) and say the prayers.

1. Laylatul Qadr.
2. The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed rida' is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style called wishah. The other, called izar, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.
3. The eight day of Dhul-Hijja on which the Hajj pilgrims move on from Mecca towards Mina.
4. The ninth day of the Arabic month of Dhul-Hijja when Hajj has just concluded. Millions of Muslims have gathered in Mecca to perform the ancient rites of the pilgrimage, established by the Prophet Abraham (MGB) and restored and purified by the Prophet Muhammad (MGB) for all mankind until the end of time. The central event of Hajj is standing on the plain of Arafat on the afternoon and until sunset of the ninth day of Dhul-Hijja.

Part 18: On Eighteen-Numbered Characteristics

The Eighteen Characteristics of the Commander of the Faithful Ali (MGB)

18-1 Abu Abdullah al-Hussein ibn Muhammad al-Ashnani al-Razi in Balkh - narrated that his grandfather quoted Muhammad ibn Qaf'far, on the authority of Abdullah ibn Salih al-Muqar'ri, on the authority of Israel, on the authority of Hakim ibn Jobayr, on the authority of Mujahid, on the authority of Abdullah ibn Shadad ibn al-Had, on the authority of Ibn Abbas[1], "The Commander of the Faithful Imam Ali (MGB) had eighteen characteristics. He would have attained prosperity even if he (MGB) only had one of them. No one in this nation has even one of these eighteen characteristics."

إحدى وعشرين وهي الليلة التى مات فيها أوصياء النبيين عليهم السلام، وفيها رفع عيسى بن مريم، وقبض موسى عليهما السلام، وليلة ثلاث وعشرين يرجى فيها ليلة القدر.

وقال عبدالرحمن بن أبي عبد الله البصري: قال لي أبوعبد الله عليه السلام: اغتسل في ليلة أربعة وعشرين ما عليك أن تعمل في الليلتين جميعا.

رجع الحديث إلى محمد بن مسلم في الغسل ويوم العيدين، وإذا دخلت الحرمين، ويوم تحرم، ويوم الزيارة، ويوم تدخل البيت، ويوم التروية، ويوم عرفة، وغسل الميت، وإذا غسلت ميتا وكفنته أو مسسته بعد ما يبرد، ويوم الجمعة، وغسل الكسوف إذا احترق القرص كله فاستيقظت ولم تصل فاغتسل واقض الصلاة.

باب الثمانية عشر

لامير المؤمنين عليه السلام ثمانى عشرة منقبة

18-1: حدثنا أبوعبد الله الحسين بن محمد الاشناني الرازي ببلخ قال: أخبرنا جدي قال: حدثنا محمد بن غفار قال حدثنا عبد الله بن صالح المقرئ، قال: حدثنا إسرائيل، عن حكيم بن جبير، عن مجاهد، عن عبد الله بن شداد بن الهاد، عن ابن عباس قال: كانت لعلي عليه السلام ثماني عشرة منقبة لو لم يكن له إلا واحدة لنجا ولقد كانت له ثماني عشرة منقبة لم تكن لاحد من هذه الامة.

God Considers Eighteen-Year Olds Blameworthy

18-2 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB) who said, "What is meant by 'long enough life' in the following words of the Honorable the Exalted God, *'Did We not give you long enough life so that he that would should receive admonition?'*2 is eighteen years."

1. See footnote for 1-21.
2. The Holy Quran: Fatir 35:37.

Part 19: On Nineteen-Numbered Characteristics

Nineteen Words with Which Any Prayers Would Be Accepted

19-1 Abu Ahmad Hani ibn Mahmood ibn Hani al-Abdi narrated that his father quoted Abul Hassan Muhammad ibn al-Hassan al-Qaderi, on the authority of Abu Muhammad Abdus ibn Muhammad al-Bolghashazi, on the authority of Mansoor ibn Asad, on the authority of Ahmad ibn Abdullah, on the authority of Ishaq ibn Yahya, on the authority of Khasif ibn Abdul Rahman, on the authority of Sa'id ibn Jobayr that Ibn Abbas1 said, "Once Ali (MGB) faced the Prophet (MGB) and asked him something. Then the Prophet (MGB) told him, 'O Ali! I swear by Him who appointed me to the Prophethood that I have more or less some things which my friend Gabriel has brought for me and said, 'O Muhammad! This is a gift for you from the Honorable the Exalted God who has honored you with it and which He has not given to any of the Prophets before you. It is nineteen words of supplications which are sure to be effective for anyone who has hurt feelings; is involved in difficulties; is sad or frightened by the thieves and fire; or is frightened by a ruler. God would give relief to any such persons who use these supplications. These nineteen supplications are as follows: four of them are written on Isra'fil's forehead; four of them are written on Michael's forehead2; four of them are written around the Throne; four of them are written on Gabriel's forehead and three of them are written where God has willed.' Ali ibn Abi Talib (MGB) asked, 'How can we supplicate using them?' The Prophet (MGB) replied, 'You should say:

O Support of him who lacks support; O Hoard of him who lacks hoard; O Prop of him who lacks prop; O Shelter of him who lacks shelter; O Aid of him who is aidless; O Treasure of him who has no treasure; O Might of him who wants might; O He Who pardons generously; O He Who overlooks excellently; O Help of the weak; O Treasure of the poor; O He Who is greatly

ما وبخ الله عز وجل به ابن ثمان وعشرة سنة

18-2 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي باسناده رفعه إلى أبي عبد الله عليه السلام في قول الله عز وجل: "أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ" قال: توبيخ لابن ثمان عشرة سنة.

ابواب التسعة عشر

تسعة عشر حرفا فيها فرج للداعى بهن من الافات

19-1 حدثنا أبوأحمد هانئ بن محمود بن هانئ العبدي قال: حدثنا أبي قال: حدثنا أبوالحسن محمد بن محمد بن الحسن القادري قال: حدثنا أبومحمد عبدوس بن محمد البلغاشاذي قال: حدثنا منصور بن أسد قال: حدثنا أحمد بن عبد الله قال: أخبرنا إسحاق بن يحيى عن خصيف بن عبدالرحمن، عن سعيد بن جبير، عن ابن عباس قال: أقبل علي بن أبي طالب عليه السلام إلى النبي صلى الله عليه وآله فسأله شيئا فقال له النبي صلى الله عليه وآله: يا علي والذي بعثني بالحق نبيا ما عندي قليل ولا كثير ولكني اعلمك شيئا أتاني به جبرئيل خليلي، فقال: يا محمد هذه هدية لك من عند الله عز وجل أكرمك الله بها لم يعطها أحدا قبلك من الانبياء وهي تسعة عشر حرفا لا يدعو بهن ملهوف ولا مكروب ولا محزون ولا مغموم، ولا عند سرق ولا حرق، ولا يقولهن عبد يخاف سلطانا إلا فرج الله عنه وهي تسعة عشر حرفا أربعة منها مكتوبة على جبهة إسرافيل، وأربعة منها مكتوبة على جبهة ميكائيل، وأربعة منها مكتوبة حول العرش، وأربعة منها مكتوبة على جبهة جبرئيل، وثلاثة منها حيث شاء الله، فقال علي بن أبي طالب عليه السلام: كيف ندعو بهن يا رسول الله؟ قال: قل: يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ ويَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ وَيَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ ويَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ وَيَا غِيَاثَ مَنْ لاَ غِيَاثَ لَهُ وَيَا كَنْزَ مَنْ لاَ كَنْزَ لَهُ وَيَا عِزَّ مَنْ لاَ عِزَّ لَهُ يَا كَرِيمَ ٱلْعَفْوِ يَا حَسَنَ ٱلتَّجَاوُزِ يَا عَوْنَ ٱلضُّعَفَاءِ يَا كَنْزَ ٱلْفُقَرَاءِ يَا عَظِيمَ ٱلرَّجَاءِ يَا مُنْقِذَ ٱلْغَرْقَىٰ يَا مُنْجِيَ

hoped; O savior of the drowned; O rescuer of the perishing; O All-munificent; O All- benign; O All-gracious; O All-benevolent; It is You alone before Whom the darkness of night has prostrated. So have the light of day, the brightness of moon, the radiance of sun, the rustle of trees, and the murmur of water. O Allah; O Allah; O Allah. There is no god save You

alone without having any partner. O my Lord; O Allah; (please do) bless Mu¦ammad and the Household of Mu¦ammad and do to us all that which suits You. Then you should ask God for what you need. It is hoped that God willing, it be fulfilled.'"

Nineteen Orders Issued for Women

19-2 Abul Hussein Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn al-Hussein quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that

in his will to Ali (MGB), God's Prophet (MGB) told him, "O Ali, it is not obligatory upon women to attend the Friday or the congregational prayers; recite the *azan*[3] or the *iqamah*[4] visit the ill; participate in funeral processions; walk between *Safa* and *Marva;* kiss the Black Stone, or shave their hair (as a ritual of the *Hajj*). It is not obligatory upon women to assume the position of a judge or a consultant. They do not have to slaughter animals except in emergencies, recite the *Talbih*[5] aloud, stay at the grave, listen to the sermons (of the Friday Prayers), and manage marriage ceremonies. Women should not leave their husband's house without their husband's consent. Should they do so, God, Gabriel, and Michael[6] will curse them. They should not give away anything from their husband's house without their husband's consent. Women should not even let a night pass while their husbands are angry with them, even if their husbands are in the wrong."

Nineteen Questions that As-Sadiq (MGB) Asked the Indian Doctor in Mansoor's Presence

19-3 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Sa'id al-Hassan ibn Ali al-Ado'we quoted Ebad ibn Saheeb, on the authority of his father, on the authority of his grandfather, on the authority of Al-Rabi'a - the companion of al-Mansoor, "One day Ja'far Ibn Muhammad as-Sadiq (MGB) went to see Mansoor when an Indian doctor who read medical books was there. The Imam

ٱلْهَلْكَىٰ يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضِلُ اَنْتَ ٱلَّذِي سَجَدَ لَكَ سَوَادُ ٱللَّيْلِ وَنُورُ ٱلنَّهَارِ وَضوْءُ ٱلْقَمَرِ وَشُعَاعُ ٱلشَّمْسِ وَحَفِيفُ ٱلشَّجَرِ وَدَوِيُّ ٱلْمَاءِ يَا اللّهُ يَا اللّهُ يَا اللّهُ لاَ إِلٰهَ إِلاَّ اَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ يَا رَبَّاهُ يَا اَللّهُ صَلِّ عَلَىٰ مُحَمَّدٍ وآلِ مُحَمَّدٍ وَٱفْعَلْ بِنَا مَا اَنْتَ اَهْلُهُ. فإنك لا تقوم من مجلسك حتى تستجاب لك إن شاء الله.

قال أحمد بن عبد الله: قال أبوصالح: لا تعلموا السفهاء ذلك.

وضع عن النساء تسعة عشر شيئا

19-2 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثني أنس بن محمد أبومالك، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي ليس على النساء جمعة ولا جماعة، ولا أذان، ولا إقامة، ولا عيادة مريض، ولا اتباع جنازة، ولا هرولة بين الصفا والمروة، ولا استلام الحجر، ولا حلق، ولا تولي القضاء، ولا تستشار، ولا تذبح إلا عند الضرورة، ولا تجهر بالتلبية، ولا تقيم عند قبر، ولا تسمع الخطبة، ولا تتولى التزويج، ولا تخرج من بيت زوجها إلا بإذنه، فإن خرجت بغير إذنه لعنها الله وجبرئيل وميكائيل ولا تعطى من بيت زوجها شيئا إلا بإذنه، ولا تبيت وزوجها عليها ساخط وإن كان ظالما لها.

ذكر تسع عشرة مسألة سأل عنها الصادق عليه السلام الطبيب الهندى في مجلس المنصور فلم يعلمها وأخبره الصادق عليه السلام بجوابها

3-19 حدثنا أبوالعباس محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبوسعيد الحسن بن علي العدوي قال: حدثنا عباد بن صهيب، عن أبيه، عن جده، عن الربيع صاحب المنصور قال: حضر أبوعبد الله جعفر بن محمد الصادق عليهم السلام مجلس المنصور يوما وعنده رجل من الهند يقرأ كتب الطب فجعل أبو

(MGB) was listening. When the Indian doctor finished reading, he asked the Imam (MGB), O Aba Abdullah! Do you want me to teach you medicine?' As-Sadiq (MGB) replied, 'No. Since what I know is better than what you know.' The Indian doctor said, 'What do you know?' The Imam (MGB) said, 'I treat heat with cold, cold with heat, moisture with dryness and dryness with moisture. I leave the rest of the affairs to the Honorable the Exalted God and rely on the Prophet's saying 'that the stomach is the center of all ailments and abstinence is the best treatment for all ailments. The body should be given time to get used to things.' The doctor said, 'Medicine is nothing else but this.' As-Sadiq (MGB) said, 'Do you think that I have learned these things from books on medicine?' The Indian doctor said, 'Yes, I do.' As-Sadiq (MGB) said, 'No. I swear by God that I have only learned these from the Glorified God. Am I better in medicine or you? The Indian doctor said, 'I am better.'

As-Sadiq (MGB) said, 'O Indian! May I then ask you a few questions?' He said, 'Go ahead and ask.' As-Sadiq (MGB) said, 'O Indian! Why is the skull made of several pieces?' He said, 'I do not know.' The Imam (MGB) asked, 'Why is there hair on the skull?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why is there no hair on the forehead?' He said, 'I do not know.' The Imam (MGB) asked, 'Why are there lines and wrinkles on the forehead?' He said, 'I do not know.' The Imam (MGB) asked, 'Why are the eyebrows above the eyes?' He said, 'I do not know.' The Imam (MGB) asked, 'Why the two eyes are shaped like almonds?' He said, 'I do not know.' The Imam (MGB) asked, 'Why is the nose placed in between them?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why is the hole in the nose located beneath it?' He said, 'I do not know.' The Imam (MGB) asked, 'Why is there a lip and the moustache above the mouth?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why do men have beards?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why are the front teeth sharp, the grinding teeth are wide and the canine teeth are tall?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why is there no hair on the palm of the hand?' He said, 'I do not know.' The Imam (MGB) asked, 'Why are the nails and the hair not alive?' He said, 'I do not know.' The Imam (MGB) asked, 'Why is the heart shaped like a pine seed?'

He said, ‘I do not know.’ The Imam (MGB) asked, ‘Why do the lungs have two divisions which move in place?’ He said, ‘I do not know.’ The Imam (MGB) asked, ‘Why is the liver curved?’ He said, ‘I do not know.’ The Imam

عبد الله الصادق جعفر بن محمد عليهما السلام ينصت لقراءته فلما فرغ الهندي قال له: يا أبا عبد الله: أتريد مما معي شيئا؟ قال: لا، فإن ما معي خير مما معك، قال: وما هو؟ قال: أداوي الحار بالبارد، والبارد بالحار، والرطب باليابس، واليابس بالرطب، وأرد الامر كله إلى الله عز وجل، وأستعمل ما قاله رسوله صلى الله عليه وآله وأعلم أن المعدة بيت الداء والحمية هي الدواء، واعود البدن ما اعتاد، فقال الهندي: وهل الطب إلا هذا؟ فقال الصادق عليه السلام: أفتراني عن كتب الطب أخذت؟ قال: نعم، قال: لا والله ما أخذت إلا عن الله سبحانه، فأخبرني أنا أعلم بالطب أم أنت؟ فقال الهندي: بل أنا، قال الصادق عليه السلام: فأسألك شيئا؟ قال: سل، قال عليه السلام: أخبرني يا هندي لم كان في الرأس شؤون؟ قال: لا أعلم، قال: فلم جعل الشعر عليه من فوقه؟ قال: لا أعلم، قال: فلم خلت الجبهة من الشعر؟ قال: لا أعلم، قال: فلم كان لها تخطيط وأسارير؟ قال: لا أعلم، قال: فلم كان الحاجبان من فوق العينين؟ قال: لا أعلم، قال: فلم جعلت العينان كاللوزتين قال: لا أعلم، قال: فلم جعل الانف فيما بينهما؟ قال: لا أعلم قال: ولم كان ثقف الانف في أسفله، قال: لا أعلم، قال: فلم جعلت الشفة والشارب من فوق الفم؟ قال: لا أعلم، قال: فلم احتد السن وعرض الضرس وطال الناب؟ قال: لا أعلم، قال: فلم جعلت اللحية للرجال؟ قال: لا أعلم، قال: فلم خلت الكفان من الشعر؟ قال: لا أعلم قال: فلم خلا الظفر والشعر من الحياة؟ قال: لا أعلم، قال: فلم كان القلب كحب الصنوبر؟ قال: لا أعلم، قال: فلم كانت الرية قطعتين وجعل حركتها في موضعها؟ قال: لا أعلم، قال: فلم كانت الكبد حدباء؟ قال: لا أعلم،

(MGB) asked, ‘Why does the kidney look like a bean?’ He said, ‘I do not know.’ The Imam (MB) asked, ‘Why do the two legs not bend backwards?’ He said, ‘I do not know.’ The Imam (MGB) asked, ‘Why are the feet curved?’ He said, ‘I do not know.’

As-Sadiq (MGB) said, ‘But I know.’

The Indian doctor said, ‘So please tell me.’

As-Sadiq (MGB) said, ‘The skull is made of several pieces since it is hollow. It would break up, if it was not made up of several pieces. It lasts longer since it is made up of several pieces. There is hair on top of the skull so that the oil from the base of the hair can reach the brain, and evaporation can take place from the tips of the hair to let off the heat of the brain. There is no hair on the forehead so that light can reach the eyes. There are lines and wrinkles on the forehead to block the sweat from the head, so that it doesn’t reach the eyes long enough for one to wipe it off. It is similar to the river beds on the Earth which hold the water. The eyebrows are placed above the eyes to control the amount of light that reaches the eyes.

O doctor! Have you not noticed that when there is too much light, people hold their hand above their eyes so as to limit the amount of light which reaches the eyes. The nose is placed in between the two eyes so as to equally divide the light into them. The two eyes are shaped like almonds so that drops of medication can stay in them and not fall off. The holes in the nose are located beneath it, so that the

waste stuff from can leave the skull through it and the smell of things can be sensed by it. If the holes were placed above it neither could the waste stuff leave the skull nor could you smell anything. A lip and the moustache are placed above the mouth so as to hold the waste stuff leaving the skull through the nose and so as not to pollute the food and drinks until one can wipe the lip and the moustache off. Men have beards so that they may be distinguished from women. The front teeth are sharp to make it easier to bite and chew. The grinding teeth are wide so that it is easier to break down the food which we chew and the canine teeth are high to reinforce the grinding teeth just as pillars which are used in buildings. There is no hair on the palm of the hands so that one can feel what he touches with them. Were there any hair on the palms of the hands, nothing could be felt by touching. The nails and the hair are not alive, since they look awkward when they grow and they look better when they are trimmed or cut. However, if they were alive one would feel pain. The heart is shaped like a pine seed because it is upside-down. Its top is narrower so that it can fit on between the lungs, and the lungs are cooled

قال: فلم كانت الكلية كحب اللوبيا؟ قال: لا أعلم، قال: فلم جعل طي الركبتين إلى خلف؟ قال: لا أعلم قال: فلم تخصرت القدمان؟ قال: لا أعلم. فقال الصادق عليه السلام: لكني أعلم، قال: فأجب فقال الصادق عليه السلام: كان في الرأس شؤون لانه المجوف إذا كان بلا فصل أسرع إليه الصداع، فإذا جعل ذا فصول كان الصداع منه أبعد، وجعل شعر من فوقه ليوصل بوصوله الادهان إلى الدماغ، ويخرج بأطرافه البخار منه، ويرد الحر والبرد الواردين عليه. وخلت الجبهة من الشعر لانها مصب النور إلى العينين، وجعل فيها التخطيط والاسارير ليحتبس العرق الوارد من الرأس عن العين قدر ما يميطه الانسان عن نفسه، كالانهار في الارض التي تحبس المياه، وجعل الحاجبان من فوق العينين ليرد عليهما من النور قدر الكفاية، ألا ترى يا هندي أن من غلبه النور جعل يده على عينيه ليرد عليهما قدر كفايتهما منه وجعل الانف فيما بينهما ليقسم النور قسمين إلى كل عين سواء، وكانت العين كاللوزة ليجري فيها الميل بالدواء ويخرج منها الداء، ولو كانت مربعة أو مدورة ما جرى فيها الميل، وما وصل إليها دواء، ولا خرج منها داء، وجعل ثقب الانف في أسفله لتنزل منه الادواء المنحدرة من الدماغ، ويصعد فيه الارايح إلى المشام ولو كان على أعلاه لما أنزل داء، ولا وجد رائحة، وجعل الشارب والشفة فوق الفم ليحتبس ما ينزل من الدماغ عن الفم لئلا يتنغص على الانسان طعامه وشرابه فيميطه عن نفسه، وجعلت اللحية للرجال ليستغنى بها عن الكشف في المنظر ويعلم بها الذكر من الانثى، وجعل السن حادا لان به يقع المضغ، وجعل الضرس عريضا لان به يقع الطحن والمضغ، وكان الناب طويلا ليسند الاضراس والاسنان كالاسطوانة في البناء، وخلا الكفان من الشعر لان بهما يقع اللمس فلو كان فيهما شعر ما درى الانسان ما يقابله ويلمسه، وخلا الشعر والظفر من الحياة لان طولهما سمج وقصهما حسن، فلو كان فيهما حياة لالم الانسان بقصهما، وكان القلب كحب الصنوبر لانه منكس فجعل رأسه دقيقا ليدخل في الرية فتروح عنه ببردها لئلا يشيط الدماغ بحره وجعلت الرية قطعتين ليدخل بين

while it pumps and the brain doesn't burn out due to heat. The lungs have been made in two divisions which move in place so that it may encompass the heart and get cooled with its beating. The liver is curved so that it may encompass the stomach with its weight placed on the stomach[7] in order that the stomach's vapors may leave it. The kidney is shaped like a bean so that it affects the flow of the sperm through its passage (vas deferens) to be a drop at a time. Were it like a rectangle or a circle, one could not feel the joy of ejaculation. Once semen leaves the seminal vesicle[8] in the back it goes through with a spring like action into the ejaculatory duct. The two legs bend the way they do, since we normally walk

forward and our movements are balanced. Were it otherwise, we would fall down when we walked. Our feet are curved, since once we step on the ground we do not feel all the weight. This is similar to a millstone. If a millstone is placed on its round edge even a child can turn it. However, if it falls on the ground even a strong man cannot move it.'

The Indian doctor asked, 'Where did you learn this knowledge from?' As-Sadiq (MGB) replied, 'I learned these from my forefathers who had learned it from God's Prophet (MGB). God's Prophet had learned it from Gabriel who had learned it from God the Lord of the Two Worlds - may His Majesty be Exalted, who created the body and the soul.'

The doctor said, 'You are right. I bear witness that there is no god but God and Muhammad is God and His servant and you are the most knowledgeable man of your time.'"

1. See footnote for 1-21.
2. Michael is one of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]
3. The general call to prayer
4. The specific call to prayer
5. Talbih is saying: 'Labayk. Labayk. Allahuma Labayk. La Sharika Laka Labayk. Inalhamd avlne'mat laka valmulk la sharika laka. (Here I am, O Allah, at Thy service. Here I am, Thou art without partner, here I am. All Praise and blessings are thine, and Dominion! Thou art without partner!)
6. Gabriel and Michael are two of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]
7. The liver is found in the upper right-hand side of the abdomen under the ribs below the diaphragm. It is a dark reddish-brown organ that weighs about three pounds.
8. A structure in the male that is about five centimeters long and is located behind the bladder and above the prostate gland. The seminal vesicles contribute fluid to the ejaculation. They secrete a significant proportion of the fluid that ultimately becomes semen. About 70% of the seminal fluid in humans originates from the seminal vesicles. The thick secretions contain proteins, enzymes, fructose, mucus, vitamin C, flavins, phosphorylcholine and prostaglandins. The high fructose concentrations provide nutrient energy for the spermatozoa as they travel through the female reproductive system. The fluid is expelled under sympathetic contraction of the muscularis mucosae.

PART 20: On Twenty and Above-Numbered Characteristics

Twenty Characteristics in Love for the Holy Household

20-1 Muhammad ibn al-Fazl ibn Zaydoye al-Jalab al-Hamedany in Hamedan narrated that Ibrahim ibn Amroos al-Hamedany quoted Al-Hassan ibn Isma'il, on the authority of Sa'id ibn al-Hikam, on the authority of his father, on the authority of Al-O'za'ee, on the authority of Yahya ibn Abi Kasir, on the

authority of Abi Salma (who is Abu Salma ibn Abdul Rahman), on the authority of Abi Sa'ed al-Khidry that God's Prophet (MGB) said, "Whomever God has bestowed with the love of the Divine Leaders (MGB) from my Household has received the prosperity of this world and the Hereafter. He should have no doubt that he will go to Heaven. There are twenty properties in the love of my Household: ten for this world and ten for the Hereafter. The ten for this world are: abstinence;

مضاغطها فيتروح عنه بحركتها، وكان الكبد حدباء ليثقل المعدة ويقع جميعا عليها فيعصرها ليخرج ما فيها من البخار، وجعلت الكلية كحب اللوبيا لان عليها مصب المني نقطة بعد نقطة فلو كانت مربعة أو مدورة احتبست النقطة الاولى إلى الثانية فلا يلتذ بخروجها الحي، إذ المني ينزل من قفار الظهر إلى الكلية فهي كالدودة تنقبض وتنبسط ترميه أولا فأولا إلى المثانة كالبندقة من القوس وجعل طي الركبة إلى خلف لان الانسان يمشي إلى بين يديه فيعتدل الحركات ولولا ذلك لسقط في المشي وجعلت القدم مخصرة لان المشي إذا وقع على الارض جميعه ثقل كثقل حجر الرحى، فإذا كان على حرفه رفعه الصبي وإذا وقع على وجهه صعب نقله على الرجل.

فقال له الهندي: من أين لك هذا العلم؟ فقال عليه السلام: أخذته عن آبائي عليهم السلام عن رسول الله صلى الله عليه وآله عن جبرئيل عليه السلام عن رب العالمين جل جلاله الذي خلق الاجساد والارواح،

فقال الهندي: صدقت وأنا أشهد أن لا إله إلا الله وأن محمدا رسول الله وعبده، وأنك أعلم أهل زمانك.

ابواب العشرين وما فوقه

في حب أهل البيت عليهم السلام عشرون خصل

1-20 حدثنا محمد بن الفضل بن زيدويه الجلاب الهمداني بهمدان قال: حدثنا إبراهيم بن عمروس الهمداني قال: حدثنا الحسن بن إسماعيل، عن سعيد بن الحكم عن أبيه، عن الاوزاعي، عن يحيى بن أبي كثير، عن أبي سلمة، عن أبي سعد الخدري قال: قال رسول الله صلى الله عليه وآله: من رزقه الله حب الائمة من أهل بيتي فقد أصاب خير الدنيا والآخرة، فلا يشكن أحد أنه في الجنة فإن في حب أهل بيتي عشرون خصلة، عشر منها في الدنيا وعشر منها في الآخرة، أما التي في الدنيا

eagerness to acquire knowledge; piety in religion; inclination to worship; repentance before death; pleasure with staying up at night (for praying or supplications); not being envious of what other people own; abiding by what is divinely right and wrong; dislike of this world; and generosity. And the ten for the Hereafter are: there will be no Reckoning for him; his deeds will not be measured; his record of deeds will be given to his right hand (implying that he is saved); freedom from the Fire of Hell will be promised for him; his face will be white; he will be wearing Heavenly garments; he will be given the right to

intercede on behalf of one-hundred members of his family; God the Almighty will look upon him with His Mercy; he will be wearing a crown – one of the Heavenly Crowns; and he will enter Heaven without any Reckoning. Then blessed be[1] those who love the Members of my Household."

Twenty Characteristics of One who Believes in God

20-2 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Abdullah ibn Mihran, on the authority of Ali ibn al-Hussein ibn Ubaydullah al-Yashkari, on the authority of Muhammad ibn al-Masna al-Hazrami, on the authority of Uthman ibn Zayd, on the authority of Jabir ibn Yazid that Abi Ja'far al-Baqir (MGB) said, "There are twenty rights for a believer incumbent upon the Honorable the Exalted God. It is incumbent upon the Blessed the Sublime God not to put him through such a trial which would force him out of the religion. It is incumbent upon God not to leave him without any food or clothing. It is incumbent upon God not to let him be blamed by his enemies. It is incumbent upon God not to debase or belittle him. It is incumbent upon God not to divulge his secrets. It is incumbent upon God not to take away his life by drowning or burning. It is incumbent upon God not to have anything overtake him or for him to overtake something. It is incumbent upon God to help him out of the plots of those who plot. It is incumbent upon God to safeguard him from being overpowered by the oppressors. It is incumbent upon God to associate him with us in this world and the Hereafter. It is incumbent upon God not to give him a disease that would make His creation look bad. It is incumbent upon God to safeguard him from vitiligo[2] and leprosy. It is incumbent upon God not to take away his life after having done a major sin. It is incumbent upon God to remind him of his sins so that he may repent. It is incumbent upon God not to deny him of the knowledge of His Proof. It is incumbent upon God not to make what is wrong dear in his heart. It is incumbent upon God to resurrect him along with us on the Resurrection Day with the light of his

فالزهد والحرص على العمل، والورع في الدين، والرغبة في العبادة، والتوبة قبل الموت، والنشاط في قيام الليل، واليأس مما في أيدي الناس، والحفظ لامر الله ونهيه عز وجل، والتاسعة بغض الدنيا، والعاشرة السخا، وأما التي في الآخرة فلا ينشر له ديوان، ولا ينصب له ميزان، ويعطى كتابه بيمينه، ويكتب له براءة من النار، ويبيض وجهه، ويكسى من حلل الجنة، ويشفع في مائة من أهل بيته، وينظر الله عز وجل إليه بالرحمة ويتوج من تيجان الجنة، والعاشرة يدخل الجنة بغير حساب فطوبى لمحبي أهل بيتي.

للمؤمن على الله عز وجل عشرون خصلة

20-2 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي قال: حدثني محمد بن عبد الله بن مهران قال: حدثني علي بن الحسين ابن عبيدالله اليشكري قال: حدثني محمد بن المثنى الحضرمي، عن عثمان بن زيد، عن جابر بن يزيد، عن أبي جعفر عليه السلام قال: للمؤمن على الله عز وجل عشرون خصلة

يفي له بها، على الله تبارك وتعالى أن لا يفتنه ولا يضله، وله على الله أن لا يعريه ولا يجوعه، وله على الله أن لا يشمت به عدوه، وله على الله أن لا يخذله ويعزله،وله على الله أن لا يهتك ستره، وله على الله أن لا يميته غرقا ولا حرقا، وله على الله أن لا يقع على شيء ولا يقع عليه شيء، وله على الله أن يقيه مكر الماكرين، وله على الله أن يعيذه من سطوات الجبارين، وله على الله أن يجعله معنا في الدنيا والآخرة، وله على الله أن لا يسلط عليه من الادواء ما يشين خلقته، وله على الله أن يعيذه من البرص والجذام وله على الله أن لا يميته على كبيرة، وله على الله أن لا ينسيه مقامه في المعاصي حتى يحدث توبة، وله على الله أن لا يحجب عنه معرفته بحجته، وله على الله أن لا يعزز في قلبه الباطل، وله على الله

faith shining in front of him. It is incumbent upon God to make him succeed in all good affairs. It is incumbent upon God not to make him subdued by his enemies and be belittled. It is incumbent upon God to have him end up securely and with faith and join him up with us in the Highest Paradise. These are the Honorable the Exalted God's conditions for believers."

The Reward for Performing Hajj Pilgrimage Twenty Times

20-3 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Yahya al-Mu'azi, on the authority of Muhammad Khalid al-Tayalesi, on the authority of Sayf ibn Umayrih, on the authority of Abu Bakr al-Hazrami that Abu Abdullah as-Sadiq (MGB) said, "A person who has gone on the *Hajj* pilgrimage for twenty times will not see Hell nor will he hear its roaring sounds."

Twenty-Three Praiseworthy Characteristics of As-Sajjad

20-4 Al-Muzaf'far ibn Ja'far (ibn al-Muzaf'far) ibn al-Alavi al-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Mas'ood al-Ayashi quoted his father, on the authority of Abdullah ibn Muhammad Khalid al-Tayalesi, on the authority of his father, on the authority of Muhammad ibn Zyad al-Azodi, on the authority of Hamzih ibn Himran, on the authority of his father Humran ibn A'ayn, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB), "Ali ibn al-Hussein (MGB) said one-thousand units of prayers each day and night as the Commander of the Faithful Imam Ali (MGB) did. He (MGB) had five-hundred date palms and used to say two units of prayers under each of them.

When he (MGB) prayed, he stood very humbly and his color changed due to his fear of God. He prayed as if a lowly servant was praying in front of a Majestic King. His organs shook as he prayed out of fear of the Honorable the Exalted God. He prayed like one who was saying farewell to praying and that this was going to be his last prayer. One day his cloak fell off his shoulder as he was praying. He did not correct this until after he finished saying his prayers.

Some of his companions asked him about the reason for this. He (MGB) replied, 'Woe to you! Do you

know who I was standing before? Indeed only as much of a person's prayer is accepted that he concentrates on.' Then the man said, 'O thus we are all ruined!'

Then, the Imam (MGB) said, 'No! Indeed the Honorable the Exalted God would perfect your prayers with the recommendable (*Nafila*) prayers which

أن يحشره يوم القيامة ونوره يسعى بين يديه، وله على الله أن يوفقه لكل خير، وله على الله أن لا يسلط عليه عدوه فيذله، وله على الله أن يختم له بالامن والايمان ويجعله معنا في الرفيق الاعلى. هذه شرائط الله عز وجل للمؤمنين.

ثواب من حج عشرين حجة

20-3 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد بن أحمد ابن يحيى بن عمران الاشعري قال: حدثنا محمد بن يحيى المعاذي، عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بكر الحضرمي قال: قال أبوعبد الله عليه السلام: من حج عشرين حجة لم ير جهنم ولم يسمع شهيقها ولا زفيرها.

ذكر ثلاث وعشرين خصلة من الخصال المحمودة التى وصف بها على بن الحسين زين العابدين عليهما السلام

20-4 حدثنا المظفر بن جعفر [بن المظفر] بن العلوي السمرقندي رضي الله عنه حدثنا جعفر بن محمد بن مسعود العياشي، عن أبيه قال: حدثنا عبد الله بن محمد خالد الطيالسي قال: حدثني أبي، عن محمد بن زياد الازدي، عن حمزة بن حمران، عن أبيه حمران بن أعين، عن أبي جعفر محمد بن علي الباقر عليهما السلام قال: كان علي بن الحسين عليهما السلام يصلي في اليوم والليلة ألف ركعة كما كان يفعل أمير المؤمنين عليه السلام كانت له خمس مائة نخلة فكان يصلي عند كل نخلة ركعتين، وكان إذا قام في صلاته غشي لونه لون آخر، وكان قيامه في صلاته قيام العبد الذليل بين يدي الملك الجليل، كانت أعضاؤه ترتعد من خشية الله عز وجل، وكان يصلي صلاة مودع يرى أنه لا يصلي بعدها أبدا، ولقد صلى ذات يوم فسقط الرداء عن إحدى منكبيه فلم يسوه حتى فرغ من صلاته فسأله بعض أصحابه عن ذلك فقال: ويحك أتدري بين يدي من كنت، إن العبد لا يقبل من صلاته إلا ما أقبل عليه منها بقلبه، فقال الرجل: هلكنا فقال: كلا إن الله عز وجل متمم ذلك بالنوافل. وكان عليه السلام ليخرج في الليلة الظلماء فيحمل الجراب على

you perform.' The Imam (MGB) often went out in the darkness of the night with a bag on his back in which he (MGB) carried coins. He even carried food and wood on his back. He (MGB) went to the doors, knocked on them and gave things to whoever came out of the house. The Imam (MGB) covered up his face when he (MGB) gave something to the poor so that they could not recognize him. Only when the Imam (MGB) died, did they recognize that it had been him who brought the stuff for them. Once they put his corpse down to perform the ritual ablutions (*wuzu*) for the deceased, they looked at his back and noticed that it had become rough like a camels' knees due to carrying heavy loads on his back to the

doors of the needy and the poor. One day he went out and he was carrying a fur cloak. A beggar came and hanged onto it. He (MGB) gave it to him and left. He (MGB) bought fur clothes in the winter and sold them it the summer and gave away the money in charity. He (MGB) saw a group of people who were begging on the day of *Arafat*. He (MGB) said, 'Woe to you! You should not ask for things from anyone other than God on such a day! Even babies in their mother's wombs are hoped to be fortunate on this day.' He (MGB) abstained from eating food with his mother. They asked him (MGB), 'O son of God's Prophet (MGB)! You always do good deeds and have good relationships with your next of kin. How come you do not eat any food with her?' He (MGB) replied, 'I do not like to reach out for what her eyes may have sought.' A man asked him (MGB), 'O son of God's Prophet! Indeed I really like you for God's sake, while you despise me.' He (MGB) went on the *Hajj* pilgrimage twenty times riding a female camel, and he (MGB) never cracked the whip at it! When the female camel died, he (MGB) ordered that it be buried under the ground so that the beasts do not eat it. Once they asked his female slave about him (MGB). She said, 'Should I give you a short answer or a long one?' They said, 'Give a short reply.' She said, 'I never fed him during the day, and never spread out his bed for him at night.' He ran into a group of people who were gossiping about him. He (MGB) stood in front of them and told them, 'May God forgive me if you are saying the truth, and may God forgive you if you are lying.' Whenever a seeker of knowledge came to him, he (MGB) said, 'Hail to what is recommended by God's Prophet.' Then he (MGB) said, 'Indeed when a seeker of knowledge leaves his house and walks on wet or dry things, everything as deep down as the seventh level beneath the Earth will say glorifications for him.' He (MGB) used to feed one-hundred poor families in Medina. He (MGB) liked the orphans, the helpless ones, the weak and the helpless beggars to sit at his table-cloth[3]. He fed them with his own hand and gave the married ones some food to take for the wives. He (MGB)

ظهره وفيه الصرر من الدنانير والدراهم، وربما حمل على ظهره الطعام أو الحطب حتى يأتي بابا بابا فيقرعه ثم يناول من يخرج إليه، وكان يغطي وجهه إذا ناول فقيرا لئلا يعرفه فلما توفي عليه السلام فقدوا ذلك فعلموا أنه كان علي بن الحسين عليهما السلام، ولما وضع عليه السلام على المغتسل نظروا إلى ظهره وعليه مثل ركب الابل مما كان يحمل على ظهره إلى منازل الفقراء والمساكين، ولقد خرج ذات يوم وعليه مطرف خز فعرض له سائل فتعلق بالمطرف فمضى وتركه، وكان يشتري الخز في الشتاء، فإذا جاء الصيف باعه فتصدق بثمنه، ولقد نظر عليه السلام يوم عرفة إلى قوم يسألون الناس، فقال: ويحكم أغير الله تسألون في مثل هذا اليوم إنه ليرجى في هذا اليوم لما في بطون الحبالى أن يكونوا سعداء ولقد كان عليه السلام يأبى أن يؤاكل امه فقيل له: يا ابن رسول الله أنت أبر الناس وأوصلهم للرحم فكيف لا تؤاكل امك؟ فقال: إني أكره أن تسبق يدي إلى ما سبقت عينها إليه، ولقد قال له عليه السلام رجل: يا ابن رسول الله إني لاحبك في الله حبا شديدا فقال: اللهم إني أعوذ بك أن احب لك وأنت لي مبغض، ولقد حج على ناقة له عشرين حجة فما قرعها بسوط، فلما توفت أمر بدفنها لئلا تأكلها السباع، ولقد سئلت عنه مولاة له فقالت: أُطنب أو اختصر ؟ فقيل لها: بل اختصري ، فقالت: ما أتيته بطعام نهاراً قط ، وما فرشت له فراشاً بليلٍ قط. ولقد انتهى ذات يوم إلى قوم يغتابونه فوقف عليهم ، فقال لهم: إن كنتم صادقين فغفر الله لي ، وإن كنتم كاذبين فغفر الله لكم. وكان إذا جاءه طالب علم فقال: مرحباً بوصيّ رسول الله صلى الله عليه وآله. ثم يقول: إن طالب العلم إذا خرج من منزله لم يضع رجلَيه على رَطب ولا يابس من الأرض ، إلاّ سبَّحت له إلى الأرضين السابعة ، ولقد كان يعول مئة أهل بيت من فقراء المدينة. وكان يعجبه أن يحضر طعامه اليتامى والأضرار والزّمنى والمساكين الذين لا حيلة لهم. وكان يناولهم

never ate anything unless he (MGB) gave the equal of it in charity. He (MGB) prayed so much that the places of his body where he prostrated peeled off seven times each year. He collected them and these were buried with him when he died. He (MGB) cried twenty years for his father Al-Hussein (MGB). He cried every time they brought him some food. Once his servant said, 'O son of God's Prophet! Your sorrow is endless and I am afraid that you may die.' He (MGB) said, 'Woe to you! Indeed the Prophet Jacob (MGB) had twelve sons. God made one of them absent. He (MGB) cried so much for him that his eyes turned white and all the hair on his head got white due to grief. Moreover, his back was bent in his sorrow while his son was alive in this world. However, I have seen my father, my brother, my uncle and seventy members of my family get killed. How can I overcome my grief.'

What Has Come About the 21st and 23rd Nights of Ramazan

20-5 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman, on the authority of Al-Fuzayl ibn Yasar, "On the 21st and 23rd nights of the month of *Ramazan*, Abi Ja'far al-Baqir (MGB) said supplications from the beginning of the night until midnight, and then started to pray from midnight."

20-6 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Al-Hussein ibn al-Hassan ibn Aban quoted Al-Hassan ibn Sa'id, on the authority of Suleiman al-Ja'fari that Abul Hassan Al-Kazim (MGB) said, "Say one-hundred units of prayers on the 21st and 23rd nights of the month of *Ramazan*. Say the Opening Chapter (*Al-Fatiha*[4]) once in each unit and say the *Al-Ikhlas*[5] Chapter ten times in each unit of these prayers."

20-7 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Ibn Faz'zal, on the authority of Abi Jamileh, on the authority of Refa'at that Aba Abdullah as-Sadiq (MGB) said, "The Night of Power is the beginning of the next year and the end of the current year. Our elders - may God be pleased with them - all agree that the Night of Power is the night of the 23rd of the month of *Ramazan*. On that night ritual bathing may be performed from the beginning of the night up until the end of the night."

20-8 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam, on the authority of Sayf ibn Umayrih, on the authority of Hisan ibn Mihran, "I asked Aba Abdullah as-Sadiq (MGB) about the Night of Power. The Imam (MGB) said, 'Seek it on the nights of the twenty-first and the twenty-third of *Ramazan*.'"

بيده، ومن كان له منهم عيال حمل له إلى عياله من طعامه ، وكان لا يأكل طعاماً حتى يبدأ فيتصدق بمثله. ولقد
كان تسقط منه كل سنة سبع ثفنات من مواضع سجوده لكثرة صلاته ، وكان يجمعها ، فلما مات دُفنت معه.ولقد

كان بكى على أبيه الحسين عليه السلام عشرين سنة، وما وضع بين يديه طعام إلا بكى حتى قال له مولى له: يا ابن رسول الله أما آن لحزنك أن تنقضي؟! فقال له: ويحك إن يعقوب النبي عليه السلام كان له اثنا عشر ابنا فغيب الله عنه واحدا منهم فابيضت عيناه من كثرة بكائه عليه،وشاب رأسه من الحزن، واحدودب ظهره من الغم، وكان ابنه حيا في الدنيا وأنا نظرت إلى أبي وأخي وعمي وسبعة عشر من أهل بيتي مقتولين حولي فكيف ينقضي حزني.

ما جاء في ليلة احدى وعشرين وثلاث وعشرين من شهر رمضان

20-5 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن حماد بن عثمان، عن فضيل بن يسار، قال: كان أبوجعفر عليه السلام إذا كانت ليلة إحدى وعشرين وثلاث وعشرين أخذ في الدعاء حتى يزول الليل فاذا زال الليل صلى.

20-6 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا الحسين ابن الحسن بن أبان، عن الحسن بن سعيد، عن سليمان الجعفري قال: قال أبوالحسن عليه السلام: صل ليلة إحدى وعشرين وليلة ثلاث وعشرين مائة ركعة، تقرأ في كل ركعة "الحمد" مرة، و"قل هو الله أحد" عشر مرات.

20-7 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسين بن أبي الخطاب، عن ابن فضال، عن أبي جميلة، عن رفاعة، عن أبي عبد الله عليه السلام قال: ليلة القدر هي أول السنة وهي آخرها. واتفق مشايخنا رضي الله عنهم على أنها ليلة ثلاث وعشرين من شهر رمضان والغسل فيها من أول الليل وهو يجزي إلى آخره.

20-8 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن حسان بن مهران، عن أبي عبد الله عليه السلام قال: سألته، عن ليلة القدر فقال: التمسها ليلة إحدى وعشرين وليلة ثلاث وعشرين.

20-9 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ibrahim ibn Hashim, on the authority of Al-Hussein ibn al-Hassan al-Qurashi, on the authority of Suleiman ibn Hafs al-Basry, on the authority of Abdullah ibn al-Hussein ibn Zayd ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB), on the authority of his father (MGB), on the authority of Ja'far ibn Muhammad (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "O my nation! The Honorable the Exalted God dislikes twenty-four characteristics in you and admonishes you against them. He detests that you play when you pray; to mention it when you give charity; to laugh in the graveyards; to spy on houses; and to look at women's genitals, for this may cause blindness6. He detests that you talk when you make love, and said that it could lead to dumbness in the child. He detests that you dose off before the last night prayer. He

detests that you talk after the last night prayer. He detests that you bathe in the open without a towel. He detests that you engage in sexual intercourse in the open. He detests that you go into the river without any clothes. He said that there are constructors and angels who reside in the rivers. He detests that you go into the bath without any clothes. He detests that you talk between the general[7] and the specific calls[8] to the morning prayer until after the prayers end. He detests that you sail at sea when it is stormy. He detests that you sleep on unfenced roofs and said, 'No one is to be held responsible for whoever sleeps on unfenced roofs.' He detests a man to sleep alone in the house. He detests a man to approach his wife while she is having her menstruation, since that would lead to a child who has leprosy or vitiligo[9] and there would be no one but himself to blame. He detests a man who has had a wet dream to have intercourse with his wife before washing himself, since then a child might be born who is insane and then there will be no one but himself to blame. He detests a man to talk to a man infected with leprosy, unless there is a distance of an arms length between him and the infected man. He said, 'Escape from a person infected with leprosy as you would escape from a lion.' He detests that you urinate in a river or flowing creek. He detests building a toilet under fruit trees which bear fruits. He detests a man to put his shoes on while he is standing up. He detests a man to enter a dark house, unless he has a light to see his way. He detests blowing at the place of the prayer."

Congregational Prayers Are Twenty-Five Ranks Higher than Individual Prayers

20-10 Abul Qasim Abdullah ibn Ahmad, the jurisprudent in Balkh – narrated that Abu Harb quoted Muhammad ibn Aheed, on the authority of

النهي عن أربع وعشرين خصلة

20-9 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم عن الحسين بن الحسن القرشي، عن سليمان بن حفص البصري، عن عبد الله بن الحسين ابن زيد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام، عن أبيه، عن جعفر بن محمد عن أبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله:إن الله عز وجل كره لكم أيتها الامة أربعا وعشرين خصلة، ونهاكم عنها:كره لكم العبث في الصلاة، وكره المن في الصدقة، وكره الضحك بين القبور، وكره التطلع في الدور، وكره النظر إلى فروج النساء وقال: يورث العمى، وكره الكلام عند الجماع وقال: يورث الخرس يعني في الولد، وكره النوم قبل العشاء الآخرة، وكره الحديث بعد العشاء الآخرة، وكره الغسل تحت السماء بغير مئزر، وكره المجامعة تحت السماء، وكره دخول الانهار إلا بمئزر وقال: في الانهار عمار وسكان من الملائكة، وكره دخول الحمامات إلا بمئزر، وكره الكلام بين الاذان والاقامة في صلاة الغداة حتى تقضي الصلاة، وكره ركوب البحر في هيجانه،وكره النوم في سطح ليس بمحجر، وقال: من نام على سطح غير ذي محجر فقد برئت منه الذمة، وكره أن ينام الرجل في بيت وحده، وكره للرجل أن يغشى امرأته وهي حائض فإن غشيها فخرج الولد مجذوما أو أبرص فلا يلومن إلا نفسه،وكره أن يغشى الرجل امرأته وقد احتلم حتى يغتسل من احتلامه الذي رأى، فان فعل فخرج الولد مجنونا فلا يلومن إلا نفسه، وكره أن يكلم الرجل مجذوما إلا أن يكون بينه وبين المجذوم قد ذراع، وقال: فر من المجذوم فرارك من الاسد، وكره البول على شط نهر جاري، وكره

أن يحدث الرجل تحت شجرة قد أينعت يعني أثمرت، وكره أن يتنعل الرجل وهو قائم، وكره أن يدخل الرجل البيت المظلم إلا أن يكون بين يديه نار، وكره النفخ في موضع الصلاة.

صلاة الجماعة أفضل من صلاة الفرد بخمس وعشرين درجة

20–10 أخبرني أبو القاسم عبد الله بن أحمد الفقيه ببلخ فيما أجازه لي قال: حدثنا أبو حرب قال: حدثنا محمد بن أحيد عن ابن أبي عيسى الحافظ قال: أخبرنا أبو

Ibn Abi Isa al–Hafiz, on the authority of Abul Qasim Muhammad ibn Ibrahim, on the authority of Ibn Bakir, on the authority of Al–Lays, on the authority of Ibn al–Had, on the authority of Abdullah ibn Khabab, on the authority of Abi Sa'id al–Khidry that God's Prophet (MGB) said, "Congregational prayers are twenty–five times better than individual prayers."

He added, "In his writings to me, my father – may God be pleased with him – said, 'Congregational prayers have twenty–five higher ranks in Paradise over individual prayers.'"

There Are Twenty–Nine Characteristics In Prayers

20–11 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al–Taleqani – may God be pleased with him – narrated that Muhammad ibn Sa'id al–Hamedany – a servant of the Hashemites[10] – quoted Al–Monzar ibn Muhammad, on the authority of Ja'far (ibn Soma'at), on the authority of Aban al–Ahmar, on the authority of Al–Hussein ibn Alvan, on the authority of Amr ibn Sabet, on the authority of his father, on the authority of Zamrat ibn Habib, "I asked the Prophet (MGB) about praying. The Prophet (MGB) said, 'Praying is one of the religious principles. There lies the Honorable the Exalted God's Pleasure in it. It is the way of the Prophets. There is the love of the angels for the prayer niche. The following are the results of praying: guidance; faith; light of recognition; increase in daily sustenance; comfort for the body; hatred of Satan; an armor against the atheists; acceptance of supplications; acceptance of deeds; something put aside for the Hereafter; an intercession between one and the angel of death; a companion in the grave; a resting place in one's grave; an answer for the questioning angels (*Nakir* and *Munkar*[11]); a crown on a believers head and a light upon his face at the time of Resurrection; a dress upon a believer's body at the time of Resurrection; a veil between a believer's body and the Fire; a proof between a believer and his Lord – may His Majesty be Exalted; a savior of one's body from the Fire; a certificate to go over the Bridge[12]; one's key to Paradise; a believer's nuptial gift for the Houries[13]; the price (paid by a believer) for Paradise; the means by which a servant can attain high ranks, since prayers consist of glorifications, praises, saying *'God is Great'*, and saying *'There is no god but God',* sanctifications, promises and calls.'"

Knowledge Has Twenty-Nine Characteristics

20-12 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Ubayd al-Yaqtayni who narrated a group of friends who linked it up to the Commander of the Faithful Imam Ali

القاسم محمد بن إبراهيم قال: حدثنا ابن بكير قال: حدثنا الليث، عن ابن الهاد، عن عبد الله بن خباب، عن أبي سعيد الخدري قال: إن رسول الله صلى الله عليه وآله قال:صلاة الجماعة أفضل من صلاة الفرد بخمس وعشرين درجة. وقال أبي رضي الله عنه في رسالته إلي: لصلاة الرجل في جماعة على صلاة الرجل وحده خمس وعشرين درجة في الجنة.

في الصلاة تسع وعشرون خصلة

20-11 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أحمد بن محمد بن سعيد الهمداني مولى بني هاشم، قال: أخبرنا المنذر بن محمد قال: حدثنا جعفر، عن أبان الاحمر قال: حدثنا الحسين بن علوان، عن عمرو بن ثابت، عن أبيه، عن ضمرة بن حبيب، قال: سئل النبي صلى الله عليه وآله عن الصلاة، فقال عليه السلام: الصلاة من شرايع الدين، وفيها مرضات الرب عز وجل، وهي منهاج الانبياء، وللمصلي حب الملائكة، وهدى وإيمان، ونور المعرفة، وبركة في الرزق، وراحة للبدن، وكراهة للشيطان، وسلاح على الكافر، وإجابة للدعاء، وقبول للاعمال، وزاد للمؤمن من الدنيا إلى الآخرة، وشفيع بينه وبين ملك الموت، وانس في قبره، وفراش تحت جنبه، وجواب لمنكر ونكير، وتكون صلاة العبد عند المحشر تاجا على رأسا ونورا على وجهه، ولباسا على بدنه، وسترا بينه وبين النار،وحجة بينه وبين الرب جل جلاله، ونجاة لبدنه من النار، وجوازا على الصراط، ومفتاحا للجنة، ومهورا لحورالعين، وثمنا للجنة، بالصلاة يبلغ العبد إلى الدرجة العليا لان الصلاة تسبيح وتهليل وتحميد وتكبير وتمجيد وتقديس وقول ودعوة.

في العلم تسع وعشرون خصلة

20-12 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبيد اليقطيني قال: حدثنا جماعة من أصحابنا رفعوه إلى أمير المؤمنين عليه

(MGB) that God's Prophet (MGB) said, "Acquire knowledge since learning is a good deed, teaching equals saying God's glorifications, and discussing about knowledge equals participating in a holy war. Teaching knowledge to the one who doesn't know it is giving charity. Granting knowledge to the proper persons brings God's pleasure, since one knows the lawful and the unlawful using knowledge and knowledge would lead its seeker to Paradise. Knowledge is a guide in case of fear; it is a companion in case of loneliness; it is a guide in case of hardships; it is a weapon against the enemies; and an

ornament in the presence of friends. God promotes some people by means of knowledge to such a high rank that they are the leaders of goodness and must be obeyed. Their deeds must be taken into consideration and their works must be followed. The angels are inclined to be their friends and they anoint them with their own wings while they pray. Everything including the fish in the sea, the beasts in the desert and the quadrupeds ask for forgiveness for them since knowledge brings life to the hearts and light to the eyes and power against sluggishness. God opens the doors to the homes of the good people for the learned men. He grants them association with the good ones in this world and in the Hereafter. God is obeyed and served by means of knowledge. God is recognized as One by means of knowledge. The bonds of relationship are fastened by means of knowledge. What is lawful and unlawful is recognized by means of knowledge. Knowledge is the prelude to action. Any action follows knowledge. God inspires it to the blessed ones and deprives the miserable ones from it.'

What Abuzar Asked the Prophet of God

20–13 Abul Hassan Ali ibn Abdullah ibn Ahmad al–Asvari narrated that Abu Yusuf Ahmad ibn Muhammad ibn Qays al–Sejezi[14] al–Mozakar quoted Abul Hassan Amr ibn Hafs, on the authority of Abu Muhammad Ubaydullah ibn Muhammad ibn Asad in Baghdad, on the authority of Al–Hussein ibn Ibrahim Abu Ali, on the authority of Yahya ibn Sa'id al–Basry, on the authority of Ibn Jarih, on the authority of Ata, on the authority of Ubayd ibn Umar al–Laysee, on the authority of Abuzar, "I went to see God's Prophet (MGB). He (MGB) was sitting alone in the mosque. The Prophet (MGB) was alone so I enjoyed his company in private. He (MGB) told me, 'O Abuzar! The mosque has certain salutations.' I asked, 'What is the mosque's salutation?' He (MGB) said, 'Two units of prayers.' I said, 'O Prophet of God! You are ordering me to say prayers. What are prayers?' He (MGB) said, 'It is the best thing. Anyone who wants to say more of it can do so and anyone who wishes to say less of it can do so.' I said, 'O Prophet of God! What is most loved by the Honorable the Exalted God?' He said,

السلام قال: قال رسول الله صلى الله عليه وآله:تعلموا العلم فإن تعلمه حسنة، ومدراسته تسبيح، والبحث عنه جهاد، وتعليمه من لا يعلمه صدقة، وبذله لاهله قربة، لانه معالم الحلال والحرام، وسالك بطالبه سبيل الجنة، وهو أنيس في الوحشة، وصاحب في الوحدة، ودليل على السراء والضراء، وسلاح على الاعداء، وزين للاخلاء، يرفع الله به أقواما يجعلهم في الخير أئمة يقتدى بهم، ترمق أعمالهم، وتقتبس آثارهم، وترغب الملائكة في خلتهم، يمسحونهم في صلاتهم بأجنحتهم، ويستغفر لهم كل شيء حتى حيتان البحور وهوامها، وسباع البر وأنعامها، لان العلم حياة القلوب، ونور الابصار من العمى، وقوة الابدان من الضعف، ينزل الله حامله منازل الاخيار، ويمنحه مجالس الابرار في الدنيا والآخرة، بالعلم يطاع الله ويعبد، وبالعلم يعرف الله ويؤخذ، وبالعلم توصل الارحام، وبه يعرف الحلال والحرام،والعلم امام العمل والعمل تابعه، يلهمه الله السعداء ويحرمه الاشقياء.

الخصال التى سأل عنها ابوذر ـ رحمه الله ـ رسول الله صلى الله عليه وآله

حدثنا أبوالحسن علي بن عبد الله بن أحمد الاسواري المذكر قال: حدثنا أبويوسف أحمد بن محمد بن قيس13–20
السجزي المذكر قال: حدثنا أبوالحسن عمر ابن حفص قال: حدثني أبومحمد عبيدالله بن محمد بن أسد ببغداد قال:
حدثنا الحسين ابن إبراهيم أبوعلي قال: حدثنا يحيى بن سعيد البصري قال: حدثني ابن جريج عن عطاء، عن عبيد
بن عمير الليثي، عن أبي ذر رحمة الله عليه قال: دخلت على رسول الله صلى الله عليه وآله وهو جالس في المسجد
وحده، فاغتنمت خلوته فقال لي: يا أباذر للمسجد تحية، قلت: وما تحيته؟ قال: ركعتان تركعهما، فقلت: يا رسوالله
إنك أمرتني بالصلاة فما الصلاة قال: خير موضوع فمن شاء أقل ومن شاء أكثر. قلت: يا رسول الله أي الاعمال
أحب إلي الله عز وجل؟ فقال: إيمان بالله،

'Believing in God and participating in a holy war in His way.' I asked, 'What is the best time to pray?' The Prophet (MGB) said, 'In the darkness of the night.' I asked, 'What is the best part of praying?' The Prophet (MGB) replied, 'The lengthening of the *Qunut*[15]. I asked, 'What is the best form of giving charity?' The Prophet (MGB) replied, 'The little bit of charity that a poor man gives an old needy person.' I asked, 'What is fasting?' The Prophet (MGB) replied, 'It is an obligatory act which has a reward near God and is reckoned several-fold by God.' I asked, 'Which is the best form of freeing a slave?' The Prophet (MGB) replied, 'Freeing one who is more expensive and dearer to his family.' I asked, 'What is the best form of holy war?' The Prophet (MGB) replied, 'The one in which one rides his own horse and fights until his blood is shed.' I asked, 'Which of the verses of the Holy Quran which God has sent upon you is greater?' The Prophet (MGB) replied, 'The verse of the Throne (*Ayat al-Kursi*).'[16] Then The Prophet (MGB) added, 'O Abuzar! The seven heavens compared to the Throne are like a ring that has fallen in a broad region of space and the size of the Empyrean Heaven[17] compared to the Throne is like that of a desert in comparison with a ring.

I asked, 'O Prophet of God! How many Prophets were there?' The Prophet (MGB) replied, 'There have been one-hundred twenty-four thousand Prophets.' I asked, 'How many of them were Messengers?' The Prophet (MGB) replied, 'Three-hundred and thirteen of them that is a large number.' I asked, 'Who was the first Prophet?' The Prophet (MGB) replied, 'Adam.' I asked, 'Was he one of the Messengers?' The Prophet (MGB) replied, 'Yes. God created him with His own Hand and gave to him of His own Spirit.' Then the Prophet (MGB) added, "O Abuzar! Four of the Prophets spoke in Syriac language[18] namely Adam (MGB); Shees (MGB); Akhnookh – that is Idris (MGB) who is the first to inscribe with a pen and Noah (MGB). Four of the Prophets have been Arabs. They were Hood, Salih, Shoayb and your Prophet Muhammad! The first of the Prophets from the Children of Israel was Moses (MGB) and the last of them was Jesus (MGB). Six-hundred Prophets were from the Children of Israel.' I asked, 'O Prophet of God! How many Books did God reveal?'

The Prophet (MGB) replied, 'God revealed one-hundred and four Books. God revealed fifty leafs (*Sahifa*'s) to Shees, thirty leafs (*Sahifa*'s) to Idris, twenty leafs (*Sahifa*'s) to Abraham. God also revealed the Torah, the Bible, the Psalms of David and the Quran.' I asked, 'O Prophet of God! What was the leaf sent to Abraham about?' The Prophet (MGB) replied, 'It all contained proverbs and pieces of advice such as 'O proud king! I did not appoint you to collect worldly wealth! Rather I appointed you so that you

do

وجهاد في سبيله قلت: فأي [وقت] الليل أفضل؟ قال: جوف الليل الغابر، قلت: فأي الصلاة أفضل؟ قال: طول القنوت، قلت: وأي الصدقة أفضل؟ قال: جهد من مقل إلى فقير ذي سن، قلت: ما الصوم؟ قال: فرض مجزي وعند الله أضعاف كثيرة، قلت: فأي الرقاب أفضل؟ قال: أغلاها ثمنا وأنفسها عند أهلها، قلت: فأي الجهاد أفضل قال: من عقر جواده واهريق دمه، قلت: فأي آية أنزلها الله عليك أعظم؟ قال: آية الكرسي. ثم قال: يا أباذر ما السماوات السبع في الكرسي إلا كحلقة ملقاة في أرض فلاة، وفضل العرش على الكرسي كفضل الفلاة على تلك الحلقة، قلت: يا رسول الله كم النبيون؟ قال: مائة ألف وأربعة وعشرون ألف نبي، قلت: كم المرسلون منهم؟ قال: ثلاثمائة وثلاثة عشر جماء غفيراء قلت: من كان أول الانبياء؟ قال: آدم، قلت: وكان من الانبياء مرسلا، قال: نعم خلقه الله بيده ونفخ فيه من روحه. ثم قال صلى الله عليه وآله: يا أباذر أربعة من الانبياء سريانيون: آدم شيث واخنوخ، وهو إدريس عليهم السلام وهو أول من خط بالقلم ونوح عليه السلم. وأربعة من الانبياء من العرب: هود وصالح وشعيب ونبيك محمد. وأول نبي من بني إسرائيل موسى، وآخرهم عيسى، وستمائة نبي، قلت: يا رسول الله كم أنزل الله من كتاب؟ قال: مائة كتاب وأربعة كتب، أنزل الله على شيث خمسين صحيفة، وعلى إدريس ثلاثين صحيفة، وعلى إبراهيم عشرين صحيفة، وأنزل التوراة والانجيل والزبور والفرقان، قلت: يا رسول الله فما كانت صحف إبراهيم؟ قال: كانت أمثالا كلها وكان فيها "أيها الملك المبتلى المغرور إني لم

not let the oppressed ask me for their needs! I shall not turn down the prayers of the oppressed even if they are atheists. A wise man whose mind has not been overwhelmed should divide up his time into three portions. He should supplicate to his Honorable and the Exalted Lord in one portion of his time. He should reckon his deeds in another portion of his time. And in the third portion he should ponder over what the Honorable the Exalted God has created. He should also spent some time in private to enjoy the lawful pleasures. This would assist him in the performance of what he has to do in the other portions of his time. It would calm his heart and prepare him for the rest of his deeds.

A wise man should see his life's condition, recognize his own position and keep his tongue in his mouth. One who considers what he says as a part of his deeds would speak a little and only when it would benefit him. A wise man should always seeks three things. He should either improve his life, provide the savings for the Hereafter, or enjoy the lawful things.'

I asked, 'O Prophet of God! What was the leaf revealed to Moses about?' The Prophet (MGB) replied, 'It was all in Hebrew. It contained advice such as, 'I wonder how one who believes in death can be happy! I wonder how one who believes in the Reckoning and the Resurrection Day can laugh! I wonder how one who has seen this world and its vicissitudes can trust it! I wonder how one who believes in destiny can exert useless efforts! I wonder how one who believes in the Reckoning of deeds doesn't do anything for his eternity?'

I asked, 'O Prophet of God! Do we have any of what God revealed to Moses and Abraham in what God has revealed to you?' The Prophet (MGB) replied, 'O Abuzar! Read: *'He is successful who growth, And remembereth the name of his Lord, so prayeth. But ye prefer the life of the world although the Hereafter is better and more lasting. Lo! This is in the former scrolls: The Book of Abraham and Moses.'*[19]

I said, ‘O Prophet of God! Please give me some advice.’

The Prophet (MGB) said, ‘I advise you to fear God as that is the utmost important issue.’ I said, ‘O Prophet of God! Give me more advice.’

The Prophet (MGB) said, ‘I advise you to recite the Quran, remember God often as possible, since then you will be remembered in the Heavens and your light shall shine upon the Earth.’

I said, ‘O Prophet of God! Please give me more advice.’

The Prophet (MGB) said, ‘I advise you to be as quiet as possible, since that would fend off Satan who is the main enemy of your religion.’

أبعثك لتجمع الدنيا بعضها إلى بعض ولكن بعثتك لترد عني دعوة المظلوم، فإني لا أردها وإن كانت من كافر، وعلى العاقل ما لم يكن مغلوبا على عقله أن يكون له ساعات: ساعة يناجي فيها ربه عز وجل، وساعة يحاسب نفسه، وساعة يتفكر فيما صنع الله عز وجل إليه، وساعة يخلو فيها بحظ نفسه من الحلال، فإن هذه الساعة عون لتلك الساعات واستجمام للقلوب، وتوزيع لها، وعلى العاقل أن يكون بصيرا بزمانه، مقبلا على شأنه، حافظا للسانه، فإن من حسب كلامه من عمله قل كلامه إلا فيما يعنيه، وعلى العاقل أن يكون طالبا لثلاث: مرمة لمعاش أو تزود لمعاد أو تلذذ في غير محرم".

قلت: يا رسول الله فما كانت صحف موسى؟ قال: كانت عبرانية كلها، وفيها "عجبت لمن أيقن بالموت كيف يفرح، ولمن أيقن بالنار لم يضحك، ولمن يرى الدنيا وتقلبها بأهلها لم يطمئن إليها، ولمن يؤمن بالقدر كيف ينصب ولمن أيقن بالحساب لم لا يعمل".

قلت: يا رسول الله هل في أيدينا مما أنزل الله عليك شيء مما كان في صحف إبراهيم وموسى؟ قال: يا أباذر اقرأ "قَدْ أَفْلَحَ مَنْ تَزَكَّى. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى. بَلْ تُؤْثِرُونَ الْحَيَوةَ الدُّنْيَا. وَالآخِرَةُ خَيْرٌ وَأَبْقَى. إِنَّ هَذَا لَفِي الصُّحُفِ الأُولَى. صُحُفِ إِبْرَاهِيمَ وَمُوسَى".

قلت: يا رسول الله: أوصني، قال: اوصيك بتقوى الله فإنه رأس الامر كله، قلت: زدني قال: عليك بتلاوة القرآن، وذكر الله كثيرا، فإنه ذكر لك في السماء، ونور لك في الارض،قلت: زدني، قال: عليك بطول الصمت فإنه مطردة للشياطين، وعون لك على أمر دينك. قلت: زدني.، قال: إياك وكثرة الضحك فإنه يميت القلب

I said, ‘O Prophet of God! Give me more advice.’ The Prophet (MGB) said, ‘I admonish you against laughing a lot, since that would cause the heart to perish and the light of your face to fade.’ I said, ‘O Prophet of God! Please give me more advice.’ The Prophet (MGB) said, ‘I advise you to always consider the situation of the people who are in an inferior position than you are, not those who are in a better position than you are. This way you will be more grateful for what God has bestowed upon you.’ I said,

‘O Prophet of God! Please give me more advice.’ The Prophet (MGB) said, ‘I advise you to visit your relations of kin even if they may have cut off from you.’ I said, ‘O Prophet of God! Please give me more advice.’ The Prophet (MGB) said, ‘I advise you to like the poor and associate with them.’ I said, ‘O Prophet of God! Please give me more advice.’ The Prophet (MGB) said, ‘I advise you to tell the truth even though it may be unpleasant.’ I said, ‘O Prophet of God! Please give me more advice.’ The Prophet (MGB) said, ‘I advise you not to fear the blame of those who blame you for the sake of God.’ I said, ‘O Prophet of God! Please give me more advice.’ The Prophet (MGB) said, ‘I advise you that what you know about yourself should hinder you from finding faults with others.’ Then the Prophet (MGB) said, ‘It is bad enough for one to have three characteristics: to know faults in others while he himself has them and is unaware of them; to feel ashamed of what others do while he himself has those characteristics to be ashamed of; and unduly hurt his companions.’ Then the Prophet (MGB) added, ‘There is no intellect better than moderation; there is no piety like abstinence from the acts that God has forbidden; and there is no good thing like being good-tempered.’

1. "For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return." [The Holy Quran: Ra'd 13:29] The Arabic word used in this verse for blessedness is Tooba which is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.
2. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).
3. In Eastern countries it is customary to sit at a table-cloth spread out on the floor.
4. The Holy Quran: Chapter 1.
5. The Holy Quran: Chapter 112.
6. It is well-known that certain sexually transmitted diseases such as syphilis can cause blindness. Some other diseases such as gonorrhea could cause a blindness for a baby being born if their eyes get infected during delivery.
7. Azan
8. Iqamah
9. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).
10. Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.
11. Munkar and Nakir are the angels who test the faith of the dead in their graves. After death, a person's soul passes through a stage called Barzakh, where it exists in the grave (even if the person's body was destroyed, the soul will still rest in the earth near its place of death). Nakir and Munkar prop the deceased soul upright in the grave and ask three questions, "Who is your Lord? Who is your Prophet? What is your religion?" A righteous believer will respond correctly, saying that his Lord is Allah, that Muhammad is his Prophet and that his religion is Islam. If the deceased answers correctly, the time spent awaiting the Resurrection is pleasant. Those who do not answer as described above are chastised until the Day of Judgment. Muslims believe that a person will correctly answer the questions not by remembering the answers before death but by his faith and deeds such as praying and shahadah (witnessing). Munkar is sometimes referred to under the name of

Munkir.

12. ‘The path’. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

13. Houries are described splendid companions of equal age well-matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.

14. In some versions we read ‘Al-Sehri.’

15. Hand-raised supplications in prayer.

16. Allah. There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).[The Holy Quran: Baqara 2:255].

17. Empyrean Heaven, is the place in the highest heaven.

18. Syriac was originally a local Aramaic dialect in northern Mesopotamia. Before Arabic became the dominant language, Syriac was a major language among Christian communities in the Middle East, Central Asia and southern India. It is now spoken as a first language in small, scattered communities in Syria, Lebanon, Turkey, Iraq, Iran, Palestine, Armenia, Georgia and Azerbaijan. These communities have, over the years, settled throughout the Middle East, Europe, North and South America, and Australia.

19. Picktal’s Translation of The Holy Quran: A’la 87:14-19.

Part 21: On Thirty and Above-Numbered Characteristics

The Thirty Signs of a Divine Leader

21-1 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Muhammad ibn Sa’id al-Kufy quoted Ali ibn al-Hassan Ibn Faz’zal, on the authority of his father, on the authority of Abil Hassan Ali ibn Musa al-Reza (MGB), “There are certain signs designating the Imam. He is the most knowledgeable, the wisest, the most pious, the most patient, the bravest, the most generous, and the person who worships the most among the people. He was born circumcised. He is pure and clean. He sees the back as well he sees the front. He has no shadow. When he fell out of his mother's uterus onto the ground, he fell onto the palms of his hands and loudly declared the two

ويذهب بنور الوجه، قلت: يا رسول الله زدني، قال: انظر إلى من هو تحتك ولا تنظر إلى من هو فوقك فانه أجدر أن لا تزدري نعمة الله عليك، قلت: يا رسول الله زدني، قال: صل قرابتك وإن قطعوك، قلت: زدني، قال: احب المساكين ومجالستهم، قلت: زدني، قال: قل الحق وإن كان مرا، قلت: زدني قال: لا تخف في الله لومة لائم، قلت: زدني، قال: ليحجزك عن الناس ما تعلم من نفسك، ولا تجد عليهم فيما تأتي [مثله].ثم قال: كفى بالمرء عيبا أن يكون

فيه ثلاث خصال: يعرف من الناس ما يجهل من نفسه، ويستحيي لهم مما هو فيه، ويؤذي جليسه بما لا يعنيه، ثم قال عليه السلام: لا عقل كالتدبير، ولا ورع كالكف، ولا حسب كحسن الخلق.

أبواب الثلاثين وما فوقه

للامام ثلاثون علامة

21-1 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: أخبرنا أحمد بن محمد بن سعيد الكوفي قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا عليهما السلام قال: للامام علامات يكون أعلم الناس، وأحكم الناس، وأتقى الناس، وأحلم الناس، وأشجع الناس، وأسخى الناس، وأعبد الناس، ويولد مختونا، ويكون مطهرا، ويرى من خلفه كما يرى من بين يديه، ولا يكون له ظل، وإذا وقع على الارض من [بطن] امه وقع على

testimonial declarations (that there is no god but God, and that Muhammad is God's Messenger). He has no nocturnal pollution. His eyes go to sleep, but his heart will not go to sleep. He is inspired[1]. The armor of God's Prophet (MGB) fits him. His urine and feces cannot be seen since the Almighty God has appointed the Earth to swallow whatever he excretes[2] even though it smells like musk. He has power over the people, although he is kinder to them than their own parents are. He is the humblest of all people before the Almighty God. He acts upon what he advises the people to do more than anyone else. He abstains from what he admonishes the people against. His prayers are accepted such that if he wishes a rock to be divided into two parts, it will. He has the weapon of the Prophet of God (MGB). He has his sword – the *Zul-Faqar*[3]. He has a list of the names of his followers up until the Resurrection Day. He has a list of the names of his enemies up until the Resurrection Day. He possesses *Al-Jame'a* – that is a nearly thirty-five meter long text which encompasses all of the needs of the human beings. He also possesses the *Jafr-i-Akbar* and *Jafr-i-Asqar* that are a goat-skin and a ram-skin which include all knowledge – even the punishment for a scratch or one, a half or a third of a crack of a whip. He also possesses the Blessed Fatimah's (MGB) *Mushaf*.[4]

21-2 And in another tradition we read, "The Imam is certified by the Holy Spirit. There is a column of light between him and God with which he sees the deeds of the people. He is informed about what he needs by it.

As-Sadiq (MGB) said, "This column of light is sometimes opened up to us and we get to know and it sometimes gets closed and we no longer know. The Imam is born. He also has children. He gets ill and he gets cured. He eats and drinks. He urinates and defecates. He gets sad. He laughs and cries. He lives and then dies. He is buried and the people go to visit his shrine. These conditions for him are general. There are two specific and important signs for him: his knowledge and the fulfillment of his

prayers. He has heard the news that he gives about the events in the future from his grandfathers and they do so from the Prophet of God (MGB). The Prophet of God (MGB) has heard them from Gabriel. Gabriel has heard them from the Almighty God. All the eleven Imams after the Prophet (MGB) were martyred. Some were martyred by the sword – that is the Commander of the Faithful Imam Ali (MGB) and Al-Hussein (MGB). The rest of them were poisoned by the disobedient rulers of their time. The martyrdom of the Imams has been a real issue – not the way the Boasters[5] believe and those who believe in turning over the authority believe[6] – May God's Curse Be on Them. They say, 'In fact, they[7] were not killed. The people thought they were. They are liars. May God's Wrath be upon them. There are

راحتيه رافعا صوته بالشهادة، ولا يحتلم،وتنام عينه ولا ينام قلبه، ويكون محدثا ويستوي عليه درع رسول الله صلى الله عليه وآله، ولا يرى له بول ولا غائط لان الله عز وجل قد وكل الارض بابتلاع ما يخرج منه،ويكون له رائحة أطيب من رائحة المسك، ويكون أولى الناس منهم بأنفسهم وأشفق عليهم من آبائهم، وامهاتهم، ويكون أشد الناس تواضعا لله عز وجل، ويكون آخذ الناس بما يأمرهم به وأكف الناس عما ينهى عنه، ويكون دعاؤه مستجابا حتى لو أنه دعا على صخرة لانشقت نصفين، ويكون عنده سلاح رسول الله صلى الله عليه وآله وسيفه ذوالفقار، ويكون عنده صحيفة فيها أسماء شيعته إلى يوم القيامة وصحيفة فيها أسماء أعدائهم إلى يوم القيامة، ويكون عنده الجامعة وهي صحيفة طولها سبعون ذراعا فيها جميع ما يحتاج إليه ولد آدم، ويكون عنده الجفر الاكبر والاصغر إهابماعز وإهاب كبش فيهما جميع العلوم حتى أرش الخدش وحتى الجلدة ونصف الجلدة وثلث الجلدة، ويكون عنده مصحف فاطمة عليها السلام.

وفي حديث آخر إن الامام مؤيد بروح القدس وبينه وبين الله عز وجل عمود من نور يرى فيه أعمال العباد 2-21 وكلما احتاج إليه لدلالة اطلع عليه.

وقال الصادق عليه السلام: يبسط لنا فنعلم، ويقبض عنا فلا نعلم، والامام يولد ويلد، ويصح ويمرض، ويأكل ويشرب، ويبول ويتغوط، ويفرح ويحزن، ويضحك ويبكي، ويموت ويقبر، ويزاد فيعلم، ودلالته في خصلتين: في العلم واستجابة الدعوة، وكلما أخبر به من الحوادث التي تحدث قبل كونها كذلك بعهد معهود إليه من رسول الله صلى الله عليه وآله توارثه من آبائه عليهم السلام. وكون ذلك مما عهده إليه جبرئيل عن علام الغيوب، وجميع الائمة الاحد عشر بعد النبي صلى الله عليه وآله قتلوا، منهم بالسيف، وهو أميرالمؤمنين والحسين عليهما السلام، والباقون عليهم السلام قتلوا بالسم، وجرى ذلك عليهم على الحقيقة والصحة، لا كما يقوله الغلاة والمفوضة لعنهم الله بأنهم يقولون: إنهم لم يقتلوا على الحقيقة، وإنما شبه للناس أمرهم، وكذبوا ما شبه أمر أحد من أنبياء الله وحججه على

no cases of the Prophets and the Imams in which the people just thought they were killed, but they were not; except for Jesus the son of Mary (MGB), since he was taken up alive from the Earth. His spirit was taken away in between the heavens[8] and the Earth. Then he was taken up to the heavens where his spirit was returned to him. The followings Words of the Almighty God refer to this, *"Behold! God said, O Jesus! I will take thee and raise thee to Myself and clear thee* (*of the falsehoods*) *of those who*

blaspheme."[9] The Almighty God also expressed what Jesus (MGB) will say on the Resurrection Day as follows, "*... And I was a witness over them whilst I dwelt amongst them. When Thou didst take me up, Thou was the Watcher over them, and Thou art a witness to all things."*[10] And the people who have transgressed beyond bounds regarding the Immaculate Imams (MGB) say, "If it is allowed for the people to think Jesus (MGB) who was not killed was killed, why should a similar issue not hold true for the Imams?" Their reply is, "Jesus (MGB) was created without a father. Why is it not allowed that the Immaculate Imams (MGB) be also created without having a father?" They will not dare express their opinion on this issue. May God Damn Them! When all the Prophets, Messengers and Imams after Adam have been created from a father and a mother – with Jesus being the only exception having only a mother – it is allowed for the people to think he was killed while he was not. This doesn't hold true for other Prophets and Imams. The Almighty God wished to establish Jesus (MGB) as a sign and a symbol for us to know that God is able to do anything.

21–3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah, Abdullah ibn Ja'far al–Homayry, Muhammad ibn Yahya al–Attar and Ahmad ibn Idris quoted Ahmad ibn Muhammad ibn Isa and Muhammad ibn al–Hussein ibn Abil–Khat'tab, on the authority of Muhammad ibn Sin'an, on the authority of Hazifat ibn Mansoor, on the authority of Mu'az ibn Kasir, on the authority of Mu'az ibn Muslim al–Hara that Aba Abdullah as–Sadiq (MGB) said, "The month of *Ramazan* is thirty days. I swear by God that it never is less."

21–4 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Yasir – the servant (of Imam Al–Reza (MGB)), "I asked Al–Reza (MGB), 'Would the month of *Ramazan* ever be twenty–nine days?" The Imam (MGB) replied, 'No. The month of *Ramazan* will never be less than thirty days.'"

21–5 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil–Qasim quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of Abil Hassan Ali ibn al–Hussein al–Reqqi,

> الناس إلا أمر عيسى بن مريم عليهما السلام وحده لانه رفع من الارض حيا وقبض روحه بين السماء والارض، ثم رفع إلى السماء ورد عليه روحه، وذلك قول الله عز وجل: "إِذْ قَالَ اللَّهُ يَاعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ" وقال عز وجل حكاية عما يقول عيسى يوم القيامة "وَكُنتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ" ويقول المتجاوزون للحد في أمر الائمة عليهم السلام: إنه إن جازأن يشبه أمر عيسى للناس، فلم لا يجوزأن يشبه أمرهم أيضا؟ والذي يجب أن يقال لهم: إن عيسى هو مولود من غيرأب فلم لا يجوز أن يكون مولودين من غيرأب، وإنهم لا يجسرون على إظهار مذهبهم لعنهم الله في ذلك ومتى جاز أن يكون جميع أنبياء الله وحججه عليهم السلام مولودين من الآباء والامهات وكان عيسى من بينهم مولودا من غيرأب جاز أن يشبه أمره للناس دون أمر غيره من الانبياء والحجج عليهم السلام كما جاز أن يولد من غيرأب دونهم وإنما أراد الله عز وجل: إن يجعل أمره آية وعلامة ليعلم بذلك أن الله على كل شيء قدير.

شهر رمضان ثلاثون يوما لا ينقص أبدا

21-3 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري، ومحمد بن يحيى العطار، وأحمد بن إدريس جميعا قالوا: حدثنا أحمد بن محمد ابن عيسى، ومحمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن حذيفة بن منصور، عن معاذ بن كثير، ويقال له: معاذ بن مسلم الهراء، عن أبي عبد الله عليه السلام قال: شهر رمضان ثلاثون يوما لا ينقص والله أبدا.

21-4 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن ياسر الخادم قال: قلت للرضا عليه السلام: هل يكون شهر رمضان تسعة وعشرين يوما؟ فقال: إن شهر رمضان لا ينقص عن ثلاثين يوما.

21-5 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبي الحسن علي بن الحسين

on the authority of Abdullah ibn Jaballe, on the authority of Muawiyah ibn Ammar, on the authority of Al-Hassan ibn Abdullah, on the authority of his forefathers, on the authority of his grandfather Al-Hassan ibn Ali ibn Abi Talib (MGB), "Several Jews went to see the Prophet of God (MGB) and one of them asked him several questions which included the following question, 'Why has God made it incumbent upon your nation to fast for thirty days while He has made it incumbent for other nations to fast for more days?' The Prophet (MGB) said, 'Indeed when Adam ate from the tree, the fruit remained in his stomach for thirty days before it was digested. That is why the Honorable the Exalted God made it incumbent upon his offspring to abstain from eating and drinking for thirty days. What they are allowed to eat and drink during these thirty days is due to the Honorable the Exalted God's Nobility. God has imposed the same restrictions on my nation that He imposed on Adam (MGB). Then the Prophet (MGB) recited the following verse, *'Fasting is prescribed for you as it was prescribed for those before you, that ye may* (*learn*) *self-restraint,-* (*Fasting*) *for a fixed number of days;'*[11] The Jew said, 'O Muhammad! You are right!'"

21-6 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Aba Abdullah al-Kufy quoted Musa ibn Imran al-Nakha'ee, on the authority of his uncle Al-Hussein ibn Yazid al-Nawfaly, on the authority of Ali ibn Hamzih, on the authority of Abi Basir, "I asked Aba Abdullah as-Sadiq (MGB) about the meaning of 'the prescribed period in the following words of the Honorable the Exalted God, *'*(*He wants you*) *to complete the prescribed period...*[12]*"* The Imam (MGB) replied, 'Thirty days.'"

21-7 (The compiler of the book narrated) that my father and Muhammad ibn al-Hassan al-Walid - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn

al-Hussein ibn Abil-Khat'tab, on the authority of Muhammad ibn Isma'il ibn Bazi'a, on the authority of Muhammad ibn Yaqoob ibn Shoayb, on the authority of his father, on the authority of Aba Abdullah as-Sadiq (MGB) that in a part of a long narration he (MGB) said, "The month of *Ramazan* is thirty days as the Honorable the Exalted God says, *'(He wants you) to complete the prescribed period...'*[13] Here complete means thirty full days."

21-8 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah, on the authority of Isma'il ibn Mihran that he had heard Ja'far ibn Muhammad as-Sadiq (MGB)

الرقي عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبائه، عن جده الحسن بن علي بن أبي طالب عليهما السلام قال:جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم عن مسائل فكان فيما سأله أن قال: لاي شيء فرض الله الصوم على امتك بالنهار ثلاثين يوما وفرض على الامم أكثر من ذلك؟ فقال النبي صلى الله عليه وآله: إن آدم لما أكل من الشجرة بقي في بطنه ثلاثين يوما ففرض الله عز وجل على ذريته ثلاثين يوما الجوع والعطش والذي يأكلونه تفضل من الله عز وجل عليهم كذلك كان على آدم ففرض الله ذلك علي امتي، ثم تلا رسول الله صلى الله عليه وآله هذه الاية "كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون أياما معدودات" قال اليهودى صدقت يا محمد.

21-6 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي ابن حمزة، عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل: " ولتكملوا العدة " قال: ثلاثين يوما.

21-7 حدثنا أبي ومحمد بن الحسن بن الوليد رضي الله عنهما قالا: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن إسماعيل بن بزيع، عن محمد ابن يعقوب بن شعيب، عن أبيه، عن أبي عبد الله عليه السلام أنه قال في حديث طويل: شهر رمضان ثلاثون يوما لقول الله عز وجل: "وَلِتُكْمِلُوا الْعِدَّةَ" والكاملة التامة.

21-8 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب، عن تميم بن بهلول قال: حدثنا أبو معاوية، عن

say, "I swear by God that God has not placed a burden on His servants more than they can bear. He has only required that they pray five times each day and night; has established only twenty-five *Dirhams* of alms-tax for each one-thousand *Dirhams*; has only required them to fast for thirty days during a year; and has only required them to go on the *Hajj* pilgrimage once in their lifetime."

The compiler of the book - may God be pleased with him - said, "The Shiites and their wise men consider *Ramazan* as never being less than thirty days. The narrations which have been written in this

chapter are in agreement with the Quran but against the public opinion (that sometimes the month of *Ramazan* may be less than thirty days). Those people with little faith in the Shiites who have maintained that *Ramazan* is thirty days every now and then, and twenty-nine days every now and then, have resorted to the concealment of faith. They have supported the general viewpoint of the public. There is no power nor any strength but in God."[14]

The thirty four women marrying whom is forbidden

21-9 Abu Muhammad al-Hassan ibn Hamzih ibn Ali ibn Abdullah ibn Muhammad ibn al-Hassan ibn al-Hussein ibn Ali ibn Abi Talib (MGB) narrated that Muhammad ibn Yazdad quoted Abdullah ibn Muhammad al-Kufy, on the authority of Abu Sa'id Sahl ibn Salih al-Ab'basi, on the authority of Ibrahim ibn Abdul Rahman al-Amoli, on the authority of Musa ibn Ja'far al-Kazim (MGB), "My father Ja'far ibn Muhammad as-Sadiq (MGB) was asked about women having intercourse with whom the Honorable the Exalted God has declared unlawful in the Holy Quran, and women having intercourse with whom the Prophet of God (MGB) has declared unlawful in his traditions. He (MGB) replied, 'There are thirty-four groups of women with whom having intercourse has been forbidden. Seventeen cases have been declared forbidden in the Holy Quran, and seventeen cases have been declared forbidden in the traditions. What has come in the Quran is as follows. The first case is adultery as the Honorable the Exalted God has says, *'Nor come nigh to adultery...'*[15] The second case is marrying women whom one's father has married as the Honorable the Exalted God says, *'And marry not women whom your fathers married...'*[16] And the other cases are as follows, ''*Prohibited to you* (*For marriage*) *are:- Your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster-mothers* (*who gave you suck*), *foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;-* (*Those who have been*) *wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past;'*[17]

إسماعيل بن مهران قال: سمعت جعفر بن محمد عليهما السلام يقول: والله ما كلف الله العباد إلا دون ما يطيقون، إنما كلفهم في اليوم والليلة خمس صلوات، وكلفهم في كل ألف درهم خمسة وعشرين درهما، وكلفهم في السنة صيام ثلاثين يوما، وكلفهم حجة واحدة، وهم يطيقون أكثر من ذلك.

قال مصنف هذا الكتاب رضي الله عنه: مذهب خواص الشيعة وأهل الاستبصار منهم في شهر رمضان أنه لا ينقص عن ثلاثين يوما أبدا، والاخبار في ذلك موافقة للكتاب ومخالفة للعامة فمن ذهب من ضعفة الشيعة إلى الاخبار التي وردت للتقية في أنه ينقص ويصيبه ما يصيبه الشهور من النقصان والتمام اتقى كما تتقى العامة، ولم يكلم إلا بما يكلم به العامة، ولا قوة إلا بالله.

الفروج المحرمة في الكتاب والسنة على أربعة وثلاثين وجها

21-9 حدثنا أبومحمد الحسن بن حمزة بن علي بن عبد الله بن محمد بن الحسن بن الحسين بن علي بن الحسين بن علي بن أبي طالب عليهم السلام قال: حدثنا محمد بن يزداد قال: حدثنا عبد الله بن أحمد بن محمد الكوفي قال: حدثنا أبوسعيد سهل بن صالح العباسي قال: حدثنا إبراهيم بن عبدالرحمن الآملي قال: حدثني موسى بن جعفر، عن أبيه جعفر بن محمد عليهم السلام قال: سئل أبي عليه السلام عما حرم الله عز وجل من الفروج في القرآن وعما حرمه رسول الله صلى الله عليه وآله في سنته فقال: الذي حرم الله عز وجل أربعة وثلاثون وجها سبعة عشر في القرآن وسبعة عشر في السنة، فأما التي في القرآن فالزنا قال الله عز وجل: "وَلاَ تَقْرَبُوا الزِّنَا" ونكاح امرأة الاب، قال الله عز وجل: "وَلاَ تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ" و"حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالاَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الأُخْتِ وَأُمَّهَاتُكُمْ اللاَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللاَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُمْ وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الأُخْتَيْنِ إِلاَّ مَا قَدْ سَلَفَ..."

And the other cases also include women in their period of menstruation as the Honorable the Exalted God says, *'And do not approach them until they are clean.'*[18]

And the other cases also include associating with women while we are in retreat in the mosque as the Honorable the Exalted God says, *'But do not associate with your wives while ye are in retreat in the mosques.'*[19]

The cases that have been declared forbidden in the traditions are as follows. The first case is having intercourse during the days of the month of *Ramazan*. The second is marrying with a women who has taken the oath of condemnation[20] after she has taken it. The third case is marrying women during the period of prohibition[21]; having intercourse while in the state of ritual consecration (*Ihram*); marrying familiar ones to whom you are forbidden to marry (since that would constitute incest); marrying a woman who has been divorced by *Zihar*[22] before the payment of expiation[23]; marrying unbelieving women[24]; for a man to ever again marry a woman after he has divorced her nine times[25]; marrying a slave after marrying a free woman[26]; marrying your wife's paternal or maternal aunts[27]; marrying a slave girl without the consent of her master; marrying a slave girl by a man who can afford to marry a free woman; marrying a captured female slave before her being assigned to be in someone's possession; marrying an unbelieving woman[28]; having sex with a bought female slave before her being purified by *Istebra* [29]; and having sex with a ransomed slave woman after some of the ransom money has been paid.'"

God Has Made Thirty-Five Prayers Incumbent Upon the People from One Friday to the Next

21-10 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) said, "God has made it incumbent upon the people to say thirty-five prayers from one Friday to the next. It has been made obligatory for one to attend a congregational prayer, and that is the Friday prayer."

1. In Arabic ‘Muhad’dasa meaning that he hears the voice of the angel of Revelations, but he doesn’t see him.
2. The Arabs used to go to the toilet behind a wall where it could later be seen. However, this implies that he went to the toilet where there was a well or a hole in the Earth. (Quoted from Man La Yahzaro ul-Faqih, v.6, p.378.
3. This is the sword of the Commander of the Faithful Ali ibn Abi Talib (MGB).
4. It seems that the most important sign of the Imam on which all the Imamiyat agree is not clearly mentioned in this tradition. It might have been removed. That is the rank of innocence or Ismat which some of the Shiite sects like the Fatahieh and the Jaroodieh do not believe in. The Fatahiehs believed that the Imam after Imam as-Sadiq (MGB) was Abdullah ibn Ja’far – the brother of Imam Musa al-Kazim (MGB). Ibn Faz’zal was one of the Fatahiehs. He was considered to be trustworthy in relating the traditions. He became sorry about his beliefs at the end of his life. People other than the Immaculate Imams (MGB) have also been born circumcised. We also see similar accounts in the Bible. The Midrash Psalms 9,7 accounts thirteen people in the Biblical period who were born circumcised. Although there is no allusion in the Hebrew Bible that these men were born in such a condition or even that they were (or were not) circumcised by their fathers or anyone else, the Rabbis deduced this from several verses, “And two peoples shall be separated from your bowels (Gen 25,23), one circumcised, and the other not circumcised. From this verse you can learn that Jacob was born circumcised. He was one of thirteen who were born circumcised, namely: Adam, Seth, Enoch, Noah, Shem, Terach, Jacob, Joseph, Moses, Samuel, David, Isaiah and Jeremiah.” In general, we do not have to accept what counters the intellect.
5. “Boasters” refers to three groups of people: 1) Those who boast about Ali (MGB) and consider him to be God. 2) Those who boast about the members of the household of the Prophet (MGB), and attribute to them characteristics which they do not attribute to themselves. 3) Those who believe that the recognition of the Imam will make us needless of performing all acts of worship and all the obligatory deeds. Thus by relying on our love for the members of the household of the Prophet (MGB) they abandon making ablutions, saying prayers, fasting, paying the alms-tax and performing the Hajj pilgrimage to the Ka’ba.
6. By “those who believe in turning over the authority” we mean one of eight groups of people. One meaning is that God has turned over the authority of creation, planning and providing sustenance to the Immaculate Imams (MGB). This itself is another form of boasting. For more information on this issue, refer to volume six of Man La Yahzaro ul-Faqih.
7. The Immaculate Imams (MGB)
8. “He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?” [The Holy Quran: Mulk 67:3]
9. The Holy Quran: Al-i-Imran 3:55.
10. The Holy Quran: Maida 5:120
11. The Holy Quran: Baqara 2:183.
12. “Ramazan is the (month) in which was sent down the Quran, as a guide to mankind, also clear (Signs) for guidance and judgement (Between right and wrong). So everyone of you who is present (in his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He doesn’t want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.”[The Holy Quran: Baqara 2:185]
13. “Ramazan is the (month) in which was sent down the Quran, as a guide to mankind, also clear (Signs) for guidance and judgement (Between right and wrong). So everyone of you who is present (in his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He doesn’t want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.”[The Holy Quran: Baqara 2:185]
14. What Sheikh Sadooq wants to state here is based on the issue of the yumulshak. It regards the last day of the month of Ramazan or the first day of the month of Shawwal be a part of Ramazan when it is not clearly known whether it is the first day of Shawwal or not.
15. The Holy Quran: Al-Israa 17:32.
16. The Holy Quran: Al-Nisaa 4:22.
17. The Holy Quran: Al-Nisaa 4:23.
18. The Holy Quran: Baqara 2:222.

19. The Holy Quran: Baqara 2:187.
20. The main point of this is to avoid the punishment of being stoned to death in cases of adultery. This relates to the case of a woman suspected of having committed adultery by her husband. This occurs when the husband accuses the wife of adultery but cannot bring witnesses, so he swears that it occurred and the two are separated after the wife swears that she is innocent. He can never marry her again unless he confesses that he was lying about it. If a man suspects her of committing adultery or if he suspects whether the child is his or not and accuses his wife of adultery or suspects the relationship of one of his kids has to demand an oath of condemnation before the judge as based on the following verses of the Quran, 'And for those who launch a charge against their spouses, and have (in support) no evidence but their own,– their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. [The Holy Quran: Nur 24:6–9].
21. There is an interim waiting period for recent divorcees or widows/widowers which must be fulfilled. This is according to the following verses of the Holy Quran, 'Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise..' [The Holy Quran: Baqara 2:228].
And for widows, 'If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.' [The Holy Quran: Baqara 2:234].
22. If a man divorces his wife with the pagan statement, "You are my mother," he has gone about it in the wrong way. She cannot be his mother.
23. 'But those who divorce their wives by Zihar, then wish to go back on the words they uttered,– (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and God is well–acquainted with (all) that ye do. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other.' [The Holy Quran: Mujadila 58:3–4].
24. Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise. [The Holy Quran: Baqara 2:221].
25. The above–mentioned procedure for divorcing one's wife three times and remarrying her after her getting married to someone else and getting divorced from him, can only be repeated for a maximum of three times. Therefore, this would limit the maximum allowable instances of a man divorcing a given wife to nine times after which they can never remarry with each other again.
26. It is unlawful for a man already married to a free woman to marry a slave. God's Prophet (MGB) has said, 'Do not marry a slave after a free woman.'
27. While being married to a woman, a man cannot marry her sister or any of her aunts (paternal or maternal). The Prophet (MGB) prohibited joining (in marriage at the same time) a woman and her paternal aunt or a woman and her maternal aunt.
28. A woman who is neither Muslim, nor Christian or Jewish.
29. To make sure that she is not pregnant.

Part 22: On Forty And above-Numbered Characteristics

The Prayer of the Drunken Is Not Accepted for Forty Days

22-1 Muhammad ibn al-Hassan ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muawiyah

والحائض حتى تطهر قال الله عز وجل: "وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ" والنكاح في الاعتكاف قال الله عز وجل: "وَلاَ تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ."

وأما التي في السنة فالمواقعة في شهر رمضان نهارا، وتزويج الملاعنة بعد اللعان والتزويج في العدة، والمواقعة في الاحرام، والمحرم يتزوج أو يزوج، والمظاهر قبل أن يكفر، وتزويج المشركة، وتزويج الرجل امرأة قد طلقها للعدة تسع تطليقات، وتزوج الامة على الحرة، وتزوج الذمية على المسلمة، وتزوج المرأة على عمتها وخالتها، وتزويج الامة من غير إذن مولاها، وتزويج الامة على من يقدر على تزويج الحرة، والجارية من السبي قبل القسمة، والجارية المشركة، والجارية المشتراة قبل أن يستبرئها، والمكتابة التي قد أدت بعض المكاتبة.

فرض الله تبارك وتعالى على الناس من الجمعة إلى الجمعة خمسا وثلاثين صلاة

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه عن 10-21 حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه السلام قال: إنما فرض الله عز وجل من الجمعة إلى الجمعة خمسا وثلاثين صلاة، فيها صلاة واحدة فرضها الله في جماعة وهي الجمعة.

أبواب الاربعين وما فوقه

شارب الخمر لا تقبل صلاته أربعين يوما

حدثنا محمد بن الحسن بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن معاوية بن 1-22 حكيم، عن محمد بن أبي عمير، عن أبان بن عثمان، عن

ibn Hakim, on the authority of Muhammad ibn Abi Umayr, on the authority of Aban ibn Uthman, on the authority of Al-Fuzayl ibn Yasar that he had heard Aba Ja'far al-Baqir (MGB) say, "The prayers of whoever drinks wine would not be accepted for forty days. If he doesn't say his prayers during these forty days, he will suffer an extra chastisement for not saying his prayers.

In another tradition we read, "The prayers of whoever drinks would be wandering between the heavens and the Earth. They are ascribed to him once he repents."

The Forty Types of Fasting

22-2 (The compiler of the book narrated) that my father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Munqeri, on the authority of Sufyan ibn Ayyineh, on the authority of Al-Zuhra, "I went to see Ali ibn al-Hussein (MGB). The Imam (MGB) asked, 'Where do you come from?' I said, 'I am coming from the mosque.' The Imam (MGB) asked, 'What were you talking about?' I said, 'We were talking about fasting. My friends and I reached the conclusion that there are no other obligatory fasts except that of the month of *Ramazan*.'

The Imam (MGB) said, 'O Al-Zuhra! It is not so. There are forty types of fasting. Ten of these types are obligatory fasts like that of the month of *Ramazan*. Ten of these types are forbidden. Fourteen of these types are such that one who is of age can either fast on those days or break them. Also there are three types of fasting with permission: fasting for learning; permitted fasting; and fasting during illness or on a journey.'

I said, 'May I be your ransom! Please explain these for me.'

The Imam (MGB) said, 'The obligatory fasts are the fasting for the month of *Ramazan*; and fasting for two consecutive months as a compensation for intentionally breaking one's fast during the month of *Ramazan*; fasting for two consecutive months as a compensation of unintentionally killing a believer in case one cannot find a slave to free. As the Honorable the Exalted God says, '*Never should a believer kill a believer; but* (*If it so happens*) *by mistake,* (*Compensation is due*)*: If one* (*so*) *kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave* (*Is enough*)*. If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means,* (*is*

الفضيل بن يسار قال: سمعت أبا جعفر عليه السلام يقول: من شرب الخمر فسكر منها لم تقبل صلاته أربعين يوما، فان ترك الصلاة في هذه الايام ضوعف عليه العذاب لترك الصلاة، وفي خبر آخر إن شارب الخمر توقف صلاته بين السماء والارض، فاذا تاب ردت عليه.

الصوم على أربعين وجها

22-2 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصفهاني، عن سليمان بن داود المنقري، عن سفيان بن عيينة، عن الزهري قال: دخلت على علي بن الحسين عليهما السلام فقال لي: يا زهري من أين جئت؟ قلت: من المسجد، قال: فيم كنتم، قال: تذاكرنا أمر الصوم فأجمع رأيي ورأي أصحابي أنه ليس من الصوم شيء واجب إلا صوم شهر رمضان، فقال: يا زهري ليس كما قلتم إن الصوم على أربعين وجها فعشرة أوجه منها واجبة كوجوب شهر رمضان،وعشرة أوجه منها صيامهن حرام، وأربعة عشر وجها منها صاحبها فيها بالخيار إن شاء صام وإن شاء أفطر، وصوم الاذن على ثلاثة أوجه، وصوم التأديب، وصوم الاباحة، وصوم السفر والمرض. قلت: فسرهن لي جعلت فداك، قال: أما الواجب فصيام شهر رمضان، وصيام شهرين متتابعين لمن أفطر يوما من شهر رمضان متعمدا، وصيام شهرين متتابعين في قتل الخطأ لمن لم يجد العتق واجب. قال الله عز وجل: "وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلاَّ خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلاَّ أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ

prescribed) *a fast for two months running…"*[1]. Another obligatory fasting is for two consecutive months as a compensation for divorcing one's wife by *Zihar*[2] in case one cannot find a slave to free as the Blessed the Sublime God says, *'But those who divorce their wives by Zihar, then wish to go back on the words they uttered,* (*it is ordained that such a one*) *should free a slave before they touch each other: Thus are ye admonished to perform: and God is well-acquainted with* (*all*) *that ye do. And if any has not* (*the wherewithal*)*, he should fast for two months consecutively before they touch each other.'*[3]

Three days of fasting is obligatory for the compensation for a deliberate oath for the person who cannot feed the poor people as the Blessed the Sublime God says, '*Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.'*[4] This fasting should be performed continuously and it cannot be done on various scattered days.

Then there is the fasting for shaving the hair on the head before the offering reaches the place of sacrifice as the Blessed the Sublime God has ordained, *'And complete the Hajj or Umra in the service of Allah. But if ye are prevented* (*from completing it*)*, send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp,* (*necessitating shaving*)*,* (*He should*) *in compensation either fast, or feed the poor, or offer sacrifice…'*[5] One is free to perform either of the above three, but if he decides to fast he should fast for three days.[6]

Then there is the fasting as a compensation for not affording to make an offering for *Hajj* in which case one must fast for three days during the *Hajj* and seven days upon his return making it ten days of fasting

in all as the Blessed the Sublime God says, *'...He must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all.'*[7]

Then there is the fasting as a compensation for the intentional killing of game while in the sacred precincts or in pilgrim garb as the Blessed the Sublime God says, *'O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will*

مُتَتَابِعَيْنِ." وصيام شهرين متتابعين في كفارة الظهار لمن لم يجد العتق واجب. قال الله تبارك وتعالى: "وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا."

وصيام ثلاثة أيام في كفارة اليمين واجب لمن لم يجد الاطعام قال الله تبارك وتعالى: "لاَ يُؤَاخِذُكُمْ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمْ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ." كل ذلك متتابع وليس بمتفرق.

وصيام أذى الحلق، حلق الرأس واجب. قال الله تبارك وتعالى "وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنْ الْهَدْيِ وَلاَ تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ." وصاحبها فيها بالخيار وإن صام صام ثلاثا.

وصوم دم المتعة واجب لمن لم يجد الهدي قال الله تبارك وتعالى: "فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنْ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ."

وصوم جزاء الصيد واجب قال الله تبارك وتعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِنْ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ

have a grievous penalty. O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. 'If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts...'[8]"

Then the Imam (MGB) asked, 'O Al-Zuhra! Do you know how '*its equivalent in fasts*' can be measured?'

I replied, ‘No. I do not know.’ The Imam (MGB) said, ‘They should determine the price of the game (that has been killed) and measure its equivalent in wheat using *As-Sa’*[9]. They must fast one day for each half of one As-Sa’.

Then there is the obligatory fasting for a vow and seclusion in the mosque (*I’tekaf*).

And the fasts that are forbidden are: fasting on the *Eid ul-Fitr*; fasting on *Eid ul-Azha*; fasting on three days of *Al-Tashriq*[10]*;* fasting on a day which is doubtful whether it is the end of Sha'ban or the start of *Ramazan*. We have been ordered to fast on that day with the intention that it is the last day of Sha’ban. We have been admonished against fasting on that day as one of the days of the month of *Ramazan* when the people are in doubt about that day.”

Then I asked, ‘May I be your ransom! What should one do who has not fasted at all during the month of Sha’ban?’ The Imam (MGB) replied, ‘He should make the intention to fast for the last day of *Sha’ban* on that night. This would be fine if it turns out to be the first day of *Ramazan*. He would have nothing to lose if it turns out to be the last day of *Sha’ban*.’

Then I asked, ‘How would a recommendable day of fasting be counted for an obligatory day of fasting?’ The Imam (MGB) replied, ‘If anyone unknowingly intends to make a recommendable fast on one of the days of the month of *Ramazan* and then he finds out that it has been in the month of *Ramazan*, that day of fasting counts as fasting on an obligatory day since the fasting on that very same day has been obligatory for him.’

It is also unlawful to join two consecutive days of fasting together – that is fasting during one day and not eating at night and then fasting on the following day. It is unlawful to observe silence fasting. It is unlawful to observe fasting for a vow regarding a sin. It is unlawful to observe fasting all year long.

Then there are the optional fasts which are fasting on Fridays, Thursdays and Mondays and fasting on three days in the middle of each lunar month; fasting on six days in the month of *Shawwal* (except for the first of *Shawwal*

وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنْ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا."

ثم قال: أو تدري كيف يكون عدل ذلك صياما يا زهري؟

فقلت: لا أدري.

قال: تقوم الصيد قيمة، ثم تفض تلك القيمة على البر، ثم يكال ذلك البر أصواعا فيصوم لكل نصف صاع يوما.

وصوم النذر واجب وصوم الاعتكاف واجب.

وأما الصوم الحرام فصوم يوم الفطر ويوم الاضحى وثلاثة أيام من أيام التشريق وصوم يوم الشك امرنا به ونهينا عنه، امرنا أن نصومه مع شعبان، ونهينا أن ينفرد الرجل بصيامه في اليوم الذي يشك فيه الناس.

قلت: جعلت فداك فإن لم يكن صام من شعبان شيئا كيف يصنع؟

قال: ينوي ليلة الشك أنه صائم من شعبان فان كان من شهر رمضان أجزأ عنه وإن كان من شعبان لم يضر.

قلت: وكيف يجزي صوم تطوع عن فريضة؟

فقال: لو أن رجلا صام يوما من شهر رمضان تطوعا وهو لا يدري ولا يعلم أنه من شهر رمضان، ثم علم بعد ذلك أجزأ عنه لان الفرض إنما وقع على اليوم بعينه.

وصوم الوصال حرام وصوم الصمت حرام، وصوم النذر للمعصية حرام، وصوم الدهر حرام.

وأما الصوم الذي صاحبه فيه بالخيار فصوم يوم الجمعة والخميس والاثنين، وصوم أيام البيض، وصوم ستة أيام من شوال بعد شهر رمضان، ويوم عرفة، ويوم

which is *Eid ul-Fitr*); fasting on the Day of *Arafat* on the ninth of *Dhul-Hijja*; and fasting on the day of *Ashura* that is the tenth day of *Muharram*. One is free to fast or not on these days.

And then there is the case of fasts which require permission to do. Wives cannot fast unless with the permission of their husbands; slaves cannot fast unless with the permission of their masters; and guests cannot fast unless with the permission of their hosts. Regarding a guest who should not fast except with the permission of his host God's Prophet (MGB) has said, 'One who is a guest somewhere should not fast without the consent of his host.' Fasting for learning refers to when a child who is nearly of age is asked to fast in order to learn how to do so. This is considered for learning and is not obligatory. Or the case of one on a journey who eats in the morning then he abstains from eating during the rest of the day. This is a form of fasting that is not obligatory.

And ‘permitted’ fasts refers to the case of the fasting of one who eats or drinks unintentionally (for having forgotten that he is fasting), or one who vomits unintentionally during his fast. He shall receive the reward of having fasted.

In the case of fasting while you are on a journey or when you are ill, there is some disagreement in public opinion. Some say that one should fast while others say one should break his fast. Still another group say that one is free to chose. He can either fast or break his fast in these conditions. However, we say that one should break his fast in both cases. If one fasts during a journey or when he is ill, he must make it up later as the Honorable the Exalted God says*, ‘But if any of you is ill, or on a journey, the prescribed number* (*should be made up*) *from days later.’*[11]

praying for forty brethren before praying for oneself

22–3 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Muhammad ibn Abdul Jab’bar, on the authority of Muhammad ibn Abi Umayr, on the authority of several of our companions that Aba Abdullah as–Sadiq (MGB) said, “The prayers of whoever prefers forty of his brethren to himself and prays for them before he prays for himself would be accepted.”

One to Whose Goodness Forty Believing Men Testify

22–4 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Ibn Sin’an, on the authority of Abdullah ibn Miskan that

عاشورا كل ذلك صاحبه فيه بالخيار إن شاء صام، وإن شاء أفطر. واما صوم الاذن فان المرأة لا تصوم تطوعا إلا باذن زوجها، والعبد لا يصوم تطوعا إلا باذن سيده، والضيف لا يصوم تطوعا إلا باذن صاحبه، قال رسول الله صلى الله عليه وآله: "فمن نزل على قوم فلا يصومن تطوعا إلا باذنهم". وأما صوم التأديب فإنه يؤمر الصبي إذا راهق بالصوم تأديبا وليس بفرض تأديبا وليس بفرض، وكذلك المسافر إذا أكل من أول النهار، ثم قدم أهله امر بالامساك بقية يومه تأديبا وليس بفرض. أما صوم الاباحة فمن أكل أو شرب ناسيا أو تقيأ من غير تعمد فقد أباح الله ذلك له وأجزأ عنه صومه. أما صوم السفر والمرض فإن العامة اختلفت فيه فقال قوم: يصوم، وقال قوم: لا يصوم، وقال قوم: إن شاء صام وإن شاء أفطر، وأما نحن فنقول: يفطر في الحالين جميعا فإن صام في السفر أو في حال المرض فعليه القضاء في ذلك لان الله عز وجل يقول: "فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ".

في من قدم أربعين رجلا من اخوانه في دعائه ثم دعا لنفسه

22–3 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد

بن عبدالجبار، عن محمد بن أبي عمير، عن غير واحد من أصحابنا، عن أبي عبد الله عليه السلام قال: من قدم أربعين رجلا من إخوانه فدعا لهم ثم دعا لنفسه استجيب له فيهم وفي نفسه.

في من شهد له بعد موته أربعون رجلا من المؤمنين بالخير

22-4 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن خالد، عن أبيه، عن ابن سنان، عن عبد

Aba Abdullah as-Sadiq (MGB) said, “What would happen when a believer dies and forty believing men stand over his corpse and they say, ‘O God! We know nothing but good things bout him and You know him better than we do’ is that the Blessed the Sublime God will say, ‘I accepted your testimony regarding him and forgive him regarding whatever I know, but you do not know about him.’”

Admonishment Against Not Shaving the Pubic Hair for More than Forty Days

22-5 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Harun ibn Muslim, on the authority of Mus’adat ibn Sadaqah, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “Anyone who believes in God and the Hereafter should not postpone shaving the pubic hair for more than forty days. If he doesn’t have a razor after forty days, he should borrow one and not put it off.”

The Earth Would Become Filthy for Forty Days Due to the Urination of One Who Is Not Circumcised

22-6 (The compiler of the book narrated) that my father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Al-Hussein ibn Yazid al-Nawfaly, on the authority of Isma’il ibn Muslim al-Sakoony, on the authority of Ja’far ibn Muhammad, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that God’s Prophet (MGB) said, “Circumcise your child on the seventh day after his birth. That is much better and it would heal faster. In fact, the Earth becomes filthy for forty days due to the urination of one who is not circumcised.”

On One who Takes A Female Slave and Doesn't Have Sexual Intercourse with Her Once Every Forty Days as a Result of which She Commits A Forbidden Act

22–7 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Ibrahim, on the authority of Al–Hussein ibn al–Mukhtar who linked it up through a chain of narrators to Salman – may God have Mercy upon him, "If one takes a female slave and doesn't have sex with her once every forty days resulting in her committing a forbidden act, he would be held responsible for her sin."

الله بن مسكان، عن أبي عبد الله عليه السلام قال: إذا مات المؤمن فحضر جنازته أربعون رجلا من المؤمنين فقالوا: اللهم إنا لا نعلم منه إلا خيرا وأنت أعلم به منا، قال الله تبارك وتعالى:إني قد أجزت شهادتكم وغفرت له ما علمت مما لا تعلمون.

في النهى عن ترك حلق العانة فوق اربعين يوما

22–5 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من كان يؤمن بالله واليوم الآخر فلا يترك حلق عانته فوق الاربعين، فان لم يجد فليستقرض بعد الاربعين ولا يؤخر.

الارض تنجس من بول الاغلف أربعين صباحا

22–6 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن الحسين بن يزيد النوفلي، عن إسماعيل بن مسلم السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ختنوا أولادكم يوم السابع فإنه أطهر وأطيب وأسرع لنبات اللحم، فإن الارض تنجس من بول الاغلف أربعين صباحا.

في من اتخذ جارية فلم يأتها في كل أربعين يوما ثم أتت محرما

22–7 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب ابن يزيد، عن محمد بن إبراهيم، عن الحسين بن المختار، باسناده يرفعه إلى سلمان رحمة الله عليه أنه قال في حديث له: من اتخذ جارية فلم يأتها

في كل أربعين يوما، ثم أتت محرما كان وزر ذلك عليه.

22-8 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Uthman ibn Isa who linked it up through a chain of narrations to Aba Abdullah as-Sadiq (MGB), "If one takes a female slave and doesn't have sex with her once every forty days, he would be held responsible for her sins."

Blood-Money for A Hunting Dog

22-9 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Abdullah ibn Bakir, on the authority of Abdul Ali ibn A'ayn, on the authority of Aba Abdullah as-Sadiq (MGB), "It is recorded in Ali's (MGB) book that the blood money for a hunting dog is forty Dirhams."

22-10 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Ibrahim ibn Abdul Hamid, on the authority of Al-Walid ibn Sabih that Aba Abdullah as-Sadiq (MGB) said, " The blood-money of a hunting dog is forty Dirhams as the Prophet (MGB) ordered the Khozayma tribe."

God granted a forty year respite to Pharaoh between two words (blasphemous sentences)

22-11 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ibrahim ibn Mahzyar, on the authority of his brother, on the authority of Ali ibn Mahzyar, on the authority of Isa ibn Muhammad, on the authority of some of our companions, on the authority of Abdullah ibn Muhammad, on the authority of Abi Jamileh, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) said, "The Honorable the Exalted God granted *Pharaoh* a forty year respite between saying the following two blasphemous statements, '*I am your Lord, Most High'*[12] and *'No god do I know for you but myself.'*[13].. Then God seized him for the punishment of the world and the Hereafter. And there passed forty years from the time when God, the Almighty and Glorious, said to Moses and Aaron, *'Accepted is your prayer'*[14] until the time when God drowned Pharaoh."

Then the Imam (MGB) added, "Gabriel said, "I pleaded with my Lord strongly in the matter of *Pharaoh* and I said, `O Lord, do you leave him alone while he says, '*I am your Lord, Most High'*[15]*?* God replied, 'He is only saying it. He is just another creature like you.'"

22-8 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن يعقوب

بن يزيد، عثمان بن عيسى، عمن ذكره، عن أبي عبد الله عليه السلام قال: من اتخذ جارية فلم يأتها في كل أربعين يوما كان وزر ذلك عليه.

دية كلب الصيد أربعون درهما

22-9 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن أبي عبد الله البرقي، عن الحسن بن علي بن فضال، عن عبد الله بن بكير، عن عبدالاعلى ابن أعين، عن أبي عبد الله عليه السلام قال: في كتاب علي عليه السلام دية كلب الصيد أربعون درهما.

22-10 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن خالد، عن أبيه، عن ابن أبي عمير، عن إبراهيم ابن عبدالحميد، عن الوليد بن صبيح، عن أبي عبد الله عليه السلام قال: دية كلب الصيد السلوقي أربعون درهما مما أمر رسول الله صلى الله عليه وآله به لبني خزيمة.

أملى الله تبارك وتعالى لفرعون بين كلمتيه أربعين سنة

22-11 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا إبراهيم بن مهزيار، عن أخيه، عن علي بن مهزيار، عن عيسى بن محمد، عن بعض أصحابنا، عن عبد الله بن محمد، عن أبي جميلة، عن زرارة، عن أبي جعفر عليه السلام قال: أملى الله عز وجل لفرعون ما بين الكلمتين: قوله: "أَنَا رَبُّكُمُ الأَعْلَى" "مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي" أربعين سنة، ثم أخذه الله نكال الآخرة والاولى، وكان بين أن قال الله عز وجل لموسى وهارون عليهما السلام: "قَدْ أُجِيبَتْ دَعْوَتُكُمَا" وبين أن عرفه الله تعالى الاجابة أربعين سنة، ثم قال: قال جبرئيل عليه السلام: نازلت ربي في فرعون منازلة شديدة فقلت: يا رب تدعه وقد قال: "أَنَا رَبُّكُمُ الأَعْلَى" فقال: إنما يقول مثل هذا عبد مثلك.

A Form of Repentance By which Forty Major Sins Are Forgiven

22-12 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Al-Hassan ibn Mahboob, on the authority of Hisham ibn Salim that Aba Abdullah as-Sadiq (MGB) said, “God would forgive the sins of any believer who has committed forty major sins in a day and night, but is sorry and repents by saying, ‘I ask for forgiveness from God for which there are no partners; who is Living and Eternal; who has created the heavens and the Earth; Possessor of Grandeur and Honor. I beseech Him to accept my repentance.’”

As-Sadiq (MGB) then added, “There are no hopes for one who commits more than forty major sins in a day and night.”

22-13 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Vasha, on the authority of Abil Hassan Al-Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "When I was taken up for the Ascension, I saw that a womb was hanging from God's Throne and was complaining to God about another womb. I asked it, 'How much is the distance between you and him?' The womb replied, 'We are related to each other in the fortieth father in our lineage.'"

When the Riser (MGB) Comes Each Shiite Would Be Granted the Strength of Forty Men By God

22-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy, on the authority of Al-Abbas ibn Amer al-Qasbani, on the authority of Rabi'a ibn Muhammad al-Muslemi, on the authority of Al-Hassan ibn Sowir ibn Abi Fakhte, on the authority of his father, on the authority of Ali ibn al-Hussein as-Sajjad (MGB), "When our Riser (MGB) comes, the Honorable the Exalted God would remove any weaknesses from the Shiites, strengthen their hearts to be as strong as a mountain, and would grant each Shia man the strength of forty men. They will become the rulers and the noble ones on the Earth."

Regarding Anyone who Remembers Forty Traditions

22-15 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ali ibn Isma'il, on the authority of Ubaydullah al-Dihqan, on the

استغفار يغفر به أربعون كبيرة

22-12 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن الحسن بن محبوب، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: مامن مؤمن يقترف في يوم وليلة أربعين كبيرة فيقول وهو نادم: "أستغفر الله الذي لا إله إلا هو الحي القيوم، بديع السماوات والارض، ذاالجلال والاكرام، وأسأله أن يتوب علي" إلا غفرها الله له، ثم قال: ولا خير فيمن يقارف في كل يوم وليلة أربعين كبيرة.

الرحم تلتقي في أربعين أبا

22-13 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن علي الوشاء، عن أبي الحسن الرضا، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لما اسري بي إلى السماء رأيت رحما متعلقة بالعرش تشكو رحما إلى ربها، فقلت لها: كم بينك وبينها من أب؟ فقالت: نلتقي في أربعين أبا.

اذا قام القائم جعل الله عز وجل قوة الرجل من الشيعة قوة أربعين رجلا

22-14 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن الحسن بن علي بن عبد الله بن المغيرة الكوفي، عن العباس ابن عامر القصباني، عن ربيع بن محمد المسلي، عن الحسن بن ثوير بن أبي فاختة، عن أبيه، عن علي بن الحسين عليهما السلام قال: إذا قام قائمنا أذهب الله عز وجل عن شيعتنا العاهة، وجعل قلوبهم كزبر الحديد، وجعل قوة الرجل منهم قوة أربعين رجلا، ويكونون حكام الارض وسنامها.

في من حفظ أربعين حديثا

22-15 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار عن علي بن إسماعيل، عن عبيد الله الدهقان قال: أخبرني موسى

authority of Musa ibn Ibrahim al-Marvazy, on the authority of Abil Hassan (MGB) that God's Prophet (MGB) said, "On the Resurrection Day, God shall raise anyone in my nation as a learned scholar who remembers forty traditions in order to fulfill the needs of the people relating to their religious deeds."

22-16 The jurisprudent Abul Hassan Tahir ibn Muhammad ibn Yunus ibn Hayat – narrated in Balkh that Muhammad ibn Uthman al-Haravy quoted Ja'far ibn Muhammad ibn Sawar, on the authority of Ali ibn Hijr al-Sae'di, on the authority of Sa'id ibn Najih, on the authority of Ata ibn Abi Ribah, on the authority of Ibn Abbas[16] that God's Prophet (MGB) said, "I would intercede on behalf of whoever from my nation who memorizes forty traditions."

22-17 Abul Hassan Tahir ibn Muhammad ibn Yunus narrated that Muhammad ibn Uthman al-Haravy quoted Ja'far ibn Muhammad ibn Sawar, on the authority of Isa ibn Ahmad al-Asqalani, on the authority of Urwah ibn Marvan al-Barqy, on the authority of Ribah ibn Badr, on the authority of Aban, on the authority of Anas[17] that God's Prophet (MGB) said, "On the Resurrection Day, the Honorable the Exalted God shall raise anyone in my nation who remembers forty traditions regarding his religious affairs for the sake of God and the Hereafter as a learned scholar."

22-18 Ahmad ibn Muhammad al-Haysam al-Ajali, Abdullah ibn Muhammad al-Sa'eq and Ali ibn

Abdullah al-Var'raq – may God be pleased with them – narrated that Hamzih ibn al-Qasim al-Alavi quoted Al-Hassan ibn Matil al-Daq'qaq, on the authority of Abu Abdullah Ali ibn Muhammad al-Shazi, on the authority of Ali ibn Yusuf, on the authority of Han'nan ibn Sadeer that he had heard Aba Abdullah as-Sadiq (MGB) say, "On the Resurrection Day, God shall resurrect as a learned scholar whoever memorizes forty traditions regarding what is forbidden and what is allowed and shall not punish him."

22-19 Ali ibn Ahmad ibn Musa al-Daq'qaq, al-Hussein ibn Ibrahim ibn Hisham al-Mokattib[18] and Muhammad ibn Ahmad al-Sin'ani – may God be pleased with them – narrated that Muhammad ibn Aba Abdullah Al-Asady al-Kufy Abul Hussein quoted Musa ibn Imran al-Nakha'ee, on the authority of his uncle Al-Hussein ibn Yazid, on the authority of Isma'il ibn al-Fazl al-Hashemi and Isma'il ibn Abi Zyad, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB) that in some advice to Ali ibn Abi Talib (MGB), God's Prophet (MGB) told him, "O Ali! On the Resurrection Day, God shall resurrect amongst the Prophets, the honest ones, the martyrs, and the good-doers whoever memorizes forty traditions for the sake of God and the Hereafter. How good companions they are!"

بن إبراهيم المروزي، عن أبي الحسن عليه السلام قال: قال رسول الله صلى الله عليه وآله: من حفظ من امتي أربعين حديثا مما يحتاجون إليه من أمر دينهم بعثه الله يوم القيامة فقيها عالما.

22- 16 أخبرني أبوالحسن طاهر بن محمد بن يونس بن حيوة الفقيه فيما أجازه لي ببلخ قال: حدثنا محمد بن عثمان الهروي قال: حدثنا جعفر بن محمد بن سوار قال: حدثنا علي بن حجر السعدي، قال: حدثنا سعيد بن نجيح عن ابن جريج، عن عطاء بن أبي رباح، عن ابن عباس، عن النبي صلى الله عليه وآله قال: من حفظ من امتي أربعين حديثا من السنة كنت له شفيعا يوم القيامة.

22-17 أخبرني أبوالحسن طاهر بن محمد بن يونس قال: حدثنا محمد بن عثمان الهروي قال: حدثنا جعفر بن محمد بن سوار قال: حدثنا عيسى بن أحمد العسقلاني قال: حدثنا عروة بن مروان البرقي قال: حدثنا ربيع بن بدر، عن أبان، عن أنس قال: قال رسول الله صلى الله عليه وآله: من حفظ عني من امتي أربعين حديثا في أمر دينه يريد به وجه الله عز وجل والدار الآخرة بعثه الله يوم القيامة فقيها عالما.

22-18 حدثنا أحمد بن محمد بن الهيثم العجلي، وعبد الله بن محمد الصائغ، وعلي ابن عبد الله الوراق رضي الله عنهم قالوا: حدثنا حمزة بن القاسم العلوي قال: حدثنا الحسن بن متيل الدقاق قال: حدثنا أبوعبد الله علي بن محمد الشاذي، عن علي بن يوسف، عن حنان بن سدير قال: سمعت أبا عبد الله عليه السلام يقول: من حفظ عنا أربعين حديثا من أحاديثنا في الحلال والحرام بعثه الله يوم القيامة فقيها عالما ولم يعذبه.

حدثنا علي بن أحمد بن موسى الدقاق، والحسين بن إبراهيم بن أحمد ابن هشام المكتب، ومحمد بن أحمد 19–22 السناني رضي الله عنهم قالوا: حدثنا محمد بن أبي عبد الله الاسدي الكوفي أبوالحسين، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين ابن يزيد، عن إسماعيل بن الفضل الهاشمي، وإسماعيل بن أبي زياد جميعا، عن جعفر ابن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي عليهم السلام قال: إن رسول الله صلى الله عليه وآله أوصى إلى أمير المؤمنين علي بن أبي طالب عليه السلام وكان فيما أوصى به أن قال له: يا علي من حفظ من امتي أربعين حديثا يطلب بذلك وجه الله عز وجل والدار الآخرة حشره الله يوم القيامة مع النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقا.

Then, Ali (MGB) asked, “O Prophet of God! Would you tell me what these traditions are?” The Prophet (MGB) said, “They are regarding believing in the One God for whom there are no partners; worshipping God and no one else; establishing prayers having made ablutions at the proper times; not postponing the prayers unduly as that would cause the Wrath of the Honorable the Exalted God; paying the alms–tax; fasting during the month of *Ramazan*; going on the *Hajj* pilgrimage to the House of God (*Ka’ba*) when you have the means to do so; not causing your parents to damn you; not oppressively devouring an orphan’s properties; not drinking wine or any other intoxicating drinks; not committing adultery or being gay; not slandering; not falsely swearing by God; not stealing; not bearing any false testimony for anyone whether familiar to you or not; accepting the truth whether it be from a young person or an older one; not trusting any oppressors even if they are closely associated with you; not acting according to your lustful desires; not accusing pious women of fornication; not being hypocritical as the least amount of hypocrisy equals associating partners with the Honorable the Exalted God; not finding faults with other by telling a short person that he is short or by telling a tall person that he is tall; not making fun of any of God’s creatures; being patient at times of difficulty and calamities; being grateful when you are granted blessings; not feeling secure from God’s Chastisement for committing sins; not losing hopes in God’s Mercy; repenting to the Honorable the Exalted God for the sins which you have committed as one who repents from committing a sin is like one who has not committed that sin; not insisting on committing sins and asking for God’s forgiveness; not acting like those who make fun of God, His Signs and God’s Prophets (MGB); knowing that you are sure to get what is meant for you and you are sure to lose what is not meant for you; not raising God’s Wrath in order to please His creatures; not preferring this world over the Hereafter as this world is ephemeral while the Hereafter is perpetual; not being greedy of what your brethrens have; having the same inner and outward appearance; not having a good outward appearance while possessing an evil inner self as then you would be of the hypocrites; not telling lies or associating with liars; not becoming angry when you hear the truth; fostering politeness in yourself, your wife, your children and your neighbors as much as you can; acting according to what you know; not dealing with anyone of the Honorable the Exalted God’s creatures unfairly; behaving well with both the kin and the strangers; not being oppressive or mean to anyone; often reciting God’s glorifications, praises and supplications; remembering death often and remembering the life after death including Resurrection, Paradise and Hell; reading the Quran

فقال علي عليه السلام: يا رسول الله أخبرني ما هذه الاحاديث فقال: أن تؤمن بالله وحده لا شريك له، وتعبده ولا تعبد غيره. وتقيم الصلاة بوضوء سابغ في مواقيتها ولا تؤخرها فان في تأخيرها من غير علة غضب الله عز وجل. وتؤدي الزكاة. وتصوم شهر رمضان. وتحج البيت إذا كان لك مال وكنت مستطيعا. وأن لا تعق والديك، ولا تأكل مال اليتيم ظلما. ولا تأكل الربا. ولا تشرب الخمر ولا شيئا من الاشربة المسكرة. ولا تزني ولا تلوط. ولا تمشي بالنميمة. ولا تحلف بالله كاذبا.و لا تسرق. ولا تشهد شهادة الزور لاحد قريبا كان أو بعيدا. وأن تقبل الحق ممن جاء به صغيرا كان أو كبيرا. وأن لا تركن إلى ظالم وإن كان حميما قريبا. وأن لا تعمل بالهوى. ولا تقذف المحصنة. ولا ترائي فان أيسر الرياء شرك بالله عز وجل. وأن لا تقول لقصير: يا قصير، ولا لطويل: يا طويل تريد بذلك عيبه. وأن لا تسخر من أحد من خلق الله.وأن تصبر على البلاء والمصيبة. وأن تشكر نعم الله التي أنعم بها عليك، وأن لا تأمن عقاب الله على ذنب تصيبه، وأن لا تقنط من رحمة الله.وأن تتوب إلى الله عز وجل من ذنوبك فان التائب من ذنوبه كمن لا ذنب له. ولا تصر على الذنوب مع الاستغفار فتكون كالمستهزئ بالله وآياته ورسله. وأن تعلم أن ما أصابك لم يكن ليخطئك، وأن ما أخطأك لم يك ليصيبك. وأن لا تطلب سخط الخالق برضى المخلوق. وأن لا تؤثر الدنيا على الآخرة لان الدنيا فانية والآخرة الباقية. وأن لا تبخل على إخوانك بما تقدر عليه، وأن تكون سريرتك كعلانيتك، وأن لا تكون علانيتك سنة وسريرتك قبيحة، فان فعلت ذلك كنت من المنافقين. وأن لاتكذب، وأن لا تخالط الكذابين. وأن لا تغضب إذا سمعت حقا. وأن تؤدب نفسك وأهلك وولدك وجيرانك على حسب الطاقة. وأن تعمل بما علمت. ولا تعاملن أحدا من خلق الله عز وجل إلا بالحق. وأن تكون سهلا للقريب والبعيد وأن لا تكون جبارا عنيدا، وأن تكثر من التسبيح والتهليل والدعاء وذكر

often and acting accordingly; valuing treating the believers whether they are men or women with kindness and nobility; not wanting for any other believers what you do not want for yourself; not getting tired of doing good deeds; not placing your own burden on the shoulders of other people; not mentioning any act favors to others; considering this world as a prison for yourself until God grants you residence in Paradise. These are the forty traditions. Anyone who maintains them and keeps them for me to be presented to my followers will have God's Mercy and entry into Paradise. He will be considered the most beloved person in the sight of God after the Prophets and their Trustees. God will resurrect him amongst the Prophets, the honest ones, the martyrs and the good-doers on the Resurrection Day. How good companions they are!"

The Neighborhood of a Mosque and its Precincts Are Forty Ells and Forty Houses In Each Direction

22-20 Al-Hassan ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on Muhammad ibn Ali ibn Mahboob, on the authority of Muhammad ibn al-Hassan, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Ali ibn Aqabah ibn Khalid, on the authority of his father Aqabah ibn Khalid, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "The neighborhood zone of a mosque is forty ells[19], and the precincts of a mosque span out to forty houses away in each direction."

On Those who Live for Forty Years or More

22-21 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ibrahim ibn Hashim, on the authority of Muhammad ibn Ali al-Muqar'ri, on the authority of Yahya ibn al-Mobarak, on the authority of Abdullah ibn Jabal'le, on the authority of Ishaq ibn Ammar, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "God will protect anyone who attains the age of forty from insanity, vitiligo20 and leprosy.21 God will ease the Reckoning of anyone who reaches the age of fifty. God will grant anyone who reaches the age of sixty opportunity to repent. God and the companions of the heavens love anyone who reaches the age of seventy. God will order the good deeds to be recorded, and the bad deeds to be eliminated for anyone who reaches the age of eighty. Whenever a man reaches the age of ninety, God will forgive all his past and future sins. He will be considered to be one of the slaves of God on Earth."

الموت وما بعده من القيامة والجنة والنار. وأن تكثر من قراءة القرآن وتعمل بما فيه. وأن تستغنم البر والكرامة بالمؤمنين والمؤمنات. وأن تنظر إلى كل ما لا ترضى فعله لنفسك فلا تفعله بأحد من المؤمنين. ولا تمل من فعل الخير. وأن لا تثقل على أحد. وأن لا تمن على أحد إذا أنعمت عليه. وأن تكون الدنيا عندك سجنا حتى يجعل الله لك جنة فهذه أربعون حديثا من استقام عليها وحفظها عني من امتي دخل الجنة برحمة الله وكان من أفضل الناس وأحبهم إلى الله عز وجل بعد النبيين والوصيين، وحشره الله يوم القيامة مع النبيين والصديقين والشهداء والصالحين وحسن اولئك رفيقا.

حريم المسجد أربعون ذراعا والجوار أربعون دارا من أربعة جوانبها

22-20 حدثنا الحسن بن أحمد بن إدريس رضي الله عنه قال: حدثني أبي، عن محمد بن علي بن محبوب، عن محمد بن الحسن، عن الحسن بن علي بن فضال، عن علي ابن عقبة بن خالد، عن أبيه عقبة بن خالد، عن أبي عبد الله، عن أبيه، عن آبائه عليهم السلام قال: قال أميرالمؤمنين عليه السلام: حريم المسجد أربعون ذراعا، والجوار أربعون دارا من أربعة جوانبها.

في من عمر أربعين سنة فما فوقها

22-21 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثني محمد ابن الحسن الصفار، عن إبراهيم بن هاشم، عن محمد بن علي المقرئ عن يحيى بن المبارك، عن عبد الله بن جبلة، عن إسحاق بن عمار، عن أبي عبد الله، عن أبيه، عن آبائه عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من عمر أربعين سنة سلم من الانواع الثلاثة من الجنون والجذام والبرص، ومن عمر خمسين سنة رزقه الله الانابة إليه، ومن عمر

ستين سنة هون الله حسابه يوم القيامة، ومن عمر سبعين سنة كتبت حسناته ولم تكتب سيئاته، ومن عمر ثمانين سنة غفر له ما تقدم من ذنبه وما تأخر، ومشى على الارض مغفورا له وشفع في أهل بيته.

22-22 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Salamat ibn al-Khat'tab, on the authority of Ahmad ibn Abdul Rahman, on the authority of Isma'il ibn Abdul Khaliq, on the authority of Muhammad ibn Talha that Aba Abdullah as-Sadiq (MGB) said, "The Honorable the Exalted God honors those who reach forty years of age22 and is shy before those who reach eighty years of age."

22-23 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Muhammad ibn al-Sindy, on the authority of Ali ibn al-Hikam, on the authority of Davood ibn al-Nue'man, on the authority of Sayf al-TAmmar, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, When a servant reaches the age of thirty-three, he has reached perfect maturity. When he reaches the age of forty years, he has attained his ultimate progress. Hence as he enters forty-one his powers are on decline, and it is befitting for one at fifty to consider himself like someone in his death throes."

22-24 It has been narrated with these documentations and on the authority of Davood ibn al-Nue'man, on the authority of Sayf, on the authority of Abi Basir that Abu Abdullah as-Sadiq (MGB) said, "Verily, a man has an amplitude [of freedom] until forty years; but when he reaches forty, God the Almighty and Glorious, reveals to His angels, *'Verily, I have made My servant come of age, so now be strict and severe with him and record and write down his every action, whether it is a minor one or a major one, and whether his works are abundant or sparse.'*"

He added, "Abu Ja'far al-Baqir (MGB) said, 'When a person reaches forty years of age he is told to watch his actions since he no longer has any excuses. Those who are forty years old do not deserve to bring excuses like those who are only twenty-years old. What seeks either of them is the same thing23. It is not sleep. Therefore, talk less and work hard due to the fear of death which is approaching."

22-25 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Abdul Rahman ibn Abi Najran, on the authority of Muhammad ibn al-Qasim, on the authority of Ali ibn al-Muqayrih that Aba Abdullah as-Sadiq (MGB) quoted on the authority of the Prophet (MGB), "The Honorable the Exalted God will protect anyone who attains the age of forty from three diseases: insanity, vitiligo24 and leprosy25. God will ease the Reckoning of anyone who reaches

22-22 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني سلمة بن الخطاب، عن أحمد بن عبدالرحمن، عن إسماعيل بن عبدالخالق، عن محمد بن طلحة، عن أبي عبد الله عليه السلام قال: إن الله عز وجل ليكرم ابن الاربعين ويستحيي من ابن الثمانين.

22-23 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى، عن محمد بن السندي، عن علي بن الحكم، عن داود بن النعمان، عن سيف التمار، عن أبي بصير قال: قال أبوعبد الله عليه السلام: إذا بلغ العبد ثلاثا وثلاثين سنة فقد بلغ أشده، وإذا بلغ أربعين سنة فقد بلغ منتهاه، فإذا ظعن في إحدى وأربعين فهو في النقصان، وينبغي لصاحب الخمسين أن يكون كمن كان في النزع.

22-24 وبهذا الاسناد، عن داود بن النعمان، عن سيف، عن أبي بصير قال: قال أبوعبد الله عليه السلام: إن العبد لفي فسحة من أمره ما بينه وبين أربعين سنة، فاذا بلغ أربعين سنة أوحى الله عز وجل إلى ملائكته أني قد عمرت عبدي عمرا [وقد طال] فغلظا وشددا وتحفظا واكتبا عليه قليل عمله وكثيره وصغيره وكبيره.

قال: وقال أبوجعفر عليه السلام: إذا أتت على العبد أربعون سنة قيل له: خذ حذرك فإنك غير معذور، وليس ابن أربعين سنة أحق بالعذر من ابن عشرين سنة، فان الذي يطلبهما واحد، وليس عنهما براقد، فاعمل لما أمامك من الهول، ودع عنك فضول القول.

22-25 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد، عن العباس بن معروف، عن عبدالرحمن بن أبي نجران، عن محمد ابن القاسم، عن علي بن المغيرة، عن أبي عبد الله عليه السلام قال: سمعته يقول: إذا بلغ المرء أربعين سنة آمنه الله عز وجل من الادواء الثلاثة: الجنون والجذام والبرص

the age of fifty. God will grant anyone who reaches the age of sixty opportunity to repent. The companions of the heavens love anyone who reaches the age of seventy. God will order the good deeds to be recorded, and the bad deeds to be eliminated for anyone who reaches the age of eighty. Whenever a man reaches the age of ninety, God will forgive all his past and future sins. He will be considered to be one of the slaves of God on Earth."

In another tradition we read, "When he reaches the age of one-hundred he has reached the worst age."

In another tradition we read, "When one reaches his worst age, his intellect is like that of a seven year old child."

22-26 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Salamat ibn al-Khat'tab, on the authority of Ali ibn al-Hussein26, on the authority of Ahmad ibn Muhammad al-Mo'adab, on the authority of Asim ibn Hamid, on the authority of Khalid al-Qalanesi that Aba Abdullah as-Sadiq (MGB) said, "When they bring an old man on the Resurrection Day for Reckoning, and hand him his Record of Deeds with the side of it showing his sins and evil deeds facing the people, time will pass very slowly for him. He will say, 'O my Lord! Do you order that I be taken to Hell?' God - may His Majesty be Exalted - says, 'O old man! I feel too shy to punish you, since you prayed when you were living in the world. Take My servant to Paradise!'"

22-27 Abu Sa'id Muhammad ibn al-Fazl ibn Muhammad ibn Ishaq al-Mozakir narrated that Abul Ab'bas Muhammad ibn Yaqoob al-Asim quoted Bakr ibn Sahl al-Damyati, on the authority of Abdullah ibn al-Muhajir (ibn al-Rabih al-Najibi)27, on the authority of Ibn Wahab, on the authority of Hafs ibn Maysara, on the authority of Zayd ibn Aslam, on the authority of Anas that God's Prophet (MGB) said, "The Honorable the Exalted God will protect anyone who attains the age of forty from the three diseases: insanity, vitiligo28 and leprosy29. God will ease the Reckoning of anyone who reaches the age of fifty. God will grant anyone who reaches the age of sixty an opportunity to repent as God likes him/her and is pleased with him/her. God and the companions of the heavens love anyone who reaches the age of seventy. God will order the good deeds to be recorded, and the bad deeds to be eliminated for anyone who reaches the age of eighty. Whenever a person reaches the age of ninety, God will forgive all his past and future sins. He will be considered to be one of the slaves of God on Earth, and his intercession on behalf of his family members would be accepted."

فاذا بلغ الخمسين خفف الله حسابه، فاذا بلغ الستين رزقه الانابة إليه، فاذا بلغ السبعين أحبه أهل السماء، فإذا بلغ الثمانين أمر الله باثبات حسناته وإلقاء سيئاته، فاذا بلغ التسعين غفر الله له ما تقدم من ذنبه وما تأخر، وكتب أسير الله في أرضه، وفي حديث آخر فاذا بلغ المائة فذلك أرذل العمر، وروي أن أرذل العمر أن يكون عقله عقل ابن سبع سنين.

22-26 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن سلمة بن الخطاب، عن علي بن الحسين، عن أحمد بن محمد المؤدب، عن عاصم بن حميد، عن خالد القلانسي، عن أبي عبد الله عليه السلام قال: يؤتى بالشيخ يوم القيامة فيدفع إليه كتابه ظاهرة مما يلي الناس لا يرى إلا مساوي فيطول ذلك عليه، فيقول: يا رب أتامرني إلى النار؟ فيقول الجبار جل جلاله: يا شيخ إني أستحيي أن اعذبك، وقد كنت تصلي لي في دار الدنيا، إذهبوا بعبدي إلى الجنة.

22-27 حدثنا أبوسعيد محمد بن الفضل بن محمد بن إسحاق المذكر قال: حدثنا أبوالعباس محمد بن يعقوب الاصم قال: حدثني بكر بن سهل الدمياطي قال: حدثنا عبد الله بن المهاجر ربيح النجيبي) قال: حدثنا ابن وهب، عن حفص بن ميسرة عن زيد بن أسلم، عن أنس قال: قال رسول الله صلى الله عليه وآله: ما من معمر يعمر أربعين سنة إلا صرف الله عنه ثلاثة أنواع من البلاء: الجنون والجذام والبرص، فإذا بلغ الخمسين لين الله عليه حسابه، فاذا بلغ الستين رزقه الله الانابة إليه بما يحب ويرضى، فاذا بلغ السبعين أحبه الله وأحبه أهل السماء، فاذا بلغ الثمانين قبل الله حسناته، وتجاوز عن سيئاته، فاذا بلغ التسعين غفر الله له ما تقدم من ذنبه وما تأخر، وسمي أسير الله في أرضه، وشفع في أهل بيته.

22-28 Abu Ahmad Muhammad ibn Ja'far al-Bandar, the jurisprudent in Furqan – narrated that Abul Ab'bas al-Himady quoted Muhammad ibn Ali al-Sa'eq al-Maki in Mecca, on the authority of Ibrahim ibn Monzar al-Haza'ami,30 on the authority of Abdullah ibn Muhammad ibn al-Hussein, on the authority of Muhammad ibn Abdullah ibn Umar ibn Uthman, on the authority of Anas ibn Malik31 that God's Prophet (MGB) said, "The Honorable the Exalted God will protect anyone who attains the age of forty from the

three diseases: insanity, vitiligo[32] and leprosy. God will ease the Reckoning of anyone who reaches the age of fifty. God will grant anyone who reaches the age of sixty opportunity to repent as the Honorable the Exalted God wills. God and the companions of the heavens love anyone who reaches the age of seventy. God will order the good deeds to be recorded, and the bad deeds to be eliminated for anyone who reaches the age of eighty. Whenever a man reaches the age of ninety, God will forgive all his past and future sins. He will be considered to be one of the slaves of God on Earth and his intercession on behalf of his family members would be accepted."

22-29 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Abi Ja'far al-Ahval, on the authority of Zakariya al-Mousily - known as Kokab al-Dam[33], on the authority of Al-Abdul Salih (MGB), "Anyone who has gone on the *Hajj* pilgrimage will be told, 'You may intercede on behalf of whomever you wish.' One of the gates of Paradise shall be opened up for him and whomever he intercedes for on his behalf."

The Reasoning of Imam Ali with Abu Bakr Citing Forty-Three Issues

22-30 Ahmad ibn al-Hassan al-Qat'tan narrated that Abdul Rahman ibn Muhammad al-Hassani quoted Abu Ja'far Muhammad ibn Hafs al-Khas'ami, on the authority of Al-Hassan ibn Abdul Vahid, on the authority of Ahmad ibn al-Taqlabi, on the authority of Ahmad ibn Abdul Hameed, on the authority of Hafs ibn Mansoor al-At'tar, on the authority of Abu Sa'id al-Var'raq, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), "When Abu Bakr became the Caliph and the people pledged allegiance to him and abandoned Ali (MGB), Abu Bakr treated Ali (MGB) pleasantly and with a smiling face, but Ali (MGB) did not show happiness. This was hard on Abu Bakr. Therefore, he wanted to visit Ali (MGB) in private, ask him the reason for this, apologize to him for the people having gathered around him and having delegated the task of

22-28 حدثنا أبوأحمد محمد بن جعفر البندار الفقيه بفرغانة قال: حدثنا أبوالعباس الحمادي قال: حدثنا محمد بن علي الصائغ المكي بمكة قال: حدثنا إبراهيم بن المنذر الحزامي قال: حدثني عبد الله بن محمد بن الحسين قال: حدثني محمد بن عبد الله بن عمر بن عثمان، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: ما من عبد يعمر في الاسلام أربعين سنة إلا صرف الله عنه ثلاثة أنواع من البلاء: الجنون والجذام والبرص، فاذا بلغ الخمسين لين الله عليه الحساب، فاذا بلغ الستين رزقه الله الانابة إليه بما يحب الله عز وجل، فإذا بلغ السبعين أحبه الله وأحبه أهل السماء، فاذا بلغ الثمانين قبل الله حسناته، وتجاوز عن سيئاته، فاذا بلغ التسعين غفر الله له ما تقدم من ذنبه وما تأخر، وسمي أسير الله في أرضه، وشفع في أهل بيته.

ثواب من حج أربعين حجة

22-29 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب عن أبي جعفر الاحول، عن زكريا الموصلي كوكب الدم قال: سمعت العبد الصالح عليه السلام يقول: من حج أربعين حجة قيل له: اشفع فيمن أحببت ويفتح له باب من أبواب الجنة يدخل منه هو ومن يشفع له.

احتجاج أمير المؤمنين عليه السلام على أبى بكر بثلاث وأربعين خصلة

22-30 حدثنا أحمد بن الحسن القطان قال: حدثنا عبدالرحمن بن محمد الحسني قال: حدثنا أبوجعفر محمد بن حفص الخثعمي قال: حدثنا الحسن بن عبدالواحد قال: حدثني أحمد بن التغلبي قال: حدثني أحمد بن عبدالحميد قال: حدثني حفص ابن منصور العطار قال: حدثنا أبوسعيد الوراق، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: لما كان من أمر أبي بكر وبيعة الناس له وفعلهم بعلي بن أبي طالب عليه السلام ما كان لم يزل أبوبكر يظهر له الانبساط ويرى منه انقباضا فكبر ذلك على أبي بكر فأحب لقاءه واستخراج ما عنده والمعذرة إليه

Caliphate for him. He wanted to tell Ali (MGB) that he had just obeyed them in accepting the rule over the nation, and that he was not that eager to do so. Thus, Abu Bakr went to see Ali (MGB) in private and said, 'O Abal-Hassan! I swear by God that I had no plans for the Caliphate nor did I have any desires for it. I am not eager for that position and do not trust myself to be able to fulfill the needs of this nation. I have no wealth or power; do not have a supporter; and I did not want to get it from someone by force. Why are you upset with me? Why do you look upon me with disdain?' Then Ali (MGB) told him, 'If you had no desire for the position of Caliphate and you were not sure whether you could carry it out, then why did you accept the responsibility for being the Caliph?'

Abu Bakr said, 'The reason for this was a narration which I had heard from the Prophet (MGB) who said, 'Indeed God would not let all my nation unite on an issue that opposes guidance' I accepted the call of the nation. Had I known that there was someone who opposed me, I would not have accepted.'

Ali (MGB) said, 'You cited a narration from the Prophet (MGB) stating 'Indeed God would not let all my nation unite on an issue that opposes guidance'. But wasn't I one of the members of this nation or not?'

Abu Bakr said, 'Yes, you were.'

Ali (MGB) added, 'What about the others who opposed you such as Salman, Ammar, Abuzar, Al-Miqdad, Ibn Ebada and those of the Helpers (*Ansar*) who were with him?'

Abu Bakr said, 'Yes. They were all members of the nation.'

Ali (MGB) said, 'Then how could you rely on that narration from the Prophet (MGB) and the like, while you knew well that the people who opposed you were all of the great companions of the Prophet (MGB)? They are recognized by the nation and have never neglected in wishing well for the cause of the

Prophet (MGB).'

Abu Bakr said, 'I did not know at the beginning that they are opposed to me. Later on, after I took charge of the affairs I realized that they are opposed to me. However, I feared that the people might turn back from the religion if I resign. I thought that it would be easier to change your mind and bring you in line with me, rather than have an outbreak of a civil war and some of the people return to atheism. I knew that you are not any less interested in protecting the Muslims and their religion than I am.'

Ali (MGB) said, 'Fine. Can you tell me what attributes should the person who is worthy of the position of Caliphate have?'

لما اجتمع الناس عليه وتقليدهم إياه أمر الامة وقلة رغبته في ذلك وزهده فيه، أتاه في وقت غفلة وطلب منه الخلوة، وقال له: والله يا أبا الحسن ما كان هذا الامر مواطاة مني، ولا رغبة فيما وقعت فيه، ولا حرصا عليه ولا ثقة بنفسي في ما تحتاج إليه الامة ولا قوة لي لمال ولا كثرة العشيرة ولا ابتزاز له دون غيري فمالك تضمر علي ما لم أستحقه منك وتظهر لي الكراهة فيما صرت إليه وتنظر إلي بعين السأمة مني.

قال: فقال له عليه السلام: فما حملك عليه إذا لم ترغب فيه ولا حرصت لعيه ولا وثقت بنفسك في القيام به، وبما يحتاج منك فيه؟

فقال أبوبكر: حديث سمعته من رسول الله صلى الله عليه وآله "إن الله لا يجمع امتي على ضلال." ولما رأيت اجتماعهم اتبعت حديث النبي صلى الله عليه وآله وأحلت أن يكون اجتماعهم على خلاف الهدى وأعطيتهم قود الاجابة ولو علمت أن أحدا يتخلف لامتنعت.

قال: فقال علي عليه السلام: أما ما ذكرت من حديث النبي صلى الله عليه وآله "إن الله لا يجمع امتي على ضلال" أفكنت من الامة أو لم أكن؟

قال: بلى.

قال: وكذلك العصابة الممتنعة عليك من سلمان وعمار وأبي ذر والمقداد وابن عبادة ومن معه من الانصار؟

قال: كل من الامة.

فقال علي عليه السلام: فكيف تحتج بحديث النبي صلى الله عليه وآله وأمثال هؤلاء قد تخلفوا عنك وليس للامة فيهم

طعن ولا في صحبة الرسول صلى الله عليه وآله ونصيحته منهم تقصير؟

قال: ما علمت بتخلفهم إلا من بعد إبرام الامر وخفت إن دفعت عني الامر أن يتفاقم إلى أن يرجع الناس مرتدين عن الدين وكان ممارستكم إلي إن أجبتم أهون مؤونة على الدين وأبقى له من ضرب الناس بعضهم ببعض فيرجعوا كفارا، وعلمت أنك لست بدوني في الابقاء عليهم وعلى أديانهم.

قال علي عليه السلام: أجل ولكن أخبرني عن الذي يستحق هذا الامر بما يستحقه؟

Abu Bakr said, 'He should be a well-wisher and loyal person, and he should not be unduly generous. He should be polite, just, knowledgeable of the Book, the traditions and the Divine Decrees. He should abstain from the world with little interest in it. He should take the rights of the oppressed from the oppressors, whether they be his relatives or strangers.'

Then Abu Bakr remained silent.

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Do I possess these attributes or do you?'

Abu Bakr said, 'O Abal-Hassan (Ali)! Certainly you possess them.'

Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was it I who accepted the Prophet's invitation to Islam before anyone else considered Islam or was it you who did this?' Abu Bakr said, 'Of course, it was you.'

Ali (MGB) said, 'I swear to you by God! Was it you who accepted God's Prophet's (MGB) call to Islam before any other men or was it you?' Abu Bakr said, 'Of course, it was you.'

Ali (MGB) said, 'I swear to you by God! Was it you who recited the *Bara'at* Chapter (Declaration of Immunity) for the pilgrims and the whole nation during the *Hajj* season, or was it you who did it?' Abu Bakr said, 'Of course, it was you.'

Ali (MGB) said, 'I swear to you by God! Was it I who sacrificed myself to protect the life of God's Prophet (MGB) when he (MGB) took refuge in a cave, or was it you who did it?' Abu Bakr said, 'Of course, it was you.'

Ali (MGB) said, 'I swear to you by God! Was it I who is the subject of the following verse regarding giving my ring in charity 'your real friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship)'[34] or was it you?' Abu Bakr said, 'Of course, it was revealed regarding you.'

Ali (MGB) said, 'I swear to you by God! Am I the Master of you and all the Muslims according to what

God's Prophet (MGB) said on the Day of *Qadir Khum,* or you?' Abu Bakr said, 'Of course, you.'

Ali (MGB) said, 'I swear to you by God! Am I the Prophet's vizier[35] and do I have the same rank as Aaron had to Moses (MGB) in relation to the Prophet (MGB), or do you have it?' Abu Bakr said, 'Of course for you.'

Ali (MGB) said, 'I swear to you by God! Did the Prophet (MGB) take me, my family and my children out for the imprecation of the Christian unbelievers, or did he take you and your family out for the imprecation of the unbelievers?' Abu Bakr said, 'Of course, you.'

فقال أبو بكر: بالنصيحة، والوفاء، ورفع المداهنة والمحاباة، وحسن السيرة، وإظهار العدل، والعلم بالكتاب والسنة وفصل الخطاب، مع الزهد في الدنيا وقلة الرغبة فيها وانصاف المظلوم من الظالم القريب والبعيد. ثم سكت.

فقال علي عليه السلام: أنشدك بالله يا أبا بكر أفي نفسك تجد هذه الخصال أم في؟

قال: بل فيك يا أبا الحسن.

قال: أنشدك بالله أنا المجيب لرسول الله صلى الله عليه وآله قبل ذكران المسلمين أم أنت؟

قال: بل أنت.

قال: فأنشدك بالله أنا الاذان لاهل الموسم ولجميع الامة بسورة براءة أم أنت؟

قال: بل أنت.

قال: فأنشدك بالله أنا وقيت رسول الله صلى الله عليه وآله بنفسي يوم الغار أم أنت؟

قال: بل أنت.

قال: أنشدك بالله ألي الولاية من الله مع ولاية رسول الله في آية زكاة الخاتم أم لك؟

قال: بل لك.

قال: أنشدك بالله أنا المولى لك ولكل مسلم بحديث النبي صلى الله عليه وآله يوم الغدير أم أنت؟

قال: بل أنت.

قال: أنشدك بالله ألي الوزارة من رسول الله صلى الله عليه وآله والمثل من هارون من موسى أم لك؟

قال: بل لك.

قال فأنشدك بالله أبي برز رسول الله صلى الله عليه وآله، وبأهل بيتي وولدي في مباهلة المشركين من النصارى أم بك وبأهلك وولدك؟

قال: بل بكم.

Then, Ali (MGB) said, 'I swear to you by God! Was the verse of purity from all abominations '*...And God only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless'*[36] revealed for me, my family and children, or was it revealed for you and your family?' Abu Bakr said, 'Of course, it was revealed for you and the members of your family.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! On the *Kasa* assembly day did the Prophet (MGB) supplicate for me, my family and my children and say, 'O God! These are the members of my Family! Please keep them far away from the fire' or did he supplicate for you?' Abu Bakr said, 'Of course the Prophet (MGB) supplicated for you, your family and children.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Does the following Quranic verse refer to me *'They perform* (*their*) *vows, and they fear a Day whose evil flies far and wide'*[37] or does it refer to you?' Abu Bakr said, 'Of course, it refers to you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Are you the knight about whom the following was announced from the Heavens 'There is no sword like *Zulfaqar* and there is no true knight but Ali', or me?' Abu Bakr said, 'Of course, it refers to you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person who missed his prayer

so the sun was returned for you to pray, and then it set, or was it me?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person to whom God's Prophet (MGB) handed his flag on the day of the Battle of the Trench and by whom God brought victory in that Battle, or was I that person?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person who relieved the Prophet's sorrow by killing Amr ibn 'Abd Wudd38, or was I that person?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person whose leadership of the genies God's Prophet (MGB) acknowledged and the genies accepted it, or was I that person?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person whose legitimacy the Prophet praised from Adam to his own father by saying 'Your lineage and mine starting from Adam to Abdul Mutalib and are all the result of wedlock', or was I that person?' Abu Bakr said, 'Of course, it was you.'

قال: فأنشدك بالله ألي ولاهلي وولدي آية التطهير من الرجس أم لك ولاهل بيتك؟

قال: بل لك ولاهل بيتك.

قال: فأنشدك بالله أنا صاحب دعوة رسول الله صلى الله عليه وآله وأهلي وولدي يوم الكساء "اللهم هؤلاء أهلي إليك لا إلى النار" أم أنت؟

قال: بل أنت وأهلك وولدك.

قال: فأنشدك بالله أنا صاحب الآية "يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا" أم أنت؟

قال: بل أنت.

قال: فأنشدك بالله أنت الفتى الذي نودي من السماء "لا سيف إلا ذو الفقار ولا فتى إلا علي" أم أنا؟

.قال: بل أنت

قال: فأنشدك بالله أنت الذي ردت له الشمس لوقت صلاته فصلاها ثم توارت أم أنا؟

.قال: بل أنت

قال: فأنشدك بالله أنت الذي حباك رسول الله صلى الله عليه وآله برايته يوم خيبر ففتح الله له أم أنا؟

.قال: بل أنت

قال: فأنشدك بالله أنت الذي نفست عن رسول الله صلى الله عليه وآله كربته وعن المسلمين بقتل عمرو بن عبد ود أم أنا؟

.قال: بل أنت

قال: فأنشدك بالله أنت الذي ائتمنك رسول الله صلى الله عليه وآله رسالته إلى الجن فأجابت أم أنا؟

.قال: بل أنت

قال: أنشدك بالله أنت الذي طهرك رسول الله صلى الله عليه وآله من السفاح من آدم إلى أبيك بقوله: "أنا وأنت من نكاح لا من سفاح من آدم إلى عبد المطلب" أم أنا؟

.قال: بل أنت

Then Ali (MGB) said, ‘O Abu Bakr! I swear to you by God! Was I the person who was chosen by God’s Prophet (MGB) to whom he (MGB) married off his daughter Fatimah and said, ‘God married you off’, or was it you?’ Abu Bakr said, ‘Of course, you.’

Then Ali (MGB) said, ‘O Abu Bakr! I swear to you by God! Am I the father of Al-Hassan and Al-Hussein who are the two sweet basils of the Prophet (MGB) about whom he (MGB) said, ‘These two are the

Masters of the Youth in Paradise. Their father is better than them', or are you?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Is the person who is adorned with two wings with which he flies in Paradise along with the other angels your brother or my brother?' Abu Bakr said, 'Of course he is your brother.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was it I who pledged to pay off the Prophet's obligations and declared that during the *Hajj* pilgrimage season or was it you?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was I the person about whom God's Prophet (MGB) prayed to 'O my Lord! Please send me your most beloved creature to share this bird with me' when he (MGB) wanted to eat a roasted bird, or was it you?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was I the person about whom the Prophet (MGB) brought the good news of killing the perfidious party (*Nakiseen*), the deviators, and the apostates[39] according to the interpretations of the Quran, or was it you?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was it you who heard the last words of God's Prophet (MGB), performed his ritual ablutions (*wuzu*) for the dead, and buried him (MGB) or was it me?' Abu Bakr said, 'Of course, you.'

Ali (MGB) said, 'I swear to you by God! Were you the person about whom God's Prophet said, 'Ali is the best of the judges amongst you', or did that refer to me?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was I the person about whom the Prophet (MGB) ordered his companions to call as the Commander of the Faithful during his own lifetime, or was it you?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you closer in ties of kinship to God's Prophet (MGB), or was I?' Abu Bakr said, 'Of course, you.'

قال: فأنشدك بالله أنا الذي اختارني رسول الله صلى الله عليه وآله وزوجني ابنته فاطمة وقال: "الله زوجك" أم أنت؟

قال: بل أنت.

قال: فأنشدك بالله وأنا والد الحسن والحسين ريحانتيه اللذين قال فيهما: "هذان سيدا شباب أهل الجنة وأبوهما خير

منهما" أم أنت؟

.قال: بل أنت

قال: فأنشدك بالله أخوك المزين بجناحين في الجنة ليطير بهما مع الملائكة أم أخي؟

.قال: بل أخوك

قال: فأنشدك بالله أنا ضمنت دين رسول الله وناديت في الموسم بانجاز موعده أم أنت؟

.قال: بل أنت

قال: فأنشدك بالله أنا الذي دعاه رسول الله لطير عنده يريد أكله فقال: "اللهم ائتني بأحب خلقك إليك بعدي" أم أنت؟

.قال: بل أنت

قال: فأنشدك بالله أنا الذي بشرني رسول الله بقتال الناكثين والقاسطين والمارقين على تأويل القرآن أم أنت؟

.قال: بل أنت

قال: فأنشدك بالله أنا الذي شهدت آخر كلام رسول الله صلى الله عليه وآله ووليت غسله ودفنه أم أنت؟

.قال: بل أنت

قال: فأنشدك بالله أنا الذي دل عليه رسول الله صلى الله عليه وآله بعلم القضاء بقوله: " علي أقضاكم" أم أنت؟

قال: بل أنت.

قال: فأنشدك بالله أنا الذي أمر رسول الله صلى الله عليه وآله أصحابه بالسلام عليه بالامرة في حياته أم أنت؟

قال: بل أنت.

قال: فأنشدك بالله أنت الذي سبقت له القرابة من رسول الله صلى الله عليه وآله أم أنا؟

قال: بل أنت.

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person who gave a Dinar to the Prophet (MGB) when he (MGB) needed it and Gabriel pledged allegiance to you? Were you the one who kept the Prophet (MGB) and his family as guests, or was that me?' Then Abu Bakr cried and said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person whom the Prophet (MGB) put on his shoulders to bring down and break the idols of the *Ka'ba* and could even extend his hands to the heavens if he willed, or was it me?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the one about whom God's Prophet (MGB) said, 'You are the one to uphold my flag in this world and the Hereafter', or was it me?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the one whose door[40] was left open from the mosque when all the other doors of the companions of family members of the Prophet were shut and the Prophet (MGB) allowed what God had allowed for him, or was it me?' Abu Bakr said, 'Of course, you.'

Ali (MGB) said, 'I swear to you by God! Was it you who gave charity before having a private consultation with God's Prophet (MGB), or was it me? It was at that time that the Honorable the Exalted God blamed a group of people and revealed the following verse, *'Is it that ye are afraid of spending sums in charity before your private consultation* (*with him*)*? If, then, ye do not so, and God forgives you, then* (*at least*) *establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do.'*[41]' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person about whom God's Prophet (MGB) explicitly referred to in what he (MGB) told Fatimah, 'I married you off to the first person

to have believed and his faith is the most superior of all', or did that refer to me?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) kept on mentioning the characteristics which the Honorable the Exalted God had given to him and no one else and Abu Bakr kept on saying, 'Of course, you.'

Abu Bakr said, 'That is right. Such are the required characteristics for one to be in charge of the affairs of the nation of Muhammad (MGB)!'

Then Ali (MGB) told him, 'Then what fooled you so much that you turned away from God, His Prophet (MGB) and His religion? You lack what those who abide by His religion need.'

قال: فأنشدك بالله أنت الذي حباك الله عز وجل بدينار عند حاجته وباعك جبرئيل وأضفت محمدا صلى الله عليه وآله وأطعمت ولده؟

قال: فبكى أبو بكر وقال: بل أنت.

قال: فأنشدك بالله أنت الذي حملك رسول الله صلى الله عليه وآله على كتفيه في طرح صنم الكعبة وكسره حتى لو شاء أن ينال افق السماء لنالها أم أنا؟

قال: بل أنت.

قال: فأنشدك بالله أنت الذي قال له رسول الله صلى الله عليه وآله: "أنت صاحب لوائي في الدنيا والآخرة" أم أنا؟

قال: بل أنت.

قال: فأنشدك بالله أنت الذي أمر رسول الله بفتح بابه في مسجده حين أمر بسد جميع أبواب أصحابه وأهل بيته وأحل له فيه ما أحله الله له أم أنا؟

قال: بل أنت.

قال: فأنشدك الله أنت الذي قدم بين يدي نجوى رسول الله صلى الله عليه وآله صدقة فناجاه أم أنا إذا عاتب الله

عز وجل قوما فقال: أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ؟

قال: بل أنت.

قال: فأنشدك بالله أنت الذي قال فيه رسول الله صلى الله عليه وآله لفاطمة عليها السلام: "زوجتك أول الناس إيمانا وأرجحهم إسلاما" في كلام له أم أنا؟

قال: بل أنت.

فلم يزل عليه السلام يعد عليه مناقبه التي جعل الله عز وجل له دونه ودون غيره ويقول له أبو بكر: بل أنت.

قال: فبهذا وشبهه يستحق القيام بأمور امة محمد صلى الله عليه وآله.

فقال له علي عليه السلام: فما الذي غرك عن الله وعن رسوله وعن دينه وأنت خلو مما يحتاج إليه أهل دينه؟

Then Abu Bakr cried and said, ‘O Abal-Hassan!. You are right. Give me today to think about my affairs and what you said.’ Then Ali (MGB) told him, ‘O Abu Bakr! Fine. Do as you wish.’

Then Abu Bakr left Ali’s presence. He went home and closed the doors upon himself and did not let anyone come in until night time. Umar kept walking amongst the people, since he had heard that Abu Bakr and Ali had held a private meeting.

When Abu Bakr slept he dreamed of the Prophet (MGB) who was sitting in his own place. Abu Bakr rushed to the Prophet (MGB) to greet him, but the Prophet (MGB) turned his face away from him. Abu Bakr asked, ‘O Prophet of God! Have you issued any orders which I have not followed?’ God’s Prophet (MGB) replied, ‘You want me to greet you back even though you act against God and His Prophet? And even though you act against the one who is the friend of God and His Prophet? Return the right to its possessor!’ Abu Bakr asked, ‘Who is its possessor?’ The Prophet (MGB) answered, ‘It is the same person who blamed you. It is Ali.’ Abu Bakr said, ‘O Prophet of God! I shall entrust the Caliphate to him according to your orders.’

Then when the morning came Abu Bakr cried and told Ali (MGB), ‘Give me your hand.’ Then Abu Bakr pledged allegiance to him and entrusted the Caliphate to him and told him (MGB), ‘I shall go to the

Prophet’s mosque, inform the people about the dream I had last night and tell them what was exchanged between me and the Prophet (MGB) in my dream. I shall resign from the position of the Caliphate in the presence of the people and submit the affairs to you.’ Then Ali (MGB) told him, ‘Fine.’

Abu Bakr left while he was pale and ran into Umar who was looking for him. Umar told him, ‘O Caliph of God’s Prophet! How are you?’ Then Abu Bakr informed him of what had been exchanged between him and Ali (MGB). Then Umar said, ‘O Caliph of God’s Prophet (MGB)! I swear to you by God not to be deceived by the Hashemites42 witchcraft! This is not the first time which they have used witchcraft.’ Umar kept tempting him until he changed his mind, gave up his decision, and became inclined to rule. Umar forced him to return and keep his previous position. When Ali (MGB) went to the mosque at the appointed time he (MGB) did not see either one of them and realized their wicked plans. Then he (MGB) went and sat at the grave of God’s Prophet (MGB). Umar passed by and said, ‘O Ali! You will never get what you want.’ Thus, Ali (MGB) realized what he had done. He (MGB) got up and returned home.”

قال: فبكى أبو بكر وقال: صدقت يا أبا الحسن، أنظرني يومي هذا، فادبر ما أنا فيه وما سمعت منك.

قال: فقال له علي عليه السلام: لك ذلك يا أبا بكر.

فرجع من عنده وخلا بنفسه يومه ولم يأذن لاحد إلى الليل، وعمر يتردد في الناس لما بلغه من خلوته بعلي عليه السلام فبات في ليلته فرأى رسول الله صلى الله عليه وآله في منامه متمثلا له في مجلسه فقام إليه أبو بكر ليسلم عليه فولى وجهه فقال أبو بكر:يا رسول الله هل أمرت بأمر فلم أفعل؟

فقال رسول الله صلى الله عليه وآله: أرد السلام عليك وقد عاديت الله ورسوله؟! وعاديت من والى الله ورسوله؟! رد الحق إلى أهله.

قال: فقلت: من أهله؟

قال: من عاتبك عليه وهو علي.

قال: فقد رددت عليه يا رسول الله بأمرك.

قال: فأصبح وبكى وقال لعلي عليه السلام: ابسط يدك فبايعه وسلم إليه الامر. وقال له: اخرج إلى مسجد رسول الله

صلى الله عليه وآله فاخبر الناس بما رأيت في ليلتي وما جرى بيني وبينك فاخرج نفسي من هذا الامر واسلم عليك بالامرة.

قال: فقال له علي عليه السلام: نعم.

فخرج من عنده متغيرا لونه، فصادفه عمر وهو في طلبه فقال له: ما حالك يا خليفة رسول الله؟

فأخبره بما كان منه وما رأى وما جرى بينه وبين علي عليه السلام. فقال له عمر: أنشدك بالله يا خليفة رسول الله أن تغتر بسحر بني هاشم، فليس هذا بأول سحر منهم فما زال به حتى رده عن رأيه وصرفه عن عزمه ورغبه فيما هو فيه وأمره بالثبات عليه والقيام به.

قال: فأتى علي عليه السلام المسجد للميعاد فلم ير فيه منهم أحد فأحس بالشر منهم، فقعد إلى قبر رسول الله صلى الله عليه وآله فمر به عمر فقال: يا علي، دون ما تروم خرط القتاد. فعلم بالامر وقام ورجع إلى بيته.

Imam Ali's Arguments against the People on the Consultation Day

22-31 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Hikam ibn Meskin al-Saqafy, on the authority of Abil Jarud, Hisham Abi Sasan and Abi Tareq al-Suraj, on the authority of Amer ibn Vaselat, "On the day on which the (Caliphate) council was set up, I was in the house in which the six-member council held a gathering. I heard Ali (MGB) say, 'The people established Abu Bakr as the Caliph while by God it was my right to be in charge of the affairs and I was more deserving for that position than he was. Moreover, Abu Bakr put Umar in charge of the Caliph while by God it was my right to be in charge of the affairs and I was more deserving for that position than Umar was. Now Umar has placed me as the sixth member of a six-member council without recognizing my nobility over them. If needed, I can bring arguments for them which the Arabs, the non-Arabs, the ones who have pledged, and the atheists cannot deny and I can change everything around with them.'

Then Ali (MGB) added, 'I swear to you by God! Is there anyone amongst you[43] who has accepted the Unity of God before me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) has said, 'Your relationship to me is like that of Aaron's relationship to Moses (MGB) except that

there will be no Prophets after me' other than me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you with whom God's Prophet (MGB) has shared his offering for the Lord of the Two Worlds other than me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you to have gone to the Prophet when upon receiving a roasted bird God's Prophet (MGB) prayed to 'O my Lord! Please send me your most beloved creature to share this bird with me', other than me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said the following when Umar returned from Fort Khaybar and his companions called him a coward and he called his companions cowards, since he had been defeated there, 'Tomorrow I shall give this flag to one who is not going to flee, whom God and God's Prophet

احتجاج أمير المؤمنين بمثل هذه الخصال على الناس يوم الشورى

22-31 حدثنا أبي، ومحمد بن الحسن بن أحمد بن الوليد رضي الله عنهما قالا: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن أبي الجارود وهشام أبي ساسان، وأبي طارق السراج، عن عامر بن واثلة قال: كنت في البيت يوم الشورى فسمعت عليا عليه السلام وهو يقول: استخلف الناس أبا بكر وأنا والله أحق بالامر وأولى به منه، واستخلف أبو بكر عمر وأنا والله أحق بالامر وأولى به منه، إلا أن عمر جعلني مع خمسة نفر أنا سادسهم لا يعرف لهم علي فضل ولو أشاء لاحتججت عليهم بما لا يستطيع عربيهم ولا عجميهم المعاهد منهم والمشرك تغيير ذلك.

ثم قال: نشدتكم بالله أيها النفر هل فيكم أحد وحد الله قبلي؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: " أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد ساق رسول الله صلى الله عليه وآله لرب العالمين هديا فأشركه فيه غيري قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد اتي رسول الله صلى الله عليه وآله بطير يأكل منه، فقال: " اللهم ائتني بأحب خلقك إليك يأكل معي من هذا الطير " فجئته أنا، غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله حين رجع عمر يجبن أصحابه ويحبنونه قد رد راية رسول الله صلى الله عليه وآله منهزما فقال له رسول الله صلى الله عليه وآله: "لأعطين الراية غدا رجلا ليس بفرار يحبه

love, and he loves God and God's Prophet. He shall not return until by God's help he conquers the Fort.' Indeed the next morning he (MGB) said, 'Bring Ali (MGB) to me.' They told him (MGB), 'O Prophet of God! His eyes hurt so much that he cannot even wink.' The Prophet (MGB) said, 'Bring him to me.' When I went to see God's Prophet (MGB), he spit his blessed saliva into my eyes and said, 'O God! Please cool its heat and heat its coolness.' I swear by God that I have not had any more pains in my eyes since then. I took the flag, and God defeated the atheists. Was that me, or someone other than me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has a brother like my brother Ja'far who is adorned with two wings in Paradise with which he can go anywhere he wishes to?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has an uncle like my uncle Hamzih who is the Lion of God and God's Prophet, and the Master of the Martyrs?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has offspring like mine being Al-Hassan and Al-Hussein who are the (grand)children of God's Prophet (MGB) and the Masters of the Youth in Paradise?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has a wife like mine being Fatimah – the daughter of God's Prophet (MGB) who is a piece of the Prophet's own flesh and blood, and the Master of the Ladies in Paradise?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'Whoever abandons you will abandon me. Whoever abandons me has indeed abandoned God', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'The Walia clan[44] must stop, else I shall dispatch a man towards them who is just like me myself. Obeying him is like obeying me and disobeying him is like disobeying me. He shall kill them with the sword!', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'If my love touches the heart of any Muslim, all his sins shall be wiped out by God. Whoever loves me also loves you. Whoever thinks that he loves me, but dislikes you is telling a lie', other than me?' They replied, 'By God; no.'

الله ورسوله ويحب الله ورسوله، لا يرجع حتى يفتح الله عليه." فلما أصبح قال: ادعوا لي عليا. فقالوا: يا رسول الله هو أرمد ما يطرف. فقال: جيئوني به. فلما قمت بين يديه تفل في عيني وقال: "اللهم اذهب عنه الحر والبرد." فأذهب الله عني الحر والبرد إلى ساعتي هذه. وأخذت الراية فهزم الله المشركين وأظفرني بهم غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد له أخ مثل أخي جعفر المزين بالجناحين في الجنة يحل فيها حيث يشاء غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد له عم مثل عمي حمزة أسد الله وأسد رسوله وسيد الشهداء غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد له سبطان مثل سبطاي الحسن والحسين ابني رسول الله صلى الله عليه وآله وسيدي شباب أهل الجنة غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد له زوجة مثل زوجتي فاطمة بنت رسول الله صلى الله عليه وآله وبضعة منه وسيدة نساء أهل الجنة غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "من فارقك فارقني ومن فارقني فارق الله" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: لينتهين بنو وليعة أو لأبعثن إليهم رجلا كنفسي طاعته كطاعتي ومعصيته كمعصيتي يغشاهم بالسيف غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "ما من مسلم وصل إلى قلبه حبي إلا كفر الله عنه ذنوبه ومن وصل حبي إلى قلبه فقد وصل حبك إلى قلبه وكذب من زعم أنه يحبني ويبغضك" غيري؟ قالوا: اللهم لا.

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you about whom God’s Prophet (MGB) said, ‘You are my Caliph reigning over my family, children and all the Muslims in my absence. Your enemy is my enemy and my enemy is indeed God’s enemy. Your friend is my friend and my friend is God’s friend’, other than me?’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you about whom God’s Prophet (MGB) said, ‘O Ali! Mercy shall overtake whomever loves you and becomes your friend. Damnation shall

overtake whomever despises you and becomes your enemy', other than me?' On that occasion Ayesha said, 'O Prophet of God! Would you please pray for my father and I not to be amongst those who dislike him and are his enemies?' Then the Prophet (MGB) said, 'Be quiet! If you and your father be amongst those who love him and are his friends, then mercy shall overtake you. However, if you and your father be amongst those who despise him and are his enemy, then damnation shall overtake you. Indeed you and your father are wicked. Your father shall be the first one to usurp his rights and oppress him and you shall be the first one to fight him.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'O Ali! You are my brother and I am your brother in this world and in the Hereafter. Your house and my house will be facing each other in Paradise just like two brothers' houses are', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! ! Is there anyone amongst you other than me about whom God's Prophet (MGB) said, 'O Ali! Indeed God has allocated something to you and has honored you with something. No deed is more loved by God than abstinence in this world. You shall not gain anything in this world. Nothing in this world can get a hold of you either. Abstinence shall be the adornment of the good-doers near the Honorable the Exalted God on the Resurrection Day. Then blessed be[45] the ones who love and acknowledge you. Woe be to the ones who despise and deny you.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you whom God's Prophet (MGB) sent after water other than me? I went, filled up the water container, and put it on my back to carry it back. On the way back a wind started to blow forcing me to turn back and sit down. Then I stood up. Again a wind started to blow forcing me to turn back and sit down. Then I stood up again. Another wind started to blow forcing me to turn back and sit down. Then I stood up and went to the Prophet (MGB) and

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "أنت الخليفة في الاهل والولد والمسلمين في كل غيبة، عدوك عدوي وعدوي عدوالله، ووليك وليي ووليي ولي الله" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "يا علي من أحبك ووالاك سبقت له الرحمة ومن أبغضك وعاداك سبقت له اللعنة." فقالت عائشة: يا رسول الله ادع الله لي ولأبي لا نكون ممن يبغضه ويعاديه. فقال صلى الله عليه وآله: "اسكتي إن كنت أنت وأبوك ممن يتولاه ويحبه فقد سبقت لكما الرحمة، وإن كنتما ممن يبغضه ويعاديه فقد سبقت لكما اللعنة، ولقد جئت أنت وأبوك إن كان أبوك أول من يظلمه وأنت أول من يقاتله" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله مثل ما قال لي: "يا علي أنت أخي وأنا أخوك

في الدنيا والآخرة، ومنزلك مواجه منزلي كما يتواجه الاخوان في الخلد"؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "يا علي إن الله خصك بأمر وأعطاكه، ليس من الاعمال شيء أحب إليه ولا أفضل منه عنده: الزهد في الدنيا فليس تنال منها شيئا ولا تناله منك، وهي زينة الابرار عند الله عز وجل يوم القيامة فطوبى لمن أحبك وصدق عليك وويل لمن أبغضك وكذب عليك" غيري؟ قالوا: اللهم لا.

قال نشدتكم بالله هل فيكم أحد بعثه رسول الله صلى الله عليه وآله ليجيء بالماء كما بعثني فذهبت حتى حملت القربة على ظهري ومشيت بها فاستقبلتني ريح فردتنى حتى أجلستني. ثم قمت فاستقبلتني ريح فردتني حتى أجلستني. ثم قمت فجئت إلى رسول الله صلى الله عليه وآله، فقال لي: ما حبسك عني؟ فقصصت عليه

told him (MGB) what had happened. The Prophet (MGB) said, ‘Gabriel informed me about this. The first wind was Gabriel accompanied by one-thousand angels who greeted you. The second wind was Michael[46] accompanied by one-thousand angels who greeted you. The third wind was Isra’fil[47] accompanied by one-thousand angels who greeted you.’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you other than me about whom Gabriel said, ‘O Muhammad! Do you see how Ali (MGB) cooperates?’ Then the Prophet (MGB) said, ‘He is from me and I am from him.’ Then Gabriel added, ‘And I am from you.’’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you who has the following honor other than me? Once when I was recording down something for the Prophet of God (MGB), the Prophet (MGB) closed his eyes. I thought that he was telling me things and I kept taking them down. However, when the Prophet (MGB) woke up, he (MGB) asked me, ‘O Ali! Who dictated things for you up until this point?’ I said, ‘O Prophet of God! It was you who dictated it to me.’ The Prophet (MGB) said, ‘No. It was Gabriel who dictated it to you.’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you about whom the caller from the Heavens has announced, ‘There is no sword like Zulfaqar and there is no true knight but Ali’, other than me? They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you about whom God’s Prophet (MGB) said, ‘If I were not afraid that the people would start to pick up the dirt under your feet and save it for their progeny I would have said something about you and then everyone would pick some dirt up from under your footsteps’ other than me?’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you other than me about whom God’s Prophet (MGB) said, ‘Protect my house and do not let anyone come to me since the angels come to visit me.’ Then Umar came three times and I returned him telling him that the angels which are so

many in number are visiting God's Prophet (MGB). Then I granted him permission to enter. Once he saw the Prophet (MGB) he told him, 'O Prophet of God! I came to visit you several times, but Ali (MGB) did not let me in and said that you are having so many angels visit you. How could Ali (MGB) see the angels and how did he know how many of them there were?' Then the Prophet (MGB) faced me and asked, 'O Ali! He

القصة. فقال: قد جاءني جبرئيل فأخبرني: أما الريح الاولى فجبرئيل كان في ألف من الملائكة يسلمون عليك، وأما الثانية فميكائيل جاء في ألف من الملائكة يسلمون عليك" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم من قال له جبرئيل: "يا محمد أترى هذا المواساة من علي؟ فقال رسول الله صلى الله عليه وآله: إنه مني وأنا منه. فقال جبرئيل: وأنا منكما" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد كان يكتب لرسول الله كما جعلت أكتب فأغفى رسول الله صلى الله عليه وآله فأنا أرى أنه يملي علي فلما انتبه قال له: "يا علي من أملى عليك من ههنا إلى ههنا؟ فقلت: أنت يا رسول الله. فقال: لا ولكن جبرئيل أملاه عليك" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد نادى له مناد من السماء: "لا سيف إلا ذو الفقار ولا فتي إلا علي" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله وسلم كما قال لي: "لولا أن أخاف أن لا يبقى أحد إلا قبض من أثرك قبضة يطلب بها البركة لعقبه من بعده لقلت فيك قولا لا يبقى أحد إلا قبض من أثرك قبضة" غيري؟ فقالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "احفظ الباب فإن زوارا من الملائكة يزوروني فلا تأذن لاحد منهم." فجاء عمر فرددته ثلاث مرات وأخبرته أن رسول الله صلى الله عليه وآله محتجب وعنده زوار من الملائكة وعدتهم كذا وكذا، ثم أذنت له. فدخل فقال: يا رسول الله إني قد جئتك غير مرة كل ذلك يردني علي ويقول: إن رسول الله صلى الله عليه وآله محتجب وعنده زوار من الملائكة وعدتهم كذا وكذا. فكيف علم بالعدة أعاينهم؟ فقال له:

is right! How did you know how many angels there were here?' I replied, 'I heard their various sounds and counted their number based on their sound.' Then the Prophet (MGB) said, 'You are right! You have one of the traditions of my brother Jesus (MGB).' Then Umar left while he was repeatedly saying, 'The Prophet (MGB) considered him to be similar to the son of Mary (Jesus (MGB)).' Then the Honorable the Exalted God revealed the following verses, *'When* (*Jesus*) *the son of Mary is held up as an example,*

behold, thy people raise a clamor thereat (in ridicule)!And they say, 'Are our gods best, or he?' This they set forth to thee, only by way of disputation, yea, they are a contentious people. He was no more than a servant, We granted Our favor to him, and We made him an example to the Children of Israel. And if it were Our Will, We could make angels from amongst you, succeeding each other on the Earth.'[48]*'* They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, *Tooba*[49] is the name of a Heavenly tree which is rooted in Ali's house. There are branches of this tree in the homes of all the believers' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'You fight according to my tradition and compensate for my obligations', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you to whom God's Prophet (MGB) said, 'You will fight the perfidious party, the deviators, and the apostates[50]' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has gone to God's Prophet (MGB) when the Prophet's head was on Gabriel's lap about whom Gabriel told the Prophet (MGB), 'Go to you cousin since he is closer to you than I am' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has had the opportunity of holding the Prophet's head on his lap (while the Prophet (MGB) was asleep) and not said the afternoon prayers until sunset. Then when the Prophet (MGB) woke up and asked, 'O Ali! Did you say the afternoon prayer?' and I replied, 'No' the Prophet (MGB) prayed and then the light of the sun returned allowing me to say my prayer and then it set other than me?' They replied, 'By God; no.'

يا علي قد صدق. كيف علمت بعدتهم؟ فقلت: اختلفت علي التحيات وسمعت الاصوات فأحصيت العدد. قال: صدقت فإن فيك سنة من أخي عيسى. فخرج عمر وهو يقول: ضربه لابن مريم مثلا. فأنزل الله عز وجل: وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ. (قال: يضجون) وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلاَّ جَدَلاً بَلْ هُمْ قَوْمٌ خَصِمُونَ. إِنْ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلاً لِبَنِي إِسْرَائِيلَ. وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلاَئِكَةً فِي الأَرْضِ يَخْلُفُونَ." غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله كما قال لي: "إن طوبى شجرة في الجنة أصلها في دار علي ليس من مؤمن إلا وفي منزله غصن من أغصانها" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: " تقاتل على سنتي وتبر ذمتي" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله " تقاتل الناكثين والقاسطين والمارقين" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد جاء إلى رسول الله صلى الله عليه وآله ورأسه في حجر جبرئيل فقال لي: "ادن من ابن عمك فأنت أولى به مني" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد وضع رسول الله صلى الله عليه وآله رأسه في حجره حتى غابت الشمس ولم يصل العصر فلما انتبه رسول الله صلى الله عليه وآله قال: يا علي صليت العصر؟ قلت: لا. فدعا رسول الله صلى الله عليه وآله فردت الشمس بيضاء نقية، فصليت ثم انحدرت، غيري؟ قالوا: اللهم لا.

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you with the following honor. When God's Prophet (MGB) sent the *Bara'at* Chapter (Declaration of Immunity) with Abu Bakr, the Honorable the Exalted God sent Gabriel and said, 'O Muhammad! No one but either you or someone who is from your own family should propagate this chapter.'

Then God's Prophet (MGB) sent me to take it from Abu Bakr. I went, took it from Abu Bakr and propagated it. God has considered me to be of the Prophet's family. Has anyone else amongst you attained this nobility other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'You are the Divine Leader of whomever obeys me. You are the source of light for my friends. You are the word to which the pious ones are accustomed', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'Whoever likes to live as I live, die as I die, reside in Paradise which my Lord has promised – the Paradise in which God has planted the trees with His own Hands – should love Ali ibn Abi Talib (MGB) and his progeny who shall be the Divine Leaders and the Trustees to whom God grants my knowledge and understanding. They shall not let you enter the gates of loss and shall not let you leave the gates of guidance. You should not try to teach them their duties since they will be more knowledgeable than you are. The truth shall be wherever they are', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'It has been decreed and recorded that no one but believers shall love you and no one but atheists shall detest you' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said something similar to what he (MGB) said about me, 'On the Resurrection Day, those who

are your friends shall rise up from their graves and ride white camels with the fasteners of their saddles being bright lights, and the roads will be paved for them. All difficulties will be eased for them. They shall be granted immunity. They will have no sorrow until they reach the Threshold of the Merciful. A table shall be spread out in front of them from which they can eat until the Reckoning ends. The people shall be frightened while they will not. The people shall be sad while they will not.'' They replied, 'By God; no.'

قال: نشدتكم بالله هل فيكم أحد أمر الله عز وجل رسوله أن يبعث ببراءة فبعث بها مع أبي بكر فأتاه جبرئيل فقال: "يا محمد، إنه لا يؤدي عنك إلا أنت أو رجل منك." فبعثني رسول الله صلى الله عليه وآله فأخذتها من أبي بكر فمضيت بها وأديتها عن رسول الله صلى الله عليه وآله وأثبت الله على لسان رسوله أني منه، غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "أنت إمام من أطاعني، ونور أوليائي، والكلمة التي ألزمتها المتقين" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: من سره أن يحيى حياتي ويموت موتي ويسكن جنتي التي وعدني ربي جنات عدن، قضيب غرسه الله بيده، ثم قال له: كن فكان، فليوال علي بن أبي طالب عليه السلام وذريته من بعده، فهم الائمة وهم الاوصياء أعطاهم الله علمي وفهي لا يدخلونكم في باب ضلال ولا يخرجونكم من باب هدى، لا تعلموهم فهم أعلم منكم، يزول الحق معهم أينما زالوا" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "قضى فانقضى إنه لا يحبك إلا مؤمن ولا يبغضك إلا كافر منافق" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله مثل ما قال لي: "أهل ولايتك يخرجون يوم القيامة من قبورهم على نوق بيض، شراك نعالهم نور يتلألأ، قد سهلت عليهم الموارد، وفرجت عنهم الشدائد واعطوا الامان، وانقطعت عنهم الاحزان حتى ينطلق بهم إلى ظل عرش الرحمن، توضع بين أيديهم مائدة يأكلون منها حتى يفرغ من الحساب، يخاف الناس ولا يخافون ويحزن الناس ولا يحزنون" غيري؟ قالوا: اللهم لا.

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has the honor of being married to Fatimah the way I was? As you know when Abu Bakr went to ask the Prophet (MGB) to allow him to marry Fatimah (MGB), the Prophet (MGB) turned him down. Also when Umar went to ask the Prophet (MGB) to allow him to marry Fatimah (MGB), the Prophet (MGB) turned him down. Then when I asked the Prophet (MGB) to allow me to marry Fatimah (MGB), the Prophet (MGB) married her off to me. Then both Abu Bakr and Umar went to see the Prophet (MGB) And said, 'You did not marry her off to us, but you married her off to him!' The Prophet (MGB) replied, 'I did not turn you down and I did not marry her off to Ali. It was God who turned both of you down and married her off to Ali.' They replied, 'By God; no.'

Then Ali (MGB) said, ‘I swear to you by God! Have you heard God’s Prophet (MGB) say, ‘All ties of kinship and nationality will be cut off on the Resurrection Day except for ties of kinship with me and my nation.’ Which ties are better than mine and which nationality is better than mine? My father and the Prophet’s father were brothers. My two (grand)sons of the Prophet Al-Hassan (MGB) and Al-Hussein (MGB) (the Masters of the Youth in Paradise) are my sons. Fatimah (MGB) who is the daughter of God’s Prophet (MGB) and the Master of the Ladies in Paradise is my wife. Is there anyone amongst who with a better nationality and ties of kinship than me?’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you other than me about whom God’s Prophet (MGB) said, ‘Indeed God created the people and has divided them up into two groups. He has placed me in the better of the two groups. Then God divided up the people into several branches and placed me in the best branch. Then He divided them up into many tribes and placed me in the best tribe. Then He divided them up into many families and placed me in the best family. Then God chose me and He chose Ali and Ja’far from my family and made me the best of the three. I was sleeping between the two sons of Abi Talib (i.e. Ali and Ja’far) when Gabriel came along with an angel. The angel asked Gabriel, ‘To which of the three have you been sent?’ Gabriel replied, ‘To that one.’ Then Gabriel took my hand and had me sit down.’’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you other than me whose door (of his house) was left open from the mosque when all the other doors were shut. On that occasion Abbas and Hamzah went to see God’s Prophet (MGB) and said, ‘You forced us out and let him stay in the mosque?’ The Prophet (MGB) replied, ‘I did not force you out and

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله حين جاء أبو بكر يخطب فاطمة عليها السلام فأبى أن يزوجه، وجاء عمر يخطبها فأبى أن يزوجه، فخطبت إليه فزوجني، فجاء أبو بكر وعمر فقالا: أبيت أن تزوجنا وزوجته؟ ! فقال رسول الله صلى الله عليه وآله: "ما منعتكما وزوجته، بل الله منعكما وزوجه" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل سمعتم رسول الله صلى الله عليه وآله يقول: "كل سبب ونسب منقطع يوم القيامة إلا سببي ونسبي" فاي سبب أفضل من سببي وأي نسب أفضل من نسبي؟ إن أبي وأبا رسول الله لاخوان وإن الحسن والحسين ابني رسول الله صلى الله عليه وآله وسيدي شباب أهل الجنة ابناي، وفاطمة بنت رسول الله صلى الله عليه وآله زوجتي سيدة نساء أهل الجنة، غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "إن الله خلق الخلق ففرقهم فرقتين فجعلني من خير الفرقتين،، ثم جعلهم شعوبا فجعلني في خير شعبه، ثم جعلهم قبائل فجعلني في خير قبيلة، ثم جعلهم بيوتا فجعلني في خير بيت، ثم اختار من أهل بيتي أنا وعليا وجعفر فجعلني خيرهم، فكنت نائما بين ابني أبي طالب فجاء جبرئيل ومعه ملك فقال: يا جبرئيل إلى أي هؤلاء ارسلت؟ فقال: إلى هذا. ثم أخذ بيدي فأجلسني. غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد سد رسول الله صلى الله عليه وآله أبواب المسلمين كلهم في المسجد ولم يسد بابي فجاءه العباس وحمزة وقالا: أخرجتنا وأسكنته؟ فقال

I did not let him stay. It was God who forced you out and let him stay. The Honorable the Exalted God revealed the following to my brother Moses (MGB), 'Prepare a pure mosque and house yourself, Aaron and Aaron's children in it.' The Honorable the Exalted God revealed the following to me too, 'Prepare a pure mosque and house yourself, Ali and Ali's children in it.'' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'The truth is with Ali (MGB) and Ali (MGB) is with the truth. These Two will be inseparable until they come to me at the Heavenly Pool', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who protected the life of God's Prophet (MGB) with his own life when the polytheists came and wanted to kill the Prophet (MGB) other than me? I slept in his bed and God's Prophet (MGB) went to the cave of Sowr. When the polytheists came to his house, they suspected that I was Muhammad (MGB). They woke me up from sleep and asked, 'What happened to your cousin?' I said, 'I do not know.' They beat me up to the point of death.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said what he (MGB) said about me as follows, 'Indeed God has ordered me about the Mastery of Ali. His Mastery is the same as my Mastery. My Mastery is the same as the Mastery of my Lord! This is a covenant which my Lord has made with me and has made me responsible to declare it to you? Did you hear it?' The people said, 'Yes, we heard that.' Then the Prophet (MGB) said, 'However, there are those amongst you who say 'we heard' with his tongue, but carried the people on his shoulders and acts out of enmity with Ali.' The people said, 'O Prophet of God! Please introduce them to us.' The Prophet (MGB) replied, 'Indeed my Lord has ordered me to turn away from them due to what is destined and each one of you should suffice with what truly goes on in your hearts.'' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who killed nine of the champions of the Abduldar clan?[51] Then their slave Sawab al-Habashi went to the field and yelled, 'I swear by God that I shall kill Muhammad in revenge for the blood of my masters.' Water was running out of his mouth and his eyes looked like two bowls filled with blood due to anger. Everyone was scared of him and stayed back. I went in front of him. He was as tall as a castle. There were two strikes of swords exchanged between the two of us and I cut him up into two pieces from his belly. The lower half of his body was still standing on his two feet, and all the Muslims were looking on and laughing at him.' They replied, 'By God; no.'

لهما: "ما أنا أخرجتكم وأسكنته، بل الله أخرجكم وأسكنه إن الله عز وجل أوحى إلى أخي موسى عليه السلام أن اتخذ مسجدا طهورا وأسكنه أنت وهارون وابنا هارون وإن الله عز وجل أوحى إلي أن اتخذ مسجدا طهورا وأسكنه

أنت وعلي وابنا علي" غيري؟ فقالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "الحق مع علي وعلي مع الحق لا يفترقان حتى يردا علي الحوض" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد وقى رسول الله صلى الله عليه وآله حيث جاء المشركون يريدون قتله فاضطجعت في مضجعه وذهب رسول الله صلى الله عليه وآله نحو الغار وهم يرون أني أنا هو فقالوا: أين ابن عمك؟ فقلت: لا أدري فضربوني حتى كادوا يقتلونني، غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله كما قال لي "إن الله أمرني بولاية علي فولايته ولايتي وولايتي ولاية ربي، عهد عهده إلي ربي وأمرني أن ابلغكموه فهل سمعتم؟ قالوا: نعم قد سمعنا. قال: أما إن فيكم من يقول: قد سمعت وهو يحمل الناس على كتفيه ويعاديه. قالوا: يا رسول الله، أخبرنا بهم. قال: أما إن ربي قد أخبرني بهم وأمرني بالاعراض عنهم لامر قد سبق وإنما يكتفي أحدكم بما يجد لعلي في قلبه" غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قتل من بني عبدالدار تسعة مبارزة غيري، كلهم يأخذ اللواء ثم جاء صؤاب الحبشي مولاهم، وهو يقول: والله لا أقتل بسادتي إلا محمدا قد ازبد شدقاه واحمرتا عيناه فاتقيتموه وحدتم عنه وخرجت إليه فلما أقبل كأنه قبة مبنية، فاختلفت أنا وهو ضربتين فقطعته بنصفين وبقيت رجلاه وعجزه وفخذه قائمة على الارض ينظر إليه المسلمون ويضحكون منه، غيري؟ قالوا: اللهم لا.

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you who has killed as many polytheists from the Quraysh as I have?’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you who went to fight with Amr ibn ‘Abd Wudd[52] when he came into the field and challenged someone to fight with other than me? You were all scared. It was I who stood up. God’s Prophet (MGB) asked me, ‘Where are you going?’ I replied, ‘To fight this corrupt person!’ The Prophet (MGB) said, ‘This is Amr ibn ‘Abd Wudd!’ I said, ‘O Prophet of God! If he is Amr ibn ‘Abd Wudd, I am Ali ibn Abi Talib.’ The Prophet (MGB) said the same thing to me again. I gave him (MGB) the same response. Then the Prophet (MGB) said, ‘Go in the name of God!’ Once I went there and approached him, he asked me, ‘Who are you?’ I said, ‘I am Ali ibn Abi Talib!’ He said, ‘O cousin! You are a noble fighter. Please return! I was friends with your father and I was his companion. I do not like to kill you.’ I told him, ‘O Amr! You have made a covenant with god to honor one of three proposals presented to you by anyone.’ Amr said, ‘Go ahead and propose!’ I said, ‘Bear witness that there is no god but God, Muhammad is God’s Prophet and confess to what he has brought to us from God.’ Amr said, ‘Present your second proposal.’ I said, ‘Return to your own house.’ Amr said,

‘By God, the women of Quraysh are going to say that I was scared and ran away from the battlefield.’ Then I said, ‘Get off your horse and let’s fight.’ He accepted this proposal and got off his horse. We started to fight and two strikes were exchanged between us. His strike ruptured my armor and his sword reached my head, but I chopped off his legs with my strike. God had him killed by my hands. Is there anyone amongst you to have done this?’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you who dared to face Marhab when he stepped forward and said, ‘I am he whose mother has named him Marhab. I am a well–experienced champion – armed from head to foot. I attack, sometimes with the spear and sometimes with the sword,’ other than me? He struck me and I struck him. On his head was a covering carved from stone, since his head was so big that his helmet did not fit his head. I split open this covering and my sword hit his head killing him. Is there anyone amongst you who has performed such a feat?’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you about whom God revealed the following known as the verse of purity upon His Prophet (MGB), ‘*...And God only wishes to remove all abomination from*

.قال: نشدتكم بالله هل فيكم أحد قتل من مشركي قريش مثل قتلي؟ قالوا: اللهم لا

قال نشدتكم بالله هل فيكم أحد جاء عمرو بن عبدود ينادي هل من مبارز، فكعتم عنه كلكم فقمت أنا فقال لي رسول الله صلى الله عليه وآله: إلى أين تذهب، فقلت: أقوم إلى هذا الفاسق. فقال: إنه عمرو بن عبد ود. فقلت: يا رسول الله صلى الله عليه وآله إن كان هو عمرو بن عبد ود فأنا علي بن أبي طالب. فأعاد علي عليه السلام الكلام، وأعدت عليه. فقال: إمض على اسم الله، فلما قربت منه قال: من الرجل؟ قلت: علي بن أبي طالب. قال: كفو كريم! ارجع يا ابن أخي فقد كان لأبيك معي صحبة ومحادثة فأنا أكره قتلك. فقلت له: يا عمرو، إنك قد عاهدت الله ألا يخيرك أحد ثلاث خصال إلا اخترت إحداهن. فقال: اعرض علي. قلت: تشهد أن لا إله إلا الله وأن محمدا رسول الله وتقر بما جاء من عند الله. قال: هات غير هذه. قلت: ترجع من حيث جئت. قال: والله لا تحدث نساء قريش بهذا أني رجعت عنك. فقلت: فأنزل فاقاتلك. قال: أما هذه فنعم. فنزل فاختلفت أنا وهو ضربتين فأصاب الحجفة وأصاب السيف رأسي وضربته ضربة فانكشف رجليه فقتله الله على يدي. ففيكم أحد فعل هذا [غيري]؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد حين جاء مرحب وهو يقول: أنا الذي سمتني امي مرحب، شاك السلاح بطل مجرب، أطعن أحيانا وحينا أضرب. فخرجت إليه فضربني وضربته وعلى رأسه نقير من جبل لم تكن تصلح على رأسه بيضة من عظم رأسه. فقلبت النقير ووصل السيف إلى رأسه فقتلته، ففيكم أحد فعل هذا؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد أنزل الله فيه آية التطهير على رسوله صلى الله عليه وآله "إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً."

you, ye members of the Family, and to make you pure and spotless'[53] and then, the Prophet (MGB) took his cloak and covered me under it along with Fatimah (MGB), Al-Hassan (MGB) and Al-Hussein (MGB) and said, 'O my Lord! These are the members of my Family. Please remove all abomination from them and make them pure and spotless.'' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom the Prophet said, 'I am the Master of all the Children of Adam. O Ali! You are the Master of the Arabs' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has been the subject of the following. Once when God's Prophet (MGB) was looking at the sky when he was in the mosque, he (MGB) saw that they were bringing something. Then he (MGB) saw that they were bringing something there. He rushed to that direction. His companions reached there after him. There were four black fellows who were carrying a coffin. The Prophet (MGB) told them, 'Put it down.' They put the coffin on the ground. The Prophet (MGB) said, 'Open it up.' They opened it up. There was a black slave in the coffin who had iron chains on his neck. God's Prophet (MGB) asked, 'Who is this?' They answered, 'He is a wicked and corrupt slave of the *Riyaheen* who has fled. We have been ordered to bury him with these chains on his neck as you can see.' I looked at him and said, 'O Prophet of God (MGB)! Whenever he saw me he said, 'I swear by God that I love you. I swear by God that only believers love you and only atheists detest you.' God's Prophet (MGB) said, 'O Ali! He has attained such a great reward from God just due to this belief that now seventy different tribes of angels each of which has one-thousand branches are praying over his corpse.' God's Prophet (MGB) opened up the chains from around his neck, prayed over his corpse and buried him.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) has said about me, 'Last night I was granted permission to supplicate. My Lord granted to me everything which I asked for. I asked God to grant you whatever I asked Him to grant me.' Then I said, 'Praise be to God.'' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Do you know that after God's Prophet (MGB) dispatched Khalid ibn al-Walid to the Jadhimah clan and he did to them what he did,[54] God's Prophet (MGB) climbed up the pulpit and said the following thrice, 'O my Lord! I am disgusted with what Khalid ibn al-Walid did.' Then he (MGB) said, 'O Ali! You go.' Then I went and gave

فأخذ رسول الله صلى الله عليه وآله كساء خيبريا فضمني فيه وفاطمة عليها السلام والحسن والحسين ثم قال: "يا رب هؤلاء أهل بيتي فأذهب عنهم الرجس وطهرهم تطهيرا"؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "أنا سيد ولد آدم وأنت يا علي سيد العرب"؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد كان رسول الله صلى الله عليه وآله في المسجد إذ نظر إلى شيء ينزل من السماء فبادره ولحقه أصحابه فانتهى إلى سودان أربعة يحملون سريرا، فقال لهم: ضعوا فوضعوا فقال: اكشفوا عنه فكشفوا فإذا أسود مطوق بالحديد فقال رسول الله صلى الله عليه وآله: من هذا؟ قالوا: غلام للرياحيين كان قد أبق عنهم خبثا وفسقا فأمرونا أن ندفنه في حديده كما هو فنظرت إليه، فقلت: يا رسول الله ما رآني قط إلا قال: "أنا والله احبك والله ما أحبك إلا مؤمن ولا أبغضك إلا كافر." فقال رسول الله صلى الله عليه وآله: "يا علي لقد أثابه الله بذا، هذا سبعون قبيلا من الملائكة كل قبيل على ألف قبيل قد نزلوا يصلون عليه. ففك رسول الله صلى الله عليه وآله حديدته وصلى عليه ودفنه؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله مثل ما قال لي: "اذن لي البارحة في الدعاء فما سألت ربي شيئا إلا أعطانيه، وما سألت لنفسي شيئا إلا سألت لك مثله وأعطانيه" فقلت: الحمد لله؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل علمتم أن رسول الله صلى الله عليه وآله بعث خالد بن الوليد إلى بني جذيمة ففعل ما فعل فصعد رسول الله صلى الله عليه وآله المنبر

them compensation, and asked them by God to tell me if there was anything else to be compensated for? They said, ‘Yes. Since you asked us by God to tell you, the compensation for the dishes for our dogs and the knee-caps for our camels is still left.’ Then I gave them compensation for that, too. I also gave them a lot of gold which I had and told them, ‘This is expiation from God’s Prophet (MGB) to compensate for whatever you know or do not know and for any fears that your women and children may have experienced.’ Then I returned to God’s Prophet (MGB) and informed him (MGB) of what I had done. The Prophet (MGB) said, ‘I swear by God that I am more pleased of what you have done than red-haired camels.55’’ They replied, ‘By God. Yes.’

Then Ali (MGB) said, ‘I swear to you by God! Did you hear God’s Prophet (MGB) say, ‘O Ali! They had my nation march in front of me last night. Once those who carry the flags passed by me, I prayed to God to forgive you and your followers.’’ They replied, ‘By God. Yes.’

Then Ali (MGB) said, ‘I swear to you by God! Did you hear God’s Prophet (MGB) say, ‘O Abu Bakr! Go and chop off the neck of the person who is in such and such place.’ Then when Abu Bakr returned, the Prophet (MGB) asked him, ‘Did you kill him?’ Abu Bakr replied, ‘No. I found him praying.’ Then the Prophet (MGB) said, ‘O Umar! Go and kill him.’ Then when Umar returned the Prophet (MGB) asked him, ‘Did you kill him?’ Umar replied, ‘No. I found him praying.’ Then the Prophet (MGB) said, ‘I ordered you to kill him and you come back telling me that you found him praying?’

Then the Prophet (MGB) said, ‘O Ali! Go and kill him.’ Once I started to go, the Prophet (MGB) told me, ‘Kill him if you find him there.’ Once I returned I said, O Prophet of God (MGB)! I did not find anyone there.’ Then the Prophet (MGB) said, ‘Would you have killed him if you found him there?’’ They replied,

‘By God. Yes.’

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you about whom the Prophet (MGB) said, ‘Your friends are in Paradise and your enemies are in Hell’, other than me?’ They replied, ‘By God; no.’

Then Ali (MGB) said, ‘I swear to you by God! Do you know that Ayesha told God’s Prophet (MGB), ‘Ibrahim (the son of Mariya al-Qabti) is not your son. He is the son of so and so Al-Qabti.’ The Prophet (MGB) told me, ‘O Ali! Go and kill him!’ Then I asked God’s Prophet (MGB), ‘Are you sending me there as a heated iron to execute this decree as soon as I get there, or do you want me to discover the truth?’ The Prophet (MGB) replied, ‘No. Go and discover the truth.’ Then I went after that Al-Qabti man. Once he saw me, he ran away into a garden. I followed him into the garden. Then he climbed

فقال: "اللهم إني أبرأ إليك مما صنع خالد بن الوليد، ثلاث مرات. ثم قال: اذهب يا علي. فذهبت فوديتهم ثم ناشدتهم بالله هل بقي شيء؟ فقالوا: إذ نشدتنا بالله فميلغة كلابنا وعقال بعيرنا. فأعطيتهم لهما وبقي معي ذهب كثير فأعطيتهم إياه وقلت: هذا لذمة رسول الله صلى الله عليه وآله ولما تعلمون ولما لا تعلمون ولروعات النساء والصبيان. ثم جئت إلى رسول الله صلى الله عليه وآله فأخبرته، فقال: والله ما يسرني يا علي أن لي بما صنعت حمر النعم؟ قالوا: اللهم نعم.

قال: نشدتكم بالله هل سمعتم رسول الله صلى الله عليه وآله يقول: "يا علي، لقد عرضت علي امتي البارحة فمر بي أصحاب الرايات فاستغفرت لك ولشيعتك"؟ فقالوا: اللهم نعم.

قال: نشدتكم بالله هل سمعتم رسول الله صلى الله عليه وآله قال: يا أبا بكر، إذهب فاضرب عنق ذلك الرجل الذي تجده في موضع كذا وكذا. فرجع، فقال: قتلته؟ قال: لا، وجدته يصلي. قال: يا عمر، اذهب فاقتله. فرجع، فقال: قتلته؟ قال: لا، وجدته يصلي. فقال: آمركما بقتله فتقولان وجدناه يصلي؟! قال: يا علي، اذهب فاقتله. فلما مضيت قال: إن أدركه قتله. فرجعت فقلت: يا رسول الله لم أجد أحدا. فقال: صدقت، أما إنك لو وجدته لقتلته؟ قالوا: اللهم نعم.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله كما قال لي: "إن وليك في الجنة وعدوك في النار"؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل علمتم أن عائشة قالت لرسول الله صلى الله عليه وآله: إن إبراهيم ليس منك وإنه ابن فلان القبطي. قال: يا علي، اذهب فاقتله، فقلت: يا رسول الله إذا بعثتني أكون كالمسمار المحمى في الوبر أو أتثبت؟ قال: لا، بل تثبت. فذهبت فلما نظر إلي استند إلى حائط فطرح نفسه فيه فطرحت نفسي على أثره،

up a date palm tree. I pursued him to the top of the tree. Once he realized that I was chasing him, he took off his under shorts and I noticed that he had been totally castrated. Then I returned and told the Prophet about it. The Prophet (MGB) said, 'Thanks God for removing this accusation from the Household.' Wasn't it done by me?' They replied, 'By God. Yes.'

Then Ali (MGB) said, 'O God! Please be a witness to this.'"

1. The Holy Quran: Al-Nisaa 4:92.
2. If a man divorces his wife with the pagan statement, "You are my mother," he has gone about it in the wrong way. She cannot be your mother.
3. The Holy Quran: Mujadila 58:3-4.
4. The Holy Quran: Al-Ma'ida 5:89.
5. The Holy Quran: Baqara 2:196.
6. If one who is in the state of ritual consecration (a Muhrim) is forced to shave his head during the state of Ihram because of scalp illness or severe headache, he can do so provided that he should in compensation, either fast, or feed the poor, or offer sacrifice. Thus, according to the explanation of the Prophet, the Muhrim has to fast three days, offer a sacrifice to the poor, or feed six separate poor people. If, due to reasons of health, one is obliged to wear sewn or tightly tailored clothing for fear of cold or heat, he has to observe the rules followed by the Muhrim who suffers from scalp disease. Thus he is to fast three days, offer a sacrifice, or feed six different poor persons.
7. The Holy Quran: Baqara 2:196.
8. The Holy Quran: Maida 5:95.
9. Imam Al-Reza (MGB) said, "One As-Sa equals six Medina Artals and nine Iraqi Artals. It equals 1,170 Durhams."[Uyun Akhbar Al-Reza, Tradition No. 28-68]
10. The 11th, 12th and 13th of Dhul-Hijja are called the days of Tashriq.
11. The Holy Quran: Baqara 2:184.
12. The Holy Quran: Naziat 79:24.
13. The Holy Quran: Qasas 28:38.
14. The Holy Quran: Yunus 10:89.
15. The Holy Quran: Naziat 79:24.
16. See footnote for 1-21.
17. Anas ibn Malik ibn Nadar al-Khazraji was a well-known companion of the Prophet Muhammad (MGB). He was an Ansar of the Khazraj clan. He was born to Umm Sulayem (of the Najjar clan) and Malik ibn Nadr. After the father of Anas died as a non-Muslim, his mother remarried a new convert called Abu Talha, and Anas ibn Malik received a step-brother, Abdullah ibn Abu Talha. He had been presented to the Prophet Muhammad (MGB) by his mother at an early age.
18. Same as Al-Hussein ibn Ahmad ibn Hisham al-Mo'adab.
19. An obsolete unit of length. In order to get a feeling for it, you can find a male adult of roughly average size. Measure the distance from his shoulder to his wrist. You should find that it is about 22–23 inches (56–58 cm). That's one of the oldest ways to define an ell, once the usual measure in large parts of Europe for textiles such as woolen cloth. It was considered to be roughly equal to six hand-breadths – a hand was 4 inches, a unit still used for measuring the heights of horses, which would make an ell about 24 inches. In Old English, ell meant the arm, so that the elbow is the arm bend. There was even an saying 'give him an inch and he will take an ell'; when the ell was replaced by the yard, the saying changed, too.
20. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).
21. Elephantiasis is a form of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease, arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or

because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the flesh. However, leprosy is a well-known disease, which is a whiteness incident in the skin, which appears upon the exterior of the body, by reason of a corrupt state of constitution.

22. In some versions we read ‘who reach seventy years of age.’

23. Death.

24. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

25. Elephantiasis is a form of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease, arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the flesh. However, leprosy is a well-known disease, which is a whiteness incident in the skin, which appears upon the exterior of the body, by reason of a corrupt state of constitution.

26. He seems to be Ali ibn al-Hassan al-Tatari.

27. Or Abdullah ibn Muhammad ibn Ramh ibn al-Muhajir al-Tajibi al-Misry.

28. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

29. Elephantiasis is a form of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease, arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the flesh. However, leprosy is a well-known disease, which is a whiteness incident in the skin, which appears upon the exterior of the body, by reason of a corrupt state of constitution.

30. Who is Ibrahim ibn al-Monzar ibn Abdullah ibn Haza'am al-Asadi al-Haza'ami.

31. See footnote for 1-103.

32. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

33. He is Abu Yahya al-Mousily.

34. The Holy Quran: Al-Ma’ida 5:55.

35. Minister

36. The Holy Quran: Al-Ahzab 33:33.

37. The Holy Quran: Al-Insan 76:7.

38. At the Battle of the Trench

39. The perfidious party refers to those in the Battle of Jamal. The deviators refers to those who were from Syria and were associated with Muaviyah and the apostates refers to the Kharajites from Nahravan who were followers of Imam Ali (MGB), but left him and became his enemies.

40. Of his house

41. The Holy Quran: Mujadila 58:13.

42. Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.

43. He (MGB) was referring to the members of the council being Zubayr, Talha, Uthman, Abdul Rahman ibn Oaf and Sa’d ibn Vaqas.

44. The Jewish Kindites in Yemen.

45. In the Arabic text, the word Tooba is used which is translated to mean "blessedness" here. Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this."
46. Michael is one of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]
47. It is a fundamental belief of Muslims that one day this universe will perish on the Doomed Day when the Angel Isra'fil will blow the trumpet. Its sound will be so frightening and intense that it's shock will kill every living thing and every material will be shattered and destroyed. That day all human beings and living souls shall die; the entire universe will perish. On that day, the mountains will fly like cotton flakes, and the planets and stars etc. will disintegrate and fall down. The Day of Judgement is sure to come.
48. The Holy Quran: Zukhruf 43:57-59.
49. In Arabic, the word Tooba is usually translated to mean 'blessedness.' However, Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. In this narration the Prophet (MGB) has said that it is rooted in Ali's house in Paradise.
50. The perfidious party refers to those in the Battle of Jamal. The deviators refers to those who were from Syria and were associated with Muaviyah and the apostates refers to the Kharajites from Nahravan who were followers of Imam Ali (MGB), but left him and became his enemies.
51. In the Battle of Uhud
52. At the Battle of the Trench (Khandaq)
53. The Holy Quran: Al-Ahzab 33:33.
54. When Khalid ibn al-Walid led an expedition against the Jadhimah clan, he persuaded them to disarm by acknowledging that they had become Muslims, and then killed some of them. When Muhammad heard of this, he declared to God that he was innocent of what Khalid had done, and sent 'Ali ibn Abi Talib to pay the survivors' compensation (blood-money).
55. Implying the best worldly possessions.

Part 23: On Fifty And above-Numbered Characteristics

The Fifty Rights which the Master of the Worshippers Ali Ibn Al-Hussein (MGB) Wrote to Some of His Companions

23-1 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Muhammad ibn Aba Abdullah Al-Kufy quoted on the authority of Ja'far ibn Muhammad ibn Malik Al-Fazari, on the authority

of Khayran ibn Daher, on the authority of Ahmad ibn Ali ibn Suleiman al-Jabali, on the authority of his father, on the authority of Muhammad ibn Ali, on the authority of Muhammad ibn Fuzayl that Abi Hamzih al-Sumaly said that the following is the Treatise of Ali ibn al-Hussein (MGB)1 to some of his companions:

“Know that God the Honorable the Exalted has rights incumbent upon you and that these encompass you in every motion through which you move, every rest which you take, every way-station in which you reside, every limb which you employ, and every instrument which you use.

And the greatest of God’s rights incumbent upon you is what He has made incumbent upon you for Himself from His rights: that which is the root of all rights. Then there are those that God the Honorable the Exalted has made incumbent upon you in yourself, from your head to your foot, according to the diversity of your organs. Then the Honorable the Exalted God has established for your tongue a right incumbent upon you, and for your hearing a right incumbent upon you, and for your sight a right incumbent upon you, and for your hands a right incumbent upon you, and for your legs a right incumbent upon you, and for your stomach a right incumbent upon you, and for your private parts a right incumbent upon you. These are the seven organs through which deeds take place.

Then the Honorable the Exalted has established for your deeds rights incumbent upon you. Then He established for your ritual prayer a right incumbent upon you, and for your fasting a right incumbent upon you, and for your charity a right incumbent upon you, and for your offering a right

فصعد على نخل وصعدت خلفه. فلما رآني قد صعدت رمى بإزاره، فإذا ليس له شيء مما يكون للرجال. فجئت فأخبرت رسول الله صلى الله عليه وآله. فقال: الحمد لله الذي صرف عنا السوء أهل البيت؟ فقالوا: اللهم نعم.

فقال: اللهم اشهد.

أبواب الخمسين وما فوقه

الحقوق الخمسون التى كتب بها على بن الحسين إلى بعض اصحابه

1-23 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثنا جعفر بن محمد بن مالك الفزاري قال: حدثنا خيران بن داهر قال: حدثني أحمد بن علي بن سليمان الجبلي عن أبيه، عن محمد بن علي، عن محمد بن فضيل، عن أبي حمزة الثمالي قال: هذه رسالة علي بن الحسين عليهما السلام إلى بعض أصحابه اعلم أن لله عز وجل عليك حقوقا محيطة بك في كل حركة تحركتها أو سكنة سكنتها، أو حال حلتها، أو منزلة نزلتها، أو جارحة قلبتها، أو آلة تصرفت فيها، فأكبر حقوق الله تبارك وتعالى عليك ما أوجب عليك

لنفسه من حقه الذي هو أصل الحقوق، ثم ما أوجب الله عز وجل عليك لنفسك من قرنك إلى قدمك على اختلاف جوارحك، فجعل عز وجل للسانك عليك حقا، ولسمعك عليك حقا، ولبصرك عليك حقا، وليدك عليك حقا، ولرجلك عليك حقا، ولبطنك عليك حقا، ولفرجك عليك حقا فهذه الجوارح السبع التي بها تكون الافعال، ثم جعل عز وجل لافعالك عليك حقوقا فجعل لصلاتك عليك حقا، ولصومك عليك حقا، ولصدقتك عليك حقا، ولهديك عليك حقا، ولافعالك عليك حقوقا. ثم يخرج

incumbent upon you, and for your deeds a right incumbent upon you. Then the rights extend out from you to others who have rights incumbent upon you.

And the most incumbent of them incumbent upon you are the rights toward your leaders, then the rights toward your subjects – those whom you teach and those whom you own. And then the rights toward your relations of kin. And from these rights other rights branch out.

The rights of your leaders are threefold: The one most incumbent upon you is the right of him who trains you through authority, then the right of him who trains you through knowledge – as the uneducated is subject to the learned.

And then there is the right of those who are your subjects through property, such as wives and those owned by the right hand2. And the rights of your relations of kin hold according to the degree of closeness of the relationship. Then the most incumbent one upon you is the right of your mother, then the right of your father, then the right of your child, then the right of your brother, then the next nearest, and then the next nearest, and the most worthy, and then the next most worthy.

Then there is the right of your master who favors you3, then the right of the slave, the servant whose favors reach you4, then the right of him who treats you kindly, then the right of your caller to prayer, then the right of your prayer leader, then the right of your sitting companion, then the right of your neighbor, then the right of your companion, then the right of your partner, then the right of your property, then the right of the debtor who must pay you back, then the right of the one who has given you a loan who demands his debt to be paid back, then the right of your associate, then the right of your adversary who has a claim against you, then the right of your adversary against whom you have a claim, then the right of him who seeks your advice, then the right of him whose advice you seek, then the right of him who seeks your counsel, then the right of him whose counsel you seek, then the right of him who is older than you are, then the right of him who is younger than you are, then the right of him who begs from you, then the right of him from whom you beg, then the right of him who wrongs you either verbally or physically, then the right of him who does something to make you happy either verbally or physically whether intentionally or unintentionally, then the right of the people of your creed, then the right of those under the protection of Islam, then the rights which are incumbent upon you according to the vicissitudes of life and the availability of means. Therefore blessed be5 the one whom God helps fulfill the rights that He has made incumbent upon him and whom He grants success therein and guides him.

الحقوق منك إلى غيرك من ذوي الحقوق الواجبة عليك فأوجبها عليك حقوق أئمتك، ثم حقوق رعيتك، ثم حقوق رحمك.

فهذه حقوق تتشعب منها حقوق، فحقوق أئمتك ثلاثة أوجبها عليك حق سائسك بالسلطان، ثم حق سائسك بالعلم، ثم حق سائسك بالملك، وكل سائس إمام.

وحقوق رعيتك ثلاثة أوجبها عليك حق رعيتك بالسلطان، ثم حق رعيتك بالعلم فإن الجاهل رعية العالم، ثم حق رعيتك بالملك من الازواج وما ملكت الايمان، وحقوق رعيتك كثيرة متصلة بقدر اتصال الرحم في القرابة.

وأوجبها عليك حق امك، ثم حق أبيك، ثم حق ولدك ثم حق أخيك، ثم الاقرب فالاقرب والاولى فالاولى، ثم حق مولاك المنعم عليك ثم حق مولاك الجارية نعمته عليك، ثم حق ذوي المعروف لديك، ثم حق مؤذنك لصلاتك، ثم حق إمامك في صلاتك، ثم حق جليسك، ثم حق جاريك، ثم حق صاحبك، ثم حق شريكك، ثم حق مالك، ثم حق غريمك الذي تطالبه، ثم حق غريمك الذي يطالبك، ثم حق خليطك، ثم حق خصمك المدعي عليك، ثم حق خصمك الذي تدعي عليه، ثم حق مستشيرك، ثم حق المشير عليك، ثم حق مستنصحك، ثم حق الناصح لك، ثم حق من هو أكبر منك، ثم حق من هو أصغر منك، ثم حق سائلك، ثم حق من سألته، ثم حق من جرى لك على يديه مساءة بقول أو فعل عن تعمد منه أو غير تعمد، ثم حق أهل ملتك عليك، ثم حق أهل ذمتك، ثم الحقوق الجارية بقدر علل الاحوال وتصرف الاسباب. فطوبى لمن أعانه الله على قضاء ما أوجب عليه من حقوقه ووفقه لذلك وسدده.

Then the greatest right of God incumbent upon you is that you worship Him without associating anything with Him. When you do that with sincerity, He has made it binding upon Himself to give you sufficiency in the affairs of this world and the next.

And the right of yourself incumbent upon you is that you employ it in obeying the Honorable the Exalted God. And the right of the tongue is that you consider it too noble for obscenity, accustom it to good, do not use it except in situations of needs and benefits, use it to be kind to the people and talk to them nicely. And the right of hearing is to keep it pure by not listening to gossip and not listening to what is not allowed to be heard. And the right of your sight is that you lower it before everything which is unlawful to you and that you abandon using it except in situations in which you can take heed.

And the right of your hand is that you do not stretch it towards that which is unlawful to you. And the right of your legs is that you do not walk with them toward that which is unlawful to you. Then use them to stop on the way and look out so that they do not slip and you fall into the Fire. And the right of your stomach is that you do not make it into a container for that which is unlawful, and that you do not overeat. And the right of your private parts is that you should protect them from adultery and guard them from being looked upon.

Then the right of your ritual prayer is that you should know that it is an arrival at the threshold of the

Honorable the Exalted God and that through it you are standing before the Honorable the Exalted God. And when you realize that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased. And you will magnify Him who is before you with stillness and humbleness, and accept Him wholeheartedly, and consider His bounds and His rights. And the right of pilgrimage[6] is that you should know that it is an arrival at the threshold of your Lord and a flight to Him from your sins; and through it your repentance is accepted and you perform an obligation made incumbent upon you by God.

And the right of fasting is that You should know it is a veil, which God has set up over your tongue, your hearing and your sight, your private parts and your stomach, to protect you from the Fire[7]. Should you break your fast you have pierced the veil which God has placed upon you. And the right of charity is that you should know that it is a storing away with your Lord the Honorable the Exalted, and a deposit for which you will have no need for witnesses. Then once you know this, you will be more confident of

فأما حق الله الاكبر عليك فأن تعبده لا تشرك به شيئا، فإذا فعلت بالاخلاص جعل لك على نفسه أن يكفيك أمر الدنيا والآخرة.

وحق نفسك عليك أن تستعملها بطاعة الله عز وجل.

وحق اللسان إكرامه عن الخنى، وتعويده الخير، وترك الفضول التي لا فائدة لها، والبر بالناس وحسن القول فيهم.

وحق السمع تنزيهه عن سماع الغيبة، وسماع ما لا يحل سماعه.

وحق البصر أن تغضه عما لا يحل لك وتعتبر بالنظر به.

وحق يدك أن لا تبسطها إلى ما لا يحل لك، وحق رجليك أن لا تمشي بهما إلى ما لا يحل لك، فبهما تقف على الصراط فانظر أن لا تزل بك فتردى في النار.

وحق بطنك أن تجعله وعاء للحرام، ولا تزيد على الشبع.

وحق فرجك أن تحصنه عن الزنا، وتحفظه من أن ينظر إليه.

وحق الصلاة أن تعلم أنها وفادة إلى الله عز وجل وأنت فيها قائما بين يدي الله عز وجل، فاذا علمت ذلك قمت مقام العبد الذليل الحقير الراغب الراهب الراجي الخائف المستكين المتضرع المعظم لمن كان بين يديه بالسكون والوقار، وتقبل عليها بقلبك، وتقيمها بحدودها وحقوقها.

وحق الحج أن تعلم أنه وفادة إلى ربك وفرار إليه من ذنوبك، وبه قبول توبتك وقضاء الفرض الذي أوجبه الله عليك، وحق الصوم أن تعلم أنه حجاب ضربه الله على لسانك وسمعك وبصرك وبطنك وفرجك ليسترك به من النار، فإن تركت الصوم خرقت ستر الله عليك.

وحق الصدقة أن تعلم أنها ذخرك عند ربك عز وجل، ووديعتك التي لا تحتاج إلى الاشهاد عليها فإذا علمت ذلك كنت بما تستودعه سرا أوثق منك بما تستودعه

it, if you donate it in secret than if you donate it in public.[8] You should know that your charity would fend off calamities and ailments from you in this world, and fend off the Fire from you in the Hereafter. And the right of the offering[9] is that through it[10] you purify your will toward God the Honorable the Exalted. You should not make the offering for the eyes of His creatures. If this is so, you will neither expose yourself to God's Mercy, nor benefit from the saving of your spirit on the Day on which you shall meet Him.

Then the right of the possessor of authority is that you should know that God has established you as a trial for him. God is testing him through the authority the Honorable the Exalted God has given him over you. And you should not quarrel with him while he has complete dominance over you, for thereby you cause your own destruction and his, too. Should you do so, you will deserve to be considered to be his assistant acting against yourself and as his partner in what he does to you.

And the right of the one who trains you through knowledge is glorifying him; respecting his meetings; listening well to him; being responsive to him;[11] not raising your voice over his voice; not answering anyone who asks him before he answers; not talking while you are in his meeting; not gossiping about anyone in his presence; defending him if someone gossips about him near you; covering up his faults and publicize his outstanding traits; not associating with his enemies; and not being an enemy of his friends. Should you do so, God's angels would witness on your behalf that you went to him and acquired his knowledge, and God would exalt his name amongst the people.

And the right of him who trains you through property is that you should be subordinate to him and not disobey him – unless obeying him would displease God – for there can be no obedience to a creature when there is disobedience to God."

Then the right of your subjects through authority is that you should know that they have been made subjects through their weakness and your strength. Hence it is incumbent upon you to act with justice

toward them and to be like a compassionate father towards them. You should forgive them because of their ignorance, not hurry to punish them, and thank God for the power over them which He has given to you.

And the right of your subjects through knowledge is that you should know that the Honorable the Exalted God established you over them through what He has granted you of knowledge, and what He has granted authority over His Treasures of Wisdom. If you do well in teaching the people, not treating

علانية، وتعلم أنها تدفع البلايا والاسقام عنك في الدنيا، وتدفع عنك النار في الآخرة.

وحق الهدى أن تريد به وجه الله عز وجل، ولا تريد به خلقه، ولا تريد به إلا التعرض لرحمة الله ونجاة روحك يوم تلقاه.

وحق السلطان أن تعلم أنك جعلت له فتنة وأنه مبتلى فيك بما جعله الله عز وجل له عليك من السلطان، وأن عليك أن لا تتعرض لسخطه فتلقى بيدك إلى التهلكة، وتكوين شريكا له فيما يأتي إليك من سوء.

وحق سائسك بالعلم التعظيم له والتوقير لمجلسه، وحسن الاستماع إليه والاقبال عليه، وأن لا ترفع عليك صوتك وأن لا تجيب أحدا يسأله عن شيء حتى يكون هو الذي يجيب، ولا تحدث في مجلسه أحدا ولا تغتاب عنده أحدا، وأن تدفع عنه إذا ذكر عندك بسوء وأن تستر عيوبه وتظهر مناقبه، ولا تجالس له عدوا ولا تعادي له وليا، فاذا فعلت ذلك شهد لك ملائكة الله بأنك قصدته وتعلمت علمه لله جل اسمه لا للناس.

وأما حق سائسك بالملك فأن تطيعه ولا تعصيه إلا فيما يسخط الله عز وجل، فإنه لا طاعة لمخلوق في معصية الخالق.

وأما حق رعيتك بالسلطان فأن تعلم أنهم صاروا رعيتك لضعفهم وقوتك، فيجب أن تعدل فيهم وتكون لهم كالوالد الرحيم، وتغفر لهم جهلهم، ولا تعاجلهم بالعقوبة، وتشكر الله عز وجل على ما آتاك من القوة عليهم.

وأما حق رعيتك بالعلم فأن تعلم أن الله عز وجل إنما جعلك قيما لهم فيما آتاك من العلم وفتح لك من خزائنه فإن أحسنت في تعليم الناس ولم تخرق بهم ولم تضجر

them roughly or annoying them, then God will increase His bounty toward you. However, if you withhold your knowledge from people or treat them roughly when they seek knowledge from you, then it will be God’s right to deprive you of the knowledge and its splendor, and make you belittled in the people’s

eyes.

And the right of your subject through matrimonial contract[12] is that you should know that the Honorable the Exalted God has made her a repose, and a companion for you. Then you should know that this is God's blessing for you. Then you should honor her and treat her gently. Yet your right over her is more incumbent. You must treat her with compassion, since she is your prisoner whom you feed and clothe. If she is ignorant, you should pardon her.

And the right of your subject through being your slave is that you should know that he is a creature of your Lord and is made of the same flesh and blood.[13] And you only own him, but you are very inferior to God and you have not created him.[14] And you have not created any of his organs, nor do you provide his daily sustenance; rather it is the Honorable the Exalted God who gives you sufficiency for that. Then He subjugated him to you, entrusted him to you, and provisionally consigned him to you. So protect him there[15], and treat him well just as well as God has treated you. And if you dislike him, you ought to let him go and replace him, but do not torment God's creature. And there is no power but in God.

Then the right of your mother is that you should know that she carried you where no one carries anyone, and she fed you with the fruit of her heart that which no one feeds anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as you were in the shade, if she was deprived of sleeping as long as you were resting. She protected you from the heat and the cold of this world. Then you should thank her for all that. You will not be able to show her gratitude unless through God's help and His granting you success.

And the right of your father is that you should know that he is your root. And without him, you would not be. Whenever you see anything in yourself which pleases you, you should know that your father is the root of its blessing upon you. So praise God and thank Him in recognition of that. And there is no power but in God.

And the right of your child is that you should know that he is from you and he will be ascribed to you in this world due to both his good deeds and his

عليهم زادك الله من فضله، وإن أنت منعت الناس علمك أو خرقت بهم عند طلبهم العلم منك كان حقا على الله عز وجل أن يسلبك العلم وبهاءه ويسقط من القلوب محلك.

وأما حق الزوجة فأن تعلم أن الله عز وجل جعلها لك سكنا وانسا، فتعلم أن ذلك نعمة من الله عليك، فتكرمها وترفق بها، وإن كان حقك عليها أوجب فان لها عليك أن ترحمها لانها أسيرك وتطعمها وتكسوها فاذا جهلت عفوت عنها.

وأما حق مملوكك فأن تعلم أنه خلق ربك وابن أبيك وامك ولحمك ودمك لم تملكه لانك صنعته دون الله ولا خلقت شيئا من جوارحه ولا أخرجت له رزقا، ولكن الله عز وجل كفاك ذلك، ثم سخره لك وائتمنك عليه واستودعك إياه ليحفظ لك ما تأتيه من خير إليه فأحسن إليه كما أحسن الله إليك وإن كرهته استبدلت به، ولم تعذب خلق الله عز وجل، ولا قوة إلا بالله.

وحق امك أن تعلم أنها حملتك حيث لا يحتمل أحد أحدا، وأعطتك من ثمرة قلبها ما لا يعطي أحد أحدا، ووقتك بجميع جوارحها، ولم تبال أن تجوع وتطعمك، وتعطش وتسقيك، وتعرى وتكسوك، وتضحى وتظلك، وتهجر النوم لاجلك، ووقتك الحر والبرد لتكون لها فانك لا تطيق شكرها إلا بعون الله تعالى وتوفيقه.

وأما حق أبيك فأن تعلم أنه أصلك، وأنه لولاه لم تكن، فمهما رأيت في نفسك مما يعجبك فاعلم أن أباك أصل النعمة عليك فيه، فاحمد الله واشكره على قدر ذلك، ولا قوة إلا بالله.

وأما حق ولدك فأن تعلم أنه منك ومضاف إليك في عاجل الدنيا بخيره وشره

evil deeds. And you are responsible for what has been entrusted to you in teaching him good conduct, and guiding him toward his Lord – the Honorable the Exalted – and helping him to obey Him. Then regarding his affairs, act like one who knows that he would be rewarded for treating him with kindness and punished for maltreating him.

And the right of your brother is that you should know that he is your hand, your support, and your power. Take him not as a weapon with which to disobey God, nor as a means with which to oppress God's creatures. And do not neglect to help him against his enemy, and give him good counsel. If he obeys God, it is fine. Else God should be more preferable and more honorable to you than he is. And there is no power but in God.

Then the right of your master who has favored you[16] is that you should know that he has spent his property for you and has brought you out of the abasement of slavery and its desolation, and has brought you into the honor of freedom and its sociability. And he has freed you from the captivity of his own possession, has released the bonds of his slavery from you, has given you ownership of yourself, and has given you the freedom to worship your Lord. Then you should know that he is the closest creature to you in your life and after your death. It is incumbent upon you to assist him and he is more meritorious than yourself to receive your assistance and support regarding what he needs. And there is no power but in God.

And the right of the slave whom you have favored[17] is that you should know that the Honorable the Exalted God has made your freeing him a means of access to Him and a veil against the Fire. Your immediate reward is to inherit from him – if he doesn't have any relatives – as a compensation for the

property you have spent for him, and your ultimate reward is the Garden.

And the right of him who treats you kindly is that you should thank him and acknowledge his kindness; spread the good word around about him; and sincerely pray for him between you and the Honorable the Exalted God the Praised One. Then if you do that, you have thanked him both in private and in public. Then if you are able to practically recompense him, do recompense him.[18]

And the right of your caller to prayer is that you should know that he is reminding you of your Lord – the Honorable the Exalted – calling you to your good fortune, and helping you to accomplish what God has made obligatory upon you. So thank him for that just as you thank one who does good to you.

وأنك مسؤول عما وليته من حسن الادب والدلالة على ربه عز وجل، والمعونة له طاعته، فاعمل في أمره عمل من يعلم أنه مثاب على الاحسان إليه، معاقب على الاساءة إليه.

وأما حق أخيك فأن تعلم أنه يدك وعزك وقوتك، فلا تتخذه سلاحا على معصية الله، ولا عدة للظلم لخلق الله، ولا تدع نصرته على عدوه والنصيحة له، فان أطاع الله وإلا فليكن الله أكرم عليك منه، ولا قوة إلا بالله.

وأما حق مولاك المنعم عليك فأن تعلم أنه أتفق فيك ماله وأخرجك من ذل الرق ووحشته إلى عز الحرية وانسها فأطلقك من أسر الملكة وفك عنك قيد العبودية وأخرجك من السجن، وملكك نفسك، وفرغك لعبادة ربك وتعلم أنه أولى الخلق بك في حياتك وموتك وأن نصرته عليك واجبة بنفسك وما احتاج إليه منك، ولا قوة إلا بالله.

وأما حق مولاك الذي أنعمت عليه، فأن تعلم أن الله عزو جل جعل عتقك له وسيلة إليه، وحجابا لك من النار، وأن ثوابك في العاجل ميراثه إذا لم يكن له رحم مكافأة بما أنفقت من مالك وفي الآجل الجنة.

وأما حق ذي المعروف عليك فأن تشكره وتذكر معروفه وتكسبه المقالة الحسنة وتخلص له الدعاء فيما بينك وبين الله عز وجل، فاذا فعلت ذلك كنت قد شكرته سرا وعلانية، ثم إن قدرت على مكافأته يوما كافيته.

وأما حق المؤذن أن تعلم أنه مذكر لك ربك عز وجل، وداع لك إلى حظك، وعونك على قضاء فرض الله عليك، فاشكره على ذلك شكرك للمحسن إليك.

And the right of your leader in your ritual prayer is that you should know that he has taken on the role of a mediator between you and the Honorable the Exalted God; he speaks for you, but you do not speak for him; he supplicates for you, but you do not supplicate for him. And he has spared you the anxiety of standing before the Honorable the Exalted God. Should he perform the prayer imperfectly, he is held

responsible for that. However, should he perform it perfectly, you are considered to be his partner. There is no superiority in this for him over you, or for his prayer over yours. Therefore, thank him for this.

And the right of your sitting companion is that you should treat him gently, warmly welcome him, be fair while talking with him, and not leave him without his permission. If he is the first one to come and sit with you, he can leave you when he wishes to. You should forget his mistakes and remember his good qualities, and you should tell nothing about him but good.

And the right of your neighbor is that you should be a guardian for him when he is absent, and you should honor him when he is present, and you should assist him when he is oppressed. You should not seek out any of his faults. However, if you should discover any of his faults unintentionally, you should keep them as a secret. If you know that he would accept your advice, you should advise him in private. Do not forsake him at times of hardship, pardon his deviation, overlook his mistakes, forgive him his sins, and associate with him in an honorable manner. There is no power but in God.

And the right of the companion is that you should act as his companion with nobility and fairness and honor him as he honors you. Be like mercy upon him, and not as a chastisement. And there is no power but in God.

And the right of the partner is that you should take care of his affairs in his absence. And you should treat him equally when he is present. And you should not make any decisions on your own without considering his opinion. And you should not act according to your own opinion before discussing it with him. You should safeguard his property, and not cheat him in this regard, whether there is honor or disdain in it. Indeed it has been transmitted to us: “The Blessed the Sublime God’s hand is with partners as long as they do not cheat.” And there is no power but in God.

And the right of your property is that you should not attain it except by legitimate means and you should only spend it for legitimate causes. You should not spend it improperly. You should not prefer to use it for one who doesn’t show gratitude, instead of using it for yourself. Use it in ways which are considered to be obedience to your Lord. Do not be miserly with it or else you will suffer from grief and sorrow with their consequences. There is no power but in God.

وأما حق إمامك في صلاتك فأن تعلم أنه قد تقلد السفارة فيما بينك وبين ربك عز وجل، وتكلم عنك ولم تتكلم عنه، ودعا لك ولم تدع له، وكفاك هول المقام بين يدي الله عز وجل، فان كان به نقص كان به دونك، وإن كان تماما كنت شريكه، ولم يكن له عليك فضل فوقى نفسك بنفسه وصلاتك بصلاته، فتشكر له على قدر ذلك.

وأما حق جليسك فأن تلين له جانبك وتنصفه في مجازاة اللفظ ولا تقوم من مجلسك إلا باذنه، ومن يجلس إليك يجوز له القيام عنك بغير إذنك وتنسي زلاته وتحفظ خيراته، ولا تسمعه إلا خيرا.

وأما حق جارك فحفظه غائبا، وإكرامه شاهدا ونصرته إذا كان مظلوما، ولا تتبع له عورة، فان علمت عليه سوءا سترته عليه، وإن علمت أنه يقبل نصيحتك نصحته فيما بينك وبينه، ولا تسلمه عند شديدة، وتقيل عثرته، وتغفر ذنبه، وتعاشره معاشرة كريمة، ولا قوة إلا بالله.

وأما حق الصاحب فأن تصحبه بالتفضل والانصاف، وتكرمه كما يكرمك، وكن عليه رحمة، ولا تكن عليه عذابا، ولا قوة إلا بالله.

وأما حق الشريك فان غاب كفيته وإن حضر رعيته، ولا تحكم دون حكمه، ولا تعمل رأيك دون مناظرته، وتحفظ عليه ماله، ولا تخونه فيما عز أو هان من أمره فإن يد الله تبارك وتعالى على الشريكين ما لم يتخاونا ولا قوة إلا بالله.

وأما حق مالك فأن لا تأخذه إلا من حله، ولا تنفقه إلا في وجهه، ولا تؤثر على نفسك من لا يحمدك، فاعمل فيه بطاعة ربك، ولا تبخل به وتبوء بالحسرة والندامة مع التبعة، ولا قوة إلا بالله.

And the right of him to whom you owe a debt is that, if you have the means, you pay him back. And if you are in straitened circumstances, you satisfy him with good words and send him away with gentleness.

And the right of the associate is that you should not fool him, trick him or deceive him. You should fear the Blessed the Sublime God regarding his affairs.

And the right of the adversary who has a claim against you is that if his claim against you is true you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness. You do not displease your Lord in his affair. And there is no power but in God.

And the right of the adversary against whom you have a claim is that if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny him his right. If your claim is false, you fear the Honorable the Exalted God, repent to Him, and abandon your claim.

And the right of him who seeks your advice is that you should exert all efforts to advise him if you can provide him with good advice. However, if you do not have any good advice for him, you should refer him to someone else whom you know and trust his advice yourself.

And the right of him whose advice you seek is that you should not accuse him when he gives you advice that doesn't confirm your own opinion. And if it[19] was appropriate for you, you should thank the Honorable the Exalted God for it.

And the right of him who seeks your counsel is that you should give him your counsel. You should choose having mercy and kindness as your course of action.

And the right of your counselor is that you should be whole-heartedly attentive to him, and listen to him. If what he presents to you is right, you should praise the Honorable the Exalted God for it. However, if what he presents to you doesn't agree with you, you should be kind to him and make no accusations against him. And you should know that if he is wrong, you should not hold him responsible in this regard. However, if he deserves to be accused, you should not trust him under any circumstances. And there is no power but in God.

And the right of him who is older than you are is that you should respect him because of his age, and honor his submission to God[20] if he is one of the noble ones in Islam. You should recognize his seniority and stop confronting

وأما حق غريمك الذي يطالبك فإن كنت موسرا أعطيته، وإن كنت معسرا أرضيته بحسن القول ورددته عن نفسك ردا لطيفا وحق الخليط أن لا تغره، ولا تغشه، ولا تخدعه، وتتقى الله تبارك وتعالى في أمره.

وحق الخصم المدعي عليك فإن كان ما يدعي عليك حقا كنت شاهده على نفسك ولم تظلمه، وأوفيته حقه، وإن كان ما يدعي باطلا رفقت به، ولم تأت في أمره غير الرفق، ولم تسخط ربك في أمره، ولا قوة إلا بالله.

وحق خصمك الذي تدعي عليه إن كنت محقا في دعوتك أجملت مقاولته، ولم تجحد حقه، وإن كنت مبطلا في دعوتك اتقيت الله عز وجل وتبت إليه، وتركت الدعوى.

وحق المستشير إن علمت أن له رأيا أشرت عليه، وإن لم تعلم أرشدته إلى من يعلم، وحق المشير عليك أن لا تتهمه فيما لا يوافقك من رأيه، فان وافقك حمدت الله عز وجل.

وحق المستنصح أن تودي إليه النصحية وليكن مذهبك الرحمة له والرفق به.

وحق الناصح أن تلين له جناحك وتصغى إليه بسمعك، فان أتى الصواب حمدت الله عز وجل وإن لم يوافق رحمته، ولم تتهمه وعلمت أنه أخطأ، ولم تؤاخذه بذلك إلا أن يكون مستحقا للتهمة فلا تعبأ بشيء من أمره على حال، ولا قوة إلا بالله.

وحق الكبير توقيره لسنه، وإجلاله لتقدمه في الاسلام قبلك وترك مقابلته عند

him in disputes and should not surpass him or walk ahead of him. And you should not treat him foolishly. If he should treat you foolishly, you should put up with him and honor him to respect his being an older Muslim.

And the right of him who is younger than you are is to be friendly with him, train and educate him, pardon him, cover up his faults, and be patient with him and help him.

And the right of him who begs from you is that you give to him in the measure of his need.

And the right of him from whom you beg is that you should accept from him whatever he grants you with gratitude and acknowledge his nobility. And you should accept his excuse if he withholds and think well of him.

And the right of him by which the Sublime God makes you happy is that you first praise the Honorable the Exalted God, then thank that person.

And the right of him who wrongs you is that you pardon him. However, if you know that your pardon will harm him, you should defend yourself. The Blessed the Sublime God says, *"But indeed if any do help and defend themselves after a wrong* (*done*) *to them, against such there is no cause of blame."*[21]

And the right of the people of your creed is that you should whole-heartedly provide safety for them; gently show them mercy; treat their wrongdoers with patience; treat them with friendliness; seek their welfare; and thank those of them who do good to you and to themselves. And keep harm away from them. You should love for them what you love for yourself and dislike for them what you dislike for yourself. Their old men stand in the place of your father, their youth in the place of your brothers, their old women in the place of your mother, and their young ones in the place of your children.

And the right of those under the protection of Islam is that you should accept from them what the Honorable the Exalted God has accepted from them, do not oppress them and fulfill what God has established for them under His Protection and Covenant.

Fifty Characteristics of True Believers

23-2 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris said that Muhammad ibn Yahya ibn Imran al-Ash'ari quoted Al-Hassan ibn Ali, on the authority of Abi Suleiman al-Halvani or someone who quoted him – that Aba Abdullah[22] (MGB) said, "A believer's characteristics include strength of religiousness; limited gentleness; certitude

الخصام، ولا تسبقه إلى طريق ولا تتقدمه، ولا تستجهله، وإن جهل عليك احتملته وأكرمته لحق الاسلام وحرمته.

وحق الصغير رحمته في تعليمه والعفو عنه والستر عليه والرفق به والمعونة له.

وحق السائل إعطاؤه على قدر حاجته.

وحق المسؤول إن أعطى فاقبل منه بالشكر والمعرفة بفضله، وإن منع فاقبل عذره.

وحق من سرك الله تعالى ذكره أن تحمد الله عز وجل أولا، ثم تشكره.

وحق من أساءك أن تعفو عنه، وإن علمت أن العفو عنه يضر انتصرت.

قال الله تبارك وتعالى: "وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ".

وحق أهل ملتك اضمار السلامة والرحمة لهم، والرفق بمسيئهم، وتألفهم واستصلاحهم، وشكر محسنهم وكف الاذى عنهم وتحب لهم ما تحب لنفسك وتكره لهم ما تكره لنفسك، وأن تكون شيوخهم بمنزله أبيك، وشبانهم بمنزلة إخوتك، وعجائزهم بمنزلة امك، والصغار بمنزلة أولادك.

وحق الذمة أن تقبل منهم ما قبل الله عز وجل، ولا تظلمهم ما وفوا الله عز وجل بعهده.

خمسون من صفات المؤمن

2-23 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا قالا: حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري، عن الحسن بن علي، عن أبي سليمان الحلواني أو عن رجل عنه، عن أبي عبد الله عليه السلام قال: صفة المؤمن قوة في دين، وحزم في لين، وإيمان في يقين، وحرص في فقه،

in belief; eagerness in understanding the religion; liveliness in guidance; constant in kindness; being shut-eyed at lustfulness; knowledgeableness accompanied with patience; gentleness in gratitude; proper generosity; frugality at times of being wealthy; patience at times of poverty; forgiveness at times of being in power; obedience to his leader; eagerness to piety; wanting to attend holy war; praying even though he is busy; patience at times of difficulty; strength at times of calamities; patience with disagreeable things; thankfulness when receiving blessings; not backbiting; not being haughty; not

oppressive; patience when oppressed; not cutting off ties of kinship; not lazy; not bad-tempered; not hard-hearted; his eyes are not after lust; doesn't overeat; will not be overcome by lust; doesn't get jealous of the people; is neither too stingy, nor a spendthrift – rather he is frugal; assists the oppressed; has mercy with the indigent; exerts himself for the sake of others, while others are in comfort due to him; is not attached to this world; doesn't complain to the people about the hardships of this world; others are after their own business, but he doesn't get too involved with his business; doesn't get weary of being patient; doesn't get feeble in his opinion; would never spoil his religion; would guide whoever consults with him; would assist whoever assists him; abstains from what is vain, insulting and out of ignorance. These are a believer's characteristics."

The Reward of Whoever Goes On Hajj Pilgrimage Fifty Times

23-3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Ali ibn Sayf, on the authority of Abdul Moe'min, on the authority of Harun ibn Kharijah, that he had heard Aba Abdullah as-Sadiq (MGB) say, "God will build a city in Paradise for whoever goes on the *Hajj* pilgrimage fifty times. In that city there will be one-hundred thousand palaces, and there will be one of the houri-eyed women of Paradise23 and one-thousand women in each palace. He will be one of Muhammad's (MGB) friends in Paradise."

1. Imam As-Sajjad (MGB)
2. slaves
3. by freeing you from slavery
4. by the fact that you free him
5. See footnote to 2-1
6. This right has not been mentioned in the version transmitted in the book Tuhuf al-Uqoul
7. of Hell
8. In the other version it is followed by: "You should know that it repels calamities and illnesses in this world and it will repel the Fire from you in the Hereafter.
9. The animal sacrificed during the holy pilgrimage
10. In the other version it continues: "You desire God and you do not desire His creation; through it you desire only the exposure of your soul to God's mercy and the deliverance of your spirit on the day you encounter Him."
11. In the other version it is followed by: "You should not raise your voice toward him. You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him. If anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and make manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, God's angels will give witness for you that you went straight to him and learned his knowledge for God's sake, not for the sake of the people."
12. your wife
13. as you are
14. God created him
15. in your shelter
16. by freeing you from slavery
17. by freeing him

18. Otherwise, you should be determined to do so later.
19. his advice.
20. Islam
21. The Holy Quran: Shura 42:41
22. Imam as-Sadiq (MGB)
23. Houries are described splendid companions of equal age well-matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.

Part 24: On Seventy and Above-Numbered Characteristics

Imam Ali Has Seventy Characteristics which None Have

24-1 Ahmad ibn al-Hassan al-Qat'tan, Muhammad ibn Ahmad al-Senani, Ali ibn Musa al-Daq'qaq, al-Hussein ibn Ibrahim ibn Hisham al-Mokattib1 and Ali ibn Abdullah al-Warraq - may God be pleased with them

ونشاط في هدى، وبر في استقامة، وإغماض عند شهوة، وعلم في حلم، وشكر في رفق، وسخاء في حق، وقصد في غنى، وتجمل في فاقة، وعفو في قدرة، وطاعة في نصيحة، وورع في رغبة، وحرص في جهاد، وصلاة في شغل، وصبر في شدة، وفي الهزاهز وقور، وفي المكاره صبور، وفي الرخاء شكور، لا يغتاب ولا يتكبر ولا يبغي، وإن بغي عليه صبر، ولا يقطع الرحم وليس بواهن ولافظ ولا غليظ، ولا يسبقه بصره، ولا يفضحه بطنه، ولا يغلبه فرجه ولا يحسد الناس، ولا يفتر ولا يبذر ولا يسرف، بل يقتصد، ينصر المظلوم، ويرحم المساكين، نفسه منه في عناء والناس منه في راحة، لا يرغب في عز الدنيا، ولا يجزع من ألمها، للناس هم قد أقبلوا عليه، وله هم قد شغله، لا يرى في حلمه نقص، ولا في رأيه وهن، ولا في دينه ضياع، يرشد من استشاره، ويساعد من ساعده، ويكيع من الباطل والخنى والجهل فهذه صفة المؤمن.

ثواب من حج خمسين حجة

23-3 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن سيف، عن عبدالمؤمن، عن هارون بن خارجة، عن أبي عبد الله عليه السلام قال: سمعته يقول: من حج خمسين حجة بنى الله له مدينة في جنة عدن فيها مائة ألف قصر في كل قصر حور من حور العين وألف زوجة، ويجعل من رفقاء محمد صلى الله عليه وآله في الجنة.

أبواب السبعين وما فوقه

لامير المؤمنين عليه السلام سبعون منقبة لم يشركه فيها أحد من الامة

1–24 حدثنا أحمد بن الحسن القطان، ومحمد بن أحمد السناني، وعلي بن موسى الدقاق، والحسين بن إبراهيم بن أحمد بن هشام المكتب، وعلي بن عبد الله الوراق

– narrated that Abul–Ab'bas Ahmad ibn Yahya ibn Zakaria al–Qat'tan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Suleiman ibn Hakeem, on the authority of Soor ibn Yazid, on the authority of Makhul, "The Commander of the Faithful Ali ibn Abi Talib (MGB) said, 'Indeed those companions of the Prophet who know the whole Quran by heart all know that there is no one amongst them who has any virtues which I do not have, or I may even be surpass him in that respect. However, I have seventy virtues which none of them has.'

I asked, 'O Commander of the Faithful! Please inform me about those virtues.' Then Ali (MGB) said,

'1– I never associated any partners with God – even for a twinkling of an eye. I never worshipped *Lat* and *Uzza*.[2]

2– I never drank any alcohol.

3– I have been with God's Prophet since my childhood when God's Prophet (MGB) asked my father to become my guardian. From then on I have been with him, eaten and drank with him, associated and talked with him.

4– I am the first person to believe in and submit to Islam.

5– God's Prophet (MGB) told me, 'O Ali! Your relationship to me is like that of Aaron's relationship to Moses (MGB) except that there will be no Prophets after me.'

6– I was the last person who separated from God's Prophet (MGB) and placed him in his grave.

7– When God's Prophet (MGB) wanted to go to the cave of Sowr, he put me to sleep in his own bed and covered me up with his blanket. When the polytheists came to his house, they suspected that I was Muhammad (MGB). They woke me up from sleep and asked, 'What happened to your friend?' I said, 'He (MGB) went to take care of something.' They said, 'If he had escaped, then Ali would have escaped along with him.'

8– God's Prophet (MGB) taught me one–thousand gates of knowledge each of which opens up to one–thousand other gates.

9– God's Prophet (MGB) told me, 'When the Honorable the Exalted God resurrects the first up to the last of the people on the Resurrection day, He will install a pulpit for me above that of all the other Prophets and install a pulpit for you above that of all other Trustees. Then you shall climb up it.

10– I heard God's Prophet (MGB) say, 'O Ali! I have not been given anything in the Hereafter unless I asked for the like of it for you.'

رضي الله عنهم قالوا: حدثنا أبوالعباس أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول: قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، عن مكحول قال: قال أمير المؤمنين علي بن أبي طالب عليه السلام لقد علم المستحفظون من أصحاب النبي محمد صلى الله عليه وآله أنه ليس فيهم رجل له منقبة إلا وقد شركته فيها وفضلته ولي سبعون منقبة لم يشركني فيها أحد منهم، قلت: يا أمير المؤمنين فأخبرني بهن، فقال عليه السلام:

إن أول منقبة لي أني لم اشرك بالله طرفة عين ولم أعبد اللات والعزى.

والثانية أني لم أشرب الخمر قط.

والثالثة أن رسول الله صلى الله عليه وآله استوهبني عن أبي في صبائي وكنت أكيله وشريبه ومونسه ومحدثه،

والرابعة أني أول الناس إيمانا وإسلاما.

والخامسة أن رسول الله صلى الله عليه وآله قال لي: "يا علي أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي".

والسادسة أني كنت آخر الناس عهدا برسول الله ودليته في حفرته.

والسابعة أن رسول الله صلى الله عليه وآله أنامني على فراشه حيث ذهب إلى الغار وسجاني ببرده، فلما جاء المشركون ظنوني محمدا صلى الله عليه وآله فأيقظوني وقالوا: ما فعل صاحبك؟ فقلت: ذهب في حاجته فقالوا: لو كان هرب لهرب هذا معه.

وأما الثامنة فان رسول الله صلى الله عليه وآله علمني ألف باب من العلم يفتح كل باب ألف باب ولم يعلم ذلك أحدا غيري.

وأما التاسعة فان رسول الله صلى الله عليه وآله قال لي: "يا علي إذا حشر الله عز وجل الألين والآخرين نصب لي منبر فوق منابر النبيين، ونصب لك منبر فوق منابر الوصيين فترتقي عليه."

"وأما العاشرة فإني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي لا أعطى في القيامة إلا سألت لك مثله.

11– I heard God's Prophet (MGB) say, 'O Ali! You are my brother and I am your brother. Your hand is in my hand until you enter Paradise.'

12– I heard God's Prophet (MGB) say, 'O Ali! Your similitude in my nation is like that of Noah's Ark which whoever boarded was rescued, and anyone who did not was drowned.'

13– God's Prophet (MGB) fastened his blessed turban with his own blessed hands on my head. He also prayed for my victory over God's enemies and thus I was able to defeat them with God's Permission.

14– Once God's Prophet (MGB) told me to touch the dried nipples of a calf so that it may give some milk. I told him (MGB), 'O Prophet of God! It would be better if you do it.' The Prophet (MGB) said, 'O Ali! What you do is just like what I do.' Then I touched its nipple and it gave some milk. I gave some milk to God's Prophet (MGB). Then an old woman came and lamented from thirst. I gave her some milk to drink. God's Prophet (MGB) said, 'I asked the Blessed the Sublime God to bless your hand and he accepted my supplication.'

15– God's Prophet (MGB) made me his Trustee and told me, 'O Ali! No one but you can perform the ablutions for the burial for me. No one but you can see my genitals. Should anyone else see them, their eyes will come out of their eye-sockets.'

I asked, 'O Prophet of God! How can I turn you around by myself?' The Prophet (MGB) replied, 'You will be assisted by the invisible.' I swear by God that whenever I wished to turn one part around (during the ablutions for the deceased), it turned around by itself.

16– When I wanted to undress the Prophet's corpse to perform the ritual ablutions (*wuzu*) for the deceased for the Prophet (MGB), there came a voice which announced, 'O Muhammad's Trustee! Do not undress him. Perform the ritual ablutions (*wuzu*) with his clothes on.' Thus, I performed the ritual ablutions (*wuzu*) for him from over his clothing. I swear to God who honored him with Prophethood that I did not see his private parts. Thus, God made me especial in this regard amongst the Prophet's companions.

17– Even though Abu Bakr and Umar had asked for Fatimah (MGB) to be married to them, the Honorable the Exalted God married her to me from above the seventh heaven. God's Prophet (MGB) said, 'O Ali! May this blessing be pleasant for you. The Honorable the Exalted God has married Fatimah (MGB) who is the Master of Women in Paradise and of my own flesh and blood to you.' Then I asked, 'O

Prophet of God! Am I not of your flesh and blood, too?' The Prophet (MGB) replied, 'O Ali! Yes you are from me and I am from you just like the right hand and the left hand. I am not independent of you in this world and the Hereafter.'

وأما الحادية عشرة فإني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي أنت أخي وأنا أخوك يدك في يدي حتى تدخل الجنة."

وأما الثانية عشرة فإني سمعت رسول الله صلى الله عليه وآله يقول: " يا علي مثلك في أمتي كمثل سفينة نوح من ركبها نجا، ومن تخلف عنها غرق."

وأما الثالثة عشرة فإن رسول الله صلى الله عليه وآله عممني بعمامة نفسه بيده، ودعا لي بدعوات النصر على أعداء الله فهزمتهم بإذن الله عز وجل.

وأما الرابعة عشرة فإن رسول الله صلى الله عليه وآله أمرني أن أمسح يدي على ضرع شاة قد يبس ضرعها فقلت: يا رسول الله بل امسح أنت، فقال: "يا علي فعلك فعلي" فمسحت عليها يدي فدر علي من لبنها فسقيت رسول الله صلى الله عليه وآله شربة، ثم أتت عجوزة فشكت الظمأ فسقيتها فقال رسول الله صلى الله عليه وآله: "إني سألت الله عز وجل أن يبارك في يدك ففعل."

وأما الخامسة عشرة فإن رسول الله صلى الله عليه وآله أوصى إلي وقال: "يا علي لا يلي غسلي غيرك، ولا يواري عورتي غيرك، فانه إن رأى أحد عورتي غيرك تفقأت عيناه، فقلت له: كيف لي بتقليبك يا رسول الله؟ فقال: إنك ستعان "فوالله ما أردت أن اقلب عضو من أعضائه إلا قلب لي.

وأما السادسة عشرة فاني أردت ان أجرده فنوديت "يا وصي محمد لا تجرده فغسله والقميص عليه." فلا والله الذي أكرمه بالنبوة وخصه بالرسالة ما رأيت له عورة، خصني الله بذلك من بين أصحابه.

وأما السابعة عشرة فان الله عز وجل زوجني فاطمة، وقد كان خطبها أبو بكر وعمر فزوجني الله من فوق سبع سماواته، فقال رسول الله صلى الله عليه وآله: هنيئا لك يا علي فان الله عز وجل زوجك فاطمة سيدة نساء أهل الجنة وهي بضعة مني" فقلت: يا رسول الله أولست منك؟ فقال: "بلى يا علي أنت مني وأنا منك كيميني من شمالي، لا أستغني عنك في الدنيا والآخرة."

18- God's Prophet (MGB) told me, 'O Ali! You will be the one carrying the flag called *'Leva ul-Hamd'*[3] in the Hereafter. You will be the one sitting closest to me on the Resurrection Day. They will spread a seat for me and a seat for you. I will be amongst the Prophets and you will be amongst the Trustees. They

will put a crown of light and nobility on your head. Seventy-thousand angels will surround you until the Honorable the Exalted God finishes the Reckoning of the creatures. You will be the first man whose grave will be split apart (for the Resurrection) along with me. You will be the first one to stop on the Bridge (of *Al-Sirat*)[4] with me. You will be the first one to be dressed when they dress, and brought back to life when they bring back to life. You will be the first one to reside with me in the uppermost Heaven. You will be the first one to drink the sealed drink of Paradise with me which is sealed by musk.'

19- God's Prophet (MGB) told me, 'You will fight with the perfidious party, the deviators, and the apostates[5] in the near future. For everyone of them who fights with you, you shall intercede on behalf of 100,000 of your followers.' I asked, 'O Prophet of God! Who are in the perfidious party?' The Prophet (MGB) replied, 'They are Talha and Zubayr who pledge allegiance to you in Hijaz, but breach it in Iraq. When they do that, you should fight them until the residents of the Earth get rid of them.' I asked, 'Who are the deviators?' The Prophet (MGB) replied, 'Muawiyah and his companions.' I asked, 'Who are the apostates?[6]' The Prophet (MGB) replied, 'They will be the companions of Zil-Sadiyeh who will run away from the religion as a bow runs away from an arrow. You should kill them since that would constitute a relief for the residents of the Earth, an abrupt chastisement for them and a savings for you near the Honorable the Exalted God for the Resurrection Day.'

20- I heard from the God's Prophet (MGB) who said, 'Your similitude in my nation is like that of the door of Hetteh amongst the Children of Israel. Whoever enters into friendship with you, it is as if he has entered the gate which the Honorable the Exalted God has ordered (people) to enter.'

21- I heard God's Prophet (MGB) say, 'I am the city of knowledge, and Ali is its portal. Whoever wishes to gain knowledge should go through that portal.' Then he (MGB) added, 'O Ali! Soon you will observe my promise and fight in the same manner as I do, but my nation will disagree with you.'

22- I heard God's Prophet (MGB) say, 'The Blessed the Sublime God has created my two (grand)children Al-Hassan and Al-Hussein (MGB) from a light which he has induced into you and Fatimah. They shine just like two earrings that shake in the ear while hanging from the ears. Their brightness is seventy times that of the brightness of martyrs. O Ali! Indeed the Honorable the Exalted God has given promised me to honor them such as He has never honored anyone else except for the Messengers and the Prophets.'

وأما الثامنة عشرة فان رسول الله صلى الله عليه وآله قال لي: "يا على أنت صاحب لواء الحمد في الآخرة، وأنت يوم القيامة أقرب الخلائق مني مجلسا، يبسط لي ويبسط لك فأكون في زمرة النبيين وتكون في زمرة الوصيين، ويوضع على رأسك تاج من النور وإكليل الكرامة، يحف بك سبعون ألف ملك حتى يفرغ الله عز وجل من حساب الخلائق. أنت أول من ينشق عنه القبر معي، وأنت أول من يقف على الصراط معي، وأنت أول من يكسى إذا كسيت ويحيى إذا حييت، وأنت أول من يسكن معي في عليين وأنت أول من يشرب معي من الرحيق المختوم الذي ختامه مسك."

وأما التاسعة عشرة فان رسول الله صلى الله عليه وآله قال: "ستقاتل الناكثين والقاسطين والمارقين، فمن قاتلك منهم فان لك بكل رجل منهم شفاعة في مائة ألف من شيعتك." فقلت: يا رسول الله فمن الناكثون؟ قال: "طلحة والزبير، سيبايعانك بالحجاز وينكثانك بالعراق، فاذا فعلا ذلك فحاربهما فان في قتالهما طهارة لاهل الارض." قلت: فمن القاسطون قال: "معاوية وأصحابه." قلت: فمن المارقون؟ قال: "أصحاب ذي الثدية، وهم يمرقون من الدين كما يمرق السهم من الرمية. فاقتلهم فان في قتلهم فرجا لاهل الارض، وعذابا معجلا عليهم، وذخرا لك عند الله عز وجل يوم القيامة."

وأما العشرون فاني سمعت رسول الله صلى الله عليه وآله يقول لي: "مثلك في امتي مثل باب حطة في بني إسرائيل، فمن دخل في ولايتك فقد دخل الباب كما أمره الله عز وجل."

وأما الحادية والعشرون فاني سمت رسول الله صلى الله عليه وآله يقول: "أنا مدينة العلم وعلي بابها ولن تدخل المدينة إلا من بابها." ثم قال: "يا علي إنك سترعى ذمتي وتقاتل على سنتي وتخالفك امتي."

وأما الثانية والعشرون فاني سمعت رسول الله صلى الله عليه وآله يقول: "إن الله تبارك وتعالى خلق ابني الحسن والحسين من نور ألقاه إليك وإلى فاطمة. وهما يهتزان كما يهتز القرطان إذا كانا في الاذنين. ونورهما متضاعف على نور الشهداء سبعين ألف ضعف. يا علي إن الله عز وجل قد وعدني أن يكرمهما كرامة لا يكرم بها أحدا ما خلا النبيين والمرسلين."

23– God's Prophet (MGB) gave me his ring, armor and sword–belt in his lifetime and fastened his sword to my waist himself when all his companions and my uncle Abbas were present. Thus, the Honorable the Exalted God has made me especial in this respect, and not them.

24– When the Honorable the Exalted God revealed the following verse, *'O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation..'* [7] I had a gold coin. I sold it for ten *Dirhams* and gave it away in charity before my private consultation with God's Prophet (MGB). I swear by God that none of the companions of the Prophet (MGB) did that either before or after me. Then the Honorable the Exalted God revealed the following verse to the Prophet, *'Is it that ye are afraid of spending sums in charity before your private consultation* (*with him*)*? If, then, ye do not so, and God forgives you, then* (*at least*) *establish regular prayer; practise regular charity; and obey God and His Apostle. And God is well–acquainted with all that ye do.'* [8] Is it not that '*and God forgives you'* refers to a sin committed for which God forgives them.

25– I heard God's Prophet (MGB) say, 'Paradise is forbidden for the Prophets to enter before I enter it, and it is forbidden upon the Trustees to enter before you enter it. O Ali! The Blessed the Sublime God has given me glad tidings about you which He has not given to any of the Prophets who came before me. He has given me glad tidings that you will be the Master of the Trustees and your two sons Al–Hassan and Al–Hussein (MGB) will be the two Masters of the Youth in Paradise on the Resurrection

Day.’

26– My brother Ja’far will be adorned with two wings made of pearl, ruby and chrysolite and fly along with the angels in Paradise.9

27– My uncle Hamzih will be the Master of the Martyrs in Paradise.

28– God’s Prophet (MGB) said, ‘The Blessed the Sublime God has given me a promise about you which will be fulfilled. God has established me as a Prophet and has established you as a Trustee. Soon you shall experience from my nation the same treatment which Moses (MGB) experienced from *Pharaoh*. However, be patient and consider it to be from God until you see me again. I am the friend of your friends and I consider your enemies to be my enemies.’

29– Indeed I heard God’s Prophet (MGB) say, ‘O Ali! You are the Owner of the Heavenly Pool10. No one else will own it. Then some people will come to you and ask for water. You will turn them down and say that there is not even a sip of water. They will return with a black face. Then my followers and yours will enter. You will say, ‘return while satiated with water.’ They will return with a white face.’

وأما الثالثة والعشرون فان رسول الله صلى الله عليه وآله أعطاني خاتمه في حياته ودرعه ومنطقته وقلدني سيفه وأصحابه كلهم حضور وعمي العباس حاضر. فخصني الله عز وجل منه بذلك دونهم.

وأما الرابعة والعشرون فان الله عز وجل أنزل على رسوله "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً..." فكان لي دينار فبعته عشرة دراهم فكنت إذا ناجيت رسول الله صلى الله عليه وآله اصدق قبل ذلك بذرهم. ووالله ما فعل هذا أحد من أصحابه قبلي ولا بعدي. فأنزل الله عز وجل: "أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ..." فهل تكون التوبة إلا من ذنب كان؟

أما الخامسة والعشرون فاني سمعت رسول الله صلى الله عليه وآله يقول: "الجنة محرمة على الانبياء حتى أدخلها أنا وهي محرمة على الاوصياء حتى تدخلها أنت يا علي إن الله تبارك وتعالى بشرني فيك ببشرى لم يبشر بها نبيا قبلي بشرني بأنك سيد الاوصياء وأن ابنيك الحسن والحسين سيدا شباب أهل الجنة يوم القيامة."

وأما السادسة والعشرون فان جعفرا أخي الطيار في الجنة مع الملائكة، المزين بالجناحين من در وياقوت وزبرجد.

وأما السابعة والعشرون فعمي حمزة سيد الشهداء في الجنة.

وأما الثامنة والعشرون فان رسول الله صلى الله عليه وآله قال: "إن الله تبارك وتعالى وعدني فيك وعدا لن يخلفه،

جعلني نبيا وجعلك وصيا، وستلقى من امتي من بعدي ما لقى موسى من فرعون، فاصبر واحتسب حتى تلقاني فاوالي من والاك، واعادي من عاداك."

وأما التاسعة والعشرون فاني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي أنت صاحب الحوض لا يملكه غيرك، وسيأتيك قوم فيستسقونك فتقول: لا ولا مثل ذرة، فينصرفون مسودة وجوههم، وسترد عليك شيعتي وشيعتك فتقول: رووا رواء مرويين فيروون مبيضة وجوههم."

30– I heard God's Prophet (MGB) say, 'My nation will be resurrected and become united on the Resurrection Day with five flags. The first flag which will come will be the flag of Muawiyah who is the *Pharaoh* of my nation. The second flag will be that of Amr ibn al–A'as who is the *Sameri*[11] of the nation. The third flag will be that of Abu Musa Ash'ari who is like the Catholic Archbishop (*Al–Jaseliq*) of this nation. The fourth flag will be that of Abil A'oar al–Salmy. Yours will be the fifth flag under which all the believers will be gathered while you are their Leader. Then the Blessed the Sublime will tell those four groups: 'Turn back and seek brightness.' Then a wall will be erected in front of them which has a door. In it there is mercy who are my friends and followers. Then those who fought me along with the *Kharajites*[12], those who broke their pledge and the people misled from the straight path will knock at that door – that is the door of mercy being my followers. They will cry out, 'Were we not we with you?' They will reply, 'Yes, you were. However, you deceived yourselves, you were hindered, you doubted and worldly aspirations deceived you until God's order (i.e. death) arrived and pride (i.e. Satan) deceived you. Today nothing will be accepted of you as recompense.' Nothing will be accepted of those who rejected faith, either. Your place shall be in the Fire. It will be the place you shall turn to. What a bad destiny that is! Then my nation and my followers will come to drink and they get satiated from Muhammad's (MGB) Heavenly Pool[13]. A cane will be in my hand made of boxthorn[14] wood with which I drive God's enemies away just as people push others' camels away from drinking water.

31– Indeed I heard God's Prophet (MGB) say, "Were it not from the fear of what the Boasters[15] might say about you similar to what the Christians say about Jesus – the son of Mary (MGB), I would have expressed one of your virtues and then anyone who passed by you would take a piece of the dirt from under your feet for healing."

32– Indeed I heard God's Prophet (MGB) say, "The Blessed the Sublime God helped me regarding fear of enemies. I asked God to help you in the same way in this regard."

33– God's Prophet (MGB) put his head to my ear and taught me whatever has been and whatever there will be up until the Resurrection Day. The Honorable the Exalted God has let me hear this from His Prophet's (MGB) tongue.

34– When the Christians challenged the Prophet (MGB), the Honorable the Exalted God revealed the following in this regard, *'If anyone disputes in this matter with thee, now after* (*full*) *knowledge Hath come*

to thee, say:

وأما الثلاثون فاني سمعت رسول الله صلى الله عليه وآله يقول: "يحشر امتي يوم القيامة على خمس رايات، فأول راية ترد علي راية فرعون هذه الامة وهو معاوية، والثانية مع سامري هذه الامة وهو عمرو بن العاص، والثالثة مع جاثليق هذه الامة وهو أبو موسى الاشعري، والرابعة مع أبي الاعور السلمي، وأما الخامسة فمعك يا علي تحتها المؤمنون وأنت إمامهم. ثم يقول الله تبارك وتعالى للاربعة: إِرْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُوراً. فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ، وهم شيعتي ومن والاني وقاتل معي الفئة الباغية والناكبة عن الصراط. وباب الرحمة وهم شعيتي، فينادي هؤلاء: أَلَمْ نَكُنْ مَعَكُمْ؟ قَالُوا: بَلَى، وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللهِ وَغَرَّكُمْ بِاللهِ الغَرُورُ. فَالْيَوْمَ لاَ يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلاَ مِنَ الَّذِينَ كَفَرُوا، مَأْوَاكُمُ النَّارُ هِيَ مَوْلاَكُمْ وَبِئْسَ الْمَصِيرُ. ثم ترد امتي وشيعتي فيروون من حوض محمد صلى الله عليه وآله وبيدي عصا عوسج أطرد بها أعدائي طرد غريبة الابل.

وأما الحادية والثلاثون فإني سمعت رسول الله صلى الله عليه وآله يقول: "لولا أن يقول فيك الغالون من امتي ما قالت النصارى في عيسى ابن مريم لقلت فيك قولاً لا تمر بملإٍ من الناس إلا أخذوا التراب من تحت قدميك يستشفون به."

وأما الثانية والثلاثون فإني سمعت رسول الله صلى الله عليه وآله يقول: "إن الله تبارك وتعالى نصرني بالرعب فسألته أن ينصرك بمثله فجعل لك من ذلك مثل الذي جعل لي."

وأما الثالثة والثلاثون فان رسول الله صلى الله عليه وآله التقم اذني وعلمني ما كان وما يكون إلى يوم القيامة، فساق الله عز وجل ذلك إلى على لسان نبيه صلى الله عليه وآله.

وأما الرابعة والثلاثون فان النصارى ادعوا أمرا فأنزل الله عز وجل فيه: "فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا

"Come! let us gather together,– our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!' [16] Here 'ourselves' referred to God's Prophet (MGB) himself, 'our women' referred to Fatimah (MGB), 'our sons' referred to Al-Hassan (MGB) and Al-Hussein (MGB). Then the Christians felt sorry and asked God's Prophet (MGB) to forgive them and he (MGB) forgave them. I swear by Him who revealed the Torah to Moses (MGB), and the Quran to Muhammad (MGB) that they would have all been transmuted into monkeys and pigs, if they had engaged in invocation with us."

35– At the Battle of Badr God's Prophet (MGB) sent me to bring him a handful of pebbles. I held the pebbles and smelled them They smelled like musk. I gave them to the Prophet (MGB). He (MGB) took

them and threw them at the atheists. Four of them were from Paradise. One was from the East. One was from the West. And another one was from beneath the Throne. There were one-hundred thousand angels who accompanied each of them to assist us. The Honorable the Exalted God has not honored anyone else with this either before or after that day.

36- I heard God's Prophet (MGB) say, 'O Ali! Woe to your murderer! He is more miserable than Nimrood, more wretched than those who ham-strung the she-camel17. The Throne of God the Merciful will be shaken up due to your murder. O Ali! I give you glad tidings that you are going to be amongst the sincere friends, martyrs and good-doers.'

37- The Blessed the Sublime God has chosen me amongst the companions of Muhammad (MGB) to know the abrogated and the abolished; the firm and the dubious; and the especial and the general rules. This is an honor granted by God to me and His Prophet (MGB). God's Prophet (MGB) told me, 'O Ali! The Honorable the Exalted God has ordered me to make you near to myself and not to keep you at a distance from me, to teach you and not to speak harshly with you. It is incumbent upon me to obey my Lord and it is incumbent upon you to guard what you learn.'

38- God's Prophet (MGB) chose me for a battle, made supplications for me and made me informed about the affairs that would follow after him. Some of his companions felt bad about this and said, 'If Muhammad had the power he would even establish his cousin as a Prophet.' The Honorable the Exalted God honored me by informing me of this issue from the Prophet's tongue.

39- Indeed I heard God's Prophet (MGB) say, 'Whoever thinks that he loves me but he dislikes Ali is lying. My love and Ali's love will not be united except in a believer's heart. O Ali! Indeed the Honorable the Exalted God has established those who love me and you as the first people in Paradise. God has also established those who hate me and you as the first group of my nation who will be in Hell.'

وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةُ اللّهِ عَلَى الْكَاذِبِين." ان نفسي نفس رسول الله صلى الله عليه وآله والنساء فاطمة عليها السلام والابناء الحسن والحسين. ثم ندم القوم فسألوا رسول الله صلى الله عليه وآله الاعفاء فأعفاهم والذي أنزل التوراة على موسى والفرقان على محمد صلى الله عليه وآله لو باهلونا لمسخوا قردة وخنازير.

وأما الخامسة والثلاثون فان رسول الله صلى الله عليه وآله وجهني يوم بدر فقال: ائتني بكف حصيات مجموعة في مكان واحد فخذتها ثم شممتها فاذا هي طيبة تفوح منها رائحة المسك فأتيته بها فرمى بها وجوه المشركين وتلك الحصيات أربع منها كن من الفردوس، وحصاة من المشرق، وحصاة من المغرب، وحصاة من تحت العرش، مع كل حصاة مائة ألف ملك مددا لنا، لم يكرم الله عز وجل بهذه الفضلة أحدا قبل ولا بعد.

وأما السادسة والثلاثون فاني سمعت رسول الله صلى الله عليه وآله يقول: "ويل لقاتلك إنه أشقى من ثمود ومن عاقر الناقة، وإن عرش الرحمن ليهتز لقتلك، فأبشر يا علي فانك في زمرة الصديقين والشهداء والصالحين."

وأما السابعة والثلاثون فان الله تبارك وتعالى قد خصني من بين أصحاب محمد صلى الله عليه وآله بعلم الناسخ والمنسوخ والمحكم والمتشابه والخاص والعام، وذلك مما من الله به علي وعلى رسوله، وقال لي الرسول صلى الله عليه وآله: "يا علي إن الله عز وجل أمرني أن ادنيك ولا اقصيك، واعلمك ولا أجفوك، وحق علي أن اطيع ربي، وحق عليك أن تعي."

وأما الثامنة والثلاثون فان رسول الله صلى الله عليه وآله بعثني بعثا ودعا لي بدعوات واطلعني على ما يجري بعده، فحزن لذلك بعض أصحابه قال: لو قدر محمد أن يجعل ابن عمه نبيا لجعله فشرفني الله عز وجل بالاطلاع على ذلك على لسان نبيه صلى الله عليه وآله.

وأما التاسعة والثلاثون فإني سمعت رسول الله صلى الله عليه وآله يقول: "كذب من زعم أنه يحبني ويبغض عليا، لا يجتمع حبي وحبه إلا في قلب مؤمن، إن الله عز وجل جعل أهل حبي وحبك يا علي في أول زمرة السابقين إلى الجنة، وجعل أهل بغضي وبغضك في أول زمرة الضالين من امتي إلى النار."

40– In one of the battles, God's Prophet (MGB) sent me after water to a well, but it had no water in it. I returned and reported that to him. He (MGB) asked, 'Does it have any mud?' I replied, 'Yes.' The Prophet (MGB) said, 'Just bring some of its mud.' Then I brought some mud from the well. The Prophet (MGB) said something to the mud and told me to dump it in the middle of a well. I threw the mud in the well. Suddenly water gushed out from the Earth and the well filled up. I went to the Prophet (MGB) and informed him about what had happened. The Prophet (MGB) said, 'O Ali! You succeeded and the water gushed out due to your blessing. This was an especial honor for me and no other one amongst the companions of the Prophet (MGB).

41– Indeed I heard God's Prophet (MGB) say, 'O Ali! I give you the glad tidings that Gabriel (MGB) came to me and said, 'O Muhammad! Indeed the Blessed the Sublime God looked favorably upon your companions and considered your cousin and the husband of your daughter Fatimah to be the best of your companions. God established him as your Trustee and your messenger.'

42– Indeed I heard God's Prophet say, 'O Ali! I give you the glad tidings that your home in Paradise will be in front of my home and you will be with me in the uppermost resting–place in the highest Heaven.' I said, 'O Prophet of God! What is the uppermost Heaven?' He (MGB) replied, 'It is a cupola made of white pearls with 70,000 doors. O Ali! That shall be the place of residence for you and I.'

43– Indeed God's Prophet (MGB) said, 'The Honorable the Exalted God has firmly established my love as well as your love in the hearts of believers as He established my hatred as well as yours in the hearts of the hypocrites. Only pious believers love you and only hypocrite unbelievers despise you.'

44– Indeed I heard God's Prophet (MGB) say, 'None of the Arabs but those born out of fornication despise you. None of the Persians but the miserable ones despise you. None of the women except

those with anal hemorrhage despise you.’

45– Indeed God’s Prophet (MGB) called me in when my eyes hurt and threw his saliva into my eyes and said, ‘O God! Please cool its heat and heat its coolness.’ I swear by God that I have not had any more pains in my eyes since then.

46– God’s Prophet (MGB) ordered all his uncles and companions to shut all the doors from the mosque to their homes, except for the one to my house as ordered by the Honorable the Exalted God. No one else has received such an honor.

وأما الاربعون فان رسول الله صلى الله عليه وآله وجهني في بعض الغزوات إلى ركي فاذا ليس فيه ماء، فرجعت إليه فأخبرته، فقال: أفيه طين؟ قلت: نعم، فقال: ائتني منه، فأتيت منه بطين فتكلم فيه، ثم قال: ألقه في الركي فألقيته، فاذا الماء قد نبع حتى امتلا جوانب الركي، فجئت إليه فأخبرته، فقال لي: وفقت يا علي وببركتك نبع الماء. فهذه المنقبة خاصة بي من دون أصحاب النبي صلى الله عليه وآله.

وأما الحادية والاربعون فاني سمعت رسول الله صلى الله عليه وآله يقول: "أبشر يا علي فان جبرئيل أتاني فقال لي: يا محمد إن الله تبارك وتعالى نظر إلى أصحابك فوجد ابن عمك وختنك على ابنتك فاطمة خير أصحابك فجعله وصيك والمؤدي عنك."

وأما الثانية والاربعون فإني سمعت رسول الله يقول: "أبشر يا علي فإن منزلك في الجنة مواجه منزلي وأنت معي في الرفيق الاعلى في أعلى عليين." قلت: يا رسول الله صلى الله عليه وآله وما أعلى عليون؟ فقال: قبة من درة بيضاء لها سبعون ألف مصراع مسكن لي ولك يا علي.

وأما الثالثة والاربعون فإن رسول الله صلى الله عليه وآله قال: "إن الله عز وجل رسخ حبي في قلوب المؤمنين وكذلك رسخ حبك يا علي في قلوب المؤمنين، ورسخ بغضي وبغضك في قلوب المنافقين، فلا يحبك إلا مؤمن تقي، ولا يبغضك إلا منافق كافر."

وأما الرابعة والاربعون فإني سمعت رسول الله صلى الله عليه وآله يقول: "لن يبغضك من العرب إلا دعي، ولا من العجم إلا شقي، ولا من النساء إلا سلقلقية."

وأما الخامسة والاربعون فإن رسول الله صلى الله عليه وآله دعاني وأنا رمد العين فتفل في عيني وقال: "اللهم اجعل حرها في بردها وبردها في حرها." فوالله ما اشتكت عيني إلى هذه الساعة.

وأما السادسة والاربعون فإن رسول الله صلى الله عليه وآله أمر أصحابه وعمومته بسد الابواب وفتح بابي بأمر الله

عز وجل فليس لاحد منقبة مثل منقبتي.

47- In his will to me God's Prophet (MGB) ordered me to pay back his debts and fulfill his promises. I said, 'O Prophet of God! You know that I do not have any wealth.' The Prophet (MGB) replied, 'God will help you.' God made it easy for me to pay back all his debts and fulfill all his promises. Once I counted that it exceeded eighty-thousand (*Dirhams*). Then I made a will to my son Al-Hassan (MGB) to fulfill what had been left.

48- God's Prophet (MGB) came to my house. We had not had anything to eat for three days. The Prophet (MGB) said, 'O Ali! Do you have anything to eat?' I said, 'I swear by Him who honored you with His Nobility and appointed you to Prophethood that it has been three days now that me, my wife and my children have not had anything to eat.' He (MGB) looked at Fatimah (MGB) and said, 'Go into the room and see if there is anything to eat there?' She (MGB) said, 'I have just come out of there now. There is nothing there to eat.' I said, 'O Prophet of God! Should I go?' He (MGB) said, 'Go in the Name of God.' So I went in and saw that there was a tray of fresh dates in the middle of the room and a bowl of crumbled bread next to it. I brought them to God's Prophet (MGB). The Prophet (MGB) said, 'O Ali! Did you see the one who brought this food?' I said, 'Yes, I did.' The Prophet (MGB) said, 'Can you describe him for me.' I said, 'Yes. He had some redness, greenness and yellowness.' The Prophet (MGB) said, 'These are the colors of Gabriel's wings which have tassels made of pearls and rubies.' We ate from the crumbled bread in broth until we became full. Yet our hands were perfectly clean and there was nothing in them except the lines of our palm and our fingers. Thus, the Honorable the Exalted God honored only me with this Generosity from amongst the companions of the Prophet.

49- The Blessed the Sublime God appointed His Prophet (MGB) to the Prophethood mission and His Prophet (MGB) appointed me to the mission of Trusteeship. Anybody who loves me is fortunate and will be united amongst the Prophets on the Resurrection Day.

50- Indeed God's Prophet (MGB) sent Abu Bakr to propagate the Chapter *Bara'at* (Declaration of Immunity). Once he left, Gabriel (MGB) came down and said, 'O Muhammad! Only someone who is from yourself should propagate this chapter.' Then the Prophet (MGB) sent me on his own camel which was called *Kaswa.* I found Abu Bakr in Zilhalifa and took that chapter from him. Indeed God honored me in this way.

51- On the day of *Qadir Khum* God's Prophet (MGB) appointed me as the Master of all the people and said, 'Whoever I am the Master of, Ali is the Master of. May the oppressive people go far away and be destroyed.'

وأما السابعة والاربعون فإن رسول الله صلى الله عليه وآله أمرني في وصيته بقضاء ديونه وعداته، فقلت: يا رسول الله، قد علمت أنه ليس عندي مال. فقال: سيعينك الله. فما أردت أمرا من قضاء ديونه وعداته إلا يسره الله لي حتى قضيت ديونه وعداته، وأحصيت ذلك فبلغ ثمانين ألفا وبقي بقية اوصيت الحسن أن يقضيها.

وأما الثامنة والاربعون فإن رسول الله صلى الله عليه وآله أتاني في منزلي، ولم يكن طعمنا منذ ثلاثة أيام فقال: يا علي هل عندك من شيء؟ فقلت: والذي أكرمك بالكرامة واصطفاك بالرسالة ما طعمت وزوجتي وابناي منذ ثلاثة أيام فقال النبي صلى الله عليه وآله: يا فاطمة ادخلي البيت وانظري هل تجدين شيئا، فقالت: خرجت الساعة، فقلت: يا رسول الله أدخله أنا؟ فقال: ادخل باسم الله، فدخلت فإذا أنا بطبق موضوع عليه رطب من تمر وجفنة من ثريد فحملتها إلى رسول الله صلى الله عليه وآله فقال: يا علي رأيت الرسول الذي حمل هذا الطعام؟ فقلت: نعم، فقال صفه لي، فقلت: من بين أحمر وأخضر وأصفر، فقال: تلك خطط جناح جبرئيل عليه السلام مكللة بالدر والياقوت، فأكلنا من الثريد حتى شبعنا فما رأى إلا خدش أيدينا وأصابعنا فخصني الله عز وجل بذلك من بين أصحابه.

وأما التاسعة والاربعون فإن الله تبارك وتعالى خص نبيه صلى الله عليه وآله بالنبوة وخصني النبي صلى الله عليه وآله بالوصية فمن أحبني فهو سعيد يحشر في زمرة الانبياء عليهم السلام.

وأما الخمسون فإن رسول الله صلى الله عليه وآله بعث ببراءة مع أبي بكر فلما مضى أتى جبرئيل عليه السلام فقال: يا محمد لا يؤدى عنك إلا أنت أو رجل منك. فوجهني على ناقته العضباء فلحقته بذي الحليفة فأخذتها منه فخصني الله عز وجل بذلك.

وأما الحادية والخمسون فان رسول الله صلى الله عليه وآله أقامني للناس كافة يوم غدير خم، فقال: "من كنت مولاه فعلي مولاه فبعدا وسحقا للقوم الظالمين."

52– Indeed God's Prophet (MGB) said, 'O Ali! Don't you want me to teach you the words which Gabriel (MGB) has taught me?' I replied, 'O Prophet of God! Yes.' He (MGB) said, 'Then say 'O the Sustainer of the poor! O the Kind to the poverty–stricken! O the Most–Hearing of those who hear! O the Most–Seeing of those who see! O the Beneficent the Merciful! Have mercy upon me and give me my share of daily bread.'

53– Indeed the Blessed the Sublime God will not destroy this world until the Riser (MGB) who is from our progeny rises up. He (MGB) will kill our enemies. He (MGB) will not accept any poll–tax (*Jizya*). He (MGB) will break the crosses and idols. He (MGB) will end the world war, seize the possessions and divide them up equally and treat the peasants with justice.

54– Indeed I heard God's Prophet (MGB) say, 'O Ali! Soon the Umayyads will curse you, but God's angels will return their curse one–thousand fold. When our Riser (MGB) uprises, he (MGB) will curse them for forty years.

55– God's Prophet (MGB) said, 'Several tribes from my nation will be tried regarding you. They will say, 'Why has God's Prophet (MGB) made Ali (MGB) his Trustee although he left nothing? Is not the Book of my Lord – the Glorious Quran the best things after the Honorable the Exalted God? I swear by Him who

appointed me rightfully that if you do not compile the Quran, it will never be compiled.' Thus, did the Honorable the Exalted God honor me in such a way that none of the other companions of the Prophet (MGB) have been honored.

56- The Blessed the Sublime God has granted me the characteristics of those who love Him and obey Him and established me as Muhammad's Trustee. Let this please whomever it may and dismay whomever it may.' He was pointing at Medina with his fingers when he said this.

57- God's Prophet (MGB) faced drought in one of the battles. He (MGB) told me, 'O Ali! Stand up to that rock and say, 'I am the messenger of God's Prophet's! Give me water.' I swear by Him who honored the Prophet (MGB) with Prophethood that once I delivered this message to that rock, there appeared several cow's and water flowed out of each nipple. When I saw this I rushed to the Prophet (MGB) and reported it. He (MGB) said, 'O Ali! Go and fetch water from them.' I went there and other people also came and filled their water-skins with water, fed their quadrupeds, drank themselves and made ablutions. Thus, the Honorable the Exalted God has honored me in such a way that none of the other companions of the Prophet (MGB) have been honored.

58- Water became scarce in one of the battles. God's Prophet (MGB) told me, 'O Ali! Bring a bowl.' I brought a bowl to him. Then he (MGB) placed his right hand along with my hand in the bowl and said, 'Give water!' Water gushed out from the middle of our fingers.

وأما الثانية والخمسون فإن رسول الله صلى الله عليه وآله قال: "يا علي ألا اعلمك كلمات علمنيهن جبرئيل عليه السلام؟" فقلت: بلى. قال: "قل: يا رازق المقلين، ويا راحم المساكين، ويا أسمع السامعين، ويا أبصر الناظرين، ويا أرحم الراحمين ارحمني وارزقني."

وأما الثالثة والخمسون فإن الله تبارك وتعالى لن يذهب بالدنيا حتى يقوم منا القائم، يقتل مبغضينا، ولا يقبل الجزية، ويكسر الصليب والاصنام، ويضع الحرب أوزارها، ويدعو إلى أخذ المال فيقسمه بالسوية، ويعدل في الرعية.

وأما الرابعة والخمسون فاني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي سيلعنك بنو امية ويرد عليهم ملك بكل لعنة ألف لعنة، فإذا قام القائم لعنهم أربعين سنة."

وأما الخامسة والخمسون فإن رسول الله صلى الله عليه وآله قال لي: سيفتتن فيك طوائف من امتي فيقولون: إن رسول الله صلى الله عليه وآله لم يخلف شيئا فبماذا أوصى عليا؟ أو ليس كتاب ربي أفضل الاشياء بعد الله عز وجل؟ والذي بعثني بالحق لئن لم تجمعه باتقان لم يجمع أبدا." فخصني الله عز وجل بذلك من دون الصحابة.

وأما السادسة والخمسون فان الله تبارك وتعالى خصني بما خص به أولياءه وأهل طاعته وجعلني وارث محمد صلى الله عليه وآله فمن ساءه ساءه ومن سره سره وأومأ بيده نحو المدينة.

وأما السابعة والخمسون فإن رسول الله صلى الله عليه وآله كان في بعض العزوات ففقد الماء فقال لي: يا علي، قم إلى هذه الصخرة، وقل: أنا رسول رسول الله انفجري لي ماء. فوالله الذي أكرمه بالنبوة لقد أبلغتها الرسالة فاطلع منها مثل ثدي البقر، فسال من كل ثدي منها ماء، فلما رأيت ذلك أسرعت إلى النبي صلى الله عليه وآله فأخبرته فقال: انطلق يا علي فخذ من الماء وجاء القوم حتى ملؤوا قربهم وأدواتهم وسقوا دوابهم وشربوا وتوضؤوا. فخصني الله عز وجل بذلك من دون الصحابة.

وأما الثامنة والخمسون فإن رسول الله صلى الله عليه وآله أمرني في بعض غزواته وقد نفد الماء فقال: يا علي ائتني بتور فأتيته به فوضع يده اليمنى ويدي معها في التور، فقال: انبع فنبع الماء من بين أصابعنا.

59– In the Battle of Khaybar God's Prophet (MGB) sent me to conquer the castle. When I reached the door of the castle, I saw that it was closed. I shook it hard, pulled it off of its place, threw it forty steps away and entered the castle. Marhab came to fight with us. Even though two of the companions of the Prophet (MGB)[18] fought with him and returned defeated, I fought with him. I killed him and the ground got filled with his blood.

60– I killed Amr ibn 'Abd Wudd who was as strong as a thousand men.[19]

61– I heard God's Prophet (MGB) say, 'O Ali! Your parable among my nation is like that of the verse, *'Qul Huallahu Ahad*.[20] Whoever loves you wholeheartedly it is as if he has read one–third of the Quran. Anyone who loves you wholeheartedly and also helps you is like one who has read all of the Quran.'

62– I accompanied God's Prophet (MGB) everywhere and was with him in all the battles. His flag was in my hand.

63– I never fled from the battlefield, killed everyone who fought with me, and filled the Earth with their blood.

64– They brought a roasted heavenly chicken for the Prophet (MGB) from Paradise. He (MGB) asked God to bring the most beloved of his people there. Then the Honorable the Exalted God granted me the Grace to go there and share that chicken with the Prophet (MGB).

65– I was praying in the mosque when a beggar came and asked for something. I gave him my ring which was on my finger. Then the Blessed the Sublime God revealed the following verse, *'Your* (*real*) *friends are* (*no less than*) *Allah, His Messenger, and the* (*fellowship of*) *believers,– those who establish regular prayers and regular charity, and they bow down humbly* (*in worship*)*.'*[21]

66– The Blessed the Sublime God returned the Sun for me twice which He never did for anyone in the nation of Muhammad (MGB).

67– God's Prophet (MGB) call me 'The Commander of the Faithful' during and after his life. He never called anyone else with that title.

68– God's Prophet (MGB) told me, 'O Ali! There shall be a call from the inside of the Throne on the Resurrection Day asking, 'Who is the Master of the Prophets?' Then I will step forward. Then there will be a call asking, 'Who is the Master of the Trustees?' and you will step forward. Then *Rizvan* shall bring me the keys to Paradise, and *Malik* shall bring me the keys to Hell. They will say, 'God – may His Majesty be Exalted – has ordered us to bring you these keys so that you may hand them over to Ali ibn Abi Talib.' O Ali! You will be the *Qasim* or the one who divides up Paradise and Hell.'

وأما التاسعة والخمسون فإن رسول الله وجهني إلى خيبر فلما أتيته وجدت الباب مغلقا فزعزعته شديدا فقلعته ورميت به أربعين خطوة، فدخلت فبرز إلي مرحب فحمل علي وحملت عليه وسقيت الارض من دمه، وقد كان وجه رجلين من أصحابه فرجعا منكسفين.

وأما الستون فإني قتلت عمرو بن عبدود، وكان يعد ألف رجل.

وأما الحادية والستون فاني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي، مثلك في امتي مثل (قُلْ هُوَ اللهُ أَحَدٌ.) فمن أحبك بقلبه فكأنما قرأ ثلث القرآن، ومن أحبك بقلبه وأعانك بلسانه فكأنما قرأ ثلثي القرآن، ومن أحبك بقلبه وأعانك بلسانه ونصرك بيده فكأنما قرأ القرآن كله."

وأما الثانية والستون فإني كنت مع رسول الله صلى الله عليه وآله في جميع المواطن والحروب وكانت رايته معي.

وأما الثالثة والستون فإني لم أفر من الزحف قط، ولم يبارزني أحد إلا سقيت الارض من دمه.

وأما الرابعة والستون فإن رسول الله صلى الله عليه وآله اتي بطير مشوي من الجنة فدعا الله عز وجل أن يدخل عليه أحب خلقه إليه. فوفقني الله للدخول عليه حتى أكلت معه من ذلك الطير.

وأما الخامسة والستون فاني كنت اصلي في المسجد فجاء سائل فسأل وأنا راكع فناولته خاتمي من إصبعي، فأنزل الله تبارك وتعالى فيَّ: "إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ."

وأما السادسة والستون فإن الله تبارك وتعالى رد علي الشمس مرتين ولم يردها على أحد من امة محمد صلى الله عليه وآله غيري.

وأما السابعة والستون فإن رسول الله صلى الله عليه وآله أمر أن ادعى بإمرة المؤمنين في حياته وبعد موته ولم يطلق ذلك لاحد غيري.

وأما الثامنة والستون فإن رسول الله صلى الله عليه وآله قال: "يا علي إذا كان يوم القيامة نادى مناد من بطنان العرش: أين سيد الانبياء؟ فأقوم. ثم ينادي أين سيد الاوصياء؟ فتقوم. ويأتيني رضوان بمفاتيح الجنة، ويأتيني مالك بمقاليد النار فيقولان: إن الله جل جلاله أمرنا أن ندفعها إليك ونأمرك أن تدفعها إلى علي بن أبي طالب. فتكون يا علي قسيم الجنة والنار.

69- Indeed I heard God's Prophet (MGB) say, 'O Ali! Were it not for you, the believers could not be distinguished from hypocrites.'

70- Indeed God's Prophet (MGB) put me, my wife Fatimah (MGB) and our two sons Al-Hassan (MGB) and Al-Hussein (MGB) under a cloak and the Blessed the Sublime God revealed the following verse, *'...And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.'*[22] Gabriel (MGB) said, 'O Muhammad! I am also with you.' Thus, Gabriel became the sixth of us.

24-2 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Abdul Aziz ibn Yahya al-Jaloodi quoted Abu Hamid al-Taleqani, on the authority of Abdul Aziz ibn al-Khat'tab, on the authority of Tolid ibn Suleiman, on the authority of Layth, that Mujahid said, "Seventy verses (of the Holy Quran) have been revealed about Ali (MGB) in which none of the other noble ones have any part."

The Reward of One who Implores Forgiveness Seventy Times in the Qunut of Al-Witr Prayer

The Reward of One who Implores Forgiveness Seventy Times in the Qunut[23] of Al-Witr Prayer

24-3 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Umar ibn Yazid, on the authority of someone, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever says the *Al-Vatr* prayers[24] at the end of the night and says *'I ask God for forgiveness and I repent'* (*'Istaqfurallah va Atubo ellayh*) seventy times while standing up and perseveres thereon for one year will be recorded amongst those who ask for forgiveness at dawn by God and his forgiveness by God becomes certain."

The Reward of Whoever Asks for God's Forgiveness Seventy Times After the Dawn Prayer

24-4 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ali ibn al'Sindy, on the authority of Muhammad ibn Amr ibn Sa'id, on the authority of Amr ibn Sahl, on the authority of Harun ibn Kharijah, on the authority of Jabir al-Jo'afy that Abi Ja'far al-Baqir (MGB) said, "Whoever asks God for forgiveness seventy times after the dawn prayer will be forgiven by God on that day even though he commits seventy-thousand sins on that day. However, it will not benefit anyone who commits more than seventy-thousand sins on that day."

In another tradition we read seven-hundred sins instead of seventy-thousand sins."

."وأما التاسعة والستون فاني سمعت رسول الله صلى الله عليه وآله يقول: "لولاك ما عرف المنافقون من المؤمنين

وأما السبعون فإن رسول الله صلى الله عليه وآله نام ونومني وزوجتي فاطمة وابني الحسن والحسين وألقى علينا عباءة قطوانية فأنزل الله تبارك وتعالى فينا: "إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً."

.وقال جبرئيل عليه السلام: أنا منكم يا محمد. فكان سادسنا جبرئيل عليه السلام

24-2 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا عبدالعزيز بن يحيى الجلودي قال: حدثنا أبوحامد الطالقاني قال: حدثنا عبدالعزيز ابن الخطاب، عن تليد بن سليمان، عن ليث، عن مجاهد قال: نزلت في علي عليه السلام سبعون آية ما شركه في فضلها أحد.

ثواب من استغفر الله عز وجل في الوتر سبعين مرة

24-3 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن أحمد ابن محمد بن عيسى، عن الحسن بن محبوب، عن عمر بن يزيد ولا أعلمه إلا عن أبي عبد الله عليه السلام قال: من قال في وتره إذا أوتر: "أستغفر الله وأتوب إليه" سبعين مرة وهو قائم فواظب على ذلك حتى يمضي له سنة كتبه الله عنده من المستغفرين بالاسحار ووجبت له المغفرة من الله عز وجل.

ثواب من استغفر الله عز وجل بعد صلاة الفجر سبعين مرة

24-4 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني محمد بن يحيى العطار عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن علي بن السندي، عن محمد بن عمرو بن سعيد، عن عمرو بن سهل، عن هارون بن خارجة، عن جابر الجعفي، عن أبي جعفر عليه السلام قال: من استغفر الله بعد صلاة الفجر سبعين مرة غفر الله له، ولو عمل ذلك اليوم سبعين ألف ذنب، ومن عمل أكثر من سبعين ألف ذنب فلا خير فيه. وفي رواية أخرى "سبعمائة ذنب".

The Reward of Whoever Asks Forgiveness from the Exalted God Seventy Times On Each Day of the Month of Sha'ban

24-5 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Musa ibn Ja'far al-Baghdady, on the authority of Muhammad ibn Jumhoor, on the authority of Abdullah ibn Abdul Rahman, on the authority of Muhammad ibn Abi Hamzih, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever says 'I ask for forgiveness by God - who is the Beneficent the Merciful the Living the Standing - and I repent to Him (*'Istaqfurallah al'lazi la illaha illahuval Rahman ar-Rahim al-Hayel Qayyum va Atubu ellayh'*) seventy times on every day of the month of Sha'aban, his name will be recorded on the Clear Horizon.[25]"

The narrator said, "I asked, 'What is the Clear Horizon?' The Imam (MGB) replied, 'It is a plain in front of the Throne where there are many streams in which is poured as many cups as there are stars.'"

24-6 Al-Muzaf'far ibn Ja'far ibn al-Muzaf'far al-Alavi al-Samarqandi narrated that Ja'far ibn Muhammad ibn Mas'ood quoted his father, on the authority of Ali ibn al-Hassan ibn Ali ibn Faz'zal, on the authority of Muhammad ibn al-Walid, on the authority of Al-Ab'bas ibn Hilal, "I heard Abal-Hassan Ali ibn Musa al-Reza (MGB)[26] say, 'Whoever fasts on one day of the month of Sha'aban to gain the reward of the Honorable the Exalted God will go to Paradise. Whoever asks for God's forgiveness seventy times on every day of the month of Sha'aban would be resurrected amongst the nation of God's Prophet (MGB) on the Resurrection Day, and his being honored becomes certain by God. Whoever gives charity during the month of Sha'aban, even if it be as little as half a date, God will make forbid the Fire from burning his body. Whoever fasts for three days during the month of Sha'ban and continues on fasting into the month of *Ramazan*, God will record the reward of fasting for two consecutive months."

The Seventy Long Narrow Piece of the Flag of Praise (Liwa ul-Hamd)

24-7 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Al-Hassan ibn Ahmad al-Askif al-Qumi linked up this tradition to Muhammad ibn Ali who narrated that Muhammad ibn Hisan al-Qoosi[27] quoted Ali ibn Muhammad ibn al-Ansari al-Marvazy, on the authority of Abdullah ibn Abdul Karim al-Razi known as Abi Dor'at, on the authority of Abdul Hamid al-Himmani, on the authority of Layth, on the authority of Mujahid, on the authority of Ibn Abbas[28] that God's Prophet

(MGB) said, “Gabriel came to me while he was very happy. I asked, ‘O my friend Gabriel! As happy as you are please tell me what you have to say so that I know what the place of my brother and

ثواب من استغفر الله عز وجل كل يوم من شعبان سبعين مرة

24-5 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني موسى ابن جعفر البغدادي، عن محمد بن جمهور، عن عبد الله بن عبدالرحمن، عن محمد بن أبي حمزة، عن أبي عبد الله عليه السلام قال:من قال في كل يوم من شعبان سبعين مرة: "أستغفر الله الذي لا إله إلا هو الرحمن الرحيم، الحي القيوم، وأتوب إليه" كتب في الافق المبين، قال: قلت: وما الافق المبين؟ قال: قاع بين يدي العرش فيها أنهار تطرد فيه من القدحان عدد النجوم.

24-6 حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا علي بن الحسن بن علي بن فضال قال: حدثنا محمد بن الوليد، عن العباس بن هلال قال: سمعت أبا الحسن علي بن موسى الرضا عليهما السلام يقول: من صام من شعبان يوما واحدا ابتغاء ثواب الله دخل الجنة، ومن استغفر في كل يوم من شعبان سبعين مرة حشر يوم القيامة في زمرة رسول الله صلى الله عليه وآله ووجبت له من الله الكرامة، ومن تصدق في شعبان بصدقة ولو بشق تمرة حرم الله جسده على النار، ومن صام ثلاثة أيام من شعبان ووصلها من صيام شهر رمضان كتب الله له صوم شهرين متتابعين.

لواء الحمد سبعون شقة

24-7 حدثنا أبي رضي الله عنه قال: حدثني الحسن بن أحمد الاسكيف القمي بالري يرفع الحديث إلى محمد بن علي قال: حدثنا محمد بن حسان القوسي قال: حدثنا علي بن محمد الانصاري المروزي قال: حدثنا عبيدالله بن عبدالكريم الرازي المعروف بأبي زرعة قال: حدثني أحمد بن عبدالحميد الحماني، عن ليث، عن مجاهد، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: أتاني جبرئيل عليه السلام وهو فرح مستبشر، فقلت: حبيبي جبرئيل مع ما أنت فيه من الفرح ما

cousin Ali ibn Abi Talib (MGB) is in God's presence?’ Gabriel said, ‘I promise by Him who appointed you to the Prophethood and chose you for that mission that I have only descended down to the Earth for that very same issue. O Muhammad! The Sublime God sends greetings to both of you and says, ‘Muhammad is the Prophet of My Mercy and Ali is the Upholder of My Proof. I will not torture anyone who loves Ali even if he commits sins, and I will not have mercy upon Ali’s enemies even if they obey Me.’”

Ibn Abbas added that God’s Prophet (MGB) said, “When the Resurrection Day comes, Gabriel will come to my presence with the Flag of Praise (*‘Leva ul-Hamd*) which has seventy long narrow pieces each of which is wider than the Sun and the Moon. He will come to me when I am sitting on one of the chairs in

Paradise atop one of the many sacred pulpits. I will take the flag and entrust it to Ali ibn Abi Talib." Then Umar ibn Khat'tab jumped from his place and said, "O Prophet of God! How could Ali stand to hold it with it having seventy pieces each of which is wider than the Sun and the Moon?" Then the Prophet (MGB) replied, "When the Resurrection day comes God will grant Ali (MGB) powers similar to the powers of Gabriel, light similar to the light of Adam, patience similar to the patience of Paradise, beauty similar to the beauty of Joseph, a good voice like the voice of David. Were it not that David is going to be the speaker of Paradise, God would have given David's voice to Ali (MGB). Indeed Ali will be the first person to drink from the fresh cool water (*Salsabil*) and ginger (*Zanjebil*) Pool. When Ali takes one step on the Bridge,29 his other foot will be held firmly on it. There is such a position and rank for Ali and His followers in God's presence that the people of the past and the people of the latter times would envy."

The Seventy Parts of Usury

24-8 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) told him, "O Ali! Usury is of seventy parts. The punishment of the easiest of which is the same as punishment for committing incest with one's own mother inside the Holy House of God. O Ali! A single Dirham of usury is more horrible in the sight of God than seventy times of committing incest inside the Holy House of God."

منزلة أخي وابن عمي علي بن أبي طالب عليه السلام عند ربه؟ فقال: والذي بعثك بالنبوة واصطفاك بالرسالة ما هبطت في وقتي هذا إلا لهذا، يا محمد الله الاعلى يقرء عليكما السلام وقال: محمد نبي رحمتي، وعلي مقيم حجتي، لا اعذب من والاه وإن عصاني ولا أرحم من عاداه وإن أطاعني، قال: ثم قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة يأتيني جبرئيل ومعه لواء الحمد وهو سبعون شقة الشقة منه أوسع من الشمس والقمر، وأنا على كرسي من كراسي الرضوان فوق منبر من منابر القدس فآخذه وأدفعه إلى علي بن أبي طالب عليه السلام، فوثب عمر بن الخطاب فقال: يا رسول الله وكيف يطيق على حمل اللواء وقد ذكرت أنه سبعون شقة الشقة منه أوسع من الشمس والقمر، فقال النبي صلى الله عليه وآله: إذا كان يوم القيامة يعطي الله عليا من القوة مثل قوة جبرئيل، ومن النور مثل نور آدم، ومن الحلم مثل حلم رضوان، ومن الجمال مثل جمال يوسف، ومن الصوت ما يداني صوت داود، ولولا أن يكون داود خطيبا في الجنان لاعطى مثل صوته، وإن عليا أول من يشرب من السلسبيل والزنجبيل لا يجوز لعلي قدم على الصراط إلا وثبتت له مكانها اخرى، وإن لعلي وشيعته من الله مكانا يغبطه به الاولون والآخرون.

الربا سبعون جزءا

24-8 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد قال: حدثنا محمد بن أحمد بن صالح

التميمي، عن أبيه قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي الربا سبعون جزءا فأيسرها مثل أن ينكح الرجل امه في بيت الله الحرام، يا علي درهم ربا أعظم من سبعين زنية كلها بذات محرم في بيت الله الحرام.

The servant who stays in the Fire for seventy lifetimes

24–9 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Al–Hassan ibn Ali al–Kufy, on the authority of Al–Abbas ibn Amer, on the authority of Ahmad ibn Rezq, on the authority of Yahya ibn Abil–Ala', on the authority of Jabir that Abi Ja'far al–Baqir (MGB) said, "A servant of God will stay in the Fire for seventy lifetimes – each lifetime being seventy years. Then he will call out to the Honorable the Exalted God by Muhammad and his Holy Household to have mercy upon Him. Then the Honorable the Exalted God would reveal to Gabriel to go to His servant and take him out (of Hell). Then Gabriel would ask, 'O my Lord! How can I descend into Hell?' God would say, 'I shall make the fire cool and (a means of) safety for you.' Gabriel would ask, 'O my Lord! I do not know where he is?' God would say, 'He is imprisoned in a pit.' Gabriel would cover up his face, descend into Hell and pull him out.

Then the Honorable the Exalted God would say, 'O My servant! For how long did you stay in the stay in the Fire and call out to me?' The servant would say, 'O my Lord! You know best.' God would say, 'I swear by My Majesty that I would forgive all the sins of my servants who call me by Muhammad and his Holy Household to have mercy upon them – all that only they themselves and I know about. And I forgive your sins today.'

The Nation Will Divide Up Into Seventy–Two Sects

24–10 Abu Ahmad Muhammad ibn Ja'far al–Bandar al–Shafe'ee in Furqan narrated that Mujahid ibn A'ayn ibn Davood quoted Muhammad ibn al–Fazl, on the authority of Ibn Lahay'at, on the authority of Sa'id ibn Abi Hilal, on the authority of Anas ibn Malik30 that God's Prophet (MGB) said, "After Jesus (MGB) the Children of Israel divided up into seventy–one sects. Seventy sects will be ruined and only one will be saved. My nation will divide up into seventy–two sects. Seventy–one sects will be ruined and only one sect will be saved." They asked, "O Prophet of God! Who are the sect that will be saved?" The Prophet (MGB) replied, "The assembly." And repeated it three times.

The compiler of the book – may God be pleased with him – said, "What is meant by 'the assembly' here is the true men of God even though they may only be a few as it has been narrated on the authority of the Prophet (MGB) who said, 'A believer is by himself a proof and a believer is by himself the assembly.'

حديث العبد الذى مكث في النار سبعين خريفا

24-9 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن أحمد بن يحيى، عن الحسن بن علي الكوفي، عن العباس بن عامر، عن أحمد ابن رزق، عن يحيى بن أبي العلاء، عن جابر، عن أبي جعفر عليه السلام قال: إن عبدا مكث في النار سبعين خريفا والخريف سبعون سنة ثم إنه سأل الله عز وجل بحق محمد وأهل بيته إلا رحمتني، فأوحى الله عز وجل إلى جبرئيل عليه السلام أن اهبط إلى عبدي فأخرجه، قال: يا رب وكيف لي بالهبوط في النار؟ قال: إن قد أمرتها أن تكون عليك بردا وسلاما، قال: يا رب فما علمي بموضعه؟ قال: إنه في جب من سجين، قال: فهبط في النار وهو معقول على وجهه فأخرجه فقال عز وجل: يا عبدي كم لبثت تناشدني في النار؟ فقال: ما أحصي يا رب، فقال: أما وعزتي لولا ما سألتني به لاطلت هوانك في النار، ولكنه حتم على نفسي أن لا يسألني عبد بحق محمد وأهل بيته إلا غفرت له ما كان بيني وبينه، وقد غفرت لك اليوم.

الامة تفترق على اثنتين وسبعين فرقة

24-10 حدثنا أبوأحمد محمد بن جعفر البندار الشافعي بفرغانة قال: حدثنا مجاهد ابن أعين بن داود قال: حدثنا محمد بن الفضل قال: حدثنا ابن لهيعة، عن سعيد بن أبي هلال، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله:إن بني إسرائيل تفرقت على عيسى إحدى وسبعين فرقة فهلك سبعون فرقة وتخلص فرقة، وإن امتي ستفترق على اثنتين وسبعين فرقة يهلك إحدى وسبعون ويتخلص فرقة، قالوا: يا رسول الله صلى الله عليه وآله من تلك الفرقة؟ قال: الجماعة الجماعة الجماعة.

قال مصنف هذا الكتاب رضي الله عنه: الجماعة أهل الحق وإن قلوا، وقد روي عن النبي صلى الله عليه وآله أنه قال: " المؤمن وحده حجة، والمؤمن وحده جماعة".

The Nation Will Divide Up Into Seventy-Three Sects

24-11 Ahmad ibn Muhammad al-Haysam al-Ajali - may God be pleased with him - narrated that Abul-Ab'bas Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah, on the authority of Suleiman ibn Mihran, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of his father Al-Hussein ibn Ali ibn Abi Talib (MGB) that he (MGB) had heard God's Prophet (MGB) say, "Indeed the nation of Moses (MGB) divided up into seventy-one sects after him. One sect shall be saved and the other seventy sects will go to Hell. The nation of Jesus (MGB) divided up into seventy-two sects after him. One sect shall be saved and the other seventy-one sects will go to Hell. My nation will be divided up into seventy-three sects after me. One sect will be saved and the other seventy-two sects will go to Hell."

Seventy-Three Decrees Regarding Women Differing from Those for Men

24-12 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Hassan ibn Ali al-Askari quoted Abu Abdullah Muhammad ibn Zakariya al-Basry, on the authority of Ja'far ibn Muhammad ibn Ammara, on the authority of his father, on the authority of Jabir ibn Yazid al-Jo'afy that he had heard Aba Ja'far Muhammad ibn Ali al-Baqir (MGB) say, "Women are not required to say the general and the specific calls to prayer. They are not required to attend the Friday or the congregational prayers. Women are not required to visit the ill, nor are they required to attend funeral processions. Women are not required to say the *Takbirs* aloud nor are they required to run between the *Saffa* and the *Marva* hills in Mecca. Women are not required to kiss the Black Stone nor are they required to enter the *Ka'ba*. Women are not required to shave their heads. Rather, they may shorten their hair. Women should not be in charge of the position of the judge nor should they be in charge of leadership or counselor. Women should not slaughter unless at times of necessity. Women should start to make ablutions by washing from the interior part of the hand while men should wash the exterior part. Women are not required to wash their feet and head as men do when making ablutions. Rather, they should uncover their head for washing their hair as part of the ablutions for prayer for the morning and evening prayers, and only put their hands under their veils to wet their hair for making ablutions for other prayers. When women stand up to say their prayers they should put the two feet together and stick their upper arms to their breast. They should stick their two hands to their thighs when

من روى أن الامة ستفرق على ثلاث وسبعين فرقة

24-11 حدثنا أحمد بن محمد بن الهيثم العجلي رضي الله عنه قال: حدثنا أبوالعباس أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا أبومعاوية، عن سليمان بن مهران، عن جعفر بن محمد، عن أبيه عن جده، عن أبيه الحسين بن علي بن أبي طالب عليهم السلام قال: سمعت رسول الله صلى الله عليه وآله يقول:إن امة موسى افترقت بعده على إحدى وسبعين فرقة، فرقة منها ناجية وسبعون في النار، وافترقت امة عيسى عليه السلام بعده على اثنتين وسبعين فرقة، فرقة منها ناجية وإحدى وسبعون في النار، وإن امتي ستفرق بعدي على ثلاث وسبعين فرقة، فرقة منها ناجية واثنتان وسبعون في النار.

ثلاث وسبعون خصلة في آداب النساء والفرق بين أحكامهن وأحكام الرجال

24-12 حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي العسكري قال: حدثنا أبوعبد الله محمد بن زكريا البصري قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه عن جابر بن يزيد الجعفي قال: سمعت أبا جعفر محمد بن علي الباقر عليهما السلام يقول: ليس على النساء أذان ولا إقامة، ولا جمعة، ولا جماعة، ولا عيادة

المريض، ولا اتباع الجنائز، ولا إجهار بالتلبية، ولا الهرولة بين الصفا والمروة، ولا استلام الحجر الاسود، ولا دخول الكعبة، ولا الحلق إنما يقصرن من شعورهن، ولا تولى المرأة القضاء، ولا تولى الامارة، ولا تستشار، ولا تذبح إلا من اضطرار، وتبدء في الوضوء بباطن الذراع والرجل بظاهره، ولا تمسح كما يمسح الرجال بل عليها أن تلقى الخمار من موضع مسح رأسها في صلاة الغداة والمغرب، وتمسح عليه وفي سائر الصلوات تدخل إصبعها فتمسح على رأسها من غير أن تلقى عنها خمارها فاذا قامت في صلاتها ضمت رجليها ووضعت يديها على صدرها، وتضع

bowing down. When they want to go to the position of prostration, they should sit down first and then they should stick to the ground when they prostrate. When they lift their head up from prostration, they should first sit down and then attempt to stand up. When they sit down to say the *Tashahhud*, they should stick their thighs together. Women should count the glorifications which they say using their fingers since they are responsible. When women want to ask the Honorable the Exalted God for something, they can go to the roof of their house, say two units of prayers, and raise their head up towards the sky. Once they do that the Honorable the Exalted God would not turn them down and fulfill their needs. Women are not required to perform the Friday ritual ablutions (*wuzu*) while they are on a journey. However, they should not abandon it when they are in their homeland. Women cannot be relied upon as witnesses in any issues punishable by religious law[31]. Women cannot be relied upon as witnesses in issues regarding divorce or seeing the new moon. However, they could be relied upon as witnesses in other affairs in which men are not allowed to investigate by looking (such as the issue of menstruation or virginity). Women should not walk in the middle of the walkways. Rather they should walk on the sides. Women are not allowed to settle in the upper chambers over-looking the roads. It is not necessary for women to learn how to write. It is good for them to learn wheel-spinning and the Chapter *Nur*.[32] It is not advisable for them to learn the Chapter Yusuf.[33] If a woman commits apostasy[34] and renunciates her religious faith, then she should be asked to repent. It would be fine if she repents. However, if she doesn't accept to repent, then she should be held in custody. She should not be killed as men of a similar status should be. She should be forced to work hard in prison and given minimal nourishment of food and water. She should be given rough clothes to wear and beaten up until she prays and fasts. Women are not required to pay the *Jizya*[35] (the poll-tax[36]). Other women should be asked to leave the room when the time for giving birth to a child arrives for a woman, so that they do not unnecessarily look at her private parts. It is not proper for women who are menstruating or impure due to sex be present when a dead person is being dictated to (*Talqin*)[37] since the angels would be disturbed. It is also not proper for such women to place the dead in the grave. A man should not sit at the place where a woman has been sitting before some time passes by, and that place is no longer warm due to her sitting there.

The holy war for a woman is to take good care of her husband. A woman's husband has the most rights incumbent upon her than anyone else. A woman's husband is the best person to say prayers upon her (his wife) dead

يديها في ركوعها على فخذيها، وتجلس إذا أرادت السجود سجدت لاطئة بالارض، وإذا رفعت رأسها من السجود

جلست ثم نهضت إلى القيام، وإذا قعدت للتشهد رفعت رجليها وضمت فخذيها، وإذا سبحت عقدت بالانامل لانهن مسؤولات، وإذا كانت لها إلى الله عز وجل حاجة صعدت فوق بيتها وصلت ركعتين وكشفت رأسها إلى السماء فإنها إذا فعلت ذلك استجاب الله لها ولم يخبها، وليس عليها غسل الجمعة في السفر، ولا يجوز لها تركه في الحضر، ولا يجوز شهادة النساء في شيء في الحدود، ولا يجوز شهادتهن في الطلاق، ولا في رؤية الهلال، وتجوز شهادتهن فيما لا يحل للرجل النظر إليه، وليس للنساء من سروات الطريق شيء ولهن جنبتاه، ولا يجوز لهن نزول الغرف، ولا تعلم الكتابة، ويستحب لهن تعلم المغزل، وسورة النور، ويكره لهن تعلم سورة يوسف، وإذا ارتدت المرأة عن الاسلام استتيبت، فإن تابت وإلا خلدت في السجن، ولا تقتل كما يقتل الرجل إذا ارتد، ولكنها تستخدم خدمة شديدة، وتمنع من الطعام والشراب إلا ما تمسك به نفسها، ولا تطعم إلا جشب الطعام ولا تكسى إلا غليظ الثياب وخشنها، وتضرب على الصلاة والصيام، ولا جزية على النساء، وإذا حضر ولادة المرأة وجب إخراج من في البيت من النساء كيلا يكن أول ناظر إلى عورتها، ولا يجوز للمرأة الحائض ولا الجنب الحضور عند تلقين الميت لان الملائكة تتأذى بهما، ولا يجوز لهما إدخال الميت قبره، وإذا قامت المرأة من مجلسها فلا يجوز للرجل أن يجلس فيه حتى يبرد، وجهاد المرأة حسن التبعل وأعظم الناس حقا عليها زوجها، وأحق الناس بالصلاة

body. It is not allowed for a Muslim woman to become naked in front of a Jewish or Christian woman, because they may describe her looks for their husbands. A woman is not allowed to put on perfume when she leaves home. It is not allowed for a woman to make herself look like men, since God's Prophet (MGB) has cursed men who make themselves up to look like women and women who make themselves up to look like men. A woman should not remain without an adornment even if it be just a string which she wears on her neck. A woman should not leave her fingers plain white and should at least dye them with henna[38]. However, a woman should not dye her hands while she is menstruating since there is the fear that Satan may bother her. When a woman has a need during her prayers she should clap her hands together. However, when a man needs something during his prayers he can point at it with his head and hand and say God's glorifications. A woman is not allowed to pray without a veil except for a female slave who can say her prayers without a veil. Women are allowed to put on fine silk and heavy brocade clothes when they are not praying or not in a state of ritual consecration wearing the *Ihram*.[39] However, men are forbidden to do so unless they are attending a holy war. Women are allowed to wear gold rings and pray with them on. However, men are forbidden to do so (unless they are attending a holy war).

The Prophet (MGB) said, 'O Ali! Do not wear gold since that is what will be your adornment in Paradise. Do not wear silk clothes since that will be your clothes in Paradise.' A woman is not allowed to give charity of free her own slaves unless with her husband's permission. A woman is not allowed to fast the recommendable fasts unless with her husband's permission. A woman is not allowed to shake hands with unfamiliar men unless her hands are covered up. A woman is not allowed to make pledge of allegiance with her hands unless her hands are covered up. A woman is not allowed to go to recommendable *Hajj* without her husband's permission. A woman should not go to a bath house since this if forbidden for her. A woman should not ride on a saddle unless it is absolutely necessary or on a trip. A woman's inheritance will be half of that of a man. The blood money for a woman will be half of that of a man. In retribution for injury to, or loss of, bodily organs men and women shall be treated

equally unless the blood money for the lost organ is a third or more than a third of the full blood money, in which case a woman's blood money shall be half of a man's.

When a woman stands to pray alone with a man she should stand up behind him not by his side.

> عليها إذا ماتت زوجها، ولا يجوز للمرأة أن تنكشف بين يدي اليهودية والنصرانية، لانهن يصفن ذلك لازواجهن، ولا يجوز لها أن تتطيب إذا خرجت من بيتها، ولا يجوز لها أن تتشبه بالرجال لان رسول الله صلى الله عليه وآله لعن المتشبهين من الرجال بالنساء ولعن المتشبهات من النساء بالرجال، ولا يجوز للمرأة أن تعطل نفسها ولو أن تعلق في عنقها خيطا، ولا يجوز أن ترى أظافيرها بيضاء، ولو أن تمسحها بالحناء مسحا، ولا تخضب يديها في حيضها لانه يخاف عليها الشيطان، وإذا أرادت المرأة الحاجة وهي في صلاتها صفقت بيديها والرجل يومي برأسه وهو في صلاته ويشير بيده ويسبح، ولا يجوز للمرأة أن تصلي بغير خمار إلا أن تكون أمة فانها تصلى بغير خمار مكشوفة الرأس، ويجوز للمرأة لبس الديباج والحرير في غير صلاة وإحرام، وحرم ذلك على الرجال إلا في الجهاد، ويجوز أن تتختم بالذهب وتصلي فيه، وحرم ذلك على الرجال [إلا في الجهاد] قال النبي صلى الله عليه وآله "يا علي لا تتختم بالذهب فانه زينتك في الجنة، ولا تلبس الحرير فإنه لباسك في الجنة" ولا يجوز للمرأة في مالها عتق ولا بر إلا باذن زوجها، ولا يجوز لها أن تصوم تطوعا إلا باذن زوجها، ولا يجوز للمرأة ان تصافح غير ذي محرم إلا من وراء ثوبها، ولا تبايع إلا من وراء ثوبها، ولا يجوز أن تحج تطوعا إلا باذن زوجها،ولا يجوز للمرأة أن تدخل الحمام فان ذلك محرم عليها، ولا يجوز للمرأة ركوب السرج إلا من ضرورة، أو في سفر، وميراث المرأة نصف ميراث الرجل، وديتها نصف دية الرجل وتقابل المرأة الرجل في الجراحات حتى تبلغ ثلث الدية فاذا زادت على الثلث ارتفع الرجل وسفلت المرأة، وإذا صلت المرأة وحدها مع الرجل قامت خلفه ولم تقم بجنبه، وإذا ماتت المرأة وقف المصلي

When a woman dies they should pray for her while standing at her chest whereas when a man dies they should pray for him while standing at his head. When they place a woman in the grave her husband should stand in a place from which he can take her thighs and bury her. There will be no intercession on behalf of a woman with her Lord unless her husband is pleased with her.

When Fatimah (MGB) passed away, the Commander of the Faithful (MGB) stood up next to her and said, ‘O God! I am pleased with her – the daughter of your Prophet. O God! Indeed I am Fearful. So please calm her down. O God! She departed us to join him (MGB). O God! She was oppressed. You be the Judge as you are the best of all the judges!’

God granted the intellect seventy-five troops and granted ignorance seventy-five troops

24-17 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah and Abdullah ibn Ja’far al-Homayry quoted Ahmad ibn Muhammad ibn Khalid al-Barqy, on the authority of Ali ibn Hadid, on the authority of Soma’at ibn Mihran narrated that once he and some friends of Imam as-Sadiq (MGB) were with Imam as-Sadiq (MGB) when they started to talk about intelligence and ignorance. Imam as-Sadiq (MGB) said, “Get to know intelligence and its troops, and ignorance and its troops to be guided.” Soma’at said, “O! May I be your devoted servant. We know

nothing except for what you teach us." Imam as-Sadiq (MGB) said, "God, Exalted is His Praise created the intellect. It was one of His first creatures which He created using His own Light from the right side of the Throne. Then He ordered it to go back, and it did. Then He ordered it to come forward, and it did. God said, "I created you as a great creature, and honored you above all My creatures." Then God created ignorance and told it to go back and it did. Then God ordered it to come forward, but it did not accept. God said, "You rebelled." Then God cursed it. God then established seventy-five troops for the intellect. When ignorance saw God's grant to the intellect, it became its enemy and said, "O' God! You created it and honored it and strengthened it. It is a creature like me. I am opposed to it and have no power over it. So please grant me of the troops you grant it." God said, "Ok I will, but if you disobey I will throw you and your troops out of the domain of My Mercy." Ignorance said it was pleased, and it was also granted seventy-five troops. The seventy-five troops are as follows: Goodness is the minister for the intellect, and evil is the minister for ignorance; faith for the intellect, and infidelity for ignorance; acceptance for the intellect, and rejection for ignorance; hope for the intellect, and despair for ignorance; justice for the

عليها عند صدرها ومن الرجل إذا صلى عليه عند رأسه،وإذا دخلت المرأة القبر وقف زوجها في موضع يتناول وركها،ولا شفيع للمرأة أنجح عند ربها من رضا زوجها، ولما ماتت فاطمة عليها السلام قام عليها أمير المؤمنين عليه السلام وقال: "اللهم إني راض عنه ابنة نبيك اللهم إنها قد أوحشت فأنسها، اللهم إنها قد هجرت فصلها، اللهم إنها قد ظلمت فاحكم لها وأنت خير الحاكمين".

اعطى الله العقل خمسة وسبعين جندا وأعطى الجهل خمسة وسبعين جندا

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري قالا: حدثنا أحمد بن17-24 محمد بن خالد البرقي، عن علي بن حديد، عن سماعة ابن مهران قال: كنت عند أبي عبد الله عليه السلام وعنده جماعة من مواليه فجرى ذكر العقل والجهل فقال أبوعبد الله عليه السلام: اعرفوا العقل وجنده والجهل وجنده تهتدوا، قال سماعة: فقلت: جعلت فداك لا نعرف إلا ما عرفتنا، فقال أبوعبد الله عليه السلام: إن الله جل ثناؤه خلق العقل وهو أول خلق خلقه من الروحانيين عن يمين العرش من نوره، فقال له: أقبل فأقبل، ثم قال له: أدبر فأدبر، فقال الله تبارك وتعالى: خلقتك خلقا عظيما وكرمتك على جميع خلقي، قال: ثم خلق الجهل من البحر الاجاج ظلمانيا، فقال له: أدبر فأدبر، ثم قال له: أقبل فلم يقبل، فقال له: استكبرت فلعنه. ثم جعل للعقل خمسة وسبعين جندا، فلما رأى الجهل ما أكرم الله به العقل وما أعطاه أضمر له العداوة، فقال الجهل: يا رب هذا خلق مثلي خلقته وكرمته وقويته وأنا ضده ولا قوة لي به فأعطني من الجند مثل ما أعطيته، فقال: نعم، فان عصيت بعد ذلك أخرجتك وجندك من رحمتي قال: قد رضيت فأعطاه خمسة وسبعين جندا فكان مما أعطى العقل من الخمسة والسبعين الجند: الخير وهو وزير العقل وجعل ضده الشر، وهو وزير الجهل، والايمان وضده الكفر، والتصديق

intellect, and oppression for ignorance; contentment for the intellect, and discontent for ignorance; gratitude for the intellect, and ingratitude for ignorance; lack of hope (in God's Mercy) for the intellect, and greed (in God's Mercy) for ignorance; reliance on God for intellect, and greed for ignorance;

kindness for the intellect, and ruthlessness for ignorance; mercy for the intellect, and anger for ignorance; knowledge for the intellect, and ignorance for ignorance; understanding for the intellect, and stupidity for ignorance; chastity for the intellect, and vulgarity for ignorance; abstinence for the intellect, and materialism for ignorance; kindness for the intellect, and violence for ignorance; solemnity for the intellect, and insolence for ignorance; humbleness for the intellect, and haughtiness for ignorance; calm for the intellect, and rush for ignorance; patience for the intellect, and being feeble-minded for ignorance; silence for the intellect, and being talkative for ignorance; compliance for the intellect, and conceit for ignorance; submission for the intellect, and being oppressive for ignorance; forgiveness for the intellect, and animosity for ignorance; amiability for the intellect, and ruthlessness for ignorance; certitude for the intellect, and doubt for ignorance; perseverance for the intellect, and anxiety for ignorance; pardon for the intellect, and revenge for ignorance; self-sufficiency for the intellect, and poverty for ignorance; pondering for the intellect, and neglect for ignorance; memorizing for the intellect, and forgetting for ignorance; loving for the intellect, and enmity for ignorance; obeying for the intellect, and rebelling for ignorance; contentment for the intellect, and greed for ignorance; justice for the intellect, and injustice for ignorance; friendship for the intellect, and enmity for ignorance; loyalty for the intellect, and treachery for ignorance; humbleness for the intellect, and arrogance for ignorance; right for the intellect, and wrong for ignorance; health for the intellect, and affliction for ignorance; love for the intellect, and hate for ignorance; honesty for the intellect, and telling lies for ignorance; trustworthiness for the intellect, and treason for ignorance; sincerity for the intellect, and corruption for ignorance; bravery for the intellect, and stupidity for ignorance; understanding for the intellect, and ignorance for ignorance; recognition for the intellect, and denial for ignorance; putting up with other people's minor mistakes for the intellect, and divulging other people's minor mistakes for ignorance; keeping other's secrets for the intellect, and divulging other's secrets for ignorance; hiding for the intellect, and divulging for ignorance; praying for the intellect, and neglecting (prayers) for ignorance; fasting for the intellect, and breaking fast for ignorance; engaging in *Jihad* (Holy War) for the intellect, and refusal to testify for

وضده الجحود، والرجاء وضده القنوط، والعدل وضده الجور، والرضا وضده السخط، والشكر وضده الكفر، والطمع وضده اليأس، والتوكل وضده الحرص، والرأفة وضدها الغرة، والرحمة وضدها الغضب والعلم وضده الجهل، والفهم وضده الحمق، والعفة وضدها التهتك، والزهد وضده الرغبة، والرفق وضده الخرق، والرهبة وضدها الجرأة، والتواضع وضده التكبر، والتؤدة وضدها التسرع، والحلم وضده السفه، والصمت وضده الهذر والاستسلام وضده الاستكبار، والتسليم وضده التجبر، والعفو، وضده الحقد، والرقة وضدها القسوة، واليقين وضدها الشك، والصبر وضده الجزع، والصفح وضده الانتقام، والغنى وضده الفقر، والتفكر وضده السهو، والحفظ وضده النسيان، والتعطف وضده القطيعة، والقنوع وضده الحرض، والمواساة وضدها المنع، والمودة وضدها العداوة، والوفاء وضده الغدر، والطاعة وضدها المعصية، والخضوع وضده التطاول، والسلامة وضدها البلاء، والحب وضده البغض، والصدق وضده الكذب، والحق وضده الباطل، والامانة وضدها الخيانة، والاخلاص وضده الشوب، والشهامة وضدها البلادة، والفهم وضده الغباوة والمعرفة وضدها الانكار، والمدارأة وضدها الكاشفة، وسلامة الغيب وضدها المماكرة، والكتمان وضده الافشاء، والصلاة وضدها الاضاعة والصوم وضده الافطار والجهاد وضده النكول، والحج وضده نبذ الميثاق،

ignorance; pilgrimage for the intellect, and breaking covenant for ignorance; keeping secrets for the intellect, and slandering for ignorance; being kind to parents for the intellect, and being cursed by parents for ignorance; truth for the intellect, and hypocrisy for ignorance; good for the intellect, and evil for ignorance; covering oneself for the intellect, and playing up a woman's charms for ignorance; covering up for the intellect, and making up oneself for ignorance; concealment for the intellect and divulging for ignorance; being fair for the intellect, and siding with the wrong for ignorance; making up for the husband for the intellect, and fornication for ignorance; cleanliness for the intellect, and filthiness for ignorance; shyness for the intellect, and taking off clothing for ignorance; assuming a mediators position for the intellect, and aggression for ignorance; comfort for the intellect, and hard work for ignorance; easiness for the intellect, and hardship for ignorance; abundance of blessings for the intellect, and scarcity for ignorance; health for the intellect, and affliction for ignorance; reasonable wealth for the intellect, and hoarding for ignorance; wisdom for the intellect, and selfish desires for ignorance; dignity for the intellect, and humility for ignorance; prosperity for the intellect, and ruin for ignorance; repentance for the intellect, and insistence on sin for ignorance; asking for forgiveness for the intellect, and being too proud for ignorance; protection for the intellect, and neglect for ignorance; performing supplications for the intellect, and abandoning supplications for ignorance; joy for the intellect, and boredom for ignorance; happiness for the intellect, and sorrow for ignorance; intimacy for the intellect, and anger for ignorance; generosity for the intellect, and stinginess for ignorance. All the characteristics which are the troops of the intellect will only be present in the Prophet (MGB) or the Imams (MGB) or a believer who has tested his heart with faith. However, other friends of ours have some of these and can slowly attain the rest and avoid the troops of ignorance. Then they will reach the high ranks of the Prophets and the Imams. This prosperity is only obtained by the recognition of the intellect and its troops, and by avoiding ignorance and its troops. May God assist both you and us in obeying and pleasing Him."

وصدق الحديث وضده النميمة، وبر الوالدين وضده العقوق والحقيقة وضدها الرياء، والمعروف وضده المنكر، والستر وضده التبرج، والتقية وضدها الاذاعة، والانصاف وضده الحمية، والتهيئة وضدها البغي، والنظافة وضدها القذر، والحياء وضده الخلع والقصد وضده العدوان، والراحة وضدها التعب، والسهولة وضدها الصعوبة، والبركة وضدها المحق، والعافية وضدها البلاء، والقوام وضده المكاثرة والحكمة وضدها الهوى، والوقار وضده الخفة، والسعادة وضدها الشقاء، والتوبة وضدها الاصرار، والاستغفار وضده الاعتزاز، والمحافظة وضدها التهاون، والدعاء وضده الاستنكاف، والنشاط وضده الكسل، والفرح وضده الحزن، والالفة وضدها الفرقة والسخاء وضده البخل. فلا تجتمع هذه الخصال كلا من أجناد العقل إلا في نبي أو وصي نبي أو مؤمن امتحن الله قلبه للايمان، وأما سائر ذلك من موالينا فإن أحدهم لا يخلو من أن يكون فيه بعض هذه الجنود حتى يستكمل وينقى من جنود الجهل فعند ذلك يكون في الدرجة العليا مع الانبياء والاوصياء عليهم السلام، وإنما يدرك الفوز بمعرفة العقل وجنوده ومجانبة الجهل وجنوده، وفقنا الله وإياكم لطاعته ومرضاته.

1. Same as Al-Hussein ibn Ahmad ibn Hisham al-Mo'adab.
2. The two idols worshipped before "Have ye seen Lat and 'Uzza."[The Holy Quran: Najm 53:19]
3. See No. 24-7.
4. 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a

sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

5. The perfidious party refers to those in the Battle of Jamal. The deviators refers to those who were from Syria and were associated with Muaviyah and the apostates refers to the Kharajites from Nahravan who were followers of Imam Ali (MGB), but left him and became his enemies.

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7. The Holy Quran: Mujadila 58:12.

8. The Holy Quran: Mujadila 58:13.

9. When the two arms of one of Ja'far Tayyar – the Prophet's bravest follower and the brother of Ali (MGB) were cut off in the battle of Mauta and he was martyred, and the news reached the Holy Prophet (MGB), the Prophet (MGB) cried and prayed for Ja'far's soul. Then the angel Gabriel came down and consoled the Prophet (MGB) and said, 'Ja'far was a brave and loyal soldier. God has given him everlasting life, and in place of the two arms which were cut off in the battle, God has given him a pair of wings'.

10. Al-Kauthar

11. Sameri is the person who led the people of Moses astray in his absence as we read in the Quran, '((Allah)) said, "We have tested thy people in thy absence: the Sameri has led them astray." [The Holy Quran: Ta-Ha 20:85].

12. Mareqeen

13. Al-Kauthar

14. Boxthorn is also mentioned in the biblical Book of Proverbs as we read in Proverb 22:5, "In the paths of the wicked lie thorns and snares, but he who guards his soul stays far from them."

15. "Boasters" refers to three groups of people: 1) Those who boast about Ali (MGB) and consider him to be God. 2) Those who boast about the members of the household of the Prophet (MGB), and attribute to them characteristics which they do not attribute to themselves. 3) Those who believe that the recognition of the Imam will make us needless of performing all acts of worship and all the obligatory deeds. Thus by relying on our love for the members of the household of the Prophet (MGB) they abandon making ablutions, saying prayers, fasting, paying the alms-tax and performing the Hajj pilgrimage to the Ka'ba.

16. The Holy Quran: Al-i-Imran 3:61.

17. Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art an apostle (of Allah.!"[The Holy Quran: Al-A'raf 7:77].

18. Umar and Abu Bakr.

19. In some versions we also read, 'Then God's Prophet (MGB) said, 'Ali's blow on the day of the Battle of Khandaq was better than all the deeds of all men and jinn.' He (MGB) also said, 'All of Islam encountered all of atheism!'

20. Say: He is Allah, the One and Only; [The Holy Quran: Al-Ikhlas 112:1].

21. The Holy Quran: Al-Maaida 5:55.

22. The Holy Quran: Al-Ahzab 33:33.

23. Hand-raised supplications in prayer.

24. Al-Vatr prayer is of mid-night supererogatory prayers, the performance of which has been recommended to the Muslims.

25. Ufuq al-Mobeen

26. Imam Reza (MGB)

27. In some versions we read 'Muhammad ibn Hissan al-Muqadasi.'

28. See footnote for 1-21.

29. 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

30. See footnote for 1-103.

31. Hodud is the plural form of Hadd which is a punishment whose kind, extent, and quality are defined in the religious law (shari'a).

32. The Holy Quran: Chapter 24.

33. The Holy Quran: Chapter 12.

34. Apostasy is the unbelief of a Muslim who had publicly confessed faith in Islam willingly, according to his knowledge of the fundamentals of Islam, by professing the two main articles of faith (Al-shahadatain): “There is no god but God. Muhammad is the Prophet of God.” Apostasy can occur by an explicit declaration, such as, "I associate other gods alongside Allah" (‘mushrek billah), or by a claim that results in blasphemy, such as, "Allah has a material substance or a shape just like other substances or shapes" (‘kufr), or by an action that clearly resembles blasphemy, such as carelessly discarding a Quran, or parts of it, or even a word of it, as well as burning the Quran out of contempt, and every manner of soiling it (such as putting it in a holy place that has become dirty, or staining it with an unclean substance. The same holds true for "the most beautiful names of God," the Hadith collections (traditions), the works of Islamic law and theology, when the religious laws (‘Shari’a) and its regulations are treated with disrespect or contempt, as well as the names of the Prophets. The same holds true when a Muslim enters a church, worships an idol, or learns and practices magic, for by magic one glorifies a name other than God and ascribes predestination, knowledge and control of fate to someone other than God. A Muslim loses his faith when he says that the world has always existed from eternity (qadim), for this assumption denies the existence of the Creator, or when he says that the world is everlasting and without end, since this is a denial of Resurrection – even if he himself believes in the Resurrection. A Muslim also becomes an unbeliever and blasphemer when he denies the existence of God, believes in reincarnation as this is a denial of Resurrection, or when he denies a decision agreed upon unanimously by the Islamic community, such as the obligatory necessity of prayer and fasting or the prohibition of adultery. He also becomes a blasphemer when he denies that which is allowed (halal) – things over which the scholars of law agree, concerning what can be definitively concluded according to religion based on the Quran and the unbroken, traditional Sunnah (the path, lifestyle and manners) of the Prophet. A Muslim loses his faith when he suggests the possibility of Prophethood being acquired through spiritual exercise, since that would imply the possible arising of a Prophet after Muhammad (MGB). The same holds true when he curses a Prophet or denigrates an angel whose positions are unanimously upheld by the consensus of the ‘Umma. Apostasy has many other forms such as when he accuses a Prophet of having a deficiency – even a physical one, such as a limp or paralysis – or if he questions the perfection of that Prophet’s knowledge, since each Prophet is the most knowledgeable person of his age. Furthermore, a Muslim becomes an apostate if he defames a Prophet's character, morals, virtues, or religion, if he accuses angels of having bad qualities, or if he questions the efficacy of a Prophet's asceticism. Muslim scholars (imams) have said, “Apostasy must be determined by the testimony of two upright adult witnesses whose accounts agree.”

35. Tribute, a poll-tax levied on those who did not accept Islam, but were willing to live under the protection of Islam, and were thus tacitly willing to submit to its ideals being enforced in the Muslim state.

36. Poll-tax is a form of tax that is taken from non-Muslims who live under the protection of Islam. They pay this tax so that the Islamic government can protect their lives and their property. Some people believe that the origin of the Arabic word used for poll-tax is derived from ancient Persia. At that time, a certain type of tax was levied to strengthen the army. Others believe it to be a purely Arabic word that refers to tax taken to provide security for religious minorities.

37. After the body has been laid in the grave properly Talqin is recited. The person reciting the talqin should hold with his right hand the right shoulder of the dead body and should place his left hand tightly on its left shoulder and take his mouth near its ear and shaking its shoulders should say thrice:

Isma' ifham ya .....(here the name of the dead person and his father should be called.

Hal anta 'alal 'ahdil lazi farqtana 'alayhi min shahadati an la ilaha illal lahu wahdahu la sharika lah va anna Muhammadan sallal lahu 'alayhi va Alihi 'abduhu va Rasuluhu va sayyidun nabiyyina va khatamul mursalina va anna 'Aliyyan Amirul mu'minina va sayyidul wasiyyina va imamu nif taradhallahu ta'tahu 'alal 'alamina va annal Hasana wal Husayna va 'Aliyyabnal Husayni va Muhammadabna 'Aliyyin va Ja'farabna Muhammadin va Musabna Ja'farin va 'Ali ibne Musa va Muhammadabna'Aliyyin va 'Aliyyabna Muhammadin wal Hasanabna 'Aliyyin wal Qa'imal hujjatal Mahdi salawatullahi 'alayhim a'i'mmatul mu'minina va hujajullahi'alal khalqi ajma'ina va a'immatuka a'immatu hudan abrar ya .....(here the name of the dead person and his father should be called) and then the following words should be said: Iza atakal malakanil

muqarraabani Rasulayni min 'indillahi tabaraka va ta'ala va sa'alaka 'an Rabbika va 'an Nabiyyika va 'an dinika va 'an Kitabika va 'an Qiblatika va 'an A'immatika fala takhaf va la tahzan wa'qul fi jawabi hima, Allahu Rabbi va Muhammadun sallal lahu 'alayhi va Alihi nabiyyi wal Islamu dini wal Quranu kitabi wal Ka'batu Qiblati va Amirul mu'minina 'Aliyybnu Abi Talib imami wal Hasanubnu 'Aliyyi nil Mujtaba imami wal Husaynubnu 'Aliyyi nish-shahidu bi-Karbala imami va 'Aliyyun Zaynul 'Abidina imami va Muhammadu nil Baqiru imami va Ja'faru nis Sadiqu imami va Musal Kazimu imami va 'Aliyyu-nir Riza imami va Muhammadu nil Jawadu imami va 'Aliyyu nil Hadi imami wal Hasanul 'askari imami wal Hujjatul muntazar imami ha ula'i salawatullahi 'alayhim ajma'in A'i'mmati va sadati va qadati va shufa-a'i bihim atawalla va min a'daihim atabarra'u fid dunya wal akhirati thumma i'lam ya ..... here the name of the dead person and his father should be called and thereafter it should be said: Annal laha tabaraka va ta'ala ni'mar-Rabb va anna Muhammadan sallal lahu 'alayhi va Alihi ni'mar Rasul va anna 'Aliyyabna Abi Talib va awladahul ma'suminal A'i'mmatal ithna 'asharah ni'mal A'i'mmah va anna ma ja'a bihi Muhammadun sallal lahu 'alayhi va Alihi haqqun va annal mawta haqqun va suwala munkarin va nakirin fil qabri haqqun wal ba'tha haqqun wan nushura haqqun wassirata haqqun wal mizana haqqun va tatayiral kutubi haqqun va annal jannata haqqun wan-nara haqqun va annas sa'ata a'tiyatun la rayba fiha va annallaha yab'athu man fil qubur. Then the following words should be said: Afahimta ya .... (here the name of the dead person should be called) and thereafter the following should be said: Thabbatakallahu bil qawlith thabit va hadakallahu ila siratim mustaqim 'arrafallahu baynaka va bayna awliya'ika fi mustaqarrim min rahmatih. Then the following words should be uttered: Alla humma jafil arza 'an jambayhi vas'ad biruhihi ilayka va laqqihi minka burhana Alla humma 'afwaka 'afwaka. After burial Talqin is recited once more over the grave.

38. A type of plant; reddish-orange dye or cosmetic made from this plant; traditional Middle Eastern pre-wedding celebration honoring a bride and groom.

39. The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed rida' is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style called wishah. The other, called izar, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.

Part 25: On Eighty and Above-Numbered Characteristics

Eighty Verses of the Quran Were Revealed Regarding Imam Ali And No One Else

25-1 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abdul Aziz ibn Yahya al-Jolodi in Basra quoted Ahmad ibn Aban, on the authority of Yahya ibn Salma, on the authority of Zayd ibn al-Harith, on the authority of Abdul Rahman ibn Abi Layli, “Eighty verses of the Honorable the Exalted God’s Quran were revealed just regarding the characteristics of the Commander of the Faithful Imam Ali (MGB) and no one else in this nation.”

25-2 Abu Yusuf Rafe’a ibn Abdullah ibn Abdul Malik at Marvrud narrated that Yusuf ibn Musa quoted Abu Zakarya Yahya ibn Uthman, on the authority of his father, on the authority of Ibn Lahay’at, on the

authority of Khalid ibn Yazid al-Jomhi, on the authority of sa'id ibn Abi Hilal al-Laysee, on the authority of Nayebat ibn Wahab al-Abdo'ee, on the authority of Muhammad ibn al-Hanafyye, on the authority of his father Ali ibn Abi Talib (MGB), "The Prophet decreed the striking of eighty lashes as the punishment for drinking wine."

There Are Ninety-Five Takbirs In the Five Daily Prayers

25-3 Muhammad ibn al-Hassan ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Musa ibn Umar, on the authority of Abdullah ibn al-Muqayrih, on the authority of Al-Misbah al-Mazny, on the authority of Aba Abdullah as-Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "There are ninety-five *Takbirs* in the five daily prayers including the ones said in the *Qunut.* 1

The Ninety-Nine Names for the Blessed the Sublime God

25-4 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of his father, on the authority of Abil Hassan al-Abdi, on the authority of Suleiman ibn Mihran, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "Indeed there are there are ninety-nine names for the Honorable

ابواب الثمانين وما فوقه

نزلت في امير المؤمنين ثمانون آية ما شركه فيها أحد

25-1 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا عبدالعزيز بن يحيى الجلودي بالبصرة قال: حدثنا أحمد بن أبان، عن يحيى بن سلمة، عن زيد بن الحارث، عن عبدالرحمن بن أبي ليلى قال: نزلت في علي عليه السلام ثمانون آية صفوا في كتاب الله عز وجل ما شركه فيها أحد من هذه الامة.

ضرب النبي صلى الله عليه وآله في الخمر ثمانين

25-2 حدثنا أبويوسف رافع بن عبد الله بن عبدالملك بمرو الروذ قال: حدثنا يوسف بن موسى قال: حدثنا أبوزكريا

يحيى بن عثمان قال: حدثني أبي قال: حدثنا ابن لهيعة قال: حدثني خالد بن يزيد الجمحي، عن سعيد بن أبي هلال الليثي، عن نيبه بن وهب العبدوى عن محمد بن الحنفيه عن ابيه على بن ابى طالب ان رسول الله صلى الله عليه وآله ضرب في الخمر ثمانين.

تكبيرات الصلاة خمس وتسعون تكبيرة

25-3 حدثنا محمد بن الحسن بن الوليد رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن موسى بن عمر، عن عبد الله بن المغيرة، عن المصباح المزني، عن أبي عبد الله جعفر بن محمد عليهما السلام قال: قال: أمير المؤمنين عليه السلام: تكبيرات الصلاة خمس وتسعون تكبيرة في اليوم والليلة منها تكبيرة القنوت.

لله تبارك وتعالى تسعة وتسعون اسم

25-4 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدي، عن سليمان بن مهران، عن الصادق جعفر بن محمد، عن محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي

the Exalted God, one-hundred minus one. Whoever recites them would go to Paradise. They are as follows: 1- Allah[2]; 2- the God; 3- The One; 4- The Unique; 5- The Self-Sufficient; 6- The First; 7- The Last; 8- The All-hearing; 9- The All-seeing; 10- The Omnipotent[3]; 11- The Subduer; 12- The Most High; 13- The All-high; 14- The Ever-enduring; 15- The Fashioner; 16- The Originator[4]; 17- The Most Noble; 18- The Manifest; 19- The Hidden; 20- The Ever-living; 21- The Wise; 22- The All-knowing[5]; 23- The Forbearing; 24- The Preserver; 25- The Truth; 26- The Reckoner; 27- The All-praiseworthy; 28- The Entertaining; 29- The Sustainer; 30- The All-beneficent[6]; 31- The Most Merciful[7]; 32- The Producer; 33- The Provider[8]; 34- The Watchful; 35- The Clement; 36- The Giver of peace[9]; 37- The Giver of security[10]; 38- The Prevailer[11]; 39- The Almighty[12]; 40- The Overwhelmer[13]; 41- The Tremendous[14]; 42- The Sovereign; 43- The Glorified; 44- The Witness; 45- The Truthful; 46- The Maker; 47- The Pure; 48- The Just; 49- The Pardoner; 50- The All-forgiving; 51- The Needless; 52- The Aide; 53- The Maker; 54- The Single; 55- The Judge; 56- The Cleaver; 57- The Eternal[15]; 58- The King[16]; 59- The Most Holy[17]; 60- The Strong; 61- The Nigh; 62- The Self-Existing; 63-The Constrictor[18]; 64- The Reliever[19]; 65- The Fullfiller of Needs; 66- The Glorious; 67- The Lord; 68- The Benefactor; 69- The All-Inclusive; 70- The Manifester; 71- The Nourisher; 72- The Fashioner[20]; 73- The Generous; 74- The Grand; 75- The Sufficer; 76- The Revealer of Harms; 77- The One and Only; 78- The Light; 79- The Bestower; 80- The Helper; 81- The All-Comprehending; 82- The Loving; 83- The Guide; 84- The Honest; 85- The Guardian; 86- The Inheritor; 87- The Good; 88- The Resurrector;

89- The Acceptor of Repentance; 90- The Majestic; 91- The Magnanimous; 92- The All-aware; 93- The Creator21; 94- The Best of Helpers; 95- The Master; 96- The Grateful; 97- The Magnificent; 98- The Subtly-Kind; 99- The Curer.

Sadooq said, "I have explained these names in *Kitab al-Tawhid* and have narrated this tradition in various ways and with somewhat different words."

The Reward for Saying There is no God but Allah and Asking His Forgiveness One-Hundred Times

25-5 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn Salim and Abi Ayoob al-Khizaz that Aba Abdullah as-Sadiq (MGB) said, "Whoever says 'There is no god but God' (*La illah illalah*) one-hundred times would be better off than everyone else on that day, unless someone else says it more times than that."

طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن لله عز وجل تسعة وتسعين إسما مائة إلا واحدة من أحصاها دخل الجنة وهي:

الله. الاله. الواحد. الاحد. الصمد. الاول. الآخر. السميع. البصير. القدير. القاهر. العلي. الاعلى. الباقي. البديع. البارئ. الاكرم. الظاهر. الباطن. الحي. الحكيم. العليم. الحليم. الحفيظ. الحق. الحسيب. الحميد. الحفي. الرب. الرحمن. الرحيم. الذارئ. الرزاق. الرقيب. الرؤوف. السلام. المؤمن. المهيمن. العزيز. الجبار. المتكبر. السيد. السبوح. الشهيد. الصادق. الصانع. الطاهر. العدل. العفو. الغفور. الغني. الغياث. الفاطر. الفرد. الفتاح. الفالق. القديم. الملك. القدوس. القوي. القريب. القيوم. القابض. الباسط. قاضي الحاجات. المجيد. المولى. المنان. المحيط. المبين. المقيت. المصور. الكريم. الكبير. الكافي. كاشف الضر.الوتر. النور. الوهاب. الناصر. الواسع. الودود. الهادي. الوفي. الوكيل. الوارث. البر. الباعث. التواب. الجليل. الجواد. الخبير.الخالق. خير الناصرين. الديان. الشكور. العظيم. اللطيف. الشافي.

وقد أخرجت تفسير هذه الاسماء في كتاب التوحيد وقد رويت هذا الخبر من طرق مختلفة وألفاظ مختلفة.

ثواب مائة تهليلة وثواب الاستغفار مائة مرة

25-5 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، وأبي أيوب الخزاز، عن أبي عبد الله عليه السلام قال:من قال "لا إله إلا الله" مائة مرة

كان أفضل الناس ذلك اليوم عملا إلا من زاد.

25-6 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sayf, (on the authority of Sayf,) on the authority of Salam ibn Qanim that Aba Abdullah as-Sadiq (MGB) said, "God will construct a house in Paradise for whoever repeats 'There is no god but God' one-hundred times when he lays down in his bed. The sins of whoever asks for God's forgiveness one-hundred times when he lays down in his bed would fall off from him as the leaves fall off from a tree."

1. Hand-raised supplications in prayer.
2. Allah is Al-ism Al-a'zam, the greatest name which contains all the divine attributes and is the sign of the essence and cause of all existence. Allah doesn't resemble in any way any of what He has created. Allah is Allah's name only. Nothing else can assume this name or share it.
3. God has power over all things.
4. He is the one who puts His creation in order with perfect harmony - not only each thing within itself, but everything in accordance with everything else.
5. He is the One who knows all. He knows what has happened, what is happening, and what will happen from the beginning to the end.
6. He is the One who always wills Mercy and good for all creation. He pours infinite bounties upon all creation.
7. He is the source of infinite mercy and beneficence, who rewards the one who uses his bounties for the good with eternal gifts.
8. He is the Sustainer. Sustenance is needed to maintain the creation (both physical and spiritual sustenance).
9. He is the One who saves the believing servants from all dangers, bringing them the peace, blessings and security of Paradise.
10. He is the Illuminator of the light of faith in hearts. He is the Comforter and the Protector of the ones who take refuge in Him.
11. He is the Protector and the Guardian. He is the One who sees to the development of His creation, leading everyone and everything where they are destined to go.
12. He is the Victorious One whom no force can overwhelm. There is no strength in this universe that can oppose His will.
13. He is the repairer of the broken, the completer of the lacking, the one who can enforce His Will without any opposition.
14. He is the Greatest, who shows His Greatness in everything, on all occasions.
15. God has neither a beginning nor an end.
16. He is the owner and ruler of the entire universe, visible and invisible, and of all creation, from before the beginning and after the end.
17. He is the most pure one, devoid of all blemishes, shortcomings, weakness, heedlessness and error.
18. He is the One who constricts. All existence is in the power of Allah. The life on this planet is a test for us, but Allah doesn't test his servants beyond their ability.
19. He is the one who grants abundance, joy, relief, and ease after difficulties.
20. He is the one who shapes everything in the most perfect shape without using any models.
21. He is the one who creates from nothing: creating at the same time the states, conditions and sustenance of all that He has created. He establishes the how, when and where creation will take place.

Part 26: On from One to One-Hundred Numbered Characteristics

The Questions of the Jew from Imam Ali

26-1 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Abdul Rahim ibn Ali ibn Sa'id al-Jabali al-Seidani and Abdullah ibn al-Salt, on the authority of Al-Hassan (Muhammad) ibn Nasr al-Khazzaz, on the authority of Amr ibn Talha ibn Asbat ibn Nasr, on the authority of Akrama, on the authority of Abdullah Ibn Abbas[1], "Two Jewish brothers who were from the Jewish elders came to Medina. They asked the Muslims, 'Has there come a Prophet in *Tahameh* who considers the Jewish people to be light-headed and admonishes them against their religion? We are worried that he may turn us away from the religion of our forefathers. Which one of you is that Prophet? If he turns out to be the one whom David (MGB) has previously given us glad tidings of his coming, we will believe in and follow him. However, if he turns out to be just an eloquent speaker who uses poetry and convinces the people with his talks, we will fight with him with our lives and property. Where is this Prophet?'

The Emigrants (*Muhajerin*) and their Helpers (*Ansar*) all said, 'The Prophet (MGB) has passed away.' The two Jewish men praised God for hearing the news of the death of the Prophet. Then they asked, 'Each Prophet (MGB) has a Trustee whom is in charge of religious duties after him. Which one of you is his Trustee?' The Emigrants (*Muhajerin*) and their Helpers (*Ansar*) all faced Abu Bakr and said, 'He is his Trustee.' The Jewish men told Abu Bakr, 'We will ask you some questions which should be asked from the Trustees. Please respond to them if you are the Trustee.' Abu Bakr said, 'Fine. Go ahead and ask. God willing I will respond.' One of

25-6 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبداله، عن أحمد بن محمد ابن عيسى، عن الحسين بن سيف [عن سيف] عن سلام بن غانم، عن أبي عبد الله عليه السلام قال: من قال حين يأوي إلى فراشه "لا إله إلا الله" مائة مرة بنى الله بيتا له في الجنة، ومن استغفر الله حين يأوي إلى فراشه مائة مرة تحاتت ذنوبه كما يسقط ورق الشجرة.

باب الواحد إلى المائة

26-1 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا أحمد بن يحيى ابن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا عبدالرحيم ابن علي بن سعيد الجبلي الصيدناني، وعبد الله بن الصلت واللفظ له قالا: حدثنا الحسن [محمد] بن نصر الخزاز قال: حدثني عمرو بن طلحة بن أسباط بن نصر، عن عكرمة، عن عبد

الله بن عباس قال: قدم يهوديان أخوان من رؤساء اليهود بالمدينة فقالا: يا قوم، إن نبينا حدثنا عنه أنه قد ظهر بني بتهامة يسفه أحلام اليهود، ويطعن في دينهم، ونحن نخاف أن يزيلنا عما كان عليه آباؤنا. فأيكم هذا النبي؟ فإن يكن الذي بشربه داود آمنا به واتبعناه، وإن لم يكن يورد الكلام على ائتلافه ويقول الشعر ويقهرنا بلسانه جاهدناه بأنفسنا وأموالنا. فأيكم هذا النبي؟ فقال المهاجرون والانصار: إن نبينا صلى الله عليه وآله قد قبض. فقالا: الحمد لله. فأيكم وصيه؟ فما بعث الله عز وجل نبيا إلى قوم إلا وله وصي يؤدي عنه من بعده ويحكي عنه ما أمره ربه. فأومأ المهاجرون والانصار إلى أبى بكر، فقالوا: هو وصيه. فقالا لابي بكر: إنا نلقي عليك من المسائل ما يلقى على الاوصياء، ونسألك عما تسأل الاوصياء عنه. فقال لهما أبو بكر: ألقيا ما شئتما اخبركما

them asked, ‘What are you and I considered to be before the Honorable the Exalted God? What is the living creature which was placed in another living creature without there being any ties of kinship between them? Which grave was the one which took what it contained on a trip? From where does the Sun rise? To where does the Sun set? Where was that place upon which the Sun shone only once and never again? Where is Paradise? Where is Hell? Does your God carry loads or does He become loaded? To which direction does your God face? Who are the two things that are always present? What are the two things that are always absent? What are the two things which cannot both be at once? Who is the one? Who are the two? What are the three? What are the four? What are the five? What are the six? What are the seven? What are the eight? What are the nine? What are the ten? What are the eleven? What are the twelve? What are the twenty? What are the thirty? What are the forty? What are the fifty? What are the sixty? What are the seventy? What are the eighty? What are the ninety? What are the one-hundred?’”

Ibn Abbas added, “Abu Bakr could not answer. We became frightened that the people might turn away from the religion. I went to see Ali ibn Abi Talib (MGB) and told him, ‘O Ali! Some of the Jewish chiefs have come to Medina. They met Abu Bakr and asked him some questions, but Abu Bakr was unable to respond.’ Ali (MGB) smiled and said, ‘This is the day which the Prophet of God (MGB) had foretold.’ Then Ali (MGB) walked ahead of me just as the Prophet (MGB) did and sat in the Prophet’s place. He requested the two Jewish men, ‘Come to me and present to me the questions which you asked this old man.’ The two Jews asked, ‘Who are you?’ He (MGB) replied, ‘I am Ali Ibn Abi Talib – the brother of the Prophet (MGB), the husband of Fatimah, the father of Hassan and Hussein, the Prophet's Trustee in all issues, and the one who knows all of the Prophet’s secrets.’ One of the two Jews asked, ‘What are you and I considered to be before the Honorable the Exalted God?’ Ali (MGB) replied, ‘I have been a believer since I have known myself, and you have been an unbeliever since you have known yourself. I do not know about your destiny in the future.’

26-2 The Jew asked, ‘What is the living creature which was placed in another living creature without there being any ties of kinship between them?’ Ali (MGB) replied, ‘It was the Prophet Jonah (*‘Yunus*) who was eaten up by a large whale.’

The Jew asked, ‘Which grave was the one which took what it contained on a trip?’ Ali (MGB) replied, ‘It was the large whale which moved around at sea when Jonah was in its stomach.’

بجوابه إن شاء الله، فقال أحدهما: ما أنا وأنت عند الله عز وجل؟ وما نفس في نفس ليس بينهما رحم ولا قرابة؟ وما قبر سار بصاحبه؟ ومن أين تطلع الشمس؟ وفي أين تغرب؟ وأين طلعت الشمس ثم لم تطلع فيه بعد ذلك؟ وأين تكون الجنة؟ وأين تكون النار؟ وربك يحمل أو يحمل؟ وأين يكون وجه ربك؟ وما اثنان شاهدان؟ وما اثنان غائبان؟ وما اثنان متباغضان؟ وما الواحد؟ وما الاثنان؟ وما الثلاثة؟ وما الاربعة؟ وما الخمسة؟ وما الستة؟ وما السبعة؟ وما الثمانية؟ وما التسعة؟ وما العشرة؟ وما الاحد عشر؟ وما الاثنا عشر؟ وما العشرون؟ وما الثلاثون؟ وما الاربعون؟ وما الخمسون؟ وما الستون؟ وما السبعون؟ وما الثمانون؟ وما التسعون؟ وما المائة؟

قال: فبقى أبو بكر لا يرد جوابا، وتخوفنا أن يرتد القوم عن الاسلام. فأتيت منزل علي بن أبي طالب عليه السلام فقلت له: يا علي، إن رؤساء اليهود قد قدموا المدينة وألقوا على أبي بكر مسائل فبقي أبو بكر لا يرد جوابا. فتبسم علي عليه السلام ضاحكا، ثم قال: هو اليوم الذي وعدني رسول الله صلى الله عليه وآله. فأقبل يمشي أمامي وما أخطأت مشيته من مشية رسول الله صلى الله عليه وآله شيئا حتى قعد في الموضع الذي كان يقعد فيه رسول الله صلى الله عليه وآله. ثم التفت إلى اليهوديين فقال: يا يهوديان، ادنوا مني وألقيا علي ما ألقيتماه على الشيخ.

فقال اليهوديان: ومن أنت؟ فقال لهما: أنا علي بن أبي طالب بن عبد المطلب، أخو النبي، وزوج ابنته فاطمة، وأبو الحسن والحسين، ووصيه في حالاته كلها، وصاحب كل منقبة وعز، وموضع سر النبي صلى الله عليه وآله.

فقال له أحد اليهوديين: ما أنا وأنت عند الله؟ قال: أنا مؤمن منذ عرفت نفسي، وأنت كافر منذ عرفت نفسك. فما أدري ما يحدث الله فيك يا يهودي بعد ذلك.

فقال اليهودي: فما نفس في نفس ليس بينهما رحم ولا قرابة؟ قال ذاك يونس عليه السلام في بطن الحوت 2-26.

قال: فما قبر سار بصاحبه؟ قال: يونس حين طاف به الحوت في سبعة أبحر.

The Jew asked, ‘From where does the Sun rise?’ Ali (MGB) replied, ‘From between the two horns of Satan?’

The Jew asked, ‘To where does the Sun set?’ Ali (MGB) replied, ‘It sets in a hot spring. My friend, i.e. God’s Prophet (MGB) told me not to pray at the times of sunrise or sunset when it is below the size of one or two spears.’

The Jew asked, ‘Where was that place upon which the Sun shone only once and never again?’ Ali (MGB) replied, ‘It was in the depth of the sea which God split up for the Children of Israel to pass[2] (when they were escaping from Egypt being chased by *Pharaoh,* and where *Pharaoh* and his soldiers were drowned.)’[3]

The Jew asked, ‘Does your God bear things or is He carried?’ Ali (MGB) replied, ‘My God bears everything and nothing has the endurance to bear the greatness of His load.’

The Jew asked, ‘Then what is meant by the following words of the Honorable the Exalted God, ‘And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.”4 Ali (MGB) replied, ‘Don’t you know that whatever exists in the heavens and the Earth and in between them and under the Earth belongs to God. Everything is established upon the Earth and the Earth is established upon God's Power and it is indeed His Power which bears everything.’

The Jew asked, ‘Where is Paradise? Where is Hell?’ Ali (MGB) replied ‘Paradise is in the heavens and Hell is on the Earth.’

The Jew asked, ‘To which direction does your God face?’ Ali ibn Abi Talib told me (Ibn Abbas), ‘O Ibn Abbas! Bring some wood and make a fire.’ I brought some wood and kindled it. Ali (MGB) put some wood on the fire. Then he (MGB) asked the Jew, ‘To which direction does this fire face?’ The Jew said, ‘It doesn’t face any specific direction.’ Ali (MGB) said, ‘This is similar to the case of the Honorable the Exalted God. To Him belong both the East and the West. To every direction you look, God is there.’

The Jew asked, ‘What are the two things that are always present?’ Ali (MGB) replied, ‘They are the heavens and the Earth which never disappear.’

The Jew asked, ‘What are the two things that are always absent?’ Ali (MGB) replied, ‘They are life and death which no one can ever see.’

The Jew asked, ‘What are the two things which cannot both be at once?’ Ali (MGB) replied, ‘They are day and night.’

The Jew asked, ‘Who is the one?’ Ali (MGB) replied, ‘The Honorable the Exalted God.’

قال له: فالشمس من أين تطلع؟ قال: من بين قرني الشيطان.

قال: فأين تغرب؟ قال: في عين حامية. قال لي حبيبي رسول الله صلى الله عليه وآله: "لا تصل في إقبالها ولا في إدبارها حتى تصير مقدار رمح أو رمحين."

قال: فأين طلعت الشمس ثم لم تطلع في ذلك الموضع؟ قال: في البحر فلقه الله لبني إسرائيل لقوم موسى عليه السلام.

قال له: فربك يحمل أو يحمل؟ قال: إن ربي عز وجل يحمل كل شئ بقدرته ولا يحمله شيء.

قال: فكيف قوله عز وجل: "وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ." قال: يا يهودي، ألم تعلم أن لله ما في السماوات وما في الأرض وما بينهما وما تحت الثرى؟ فكل شيء على الثرى والثرى على القدرة والقدرة تحمل كل شيء.

قال: فأين تكون الجنة وأين تكون النار؟ قال: أما الجنة ففي السماء، وأما النار ففي الأرض.

قال: فأين يكون وجه ربك؟ فقال علي بن أبي طالب عليه السلام لي: يا بن عباس، ائتني بنار وحطب. فأتيته بنار وحطب فأضرمها. ثم قال: يا يهودي، أين يكون وجه هذه النار؟

قال: لا أقف لها على وجه. قال: فإن ربي عز وجل عن هذا المثل، وله المشرق والمغرب فأينما تولوا فثم وجه الله.

فقال له: ما اثنان شاهدان؟ قال: السماوات والأرض لا يغيبان ساعة.

قال: فما اثنان غائبان؟ قال: الموت والحياة لا يوقف عليهما.

قال: فما اثنان متباغضان؟ قال: الليل والنهار.

قال: فما الواحد؟ قال: الله عز وجل.

The Jew asked, ‘Who are the two?’ Ali (MGB) replied, ‘Adam and Eve.’

The Jew asked, ‘What are the three?’ Ali (MGB) replied, ‘The Christians have ascribed lies to the Honorable the Exalted God and said, *‘Allah is one of three in a Trinity…*5’ But God has no companions or sons.’

The Jew asked, ‘ What are the four?’ Ali (MGB) replied, ‘They are the *Quran,* the *Zabur* (Psalms of David), the *Torah* and the *Bible*.’

The Jew asked, ‘What are the five?’ Ali (MGB) replied, ‘They are the five obligatory prayers.’

The Jew asked, ‘ What are the six?’ Ali (MGB) replied, ‘They are the six days during which God created the heavens, the Earth and whatever lies in between.’

The Jew asked, ‘What are the seven?’ Ali (MGB) replied, ‘They are the seven gates of Hell which are identical.’6

The Jew asked, ‘What are the eight?’ Ali (MGB) replied, ‘They are the eight gates of Paradise.’[7]

The Jew asked, ‘What are the nine?’ Ali (MGB) replied, ‘They are nine men (of the *Thamud* clan) who made mischief in the land, and would not reform.’[8]

The Jew asked, ‘What are the ten?’ Ali (MGB) replied, ‘They are the 10 days of a third of a month.’

The Jew asked, ‘What are the eleven?’ Ali ((MGB) replied, ‘They refer to the ‘eleven stars’ about which Joseph told his father as we read in the Holy Quran, *‘Behold! Joseph said to his father, ‘O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!”*[9]

The Jew asked, ‘What are the twelve?’ Ali (MGB) replied, ‘They are the twelve months in a year.’

The Jew asked, ‘ What are the twenty?’ Ali (MGB) replied, ‘That refers to the twenty *Dirhams* with which Joseph was exchanged.’

The Jew asked, ‘What are the thirty?’ Ali (MGB) replied, ‘Those are the thirty days of fasting in the month of *Ramazan* which is obligatory for every believer unless he is ill or on a journey.’

The Jew asked, ‘What are the forty?’ Ali (MGB) replied, ‘It refers to the term of communion of Moses with his Lord which was thirty nights, and was completed with ten more to become forty nights.’[10]

The Jew asked, ‘What are the fifty?’ Ali (MGB) replied, ‘This refers to the appointment of Noah to his people which was for a thousand years less fifty.’[11]

قال: فما الاثنان؟ قال: آدم وحواء.

قال: فما الثلاثة؟ قال: كذبت النصارى على الله عز وجل فقالوا: "ثالث ثلاثة." والله لم يتخذ صاحبة ولا ولدا.

قال: فما الأربعة؟ قال: القرآن والزبور والتوراة و الإنجيل.

قال: فما الخمسة؟ قال: خمس صلوات مفترضات.

قال: فما الستة؟ قال: خلق الله السماوات والأرض وما بينهما في ستة أيام.

قال: فما السبعة؟ قال: سبعة أبواب النار متطابقات.

قال: فما الثمانية؟ قال: ثمانية أبواب الجنة.

قال: فما التسعة؟ قال: تسعة رهط يفسدون في الأرض ولا يصلحون.

قال: فما العشرة؟ قال عشرة أيام العشر.

قال: فما الأحد عشر؟ قال: قول يوسف لأبيه: "يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَباً وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ".

قال: فما الاثنا عشر؟ قال: شهور السنة.

قال: فما العشرون؟ قال: بيع يوسف بعشرين درهما.

قال: فما الثلاثون؟ قال: ثلاثون يوما، شهر رمضان صيامه فرض واجب على كل مؤمن إلا من كان مريضا أو على سفر.

قال: فما الأربعون؟ قال: كان ميقات موسى عليه السلام ثلاثون ليلة فأتمها الله عز وجل بعشر، فتم ميقات ربه أربعين ليلة.

قال: فما الخمسون؟ قال: لبث نوح في قومه ألف سنة إلا خمسين عاما.

The Jew asked, 'What are the sixty?' Ali (MGB) replied, 'This refers to the 'sixty days of consecutively fasting' or the 'feeding of sixty indigent ones' (for *Zihar*)[12] that the Honorable the Exalted God has established as the expiation of men who divorce their wives by calling them their mothers (*Zihar*) before they can touch each other.'[13]

26–3 The Jew asked, 'What are the seventy?' Ali (MGB) replied, 'This refers to the seventy persons which Moses chose from amongst his family to take to the place of meeting his Lord – the Honorable the Exalted God.'[14] The Jew asked, 'What are the eighty?' Ali (MGB) replied, 'Eighty here refers to the name of a village in an island where Noah boarded his ark and then landed on *Judi*[15] and God drowned his tribe.'

The Jew asked, ‘What are the ninety?’ Ali (MGB) replied, ‘It refers to the Ark in which Noah built ninety compartments for living creatures.’

The Jew asked, ‘What are the one-hundred?’ Ali (MGB) replied, ‘David’s (MGB) life was only sixty years, but Adam (MGB) donated forty years of his own life to David (MGB). When Adam’s time of death arrived, he denied it. It was from then on that that denying the truth passed on from him unto his progeny.’ The Jew said, ‘O young fellow! Please describe Muhammad for me as if I am looking at him myself so that I may believe in him.’ The Commander of the Faithful Imam Ali (MGB) cried and said, ‘O Jew! You have renewed my sorrow. My friend Muhammad – the Prophet of God – was a large-foreheaded man; with joined brows; black eyes; smooth cheeks; a cute nose; tiny lips; dense beard; shiny teeth; with a silver color neck; and a line of hair from the throat down to his belly button like a camphor branch with no hair elsewhere. He was neither too tall nor too short. When he walked his light encompassed everyone around him: he walked firmly as if he was climbing a hill or going down a hill; He had round heels, delicate feet and a thin waist. His turban was *As-Sahab*; his sword *Dhul Fiqar*[16]*;* his mule was *Doldol*[17]; his donkey was *Ya’fur;* his camel was *Kaswa*; his horse was *Lizaz*; and his staff was *al-Mamshuq.* He (MGB) was the kindest person with other people. He (MGB) was the most gentle person with other people. The seal of Prophethood was placed between his two shoulders. There were two lines written on that seal. The first line read, ‘There is no god but God’ and the second line read, ‘Muhammad is the Prophet of God. Well. Dear Jewish fellow! These were his characteristics.’ The two Jewish men said, ‘We bear witness that there is no god but God; Muhammad is the Prophet of God; and you are the Trustee of Muhammad.’ They became true Muslims and became companions of Ali (MGB). They were with him (MGB) until the Battle of Jamal when they accompanied Ali (MGB) to Basra. One of them was killed there and the other one survived until he accompanied Ali (MGB) in the Battle of Siffin and was killed in that battle.”

قال: فما الستون؟ قال: قول الله عز وجل في كفارة الظهار "فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِيناً." إذا لم يقدر على صيام شهرين متتابعين.

قال: فما السبعون؟ قال: اختار موسى قومه سبعين رجلا لميقات ربه عز وجل، قال: فما الثمانون؟ قال: قرية 3-26 بالجزيرة يقال لها ثمانون منها قعد نوح في السفينة واستوت على الجودي، وأغرق الله القوم، قال: فما التسعون؟ قال: الفلك المشحون اتخذ نوح عليه السلام فيه تسعين بيتا للبهائم،قال: فما المائة؟ قال: كان أجل داود عليه السلام ستين سنة فوهب له آدم عليه السلام أربعين سنة من عمره فلما حضرت آدم الوفاة جحد فجحدت ذريته. فقال له: يا شاب صف لي محمدا كأني أنظر إليه حتى أومن به الساعة، فبكى أمير المؤمنين عليه السلام ثم قال: يا يهودي هيجت أحزاني كان حبيبي رسول الله صلى الله عليه وآله صلت الجبين، مقرون الحجابين، أدعج العنين، سهل الخدين، أقنى الانف، دقيق المسربة، كث اللحية براق الثنايا، كان عنقه إبريق فضة، كان له شعيرات من لبته إلى سرته، ملفوفة كأنه قضيب كافور، لم يكن في بدنه شعيرات غيرها، لم يكن بالطويل الذاهب ولا بالقصير النزر، كان إذا مشى مع الناس غمرهم نوره، وكان إذا مشى كأنه يتقلع من صخر أو ينحدر من صبب، كان مدور الكعبين، لطيف القدمين دقيق الخصر عمامته السحاب، وسيفه ذوالفقار، وبغلته دلدل، وحماره اليعفور، وناقته العضباء،

وفرسه لزاز، وقضيبه الممشوق، وكان عليه السلام أشفق الناس على الناس، وأرأف الناس بالناس،كان بين كتفيه خاتم النبوة مكتوب على الخاتم سطران أما أول سطر فلا إله إلا الله وأما الثاني فمحمد رسول الله صلى الله عليه وآله هذه صفته يا يهودي. فقال اليهوديان: نشهد أن لا إله إلا الله وأن محمدا رسول الله صلى الله عليه وآله وأنك وصي محمد حقا، فأسلما وحسن إسلامهما ولزما أمير المؤمنين عليه السلام فكانا معه حتى كان من أمر الجمل ما كان، فخرجا معه إلى البصرة فقتل أحدهما في وقعة الجمل، وبقي الآخر حتى خرج معه إلى صفين فقتل بصفين.

26–4 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al–Hussein ibn Sa'id, on the authority of his father, on the authority of Ja'far ibn Yahya, on the authority of his father who linked it up to some of the trustworthy followers of the Household of Muhammad (MGB), "Two Jewish men from Khaybar came (to Medina) with an open Torah. They wanted to see the Prophet (MGB). The people told them that the Prophet (MGB) had passed away. They went to see Abu Bakr and said, 'We had come here to see your Prophet and ask him a few questions. However, we realized that he has passed away.' Abu Bakr asked them, 'What are your questions?' They said, 'Please let us know what does one, two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety and one–hundred refer to?' Abu Bakr told them, 'I do not have the answer to these questions. Go to see Ali ibn Abi Talib.' The Jews went to see Ali (MGB) and told him what had happened while they held the Torah open in their hand. The Commander of the Faithful Imam Ali (MGB) asked them, 'Will you accept Islam if I give you the answer to these questions?'

They replied, 'Yes.' Ali (MGB) said, 'One refers to God who is only One and He doesn't have any partners. Two refers to what the Honorable the Exalted God said in the following verse, *'Take not* (*for worship*) *two gods, for He is just One God.'*[18] Three, four, five, six, seven, eight and nine refer to what the Honorable the Exalted God has said in His Book in the Chapter *Al–Kahf* as follow, *'*(*Some*) *say they were three, the dog being the fourth among them;* (*others*) *say they were five, the dog being the sixth,– doubtfully guessing at the unknown;* (*yet others*) *say they were seven, the dog being the eighth. Say thou: 'My Lord knoweth best their number; It is but few that know their* (*real case*)*.' Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about* (*the affair of*) *the Sleepers.'*[19]

And nine refers to what the Honorable the Exalted God says in His Book, *'There were in the city nine men of a family, who made mischief in the land, and would not reform.'*[20]

And ten refers to what the Honorable the Exalted God said (regarding fasting in case one cannot afford an offering for *Hajj*), '*…making ten days in all."*[21]

And twenty refers to what the Honorable the Exalted God says in His Book, '*If there are twenty amongst you, patient and persevering, they will vanquish two–hundred,'*[22]

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن الحسين بن سعيد، عن أبيه، عن 4-26 جعفر بن يحيى، عن أبيه رفعه إلى بعض الصادقين من آل محمد عليهم السلام قال: جاء رجلان من يهود خيبر ومعهما التوراة منشورة يريدان النبي صلى الله عليه وآله فوجداه قد قبض، فأتيا أبا بكر فقالا: إنا قد جئنا نريد النبي لنسأله عن مسألة فوجدناه قد قبض. فقال: وما مسألتكما؟

قالا: أخبرنا عن الواحد والاثنين والثلاث والاربعة والخمسة والستة والسبعة والثمانية والتسعة والعشرة والعشرين والثلاثين والاربعين والخمسين والستين والسبعين والثمانين والتسعين والمائة.

فقال لهما أبو بكر: ما عندي في هذا شيء ائتيا علي بن أبي طالب.

قال: فأتياه فقصا عليه القصة من أولها ومعهما التوراة منشورة، فقال لهما أمير المؤمنين عليه السلام: إن أنا أخبرتكما بما تجدانه عندكما تسلمان؟ قالا: نعم.

قال: أما الواحد فهو الله وحده لا شريك له. وأما الاثنان فهو قول الله عز وجل: "لاَ تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِد." وأما الثلاثة والاربعة والخمسة والستة والسبعة والثمانية فهن قول الله عز وجل في كتابه في أصحاب الكهف "سَيَقُولُونَ ثَلاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلاَّ قَلِيلٌ فَلاَ تُمَارِ فِيهِمْ إِلاَّ مِرَاء ظَاهِرًا وَلاَ تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا."

وأما التسعة فهو قول الله عز وجل في كتابه:"وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الأَرْضِ وَلاَ يُصْلِحُونَ."

وأما العشرة فقول الله عز وجل: "تِلْكَ عَشَرَةٌ كَامِلَةٌ."

وأما العشرون فقول الله عز وجل في كتابه "...إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُواْ مِئَتَيْنِ."

Thirty and forty refer to what the Honorable the Exalted God says in His Book, '*We appointed for Moses thirty nights, and completed* (*the period*) *with ten* (*more*), *thus was completed the term* (*of communion*) *with his Lord, forty nights…'*[23]

Fifty refers to what the Honorable the Exalted God says in His Book, *'The angels and the spirit ascend unto him in a Day the measure whereof is* (*as*) *fifty-thousand years:'*[24]

Sixty refers to 'sixty days of consecutively fasting' or the 'feeding of sixty indigent ones' that the Honorable the Exalted God has established as the expiation for men who divorce their wives by calling

them mothers (*Zihar*), before they can touch each other as the Honorable the Exalted God says in His Book, '*But if any is unable to do so, he should feed sixty indigent ones...'* 25

Seventy refers to the seventy persons which Moses chose from amongst his family to take to the place of meeting his Lord as the Honorable the Exalted God says in His Book, 'A*nd Moses chose seventy of his people for Our place of meeting...'* 26

Eighty refers to the punishment for unduly accusing women of adultery as the Honorable the Exalted God says in His Book, *'And those who launch a charge against chaste women, and produce not four witnesses* (*to support their allegations*)*,– flog them with eighty stripes;...'* 27

Ninety refers to the story of the two disputant brothers who went to seek his judgement regarding their ewes as the Honorable the Exalted God said in His Book, '*This man is my brother, He has nine and ninety ewes,...'* 28

And one-hundred refers to the punishment for adultery or fornication as the Honorable the Exalted God said in His Book, '*The woman and the man guilty of adultery or fornication,– flog each of them with a hundred stripes:...'* 29*"*

The Prophet (MGB) Ascended to the Heavens One-Hundred and Twenty Times

26-5 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Al-Hassan ibn Matil al-Daq'qaq quoted Salma ibn al-Khat'tab, on the authority of Muni'a ibn al-Haj'jaj, on the authority of Yunus, on the authority of Sabah al-Mazny that Aba Abdullah as-Sadiq (MGB) said, "The Prophet (MGB) ascended to Heaven one-hundred and twenty times. Every time, the Honorable the Exalted God recommended the love for Ali (MGB) and the Immaculate Divine Leaders (MGB) more than He recommended the obligatory deeds."

وأما الثلاثون والاربعون فقول الله عز وجل في كتابه: "وَوَاعَدْنَا مُوسَى ثَلاَثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً."

وأما الخمسون فقول الله عز وجل: "فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ."

وأما الستون فقول الله عز وجل في كتابه: "...فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا."

وأما السبعون فقول الله عز وجل في كتابه: "وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلاً لِمِيقَاتِنَا."

وأما الثمانون فقول الله عز وجل: في كتابه "وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً."

وأما التسعون فقول الله عز وجل في كتابه: "إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً."

وأما المائة فقول الله عز وجل في كتابه: "الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ"

عرج النبي صلى الله عليه وآله إلى السماء مائة وعشرين مرة

26-5 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا الحسن ابن متيل الدقاق قال: حدثنا سلمة بن الخطاب، عن منيع بن الحجاج، عن يونس، عن صباح المزني، عن أبي عبد الله عليه السلام قال: عرج النبي صلى الله عليه وآله مائة وعشرين مرة ما من مرة إلا وقد أوصى الله عز وجل فيها النبي صلى الله عليه وآله بالولاية لعلي والائمة عليهم السلام أكثر مما أوصاه بالفرائض.

One-Hundred and Twenty Kinds of Fruits

26-6 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Sa'ed ibn Abdullah And Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, that someone quoted on the authority of Aba Abdullah as-Sadiq (MGB), "When the Honorable the Exalted God sent Adam (MGB) down from Heaven to the Earth, He sent down one-hundred and twenty branches with him forty of which are both edible inside and outside; forty of which are edible outside but not edible inside; and forty of which are edible inside but not edible outside. God also sent down to Earth a large sack with him full of every kind of seeds."

The People of Heaven Are One-hundred and Twenty Groups

26-7 Abu Ahmad Muhammad ibn Ja'far al-Bandar al-Shafe'ee in Furqan narrated that Abul Abbas al-Himady quoted Salih ibn Muhammad al-Baghdady, on the authority of Ubaydullah ibn Amr al-Qavariri, on the authority of Mu'mel ibn Isma'il, on the authority of Sufyan al-Sowri, on the authority of Alqamat ibn Morsed, on the authority of Suleiman ibn Barida, on the authority of his father that God's Prophet (MGB) said, "The people of Heaven are divided into one-hundred and twenty groups, eighty of which are my followers."

Anyone who Memorizes The Quran Entirely Receives Two-hundred Dinars from the Treasury

26-8 Abul Hassan Ahmad ibn Muhammad ibn al-Hussein al-Bazzaz narrated that Abu Hamid Ahmad ibn Muhammad ibn Hamuye quoted Abu Ja'far Muhammad ibn Sa'id al-Razi, on the authority of Al-Abbas al-Hamzih, on the authority of Ahmad ibn Ibrahim al-Doraqi, on the authority of Al-Rabi'a ibn Badr, on the authority of Abil Ash'hab al-Nakha'ee that Ali ibn Abi Talib (MGB) said, "Any Muslim who is ready to memorize the Quran deserves to receive two-hundred *Dinars* from the Muslims' treasury every year. If this is withheld from him in this world, he will receive it on the Resurrection Day when it will even be more beneficial for him."

There Are Three-Hundred and Sixty Days in a Year

26-9 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al-Hussein ibn Sa'id, on the authority of Al-Hussein ibn Ali ibn Yaqtayn, on the authority of Bakr ibn Ali ibn Abdul Aziz, on the authority of his father, "I asked Aba Abdullah as-Sadiq how many days there are in one year. He (MGB) replied, 'There are three-hundred and sixty days in a year. God created this world in 6 days. That is why this was subtracted from three-hundred and sixty. Hence there are three-hundred and fifty-four days in a (lunar) year."[30]

الفاكهة مائة وعشرون لونا

26-6 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري جميعا، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عمن ذكره، عن أبي عبد الله عليه السلام قال:لما أهبط الله عز وجل آدم عليه السلام من الجنة أهبط معه عشرين ومائة قضيب منها أربعون ما يؤكل داخلها وخارجها وأربعون منها ما يؤكل داخلها ويرمى بخارجها،و أربعون منها ما يؤكل خارجها ويرمى بداخلها، وغرارة فيها بزر كل شيء.

اهل الجنة عشرون ومائة صنف

26-7 حدثنا أبوأحمد محمد بن جعفر البندار الشافعي بفرغانة قال: حدثنا أبوالعباس الحمادي قال: حدثنا صالح بن محمد البغدادي قال: حدثنا عبيدالله بن عمرو القواريري قال: حدثنا مؤمل بن إسماعيل قال: حدثنا سفيان الثوري، عن علقمة بن مرثد، عن سليمان بن بريدة، عن أبيه قال: قال رسول الله صلى الله عليه وآله:أهل الجنة عشرون ومائة صنف. هذه الامة منها ثمانون صنفا.

من حفظ القرآن فله في كل سنة مائتا دينار في بيت المال

26-8 حدثنا أبوالحسن أحمد بن محمد بن الحسين البزاز قال: أخبرني أبوحامد أحمد بن محمد بن حمويه قال: أخبرنا أبوجعفر محمد بن أحمد بن سعيد الرازي قال: حدثنا العباس بن حمزة قال: حدثنا أحمد بن إبراهيم الدورقي، قال: حدثنا الربيع بن بدر، عن أبي الاشهب النخعي قال: قال علي بن أبي طالب عليه السلام: من دخل في الاسلام طائعا وقرأ القرآن ظاهرا فله في كل سنة مائتا دينار في بيت المال المسلمين إن منع في الدنيا أخذها يوم القيامة وافية أحوج ما يكون إليها.

السنة ثلاثمائة وستون يوما

26-9 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن الحسين ابن سعيد، عن الحسين بن علي بن يقطين، عن بكر بن علي بن عبدالعزيز، عن أبيه قال: سألت أبا عبد الله عليه السلام عن السنة كم يوما هي؟ قال: ثلاثمائة وستون يوما، منها ستة أيام خلق الله عز وجل فيها الدنيا فطرحت من أصل السنة فصارت السنة ثلاثمائة وأربعة وخمسين يوما.

Circumambulating Three-hundred and Sixty Times

26-10 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Al-Hussein ibn al-Hassan ibn Aban quoted Al-Hussein ibn Sa'id, on the authority of Fuzalat ibn Ayoob, on the authority of Muawiyah ibn Ammar that Aba Abdullah as-Sadiq (MGB) said, "It is recommended to perform the seven round circumambulation (of the *Ka'ba*) three-hundred and sixty times - that is as many days as there are in a year. However, one may perform the seven round circumambulation (of the *Ka'ba*) as many rounds as he can."

Some of the characteristics of Religious Decrees

26-11 Ahmad ibn Muhammad al-Haysam al-Ajali, Ahmad ibn al-Hassan al-Qat'tan, Muhammad ibn Ahmad al-Sin'ani, al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib,31 Abdullah ibn Muhammad al-Saéq and Ali ibn Abdullah al-Var'raq - may God be pleased with them - narrated that Abul Abbas Ahmad ibn Yahya ibn Zakarya al-Qattan quoted Bakr ibn Abdullah al-Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah, on the authority of Al-A'amash that Ja'far ibn Muhammad as-Sadiq (MGB) said, "These are the religious decrees. God guides whoever decides to adhere to them. Make ritual ablutions (*wuzu*) just as the Honorable the Exalted God has commanded in His Speaking Book.32 (O ye who believe! when ye prepare for prayer,) wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles...) This is allowed once or twice.

Ritual ablutions (*wuzu*) will only be defiled by defecation, farting, urination, ejaculation, menses and spotting. Whoever washes his feet (during ablutions) from over the slippers God, His Prophet and His Book. His ablutions are not correct and his prayer is not accepted. There are various forms of ritual bathing (*ghusl*) like bathing after the major ceremonial impurity (caused by sexual intercourse or the ejaculation of semen)33; wet dreams; menstruation; touching the dead after it gets cold; for having washed the dead; on Fridays; on the two *Eids*34*;* upon entering Mecca; upon entering Medina; going on pilgrimage; entering the state of ritual consecration (or *Ihram*); on the day of *Arafat*35*;* on the first night of the (Arabic) month of *Ramazan*36*;* on the 17th night; the 19th night;, the 21st night, and the 23rd night of *Ramazan*. (All these are based on traditions.) However, the ritual bathing for major ritual impurity is obligatory as is the ritual bathing for menstruation.

26–12 The obligatory prayers include the noon prayer that is four units; the afternoon prayer that is four units; the evening prayer that is three units; the

الطواف عدد أيام السنة

26–10 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا الحسين ابن الحسن بن أبان، عن الحسين بن سعيد، عن فضالة بن أيوب، عن معاوية بن عمار، عن أبي عبد الله عليه السلام قال: يستحب أن تطوف ثلاثمائة وستين اسبوعا عدد أيام السنة فإن لم تستطع فما قدرت عليه من الطواف.

خصال من شرايع الدين

26–11 حدثنا أحمد بن محمد بن الهيثم العجلي، وأحمد بن الحسن القطان، ومحمد ابن أحمد السناني، والحسين بن إبراهيم بن أحمد بن هشام المكتب، وعبد الله بن محمد الصائغ، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا أبوالعباس أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم ابن بهلول قال: حدثنا أبومعاوية، عن الاعمش، عن جعفر بن محمد عليهما السلام قال: هذه شرائع الدين لمن أراد أن يتمسك بها وأراد الله هداه: إسباغ الوضوء كما أمر الله عز وجل في كتابه الناطق غسل الوجه واليدين إلى المرفقين، ومسح الرأس والقدمين إلى الكعبين مرة مرة ومرتان جائز، ولا ينقض الوضوء إلا البول والريح والنوم، والغائط والجنابة، ومن مسح على الخفين فقد خالف الله ورسوله وكتابه، ووضوؤه لم يتم وصلاته غير مجزية، والاغسال منها غسل الجنابة،و الحيض، وغسل الميت وغسل من مس الميت بعد ما يبرد، وغسل من غسل الميت، وغسل يوم الجمعة، وغسل العيدين، وغسل دخول مكة، وغسل دخول المدينة، وغسل الزيارة، وغسل الاحرام، وغسل يوم عرفة، وغسل ليلة سبع عشرة من شهر رمضان، وغسل ليلة تسع عشرة من شهر رمضان، وغسل ليلة إحدى وعشرين وليلة ثلاث وعشرين منه. اما الفرض فغسل الجنابة، وغسل الجنابة والحيض واحد.

26–12 وصلاة الفريضة الظهر أربع ركعات والعصر أربع ركعات، والمغرب ثلاث ركعات، والعشاء الآخرة

أربع ركعات، والفجر ركعتان، فجملة الصلاة

night prayer that is four units; and the morning prayer that is two units. These are a total of seventeen units of prayers. The recommendable (supererogatory) prayers consist of thirty-four units. Four units are to be said after the evening prayer, but are omitted while on a journey or in a state of fear. Two units that are to be said while sitting after the night prayer – though they are considered to be one unit. Eight units are the night prayers to be said at dawn. Two units – even (*Al-Shaf'a*) and one unit – odd (*Al-Vatr*)[37] are to be said in the morning, and two units for the morning prayer to be said after the one odd unit. Eight units are to be said before the noon prayer, and eight units are to be said before the afternoon prayer. Prayers said at the onset of their established times are nobler. The reward for congregational prayers is twenty-four times that of individual prayers. Do not pray behind a sinful congregational prayer leader. Pray only behind congregational prayer leaders who believe in Divine Leadership[38]. Do not pray while you are wearing the skins of a dead animal[39], even if it has been tanned seventy times. Do not pray while you are wearing skins of beasts. Do not prostrate on anything but the Earth, or what grows on it except for what is edible, cotton and linen[40]. In the opening of the prayer you should say, *'Ta'ala arshak*. It is not permitted to say *"Ta'ala jaddak.'* It is not permitted to say *"As-salamu alaina va ala ebadillah is-saleheen"* in the first *Tashahhud* of the prayer since saying so implies termination of the prayer, and once you say that your prayer ends. Shortening the prayers is valid after you travel eight *Farsakhs* (round trip) or four *Farsakhs*[41] away from your home – that is two way-stops. When prayers are shortened while on a journey, fasting should be broken. It is not acceptable not to shorten the prayers while you are on a journey, since that is similar to adding on something to what God has prescribed.

Qunut[42] in all the obligatory prayers should be said before bowing down and after reciting the (required) verse (of the Holy Quran) in the second unit of the prayer.

There are five times of saying *God is Great*[43] required in funeral prayers. Whoever says it fewer times has opposed the tradition. When the corpse of a man is being put into the grave, they should deliver it slowly with its feet going in first. But when the corpse of a woman is being put into the grave, they should deliver it from her head going in first. Graves should be leveled. Their surfaces should not be tilted.

One should say – 'In the Name of God' – aloud in his prayers. There are seven requirements for prayer. They are: the proper time; ablutions; attentiveness; the proper direction (or the *Qibla*), bowing down; prostration; and supplications.

المفروضة سبع عشرة ركعة والسنة أربع وثلاثون ركعة، منها أربع ركعات بعد المغرب لا تقصير فيها في السفر والحضر، وركعتان من جلوس بعد العشاء الآخرة تعدان بركعة، وثمان ركعات في السحر وهي صلاة الليل والشفع ركعتان، والوتر ركعة، وركعتا الفجر بعد الوتر، وثمان ركعات قبل الظهر وثمان ركعات قبل العصر.

والصلاة يستحب في أول الاوقات.

وفضل الجماعة على الفرد بأربعة وعشرين، ولا صلاة خلف الفاجر، ولا يقتدى إلا بأهل الولاية.

ولا يصلى في جلود الميتة وإن دبغت سبعين مرة، ولا في جلود السباع، ولا يسجد إلا على الارض أو ما أنبتت الارض إلا المأكول والقطن والكتان، ويقال في افتتاح الصلاة: "تعالى عرشك،" ولا يقال: "تعالى جدك."

ولا يقال في التشهد الاول: "السلام علينا وعلى عباد الله الصالحين" لان تحليل الصلاة هو التسليم، وإذا قلت هذا فقد سلمت.

والتقصير في ثمانية فراسخ، وهو بريدان، وإذا قصرت أفطرت، ومن لم يقصر في السفر لم تجزء صلاته لانه قد زاد في فرض الله عز وجل.

والقنوت في جميع الصلوات سنة واجبة في الركعة الثانية قبل الركوع وبعد القراءة.

والصلاة على الميت خمس تكبيرات فمن نقص منها فقد خالف السنة.

والميت يسل من قبل رجليه سلا، والمرأة تؤخذ بالعرض من قبل اللحد، والقبور تربع ولا تسنم.

والاجهار ببسم الله الرحمن الرحيم في الصلاة واجب، وفرائض الصلاة سبع: الوقت، والطهور والتوجه، والقبلة، والركوع، والسجود، والدعاء.

The obligatory alms-tax on *Dirhams* (silver money) is five *Dirhams* if it reaches a total of two-hundred *Dirhams*. And if the quantity of silver doesn't reach the aforesaid amount, it is not obligatory to pay any alms-tax on it. It is not obligatory to pay any alms-taxes, unless one whole year is passed from the time of ownership. Alms-tax should only be paid to the needy ones who are followers of the Divine Mastery and Divine Recognition. One should pay alms-tax on gold when gold reaches twenty *mithqals* (one *mithqal* being equal to 3.456 grams). Then the amount of alms-tax to be paid is one-half a Dinar. One should pay alms-tax on wheat, barley, dates and raisins when they reach the amount of five *Wasq*[44]. The alms-tax would be one-tenth of it if it is irrigated by rain water and it would be one-twentieth of it if it has been irrigated by a well. Each *Wasq* equals four *as-Sa's* while each *as-Sa* equals four *mad's.* One

should pay alms-tax on sheep when the number he owns reaches forty-one. Then one sheep should be given as alms. If they reach one-hundred and twenty-one in number, one should give two sheep as alms. If they reach two-hundred and one in number, one should give three sheep as alms. If they reach three-hundred and one in number, one should give four sheep as alms. For each one-hundred more sheep one should give another sheep as alms.

One should pay alms-tax on cows when the number he owns reaches thirty. Then a one-year old cow should be given as alms. If they reach forty in number, he should give a female calf which has entered its third year of life as alms. If they reach sixty in number, he should give two calves which have entered the second year of their life. If they reach ninety in number, he should give three calves which have entered their second year of life as alms. And similarly, as the number of the cows increases, he should calculate either in thirties or in forties or from thirty and forty, and should pay the alms in accordance with the rule explained above.45

One should pay alms-tax on camels when the number he owns reaches five. Then one sheep should be given as alms. When the number of camels he owns reaches ten he should give two sheep as alms. When the number of camels he owns reaches fifteen he should give three sheep as alms. When the number of camels he owns reaches twenty he should give four sheep as alms. When the number of camels he owns reaches twenty-five he should give five sheep as alms. When the number of camels he owns is one more - that is it reaches twenty-six, then he should give a camel that has entered its second year of life as alms. When the number of camels he owns reaches thirty-five and a new one is added - that is it reaches thirty-six, then he should give a camel that has entered its third year of life as alms.

والزكاة فريضة واجبة على كل مائتي درهم خمسة دراهم، ولا تجب فيما دون ذلك من الفضة.

ولا تجب على مال زكاة حتى يحول عليه الحول من يوم ملكه صاحبه.

ولا يحل أن تدفع الزكاة إلا إلى أهل الولاية والمعرفة.

ويجب على الذهب الزكاة إذا بلغ عشرين مثقالا، فيكون فيه نصف دينار.

وتجب على الحنطة والشعير والتمر والزبيب ـ إذا بلغ خمسة أوساق العشر إن كان سقي سيحا، وإن سقي بالدوالي فعليه نصف العشر، والوسق ستون صاعا، والصاع أربعة أمداد.

وتجب على الغنم الزكاة إذا بلغت أربعين شاة وتزيد واحدة فتكون فيها شاة إلى عشرين ومائة، فان زادت واحدة ففيها شاتان إلى مائتين، فإن زادت واحدة ففيها ثلاث شياه إلى ثلاثمائة، وبعد ذلك يكون في كل مائة شاة شاة.

وتجب على البقر الزكاة إذا بلغت ثلاثين بقرة تبيعة حولية فيكون فيها تبيع حولي إلى أن تبلغ أربعين بقرة، ثم يكون فيها مسنة إلى ستين [فاذا بلغت ستين ففيها تبيعتان إلى سبعين، ثم فيها تبيعة ومسنة إلى ثمانين وإذا بلغت ثمانين] فتكون فيها مسنتان إلى تسعين ثم يكون فيها ثلاث تبايع،ثم بعد ذلك يكون في كل ثلاثين بقرة تبيع، وفي كل أربعين مسنة.

وتجب على الابل الزكاة إذا بلغت خمسا فيكون فيها شاة، فاذا بلغت عشرة فشاتان، فاذا بلغت خمس عشرة فثلاث شياه، فإذا بلغت عشرين فأربع شياه، فاذا بلغت خمسا وعشرين فخمس شياه، فاذا زادت واحدة ففيها بنت مخاض، فإذا بلغت خمسا وثلاثين وزادت واحدة ففيها ابنة لبون.

When the number of camels he owns reaches forty-five and a new one is added – that is it reaches forty-six, then he should give a camel that has entered its fourth year of life as alms. When the number of camels he owns reaches sixty and a new one is added – that is it reaches sixty-one, then he should give a camel that has entered its fifth year of life as alms. When the number of camels he owns reaches seventy-five and a new one is added – that is it reaches seventy-six, then he should give two camels that have entered their third year of life as alms. When the number of camels he owns reaches ninety and a new one is added – that is it reaches ninety-one, then he should give two camels that have entered their fourth year of life as alms. When the number of camels he owns reaches ninety and a new one is added – that is it reaches ninety-one, then he should give two camels that have entered their fourth year of life as alms. If the number of camels he owns reaches one-hundred and twenty-one camels and above, he should either calculate the camels on group of forty each, and give for each set of forty camels a camel which has entered the third year of its life as alms; or calculate them on groups of fifty each and give for every fifty camels, a camel which has entered the fourth year of its life as alms, or he may calculate them in the groups of forty and fifty.[46] Payment of the alms-tax for fasting is obligatory for everyone, whether they are young or old; free or a slave; male or female. It equals four handfuls of wheat, barley, dates and raisin. That is a whole grain dry measure being called one *'as-Sa*. This should be given to the needy ones who are followers of the Divine Mastery and Divine Recognition."

Menstruation is Ten Days Maximum and Three Minimum

26-13 A woman's menstruating days is a maximum of ten days and a minimum of three days. A semi-menstruating woman should use cotton pads and perform the ritual bathing before she performs any prayers. The menstruating woman quits saying her prayers, and doesn't have to make up the prayers that she misses during her period of menstruation. She quits fasting, however, she should make up for the days of fasting that she misses.

Fasting should be observed during the (Arabic) month of *Ramazan* only when the new moon is seen, and should be stopped when the new moon (of the next month) is seen. It is invalid to offer the recommendable prayers in congregations as this would be an innovation (in religion). All innovations in religion result in our loss and we end up in the Fire. It is a recommendable tradition to fast during three days of every month: two Thursdays with a Wednesday in between. The first Thursday would be during the first ten days. The Wednesday would be during the middle ten days, and the next

فاذا بلغت خمسا وأربعين وزادت واحدة ففيها حقة.

فإذا بلغت ستين وزادت واحدة ففيها جذعة إلى ثمانين.

فان زادت واحدة ففيها ثني إلى تسعين.

فاذا بلغت تسعين ففيها ابنتا لبون.

فان زادت واحدة إلى عشرين ومائة ففيها حقتان طروقتا الفحل.

فإذا كثرت الابل ففي كل أربعين بنت لبون، وفي كل خمسين حقة.

ويسقط الغنم بعد ذلك ويرجع إلى أسنان الابل.

وزكاة الفطرة واجبة علي كل رأس صغير أو كبير، حر أو عبد، ذكر أو انثى أربعة أمداد من الحنطة، والشعير والتمر والزبيب وهو صاع تام، ولا يجوز دفع ذلك أجمع إلا إلى أهل الولاية والمعرفة.

وأكثر أيام الحيض عشرة أيام وأقلها ثلاثة أيام، والمستحاضة تغتسل وتحتشي وتصلي 13-26.

والحائض تترك الصلاة ولا تقضيها وتترك الصوم وتقضيه.

وصيام شهر رمضان فريضة يصام لرؤيته ويفطر لرؤيته.

ولا يصلى التطوع في جماعة لان ذلك بدعة وكل بدعة ضلالة وكل ضلالة في النار.

وصوم ثلاثة إيام في كل شهر سنة وهو صوم خميسين بينهما أربعاء، الخميس الاول في العشر الاول والاربعاء من العشر الاوسط والخميس من العشر الاخير،

Thursday would be during the last ten days of the month. It is recommendable for anyone who can fast, to fast during the (Arabic) month of *Sha'ban* because good people fast or wish to fast during that month. God's Prophet (MGB) fasted during the two months of *Sha'ban* and *Ramazan.* It is acceptable to make up the missed days of fasting of *Ramazan* in different days, but it would be better if you could make them up successively. The performance of the *Hajj* pilgrimage to the *Ka'ba* is obligatory upon everyone who has the ability to do so. This ability applies to the provisions for the expenses for the trip (to Mecca), the means to take the trip (riding on an animal, by vehicle, or by airplane), healthiness, maintenance to be left for one's household and the provisions for returning from Mecca to one's homeland.

Any form of *Hajj* except for that of *Tamatu Hajj* is not allowed[47] (except for the people of Mecca and those present there.) It is also not allowed to opt for *Hajj Ifra'ad* or *Hajj Al-Kiran* except for the people who live around the *Al-Haram Mosque*. Entering the state of ritual consecration (or wearing *Ihram*[48]) is not allowed before reaching the *miqat*. It is also not allowed to put off entering the state of ritual consecration after reaching the *miqat* unless it be due to illness or concealing faith[49]. The Sublime God says, *"And complete the Hajj or Umra in the service of God..."*[50] What is meant by 'complete the *Hajj*' in this verse is not sleeping with one's spouse, not telling lies and not fighting. It is not allowed to offer a castrate sheep for sacrifice because it is imperfect. It is permissible to offer for sacrifice a sheep with damaged testicles only if you cannot get any others. The following are the obligatory acts during the *Hajj* pilgrimage: the state of ritual consecration (*Ihram*), *Talbih* that is saying: (Here I am, O Allah, at Thy service. Here I am, Thou art without partner, here I am. All Praise and blessings are thine, and Dominion! Thou art without partner!)'[51]

And circumambulating around the *Ka'ba* during the *Umra* (supererogatory) pilgrimage is obligatory.[52] And saying two units of prayer at the Station of Abraham is obligatory. Walking between *Safa*[53] and *Marva*[54] is obligatory.[55] Circumambulation of the *Hajj* is obligatory. Saying two units of prayers at the Station is obligatory. Then walking between *Safa* and *Marva* is obligatory. The *Al-Nisa* Circumambulation[56] is obligatory. Saying two units of prayers at the Station is obligatory. There is no more walking between *Safa* and *Marva*. Stopping at the *Mash'ar* (Sacred Monument) is obligatory. Offering for sacrifice is obligatory for anyone who goes on the *Tamatu Hajj*. Staying in *Arafat* is obligatory.[57] And cutting the hair is a tradition.[58] Stoning at the Devil (*Jamrah*) is a tradition."[59]

وصوم شعبان حسن لمن صامه لان الصالحين قد صاموه أو رغبوا فيه، وكان رسول الله صلى الله عليه وآله يصل شعبان بشهر رمضان.

والفائت من شهر رمضان إن قضى متفرقا جاز وإن قضى متتابعا فهو أفضل.

وحج البيت واجب لمن استطاع إليه سبيلا، وهو الزاد والراحلة مع صحة البدن، وأن يكون للانسان ما يخلفه على عياله وما يرجع إليه بعد حجة.

ولا يجوز الحج إلا تمتعا، ولا يجوز القران والافراد إلا لمن كان أهله حاضري المسجد الحرام.

ولا يجوز الاحرام قبل بلوغ الميقات، ولا يجوز تأخيره عن الميقات إلا لمرض أو تقية.

وقد قال الله عز وجل: "وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ للهِ." وتمامها اجتناب الرفث والفسوق والجدال في الحج.

ولا يجزي في النسك الخصي لانه ناقص، ويجوز الموجوء إذا لم يوجد غيره.

وفرائض الحج: الاحرام والتلبية الاربع وهي "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لاَ شَرِيكَ لَكَ."

والطواف بالبيت للعمرة فريضة، وركعتاه عند مقام إبراهيم عليه السلام فريضة، والسعي بين الصفا والمروة فريضة، وطواف الحج فريضة، وركعتاه عند المقام فريضة، وبعده السعي بين الصفا والمروة فريضة، وطواف النساء فريضة، وركعتاه عند المقام فريضة، ولا يسعى بعده بين الصفا والمروة، والوقوف بالمشعر فريضة، والهدي للمتمتع فريضة.

فأما الوقوف بعرفة فهو واجبة، والحلق سنة، ورمي الجمار سنة.

Jihad (the Holy War) is obligatory only under the leadership of a just leader. Whoever gets killed for defending his wealth is considered to be a martyr. It is not allowed to kill any atheists or imposters during their concealment of the faith, except for murderers or aggressors who cause corruption; and only when you have no fear for the safety of yourself and your companions guaranteed from the aftermath. The concealment of faith is obligatory when needed. There is no expiation for telling lies in order to fend off oppression from oneself as a part of concealment of faith.

Divorce is valid only when it is implemented according to Islamic laws that the Honorable the Exalted God mentioned in His Book, or according to the tradition of the Prophet (MGB). Any other form of

divorce is invalid, including the forms that oppose the Book. Similarly, any form of marriage that opposes the Book is invalid. It is not allowed for a man to marry more than four free women at the same time. You cannot re-marry your wife if you divorce her thrice, until after she marries someone else. Moreover, the Prophet (MGB) said, 'Stay away from women who were divorced three times at once, for they are still married women.'60

It is obligatory to send blessings upon the Prophet (MGB) in every situation, including when one sneezes, the blowing of the wind, and so on.61

It is obligatory to cherish the friends of the Sublime God and to hate and disavow their enemies who oppressed the members of the Household of Muhammad (MGB), tore their curtain of respect; took the tract of land called Fadak62 away from Fatimah (MGB); withheld her inheritance from her; usurped her right and her husband's right by force; tried to put her house on fire; established oppression; and changed the traditions of the Prophet of God (MGB). It is obligatory to hate the perfidious party, the deviators, and the apostates63.

It is obligatory to hate those guilty of perjury in Jamal, oppressors in the Battle of Siffin, and those who abandoned the religion in Nahravan. It is obligatory to hate the murderers – from the first to the last. It is obligatory to hate those who mistreated the she-camel send to the *Thamud* clan.64 It is obligatory to hate the murderer of the Commander of the Faithful (MGB).

It is obligatory to hate all those who murdered the members of the Household of the Holy Prophet (MGB). It is obligatory to love those believers who did not turn away from the religion after the demise of the Prophet (MGB) such as: Salman Farsi; Abuzar Qaffari; Miqdad ibn al-Aswad al-Kindi; Ammar ibn Yaser; Jabir ibn Abdullah Ansari; Haziqat ibn al-Yaman; Abil Haysam ibn Tayhan; Sahl ibn Hanif; Abi Ayoob Al-Ansari; Abdullah ibn Samet; Ebadat ibn Samet; Khuzayma ibn Sabit Zul-Shuhadatayn; Abi Sa'id al-Khidry; and others who followed their way and acted as they did. It is obligatory to love those who used them as their models and followed them.

والجهاد واجب مع إمام عادل، ومن قتل دون ماله فهو شهيد، ولا يحل قتل أحد من الكفار والنصاب في دار التقية إلا قاتل أو ساعي في فساد، وذلك إذا لم تخف على نفسك ولا على أصحابك. واستعمال التقية في دار التقية واجب، ولا حنث، ولا كفارة على من حلف تقية يدفع بذلك ظلما عن نفسه.

والطلاق للسنة على ما ذكره الله عز وجل في كتابه وسنة نبيه صلى الله عليه وآله ولا يجوز طلاق لغير السنة، وكل طلاق يخالف الكتاب فليس بطلاق كما أن كل نكاح يخالف الكتاب فليس بنكاح، ولا يجمع بين أكثر من أربع حرائر، وإذا طلقت المرأة للعدة ثلاث مرات لم تحل للزوج حتى تنكح زوجا غيره، وقد قال عليه السلام: "اتقوا تزويج المطلقات ثلاثا في موضع واحد، فانهن ذوات أزواج".

والصلاة على النبي صلى الله عليه وآله واجبة في كل المواطن وعند العطاس والرياح وغير ذلك.

وحب أولياء الله والولاية لهم واجبة، والبراءة من أعدائهم واجبة ومن الذين ظلموا آل محمد عليهم السلام وهتكوا حجابه فأخذوا من فاطمة عليها السلام فدك، ومنعوها ميراثها وغصبوها وزوجها حقوقهما، وهموا باحراق بيتها، وأسسوا الظلم وغيروا سنة رسول الله،والبراءة من الناكثين والقاسطين والمارقين واجبة.

والبراءة من الانصاب والازلام: أئمة الضلال وقادة الجور كلهم أولهم وآخرهم واجبة.

والبراءة من أشقى الاولين والآخرين شقيق عاقر ناقة ثمود قاتل أمير المؤمنين عليه السلام واجبة، والبراءة من جميع قتلة أهل البيت عليهم السلام واجبة.

والولاية للمؤمنين الذين لم يغيروا ولم يبدلوا بعد نبيهم صلى الله عليه وآله واجبة مثل سلمان الفارسي، وأبي ذر الغفاري والمقداد بن الاسود الكندي، وعمار بن ياسر، وجابر بن عبد الله الانصاري، وحذيفة بن اليمان، وأبي الهيثم بن التيهان، وسهل بن حنيف، وأبي أيوب الانصاري وعبد الله ابن الصامت، وعبادة بن الصامت، وخزيمة بن ثابت ذي الشهادتين، وأبي سعيد الخدري، ومن نحانحوهم، وفعل مثل فعلهم، والولاية لاتباعهم والمقتدين بهم وبهداهم واجبة.

26–14 Doing good to one's parents is obligatory.[65] However, if they are polytheists, do not obey either of them nor anyone else regarding sins, because there is no necessity to obey people by disobeying the Creator! The Prophets and their Trustees never commit any sins, since they are sinless and innocent.

The two temporary issues which the Prophet established are both legitimate since the Honorable the Exalted God revealed them in His Book and God's Prophet practiced them. They are the temporary *Hajj* or *Mutat al–Hajj* and the temporary marriage with women that is *Mutat al–Nisa*. The inheritance laws are as ordained by the Blessed the Sublime God. Boys and girls should be shaved when they are seven days old. On the seventh day after their birth, they should be named, their head should be shaved and alms in the form of silver or gold equal in weight to their hair should be given as charity. The Honorable the Exalted God doesn't place a burden on anyone more than he/she can bear.

God has measured the servants (people's) voluntary acts but he has not established them. God is the creator of everything. There is neither authorization, nor predestination. (Rather there is something in between.)[66] The Honorable the Exalted God would not call to account an innocent person for the deeds of a sinful person. The Honorable the Exalted God would not punish a child for the crimes committed by his father as He has said in His strong Book, '*…no bearer of burdens can bear the burden of another…*'[67]

The Honorable the Exalted God has also said, *'That man can have nothing but what he strives for; That* (*the fruit of*) *his striving will soon come in sight:'*[68]

The Honorable the Exalted God forgives and grant favors. The Honorable the Exalted God would not oppress. The Honorable the Exalted God has not demanded His servants to obey an oppressor whom God knows would fool and oppress you. God would not chose as a Messenger or appoint as a Prophet one whom He knows to be an unbeliever and has chosen the servitude of Satan instead of God's servitude. God would not establish anyone as His Proof unless he is innocent and immaculate.

Being Muslim is different from being Mu'min. All believers are Muslims, but all Muslims are not believers. A thief is not a believer while he is stealing. An adulterer is not a believer while he is committing adultery. Those who receive Divinely ordained punishments (are punished by religious decrees) are Muslims, but they are neither believers nor unbelievers.

The Blessed the Sublime God has promised Heaven to the believers. God would not take them to Hell. God would never take unbelievers out of Hell, since He has promised to take them to Hell. God would forgive any sins other than unbelief for anyone He wishes.

14-26 وبر الوالدين واجب، فان كانا مشركين فلا تطعهما ولا غيرهما في المعصية، فانه لا طاعة لمخلوق في معصية الخالق.

والانبياء والاوصياء لا ذنوب لهم لانهم معصومون مطهرون.

وتحليل المتعتين واجب كما أنزلهما الله عز وجل في كتابه وسنهما رسول الله صلى الله عليه وآله: متعة الحج ومتعة النساء.

والفرائض على ما أنزل الله تبارك وتعالى. والعقيقة للولد الذكر والانثى يوم السابع، ويسمى الولد يوم السابع، ويحلق رأسه ويصدق بوزنه شعره ذهبا أو فضة. والله عز وجل لا يكلف نفسا إلا وسعها ولا يكلفها فوق طاقتها.

وأفعال العباد مخلوقة خلق تقدير، لا خلق تكوين، والله خالق كل شيء، ولا يقول بالجبر ولا بالتفويض ولا يأخذ الله عز وجل البرئ بالسقيم، ولا يعذب الله عز وجل الاطفال بذنوب الآباء، فانه قال في محكم كتابه: "وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى."

وقال عز وجل: "وَأَنْ لَيْسَ لِلإِنْسَانِ إِلاَّ مَا سَعَى. وَأَنَّ سَعْيَهُ سَوْفَ يُرَى."

ولله عز وجل أن يعفو ويتفضل، وليس له عز وجل أن يظلم، ولا يفرض الله عز وجل على عباده طاعة من يعلم أنه يغويهم ويضلهم، ولا يختار لرسالته ولا يصطفى من عباده من يعلم أنه يكفر به ويعبد الشيطان دونه، ولا يتخذ على خلقه حجة إلا معصوما.

والاسلام غير الايمان، وكل مؤمن مسلم، وليس كل مسلم مؤمن، ولا يسرق السارق حين يسرق وهو مؤمن، ولا يزنى الزاني حين يزني وهو مؤمن، وأصحاب الحدود مسلمون لا مؤمنون ولا كافرون.

فإن الله تبارك وتعالى لا يدخل النار مؤمنا وقد وعده الجنة، ولا يخرج من النار كافرا وقد أوعده النار والخلود فيها، ويغفر ما دون ذلك لمن يشاء.

Those who are subjected to the Divinely ordained chastisements are neither believers, nor unbelievers. They will not stay in Hell forever. One day they will be taken out of Hell. They can benefit from intercession on their behalf. So can the oppressed people if the Honorable the Exalted God is pleased with their religion. The Quran is God's sayings; it is neither the Creator nor the created. Today Muslim countries are considered to be *Darotaqieh* (that is where one must conceal his faith). They are *Daroislam* (home of Islam). They are neither *Darolkofr* (home of unbelief) nor are they *Daroliman* (home of faith).

Enjoining good and admonishing against evil is obligatory upon whoever has the means to do so.

Faith consists of performing the obligatory deeds and abstaining from the major sins. "Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly. It also consists of belief in and testifying to the torture of the grave, *Munkar* and *Nakir*[69], Resurrection after death, the Reckoning, the Bridge[70], and the Balance (of Deeds). You cannot have faith unless you hate the enemies of the Honorable the Exalted God.

It is obligatory to say the *Takbir* prior to the start of the prayers on the prayers of the two *Eids*. It should be said after the five prayers which begin with the night prayer of the evening of *Eid ul-Azha* and end with the afternoon prayer of the *Eid ul-Azha.* It consists of saying, "God is Great, God is Great, God is Great. There is no god but God, God is Great, God is Great, and to Him goes all gratitude and thanks.' This is done since God has guided us since the Honorable the Exalted God said, *'(He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.'*[71]

It is obligatory to say the *Takbir* after the prayers on the prayers of the *Eid ul-Azha*. On *Eid ul-Azha,* in towns away from Mecca, it should be said after ten prayers which begin with the prayer before the *Eid* day and end with the morning prayer of the third day, while in *Mina* it should be said after fifteen prayers which begin with the noon prayer of the *Eid* day and end with the morning prayer of the fourth day[72].

Moreover, the following should be added to the *Takbir* of *Eid ul-Azha* prayers, 'Allah is the Greater for what He has given us from the cattle,' at Mina.

Women should not rest in childbed for more than twenty days. They may even get purified earlier than that. If you do not become purified by then you must perform the major ritual ablutions (*ghusl*) and act as menstruating women do.

Drinking wine and anything which makes you drunk is forbidden – whether it be a little or a lot.

وأصحاب الحدود فساق لا مؤمنون ولا كافرون ولا يخلدون في النار، ويخرجون منها يوما.

والشفاعة جائزة لهم وللمستضعفين إذا ارتضى الله عزو جل دينهم.

والقرآن كلام الله ليس بخالق ولا مخلوق.

والدار اليوم دار تقية وهي دار إسلام لا دار كفر ولا دار إيمان.

والامر بالمعروف والنهي عن المنكر واجبان على من أمكنه ولم يخف على نفسه ولا على أصحابه.

والايمان هو أداء الفرائض واجتناب الكبائر. والايمان هو معرفة بالقلب وإقرار باللسان وعمل بالاركان والاقرار بعذاب القبر ومنكر ونكير والبعث بعد الموت والحساب والصراط والميزان. ولا إيمان بالله إلا بالبراءة من أعداء الله عز وجل.

والتكبير في العيدين واجب؛ أما في الفطر ففي خمس صلوات يبتدأ به من صلاة المغرب ليلة الفطر إلى صلاة العصر من يوم الفطر، وهو أن يقال: "الله أكبر الله أكبر، لا إله إلا الله والله أكبر، ولله الحمد، الله أكبر على ما هدانا، والحمد لله على ما أبلانا." لقوله عز وجل: "وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللهَ عَلَى مَا هَدَاكُمْ".

وفي الاضحى بالامصار في دبر عشر صلوات يبتدأ به من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الثالث، وبمنى في دبر خمس عشرة صلاة يبتدأ به من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الرابع.

ويزاد في هذا التكبير "وَاللهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الأَنْعَامِ".

والنفساء لا تقعد أكثر من عشرين يوما إلا أن تطهر قبل ذلك، وإن لم تطهر بعد العشرين اغتسلت واحتشت وعملت عمل المستحاضة.

والشراب فكل ما أسكر كثيره فقليله وكثيره حرام.

It is forbidden to eat the meat of any beast that has a canine tooth or any bird that has claws. It is forbidden to eat the spleen since there is blood in it. It is also forbidden to eat all floating (dead) fish, eels, sheatfish[73], and scaleless fish. It is allowed to eat eggs whose tips are not the same, but it is forbidden to eat eggs whose tips are the same. It is allowed to eat any locusts which can fly. However, it is forbidden to eat any sea locusts which cannot fly. For fish and locust to be allowed for eating they must be caught alive.

26-15 "And the major sins are as follows: associating partners with the Honorable the Exalted God; murdering someone which is prohibited by the Honorable the Exalted God; disrespecting parents' rights; fleeing from holy war; oppressively devouring an orphan's property; taking usury after knowing its unlawfulness; unduly ascribing adultery to chaste women; committing adultery; sodomizing; stealing; eating flesh of dead animals; drinking blood; eating pork; eating what has been offered for anyone other than God; eating ill-gotten property[74]; selling underweight goods; gambling; falsely testifying; losing hope in God's Forgiveness; feeling secure from God's Plots; abandoning helping of the oppressed; relying on oppressors; false swearing; blocking (people's due) rights; Haughtiness; oppressing one's inferiors; telling lies; wastefulness; overspending; treachery; underestimating the *Hajj* pilgrimage; fighting with the friends of the Honorable the Exalted God. Moreover engaging in whatever would keep one far from God's remembrance such as singing or playing musical instruments and persisting in doing minor sins is admonished against."

Then As-Sadiq (MGB) added, "This is sufficient for the servants who are obedient."

The compiler of the book added, "There are seven absolutely major sins. However, the sins mentioned thereafter are more major than minor sins, and are less severe than the major sins. This is what As-Sadiq (MGB) intended to say by naming more than seven major sins here. There is no power save in God."

وكل ذي ناب من السباع وذي مخلب من الطير فأكله حرام، والطحال حرام لانه دم، والجري والمار ماهي والطافي والزمير حرام، وكل سمك لا يكون له فلوس فأكله حرام ويؤكل من البيض ما اختلف طرفاه ولا يؤكل ما استوى طرفاه، ويؤكل من الجراد ما استقل بالطيران ولا يؤكل منه الدبى لانه لا يستقل بالطيران وذكاة السمك والجراد أخذه.

26-15 والكبائر محرمة وهي الشرك بالله عز وجل، وقتل النفس التي حرم الله، وعقوق الوالدين، والفرار من

الزحف، وأكل مال اليتيم ظلما، وأكل الربا بعد البينة، وقذف المحصنات وبعد ذلك الزنا واللواط والسرقة، وأكل الميتة والدم ولحم الخنزير وما أهل لغير الله به من غير ضرورة، وأكل السحت، والبخس من المكيال والميزان، والميسر، وشهادة الزور، واليأس من روح الله، والامن من مكر الله، والقنوط من رحمة الله، وترك معاونة المظلومين والركون إلى الظالمين، واليمين الغموس وحبس الحقوق من غير عسر، واستعمال الكبر والتجبر والكذب والاسراف والتبذير، والخيانة، والاستخاف بالحج، والمحاربة لاولياء الله عزو جل، والملاهي التى تصد عن ذكر الله تبارك وتعالى مكروهة كالغناء وضرب الاوتار، والاصرار على صغائر الذنوب.

ثم قال عليه السلام: إن في هذا لبلاغا لقوم عابدين.

قال مصنف هذا الكتاب رضي الله عنه: الكبائر هي سبع وبعدها فكل ذنب كبير بالاضافة إلى ما هو أصغر منه، وصغير بالاضافة إلى ما هو أكبر منه. وهذا معنى ما ذكره الصادق عليه السلام في هذا الحديث من ذكر الكبائر الزائدة على السبع ولا قوة إلا بالله.

1. See footnote for 1-21.
2. We took the Children of Israel (with safety) across the sea...[The Holy Quran: Al-A'raf 7:138]
3. So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong![The Holy Quran: Al-Qasas 28:40].
4. The Holy Quran: Al-Haaqqa 69:17.
5. They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. [The Holy Quran: Al-Maeda 5:73].
6. And verily, Hell is the promised abode for them all! To it are seven gates: for each of those gates is a (special) class (of sinners) assigned. [The Holy Quran: Al-Hijr 15:43-44]
7. Sahl bin Sa'd reported that the Prophet (MGB) said," Paradise has eight gates, and one of this is called Ar-rayyaan, through which none will enter but those who observe fasting."[Al-Bukhari]
8. There were in the city nine men of a family, who made mischief in the land, and would not reform. [The Holy Quran: Al-Naml 27:48].
9. The Holy Quran: Yusuf 12:4.
10. We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief."[The Holy Quran: Al-Araf 7:142].
11. We (once) sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they (persisted in) sin.[The Holy Quran: Al-Ankaboot 29:14]
12. If a man divorces his wife with the pagan statement, "You are my mother," he has gone about it in the wrong way. She cannot be your mother. If Zihar were to be ignored as if the words were never uttered, it would mean that men may foolishly resort to it without penalty. It is therefore recognized in respect of the penalty which the man incurs, but safeguards the woman's rights. She can sue for maintenance for herself. If it was a hasty act and he repented of it, he could not claim his conjugal rights until after the performance of his penalty that would be as follows: to get a slave his freedom, whether it is your own slave or you purchase his freedom from another; if that is not possible, to fast for two months consecutively (in the manner of the Ramazan fast); if that is not possible, to feed sixty poor.
13. But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do. And if any has not (the wherewithal), he should fast for two months consecutively before they touch

each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty. [The Holy Quran: Al-Mujadila 58:3-4].

14. And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.[The Holy Quran: Al-Araf 7:155].

15. The name of the rock that Noah's ark landed on. (Sakhret al- Judi).

16. This is the sword of the Commander of the Faithful Ali ibn Abi Talib (MGB).

17. Doldol (or Doldul, in Ar. lit., "large porcupine"), name of a female mule that Moqawqes, governor of Egypt, sent to the Prophet Muhammad (MGB) as a gift. Towards the end of his life the Prophet (MGB) donated it and his armor to Ali ibn Abi Talib (MGB).

18. The Holy Quran: Nahl 16:51.

19. The Holy Quran: Kahf 18:22.

20. The Holy Quran: Al-Naml 27:48.

21. And complete the Hajj or Umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if anyone wishes to continue the Umra on to the Hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the Hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment [The Holy Quran: Baqara 2:196].

22. The Holy Quran: Anfal 8:65.

23. The Holy Quran: A'raf 7:142.

24. The Holy Quran: Ma'arij 70:4

25. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty.[The Holy Quran: Mujadila 58:4].

26. The Holy Quran: A'raf 7:155.

27. The Holy Quran: Nur 24:4.

28. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech" [The Holy Quran: Sad 38:23].

29. The Holy Quran: Nur 24:2.

30. The Islamic calendar is a lunar calendar with 354 days in a year. A lunar month contains 29½ days. Twelve lunar months of 29½ days add up to 354 days in a year.

31. Same as Al-Hussein ibn Ahmad ibn Hisham al-Mo'adab.

32. O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.[The Holy Quran: Al-Maeda 5:6].

33. Junub or Janabah

34. 'Eid ul-Fitr and 'Eid ul-Azha: 'Eid means Festival

35. The ninth day of the Arabic month of Dhul-Hijja when Hajj has just concluded. Millions of Muslims have gathered in Mecca to perform the ancient rites of the pilgrimage, established by the Prophet Abraham (MGB) and restored and purified by the Prophet Muhammad (MGB) for all mankind until the end of time. The central event of Hajj is standing on the plain of

Arafat on the afternoon and until sunset of the ninth day of Dhul-Hijja.

36. The month of fasting

37. Al-Vatr prayer is of mid-night supererogatory prayers, the performance of which has been recommended to the Muslims.

38. Wilaya which has various meanings in Arabic. It may refer to leadership, loyalty...etc. In this regard, it refers to believing in the Divine Leadership of the twelve Immaculate Imams (MGB).

39. A skin of an animal cannot be tanned and worn unless that animal is dead. However, 'dead animal', here, stands for the animals whose flesh in legally eatable but were not slaughtered according to the Islamic Law, such as the animals that are found dead.

40. Linen is a material made from the fibers of the flax plant.

41. A unit of length equal to 6.24 kilometers: league, parasang.

42. Hand-raised supplications in prayer.

43. Takbir

44. One Wasq equals approximately 60 as-Sa's of measured grain that equals 180 Kilograms.

45. However, he should calculate in such a way, that there should be no remainder, and in case there is a remainder, it should not exceed nine. For example, if he has seventy cows, he should calculate at the rate of thirty and forty and should pay Zakat for thirty of them at the rate prescribed for forty of them, because if he calculates at the rate of thirty, ten cows will be left without Zakat being paid on them.

46. However, in every case he should calculate in such a way that there should be no balance, and even if there is a balance, it should not exceed nine. For example, if he has one-hundred and forty camels he should give for one-hundred camels, two such camels as have entered the fourth year of their life, and for the remaining forty camels, he should pay one camel which has entered the third year of its life.

47. There are three types of Hajj as follows: 1- Hajj Al-Kira'an;2-Hajj Tamatu; 3-Hajj Ifra'ad. They are as follows: 1- Hajj Al Kira'an: A pilgrim puts on Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hijja). After performing Umra he stays in Ihram till he finishes all the steps of Hajj and on tenth of Dhul-Hijja removes his/her Ihram. 2- Hajj Tamatu: A pilgrim puts on Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hijja). After performing Umra he removes the Ihram and then puts it on again on the eight of Dhul-Hijja when he leaves for Mina. 3- Hajj Ifra'ad: A pilgrim who lives within the bounds of Haram (for Ahnaf it is upto the 'Miqat) puts on the Ihram (the two cloths) and goes directly to Mina on the eight of Dhul-Hijja. Those who do Hajj Ifra'ad will not sacrifice an animal on the tenth of Dhul-Hijja.

48. The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed rida' is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style called wishah. The other, called izar, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.

49. 'Taqiye

50. The Holy Quran: Baqara 2:196.

51. When the people enter the state of ritual consecration (or put on Ihram) the Honorable the Exalted God addresses them and says, 'O My servants and slaves! I forbid the Fire from you as you forbade things for yourselves.' Then they say 'Labayk Allahuma Labayk' implying that they have accepted God's call and are responding to it.(Al-Reza (MGB) cited from Uyun Akhbar al-Reza 32-21.)

52. Tawaf is one of the Islamic rituals of pilgrimage. During the Hajj and Umra, Muslims are to circumambulate the Ka'ba seven times, in a counter-clockwise direction.

53. A small knoll approximately 200 yards from the Ka'ba inside the Masjid Al-Haram.

54. A small knoll located approximately one-hundred and fifty yards from the Ka'ba.

55. The devotional act of walking seven times between the knolls of Safa and Marva. This act retraces the footsteps of Hajar, wife of Prophet Abraham (MGB), during her desperate search for water for her infant son Ishmael (MGB) after they were left in the desert by Prophet Abraham (MGB) in response to a Divine vision.

56. Without this circumambulation called Tawaf al-Nisa one is not allowed to have sex.
57. After leaving Mina, the pilgrim heads toward Arafa. Afafa is a desert location approximately nine miles from Mecca. Pilgrims do not have to get crowded on the Mount of Rahmah (Mountain of Mercy). They can stay in any place within the boundaries of Arafa.
58. The pilgrims shave/trim the hair. The hair may be shaved or trimmed for men. It is recommended to start from the right side. For women, trimming only a fingertip's length is required.
59. Stoning of the Devil or stoning of the jamarat (Arabic: ramy al-jamarāt) is part of the annual Islamic Hajj pilgrimage to the holy city of Mecca in Saudi Arabia. Muslim pilgrims fling pebbles at three walls called jamarat in the city of Mina just east of Mecca. It is one of a series of ritual acts that must be performed in the Hajj. Traditionally the three jamarat (singular: jamrah) were tall pillars. However, after the 2004 Hajj, Saudi authorities replaced the pillars with 26-meter-(85 ft) long walls to ease performance of the ritual and make it less dangerous to pilgrims. The jamarat are named (starting from the east) the first or smallest jamrah (Arabic: al-jamrah al-ula or al-jamrah as-sughra), the middle jamrah (al-jamrah al-wusta), and the largest jamrah or jamrah of Aqaba (al-jamrah al-kubra or jamrat al-`Aqabah). Before 2004 the distance between the small and middle jamrah was 150 meters; between the middle and large jamrah it was 225 meters. To allow easier access to the jamarat a single tiered pedestrian bridge called the Jamarat Bridge was built around them so pilgrims could throw stones from either the ground level or from the bridge. On the tenth day of Dhul-Hijja (Eid ul-Azha), pilgrims fling seven pebbles at the large jamrah only. On each of the following two days they fling seven pebbles at each of the three walls, going in order from east to west. Thus a minimum of 49 pebbles are needed for the ritual. However, pilgrims may miss a wall with some of their throws; in order to hit each wall seven times successfully, they may need more than seven pebbles for each wall. Furthermore, some pilgrims stay at Mina for an additional day and must again stone each wall seven times, requiring at least 21 additional pebbles. The pebbles used in the stoning are traditionally gathered at Muzdalifah, a plain southeast of Mina, on the night before the first throwing. Pebbles can also be collected at Mina if necessary.
60. This means that it is not proper to divorce women three times at once in order to get totally rid of them. The above requirement was designed for when a man divorces his wife on three separate occasions. One should not marry women who have been divorced thrice at once, and they are still considered to be married. Imam Al-Reza (MGB) said the following in this regard, 'That tradition applies to women whose husband is a Shiite – not those whose husband is a Sunni – since whoever accepts a religion is bound to abide by its rules.'
61. 'God and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.' [The Holy Quran: Al-Ahzab 33:56]
62. Fadak was a tract of land in Khaybar, an oasis in northern Arabia; it is now part of Saudi Arabia. When the Muslims defeated the forces of Khaybar at the Battle of Khaybar; this land was one of the items seized as booty and given to the Prophet Muhammad (MGB). Upon his death, Fadak became the cause of a dispute between the Prophet's daughter, Fatimah (MGB) and Abu Bakr.
63. The perfidious party refers to those in the Battle of Jamal. The deviators refers to those who were from Syria and were associated with Muaviyah and the apostates refers to the Kharajites from Nahravan who were followers of Imam Ali (MGB), but left him and became his enemies.
64. And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).[The Holy Quran: Al-Isra 17:59].
65. God says, "And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command),Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." [The Holy Quran: Luqman 31:14-15].
66. Tamaym ibn Abdullah ibn Tamaum al-Qurayshi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Yazid ibn Umayr ibn Muaviyah ash-Shami that he went to see Ali ibn Musa al-Reza (MGB) in the town of Marv and told him, "O son of God's Prophet (MGB)! It has been narrated on the

authority of As-Sadiq Ja'far ibn Muhammad (MGB) that 'There is neither authorization, nor predestination. Rather there is something in between.' Yazid asked, 'What does that mean?' The Imam (MGB) said, 'Whoever thinks that God does our deeds and then punishes us for doing them believes in predestination. Whoever thinks that the Honorable the Exalted God has authorized the provision of the daily sustenance for the creatures to His Proofs (MGB) believes in authorization. Whoever believes in predestination is an atheist and whoever believes in authorization is a polytheist.' Then I asked the Imam (MGB), "O son of God's Prophet! Then what is meant by 'The affairs are something in between.'" The Imam (MGB) said, "The way is open to do what God has ordered to be done, and to avoid what He has forbidden." Then I asked him (MGB), "Is it not that the Honorable the Exalted God's Will and Volition is applicable regarding the servants' deeds?" The Imam (MGB) replied, "God's Will and Volition regarding the servants' acts of obedience applies to God's Order and His Consent regarding such acts. God's Will and Volition regarding the servants' acts of disobedience applies to God's Wrath and His Forbiddance of such acts of disobedience, plus His not assisting the servants regarding such acts." I asked, "Does God judge about the servants' deeds?" The Imam (MGB) replied, "Yes. Whatever the servants do whether it be a good or a bad deed will be judged by God." I asked the Imam (MGB), "What does this mean?" The Imam (MGB) said, "It means that God will make a ruling as to what reward or punishment they deserve to receive in this world and in the Hereafter for their deeds."[Uyun Akhbar Al-Reza Tradition No. 11-17].

67. Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah. He will tell you the truth of the things wherein ye disputed." [The Holy Quran: Al-An'am 6:164]

68. The Holy Quran: An-Najm 53:39-40.

69. Munkar and Nakir are the angels who test the faith of the dead in their graves. After death, a person's soul passes through a stage called Barzakh, where it exists in the grave (even if the person's body was destroyed, the soul will still rest in the earth near its place of death). Nakir and Munkar prop the deceased soul upright in the grave and ask three questions, "Who is your Lord? Who is your Prophet? What is your religion?" A righteous believer will respond correctly, saying that his Lord is Allah, that Muhammad is his Prophet and that his religion is Islam. If the deceased answers correctly, the time spent awaiting the Resurrection is pleasant. Those who do not answer as described above are chastised until the Day of Judgment. Muslims believe that a person will correctly answer the questions not by remembering the answers before death but by his faith and deeds such as praying and shahadah(witnessing). Munkar is sometimes referred to under the name of Munkir.

70. 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

71. The Holy Quran: Baqara 2:185.

72. This being the last of the days of Mina.

73. a kind of fish called Zamir in Arabic.

74. See 6-25, 6-26.

Part 27: On Four-Hundred-Numbered Characteristics

In One Meeting, Imam Ali Taught Four-hundred Things Each of Which is Very Useful for a Muslim's Life and Religion

27-1 (The compiler of the book said) my father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd al-Yaqtayni, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather Al-Hassan ibn Rashid, on the authority of Abi Basir and Muhammad ibn Muslim, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of his forefathers (MGB) that in an assembly the Commander of the Faithful Imam Ali (MGB) taught his companions four-hundred things each of which is very useful for a Muslim's life and religion. What he (MGB) taught is as follows.

Blood-letting[1] improves physical health and strengthens the intellect.

Putting perfume on the moustache is one of the traditions of the Prophet (MGB) and of the Honorable Recorders (*Kiraman Katibin*)[2].

Brushing the teeth is one of the things that pleases the Honorable the Exalted God. It is also one of the traditions of God's Prophet (MGB). It cleans the mouth.

Soap makes the cuticle soft, increases intelligence, facilitates the flow of water in the body, takes away dryness of the skin and improves the color of the face.

Washing the head takes away dirtiness and cleans dust and rubbish.

Gargling with water and pulling water up into the nose is a tradition. It cleans both the mouth and the nose.

Drawing snuff[3] into the nose clears up the head, cleans the body and alleviates any headaches.

Applying depilatory cream or powder[4] brings happiness and cleans the body.

Keeping the shoes in proper order helps maintain the body and helps with cleanliness and prayer.

Cutting the nails prevents major ailments, increases one's sustenance and expedites the arrival of one's share of daily bread.

Shaving the underarm fights bad odor. It is a part of cleanliness and a custom which the clean Prophet (MGB) has ordered.

علم أمير المؤمنين أصحابه في مجلس واحد أربع مائة باب مما يصلح للمسلم في دينه ودنياه

1-27 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني محمد ابن عيسى بن عبيد اليقطيني، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، ومحمد بن مسلم، عن أبي عبد الله عليه السلام قال: حدثني أبي، عن جدي، عن آبائه عليهم السلام أن أمير المؤمنين عليه السلام علم أصحابه في مجلس واحد أربع مائة باب مما يصلح للمسلم في دينه ودنياه.

قال عليه السلام: إن الحجامة تصحح البدن وتشد العقل.

والطيب في الشارب من أخلاق النبي صلى الله عليه وآله وكرامة الكاتبين.

والسواك من مرضات الله عز وجل وسنة النبي صلى الله عليه وآله، ومطيبة للفم.

والدهن يلين البشرة، ويزيد في الدماغ ويسهل مجاري الماء، ويذهب بالقشف، ويسفر اللون.

وغسل الرأس يذهب بالدرن وينفي القذاء.

والمضمضة والاستنشاق سنة وطهور للفم والانف.

والسعوط مصحة للرأس وتنقية للبدن وسائر أوجاع الرأس.

والنورة نشرة وطهور للجسد.

استجادة الحذاء وقاية للبدن وعون على الطهور والصلاة.

وتقليم الاظفار يمنع الداء الاعظم ويدر الرزق ويورده.

ونتف الابط ينفي الرائحة المنكرة وهو طهور وسنة مما أمر به الطيب عليه السلام.

Washing the hands before and after every meal causes an increase in one's share of daily bread. It also prevents one's clothes from getting oily and improves one's sight.

Staying up at night (to worship God) would improve your health, cause the pleasure of the Honorable the Exalted Lord, is a means of seeking His Mercy, and is a way of following behavior of the Prophets.

Eating an apple is good for the stomach.

Chewing gum would strengthen the teeth, eliminate phlegm and remove bad odor of the mouth.

It is much better to sit in the mosque after dawn until sunrise than to go around and work to earn a living.

Eating quinces would strengthen a weak heart, clean the stomach, improve spiritual strength, convert a scared person to a brave one, and result in the production of a better child.

Eating twenty-one raisins with breakfast every morning would cure all the pains except death.

27-2 It is recommended for Muslim men to have intercourse with their wives on the first night of the month of *Ramazan* since the Blessed the Sublime God said, '*Permitted to you, on the night of the fasts, is the approach to your wives...'* 5 And approach in this verse means having sexual intercourse.

You should only wear silver rings since God's Prophet (MGB) said, 'Any hand on which there is an iron ring is not clean.'

If God's name is inscribed on your ring, you should take it off when you want to wash your hand.

Whenever you look at yourself in the mirror you should say, 'Thanks God who has created me as an excellent creation, has made me beautiful, has adorned me like no one else, and has honored me due to Islam.

When your brethren come to see you should adorn yourselves as if you would for a stranger, so that he may see you in your best form.

Fast for three days each month, that is fast for one Wednesday in between two Thursdays. Fasting in the month of '*Sha'ban* would fight off temptations and concerns of the heart.

Cleansing yourself with cold water after defecation would help prevent hemorrhoids.

Washing the clothes would eliminate sadness and is a part of cleansing for prayer.

غسل اليدين قبل الطعام وبعده زيادة في الرزق وإماطة للغمر عن الثياب ويجلو البصر.

وقيام الليل مصحة للبدن ومرضات للرب عز وجل، وتعرض للرحمة، وتمسك بأخلاق النبيين.

أكل التفاح نضوح للمعدة.

مضغ اللبان يشد الاضراس وينفي البلغم ويذهب بريح الفم.

والجلوس في المسجد بعد طلوع الفجر إلى طلوع الشمس أسرع في طلب الرزق من الضرب في الارض.

وأكل السفرجل قوة للقلب الضعيف، ويطيب المعدة، ويزيد في قوة الفؤاد، ويشجع الجبان، ويحسن الولد.

أكل أحد وعشرون زبيبة حمراء في كل يوم على الريق يدفع جميع الامراض إلا مرض الموت.

يستحب للمسلم أن يأتي أهله أول ليلة من شهر رمضان لقول الله تبارك وتعالى: "أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ 2-27 الرَّفَثُ إِلَى نِسَائِكُمْ." والرفث المجامعة.

لا تختموا بغير الفضة، فان رسول الله صلى الله عليه وآله قال: ما طهرت يد فيها خاتم حديد، ومن نقش على خاتمه اسم الله عز وجل فليحوله عن اليد التي يستنجى بها في المتوضأ.

إذا نظر أحدكم في المرآة فليقل: الحمد لله الذي خلقني فأحسن خلقي وصورني فأحسن صورتي، وزان مني ما شان من غيري، وأكرمني بالاسلام.

وليتزين أحدكم لاخيه المسلم إذا أتاه كما يتزين للغريب الذي يحب أن يراه في أحسن الهيئة.

صوم ثلاثة أيام من كل شهر أربعاء بين خميسين، وصوم شعبان يذهب بوسواس الصدر وبلابل القلب.

والاستنجاء بالماء البارد يقطع البواسير.

وغسل الثياب يذهب الهم والحزن وهو طهور للصلاة.

You should not pull out grey hairs since they are the light of a believer.

The white hair of whoever spends his youth for Islam will become his light on the Resurrection Day.

A Muslim should not go to sleep while he is in a state of major impurity.

A Muslim should not go to sleep until he gets cleaned. If he doesn't have access to water, he should make ablutions with dirt since a believer's spirit goes up to God in his sleep and the Blessed the Sublime God accepts it and blesses it. If the time of his death has come, then his spirit will be placed in the Treasury of God's Mercy. However, if the time for his death has still not arrived, then his spirit will be returned with trusted angels and placed back in his body.

A believer should not spit in the direction of the *Qibla* (prayer direction). Should he unintentionally do so, he should ask for forgiveness from the Honorable the Exalted God for that.

You should not blow at the place of prostration.

You should not blow at your food or your drink.

You should not blow at your charm.

You should not sleep on the passage-ways.

You should not urinate in the air.

You should not urinate in flowing water. Should you do so and get hurt, you have no one but yourselves to blame since there are residents in water and air.

You should not sleep on your face. If you see someone sleeping on his face, wake him up and do not let him to do this again.

You should not do your prayers lazily and while dozing off.

You should not think about yourself while you are praying since then you are standing in the presence of your Honorable Exalted Lord. For one's prayer to be accepted it must be said wholeheartedly.

Eat whatever falls off of the table-cloth[6] because it is the cure for every pain with the permission of the Honorable the Exalted God. He can cure anyone with it whom He Wills. When you eat a meal and lick your fingers with which you ate, the Honorable the Exalted God would says, *'May God bless you with that.'*

Wear cotton clothing because it was God's Prophet's (MGB) clothing and it is our clothing. He never wore clothing made from animal's hair and wool, except for a reason. For sure the Magnificent and the Exalted God is beautiful and likes to see the effect of his blessing in his servant. Be kind to your family members although it be by just greeting them. The Blessed the Sublime God says, '*...reverence God, through whom ye demand your mutual* (*rights*)*, and* (*reverence*) *the wombs* (*that bore you*)*, for God ever*

watches over you.’[7]

لا تنتفوا الشيب فانه نور المسلم، ومن شاب شيبة في الاسلام كان له نورا يوم القيامة.

لا ينام المسلم وهو جنب، ولا ينام إلا على طهور، فإن لم يجد الماء فليتمم بالصعيد، فإن روح المؤمن ترفع إلى الله تبارك وتعالى فيقبلها ويبارك عليها، فان كان أجلها قد حضر جعلها في كنوز رحمته، وإن لم يكن أجلها قد حضر بعث بها مع امنائه من ملائكته فيردونها في جسده.

لا يتفل المؤمن في القبلة فإن فعل ذلك ناسيا فلستغفر الله عز وجل منه.

لا ينفخ الرجل في موضع سجوده، ولا ينفخ في طعامه، ولا في شرابه، ولا في تعويذة.

لا ينام الرجل على المحجة ولا يبولن من سطح في الهواء ولا يبولن في ماء حار، فإن فعل ذلك فأصابه شيء فلا يلومن إلا نفسه، فإن للماء أهلا وللهواء أهلا.

لا ينام الرجل على وجهه، ومن رأيتموه نائما على وجهه فأنبهوه ولا تدعوه.

ولا يقومن أحدكم في الصلاة متكاسلا، ولا ناعسا، ولا يفكرن في نفسه فانه بين يدي ربه عز وجل، وإنما للعبد من صلاته ما أقبل عليه منها بقلبه.

كلوا ما يسقط من الخوان فإنه شفاء من كل داء بإذن الله عز وجل لمن أراد أن يستشفي به.

إذا أكل أحدكم طعاما فمص أصابعه التي أكل بها قال الله عز وجل: بارك الله فيك.

ألبسوا ثياب القطن فإنها لباس رسول الله صلى الله عليه وآله وهو لباسنا، ولم نكن نلبس الشعر والصوف إلا من علة.

وقال: إن الله عز وجل جميل يحب الجمال، ويحب أن يرى أثر نعمته على عبده.

صلوا أرحامكم ولو بالسلام. يقول الله تبارك وتعالى: "وَاتَّقُوا اللهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيبًا."

Do not waste your time with vain talk or vain plans since there are certain angels which are appointed to record your deeds.

Remember God everywhere since He is with you.

Greet Muhammad (MGB) and his Household (MGB) so that the Honorable the Exalted God may accept your supplications through Muhammad's remembrance and supplicating for him (MGB).

Let your hot food cool down before you eat it since God's Prophet (MGB) said, 'Whenever they bring you hot food, let it cool down before you eat it. The Honorable the Exalted God doesn't wish us to eat hot food. There are blessings in cooled food.'

You should not urinate in the air or in the wind.

You should teach your children things by which they may earn Godly benefits, so that they may not be taught erroneous beliefs by others.

Watch your tongue and greet the people politely.

Return what you are entrusted with to its possessor, even if he may be the murderer of the Prophet's offspring (MGB).

Whenever you enter a market and see that the people are busy doing their own affairs you should remember God as that would constitute an atonement for your sins and an increase in your good deeds. Thus, your name will not be recorded along with the ignorant ones.

You should not travel when the month of fasting comes because God said, '... *So everyone of you who is present* (*in his home*) *during that month should spend it in fasting...'* [8]

There is no concealment of faith regarding drinking alcoholic beverages and washing the feet from over the foot-wear[9].

27-3 I admonish you against boasting about us. You should say that we are servants of God, but you may state our virtues.

Whoever loves us should act as we do. You should seek the assistance of piety, since it is the best assistant in the affairs of this world and the Hereafter.

Do not associate with those who try to find fault with us. Do not praise us in front of our enemies. Do not express our love publicly, since then you may become despised by the kings.

Adhere to righteousness since it will save you.

Be inclined to what is near the Honorable the Exalted God. Try to obey God. Persevere in obeying God.

How awkward would it be for a believer to enter Paradise without dignity.

لا تقطعوا نهاركم بكذا وبكذا وفعلنا كذا وكذا، فإن معكم حفظة يحفظون علينا وعليكم.

اذكروا الله في كل مكان فإنه معكم.

صلوا على محمد وآله محمد، فإن الله عز وجل يقبل دعاءكم عند ذكر محمد ودعائكم له وحفظكم إياه صلى الله عليه وآله.

أقروا الحار حتى يبرد، فإن رسول الله صلى الله عليه وآله قرب إليه طعام فقال: أقروه حتى يبرد ويمكن أكله، ما كان الله عز وجل ليطعمنا النار، والبركة في البارد.

إذا بال أحدكم فلا يطمحن ببوله في الهواء ولا يستقبل الريح.

علموا صبيانكم ما ينفعهم الله به، لا تغلب عليهم المرجئة برأيها.

كفوا ألسنتكم وسلموا تسليما تغنموا.

أدوا الامانة إلى من ائتمنكم ولو إلى قتلة أولاد الانبياء عليهم السلام.

أكثروا ذكر الله عز وجل إذا دخلتم الاسواق عند اشتغال الناس، فإنه كفارة للذنوب وزيادة في الحسنات ولا تكتبوا في الغافلين.

ليس للعبد أن يخرج في سفر إذا حضر شهر رمضان، لقول الله عز وجل: مَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْه.

ليس في شرب المسكر والمسح على الخفين تقية.

إياكم والغلو فينا، قولوا إنا عبيد مربوبون وقولوا في فضلنا ما شئتم 3-27.

من أحبنا فليعمل بعملنا وليستعن بالورع، فإنه أفضل ما يستعان به في أمر الدنيا والآخرة.

لا تجالسوا لنا عائبا، ولا تمتدحوا بنا عند عدونا معلنين بإظهار حبنا فتذلوا أنفسكم عند سلطانكم.

ألزموا الصدق فانه منجاة، وارغبوا فيما عند الله عز وجل، واطلبوا طاعته، واصبروا عليها، فما أقبح بالمؤمن أن يدخل الجنة وهو مهتوك الستر.

You should not just be hopeful of our intercession on your behalf on the Resurrection Day. You should make an effort yourself to do good deeds.

You should not disgrace yourself in front of your enemies in the Hereafter. You should not deny your own rank near God in front of your enemies for this lowly world.

You should forget about trying to get what others own due to God's commands. Have you not heard that God's Prophet (MGB) has informed us that what is near God is better and more permanent. Should a believer receive the glad tidings from the Honorable the Exalted God, he would be delighted and interested in visiting God.

Do not belittle your weak brethren. The Honorable the Exalted God will not unite whoever belittles a believer with that believer in Heaven, unless he repents. You should help fulfill the needs of your brethren as soon as you realize that he needs something before he asks. Be friends for each other. Be kind to each other. Give gifts to one another. Do not be like a hypocrite who says something, but doesn't act accordingly.

Get married as this is a tradition of God's Prophet (MGB). He (MGB) said, 'Whoever likes to follow my traditions should get married, since getting married is one of my traditions.' You should also try to have children, since then your large nation will be proud in the Hereafter.

You should not feed your babies with an adulterer's milk or an insane woman's milk, since milk could transfer a mother's illness to the child. You should not eat any birds which do not have a gizzard, a spur on its feet, or a craw[10]. You should not eat any wild animals that have canine teeth and or birds that have claws. You should not eat a spleen since it spoils the blood. You should not wear black clothes since that was how *Pharaoh* dressed. You should not eat any meat glands since this may cause leprosy. You should not make comparisons regarding religious affairs as that doesn't hold. Those who do so are the enemies of the religion. It was Satan who did so first.

Do not wear rectangular shoes since *Pharaoh*'s shoes were that way. *Pharaoh* was the first person who wore such shoes.

You should oppose wine-drinkers. I advise you to eat dates since they are the cure of every pain. You should obey the sayings of God's Prophet (MGB) who said, 'God will open a door of poverty to anyone who opens up the door of a question to himself.[11]' You should ask God for forgiveness often, since that would expedite the arrival of your daily sustenance. You should rush to do good deeds, so that you may benefit from them in the Hereafter.

لا تعنونا في الطلب والشفاعة لكم يوم القيامة فيما قدمتم.

لا تفضحوا أنفسكم عند عدوكم في القيامة، ولا تكذبوا أنفسكم عندهم في منزلتكم عند الله بالحقير من الدنيا.

تمسكوا بما أمركم الله به فما بين أحدكم وبين أن يغتبط ويرى ما يحب إلا أن يحضره رسول الله، وما عند الله خير وأبقى، وتأتيه البشارة من الله عز وجل فتقر عينه ويحب لقاء الله.

لا تحقروا ضعفاء إخوانكم فإنه من احتقر مؤمنا لم يجمع الله عز وجل بينهما في الجنة إلا أن يتوب.

لا يكلف المؤمن أخاه الطلب إليه إذا علم حاجته.

توازروا وتعاطفوا وتباذلوا، ولا تكونوا بمنزلة المنافق الذي يصف ما لا يفعل.

تزوجوا، فان رسول الله صلى الله عليه وآله ما كان يقول: "من كان يحب أن يتبع سنتي فليتزوج فإن من سنتي التزويج." واطلبوا الولد، فاني اكاثر بكم الامم غدا.

وتوفوا على أولادكم لبن البغي من النساء والمجنونة فإن اللبن يعدي.

تنزهوا عن أكل الطير الذي ليست له قانصة ولا صيصية ولا حوصلة.

واتقوا كل ذي ناب من السباع ومخلب من الطير.

ولا تأكلوا الطحال فانه بيت الدم الفاسد.

لا تلبسوا السواد فانه لباس فرعون.

اتقوا الغدد من اللحم فانه يحرك عرق الجذام.

ولا تقيسوا الدين، فان من الدين ما لا يقاس وسيأتي أقوام يقيسون، وهم أعداء الدين، وأول من قاس إبليس.

لا تحتذوا الملس فانه حذاء فرعون، وهو أول من حذا الملس.

خالفوا أصحاب المسكر، وكلوا التمر فان فيه شفاء من الادواء.

اتبعوا قول رسول الله صلى الله عليه وآله، فانه قال: "من فتح على نفسه باب مسألة فتح الله عليه باب فقر."

أكثروا الاستغفار تجلبوا الرزق، وقدموا ما استطعتم من عمل الخير تجدوه غدا.

I admonish you against arguing because it causes doubt. If you have any needs from the Honorable the Exalted Lord, you should choose any of the following three times to ask Him for it: sometime on Fridays; at the time of sunset; when the wind blows – that is at times when the gates of Heaven are opened and Mercy descends; when the birds sing and at the last hours of night when the dawn comes at which time two angels announce, 'Is there anyone who repents whose repentance is accepted of him? Is there anyone begging for anything so that it be granted to him? Is there anyone asking for forgiveness so that he be forgiven? Is there anyone asking for anything to be given to him?' and one responds, 'Yes. Here I am! I am responding to the Supreme God's invitation.'

Ask (God) for your share of daily bread from dawn until sunrise. This would be better than going around after work, since this is the time at which God divides his servants' share of daily bread.

27–4 Be hopeful. Do not lose hopes in God's Mercy. The best deed in the sight of the Honorable the Exalted God is being hopeful for relief so that one can survive with that hope.

You should seek God's help by reliance on Him when you say your morning prayers, since that is the time when the rewards are bestowed.

Do not enter a shrine with a sword.

You should not put the sword in front of you while you pray, since the *Qibla* (prayer direction) is a secure turning point.

Whenever you go on the *Hajj* pilgrimage, you should also go and visit the shrine of God's Prophet (MGB). It would be ungrateful not to do so.

You should also visit other shrines which the Honorable the Exalted God has made it incumbent upon you to visit. You should ask for your share of daily bread there.

Do not underestimate minor sins since they might lead to major sins.

Lengthen your prostration because nothing is harsher for Satan to bear than to see the prostration of man, since Satan was ordered to prostrate but he disobeyed and man was ordered to prostrate and he obeyed and was saved.

You should often remember death and your departure from the grave and standing up in front of God so that difficulties become easy for you.

Whenever you get a pain in the eye you should recite the verse of the Throne (*Ayat al-Kursi*)12 hoping that you get better if God wills. I advise you to abstain from committing sins since any calamities, restrictions in your share of the daily bread, scratches, or bruises are due to committing sins.

إياكم والجدال فانه يورث الشك.

من كانت له إلى ربه عز وجل حاجة فليطلبها في ثلاث ساعات: ساعة في الجمعة، وساعة تزول الشمس حين تهب الرياح وتفتح أبواب السماء وتنزل الرحمة ويصوت الطير، وساعة في آخر الليل عند طلوع الفجر، فإن ملكين يناديان: هل من تائب يتاب عليه؟ هل من سائل يعطى؟ هل من مستغفر فيغفر له؟ هل من طالب حاجة فتقضى له؟ فأجيبوا داعى الله.

واطلبوا الرزق فيما بين طلوع الفجر إلى طلوع الشمس، فانه أسرع في طلب الرزق من الضرب في الارض، وهي الساعة التي يقسم الله فيها الرزق بين عباده.

انتظروا الفرج، ولا تيأسوا من روح الله، فان أحب الاعمال إلى الله عز وجل انتظار الفرج ما دام عليه العبد المؤمن.

توكلوا على الله عز وجل عند ركعتي الفجر اذا صليتموها، ففيها تعطوا الرغائب.

لا تخرجوا بالسيوف إلى الحرم. ولا يصلين أحدكم وبين يديه سيف فان القبلة أمن.

أتموا برسول الله صلى الله عليه وآله حجكم إذا خرجتم إلى بيت الله، فان تركه جفاء وبذلك أمرتم، [وأتموا] بالقبور التي ألزمكم الله عز وجل حقها وزيارتها، واطلبوا الرزق عندها.

ولا تستصغروا قليل الآثام، فان الصغير يحصى ويرجع إلى الكبير.

وأطيلوا السجود، فما من عمل أشد على إبليس من أن يرى ابن آدم ساجدا، لانه أمر بالسجود فعصى، وهذا امر بالسجود فأطاع فنجا.

أكثروا ذكر الموت ويوم خروجكم من القبور وقيامكم بين يدي الله عز وجل تهون عليكم المصائب.

إذا اشتكى أحدكم عينيه فليقرأ آية الكرسي وليضمر في نفسه أنها تبرأ، فانه يعافي إن شاء الله.

توقوا الذنوب فما من بلية ولا نقص رزق إلا بذنب حتى الخدش والكبوة والمصيبة.

The Honorable the Exalted God said, '*Whatever misfortune happens to you, is because on the things your hands have wrought, and for many* (*of them*) *He grants forgiveness.'*[13] You should often remember God when you eat food. You should not rebel since the food is also one of God's blessings, and it is a part of your daily bread. It is incumbent upon you to thank and praise God for it.

It would be better if you are grateful for the blessings when you get them and before they are gone. Blessings will testify as to how their owner treated them.

God would be pleased with a little bit of good deeds of anyone who is pleased with a little bit of daily bread from God.

I admonish you against immoderation as it will result in regret when there is no use in regret.

When you are in the battlefield and you encounter your enemies, you should talk less and remember God a lot. You should not flee since then you will face God's Wrath. When you encounter your wounded brethren you should rescue them. You should do as many good deeds as you can so as to be saved

from a bad death.

If you wish to know about your rank in the sight of God, you should consider God's rank in your sight when you are committing sins. This would be your rank in the sight of the Blessed the Sublime God.

The best thing you can get in your house for your wife is a sheep. The angels would sanctify you once a day, if you have one sheep in your house. They would sanctify you twice a day if you have two sheep in your house. They would sanctify you three times, if you have three sheep in your house.

Whenever a Muslim gets weak, he should eat meat and dairy products[14] since the Honorable the Exalted God has placed strength in them.

Whenever you decide to go on the *Hajj* pilgrimage, you should prepare for the trip in advance as the Honorable the Exalted God says, '*If they had intended to come out, they would certainly have made some preparation.'*[15]

27-5 When you sit in the sun, sit with your back towards the sun so that it doesn't cause inner pains to appear.

When you go on the *Hajj* pilgrimage, look at the house of *Ka'ba* a lot since the Honorable the Exalted God has established one-hundred and twenty forms of Mercy at His House, sixty of which is for those who circumambulate the *Ka'ba*, forty of which is for those who pray there and twenty of which is for those who look at the House of *Ka'ba*.

"قال الله عز وجل: "وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ.

أكثروا ذكر الله عز وجل على الطعام ولا تطغوا، فانها نعمة من نعم الله ورزق من رزقه يجب عليكم فيه شكره وحمده.

أحسنوا صحبة النعم قبل فواتها، فانها تزول وتشهد على صاحبها بما عمل فيها.

من رضي عن الله عز وجل باليسير من الرزق رضي الله منه بالقليل من العمل.

إياكم والتفريط فتقع الحسرة حين لا تنفع الحسرة.

إذ القيتم عدوكم في الحرب فأقلوا الكلام وأكثروا ذكر الله عز وجل، ولا تولوهم الادبار فتسخطوا الله ربكم

وتستوجبوا غضبه.

وإذا رأيتم من إخوانكم في الحرب الرجل المجروح أو من قد نكل [به] أو من قد طمع عدوكم فيه فقووه بأنفسكم.

اصطنعوا المعروف بما قدرتم على اصطناعه، فانه يقي مصارع السوء.

من أراد منكم أن يعلم كيف منزلته عند الله فلينظر كيف منزلة الله منه عند الذنوب، كذلك تكون منزلته عند الله تبارك وتعالى.

أفضل ما يتخذه الرجل في منزله لعياله الشاة، فمن كانت في منزله شاة قدست عليه الملائكة في كل يوم مرة، ومن كانت عنده شاتان قدست عليه الملائكة مرتين في كل يوم، وكذلك في الثلاث، تقول: بورك فيكم.

إذا ضعف المسلم فليأكل اللحم واللبن، فان الله عز وجل جعل القوة فيهما.

إذا أردتم الحج فتقدموا في شرى الحوائج ببعض ما يقوتكم على السفر، فان الله عز وجل يقول: "وَلَوْ أَرَادُوا الْخُرُوجَ لأَعَدُّوا لَهُ عدَّةً."

وإذا جلس أحدكم في الشمس فليستدبرها بظهره، فانها تظهر الداء الدفين 5-27.

وإذا خرجتم حجاجا إلى بيت الله عز وجل فأكثروا النظر إلى بيت الله، فان لله عز وجل مائة وعشرين رحمة عند بيته الحرام، منها ستون للطائفين، وأربعون للمصلين وعشرون للناظرين.

Confess to your sins which you remember or you do not, at the *Multazim*[16] and say, 'O God! Please forgive those sins that your guards have recorded and I have forgotten', since it is on the Honorable the Exalted God to forgive the sins of those who confess to their sins there, count them, remember them and ask God for forgiveness.

Say supplications before calamities fall upon you.

The gate to heavens open at five times: when it rains; when the holy warriors attack; during the recitation of the *azan*[17], when the Quran is recited; at sunset and at sunrise.

Whoever performs the major ritual ablutions for the deceased should perform the major ritual ablutions himself after he shrouds the corpse.

Do not put any perfumes on the corpse except for camphor, since a dead person is considered to be intimate[18].

You should advise your folks to speak fairly about the dead ones, since when the father of Fatimah (MGB) died and all of the Hashemite women mourned in sympathizing with her, Fatimah (MGB) called them all in and said, 'I invite you not to mourn and cry, but to say supplications.'

Visit the graves of relatives since they become happy when you visit them.

You should supplicate upon your parents' graves and ask God for the fulfillment of your needs after what you ask of God for them.

A Muslim should act like a mirror for his Muslim brethren[19].

Whenever you notice a slippage or fault from your believing brother, you should not attack him. You should be kind to him, advise him and guide him.

Avoid disputes so that you are not scattered about.

I advise you to be moderate so that you may make progress.

Whenever you reach your destination after having ridden a quadruped you should first give it some water and grass.

You should not beat quadrupeds on the face since they glorify their Lord.

Whenever you get lost and frightened while you are traveling, you should say, '*Ya Salih Aqsani',* since one of your genie brothers called Salih is always moving around and would help you find your way and would stop a fleeing quadruped upon hearing your call.

Whenever you are frightened for yourself or your sheep from a lion, you should draw a line around yourself and say, 'O God! O Creator of Daniel and the den[20], Lord of all the lions! Please protect me and my sheep.'

Whenever you become frightened by a scorpion you should recite the verses: *'Peace and salutation to Noah among the nations! Thus indeed do we reward those who do right. For he was one of our believing Servants.'*[21]

اقروا عند الملتزم بما حفظتم من ذنوبكم وما لم تحفظوا فقولوا: "وما حفظته علينا حفظتك ونسيناه فاغفره لنا."
فإنه من أقر بذنبه في ذلك الموضع وعده وذكره واستغفر الله منه كان حقا على الله عز وجل أن يغفره له.

وتقدموا بالدعاء قبل نزول البلاء.

تفتح لكم أبواب السماء في خمس مواقيت عند نزول الغيث، وعند الزحف، وعند الاذان، وعند قراءة القرآن، ومع زوال الشمس، وعند طلوع الفجر.

من غسل منكم ميتا فليغتسل بعد ما يلبسه أكفانه.

لا تجمروا الاكفان ولا تمسحوا موتاكم بالطيب إلا الكافور، فان الميت بمنزلة المحرم.

مروا أهاليكم بالقول الحسن عند موتاكم، فان فاطمة بنت محمد صلى الله عليه وآله لما قبض أبوها صلى الله عليه وآله ساعدتها جميع بنات بني هاشم، فقالت: دعوا التعداد وعليكم بالدعاء.

زوروا موتاكم فانهم يفرحون بزيارتكم، وليطلب الرجل حاجته عند قبر أبيه وامه بعد ما يدعو لهما.

المسلم مرآة أخيه، فاذا رأيتم من أخيكم هفوة فلا تكونوا عليه، وكونوا له كنفسه وأرشدوه وانصحوه وترفقوا به.

إياكم والخلاف فتمزقوا، وعليكم بالقصد تزلفوا وترجوا.

من سافر منكم بدابة فليبدأ حين ينزل بعلفها وسقيها.

لا تضربوا الدواب على وجوهها فإنها تسبح ربها.

ومن ضل منكم في سفر أو خاف على نفسه فلينادا: "يا صالح أغثني." فان في إخوانكم من الجن جنيا يسمى صالحا يسيح في البلاد لمكانكم، محتسبا نفسه لكم، فإذا سمع الصوت أجاب وأرشد الضال منكم وحبس عليه دابته.

من خاف من الاسد على نفسه [أ]وغنمه فليخط عليها خطة وليقل: "اللهم رب دانيال والجب، ورب كل أسد مستأسد، احفظني واحفظ غنمي."

ومن خاف منكم العقرب فليقرأ هذه الآيات "سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ. إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ."

Whenever you get frightened from becoming drowned you should read *'...In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!'*[22]

You should shave the hair of your children when they are seven days old. Their head should be shaved and alms in the form of silver or gold equal in weight to their hair should be given as charity to Muslims. This is what God's Prophet (MGB) did the same with Al-Hassan (MGB) and Al-Hussein (MGB) and his other offspring (MGB).

Whenever you give something to a beggar ask him to pray for you. His prayer for you would be accepted, although since hey lies, his prayer for himself would never be accepted.

You should kiss the hand with which you give something to a beggar, since the Honorable the Exalted God receives it before it reaches the beggar's hand. The Honorable the Exalted God says, '*Know they not that God doth accept repentance from His votaries and receives their gifts of charity...'*[23]

You should give charity at night since that would extinguish God's anger – may His Majesty be Exalted.

You should consider whatever you say to be a part of your deeds.

Speak as little as possible except for fair speech.

Give in charity from what God has given you, since the position of one who gives charity is like that of one who fights in the way of God. Anyone who is sure that God will reward him would give charity and anyone who is not sure would withhold it.

Anyone who is sure and then doubts should maintain his certitude because doubt would not invalidate certitude.

27-6 Do not give false testimony.

Do not sit at a table at which alcohol is served since you never know when you will die.

When you go to the table to eat, sit like a good servant of God. Do not sit with your legs crossed, since God doesn't like this kind of sitting and considers those who sit that way to be His enemy.

The Prophets dined after dusk.

Do not forgo eating dinner since that would ruin the body.

Fever is the forerunner for death. It is God's prison on the Earth. Whenever God wants to imprison someone on the Earth, he would get a fever. Fever would shed one's sins as leaves fall off a tree in the

fall.

All illnesses are internal except for wounds and fever that enter the body.

من خاف منكم الغرق فليقرأ: "بِاسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ . بِسْمِ اللهِ الْمَلِكِ الْحَقِّ. وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ".

عقوا عن أولادكم يوم السابع وتصدقوا إذا حلقتموهم بزنة شعورهم فضة على مسلم، كذلك فعل رسول الله صلى الله عليه وآله بالحسن والحسين وسائر ولده.

إذا ناولتم السائل الشيء فسألوه أن يدعو لكم، فانه يجاب فيكم ولا يجاب في نفسه، لانهم يكذبون.

وليرد الذي يناوله يده إلى فيه فليقبلها، فان الله عز وجل يأخذها قبل أن تقع في يد السائل، كما قال الله عز وجل: "أَلَمْ يَعْلَمُوا أَنَّ اللهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ".

تصدقوا بالليل فان الصدقة بالليل تطفيء غضب الرب جل جلاله.

احسبوا كلامكم من أعمالكم يقل كلامكم إلا في خير.

أنفقوا مما رزقكم الله عز وجل فان المنفق بمنزلة المجاهد في سبيل الله. فمن أيقن بالخلف جاد وسخت نفسه بالنفقة.

من كان على يقين فشك فليمض على يقينه فان الشك لا ينقض اليقين.

لا تشهدوا قول الزور، ولا تجلسوا على مائدة يشرب عليها الخمر، فان العبد لا يدري متى يؤخذ 6-27.

إذا جلس أحدكم على الطعام فليجلس جلسة العبد، ولا يضعن أحدكم إحدى رجليه على الاخرى و[لا] يتربع، فانها جلسة يبغضها الله، ويمقت صاحبها.

عشاء الانبياء بعد العتمة. ولا تدعوا العشاء فان ترك العشاء خراب البدن.

الحمى رائد الموت وسجن الله في الارض، يحبس فيه من يشاء من عباده، وهي تحت الذنوب كما يتحات الوبر من سنام البعير.

ليس من داء إلا وهو من داخل الجوف إلا الجراحة والحمى، فانهما يردان على الجسد ورودا.

Lessen the burning of fever with violet and cool water, since such a burning is from hell.

Do not treat a Muslim until illness overtakes him.

Saying supplications would change destiny. Use it as a tool for defense.

There are ten good aspects of making ablutions after cleaning one's self.

Do not be lazy since a lazy person would not honor the Honorable the Exalted God's rights.

You should renew your ablutions when you let out bad-smelling air.

Cleanse yourself since the Honorable the Exalted God doesn't like a filthy person and anyone who sits with him would hate him.

You should not play with your beard while you are saying your prayers. You should not play with anything else either while you are praying.

Strive to do good deeds before you get busy with other work.

A believer is one who suffers himself while others are comfortable with him.

The best of your sayings are the remembrance of the Honorable the Exalted God.

Do not commit sins since that would imprison your share of daily bread.

Treat the patients in your family by giving charity, and guard your property by paying the alms-tax.

Prayer is the tool for becoming near to God for all pious people.

Hajj is the weak people's holy war.

The Holy War for a women is taking good care of her husband.

Poverty is the greatest death.

Having a small family is a type of wealth.

Destiny is half of life.

Sadness is half of oldness.

No one who is moderate will ever become poor.

Whoever seeks advice regarding his affairs would not get harmed.

Kindness is good to noble or religious men.

There is a fruit for everything. The fruit of good deeds lies in hurrying up in doing them.

Anybody who is certain that God will give in return would give charity.

The reward of one who doesn't do anything in times of difficulty will be ruined.

اكسروا حر الحمى بالبنفسج والماء البارد، فان حرها من فيح جهنم.

لا يتداوى المسلم حتى يغلب مرضه صحته.

الدعاء يرد القضاء المبرم، فاتخذوه عدة.

للوضوء بعد الطهور عشر حسنات، فتظهروا.

إياكم والكسل، فانه من كسل لم يؤد حق الله عز وجل.

تنظفوا بالماء من النتن الريح الذي يتأذى به.

تعهدوا أنفسكم، فان الله عز وجل يبغض من عباده القاذورة الذي يتأنف به من جلس إليه.

لا يعبث الرجل في صلاته بلحيته ولا بما يشغله عن صلاته.

بادروا بعمل الخير قبل أن تشغلوا عنه بغيره.

المؤمن نفسه منه في تعب والناس منه في راحة.

وليكن جل كلامكم ذكر الله عز وجل.

احذروا الذنوب فان العبد ليذنب فيحبس عنه الرزق.

داووا مرضاكم بالصدقة.

حصنوا أموالكم بالزكاة.

الصلاة قربان كل تقي.

الحج جهاد كل ضعيف.

جهاد المرأة حسن التبعل.

الفقر هو الموت الاكبر.

قلة العيال أحد اليسارين.

التقدير نصف العيش.

الهم نصف الهرم.

ما عال امرؤ اقتصد، وما عطب امرؤ استشار.

لا تصلح الصنيعة إلا عند ذي حسب أو دين.

لكل شيء ثمرة وثمرة المعروف تعجيله.

من أيقن بالخلف جاد بالعطية.

من ضرب يديه على فخذيه عند مصيبة حبط أجره.

The best deed for man is waiting for the arrival of the Relief (i.e. the Riser (MGB)) from the Honorable the Exalted God.

He who makes his mother and father sad has becomes disobedient of them.

Expedite the arrival of your sustenance by giving charity.

Fend off calamities by saying supplications before the calamities arrive.

I swear by Him who splits up a seed and creates man, the speed with which poverty and calamities rush towards a believer is more than the downward speed of the flood from the top of the mountain and the running speed of camels.

Ask God for protection against calamities since hard disasters can take away one's religion.

27-7 Whoever learns a lesson from other people's conditions would prosper.

Foster good behavior in yourself. A Muslim can attain good behavior by staying up at nights in worship and fasting.

God would feed anyone - who drinks alcohol and knows that it is forbidden – with the stinky blood of the people of Hell, although he is forgiven.

You should not make a bet regarding what would constitute sin. You should not swear to cut off your relations of kin either.

One who invites others to do good deeds but doesn't himself do good deeds is like a person who wants to shoot an arrow without a bow.

A Muslim woman should put on perfume only for her husband.

Anyone who is killed for keeping his property is considered to be a martyr.

One who is ripped off (in a deal) is neither praiseworthy nor is he to be rewarded.

An offspring's testifying without his father's permission and a wife's testifying without her husband's

permission is not correct.

Not speaking for a whole day from the morning until night is not good unless one is busy remembering the Honorable the Exalted God.

There is no emigration from an Islamic environment. There will be no migration after victory.[24] Do business so that you do not become needy of people, since the Honorable the Exalted God likes honest businessmen.

Nothing is dearer to the Honorable the Exalted God than prayer. Worldly affairs should not prevent you from praying on time because the Honorable the Exalted God has complained about such people and said they are those '*Who are neglectful of their prayers...* '[25] This means that they are neglectful and do not pay enough attention to the prayer times.

أفضل أعمال المرء إنتظار الفرج من الله عز وجل.

من أحزن والديه فقد عقهما.

استنزلوا الرزق بالصدقة.

ادفعوا أمواج البلاء عنكم بالدعاء قبل ورود البلاء، فو الذي فلق الحبة وبرأ النسمة، للبلاء أسرع إلى المؤمن من انحدار السيل من أعلى التلعة إلى أسفلها ومن ركض البرازين.

سلوا الله العافية من جهد البلاء، فان جهد البلاء ذهاب الدين.

السعيد من وعظ بغيره فاتعظ 7–27.

روضوا أنفسكم على الاخلاق الحسنة، فان العبد المسلم يبلغ بحسن خلقه درجة الصائم القائم.

من شرب الخمر وهو يعلم أنها حرام سقاه الله من طينة خبال، وإن كان مغفورا له.

لا نذر في معصية، ولا يمين في قطيعة.

الداعي بلا عمل كالرامي بلا وتر.

لتتطيب المرأة المسلمة لزوجها.

المقتول دون ماله شهيد.

المغبون غير محمود ولا مأجور.

لا يمين لولد مع والده، ولا للمرأة مع زوجها.

لا صمت يوم إلى الليل إلا بذكر الله عز وجل.

لا تعرب بعد الهجرة، ولا هجرة بعد الفتح.

تعرضوا للتجارة فان فيها غنى لكم عما في أيدي الناس، وإن الله عز وجل يحب العبد المحترف الامين.

ليس عمل أحب إلى الله عز وجل من الصلاة، فلا يشغلنكم عن أوقاتها شيء من امور الدنيا، فان الله عز وجل ذم أقواما فقال: "الَّذِينَ هُمْ عَنْ صَلاَتِهِمْ سَاهُونَ." يعني أنهم غافلون استهانوا بأوقاتها.

Know that your enemies are hypocrites when doing a good deed. The Honorable the Exalted God would not grant them success and would not accept anything but a sincere deed.

Goodness doesn't become old. Sins would not be forgotten. The Majestic God is with those who have piety and do good.

A believer would not trick his brother, betray him, debase him or have bad suspicions of him. He would not tell him, 'I hate you'.

Seek a maiden for your brother to marry, but if you did not find one, seek a pious woman for him to marry.

It is easier to destroy a mountain than it is to abolish the rule of an emperor whose life has not ended yet. Seek help from God and be patient, since God would grant the Earth as inheritance to those of His

servants whom He wills. There is a good ending for the pious ones.

Do not hurry before it is the right time, since then you may become sorry. Do not put things off too much, since then your hearts may get hardened.

Have mercy upon the weak ones and seek the Honorable the Exalted God's Mercy for yourself by having mercy upon them.

I admonish you against gossiping about a Muslim, since a Muslim would not gossip about his brethren. The Honorable the Exalted God has admonished against this and said, '*Would any of you like to eat the flesh of his dead brother?...'*[26]

A Muslim would not hold his hands together in prayer while he is standing in front of the Honorable the Exalted God. This would be like what the unbelievers, i.e. the Magians do

You should sit down like a servant of God when you want to eat. Eat on the ground and do not drink while standing up.

Whenever you encounter a biting living creature while you are praying, you should bury it under the ground, spit on it, or wrap it up in some cloth until you finish saying your prayer.

Turning the head away from the direction of the *Qibla* (prayer direction) would invalidate the prayer. Whoever does so should say his prayer again including the *azan*[27], the *iqamah*[28] and the *Takbirs*.

The properties of whoever recites the Chapter *Al-Ikhlas*[29] eleven times before sunrise would be safe.

Whoever recites the Chapter *Al-Ikhlas*[30] (and the Chapter *Al-Qadr*[31]) before sunrise would be safe from committing any sins on that day no matter how hard Satan tries.

اعلموا أن صالحي عدوكم يرائي بعضهم بعضا، ولكن الله عز وجل لا يوفقهم ولا يقبل إلا ما كان له خالصا.

البر لا يبلى والذنب لا ينسى، والله الجليل مع الذين اتقوا والذين هم محسنون.

المؤمن لا يغش أخاه ولا يخونه ولا يخذله ولا يتهمه، ولا يقول له: أنا منك بريء.

اطلب لاخيك عذرا، فان لم تجد له عذرا فالتمس له عذرا.

مزاولة قلع الجبال أيسر من مزاولة ملك مؤجل.

واستعينوا بالله واصبروا فان الارض لله يورثها من يشاء من عباده، والعاقبة للمتقين.

لا تعاجلوا الامر قبل بلوغه فتندموا، ولا يطولن عليكم الامد فتقسوا قلوبكم.

ارحموا ضعفاءكم واطلبوا الرحمة من الله عز وجل بالرحمة لهم.

إياكم وغيبة المسلم، فان المسلم لا يغتاب أخاه، وقد نهى عز وجل عن ذلك فقال: "وَلاَ يَغْتَبْ بَعْضُكُمْ بَعْضاً أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتاً".

لا يجمع المسلم يديه في صلاته وهو قائم بين يدي الله عز وجل، يتشبه بأهل الكفر، يعني المجوس.

ليجلس أحدكم على طعامه جلسة العبد، وليأكل على الارض، ولا يشرب قائما.

إذا أصاب أحدكم الدابة وهو في صلاته فليدفنها ويتفل عليها أو يصيرها في ثوبه حتى ينصرف.

الالتفات الفاحش يقطع الصلاة، وينبغي لمن يفعل ذلك أن يبتدئ الصلاة بالاذان والاقامة والتكبير.

من قرأ قُلْ هُوَ اللهُ أَحَدٌ من قبل أن تطلع الشمس [إحدى عشرة مرة] ومثلها إِنَّا أَنْزَلْنَاهُ ومثلها آية الكرسي منع ماله مما يخاف.

من قرأ قُلْ هُوَ اللهُ أَحَدٌ [و إِنَّا أَنْزَلْنَاهُ] قبل أن تطلع الشمس لم يصبه في ذلك اليوم ذنب وإن جهد إبليس.

You should take refuge in God from any deviation in religion and domination of men. Whoever opposes us would get destroyed. Tucking up the clothes helps to keep them clean as the Blessed the Sublime God said, “*And thy garments keep free from stain!”*[32] Thus, God has ordered us to tuck up our clothes.

One spoon of honey is the treatment for all ailments. The Blessed the Sublime God said, “*…there issues from within their bodies a drink of varying colors, wherein is healing for men…”*[33] That includes reciting the Quran.

27–8 Chewing gum could reduce the phlegm.

Start your meals with a little bit of salt. If you only knew the benefits of salt, you would prefer it to any antidotes. Seventy pains plus what no one but the Honorable the Exalted God knows of would be fended off of anyone who starts his meals by taking a little bit of salt.

Pour some cool water on a head with fever in the summer in order to reduce the fever.

You should fast three days each month. The reward would equal that of fasting your whole life. You should fast on two Thursdays in between which there is a Wednesday on which to fast. The Honorable the Exalted God created Hell on a Wednesday.

Whenever you need something you should go out after it at the dawn of a Thursday since God's Prophet (MGB) said, 'O God! Please bless the dawn of Thursdays for my people.' When you leave the house you should recite the end of the Chapter Al-Imran and the verse of the Throne (*Ayat al-Kursi*)34 and *Inna Anzalnahu* and the Opening Chapter (*Al-Fatiha*35) with the hope that his worldly needs and those of the Hereafter be fulfilled.

You should wear thick clothing since those who wear thin clothing have a weak faith. You should not stand to pray in front of God – may His Majesty be Exalted – wearing thin clothing.

Repent to the Honorable the Exalted God and enter His circle of Love since the Honorable the Exalted God loves those who repent, those who are clean and the believers who repent.

Whenever a believer insults his believing brother their relationship will be hurt. If one calls another one an unbeliever, then one of them would become an unbeliever. Once one accuses another Muslim, the faith in Islam melts in his heart as salt would dissolve in water.

The doors of repentance are open to anybody who wants to repent. Repent to God sincerely. Maybe your Lord would cover up your sins.

You should honor your covenants. Blessings and happiness would not be destroyed except by the sins which you commit.

استعيذوا بالله من ضلع الدين وغلبة الرجال.

من تخلف عنا هلك.

تشمير الثياب طهور لها، قال الله تبارك وتعالى: "وَثِيَابَكَ فَطَهِّرْ." أي فشمر.

لعق العسل شفاء من كل داء، قال الله تبارك وتعالى: "يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ." وهو

مع قراءة القرآن.

مضغ اللبان يذيب البلغم 8-27.

وابدؤوا بالملح في أول طعامكم، فلو يعلم الناس ما في الملح لاختاروه على الترياق المجرب. من ابتدأ طعامه بالملح ذهب عنه سبعون داء وما لا يعلمه إلا الله عز وجل.

صبوا على المحموم الماء البارد في الصيف فإنه يسكن حرها.

صوموا ثلاثة أيام في كل شهر، فهي تعدل صوم الدهر، ونحن نصوم خميسين بينهما أربعاء، لان الله عز وجل خلق جهنم يوم الاربعاء.

إذا أراد أحدكم حاجة فليبكر في طلبها يوم الخميس، فإن رسول الله صلى الله عليه وآله قال: "اللهم بارك لامتي في بكورها يوم الخميس." وليقرأ إذا خرج من بيته الآيات من آخر آل عمران، وآية الكرسي، وإنا أنزلناه، وأم الكتاب، فإن فيها قضاء لحوائج الدنيا والآخرة.

عليكم بالصفيق من الثياب، فإنه من رق ثوبه رق دينه.

لا يقومن أحدكم بين يدي الرب جل جلاله وعليه ثوب يشف.

توبوا إلى الله عز وجل وادخلوا في محبته، فان الله عز وجل يحب التوابين ويحب المتطهرين، والمؤمن تواب.

إذا قال المؤمن لاخيه: "اف" انقطع ما بينهما، فاذا قال له: "أنت كافر: كفر أحدهما.

وإذا اتهمه انماث الاسلام في قلبه كما ينماث الملح في الماء.

باب التوبة مفتوح لمن أرادها، فتوبوا إلى الله توبة نصوحا عسى ربكم أن يكفر عنكم سيئاتكم.

وأوفوا بالعهد إذا عاهدتم، فما زالت نعمة ولا نضارة عيش إلا بذنوب اجترحوها.

God would not oppress his servants. The people would not have faced any calamities if they supplicated. Blessings will depart when calamities befall. Cry at the Threshold of the Honorable the Exalted God with good intentions and then God will amend things and give back the good things.

Whenever things become hard to do, a Muslim should ask the Honorable the Exalted God for help since the key to everything is in His hands.

There are three characteristics in every man. They are evil omen; pride or haughtiness; and high aspirations. Whenever you feel an evil omen, you should ignore it and mention the Honorable the Exalted God. Whenever you fear that you are becoming haughty, you should eat along with your servants, and milk the calf[36]. When you feel that high aspirations are driving you crazy, you should ask the Honorable the Exalted God not to leave you alone with your disobedient self to be led to sins.

Associate with people based on what are generally accepted norms, not on what they do not believe in. Do not force anything upon us or yourselves. Indeed our affairs are difficult and no one but the nearby-stationed angels and persons whose wholehearted faith God has tested can withstand it.

When Satan tempts you, you should take refuge in God and say, 'I believe in Allah and in His Messenger, with pure sincerity in the religion.'

Whenever the Honorable the Exalted God grants a believer some new clothes, he should perform the ritual ablutions (*wuzu*) and say two units of prayers in which he recites the Mother of the Book (i.e. the first Chapter of the Holy Quran), the verse of the Throne (*Ayat al-Kursi*)[37], *Qul Hoallahu Ahad* (*Al-Ikhlas*[38]), and *Inna Anzalnaho fi laylatul Qadr* (*Al-Qadr*)[39]. Then he should praise God who has covered up his private parts and adorned him amongst the people and say the following many times, *'There is no power nor any strength save in God the Sublime the Great.'*

He should not commit any sins wearing those clothes. There are as many angels as there are yarns in those clothes who ask God for his forgiveness and God's Mercy.

27-9 Do not be pessimistic about each other since the Honorable the Exalted God has prohibited it.

I will be along with God's Prophet at the Heavenly Pool[40]. My household and my grandsons will be with me. Whoever wants us should follow our sayings and deeds. There are good folks in every family for whom we shall intercede. We shall also intercede on behalf of those who love us.

Therefore you should compete with each other for seeing us at the Heavenly Pool. We shall block off our enemies from access to it and shall satiate our lovers with it.

إن الله ليس بظلام للعبيد. ولو أنهم استقبلوا ذلك بالدعاء والانابة لم تزل. ولو أنهم إذا نزلت بهم النقم وزالت عنهم

النعم فزعوا إلى الله عز وجل بصدق من نياتهم ولم يهنوا ولم يسرفوا لاصلح الله لهم كل فاسد ولرد عليهم كل صالح.

وإذا ضاق المسلم فلا يشكون ربه عز وجل، وليشتك إلى ربه الذي بيده مقاليد الامور وتدبيرها.

في كل امرئ واحدة من ثلاث: الطيرة والكبر والتمني، فاذا تطير أحدكم فليمض على طيرته وليذكر الله عز وجل. وإذا خشى الكبر فليأكل مع عبده وخادمه وليحلب الشاة، وإذا تمنى فليسأل الله عز وجل ويبتهل إليه ولا ينازعه نفسه إلى الاثم.

خالطوا الناس بما يعرفون، ودعوهم مما ينكرون، ولا تحملوهم على أنفسكم وعلينا.

إن أمرنا صعب مستصعب لا يحتمله إلا ملك مقرب أو نبي مرسل أو عبد قد امتحن الله قلبه للايمان.

إذا وسوس الشيطان إلى أحدكم فليتعوذ بالله وليقل: "آمنت بالله وبرسوله مخلصا له الدين."

إذا كسى الله عز وجل مؤمنا ثوبا جديدا فليتوضأ وليصل ركعتين يقرأ فيهما أم الكتاب وآية الكرسي وقُلْ هُوَ اللهُ أَحَدٌ، وإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، ثم ليحمد الله الذي ستر عورته وزينه في الناس وليكثر من قول "لا حول ولا قوة إلا بالله العلي العظيم." فإنه لا يعصي الله فيه، وله بكل سلك فيه ملك يقدس له ويستغفر له ويترحم عليه.

اطرحوا سوء الظن بينكم، فإن الله عز وجل نهى عن ذلك 9-27.

أنا مع رسول الله صلى الله عليه وآله ومعي عترتي وسبطي على الحوض، فمن أرادنا فليأخذ بقولنا وليعمل عملنا، فان لكل أهل بيت نجيبا ولنا شفاعة، ولاهل مودتنا شفاعة، فتنافسوا في لقائنا على الحوض، فانا نذود عنه أعداءنا ونسقي منه أحباءنا وأولياءنا.

Anyone who takes a sip of the Heavenly Pool's water will never become thirsty. There are two Heavenly Creeks flowing into our Pool. One of them is called *Tasnim* and the other one is called *Mo'een.* There is saffron dirt on the side of the Pool with pearls and rubies as pebbles. This Pool is called *Al-Kauthar.*

The good flow of affairs is up to the Honorable the Exalted God. It is not based upon the will of the people. Were it based upon the will of the people, they never would have chosen others (to follow) instead of us. However, God wants to make certain people especial as He wills. You should thank God

since He has made you especial with a great blessing being that you are born legitimately.

On the Resurrection Day every eye will be crying and sleepless except for the eyes of those whom God has made especial through His Nobility and have cried over the calamities imposed upon Al-Hussein (MGB) and the Holy Household of Muhammad (MGB).

Our followers[41] are like honey bees. If people knew (about the sweetness of) what they believed in, they would eat them up.

You should not rush to eat until you get finished. You should also not rush when you are in the toilet.

When you wake up from sleep, you should say 'There is no god save Allah, the All-clement, the All-Noble, the Ever-living, the Self-Subsisting. He has power over all things. All glory be to the Lord of the Prophets and the God of the Messengers. All glory be to the Lord of the seven heavens, the seven layers of the earth, and whatever is between them, and the Lord of the Great Throne. All praise is due to Allah, the Lord of the Worlds.'

Once you sit down you should say the following before you stand up, 'Sufficient to me is Allah. Sufficient to me is the Lord against the servants (of Him). Sufficient to me is He Who has been always sufficient to me. Sufficient to me is Allah, and He is the best of all guardians.

When you wake up at night you should look at the stars in the sky and recite the last four verses of the Chapter *Al-i-Imran* as follows, *'Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the* (*wonders of*) *creation in the heavens and the Earth,* (*with the thought*)*: "Our Lord! not for naught Hast Thou created* (*all*) *this! Glory to Thee! Give us salvation from the penalty of the Fire. Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers! Our Lord! we have heard the call of one calling* (*Us*) *to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous. Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise.'*[42]

ومن شرب منه شربة لم يظمأ بعدها أبدا. حوضنا مترع فيه مثعبان ينصبان من الجنة: أحدهما من تسنيم، والآخر من معين، على حافتيه الزعفران، وحصاه اللؤلؤ والياقوت، وهو الكوثر.

إن الامور إلى الله عز وجل ليست إلى العباد، ولو كانت العباد ما كانوا ليختاروا علينا أحدا، ولكن الله يختص برحمته من يشاء، فاحمدوا الله على ما اختصكم به من بادي النعم، على طيب الولادة.

كل عين يوم القيامة باكية، وكل عين يوم القيامة ساهرة، إلا عين من اختصه الله بكرامته، وبكى على ما ينتهك من

الحسين وآل محمد عليهم السلام.

شيعتنا بمنزلة النحل، لو يعلم الناس ما في أجوافها لاكلوها.

لا تعجلوا الرجل عند طعامه حتى يفرغ، ولا عند غائطه حتى يأتي على حاجته.

إذا انتبه أحدكم من نومه فليقل: "لا إله إلا الله الحليم الكريم الحي القيوم، وهو على كل شيء قدير، سبحان رب النبيين وإله المرسلين و[سبحان] رب السموات السبع وما فيهن ورب الارضين السبع وما فيهن ورب العرش العظيم والحمد لله رب العالمين."

فاذا جلس من نومه فليقل قبل أن يقوم: "حسبي الله حسبي الرب من العباد، حسبي الذي هو حسبي منذ كنت، حسبي الله ونعم الوكيل."

وإذا قام أحدكم من الليل فلينظر إلى أكناف السماء وليقرأ: " إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهَارِ لايَاتٍ لِأُولِي الْأَلْبَابِ (190) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (191) رَبَّنَا إِنَّكَ مَنْ تُدْخِلْ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (192) رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الأَبْرَارِ (193) رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لا تُخْلِفُ الْمِيعَادَ 194))."

The *Zamzam* well can take away pains. Drink its water. The well is located at the *Rukn* where the *Hajar ul-Aswad*[43] is located since there are four Heavenly creeks flowing under the *Hajar ul-Aswad* called *Al-Forat*, *Al-Niel*[44], *Al-Seihan*[45], and *Al-Jeihan*[46] which are in two streams.

A Muslim should not go to fight along with one in whose orders there can be no assurance of and who may not abide by the Decrees of the Honorable the Exalted God regarding booties. Should one die in these conditions, he would be considered to be an aid to our enemies for having usurped our rights and having shed our blood. Such a death is similar to death in the Age of Ignorance.

The remembrance of us – the members of the Holy Household – is the treatment for pains, illnesses and the temptations of hearts. Our friendship brings the satisfaction of the Honorable the Exalted Lord.

Anyone who follows our orders is going to be with us in the Holy Presence. Anyone who awaits our Rule is like a person whose blood is shed in the way of God.

God will throw into the Fire anyone who participates in a war against us or who hears our cry for justice but doesn't help us.

27-10 We are the gates to safety. We save whoever is oppressed, has no way to flee and calls out for justice. We are the gates of peace. Whoever enters the, shall be saved and whoever disobeys us will be destroyed.

God starts with us. God destroys by us what He wishes to destroy. God establishes everything through us. God will fend off hard times from you due to us. God will descend rain due to us. You should not be deceived and turn away from God due to your pride.

There has been no drops of Mercy from the Heavens since the Honorable the Exalted God closed the gates of Heaven. Once our Riser (MGB) uprises, there will come down drops of rain from the heavens; plants will grow out of the ground; hatred will be removed from the hearts of the people; beasts and other animals will be in peace with each other such that a woman can walk from Iraq to Syria stepping on greenery all the way with her adornments on and no beasts would frighten her.

You would be amazed if you knew the rank you attain when you stand up against your enemies.

Once you lose me, you will see many things from the hands of the unbelievers, the enemies, the selfish people who will belittle God's right and threaten your life. Then you will wish death. Once this happens you should unite together and do not divide up into several groups. You should adhere to God's Strong Rope.

الاطلاع في بئر زمزم يذهب الداء، فاشربوا من مائها مما يلي الركن الذي فيه الحجر الاسود، فإن تحت الحجر أربعة أنهار من الجنة: الفرات والنيل وسيحان وجيحان، وهما نهران.

لا يخرج المسلم في الجهاد مع من لا يؤمن على الحكم ولا ينفذ في الفيء أمر الله عز وجل، فان مات في ذلك كان معينا لعدونا في حبس حقوقنا والاشاطة بدمائنا وميتته ميتة جاهلية.

ذكرنا أهل البيت شفاء من العلل والاسقام ووسواس الريب، وجهتنا رضا الرب عز وجل. والآخذ بأمرنا معنا غدا في حظيرة القدس. والمنتظر لامرنا كالمتشحظ بدمه في سبيل الله.

من شهدنا في حربنا أو سمع واعيتنا فلم ينصرنا أكبه الله على منخريه في النار.

ونحن باب الغوث إذا اتقوا وضاقت عليهم المذاهب، ونحن باب حطة، وهو باب السلام، من دخله نجا 10-27 ومن تخلف عنه هوى، بنا يفتح الله، وبنا يمحو ما يشاء، وبنا يثبت، وبنا يدفع الله الزمان الكلب، وبنا ينزل الغيث،

فلا يغرنكم بالله الغرور.

ما أنزلت السماء [من] قطرة من ماء منذ حبسه الله عز وجل، ولو قد قام قائمنا لانزلت السماء قطرها، ولاخرجت الارض نباتها، ولذهب الشحناء من قلوب العباد، واصطلحت السباع والبهائم حتى تمشي المرأة بين العراق إلى الشام لا تضع قدميها إلا على النبات وعلى رأسها زينتها لا يهيجها سبع ولا تخافه.

لو تعلمون مالكم في مقامكم بين عدوكم وصبركم على ما تسمعون من الاذى لقرت أعينكم، ولو فقدتموني لرأيتم من بعدي امورا يتمنى أحدكم الموت مما يرى من أهل الجحود والعدوان من أهل الاثرة والاستخفاف بحق الله تعالى ذكره والخوف على نفسه، فاذا كان ذلك فاعتصموا بحبل الله جميعا ولا تفرقوا.

I advise you to be patient, to pray and be pious. You should know that the Blessed the Sublime God despises hypocritical people. Therefore, do not deviate from what is right.

Do not give up friendship with the righteous ones. Whoever prefers others to us will be destroyed. He will also be at a loss in this world. He will leave it (i.e. die) with regret.

When you enter your house, greet your family by saying *'Peace be upon you.'*[47] If no one is at home, say, *'peace be upon us from our Lord.'*[48]

You should recite the Chapter *Al-Ikhlas*[49] while entering your house, since that would eliminate poverty.

Teach your children how to pray and question them about it when they become eight years old.

Do not get near dogs. Anybody who touches a wet dog should make ablutions. Anyone who touches a dry dog should sprinkle water on his clothes.

If you hear a tradition from us which you do not understand, compare it with other works by us, and ponder over it until the truth becomes known to you.

Do not be one who rushes to divulge the secrets.

The people who have boasted about us should return to the limits of our instructions, and the people who have neglected us should join us.

Whoever adheres to us will reach the goal. However, whoever follows ways other than our way will be drowned.

There are flocks of God's Mercy for our friends, and there are flocks of God's Wrath for our enemies.

Moderation is our way, and there is progress in following our orders.

Doubting about which units you are saying will invalidate the following prayers: the *Al-Vatr* prayers[50], the Friday prayers, in the first two units of all prayers, the dawn prayer and the evening prayer.

When you are not clean you should not recite the Quran until you make ablutions.

When you are saying your prayers you should honor and perform any necessary prostrations and bowings for the Chapters which you recite.

You should not pray in such clothing that the people of Lot wore.

27-11 A man can say his prayer in a piece of clothing which he fastens up to his neck and in a shirt which he buttons up.

وعليكم بالصبر والصلاة والتقية.

اعلموا أن الله تبارك وتعالى يبغض من عباده المتلون، فلا تزولوا عن الحق وولاية أهل الحق، فان من استبدل بنا [بحسرة هلك وفاتته الدنيا وخرج منها].

إذا دخل أحدكم منزله فليسلم على أهله يقول: "السلام عليكم." فان لم يكن له أهل فليقل السلام علينا من ربنا، وليقرأ قُلْ هُوَ اللهُ أَحَدٌ حين يدخل منزله، فانه ينفي الفقر.

علموا صبيانكم الصلاة، وخذوهم بها إذا بلغوا ثماني سنين.

تنزهوا عن قرب الكلاب، فمن أصاب الكلب وهو رطب فليغسله، وإن كان جافا فلينضخ ثوبه بالماء.

إذا سمعتم من حديثنا ما لا تعرفون فردوه إلينا وقفوا عنده، وسلموا حتى يتبين لكم الحق، ولا تكونوا مذاييع عجلى.

إلينا يرجع الغالي وبنا يلحق المقصر الذي يقصر بحقنا.

من تمسك بنا لحق، ومن سلك غير طريقتنا غرق.

لمحبينا أفواج من رحمة الله، ولمبغضينا أفواج من غضب الله، وطريقنا القصد، وفي أمرنا الرشد.

لا يكون السهو في خمس: في الوتر، والجمعة، والركعتين الاوليين من كل صلاة مكتوبة، وفي الصبح، وفي المغرب.

ولا يقرأ العبد القرآن إذا كان على غير طهور حتى يتطهر.

اعطوا كل سورة حظها من الركوع والسجود.

إذا كنتم في الصلاة لا يصلي الرجل في قميص متوشحا به فانه من أفعال قوم لوط.

تجزي الصلاة للرجل في ثوب واحد، يعقد طرفيه على عنقه وفي القميص الصفيق يزره 11-27.

You should not perform a prayer on an image or on a carpet on which there is an image. However, it is allowed to stand on such a carpet on which there is an image or throw a cloth on it so that it becomes covered. You should not tie a coin upon which there is an image onto your clothes in which you pray. However, you can put the coin into a bag or in other clothing. If you are worried about it being stolen, you may tie it onto your waist.

You should not say your prayers upon wheat, barley, other nutrients or bread.

You should not make ablutions before mentioning God's name.

Before touching the water to make ablutions one must say 'In the name of God. By God. O my Lord! Please accept me as one of those who repent. Please accept me as one of the purified ones. Once you finish making ablutions, you should say 'I bear witness that there is no god save Allah and that Muhammad is His servant and messenger,' so that you may deserve to benefit from God's Mercy.

Anyone who prays with recognition of its truthfulness would be forgiven.

One should not say the recommendable (*Nafila*) prayers at the time of the obligatory prayers unless he has an excuse. He can say the recommendable (*Nafila*) prayers after saying his obligatory prayers. He can make them up later.

When God the Blessed the Sublime said, *'Those who remain steadfast to their prayer;*[51]*'* He meant those who make up what they missed at night during the daytime and make up what they missed during the day at night.

You should not say the recommendable (*Nafila*) prayer at the time of the obligatory prayers. You should

say the obligatory prayers first, then you can pray as much as you wish.

The reward for saying prayers in Mecca or Medina equals that of saying one-thousand prayers elsewhere, and the reward for spending one Dirham in *Hajj* equals giving one-thousand *Dirhams* in charity.

One should be humble in his prayer. None of the body parts of anyone whose heart has fear of God would move. You should not play with anything while praying.

The *Qunut*[52] on Friday prayers should be said before bowing down in prostration (the *Ruku*). You should recite the Opening Chapter (*Al-Fatiha*[53]) and the Chapter *Al-Jumuah* (*Friday*)[54] in the first unit *and* the Opening Chapter (*Al-Fatiha*[55]) and the Chapter *Al-Munafiqun*[56] in the second unit of Friday prayer.

You should sit down after prostration after having said two units of prayers so that your body gets calm, then you may stand up. This is the way we did it.

لا يسجد الرجل على صورة ولا على بساط فيه صورة، ويجوز أن تكون الصورة تحت قدميه أو يطرح عليه ما يواريها.

لا يعقد الرجل الدراهم التي فيها صورة في ثوبه وهو يصلي، ويجوز أن يكون الدراهم في هميان أو في ثوب إذا خاف ويزره أى يعقد ازراره وأدخلها في العرى، ويجعلها إلى ظهره.

لا يسجد الرجل على كدس حنطة، ولا على شعير، ولا على لون مما يؤكل، ولا يسجد على الخبز.

ولا يتوضأ الرجل حتى يسمي يقول قبل أن يمس الماء: "بسم الله وبالله، اللهم اجعلني من التوابين واجعلني من المتطهرين." فاذا فرغ من طهوره قال: "أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله." صلى الله عليه وآله، فعندها يستحق المغفرة.

من أتى الصلاة عارفا بحقها غفر له.

لا يصلي الرجل نافلة في وقت فريضة إلا من عذر، ولكن يقضي بعد ذلك إذا أمكنه القضاء. قال الله تبارك وتعالى: "الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ." يعني الذين يقضون ما فاتهم من الليل بالنهار، وما فاتهم من النهار بالليل.

لا تقضي النافلة في وقت فريضة.

إبدأ بالفريضة ثم صل ما بدا لك.

الصلاة في الحرمين تعدل ألف صلاة، ونفقة درهم في الحج تعدل ألف درهم.

ليخشع الرجل في صلاته، فانه من خشع قلبه لله عز وجل خشعت جوارحه، فلا يعبث بشيء.

القنوت في صلاة الجمعة قبل الركوع الثانية، ويقرأ في الاولى الحمد والجمعة، وفي الثانية الحمد والمنافقين.

اجلسوا في الركعتين حتى تسكن جوارحكم ثم قوموا، فإن ذلك من فعلنا.

Whenever you stand in front of the Mighty the Exalted God, you should place your hands on your chests. Whenever you are standing in front of the Mighty the Exalted God you should extend out your chest, stand up straight and do not bend.

Whenever you finish saying your prayers, you should raise your hands up towards the heavens and seek what you want.

Abdullah ibn Saba asked, 'O Commander of the Faithful! Is it not true that God exists everywhere?' The Commander of the Faithful (MGB) replied, 'Yes.' Then Abdullah ibn Saba asked, 'Why is it then that one should raise his hands up towards the heavens when he prays?' He (MGB) replied, 'Have you not read the following verse, '*And in heaven is your Sustenance, as* (*also*) *that which ye are promised.'*[57] Would you then seek your sustenance elsewhere? The heavens is the place where our sustenance and whatever the Honorable the Exalted God has promised lies.

You should not finish your prayer without asking God for heaven, seeking refuge to God from hell and asking God to marry you to a green-eyed Houri[58].

Whenever you stand to say your prayers, you should say it as if it is going to be the last prayer you are ever going to say in your life.

Smiling would not void one's prayers but laughing out loud would.

Whenever you fall asleep, you should renew your ablutions.

Whenever you start to doze off or fall asleep in the middle of saying your prayers, you should stop praying since in such a prayer you might curse yourself instead of saying supplications.

Whoever who loves us by heart and helps us with his tongue and fights our enemies would be along

with us and in the same rank as we are in Paradise.

Whoever loves us by heart and helps us with tongue, but doesn't assist us in fighting our enemies would be two ranks lower.

Whoever loves us by heart, but doesn't help us either with his tongue or hand would be in Paradise.

Whoever is our enemy by heart and doesn't harm us with tongue and hand would go to Hell along with our enemies.

Whoever is our enemy by heart and doesn't harm us with his tongue would go to Hell.

Whoever is our enemy by heart and harms us with his tongue and hand would go to Hell.

إذا قام أحدكم بين يدي الله جل جلاله فليرفع يده حذاء صدره، وإذا كان أحدكم بين يدي الله جل جلاله فليتحر بصدره وليقم صلبه ولا ينحني.

إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء ولينصب في الدعاء.

فقال عبد الله بن سبا: يا أمير المؤمنين، أليس الله في كل مكان؟ قال: بلى. قال: فلم يرفع العبد يديه إلى السماء؟

قال: أما تقرأ "وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ"؟ فمن أين يطلب الرزق إلا من موضعه؟ وموضع الرزق وما وعد الله عز وجل السماء.

لا ينفتل العبد من صلاته حتى يسأل الله الجنة ويستجير به من النار ويسأله أن يزوجه من الحور العين.

إذا قام أحدكم إلى الصلاة فليصل صلاة مودع.

لا يقطع الصلاة التبسم، وتقطعها القهقهة.

إذا خالط النوم القلب وجب الوضوء.

إذا غلبتك عينك وأنت في الصلاة فاقطع الصلاة وثم، فانك لا تدري تدعو لك أو على نفسك، لعلك أن تدعو على

نفسك.

من أحبنا بقلبه وأعاننا بلسانه وقاتل معنا أعداءنا بيده فهو معنا في الجنة في درجتنا.

ومن أحبنا بقلبه وأعاننا بلسانه ولم يقاتل معنا أعداءنا فهو أسفل من ذلك بدرجتين.

ومن أحبنا بقلبه ولم يعنا بلسانه ولا بيده فهو في الجنة.

ومن أبغضنا بقلبه وأعان علينا بلسانه ويده فهو مع عدونا في النار.

ومن أبغضنا بقلبه وأعان علينا بلسانه فهو في النار.

ومن أبغضنا بقلبه ولم يعن علينا بلسانه ولا بيده فهو في النار.

27-12 The residents of Paradise look at the homes of our followers just as people look at the stars in the sky.

Whenever you finish reciting the Quranic chapters which begin with *'Sabih* or *'Yasbah*, you should say: Glory to God the Highmost.

Whenever you read the verse *'Allah and His angels send blessings on the Prophet...'*[59] you should send blessings upon the Prophet and his Holy Household whether it be during your prayer or not.

No organ in our body thanks God more than our eyes do. Guard your eyes and do not let them see whatever they want to so that it doesn't take you away from remembrance of the Honorable the Exalted God.

Whenever you finish reciting the Chapter *At-Tin*[60] you should say: "We also testify to that."

Whenever you say "Say ye, "We believe in God..." you should say *'We believe in God, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to* (*all*) *Prophets from their Lord: We make no difference between one and another of them: And we bow to God* (*in Islam*)*.'*[61]

When you sit down to say the final *Tashahhud* in your prayer, you should say: "I bear witness that there

is no god save Allah and that Muhammad is His servant and messenger and that the Hour shall definitely come, there is no doubt about it, and that Allah shall definitely resurrect those who are in graves." Then whenever you say something else your prayer is finished.

There is no form of worship that is harder than walking to God's House on foot.

Seek goodness from the camel's hooves and neck as they go back and forth.

God has named the *Zamzam* Pool *Al-Saqayat* since God's Prophet (MGB) ordered the raisins that were brought for him from Medina to be thrown into the *Zamzam* Pool. This is because its water was sour and he wanted to lower its sourness.

Once soaked raisins get old, you should not drink of it since it would ferment into wine.

When a man becomes naked, Satan would look at him and get envious. Therefore cover yourself up. A man should not take his clothes off from his thighs and sit in a community.

You should not go to the mosque after eating something which smells bad.

A man should hold up his lower abdomen while in prostration of an obligatory prayer.

إن أهل الجنة لينظرون إلى منازل شيعتنا كما ينظر الانسان إلى الكواكب في السماء 12-27.

إذا قرأتم من المسبحات الاخيرة فقولوا: "سبحان الله الاعلى".

وإذا قرأتم "إِنَّ اللهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ..." فصلوا عليه في الصلاة كنتم أو في غيرها.

ليس في البدن شيء أقل شكرا من العين، فلا تعطوها سؤلها فتشغلكم عن ذكر الله عز وجل.

إذا قرأتم وَالتِّينِ فقولوا في آخرها: "ونحن على ذلك من الشاهدين".

إذا قرأتم "قُولُوا آمَنَّا بِاللهِ" فقولوا: "آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ".

إذا قال العبد في التشهد في الاخيرتين وهو جالس: "أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور،" ثم أحدث حدثا فقد تمت صلاته.

ما عبد الله بشيء أشد من المشي إلى بيته.

اطلبوا الخير في أخفاف الابل وأعناقها، صادرة وواردة.

إنما سمي السقاية، لان رسول الله صلى الله عليه وآله أمر بزبيب اتي به من الطائف أن ينبذ ويطرح في حوض زمزم، لان ماءها مر، فأراد أن يكسر مرارته، فلا تشربوا إذا عتق.

إذا تعرى الرجل نظر إليه الشيطان فطمع فيه، فاستتروا.

ليس للرجل أن يكشف ثيابه عن فخذه ويجلس بين قوم.

من أكل شيئا من المؤذيات بريحها فلا يقربن المسجد.

ليرفع الرجل الساجد مؤخره في الفريضة إذا سجد.

When you want to make ablutions you should first wash your two forearms.

When you say prayer say it such that you can hear yourself reciting and saying the *Takbir* and *Tasbih.*

Look to the right whenever you finish your prayers.

Take something from this world (on your trip to the Hereafter). Indeed the best thing that you can take from it is piety.

The Children of Israel were divided up into two groups that were lost. One was lost at sea and the other one was lost in the desert.

You should not eat any animals that you do not recognize to be legitimate.

Whenever a believer gets ill and doesn't complain to anyone but God for three days, God will bestow upon him health.

When one is only interested in filling his stomach and fulfilling his sexual desires, he gets farther away from God.

One should not go on a trip that might harm his religion or prayer.

There are four who hear everyone: The Prophet (MGB), Paradise, the Fire, and the green-eyed Houries.[62] When one finishes saying his prayer, he should send blessings upon Muhammad (MGB) and his Holy Household, ask God for Paradise, ask God for protection from the Fire, ask God to be paired up with green-eyed Houries[63]. In fact, the Prophet (MGB) hears the prayers of whoever sends blessings upon the Prophet Muhammad (MGB) and takes them up to God. When anyone asks God for Paradise, Paradise would say, 'O Lord! Please grant to your servant what he has asked Thee for.' When anyone seeks protection from the Fire, the Fire would say, 'O Lord! Protect your servant from what he seeks protection.' And when anyone asks for green-eyed Houries, they will say, 'O Lord! Please grant your servant what he asks for.'

Music is the cry of Satan for Paradise.

Whenever any of you decides to go to sleep, you should put your right hand under your right cheek and say the following: "In the Name of Allah. I put my side for the sake of Allah, following the faith of Abraham, the religion of Muhammad, and the loyalty to him whom Allah has imposed loyalty to him on me. Only that which Allah wills shall come to pass, and whatever He does not will shall never come to pass."

Anybody who says this supplication before going to sleep would be safe from a plundering thief, going under the load of a collapsed building and the angels would pray for his forgiveness.

The Honorable the Exalted God would appoint 50,000 angels to protect whomever recites the Opening Chapter of the Holy Quran (*Al-Fatiha*[64]) when he goes to bed.

إذا أراد أحدكم الغسل فليبدأ بذراعيه فليغسلهما.

إذا صليت فاسمع نفسك القراءة والتكبير والتسبيح.

إذا انفتلت من الصلاة فانفتل عن يمينك.

تزود من الدنيا فان خير ما تزود منها التقوى.

فقدت من بني إسرائيل أمتان واحدة في البحر واخرى في البر، فلا تأكلوا إلا ما عرفتم.

من كتم وجعا أصابه ثلاثة أيام من الناس وشكا إلى الله كان حقا على الله أن يعافيه منه.

ابعد ما كان العبد من الله إذا كان همه بطنه وفرجه.

لا يخرج الرجل في سفر يخاف فيه على دينه وصلاته.

اعطي السمع أربعة: النبي صلى الله عليه وآله والجنة والنار والحور العين. فإذا فرغ العبد من صلاته فليصل على النبي صلى الله عليه وآله ويسأل الله الجنة، ويستجير بالله من النار، ويسأله أن يزوجه من الحور العين، فإنه من صلى على محمد النبي صلى الله عليه وآله سمعه النبي، ورفعت دعوته، ومن سأل الله الجنة قالت الجنة: يا رب أعط عبدك ما سأله. ومن استجار من النار قالت النار: يا رب أجر عبدك مما استجارك، ومن سأل الحور العين قلن: اللهم أعط عبدك ما سأل.

الغناء نوح إبليس على الجنة.

إذا أراد أحدكم النوم فليضع يده اليمنى تحت خده الايمن وليقل: "بسم الله وضعت جنبي لله على ملة إبراهيم ودين محمد وولاية من افترض الله طاعته، ما شاء الله كان وما لم يشأ لم يكن." فمن قال ذلك عند منامه حفظ من اللص والمغير والهدم، واستغفرت له الملائكة.

من قرأ قُلْ هُوَ اللهُ أَحَدٌ حين يأخذ مضجعه وكل الله عز وجل به خمسين ألف ملك يحرسونه ليلته.

27-13 Whenever any of you decides to go to sleep, you should say the following before lying down on bed: “I seek the guard of God’s majesty, greatness, omnipotence, power, mercy, compassion, forgiveness, might, influence, unique Godhead, pillars, made, gathering, Apostle(s) , and all-powerfulness on myself, family, religion, wealth, sons, results of my deeds, and my Lord’s authority and provisions against the evils of poisonous pests, vermin, jinn, mankind, whatsoever is walking on the surface of this earth, whatsoever is going out of it, whatsoever is descending from the heavens, whatsoever is ascending there, and every creature the destiny of which is under my Lord’s control. Surely, my Lord knows the right path. He is All-Powerful over everything. All might and power belongs to God.”

Anybody who says this supplication before going to sleep would be safe from a plundering thief, going under the load of a collapsed building and the angels would pray for his forgiveness.

God’s Prophet (MGB) protected al-Hassan (MGB) and al-Hussein (MGB) this way and he (MGB) has ordered us to use it.

We are the treasures of God’s religion. We are the keys to knowledge. Whenever one of us – Divine

Leaders – passes away, another one will come after him. Whoever follows us would not go astray. Whoever denies us would not be guided. Whoever prefers our enemies over us would not be saved. Whoever abandons us will find no one to help him. Do not turn back from us due to greed for this world in which the goods will not last. Whoever prefers this world over the Hereafter and prefers it to us would be very sorry in the Hereafter. These are the words of the Honorable the Exalted God, *“Lest the soul should* (*then*) *say, ‘Ah! Woe is me!– In that I neglected* (*my duty*) *towards God, and was but among those who mocked!’”*[65]

Keep your children clean and wash off any food after meals from them since Satan would smell it, frighten the child while he sleeps, and the two angels who record your deeds will be annoyed by it.

The first look at a woman is fine, but you should not repeat it and you should fear temptations.

An alcoholic would meet God as an idol worshipper would. Hujr ibn Uday asked, ‘O Commander of the Faithful! Who is an alcoholic?’ The Imam (MGB) replied, ‘It is a person who drinks wine whenever he finds it.’

The prayers of anyone who drinks an intoxicative drink would not be accepted for forty days and nights.

The Sublime God will imprison in oozy grounds in Hell whoever says something to dishonor a Muslim until he proves what he has said.

13–27 وإذا أراد أحدكم النوم فلا يضعن جنبه على الارض حتى يقول: "اعيذ نفسي وديني وأهلي وولدي ومالي وخواتيم عملي وما رزقني ربي وخولني بعزة الله وعظمة الله وجبروت الله وسلطان الله ورحمة الله ورأفة الله وغفران الله وقوة الله وقدرة الله وجلال الله وبصنع الله وأركان الله وبجمع الله وبرسول الله صلى الله عليه وآله وبقدرة الله على ما يشاء من شر السامة والهامة، ومن شر الجن والانس، ومن شر ما يدب في الارض وما يخرج منها ومن شر ما ينزل من السماء وما يعرج فيها ومن شر كل دابة أنت آخذ بناصيتها إن ربي على صراط مستقيم وهو على كل شيء قدير ولا حول ولا قوة إلا بالله العلي العظيم." فإن رسول الله صلى الله عليه وآله كان يعوذ بها الحسن والحسين، وبذلك أمرنا رسول الله صلى الله عليه وآله.

ونحن الخزان لدين الله، ونحن مصابيح العلم، إذا مضى منا علم بدا علم، لا يضل من اتبعنا ولا يهتدي من أنكرنا ولا ينجو من أعان علينا عدونا، ولا يعان من أسلمنا.

فلا تتخلفوا عنا لطمع دنيا وحطام زائل عنكم وأنتم تزولون عنه، فإن من آثر الدنيا على الآخرة واختارها علينا عظمت حسرته غدا. وذلك قول الله عز وجل "أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ."

اغسلوا صبيانكم من الغمر، فان الشياطين تشم الغمر فيفزع الصبي في رقاده ويتأذى به الكاتبان.

لكم أول نظرة إلى المرأة فلا تتبعوها بنظرة اخرى واحذروا الفتنة.

مدمن الخمر يلقى الله عز وجل حين يلقاه كعابد وثن.

فقال حجر بن عدي: يا أمير المؤمنين، ما المدمن؟ قال: الذي إذا وجدها شربها.

من شرب المسكر لم تقبل صلاته أربعين يوما وليلة.

من قال لمسلم قولا يريد به انتقاض مروءته حبسه الله عز وجل في طينة خبال حتى يأتي مما قال بمخرج.

Two naked men should not sleep in one bed. (Two naked women should also not sleep in one bed.) Should they do so, they must be chastised.

Eat pumpkin since it strengthens mental powers.66 God's Prophet (MGB) was amazed at pumpkin.

Eat lemons before and after each meal as the members of the Holy Household of Muhammad (MGB) did.

Eating pears would brighten the heart and sooth inner pains.

When one stands up to say his prayer Satan faces him and watches him with regret since Satan sees that the man is showered with God's Mercy.

The worst deed related to religion is making innovations and the best ones are those which please the Honorable the Exalted God.

Anyone who worships this world and prefers it to the Hereafter shall have a terrible ending.

Use clean water.

Whoever is satisfied with what God has granted him would be in comfort.

Whoever spends his vigor and life in what would take him far away from the Honorable the Exalted God is a loser.

If one who prays only knew how God's Glory surrounds him during prayer, he would never raise his head up after prostrating in worship.

Do not procrastinate your task. Do as much of it as you can.

You will receive whatever is your share of daily bread no matter how weak you may be. You would suffer from any calamities which you are supposed to suffer from. There is no way for you to fend off what is destined for you.

Enjoin to do good and admonish against doing evil. Persevere at times of difficulty.

A believer's lantern is recognizing our rightfulness.

The worst form of blindness is not being able to see our virtues and our enemies although we are not guilty of anything but to have invited them to the truth, while others invited them to sedition and sticking to this world. They chose sedition and sticking to this world over us. They hate us and is our enemy.

We hold the flag of righteousness in our hands. It will protect anyone who comes under its shadow. Whoever rushes to follow it would prosper. Whoever opposes it would perish. Whoever abandons it would be debased. Whoever adheres to it would be rescued.

I am the Queen Bee (Leader)67 of the believers, while wealth is the queen bee of cruel people.

لا ينام الرجل مع الرجل في ثوب واحد [ولا المرأة مع المرأة في ثوب واحد]، فمن فعل ذلك وجب عليه الادب وهو التعزير.

كلوا الدباء فإنه يزيد في الدماغ، وكان رسول الله صلى الله عليه وآله يعجبه الدباء.

كلوا الاترج قبل الطعام وبعده، فإن آل محمد عليهم السلام يفعلون ذلك.

الكمثرى يجلو القلب ويسكن أوجاع الجوف.

إذا قام الرجل إلى الصلاة أقبل إبليس ينظر إليه حسدا لما يرى من رحمة الله التي تغشاه.

شر الامور محدثاتها، وخير الامور ما كان لله عز وجل رضى.

من عبد الدنيا وآثرها على الآخرة استوخم العاقبة.

اتخذوا الماء طيبا.

من رضي من الله عز وجل بما قسم له استراح بدنه.

خسر من ذهبت حياته وعمره في ما يباعده من الله عز وجل.

لو يعلم المصلي ما يغشاه من جلال الله ما سره أن يرفع رأسه من سجوده.

إياكم وتسويف العمل، بادروا إذا أمكنكم.

ما كان لكم من رزق فسيأتيكم على ضعفكم، وما كان عليكم فلن تقدروا أن تدفعوه بحيلة.

مروا بالمعروف، وانهوا عن المنكر، واصبروا على ما أصابكم.

سراج المؤمن معرفة حقنا.

أشد العمى من عمى عن فضلنا وناصبنا العداوة بلا ذنب سبق إليه منا، إلا أنا دعونا إلى الحق، ودعاه من سوانا إلى الفتنة والدنيا، فأتاهما ونصب البراءة منا والعداوة لنا.

لنا راية الحق من استظل بها كنته، ومن سبق إليها فاز، ومن تخلف عنها هلك، ومن فارقها هوى، ومن تمسك بها نجا.

أنا يعسوب المؤمنين، والمال يعسوب الظلمة.

I swear by God that nobody but believers love me, and nobody but hypocrites despise me.

Whenever you met your brethren you should shake hands, smile and be happy until you part. Then all your sins will be eliminated when you leave each other.

When anyone sneezes you should tell him, ‘May God bless you.’ He should say, ‘May God forgive and bless you’ in return. The Blessed the Sublime God says, *‘When a* (*courteous*) *greeting is offered you, meet it with a greeting still more courteous, or* (*at least*) *of equal courtesy...’*[68]

Shake hands with your enemies and treat them with kindness as the Honorable the Exalted God has ordered His servants to do so, '…Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.'69

The hardest way to punish your enemy is to obey God regarding him and treat him according to God's orders. It would suffice for you to see that your enemies disobey the Honorable and the Exalted God.

This world rotates. Seek what you want to gain from it slowly whenever your turn comes.

27-14 A believer should always be awake, awaiting and frightened. He should be awaiting worldly relief or a felicitous death. He should be frightened by calamities that are punishment for his sins. He should be hopeful of the Honorable the Exalted God's Mercy.

A believer is not without fright and hope. He is frightened due to his past, but he doesn't neglect to seek what God has promised. He is not safe from what the Honorable the Exalted God has frightened us from.

You are the cultivators of Earth. The Honorable and the Exalted God has placed you there to see what you do there. Then keep an eye on what God sees you do there.

I advise you to stay on this wide road. Lest others will take over your place.

Whoever has perfected intellect would do good deeds and guard his religion.

'Be ye foremost (*in seeking*) *Forgiveness from your Lord, and a Garden* (*of Bliss*)*, the width whereof is as the width of heaven and Earth, prepared for those who believe in Allah…'*70 You would never reach that 'Garden of Bliss' unless you are pious.

والله لا يحبني إلا مؤمن ولا يبغضني إلا منافق.

إذا لقيتم إخوانكم فتصافحوا وأظهروا لهم البشاشة والبشر حتى تتفرقوا وما عليكم من الاوزار قد ذهب.

إذا عطس أحدكم فسمتوه: قولوا "يرحمك الله،" وهو يقول لكم: "يغفر الله لكم ويرحمكم." قال الله تبارك وتعالى: "وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا".

صافح عدوك وإن كره، فإنه مما أمر الله عز وجل به عباده، يقول: "إِدْفَعْ بِالَّتِي هِيَ أَحْسَنُ، فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ. وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلاَّ ذُو حَظٍّ عَظِيمٍ".

ما يكافي عدوك بشيء أشد عليه من أن تطيع الله فيه. وحسبك أن ترى عدوك يعمل بمعاصي الله عز وجل.

الدنيا دول، فاطلب حظك منها بأجمل الطلب حتى تأتيك دولتك.

المؤمن يقظان مترقب خائف، ينتظر إحدى الحسنيين، ويخاف البلاء حذرا من ذنوبه، يرجو رحمة ربه عز 14-27 وجل.

لا يعرى المؤمن من خوفه ورجائه، يخاف مما قدم ولا يسهو عن طلب ما وعده الله، ولا يأمن مما خوفه الله عز وجل.

أنتم عمار الارض الذين استخلفكم الله عز وجل فيها لينظر كيف تعملون، فراقبوه فيما يرى منكم.

عليكم بالمحجة العظمى فاسلكوها، لا تستبدل بكم غيركم.

من كمل عقله حسن عمله ونظره إلى دينه.

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ." فإنكم لن تنالوها إلا بالتقوى.

Those who become filthy with sinful deeds would abandon the Honorable the Exalted God's remembrance.

God would appoint a satan to be constantly with whomever doesn't obey those whom the Honorable the Exalted God has ordered us to obey.

Your opponents are more steadfast in their wickedness. They are better in spending money on their desires. Indeed you pay attention to this world on which you rely. You have become used to tolerating cruelty. You are stingy regarding this world's goods and have neglected what would be better for your honor, comfort and power to overcome those who oppress you. You are neither ashamed of God regarding what He has ordered you to do, nor would you think about what would be best for you.

You are not awakened, although you are oppressed every day. Your feebleness doesn't end.

Don't you see that each day your towns and religion suffer more and more, while you are ignorant and entertained with this world. The Honorable the Exalted God tells you, '*And incline not to those who do*

wrong, or the Fire will seize you; and ye have no protectors other than God, nor shall ye be helped.'[71]

You should name your children. In case you do not know their gender (before birth), you can give them a name that is suitable for either boys or girls. Even if it gets aborted, it would question the father on the Resurrection Day for not having named it. God's Prophet (MGB) had named Fatimah's (MGB) child Mohsen before he was born.

You should not drink water while standing up, since that would cause a pain for which there is no cure unless the Honorable the Exalted God restores health.

Whenever you mount a quadruped remember the Honorable the Exalted God says, *'...In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the* (*kind*) *favor of your Lord, and say, "Glory to Him Who has subjected these to our* (*use*)*, for we could never have accomplished this* (*by ourselves*)*. And to our Lord, surely, must we turn back!"'*[72]

Whenever you go on a trip you should say: "O Allah, You are the companion in journeys, the helper in transport, and the guard of the wife, property, and sons. "

When you settle down in a house you should say, "O Allah, grant me a blessed landing. You are the One who provides the safest landing."

من صدئ بالاثم عشى عن ذكر الله عز وجل.

من ترك الاخذ عن أمر الله بطاعته قيض الله له شيطانا فهو له قرين.

ما بال من خالفكم أشد بصيرة في ضلالتهم وأبذل لما في أيديهم منكم؟ ما ذاك إلا أنكم ركنتم إلى الدنيا فرضيتم بالضيم وشححتم على الحطام وفرطتم فيما فيه عزكم وسعادتكم وقوتكم على من بغي عليكم. لا من ربكم تستحيون فيما أمركم به ولا لانفسكم تنظرون، وأنتم في كل يوم تضامون ولا تنتبهون من رقدتكم ولا ينقضي فتوركم. أما ترون إلى بلادكم ودينكم كل يوم يبلى وأنتم في غفلة الدنيا؟ يقول الله عز وجل لكم: "وَلاَ تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لاَ تُنصَرُونَ."

سموا أولادكم، فإن لم تدروا أذكر هم أم انثى فسموهم بالاسماء التي تكون للذكر والانثى، فان أسقاطكم إذا لقوكم في القيامة ولم تسموهم يقول السقط لابيه: ألا سميتني؟ وقد سمى رسول الله صلى الله عليه وآله محسنا قبل أن يولد.

إياكم وشرب الماء من قيام على أرجلكم، فانه يورث الداء الذي لا دواء له أو يعافي الله عز وجل.

إذا ركبتم الدواب فاذكروا الله عز وجل وقولوا: "سُبْحانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ. وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ."

إذا خرج أحدكم في سفر فليقل: "اللهم أنت الصاحب في السفر والحامل على الظهر والخليفة في الاهل والمال والولد."

"وإذا نزلتم منزلا فقولوا: "اللهم أنزلنا منزلا مباركا وأنت خير المنزلين

When you go shopping you should say, “I declare there is no god but Allah uniquely without any associate, and declare that Mohammed is His servant and messenger. O Allah, I seek Your safety from losing deals and perjury, and seek Your safety from stagnancy.”

Anyone who awaits for the time of the next prayer is considered to be amongst the visitors of the Honorable the Exalted God. He has a right incumbent upon the Sublime God to honor His visitors and grant them whatever they ask for.

Whoever goes on the *Hajj* pilgrimage or the *Umra Hajj* is God’s guest. It is hoped that God would forgive him.

The Sublime God will imprison in oozy grounds in Hell whoever gives a child an alcoholic drink, until he apologizes for what he has done.

Giving charity is a strong shield from the Fire for a believer, and for a nonbeliever is a device to save his money. It is a protection of property for an atheist. Soon it will be returned to him. It would fend off calamities. However, there will be no heavenly reward for it for an atheist.

The residents of Hell shall fall down into the Fire with their tongues first.

The residents of Light will be bestowed light through their tongues. Therefore watch your tongues and keep them busy remembering the Honorable the Exalted God.

The most wicked deed is what would lead one to going astray. The best deeds are acts of charity.

Beware not to make any sculptures, since you would be questioned about them on the Resurrection Day.

27-15 Whenever filth is removed from you, you should say, ‘May God remove the filthy things from me.’

Whenever you leave the bath and your brethren tell you, ‘Happy bathing to you, you should in response tell them, ‘May you have peace of mind.’

Whenever your brethren tell you, ‘May God’s Greetings be upon you,’ you should in response tell them, ‘May God’s Greetings be upon you, and may He take you to the Eternal Home.’

You should never urinate or defecate on the passage-ways.

One should present his requests after saying praises. First glorify the Honorable the Exalted God, then ask Him to fulfill your needs.)

O Suppliant! Do not ask for an illegitimate or an impossible thing.

Whenever you want to congratulate someone for having been granted a boy, you should say, ‘May God bless you with this munificence, extend his life to youth and may God establish his good deeds as your share of daily bread.

إذا اشتريتم ما يحتاجون إليه من السوق فقولوا حين تدخلوا الاسواق: "أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله صلى الله عليه وآله اللهم إني أعوذ بك من صفقه خاسرة ويمين فاجرة وأعوذ بك من بوار الايم."

المنتظر وقت الصلاة بعد الصلاة من زوار الله عز وجل، وحق على الله تعالى أن يكرم زائره وأن يعطيه ما سأل.

الحاج والمعتمر وفد الله ويحبوه بالمغفرة.

من سقى صبيا مسكرا وهو لا يعقل حبسه الله تعالى في طينة الخبال حتى يأتي مما صنع بمخرج.

الصدقة جنة عظيمة من النار للمؤمن، ووقاية للكافر من أن يتلف ماله، تعجل له الخلف ودفع عنه البلايا، وما له في الآخرة من نصيب.

باللسان كب أهل النار في النار، وباللسان اعطى أهل النور النور، فاحفظوا ألسنتكم واشغلوها بذكر الله عز وجل.

أخبث الاعمال ما ورت الضلال.

وخير ما اكتسب أعمال البر.

إياكم وعمل الصور فتسألوا عنها يوم القيامة.

إذا أخذت منك قذاة فقل: "أماط الله عنك ما تكره 15–27."

إذا قال لك أخوك وقد خرجت من الحمام: "طاب حمامك وحميمك،" فقل: "أنعم الله بالك."

إذا قال لك أخوك: "حياك الله بالسلام،" فقل: "وأنت فحياك الله بالسلام وأحلك دار المقام."

لا تبل على المحجة ولا تتغوط عليها.

السؤال بعد المدح، فامدحوا الله عز وجل ثم اسألوا الحوائج.

اثنوا على الله عز وجل وامدحوه قبل طلب الحوائج.

يا صاحب الدعاء، لا تسأل عما لا يكون ولا يحل.

إذا هنئتم الرجل عن مولود ذكر فقولوا: "بارك الله لك في هبته، وبلغه أشده، ورزقك بره.

Whenever one of your brethren returns from the *Hajj* pilgrimage, kiss him between his two eyes and kiss his lips with which he has kissed the Black Stone which God's Prophet (MGB) kissed. Kiss his eyes because he has seen the Honorable the Exalted God's house with it. Kiss his forehead and face and to congratulate him say 'May God accept your *Hajj*. May God take this into consideration and reimburse you with whatever you have spent. May this not be the last time you go on the *Hajj* pilgrimage.'

Stay away from the lowly people, since they are not afraid of the Honorable the Exalted God. The murderers of the Prophets are amongst them. Our enemies are amongst them.

The Blessed the Sublime God honored the Earth and chose us. He chose followers for us so that they may help us; be pleased when we get pleased and be sad when we are sad; and give away their money and life in our way. They are from us and will join us.

When any of our followers commits a sin, he will not die until he encounters a calamity that would be an

expiation for his sins. This calamity would either be regarding his property, children or health so that they may be purified when they meet the Honorable the Exalted God. Should any sins be left when they die, then they will have a very harsh death.

Our followers will die as sincere martyred friends (of ours), since they have acknowledged our leadership, have been friends (with some) for our sake, have been enemies (with some) for our sake. This is what the Honorable the Exalted God wishes. They have believed in God and His Prophet (MGB). The Honorable the Exalted God says, '*And those who believe in God and His apostles – they are the Sincere* (*lovers of Truth*)*, and the witnesses* (*who testify*)*, in the eyes of their Lord, They shall have their Reward and their Light.*'[73]

The Children of Israel divided up into seventy-two sects. There will come a time when these people will divide up into seventy-three sects. Only one of these sects will go to Paradise.

God would make anyone who divulges our secret taste the hardness of the iron (i.e. God would punish him).

Circumcise your children on the seventh day after their birth. Do not worry about the heat or the cold.

Circumcision cleans the body.

The Earth would cry to God when an uncircumcised person urinates.

There are four kinds of being drunk: drunkenness due to alcohol; drunkenness due to wealth; drunkenness due to sleeping; and drunkenness due to kingdom.

إذا قدم أخوك من مكة فقبل بين عينيه، وفاه الذي قبل به الحجر الاسود الذي قبله رسول الله صلى الله عليه وسلم، والعين التي نظر بها إلى بيت الله عز وجل، وقبل موضع سجوده ووجهه. وإذا هنأتموه فقولوا له: "قبل الله نسكك، ورحم سعيك، وأخلف عليك نفقتك، ولا جعله آخر عهدك ببيته الحرام."

احذروا السفلة، فان السفلة من لا يخاف الله عز وجل. فيهم قتلة الانبياء وفيهم أعداؤنا.

إن الله تبارك وتعالى أطلع إلى الارض فاختارنا، واختار لنا شيعة، ينصروننا ويفرحون لفرحنا ويحزنون لحزننا ويبذلون أموالهم وأنفسهم فينا أولئك منا وإلينا.

ما من الشيعة عبد يقارف أمرا نهيناه عنه فيموت حتى يبتلى ببلية تمحص بها ذنوبه إما في مال وإما في ولد وإما في نفسه حتى يلقى الله عز وجل وماله ذنب. وإنه ليبقى عليه الشيء من ذنوبه فيشدد به عليه عند موته.

الميت من شيعتنا صديق شهيد، صدق بأمرنا وأحب فينا وأبغض فينا، يريد بذلك الله عز وجل، مؤمن بالله وبرسوله. قال الله عز وجل: "وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمْ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ".

افترقت بنو إسرائيل على اثنين وسبعين فرقة وستفترق هذه الامة على ثلاث وسبعين فرقة، واحدة في الجنة.

من أذاع سرنا أذاقه الله بأس الحديد.

اختتنوا أولادكم يوم السابع، لا يمنعكم حر ولا برد، فانه طهور للجسد، وإن الارض لتضج إلى الله من بول الاغلف.

السكر أربع سكرات: سكر الشراب، وسكر المال، وسكر النوم، وسكر الملك.

When one of you sleeps, he should place his hand under the right cheek because he doesn't know whether he wakes up or not.

When you intend to sleep place your right hand under your right cheek, since you never know whether you are going to wake up or not.

I would like believers to apply depilatory powder or cream[74] once every fifteen days.

27–16 Eat less fish because it liquefies the body's flesh, increases the phlegm and makes it harder to breathe.

Whey[75] is a remedy for every illness except for death.[76]

Eat pomegranates with the pulp since it would clean the stomach.

Each pomegranate seed that enters the stomach will revive the heart, cleanse the soul and force Satan's temptations out of it for forty nights.[77]

Vinegar is very useful since it decreases the bile.

Use white succory every dawn as it has heavenly drops in it.

Drink rain water since it cleans the body and takes away illnesses. God the Blessed the Sublime said, '*...and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.*'[78]

Nigella seeds are a cure for everything except for being poisoned.

Beef can cause illnesses.

Cow's milk is like a drug.

Cow's oil is a cure.

There is no better food or cure for a pregnant woman than fresh dates. The Honorable the Exalted God told Mary (MGB), *'And shake towards thyself the trunk of the palm-tree, It will let fall fresh ripe dates upon thee. So eat and drink and cool* (*thine*) *eye.'*[79]

Feed the baby dates the first time you feed him as God's Prophet (MGB) did with Al-Hassan (MGB) and Al-Hussein (MGB).

When you want to sleep with your wife, you should not rush her into bed. You should give her some time to prepare herself for bed.

Women need certain preparations before they can sleep with their husbands.

When you see an unfamiliar woman and are attracted to her, you should sleep with your own wife. She also has the same beauties which you see in that unfamiliar woman.

Do not let Satan enter your hearts. Do not look at an unfamiliar woman.

إذا أراد أحدكم النوم فليضع يده اليمنى تحت خده الايمن وإنه لا يدري أينتبه من رقدته أم لا.

احب للمؤمن أن يطلي في كل خمسة عشر يوما من النورة.

أقلوا من أكل الحيتان فانها تذيب البدن وتكثر البلغم، وتغلظ النفس 16-27.

حسو اللبن شفاء من كل داء إلا الموت.

كلوا الرمان بشحمه فانه دباغ للمعدة، وفي كل حبة من الرمان إذا استقرت في المعدة حياة للقلب وإنارة للنفس، وتمرض وسواس الشيطان أربعين ليلة.

نعم الآدام الخل يكسر المرة ويحيي القلب.

كلوا الهندباء فما من صباح إلا وعليه قطرة من قطر[ات] الجنة.

اشربوا ماء السماء فانه يطهر البدن، ويدفع الاسقام. قال الله تبارك وتعالى: "وَيُنَزِّلُ عَلَيْكُمْ مِنْ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الأَقْدَامَ".

ما من داء إلا وفي الحبة السوداء منه شفاء إلا السام.

لحوم البقر داء وألبانها دواء وأسمانها شفاء.

ما تأكل الحامل من شيء ولا تتداوي به أفضل من الرطب. قال الله عز وجل لمريم عليها السلام: "وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا".

حنكوا أولادكم بالتمر، فهكذا فعل رسول الله صلى الله عليه وآله بالحسن والحسين.

إذا أراد أحدكم أن يأتي زوجته فلا يعجلها، فان للنساء حوائج.

إذا رأى أحدكم امرأة تعجبه فليأت أهله، فان عند أهله مثل ما رأى. ولا يجعلن للشيطان إلى قلبه سبيلا وليصرف بصره عنها.

If one wants to get married, he should say two units of prayer, praise God very much, send blessings upon the Prophet (MGB) and his Household. Then he should ask God to grant him a wife out of His Nobility and Kindness.

When you sleep with your wife you should speak as little as possible in that state.

Speaking while sleeping with one's spouse might cause the child to be dumb.

You should not look into your wife's vagina, since then you might see something that you dislike. It may also result in blindness.[80]

When you wants to make love with your wife, you should say, 'O my God! I have legitimized her love for me according to your decrees. I have accepted her as You entrusted her to me. If You destine a child for me from her, please let it be a perfectly healthy child and do not let any involvement or partnership of Satan in it."

Hypodermic injections can heal four ailments.

God's Prophet (MGB) said, "Indeed hypodermic injection[81] is one of the best forms of treatment."

Hypodermic injections can fatten the stomach, take away inner pains and strengthen the body.

Use viola[82].

Blood-letting is recommended for you.

It is not recommended to have sexual intercourse with your wife on the first night of the (lunar) month or the middle of the (lunar) month, since Satan seeks a child at these times and the other devils are his associates and come after the child.

Do not have blood-letting performed or depilatory[83] applied on Wednesdays since Wednesday is an eternally sinister day on which Hell was created.

There is an hour on Fridays during which anyone who performs blood-letting would die.

فان لم تكن له زوجة فليصل ركعتين ويحمد الله كثيرا ويصلي على النبي وآله صلى الله عليه وآله ثم ليسأل الله من فضله فانه يبيح له برأفته ما يغنيه.

إذا أتى أحدكم زوجته فليقل الكلام فان الكلام عند ذلك يورث الخرس.

لا ينظرن أحدكم إلى باطن فرج امرأته فلعله يرى ما يكره، ويورث العمى.

إذا أراد أحدكم مجامعة زوجته فليقل: "اللهم إني استحللت فرجها بأمرك، وقبلتها بأمانتك، فإن قضيت لي منها ولدا فاجعله ذكرا سويا ولا تجعل للشيطان فيه نصيبا ولا شريكا."

الحقنة من الاربع: قال رسول الله صلى الله عليه وآله: إن أفضل ما تداويتم به الحقنة، وهي تعظم البطن وتنقي داء الجوف وتقوي البدن.

استعطوا بالبنفسج وعليكم بالحجامة.

إذا أراد أحدكم أن يأتي أهله فليتوق أول الاهلة وأنصاف الشهور، فان الشيطان يطلب الولد في هذين الوقتين، والشياطين يطلبون الشرك فيهما فيجيئون ويحبلون.

توقوا الحجامة والنورة يوم الاربعاء، فان يوم الاربعاء يوم نحس مستمر، وفيه خلقت جهنم.

وفي يوم الجمعة ساعة لا يحتجم فيها أحد إلا مات.

1. Phlebotomy, cupping, scarification.
2. Kiraman Katibin: angels writing down your deeds: “But verily over you (are appointed angels) to protect you, kind and honorable, writing down (your deeds). They know (and understand) all that ye do.[The Holy Quran: Infitar 82:10–12].
3. Snuff is a type of smokeless tobacco. There are several types, used in different ways.
4. A chemical depilatory is a cosmetic preparation used to remove the hair from the skin on the human body.
5. The Holy Quran: Baqara 2:187.
6. In Eastern countries it is customary to sit at a table–cloth spread out on the floor.
7. The Holy Quran: Al–Nisaa 4:1.
8. The Holy Quran: Baqara 2:182.
9. In performing ablution for the prayers.
10. The crop of a bird. A crop is a thin–walled expanded portion of the alimentary tract used for the storage of food prior to digestion that is found in many animals, including gastropods, earthworms, leeches, insects, and birds.
11. Causes himself a problem.
12. Allah. There is no god but He,–the Living, the Self–subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).[The Holy Quran: Baqara 2:255].
13. The Holy Quran: Shura 42:30.
14. Apparently what is meant is yogurt.
15. The Holy Quran: At–Tauba 9:46.
16. ‘Multazim is the Ka’ba wall between the door of the Ka'ba and the Al–Hajarul Aswad (The Black Stone). It is adjacent to the Golden Gate of Kabatullah and in front of the Station of Abraham.
17. The general call to prayer
18. Mahram
19. In reflecting their deeds to them so that they go on the right path.
20. This refers to the Biblical story of Daniel in the lions den: So the king gave the command, and they brought Daniel and cast him into the den of lions. But the king spoke, saying to Daniel, "Your God, whom you serve continually, He will deliver you." Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed. Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also he could not sleep. Then the king arose very early in the morning and went in haste to the den of lions. And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?" Then Daniel said to the king, "O king, live forever! My God sent His angel and shut the lions' mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you." Then the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he believed in his God.
21. The Holy Quran: Saffat 37:79–81.
22. So he said, "Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft–Forgiving, Most Merciful!" [The Holy Quran: Hud 11:41].
23. The Holy Quran: Tauba 9:105.
24. The Prophet (MGB) abolished migration after the victory of Mecca, and considered them (including Muaviyah) not to be

his companions.

25. The Holy Quran: Ma'un 107:5.

26. The Holy Quran: Hujurat 49:12.

27. The general call to prayer

28. The specific call to prayer

29. The Holy Quran: Chapter 112.

30. The Holy Quran: Chapter 112.

31. The Holy Quran: Chapter 91.

32. The Holy Quran: Mudath'thir 74:4.

33. The Holy Quran: Nahl 16:69.

34. Allah. There is no god but He,–the Living, the Self–subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).[The Holy Quran: Baqara 2:255].

35. The Holy Quran: Chapter 1.

36. Implying to engage in regular activities to earn an income.

37. Allah. There is no god but He,–the Living, the Self–subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).[The Holy Quran: Baqara 2:255].

38. The Holy Quran: Chapter 112.

39. The Holy Quran: Chapter 91.

40. Al–Kauthar

41. Shiites

42. The Holy Quran: Al–i–Imran 3:191–194.

43. The Black Stone

44. The Nile

45. Sehran

46. Jihran

47. 'Assalamu Alaykum

48. 'Assalamu alana men rab'bena

49. The Holy Quran: Chapter 112.

50. Al–Vatr prayer is of mid–night supererogatory prayers, the performance of which has been recommended to the Muslims.

51. The Holy Quran: Ma'arij 70:23

52. Hand–raised supplications in prayer.

53. The Holy Quran: Chapter 1.

54. The Holy Quran: Chapter 62.

55. The Holy Quran: Chapter 1.

56. The Holy Quran: Chapter 63.

57. The Holy Quran: Zariyat 51:22.

58. Houries are described splendid companions of equal age well–matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.

59. The Holy Quran: Al–Ahzab 33:56.

60. 'By the Fig and the Olive, And the Mount of Sinai, And this City of security, We have indeed created man in the best of

moulds, Then do We abase him (to be) the lowest of the low, Except such as believe and do righteous deeds: For they shall have a reward unfailing. Then what can, after this, contradict thee, as to the judgment (to come)? Is not Allah the wisest of judges?[The Holy Quran: At-Tin 95].

61. The Holy Quran: Baqara 2:136.

62. Houries are described splendid companions of equal age well-matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.

63. Houries are described splendid companions of equal age well-matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.

64. The Holy Quran: Chapter 1.

65. The Holy Quran: Zumar 39:56.

66. In a tradition reported in Uyun Akhbar al-Reza we read that Ali ibn Abi Talib (MGB) said, 'When you cook use a lot of gourds (Any of a family of chiefly herbaceous tendril-bearing vines including the cucumber, melon, squash, and pumpkin) since it strengthens mental powers.'

67. Have you ever heard about a society in which its individuals do not have the need of a leader?
Have the bees not appointed one amongst them as their chief called the Queen Bee? Have you ever heard of any instance in government or in politics, in peace or in war that success was achieved without the existence of a leader or commander? Thus, who will accept a wayward society without the guidance of an Imam?

68. The Holy Quran: Al-Nisaa 4:86.

69. The Holy Quran: Fussilat 41:34-35.

70. The Holy Quran: Al-Hadid 57:21.

71. The Holy Quran: Hud 11:113.

72. In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favour of your Lord, and say, "Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves). And to our Lord, surely, must we turn back!"[The Holy Quran: Al-Zukhruf 43:13-14].

73. The Holy Quran: Hadid 57:19

74. A chemical depilatory is a cosmetic preparation used to remove the hair from the skin on the human body.

75. The "water" you sometimes find on the top of your yogurt is whey.

76. In addition to the claim of promoting long life, yogurt has been touted by some researchers as a cure for digestive ills, high cholesterol levels, vaginal infections, and even cancerous tumors in animals. The focus for these health claims is primarily on the bacteria added during yogurt production. The bacteria, Lactobacillus bulgaricus and Streptococcus thermophilus, ferment, or culture, ordinary milk into a tart, creamy gel. The gel contains solids, called curds, and liquid, called whey.

77. This implies that they purify the body. The pomegranate is a popular exotic fruit whose origins are from the Middle East and Asia. Also known as the granada, grenade, and the Chinese apple, pomegranates are now commonly grown in Africa, India, Malaysia, southern Europe, and in the United States, in Arizona and California. Pomegranates typically thrive well when grown in regions where the temperature is mild and where there is little humidity. Pomegranates are the fruits that are produced from the pomegranate tree, which is a tree that can grow to heights of up to 25 feet. Pomegranate trees live for many years and produce many fruits. The pomegranate tree is also an attractive tree that bears white and red flowers. Once a pomegranate tree is planted, its fruit begins to develop after approximately one year. Pomegranates are also very anti-parasitic in property. As stated in the March 2001 edition of Nutrition Science News, "Pomegranates are a top antioxidant."

78. The Holy Quran: Anfal 8:11.

79. The Holy Quran: Maryam 19:25-26.

80. It is well-known that certain sexually transmitted diseases such as syphilis can cause blindness. Some other diseases such as gonorrhea could cause a blindness for a baby being born if their eyes get infected during delivery.

81. A subcutaneous, intracutaneous, intramuscular, or intravenous injection by means of a hypodermic syringe and needle.

82. A plant of the genus Viola , especially the sweet violet , with usually purple , blue , or white flowers.
83. A chemical depilatory is a cosmetic preparation used to remove the hair from the skin on the human body.

Part 28: On More than One-Thousand Numbered Characteristics

28-1 Ali ibn al-Fazl al-Baghdady known as Abil Hassan al-Khayooti narrated that Abul Hassan Ali ibn Ibrahim quoted Abu Ja'far ibn Qalib ibn Harb al-Zabi al-Tahami and Abu Ja'far Muhammad ibn Uthman ibn Abi Shoyba, on the authority of Yahya ibn Salim ibn Umar, al-Hussein ibn Salih, on the authority of Mas'ar, on the authority of Atiye, on the authority of Jabir that God's Prophet (MGB) said, "Two-thousand years before the creation of the heavens and the Earth it was recorded on the door of Paradise, *'La illaha illa Allah 'Muhammadan Rasul Allah Ali Akhu Rasul Allah'* meaning 'There is no god but God, Muhammad is God's Prophet, and Ali is the brother of God's Prophet.'"

Four-Thousand Gates to Prayer

28-2 (The compiler of the book narrated) My father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Hussein ibn Abdullah, on the authority of Adam ibn Abdullah al-Ash'ari, on the authority of Zakariya ibn Adam that he had heard Abil Hassan Al-Reza (MGB) say, "Prayer has four-thousand gates."

What Was Written at the Base of God's Throne Seven-Thousand Years before the Creation of Adam (MGB)

28-3 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Abdul Hamid al-At'tar, on the authority of Muhammad ibn Rashid al-Barmaky, on the authority of Umar ibn Sahl Al-Asady, on the authority of Sahl ibn Qazvan al-Basry that he had heard Aba Abdullah as-Sadiq (MGB) say, "A female genie called Afra'e used to go to the Prophet (MGB), hear his sayings, go to the good genies, invite them to Islam. They accepted Islam due to her efforts. She did not go to the Prophet (MGB) for a few days. The Prophet (MGB) asked Gabriel about her condition. Gabriel replied, 'She has gone to visit one of her believing sisters.' The Prophet (MGB), 'Blessed be[1] those who make friends in the way of the Blessed the Sublime God. God The Blessed The Exalted has created a pillar from red ruby in Heaven upon which there are seventy-thousand palaces each with seventy-thousand rooms. God has created them for those who make friendship for the sake of God and visit each other.' When Afra'e went to see the Prophet (MGB), he

(MGB) asked her, ‘O Afra’e! What did you see?’ She replied, ‘I saw many strange things.’ The Prophet (MGB) asked, ‘What

أبواب الألف وما فوقه

ما كتب على باب الجنة قبل خلق السموات والارض بالفى عام

28-1 حدثنا علي بن الفضل البغدادي المعروف بأبي الحسن الخيوطي قال: أخبرنا أبوالحسن علي بن إبراهيم قال: حدثنا أبوجعفر بن غالب بن حرب الضبي التهامي، وأبوجعفر محمد بن عثمان بن أبي شيبة قالا: حدثنا يحيى ابن سالم بن عمر، والحسين بن صالح وكان يفضل على الحسن بن صالح قالا: حدثنا مسعر، عن عطية، عن جابر قال: قال رسول الله صلى الله عليه وآله: مكتوب على باب الجنة لا إله إلا الله محمد رسول الله، علي أخو رسول الله صلى الله عليه وآله قبل أن يخلق الله السماوات والارض بألفي عام.

الصلاة لها أربعة آلاف باب

28-2 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري، قال: حدثني الحسين ابن عبد الله، عن آدم بن عبد الله الاشعري، عن زكريا بن آدم، عن أبي الحسن الرضا عليه السلام قال: سمعته يقول: الصلاة لها أربعة آلاف باب.

ما وجد على ساق العرش مكتوبا قبل خلق آدم بسبعة آلاف سنة

28-3 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عبدالحميد العطار، عن محمد بن راشد البرمكي، عن عمر بن سهل الاسدي، عن سهل بن غزوان البصري قال: سمعت أبا عبد الله عليه السلام يقول: إن امرأة من الجن كان يقول لها عفراء وكانت تأتي النبي صلى الله عليه وآله فتسمع من كلامه فتأتي صالحي الجن فيسلمون على يديها وأنها فقدها النبي صلى الله عليه وآله فسأل عنها جبرئيل عليه السلام فقال: إنها زادت اختا لها تحبها في الله فقال النبي صلى الله عليه وآله: طوبى للمتحابين في الله إن الله تبارك وتعالى خالق في الجنة عمودا من ياقوتة حمراء عليه سبعون ألف قصر في كل قصر سبعون ألف غرفة خلقها الله عز وجل للمتحابين والمتزاورين، يا عفراء أي شيء رأيت؟ قالت:

was the strangest thing?’ She replied, ‘The strangest of all was that I saw that Satan was sitting on a white stone in a green sea and had raised his hands to the sky and said, ‘O my God! When you fulfill your promise and throw me into the Fire of Hell, I beseech you in the rightfulness of Muhammad (MGB), Ali (MGB), Fatimah (MGB), Al-Hassan (MGB) and Al-Hussein (MGB) to release me from the Fire of Hell

and unite me with them on the Resurrection Day.' Afra'e added, 'I told Satan, 'O Satan! What are these names with which you beseech God?' Satan replied, 'I saw them on the foreleg of God's Throne seventy-thousand years before God created Adam and I knew that they are the dearest of the creations to God. That is why I beseech God by their rightfulness.' The Prophet (MGB) said, 'Whenever the people on the Earth beseech God using these names, God would fulfill their supplications.'"

God Has Twelve Thousand Worlds

28-4 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Hussein ibn Abdul Samad, on the authority of Al-Hussein ibn Ali ibn Abi Uthman, on the authority of Al-Ebad ibn Abdul Khaliq, on the authority of someone who narrated that Aba Abdullah as-Sadiq (MGB) said, "The Honorable the Exalted God has created 12,000 worlds each of which is more extensive than the seven heavens and the seven Earths. None of these worlds know that God the Honorable the Exalted has any other worlds except their own world. However, I am a proof for all of them."

There Were Twelve Thousand Companions of The Prophet

28-5 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn Salim that Aba Abdullah as-Sadiq (MGB) said, "There were twelve-thousand companions for God's Prophet (MGB). Eight-thousand of them were from Medina, two-thousand of them were from Mecca and another two-thousand of them were the free atheist who had become Muslims. There were no *Qadarites*[2], *Marajites*, *Kharajites*[3], schismatics (*Mo'tazelites*), *nor any who act according to their own opinions.* They cried day and night and said, 'O God! Please take away our souls before we eat barley bread.'"[4]

A Light Near God Four Thousand Years before the Creation of Adam

28-6 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn Khalid al-Hashemi quoted Al-Hassan ibn Himad al-Basry, on the authority of his father, on the authority of Abil Jarud, on the authority of Muhammad ibn Abdullah, on

رأيت عجائب كثيرة، قال: فأعجب ما رأيت قالت: رأيت إبليس في البحر الاخضر على صخرة بيضاء مادا يديه إلى السماء وهو يقول: إلهي إذا بررت قسمك وأدخلتني نار جهنم فأسالك بحق محمد وعلي وفاطمة والحسن والحسين ألا خلصتني منها وحشرتني معهم، فقلت: يا حارث ما هذه الاسماء التي تدعو بها؟ قال لي: رأيتها على ساق العرش من قبل أن يخلق الله آدم بسبعة آلاف سنة، فعلمت أنها أكرم الخلق على الله عز وجل فأنا أساله بحقهم. فقال النبي صلى الله عليه وآله: والله لو أقسم أهل الارض بهذه الاسماء لاجابهم.

من روى أن لله عز وجل اثنى عشر ألف عالم

28-4 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني الحسين بن عبدالصمد، عن الحسين بن علي بن أبي عثمان قال: حدثنا العباد بن عبدالخالق، عمن حدثه، عن أبي عبد الله عليه السلام قال: إن لله عز وجل اثني عشر ألف عالم كل عالم منهم أكبر من سبع سماوات وسبع أرضين، ما ترى عالم منهم أن لله عز وجل عالما غيرهم. وأنا الحجة عليهم.

كان أصحاب رسول الله صلى الله عليه وآله اثنى عشر ألف رجل

28-5 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: كان أصحاب رسول الله صلى الله عليه وآله اثني عشر ألفا ثمانية آلاف من المدينة، وألفان من مكة، وألفان من الطلقاء، ولم ير فيهم قدري ولا مرجي ولا حروري ولا معتزلي، ولا صحاب رأي، كانوا يبكون الليل والنهار ويقولون: اقبض أرواحنا من قبل أن نأكل خبز الخمير.

النور الذى كان بين يدى الله عز وجل قبل خلق آدم

28-6 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن خالد الهاشمي قال: حدثنا الحسن بن حماد البصري، عن أبيه، عن أبي الجارود

the authority of his father, on the authority of his forefathers that God's Prophet (MGB) said, "Both Ali and I were a single light near God four thousand years before he created Adam. When God created Adam, God placed this light in his loins and transferred it through him from one generation to the next generation until it reached the loins of Abdul Mutalib (the Prophet's grandfather). Then God took it out of Abdul Mutalib's loin; divided it into two parts; placed one part in Abdullah's (the father of Muhammad (MGB)) loins; and placed the other part in Abi Talib's (the father of Ali (MGB)) loins. Thus, Ali (MGB) is from me and I am from Ali (MGB). His flesh is from my flesh and his blood is from my blood. Whoever loves me will also love Ali (MGB). Whoever is Ali's enemy will be my enemy."

A Writing in between the Angel Mahmood's Two Shoulders Twenty-Two Thousand Years before the Creation of Adam

28-7 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al-Hussein ibn Muhammad ibn Amer quoted Al-Mo'ali ibn Muhammad al-Basry, on the authority of Ahmad ibn

Muhammad ibn Abi Nasr al-Bazanty, on the authority of Ali ibn Ja'far that he had heard Abal-Hassan Musa ibn Ja'far al-Kazim (MGB) say, "One day when God's Prophet (MGB) was sitting an angel who had twenty-four faces came down. The Prophet (MGB) said, 'O my friend Gabriel! I have never seen you in this state.' The angel said, 'I am not Gabriel. I am Mahmood. The Honorable the Exalted God has sent me down to unite in marriage one light with another light.' The Prophet (MGB) asked, 'Who are they (to be united?)' The angel replied, 'Fatimah (MGB) with Ali (MGB).' When the angel turned back, it was written in between his two shoulders, 'Muhammad is God's Prophet (MGB) and Ali (MGB) is his Trustee.' God's Prophet (MGB) asked, 'Since when has this been written in between your two shoulders?' The angel replied, 'From twenty-two thousand years before the Honorable the Exalted God created Adam.'"

God Has Created One-Hundred Twenty-Four Thousand Prophets and One-Hundred Twenty-Four Thousand Trustees

28-8 Muhammad ibn Ahmad al-Baghdady narrated that Ali ibn Muhammad - the servant of Ar-Rashid - quoted Darim ibn Qabaysat ibn Nahshal ibn Majmaulsa'eh, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of the Commander

عن محمد بن عبد الله، عن أبيه، عن آبائه قال: قال رسول الله صلى الله عليه وآله:كنت أنا وعلي نورا بين يدي الله جل جلاله قبل أن يخلق آدم بأربعة آلاف عام،فلما خلق الله آدم سلك ذلك النور في صلبه فلم يزل الله عز وجل ينقله من صلب إلى صلب حتى أقرة في صلب عبدالمطلب، ثم أخرجه من صلب عبدالمطلب فقسمه قسمين فصير، قسم في صلب عبد الله، وقسم في صلب أبي طالب فعلي مني وأنا من علي، لحمه من لحمي ودمه من دمي، فمن أحبني فبحبي أحبه، ومن أبغضه فببغضي أبغضه.

ذكر المكتوب بين كتفي محمود الملك قبل خلق آدم باثنين وعشرين ألف عام

28-7 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن معلى بن محمد البصري، عن أحمد بن محمد بن أبي نصر البزنطي، عن علي بن جعفر قال: سمعت أبا الحسن موسى بن جعفر عليهما السلام يقول: بينا رسول الله صلى الله عليه وآله جالس إذ دخل عليه ملك له أربعة وعشرون وجها فقال له رسول الله صلى الله عليه وآله: حبيبي جبرئيل لم أرك في مثل هذه الصورة؟ فقال الملك: لست بجبرئيل أنا محمود بعثني الله عز وجل أن ازوج النور من النور، قال: من من من؟ قال: فاطمة عليها السلام من علي، فلما ولى الملك إذا بين كتفيه محمد رسول الله علي وصيه، فقال رسول الله صلى الله عليه وآله: منذكم هذا بين كتفيك؟ فقال: من قبل أن يخلق الله عز وجل آدم باثنين وعشرين ألف عام.

خلق الله مائة وأربعة وعشرين ألف نبي و مائة وأربعة وعشرين ألف وصي

28-8 حدثنا محمد بن أحمد البغدادي الوراق قال: حدثنا علي بن محمد مولى الرشيد قال: حدثنا دارم بن قبيصة بن نهشل بن مجمع السائح قال: حدثنا علي ابن موسى [الرضا] قال: حدثنا أبي موسى بن جعفر، عن أبيه[جعفر بن محمد] عن أبيه

of the Faithful Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "The Honorable the Exalted God has created one-hundred twenty-four thousand Prophets. I am the dearest of all in the presence of God and I do not boast about this. The Honorable the Exalted God has created one-hundred twenty-four thousand Trustees. Ali is the dearest and the best of all Trustees in the presence of God."

28-9 Muhammad ibn Ahmad al-Baghdady narrated that Abdullah ibn Muhammad ibn Suleiman ibn Abdullah ibn al-Hassan quoted his father, on the authority of his grandfather, on the authority of Zayd ibn Ali, on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father (Al-Hussein ibn Ali (MGB)), on the authority of the Commander of the Faithful Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "The Honorable the Exalted God has created one-hundred twenty-four thousand Prophets. I am the dearest of all in the presence of God and I do not boast about this. The Honorable the Exalted God has created one-hundred twenty-four thousand Trustees. Ali is the dearest and the best of all Trustees in the presence of God."

God Addressed Moses with One-Hundred Twenty-Four Thousand Words

28-10 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady known as Ibn Jaradat al-Barza'ee in the town of Ray in the month of *Rajab* of the year 347 A.H. (958 A.D.) narrated that Ahmad ibn Muhammad ibn al-Hassan al-Ameri quoted Harun ibn Sa'id al-Eeli, on the authority of Abdullah and Harun ibn Sa'id al-Eeli, on the authority of Abu Ja'far, Abdullah ibn Wahab (Abu Muhammad al-Misri), on the authority of Ahmad ibn Muhammad, on the authority of Juybar (ibn Sa'id Abul Qasim al-Balkhi), on the authority of Al-Zah'hak, on the authority of Ibn Abbas[5] that God's Prophet (MGB) said, "Indeed the Honorable the Exalted God addressed Moses (MGB) with one-hundred twenty-four thousand words during a period of three days and nights. Moses neither ate nor did he drink anything during these three days and nights. Having felt the sweetness of the Honorable the Exalted God's speech in his ears, he felt human speech was bad upon his return to the Children of Israel."

28-11 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa and Muhammad ibn Abdul Jab'bar, on the authority of Muhammad ibn Khalid al-Barqy, on the authority of Fuzalat ibn Ayoob, on the authority of Sayf ibn Umayrih, on the authority of Abu Bakr al-Hazrami, on the authority of his servant Hamzih ibn

Rafe'a, on the authority

محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أمير المؤمنين علي بن أبي طالب، عليهم السلام عن النبي صلى الله عليه وآله قال: خلق الله عز وجل مائة ألف نبي وأربعة وعشرين ألف نبي أنا أكرمهم على الله ولا فخر، وخلق الله عز وجل مائة ألف وصي وأربعة وعشرين ألف وصي، فعلي أكرمهم على الله وأفضلهم.

28–9 حدثنا محمد بن أحمد البغدادي قال: حدثني عبد الله بن محمد بن سليمان بن عبد الله بن الحسن، عن أبيه، عن جده، عن زيد بن علي، عن أبيه علي بن الحسين، عن أبيه، عن أمير المؤمنين علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله قال: خلق الله عز وجل مائة ألف نبي وأربعة وعشرين ألف نبي وأنا أكرمهم على الله ولا فخر، وخلق الله عز وجل مائة ألف وصي وأربعة وعشرين ألف وصي، فعلي أكرمهم على الله وأفضلهم.

ناجى الله تعالى موسى بمائة وأربعة وعشرين ألف كلمة

28–10 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي المعروف بابن جرادة البرذعي بالري في رجب سنة سبع وأربعين وثلاثمائة قال: حدثنا أحمد بن محمد بن الحسن العامري قال: حدثنا هارون بن سعيد الايلي قال: حدثنا عبد الله وهارون بن سعيد الايلى بفتح الهمزة وسكون التحتانية السعدى مولاهم أبوجعفر نزيل مصر ثقة فاضل كما في التقريب. وعبد الله بن وهب هو أبومحمد المصرى الفقيه صدوق وكان شيخ أهل مصر. ابن وهب قال: حدثنا أحمد بن محمد، عن جويبر عن الضحاك، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله:إن الله عز وجل ناجى موسى بن عمران عليه السلام بمائة ألف كلمة وأربعة وعشرين ألف كلمة في ثلاثة أيام ولياليهن، ما طعم فيها موسى ولا شرب فيها، فلما انصرف إلى بني إسرائيل وسمع كلامهم مقتهم لما كان وقع في مسامعه من حلاوة كلام الله عز وجل.

علم رسول الله صلى الله عليه وآله عليا ألف باب يفتح كل باب ألف باب

28–11 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد ابن محمد بن عيسى، ومحمد بن عبدالجبار، عن محمد بن خالد البرقي، عن فضالة بن أيوب عن سيف بن عميرة، عن أبي بكر الحضرمي، عن مولاة حمزة بن رافع،

of the Prophet's wife – Umma Salma that when the Prophet (MGB) was so ill that he (MGB) was about to die, he (MGB) said, "'Call in my friend.' Then Ayesha sent someone after her father (Abu Bakr). When Abu Bakr came in, God's Prophet (MGB) turned his face around and said, 'Call in my friend.' Then Abu Bakr returned and Hafsah (the daughter of Umar) sent someone after her father (Umar). When Umar came in, God's Prophet (MGB) turned his face around and said, 'Call in my friend.' Then Umar went

back and Fatimah (MGB) sent someone after Ali (MGB). When he (MGB) came, God's Prophet (MGB) stood up. Ali (MGB) entered. Then the Prophet (MGB) covered Ali (MGB) with his own cloak. Ali (MGB) said, 'The Prophet (MGB) told me one-thousand traditions each of which would produce another thousand traditions until the Prophet (MGB) and I both sweat so much that our perspiration wetted each other."

28-12 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, and Ibrahim ibn Ishaq ibn Ibrahim, on the authority of Abdullah ibn Himad al-Ansari, on the authority of Sabah al-Mazny, on the authority of Al-Harith ibn Hasira, on the authority of Al-Asbaq ibn al-Nobatat that he had heard the Commander of the Faithful Imam Ali (MGB) say, "God's Prophet (MGB) taught me one-thousand gates to the forbidden and the legitimate, what has been and what shall come all the way up until the Resurrection Day. Each of these gates opened one-thousand gates, so that they turned into one million gates. Thus, I acquired the knowledge of deaths, calamities and the Divine Decrees."

28-13 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Ali ibn al-Hassan al-Hassanjani quoted sa'id ibn Kasir ibn Afir, on the authority of Ibn Lahay'at and Rashdayn ibn Sa'ed, on the authority of Hurayz ibn Abdullah, on the authority of Aba Abdul Rahman al-Habali, on the authority of Abdullah ibn Amr, "When God's Prophet (MGB) was so ill that he (MGB) was about to die, he (MGB) said, 'Call in my friend.' They sent someone after Ali (MGB). When Ali (MGB) came in, the Prophet (MGB) and Ali (MGB) turned their faces towards the wall and pulled their cloak over their heads. The people were standing still outside the door until Ali (MGB) came out. A man asked him (MGB), 'Did God's Prophet (MGB) disclose any secrets to you?' Ali (MGB) replied, 'Yes. The Prophet (MGB) disclosed to me one-thousand gates each of which opens up to another one-thousand gates.' The man said, 'Did you memorize them?' Ali (MGB) replied, 'Yes. Moreover I understood them.' The man asked, 'What is the blackness that is in the moon?' Ali (MGB) replied, 'Indeed the Honorable the Exalted God said, *'We have made the Night and the Day as two*

عن ام سلمة زوجة النبي صلى الله عليه وآله قالت: قال رسول الله صلى الله عليه وآله في مرضه الذي توفي فيه: ادعوا لي خليلي فأرسلت عائشة إلى أبيها فلما جاء غطى رسول الله صلى الله عليه وآله وجهه، وقال: ادعوا لي خليلي فرجع أبو بكر وبعثت حفصة إلى أبيها، فلما جاء غطى رسول الله صلى الله عليه وآله وجهه وقال: ادعوا لي خليلي فرجع عمر، وأرسلت فاطمة عليها السلام إلى علي فلما جاء قام رسول الله فدخل ثم جلل عليا عليه السلام بثوبه. قال علي عليه السلام: فحدثني بألف حديث يفتح كل حديث ألف حديث، حتى عرقت وعرق رسول الله صلى الله عليه وآله فسال علي عرقه وسال عليه عرقي.

28-12 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن عيسى بن عبيد، وإبراهيم بن إسحاق بن إبراهيم، عن عبد الله بن حماد الانصاري عن صباح المزني، عن الحارث بن حصيرة، عن الاصبغ بن نباتة، عن أمير المؤمنين عليه السلام قال: سمعته يقول: إن رسول الله صلى الله عليه وآله علمني ألف باب من الحلال والحرام، ومما كان إلى يوم القيامة، كل باب منها يفتح ألف باب [فذلك ألف ألف باب] حتى علمت علم

المنايا والبلايا وفصل الخطاب.

28-13 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا علي بن الحسن الهسنجاني قال: حدثنا سعيد بن كثير بن عفير قال: حدثني ابن لهيعة، ورشدين ابن سعد، عن حريز بن عبد الله، عن أبي عبدالرحمن الحبلي، عن عبد الله بن عمر[و] قال:قال رسول الله صلى الله عليه وآله في مرضه الذي توفي فيه: ادعوا أخي فأرسلوا إلى علي عليه السلام فدخل فوليا وجوههما إلى الحائط وردا عليهما ثوبا فأسر إليه والناس محتوشون وراء الباب فخرج علي عليه السلام فقال له رجل من الناس: أسر إليك نبي الله شيئا؟ قال: نعم أسر إلي ألف باب في كل باب ألف باب. قال: وعيته؟ قال: نعم وعقلته، قال: فما السواد الذي في القمر؟ قال: إن الله عز وجل قال: "وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً

(*of Our*) *Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail."*[6] The man told him, 'O Ali! You truly understood it.'"

28-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Sin'an, on the authority of Abdullah ibn Miskan, on the authority of Musa ibn Bakr, "I asked Aba Abdullah as-Sadiq (MGB), 'How much of one's obligatory prayers must be compensated for if a person goes into a coma for one, two, three, four or more days?' The Imam (MGB) replied, 'I will give you a general instruction which covers this subject and whatever else of a similar nature. In any issue in which God prevents His servants from doing their duty, God accepts His servant's excuse.'"

Other narrators of this tradition have added that Aba Abdullah as-Sadiq (MGB) added, "'This is from those chapters which result in one-thousand chapters. This is one of the gates which opens up to one-thousand gates."

28-15 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Umar ibn Azineh, on the authority of Bakir ibn A'ayn, on the authority of Salim ibn Abi Hafasa that he had heard Aba Ja'far al-Baqir (MGB) say, "God's Prophet (MGB) taught Ali (MGB) one-thousand chapters each of which of which can open another one-thousand chapters. Bakir says, "Some of our companions went to the see Aba Ja'far al-Baqir (MGB) and repeatedly inquired about (the validity of) this narration. It became clear that Salim (of Salim ibn Abi Hafasa) had told the truth. Bakir added, "The person who had heard this narration from Aba Ja'far al-Baqir (MGB) narrated it for me. He (MGB) had said, 'Out of these one-thousand chapters no more than one or two chapters has reached the people's hands.' More likely he (MGB) had said, 'Only one chapter has reached the people's hands.'"

28-16 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn

Muhammad ibn Amer quoted Mo'ali ibn Muhammad al-Basry, on the authority of Bastam ibn Marat, on the authority of Ishaq ibn Hisan, on the authority of Al-Haysam ibn Vaqid, on the authority of Ali ibn al-Hassan al-Abdi, on the authority of Sa'ed ibn Tarif, on the authority of Al-Asbaq ibn al-Nobatat, "The Commander of the

لِتَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلاً." قال له الرجل: عقلت يا علي.

28-14 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عبد الله بن مسكان، عن موسى بن بكر قال: قلت لابي عبد الله عليه السلام: الرجل يغمى عليه اليوم واليومين والثلاثة والاربعة وأكثر من ذلك كم يقضي من صلاته؟ فقال: ألا أخبرك بما يجمع لك هذا وأشباهه: كل ما غلب الله عز وجل عليه من أمر الله أعذر لعبده.

وزاد فيه غيره إن أبا عبد الله عليه السلام قال: وهذا من الابواب التي يفتح كل باب منه ألف باب.

28-15 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثني محمد ابن الحسين بن أبي الخطاب، عن أحمد بن محمد بن أبي نصر البزنطي، عن عمر بن أذينة، عن بكير بن أعين، عن سالم بن أبي حفصة قال: سمعت أبا جعفر عليه السلام يقول:إن رسول الله صلى الله عليه وآله علم عليا عليه السلام ألف باب، يفتح كل باب ألف باب، فانطلق أصحابنا فسألوا أبا جعفر عليه السلام عن ذلك فاذا سالم قد صدق. قال بكير: وحدثني من سمع أبا جعفر عليه السلام يحدث بهذا الحديث، ثم قال: ولم يخرج إلى الناس من تلك الابواب غير باب أو اثنين، وأكثر علمي أنه قال: باب واحد.

28-16 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد بن عامر، عن معلى بن محمد البصري، عن بسطام بن مرة، عن إسحاق بن حسان، عن الهيثم بن واقد، عن علي بن الحسن العبدي، عن سعد بن طريف، عن

Faithful Imam Ali (MGB) ordered us to emigrate from Kufa to Madaen (in Persia). We left Kufa on Sunday. Amr ibn Harith and seven others stayed behind. They went to a place called *Khoranq* which is in *Hireh*. They said, 'We will amuse ourselves here and move on Wednesday and join the Commander of the Faithful Ali (MGB) before he says the Friday prayers. While they were eating lunch, they saw a lizard. They hunted the lizard and Amr ibn Harith took it by hand, opened his palm and jokingly said, 'This is the Commander of the Faithful! Pledge allegiance to him.' Those seven individuals pledged allegiance to the lizard and Amr ibn Harith himself was the eighth person who pledged allegiance to the lizard. They returned on Wednesday night and arrived at Madaen on Friday. They did not disperse and were all together. The Commander of the Faithful Imam Ali (MGB) was delivering the Friday prayer sermon at the mosque. Once they came into the mosque, Ali (MGB) looked at them and said, "O

people! God's Prophet (MGB) disclosed one-thousand narrations to me each of which has one-thousand gates each of which has one-thousand keys. I heard God - may His Majesty be Exalted - say, *'One day We shall call together all human beings with their* (*respective*) *Imams...'*[7] I swear by God that there will be eight people who shall be resurrected with their leader which will be a lizard. I could name them one by one for you if I wish."

Asbaq added, "I saw that Amr ibn Harith had become so sorry and ashamed that he held his head down just like a date palm branch."

28-17 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Ahmad ibn Hamzih al-Adowi, on the authority of Aban ibn Uthman, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) had said, "God's Prophet (MGB) taught Ali (MGB) a gate which opens up to one-thousand gates each of which opens up to another thousand gates."

28-18 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa and Abdullah ibn Amer ibn Sa'ed, on the authority of Abdul Rahman ibn Abi Najran, on the authority of Safvan ibn Yahya, on the authority of Bashir al-Dahan that Aba Abdullah as-Sadiq (MGB) said, "When the Prophet (MGB) was so ill that he (MGB) was about to die, he asked for Ali (MGB) and once Ali (MGB) came in, the Prophet (MGB) whispered things in his ears. When Ali (MGB) came out, they (i.e. Abu Bakr and Umar) asked Ali (MGB), "What did your friend (MGB) tell you?" Ali (MGB) said, "He taught me one gate which opens up to one-thousand gates each of which opens up to another one-thousand gates."

الاصبغ بن نباتة قال: أمرنا أمير المؤمنين عليه السلام بالمسير إلى المدائن من الكوفة فسرنا يوم الاحد وتخلف عمرو بن حريث في سبعة نفر فخرجوا إلى مكان بالحيرة يسمى الخورنق فقالوا: نتنزه فاذا كان يوم الاربعاء خرجنا فلحقنا عليا عليه السلام قبل أن يجمع، فبينما هم يتغذون إذ خرج عليهم ضب فصادوه فأخذه عمرو بن حريث فنصب كفه وقال: بايعوا هذا أمير المؤمنين فبايعه السبعة وعمرو ثامنهم، وارتحلوا ليلة الاربعاء فقدموا المدائن يوم الجمعة وأمير المؤمنين عليه السلام يخطب ولم يفارق بعضهم بعضا وكانوا جميعا حتى نزلوا على باب المسجد فلما دخلوا نظر إليهم أمير المؤمنين عليه السلام فقال: يا أيها الناس إن رسول الله صلى الله عليه وآله أسر إلي ألف حديث في كل حديث ألف باب لكل باب ألف مفتاح، وإني سمعت الله جل جلاله يقول: "يوم ندعو كل اناس بامامهم" وإني اقسم لكم بالله ليبعثن يوم القيامة ثمانية نفر يدعون بامامهم وهو ضب ولو شئت أن اسميهم لفعلت، قال: فلقد رأيت عمرو بن حريث قد سقط كما تسقط السعفة حياء ولوما.

28-17 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبيد، عن أحمد بن حمزة العدوي، عن أبان بن عثمان، عن زرارة، عن أبي جعفر عليه السلام قال: إن رسول الله صلى الله عليه وآله علم عليا عليه السلام بابا يفتح ألف باب، ويفتح كل باب ألف باب.

28-18 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، وعبد الله بن عامر بن سعد، عن عبدالرحمن بن أبي نجران، عن صفوان بن يحيى، عن بشير الدهان، عن أبي عبد الله عليه السلام قال: لما مرض رسول الله صلى الله عليه وآله مرضه الذي توفي فيه بعث إلى علي عليه السلام فلما جاء أكب عليه فلم يزل يحدثه ويحدثه، فلما خرج لقياه وقالا له: بما حدثك صاحبك؟ فقال: حدثني بباب يفتح ألف باب، كل باب منها يفتح ألف باب.

28-19 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad and Abdullah – the sons of Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Hisham ibn Salim, on the authority of Abi Hamzih al-Somali, on the authority of Abi Ishaq al-Sabi'e, on the authority of one of the trustworthy companions of the Commander of the Faithful Imam Ali (MGB) that he had heard Ali (MGB) say, "There is a lot of knowledge in my heart which God's Prophet (MGB) has taught me. I would have taught it to others if I could have found people who were trustworthy enough. I would have taught them so that they may acquire some knowledge since this knowledge is the key to every gate and each gate opens up to another thousand gates."

28-20 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with them – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd and Ibrahim ibn, on the authority of Ishaq ibn Ibrahim, on the authority of Abdullah ibn Himad al-Ansari, on the authority of Sabah al-Mazny, on the authority of Harith ibn Hasira, on the authority of Al-Asbaq al-Nobatat that he had heard the Commander of the Faithful Imam Ali (MGB) say, "God's Prophet (MGB) taught me one-thousand gates to the forbidden and the legitimate, what has been and what shall come all the way up until the Resurrection Day. Each of these gates opened up to one-thousand gates, so that they turned into one million gates. Thus, I acquired the knowledge of deaths, calamities and the Divine Decrees."

28-21 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan and Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with them – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hijal, on the authority of Al-Hassan ibn al-Hussein al-Lu'lu'ee, on the authority of Muhammad ibn Sin'an, on the authority of Isma'il ibn Jabir, on the authority of Abdul Karim ibn Amr, on the authority of Abdul Hameed ibn Abil Daylam that Aba Abdullah as-Sadiq (MGB) said, "God's Prophet (MGB) advised Ali (MGB) about one-thousand gates. Each gate opens up to one-thousand gates."

28-22 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Ja'far ibn Bashir al-Bajaly, on the authority of Abi Yahya Mu'amir al-Qat'tan, on the authority of Bashir al-Dahan, on the authority of Aba Abdullah as-Sadiq (MGB), "When the Prophet (MGB) was so ill that he (MGB) was about to die, God's Prophet said,

28–19 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد وعبد الله ابنا محمد بن عيسى، عن الحسن بن محبوب، عن هشام بن سالم، عن أبي حمزة الثمالي، عن أبي إسحاق السبيعى قال: سمعت بعض أصحاب أمير المؤمنين عليه السلام ممن يثق به قال: سمعت عليا عليه السلام يقول: إن في صدري هذا لعلما جما علمنيه رسول الله صلى الله عليه وآله، لو أجد له حفظة يرعونه حق رعايته ويروونه كما يسمعونه مني إذا لاودعتهم بعضه، فعلم به كثيرا من العلم، إن العلم مفتاح كل باب، وكل باب يفتح ألف باب.

28–20 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله قال: حدثنا محمد بن عيسى بن عبيد، وإبراهيم بن إسحاق بن إبراهيم، عن عبد الله ابن حماد الانصاري، عن صباح المزني، عن حارث بن حصيرة، عن الاصبغ بن نباتة، عن أمير المؤمنين عليه السلام قال: سمعته يقول: إن رسول الله صلى الله عليه وآله علمني ألف باب من الحلال والحرام، ومما كان ومما يكون إلى يوم القيامة، كل باب منها يفتح ألف باب فذلك ألف ألف باب حتى علمت علم المنايا والبلايا وفصل الخطاب.

28–21 حدثنا أبي، ومحمد بن الحسن، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحجال، عن الحسن بن الحسين اللؤلؤي، عن محمد بن سنان، عن إسماعيل بن جابر، عن عبدالكريم ابن عمرو، عن عبدالحميد بن أبي الديلم، عن أبي عبد الله عليه السلام قال: أوصى رسول الله صلى الله عليه وآله إلى علي عليه السلام بألف باب كل باب يفتح ألف باب.

28–22 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن محمد ابن الحسين بن أبي الخطاب، عن جعفر بن بشير البجلي، عن أبي يحيى معمر القطان، عن بشير الدهان عن ابى عبد الله قال قال رسول الله صلى الله عليه وآله

‘Call my friend in.’ The two wives (Ayesha and Hafsah) of the Prophet (MGB) sent someone after their fathers, i.e. Abu Bakr and Umar. However, when the Prophet (MGB) saw them, he turned his face around and said, ‘Call in my friend.’ They sent someone after Ali (MGB). When Ali (MGB) came in, he faced Ali (MGB) and conversed with him. When Ali (MGB) came out, these two persons (i.e. Abu Bakr and Umar) asked Ali (MGB), ‘What did he (MGB) tell you?’ Ali (MGB) said, ‘He (MGB) told me about one-thousand gates each of which opens up to one-thousand gates.’”

28–23 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Yahya ibn Imran al-Hamedany, on the authority of Yunus ibn Abdul-Rahman, on the authority of Hisham ibn al-Hakam, on the authority of Umar ibn Yazid, “I asked Aba Abdullah as-Sadiq (MGB), “Is what we have heard being God's Prophet (MGB) taught Ali (MGB) one-thousand gates each of which opens all other gates true?” The Imam (MGB) replied, “Yes, It is true.” The Imam (MGB) told me, “The Prophet (MGB) taught him (MGB) a single gate which opens up to all of one- thousand gates each of which opens up to another one-thousand gates.”

28–24 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated

that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid and Ibrahim ibn Hashim, on the authority of Muhammad ibn Abi Umayr, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Abi Hamzih al-Somali, on the authority of Abi Ja'far al-Baqir (MGB) that Ali (MGB) said, "God's Prophet (MGB) taught me one-thousand gates each of which opens up to another one-thousand gates."

28-25 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan and Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al-Hassan ibn Ali ibn Fazal, (on the authority of Al-Hassan ibn Ali ibn Fazal), on the authority of Abdullah Bakir, on the authority of Abdul Rahman ibn Aba Abdullah that he had heard Aba Abdullah as-Sadiq (MGB) say, "Indeed God's Prophet (MGB) taught Ali (MGB) a gate which opens up to one-thousand gates each of which would open up to another one-thousand gates."

28-26 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn Abdul Jab'bar, on the authority of Abdullah ibn Muhammad al-Hijal, on the authority of Sa'alabat ibn Maymun, on the authority of Abdullah ibn Hilal that Abu Abdullah as-Sadiq (MGB) said, "God's Prophet (MGB) taught Ali (MGB) a gate to knowledge which opens the doors to one-thousand gates to knowledge each of which opens up to the gates to another one- thousand gates."

في مرضه الذى توفى فيه.ادعوا لي خليلي، فأرسلتا إلى أبويهما فلما نظر إليهما أعرض عنهما بوجهه، وقال: ادعوا إلي خليلي، فأرسل إلى علي بن أبي طالب عليه السلام فلما نظر إليه أكب عليه يحدثه فلما خرج لقياه وقالا: ما حدثك خليلك؟ قال: حدثني ألف باب كل باب يفتح ألف باب.

28-23 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن يحيى بن عمران الهمداني، عن يونس بن عبدالرحمن، عن هشام بن الحكم، عن عمر بن يزيد قال: قلت لابي عبد الله عليه السلام: بلغنا أن رسول الله صلى الله عليه وآله علم عليا عليه السلام ألف باب، يفتح كل باب ألف باب؟ قال: نعم [[فقال لي: بل علمه بابا واحدا فتح ذلك الباب ألف باب، فتح كل باب ألف باب.

28-24 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، وإبراهيم بن هاشم، عن محمد بن أبي عمير، عن إبراهيم بن عبدالحميد، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: قال علي عليه السلام: علمني رسول الله صلى الله عليه وآله ألف باب يفتح ألف باب.

28-25 حدثنا أبي، ومحمد بن الحسن، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا سعد بن عبد الله قال: حدثني أحمد بن الحسن بن علي بن فضال، [عن الحسن بن علي بن فضال] عن عبد الله بكير، عن عبدالرحمن بن أبي عبد الله قال: سمعت أبا عبد الله عليه السلام يقول: إن رسول الله صلى الله عليه وآله علم عليا عليه السلام [بابا يفتح له] ألف باب كل باب يفتح له ألف باب.

28-26 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن عبدالجبار، عن عبد الله بن محمد الحجال، عن ثعلبة بن ميمون، عن عبد الله بن هلال قال: قال أبوعبد الله عليه السلام: علم رسول الله صلى الله عليه وآله عليا عليه السلام بابا يفتح ألف باب كل باب يفتح ألف باب.

28-27 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa'id, on the authority of some friends, on the authority of Ahmad ibn Umar al-Halabi, on the authority of Abi Basir, "I went to see Aba Abdullah as-Sadiq (MGB) and said, 'The Shiites say that God's Prophet (MGB) taught Ali (MGB) a gate to knowledge from which one-thousands gates to knowledge are opened.' Abu Abdullah as-Sadiq (MGB) said, 'O Aba Muhammad! I swear by God that God's Prophet (MGB) taught Ali (MGB) one-thousand gates. Each gate opens up to one-thousand gates.' I said, 'By God! This is true knowledge!' Abu Abdullah as-Sadiq (MGB) said, 'This is solely for Ali (MGB) and no one else.'"

28-28 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan and Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Sandi ibn al-Muhammad al-Baz'zaz, on the authority of Safvan ibn Yahya, on the authority of Muhammad ibn Bashir, on the authority of his father Bashir al-Dahan that Aba Abdullah as-Sadiq (MGB) said, "When God's Prophet (MGB) was so ill that he (MGB) was about to die, he (MGB) said, 'Call my friend in.' The two wives of the Prophet (MGB) sent someone after their fathers, i.e. Abu Bakr and Umar. However, when the Prophet (MGB) saw them, he turned his face around and said, "Call in my friend. They sent someone after Ali (MGB). When Ali (MGB) came in, He faced Ali (MGB) and conversed with him. When Ali (MGB) came out, these two persons (i.e. Abu Bakr and Umar) asked Ali (MGB), "What did he (MGB) tell you?" Ali (MGB) said, "He (MGB) told me the gates which open to one-thousand gates. Each gate opens up to one-thousand gates."

28-29 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan and Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Marazim ibn Hakim al-Azodi that Aba Abdullah as-Sadiq (MGB) said, "God's Prophet (MGB) taught Ali (MGB) one-thousand gates each of which opens up to another one-thousand gates."

28-30 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan ibn Ahmad al-Walid and Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Hassan ibn Ali Fazzal, on the authority of Ali ibn Aqabah, on the authority

28-27 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن بعض أصحابه، عن أحمد بن عمر الحلبي، عن أبي بصير قال: دخلت على أبي عبد الله عليه السلام فقلت له: إن الشيعة يتحدثون أن رسول الله صلى الله عليه وآله علم عليا عليه السلام بابا يفتح [منه]

ألف باب كل باب يفتح ألف باب فقال أبوعبد الله عليه السلام: يا أبا محمد والله رسول الله صلى الله عليه وآله علم عليا عليه السلام ألف باب، يفتح كل باب ألف باب، فقلت له: والله هذا لعلم، قال: إنه لعلم وليس لاحد وليس بذاك.

28-28 حدثنا أبي رضي الله عنه، ومحمد بن الحسن، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا سعد بن عبد الله، عن سندي بن محمد البزاز، عن صفوان بن يحيى قال: حدثني محمد بن بشير، عن أبيه بشير الدهان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله في مرضه الذي توفي فيه: ادعوا لي خليلي فأرسلتا إلى أبويهما، فلما رآهما أعرض بوجهه عنهما، ثم قال: ادعوا لي خليلي فأرسلتا إلى علي عليه السلام فلما جاء أكب عليه فلم يزل يحدثه ويحدثه، فلما خرج لقياه فقالا له: ما حدثك؟ قال: حدثني بباب يفتح ألف باب، كل باب يفتح ألف باب.

28-29 حدثنا أبي، ومحمد بن الحسن، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن مرازم بن حكيم الازدي، عن أبي عبد الله عليه السلام قال: علم رسول الله صلى الله عليه وآله عليا عليه السلام ألف باب، يفتح كل باب ألف باب.

28-30 حدثنا أبي، ومحمد بن الحسن بن أحمد بن الوليد، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي

of Al-Harith ibn al-Muqayrih that Aba Abdullah as-Sadiq (MGB) said, “When the Commander of the Faithful Imam Ali (MGB) buried Fatimah (MGB), Abu Bakr and Umar went to see him. During a long speech he (MGB) told them, “Considering your complaint concerning why I did not call you in for the task of the ritual ablutions of the dead (*ghusl*) for the Prophet (MGB), I should tell you that the Prophet (MGB) had told me that except for me whoever sees the Prophets (MGB) private parts would become blind. That is why I did not inform you. However, the reason I put my head near his ear was because the Prophet (MGB) taught me one-thousand letters each of which would explain one-thousand other letters. Since this was a Prophetic secret, I did not want you to become informed about it.”

28-31 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan and Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with them – narrated that Sa’ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Mansoor ibn Yunus, on the authority of Abu Bakr Muhammad ibn al-Hazrami[8] that Abi Ja’far al-Baqir (MGB) said, “Indeed God’s Prophet (MGB) taught Ali (MGB) one-thousand letters each of which opens up to one-thousand letters. Each of these letters open up to one-thousand letters.”

28-32 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan and Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with them – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam, on the authority of Ali ibn Abi Hamzih, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, “There was a booklet in

the cover of the sword of God's Prophet (MGB)."

Abi Basir asked Aba Abdullah as-Sadiq (MGB), "What was written in that booklet?" The Imam (MGB) replied, "There were letters each of which opened up to one-thousand letters."

Abi Basir added, "Aba Abdullah as-Sadiq (MGB) said, "Only the interpretation of two of those letters has become clear up until now."

28-33 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan and Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Musa ibn Sa'edan, on the authority of Abdullah ibn Qasim al-Hazrami, on the authority of Malik ibn Atiye, on the authority of Aban ibn Taqlib that Abu Abdullah as-Sadiq (MGB) said, "Three-hundred and thirteen people (companions of the Riser

الخطاب، عن الحسن بن علي بن فضال، عن علي بن عقبة، عن الحارث بن المغيرة، عن أبي عبد الله عليه السلام قال: جاء أبو بكر وعمر إلى أمير المؤمنين عليه السلام حين دفن فاطمة عليها السلام في حديث طويل قال لهما فيه: أما ما ذكرتما أني لم أشهدكما أمر رسول الله صلى الله عليه وآله فانه قال: لا يرى عورتي أحد غيرك إلا ذهب بصره فلم أكن لاذنكما لذلك، وأما إكبابي عليه فانه علمني ألف حرف، الحرف يفتح ألف حرف، فلم أكن لاطلع كما على سر رسول الله صلى الله عليه وآله.

28-31 حدثنا أبي، ومحمد بن الحسن، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن منصور بن يونس، عن أبي بكر محمد بن الحضرمي، عن أبي جعفر عليه السلام قال: إن رسول الله صلى الله عليه وآله علم عليا عليه السلام ألف حرف، كل حرف يفتح ألف حرف، والالف حرف

28-32 حدثنا أبي، ومحمد بن الحسن، وأحمد بن محمد بن يحيى العطار، رضي الله عنهم قالوا: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: كان في ذؤابة سيف رسول الله صلى الله عليه وآله صحيفة صغيرة، فقلت لابي عبد الله عليه السلام: أي شيء كان في تلك الصحيفة؟ قال: هي الاحرف التي يفتح كل حرف منها ألف حرف، قالوا أبوبصير: قال أبوعبد الله عليه السلام: فما خرج منها إلا حرفان حتى الساعة.

28-33 حدثنا أبي، ومحمد بن الحسن، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن موسى بن سعدان، عن عبد الله بن القاسم الحضرمي، عن مالك بن عطية، عن

Al-Mahdi (MGB)) will soon come to your mosque - that is in Mecca. The people of Mecca know they are

not from their own race or that of their fathers and grandfathers. Each of them will have a sword in his hand. On each sword a word is illustrated that would open up to one-thousand words. A wind will blow in each valley and proclaim that this is Mehdi – the Savior (MGB). He will appear and judge based on truth like the family of David (MGB). He will not be asked for any witnesses."[9]

28-34 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid and Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with them – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Muhammad ibn Sin'an, on the authority of Isma'il ibn Jabir and Abdul Karim ibn Amr, on the authority of Abdul Hameed ibn Abil Daylam that Aba Abdullah as-Sadiq (MGB) said, "God's Prophet (MGB) entrusted Ali (MGB) with a thousand doors each of which opened up to one-thousand words and doors."

28-35 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with them – narrated that Abdullah ibn Ja'far al-Homayry quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Ja'far ibn Bashir al-Bajaly, on the authority of Zarih al-Maharebi that Aba Abdullah as-Sadiq (MGB) said, "God's Prophet honored Ali with a cloak and then taught him a thousand words."

28-36 (The compiler of the book narrated) that his father, Muhammad ibn Musa al-Mutevakil, Muhammad ibn Ali Majiluyih, Ahmad ibn Ali ibn Ibrahim ibn Hashim, Hamzih ibn Muhammad ibn Ahmad al-Alavi, al-Hussein ibn Ibrahim ibn Natanat, al-Hussein ibn Ahmad ibn Hisham al-Mo'adab and Ahmad ibn Zyad ibn Ja'far al-Hamedany – may the Sublime God be pleased with them – narrated that Ali ibn Ibrahim ibn Hashim quoted hi father, on the authority of Abdullah ibn al-Muqayrih that had heard Abi Ja'far Muhammad ibn Ali al-Sani (MGB) say, "God's Prophet (MGB) taught Ali (MGB) one-thousand words. Each word opened up to one-thousand new words."

28-37 Al-Hassan ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted Ahmad ibn Muhammad ibn Isa, Ali ibn Isma'il ibn Isa, and Ali ibn Ibrahim ibn Hashim, on the authority of Ja'far ibn Muhammad ibn Ubaydullah, on the authority of Abdullah ibn Maymun al-Qad'dah, on the authority of Ja'far ibn Muhammad As-Sadiq (MGB), on the authority of his father (MGB), "God's Prophet (MGB) taught Ali (MGB) one-thousand words each of which opened up to one-thousand new words. He did not tell the people what the Prophet (MGB) had taught him."

أبان بن تغلب، قال: قال أبوعبد الله عليه السلام: سيأتي مسجدكم هذا يعني مكة ثلاثمائة وثلاثة عشر يعلم أهل مكة أنهم لم يلدهم آباؤهم ولا أجدادهم، عليهم السيوف مكتوب على كل سيف كل تفتح ألف كلمة تبعث الريح فتنادي بكل واد: هذا المهدي يقضي بقضاء آل داود، لا يسأل عليه بينة.

28-34: حدثنا أبي، ومحمد بن الحسن بن أحمد بن الوليد، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا حدثنا سعد بن عبد الله، عن محمد بن عيسى بن عبيد عن محمد بن سنان، عن إسماعيل بن جابر، وعبدالكريم بن

عمرو، عن عبدالحميد ابن أبي الديلم، عن أبي عبد الله عليه السلام قال:أوصى رسول الله صلى الله عليه وآله إلى علي عليه السلام ألف باب، يفتح كل كلمة وكل باب ألف كلمة وألف باب.

28-35 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا عبد الله بن جعفر الحميري قال: حدثني محمد بن الحسين بن أبي الخطاب، عن جعفر بن بشير البجلي عن ذريح المحاربي، عن أبي عبد الله عليه السلام قال: جلل رسول الله صلى الله عليه وآله عليا عليه السلام ثوبا ثم علمه ألف كلمة.

28-36 حدثنا أبي، ومحمد بن موسى بن المتوكل، ومحمد بن علي ماجيلويه، وأحمد بن علي بن إبراهيم بن هاشم، وحمزة بن محمد بن أحمد العلوي، والحسين بن إبراهيم بن ناتانة، والحسين بن أحمد بن هشام المؤدب، وأحمد بن زياد بن جعفر الهمداني رضي الله تعالى عنهم قالوا: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد الله بن المغيرة، عن أبي جعفر محمد بن علي الثاني عليهما السلام أنه سمعه يقول: علم رسول الله صلى الله عليه وآله عليا عليه السلام ألف كلمة، كل كلمة يفتح ألف كلمة.

28-37 حدثنا الحسن بن أحمد بن إدريس رضي الله عنه، عن أبيه، عن أحمد بن محمد بن عيسى، وعلي بن إسماعيل بن عيسى، وعلي بن إبراهيم بن هاشم، عن جعفر بن محمد بن عبيدالله، عن عبد الله بن ميمون القداح، عن جعفر بن محمد، عن أبيه عليهما السلام أن النبي صلى الله عليه وآله حدث عليا عليه السلام ألف كلمة، كل كلمة يفتح ألف كلمة فما يدري الناس ما حدثه.

28-38 Muhammad ibn Ali Majiluyih, Muhammad ibn Musa ibn al-Mutevakil and Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Al-Nazr ibn Shoayb, on the authority of Khalid ibn Mad al-Qalansi, on the authority of Jabir ibn Yazid al-Jo'afy that Abu Ja'far Muhammad ibn Ali al-Baqir (MGB) said, "A man went to Ali (MGB) when he (MGB) was on the pulpit and asked, 'O Commander of the Faithful! Will you let me say what I have heard Ammar ibn Yasir quote on the authority of God's Prophet (MGB)?' Then the Commander of the Faithful (MGB) said, 'Fear God and do not ascribe to Ammar anything other than what he said.' Ali (MGB) repeated this thrice. Then Ali (MGB) told the man, 'Express what you heard him say.' The man said, 'I heard Ammar say that he had heard God's Prophet (MGB) say, 'I fight the polytheists with Revelations while Ali (MGB) fights them with interpretation of Revelations.' Then the Commander of the Faithful Imam Ali (MGB) said, 'Ammar spoke the truth. By the Lord of the *Ka'ba* this is just one of the thousand words entrusted to me.'"

28-39 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan and Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa and Ibrahim ibn Hashim, on the authority of Al-Hassan ibn Ali ibn Fazzal, on the authority of Abil Miqra Hameed ibn al-Masna al-Ajali, on the authority of Zarih ibn Muhammad ibn Yazid al-Maharebi, "I heard Aba Abdullah as-Sadiq (MGB) say, 'We are the successors

of the Prophets.' Then he (MGB) added, 'God's Prophet (MGB) honored Ali (MGB) with a cloak and then taught him (MGB) one-thousand words which open up to the doors to all words.'"

28-40 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid and Ibrahim ibn Hashim, on the authority of Muhammad ibn Abi Umayr, on the authority of Mansoor ibn Hazim, on the authority of Abi Hamzih al-Somali, on the authority of Ali ibn al-Hussein as-Sajjad (MGB), "God's Prophet (MGB) taught Ali (MGB) one-thousand words which open up to the doors to all words (each of which open up to the doors to all words)."

28-41 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa'id, on the authority of Al-Hussein ibn Zakwan, on the authority of Sa'ed

28-38 حدثنا محمد بن علي ماجيلويه، ومحمد بن موسى بن المتوكل، وأحمد ابن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا محمد بن يحيى العطار، عن محمد ابن الحسين بن أبي الخطاب، عن النضر بن شعيب، عن خالد بن ماد القلانسي، عن جابر ابن يزيد الجعفي، عن أبي جعفر محمد بن علي الباقر عليهما السلام قال: جاء رجل إلى علي عليه السلام وهو على منبره فقال: يا أمير المؤمنين أتأذن لي أن أتكلم بما سمعت عن عمار بن ياسر يرويه عن رسول الله صلى الله عليه وآله؟

فقال: اتقوا الله ولا تقولوا على عمار إلا ما قاله حتى قال ذلك ثلاث مراتثم قال له: تكلم قال: سمعت عمارا يقول: سمعت رسول الله صلى الله عليه وآله يقول: أنا اقاتل على التنزيل وعلي يقاتل على التأويل، فقال عليه السلام: صدق عمار ورب الكعبة، إن هذه عندي لفي ألف كلمة، تتبع كل كلمة ألف كلمة.

28-39 حدثنا أبي، ومحمد بن الحسن، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، وإبراهيم بن هاشم، عن الحسن بن علي بن فضال، عن أبي المغرا حميد بن المثنى العجلي، عن ذريح بن محمد بن يزيد المحاربي قال: سمعت أبا عبد الله عليه السلام يقول: نحن ورثة الانبياء، ثم قال: جلل رسول الله صلى الله عليه وآله على علي عليه السلام ثوبا، ثم علمه ألف كلمة، كل كلمة يفتح ألف كلمة.

28-40 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، وإبراهيم بن هاشم، عن محمد بن أبي عمير، عن منصور بن حازم، عن أبي حمزة الثمالي، عن علي بن الحسين عليهما السلام قال: علم رسول الله صلى الله عليه وآله عليا عليه السلام ألف كلمة يفتح كل كلمة منها ألف كلمة [والالف الكلمة يفتح كل كلمة ألف كلمة].

28-41 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن أحمد

بن محمد بن عيسى، عن الحسين بن سعيد، عن الحسين

ibn Tarif, on the authority of Al-Asbaq al-Nobatat that he had heard Ali (MGB) say, "God's Prophet (MGB) told me one-thousand narrations each of which has one-thousand chapters."

28-42 (The compiler of the book narrated) that his father, Muhammad ibn al-Hassan ibn Ahmad ibn al-Valeed and Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Ja'far ibn Bashir al-Bajaly and al-Hassan ibn Fazal, on the authority of Al-Masni ibn al-Valeed al-Han'nat, on the authority of Mansoor ibn Hazim, on the authority of Bakr ibn Habib, on the authority of Abi Ja'far al-Baqir (MGB), "When God's Prophet (MGB) was so ill that he (MGB) was about to die, he (MGB) said, 'Call in my friend.' Then both Ayesha and Hafasa sent someone after their fathers (Abu Bakr and Umar). When they came in, God's Prophet (MGB) covered up his face. Then Abu Bakr and Umar returned. Then the Prophet (MGB) uncovered his face and said, 'Call in my friend.' Again both Ayesha and Hafasa sent someone after their fathers - Abu Bakr and Umar. When they came in, God's Prophet (MGB) covered up his face again. Then Abu Bakr and Umar said 'We do not think that God's Prophet (MGB) wants to see us.' Ayesha and Hafasa said 'When the Prophet (MGB) said 'Call in my friend' we hoped that he (MGB) wants to see you.' Meanwhile the Commander of the Faithful Imam Ali (MGB) came in. When the Prophet (MGB) saw Ali (MGB), he hugged him and whispered one-thousand narrations to him each of which has one-thousand chapters."

28-43 Ali ibn Ahmad ibn Musa, Muhammad ibn Ahmad al-Senani al-Mokattib, al-Hussein ibn Ibrahim ibn Hisham al-Mo'ad'dab and Ali ibn Abdullah al-Var'raq - may God be pleased with them - narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah, on the authority of Suleiman ibn Mihran, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB), "When it was time for the death of God's Prophet (MGB), the Prophet (MGB) called me in. When I went to see him, the Prophet (MGB) told me, 'O Ali! You are my Trustee and my successor over my Household and my Nation both during my life and after my death. Your friends will be my friends and my friends are God's friends. Your enemies will be my enemies and my enemies are God's enemies. O Ali! Whoever denies your mastery after me, it is as if he has denied my Messengership during my life. You are from me and I am from you.' Then the Prophet (MGB) asked me to get close to him and taught me one-thousand gates of knowledge each of which opens up to one-thousand gates."

بن ذكوان، عن سعد بن طريف، عن الاصبغ بن نباتة قال: سمعت عليا عليه السلام يقول: حدثني رسول الله صلى الله عليه وآله بألف حديث لكل حديث ألف باب.

28-42 حدثنا أبي، ومحمد بن الحسن بن أحمد بن الوليد، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن جعفر بن بشير البجلي، والحسن بن علي بن فضال، عن المثنى بن الوليد الحناط، عن منصور بن حازم، عن بكر بن حبيب، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله في مرضه الذي قبض فيه: ادعوا لي خليلي فأرسلت عائشة وحفصة إلى أبويهما فلما جاء اغطى رسول الله صلى الله عليه وآله وجهه ورأسه، فانصرفا فكشف رأسه رسول الله صلى الله عليه وآله ثم قال: ادعوا لي خليلي فأرسلت حفصة إلى أبيها وعائشة إلى أبيها فلما جاء اغطى رسول الله صلى الله عليه وآله وجهه، فانطلقا وقالا: ما نرى رسول الله صلى الله عليه وآله أرادنا، قالتا: أجل إنما قال: ادعوا لي خليلي أو قال حبيبي فرجونا أن تكونا أنتما هما، فجاءه أمير المؤمنين عليه السلام وألزق رسول الله صلى الله عليه وآله صدره بصدره وأومأ إلى اذنه فحدثه بألف حديث لكل حديث ألف باب.

28-43 حدثنا علي بن أحمد بن موسى، ومحمد بن أحمد السناني المكتب، والحسين ابن إبراهيم بن أحمد بن هشام المؤدب، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا أبومعاوية، عن سليمان بن مهران، عن جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام قال: لما حضرت رسول الله صلى الله عليه وآله الوفاة دعاني فلما دخلت عليه قال لي: يا علي أنت وصيي وخليفتي على أهلي وامتي، في حياتي وبعد موتي، وليك وليي ووليي ولي الله، وعدوك عدوي، وعدوي عدو الله، يا علي المنكر لولايتك بعدي كالمنكر لرسالتي في حياتي لانك مني وأنا منك، ثم أدناني فأسر إلي ألف باب من العلم، كل باب يفتح ألف باب.

God Has Created One Million Worlds and One Million Breed of Humans

28-44 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Amr ibn Shimr, on the authority of Jabir ibn Yazid that Aba Ja'far al-Baqir (MGB) was asked about the following words of God the Honorable the Exalted, '*Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?'*[10]

The Imam (MGB) replied, "O Jabir! Its interpretation is that when the Honorable the Exalted God destroys this creation; this world and houses; the people of Heaven in Heaven; and the people of Hell in Hell, then the Honorable the Exalted God will create another world with a new set of monotheist people without any male or female distinction to worship Him. God will create another Earth for them to live in and will create another sky to cast a shadow upon their heads. Maybe you believe that the Honorable the Exalted God has not created any other world and has not created any other humans than you? Indeed, I swear by God that the Blessed the Sublimed God has created a million worlds and a million breeds of humans, and you are in the very end of these worlds and of the last breed of human beings.

خلق الله عز وجل ألف ألف عالم وألف ألف آدم

28-44 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن عيسى، عن الحسن بن محبوب، عن عمرو بن شمر، عن جابر بن يزيد قال: سألت أبا جعفر عليه السلام عن قول الله عز وجل: "أَفَعَيِينَا بِالْخَلْقِ الأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ." فقال: يا جابر تأويل ذلك أن الله عز وجل إذا أفنى هذا الخلق وهذا العالم وأسكن أهل الجنة الجنة وأهل النار النار جدد الله عز وجل عالما غير هذا العالم وجدد عالما من غير فحولة ولا إناث يعبدونه ويوحدونه، وخلق لهم أرضا غير هذه الارض تحملهم وسماء غير هذه السماء تظلهم، لعلك ترى أن الله عز وجل إنما خلق هذا العالم الواحد، وترى أن الله عز وجل لم يخلق بشرا غيركم، بل والله لقد خلق الله تبارك وتعالى ألف ألف عالم وألف ألف آدم أنت في آخر تلك العوالم وأولئك الآدميين.

1. In the Arabic text, the word Tooba is used which is translated to mean "blessedness" here. Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.
2. The Qadarites believed that all their deeds and actions are created by themselves and God has no control over them.
3. Mareqeen
4. Those true Muslims were eager for the other world and were eager to visit God. They disgusted this world and always asked God for death.
5. See footnote for 1-21.
6. The Holy Quran: Isra 17:12.
7. The Holy Quran: Isra 17:71.
8. Muhammad ibn Sharih al-Hazrami
9. This tradition seems to be made up by the Jews! God knows best.
10. The Holy Quran: Qaf 50:15.

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